


UKUTSHALA IZIMALI

 Ngiyabonga, kakhulu. Impela lokhu ngikuthatha ngokuthi kungokunye kokugqamileyo kwempilo yami, ukuba lapha kulelidolobha elikhulu laseNew York, ukukhuluma kulomkhandlu wezikhulu zesonto, noma lemikhandlu yezikhulu zesonto, njalo, nginalesisikhathi sokuhlala emsamo nabazalwane bami abakhonzisayo, nokukhuluma kosomabhizinisi besilisa nabesifazane balelidolobha, ngeNkosi yethu uJesu Kristu. Akungabazeki kodwa abaningi benu bayaMazi, ngesenzo senu kulokhu ukusa, nokujabula futhi niMdumisa ngokulunga kwaKhe nesihawu.

² Ngizizwa ngithe ukuba mncanyana lapha, ngimi lapha nalezizikhulumi ezinodumo nokuthi ngime lapha futhi ngikhulume kulezizethameli, ngoba angisiso isikhulumi esingako, ngangihlala njalo ngithi ngangiyithayi eliyisipele. Niyazi, usebenzisa ithayi eliyisipele uma uneliflethi; kodwa asinalo eliflethi, kodwa badedela nje ithayi eliyisipele lithi ukulingqika imizuzu embalwa, ngiyethemba.

³ Bengiphawula ngokuthi, emphefumulweni wami, emizuzwaneni embalwa edlule, nomqondo, ngoku. . . ngokuthela isithelo sikaMoya, njengoba omunye wabafowethu enikeza lesosicaphuno, “ukuthela isithelo.” Niyazi, asikwazi ukukhiqiza isithelo. Sifanele sithela isithelo. Niyabo, imvu ayiwukhiqizi uvolo; kodwa ngoba inovolo, futhi ithela uvolo, iyimvu. Yingalesosizathu ithela uvolo. Yileyondlela kuphela esingake size sibe ngamaKristu ngayo, akungoba sinagama, noma sizame ukusebenzela entweni ethize, ukuyikhiqiza. Ngokuba yimvu, uvele uthele uvolo nje. Ngokuba ngumKristu, uvele uthele izithelo zabo. Ya.

⁴ Futhi ngihlezi kulokhu ukusa, ngiyazi isikhathi sethu sinqunyelwe kulemihlangano.

⁵ Esinye isizathu sokuba sibe seNew York ngalesisikhathi, ngidabukile ukuthi angitholanga ukuthi ngethamele leyongqungquthela. Umngani wami othandeka kakhulu akangizwanga kahle, ngenkathi ethi, “Ungakhuluma engqungqutheleni eNew York na?” UMnu. Williams. Mina ngakhe eTucson, eArizona; yena wakhe ePhoenix, eArizona, kwehlukene nje cishe amamayela ayikhulu namashumi amabili. Ngase ngithi, “Yebo, ngiyo—ngiyoba lapho ngoNovemba, ngiyokujabulela ukwenza lokho,” ukuhlangana noMfowethu Nelson, uMfowethu Sweet, nabangani bami lapha. Futhi ngithola ukuthi, kwakungu Oktoba. Futhi ngo Oktoba ngangizoba seAlaska, ngakho ngangiqhele kakhulu neNew York ngalesosikhathi.

⁶ Kodwa ukuthola lenhlanhla yokuza lapha noMfowethu Vick weRock Church, nabefundisi, futhi sisezansi lapha eMarc Auditorium, lapho esikade sinesikhathi esimnandi khona kuleliviki, sibona uMbuso kaNkulunkulu phakathi kwethu. Sijabula kakhulu ngalokho. Bese kuthi-ke ukufika ngalesikhathi kulokhu ukusa, lapho mhlampe abesilisa, osomabhizinisi besilisa nabesifazane abavela kuyo yonke imikhakha yempilo, behlezi lapha; iMethodisti, iBaptisti, iPresbyterian, iKatolika, namanye.

⁷ Kungikhumbuza ngeminyaka eyadlula, ngenkathi ngangivame ukusebenza eplazini lezinkomo enhla eColorado. Ngangi...sasisusa izinkomo. IHereford Association idlisa e—esigodini, futhi kubizwa ngokuthi iTroublesome River Hereford Association. Iplazi lethu elincane lezinkomo lalisenhla enhlokweni yomfula. Futhi sasineEast and West Fork, futhi sasidlisa eEast Fork. Bese kuthi-ke entwasahlobo yonyaka, uma sisusa izinkomo edlelweni-ke, bese sizibeka eArapaho Forest, lapho iAssociation idlisa khona.

⁸ Manje, yiHereford Association. Kunabantu abaningi kuyo, kwiAssociation lapho, efuya izinkomo amaHereford. Futhi uma iplazi lakho lezinkomo lingakhiqiza amathani amabili efolishi, uyavunyelwa, wuhlobo, ukufaka inkomazi edlelweni wenzele ihlobo, ukuze ifolishi lakho likwazi ukukhula lapho benisela khona ngenkasa, bese ziphakelwa ubusika bonke.

⁹ Manje uma sinokuqoqa kwasebusika, futhi siqhubela izinkomo enhla edlelweni, kunothango lokushushumbisela. Uthango lokushushumbisela yilapho izinkomo zingashushumbi khona zibuyeke emuva e—empahleni engeyomuntu, kusempahleni kahulumeni. Nomphathi weplazi njalo uma kuloluthango lokushushumbisela, bese ebhekisisa izinkomo lapho zedlula. Awu, kunezinhlobo eziningi olwedlula kuleso—kulesosikhala, noma uthango oluncane.

¹⁰ Futhi kukhona i, awu, uMnu. Grimes ungomunye wabamaplazi ezinkomo abakhulu, wayenalezo abazibiza nge Diamond Bar. Wayenezinkulungwane eziningana zomhlambi wezinkomo. NeTurkey Track, neLazy K, neziningi phansi—phezulu lapho. Zazedlula.

¹¹ Ngama kaningi, noma ngahlala, njalo, esihlalweni sehhashi, nomlenze wami uphezu kophondo lwesihlalo sehhashi, futhi ngabhekisisa lowomphathi weplazi lapho ebuka lezinkomo zedlula. Nento emangalisayo, akazange azinake izimpawu zohlobo ezinkomeni. Akazinakanga. Zonke zifanele zibe amaHereford kungenjalo zingeke zangena lapho. Nento kuphela ayeyikhathalele, ukuthi ngabe kwakuyiHereford noma cha; hhayi ukuthi hlobo luni lophawu ezazilufakiwe. Kunecici legazi endlebeni, olwalukhombisa ukuthi zazingamaHereford.

¹² Futhi ngacabanga nje, ukuthi indlela okuyoba ngayo e—ekuqoqweni okukhulu kokungena okukhulu eMbusweni kaNkulunkulu. Akayikunaka uphawu lohlobo, ukuthi ngabe siyiMethodisti, iBaptisti, iPresbyterian. Kodwa Uyobhekisisa icici leGazi. Lokho ngukuthi, sonke sifanele sibe necici leGazi, “Ngokuba uma Ngibona iGazi, Ngodlula kini.” Umuntu uzame ukufundisa abantu imfundo kuJesu Kristu; sizame ukubafundisela phakathi. Kodwa uNkulunkulu unendlela eyodwa, leyo ingaphansi kweGazi, sinezinto esinokuhlanganyela kuzo.

¹³ Ngesinye isikhathi esedlule, umndeni wawehlukanisa. Nommeli wabatshele ukuthi kungcono behle futhi bahlukaniselane ifa labo ngaphambi kokuba isehlukaniso sinikelwe, ngoba kwakungeke kusale lutho uma abameli beke balithola. Ngakhoke kwenzeka ukuba abe ngumngani oqondene kubo. Futhi bangena ekamelweni elilodwa, ikamelo lokuhlala, umyeni nonkosikazi, base behlukaniselana, base beqophisana ngalokho okwakuphakathi lapho. Futhi ikamelo elilandelayo, ngqophisana futhi. Ekugcineni benyukela ekamelweni eliphansi kophahla endlini enesitezi, ikamelwana elidala eliphezulu phansi kophahla lwendlu, bathola itranks phezulu lapho, futhi babehlukaniselana izimpango ezaziphakathi lapho; omunye efinyelela futhi edumela, “*Nalokho okwami! Nalokhu okwami!*”

¹⁴ Futhi ekugcineni baphakamisa isiqephu sezingubo, futhi bobabili badumela into ethize. Futhi ngenkathi bedumela, babambana izandla. Futhi ngaphansi kwalezizandla kwakuyipheya lezicathulo zengane encane, eyayikade iyimiphumela yokuhlangana kwabo, uNkulunkulu into encane ayeyibizele eKhaya. Akekho owayengathi ngokwakhe, ngoba kwakungokwabo bobabili. Babethole into ababenokuhlanganyela kuyo. Futhi lapho, bebukana ebusweni, akubanga yisikhathi eside baze babambana ngezingalo. Nesahlukaniso asinikezwanga, basichitha, ngoba bathola into ethize ababenokuhlanganyela kuyo.

¹⁵ Ngicabanga ukuthi yilokho esifanele sikuthole. Kunento eyodwa. Singahle sonke singavumelani ngokuba yiMethodisti, noma iBaptisti, noma amaPentecostal, noma kanjalo, kodwa kunento eyodwa esinokuhlanganyela kuyo; uJesu Kristu, sinaYe ekuhlanganyeleni.

¹⁶ Omunye wangibuza, ngesinye isikhathi esedlule, wathi, “Uzilazilelani naleFull Gospel Business Men na? Ufanele ukuba ngumshumayeli.”

Ngathi, “Awu, ngingusomabhizinisi.”

Wathi, “Usumabhizinisi?”

Ngathi, “Yebo, mnumzane, ngi—ngingusomabhizinisi.”

Wathi, “Nhloboni yebhizinisi okuyo na?”

Ngathi, “Isiqiniseko sokuPhila okuPhakade.”

¹⁷ Angizange ngithi *umshwalense*. Ngathi, “isiqiniseko.” Uma noma yimuphi wenu ekhathalele ipholisi yomshwalense, ngingathanda impela ukuwuxoxisana nawe, masinyane emva komhlangano.

¹⁸ Kungikhumbuza ngenkathi ngisesesikoleni, njengomfana, sasinoshomi lapho, wayengumngani omuhle kakhulu, wayengumthengisi womshwalense. Futhi ngandlela thize, akukho okumelene nomshwalense, manje, kodwa nje anginamshwalense walomhlaba. Ngakho ngesinye isikhathi esedlule, lomfo omncane...umfowabo ungumfundisi weBaptisti, futhi, futhi ubhala izindatshana kwi *Upper...* wenzela *iUpper Room*. Wayesenyukela endlini yami, wayesethi, “Awu, Billy, ngijabula ngempela ukuthola ukukubona futhi.”

Ngathi, “Hlala phansi, Wilmer.”

¹⁹ Sasesixoxa. Futhi ngangazi ukuthi wayezela ini. Nginomfowethu othengisa umshwalense, kodwa angizange nje kubekhona engiwuthathayo, ngandlela thize. Ngakho wathi, emva kokuba sesixoxe isikhashana, wathi, “Ngियाqonda, Billy, ukuthi awunamshwalense,” wathi, “futhi ngicabange ukuthi mhlawumbe bengingaxoxa kuwe ngepholisi yomshwalense. Futhi...”

²⁰ “O,” ngathi, “ngiyabonga, Wilmer, kodwa ngine—nepholisi yomshwalense osukhokhelwe.”

²¹ Wayesethi, “O, ngiyaxolisa,” wathi, “nhloboni yepholisi yomshwalense onayo, Billy na?”

Ngase ngithi, “UkuPhila okuPhakade.”

²² Futhi kukholwe noma ungakukholwa, umfana wathi, “Angikholwa ukuthi ngiyejwayele iNkampani.” Uthi, “Liphi ikomkhulu layo na?”

Ngathi, “INkazimulo.”

“O,” washo.

Ngathi:

Isiqiniseko esibusisiweyo, uJesu ungowami!
O, isandulela esinje pho senkazimulo
yobuNkulunkulu!
Ngiyindlalifa yensindiso, ngathengwa
NguNkulunkulu,
Ngizalwa nguMoya waKhe, futhi ngagezwa
eGazini laKhe.

²³ “O,” wathi, “lokho kuhle kakhulu, Billy, kodwa lokho akukubeki phezulu lapha emangwabeni.”

²⁴ “Kodwa,” ngathi, “kuyongikhipha.” Angikhathazekile ngokungena. Ya. Amen. Angikhathazekile ngokungena. Kunguku, phuma.

25 Ngakho ngi—ngijabula kakhulu ukuba nalesisiqiniseko ukuthi ngiyophuma. Ngoba, Yena Owenza ipholisi yomshwalense, ukuze sonke siphume, ngisemukele lesisiqiniseko enhliziyweni yami, ukuthi ngedlulile ekufeni ngangena ekuPhileni. Futhi ngiyazi, suku lumbe, ukuthi Uyongikhipha.

26 Manje ngaphambi nje kokuba sisondele eZwini, ngithanda ukuba sikhothamise amakhanda ethu futhi sikhulume kuMqalisi, umzuzwana nje, uma nithanda.

27 Futhi sisakhothamise amakhanda ethu namehlo enu evaliwe, futhi ngithemba ukuthi izinhliziyi zethu zikhothame, nazo, eBukhloneni baKhe. Angazi noma, khona manje, ukuthi ngabe ukhona yini phakathi lapha ngempela ongasiphethe isiqiniseko esinjalo sokuvuka, esifihlwe ebhokisini eliphephile lenhliziyo yakho, kulokhu ukusa, futhi uthanda ukukhunjulwa emkhulekweni na? Ungavele nje, kungabuki muntu, nivele nje niphakamise izandla zenu, futhi nithi, “Ngifake, mfowethu.” Ngiyabonga, ngiyabonga. INkosi inibusise. Amadazini ezandla sisakhuleka.

28 Nkulunkulu onoMusa kakhulu, Baba waPhakade weNkosi yethu uJesu Kristu, OwaMvusa ngosuku lwesithathu emva kokubethelwa kwaKhe, wenzela ukulungisiswa kwethu, uMethule kithi ngesimo sikaMoya oNgewele oza manje ebusisa izinhliziyi zethu futhi esikhonza ngezinto esizidingayo kuloluhambo lwempilo.

29 Ngiqonda futhi ngibona lezizandla ziphakeme, Nkosi, kunesidingo esikhulu phakathi kwethu, kulokhu ukusa. Futhi ngiyakhuleka, Nkulunkulu, ukuthi Awuzukubavumela omunye walabobantu baphume lapha bengenaso lesisiqiniseko, ukuthi izono zabo ziphansi kweGazi, futhi bazelwe ngokusha, futhi banamekwa ngophawu eMbusweni kaNkulunkulu, ngoMoya oNgewele. Siphe khona, Baba.

30 Sibusise-ke njengoba silalela iZwi laKho. Siyazi iZwi laKho liyiQiniso, futhi alikho elinye iQiniso ngaphandle kwaLelo. Futhi siyakhuleka, Baba, ukuthi iZwi laKho lizoba yilo ngempela kithi, namhlanje. Ngokuba kulotshiwe, “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu. ULizwi waba yinyama wakha phakathi kwethu. Onguyena izolo, namuhla, naphakade!”

