


# AMAGAMA ANYELISAYO

 Enkosi, Mzalwana Neville. Olu luhlobo lolo—lothuso kum. Bendingafanele ukuba lapha namhlanje. Kodwa, ngobubusuku bubusuku bomthendeleko, kwaye ndi—ndicinge ndiyakwehlela ngale ntsasa. Kwaye ndiye ndabiza uMzalwana uNeville, waze wathi, “Kulungile, ngoku, ukuba uyehla uze,” wathi, “kutheni ungathethi nje kuthi intwanana?”

<sup>2</sup> Ndaze ndacinga, kulungile, ukuba ndithe ndehla ndeza, kwaye bekukwazeka, bendingayi kushumayela, kodwa nje bendiyakuthanda ukuthetha kwibandla ithutyana kwiimeko zokuba, niyazi, zokuba ndicinga ziyakomeleza ibandla.

<sup>3</sup> Sisandula ukubuyela kolwethu—kolwethu uhambo lokuzingela, abazalwana kunye nam, apha, kwaye sibe nexesha elizukileyo. Si—sinombulelo kakhulu, sonke thina sizalisiwe, kwaye—kwaye safumana izilwanyana zethu ebisizizingela. Kwaye—kwaye umalusi wethu kunye nam siyayazi ukuba inyama yenyamakazi ilunge kakhulu, kakhulu. Kwaye ke sibe nexhama elihle. Kwaye ndifumene ibhere namaxhama amabini. Saza sabuya.

<sup>4</sup> Kwaye eli kufanele kube lixesha endifanele ndithethe kulooMatywina asixhenxe okugqibela. Kwaye abakhange benze ibandla lilungele. Kwaye kukho into ethile, isithintelo, esiyibangeleyo. Oko, ndicinga isixeko sisinika indlela engqwabalala, ngokungabikho kwendawo eyanaleyo yokumisa iimoto ngokomthamo wabantu esi . . . ibandla eliwuthwalayo.

<sup>5</sup> Sifuna icawa entsha ibekwe phezulu apha, kwaye sinesixa esilungileyo semali esele ibekiwe, kunye—kunye nokwenza i—icawa enkulu. Kodwa xana sinalemihlangano, kutheni, niyaqonda into ekuyiyo. Yinto elusizi. Abantu bajikeleze iindonga, phandle emvuleni, kwaye—kwaye—kwaye nje kubi. Kwaye kwa nokugxeka kusuka kubahlobo bam. Bathi, “Mzalwana uBranham, kukhangeleka ngathi ba . . .” Ugqirha osisihlobo sam, wathi, “Kukhangeleka ngathi ungafumana indawo.” Wathi, “Ndinosizi, njengoko beya kugqitha.”

<sup>6</sup> Umongikazi ongummelwana, wathi, “Kutheni, ndize phaya ngenye intsasa ngentsimbi yesihlanu. Wawufanele ukuba phaya . . .” Waza wathi, “Abantu babesele behlanganiselene ngokungqonge lacawa ezantsi phaya, ngentsimbi yesihlanu kusasa. Ubufanele ukubaphaya ngecala yelesithoba.” Ke, yabona, kwaye iyenza nzima.

<sup>7</sup> Kwaye sifuna ibandla elinegumbi, nalapho wonke umntu anokuhlala phantsi. Kwaye sicinga siphila kwimihla yokugqibela, niyakukholwa oko. Oko kulapho i . . . Kufanele sifundise iBandla ngazo—ngazo—ezi zinto, ezenzekayo, izinto

ebeziprofetiwe, ezinye zazo, amawaka eminyaka. Kwaye kwiminyaka engamashumi amabini anesihlanu, kanye ukusuka kweli bandla, ebeziprofetiwe, ebeziyakwenzeka. Kwaye ngoku sinayo kanye isenzeka. Ke sifanele sibe sivuselela ezi zinto, kodwa asinagumbi laneleyo. Ke ngale ntsasa. . .

<sup>8</sup> Bendiyakwenza iminxeba yam nezinto, izolo, ndaza ndafumana eminye engaphezulu yokuyenza, ngale mvakwemini, kunye nanjalo njalo. Kwaye emva koko ndibe nabantu abaye bafuna ukungena, othandekayo umfo osemntsha, obenokuphakuzela nje, umzalwana ongumlungiseleli entsimini. Kunye nabaliqela abanjeya, kunye nomzalwana osuka eNorway. Kwaye—kwaye sibendliwanondlebe oluncinci emva kwigumbi elingasemva. Ndaza ndathi, “Kulungile, ngoku, siyakuphumela ngaphandle.”

<sup>9</sup> Waze uMzalwana uNeville wathi, “Kulungile, siyakuphuma size sitsho amazwi ambalwa ukomeleza iBandla kancinci.” Uml- . . .

<sup>10</sup> Enye yezinto zokuqala endifuna ukuzitsho. Ndiye ndabhala phantsi izinto apha ephepheni, zokuba, xana ndisiza ebandleni, ebendifuna ukuzitsho. Into ebendiyibhalile apha ibimalunga nokunduluka kowethu onobubele uMzalwana uTaylor ngelixa besimkile.

<sup>11</sup> UMzalwana uTaylor ube esiza kwelibandla iminyaka ngeminyaka. Sonke kuthi besimazi, ndiqinisekile. Kodwa ukuba kuya kubakho abangaziwayo apha, ibe ileliya lixabisekileyo lidala inene ebelisoloko likufumanela isitulo, sokukuhlalisa phantsi. UMzalwana uTaylor, ixesha lokugqibela endimbonileyo ngoku, kude ndimbone eyindoda esentsha, wayemile phaya emnyango malunga nezintathu okanye ezine iiCawa ezigqithileyo. Wathi, “Ndingathanda ukufumana iincwadi, Mzalwana uBranham. Ndingathanda ukuhambisa ezi ncwadi.” Ke thina, yena. . .

<sup>12</sup> Into endiyiqondayo, wayeneswekile waza wafa isiqaqqa, kwaye akazange. . .kungaziwa ukuba uneswekile. Kwaye—kwaye wa. . .Wafa. Akazange afe. Wemka nje ukuya kuba neNkosi uYesu.

<sup>13</sup> Kwaye wayengothembakeleyo, omangalisayo umzalwana, esoloko ekhathalele abanye abantu. Kwaye uyolo lwakhe lwalusekuzameni ukufumanela umntu othile indawo yokuhlala phantsi, xana besiza ebandleni. Kwaye niyayazi, mhlawumbi, xana siwelela ngaphaya koMgwebo, akuyi kuba kuhle ukubona uMzwana uTaylor phaya, asifumanele indawo yokuhlala phantsi, kwelinye icala?

<sup>14</sup> Ndingcinga, ekukhumbuleni uMzalwana uTaylor. . . Bendingekho apha ukuza kuyithetha noMzalwana uNeville, emngcwabeni wakhe, kodwa ndifuna ukutsho ilizwi lemibulelo yam, kumhlolokazi wakhe. UDade uTaylor, ndiyaqikelela,

ulapha ndaweni ithile ngale ntsasa, mayisikelelwe intliziyo yakhe enyanisekileyo!

<sup>15</sup> UMzalwana uTaylor, ngenye imini wathi, “Nyukela apha uze kundibona. Ndaba nechityana lombiwe phaya, ndabeka iintlanzi kulo, ukuze ube nokunyukela apha ukuza kuloba.” Wasoloko ekhathelele omnye umntu ongomnye. Kwaye kwakukho Mntu uthile ekhathalele yena, lowo nguKristu, ukumnika usindiso.

<sup>16</sup> Ndinga, ekukhumbuleni, nakubeni, ukwenzela eli bandla, njengoko lihlanguana njengomzimba ngale ntsasa, masimeni kunye, sithobise iintloko zethu phambi koThixo.

<sup>17</sup> Bawo wethu waseZulwini, thina njengabantu ngale ntsasa, kunye na—nabazayo kule ndawo yokunqula. . . Isandla Sakho esikhulu siye sahamba hamba phakathi kwethu saza sathabatha kuthi omnye wabaxabisekileyo babazalwana bethu esimthandayo, kwaye sisazi ukuba Wena ubumthanda. Kwaye Wena ube unesizathu sako konke oku, Nkosi, okanye ngeyingenzekanga ngale ndlela, ekwazini ukuba iBhayibhile yethu isixelele, ukuba, “Zonke izinto zenzekela okulungileyo kwabo bamthandayo uThixo.” Kwaye yena ukwenzile oko.

<sup>18</sup> Kwaye siyabhekabheka, ehlabathini, size sifumane indalo kuyo yonke indlela ithetha nathi, okokuba ingcwaba alinakumgcina, kuba emhlabeni ukhonze injongo othe Wena wamthumelela yona ukuba ayenze. Ube engolungileyo, othembekile umzalwana.

<sup>19</sup> Sifumanisa ukuba ebomini bobomi bezityalo, kunye nasebomini belanga eliphuma kusasa ukuze lisinike ukukhanya. Kwaye embindini wemini liba sembindini wobudala. Kuze emva koko ngokuhlwa life kwakhona, ukuze livuke kwakhona kwintsasa elandelayo, lidlamkile kwaye lilitsha, ngokuba likhonze injongo kaThixo.

<sup>20</sup> Sibona iintyantyambo njengoko zityatyamba kwaye zenze ntle umhlaba kwaye zihombise amaholo emingcwabo, kunye neendawo zemitshato, kwaye zikhonze injongo; ivule intliziyo yayo kwaye inikeze, simahla, ubusi kwinyosi, nesiqholo kogqithayo, ubuhle kobufunayo. Inikeza ngako konke enako, kwinkonzo kuThixo, emva koko ithobise intloko yayo encinci. Kodwa xana intlakohlaza ifika, iyaphakama kwakhona, ngokuba ikhonze injongo kaThixo.

<sup>21</sup> Ngoko ebusweni bayo yonke indalo, kunye neBhayibhile, isithembiso, kunye noMoya oyiNgewele, singagcoba luvuyo ezintliziyyweni zethu, ukwazi ukuba uMzalwana wethu uTaylor, ngokunjalo, Nkosi, ukhonze injongo kaThixo. Kwaye ukutsho ukuthi akayi kuvuka kwakhona iyakuba kukuphika iBhayibhile yethu, uThixo wethu, kunye nazo zonke izinto athe wasinika zona uThixo ukuba sikhangele kuzo, ukuze sazi ukuba lukhona uvuko. Ke singxamele kwixesha xana siyakumbona yena

kwakhona, xana esemtsha kwaye esempilweni kakhulu kwaye engasokuze tu agule okanye aluphale.

<sup>22</sup> Sikelela oxabisekileyo unkosikazi wakhe, ela qabane lithembekileyo lakhe. Indlela esiyakubakhumbula ngayo, elide, Nkosi, njengoko sibabona behamba kunye ukuya echibini, baze bahlele kwizitulo ezincinci phandle phaya, beloba, kwaye bethetha, kunye nendlela ababezizithandwa zenene kunye.

<sup>23</sup> Kwaye ngoku siyazi ukuba kukho uSuku olukhulu oluzayo, xana amaqhawe okholo ayakumatsha phantsi kwesango olukhulu loloyiso, kwaye iiNgelosi ze...kunye nemihobe ziyakuzalisa umoya. Siyakubabona kwakhona kulandawo.

<sup>24</sup> Kude kube ngoko, Nkosi, sinike ukukhalipha. Sisikelele kwaye usincede. Siyakumkhumbula ixesha elide uMzalwana uTaylor, kunye naye wonke othe weza kwelibandla, ngelixa ayakuma esangweni aze afumanele indawo ofikayo ukuza kuva iLizwi likaThixo, ukuba ahlale phantsi ngokulula nokuphumla.

<sup>25</sup> Ngomnye umhla xana wegqithayo, Nkosi, ndathandaza ukuba esikhulu iSiphatha-Zithunywa sikaThixo sema phaya emnyango, ukumfumanela indawo, naye, Nkosi, kwaye wabanakho ukuhlala phantsi. Kuba kubhaliwe eBhayibhileni, "Abanenceba bayakufumana inceba." Side simbone, Nkosi, yanga iinkumbulo zingaqhubeka zimnandi ezintliziyweni zethu, kude kube lusuku xana sihlangana kwakhona kwelinye iLizwe. Ngalo iGama likaYesu Kristu siyayicela. Amen.

<sup>26</sup> Uyakukhumbuleka ixesha elide phakathi kwethu naphakathi kwabangaziwayo, nanjalo njalo, abeza ebandleni lethu, okanye esakhiweni sethu apha, ukuza kunqula. Wanga umphefumlo wakhe ungaphumla ngoxolo phambi koThixo, de kube yilaMini.

<sup>27</sup> Ngenye imini, nayo, ngamnye kuthi uzakuhamba, ngamnye ngamnye, de siwe phantsi ngawo umgca ngokufana nokuya. Masithi ke ngoku, ngelixa sisenexesha, kwaye sinakho, masizilungiselele ela xesha lizayo; kuba asazi liyakuba nini. Asiyazi iyakuba ngubani olandelayo. Masiphile ke, ukuze ngasuku ngalinye, okokuba inokuthi ifike, iyakuba yeyethu, siyakuba silungele.

<sup>28</sup> Ngoku, ndingathanda ukwenza izaziso. Ngoku, msinyane, mhlawumbi, mhlawumbi, andithethanga namathenjwa kusukela ndibuyile, ngokubhekiselele nemeko yokwakhiwa kwe—kwecawa apha, okanye oko kulandelayo ekufanele sikwenze, ukufumana icawa yethu ukuze sibe nokuba nomhlangano wethu. Ngoko ndiyakuqhubeka, ndixoleleni, ngawo a—aMatywina Asixhenxe, kwaye emva koko Izibetho Ezisixhenxe, kunye nezinto ezininzi esisafanele sifike kuzo, kwamsinyane.

<sup>29</sup> Kwaye ngoku, kusasa ngeCawa elandelayo, phaya, kufanele ndibe se Elizabetshtown, Kentucky, noMzalwana L. G.

Hoover, kwi—inkonzo yokunikelwa. Kwaye oko kukunikezela umnquba omntsha, okanye umnquba abathe bawuthenga e-Elizabethtown, Kentucky. Kanye ukwehla nge 62 de ufike e-Elizabethtown, okanye kanye ezantsi, ndithetha, ama-31, okanye ezantsi kwindlela ethintelayo. Nje ekujikeni, ikuthabathela e-Elizabethtown. Imalunga neyure. Imalunga namashumi amathuthu anesihlanu, amashumi amane eemayile ezantsi phaya. ndicinga, malunga namashumi amane eemayile, kakade i. . . yama-31, kunye namalunga namashumi amathathu anesihlanu eemayile, okanye into ethile, enye indlela, ezantsi kwindlela ethintelayo. IseMulberry Street.

<sup>30</sup> Inkonzo yokunikezelwa. UMzalwana UHoover uyakuba nesiqhelekileyo isikolo seCawa ngentsimbi yeshumi. Kwaye ndifanele ndishumayeke inkonzo yokunikezelwa, ukusuka kwishumi elinanye de kube lishumi elinambini, kule Cawa ilandelayo, uNovemba weshumi elinanye.

<sup>31</sup> Kwibhodi yokupapashela phandle phaya, ngu—umba weendaba wayo. Kwaye iyakuba se. . . Ningayifumana indlela yenu ukusuka kanye phaya. Ise Mulberry Street. Okanye ba—banika izikhombiso kwi. . . Ikwibhodi yokupapasha phandle phaya kumphambili wecawa.

<sup>32</sup> Ngoko, ngo—ngoNovemba a—amashumi amabini esibini, ndi—ndifanele ndibe seShreveport, Louisiana, amashumi amabini anesibini, amashumi amabini anesithathu, amashumi amabini anesine, amashumi amabini anesihlanu, namashumi amabini anesithandathu. Iintsuku ezintlanu, ndiyacinga, eShreveport, Louisiana, kuMnquba iLife. Oko kukunye noMzalwana uMoore. Babhiyozela isiganeko samashumi amahlanu eminyaka. Intsekelelo yepentekoste yawa eShreveport, Louisiana, iminyaka emashumi amahlanu eyagqithayo, kumashumi amabini anesibini ale nyanga. Iminyaka engamashumi amahlanu, umyalezo wokuqala wepentekoste washunyayelwa. Kwaye wawa, uMoya oyiNgcwele wawa, eLouisiana. Kwaye babanesikhumbuzo kuko oko, kwaye ngamashumi amahlanu esikhumbuzo sesiganeko. Kwaye kufanele ndithethe lomnyaka wamashumi amahlanu, ubusuku obuhlanu, kunye noMzalwana uMoore, eShreveport, uMnquba iLife.

<sup>33</sup> Unazo izihlobo phakathi nasekujikelezini phaya, ngoba, ofuna ukuzibhalela, okanye into ethile, ndingavuya ukuba nazo. Kwaye nje zixelele malunga nemihlangano ezayo.

<sup>34</sup> Kwaye uMnquba iLife, ukuba nabani wakhe waba phaya noMzalwana uMoore, yindoda emangalisayo. Kwaye kukho igquba elimangalisayo labantu, loo makhwahla aseMazantsi. Akunakho nje ukuwodlula. Kwaye ke, uMnquba iLife, nabani apha eShreveport angakuxelela iphi. IShreveport imalunga

namakhulu amabini amawaka abantu. Kwaye sisixeko esilungileyo, neendawo ezininzi zokuhlalisa. Ke . . .

<sup>35</sup> Kwaye umnquba ngumnquba omkhulu, omkhulu kakhulu umnquba. Unomgangatho ongaphezulu, neebhalkoni, nomgangatho wokuqala, kunye nomgangatho ngaphaya kokuya. Kwaye nje kukho indawo eninzi. Kwaye kanye ngqo ngaphesheya ukusuka kwiholo lesixeko elihlalisa amawaka amahlanu. Nje—nje ngokufana nokunqumla istrato apha, ukuya kwiholo lesixeko.

<sup>36</sup> Kwaye uMfu. Jack T. Moore, okanye—okanye kungabe nguMnquba iLife eShreveport, Louisiana. Oko kuqalisa ngamashumi amabini anesibini. Oko iyakuba nguLwesitha- . . . NgoLwesine ukuyakuphela ngeCawa. Lwesine, Lwesihlanu, Mgqibelo, Cawa, iintsuku ezine endaweni yezintlanu. Ndiyaxolisa. Oko koba ngamashumi amabini anesibini, amashumi amabini anesithathu, amashumi amabini anesine, namashumi amabini anesihlanu. Ndinginga ukuba indlela eyiyo, ka—kaNovemba.

