

**I Albamu yeziThombe
zika
William Branham**



1. Lesisithombe esiyisimanga, esinendingilizi yokukhanya yomlilo ihlezi phezu kwekhanda likaWilliam Branham, sathwetshulwa nguMnu. Ayers, umthwebuli wezithombe owayethathela izithombe umfundisi-mgcotshwa onobutha, owayephikisana nenkonzo kaMfowethu Branham eHouston, eTexas. Ngenkathi umthwebuli wezithombe ekhulisa inekethivu wamangala ngangokuthi wasiletha khona-manjalo ehotela lapho uMfowethu Branham ayehlala khona. UGeorge Lacy, uMhloli wemiBhalo yobufakazi Obungatshazwayo ngokucophelela wayihlola inekethivu endlini yakhe yokuhlolola futhi wamemezela ukuthi iyiyo uqobo.

George J. Lacy
Shell Building
Houston, Texas

Januwari 29, 1950

U M B I K O N O M B O N O

Mayelana: Inekethivu Engatshazwayo

Ngo Januwari 28, 1950 ngesicelo sika Mfundisi Gordon Lindsey, owayemele uMfundisi William Branham wase Jeffersonville, e Indiana, ngumkela kwiDouglas Studios yase 1610 Busk Avenue kulidolobha, ifilimu esithwelelwe inganyathisi angu 485 futhi yakhuliswa. Lefilimu kwakuthiwe yenziwe yi Douglas Studios kaMfundisi William Branham esam Houston Coliseum kulidolobha, ngenkathi evakashelwe lapna engxenyeni yokuphela kuka Januwari, 1950.

IS I C E L O

UMfundisi Lindsey wacela ukuba ngeruze ukuhlola ngokwesayensi kwenekethivu eshiwo ngaphambili. Wacela ukuba ngingume, uma kwenzeka, uma mhlawumbe kungenzekanga ngokubona kwami ukuthi inekethivu ike yalungilungiswa kumbe ya "nyangwa" ngandela thize, kulandela ekukhulisweni kwefilimu, okungena umushwa wokukhanya ukuba uwele esimweni sendingilizi yokukhanya phezu kwekhanda likaMfundisi Branham.

U K U H L O L W A

Ukuhlolelwa kwezinto ezinkulu nezineinyane nokucwaninga kwenziswa ndawo zonke ngaphezulu macala omabili efilimu, okwakuyi Eastman Kodak Safety Film. Omabili amacala efilimu ahlolelwa ngaphansi kokukhanya okucwenga ubungako bomhala onkakanane nezithombe ezinomhala ongenakubonwa ngeso zenziwa yifilimu.

ILUNGA LEMNLANOANO YASIBELIKA YABHELOI BEMIBHALO ENGATSHAZWAYO

Umbiko no Mbono

- Ikhasi 2 -

Januwari 29, 1950

Ukuhlola kwezinto ezincinyane kwehleleka ukuweza ukulungilungiswa kwefilimu kunoma iyiphi indawo noma yini nangenoma iyiphi ingubo esesishenziswa ekulungilungiseni kwezohwebo. Futhi, ukuhlola kwezinto ezincinyane kwehleleka ukuweza noma yikuphi ukuthikameziseka okucushiswe namatuba phakathi noma ngasemweni wokukhanya okusolekayo.

Ukuhlola kokukhanya okucwenga ubungako bomhala onkakanane kwehleleka ukuweza noma yikuphi ukusola, kumbe umphumela wanoma yikuphi ukusibenza kwesithako macala omabili enekethivu, okungahle ukuba kubelwe umushwe wokukhanya, kulandela ukugqibithwa kwenekethivu.

Isithombe sombala ongenakubonwa ngeso futhi sehleleka ukudalula noma yini engakhomba ukuthi kuke kwabakhona ukulungilungisa efilimni.

Ukuhlola futhi kwehleleka ukuweza noma yini engakhomba ukuthi inekethivu esolekayo yayinnekethivu eyingxubevange kumbe inekethivu ephindwe ngokusobala.

Akubangabikho lutho olwatholwayo olwalungakhomba ukuthi umushwa wokukhanya osolekayo wawenziwe ngenkathi kuphutsiwa ukukhulisa. Akukho lutho futhi olwatholwayo olwalungakhomba ukuthi asikruliswanga ngendlela egiywelekele neyamukelkele. Akubangabikho lutho olwatholwayo ekuphathanseni amanekethivu amanyama asengoka olwalungahambisani.

U M B O N O

Eklaseketeni kokuhlolelwa okudhazwe ngenhla nokucwaninga ngnombo onquma juqu ukuthi inekethivu elebelwe ukuhlolelwa ayizange ilungilungiswe noma ihe yingxubevange kumbe inekethivu ephindwe ngokusobala.

Futhi, ngnombo onquma juqu ukuthi umushwa wokukhanya okuvela phezu kwekhanda esimweni sendingilizi yokukhanya kwenziswa ngukukhanya kushya inekethivu.

Ngokuzithoba ibekwe,



GHJ/II

2. Ifotostati yesitatimende sika George Lacy mayelana nesithombe nokukhanya okungesikho okwasehlabeni. Okukhishwe kuyo uqobo incwadi evela kuMnu. Lacy, ifakazela ubuqiniso besimanga.



3. Iqembu lomndeni kaBranham. Ngakwesokudla uBilly Paul, uBecky nonkosikazi kaMfowethu Branham, uMeda Marie.



4. Indlwana yezingodo lapho uWilliam Branham azalelwa khona, ngo Apreli 6, 1909. Lapho eyakhe khona indlwana kuseduze kwaseBurkesville, eKentucky. Kwakukulendawo lapho bobabili unina nendodana bacishe babhubha khona esivunguvungwini seqhwa esibi kakhulu eseyophela u 1909. (Bheka Isahluko 11.)

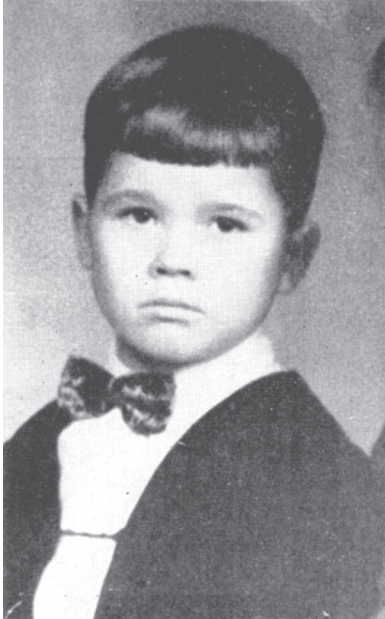
IZITHOMBE EZIMBILI EZIWUMLANDO EMPILWENI KAWILLIAM BRANHAM



5. Ukubonakala koMfula. Inkonzo yombhaphathizo eyaba ngenyanga kaJuni, 1933 ezingwini zoMfula iOhio eJeffersonville, eIndiana. Wayelungiselela ukubhaphathiza umuntu weshumi nesikhombisa, futhi ngalowomzuzwana kwabonakala inkanyezi phezu kwakhe eyabonwa ngamehlo abantu abaningi nendaba eyabonakala ephepheni lendawo ngalesosikhathi.



6. Ithende eOrnskoldsvik. Akusiwo umhlangano wasekhempini wasehlobo eMelika—nguMkhankaso wokuPhilisa kaBranham eduze kwamazwe ase-Arctic aseNyakatho yaseSweden. Bhekisisa uxhaxha lwamabhasi endaweni engemuva.



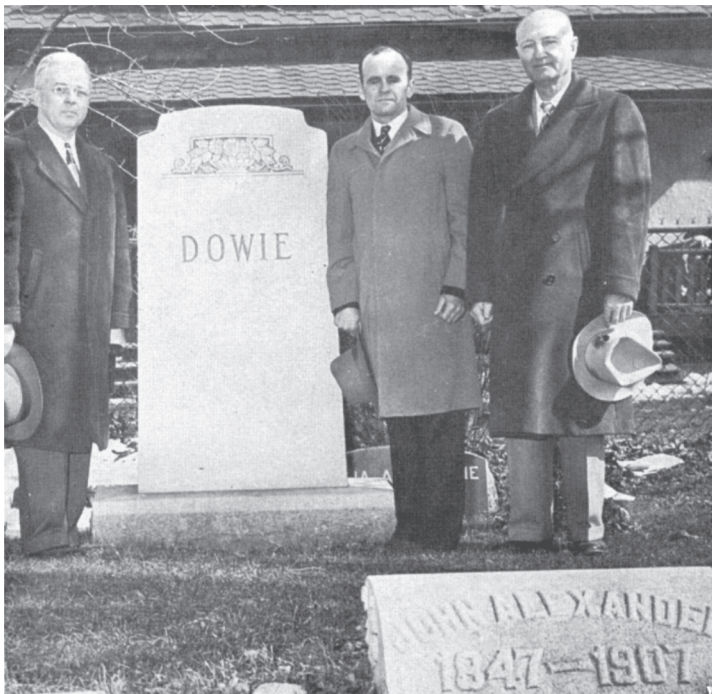
7. Umfana ofile wawuswa waphila. Lomfanyana wacoshwa yiQembu likaBranham emva kokushayiswa yimoto yamlimaza yambulala.



8. Intombazane eyaphiliswa futhi yakhululwa ezinsimbini zemilenze. Yathwetshulwa ngomshini wezithombe kwenye yezinkonzo zakhe eFinland, uMfowethu Branham umi eduze komunye wabantwana abaningi okuphiliswa kwakhe kwenziwa ngemikhuleko yakhe. Intombazanyana inguVeera Ihalainen, intandane eyasala empini, yakhululeka ngokuyisimangaliso ekufakeni umlenze wensimbi omubi nezinduku zokuqhugela.



9. Ethuneni likaJohn Wesley eLandani, uGordon Lindsay noJack Moore bami ngakwesokudla sikaMfowethu Branham.



10. UWilliam Branham ethuneni likaJohn Alexander Dowie. UF.F. Bosworth umi ngakwesokudla.



11. Lesisithombe sikhombisa ingxenye yezethameli eziningi ezazethamele



12. Umkhankaso wethende kaBranham



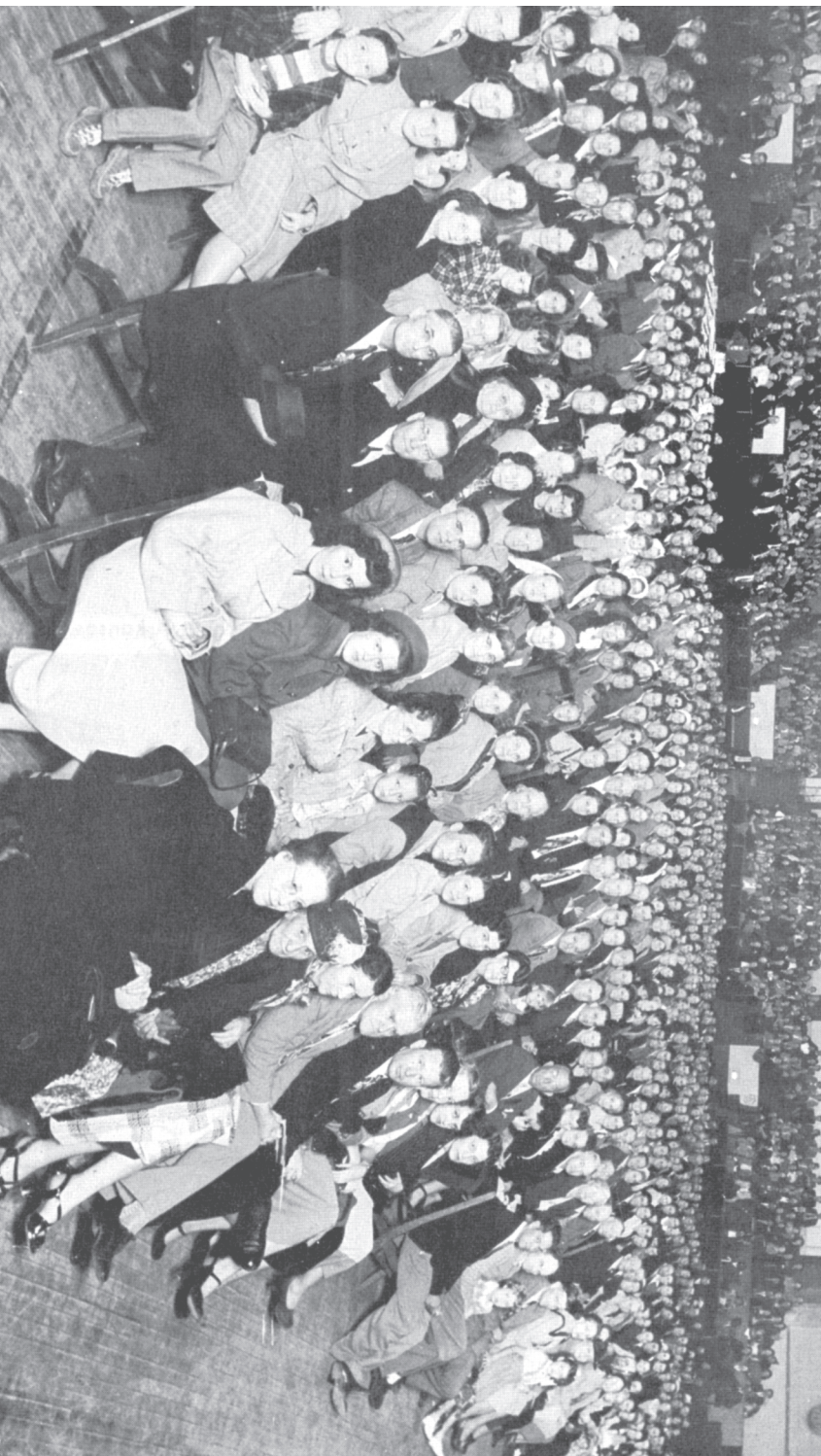
umkhankaso wokuphilisa kaBranham eDolobheni iKansas.



eSan Bernardino, eCalif., ngoNovemba, 1950



13. Idhli eMinnneapolis lapho khona abefundisi abanobambiswano emhlanganweni kaBranham abethamela khona.



14. Umhlangano kaBranham eHouston, eTexas. Isithombe sikhombisa kuphela ingxenye ekovulande abaphezulu Ngobusuku obulandelayo umhlangano waya eSam Houston Coliseum, lapho izi 8,000 zethamela khona.



15. Izethameli eLittle Rock, eArkansas, uGordon Lindsay



16. Izethameli eSam Houston



noJack Moore bami baphahle uMfowethu Branham.



Coliseum, eHouston, eTexas.



17. Isithombe somhlangano omkhulu eTacoma, eWashington, ngoAprili, 1948.



18. Ukubonakala kwezethameli eHholo leDolobha eSeattle, eWashington ngoNovemba, 1948.



19. Ukukhanya okuzungeze uMfowethu Branham Indingilizi yokukhanya izungeza ikhanda likaMfu. William Branham ngenakathi kuthathwa lesisithombe. Umthwebhuli wakhomba ukuthi kwakungekho-kukhanya phakathi kukaMfu. uBranham nengemuva leholo.

UWILLIAM
BRANHAM

UMUNTU OTHUNYWE
NGUNKULUNKULU

Ngu

Gordon Lindsay

Unhleli weTHE VOICE OF HEALING

NgokuBanbisana No
William Branham

Ikhishwe ngu

WILLIAM BRANHAM

eJeffersonville, Indiana

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Isingeniso

Indaba yempilo kaWilliam Branham iphume kakhulu kulelizwe futhi ingaphambili kweyejwayelekile eyayikhona akukho-sixuku esikhona sobufakazi obungenasiphosiso obuveza imibhalo yobufakazi nokuqinisa ubufakazi beqiniso layo, umuntu angafanele axolelwe ngokukuthatha ngokudonsana kakhulu nokungakholeki. Kodwa amaqiniso aziwa kakhulu yizwe lonke, nokwesimilo esinje ukuthi angafakazelwa kalula ukuthi ayiqiniso yinoma yimuphi umhloli oqotho, ukuthi afanele ame njengofakazi kaNkulunkulu ekuvumeni kwaKhe nenhloso ukuba aphinde Azembule kubantu njengoba ake enza ngezinsuku zabaprofethi nabaphostoli. Indaba yempilo yalomprofethi—ngoba ungumprofethi, nakuba singavamisile ukulisebenzisa lelogama—ngempela liyalifakazela iqiniso lokuthi izinsuku zeBhayibheli sezilapha futhi.

Umbhali uzizwela yena kakhulu ngokungabi nalo ngempela ikhono lokulandisisa futhi axoxe ngendaba yalenkonzo enkulu. Nokho, welekelelwa kakhudlwana ekutheni ayikho nencane indaba elandwayo exoxwe emazwini kaMfowethu Branham qobo lwakhe, nangabanye abathize abebenokubambisana kulenkonzo. Ecacile, nelula indlela kaMfu. Branham inethonya ngokwayo, futhi nakuba yena qobo lwakhe engaqhoshi ngezinzuzo zempucuko, lendlela, nakuba ngezinye izikhathi imigoxigoxi, ihlala njalo imangalisa futhi ihamba phambili ngamalengiso ngokwayo.

Ukwazi uMfowethu Branham kungukuba umthande. Imvelo yakhe inobumnene futhi inomusa nonembeza wakhe uphatheka ngokujulileyo ekuhluphekeni nasebuhlungwini babanye. Besikhulu kanjalo isihawu sakhe kwabagulayo nabahluphekile, ngangokuthi wavumela impilo yakhe uqobo ukuba ihlupheke lapho ekhuleka amahora amade emigqa engapheli yabagulayo. Okwesikhathi wayethwala, njengoba kwakunjalo, isisindo sezwe elihluphekayo phezu kwamahlombe akhe antekenteke, uNkulunkulu waze wamazisa ukuthi lomthwalo ufanele wabelwe nabanye. Selokhu ebuyele ensimini, ubambisane nezicelo zalabo abasebenza kanye naye ukuze onge amandla akhe, futhi angahambi eqe lokho umthetho omisiweyo wakhe ongakumela. Ukuphilisa kukaNkulunkulu akumenzi umuntu angabi ngongenakufa kulempilo, futhi ngisho noJesu wasithwala isisindo sokukhandleka.

Kuyiqiniso ukuthi uMfowethu Branham uphila ezweni elehlukile kunalelo lomKristu ojwayelekile-nje. Ezindabeni zalelizwe kuyavunywa ukuthi akazi-lutho ngazo futhi

akazimisele ukuzisanganisa ngokulinganisana nalabo abahlala njalo kakhulu befuna ukuzazisa bona nenzuzo enobuqili ngaye. Ngakolunye uhlangothi, kulelozwe ngempela aphila kulo, imizwa yakhe yokomoya iphiliswe yaze yafika endaweni lapho khona emenze wakwazi ukuqhubekela phambili ayongena kuNkulunkulu, futhi imenze waba nokuzizwela kakhulu izinto ezingamaqiniso zasezulwini, kunanoma yimuphi mhlawumbe umuntu ophila manje. Kuyilokhu ukuzwela okumangalisayo kokomoya okwenze inkonzo yakhe ukuba ibe ngumbhedukazwe kakhulu. Ngempela ngempela akalethi-mfundiso entsha ebandleni, kodwa kunalokho yisambulo esisesisha sokuba khona ngempela kwamandla kaNkulunkulu neqiniso uqobo elimangalisayo emiBhalweni.

Kuhlangene nalelikhono lokomoya, kukhona esinye isimilo senkonzo yakhe esimenza athandwe kakhulu yizixuku ezimuzwayo—kungukuzithoba kwakhe okulula. Akekho onomona ngezimpumelelo zendoda encane okuthe iminyaka eminingi yalwa impi yokwehlulwa empilweni—okuthe kakhulu empilweni yayo ibingazi lutho ngaphandle kweminjunju yobumpofu, ubunzima nezinsizi ezifihlisanayo, indoda ethe noma ngisho inakho okuncane empilweni kwabhonyulwa ebikubambile, kwaze kwathi umphefumulo wayo uqobo washiywa ungenalutho, futhi kwabonakala sengathi izulu qobo lwalo lalimbophele uzungu. Singabonga uNkulunkulu ngemivuzo uMboneleli oPhezu konke amuphe yona kusukela lapho, futhi sithokoze kanye naye ekunqobeni kwakhe. Mhlawumbe enkonzweni okungesiyo yanoma yiyiphi enye indoda enokufa kulempilo elinganiswe ngokuqina kangaka; lokhu, kusobala, ngenhloso uNkulunkulu angayikhombisa kubantu baKhe, entsha noma impilo yokuvuka.

UMfowethu Branham ukuqonda ngokugcwele ukuba nekhono elinomkhawulo, futhi kaningi uyaye axolise ezethamelini zakhe ngokuswela kwakhe izimfanelo zempucuko. Ngokushesha uxoxa ngemvelaphi yakhe ephansi, umzabalazo wakhe omude nobumpofu. Akukho-kuzikhukhumeza. Kuphela uma sekuza odabeni lokubizwa kwakhe uqobo lapho akukho-kungabaza noma ukunqikaza. Kulokhu ufanele akhulume ukuba agcwalise umyalo anikwe wona. Umlayezo wakhe nokusebenza kwesiphiwo sakhe kufanele kwaziwe ezweni.

Uma sekuza ekunakweni kwamaphuzu emfundiso, kuyindaba eyehlukile. Akazithathi njengosiyazi wezenkolo kumbe umahlukaniseli wezimpikiswano zosiyazi bezenkolo. Nangaphezu kokuthonya kwakhe okukhulu ezixukwini zabantu, akatshelikisi ngalokho-kuthonya ukuba ezwakalise imibono yakhe ngamaphuzu emfundiso. Abanye bengagunyaziwe bazame ukusebenzisa igama lakhe ukuba baqhubele phambili imibono okungeyabo-ngqo. Uphoqekile

ukuba ngomusa kodwa ayiphikise ngokugcizelela imizamo enjalo. Umsebenzi wakhe athunywe wona ungukuhlanganisa abantu bakaNkulunkulu, kungesikho ukuqhubeka nokubehlukanisa ekuphikisaneni ngemfundiso. “Ukwazi kuyakhukhumeza kepha uthando luyakha”

Kuyilokhu ukuzithoba okulula okuthonye izethameli zakhe noma yikuphi lapho ake abakhona. Nakuba ukugcwalisa kobizo lwakhe lufuna ukuba akhonzise izixuku ezinkulu, isifiso sakhe esiqotho singukuba akulondolozwe ukuzibeka phansi kwempilo yakhe. Wazi kahle ngokugcwele ukuthi amadoda amakhulu kaNkulunkulu esikhathini esedlule athole ukuthi kokubili amandla awo noNkulunkulu nogcobo lwawo kwakusilele ngenkathi elahla ukuzibeka phansi kolwazi lwawo lobuKristu nomoya wokuzithoba ake aba nakho.

Ukuthi uyazikhipha oquqabeni akungoba egwema abantu, kodwa kuyingoba empeleni uthola ukuthi yiyona-ndlela kuphela mhlawumbe angaqhuba ngayo inkonzo yakhe. Uthole ukuthi sonke isikhathi sakhe nokungaphezulu ngokushesha kuzothathwa abantu abangenakubalwa abafisa ukumbona, baxoxisane naye, bamnike iseluleko, noma befuna iseluleko sakhe. Akuzukuba-kho sikhathi esisele sokulindela uNkulunkulu, futhi ukwazi kahle ukuthi yena, kunabo bonke abantu, wethembele kakhulu ogcobweni lukaMoya. Ngaphandle kwalologcobo akana-sizo. Akanawo amathalente emvelo angethembela kuwo uma ungangahle uthi wonke lowomsuka osemqoka ungabibikho. Abany’abantu, kusobala, abakuqondi lokhu futhi badumala kakhulu uma bengavunyelwa ukuba nengxoxiswano eqondene nomuntu ngqo. Kuyivela kancane ukuba usuku lwedlule lapho okungekho khona abantu abazizwa ukuthi banomlayezo ophuthumayo abafanele bamnike wona, abathola ukuthi bangakwazi kuphela ukuwuphathisa.

Kodwa noma efanele ukuphila kwelinye izwe, ukuze anikeze ugqozi nesibusiso kubafo bakubo, akekho noyedwa onobuntu kakhulu nokuqonda kunoMfowethu Branham. Ufisa kakhulu ukuthokozisa bonke, futhi uyakulangazelela ukusiza noma ubani ofika emandleni akhe. Impela, kuleliphuzu elilodwa angezethembe yena uqobo, ngoba uyazi ukuthi isifiso sakhe sokuthokozisa singahle simhولة ekutheni enze izethembiso okungeke kwenzeke ukuba zifezeke. Akukho okumhlupha ukwedlula ukwazi ukuthi akakwazanga ukugcina izwi lakhe. Kanjalo ubeke amalungiselelo akhe omsebenzi ezandleni zababambisene naye, ukuze bakwazi ukuphatha ngendlela eyiyo izivumelwano zokubambisana ezibonakala zinesidingo ekuphathweni kwemikhankaso yakhe.

Ukuqonda uMfowethu Branham, umuntu udinga ukwazi okuthize kwemuva lakhe. Njengoba yena uqobo uyayixoxa indaba, umndeni wakhe wawumpofu ukwedlula izimpofana.

Ngesikhathi somshado wakhe, inhlobo yakhe yayinqondakali. Isikhathi eside wayengakwazi ukukhona amathuba afanele angatheni kangako aphantelene nomuzi. Wake walahlekelwa yisihlalo sokuphumulela enkampanini yezimali, engakwazi ukuhlala esikhokhela. Washumayela etabernakele lakhe uqobo iminyaka, engemukeli-mvuzo, ekholwa ukuthi ibandla lakhe lalimpofu kakhulu ukuthi lingahlale likhokhela izindleko zakho kokubili ibandla nomndeni wakhe. Ukuze akhokhele izindleko wasebenza njengomqaphi wezinyamazane waseIndiana, kodwa wayenenhliziyo enhle kakhulu ukuthi akwazi ukuhlalwulwana, naphezu kokuthi lowo kwakuyiwona-mthombo kuphela weholo lakhe njengomqaphi. Ngenxa yalokho (futhi kuzwakwala kuyinqaba, kodwa kuyiqiniso) wayefanele asebenze komunye futhi umsebenzi, lowo wokuhamba eqaphe olayini abaphakeme—umsebenzi ayengawenza ophantelene nomsebenzi wakhe wokuphila izinyamazane—ukuze akwazi ukuphilisa umndeni wakhe. Kodwa empini yakhe uqobo wafika ekuthintaneni kokwazana kakhulu nokuhlupheka nosizi lwesintu. Futhi esikhundleni sokuhlonishwa uNkulunkulu manje asembezile kuso, usakwazi ukubezwela kakhulu labo nabo abafanele banyathele njengoba enza, indlela emnyama nenesizungu yosizi.

Kwakukhona esinye isizathu sokuthi kungani uNkulunkulu akhetha uWilliam Branham ukuba abe nomsebenzi omkhulu azowenza wokubiza abantu baKhe ukuba babesebunyeni bukamoya. INkosi yayazi ukuthi wayengeke neze azame ukuqala enye inhlango engeyakhe. Lokhu wayengakwenza. Kodwa eziphakamisweni ezinjalo akazange neze ake anikeze nowodwa umzuzwana wokunaka. Umlayezo wakhe wawungesikho ukuletha into entsha eBandleni, okwakuzofaka ukudaleka kwenhlango entsha. Lowo kwakungesiwo umbono wakhe noma isifiso—kunalokho kwakungukuthi abantu bakaNkulunkulu ababezahlukanise bona komunye nomunye, manje base bezoliqonda iqiniso lokuthi babengabomzimba owodwa futhi babe ngabahlangene *emoyeni* bebheke ngamathemba ukubuya kweNkosi yabo uJesu Kristu. Akafunanga khona kuphela ukuphiliswa kwemizimba yenyama yamakholwa, kodwa futhi ukuphiliswa koMzimba oFiphele kaKristu—okuyiBandla laKhe. Umuntu kumkhumbuzo uMphostoli uPawulu owakhomba ukuthi imbanga yokugula okukhulu kangaka nokufa isikhathi singakafiki eBandleni kwakubangelwa “ngukungawehlukanisi kwabo umzimba weNkosi. Ngenxa yalokho baningi phakathi kwenu ababuthakathaka nabagulayo nabaningana balele.” Siyazi ukuthi lombhalo ubhekise kuqala eMzimbeni kaKristu wenyama, ufanekiswe eSinkweni esiHleshuliwe seSidlo seNkosi sakusihlwa. Kodwa isahlukwana sifanele naso sibe nenkomba eMzimbeni oFiphele kaKristu, ngoba masinya

uPawulu uqala ukuxoxa ngalendaba, futhi impela ingqikithi ithatha sonke isahluko 12 sakwabaseKorinte I. Uphetha lengxoxo ngokukhombisa ukuphuthuma okunzima kwamalungu omzimba kaKristu ukuba ayazi ngokufanele indawo yalelo nalelo emzimbeni. “*Uma kuhlupheka ilungu linye kuhlupheka amalungu onke kanye nalo; uma kudunyiswa ilungu linye, kujabula amalungu onke kanye nalo. Kepha nina ningumzimba kaKristu ningamalungu ngabanye.*” IBandla, noma uMzimba kaKristu, uyagula ngoba amalungu awo awekho esimweni sokuzwana elinye nelinye.

Manje ngokukhuluma kafishane maqondana nenkonzo kaWilliam Branham—akaszami ukukhulekela lonke loloquqaba emihlanganweni yakhe; usethole ukuthi ukukhawuka kwamandla omzimba wakhe kwenza lokhu kungenzeki. Ufanele ayivimbe inkonzo yakhe ukuze akhonzise isibalo esinqunyiwe ubusuku ngabunye. Kodwa lokho akusho ukuthi bonke bangekuthole ukuphiliswa emihlanganweni yakhe. Abagulayo ezethamelini bakhuthazwa ukuthi bafinyelele ekukholweni futhi bathole ukuphiliswa kwabo besesezihlalweni zabo. Futhi impela, ngesizathu salokhu ukuyalwa, isibalo sezimfazazo esitholwayo salabo abaphiliswa siyamangalisa. Ukuphiliswa okunjalo akufaki izifwana nje ezingatheni, kodwa ukusindiswa kulungele kusukela ezifwaneni eziphatelene nezitho zomzimba njengomdlavuzwa, ithuba, isifo sofuba njalo njalo. Ngezikhathi zonke uMfowethu Branham unakho, ngokusebenza kwesiphiwo sakhe, ukuzehlukanisa izifo ezinjalo futhi asho nokusho ukuthi sebesindile, nakuba umuntu othola ukuphiliswa angabe ehlezi emuva le ezethamelini.

Enye inhloso enkulu yemihlangano kaBranham ingukuletha ugqozi enkonzweni, kungesikho ukukhuthaza isibalo esikhulu ukuze azame ukuba abambe imikhankaso emikhulu, kodwa ukuze abaningi ngogqozi olusha bakwazi ukubuyela emabandleni abo futhi baqale inkonzo yangempela yokusindiswa. Sekube yisikhathi eside kakhulu kusetshenziswa izibambiso ukudonsela abantu ebandleni, kwaze kwathi ukukhonza kwamaningi amabandla akithi kwacwiliswa kwafika ezingeni lobuntu ngempela nomsuka wokungesikho okwasemhlabeni waphela nya. Inkonzo yokuphilisa iyindlela yeBhayibheli ekugcineni yokufinyelela ezixukwini kwenzelwa uNkulunkulu. Izinkonzo ezimangalisa kanje pho ezizalwe ezimpilweni zabanye esibaziyo, okuthe bona, emva kokwethamela imihlangano kaBranham futhi bebuyela ekhaya, bakhiya iminyango yabo futhi bala ukuphuma baze bezwa ezulwini!

Njengoba bengamaKristu qobo lwabo, ukuthi izimpilo zabo zicetshiswe kanjani lapho zibona phambi kwamehlo azo ngqo, kaningi okokuqala, ukusebenza kwesimangaliso! Ukuthi

ukunqikaza nokungakholwa kuphoselwe kanjani inselelo futhi kwabaleka! UNkulunkulu akaseyena ongezwakali kahle noNkulunkulu okude, kodwa ungoYedwa Oseduzane futhi elungele ukuzembula Yena uqobo emadodaneni abantu! Lapho ubuModeni nokungakholwa kwabo okunesihlava kudibana nalenselelo, bubekwa ekuxoshweni kwamanje. Akukho-mazwi okubukela phansi noma ubuciko bokukhuluma obungubuqili obungalutha umuntu ophila kahle ombonile uNkulunkulu esebenza phambi kwamehlo akhe ngqo. Abantu ngokungakaze neze kwenzeke ngaphambili benziwa ukuba baqonde ukuthi iBhayibheli liyiqiniso, amandla kaNkulunkulu akhona ngempela, iZulu nesiHogo yizinto ezikhona ngempela!

Ngomunye umqondo lemihlango emikhulu inesimo sezithunywa zenkolo. Iningi elikhulu ngesibalo labantu ezweni okuyivela kancane ukuba lithintwe yimihlango yeFull Gospel kuyafinyelelwa kulo emikhankasweni kaBranham. Ukubizelwa ema altare kwenzelwa abaningi balababantu. Nakuba bengabuyi ukuba bazokhulisa izibalo zamabandla endawo, bona, nokho, bayisengezo esingenanani embusweni kaNkulunkulu. Akushiwo nakushiwo, kusobala, ukuthi abaningi abavela emadolobheni nabo futhi bayaphenduka futhi babengabafundayo ukuba bandise amabandla abefundisi abasongoza ukwenza umsebenzi abanezilokotho zokulandela futhi bakhuthaze laba abaphendukile. Omunye umfundisi wasitshela ukuthi masinya emva komhlangano kaBranham edolobheni lakubo wathola amalunga amasha ayikhulu angena ebandleni lakhe. Kusobala, umkhankaso wonke ungubufakazi obukhulu emphakathini wonke beqiniso nobuqiniso bomlayezo weFull Gospel.

Ubufakazi bakhe ngqo umbhali bungukuthi inkonzo kaWilliam Branham ithinte ngamandla eyakhe uqobo. Nakuba ayenza inkonzo yokuphilisa nebandla lakhe uqobo lazijabulela izinzuzo zaleliqiniso elihle kakhulu ngeqophelo eliphezulu, nokho akubanga kwaze kwaba semva kokuba esezibonele ngamehlo inkonzo kaMfowethu Branham lapho athola khona ukukholwa kokuba akhonzise abangezwa, abangakhulumi, nabayizimpumputhe, futhi wabona imiphumela esheshayo. Emihlanganweni enjalo ayibambile, udeliswe yimpumelelo ethe ukuba nkulu ayibonile, futhi akazukungabaza ukuthi angene ngokugcwele emikhankasweni yakhe uqobo kulesisikhathi samanje, enokubizwa okuningi, ukuba bekungesilo iqiniso lokuthi ekuBoneleleni kukaNkulunkulu, njengomhleli we THE VOICE OF HEALING, isikhathi sakhe namandla kubonakala kufuneka ekulinganiseni nasekukhuthazweni kwalabo abangena kulokhu ukuvakashelwa okukhulu okufike ezweni. Ukuthi kulomsebenzi unokuhlonipheka ukuba azihlanganise noWilliam Branham, ukuthatha njengokuthi kungumvuzo kukho uqobo.

Uma sibuka emuva ekuqaleni kwalokhu ukuvakashelwa, singakhomba kuMeyi 7, 1946, lapho ingelosi yeNkosi ikhuluma noWilliam Branham mathupha yamtshele ukuthi uma ezohlala ethembekile, lomnyakazo omkhulu wokomoya uzozamazamisa izwe. Sibona lesosibikezelo sigwaliseka. Kodwa sikhulumela thina sonke, kanjalo noMfowethu Branham othandekayo, futhi sibuka phambili esinyathelweni esingaphambili kwethuluzi elingumuntu oyintengentenge, sibona inhloso elayezayo kaSomandla, Owalithanda izwe kangaka Waze wanikela ngeNdodana yaKhe ezelwe yodwa. Yeka izahlulelo zaKhe ezingaphenyekiyo nezindlela zaKhe ezingaqondakaliyo! Makube kuYe inkazimulo yonke.

UGordon Lindsay
Febuwari 1950

Isahluko 1

Inselelo Eyisimanga

Iminyango yehholo elikhulu likamasipala leDolobha lasePortland, eOregon, yavulwa ngaphambi kwesikhathi ngalowoNovemba ka 1947 kusihlwa. Ngelesithupha nqo abantu abaningi base bevele bemi emgqeni isikhathi eside belindele ithuba lokungena futhi bazigcinele isihlalo abasithandayo. Lapho umbheki ngesikhathi esikhonjiwe esenza umsebenzi wakhe wokuvula iminyango, wake wathi ukudideka ukuthola isixuku esikhulu kangaka simlindle. Kwakuyisimanga kancane, wahlola, ngoba kwakukade kungekho-kwazisa okungejwayelekile, nezinkonzo zenkolo, ngisho kukhangiswa kabanzi, nxa ekhumbula, kwakubadonsa kancane abantu abenele ukuba bagcwalise kube ngaphezu kwesiqeshana sehholo.

Umbheki wayefanele aqaphele futhi ukuthi abantu abazange balandele umkhuba ojwayelekile ezinkonzweni zasesontweni wokugcwalisa izihlalo zasesontweni ezisesenta nezingemuva kuqala, kodwa kunalokho baphuthuma phambili ukuba bathole izihlalo eziseduzane naphambili. Kodwa masinya lezi zase zingasekho, futhi lezo ezazingasemuva nakovulande abaphezulu zase zinabantu nazo. Waphinda futhi umbheki waba nesizathu sokuqaphela, ngoba abacishimlilo bazinqumela ukusebenza ngokuhlela umsebenzi wokubona ukuthi izimiso zedolobha ezimayelana nokuphepha komphakathi zazigcinwa bathumela izwi kuye ukuthi indlu yayisigcwele nokuthi ufanele aphinde avale iminyango futhi abone ukuthi akasekho omunye ongenayo.

Kwakukhona, mhlawumbe, esingaphezu kwesisodwa isimo esibonakala singejwayelekile kulomhlangano. Abefundisi abavela ezikhundleni zamahlelo amaningi zathatha ingxenye ebanzi yezihlalo emsamo. Uma bonke ababeseholo babebalwa, ngokungabazeki babeyobalwa babe amakhulu amaningana. Umbuthano omkhulu kangaka wabefundisi basedolobheni nabavela ngaphandle beze enkonzweni yemvuselelo kwakuyisehlakalo esiyivela kancane edolobheni, futhi akungabazeki sasingakaze sibonwe ngamehlo sisikhulu kangaka ngaphambili.

Yini eyayikhanga eyayihlanganise lokhu ukuphithizela kwabantu okukhulu kangaka na? Kwakungesikho ukuhlabelela noma umculo okhethekileyo. Ngoba noma kokubili kwakukuhle kakhulu futhi kufaka ugqozi, nokho kwakusobala ukuthi abantu babelindele ngokungabekezeleki ngokuzibamba kuze kuphethwe amalungiselelo abhekiwe alokho okwakuzolandela.

Imbangela yalombuthano omkhulu kangaka wawungabekwa ngamazwi ambalwa. Kwakushiwo edolobheni ukuthi indoda ethiwa uWilliam Branham yayiza edolobheni futhi yayizokhuluma eHholo likaMasipala. Mayelana nalendoda, kwathiwa ingelosi ibonakale kuyo ngokuvakashelwa okuyisipesheli, neziphiwo zokuphilisa zazibonakaliswa enkonzweni yayo. Ngoba, noma uyakukholwa noma qha, naphezu kokucabanga kwenkambiso yokukholwa ngokuzibonela ngamehlo okuqede amandla izazi zezwe nezikole zokufunda zosuku lwethu, kusobala ukuthi phansi ekujuleni kwenhliziyo yesidalwa esingumuntu kukhona futhi kuyohlala njalo kukhona ukulangazela ukubonakaliswa kwamandla angesiwo asemhlabeni. Umuntu uphila impilo edlulayo, echobokayo ezweni eliphawulwe ukubola ndawo zonke, ukubuthuka nokufa. Isayense yezenkolo eyinkambiso nesimodeni, okungamniki lutho umuntu nomzuzwana emva kokufa kwakhe, kungeze kwenelisa ukulangazela okukhona ngemvelo yakho komphefumulo womuntu ufuna imvuselelo. Ezweni elididwe yinkulungwane yamaphimbo ashayisanayo, yilelo ngalinye lizisho ukuthi linegunya nenhlokomo yokwaziwa, akusiyo into engekho emvelweni ukuthi umuntu ufanele alangazelele ukubonakaliswa okuthize okubonakalayo kwamandla kaNkulunkulu ukuqinisa nokufakaza ebuqiniseni bomlayezo walabo abakhulumayo. UJesu akazange akuphike lokhu ukuncenga okuqavile nesifiso somphefumulo womuntu, ngoba Wamemezela, . . . “NgiyiNdodana kaNkulunkulu. Uma Ngingenzi imisebenzi kaBaba, maningakholwa yimi. Kepha uma Ngiyenza, nakuba ningakholwa yimi, kholwani yimisebenzi: ukuze nazi, nikholwe, ukuthi uBaba ukimi, naMi ngikuYe.” (UJoh. 10:36-38)

Izinkonzo zobusuku obubili bokuqala zavusa umnako omkhulu kakhulu; futhi njanjalo ngobusuku besithathu indlu yase igcwele abantu belindile futhi ukuba kuqhamuke isikhulumi. Umbhali, owayeqondisa lomkhankaso omfishane, ekulungiseleleni ukunikeza inkonzo umvangeli wacela abantu ukuba basukume bame ngezinyawo zabo futhi bacule ikhorasi, “Kholwa kuphela, kholwa kuphela, konke kungenzeka, kholwa kuphela.” Lapho ibandla elikhulu lisacula, indoda ethe ukuba-ncane enesimo sokuzithoba nokumamatheka okunobungane yangena, yase ifika ima emva kwepulpiti. Ukucula kwanqamuka, nokuthula du kwehlela phezu kwezethameli lapho zilalele ngokujulile lapho iqala ukukhuluma. Lapho iqhubeka, kwaba sobala ukuthi abalaleli bahlabeka umxhwele ngomusa wesikhulumi kanjalo nangobuqotho obusobala nokuzithoba. Umvangeli, ethatha umcabango wokukholwa efakwe ugqozi yikhorasi elalikade liculwa, waqala ingqikithi yomlayezo wakhe. “Yebo,” kusho yena, “Konke kungenzeka kokholwayo. Akukho okungama

phambi kokukholwa kuNkulunkulu, futhi uma abantu abalapha kulobubusuku bezomkholwa nami uNkulunkulu, sizobona ukuthi uNkulunkulu uzokuhlonipha lokho kukholwa futhi akuqinise phambi kwamehlo alelibandla lonke.”

Lapho izethameli zilalele ngenhliziyo ethathekile kumuntu othe ukuba-nomzimba omncane esemsamo, mhlawumbe munye kuphela owayebheke izehlekalo ezinamadlingozi ezase zizoqaqeka. Ngempela umqondisi wayengenakho ukuzizwela okunjalo, nokuphazamiseka okwase kuzokwenzeka kwakungezokuba ngokungemukeleki kakhulu. Ngokuba ngokushesha ukunaka kwethu kwaqondiswa endodeni eyayikude ngemuva endlini eyayishesha ihlokoma, sengathi ngalapho okukhona khona umsamo. Ekuqaleni sacabanga ukuthi kukhona okuphuthumayo okwase kuvelile; mhlawumbe ukhona owayequlekile noma owayesegula kakhulu ehholo. Kodwa lapho isondela eduzane, sabona kungekuncane ukusola ukuthi ubuso bayo babungobomuntu okhombisa ukugcwala amademoni, ekuphawuleni ukuthi indoda yayisangene, noma yayihlanya ngokuba nendluzula, futhi cishe yayidluthulile kulabo ababeyinakekele. Safunda kamuva ukuthi kwakuyophazamisa kakhulu kanjani ukuba sasikwazile ngalesosikhathi, ukuthi indoda yayingahlanyi, kulokho yayingazi ukuthi yayenzani, kodwa yayinesimilo esinodumo olubi nemikhuba emibi kuqala eyayikade yenze ukungcola emthethweni ngokuphazamisa nokuhlakaza izinkonzo zenkolo. Ukuyifaka ejele kwakungayifundisanga isifundo, futhi manje ngokubona ithuba layo lokususa isiyaluyalu esikhulu iphinde futhi ihlakaze inkonzo, yayize ngaphambili ngaleyonhloso.

Yavele yadwayizela yenyuka ngezitebhiso ngaphandle kokuthi ike ime kancane. Manje yayisisemsamo iqhoshha ngokusonga ukwenza okubi okwathi ngalesisikhathi kwenza ibandla lonke linake. Amaphoyisa amabili ayizidlakela emi eminyangweni eyidabuli, esibona isithikamezo, ayesezoza ngaphambili futhi ambeke izandla lomphazamisi, kodwa sasibona ukuthi lokhu kwakuzosusa udweshu nobuxhuxhuxhu obudalekayo babuzoyona nenkonzo. Ikakhulu futhi, umvangeli wayezibeke yena ngokusobala endaweni ngoba wayesanda kusho nje ukuthi konke kungenzeka kulowo okholiwe, nokuthi uNkulunkulu uyohlala njalo ezeseka iziNceku zakhe ezibeka ithemba lazo kuYe. Impela, umhlangano wase ufinyelele esimweni esiphakeme kabi sokubheka ngamathemba, lokho kuncika ezikhulwini zomthetho, nakuba mhlawumbe konke kuvunyelwe umthetho esehlweni esasesikhona, akubonakalanga kuwuhlelo lobuNkulunkulu. Sasingazi lutho olunye esasingalwenza kodwa kwaba ukuba ngokushesha siphebeze izikhulu zibuyele emuva, futhi sithinte nomvangeli abone okwakwenzeka. Kodwa yena qobo lwakhe wayesevele ezwa ukuthi kukhona okwakungasahambi kahle. Ekhuluma

ngokungaxhamazeli ezethamelini futhi ecela ukuba abantu bahlangane kanye naye emkhulekweni othule, waphenduka ukuba abhekane nenselelo eyinqaba yalembangi embi.

Lapho enzenjalo, indoda enenhlansi yobubi ebusweni bayo, okwakukhumbuza okunye kwezinto ezisinekile ezesabekayo abahedeni abaziqopha ebusweni bezithixo zabo, yaqala ngokweyisa ukusola nokuthuka isikhulumi. “Wena ungokadeveli, futhi udukisa abantu,” yamemeza, “umkhohlisi, inyoka otshanini, inkohliso, futhi ngizobakhombisa lababantu ukuthi unjalo!” Kwakuyinselelo enesibindi futhi wonke umuntu kulezozethameli wabona ukuthi kwakungesikho ukwesabisa okuyize. Lapho iselelesi siqhubeka nokuchapha umvangeli, sihwela futhi siphimisa, salingisa ukuqhubeka nezinsongo zokubulala. Ezethamelini kwabonakala kuyisikhashana esibi kumuntu owayenomzimba omncane esemsamo, futhi iningi labo kufanele ukuthi lazizwa limdabukela kakhulu ngokwedlulele. Izikhulu zazama futhi ukuzomsiza kodwa zaphebezwa, futhi manje ekwenqabeni usizo lwazo isikhulumi sasiyemukele ngamabomu inselelo yalembangi embi esayizi wayo nokwesabeka kwakuzenelisile izethameli ukuthi yayikwazi ngempela ukukufeza ukuqhosha kwayo. Akungabazeki, abagxeki ababengene ngesinyenela ehholo bengamaqabuqabu babebheke isiphetho esisheshayo nesidabukisayo ezehlakalweni ezinamadlingozi ezazingabhekekile manje okwase kuza ovuthwandabeni. Impela babona ukuthi kwakungekho-ndawo yamacebo. Indoda esemsamo yayizofanele iyazi kahle kamhlophe kungenjalo ibhekane nendaba.

Esikhashaneni sokungabaza esalandelayo, umuntu akakwazanga ukungacabangi ngokukhumbula indaba yenselelo yakudala, ngenkathi uGoliyate onesibindi ethuka uDavide omncane egameni lawonkulunkulu bakhe, futhi waqhosha ngokuthi wayezomdabula kusuka obanjani kuye obanjani. Ibandla elalethekile, njengamabandla akwaIsrayeli afanele ukuthi ayenjalo ngosuku lwawo, abuka enkundleni ngokumangala nokushaqeka, kulukhuni ukuthi yini ebhekeke ukuthi ilandele, kodwa besaba okubi kakhulu. Umbuthano wabefundisi emsamo wasibhekisisa isimo ingencane ingebhe, wazi ukuthi ngaphandle uma uNkulunkulu enze into engejwayelekile futhi wasesekela isikhulumi ngendlela yaphezulu, iselelesi esibi, esasiphumelelile ukuhlakaza izinkonzo zenkolo esikhathini esedlule, sasesizokwenzenjalo manje futhi. Abanye babephazamiseke kakhulu ukuthi amaphoyisa ayengavunyelwanga ukuthatha umsebenzi wawo esimweni futhi bakholwa ukuthi lesisiphosiso sokwahlulela sizovumela lendoda ekhwelwe amademoni ukuba ingoni kuphela umhlangano futhi kanjalo ilethe ihlazo emgomweni kaKristu, kodwa futhi kungahle eqinisweni kubangele ukulimala ngokomzimba esikhulumini.

Yedlula imizuzwana, nokho, ngaphandle kokulindela ukuthi kwenzeke uvuthwondaba. Emva kwesikhashana kwabonakala ukuthi kukhona okwakuvimba ocele inselelo ekuqhubekeni namacebo akhe amabi. Ngesizathu esithize wayengasaqhubeki nokugcina ukuqhosha kwakhe kokuba nenduzula yokomzimba, kodwa kunalokho wase ezidelele ngokuhewula nokuphimisa nokukhuluma iziqalekiso ezesabeka kakhulu. Ekhulumela phansi kodwa ngokuqondile iphimbo lomvangeli manje lase lizwakala likhuza amandla amabi ayebusa indoda. Amazwi akhe, akhulunywa ngokukhulu ukuzotha ngangokuthi ayezwiwa ibanga elifishane kuphela, ayethi, “Sathane, ngoba usucele inselelo encekwini kaNkulunkulu phambi kwalelibandla elikhulu, ufanele ukhothame phambi kwami. Ngegama likaJesu Kristu, uzowela ezinyaweni zami.” Amazwi aphindwa kaningana. Ocele inselelo wanqamuka ukukhuluma, futhi kwaba sobala ukuthi manje kwase kunguye owayesebhekene nobunzima. Eqine enjalo namandla amabi yiwo ayemlawula, eqiniswe yiyo yonke imimoya emibi endlini, kusobala ukuthi ayelokhu ehlulwa kancane kancane ngamanye Amandla ayemakhulu kunayo, Amandla aphenjula ekunyenzezeni kweGama likaJesu! Masinya kwaba sobala ukuthi indoda yaqonda ukuthi yayinqotshwa, kodwa akukho eyayingakwenza ngokusobala okwakhungahlehliisa isimo. Impi enzima yamandla kamoya manje yase imeme onke amandla eyayinawo kuyo. Amathonsi omjuluko avela ebusweni bayo lapho ikhipha umzamo wayo wokugcina oshisekele ukuba inqobe. Kodwa konke akusizanga lutho. Masinya lona obekunguye emizuzwini emibalwa ngaphambili ngobuqhalaqhala obukhulu kade edelela indoda kaNkulunkulu nezinsongo zakhe ezesabekayo nezinsolo, wabubala kakhulu futhi wafumbeka phansi enesilokozane ngendlela yokuhayiza. Kwake kwaba yisikhashana elele lapho ezibhonqabhonqa othulini, lapho umvangeli ngokuthula eziqhubekela nenkonzo sengathi akwenzekanga lutho.

Akudingi nakushiwo, ibandla elikhulu lashaywa wuvalo ngesenzeko esenzeke phambi kwabo, kuyo uNkulunkulu aqinisekisa khona inceku yaKhe ngokumangalisa okukhulu, nezindumiso ezizwakala kakhulu kuNkulunkulu zagcwala ihholo elibanzi. Amaphoyisa nawo, ethuswa yilokhu ayezibonele khona ngamehlo, ngokusobala avuma ukuthi uNkulunkulu wayephakathi kwawo. Sidinga ukuba sikuqophe ukuthi enkonzweni yokuphilisa eyalandela, igagasi lenkazimulo labonakaliswa elingasoze lakhohlwa yilabo ababekhona. Izimangaliso eziningi zokuphilisa zenzeka ngalobo busuku lapho isixuku sabantu sasikhonziswa khona emgqeni womkhuleko.

Kodwa yayingubani lendoda encane eyakhuluma ngamazwi angaka egunya nenkonzo yayo yayiqiniswe

ngukwenza ngokubonisa okumangalisayo kwamandla obuNkulunkulu na? Igama layo kwakunguWilliam Branham, waseJeffersonville, eIndiana, nenkonzo yayo yayizolokhu yanda yanda indindizela kuze kuthi, ngesikhathi salokhu ukubhala, umphumela wayo ufinyelele emhlabeni wonke. Abaningi eDolobheni lasePortland ngalobo busuku bamkhazimulisa uNkulunkulu, ngoba bazi ukuthi Wayesebahambele futhi abantu baKhe. Abefundisi abaningi nabo, baqonda ukuthi uNkulunkulu wayengene phakathi kwabo ngamandla ayisipesheli. Bakholwa ukuthi lokho ababezibonele khona ngamehlo kwakuwuphawu lwezinto ezinkulu ngokuthe xaxa uNkulunkulu ayezilungiselela ukuzenzela abantu baKhe. Abanye, impela, babanenkonzo yabo eyaba ngumbhedukazwe. Phakathi kwalaba kwakungumfundisi osemncane, umkakhe ayezibonele ngamehlo inselelo enesibindi yendoda eyayikhwelwe amademoni. Wamncenga umyeni wakhe ukuba ayethamele eyobusuku bokugcina. Lapho ehlezi futhi ebhekisisa izindlebe zomntwana omncane owayeyisithulu zivuleka ukuze kukwazi ukuzwa futhi kuphinde amazwi, uNkulunkulu wakhuluma kuye, futhi wathi, “Lona ngumsebenzi engikubizele ukuthi uwenze nawe.” Ngosuku olulandelayo wanikela ukuphathwa kwebandla lakhe kwamanye amalungu ebandla lakhe yena wazikhiyela ekamelweni lakhe, ephokophelele ukuhlala lapho aze abe nesiqiniseko ukuthi intando kaNkulunkulu yase yembuliwe kuye. Esikhathini sokuhlolisisa komphfumulo ngempela kwazalwa inkonzo eyayizoba nomphumela ekusindisweni kwezinkulungwane zemiphfumulo futhi yayizophelekezela yizinqwabanqwaba zezibonakaliso, izimanga nezimangaliso. Lensizwa yayinguMvangeli uT. L. Osborn.

Kuyisimanga impela, lapho umkhankaso usuphethiwe, sezwa ukuthi ingcosana yangabaza. UNkulunkulu angamketha kanjani umuntu onemuva eliphansi kangaka, owayenolwazi olukhawuke kangaka lokuhlakanipha kwalelizwe na? Kanjalo babengasiqondi isimiso sikaPawulu akhuluma ngaso kwabaseKor. I 1:26-29, lapho athi, “Ngokuba bhekani ukubizwa kwenu, bazalwane, kababaningi abahlakaniphileyo ngokwenyama, kababaningi abanamandla, kababaningi abayizikhulu: kodwa izinto zobuwula zezwe uNkulunkulu uzikhethile ukuba ajabhise abahlakaniphileyo; nezinto ezibuthakathaka zezwe uNkulunkulu uzikhethile ukuba ajabhise izinto ezinamandla; nezinto eziphansi zezwe, nezinto ezidelelwayo, uNkulunkulu wazikhetha, yebo, nezinto ezingekho, ukuba achithe ezikhona: ukuze kungabikho-nyama ezibongayo phambi kwakhe.”

Kodwa ngokuqhele kakhulu, iningi lakholwa futhi lathokoza. Noma ngokwenyama kwakungenakwenzeka ukuba

umvangeli akhonzise, ngaphandle kwendlela emfishane ukwedlula yonke, ezinkulungwaneni zemizimba egogobaliswe yizifo ezazifuna ukuphiliswa, nokho sasimangalisa isibalo sezimfazozo eziyisimangaliso ezaphuma kulowomhlangano. Futhi uma labo abavumela ukungabaza ukuba kungene ezingqondweni zabo bengazange bazuze kulokho abanye abakuzuzayo emhlanganweni, abaningi abakholwa kuze kube namuhla bakhomba kulowomkhankaso omfishane eDolobheni lasePortland njengehora lokuvakashelwa elingafanele neze ukukhohlwakala.

Kodwa mhlawumbe sekuyisikhathi sethu ukuqhubeka nokubuza ukuthi lendoda, uWilliam Branham, ingubani. Wavelaphi na? Yayinjani indlela yokuvakashelwa kwakhe okuyisipesheli okuvela kuNkulunkulu nomyalo wakhe wokuphilisa abagulayo na? Empendulweni yalemibuzo manje sizoqondisa ukunaka komfundi.

Isahluko 2

Ukuzalwa Okuyinqaba nobuNgane

Kwase kusa ekuseni okuhle kuka-Apreli ngonyaka ka 1909 ezweni elinamagquma laseKentucky elingekude endaweni okwazalelwa kuyo uAbraham Lincoln okucishe impela kube yiminyaka eyikhulu ngaphambili. Edlangaleni elakhiwe ngezingodo eliphansi nje ukukhanya kwaqala ukuchusha ngefasisitela phezu kombhede omncane omahlakahlaka, ngenkathi kuzwakala iphimbo lengane. Izandlana ezimbili zengane esancela engamaphawondi amahlanu zaziklwebha izihlathi zikanina wakho owayeneminyaka eyishumi nanhlanu ubudala. Owayemi eduze kombhede kwakungubaba osemncane, uCharles Branham, esonge izingalo zakhe ebhibhini lale ovaroli yakhe entsha, wayethe ukugqoka kahle kancane, umfo wasezintabeni enzela lomcimbi okhethekile. Lapho usuku selusa, izinyoni zase zivele ziwuqalile umculo wazo, futhi kwabonakala kubaba ukuthi inkanyezi yokusa yayikhanya ukukhanya okukhudlwana. Umntwanyana wakhala futhi lapho isandla sakho esincanyana sibhulasha ubuso bukanina.

“Sizomqamba ngokuthi uWilliam,” kusho ubaba, lapho ejeqeza phansi ngokujabula endodaneni yakhe esanda kuzalwa. “Lokho kuzoba kuhle,” kusho umama, “ngoba uzobizwa ngoBilly.” Wayengazi umama ukuthi izandla zalomntwana omncane, ezazithinta izihlathi zakhe zazizosetshenziswa nguNkulunkulu uSomandla ekusindiseni abantu baKhe ekuguleni nasebugqilini. Akukho-muntu kuleyongxenywe yezwe owayeyoke acabange ukuthi lengane eyayizalelwe ezintabeni endaweni ephansi nje yayizothatha umlayezo weVangeli iwuyise emhlabeni. Kuwo wonke umfo wasezintabeni, umndeni wakwaBranham wawumpofu ukwedlula izimpofana. Nokho, izindlela zikaNkulunkulu zingezingaqondakaliyo! Lababantu babengakukholwa kanjani, uma umuntu wayebatshele ukuthi uNkulunkulu, ngalezozandla ngeliny’ilanga zazizokwenza amademoni aphume, izimpumpothe zibone, izithulu zizwe, imidlavuza ishabalale, nezinkulungwane ngezinkulungwane ziwe phansi ema altare zikhalela ukuphenduka na? Kanjalo babengeke bakholwe ukuthi amabhanoyi enqamula izwekazi ngejubane elikhulu ayezondizisa abagulayo beze kuyo. Kumbe ukuthi izitimela namabhasi elayishe abagulayo babezolethwa kuyo ukuba basindiswe. Ukuthi babezofika bevela eMpumalanga naseNtshonalanga, eNyakatho naseNingizimu, ukuzoyizwa ixoxa indaba kaJesu Kristu uMsindisi ngendlela yakhe elula, ethobekileyo.

Lapho omakhelwane bebuthana ukuzobona ingane esanda kuzalwa, kwabonakala kukhona, kuxoxwa kanjalo, ukuzwa into eyinqaba eshayisa uvalo ekamelweni. Ubani ongasho ukuthi kwakungesibona ubukhona bengelosi ethe, ngaphansi kokuqondiswa nguNkulunkulu, yaholela uWilliam Branham kweziningi zezehlakalo zempilo yakhe, eyathi kamuva yakhuluma naye mathupha na?

Kwakungamaviki amabili nje kamuva lapho ubaba nomama bathatha ingane yabo behla ngomfudlana beya endlini yomhlangano yaseLone Star—iBandla iMissionary Baptisti elincane eliyifashini endala eyayakhiwe ngezingodo nefulelwe ngezingcwecwe zamapulungwe, naphansi kungagandayiwe nezihlalo zenziwe ngamapulungwe ebekwe anqunyiswa eziqwini zezingodo. Kwakungukuqala kokuvakasha kukaWilliam Branham omncane esontweni!

UMNTWANA NONINA BAPHUNYUKA NGENHLANHLA EKUFENI

Njengalokhu ubaba wayengumgawuli wemithi yokwenza amapulungwe, kwakudingekile kuye ukuba angabibikho ekhaya isikhathi esiningi, ikakhulukazi ekwindla nasezinyangeni zasebusika lapho isimo sezulu sasiba sibi ekuhambeni. Phakathi kwalezizikhathi umama nengane babeshiywa bodwa. Kwakukwesinye salezizikhathi lapho khona izehlakalo ezenza uzungu zokucishe ziyithathe impilo yabo bobabili umama nendodana.

Ngakho kwenzeka ukuthi ngalesisikhathi lapho umntwana esethi akabe nezinyanga eziyisithupha ubudala, nobaba wayengekho ekhaya, kwafika isiphhepho esibi, nezwe lonke lalivalelwe yiqhwa izinsuku. Kwakukuncane okudliwayo edlangaleni elakhiwe ngezingodo futhi masinya umama washodelwa yikho kokubili ukudla nezinkuni. Wasonga izinyawo zakhe ngamasaka angoseyili abahayayo, waya emahlathini, wagawula amahlumela amancane, wase ewahudulela edlangaleni elakhiwe ngezingodo, ezama ukuba kuhlale kukhona umlilo. Ekugcineni waya ngokuphela amandla ephela amandla futhi wagcina ehlelekile. Kungekho-kudla noma ukufudumala umama wathatha zonke izingubo zombhede, wazisonga yena nomntwana embhedeni, wase elindela elokugcina. Kwaba ngalesosikhathi uNkulunkulu athumela ngaso ingelosi yaKhe evikelayo futhi yazihlenga izimpilo zabo.

Umakhelwane wayakhe ebangeni elithe ukuqhela kubo, noma lalibonakala idlangala lakwaBranham elakhiwe ngezingodo. Ngesizathu esithize nje wayenokukhathazeka okuxakile engathi kukhona isici esiyisinyama esasehlele lelokhaya elincane eliphansi nje. Kwakuthi kancane kancane

abuke ngakulo, futhi kwakuthi njalo akhathazeke kakhulu, ikakhulu lapho ehluleka ukubona intuthu iphuma kushimula. Kwathi lapho sekwedlule izinsuku ezingana, ukuthinteka enhliziyweni kwajula kakhulu phakathi kwakhe ukuthi kukhona okwakungahambi kahle ngangokuthi wanquma ukuthi ayohlola, noma kwakusho ukufohloza lapho okwakulele khona iqhwa kuyibanga elikhudlwana.

Efika emnyango, ukwesaba kwakhe kwaqiniseka, ngoba kwakungekho-mpendulo kulabo ababengaphakathi, noma kwakungekho-zinyawo ezazikhombisa ukuthi kukhona ohambile kulendawo, nomnyango wawuvalwe ngaphakathi. Wanquma ukugqokeza angene edlangaleni elakhiwe ngezingodo futhi kwathi esenze kanjalo, wethuswa yinto ayibona phambi kwakhe. Umama nomntwana ababebizongene ngezingubo zombhede wabo base beseduze kokufa benziwa yindlala namakhaza. Umakhelwane onenhliziyono ehle ngokushesha watheza izinkuni wayeseqala ukubasa ikloba lomlilo elathi masinya lalifudumeza idlangala elakhiwe ngezingodo. Wase ebuyela ekhaya lakhe eyolanda ukudla. Isenzo sakhe somusa safezeka ngesikhathi esifanele. Umama nomntwana baswabuluka futhi masinya base beya ngokuya bephila kahle futhi.

Kungakabi yisikhathi eside emva kwalokhu umndeni wasuka ezweni laseKentucky waya eIndiana, lapho ubaba aya khona ukuyosebenzela umlimi eduze kwaseUtica, eIndiana. Kwase kuthi emva konyaka baphinde basuka baqhubekele ezansi esigodini eduze kwaseJeffersonville, eIndiana, idolobha elenziwe laba usayizi ofanele, elalizoba yidolobha lasekhaya kubo kaWilliam Branham.