31 Futhi Usitshela ukuthi i “misebenzi” Ayenza, nathi siyoyenza, ngoba ukuPhila kwaKhe kukithi. Futhi siyakhuleka, Baba, ukuthi lokhu kuzoba ngukuqonda okucacile nathi sonke, kulokhu ukusa. Futhi uma besingafanele sizisho kulokhu ukusa ukuthi uShakespeare wayephila kithi, siyazi besingenza imisebenzi yakhe, siqamba izinkondlo. Uma imisebenzi, noma impilo, njalo, kaBeethoven ibiphila kithi, besiyoba nguBeethoven, besiyiqamba amaculo. Kodwa uma

sivuma ukuthi ukuPhila kukaJesu Kristu kukithi, ukuPhila okuPhakade, khona-ke ukuPhila qobo lwakho kuyofakaza ukuthi siyini. Futhi njengoba umfowethu ekhulume ngo—ngoku “thela isithelo,” siyazi ukuPhila kukaKristu kithi kuyothela ubufakazi obubonakalayo ukuthi Ulapho. Ngakho siyakhuleka ukuthi Uzosipha lesosehlakalo kulowo ngamunye wethu, kulokhu ukusa, njengoba silinda.

³² Ukuvula iZwi laKho, singeke saLivula. Singalipheqa ikhasi futhi sifunde, kodwa nguMoya oNgcwele kuphela ongathatha iZwi futhi uLehlukani sele izinhliziyi zethu njengoba silidinga. Futhi sizoKudumisa ngokuzithoba, ngokuba sikucela eGameni likaJesu, iNdodana yaKho ethandekayo. Amen.

³³ Ngithanda ukuba nina ni, uma ninamaBhayibheli enu; futhi izikhathi eziningi, abantu bathanda ukwethamela inkonzo, bese-ke belalela ukuthi umfundisi ufundani. Ngoba, empeleni, iZwi likaNkulunkulu liyiQiniso. Alikho elinye iqiniso elingathatha indawo yaLo. Lonke liyiQiniso. IZwi linguNkulunkulu, LinguNkulunkulu esimweni sencwadi iletha.

³⁴ UNkulunkulu uzokwehlulela izwe ngoluny’usuku ngoJesu Kristu. Siyakwazi lokho.

³⁵ Angelehlulele ngebandla. Uma bekungaba yilo, iRoma Katolika lathi, “Ubeyolehlulela ngebandla lethu,” manje-ke kuthiwani ngeGriki Katolika na? IMethodisti ithi, “alehlulele ngebandla lethu,” manje-ke kuthiwani ngeBaptisti na? Ngakho niyabo kunomningi kakhulu umehluko.

³⁶ Kuzofanele kube nomgomo othize. Futhi uma uJesu Kristu eyiZwi, khona-ke Uyolehlulela ngeZwi. Ngakho noma ngabe yini uNkulunkulu ayishilo eZwini laKhe, yilokho esiphila ngakho. “Akusinkwa sodwa umuntu ayakuphila ngaso, kodwa ngamaZwi onke aphuma emlonyeni kaNkulunkulu.”

³⁷ Asiphenye kuMarku oNgcwele, isahluko 10, sifunde ingxenye nje yomBhalo.

³⁸ Futhi nisaphenya, ngithanda ukunimemela ehholo. Kodwa ngibone into ebonakala idabukisa izolo kusihlwa, ngisho nangenkathi ngehla etekisini, noma ngiphuma etekisini, njalo, ukuba ngiye epulpiti. Bekunamakhulu ngempela ehamba ngezinyawo ehla ngomgwaqo, amaningi awo ekhala, ngoba axoshiwe ehholo. Bekungekho-ndawo. Siyaxolisa ukuthi asikwazanga ukuthola-ndawo ebanzi ngokuthe xaxa. Kodwa siyethemba, ngoluny’usuku, uma sonke singeza ukuba sibone. . . uma singakwenzi, sizonibona nje ngaphesheya komncele, ngakwelinye icala nje.

³⁹ Manje ele 17 lesahluko 10, siqale ngele 17, okwendikimba nje encane, ukwenza i. . . ukudonsa kuyo isiphetho sengqikithi, esethemba ukuthi uNkulunkulu uzosipha.

Ekuphumeni kwakhe... ukuya endleleni, umuntu wagijimela kuye, waguqa ngamadolo phansi kuye, ... embuza wathi, Mfundisi oMuhle, ngiyakwenzani ukuba ngidle ifa lokuphila okuphakade na?

... uJesu wathi kuye, Ungbizelani ngokuthi ngimuhle na? kakho omuhle munye kuphela—kuphela, okungukuthi, uNkulunkulu.

Uyayazi imiyalelo ukuthi, Ungaphingi, Ungabulali, Ungebi, Ungafakazi amanga, Ungamamuki umuntu utho, Yazisa uyihlo nonyoko.

Kepha waphendula wathi kuye, Mfundisi, konke lokhu ngikugcinile kwasebusheni bami.

UJesu wayesembheka esemthanda, wathi kuye, Usilalelwe into yinye: hamba, uthengise ngakho konke onakho, uphe abampofu, khona uzakuba namagugu ezulwini: uze, uthabathe isiphambano, ungilande.

Kepha wanyukumala ngalelizwi, wamuka edabukile: ngokuba wayengecebo enkulu.

⁴⁰ Ngifuna niqaphele lensizwa, ukuthi yayingesuye umphikiNkulunkulu. Yayifanele ukuba yikholwa. Yayiyilunga lebandla. Futhi ngithanda ukukhuluma kulokhu ukusa, okwemizuzu embalwa elandelayo, angazi nje ukuthi lokhu kwabelwe isikhathi eside kangakanani, kodwa ngithanda ukukhuluma kini ngemiBhalo embalwa engiyibhale phansi lapha phezu kwendaba ethi: *Ukutshala Izimali*.

⁴¹ Ngingakholwa ukuthi noma yimuphi usomabhizinisi ubefanele akhathalele ukutshala imali okuthize okuhle. Futhi siyaxoxa, ngiyahlawumpisela, kosomabhizinisi baleli elikhulu, idolobha elidumile, iNew York. Futhi noma yimuphi umuntu ongenza ukutshala imali lokho kungamsiza, ufanele ukukukhathalela. Manje sinazozonke izinhlobo zokutshala izimali. Kodwa ukutshala imali engibuza ngakho kulokhu ukusa... Ungahle ukuba wenze okuningi okuhle, kodwa lokhu ngokuhle ukwedlula konke obungakwenza. Mina, njengoba nje ngisanda kucaphuna, ngingumsebenzeli wokuPhila okuPhakade.

⁴² Akusilo ibhizinisi elihle ukugembula, uthathe amashansi. I... umfowethu lapha ubekhuluma nje emizuzwaneni embalwa edlule, ngokuthi, ubeya ezindaweni futhi egembula. Lokho, lokho ngukuthatha ishansi. Usomabhizinisi okahle ocabanga ngokuzwakalayo akayikukwenza lokho. Akafanele akwenze, empeleni. Kungukugembula. U—ubungaba ngongenamali, kanye, ngento e—enjengaleyo.

⁴³ Bese kuthi-ke usomabhizinisi ozwakala kahle, noma usomabhizinisi ocabanga ngokuzwakalayo, ubengasoze atshala imali kokunye “ukuceba ngelanga,” ifemu ethize

engagxilile, ukutshala imali. Yena, ubengasoze akwenza lokho, osomabhizinisi besilisa abakahle abacabanga ngokuzwakalayo, njengoba ngikholwa ukuthi niyibo, nabesifazane.

44 Lokhu “ukuceba ngelanga.” Ngake ngaba nomngani owayenokongela impilo yakhe ebhange, ekhipha inzalo encane, nomunye ufika nendlela enqamlelayo. Niyazi, siyezwa namhlanje ngabangingi kakhulu, anqamlele into. Izwe ligcwele khona; izikhangiso, netelevishini, umsakazo, amaphephandaba. Futhi uma abantu baseMelika bethatheka entweni enjengaleyo!

45 Lapha kungekudala, ngangilalele isikhangiso sowe—we—wesifazane, noma ekhuluma e—emsakazweni. Ngangisemotweni yami, ngiya ndawo ndawo, base bethi, “Sebenzisa lezizimpuphu zokugeza izitsha,” zohlobo oluthile, “awudingi ngisho nokuthi uze ugeze izitsha. Uvele nje uzifake lapho, bese uthela imbijana bese uyishukuza phansi-phezulu; futhi akugezwa, akuyakazwa, akwesulwa, akwenziwa lutho.” Futhi kwakungenye yezinto ezinkulu kunazo zonke isayense eyake yasinika zona.

46 Futhi ngemuva ngqo ngale, ngezohwebo ezilandelayo, kwakungukuthi, “Ungazisebenzisi lezizihlanzi ezintsha. Buka izandla zikamama, ukuthi zinhle kanjani. Zishisa izandla zakho. Yiba...yiba nezandla ezinhle njengomama, futhi ungazisebenzisi isihlanzi esisha.”

47 Futhi kwenzeka ukuba ngakhe eJeffersonville, ngalesosikhathi, lapho imboni enkulu iColgate Palmolive Peet ikhona, nenkampani efanayo yayenza yomibili imikhiqizo. Niyabo? Niyabo? Yi—yiqhinga. Futhi kuningi kakhulu okwalo ezweni namhlanje!

48 Futhi ngikusho lokhu ngenhlonipho yokuzithoba nezinhlonipho, futhi ngithemba ukuthi akuzwakali kungukuthuka okungcwele, kodwa leyonto efanayo ingene emnyakazweni webandla. UNkulunkulu akanazindlela ezinqamlelayo. Ukhokha intengo nje. Uyeza futhi uthathe indlela uNkulunkulu asihlinzekela yona.

49 Uku “ceba ngelanga,” utshala imali kukho, futhi, into yokuqala uyazi, lomfo walahlakelwa yiyo yonke into ayenayo. Kuyibhizinisi elingazwakali ukwenza noma yini enjengaleyo. Akukhombisi ubuhlakani obuhle noma ukucabanga ngebhizinisi okuhle, ebhizinisini elithize elingakhonjiwe.

50 Bese kuthi-ke akusilo ibhizinisi elihle ukugcina lokho onakho, ephaketheni lakho, ngoba kungcono ukusebenzise. Niyakhumbula iNkosi yethu ikhuluma ngamathalente na?

51 Ngeke ngibe nesikhathi ukuhlaziya konke lokhu, kodwa ngithemba ukuthi niyakuqonda engi—engikhuluma ngakho, nginikeza umfanekiso lapha, ukwenza iphuzu engifisa ukulenza kini.

⁵² Manje sithola ukuthi, uma ugcina imali yakho ephaketheni lakho, amasela angayithatha. Futhi asifuni ukwenza lokho, ngoba leyo akusiyo inqubomgomo enhle, ukugcina imali yakho ephaketheni lakho. Ungayilahla, futhi ubungenza, omunye ubengayithatha kuwe.

⁵³ Futhi ungayifaki kokunye ukutshala imali okungubuwula. Kodwa itshale efemini ethize enhle ethembekile efakazelwe futhi yakhonjiswa ukuthi izokhokhela. Manje yilokho-ke ninabantu enikucabangayo, nina bosomabhezini besilisa nabesifazane. Uma ingakhokheli, khona-ke uyayesaba. Kodwa uma ifakazelwe ukuthi iyakhokhela, futhi ithembekile, khona-ke tshala imali yakho lapho. Ungafaka konke onakho kuyo, ngoba ifakazelwe, yafakaziswa, ukuthi iyakhokhela.

⁵⁴ Nalombusi osemncane, noma usomabhezini osemncane, ngizombiza. Losomabhezini osemncane wedolobha wayenethuba lokutshala imali kwenye yezinto ezikhombekayo ezinkulu kunazo zonke ezweni. Wayenethuba lokuthatha i-ipholisi yomshwalense, njengoba besingawubiza ngokuthi, wokuPhila okuPhakade. Kodwa wayengayikhathalele ipholisi yomshwalense onjalo, ngoba intengo yawo yayibonakala isusana ezintweni ayefuna ukuzenza. Nanto iphuzu.

⁵⁵ Manje, insizwa yayazi ukuthi kwakukhona into ethize eyayisilalelwe yiyo. Nakuba si (i) qondisisa ukuthi ifanele ukuthi yayino—nobaba omuhle, umama omuhle, nokuba nolwazi ngebandla, ukuthi yayisonta, ngoba uJesu wayibuza, “Gcina imiYalelo. Yazisa uyihlo nonyoko. Ungabulali, ungaphingi,” nakho konke lokhu ukuziphatha kahle ibandla elikufundisayo. Kodwa nokho uJesu wayitshela, “Usasilalelwe yinto yinye.”

⁵⁶ Yayinga, ayimbuzanga uJesu, “Ngingenzani ukuba ngijoyine ibandla laKho na? Yini leyo engingayenza, ukuze ngibe yi—yilunga na?” Kodwa yathi, “Ngingenzani ukuba ngibe nokuPhila okuPhakade na?” Nokho, ngokuba yilunga lomzimba wezenkolo, nokho insizwa yayise ngokwenele ukwazi ukuthi yayisilalelwe ukuPhila okuPhakade.

⁵⁷ Futhi sinye kuphela isimo sokuPhila okuPhakade. Sizabalazela lokho. Futhi yanikwa lelothuba lokuKwemukela, ngenkathi icelwa, ngoba kulotshiwe, “Celani niyakuphiwa.”

⁵⁸ Futhi Kwethulwa kuye, kepha nokho yaba nobuwula ngokwenele ukuba ikwale ngoba intengo yayinkulu kakhulu. Futhi njengomKristu, futhi ngihamba izwe, ngithola leso sifiso esifanayo ezinhliziyweni zabantu abanengi kakhulu namhlanje. Njengoba umkami wayevamise ukuthi, “Ufuna ukudla ikhekhe lakho, futhi uligcine, futhi.” U—ungeke wakwenza lokho.

⁵⁹ Ngeke wabambelela othandweni lezwe, nakuNkulunkulu, ngesikhathi esifanayo. “Ngokuba ungemthande uNkulunkulu, nomamona,” okuchaza ukuthi, “izwe. Futhi uma nithanda izwe, noma izinto zezwe, uthando lukaBaba alukho kini.”

⁶⁰ Kodwa abantu abaningi kakhulu bathanda ukuthi, “Ngisonta kwelithize.” Kodwa lowo akusiwo umbuzo. Leyo akusiyo ipholisi yomshwalense engikhuluma ngayo, kulokhu ukusa.

⁶¹ NgukuPhila okuPhakade, ukuPhila okungunaphakade! Futhi noma yini ePhakade, ayizange iqale, ngakho ingephele. OkuPhakade akuqali neze. Futhi-ke indlela kuphela ongabaPhakade ngayo, ngukwemukela ukuPhila okuPhakade. Futhi yinye kuphela into ePhakade, nalowo nguNkulunkulu. Hhayi ngokujoyina ibandla, noma izivumokholo, noma ukuphendula ikhasi elisha ngoNyaka oMusha, kumbe noma ngabe yini; kodwa kungukwemukela uNkulunkulu, uMuntu kaNkulunkulu, esimweni sikaMoya oNgcwele, empilweni yakho. Futhi uba yingxenye kaNkulunkulu, futhi nje njengoba EPhakade enjalo, ngoba uyingxenye yaKhe. Yonke into enokuqala inokuphela. Izwe laqala, liyaphela; izulu liyaqala, liyaphela. UJesu wathi, “Kodlula amazulu nomhlaba, kepha amaZwi aMi awasoze,” ngoba UyiZwi. UyiZwi, nalokho kuPhakade.