<sup>37</sup> Kwaye ngoko, siyakufumanisa ngoko malunga, oko sikwenzileyo malunga nebandla apha, ukufumanisa indlela ibandla liye laqhubeka malunga nokufumana isakhiwo salo. Abakhi basixelela ukuba bangafaka amadoda aneleyo kuwo de malunga neentsuku ezilishumi bangaphantse babenawo ukuze sibe nakho ukuya ngaphantsi kwawo, yabona, kanye ngokukhawuleza. Kwaye nje balindele isixeko sityikitye. Niyayazi, kwaye kufanele sibe neyaneleyo indawo yokumisa iimoto, kunye nokuninzi *koku*. Kwaye, owu, bethu, yimfumba yomtyungampo ukufika kuyo, ukuqalisa ukwakha nantoni na. Kodwa ndingathanda ukufika ebandleni ngaphambi kokuba ndibuyele entsimini kwakhona.

<sup>38</sup> Ngoku ndifumene umnxeba wokuya eTanganyika, Unganda, nokunqumla phaya. UJoseph unemihlangano elungisiweyo ukuqalisa ngoFebhruwari.

<sup>39</sup> Kwaye izolo, xana ndingena, bekukho abanye abazalwana, kunye noDade uThoms nabo, abasuka phesheya kweelwandle, bebezile. Kwaye babe . . . Ndifumene isibhiliyana silele emnyangweni wam, okanye—okanye isimemo sisuka kwi—kwimanyano ezantsi eMzantsi Afrika. Ke ndibhalela bona, ukufumanisa nje ukuba yintoni enokwenziwa. Mhlawumbi, ngelixa ndikude kangaya, ndingehlela ezantsi eMzantsi Afrika, mhlawumbi, kwindawo yokugqibela kaFebhruwari noMatshi, malunga nelaxesha.

<sup>40</sup> Kwaye siyathemba siyakufumana ibandla limile, ukuze ndibenokungenisa ezi Zigaba zeBandla, ngaphambi—ngaphambi kobusika bungene, ukuba kunokwenzeka. Ukuba andikwenzi, okanye xana ndifanele ndibuyele ukusuka ngaphaya, ukuba iNkosi uYesu ilibazisile.

41 Bendiphulaphule izolo xana bendithabatha, ndiyakholwa ibilusuku ngaphambi kwayizolo, lweteyiphu. Ndiye ndacinga ndiyive idlala phandle apha ngale ntsasa. Omncinci umzalwana waseMazantsi ube... Unina ube ezile emhlanganweni. Ube enobulwelwe ebeleni, kwaye wayesityekelwe kukufa. Kwaye uMoya oyiNgcwele, kwenye yesandula kubakho imihlangano, eMazantsi ePines, ndiyakholwa bekulapho, okanye ndaweni ithile, waxelela yena, watsho malunga nobulwelwe bakhe, nokuba yayingubani, kwaye nalapho wayesuka khona. Kwaye wathi ube enenkwenkwe ebiwile elusindisweni, kwaye yayizakuba nengozi, kwaye ibiyakuba yeyokubulala umntu. Kwaye nokuninzi kwezinto ezifana nokuya. Kwaye lomfo...

42 Konke kwenzeka nje ngendlela. Kwaye ubulwelwe bomhlaza bukanina, okanye ubulwelwe obukhulayo, gxebe, bemka kuye. Ntoleyo, ukukhula kobulwelwe ngumhlaza, niyayazi. Ke ngoko we—wemka kuye. Kwaye inkwenkwe yayijongene nokubulala umntu, kwaye yonke into ngendlela uMoya oyiNgcwele wayitshoyo. Yaza yakhokelelwa kuKristu, emva kwakhona. Kwaye yenza iteyiphi yayo, kwaye ndi—ndiyivile idlala. Ingaba niyonwabele leya incinci, endala intetha yaseMazantsi? [IBandla lithi, “Amen.”—Mhl.] Wathi “Ezantsi apha eMantla eCaroliner,” wathi. Owu, ndiyakuthanda nje okuya, bona abaseMazantsi abantu. Kweye ebene... Inkosi iye nje yamsikelela. Wathi, “Ndiyayazi uthi akushumayeli mfundiso, Mzalwana uBranham; kuphela kwirhamente yakho.” Wathi, “Siyinxalenye yerhamente yakho.” Ke oko kwakukuhle kuye, ukutsho oko.

43 Kwaye ngoku kukho umfanekiso, ndiyacinga, mhlawumbi, ukwibhodi yokupapasha ngale ntsasa. Ukuba awukho, uBilly uyakuwubeka phaya. Kumaxesha amaninzi ibe ithethiwe, xana ndaqalisa ukuthetha, okokuba baye bathi, “Uyacingela nje, Mzalwana uBranham, okokuba ubona okwakuKhanya, okwa kuKhanya.” Kukho mhlawumbi, nzima...

44 Kungabakho abanye abamkileyo apha, oomadala abakhumbulayo emva, ngaphambi kwemifanekiso yaKo yakhe yathatyathwa. Ingaba ukhona nawuphi apha ondikhumbulayo mna ndisitsho oko, kwixesha lakudala? Khangela. Nje malunga nesine okanye isihlanu sezandla. UDade uSpencer apha, noMzalwana noDade uSlaughter, no—nomzalwana *apha*, nomzalwana ngaphaya. Bona nje bamalunga nesihlanu okanye isithandathu soomadala abashiyekileyo.

45 Ke, ngoku, emveni kwethuba, iliso lobuxhakaxhaka bekhamera labamba lamfanekiso. Ke waya eWashington, DC waza waya kubo bonke abavavanyi, kwaye wabuya, “Hayi kungekho kuvezwa okuphindiweyo okanye nanto.” Wathi, “UkuKhanya kubethe iliso lekhamera.” Lowo nguGeorge J. Lacy. Unalo igama lakhe lityikityiwe. Yabona?

46 Kuhle, ngoko, amaxesha amaninzi nisiva, khangelana uze uthi,

“Kukho isithunzi esimnyama ngaphezu *kwalo* mntu. Sisithunzi sokufa.” Bangaphi abandivileyo mna ndisitsho oko? Amaxesha amaninzi, yabona, amaxesha amaninzi. Kuhle, kwenzekile ukuba ikhamera ikubambe okuya. Kwaye ke sinako okuya apha.

<sup>47</sup> Inenekazi eliza kudade laza lamxelela, emhlanganweni e—eCarolina, apho sibe nomangalisayo umhlangano eSouthern Pines. Kwaye phaya, inenekazi lalisifa ngumhlaza kuwo omabini amabele. Kwaye oogqirha babemnikezele ukuba afe. Kwaye inenekazi nje lehlela ezantsi laza lathabatha umfanekiso wakhe, njengoko ndimxelele ukuba lingubani, kwaye nalapho asuka khona. Kwaye ndithe, “Kukho ithunzi elimnyama phezu kwakho. Usityekelwe kukufa.” Kwaye inenekazi lisuke lathatha umfanekiso woku. Kwaye nantsiya ikwiliso lobuxhakaxhaka bekhamera, yafumana elathunzi lokufa.

<sup>48</sup> Ukuba nabani kuni nonke niyibonile *Imithetho Elishumi*, naze nayibona ingelosi yokufa, indlela eyangena ngayo, obabumnyama, esimnyama-ukujongeka isithunzi, sikulo mfanekiso. Kwaye ndicinga ikwibhodi yopapasho ngoku. Ukuba akunjalo, uBilly angandiva, kutheni, menze ayibeke kwibhodi yopapasho. Kwaye inotolo olwalathe emntwini. Kwaye umntu, isithunzi samshiya umfazi, kwaye waphiliswa ngokumangalisayo. Kodwa phaya ifana nesigqubuthelo, umsi omnyama uhlange phaya waza wagqubuthela phezu kwenenekazi, kwaye wajinga kulamhlaza ngokufana nokuya, kuphuma phaya. Kakade, eso sisithunzi apho ukufa kugaleleka khona, nako, ukusuka kumhlaza.

<sup>49</sup> Kulungile, akukhathaliseki uzama kangakanani ukuxela abantu iNyaniso, kukho umntu othile ozakukrokra ukuba Yona asiyiyo iNyaniso. Kwaye ukuba usoloko uxela iNyaniso, ngoko uyayazi u—ulungisile.

<sup>50</sup> Ndinesihlobo esingu—umfama, phezulu eNtshona. Kwaye—kwaye umlondolozisi ndalo wahlawula malunga newaka leedola ukwenzela imoto yekhephu, ukubala umhlambi wee elk ezazishiyekile ngaphaya eTroublesome Valley. UMnu. Jeverez owahlala apha ebandleni, ndamkhokelela kuKristu, ongakholwayo ukuba uThixo ukhona ngokupheleleyo. Kwaye nindivile ndibalisa ibali lethu siphalisa kunye. Kwaye wayengakholelwa nakwenye into kuphela kwimigaqo yokuziphatha kaDarwin. “Kwaye olwa Sana, oluzelwe yintombi enyulu, yayibubuvuvu.” Kwaye sahlala emahlathini ngobunye ubusuku kanye apho yena wamnkela uKristu.

<sup>51</sup> Kwaye ke ngoko le ndoda yabaxelela. Yathi, “Ngoku, akudingeki ukuba nithenge lamoto, lamoto yekephu.” Yathi, “Ndiyakunixelela ngqo zingaphi iinyamakazi ii-elk eziphezulu phaya.” yathi, “Zilishumi elinesithoba.” Yathi, “Bekukho amashumi amabini-...Bekukho amashumi amabini ananye, ndaza ndabulala ezimbini zazo.” Kwaye wayethetha nomgadi



wezilwanyana. Akufanelekanga ubulale kuphela ibenye. Ke wathi, “Bekukho amashumi amabini ananye, kwaye ndibulele zambini zazo. Kwashiyeka ishumi elinesithoba.”

Waza wathi, “Ewe, Jeff, ndiyayazi ubulele ezimbini zazo.”

Yathi, “Ndiyenzile.”

<sup>52</sup> Kuhle, bathabatha imoto yekhephu, baya phaya, kwakukho ishumi elinesithoba leenyamakazi ii-elk. Wathi, “Billy, yixelele nje indoda inyaniso; ayisayi kuyikholelwa.”

<sup>53</sup> Ke oko nje kumalunga nendlela ekuyiyo. Ungabaxelela abantu iNyaniso, kwaye noko ba... Kube kukho okungako ukuqondwa ngokuphosakeleyo no—nokuxoka malunga nezinto bade bangakholelwa ukuba wena uxela iNyaniso xana ubaxelela iNyaniso. Uyabona?

<sup>54</sup> Kodwa sinombulelo kakhulu kuba sinoBawo waseZulwini Oqinisela la Nyaniso ngesiqinisekiso. Yinyaniso. Ke ngoko ukuba oku iyakuba lusuku lam lokugqibela emhlabeni, i... nkqu nophando lwenzululwazi nezibonakaliso zibonakalisile ukuba ndiye ndaxela iNyaniso malunga nezi zinto. Injalo lonto. YiNyaniso. Ke mhlawumbi iyakuba kwibhodi yokupapasha. Billy, ingaba usegumbini phaya? Unawo esandleni sakho, umfanekiso? Kwaye ukuba unawo, kuhle, wuzise apha, emva koko ungawubeka apha, mhlawumbi bayakuwubona. Kuhle, andiyazi. Kuyakubakho ukukhanya kuyo i—kuyo ibhodi.

<sup>55</sup> Kwaye apha ngu—nanku umfanekiso kanye apha. Ndiyaqikelela aninakuwubona. Kodwa kanye *apha* ningabona elathunzi ligqubuthelayo lokufa phezu kwentloko yala mfazi. Kwaye naku okubhaliweyo malunga nayo emva apha, apho inenekazi lathabatha umfanekiso, kunye nokubona ukuba ingenene yabonisa. Kwaye nankuya, khona—khona phaya. Lithunzi eligqubuthelo lokufa.

<sup>56</sup> Yabona umfazi, omnye kanye phaya? Niyibonile, ndiyaqikelela, Mzalwana uNeville, akunjalo? [UMzalwana uNeville uthi, “Ewe.”—Mhl.] Uh-huh.

<sup>57</sup> Ke, uBilly mhlawubi uyakuwubeka kwibhodi yokupapasha, ukuba uyakuyenza, Billy. Yiza, yithathe, kwaye wuthathe uwuse ngaphambili uze uwubeke ebhodini, ukuze wonke umntu abenokuwubona njengoko bephuma. Yena okanye uDoc, nawuphi wabo. Ngoku ndicinge, mhlawumbi, ingabonisa ngokucace ngokwaneleyo ukuze nibe ninganakho ukuwubona, kodwa kukho ubumnyama kakhulu ukwenzela olwahlobo lomfanekiso. Kodwa uyakuwukhuphela phaya, ukuze nibe nokuwubona, njengoko bephuma.

Ngoku, khumbulani zonke izaziso.

<sup>58</sup> Kwaye ngoku, ngale ntsasa, ndicinge mhlawumbi besiyakuthetha intwanana kwinto ethile ukukhuthaza ibandla, into ethile ebizakuninika engaphezulu... .

<sup>59</sup> [UMzalwana uDoc Branham uthi, “Ufuna la ndawo?”—Mhl.] Uthini? [“Ufuna la ndawo kuwo?”] Ewe, Doc, ukuba ungenza. Ingaba yelungileyo.

<sup>60</sup> Ndifuna ukusebenzisa oku apha. Ndibe ne...Abanye babo bebengawubekanga, kuleveki iphelileyo, ke siye sacinga mhlawumbi iyakunika okuncinane okungcono ukwenzela unamhlanje. Bendifuna ukuthetha kuwo, ngokuba ubhekiselele kwi—kwiphupha udade athe wanalo.

<sup>61</sup> Andazi nokuba uDade uShepherd usebandleni ngale ntsasa. Ndihlange ne naye ngobunye ubusuku. Kwaye ityeli lokuqala endakhe ndabona umfazi, eneneni, ndandingamazi kwa ukumazi ukuba wayengubani. Ingaba unjalo? Ndiyaqikelela akanjalo. Ewe. Ungakhathazeka, ingaba iyakuba yiyo nantoni ephuma endleleni, ukuba ndibhekiselele kwela phupha, Dade Shepherd? Akuyi kukhathazeka, akuyi kuba njalo? Kulungile. Konke kulungile.

Kwaye phambi kokuba sisondele kokuya, masiqubude iintloko zethu ngoku kwakhona.

<sup>62</sup> Bawo Onobabalo waseZulwini, kuWe sinikeza indumiso ngabo bonke ububele bakho nenceba. Kwaye ngoku, sizolise, Nkosi, ukuze sibe nokufundisisa iLizwi loThixo ophilayo, njengoko Lisiza kuthi ngombono kwaye liqinisekisiwe ngoMoya oyiNgcwele, laxhaswa ngeBhayibhile. Ke siyathandaza ukuba Uyakusinika ukuqonda, ukuze sibe nokwazi oko masikwenze kule mihla yokugqibela njengoko sibona amandla obubi ezinza ukusingqonga ngoku. Idabi, idabi lokugqibela limalanga nokuliwa. Sincede, Nkosi. Njengabalwi benene, abomeleleyo, senze sigcine ikhaka loKholo phezulu, ngeLizwi likaThixo, iKrele, size siye phambili. EGameni likaYesu. Amen.

<sup>63</sup> Ngoku, ekucingeni ngokuya phambili, idabi, njenge—ngedabi lingena kuluhlu, lilungele ukuya ekwenzeni, e—elona dabi, ukulwa umlo wokholo.

<sup>64</sup> UDade uShepherd apha, noMzalwana uShepherd, abangabona bahlobo bethu banobabalo, nabaza kulo mnquba. Kwaye bangabantwana abaxabisekileyo bakaThixo. Kwaye—kwaye lo Dade uShepherd, xana bendichola imbalelwano yam, uhlobo uBilly anokuluphendula, Nje umntu othile athi, “Ndithumele amalaphu amaninzi omthandazo.” kwaye ndithandaza phezu kwawo. Uye nje abaphendule. Kodwa xana iyileta yomntu omnye, kufanele ndiyiphendule ngokwam, niyabona. Ke ndichole imbalelwano eyeyam isiqu, kwaye ke bendiyithabathela ekhaya. Kwaye bendifunda phaya, iye yathi, “Isuka kuDade uShepherd.” Kwaye ibiliphupha athe wanalo, lwee—lweenyanga ezithile ezigqithileyo. Kwaye akakhange abenakho ukuyifumana kakuhle de kube zezimbini okanye ezintathu iiCawa ezigqithileyo, xana ndafundisa kwesi—si *Izigaba Zamabandla Asixhenxe* kunye ne—neziqhamo

ezisixhenxe, uPetros weSibini, indlela eyithabathayo, uPetros weSibini isi-1, “Ukongeza kukholo lwethu.” Yabona?

<sup>65</sup> Kuqala, ukubanesiseko, luKholo. Okwesibini, yongeza kukholo lwakho, isidima; kwisidima sakho, ulwazi; ukusuka kulwazi, ukuzeyisa; ukusuka kukuzeyisa, umonde; kumonde, ukuhlonela uThixo; kwaye ukusuka ekuhloneleni uThixo, ukuthanda abazalwana, ukuthanda abazalwana; kuze emva koko uthando, ekubeni ilitye eliyintloko. Isixhenxe sezo zinto. Izigaba zamabandla asixhenxe, yabona, kunye neenkwenkwezi ezisixhenxe zamabandla asixhenxe, kwaye zonke zazo zihlanganiswe kunye nguMoya oyiNgcwele.

<sup>66</sup> Ngoku, oko koko ikuthabathayo ukuba sisicaka sikaKristu. UKristu wakha iBandla Lakhe kwizigaba ezisixhenxe zamabandla; uMtshakazi Wakhe, uMntu, umfazi, iBandla. Izigaba ezisixhenxe zamabandla zihlanganisa kwaye zenza uMtshakazi. Abanye baphuma kwesi sigaba, kunye nabanye baphuma kwesa sigaba, kunye nabanye baphuma kwesa sigaba, kwaye zonke zihlangane, kwaye zibumba lona njengephiramidi.