UMLAYEZO KANKULUNKULU WOKUQALA KUMFANA

Kwedlula iminyaka eminingana nomfana wayesecishe abe neminyaka eyisikhombisa ubudala, esanda kungena nje esikoleni engxenyeni yasemaphandleni okungamamayela ambalwa ngasenyakatho yaseJeffersonville. Kwakungalesisikhathi lapho uNkulunkulu kuqala akhuluma khona nomfana. Sizodedela uMfowethu Branham ayixoxe indaba yalokhu ukuvakashelwa okuyinqaba ngamazwi akhe uqobo:

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Ngangisendleleni ngenye intambama ngiyokha amanzi ngiwasa endlini ngisuka endlini yokubeka izimpahla, okwakuqhele ngebanga elingangendlu yasedolobheni. Cishe

phakathi nendawo phakathi kwendlu nendlu yokuhlala nendlu yezimpahla kukhona isihlahla somphophula. Ngangisanda kufika nje ekhaya ngivela esikoleni futhi abanye abafana babephuma beya echibini beyodoba. Ngangikhalela ukuhamba kodwa ubaba wathi kwakufanele ngithwale amanzi. Ngama phansi kwesihlahla ukuba ngiphumule lapho okwathi khona-manjalo ngezwa umsindo onjengokuvunguza komoya emaqabungeni. Ngangazi ukuthi wawungavunguzi-ndawo. Kwakubonakala kuyintambama ethule du. Ngahlehlela emuva ngasuka esihlahleni futhi ngaqaphela ukuthi endaweni ethize okucishe kulingane nomgqomo, umoya wabonakala sengathi wawuvunguza udabula emaqabungeni esihlahla. Kwase kufika iphimbo lithi: *“Ungalokothi uphuze, ubheme, noma ungcolise umzimba wakho noma ngayiphi indlela, ngoba Nginomsebenzi wakho okufuneka uwenze nxashane usukhulile.”*

Kwangesabisa ngangokuthi ngagijima ngaya ekhaya, kodwa ngalesosikhathi angizange ngitshela-muntu ngakho. Ngikhala ngigijima ngiya endlini, ngawela ezingalweni zikamama wami, owacabanga ukuthi ngilunywe yinyoka. Ngamtshela ukuthi nje ngangesaba, ngakho wangibeka embhedeni, futhi wayezobiza udokotela, ecabanga ukuthi ngangiphethwe ukwethuka kwemizwa. Angizange ngibe ngisahamba ngakulesosihlahla. Ngangigega ngihambe ngakwenye indawo yasengadini ngisibalekela. Ngikholwa ukuthi ingelosi kaNkulunkulu yayikuleso sihlahla, futhi eminyakeni kamuva ngangizobonana nayo ubuso nobuso futhi ngixoxe nayo.

Ngenxa yendlela eyinqaba uNkulunkulu ayebhekene ngayo nami angizange ngiphuze noma ngibheme. Ngelinye ilanga ngangiya emfuleni nobaba wami nenye indoda. Banginika ugologo ukuba ngiphuze, futhi ngoba ngangifuna ukuzidlisa satshanyana kulendoda ukuze ingivumele ngisebenzise isikebhe sayo, ngaqala ukubuthatha utshwala. Kodwa njengoba ngikhuluma ngempela namhlanje, ngawuzwa lowomsindo njengokuvunguza kwamaqabunga. Ngiqalaza, futhi ngingaboni-phawu lomoya ovunguzayo, ngabeka ibhodlela ezindebeni zami futhi, ngenkathi ngizwa umsindo ofanayo, kuphela uzwakala kakhulu. Ukwesaba kwehlela kimi njengasekuqaleni. Ngaliwisa ibhodlela ngabaleka, ngenkathi ubaba wami engibiza nge “sitabane.” O lokho kwakulimaza kanjani! Kamuva ngabizwa nge “sitabane” yintombi yobusha bami ngenkathi ngiyitshela ukuthi ngangingabhemini. Ngithukutheliswe ukugcona kwayo, ngawuthatha usikilidi futhi ngangizowubhema noma kanjani, ngenkathi ngiboshwa yilowomsindo ofanayo ungenza ukuba ngiwuphose phansi usikilidi futhi ngisuke enkundleni ngikhala ngoba ngangingafani nabanye abantu, lapho amazwi okukluloda kwesixuku ezwakala ezindlebeni zami.

Kwakuhlala njalo kukhona lokho kuzwa okuyinqaba, sengathi kukhona owayemi eduze kwami, ezama ukusho okuthize kimi, futhi ikakhulukazi uma ngingedwa. Akekho owabonakala engiqonda nakancane. Abafana engangizihlanganisa nabo babengafuni nakuzwa ngami, ngoba ngangingaphuzi ngingabhemi, futhi zonke izintombi zaziya emidansweni, nakhona futhi engangingahlanganyeli kukho, ngakho kwabonakala ukuthi impilo yami yonke ngangingumuntu nje owonakele emndenini ngingazi-muntu owayengiqonda, futhi ngingaziqondi ngisho uqobo lwami.

Isahluko 3

Ubunzima nobuMpofu eKhaya lakwaBranham

Njalo bekubonakala kusekuBoneleleni kukaNkulunkulu, ukuthi izitsha zaKhe ezikhethiweyo bezinqunyelwa ukuba ziphile izimpilo zazo zasekuqaleni zibe sezimweni zobunzima, futhi kwezinye izenzeko kube ubumpofu obukhulu kakhulu. Ngezinye izikhathi bebevunyelwa ukuba bezwe inhlopheko ejulile. Akekho okwazi ukuzwela omunye ososizini noma ekuhluphekeni ngaphandle uma yena uqobo eke wedlula ezivivinyweni ezifanayo. Kube yivela kancane ukuba labo abathole ubizo olungejwayelekile oluvela kuNkulunkulu bakwazi ukukhuliswa emakhaya abacebile, noma baphuma emindenini yohlanga olubusayo. UMSindisi qobo lwaKhe wakhuliselwa emkhombeni. Ngosuku lweshishiyagalombili ngesikhathi Asokwa ngaso, umndeni wawukwazi kuphela ukuthola umhlatshelelo wamajuba angamahobhe nje, ayenikelwa kuphela uma abazali babempofu kakhulu ukuthi bangakwazi ukuthola iwundlu. (ULev. 12:8) Abagxekeki ngesikhathi senkonzo kaKristu babuza igunya lomanduleli waKhe, uJohane uMbhaphathizi, ngoba wabonakala egqoke izingubo ezingahloniphekile neze, nokushumayela kwakhe kwakumahhadlahhadla, kungenakho okupholishekile nokuyisitayela kwezikole zokufundela ubufundisi zangosuku lwakhe. Kodwa uJesu washo ngoJohane, ukuthi akekho ozelwe ngowesifazane owayemkhulu kunaye. Futhi Wabuza abagxekeki ngokubakhomba ngqo, “Kanti naphuma ukuyobonani na? umuntu owembethe ezinothonotho na? Bhekani abembethe ezinothonotho basezindlini zamakhosi.” Ngamanye amazwi iNkosi yayibakhombisa ukuthi abafanele babuke abaprofethi bomumo kaJohane ukuba bacwaninge inhlalo ahlala phakathi kwayo lapho ababejwayezwe khona okumnandi futhi bavikeleka ekuxinekeni kwempilo. Ukuzithoba nokuzabalaza kwesimilo kukhula kangcono kakhulu phakathi kwempilo emahhadlahhadla evela ebunzimeni futhi ngezinye izikhathi ekuhluphekeni nasebumpofini. Kodwa sifanele manje sidedele uMfowethu Branham asho okuthize ngekhaya lakubo, izinsuku zakhe zasebunganeni, nomzabalazo kayise ebumpofini.

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Ngangiwuhlobo lomfana kababa—Ngenkathi ngibona lezozinkonyane ezinkulu lapho efinqqa umkhono wakhe, ngathi, “O he! Ubaba uyophila aze abe neminyaka eyikhulu

ubudala.” Ubaba wami wayenezinkonyane ezinkulu enziwa ukuginqa izingodo emahlathini. Kwakungabonakali kimi ukuthi wayeyoke afe. Kodwa wayeneminyaka engamashumi amahlanu-nambili kuphela ubudala, elokhu engakabi-mpunga, indoda enezinwele ezisongene, lapho ikhanda lakhe elithandekayo selilele linqume ehlonbe lami noNkulunkulu wamthatha wamusa ekhaya.

Ngimbonile ubaba evela emahlathini ezingodo eshiswe yilanga ngangokuthi umama ubeze athathe isikelo asike iyembe lakhe lixebuke emhlane. Wayesebenza kanzima ebhala amasente angamashumi ayisikhombisa-nanhlanu ngosuku ukuze asondle. Ngangimthanda ubaba wami, ngisho noma wayephuza. Ngezinye izikhathi wayengifaka uswazi, kodwa angizange ngiluthole lungadingekile ngangidinga olunye. Wayevamise ukubeka iMithetho eyiShumi obondeni noswazi olukhulu lomuthi ihikhori phezu kwayo. Ngangithola imfundo yami eshede lezingodo uma ngenze iphutha. Kodwa ngangimthanda ubaba wami. Sekuyiminyaka kamuva wanikela inhliziyi yakhe kuKristu futhi wasindiswa, kungamahora ambalwa nje ngaphambi kokuba afele ezingalweni zami.

UBUMPOFU EKHAYA

Ngiyakhumbula ukuthi kwakudingeka ubaba asebenze kanjani ukuze akhokhe izikweletu. Akusilo ihlazo ukubampofu. Kodwa kulukhuni ngezinye izikhathi. Ngiyakhumbula ukuthi ngangingenazo izingubo ezifanele zesikole. Ngahamba unyaka wonke ngingenalo ngisho iyembe lokugqoka. Kwakukhona owesifazane owayeyisicebi eduzane owangipha ibhantshi linemendlela yamatilosi emkhonweni. Ukhololo ngangiwufasa ngezinkinobho futhi kwakuyaye kushise kakhulu. Uthisha athi, “William.” Ngithi, “Yebo, mem.” “Awu, awulikhumuli ngani lelobhantshi.” Kodwa ngangingekke; ngangingafake-yembe. Ngakho ngangiyaye ngiqambe amangana ngithi, “Ngiyagodola.” Athi, “Kulungile, hlala laphaya ngasemlilweni.” Futhi ngihlale lapho ngenkathi umjuluko wehlela phansi kimi. Abese ethi, “Awukafudumali namanje?” Ngangivele ngithi, “Qha, mem.”

Awu, izinto zazingihambela kalukhuni ngempela. Izinzwane zami zaziphumela ngaphandle ezicathulweni zami njengamakhanda ezimfudu. Kwase kuthi kamuvanyana ngalithola iyembe.

Ngizonitshela ukuthi kwakuhlobo-luni lweyembe. Kwakuyingubo yentombazane ekuqaleni okwakungekamzala wami, futhi yayihlotshiswe ngenqwaba yemifingcizo. Ngasika ingxenyane eyisiketi ngayisusa, futhi emva kokuba

sengiligqokile, wawungangibona sengiya esikoleni ngiqhosa. Abantwana base bengihleka, futhi ngathi, “Ningihlekelani na?” Bathi, “Ugqoke ilokwe lentombazane.” Kwadingeka ngiqambe amangana futhi. Ngathi, “Qha angigqoke yona; leyo yisudu yami yaseNdiya.” Kodwa abangikhohlwanga futhi ngasuka ngahamba ngikhala.

Kwakukhona umfana owayehlala eduze kwakithi, owayethengisa lawomaphephabhuku ePATHFINDER. Ngokwenzenjalo, waphiwa umklomelo wesudu yamaVulandlela. Wo, ngangiyithanda kabi leyosudu. Kwakungesikhathi sempi ngalesosikhathi futhi wonke umuntu owayesekhule ngokwenele ngalezozinsuku wayegqoka inyumfoma. Ngangihlala njalo ngifuna ukuba yisosha. Ngangisemncane kakhulu ngalesosikhathi. Ngisho nakulempi yokugcina ngangingakabi-mkhulu ngokwenele ukuba ngihambe. Nginabafowethu abane abahambayo. Kodwa uNkulunkulu ungiphe inyumfoma empeleni—izikhali zikaNkulunkulu—ukuze ngikwazi ukuphuma ngilwe nokugula nesifo esibopha abantu.

Kodwa ngangiyazisa kakhulu leyosudu yamaVulandlela, nesigqoko sayo namagomazi. Ngathi, “Lloyd, uma usuyigugisile leyosudu uzongipha yona na?” Wathi, “Yebo, ngizokupha yona, Billy.” Kodwa wo, leyosudu yahlala isikhathi eside ukwedlula noma yini esengake ngayibona. Kimi kwabonakala sengathi akasoze ayigugisa leyonto. Yangigejake okwesikhashana futhi ngakho ngaya kuye futhi ngathi, “Lloyd, wayenzani leyosudu yamaVulandlela na?” Wathi, “Billy, ngizoke ngiyicinge ekhaya ngibone ukuthi ngingayithola yini.” Kodwa lapho eseyicinga wathola ukuthi unina wase eyisikile ukuba enze amapheshi ezingubo zikayise. Wafika kimi wathi, “Angisatholi lutho olwayo kodwa igomazi elilodwa.” Ngathi, “Lilethe lapha lelo.” Ngakho ngaya nalo ekhaya ngafike ngaligqoka. Lalinentambo edonswayo, futhi ngayidonsa, futhi ngacabanga ukuthi ngangilisosha langempela. Ngangifuna ukuligqoka ngiye esikoleni futhi nje ngangingazi ukuthi ngizokwenza kanjani. Ngakho ngenza sengathi omunye wemilenze yami wawulimele futhi ngagqoka lelogomazi kube sengathi ngangivikela umlenze wami olimele. Kodwa esikoleni uthisha wangithuma eblekbode. Ngazama ukufihla umlenze wami owawungenalo igomazi, futhi bonke abantwana bangihleka. Ngaqala ukukhala nothisha wangenza ukuba ngiye ekhaya.

Ngiyakhumbula ngenkathi siphuma ngenqola eyimoto endala edonswa amahhashi cishe kabili ngenyanga ukuyokhokha isikweletu segrosa. Umthengisi wegrosa wayesipha ustikswidi. Sonke thina bafana abancane sihlezi phezu kwezingubo phandle lapho, sasiwubukisisa lowoswidi ngenkathi ubaba ewukhipha, futhi onke amehlo aluhlaza

ayebukisisa ukubona ukuthi yilowo nalowostikswidi wawuqheshulwa ngokulinganayo ncamashi, ukuthi ngamunye wayezothola inani eliyilo. Bengingaphuma kulentambama ngiyothenga ibhokisi lonke likashokoledi wobisi, kodwa ubungeke ubemnandi njengoba kwakwenza lowoswidi. Lowo kwakunguswidi ngempela. Ngezinye izikhathi ngangimunyunga iqhezu lawo, bese ngiwusonga ngephepha ngiwufake ephaketheni lami. Ngangilinda kuze cishe kube uMsombuluko bese ngibuye ngiwumunyunge futhi isikhashana. Abafowethu babesuke sebewudle bawuqeda owabo uswidi ngaleyonkathi, bese befuna ukumunyunga uswidi wami futhi. Ngezinye izikhathi ngangenza isivumelwano nabo ngentengo yawo futhi ngibakhothise izikhathi ezithi azibe-mbili, uma bezongethembisa ukuthi bazongisiza ngemisebenzana.

Isahluko 4

Ukuphenduka kukaWilliam Branham

UWilliam Branham, umfana, noma wayezitholile lezizibonakaliso ezimangalisayo zokubonelela kobuNkulunkulu empilweni yakhe, nokho wayengakaphenduki. Okwesikhathi wayelokhu ephikisana nalolobizo. Eneminyaka eyishumi nane walimala kabi ngenkathi ezingela futhi kwadingeka achithe izinyanga eziyisikhombisa esibhedlela. UNkulunkulu wabhekana naye kodwa wayelokhu engakalaleli. Nokho, ukuphuthuma kobizo kwakuya ngokukhula ngokukhula eluzwa. Lokhu phela abazali bakhe babengesiwo amaKristu akatholanga kukhuthazwa lapho, futhi lapho esekhulile isitha sazama ukumthola ukuba sivimbele lelozwi elincane elihashazayo elalilokhu likhuluma enhliziyweni yakhe.

UYA ENTSHONALANGA

Lapho umfana esefike ebangeni le 19, wanquma ukuthi uzoya eNtshonalanga ukuyosebenza epulazini lezinkomo. Ekuseni ngoSeptemba ngonyaka ka 1927, watshela unina ukuthi wayethatha uhambo lokuya eTunnel Mill, endaweni ethi ayibe amamayela ayishumi nane enyakatho yaseJeffersonville. Wakusho lokhu ngoba wabona ukuthi uma unina ewazile amacebo akhe okuya eNtshonalanga, wayezomncenga ukuba angaluthathi uhambo. Kodwa lapho unina esezwa ngaye futhi, esikhundleni sokuba seTunnel Mill, wayekude le ePhoenix, eArizona. Eqinisweni, phansi enhliziyweni yakhe wayazi ukuthi wayebalekela uNkulunkulu. Wayijabulela impilo yokuba sepulazini lezinkomo okwesikhashana negugu lokuba seNtshonalanga, kodwa njengazo zonke ezinye izinjabulo zezwe, kwasheshe kwaba kudala.

Ngezehlakalo zakhe eNtshonalanga nobizo lukaNkulunkulu okwakulokhu njalo kuphezu kwenhliziyo yakhe uthi:

“Izikhathi eziningi ngiwuzwile umoya uvunguza ezihlahleni zeshoba ezinde. Kwabonakala sengathi nokho ngangilizwa iphimbo laKhe limemeza kude le ehlathini, lithi, ‘Adamu, ukuphi na?’ Izinkanyezi zabonakala ziseduzane kakhulu ngangokuthi umuntu wayengazicaphuna ngezandla zakhe. UNkulunkulu wabonakala eseduze kakhulu.

“Into eyodwa engiyikhumbula kahle kakhulu mayelana nalelozwe yimigwaqo ogwadule. Uma umuntu eke waphambuka emgwaqeni ulahleka kalula. Ngezinye izikhathi izivakashi zibona izimbali ezincane zasogwadule bese ziyaphambuka emgwaqeni omkhulu ukuba zizicoshe. Ziyazulazula ogwadule futhi zilahleke futhi ngezinye izikhathi zibulawe ukoma. Kunjalo nasendleleni yomKristu—uNkulunkulu unomgwaqo omkhulu. Ukhuluma ngawo kuIsaya, isahluko 35. Ubizwa ngo “Mendo neNdlela yobuNgcwele.” Izikhathi eziningi izinjabulo ezincane zezwe zidonsa umuntu zimkhiphele eceleni komgwaqo omkhulu. Khona-ke uselahlekelwe ulwazi kuNkulunkulu. Ogwadule uma umuntu elahlekile ngezinye izikhathi kubonakala utalagu. Kulabo ababulawa ukoma, utalagu luba umfula noma ichibi. Abantu bagijimela kulo bawele phakathi, bathole ukuthi kuphela babhukuda esihlabathini esishisayo. Ngezinye izikhathi udeveli uyokukhombisa into athi iyisikhathi esihle. Lokho nje wutalagu; kuyinto engesiyo eyangempela. Uma ulalela uyozithola usunqwabela izinsizi ekhanda lakho. Ungakulaleli, mngane othandekayo. Kholwa nguJesu Opha amanzi aphilayo alabo abalambile nabomile.”

UMLAYEZO OBUHLUNGU

Ngeliny’ilanga insizwa yathola incwadi evela ekhaya iyazisa ukuthi omunye wabafowabo wayegula kakhulu. KwakunguEdward, lo oyelamayo. Ayicabanganga ukuthi ukugula kwakukubi futhi yakholwa ukuthi konke kwakuzolunga. Nokho, ngokunye ukuhlwa ezinsukwini ezimbalwa kamuva, yabuyela epulazini lezinkomo ivela edolobheni, futhi lapho isadabula ehholo okudlelwa kulo, kwabakhona umlayezo eyanikwa wona owawufundeka uthi, “Bill, phuma uye edlelweni elingasenyakatho. Kusemqoka kakhulu.” Ngokushesha yaphuma yaya edlelweni futhi umuntu wokuqala eyahlangana naye kwakuyiLone Star engumphathi wepulazi omdala ababembiza ngo “Pop.” Wayekhombisa ukudabuka ebusweni bakhe futhi wathi, “Billy Boy, ngikuphathela izindaba ezimbi.” Ngesikhathi esifanayo induna yeza yenyuka. Bamtshela ukuthi umfowabo, uEdward, wayesefile.

Ungazibonela ukuthi kwamethusa kanjani lokhu umfana lapho ebona ukuthi akasophinde neze ambone umfowabo ephila kulelizwe. Izehlakalo zaqala ukuhamba ngejubane kusukela lapho kuye phambili. Ngaso sonke isikhathi uma ephikisana noNkulunkulu, indaba esabekayo eyenzekile noma usizi lohlobo oluthize kwakufika kuye. Lapho ezinikela futhi emlalela uNkulunkulu, iNkosi yayimbusisa futhi impumelelise. Ngokungangabazeki, lesosifundo esifanayo

sifanele sifundwe yiwo wonke umuntu ophilayo. Ukuba sonke besingafunda ngalokho abanye abahlupheke ngakho, kunokuba kube ngezehlo ezingezethu ezimuncu.

Siyaphinda futhi siphendukela kuMfowethu Branham njengoba elanda umphumela walezizindaba phezu kwakhe, zokuthatha uhambo lwakhe olubuhlungu lokuya ekhaya, nezehlakalo ezalandelayo, ezathi ekugcineni zaphetha ngokuthi aphendukele kuKristu:

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Lapho sengiqonda izindaba zokufa komfowethu, okwesikhashana angizange nginyakaze. Kwakungukufa kokuqala emndenini wakithi. Kodwa ngifuna ukusho ukuthi into yokuqala engayicabanga yayingukuthi, ukuthi ngabe wayesekulungele yini ukufa. Lapho ngiphenduka ngibuka ngaphesheya kwenkangala ephuzi, izinyembezi zehla ezihlathini zami. Ngakhumbula ukuthi sasizabalaza kanjani ndawonye sisengabafanyana nokuthi kwakulukhuni kanjani kithi. Sasiya esikoleni cishe singadlanga lutho. Izinzwani zaziphumele ngaphandle ezicathulweni zethu, futhi sasidingeka sigqoke amabhantshi amadala aqhaswe aze ayofika entanyeni ngoba sasingagqoke-mayembe. Ngiyakhumbula futhi ngelinye ilanga umama wayenopepkhona ummbila ogazingiwe ebhakedeni elincane kungukudla kwethu kwasemini. Sasingadli kanye nabo bonke abanye abantwana. Sasingeke sikukhone ukudla okunjengalokho ababenakho. Njalo sasithi nyelele ngale kwegquma siyokudla. Ngiyakhumbula ngelanga esasinopepkhona ummbila ogazingiwe ngalo sasicabanga ukuthi kwakuyidili ngempela. Ngakho ukuze ngiqiniseke ukuthi ngiyayithola ingxenye yami yawo, ngaphuma ngaphambi kwasemini futhi ngacaphuna kahle kwagcwala isandla ngaphambi kokuthi umfowethu athole ingxenye yakhe.

Ngimi lapho ngibuka inkangala ehangukwe yilanga ngacabanga ngazo zonke lezozinto ngamangala ukuthi ingabe uNkulunkulu umthathe waya endaweni engcono yini. Wase ephinda futhi uNkulunkulu wangibiza, kodwa njengokwejwayelekile ngazama ukulwa nakho ngakuchitha.

Ngalungiselela ukubuyela ekhaya ngize emngcwabeni. Ngenkathi uMfu. McKinney weBandla iPort Fulton, indoda enjengobaba nje kimi, washumayela emngcwabeni wakhe, wakusho ukuthi “Bangahle babekhona abanye lapha abangamazi uNkulunkulu; uma kunjalo, memukeleni manje.” O, ngabambelela kanjani ngathi ngqi esihlalweni sami; uNkulunkulu wayesesebenza futhi. Mfundi othandekayo, uma Ekubiza, sabela kuYe.

Angisoze ngakhohlwa ukuthi ubaba wami omdala bandla benomama bakhala kanjani emva komngcwabo. Ngangifuna ukubuyela eNtshonalanga kodwa umama wangincenga kanzima kabi ukuba ngihlale ngangokuthi ekugcineni ngavuma ukuhlala uma ngingathola umsebenzi. Masinya ngathola umsebenzi eNkampanini yakwaPublic Service yaseIndiana.

UKUGULA

Cishe eminyakeni emibili kamuva, ngisahhlola amamitha esitolo samamitha eGas Works eNew Albany, ngaxhilwa yigesi, futhi yangigulisa amaviki. Ngaya kubo bonke odokotela engangibazi. Angitholanga-kuphila. Ngangiphethwe yisisu esine asidi esasibangelwa yimiphumela yegesi. Kwakulokhu kuya ngokuba kubi ngaso sonke isikhathi. Ngayiswa kodokotela abayizipesheli eLouisville, eKentucky. Ekugcineni bathi kwakuyithumba elimile kupopopo wami futhi bathi kwakufanele ngihlinzwe. Angikukholwanga ngoba ngangingakaze ngibe nobuhlungu phakathi ohlangothini lwami. Odokotela bathi akukho abasazongenzela khona kuyoze kube lapho sengihlinziwe. Ekugcineni ngavuma ukuba kwenziwe, kodwa nganxusa ukuthi basebenzise umuthi wakhona lapha endaweni wokuqeda ukuzwa emzimbeni ukuze ngikubhekisise ukuhlinzwa.

Ngangifuna umuntu owayezoma eduze kwami owayazi uNkulunkulu. Ngangikholelwa emkhulekweni kodwa ngingakwazi ukukhuleka. Ngakho umfundisi waseBandleni iFirst Baptist waya nami egumbini lokuhlinzela. Ngenkathi bengisusa etafuleni bengibeka embhedeni wami ngazizwa ngiya ngokuba buthakathaka buthakathaka ngaso sonke isikhathi. Inhliziyo yami yayingathi ayisashayi impela. Ngezwa ukufa kuphezu kwami. Ukuphefumula kwami kwakuya ngokunqamuka ngaso sonke isikhathi. Ngazi ukuthi ngase ngifike ekugcineni kwendlela yami. O, mngane, linda uze ufike lapho, khona-ke uyocabanga ngezinto eziningi ozenzile. Ngangazi ukuthi ngangingakaze ngibheme, ngiphuze, noma ngaba nanoma yimiphi imikhuba engahlanzekile, kodwa ngangazi ukuthi ngangingakulungele ukuhlangabezana noNkulunkulu wami.

Uma kuphela ungelibandayo, ilunga lebandla ngegama nje uyokwazi uma usufika ekugcineni ukuthi awukalungeli. Ngakho uma lokho kuyikho kuphela okwaziyo ngoNkulunkulu, ngiyakucela khona lapha ukuba uguqe phansi ngamadolo akho futhi umcele uJesu ukuba akunike lololwazi lokuzalwa ngokusha, njengalokho Akutshela uNikodemu kuJohane, isahluko 3, futhi o, ziyokhala kanjani izinsimbi zokujabula—Alidunyiswe igama laKhe.

UNKULUNKULU UYAKHULUMA EGUMBINI LASESIBHEDLELA

Kwaqala kuya ngokuya kuba-mnyama egumbini lasesibhedlela, kwaba sengathi kwakungamahlathi amakhulu. Ngangiwuzwa umoya uvunguza emaqabungeni, nokho kwakubonakala kuyindlela enkulu ekude le ehlathini. Mhlawumbe senike nakuzwa ukuwushuza komoya uvunguzisa amaqabunga, usondesondela usondesondela kuwe. Ngacabanga, “Awu, lokhu ukufa kuzongilanda.” O! umphefumulo wami wase uzohlangabezana noNkulunkulu; ngazama ukukhuleka kodwa angikwazanga.

Wasondesondela umoya, uzwakala kakhulu kakhulu. Amaqabunga ekhwashaza futhi khona manjalo ngase ngihambile. Ngaleyonkathi kwabonakala sengathi ngase ngibuyile futhi ngingumfanyana ongafake-zicathulo, ngimi kulowomgwaqana ophahlwe yimithi phansi kwesihlahla esifanayo. Ngalizwa lelophimbo elifanayo elathi, “Ungalokothi uphuze noma ubheme.” Namaqabunga engawezwa ayefana nalawo ayevunguza kulesosihlahla ngalolosuku. Kodwa ngalesisikhathi iphimbo lathi, “Ngakubiza futhi awufunanga ukuhamba.” Amazwi aphindwa izikhathi ezintathu. Ngase ngithi-ke, “Nkosi, uma kunguwe lowo, ngivumele ngibuyele emhlabeni futhi ngizoshumayela iVangeli lakho kusukela ezicongweni zezindlu nasemakhoneni emigwaqo. Ngizotshela wonke umuntu ngalo!”

Kwathi lombono sewedlule, ngathola ukuthi sengizizwa ngingcono. Udokotela wami wokuhlinza wayesekhona endlini. Wafika wangibuka futhi wamangala. Wabukeka sengathi wayecabanga ukuthi ngangizofa; wayesethi, “Angisuye umuntu osontayo, umsebenzi wami mkhulu kakhulu, kodwa ngiyazi ukuthi uNkulunkulu umhambele lomfana.” Ukuthi wakusholoni lokho angazi. Akukho-muntu owayesho utho ngakho. Ukuba ngase ngikwazi ngaleyonkathi esengikwazi manje, ngangiyovuka kulowombhede ngimemeza udumo egameni laKhe. Emva kwezinsuku ezimbalwa ngavunyela ukuba ngibuyele ekhaya, kodwa ngangisalokhu ngigula futhi ngaphoqeleka ukuba ngisebenzise izibuko ngenxa yokungemi kahle kweso. Ikhanda lami lalinyakaza uma ngibuke noma yini isikhashana.

UKUPHENDUKA NOBIZO

Ngaqala ukufuna nokuthola uNkulunkulu. Ngangisuka kulelibandla ngiye kulelibandla ngizama ukuthola indawo ethize lapho okwakukhona khona i altare eliyifashini endala. Ingxenye edabukisayo kwaba ngukuthi angitholanga nelilodwa.

Ngobunye ubusuku ngamlambela kakhulu uNkulunkulu nolwazi lwangempela ngangokuthi ngaphuma ngaya eshede elidala emva kwendlu futhi ngazama ukukhuleka. Ngangingazi ukuthi kukhulekwa kanjani ngaleyonkathi ngakho nje ngaqala ukukhuluma naYe njengoba ngingenza kunoma ubani omunye. Khonamanjalo nakho kungena ukukhanya eshede futhi kwenza isiphambano, nephimbo elivela esiphambanweni lakhuluma nami ngolimi engingaluqondanga. Lase libuye lihamba. Ngashaqeka. Lapho sekuthe dwe kimi futhi, ngakhuleka, “Nkosi, uma kunguwe lowo, ngiyacela woza ukhulume nami futhi.” Ngangikade ngifunda iBhayibheli lami selokhu ngifikile ekhaya ngiphuma esibhedlela futhi ngangifunde kuJohane I 4, “Bathandekayo, maningakholwa yibo bonke omoya, kepha hlolani omoya ukuthi bangabakaNkulunkulu yini.”

Ngazi ukuthi kukhona okwakubonakale kimi, futhi lapho ngikhuleka kwabonakala futhi. Khona-ke kwabonakala kimi ukuthi kwakukade kukhona amaphawondi ayinkulungwane asuswa emphefumulweni wami. Ngaxuma ngaya phezulu futhi ngagijima ngaya endlini futhi kwabonakala sengathi ngangigijima emoyeni. Umama wabuza, “Bill, kwenzajani kuwe na?” Ngaphendula, “Angazi kodwa ngempela ngizizwa ngikahle futhi ngilula.” Angibange ngisakwazi ukuhlala ekhaya isikhathi eside. Ngamane ngaphuma ngagijimabaleka.

Ngazi-ke ukuthi uma uNkulunkulu wayefuna ukuba ngishumayele wayezongiphilisa, ngakho ngaya ebandleni elalikholelwa ekugcotshweni ngamafutha, futhi ngaphiliswa khona lapho. Ngabona-ke ukuthi abafundi babenento iningi labefundisi banamhlanje abangenayo. Abafundi babhaphathizwa ngoMoya oNgcwele futhi ngakho babekwazi ukuphilisa abagulayo futhi benze izimangaliso ezinamandla ngegama laKhe. Ngakho ngaqala ukukhulekela umbhaphathizo kaMoya oNgcwele. Ngelinye ilanga cishe ezinyangeni eziyisithupha kamuva uNkulunkulu wangipha isifiso senhliziyo yami. Wakhuluma kimi esekukhanyeni okukhulu engitshela ukuba ngishumayele futhi ngikhulekele abagulayo futhi Wayebaphilisa kungakhathaleki ukuthi babenasifo sini. Ngaqala-ke ukushumayela futhi ngenza lokho Angitshela ukuthi ngikwenze.

Njalo nje abantu bebengibuza ukuthi ngawemukela yini uMbhaphathizo kaMoya oNgcwele. Lokhu bekungishaya njalo njengombuzo oyingqaba. Ngoba akunakwenzeka ukuba nanoma yisiphi isiphiwo sikaMoya oNgcwele sisebenze ngokukhuleka, ngaphandle uma lowo ngamunye onesiphiwo efanele ukuthi umemukele noMnikezeli futhi.

Ishaluko 5

UMshado onenjabulo nesiNqumo esabanga iNhlekelele

Emva kokuphenduka kwakhe nobizo enkonzweni kwaba yilapho okwaqala khona isikhathi esinenjabulo sempilo yakhe lapho izibusiso zikaNkulunkulu zihlala phezu kwensizwa, futhi yonke into yabonakala ihamba kahle nje. Yaqala umhlangano wethende edolobheni lasekhaya kubo eJeffersonville, futhi umshumayeli osemncane oneminyaka engamashumi amabili-nane ubudala esanda kungena nje enkonzweni, umkhankaso waphumelela ngokumangalisayo. Kwalinganiselwa ekutheni abaningi abangangezinkulungwane ezintathu bethamela inkonzo eyodwa nenani elikhulu laphenduka. Enkonzweni yombhaphathizo eyalandela imvuselelo, abantu abayi 130 babhaphathizwa emanzini. Kwakungalesikhathi lapho ukukhanya kwasezulwini kwabonakala phezu kwakhe lapho esezobhaphathiza umuntu weshumi nesikhombisa. Lokhu kwabonwa ngamehlo yibandla elikhulu elalimi libukela, ngasezingwini zoMfula iOhio.

Ngaleyokwindla abantu baseJeffersonville ababethamele umhlangano wakhe bamakhela itabernakele, namanje elisabizwa ngegama le “Tabernakele likaBranham.” Iminyaka embalwa elandelayo kwakuyisikhathi esinezithelo lapho isibusiso sikaNkulunkulu sasihlezi phezu kwakhe, futhi wathola imibono eminingana yezinto angazange aziqonde ngokugcwele kwaze kwaba seminyakeni ekamuva, lapho isambulo esinye esiphelele sentando kaNkulunkulu sempilo yakhe saziswa kuye.

UMSHADO

Kwakungesikhathi saleminyaka lapho abonana khona nentombi enhle kakhulu engumKristu, egama layo kwakunguHope Brumback. Emva kwezinyanga ezithize zokuqomisa, intombi yasemukela isicelo somshado sikaWilliam Branham futhi ababili bashada. Sizodedela yena alande kalula, kodwa njalo kube ngendlela, esamdalo abe eyisebenzisa epulpiti, indaba yamahloni akhe, ukweshela ngencwadi, umshado wakhe, nezehlakalo ezalandelayo:

Ngangingumfanyana wasemaphandleni nje futhi nginamahloni ngempela. Uma ubheka ukuthi nganginamahloni kanjani, cishe niyamangala ukuthi ngaze ngashada kanjani.

Ngabonana nentombi enhle engumKristu. Ngangicabanga ukuthi yayiyisimanga. Izinga lami ngowesifazane lalufuna lowo owayengaphuzi noma abheme osikilidi. Kwakulukhuni ukuthola intombi enjalo ngalesosikhathi futhi sekukubi kakhulu kunakuqala manje. Ngangiyithanda lentombi enhle futhi ngangifuna ukuyishada, kodwa ngangingenaso isibindi esenele sokuyicela. Kodwa ngazi ukuthi ngangifanele ngiyicele masinya—yayiyintombi elunge kabi ukuthi yayingachitha isikhathi ngami—yayingathola omunye. Ngangibhala uthubhobho kuphela ngehora futhi uyise wayehola amadola angamakhulu amaningana ngenyanga. Njalo ebusuku uma ngiyibona, ngangithi, “Ngizoyicela kulobubusuku.” Bese-ke kufika esikhulu isigaxa emphinjeni wami futhi nje ngingabe ngisakwenza. Angazanga ukuthi kufanele ngenzenjani. Niyazi ukuthi ekugcineni ngenzani? Ngayibhalela incwadi futhi ngayicela.

Awu, leyoncwadi yayigxile kakhulu kwezothando kunokuthi “Nkosazane ethandekayo.” Ngazama ngawo onke amandla ami ukubhala incwadi emnandi, nakuba ngingeqiniso ukuthi yayibheda. Ngakho ekuseni ngalungiselela ukuyifaka esixotsheni seposi. Kodwa kwase kufika umcabango kimi wokuthi kuyokwenzekani uma itholwa ngunina. Kodwa ngangesaba ukuyinikeza yona. Ekugcineni ngaba nesibindi esenele sokuyifaka esixotsheni seposi ngoMsombuluko ekuseni. Ebusuku ngoLwesithathu ngangifanele ngibonane nayo futhi ngiyithathe ngiyise esontweni. Lonke leloviki lungakafiki uLwesithathu nganginovalo ngempela. NgoLwesithathu ebusuku ngahamba ngayoyibona. Futhi ngisahamba ngacabanga ngokuthi kuyokwenzekani uma unina ephumile bese ethi, “*William Branham!*” Ngangazi ukuthi ngangengezwana kahle nentombi, kodwa ngangingenasiqiniseko ngomama.

Ekugcineni ngaya emnyango ngacela uHope, igama lentombi. Weza emnyango wayesethi, “Ungangena?” Ngathi, “Uma kungakuphathi kabi ngizohlala nje egosini.” Ngaqinisekisa ukuthi bangangingenisi ngaphakathi. Wathi, “Kulungile, ngizobe sengilungile emizuzwini embalwa nje.”

Nganginohlobo oludala lwe T Fodo, kodwa wathi, “Akukude esontweni, asihambe ngezinyawo nje.” Lokhu kwangethusa futhi ngangineqiniso ukuthi kukhona okwenzekile. Saqhubeka saya esontweni kodwa akashongo lutho. Nganginovalo ngalobobusuku angizange ngizwe nhlobo ukuthi umshumayeli wayethini. Niyazi umuntu wesifazane angakushikilisa.

Emva kokuba sesiphumile esontweni, saqala sahamba sehla ngomgwaqo—kwakungubusuku obunonyezi. Kodwa wayelokhu engakasho lutho. Ekugcineni ngaphetha ngokuthi kusho ukuthi akayitholanga incwadi. Lokhu kwangenza ngazizwa ngingcono. Ngacabanga ukuthi mhlawumbe incwadi iphanjaniswe yindoda yeposi, futhi masinya kwathi gidi kimi. Wayesebheka ngakimi wathi, “Billy, ngiyitholile incwadi yakho.” Ngazitshela ukuthi, “O, ngizokwenzenjani manje?” Ekugcineni ngabuzwa, “Nga-nga-be uyifundile?” Wathi, “Ehhe.” Ngashaywa wuvalo kakhulu kunakuqala. Sasisondela eduze kwendlu. Ngathi, “Uyifunde yonke?” Wathi, “Eh-he.” Manje sasesisezitebhisini. Ngangingazi noma wayezongiholela lapho okwakukhona khona unina. Ngathi masinya, “Ucabangeni ngayo?” Waphendula, “Ibiyinhle.”

Awu, angimcelanga unina, kodwa ngangazi ukuthi ngangizocela omunye wabazali bakhe. Ngakho ngacabanga ukuthi ngizocela uyise, lapho sisahambisana kahle kakhulu. Ngobunye ubusuku ngenyukela lapho ayehlezi khona emotweni yakhe iBuick. Niyakhumbula mina nganginohlobo lwe T Fodo. Ngakho ngathi kuye, “Awusho, unemoto enhle kangaka.” Waphendula, “Yebo, nawe uneFodo enhle.” Ngakho ngathi, “Awu—awu—awu—” Wangibuka wayesethi, “Yebo, Billy, ungamthatha.” Awu, lokho kwaba ngukukhululeka. Kodwa ngathi, “Kodwa uyazi ukuthi angikwazi ukondla ngendlela omondla ngayo. Uyazi ukuthi ngibhala uthubhobho kuphela ngehora, ngimba imisele. Kodwa ngiyokwenza konke engingamenzela khona; ngiyoba neqiniso kuye futhi ngimthande ngenhliziyo yami yonke.” Futhi wabeka isandla sakhe phezu kwekhanda lami wayesethi, “Billy, ngingaqoka ukuba athathwe nguwe kunoma yimuphi umuntu engimaziyo, ngoba ngiyazi ukuthi uyomphatha kahle, futhi uzomthanda.”

Sashada futhi angikholwa ukuthi yayikhona indawo emhlabeni eyayijabule ukwedlula ikhaya lethu elincane. Kwakumangalisa. Sasingenayo ifenisha eningi kangako kuleyondlu—umbhede ogoqwayo, iragi elidala nesethi yebhulakufesi, isitofu esidala engasithenga kumthengisiwezimpahla ezingasenamsebenzi ngase ngisifaka izinsimbi zaso ezintsha. Kodwa, bangane, kwakuyikhaya, futhi ngingaqoka ukuhlala emjondolo futhi ngifumane umusa kuNkulunkulu kunokuhlala endlini enhle kunazo zonke ekhona.

Yonke into yayihamba kahle. Umkami wazongela openi bakhe ukuba azithengele ingubo ewuhlobo lwendwangu elula. Ngazizwa ngikahle kakhulu uma kukhona engikwazi ukumenzela khona. Emva kweminyaka emibili umfanyana wafika ekhaya lethu—uBilly Paul omncane. Ngenkathi ngiqala ukumuzwa ekhala esibhedlela ngabonakala sengathi ngiyazi ukuthi wayengumfana, futhi ngamupha uNkulunkulu ngaphambi ngisho kokuba ngimbone.

WETHAMELA INGQUNQUTHELA YEFULL GOSPEL

Emva kwesikhathi esincane ngase ngizibekele imali eyenele ukuba ngizithengele impahla yonke edingekayo yokudoba futhi ngenyukela eChibini iPawpaw eMichigan izinsuku ezimbalwa. Imali yami ayihlalanga isikhathi eside kakhulu, futhi kwafanele ukuthi ngibuye. Ohambweni lwami sengibuya lapho ngiwela uMfula iMishawaka ngabona isixuku esikhulu sabantu bebuthanele umhlangano. Ngamangala ukuthi babehlobo luni lwabantu futhi nganquma ukuthi ngizohamba ngingene emhlanganweni. Kulapho engazana khona nePentekoste.

Ngathola ukuthi abantu babebuthanele ingqunquthela. Babenyakaza ngempela, futhi konke lokhu kwakukusha kancane kimi. Kodwa baqala ukucula, “Ngiyazi kwakuyigazi, ngiyazi kwakuyigazi.” Bonke abantu baqala ukushaya ihlombe futhi ngathi, “Angazi ukuthi hlobo luni lwabantu laba.” Masinya nje umbhishobhi wasukuma wase eqala ukushumayela ngomBhaphathizo kaMoya oNgcwele. Isikhathi eside ayeshumayela kwakuyilapho engangeliseka khona kakhulu ngaze ngaphenduka ngathi mhlawumbe ikhona into eyayikulokhu. Nganquma ukuthi ngizohlala kuze kube ngakusasa. Ngangingenayo imali yekamelo lasehhotela, ngakho ngaphuma ngaya emaphandleni futhi ngapaka ensimini kakolweni ngalobo busuku ngase ngiyalala. Ngakusasa ekuseni ngavuka kusesekuseni futhi ngabuyela enkonzweni. Ngangithenge izinkwanyana nobisi, ukuze imali yami ingapheli. Sengibuyela enkonzweni, isibalo sabantu abanengi impela sasesivele sibuthene ukuzokhonza kweyasekuseni.

Ngalobo busuku kwakukhona isibalo esikhulu sabashumayeli sihlezi emsamo. Oholayo wathi, “Asinaso isikhathi sokunizwa nonke nishumayela ngakho sizocela lowo nalowo ukuba asukume nje bese usitshela igama lakho.” Ngakho sebefika kimi ngasukuma ngase ngithi, “Ngingumvangeli uWilliam Branham,” ngase ngihlala phansi.

Ngentambama elandelayo, babenendoda endala elikhaladi eyasukuma yashumayela. Futhi yayithe ukuguga futhi ngangimangele kancane ukubabona beqoka umfo onje ukuba ashumayele phambi kwalelobandla elikhulu. Yashumayela etekisini ethi, “Wawukuphi lapho Ngibeka izisekelo zomhlaba, lapho izinkanyezi zokusa zahlabelela kanyekanye na.” Awu, lowomfo omdala wasusela cishe eminyakeni eyizigidi eziyishumi ngaphambi kokuba kuze kubunjwe umhlaba. Wacishe nje wakuqeda konke ezulwini, wehla ngothingo lwenkosazane futhi washumayela ngakho konke emhlabeni kwenyuka kwaze kwaba sekuFikeni kwesiBili kukaKristu. Kwathi ngesikhathi aqeda ngaso wase ekhwishizisa okwensizwa. Empeleni wathi, lapho esehla esuka emsamo,

“Aninayo indawo eyeneleyo ukuba ngishumayeleye.” Ngaqonda ukuthi uNkulunkulu wayenzele okuthize leyondoda Ayengakangezeli khona mina. Lapho iqala ukushumayela ngayidabukela, kodwa lapho isiqedile ngazidabukela mina. Lababantu babenento engangingenayo, futhi ngangiyifuna.

Ngalobobusuku ngabuye ngabuyela ensimini kakolweni futhi ngafike ngalala. Ekuseni, njengoba ngangithi angaziwamuntu, nganquma ukuthi ngizogqoka ibhulukwe elidala elimantwentwesana. Elinye ipheya lami lase lithe ukushwabana ngokulisebenzisa njengomqamelo. Lolu kwakulusuku lokugcina engangingaluhlala njengoba ngase nginemali eyenele kuphela ukuba ngithenge upetroli wokuba ngiye ekhaya. Ngabuyela enkonzweni futhi sengifika abantu babecula futhi bememeza. Ngangifuna uMbhaphathizo kaMoya oNgcwele uma uNkulunkulu wayezongipha wona.

UCELWA UKUBA ASHUMAYELE ENGQUNGQUTHELENI

Umfundisi ophethe wasukuma wase ethi, “Sisanda kuzwa inkonzo yobufakazi ebiholwa umshumayeli osemncane kunabo bonke lapha. Umfundisi olandelayo omncane kunabo bonke nguWilliam Branham waseJeffersonville.” Wathi, “Vela, Mfu. Branham, uma ukhona endlini.” Ungaba neqiniso ukuthi lokhu kwangethusa. Ngabheka phansi futhi ngabona ibhulukwe lami elingamantwentwesana. Ngakho ngahlala nje ngathula ngathi du. Empeleni, ngangingakaze ngiyibone ngaphambili indlela yokukhuluma ngombhobho nomphakathi, futhi ngempela ngangingafuni ukusukuma lapho futhi ngishumayeleye phambi kwabo bonke labobashumayeli abanamandla. Bamemeza futhi, “Ngabe ukhona owazi ukuthi ukuphi uMfu. Branham na?” Kodwa kuphela ngagwaca phansi esihlalweni sami ngashona phansi kunakuqala. Ukumenyezwa kwaphindwa futhi. Indoda elikhaladi ihlezi eceleni kwami yaphenduka yase ithi, “Uyamazi ukuthi ubani na?” Ngangingeke ngawaqamba amanga, ngakho ngathi, “Yebo-mnumzane, ngiyamazi.” Yathi, “Hamba umlande.” Ngathi, “Lalela, nginguMfowethu Branham, kodwa ngigqoke lamantwentwesana ebhulukwe futhi angikwazi ukwenyuka ngiye kulowomsamo.” Kodwa indoda elikhaladi yathi, “Lababantu kabanandaba ukuthi ugqoke kanjani. Banendaba nalokho okusenhliziyweni yakho.” Awu ngathi, “Ngiyacela ungathi vu ngakho.” Kodwa indoda elikhaladi ayibange isalinda-sikhathi. Yamemeza kakhulu, “Nango! Nango!” Inhliziyo yami yacwila; ngangingazi ukuthi ngizokwenzenjani. Kodwa ngobusuku bayizolo phandle ensimini kakolweni ngangikhulekile, “Nkosi, uma laba kungabantu ebengihlala njalo ngifuna ukubathola, ababonakala bejabule kakhulu futhi bekhulekile, ngiphe umusa phambi kwabo.” Awu, iNkosi yangipha umusa kubo,

kodwa ngangikuzonda ukwenyuka ngiye phambi kwesixuku ngifake ibhulukwe elingamantwentwesana. Kodwa wonke umuntu wayebuka mina futhi ngangifanele ngenze okuthize. Ngakho ngaqhubeka ngenyukela emsamo. Ubuso bami babubomvu, futhi lapho ngiphenduka ngabona imibhobho futhi ngazicabangela, “Yini lezozinto?” Ngakhuleka, “Nkosi, uma Wake wasiza noma ubani, ngisize manje.”

Ngavula iBhayibheli namehlo ami awela evesini elithi, “Isicebi savula amehlo aso sesisehayidese.” Futhi ngashumayela ngetekisi, “Sasesikhala.” “Kwakungekho-maKristu lapho, sasesikhala. Kwakungekho-bandla lapho, futhi sakhala. Kwakungekho-zimbali lapho, futhi sakhala. Kwakungekho-Nkulunkulu lapho, futhi sakhala.” Ngangikade ngingumshumayeli empeleni ogcina umthetho ngamehlo nje, kodwa lapho ngishumayela kukhona okwangibambayo namandla kaNkulunkulu ehlela phezu kwebandla.

ABAZALWANE BAMCELA UKUBA ABAMBE IZIMVUSELELO

Emva kokuphela kwenkonzo—yaqhubeka cishe amahora amabili—ngaphumela phandle. Umshumayeli wakhuphukela kimi. Wayengumfo omkhulu oqatha efake amabhuzu abelusi, futhi wakhuphuka futhi wazethula kimi. Wathi, “NgingowaseTexas futhi nginebandla elihle ezansi lapho; kunganjani ungibambe umhlangano wamaviki amabili na?” Omunye umshumayeli ongowaseFlorida wakhuphukela kimi wayesethi, “Kunjani uze ngapha uzongibambela umhlangano na?” Ngathola isiqephu sephepha futhi ngabhala phansi amagama namakheli, futhi emizuzwini embalwa ngase nginezimvuselelo ezenele esezisemgqeni ukuba zingithathe unyaka wonke. Awu, ngangijabule. Ngagxumela ohlobweni lwe “T” Fodo futhi ngehla ngadabula eIndiana. Sengifika ekhaya, umkami waphuma egijima futhi washo wangigaxa; lapho engibuka wabuza, “Ujatshuliswe yini kangaka?” Ngathi, “Ngihlangane nesigejane sabantu esijabule ngokwedlulele kwesengake ngahlangana naso empilweni yami. Bajabule ngempela, futhi abanamahloni ngenkolo yabo. Empeleni, kukhona okwenzeke kimi kusukela ngaleyonkathi. Lababantu bangishumayelisile enhla engqungqutheleni yabo, futhi okunye, ngemukele izimemo zokuba ngishumayele emabandleni abo.” Manje ngathi, “Ungahamba nami na?” Waphendula, “S’thandwa, ngethembise ukuhamba nawe nomaphi size sahlukaniswe ukufa.” Sengathi uNkulunkulu angabusisa inhliziyi yakhe ethembekileyo.

Ngakho nganquma ukwenyuka futhi ngitshela umama. Sengifika lapho ngathi, “Mama, kukhona engifuna

ukukutshela khona.” Ngase ngimtshela-ke ngezimemo. Wabuza, “Uzokwenzenjani ngemali na?” Sasinamadola ayishumi nesikhombisa kuphela phakathi kwethu, kodwa sazizwela ukuthi iNkosi iyoyiveza. Wangigaxa wase engibusisa. Usalokhu engikhulekela. Wathi, “Ndodana, sasivamise ukuba nalo lolohlobo lwenkolo ebandleni lakithi eminyakeni eyedlula, futhi ngiyazi ukuthi ingeyangempela.”

ISINQUMO ESABANGA INHLEKELELE

Futhi bangane, engikushoyo manje, makube okokunifundisa. Amaphutha ami awabe umphumela oyisibusiso kini. Abangane nezihlobo bangexwayisa ngokuba bamelane nokuthi ngemukele lokhu engangazi ukuthi kwakulubizo lukaNkulunkulu kimi. Abanye bathi abantu engangihlangane nabo engqungqutheleni babengabantu abayimfucumfucu. Kamuva ngathola, futhi ngikusho ngenhlonipho, ukuthi lokhu okwakubizwa nge “mfucumfucu,” kwakulu “nqambothi.” Ngatshelwa ukuthi umkami wayengeke akuthole ukudla okwenele, ukuthi wayezodla ngosuku olulodwa abulawe yindlala ngolulandelayo. Abanye bangitshela ukuthi kwakungumsebenzi wami ukuhlala lapho futhi nginake umsebenzi eJeffersonville. Ngabalalela futhi ekugcineni nganquma ukuthi ngingahambi. Ukuba mina noma abangane bami sasazi ngaleyonkathi ukuthi ezinyangeni eziyisishiyagalombili uMfula iOhio wawuzogcwala uchichime ezingwini zawo nomndeni wami ubambeke engozini eyesabekayo kazamcolo owesabekayo.

Kwaba ngalesisikhathi lapho ugcobo lukaNkulunkulu olwalufike phezu kwami lwangishiya khona. Ngempela aluzange lubuye kwaze kwaba semva kweminyaka emihlanu kamuva. Ibandla lami, kwenyuke kuze kube kulesosikhathi lalikade lilibandla elikhula ngempumelelo, kodwa manje laqala ukuqathaka. Yonke into yahamba kabi. Nebandla lami lehla, angazanga ukuthi kufanele ngenzenjani. Kwase kuqala isikhathi esimnyama sempilo yami ngenkathi uzamcolo woMfula iOhio owathatha izimpilo eziningi, ufika, futhi kwaba yiwo owaba necala lokufa kwababili balabo ababethandeka ukwedlula konke kimi ezweni lonke.

Isahluko 6

UZamcolo oMkhulu waseOhio ka 1937

Ubusika buka 1937 babunzima ikakhulu phezu kwesizwe sonke. Amaqhwa angejwayelekile awela ngaseNyakathontshonalanga futhi amboza izwe izinsuku eziningi. Kodwa kwakuseMpumalanga lapho indaba esabekayo eyahlasela khona ngempela. Izimvula ezinkulu nezephuza ukuphela zana khona ngokubekile amaviki, zigewalisa eminingi imingenela eyayigelezela eMfuleni omkhulu iOhio emunca indawo ebanzi ngasentshonalanga ye Appalachians. Kancane kancane izinga lomfula ledlula ibanga likazamcolo. Abaningi abakhileyo ababakhe ezingwini zeOhio bakubhekisisa lokhu kungekho-twetwe elincane nokwethuka, nokho ababonanga-phawu lokuncipha kuzamcolo wamanzi ayesefuna intuba ezansi esigodini. Usuku nosuku amanzi aqhubeka nokukhuphuka. Izindonga zokuthiya amanzi nemifula eyakhiwe kwaqiniswa, kodwa abantu bazi ukuthi ukubhidlika kudingeka kwenzeke kuphela endaweni eyodwa ukuvumela amanzi ukuba asizakale futhi akhukhule izindawo ezinkulu kakhulu zamapulazi futhi ngisho namadolobha ayakhiwe ngasemfuleni.

Ngasogwini lwenyakathoenyakatho yeOhio, ngokubhekana neLouisville, eKentucky, yidolobha laseJeffersonville, eIndiana. Kubonke ababakhe edolobheni, akekho noyedwa mhlampe okwamsabisa ngokumshayisa uvalo lukazamcolo obonakala esikhathini ongenzeki impela ngaso, kunakuWilliam Branham. Umkakhe wase engenwe yisifo esibi samaphaphu esithathelwanayo esathenga ngaphesheya komfula eLouisville. Ngenxa yalesisehlo, wonke umnako wakhe nokukhathalela kwase kubambelele emongweni wokwelulama kwakhe. Kodwa manje izindaba zafinyelela kubo, kanjalo nabanye abakhileyo basedolobheni, ukuthi isihloko sikazamcolo sasehla kancane ngomfudlana, futhi kukho konke okwakubonakala izithiyo zemifula ezase zithambile azibange zisakwazi-kwenza lutho. Kwabonakala ukuthi iJeffersonville yayibhubha; khona kunjalo abantu abaningi bahlala.

Lapho kufika ukuhlwa, uWilliam Branham wayesebenza, esebenza nesikwata esitakulayo lapho behamba beqaphe amanzi ayesethukuthele omfula owawuphakama. Phakathi nobusuku ukwesaba kwabo okukhulu kwabonakala. Izimpempe zaqala ukukhala, zexwayisa wonke umuntu ukuba asuke edolobheni. Izinsimbi eziteshini zezicishamlilo zakhala

kakhulu ebusuku. Umndeni kaBranham, nezinkulungwane zabanye zaphoqeleka ukuthi zibalekele izimpilo zazo. Unkosikazi, egula kabi futhi kungekho simo sokuba akhishwe esiphaphweni, wafanele athuthelwe esibhedlela sesikhashana esasimiswe uhulumeni, esasakhe endaweni ephakeme. Ukuba sesimweni esinjalo kwaba nomphumela wokuthi zombili izingane zabo zigule kabi zinenyumoniya. Ubaba wabathatha wabayisa esibhedlela futhi, lapho abanakelelwa khona emibhedeni esheshayo yokuciciyelwa, lapho khona izingwaba zabanye ababehlelwe yilokhu zazilindele ukunakwa yisitafu esasisebenze kwaze kweqa. Kwakuyindawo enokuhlupheka kabi kabi ukuba ingaba yisibhedlela, futhi okwenza kube kubi du iminyango yayilokhu ivuleka ivaleka; abantu babephuthuma bephuma bengena, bekhala ngokuhayiza, amakhaya abo esegugulwe wumsinga onamandla.

Njengoba wayefisa kakhulu ukuhlala ngakwabathandekayo bakhe, umfundisi omncane wabona ukuthi wayenomthwalo wokuba abuyele emuva futhi alekelele isikwata esasikade sisebenza ngokuphiyazela ubusuku nemini. Indaba esabekayo eyenzekileyo yayibonakala ezindaweni eziningi lapho amanzi ngesankahlu etheleka edolobheni nangaphandle ezweni elingaphandle. Watshelwa ukuba aye emgwaqeni othize lapho amanzi ayezamazamise khona izindlu ezisekelweni zazo. Egwedla isikebhe sakhe edabula emanzini ayedlangile alendawo, umnako womfundisi omncane waphambukela enkundleni edabukisayo. Umama nabantwana bakhe, bemi egosini elisesitezi esiphezulu lendlu, babeqhweba ngokuphiyazela, futhi bemmeza ukuba abasize. Kulomzuzwana omangalisayo ekulandweni kwendaba, sizodedela uMfowethu Branham achaze ngamazwi akhe uqobo izinto ezenzekayo:

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Ngezwa umuntu eklabalasa, sengibuka phezulu, ngabona umama nabantwana bakhe bemi egosini elisesitezi esiphezulu lendlu eyase ibhidlika, amagagasi amakhulu eyishaya. Ngangike ngahlala emvuleni ngempela yonke impilo yami, futhi ngacabanga ukuthi mhlampe ngangingasiza ngokuthi ngimtakule owesifazane, ngisho noma kwakusho ukubeka impilo yami uqobo ebucayini ngenxa yakhe nabantwana bakhe abancane, ngakho ngaqala ngaya ngasendlini. Emva kokuba ekugcineni sengibatholile bonke ngabafaka esikebheni, inenekazi lacishe laquleka impela...Lalilokhu ligquma ngokuthize mayelana ngengane yalo futhi ngacabanga ukuthi mhlawumbe lalishiye ingane yalo endlini. Ngakho emva kokuba sengibabeke ngokuphepha emhlabathini oyindawo ephakeme, ngazama ukubuyela emuva. Kodwa isikhathi sasesihambe kakhulu; amanzi ayeseza masinya manje, futhi

ngabambeka emsingeni. O, angisoze ngakhohlwa ukuthi ngazizwa nginjani ngaleyonkathi. Izinto eziningi kakhulu zedlula emqondweni wami; ukuthi ngangizame kanjani ukuphila impilo yobuKristu elungileyo, ngashumayela izwi, ngenza konke ngamandla ami onke engazi ukuthi kwenziwa ngawo, kodwa kwabonakala ukuthi yonke into yayisimelene nami manje

Kwathi ekugcineni sengikwazile ukusibamba isikebhe sami futhi ngafika ngaso emhlabathini, ngazama ukufuna indlela eya esibhedlela sikahulumeni (kwase kube ngamahora amane selokhu ngihambile), kodwa sengifika ngathola ukuthi amanzi ayesebhodloze angena emva kwalapho futhi bonke abantu badingeka ukuthi bakhishwe. Angazanga ukuthi umkami wayekuphi futhi akekho owayengangitshela. O, ngangidabuke kanjani ngalelohora. Ngangilokhu ngibuza futhi ekugcineni ngatshelwa yisikhulu ukuthi babekhishwe ngesitimela esasiya ngaseCharleston, idolobha elithi alibe amamayela ayi 12 ngenhla kwaseJeffersonville, lapho engaphuthuma khona ngokushesha ngibone ukuthi ngangingabathola yini. Umfudlana omncane ngenhla kwethu nje wase uchithekele ezingwini zawo, wenza cishe amamayela amahlanu amanzi agijima ngesivini phakathi kwalapho naseCharleston; ugugula amakhaya abalimi, futhi ngangazi ukuthi isitimela sasizodabula kulesisifunda. Ngangingenandlela yokwazi ukuthi sasedlule ngaphambi kokuqhuma kwamanzi noma sasiguguleke sasuka kujantshi . . .

Isikhathi impela angizwanga lutho, kodwa ngase ngizwake ukuthi isitimela sakwazi ukwedlula. Ngathatha isikebhe esinenjini esinejubane futhi ngazama ukuhamba ngiphambane namanzi, kodwa nje ayemaningi kakhulu. Amanzi angifasa phakathi futhi ngalahleleka endaweni ethiwa yiFort Fulton nabangane abaningana cishe amaviki amabili impela. Ukuthola kwethu ukudla kwakukuncane kakhulu futhi ngangilokhu ngisebumnyameni mayelana nomkami nezingane.

Kwathi nje amanzi angabohla ngokwenele ukuba ngikwazi ukwedlula ngetrakhi yami, ngahamba ngayomcinga. Ngangingazi noma umkami, izingane, umama nomfowethu base befule noma babephila. Lapho uNkulunkulu wayelokhu ekhuluma enhliziyweni yami, futhi ngangizibonela nje ukuthi kufanele ukuthi kwakunjani kulabo abangenathemba ehoreni elinjalo. Ngakusasa nganqamula emanzini futhi ngaqala ukucinga eCharleston. Akukho-muntu lapho owayenolwazi ngokungena kwesitimela, noma owayezwile ngomuntu okuthiwa nguBranham. Ngokudangala lapho ngehla ngomgwaqo, ngahlangana nomngane omdala, uMnu. Hay. Wangigaxa wayesethi, "Billy, sizobathola ndawo ndawo!" Ngehla ngaya eofisi lomkhiphi wemibiko esheshayo ngafike ngabuza ukuthi isitimela sasedlule nini, nokuthi sasiye kuphi;

kodwa akakwazanga naye ukungisiza. Sasesinamaviki amabili ngaphambili, futhi kwase kuke kwabakhona ukuguguleka okuningi ningi, futhi wacabanga ukuthi siqhubekele enhla eIndiana ndawo ndawo. Unjiniyela emi eceleni wakhuluma wayesethi, “O, ngiyayikhumbula leyondaba. Umama nezingane ezimbili ezincane. Sibususe sabayisa eColumbus.” Wathi, “Nsizwa, akunakwenzeka ukuthi ufike enhla lapho, njengoba amanzi asenqamule zonke izitimela.” Ngakho kwabakhona ezinye izindaba ezimbi.

Kodwa ngangizomthola noma ikanjani. Ngavele nje ngaqala ukuhamba ngehla ngomgwaqo, ngikhala, isigqoko sami ngisiphethe ngezandla zami. O, he! Lokhu kubuyisa izinkumbulo futhi ukucabanga ngakho. Masinya imoto yama eceleni kwami, nephimbo lomngane olungileyo lamemeza, “Billy Branham! Ngena. Ngiyazi ukuthi uzingela ubani, umkakho nezingane!” Ngaphendula, “Yebo.” Wathi, “BaseColumbus esibhedlela. Umkakho useduze kokufa.” “Ikhona indlela esingafika ngayo lapho?” Ngabuza ngokuphiyazela. Waphendula, “Ngingakuyisa lapho; ngithole indlela eyimfihlo edabula kwabanye olayini, ngokungedluli emanzini.” Safika eColumbus ngalobobusuku.

UDOKOTELA ULAHLA ITHEMBA

Ngaphuthuma ezansi eBandleni lamaBaptisi, elalisetshenziselwa isibhedlela, ngimemeza igama lakhe. Ngamthola. O, he! Wayesecishe abe ngongasekho! Ngabuza mayelana nezingane; zombili zazezhe kakhulu, zigcinwe ekhaya likamkhwekazi wami. Ngaguqa phansi eceleni kohlaka lombhede lapho uHope ayelele khona. Amehlo amnyama, ekhombisa ubuhlungu obukhulu, wangibuka phezulu lapho ngithatha isandla sakhe esiphaphathekile, esondile ngisibeka kwesami futhi ngakhuleka ngamandla ami onke engiwaziyo. Kodwa kwabonakala kungasebenzi; kwakungekho-mpendulo ngandlela-thize. Waya ngokuba mubi kakhulu. Udokotela ohlala esibhedlela wangibuza, “Awusuye umngane kaDr. Sam Adair?” “Yebo.” “Kufanele ngikutshela, Mfundisi; umkakho uyahamba.” Ngancenga, “Impela ngeke.” “Yebo,” waphendula kanzima, wasesuka wahamba.