⁶² NaleloZwi elikuwe liveza ukuPhila kukaKristu. Uma bengingakhipha ukuphila esihlahleni samapentshisi bese ngikufaka kwigonandoda, besingeke sisathela amapentshisi, besingaba namagonandoda kuso ngoba ukuphila esihlahleni bekungaveza esiyikho. Ukuphila okukuwe kukhombisa ukuthi uyini. Ukuphila kwakho kufakaza kakhulu, kuwe, kuze kuthi ubufakazi bakho bungezwakali. Bayakwazi ukuthi uyini ngempilo oyiphilayo nezinto ozenzayo. Uma ukuPhila kukaKristu kukuwe, khona, khona-ke, imisebenzi nokuPhila kukaKristu uyakuphila, ngoba lokho ngukuPhila kwaKhe kuphila ngawe. Usesitsheni nje ukuba uqhube umsebenzi kaNkulunkulu.

⁶³ Into ewubudedengu obunje pho lensizwa eyayenzayo ngenkathi ya—yayingakhathalele ekutshaleni imali okunjalo. Yayinomcebo omkhulu, siyatshelwa. Kodwa umcebo wezwe uzobhubha. Kuthiwani ngesimo sensizwa namhlanje, ngiyamangala ukuthi ikuphi na? Yala ithuba eyayinalo. Nokho, yayilikholwa elingumKristu, noma ikholwa, besingasho njalo, ukuqava kakhulu. Yayilikholwa, yayihamba kukho konke ukukhanya umthetho owawunakho, futhi mhlambe ilunga elethembekile lenhlangano enkulu ethize, kodwa nokho yayazi ukuthi yayisilalelwe ukuPhila okuPhakade.

⁶⁴ Manje, yayibone into ethize kuJesu eyayingazange iyibone kwamanye amadoda. Yayibone abapristi bayo, yabona abantu bayo, yayibone amadoda alungileyo, kodwa kwakukhona into ethize ekhethekileyo ngoJesu Kristu. Babone, ngisho nababhali namabutho elathunywayo, nasethempelini, ukuMbopha, bathi, “Akukaze kukhulume umuntu kanje.” Akakhulumanga kuphela

njengompristi noma u—umuntu-nje, kodwa Wa—Wayene... UNkulunkulu wakwesekela Akusho. Waye...

⁶⁵ Akazange abhale zincwadi. Asinayo noma yini uJesu ake ayibhala, empilweni yaKhe. Into kuphela esiyaziyo, Wabhala kanye esihlabathini, ngenkathi i—inenekazi elincane elidume kabi lilethwa kuYe, khona-ke Wabuyeye wakwesula lokho. Akabhalanga ngani na? WayeyiZwi. Wayengubufakazi obuphilayo ukuthi kukhona uNkulunkulu ophilayo, khona impela ukuPhila kwaKhe okuphakathi kwaKhe.

⁶⁶ Wathi, “Uma Ngingenzi imisebenzi kaBaba waMi, khona ningaNgikholwa. Nakuba ningenakuNgikholwa,” ngoba Yena engumuntu, “kholwani yimisebenzi. Hlolani imiBhalo, ngoba kuYo nithi ninokuPhila okuPhakade, futhi yiYo ofakaza ngaMi. Iyanitshela ukuthi NginguBani.” Lolo kwakululimi oluxakile kwabaningi balabo befundisi basesontweni bangalolosuku.

⁶⁷ Kubi kakhulu, kubonakala kuphinda futhi. Kodwa, kungukuthi, izwe lisalokhu lifana. Imimoya awushintshi, isuka kwelinye iqembu iye kwelinye, omunye umuntu iye komunye; imimoya emibi, noMoya olungileyo ovela kuNkulunkulu. UMoya oNgcwele ulokhu ufana njengoba nje waWunjalo ngenkathi Wehla kabusha ngoSuku lwePhentekoste, ngenkathi uNkulunkulu, ekuleyoNsika yoMlilo enkulu, wazehlukanisa Yena uqobo phakathi kwabantu baKhe.

⁶⁸ Kodwa kuloJesu, yabona into ethize ukuthi akekho omunye umuntu owayenayo, yabona uNkulunkulu ehlala esidalweni esingumuntu.

⁶⁹ Bese kuthi-ke, njengabacabangi abanobuhlakani, kulokhu ukusa, uma lokho kuPhila okufanayo okwakukuKristu kukini, Kungavimbeleka kanjani ekuphileni into efanayo, futhi kuyinto efanayo na? Kufanele kuyenze. Ngakho singahle sithole ukusetshenzwa ngokwamadlingozi, singahle sithole ukufundiswa kakhulu izincwadi ezinesivumokholo esithize noma into ethize, ebesingacabanga ukuthi leyo bekuyiyo. Kodwa uma sifunda Ayeyikho, khona-ke yilokho Ayikho namhlanje. Lokho uNkulunkulu ayeyikho kuKristu, uMhlengi wenu onguMfowenu, Uyilokho kuwe njengomntwana ohlengiwe.

⁷⁰ UJesu wayibona lensizwa, futhi Wayithanda. Manje kunento eyodwa esibonakala sisilele kaninginingi kuyo, namhlanje, ngoba abantu ongasithandi, kubonakala sengathi asifuni ukubathanda. Selokhu ngibe phakathi kwabantu beFull Gospel, naleyo yinto eyodwa engiyitholayo, ngaze ngahlangana naleliqembu leBusiness Men, ukuthi izinhlangano zenkolelo yamaPentecostal zibonakala zizehlusa zona. Lokho akuzwakalisi iPilo kaJesu Kristu. Wabathanda bonke, futhi Wamthanda losomabhizinisi osemncane. Nakuba waMala, nokho Wamthanda.

⁷¹ Nensizwa yathola into ethile kuJesu engayitholanga kwenye indawo, futhi yamenywa ukuba yemukele lokhu Ayenakho, kodwa intengo yayinkulu kakhulu. Futhi nakuba yayibonile ukuthi ukutshala imali eyacelwa ukuba iyitshale kukho, kwayibiza onke amagugu okwezwe, ngokuba uJesu wayitshela, “Hamba uthengise ngonakho.”

⁷² Manje, besilisa nabesifazane, ninga—ningangiqondi ngokungesikho. Angiqondile ukuthi asifanele sibe nemali. Kodwa uma wenza lokho kube nguNkulunkulu wakho, uma lokho kuyilokho othembele kukho, kuzobhubha. Futhi namhlanje, izikhathi eziningi kakhulu, ukuthi osomabhizinisi besilisa nabesifazane bazama ukubona ukuthi bangabamba okungakanani, lapho ebesifanele sibone ukuthi besingadedela okungakanani. Kungumehluko ongakanani nje namhlanje, emazingeni obuKristu, nasemabandleni amahlelo, kanjalo njalo, kubo bonke. Ukuthi kubonakala kungumehluko ongakanani, namhlanje, kunebandla lePentecostal lasekuqaleni. Namhlanje babonakala bezama ukuqhosha ngokuthi, “Nginoxhaxha lwamaCadillac, futhi ngingowomoya ngoba ngingezimpahla ezingaka zezwe.” Futhi sikubona lokho kuziphakamise kakhulu, ngisho naphakathi kwabazalwane bakithi. Iphentekoste lasezinsukwini zasekuqaleni bathengisa ngalokho ababenakho base bekwabela abampofu, naphakathi kwabo.

⁷³ Umfo osemncane kungekudala, eJamaica, lapho esasisemzileni womjaho, ngangineFull Gospel Business Men. Ngaphawula ngento enjengaleyo, ngobunye ubusuku, embuthanweni wosomabhizinisi ababekade bebuthene bevela kuzo zonke iziqhingi jikelele, ezansi zonke—zonke iziqhingi jikelele. Nalomculi osemncane uza kimi, wayesethi, “Mfowethu Branham, isitatimende sakho besingesikhulu kakhulu, kulobubusuku, phezu kwalokho okushilo ngamapentecostal ethengisa lokho ayenakho.”

⁷⁴ Ngangishumayela ngabagxeki bephentekoste, futhi ngithi kulapho ababenelungelo lokugxeka leyonto eyodwa. Ngathi, “Nina bosomabhizinisi njalo nixoxa ngokuthi ungaceba kanjani. Lawomadoda ayazi ukuthi kucetshwa kanjani. Asevele acebile. Into enifuna ukuwathengisela yona nguJesu Kristu, into abangenayo.”

⁷⁵ Ningeke nawezela iVangeli ezweni. Sifanele siwezele izwe ngapha. IHollywood ilubalubela izinto ezicwebezelayo, inkawu yenza into efanayo. IHollywood iyacwebezela, kodwa iVangeli liyakhazimula. Kunomehluko impela phakathi kokucwebezela nokukhazimula. Sizama ukwembatha izinto ezinkulu, futhi sibe yinto ethize enkulu. Lokho akundlela yokuthola owangaphandle. Philani ukuPhila, futhi nivumele uKristu aphile kini, lokho kumenza alambe futhi omele ukuba njengawe. Yiba nobusawoti, uzokoma. Indlela kuphela ongaba nobusawoti ngayo ngukuvumela ukuPhila kukaKristu kube

kuwe, ngokuba Uyilokho. Usawoti kuphela uyolisa lapho uxhumana.

⁷⁶ Manje siyathola, lensizwa yayazi ukuthi loMuntu wayengaphezulu kokuba ngumuntu ojwayelekile nje. Wayazi ukuthi Ufanele ukuba nguNkulunkulu, ngoba ukuPhila kukaNkulunkulu kwakubonisa ngaYe; futhi Waqinisekiswa yiZwi, ukuthi WayenguNkulunkulu.

⁷⁷ Manje ngifuna ukukhuluma nje umzuzwana kubazalwane bami abangabefundisi, futhi. Siyibandla lapha labo bobabili abefundisi nosomabhizinisi. Ngiyesaba nje kancane ukuthi inqubo yethu enkulu yamabandla ethu namhlanje isifike kuleyondawo efanayo, ngokuba iBhayibheli liyasho ukuthi siyofika, ngezinsuku zokugcina, oNyakeni weBandla laseLawodikeya, “okungukuthi li ‘cebile, linempahla eningi, kaliswele lutho.’ Kanti awazi ukuthi ungowokuhawukelwa, olusizi, owokuhawukelwa, ophuphuthekile, kanti kawazi.” Nanso ingxenye ebadukisayo, “Kawazi! Ophuphuthekisiwe!”

⁷⁸ Kungani bengazange labobaFarisi, izifundiswa ezinkulu zamakhohliji zimazi uJesu Kristu, kanti Wayekhunjisiwe ngeBhayibheli, kanti Wayefakazelwe ukuthi WayengumProfethi uMose athi uyovuswa na? Futhi babekade bengenabo abaprofethi amakhulu eminyaka. Futhi lapha Wama phakathi kwabo, nalo impela iZwi likaNkulunkulu, kodwa iBhayibheli lathi babe “ngabaFarisi abaphuphuthekile.” NeBhayibheli liyasitshela, ukuthi, “Bafanele baphuphutheke.” Into embi kanje pho!

⁷⁹ NeBhayibheli elifanayo elathi bayophuphuthekiswa, lathi, “UNyaka weBandla laseLawodikeya uyophuphuthekiswa, ube ngowokuhawukelwa, olusizi, ompofu, ohambaze, nophuphuthekile, kanti kawazi.”

⁸⁰ Ukuba besingathola indoda emgwaqeni, noma umuntu obekulesosimo, bekungaba yinto embi kabi; ukuba ubungaya kuye manje, bese ukhuluma kuye owesilisa noma yena owesifazane. Futhi uma ubuke ukugqoka kwabanye besifazane bakithi besimodeni, uyothola ukuthi bathi nje ababe ngaleyondlela kokwemvelo. Kodwa uma uya kubo futhi ubatshela ukuthi banephutha, futhi ukuba bebengalalela, baqonde ukuthi bahambaze, bebeyozama ukuzisiza. Kodwa, “Bahambaze, kepha abazi.”

⁸¹ Manje kulolusuku, uNkulunkulu uthumele emuva uMoya oNgcwele, okungukuthi, uma uJesu Kristu enguyena izolo, namuhla naphakade, khona-ke UsenguMesiya ofanayo. NokuPhila kukaKristu kuseBandleni laKhe, kuqinisekisa iZwi laKhe. Wayekanjalo-ke uNkulunkulu emhlabeni, esimweni sikaJesu Kristu, eyiZwi, ukwenza iZwi liphile. NoMoya oNgcwele unjalo namhlanje enyameni, wenza iZwi

likaNkulunkulu liphile kuzozonke izithembiso nazozonke izimanga. Nayoyonke into Ayethembisa, ilapho.

⁸² Namabandla linikezwe ithuba ukwemukela lepholisi yomshwalense wokuPhila okuPhakade, kodwa enza iphutha elingubudedengu elenziwa ngumbusi oyisicebi esisesincane. Achezukele emikhandlwini, ezihlanganisa ndawonye, onke eza phansi kwesimo senhloko yobufundisi ebikezelwa yiBhayibheli. Siyakubona lokho ezinqubweni zezinhlangano zakithi. Futhi ziseRoma, kanjalo njalo, manje. Manje asinamazembe ukuwalola, nakuncenga, nje sikhuluma iQiniso. Kulotshwe ngaleyondlela. UNkulunkulu njalo uqinisekisa iQiniso laKhe. Nebandla kulolohlobo lwesimo, linikelwa ukuba lithathe iPholisi yomshwalense.

⁸³ Futhi phezu kwezisekelo ezifanayo, abaningi benu bosomabhezini lapha kulokhu ukusa, nikulawo mabandla. Angisho ukuthi, “Iyekeni.” Qhabo, mnumzane. Yana lapho futhi ube ukukhanya, kodwa phatha ukuKhanya. Niyabo? Qaphelani.

⁸⁴ Izisekelo ezifanayo lowombusi oyisicebi esisesincane walenqaba ithuba, izisekelo ezifanayo ngukuthi ibandla lenqaba ithuba namhlanje lokuPhila okuPhakade. Ngoba ibandla qobo lwalo, belingona ifa lawo loyise, amasiko amakhulu obaba abawamelayo. Bese kuthi-ke uma uMoya oNgcwele wehlela kwenye inqubo enkulu yobufundisi, ngani, ngiyesaba ukuthi izikhulu bezingehambisane yini nayo. Belingaxoshwa kuleyohlango. Niyabo? Futhi kunzima ukuthi bakwenze, ubengeke esaba ngu “dokotela, ufata ocwebileyo,” noma ngabe kwakuyini, ubeyoba ngumuntu ojwayelekile nje phakathi kwethu.

⁸⁵ Akukho bantu abakhulu ebuKristwini. Lelo yizwe elenze lokho. Sonke singusayizi ofanayo, amadodana namadodakazi kaNkulunkulu, futhi akukho ukuthi “ngingcwele kunawe.” Singabantwana bakaNkulunkulu, ngomusa kaNkulunkulu.