<sup>67</sup> Njengo Enoki, owakha iphiramidi, oko sikukholelwayo. Kwaye intloko litye ayizange yabekwa ngaphezulu kwayo, ngokuba ilitye eliyintloko laliwa. Kwaye sithabathile ngoku, hayi njengeMfundiso, kodwa nje ukwenzela ukuqonda, nje ukwenzela ibandla apha. Okokuba ezi. . .

<sup>68</sup> UThixo Uzenza agqibelele kwisithathu. Uzenza Yena agqibelele ku “Yise, Nyana, Moya oyiNgcwele,” izikhundla ezintathu zoThixo omnye. Uzenza Yena agqibelele ku “gwetyelo, ngewaliseko, bhaptizo loMoya oyiNgcwele,” iyagqibelele, imisebenzi yobabalo. Uzenza yena agqibelele ekuzeni okuthathu: ityeli lokuqala, ukuhlangula uMtshakazi Wakhe; ityeli lesibini, ukwamnkela uMtshakazi Wakhe; ityeli lesithathu, kwiMillennium kunye noMtshakazi Wakhe. Kwaye yonke into igqityelelisa kwizithathu. Kwaye isixhenxe linani lonqulo lukaThixo. UThixo unqulwa kwisixhenxe, ukufezeka, ngoku igqityelelisiwe kwaye ifezekile.

<sup>69</sup> Kwaye into engaqhelekanga yayikukuba, hayi ukungenisa oku, kodwa nje ukunibonisa, ixhama lokugqibela endalifumanayo lalinamachokoza amahlanu kwicala elinye kunye namathathu kwelinye; yabona, ubabalo nengqibelelo.

<sup>70</sup> Ngoku qaphela koku, la Kristu. UThixo wabhala iiBhayibhile ezintathu. iBhayibhile yokuqala yayisesibhakabhakeni, ibizwa izodiac. Ngoku, ukuba akuyazi iNcwadi kaYobhi, libala nje malunga nayo, kuba, ngokuba uYobhi ngulowo uyichazayo, indlela awathi wajonga phezulu waza wazithiya amagama ezo zinto esibhakabhakeni.

<sup>71</sup> Kwaye qaphela, kwizodiac, yintoni eyaqala ngayo? Into yokuqala kwizodiac yintombi enyulu. Into yokugqibela kwizodiac nguLeo ingonyama. Ukuza kokuqala kukaKristu,

ngentombi enyulu. UKuza kwesibini, uLeo ingonyama, iNgonyama yohlanga lwakwaYuda.

<sup>72</sup> Emva koko u-Enoki wayigqiba ngomhla wakhe, okanye emva kulamhla, iphiramidi. Kwaye iya . . .Kakade, asinaxesha lokuyisa emva size sibonise indlela yona la phiramidi yenyukela ngayo ngamagumbi kunye nanjalo njalo. Ithetha kanye ngqo ukuya kwisiphelo sexesha ngoku. Bakwigumbi likakumkani ngoku, ngokomlinganiselo. Kodwa intloko litye ayizange ibekwe kwiphiramidi. Kwaye oko kuyibeka gqibeleleyo, ngokobungcibi bokwakha, okanye—okanye ngokoqingqo-lwamatye. Kude, kwa i . . .incakuba encinci . . . Abayazi indlela eyakhe yakhiwa ngayo, abayiqondi, ingaze incakuba icande emacaleni apho olwadaka kufanele libekhona. Kwaye akukho daka kuyo. Igqityelelisiwe nje, ukudityaniswa.

<sup>73</sup> Ke yilonto iyiyo xana uKristu kunye neBandla besiba banye. Akukho daka phakathi. Akukho nto phakathi; nje uThixo kunye nomntu. UThixo, uKristu, kunye nomntu.

<sup>74</sup> Ngoku, kodwa, intlokolitye, abazange bayifumane. Niyalazi iLitye leScone banalo eNgilane, ukumisela iikumkani, okanye u—ukubathwesa, kunye nanjalo njalo. Kodwa intloko litye . . .

<sup>75</sup> Qaphela kwidola eliphepha yaseMelika. Uyakubona ukuba . . .kwidola eliphepha yaseMelika, kwelinye icala, icala lasekhohlo. Litywina laseMelika, ukhozi kunye ne . . . lemikhonto esandleni salo, kwicala lesibini, eli libizwa itywina “Iwe United States.” Kodwa kwicala elilandelayo kunye, ngaphezu kwalo, iliso elikhulu, kwaye phantsi koku ithi, “Itywina elikhulu.” Kutheni iyakuba njalo “Itywina elikhulu” kwesi sizwe, nkqu nangaphezulu kwetywina lwesizwe sethu? Yabona?

<sup>76</sup> Akukhathaliseki nokuba yintoni okhe uyenze, uThixo uyenza ithethe into ekwanye. Yabona? Wenza umoni athethe ngayo. Wenza isizwe sithethe ngayo. Yonke into ifanele ithethe ngaYe. Nokuba u—ufuna ukuYikholelwa okanye hayi, Iphaya ngqo.

<sup>77</sup> Ngoku, qaphela, kukho iliso kokuya, iliso likaThixo. Kwaye ngokuba lamngwazi zange usuke, iTywina eliyiNtloko, ngokuba Lalaliwe, ntoleyo yayinguNyana kaThixo; ILitye lembombo lesakhiwo, iTywina eliyiNtloko lephiramidi, kunye nako konke oku. Ngoku—ngoku, ndi . . .andithandi uku . . .

<sup>78</sup> Ngamanye amaxesha bayazishicilela ezi zinto, kwaye ziphuma ziye phakathi kwabazalwana emabandleni, bamanye amabandla. Kwaye xana bekwenza oko, emva koko abazalwana ngamanye amaxesha bafumana ukuboniswa koluvo okungalunganga, lokokuba nditsho into ethile malunga nabazalwana. Kodwa andinjalo. Ndi . . .Ukuba ningaphulaphula nje kwaye niqonde, yabona, andithethi ngokuchasene nomzalwana wam. Kuba, oko akufanelekanga

ukuba ngumzalwana, ukuthetha ngokuchasene nomnye. Sifanele sithethelelane, hayi ngokuchasene nomnye.

<sup>79</sup> Kodwa xana ndithetha ngamanye amaxesha ngombutho othile, njengeRhabe, Wisile, okanye njalo njalo, bathi, “yabona, uchasene nawo.” Andichasenanga nomzalwana khona phaya, okanye udade khona phaya. Inkqubo eyahlula ubuzalwana koko endithetha ngokuchasene nako. Abantwana baka Thixo lusapho olunye, kwaye hayi—kwaye hayi amaqela ahlukileyo.

<sup>80</sup> Kwaye abanye babo bathi, “Andiyi kubananto yakwenza nayo, ngokuba oko ngamaRhabe. Kwaye ndingumWisile.” Yabona? Ngoku, asiyilonto. Yabona? Yinkqubo yalambutho eqhekeza ubuzalwana. Yabona?

<sup>81</sup> Ngoku, oko, njengokuba benditshilo, ukuba ubusihla ngomlambo ngesivukuvuku ukukhangeleka isikhephe, besizakuzama ukuya kwiingxangxasi, kwaye ndiyayazi okokuba okuya akuzikusebenza, kuhle, ngoko, andikhwazi, ukohlwaya wena. Ndizama ukukhupha wena kwesasikhephe. Yabona? Ngokuba, sisikhephe esizakophuka, kwaye—kwaye—kwaye uyakushiyeke, uhleli wedwa, emanzini. Ke—ke asi—asingomzalwana esikhepheni, kodwa ndingxola kumzalwana ukumbonisa okulungiselela ukwenzeka.

<sup>82</sup> Ke, zonke ezi nkqubo, athe amadoda azenza kwimpumelelo yawo kufanele zaphuke. Yiyo yonke. Ezithe zafikelele... Sifanele size kubunye, kubuzalwana. Oko ibe iyijongo yam yobomi kukuzama ukumanya kwaye hayi ukwaphula umbutho, kodwa mabalahle iibono zabo, baze babe ngabazalwana kuye wonke ozelwe ngokutsha umKristu. Niyabona? Oko, leyo yibono. Phaya kulapho ndiye ndema khona, kulungile, ngoku, ukuba abazalwana bangayiqaphela. Ndi . . .

<sup>83</sup> Abazalwana abaninzi bethu, kwa nakuluhlu lweVangeli Egcweleyo yethu, abakholelwa ukuba umBhaptizi namaWisile, kunye nomLutere kunye nabo, banethuba. Kodwa, ngoku, bangabe balungisile. Kodwa andivumelani noko. Ndiyakholwa ukuba isigaba apha, sesiSigaba sobuLutere, kwesi sigaba *apha* esasibizwa, ndiyakholwa iSigaba iSardesi. Kwaye emva koko iSigaba iFiladelfi, samaWisile. Kuze emva koko iPentekoste, iSigaba saseLawodike. Ndiyakholwa ezo zizigaba. Kwaye uThixo, kuso ngasinye sezo zigaba, wathabatha abantu abanyuliweyo. Kwaye kokuya, njengamaHebhere i-11 atsho, ukuthi, “Bona ngaphandle kwethu abenziwanga bagqibelela.” Yabona? Kodwa ngoku iBandla lisuka *koku*, lingena lisiba ligcuntswana lonke ixesha, de Libesezantsi ukungena kwisigaba sePentekoste.

<sup>84</sup> Ngoku, isizathu ndisitsho oku, okokuba ningafumana imbono koko udade akuphuphileyo. Kwaye iphupha lakhe ngokuqinisekileyo lithelekiseka koko bendikufundisa.

<sup>85</sup> Qaphela ngoku apha, ngoku, zonke ezi zinto athe uPetros Wokuqala umqolo we-6 kunye ne-7 unixeleyo, ukusu-... ngokholo, oko sisiqalo. Ngoku, nditsho ukuba abantu babanga ukuba nazo ezi zidima ngaphandle kokuba bazalwe nokuzalwa ngokutsha. Kwaye ndiyakholwa ndenze ukuphawula okukrwada ndaza ndathi, "Ifana nentaka emnyama ezama ukufaka iintsiba zepikoko kuyo, ize izenze ipikoko yona." Ayinakuyenza lonto. Kufanele kubekho usiba lwemvelo lukhule kuyo. Ingaphakathi layo kufanele likhuphele ngaphandle olwasiba.

<sup>86</sup> Kwaye kusoloko, kwaye ndasoloko ndityholwa ngokubalukhuni koodade bethu, malunga nokunqothula iinwele, nokuziqaba ubuso babo bonke, nezinto. Ndisoloko ndityholwa ngokubalukhuni koodade bethu. A—asikukuba ndinentsi ngokuchasene noko. Andithi umfazi asingomfazi olungileyo, okokuba ngumzuli stratweni othile okanye into ethile. Eso ayisosimo sengqondo sam. Kodwa, koku, xana efaka okungako okungekuko okwemvelo kumphandle, kubonisa kukho okuninzi okungekuko okwemvelo kwingaphakathi, yabona, apho kufanele kuzaliswe nguKristu. Ngokuba, umphandle usoloko ubonakalisa oko kungaphakathi. "Ngeziqhamo zabo niyabazi." Niyabona? Kwaye apho uKristu afanele abe ngaphakathi phaya, kwaye ukukhathalela uThixo, nokukhathalela ezinye izinto endaweni yobungako ubuyokoyoko bokungekuko okwemvelo, kwaye niyayazi, amashiya aluhlaza, kunye nokungenguye umntu ukujongeka, kunye nalo lonke olwahlobo lwento. Andihambisani nje nayo, kwaye andikholwa ukuba iBhayibhile iyahambisana nayo, ke ndithanda ukuba nje sibe koko sikoko.

<sup>87</sup> Qaphelani, ngoku, ukuba akanazo nazinye iinzapho, kwaye ufuna ukufaka ezithile; ukuba akanawo amazinyo, kwaye uyawadinga; akanangalo, kwaye uyayidinga; akanazinwele, kwaye uyazidinga; akanazo ezi zinto oko kwahlukile. Kodwa xana ukhupha amazinyo akho enene alungileyo, ngokuba awakazimli ngokohlobo afanele ngalo, ngoko wenze okungalunganga. Ukuba uneenwele ezibomvu, kwaye ufuna zibemnyama, kwaye uyehlela phaya uze uzijike ibala zibe mnyama, ngokuba nje; wenze okungalunganga. Ehe, ndicinga njalo. Kodwa eyona nto... Akukho Sibhalo soko. Kuphela, ukunqothula iinwele, sikhona iSibhalo soko, ehe, ndinezininzi zoko, ke ngoko sifuna ukuqinisekisa ukuba oko kulungile, ngoku.

<sup>88</sup> Ngoku, udade wethu, ekuphupheni, waphupha ukuba yena... Kulungile, kuqala, wayephazamisekile. "Kunceda ntoni ukuqhubeka, kwaye uzame ukuzabalaza ngobomi, ukuba uThixo usifuna sifumane uMoya oyiNgcwele kwaye asinaWo?" Ngoku, andicingi... .

<sup>89</sup> Bangabe bayakushicilela oku. Kodwa ukuba abakwenzi... Ukuba bayakwenza, ikokwebandla lodwa. Yabona? Ngoku,

kwaye ukuba umzalwana othile angafumana oku, kwaye uva izwi lam, mzalwana, koku, khumbula, ndifundisa nje ebandleni lam. Usoloko, ngaphambi kwerhamente yakho, vavanya i—iiteyiphu, kwaye ukuba akufuni irhamente yakho ukuba izive, sukubavumela bazive. Kodwa ndizama nje ukutsho kweli qela lincinci apha, okokuba—okokuba uMzalwana uNeville kunye nam, ngoMoya oyiNgcwele, sizama u—ukwalusa nokufundisa bona.

<sup>90</sup> Ngoku, kukho ezinye zezi zinto ungangavumelani nazo kalusizi. Ke ukuba kukho, nje ngokufana nokusoloko ndikutsho malunga nokutya inkukhu egcadiweyo, “Xana ubetha ithambo, akulahli inkukhu kude. Ulahla ithambo kude.” Ke soloko usenza oko. “Ukutya icherry pie, uze ufike kwimbewu, ubungayi kulahla ipie kude. Ulahla nje imbewu kude.” Ke wenza into ekwanye ekuphulaphuleni kOku.

<sup>91</sup> Ngoku, ndi—ndiyakholwa ukuba—ukuba i—isizathu sokuba kubekho okungako ukubhideka namhlanje, malunga noMoya oyiNgcwele, ayifundiswanga kakuhle. Ndiyakholwa ukuba ubhaptizo lufundisiwe . . . uze nje uthi “ubhaptizo.”

<sup>92</sup> Kodwa ngoko kufane nawe usithi “imoto.” Kodwa ngoku ndinoomakhenikhi abaliqela kwelibandla, kwaye andazi nento enye malunga nayo. Ke ukuba ndenza impazamo, bazalwana, ndi . . . Khumbulani, andingomakhenikhi. Kufanele kube lucingo olubhijelweyo, kunye neeplugs, neepoints, neevalves, nento yonke engenye, eyenza imoto.

<sup>93</sup> Kwaye xana uthetha malunga nobhaptizo loMoya oyiNgcwele, kukho okuninzi okuhamba nOku. Huh? Yabona? Kukho okuninzi okuhamba nOku. Kwaye apha koko endicinga ukuba uThixo uyakuqondakalisa: uMoya oyiNgcwele ulapha. Yabona?

<sup>94</sup> Ngoku, uPetros wathi, kuqala, “Ukholo.” Ngoku yiqaphele ngenene ngokusondeleyo ngoku. Sizakufundisa oku okwemizuzu embalwa. Ukholo, ngoku, kokwakho kokuqala. Kwaye yongezelela elukholweni lakho, isidima; kwisidima sakho, ulwazi; kulwazi lwakho, ukuzeyisa; ekuzoyiseni kwakho, umonde; kumonde wakho, ukuhlonela uThixo; ekuhloneleni uThixo kwakho, ukuthanda abazalwana, ububele kubazalwana; emva koko uthando. Kwaye nabani uyayazi ukuba uthando nguThixo. “UThixo luthando.” Yabona?

<sup>95</sup> Ngoku, ukuba ngoko, kusukela koku, kwaye ngoko ukuzisa oku kwizigaba zamabandla asixhenxe. UThixo wakha, kwizigaba zamabandla asixhenxe, uMtshakazi kaKristu; ngeFiladelfiya, Tiyarita, nePergamo, neSmirna, ne Efese. Isigaba sebandla, athe uYesu, “Ukuba u—ukuba uMyeni uyeza kumlindo wokuqala okanye kumlindo wesixhenxe, zonke ezi ntombi ezinyulu zavuka.” Zazilapho. Zavuka, iintombi ezinyulu zase Efese, eSmirna, ePergamo, eTiyarita, eSardesi, eFiladelfi,

nezaseLawodike. Ingaba nikuqaphele oko? Yayisisigaba sesixhenxe, ngokuba xana Wezayo waza wavusa ezontombi zinyulu zileleyo. Oko kwazizisa zonke ukusukela ezantsi ukuza *apha*. Yabona? Kuba, koku, ngayo iminyaka, izigaba, Yena wakhe uMtshakazi, uzale uMtshakazi, uzale uMtshakazi emhlabeni ukwenzela uKristu. Kwaye indlela ekwanye athi Yena azale lo Mtshakazi, Yena uzale abantu ngabanye.

<sup>96</sup> Ngoku nditsala emva oku, ukuze nibe nakho ukubona xana iphupha likadade lixelwa.

<sup>97</sup> Ngoku, ezi zinto apha ngokuqinisekileyo kufanele zibe kumKristu ngaphambi kokuba uMoya oyiNgcwele ube nokubatywina, ngaphambi kokuba oku kuze ezantsi kumphezulu kuze kwenze into epheleleyo.

<sup>98</sup> Ngoku, iphupha likadade wethu ngoku. Wayekhathazekile okokuba unaye na uMoya oyiNgcwele okanye hayi, xana wangqengqa phantsi ukunqamleza ibhedi esongwayo apho umyeni wakhe wayefunda iphepha. Kwaye unabancinci, njengoko ndinabo, kwaye basoloko besenza ingxolo nezinto. Kwaye ke, koku, walala ngokumalunga neshumi lemizuzu, okanye ishumi elinesihlanu. Waze waphupha. Kwaye akazange aliqonde, okanye alifumane lonke, ukusuka kunyaka ogqithileyo, phantse, kude kube kufundiswe loMyalezo. Ngoko, ngelixa ndandifundisa Wona, labuyela kuye lonke. Kwaye waphupha ukuba wayethandaza.

