


KUNGANI?

 Ngiyabonga kakhulu Mfowethu Ernie. Kuyi, ngithatha lokhu njengenyehlanhla enkulu ukuba lapha e, kuleliholo elikhulu kulobubusuku, uku, enkonzweni yeNkosi.

² Futhi manje, kusasa ebusuku ngubusuku obukhethekile bomkhuleko wabagulayo, okwe, ngikhulwa ukuthi bakunika kakhulu kubantu aba, bazo—bazovela ezibhedlela nezinto.

³ Ngokwejwayelekile emihlanganweni lapho sinayo ihleliwe, sine—negumbi labaphuthumayo ukuthi lapho lokho, lapho benomhlangano omkhulu, lapho ababekhona, abantu bangangena futhi bakhulekelwe, njalo lapho befika lokho ngeke kungene emgqeni womkhuleko. Sinegumbi ukuthi... Mhlawumbe bazele ukuba, bandize bangena ngebhanoyi, noma okuthize, amakhulu amamayela, futhi nje ukuba babe lapho lobobusuku obubodwa, futhi babuyele emuva. Ngakho, sizama njalo ukubabamba bonke. Kodwa lapho sinaloluhlobo lwenkonzo, ngi—ngiyezwa ukuthi wonke umuntu osesakhiweni ukhulekelwe ubusuku ngabunye, niyabo, ngoba, njengoba ngizama ukukwenza kucace, niyabo, ukuthi—ukuthi uma bekukhona...

⁴ Ngi—ngi... Niyabo, njengendoda ehlezi lapha esihlalweni esinamasondo. Ukuba bengazi ukuthi lapho... Ukuba bengingathatha ikota futhi ngiyiphushe ngekhala lami ngizungeze lelidolobha, ngibe naleyondoda ehlezi isukume iphume kulesosihlalo, futhi iphiliswe, bengiyokwenza. Impela, bengiyokwenza ngempela. Futhi manje, mhlawumbe izophila impilo ejwayelekile ihlezi kulesosihlalo. Kodwa mhlawumbe kukhona indoda ehlezi phandle lapho, ndawondawo, enenkathazo yenhliziyi, futhi emahoreni ambalwa nje kusukela manje izobe isifile, ngaphandle uma iNto ethize iyisiza, isesimweni esibucayi kakhulu, kunalendoda ehlezi esihlalweni. Khona-ke ngiyophusha ikota, impela, ngizungeza idolobha ngekhala lami, obekungangithatha izinsuku ukukwenza, kodwa, futhi mhlawumbe bengingeke ngisale nekhala lapho sengiqedile ukukuphusha ngizungeza, kodwa ngiyokwenza ukubona lowomuntu ofayo ompofu ephulukiswa.

⁵ Ngakho, a—angikwazi ukuphulukisa muntu, angikaze ngiphulukise muntu, kodwa ngibone amashumi ezinkulungwane ephulukisiwe. Futhi ngakho, ngi... uma... into kuphela engizama ukuyenza ngukubathola ukuba babe nokukholwa kulokho osekuvele kwabelwe bona. Ngakho, lapho nibona...

⁶ Uyacabanga nje, uma uJesu efike lapha kulobubusuku, futhi ubegqoke lesudu yezingubo Angipha yona, futhi uyokwenyukela kuYe bese uthi, “Nkosi, Uzongiphulukisa na?”

Ubeyokwenza, mhlampe, akubuke emangele kakhulu, Ubeyothi, “Uyikholwa kiMi na? Awuyifundi imiBhalo na?”

“Yebo, Nkosi.”

“Awu, awukufundanga yini lokho lapho eNgathenga khona ukuphiliswa kwakho eKalvari na?” Niyabo? “SeNgiwele ngikwenzile, owaMi . . .”

⁷ Uma wena, nakhu okuyikho, uma uke wabona noma yini esitolo esibambisa ngempahla, bese-ke uhamba futhi ukuhlenga lokho esitolo esibambisa ngempahla, ungeke wakuhlenga okwesibili, sekuvele kuhlengiwe. Uma omunye ekunika ithikithi lapho intengo isikhokhiwe, futhi leyondatshana ihlengiwe, ihlengiwe, awudingi ukukukhokhela okwesibili.

⁸ Yilapho uMose enza khona isono sakhe ngokushaya iDwala okwesibili, esikhundleni sokukhuluma kuLo. Niyabo? WaLishaya okokuqala. Kwakukhuluma ngani na? Ubuthakathaka beGazi likaJesu ukuthi Wayezodingeka ashayelwe umuntu ngamunye. UKristu washaywa ngenxa yokuphulukiswa kwethu, sikhuluma nje eDwaleni manje, futhi Liveza ukuphulukisa kwaLo.

⁹ Kodwa, niyabo, sifundiswe okungalungile, konke ngalokhu lapha ukubeka izandla, namadlingozi, ne . . . Ungalokothi wakhe amathemba akho—akho ensindiso phezu komuzwa, ngoba ungaba nazo zonke izinhlobo zamadlingozi, kodwa kwakhe phezu kweZwi likaNkulunkulu, yilapho ongashaya khona uSathane noma ngasiphi isikhathi, phezu kweZwi, Lingu ISHO KANJE INKOSI.

¹⁰ Ngiyakhumbula ngobunye ubusuku . . . Angifuni ukunigcina lapha njenge . . . Angizukusho lutho kulobubusuku, hlalani nithule nje. Bengi . . . Izinto eziningi kakhulu ukuthi uma bengingahlala lapha inyanga, ukuthi bengingakwenza ingxenye, ngingakusho uhhafu. Ukuba bengingabhala ezincwadini ngalokho engibone iNkosi ikwenza, bekuyocishe impela kwenze umtapo wolwazi qobo lwakho. Amakhulu ezincwadi abengeke abhale ngezinto engizibonile, nje—nje wazi ukuthi Wakwenza, kulena cishe iminyaka engamashumi amathathu-nanhlanu, noma, iminyaka engamashumi amathathu-nanye, kunjalo, yenkonzo yaKhe, engiMbone ekwenza emihlanganweni engiyibambile, nasemhlabeni jikelele. Nezinto ezinkulu, kwakushaqisa ukuthi ku . . .

¹¹ Awu, ngiyabakhumbula, futhi ngicabange ngabo, kodwa asibhali ngakho nje sikudedele kuhambe, ngoba ngesinye isikhathi uJesu wathi, “Qaphelani ukuthi anitsheli muntu.” Niyabo? Empeleni, uJesu wafela abantu uNkulunkulu ayazi ngaphambili ukuthi bayosindiswa, niyabo. Manje, lelo yiqiniso. Wafikela ukusindisa lokho okwakulahlekile, kodwa ngokwazi kwaKhe ngaphambili Wayazi ukuthi yikuphi okwakuzosindiswa. Manje, ukuphulukisa, impela, kungokwawo

wonke umuntu onokukholwa okwenele ukukwemukela; insindiso eyawo wonke umuntu onokukholwa okwenele ukuba akwemukele.

¹² Emhlanganweni, uma ngingaphosisi, bekukhona lapha e-Illinois. Ngabe ikhona indawo encane phezulu lapha ebizwa ngeVandalia noma okuthize na? Vanda-. . . Van-. . . Ngikholwa ukuthi yilapho okwakukhona, eVandalia, noma—noma nje ngaphesheya komfula eMissouri. Kwakundawondawo lapha, ngiyakholwa, e-Illinois, ngiza ngomugqa ngobunye ubusuku, kwakukhona inenekazi.

¹³ Futhi ufanele ubhekisise ukuthi Uthini. Manje, kulemibono eniyibonayo lapha yenzeka emsamo, angikwenzi lokho. Niyazi ukuthi ubani owenza lokho na? Niyakwenza. Anikwazi, kodwa yinina enikwenzayo. Wena uthi, “Mfowethu Branham!” Kunjalo impela, klasi. Uyazenzela lokho. Lokho nje. . . Ngifisa sengathi bengingakuchaza kodwa ayikho indlela yokukwenza. Kufana nje nokugudluzela imoto yakho futhi uyifake egiyeni. Niyabo? Futhi njengokuthi nje, uMoya oNgcwele, isiphiwo nje ukwazi ukuthi uzigudluzela kanjani wena uqobo uphume, futhi uMdedele akhulume. Niyabo, zigudluzela uphume, khona-ke akusuwe okhulumayo, nguYe. Futhi uyazenzela lokho.

¹⁴ Ukuzama ukwenza isibabazo esincane sakho, bengizothi. . . incazelo, bengizosho lokhu: Mhlawumbe sonke si—sonke siya esikhathini somdlalo nentokozo, kukhona lesisikhathi somdlalo nentokozo esizayo edolobheni, isekisi. Futhi sonke siphezulu lapha, thina befundisi, si—singabafo abasebancane, futhi ngeke singene ukuba sibone lokho. Ngakho kwenzeka ukuthi ngangingomkhulu kakhulu, omude, umfo ozacile, nomfowethu, lapha, wayemfishane futhi eqinile. Manje, mhlawumbe unethuba elingcono loku. . . Unamandla kunami, awu manje, ubengathwala amanzi, mkhulu, unamandla, ubengenza izinto ebengingeke ngizenze nhlobo. Manje, angikwazi ukuzisiza ngoba bengiyoba mude futhi ngibe ngozacile, akakwazi ukuzisiza ngoba mfishane futhi unamandla. Niyabo? “Ubani, ecabanga, onganezela isenezelo esisodwa sobude bakhe na?” kwasho uJesu. Siyilokho esiyikho.

¹⁵ Futhi yileyonto eyodwa elimaze umnyakazo wethu wePentecostal, neminye iminyakazo, ngumuntu othize ozama ukuba yinto ethize abangesiyo, bazama ukuzifanisa nomunye umuntu. Ungeke wakwenza lokho, uyilokho oyikho nje, yilokho kuphela. Futhi lapho wenza lokho, uNkulunkulu uzokusebenzisa kulokho nje oyikho.

¹⁶ Futhi nje ubaluleke njenganoma ubani omunye. Njengoba ngasho ngobunye ubusuku, isipringi esincanyanyana ewashini sisemqoka nje njengesipringi esikhulu, ngoba kuthatha konke ndawonye ukwenza isikhathi. Futhi lokho. . . Lapho siqonda isikhundla sethu kuKristu, bese-ke sihlala kulokho, uma nje

kuyinkosikazi encane yomuzi, hlala khona lapho, yilokho uNkulunkulu afuna ukwenze. Niyabo? Yiba yilokho oyikho nje.

¹⁷ Futhi abaningi benu bayakhumbula ukuphulukiswa kukaCongressman Upshaw, wayekade esesihlalweni esinamasondo iminyaka engamashumi ayisithupha-nesithupha, wasebenza iminyaka eyishumi nesikhombisa kuhulumeni wase-United States njenge—njengelungu likakhongolose, kanjalonjalo, angikaze ngimbone empilweni yami. Futhi uDokotela Roy E. Davis weMissionary Baptist Church owangibhaphathiza ekukholweni kweBaptisti, kwakuyi, noma, inhlanganyelo yeBaptisti siyibiza kanjalo... Siyakukholwa lokho, ebandleni leBaptisti, ukuthi uMoya ukubhaphathizela eMzimbeni, kodwa sibhaphathiziwe... Uma ubungumCampbell, mhlawumbe wacwiliswa noma ngayiphi indlela ofuna ngayo, futhi ungena ebandleni leBaptisti, ufanele ubhaphathizwe ngale kuleyonhlanganyelo. Ngakho sikubiza ngokubhaphathizwa enhlanganyelweni yebandla leBaptisti.

¹⁸ Wayenguye, wathumela uCongressman Upshaw lapho owaye... futhi waye... Angikaze ngimbone, ngavele ngangena esakhiweni lapho eLos Angeles, lapho izinkulungwane eziphindwe kazinkulungwane ezihlalweni ezinamasondo yonke indawo, futhi ngambona embonweni, futhi uqala ukukhuluma, futhi waphulukiswa ngalobobusuku. Okokuqala ukuphuma kulesosihlalo, ngaphandle kwalezozinduku zokuqhugela nezinto, iminyaka engamashumi ayisithupha-nesithupha, uCongressman William D. Upshaw. Umngane okahle kaChurchill, nabo bonke labo.

¹⁹ Futhi njengoba nonke nazi ukuthi ngenkathi ngiya lapho futhi ngakhulekela uKing George ngenkathi wayenesifo sokuqina kwemisipha okuninginingi, futhi waphulukiswa masinyane, ngosuku olulandelayo wadlala imigodi yegalofu eyishumi nesishiyagalombili, futhi akakwazanga ngisho nokuhlela imizuzu embalwa nje ngesikhathi.

²⁰ Futhi ngangiphezulu kwelikaGustaf. Futhi umfowabo kaGustaf uyiPentecostal. Futhi kungani nina, abanye benu bantu nilibala ePentecostal na? Yingoba nihlala lapha edolobheni elincane, futhi aniwazi umhlaba wonke. Amaphesenti angamashumi amane kahulumeni wethu uyiPentecostal, kunjalo, noma kuphakathi kokuthi ukuthonya kwePentecostal. UBilly Graham wathi, “Ungeke usafihla ibandla lePentecostal, liyibandla elikhula ngokushesha kunawo onke emhlabeni.” Yini eyenza i-*Our Sunday Visitor*, ibandla eliKatolika, lenza isitatimende na? ukuthi ngonyaka odlule kuphela amaPentecostal abenesigidi, izinkulungwane ezingamakhulu amahlanu ababhalisiwe abaphendukile, kunabo bonke abanye behlanganisiwe. Asisiso isigejane semfucumfucu, siphumile emhumeni, siphezulu enkazimulweni, kunjalo,

kodwa, ibandla lePentecostal, nezikhulu zikahulumeni, nabo bonke.

²¹ Ngidle ukudla kwasekuseni noMnu. Nixon khona lapho eWashington, DC, futhi khona-ke ngikhuluma ezinsukwini ezimbalwa nezinye izigele zombuso ekhaya lami, buza unobhala wami. Lezizingxoxiswano zangasese, njengoba sibe nazo kulokhu ukusa, nalokho esinakho ekuseni lapho abantu beza ukuthola ukuthi iNkosi izothini, bahlala lapho, silinda lapho iNkosi ize ikhulume, hhayi njengalemibono emincane eniyibona lapha, ngiqonde ukuthi, niyenze, kodwa odokotela, izikhulu zezwe, amadoda kakhongolose, amakhosi anamandla avela emhlabeni wonke.

²² Bengikhuluma nonobhala wami. Lowo ngowakhe umkhweka-...umkhwe wakhe nomkhwekazi behlezi khona lapho manje. Ngolunye usuku ngi...Balinde ohlwini abavela emazweni ngamazwe, abangaphezu kwamakhulu ayisithupha abalindile manje abavela emhlabeni jikelele, uyangena futhi wahlala phambi kweNkosi, futhi siyakhuleka Ize yehle futhi ibatshela ukuthi benzeni, odokotela, izikhulu zezwe, abameli, amadoda kakhongolose, nakho konke okunye okuvela esizweni ngapha, ngisho ngike ngaba nodokotela abavela kwaMayo Brothers Clinic. Hhayi into ethize eyinzwabethi nje, bangane: UNkulunkulu. Ngakho, nakhu imibono eyikho.

²³ Manje, kulemihlangano, lemihlangano yokuvangela, awuboni okukodwa eshumini kwakho. Buzani abazalwane abahamba nami. Niyabo? Lezi zincane nje...lezi yinto ethize ozenzela yona.

²⁴ Manje, lapha, futhi ngizobuyela ephuzwini lami, ngiyaxolisa ngokulishiya. Kodwa siya esikhathi somdlalo nentokozo, futhi kukhona omkhulukazi, noma, isekisi, kukhona olukhulu, uthango lwebhodi oluyizungezile, a—asazi ukuthi singadlula kanjani kulo, ngakho sifuna ukubona ukuthi yini ebingaphakathi.

²⁵ Futhi akukho-muntu ezweni kodwa ofuna ukwazi ukuthi uvelaphi, ukuthi uyini, nokuthi uyaphi. Yinye kuphela iNcwadi engakutshela, futhi leyo yi*Lena*, ini, wena ungubani, wena uvelaphi, nokuthi wena uyaphi. Kodwa sonke isidalwa esingumuntu sithanda ukubuka ngale kwekhethini ukubona ukuthi yini engakwelinye icala, awu, sizokwenza lokho manje, okomfanekiso.

²⁶ Futhi manje, siyahambisana, futhi ngibuka lomfowethu, futhi ngi...eqinile, enkulu, indoda ebukeka iqinile, mina, omncane, umfo ozacile, awu, ngicabanga ukuthi mhlawumbe angenza ingxenye yakhe ngasekungeneni ukuba abone u—u—umbukiso, ukuthi yini engaphakathi. Awu, ngizokwenza kanjani na?

²⁷ Into yokuqala niyazi, kwenzeka ngahlola imbobo yeqhuzu, phezulu le phezulu. Manje, akakwazi ukufinyelela phezulu lapho, niyabo, kodwa ngingakwazi, ngakho, kodwa ukukwenza, ngifanele ngifinyelele phansi, futhi ngigxume phezulu ngempela, futhi ngibambelela nje ngeminwe yami, futhi ngizidonsele phezulu, futhi ngibuke ngaleyombobo yeqhuzu, sengathi kucishe kukhiphe ukuphila kimi, futhi ngiqathakele phansi.

“Uboneni, Mfowethu Branham na?”

“Indlulamithi.”

“O, uyibonile na?”

“E-hhe.”

“Yini enye oyibonile na?”

“Yilokho kuphela ebenginesikhathi sokukubona. Kucishe kungibulale, niyabo.”

“Bheka futhi ubone ukuthi ungabona yini enye into ethize.”

²⁸ Manje, awukuqondi, kodwa lowo nguwe osemsamo, futhi lowo nguwe ohlezi phandle lapho, nguwe oshaya amandla aphume kimi. Izolo ebusuku, omunye ubeza, wacishe wawa kane noma kahlanu ephuma. Anikwenzi, abantu abakuqondi lokho. Uma ubungafunda iBhayibheli!

²⁹ Niyazi yini ukuthi izimbongi, noma abaprofethi, noma kanjalonjalo, bangena ekuphefumulweni, ngezinye izikhathi abazi ngisho nokuthi bakuphi na? Senake nafunda ngoStephen Foster na? Wabhala i-*Old Kentucky Home*, i-*Way Down Upon The Swanee River*, wanika iMelika amaculo ayo omdabu amnandi ukwedlula onke. Wayethathwa njengoguliswa yimizwa, njalo lapho ebhala iculo, ukuphefumulelwa, khonake wayephuma futhi athole ukudakwa. Ngesinye isikhathi ngenkathi ebhala, uyaphuma, uvele nje uyaphuma, futhi wathola ireza, wabiza inceku, futhi wazibulala, wanquma umphimbo wakhe.

³⁰ Senake nezwa ngoWilliam Cowper na? Impela, nizwile. Ngama ngasethuneni lakhe, maduze nje, futhi ngakhala. Wayethathwa eNgilandi njengo—umfo oyisilima, ohlanyayo. Noma ubani ongowomoya ngempela, isayense iyasho, uqhele ngesigaba esisodwa nje ebuhlanyeni, ezweni. Ngakho, ngumqondo womuntu uzama ukubhekana nalowomqondo lapho, ungeke, awuqondi, akekho oyoke azi, loluhlangothi lwePhakade, ukuthi kusho ukuthini.

³¹ Ngakho-ke uWilliam Cowper, ekugcineni usuku... Niyakhumbula ngenkathi ezama ngisho nokugibela itekisi, futhi ehamba ukuyozibulala na? Uyabuya, wathatha intambo, futhi wazama ukuzilengisa, futhi—futhi wehla, wazama ukuminza emfuleni, wase-ke ebhala leloculo elidumile:

Kukhona uMthombo ogcwaliswe ngeGazi,

Elamuncwa emithanjeni ka-Emanuweli,
 Lapho izoni zibhukuda ngaphansi
 kwethantala,
 Lisisa onke amabala azo esono.

³² Bukani umprofethi uJona, wathi nje angaphuma esiswini somkhomo, futhi wahamba futhi wanikeza isiprofetho sakhe, ingobo nje uma e... ukuphefumulelwa kwakuphezu kwakhe, enikeza isiprofetho sakhe wayekahle, kodwa ngenkathi ukuphefumulelwa kumshiya, wahlala esiqongweni sentaba futhi wakhulekela ukuba uNkulunkulu athathe impilo yakhe.

³³ Umprofethi u-Eliya, phansi ko—kombono weNkosi, wawulungisa futhi wabiza uMlilo uphuma eZulwini, wabiza imvula iphuma emazulwini ngalolosuku, futhi wabulala abapristi abangamakhulu amane qobo lwakhe, kwase kuthi-ke, ngenkathi ukuphefumulelwa kumshiya, wagijimela ekusongelweni ngowesifazane, futhi wayenezinsuku ezingamashumi amane nobusuku phandle ehlane, engazi ngisho nokuthi wayekuphi, ezulazula, noNkulunkulu wamthola edonselwe emgedeni. Ngabe lokho kungokomBhalo na?

³⁴ Niyabo, abantu abakuqondi. Aniqondi ukuthi lezi... Wena uthi, “Awu, ukuba benginenkonzo enjalo!” Ubuyofuna ukusuka kuyo ngokukhulu ukushesha. Awuqondi ukuthi kwenzani kuwe, kuyakubulala. Kodwa ku—ku... uNkulunkulu ukunikile khona.