Isahluko 7

Ukulahla ithemba—Kwase kuba yiPhupho laseZulwini

Ngaphindela endlini, futhi ngazama ukuyihlanza ngamandla ami onke ngenxa yemiphumela kazamcolo. UDr. Adair wathi ngingamletha umkami nezingane ekhaya, ngakho ngazama ukwenza indlu ithokomale ngakho konke ngenzela bona. Ngalwa impi elukhuni ukuba ngibasindise, ngathumela eLouisville ukuba kutholakale udokotela oyisipesheli... Kwakungasebenzi lutho nje; base behambe kakhulu. Kodwa ngineqiniso ukuthi umkami wayengakwazi lokhu ngalesosikhathi. Wayelokhu enesibindi njalo. Sambuyisela esibhedlela ukuze athole uhlobo olukahle lokwelapheka. Akukho okwenza ubungeono. Sathatha isithombe seX-reyi esibonisa ingaphakathi futhi sathola isifo sofuba sichusha sijula sijula singena emaphashini akhe.

UBIZELWA ECELENI KOMBHEDE KANKOSIKAZI OFAYO

Ngelinye ilanga bangibiza ngisemsebenzini... (Ngangisebenza, ngizama ukuphuma esikweletini. Ngangingena ngamakhulu amadola esikweletini)... Ngatshelwa ukuthi, "Uma ufuna ukubona umkakho esaphila, kungcono ufike manje!" Ngangena emotweni futhi ngaphuthuma edolobheni ngelikhulu ijubane. Ngaphuthuma ezitezi eziphezulu ngase ngehlela ehholo, futhi umuntu wokuqala engambonayo kwakungumngane wami omncane, uDr. Adair. Sasikade sinjengomfowethu nomfowethu nje, zonke izimpilo zethu. Ngazi lapho ngimbheka ukuthi wayenezindaba ezimbi. Wathi, "Ngiyesaba usehambile manje." Wamboza ubuso bakhe wahamba wangena endlini yokungenela. Ngazabalaza ukuba ngizibambe; ngancenga, "Woza, asambe nawe, Doc." "Ngeke," waphendula, "ubenjengodadewethu nje kimi. Ngeke ngabuyela lapho, Bill."

Ngaqala ukungena ngingedwa, futhi wabiza umhlengikazi ukuba angene nami Lapho ngimbona ngezwa, nami, ukuthi wayesehambile. Ishidi lase limboze ubuso bakhe. Wayesengamathambo kuphela alokho ayeyikho ekuqaleni... esonde kakhulu futhi ephaphathekile... O, he! Ngamthatha ngambeka ezingalweni zami ngaqala ukumnyakazisa. Ngakhala, "S'thandwa, ngiphendule!... Nkulunkulu,

ngiyacela mvumele akhulume nami kanye nje.” Wayesevele eqa umugqa... Kodwa masinya waphenduka wangibheka. Wawavula lawo amakhulu, amahle, amehlo athambile ansundu. Waqala ukuphakamisa izingalo zakhe ukuba zingemukele, kodwa wayebuthakathaka kakhulu; ngakho ngakhothama ngasondela kakhulu kuye. Ngazi ukuthi kukhona ayefuna ukungitshela khona. Bangane, nakhu angitshela khona (okuyingxenye). Kuyoba senkumbulweni yami kuze kube wusuku engiyobonana ngalo naye.

UHOPE UCHAZA IPARADESI

Wathi, “Bese ngizocishe ngifike ekhaya. Ungibizeleni?” Ngamtshela ukuthi bencingazi ukuthi kukhona engikuphazamisile. Waqala ukungixoxela ngeparadesi engangimbize esekulo, ukuthi lalibukeka kanjani... izihlahla ezinhle nezimbali, izinyoni zicula, kungekho-buhlungu emzimbeni wakhe. Okwesikhashana ngacabanga ukuthi mhlawumbe bencingafanele ngimbize... (Kodwa, ayibusiswe inhliziyi yakhe... sekube yisikhathi eside ethokozela leyondawo manje.) Wake wathi ukuvuselela okwemizuzu embalwa futhi wangitshela ukuthi bezimthatha kanjani izidalwa eziyizingelosi. Ungizwe kude le ngimemeza. Bangane, kukhona izwe elingaphasheya komfula, ndawo ndawo ngaleya kude. Mhlawumbe likude ngezigidi zeminyaka yokukhanya, kodwa likhona... futhi sihamba ngaleyondlela.

UKHUMBULA IZEHLAKALO EZINCANE EMAHORENI OKUGCINA

Wachaza ukuthi lalilihle kanjani. Wathi, “S’thandwa, ushumayelile ngalo, ukhulumile ngalo, kodwa awukwazi ukwazi ukuthi lihle kakhulu kanjani.” Wayefisa ukubuyela emuva. Wake wathi ukucabanga umzuzwana wayesethi, “Zimbili noma zintathu izinto engifuna uzazi.” Ngabuza, “Kuyini lokho?”

“Uyakhumbula, Bill,” waqala, “ngesinye isikhathi wahamba uyongithengela amabhanqa amasokisi abesifazane na?” (Ngasikhumbula isikhathi. Wayekade egqokela ukuya eFort Wayne enkonzweni ngalobobusuku futhi wayedinga amasokisi. Wangitshela ukuthi ngimthengele la “awusayizi ogcwele” noma “agcwele ngemuva” “usilika-mbumbulu” noma “amashifoni” noma yinto efana naleyo. Ngazibona ngingakhumbuli-lutho ngezingubo zabetesifazane, ngakho ngehla ngomgwaqo ngizicabangela ngithi, “Shifoni, shifoni, shifoni.” Omunye wathi, “Sawubona Bill.”... Ngathi, “Sawubona, shifoni, shifoni, shifoni.” Ngase ngihlangana

nomunye owangixoxela ukuthi izinhlanzi zidla kahle kanjani, futhi ngakhohlwa ukuthi kwakunhloboni okwakufanele ngiyithenge. Ngangizowathola kwaPenney, kodwa ngangiyazi intombazane eyayisebenza esitolo sezimpahla ezincane futhi ngangazi ukuthi yayingangisiza uma ngiyitshela isimo. Ngaphuthuma ngale... (igama layo kwakunguThelma Ford; usengumakhelwane wami manje)... Ngathi, “Thelma, ngifuna ukuthenga ipheya lamasokisi kaHope.” Wahleka, “O, uHope akawagoki amasokisi, ugqoka amakheyiza.” “Awu, ipheya lamakheyiza-ke.” Wabuza, “Uthanda nhloboni yena na?” “Wena unanhloboni?” ngethemba ukuthi uzowabiza ngegama engangifanele ngilikhumbule. Wathi, “Sinosilika-mbumbulu, ishifoni, njl.” Awu, ngeshwa, waqala ngokungesilo, kodwa kwezwakala kuyigama okuyilo kimi ngakho ngathi, “Yilawo-ke!”

“Usho ukuthi uHope ufuna amakheyiza *angusilika-mbumbulu?*”

“Yilokho akushilo,” ngaphendula, ngakho waqala ukuwagoqa. Kodwa lapho sengiyowakhokhela ngathola ukuthi ayebiza kuphela u39 sente, ngakho ngathenga amapheya amabili.

Sengifike ekhaya ukuba ngimnike wona ngaqala ukumgeona. (Niyazi amadoda ayathanda ukugeona omkawo ngokuba abazingeli bemititilizo.) Ngamtshela ukuthi kube yimi engithole umtitilizo kulesisikhathi, ngase ngimnika amakheyiza. Akazange asho lutho, kodwa ngacabanga ukuthi wayebukeka edumele kancane, futhi lapho esefika eFort Wayne ngaqaphela ukuthi wabuye wathenga amanye. Wakhombisa ubunenekazi obenele ukuba angangitsheli ngamaphutha ngaleyonkathi, kodwa wayecabanga ngezinto ezincane njengalokho ehoreni lakhe lokufa.

UQONGELELA IMALI YOKUTHENGELA UMYENI WAKHE ISIBHAMU

Impilo yakhe yayilokhu ihlehla kancane, kodwa waqhubeka. “Uyasikhumbula isibhamu wawufuna ukusithenga eLouisville futhi sasingakwazi ukusikhona?” (Ngakhumbula kahle kakhulu... Bengihlala njalo ngingumzingeli, futhi ngenkathi ngibona lolohlobo lwesibhamu ngacabanga ukuthi ngingathanda kakhulu ukuba ngibe naso.)

“Yebo.” Ngangizama ukumfihlela izinyembezi angaziboni.

“Bengiqongelela isiliva lami nosheleni ukuba ngikuthengele sona. Sekuzophela nje ngami, kodwa uma usufika ekhaya uzoyithola imali phansi kwephepha phezu kwesayidibhodi endala.”

Anisoze nazi ukuthi ngazizwa nginjani lapho sengithola ukuthi amadola ayisithupha noma ayisikhombisa wayekade ngaso sonke isikhathi ezigodlela wona ukuba kuthengwe lesosibhamu. Ngasithenga futhi ngisenaso, futhi ngizimisele ukusigcina inqobo uma ngisakwazi, bese-ke ngisipha umfanyana wami.

AMAZWI AKHE OKUGCINA

Ngiyakhumbula ukuthi kwaba ngaleyonkathi lapho angicela khona ukuba ngingahlali ngiyimpohlo, ukuba ngishade nentombi engumKristu olungileyo owayegcwaliswe ngoMoya kaNkulunkulu futhi ozobanakekela abantwana. Ngangingafuni ukukwethembisa lokho, kodwa ekugcineni ngakwenza ukuba ngimthokozise. Emizuzwini embalwa emva kwalokho washo ngokuphelelwa amandla, “Awu, sengiyawela manje.”

“Ungakhulumi kanjalo,” ngincenga.

“Akungihluphi ukuhamba manje,” wathi, “njengoba sengibonile ukuthi kuyisimangaliso kanjani.”

“Usuyahamba ngempela manje, mntakwethu?” Ngabuza ngigcwele izinyembezi.

“Yebo.” Wangibheka emehlweni wayesethi, “Uzongethembisa ukuhlala njalo ushumayela leliVangeli eliyisimangaliso?” Ngethembisa. Wathi, “Bill, uNkulunkulu uzokusebenzisa.” (Ayibusiswe inhliziyu yakhe... Bengihlala njalo ngimangala ukuthi ngabe uNkulunkulu akamvumeli yini ukuba asibuke siphansi lapho siya ezindaweni ngezindawo enkonzweni yethu, sizama ukuthobela ubizo aluzwa ukuthi uNkulunkulu wayezoluthumela.)

Waqhubeka nokukhuluma. “Ubungumyeni olungileyo.” Inesi elincane lalimi eceleni, futhi wathi kulo, “Ngethemba ukuthi nawe ungahle ube nomyeni olunge njengalo ebenginaye.” Kusobala, lokho kwacishe kwayidabula yaphuma inhliziyu yami, kodwa ngazi ukuthi ngangifanele ngizibambe ngenxa yakhe. Ngazama ukumamatheka futhi ngathi, “S’thandwa, uma uhamba sizokungcwaba le eWalnut Ridge kuze kufike uJesus. Futhi uma ngithathwa ubuthongo ngaphambi kwalesosikhathi mhlawumbe ngiyoba seduze kwakho.” Ngakho ngathi, “Uma kungenjalo, ngiyobe ngiphandle enkundleni yempi ndawo ndawo.” Lapho amehlo ansundu athambile eya ngokufiphala ngaqhubeka, “Uma usufika phezulu eJerusalema eliSha... ubuke ngasohlangothini lwasempumalanga yesango futhi uqale ukubiza igama lami... Uma ubona uAbrahama, uSaka,

uJakobe, uPawulu noStifani nabobonke bekhuphuka, ngiyoba lapho, Sithandwa.” Wangidonsela phansi kuye wangivalelisa ngokunganga. . . . Wase eyahamba eyoba noNkulunkulu.

Ngilapha. . . ngisazabalaza, ngisebenza, ngizama kanzima ukugcina lesosethembiso.

INGANE IBIKWA UKUTHI IYAFA

Emva kokuba eseshonile, ngaqala ukuya ekhaya ukuyobona mayelana nezingane. Ngangikufuna ngokushisekela kanjani ukuba nenhliziyo emhlophe. Ngaya kwamama. . . . Ngaya endlini yethu, kaHope nami, ndawo zonke, akukho okwangenelisayo. Angikwazanga ukuphumula. Iningi lenu bantu liyazi ukuthi ngisho ukuthini. Ngalobobusuku kwathi ekugcineni ngayolala embhedeni futhi ngazama ukulala. Kukhona owangqongqotha emnyango. Ngacabanga, “Kungabe yini-ke manje?” . . . Iphimbo lamemeza, “Billy, ingane yakho isiyafa manje.”

Angisoze ngabukhohlwa ubusuku ngenkathi efika ezongitshela. Ngacabanga, “O, he! Yini le?” ngenkathi engqongqotha emnyango. Kwaba sengathi kwakungenele ukuthi ngangishonelwe umkami ngalelolanga, umngane wayesefike nezindaba zokuthi ingane yami eyintombazane yayifa. Sesingena etrakhini yakhe encane ezichithelayo ukuba siye enganeni, ngacabanga ukuthi ukuphila kwase kufike ekugcineni kwakho ngci. Lezizinto zingenzeka kanjani! Sesifika sathola ingane isiseduze kokufa impela. UDr. Sam Adair wayefikile wayihlola. Wangitshela ukuthi akusekho okungenziwa ayekwazi, kodwa sayiphuthumisa esibhedlela noma kunjalo. Lapho udokotela oyisipesheli waseLouisville wanquma khona futhi ukuthi lalilincane ithemba. Bangiyisa egunjini lokuhlolela lasesibhedlela futhi bangikhombisa igciwane elalisemgogodleni wengane. Yayinesifo solwembu lomgogodla eyayisithathe kunina. Lalingekho nhlobo ithuba layo lokuba ike isinde. Yayizofa masinya impela. Angikwazi ukukuzwakalisa ngezindebe zomuntu ukuthi lokho kwangidabukisa kanjani. Konke okunye kwakuhambe kabi futhi nakho-ke sekwenzeke lokho. Kuyakhombisa nje ukuthi awazi neze ukuthi ikusasa liphetheni.

Ngase-ke ngihamba ngiyobona ingane yami lapho iziguli ezihlala ngazodwana zazigcinwe khona endaweni ephansi. Ngasibona isithandwa esincane silele lapho. Uma ngicabanga ngakho manje kuvele kungephule inhliziyo. Kwakuyisikhathi sasehlobo neqembu lezisebenzi esibhedlela, limatasatasa kakhulu, lalingayinakekeli ngokufanele. Lapho ngingena ngayibheka futhi yazama ukungibheka. Yayisinkulu ngokwenele nje ukuba ibe yisibukuthu futhi ibe yinhle.

Intwanyana bandla kwakungakaze neze kuyeke ukudikiza okwakubangelwe yisifo solwembu lobuchopho. Omunye wemilenze yayo wase udonsekile nenye yezingalo zayo yayidonsekile. Umlenzana unyakaza wehla wenyuka. O! Ukubona into ebuhlungu kangaka.

Ngaguqa phansi ngasembhedeni futhi ngaqala ukukhuleka. Ngakhala “Nkulunkulu, ngiyacela ungayithathi ingane yami.” Ngangazi ukuthi ngangenze iphutha elibi ngokungadedeli konke futhi emsebenzini wokuvangela. Ngikholwa ukuthi isiphiwo sasesikulungele ukuthi sibonakaliswe ngaleyonkathi, kodwa ngangikudebesele ukuhamba. Ngaziphosa phansi futhi ngaqala ukukhuleka futhi ngicela uNkulunkulu ukuba ayisindise. Kwabonakala sengathi ikhethini elimnyama lalilenga phakathi nendawo futhi yayicwila. Ngasukuma ukuba ngiyibheke ngase ngithi, “Sharon, awumazi ubaba?” Ngempela ngikholwa ukuthi wayazi ukuthi ngangilapho. Kwabonakala sengathi wayezama ukuvayizela ngesandlana sakhe nezindebe zakhe zazivevezela sengathi wayezokhala. Kwakuyinto ebukeya ngokwesabekayo—ubuhlungu babubukhulu kakhulu ngangokuthi amehlwana ayesezixemu. O! Uma ngibona umntwana onezinxemu ngiyaye ngicabange ngalesosikhathi—amehlo engane yami eyizinxemu ngenxa yobuhlungu obunzima kangako. Nina eninabantwana niyazi ukuthi ngezwa kunjani.

UMAMA NENGANE BANGCWATSHWA NDAWONYE

Ngakhuleka futhi ngabeka izandla phezu kwayo. Kodwa izingelosi zafika emva kwesikhashana futhi zasithatha isithandwa esincane ukuba siyoba nonina. Ngaphindela ekhaya, ngiphundlekile futhi ngikhandlekile. Ezinsukwini ezimbili kamuva sayingcwaba ezingalweni zikanina. Ngiyakhumbula ngimile ngephuke enhliziyweni futhi ngesatshiswa yithuna. UMfowethu Smith, umfundisi waseMethodisti lapho edolobheni, washumayela intshumayelo yabo bobabili. O! Engakuzwayo! Kwakungasabekezeleki. Ndawo-thize amaqabunga evunguza ezihlahleni engikhumbuza iculo elidala:

Kukhona izwe elingaphesheya komfula
 abalibiza ngelimnandi phakade,
 Futhi kuphela sifinyelela kulologu
 ngesimemezelo sokukholwa.
 Sifinyelela ngamunye ngamunye esangweni,
 lapho ukuba siyohlala nabangasenakufa,
 Lapho beshayela mina nawe izinsimbi
 zegolide.

Ngiyazi ukuthi ngelinye ilanga ithuna liyoqhuma livuleke, ngoba kukhona ithuna elingenalutho eJerusalema. Ngiyazi ukuthi ngelinye ilanga liyovuleka nalo ngoba babekholwa kuJesu Kristu uMhlangi wabo ovukileyo.

Ngaphindela emsebenzini, ngizama ukwenza konke okusemandleni ukuba ngikhokhe ama akhawunti nezikweletu ezinkulu engangizikweleta. Angisoze ngakhohlwa ngokunye ukusa ngenkathi ngifunda imitha esesigxotsheni emgwaqeni omkhulu u 150 eduze kwaseNew Albany. Ngangiziculela, “Entabeni ekude kumi isiphambano esidala esimahlikihliki, uphawu lobuhlungu nehlahlo.” Ilanga lalikhanya bha ngalokho kusa nesigxobo senza isithunzi entabeni phambi kwami. Lalimi ngangokuthi ipali elinqume kabili nomzimba wami uqobo ulengiswe yibhande laso lokuphepha nakho kwenza isithunzi.

Naso isiphambano sase sibuyile futhi!

EDANGELE EPHELELWA NAYITHEMBA NGOKUFA KWABATHANDIWEYO

Ngangifuna ukuhamba futhi ngibe kanye nomndeni. Ukuphila emhlabeni kwakungasangiphathele lutho. Konke engangikuphilela kwase kusezweni elizayo; ngaphandle kwabo inhliziyi yami eyephukileyo ayisitholanga isibindi sokuqhubeka nomzabalazo. Kodwa kwakuyintando kaNkulunkulu, ngiqagele, ekubambeni isiPhiwo saKhe... Wayenebebo futhi lifanele lisetshenzwe. Ngineqiniso ukuthi kwathatha yonke ingozi eyesabekayo nosizi olujulile engangifanele ngedlule kulo ukuba kungilethe endaweni lapho Ayezokwazi ukungisebenza khona. UNkulunkulu uyakwazi okungcono ukwedlula konke.

Ngashayeka phansi ngisuka esigxotsheni; umjuluko wawuqathaka yonke indawo kimi; ngangithuthumela. Ngavele nje ngakhumula izipolo zami, ngayeka ngaya ekhaya. Ngangena endlini, ngokushisekela ngethemba ukuthi kukhona okuzosusa umqondo wami osizini lwami. Kodwa ingenzani indlu engenalutho na?.. indlu enakho konke isalokhu ihlezi njengoba ayeyishiyile. Konke engangikubuka kwangikhumbuza yena. Lapho ngizulazula endlini ngokudangala, amehlo ami awela eposini elalifikile. Emvilophini eyodwa ngafunda lamazwi: “Nkosazana Sharon Rose Branham.” Inhliziyi yami yadabuka kabusha. Kwakuyincwadi ephuma ebhange nesheke elincane elalithunyelwe enganeni yami... Izimadlana zayo eyayizibekela uKhisimusi zase zibuyisiwe; ngacabanga ukuthi yayifika ku \$1.80. O he! Ngaqala ukukhala futhi ngaguqa

phansi. Ngangil'hlaza cwe; yonke into yabonakala ilukhuni kakhulu ukuyimela. Ngisaguqe lapho, ngacabanga, "Nkosi, uma ungangisizi, angazi ukuthi ngizokwenzenjani!"

UFIKELWA UBUTHONGO OBUNZIMA, UPHUPHA NGEZULU

Masinya ngafikelwa ubuthongo bokukhathala... (lokhu kwakungukuphumula okwemukelekayo). Ngisalele, ngaphupha ngiphume ngaya eNtshonalanga (Ngangihlala njalo ngiyithanda iNtshonalanga); ngangizihambela ngigqoke amabhuzu nesinye salezozigqoko ezinkulu zasentshonalanga. Ngedlula ngasenqoleni endala emboziwe; elinye lamasondo lalephukile, futhi ngangicula ngekhwela leloculo, "ISondo leNqola lePhukile." Ngethuswa ukuqhamuka kwentombi encane enhle icishe ibeneminyaka ethi ayibe yi 17 noma 18 ubudala. Yayingathi ingelosi imi lapho igqoke ezimhlophe, izinwele zayo ezikhanyayo zipheshethwa wumoya, amehlo ayo aluhlaza ekhazimula.

Ngathi, "Sawubona ekuseni, Nkosazana," futhi ngaqala ukuzedlulela, kodwa yathi, "Sawubona, Baba." Ngaphenduka ngokumangala futhi nangokushaqeka, futhi yaphinda, "Sawubona, Baba."

Ngathi, "Angizwa... ngiyaxolisa, kodwa angiqondi. Ngingaba kanjani nguyihlo na? Ngani, ucishe ubemdala ngangami nje. Kusho ukuthi likhona iphutha elikhona."

"Nje awazi ukuthi ukuphi, Baba," yaphendula. "Phansi emhlabeni nganginguSharon wakho omncane."

Ngathi, "Hhayi *wena*."

Yathi, "Yebo, emuva lapho emhlabeni nganginguSharon wakho."

"Kodwa wawuseyinganyana nje," ngasho.

Yase-ke ingikhumbuza, "Baba, awusakukhumbuli ukufundisa kwakho ngokuphila emva kokufa na?"

Ngathi, "Yebo, ngiyakukhumbula ukufundisa kwami ngalokho. Yingakho ulapha kanjena na?"

"Baba, uphi uBilly Paul?" wabuza. (Lowo ngumfananyana wami.)

Ngayitshela ukuthi kade enami nje esikhashaneni esedlule.

Yathi, "UMama ufuna wena, Baba, ngakho ngizovele nje ngihlale lapha futhi ngilinde uBilly Paul ukuba eze."

"Uphi uMama?" Ngabuza.

Yathi, “Buka ngakwesokudla sakho, Baba,” futhi ngaqalaza ngakwesokudla sami. O, kwakubukeka njengemisebe ekhazimulayo ikhanya phezu kwentaba, izindlu ezinkulu zezicebi ezinhle phakathi kwezintaba eziluhlaza, izimbali nezihlahla. Ulimi alusoze lakuchaza engakubona kuleyonkundla. USharon wangikhombisa elinye lamakhaya amakhulu futhi wangitshela ukuba ngenyukele lapho; lelo kwakuyikhaya lami noMama wayengilindele lapho.

“Ikhaya lami?” Ngabuza, ngididekile. “Ngani angikaze ngibe nekhaya.”

“Awu, Baba, unalo manje. Hamba manje, futhi mina ngizolindela umfowethu lapha.”

UBONANA NOMKAKHE FUTHI

Ngaqala ukwenyuka ngendlela encane yezinyawo eyayiya ekhaya; futhi sengifika kulendawo ehle, ngabona umkami ephuma ezongihlangabeza, egqoke kahle kabi ezimhlophe, izinwele zakhe ezinde ezinsundu zehle zayoshaya emhlane wakhe. Angikwazi ukukubeka ngamazwi ukuzwa enganginakho ekumboneni futhi. Ngamcela ukuba angichazele konke lokhu, angiqondanga ukuthi kungenzeka kanjani. Saxoxa sobabili njengoba sasihlale senza, ngiphawula ukuthi intombazanyana yethu yase ikhule yayintombi ehle kanjani, futhi yena evuma. Kodwa nje nganginqondi.

Wathi, “Ngiyazi ukuthi ngeke ukuqonde lokhu, ngoba izinto zasemhlabeni azifani nalezizinto lapha. Yizulu leli.”

“Kodwa angiqondi mayelana nalelikhaya elihle. Elakho?”

“Yebo,” waphendula, “yikhaya lethu laphakade.”

“Kodwa angiqondi ukuthi kungani ngibe nethuba lokuba ngibe sendaweni enjengalena.”

Wakhuluma ngomoya omuhle kimi: “Emva kwayo yonke imisebenzi onikezwe yona nemizamo nemishikashika, owedlule kukho emhlabeni, usufike ekhaya ukuba uzophumula manje. Ubungehlale phansi na?”

Ngaqalaza ukuba ngihlale phansi futhi kwakukhona isihlalo esikhulu sami... isihlalo iMorris. Ngasibuka isihlalo, futhi ngabuka uHope. Wamamatheka wayesethi, “Ngiyazi ukuthi ucabangani.”

Nakhu okwaba yikho: Ngenkathi siqala ukushada, sasingenafenisha noma okuningi kwanoma yini endlini yethu encane... ngaphandle kombhede omdala ogoqwayo esasiwuphiwe omunye, isitofu engangisikhokhele idola nekota ngase-ke ngidingeka ukuthi ngithenge izinsimbi zaso, isitulo esidala sesikhumba esigoqwa kabili esasesigugile futhi

sesinezimbobo eziningana kuso, nokhaphethe owodwa oyilinoliyamu phansi ekamelweni elingaphambili. . . . Kodwa kwakusijabulisa futhi sasithokozile sindawonye, ngoba sasinothando lweqiniso.

Kodwa into eyodwa engangihlale ngiyifuna kwakuyisihlalo iMorris. Ngangisebenza kanzima usuku lonke bese-ke ngishumayela ebusuku futhi ngibuye sekuhlwile, futhi kwabonakala ukuthi ngizocabanga ngokuthi ngithole isihlalo esikhulu iMorris ukuze ngingene ngiphumule kuso. Ngelinye ilanga sanquma ukuthi sesingakwazi ukusithenga esisodwa; ngakho saya edolobheni ngaphesheya komfula futhi ngazibuka ezinye. Lesi esasithengayo kwakuyilesi esiluhlaza-tshani. Angisoze ngasikhohlwa. Sasibiza cishe amadola ayishumi nanhlanu, ngasidiphoza ngamadola amathathu nedola njalo ngeviki. Awu, ngahlala ngikhokha saze safika cishe emadoleni ayisishiyagalombili noma ayishumi esawakhokhayo, futhi angibange ngisakwazi ukukhokha. Ngeqiwa amaviki amabili noma amathathu ngoba sasesingasakwazi ukusenza bangasithathi. Nonke niyakwazi nje ukuthi lokho kusho ukuthini lapho ungasakwazi khona ukuba nemali eyenele izindleko. Ngelinye ilanga ngathi kuye, “S’thandwa, kuzodingeka ubabize bazosilanda isihlalo ngoba sesivele seqelwe yisikhathi kabili noma kathathu; basithumele umqoqi wezikweletu, futhi angisakwazi ukubuye ngisikhokhele manje. Niyazi sasifanele sikhokhe ezinye izikweletu, ngakho sizovele nje sihlale singenaso.” Wathi, “Awu, angifuni ukwenza lokho.” Ngakho seqisa ngosuku noma ezimbili. Futhi ngiyakhumbula ngobunye ubusuku ngafika ekhaya ngivela emsebenzini, futhi sasesihambile. Waba nomoya omuhle kabi kimi; futhi wangibhakela uphaya wamasheri futhi wayenza konke angakwenza ukuba umqondo wami ungalhali kuso futhi kwayisiza imizwa yami. Ngiyakhumbula ukuthi kwabanjani ngenkathi ngiyongena ekamelweni ngiyohlala phansi futhi sasesihambile ukuthi sobabili sathi ukukhala kancane. Waba nomoya omuhle kabi.

Ngimi lapho ephusheni lami, wathi, “Ngiqagele ukhumbula konke ngesihlalo sethu. . . . Awu lesi ngeke size sithathwe kuwe. . . . Sikhokhelwe. Hlala phansi uphumule.”

Akudingi nokuthi kuze kushiwo, uNkulunkulu wangipha ukuqina engangikufuna ukuba ngiqhubeke. Ngashumayela futhi ngasebenza emisebenzini eyehlukile, ekugcineni ngaba ngumphathi wezinyamazane kahulumeni waseIndiana, umsebenzi engangiwusebenza ngenkathi isiPhiwo sifika kimi ngo 1946. UNkulunkulu ungibusisile futhi wangivuzisa ngomusa, engiMbongayo ngakho ngokuzithoba. Iminyaka eminingana, kwadingeka ngibe yikho kokubili umama nobaba kumfanyana wami, kodwa kamuva iNkosi yangipha othandekayo, unkosikazi ozithobile, futhi manje sesinentombazanyana.

Isahluko 8

Izehlo eziyiSimanga zingaPhambi kokuVakasha kweNgelosi

Isikhathi manje sasesisondele lapho uNkulunkulu Wayesezozembula khona kuWilliam Branham ngendlela eyayingezukuthinta ngempela kuphela inkonzo yakhe uqobo, kodwa umphumela wayo wawuzoba ngumphumela omkhulu kakhulu phezu kwezwe lamaKristu. Kwakuzoba luphawu abanye ababezomelana nalo, kodwa kwezinye izinkulungwane eziphindaphindiwe kwakuzoba yimbangela yendumiso nokubonga kuNkulunkulu, futhi kwabanye kwakungukuhlinzekela ukuphefumulelwa okwakuzobangela ukwanda okuphindwe ngekhulu enkonzweni yabo.

Sesivele siziqaphelisile izinto eziningi ezaba ngaphambi kokuvakasha kwengelosi kuWilliam Branham, futhi zikhona ezinye ezizothakaseleka ukuziqopha zodwa, nakuba isikhathi nendawo kusivumela ukuba sithinte kuphela eziyingcosana zazo. Ezinye zihlobene nemibono eqoshwe engxenyeni yesibili okusanda kukhulunywa ngakho kulencwadi. Nokho, isehlakalo esisodwa esenzeka saba ngesohlobo olungejwayelekile, futhi ngoba ukuthinta sekuke kwenziwa kwakho nguMfowethu Branham ngokwenzeka lapha nalaphaya, sizokuqaphela ngalesisikhathi. Kuyiqiniso eliphawulekayo endabeni exoxwayo eBhayibhelini ukuthi abaholi bobufundisi bathe ngokuduma kabi babazisa kancane labo abathe ngoqobo bayalwa nguNkulunkulu, amademoni ngokumangalisayo njalo abenikeza lokhu ukwazisa ngaphandle kokunanaza. Isimangaliso sokuqala esabakhona enkonzweni kaKristu, njengoba kuqoshiwe encwadini kaMarku, kuqondene nobufakazi obuyinqaba, bufika sengathi benziwa buvela kumoya omubi. UJesu wayesebuyele eDolobheni laseNazaretha ukushumayela iVangeli kulabo basedolobheni lasekhaya kubo. Abantu bakulelo dolobha, nokho, kukude ukuqonda ubuyena impela uMuntu oyisimangaliso Owayephakathi kwabo, bacasuka ngamandla ekuguqukeni kwaKhe kwangempela emsebenzini awubizelwe esuka ekubeni umbazi waya kulowo wokuba umprofethi. Kodwa ukuqondwa abakugodlayo, kwavunywa masinyane yidemoni elalingene endodeni eyayisesinagogeni labo, neyamemeza kakhulu phambi kukaKristu, “Ngiyakwazi ukuba ungubani, uNgongcwele kaNkulunkulu.” Ngokufanayo, olegiyona bamademoni ohlanyeni lwaseGadara, lapho Esondele, amemeza ngezwi elikhulu, “Nginamsebenzi muni nawe, Jesu, ndodana kaNkulunkulu oPhezu Konke na?”

Futhi uMphostoli uPawulu, lapho eqala umsebenzi wakhe wokuba yisithunywa senkolo eUropu, eDolobheni laseFiliphu, esikhundleni sokuvumelana nokwemukelwa njengomprofethi, wathathwa yizandla ezinesihluku futhi wadlonywa efulemini yezingodo akinatelwa kuyo yangaphakathi ejele. Kodwa umoya wobungoma entombazaneni encane washesha ukwehlukana ukuthi uPawulu noSila babengobani, futhi wamemeza kakhulu uthi, “Lababantu bayizinceku zikaNkulunkulu oPhezu Konke, ezimemezela kithi indlela yensindiso.”

Akumangalisi-ke ukuthi isiphiwo esasikade siqondiswe enkonzweni kaWilliam Branham, sasifanele siqondwe yimimoya yobungoma ngisho naphambi kokuba yena ayiqonde ngokugcwele inhloso yesiphiwo qobo lwakhe. Kokunye okwake kwenzeka lapho edlula ngakusonkanyezi, owesifazane embona, wamqhweba ukuba eze ngakuye, njengoba wayefisa ukukhuluma naye. Lapho esefike eduze wathi, “Awusho, uyazi ukuthi wazalelwa phansi kwesibonakaliso nokuthi unesiphiwo esivela kuNkulunkulu na?” Ezinye izehlakalo ezifana nalokho zenzeka futhi zamphazamisa okwesikhathi, kodwa kamuva waqonda. Njengoba uKristu kanjalo noPawulu bengazange babemukele futhi babazise ubufakazi bamademoni, futhi kunalokho bawayala ukuba athule, kanjalo uMfowethu Branham, kusobala, akakuvumeli nanganoma yimuphi umqondo lokho okubizwa ngamasayense-mbumbulu okubhula ngezinkanyezi noma ukubhula kwanoma yiluphi uhlobo, nakuba kwezinye izinto ezenzekayo ubufakazi babo buyaqinisa ngesiphiwo sikaNkulunkulu. INkosi inezindlela eziningi kakhulu eziveza ubufakazi futhi ziqinisekisa izinkonzo zezinceku zayo ngaphandle kokwencika ebufakazini obunikezwa amademoni. Futhi, kusobala, imiBhalo ikhuluma imelane ngokuqinile nabantwana bakaNkulunkulu bekhumana naleyomithombo. (Isa. 47:13-14)

Kwenye indawo sikuphathile ukuthi emva kokuphenduka kwakhe, uMfowethu Branham waba ngumshumayeli wamaBaptisti, wagcotshwa nguDr. Roy Davis waseJeffersonville, futhi wangena enkonzweni yokukhuthala kulelodolobha. Ekuvalweni komhlangano wethende omkhulu, wayebhaphathiza isibalo esikhulu sababephendukile eMfuleni iOhio, phakathi koquqaba lwabantu ababekade ebuthene ezingwini ukuba bazobukela inkonzo. Kwakukhona cishe abantu abayi 130 ababezobhaphathizwa futhi kwakuwusuku lukaJuni olushisayo. Lapho uMfowethu Branham esezobhaphathiza umuntu weshumi nesikhombisa, wezwa izwi elincane elihashazayo elathi, “Buka phezulu.” Kwaze kwaba kathathu amazwi ephindaphindwa. Wabuka phezulu futhi lapho esibhakabhakeni kwabonakala inkanyezi ekhazimulayo. Emva kokuba sekwedlule imizuzwana embalwa, abantu

babuka phezulu futhi abaningi babantu bayibona nabo inkanyezi. Abanye baquleka nabanye bamemeza nabanye babesalokhu bebaleka. Kwase kuthi-ke inkanyezi ngokusobala yabuyiselwa esibhakabhakeni. Isehlakalo sadala okukhulu ukunakwa ngangokuthi indaba yaso yabonakala ephephandabeni lendawo.

Kwesinye isikhathi uMfowethu Branham wayesedolobheni elibanzi ubusuku obuthathu bezinkonzo. Owokuqala ukukhulekelwa kwakungumntwana omncane, ozinyawo zakhe zazishwabaniswe yipholiyo isifo esibangwa ukushiseka komhlandla, simbangela ukuba ahambe ngezinzwane zakhe. Masinya kwabonakala sengathi ukukhanya okukhazimulayo kwakubhekiswe ngakuye. Emangazwa ukuchwensa komgcini wendawo ngokubhekisa kuye ilambu elikhanya kakhulu elijikiswayo, wavula amehlo akhe, futhi bheka, inkanyezi yokukhanya yama phambi kwakhe. Ekhumbula lesisehlakalo uthi, “Ngawisa umfanyana noma kuphakathi kokuthi wagxuma wasuka ezingalweni zami... Angazanga ukuthi kwenzekani, ngoba kwabonakala sengathi yonke imizwa emzimbeni wami yafa. Lapho ethinta phansi izinyawo zakhe zaphila, futhi kungokokuqala ngqa empilweni yakhe wahamba ngokwemvelo esuka emsamo. Ezinye izinto eziyisimangaliso zenzeka, futhi abantu abaningi banikela ngezinhliziyo zabo kuKristu ngalobo busuku.”

Izehlo ezifanayo izikhathi ngezikhathi zenzeka empilweni kaWilliam Branham. Okwesikhathi wayehlulekile ukulalela ubizo lukaNkulunkulu ukuba aqhubekele phambili kulenkonzokusindisa. Kwase-ke lapho kufika lesosikhathi esimnyama sempilo yakhe esiyiqophile ngenkathi elahlekelwa ngumkakhe nomntwana, nosizi lwenezeleleka phezu kosizi. Ekugcineni, nokho, wafinyelela endaweni lapho aphokophelela khona ukuthi impilo yakhe yayizonikelwa yonke kuNkulunkulu, nokuthi wayezokwenza noma yini uNkulunkulu ayefuna ayenze. Kwaba ngalesosikhathi-ke lapho ukuvakashelwa okuyisimangaliso esikhulu empilweni yakhe kwenzeka khona, ngenkathi ingelosi ingumuntu imvakashela futhi yamnika umyalo onzima kabi ovela koPhezu Konke. Indaba yalesisehlakalo esiluvuthwondaba izoxoxwa esigabeni esilandelayo nguye uMfowethu Branham qobo lwakhe.

Isahluko 9

INGELOSI evela eBukhloneni bukaNkulunkulu

Ukuvakasha kwengilosi okuyisimangaliso okwemukelwa nguMfowethu Branham akubanganga-nokuncane ukumangala phakathi kwabaningi babantu bakaNkulunkulu kanjalo nabangasindisiwe. Ngenkathi abambalwa benqaba inkonzo engesiyo eyasemhlabeni, ngisho njengoba nabanye benza emihleni kaKristu, iningi labantu eliphele amandla elethamela imihlangano kaBranham leneliseke ngokugcwele ngubuqiniso bokuvakasha kwengelosi.

Kwenzeka kanjalo ukuthi uNkulunkulu ukhethe izindlela ezehlukene futhi ngezinye izikhathi eziyizimfihlakalo kakhulu Azembula kuzo ezincekwini zaKhe kakhulu ezibizelwe inkonzo ethize esemqoka. KuMose, umkhululi wabakwaIsrayeli, Wabonakala esiHlahleni esiVuthayo. Kubantwana bakwaIsrayeli Watholwa eseNsikeni yoMlilo ebusuku neFu emini. USamuweli waMuzwa enjengeZwi elimemeza ebusuku. KuElija WayeyiZwi eliNcane eliHashazayo. KuAbrahama Wabonakala eMzimbeni womoya obonakalayo kumbe umzimba womuntu, futhi uPawulu waMbona enkazimulweni yokuvuka kwaKhe njengoba futhi kwenza uJohane, oThandekayo. Mhlawumbe, nokho, ukuvakashelwa okwejwayelekile okwedlula konke okungesikho okwasemhlabeni ngezikhathi zeBhayibheli kwakuba ngesivakashi esiyingelosi. Kanjalo izingelosi zabonakala kuAbrahama, kuMose, kuJoshuwa, kuGidiyoni, kuDavide, kubaprofethi, kuZakhariya, kuMariya, kubelusi, kubaphostoli, nabanye. Ezehlakalweni eziningi ukuvakashelwa okungesikho okwasemhlabeni kwakungesiyo nje imibono, kodwa kwakungukubonakala kwangempela kwesidalwa esiyingelosi. Kanjalo indaba yokubonakala kwengelosi kuWilliam Branham akungangaphandle kwento eyake yenzeka kuqala eBhayibhelini.

Impela iqiniso lokukhonza kwengelosi ezidalweni ezisazokufa kuyahambisana impela neZwi likaNkulunkulu. Bekuqondakala kuyo yonke nje indawo ukuthi okungenani ngandlela-thize iziphiwo zikaMoya sezibuyiselwe ebandleni. Kodwa kuthiwani ngesiphiwo sokwehlukaniswa omoya na? Abanye bazicabangele ukuthi lesisiphiwo sifaka ukwehlukaniswa kwemimoya emibi kuphela. Nakuba isiphiwo sifanele ngempela sifake nokwazi ukubona amandla amabi. SIFANELE SIKHUMBULE UKUTHI MININGI IMIMOYA EMIHLE KUNEMIBI. Kuthiwani-ke ngezingelosi na?

Zikhonza kusiphi isigaba na? Impendulo inikezwa kumaHeb. 1:14: “Azisibo yini zonke omoya abakhonzayo, abathunyelwe ukukhonza ngenxa yabayakudla ifa lokusindiswa na?”

IZINGELOS I ZIKHONZA KUBANTU BAKANKULUNKULU

Nakuba imvama singenakuzibona izingelosi, kusobala emiBhalweni ukuthi zihambisana nabantwana bakaNkulunkulu isikhathi esiningi. Akukho kungabaza, ukuba besiqonda ngokugcwele ukuthi bakhona abantu basezulwini khona lapha eduze kwethu abakuqaphela-nsuku zonke ukuziphatha kwethu futhi mhlawumbe imicabango yethu, bekuzoba nomphumela omkhulu kakhulu phezu kwezimpilo zethu. Namanje lokhu kufanele kube yiyona-ndaba (uMath. 18:10); futhi namaH. 34:7: “Ingelosi yeNkosi iyamisa nxa zonke kubo abaYesabayo, ibakhulule.” Besingalanda ngemiBhalo eminingi kakhulu ephathelene nenkonzo yasemhlabeni yezingelosi, kodwa lokho akunasidingo. Iqiniso lingukuthi ngokwenzekayo bonke othisha beBhayibheli bakholwa futhi bashumayele ubuqiniso benkonzo enjalo. Kungani pho izingelosi zingasabonwa njalo na? Ngokusobala sidinga ukusebenza kwalesisiphiwo esesiphathwe ngenhla ukwenza imizwa ebuthuntu yethu thina-bantu ukuba ilunguze ngale kweveyili futhi ibone lezizidalwa ezihlanzeke kakhulu kangaka njengezingelosi. UELisha ngokusobala wayenalesisiphiwo futhi sinabo ubufakazi bomkhuleko wakhe kuwona acela khona ukuthi amehlo enceku yakhe avuleke ukuze nayo, futhi, ikwazi ukubona ibandla lasezulwini leNkosi.

“UElija wakhuleka, wathi, Nkosi, ake, uvule amehlo ayo, ukuba ibone. INkosi yavula-ke amehlo aleyonceku; yabona: futhi, bheka, intaba yayigcwele amahashi nezinqola zomlilo nxa zonke zakhe uElisha.” (AmaKhosi II 6:17)

Ziningi izehlakalo lapho khona abantu ngaphambi nje kokuba bedlule kulelizwe, abazibonele ngamehlo izingelosi eziphelekezelanayo. Ngokusobala emazwini kaJesu, kungomunye wemisebenzi yezidalwa eziyizingelosi ukuthutha umoya womuntu, uma usushiya indlu yawo yobumba ebuthukayo obuqashe kuyo, usuyongena eParadesi (uLuka 16:22). Kuyabonakala ukuthi uma imizwa emikhulu yomuntu seyhleleka, imizwa kamoya iyavuka futhi ikwazi ukuzibonela ngamehlo izinto abantu abasazofa abangeke bazibona.

UMLAYEZO WENGELOS I KUMFOWETHU BRANHAM

Ingelosi yaxoxa noMfowethu Branham ngokuvakasha kokuqala mhlawumbe isigamu sehora. Siza ezinsukwini

zeBhayibheli futhi, futhi akungabazeki zizoba ziningi izambulo ezingesizo ezasemhlabeni ezinjalo ngokuqhubeka kwesikhathi. Mayelana nokuvakashelwa okunjalo kukhona iphuzu elilodwa eliqavileyo. Ingelosi yeNkosi ayisoze yembula noma yini kuphela lokho okuvumelana ngokuqinile nemiBhalo. Impela siyalaywa ukuba sibeke iZwi likaNkulunkulu phezu kwezambulo zezingelosi, njengoba uSathane kade aziwa njengokubonakala kwengelosi yokukhanya. Kodwa umoya wamanga usheshe ubonwe yilabo abanomqondo kamoya. USathane unguyise wamanga, umqambimanga ojwayele, futhi akakwazi ukuzikhombisa isikhathi eside engaqambanga amanga noma enze izitatimende ezisonta, zihlanekezele, ziphike, zisuse noma zenezele emiBhalweni. Ingxoxo yakhe yokuqala nelunga lesintu, uEva, lafaka enkulumweni yakhe amanga asobala. Nokho, imiphumela yokuvakasha kwengelosi kuWilliam Branham ibiyigagasi elikhuphuka kancane kancane elizwakale emhlabeni wonke, nokuphela akukafiki. Sizodedela manje uMfowethu Branham ayixoxe indaba ngamazwi akhe uqobo ukuthi yahlangana kanjani naye ingelosi, yakhuluma naye, futhi yamtshele izinto ezimayelana nomsebenzi uNkulunkulu ayembizele ukuba awenze:

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Kufanele nginixoxele ngengelosi nokufika kwesiPhiwo. Angisoze ngasikhohlwa isikhathi, uMeyi 7, 1946, inkathi enhle kakhulu yonyaka eIndiana, lapho engangisasebenza khona njengomqaphi wezinyamazane. Ngangibuyele ilantshi ekhaya, futhi ngangihamba hamba ngizungeza indlu nje ngikhumula isibhamu sami, lapho umngane wami othandeka kakhulu uProd Wiseman, umfowabo womdlalipiyano wami ebandleni, esondela kimi futhi wangicela ukuba ngiye eMadison naye ngaleyontambama. Ngamtshela ukuthi kwakungenakwenzeka njengoba kwakufanele ngihambe ngiqapha, futhi kwathi ngisahamba ngizungeza indlu phansi kwesihlahla somapula, kwabonakala sengathi sonke isicongo sesihlahla sasidedelekile. Kwabonakala sengathi khona into eyehle yadabula kulesosihlahla njengokuvunguza komoya omkhulu... bagijima beza kimi... Umkami waphuma endlini esaba, futhi wangibuza ukuthi kwenzenjani. Ngizama ukuzibamba, ngahlala phansi futhi ngamtshela ukuthi emva kwayo yonke leminyaka eyeve emashumini amabili yokuzwa ngalokhu ukuzwa okuyinqaba, isikhathi sasesifikile lapho engangizothola khona ukuthi konke kwakumayelana nani. Isikhathi samanqamu sasesifikile! Ngamtshela yena nomntanami ukuthi basale kahle, ngamexwayisa futhi ukuthi uma ngingabuyanga ezinsukwini ezimbalwa, mhlawumbe ngingahle ngingaphinde ngibuyele.

Ngaleyontambama ngahamba ngaya endaweni eyimfihlo ukuba ngiyokhuleka futhi ngifunde iBhayibheli. Ngajula emkhulekweni; kwabonakala sengathi wonke umphefumulo wami uzodabuka kimi. Ngakhala phambi kukaNkulunkulu... Ngalala ngobuso bami emhlabathini... Ngabheka phezu kuNkulunkulu ngakhala, “Uma uzongithethelela indlela engenze ngayo, ngizozama ukwenza okungcono... Ngiyazisola ukuthi benginganaki kakhulu kuyo yonke leminyaka ekwenzeni umsebenzi obufuna ngiwenze... Uzokhuluma kimi ngandlela-thize, Nkulunkulu? Uma ungangisizi, angikwazi ukuqhubekela phambili.”

Kwase kuthi-ke sekuyela ngasebusuku, cishe ngehora leshumi-nanye, ngase ngiyekile ukukhuleka futhi ngangihlezi ngenkathi ngiqaphela ukukhanya kulokoza endlini. Ngicabanga ukuthi ukhona owayeza nethoshi, ngalunguza phandle ngefasitela, kodwa kwakungekho-muntu, futhi lapho ngibheka ngemuva, ukukhanya kwakwanda phansi, kuya ngokuba banzi. Manje ngiyazi lokhu kubonakala kuyinqaba kini, njengoba kwenza nakimi. Lapho ukukhanya kwanda, kusobala ngaqala ukuxhuxhuma futhi ngaqala ukusuka esihlalweni, kodwa lapho ngisabheka phezu, nakho kulenga leyonkanyezi enkulu. Nokho, yayingenayo imicijo emihlanu njengenkanyezi, kodwa yayibukeka kakhulu ifana nebholo lomlilo kumbe ukukhanya kukhanyisa phansi. Kwathi ngaleyonkathi nje ngezwa umuntu ehamba phansi, okwangishaqisayo futhi, njengoba ngangingazi-muntu owayezoza lapho ngaphandle kwami uqobo. Manje, okwakuza ekukhanyeni, ngabona izinyawo zomuntu ziza ngakimi, ngokwemvelo nje njengoba nawe unghamba uze kimi. Wabonakala engumuntu ongathi, ngesisindo somuntu, asinde cishe amaphawondi angamakhulu amabili embethe ingubo emhlophe. Wayenobuso obesulekile, engenantshebe, izinwele ezinsundu zehle zayoshaya emahlombe akhe, ethe ukubansundu ngebala, enobuso obuthokozisa kakhulu, futhi elokhu esondela, amehlo akhe ahangana nawami Engibona ukuthi ngangesaba kanjani, waqala ukukhuluma, “Ungesabi. Ngithunywe ngivela ebukhloneni bukaNkulunkulu uMninimandla onke ukukutshela ukuthi impilo yakho engejwayelekile nezindlela zakho ezingaqondakali bekungukubonakalisa ukuthi uNkulunkulu ukuthumile ukuba uthathe isiphiwo sokuphilisa kwaphezulu usiyise kubantu bomhlaba. UMA UZOBAQOTHO, FUTHI UTHOLE ABANTU BAKUKHOLWE, AKUKHO OKUYOMA PHAMBI KOMKHULEKO WAKHO, NGEKE NGISHO UMDLAVUZA IMBALA.” Amazwi angeke akuveza ukuthi ngazizizwa nginjani. Wangitshela izinto eziningi engingenayo indawo yokuziqopha lapha. Wangitshela ukuthi ngiyokwazi kanjani ukubona izifo ngokudikizela esandleni sami. Wasuka wahamba, kodwa ngimbonile izikhathi eziningana kusukela

lapho. Ubonakele kimi mhlawumbe kanye noma kabili phakathi kwesikhathi esiyizinyanga eziyisithupha futhi ukhulume nami. Izikhathi ezimbalwa ubonakale siqu sakhe phambi kwabanye. Angazi ukuthi ungubani. Ngazi kuphela ukuthi uyisithunywa sikaNkulunkulu kimi.

Akudingi nakushiwo, ngaqala ukukhulekela abantu abagulayo. Angizisho ukuthi ngithatha indawo kadokotela... Ngiyazi ukuthi odokotela bayakwazi ukwelekelela imvelo, kodwa bangabantu kuphela... UNkulunkulu unguMninimandla onke. Izinto ezinkulu ezenzeke phakathi nalezizinyanga azinakubaleka nhlobo ukuthi zingake ziqoshwe phansi, kodwa uNkulunkulu amazwi engelosi izikhathi ngezikhathi. Abangezwa, abangakhulumi, izimpumputhe, zonke izinhlobo zezifo ziphilisiwe, nezinkulungwane zezimfazazo ziqoshwe phansi namuhla. Anginamandla angawami okwenza lokhu... Ngingumuntu ongenasizo ngize ngizwe ubukhona baKhe. Abantu abanengi abethamele lemihlangano bayazi ukuthi izifo zabo nezono batsheleli zona emsamo impela. Mfundi othandekayo, ngiyacela ungabi ngongayiqondiyo indlela yami ephansi, yokungafundi yokuzama ukwedlulisela kuwe konke lokhu. Ngikusho ukuze ukuqonde ngokacace kakhudlwana ukuthi sisiza kanjani isiphiwo sikaNkulunkulu. Wangitshela ukuba ngibeqotho futhi ngithole abantu ukuba bakholwe, futhi yilokho engizama ukukwenza. UNkulunkulu njalo unokuthize noma othize azosebenza ngaye, futhi mina ngiyithuluzi kuphela elisetshenziswa nguYe. Akukho-muntu usazofa ongazitusa ngokuthi wenza isimangaliso, futhi ngingumuntu osazofa nje. Angazi ukuthi kuyoba yisikhathi eside kangakanani uNkulunkulu azongivumela ukuba ngenze ngaso lokhu, kodwa ngomusa waKhe, ngihlose ukumkhonza ukwedlula konke engaziyo ukuthi kwenziwa kanjani ngokukhonza abantu baKhe inqobo nje uma Esangivumela ukuba ngiphile.

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Kwakukhona ezinye izinto ingelosi eyazitshela uMfowethu Branham ngesikhathi salokhu ukuvakashelwa okuyisimanga obekuhlobene izikhathi ngezikhathi ekushumayeleni kwakhe. Enye yalezozinto iphathelene nezibonakaliso ezimbili ayezonikwa zona. Njengoba sekuvele kuphathiwe, isibonakaliso sokuqala, akusiso esokuphilisa, kwakuzoba yisiphiwo esandleni sakhe sokunxele; ngamandla kaNkulunkulu, ngalesisiphiwo wayezohlukanisa noma abone izifo abantu ababenazo. Lesisibonakaliso esingesiso esasemhlabeni sasizophumelelisa ekwakhiweni kokukholwa kwebandla lonke. Kwakuzobe-ke sekunikezwa isibonakaliso sesibili, ukuze kuthi uma bengakholwanga ngesokuqala, bakholwe ngesesibili. Lokhu kusikhumbuza indaba kaMose,

naye owanikwa izibonakaliso ezimbili, ukuze kuthi uma abantu bengasikholwanga esokuqala, bayokholwa esesibili. (UEks. 4:1-8)

Manje lesisibonakaliso sesibili, ngokwengelosi, sasizoba yisiphiwo esasizovumela uMfowethu Branham ukuba ehlukanise imicabango nezenzo empilweni esiyedlule zomuntu ngamunye. Ngezinye izikhathi isambulo sasiqhamuka ngesehlakalo esithile empilweni yomuntu ukuthi ngumuntu ngamunye kuphela owayazi ngaso, nokwembula okwakuzothi kakhulu kuqinise kakhulu ukukholwa komuntu. Singahle sengeze ngokuthi *noma yisiphi isono esiphansi kweGazi asebulwa neze, kodwa uma into yayimboziwe futhi ayangavunywa, yayivezwa obala ngalesisiphiwo*, kanjalo ngokwejwayelekile kulethe umuntu ekuphendukeni okusheshayo. Sikubhekisisile ukusebenza kwaleziziphiwo zombili, futhi mangisho ngesiqiniseko esikhulu ukuthi ukubonakaliswa kwaleziziphiwo kuphelele njenganoma yisiphi esake senziwa yisidalwa esingumuntu. Isibonakaliso sokuqala sanikezwa masinyane emva kokuvakashelwa. Isibonakaliso sesibili sibonakalisiwe enkonzweni kaMfowethu Branham esiqhathaniseke kuphela maduze nje.

Mayelana nalesisibonakaliso, ingelosi yenza lenkulumo-mbiko ebalulekile—ukuthi imicabango yabantu ikhuluma kakhulu ezulwini kunoma kwenza amazwi abo emhlabeni. Lokhu kunesizotha futhi kungukuyala kakhulu kanjani, futhi kuphuthuma kanjani ukuthi thina sonke sibe qotho ngokoqobo kanjani phambi kukaNkulunkulu, futhi sihlale sizothile, impilo ethembekile ekwesabeni uNkulunkulu.

Kusekhona okunye ingelosi eyakusho kwakungukuthi uJesu wayezofika masinyane impela, nokuthi lomnyalo wawungomunye wezibonakaliso zokusondela kokufika kwaKhe; ukuthi uma uMfowethu Branham wayezothembeka kulolubizo, imiphumela yalo yayizofinyelela emhlabeni wonke futhi izamazamise izizwe. Ekugcineni, ingelosi yakhomba ukuthi ngalezizibonakaliso uNkulunkulu wayebizela bonke abantu baKhe ndawonye ebunyeni bukaMoya, ukuthi bafanele babehliziyo-nye futhi babemoya-munye.

Okuningi kuzoshiwo okumayelana nalokhu ukuvakasha kwengelosi nempumelelo yayo esigabeni esilandelayo, njengoba silalela ebufakazini obuvela kubantu bebandla lakhe impela uMfowethu Branham.

Isahluko 10

Ukuqala kweNkonzo eNtsha

Emva kokuvakasha kwengelosi, uMfowethu Branham wabuyela ekhaya lakhe. Kusihlwa ngeSonto wakhuluma etabernakele lakhe eJeffersonville. Abantu bebandla lakhe bamkholwa futhi bamthanda. Kukubo esithola ngalesisikhathi ukuqhubeka kwendaba yethu yembangela yezehlakalo manje ezase ziqaqeka ngokushesha futhi masinya zizoqondisa ngqo uMfowethu Branham esigabeni senkonzo yesizwe jikelele.

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Imibono eminingi yayinikezwe uMfowethu Branham phakathi konyaka odlule enathi, futhi yonke yafakazeka ukuthi iyiqiniso phambi kwamehlo ethu impela. Kodwa isiPhiwo sokuPhilisa esikhethekile, ayesemukelile ngesikhathi sokuvakasha kwengelosi, wasimemezela izinsuku ezimbalwa kuphela ngaphambi kokuba asishiye aye eSt. Louis. Thina eJeffersonville sikholwa ukuthi uWilliam Branham ungumprofethi othunywe nguNkulunkulu. Enye yezinto eziyisimangaliso ngomfowethu ngukuthi uzithobile. Simaze kusukel esengumfana wesikole, futhi kuyiqiniso ukuthi ubehlala njalo ephila impilo ehlanzekile, eqotho, enokuthula, futhi ubehlala njalo ebonakala ethe ukwehluka kancane. Abaningi lapha baziqaphelile lezizigcawu uNkulunkulu abeqaqa kuzo izimfihlakalo zakhe, ezinye zazo ngokufana bezifihlakele selokhu kwaba sezinsukwini zabaPhostoli.

Emva kokuphenduka ngenkathi eqala ukushumayela lapha, samakhela ithende elibanzi nabantu bafika besuka kude naseduzane. Emkhankasweni wakhe wokuqala ngqa abantu abayizinkulungwane ezintathu bethamela ukuba bazozwa indaba ayimemezela ngoJesu waseNazaretha. Saqonda-ke lapho ukuthi uNkulunkulu wayemuphe isimanga esivelile esithize esikhethekileyo, kodwa sasingazi nje ukuthi siyoba yini. Izibonakaliso eziningi nezimanga zamlandela ezinsukwini zasekuqaleni zentshumayelo yakhe, lezo ezingaqondwa kuphela ngabantu abagcwele umoya. Sisamangala namanje ukuthi imiphumela iyobanjani njengoba umphumela walezizinto usabalala nomhlaba wonke, ukhula ubamkhulu kakhulu ngokuhamba kwezinsuku.

KwakusesiKhumbuzweni sangeSonto ebusuku ngonyaka ka 1946, ekhuluma etabernakele, lapho akhuluma khona ngokuhlangana kwakhe nengelosi, nokuthi ingelosi yamtshela

kanjani ngesiPhiwo sokuPhilisa ayezosiyisa kubantu bomhlaba, ukuthi izinkulungwane eziningi zabantu zazizozakuye zifuna ukuphiliswa, nokuthi wayezoma phambi kwezinkulungwane emahhlo aminyene.

Manje ngokomqondo womuntu wenyama lokhu kwabonakala ngokoqobo kungenakwenzeka, njengoba lomfana wayeyisisebenzi esizithobile, uhlobo lomuntukazana ohlupheka ngempela, futhi ongefundile. Kodwa sasiyibonile eminye imibono yakhe ifezeka, futhi wakukhuluma lokhu ngokukhulu ukuqiniseka, futhi obala wakumemezela kumuntu wonke, ngangokuthi saba nesiqiniseko ukuthi nalokhu kwakuzofezeka. Wakusho futhi ukuthi ingelosi yayimemezele kuye ukuthi wayezokwazi ukwehlukana isifo ngamandla angesiwo awasemhlabeni, bese kuthi uma eyohlala ezithobile ukuthi wayezokwazi ukwehlulela imicabango yezinhliziyozabantu futhi abatshele ngezimpilo zabo zesikhathi esedlule, nokuthi abaningi babengezukumqonda. Ingelosi yaqhubekayamtshela ukuthi lona kwakunguMoya kaKristu usebenzangaye, ukuthi wayebiziwe kusukela ekuzalweni ngalenhloso, nokuthi izinsuku zokugcina zase zilapha; ukuthi lesi kwakuyisibonakaliso sezinsuku zokugcina, futhi ngalesisiphiwo uNkulunkulu wayebizela bonke abantu baKhe ndawonye ebunyeni bukaMoya.

Sasazi ukuthi lezizibonakaliso zazingokombhalo futhi sakhumbula indlela uJesu Kristu, ngenkathi uMoya phezu kwakhe, atshela ngayo uNathanayeli ukuthi Wambona ephansi komkhiwane engakabizwa uFiliphu, futhi ngalesisibonakaliso uNathanayeli wamazi uJesu ukuthi uyiNdodana kaNkulunkulu, uMesiya wakwaIsrayeli. Futhi ngenkathi owesifazane waseSamariya watshelwa uKristu ngamadoda akhe amahlanu wagijimela emzini ethi, “Wozani, nibone umuntu, ongitshela konke engikwenzileyo: kungebe-nguye uKristu lo na?” NoMose futhi, umkhululi omkhulu waBantwana bakwaIsrayeli, wanqunyelwa ngaphambili nguNkulunkulu futhi wazalwa ezimweni eziyinqaba. USathane wazama ukumbhubhisa futhi kamuva wanikwa izibonakaliso ezimbili ngaphambi nje kokukhululwa ukuze abantu bambone ukuthi uthunywe nguNkulunkulu mayelana nalokhu ukukhululwa. Manje futhi ingelosi yasho ukuthi lezizibonakaliso wazinikezelwa ukuze abantu bakholwe nguJesu Kristu, lowo ayemthanda. Futhi zanikezelwa inhloso yokuhlanganisa ndawonye lonke ibandla ukuthi abantu abasafanele ukwehlukaniswa yizivumokholo namahlelo. Impela inhliziyoo kaMfowethu Branham ibezwela bonke abazalwane bakhe abazehlukanise nabanye. Ukholwa ukuthi uNkulunkulu uzohlanganisa ndawonye bonke labo bebandla laKhe babe sebunyeni bukaMoya khona-ke uJesu uyofikela ibandla laKhe.

Sikholwa ukuthi impilo yomfowethu ingaqhathaniswa nekaMose wasendulo. Umfowethu uzithobe impela futhi akazisho ukuthi ungumuntu omkhulu. Akazithatheli udumo, kodwa unikela konke ukuncoma kuJesu Kristu owamsindisa futhi wambiza.

ITELEGRAMU IFIKA INKONZO ISEPHAKATHI

NgaleliSonto ebusuku emva kokubonakala kwengelosi kuMfowethu Branham, esakhuluma etabernakele eJeffersonville, kwangena omunye wase emnikeza itelegramu. Yayivela eSt. Louis futhi yayimcela ukuba afike azokhulekela intombazane, egama layo lalinguBetty Daugherty, owayefa. Izindaba zalokho okwakwenzekile zase zihambe zaze zayofika nale eSt. Louis, futhi manje wacelwa ukuba aye kulokhu ukubizwa. Wayesebenza-nsuku-zonke ukuba aziphilise, futhi wayengenamali yokuba aqhubeke, ngakho sathatha umnikelo ngalenhloso. Sathola imali eyenele ukuba akhokhele indlela yakhe ahambe abuye ngenqola yesitimela. Watsheleka isudu yezingubo komunye wabafowabo, nebhantshi komunye umfowethu, futhi sekuseduze ukuba kube phakathi nobusuku samfaka esitimeleni eLouisville, eKentucky, lapho aqalela khona uhambo lwaseSt. Louis.