⁸⁶ Ngafunda eBhayibhelini, ukuthi uNkulunkulu watshele uJohane, esiQhingini sasePatmose, ukuthi, “imisebenzi yamaNikolawu,” Wayeyizonda. *Nikao*, “ukunqoba abantu nje,” ukunqoba abantu nje nokufaka bonke ubungcwele kwamanye amadoda athize. Ubungcwele buya kubo bonke. UMoya oNgcwele wehlela phezu kwalolonke iqembu. Akekho umuntu ongcwele, empeleni, nguNkulunkulu ongcwele. Asisho ukuthi “ibandla elingcwele, abantu abangcwele.” Ngu “Nkulunkulu ongcwele.” Asingcwele, kodwa Yena ungcwele. Hhayi umfundisi ongcwele; nguMoya oNgcwele, Ukhonzisa ngomfundisi. Akusiwo amadoda angcwele; asingcwele namunye wethu. Kodwa bona kubonakala sengathi, izikhathi eziningi kakhulu, benqaba ithuba elifanayo.

⁸⁷ ESambulweni 3, sifunda lokhu, ukuthi iBandla laseLawodikeya, sithathwa isithombe esinye sezithombe

ezidabukisa kakhulu ukwedlula zonke zeBhayibheli, iSambulo 3, eBandleni laseLawodikeya. Onke amanye amabandla, kuya oNyakeni wamaLuthela, nemiNyaka yeBandla eyisiKhombisa, ngalinye, akuzange, kusho ngoJesu esebandleni, “Osebandleni.” Kodwa eLawodikeya, Wayengaphandle, engqongqotha, ezama ukubuye angene. Into embi kanje ukucabanga, ukuthi, “INdodana kaNkulunkulu, ingqongqotha ebandleni laYo uQobo, izama ukubuya ingene.”

⁸⁸ Kodwa imicebo yalelizwe uphuphuthekise amehlo abo. Hhayi abacebile kuphela ngemali, kodwa bacebe ngokuthandwa ngabantu, bacebe ngezinto zezwe, iminako yokuphila, senize nagudlana ngamhlombe, namadoda ayizihlakaniphi isingenile futhi yasusa loloHlamvu, lelo—leloParele lenani elikhulu. Kodwa uNkulunkulu wamisela ngaphambili abantu ukuba babelapho; ukhona ozoba lapho. Kodwa bayeLenqaba. Akusibobonke abayolenqaba; abanye babo bayoLemukela. Manje baMkhipha othandweni lwabo, uthando lwabo lweZwi laKhe. I...Bacosha isivumokholo futhi bazithathela isivumokholo, noma yini oyithathayo esikhundleni sento ethize.

⁸⁹ Isibonelo nje, wawushade nowesifazane othandekayo. Wakuthanda nawe wamthanda, washo. Emva kwesikhashana, uthatha omunye wesifazane, noma uthatha enye indoda, ufanele unqabe uthando lwakho lokuqala.

⁹⁰ Futhi yileyo ndlela kuphela esingazithathela ngayo isivumokholo, yingenkathi senqaba uthando lwethu lwakuqala, iZwi. Ungeke wakholwa ukweduka, uze kuqala weqe iQiniso. Kodwa sesifike endaweni sesize sixhawulane, bese sibafaka ebandleni. Basabhema, baphuze, babenamaphathi.

⁹¹ Bengikhuluma izolo ebusuku, ngehla ngesitebhisi esizihambelayo. Bekunenekazi esitebhisini esizihambelayo, likhuluma ngokuthi beliya ephathini yebandla, lathi, “Isendlini engaphansi yesonto. Sizodlala umdlalo wokuwaka, futhi bebenamakewu abezophisana ngawo, nalokhu bekuzosiza ukukhokhela umelusi nezimishini.” Niyabo, nizithathela into ethize. Lolo akusilo uhlelo lukaNkulunkulu. Sekuze kufike endaweni engeke ngashumayela iVangeli, sekuze kube ngukuzitika ezintweni ezinjengalokho, ngingavala iBhayibheli bese ngiya ekhaya. Kubi kabi. Kodwa sinakho (ngani na?) ngoba lenqabe ipholisi yomshwalense wokuPhila okuPhakade. Yilokho okwenza lokhu, balahle uthando lwabo.

⁹² Ngangena endaweni encane ekamelweni elingumhubhe ohlanganisa amanye amakamelo lasehotela, ebusuku bakuthangi, futhi ngangizoba nesamishi, ngase ngithi enenekazi, “Nginike i—isemishi nengilazi yombhobe.”

⁹³ Futhi anginasiqiniseko ukuthi lokhu ngabe ngikusho ngokuyikho yini, noma qha. Kodwa inenekazi elincane lalibukeka sengathi lalikade lidlekile, nakho konke lokho

okuluhlaza sibhakabhaka phansi kwamehlo nezinto; futhi—futhi cishe lifake izingubo ezenele, wawungafaka ibhokisi lesidambisi zinhlungu. Lathi, “Ufuna ugologo odidiyelwe ngombila nokolo emaqhweni na?”

Ngathi, “Angizwa?”

Lathi, “Ugologo odidiyelwe ngombila nokolo kuphi?”

Ngathi, “Ngithe ‘umbhobe.’” Niyabo?

Lathi, “Awu, ufuna ukuphuzani?”

Ngathi, “Umbhobe.”

Lathi, “Awu, sineziphuzo ezinhle ezixutshiwe lapha.”

Ngathi, “Nenekazi, ngingumfundisi weVangeli.”

⁹⁴ Lathi, “Abakithi . . . NgiyiKatolika.” Lase lithi, “Abapristi bakithi bayangena futhi baphuze.”

⁹⁵ Ngathi, “Mina, angisuye umpristi oyiKatolika. Ngingumfundisi weVangeli.”

Lathi, “Ungebe nesiphuzo esixubile na?”

⁹⁶ Ngathi, “Ungawuxubi nalutho, nginike nje umbhobe ongenalutho.” Ya. Futhi lalingazi. Kodwa nakho lapho okhona, uyabo, nakho lapho okhona.

⁹⁷ Inkolo, iyafana njengezwe nje. *Inkolo* isho “isembozo.” Uma ungambozwa yizwe, uyokwenzisa okwezwe.

⁹⁸ Kodwa uma umbozwe ngeGazi likaJesu Kristu, uxhumene naYe, awusazikhathaleli lezozinto. Awuboni lutho kodwa iGazi. NoNkulunkulu uvuma iGazi kuphela. “Nxa Ngibona iGazi, Ngodlula kini.” Amen. Siyabonga kuNkulunkulu ngalezizinto.

Manje sikhuluma ngalepholisi yalomshwalense wokuPhila okuPhakade.

⁹⁹ Futhi ezikhathini eziningi, ngiphakathi kwalabobantu bePentecostal, ba—bangashumayela ngokukhulu nje ukusheshisa, futhi, futhi ngi—ngi—nginensa kakhulu. Ngiyi—ngiyimbuka, kwasekuqaleni nje, umNingizimu; ngi—ngifanele nje ngithathe isikhathi sami. Njengaphandle lapha emgwaqeni, bacishe bangigayisa impela, futhi ngi—ngibuyela ekhoneni, futhi ngilinde isixuku sonke size sidlule. Bese-ke kubukeka sengathi akugcini lapha, ngakho ngithi ukunensa, bafanele bangibekezelele kancanyana.

¹⁰⁰ Ake sicabange nga—ngabanye babanikazi balepholisi yomshwalense. Ake sitshale imali kulokhu, sihlole, njalo, kulokhu kusa, abanye abantu othathe lepholisi yomshwalense, ngaphambili, ukuze sibone ukuthi ipholisi yomshwalense yethembekile, noma qha. Ngikhuluma ngeZwi likaNkulunkulu, okunguKristu enyameni. Omunye ophathe lepholisi yomshwalense, sizoqala emuva bese ngokushesha sedlulele kubanikazi abambalwa.

¹⁰¹ Kwakukhona indoda, ngesinye isikhathi, eyanikelwa lepholisi yomshwalense. Yayingumlimi. NeNkosi uNkulunkulu yahlangana nayo ngeZwi laYo, wayesethi, “Kuzoba no—nozamcolo ozobhubhisa umhlaba wonke. Uzoziphatha ngokuxakile impela manje uma ufuna ukwemukela lepholisi yomshwalense, kodwa izosindisa impilo yakho. Ngifuna wakhe umkhumbi.” KwakunguNowa. Futhi nakuba lonke izwe lezenkolo, ngalolosuku, lacabanga ukuthi indoda endala yayihlanya, futhi ngempela akuhlangananga nohlelo lwesayense yosuku.

¹⁰² Ngoba, uJesu wathi, “Njengoba kwenzeka emihleni kaNowa,” izwe elinjengalelo, “kuyakubanjalo ekufikeni kweNdodana yomuntu,” ngenkathi ipholisi yomshwalense inamagama amaningi kakhulu abhalwe kuyo; futhi Uphezulu lapho, ehlanga, kulokhu kusa, bonke labo abazoba negama labo kuleyoNewadi. Manje, emva kwesikhashana, igama lokugcina liyaqhubeka, nalokho yi... Lokho kuzoqeda. Ngenani manje, bazalwane bami. Ningalindi. Emva kwesikhashana, kungahle kube sekuleyithi kakhulu. Wozani manje nisenethuba, nisa... nisanikwa lona.

¹⁰³ Sithola ukuthi uNowa wenza lokhu ukutshala imali, wayengumlimi othandwa kakhulu ngabantu, futhi mhlawumbe wayazi abantu abaningi, futhi wayenezinto ezinkulu. Kodwa wathengisa, mhlawumbe iplazi lakhe, ukuba athole impahla ukuba aqhubeke akhe umkhumbi. Abantu bamhleka; uSathane wabangela lokho. Angahle ukuba wayebizwa ngo “mgingqiki ongcewele.”

¹⁰⁴ Njengoba omunye ebekile kulokhu ukusa, ubangumgingqiki ongcewele kwiphansi lendlu, ngenkathi ethola futhi esayina igama lakhe eGazini leNkosi uJesu, ukuthi wayefuna ukubamba lepholisi yomshwalense.

¹⁰⁵ Futhi yena, uNowa, wenza into efanayo. Futhi wasusa lokho ayenakho, wayesakha umkhumbi. Wahlekwa, wavivinywa nguSathane, kodwa sithola ukuthi ipholisi yakhe yomshwalense yamkhokhela ekusindiseni impilo yakhe; hhayi impilo yakhe kuphela, kodwa indlu yakhe.

¹⁰⁶ Futhi ngikholwa ukuthi lokho kuyiqiniso. Akusuwe kuphela; mhlawumbe i—inkosikazi, owesifazane ongusomabhizinisi, owesilisa, usomabhizinisi.

Wena uthi, “Lokho kuhlangene ngani nomndeni wami na?”

¹⁰⁷ Kwake kwabuzwa, uPawulu noSila. Ujele waseFiliphu, wathi, “Ngingenzani ukuze ngibe nokuPhila okuPhakade?”

¹⁰⁸ Wathi, “Kholwa yiNkosi uJesu Kristu, nawe nendlu yakho!” Ngani na? Uma yena ngempela, hhayi ezenzisa, kodwa ekholwa! UJesu wathi, “Lezizibonakaliso,” kuMarku 16, “ziyakulandela,” hhayi ukuthi mhlawumbe, “ziyakubalandela labo abakhohwayo.” Futhi uma unokukholwa okwenele

kwensindiso yakho uqobo, ungawubiza futhi umndeni wakho, ngokukholwa. Uma unalohlobo lokukholwa, ukukholwa kwakho kungasiza umndeni wakho, “wena nendlu yakho.”

¹⁰⁹ Futhi umndeni kaNowa, ubona ukuthi ubaba, indoda elungileyo, wayekhanda, amadodana akhe nomalokazana bakhe, kanjalonjalo, bayafika bayakhanda naye, bethwala ihlazo leZwi. Njalo ufanele ukwenze lokho. UMBuso kaNkulunkulu awufiki ngaphandle kwezivivinyo. Abantu bayafuzula kuWo, bangene eMbusweni kaNkulunkulu; hhayi ukubukela. Manje, kodwa kwakhokhela, ekusindiseni impilo yakhe. Besingahlala amahora kuNowa.

¹¹⁰ Kodwa asiye komunye, ogama linguDanyeli. Engumprofethi, ithuba liba ngumprofethi kaNkulunkulu. NeZwi likaNkulunkulu liza kuphela kumprofethi. Ayikho enye indlela. Njalo liza kumprofethi.

¹¹¹ Sh, umzuzwana nje. [Umfowethu ukhuluma ngolunye ulimi. Umfowethu unikeza incazo—Umhl.] Amen. Ayibongwe iNkosi. Siyaqonda. Mhlawumbe kulabo abangeqonde, usomabhizinisi, ngi—ngingesho lutho olugxekayo ngalokho. Niyabo, kufanele kube into esemqoka, ukuba uMoya oNgcwele ungenele phezu koMlayezo, ukwenza into enjalo, unikeze isexwayiso.

¹¹² Manje siyakholelwa ezilimini ezingaziwa, njengesiphiwo. Ngangivamise ukucabanga ukuthi kwakungalungile. Ngenkathi nje kuqala ngifika phakathi kwabantu, ngacabanga ukuthi mhlawumbe labobantu, bekhuluma ngezilimi, mhlawumbe kwakungukuzifakela lokho nje. Kodwa ngangingasho lutho, ngoba, khumbulani, singahlambalaza uMoya oNgcwele, lokho ngukuthi, sikhulume ngento engafanele. Ngakho ngiyathola, ngenkathi ngiya eAfrika futhi ngahamba umhlaba wonke, awukho umsindo ongenakubaluleka kuwo. Konke ukukukuza okuncane nomnyakazo kunencazelo yohlobo oluthize.

¹¹³ Manje-ke nje siqhubeka nokthula uMoya oNgcwele uze uphendule ngokukhuluma izwi laWo. Futhi yingalesosizathu, mhlampe, Ungenele eMlayezweni, ukuba uthi, njengoba ngikuqondile, ngithemba ukuthi ngikuqondile, ukuthi, “Yizwani amaZwi eNkosi, nokuthi nihloniphe amaZwi eNkosi.” Manje, khumbulani nje, lowo bekungesimi. Lowo bekungamadoda, amadoda anesiphiwo, enokukhuluma ngezinye izilwimi. Na—namadoda, qobo lwawo, abengekwenze lokho, angicabangi. Ngenkathi uMlayezo uqhubeka, abengekukhulume, uma bekungesiyo into ethize uMoya oNgcwele obuyifinyelelisa ngokuphuthumayo mhlawumbe emphefumulweni owodwa lapha. Angazi. Niyabo, angazi lutho ngalokho, lokho kukuNkulunkulu. Niyabo? Kodwa sifuna njalo ukuhlonipha ngokunikeza inhlonipho yokuzithoba noma yini uNkulunkulu ayoyenza.

114 Manje ngibuyele emcabangweni ngabanikazi bepholisi yomshwalense, ngayo impela ipholisi yomshwalense lamadoda agcwaliswe ngayo futhi, ukwenza lemisebenzi manje, ukungenisa imaphakathi noMlayezo, into ethize yokujovelwa lapho bese uthi, “Lona nguMoya oNgcwele,” ngamany’amazwi, “ukhuluma kini.”

115 UDanyeli, bekunguye ebesikhuluma ku . . . Wayengumnikazi wepholisi yomshwalense. Wayeyindoda egcwaliswe ngoMoya kaNkulunkulu. Ngoba iZwi lalikuDanyeli, uDanyeli wayengumprofethi.