<sup>99</sup> Wayehamba emgangathweni, kuqala, ngaphambi kokuba aphuphe, kwaye ehlikihla izandla zakhe, ecinga, “Nkosi, ingaba ndinoMoya oyiNgcwele? Ungabonakalisa kum. Abanye bathi, ‘Ngokuba ndi—ndikhwazile.’ Okanye abanye bathe, ‘Ngokuba ndithethe ngeelwimi.’ Kwaye siyakholwa kuko konke oko. Kodwa ingaba ndinawo Wona ngenene?”

<sup>100</sup> Ndiyakholelwa kuzo zonke ezo zinto, ezo zidima, ukuthetha ngeelwimi, nokukhwaza, kunye nazo zonke iintlobo zokubonakalisa. Ndiyakholelwa kuyo yonke intwana yayo. Kodwa ukuba kukho ngaphandle k*Oku*, kukho into engalunganga. Yabona? Ngoku, yabona, uyabona, u—uneqokobhe. Qaphela.

<sup>101</sup> Kwaye wayekhathazekile malunga nayo, ke wangqengqa nje phantsi ukunqamleza ibhedi esongwayo apho umyeni wakhe wayefundela khona, waze wangena ebuthongweni.

<sup>102</sup> Waze waphupha ukuba wayephezulu entabeni. Kwaye kule ntaba, okungcono. . . Andinalo iphepha phambi kwam, kodwa ndicinga ifana noku. Waphupha ukuba wabona i—ibhokisi yelitye, efana—efana ne—nesakhelo, ihleli kanye kumphezulu wale ntaba. Kwaye umyeni wakhe wayesemveni kwakhe nje. Kwaye yena wabona indoda enkulu imile phaya, inxibe impahla zokusebenza, imikhono isongiwe, ikhupha awona acocokileyo amanzi awakhe wawabona, kwaye iwagalela kulebhokisi,



lebhokisi yelitye ihleli kumphezulu wentaba. Kwaye ibhokisi yelitye ibingayi kuwagcina amanzi. Kwaye aphuma phaya, aze abilisa yonke inkunkuma neenkuni, kunye nento yonke ephaya, aze ayibilisa kwaye aqengqeleka ukwehla ngentaba. Kwaye aqengqelekela phezu kweenyawo zakhe, kwaye weyemi kanye kulanto, kuphela zange incamathele kuye.

<sup>103</sup> Kwaze—kwaze emva koko wabuza kutheni ibhokisi ingakhange iwagcine, yaza yathi indoda, “Lawa ayingomanzi. Lowa nguMoya oyiNgcwele, kwaye,” yathi, “akukho nto iyakuwubamba Wona.” Yaza yathi, emva koko yabuyela emva yaza yafumana enye inkonxa, kwaye yayigcwele busi, yaza yagalela ubusi khona phaya, yathi, “Ngoku iyakukugcina oku.” Waza wacinga ukuba ibhokisi, yayiyibhokisi yelitye, yayizakuqhekeka ize ichithe ubusi, kodwa ayizange. Ekugqibeleni yancamathelelana yaza yabugcina.

<sup>104</sup> Wajika waza wehla intaba. Esiya ezantsi entabeni, wema emazantsi entaba waza wajonga ngasemva. Wabona imisinga emihlanu ala acocekileyo, aqhakazileyo amanzi, engangcolisekanga zizinto athe agqitha kuzo, esacocekile kwaye ecocekile, esiza ngesantya. Emva koko acotha. Emva koko, phantse ukunyamalala, kwaye wayemangalisiwe ingaba ayakuza afike emazantsi, imisinga emihlanu. Waza wavuka.

<sup>105</sup> Ndinga okuya nje kumalunga nokusondela ekubeni kuko, akunjalo, Dade Shepherd?

<sup>106</sup> Ngoku, akukho ngaphezulu kunokuba ndithabathe ileta ndaza ndayivula, ngaphambi kokuba ndiyifunde, ndalibona iphupha lakhe.

<sup>107</sup> Leyo yindlela amaphupha atolikwa ngawo. Ngoku, bangaphi kuni abathe beza kum kunye namaphupha, kwaye—kwaye batsho izinto kum malunga namaphupha. Ndithi, “Linda umzuzu. Akukhange undixelele lonke.” Yabona? Kwaye hamba uze ulichole. Ngoku ukuba akunakuxela okuphuphileyo, ungalwazi njani utoliko lungile okanye hayi? Yabona? Ufanele, ufanele ulibone iphupha. Umbono ufanele ulibonise iphupha. Kwaye xana ulibona iphupha athe umntu waliphupha, kwaye unakho ukubaxelela phambi kokuba bakuxelele, ngoku uyalwazi utoliko.

<sup>108</sup> Ke, ndiyakholwa oko kuseSibhalweni, kananjalo, uDaniyeli, ngelinye ixesha. Ingaba kwakungenjalo? Wathi...Ehe. Ndiyakholwa kwenzekile nje ndicinge ngokuya ngoko. Yabona?

<sup>109</sup> Kodwa usoloko ulibona iphupha, ngoku, ukuba utoliko lungile. Umntu uqalisa ukukuchazela iphupha, ungabamisa nje, uthi, “Linda umzuzu. Kwaye beli *nje-na-nje*. Beli *nje-na-nje*, kunye na *nje-na-nje*.”

Kwaye ngoko uthi, “Okokulunge ngqo.” Yabona?

<sup>110</sup> Indoda, ngenye imini, yayizama ukundixelela iphupha eyathi yaliphupha. Yathi, “Kulungile,” yathi . . .

Ndathi, “Ngoku, mzalwana, kutheni ushiyelele leya ndawo ingenye?”

Yathi, “Eyiphi enye indawo?”

<sup>111</sup> Ndathi, “Uphuphe ugibisela ilitye emoyeni, ndaza ndalidubula ndaza ndafumana elinye elisweni lam.”

<sup>112</sup> Wathi, “Leyo yinyaniso ngqo, Mzalwana uBranham.” Kwaye bakhupha nje indawo yokugqibela yalo, izolo. Uh-huh.

<sup>113</sup> Ke nantso ke. Yabona? Uyabona? Kutheni? Akuchazi nyaniso yalo, kodwa, uyabona, Yona isoloko ityhila emva, oko, ichaza iphupha lakho, oko ukuphuphileyo. Emva koko uyayazi lilungile.

<sup>114</sup> Ngoku, nalu utiliko lwephupha lakhe. Ebekhathazwa malunga noMoya oyiNgewele. Ngoku, kangangokuba uthe wabona ibhokisi kumphezulu wentaba, yayilitye. Ibhokisi yelitye, *lilitye*, “intlambululo.” Ngoku, njengoYesu watshoyo eSibhalweni. Wathi, uPetros wathi . . . “Ngubani,” uYesu wathi, “bathi abantu ndiNgubani, mna, Nyana womntu?”

“Omnye wathi Wena ungu ‘Eliya,’ no ‘Moses,’ nanjalo njalo.”  
Waze wathi Yena, “Kodwa nina nithi ndiNgubani?”

Wathi, “Wena unguye uKristu, uNyana kaThixo ophilayo.”

<sup>115</sup> Ngoku, abanye abantu bathi ngoku, ibandla iKatolika lithi, ibandla iKatolika yobuRoma itsho, ukuba oLwakhe uvu- . . . “Iinto eyayililo ilitye, awakutshoyo uYesu, ‘Phezu kweli litye Ndiyakulakhela iBandla laM, namasango esihogo akayi kuleyisa Lona.” Bathi, “Kwakuphezu koPetros. Kwaye uPetros wayelalitye, kuba uPetros uthetha ‘ilitye elincinci.’ ‘Phezu kweli litye lincinci Ndiyakulakhela iBandla laM.” Kwaye phezu koPetros, bona, ulandelelwano lobupostile, baye bakhela ibandla.

<sup>116</sup> Ngoku ibandla lobuProtestanti lithi, “Oko akulunganga. Oko, kwakuphezu Kwakhe Awalakhelayo iBandla.”

<sup>117</sup> Ngoku, hayi ukungavumelani, kodwa, ndi, kweyam indlela yokuyibona, zombini ziphosakele. Ngokuba, akazange alakhele Lona phezu koPetros, engazange Walakhela Lona phezu Kwakhe buqu, kodwa kuphezu kwesityhilelo sikaPetros sokuba Yena wayeNgubani. Yabona?

“Bathi abantu ndingubani, mna Nyana womntu?”

“Wena unguye uKristu, uNyana kaThixo ophilayo.”

<sup>118</sup> “Unoyolo wena, Simon, nyana kaYona. Inyama negazi azikutyhilanga oku kuwe,” isikolo esithile sakwalizwi, yabona, “kodwa uBawo waM oseZulwini ukutyhilile kuwe. Wena unguPetros. Phezu kwelilitye lovumo, phezu kwesi sityhilelo, Ndiyakulakhela iBandla laM.”

119 Kwaye oko kube kunjalo, sonke isigaba sebandla sibe nalo ela litye lesivumo, ukuqhubeka kuzo kutsho kweli litye lesivumo saseLawodike.

120 Kwaye, ngoku, akunakwenza ibandla elingcwele. Akukho nto injalo njengebandla elingcwele okanye umbutho ongcwele. UMoya oyiNgcwele ungashunyayelwa kulo, kodwa phaya uyakufumana okulungileyo nokubi, abakreqi, ongakhathaliyo, kunye nento yonke engenye. Ke umbutho awunakubamba. Akunakuthi, “SiWufumene. Namnye wabo unawo Wona.” Hayi, mhlekazi. uMoya oyiNgcwele uthululelwa kumntu ngamnye. Kungumntu ngamnye.

121 Ke, ngoko ke, ilitye, kulomhla wakamva, iBandla ipentekoste elite lamnkela uMoya oyiNgcwele, lakwenza ekuqaleni. Konke ukwehla ngezigaba, lamnkela uMoya oyiNgcwele, kodwa hayi kumlinganiselo elinawo Wona ngoku, kuba lubuyiselo lwasekuqalekeni. Njengoko sithabatha iziphatho zezibane, u-Alfa no Omega, indlela abasilumeka ngayo isibane sokuqala; sanyukela ngokunyukela, saza samfiliba ngokuba mfiliba; emva koko sabuyela emva kwakhona. yabona? Kuqala nokugqibela, kunye nanjalo njalo.

122 Ngoku, kodwa kwesi sigaba sebandla, uMyalezo uthululelwa ebandleni. Kodwa umzimba bandla, ngokunokwawo, uhlangene wonke ufane ne . . .

123 Lo mnquba, siyakutsho. (Kulapho aza khona ebandleni.) Lo mnquba ayingomnquba kaMoya oyiNgcwele. Akukho nto injalo. Iziqo zabantu abathi beze kweli bandla bayiminquba kaMoya oyiNgcwele. Bayiminquba ehlala uMoya oyiNgcwele, kodwa hayi ibandla emzimbeni, iqela. Ngoko ke, Uyaphuma.

124 Kodwa, oko, le ndoda eyayigalela amanzi, umthunywa kwibandla, ethululela uMyalezo ebandleni, kodwa yayiyintoni eyayisenziwa ngamanzi? Ayebilisa ekhupha bonke ubumdaka obabukulo. Oko koko uMoya oyiNgcwele ukwenzayo, uyabubilisa bunyuke, ngoku.

125 Ngoku, ubusi bumele ukuthanda abazalwana, ukuba nobubele kubazalwana, ntoleyo isesi sigaba. Ndisandula ukugqitha ukuchaza, yabona, ububele kubazalwana, isigaba esiphila kuso ngoku.

126 Ngoku, ungathi, “Jonga, ngokuqinisekileyo a— a— andimthandi uMzalwana uNeville.” Okanye, “ngokuqinisekileyo andimthandi uMzalwana uJones. Andimthandi uMzalwana *Nje-na-nje*,” kunye nento ethile efana nokuya. Kodwa yeka nje into ethile yenzeke kuye, mzalwana, intliziyo yakho yaphukile. Ipantse nje yakubulala. Yabona? Singafumana ububele kubazalwana kwaye sivakalelwe komnye nomnye. Yabona? Kodwa ukugcina kwiqela labantu . . .

127 Kutheni ukhathala ngala mzalwana? Ngokuba uye waqhekeza isonka kunye naye apha esiguqweni, njengoko

uyakwenza ngobu busuku. Uyadlelana naye. Uxhawule izandla zakhe. Unqula naye. Ungumzalwana wakho. Kwaye angenza into enyameni, ongathi ungavumelani nayo, ngokuba ungaske uhlale, (ntoleyo ongafanele kuyenza), kodwa umkhwebule kancinci. Kodwa emazantsi entliziyi yakho, ukuba into ethile yenzekile kula mzalwana, iyakuphantse ikubulale, okanye la dade.

<sup>128</sup> Ndi—ndiyindoda endala. Ndakhe ndamtsha, kwaye ngoku ndimdala. Ndiyibonile, ukwehla ngesigaba, ikwenza oko. Ndiva abantu besithi, “Andisayi nje kuphinda ndibe nanto yakwenza naye.” Kwaye into ethile yenzeke kula ndoda, iphantsa ukumbulala. Icinga, “Owu Thixo, ndiyekele umzalwana wam oxabisekileyo ahambe, ngaphandle kokwenza ubuhlobo naye.” Uyabona? Yabona? Yabona? Kukuthanda abazalwana. Ikhangeleka ngathi ayisayi kuncamathela, kodwa iyancamathela. Ubusi, buyancamathela.

<sup>129</sup> Ngoku, kangangokuba esuka phaya, ukwehla endulini, ukuya kumazantsi enduli, ngoku, la manzi azukileyo ayephokoka ngaphaya kweenduli, kwimisinga emihlanu. Ngoku, isihlanu linani lobabalo; J-e-s-u-s, k-h-o-l-o, g-r-a-c-e. Yabona? isihlanu linani lobabalo. Imisinga emihlanu yayiphokoka ukusuka phezulu apha kwisitya, ukwehla ukuphumela *apha*.

<sup>130</sup> Ngasinye kwezi zigaba sasineliteye lovumo. Abangcwele balele, belindile, belindile, belindile, belindile, yabona, ukuqhubeka de ibe sesi sigaba. Kodwa kwamsinyane uMoya oyiNgcwele, uthi uthululelwe usuka kuKristu, uyakuza uze ulitywine iBandla. Emva koko iBandla liyakuxhwilwa. Liyakuba yinto epheleleyo kaThixo, uMtshakazi kaKristu, oyakuba yiNtloko yezinto zonke. Niyandilandela ngoku? [iBandla lithi, “Amen.”—Mhl.]

<sup>131</sup> Ngoku, wayemangalisiwe. Ngoku, ephupheni lakhe, wayemangalisiwe, “Ingaba lomsinga mncinci... Ingaba lomsinga mncinci ungaze ufike emazantsi?” Yabona? Wawusoma. Ngoku, ekubeni ikokuya, yena ngokwakhe. Ngoku naku oko endifuna nikufumane ngoku. Yena ngokwakhe wayemangalisiwe malunga nesiqu sakhe. Ingaba yena “wayenawo uMoya oyiNgcwele”?

<sup>132</sup> Ngoku, ndazikhwebula ekuthetheni oku, iintsuku ezimbalwa ezagqithayo, ndicinga ukuba ibandla liyakuba kumoya ngokwaneleyo ukuyibamba. Kwaye mhlawumbi kungcono ndicime leteyiphu kanye ngoku, kodwa kuba andifuni iphumele ngaphandle phakathi kwabazalwana. Kodwa ungathetha iilwimi, ungakhwaza, unganisa, ungakhupha iidemoni, wenze yonke into enifuna ukuyenza, kwaye futhi ungenawo uMoya oyiNgcwele.

<sup>133</sup> Ababuyanga na bona abafundi, bevuya bekhwaza ngokuba iidemoni zazibathobeke, waza uYesu... kanye phakathi kwabo

yayinguJudas?

<sup>134</sup> Akatshongo na uYesu, “Ngala mhla,” xana Efika, ukuba, “baninzi abayakuza kuM baze bathi, ‘Nkosi, andikhuphanga zidemoni na, kwaye eGameni lakho ndenza imisebenzi yamandla?’ Kwaye Ndiyakuthi, ‘Hambani kuM, nina basebenzi bobugwenxa. Andizange ndanazi.’” Ezo zinto ayizozibonakaliso zikaMoya oyiNgcwele.

“Ngeziqhamo zabo niyakubazi.”

<sup>135</sup> Ngoku uthi, “Mzalwana uBranham, ingaba thina, kufanele sithethe ngeelwimi?” Ngokuqinisekileyo. Ezo zizipho zikaThixo. Kodwa ezo zipho zikaThixo, ngaphandle kwezi zidima kuzo, zenza isikhubekiso kongakholwayo. Ayamnkelekanga kuThixo.

<sup>136</sup> *Oku* kufanele kube kokokuqala. Kwaye xana unokholo, isidima, ulwazi, ukuzeyisa, umonde, ukuhlonela uThixo, kunye nokuthanda abazalwana, ngoku uMoya oyiNgcwele uyehla uze ukutywine njengento enye, okukwakunye njengoko Atywina izigaba zebandla njengento enye. Indlela Enza ngayo uMtshakazi Wakhe yindlela Enza ngayo umntu ngamnye Wakhe; wenziwa ngokusuka kwinto enye yokwenza, njengo Eva owenziwa ephuma ku Adam, ibambo lisuka ecaleni. *Nazi* izinto ekufuneka ubenazo kuqala. Akunakuzilinganisa. Akunakho ukuzilinganisa. Kufuneka ibe zezithunyelwe nguThixo nezizelwe nguThixo. Ukulunganisa kubangela imbidakalo kuphela.

<sup>137</sup> Kufana nobendikutshilo. Ungafane ucinge ubona isangxa sihleli phaya kunye sinosiba lwehobe lincamathele ezimpikweni zalo, sithi, “Yabona, ndilihobe!” Asilohobe. Sisangxa, ixhalanga. Ungafane ucinge intaka emnyama kunye nosiba lwepikoko ezimpikweni zayo, kwaye isithi, “Yabona!”? Leyo yinto eyincamathelisayo kuyo.

<sup>138</sup> Kodwa ifanele ize isuka ngaphakathi ukuphuma, kwaye ivelisa ubuKristu; uThixo, ngamandla kaMoya oyiNgcwele!