UKUPHILISWA KUKABETTY DAUGHERTY

Esendleleni ngale wabonakala ezothile impela, azi ukuthi uNkulunkulu ngeke amenze ehluleke. Esefika esiteshini eSt. Louis wabingelelwa nguMfu. Daugherty, umfundisi wasedolobheni, owayethumele kuye ukuba azokwenza inkonzo endodakazini yakhe encane, eyayilele ifa iphethwe yisifo esithize esingaziwa. Izinyanga ezaziwayo zedolobha zazibiziwe futhi zehluleka ngakho konke ukuxilonga isifo sakhe. Umfowethu Daugherty wathi ngephimbo elikhathazekile, “Sesenze konke esikwaziyo ukuthi kwenziwa kanjani; odokotela bakithi benzenjalo nabo. Sesikhuleke sakhuleka, nabaningi abefundisi namabandla asedolobheni azilile akhuleka, kodwa kubonakala kungasizi-lutho.” Wase-ke umfowethu Branham ehamba nobaba beya ekhaya lakhe lapho umntwana ofayo ayelele khona. Wabingelelwa ngumama nomkhulu womntwana. Abangani babesendlini bekhuleka ngalesosikhathi. Wabuka into efikiselana umunyu, nabazali abakhathele bambuka ngokukhuthazela okukhulu sengathi bazothi, “Ungesizise na?” Izinyembezi zehla ezihlathini zomfowethu lapho ehamba kancane eya ngasembhedeni. Ukubona into edabukisa kanje ukubona intombazane encane enekhanda elinezinwele ezisongene, kungasekho lutho kuphela

isikhumba namathambo, iziklwebha ubuso bayo obuncane njengesilwane. Yayikhala impongoloza, ngalesosikhathi eyayisize yasha nezwi ngoba lokhu kwakukade kulokhu kwenzeka sekuyizinyanga ezintathu. UMfowethu Branham waguqa ekamelweni futhi wakhuleka kanye nabo bonke. Kodwa emva kokwenziwa komkhuleko, ngokubonakalayo umntwana akabanga-nabungcono.

UMfowethu Branham wayese-ke ecela indawo ethule ukuba akhuleke eyedwa, ukuze abone ukuthi uJesu Kristu uzothi akenzeni. Waqonda ukuthi ngokwakhe ngeke enze lutho. Nizokhumbula nifunda esahlukweni sesiHlanu sikaJohane lapho uJesu ephilise umuntu owayelunyonga eChibini laseBethesda futhi wasishiya isixuku sezinyonga nezimpumputhe nabaxhugayo engaziphilisanga, Wathi kubaJuda, “Ngiqinisile, ngiqinisile, Ngithi kini, iNdodana ingenze-lutho ngokwayo kuphela lokho ebona uYise ekwenza, ngokuba lokho akwenzayo yena, neNdodana iyakwenza kanjalo.” Lokhu kuyiqiniso enkonzweni kamfowethu. Kaningi ubona into ngombono. Kuqala ukhonjiswa khona nguNkulunkulu bese-ke avele nje enze lokho akubone kwenziwa-samdalo wasesiteji.

UKUSINDISWA KUYAFIKA!

Bamthatha bamyisa ezansi esontweni. Amahora amathathu, uMfu. Daugherty, uyise noMfowethu Branham bakhuleka. Emva kwalokhu babuyela ekhaya bathola isimo silokhu sifana njengaphambilini. UMfowethu Branham wayesesuka waya ekamelweni waba yedwa ukuba akhulumele umntwana. Bese-ke ehamba ehla enyuka nomgwaqo, futhi ekugcineni wahlala emotweni yomfundisi eyayipakwe eduzane. Emva kwesikhashana umnyango wemoto wavuleka noMfowethu Branham waphuma waqonda ngasendlini, ngalesisikhathi egqolozela. Kukhona okwase kwenzekile! Wahlangatshezwa emnyango ngubaba nomkhulu, bona, abamuthi jeqe ebusweni bakhe, bazi ukuthi kukhona osekwenzekile. Wababuza, “Niyakholwa ukuthi ngiyinceku kaNkulunkulu na?” “Yebo,” kwakungukukhala komndeni. “Ngakho-ke yenzani njengoba nginitshela, ningangabazi lutho.” Kumama wathi, “Ngitholele ipani elinamanzi ahlanzekile, nendwangu emhlophe. Umntwana wakho uzophila ngoba uNkulunkulu uthumele ingelosi yakhe kimi futhi yangitshela ukuthi umntwana wakho uzophila.”

Ngenkathi umama esathola amanzi, ubaba nomkhulu bacelwa ukuba baguqe, omunye engakwesokudla nomunye engakwesokunxele sikaMfowethu Branham onyaweni lombhede. Ngenkathi umama esebuya wacelwa ukuba

aphulule ngendwangu ematishiwe ebusweni, bese kuba yizandla, bese kuba yizinyawo ngenkathi uMfowethu Branham esakhuleka. Wayesethi-ke, “Baba, njengoba ungikhombisile lezizinto ngakho ngenze njengokombono onginikeze wona. NgeGama likaJesu Kristu, iNdodana yaKho, ngithi lomntwana usephilile.” Umoya omubi wasuka ngokushesha entombazaneni. Usengumntwana ophilayo, onempilo enhle osahlala kuwo lowomphakathi nanamuhla. Abantu basedolobheni bathuthuleka kuMfowethu Branham kodwa wahoxa, ethembisa ukuthi uzobuya kamuva, nangempela wabuya, phakathi kwamaviki ambalwa.

UBUFAKAZI BUKABABA—UMFU. ROBERT DAUGHERTY

“Intombazanyana yethu, uBetty, wayesegule izinyanga ezintathu. Sasinodokotela ababili abaziwayo edolobheni, kodwa kwabonakala ukuthi abakwazanga ukuthola imbangela yokugula kwayo. Sasinabefundisi abaningi abagqamileyo basedolobheni nasezweni lonke, bemkhulekela. Kancane kancane isimo sayo sakhula saba sibi. Sase-ke sithumela eJeffersonville, eIndiana, kumuntu ogama lakhe uMfu. William Branham, onesiphiwo sokuphilisa kukaNkulunkulu. UMfowethu Bill, njengoba ebizwa kanjalo, wafika kithi khona-manjalo. Emva kwamahora okukhuleka, wangena futhi wasitshela ukuthi iNkosi yayimkhombise umbono wokuthi akenzeni kuBetty wethu umncane. Wase eyisikhumba nje namathambo futhi aqhazazele njalo sengathi wayenedumbe. UMfowethu Bill wasibuza ukuthi sizomkholwa yini uNkulunkulu futhi sikulalele Asitshele ukuthi sikwenze. Emva kokuba esekhulekile futhi wabiza iGama likaJesu phezu kwayo, intombazanyana yethu yaphiliswa masinyane. Lokho sekuyizinyanga eziyi 10 ezedlule. UBetty wethu omncane manje usephila-saka futhi ukhuluphele uyaqhuma. Ngiyokujabulela ukubhalela noma ubani onombuzo ngokuphiliswa kwakhe, noma yikuphi okokuphiliswa okwenzeka ngesikhathi semvuselelo uMfowethu Branham ayibamba lapho eSt. Louis ngo 1946.”

UMfu. Robert Daugherty.
2009 Gano Ave.
St. Louis, Missouri

Isahluko 11

Umkhankaso wakhe wokuQala wokuPhilisa eSt. Louis, Missouri

Ngosuku ziyi 14 kuJuni, 1946, uMfowethu Branham, umndeni wakhe, nodade ababili basebandleni lakhe basuka eJeffersonville baya eSt. Louis lapho ayezoqala khona umkhankaso wakhe wokuqala. Kwakungukusa okuhle futhi bacula amaculo evangeli lapho besohambweni lwabo.

Ngelesine nqo bafika eDolobheni laseSt. Louis, lapho iqembu elalilungiselele ngaphambili ukuhlangana noMfu. Daugherty ekupheleni kweBhuloho iMcArthur elibanzi eligxamalaze phezu koMfula iMississippi. Imoto yakhe yayilapho, inanyekwe izimpawu zemvuselelo ezofika. UMfowethu Daugherty wabahlangabeza wase ebayisa ekhaya lakhe. Iqembu labingelelwa ngumndeni, kukhona noBetty omncane, owayephiliswe ezinsukwini ezimbalwa ngaphambili. Ngalokho kuhlwa bonke baya ethendeni elibanzi lapho uMfowethu Branham wayezoshumayela khona. Lapho echazela khona ibandla ukuthi uNkulunkulu wayemenzeleni, abantu balalela ngokuthakasa okusobala nokunaka. Abantu abayishumi nesishiyagalombili bakhulekelwa ngalobo busuku. Phakathi kwalaba kwakuyindoda eyase ibeyisishosha iminyaka. Emva kokuba sekwenziwe umkhuleko eGameni likaJesu, yavuka ishaya ihlombe futhi yahamba ingalekelelwa-muntu. Indoda eyimpumpethe yaphiliswa nabaningana babenezindlebe ezingezwa zavuleka.

Ngakusasa ekuseni uMfowethu Branham wacelwa ukuba abize abagulayo egunjini labagula ngengqondo esiBhedlela iSt. Louis. Owesifazane ohlanyayo wabuyela ekutheni apha futhi kamuva wathola ukuthi athole ukukhishwa. Bashayela bawelela eDolobheni iGranite, eIllinois futhi bathola owesifazane esinda kuphela amaphawondi angama 83 ephethwe umdlavuzi. Emva komkhuleko uNkulunkulu wathinta umzimba wakhe wabe eseyacelwa -ke ukuba agqoke bese eya ekhaya. Ikhaya elilandelayo abalivakashelayo kwakukhona inenekazi elalife uhlangothi lwangakwesokudla cishe unyaka. UMfowethu Branham walikhulekela wayeseliyala-ke ukuba lisukume eGameni likaJesu Kristu. Lalalela futhi masinya laphakamisa isandla salo langakwesokudla phezu kwekhanda lalo lase lizimela lodwa. Lase lihamba liyaya emuva naphambili linqamula ekamelweni, lishaya ihlombe. Iphimbo lalo, elase lihambile, labuyiselwa, futhi lakwazi ukukhuluma.

Ngenkathi iqembu selibuyela ethendeni ngalokho kuhlwa balithola seliminyene. Abaningi bama ngaphandle emvuleni nabanye babesezimotweni ezipakwe eduzane. Kwaphinda futhi inkonzo yabusiwa, kwenzeka okuningi ukuphiliswa okumangalisayo.

Lapho imihlangano iqhubeka ubusuku nobusuku izimangaliso ngisho nezigqame kakhulu zenzeka. Izimvula ezinzima ezingavumelani nesikhathi esifanele zazina, kodwa akuzange kuvimbele abantu ekubeni bethamele. Beza namaphephandaba amadala futhi bawasebenzisela ukumboza izihlalo. Kwahlinzekwa ngezinye izihlalo, nalezi zagcwaliswa ngokushesha bebaningi abashiywe bemi.

Ngesonto kusihlwa umfundisi olikhaladi, owayengaboni nhlobo emehlweni omabili futhi aziwa ngabanningi ebandleni, weza ngaphambili ukuba akhulekelwe. Emva komkhuleko uMfowethu Branham welula isandla sakhe, nendoda elikhaladi yamemeza, “Mfundisi, ngiyasibona isandla sakho.” Yase ibheka phezulu futhi yabona amalambu. Yakhala, “Ayidunyiswe iNkosi, ngingawabala amalambu endaweni futhi ngiyazibona izingalo ezinqumile alenga kuzo.” Abantu bamdumisa uNkulunkulu ngalesisimangaliso esikhulu, ngoba abaningi babo babekade bemazi lomfundisi olikhaladi ukuthi wayeyimpumputhe cishe iminyaka engamashumi amabili.

Owesifazane ngalobo busuku owenqaba ukubizwa wuMoya wawushiya umhlangano, kodwa wayesahambe kuphela amanyathelo ambalwa ngenkathi ephathwa ukuhlaselwa yinhliziyi futhi waquleka endleleni eseceleni komgwaqo eduze kwenkantini. UMfowethu Branham waphuma wayesemkhulekela, lapho avuka khona emva kwalokho futhi wavuma ukuthi ubemelana kanjani nokubizwa nguNkulunkulu enhliziywei yakhe.

Izinkonzo zazikade zihlelelwe kuphela izinsuku ezimbalwa, kodwa manje abefundisi abaningana basedolobheni beza ekamelweni lapho ayekhona, bemncenga ukuba aqhubeke nomhlangano kwedlule lokho abekuhlelile. Emva kokuguqa phansi futhi ecela kuNkulunkulu ukuba aqondiswe ngokwaPhezulu, uMfowethu Branham wathi uma iNkosi ithanda uzoqhubeka. Ukuthakasela emihlanganweni kwanda ubusuku nobusuku, namaphoyisa aqhamuka ukuzobona ukuthi konke kuhamba ngomthetho.

Izimfakazo zokuphilisa manje zase zingena. Oyedwa kwabokuqala ukuba akhulekelwe emkhankasweni kwakuyinenekazi elincane elithi alibe neminyaka engamashumi ayisikhombisa ubudala, iqembu elaliliqaphelile ukuthi lalinomdlavuzo ekhaleni lalo othi awulingane neqanda elincane. Manje, kungakapheli neviki kamuva, labuya ukuba lizokusho ukuthi wawungasekho. Eziningi ezinye izimfakazo

zanikezwa. Kusobala ubufakazi buka Betty Daugherty omncane, owakhombisa ngokwenza ukuthi manje wayesephile-saka, kwakuhlaba umxhwele kakhulu. Umfundisi owayengakwazi ukuphakamisa izingalo zakhe wakhulekelwa. Wabe-ke eseziphakamisela emoyeni izingalo zakhe futhi wadumisa uNkulunkulu. Eziningi izithulu nezimungulu zaphiliswa emihlanganweni futhi zakhombisa ngokwenza ukuthi zase zikwazi ukuzwa ngokuphinda amagama ebandleni. Owesifazane ekwazi ukuhamba ngaphandle kwezinsimbi zezinyawo wadumisa iNkosi. Owesifazane owayephethwe ngumhlathi-ngqi nesifo sokuqaqamba kwamalunga omzimba waphiliswa khona lapho. Wakwazi ukuvula nokuvala umlomo wakhe kalula. Futhi ngakho ukuphilisa kwaphindaphinda futhi kwaze akwabe kusabaleka.

Nesibalo esikhulu esizokhulekelwa sanda-busuku bonke, uMfowethu Branham njalo wayekhuleka kuze kube ele 2 nqo ekuseni. Lokhu ngokukwenza kwagcina sekungumkhuba wakhe kusukela kulesosikhathi kuqhubeke izinyanga eziningi. Sasisikhulu kanjalo isihe sakhe kwabagulayo ngangokuthi kwakulukhuni ukuba umvangeli abashiye abantu.

Umkhankaso waqhubeka kwaze kwaba uJuni 25. Ngokusa okulandelayo wabuyela eJeffersonville, eIndiana. Wayethole itelegramu evela kubazali bentombazanyana, abathi indodakazi yabo yayisesimweni esibi. Ngenkathi uMfowethu Branham eqhamuka egumbini lasesibhedlela wayikhulekela noJesu wawuthinta umzimba wayo. Yabe-ke isigqoka yaya ekhaya, iphile-saka.

Ngesinye isikhathi kamuva uMfowethu Branham wabuyela eSt. Louis ukuba ayokhuluma eHholo iKiel emhlanganweni wobusuku obubodwa. Abanye abayi 12,000 baminyana kuleyondlu enkulu ukumuzwa ngalesosikhathi.

Isahluko 12

Izehlakalo Ezimangalisayo eNkonzweni kaMfowethu Branham emva kokuBonakala kweNgelosi

Masinya kulandela izehlakalo zesahluko sokugcina izibonakaliso ezinkulu nemisebenzi yamandla kaNkulunkulu yaqala ukulandela inkonzo kaMfowethu Branham. Endaweni yezinyanga ezintathu kwenzeka izinto eziningi kakhulu ngasohlangothini olungavamile ukuthi ukuziphinda uzibale kungagcwalisa izincwadi eziningana. Ukuthi indaba yasabalala kanjani ngesikhathi esifishane kangako kuselukhuni ukukuqonda. Ngaphakathi kwezinyanga eziyisithupha abantu babefika noma babhale bevela ngale kwemingcele yezwe lonke. Abanye bambona embonweni futhi beza eJeffersonville ukuzobuza ukuthi ngabe wayekhona yini onegama elinjalo lapho. Abantu basedolobheni babadlulisela etabernakele. Kwase kuthi labobantu abethamela lapho ngezinhliziyi eziyabulileyo babebaxoxela indaba. Sizolanda ngezimbalwa zalezi izehlakalo eziyisimanga ezenzeka ezinyangeni ezimbalwa ezilandelayo.

UKUVUSA ABAFILEYO

Ngesikhathi sasehlobo, uMfowethu Branham wamenywa eJonesboro, eArkansas, eTabernakele iBible Hour, lapho Richard Reed engumfundisi khona. Abantu ababebuthene edolobheni elincane bevela emazweni angamashumi amabili-nesishiyagalombili neMexico, nabanye abantu abangama 25,000, kwalinganiselwa lapho, bethamela umhlangano. Babehlala emathendeni, ematrakhini, nasezinqoleni zamatrakhi, nabanye babelala ezimotweni zabo. Kwathiwa ebangeni elingamamayela angama 50 cishe kwakungekho-zindawo ezazikhona emahhotela. Ngobusuku bokugcina bezinkonzo, lapho nje umvangeli esanda kufika emsamo, nezinkulungwane ziminyene phakathi nasemaceleni etabernakele, umshayeli we ambulense emi ngakwesokudla wakhala kakhulu futhi waqhweba ukuba amnake. Wathi, “Mfowethu Branham, isiguli sami sesifile; ungeze kuso na?” Omunye wathi: “Kukhona cishe abantu abayi 2000 abami phakathi kwakhe nomugqa obekelwe i ambulense; ngeke akwazi ukuhamba.” Kwase kuthi amadoda amane aqatha

akhuphuka futhi lapho eqala ukumkhipha kwaba yinto eyabonakala inyakazisana ukubona abantu befuqa, bezama ukusondela eduze kwakhe.

Umvangeli wayiswa emgqeni wama ambulense, futhi ngaphakathi kwenye yama ambulense wabona kuguqe ikhehla, i ovaloli yalo ipheshwe ezindaweni eziningi. Ezandleni zalo lalibambe ngqi isigqoko esidala esidabukile esithungwe ngentambo ethandelweyo, futhi lathi, “Mfowethu Branham, umama akasekho.” Indoda kaNkulunkulu yahamba yasondela esimweni esithule yase imbamba ngesandla. Amehlo akhe ayeseshone phakathi futhi wayelele esethule engasaphfumuli. UMfowethu Branham, lapho esefunda ngokusixilonga isifo, wabheka ngemuva kumyeni wayesethi, “Unomdlavuza.” INdoda yaphendula, “Yiqiniso lelo,” futhi iguqe phansi yaqala ukukhala, “O Nkulunkulu, ngibuyisele uma.” Khona-ke konke kwakuthule e ambulenseni imizuzwana embalwa.

Okulandelayo iphimbo likaMfowethu Branham lezwakala likhuleka, “Nkulunkulu uMninimandla onke, Mqalisi wokuphila okuphakade, Mnikeli wezipho zonke ezinhle, ngiyaKuncenga eGameni leNdodana yaKho eThandeka kakhulu, uJesu Kristu, mnike futhi ukuphila kwakhe lo wesifazane.” Masinya isandla esilunama sabambelela ngqi esandleni sikaMfowethu Branham, nesikhumba esasesiqhunsukile esimongweni sakhe saqala ukushwabana. Kwase kuthi-ke ngokulekelelwa kancane nguMfowethu Branham wahlala ngezinga. Umyeni owayemangele wakubona okwenzekile futhi washo wamgaxa wayesekhala, “Mama, akabongwe uNkulunkulu, usunami futhi.” UMfowethu Branham wapulukutshela emnyango we ambulense ukuba abuyele emsamo. Umsheyeli we ambulense wathi, “Mnumzane, baningi kakhulu abantu abeyeme emnyango awusavuleki.” Wayesemkhipha ngenye indlela, ngesikhathi esifanayo ezisithe ngebhantshi lakhe efasiteleni ukuze angabonwa-muntu esehamba.

INTOMBAZANE EYIMPUMPUTHE

EYAYILAHLEKELWE NGUYISE

Ngenkathi esefika endaweni yayisichichima igwele abantu bemi emvuleni eyayikhemezela. Waqala ukufuqa efuna indlela edabula esixukwini. Akukho-namunye wabo owake wamnaka ngoba babengakaze bambone ngaphambili. Imini nobusuku itabernakele lalichichima, futhi abambalwa babesuka endlini kuphela uma beyofuna amasemishi noma esinye isizathu esidingekile. Khonamanjalo wezwa ukukhala okufikisela umunyu, “Baba, baba,” ukhona owayememeza. Ebheka phezulu, wabona intombazane eyikhaladi eyimpumputhe ifuqa idabula esixukwini. Yayilahlekelwe uyise

futhi akukho-muntu owayezama ukuyisiza ukuba imthole. Lokhu ukubona into edabukisayo kwayithinta inhliziyo yomvangeli, futhi waya ngasendleleni yayo ukuze imthinte. “Ngicela ningixolele,” kusho intombazane eyikhaladi lapho isiqonda ukuthi yayigijimele komunye umuntu. “Ngiyimpumpethe futhi ngilahlekelwe ubaba wami futhi angisayitholi indlela yokubuyela ebhasini.” “Ungowaphi na?” kubuza uMfowethu Branham. “EMemphis,” kusho yona. “Wenzani lapha na?” ebuza. “Bengizobona umphilisi,” iphendula. “Wezwa kanjani ngaye na?” “Namhlanje ekuseni bengilalele emsakazweni futhi ngezwa abantu bexoxa ngokuthi babezalwe beyizithulu nezimungulu. Ngezwa indoda ethe ingeyaseMissouri; yathi ibihola impesheni yokungaboni iminyaka eyishumi nambili futhi manje isiyakwazi ukufunda iBhayibheli. Mnumzane, selokhu ngaba yimpumpethe kusukela ngiseyintombazanyana. ngaphuphuthekiswa yizilazi. Udokotela uthi zizongolozele emthanjeni wokubona weso lami. Uma engazama ukulihlinza ngingaba sesimweni esibi kakhulu futhi ithemba lami kuphela lingukufinyelela kumphilisi, khona-ke uNkulunkulu uzongiphilisa. Ngitshelwa ukuthi lobu ngubusuku bakhe bokugcina lapha. Futhi bathi ngeke ngafinyelela ngisho naseduze kwendlu. Futhi manje sengilahlekelwe ubaba wami esixukwini, ungangisiza yini ukuba ngifinyelele ebhasini mnumzane na?”

Kusobala intombazane iyimpumpethe yayingakwazi ukubona ukuthi yayikhuluma nobani kanti futhi akukho-muntu kubantu eduze kwayo owayeke wabona ngaphambili, futhi babemangala ukuthi lendoda eyayinaka lentombazane eyikhaladi yayingubani. UMfowethu Branham wasethi-ke kuyo ukuba ayihlalele ukukholwa kwayo, “Uyazikholwa yini lezozinto ozizwile, ikakhulu ngekathi lapho sinodokotela abaningi kakhulu abahle namhlanje na?” Yaphendula, “Yebo-mnumzane, odokotela behlulekile ukungenzela noma yini. Ngiyayikholwa indaba yengelosi eyavakashela uMfowethu Branham ukuthi iyiqiniso. Uma kuphela uzongisiza ngokuthi lendoda ikuphi, khona-ke ngizokwazi ukuthola ubaba wami.”

Lokhu kwamqenda amandla uMfowethu Branham. Wagobisa ikhanda lakhe lapho izinyembezi zehla ezihlathini zakhe. Wase-ke, ephakamisa ikhanda lakhe, wathi, “Nenekazi, mhlawumbe nginguye lo omfunayo.” Lapho-ke yamdumela ngemipheco yebhantshi lakhe. “Nguwe umphilisi?” yakhala. Izinyembezi zehla ezihlathini zayo, yancenga, “Musa ukungedlula, mnumzane. Ngihawukele, owesifazane oyimpumpethe.”

Umuntu kwamkhumbuza impumpethe uFanny Crosby owabhala wathi, “Musa ukungedlula, O Msindisi oMnene, Yizwa ukukhala kwami kokuzithoba; lapho ubabiza abanye, ungangedluli.” Kusobala yayizwile ngezinye izimpumpethe

ziphiliswa, futhi yayifike ikholwa ukuthi nayo izokuthola ukubona uma ingafinyelela kuMfowethu Branham. Kodwa umvangeli wathi, “Angisuye umphilisi, nginguMfowethu Branham; uJesu Kristu unguMphilisi wakho.” Kwathi-ke emva kokuba esecela intombazane eyimpumpethe ukuba ikhothamise ikhanda layo, waqala ukukhuleka:

“Nkosi, eminyakeni engama 1900 eyedlula, isiPhambano esidala esiMahlikihliki sasihuduleka emigwaqeni yaseJerusalema, sihuduleka emilobweni yezinyawo enegazi loMthwali. Endleleni eqonde eKalvari, umzimba waKhe oyintengentege wawela phansi komthwalo wesiPhambano. Kwase-ke kufika uSimoni waseKhurene, waMsiza wasithwala. Manje, Nkosi, omunye wabantwana bakaSimoni umi lapha ebhadazela ebumnyameni. Ngineqiniso ukuthi uyaqonda.”

Ngalesosikhashana intombazane yamemeza kakhulu. “Bengiyimpumpethe; manje sengiyabona.” Amadoda ayeze kuMfowethu Branham ayesondela. Bonke abantu ngaphansi kwamalambu kagesi akhanyisa nangaphandle base-ke beyiqonda lensizwa ukuthi nguMfowethu Branham. Lapho begijimela kuyo enye into enyakazisa inhliziyo yenzeka. Ikhehla elinomlenze osontekile, leyeme endukwini yokuqhugela, lalikade libuka lesisenzo, futhi lamemeza kakhulu, “Mfowethu Branham, ngiyakwazi; kade ngimi kulemvula amahora ayisishiyagalombili, ngihawukele!”

“Uyangikholwa futhi uyangemukela njengenceku kaNkulunkulu na?” libuzwa. “Ngiyakholwa.” Liphendula, “Ngakho-ke eGameni likaJesu Kristu, iNdodana kaNkulunkulu, usuphilisiwe! Usungazilahla izinduku zakho zokuqhugela.” Futhi ngokushesha isitho salo esisontekile saqonda. Ukugxuma kwalo nokumemeza kwadonsa amehlo esixuku sonke futhi baqala ukuphikelela phambili ukuba bathinte izingubo zakhe.

Kwenyuke njalo kuze kube yilesisikhathi uMfowethu Branham wayesathole iholo elincane kabi. Kwakukade kulivelakancane ukuba athathelwe umnikelo etabernakele lakhe uqobo. zWayekade esebenza njengomqaphi wezinyamazane ukuba ondle umndeni wakhe. Isudu endala ayekade eyigqoke ngalobobusuku yayisidabukile yapheshwa. Wayesethole ukuthi elinye lamaphakethe lalidabuke kabi nomzamo wakhe wokuliphinda alithunge kwakuthe ukuba okwemfundamakhwela. Ngakho wabamba ngesandla sakhe sokudla phezu kwephakethe, eveza isandla sakhe sokunxele uma ehlangana nabanye abefundisi. Kodwa abantu abazange balinake ibhantshi elimanikiniki ngalobobusuku. Babekhala futhi befuqa futhi bezama ukuthinta leyongubo esigugile, futhi lapho bekwenza baphiliswa. Kwakukhumbuza ngolunye lwezinsuku zikaJesu, lapho ukukholwa kwakuphakeme futhi wonke umuntu owathinta umphetho wengubo yoMsindisi wasindiswa.

ISEHLAKALO ESIYINQABA ECAMDEN, E ARKANSAS

Ezinsukwini ezimbalwa emva kwalomhlangano uMfowethu Branham waya eCamden, e Arkansas, ukuba ayobamba umhlangano ehholo yedolobha. Kwathi esachaza ngobizo lwakhe nenkonzo kubantu ukukhanya okukhulu okukhazimulayo kwangena endlini futhi kwahlala phezu kwekhanda lakhe. Umthwebuli wezithombe okwenzeka waba lapho washaya isithombe sakho, futhi bheka, ukukhanya kwabonakala esithombeni! Abanye bangahle ukuba bathatha ngokuthi isithombe sasiphinde sathintwa, ukuba kwakungesikho ukuthi amakhulu amaningi abantu ayekhona, azibonela wona isimanga esivelile. Abanangi baphiliswa futhi baholelwa kuKristu kulowomhlangano. (Lesisithombe siyatholakala kwenye indawo kulencwadi.)

Ngokusa okulandelayo, esathathwa yiqembu lamadoda emsusa endlini emyisa emotweni yakhe lapho amakhulu ephikelela phambili ukuba amthinte, iphimbo lezwakala likhala, “Ngihawukele, ndoda kaNkulunkulu.” Owayemi ethe qekelele esixukwini kwakuyindoda eyikhaladi eyimpumpethe esinezinwele ezimpunga ekhanda, iphelekezelwa ngumkayo. Isigqoko sayo sasisesandleni sayo ihlonipha. UMfowethu Branham wama. “Ngiyiseni kuyo,” washo njalo. Enye yalawomadoda yathi, “Mfowethu Branham, useNingizimu; musa ukushiya abantu abamhlophe uye emakhaladini.” UMfowethu Branham waphendula ngokuthi uMoya kaNkulunkulu wawukhuluma kuye ukuba aye kuyo indoda. Lapho esondela eduze kwalapho indoda eyikhaladi yayikhona, amadoda enza indingilizi ngezingalo amzungeza ukuze akwazi ukwedlula. Unkosikazi wayethi, “Umfundisi uza ngakuwe; thula.”

Indoda eyikhaladi yaphakamisa izingalo zayo ezimbili eziqhaq hazelayo eziyintengentenge, yaphatha ubuso bukaMfowethu Branham yase ithi, “Nguwe lona, Mfundisi Branham? Angikaze ngizwe ngawe ngaphambili kuyo yonke impilo yami kuze kwaba yizolo ebusuku. NganginoMama omuhle omdala owayelungile osekuyiminyaka eminingi ahamba. Wayenenkolo ezwakala enhliziyweni yakhe futhi. Akange aze angitshele amanga empilweni yakhe, mfundisi. Manje sekuyiminyaka eminingi ngibe yimpumpethe, futhi izolo ebusuku kubonakale sengathi ubemi eceleni kombhede wami, mfundisi, futhi wathi, ‘Mntanami-s’thandwa, hamba uye eCamden, e Arkansas; lapho uzothola inceku yeNkosi; igama layo nguBranham futhi uzothola ukubona.’ Mfundisi, ngivuke masinya ngaqoka izingubo zami, ngabamba ibhasi, futhi unkosikazi nami siza ngapha sihambe amamayela ayikhulu.”

UMfowethu Branham wayilalela indaba, waphakamisa amehlo akhe manje esegcwele izinyembezi wathi, “Baba, ngiyaKubonga ngokuba nomusa empumputheni.” Wayesethinta ngezandla zakhe-ke emehlweni endoda eyikhaladi ethi, “Vula amehlo akho, uJesu Kristu usekuphilisile.” Futhi bheka, indoda eyikhaladi yakwazi ukubona!

Ezinye izinto eziningi zenzeka ngendlela efanayo. Ezehlakalweni uMoya kaNkulunkulu wawukhuluma naye ngomuntu ogulayo okade esembhedeni wokuhlupheka iminyaka eminingi. Ngenkathi lokhu kwenzeka, zonke izikhathi uma eya kubo babesinda. Abaningi balababantu babebonakala emihlanganweni yakhe bevela kwizindawo ngezindawo, sebefakaza manje ukuthi sebeyaphila futhi baqinile.

Kwesinye isehlakalo eseSanta Rosa, eCalifornia, indoda yangena endlini, futhi ifuna uMfowethu Branham yamcela ukuba apele igama lakhe. Esekwenzile lokhu indoda yayiphethe isiqephu sephepha eliphuzi ngesandla sayo yase ithi, “Yilo, mama.” Yathi ibivela eBandleni lePentekoste, futhi yasho ukuthi eminyakeni engama 22 eyedlula, ngenkathi yona nomkayo bekhuleka, uMoya oNgcwele wakhuluma ngayo uthi, “Incek u yami, uWilliam Branham, uyokhuphuka eze ngakulolugu lwaseNtshonalanga ephethe isiphiwo sokuphilisa kukaNkulunkulu ngezikhathi zakamuva.” Bakholwa ukuthi kwakuyisiprofetho lesi esasinikeziwe. Futhi kwathi uma sebezwe ngegama likaMfowethu Branham basivumbulula lesosiprofetho esidala futhi sasibhalwe lapho.

Kanjalo siphetha indaba njengoba ikhishwe ivela olwazini olunikezwa yilabo bebandla likaMfowethu Branham laseJeffersonville. Singengeza futhi ukuthi ngesikhathi salezozinyanga zangasekuqaleni izinsizwa ezimbili ezithiwa o O.L Jagers noGayle Jackson zethamela eziningi izinkonzo. Maduzane nje enkomfeni eyisipesheli eDallas lezozinsizwa ezimbili zambuza uMfowethu Branham ukuthi ngabe usazikhumbula yini. Wazikhumbula, kodwa wamangala kakhulu ukuthi laba abazalwane, asebelokhu bebuisiwe ngempumelelo emangalisayo, nabazinkonzo zabo zifinyelele emashumini ezinkulungwane bezenzela uKristu, futhi bezethanyelwa ngezimangaliso nezimangaliso ezinkulu, kwakuyizo lezozinsizwa ezazike zafika emihlanganweni yakhe emikhankasweni yakhe yasekuqaleni.

Isahluko esilandelayo ngoMfu. Jack Moore, oBambisene kanye noMhleli we THE VOICE OF HEALING, siyindaba ekhanyisayo yezihloko nezinto ezisemqoka emihlanganweni kaMfowethu Branham ngesikhathi sezinyanga ezimbalwa ezilandelayo ngendlela yokulandisa.

Isahluko 13

Izihloko eMihlanganweni kaBranham

NGU JACK MOORE

“UNkulunkulu usebenza ngezindlela eziyimfihlakalo izimanga zaKhe azenzayo, Umisa izinyawo zaKhe phezu kolwandle futhi akhwele isiphepho.”

—Cooper

Kusukela kulelizwe elihle laseLouisiana, lapho okwake kwama khona amahlathi ngamahlathi amade, amashoba amahle—angeke adlulwa yinoma yiliphi emhlabeni mhlawumbe—umvangeli wasekuqaleni oyingalabutho yamaPentecostal wabhala incwajana esihloko esithi “UkuZa kukaJesu nokwaHlulela kwesiHlalo sobukhosi esiMhlophe.” Kulencwadi uxoxa ngokuthi ukushaya kwesigqi somculo walezizihlahla ezingawohlokisi amakhasi kwakuzwakala kanjani njengeminyuziki enjengesiliva yamahubo ahutshwayo endlebeni elaleleyo. . . futhi yilabo kuphela ababenenhlanhla yokuzwa loluhlobo lomculo abazoqonda ngokugcwele ukuthi kwaba kanjani ukuthi kuye zazingathi zicula elithi, “Uyeza masinyane. . . Uyeza masinyane.”

Manje lelisosha elidala, kanye namaningi ayizolo, libeke phansi izikhali zalo. Sengathi uNkulunkulu angaphumuza imiphefumulo yawo enesibindi. Izihlahla, nazo, cishe seziphele zonke; amaphimbo azo onke asethule nje. Kodwa umlayezo weculo lazo usaphila. Ukuza kwaKhe sekuseduze kunamhla siqala ukukholwa. Omunye umoya uyavunguza udabula izwe. . . .

“Kunomoya ovunguzayo ogcwele umusa namandla,
Njengasehoreni elimangalisa kunakho konke okuDaliweyo,
Lapho uNkulunkulu ephefumulela esimweni segade
Nomuntu wokuqala waphila ngoMphefumulo kaNkulunkulu.”

Umoya ngumfanekiso kaMoya oNgcwele. NgePentekoste wafika njengokuvunguza komoya onamandla. (Lamadoda abuye aphila futhi ngomphefumulo kaNkulunkulu.) Nje kanjalo, abaningi namhlanje sebeyaphaphama ebuthongweni bokufa ngokuthi bahlunyeleliswe yiloMoya oNgcwele.

“Uyini umuntu ukuba umnake na?” kwasho umqambi wamaHubo. Ngenxa yesizathu, ngenxa yesono, umuntu wehliselwa esimweni sokugubeka aye ebumpofini ngokomoya, engasekho onke amathemba okuhlengwa... Kwaze kwafika uJesu. Futhi manje UyiThemba labantu baKhe namandla kaIsrayeli. Ekubuyiselweni kwakhe okugcwele, umuntu uyophakama edlule izingelesi nezingelosi ezinkulu. Ngisho nakanjalo manje, ngoMoya oNgcwele, abanye bayasetshenziswa ngendlela ekhethekileyo kakhulu ukubangela amadolobha adakiweyo eMelika yakithi eqhakazayo ukuba abe nakho ukuzizwela uNkulunkulu. Futhi lokho kusiholela ekubeni sibeke emongweni iziphawulo zethu zibe phezu kwendoda ethandeka kakhulu futhi isetshenziswa nguNkulunkulu ngokumangalisayo, uWilliam Branham.

UKUHLANGANA KOKUQALA KUKAMFOWETHU

MOORE NOMFU. BRANHAM

Amazwi kuphela angasehlula uma sibheka emuva, manje cishe eminyakeni emithathu eyedlula, kuze kube yisikhathi sethu sokuqala ukuhlangana nomfowethu othandekayo. Noma sasike sakuphupha ngelinye ilanga sibona into enjengale, kwakubonakala sengathi sasisathatha isihlwathi futhi singawunakile umdlalo weBhayibheli oqala ngosizi ugcine ngentokozo ophaphamisayo owawenzeka ezweni elingasenyakatho nje kwethu kwaze kwaba yilapho abanye babazalwane bakithi abethamela khona imihlangano kaBranham e Arkansas futhi babuya nemibiko engakholeki yalokho abakubonayo. Lokhu kwezwakala kukuhle, kodwa sasingayitshelwanga ingxenye; sasimiselwe ukunqwamana nezehlakalo eziligugu elikhulu kakhulu zempilo yethu. Ekuboneleleni kukaNkulunkulu umvangeli wathunyelelwa ukuzosibusisa ngesampula kafishane senkonzo yakhe ethintanayo.

Umoya osemkhathini wawuthwele izindaba ezingakholeki ngalendoda encane engejwayelekile ne “siphiwo” sayo. Besingakucabanga kanjani konke na? Omunye wakhuluma ngentshisekelo ngoku “dikizela” esandleni sayo eyayikwazi ngakho ukutshela noma yimuphi umuntu ukuthi babenaso yini “isifo samagciwane” noma qha nokuthi sasiyini; omunye wakhuluma ngezintshumayelo eyayikwazi ukuzishumayela, kepha nokho yayisho nokusho ukuthi yayi “ngesuye umshumayeli”; abanye besho ngisho nokusho ukuthi babone imidlavuzo eyayedlule emizimbeni eyayinezifo isibalo esinikeziwe samahora emva komkhuleko, futhi abanye babesalokhu bende izithombe ezikhazimulayo zezingane

ezaziyizithulu nezimungulu zikhuluma embhobheni, izishosha zimemeza futhi zisina, imigqa yokukhulekelwa enganqamuki incipha kuphela emva kokuba umvangeli esekhandlekile esencishiswe ukukhandleka futhi esesusiwe ezixukwini ezinomsindo; izethameli eziningi kakhulu zilokhu zikhothamise amakhanda azo ngenhlonipho amahora kungekho-msindo obhoboza isibhakabhaka ngaphandle kwezililo zokufuthelwa kwabahluphekile, elithambile, iphimbo elishisekele lomvangeli okhulekayo, ukukhalela phansi kweminyuziki ka “Kholwa Kuphela” nokuqhuma phezulu okulokhu kwenzeka njalo kokudumisa lapho bephiliswa. Elinye inenekazi elalandela imihlangano yakhe lihambe amakhulu amamayela, ekwenzeni umzamo ogcwele izinyembezi ukuchaza ukuzehlisa, isihawu, nokuthoba kwalesisimilo esingavamile, lasho nokusho ukuthi ngenkathi limbuka alibonanga yena neze umuntu, kodwa uJesu. Wonke umuntu wavuma ukuthi “wawungeke neze ube yilokho okade uyikho emva kokuba usumbonile.” Nokho kukho konke lokhu sasingakulungele nakancane lokho ngempela okwenzeka kithi. Akubonakalanga yini konke kungakholeki ngempela ukuthi kuyiqiniso na?... Kodwa kwakuyiqiniso, nangaphezulu, njengoba sashesha kakhulu ukufunda.

Ukumangala nokudideka kwakuphakathi kwamadlingozi ethu axubene leloSonto lokuqala kusihlwa lokuvakasha kukaMfowethu Branham kithi ngenkathi sifika phambi kwesikhathi etabernakele lakithi lamafremu futhi sathola indlu iminyene ngangokuthi kwakuluhuni ukuthi singene. Lokhu kwakungakaze kwenzeke ngaphambilini ebusukwini bokuqala banoma yimuphi umhlangano...kodwa lona kwakungumhlangano kaBranham! Ujenge oluwuxhaxha lwezimoto lwalushushumba lusendleleni edabula emagqumeni ase Arkansas nezigodi zaseLouisiana ngalolosuku, ngenhlonipho bethungatha indlela yalomprofethi wekhulu-minyaka lama 20, omikhuleko yakhe yayikwazi ukwenza izifo ziqalekiswe, amakhaya asebhidlikile aphinde ahlange, obaba abadakiwe baphenduke, amadodana olahleko abuye, amabandla abangayo aqhinqise izikhali futhi enze ukuthula, namaKristu ayisivivi aphinde okhelwe ngomlilo wothando lwawo lokuqala. Sakwazi ukuthola ihholo lesikole esiphakeme elibanzi, kodwa saphokeka ukuba sibuye esontweni emva kobusuku obubili kuphela, ngenxa yokucindezela okonakalisayo kwezixuku eziningi ezehlela esikoleni, ngisho nangamahora esikole. Saba nenhlahla ukuba sihlale kuphela ezimnandi izinsuku ezinhlanu nobusuku zalomlindelw wasezulwini, kodwa umphumela walezozinsuku ezikhumbulekayo usaphila nanamhlanje. Abantu bashiywa bezithobile futhi bethambile, ngoba bazi ukuthi uJesu waseNazaretha wayedlule ngendlela yethu esencekwini yaKhe. Okwalokho kuthula kancane

okungcwele saba sengathi sibuyele emakhasini esikhathi futhi sajoyina ibandla elibabazekayo labalandeli elalishudula emikhondweni yaseGalile ekukhulekeni okwethembekileyo kuMbazi othobile owayezisho ukuthi unguMesiya kaIsrayeli. Emzungezweni wethu wokuphupha sasesedlule ngasendaweni yamathuna okwaqubula umuntu ogcwele amademoni owayehamba—ze, ememeza futhi ehewula ekuphikisaneni kwakhe nobukhona bukaKristu, kodwa wahlala ngasezinyaweni zaKhe emva kwesikhashana embethe futhi esephilile;... Sasiphakathi koquqaba olwalugquzana olwaluzungeze uJesu ngenkathi Ebuza umbuzo ozumayo, “Ubani ongithintile na?” futhi wabona owesifazane omncane owayethuthumela ezilahla ngasezinyaweni zaKhe futhi wamemezela phambi kwabo bonke abantu ukuthi kungayiphi imbanga yokuba adonse umphetho wengubo yaKhe nokuthi waphiliswa kanjani masinya; sase-ke siqhubeka silandela siya endlini kaJayiru futhi sabona ukuvuswa kwendodakazi yakhe... Sezwa amazwi acacile omntwana oyisithulu nesimungulu emva kokuba ulimi lwakhe seluxazululiwe ukuthintwa yiNkosi, futhi sahleka ukubona indoda elunyonga igxunyiswa ukujabula... Sahlokoma ngendawo yokuhlala engasogwini lolwandle namanye amadoda ayizinkulungwane ezinhlanu ayeshiye isicandulo nesando futhi avala iminyango ezitolo zawo ukuba achithe amahora osuku ekulaleleni ngenhliziyo ethathekileyo ezifundisweni eziyisimangaliso zeSazi sobuNkulunkulu... Sakhala kanye nowesifazane lapho sigqolozele ubuso baKhe obuhle futhi sakubona ukudabuka nosizi lapho olwakhuluma ngenhliziyo eyephukileyo, futhi sakuzwa lokho kuncibilika, ivuso elifudumezayo ukuthi ukujejeza kanye emehlweni aKhe anomusa kwakuzokuletha emphefumulweni. Yebo, izinsuku zeBhayibheli zase zilapha futhi. Nansi indoda eyakwenzayo lokho esakushumayelayo.

Ngisho lokhu, kungesikho ukuphakamisa noma yimuphi umuntu, kodwa kuphela ukugcizelela ukuthi ukuthokozela kwethu umfowethu okujulileyo kwahlola iqiniso lokuthi inkonzo yakhe yabonakala isondeza isiThandwa sethu iNkosi eduzane kwethu, nokuthi sazane kangcono nemisebenzi yaKhe ephilayo, ubuntu baKhe, nobunkulunkulu baKhe kunoma yini ngaphambili eke ya... futhi yini into engcono ebingashiwo ngomuntu na?

UKUZIBONELA OKUSHA

Ukuzwa okungcwele okwehlela phezu kwethu lapho sibona ukunqoba okuyisimangaliso kokukholwa kwasenza sashisekela ukusiza nanoma ngayiphi indlela encane esasingayenza... (Ubani owake wabona umntwana omncane

eshosha noma ehluphekile elethwa emgqeni womkhuleko ngaphandle kokufuqwa ukuba avume ukuya eziphethweni zomhlaba ukusiza laba abancinyane uma kungenzeka na?)

Ngakho sesisuka enkonzweni, bangane, abathandekayo nasekhaya sasuka ukuba sinikeze usizo lwethu oluncinyana kulenkonzozo emangalisayo, uhambo lokuqala esiya kulo kuyiSan Antonio, eTexas. Amakhulu akhulekelwa futhi aphila ngesikhathi salezizinsuku ezinkulu eNdlini yemidlalo eSan Pedro, abangcwele bavuseleleka nezoni zaphenduka. Ngeke neze sazikhohlwa ezinye zalezizigcawu ezihambayo. Akukho kunqikaza ukuthi uMfowethu Branham uzuza izinhliziyozabantu nomaphi lapho ehamba khona, futhi njengoba safudana kamuva, lezizigcawu zokuvalelisa ezithintanayo ngokufana zazizokwenzeka futhi zikhathi eziningi phambi kwamehlo ethu. Asizikhohlwanga izitshudeni ze International Bible College, ezathi kanye nomholi wazo, uMfowethu Coote, zasiza umfundisi owayexhasa, uMfowethu Stribling othandekayo, nabo bonke banamathelana kakhulu nomvangeli. Kwakudabula inhliziyozabantu ukubabona sebethi nihambe-kahle. Lesi ngesinye sezehlakalo ezidabukisayo ezingayikwaziwa neze ezulwini . . . ukwehlukana nokuvallelisa.

UMLAYEZO OBALULEKILE UNIKEZWA NGOMOYA

Zimbili izehlakalo zigqamile njengoba sibheka emuva kulomhlangano. Isithombe esingacimeki emqondweni wami singikhumba indoda ephakathi-ndawo ubudala iphumputha indlela yayo iya emgqeni womkhuleko, iyimpumputhe uqobo iminyaka engama 30. Lapho isondela kumvangeli ngiyizwa ithi, “Ngizwa amehlo ami efudumala!” Lapho ikhulekelwa yatshelwa ukuba ibheke phezulu, futhi okokuqala selokhu yaba ngumntwana, ithi, “Ngibona ilambu!” Ngeke ngakhohlwa masinyane ukubukeka kobuso bayo lapho imi futhi igqolozile amamithi amaningana inokumamatheka kokujabula ebusweni bayo.

Isehlakalo esilandelayo sasingumlayezo oshukumisayo unikezwa ngoMoya futhi uhunyushwa, ucishe impela ufane impela neminye emibili eyayizonikezwa kweminye imihlangano kaBranham ezindaweni ezehlukene, ubufakazi bobufakazi beqiniso lalenkonzo egcotshiweyo. Yashiwo ngamandla aphaphamisanayo ngempela ngangokuthi impela kwabonakala sengathi umlingo, futhi lona kwakungumnyombo womlayezo . . . ukuthi njengoJohane uMbhaphathizi wathunywa njengomanduleli wokufika kokuqala kweNkosi, kanjalo Naye wayethuma phambili lomvangeli nabanye njengaye ukuba bahambise abantu futhi babalungiselele ukufika kwaKhe kwesibili. Izinyanga kamuva sezwa lomlayezo

ofanayo uhunyushwa phakathi kwesixuku esikhulu sabantu sethamela umhlangano kaBranham eTulsa, eOklahoma, nguDadewethu Anna Schrader kamuva esafunda ukumthokozela ngokujulileyo. Qiniso, lamazwi ahlaba izinhliziyozethu.

UMVANGELI USUKA NGASENTSHONALANGA UYA OGWINI

Umhlangano olandelayo esasikuwo wawusePhoenix, eArizona. Lapha sahlalanga okokuqala nomngane wethu nomfowethu, okwakuzothi kamuva abe yilunga leqembu loMvangeli, uMfowethu John Sharrit, umfowethu othandekayo nongusomabhizinisi odumileyo. Umhlangano wasePhoenix wethanyelwa kahle kakhulu nezibonakaliso eziningi nezimanga zenziwa eGameni likaJesu. Ekubuyeni kwethu ogwini sama futhi ePhoenix nabazalwane bethu abangamaSpanishi, lapho umugqa womkhuleko wabonakala ungapheli. Wo! yaphendula kahle kanjani enkonzweni yomfowethu leyomiqondo eyayikade iqeqeshwe ngokobuKatolika! Wabakhulekela engaphumuli cishe amahora ayisishiyagalombili.

Sisuka eNhlokoDolobha yaseArizona, saya entshonalanga siya eLos Angeles naseLong Beach. Izinkonzo zaqala eMonterrey Park esontweni elihle elaliminyene kusukela ekuqaleni. Ukusuka lapha saya eHholo likaMasipala eLong Beach. Inkonzo yayimenyezelelwe ele 7 ntambama, kodwa sekuntambama, phakathi nenkonzo yelinye iqembu, abagulayo, izishosha, izinhlanga (ezinye zembethe amabhantshi ezinhlanga), baqala ukutheleka. IsikhulumiseHora leMvuselelo yeMfashini eNdala sakuzwa ngemizwa lokhu futhi sajabula, kwabonakala kumbhali, ukuthi kwakungukukholwa komunye umuntu okwakucelwa inselelo futhi kungesikho okwaso. Abaningi baphiliswa futhi basindiswa.

Ukuhlala okufishane eOakland kwalandelwa ngumhlangano owaba nokuthoba komusa enhlokodolobha yezwe elikhulu laseCalifornia, eSacramento, futhi lapha isahluko esisha kulomlando sifanele siqale, ngoba ngenkathi lonke iqembu lihamba ngemoto lisuka eOakland liya eSacramento, ngagibela ibhanoyi ngaya eAshland, eOregon, ukuyobona umngane olungileyo owayelokhu emile iminyaka eminingi, uGordon Lindsay, futhi ngamxoxela ngalokho uNkulunkulu ayekwenza. Wayesemvuselelweni eyayikhona ngalesosikhathi ebandleni lakhe eAshland... Kodwa yini ongayiqagela?... Wawukholwa umbiko oyiqiniso, wavala umhlangano okwesikhathi futhi wahamba ngemoto nomkakhe,

iqembu lakhe lokuvangela nami sehla sadabula enyakatho-California emigoxigoxi siya eSacramento ukuba sibe semhlanganweni kaBranham. Akukho ngisho ukunqikaza ukuthi ngithi lesi kwakuyisinyathelo sokuqala ekuqhubekeni okwaguqula indlela yempilo yakhe ngokupheleleyo, futhi ngenxa yalokho, mhlawumbe, izimpilo zabanye abaningi, ngoba manje usengumhleli wephephabhuku iTHE VOICE OF HEALING, efinyelela emashumini ezinkulungwane, kanti wayethinta kuphela izimpilo zebandla elilodwa.

Idolobhana elihle laseSanta Rosa laba yisitobhi sethu esilandelayo, lapho esaphathwa khona ngokunakekelwa kwezingelosi. UNkulunkulu ababusise labo abangcwele abanomoya omuhle nokuzithoba abamagama abo aseNcwadini yokuPhila.

Umpfumela womhlangano eFresno ungagcwala amakhasi aminingi. Besingake sisikhohlwe kanjani isigcawu soquqaba olukhulu lwabantu abahlala kwaze kwaba wusuku lonke belindele ukufika kukaMfowethu Branham. Sasizoba lapho ubusuku obubodwa kuphela nenkonzo yayikade imenyazelwe kusasele izinsuku eziningana. Lapho sekufike usuku lwamanqamu abantu baqala ukungena esontweni enkonzweni yasebusuku. Indlu yagcwala ngaphambi kwemini, futhi ngesikhathi senkonzo ngalobobusuku amathende amabili ayesenwetshiwe nabantu babendawo zonke. Umuntu kwamkhumbuza efunda encwadini kaMarku noma uLuka lapho khona abantu banyathelana, kwakukukhulu kanjalo ukucindezela. Ekugcineni, abagulayo bakhonziswa, futhi thina ngele 3 ekuseni sasisekhaya nabanye abangane abathandekayo ababesilungiselele ukudla kwakusihlwa... ukuthi nje sashiywa yisikhathi kancane!

Ukusuka eFresno sathatha uhambo oluya ngasempumalanga sibuyela ePhoenix naseNdaweni eyabelwe amaNdiya. "INdawo eyabelwe amaNdiya"... ukuphathwa kwalawomagama kubuyisa izinkumbulo zezigcawu ezimangalisayo nezehlakalo ezazimiswe yilokhu ukwethembela ezintweni eziyize, abomdabu abayisizwe kungagcwalisa ibhuku. Ngifisa sengathi bonke abafundi bami babengama nami phambi kwalelibandla elalihlokoma ngalobo busuku futhi babuka ukuguquka okukhulu kolwandle oluyingxubevange ensundu, ubuso obunjengesikhumba esishukiwe kusuka ekubeni nobuso obukhombisa usikisiki lokwazi okufihlekileyo okusolisayo nokudideka kuya kulokho okokubabaza okwenemeyo. Azibusiswe izinhliziyi zawo. Empeleni, yiwo angamaMelika omdabu, kodwa ngiyesaba aselahliwe ngokudabukisayo futhi afuqelwa eceleni, futhi manje iningi lawo asewile ebumpofini nasesifweni nasebuhedenini.

Ukuphathiswa okwasebukhosini yisithunywa senkolo esincane esithandekayo lapha akulibaleki. Siyisosha elinesibindi, impela, ekuzameni kwaso kobuqhawe ukubhidliza izinkolo-ze zamasiko okwenziwa kwezinto zobudeveli nesangoma sobuzwe futhi sanikela kophilayo, uKristu othandekayo, INyanga eNkulu, yokuningi ukugula kwalababantu abadingayo. Kwaba yinjabulo ukusisiza ngokuletha indoda ekukholwa kwayo okunika amandla amasha kuNkulunkulu kukwazi ukuveza izimangaliso iNdiya ebelingeke lizibonele ngokwalo . . . ngoba lifanele libone ukuze likholwe . . . futhi yilokho impela okwenzekayo.

Isonto laliminyene nabaningi bama ngaphandle ngakho umvangeli washumayela ngomhumushi kusukela esezitebhisini zesonto ezethamelini ezazingaqinisekile, kodwa masinya umugqa womkhuleko wenziwa namandla eNkosi ayekhona ukuba aphilise.

Lapha thina nabo sabanenhlanhla yokubona ukubonakaliswa obala kwangempela kokukholwa . . . isimangaliso emva kwesimangaliso senzeka phambi kwamehlo ethu ngqo. Isibonakaliso nje sezimbalwa salezizimangaliso kwaba yilokho kuphela amaNdiya ayekudinga ukuwenza eneliseke. Emva kwesikhashana, sabona okwathi ukusidida kancane lapho iningi lawo liqala ukusukuma futhi liphuma ngokuzuma . . . sase siyibona incazelo yalokhu kamuvanyana ngenkathi eqala ukubuya engena ehlabu uhele, eza namanye. Ukubona kwakusho ukukholwa eNdodene eBomvu, futhi yayisuke esigcawini sezimangaliso ukuba ihambe iyolanda abakubo abagulayo nabathandekayo abayizinkubela ababeshiwe ezindlwani.

Ngizothinta owesifazane osekhulile owayeqhuga edlula emgqeni womkhuleko ehamba ngezinduku zokuqhugela zokuzakhela zezinduku zemishanelo. Lapho esexhumana nomvangeli, akazange neze alinde umfowethu ukuba amkhulekele, kodwa wavele wamnikeza izinduku zakhe zokuqhugela, waqonda thwi futhi wasuka wahamba. Ukukholwa okulula nje, okufana nokomntwana!

IKHANADA INOKUVAKASHELWA

Emva kwamaviki ambalwa ekhaya, ukubuthana kwethu ndawonye okulandelayo kwaba seSaskatoon, eSaskatchewan, lapho esayijabulela khona inhlanyelo yabazalwane bethu baseCanada abanokukholwa okuyigugu okufana nokwethu.

Ngendlela yasePrince Albert, lapho esama khona senza inkonzo eyodwa, sathatha uhambo oluya e Edmonton, eAlberta, lelodolobha elikhulu ekugcineni kweningizimu yoMgwaqo omkhulu uAlcan. Lapha sasihlelelwe izinsuku

eziningana eNkundleni i-Ice, ehlahisa izinkulungwane ezinhlanu noma eziyisithupha. Yiphakade kuphela eliyokwembula konke lokho okwenziwayo. Okulandelayo saya eCalgary ngendlela yaseJasper Banff National Park, lapho esabona khona izwe njengoba libukwa ngamehlo eleyisimangaliso kakhulu, elalingelinganiswe nalutho noma yikuphi kwizwekazi ngokwazi kwethu. Umhlangano waseCalgary wabusiwa kakhulu yiNkosi. Lapha sathola yonke into imi ngokohlelo mayelana nomhlangano omkhulu. Indlu yayingenye yezibanzi kunazo zonke edolobheni futhi yayichichima kuyo yonke inkonzo yokuphilisa. Izibonakaliso nezimanga eziningi zenziwa eGameni likaJesu.

Ngikhumbula isehlakalo lapho khona umugqa womkhuleko wamakhulu amaningana wawuhamba ngakumvangeli ukuba awakhulekele. Ngaqaphela owesifazane owayenamehlo ayizingxemu kabi kabi. Lapho umfowethu ebeka izandla zakhe phezu kwakhe futhi ekhuleka, yena, amehlo elokhu evaliwe, watshela ibandla ukuba baphakamise amakhanda abo futhi babuke owesifazane, owayazi ukuthi amahlo akhe ayeseqondile ngaphambi kokuthi ngisho ambuke yena. Akazange asho yini uJakobe ukuthi umkhuleko wokukholwa uyomsindisa ogulayo... *kungesiwo umkhuleko wodwa.*

UKUYA OGWINI LWASEFLORIDA

UJanuwari ka 1948 wasithola sishiya amakhaya akithi endabuko abanda-saqhwa sathatha uhambo lomhambi oluya ngaseningizimu saya eparadesi lobusika baseMiami, eFlorida. Nokho, injongo yethu yayingesilo iholide lasebusika, njengoba yayiyiyo eyoquqaba oluningi olwalubulawa wuhleko ababecwilisa imali yabo emijahweni yamahhashi, imijaho yezinja, ukuhlaphaza ebhishi nokutshekula ezonweni ezejwayelekile, kodwa ukuyokhonzisa abadingayo ababebaningi ngesibalo, yebo, ngisho njengoba iEdeni leMvelo lilihle njengalokhu. Bafika beyisibalo esikhulu, bebumba ngempela izethameli ezinhlobonhlobo, bemele cishe onke amazwe enyunyana, namanye amazwe angaphandle, futhi beletha ezinye zezibonelo ezidabukisa kakhulu zokuhlupheka kwabantu kwesake sazibona. Akusibo bonke, kusobala, kodwa abaningi babo bahamba sebesindile.

Lapha kwakuyinhlanhla yethu ukuhlangana noAvak, umArminius ongumKristu osemncane, owayebizwe futhi wagcotshwa ezweni lakubo lokudabuka ngolwazi oluyisehlakalo esifanayo naleso sikaMfowethu Branham. Izulu lamamatheka kithi ngobunye ubusuku ngesikhathi salomkhankaso ngenkathi siba nenhlanhla yokuhlangana noMfu. F. F. Bosworth, iqhawe elidala lenkonzo yokuphilisa

ezinsukwini zakuqala, esezwa futhi safunda ngaye iminyaka eminingi. Kwaba “wuthando kuqala ukubonwana” kuMfowethu uBosworth noMfowethu Branham, kanjalo nathi sonke, futhi kwaba yintokozo yethu yakamuva ukuba sibe naye asebenze kanye nathi eqenjini lokuvangela.

Izwe elibonakalayo sikhathi-sinye lezinto ezibukwayo ezinhle ziqaqeka lapho ngibuyekeza lesisikhathi esinenkumbulo emqondweni wami... kungesibo ubuhle bemvelo kuphela esabujabulelayo kulelizwe elibukekayo, kodwa amahora ajabulisayo esawachitha ekuhambeni senyuka ogwini nangaphesheya kweTamiami Trail, sihambisana kunguMfowethu Branham wethu othandekayo, umkami nendodakazi, uAnna Jeanne nomngane wakhe othandekayo, uJuanita. Ukunambitha okuzayo kwasezulwini!... Sazitika ngeZwi lapho umfowethu esikhanyisela ngobuhle balo; odade bakhala izinyembezi lapho eqhathanisa izimfihlakalo nemizabalazo yempilo yasemhlabeni kanye nezinkazimulo zasezulwini, naye wayesekhala izinyembezi lapho becula amaculo abo amnandi kaJesu nezulu. Nansi indoda eyayiphila emhlabeni nasezulwini futhi... Yayinamagugu kwelinye izwe ayehlala njalo eyisusa imicabango yayo kulokho okuyizungezile kwasemhlabeni okungengakanani iye ezindaweni zasezulwini eziphelelisiweyo, futhi kwabonakala ukuthi amazwi akhe ayekwazi ukuthutha labo ayehambisana nabo baye ezindaweni zasezulwini kanye naye. Izulu lalingakaze libe seduze kunangamhla becula ngezinyembezi...

“Lapho ngilindelwe yikusasa elijabulisayo,
Lapho amasango amaparele evuleka
ngokushwibeka kabanzi,
Futhi lapho sengedlule kulesisigodi sosizi,
Ngiyohlala kwelinye izwe.
Ngeliny’ilanga, lapho ukwazi komuntu
osazofa kungafiki khona,
Ngeliny’ilanga, uNkulunkulu uyazi nje ukuthi
kukuphi nokuthi kunini,
Amasondo empilo esazokufa onke ayoma
athule,
Khona ngiyohamba ngiyohlala entabeni
yaseSiyoni.
Ngeliny’ilanga imizamo yami yophela,
Nakho konke ukumangala kwami kodlula;
Nakho konke ukuxhumana nomhlaba
okwephukile kulungiswe,

Futhi ngiyobubula ngingabe ngisakhala.”... Kanjalo salizwa kakhulu ngelukuluku uthando lukaNkulunkulu kunamhla, livumelana nokushaya kwesigqi samadlambi amakhulu eAtlantic, sezwa ubumnandi endlebeni...

“Ukuba thina ngoyinki besingagcwalisa
 ulwandlekazi,
 Nezibhakabhaka zenziwa ngephepha
 lesikhumba okulotshwa kulo;
 Ukuba sonke isiqu emhlabeni sasilusiba,
 Nawo wonke umuntu engumbhali
 ngokomsebenzi,
 Ukuloba uthando lukaNkulunkulu
 ngaphezulu,
 Lungamunca ulwandlekazi lome,
 Noma umbhalo ogoqwayo ungaqakatha
 konke,
 Noma weluleke usuka esibhakabhakeni uye
 esibhakabhakeni.
 O, uthando lukaNkulunkulu! Lucebile futhi
 lucwebile,
 Alulinganiseki futhi luqinile;
 Luyohlala njalo njalo,
 Iculo labangcwele nelezingelosi.”

Sasingazi kanjani ukuthi masinya kangaka umfowethu wayezobizwa asuke kithi ukuba adlule emathunzini amnyama esigodi sokufa, angabe esakwazi ukuthwala umthwalo owase ukhandle izindawo zakhe zomzimba, nokuthi ngisho inkumbulo yalezizinsuku yayizomduduza esikhathini sezinyanga ezinde zomzabalazo nemizwa esisebenze kakhulu nokucindezeleka kwengqondo. Ngalokho kuhlwa okwase kunesikhathi impela, ngenkathi sigqolozela le phesheya kwesithabathaba somkhathi wamagagasi anqamukayo amhlophe njengosawoti ngasemisebeni yokugcina yelanga eseliyoshona elikhazimulayo, nomoya wakusihlwa ohelezayo uphethe ukuvumelana okumnandi kwamaphimbo amantombazane ngamazwi anjengaleli . . .

“Ngibuka ngasekushoneni kwelanga, ukuPhila
 kubonakala kushabalala,
 Amathunzi asebusuku esemva kwami, elinde ukuqeda
 usuku.
 Kweny’indawo ngaleya kwesibhakabhaka esilokozayo,
 Ithemba lithola indlela yokuba lilokhu likhanyisile
 Ukukholwa kubuka *ngaleya* kokushona kwelanga,
 lapho kusa khona usuku lwaphakade.”

. . . wayezwa yini ukuthi isikhathi sase siseduze lapho izwi lizophuma liye kwabathandekayo bakhe nabangane abaningi ukuthi ilanga lempilo yakhe emfishane lalicwila masinyane na? Ngandlela-thize ngicabanga ukuthi kufanele ukuthi wayazi, ngoba kaningi wayekhuluma ngokuhamba.

UMHLANGANO OMKHULU WASEPENSACOLA

Intwasahlobo ka 1948 yaletha ukuqopheka komlando weminye imihlangano emikhulu kunayo yonke namanje, phakathi kwayo kuyimvuselelo, yasePensacola, eFlorida. Siyathanda ukucabanga ngalesisikhathi. Kwakwenziwe ukulungiselela okukhulu. Amaqembu amaningana ayehlalane ndawonye eze emkhankasweni, kubandakanya nawo onke amabandla amaFull Gospel esiwaziyo kuleyondawo, phansi kweso likaMfowethu Welch wethu othandekayo. Ithende elikhulu lalakiwe elokishini elifaneleyo; izihlwele zabuthana zivela emiphakathini eseduze namazwe, nakude le eMichigan. Nangaphezu kwesichotho ithende elawa kuso, nesimo sezulu esinzima, izixuku ezinkulu nomoya omangalisayo wanqoba ukuba uveze izinsuku ezinhlanu zasezulwini.