116 NeBhayibheli lathi, kumaHeberu isahluko 1, “E di . . . zikhathi zasendulo, uNkulunkulu, ngezindlela ezehlukene, izindawo eziningi, wakhuluma kobaba ngabaprofethi.” Manje *umprofethi* yigama elimbaxambili, elisho “umambuli womBhalo” no “mbikezeli wezinto ezayo,” ukukhombisa ukuthi uNkulunkulu akawuguquli uMlayezo waKhe. Minyaka yonke, uNkulunkulu njalo ubesebenzisa, hhayi inhlango, naqembu noma inqubo, kodwa indoda.

117 Futhi uNkulunkulu ongaguqulekiyo, Wenza indlela eyodwa ensimini yaseEdeni, ukuthi abantu bafanele basindiswe, lokho kungeGazi. Singaba nezinqubo zemfundo nezinqubo zamahlelo, kodwa uNkulunkulu uyakwenqaba. Kuhlala kuyiGazi. Ileyo ndlela kuphela.

118 UNkulunkulu usebenzisa umuntu ngamunye. Amadoda amabili awasoze abona into ngokufanayo, ngakho uNkulunkulu angathola umuntu oyedwa kuphela esandleni saKhe; bese-ke kusukela lapho, njengoMose nangoDanyeli, nangabaprofethi abehlukene. Futhi lalalani.

119 Wena uthi, “Awu, kuthiwani-ke ngoMoya oNgcwele na?” UMoya oNgcwele awukuguquli.

120 Bukani, iZwi leNkosi liza kumprofethi. UJohane wayengumprofethi wehora. Wayemi emanzini, ememezela ukuthi uMesiya wayesevele ephakathi kwabo, ndawondawo. Wayezokwazi ngesibonakaliso. Futhi ngenkathi uMesiya, eyiZwi, Ungena emanzini, kumprofethi, iZwi liza kumprofethi!

121 UJesu wathi, ngalezizinsuku, Wathi, “Yena,” okuyisabizwana somuntu, “Yena uMoya oNgcwele, nxa Esefike phezu kwenu, efika kini, Uyonibonisa lezizinto eNginifundise zona, futhi anibonise izinto ezizayo.” Kuhlala kuyinto efanayo, uMoya oNgcwele ungumProfethi phakathi kwethu namhlanje. UMoya oNgcwele ungumProfethi.

122 UDanyeli wayengumprofethi. Amazwi kaNkulunkulu, iBhayibheli, latshalwa kuDanyeli, ukubonakalisa kubantu ukuthi uNkulunkulu wayesalokhu ephila. NoDanyeli wazimisela enhliziyweni yakhe ukuthi akayikukungcolisa ukutshala imali kwakhe.

123 O, ukuba ibandla kuphela belingenza lokho, ukuba ibandla kuphela belingazimisela enhliziyweni yakho ukuthi awuzukukungcolisa ukutshala izimali kwakho nanoma yikuphi ukubophana nezinto ekungenisa enqubweni ezokususa kuYe!

124 UDanyeli wazimisela enhliziyweni yakhe. Futhi kwenzani na? Kwasindisa impilo yakhe ezingonyameni.

125 Abantwana bamaHeberu benza ukutshala imali kuNkulunkulu, ukuthi abayikuyephula imiyalelo yaKhe, akunandaba uma benze umfanekiso womfowabo ongcwele, uDanyeli. Okungukuthi, ngikholwa ukuthi umfanekiso wawungokaDanyeli, ngoba wayengukulunkulu kaBeltheshazari, futhi sithola ukuthi wenza umfanekiso kulendoda engcwele. Akunandaba ukuthi indoda yayingcwele kanjani, babengezukulukhothama kunoma isiphi isimo somfanekiso, akunandaba ukuthi umfanekiso uyini. Izwe labeZizwe lakhishelwa phakathi ngokukhonza umfanekiso ongcwele, liphuma ngendlela efanayo, futhi niyayibona inqubo ikwenza namhlanje. Ngakho abantwana bamaHeberu babengenakukhothamela noma yimuphi umfanekiso, futhi nithola ukuthi ukutshala imali kwabo kwakhokhela ngokusindisa impilo yabo.

126 Manje imizuzwana embalwa nje, sithola omunye umfo ogama . . . ungunomabhezini wezohwebo, usomabhezini wayenomsebenzi wezohwebo. Wa—wayengumdobu. Wayebizwa ngoSimoni. Nomfowabo kwakungu Andreyu. Uyise wayebizwa ngoJonase. Qhabo, ngiyaxolisa. Yebo, kwakunguye. Ngikholwa ukuthi lokho kunjalo.

127 Futhi ngakho sithola ukuthi lomfowabo womdobu wayekade ethamele imvuselelo yamabaptisti, uJohane obhaphathizayo. Futhi wayekade ene, lo obhaphathizayo wathi, “AnginaKho, kodwa Kuyeza.”

128 Bekungaba yinto enhle ukuba inhlangothano yakithi, nami ngiyiBaptisti okwesikhashana, ngenze into efanayo. Ya, Kuyeza. Uma u . . . Kuyofanele kuvele ngaPhezulu. Yisithembiso.

129 Futhi ngolun’usuku lombhaphathizi, noma obhaphathizayo, wamemezela, “NaKho, phakathi kwenu ngqo.”

130 Kwamthokozisa kakhulu uAndreyu waze wahamba futhi walanda umfowabo, umdobu.

131 Wayematasatasa kakhulu ebhezini lakhe, kwaze kwathi, ngokunye ukusa ngahle ukuba wethamela u—ukudla kwase kuseni. Angazi ukuthi wethamela ini, kwakusezansi ngasogwini. Futhi ngenkathi enza, wenyukela eBukhoni besiKhulumi, nesiKhulumi sathi, “Igama lakho unguSimoni, futhi unguyise . . . UJonase nguyihlo.”

132 Ngokukhulu ukushesha, lelolunga leSanhedrin, lelolunga lomzimba omkhulu wabefundisi, elalifunde iBhayibheli lalo

futhi lazi ukuthi yona impela indoda, uMose, ababekade bemlandela, wayebatshelele ukuthi, “Nxaxa uMesiya efika, Uyoba ngumProfethi.” Walalela okwakuzoshiwo yiZwi, kungakhathaleki ukuthi inqubo yabefundisi yayiyini ayengowayo.

¹³³ Besingeke yini thina, namhlanje, silalele iNdoda efanayo, uJesu Kristu, Owasisitshela okuyokwenzeka lapha ngezinsuku zokugcina na?

¹³⁴ Futhi lapho efika kuleNdoda, futhi Yamtshela ukuthi wayengubani; hhayi yena kuphela, kodwa uyise omdala omesabayo uNkulunkulu owayesashona; ngokushesha watshala imali kulepholisi yomshwalense, ukuPhila okuPhakade, futhi uba ngumbhishobhi eRoma, ebandleni. UNatanayeli, emva . . .

¹³⁵ Kunendoda lapho egama linguFiliphu wayekubonile lokho, futhi kwamthokosiza kakhulu! Wazi ukuthi lowo kwakunguMesiya, ngoba WayengumProfethi. Babekade benazo zonke izinhlobo zabaprofethi, kodwa kwakungesilo uhlobo oluyilo lomProfethi. Ngenkathi bebona lomProfethi efika, ekhonjwe ngokugcwele yiZwi!

¹³⁶ Yileyondlela ibandla elingumprofethi ngayo namhlanje, belifanele likhonjwe ngokugcwele yiZwi likaNkulunkulu, okungumProfethi. Futhi uma sizihlela thina uqobo futhi sithole amaqembu, futhi sehluwane nomunye nomunye, “ngokubonakalayo bengenakho ukuKholwa,” sizolithatha kanjani iZwi na? Niyabo, ngeke sakwenza. Buyelani eZwini, Lokhu ngukuPhila okuPhakade, “AmaZwi aMi angukuPhila.”

¹³⁷ Manje qaphelani ukuthi kwenzekani. Sithola uFiliphu eba nokushisekela okukhulu, waze wagijima ezungeza intaba. Uma uzokala: khona, noma nini laphaya, cishe kungamamayela ayishumi nanhlanu. Mhlambe ubuya ngosuku olulandelayo, eletha indoda, uNatanayeli; owayefumene umngani wakhe, ababekade benokutadishwa kweBhayibheli ndawonye. Futhi wayephansi komnqumo, ekhuleka, ngoba wayekade enesixhobo semithi. Futhi, ngokushesha, akazange esaba nesikhathi manje sokudlala, wayengumnikazi futhi wepholisi yomshwalense futhi wayefuna ukukhombisa abanye. Uma uthola lepholisi yomshwalense, kukhona okuthize ngayo, uma uba ngumthengisi ngokukhulu ukushesha. Futhi akazange alinde noma akhulume ngokuthi isixhobo sakhe semithi sasihamba kanjani. Wathi, “Woza, ubone esiMfumene, uJesu iNdodana kaJosefa, uJesu waseNazaretha!”

¹³⁸ Ngokushesha lomHeberu wokuqina wasemagekeni amakhulu eSanhedrin, wasesinagogeni, wathi, “Manje, kungase kuvele okuhle eNazaretha na?”

¹³⁹ Niyabona nje ukuthi uNkulunkulu uyithobisa kanjani indoda, awathobise na? Uma esezithole esezakhele akhuphukela entweni ethize, uNkulunkulu uvusa enye into ethize encane

engazi ngisho ABC wakhe, futhi ayithobise nje into. Niyabo, yileyo ndlela uNkulunkulu akwenza ngayo. Ngoba, uNkulunkulu useng uNkulunkulu, Uthatha okungelutho ukwenza into ethize ngakho. Ukuba-ke Wayeze kuKhayafase nabapristi abakhulu, nomfundisi wasesontweni owayeqeqeshelwe ukuthatha inkonzo yangalolosuku ngenkathi uMesiya efika na? Babeyoba nento ethize abaqhoshwa ngayo.

¹⁴⁰ Futhi mangisho lokhu, kungesikho ukuba luhlaza; ngithemba ukuthi angiqondwa ngaleyondlela. Bekungeke yini kwenzeka futhi na? Ngakho esikucabanga ngokuthi, “thina maMethodisti inakho, thina maBaptisti inakho,” futhi uNkulunkulu angahle avuse indoda engaveli neze kunoma yiluphi uhlobo lwesikole, noma esinye isigejane sabantu Abengasigcoba ngoMoya waKhe, abangazi ngisho oABC babo. IBhayibheli lasho ukuthi “UPetru wayeyindoda engafundile eyimfunda nje.” Kodwa ayenakho, bakuqaphela, ngoba kwakunguNkulunkulu ephila ngaye. “Enginakho, ngikupha khona,” niyabo, endodeni eyisishosha.

¹⁴¹ Siyathola-ke ngalesisikhathi esikhulu, ukuthi lendoda yathi, “Awu, manje awume kancane, kungase kuvele okuhle eNazaretha na?”

¹⁴² Manje wanika indoda impendulo enhle ngempela, wathi, “Woza, ubone.”

¹⁴³ Ungahlali ekhaya futhi ugxeke, woza uzozitholela wena. Ungaxoxi noma usho okushiwo omunye umuntu. Woza, uzibonele wena.

¹⁴⁴ Esendleleni yakhe ukuzungeza intaba, bangahle ukuba baxoxa ngesikhathi a-abahamba ngaso ukuyothenga izinhlanzi. Wathi, “Uyamkhumbula umdobi omdala owayengakwazi ukusayina igama lakhe erisidini, umdobi omdala na?”

“Yebo, ngiyamkhumbula. Simoni.”

¹⁴⁵ “Awu, ngenkathi enyukela ngqo eBukhloneni ba-balo... [Akuqoshwanga eteyipini—Umhl.]...umnikazi wokuPhila okuPhakade, ngani, Wathi kuye, lapho Eqalaza ngapho, Wayesethi, ‘Igama lakho unguSimoni, futhi uyindodana kaJonase.’” Niyabo? Wayesethi, “Uyazi ukuthi sifundiswa ngomholi wethu owashiya lelizwi, ukuthi ngalolu izinsuku zokugcina, ngathi, ‘kuyoba khona umProfethi,’ iNkosi eyomvusa phakathi kwethu.”

“O,” wathi, “Kulukhuni ukuthi ngikholwe lokho. Ngizofanele ngibone.”

¹⁴⁶ Futhi wathi nje angenyukela ezethamelini; hhayi umgxeke. Manje ngithemba ukuthi leyo yindlela efanayo eniza ngayo, kulokhu ukusa; hhayi umgxeke, ukuza nje ubone ukuthi kuqinisele yini, noma qha. Wangena ezethamelini, wama

lapho nje. Futhi wathi nje angenza, bhekisisani loMthombo wokuPhila okuPhakade, noMthombo kuphela; Waphenduka wayesembheka, Wayesethi, “Bheka, nango umIsrayeli okungekho nkohliso kuye.”

147 Wathi, “Rabi,” amazwi amaningi kakhulu alokhu, “Wake wangazi nini na? Angikaze ngiKubone, naWe awukaze ungibone. Wazi kanjani noma yini ngami na?”

148 “Ngani,” Wathi, “ungakabizwa nguFiliphu, uphansi komuthi, Ngakubona.” Ngayizolo, futhi amamayela ayishumi nanhlanu ukuzungeza izintaba.

149 Ini? Watshala imali epholisini yomshwalense khona manjalo. Wawela ezinyaweni zaKhe; lendoda yokuqina, ilunga lebandla. Umehluko onje pho phakathi kwalokho nosomabhizinisi oyisicebi esisesincane! “Rabi, UyiNdodana kaNkulunkulu wena! UyiNkosi kaIsrayeli!” Ngokushesha wathatha ipholisi yomshwalense.

150 Kanjani ngowesifazane omncane emthonjeni na? Lawo ayengamaJuda; asiye kumaSamariya.

151 Futhi manje sikwabeZizwe. AmaJuda namaSamariya wayebheke uMesiya; hhayi abeZizwe. Sasikhonza izithombe. AmaRoma namaGreki, futhi noma ngabe siyini, sasikhonza izithombe. Kodwa amaJuda ayebheke uMesiya, futhi ngakho a—ayenjalo namaSamariya, futhi sithola ukuthi uMesiya Uzembula kuphela kulabo abaNbhekile. Uma ulapha kulokhu kusa, ubheke Yena, Uzozembula Yena uqobo. Uma ungambhekile, Angeke. “Nguyena izolo, namuhla, naphakade.”

152 Ngakho amaSamariya wayebuka. Futhi Wayeya eJeriko, kodwa Wayeswelekile ukudlula eSamariya. Futhi esahlezi esangweni lomuzi, iSikari, sithola ukuthi abafundi baKhe bangena ukuyothenga ukudla komphako. Futhi Washiywa yedwa.

153 Futhi i—inenekazi elincane, owesifazane omncane, nowesifazane odume kabi, wayengenamali. Wayengafani nombusi oyisicebi esisesincane. Ngakho uyafika, into eyodwa kuphela esazi ukuthi wayenayo, wayenembiza endala yamanzi, futhi wayibeka phansi futhi wayelungiselela ukwehlisa isigwedlo emthonjeni, ukukha amanzi.

154 Futhi waqalaza eceleni kwakhe, ezweni elincane lonke elibonakala ngasikhathi sinye, futhi nakho kuhlezi uMuntu, iJuda, elalibukeka lithi ukuba, ngiqagele. . . IBhayibheli lathi, “Awusuye uMuntu oweve emashumini amahlanu.” Ngicabanga ukuthi wayebukeka enamashumi amahlanu, kodwa kuphela Wayenamashumi amathathu nento kuphela. Futhi kwakungesilo isiko kumaJuda namaSamariya ukuba babenoma yibuphi ubudlelwane, ngoba kwakukhona ukwehlukana.