<sup>139</sup> Udade wethu ube neenyawo zakhe zimanzi xana efika emazantsi. Sonke thina siyayazi uDade uShepherd unobubele. Indlu yakhe ivuliwe. Yena nomzalwana, andikhathali ukuba lihilihili, umngqibi, nokuba yintoni, bayakumondla, benze yonke into abanakho ukumnceda. Owu! uThixo wakwamnkela okuya, indawo esisiseko sakhe.

<sup>140</sup> Kwaye apha, ngoku, fumana esi sifundo. Naku okungalunganga ngawo u—ngawo u...Ndityhile koku. Naku okungalunganga ngawo uMnquba kaBranham. Niyabona, kukho ezimbini iintlobo zokholo. Kukho ezimbini iintlobo zesidima, njengoko ndiye ndanayo ngenye imini. Ezimbini iintlobo ezahlukileyo zolwazi. Ezimbini iintlobo ezahlukileyo zokuzeyisa.

141 Othile ucinga ukuba sisithintelo, abanaso. Olo asilohlobo lokuzeyisa athetha malunga nalo uThixo. Ngulowa ungenabulungisa, ungalawulekiyo umsindo onawo, zonke izinto zela cala, ukubuyela emva ngokukhawuleza, ukuxambula.

142 Umonde, kunye nanjalo njalo, kukho ukwenyelisa kwayo, ukuzenzisa; ukholo olunikezwa yimvelo; isidima esinikezwa yimvelo. Kukho ukuzeyisa okunikezwa yimvelo. Zonke ezi zinto zinikezwa yimvelo.

143 Kwaye eyona ndawo inkulu yokholo lwethu lukholo lwengqondo. Ngokuva iLizwi, lisizisela ukuqonda uThixo ngokwengqondo.

144 Kodwa ukuba Oku, okusuka ngaSentla, owu, mzalwana, ukuba Kungakhe kubethe *oku*, kubakho olobuthixo ukholo lukamoya. Emva koko lwenza ntoni olwakholo? Olwa kholo luqonda kuphela iLizwi. Akukhathaliseki nokuba enye into engenye ithini, lona luqonda kuphela iLizwi, ngokuba, “Ekuqalekeni ube ekho uLizwi, waye uLizwi ekuye uThixo, waye uLizwi enguThixo.” Kwaye uLizwi usenguThixo. “Kwaye uLizwi waba yinyama waza wahlala phakathi kwethu.” Kwaye xana uLizwi Ngokwakhe ethululeleka kukholo lwethu, ukholo lwethu lwengqondo luba sisityhilelo esikokomoya.

145 “Kwaye phezu kwesi siseko Ndiyakulakhela iBandla laM.” Yabona? Hayi phezu koqulunqo lwengqondo lokujoyina ibandla, uqulunqo lwengqondo loKuya; kodwa phezu kwesityhilelo, xana imisinga yobabalo ithe yathululelwa kwelakholo lwengqondo othe walufumana. Emva koko, phezu koku, isityhilelo esingokomoya, “Ndiyakulakhela iBandla laM, namasango esihogo akasayi kuleyisa Lona.” Yabona? Oko kubonisa ukuba ayakuchasana naLo, kodwa ayisokuze yoyise. Owu, enjani ukuba luzuko into! Ngoku jongani ukholo. Imisinga emihlanu...

Bendinentwana yetshokwe apha, kodwa ndiyaqikelela akazange wayikhupha.

146 Kodwa imisinga emihlanu oyibonayo isehla iphumela apha, idibanisa *oku* kunye. Ibe inguMoya oyiNgcwele othe wenza ibandla lase Efese. Ibe inguMoya oyiNgcwele othe wazalwa ibandla laseSmirna. UMoya oyiNgcwele othe wanikeza ibandla lasePergamo, kunye nebandla laseTiyatira, kwiziGaba zoBumnyama. NguMoya oyiNgcwele othe wakha la Mtshakazi, Abonyuliweyo abakhutshwe kuzo zonke iinkqubo zemibutho ezantsi ukugqitha izigaba, ngokufana nokuya. Kukho owoNyuliweyo, owamiselwa kwangaphambili uMtshakazi kaYesu Kristu, athe uMoya oyiNgcwele wakhupha Abonyuliweyo. Kwaye ibe inguMoya oyiNgcwele kwesi sigaba, *esa* sigaba, *esa* sigaba, *esiya*, *esiya*, *esiya*, *esiya*, ukuqhubeka ukwenyukela kumphezulu, uMoya oyiNgcwele.

147 Kwaye ngoku njengakubantu ngabanye, ezi zidima nezinto, lulwazi nokuzeyisa, zongezelwa elukholweni lwethu. Emva koko xana iNtlokolitye isiza, uMoya oyiNgcwele uyingciba Yona ihlangane. Nalo ubhaptizo lukaMoya oyiNgcwele. Yilonto luswelekileyo namhlanje.

148 Mna ndibona apha, ndinezithile iziqendwana zibhaliwe ezantsi apha. Masibone. Bendinomfanekiso uzotywiwe apha, ukwenzela iphupha lakhe. Yabona? Akunakulibona ngokusuka apha.

149 Ngoku, ukusuka kuMoya oyiNgcwele, kuza ntoni? Emva koko Yena uyakunikisa, ukholo olungaphezu kwendalo, ukholo olungokomoya, okuya *apha* emazantsi. Emva koko olwakholo olungokomoya luqonda kuphela iLizwi. Akukhathaliseki nokuba omnye umntu ongomnye uthini, aku—akuncedi nto. Okuya kwazi kuphela iLizwi. Ukuba umntu othile uthi, “Imihla yemimangaliso yegqitha.” Olwa kholo lazi kuphela iLizwi. Umntu othile uthi, “Akukho nto injalo njengobhaptizo loMoya oyiNgcwele.” Olwa kholo lwazi kuphela iLizwi. Oluya lwenene, ukholo lokomoya, niyabona. Injalo lonto. Yabona? Lazi kuphela iLizwi.

150 Ngoku, oko ibe ilinani lokuqala. Inani lokuqala, ukuza kuwe, ukholo lwakho lwengqodo kanye apha, kuza uMoya oyiNgcwele usehlela kukholo lwakho lwengqodo, ukulenza lube lukholo lokomoya. Emva koko ukholo lokomoya luqonda kuphela iLizwi.

151 Ngoku, kwaye inani lesibini, isithathu. Emva koko uyakuba nokomoya, uyakuba noMoya oyiNgcwele, kwaye uyakutywinela zonke ezi zinto kuwe, njengoko laMoya uyiNgcwele ugubungela *oku*. Ukusuka kukholo lwakho, kuyokutsho kuMoya oyiNgcwele, kukutywinela ngaphakathi noKristu. Emva koko niba baNye. Amen. (Susani lento endleleni yam; inzima ezingalweni zenu.) Niba banye. Yabona, wena noKristu niphila kunye. “Kwaye ngalo mini niyakwazi ukuba ndikuye uBawo, uBawo ukuM; Mna ndikuni, nani nikuM.” Yabona? Ngoko elo lumanyano lotywino leNkosi uThixo.

152 Ngoku, kwaye emva koko bayangqinelwa baze babekwe ngokwendawo. Xana ela xesha lisenzeka, bangabangqinelweyo oonyana neentombi zikaThixo.

153 Niyakhumbula, ngaphaya kwiNcwadi kaMateyu, isahluko se-17, owoku-1 ukuya kowe-5 umqolo, UYesu kwiNtaba yoTshintsho?

154 Nivile *Mveni Yena*. Intshumayelo endisandula, apha malunga nonyaka ogqithileyo, kuyishumayela, ibe yedumileyo, *Mveni Yena*. Ukubekwa konyana, kuma Efese 1:5 kananjalo, “UThixo wasibekela kwangaphambili ekwenziweni oonyana.”

155 Yabona, usapho, xana unyana ezalelwa kulo, ngunyana ngoko. Kodwa la nyana unomqeqeshi wokumkhulisa. Kwaye ukuba la nyana akazange afikelele e—ekubeni ngolungileyo

unyana, akaze abe yindlalifa. Kodwa ukuba ube ngunyana olungileyo, kwaye unyana oyakuthobela utata wakhe, ngoko la nyana uyamkelwa, okanye abekwe ngokwendawo. Uba yindlalifa yoko uyise abe enako.

<sup>156</sup> Kwaye oko koko uThixo awayekwenza eNtabeni yoTshintsho. Xana Wathabatha OngoWakhe Yena uNyana, emveni kokuba ebonakalisile ukuba unguNyana olungileyo, yabona, kwaye wamelana nazo zonke izihendo, WaMthabathela eNtabeni yoTshintsho waza wamgubungela yena.

<sup>157</sup> Niyayazi, kwiTestamente Endala, babethabatha unyana, bamnxibise ngentle, ebukekayo ingubo, baze bamhlalise ngaphandle esindlangalaleni. Baze benze umsitho wokubeka, okanye bayibiza ukwamkelwa. KumaGalati phaya, ndiyacinga uPawulos ebhekiselela kuyo njengokwenziwa oonyana. Ngoku, kodwa, ukubeka unyana, abalungiseleli baya kuqonda, kunye nabangokomoya, abafundi beBhayibhile, ngokubekwa kwalo nyana. Ngamanye amazwi, unyana wayengunyana xana wayezalwa.

<sup>158</sup> Phaya kulapho abantu bethu bamaPentekoste benze impazamo yabo. Ukuzalelwa elusatsheni, ngoMoya oyiNgcwele, kulungile oko, kodwa ngoko sifanele sibe luhlobo olulungileyo lwabantwana, sifundiswe ngolungileyo uMfundisi ongowakho. Yabona?

<sup>159</sup> Ngoku, ukuba indoda, emva ngexesha lakudala, wacinga ngonyana wakhe, ebefuna abe luhlobo olulungileyo lonyana, ubefumana ongcono umfundisi ongowakhe anokumfumana, umfundisi oyena ungcono, kuba ebefuna unyana wakhe aphume afane notata wakhe. Yabona? Ke ubefumana umfundisi ongowakhe olungileyo.

<sup>160</sup> Ngoku, ukuba indoda emhlabeni ibinokucinga ngongcono umfundisi ongowayo, kunjani ngoThixo, uBawo wethu? Ngoku, Akazange afumane oobhishopu, neenkulu zabefundisi, nabapristi. Wafumana uMoya oyiNgcwele ukuba abe nguMfundisi ongowethu. Kwaye uMoya oyiNgcwele nguMfundisi wethu. Kwaye Yena—Yena useBandleni, kwaye Yena uthabatha umyalezo awuse kuBawo.

<sup>161</sup> Kwaye ngoko kungathini xana utata, okanye, umfundiso ongowethu ebuya aze athi, “Ke, Bawo...” Ngoku, akazukufumana uhlobo oluthile lomfundisi ongowethu ofuna ingca emnqwazini wakhe ukunconywa, niyayazi, usiba, siyibiza njalo. Athi, “Owu, ukuba ndixelela utata into ethile malunga... La nkwenkwe incinci ngumkreqi, kakade, kodwa ukuba ndi—ukuba ndixelela utata, utata angandinyusela umvuzo.” Olo asilohlobo olulungileyo lomfundisi ongowethu. Uhlobo olulungileyo lomfundisi ongowethu unyanisekile, uxela inyaniso.



162 Kwaye uMoya oyiNgcwele uxela iNyaniso xana Efika phambi koThixo, kuthi. Ehe. Ke Yena uyenyuka. Ucinga ntoni? Ubeya kuba nentloni ukuthi, “Iintombi zakho zicheba iinwele zazo, kwaye Ubuzixelele ukuba zingayenzi. Oonyana bakho banenqondo yombutho kakhulu, abanakho nje ngokulula ukubona omnye ukuya komnye. Injalo lonto. Kwaye bamnkela *oku* ukwenzela Oku, kunye *noku* ukwenzela Okuya.” Indlela Yena afanele ukuba nentloni! Kodwa indlela laMfundisi ungowethu ubengathanda ukuza aze athi, “Owu, bethu! la nyana ngunyana wenene. Ufana nje noYise.” Owu, indlela Ebengathanda ngayo ukutsho okuya! Yabona?

Ngoko uYise uyakhukhumala libhongo, athi, “Lona ngunyana waM!”

163 Koko ngqo uThixo awakwenzayo eNtabeni yoTshintsho. Qaphela, phaya kwabonakala uMoses no Eliya. Kwaye uPetros, bonke bethabathekile; okungaphezulu kwendalo kwakwenziwe. UPetros wathabatheka, wathi, “masakhe iminquba ibemithathu, omnye ibe ngoWakho, omnye ube ngokaMoses, kwaye omnye ube ngoka Eliya.”

164 Ngelixa wayesathetha, uThixo wamthulisa. Wathi, “Lona nguNyana waM oyintanda Endikholisiweyo nguye. Mveni Yena.” Yabona? UThixo wazibeka Yena ngasemva, waze, “Lona nguNyana waM.”

165 UMoses wayemele umthetho. Abaprofeti babemele ubulungisa Bakhe. Besingenakuphila ngomthetho Wakhe. Besingenakuphila ngobulungisa Bakhe. Andiceli bulungisa. Ndifuna inceba, hayi ubulungisa. Andinakuwugcina umthetho Wakhe, kwaye andinakumelana nobulungisa Bakhe. Kodwa ndidinga inceba Yakhe. Kwaye uThixo wathi umthetho nobulungisa zahlangatyezwa kuYe. “NguNyana wam oyintanda. Mveni yena. Lowo nguYe. Nguye Lowo.”

166 Ngoku, kwiTestamente endala xana la nyana wayesamkelwa, okanye ebekwa elusatsheni, igama lakhe lalilunge kanye ngokufanayo kwitsheki njengelikatata wakhe lalinjalo. Ewe, mhlekazi. Babengenayo i... Babenomsesane, ngalo mihla, u—umqondiso, isigximfizi. Kwaye babe... [UMzalwana uBranham wenza isandi sokutsica aze abethe ipulpiti—Mhl.] Atsicele kuyo, ayibeke, naso isigximfizo. Oko kwakunjalo nje... Wayenxiba umsesane kayise, isigximfizi sakhe. Kwaye oko kwakulunge njengokukayise.

167 Ngoku, xana uYesu ebe engothobekileyo, uYesu kuThixo, uThixo waMbeka endaweni, “Lona nguYe.”

168 Ngoku, xana ilungu lizalelwa kusapho lukaThixo ngoMoya oyiNgcwele kwaye libonakaliswe ukuba linazo ezi zidima kulo, anokuthi uThixo abone isidima, ulwazi, ukuzeyisa, umonde, ukuthanda abazalwana, kunye nokuhlonela uthixo, kulo, emva

koko uThixo uyalitywina, okanye alibeke. Kwaye, phaya, kuxa ubona oonyana neentombi zikaThixo.

<sup>169</sup> Emva koko, amase-Efese 4:30 athi, “Ungamenzi buhlungu uMoya oyiNgcwele kaThixo, enathi kuye natywinelwa kude kube nguMhla wentlangulo yenu.” Ngoku, abanye benu maBhaptizi afuna ukuqhubeka ngokhuseleko likaNaphakade, ngoku, ukuba niyakufika kwela bakala, ndiyakuma nani. Lukhuseleko lukaNaphakade ukuba niya kufika kulandawo.

<sup>170</sup> Kodwa nje ukuthi, nabani uthi, “Ndiye ndajoyina ibandla iBhaptizi. NdingumRhabe. Ndinokhuseleko lukaNaphakade.” Akulunganga oko. Ubomi obubobakho bubonakalisa ukuba awunaYe, kude Oku kubephaya.

<sup>171</sup> Kwaye uThixo ukwamnkele waza wakutywinela kuBukumkani Bakhe ngoMoya oyiNgcwele, ngoko akukho kuphuma kuyo. Ukhuseleke ngoNaphakade. Kholwa. “Ningawenzi buhlungu uMoya oyiNgcwele othe wonke wena kunye nezidima zobuthixo zakho natywinwa kude kube yiMini yentlangulo.”

<sup>172</sup> Ndiyakholwa kukho uMtshakazi owamiselwa ngelixa elingaphambili. Ndiyakholwa uThixo wathi Uyakuba “neBandla elingenabala namibimbi.” Ndiyakholelwa ekumiseleni kwangexa elingaphambili, okokuba uMtshakazi wamiselwa kwangexa elingaphambili. Ufanele abe Phaya. Ndiyathemba ndikunye naYe. Oko, yabona, ndikunye naYe. Ngoku kuxhomekeke kum ukusebenza olwam usindiso noThixo, zide ezi zinto zivunywe nguThixo, emva koko nditywinelwe eBukumkanini bukaThixo. Nankuya uMoya oyiNgcwele. Nantsiya imisebenzi yokwenene kaThixo. “Utywiniwe kude kube yiMini yentlangulo.”

Elo yayiluphupha lakhe. Ndiyacinga lalilihle.

<sup>173</sup> Ngoku, ngoko ke, xana Ekwenza oko, xana ela Bandla lisiza kulendawo, okanye umntu ngamnye, iBandla liyakuba Phaya. Mandiyitsho kamnandi ngenene ukuze nibe nokuyifumana. IBandla lamiselwe ngexa elingaphambili ukuba libe Phaya. Ndifuna ukuba kunye naLo, kodwa indlela ekuphela kwayo endiyakuba kunye naLo, kukuba yinxalenye yaLo. Ndiba yinxalenye yaLo njani? Ngokuba kuLo. Ndingena njani kuLo? Ngobhaptizo, ngaMoya mnye. AmaKorinte 12, “NgaMoya mnye sonke sabhaptizelwa Mzimbeni mnye.” UMzimba omnye; sabhaptizelwa kuWo.

<sup>174</sup> Kodwa awunakuncamathisela ezi zinto zincinci, uthi, “Ndathetha ngeelwimi. NdinaWo.” Uyaphuma apha, ube nomsindo, uthuke, uze uqhubekeke. Yabona? Oko kukufaka iintsiba zepikoko kwi—kwintaka ijay. Yabona? Akunakuyenza. Ubomi bakho bubonakalisa ukuba asiyiyo.

<sup>175</sup> Kodwa xana ezi zinto zisebenza kuwe, ngaye uThixo, ngoko utywiniwe. Emva koko akukho kuzenzisa malunga nayo.

Unguwe nje. Oko kuxa imibono, ngokugqibeleleyo, uMoya oyiNgcwele, imisebenzi kaThixo, yonke into, iyabonakalaliswa, ngokuba (kutheni?) wena noKristu niba banye. Ndiyathemba oko kuyaqondwa. Wena noKristu niba banye.