Okunye kwezigcawu ezimangalisayo kwafika ngeSonto ntambama. Sasimemezele ukuthi lena kwakuzoba yinkonzo ikakhulukazi yabangasindisiwe. Kwathi umvangeli esewuqedile umlando ngempilo yakhe, abantu abangamakhulu amaningana, okungenani i 1500, nezinhliziyo ezincibikile nobuso obumatiswe yizinyembezi basiphendula isimemo sabo bonke ababefuna ukuba ngamaKristu. YiNgelosi eQophayo kuphela eyazi ukulingana kwalesisigcawu. Abaningi bathola ukuphiliswa kulomhlango abangazange neze bathintane nomvangeli. Ukukholwa kwaqonga kwaya phezulu, futhi ngisho nasesikhathini eside emva kokuba umvangeli osekhathele esethwalwe wakhishelwa phandle, umugqa wabefundisi bendawo abangama 20 noma 25, nemehluko nobandlululo sekukhohlakele, bakhulekela umugqa ongasapheli wamakhulu khulu efuna ukuphiliswa. USuku olukhulu!

Ngaphambi kokuba sisuke emhlanganweni wasePensacola nazozonke izinkumbulo zawo ezithandekayo, sizothinta esisodwa esinye isehlakalo ekuseni esasizohamba ngakho. Indoda yeza kimi ifuna usizo lwendodakazi yayo encane... (Izinyanga eziningi, kwakusobala ukuthi umvangeli wayezophoqeleka ukuba ake athi ukuphumula nokwelulama, futhi ake ayeke ukuxinwa ukuzwa izinkinga zawo wonke umuntu ngamunye)... Kodwa sabona ukuthi lesidingo sasifanele futhi samletha kumfowethu. Asisoze sawukhohlwa umlando wakhe... Nezinyembezi zehla zigobhoza ezihlathini zakhe, uyaxoxa ukuthi lentombazanyana enhle eneminyaka ethi ayibe yisikhombisa yathathwa kanjani ibe umntwana wasekhaya kusukela isewusana, nokuthi ingqondo yayo yayingakhulanga ngokwejwayelekile futhi yayingaphelele. Lapho ngibona ububele balobaba nothando ngomntwana wakhe owenziwe waba umntwana wasekhaya, ngacabanga

ngesinye isigcawu... Ukuthi sinikwe kanjani isimo sobuntwana emndenini kaBaba waseZulwini, nathi futhi asinayo ingqondo ephelele (ngokomoya). Ngenxa yalokhu Unesihawu esingenasiphelo nobubele phezu kwethu.

Emva kwesigamu sesikhathi, sakhandana eDolobheni laseKansas, eKansas, emkhankasweni ehholo yedolobha. Lapha sihlanguka okokuqala noMfowethu Oral Roberts, manje okhuthela kakhulu futhi usetshenziswa kakhulu ekukhulekeleni abagulayo.

Sisuka eDolobheni laseKansas, saya eSedalia, eMissouri izinsuku ezimbalwa. Nangaphezu kokucishe aquleke umvangeli, uNkulunkulu wazibusisa izihlwele zabagulayo nabahluphekile.

Ababehlelelwe bahlangana eHholo laseMasonic, Elgin, Illinois, wathatha izinsuku eziningana, kuletha ukushukuma eSigodini soMfula iFox cishe okungakaze kwenzeka ngaphambili. Lapho umhlangano usuvaliwe, sabona ukuthi ukuxineka kwakukukhulu kakhulu, futhi kufanele abizwe kusenesikhathi kungenjalo umvangeli uzoba sengozini empini kaJesu. Savalelisa eqenjini e-Elgin futhi saphendukela kwefudumele, iningizimu ephathana kahle, singanakile ukuthi sasingeke sisambona umvangeli wethu othandekayo izinyanga eziningi ngalesosikhathi impilo yakhe nenkonzo yakhe enosizo olukhulu yayizocishe impela icishe.

Kodwa makabongwe uNkulunkulu, siyajabula ukusho ukuthi kulokhu ukubhala sisanda kuphetha nje imvuselelo enkulu kunazo zonke emlandweni webandla lakithi, noMvangeli uWilliam Branham engcono, ephila-saka, eqinile, engumvangeli ophiwe kakhulu kunakuqala, enokukholwa okwandisiwe nogcobo ukushumayela iVangeli. Sengathi uNkulunkulu angamgcina eqinile futhi egwele ukukholwa kuze kube sekushoneni kwelanga lakhe lokufa noma iLanga lokuLunga liphumele phezu kweMelika ephashanyiswe ebulembeleleni bayo bokozela nobokulala.

Isahluko 14

UMbhali Ungena eMlandweni kaBranham

Kubonakala kudingekile ngalesisikhathi, ngenxa yokuhubeka, ukuchaza indlela umbhali afika ngayo ekungeneni emlandweni kaBranham. Iminyaka eminingi yaphambilini, sasesejwayelene noMfowethu Jack Moore (owabhala isigaba esesishiwo) esabambele umkhwe wakhe imvuselelo, uMfu. G.C. Lout, ngalesosikhathi owayengumfundisi webandla eShreveport, eLouisiana. Ngalesosikhathi safika ukuzobuka ubungane obuphakeme ngempela bukaMfowethu Moore. Eminyakeni eyalandelayo, ibhizinisi likaMfowethu Moore njengomakhi ngenkontileka yaphumelela yaze yaba ngenye yezidume kunazo zonke kuleyondawo. Nokho, ngalempumelelo, wayengebhizi kakhulu ukuthi ezwe isidingo sokomoya sedolobha lakubo. (Ngesikhathi sokuCindezeleka ibandla ayesonta kulo lalahlekelwa yindlu yalo nebandla lahlakazeka.) Sekuyisikhathi eside yena nabambisene nabo baphokophelela ukuqala umsebenzi wokuzimela engxenyeni yomphakathi osemaphethelweni edolobha. Kulelisonto elisha balipha igama elizwakala kamnandi leTabernakele lokuPhila. Eminyakeni esiyedlule kusukela lapho, lomsebenzi usukhule ngokungavamile, futhi khona maduze nje iTabernakele lokuPhila elihle elisha lakhiwe eduze kwenhliziyo yedolobha, futhi akekho omunye olibusisile ngaphandle kukaMfowethu Branham.

Okwesikhashana, edolobheni laseAshland, eOregon, ngaba ngumfundisi webandla, ngalo esaba nentokozo yokubona likhula liba yibandla elihlumayo neliphumelelayo. Kwenzeka ke ukuthi ngesikhathi esibhala ngaso manje sasiphakathi kwemvuselelo noMvangeli uJ.E. Stiles, kuyo abangamashumi amahlanu bemukela uMbhaphathizo kaMoya oNgcwele. Ngalesosikhathi, sahlatsywa umxhwele ngokukodwa okwaba ngukuthi uNkulunkulu masinya wayezokwembula ebandleni—ukuthi kwakuzoba masinyane kanjani ukuba singakusho ukuthi—inkonzo entsha yamandla kuyo okwakuzokwenzeka izibonakaliso nezimanga nezimangaliso zamandla. Empeleni, eminyakeni engaphambili uNkulunkulu wayesibonisile ngomoya wesiprofetho ukuthi lokhu kwakuzokwenzeka.

Ngakho kwafezeka ekuBoneleleni kukaNkulunkulu, lapho umhlangano kaStiles usuvala, ukuthi mhlaka 24 kuMashi, 1947, sathola incwadi evela kuMfowethu Jack Moore efundeka kanje:

Mfowethu Gordon othandekayo:

Ngiyazi ukuthi uzomangala ukuzwa ngami lapha eOakland, eCalifornia, kodwa nakhu okwenzekayo. SasinoMfowethu Branham waseJeffersonville, eIndiana, umfundisi weBaptisti owemukele uMoya oNgcwele, futhi unempumelelo enkulu ekukhulekeleni abagulayo ngeqophelo elikhulu kabi engingakaze ngilibone ngaphambili. Sasinomhlangano eShreveport, ongakaze ubekhona ofana nawo ngaphambili. Ngakho uMfowethu Young Brown nami safika naye ngaphandle lapha ukugcwalisa ezinye izethembiso ayezenzile. Asikazitholi izindlu ezibanzi ngokwenele ukunakelela izixuku. Izolo ebusuku bekungubusuku bethu bokuqala lapha, nendlu ibiminyene nayo yonke indawo yokuma yagcwala. Sizoba lapha kuze kube mhlaka 25 bese-ke siya eSacramento ubusuku obuthathu. Ngakho sizoba kulelizwe izinsuku eziningana futhi impela ngingathanda ukukubona futhi ngingathanda ukuba ubone okwenziwa yilomfowethu. . . .

Ngejulile inhlonipho,
uJack Moore

Sayifunda incwadi ngesineke izikhathi eziningana kuxubene namadlingozi, futhi ekugcineni sayithatha sayifundela uMfowethu Stiles. Umoya wakhe uqobo wafakaza kanye nathi odabeni futhi sobabili saphokophelela ukuthatha uhambo oluya ezansi eSacramento futhi sayihlola inkonzo engejwayelekile yalomvangeli umngane wami ayebhale ngaye. Phakathi kosuku olulandelayo noma kanjalo uMfowethu Jack Moore wandiza wakhuphuka ngebhanoyi eya eAshland ukuzosivakashela, futhi ngosuku olulandelayo sonke saya ngemoto eSacramento, ibanga cishe elingamamayela angama 300. Sesifika, salithola isonto lapho umhlangano wawuzobanjelwa khona, noma lalakhe ngaphandle ekuphetheni kwedolobha, lase livele ligcwele abantu.

Ngempela inkonzo esazibonela yona ngamehlo ngalobo busuku yayehlukile kunoma yiyiphi esake saba kuyo ngaphambili. Sasingakaze sazi nganoma yimuphi umshumayeli ebiza abantu abayizimungulu eziyizithulu nezimpumpu the ukuba bakhulekelwe, bese-ke ubona labobantu sebesindile khona lapho. Owokugcina owakhulekelwayo ngalobo busuku kwaba ngumntwana omncane owayenezingxemu. Ngambona umama nentombazane behlezi ngokudabuka eceleni—babebaningi kakhulu ababezokhulekelwa, futhi kwabonakala sengathi umvangeli wayengeke neze akwazi ukufinyelela kubo. Isikhathi safika sokuba inkonzo ivalwe, bebaningi ababesafisa umkhuleko. Umvangeli wayelungela ukuhamba futhi esefikile

ezitebhisini zasemsamo, ngenkathi kwenzeka ebheka ngemuva futhi wabona umntwana. Masinya isihawu sakhe saya kuye, futhi wamthatha, wabeka izandla zakhe phezu kwamehlo akhe wasekhuleka umkhuleko omfishane. Lapho umntwana ebheka phezulu, bheka, amehlo akhe ayeseqonde ngokupheleleyo!

SABONANA NOWILLIAM BRANHAM

Ngokusa okulandelayo saba nentokozo yokubonana noMfowethu Branham. Esasikuzwile futhi sakubona ngobusuku bakuthangi, nemixhwele esaba nayo ngenkathi sibonana naye, kwasenza seneliseka ukuthi nansi indoda, yona, noma ithobile futhi ingaqhoshi, eyayifinyelele kuNkulunkulu futhi yemukela inkonzo eyayingaphambili kwanoma yiyiphi esesake sazibonela yona ngaphambili. Nakhu ukukholwa okwakulula nje okwaletha imiphumela ngohlelo lwalokho esasikade sakuthatha ngokuthi kwakudingekile ukuletha imvuselelo esasiqinisekile ukuthi uNkulunkulu wayehlose ukuthi ifezeke ngaphambi kokuFika kukaKristu.

Ekubonaneni kwethu nomfowethu sathola ukuthi uMfowethu Moore wayesevele ekhulumile noMfu. Branham ngami, nokuthi wayefuna ukubonana nami. Impela uMfowethu Moore, esezibonele ngamehlo amandla angejwayelekile enkonzo yalomvangeli, wabona ithuba logqozi lwenkonzo enje yenziwa iba khona kubo bonke abantu bakaNkulunkulu. Ngoba ngempela ngenkathi ingelosi isimyalile uMfowethu Branham, yamthshela ngqo ukuthi inkonzo yakhe yayizoba *kubantu bonke*. Ngoba izinhlangotho zethu zazikade ziseziyingini ezibanzi zeFull Gospel, yayiziphawulele yona uqobo kuMfowethu Branham noMfowethu Moore, ukuthi mhlawumbe kungahle kube yimi engimethula kubefundisi balamaqembu. Kanjalo sathola kanjalo ukuthi uMfowethu Branham ngokushesha wavuma ukusinaka isimemo sethu ukuba eze enyakatho futhi abambe imikhankaso ekwindla elilandelayo eOregon nasemazweni asondelene.

Sabuyela eAshland, senelisekile ukuthi uNkulunkulu wayesohambweni lwethu nokuthi lena kwakuyinkonzo eyayizofinyelela ezinkumbini. Saqala ukulindela ukuba sihlele imikhankaso emifishane eminingana kaMfowethu Branham esifundeni saseNyakatho-ntshonalanga.

Kwakuyisifiso sethu, nokho, ukuba sifinyelele emihlanganweni embalwa eyengeziwe noMfowethu Branham ngaphambi kwemikhankaso yaseNyakatho-ntshonalanga. Ibandla lethu lasinika imvume yokuba sivakashele umkhankaso owawusazoba khona eTulsa, eOklahoma. Ukuvuma kwebandla kwavunywa ngo elethu, kodwa bonke babezothile ngalokhu-kusa sengathi babenesazelo sokuthi

singahle singabi umfundisi wabo isikhathi eside kakhulu. NgoJuni, 1947, sasuka saya eShreveport, eLouisiana. UMfowethu Moore wayeselungile ngenkathi sifika futhi nabaningana abanye sashayela saya eNyakatho eTulsa. Ngalokho-kuhlwa saba nethuba futhi lokuhlola inkonzo yalendoda. Ihholo ebanzi yesonto yayiminyene kuze kuyofika eminyango nezinto eziningi ezimangalisayo zenzeka ngalobo busuku. Babebaningi kakhulu ababezokhulekelwa ngangokuthi inkonzo yaqhubeka kwaze kwaba elesibili nqo ekuseni. Kanjalo kwakukade kungokonyaka osudlule. Amahloni anje, sacabanga, ukuthi kunezigidi zabantu abagulayo, bembalwa ngempela ababenza umsebenzi wokwehlula amademoni nesifo, nokuthi lomfowethu omncane wayekhulekela abagulayo waze wakhandleka ngokomzimba.

Kuhambe njalo kuze kube yilesisikhathi, imikhankaso yobunye bamaFull Gospel ambalwa yayibambe iqhaza. Imehluko yezimfundiso nezinye izizathu zazibangele elinye iqembu ukuba libe nezinsolo ngelinye. Ukuba onke ayezothola ukuzuza kulezizinkonzo ezinkulu, sabona ukuthi kwakuzoba nesidingo ukuba imikhankaso ihlelwe phezu kwezisekelo zokuhlangana kwevangeli, lapho khona bonke abathintekayo babezovumelana ukuba bangaphuthumi ngokuphikisana ngezindaba zokuphikisana, kodwa bahlangane ndawonye emzamweni ohlangene ukuletha lomlayezo wokukhululwa kubo bonke abantu. Ngabe lokhu kwakuyosebenza na? Sacabanga ukuthi kwakuzosebenza. UMfowethu Branham wayenentshisekelo ngawo lombono, ngoba ngempela ukuhlangana kwamakholwa kwakukade kungumthwalo wenhliziyo yakhe kusukela ngesikhathi ingelosi eyayimvakashele ngaso. Ngaphambi kokuba sisuke eTulsa, amapulani angumnqamulajuqu enzelwa uhide lwemihlangano eyayizobanjelwa eNtshonalanga ngalelokwindla.

Ezinyangeni ezimbili kamuva, sisesohambweni oluya eMkhandlwini oMkhulu eGrand Rapids, eMichigan, sama ngapho eCalgary, eCanada, lapho uMfowethu Branham wayebambe khona umhlangano wezinsuku eziyisikhombisa. Saba nethuba lokwelekelela emgqeni womkhuleko, futhi lapho kwakukhona ukuyibukela eduzane inkonzo kamfowethu. Kwesinye isehlakalo, sabhekisisa lapho ekhuluma nendoda eyayilehlakeni lombhede. Ekuqaleni kwakungekho-phawu lokuphendula ngokuhlakanipha endodeni. Ukuchaza-ke kwaqhamuka kowesifazane owayemi eceleni, ukuthi indoda yayingabulawa yiwona umdlavuzi kuphela, kodwa yayiyisithulu futhi ingakwazi ukuzwa ukuthi kwakuthiwani. UMfowethu Branham wabe esesho-ke ukuthi kuzodingeka ukuba indoda ithole ukuthi izwe ukuze akwazi ukuyiyala mayelana nokuphiliswa komdlavuzi wayo. Kwabakhona umzuzwana womkhuleko. Ngokushesha indoda yase izwa!

Ezinkulu ezibanzi izinyembezi zehla ezihlathini zaleyondoda ebuso bayo konke ukuhlwa babungakhombisi-kusho lutho futhi bungahlabeki. Yalalela ngokujulile ukuthakasela lapho itshelwa ngokusindiswa kwayo kumdlavuzwa.

Enye indaba kwakungukuphiliswa komntwana oyisimungulu esiyisithulu. Emva komkhuleko kwaba sobala ukuthi umfana wayesezwa. Ukukhombisa ukushaqeka ebusweni bakhe lapho ezwa umsindo kwenza kwacacela wonke umuntu ukuthi umoya wesithulu wase ukhishiwe. Ubusuku obulandelayo ngaphinda ngabona umama, futhi ngokujabula wasitshela ukuthi vele umfana wakhe usefunde amagama amaningana. (Kwenye indawo kulevolum kukhona indaba yephephandaba yomhlangano waseCalgary.)

INHLOSO KANKULUNKULU NGOKUVUSA

UWILLIAM BRANHAM

Sasuka eCalgary nabanye abangane ababehamba nathi, futhi saluqhuba uhambo lwethu eMpumalanga. Ezinsukwini ezimbalwa kamuva sama eOberlin, eOhio, ikhaya leKholiji iOberlin, elasungulwa nguCharles G. Finney. Lendoda enkulu kaNkulunkulu yalala yangcwatshwa emathuneni aseduze kweOberlin, ukufa kwayo kwenzeka lapho eminyakeni engama 75 eyedlula, emva kwenkonzo eyaba nezithelo kwaba yivelakancane ukuba ilinganiseke emlandwini wobuvangeli. UFinney ubengamazisa kancane uOberlin manje. Qiniso, izindlu ezinhle zezinkundla zase univesiti zaziveza ukuchuma okuphathekayo, kodwa iVangeli uFinney ayelimemezele ngokushisekela okukhulu ezizukulwaneni ezimbili ezidlule lase lina-bambalwa abalesekelayo lapho manje. Isiswebhu sembubhiso sobumodeni nevangeli lokuhlalisana sase sengamele. Kwakungasekho-njabulo eOberlin, ukuba uFinney ubengabuya futhi ashumayele izintshumayelo zakhe ezinamandla emahholo alokho manje osekuyiyunivesithi engaphambili kwesimodeni.

Sazibuza ukuthi ngabe kwakwenzenjani. Kwenziwa yini esikhathini sezizukulwane ezimbili kube sekwenzeke ukwehla nya okukhulu kangaka. Sabe-ke sesikhunjuzwa yizinsuku zikaJoshuwa. UISrayeli wakhonza uNkulunkulu ngesikhathi sokuphila kukaJoshuwa kanti futhi nangesikhathi sokuphila kwalabo abaphila bedlula uJoshuwa, futhi "AYEBONE YONKE IMISEBENZI EMIKHULU YENKOSI EYAYIYENZELE UISRAYELI...FUTHI LAPHO SAVELA ESINYE ISIZUKULWANE EMVA KWASO ESASINGAYAZI INKOSI, NEMISEBENZI EYAYIYENZELE UISRAYELI. ABANTWANA BAKWAISRAYELI BENZA OKUBI EMEHLWENI ENKOSI BAKHONZA OBHALI." (AbaHluleli 2:7-11)

INKONZO YAKHE IQHATHANISEKA

NALEYO KAGIDEYONI

Kwakulapho-ke. Kwakusobala ukuthi ukukholwa kuNkulunkulu kungeke kwedluliswa kusuka esizukulwaneni kuya esizukulwaneni ngaphandle kwezibonakaliso zamandla kaNkulunkulu. Isizukulwane esalandela uJoshuwa sasisenabo abapristi baso, kodwa ngokusobala laba babengazi lutho ngamandla kaNkulunkulu. Umphumela omkhulu wenkonzo yabo eyayingenamandla wawungukuthi “wonke umuntu wazenzela lokho ayebona ukuthi kulungile emehlweni akhe.” Kodwa ngalesosikhathi njengesamanje kuyohlala njalo kukhona labo, njengoGideyoni nje, abangeke bemukele incazelo kadeveli esengathi yinhle yokuthi izinsuku zesimangaliso sezedlule. Ingelosi yabonakala kuye yase ithi, “iNkosi inawe, wena-qhawe elinamandla.” Kepha uGideyoni waphendula wathi, “Uma iNkosi inathi, konke lokhu kusehlele ngani na? *Ziphi izimangaliso zayo zonke abasitshela ngazo obaba*, bathi, iNkosi ayisikhuphulanga eGibhithe na? Kepha manje iNkosi isilahlele, yasinikela ezandleni zakwaMidiyani.” (AbaHluleli 6:12-13) UGideyoni wayengafani nosonkolo wosuku lwethu, oweneliseke ngokuphelele ngevangeli elingenazimangaliso, futhi ngokuhlakanipha achaze ukungabikho kwezimangaliso enkonzweni yakhe ngokuthi athi “izinsuku zezimangaliso sezedlule,” nokuthi manje sekuyintando kaNkulunkulu ngamaKristu ukuba acindezelwe ukugula. UGideyoni wala ukuba azenze isithutha; wabhekana namaqiniso. Uma uNkulunkulu enathi, zazikuphi izimangaliso, wayefuna ukwazi. Qaphelani ukuthi ingelosi ayishongo ukuthi,, “Gideyoni, ujabule ngokweqile; izinsuku zezimangaliso sezedlule.” Yakuhlonipha ukukholwa kukaGideyoni ngokuthi isenze isimangaliso khona lapho. Lapho ithinta umhlathshelo uGideyoni ayewulungisile, “lapho kwenyuka umlilo edwaleni, wadla waqeda inyama namaqebelengwana angenamvubelo.”

Impela ingelosi yeNkosi yamtshelela uGideyoni ukuthi “hamba ngalawamandla akho, umsindise uIsrayeli esandleni sakwaMidiyani; Angikuthumanga na?” Lapho uMoya kaNkulunkulu ufika phezu kwalendoda yokukholwa yaba ngumuntu owehlukile, nawo wonke uIsrayeli masinya wawuzozibonela ngamehlo ukukhululwa okukhulu kwenziwa ngamandla angesiwo asemhlabeni.

Kuyajabulisa ukuqaphela ukuthi noma uGideyoni wakholwa ukuthi uma uNkulunkulu wayephakathi kwabo ngempela, ngalesosikhathi izinsuku zezimangaliso zazingakedluli, kodwa washaqeka ngempela lapho ingelosi imyala ukuba ahambe phambili njengomholi kaIsrayeli. Kwakulukhuni ukuthi lokhu kwakuzoba ukukhetha okuhlakaniphile. Wawungempofu nje kuphela umndeni wakhe,

kodwa wayengomncane kunabobonke endlini kayise. Nokho, ukuthi abokuqala bayoba ngabokugcina nabokugcina babe ngabokuqala kubonakala njalo kuyindlela kaNkulunkulu. Emva kokuba uNkulunkulu esembusisile uGideyoni ngokunqoba wahlala engozithobile, futhi wala ukukwemukela bemnikeza ukuba abe ngumbusi phezu kukaIsrayeli. Wabatshela abantu, “INKosi iyakubusa phezu kwenu.” Wabuyisela ukuhlalisana ngokuzwana phakathi kwabazalwane bakhe ababenomona, futhi esikhathini seminyaka eminingi, eyalandelayo kwakukhona uxolo nokuthula ezweni.

Okuhambisana nomlando kaGideyoni kusobala empilweni kaWilliam Branham. Omabili amadoda azalwa emindenini empofu kabi, futhi ayengenakho ukulangazelela ukuba abe makhulu. Ngayinye yathola ukuvakashelwa nomyalo ovela engelosini yeNkosi. Ngayinye yakholwa ukuthi uma uNkulunkulu wayenabantu baKhe kunasezinsukwini zezimangaliso zazingeke ziphele. Omabili lamadoda athola ukuhlala okukhethekileyo kukaMoya. Omabili edelelwa ngokuthi azena umbusi efeni likaNkulunkulu, futhi omabili asebenza ukuletha ukuhlalisana ngokuzwana phakathi kwabantu bakaNkulunkulu. Nempi encane kakhulu uNkulunkulu wapha uGideyoni ukunqoba phezu kwebandla lesitha. Engasekelwa-nhlangano yomuntu futhi enezidingakalo ezimbalwa zemvelo, uWilliam Branham walalela obizweni ukuba akhonze ngesiphiwo uNkulunkulu amupha sona, nezixuku zathutheleka ukuyomuzwa, abaningi bekhululwa ezinhluhweni zesitha. UGideyoni wahlushwa yilabo ababephikisa babazalwane ababenomona nabanomqondo wenyama. Kubenjalo futhi ngoWilliam Branham. Ngayinye yalamadoda yaphendula kulabo ababekhuluma okumelene nawo ngokunyamezela nokubekezela, futhi uNkulunkulu wawaqinisekisa omabili ngesikhathi okungesaKhe.

Okuhambisanayo ezimweni ezazikhona osukwini lukaGideyoni nosuku lwethu nakho futhi kusobala. Isizukulwane sakudala umnyakazo weFull Gospel wavele waqhibuka, walandelwa yizibonakaliso nezimanga eziningi. Kodwa manje isizukulwane esisha sesivukile, futhi abaningi babantu abasha, noma bezwile ngemisebenzi eyenziwe osukwini lwangaphambilini, abakaze ngokwabo bazibonele ngamehlo isimangaliso. Emabandleni amaningi isijwayezi bekungukufuna izibambiso zamandla kaNkulunkulu nokudonsela ezingeni lobuntu-phaqa lokukhonza.

Ekubuyeleni kwethu eOregon kwasihlaba umxhwele ngamandla amakhulu ukuthi isibonakaliso samandla kaNkulunkulu saba yiyona-mpendulo kuphela embuzweni, “Singafinyelela kanjani kulesizukulwane nomlayezo weVangeli esikhathini esifishane esisele ngaphambi kokufika kukaKristu na?”

Isahluko 15

UBranham eNyakatho-ntshonalanga

Isikhathi masinya safika ukuba kuqalwe imihlangano yaseNyakatho-ntshonalanga. Sasiselokhu sinawo umsebenzi esiwunikeziwe wokuba umfundisi eAshland. Ngenhlanhla iqembu iLorne Fox Evangelistic lafika ebandleni lakithi ngalesosikhathi nomhlangano wafakaza ukuthi ungomunye wegqame ukuyedlula yonke iAshland eyake yawubona. Isikhathi esincane esasikhona, sasisebenzisa ekuqedeni amalungiselelo omkhankaso kaBranham, eyayizoqala kuqala eVancouver, B.C., bese-ke siya eningizimu eStates. Abefundisi abathathu bamabandla amakhulu edolobha, ababexhasa umhlangano babengoMfu. Walter McAllister, uMfu. W. J. Ern Baxter, noMfu. Clarence Hall. Eningi impumelelo yalomhlangano yabangelwa umsebenzi omuhle wamalungiselelo enziwa yilelikomiti lendawo. UMfu. Baxter, kamuva owayezoba yilunga leqembu likaBranham, wawuchaza umhlangano ngalamazwi alandelayo:

“Izigcawu zenkazimulo engachazeki zabonwa ngamehlo ngesikhathi somkhankaso owawumfishane kakhulu wonke, wezinsuku ezine, owawusabalele idolobha noMfu. William Branham. Njengakwamanye amadolobha, ngakho eVancouver, amahholo ayekhona ayebanzi kunawo onke ayenganele ukuhlalisa izixuku ezazilindele inkonzo kamfowethu. Amadolobhana azungezile nezigodi kwabonaka kungenamuntu ngempela eVancouver, laze lathi lonke idolobha lakuzwa ukuthonya kukamoya kwabantu abayizinkulungwane abakhulekayo, bekhola. Izithunywa zabefundisi abavela emadolobheni ahlukene zethamela zinomqondo wokuqinisa ngenkonzo kaMfowethu Branham benzela imihlangano efanayo emasimini abo ahlukahlukene okusebenza. Izinkulungwane azikwazanga ukuthola ukungena emihlanganweni, futhi lokhu nangaphezu kwesiteleka sezokuthutha esasibandakanya wonke amatramu namabhasi.

“Imihlangano yaseVancouver yandulelwa yimihlangano emithathu yomkhuleko woquqaba, namalungiselelo ezinkonzo ezinkulu ezintathu kusewusuku ngaphambi kokuba kuqale imihlangano. Kusukela ekuqaleni nje kwezingxoxiswano zokuza kukaMfowethu Branham eVancouver, umoya wokuphilelana kobunye nokubambisana wanqoba phakathi kwabefundisi baseVancouver. Lomoya onomusa waqhubeka, futhi empeleni wanda kuyo yonke imihlangano, futhi namanje useyinto ekhona ngempela, ukuthola ukuzwakalisa ilaka lakho emaqenjini enhlanganyelo nasemihlanganweni. Sikuqaphelisile

lokhu ukuthi kungenye yezinto ezigqamile ezazibonakala ebusweni benkonzo kaMfowethu Branham kwamanye amadolobha, futhi. Futhi bekudingeka ngentshisekelo kakhulu.

“Izimfakazo eziningi zokuphiliswa ziqhubekile nokufinyelela ekutheni zinakwe abefundisi bendawo, neminingi imisebenzi eyisimangaliso yenziwa yisinyathelo esisheshayo sikaMoya oNgcwele ngesikhathi somkhuleko. Ukuvuma noma yiluphi uhlobo lombiko ekuphilisweni okwenzekile kungaba umsebenzi ongenakwenzeka onikwe wona, ngoba umuntu ufanele akhulume yini ngamehlo ayizingxemu eseqondisiwe, noma izinkubela esezahlala ngokulala embhedeni zivuswa, noma okwesithulu sesizwa, noma okwesimungulu sesikhuluma na? Noma umuntu ufanele afune ukuphinda abale izimfakazo ezixhuxhumisayo zalabo abakhululwa emidlavuzeni, amathumba nezifo zokuvuvuka komphimbo? Umsebenzi onikezwe wona mkhulu kakhulu, futhi uma usubonakala ukuthi usuqediwe, usuke usaqalile kuphela. Okuqoshwe phansi kokugcina kuyofundwa kuphela lapho simi phambi koMnikeli wazonke izipho ezinhle nezipheleleyo.”

Nangaphezu kokubopheka kwezokuthutha, ihholo elibanzi elalihlezi izinkulungwane eziningana laligcwaliswa njalo ngezikhathi zasebusuku—impela ngosuku lokugcina iminyango yavalwa ngelesihlanu nqo. Kwakusobala ukuthi amadoda ambalwa njalo akwazi ukwenza okuningi okuhle ngezinsuku ezine njengoba kwenza uMfowethu Branham eVancouver. Abefundisi abaningi bethamela futhi babuyela emabandleni abo benentshisekelo futhi benogqozi ngokubonakaliswa okuyisimangaliso kwamandla kaNkulunkulu ababezibonele wona ngamehlo.

Umhlangano olandelayo wawusePortland, eOregon, kwase kuqala uSuku luka-Armistic. Izinkonzo zabanjelwa emahholo ehlukeni, kodwa akukho-ndlu eyatholakalayo eyayikwazi ukunakekela izixuku. Ubusuku bokugcina obuthathu iHholo kaMasipala lalisetshenziswa, kodwa ngobusuku bokugcina ngisho nalendawo enendawo ebanzi yayigcwele ichichima. Amakhulu abefundisi ethamela, nezinkonzo zenkolo eziyingini zeFull Gospel ngempela zaphela ngaphandle kwasehholo lapho izinkonzo zaziqhubeka khona. Indaba yenselelo emangalisayo yendoda eyayikhwelwe amademoni okwenzeka kulommhlangano kuvela ekuqaleni kwesahluko sokuqala salencwadi.

Sisuka ePortland saya eSalem. Indawo ebanzi yokugcina izikhali zempi yayiminyene zazinjalo nezindlu zayo ezehlukeneyo ezingaphansi ezazifakelwe imibhobho. UMfowethu Walter Fredrick, ushemeni wekomiti lendawo, washo lokhu:

“ESalem, eOregon, nathi sifisa ukuzwakalisa inothi lokudumisa uNkulunkulu ngokuhanjelwa okunamandla

okuvela kuNkulunkulu ngesikhathi semihlangano kaBranham. Abantu bafika bevela eStates naseCanada. Akukaze neze emlandweni wedolobha isixuku siminyanise indawo kangaka ngemihlangano yenkolo. ISalem yashukuma futhi yenziwa unembeza kaNkulunkulu. Zazingi izimangaliso zokuphiliswa, futhi umuntu usazizwa izimfazakazo zokusindiswa.”

Ukusuka eSalem, uMfowethu Branham waya eDolobheni lakithi laseAshland lapho indawo yokugcina izikhali zempi ehlalisa i 1200 yayigcwele swi. Iviki elilandelayo iqembu lashayela laya ngale eBoise lapho umkhankaso onamandla wezinsuku ezintathu wagwalisa khona ihholo elikhulu ukuwedlula onke edolobheni. Ezinsukwini eziyi 14 zezinkonzo, kunesibalo esincane kuphela uma kuqhathaniswa sokukhangisa kwephephandaba, abantu abangama 70,000 babelizwile ivangeli lokuphiliswa futhi okungenani i 1000 yalaba kwakungabefundisi.

Kulemihlangano singahle sikuphathe ukuthi amandla kaMfowethu Branham ayengaphansi kakhulu kwesilinganiso. Walinga ukunciphisa ukuba aye ePhoenix, eArizona, ngamaSonto futhi wabamba izinkonzo zantambama eHholo yaseShrine. Ngezinye izikhathi wayema ubusuku bonke. Ibhanyo yakhe yake yazungeza kwaphela amahora ifuna ukuhlala phansi, ngenkathi inkungu ewugqinsi isongeka enkundleni cishe impela kumnyama bhuqe. Imiphumela yalemihlangano yonke yayiyisimangaliso esikhulu uma sibuka ukuthi umvangeli wayekhonzisa kanjani ngale kwamandla akhe nangaphansi kokuxineka kokuqhineka komzimba. Enkathini ezayo sasiqikelela ukuthi akafanele angene ezinkonzweni eziningi ukwedlula lezo angakwazi ukuziphatha. Kodwa ngisho nalapho kwaba sobala kithi ukuthi uMfowethu Branham wayesehambe waze weqa emandleni akhe futhi ngempela wayedinga ukuphumula.

Isahluko 16

Voice of Healing iyaZalwa

Ekuvalweni komkhankaso waseBoise, uMfowethu Branham wakubeka yena ukuthi wayejabule kakhulu ngomphumela wemihlangano eyayikade ibanjelwe eNyakatho-ntshonalanga, futhi wathi wazizwela ukuthi kwakuyintando kaNkulunkulu ukuthi enkathini ezayo imihlangano yakhe ifanele iqhubeke iphathwe ngezisekelo ezifanayo zobuvangeli obuhlangene. Wangibuza ukuthi ngingaya yini eShreveport, eLouisiana ukuba sicebisane noMfowethu Moore ukuthi kungenzeke yini sihlele eminye imikhankaso kulezizisekelo. Ngavumela phezulu ukuhamba, ngoba angizange ngilokothe ukuba ngibe nenye impendulo kolokhu kodwa kwaba ukuvuma. Ibandla lami futhi labanomusa ekungivumeleni ukuba ngihambe. Ibandla labanenhlanhla ekubambeeleni ezinkonzweni zoMvangeli uVelmer Gardner ngesikhathi ngingekho nebandla lahambisana ngezinga eliphakeme. Impela, uMfowethu Gardner wayezothola ugqozi olukhulu emkhankasweni esawubamba kamuva e-Eugene. Emva nje kwalokho inkonzo entsha yokuphilisa nezimangaliso yaqala ukulandela imikhankaso eyayibanjwe ilomvangeli.

Noma ngilishiye unomphela ibandla lami, bese ngilandela umsebenzi owawubonakala ukhombisa ukuba nenhlanhla, kwakuba yindaba elokhu inakekile ikhula kimi. Kwakungelula ukwenza isinqumo ukushiya labo umuntu abathandayo, ikakhulukazi ibandla olibonile likhula lisuka ekubeni yiqembu elincane elizabalazayo lize libe yibandla eliqinile nelinomdlandla. UNkulunkulu wabonakala enguye oholayo, ngangisalokhu ngimanqikanqika. Ekugcineni emkhulekweni, uNkulunkulu wakhuluma ngqo futhi wangitshela ukuba ngiqhubeke, ngingangabazi lutho, futhi Wayezoqiniseka ukuthi ngiholwa isinyathelo ngesinyathelo engxenyeni yami yomsebenzi omkhulu ayeqala ukuwenza ezweni. Kwathi isinqumo singenziwa, angizange ngisho umzuzwana owodwa ngibe nesizathu sokungabaza ukuthi uNkulunkulu wangihola ukuba ngisenze.

Emva nje konyaka wokuqala ngafika eShreveport, eLouisiana, futhi ngasixoxa sonke isimo jikelele nomngane wami, uMfowethu Jack Moore. Sindawonye kanye noYoung Brown sashayela saya eJeffersonville, eIndiana, lapho uMfowethu Branhma wayephumule khona ekhaya lakhe izinsuku ezimbalwa. Wabonakala ejabule ngokusibona, futhi saba nesikhathi esifaka ugqozi sokuhlanganyela. Kwakukhona

izinkinga ezithile ezazifanele zilungiswe. Ngaphambilini, imihlangano kaMfowethu Branhma yayimelwa kwiphephabhuku elalihlelwa ngumfowethu ongumKristu olungileyo eTexas. Inkinga eyayivele kwakuyilena: UMfowethu Branham wabona ukuthi selokhu kwaba yimihlangano eNyakatho-ntshonalanga imikhankaso yakhe yase ifinyelele endaweni lapho onke amakholwa evela kuwo onke amaqembu ehlukena ayesekhonza khona manje. Noma yiliphi iphephabhuku elalizosetshenziswa emihlanganweni lalizoya emakhaya awo onke lamaqembu. Uma imikhankaso yayizohlelwa ngokwezisekelo zobuvangeli obuhlanganyele, kwakusobala ukuthi iphephabhuku lifanele nalo libe elesimilo esifanayo. Kwabe sekunqunywa-ke ukuthi umlayezo ufanele uthunyelwe kumfowethu ophathwe ngenhla, ecelwa ukuthi ngabe uzizwa ekhululekile yini ukuba aqale iphepha lakhe ukuba libe elezisekelo zobuvangeli obuhlangene, futhi, uma kunjalo, khona-ke uMfowethu Branham uzoqhubeka nokulisebenzisa lelophephabhuku njengebhuku lakhe elikhishwayo elisemthethweni.

Sehlukana kusihlwa futhi sonke sayibeka impela indaba ezandleni zeNkosi. Ekuseni sabonana noMfowethu Branham futhi, futhi wabonakala sengathi uthole isiqiniseko esinokuthula. Wathi uzwe ezulwini ngalobo busuku. Salalela ngokucophelela kulokho asitshela khona, futhi ezinyangeni ezalandela ngempela sazibonela ngamehlo ukugcwaliseka ncamashi kwalawomazwi.

Izehlakalo manje zahamba ngokushesha. Umfowethu oke waphathwa ngaphambili wasazisa ukuthi wayengazizwa ukuthi enze iphephabhuku lakhe libe elobuvangeli obuhlangene, njengoba wayekade ephakamisile. Kanjalo i THE VOICE OF HEALING yazalwa, futhi unkatha lwadla umbhali ukuba abe ngumhleli. Kwavunywa ngesikhathi sokuqalwa kwalo ukuthi emakhasini alo ngeke kubekhona-ngxoxo yezindaba ezincane zemfundiso ezingahle ziphuthumise impikiswano nokudideka phakathi kwabantu beFull Gospel, kodwa lalingelokumemezela umlayezo woMyalo oMkhulu, ukumemeza kubizo lokugcina lukaNkulunkulu kwabangasindisiwe, ukuphiliswa kwabantu bakaNkulunkulu, kuze kube sekupheleni kokubahlanganisa emoyeni, futhi belungiselelwa ukuFika kukaKristu. Lomgomo wawungowokuthi futhi ungowokuthi uhlale ukhona njalo njalo kuze kufike uJesu.

Ngalesosikhathi, i THE VOICE OF HEALING yayithathwa kuphela njengomlomo wemihlangano kaMfowethu Branham uqobo. Kamuva, ngenxa yesimo sakhe esasesibuthakathaka, waphoqeleka ukushiya ensimini okwesikhathi esikhudlwana, futhi ekuBoneleleni kukaNkulunkulu, ngokuvuma kukaMfowethu Branham, iphephabhuku lase-ke liba

ngumlomo osemthethweni wezinkonzo zokuphilisa ezinkulu zaseMelika, noma ngokusobala laliveza inkonzo kaMfowethu Branham. Kuyajabulisa ukuqaphela ukuthi abaningi babazalwane abathandekayo manje sebemelwe kulo, befakaza eqinisweni lokuthi ugqozi lwabo nobizo enkonzweni efanayo lwaba nesiqalo salo besathamele eminye yemikhankaso kaBranham. Udumo lonke malube kuNkulunkulu.

IMIKHANKASO YASEFLORIDA

Amalungiselelo ayenzelwe amalunga eqembu likaBranham ukuba ahlangane eMiami, eFlorida, emkhankasweni wezinsuku eziyisithupha engxenyeni yangasekuqaleni yonyaka ka 1948. Okwesikhashana, amahebezi ayinqaba akhula ajikeleza okuthi uMfowethu Branham wayesefile. Kwaba masinyane nje emva kokuqala konyaka omusha ukuthi amahemuhemu aqala ukuzwakala, futhi awanciphanga. Phansi phezulu ebubanzini bezwe indaba yayixoxwa iphinde ixoxwe. Senza wonke umzamo ukuba siphinde sibaqinisekise abantu ukuthi umbiko wawungesilona iqiniso. Noma kunjalo, abantu ababexhuxhumile babebhala, bafone futhi basithumelele namatelegrafu befuna ukuqiniseka. Ihemuhemu laqhubeka liphikelela (nosuku lwenyanga okwakuthiwa umvangeli ufe ngalo luhamba phambili kancane kancane) kwaze kwaba ngukukhishwa kokuqala kwe THE VOICE OF HEALING eyaqhamuka ngo Apreli, 1948. Kwakuyisibonelo esiyisimangaliso sokwandiswa kwamandla amanga, futhi sakuthola kungekwenzeka ngisho ukuthungatha umthombo wawo. Ihemuhemu, kungafani namaningi kakhulu, lalingesilona elenzondo ekulotshweni kwalo. Isisusa salo akungabazeki savumbuka eqinisweni lokuthi imisebenzi yokuzikhandla eyayiqhubeka yomfowethu, ehamba njengoba wayekade engene amahora amade obusuku, ekhulekela abagulayo, kwase kuwathene kakhulu amandla akhe kwaze kwafika ephuzwini lapho ukuthi manje kwase kubonakala nasezethamelini zakhe. Noma kunjalo, uNkulunkulu wayengakaqedi nokho ngenceku yaKhe. Futhi noma kwakuyiqiniso ukuthi uMfowethu Branham wayezokwedlula ezinyangeni zokuvivinywa ngokwenyama okubuhlungu, wayezimisele ukuba aqhamuke engumnqobi, enenkonzo enkulu kunaleyo ake aba nayo.

EMiami, ithende laligxunyekwe kude ngaphandle emaphathelweni edolobha. Akukho kulungiselela kokugcina ukwesekwa okuhlangene kwamabandla okwakwenziwe, njengoba umkhankaso wawukade uhlelwe ngokwaziswa okufishane kakhulu. Ikakhulu noma yimuphi omunye umhlango ophansi kwezimo ezinjalo wawuzokwehluleka isiqothu. Nokho, izwi ngokushesha lajikeleza, futhi ithende

ezinsukwini ezimbalwa lagcwala swi. Eziningi izimangaliso eziyizimanga zenzeka, nokubizelwa e altare ngeSonto ntambama kwabonisa amakhulu abesilisa nabesifazane beza ngaphambili ukuzonikela izimpilo zabo kuKristu.

Kwaba ngesikhathi siseseMiami lapho uMfowethu Branham abonana khona noMvangeli odumile uF.F. Bosworth. UMfowethu Bosworth, emuva emashumini amaBili, wayebamba imikhankaso yokuphilisa eyayethanyelwa yizethameli eziningi. Isibalo esikhulu kunaso sonke sabantu abake babuthana phansi kophahla olulodwa eOttawa, eCanada, sasethamela imihlangano kaBosworth lapho futhi abayi 12,000 bafuna iNkosi ukuba basindiswe. Eminingi imikhankaso enjalo yenzeka phezu kweMelika neCanada namaphephabhuku isikhathi nesikhathi ayeveza izindaba zezimangaliso ezimangalisayo zenzeka kubo. Kusobala, ukubonana noMfowethu Bosworth kwakuyisehlo esijabulisayo eqenjini lonke. Bonke babehlabeke umxhwele ngempela ngomoya omuhle nonokumesaba uNkulunkulu kwalomfowethu owayekade esetshenziswa yiNkosi ngokumangalisayo. Emva kokuba uMfowethu Bosworth esethamele ezimbalwa zezinkonzo, wenza inkulumo-mbiko ukuthi noma uNkulunkulu wayemuphe imihlangano ngobukhulu obukhulu kakhulu, wayengakaze azibonele ngamehlo izimangaliso zenzeka ezijiye kakhulu kangaka ngaphambi kwesikhathi kangaka emkhankasweni. Kanti wayejwayele njalo ukusebenza ngokuzikhandla amaviki amaningana, ngaphambi kokuba ukukholwa kukhuphuke kuphakame ngokwenele ukuze kwenzeke izimangaliso ezigqamileyo, emihlanganweni kaMfowethu Branham izimangaliso ezinjalo zazenzenka ngobusuku bokuqala. UMfowethu Bosworth wamenywa ukuba akhulume kwenye yezinkonzo zakusihlwa eMiami futhi kamuva wakuthola kungenzeka ukuba ahambe neqembu baye ePensacola nakwamanye amadolobha angasenyakatho lapho uMfowethu Branham wayekade ehlelelwe ukuza khona.

Ngaphandle kwempumelelo yemikhankaso, uMfowethu Branham wakuthokozela ngempela ukuhlala eMiami, lapho khona ebusika isimo sezwe sishisa khona simnandi ngempela. Umnotho, ubucwazicwazi, nokuzitika ngokusobala kwakukuyo yonke indawo, noma indaba edabukisayo yokugula nokuhlupheka, kugadla emakhaya ezicebi nezimpofana ngokufanayo, kwakufana kulelodolobha njengakunoma yiliphi elinye. Sisuka eMiami sashayela saqonda ngasenyakatho. Ukufudumala okunamakha amnandi kwaseNingizimu Florida kancane kancane kwakusishiya ngomnyelela emva kwethu, futhi saphinda sahlangatshezwa yiNkosi uWinter ngalesosikhathi owayebusa ngokugcwele phezu kwengxenyane enkulu yamazwe abanzi aseMelika.

IPENSACOLA

Sasesenze amalungiselelo okubamba umkhankaso olandelayo ePensacola. AmaBandla ahlukene eFull Gospel ayevumile ukuba ukubambisana kulomkhankaso owawuhlelelwe ukuba uqale engxenyeni yokugcina kaMashi. Okwesikhashana, uMfowethu Branham wayezothatha amaviki ambalwa ukuba aphumule ayefake nohambo oluya ePhoenix, eArizona. Lonke elinye iqembu lalinamabhizinisi anhlobonhlobo elalizowahambela, ayezodinga isikhashana esithize. Ngelanga elalikhonjiwe, ciske sekuphele inyanga, iqembu lafika ePensacola noMfowethu Branham ukuqala umhlangano. Lokhu kwakungukufakazela umkhankaso onesasasa elikhulu. Wawungezukulhala ungabi nayo ingozi, ngoba umoya ophakeme uqhamuka ngasegumbini lolwandle washaya ithende futhi wabangela ukulimazeka okuthize. Inkonzo eyodwa yadingeka ukuba ibanjelwe eshashalazini lendawo kusenziwa ukulungisa. Nokho, ngaphansi kokulawula okunobuchwepheshe kukaMfu. D. L. Welch, omunye wabafundisi okwakubanjiswene nabo, ithende lalungiswa laphinde lakhiwa nomkhankaso waqhubeka eCanvas Cathedral, ngaphandle kokunye ukuphazamiseka.

INKONZO ENGAFANELE NEZE IKHOHLWAKALE

Inkonzo ewuvuthwondaba nengasoze yakhohlwakala yayingeSonto ntambama. Ithende elibanzi aligcwaliswanga nje kuphela kodwa abaningi babemi ngaphandle lapho uMfowethu Branham eqala ukubeka umlando wempilo yakhe. Uma umfowethu eyilanda lendaba akavele nje ayixoxe, kodwa uphinde ayibone. Kodwa akuyena kuphela kodwa labo bezethameli zakhe nabo bazithola sebephinda beyibona kanye naye. Isikhathi esiyihora nohhafu, umbuthano omkhulu wabantu wathatheka njengoba kwakunjalo, lapho belalele ngelijulile isasasa endabeni yezinsuku zakhe zasekuqaleni ngobumpofu nokweswela, ukuphenduka kwakhe noNkulunkulu ebhekene naye, kuphinde futhi kube yizindaba ezesabekayo ezenzeka empilweni yakhe futhi okokugcina kube ukunqoba ekugcineni. Kodwa asizange neze isikhulumu siyixoxe lendaba ngendlela ethinta inhliziyu kakhulu kunanjengoba senza ngaleyontambama. Lapho siqaphela izethameli, sabona amadoda aqinile ngokukhuleleka esebenzisa amaduku awo lapho izinyembezi eziningi zigobhozela phansi ngokungenamahloni ezihlathini zawo. Umbhali akazange azibone izethameli zithinteka kakhulu kangaka ezinhliziyweni. Ekugcineni, lapho umvangeli esezovala umlayezo wakhe ne altare kwathiwa libizelwa labo abayizoni, isenzeko esiyisimangaliso senzeka. Ngokusobala

cishe impela sonke isoni ebandleni elikhulu sama ngezinyawo zaso sicela umkhuleko ukuthi sisindiswe. Izilinganiso ezehlukene zesibalo esaphendula kulokhu ukubizelwa e altare okukodwa sasithi asibe lapha kubantu abathi ababeyi 1500 kuya kwabayi 2000. Kwakungukuphendula okukhulu kunakho konke enkonzweni eyodwa esesake sakubona, futhi ngokungangabazeki kuqhathaniseke izikhathi ezimbalwa emlandweni wokushumayela ivangeli. Kwake kwaba sobala ukuthi kwakungekho-ndawo yokuhlalisa isibalo esimangalisayo sabafunayo futhi kwakungekho-lutho okunye abangakwenza ngaphandle kokuthi babavumele bakhuleke lapho ababemi khona. Noma yimuphi owayekhona ngaleyontambama angake asikhohlwe lesosenzeko na? Abantu bakhala izinyembezi lapho bevuma izono zabo, futhi bebiza uNkulunkulu ukuba abahawukele emiphefumuleni yabo. Lapho imizuzwana yedlula, lapha nalaphaya, lezozinyembezi zokuphenduka zaphendulwa zaba yizinyembezi zokujabula futhi masinya ukumemeza okuningi kokunqoba kwezwakala ethendeni lonke. Ukuthi mangaki amagama ayelotshwe eNcwadini yokuPhila yeWundlu ngaleyontambama, yizingelosi zasezulwini kuphela ezaziyo, kodwa kufanele ukuthi kwakuyisibalo esikhulu.

Ubufakazi bomsebenzi omangalisayo owenziwa emkhankasweni omfishane, wakwazi ukuthi wenziwe emiphumeleni yakamuva yomhlangano. Omunye wabafundisi okwakubanjiswene nabo, sekuphele unyaka, wasitshela ukuthi ibandla lakhe lalivune isivuno esimangalisayo emkhankasweni, futhi amanye amabandla endawo ayezuze ngokulinganisene. Sazizwela ukuthi enye yezinto ezigqamileyo ezibonakalayo zomhlangano, nalokho esinesiqiniseko ukuthi kwafaka isandla ezingeni elikhulu lempumelelo yawo, kwakuyiqiniso lokuvuma kahle kwamabandla ehlukeni ukuba abambisane, nokuthi abeke ngemuva imehluko yezimfundiso, eqinisweni eyayiyizinto ezincane uma kuqhathaniswa namaqiniso amakhulu bonke ababevumelana ngokugcwele ngawo.

Isibalo esethusayo sezimangaliso senzeka ngesikhathi somkhankaso omfishane, kodwa ayikho indawo yokuzichaza lezi. Nokho, izimo mayelana nokusindiswa kwendoda eyayihlanya ngamandla kwaba yisimangaliso kakhulu ngangokuthi sifanele sinikeze indawo eminingwaneni embalwa mayelana nakho. Njengoba sekuke kwaphathwa, ngoba imimoya enamandla yayiphoke ukuthi lithi ukwehliswa ithende, inkonzo eyodwa yomkhankaso yabanjelwa eshashalazini lendawo. Lensizwa ewuhlanya yayikade ilandwe esikoleni esikhulu sikahulumeni yaletshwa emhlanganweni ngalobo busuku, ukuba izokhulekelwa. Ekuvalweni kwenkonzo, labo ababeyilethile bazama ukuyihola isiphuma

endlini, kodwa yala ukuhamba. Ngenkathi sibizwa ukuba sikunake lokhu, sathola inkonzo yedazini lamadoda futhi sayikhipha endlini ngempoqo. Ayeqine kakhulu amandla eyayikhwelwe yiwo, ngangokuthi kwakungadingi ukukhipha amandla amancane ukufeza lokhu, kodwa esikhathini eside sayihlalisa ngokuphephile emotweni, ngakho sacabanga, futhi sayishiya, sithatha ngokuthi ngeke kusaqhubeka kube nenkathazo. Sengathi ngiyalibona itwetwe lethu, ngenkathi emizuzwini ethi ayibe-mbili kamuva kwezwakala ukukhala okuhoshozayo, futhi siphenduka sayibona iphuma igululukudela emotweni ibheke eqenjini labesifazane nabantwana ababemi futhi bexoxa eduze komnyango weshashalazi.

Ukugulukudela kwayo iphulukundlela kwenzeka ngokushesha nangokungalindelekile ngangokuthi kwabalukhuni ukuthi sazi ukuthi singenzenjani. Ngenhlanhla, abantu emnyango babaleka bebheka ndawo zonke ingakafiki kubo. Kwase kuthi-ke ithukuthele yajika yahlasela, izingalo zindiza, iqonde ngakomunye wamalunga eqembu likaBranham, elalimi eceleni. Amademoni anamandla okugqabula amaketango, nokwenza imikhuba engaphezu kweyenziwa abantu, kodwa ngenhlanhla awanamandla phambi kweGama likaJesu! Noma yagadla igadlile, umfowethu akazange alimale noma ngisho athinteke, hhayi ngisho nesibhakela esisodwa. Into ethize engesiyo eyasemhlabeni yavika yonke imihlokolozo eyayenziwa yindoda ekhwelwe amademoni. Ukuthi lokhu kwaqhubeka isikhathi, esingakanani akunakwenzeka ukuthi ngisho, kodwa kwathi nje ngalomzuzwana amaphoyisa amabili okwenzeka abakhona endaweni, ezwa ukukhala nokumemeza kwabesifazane, aphuthuma enhla, futhi lapho ebona lokho akuthatha ngokuthi uchuku, aqala ukubabuza bobabili. Ngalomzuzwana, nokho, indoda ewuhlanya, neziqalekiso ezesabekayo, yahlasela izikhulu, futhi ngokushesha zathola ukuthi kwakungaphezu kwazo. Phansi phezulu otshanini zigingqana zishudulisana, futhi ekugcineni izikhulu zaphetha ngokuthi zithathe izinyathelo eziqinile ngaphambi kokuba zikwazi ukuyifaka izinsimbi futhi zisinqobe isitha sazo esinenkani. Ucingo emaphoyiseni lwaletsa imoto yamaphoyisa enerediyo yokuxhumana nekomkhulu, futhi ekugcineni indoda yagcineka yase iyiswa ekomkhulu, lapho eyagcinwa khona egunjini elisipesheli ubusuku obubodwa.

Emva kokuba sebehambile ngemoto, asisoze sazikhohlwa izinyembezi zikadadewabo wendoda owaba neshwa, enomthwalo wokuyiletha emhlanganweni. Wafika wasincenga ngokudabuka komphefumulo ukuthi uMfowethu Branham akamkhulekele. Kusobala, kwakungenakwenzeka ukuba uMfowethu Branham ukuba aphenidule ezinqwabeni zezingcingo zalabo ababefisa ukuba avakashele abagulayo

nabantu abafobele. Kodwa owayephuthuma kakhulu futhi ephethwe wusizi kwakungudade, okwaze kwathi ekugcineni uMfowethu Jack Moore wavuma ukutshela uMfowethu Branham mayelana nendaba ekuseni.

Ngokusa okulandelayo, uMfowethu Moore waqala ukulanda indaba yezehlakalo zobusuku obungaphambili kuMfowethu Branham. Kwase-ke kwenzeka lokho kubonakaliswa okumangalisayo kwesiphiwo sikaMoya, ngaso umfowethu ahlale ezibonela ngamehlo izehlakalo ezenzeka ebangeni elikude, futhi ngisho ngaphambi kokuba zenzeke. Sikhunjuzwa ngempela ngokusetshenziswa enkonzweni kaElisha, lapho ebona amacebo eNkosi yaseAsiriya ngaphambi ngisho kokuba enzeke. Noma ngoKristu qobo lwaKhe, lapho Abona khona uNathanayeli esekude ngaphandle kwamehlo emvelo. Kulendaba uNkulunkulu wayesevele esembonisile uMfowethu Branham lendoda ewuhlanya, ukuthi wayezoyikhulekela ngalelolanga, nokuthi indoda yayizophiliswa. Inkundla yokusinda yakhonjwa nguye embonweni ngokubakhona kwemoto ebonakala ibomvu, nangendlela yezingubo ezazigqokwe yindoda eyayizosindiswa.

Amalungiselelo abe-ke esefunwa kumaphoyisa asePensacola ukuba idedelwe insizwa. Kodwa wona, ekhumbula inkathazo ayekade enayo ngobusuku bakuthangi, mhlawumbe kungaxolelwa ukwenqaba kwawo ukuba amdedele ahambe ngaphandle uma wayekhishwa ezindaweni eziyidolobha futhi angaphinde abuyiswe. Ngakho ekugcineni indawo enqunyiweyo yokuhlangana yalungiswa eGulf bhishi, lapho onke amaqembu aphahekayo ayezohlangana khona. Kodwa ngenkathi uMfowethu Branham efika futhi wazibuka ngokucophelela izimoto, waphawula ngokuthi konke akusikho lokho ayekubone embonweni. Ngenkathi esanqikaza, uMfowethu Moore wanquma ukuthi ashayele iDe Soto yakhe entsha aye enhla ibangana ukusuka lapho indoda ewuhlanya yayikhona, njengoba indodakazi yakhe nomunye udade babesemotweni yakhe. UMfowethu Branham wase eyaphuma-ke waya lapho okwakumi khona insizwa. Waqaphela masinya ukuthi izingubo zayo zazifana ncamashi njengalokho ayekubone embonweni, ngakho wayitshela ukuba ibuyele emotweni futhi ilinde. Kwase-ke kwenzeka into eyinqaba. Lapho uMfowethu Branham esekuxoxa kamuva, “Ngabheka ngemuva emotweni kaMfowethu Jack. Iningi lebhishi laliyisihlabathi esimhlophe. Kodwa lapho imoto eyayisanda kupakwa khona-nje, kwakukhona ugu lobumba olubomvu. Ilanga likhanya obumbeni olubomvu emotweni eyiprayivethe epholishwe kakhulu ensundu ngokumpofu kwayenza ibonakale ibomvu. Ngazi-ke ukuthi lokhu yikho impela engangikubone embonweni. Ngawela-ke ngase ngiphimisela

amazwi ensizweni, 'Isho kanje iNkosi, umoya omubi uzosuka kuwe manje, futhi uzophila.' Khona lapho insizwa yasinda yase ixoxa ngokwejwayelekile."

Lobu kwakungubufakazi obuhlaba umxhwele ezikhulwini ezingamaphoyisa zasePensacola, lapho ziqonda ukuthi uNkulunkulu wayenze into emangalisayo phakathi kwazo. Kwabangela abaningi ukuba badumise uNkulunkulu ngalokhu ukubonakaliswa kokuhawukela kwaKhe indoda uSathane ayeyibophe ngesihluku.

Ezinyangeni ezithize kamuva, insizwa eyayikade isindile yathumela ubufakazi bayo futhi bavela ephepheni le THE VOICE OF HEALING. (Julayi, 1948) Ubufakazi bayo bufundeka kanje:

"Ngenkathi ngeneminyaka emibili ubudala ngaba nepholiyo isifo esibangwa ukushiseka komongo womhlane. Abazali bami bangithwala bangiyisa kodokotela abaningi abehlukene. Ngahlala isikhathi esibhedlela sabantwana abakhubazekile. Bonke abenzanga-bungcono. Ngaya ngokuba bucayi ngaso sonke isikhathi. Ekugcineni isimo sami sasesisibi kakhulu ngangokuthi ngaze ngahlanya. Ngase ngihlale esikoleni esikhulu sikahulumeni cishe izinyanga eziyisikhombisa ngenkathi abantu bakithi bezwa ngenkonzo kaMfowethu Branham yokuphilisa ePensacola. Ngathwalwa ngayiswa lapho futhi ngalobo busuku ngafakwa ejele ngoba iNkosi yayingakaqedi ngami. Yangisebenzisa njengesibonelo ukukhombisa abantu ukuthi Inamandla edlula akadeveli. Ngenkathi udadewethu efika ezongibona ngakusasa ekuseni, ngangeneme ngokuphelele ngoba uNkulunkulu wayemkhombisile uMfowethu Branham ukuthi Wayesewuphilisile umzimba wami. Manje sengineminyaka engama 25 ubudala futhi ngenomsebenzi omuhle. Ngiyambonga uNkulunkulu ngamandla aKhe okuphilisa."

T—C— Sopchoppy, Fla.

Isahluko 17

Iqembu likaBranham

Liya eNyakatho

Umhlangano olandelayo wawuhlelelwe ukuba ubeseDolobheni iKansas, eKansas, eHholo iMemorial ngasengxenyeni yokuqala impela ka-Apreli. UMfowethu U.S. Grant wayengumphathisihlalo wekomiti lendawo, futhi wayenze amalungiselelo amahle kakhulu omhlangano. Safika cishe ngelesishiyagalombili nqo kusihlwa, futhi washayela masinyane waya kwaMfowethu Grant. Wajabula ukusibona, kodwa wakhombisa uvalo oluthize mayelana noMfowethu Branham, athi wayengakafiki, noma wayekutholile ukuxhumana ukuthi wayezoba lapho kusekahle emini. UMfu. Grant wathi wayazi ukuthi wayengakafiki ngoba wayenolwazi kuphela lwendawo yehhotela lapho esasizohlala khona—lokhu njalo kuyisidingo imfihlo egadiwe impela. (Kwesinye isikhathi lapho indawo yehhotela likaMfowethu Branham yake yaziwa emphakathini, kwenziwa umugqa omude wabagulayo emnyango wakhe, uhlakaza ibhizinisi lehhotela.)

Thina qobo lwethu nje saphazamiseka kancane njengoba sasazi ukuthi uMfowethu Branham wayefanele ngabe wayesefikile ngalesisikhathi. Kodwa kwakungekho esasingakwenza kuphela silinde izwi elizolandela futhi thina qobo lwethu saya ehhotela. Asimangalanga kancane lapho sithola kumabhalane wasebusuku ukuthi wayesefikile futhi esevele ekhathele. Lapho kamuva sesibuza ukuthi kwenzeke kanjani ukuthi engayanga kwaMfowethu Grant kuqala, impendulo yakhe yayingukuthi wayekade ekhathele kakhulu futhi wacabanga ukuthi mhlawumbe kungcono kakhulu ukuthi ayolala ngaphambi kwesikhathi futhi athole ukuphumula ngokwanele impela. Kodwa sathi, “Waze kanjani ukuthi ufike kulelihotela na?” “Awu,” wathi, “Kwenzekile nje ngalazi.” Kwaba yilokho kweneliseka kuphela esakuthola, futhi mhlawumbe kuyikho kuphela ayengasinika khona. Asimangalanga kakhulu, njengoba izikhathi ngezikhathi sasiba nokusehlelayo okufanayo uma ukuzwa kuvela, futhi wayazi izinto ezazingafikanga kuye ngezintuba zemizwa yakhe emihlanu. Asisoze sakhohlwa ukuthi uMfowethu Grant waxakeka kanjani lapho simtshela ukuthi kwakwenzekeni. Asifisi kuthatheke sengathi, nokho, uMfowethu Branham wayenekhono lokusebenzisa lesisiphiwo ngokuzithandela, kodwa kuphela ngezikhathi ezinjalo njengoba uMoya kaNkulunkulu wawuhamba ikakhulukazi phezu kwakhe ekubonakalisweni kwaso.