Ngakho Wathi, “Ngiphuzise,” exhumana nomoya wakhe.

155 Wathi, “Awu, akusilo isiko ukuba nina maJuda nicele into enjalo kowesifazane waseSamariya.”

156 “Kodwa,” wathi, “ukuba bewazi ukuthi Ubani obukhuluma kuye!” Waseke Ewubamba umoya wakhe, Wayesethi, “Hamba ubize indoda yakho uze lapha.”

Wathi, “Anginayo.”

157 Wathi, “Usho kahle, ngokuba ubunayisihlanu, nale ohlala nayo manje ayisiyo indoda yakho.”

Lokho kwammissa. Kwakuyini na? Wathi, “Mnumzane!”

158 Niyabakhumbula amaFarisi, izinsuku ezimbalwa ngaphambi kwalokho na? Bebona uJesu ebonisa lesosibonakaliso sobuMesiya, ukuthi WayengumProfethi owayefanele ukufika, futhi bathi, “Ungokhonza imimoya yabangasekho. UnguBelzabule, inkosana yodeveli, olunye uhlobo lombhuli.” Babefanele baphendule emabandleni abo, imisebenzi yayenziwe. Babefanele babambe ubuso babo ngqo phambi kwebandla. Imisebenzi yayenziwe, babengenakukuphika. Bathi, “Ngumoya omubi.”

159 UJesu wathi, “Ngiyanithethela,” iWundlu lalingakahlathswa. “Kodwa nxa uMoya oNgewele efika ukwenza into efanayo, izwi elimelene naWo alisoze lathethelelwa,” niyabo, niyabo, ngakho lapha sibathola bekulesisimo.

160 Nalona wesifazane omncane wayengenalutho. Mhlawumpe waziqhelelanisa nebandla, wayebone okuningi kakhulu kulo. Ngoba, phansi enhliziyweni yakhe kwakubekwe imbewu, ukuPhila okuPhakade; “konke lokho uBaba aNgiphe khona kuyakuka kiMi.” Futhi kwathi nje lokho kuKhanya kungabaneka phezu kwakhe, akaKubizanga ngodeveli. Bukani umehluko phakathi kwalowo wesifazane nomfundisi wasesontweni. Wathi, “Mnumzane, ngiyabona ukuthi ungumProfethi Wena! Siyazi ukuthi nxa uMesiya efika, yilezozinto Azoyenza. Sibheke uMesiya. Kade singenamprofethi amakhulu eminyaka. Kodwa umholi wethu, uMose, wasitshela ukuthi kuyovuka umProfethi ngezinsuku zokugcina, futhi Uyoba nguMesiya,” okusho ukuthi *Ogcotshiwe*, ogcotshiwe.

161 WayeyiZwi. UNkulunkulu uyiZwi, futhi wayekuKristu. NeBhayibheli lasho ukuthi, “IZwi likaNkulunkulu, iZwi, lishesha kakhulu, linamandla kakhulu, futhi libukhali kunenkemba esika nhlangothi zombili,” amaHeberu 4, “lihlabane lehlukane, umnkantsha wethambo, nomaHluleli wemicabango nezizindlo okusenzelisiyweni.” Yingalesosizathu Ayekwazi ukubuka phezu kwabo bese ebona ukuthi babecabanga ngani, ngoba WayeyiZwi. WayengukuPhila. Useyilo iZwi, futhi Usalokhu engukuPhila. Futhi Wayazi! Wenza into efanayo. Manje sithola . . .

162 [Udade ukhuluma amazwi okweluleka, ebandleni—Umhl.] Amen. Alibusiswe iGama leNkosi, ngomlayezo waKhe kulokhu.

163 O, leyopholisi yomshwalense yokuPhila! UkuPhila! UkuPhila, into enkulu kunayo yonke ekhona ngukuPhila. Futhi sinye kuphela isimo sokuPhila okuPhakade, nalowo nguNkulunkulu.

164 Manje bukani owesifazane omncane, njengoba isiprofetho sisanda kuphuma nje, ukuthi wayenembiza esandleni sakhe. Kodwa futhi wayenenye enhliziyweni yakhe. Wathi, “Ngiyabona ukuthi UngumProfethi wena, futhi siyazi nxa uMesiya efika, Uzo—zokwenza lezizinto. Yilokho Azokwenza. Leso kuzoba isibonakaliso saKhe esiqinisekisiwe. Uzoba yiZwi, ebona. Futhi Ungifundela yona impela inhliziyoyami. Ungubani na?”

NoJesu wathi, “NginguYe.”

165 Kwasekuthi lembiza yamanzi yahlala yathula, kodwa le yagewaliswa swi, futhi wathatha ipholisi yomshwalense wokuPhila okuPhakade. Wathi, “Amanzi eNgiwanikezayo angukuPhila okuPhakade, aphuphumayo, nagxumagxumayo enhliziyweni.”

166 Kwase kuthi—ke akabange esathula, wayefuna ukuba abalisa bakubo nabo babenepholisi yomshwalense, futhi nanguya ehla nedolobha. Qiniso, wayengenamalungelo okwenza lokho, wayengowesifazane odume kabi. Nina besilisa nezithunywa zenkolo lapha niyazi ukuthi eMpumalanga lokho kuseyi... Babengeke bamlalele. Kodwa, bona, bazozivimbela kanjani kukho na? Wayegcwele ukuPhila okuPhakade. Babefanele bamlalele. Njengendlu isha, ngosuku olunomoya owomile, wawungeke ukumise. Wasuka wahamba! Futhi akusikho lokho kuphela, ukuba wayengagcwaliswanga swi, abesilisa babengeke bamlalele. Kodwa wayenento ethize evumelekayo ayazi ngayo. Futhi siyathola, bathi... “Wozani, nibone uMuntu ongitshela izinto engizenzile. Lowo kungebe yini uMesiya na?”

167 Base beMletha edolobheni. Akabange esakwenza, kodwa abantu bakholwa ngubufakazi bowesifazane. Futhi bonke bakholwa iNkosi uJesu.

168 Ngokushesha manje, ngoba ngi—ngiyaxolisa ukunibambezela kanje. Kodwa nje uma nizonginika...nje nibekezele eminye imizuzwana embalwa, ngininto ethize lapha engifuna ukuyisho. Qaphelani.

169 UNikodemu wayeyindoda enkulu, futhi wayeyindoda yezenkolo. Wayengumphathi, umbusi phakathi kwabantu bakhe, indoda edumileyo.

170 Into ethi ayibe njengoSimiyoni, umpristi, ekuzalweni kweNkosi uJesu. Wethenjiswa, nguMoya oNgcwele, ukuba angaboni ukufa aze ukuba usebone insindiso yeNkosi; ukuthi

waholwa kanjani nguMoya, wayongena endlwaneni, ukubusisa uMntwana.

¹⁷¹ Ukuthi waba kanjani uAna, umprofethikazi, eyimpumpithe, ngale ekhoni, akazange asuke, imini nobusuku; kodwa umzuzwana ofanayo, akekho owabatselayo, wayeholwa nguMoya oNgcwele, lowo wesifazane oyimpumpithe ezombeza indlela yakhe edabula esixukwini, wayesema eduze kwaKhe, wayesebusisa uNkulunkulu ngaYe. Uma owesifazane oyimpumpithe ngokomzimba, wayesesimweni sakhe esibi; kodwa kunabantu eNew York, kulokhu ukusa, ophuphuthetheke ukwedlula lowo wesifazane, futhi angabona ngamehlo okhe omabili. Kodwa wayeholwa nguMoya, uMoya wokuPhila wamholela emthonjeni wokuPhila.

¹⁷² Ngoba uyakomela Lokho, kuzofanele kube noMthombo ndawondawo. UDavide wathi, “Utwa, uma lubiza uTwa, kuzofanele kube noTwa ukusabela kulokho kubiza.” Ngamany’amazwi, singakabibikho isigwedlo emhlane wenhlanzi, kwafanele kubekhona amanzi kuqala ayo ukuba itshuze kuwo, kungenjalo yayingasoze yaba nalesosigwedlo. Singakabibikho isihlahla ukuba simile emhlabathini, kwafanele kubekhona umhlabathi kuqala ukuba sona simile kuwo, kungenjalo sasingasoze sabakhona isihlahla. Futhi niyabona ukuthi ngizama ukuthini, uma kuzofanele kubekhona... Ngoba uyalamba, kulokhu ukusa, ngoba labobantu bayoma, kukhombisa ukuthi kunomthombo wokuPhila ovulwe ndawondawo, niyabo, ukuba wena usabele kuLokho. Kuzofanele kubekhona uTwa kuqala, ukusabela otweni olubizayo, niyabo, kungenjalo lokho kubiza bekungeke kubekhona.

¹⁷³ Yingalesosizathu abantu behamba bajoyina ibandla futhi nje bafake igama labo encwadini, esikhundleni sokuzalwa ngokusha, bathathe ipholisi yomshwalense wokuPhila. Khona-ke baphuma ngqo futhi bazame ukuthulisa lokho kubiza okungcwele, ngokubhema, ngokuphuza, no—nokugembula, futhi begijimela phandle, ngesimilo esibi. Niyabona lapho na? Unesibindi kanjani ukuzama ukuthulisa lokho kubiza okungcwele kukaNkulunkulu, uNkulunkulu akufaka lapho ukomela Yena! Awunalungelo.

¹⁷⁴ Nginento yenu, kulokhu ukusa, ngukuPhila. Yilokho enikufunayo. NgukuPhila.

¹⁷⁵ Nalokho ngukuphila okuphendukezelwe. Lokho ngukufa. Yileyondawo iBhayibheli elathi, “Lowo ozinikela ekutamaseni ufile esekhona.” Niyabo? Ngakho ngeke wazinikela ekutamaseni kwezwe futhi ube nokuPhila okuPhakade.

¹⁷⁶ Ipholisi yomshwalense ikahle, bangani. Ngakho, uNikodemu, wafika ukuzokwenza ukutshala imali. Wafika ebusuku, kodwa wathola ukuthi ibhange njalo livuliwe. Ngakho

kungahle kubeleyithi, kodwa kusalokhu kuvuliwe. Kuvuliwe, Yena, njalo, i—ibhange livuliwe ukwenza ibhizinisi. Futhi ngakho wa—wathola ukuPhila okuPhakade, ngokuza kuJesu.

¹⁷⁷ Asihlole nje omunye umuntu, noma ababili. Asithathe uLuka 24:49. Abafundi babekholiwe eNkosini uJesu. Futhi manje kwase kuyisikhathi sesithembiso, sasesisondele eduzane. Futhi ngakho uJesu watshela abafundi baKhe, abanikazi bepholisi yomshwalense, ukuthi babezokhipha umhlomulo kulokhu, kodwa bafanele balinde emzini waseJerusalema waze Waya eKomkhulu wase eYithumela emuva kubo, isheke laze labuya. Wayenyuka, Wayelisayine ngeGazi laKhe uQobo, futhi Wayenyukela phezulu ukuba athumele emuva imihlomulo yabo, kodwa ukuba ba “linde” imihlomulo yabo.

¹⁷⁸ Manje, akashongo ukuthi, “Nilinde imizuzu emihlanu, bese nitheneka amandla.” Uma ninokukholwa kuloWo okhuluma kini, uNkulunkulu ekhuluma kini, Wathi, “Hlalani nize,” (kuze kube nini na? iviki, izinsuku eziyishumi, izinsuku ezinhlanu, noma ngabe kwakuyini) “nize nemukele lenkokhelo, kuze kube yimihlomulo. Ngokuba, bhekani, Ngiyothuma isithembiso sikaBaba waMi phezu kwenu. Kodwa lindani emzini waseJerusalema nize niSemukele, nize ni—nembathiswe imihlomulo evela Phezulu, ngepholisi yomshwalense wokukholelwa kiMi.”

¹⁷⁹ O, nina maBaptisti, nina maMethodisti, nina maPresbyterian! Angifuni ukuxhuxhuma, kodwa lokhu kwenele ukwenza umuntu axhuxhume. Awulindi ngani lapho na? Ungumnikazi wepholisi yomshwalense, kodwa kunemihlomulo kuLokhu.

¹⁸⁰ UPawulu wathi, eZenzweni 19, kulabobantu bamaBaptisti. Ngiyibaptisti, qobo lwami, ngiyibaptisti yepentecostal. Ngakho bathi, “Namamukela yini uMoya oNgcwele lokhu nakholwayo na?” Manje, sifundiswa ukuthi semukela uMoya oNgcwele *ngenkathi* sikhohwa, kodwa wathi, “Namamukela yini uMoya oNgcwele *lokhu* nakholwayo na?”

¹⁸¹ Bathi, “Asazi ukuba kukhona uMoya oNgcwele.”

Wathi, “Pho ubhaphathizelwe kukuphi na?”

Bathi, “Sesivele sibhaphathiziwe.”

¹⁸² Wathi, “Lokho ngeke kusabambelela.” Futhi ngenkathi bekuzwa lokhu. . . “Babezokholwa kuJesu owayezozwa.” Futhi ngenkathi bezwa lokhu, babhaphathizwa eGameni likaJesu Kristu. UPawulu wabeka izandla phezu kwabo, noMoya oNgcwele wafika phezu kwabo; futhi bakhuluma ngezilimi futhi bamdumisa uNkulunkulu.

¹⁸³ UPawulu washo futhi, ngale kwesinye isahluko, wathi, “Uma—uma iNgelosi evela eZulwini ishukumayela noma yiliphi elinye iVangeli kunaleLi enangizwa ngilishukumayela, mayibe

ngeqalekisiweyo, noma ngabe ingumbhishobhi, isikhulu sesonto lamaloma, noma kungahle kube ngubani.” Yebo! “Uma iNgelosi evela eZulwini,” kungasaphathwa isikhulu sesonto lamaloma, noma umbhishobhi, noma umshumayeli, “oshumayela noma yiliphi elinye kunalepholisi yomshwalense wokuPhila okuPhakade ngoJesu Kristu, makabe ngoqalekisiweyo.”

Wena uthi, “Mfowethu Branham, uyangale . . .”

¹⁸⁴ Ngiyazi ngqo lapho engikhona, niyabo. Angilahlekile. Ngiyazi ngqo lapho engikhona. Ngingahle ngxihuxhume, kodwa njengoba ngasho lapha ngobunye ubusuku . . .

Omunye wathi, “Uzohlanya.”

Ngathi, “Awu, ngiyeke nje kanjalo, ngizizwa ngingcono ngalendlela kunoma ngenza ngenye indlela, ngakho ngi—nginokuPhila.”

¹⁸⁵ Ngoba, ukuPhila! Ngubuwula ezweni, kodwa kimi kuhle. Ngisindisiwe, lapho engangingasindisiwe khona. Manje senginokuvuka kukaKristu kimi. Futhi kunabangingi abanye lapha, abazalwane, abalaziyo leloQiniso; ninaLo kini, ukuvuka! Yebo.