³⁵ Abagxeki bayahleka, behlekisa, nakho konke, nami ngimi khona lapha, ngiyazi ukuthi bacabangani. Impela, ngiyazi. Ngangivame ukubabiza baphume, futhi ngisho yonke into, kodwa ngenkathi ngikwenza, ngathola ukuthi kuyalimaza. UJesu wathi makukhule kanyekanye, ungalusiphuli ukhula, leso yisikhathi sikaNkulunkulu ekugcineni ukusiphula ukhula, niyabo, ekupheleni kokuvuna, bayeke kanjalo nje. Niyabo? Qhubeka, nginenkonzo engizoyikhonza, futhi, ngakho, uNkulunkulu ukumkhonza, futhi nje ngikwenza ngakho konke engingakwenza, bese-ke ngiqhubeka.

³⁶ Awu, manje, lapho uza emsamo, lowo nguwe owenza lokho, njengowesifazane wathinta ingubo yaKhe, ngukukholwa kwakho uqobo okwenza lokho, angihlanganise lutho nakho. Kimi ngi—ngingenze luth-... Ngicele kuNkulunkulu into ethize ngiphindaphinda, qobo lwami, iminyaka emihlanu edlule, futhi Angeke ngisho asho iZwi kimi ngakho. Umama wami uqobo wayelele lapha efa, futhi ethi, “Ndodana, kuyoba yini ukuphela kwami na?” Futhi umama wami onomoya omuhle, omdala, angikwazanga ukumtshela uNkulunkulu aze angitshela. Niyabo? Ngi... Uzofanele akhulume, angikhulumi, nguYe. Futhi akusimina obangela umbono lapha emsamo.

³⁷ Buza abazalwane bami abanami, kuleliviki angidlanga lutho ngaphandle kwamakhekhe aqinile nobisi, yiqiniso lelo. Ngizila ukudla nje, ngilindile, ngibona ukuthi uMoya

uzongihola ngayiphi indlela. Abafana emnyango bathi, “Kunokwehlukahlukene okukhulu ezansi lapha. Mfowethu Branham, uthanda kanjani i, e, ukuya kokwehlu- . . . !”

³⁸ Ngathi, “Ngiyakwenza, kodwa hhayi ezinkonzweni zokuphulukisa.” Linda eNkosini. Lokhu kuphuma kuphela ngokuzila ukudla nokukhuleka. Nakhu kufika kusasa ebusuku lapho abakhubazekile, nezindaba zasesibhedlela, nabantu abafayo bazobe behlezi lapha, bakulungele. Uma uthanda abantu. . . Futhi uma ungabathandi abantu, ungahle uvele uphume enkonzweni, yilokho kuphela, ngoba, manje-ke, uma inhliziyi yakho ingabavutheli! Ngingaqoka ukuthi ungasho into ethize enhle ngendodana yami kunokuba ubungakusho ngami, ngoba leyo yindodana yami.

³⁹ Futhi uma singenakuthandana, sizomthanda kanjani uNkulunkulu esingambonanga na? Niyabo? Sifanele sithole *into*, sifanele sithandane, nakuba sehluka, ufanele uthande noma kanjani. Awukwazi ukukukhohlisa, ufanele ukwenze ngempela. Ufanele u. . . Futhi lokho. . . Amandla amakhulu kunawo onke engake ngawathola ekuphulukiseni uthando, lapho unozwelo nothando ngabantu, uzama ukubasiza.

⁴⁰ Ngezinye izikhathi ngiyabathethisa futhi—futhi ngibuyele ekhaya, ngicabange nje, “Nkosi, ngikwenzeleni na?” Kodwa yingoba ngiyabathanda. Uma ngifanele ngithethise umfanyana wami ngokugijima phandle emgwaqeni, uzobulawa uma ngingamsusi kulowomgwaqo, ngezinye izikhathi ngifanele ngimbhaxabule, ngimqondise, ngithi, “Ndodana, suka kulowomgwaqo,” hhayi ngoba ngingamthandi lowomntwana, yingoba ngiyamthanda. Yileyondlela uNkulunkulu azofanele enze ngayo kithi, asithethise, futhi asinyakazise, asenze iqiniso ngempela. . . Umuntu ovumela umntanakhe enze noma yini akasuye umzali okahle. Kunjalo. Kuningi kakhulu okwalokho eMelika namhlanje, yebo mnumzane, sidinga omama bemfashini endala.

⁴¹ Manje, omunye uza emsamo, inenekazi. Ngilapha, ngiziphumulele. Futhi uyenyuka, ugubani na? Angikaze ngimbone, angimazi. Uyini na? Angazi. “O Nkulunkulu, ngethembele kuWe manje. Usuku lonke ngikhulekile. Kuyini, Nkosi na?”

“Nyathela phezu kwaleliBhayibheli, lapha.”

⁴² “Nkulunkulu, nanto iZwi laKho, Wenza isithembiso, phakathi kwami nalowo wesifazane kumi iZwi laKho. UMoya waKho ulapha ndawondawo. Nkulunkulu, mhlawumbe into eyodwa engahle yokhele sonke lesisakhiwo. Mhlawumbe uMoya oNgcwele ungenile, uxosha konke ukungakholwa, kulobubusuku. Akukho lutho phakathi lapha, kodwa okuzongikhholwa, yonke into izokholwa, ngoba ngikushumayeke kalula nje ngakho konke engingakwenza, futhi balifundile

iBhayibheli, bayazi ukuthi kuyiqiniso, nesithembiso salolusuku. Impela, bazokwenza, Nkosi.”

43 Bese-ke ngizama ukuziphumuzwa, ngikhuluma. Into yokuqala niyazi, ngenzani na? Ngifinyelela phezulu, ngifinyelela phezulu, ngithole ukuthi hlobo luni lokukholwa lowo wesifazane analo, ekugcineni, uthola ukuthi unokukholwa. Kwenzani na? Kuyathinta. Khona-ke phakathi kwakhe nami, ngiyakubona. Manje, ngizoyaphi na? Lapha, phezulu, phezulu, phezulu, kubambe, “Unethumba.”

“Yebo, mnumzane.”

44 Uphendukela ezethamelini, “Ukuqagelile lokho.” Niyabo? “Awu, lokho ngukufunda ingqondo kwengqondo. UDkt. Jones wathi kwakungukuthi-nokuthi. O, lokho ngukufunda ingqondo.” Niyabo, nakho lapho okhona futhi.

45 Awu, ungathini na? Buka phandle lapho, nakhu kuhlezi *lona, lowo*, phezulu *lapha*, phansi, nakho kungemuva *lapha, lapha*, “Nkulunkulu, yini enginga...? Awu, Nkosi, Wadingeka wedlule entweni efanayo.”

46 Manje, yini enye eye...? Yini enye engalungile kuye na? Nakhu uhamba futhi. Usuvele, iminwe ibuhlungu njengoba ubunjalo, ilenga lapho, manje inhliziyi yakho ibuhlungu. Niyabo? Bese uyakhuphuka futhi, “Futhi ngaphandle kwalokho, uneTB, ubukudokotela ngolunye usuku, futhi waktshela, wawu... Wa—wayeyindoda ende. *Whewu!*”

“Ufunda umqondo wabo.” Akuxakile lokho na?

Ngisho namaKristu ethi, “Awu, ngicabanga ukuthi kulungile.” Niyabo?

47 Awu, emva kwesikhashana, lowo uyedlula. Nangu omunye. Manje-ke usuthi nje awuphele amandla. Niyabo? Nangu omunye. Awu, nakho kumi umugqa wonke wabo, uma ungabatholi bonke, mfana, bona “abakaze bakhulekelwe, kukhona okungalungile.”

48 Niyabo—niyabo ngizama ukusebenzisa isiphiwo sokuprofetha enkonzweni yokuvangela, yingalesosizathu singasebenzi kahle kangaka. Kuyakwenza e-Afrika, kuyakwenza noma yikuphi ngaphandle kwe-United States, nomaphi kwenye indawo ngaphandle kwalapha, kuzosebenza, akusebenzi lapha. Abantu nje abakutholi, angazi ukuthi kungani, kodwa abakutholi.

49 Leyonto eyodwa ingenzeka e-Afrika, izinkulungwane ziyophuthuma ziye e-altare, zimemeza kakhulu, zikhala, zigxuma ziphuma ezihlalweni zazo ezinamasondo, uma zidingeka zigaqe, kumbe noma yini enye, ziyamkholwa uNkulunkulu, yilokho kuphela, ziyakuthola. Kodwa besi, niyabo, sifunzwe ngezimfundiso ezizgamile eziningi kakhulu ezehlukene nezinto eziningi kakhulu ezehlukene, omunye

uthi *yilokhu*, omunye uthi *kuyilokho*, “Ungowelinye ibandla, akasuye—akasuye omunye wethu. Ungumgingqiki ongcwele. A— a—angahle abe ngumthonga, angahle abe ngudeveli.” Niyabo, nakho konke lokho okudabukisa i. . . Khona-ke omunye uthi, “Hhe, ngizophuma lapha khona manje.” O! Niyabo?

⁵⁰ Manje, ungaba kanjani nomhlangano ngaphansi kwalokho na? Ake ngikubuze okuthize. Phosa lezizethameli nganhliziyonye, ngokukholwa kunye kanye, ake ngiphendukele kini, eGameni leNkosi, ngeke kusabakhona isihlalo esinamasondo esishiywa phakathi lapha, kodwa abantu abazobe behamba. Kuzame nje kanye, uthole. Ngikubonile, izinkulungwane ezingamashumi amabili—nanhlanu zinakho, izihlalo ezinamasondo, izinhlaka, nakho konke okunye, futhi bahamba.

⁵¹ Kodwa ufanele ukhonzise, noma kanjani. Lesi yisizwe esinemali yokungithumela ngaleya, abanayo imali yokungiletha. Anginakho ukusekelwa okukhulu, into kuphela engifanele ngiyenze ngukwencika nje kuNkulunkulu, “Wena—Wena hawukela, yenza okuthize. Nomaphi lapho Ongiholela khona ngizoya khona.” Futhi *yilokho* engikwenzayo. Niyabo?

⁵² Manje, mhlampe, mhlawumbe umphathi wendingilizi uyafika manje, “Nibukani bafana na?”

“Besibuka phakathi, mnumzane.”

⁵³ “O, awu, woza lapha.” Yena ungumfo omkhulukazi, ufinyelela phansi, ungiqukula ungifaka esandleni sakhe, wathi, “Ngizokutshela ukuthi lokhu kuhamba kanjani, Mfowethu Branham. Uyawubona lowombukiso *laphaya*?”

“Ya.”

⁵⁴ “Manje, yilapho ukugibela iGarland kuqala khona, *lapho*. Baphuma lapha bagibela bejikeleza *ngapha*, bedlula *lapha*, futhi benza *lokhu*. Futhi *lokhu* kwenza *lokhu*, *nalokhu*, *lokho*.”

“O, yebo, mnumzane,” ehlezi entendeni yesandla sakhe.

“*Nalokhu yilokhu*, *nalokhu yikho*.” Ungihlalisa phansi lapho esiteji, niyazi, futhi wangikhombisa yonke into eyayizokwenzeka.

“O, ngiyabona. Ngiyabonga, mnumzane. Ngiyabonga kakhulu.”

“Manje, yiba ngumfana olungileyo.”

“Ngiyabonga, mnumzane.”

“Kwenzekeni na? Uboneni wena na?”

⁵⁵ “O, akabusiswe uNkulunkulu!” Niyabo, niyabo, angikhathele. Niyabo? Wavele wangiphakamisa nje wase engikhombisa. Manje, lowo *nguwe* usebenzisa isiphiwo sikaNkulunkulu, noma uNkulunkulu esebenzisa isiphiwo saKhe uQobo. Niyabo?

Manje, wena uthi, “Ngabe lokho kungokomBhalo na?” Yebo, mfowethu.

⁵⁶ Owesifazane wathinta ingubo yaKhe ngesinye isikhathi, Wayesethi, “Ngibe buthakathaka.” Ngabe kunjalo na? Kodwa ngolunye usuku, ngenkathi Esek haya likaMarta, noMariya, nabo, U . . . i . . . uNkulunkulu waMkhombisa, Wathi Akenzanga lutho uBaba waze waMkhombisa, noNkulunkulu waMkhombisa ukuthi uLazaru wayezofa. Ngakho, Wathi, “Hamba, futhi bazothumela kuWe.” Manje, ngizokufakazisa lokho. Wathi, “Hamba, futhi emva kwezinsuku ezine uzofa. Bese-ke Ubuyela emuva, Uzomvusa, uye ethuneni futhi umvuse,” kanjalonjalo. Ngoba Wadingeka akwenze, noma uma Engakwenzanga, Washo into eyiphutha.

⁵⁷ Ngakho Wahamba, futhi bathumela kuYe. Ngabe Wabuyela emuva na? “Umngane wakho uLazaru uyagula, uselungele ukufa.” Wayekwazi lokho uBaba ayeMtshela khona, ngakho Wavele nje waqhubeka. Bathumela futhi, “ULazaru uyagula. Woza, umbone ngokushesha impela, uzofa.” Wavele waqhubeka nje.

⁵⁸ Ukuba wawuthumele kumelusi wakho, futhi akafikanga, wawuyohamba futhi ujoyine ibandla elilandelayo. Niyabo? Yingalesosizathu ungangafinyeleli ndawo. Ufanele ukholwe yinceku uNkulunkulu akuthumele yona. Niyabo? Uma Eholwa nguMoya, myekeni kanjalo.

⁵⁹ Kwase kuthi emva kwezinsuku ezine, uJesu waphenduka, ngoba yilokho uBaba, akungabazeki, ayeMtshela khona, ngoba Wathi Akenzanga lutho uBaba aze aMkhombise. Waphenduka, wathi kubafundi baKhe, Wayazi ukuthi isikhathi sasigcwalisekile, Wathi, “Umngane wethu uLazaru ulele.”

“O,” bathi, “wenza kahle.”

⁶⁰ Wathi, Wayesebatshela-ke ngolwimi lwabo uqobo, wathi, “Ufile. Futhi ngenxa yenu, ngiyajabula ukuthi bengingekho,” ngakho, Wathi, “kodwa Ngiyahamba ngiyomvusa.”

⁶¹ Futhi ngenkathi Efika ethuneni, lalela ukuthi Wathini, “NgiyaKubonga, Baba, Wena *usuvele*,” niyabo, u “Ngizwile, kodwa nje ngisho lezi, lokhu, kulabo abamile, ngikusho ngenxa yabo.” Niyabo? Wayesethi-ke, “Lazaru, phuma.” ULazaru waphuma.

⁶² Akazange asho lutho ngokuba buthakathaka, Wakwenza na? Lowo kwakungoNkulunkulu esebenzisa isiphiwo saKhe, omunye kwakungowesifazane esebenzisa isiphiwo saKhe. Niyawubona umehluko na? Seniyaqonda manje na? Niyabo, yilokho okuyikho, nguwe okwenzayo.

⁶³ Manje, ezingxoxiswaneni, kanjalonjalo, banezikhathi lapho uMoya oNgewele, njengokuhlala kulokhu ukusa phambi

kwezithandani ezisencane, ukuthi Kwehla kanjani empilweni yazo, kuyakucosha futhi kukubuyisela emuva.

⁶⁴ Futhi, he, nangu udokotela odumile ehlezi ekamelweni maduze nje, futhi wangibuza ngento ethize. Ngathi, “Ungakhuleka kanye nami na?”

Wathi, “Ngizokwenza, mnumzane.”

⁶⁵ Saguqa phansi, sakhuleka. Ngathi, “Manje, utadisha ukwakha umtholampilo. Futhi kukhona into ethize elungiselela ukwenzeka. Futhi ubuka indawo ethize ukwakha lomtholampilo, uthe abakwazanga ukuyithinta iminyaka engamashumi amabili nanhlanu, kodwa,” ngathi, “ISHO KANJE INKOSI, Dokotela!”

Wathi, “Ucabanga ukuthi idolobha lidinga umtholampilo na?”

Ngathi, “Yebo, mnumzane, lidinga umtholampilo. Ngicabanga ukuthi ungudokotela okahle, ngakho hamba, futhi . . .”

Wathi, “Ngeke kwaba yilokho nokho, ngeke kwaba lapho.” Wathi, “Sengivele ngikulwile lokho enkantolo,” wathi, “ungeke uwakhe lapho.”

⁶⁶ Ngathi, “Uzokwaxhiwa ngesitini esibomvu, uzoba nophahla olulula kuwo, futhi uyocishe impela ube yibanga lendlu yasedolobheni ubude, futhi uyoba lapho, negama lakho liyoba ngaphambili kuwo, ngawubona, ISHO KANJE INKOSI.”

Wathi, “Ngingathanda ukukukholwa lokho, mnumzane.”

⁶⁷ Ngathi, “Uyakhumbula ngenkathi ungithumela leyondoda esikhathini esingeside esedlule eyayingenaso ngisho isibindi, uhafu waso udlwe, lowomfundisi na? Ngalokho kusa ngabona lawoma-aphula amahlanu ehla, ne-aphula elikhulu elinempilo lidla liqeda ama-aphula angenampilo, futhi ngakutshela ukuthi ISHO KANJE INKOSI, uzophila, futhi wena wathi, ‘Angaphila kanjani ngaphandle kwesibindi kuye na?’” Ngathi, “Uyashumayela, futhi wathatha indawo yami eMilltown Baptist Church.” Ngathi, “Usekhona.”

Wathi, “O, ngiyamkhumbula uMfu. William Hall, iMilltown Baptist Church.”

Ngathi, “Usekhona, lokho sekube cishe eminyakeni emihlanu edlule.” Ngathi, “Umtholampilo wakho uzoba lapho.”

Wathi, “Ngithemba ukuthi uqinisile.”

Ngase ngithi, “*Themba?*” Ngathi, “Uhlala njalo eqinisile.”

Futhi ngakho ngokusa okulandelayo wangibizela ehla, wathi, “Mfowethu Branham?”

Ngathi, “Ya?”

Wathi, “Ngibulawa amakhaza.” Futhi kwakunguJulayi.

Ngathi, “Ubulawa amakhaza na?”

⁶⁸ Wathi, “Ukuqhaqhazela kugijima phezu kwami.” Wathi, “Bebenomhlangano eBoston izolo ebusuku nakho konke ukucela kuleyondawo, bangicosha. Akuzukudingeka ukuba kulinde iminyaka engamashumi amabili-nanhlanu, sekuvele kuxazululiwe, sengiyithengile indawo vele kulokhu ukusa.” Nanko umtholampilo, khona lapho kulobubusuku.

⁶⁹ ESt. Louis, maduze nje, komkhulu, umhlangano wezokwelapha wenza inkulumo, futhi wakusho lokho. Unophawu lwawo lunanyatheliswe emnyango wakhe luqoshwe ngethusi. Wathi, “Uma noma ubani eke wangabaza, noma yimuphi umelaphi, makangibize ukuba angilande.” A-hha. Yilokho-ke. O, niyabo, bangane, akulutho...Into yakho ingukuthi, ungeke uziphaphamise, yilokho kuphela, ungeke wazivusa wena uqobo kulo iqiniso lokuthi kuyini.

⁷⁰ Nina bantwana, nani bantu phakathi lapha kulezizihlalo ezinamasondo, uyazi uma bengingakusiza, bengizoza ngikwenze, niyakwazi lokho. E-hhe. UNkulunkulu abusise inhliziyo yakho, ngizokwenza impela. Kodwa wena awusekho...Ukuphulukisa umuntu osesihlalweni esinamasondo akungaphezu kokuphulukisa onenkathazo yenhliziyu. Futhi into enkulu kunazo zonke Ake ayenza kwakungukusindisa umphefumulo womuntu, ukushintsha sonke isimo sakhe, nakho konke. Ngokuba wena ucabanga nje ukuthi uboshelwe sonke isikhathi, awunjalo, qhabo, mnumzane. Ngibone amashumi ezinkulungwane zezihlalo ezinamasondo, zabantu abaphulukiswa kuzo, niyabo, futhi ngiyazi.

⁷¹ Futhi kuyiqiniso, omunye uthe ukubhalwa nokukhulunywa kolimi kwami kubi. Ngiyakhumbula eFort Wayne, esikhathini esingaside esedlule, ngangishumayela eB. E. Rediger, lapho indodakazi yakhe yayikade iphulukiswe khona ekuhlanyeni ezinsukwini ezimbalwa ezedlule. O, sengiya lapho-ke futhi, izinto eziningi kakhulu ukuzisho. Intombazane ehlangayo eyayiya emakhazeni. Nesikole samaKatolika asingivumelanga ngisho ukuba ngingene, ngangena njengesivakashi, ngakhuluma nentombazane imizuzu embalwa. Ngathi, ngatshela uyise (ngangivame ukuhamba nomama wentombazane.), ngathi, “ISHO KANJE INKOSI, inengqondo yakhe ekahle.”

Unina wangidumela okhalweni, wayesethi, wabheka kumyeni wakhe, wathi, “Akanaphutha neze.”

Ngathi, “Manje, ubengaqondile mina, ubeqonde uMoya weNkosi.”

⁷² Futhi cishe amahora amabili emva kwalokho, ubaba wangibiza ehla, ekhala izinyembezi, wathi, “Mfowethu Branham, angazi ukuthi ngithini.” Indodakazi yakhe yayineminyaka eyishumi nesishiyagalombili nje kuphela, inguthisha emculweni, futhi yadlala umnyuziki oqavile,

kanjalonjalo, izifundo ezifanayo indodakazi yami ezifundayo. Wathi, “Angazi ukuthi ngithini.” Wathi, “Leyontombazane khona lapho iyaswanguluka, nalaba odokotela babambe isigungu khona manje.” Wathi, “Iya ekhaya nathi kulentambama.” Kunjalo. Niyabo? Kunjalo. Ngathi. . . Wathi, “O, ngizokuqhumisa ezweni lonke!”