Ubusuku bokuqala bomhlangano, abanye abangama 1500 babekhona eHholo iMemorial. NgeSonto ebusuku kwakuyinkonzo egqamileyo. Ubusuku besithathu uMoya kaNkulunkulu wabonakaliswa ngamandla angajwayelekile. Abanye ababikayo babekhona ngalobo busuku. Umbiko wabo wakhishwa kwi*Times* yaseDolobheni iKansas eyabadla ngoludala, ka-Apreli 13, 1948, wavela ngokusa okulandelayo. Nakuba kubhalwe nge “ndlela yephephandaba” ukuloba-loba sakuthatha ngokuthi, kukho konke, kufanele ekuphakamiseni inkonzo. Amaparagrafu ambalwa ombiko ayekanje:

“O ‘ameni’ abaphakathi kwebandla, uMfu. William Branham, waseJeffersonville, eIndiana, waphatha eyesithathu yohlu lwemihlangano emihlanu eHholo iMemorial eDolobheni iKansas, eKansas.

“‘Noma yini oyicela kuNkulunkulu ukuba ayenze, Uzoyenza,’ kusho uMnu. Branham. ‘Akunandaba ukuthi ususeduze kangakanani kokufa ekuguleni, Angakwelapha, ngisho namanje, uma nje uzothatha uNkulunkulu eZwini laKhe.’

“Inqwaba yabantu abahlushwa yizifo banqamule esiteji izolo ebusuku futhi basho ukuthi belapheke ezifweni ezinhlobonhlobo emva kokuba uMnu. Branham ekhuleke kafushane kanye nabo. Izethameli zinyakazile. Bekukhona izinyembezi emehlweni abaningi nezindebe zabo zanyakaza njengasemkhulekweni. Abanye omama benesilokozane lapho bethunduzela izingane zabo ezizaluzayo ezingalweni zabo. Enye intombazane yaseMobile, eAlabama, ithe amehlo ayo abeyizingxemu ngenkathi iya esiteji izolo ebusuku, kodwa emva kokuba uMfowethu Branham esekhulekile amehlo ayo abuyele endaweni yawo futhi ecacile. Omunye wesifazane uphakamise isandla sakhe futhi wathi isifo sokuvuvuka komphimbo wakhe sivele nje sashabalala entanyeni yakhe. Uthe usebenesifo sokuvuvuka komphimbo iminyaka nokuthi onyakeni nohhafu odlule inyanga yamtshela ukuthi ukuhlinzwa kuphela okungasisusa.”

Ngenkonzo elandelayo ihholo ligcwale phama kwaze kwayofika eminyango njengoba bekunjalo futhi ngayizolo ebusuku kweyomkhankaso omfishane.

Izehlakalo eziningi ezithokozisayo zenzeka ngesikhathi somkhankaso waseDolobheni iKansas. Elinye inenekazi lafika kumbhali futhi lamtshela ukuthi lalikade ligula kanjani ekuhluphekeni okubi kabi, kodwa lalingazange likwazi ukufinyelela emgqeni womkhuleko, ngenxa yesibalo esikhulu sabantu. Nokho, ukukholwa kwalo kwaphakama, futhi ngalobo busuku ehhotela lavusa indoda yalo futhi lathi lakholwa ukuthi uma kuphela lingangena emgqeni

womkhuleko kanye, lalizophiliswa. Indoda yalo, ithe ukwethuka kancane, ekugcineni yanquma ukuthi laliphupha, yalitshela ukuthi aliqhubekele phambili. Nokho, ekuseni, owesifazane wavuka wazitholae ephile saka! Walikhumbula iphupho lakhe, njengoba kwenza indoda yakhe. Ngokuhlwa okulandelayo wagijimela phambili ukuzosazisa ukuthi kwakwenzekeni. Inenekazi lalixhumene nokukholwa, futhi lokho kwaba yikho kuphela okwakudingekile ukuthi lithole ukuphiliswa kwalo.

Odokotela kaningi bethamela imihlangano kaBranham. Ngosuku olulandela ukuvalwa komhlangano, enye yezinyanga ezihamba phambili yasendaweni yaseMetropolitan yeza ekamelweni lapho esasikhona. Yayingumnumzane ohloniphekile ongumKristu, futhi asisoze sakhohlwa ukuthi yazibeka kanjani izandla zayo ehlonbe likaMfowethu Branham futhi ikhulekela isibusiso phezu kwakhe. Ngaphambi kokuba ihambe yacela umkhuleko mayelana nesifwana esithize ngaso eyayikade ihlupheka, ukuthi ukwelashwa ngodokotela akuyelaphanga. UMfowethu Branham ngokuthokoza wayikhulekela.

ESEDALIA, EMISSOURI

Okulandelayo saya eSedalia, eMissouri, lapho esabamba khona izinkonzo zezinsuku ezintathu. UMfowethu Ern Baxter waseVancouver, B.C. wasijoyina kulendawo futhi waba yisikhulumi santambama, noMfowethu F. F. Bosworth ekhuluma ezinkonzweni zasekuseni. UMfu. Byrd Campbell, umfundisi onamasu wayengumphathisihlalo wekomiti lendawo, futhi wenza wonke umsebenzi onekhono. Indlu yokugcina izikhali ihlezi abanye abayi 1600 lapho imihlangano yayibanjelwe khona, yabonakalisa ukuthi yayincane kakhulu, nezixuku ezinkulu azikwazanga ukungena. Abantu babehlezi ndawo zonke, emawindini, eminyango, nasezikheleni zezihlalo nabaningi bengakwazi nhlobo ukungena, bama ngaphandle bebuka ngaphakathi.

E-ELGIN, ILLINOIS

Umkhankaso wokugcina eMpumalanga ngalesisikhathi wawubanjelwe esenta yokuqapha edumile yase-Elgin eyakhe emaphethelweni edolobha laseChicago. Ihholo elalihlezi abacishe babeyi 2000 lalingenele nhlobo ukuhlalisa izixuku ezafikayo. Empeleni, emva kosuku lokuqala noma kanjalo izixuku zantambama ngokugewele zayigwalisa indawo. Sizovumela uMfu. Merrill Johnson umphathisihlalo wekomiti lendawo ukuba ayixoxe indaba yomkhankaso wase-Elgin:

“Leli kube yithuba lami lesibili ukuba ngethamele imihlangano kaBranham. Kungukuzikholisa kwami okugxilile ukuthi ngezindlela eziningi lomhlangano ukwedlulile engazibonela khona kuqala. Njengoba abanye bekubeka ngokufanele, ‘Akukaze selokhu kwaba sezinsukwini zomlilo waseChicago iElgin namadolobha ayo ayizungezile ike ishukunyiswe ngamandla angaka.’ Ngokuba izinsuku emva kokuba sekuvalwe imihlangano, indaba yabonakala ingundaba-mlonjeni kuwo wonke umuntu. Ukuqonda okukhulu nakho futhi kufikile kumaKristu ukuba kube nesidingo samanye amadoda anjengoMfowethu Branham. Imibiko, nokho, iyakhomba ukuthi uNkulunkulu uyanda phakathi kwezikhundla zeBandla likaJesu Kristu kulezizinsuku zokugcina amanye amadoda amaningi enalenkonzo yokuphilisa. UMoya kaNkulunkulu ngokwaziwa kahle kamhlophe ngokushesha ulungiselela iBandla uphumo lwalo olukhulu oluya eNkazimulweni. Olufanele lube masinyane impela.

“Umuntu akakwazi ukwethamela imihlangano kaBranham ngaphandle komuzwa wokuzwa ukuthi kufanele ukuthi kwakunjani ukuphila ezinsukwini zabaPhostoli. Amazwi ayehluleka ukuchaza ukuqhuma okusheshayo kwenjabulo enkulu novalo olungenakushiwo olubamba abantu okungokokuqala kubo ukuba bazibonele amandla kaNkulunkulu ukuphilisa nokwenza izimangaliso. Yimaphi amazwi angachaza ulwazi lokuzibonela ngamehlo amehlo angaboni evulwa, izindlebe ezingezwa zivulwa, abayizimungulu bekhuluma amazwi abo okuqala, izishosha zihamba, amehlo ayizingxemu eqonda, nokuningi okubonwayo okuhle kakhulu.

“Esimnandi, esingenakuqhosha nesithandekayo isimilo sikaMfowethu Branham sichasisa ngamazwi ngokuyikho du umoya kaKristu esibusa impilo yakhe. Ukubona uthando olukhulu lukaMfowethu Branham kubantwana lwalungathinta ngisho nabantu abalukhuni ukwedlula bonke. Ngokuba kwakuyivela kancane ukuba umntwana onamehlo ayizingxemu, ophuphuthekile, ongezwa ezindlebeni noma oyisishosha edlule ngakuMfowethu Branham izingalo zakhe zingabasingathanga futhi encenga uNkulunkulu ukuba enze isimangaliso emizimbeni yabo emincane; futhi kuso sonke isehlakalo ngolwazi lwami uNkulunkulu wayewupha isimangaliso umkhuleko womfowethu.

“Umhlangano e-Elgin ubonakala sengathi uthathe isimo semihlangano eminingi yamakhempu wayisongela kowodwa. Isixuku esiminyeneyo safika sivela kuyo yonke iUnited State neCanada ngokwangempela kwamazamisa lelidolobha. Kwangikhumbuza okunye kokufunda emiBhalweni ngezixuku ezazicindezela uKristu ngezinsuku zenkonzo yaKhe yaseMhlabeni.

“Esinye isehlakalo esigqamileyo esibalulekile semihlangano kaBranham e-Elgin kwakungukucula kwebandla nezinamba ezikhethekile. Ukukholwa kwakhula kwaya ekuphakameni okusha nezibusiso zikaNkulunkulu zehlela kubantu lapho bedumisa uKristu ngeculo. Abaningi bemukela ukuphiliswa kwabo ezihlalweni zabo futhi banikela ngamakhadi abo ngaphandle kokuya emigqeni yokukhulekelwa. Abanye balaba babesezimangalisweni. Ukucula okukhethekile nomculo owawunikezwa yizitshudeni zeGreat Lakes Bible Institute eZion, namanye amaqembu abavangeli ababevakashile, ngokujulile wanothisa imihlangano. Ukubambisana kubo bonke abasebenzayo ukwenza imihlangano ibe yimpumelelo kwaba yisimilo esikhulu salomhlangano omkhulu kamoya. Onke amalunga alelikomiti akuthola kuthokozisa ukusebenza neqembu likaBranham. Imihlangano yobukhulu obunjalo iphathwa kahle kakhulu futhi nemvume enkulu kangako.”

ETACOMA, WASHINGTON, APRELI 12-17, 1948

Umhlangano olandelayo wawuhlelelwe ukuba seTacoma, eWashington. Ngenxa yesivunguvungu esineqhwa eRockies, uMfowethu Branham akazange afike eTacoma ngesikhathi enkonzweni yokuqala. Nokho, kwakukhona elikhulu ithemba, futhi ngobusuku obulandelayo isixuku sasesithe ngisho ukuba sikhudlwana.

Inkinga enkulu yaziveza yona ekuqaleni komhlangano. Kwakungasekuqaleni kweNtwasahlobo nenkundla eneqhwa yayingenazo izidingo zokushisisa. Ukusetshenziswa kwendlu engashisisiwe kwenzelwa izinkonzo zenkolo cishe impela kwakungacabangeki endaweni ngalesosikhathi sonyaka. Isixazululo kuphela enkingeni kwakuzoba ukuthi abantu abenele bafanele bethamele ukuze ukuthi inkundla ishisiswe ukufudumala komzimba wabo. Lokhu, impela, kwaba yilokho empeleni okwenzekayo! Abantu abayi 6000 bagcwalisa indlu nezinga lokushisa latholakala lithokomalisa impela.

Esinye sezimo ezigqamile somhlangano waseTacoma kwakuyiqiniso lokuthi abefundisi bamabandla amaningi kakhulu babehlangene enhlanganyelweni yeFull Gospel. Kwakuyisimangaliso futhi kukuhle kakhulu. Kwamanye amadolobha bekukhona injwayelo yokuthi elinye ibandla lilexwaye elinye, futhi akukho-moya wangempela wenhlanganyelo. Abazalwane baseTacoma bakhombisa ngokuvuma kwabo ukusebenza ndawonye ukuze bonke bazuze ukuthi babusiseke. Umphumela ube owokuthi mhlawumbe akukho kwelinye idolobha eUnited States, okuke kwabakhona ubufakazi obuningi obunamandla bomlayezo weFull Gospel kunakulowomphakathi.

Ngesikhathi selantshi yasemini, uMfowethu Branham wakhuluma nabefundisi mayelana nezinye izinto ezazisenhliziyweni yakhe. Kwakuyihora elinesizotha nelihlaba umxhwele, futhi akusizo izinyembezi ezimbalwa ezezihlahlathini zobuso balabo ababelalele. Ngokuziqondanela, ukuphawula kwezwiwa ngaphezulu phakathi kwabazalwane ababehlezi lapho elantshini, esezwa ukuthi kwakungukuphendula uqobo kwalabo abethamela imihlangano kaBranham. Wathi omunye komunye, “Uma lomhlangano usuphelile, futhi lapho lezizinto eziyisimangaliso zisezintsha emqondweni wami, ngifuna ukuba kengihambe izinsuku ezimbalwa, futhi ngibe ngedwa noNkulunkulu.”

Akukho-kungabaza kodwa kungukuthi idolobha laba ngelimuzwayo uNkulunkulu ngendlela emangalisayo. Umholi weNtsha kaKristu wanikeza ubufakazi obumangalisayo bokuthi umthintse kanjani umhlangano. Ezinye izikhulu ezinezikhundla eziphakeme embuthweni wamaphoyisa zanikeza ubufakazi bazo ukuthi umhlangano uzibusise kanjani.

UMHLANGANO, WASE-EUGENE, OREGON

Ukusuka eTacoma iqembu lahamba ngaseNingizimu liya eEugene, lapho umkhankaso wokugcina weqembu likaBranham wawuphethwe khona, okwathi emva kwalokho kwaba nesidingo kuMfowethu Branham ukuba abuyele ekhaya lakhe ukuba ayophumula indendende. Sithatha umbiko womhlangano njengoba uvela ngoJulayi, 1948, okhishwe kwi THE VOICE OF HEALING: futhi ubhalwe nguMfu. Arthur Hyland.

“Izinsuku ezinhlanu uMfu. William Branham waphatha umkhankaso wokuphilisa e-Eugene, Oregon. Inkonzo yokuqala naleyo yangoMgqibelo zabanjelwa eLighthouse Tempeli. Eminye imihlangano yabanjelwa endlini yokugcina izikhali. Izixuku endaweni zagcwalisa izindawo zombili. Abefundisi namabandla phezu kwendawo ebanzi baba nokubambisana emkhankasweni. Enye yezimo ezinkulu zomhlangano kwaba yiqiniso lokuthi abantu bamabandla amaningi babanjengoyedwa ngezinsuku zomkhankaso.

“Izimangaliso ezigqamile zokuphiliswa zenzeka ngesikhathi sezinsuku ezinhlanu. UNkk. Gordon Lindsay, unkosikazi womhleli, wathatha amanothi akhethekileyo abantu emva kokuba sebekhulekelwe. Enye intombazanyana yayikade inomlenze omfishane. Emva kokuba isikhulekelwe, uMfowethu Branham wayihambisa iya emuva naphambili emsamo futhi kwakungekho-kubonakala kokuqhuga okwabonwayo. Umama watshela uNkk. Lindsay ukuthi umlenze wawumfishane ngeyintshi nohhafu kunomunye.

“Kwenye yezinkonzo, umuntu enezinduku zokuqhugela wahlala ngemuva ehholo. Indoda yayingakwazanga ukungena emgqeni wokuphiliswa. Kwathi isixuku sisaphuma omunye wathi kuyo, ‘Awu, awukutholanga ukuphiliswa kwakho.’ Indoda yaphendula, ‘Yebo, senginakho manje.’ Ngalokho yalahla izinduku zayo zokuqhugela futhi yaqala ukuhamba. Abantu bamemeza futhi badumisa uNkulunkulu lapho beyibona iphiliswa futhi isinda.

“UMfu. F. F. Bosworth wanceda emkhankasweni wase-Eugene nesibusiso sikaNkulunkulu sasiphezu kwakhe ngamandla lapho ekhonzisa iZwi lokukholwa ebandleni. UMfu. Gordon Lindsay naye wayeyisikhulumi futhi ezinkonzweni. Kuyisiko ukunikeza umbiko komunye wabefundisi bendawo abasebenza emihlanganweni, ngakho olandelayo ngokukhishwe encwadini eyatholwa ivela kuMfu. Arthur Hyland:

“Njengonobhala weqembu labefundisi elalixhase uMkhankaso kaBranham e-Eugene, Oregon, ngifuna ukubonga uNkulunkulu ngoMfowethu Branham nemiphumela eyisimangaliso elethwe yinkonzo yakhe lapha. Leyonkonzo yenze okungaphezulu ekuletheni ukuzwana okuphelele, kungesikhona phakathi kwabefundisi kuphela kodwa nasemalungeni-nje amabandla aseSpringfield nase-Eugene abamba iqhaza emihlanganweni emikhulu, kunanoma yini okunye okwake kwenza.

“Kulomhlangano, uMfowethu Branham wayekhandleke kakhulu ngangokuthi noma ubani wayebona ukuthi wayeseya emkhawulweni impela wamandla akhe. Abaningi baphiliswa kuzozonke izinhlobo zezinhlopheko nezifo. Izifo ezimbili ezinkulu zokuvuvuka komphimbo zashabalala phambi kwamehlo ami ngqo, kanjalo nomdlavuza ebusweni benenekazi. Umlenze wentombazane owawukade umfishane kunomunye, weluleka. Elinye inenekazi eliyiKatolika elalike liyinkubela iminyaka eyi 10 laphiliswa emdlavuzeni, lasukuma embhedeni walo, lahamba laphuma endlini, futhi belisebenza wonke umsebenzi walo kusukela lapho. Okuningi okunye ukuphilisa kwenzeka esinika ngakho uNkulunkulu lonke udumo.”

Isahluko 18

IsiThombe Esiyisimanga saseHouston Coliseum

Emva kokusindiswa okumangalisayo esimweni semizwa, uMfowethu Branham, lapho unyaka ka 1948 usondela ekuvalweni, waphinda futhi wabuyela ensimini ohlwini lwemikhankaso emifishane. Umbhali wakwazi ukuba abe kweminye yalemihlangano ubusuku noma kanjalo, kodwa ayengene kukho kwenza kungenzeki ukuba aphinde ajoyine iqembu masinyane. Ngokuziqondanela, iphephabhuku i THE VOICE OF HEALING yase ikhule masinya ngangokuthi sonke isikhathi sethu esiningi kakhudlwana impela sasidingeka nalo—njengoba phakathi konyaka okukhishwa kwalo kwase kufundwa cishe abafundi abayi 100,000 ngenyanga. Lokhu ukukhula okuyisimanga kwaqhubeka kunganciphile kwaze kwaba unyaka wesibili, ukusakazwa kungaphezu kokuphindwa phindwa.

NgoNovemba 1949, uMfowethu Jack Moore nombhali bathola ukuxhumana okuvela kuMfu. Branham, ebuza ukuthi ngabe kwakungenzeka yini ukuba siphinde sengamele ukuphathwa kwemikhankaso yakhe. Nokuthi futhi, singakwenza yini thina noMfu. Baxter sithathe uhambo oluya phesheya kwezilwandle kanye naye eScandinavia ngeNtwasahlobo elandelayo na? Kwenzeka kanjalo ukuthi ekuBoneleleni kukaNkulunkulu ukuthi nje sasisanda kuphumelela ekugwaliseni ezinye izibopho, futhi emva komkhuleko nomcabango sezwa, ngokuvuma kukaNkulunkulu, sifanele silwamukele lolubizo. Ngesimo sokubheka okuqondene nomuntu besihlala sikuthatha ngokuthi kuyinhlanhla enkulu ukusebenza noMfu. Branham.

UMfowethu Branham wasazisa ukuthi waba nomhlangano owodwa kuphela owawuhleliwe ngalesosikhathi—lowo wawuseHouston, eTexas. Wayesifuna ukuba siye eHouston bese kuthi-ke emva kwalokho bese sengamela onke amalungiselelo aqhubekayo. Njengoba ngangibambeke emsebenzini engiwnikiwe wokulungisa lencwadi ukuba isakazwe futhi ngidinga ukuba seduze kwakhe ngesikhathi, ngavumela phezulu ukuba ngiye eHouston.

Umhlangano waseHouston waqala uhamba kancane. Nokho, ngaphambi kokuba uphele ezinye zezinto ezimangalisa ngempela zase zenzekile. Kwaba sobala ukuthi inkonzo yomfowethu yayikade, ngezinye izindlela, ikhule kakhulu. Akusizona kuphela iziphiwo ezazingejwayelekile zikaMoya

ezazikade zibonakalisiwe ngaphambili enkonzweni yakhe zisebenza ngamandla andile, kodwa ukubonakaliswa okusha kwakusobala. Ekusebenzeni kwalesisiphiwo esisha, izehlakalo ezedlule ezimpilweni zabantu ababezele ukuzophiliswa, bembulwa. Lokhu kwabonakaliswa ngezindlela ezimbili. Uma labo ababezele ukuphiliswa babengamaKristu akhuthazelayo, batshelwa izinto zempilo yabo eseyedlula okwakuzothi kakhulu kukhuthaze ukhoho lwabo, ukuze kuthi ngezehlakalo eziningi baphilise ngaphandle kwezwi elilodwa lomkhuleko. Ngenye indlela, labo abathe shelele bangena emgqeni womkhuleko ngaphandle kokufuna ubuhlobo obuyibo noNkulunkulu, noma ababephila izimpilo zokuhlubuka zokunganaki, futhi bekade benze izono ezingavunywanga ngobuqotho kuNkulunkulu, laba kwakubhekwana nabo ngoMoya kaNkulunkulu, khona impela emsamo. Izono zazishiwo, izimfihlo zezinhliziyi zabo zazembulwa, futhi ngokwenzekayo zonke izehlakalo abantu ngabanye okwakubhekwana nabo kakhulu babevuma bephukile futhi bekhala izinyembezi. Ngokuvamisile ngaleyonkathi, umuntu athole ukuphiliswa khona lapho.

ISITHOMBE ESIYISIMANGA

Cishe maphakathi-nje nomkhankaso waseHouston, into ebalulekile kakhulu yenzeka eyafakazisa ukuthi iyisiqinisekiso esingesikaNkulunkulu senkonzo kaMfowethu Branham. Umfundisi othize onobutha owayephikisana nokuphilisa kukaNkulunkulu, wajivaza ukuphawula kukaMfu. F. F. Bosworth (owakhuluma ngesikhathi seziningi izinkonzo zasemini) futhi wakhhipha inselelo yomphakathi wonke ngamaphephandaba, ukuba aqophisane noMfu. Bosworth ngendaba ethi “UkuPhilisa kukaNkulunkulu NgokuBuyisana.” UMfu. Bosworth wazizwela eholeleka ukuba ayemukele inselelo, futhi yonke indaba yenekelwa umphakathi ekhasini lokuqala emaphephandabeni aseHouston.

Ngokuhlwa okwakukhonjiwe lapho umhlango umseleleni, kwaba sobala impela ukuthi uzwela lwezethameli eziningi cishe impela lonke lwalungasohlangothini lwabavangeli ababevakashile. Izibalo eziningi zamalunga alo lelohlelo lomfundisi ophikisayo, bama ngezinyawo zabo njengofakazi bokuthi babekhohlelwa ekuphiliseni kukaNkulunkulu futhi empeleni babephilisiwe. Lesisihawu sanda saba sobala inkonzo yonke.

Manje kwenzeka kanjalo ukuthi umfundisi ophikisayo wayelondoloze izinkonzo zikaMnu. James Ayers noMnu. Ted Kipperman, abathwebuli bezithombe abakufundele ababezothatha uhlu lwezithombe zakhe esakhuluma.

Ngokuziqondanela, umthwebuli wezithombe emva kokuba esethathe lezizithombe, walonda isithombe sikaMfu. Branham, owakhuluma kafishane nje ngaphambi kokuba inkonzo ivalwe.

Ngenkathi uMnu. Ayers, omunye wabathwebuli bezithombe, wahamba ngabo lobobusuku obufanayo ekamelweni elimnyama lesitudiyo sakhe, wanquma ukuyigqamisa ibe yisithombe inegetivu eyayikade ivezwe obala. Okwammangaza onke amanegativu aphenduka awangabinalutho uqobo ngaphandle kwesisodwa esasithathiwe sikaMfu. Branham. *Ukumangala kwakhe kwaphenduka kwaba yisimanga lapho esebona ukuthi kulenegetivu, masinya phezu kwekhanda likaMfu. Branham, ngokusobala kwakukhona indingilizi yokukhanya engesiyo eyasemhlabeni.* UMnu. Ayers wabiza abanye basitudiyo ukuba babuke inegetivu; kodwa lapho benzenjalo, ngamunye ngokulinganayo wayedidekile futhi akekho owayengabuchaza ubukhona balendingilizi.

Ngokusa okulandelayo umthwebuli wezithombe wathumela izwi kuMfu. Branham ukuba amazise ngesimanga esivelayo esiyinqaba esasenzekile mayelana nesithombe ayesithathile ebusuku kuthangi. UMfowethu Branham wayese-ke eyichazela insizwa ukuthi wayengamangele kakhulu ngezehlakalo, njengoba izikhathi eziningi ngaphambili, izinto ezifanayo zazike zenzeka enkonzweni yakhe. Isibonelo nje, eseCamden, eArkansas, umthwebuli wezithombe wayemthathe isithombe futhi lapho ifilimu isigqanyiswa iba yisithombe kwatholakala ukukhanya okuyinqaba kumzungezile, okwathi, umthwebuli wezithombe akhomba khona, ukuthi kungebe ngamalambu asendlini. (Lesosithombe siveziwe kulencwadi.) Eziningi ezinye izinto ezinjalo zazenzenkile enkonzweni yakhe. Isithombe esathathwa eHouston sasingenakungabaza ukuthi sasingesigqame kakhulu futhi sibukeka salezizibonakaliso ezingesizo ezasemhlabeni, ngenxa yezehlakalo eziyingqayizivele lapho okwakuthathwe khona isithombe.

AMAPHEPHANDABA ASEHOUSTON ABIKA

UMHLANGANO

Ngokusa okufanayo umthwebuli wezithombe waletha izindaba zesimanga esivelile esiyinqaba esabonakala esithombeni, amaphephandaba aseHouston ayequkethe imibiko egcwele yenkonzo ekhasini labo lokuqala. (Kusobala, ngalesisikhathi amaphephandaba ayengakezwa lutho ngesithombe.) Kuyathokozisa ukuphawula ukuthi uMnu. Ayers, omunye wabathwebuli bezithombe owayekade elondwe ngumfundisi ophikisayo, yena uqobo wayephawule ngokuba

nezinsolo—lokho kuphawula okwakufakiwe emibikweni ngamaphephandaba. Ukuthi isithombe sifanele sivele kulomthwebuli wezithombe kwenza indaba yonke ishaqise kakhulu, futhi iqinisekise ubufakazi bayo beqiniso uqobo, uma ngempela ngempela obunye ubufakazi obuphathekayo babudingeka.

Ngezansi sifaka eminye imibiko emikhulu edidiyelwe ndawonye yomhlangano njengoba yavela ngalokho kusa emaphephandabeni aseHouston:

(KUSUKA KWIHOUSTON CHRONICLE, JAN. 25)

(KUDIDIYELWE NDAWONYE)

Babelele ezinhlakeni zemibhede phansi kokubengezela kwamalambu amakhulu aseHouston Coliseum ngoLwesibili ebusuku—izinyonga, abagulayo, ababuthakathaka, labo abamathemba abo empilweni yenyama ayesecishe apele impela. Balala lapho bathula, abanye babo ngokungaqondi, lapho impikiswano yesayense yezenkolo iyaluyaluzana ngaphezu kwabo.

Ngoba kwaba yibo u—Mfu. F. F. Bosworth, umvangeli ongesuye owasedolobheni, athi—bangelapheka ebuthakathakeni babo ngamandla okuphilisa ngokwaphezulu edluliswe ngoMfu. William Branham, uphathini kaMfu. Mnu. Bosworth.

Kodwa uMfu. W. E. Best, umfundisi weBandla leBaptisti leTabernakele yaseHouston, walwa ethi noma yikuphi “ukuphiliswa okuyisimangaliso” okunje kwakunqamuke kanye nabaphostoli. Futhi waphosela inselelo uMfu. Mnu. Bosworth ukuba afakazise ngenye indlela.

UMfu. Mnu. Bosworth, ephakathi kokwenanelwa nokumemeza u “amen” ezethamelini eziyi 8000, wacaphuna ezindaweni eziningi emithonjeni enhlobonhlobo, kukho, athi, kwafakazisa ukuthi uKristu akafelanga kuphela izono zomuntu, kodwa nokugula komzimba futhi. Ephinda ephindelela futhi wacaphuna izahlukwana eBhayibhelini: “UKristu wathatha ubuthakathaka bethu futhi wathwala izifo zethu.” Ngaso sonke isikhathi ekuphinda izihlwele zazimemeza kakhulu, nokumamatheka okuncane kwabonakala ebusweni babanye balabo abalele ezinhlakeni zemibhede.

Izethameli zaziyizwa intshumayelo eyayiwumlilo osheshayo kaMfu. Mnu. Best, futhi azikuthandanga konke ezakuzwayo. Azikuthandanga lapho ethi “Ngiyaphika ukuthi noma yimuphi umuntu ophila namuhla unamandla nesiphiwo sokuphilisa njengoba kwenza abaphostoli.”

(IVELA EPHEPHENI LASEHOUSTON, JAN. 25, 1950)

UKUZWA OKUNESIZOTHA

Umfu. Raymond T. Richey wanxusa izethameli ukuba zinikeze isikhulumi ngasinye ukuzwa okunesizotha.

“Uma nivumelana nesikhulumi, nithi ‘ameni’ futhi uma ningavumelani, nithi ‘qha,’” ecela.

Cishe amahora amane, iColiseum yayihlokoma o “amen” no “qha.”

Uma uMfu. Best ebeka iphuzu, uMfu. Bosworth wayegijimela embhobheni esiteji lapho izikhulumi ezazibambene khona nangokushesha okungalindelwe acele labo ezethamelini abelapheke ngokukholwa ukuba basukume.

KUSUKUMA AMAKHULU

Isikhathi ngasinye kwakusukuma amakhulu.

“Bangaki kini abangamaBaptisti?” kumemeza uMfu. Bosworth.

Okungenani i 100 lasukuma.

“Akekho umuntu onamandla okuphilisa!” kumemezela uMfu. Best.

KuNkk. W. E. Wilbanks wase 712 Teetshorn, uMfu. Best wamphambanisa nomncane, umvangeli oneziwele ezimnyama obekade eshumayela ezihlweleni eziyi 5000 njalo ebusuku.

UNGUMBAPTISTI

“NgingumBaptisti qobo lwami,” kusho uNkk. Wilbanks. “UMfowethu Branham akazisho ukuthi unamandla okuphilisa kaNkulunkulu. Kungukuthi nje ukukholwa nomoya kaNkulunkulu kusebenza ngaye okuphilisa abantu. UMfu. Best uphambanisa umcabango wamaBaptisti ngokuhlaselela uMfu. Branham.”

Ngokuvamisile, indlela ukwelapheka okuyisimangaliso okukhula ngayo, abantu ezethamelini bagcwalisa amakhadi aba nenombolo negama labo. UMfu. Branham uthatha inombolo bese ekhulekela ukwelapheka kwalowomuntu. Ngezinye izikhathi, uqoka umuntu ngaphandle kokucabanga.

Labo abethamele bayaziswa ukuthi kungenzeka kungafinyelelwa kubo ngesikhathi sakusihlwa emkhulekweni womuntu ngamunye—kodwa bayeza, ubusuku nobusuku, bethemba ukuthi isikhathi sabo sizofika.

OWESIFAZANE UZALWA KABUSHA

UNkk. Mary Georgia Hardy, 708 Columbia, wathi “wazalwa kabusha eminyakeni emithathu eyedlula,” wathi kodwa waqala ukuzibonela izimanga zokuphiliswa ngokukholwa eminyakeni eyi 18 eyedlula.

“Emva kokuzalwa kwengane yami yesibili, ngangingovithizeke imizwa, kodwa ukuphiliswa ngokukholwa kwangenza ngasinda futhi sengibe nabantwana ababili kusukela lapho,” kwasho uNkk. Hardy, osonta eBandleni le Assembly of God ku18th no Ashland eHeights.

Ohlezi eduze kwakhe, uNkk. Gray Walker wase 2501 Blodgett, wakhomba umzukululo wakhe oneminyaka emine ubudala, uDiane Cox.

USEYAPHILA MANJE

“Diane wazalwa ewupete ngonyawo. Udokotela wayefuna ukufaka unyawo kukhonkolo kodwa umfundisi wakathi weAssembly of God, uMfu. J. C. Miner, waphakamisa ukuthi sizame umkhuleko. Sakwenza. Kancane kancane—ngaphezu kwesikhathi esingamaviki—unyawo lwaqonda. UDiane useyaphila manje.”

Evikini elilodwa eledlule, ngesikhathi somkhuleko wawo wonke umuntu ngoMfu. Branham, uNkk. W. E. Miller, ohlala emgwaqeni uGenoa-Almeda, welapheka khona lapho enkathazweni yamankanka agulisana safuthi-futhi, wathi. “Nje ngangikhulekela abanye ngenkathi kwenzeka.”

Ngenkathi uMfu. Best ememeza kwakukhona labo “ababesebenzisa ubuthakathi ukuthakatha abantu, abantu baze badukiswe ngempela futhi bathi ngamandla kaNkulunkulu,” uJames Ayers, umthwebuli wezithombe okhokhelwayo wase 1610 Rusk, wavuma.

“UBranham uyabukisa,” kusho uMnu. Ayers. “Ngandlela thize akayi ngakwabakhubazekile futhi abantu abanesifo sokuqaqamba kwamalunga omzimba. Uvele nje azithwebule izethameli zakhe.”

(Qaphela: UMnu. Ayers ophathwa ngenhla ePhepheni iHouston wayengumthwebuli wezithombe emahoreni kamuva owayezothola ukukhanya okungesikho okwasemhlabeni kuphezu kwekhanda likaMfu. Branham esithombeni.)

Emva kokubuzana noMfu. Branham, umbhali walungiselela ukuba inegetivu ibuyiselwe kuMnu. George Lacy, othathwa njengegunya eliwedlula onke ebufakazini obungatshazwayo kuleyondawo. UMnu. Lacy wase-ke ehambisa inegetivu ekuhloleni okuphelele kwesayensi. UMfu. Branham wayeqinisekile ukuthi inegetivu yayiyiyo ngokoqobo

kodwa wabona kungukuhlakanipha ukuba nobufakazi besayense boqobo ebuqobweni bayo. Emva kokuhlolisisa okwedlula konke, uMnu. Lacy wakhapha isitatimende esisayiniwe (esiphindwe safotostatwa kulencwadi) ukuthi konke ukuhlola kwakhombisa ukuthi inegativu yayiyiyo uqobo ngokoqobo, futhi yayingazange ya “nyangwa” noma yalungilungiswa noma ike yanikwa ukuphindaphindwa ngokusobala kwanoma yiluphi uhlobo. UMfu. Branham wase-ke enikeza izitadiyo invume ukuba ziphinde zikhiphe ezinye izithombe ezisuselwa kulesisithombe; wagcizelela, nokho, ukuthi akazukuthatha lutho ngesingaye kokutholwe ngokuthengiswa kwazo, nakuba ezovumela iphesente elithize ukuba linikelelwe emisebenzini ehlongozwayo yezimishini phesheya kwezilwandle okuyikhona ayekukhathalele.

Okunye esehlakalweni esiyisimangaliso esabonakala esithombeni kwakuyiqiniso lokuthi izimfakazo ezizimele zazingena zivela kubantu abehlukene, ziqinisekisa ukuthi ukukhanya okungesikho okwasemhlabeni kwabonakala phezu kwekhanda likaMfowethu Branham. Ezinye zalezizimfakazo zazivela kulabo ababengakaze bafunde ngesithombe. Esiyiso uqobo sivela kuNkk. Grace Coursey, Rt. 1, Box 108, Cleveland, eTexas, oxoxayo ukuthi iKatolika elazibonela ngamehlo ukukhanya, laphendulwa kanjani yikho:

UKUQINISA OKUYISIMANGA KOPHENDUKE EYIKATOLIKA

NGOKUKHANYA OKUNGESIKHO OKWASEMHLABENI

“Ngangishanela phansi ngokunye ukusa ngenkathi imoto ingena emgwaqeni ongena ekhaya lethu epulazini elingamamayela angama 56 enyakatho yaseHouston. Ngithe ukuphoxeka ngesimo okwakuchithizeke ngaso endlini yami, ngathi, ngendlela yokuchazela izihambi, ngangisebenza eCleveland njengenenekazi elingumthengisi izinsuku eziyisithupha evikini, futhi ngangikade ngethamela invuselelo kaBranham ubusuku obuningi, ngakho bengingenaso isikhathi sokuqondisa indlu yami. Indoda, eyisihambi kimi, yayize ngempendulo esikhangisweni sepulazi lethu elithengisayo. Ngenkathi ngiphatha invuselelo kaBranham, ubuso bayo bakhanya yase ithi, ‘Besilapho, nathi.’ Yilokhu inkosikazi yakhe eyasitshela khona:

“UMu. Becker (isihambi) wayekade ephethwe yisimo sesisu esibi kabi, ukuqhineka okunamandla, njl. Wayephuza umuthi njalo ebusuku. Umama kankosikazi wakhe wafunda ephepheni laseHouston ngoBranham nezephiwo zakhe aziphiwe nguNkulunkulu zokuphilisa, futhi wacela uNkk. Becker ukuba acele umyeni wakhe ukuba ahambe ayokhulekelwa. UNkk. Becker wangabaza ukuthi uyohamba ngoba wayeyiKatolika. Wamtshela ngakho futhi wathi uzoya.

“UNkk. Becker wadumala kakhulu lapho befika eHouston Coliseum futhi bathola umshumayeli oyiBaptisi (owesifazane uyilunga lebandla leBaptisti) enenkulumo-mpikiswano noMfowethu Bosworth. Wesaba ukuthi umyeni wakhe wayengeke esakholwa emva kokubona lokhu. Esikhundleni sokuba kumxoshe ekukholweni, uMnu. Becker wathi kithi, ‘Ngabona ukukhanya kuzungeze ikhanda likaMfu. Branham ngenkathi emi lapho esiteji emva kwenkulumo-mpikiswano; kwakungesiyona iglobhu ebanekayo, kwakuyindingilizi yokukhanya ethi ayibe sekhanda lakhe.’ Lapho uMfowethu Branham ebizela e altare, uMnu. Becker, obekade ezisho ngokuqinile ukuthi wayesindisiwe, wenyuka ukuba emukele uKristu. Umkakhe, ecabanga ukuthi wayengezwisisanga, wambuza ukuthi usizwisisile yini isiphakamiso esenziwe. Waphendula, ‘Impela ngiyasizwa.’”

“Kwazenzekela wayiyeka injwayelo yokusebenzisa iGama likaNkulunkulu ngeze. UMnu. Becker waya enkonzweni yangelesibili nqo ngosuku olulandelayo futhi wathola ikhadi lokukhulekwa. Inombolo yakhe ayibizwanga ngalobobusuku kodwa waphiliswa khona lapho ekubizelweni emkhulekweni woquqaba.

“Bengingazi ngenkathi ngifika lapha kulobobusuku ukuba ngibe senkonzweni futhi ngisho lokhu, ukuthi umthwebuli wezithombe wayethathe isithombe sikaMfowethu Branham ngalobo busuku obufanayo uMnu. Becker, indoda eyiKatolika, ayebone ngabo ukukhanya kuzungeze ikhanda lakhe futhi wakholwa ukuthi wayethunywe nguNkulunkulu nesiphiwo sokuphulukisa.”

Jan. 30, 1950

Nkk. Grace Coursey.
Rt. 1 Box 108,
Cleveland, Texas.

Ukusuka eHouston iQembu likaBranham laya eBeaumont, idolobha elingamamayela angamashumi ayisishiyagalombili entshonalanga. Emva kobusuku bokuqala ihholo ledolobha lagwala lachichima abantu, futhi ngobusuku besibili, amaphoyisa amabili nabacishimlilo abayisikhombisa babedingeka ukuba basebenzise imithetho yedolobha ebusa imithetho esakhiweni. URaymond T. Richy wakhapha imvume yesitimela esinezinqola eziyisikhombisa ezathwala abantu abangama 700 besuka eHouston beya eBeaumont ukuyothamela inkonzo yangoMsombuluko ebusuku. Kwaba yingxenywe yabo kuphela eyakwazi ukuthola indawo endaweni egodliwe. Izikhulu zehholo zathambisa izinhliziyo futhi zavumela ikhulu eliningana elingakwazanga ukungena endlini ukuba bame kwingemuva lomsamo ngesikhathi somhlangano.

Esinye sezimo ezigqamile esithakaselekayo somkhankaso kwakuyilantshi okwahlanganyela kuyo cishe abefundisi abayikhulu namakhosikazi abo. UMfowethu Branham wakhuluma nabo kafishane okuvela enhliziyweni yakhe. Wathi uNkulunkulu wayemyalile ukuba anikeze umlayezo okhethekile kuwo onke amakholwa, ukuthi afanele akhohlwe imehluko yawo, futhi azihlanganise wona ebunyeni bomqondo nenhliziyo ekulungiseleleni ukuFika masinya kukaKristu. Bonke ababekhona banaka ngesizotha kulokho akushoyo, njengoba kwakusobala ukuthi lamazwi ayengamazwi omprofethi.

Ngesikhathi somkhankaso waseBeaumont abanye abayi 2000 beza ngaphambili ukuba bazovuma uKristu. Cishe abayi 3000 babesabelile ekubizelweni e altare eHouston; kwaze kwathi ngesikhathi salezozinsuku ezingamashumi amathathu, cishe izi 5000 zazivume uKristu njengoMsindisi wazo.

IMIKHANKASO E-ARKANSAS

Sisuka eBeaumont saya eLittle Rock, e-Arkansas. Saphinda satshelwa indaba ejwayelekile. ILittle Rock, ngokomoya, yayiyidolobha elalehlukaniswe kakhulu ngangokuthi kwakungenakwenzeka ukuthi kubanjwe umhlangano omkhulu ohlanganyelwe lapho. Kuke kwazanywa ngaphambili, kodwa njalo umphumela kwakuba ukwehluleka. Satshelwa ukuba silindele ukudumala. Umkhankaso waqala phakathi neviki. Kodwa ngoMgqibelo, bheka, iHholo iRobinson Memorial yayigwele nswi. Ngobusuku bokugcina, okwakunguMsombuluko, iminyango yavalwa ngele 6:30 ntambama, futhi kwakulinganiselwa ekutheni okungenani abantu abayi 1500 baphindiselwa emuva. Emini ngosuku lokugcina, ilantshi ekhethekile, okwabuthana kuyo abefundisi abangaphezu kwe 100 namakhosikazi abo, baphefumula umoya wobunye nenhlanganyelo evikini ngaphambili okungekho-muntu owake waphupha ukuthi kwakungenzeka.

Okwakuthakaseleka kwakuyizimfazozo zalabo ababephilisiwe ngenkathi uMfowethu Branham wayekade elapho eminyakeni emithathu ngaphambili. Enye indoda yaxhuxhumisa izethameli ngobufakazi bayo. Iminyaka yayikade ihamba ngezinduku zokuqhugela. Kwase kuthi-ke lapho uMfowethu Branham eseyikhulekele, yazilahla futhi yahamba ingalekelelwa yilutho. Yayigcine ngalesosikhathi ukuzisebenzisa.

Esinye isehlakalo sasingesisodwa esathakaseleka kuMfowethu Moore nombhali. Ekuvalweni kwenye yezinkonzo, lapho sisuka esiteji, umama wama futhi wasincenga ukuba sikhulekele umfana wakhe omncane

owayethi akabe neminyaka emihlanu ubudala futhi owayeyisimungulu esiyisithulu. Wathi wayesaba ukuthi uMfowethu Branham ngeke akwazi ukufinyelela kuye. UMfowethu Moore wangibuka wayesethi, “Asimkhulekele.” Emva komkhuleko samthatha samyisa opiyaneni futhi sazenelisa ukuthi wayesekwazi ukuzwa umnyuziki wase-ke ehamba esuka esiteji. Ngokuhlwa okulandelayo, ngesikhathi senkonzo yokuphilisa, sabuka futhi bheka, yena lowo wesifazane nomfana omncane beza bezokhulekelwa. Wayezilondele ikhadi (elanikezelwa ngonkatho), futhi wanquma ukulisebenzisa, ecabanga ukuthi kwakungezukulimaza ukuletha umfana emgqeni futhi. UMfowethu Moore nami ngempela sasikuthakaselele kakhulu ukwazi ukuthi uMfowethu Branham wayezothini kuye lapho umoya kaNkulunkulu ukhuluma ngaye.

Lapho ebuka umntwana wathi, “Mama, umntanakho ubengezwa ezindlebeni,” okwakuyiqiniso empeleni. Wayesephinda ebheka futhi wayesesho amazwi kulomphumela. “Othize onokukholwa kuNkulunkulu ukhulekele umntanakho izolo ebusuku. Umntanakho usesindile.” Ungazibonela ukuthi umphumela wokuthi lokhu kwabanjani kowesifazane. Kwakuyiqiniso umntwana wayesezwa, futhi nakuba ekulobu ubudala bobusha, uma kuhlolwa izinga lokuzwa njalo kulukhuni, nokho wayeseqalile ukukhombisa iqiniso lokusinda kwakhe ngokulingisa imisindo enhlobonhlobo. Ukubonisa ngokwenza kwaba nomphumela omkhulu ebandleni. Kwakucacile ukuthi uNkulunkulu wayekhuluma, hhayi umuntu, nokuthi futhi umuntu wayengesuye umphilisi kodwa iNkosi uJesu Kristu. Kamuva sakhuluma noMfowethu Branham ngesehlakalo. Wavele nje wacishe wazikhumbula izehlakalo. UNkulunkulu wayekhulume ngaye futhi wembula ukuthi ukhona othize okhulekele umntwana kodwa akangembula ukuthi ubani okhulekile. Lokho kwakungesemqoka. Okwakusemqoka kwakungukuthi uNkulunkulu wayewenzile umsebenzi, futhi lonke udumo lwalufanele Yena. (Izinyanga kamuva sathola incwadi evela kumama womntwana eqinisa ukuphiliswa. Lokhu kwabhalwa kwi THE VOICE OF HEALING.)

Sisuka eLittle Rock, sabamba izinkonzo zezinsuku ezimbili e-El Dorado nezimbili eCamden.

NgoMfowethu Branham, kuphela sinalokhu esingakusho. Imibhalo ekuchazeni uJohane uMbaphathizi yathi, “Kwavela umuntu ethunyiwe nguNkulunkulu igama lakhe linguJohane.” Sikhulwa ukuthi lenkulumo-mbiko ingabhekiswa futhi kumfowethu othandekayo, uWilliam Branham.

Isahluko 19

IPhephandaba laseMelika Libika imiHlangano kaBranham

Eminyakeni yamanje nje, abefundisi abambalwa abazehlukanisele iVangeli bathole okukhulu ukukhishwa emaphepheni okubavunayo. Abakutholile, uma kukhona, ngokuvamisile bekuba yincwadi yemvume ejivazayo. Nokho, amaningi amaphephandaba athathe isikhathi nendawo ukuchaza, kaningi ngokuvunayo, imikhankaso yokuphilisa kaWilliam Branham. Kuzoba kukhulu kakhulu ukulindela ukuthi onke amaphephandaba azonikeza imibiko enokuzwelana. Kaningi izintatheli ezethamela imihlangano enje zifika nemiqondo yazo esezivele ziyihlelile, futhi zihlale kuphela isikhathi eside ngokwenele ukuba zidwebe umbiko odwetshwadwetshiwe kakhulu, eziwusakaza phakathi kwezinye izinto nokuhlakanipha kwezwe nokujivaza kokunyundela ngobuqili. Nokho, kwabonakala ukuthi emikhankasweni kaBranham, ukuthakasela kubekukhulu kakhulu, ngangokuthi izintatheli zihlale ezinkonzweni isikhathi eside ngokwenele ukuba okungenani kancane zithi ukweneliseka ngalokho ezikubonile futhi zakuzwa. Ezehlakalweni eziningi, indaba enobubele obukhulu neneqiniso yomhlangano inikeziwe. Kuphela ngezinye izikhathi umbiko uqhamuke unamanqikanqika impela. Kulesisahluko sizonikeza izikeshe zemihlangano kaBranham, kusukela ezehlakalweni ezivela emaphephandabeni anhlobonhlobo aseUnited States naseCanada. Owokuqala obonakala ngaphansi wakhishwa eWaukegan NEWS-SUN kaMashi 14, 1949:

“Ngesikhathi sezinsuku ezintathu uMfu. Branham eshumayelile, izinqwabanqwaba zisho ukuthi ziphilisiwe. Zonke iziguli zamehlo ayizingxemu ezakhulekelwayo aqonda ngaphambi kokuba kunqamuke umkhuleko; izishosha eziningi nemizimba esontekile kabi yaqondiswa nabantu abayizithulu bakwazi ukuzwa.

“Enkonzweni yayizolo ebusuku, umfana omncane efe izingalo, imilenze neqolo, emi esontekile ulethwe ngunina evela eBensenville, Illinois, futhi wakhulekelwa. Masinya emva komkhuleko, uhambe waqonda futhi ehamba engajahi esuka emsamo engalekelwa lutho.

“Abesifazane ababili, ababekade bephuphuthetheke nya benezilazi emehlweni iminyaka emibili, baphiliswa

enkonzweni efanayo. Emva kokuholwa beya emsamo base bekhulekelwa, owokuqala wakwazi ukubona futhi wahamba futhi njengoba umyeni wakhe wathi, ‘Ngisho naleyomithambo enegazi yezinhlamvu zamehlo emehlweni akhe yacaca.’”

Intatheli efanayo, uFannie Wilson, ebhala kwiCommunity News, iphepha elimele amadolobha amaningana asenyakatho yeChicago, emgqeni wesihloko sendabatshana kaMashi 24, 1949, yathi:

“Umehluko omkhulu phakathi kukaMfu. William Branham kakhulu kunoma yimuphi omunye yilo: kubona iBhayibheli lingumlando wasendulo; kuyena lisabaluleke kakhulu futhi liseyilo impela lingamandla manje njengasezinsukwini zikaJesu waseNazaretha. Okwenza indaba yehluke ngukuthi uMfu. William Branham uyaqhubeka eveza ubufakazi kulokho okwakhe abamlwisa ngakho.

“Akusikho ukuthi uyalwa. Kukude kabi kukho. UMfu. Branham uzithobe kakhulu kunawo onke amadoda azithobile osewake wawabona ehlanganiswe ndawonye. (Awubheke nje umlungu, owazalelwa eKentucky, equkula umntwana omncane ongumnigro onezingxemu eMgwaqeni uMakethe, eWaukegan, ngezingalo zakhe futhi ethi, ‘Ndodakazi, philiswa eGameni likaJesu Kristu?’) Namehlo akhe ayeqondisiwe, njengoba ngisho awabanye ayekade enjalo, ngesikhathi senkonzo yokuphilisa nemihlangano yemvuselelo eyayibanjelwe eBandleni iGrace Missionary. Phakathi kwalabo abakhulekelwayo ngoMsombuluko ebusuku kwakuyinyanga edumile yaseWaukegan.

“Ngesikhathi senkonzo yangoMsombuluko ebusuku kuphela, abantu abayisishiyagalolunye baphiliswa emva kokuba kade bezalwe beyizithulu nezimungulu. Abaningi balaba bazalwa kulomphakathi kumbe babaziwa lapha ngaphambili kokuphiliswa kwabo. Omunye walezizithulu eziyizimungulu waphiliswa nasebumpumputheni futhi. Bonke bakwazi ukuthi bakhulume, nakuba imisindo yayifana ekuzwakaleni okufanayo nalokho komntwana. Babonakala futhi bemangele ukuzwa amaphimbo abo.

“Enye indoda eyayifike ivela eIowa yayinomdlavuzo emlenzeni wayo kusukela edolweni kuya eqakaleni, owashabalala masinya emva komkhuleko. Emhlanganweni wasebusuku izolo abantwana abanokukhubazeka, abaphethwe idumbe lobuchopho nalabo abaphethwe ukulahlekelwa yingqondo belulama emva komkhuleko.

“Abaningi abantu abasemqoka nabahlonishwayo baseLake County bamuzwa futhi bambona uMfowethu Branham “ehlola” izifo ezininginingi. Okukhulu kunakho

konke, ongayedwa okunguyena ayezomkhulekela wabona ukusebenza kwesifo kudaleka esandleni sangakwesokunxele somfundisi, kwaze kwathi ukugula kwama emva komkhuleka wakhe.

“Izethameli zazikhunjuza izikhathi eziningi yisikhulumi ukuthi sona ngokwaso sasingenawo amandla okwenza lokhu ukuphilisa, kodwa ukuthi kungukuthi ayeyi ‘zenzo zikaNkulunkulu’ ngokukholwa komuntu ngayedwa owayekhulekelwe.”

I THE ALBERTAN, CALGARY, CANADA

Iphuma kweka-Agasti 21, 1947, kwephuma kwi ALBERTAN, CALGARY, CANADA, sithatha umbiko olandelayo:

“Izehlakalo ezilandelanayo ngasikhathi-sinye zamadingozi abantu zembulwa yizakhamizi eziyi 3000 ebezigcwalise phama iVictoria Pavaliyoni ngoLwesithathu ebusuku ukuzozibonela noma ukuthola usizo kuWilliam Branham waseJeffersonville, eIndiana, emkhankasweni wakhe wokuphilisa ngokukholwa.

“Idumela lomfundisi wase U.S. lokuba esize ngokuphilisa abantu abangaphezu kwezi 35,000 abantu abanobumpumpithe, ubunyonga, umdlavuzwa, ipholiyo isifo esibangwa ukushiseka komongo womhlandla, iT.B., nokunye ukugula selokhu anikwa isi ‘phiwo sokuphilisa ngokukaNkulunkulu’ cishe osepuphele unyaka sadonsa abesilisa, abesifazane nabantwana bayo yonke indima yempilo.

“Omunye wabokuqala emgqeni womkhuleko kwakunguMnu. Andre wase-Edmonton, othe ubephehthe ‘ukuphunywa yiqhubu lendingilizi emgogodleni.’ Wathi wayeseke waya kwabaninginingi odokotela eNtshonalanga Canada, waya futhi nakwiZelamani zakwaMayo eRochester. Bathi ukuhlinzwa komgogodla kwakudingekile, esho

Wase-ke uAndre, owatshela iALBERTAN akasakhumbuli ukuthi wacina nini ukwazi ukuthinta izinzwane zakhe ngaphandle kokugobisa amadolo, kwasondela kuye ‘umphilisi ngokwaphezulu.’

“Ethatha isandla sika-Andre sokudla ngesakhe sokunxele, uBranham wakuchaza ukuhlabeka kwendoda, futhi emva komkhuleko, wayitshela ukuba igobe futhi ithinte izinzwane zayo. UAndre wenzenjalo, ngaphandle kokugobisa amadolo akhe. Uquqaba lwakhexa umlomo, futhi nangamaphimbo adumayo, isixuku sabonisa ngokumangala sindawonye nangokubabaza.

“Indoda yase-Edmonton, ithathwe amadlingozi, yaphefumula ngokuthi nje ngiyabonga kumfundisi ngaphambi kokuba isheshe iye embhobheni iyotshela izihlwele ukuthi odokotela bayitshela kanjani ukuthi ukuhlinzwa kwakuzodingeka eqolo layo.

“Umfundisi washo ukuthi wayenokudikizela okungaqondakali esandleni sakhe sokunxele ayekwazi ngakho ukwehlukana umdlavuza, iT.B., nezinye izimbewana zesifo.”

I THE SASKATOON STAR-PHOENIX

Iphuma kweka-Agasti 2, 1947, kwephuma kwi SASKATOON STAR-PHOENIX (Canada) sithatha umbiko olandelayo:

“UNksz M— B— owahlala iminyaka eyishumi ezikoleni sezithulu lapha naseWinnipeg, wathi, ‘Baba’ no ‘Mama’ ngokucace kahle emva kokuba esekhulekelwe nguMfu. William Branham, eBandlani labaPhostoli ngoLwesithathu kusihlwa lapho abantu abangama 800 babekade bebuthene khona ukuzozibonela ‘ukuphiliswa ngokukholwa.’

“UNksz B—, waxoxisana neSTAR-PHOENIX ngoLwesihlanu, wathi usengezwa kahle impela ngendlebe yakhe yangakwesokudla kodwa indlebe yangakwesokunxele yayisalokhu ingezwa. Wakholwa ukuthi uzokwazi ukukhuluma ngokweywayelekile phakathi nesikhathi esincane. Inkosikazi ayeqashe kwayo yathi ubethi ‘Sawubona ekuseni’ nokuthi ‘Sala-kahle,’ into ayengakaze ayenze ezinyangeni ezintathu kade ehlala naye.

“Lapho ibandla lisahlezi lithule likhothamise amakhanda, abantu abayikhulu ababezokwelashwa bashaya uhele bedlula kuMnu. Branham ngenkathi ebakhulekela ngamunye olandelayo. Ibandla latshelwa ukuthi ukukholelwa konke nokuthobeka kwakudingekile, futhi bonke bafanele bakhothamise amakhanda abo. Labo abangakwenzanga bacelwa ukuba balishiye isonto.

“Ngaphambi kokufika kukaMnu. Branham, ibandla lezwa ngezinye izikhulumi ezaxoxa ngomsebenzi omangalisayo owase uvele wenziwa ngokukholwa. Omunye wesifazane wafakaza ukuthi wayekade ekhulekelwe futhi ngokusa okulandelayo indlebe yakhe engezwa yabuye yaphila, nezinye eziningana izifwana zase zinyamalele. Omunye wezikhulumi wathinta ngowesifazane waseRegina, owayekwazi kuphela ukumelana nokudla okumanzi izinyanga, kodwa umkhuleko wakhe olandelayo wasekuseni, wavuka wadla elimnandi ibhulakufesi.”

I THE JEFFERSONVILLE POST—YASEDOLOBHENI LAKUBO KAMFOWETHU BRANHAM

Edolobheni lakubo kaMfowethu Branham, i THE JEFFERSONVILLE POST ekhishwe ngoNovemba 3, 1949, sithatha okulandelayo:

“Isixuku sangeSonto ebusuku esasincintisana ngomdlalo obakhona ngonyaka phakathi kweJeffersonville Red Devils neNew Albany Bulldogs sethabela iTabernakele likaBranham, emiGwaqeni uEight noPenn, sagcwala sachichima futhi sama emvuleni ukuzozwa ngemibhobho ezwakala kakhulu, ukunyakaza kwezibonakaliso zaphezulu zikaMfu. William Branham, ozimangaliso zakhe zokuphilisa zaziwa kumazwe ngamazwe.

“Emithonjeni yeqiniso kuvela umbiko wokuphiliswa kweziguli ezimbili ezinomdlavuzwa, ezatshelwa ngokugula okubulalanayo nokwelulama phakathi kwezinsuku ezingamashumi ayisishiyagalolunye; umuntu watshelwa ukuthi ahambe owayekade asafofobala esihlalweni esinamasondo iminyaka eyishumi nesishiyagalombili; ngomunye owathwalwa eyiswa ebandleni ngohlaka lwe ambulense; ngesithulu esenziwa ukuba sizwe, konke ngomuntu ophilisa ngokubekwa kwezandla zakhe khona impela egameni loMenzi wakhe onguNkulunkulu.

“Ngokwabaningi, izinsuku zezimangaliso azikadluli—ngisho naseJeffersonville.

“Ensizweni ezabalazayo, eyayisebenza emsebenzini emini, futhi imemezele ivangeli ngeSonto, ukukholwa kwayo uqobo kwakwehlula zonke izikhubazo. Isalokhu ihlushwa ukujivazwa kwezinye izehlakalo edolobheni lakubo uqobo, kubahleki usulu, abebefanele bayihloniphe njengekhethe nguMuntu waPhezulu ukuqhubeka nomsebenzi waKhe.

“Nakuba ingafundile, njengoba kunakwa imfundo namhlanje, inekhono nentshisekelo yokukhuthazela okudingekayo ekunikezelweni kwevangeli.

“Amandla ayo okuphilisa ngokukaNkulunkulu namhlanje aziwa emazweni ngamazwe. Isuka eJeffersonville izohamba iye eLouisiana, eHouston, eTexas, mhlawumbe naseJamaica, beseke kuba phesheya kwezilwandle.”

Amaningi amanye amaphephandaba, kubandakanya neChicago DAILY TIMES, iCHICAGO DAILY NEWS, iST. LOUIS STAR-TIMES, iST. LOUIS POST-DISPATCH, ayequkethe imibiko emnandi futhi ngisho nemide yemihlangano kaBranham, iphepha lakamuva linikeza cishe ikhasi eligcwele. Akusiyona yonke eyalemibiko eyayibhalwe

ngengokuvumelana nemikhankaso. Nokho amaningi kakhulu awo okungenani ayengenabo ubutha, futhi amanye, ngokwamaphephandaba, ayehlabeke umxhwele ngokuvumelanayo. Ezehlakalweni eziningi kakhulu, lapho intatheli yaba nethuba eqinisweni lokuzibonela ukubonakaliswa kweziguli ziphiliswa, yeneliseka ukuthi kwakukhona amandla angesiwo awasemhlabeni ebonakaliswa emihlanganweni.

E JONESBORO, ARKANSAS, I EVENING SUN INIKEZA UMBICO OMUHLE WOMHLANGANO KABRANHAM

(NgeNtatheli uEugene Smith ikhishwe, ngoJuni 12, 1947)

“Nakuba uMfu. Branham esho ukuthi wemukela isiphiwo ezinyangeni eziyi 11 ezedlule, washo engxoxiswaneni ukuthi kwakungokokuqala ukuba aze abe nethuba lokuba axoxe indaba yakhe ezintathelini ngqo. ‘Izinkonzo zami zansuku zonke zithatha esiningi kakhulu isikhathi sami ngangokuthi izimenenja zebandla zingicele ukuba ngenqabe ukuba nezingxoxiswano namaphephandaba. Bezihlala njalo zithi, “Unabangingi kakhulu abafuna uncedo ngemikhuleko yakho; ukusakaza ubukhona bakho ngamaphephandaba kuphela kuzokwengeza emigqeni yokukhulekelwa esiminyene ngokweqile,” bechaza.’

“Ukuvakashela eBible Hour Tabernakele kuEast Matthews kuzofakazela isitatimende sakhe ukuthi ukusho kwakhe akudingi ukwaziswa emphakathini wonke. Ngeviki eledlule imigqa yokukhulekelwa, lapho khona akhulekela ngamunye kanye nabagulayo, izinkubela, izithulu, izimungulu nezimpumputhe, yayibanjwa kabili nsuku zonke. Ngaleliviki izinkonzo ezintathu zibanjwa njalo ngosuku. Futhi akasoze akwazi ukuqeda uhlu olude ngaphambi kokuba umhlangano uvale ngoMsombuluko.

“Abantu batheleka edolobheni nsuku zonke ukuba bacele nje ‘umzuzu owodwa noMfu. Branham.’ Ngelinye ilanga ngaleliviki ibhasi eyayilayishe abantu abangama 45 besuka eFulton, eKentucky, wayekhona. Ngalo lolosuku ibhanoyi eqashiwe yaletha isosha elaliyiprayivethe i ex-GI elalineminyaka engama 34 ubudala, livuvukele lokhu okwesabekayo liphethwe umdlavuzi, owawumunca impilo yalo. NgoLwesithathu, uMfu. Branham wandiza waya e-El Dorado ngohambo oluyisivunguvungu ukuba ayokhulekela umuntu owabikwa ukuthi wayeseseduze kokuthi afe.

“Abakhile okungenani abasemazweni amancane angama 25 naseMexico bake bavakashela eJonesboro kusukela uMfu.

Branham evule umhlangano wasekhempini ngoJuni 1. Bamele amazwe amancane aseCalifornia kuya eNew Jersey, eMichigan naseWisconsin kuya eFlorida, eWyoming kuya eTexas futhi kwehle njalo kuye eMexico, intatheli yeSUN yatshelwa. Umbuthano oyisimangaliso ugswale wachichima indawo yendawo ehlala izivakashi namaningi amakhaya azimele njalo ebusuku, futhi nekamelo eliyisipesheli elilala abantu abaningi limiswe kwingemuva lesonto.

“UMfu. Branham uthi, ‘Ngingumuntu nje. Anginamandla okuphilisa. UJesu Kristu nguye yedwa ongaphilisa. Ngikhuleka kuYe ukuba aphilise labo abakholwayo. Akkho ongaphiliswa ongenakho ukukholwa kuJesu Kristu,’ wachaza.

“Ukuhlalukisa uhlobo ukuhlabeka kwalabo abeza kuye kungamanye amandla abizwa nguMfu. Branham. ‘Uma bebeka isandla sabo esandleni sami sokunxele, ngithola ukudikizela okubangelwa yizimbewana zokufa kumuntu. Ngiyakwazi ngokuvamisile ukusho ukuthi isifo siyini. Uma isifo sesisuka kumuntu, ukudikizela kuyayeka,’ esho. Uma uMfu. Branham eseqeda umkhuleko womuntu, uvamise ngokuqeda ngokuthi athi, ‘Ngiyakuyala ngoJesu Kristu, myeke lomuntu.’