<sup>176</sup> Bendininto engenye endiyibhalileyo phantsi apha, ebendifuna ukucinga ngayo. Isizisa kwindawo yoBomi. Ngoko uba . . . unoBomi obunguNaphakade.

<sup>177</sup> Ngoku, ndinesichazi magama sesiGrike apha, I-*Emphatic Diaglott*. Ndifundisisile ngenye imini kwigama.

<sup>178</sup> Ngoku, kuYohane i-14, okanye uYohane i-3:16, siyafumanisa, enye indawo ithi, “ube noBomi obude.” Enye indawo ithi, “ube noBomi obunguNaphakade.” Kodwa kwisiGrike, kwinguqulelo yesiGrike . . . KwisiHebhere, ithi, “Ubomi ngaphandle kwesiphelo.” Kwigama lesiGrike, ino a-i-n-i-o-a-n.

<sup>179</sup> Phantse ifane “*aeon*.” *Aeon* si “sithuba” esingenako uku, linani elingenakubalwa. Ingaphaya kwezigididi, iitriliyoni, izigididi zezigididi.

<sup>180</sup> Kodwa lena yi *aionios* yexesha, uBomi obunguNaphakade. Kwaye igama lesiNgesi layo nguNaphakade. Siyayazi njengoNaphakade, *aionios*, okanye “UBomi ngaphandle kwesiphelo.” Yabona? Kwaye ukuba unoBomi ngaphandle kwesiphelo, ungathini ukutshabalala? Uye waba yinxenye kaNaphakade. Kwaye inye kuphela into enguNaphakade.

<sup>181</sup> USathana akangoNaphakade. Hayi. Yena waba—waba nguSathana. Isihogo asingonaphakade. Isihogo sadalwa. AsingoNaphakade. Kwaye le mizimba ayingoNaphakade. Yadalwa.

<sup>182</sup> Kodwa uMoya kaThixo nguNaphakade. Awuzange waba nasiqalo, okanye Awusokuze ube nasiphelo. Kwaye indlela ekuphela kwayo esinokuba noBomi obunguNaphakade, ukusuka kwelagama lesiGrike, *Zoe*, elithetha, “UBomi bakhe uThixo,” sinabo, siba yinxalenye kaThixo xana sisiba ngoonyana neentombi zikaThixo, kwaye sinoBomi i-*aionios*. Ke indawo ephilayo, thina, eqondayo eliGama, ukusuka *apha* ukuya *phaya*, eqondayo, ngu buBomi i-*ionios*, “UBomi ngaphandle kwesiphelo.” BuBomi Bakhe uThixo ngaphakathi kuthi. Amen. Whew!

<sup>183</sup> Ngenye imini, kuhambo, ndaba nengxoxo, iNgqina likaYehova. Ngoku, hayi ukudelela nekabani inkolo. Sinenqwaba yabaguqukileyo bahleli apha, abasuka kumaGqina kaYehova. Omnye wamathenjwa ethu ebandla wayeliNgqina likaYehova, *wayelilo*, waza wasindiswa, yena nosapho lwakhe. Uyise wayengumlesi; uMzalwana uWood kunye nabo. Bonke abantakwabo noodade bakhe ngoku, malunga nabo bonke banganile, bamnkela uMoya oyiNgcwele, ngenxa yemibono

kaThixo yabaxelela abakwenzileyo. Noko abathe... Yabona? Oko kwayenza.

<sup>184</sup> Ngoku, kodwa apha, ubuNgcina bukaYehova encwadini yabo, itsho ukuthi umoya owuphefumlayo ngumphefumlo. Ngoku, oko akunakuba kokulungileyo. Umoya owuphefumlayo asingomphefumlo. Ukuba nguwo, u—ungaxesha linye uluhlobo oluthile lomphefumlo, kwixesha elilandelayo ungomnye umntu, uphefumle la mphefumlo. Jonga apho ubunokubakhona. Ngoku, ukuphefumla ngumoya, kwaye umoya koko ukuphefumlayo emathatheni akho.

<sup>185</sup> Ngoku, bathabatha iSibhalo ukusuka ngasemva, “Waza uThixo waphefumlela iMpefumlo emathatheni akhe, waza waba ngumphefumlo ophilayo.” Ngoku, ndifuna ukukubuzisa into ethile. Ukuba wayengumntu, loluphi uhlobo lokuphefumla awayeluphefumla ngaphambi kokuba uThixo aphefumle iMpefumlo Yakhe yoBomi kuye? Yabona? Loluphi uhlobo lokuphefumla? Wayephefumla, umntu ophilayo. Kulungile, ngoku, ukuba oko kunjalo, ngoku sonke isilwanyana singumphefumlo ophilayo, kuba ziphefumla umphefumlo womntu, kwaye umphefumlo wethu, kunye nazo ngokuhlangeneyo. Ngoku uYesu ubengafanelanga kufa. Idini lesilwanyana beliyakuba lonele. Yabona? Ke, mzalwana, ingxoxo ayimi.

<sup>186</sup> Kodwa oko uThixo wakwenzayo, Waphefumla iMpefumlo yoBomi obunguNaphakade, amen, ngoku waba ngumphefumlo ophilayo, umphefumlo ongenakho ukufa. Ngoku qaphela ngoku. Sizakufika kubusi, buyokutsho kwiingqiniba zakho. Qwalasela. “Waphefumla iMpefumlo yoBomi obunguNaphakade emathatheni akhe, waza waba ngumphefumlo kaNaphakade.” Kuba, uThixo waphefumlela, hayi oko indalo yakwenzayo, kodwa oko uThixo wakwenzayo, waphefumlela iMpefumlo yoBomi emathatheni akhe, waza waba ngumphefumlo ophilayo.

Ngoko uthi kum, “U-Adam wafa, Mzalwana uBranham.”

<sup>187</sup> Kodwa khumbula, ngaphambi kokuba afe u-Adam, waba nemvana eyamhlangulayo. Halleluya! “Abo wabaziyo Yena, Wababiza.” Waba nemvana ukuba imhlangule. Wayengumzekelo. U-Adam wawa. Ngoko imvana yabonelelwa ukwenzela u-Adam, ngokuba emathatheni akhe kwakusekungeniMphefumlo kaThixo onguNaphakade, kwaye waba ngumphefumlo ophilayo. Wayengunyana kaThixo.

<sup>188</sup> Hayi ukuphefumla kwakhe, njengegama lase Afrika. Andilazi igama lesiGrike layo liyintoni, kanye ngoku. Kodwa igama lase Afrika, bayibiza *umoya*, okuthetha, “umoya; amandla angabonakaliyo.” Izilwanyana ziphefumla umoya. Aboni baphefumla umoya.

<sup>189</sup> Ngoku kutheni siyakubulaleka ukwenzela uBomi obunguNaphakade, ukuba lowo ngumphefumlo

onguNaphakade ophefumlelwe kuthi ngempefumlo? Kutheni siyakubulaleka ukwenzela uBomi obunguNaphakade? Ibuyela kuthi, mzalwana. Yabona? A—a—ayinakho nje ukuyenza.

<sup>190</sup> Kodwa, uThixo, ingakumbi ku Adam, waphefumla iMpemfumlo yoBomi obunguNaphakade, waza waba ngumntu kaNaphakade noThixo. Wayenamandla njengoThixo. Wayenguthixwana. Wayenguthixo wasemhlabeni; hayi uThixo weZulu, ngoku. UThixo womhlaba!

<sup>191</sup> Kwaye ngenye imini oonyana bakaThixo bayakuba ngoothixo kwakhona. UYesu watsho njalo. “Akubhalwanga emthethweni wenu, ‘Ningoothixo’? Ngoko ukuba ningabiza abo Yena wababiza thixo, abo uThixo wabahambelayo, ningathini ukundigweba Mna, ukuthi, xana Ndisithi NdinguNyana kaThixo?” Yabona? Ngoku sifika kwinto ethile enzulu. Qaphela ngoku oku xana siyiqhubela ezantsi.

<sup>192</sup> Ngoku, naba. Ngoku yena ngunyana kaThixo, kodwa wenza impazamo. Yena uyayazi wenza okungalunganga. Khumbulani ngoku, u-Adam zange wakhohliswa. IBhayibhile yatsho njalo. UTimoti Wokuqala i-3. “U-Adam akazange wakhohliswa, kodwa umfazi wakhohliswa, wayesekugqitheni.” U-Adam wahamba no Eva, ngokuba yayingumfazi wakhe.

<sup>193</sup> Into enye njengoKristu, zange akhohliswe nguSathana, kodwa waya ekufeni kunye noMtshakazi. Waya kuba noMtshakazi, ukuze Yena abenakho ukulihlangula iBandla.

<sup>194</sup> U-Adam wayeyazi wayengalungisanga, ke wemka nje no Eva. Yabona? Kodwa kwakukho imvana ababebonelelwe ngayo, yokokuba babehlangulwe.

<sup>195</sup> Kwaye ezi mvana, namhlanje, ezaziwa kwangaphambili nguThixo, kwaye uThixo uzibizile, kukho uMhlawuleli. “Akukho mntu unokuza kuM ngaphandle kokuba uBawo waM amtsale. Kwaye bonke athe uBawo waNdinika bona bayakuza kuM.” Injalo lonto? Ke kukho iMvana ebonelelweyo, ukusukela ekusekweni kwehlabathi, apho amagama abo abekwayo eNcwadini yoBomi yeMvana. IMvana yabonelelwa, ukwenza indlela yobabalo ukwenzela wonke kubo ukuba aye eluvukweni, iMvana ebonelelweyo; Imvana ka Adam, ngoku qaphela, njengoko u-Adam wayenemvana ebonelelweyo.

<sup>196</sup> Ngoku, elo liBandla namhlanje. Andithethi i—ibandla. Niyayazi intoni?

<sup>197</sup> Anditsho oku ukuba ndibe ngohlambelayo, kwaye andibhekiselelanga ukuba ivise kabuhlungu iimvakalelo zakhe nabani. Andikho apha ukuzokwenza oko, njengoko bendisele ndizicacisile. Ndilapha ukuza kunceda, kodwa oko endizama ukukwenza . . .

<sup>198</sup> Niyayazi intoni? Eneneni, la mabandla asingomabandla. Linye kuphela iBandla. Ezi ziindawo zokuphumla. Yabona?

Zizindawo zokuphumla. Andinanto . . . Konke kulungile. Kodwa ndi—ndifuna ukubonakalisa kuni, kwimizuzu embalwa, ukuba zona nje ziindawo zokuphumla. Ungowendawo yokuphumla iWisile, wendawo yokuphumla iRhabe, okanye wendawo yokuphumla iPentekoste, kangangokuba oko kusiya. Ewe, umhum. Iindawo zokuphumla! Yabona? Akunakho . . . Yabona? AmaBandla eneneni ziindawo zokuphumla apho abantu abanoluvo olunye bakhukuliseka kunye.

<sup>199</sup> Kodwa iBandla liNye. Kwaye akunakulijoyina iBandla. Uyazalelwa kuLo. Kwaye xana uzalelwa kuLo, ulilungu laLo.

<sup>200</sup> Nje ngokufana nosapho lam. Ndibe ndikusapho lakwaBranham iminyaka engamashumi amahlanu anesithathu. Abazange bandicela ukuba ndijoyine usapho. Kutheni? Akudingekhe ndijoyine usapho. Ndazalwa ndinguBranham.

<sup>201</sup> Kwaye uyazalelwa eBandleni. Ngoku, ezi zingezinye ziindawo zokuphumla. Ingaba wakhe wakucinga oko? Ewe, mhlekazi.

<sup>202</sup> Ngenye imini ndandicheba ingca, kwaye ndandicinga malunga, kulungile, “Elikhulu ibandla elingwele lobuKatolika,” balibiza njalo. Ndandiqhuba ngolwahlobo, ndicheba.

<sup>203</sup> Yaza into ethile yandimisa, njengokuqinileyo, yathi, “Sukubiza okuya Okuya.” ndabhekabheka. Ndaqalisa ukucheba. Kwakhona Yandimisa, yathi, “Sukubabiza bona Okuya.” Yathi, “Bayindawo yokuphumla, njengabanye. AbaloBandla. Linye iBandla.” Yabona? Bangamalungu endawo yokuphumla, kuba ungayijoyina indawo yokuphumla. Kodwa akunakulijoyina iBandla. IBandla, uyazalelwa kuLo. Uba lilungu laLo ngoZalo olutsha, emva koko ube lilungu loSapho, umzalwana okanye udade kuLo.

<sup>204</sup> Ngoku mandinifundele nje apha kwinguqulelo *I-Emphatic Diaglott*, into ethile, yeSityhilelo i-17:3, kunye neSityhilelo senguqulelo *I-Emphatic Diaglott* apha. Kwaye nje qaphela oku, indlela oku okufundeka ngayo, nendlela—indlela entle ngayo nje ukuthelekiswa naleya. ISityhilelo i-16, 17. Kulungile. Ngoku masifundeni apha nje umzuzu. Phulaphulani koku, ngenzondelelo ngenene, ISityhilelo i-17:3.

*Saza esinye SEZO ZISIXHENXE izithunywa sine . . .  
iingqayi EZISIXHENXE seza sathetha nam, . . .*

<sup>205</sup> Ndinifundela, kwiSichazi Magama. “Sine . . .”

*. . . “Yiza, ndiyakubonisa UKUGWETYWA KWALO IHENYUKAZI  
ELIKHULU, elihleli phezu kwawo amanzi amaninzi;*

<sup>206</sup> Kwaye sonke siyayazi ukuba leyo yiVatican. Apha sino Owethu Umhambeli Wecawa khona phaya, osuka kwibandla iKatolika, esixelela kanye ngqo into ekuyiyo. Yabona?

207 Kwaye lena yimpendulo kuyo, wathi, “Kodwa linda umzuzu.” Wathi, “Kube kukho zonke iintlobo zamagama,” wathi, “ebeyakwenza amakhulu amathandathu namashumi amathandathu anesithandathu.”

Ndathi, “Kodwa nje umzuzu.”

Wathi, “Igama lakho lingenza amakhulu amathandathu . . .”

208 “Kodwa,” ndathi, “Andihlelanga kwiindulu ezisixhenxe, ndilawula ihlabathi, kaloku, uyabona.” Uh-huh! Yabona? Injalo lonto. Yabona?

209 [UMzalwana uBranham ufunda iSityhilelo i-17:1 kwinguqulelo *I-Emphatic Diaglott*—Mhl.]

. . . *ndikubonise UKUGWETYWA KWALO IHENYUKAZI ELIKHULU, elihleli phezu kwaManzi Amaninzi;*

210 *Amanzi*, Isityhilelo i-17:15, bu “bubungqindilili nendimbane yabantu.” Yabona?

*ababehenyuza nalo OOKUMKANI bomHLABA, nABAWUMILEYO umHLABA banxiliswa yiWAYINI yo. . . UBUHENYU balo.*

211 Ngoku intoni?

*Saza sandisa, ndikuMoya, eNtlangi; . . .*

212 *Inguqulelo I-Emphatic Diaglott* ngoku. Yabona?

. . . *ndaza ndabona uMfazi ehleli phezu kweRhamncwa elimfusa ibala, lizele ngaMagama Onyeliso, . . .*

213 Ngoku, ku Kumkani uJames, ithi, “izele ngamagama onyeliso.” Nje umzuzu, kwaye, ndizakuyifumana apha, nje umzuzu. Isityhilelo, isi-3. Kulungile, nantsi. Kulungile. Isityhilelo, ndithetha i-17, hayi i-7; 17, ngoku phulaphulani kumqolo wesi-3.

*Saza sandisa entlangi ndikumoya: ndaza ndabona inkazana ihleli phezu kwerhamncwa elimfusa ngebala, lizele ngamagama onyeliso, . . .*

214 Leyo yindlela isiNgesi esiyinikezayo. Kodwa esemvelo isiGrike kwinguqulelo *I-The Diaglott* ifundeka ngoluhlobo, kwiSityhilelo i-17:3. Phulaphula.

*Saza sandisa, ndikuMoya, eNtlangi; ndaza ndabona uMfazi ehleli phezu kweRhamncwa—Rhamncwa elimfusa ngebala, lizele ngaMagama Anyelisayo, . . .*

215 Lowo ngumahluko omninzi, ukusuka ku “magama onyeliso” ukuya ku “magama anyelisayo.” Yintoni? Kwaye si. . . Ngoku, yena waye:

. . . *UNINA WAMAHENYUKAZI. . .*

216 Siyakwazi sonke okuya. Kodwa yintoni? [Umzalwana uthi, “Ibandla lobuKatolika yobuRoma.”—Mhl.] Akudingeki

ukuba ube...Kuhle, kulungile oko, oko kuyakuthabatha ibandla leKatolika yobuRoma. Kodwa yena u “zele ngamagama anyelisayo,” Wisile, Bhaptizi, Rhabe, Lutere, bonke bezibiza, “amabandla kaThixo.” amagama anyelisayo! Ominzi umahluko phakathi “amagama onyeliso” kunye “amagama anyelisayo.” Bazibiza, “iBandla likaThixo,” kwaye bemele iziqu zabo phambi kwehlabathi; nokudlalwa kwamakhasi, nokusela, nokuqhubekaka, neesopholo zesophu, nento yonke engenye, nalo lonke uhlobo lwento iqhubeka.

<sup>217</sup> Linye kuphela iBandla. Uyazalelwa kuLo. Akuzi khona Phaya ude ube uhlanjiwe eGazini leMvana waza watyinwa ngoMoya oyiNgcwele.

<sup>218</sup> Onjani umahluko phakathi kwa “magama onyeliso” na “magama anyelisayo.” Niyayifumana? [iBandla lithi, “Amen.”—Mhl.]

<sup>219</sup> Ndifumene okuya ngale ntsasa xana bendifunda apha, i... Ukwehla, Into ethile iye nje yandixelela, “Yiya egumbini lakho. Thabatha inguqulelo *IDiaglott*.”

<sup>220</sup> Kulungile, kukuthobela nje. Kuko konke. Ndangena. Ndaza ndathabatha iSityhilelo i-17. Ndacinga, “Kutheni Wena ufuna ndifunde oku?” Ndaqalisa ukufunda. [UMzalwana uBranham unqomfa iminwe yakhe—Mhl.] Kwamsinya nje ndayibetha, “Nantsiya.” Ndathabatha ipensile ndaza ndayibhala phantsi. Ndathi, “Nantsi.”