Ngathi, “Shi, ungatsheli muntu. Qhubeka, bonga uNkulunkulu nje, futhi uqhubeke, uyabo. Qhubeka nje.” Uyamangalisa uma nje uzoMkholwa.

⁷³ Enye futhi into encane kini bantu: Ngenxa nje yokuthi ulapha emhlanganweni, futhi wemukela ukuphulukiswa kwakho, akwenzeki khona lapho, ningakunaki lokho, kuzokwenzeka uma ninokukholwa okwenele ukukholwa ukuthi kuzokwenzeka.

⁷⁴ Kwakukhona owesifazane ongena emhlanganweni ngobunye ubusuku, wedlula, wayenenkathazo yesisu. UMoya oNgcwele wathi kuye, “UnguNkk. *S'bani-bani*, uvela endaweni ethile.” Wathi, “Unenkathazo yesisu.” Futhi wathi, “Okuyikho, yisilonda sethumbu lenanzi.” Wathi, “Kuyingozi kakhulu, nodokotela uthi ungahle wophe ngakho ngesinye isikhathi, ngoba kade efuna ukuhlinza.” Ngathi, “Kodwa uyakwesaba ukuhlinzwa, futhi ngakho-ke, awukwazi ukudla noma yini nhlobo, kodwa nje imihluzi, nokwehlukene nje, njengesobho elizacile, kanjalonjalo.”

Wathi, “Kunjalo.” Futhi wathi, “Ngabe uqinisile, Mnu. Branham na?”

⁷⁵ Ngathi, “Impela, udokotela wakho uqinisile.” Ngase ngithi, “Isizathu sokuba kube njalo, ngoba kwubangelwa ukuphakama komoya, ungaphansi kokuphakama komoya ngaso sonke isikhathi.”

Wathi, “Bengingumntwana onokwethuka.”

⁷⁶ Ngambuka, futhi ngamubona ehlezi phansi eduze kwesiteki esihle, esikhulu, edla, niyazi, futhi edla ucezu lukaphaya we-aphula, yilokho engakubona embonweni, ngathi, “Kodwa ISHO KANJE INKOSI!”

⁷⁷ Bhekisisani ukuthi Uthini. Niyabo? Nguwe oWenza usho *lokhu*, kodwa buka ukuthi Uthini emva kwakho, yileyo, niyabo. Wena uthi, “Unomdlavuzo,” futhi uyakwazi lokho, kodwa buka ukuthi Uthini ngalowomdlavuzo, uyabo, kungaleyonkathi uwubhekisisa. Ngakho manje-ke—manje-ke. . . Yena. . . Futhi Wamtshela.

Ngakho wathi, “Ngiyaphuma futhi ngidle.” Ngakho waphuma, uyadla.

⁷⁸ Futhi o—okuncanyana emva kwalokho kufika inenekazi elalinesimila esikhulu emphinjeni walo. NoMoya oNgcwele walitshela, “Lesosimila sizosuka kuwe, ISHO KANJE INKOSI.”

⁷⁹ Ngakho kwenzeka babe ngabesifazane abangomakhelwane. Futhi ngakho, ngosuku olulandelayo lazama ukudla, futhi o, he, lacishe wafa. Futhi ngakho-ke, lazama izinsuku ezimbili noma ezintathu, futhi lalivele lihlanze, futhi libambe umlomo, futhi igazi liphume emlonyeni walo, nakho konke. Futhi lona, emva cishe kweviki, umyeni walo, engumKristu, kodwa wathi, “S’thandwa,” wathi, “uletha ihlazo phezu kwembangela.” Wathi, “Awufanele usho izinto ezinjalo.”

⁸⁰ Laqala ukukhala, lathi, “Myeni, lalela,” lathi, “leyondoda ayikaze ingibone empilweni yayo, futhi ngohlobo oluthize lwaMandla engikholwa ukuthi kwakunguMoya oNgwele, ngokwalokho engikufunde kuleliBhayibheli, wangitshela ukuthi yayiyini inkathazo yami, ngangingubani, ncamashi, futhi wangitshela ukuthi ISHO KANJE INKOSI ukuthi ngizosinda.” Lathi, “Kuze kufike lesosikhathi, ngizobe ngenza njengakho.” Kulungile. Kulungile.

⁸¹ Ngakho, wathi, “Qhubeka, qhumisa isilonda sakho esisiswini, futhi khona-ke uyokophela ukufa.” Lavele waqhubeka nje. Kusobala wa—wayengenakho... Niyabo, akuzange kwenzeke kuye owesilisa, kwenzeka kuye owesifazane, kwakungesikho ukukholwa kwakhe owesilisa, kwakungokwakhe owesifazane.

⁸² Awu, cishe kwedlula izinyanga ezimbili, akwenzekanga lutho. Ngokunye ukusa abantwana babehambile, baye esikoleni, futhi laligeza izitsha, futhi lalricula, futhi emva kwesikhashana, laba nomuzwa oxakile kunayo yonke wafika phezu kwalo, lasho. Liyafika wafakaza ngakho. Ngakho, lathi umuzwa oxakile kunayo yonke wedlula kulo, lalamba ngempela masinyane, lasho. Awu, abantwana bashiye okusanhlamvu emapuletini abo, niyazi, ngiqagele omama bayakwenza lokho, futhi ngakho lathola u—okuncanyana kokudla okusanhlamvu, futhi liyakudla, futhi lacabanga, lona, ngokwejwayelekile, laliyophalaza ngakho. Ngakho, lathola okusanhlamvu okuncane, futhi liyakudla, nalesosinkwa esithosiwe sasibukeka kahle kakhulu, laliluma kancane isinkwa esithosiwe ezinye zezinganyana ezazisiyishiyile.

⁸³ Ngakho laqhubeka imizuzu embalwa, futhi lalisalokhu lilambile, alizange lihlanze, ngakho lavele lazithelela okunye, lakugoqoza, ladla ucezu lwesinkwa esithosiwe, laqhubeka nokuwasha, lazizwa nje likahle lilungisa indlu yalo. Lalamba ngempela futhi, ngakho lavele nje lahamba futhi lathosa amaqanda alo amabili, nobhekeni, futhi lathola inkomishi yekhofi, futhi laba nejubili lokudla okuhle, ngakho-ke lavele lazilungiselela ngempela. Futhi ngakho, lidla nje konke elalingakudla, lalinda cishe, kwaze kwaba cishe ngeleshumi nqo, akwenzekanga lutho, laseliqala ukulamba futhi, ngakho lacabanga, “O, akabongwe uNkulunkulu!” Lathi, “Ngiyehla, futhi ngitshela umakhelwane wami.”

⁸⁴ Futhi ngenkathi lehlela lapho, lezwa othile ememeza kakhulu futhi ekhala, ngakho lagijimela emnyango futhi lanyakazisa umnyango, futhi akukho-muntu ophendulayo, lacabanga ukuthi mhlawumbe kukhona owayefile. Futhi ngakho, lagijima langena endlini ngokukhulu ukushesha, futhi lapha lona wesifazane ephethe ishidi esandleni sakhe, elinyakazisa *kanjalo*, futhi edazuluka, lonke iphimbo lakhe. Wayesethi, “Yini indaba na?”

⁸⁵ Lathi, “Uyazi ukuthini?” Lathi, “Izolo ebusuku bengimi phambi kwesibuko, ngibuka lelofindo entanyeni yami, manje bukani, selihambile.” Lathi, “Ngithintithe lonke ishidi, yonke enye into, ngizama ngawo onke amandla ami ukukuthola. Ngenkathi ngivuka kulokhu ukusa, futhi . . .”

⁸⁶ Manje, nginawo amagama abo nekheli, niyabo, izitatimende ezibhalwe phansi. Futhi niyabo, ukuthi kwakuyini, ngenkathi leyoNgelosi kaNkulunkulu. . . Manje, noma ubani ongumfundi weBhayibheli uyazi ukuthi ngezinye izikhathi uNkulunkulu akezi ngqo enkundleni lapho E—lapho Efanele afike, ukuthi sicabanga ukuthi Ufanele. Niyakhumbula, uDanyeli wakhuleka, kwakuyizinsuku ezingamashumi amabili nanye ngaphambi kokuba iNgelosi ifinyelele kuye. Ngabe kunjalo na? Kulungile, bangaki okwaziyo lokho na?

⁸⁷ Kwenzekani na? Yona impela iNgelosi kaNkulunkulu eyenza isithembiso, hhayi mina manje, ngangingahlanganise lutho nakho, ngangingabazi, kodwa ngathi, “ISHO KANJE INKOSI,” kuMthathe cishe impela izinyanga ezimbili, kodwa Wayedlula komakhelwane eqinisa leloZwi Ayelikhulumile. Udumo kuNkulunkulu! Uma lowo kungesuye uNkulunkulu ofanayo weBhayibheli, angilazi iBhayibheli lami. Impela. Lokho kwenzeke ngamashumi ezikhathi ezingamakhulu, mngane.

⁸⁸ Ngakho, ngikusholo ini lokho na? Ngakha ukukholwa kwakho kwenkonzo yokuphulukisa yakusasa ebusuku. Ngifuna ni. . . uma ku. . . Manje, ningakukhohlisi. Akuyikukhohlisa, angeke umkhohlise udeveli. Niyakhumbula ngenkathi uJesu enikeza ibandla laKhe, njengokuthi, Wanikeza ibandla laKhe amandla kuMathewu oNgcwele isahluko 10 ukukhipha amademoni, ukuphulukisa abagulayo, na—nabanochoko, nokuvusa abafuleyo, kunjalo na? Manje, ngifuna umuntu ongakholelwa ekuphulukiseni ngokukaNkulunkulu, ngikhombise, ngomBhalo, lapho Ake asusa khona lawomandla eBandleni. Ngifuna isahluko, iNcwadi, nevesi. Lapho Anikeza khona lawomandla eBandleni laKhe, ngingakukhombisa isahluko, iNcwadi, nevesi, lapho Abatshela khona ukuthi kuyoba kuzo zonke izinhlanga, zonke izindawo, kuwo wonke umhlaba. Manje, ngitshele lapho Athi, “Ngenze iphutha, ngifanele ngikuhoxise.” Ngikhombise khona, omunye umgxeke. Akukho eZwini likaNkulunkulu.

⁸⁹ Manje, niyabo, akusikho. . .Lapho obuka khona, mngane wami ogxekayo, yilokhu: ubuka ubuthakathaka, ubuka ukuthi abantu wenzani ngakho, kodwa ungabuki lokho, buka ukuthi uNkulunkulu wathini ngakho. Niyabo? Yilokho-ke. Ubuka ngendlela engesiyo, uphambene amehlo. Niyabo? Nomuntu ophambane amehlo akazi ukuthi uya ngaphi. Niyabo? Ngakho wena nje, ubuka uNkulunkulu ngeso elilodwa, lokho uNkulunkulu akusho, hhayi lokho abantu abakwenzayo ngakho, ukuthi ikholiji lezenkolo lathini, kodwa lokho uNkulunkulu akusho. Futhi uma *Leli* kungesilo iZwi likaNkulunkulu, khona-ke hamba uthole okuthize okuyiZwi likaNkulunkulu.

⁹⁰ Akumangalisi umpristi ekwenzile, umpristi oyiKatolika uzofanele ahlakani phe kakhulu, unezincwadi ezingamakhulu ayisithupha azofanele azifunde ezingcwele nje kuye njengaleloBhayibheli, amanye amaBhayibheli angamakhulu ayisithupha, njengokuthi, amanye amadoda abhala izincwadi azofanele azifunde. Ukhaliphile, ayikho indlela yokuhambisana nabo, ukhuluma ngakho, lapho sekuza kubuhlakani, kodwa uNkulunkulu akakusebenzisi nhlobo lokho, lokho kungubuwala kuYe. Ukuthobeka kokukholwa nguJesu Kristu yilokho uNkulunkulu akuhloniphayo. Kwenza ngisho nesiwula singaduki kukho.

⁹¹ Manje, manje, bukani lapha, i. . .UJesu kuMathewu 10, wayebanike amandla okuphulukisa abagulayo. Baphuma, bakhapha amademoni, babuya bethokoza, nokunye nokunye. Futhi izinsuku eziyishumi emva kwalesosikhathi, behlulwa ngokuphelele odabeni lwesithuthwane. Kunjalo. Sengathi ngiyabona ngizwa u-Andreya ethi, “Hlehlani, bafana.”

“Impela ngeke nakwenza.”

⁹² “Ake ngikukhombise ukuthi ngikwenze kanjani ngale eKapernawume: Woza lapha! *Grrr!* ISHO KANJE INKOSI, phuma kuye, develi! Phuma kuye, develi! Haleluya! Phuma kuye, develi!” Umfana wayelokhu eqhubeka nje nokuba nelumbo.

⁹³ Futhi sengiyamuzwa uPetru ethi, “O, khumbulani, nonke anazi. Ake nginikhombise ukuthi ngikwenze kanjani ezansi eJopha. Woza lapha, mangimthathe.” Umdonsela lapho, wathi, “Yilendlela okwenza ngayo!” Bonke babehluliwe, akungoba babengenawo amandla.

⁹⁴ Manje, bhekisisani, futhi emva kwesikhashana, bukani, ehla entabeni lapho, ngiyaMbona eza, ehamba ngokuthula. IBhayibheli lathi akukho buhle ukuba siMfise, mhlawumbe omncane, uMfo onamahlombe aqhothile, kodwa ngenkathi Efika ehamba enyukela lapho ayekhona, lapho aba. . .lowobaba wagijima wayesethi, “Nkosi, ngilethe indodana yami kubafundi baKho, kodwa abayenzelanga lutho.” Wathi, “Ungasisiza na?”

Futhi Wathi, “Ngingakwenza uma ukholwa, ngokuba konke kungenzeka kwabakholwayo.” Niyabo?

Wathi, “Nkosi, ngiyakholwa; Siza ukungakholwa kwami.”

⁹⁵ Mfowethu, ngenkathi lowodeveli ehamba ebusweni baKhe, wayazi ukuthi Wahlangana naye ezingeni elehlukile kunalelo labo bafundi ababenalo.

Wathi, “Phuma kuye.”

Nomfana wawa, futhi waba nokuquleka okubi kunakho konke ake aba nakho, wase-ke eqonda, wagongobala. Bathi, “Ufile.”

“Akafile. Mkhuphule.”

⁹⁶ Abafundi bayafika, base bethi, manje, lalelani, nantu usuku lwesimanje, “Awu, Nkosi, ngiqagele Wasusa onke amandla ethu kithi, iBandla alisenawo amandla.”

“Qhabo.”

“Pho kungani singamxoshanga na?”

Wathi, “Ngenxa yokungakholwa kwenu.” Kunjalo na?

⁹⁷ IBandla lisenawo amandla, nina maMethodisti lapha, ninawo lawomandla, nina maBaptisti, amaPresbyterian, maNazarene, iPilgrim Holiness, kodwa niyesaba ukuwasebenzisa. Yilokho kuphela. Bekungangisiza ngani ukuba nesibhamu esikahle sokuzingela, futhi ngisibeke obondeni, ngesaba ukusidubula na? Angisoze ngathola noma yiyiphi inyamazane, ngiqinisekile. Awu, ngingahle ngenze inqwaba yokufiphazela, futhi ngibe nemililo ephuma ngemuva, futhi kungabi ngokuhlohla ngesandla kahle kakhulu, Mfowethu Gene, kodwa ngiyadubula noma kanjani, yilokho kuphela. Ngizama kanzima kabi. Yebo, mnumzane, ngakho uzokwenza lokho. Masibe nokukholwa, futhi sazi ukuthi uma sikukholwa! Amen.

Asikhothamise amakhanda ethu manje.

⁹⁸ Nkosi Jesu, ngezinye izikhathi sikhuluma njengabantwana, futhi siyajabula ukuba yilokho, ngokuba uma sazi kakhulu kangaka Ungeke usasihola, kodwa inqobo nje uma singabantwana Uyasithethelela ekungazini kwethu, futhi—futhi nje sethamba isandla saKho. Ngezinye izikhathi siyadazuluka, futhi simemeze, futhi siqhubeke, ngoba, Baba, singabantwana, a—a—asinciki ekhonweni lethu uqobo, siyajabula nje ukuthi si. . . sinoBaba osiqaphayo. Sijabula *kakhulu* ngalokhu.

⁹⁹ Nkosi, kunabantu lapha ogulayo, ohluphekile, abanye babo basindisiwe, abanye abasindisiwe, abanye bakholwa ukuthi basindisiwe futhi abasindisiwe, abanye basindisiwe, ba—bayizinhlobo zonke nje, Baba, konke kuxovekile. Ungasisiza kulobubusuku, ukuthi singaba nokukodwa, okukodwa okukhulu, okukhulukazi, ukuphulukiswa kwenqwaba kusasa na? Siphe khona, Nkosi. Kwangathi kungaba khona ukuthululwa koMoya waKho, Nkosi, ngikhulekela ukuthi

Uzosipha nje ngendlela enjalo, kuze kungabibikho muntu obuthakathaka oshiywa esakhiweni. Siphe khona, Nkosi.

¹⁰⁰ Manje, sizovula emuva amakhasi eZwi. Manje, angikwazi ukuvula leNcwadi, noma akekho ongakwazi, kuphela ngokomzimba ngezandla zami, makuthi uMoya oNgcwele aLivule futhi ahumushe kithi amaZwi ambalwa azokwakha ukukholwa kwethu ngangokuthi, ukuthi konke ukungakhohwa kuzoshabalala kithi, nokuthi siyokweneliswa ngokuphelele ngokumsulwa, ukukholwa okumsulwa kuNkulunkulu ukuthi Uphulukisa abagulayo, Usindisa abalahlekile. Futhi uma kukhona noma yisiphi isono phakathi kwethu, Nkosi, sisuse, ngiyacela, Nkosi. Futhi asizingcwelise, kulobubusuku, ngokukholwa eGazini leNdodana yaKho, uJesu Kristu, iNkosi yethu. Siyakucela, eGameni laKhe, Amen.

¹⁰¹ Manje, lapha ngikhuluma nani nje, futhi sekuyisikhathi sokuvala. NginemiBhalo embalwa impela engiyibhale phansi lapha engithanda ukuthathisela kuyo, ngingahle ngingafinyeleli kunoma yimuphi wayo. Kodwa ngendlela yengqikithi, manje, ngeke ngibe mude kakhulu, ukwethembeka, ngithemba ukuthi anginjalalo, kodwa nje ngi, ngifuna ukufunda eNcwadini kaJeremiya, isahluko 8, ivesi 22. Lona ngumbuzo wezinhlamvu ezintathu engizozibuza izethameli, kulobubusuku.

Ibhalisamu alikho kwaGileyadi; inyanga ayikho lapho na? pho ayipheleliswa ngani impilo yendodakazi yabantu bami na?

¹⁰² Manje, ngizobuza umbuzo njengoba kwenza uNkulunkulu: *Kungani?* K-u-n-g-a-n-i. “Kungani ukuphila kwendodakazi yabantu baMi kungatholakalanga na?” [UMfowethu Branham ulungisa umphimbo wakhe—Umhl.] (Ngiyaxolisa.) Manje, leso yisititimende impela, kodwa ngikhohwa ukuthi uma uNkulunkulu enza indlela yanoma yini, enza indlela yokuphunyuka, enze indlela yakho, nabantu akakwemukeli, akahambi kukho, khona-ke Unelungelo lokubuza, “Kungani?”

¹⁰³ Uma wahamba futhi wathengela umfana wakho imoto, wena uthi, “Manje, Junior, a—angifuni ukuba—ukuba uye kunoma yiziphi izitolo zokubheja, uyihlo nonyoko, siyikhaya lamaKristu, angifuni ubhema osikilidi, angifuni uhambe uye emidansweni nalemidanso yesimanje lapho bephuza khona nezinto. Si—singamaKristu lapha, Junior, futhi uzo—uzoletha ihlazo phezu kwekhaya lethu, naphezu kwembangela esiyimelayo. Futhi ngizoba muhle ngempela kuwe, Junior. Ngi. . . Ubabayi usebenza kanzima, ngakho ngizoba isigqila ngize ngibeke imali eyenele ukukuthengela imoto encane, ngoba ungaya esikoleni ngayo, wena noSisi, futhi—futhi nje nibe kahle. Ngizokutholela izingubo ezinhle.”

¹⁰⁴ Bese-ke uthola ukuthi uJunior uyabhema, futhi uyaphuza, futhi uya ezindaweni, khona-ke unelungelo lokubuza

lowomfana, “Kungani?” ngoba umenzele yonke indlela ukuba abe nenjabulo, nokuthatha imoto yakhe encane, ahambe ayodoba, no—nokunye nokunye, futhi aphume agibele. Futhi—futhi khona-ke ubuyoba nelungelo njengobaba ukumbuza, “Kungani? Ukwenzeleni na?” Akunjalo, bazalwane na?

¹⁰⁵ Khona-ke uma uNkulunkulu enza indlela yokuba abantu baKhe baphunyuke, futhi basuke olakeni olulungiselela ukuza, futhi abakwemukeli, khona-ke Unelungelo lokubuza ukuthi kungani bengakwenzanga.