¹⁸⁶ Benyuka, lababanikazi bepholisi yomshwalense, ukuyokhipha umhlomulo. O, he! Bazalwane abakhonzisayo, asikwenze lokho kulokhu ukusa, asikhiphe imihlomulo manje. “Isithembiso,” uPetru washo ngoSuku lwePhentekoste, “isithembiso ngesenu, nesabantwana benu, nesabo okude, abeZizwe,” lalélisisani, bazalwane, “nabangingi iNkosi uNkulunkulu wethu eyakubabiza.” Futhi Iqinisekile ukubiza wonke onegama labo eNcwadini yokuPhila yeWundlu. Imihlomulo, owabo bonke, yebo, “Ngesenu, nesabantwana benu, kubo okude.” Nenzalo epholisini yomshwalense yakhokhela, ngoSuku lwePhentekoste.

¹⁸⁷ Manje, uPawulu osemncane ocebile wahlangana nalowo Ofanayo, ngokuba Wayelokhu efana emva kokufa kwaKhe. Usafana.

¹⁸⁸ USawulu waseTarsu, indoda efunde kahle kakhulu, indoda eyisifundiswa esikhulu; ngiyaxolisa. Futhi wa—wayeyindoda ekahle. Wayefundiswe nguGamaliyeli, umfundisi omkhulu wamaHeberu. Abazali bakhe babecebile. UPawulu wayethi ake isicebi. Wayekwazi ukukhuluma ngezilwimi eziningi. Wayenemfundo. Ukulangazelela kwakhe kwakungukuba abe yi—yisazimthetho; omunye wezazimthetho, noma umpristi, noma into ethize e . . . noma isazimthetho, njalo, ebandleni lakhe. Esimati, wayelazi iZwi. Wayecebile, futhi wayenokulangazelela kwakhe.

¹⁸⁹ Ngenkathi esizwa lesosigejane sokuqhubeka, umsindo nokudazuluka, nokukhuluma ngezilimi, futhi, ngani, wacabanga, “Lokhu kuyinsini, emphakathini waseJerusalema.

Lokho kufanele kumiswe.” Ngakho wathola izincwadi amaletsha avela kumpristi omkhulu. Wa—wahambahamba enza umonakalo webandla. Ngakho wangena esikhulwini sesento lamaloma noma umbhishobhi, kumbe noma ngabe yini ofuna ukumbiza ngayo, umpristi omkhulu, futhi wathola incwadi iletha evela kuye, wayibeka phakathi kokuthi ibe ngeyakhe wayesehlela eDamaseku.

¹⁹⁰ Kodwa, niyabo, ibandla libonakala linalo lonke igunya, nezihluthulelo kuwo uMbuso, nayoyonke into, futhi babekhethe uMathiyase ukuba athathe indawo kaJuda. Bukani ukuthi ukukhetha okungubuwula kanjani umuntu angakwenza. Akukho-nto ake ayenza. Angahle ukuba wayekade eyindoda elungileyo. Akungabazeki ukuthi wayeyindoda elungileyo. Akungabazeki ukuthi wayeyinceku ethobile kaKristu. Kodwa, niyabo, lokho akubikezeli njalo ukukhetha kukaNkulunkulu.

¹⁹¹ UNkulunkulu wakhetha umgxeke omncane webandla, iJuda elincane, ikhala eliyiwuku, futhi linolaka olwenele ukulwa nesaha eliyindingilizi, futhi lali. . . Nalo lalilapho, lisendleleni yalo lehla. Liyehla futhi libopha labo bagingqiki abangcwele. Lizobafaka emaketangweni. Lizoba bopha. Linamagunya avela kumbhishobhi walo. Lizokwenza.

¹⁹² Futhi cisha ngeleshumi nanye nqo ngoluny’usuku, lashaywa lalahlwa phansi, linephepha esandleni salo. Futhi labheka phezulu, futhi labona iNsika yoMlilo. Niyazi, la—lalifanele likuqonde Lokho. UPawulu wayazi kangcono kunoma akhonze izithombe noma akhonze imimoya emibi. Kodwa eyiJuda, wazi ukuthi leyoNsika yoMlilo yayiNsika yoMlilo efanayo eyahola abantu baKhe baphuma eGibhithe, futhi yaYisilapha.

¹⁹³ Ngenkathi uJesu esemhlabeni, Wathi, “Ngavela kuNkulunkulu, Ngiya kuNkulunkulu.” Emva kokufa kwaKhe, ukumbelwa, nokuvuka, nokwenyuka; nangu Wayelapha, esebuyele kuNkulunkulu futhi, iNsika yoMlilo.

¹⁹⁴ Wayesethi, “Sawulu, Sawulu, uNgihluphelani na? Unephepha esandleni sakho. Uyindoda enkulu. Uvela enhlanganweni ethize, inhlango yokuqina kakhulu impela ne—nenhlango ehlonishwayo ezweni. Unephepha esandleni sakho, kodwa wenza okungafanele. UNgihluphelani na?”

¹⁹⁵ Bhekisisani leliJuda lithi, “Nkosi!” Lalazi ukuthi kwaKunguBani. Nakho lapho okhona, iNsika yoMlilo efanayo eyahola uMose futhi yakhuluma! Lalingakaze libe nethuba lokuba like libone uJesu, ngakho lathi, “Nkosi, UnguBani engimhluphayo na?”

Wayesethi, “NginguJesu.”

¹⁹⁶ Futhi lapho elele ngomhlane, niyazi, wa—walidabula iphepha, wayesethi, “Ngingenzani na?”

¹⁹⁷ Wathi, “Nginomprofethi ezansi lapho, negama lakhe nguAnaniya. Manje yehlela emgwaqeni obizwa ngokuthi u ‘Qondile,’ uzokutshela ukuthi yenzani.”

¹⁹⁸ Ngakho iNkosi yakhuluma kuAnaniya. Futhi uyenyuca, wathi, “Mzalwane uSawulu, iNkosi uJesu eyabonakala kuwe endleleni futhi yafuna wena ukuba uthathe lepholisi yomshwalense, ngizoyethula kuwe, ngokubeka izandla zami phezu kwakho.” Wase eyindoda eguquliwe. Bhekisisani umehluko. Ukuthi i . . . Niyabo?

¹⁹⁹ Emva kokuba uPawulu esebone ukuqinisekiswa okucacile, ukuthi lona kwakungesuye omunye umuntu kodwa uMuntu ofanayo. UNkulunkulu noKristu kwakunguMuntu ofanayo. Kwakungesibo ubuwula obuthize, ngoba Wabona ukuthi iZwi laliyiNsika yoMlilo, lalenziwe inyama, ukuhlenga; futhi lapha lase libuyile, iNsika yoMlilo futhi, ukuthi uNkulunkulu noKristu kwakunguMuntu ofanayo. Futhi naNgu, futhi esebuye njengoMoya oNgcwele, manje wabiza, ngoba Wayekade ephezu komuntu. WaYibona ikhonjwe ngokucacile, futhi—futhi yayikade iqinisekisiwe. “Nkosi, Uthanda ukuba ngenzeni na? Ngifanele ngenzeni na?” Manje, khumbulani, leyo kwakuyindoda yezenkolo, nosomabhizinisi. “Uthanda ukuba ngenzeni na?”

²⁰⁰ Umehluko onje owawukhona phakathi kosomabhizinisi osemncane, ocebile, nalona omunye umfo osemncane, uSawulu. Oyedwa, intengo yayinkulu kakhulu.

“Awu,” wena uthi, “uPawulu wayengenalutho angaluyeka.”

²⁰¹ Wayenebandla lakhe, abazalwane bakhe. Wayengumhambuma ebandleni, emva kwalokho. Wayefanele agijime. Futhi ekugcineni ibandla lakhe uqobo lathatha impilo yakhe; bambulala. Futhi siyathola, wahlushwa umuzi nomuzi, futhi wakhandwa ngamatshe, wake wacishe wafa impela, kanjalonjalo; abazalwane bakhe uqobo. Futhi wathi, “Ngingaba yisiqalekiso ngabo.” Akabadelelanga. Ngenkathi emukela uMoya oNgcwele, uyabathanda. Wayefuna ukubasindisa. Ungazikhiphi inyumbazane; hamba uye kulabo uhlobo. UPawulu wayezokwenziwa isiqalekiso qobo lwakhe; ngoba kwakunguMoya kaKristu owawukuye, owaqalekiswa futhi walenga emthini ngenxa yabaKhe uQobo.

²⁰² Futhi siyathola ukuthi mehluko muni phakathi kwalensizwa, umbusi oyisicebi, usomabhizinisi, noPawulu.

²⁰³ UPawulu wafanele ayeke imfundo yakhe, konke okwesayense yakhe yezenkolo ayekufundile, iminyaka ngeminyaka yocwaningo nokufundisa. Wadingeka akukhohlwe konke. Watshela abaseKorinte, “Angizi neze kini ngasimati, amazwi aphakeme okuhlakanipha, ukuze ukukholwa kwenu kube sekuhlakanipheni komuntu. Kodwa ngiza kini ngamandla nesibonakaliso sikaMoya oNgcwele.”

204 Yileyonto esiyidingayo namhlanje, bangani. Yileyopholisi yomshwalense engikhuluma ngayo. Hhayi ukujoyina ibandla okuthize, noma ukubeka isandla sakho phezu kwalokho; akukho lutho okuphambene nakho, lokho kukahle. Kodwa leli elinye ihora, yilokho kuphela engizama ukunidayisela khona. Ukujoyina ibandla elithize...Ngizama ukunitshela ukuthi kunepholisi yomshwalense nomthombo ovulelwe isono nokungahlanzeki. Yini isono na? Ukungakholwa! Ukungakholwa kukuphi na? IZwi! “Ongakholwayo usevele ulahliwe.” Kunjalo.

205 Qaphelani isinqumo esinje esingubudedengu. Injengabantu abaningi namhlanje, bombono odumile, lensizwa yayinjalo. Yasuka yahamba. Esikhundleni sokukuthatha kanzima, yalahla ipholisi yayo yomshwalense. Manje siyavala.

206 Ngabe, yona, khona-ke ishwa layiphendukela na? Qhabo. Inhlahlhla yaphendukela kuyo. Siyayithola, indawo elandelayo, yayinemali eningi kakhulu kwaze kwadingeka iphinde yakhe izinqolobane zayo. Futhi yaze ngisho yathi, “Mphefumulo, phumula.”

207 Manje siyathola, phakathi lapho, yayingesuye umfo omubi. Ngenkathi benenxanxathela yezitolo noma iphathi yebandla, noma okuthize, abampofu emoyeni babelala esangweni, lowo kwakungumnikazi wepholisi yomshwalense ayeyinqabile; washanela leyomvuthuluka embalwa, wayesemnika umnikelo othize wezithunywa zenkolo, noma okuthize. Wayengesuye umfo omubi. Niyabo, washanyelesa imvuthuluka kubo ababehlushwa. Wathi, “O, ngethamela omunye wemihlangano yabo, ngiqagele kulungile. Ngempela akukho lutho engingakusho okumelene nalobobantu.” Ukushanela imvuthuluka embalwa, kodwa lokho akusebenzanga. Ekugcineni, ukukhokhelwa kwakhe kwafika.

208 Futhi khumbula, mngani, ukukhokhelwa kuza kimi nakuwe. Kuza kithi sonke. Ngifuna nicabange kanzima ngempela manje, sengivala.

209 Ukukhokhelwa kwayo kwafika, impela. Yayinenkonzo yomngcwabo enkulu, akungabazeki abanye abafundisi besonto abaqeqeshekile kahle bayafika futhi bakhuluma. Akunandaba, ngiqagele, yayineChristian Business Men bengabathwali bebhokisi lesidumbu. Futhi yayinomuntu odumile wezwe owaphumayo, futhi mhlawumpe isikhulu sikahulumeni abayehlisela iflege uhhafu. Zonke izicukuthwane sasilapho. Nomelusi, akungabazeki, noma indoda, umpristi, noma yimuphi owashumayela umngcwabo wayo, washumayela e—enhle intshumayelo eyayithinta abantu ngokuthi lendoda yayinkulu kangakanani, “Ngisho nakompofu emgwaqeni, yayimnikeza. O, umfowethu useZulwini, namhlanje.”

210 Kodwa uJesu wathi, “Saphakamisa amehlo aso sisehayidese, futhi sabona umnikazi wepholisi yomshwalense wokuPhila

okuPhakade, kude le ezifubeni zika Abrahamama, owayethathe indlela nabambalwa beNkosi abadelelekile.”

211 Njengoba uJesu athi, “Nibusisiwe nxa abantu beyonizingela,” esahlukweni 5 sikaMathewu, “bekhuluma konke okubi ngani beqamba amanga, ngenxa yeGama laMi. Babusisiwe abampofu eMoyeni, ngokuba uMbuso ungowabo. Babusisiwe abamnene, bayakudla ifa lomhlaba. Futhi ungumnikazi bepholisi yomshwalense wokuPhila okuPhakade.”

212 Nokho yayibe ilokhu iyilunga lebandla, niyabo. Manje qaphelani. Wena uthi, “Ngabe yayiyilo na?” Yebo. “Ungakufakazisa kanjani lokho, mshumayeli na?”

213 Nakhu. Yathi, “Baba Abrahamama! Baba Abrahamama, ngiyakuncenga ukuba uthume lowomnikazi wepholisi yomshwalense phansi lapha, namanzi amancane nje. Lamalangabi ayahlupha.”

214 Bhekisizani uAbrahamama. “Ndodana,” umKristu ozishoyo, ikholwa elizishoyo, njengoba singakubiza, niyabo, “ubenalo ithuba lakho. Wanikwa ithuba lepholisi yomshwalense wokuPhila okuPhakade, elalingakunika isiqiniseko sokuza lapha, kodwa wa—waYixosha. AwuYithathanga. Futhi manje lendoda, empofu, nokho yaYemukela. Manje iyaduduzwa, futhi manje wena usuyisinxibi.”

215 O, ningakuvumeli lokhu kwenzeke kini, bangani. Ngingakuvumeli, ningakuvumeli. Ningayenzi leyo efanayo i mis- . . . [Akuqoshwanga eteyipini—Umhl.] . . . indlela isiqiniseko esingafika ngayo ingoKristu. Isiqiniseko ukuthi usindisiwe, ukuthi ungumnikazi wepholisi yomshwalense. Manje, uma ungenayo leyo, awuyithathi ngani na?

216 Ungahle ucabange, awu, njengoba lomfo osemncane eshilo kulokhu ukusa, “Nga—ngahamba ngangena ezindaweni futhi bonke. . . Ngangingusomabhizinisi omkhulu, futhi ngakhothama, nezinto ezinjalo.” Ningakubuki lokho.

217 Umdlali osemncane maduze nje wathatha uhambo oluya eRashiya. Wayengumculi. Futhi ngempela wenza u—ukushaya okukhulu namaRashiya. Futhi ngakho bonke abantu babeshaya ihlombe futhi beqhubeka kanjalo, ngenkathi insizwa isidlale umculo wayo. Futhi babethokoze kakhulu, bagxoba ngezinyawo zabo futhi bashaya ihlombe, kodwa insizwa ayizange ikunake konke ukuhalaliselwa. Futhi ngakho bamangala ukuthi kungani. Ngakho futhi bacabanga, “Mhlawumbe ayiqondi,” ngakho bonke bashaya ihlombe futhi kakhulu ngempela, futhi beyihalalisela. Ba . . . Yayenze umsebenzi omangalisayo. Kodwa baqaphela, yona—yona futhi, ayikunakanga ukuhalalisela kwabo. Futhi baqaphela yayilokhu ibuka ngamehlo ayo phezulu kuvulande ophezulu ngasonke isikhathi; kutholakala ukuthi, umculisi wayekade eyiqeqesha. Yayingakunakile okushiwo ngabantu; yayibuka okwakuzoshiwo ngumculisi ngakho.