<sup>221</sup> Ngoku, bakhwaza malunga nam ngokukhaba imibutho. Ngaloo magama anyelisayo, azibiza, “amabandla kaThixo, namabandla kaKristu, namabandla amaWisile, namabandla.” Ziindawo zokuphumla, hayi amabandla.

<sup>222</sup> Linye iBandla, elo liBandla leNkosi uYesu Kristu. Kwaye Liyintoni? UMzimba ongumnqa kaYesu Kristu usebenza emhlabeni, wenziwe lilungu lawo neliphi lala mabandla, ayakuba lilungu loMzimba kaKristu. Ufanele uzalelwe kuWo, hayi ukuWujoyina.

<sup>223</sup> Kwaye ukuwujoyina kuwo, ngamagama anyelisayo, lo mfazi. Lo mfazi, igunya lakhe!

<sup>224</sup> Kwaye ubona kanye ngoku apho babezakuthabathela bonke abantu abaneembono ezingaqhelekanga malunga nenkolo, baze babathumele e-Alaska. Nikubonile okuya. Zonke iinkolelo zethu ezingaqhelekanga.

<sup>225</sup> Kwaye iyintoni? Ibhunga, Ibhunga Leecawa Zehlabathi kwaye iKatolika inokukhulu kwabo kokwenza eVatican ngoku, ngaphaya, apho zizama khona. Kwaye bonke ababhisopu, nanjalo njalo, bazama ukufikelela kwisivumelwano, ukulwa ubukomanisi. Ihlabathi lilwa ubukomanisi, kwaye kuphela kukujoyina ubuKatolika.



226 Ifana nje nanamhlanje. Naku silapha, njengoko benditshilo. Siya...Siphantse sabubhanga. Siyaboleka, sisebenzisa imali ngoku, kwiirhafu eziyakuhlawulwa kwishumi elinesine leminyaka kusukela namhlanje. Oko bubungako bendlela esimke ngayo. Ngubani onemali yehlabathi? Icawa iKatolika. Iyakubolekiswa njani kwi United States? Ukugcina ezinkampani zecuba nengrangqa nezinto. Ngokuqinisekileyo, bayakuboleka kubo. Xana besenza, bathengisa ngobuzibulo babo, kanye ukunikeza, kwicawa yeKatolika yobuRoma. Siyaqokelela. Qaphela oku, nje ngokucacileyo, icace kakhulu kunokufunda iphephandaba. Nantsi. Yabona?

227 BangamaWisile, Bhaptizi, Rhabe, nanjalo njalo, bazibiza, “iBandla likaThixo.” IKatolika kunye nalo lonke olwahlobo lwento ngalamandla elirhamncwa ligwele amagama anyelisayo. Uzibiza, “Ndi...” Ndithe...

228 Ndaya esibhedlela apha, kungekudala, ndandiyokuthandazela umntu. Ndathi, “Sizaku...” Yayingumama wam. Ndathi, “Sizakuba nomthandazo ukwenzela umama.”

Laza inenekazi lathi, “Tsala loo mkhusane.”

Ndathi, “AkungomKristu?”

Lathi, “SingamaWisile.”

229 Ndathi, “Enkosi. Ndicinge mhlawumbi ubulikholwa.” Ndaza ndatsala nje umkhusane wandijikeleza. Yabona? Ke, ukuba akungomKristu, oko kwahlukile. Yabona?

230 Kodwa, “Thina singamaWisile,” eso sisanyeliso. Irhamncwa, amabandla, abizwa amabandla, asingomabandla. Mandiqinisekise ukuba oko kushicilelwe. Ehe. Asingomabandla. Zindawo zokuphumla. Abantu bayazijoyina.

231 Kodwa akunakulijoyina iBandla loThixo ophilayo. Uyazalelwa kuLo, ngobhaptizo loMoya oyiNgcwele. Kwaye xana ubhaptizwe ngoMoya oyiNgcwele, ezi zidima zitywinelwe kuwe, ngoMoya oyiNgcwele, kwaye ngoko ke, “Lowo uzelwe nguThixo akasenzi isono.” “Akanakho.” Nantso ke. Owu, bethu!

Singathetha nje imini yonke, asinjalo?

232 IBandla nguMzimba kaKristu ongumnqa, uzelwe ngeMpefumlo kaThixo. Oooh! Niyayifumana? [IBandla lithi, “Amen.”—Mhl.] IBandla likaThixo lizalwa ngeMpefumlo kaThixo. UThixo waphefumlela iMpefumlo emathatheni, ngokwasemoyeni, ka Adam, waza waba ngumphefumlo ophilayo. Ingaba benisazi ipentekoste, okanye elinyanisekileyo iBandla lepentekoste, lizelwe ngeMpefumlo kaThixo?

233 Mandinifundele into ethile, nje umzuzu okukuyo. Mandibone, nje umzuzu. UNgwele uYohane, ndiyakholwa, apho ndiya khona. Siyakufumanisa okokuba iBandla likaThixo lililo, okanye hayi. UNgwele uYohane, masibone, ndiyakholwa

oko kumalunga ne-16, 19; 20. Kulungile. Apha ndiyakholwa siyakuba nayo, kanye apha. Kulungile. Mandinifundele, ndize ndibone okokuba iBandla lizalwa ngokuPhefumla kukaThixo, okanye hayi, njengo Adam wayenjalo ekuqalekeni. Qaphelani.

*Kwaza kwangalo olosuku ngokuhlwa, ilusuku lokuqala evekini, zakuba zivaliwe iingcango kwaye abafundi behlanganisene khona ngenxa yokoyika amaYuda, UYesu weza wema phakathi kwabo, waza wathi kubo, Uxolo malube nani.*

*Kwaze kwathi akutsho, wababonisa . . . bona izandla zakhe necala lakhe. Apho . . . Emva koko bavuya abafundi, xana bayibonayo iNkosi. Waze uYesu . . .*

*Kwaze emva koko wathi uYesu kubo kwakhona, Uxolo malube nani: njengoko uBawo wandithumayo, . . . nam ndithuma nina.*

<sup>234</sup> Qaphelani. UBawo owathuma Yena wahamba naYe. Kwaye uYesu, xana Athuma abafundi, Uhamba nabo. OkwamNye obathumileyo; uThixo.

*Kwaze emveni kokuba ekutshilo oku, wabaphefumlela, waza wathi . . . Yamnkelani uMoya oyiNgcwele:*

<sup>235</sup> IBandla, elizelwe ngeMpefumlo kaThixo! Xana esi simo sithe sazibumba phezulu phaya, kwimeko, iMpefumlo kaThixo iphefumlela phezu kwabo, “Yamnkelani uMoya oyiNgcwele,” emva koko ungunyana kaThixo. Ungajoyina nayiphi into oyifunayo, kodwa uzelelwe eBandleni likaThixo ophilayo, uzelwe ngeMpefumlo kaThixo. UThixo waphefumlela phezu kwabo, waza wathi, “Yamnkelani,” whew, “uMoya oyiNgcwele.” Owu, bethu! Nantso ke.

<sup>236</sup> Hayi, “Yiza ujoyine, beka igama lakho khona phaya.” Kwaye kunye nezopho zenu zesophu kunye nako konke okuhamba nayo, nijoyina indawo yokuphumla. Ungajoyina indawo yokuphumla iWisile, indawo yokuphumla iBhaptizi, indawo yokuphumla iRhabe, indawo yokuphumla iKatolika, okanye indawo yokuphumla iPentekoste, nantoni na ofuna ukuyijoyina, kodwa ujoyina indawo yokuphumla.

<sup>237</sup> Kodwa xana usiba ngumntwana kaThixo, uyazalwa ngeMpefumlo kaThixo. Amen. Ngcono ndiyiyeke, kanye phaya ngoku. Kulungile.

<sup>238</sup> UBomi bukaThixo nabo kananjalo bungaphakathi kuwe, watsho uYesu. Nje umzuzu. Wathi uYesu, “NdinguMdiliya. Wena ulisebe.”

<sup>239</sup> Ngoku jonga. Yayiyintoni ukuxambulisa kwabo noYesu? Ukuxambulisa kwabo noYesu, kungokuba WayenguMntu ezenza Yena uThixo. WayenguThixo. UThixo wayekuKristu. Yabona? Kwaye Wabaxelela. Wathi, “Kwaye

musani ukukhangela kuM. AsindiM. NguBawo waM, kwaye Yena uhleli kuM.” Owu! Yabona?

<sup>240</sup> Ngoku, babejonge kulamzimba omncinci owawuzelwe nguMariya. Yabona? Lowo yayingengoThixo. YayinguNyana kaThixo, kodwa uThixo waye ekulaMzimba. YayinguThixo. Wathi, “ukuba andiyenzi imisebenzi kaBawo waM, ngoko Ndigwebeni. Kodwa ngowuphi kuni onokuNdigweba ngesono, ukungakholelwa iLizwi? Leliphi iLizwi athe walithetha uThixo elingakhange lazalisekiswa kuM?” Isono kukungakholwa. “Ngowuphi kuni oNdimangalelayo ngesono?” Isono kukungakholwa. “Ndiboniseni Mna. Ukuba aNdiyenzi imisebenzi kaBawo waM, ngoko musani ukuNdikholelwa. Kodwa ukuba Ndiyayenza imisebenzi yowaM... Nakubeni ningenakho ukuNdikholelwa, kholelwani imisebenzi eNdiyenzayo, kuba iyangqina.” Ngenye indlela, “UBawo ukuM, engqina ngaYe.” Kuba, “UThixo wayekuKristu, exolelanisela kuYe ihlabathi.” Niyayifumana? [IBandla lithi, “Amen.”—Mhl.]

<sup>241</sup> Kulungile, ngoku, uBomi obukwabunye obuseMdiliyeni kananjalo busesebeni. Uzakujoyina njani kokOkuya? Ayinakho.

<sup>242</sup> Ndibone umthi kungekudala, kwiyadi kaMzalwana uSharrit e-Arizona, uneziqhamo ezimuncu ezilithoba ezahlukeneyo kuwo. Yayiyintoni? Yayingu—yayingumthi we orenji, i-orenji engenapeta. Kodwa wawune—wawune—ilamuni, inartyisi, itanjelo, imbambusi. Wawunazo zonke iintlobo. Ndema, ndajonga kula mthi. Ndaza ndathi, “Mzalwana uSharrit, uthetha ukundixelela ukuba la mthi ngumthi we orenji?”

Wathi, “Ngokuqinisekileyo.”

<sup>243</sup> Ndaza ndathi, “Ke, njani? Kanjani?” Ndathi, “Ndibona imbambusi *apha*, kunye nenartyi *apha*, itanjelo *apha*, kunye nelamuni *apha*, nazo zonke ezi ziqhamo zingezinye. Yenzeka njani?”

Wathi, “Kulungile, uyabona, zihlonyelwe.”

<sup>244</sup> “Owu!” Ndathi, “Ke, ndifuna ukubuza into ethile. Ngoku, ukha lembambusi kunye nelamuni. Ngoku, kunyaka ozayo, iyakuba yintoni? Uyakuvelisa ngoko i-orenji kokuya.”

“Owu, hayi.” Wathi, “Uyakuvelisa ilamuni kuwo. Yabona?”

“Owu,” ndathi, “enkosi.” Yabona?

Akunakukwenza oko. Akunakujoyina.

<sup>245</sup> “Kodwa,” wathi, “lonke ixesha la mthi ubamdala ngonyaka uze uvelise isebe elitsha, livela nee orenji, ukuba umdiliya ngokwawo uvelisa isebe.”

<sup>246</sup> Kwaye oko sikuzamileyo ukwenza kukuba ngamalungu ajoyinileyo kuYe, kwaye siphila phantsi kwegama lobuKristu. Ngokuba, thina, njengoko iyindlela eqhelekileyo yokuthi sisiqhamo esimuncu, iBandla lobuKristu.

247 Kodwa xa uMdiliya ngoKwawo uvelisa umdiliya, uyakuba njengowokuqala uMdiliya Awuvelisileyo. Ukuba uMdiliya wokuqala Awuvelisileyo, babhala incwadi yeZenzo ngasemva kwaWo; ukuba ukhe Wavelisa elinye, Uyakubhala incwadi yezenzo ngasemva kwaWo. Injalo.

248 Ke, ujoyina kuphela iindawo zokuphumla. Kodwa xana uzalwa uphuma kuMdiliya... Unesiqhamo. Injalo lonto. Unesiqhamo, kodwa yintoni oyenzayo ngaso? “Unokumila kokuhlonela uThixo, kwaye uyawaphika amandla awo.” Uphika imiqondiso. Uphika izimanga. Uphika uMoya oyiNgcwele. Uphika ukuthetha ngeelwimi. Uphika imibono. Uphika iziprofeto. Uphika impiliso. Kwaye, noko, “Uzibiza ngegama.” Akumangalisi uMoya oyiNgcwele wathi, “Amandla, eqela labantu, lizele ngamagama anyelisayo, ngokuqinisekileyo, bezibiza, ‘amaKristu.’” “Benokumila kokuhlonela uThixo, kodwa bewaphika amandla ako. Kwabo khwebuka, kuba loluhlobo lwaba bakhokelela abafazi abasileyo baphethwe yiimfumba yeenkanuko.”

249 Zonke iintlobo zemibutho! Ibandla lifumbe okungako, kunye *nolu* hlobo lwezoluntu, kunye *noluya* hlobo lwezoluntu. Malunga naphi noluntu lukaYesu Kristu? Yabona? Sinazo zonke ezi zinto zingezinye, kwaye sithwelise ibandla umthwala. Ngoku nantso ke.

Akunakuze ujoyine iBandla.

250 Ujoyina indawo yokuphumla. Ulilungu lendawo yokuphumla, leqela labantu, nje ngokufana nendawo yokuphumla. “Sikholelwa *oku*. Sinemigaqo yethu. Sinemfihlelo yethu, kunye nanjalo njalo.” Nenza ngendlela ekwanye, kuphela nijoyina okubizwa ibandla.

251 Kodwa akunakujoyina iBandla. Ujoyina indawo yokuphumla yamalungu, kodwa hayi iBandla, kuba uyazalelwa kwela Bandla noMdiliya Ngokwawo.

252 Ngoku lindani umzuzu. Qaphelani. Ndizakuvala, emva kwethuba. Qwalaselani. Ndixoleleni. Be—bendingabhekiselelanga ukutsho oko. Qaphelani. Jongani.

253 Ukuba uThixo uhlanganisa loMtshakazi ngala Moya, ngoko Uhlanganisa umntu ngamnye ngala Moya, yabona, ngoko uzalelwa koba buKumkani. Kuze emva koko kwa uBomi obabukweliBandla, bukwela Bandla, ne*Liya*, e*Liya*, e*Liya*, e*Liya*. Kwa uBomi obabukwikhasi, uMdiliya, uYesu, bukwilungu Athe walivelisa. Uzuko! “Kunye nezinto ezikwanye endithi Ndizenze, imisebenzi eNdiyenzayo, nani niyakuyenza.” Naliya ilungu lenyani loMzimba kaKristu, akukho hlobo lagama lincanyatheliswe kuWo. Kwa imisebenzi yalamntu ibonakalisa apho asuka khona. Ubomi bakhe bungqina into ayiyo.

254 “Uleliphilungu? Ungowowuphi umzimba?” UMzimba kaKristu. “Kulungile, uwujoyine phi Wona?” Andikhange. Ndazalelwa kuWo. Yabona? Ndazalelwa kuWo.

255 Akudingeki ukuba ubaxebele. Bayakwazi oko kwenzekayo. “Wena, ungasikhanyisa njani isibane uze ubeke isitya phezu kwaso?” Watsho. Yabona? Hayi, hayi.

256 Xana uzelelwe kobuya buKumkani bukaThixo, ngoko uBomi, obona Bomi obabukuYesu. Ngoko unomdla kwimiphefumlo. Ngoko akudingeki ucenge abantu, yiza esiguqweni. Akudingeki ucenge umntu othile, yiza ucele kunye nabo basesiguqweni. Ehe. I—i—i—izinto ngokuzenzekela ziyathululeka, ngokuba Itywinelwe kuwe. Ulumanyano noThixo. Utywinwe ngoMoya oyiNgcwele.

Ngoku uyayazi yintoni “uMoya oyiNgcwele” ayithethayo?

257 Ayithethi, “Ndiye ndaxhuma ndaze ndakhwaza. Ndibe nemvakalelo engaqhelekanga.” Zona ezo zilungile. Ndixhumile ndaza ndakhwaza, ndaza ndaba nemvakalelo engaqhelekanga. “Ndithethe ngeelwimi.” Ndiyakholelwa uMoya oyiNgcwele uyathetha ngeelwimi. Ngokuqinisekileyo. “Nditolikile.” Ewe, mhlekazi. Ndiyakukholelwa okuya, nako. Kodwa okuya asiyiYo. Okuya asikuko endithetha malunga nako. Kungabakhona ukuvuza phezulu apha ndaweni ithile. Kungabakho ukuvuza *apha*, kumonde wakho.

258 Vumela umntu othile akubethe kwicala elithile, ubuso, ingaba uyajika elinye icala? Kodwa uthi, “La mhanahanisi umdaka!” Ngoko kukho ukuvuza, ndaweni ithile, kuvela. Kungecono sikuyeke okuya. Kulungile. Kodwa niyakwazi endithetha ngako.

259 Kodwa xana utywinelwe eMzimbeni kaKristu, ngoko uzaliswe nguMoya, kwaye ungunyana kaThixo.

260 Owu, ndinqwenela bendinamalunga neshumi lemizuzu, ukuze ndifunde into ethile apha. [IBandla lithi, “Qhubeka. Yifunde, mzalwana.”—Mhl.] Kodwa ningandinyamezela eminye imizuzu elishumi? [“Ewe.”] Ndifuna ukufunda into ethile, nje intwanana. Ngoku, ngokunyanisekileyo, iimbotyi aziyi kutsha. Ndiyakuniqinisekisa, yabona, ukuba singafunda nje oku nje okwemizuzu embalwa. Ilunge nje kakhulu ukuba iyekwe. Ndifumene nje iqela lezinto apha, nje zisiza engqondweni yam, endingathanda ukuzitsho.

261 Masityhileni kuNgcwele uYohane, isahluko sesi-3, ukuthetha malunga noBomi obunguNaphakade. Masifumaneni nje oko Ikutshoyo apha malunga nalengxaki yobu Bomi bunguNaphakade, uBomi bukaThixo. Ngoku, ngoku qaphelani apha.