“UMfu. Branham waqala uhlelo olunamandla ngehlobo eledlule eSt. Louis. Wafika eJonesboro ngelilandelayo, wavakashela iPine Bluff neCamden, wase eya eHouston nangasenhla kweWest Coast. Uzondizela eCalifornia ngeviki elilandelayo ukuba ayosebenza oka-Arminius.

“Kusukela ekuvakasheni kwakhe kukaOktoba, uMfu. Branham ukhombise imiphumela yomsebenzi ngokulandelana kwawo. Uselahle amaphawondi angama 25 futhi amehlo akhe asezingoxe kakhulu futhi ashone phakathi kakhulu. ‘Ngifanele ngiyifihle indawo yami engihlala kuyo ukuba ngize ngithole nokulala,’ esho emamatheka.

“Inani selilonke elethamela izinkonzo phakathi nesikhathi samaviki amabili sithi impela asedlule kwi 20,000 ngqo ngeSonto, kusho izikhulu zebandla. Izinsuku ezimbili lo omele iSUN wethamela izinkonzo zantambama futhi wachitha isikhathi sasekuseni elalele indaba kaMfu. Branham. Ephithizela ezihlweleni, ekhuluma nabantu abaninginingi ezindaweni ezihlakazeke kakhulu, akukho noyedwa ongakholwayo owabikwayo. Eziningi izindaba ezaxoxwayo ezazibonakala kulukhuluni ukuthi zingenzeka.

“Isibonelo nje, uM. N. Funk, umkhandi wezicathulo waseSeymour, Missouri, wathi kwase kuyiminyaka emihlanu nezinyanga eziyisihlanu engakaze akwazi ukuhamba waze wethamela inkonzo eyayiphethwe uMfu. Branham eCamden, ngoJanuwari 21. ‘Ngalala esibhedlela izinyanga eziyisishiyagalolunye emva kokuwa ngalimala emgogodleni wami, ngisenza umsebenzi othize wokubaza. Odokotela

bangitshela ukuthi ngeke ngisaphinde ngibuye ngikwazi ukuhamba, futhi iminyaka eyisihlanu nezinyanga eziyisihlanu angikwazanga. Ngiyazi kulukhuni ukukukholwa, kodwa uMfowethu Branham wangikhulekela futhi ngasukuma futhi ngasheshe ngakwazi ukuhamba. Futhi ngiyakwazi ukuhamba kahle njengawe noma ubani omunye namhlanje,' washo.

“UC. C. Shepherd, umfundisi weBandla lePentecostal laseSt. Charles eduze kukaDe Witt, wakhombisa ebandleni ngoMsombuluko ntambama, eneqhubu eseliyisikofu sento engathi iyisikhumba athi kwakungumdlavuzwa owawusumhluphe iminyaka eyi 14. Wakhulekelwa nguMfu. Branham ngoLwesibili ngeviki eledlule. Wathi umdlavuzwa entanyeni yakhe, umphumela wokusikwa yireyiza, wawubomvu ngenkathi eya emsamo, kodwa masinya waqala ukuba-nsundu. ‘Wavele nje wamnyama, woma-nkwe futhi waphuma,’ washo. Wayenomgodi omkhulu entanyeni yakhe lapho isimilela sasikade sikhona.

“UNkk. Hattie Waldrop, owathi umyeni wakhe wayenesitolo sezinto zokungeniswa kwamanzi endlini e 2851 North 16, ePhoenix, Arizona, wafika ephuma le eJonesboro ukuzofakaza ukuthi uMfu. Branham wayembuyise esefile. ‘Ukushaya kwemithambo yami kwase kume ngqi. Ngangiphethwe umdlavuzwa wenanzi, ukukhathazwa yinhliziyi nesibindi kungasekho-themba lokuphila, ngenkathi uMfowethu Branham engikhulekela ngoMashi 4. Namhlanje sengiyaphila futhi ngiphile-saka,’ watshela izintatheli.”

(Inoti lombhali: Ngikhulume naye uqobo lwami lo wesifazane nomyeni wakhe futhi ngiyabazi ubufakazi bakhe ukuthi buyiqiniso.)

Isahluko 20

Iziphiwo zokuPhilisa Nokunye

NguMvangeli F. F. BOSWORTH

Ngaphezu kweminyaka engamashumi amathathu ngesikhathi semikhankaso emikhulu yokuvangela, ngisebenze ngokweqile, ngikhulekela abagulayo nabakhathazekile. Ngesikhathi seminyaka eyishumi nane yalesisikhathi, sibambe iMvuselelo yoMsakazo kaZwelonke ngalesisikhathi esithole cishe ikota lesigidi sezincwadi, eziningi zazo ziqukethe izicelo zomkhuleko ezivela kubantu abagulayo nabahluphekayo abebengeke belulame ngaphandle kokwenza ngqo kukaMoya oNgcwele ekuphenduleni e “mkhulekweni wokukholwa.” Sithole izinkulungwane eziphindaphindiwe zezimfazako ezingacelwanga ezivela kulabo abaphiliswe ngokuyisimangaliso kwakho konke ukhulupheka ngokomzimba engaziyo ngakho, kubandakanya nohoko. Udumo lonke malube kuNkulunkulu ngoba lemiphumela ayinakwenzeka kunoma ngubani kuphela kuYe. Ngesizathu salezizimangaliso, izinkulungwane eziningi ziphenduke ngokuthokoza, esasizobageja ukuba sasingashumayelanga ingxenye yeVangeli kanye ngeviki kuyoyonke imikhankaso yethu yokuvangela.

Ngoba lenkonzo yokuphilisa idinge umsebenzi okhandlanayo ongaphezu kwamandla omuntu, sikhulekile, o ngokukhulu ukuqiniseka ukuba uNkulunkulu avuse eziningi izisebenzi ukuba zisize kulomkhakha wenkonzo onganakiwe kakhulu kangaka. Futhi esikhathini seminyaka emibili edlule kaningi bengikhaliswa yinjabulo ngesiphiwo samaduze nje sikaNkulunkulu eBandleni lomfowethu othandekayo uWilliam Branham ne “Ziphiwo zakhe zokuPhilisa” eziyizimangaliso. Lena yindaba kaNkulunkulu enza “okukhulu kakhulu kunakho konke esikucelayo nesikugondayo” (Ef. 3:20), ngoba angikaze ngibone noma ngifunde nganoma yini ukulinganisa inkonzo kaWilliam Branham.

INGELOSI IYABONAKALA

NgoMeyi 7, 1946, ingelosi eyayikade ikhulume noMfowethu Branham ngephimbo elizwakalayo ngezikhawu kusukela ebuntwaneni bakhe kwehle kuze esikhathini samanje, ekugcineni *yabonakala* kuye futhi, phakathi kwezinye izinto, yamtshela ukuthi ukuFika kukaKristu kwase kuseduzane kakhulu, futhi isiThunywa saseZulwini sathi: “NGITHUNYE

NGIVELA EBUKHONENI BUKANKULUNKULU
 UMNINIMANDLA ONKE UKUKUTSHELA...UKUTHI
 UNKULUNKULU UKUTHUMELE UKUTHI UTHATHE
 ISIPHIWO SOKUPHILISA USIYISE KUBANTU
 BOMHLABA.”

Ekhasini 1291 leBhayibheli iScofield, uDr. C. I. Scofield, D.D., emanothini akhe ngaphansi ekugcineni ngeziNgelosi uthi: “Nakuba izingelosi ziyimimoya (AmaH. 104:4; Heb. 1:14), zinikwe amandla ukuba zikwazi ukubonakala esimweni esifana nomuntu (Gen. 19:1 neminingi eminye imiBhalo kuwo omabili amaTestamente eliDala neliSha). KuEks. 23:20, uNkulunkulu wathi kuMose: ‘Bheka Ngiyathuma iNgelosi phambi kwakho, ukuba ikulondoloze endleleni ikuyise endaweni eNgiyilungisileyo.’ NakuGen. 24:40 siyafunda, ‘*INkosi...izakuthuma iNgelosi yaYo nawe, iphumelelise indlela yakho.*’”

Yilokhu impela uNkulunkulu akwenzele uMfowethu Branham. Akaqali ukukhulekela abagulayo nabahluphekile emzimbeni emgqeni wokukhulekelwa ubusuku ngabunye, uNkulunkulu aze amgcobe kuqala ukuba kusebenze isiphiwo, futhi aze ezwe ngobukhona beNgelosi inaye emsamo. Ngaphandle kwalokhu ukuzwa, ubonakala engenalusizo nhlobo.

UNIKEZWA IZIBONAKALISO EZIMBILI

Manje qaphelani, ukuthi uNkulunkulu akathumelanga kuphela iNgelosi ukuba ibe noMose, Wamnika futhi izimangaliso eziphelile ezimbili njengezibonakaliso nobufakazi kubantu ukuthi uNkulunkulu wayebonakalile kuye futhi wamyala,[text] phansi kokuqondiswa kwaphezulu, ukuba abe ngumkhululi wabo (Eks. 4:1-31). Isibonakaliso *sokuqala* saba yileso senduku kaMose iphenduka iba yinyoka, nesibonakaliso *sesibili* saba yileso sokufaka isandla sakhe esifubeni sakhe futhi asibone sesiphenduka siba “nochoko njengeqhwa,” njl. UNkulunkulu wathi kuMose, “Kuyakuthi, uma bengayikukholwa nguwe, bengalaleli izwi lesibonakaliso sokuqala, bayakukholwa yizwi lesibonakaliso sasemuva.” (Eks. 4:8.) Emavesini okugcina amathathu alesiSahluko sifunda ukuthi lapho lezizibonakaliso ezimbili seziphindwa “phambi kwabantu, abantu bakholwa...base bekhothamisa amakhanda abo bakhuleka.”

Kanjalo nje, ekwenezeloleni ekuthumeni iNgelosi ukuba ibe naye futhi impumelelise uMfowethu Branham, Umnike futhi izibonakaliso ezimbili eziyizimangaliso ngokuphelele ezisebenzile ukuba ziphakamise ukukholwa kwezinkulungwane zokungelapheki kwabantu kuze kufike ezingeni lapho i “Siphiwo sokuPhilisa” sisebenza khona.

UKUXILONGWA KWESIFO OKUNGESIKHO OKWASEMHLABENI

Isibonakaliso *sokuqala*: Ngenkathi iNgelosi ibonakala kuMfowethu Branham, yamtshela ukuthi uyokwazi kanjani ukubona futhi axilonge zonke izifo nezinhlupheko; ukuthi uma isiphiwo sisebenza, ngokuthatha isandla sokudla sesiguli wayezozwa ukudikizela kwenyama okunhlobonhlobo noma ukushaya kwemithambo okwakuzomkhombisa izifo ezinhlobonhlobo isiguli ngasinye esasiphethwe yizo. Izifo zamagciwane, ezikhombisa ukuba khona nokusebenza kwa “mandla” (iZenzo 10:38) omoya ohluphayo kungahlukaniseka ngokuthi kuzwakale.

Uma umoya ohluphayo ufike uthintane nesiphiwo uvusa isiphithiphithi ngokwenyama ngangokuthi kuze kubonakale esandleni sikaMfowethu Branham, futhi kube yikho ngempela ngangokuthi kuyoze kumise iwashi lakhe lesandla khona lapho. Lokhu kuyezwakala kuMfowethu Branham njengokuthatha intambo esebenzayo enamandla kagesi amaningi kakhulu kuyo. Uma umoya onamandla acindezelanayo usukhishwa ngeGama likaJesu, ungasibona isandla sikaMfowethu Branham esibomvu futhi sivuvukele sibuye sibuyela esimweni saso esejwayelekile. Uma okuhluphayo kungesiso isifo segciwane, khona-ke uNkulunkulu njalo uyakwembula ukuhlupheka kuMfowethu Branham ngoMoya. Lesisibonakaliso *sokuqala* ngokwejwayelekile siphakamisa ukukholwa komuntu ngamunye kuze kufike ezingeni lokuphiliswa; kodwa uma kungenjalo, isibonakaliso *sesibili* siyakwenza.

UMBONI

Isibonakaliso *sesibili*: INgelosi yamtshela ukuthi ugcobo lwaluzomenza ukuba abone futhi akwazi ukutshela abagulayo ngeziningi izehlakalo zezimpilo zabo kusukela ebuntwaneni babo kwehle kufike esikhathini samanje. Utshela ngisho abanye imicabango yabo beseza emsamo noma ngaphambi kokuba bafike emhlanganweni. Ngimzwile esho maduze nje kumama eletha intombazanyana yakhe, “Nenekazi, umntanakho wazalwa eyisithulu futhi eyisimungulu; futhi wathi nje ungathola ukuthi akezwa, wamthatha wamyisa kudokotela,” wase-ke etshela umama khona impela okwashiwo ngudokotela. Umama wathi, “Lokho kunjalo impela.” Izethameli eziningi ziyakuzwa konke lokhu ngemibhobho ephumela emphakathini. UMfowethu Branham empeleni uyakubona ngokulinganisa futhi aphushele umbhobho eceleni ukuze isixuku singakuzwa, utshela isiguli

nganoma yiziphi izono ezingavunyiwe nezingayekiwe ezimpilweni zazo ezifanele ziyekwe ngaphambi kokuba isiphiwo sisebenze ukuba bakhululwe. Kuthi nje abantu abanjalo bangavuma futhi bethembise ukuyeka isono noma izono esezembuliwe kanjalo, ukuphiliswa kwabo kaningi kufika ngesikhashana ngaphambi kokuba uMfowethu Branham abe nesikhathi sokukhuleka. Lezizinkulumo-mbiko ngeNgelosi ziyafakazeleka emihlanganweni kaBranham njalo ebusuku phambi kwamehlo ezinkulungwane.

Kanjalo izethameli eziningi zizibonela ngamehlo njalo ebusuku kuphinda phinda izinhlobo ezintathu zezimangaliso ezisobala. Ezokuqala ezimbili azibaphilisi abahluphekayo, kodwa kuphela zisebenza njengesibonakaliso ukuphakamisa ukukholwa kohluphekileyo kuze kufike ezingeni lapho “isiphiwo sokuphilisa sisebenza khona ekukhululweni kwabo.” Kusobala, lezizibonakaliso ezimbili eziyisimangaliso zinokwenzeka kuphela lapho kusekhona ugcobo lukaMoya oNgcwele phezu kukaMfowethu Branham ngalenhloso.

KWEDLULA “ISIPHIWO SOKUPHILISA”

Akumangalisi, amaKristu ambalwa lapha nalaphaya, ngesikhathi soNyaka weBandla, namanye esikhathini samanje aphiwe i “siPhiwo sokuPhilisa” esifakwe ohlwini phakathi kweziphiwo eziyisishiyagalolunye zokomoya esaHlukweni se 12 sakwabaseKorinte I, ngasinye esichazwa njenge “Sibonakaliso sikaMoya” (KwabaseKor. I 12:7-11). Bangabakhona abantu-nje kuwo onke amabandla abaphiwe kanjalo.

Kodwa uMfowethu Branham ungumgudu ukwedlula isiphiwo nje sokukhulekela; unguMboni futhi njengoba babanjalo abaProfethi beTestamente eliDala. Ubona izehlakalo zingakenzeki. Ngambuza, “Uchaza ukuthini? Uzibona kanjani?” Waphendula, “Njengoba ngibona wena nje; ukuphela ukuthi ngiyazi ukuthi umbono.” Ngokucace nje njengoba umuntu ebona izinto eziphathekayo zibazungezile, uMfowethu Branham, esesemkhulekweni emini, ubona embonweni ezinye zezimangaliso ezinkulu zingakenzeki ngalobo busuku. Ubona abanye bethwelwe ngezinhlaka zemibhede yama-ambulense, noma behlezi ezihlalweni ezinamasondo, futhi angabachaza ukuthi babukeka kanjani nokuthi bagqoke kanjani, njl. Esakhonjiswa lezizimangaliso ngaso lesosikhathi, uvamise ukuba abe, okwesikhathi, angazazi izinto ezenzekayo eduze kwakhe. Akukaze nakanye esikhathini esingaphezu kweminyaka emithathu kusukela emukela isiphiwo lezizambulo ezike zehluleka ukuveza izimangaliso eziphelele ngokufana ncamashi njengoba esevele

ezibonile emibonweni. Ngalezizikhathi angasho ngokuqiniseka uqobo, “Isho kanje iNkosi,” futhi akasho lona neze iphutha. Wangitshela ngeviki eledlule ukuthi wenza nje kuphela lokho asevele ezibone ekwenza embonweni. Impumelelo yalomkhakha wenkonzo yakhe ungamaphesente ayi 100 ncamashi.

UKUBHEKA OKUNGABONWAYO

Uma isiphiwo sisebenza, uMfowethu Branham ungumuntu ozwela kakhulu ebukhoneni nasekusebenzeni kukaMoya oNgcwele nasezintweni ezikhona ngempela zokomoya kunanoma yimuphi omunye umuntu esengake ngamazi. Phansi kogcobo, olusebenza iziphiwo zakhe zokomoya, futhi uma ebuzwa ubukhona beNgelosi, ubonakala ebhoboza iveyili yenyama ayongena ezweni lomoya, futhi abonakale eshaya khona ngempela emzweni wokungabonwayo. UPawulu waloba (KwabaseKor. II 4:18,), “Thina esingabheki okubonwayo, kodwa okungabonwayo: ngokuba okubonwayo kungokwesikhashana; kepha okungabonwayo kungokwaphakade.”

Amazwi kaPawulu lapha ayakhomba ukuthi manje siphila emazweni amabili ngesikhathi esifanayo—izwe lomuzwa, nezwe lokomoya. Izwe lomoya liphahla, lizongolozele, futhi lichushe ezweni lomuzwa. Omabili amazwe ahlala endaweni efanayo ngesikhathi esifanayo. Izinto ezikhona ngempela eziphathekayo esizibona ngamehlo ethu emvelo, zikhona phakathi ezintweni ezikhona ngempela ezingcono kakhulu ezingabonwayo ngumuzwa omkhulu weso. ImiBhalo isifundisa ukuthi izinto ezinkulu ezikhona ngempela “zaphakade” ziyasizungeleza manje. Noma yikuphi okubonwayo lowo nalowo wethu angakubona ngaso sonke isikhashana sokubakhona kwethu, kukho konke ukujika kwendlela yethu, ukuba besinamehlo agcotshiwe ukuba sizibone ngawo! “Okubonwayo” kuhlala phakathi ko “kungabonwayo,” o “kwesikhashana” phakathi koku “phakade.”

UPawulu uthi, “Ohlangene neNkosi ungumoya munye nayo.” Sisagcwaliswe ngoMoya oNgcwele, umoya wethu noMoya kaNkulunkulu uxubana kowodwa ngendlela efanayo yokuthi ulwandlekazi nomtata kunye ngoba ulwandlekazi lugeleza lungene emtateni. Bese-ke kuba ngukuthi izinto ezikhona ngempela ezinhle kakhulu zokomoya zizuzwa khona ukuthonya bese ziba ngezibusa kakhulu. Sibona iqiniso nezinto ezikhona ngempela zokomoya ngamehlo kaNkulunkulu. Ngezikhathi ezinjalo izehlakalo zesikhathi esizayo zibonakala zikhona njengokusibona singakafiki isithombe esikhangayo siza sinyakaza. UJesu wathi, “UMoya uyonibikela okuzayo.”

IZIMANGALISO ZIBONWA NGAPHAMBILI

Phakathi nomhlangano waseFort Wayne inenekazi langena emgqeni wokuphilisa liphethe umntwana owazalwa enonyawo olukhubazekile umlenze wakho owawufakwe ukhonkolo. Kwathi nje uMfowethu Branham angababona, ngaphandle kokuthi ame ukuba akhulekele ukuphiliswa komntwana, wathi enenekazini, “O yebo, uzokwenza engikutshela ukuthi ukwenze?” Inenekazi laphendula, “Ngizokwenza.” Wayesethike kulo, “Hamba uye ekhaya bese ukhipha lowokhonkolo, futhi uma usubuya kusasa ebusuku, umlethe umntwana, futhi uyoba nonyawo oluphile saka.” Umbhobho wawezwakalisa lamazwi kubo bonke ezethamelini eziningi. Kwabathatha ngaphezu kwehora ngalobobusuku ukukhipha ukhonkolo. Kwathi enenekazi seliletha umntwana ngobusuku obulandelayo, umntwana wayesenonyawo oluphile saka futhi wayegqoke izicathulo ezincane ezimhlophe futhi wayahamba. Udokotela unyawo waluthatha isithombe se X-ray esibonisa ngaphakathi futhi waluthola luphile saka. Ngambuza uMfowethu Branham ngakusasa ukuthi uledluliseleni inenekazi nomntwana emgqeni wokuphilisa engakukhulekelanga ukuphiliswa komntwana. Waphendula, “Besingekho isidingo, ngoba embonweni ntambama ngimbonile umntwana ephiliswa.” Kungenza lendatshana ibeyinde kakhulu uma ngingalanda ngezindaba eziningi ezinye ezimangalisa kakhulu ekuzihlaziyezi kunalendaba. Lomkhakha wenkonzo yakhe wodwa ungenza indaba yebhuku.

EsaHlukweni 5 sikaJohane oNgc., uJesu wathi, “UBaba usebenza *kuze kube-manje*, nami Ngiyasebenza. . . Indodana ingenze lutho ngokwaYo, kuphela lokho Ebona uYise ekwenza: ngokuba lokho akwenzayo Yena, neNdodana iyakwenza kanjalo, ngokuba uYise uyayithanda iNdodana uyikhombisa konke akwenzayo Yena.” Wayechaza ukuthini uJesu na? Kusobala, uJesu wayenguMboni njengoba babenjalo abaProfethi beTestamente eliDala. Wazibona izimangaliso zaKhe zingakenzeki. Wabona umuntu owayesegule iminyaka engama 38 owayengakwazi ukungena echibini lapho iNgelosi yehla ukuba izamazamise amanzi. UJesu weza kuye wayesethi kuye, “Thabatha uhlaka lwakho, uhambe.” UJesu wabona uLazaru evuswa kwabafuleyo Engakasenzi isimangaliso. Wathi kuNathanayeli, “Ungakabizwa nguFiliphu, uphansi komkhiwane, NgaKubona” (uJohane 1:48). Wabona ukuthi ithole lembongolo laliboshelwe kuphi engekho lapho, njl., njl. Futhi uKristu Ohlezi ngaphakathi manje wenze ime njalo imisebenzi yaKhe ngethuluzi elingumuntu ngokwesethembiso saKhe salonyaka: “Okholwa yimi, imisebenzi eNgiyenzayo mina naye uyakuyenza—ngokuba Mina ngiya kuBaba, noma yini eniyakukucela eGameni lami Ngiyakukwenza, ukuba eBaba akhazimulise eNdodaneni’ (uJohane 14:12, 13).

UMDONSO WOKUKHOLWA UYEZWAKALA

Endabeni yowesifazane owathinta umphetho wengubo kaJesu futhi waphiliswa, uJesu wathi, “Ngizwa kuphumile amandla kimi” (uLuka 8:46). Kwathi uma sekwaziwa lokhu, siyafunda kuMarku 6:55, 56, ukuthi “kwathi nomaphi lapho Engena khona emizaneni, nasemizini, nasemaphandleni, babeka abagulayo ezindleleni, baMncenga ukuba bathinte noma umphetho wengubo yaKhe kuphela: bonke abaMthintayo basindiswa.” Akabongwe uNkulunkulu ukuthi lawomandla obuhle afanayo asagobhoza evela kuKristu ohlezi ngaphakathi angene emizimbeni yabagulayo nabahluphekileyo, futhi bayasindiswa.

Izimangaliso eziyizibonakaliso ezimbili uNkulunkulu azibonakalisayo ngoMfowethu Branham ukuphakamisa ukukholwa kwalabo ababesemgqeni wokuphiliswa kuze kufike ezingeni elifanele, zinikwa futhi ukuphakamisa ukukholwa kwabahluphekile *ezethamelini* baze bafike ezingeni elifanayo. Lokhu ukukholwa kudonsa amandla obuhle afanayo akuKristu ohlezi ngaphakathi Osebenza isiphiwo, futhi aphilise labo abahlezi ezethamelini. Akwenzi-mehluko noma ngabe izifo *zakho* zixilongwa ngokungesikho okwasemhlabeni, noma umuntu osemgqeni wokuphilisa, izibonakaliso ziyafana, futhi zinomphumela ofanayo kulabo abahlezi ezethamelini. Kungani izibonakaliso ziphindwa kumuntu ngamunye osevele ezibonile na? UMose akazange aziphinde izibonakaliso *zakhe* ezimbili kumIsrayeli ngamunye. Inkulungwane yayingazibonela ngamehlo ukubonakaliswa futhi yenziwe ukuba ikholwe ngesikhathi esifanayo. Ukukholwa ezingeni elifanele kunoma yiyiphi ingxenye yezethameli ezingi kudonsa emandleni obuhle kuKristu ohlezi ngaphakathi, Osebenza isiphiwo; futhi lokhu angeke kwenzeke uMfowethu Branham engakwazi. Ukuzwa ngokusobala njengoba nawe ubungezwa uma ngingakudonsa ngebhantshi lakho, futhi uyazi ukuthi kuqhamuka ngaphi; futhi ukhomba ngisho umuntu ngamunye okukholwa kwakhe kuthinta uKristu.

Esakhulekela labo abasemgqeni wokuphilisa emhlanganweni waseFlint, wama, futhi ekhomba phezulu esitezi sesibili ngakwesokudla sakhe, wathi, “Ngisanda kuba nombono manje ngenenekazi eligqoke isudu el’hlaza okwesibhakabhaka igqoke iblawuzi elinemisho. Lisanda kuphiliswa kumdlavuzi.” Owesifazane wagxuma wama ngezinyawo zakhe futhi ejabule kakhulu wathi, “Yimina inenekazi.” Ukukholwa kwakhe kwamenzela esitezi sesibili lokho ukukholwa okwakubenzela khona emsamo.

Intombi eyayithwelwe ngohlaka lombhede ingeniswa emhlanganweni. Yayibulawa yilukhemiya isifo esibonakala ngokwanda kwezinhlayiya ezimhlophe egazini. Ndawo zombili

eJohns Hopkins naseKliniki yakwaMayo, yatshelwa ukuthi konke okunokwenziwa kwase kwenziwe nokuthi kwakungasekho-themba lokuphila kwayo. Umqondo wayo wase uqale ukudela. Ngathi nyelele ngasuka emsamo ngaya ohlakeni lwayo lombhede futhi ngayitshela ukuba ikhulekele ukuthi uNkulunkulu aphakamise ukukholwa kwayo kuze kufike ezingeni lokuphiliswa nokuthi kuzo kwenza isiphiwo sisebenze noma kudonse uMfowethu Branham ehlele kuyo. Ngazibhekisisa izindebe zayo zinyakaza ngomkhuleko futhi khona-manjalo uMfowethu Branham wawuzwa umdonso wokukholwa, wagxuma wehla emsamo wase eya ohlakeni lombhede wayo, wayikhulekela, wayesethi, “EGameni likaJesu vuka usuke ohlakeni lwakho lombhede, yemukela amandla aphezulu futhi uphile.” Yalalela nezandla ziphakeme futhi nezinyembezi zokujabula nokudumisa zehla zigeleza ezihlathini zayo, yahamba yaya emuva naphambili phambi kwabo bonke abantu futhi yehla ngezikhala zezihlao. Udadewabo wangitshela kamuva, “Udadewethu uyamangalisa.”

EHholo enkulu iFair Park eDallas ezinyangeni ezimbalwa ezedlule, ngobunye ubusuku ngenkathi izihlalo zabashayi bezigubhu nezimfijoli zazigcwele iziguli ezisezinhlakeni nasezihlalweni ezinamasondo, ngenkathi uMfowethu Branham ematasatasa ekhulekela labo abasemgqeni wokuphilisa, wayelokhu ewuzwa umdonso wokukholwa ngakwesokudla sakhe owathi ekugcineni wanqamuka. Kwathi eseqedile nalabo ayebhekene nabo, wakhomba indoda eyayisohlakeni lombhede esihlalweni sabashayi bezigubhu nezimfijoli, wayesethi kuyo, “Ndoda, sukuma, uphiliswe cishe emizuzwini emihlanu.” Yasukuma idumisa uNkulunkulu. Umkayo weza kuyo futhi bagaxana futhi bakhala bejabula ndawonye. Wayelethwe evela eChicago esesimweni sokufa namaphaphu ayo edliwa umdlavuzo. Yaphiliswa futhi yeza emhlanganweni olandelayo eFort Wayne ezinsukwini ezimbalwa kamuva ukuba izonikeza ubufakazi bayo. Ithamele imihlangano eminye emibili kusukela lapho. Ngingaqhubeka ngiqhubeke ngilanda amakhasi amaningi okuphiliswa okufanayo kwalabo abaphiliswa besahlezi noma belele ezinhlakeni ezethamelini ngaphandle kokuthi uMfowethu Branham abathinte. Bonke babephiliswa esithunzini sikaPetru ngaphandle kokuthinta kwakhe noma yimuphi owabo.

AZIKHO IZEHLA EZILUKHUNI

Ayikho into okuthiwa yisehlo esilukhuni kuNkulunkulu. Inenekazi laseGrisi elalingavuleki emphinjeni walo langena emgqeni womkhuleko. Lalingakwazi ukuphuza ngisho ithonsi elilodwa lamanzi noma nhloboni yokudla. Kwathi nje uMfowethu Branham angalikhulekela laphuza ingilazi

yamanzi futhi ladla umbhosho kaswidi. Emva kobusuku noma obubili kulowomhlangano ofanayo izithulu ezingezwa futhi ezingakhulumi eziyisishiyagalolunye zangena emgqeni womkhuleko futhi zonke eziyisishiyagalolunye zaphiliswa.

Labo ababezalwe beyizimpumputhe babona. Emva kokukhulekela indoda eyayingaboni kwasanhlobo, uMfowethu Branham wathi kuyo, “Hamba uye epulpiti futhi ubeke umunwe wakho ekhaleni lalowomshumayeli.” Yahamba yaqonda ngqo kumfundisi futhi yamdonsa ngekhala, yenza ukuthi izethameli zihleke.

Isithunywa senkolo esaziwayo esasivela ePalatine esigabeni sokugcina seT.B. salethwa sivela eYakima, eWashington, sise ambulenseni eya eHholo leDolobha eSeattle, eWashington. Uhulumeni wasikhokhela ithikithi lebhanyoni ekhaya. Lapho siyalwa, eGameni likaJesu, ukuba sisukume futhi siphile, senzenjalo, futhi ezinsukwini ezimbili kamuva sasenza umsebenzi wezandla ngokuzungeza ikhaya laso.

UKUPHILISWA KWENINGI

Kuthi nje ekubizelweni e altare noma esimemweni ezonini kulandele inkonzo yokuvangela, ngakho emva kokuxilonga kokungesikho okwasemhlabeni nokuphiliswa kwalabo abasemgqeni womkhuleko, isimemo manje sesinikezwa labo abasezithamelini abazimisele ukwemukela ukuphiliswa ukuba kufike noma baqhubekele phambili ukuba baphilise noma basindiswe ngokomzimba.

Ukuphiliswa koyedwa ngesikhathi esisodwa kuphela kungukulungiselela inkonzo enkulu yokuphilisa. Kuphela yinkonzo eyinto eyisifundo, singakubeka kanjalo, nabo bonke abasezithamelini abadinga izinzuzo zengxenywe yokuphilisa yevangeli.

Kuba njengezoni eziyikhulu nje ezingasemukela isimemo somvangeli bese zizibonela isimangaliso esikhulu esisekhona sokuzalwa ngokusha koquqaba, ngakho kwabonakaliswa ngokwenza ngokumangalisayo ezinsukwini ezimbalwa ezedule emhlanganweni waseLouisville ukuthi abagulayo bangaphiliswa beluquqaba ngesiphiwo sokuphilisa. UMfowethu Branham wayilinga lenqubo lapho, emema labo abasezinhlabeni zemibhede, labo abasezihlalweni ezinamasondo, nabakhubazekile ukuba balethwe phambili kuqala, bese kuba yilabo abakwaziyo ukuhamba ngezinduku zabo zokuqhubela nalabo abaphethwe umdlavuza nezinye izifo ukuba beze ngaphambili futhi bame emva kwezinhlaka nezihlalo zamasondo. Lapho beqala ukududuleka beya phambili, ukukholwa kwabo kwaqala ukudonsa amandla

okuphilisa esiphiweni, nokubonakalisa ngokwenza ukuphilisa kwakungaphambili kwanoma yini nokho eyabonwa ngamehlo emhlanganweni kaBranham. Ngenkathi besaya phambili, uMfowethu Branham wakhomba ngokushesha omunye kulandele omunye ethi, “UKristu usekuphilisile.” Abantu baphosa amakhadi abo emoyeni, baphosa phansi izinduku zabo zokuqhugela nalabo ababengakwazi ukuma noma ukuhamba bagxuma bama ngezinyawo zabo, abanye babo begxuma futhi bedumisa uNkulunkulu bejabula. Ukubonakalisa ngokwenza okunje kwakungaphezu kokuchazwa. Omunye umfana esesihlalweni owayengakwazi ukuma noma ukuhamba, ngambona egxuma ema ngezinyawo zakhe edumisa uNkulunkulu. Emizuzwini embalwa kamuva, ngamqhweba futhi ngase ngicela isixuku ukuba simvulele indlela futhi simdedele eze emsamo. Wahamba waya embhobhweni futhi kahle washumayela ezethamelini ezazikhala. Isiphiwo sasebenzela ukuphiliswa koquqaba njengoba nje kwase sekuvele kwenzekile emgqeni womkhuleko lapho baphiliswa kanye ngesikhathi esisodwa. Inkosikazi yomfundisi weBandla le The Open Door wangishayela ucingo ngokusa okulandelayo ukuthi amalunga amaningana ebandla lakubo aphiliswa kulokhu ukuphiliswa koquqaba ngobusuku bakuthangi.

IZONI ZIZINIKELA ZILUQUQABA

Futhi okuhle ukwedlula konke, izoni zilethwa kanjalo ekulahlweni yisono futhi zifune ukusindiswa. KwabaseRom. 15:18, 19, uPawulu ukhuluma ngokwenza “kuba ngokulalela kwabeZizwe, ngezwi nangezenzo, ngamandla ezibonakaliso nezimangaliso, ngamandla kaMoya kaNkulunkulu...suka eJerusalem, ngazungeza ngaze ngafika eIliriku.” Ngibone izoni eziningi ngangezinkulungwane ezimbili enkonzweni eyodwa vo kaBranham zigxuma zima ngezinyawo zazo zikhala izinyembezi ukuba zinikele izinhliziyi zazo kuNkulunkulu. Akumangalisi uJesu athi, “Nakumuphi umuzi eningena kuwo—niphilise abagulayo abakuwo.”

IZIMEMO EZIVELA PHESHEYA KOLWANDLE

Ecaphuna AmaHu. 68:18, uMphostoli uPawulu wathi kwabese-Ef. 4:8, “Esenyukele phezulu, Wathumba abathunjiweyo, wapha abantu izipho.” Izindaba zalesisiphiwo saphezulu eBandleni, eminyakeni emithathu emifishane sezihambe zajikeleza umhlaba, neziningi izingcingo eziphuthumayo zivela emazweni aphešheya naseziteshini zezimishini phešheya kwezilwandle. Eziningi zalezi zisanda

kufika zivela ezingxenyeni ezininginingi eAfrika. Abanye abahluphekile bandize phezu kwamanzi besuka kwamanye amazwe beza eUnited States ukuba baphiliswe. Uma uMfowethu Branham evakashela amasimu ezimishini ngikholwa ukuthi kuzobakhona ukuphaphama ngokomoya okukhulu kunakho konke iBandla eselake lazibonela khona selokhu kwaba yikhulu-minyaka lokuqala.

Ngaphambi kokuvala, ngizizwa kuthi angisho kulabo abafunda lemigqa, futhi bengakwazi ukwethamela umhlangano kaBranham, ukuthi ningaphiliswa, nani. Izinkulungwane ziphiliswe ngokuyisimangaliso ngomkhuleko wazo uqobo. UNkulunkulu ufisa ukuphulukiswa kwenu ngaphezu kokuba kunokwenzeka kuwe ukuba ukufise. UJesu wafela ukukwenza kwenzeke. IKalvari yenza yonke into eyethenjiswa ngemvume yomthetho ibe yimpahla yenu. “Niphile ngokuphelele,” kuyintando kaNkulunkulu efakazisiwe futhi kwabonakaliswa ngokwenza ezihlweleni.

Isahluko 21

Indaba yemiBono iBonwa ngamehlo nguMfowethu Branham

(Iqoshwe ngokuqopha kukagesi)

Inhloso yokubhala lemibono ingokwenkazimulo kaNkulunkulu, nendodana yaKhe uJesu Kristu. Yaboniswa kimi yiNgelosi yaKhe eNgcwele futhi akusikho okwanoma yikuphi ukuzikhukhumeza ukuba ibhalwe. Ngicelwe abaningi ukuba ngiyibhale, futhi ngikubeke enhliziyweni yami ukuba ngilande emibalwa yayo. Ingcwele kakhulu kimi.

Eminye yalemibono yayidinga isikhathi ekugewalisekeni kwayo. Kodwa njalo yayifezeka njengoba nje ngangikhonjiswe yona. Kwenza inhliziyu yami izithobe impela ukucabanga ukuthi uSomandla angabonisa inceku yaKhe lezizinto. Ngisho lezizinto ukuze abantu bakholwe nguJesu Kristu, futhi basindiswe ngokukholwa.

UMBONO I—UMBONO NGEBHULOHO LASEMFULENI IOHIO

Umbono wokuqala engiwukhumbula ngiwubona kwakungenkathi ngineminyaka cishe eyisikhombisa ubudala. Lombono mhlawumbe awuzange ubenencazelo enkulu yokomoya eyabanayo kunaleyo eyenzeka kamuva, njengoba ngangisemncane kakhulu ngangingeke ngikwazi ukuwuqonda. Kodwa kwakunguNkulunkulu enginika ukushazisa kokuqala kokusebenza kwalesisiphiwo esithize, ngaso engibone izinto eziningi zenzeka ngaphambi kokuba zigewaliseke.

Kulombono, owafika kimi ngenkathi ngidlala nomfowethu, ngabona ibhuloho elibanzi lakhiwa linqamula uMfula iOhio, nesibalo sabasebenzi siwa kulo. Ngabona nje ukuthi lakhiwa kanjani nokuthi lalizoba kuphi. Lokhu kwabonakala kungenakwenzeka ngaleyonkathi, kodwa kamuva kwafezeka njengoba nje ngangikhonjiswe khona.

UMBONO II—ISEXWAYISO NGOKUKHONZA IMIMOYA YABANGASEKHO

Ngobunye ubusuku, kungesiso isikhathi eside emva kokuphenduka kwami, ngabuya ngivela endaweni ephansi

kwesihlahla esidala se oki, lapho “ngaphambili” engangikade ngibambeke khona ngisemkhulekweni oyimfihlo. Kwakulapha phakathi kwelokuqala nelesithathu ekuseni. Umama wami nobaba bangizwa lapho ngingena ekamelweni lami, futhi bangibiza, bengitshela ukuthi udadewethu omncane wayegula. Ngaguqa ngamkhulekela ngase ngibuyela ekamelweni lami.

Emva kokungena ekamelweni lami, ngezwa umsindo owawufana nezintambo ezimbili zikagesi zigudlana, kwenza ukuba zigqamuke izinhlanzi. Ngangisebenza njengendoda yolayini ngalesosikhathi, futhi ngacabanga ukuthi kusho ukuthi kukhona ukushoda kokuhamba kukagesi endlini. Kodwa masinya umsindo washintsha nokukhanya okungejwayelekile kwagcwala ikamelo. Kwase-ke kubonakala kimi sengathi ngangimi emoyeni. Kwangethusa kakhulu impela futhi ngacabanga ukuthi ngangifa.

Emva kwalokho ngaqaphela ukuthi ukukhanya kwakungizungeze macala onke. Ngibheka phezulu ngabona inkanyezi ebanzi ngaphezu nje kwalapho ukukhanya okwakuza ngakhona. Kwasondela kwasondela. Kwase-ke kubonakala sengathi ngangingasakwazi-kuphefumula nakukhuluma. Inkanyezi elandelayo yabonakala ihlala esifubeni sami.

Ngalesosikhathi isigcawu sashintsha, futhi kwabonakala sengathi ngabonakala ngiphezu kwegquma elinotshani obuluhlaza, futhi ngaphambi kwami nje kubekwe ujeke kaswidi oyinhlobo endala enamakhona amane. Phakathi kujeke kwakukhona uvemvane olukhulu lukagwayi noma impukane—kuzama ukuzikhulula. Ngaqala ukuphendukela ngakwesokudla sami, futhi kwakukhona ingelosi enamandla imi ingibuka. Yathi, “Buka ukuthi ngizokukhombisani.” Ngase ngibona ingalo iphosa itshe, yase yephula ujeke kaswidi. Uvemvane lukagwayi lwazama ukuphuma lundize. Kodwa alukwazanga ukusuka phansi; umzimba walo wawusinda kakhulu emaphikweni alo amafishane.

Kwase kuthi ovemvaneni kwaphuma amaqulu ezimpukane, nanye yezimpukane yandiza yangena endlebeni yami. Ingelosi yathi kimi, “Izimpukane ozibonile zimele imimoya emibi, njengemimoya yokubhula neyokuqagela inhlanhla.”

Yase-ke yexwayisa, “Qaphela.” Lokhu kwaphindwa kathathu. Emva kwalokho ngaphaphama. Angibange ngisalala ngalobo busuku. Ngakusasa ngaqaphela kakhulu. Ngangibhekisisa noma yini enyakazayo, ngilindele ukuthi kungahle kwenzeke into ethize noma nini. Yonke into yayiyintsha ngempela kimi, ngokuba kwakuyisexwayiso sokuqala ukuba ngike ngibenaso ngombono.

Emini ngalelolangi, ngaya esitolo esincane segrosa ngiyozithengela ilantshi yami. Kwakukhona umKristu

owayesebenza esitolo; ngangisanda kumholela kuKristu nje. Emva kwalokho waba lusizo olukhulu kimi emsebenzini weVangeli. Ngiselapho ngangimlandisa umbono wami, ngenkathi kungena inenekazi emnyango ongaphambili wesitolo.

Ngaba nokuzwa okuyinqaba, futhi ngazi ukuthi umoya ongejwayelekile wawungenile. Ngakusho kuMfowethu George DeArk, umngane wami. Inenekazi lenyuka laya kumfowabo uEd, lase lithi, “Ngifuna umuntu okuthiwa uBranham. Ngitshelwe ukuthi ungumuntu kaNkulunkulu.” UEd wase engibiza. Lapho ngifika lapho elalikhona, langibuza, “UnguWilliam Branham, umprofethi kaNkulunkulu na?” Ngaliphendula, “NginguWilliam Branham.”

Labuza, “Nguwe owenze lesiyasimangaliso kuMnu. William Merrill esibhedlela futhi waphilisa uMary O’Honion (uhlala e-E. Oak St., New Albany, Ind.)—emva kokuba esekhubazeke iminyaka eyi 17 na?” Ngaphendula, “NginguWilliam Branham; uJesu Kristu ubaphilisile.” Lase lithi-ke, “Ngilahlekelwe ngenye impahla ngempela, futhi ngifuna ungitholele ukuthi ibekwephi.” Angizange neze ngiqonde ngempela ukuthi laliqonde ukuthini ngokusho kwalo mayelana nempahla yalo ngempela, kodwa ngazi ukuthi uSathane wayelithume ngalomsebenzi wokuthunywa.

Ngase ngithi-ke kulo, “Medemu, uze kumuntu okungesuye; cisse ubufuna ofundayo noma onamathonga.” Lase lijikela kimi futhi labuza, “Awusuye onamathonga na?” Ngaphendula, “Angisuye. Abanamathonga bangabakadeveli. Mina ngingumKristu futhi nginoMoya kaNkulunkulu.” Ngokuzwa lokhu langibuka ngenhliziyo embi. Ngaphambi kokuba kubekhona engiqhubeka nokukusho, ngezwa uMoya kaNkulunkulu usho kimi ukuthi lalinamathongo qobo lwalo, nokuthi yilempukane eyeza endlebeni yami, embonweni.

Ngase ngilitshela, “INkosi uJesu ithume ingelosi yaYo kimi izolo ebusuku embonweni, ukungexwayisa ngokufika kwakho, nami ukuba ngiqaphele. Ngiyayibonga iNkosi yami ngeSandela saYo esiqondisayo. Manje lomsebenzi okuwo ungokadeveli, futhi uzodabukisa uMoya kaNkulunkulu.” Lezwa enhliziyweni yalo, futhi lathi belidinga umuthi. Ngaphendula, “Medemu, yeka ukwenza lezizinto nenhliziyo yakho izoba kahle.” Lahamba liphuma esitolo ibanga elincane kuphela, ngenkathi liphathwa ukuhlaselwa yinhliziyiyo futhi lafela khona lapho endleleni eseceleni komgwaqo.

Ezinsukwini ezimbalwa kamuva, ngangikhuluma kwabanye omakhenika egaraji ngothando lukaKristu, edolobheni elifanayo laseNew Albany, futhi ngawatshela amadoda ngombono. Ngase ngizowacela nje ukuba akhuleke futhi anikele izinhliziyiyo zawo kuNkulunkulu, ngenkathi

indoda yasegaraji elingumakhelwane ithi, “Billy, wemukelekile egaraji lami noma nini, kodwa uyishiye ngaphandle leyonkolo yobuhlanya.” Ngaphendula, “Mnumzane, lapho uJesu engemukelekile khona angizukuza. Kodwa ngikhuluma lokho okuyiqiniso, uNkulunkulu angembulele khona.”

Emva kokuba sengibeke lenkulumo, wahleka wasineka, wase engithintithela isandla sakhe futhi waphuma endlini. Kodwa ngaphambi kokuba afike egaraji lakhe, umkhwenyana wakwakhe uqobo, ehlehla ephuma emnyango ngetrakhi yakhe igcwele izikrebha zensimbi, wamshayisa, ehlfiza imilenze yakhe yomibili namaqakala.

Ezinsukwini ezimbili kamuva, ngisakhuluma emhlanganweni wasemgwaqeni, inenekazi elinengalo ekhubazekile lathi kimi, “Ngiyazi ukuthi ugqobo lukaNkulunkulu luphezu kwakho; uma ukhuleka ngicela ukhumbule ingalo yami ekhubazekile. Sekuyiminyaka eminingana ikulesosimo.” Ngakhuluma nalo, “Uma ukholwa ngempela, yelula ingalo yakho, ngokuba uJesu Kristu usekuphilisile.” Masinya ingalo yalo yaqonda. Owesifazane bandla wakhaliswa yinjabulo lapho eguqa futhi wambonga uNkulunkulu.

Owesifazane emi eceleni wathi, “Uma leyonkolo kaBilly Branham anayo iyinkolo yeqiniso, angifuni-lutho lwayo.” Kodwa lapho ephenduka esehamba, kwenzeka into eyinqaba. Wakhubeka epulangweni, futhi ewela phansi, wephuka ingalo yakhe ezindaweni eziyi 15. Ingalo eyayephukile, yayingasohlangothini olufanayo lwaleyo yowesifazane owaphiliswayo.

UMBONO III—UMBONO WOBUNYE BEBANDLA

Cishe ezinyangeni ezimbili emva kokubhaphathiza eMfuleni iOhio, ngenkathi kubonakala inkanyezi phambi kwamakhulu abantu abama ezingwini, uNkulunkulu wanginika umbono. Ngangilungiselela ukuba ngibeke itshe legumbi letabernakele lami. Umeja Ulrey wamaVolontiya aseMelika, umngane wami, wayeza nganeno ukuzonikeza umnyuziki wokubekwa kwetshe legumbi.

Ngosuku lokubekwa kwetshe legumbi, ngaphashanyiswa cishe ngelesithupha nqo ekuseni. Ilanga lase Indiana lase liphakeme impela, futhi yonke imvelo yayenza umculo. Ngabheka phandle ewindini; izinyoni zazicula, izinyozi zibubuza; amakha amnandi ohlobo lwembali enamakha anuka kamnandi ayesemoyeni. Ngalala lapho ngicabanga, “O Jehova oMkhulu, Umangalisa kangaka. Esikhashaneni esedlule nje bekumnyama; manje ilanga seliphumile futhi yonke imvelo

iyajabula.” Ngaphinda ngacabanga, “Masinya lelizwe elinamakhaza futhi limnyama, lizojabula kanye nemvelo, ngoba iNnodana yokuLunga iyovuka inokuphilisa emaphikweni aYo.”

Lapho ngisakhonza uNkulunkulu, ngokushesha ngezwa ingelosi yeNkosi isekamelweni. Ngaphenduka embhedeni futhi ngaba sembonweni masinya. Ngicabanga ukuthi lombono, nakuba ngingawuqondanga ngalesosikhathi, uphathelene kakhulu nenkonzo yami namhlanje—ekuzameni kwami ukungenisa inhlanganyelo emabandleni kwelinye nelinye, ukuthi awafanele ukuvumela imiqondo ephathelene nehlelo elilodwa lenkolo iwehlukalise, nokuthi yilowo nalowomKristu ufanele aye ebandleni eliqokwa nguye, kodwa khona lapho abe nenhlanganyelo nothando lokumesaba uNkulunkulu komunye nomunye.

Manje embonweni ngazithola ngimi ezingwini zoMfula iJordani, ngishumayela iVangeli kubantu. Ngezwa umsindo emva kwami, njengalowo owenziwa yizingulube. Ngicalaza ngaphawula, “Lendawo inokungcola. Lona ngumhlabathi ongcewele, lapho uJesu qobo lwaKhe anyathela khona.” Embonweni ngangishumayela ngimelene nalokhu, lapho ingelosi yeNkosi ingithatha ingingenisa etabernakele lami, nakuba itshe legumbi lalingakabekwa nokho. (Umbono wakhombisa itabernakele njengoba ngempela lalinjalo ngenkathi lakhiwa.) Ngaqalaza. Abantu babegcwele ndawo zonke, nesixuku esikhulu sasimi. Embonweni ngabona iziphambano ezintathu; kamuva ngafaka ebandleni lami iziphambano ezintathu njengoba ngangizibone embonweni, leso esikhulu esisesenta kuyipulpiti. Ngamemeza, “O lokhu kuyamangalisa; lokhu kuhle kakhulu.”

Yase-ke iNgelosi yeNkosi ifika kimi embonweni futhi yathi, “Akusilo itabernakele lakho leli.” Ngakhuza, “O Nkosi, impela leli yitabernakele lami.” Kodwa Yaphendula, “Qha, woza ubone.” Yangikhipha phandle, futhi ngangibuka isibhakabhaka esikhazimulayo. Yathi, “Leli kuzoba yitabernakele lakho.” Sengibheka phansi futhi ngabona ukuthi ngangiphakathi kwemithi eyizixhobo futhi esenta lapho engangimi khona, kwakuyisikhala sezihlalo. Imithi yayitshalwe emabhodweni amakhulu aluhlaza-tshani. Ngakwelinye icala kwakungama apula, futhi ngakwelinye icala kwakuyizithelo amapulamu amakhulu. Ngakwesokudla nesokunxele kwakungamabhodwe amabili engenalutho kuwo.

Okulandelayo ngezwa iphimbo livela ezulwini, elakhuluma, “Isivuno sivuthiwe, kepha izisebenzi ziyingcosana.” Ngabuza, “Nkosi ngingenzenjani na?” Kwathi-ke lapho ngibuka futhi ngabona ukuthi imithi yayibukeka njengezihlalo zasesontweni, embonweni wetabernakele lami. Phansi ekugcineni komugqa kwakungumuthi omkhulu umi

futhi wawugwele lonke uhlobo lwesithelo. Macala omabili kuwo kwakuyimithi emincane emibili ingenasithelo—futhi imi ngapha nangapha, yayibonakala njengeziphambano ezintathu. Ngabuza, “Kusho ukuthini lokhu futhi kuthiwani ngalawomabhodwe angenalutho kuwo na?” Yaphendula, “Uzotshala wena kulawo.” Ngase ngima esikhaleni, ngithatha amagatsha emithini yomibili, ngase ngiwatshala emabhodweni. Ngokushesha, kulawomabhodwe kwaphuma imithi emikhulu emibili eyakhula yaze yafika emazulwini.

Emva kwalokho, ukuvunguza komoya onamandla kwafika kwanyakazisa leyomithi. Iphimbo lakhuluma, “Khangeza ngezandla zakho manje, wenze kahle; vuna isivuno.” Ngakhangeza ngezandla zami nomoya onamandla wawohlozisela i apula elikhulu esandleni sami sokudla, kwathi esandleni sami sokunxele kwaba yipulamu elikhulu. Yathi, “Dlana izithelo; ziyabukeka.” Ngaqala ukudla isithelo, kuqala ngaluma esisodwa, ngase ngiluma kwesinye, nesithelo sasimnandi lokhu okumnandi kakhulu.

Ngicabanga ukuthi lombono wawuphathelene nokuhlenganisa abantu bamabandla ndawonye. Embonweni, ngagxunyekwa ngisuka kuleli ngiye kwelinye, ukuba ngilethe izithelo ezifanayo eziphuma emithini yomibili.

Okulandelayo ngezwa iphimbo liphinda futhi lithi, “Isivuno sivuthiwe nezisebenzi ziyingcosana.” Ngabuka umuthi ophakathi nendawo, nezikhulu izixha zama apula namapulamu ayelenga kuwo wonke umuthi—owawumisise okwesiphambano uze uyofika phansi esiqwini sawo. Ngawa phansi komuthi futhi ngakhala, “Nkosi, ngenzenjani na?” Umoya waqala ukunisa isithelo kuyo yonke indawo kimi, ngase ngizwa iphimbo lithi, “Uma ususukile embonweni, ufunde uTimothewu wesiBili 4.” Lokhu kwaphindwa kathathu. Ngase ngizithola ngisekamelweni lami. Ngadumela iBhayibheli futhi ngaqala ukufunda, “Shumayela izwi...ngokuba kuyakubakhona isikhathi abangayikuvuma ngaso isifundiso esiphilayo (izigaba zezimfundiso ezehlukene ebandleni); kepha ngokwezinkanuko zabo bayakuzibuthela abafundisi, benezindlebe ezibabayo...wenze umsebenzi womvangeli, ufeze ukukhonza kwakho.”

Ngalidabula lelokhasi eBhayibhelini lami, ngase ngilibeka nobufakazi bami etsheni legumbi elabekwa ngalo lelolanga. Leso “sifundiso esiphilayo” ngikholwa ukuthi siwuthando lokumesaba uNkulunkulu komunye nomunye. Ngakho kwafezeka ukuthi umsebenzi wami wawungesikho ukuba ukwelusa—nakuba kafishane kamuva, ngawugeja umbono, nosizi olukhulu lwafika ngoba angizange ngiqhubekele phambili nobizo—kodwa kamuva uNkulunkulu wangithumela ensimini yaKhe ukuba ngenze lomsebenzi. Sengiphile ngaze ngabona usuku lapho lombono usugwaliseka khona.

Ngibonga uNkulunkulu ngalenzako ethobekileyo ngayo engizama ukwenza ingxenyane yami ukuhlenganisa abantu bakaNkulunkulu, ukuze babemunye enhliziyweni nasemoyeni.

UMBONO IV—UMBONO NOKUPHILISWA OKUMANGALISAYO KWABANTWANA ABAKHUBAZEKILE

“Kuyakuthi ngasemuva ngithulule umoya wami phezu kwayo yonke inyama; amadodana enu namadodakazi enu ayakuprofetha; abadala benu baphuphe amaphupho; izinsizwa zenu zibone imibono.” Lawa ngamazwi omprofethi. Ngikholwa ukuthi siphila kulolosuku.

Umbono engilanda ngawo manje wawugqame impela. Ngawunikwa ekhaya likamama wami ngenkathi ngihlezi ubusuku obubodwa kafishane emva kwempi yakhona maduze nje eyaqala eUrophu. Ngesinye isikhathi phakathi kwaphakathi-nobusuku nasentathakusa ngavuka nginomthwalo osabekayo enhliziyweni yami. Ngakhuleka isikhashana impela kodwa kwangabonakala-kukhuleka. Kwedlula amahora amabili. Kwase kuthi ngokushesha ngangena embonweni futhi ngazithola ngenyuka egqumeni ngiya ngasendlini engahloniphekile. Ngangena ngomnyango, futhi phakathi nekamelo nganaka isihlalo esibomvu nombhede ogoqwayo obomvu. Ohlezi esihlalweni esibomvu kwakungowesifazane omdala efake izibuko, ekhala. Embhedeni ngakwesokudla kwakungumfanyana onezinwele ezinsundu ecishe abe neminyaka emithathu noma emine ubudala. Ngangibona ukuthi wayehlupheke kabi kabi nomzinjana wakhe wawufinyele; imilenze nengalo kwakubonakala kukhubazekile kwaba amafindo. Owayemi phakathi nomnyango kwakungowesifazane owayenezinwele ezinsundu, kusobala kungumama futhi wayekhala kamunyu. Ngale obhekene nombhede kwakuyindoda ende ebukeya insundu, ubaba.

Ngazitshela ukuthi, “Akusiso isimanga lesi; ngangisendlini kamama emizuzwaneni embalwa nje edlule.” Okulandelayo, ngabheka ngakwesokudla sami, futhi nakho kumi ingelosi kaNkulunkulu, yembethe ezimhlophe. Okwesikhashana angazanga ukuthi kufanele ngenzenjani, kodwa inhliziyoyi yami yayizwela ingane eyayilele embhedeni. Ingelosi yathi kimi, “Ingaphila leyongane na?” Ngaphendula, “Angazi.” Ingelosi yathi, “Thana ubaba akalethe ingane kuwe bese ubeka izandla zakho esiswini sayo.” Ngakho ubaba wakuletha kimi futhi ngakhuleka futhi ngokushesha ubaba wamqathaza umntwana. Kwashaya ngezinyawana zakho, nomlenze waqala ukuthombuluka. Kwase kuqala ukuthatha isinyathelo kwase

kuba esinye isinyathelo, kwase-ke kuhamba kuya laphaya ekhoneni. Emva kwalokho umntwana weza kimi ehamba wayesethi, “Mfowethu Branham, sengiyaphila manje.” Ingelosi yabuza, “Ukunakile lokho na?” Ngaphendula, “Ngikunakile, mnumzane.”

Yase ingitshela ukuba ngime ngithule. Yangithatha yase ingihlalisa phansi emgwaqeni wasemaphandleni lapho okwakukhona igraveli eningi. Ngabheka ngale kwesokudla sami futhi kwakukhona indawo yamathuna namanye amatshe amakhulu amathuna. Yathi, “Funda amagama nezinombolo ezikawo.” Ngakwenza. Yabuye yangithatha futhi yangihlalisa phansi endaweni eyimpambanamgwaqo—kunesitolo segrosa nezindlu ezine noma ezinhlanu. Lapho, owayephuma esitolo, kwakuyikhehla elinamadevu amhlophe lifake iovaloli nekepisi lemfolvinu eliphuzi. Ingelosi yathi, “Lizokulayela.” Yase ingithatha okwesithathu, futhi ngalesisikhathi ngangiyongena endlini. Ngabona owesifazane osemncane emnyango. Wayekhala. Ngangena endlini futhi nganaka isitofu esiyisihlephu esiwuhlobo oludala sihlezi ngakwesokunxele sami. Ikamelo lalihlotshiswe ngephepha eliphuzi linemifanekiso emincane ebomvu kulo. Obondeni kwakuyisayini, “Nkulunkulu Busisa iKhaya Lethu.” Esenta kwakungumbhede omkhulu wethusi, futhi ngale ekhoneni kwakuwuhlaka lombhede. Embhedeni kwakungumuntu owayegula kabi kabi. Ngase-ke ngibona ukuthi kwakuyintombazane nemilenze yayo yayifinyele yonke. Ngabheka futhi kwakukhona ingelosi yeNkosi imi ngakwesokudla sami futhi. Yabuza, “Ingaphila leyontombazane na?” Ngaphendula, “Mnumzane, angazi.” Yathi, “Beka izandla phezu kwayo ukhuleke.”

Lapho ngikhulekela intombazane, ngezwa iphimbo ekamelweni lithi, “Ayibongwe iNkosi.” Lapho ngibheka intombazane yayisukuma. Ingalo yayo yangakwesokudla yayikade inobunzima futhi ifinyele yabheka emuva, kodwa ngayibona lapho iqonda. Ngase ngiphawula ukuthi umlenze ofinyele ogwegwile nawo futhi waqonda futhi waphila, futhi ngezwa abaningana bekhala futhi bedumisa iNkosi.

Ngangisanda kuphuma nje embonweni lapho ngizwa umuntu ethi, “O Mfowethu Branhma, Mfowethu Branham.” Ngabuka ewashini futhi ngathola ukuthi amahora amaningana ayasedlule. Kwase kuseduzane ukuba kuse futhi khona owayengibiza. Kwakuyinsizwa egama layo nguJohn Himmel. Ngangimbhaphathizile yena nomkakhe. Wathi, “Mfowethu Branham, ngisenkathazweni. Empini ngahlubuka, futhi kusukela lapho ngalahlekelwa ngumntwana oyedwa, futhi manje umfanyana wami useseduze kokufa. Udokotela uthi angeke aphile. Nginamahloni ukukucela, kodwa ungeza ukhulekele umntanami na?” Ngamtshela ukuthi ngingeza.

Wangitshela ukuthi uzothola umzala wakhe, uMfowethu Snelling, owayekade esanda kuphenduka nje (manje usengumfundisi esibambisene naye etabernakele lami), ukuba asisize sikhuleke. Ngathi, “Kuhle kakhulu,” ngingazi ukuthi wayezosiza ukugcwalisa umbono. Lapho sihamba ngemoto siya ekhaya lendoda, ngabuza, “Mnu. Himmel, awuhlali-khona yini endlwaneni enamakamelo amabili eme yaba yinde na?” Waphendula, “Ngihlala khona.” Ngathi, “Ikamelo elingaphambili alinaso yini isihlalo esibomvu nombhede umfanyana alele kuwo na? Futhi umfanyana akanazo yini izinwele ezinsundu futhi akafake yona yini iovaloli yemfolvini eluhlaza okwesibhakabhaka na?” Waphendula, “Nguye impela. Wake wafika endlini yami na?” Ngathi, “Ngenkathi ungibiza bengisanda kusuka nje.” Kusobala akaqondanga. Ngabuza, “Mnu. Himmel, uyangikholwa na?” Waphendula, “Ngenhliziyo yami yonke ngiyakholwa.” Ngase ngimtshelela, “Usho kanje uMoya, ingane yakho izophila.” Kulokho okukhulu ukuhlabeka kwehlela kuye. Wamisa imoto, waziphosa esitelingini, wakhala, “O Nkulunkulu, ngihawukele mina soni.” Wanikela inhliziyo yakhe kuKristu kusasele amamayela amaningana sifike endlini yakhe, futhi ngaphambi kokuba ingane ize iphiliswe.

Manje ngenkathi sifika endlini sathola umntwana esecishe abe ngofileyo impela. Amaphaphu ayegcwele futhi kwase kukhona umndondo nje wokuphefumula emphinjeni wakho. Ngathi, “Nginikezeni ingane.” Kodwa lapho ngikukhulekela, akwenzekanga-lutho. Umntwana akakwazanga ukuthola ukuphefumula kwakhe futhi kwacishe kwaklikliza impela. Ngangikubheke ukuba kuphiliswe khona lapho.

Manje nakhu lapho engathola khona ukuthi umuntu angenza iphutha uma engawubhekisisi kahle umbono. Konke kufane kube njengoba bekunjalo embonweni kungenjalo ngeke kufezeke. Sengiyabona manje ukuthi isalukazi engangisibonile sihlezi esihlalweni sasingekho lapho. Angitshelanga-muntu, kodwa ngazi ukuthi ngangifanele ngilinde yonke into ize ibe ngohlelo ncamashi. Bangibuza ukuthi kwakwenzenjani kodwa angizange ngisho-lutho; ngangifanele ngilindele uNkulunkulu ukuba agcwalise umbono. Ngacabanga ukuthi ngangehlulekile kuNkulunkulu ngokuthi ngiqhubeke, esikhundleni sokulindela isikhathi saKhe. Ngalindela ihora nohrafu. Ekugcineni uMnu. Himmel noMnu. Snelling basukuma, bagqoka amabhantshi abo baqala ukuhamba. Ingane manje yase icish'ukungaphili. Kwase kuthi impela akube ngelesithupha nqo, kodwa ngalesosikhathi nje kwenzeka ngabuka phandle efasiteleni futhi lapho owayeza ngasejkeni lendlu kwakuyisalukazi esasifake izibuko. Ngaqala ukudumisa iNkosi. Inenekazi kwaba yimfihlakalo ukuba liholeleke ekutheni lingene ngomnyango ongemuva (ngokwejwayelekile lalingena

ngaphambili), njengoba nje abanye babephuma ngomnyango ongaphambili. Ugogo engena ezobuza ukuthi ngabe ingane yase ingcono yini. Ngalokho umama waqala ukukhala, “Qha iyafa, iyafa.” UMnu. Snelling ehlobene nabo, wabheka ngemuva, futhi ngasukuma ngokushesha ngase ngimnika umbhede obomvu ogoqwayo. Wakhumula isigqoko sakhe wase ehlala phansi ekhala. Wase-ke ugogo ekhumula izibuko zakhe ezase zifikiza ngoba wayekade ekhala, wase ehlala phansi kwesinye isihlalo. Umama wayencike emnyango ophakathi nendawo ekhala. Lapho, ekugcineni, yonke into yayifana njengoba ngangikade ngiyibone embonweni!