218 Futhi ngiyacabanga, namhlanje, bangani, esikhundleni sokuqhoshisa isifuba sethu futhi sithi, “Singaba lelibandla.” Asibheke phezulu bese sibona ukuthi uthini uMculisi ngakho. Niyabo?

219 Asikhothamise amakhanda ethu umzuzwana nje. [Umfowethu ukhuluma ngolunye ulimi. Udade unikeza incazo—Umhl.]

220 Namakhanda ethu ekhotheme manje, izinhliziyzo zethu zikhotheme, nikezani indawo nje, umzuzu nje noma emibili. Ngiyamangala, kulokhu ukusa, ngabo bonke ubuqotho manje, ngaphandle kokuthikamezeka, cabangani umzuzwana nje. Ninaso lesiSibusiso esikhulu na? Niyiphethe lepholisi yomshwalense wokuPhila, ufakazi kaMoya oNgcwele ukuthi impilo yakho isiphendukele kuKristu, noKristu ukuwe na?

221 Njengoba ngishilo eMlayezweni; ukuba uBeethoven ubekuwe, ubuyokwenza imisebenzi kaBeethoven, ubuyophila impilo kaBeethoven. Wawungeke wenze lutho olunye. Wawungeke wenze lutho olunye kodwa ukuqamba amaculo. Futhi ubuyoba ngumbhali omkhulu, uBeethoven, ngoba ukuwe. Yilowo-ke obuyoba nguye. Ubuyoba nguBeethoven obuye wazalwa futhi.

222 Futhi uma uKristu ekuwe, iMpilo kaKristu uyoba yiyo, umthandi weZwi. Ayikho into engama futhi ithathe indawo yeZwi, ngoba UyiZwi. Angeliphike iZwi laKhe uQobo futhi ahlale enguNkulunkulu.

223 Futhi awukamemukeli uKristu enhliziyweni yakho. Ubungowebandla. Manje, ngempela, angimelene nebandla, nokumelana nezikhungo ezinkulu nezinhlangano, nezinqubo, kodwa ngizama ukuba ngithi leyo akusiyoy impendulo. Kufakazelwe akusiyoy impendulo. UKristu uyimpendulo, uMuntu uKristu. Futhi uma ungakameMukeli empilweni yakho, kulokhu ukusa, futhi ufuna ukuba thina sikukhumbule emkhulekweni, angazi uma ubungavele nje ngokuzithoba. Asinandawo yokubizela ialtare. Kodwa, niyazi, uma u... Ngikholwa ukuthi beningama nje, niyazi, futhi nithi, “Ngikhulekele,” njengoba uma nje, futhi ngizonikela umkhuleko. Uma nikholwa ukuthi uNkulunkulu uzowuzwa umkhuleko wami, ngi—ngi... futhi niqotho kulokho, ngikholwa ukuthi Uzowuzwa.

224 Nani enisemahholo, futhi niminyene ngaseminyango, nezinto, akunandaba ukuthi nikuphi, kovulande abasezitezi, ezitebhisini, uma nizothi nje, “Ngifuna uKristu angikhumbule manje, futhi ngifuna ukuPhila kwaKhe kokwami. Ngiqinisekile ngesenzo sami, ngi—ngiqinisekile ngendlela engicabanga ngayo nezinto engizenzayo, ukuthi ngifuna ukuba njalo, kodwa angikezi nokho kuleyondawo. Ngi—ngiyifuna ngempela lepholisi yomshwalense, Mfowethu Branham. Qiniso,

ngiyaYifuna. Futhi wena—wena Mcele uma ngingaba naYo. Sengikulungele ukuYemukela.”

²²⁵ Ningama ngezinyawo zenu nje, futhi ukuze ngikhuleke nani na? Nje. . . Futhi uNkulunkulu akubusise. UNkulunkulu akubusise. Nakho-ke. Nakho-ke, yibani nilokhu nimile nje umzuzwana nje. Salani nje, sukumani. Wena uthi, “Ngi—ngikhathalele, Mfowethu Branham. Ngi—nginomphefumulo, futhi ngi—ngifanele ngihambe. Ngingahle ngihambe nokho namhlanje, futhi kuzongisiza ngani uma ngingagcwalisiwe ngalokho kuPhila na?” Isizathu, khumbulani, noma yikuphi okunye ukuphila kuzofanele kubhubhe; kunesiqalo.

²²⁶ Wena uthi, “Awu, kade ngiyilunga lebandla elithize, iminyaka.” Lokho kuhle kakhulu. Ngiyakuthokozela lokho. Kodwa lokho akusikho engikhuluma ngakho khona manje.

²²⁷ Ngabe ungumnikazi wokuPhila okuPhakade na? Ungama nje, phezulu kovulande abasezitezi, ukuzungeza ngaphambili, nesokudla nesokhohlo na? UNkulunkulu akubusise. Sukuma.

²²⁸ Nina esenivele nimi emahholo, uma nje ningaphakamisa izandla zenu; ngakho enye inkomba, into ethize ongayenza, ukuba uziphose emadlingozini, “NgiYemukele, qobo lwami, lokho kusa.” UNkulunkulu akubusise. Kulungile.

²²⁹ Futhi nangokuzungeza ezitezi futhi noma ukuphi, phakamisa isandla sakho nje bese uthi, “Ngikhumbule, Mfowethu Branham. Ngi—ngiyi. . . Ngikufuna ngeqiniso ukuPhila okuPhakade.”

²³⁰ Manje cabangisisani ngempela. Lesi, lesi kungahle kube isikhathi ukuthi kuzoxazululwa konke. Ngizo—ngizoba qotho, bangani, lokhu ngukuPhila kimi. Futhi ngi—ngi—ngiyazi ukuthi kulungile. Kulungile.

²³¹ Bangaba khona abanye abaningi na? Nje kubukeka sengathi bekukhona abaningi kunalokho abebebambe izandla zabo esikhashaneni esedule. Manje uma ungaqinisekile, ubungakwenza nje kakhulu kangako, nje yimani ngezinyawo zenu, futhi uthi, “Ngikhumbule emkhulekweni wakho, Mfowethu Branham, njengoba ukhuleka.” Kulungile. Bangaki abanye futhi na? Yimani ngqo ngezinyawo zenu, akunandaba ukuthi ungubani, sukuma nje bese uthi, “Ngikhulekele, mfowethu.” UNkulunkulu anibusise. Elinye iqembu lisukumile. Bangabakhona abanye futhi na? Sukumani ngezinyawo zenu nje. Nithi. . .

²³² Manje ngiyazi sileyithi, noMoya oNgcwele usiphazamisile izikhathi ezimbalwa. Awu, lokho kuyamangalisa, siyathanda ukuba uMoya oNgcwele wenze lokho, niyabo, inqobo nje uma Uletha iZwi laKhe. Lokho kukhombisa ukuthi akusilona izwi lami kuphela, kodwa LingelaKhe, futhi. Kulungile.

²³³ Manje asisukume, niyabo, wonke umuntu ongakagcwaliswa ngoMoya oNgcwele, ukuthi uyazi ukuthi abukho ubufakazi obubonakalayo empilweni yakho ukuthi ugcwaliswe ngoMoya oNgcwele, futhi ufuna Lokhu.

²³⁴ Manje ungahle ube ngelihle, ilunga elethembekile lebandla. Futhi lokho, o, ngikuthokozela kanjani lokho, ngempela. Qhubekela phambi nje ngqo ebandleni lakho. Kunjalo. Ngoba, izintombi ezilele iyenyuka manje, niyakubona lokho. Futhi khumbulani, uJesu washo, ngenkathi intombi elele...le eyazama ukuphila impilo elungileyo phakathi kwazo uqobo, zaziyantombi, kodwa zazingenamaFutha. Amafutha afanekisela uMoya. Yingakho sigcoba ngamafutha, niyabo. Amafutha afanekisela uMoya. Zazingabantu abalungileyo, abantu abakahle, amalunga eMethodisti ekahle, iBaptisti, iLuthela, zonke izinhlobo zamabandla, kodwa ayengenamaFutha.

²³⁵ Futhi zifika ngomlindo wokugcina, uNyaka weBandla wesiKhombisa, ukuthenga amaFutha. Futhi zisesigabeni sokuthenga amaFutha, kwenzekani na? UMyeni wafika. Manje, lokho bekusanda kufundwa nje emBhalweni, esikhashaneni esedlule, yilomfundisi odumile lapha. Futhi aniboni yini, sake sabakhona yini isikhathi kusukela phansi onyakeni, ninamaPentecostal na? Kusukela phansi onyakeni, asikaze sibekhona isikhathi ukuthi iMethodisti, iBaptisti, nePresbyterian ikhalele uMoya oNgcwele njengoba benza manje. Niyabo? Futhi ngenkathi benza, yini leyo na? Ufika ngayo leyonkathi! Lelo kwakuyihora lokuFika kwaKhe. Futhi ngqo besa, bonke abalaba bazalwane namabandla elamba, kune... Lentombi iyavuka, niyazi, ngoSuku lokugcina, ekwaHlulelweni, isiHlalo sobukhosi esimHlophe; kodwa hhayi uMlobokazi.

²³⁶ Manje uma ungenamaFutha esibanini sakho, ngenkathi iminyango yesihawu, ngiyethemba, isavuliwe, ungesukume, futhi uthi, “Ngikhumbule, Mfowethu Branham.” Ngokwenza lokho, kuzofanekisa kuNkulunkulu, “Ngizo... AmaFuthi ami a—awekho esibanini sami, Mfowethu Branham, ngi—ngiyakholelwa kuKristu. Ngempela, ngiyakholelwa. Kade ngiyilunga isikhathi eside. Kodwa ngempela ukuba ngithi impilo yami igcwaliswe ngalowoMoya oNgcwele othandekayo, nayo yonke into yehlukile, futhi ngiyisidalwa esisha, angisiyo leyondlela, Mfowethu Branham. Ngikhulekele.” UNkulunkulu anibusise manje. Kunabaningi, abaningi abamile, kovulande abasezitezi nasezindaweni zonke.

²³⁷ Manje ngifuna nina bazalwane enikhonzisayo lapha, bazalwane bami—bami abathandeka kakhulu, ukuba nikhuleke nami manje sisakhuleka, ngamunye wenu.

²³⁸ Usukume kanjani ngenkathi usukuma na? Niyabo, wena ungukuphila. Into ethize ikuwe. Ukuba bekungekho ukuphila, ubungeke usukume. Futhi ngokwesayense, niyabo, amandla

adonsela emhlabeni abezokubambela phansi. Kodwa u—umoya phakathi kwakho wenze isinqumo, ngofakazi womunye uMoya, ukuPhila okuthi “uyaNgidinga,” wase usukuma. Uyishaye indiva imithetho yemvelo, ngokusukuma, njengofakazi. UJesu wathi, “OyoNgivuma, ngamany’amazwi, phambi kwabantu, nami Ngiyakumvuma phambi kukaBaba waMi neziNgelosi ezingewele.” Manje udinga uMoya oNgcwele.

²³⁹ Manje uma abanye benu bantu bemi eduze kwalababantu omileyo, ukuthi ninombhaphathizo kaMoya oNgcwele, ninga. . . Ngingeke ngafinyelela kubo bonke, asinaso isikhathi. Kovulande abasezitezi, abandawo zonke, ningavele nje nisukume ngale bese nibeka izandla zenu phezu kwabo, niyabo, esikhumbuzweni.

²⁴⁰ Niyazi, bona, ngenkathi uFiliphu ehla ukuyoshumayela kumaSamariya, ayengakamemukeli uMoya oNgcwele, niyabo. Kuphela, uFiliphu wayebabhaphathize eGameni likaJesu Kristu, kodwa uMoya oNgcwele wawungakafiki phezu kwabo. Futhi uPetru noFiliphu behla, noma. . . UPetru noJohane behla bashumayela, futhi babeka izandla phezu kwabo, noMoya oNgcwele wafika phezu kwabo.

²⁴¹ Manje nina makholwa omukele uMoya oNgcwele, bukani ukuthi ubani omile, macala onke ngakuwe, bese nibeka izandla zenu phezu kwabo njengesikhumbuzo ukuthi wena uyikholwa, thinta isandla sabo noma into ethize sisakhuleka. Ungangabazi. Kholwa manje. Akusiwo amadlingozi, ngubumnandi bukaMoya oNgcwele obehlayo futhi bugcwalisa konke ukuphila. Manje basezandleni zenu. Nenze ukuxhumana nabo. Njengoba nje uma ubeka izandla zakho. . .

²⁴² IJuda lalibeka izandla zalo phezu komhlatshelo, ukuba lizixhumanise nomhlatshelo. Ngeliny’ilanga wabeka izandla zakho phezu kukaJesu futhi wazixhumanisa nomHlatshelo. UkuPhila komHlatshelo sekubuyele kuwe. Okungukuthi, ngingahle ngikhulume kulobubusuku ebandleni, “uPhawu,” futhi Luphezu kwenu manje.

²⁴³ Futhi uzixhumanise nalona wesilisa noma wesifazane ofuna ukukholwa. Sukuma nje ngqo manje bese ubeka izandla zakho phezu kwalabo abafisa ukuWemukela. Nakho-ke. UNkulunkulu anibusise. Isikhathi esimangalisa kanje pho! Manje ningangabazi. Ningabi sekujaheni. Khumbulani nje, khulekelani lomuntu.

²⁴⁴ Futhi khuleka, nawe, uthi, “Nkosi Jesu, inhliziyoyami empofu iyalamba. Ngifuna Wena enhliziyweni yami. Ngifuna Wena empilweni yami. Ngigcwalise, Nkosi. Ngilapha, ngilungele.”

²⁴⁵ Baba wethu waseZulwini, njengoba abanengi bemi ngezinyawo zabo, bakhombisa ngalokhu ukuthi bafuna ukuPhila. NokuPhila kufika kuphela ngokuthobeka kuKristu. UkuPhila kwakhe. Unesimo esifanele sihlangabezane naso.

Futhi ngokuhlangabezana nalesisimo...Njengoba sicabanga ngoAbrahama, wamkholwa uNkulunkulu, futhi kwabalelwa kuye ukuthi kungukulunga. Emva kokuba sekubalelwe kuye ukuthi kungukulunga, uNkulunkulu umnika uphawu lokusokwa, njengesiqiniso ukuthi Wayekwemukele ukukholwa kwakhe. Abaningi balababantu bazisho ukuthi banokukholwa, kodwa abakabekwa uphawu ngoMoya oNgcwele. Futhi manje bamile, Nkosi, njengesikhumbuzo ukuthi bayakholwa. Manje babeke uphawu, Nkosi, ngoMoya oNgcwele. Kwangathi Ungehlela phezu kwabo futhi ubeke uphawu yonke inhliziyolapha njengamanje. Kwangathi uMoya oNgcwele ungehlela kuleliholo lomdanso, ngalesisikhathi nje.

Futhi, Sathane, phuma empilweni yabo, badebele.

²⁴⁶ Futhi kwangathi amandla kaJesu Kristu ovukileyo angeza phezu kwalababantu njengamanje, futhi kwangathi bangagcwaliswa ngamandla nokuvuka kukaJesu Kristu. Amen.



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