¹⁰⁶ Ngehlela eBombay, eNdiya, lapha esikhathini esithile esedlule, futhi ngangifunda isiqephu ephepheni, ngisenalo, noma, ngiyaxolisa, uTommy Nickel unalo manje, liphuma kwi*Voice* yeChristian Business Men, futhi lalithi, “Ukuzamazama komhlaba kufanele ukuthi sekuphelile.” Manje, iNdiya ayisibo abantu abacebile, njengoba benjalo eMelika. Manje, abantu bangaphandle bacabanga ngempela ukuthi inqobo nje uma ungumMelika, ucebile, awu, lokho kulungile ngokusho kwabo, kodwa, ngokwezinga abafanele baphile kulo. Kodwa ba—banothango lwabo lapho becosha khona amadwala, njengoba sasenza eMelika yasekuqaleni, benza uthango lwabo. Awabo, inqwaba yamakhaya abo akhiwe ngamadwala nodaka.

¹⁰⁷ Kodwa ngoluny’usuku nakho kufika into exakile yenzeke, nazo zonke izinyoni ezincane ezazihlala kulamadwala ngasezintangweni, nasemibhoshongweni emikhulu, zonke zasuka zandiza zasuka esidlekeni sazo, futhi zasishiya, zaphuma nje esidlekeni sazo. Nezinkomo nezimvu ukuthi, lapho usuku selushisa, zazidla kusesekuseni, futhi kamuva kusihlwa, kodwa esikhundleni salokho, bese kuthi-ke ekushiseni kwemini, zaziza futhi zime emathunzini aloluthango ukuze zihlale zipholile, kodwa esikhundleni salokho, zagijima zaphumela ngqo phakathi nensimu, futhi zonke zencika enye kwenye, izinkomo, izimvu, izilwane.

¹⁰⁸ Futhi abantu bamangala, “Isenzo esixakile lesi!” Izinsuku ezimbili kwenzeka. Khona manjalo ukuzamazama komhlaba kwasakazeka ezweni, lezozindonga zawela phakathi. Ukuzamazama komhlaba kwamazama izikhathi ezine noma ezinhlanu ezehlukene i, mhlawumbe, izinsuku ezimbili baba nokuzamazama komhlaba emva kokuzamazama komhlaba. Ekugcineni, izinyoni ezincane ziqala ukundiza zibuyele esidlekeni sazo, izindawo ezazishiyiwe, izinkomo zibuya ngakulokho izindonga olwalusele. Kwakuyini na? UNkulunkulu ofanayo owaxwayisa izinyoni, nezilwane ukuba zingene emkhunjini ukuze ziphephe, kukhombisa ukuthi UnguNkulunkulu ofanayo namhlanje. Niyabo? Wexwayisa izilwane zaKhe ukuba zibaleke, nokuba zisuke kulezozindonga ezinkulu ezazilungela ukuwa.

¹⁰⁹ Manje, uma uNkulunkulu engenza lokho, ngokuzizwela

ngokwemvelo, esilwaneni, sifanele kakhulu kangakanani thina, esizisho ukuthi singabantwana baKhe, abagcwaliswe ngoMoya oNgcwele, baxwayiswe nguMoya ukuba babalekele lezizinto zezwe, basuke kuzo na? Zilungela ukudilikela phakathi, yiya eMkhunjini wokuphepha, onguKristu, ngokushesha nje njengoba ungangena kuYe, hamba ngokushesha. Ungalindi umzuzu, ngokuba ihora liyeza lapho umnyango uzovalwa, nesihawu ngeke sisaba khona. Ngakho, uma uNkulunkulu enze indlela, bese kuthi-ke ekwaHlulelweni Uzobuza, “Kungani?”

Ngangivame ukwazi iculo esasilicula:

Lapho incwadi yokugcina isivulwa—
Kuyokwenzekani-ke?

Lapho umshumayeli eseshumayele umkhuleko wakhe wokugcina, noma, wakhuleka umkhuleko wakhe wokugcina (Into enjengaleyo.), iBhayibheli livaliwe epulpi, Izingalo zonke zigoqiwe, ompompi bazwakaliswa okwezikhathi zabo zokugcina phezu kwegquma,

Ukuhlela kuyenziwa, ilanga lishona okokugcina,

U—umlingisi wenze isenzo sakhe sokugcina, neHollywood isiphelile—Kuyokwenzekani-ke?

Uzocelwa ukuba unikeze isizathu sokuthi kungani ungezanga—Khona-ke kuyokwenzekani-ke?

Uzophendula ngani na? Uzophunyuka kanjani kukho na?

¹¹⁰ Manje, sifuna ukucabanga lezizinto ngokujulile cishe imizuzu engamashumi amathathu, njengoba ngizama ukuthathisela kweminye imiBhalo lapha. Manje, nizobuzwa, nonke, “Kungani?” Lapho sekufika endawaneni ukuthi lapho uNkulunkulu esenze konke ukulungiselela, wathumela uMoya oNgcwele, futhi wembula, futhi wakhombisa yonke into Ayethembisa eBhayibhelini phambi kwakho ngqo, khona-ke uzokwenzenjani na?

¹¹¹ Niyazi, kuyinto efana nolunye usuku eLouisville, eKentucky, kwakukhona owesifazane owayenengane encane, futhi wayeyiphethe ezungeza indawo nendawo, futhi wayesesitolo sezinto zikasheleni, futhi wayethi, “Buka, S’thandwa! Buka, S’thandwa! Buka, S’thandwa!” Futhi—futhi wahayiza, futhi emva kwesikhashana wathi, “O!” Wavele wamemeza kakhulu.

¹¹² Nabantu, abathengayo e—esakhiweni baqala ukuqaphela isenzo esixakile sowesifazane. Futhi wavele nje wawela ngale kwetafula, wayesethi... eqala ukukhala. Futhi ngenkathi bemangala ukuthi kwakuyini indaba ngaye, baya ngale.

113 Wathi, “Umfana wami omncane lapha, oneminyaka emibili ubudala,” wathi, “ciske ezinyangeni eziyisithupha ezedlule, uvele wahlala nje futhi wandwaza.” Futhi wathi, “Ngimiyise kudokotela. Bekungekho lutho obelufanele luhehe umfana omncane njengaye, oluyomheha.” Wathi, “Uhlala nje futhi angabuki lutho.” Futhi wathi, “Nginyakazisa lezizinto ezincane eziwubucwebe nezinto ebezifanele zihehe ukunaka kwakhe, kodwa uvele angenzi lutho. Kukhona okungalungile ngaye.”

114 Manje, ngicela ningithethelele uma ngi... Angiqondile ukulimaza imizwa, kodwa khumbulani, yilapho ukuqondiswa kukhona, lokhu ngukwahlulela. Lokho kufana kakhulu nebandla linjalo namhlanje. UNkulunkulu unyakazise zonke izinhlobo zeziphiwo zokomoya phambi kwabo, futhi basahlezi sengathi bebendwazile nje, abazi. Ungakhuluma ngokumelene nabesifazane abanezinwele ezimfishane, abalokothi benze lutho ngakho; mayelana nokugqoka... ukugqoka ngokungaziphathi kahle, abenzi lutho neze ngakho; mayelana nokuqophisana emahlelweni, omunye ungcono kunalona, nalona uyilokhu, nalona uyilokhu, abenzi lutho ngakho, baqhubeka nje beqophisana ngokufanayo nje. Ngiyamangala ukuthi sizokwenzajani ekwaHlulelweni lapho uNkulunkulu ethi, “Kungani?”

115 Wathumela u-Oral Roberts, uTommy Hicks, wakhuluma ngezilimi, nokuhunyushwa kwezilimi, futhi anikeze imilayezo, nabaprofethi, nakho konke okunye Akwethembisa eBhayibhelini, naso sonke isibusiso, Wasizamamazisa phambi kwebandla, futhi njalonjalo, bagxambuza ekungakholweni. Khona-ke uNkulunkulu uzothi, “Kungani?” Khona-ke ithini impendulo yakho na?

116 Manje, ninga—ningacabangi ukuthi ngizama ukulimaza, kodwa bukani ohlezi lapho kulezizihlalo ezinamasondo, bukani phandle lapho ekuguleni. Izikhathi eziningi njengo-Oral Roberts, nabaningi abefundisi abakhulu beziphiwo zokuphulukisa, noJack Coes, nezinto nokukholwa kukabhova, bekubamba, futhi nizibonile izinto zenziwa, khona-ke Ufika nesiphiwo sokuprofetha, nemibukiso, nokwahlulela, futhi abeke ubufakazi obungenaphutha emhlabeni jikelele, khona-ke bayahlala, futhi bathi, “Awu manje, angazi noma okuthize bekungenzeka yini na?” UNkulunkulu uzokubuza, “Kungani?” Futhi uzodingeka uphendule. Manje, lelo yiqiniso.

117 Manje, ngesinye isikhathi kwakukhona inkosi, igama layo kwakungu-Ahaziya, wayeyindodana kaJezebeli no—no-Ahabi. Futhi wathatha indawo kayise eSamariya ngenkathi u-Ahabi abulawa ngokwabaprofethi, nezinja zaxhapha igazi lakhe, khona impela nje umprofethi ayethe kuyokwenzeka. No-Ahaziya wathatha indawo yakhe, futhi wayeyimbuka, njengoyise nje, nonina.

118 Futhi ngelinye ilanga wayehamba eheleni lendlu yakhe, mhlampe, ihele elifanayo i—indlovukazi yaseSheba, noma omunye...ezinsukwini zayo ukuthi bona, ngenkathi bakha ithempeli likaSolomoni, futhi wa—wawa kulelohele, futhi wazilimaza, futhi wagula. Futhi wathumela ehla e-Ekroni, kuBali-zebubi, udeveli, wathumela amadoda amabili phezulu lapho, noma, iqembu lamadoda, wathi, “Yenyuka futhi ubuze, futhi ubuze uBali-zebubi, unkulunkulu wase—wase-Ekroni, uma ngizosinda, yebo noma qha.”

119 Futhi uNkulunkulu wathumela iNgelosi ezansi ku-Eliya omdala ehlezi phansi lapho emnyango omncane womgede, Wathi, “Khuphuka uhlangane nabo.” UNkulunkulu uyazi ukuthi athumele nini nokuthi angathumeli nini. Wathi, “Yenyuka ubahlangabeze, futhi ubatshela, ISHO KANJE INKOSI.”

120 Futhi u-Eliya omdala wahamba ngonya enyukela lapho, futhi wama endleleni. Ngenkathi ebona benyuka, wathi, “Nisendleleni yenu niya ngale e...e—e-Ekroni laphaya, ukuhlangana—ukuhlangana noBali-zebubi, ukuhlangana nabaprofethi babo, ukubuza ukuthi ngabe u-Ahaziya uzosinda noma qha.” Wathi, “Buyela emuva futhi umtshele, ‘Ukwenzeleni lokho na? Ngabe yingoba kungekho Nkulunkulu kwa-Israyeli na? Ngabe yingoba kungekho-mprofethi lapho na? Kungani ungaya entweni enjengaleyo pho na?’ Hamba umtshele ISHO KANJE INKOSI, akehli kulowombhede.” O, he! Lowo nguNkulunkulu.

121 Yini indaba ukuthi sishintsha amaphepha ethu sisuka kwiMethodisti, siye kwiBaptisti, siye kwiPresbyterian, nawo onke amanye amahlelo ehlukeni nezinto, sizungeza na? Kungani senza lezizinto na? Kungani sihamba...? Kungani sihlala ekhaya ngoLwesithathu ebusuku ukubuka u-*We Love Lucy*, noma eminye yaleyomidlalo, nezinhlelo zethelevishini, nezinto ezinjalo na? Ngabe yingoba kungekho-Nkulunkulu ePhentekoste na? Ngabe yingoba kungekho-kujabula endlini yeNkosi na? Ngabe yingoba kungekho-mprofethi lapho na? Ngabe kukhona ngoba lezizinto azinjalo na?

122 “Ayikho yini inyanga lapho na? Alikho yini ibhalisamu kwaGileyadi na?” Ibhalisamu ngukuphulukisa. “Pho kungani indodakazi yabantu baMi isagula na?” Uyabuza ukuthi kungani. Kungani senza lezizinto na? Kungani siziphathisa okwezwe na? Kungani abesifazane bakithi besagqoka njengezwe na? Kungani abelusi bethu bevumela abadikoni bangene nabafazi ababili noma abathathu abehlukene, futhi basebenze emabhodini abadikoni na? Kungani sine...sihamba njengezwe nje, futhi siqala ukuziphathisa okwezwe, futhi sikhulume njengezwe, futhi—futhi, sikwenzelani na? Ngabe yingoba...?

123 Kungani sifanele sakhe amathempelana amakhulu abiza

izigidi nezigidi zamadola, nokushumayela ukuthi uJesu uyeza ezinsukwini ezimbalwa ezilandelayo na? Izithunywa zenkolo ensimini zingenazicathulo ezinyaweni zazo, ziphila ngokudla kanye ngosuku! Kungani silahle imali yethu ngezinto ezinjalo, nezithunywa zenkolo engaziyo ngazo ukuthi azinazicathulo ezinyaweni zazo na? Madoda kaNkulunkulu, sizophendula ngakho ngolunye usuku. UNkulunkulu uzothi, “Kungani?” Kunjalo. Umama, yena ezama ukukunika ingane encane, nesisu sakhe esincane savuvukala saba sikhulu *kangako*, ebulawa indlala. Siyazama futhi sifuna ukuhambisana nabakwaJones. UNkulunkulu uzosibuza, “Kungani?”

¹²⁴ Manje, inhlango yethu enkulu yakha izakhiwo ezibiza amashumi ezigidi zamadola, nezinto ezinjalo, nokushumayela ukuthi uJesu uyeza masinyane na? Ubufakazi bethu uqobo buhlangana nathi ebusweni, ngeZwi, qhabo asikukholwa esikhuluma ngakho. Kuba ngumkhuba nje, ngokuzungeza, nokuzungeza, nokuzungeza. “UBaba uyasho, kunjalo nathi siyakusho.” Uma ukukholwa ngempela, ziphathe njengakho.

¹²⁵ Uma ukholelwa ekuphulukiseni ngokukaNkulunkulu, Memukele. Uma ukholwa ukuthi uMoya oNgcwele uqinisile, hlala lapho, hhayi imizuzu eyishumi, aze Afike, ungathathi isibambiso. Hlala lapho ize iNto yangempela ibe lapho. Awu, wedlulile ekufeni wangena ekuPhileni, futhi mfowethu izinyoni zizocula ngokwehlukile, wonke umuntu, bonke labo obazondile, uzobathanda, futhi yonke into izokwehluka lapho wenza.

¹²⁶ Kungani sibambisa ngento ethize esikhundleni sakho na? UNkulunkulu uzothi, “Kungani?” Khona-ke sizodingeka siphendule. Manje, kunjalo, bazalwane, niyakukholwa lokho, nonke niyakholwa, nina madoda. Manje, lokho yi—yilapho esimi khona. Sifanele sibe yiBandla elisemlilweni ngokukholwa, mfowethu, sivutha, he, he, esikhundleni salokho sifana kancane njengesigejane samankentshane amakoyote enqwabelene ekhoneni, “Awu, e, ya, ngiyakholelwa kukho, e-hhe.” Uyahlehla, sukuma lapho, ozwaneni kuye ozwaneni.

¹²⁷ Uma siyiPentecostal, yiba yiPentecostal. Uma singenjalo, kungani singayibhidlizi nje into, sihlangane namanye amahlelo ethu, abazalwane bethu bamaMethodisti lapha, abazalwane bethu beBaptisti, eyethu iPente- . . . , noma, iPentecostan yethu, noma, kungani nonke ningabuyeli emuva futhi nibe yiKatolika na? Leso ngesidala kunazo zonke sesigejane sabo, niyabo, buyela emuva futhi ube yilokho. Kodwa uma siyiPentecostal, masibe yiPentecostal ngesehlakalo. Vuka, uzithintithe. Yebo. Wathi, “Hamba umtshela, ‘Yini indaba na?’” Kungani abantu bePentecostal . . . ?

¹²⁸ Intombazane yangibuza ngolunye usuku, yathi, “Mfowethu Branham, sebeqala ukugqoka iziketi eziyihlazo.”

Ngathi, “Yini leyo na?”

129 “O,” yathi, “amantombazane agqoke iziketi ezisikwe phansi ngalendlela ezikhombisa isiketi sangaphansi sawo. Ucabanga ukuthi kuyiphutha ukuba intombazane yenze lokho na?”

130 Ngathi, “Dadewethu, yini ezweni eyePentecostal, intombazane egcwaliswe ngoMoya oNgcwele efuna ukukhombisa isiketi sayo sangaphansi na? Ngingathanda nje ukukubuza lokho.” Niyabo? Ukuba yayikade ikahle noNkulunkulu, yayingeke idingeke ukuba ibuze lokho.

131 NgineBhayibheli elincane, ngenkathi ngiqala ukuqala ngabhala incwadi encane, bekungaba khona umuntu othi, “Ngabe akulungile ukubhema, ngabe akulungile yini ukuphuza, ngabe akulungile yini *ukuthi-nokuthi* na?” kanjalo. Ngathi, “Ungangibuzi imibuzo ewubuwula, kucabange lokhu engqondweni yakho, uma uthanda iNkosi ngayo yonke inhliziyu yakho, awubhemi, umpilombe, noma uphuze noma yibuphi ’utshwala obungekho emthethweni.” Futhi lokho, ngisalokhu ngimi ngalokho. Lapho uthando lukaNkulunkulu lusenhliziyweni yakho, awunaso isikhathi salutho olunye, usuthengisiwe.

132 IBhayibheli lithi, “Uma nithanda izwe, noma izinto zezwe, yingoba uthando lukaNkulunkulu alukho ngisho kini.” Futhi impilo yakho uqobo iyasho ngakho. Ngithemba ukuthi lokho kusobala ngokwenele, ngeke ngidingeke ukuba ngithole noma yikuphi kucace kakhudlwana. Niyabo? Kodwa lelo yiqiniso, “Niyakwazi lokho ngezithelo zabo.”

133 Ngakho asizinyakazise, asibe yiPentecostal, noma—noma ukuba ngenye into. Asisilo iPentekoste, asiyeke ukuthi siyilo, niyabo, size sibuyele esehlakalweni sangempela sePentekoste, sibuyele ekukholweni, ukukholwa okunesibindi. Labobafundi bakubeka uphawu ukufa kwabo ngokukholwa kwabo. “O, ukukholwa kobaba bethu, kusaphila, naphezu komgodi oyitilongo, ilangabi, noma inkemba.” Yilokho esikufunayo, okwangempela, ukukholwa kwangoqobo.

134 Nina maMethodisti niyakudinga, nina maBaptisti niyakudinga, nina maPentecostal niyakudinga, sonke siyakudinga. UNkulunkulu uzothi, “Kungani? Alikho yini ibhalisamu kwaGileyadi na? Akekho yini lapho na? Manje-ke kungani na? Akukho—akukho-mprofethi yini kwa-Israyeli na? Akekho uNkulunkulu lapho na? Ngabe iPentecostal ilahlekelwe nguNkulunkulu wayo na? Abasenazo yini ezinye iziphiwo phakathi kwePentecostal na? Abasenabaprofethi, iziphiwo zokuprofetha, abaprofethi, abafundisi, abelusi, abavangeli, akekho omunye ukuba akhulume ngezilimi futhi anikeze umlayezo na?” Into eyodwa, awuzihloniphi ngokwanele lezziphiwo, enye into, awuzihlolisisi kuqala, khona-ke uthola lonke uhlobo lomoya phakathi lapho ukhuluma. Lapho uthola

lowomoya ongayisho into ethize eqinisileyo, kukhiphe lapho, awusifuni isibambiso, uNkulunkulu unesangempela sakho.

¹³⁵ Omunye umuntu ukhuluma ngezilimi, khona-ke mdedele, ngumlayezo ebandleni, wonke umuntu akathule, lowo nguNkulunkulu ekhuluma. Futhi lalelani futhi nibone, uma kungesikho ebandleni, khona-ke kusenyameni. Niyabo? Uma kuyinto ethize eya ebandleni, futhi ingafezeki, khona-ke lowo ngongcolile, umoya omubi ngoba uNkulunkulu akaqambi amanga. Futhi nizoba nebandla lenu lihlelekile. Niyabo?

¹³⁶ Kodwa indlela okuyiyo, yiyeke nje indizele noma yikuphi, nomunye ehlafuna ushingamu, nomunye edla uphoph'khona, omunye ekhuluma, omunye enyenyeza, omunye ezama ukukhuluma ngezilimi, ezintathu noma ezine ngesikhathi, na—*nalona* ezama... O, he! Kuba udaba lwaseKorinte futhi. Besifanele sikubuyisele ngokwenqubo, kubuye ngoMoya oNgcwele, uhlole lesosiphiwo.

Wena uthi, “O, Mfowethu Branham, siyakuhlola lokho, futhi na?”

¹³⁷ Awu, mfowethu, kufanele kuhlolwe khona lapha, akunjalo na? Ku—kunjalo. Ungesabi, uma kunguNkulunkulu, kulungile, kulungile ngamaphesenti ayikhulu. Kodwa... [Akuqoshwanga eteyipini—Umhl.]... kuyothi ngqu phezu kwalokho.

¹³⁸ Bengikhuluma nendoda, umhleli, uBob *ubani-igama layo*, obhala i*Christian Life*, futhi wayesezansi e... Shu-... , qhabo, hhayi uBob Shuler, ungumfowethu oyiMethodisti. Ngimazi kahle ngempela, kodwa angisalikhumbuli igama lakhe, obhala i*Christian Life*, i... Walker. Ufika e-Indianapolis, wayesethi, “Mfowethu Branham, kuthiwani ngamaPentecostal na?” Wathi, “Enza *lokhu* futhi enze *lokho* na?”