Ngaya ngale emnyango ongaphambili ngase ngithi kuMnu. Himmel, “Usenakho ukungikholwa na?” Waphendula, “Ngiyanakho Mfowethu Branham.” Ngamtshela ukuthi ngiyaxolisa, kodwa angikwazanga ukumtshela esikhashaneni esedlule ukuthi ngangiwhambe phambili umbono. Manje ngathi, “Nginikezeni ingane.” Wahamba waya embhedeni, wayiqukula ingane, futhi wafika weza kimi. Ngase ngikhuleka-ke, “Baba, ngiyaxolisa ngokusuka ezinjulweni zenhliziyo yami ukuthi inceku yakho iwuhambe phambili umbono. Kodwa ngithethelele Nkosi, futhi lababantu mabazi ukuthi Wena unguNkulunkulu nami ngiyinceku yaKho. EGameni leNkosi uJesu, ngithi ingane izophila.”

Izandla zami zisekumntwana, masinya kwaqala ukumemeza, “Baba! Baba!” futhi kwaphaphama kwabuya umqondo. Okuwumntwana kwasho kwagaxa uyise ngezingalo zakho, futthi wonke umuntu waqala ukumpongoloza nokukhala nokumemeza. Ngathi, “Thathani ingane niyibeke embhedeni. Ngokuba usho kanje uMoya, kuzoba yizinsuku ezintathu ngaphambi kokuba izithwanyana zakho ziqonde ngokuphelele ngokombono. Ngalesosikhathi kuzofezeka ukuthi umfana uzophila ngokwejwayelekile.”

Ngosuku lwesithathu abanengi babuthana ukuba baye endlini lapho umfana wayekhona. Umkami wahamba naye njengofakazi. Umndeni wawungazi ukuthi ngangizoza, kodwa lapho umama evula umnyango futhi engibona wathi, “O nangu uMfowethu Branham. Ngena. Umfana uyaphila.” Lapho ngingena, bonke abantu baqoqana bazungeza amafasitela ukubona ukuthi kwakwenzekani. Ngama ngathula futhi angawuvula neze umlomo wami, ngazi ukuthi uNkulunkulu wayezoligcina izwi lakhe. KwakunjengoPawulu owama emkhunjini ziyi 14 ngosuku lwesiphepho, emva kokuba ingelosi yeNkosi kade ime ngakuye, futhi wathi, “Ngiyazi ukuthi kuzakuba njengalokhu ekhulumile, ngokuba ngiyakholwa nguNkulunkulu.” Ngangazi ukuthi ingane yayizohamba ize kimi. Ngama lapho umzuzwana nje. Wase-ke umfanyana, engibuka, weza enqamula phansi, wabeka ezandla

zakhe kwezami, wayesethi, “Mfowethu Branham, sengiyaphila manje.” Haleluya, isethembiso sikaNkulunkulu ngeke sehluleke! Uma umbono usugcwalisekile, kuphelele.

Umbono wokuphiliswa kwentombazane ekhubazekile:

Manje mayelana nenye ingxenye yombono: Ngatshela ibandla lami ukuthi ndawo-thize ezweni, kwakukhona intombazane eyayinengalo nomlwnze oshwabene, lokho futhi kwakuzophiliswa ekugcwalisekeni kombono. Cishe kwedlula amaviki amabili. Ekugcineni ngelinye ilanga lapho ngifika ngevela emsebenzini wami, umngane wami, uHerb Scott, induna yami, yathi kimi, “Billy, nansi incwadi yakho.” Ngangimatasatasa ngalesosikhathi, futhi incwadi ngayifaka ephaketheni lami, kodwa lapho ngiqala ukwehla ngezitebhiso, kukhona into okwaba sengathi ithi, “Ifunde leyoncwadi.” Ngakho ngayivula futhi njengoba ngingacishe ngiyikhumbule impela, yayifundeka kanje:

Mfowethu Branham othandekayo: Nginentombazane ethi ayibe neminyaka eyi 14 ubudala. Inobunzima esandleni sayo, ingalo yayo nesitho sangakwesokudla, futhi konke kufinyezwe yisifo sokuqaqamba kwamalunga omzimba. Sisonta eBandleni iMethodisti futhi sihlala eNingizimu Boston, eIndiana. Siyifundile incwadi yakho encane ethiwa UJESU KRISTU NGUYENA IZOLO, NAMUHLA, NAPHAKADE. Umfundisi wakithi uthe kwakungekho lutho kuyo. Ukuthi kwakungenye nje *imfundiso ezidlalelayo*. Kodwa emva komhlangano womkhuleko ngazizwela kuba namandla okuthi ngikubhalele. Angazi noma ungeza yini futhi ukhulekele indodakazi yami ukuba kwenziwe isimangaliso . . .

Yimina uqobo,

Nkk. Harold Nale

Kukhona okwakhuluma kimi ukuthi kwakuyiyo lentombazane. Ngayikhombisa umkami incwadi, naye futhi washo ukuthi kufanele ukuthi yiyo. Nganquma ukuthi ngiye eNingizimu Boston. Ngangikaze ngiye lapho, futhi ngangingazi ukuthi yayakhephi, kodwa uMfowethu Wiseheart, umdikoni ebandleni lami, wathi sengathi uyazi futhi uzohamba nami.

Indoda nomkayo, egama linguBrace, nabo bangena emotweni yami—inenekazi lalikade liphilise emhlanganweni wami futhi lona nomyeni walo babefuna ukuba sihambisane ukubona umbono ugwaliseka. Nokho, sadideka emadolobheni akithi futhi sashayela amamayela ambadlwana impela ngaphambi kokuba sithole indawo eyiyona yona. Ekugcineni salayelwa omunye umgwaqo, futhi lapho ngisashayela, ngaba nokuzwa okuyinqaba. Kwaba sengathi akuphefumuleki. Udadewethu Brace wangibuka wayesephawula, “Kukhona

okungalungile; ubukeka umhlophe ngempela.” Ngaphendula, “Qha memu, ingelosi yeNkosi iseduzane.” Ngamisa imoto ngaphuma ngabeka unyawo lwami ebhampeni engumva yemoto. Kwase kwenzeka ngabheka eceleni, futhi kwakukhona indawo yamathuna. Ngabuka amatshe amathuna, futhi bheka, okwakuqoshwe kuwo kwakungamagama afanayo nezinombolo engangizibone embonweni. Ngabuyela emotweni ngase ngithi, “Sisemgwaqeni oyiwo.” UNkk. Brace waqala ukukhala. Saqhubeka sahamba amamayela amanangana, futhi ekugcineni ngaphawula, “Uma sesifika kulesiya sitolo esiseziphambanweni zomgwaqo ngaphambili, indoda esikhulile ifake iovaloli eluhlaza okwesibhakabhaka nekepisi lemfolvi eliphuzi izophuma isilayele.” Masinya safika esitolo ngaphambili sipendwe ngokuphuzi, futhi eduze kwaso kwakukhona izindlu ezine noma ezinhlanu. Ngathi, “Yiyo lendawo.”

Lapho nje ngisashayela ngenyuka, esitolo kwaphuma indoda efake iovaloli eluhlaza okwesibhakabhaka, amamadevu amahlophe, nekepisi lemfolvi. UNkk. Brace, lapho ebona lokhu, waquleka emotweni. Lapho indoda isisondele kithi ngabuza, “Uyazi lapho okuhlala khona uHarold Nale; indoda enendodakazi ekhubazekile na?” Yaphendula, “Yebo mnumzane; yini ufune ukwazi na?” Ngaphendula, “INkosi izoyiphilisa lentombazane. Ngikhombise ukuthi indlu ikuphi.” Ngambuka umfo omdala nezinyembezi zaqala ukwehla ngezihlathi ezinentshebe empunga, nezindebe zayo zaqala ukuvevezela lapho isilayela indawo.

Sengifika emnyango ngabingelelwa ngumama wenkosazana. Wathi, “UnguMfowethu Branham. Ngikwaze ngesithombe sakho.” Yasimema ukuba singene, futhi lapho, njengoba kukhonjiswe embonweni, kwakuyisitofu esidala esiyisihlephu, iphepha eliphuzi, linemifanekiso ebomvu, umbhede omkhulu wethusi, intombazane ilele phezu kwawo impela njengoba kwachazwa, nesayini obondeni, “NKULUNKULU BUSISA IKHAYA LETHU.” UNkk. Brace waquleka okwesibili. Kwase kwenzeka okuthize. Ngazithola sengiya embhedeni lapho lentombazane yayikhona. Ngabeka isandla sami sanquma kuyo, ngathi, “Amandla aKho mawazeke ekuphilisweni kwalentombazane ngokombono Owukhombisile.” Ngaso lesosikhathi nje isandla sayo esikhubazekile saqonda. Yavuka embhedeni, nesitho sayo futhi saqonda. UMnu. Brace wayesanda kuphaphamisa inkosikazi yakhe futhi ngesikhathi ukubona intombazane isukuma, futhi yaquleka okwesithathu, iwela ngqo ezingalweni zomyeni wayo. Intombazane yasukuma yama ngezinyawo zayo, yangena kwelinye ikamelo, yagqoka izingubo zayo, futhi yabuya isikama izinwele zayo, ngesandla ebesikhubazekile. Lesisehlakalo singafakazelwa nguNkk. Harold Nale ohlala eSalem, eIndiana ngesikhathi okubhalwa ngaso lokhu.

UMBONO V—UMBONO WASEMILLTOWN

Emavikini ambalwa emva kombono wangaphambilini, ngangisekhaya likamama futhi. Njengeningi leminye imibono, lona wafika kimi cishe ngelesibili noma ngelesithathu ngo ekuseni. Kwaba sengathi ngangisehlathini elimnyama, futhi lapho ngizulazula ngezwa ukukhala okuthinta inhliziyo kakhulu. Kwaba sengathi ngangizwa iwundlu likhala. Ngacabanga, “Iphi leyonto encane bandla?” ngase ngiqala ukulicinga emafini nasebumnyameni. Ekuqaleni ngacabanga ukuthi lalithi, “Beh-h-h-h Beh-h-h-h.” Kodwa lapho insindo usondela kakhudlwana, kwabasa sengathi kwakuyiphimbo lomuntu lithi, Mil-l-l-town, Mil-l-l-town.”

Awu, ngangingakaze ngilizwe lelogama ngaphambili, futhi kwathi nje ngaleyonkathi ngaphuma embonweni. Ngaqala ukutshela abantu bami ukuthi endaweni ethize kwakukhona elinye lamawundlu kaNkulunkulu elalisosizini, futhi laliseduze kwendawo ethiwa yiMilltown. Indoda egama layo nguGeorge Wright, eyayikade yethamele ebandleni lami yathi yayazi ngeMilltown eyayiyindlele encane kuphela ukusuka lapho eyayihlala khona. (Ikheli kaWright yi De Pauw, Indiana.) Ngakho ngoMgqibelo olandelayo ngaya eMilltown.

Ngifika lapho, ngaqalaza kwabanokala kungabonakali lutho iNkosi eyayingifunela lona ezansi lapho. Ekugcineni nganquma ukuthi ngizobamba umhlangano wasemgwaqeni phambi kwesitolo, kodwa uMfowethu Wright, owayenami, wathi wayenomsebenzi wokuthunywa ayefanele awenze kuqala, futhi wabuza ukuthi ngingahamba yini naye. Ngaphendula, “Yebomnumzane, ngizohamba.” Sashayela senyuka igquma futhi ngabona iSonto elikhulu lamaBaptisti, lakhiwe ngasendaweni yamathuna. UMfowethu Wright wathi, “Lelisonto alisasetshenziswa ngaphandle uma kuyimingwabo.” Lapho esho lokho nje, ngezwa into inyakaza enhliziyweni yami. Kwakulapho iNkosi eyayingifuna khona. Lapho ngetshela uMfowethu Wright lokhu, waphendula, “Ngizohamba ngilande izikhiye ukuba ngikungenise ngaphakathi ukuze ulibuke.” Esahambile ngahlala phansi ezitebhisini futhi ngakhuleka, “Baba waseZulwini, uma kuyilapha ongifuna khona, ngivulele lomnyango.” INkosi yakuvumela lokho ukuba kwenzeke, futhi ngamemezela umhlangano. Kodwa masinya ngabona ukuthi isimo sasizobanzima kakhulu, njengoba amabandla lapho ayefundise abantu ukumelana nokuPhilisa kukaNkulunkulu.

Indoda yokuqala engayicela ukuba ize emihlanganweni yathi kimi, “Sibhizi kakhulu ukuba siye kunoma yiyiphi imvuselelo; sikhulisa izinkukhu futhi asinasikhathi sento enjalo.” Nokho, kafishane emva kwalokho, lendoda yafa, ngakho ayibange isakhulisa-zinkukhu.

UMgqibelo olandelayo saqala imvuselelo. Abantu abane kuphela abethamela futhi babengumndeni kaWright. Ngobusuku obulandelayo kwakungconywa. Ngobusuku besithathu, indoda ebukeya ilukhuni yafika emnyango wesonto, yaqongqotha imilotha enqaweni yayo, yangena, yahlala phansi ngemuva. Yase-ke ibuza uMfowethu Wright, “Uphi lowoBilly Sunday omncane na? Ngifuna ukumbuka kahle.” UMfowethu Wright weza ngaphambili wase engitshela ukuthi kukhona ishinga elinzima kabi elisanda kungena nje endlini. Nokho, ngaphambi kokuba kuphele inkonzo ngabo lobo busuku, yayise altare ikhala kuNkulunkulu. Igama layo nguWilliam Hall futhi usengumfundisi walelobandla manje.

Ngokushesha abaningi babeza, futhi ngakusho kubantu mayelana nombono. Wase efika-ke uMfowethu Hall wathi, “Ngani Mfowethu Branham, kukhona intombazane ehlala ezansi kwegquma lapha, ebifunda incwadi yakho ethiwa UJESU KRISTU ONGUYE IZOLO NAMUHLA, NAPHAKADE. Ibiyilokhu ilele ngomhlane iminyaka eyisishiyagalombili nezinyanga eziyisishiyagalolunye, futhi ayikaze isukume embhedeni. Inesifo sofuba, nodokotela basho eminyakeni eyedlula ukuthi kwakungekho-themba. Manje isineminyaka cishe engama 23 ubudala. Ilala lapho ibe yinto nje futhi isinda kuphela cishe amaphawondi kuphela athi awabe amashumi amane. Intombazane ibincenga futhi ikhalela wena ukuba wehle uze kuyo, kodwa abazali bayo basonta kwelinye isonto lapha, futhi kumenyezwe kulelobandla ukuthi uma noma yimuphi owabo eke wehla ukuzokuzwa, bazokhishwa ebandleni. Kodwa, uzohamba na?”

Ngaphendula, “Ngizohamba, uma ungathola uyise nonina ukuba bathi kulungile.” Ngezwa ukuthi uNkulunkulu wayengiholela ezansi ngaleyondlela. Igama lentombazane kwakunguGeorgie Carter noyise, ngikhulwa ukuthi, wayengunsumpa wenkwali yamatshe. Umama wathumela izwi lokuthi ngehle ngizobona intombazane, kodwa ukuthi akazukubakhona uyise nonina endlini ngenkathi ngiselapho.

Ngenkathi ngingena ekamelweni, ngabona incwadi yami encane ibekwe embhedeni futhi ngabuza, “Uyakukholwa okufundile na?” Yaphendula, “Ngiyakukholwa, mnumzane.” Lokhu kwakhulunywa ngephimbo eliphansi kakhulu ngangokuthi kwaze kwadingeka ukuba ngisondele eduzane kakhulu ukuze ngizwe ukuthi yayithini. Ngalesosikhathi ngangingaqondi kakhulu njengoba sengenza manje mayelana nokuphilisa, kodwa ngangikhulekela abantu lapho ngibabona bephiliswa umbono. Ngakho ngayitshela ngentombazane yakwaNale eyayikade iphilisiwe, futhi ngaphakamisa ukuthi ifanele ikhulekele ukuba uNkulunkulu angihole ngombono ukuba ngiyikhulekele. (Kamuva, ngafunda, kusobala, ukuthi

bonke bangaphiliswa ngokukholwa yiZwi likaNkulunkulu, nakuba uNkulunkulu esangembulela ukuphiliswa okuningi ngombono.)

Umhlangano waqhubeka. UNkulunkulu waqhubeka nokubusisa kwaze kwabakhona abantu abangamakhulu amaningana abethamelayo. Ngelinye ilanga nganginenkonzo yombhaphathizo eTotton Ford eMfuleni iBlue. Ngaleyontambama ngangizobhaphathiza abanye abantu abangamashumi amathathu noma amashumi amane. Kafishane ngaphambili, kulesisigodi, umfundisi wayekade ebanbe umhlangano lapho futhi kade eshumayele waphikisana nokucwiliswa. Kodwa ngaleyontambama uNkulunkulu wabonakalisa amandla aKhe ngangokuthi abangaphezu kweshumi nesihlanu kubantu bakhe bamasha bayongena emanzini begqoke izingubo zabo ezinhle futhi babhaphathizwa.

Manje lonke leloviki uGeorgie wayekade ekhuleka, “O Nkosi, thumela uMfowethu Branham ukuba azongibona futhi; mkhombise ngombono ukuze ngiphilise, ukuze ngibhaphathizwe kanye nabo bonke abanye.” Kwathi sekufika usuku lokubhaphathizwa, intombazane yayiyaluza kakhulu futhi ilokhu ikhala. Umama wazama ukuyithulisa, kodwa inhliziyi yayo yayephukile futhi ingavumi ukududuzwa.

Emva kokuba ukubhaphathizwa sekuphelile, ngaya ekhaya likaMfowethu Wright ngiyodla ukudla kwakusihlwa. UMfowethu Brace, owayekade enami ngesikhathi sokugcwaliseka komunye umbono, wayekhona naye. Kodwa ngalesisikhashana uMoya wakhuluma nami, uthi “Ungadli kudla manje, kodwa hamba uye ehlathini uyokhuleka.” Ngakho ngathi, “Ngizokhuleka isikhashana, kodwa uma ukudla kwakusihlwa sekulungile, nishaye insimbi (babensimbi yedina endala yasemaphandleni) futhi ngizoza.” Ngase-ke ngiya ehlathini ibanga elithize ngase ngiqala ukukhuleka.

Kodwa kwakunzima ukukhuleka njengoba kwakukhona abaningi onamathela ababengena ezingutsheni zami, futhi ngangilokhu ngicabanga ukuthi ngizoshiywa yisikhathi senkonzo. Nokho, ngaqala ukukhuleka ngenhliziyi yami yonke, futhi masinya ngalahleka ngaba seMoyeni. Ekugcineni ngezwa iphimbo limemeza ndawo ndawo ehlathini. Ngasukuma; ilanga lase lishonile futhi kwase kuhlwa. Insimbi yedina yayikhalile kodwa angizange ngiyizwe neze, futhi abacingayo base bethunyelwe ukuyongifuna. Lapho ngisukuma ngabona ukukhanya okuthi akube phuzi, kukhanyisa phansi ehlathini kuvela ezulwini. Iphimbo lakhuluma lithi, “Hamba ngendlela eya kwaCarter.” Kwaba yilokho kuphela. Ngase-ke ngiwezwa amaphimbo

ezingxenyeni ezehlukene zehlathi ememeza, “O Mfowethu Branham, O Mfowethu Branam.” Ngaqala ukuphuma ehlathini futhi ngacishe impela ngagijima ngiyongena ezingalweni zikaMfowethu Wright. Wangazisa, “Sekuyihora idina lilungile futhi besikubiza. Yin’indaba na?” Ngaphendula, “Ngeke ngikwazi ukudla. Sizohamba ngendlela eya kwaCarter. INkosi ingithume kuleyondlela ukuba kuphiliswe uGeorgie.” Waphendula, “Ngempela kwenele?” Ememeza, noMfowethu Brace wafika. Sangena emotweni futhi saqala ukuya kwaCarter, okwakuqhele ngamamayela ayisikhombisa. Satshela abanye ukuba badle bese-ke beza enkonzweni. Asikwazanga ukubalinda, njengoba umbono wakhuluma ukuthi angihambe ngalesosikhathi.

UNKulunkulu wayesebenza macala omabili omugqa. Niyakhumbula kwaba njengalokho ngenkathi ingelosi ikhuluma noPetru; abantu babebuthene endlini kaMarku futhi babekhuleka bonke. UGeorgie wayeseyaluze kakhulu ngalesisikhathi. Umama wayedabuke kakhulu ngangokuthi wangena ekamelweni elilandelayo futhi waqala ukukhuleka. Wathi, “Nkosi, ngizokwenzenjani; lowomfo uBranham uze lapha futhi wenza intombazane yami ishukume kangaka, futhi ibisesimweni sokufa iminyaka eyisishiyagalolunye. Ubani lendoda empeleni na?” Emva kwalokho walahleka wangena emoyeni wokukhuleka. Masinya wezwa iphimbo elathi, “Bheka phezulu.” Lapho ephakamisa ikhanda lakhe wacabanga ukuthi wayebona isithunzi phezu kodonga. Wabona ukuthi kwakungumuntu sabonakala kunguJesu. Wabuza, “Nkosi ngenzenjani na?” Embonweni iNkosi yathi kuye, “Ubani lo oza emnyango na?” Wase eyangibona-ke namadoda amabili elandela. Wangiqonda, ngesimongo sami esikhulu, neBhayibheli engangiliphethe liphezu kwesifuba sami. Waqala ukuthi, “Angiphuphi, angiphuphi.” Wagijimela ekamelweni elilandelayo wase ememeza, “Georgie, kukhona okwenzekile!” Waqala ukumtshela umbono. Wathi nje lapho esecishe ukuqeda ukumtshela, wezwa ukugaklazeka komnyango. Wabuka futhi ngase ngilapho ngisafika nje. Angingqongothanga. Ngavele nje ngangena emnyango ngase ngingena. Umama wawanyovane esihlalweni, ecishe ukuquleka impela. Ngahamba ngaqonda ngqo eceleni kombhede ngase ngithi, “Dadewethu yima isibindi. UJesu Kristu, oMkhonzile futhi wamthanda futhi wakhuleka kuye, uwuzwile umkhuleko wakho futhi ungithumile ngokombono. Yima ngezinyawo zakho ngokuba Ukuphilisile.”

Ngambamba ngesandla. Khumbula wayengakaze azivukele embhedeni sekuyiminyaka eminingi. Kwakunzima ukufaka ishidi phansi kwakhe, wayegeweke kakhulu izilonda. Ikhanda lakhe lase licishe libukeke liyisikwele impela; amehlo ayeshone kakhulu phakathi nezingalo zakhe zazibukeka zinjengothi

lomshanelo endaweni ebanzi kakhulu. Kodwa lapho sengithe uJesu Kristu usemphilisile, masinya wavuka futhi wasukuma wama ngezinyawo zakhe! Unina waqala ukumemeza. Lapho wabona indodakazi yakhe okokuqala eminyakeni eyisishiyagalolunye, ihamba inqamula phansi, hhayi ngamandla ayo, kodwa ngamandla kaMoya oNgcwele, futhi ngaphandle kokulekelelwa ngumuntu. Lapho ngiphenduka ngisuka endlini, udadewabo wangena egijima, naye futhi waqala ukumemeza kakhulu.

Kamuva, ngenkathi uyise efika ekhaya futhi wabona indodakazi yakhe ihlezi opiyaneni idlala, wacishe waquleka impela. Wehla waya ezansi nedolobha futhi waqala ukutshela bonke abantu ukuthi kwenzekeni. Intombazane yaphumela egcekeni, yahlala phansi otshanini futhi yaqala ukubusisa utshani namaqabunga. Yabheka phezulu ezulwini ithi, "O Nkulunkulu, Umuhle kangaka kimi." Yayijabule kakhulu.

Esontweni ngalobo busuku indlu yayigcwele phama. Sekufika iSonto saba nokunye ukubhaphathiza. Bobabili uGeorgie nentombazane kaNale babhaphathizwa eTotton Ford ngeSonto elilandelayo. UGeorgie manje usengumdlali wopiyano eBandleni iMilltown Baptisti futhi uphila-saka. Khumbula, mngane fundayo, uJesu Kristu nguyena izolo, namuhla, naphakade.

KULOWO EQONDENE NAYE:

Ngase ngilale embhedeni ngomhlane wami iminyaka eyi 8 nezinyanga eziyi 9 ngineT.B. nodokotela base bengidelile. Ngase impela ngisinda 50 wamaphawondi futhi kwakubonakala ukuthi lonke ithemba lase liphelile. Kwase kuthi eJeffersonville, eInd., cishe amamayala angama 35 ukusuka ekhaya kithi, kwafika uMfu. Wm. Branham, embonweni ayewubonile wewundlu libambeke ehlane futhi lalikhala 'Milltown' (Kulapho engihlala khona.) UMfo. Branham wayengakaze abe lapha noma azi noma ubani owalapha. Engena, wabeka izandla phezu kwami wase engikhulekela, ebiza phezu kwami igama leNkosi yethu ethandekayo uJesu. Kukhona okwabonakala sengathi kuyangithatha futhi khona lapho ngangiphezulu futhi ngibonga uNkulunkulu ngamandla aKhe okuphilisa. Ngakwazi ukuphumela ngaphandle okokuqala kimi eminyakeni eyisishiyagalombili, ngase-ke ngibhaphathizwa emanzini. Manje sengingumdlali wopiyano ebandleni lamaBaptisti lapha. Kuningi kakhulu okuhambisana nalokhu ukuphiliswa okukhulu. Anginayo indawo kulobubufakazi yokukubhala konke. Ngiyobhala ngokujabula futhi ngixoxe ngokugcwele kunoma ubani okuthakasele ukuphiliswa kwami.

Georgia Carter, Milltown, Indiana.

UMBONO VI—IMIBONO EPHATHELENE

NOKUPHILISWA KWAKHE

Omunye umbono obe yinto enkulu kimi futhi ophathelene nokuphilisa okuyisimangaliso engangizokwemukela, kwafika kimi kafishane emva kombono enganginawo ngoKristu. Kwaba sengathi kimi ngangijabule kakhulu, sengathi nje ngangisanda kuphenduka. Ngangizihambela uhambo olufishane, ngijabula futhi engathi ngizingcwekela nesithunzi, lapho ngiphumela emgwaqeni. Kwakumnyama futhi lapho ngisahamba, masinya kwabonakala sengathiinja enkulu emnyama igijime yeza kimi. Ngacabanga ukuthi yayizongiluma, ngase ngiyikhahlela ngamemeza, “Suka, nja.”

Ngenkathi ngenza lokhu, yasukuma futhi ngabona ukuthi kwakungenkulu, ende, indoda ebukeya insundu, igqoke ezimnyama. Yathi, “Ungibize ngenja awuzange na?” Ngaphendula, “Ngiyaxolisa kakhulu. Bengicabanga ukuthi bekuyinja ngoba ubuhamba ngezandla zakho namadolo.” Yahahhama, “Ungibize ngenja; ngizokubulala.” Futhi ngaphansi kwebhande layo yahosha inkemba yesosha ebukhali. Ngancenga “Ngiyacela ngizwe, mnumzane. Bengingazi ukuthi ubuyindoda; bengicabanga ukuthi ubuyinja.” Lapho isondela eduze kimi, yabonakala ibukeya njengedemoni. Yangihlehlisa ngaze ngayoshayeka emseleni wamanzi, futhi yabhavumula, “Ngizokufundisa. Ngizokubulala.” Ngaphendula, “Mnumzane, angesabi ukufa, ngoba ngemukele uJesu enhliziyweni yami. Ungumsizi wami namandla ami. Kuphela engifuna ukuqonde ukuthi kube yiphutha ukuthi ngisho lokho.” Kodwa yayilokhu ithi, “Ngizokubulala.” Ngangimi ngincike obondeni ngingenasizo futhi yaphakamisa isandla sayo ukuba inggwaze.

Ngakhala kakhulu, kodwa nje ngalowomzuzwana, ngezwa umsindo uvela ezulwini, futhi wehla ngqo usuka ezibhakabhakeni khona impela eduze kwami kwafika ingelosi enamandla, futhi yavele yayibuka ngokuyigolozela leyondoda ephethe umese omkhulu esandleni sayo. Indoda yahlehlala, yawisa umese wayo, futhi yabaleka ngelikhulu ijubane. Ingelosi yase ibuka mina yamatheka. Izisonga ngengubo, yenyukela eZulwini futhi. Lengelosi yabonakala ifana nale eyangivakashela kamuva.

Ngakhaliswa yinjabulo, lapho sengibona ukuthi uNkulunkulu wayethume ingelosi yakhe ukungivikela.

Ngikholwa ngempela ukuthi lombono wagcwaliseka eminyakeni ethi ayibe mibili eyedlula, ngenkathi udeveli engenze ngahlehlala ehla ekhoni, nginalokho kwethuka okwesabekayo okwase kuzothatha impilo yami. Lapho

kubonakala sengathi ukuphela kwase kufikile, khona-ke uNkulunkulu wathuma ingelosi yaKhe esigcawini futhi yangikhulula.

Njalo eminyakeni embalwa ngesikhathi sokuphila kwami ngangiba nelumbo lapho engangiba nokwethuka kakhulu. Komunye umkhankaso ngahlala epulpiti ngqo futhi ngakhulekela abagulayo ubusuku nemini, ngithatha kuphela isikhathi esincane sokulala. Kweminye imihlangano izinkonzo kaningi zazidonsa kuze kube ngelesibili nqo ekuseni. Ngangazi ukuthi ngangenza iphutha ngokwenza lokhu, kodwa lapho ngibona abagulayo nabahluphekile abaningi kangaka inhliziyoyami yayibezwela, ngiqonda ukuthi ezehlakalweni eziningi, kubona kwakuwudaba lokuphila nokufa. Kancane kancane ngaba buthakathaka ngababuthakathaka, kodwa ngazabalazela ukuqhubeka. Ekugcineni, emva kwemikhankaso eTacoma nase-Eugene, ngatshela abazalwane bami ababekanye nami ukuthi ngizodingeka ngiyikhansele yonke imikhankaso ebihleliwe futhi ngithathe ukuphumula okude. Empeleni, amandla ami emizwa ayesehambe kakhulu engqondweni yami ngangingazi noma ngisayobuye ngibuyele yini ensimini futhi.

Ngabuyela ekhaya lami eJeffersonville, kodwa kwabonakala sengathi awabuyi amandla ami. Ngacabanga ukuthi ngangizokufa. Ngelinye ilanga omunye wabadikoni bami, uCurtis Hooper, wehla wabuza, “Awukabingcono na?” Ngaphendula, “Qha, angikabingcono. Kubonakala sengathi angikwazi ukuzibamba.” Wathi, “Mfowethu Branham, nginomsebenzi okufanele wenziwe ezansi enkundleni yezindiza. Woza asihambe, kuzokusiza.” Sengifika ezansi enkundleni, ngazizwa ngikabi kakhulu ngacabanga ukuthi ngeke ngisafika ngisho nasekhaya futhi. Ngaphumela eshede lendlu enkulu yamabhanoyi ngaqala ukukhuleka. Ngakhala, “O Nkulunkulu. Ngiyazi ngenze amaphutha. Ngicela ukuba ungithethelele. Abantu bafuna ngenze izinto ezehlukene. Sengidideke yonke indawo. NguWe kuphela ongangisiza. Nkosi angisakwazi ukubuye ngikumele.” Ngandlela-thize ngabuyela endlini.

Ngalesisikhathi ngaya eKliniki yakwaMayo ukuba ngihlolwe ukuba nje kubonakale ukuthi yini ngempela eyayingalungile kimi. Ngakho phakathi nokushisa kuka-Agasti, ngangiseRochester, eMinnesota izinsuku ezinhlanu. Odokotela babengamadoda alungileyo futhi benza konke okusemandleni abo ukuthola ukuthi yini eyayingalungile kimi, lapho bengifaka kuyo yonke inhlobo yokuhlolwa.

Ngalesisikhathi ngangikhuleka. Ngatshela iNkosi ukuthi abantu abanalo lonke uhlobo lokwethuka kwemizwa babengene emihlanganweni yami futhi Yabaphilisa. Nokuthi futhi Yayingikhombise imibono eyisimangaliso yokuphiliswa

kwabanye futhi basindiswa. Ngakhuleka, “Nkosi, Awukaze ungikhombise umbono wokusindiswa kwami ngqo kulokhu ukwethuka okubi kangaka.” Amandla ami ayesehambe kakhulu ngangokuthi kwakungasabonakali ukuthi ngiyobe ngisakwazi ukuzibamba ukuba ngikholwe yiZwi likaNkulunkulu. Usuku olulandelayo lwaluzoba wusuku lokugcina lokuhlolwa kwami.

Ngalokhu ukusa ngavuka ngase ngizitshela ukuthi emahoreni athi awabe mabili ngizoya ngale ngithole umbiko wokuthi yini eyayingahambi kahle kimi. Ngiyohlala njalo ngimbonga uNkulunkulu ngalokho okwenzekayo ngokulandelayo. Masinya ngaba sembonweni. Into yokuqala engayibonayo kwaba ngumfana omncane othi akabe neminyaka eyisikhombisa ubudala. Wayebukeka njengoba nganginjalo nje ngaleyominyaka. Ngangimi ngakuye ngimfundisa ukuzingela. Eduzane kwakuyisihlahla esidala esiyingozi, futhi ngasho kumfana ukuthi akafanele aye eduze kwesihlahla ngoba isilwane esiyingozi sasihlala lapho. Ngacoshu induku ngagqogqoza ngayo ngapha kwesihlahla. Masinya, egatsheni kwaphuma isilwane esincane sagijima esithi asibe amayintshi ayisithupha ubude. Kwaba sengathi uchakide, futhi sasinamancanyana, amnyama, amehlo abukeka ebukhali. O, wayeyisidalwa esincane esiyiqili!

Okulandelayo ngabona ukuthi wayezosihlasela. Ngangingenasibhamu; enganginakho kuphela kwakungumese omncane wokuzingela. Ngangazi ukuthi ngangingenakwenza-lutho ngalowomese. Ngacabanga ukubuyisela umfana ngemuva kwami ukuba ngimvikele, kodwa kwabonakala sengathi ngalesisikhathi wayesenyamalele. Ngokushesha njengombani isilwane saphoseka kimi. Kodwa ngaphambi nje kokuba siphoseke nganginengelosi yeNkosi eyayikhuluma eduze kwami ngakwesokudla, ithi, “Khumbula, singamayintshi ayisithupha kuphela ubude.”

Isilwane-ke sasesiphoseka ehlonbe lami langakwesokunxele. Sasuka ngakwesokunxele sami saya ngakwesokudla sami saphinda sabuya futhi sishesha ngempela. Angikwazanga ukusigwaza ngomese wami futhi lapho ngivula umlomo wami ukuba ngisho okuthize, sagijima sehla emphinjeni wami sangena phakathi esiswini sami futhi saqala ukuthi dlumbudlumbu, siphindandaphinda siphindaphinda siphindaphinda. Ngakhala kakhulu, “O ngizokwenzenjani na?” Kwaphinda futhi ngezwa iphimbo lithi, “Khumbula singamayintshi ayisithupha kuphela ubude.”

Kwathi umbono usuhambile, ngabheka ngale ngase ngibona intombazane yami encane, uBecky, nomkami belele embhedeni bezumekile. Ngazi ukuthi umbono wawubhekisele ekuhlushweni kwami yisisu nokwethuka. Ngalesosikhathi kwakungahlali lutho esiswini sami, nesisindo sami sasesehlile

saba cishe amaphawondi ayikhulu. Ngase-ke ngiyakhumbula ukuthi ingelosi yayithe, “Khumbula, singamayintshi ayisithupha kuphela ubude.” Ngakhuleka, “O Nkulunkulu, ngisize ukuba ngiqonde incazo yalombono.” Ngaqala ukunaka. Mhlawumbe lesosisho besichaza ukuthi ngizoba nokwethuka izinyanga eziyisithupha. Lokho akubonakalanga kushaya khona. Ngase-ke ngicabanga ukuthi mhlawumbe ububhekisele eminyakeni eyisithupha, kodwa lokho akubonakalanga kuyimpendulo.

Kwahamba kwaze kwaba yilesosikhathi angizange neze ngicabange ukuthi kwakuba kangaki nginalamalumbo okwethuka. Kwathi ngalesosikhathi nje kwaba sengathi izindebe zami zazizikhulumela zona. Kwaba sengathi ngithi, “Mhlawumbe lokhu kuchaza ukuthi ngizoba nakho izikhathi eziyisithupha.” Kwathi ngalesosikhathi nje, ngezwa uMoya oNgcwele ufika phezu kwami ngamandla amakhulu. Kwase kuthi umbhaphizo omkhulu kaMoya wehlela phezu kwami futhi. Kwase kuba kathathu, kane, kahlanu, kasithupha. Ngaqala ukubala inombolo yezikhathi enganginokwethuka ngazo. Okokuqala kwaba ngenkathi ngisengumfana oneminyaka eyisikhombisa ubudala. Ngalesosikhathi ngangikhala ngoba izinto zazihamba kabi emndenini wakithi—ubaba wayephuza kakhulu kabi, futhi ngaba ngogqilazeke ingqondo futhi nginokwethuka kakhulu. Cishe yonke iminyaka eyisikhombisa lokhu ukwethuka kwakubuya. Ngabala futhi lokhu impela kwakukasithupha. Ngajabula, ngoba kanye nje ngeneliseka ukuthi iNkosi ngombono yayingikhombisile ukuthi lesi kwakuzoba yisikhathi sokugcina sokwethuka.

Ngangizicabangele ukuthi odokotela babezofuna ukuhlinza futhi basike eminye yaleyomizwa eya esiswini. *Kodwa umese kadokotela wawungumese omncane embonweni. Kwakungasizi lutho.*

Ngaya ngale ekliniki ukuyothola umbiko. Lapho odokotela bebuthana ndawonye baqala ukungibuza imibuzo. Ngabaphendula ngawo onke amandla ami. Wase ekhuluma-ke omunye wodokotela abahamba phambili, “Nsizwa, ngiyaxolisa ukukwazisa lokhu, kodwa isimo sakho siyinto owaphuma nayo kuyihlo. Uyihlo wayephuza ungakazalwa. Ngeke uze usinde. Imizwa yakho ithinta iphazamisa isisu sakho futhi lokhu kubanga ukuba ukudla kwakho kubuyele emuva. Akukho-kwelapheka kwalokhu, futhi akukho esingakwenza; usuphelile zonke izinsuku zokuphila kwakho!”

Cabanga nje, odokotela abaziwa ukubedlula bonke emhlabeni babengitshele ukuthi ngase ngiphelile zonke izinsuku zokuphila kwami! Kodwa akabongwe uNkulunkulu, ngaphambi nje kokuba basho lokho, iNkosi yase ikhulumile kimi ngombono, futhi yathi lokhu kwase kungukugcina kwento eyinkathazo!

Ngaya ekhaya. Umama wangihlangabeza wase ephawula, “Ndodana ngibenephupho ngawe.” Ngaphambili wake waba nephupho ngami. Kwakuyizinsuku ezimbalwa emva kokuphenduka kwami, ngenkathi engibona ngimi efwini elimhlophe ngishumayela emhlabeni wonke. (Lokhu sekugcwaliseke ngokwenza manje. Ngethemba ukuthi masinya ngikwazi ukuhambela amazwe aseYurophu kanjalo nase-Afrika naseAustralia.)

Umama waqhubeka, “Ndodana, ngobunye ubusuku (ubusuku obufanayo ngesikhahti engaba nombono ngaso) ngangilele futhi ngingedwa ekamelweni. Ephusheni ngangisebenza futhi ngakubona ucambalele embhedeni egosini lendlu engathi usucishe ube ngofileyo impela. Ngase ngikubheke ukuthi ungashona noma nini. Ngase-ke ngizwa umsindo oyingqaba, kungathi owokukhala kwejuba. Ngagijimela lapho owawukhona, futhi ngabona kwehla ezulwini, amajuba amhlophe ayisithupha esesimweni sika “S.” Ehlela esifubeni sakho kanye kanye. Amajuba ayemhlophe ukwedlula onke esengake ngawabona futhi ayethi, ‘koo, koo, koo.’ Abonakala enza sengathi ayedabukile. Wena wase uki, ‘Ayibongwe iNkosi. Emva kwalokhu amajuba akhothamisa amakhanjana awo, aphinda futhi enza uhlamvu ‘S,’ ayesebuyela ezulwini, ehamba ekhala. Okulandelayo ngabona wena uvuka futhi wawuphila saka.”

O ngaqungeka isibindi kakhulu kangakanani pho! Ezinsukwini ezimbili emva kwalokho ngangihlezi egosini lendlu futhi ngangifunda incwadi encane kaMfowethu Bosworth, “Ukuvuma komKristu.” Ngase-ke ngivula iBhayibheli. Angikholelwa ekuvuleni iBhayibheli, bese ngilindela ukuthola umlayezo endaweni okuvuleka kuyo. Kodwa ngalesisikhathi ngalivula, neso lami lawela kuJoshua I, lapho okuthi khona, “Qina ume isibindi. INkosi uNkulunkulu inawe nomaphi lapho uya khona.” UNkulunkulu wayekhulume nami ngesambulo, ngombono nangezwi laKhe. Kwase kuthi masinya kwaba sengathi iphimbo lithi, “NgiyiNkosi ekuphilisayo.” Ngakwemukela. Ngangena endlini ngabamba umkami ngezingalo zami ngase ngithi, “S’thandwa, uNkulunkulu usengiphilisile!”

Akabongwe uNkulunkulu. NgiMthanda ngenhliziyo yami yonke. Namhlanje ngiphila ukwedlula engake ngabayikho kuzo zonke izinsuku zokuphila kwami. Ngibonga kakhulu. Ngizobonga kuYe uma nje ngisaphila. Ehoreni lami elimnyama ukwedlula konke uJesu wafika. UNkulunkulu wayewuphendulile umthandazo wami.

Isahluko 22

Uhambo lwaPhesheya kwezilwandle eScandinavia

Cishe eminyakeni ecishe ibe-mithathu bekufika izimemo kuMfowethu Branham ukuba abambe uhlu lwemihlangano yokuphilisa emazweni aseScandinavia. Izehlakalo ezinhlobonhlobo zazimvimbele ekubeni enze uhambo olunjalo, nakuba ekuqaleni wazizwa eqinisekile ukuthi lokhu ukubizwa kwakungokukaNkulunkulu. NgoJanuwari, 1950, ngesikhathi umbhali aphinda wajoyina ngaso iqembu, uMfowethu Branham wamcela ukuba enze amalungiselelo ohambo oluya eFinland. Lesi kwakuyisinyathelo sokukholwa, njengoba ngalesosikhathi kwakungekho-mali ekhona yohambo (amathikithi ebhanoyi ohambo olulodwa ayengama \$2200 eqenjini labahlanu) futhi empeleni, ngenxa yezehlakalo ezithize zakhona maduze nje uMfowethu Branham waba nezinye izidingakalo ezingalindelekile zokuba adibane nazo. Nokho, emikhankasweni eyayibanjwe ngoFebuwari noMashi, izimali ezanele zangena ukuba zihlangabezane nalezidingakalo nokulonda ukubhukwa kwamathikithi ebhanoyi eqembu lonke. Ekuqaleni kuka-Apreli, iqembu (elalibandakanyiwe ngaphandle kukaMfowethu Branham, uMfu. J. Ern Baxter, uMfu. Jack Moore, uHoward Branham nombhali) ekuqedeni izinsuku ezinhlanu zezinkonzo eGlad Tidings naseManhattan Centre, eDolobheni laseNew York, lalungiselela ukuya eUrophu.

APRELI 6, 1950

Ngo Apreli 6, 1950, ngelesithathu nqo ntambama, iqembu lagibela ebanzi ibhanoyi enkulu ethwala abantu enqamula izilwandle, iFlagship Scotland, futhi yasuka yaya eLandani, eNgilandi. Kwakungo Apreli 6, 1909, uWilliam Branham azalwa ngawo. UAprili 6, 1917, kwakulusuku iMelika eyayeka ngalo ukuzikhipha inyumbazana emlandweni wayo futhi yangena eMpini yaseYuropha. Osomlando basitshela ukuthi kwakungo Apreli 6, ngonyaka ka 30 uJesu Azalwa uKristu afa ngawo esiPhambanweni. Mhlawumbe amalunga eqembu angaxolelwa ngokucabanga ukuthi uAprili 6, wusuku olubalulekile.

Ihamba phezu kweAtlantic ngaphezu kwamamayela angama 300 ngehora, futhi iphakeme ngamafidi angaphezu

kwama 20,000, ibhanoyi eyayithwele iqembu yehlela phansi ngemini yasekuseni elandelayo esiKhumulweni iNortholt eduze kwaseLandani. Izinsuku eziningana zachithwa ngokuvakashela izakhiwo ezinomlando namathempelana edolobha elikhulu kunawo onke emhlabeni. Uvuthwondaba lokuhlala kweqembu kulelodobha elikhulu lezwe kwaba ngokuvakashela isonto likaWesley eliyishapele. Siselapho sabona futhi umuzi kaWesley, singena ekamelweni lokugcina kuwo onke lapho uJohn Wesley ayekhuleka khona njalo ekuseni ngelesihlanu ekuseni. Singakasuki, sonke saguqa phansi saba nomkhuleko. Kwakungumzuzu ongafanele ukhohlwakale.

Emva kwezinsuku ezimbili ePerisi, ezachithwayo kuvakashelwa izinto zezwe eziwumlando, saqhubeka nohambo lwethu saya eFinland sedlula ngebhanoyi enkulu ethawala abantu yaseScandinavia. Ngo Apreli 14, sehlela eHelsinki lapho esahlangatshezwa khona abefundisi abaningana kubandakanya kanye noMfundisi Manninen, owayesinikeze isimemo, noDadewethu May Isaacson, umhumushi wethu wokuzalwa eMelika, olwazi lwakhe lolimi lwesiFinish lwasebenza kakhulu empumelelweni yemihlangano yethu eFinland. Inkonzo yokuqala eMessuhalli yaba nokuzibonela isixuku esiyi 7000 ekwethanyelweni. Emva kwalokho, izinkulungwane eziningana zalinda ngaphandle intambama yonke, zimi emgqeni ongamamayela amane ajulile nengxenye yemayela nohhafu ubude, ukuze baqiniseke ukuthi bayasithola isihlalo kulelihholo elibanzi ukuwedlula onke eFinland.

Ngesikhathi esiphakathi kwezinsuku ezinhlanu, lapho ihholo lingatholakali, iqembu laya enyakatho eKuopio engekude neArctic Circle. Ukukholwa kwakuphakeme kakhulu kulelidolobha nezinye izimangaliso eziyisimangaliso zenzeke. Esinye salezi kwakungukuphiliswa kukaVeera Ihalainen omncane, intandane yasempini, esithombe sayo siyakhonjiswa kwenye indawo kulencwadi. Wasindisiswa ngokuyisimangaliso ekufakeni insimbi yomlenze esebenzisa izinduku zokuqhugela, emva kokuba ngokukholwa esethinte ibhantshi likaMfowethu Branham lapho edlula. Ukuhlwa okubili noma okuthathu abantu babevele nje bedlule noMfowethu Branham asho umkhuleko omfishane kulowo nalowo. Ngesikhathi sokuphela kwenkonzo ngayinye kwase kukhona inqwaba elingene kahle yezinduku zokuqhugela nezinduku zokudondolozela okwase kulahliwe. UMfowethu Baxter wakhuluma ezinkonzweni zantambama, nemilayezo yakhe yemukelwa ngelikhulu isasasa. UMfowethu Moore nombhali bathatha izinkonzo zasekuseni, futhi bakhulekela ikakhulu izithulu nezimungulu nezimpumputhe. Abaningi impela abayisikhombisa noma abayisishiyagalombili baphiliswa ngalesosikhathi, belandelana. Omunye umfana

wafunda amagama masinyane kakhulu ngangokuthi wasetshenziswa njengomhumushi ukuxhumana nabanye abakhulekelwa. Kwesinye isehlakalo esahlaba umxhwele izethameli saba ngesokuthi izimungulu eziyizithulu lapho izindlebe zazo zivuleka zakwazi ukufunda isiNgisi ngokushesha njengomFinishi.

Esinye isehlakalo, esingasoze sakhohlwa ngamalunga eqembu, futhi esenzeka ngenkathi beseseKuopio, kwaba ngukuvuka komntwana waphila owayegwayiswe futhi wabulawa yingozi yemoto, izehlakalo ezazikade ngaphambili zikhonjiswe uMfowethu Branham embonweni. Sizodedela uMfundisi Vilho Soininen, waseKuopio, asilande lesisehlakalo esiysisimanga:

* * * * *

“NgoLwesihlanu ntambama kwenzeka isehlakalo esiysisimangaliso nesishaqisayo esasisho okukhulu kuMfowethu Branham nakulabo bethu okwenzeka baba ngofakazi baso. Izimoto ezintathu ezazisilayishile zenza uhambo olungenekukhohlwakala oluya eduze kwase Puijo Observation Tower eyakhe endaweni enhle ephakemeyo ebukeya kahle. Ukushaywa wumoya kwakungokunye kokuyigugu kakhulu engingakuhumbula, ngenxa yesibusiso sikaNkulunkulu phezu kwethu. Kwase kuthi-ke lapho sesibuya ePuijo, kwenzeka ingozi enyantiso. Imoto ngaphambili yehluleka ukuvika ukushayisa abafana abancane ababili, abagijima baphumela emgwaqeni phambi kwayo, ishaya omunye phansi endleleni yabahamba ngezinyawo eseceleni komgwaqo, nomunye waqhela ngamayadi ayisihlanu le wayongena ensimini. Omunye umfana owayequlekile wathwalwa wayiswa emotweni ngaphambi kwethu nje nomunye, uKari Holma, waliftwa emotweni yethu futhi wabekwa ezingalweni zikaMfowethu Branham NoNkosazana Isaacson ababehlezi esihlalweni esingemuva. AbaFowethu uMoore noLindsay babesesihlalweni esingaphambili kanye nami.

“Lapho siphuthuma esibhedlela, ngabuza ngoNkosazana Isaacson, umhumushi, ukuthi umfana wayenjani. UMfowethu Branham, umunwe wakhe usekushayeni komthambo womfana, waphundula ngokuthi umfana wayebonakala engathi usefile, ngoba ukushaya kwemithambo kwakungasashayi nhlobo. UMfowethu Branham wase-ke ebeka isandla sakhe phezu kwenhliziyo futhi wabona ukuthi yayingasasebenzi. Waphinde wahlola ukuphefumula komfana futhi wangabona-kuphefumula. Wase-ke eguqa phansi emotweni waqala ukukhuleka. NabaFowethu oLindsay noMoore bakhuleka, nabo, ukuba iNkosi ibe nomusa. Lapho sesisondele esibhedlela, cishe emaminithini amahlanu noma ayisithupha kamuva, ngajejeza ngemuva, futhi okwangimangaza, umfana

wavula amehlo akhe. Lapho sithwele umfana siyomngenisa esibhedlela, waqala ukukhala, futhi ngazi ukuthi kwenzeke isimangaliso.

“Omunye umfana wayelethwe ngaphambidlana futhi wayesalokhu equlekile. Lapho ngithatha izimenywa zami ngizibuyisela ehhotela labo, uMfowethu Branham wathi kimi, ‘Ungakhathazeki! Umfana, obesemotweni yethu, uzophila ngempela.’”

Ngalesosikhathi uMfowethu Branham wayengenasiqiniseko ukuthi omunye umfana wayezophila, kodwa ngeSonto kusihlwa wangiqinisekisa ngezisekelo zombono ayewubonile kusesekuseni ekuseni ngeSonto, ukuthi naye, futhi, uzophila. Ngaso impela isikhathi uMfowethu Branham ayengitshela ngaso lokhu ehhotela lakhe, umfana elele efa esibhedlela. Nokho, ngokwesitatimende sikadokotela, ngalobo busuku kwabakhona ushintsho ekubeni ngcono, nakuba ngoAprili 28 njengoba ngibhala lokhu, usalokhu ngezinye izikhathi ewa aquleke. (Isitatimende sakamuva esatholwayo samemezela ukuthi umfana wayeseluleme ngokugcwele.) Umfana, owayesemotweni yami, uKari, wakhishwa esibhedlela ezinsukwini ezintathu nje, futhi uzizwa ephila kahle kakhulu uma kubhekwa izehlakalo.

“Enkonzweni yakusihlwa ngoLwesihlanu uMfowethu Branham wasitshela ngombono ayewubone eMelika eminyakeni emibili eyedlula, futhi owawukade ugcwalisiwe ngaleyontambama ngenkathi kade ekhulekela umfana owayefile. Ingilosi yayibonakale kuye ngalokho kuhlwa ngaphambi kwenkonzo futhi yamkhumbuzwa ngalombono ayewubone ngaphambi kweminyaka emibili, futhi ayebenawo ngalesosikhathi wawutshela izinkulungwane. Manje wagwaliseka. Ukuza kukaMfowethu Branham eKuopio kwakusecebweni laphakade likaNkulunkulu! Thina baseKuopio Elim Assembly samangala ukuthi kungani uNkulunkulu waba-muhle kangaka kithi ukuba Asiphe nje inhlanhla yomusa wokwemukela inceku yaKhe.”

Ngobusuku esasuka ngabo eKuopio isixuku esikhulu sabantu sabuthana esiteshini futhi bacula ngendlela yabo ephansi ejwayelekile, amaculo amnandi esiFinish. Lapho isitimela sisisuka edepho, ukucula kwaya kancane kancane kuncipha, kodwa izinkumbulo ezithokozisayo zezinsuku ezachithwa eKuopio ngeke zisheshe zikhohlwakale.

AMAYADI ANGAMAKHULU AYISITHUPHA

UKUSUKA E “KHETHININI LENSIMBI”

Sekubuyelwa eHelsinki uMfowethu Branham waziqhuba izinkonzo ezinye izinsuku eziningana eMessuhalli. Ngokunye

ukusa saphuma ngesibindi saya ekuphetheni kwe “Khethini leNsimbi.” Kwenye indawo sasesisalelwe amayadi angamakhulu ayisithupha ukusuka emasosheni aBomvu. Umqaphi oyiFinnish wakaka imoto yethu futhi wasexwayisa ukuthi akuziwa kulendawo. Sajabula ukubuyela ehhotela lethu. OwamaKhomanisi waphikisana ngamandla nemihlangano yethu, futhi ngempela wafuna ngenkani ukuthi siboshwe. Owake waba yiSikhulu esiphethe amaPhoyisa waseKuopio, indoda enesithunzi impela, wayekhona futhi wasilamulela, futhi savunyelwa ukuqhuba izinkonzo ngaphandle kokuthikamezeka. Izinsuku ezintathu zachithwa ngokuthi kuphunywulwe sekuvalwa umkhankaso, enqabeni eyayingeyenenekazi elingumKristu ocebile. Saphathiswa okwamakhosi silapho. Nokho, lapho kuvulwa ukusakazwa kwezindaba zaseMoscow ngokunye ukuhlwa, sashaqiswa yisimemezelo (esahunyushelwa sona) esamemezela ukuthi izinhlozi zaseMelika zazisebenza ngomshoshaphansi eHelsinki. Sazi ukuthi umsakazo waseMoscow wawubhekise kobani, futhi asizange sithokoze nakancane ngegama elibi esasinikwa lona. Odabeni lokubheduka kobutha, sazi ukuthi onke amasango okuphuma ayezovalwa ngokushesha, nezibhamu zaseRashiya ziqhele ngamamayela ayishumi kuphela kwikomkhulu. Kwathi nje ihemuhemu lingajikeleza ukuthi ukwehlukana kwakufike phakathi kweMelika neRashiya, ngokudutshulwa kuwiswe phansi ibhanoyi laseMelika ngamaSoviets. Kwafakazeleka ukuthi kwakuyihemuhemu nje, kodwa akusihlalisanga kahle. Ukwesaba kuba namandla eYurophu, futhi iningi labantu abangamaFinnish liyazi ukuthi kuwudaba kuphela lwesikhathi kuze kuthi idamu lamandla amaKhomanisi lishanele yonke imincele, futhi lifuqele umhlaba ungene eminjuni ye-Armagedoni.

ABEFUNDISI BEBANDLA LOMBUSO WAMAFINNISH BEMUKELA UKUPHILISWA

Ngosuku esasuka ngalo eFinland, sathola incwadi eyisipesheli evela komunye wabefundisi beBandla loMbuso, isazisa ukuthi bekunendumezulu yomhlangano wabefundisi bebandla, nokuthi emva kwengxoxo enkudlwana umgwamanda phansi kogqozi lwemihlangano kaBranham, wawuvotele ukwemukela inkonzo yokuphilisa. Incwadi yayiyinhle kakhulu, futhi sethemba ukuyibhala ngomshini iTVH, uma nje sesithole ukuhunyushwa okuqinisekisiwe. UMfowethu Branham wabhala ephendula incwadi yokubonga futhi wakhuthaza abazalwane ukuba bakholwe nguNkulunkulu ukuba kwenzeke izinto ezinkulu phakathi kwezikhundla zabo. Noma sanikezwa ukuthi siqonde ukuthi

lonke iqembu elalikade libuthene lalivotele ukwemukela iqiniso lokuphilisa kukaNkulunkulu, sazi ukuthi lokho kwakungasho khona ukuthi empeleni wonke umfundisi eBandleni loMbuso owavumelana nakho. Ukuthi abanye abaphikisi kamuva ababengahle baqhamuke babefanele balindeleke, kodwa isihawu esiqeda amandla esincomekayo esiqhamuke encwadini esiyithole izolo ekuseni ibisikhuthaza ngempela, futhi yasenza sazizwa ukuthi uhambo lwethu lokuya eFinland alubanga yize.

ENORWAY

Emva kokuvalalisa kokugcina kubangane bethu abanomusa eFinland, sagibela ibhanoyi futhi emahoreni amabili kamuva sasesise Oslo, eNorway. Lapho sathola isasasa elifanayo phakathi kwabantu. Ngeshwa, kwakukhona ukungavumelani emaqenjini kahulumeni ngokuphilisa ngokukaNkulunkulu. UMphathi wezeMpilo wayeshaye umthetho ngenkani ngokuthi avale ukukhulekelwa kwabagulayo, futhi thina siyizihambi, sazi ukuthi uma nje sike asangasilalela lesisenqabelo sasizoxosha ezweni. Nokho kwabakhona umphumela owawungalindelekile noyisimangaliso wokuvalwa. Iqembu labefundisi bedolobha emhlanganweni wokuphikisa koquqaba lwabefundisi abangamakhulu amabili “lathatha kuphela umzuzu owodwa ukumemeza ngokuzwakalayo ngokuvumelana kwalo ngazwilineye ukuthi kufanele kwenziwe ukuphikisa.” Ukuphikisa okulandelayo kwabe sekuyadwetshwa-ke futhi kwasayinwa ngamanye amagama adume kakhulu empilweni yezenkolo zaseNorway.

KuHulumeni waseNorway

E Oslo

Banumzane:

Ukuphilisa ngokukholwa nomkhuleko kuyingxenye ekhona ngemvelo yalo iVangeli, futhi kuyihange empilweni nasemsebenzini kaJesu Kristu. Kuyo yonke iminyakanyaka lemfundiso ibinesimo esigxilile kwinhlalakahle yempilo yamaKristu nokushumayela.

Iningi lamaKristu aseNorway kakhulu limi njengomuntu oyedwa kuloludaba, ngisho noma imininingwane nezindlela zenqubo kungehluka emabandleni nasemazweni.

Abasayine ngezansi, ngakho-ke, badabuka kakhulu ngezinyathelo ezithathwe yizikhulu zakithi futhi babumba ukuphikisa ngokukhishwa kwemithetho enqabelayo, ezama ukucwaninga ukushumayela kwamaKristu. Lenqubo iyisimo

sokuhlukumeza amalungelo abantu aqavile ezweni elikhululekile, futhi iphikisa umgomo wokukhonza ngenkululeko.

Siphakamisa ukuthi izivimbelo ezenqabelayo ziqedwe ngokushesha, ezifakwe wumthetho weOslo Chamber of Police.

Oslo, Meyi 5, 1950.

AMAGAMA EKOMITI ELIPHIKISAYO

H. Asak-Christiansen,

UNobhala Jikelele wamaBaptisti aseNorway.

Eivind Berggrav,

UMBhishobhi weBandla loMbuso.

O. Hallesby,

UProfesa nombhali odumileyo.

Ludvig Hope,

UNobhala oMkhulu weSalvation Army eNorway.

J. B. Jarnes,

UMsizi woMphathisihlalo we Evangelical Churches Fellowship.

Nils Lavik,

ILunga lePhalamende noMsizi kaMongameli we-West Norwegian Home Missionary Society.

Dr. Alf Lier,

UMphathisihlalo weNon-conformist Parliament noMongameli we Nkomfa yamaMethodisti.

Thv. Storbye,

UMphathisihlalo we Evangelical Preacher's Fellowship.

Alf Bastiansen,

UMfundisi wesiFunda seBandla loMbuso.

Daniel Braendeland,

UMhleli.

EDUZE KWEZWE LELANGA LAPHAKATHI-NOBUSUKU

Sisuka eNorway saya eSweden, lapho izinkonzo eziningana zabanjelwa eGotenburg, ubusuku obubodwa eJonkoping, kwase kuthi-ke izinsuku ezinhlanu kwaba seOrebro lapho okukhona khona iEvangelipress edumileyo, ethumela uxhaxha oluthule lwezincwadi ezifundwayo zamaKristu. Isixuku sezinkulungwane ezinhlanu sethamela inkonzo yokuqala eyabanjelwa phandle epaki. Ukuhlala kwethu eOrebro kwakuthokozisa kakhulu ngandlela-zonke futhi sethamba ukuba nenzuzo.

Ukusuka eOrebro, iqembu likaBranham laya enyakatho eOrnskoldsvik eyakhe nje ebangeni elifishane eningizimu yeArctic Circle. Abantu abayi 6000, kwalinganiselwa lapho, baminyana phakathi nokuzungeza ithende. Kwashiwo, futhi sinesizathu sokukholwa ukuthi kuyiqiniso, ukuthi lona kwakungumbuthano wezenkolo omkhulu kunayo yonke emlandweni wezwe, eduze kweArctic Circle. Noma ngalesosikhathi nokho kwakusephakathi nenyinga kaMeyi, kwakukhanya ngokwenele phakathi nobusuku ukuthatha isithombe sethende!

Sisuka eOrnskoldsvik, sahamba saya eningizimu siya eStockholm lapho okwakhe khona iBandla lamaPentecostal elikhulu kunawo onke emhlabeni lamalunga akhuthela ayi 6500 noSonto Sikole wabayi 5000. Ukuvakasha kwethu noMfowethu Lewi Pethrus nendodana yakhe, uOliver, owayengumhumushi wethu siselapho, kwakungukugqama kokuhlala kwethu eStockholm. Impela ngokuzithoba ekubonakaleni, nokho embathiswe ukuhlakanipha ngakho aholele ebubanzini obukhulu izinhlanhla zomnyakazo weFull Gospel eSweden ngesikhathi seminyaka engamashumi amane edlule, uMfowethu Lewi Pethrus wasithonya sonke lapho simlalele ezingxoxweni zangasese, njengoba kwakuyinhlanhla yethu ezintambaneni ezimbili. UMfowethu Pethrus unokukholwa okuzibeke phansi nje kepha nokho unokuhlakanipha komoya okumenze wakhela ezisekelweni eziqinile, kuze kube namhlanje umsebenzi weFull Gospel eSweden waziwa umhlaba jikelele. Inkonzo kaMfowethu Branham yemukelwa kahle kakhulu eStockholm, futhi ngempela kwathi sekufike isikhathi sokumuka, uMfowethu Pethrus wezwakalisa ithemba lokuthi uMfowethu Branham wayezokuthola kunokwenzeka ukuthi abuyele futhi masinya eSweden. Futhi ngakho uhambo lwaphesheya kwezilwandle lwafika ekutheni luvalwe. UMfowethu Branham nathi sonke sasikujabulele ukuhlala kwethu eYurophu, kodwa kufanele sivume ukuthi sajabula lapho ibhanoyi lethu elikhulukazi selisuka enkundleni yaseStockholm, futhi saqala uhambo lwethu oluya ekhaya.

EKHAYA FUTHI

Lapho ibhanoyi lethu lehla ngokuphepha eIdlewild ngokusa okulandelayo, kwakunokumamatheka kokujabula ukuthi amalunga eqembu likaBranham laphinda labeka izinyawo zalo emhlabathini waseMelika.

UMfowethu Branham wayesebuyele eMelika. Uhambo lwaseScandinavia manje lwase lungumlando. Ngentshisekelo wayebheke ukuphumula okufanele kahle nohambo lweholide

ezintabeni. Masinya nokho, uzobuya futhi ukuba aqhubeke nokushumayela nokukhonzisa emikhankasweni emikhulu yasehlobo, nokuqeda ibanga uNkulunkulu amnike lona, azi ukuthi iNkosi yayizomgcina kuyo yonke imisebenzi emibi, futhi imlondolozele uMbuso waYo waseZuwini. NjengoDaniyeli wasendulo, wayephumula futhi ame esabelweni sakhe ngasekupheleni kwezinsuku.

IYAPHELA

Kunezintshumayelo zasekuqaleni zesiNgisi ezingaphezu kweziyi 1179 zikaMfowethu William Marrion Branham ezaqoshwa futhi zitholakala ngesimo somsindo ozwakalayo. Eziningi zalezizintshumayelo zitholakala ngesimo sokuba yincwadi. Kunama ofisi nezigcina-mabhuku ezibolekisayo ezizweni emhlabeni jikelele ezinalezizintshumayelo ezitholakala ngokushesha ngezilwimi eziningi. Iphinde yashicilelwa ngo 2011.

ZULU

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Onke amalungelo agodliwe. Lencwadi ingaprintwa kwiprinta yasekhaya yenzelwe okuqondene nomuntu noma inikezelwe, ngesihle, njengethuluzi ukusabalalisa iVangeli likaJesu Kristu. Lencwadi ingethengiswe, iphinde ikhiqizwe zibe ningi, iposwe kwiwebsayiti, igcinwe ngohlelo lokuthi iphinde itholakale, ihunyushelwe kwezinye izilwimi, noma isetshenziselwe ukuzicelela izimali ngaphandle kwemvume ebhaliwe eshiwoyo ye Voice Of God Recordings®.

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