¹³⁹ Ngathi, “Futhi kuthiwani ngabo bonke abanye na? Benza into efanayo. Kodwa isikhathi esiningi amalunga abo asephapheni, aphumile, abahleli bephepha, nezinto, anizwa ngakho,” kodwa ngathi, “benza nje okubi nabo.” Kodwa ngathi, “Ngezinye izikhathi omunye umuntu uyachezuka ekupheleni okungalungile, bese kuthi-ke nenzani nonke na? Ugxumela uthi ngqu unqamule entweni yangempela, bese undonsela ngaleya kulokho. Nalokhu ngale ngakulohlangothi, lowo ngumlilo wasendle ngempela, uzowuthululela emuva uthi ngqu komdala, onguye ngegama obandayo.” Ngathi, “Kumaphakathi ngqo nomgwaqo, kuhamba uMoya oNgcwele wangoqobo, iBandla.” Udumo! Lawo amadala, ayiwo ngegama abandayo kolunye uhlangothi, nahlwathuzayo ngakolunye uhlangothi, ayawa entweni yangempela.

¹⁴⁰ U-Isaya wathi, esahlukweni 35, “Kuyobakhona umendo,” nani maNazaretha niwubiza ngo “mgwaqo omkhulu wobungcwele,” ninephutha. Hhayi ukuphikisana nezwi lenu, kodwa wathi, “Kuyakuba-khona umendo, ne,” u-

ne yisihlanganiso, “kuyakuba-khona ngumendo, nendlela, iyakuthiwa,” hhayi umendo, kodwa, “*indlela* yobungcwele.” Maphakathi nomgwaqo.

¹⁴¹ UDKt. Wead, ngiyazi nina bazalwane be-Assembly niyamazi, u-ungumfowethu othandekayo, umngane wami oligugu. Ngangishumayela ngalokho ngesinye isikhathi, uMfowethu Wead wasukuma, wathi, “Uyazi ukuthini?”

¹⁴² Mfowethu Vibbert, ngiqagele nonke niyamazi uMfowethu Vibbert, ungumzala wami, uyi-Assemblies enkulu e-e-Evansville, e-Indiana, sinomhlangano wamadoda laphaya.

Wathi, wathi-wathi, “UMfowethu Branham ukhulume ngokuthi ‘maphakathi nomgwaqo,’” wathi, “lokho akusiyo isayense ephathelene nenkambo elungileyo ephucuzekileyo yokushayela.”

¹⁴³ Ngakho, kwenzeka ngama emva kwakhe, wayengakwazi, ngathi, “Uyabo, Mfowethu Wead, ukuthi nje ungaba ngowasemhlabeni kanjani, nina bazalwane be-Assembly na?” Ungumfowethu oyigugu, ne-Assemblies ingomunye wabaxhasi bami abakhulu. Ngakho, ngathi, “Uyabo, ucabanga nje ngezinto zasemhlabeni kakhulu kangaka, futhi ungene ekusontekeni okunjalo, kuze kuthi konke ongacabanga ngakho nje yizinto zomhlaba.” Ngathi, “Impela, khona lapha emhlabeni lokho kuyisayense ephathelene nenkambo elungileyo embi, kodwa lomgwaqo engikhuluma ngawo, awubuyi, yithikithi nje lokuya kuphela.” Futhi ngakho savele sahleka.

Bangaki owazi uRoy Wead na? U-ungomunye wamadoda akahle kunawo onke ongawathola; ubengumfowethu wangempela kimi. Futhi ngakho nakho lapho okhona.

Kodwa uNkulunkulu uzosibuza, “Kungani?” Wabuza inkosi, “Kungani?”

¹⁴⁴ Manje, kwakungesikho ngoba babengenaye umprofethi ayengabuza kuye. Qhabo, qhabo. Qhabo, mnumzane. Wayengahamba futhi abuze umprofethi kaNkulunkulu. Kwakungesikho ngoba kwakungekho Nkulunkulu kwa-Israyeli, impela, uNkulunkulu ka-Israyeli wayeyotshela umprofethi ngenkosi. Kodwa kwakuyindlela yenkani yenkosi uqobo.

¹⁴⁵ Futhi yileyo indaba ngezizwe, namhlanje, ezweni. Akungoba singenaye uNkulunkulu, kodwa isayense izama ukuMkhipha esithombeni, nabantu banenkani kakhulu ukuba basukume ezimisweni zeZwi likaNkulunkulu. Kunjalo impela.

¹⁴⁶ Bathi, “O, leso yisigejane sabagingqiki abangcwele.” Makube noma yini okungaba yiyo. Kade ngi...Sengihambe umhlaba wonke, izikhathi eziningana, angikaze ngimbone umgingqiki ongewele namanje, ngibhekile. Kukhona izinhlangano ezingamakhulu ayisishiyagalolunye namashumi ayisithupha-nesishiyagalolunye ezehlukene namabandla

aqoshwe eWashington, futhi akukho nayinye yazo ebizwa ngaba*Gingqiki abaNgcwele*. Lelo yigama elingcolile udeveli alibeka eBandleni. Ayikho into okuthiwa *ngumgingqiki ongcwele*, ayikho inhlango enjalo ebizwa ngaba*Gingqiki abaNgcwele*. Babiza noma ubani okholelwa ebungcweleni ngab*agingqiki abangcwele*. Futhi uma . . . “Ngaphandle kobungcwele, akukho-muntu oyobona uNkulunkulu.” Ngakho niyabona ukuthi ingqikithi yakho ivelaphi. Yebo.

¹⁴⁷ Kulungile, inkosi, yayinenkani nje, yayingafuni ukulalela umprofethi. Babenomprofethi, babenoNkulunkulu, kodwa i—inkosi yayinenkani kakhulu. Kungaleyondlela namhlanje, abantu banobugovu kakhulu. Bakhuluma ngokuphulukisa ngokukaNkulunkulu, bangaqoka ukulala phandle lapho futhi bafe, kunokuba ngisho bavume ukuthi babekholelwa ekuphulukiseni ngokukaNkulunkulu. Abantu bangancamela . . .

¹⁴⁸ Kufana nje nomuntu efela esitebhisini somnyango kadokotela ngoba angeke awuthathe umuthi wakhe. Udokotela unobuthi besifo anaso, nendoda iyohlala esitebhisini somnyango, nodokotela unobuthi obuningi, kodwa angeke iwuthathe, benenkani kakhulu nje ukuba bangene futhi bakuthathe. Uzofa, ubefanele, ngakho-ke, uma ezwa ngaleyondlela ngakho.

¹⁴⁹ Akusikho ngoba udokotela . . . Ungakubeki kudokotela. Uma udokotela enobuthi futhi ethanda ukukunikeza, nesiguli sihlezi esitebhisini somnyango, futhi nje sinenkani kakhulu ukuba singene ukukuthatha, ungakubeki kudokotela, akusilo iphutha likadokotela, kanjalo akusibo ubuthi, yiphutha lesiguli, ngeke sikuthathe.

¹⁵⁰ Kuyinto efanayo ebandleni. Sinenqwaba yebhalisamu kwaGileyadi, futhi sinabelaphi lapha, kodwa abantu bafela emabhentshini kanokusho esonweni ngaphandle kukaMoya oNgcwele, ngoba banenkani kakhulu ukuba beze bakuthathe, futhi bayesaba ukuthi kuzolimaza isithunzi sabo emphakathini, kuzobahidliza, kungahle kubize kancane amaphathi amakhadi abo nezinto, besaba ukuthi bangahle basike kancane, futhi benze ngokungalawuleki. Qhabo, ningamsoli udokotela, ningalisoli ikhambi, solani isiguli nje ngokungalithathi ikhambi. Yilapho okukhona.

¹⁵¹ Sinobuthi, sinenqwaba. Izwe ligcwele uMoya oNgcwele, Kukuyo yonke indawo nje. Sinabelaphi, mfowethu, owaziyo ukuthi unikezwa kanjani umuthi, kodwa a—abantu ngeke bawuthathe. “O,” bathi, “NgiyiPresbyterian.” Lokho akusho ngaphezu kokuba ingulube ibingakwazi ukufaka isihlalo sehhashi eceleni esitebeleni sehhashi lomjaho. Lokho akuhlangene ngalutho nakho, akuhlangene ngalutho nakho. IPresbyterian, iMethodisti, iBaptisti, noma inhlango

yePentecostal, noma yini enye ayisho *lokho* kuNkulunkulu. [UMfowethu Branham ushaya umunwe wakhe—Umhl.] Ufanele uzalwe ngokusha. Befela emabhentshini kanokusho asesontweni, hhayi ngoba kungekho buthi, inqwaba yobuthi, kodwa yingoba bayala ukubuthatha.

¹⁵² Manje, niyazi ukuthini? Uma wala ukuthatha umuthi kadokotela, kuyingozi, ungangahle ufe uma ungangabuthathi ubuthi bukadokotela, ungangahle ufe, futhi lokho kuyingozi ukungabuthathi, njengomgomo iSalk, njengopokisi.

¹⁵³ Lapho ngiya phesheya kwezilwandle ngi—ngikhulwa ukuthi ba—banginika imijovo eminingi kakhulu ngize ngibukeke njengeqanda lempangele, ukungena ezindaweni, lapho bona, nje, imijovo ngemfiva ephuzi, na—nazo zonke izinhlobo zobuthi abazishoyo ezikuvimbela ekukuthatheni. Bengingafuni ukubuthatha, kodwa ufanele ubuthathe noma kanjani, ngakho lokho kulungile.

¹⁵⁴ Wena uthi, “Mfowethu Branham, uyakholelwa emithini na?” Ngani, impela, ngempela. Iyizinto ezinikezwe nguNkulunkulu, siyakukholwa lokho, kodwa lokho akusikho okukuphulukisayo. Ukuba-ke besingenayo impilo nokuhlazeka, besiyoba nani na? indlela abantu abanqwabelene ngayo emhlabeni namhlanje, nokuthi zingaki izinto. Uma isibhedlela singesiso esikaNkulunkulu, khona-ke shisa into iwele phansi, ngumphikukristu. Niyabo? Impela, kodwa ngesikaNkulunkulu, kodwa abaphulukisi, ziyindawo nje yokukuqhelisa, nokukusiza, nokuzama ukukugcina uhlanzekile ngenkathi... Uma uke waphulukiswa, uNkulunkulu ukuphulukisile.

¹⁵⁵ Udokotela odumile, ngeke ngilibize igama lakhe, wathi kimi, wathi, “Billy, ngena lapha, nento yokuqala,” wathi, “udokotela wehhashi ufanele abe nomqondo omningi kunathi.” Wathi, “Ufanele azi ukuthi ihhashi ligula kuphi.” Wathi, “Uyangena, uthi, ‘Yini indaba ngawe na?’” Wathi, “Ngitshela ukuthi yini engalungile.” Wathi, “Ngijahile, ngizokubhalela isithako somuthi nokusetshenziswa kwawo esincane.” Wathi, “Niyaqaphela ukuthi igama likabani elilapho na? Usokhemisi, wakukhokhela lokhu.” Wathi, “Ngizokukhokhisa amadola ayishumi. Hamba uye ngale futhi usigwalise, futhi uzobuyela emuva futhi asigwalise, futhi akukhokhise amadola amathathu ngento ayikhokhele amasenti amabili.” Wathi, “Uthathe izinsuku ezintathu noma ezine,” wathi, “uma iNkosi ingakuphulukisanga ngalesosikhathi, buya ehhovisi lami, ngizokukhokhisa amadola amahlanu ngaphezulu, bese ngithi, ‘Hamba usiphinde futhi.’” Niyabo, nakho lapho okhona. NguNkulunkulu ophulukisayo.

¹⁵⁶ Manje, angimgxeki udokotela olungileyo, uNkulunkulu uyakwazi lokho. Futhi ngisho lento eyodwa, ake ngime umzuzu, ngithole abaningi odokotela bekholelwa ekuphulukiseni

ngokukaNkulunkulu kunoma nginabashumayeli, kunjalo, futhi ngihambe ngisuka esibhedlela ngiya esibhedlela.

¹⁵⁷ Udokotela odumile wangiya endodeni endala ngolunye usuku, udokotela omdala lowo, kodwa anginaso isikhathi sokunitshela, owayeneminyaka engamashumi ayisishiyagalombili ubudala, kade equlekile amaviki amabili. UMfowethu Goad lapha uyazi ngodaba, kwenzeka waba ngoweklabhu efanayo, iklabhu yokudubula engisanda kungena kuyo nje ezinsukwini ezimbalwa ezedlule. Udokotela omdala wayelele lapho, futhi odumile, omunye wodokotela ababedlula bonke okhona eningizimu. Wathi, “Mfowethu Branham, lapho uza ngapha, yiba nezwi nekhehla.” Wayekade equlekile.

Futhi ngenkathi ngisabambe isandla sakhe, uyafika ukuba, wayesethi, “Halo, Dokotela.”

Ngathi, “Angisuye udokotela,” ngathi, “NginguMfowethu Branham.”

Wathi, “Awu, awusho, kufanele ukuthi bengilele.” Ya, cishe amaviki amathathu.

Ngathi, “Ngiqagele, Dokotela. Unesikhathi esingakanani wenza ubudokotela na?”

Wathi, “Uneminyaka emingaki ubudala na?”

Ngathi, “Iminyaka engamashumi amahlanu-nambili ubudala.”

Wathi, “Ungakanceli.”

¹⁵⁸ Ngase ngithi, “Ngiqagele ubusuku obuningi ubunethoshi elikhanya kakhulu ezansi ngasezingwini zemifudlana,” udokotela omdala wasemaphandleni, “ezansi ngasezingwini zemifudlana, uzama ukuthola ingane enezinhlungu zesisu, noma umama esikwa.”

Futhi wathi, “Hhayi ithoshi elikhanya kakhulu, isiketeketete.”

Futhi ngathi, “Ngiqagele wena, khona-ke awutholanga lutho ngakho, mhlawumbe ukuqoqwa kwamaqanda, noma okuthize.”

Wathi, “Qhabo, bengingalindele lutho.”

Ngase ngithi, “Awu, uyazi ukuthi ngicabangani, Dok na? Uyakholelwa kuNkulunkulu na?”

Wathi, “Bengingeke ngibe lapha ukuba bengingakholelwa.”

¹⁵⁹ Ngase ngithi, “Uyazi ukuthi ngicabangani na?” Ngathi, “Ngale ezweni leNkazimulo, bafanele babenendawo encane ngale ekhoni, lapho bonke labodokotela abadala abalungile osize izikhathi eziningi kakhulu. . . .” Waqala ukukhala, ngathi, “Manje, ngiyakuxhuxhumisa.”

Wathi, “Qhabo, qhabo, qhabo, hlala khona lapha.”

¹⁶⁰ Udokotela, udokotela wami emi lapho, umngane wami, emile, eshaya izandla zakhe, ekhala, emi emuva ekhoneni. Kamuva wathi, “Angikaze ngiyibone noma yini enjengakho empilweni yami.” Wathi, “Wenzeni kuye na?”

Ngathi, “Angizange ngenze neyodwa into, kodwa ukubeka isandla sami kuye.”

Indoda endala eyesaba uNkulunkulu, yathi, “Qhabo.”

Ngabamba isandla sakhe, ngathi, “Ngiqagele wenze ukuhlinsa okuningi, Doc?”

Wathi, “Angikaze ngicoshe umese ngaphambi kokuba ngicele uMdali wami ukuba angisize, futhi awuqondise.”

¹⁶¹ Ngathi, “Ungahle ube neminyaka engamashumi ayisishiyagalombili-nesithupha ubudala, kodwa uma bengidingeka ngihlinzwe, bengingafuna lezozandla ezifanayo ukuba zikwenze.” Kunjalo. Ngathi, “Kufanele kube nendawo encane laphaya eZulwini, lapho Ayene. . .”

Wathi, “Mfowethu Branham, ucabanga ukuthi Uzongingenisa na?”

Ngathi, “Ngicabanga kunjalo.” Waqala ukukhala, ngamgona.

¹⁶² Nangu wayesezansi ebangeni ngoluny’usuku, ephethe isihlahla esikhulu esidala, emi lapho, ethi, “Ngibhekeni ngishaya lokho okuhlosiwe, bafana!” Usebuyile ezilolonga, iminyaka engamashumi ayisishiyagalombili-nesithupha ubudala. Kunjalo.

¹⁶³ O, yebo, banamadoda angempela phakathi lapho, futhi banamambuka athile, futhi. Futhi ungabampongolozeli, ngoba sinabanye, amambuka, azibiza *ngomfundisi mhlonishwa*. Kunjalo impela. Ngakho-ke, isoso lehansi, lingeleqhude lehansi. Yebo, mnumzane.

¹⁶⁴ Futhi indoda inobuthi, no-nomgomo iSalk walababantwana abancane, futhi hhayi uvendle, ngikhuleka nsuku zonke ukuthi uNkulunkulu uzosithumelela okuthile ngomdlavuza. Uma singenakuba nokukholwa, asithole enye into, ukukholwa kungokokuqala, asikhethe okwedlula konke okulandelayo, uma singenakukuthola lokho.

¹⁶⁵ Bukani izwe esimweni elikuso, esimpofu, isintu esihluphekayo. Siza wonke umuntu ongamsiza; konke okusizayo kungokukaNkulunkulu. Asisize, asenze konke esingakwenza, futhi sikhulekelele amadoda. Into okufanele yenziwe, mfowethu, ngukuhlanganisa izingalo zethu, kokubili umuthi, odokotela, izibhedlela, abahlengikazi, ibandla, nakho konke ndawonye, futhi sibeke ukukholwa kwethu kuNkulunkulu, futhi siqhubekelele phambili, esikudingayo. UNkulunkulu uzosibuza ukuthi kungani singakwenzanga ngezinye zalezizinsuku.

¹⁶⁶ Niyakhumbula, uLuka wayengudokotela, naye. Manje, uNkulunkulu akazange amlahle ngecala ngokuba ngudokotela, kodwa, niyakhumbula, wabhala izindaba ezinkulu zokuphulukisa. Kwakumangaza kuye ukubona ukuthi uNkulunkulu wayengenzani, futhi kwaba nguye owazibhalayo, “Incwadi yokuqala, O Theyofilu, ngikulobele,” kanjalonjalo, kanjalo, “ngoJesu waseNazaretha, konke Aqala ukukwenza nokukusho.” Wayazi ukuthi uJesu wayeyini.

¹⁶⁷ Manje, abantu befela ebhentshini likanokusho ngoba bayala ikhambi. Manje, kuyinto enzima ukwenqaba lokho. Kodwa kubi kakhulu kangakanani ukwenqaba iBhalisamu likaNkulunkulu na? Yini iBhalisamu likaNkulunkulu na? UMoya oNgcwele, lelo yiKhambi lesono. Ungahle wale ubuthi bukadokotela, futhi ungahle uqhubeke, futhi uphile ihora elijwayelekile, noma iviki, noma amabili, noma, futhi ufe, futhi uqhubeke. Ungahle ukwenze lokho, ungahle ufinyeze izinsuku zakho, kodwa uma wenqaba uButhi bukaNkulunkulu uzofa Phakade, uyohlukaniswa ngokuphelele noNkulunkulu nesihawu iPhakade. Ngakho ungalokothi . . .

¹⁶⁸ “Alikho ibhalisamu kwaGileyadi na? Ayikho inyanga lapho na? Manje-ke yini indaba ngendodakazi yabantu baMi ukuthi bangabe besakholelwa ekuphulukiseni ngokukaNkulunkulu na? Ngabe yingoba akufundiswanga na?”

“Qhabo.”

“Awu, yini indaba-ke na? Yini indaba ngombhaphathizo kaMoya oNgcwele, bayayeka ukuwufundisa na?”

“Qhabo.”

“Ngabe . . . Abantu bakutholile na?”

“Ya.”

“Awu, ngabe liningi ibhalisamu na?”

¹⁶⁹ Noma ubani othandayo, makeze, aphuze emthonjeni, umthombo ophophozayo kaMoya oNgcwele, ebiza, “Othandayo.” Umelaphi umi lapho ukunedlulisela kukho. Futhi kungani ungezi na? Khona-ke uNkulunkulu uyothi, “Ngani na? Anikwenzanga ngani na?”

“Uzama ukwenzani, Mfowethu Branham na?” Unyakazise ukukholwa kubantu abazoqonda.

“Alikho yini ibhalisamu kwaGileyadi na?”

¹⁷⁰ Manje, ngifuna ukunibuzwa okuthize. Isizathu bevika udaba, yingoba besaba ukuzalwa okusha, kuyilokho-ke. O, thina maMelika sisesitayeleni kakhulu, niyazi, o, he, kakhulu. Sifanele nje sigqoke i, esikubiza ngokuthi, “inja” niyazi. Wonke umuntu uzofanele nje abe njengoJones, kodwa bane . . . Ngithemba ukuthi akukho oJones lapha, uma ekhona angikuqondile kubo, kodwa lokho nje yisisho saseMelika njengoDoe, uJohn

Doe, ngizosho njalo. Bafanele babe kanjalo, si—sifanele sibe ngabaseqophelweni eliphezulu kakhulu. Bayakwesaba ukuzalwa okusha. Ake ngikutshele, mfowethu! Bathi, “O . . .”

¹⁷¹ Ngesinye isikhathi ngangiphandle lapho ngishumayela, futhi kwakukhona umfana wasebandleni elithize engangivame ukusonta kulo uyenyuka, wathi, “Billy, uyazi ukuthini? Bengiwujabulela kakhulu umlayezo wakho, kwaze kwathi lowo wesifazane wasukuma emuva lapho futhi uqala ukudazuluka nokukhala, khona-ke wathola bonke labobantu baqala ukukhala.”

“O,” ngathi, “lokho kuyakujabulisa na?”

Wathi, “Ngani, angikuzwanga ukuthi ubuthini.” Futhi wathi, “Lokho—lokho . . . Kwakulungile kuze kube yilesosikhathi.”

Ngathi, “O, ubejabula nje.”

Wathi, “O, lokho nje kwenza uhlevane lugijime emhlane wami.”

¹⁷² Ngathi, “Mfowethu, uma uke ufike eZulwini, uyobulawa amakhaza, ake ngikutshele.” Ngathi, “Ngoba ngisho neziNgelosi eZulwini ziyadazuluka ngamaphiko phezu kobuso bazo, nangaphezu kwezinyawo zazo, imini nobusuku, ‘Ingcwele, ingcwele, ingcwele iNkosi! Ingcwele, ingcwele, ingcwele iNkosi!’” Ngathi, “Uphila ezweni elithule kunawo wonke owake waphila kulo, uma uya esihogweni, kuyobakhona ukukhala nokulila nokugedla amazinyo; uma uya eZulwini kuyoba, ‘Udumo! Ingcwele, ingcwele, ingcwele iNkosi,’ imini nobusuku. Endaweni ethule kunazo zonke oke uhlale kuyo.”

Kwenzeka wadlala eqenjini lebheyisbholi lakwaColgate, wayesethi, “Awu, angikwenzi, abakwenzi lokho ebandleni lami.”

Ngathi, “Manje lokho . . . Kodwa ngithemba ukuthi awucabangi ukuthi okwakho yiphethini.”

Futhi ngakho wathi, “Awu . . .” Ngathi . . . Wathi, “Awu, lokho akubukeki kufana kakhulu nomKristu kimi, lapho umfundisi ekhuluma ukusho into . . .”

¹⁷³ Ngathi, “Uyazi ukuthini? Lokho kuyangikhuthaza. Bezwe bethi *amen*, kusho ukuthi ‘makube njalo.’” Ngathi, “Ngangivame ukuba nenja endala.” Futhi ngathi, “Iyothatha noma yini ngaphandle kweqaqa.” Ngase ngithi, “Bengi—ngiyoyisa esihlahleni ngaphansi kwenqwaba yevukuzi, futhi into kuphela engangifanele ngiyenze kwakungukuthola leloqaqa, ngangingakufuni mina, ngakho . . .” Futhi mina, ngazithola kanjalo-ke izingubo zami zesikole, ngangi—ngicupha futhi ngizingela.

¹⁷⁴ “Futhi—futhi ngangifaka leliqaqa ngaphansi kwenqwaba yevukuzi, futhi uFritz omdala wayema lapho. Into kuphela

engangifanele ngiyenze ukuba ngimthole angene ngaphansi kwalapho, ngiphakamise inqwaba, futhi wayebuyela emuva, angibuke *kanjalo*, ethi, 'Nkosi, awuzukungigijimisa ngaphansi lapho uzokwenza yini na?'

¹⁷⁵ "Bengiyothi, 'Hamba umlande, mfana. Mbambe, mbambe, mbambe, mfana. Hamba umlande.' Ubeyohamba ayomlanda." Ngathi, "Udeveli uyiquqa elikhulu kunawo onke engilaziyo, lapho ngizwa abantu bethi, 'Kunjalo, amen,' simfake esihlahlenike, mfowethu, sizomthola masinya impela. Myeke nje ahambe," kunjalo. Yebo, yebo, kunjalo. Sine . . . Amen.

¹⁷⁶ Ngathi, "Buka, ngakuzwa ngobunye ubusuku ngenkathi uCharles Nolan eshaya lelogoli, angihlali kude kakhulu nepaki," ngathi, "akungaphezu kwezindlu zasedolobheni ezinhlanu." Ngathi, "Angikaze ngizwe umsindo onjalo empilweni yami yonke."

Wathi, "O, Billy, ubufanele ngabe ulapho!" Wathi, "Kwakukhona amadoda amathathu enkanjini. Futhi uyamazi uCharles, wawufunda naye esikoleni."

Ngathi, "Impela."

Wathi, "Washaya ibheysibholi eyabangela ukunqoba okuhle." Futhi wathi, "Ndoda, ngiyakutshela, ubufanele ubabone beshelela bengena!"

¹⁷⁷ Ngathi, "Nina bagingqiki abangengcwele ezansi lapho, angikwazanga ngisho nokunilalela." Abagingqiki *abangengcwele*. Ngathi, "Uma singabagingqiki abangcwele khona-ke ningabagingqiki abangengcwele. Uyabo?" Ngakusho lokho. Ngathi, "Ubungaba yisishisekeli sebheysibholi bandla uhlezi lapho, uthi, 'O, yebo, ushaye igoli.'" Ngathi, "Uthi ubengashisekele kakhulu. Nina nishaya izigqoko zotshani phansi phezu kwekhanda lomunye, futhi nishayane ngempama, futhi nitshikize, nayo yonke into kunjalo." Ngathi, "Lapho umshumayeli engena epulpiti futhi ashaye elinye lamagoli kunjalo, futhi ngibone labo abangcwele bevula indlela, futhi babone iZulu phambi kwabo, bayampompoloza, 'Udumo! Udumo! Ngiyakubona, ngiyakubona! Haleluya! Haleluya!'" Ngathi, "Baqala nje ukwenyuka umgwaqo omkhulu weNkosi, yilokho kuphela." Nakho-ke. Niyabo? Yebo.

¹⁷⁸ O, yebo, ba—ba . . . Kuyaxaka ukuthi bakugeja kanjani, kodwa ngiqagele nje kuzoba ngaleyondlela. Konke kusikwe nguNkulunkulu, futhi ngiqagele U . . . yileyondlela okufanele kube ngayo.

¹⁷⁹ Manje, udokotela uze athole kanjani ukuthi nhloboni yomuthi lapho ukuba asebenze kumuntu ngawo, niyabo?

¹⁸⁰ Yebo, bayakwesaba ukuzalwa okusha. Niyazi ukuthini? Isizathu besaba ukuzalwa okusha, ngoba . . . Lalelani, ngiyaxolisa, bodadewethu, nizongixolela na? Ngi . . . Ngi . . .

Lesi izethameli ezixubile, kodwa lalelani udokotela wenu, ngi—ngingumfowenu. Noma yikuphi ukuzala kungamahlaphahlapha angikhathali ukuthi kukuphi, uma kusehhokweni lezingulube, esibuyeni, noma uma kukweliphinki, igumbi lasesibhedlela elihlotshisiwe, kungamahlaphahlapha, nokuzalwa okusha kunjalo, nakho. Kuyokwenza uklabalase, futhi ubhonge, futhi ugeze wonke lowopende usuke ebusweni bakho, ku—kuzokwenzela izinto obungacabanganga ukuthi ubuyozenza. Uyoqhubeka sengathi wawungakaze ucabange ukuthi uyokwenza, kungamahlaphahlapha.

¹⁸¹ Kodwa niyazi, ngaphambi kokuba uzalwe, ufanele ufe, futhi abanye abantu bafa kanzima kabi, bayakhahlela, futhi babhonge, futhi badazuluke, futhi baqhubeke. “Kodwa uma inhlamvu kakolweni iwela emhlabathini futhi ife, ihlala yodwa.” Uma ufuna ukuthela isithelo, yifa kuwe uqobo, nesayense yakho yezenkolo eyenziwe ngumuntu, futhi uzalwe ngokusha ngoMoya nokuvuka. Kunjalo. Susa umoya omdala wobugovu nokoma okukuwe, uthathe ukuPhila okusha. Kungamahlaphahlapha.

¹⁸² Ngaphandle uma uhlamvu lommbila luwela emhlabathini futhi lubole, ngaphandle uma umuntu ebola esayenseni yakhe yezenkolo, ngaphandle uma ubole esayenseni yezenkolo yeMethodisti, ngaphandle uma ubole kwisayense yezenkolo yamaBaptisti, ngaphandle uma ubole esayenseni yezenkolo yePentecostal, uze ubole kulezozinto futhi uzinikele ezandleni zikaNkulunkulu, khona-ke umuntu omdala uyofa, nomuntu omusha uyozalwa, uKristu Jesu, sizovuka, amen, inkazimulo, emandleni nasekuvukeni kukaKristu, nokuPhila okwakukuKristu kuzoba kuwe, nalezizibonakaliso ziyakubalandela abakholwayo. Yileyo indaba. Yebo. Kulapho-ke.

¹⁸³ Bawuthola kanjani umuthi na? Niyazi ukuthi bawuthola kanjani umuthi na? Bathatha isilwane okuhlolwa ngaso imithi, futhi basebenza uhlobo oluthile lwezinto, umuthi, futhi bacabanga ukuthi lokhu bekufanele kwenze into ethize, futhi bakujevele esilwaneni okuhlolwa ngaso imithi, futhi uma isinda kukho, bayokunika khona. Niyazi, wonke umuntu akenziwanga njengesilwane okuhlolwa ngaso imithi, niyazi, ngezinye izikhathi umuthi uzokubulala. Sekubekhona cishe abaningi ababulawa umjovo kazifozonke njengoba bephulukisiwe, noma, basizwa. Ngakho, niyazi, wonke umuntu akenziwanga afane, ngakho kuzosiza abanye futhi kubulale abanye, ngoba bonke abantu abenziwe njengezilwane okuhlolwa ngazo imithi. Kodwa niyazi, uzosiza abanye futhi ubulale abanye, kodwa kunento eyodwa eqinisekile, Ubuthi bukaNkulunkulu ngeke bulimaze muntu, kodwa belapha bonke, kunjalo, ngokuba Wathi, “Othandayo,” akuyikukubulala, kuzokuphulukisa. O, phulukisa abadabukile, phakamisa lezozandla ezibuthakathaka enjabulweni.

¹⁸⁴ Thatha owesifazane omncane owashayo osemuva kakhulu akakwazi ngisho nokukhuluma nendoda yomshwalense eza emnyango, futhi umvumele agcwaliswe ngoMoya oNgcwele, anganikeza ubufakazi obuzonyakazisa izingcwecwe zezinkuni zokufulela phezu kwendlu. Unokuthize, kukhona okwenzekile kuye, uzelwe eMoyeni kaNkulunkulu.

¹⁸⁵ Thatha isifebe esibi kunazo zonke esake sahamba esitaladini phandle lapha, izinja zazingake zisibuke, kunjalo, masingene futhi sihlanzwe kuNkulunkulu, siyoba udumo kunoma yibaphi omakhelwane. Kunjalo. Yilokho umusa kaNkulunkulu okwenzayo. Awucaki, kodwa ugeza kube mhlophe, kunjalo, lenza umbobho walo wesibhamu uqonde.

¹⁸⁶ Ngiyakholelwa kokwakudala, emahlathini angemuva, okuluhlaza-sibhakabhaka, inkolo ebulala isono, yebo, mnumzane, lokho kubulala isono nobumina, futhi uzelwe ngokusha ngoMoya kaNkulunkulu, futhi uphilele Yena. Yilohlobo olukusindisayo, mfowethu.

¹⁸⁷ Ngesinye isikhathi uma ngibuyela ezansi esifundazweni saseKentucky...Niyazi ukuthini? Lawo maBaptisti ezansi lapho esifundazweni saseKentucky abengenxa abanye bethu maPentecostal sizizwe sinamahloni. Bathi, "Mfowethu Branham, uthe wawuyiBaptisti na?" Ya, ngangiyiBaptisti yangempela, nokho, asihambanga futhi sithathe isandla sokunene senhlanganyelo, mfowethu, sehlela e-altare futhi sishayane emhlane size sidlule. Sasukuma sisuka lapho, sasinokuthize.

¹⁸⁸ Ngolunye usuku eCalifornia ngangisebandleni elikhulu, elinye lamabandla ethu amakhulu ePentecostal, futhi ngenxa ukubizela e-altare, nabantu abathathu noma abane beza e-altare, futhi nganxusa imizuzu emihlanu ukuthola umuntu othize ukuba eze akhuleke nalezozoni. Nganginikizeke kakhulu, futhi ngikhandlekile, kwakul'khuni ukuba ngisukume ekushumayeleni, futhi ngathi, "Ngabe ukhona ozoza akhuleke na?" Nje ohlezi lapho njengesitashi nje, kwakuyibandla lePentecostal. Awu, lawomaBaptisti ezansi lapho ayengabenza babe namahloni.

¹⁸⁹ Ngangishumayela ezansi lapho ngoSuku lwesiMemezelo, emuva le phezulu lapho emgodini, namahhashi amadala ayedla ummbila macala onke, idina emhlabathini, Ukugezana izinyawo, niyazi, futhi simi phandle lapho sishumayela, sishumayela ngokuthi *Siyakuvuka, Haleluya, Siyakuvuka Ngalokho Kusa kokuVuka*. Ngathi, "Nakho kulele ugoro wami omdala, ngambamba ngezingalo zami, eneminyaka eyikhulu neshumi ubudala, ngenkathi engigaxa entanyeni yami, wathi, 'UNkulunkulu abusise umphefumulo wakho omncane, S'thandwa,' efa, 'kuze kube phakade. Ngiyohlangana nawe eZulwini.'"

Cishe ngalesosikhathi, u-anti wami omdala emi emuva lapho, esinye salezo ezindala ezinkulu, efake izigqoko ezinde, wathi, “Haleluya!” Nangu eza, kanjalo.

¹⁹⁰ Umfana omdala oyisoni emi lapho nesigqoko esikhulu esidala esinexolo eliyigatsha esandleni sakhe *kanjalo*, wathi, “Nkulunkulu, yiba nomusa emphefumulweni wami!” Futhi nangu ehlela e-altare. Ngaphambi kokuba afike lapho, kwakukhona cishe amashumi amabili alabomama abadala ababemzungezile, awu, wasindiswa ngaphambi kokuba aze afike ngisho nase-altare, mfowethu.

¹⁹¹ Nifuna ukwazi ukuthi silidla ngasikhathi sini idina na? Cishe ligamenxe elesine ngaleyontambama. Mfowethu, bahlala lapho baze bedlule. O, kwakuvame ukuba ngamadala, abandayo, amaBaptisti agcina umthetho ngegama, manje sekungelidala, elibandayo, amaPentecostal agcina umthetho ngegama. Kunjalo, yileyo ndlela esiyiyo. Kunjalo impela.

¹⁹² Yebo, banika isilwane esincane okuhlolwa ngaso imithi ubuthi, babunika sona, uma siphila, khona-ke bakunika khona, ngeke kusebenze. Kodwa niyazi, ngenkathi uNkulunkulu eselungele ukuvivinya ubuthi baKhe, Akabunikanga isilwane okuhlolwa ngaso imithi, wabunika Yena uqobo. Amen. Kunjalo, uNkulunkulu waba yinyama, futhi wakha phakathi kwethu ukuze avivinye ubuthi kuYe uqobo.

¹⁹³ Noma yimuphi udokotela okahle ngempela uzokuzama kuye uqobo ngaphambi kokuba abunikeze isiguli sakhe. Kunjalo. Futhi uNkulunkulu, yingalesosizathu Wadingeka abe yinyama, uJehova wayenguMoya, uNkulunkulu ungu, uNkulunkulu uYise unguMoya; uNkulunkulu iNdodana unguMuntu uMoya kaNkulunkulu owawuhlala kuye, sonke siyakwazi lokho. Ngakho manje-ke ngenkathi...UNkulunkulu wehla futhi wenziwa inyama ukuze Akwazi ukuthatha ubuthi.

¹⁹⁴ Ngakho, osebeni lweJordani, Wathatha umjovo qobo lwaKhe, into enkulu kunazo zonke eyake yenzeka, ngenkathi umhlaba neZulu kwangana, ngenkathi iWundlu neJuba kuhlangu ndawonye. Ijuba, inyoni emnene kunazo zonke yezulu. UNkulunkulu, uJehova rep-...Yena qobo lwaKhe, wazimela Yena uqobo enyonini yezulu emnene kunayo yonke, ijuba; uNkulunkulu, iNdodana, okwakunguJesu Kristu, wazimela Yena uqobo esilwaneni esimnene kunazo zonke. Iwundlu neJuba, kokubili kuyimvelo efanayo.

¹⁹⁵ Ukuba-ke leloJuba laliwele phezu kwempisi na? Beliyothi, “*Shi!* Izinsuku zezimangaliso selwedlule.” IJuba beliyothi *zuphu* lisuke kulo, impela. Okokuqala ukuba impisi ithimule, ilwazi lololaka olukhulu, niyazi, baba kanjalo, “Ngizokutshela khona manje, uma ungesuye owami!” A-o, iJuba alihlali lapho. Ijuba limnene, iwundlu liyaholwa.

196 Iwundlu alinalutho ngaphandle kwento eyodwa elingayinikela, leyo nguvolo.

197 Ngezwa omunye engitshela, wathi, owesifazane wathi, “Kuyinhlanhla yami yaseMelika uma ngifuna ukubhema osikilidi.”

Ngathi, “Kunjalo impela.”

Wathi, “Bayawuthengisa.”

198 Ngathi, “Kunjalo impela, kodwa uma uyiwundlu, ulahlekelwa amalungelo akho, kodwa uma uyimbuzi, ungeke ukwenze, ngandlela thize, yenza nje noma yini ofuna ukuyenza.” Niyabo? Ngamalungelo akho, kodwa ulahlekelwa yiwo ngenxa yoMbuso kaNkulunkulu. Kunjalo. Ulahla onke amalungelo akho, ngenxa yoMbuso kaNkulunkulu, ulahlekelwe yiwo, impela.

199 Manje, sithola ukuthi uNkulunkulu wathatha umnok-... Yena uqobo, ubuthi, Wanokolotwa. BaMbhekisisa empilweni, ngenkathi beMphimisela ebusweni, Akashongo lutho ngakho; ngenkathi bemfaka endala, indwangu engcolile ekhanda laKhe, futhi baMshaya phezulu ekhanda, bathi, “Manje, uma ungumprofethi, sitshele ukuthi ubani okushayile futhi sizo...” Akazange awuvule umlomo waKhe.

200 Bahluthula intshebe egwele izandla ebusweni baKhe yaze yopha, babeka umqhele wameva ebusweni baKhe. Wathi, “Beningakhuluma noBaba waMi, futhi UbeyoNgithumelela olegiyona abangamashumi amabili beziNgelosi, kepha uMbuso waMi awusiwo owalelizwe.” Niyabo? Ubuthi babamba ngesikhathi sokulingwa.

201 BaMyisa esiphambanweni, futhi baMvumela ome phezulu lapho, futhi afe, ophe umzimba waKhe womuntu waze woma, ubuthi babambeleva. Akaphendulanga ngokuthuka ngenkathi Ethukwa. Yilolohlobo lobuthi.

202 Wonke umuntu wayenjalo, izwe lalikhubhekile, abafundi babekubhekisisa. Base-ke beMbona kwaze kwathi ekugcineni lapho Efika ehoreni lokugcina, Wayezothini na? “O, nganginephutha, nganginephutha! Ngisuse, ngizojoyina amabandla enu, ngizoyikhulwa isayense yenu yezenkolo!” Wathi, “Ezandleni zaKho Ngibeka uMoya waMi. Baba, kufeziwe.” Amen. O Nkulunkulu, ubuthi babamba, bazalwane, ubuthi babamba.

203 Base-ke beMqunga isibindi, abanye babo bathi, “Lomkhohlisi wathi uyovuka ngosuku lwesithathu. Asiqiniseke.” Ngakho bathatha amadoda ayikhulu, ayingqa idwala elikhulu abeka emnyango, ase ebeka uphawu lukaKesari phezu kwalo. Kungcono ungalephuli! Kuzokwenzekani na? Bukuphi ubuthi manje na? Udumo kuNkulunkulu, ekuseni ngePhasika, kwafakazisa ukuthi kwakuyini. Amen. Kwephula

uphawu lukaKesari, kwephula uphawu lokufa, kwephula uphawu lwethuna, kwephula uphawu lwesihogo, kwavuka futhi, haleluya, kunqoba phezu kokufa, isihogo, nethuna. Ubuthi bukaNkulunkulu babamba.

Kwakukhona abantu abayikhulu namashumi amabili abathi, “Ngifuna ukunokotwa, nami.” Ngifuna lolohlobo lomnokoloto, anikufuni lokho na?

²⁰⁴ UJesu wathi, “Umnokoloto ofanayo enginawo, uzoba nawo, nawe. Uyosebenza kini njengoba nje wenza kiMi. Imisebenzi eNginyenzayo, nani niyakuyenza, uma nje nizonokotwa ngalobuButhi eNgibu-”

“Ngani,” wena uthi, “lokho akulungile.”

O, linda, akunjalo futhi, ababili beza kuYe, bathi, “Nkosi, makuthi eyami, enye yamadodana ami ihlale ngakwesokunene saKho, enye kwesinye.”

Wathi, “Ningasiphuza isitsha eNgisiphuzayo na? Ningabhaphathizwa ngombhaphathizo engibhaphathizwa ngawo na?”

Wathi, “Yebo.”

Ngamany’amazwi, “Ninokolotwe ngomnokoloto eNginokotwa ngawo na?”

Wathi, “Yebo.”

²⁰⁵ Wathi, “Uzokwenza, kodwa isandla sokunene nesokhohlo akusiso esaMi, leso ngesikaBaba ukunikeza lokho.” Kodwa wathi, “Uyakunokotwa,” ngamany’amazwi, “yamukela okufanayo enginakho.”

²⁰⁶ Manje, ungethande ukuba nalowomnokoloto na? Bekungeke yini lokho kube kuhle ukwazi ukuthi empilweni ubungaphila lokho kuPhila, empilweni lezizibonakaliso bezizokulandela, ekufeni ubungathi, “Baba, kufeziwe, ezandleni zaKho ngiyawubeka uMoya wami”? O, he! Khona-ke ekuseni kovuko, udumo kuNkulunkulu, bangahle bakumbamathe ebusweni ngefosholo, kodwa ngalokho kusa kovuko, uyophuma futhi, ngokuba umnokoloto uzobambelela. Bawubona ubambebele ngehora lokufa, wabambelela ekulingweni, wabambelela embhedeni wabagulayo, wabambelela ethuneni, wabambelela esihogweni, wabambelela ngePhasika.

²⁰⁷ Futhi kwakukhona ikhulu namashumi amabili ababefisa lowomnokoloto, ngakho benyukela ekamelweni eliphezulu ukuba balindela umnokoloto wabo. Amen. UJesu wathi, “Ngizothumela umjovo oxutshwe nohluzi lwezilwane iSeramu yehle ngokushesha nje uma uvuka lapho futhi ulinde.” O!

²⁰⁸ Manje ngiqala ukuzizwa ngikhulwa ngempela, ngobuqotho ngiyakuzwa. Udumo! Uzongibiza ngomgingqiki ongcwele noma kanjani, ungavele nje uqale. Nicabanga ukuthi

amaBaptisti awamemezi na? Nangu oyedwa okwenzayo, futhi ngiyakholelwa kukho. Amen. Yebo, mfowethu. Haleluya! Bakhwela kulawomakamelo angaphezulu, futhi balindela umnokoloto ukuba ufike. Kungazelele nakho kwafika iSeramu ivela eZulwini.

²⁰⁹ “Alikho ibhalisamu kwaGileyadi na? Ayikho inyanga lapho na?” Nakhu kwehla umnokoloto, isethi yezokwelapha yokuphulukiswa. “Ngokuba Yalinyazwa ngenxa yeziphambeko zethu, Yachotshozwa ngobubi bethu, isijeziso sokuthula kwethu sasiphezu kwaYo, ngemivimbo yaYo siphulukisiwe thina.” Haleluya! Izimpawu zazihlangabezane nokufa eKalvari, zabuyisela umnokoloto eBandleni okokuthunywa, “Hambani niye ezweni lonke, nishumayele iVangeli. Lezizibonakaliso ziyakubalandela lowo onokolotiwe.”

²¹⁰ Kwafika umsindo ovela eZulwini njengokuvunguza komoya onamandla, futhi wanokolota ikhulu namashumi amabili. Baziphatha kanjani na? Njengenkonyane enophawu nje, mfowethu nansi indlela, bebhadzela ngaphansi komfutho walowomnokoloto.

Mfowethu, babedakwe kakhulu nguMoya kwaze kwathi abantu bacabanga ukuthi babehlanya, bathi, “Lababantu bagcwele iwayini elisha.”

UPetru wathi, “Bagcwele iwayini elisha na?” Wasukuma futhi waqala ukushumayela kubo.

²¹¹ Manje, into yokuqala niyazi, bathi, “Singathanda ukuba nomunye walomnokoloto.” Babone into ethize yangempela. Amalunga ebandla anezinhliziyi ezilambile abona into ethize yangempela, into ethize empeleni lababantu ababenanto yayibenza baziphathe kanjalo. Babonile ukuthi babeneNto ethize, ngoba babebukeka sengathi babedakiwe, futhi nokho babekholwa, futhi nokho babenezibonakaliso ezilandelayo. Bathi, “Awu manje, unaye udokotela lapha na? Ngabe ukhona udokotela lapha na?”

Wathi, “Ya, sinoyedwa lapha, uDkt. Simoni Petru. Woza ngaphambili, Dkt. Simoni Petru, batshele isithako somuthi nokusetshenziswa kwawo.”

Bathi, “Singenzenjani ukuze sisindiswe na? Yini esingayenza ukuze sithole umnokoloto na?”

²¹² Manje, uPetru wathi, “Awu, ufanele uthathe isinkwa ikosha. Ufanele unikeze isandla sokunene senhlanganyelo. Ufanele uvivinywe izinyanga eziyisithupha, kuqala, ukubona ukuthi kuyasebenza ngempela yini noma qha.” O, bakithi! Lokho ngukucabanga kwengqondo okwenziwe ngumuntu.

²¹³ UPetru wathi, “Phendukani nonke, nibhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zenu, khona niyakwamukeliswa uMoya oNgcwele.” Amen.

“Ngokuba i...” Ciske wathi, “Ngikunika isithako somuthi nokusetshenziswa kwawo saPhakade.”

214 UDkt. Petru wabanika i, uDkt. Simoni Petru, ngoSuku lwePhentekoste, wasinika isithako somuthi nokusetshenziswa kwawo saPhakade, hhayi, “Hlanganisani izandla, xhawulanani, nifafaze,” wathi, “Phendukani.” Hhayi, “Ngenani ebandleni,” kodwa wathi, “Phendukani yilowo nalowo, nibhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zenu, khona niyakwamukeliswa isiphiwo sikaMoya oNgcwele. Ngokuba isithembiso ngesenu, nesabantwana benu, lesisithako somuthi nokusetshenziswa kwawo singukuthi, othandayo, makeze.” Yilokho-ke.

215 “Alikho yini ibhalisamu kwaGileyadi na?” Impela. “Azikho izinyanga lapho na?” Impela. Kunjalo. “Pho kungani abantu baMi besagula na?” O, haleluya!

216 Niyazi ukuthi yini indaba na? Uthola udokotela wangempela ozobhala isithako somuthi nokusetshenziswa kwawo, bese usithatha usiyise ezansi komunye usokhemisi onguwaka, futhi uyahamba ayoxuba lesosithako somuthi nokusetshenziswa kwawo, enye into, uzosibulala isiguli. Kunjalo impela.

217 Yileyo indaba, sinamakhholiji amaningi kakhulu angowaka azame ukwenza enye into, “Joyina ibandla, umama wakho ungowalapha. Faka igama lakho encwadini.” Mfowethu, ungagxambukeli kulesosithako somuthi nokusetshenziswa kwawo, sinikeze njengoba nje udokotela esibhalile. Haleluya! Nemiphumela efanayo iyofika uma uzolandela isithako somuthi nokusetshenziswa kwawo, unahluki kuso.

218 Manje khumbulani, isithako somuthi nokusetshenziswa kwawo sinophoyizeni *ongaka* kuso, khona-ke sinekhambi elenele ukuxosha lowophoyizeni, uphoyizeni owenele, uxilonga udaba lwakho, bese kuthi-ke Ukunika ushevu owenele ukubulala igciwane, ikhambi elenele ukuliphazamisa, ngakho ngeke likubulale. Futhi uma ubeka lonke ikhambi, ngeke kukusize; ukufaka bonke uphoyizeni, kuzokubulala, ngakho kuzofanele kube isithako somuthi nokusetshenziswa kwawo esibhalansile. Futhi uNkulunkulu, uDokotela, wayazi ukuthi sinikezwa kanjani uSimoni Petru, futhi wasibhala, futhi wathi, “Lesisithako somuthi nokusetshenziswa kwawo ngesenu, abantwana benu, nakulabo abakude, bonke iNkosi uNkulunkulu wethu eyakubabiza.”

219 Manje, uthi iPhentekoste alilungile. Yini indaba na? Hlobo luni lwekhemisi oya kulo na? Yileyo indaba, sinamaphathi amakhadi ebandleni, imidlalo yokulutha ukukhokhela umshumayeli, bethengisa amaqhude amadala aphezu kophahla, bewabilisa, ciske, bawathengise ngedola nohhafu ngepuleti ukukhokhela umshumayeli, yena emi lapho ekhuluma ngezimbali nezinto, futhi engawushumayeli neze

umbhaphathizo kaMoya oNgcwele. Yini indaba, mfowethu na? Yingalesosizathu sinokugula, yingalesosizathu sinabantu abangakholelwa ekuphulukisweni ngokukaNkulunkulu, yingoba abasithathanga isithako somuthi nokusetshenziswa kwawo esifanele. Amen.

²²⁰ Uthola umbhaphathizo kaMoya oNgcwele, futhi uzokholelwa emandleni kaNkulunkulu, uzolikhholwa lonke iZwi uNkulunkulu alishoyo, uyoLigcizelela ngo, “Amen,” kukho konke uNkulunkulu akushoyo.

²²¹ Futhi labobantu abazange bahlale lapho, futhi bathi, “Awu, Simoni, ngiyacabanga, *ngiqagele kulungile*.” Mfowethu, ngenkathi bethola Lokho, babegcwaliswe ngoMoya oNgcwele, baqala ukudiyazela njengabantu abadakiwe. O!

²²² Futhi khumbula, wena muntu oyiKatolika, uMariya intombi ebusisiwe wayekhona lapho. Futhi uma uNkulunkulu ebengeke amvumele eze eZulwini ngaphandle kokuba athathe lesosithako somuthi nokusetshenziswa kwawo esifanayo, uzofika kanjani lapho, noma yini engaphansi na? Abanye benu abandayo, maPentecostal anesitashi, nina abandayo, maBaptisti anesitashi, nina abandayo, maMethodisti anesitashi, uzofika kanjani lapho, noma yini engaphansi kwalokho, ngenkathi ngisho nomama kaJesu Kristu kwadingeka akhuphukele lapho futhi athole into efanayo, futhi adiyazele, futhi enze sengathi wayedakiwe na? Lelo akusilo iBhayibheli, ngicela noma yimuphi uprofesa ukuba eze futhi akufakazise ngokungesikho. Futhi ngaso sonke isikhathi eBhayibheli bake bathola uMoya oNgcwele, baziphatha ngayo impela indlela abenza ngayo lapho. Isithako somuthi nokusetshenziswa kwawo sizothatha umphumela ofanayo, lapho, ngaso sonke isikhathi. Amen.

Sikhathi sini na? O! Bengicabanga ukuthi bekungelesikhombisa nqo.

²²³ O, mfowethu, lalela mfowethu, lalela dadewethu, izwe elikudingayo namhlanje ngukubona into ethize yangempela, yilokho abakufunayo, ukubona into ethize yangempela, ngiqonde ukuzalwa ngokusha kwangempela.

²²⁴ Manje, lezonhlobo ezazimiselwe ukuPhila okuPhakade zizoKubona, “Izimvu zaMi ziyalizwa iPhimbo laMi.” Impela, kunjalo.

²²⁵ Wena uthi, “Awu, yebo, siyiPresbyterian manje.” Noma “SingamaMethodisti, si...” Angikhathali ukuthi uyini, uma uzwa iPhimbo likaNkulunkulu langempela, nePhimbo langempela likaNkulunkulu lenza labobantu baziphathe kunjalo, futhi benze kunjalo, futhi ube nenkonzo enjalo, amandla afanayo kaNkulunkulu azokwenza into efanayo namhlanje uma unaWo. Kunjalo. Uma uLemukele, Liyosebenza kuwe njengoba Lenza kubo. Impela, kunjalo.

226 UPetru wathi lesisithako somuthi nokusetshenziswa kwawo ngesazo zonke izizukulwane, ngakho nina bantu enibumba isigejane semfundiso engaphikiswa eyenziwe ngumuntu futhi niyibize nge*Mfundiso*, nibiza izivumokholo, izivumokholo zebandla, iPresbyterian, iMethodisti, iBaptisti, ngisho nezivumokholo zePentecostal, yini indaba ngani na? Thatha isithako somuthi nokusetshenziswa kwawo sikaNkulunkulu.

227 Yingalesosizathu abantwana begula, abakasitholi isithako somuthi nokusetshenziswa kwawo sigwalisiwe okwamanje. UNkulunkulu unenqwaba yeBhalisamu manje, ungakhathazeki ngalokho, vele ulalele nje isithako somuthi nokusetshenziswa kwawo, futhi ubone ukuthi kwenzekani. Phendukani, futhi nibone uma uMoya oNgcwele uzofika, nenze njengoba uNkulunkulu athi kwenzeni, futhi nibone uma uMoya oNgcwele ezofika, nibone ukuthi Uyothatha umphumela ofanayo Owawenza.

228 Yini indaba namhlanje, mngani na? Sifanele sibe nakho ngempela, yilokho uNkulunkulu akusho, into ethize *yangempela*. Ngisakhuluma ngokwangempela, ake ngivale. Ninganginika eminye imizuzu emihlanu na?

229 Ngiyathanda ukuzingela, ngiyathanda nje ukuzingela, ukuthola nje, nokubona ukushona kwelanga, futhi ngingene emahlathini. Njengoba nonke nazi, umama wami ungowokuzalwa okuxubile uhhafu, umama kamama uvela ezabelweni zamaNdiya, uholo impesheni, niyabo. Ngakho thina... Ukuphenduka kwami akuzange kukukhiphe kimi, uthando lwamahlathi.

230 IChristian Business Men, iFull Gospel, bangiyisa eRiver of No Return, emhlabeni jikelele, ngizingela e-Afrika, e-Eshiya, ezintabeni. UBud Branham, iRainy Pass Lodge e-Anchorage, lowo ngumzala wami, niyabo. Nezindiza eziyishumi nesithupha zingena kwezimpunga, izimvu, kanjalonjalo. Nina bafowethu ongumzingeli, kanjalonjalo, nike nenyukele lapho, ake ngimbhalele, bese nginingenisa lapho ngokushibhile. Niyabo? Ngakho, futhi, futhi ngithola ukwenyukela lapho futhi ngibambe imihlangano, futhi bangingenisela amahhala, ngoba anganamali. Ngakho, futhi yile yondlela...

231 Isizathu sokuthi ngingadingi ukuba nemali, uma iNkosi ifuna ukungithumela e-Afrika, iyothi, "Mfowethu Branham," omunye uzokhuphuka, futhi athi, "INkosi, ithe angikunike lokhu."

Ngithi, "NgiyaKubonga, Nkosi, ngikwazile," *zuuphu*, ngisuke ngihambe.

232 Niyabo, angidingi ukuba nginxibe lutho, iNkosi angeke ifune ngihambe, khona-ke Ingigcina lapha. Niyabo? Nje, yile yondlela yokuphila, ngiyathanda ukukuphila ngaleyondlela,

lokho nje Akushoyo kulungile. Anginalutho, angifuni lutho, ngakho nje ngifuna umusa waKhe, yikho konke.

²³³ Ngangivame ukuzingela phezulu emahlathini asenyakatho, nganginophathini ozingelayo enhla lapho, futhi nina, nonke nina bazalwane ozingelayo niyazi ukuthi uphathini ozingelayo omuhle ukanjani, niyazana omunye nomunye. Wayengomunye wabazingeli abakahle kunabo bonke, nodubula kahle ukwedlula bonke engake ngambona, wawungadingeki neze ukuba ukhathazeke ngaye. Ngesinye isikhathi uthatha i—imfundamakhwela emahlathini, futhi uthola...Awu, *imfundamakhwela*, lokho kusho “isithithithi,” futhi yigama lesiNdiya. Kodwa mngenise emahlathini, futhi ufanele nje umbhekisise, noma alahleke. Kodwa awuzange udingeke ukuba ukhathazeke ngoBert omdala, wayazi ukuthi wayekuphi, wayecishe abe yiNdiya uhhafu uqobo lwakhe.

²³⁴ Ngakho, wayengumfo okahle, kodwa indoda enonya kunawo onke engake ngayibona empilweni yami. Wayengumfo onenhliziyi enonya kunabo bonke! Wayevame ukudubula izinyamazane ezincane ukuze nje angenze ngiphatheke kabi. Manje, angicabangi ukuthi kuyiphutha ukudubula izinyane lenyamazane, uma ukongiwa kwemvelo kuthi kuwe dubula izinyane lenyamazane, lokho kulungile. U-Abrahama wabulala ithole futhi waliphakela uNkulunkulu, ngakho ingxenye yezinyane lenyamazane ilungile, kodwa hhayi nje ukuba nonya. Kuyi... akusikho okwenzayo, yindlela okwenza ngayo. Ngakho ngezinye izikhathi akusikho lokho okushoyo, yindlela okusho ngayo.

²³⁵ Futhi ngakho-ke leli—lelizanyane lenyamazane elincane, wayewabona lawomazinyane enyamazane amancane, futhi wayazi, mina ngingumfundisi niyazi, wayevele nje adubule labobafo abancane, abayisishiyagalombili noma abayishumi babo ngonyaka, ukungenza ngiphatheke kabi nje.

Futhi ngathi, “Bert, ungomunye wabangani abakahle kunabo bonke, futhi ngiyathanda ukuzingela nawe ngoba ungumfo olungileyo, kodwa unonya kakhulu.”

Wathi, “Ungibiza ngononya na?”

Ngathi, “Ungaphezu kwalokho, uncolile.”

Futhi wathi, “A, mshumayeli, hlakanipha.” Wathi, “Unenhliziyi yenkukhu, njengabo bonke abashumayeli.”

Ngathi, “Angiyena umuntu onenhliziyi yenkukhu.” Kodwa ngathi, “Ndoda, ba...Ngingumzingeli,” ngase ngithi, “A—angi... Angisuye umbulali, ngingumzingeli.”

Futhi wathi, “A, hlakanipha, Billy.”

²³⁶ Ngomunye unyaka, phezulu lapho, wathi... Ngenyuka, futhi ngangithe ukuba leyithi kancane ukukhuphukela lapho, inkathi yonyaka kade ivuliwe amaviki athi awabe mabili. Futhi o, uma

noma ubani ake azingela emahlathini asenyakatho, leyomisila emhlophe, o, mfowethu, ukhuluma ngeHoudini, ingcweti yokuphunyuka, i... futhi a—ayimfundamakhwela kubo lapho edutshulwa izikhathi ezithi azibe mbili, futhi nje ba—nje, *kanjalo*. [UMfowethu Branham ushaya umunwe—Umhl.]

²³⁷ Futhi ngezinye izikhathi awukwazi ukubona ngaphezu kwamafidi angamashumi amabili ukusuka kuwe kulawomahlathi lapho eMaine lapho u... U—kungcono wazi ukuthi ukuphi, kungenjalo awusoze wabuya, amakhulu amamayela nje kulingene, futhi uwela exhaphozini, futhi uhambe phezu kwekhanda lakho izikhathi eziyishumi. Futhi—futhi nje kungukuzingela okuyingozi. Uma ungesiyo indoda yasemahlathini ngempela, phuma kukho, ngaphandle uma unomuntu okanye nawe.

²³⁸ Ngakho sasiphandle lapho sizingela, futhi thina, futhi ngaphambi kokuba siphume... Umkami wayenami, futhi wahlala enhla edlangaleni, ekamu, futhi kukhona abesifazane cishe abangamashumi amabili enhla lapho. Ngakho uBert nami, njalo sithathwa siwelele ngaphesheya kwentaba, futhi sasazi ukuthi sasikhuphi, futhi sasizingela, futhi wathi, “Nginento ethize, Billy.”

Ngathi, “Iyini, Bert na?”

²³⁹ Wafaka isandla phansi ephaketheni lakhe, futhi wayenempempe encane. Wayengayishaya, futhi izwakale njengezinyane elincane lenyamazane likhala, leyo yingane yenyamazane idiye, niyazi, ikhalela unina.

Futhi, “O,” ngathi, “Bert, awunalo lolonya. Awu, ubunga... Ubungabiza inyamazane yensikazi ikhuphuke ngalokho kubiza kwezinyane lenyamazane na?”

Wathi, “A, hlakanipha.” Ngangingacabangi ngempela ukuthi wayezokwenza, ngobuqotho.

²⁴⁰ Sazingela, kwakukhona cishe amayintshi ayisithupha eqhwa emhlabathini, cishe, isimo sezulu esihle sokuzingela, ukulandela umkhondo, sazingela yonke indlela kwaze kwaba semini, asitholanga lutho, akukho ngisho nomzila. Zazinjalo, lezozinyamazane amadiye zidla ebusuku, bese kuthi-ke emini zibuyela ngaphansi kwezihlahla nezinto, ungeke uzigudluze. Futhi ngakho, ngeke zinyakaze kuze kuba sebusuku futhi, ngaphandle uma kwenzeka unyathela eyodwa, uyikhiphe.

²⁴¹ Ngakho, khona-ke sasizingelile, cishe ngeleshumi nanye nqo, ligamenxe eleshumi nanye. Futhi sasihlala njalo siphethe i—iflaski egcwele ushokoleli oshisayo, futhi mhlawumbe isemishi. Futhi sasikhwela size sifike lapho esingakwazi khona, bese kuthi-ke ngesikhathi sasemini sidla, bese-ke sehlukana, futhi wayezohamba ngenye indlela nami ngenye indlela. Futhi sasibuyela ekhempini encane ehlukaniswe ekhempini

enkulu ngalobobusuku, singene, mhlawumbe ngeleshumi noma eleshumi nanye nqo ebusuku.

²⁴² Ngakho manje-ke, ufika esikhaleni esincane esicishe sibe ngusayizi waleliholo elikhulu phakathi lapha. Futhi wathi nje ukuthi, wayephambi kwami, ngakho wavele wathi nje ukuqoshama phansi *kanje*. *Ukuqoshama*, ngiqagele lokho kulungile lapha, akunjalo na? Abantu baseKentucky abenele lapha bayazi ukuthi ngiqonde ukuthini lapho ngithi *ukuqoshama*. Ngakho nje uhlobo lokukhothama, njalo, futhi wafaka isandla emuva ephaketheni lakhe *kanje*, futhi wayezothatha i, ezothatha eyakhe, ngangicabanga ukuthi wayekhipha isemishi lakhe, futhi ngenkathi enza, wakhapha leyompempe encane.

Ngase ngimbuka, ngathi, “O, ngiyakudabukela, Bert!”

²⁴³ Wayishaya, futhi izwakala impela nje njengengane encane ikhalela unina. Futhi ngenkathi ekwenza, ngabuka nje ngaphesheya kwendawo, futhi enkulukazi inyamazane yensikazi yasukuma.

²⁴⁴ Futhi wayenamehlo anjengesibankwa nje, futhi wangibuka ngalawomehlo esibankwa, *kanjalo*, ngase ngithi, “O, ubungeke ukwenze lokho, Bert.” Ngathi, “Yona, lowo ngumama, mfowethu.” Ngathi, “Lowo ngumama, ucabanga nje ukuthi leyo yingane yakhe.”

Wathi, “O, hlakanipha, mshumayeli.” Wathi nyelele *kanjena* nesibhamu sakhe.

Ngacabanga, “O, he!”

²⁴⁵ Futhi waphinda wayishaya. Ngangiwabona nje lawomehlo amakhulukazi, nezindlebe ezinkulu ziphume *kanjalo*. Inyamazane yensikazi, umama wenyamazane idiye, mhlawumbe yayinamazinyane, niyabo. Ngakho, ingane yakhe yayisenkathazweni, yayilalele, lawomadlebe amakhulu ephakeme. Futhi ngakho, waphinda wayishaya. Manje, lokho ngakho konke akwejwayelekile ngalesosikhathi sosuku, ngeleshumi nanye nqo emini.

²⁴⁶ Ngakho, waphumela ngqo kulesisikhala, manje, lokho akujwayelekile ngakho konke, uma noma ubani ezingela inyamazane idiye. Waphuma ngqo wangena kulesosikhala. Kwakuyini indaba na? Yayifuna ingane yayo. Yayiqalaza *kanjalo*. Manje, yayingadlali ingxenye yomzenzisi, yayinento ethize kuyo, yazalwa ingumama, nengane yayo yayisenkathazweni, yayifuna leyongane.

²⁴⁷ Ngaleyonkathi nje ngabona uBert omdala, asikaze sihlale negobolondo e—embhobhweni, futhi leyo yipholisi engalungile, ngakho ngiyabona ethatha le .30-06 futhi wabeka phezulu leyonhlamvu esakhowe enezinhlamvana eziyikhulu namashumi ayisishiyagalombili, o, umnembi, udonsela

phansi leloqhuzwana, asiphakamise *kanjalo*, nalezozintambo eziyisiphambano kulesosibuko esandisayo ngqo enhliziyweni yayo.

²⁴⁸ Ngacabanga, “O Nkulunkulu, leyondoda ingakwenza kanjani lokho na? Lowomama efuna ingane yakhe, futhi khona-ke uzoba nonya ngokwenele ukuqhumisa leyo eyigugu, inhliziyo ethembekile ithi ngqu kuye na?” Ngani, ngale kwalendlu enalokho, esebenzisa lowomthwalo osindayo wegobolondo ayeyilo, ngani, wayeyoqhumisa inhliziyo yakhe iphume kuye. Ngacabanga, “Angaba kanjani nonya olungako, nje, kulowomama oligugu, leyonhliziyo ethembekile efuna ingane yakhe, phandle efuna ingane yakhe, bese-ke yena edubula inhliziyo yakhe iphume kuye na?” Ngacabanga, “Bert, uncolile.”

²⁴⁹ Futhi wabuka phansi, ngiyambona ehla *kanje*, futhi ezihlela, futhi o, mfowethu, ngangazi ukuthi kwakuzokwenzekani. Angikwazanga ukukubuka. Futhi—futhi i...Ngenkathi ngiphenduka ukuba ngibone ukuthi wayenzani, inyamazane idiye yabona umzingeli, futhi yathuka; lelo—lelo yigama lomzingeli, lokho kusho ukuthi yesaba. Futhi ya—yabhaka phezulu, yaphakamisa lawomadlebe amakhulu *kanjalo*. Ngabe yabaleka na? Qhabo, mnumzane. Ukufa noma kungesikho ukufa, ingane yayo yayisenkathazweni, yayiyifuna. O, he! Ayikakwazanga ukuzibamba, yayingumama, yazalwa ingumama. Yayingadlali ingxenye yomzencisi, yayingumama. Ukufa noma kungesikho ukufa, leyongane yayisenkathazweni, futhi yayiyifuna.

Futhi ngacabanga, “Impela, lokho bekufanele kushaye leyondoda enenhliziyu enonya!”

²⁵⁰ Ngiyambona yena uqobo ezihlela, elungiselela ukudubula. Ngafulathela, angikwazanga ukukubuka, angikwazanga nje ukukumela, ukubona lowomama oligugu ezothola leyo eyigugu, inhliziyo ethembekile, ukuthi wayeyithanda ingane yakhe kakhulu kangaka, kuze kuthi wayezoba nayo iqhunywisa iphume kuye. Embuka, ebuka phansi kumzingeli, wayehlezi lapho, futhi, futhi azi ukuthi lokho kwakusho ukufa kuye, kodwa wayezingela ingane yakhe.

²⁵¹ Futhi ngaphenduka, ngacabanga, “O Nkulunkulu, o, angakwenza kanjani na? Angakwenza kanjani na? He, unonya kakhulu!” Ngangimi emva kwesihlahla isprusi esincane, ngacabanga, “O Nkulunkulu, angakwenza kanjani na?” Kwakukhona usebe lweqhwa lapho. Ngacabanga, “Lowomama oligugu uzoshaywa inhliziyo yakhe ithi ngqu iphume kuye. Nkulunkulu, angikwazi ukukubuka. Angakwenza kanjani na?”

²⁵² Ngaqaphela ukuthi isibhamu asidubulanga, ngaphenduka ukuba ngibone ukuthi wayenzani, wayenza *kanje*, wayehamba, eqhaqhazela. Waqalaza kimi, lawomehlo esibankwa

ayeseshintshile, izinyembezi ezinkulu zazigeleza ezihlathini zakhe. Wadumela lesosibhamu, wasiphosa phansi, wangidumela ngomlenze webhulukwe, wathi, “Billy, sengenele yikho, ngiholele kulowoJesu okhuluma ngaye ungowangempela kakhulu.”

²⁵³ Kwakuyini na? Wabona into ethize yangempela, wabona into ethize eyayingafakelwe, wabona into ethize eyayingeyoqobo, wabona uthando lukamama olwaluyoma ebusweni bokufa, noma kungakhathaleki ukuthi kwakuyini, wabona into ethize yangempela, hhayi intshumayelo engiyishumayelile, noma iculo ibandla elalicile. Uyidikoni ebandleni leBaptisti manje.

²⁵⁴ Wangibamba ngemilenze kulowomkhondo weqhwa, wathi, “Billy, ngibone into ethize eyiyo ngempela, ndodana.” Wathi, “Sengenele,” wathi, “ngitshele ngaYe.”

Ngaguqa phansi eqhweni, ngase ngithi, “Bert, uNkulunkulu wathi, ‘Uma bethula, lamadwala ayomemeza.’ UyaMthanda na?”

Wathi, “Ngifuna uhlobo lothando lukaNkulunkulu wami leyonyamazane idiye ebenalo ngengane yayo.” Lapho kuleloqhwa elikhukhulekayo lapho ngaholela lowomzingeli kuNkulunkulu.

²⁵⁵ Ngiyamangala kulobubusuku, bangaki phakathi lapha abangathanda ukuba nalolohlobo lothando ngeNkosi yenu njengalolo lwangempela, lolothando lwangempela na? Yena, wenzani na? Waveza obala okuthile okwakungokoqobo. Manje, bangane, kuningi kakhulu ukuzenzisa namhlanje, asingakuthathi lokho, asibe nento ethize yangempela.

²⁵⁶ Isikhathi sesihambile kakhulu, asime ngezinyawo zethu nje, futhi sehlukanisele izimpilo zethu kuNkulunkulu. Wonke lowo ofuna uNkulunkulu angene enhliziyweni yakho, futhi akunike isehlakalo sokuba ngumthandi kaKristu, futhi ube nothando ngoKristu ukuthi ungabhekana nokufa noma yini, uhlobo lothando lowomama wenyamazane idiye ayenalo ngengane yakhe, phakamisani izandla zenu *kanje*. Asikhothamise amakhanda ethu.

²⁵⁷ Yebo, Nkosi, sinebhalisamu, kukhona ibhalisamu kwaGileyadi, kukhona abalaphi lapha. Nkulunkulu, ngikhulekela ukuthi Uzosiza abantu manje ukuba beze futhi banokolotwe, woza futhi unokolotwe entukuthelweni, ekungakholweni, ulungele leyonkonzo enkulu, kusasa. Siphe khona, Nkosi.

²⁵⁸ Amakhanda ethu ekhotheme, bangaki kini ofuna lolo lwangempela, lwePhentekoste, uthando lukaMoya oNgwele lukaNkulunkulu na? Lelo yiPhentekoste, wuthando lwangempela. Ungeza, ume uzungeze i-altare ngenkathi ngikhulekela na? Woza, phuma endaweni yakho manje, ngenkathi usamile, yenyukela lapha manje, futhi uthi, “Ngifuna

lolohlobo lothando, Mfowethu Branham, ngifuna ukuthanda iNkosi yami.” UNkulunkulu akubusise. UNkulunkulu akubusise. Kunjalo. Wozani kovulandi abasesitezi, sizolinda. Wozani nyenyuke ngqo.

²⁵⁹ Leli kungahle kube yihora ukuthi konke ngokuPhila... Yini—yini enye enkulu kuwe, mngane na? Akunandaba, uma uyilunga lebandla, lokho akunandaba. Wena uthi, “Awu, ngingowebandla lePentecostal.” Kodwa uma ungenalo lolothando lokufa ngoKristu ukuba uveze obala phambi kwezwe, ukuze abantu babone, ungeze na?

²⁶⁰ Nina bantu bePentecostal owaziyo ukuthi niphila impilo, ninolaka, futhi ninezingxaki, futhi ngezinye izikhathi niyesaba, ningabaze, anizi ngani nikhuphuke na? Wozani ngapha, nikhombise uNkulunkulu ngokukhuphuka nje, “Ngi—ngiyaxolisa, Nkulunkulu, ngi—ngi—ngi—ngifuna uthando, ngifuna uthando lwangempela, ngifuna ukuKuthanda, Nkosi, njengalowomama wenyamazane idiye wayethanda ingane yakhe.”

²⁶¹ Wena uthi, “Kodwa omakhelwane bami, ngiya nabo esontweni.” Kodwa iNkosi yenu, kuthiwani ngaYo na? Uzoza na? Wozani kovulandi abasesitezi, ungeke na? Kunenqwaba yenu enhla lapho. Sizoma khona lapha futhi silinde.

²⁶² Nina zitshudeni ezisencane lapha enivela kulelikolishi, nizophuma nibe ngamadoda akusasa, abesifazane bakusasa, kungani ungezi futhi unikele impilo yakho na? Asiniceli ukuba nijoyine noma yiliphi ibandla lePentecostal, hlala uyiMethodisti, lokho nje oyikho, kodwa woza uthole lesisehlakalo sothando lukaNkulunkulu enhliziyweni yakho, simnandi kakhulu, ukuthi lapho uya ebandleni lakho, noma yikuphi lapho uNkulunkulu azokuholela khona, nsizwa, ntombi... Awuzi ngani futhi uthole umnokoloto wangempela esonweni na?

²⁶³ Abanye benu bafundi phandle lapho nibhema osikilidi, aninamahloni na? Woza lapha. Ngani, uJohn Wesley ubeyophenduka ethuneni lakhe ukuba wayazi, wena uyisitshudeni sakhe nalokho. Khuphukela lapha, ungeze na? Mnumzane, faka uNkulunkulu enhliziyweni yakho, ngempela. Woza, ungeke na? Phumani kovulande abasesitezi, nonke, nonke, “noma ubani othandayo,” isithako somuthi nokusetshenziswa kwawo sivuliwe, kulobubusuku. Sinebhalisamu lapha kwaGileyadi futhi naba abelaphi khona lapha, bazonithatha ukuba nibhaphathizwe, nanoma yini okunye emhlanganweni, sinabo lapha. Ungeze na? Ngeke yini uze uzinikele kabusha kuNkulunkulu, futhi ube nesehlakalo na?

²⁶⁴ UNkulunkulu uzokwenza, manje khumbulani, uNkulunkulu uzokubuza, “Awuzanga ngani na?” Ngaphambi kokusa, uma ugula, uzwa izinhlungu ezingalweni zakho, ziyenyuka ngasemahlombe akho, niyazi ukuthi lokho kuyini, anazi na?

Uyafa. Uzwe ukushaya kwemithambo yakho kukhuphuka, izandla zakho zigodola, udokotela uyagijima uyenyuka, uthi, “Ukuhlaselwa yinhliziyu.” I-ambulensi imemeza kakhulu, futhi uyizwile impilo yakho, ucindezela umqamelo, futhi uyazi ukuthi uzofa, UNkulunkulu uzothi, “Awuzanga ngani na?”

“Awu, Nkosi, bengingowebandla.” Lokho akusikho Akhuluma ngakho.

²⁶⁵ “Kungani? Kungani? Kungani kusekhona ukugula kwesono ebandleni na? Alikho yini ibhalisamu lokukwelapha na?” Ya, kukhona ibhalisamu lokukwelapha, kukhona abalaphi lapha. Yonke into isimi ngomumo, ungeze na? Woza manje, sisalindile umzuzwana nje.

. . . Msindisi,

Yizwa ukukhala kwami okuthobekile;

²⁶⁶ “Ngenze ngibe ngumKristu, ngenze ngizalwe ngingumKristu, njengaleyonyamazane idiye. . .” Kwakuyini leyonyamazane idiye na? Yazalwa ingumama, yazalelwa ukuba ngumama, woza, uzalwe ukuba ube ngumKristu. Woza, uyoba nothando olufanayo lukaNkulunkulu, kakhulu kanjalo kunalokho leyonyamazane idiye eyayinalo ngezinyane lenyamazane. “Umama angakhohlwa ingane yakhe encelayo na? Yebo, angahle, kodwa angeke Ngikukhohlwe,” kwasho uJesu. “Igama lakho liqoshwe ezintendeni zesandla saMi.”

²⁶⁷ Ungeze na? Ngiyakumema. Futhi khumbulani, ngoSuku lokwaHlulela lapho ubuzwa, “Kungani?” ukuqoshwa kweteyipu kwalobubusuku kuzodlalwa.

Mawungangedluli.

Msindisi . . .

²⁶⁸ Wozani, wonke umphefumulo, wonke umphefumulo, imikhuba, ulaka, izingxaki, ukungabaza, abantu abagulayo, wozani. Uma ungenakho ukukholwa okwanele ukuba ulalele, ungeze yini manje futhi uthole into yangempela kuwe ekunika ukukholwa na? Nihlela ukuphulukiswa, kusasa ebusuku, anizi ngani manje ngase-altare na? Yima lapha, uthi, “Nkosi, susa konke ukungabaza kimi, thatha konke ukungabaza kwami, makube khona lokho okuthize lapha okungenza ngazi ngempela. Nginike into ethize ukuthi, kusasa ebusuku, lapho lowomugqa wokuphulukisa ubizwa, ngizothi, ‘Nkosi Nkulunkulu, akukhothunzi lokungabaza enhliziyweni yami, ngiyaKukholwa, Nkosi.’”

Ngenkathi Ubabiza abanye,
Mawungangedluli.

Msindisi, O Msindisi,
Yizwa ukukhala kwami okuthobekile;
Lapho Ubabiza abanye,
O, mawungangedluli.

269 Bukani, ohlezi phezulu lapha ekhoni, umama omncane encelisa ingane yakhe encane—encelisa ingane yakhe encane ethangeni lakhe. Uma umuntu othize ebengeza, kulobubusuku, futhi athi kulowomama omncane, “Ngizokubulala, noma ingane,” uboni obezofa na? Umama, impela. Kungani? Leyo ngeyakhe, ilale ngaphansi kwenhliziyo yakhe izinyanga eziyisishiyagalolunye, ingeyakhe.

270 Awulali ngani ngaphansi kwenhliziyo yaKhe manje na? Vele unikele impilo yakho kuYe. Wafela wena ukuze usindiswe, lolu yilothando. Manje, lowomama kwakungenzeka, kukhona okwenzekayo kuye, futhi wayengayikhohlwa ingane yakhe, iBhayibheli lasho njalo, “Kodwa aNgisoze nganikhohlwa,” Wathi, “amagama enu aqoshwe ezintendeni zezandla zaMi.” Ungeze manje na? Lena yi, njengenkonzoko yokuzahlukanisela, woza manje. Kanye futhi, ngakho ngizoqiniseka ukuthi ngibize wonke umuntu.

Manje khumbulani, nina bantu abangamaKatolika, nithi, “Mfowethu Branham, ngiyiKatolika.” Angikhathali, iKatolika lingasindiswa njenganoma yini.

“NgiyiBaptisti.” Kulungile.

271 “Awu, ngiyiPentecostal.” IPentecostal ingasindiswa nje njenganoma ubani omunye, kodwa uma ungena... “Noma,” lalala, “noma ngikhuluma ngezilimi zabantu nezeziNgelosi, kepha ngingenalo uthando, angiyinto yalutho.” Leyo yiPentecostal, ikhuluma ngolimi lwabantu neziNgelosi, kokubili okungaziwa, nezilimi ezaziwayo.

272 Manje, nina maMethodisti, “Noma,” neBaptisti, namaKatolika, “nakuba ngiqonda zonke izimfihlakalo zikaNkulunkulu, ngingachaza lonke iBhayibheli, ngiLazi lonke, isayense yami yezenkolo iphakeme kakhulu, futhi ngingenalo uhlobo lothando, angilutho. Nakuba nginikela zonke izimpahla zami kwabampofu, nginikela ngomzimba wami ukuba ushiswe njengomhlathshelo, ukukholwa ukugudluzisa izintaba, noma bengingakwenza, kepha ngingenalo uthando, angiyinto yalutho. Lapho kukhona izilimi, siyakukhawuka; lapho okukhona isiprofetho, siyohluleka; lapho okukhona khona ulwazi luyonyamalala, kodwa lapho uthando lufika luhlala kuze kube phakade.”

Wundlu elifayo elithandekayo, iGazi laKho
eliligugu
Alisoze laphela amandla alo,
Kwaze kwaba lonke iBandla likaNkulunkulu
elihlengiwe
Lisindiswe, lingabe sisona.

Lalela:

Selokhu kwaba ngokukholwa ngabona
lowomfudlana

Amanxeba aKho agelezayo ahlinzekayo,
Uthando oluhlengayo lube yingqikithi yami,
Futhi kuyoba njalo ngize ngife.

Bese kuthi-ke ngeliphakeme, iculo elimnandi,
Ngiyocula amandla aKho okusindisa,
Lapho lokhu kutetema, ulimi olungingizayo
Lulele luthule ethuneni.

²⁷³ “Mangihlale kuWe ngawo onke amandla ami okuqina, umzimba wami, nakho konke engiyikho ukuzwakalisa uthando lukaJesu Kristu oluchithekele ezinhliziyweni zethu ngoMoya oNgcwele.”

²⁷⁴ Manje wonke umuntu ophakathi lapha, nina enizungeze i-altare, noma ngabe iyini inkathazo yenu, kuvumeni kuNkulunkulu, “Nginolaka. Nginemikhuba. Nginamahloni ngempilo yami. Ngenze *lokhu*, *lokho*, noma *okunye*.” Ngizonikhulekela, ngifuna wonke umuntu ahloniphe ngokuzithoba.


²⁷⁵ Baba wethu waseZulwini, lababantu uze phezu kweZwi elilula likaNkulunkulu ophilayo, naphezu kwendaba eyenzeka eminyakeni ethile engamashumi amabili edlule, ngenkathi umzingeli onenhliziyu enonya, edelela futhi enganaki, ngalolosuku phezulu lapho eqhweni elikhukhulekayo, ngenkathi ebona umama wenyamazane idiye eveza obala olwangempela, uthando lwangokoqobo, wabona into ethize yangempela, yilokho ayekufuna. Impela, uma uNkulunkulu ubenganikeza lolohlobo lothando esilwaneni, ubengalunika umuntu. Lapho Umnika lesosehlakalo esikhulu sokuzalwa okusha.

²⁷⁶ Manje, Baba, laba bami bezungeze i-altare, bangabesifazane, omama, obaba, abantwana, Nkulunkulu, bami lapha belungele ukwemukela lolothando. Kwangathi bangenyukele ize lapha, kodwa kwangathi bangazimisela kakhulu ukuthi bazonokolotwa eubini babo, imicabango yabo, izingxaki zabo—zabo—zabo, ulaka lwabo, kuze kuthi uMoya oNgcwele uzokwehlela phezu kwabo, Nkosi, njengokuvunguza komoya onamandla. Siphe khona, Nkosi. NgeGama likaJesu Kristu, ngibanikela kuWe.

Manje, ngifuna nina befundisi basesontweni, nenyukele khona lapha nibazungeze, nenyuke ngamunye...?...

Nampa abefundisi, benyuka lapha ukuba baguqe futhi bakhuleke.

²⁷⁷ Manje, wonke umuntu ezethamelini kothamisa ikhanda lakho, ngenkathi ngisazocela uMfowethu Borders uma ezosihola ngomkhuleko.

²⁷⁸ Ngininikela kuJesu Kristu, iNdodana kaNkulunkulu, ngenxa yesifiso senhliziyu yenu enisizelayo, sisakhuleka. 

61-0413 Kungani?
E-Illinois Wesleyan University
EBloomington, E-Illinois E-U.S.A.

ZULU

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Inothisi yelungelo langokomthetho

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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