*Kwaye kukho indoda yakubaFarisi, egama linguNikodimo, umphathi wamaYuda:*

*Leyo yona yeza ngoko kuYesu ngobusuku, yaza yathi kuye, Rabhi, siyazi ukuba wena ungumfundisi ovela kuThixo: . . . akukho mntu unokwenza le mimangaliso . . . ngaphandleni kokuba uThixo unaye.*

262 Ngoku, bona, zona iinkundla zeSanhedrin, zaqonda ukuba Yena wayenguNyana kaThixo. Babeyazi. Nanku umlawuli wabo kanye apha, exelela Yena, “Siyazi ukuba UnguMfundisi ovela kuThixo, ngokuba kwa uBomi bukaThixo butyhutyha kuWe.” Yabona? “Siyazi ukuba imfundiso Yakho asiyiyo eyiyeYakho Wena. YekaThixo, ngokuba uThixo uyayibonakalisa Yona.” Yabona? “UBomi bukaThixo butyhutyha kanye kuWe.” Ngoku qaphela.

*UYesu waphendula wathi kuye, Inene, . . . Ndithi kuwe, Ngaphandle kokuba umntu athi azalwe ngokutsha, akanakububona ubukumkani bukaThixo.*

263 Owu, bethu! “Ngaphandleni kokuba ujoyine ibandla lam?” Owu! Jonga indlela abaYikhupha ecaleni ngayo? Yabona? Yabona?

*UYesu, ngoko waphendula uYesu, Inene, inene, Ndithi kuwe, Ngaphandleni kokuba umntu azalwe ngamanzi no . . . Moya, akanakungena ebukumkanini bukaThixo.*

*Oko kuzelwe yi . . . nyama kuyinyama; noko kuzelwe ngu . . . Moya kungumoya.*

*Yini ukuba umangaliswe kuba ndisithi kuwe, Kumele uzalwa ngokutsha.*

*Umoya uphepheza apho uthanda khona, . . . Yabona, kanye emva kwakhona, yabona, ukubuyela emva, yabona.*

*Umoya uphepheza apho uthanda khona, . . . nakubeni ungenakusiva isandi . . . ungasiva isandi sawo, kodwa ungenakuchaza apho uvela ngakhona, okanye apho uya ngakhona: unjalo naye wonke lowo . . . ozelwe ngoMoya.*

*Waphendula uNikodimo wathi kuye, Zingathini ezi zinto ukwenzeka?*

*Waphendula uYesu wathi kuye, Akunguye na wena umphathi kaSirayeli, kwaye ungazazi ezi zinto?*

264 Khangela phaya, mzalwana, i—i D.D., Ph.D., ephindiweyo—L.D., yabona, “Kwaye ungazazi ezi zinto?”

*Inene, . . . Ndithi kuwe, Sithetha esikwaziyo, kwaye singqine esikubonileyo; nize ningabamnkeli ubungqina bethu.*

265 “Siyazazi ezi zinto. Sizibonile. Siyayazi Yona, kwaye anamnkeli kwa ukwamnkela ubungqina bethu.” Umjoyini wecawa! Yabona?

*Ukuba bendinixelele izinto zazemhlabeni, nize ningazikholwa, ningathini ukukholwa, ukuba ndinixelela . . . izinto zasezulwini?*

266 Phulaphulani ngoku koku apha. Qaphelani.

*Akukho mntu uthe wanyukela ezulwini, kuphela lowo owehlayo esuka ezulwini, kwa uNyana womntu osezulwini.*

267 Khawuke uqike leyo.

268 Niyayazi, ngelinye ixesha, Wathi, “Nicinga ntoni ngoKristu? UnguNyana kaBani?”

Bathi, “NguNyana kaDavide.”

269 Wathi, “Ngoko kutheni uDavide, ekuMoya, esithi kuYe, ‘INKosi yathi eNkosini yam, “Hlala Wena ngasekunene kwesandla saM”?’ Angathini Yena ukuba yiNkosi Yakhe noNyana Wakhe?” Akubangakho mntu wambuzayo Yena nanye into engenye.

270 KwiSityhilelo, Wathi, “NdiyiNgcambu neHlumelo likaDavide.” Yabona? “NdinguMdiliya kunye neSebe. Ndisisiqalo. Ndandikho ngaphambi kwasekuqalekeni. Ndandisekuqalekeni, kwaye—kwaye NdandiliHlumelo Lakhe, ngokunjalo.”

271 Ngoku, apha Wathi, “Akukho mntu wehlileyo esuka eZulwini, kuphela nguNyana womntu lowo yena ngoku useZulwini.”

272 Inenekazi landibuza, ngelinye ixesha, umbuzo. Ndathi, “Khawudiphendule lona.”

Lathi, “Ngubani awayethandaza kuye uYesu, egadini yeGethsemane?”

273 Ndathi, “Ngubani Awayethetha ngaye xana Wathi, ‘Akukho mntu wenyukele eZulwini, kuphela Lowo uthe wehla esuka eZulwini, kwa noNyana womntu lowo use . . . lowo ngoku useZulwini?’ Ngubani?”

274 Nanku Yena elapha, emile kanye apha kumphezulu wendlu, ethetha noNikodimo, kwaye esithi, “NdiseZulwini.” Injalo lonto? Masikuyeke oko de kube sebusuku. Nithini? [IBandla lithi “Amen.”—Mhl.] Kuba semva kwexesha. Owu, bethu! Khawucamange phezu kokuya ithutyana, ngale mvakwemini.

275 Ungena njani eBandleni? [IBandla lithi, “Ngokuzalwa.”—Mhl.] Ukuzalwa. Ngantoni? IMpefumlo kaThixo.

Phefumlela kum, phefumlela kum;  
Moya kaThixo ophilayo, phefumlela kum.

276 Lowo ngumthandazo wam: vumela nje uMoya oyiNgcwele uphefumle. Owu, bethu! Kuba, iMpefumlo kaThixo, Iyintoni? Ukutywinelwa eBukumkani bukaThixo, ekwazini ukuba, xana

ndavumayo ngokholo ekuqalekeni, ndiyamkholelwa uYesu Kristu. Ehe.

Ngoko, kuKholo lam, ndongeza isidima, isidima sobuthixo.

Emva koko kwisidima sam, ndongeza ulwazi lweLizwi.

<sup>277</sup> Kulwazi lam, ndongeza ukuzeyisa, ukuzilawula. Ndiyakuthanda oko. “Ilizwe lam lelakho, thwesa umphefumlo wam ngokuzilawula, ukusuka elwandle ukuya kulwandle olubengezelayo.” Yabona?

<sup>278</sup> Umonde. Owu, bethu! Ukuvavanywa. Sukukhathazeka; uSathana uyakukubalela. Ndiyakhwela ukwenyuka ileli ngoku. Yabona? Ndongeza isidima, ulwazi, ukuzeyisa, ngoku kufuneka ndongeze umonde. Andikabinaye uMoya oyiNgcwele.

<sup>279</sup> Ngoko emveni kokuba ndongeze umonde, ndongeza ukuhlonela uThixo. Niyayazi yintoni okuyiyo oko? NjengoThixo. Ndongeza okuya. Andiziphathi kakubi. Hamba njengenene lomKristu elifaneleke libenjalo. Sukwenza oko kube kukuzenzisa. Into ethile kum, uthando lukaThixo, lubila nje. Yabona? Yabona? Hayi ukuthi, “Uh-uh-uh-uh, kwedini, ndingayenza, kodwa mhlawumbi kungcono ndingayenzi.” Yabona? Huh-uh. Huh-uh. Iphaya, nakanjani.

<sup>280</sup> LuZalo. Ndiye ndazalelwa k *oku, koku, koku, koku, koku, koku, koku*. Kuze emva koko uthando lukaThixo, uKristu, lwehlele ezantsi lize litywinele konke okuya kum, ukwenzela inkonzo. Yabona?

<sup>281</sup> Ngoko yintoni Ayenzayo xana eNdinika uMoya oyiNgcwele? Ukubeka kwindawo eyahlukileyo, akuphawule. Yabona? Ungumntu owahlukileyo ngoko. Akungowehlabathi, hayi kwakhona. Yabona? Unxityiswe ngokwahlukileyo. Unxityiswe ngokwahlukileyo. Hayi esisinxibo sangaphadle. Hayi, hayi. Akudingeki ukuba ube ngowahlukileyo nongaqhelekanga, nekhola ijikelezisiwe, kunye nemisitho emide, njalo. Hayi, hayi. Akukwenzi oko. Unxiba, ngokwasemzimbeni, ngokufana noku. Sisinxibo sokomoya esithethayo. Ingubo yomtshato ibekiwe kuwe. Yintoni oyiyo?

<sup>282</sup> NjengoYesu, qaphela, Wayegutyungelwe, kwaye Wenziwa kumila kumbi phaya phambi kwabo, kwaye iingubo Zakhe zabengezela njengelanga. Nankuya Yena, uYesu, uThixo ebeka OngoWakhe uNyana. Yabona? Kwaye emva koko kwaza uMoses. Emva koko kwaza uEliya. Waza uPetros wathi, “Niyayazi, iyi—iyinto entle ukuba lapha.” Niyabona into ababayiyo abantu? Ehe. Owu, okungaphezu kwendalo kuyenzeka! Wathi, “Masakheni iminquba ibe mithathu. Masakheni omnye ibe ngokaMoses, uze omnye ube ngoka Eliya, uze omnye ube ngoWakho.”

<sup>283</sup> Kwaye ngaphambi kokuba agqibe ukuthetha, uThixo wathulisa nje yonke into, wathi, “Lona nguNyana waM



oyintanda. Kuzo zonke ezi zinto eNdizifunileyo ngoMoses, ndaza ndakhupha umthetho ngoMoses; ubulungisa ngabaprofeti; Uhlangabezane nazo zonke. Mveni Yena. Ndizakuphuma emfanekisweni ngoku. Yivani nje Yena. Yivani nje Yena.” Owu, bethu! Enjani ukubantle into!

<sup>284</sup> Ngoko, xana sithe sahlalabazana nezi ziqinisekiso, saza sagcwala zizidima zikaThixo kunye nezinto zikaThixo, ngoko uMoya oyiNgcwele uyehla uze usitywinele ebuKumkanini. Musa ukukhathazeka. Wonke ubani uyakuyazi ukuba unaWo. Akuyi kudingeka uthi, “Kuhle, uzuko kuThixo, ndiyayazi ndinaWo. Ndiye ndathetha ngeelwimi. Uzuko kuThixo, ndiyayazi ndiWufumene. Ndiye dadanisa ndikuMoya.” Akuyi kudingeka utsho nelizwi malunga nayo. Wonke ubani uyakuyazi unaWo. Sukukhathazeka. Ehe. Uyakuzingqinela ngokwaWo. Uyakuyenza yaziwe phakathi kwabantu.

<sup>285</sup> UThixo anisikelele. Ndivuya kakhulu ukuba lapha kunye nani ngale ntsasa, ndibe neli xesha lobudlelwana. Phulaphulani, ibandla lethu elincinci lincinci, kwaye noko asinandawo yaneleyo ukwenzela abantu abezayo apha. Asingombutho. Siyakholwa kwaye sinobudlelwana nawo wonke umbutho. Niyeza nje apha ngokuba nifuna ukuza. Kwaye nina, siyanithanda. Kwaye sifuna wonke umbutho, wonke umntu . . .

<sup>286</sup> Ndiyakholwa ukuba kukho abantu kuyo yonke lomibutho abangamaKristu. Bangabazalwana noodade kuKristu.

<sup>287</sup> Ke, ngoko ke, asinazibophelelo, akukho nto yokujoyina, akukho nto yakwenza kuphela nje kukuba ngumKristu. Njengo E. Howard Cadle wayeqhele ukutsho, “Asinamthetho kuphela uthando, asinancwadi kuphela iBhayibhile, asinamvumonkolo kuphela uKristu.” Injalo lonto. Yiza uze usihambe. Siyakukuvuyela oko. Sikholelwa iVangeli eGcweleyo, lonke isuntswana leLizwi. Sikholelwa nje ngqo ngendlela. Asongezi nento enye kuLo, sithathe into kuLo, songeze nanye into yombuto kuLo. SiLiyeka nje ngendlela eliliLo. Injalo lonto. Kwaye sisoloko sivuyela ukukwamnkela. Yiza uze ube kunye nathi xana unakho. Sithandazela abagulayo. Sikholelwa yonke into iBhayibhile eyitshiloyo yenziwe. Siye “silibala ubuthakathaka bethu, ngasemva, size siphuthume ngokuxunela phambili umvuzo wobizo lwaPhezulu.”

<sup>288</sup> Ngoku, enye into ngaphezulu. Ingaba uyakuyivumela na ukuba ithethwe? Imini ngaphambi kwakusasa . . . Uyakuqaphela kwi-ibhodi phandle phaya, umbono. Ndibe nombono. Bekomalunga nentsimbi yesihlanu, njengoko umfazi wam emva phaya esazi, okanye yesithandathu. Bendivukile. Siye savuka ukwenza abantwana ukuba balungele ukuya esikolweni.

<sup>289</sup> Ndibanayo nje lena, kumaxa ngamaxa. Kwaye nonke niyayazi, nonke ngamnye kuni apha, ukuba ayizange yasilela.

Yona, yona ngokuqinisekileyo igqibelele. Yabona? Ayizange yasilela.

<sup>290</sup> Kwaye ndiyacinga ukuba bendingoyena mntu uvuyayo endakhe ndambona. Bendimi elangeni, s-u-n, kwaye be—kwaye bendishumayela iVangeli kwelikhulu, kwelikhulu kakhulu ibandla.

<sup>291</sup> [UMzalwana uBranham uyanqumama—Mhl.] Bendifuna nje ukubona ukuba ibe ishicilelwa eteyiphini.

<sup>292</sup> E—elikhulu, elikhulu kakhulu ibandla, kwaye lalihleli ehlathini. Kwaye imibala yelanga yayikhazimlela ukwehlela kulo, nje *apha nalapha*, lifumana Lona, lifumana iLizwi.

<sup>293</sup> Kwaye mna, njengokwesiqhelo, soloko ndisibamde kakhulu, emva kwexesha kakhulu, ndishumayela ixesha elide kakhulu. Kwaye ndiye ndashumayela ixesha elide kangako, lade ibandla lalambela ukutya komzimba. Kwaye lona, abanye babo, baye badinwa. Ke basuke baphakama, baphuma ukuya kuzifunela ukutya, baqalisa ukuphuma.

Ndathi, “Musani. Musani.”

<sup>294</sup> Bendinovutho ndaba olubini ebendifuna ukufika kulo, bendifuna ukufika, kwintshumayela yam. Kwaye iNkosi ibindinikile. Kwaye nawuphi umshumayeli uyayazi, xana usazi ngokwenene ukuba nguThixo ukunikile, uyatshiseka nje ukubaxelela abantu.

<sup>295</sup> Kwaye bendishumayela nje, Charlie, nje ngamandla njengoko ndinokushumayela, nje ukuyibeka, uyayazi, kwaye ndithi, “Zonke ezi zinto zinkulu, *oku oko* uThixo akwenzayo. Jonga *koku*. Ucalula iingcingane zentliziyo. Yintoni Yona? ILizwi.” Ndiqhubeka ngokufana nokuya. Kwaye, owu, ndinqwenela bendingakhumbula ebendiyakukutsho kunye noko umxholo wam ubukuko. Andinakho ukucinga ngako. Yabona? Kodwa ndandishumayela nje.

<sup>296</sup> Kwaye ndandibukele isiqu sam siyenza. Kwaze emva koko xana ndandimile phaya, ndijongile, kwaye ndibukele isiqu sam ndiLishumayela.

<sup>297</sup> Kwaye ndandishumayela nje, kulowo ungayi kuba nayo. Kwaza emva kwethutyana, ndaphakama, niyayazi, ndaza ndacinga, “Uzuko kuThixo!” Ndathi, “Jonga kwezi zinto zimangalisayo, *noku, okuya!*”

<sup>298</sup> Ngqo, ndaqaphela abantu baqalisa ukukhangeleka ngathi balambile emzimbeni. Kwaye ke babenokoneleyo okomoya, ke baqalisa ukumka. Baza abanye babo [UMzalwana uBranham uyazamla—Mhl.] baqalisa ukumka.

Ndacinga, “Yintoni ingxaki nomntu wonke?”

<sup>299</sup> Ndaza—ndaza ndajonga, kwaye nanga amaqabana aselula ehamba, ecaleni lam. Ndacinga...Ndathi, “Nje umzuzu,

sihlobo! Nje umzuzu! Uyakuphinda ubuye kwakhona xana amathunzi angokuhlwa ehlile.” Yabona? Ndathi, “Uyakubuya kwakhona. Kodwa mandikunike oluvuthondaba lokuqala. Kuphi apho zonke ezi zinto zivela khona, endithe ndakubonisa? Kuphi apho zivela khona?” Ndathi, “Nazi. ZiseLizwini likaThixo. Zingu ITSHO INKOSI, isithembiso Sakhe. Kuba,” Ndathi, “nonke niyandingqinela, gqinani oku, okokuba umyalelo wam ngu, ‘Hlala neLizwi.’” Ndathi, “Yintoni ingxaki yenu nonke? Aninakho ukuliqonda iLizwi? Kufanele niLiqonde.”

<sup>300</sup> Baze abanye babo bathi, “Ndoda, ndingathanda ukufumana iibhiskiti,” kunye nokufana nokuya.

<sup>301</sup> Kulungile, ndiye ndacinga nje, “Kuhle, uzuko kuThixo! Ukuba bafuna iibhiskithi, mabaye kuzifumana.”

<sup>302</sup> Ke nda—ndaphethuka. Ndacinga, “Owu, kodwa, uyayazi intoni? Amathunzi azakwehla, emva kwethuba, kanye ngoku.” Ndathi, “Emva koko, ngobu busuku, xana ela bandla lihlangana kwakhona, ndiyakubeka uvuthondaba kubo, ndize ndibaxelele ukuba izinto abathe bazibona ndizenza zifumaneka eLizwini likaThixo, hayi kwincwadi ethile yentsomi okanye umbutho othile. Ifumaneka eLizwini. Yabona? Yonke intwana yayo, eLizwini, kuba ndayalelwa koKuya.”

<sup>303</sup> Ndacinga, “Uyayazi, bona bonke, ngamnye, bayakubuya ngobu busuku, ke naku endiyakukwenza. Ndiyakutsala emva, uhlobo lokuyitsala emva.” Niyayazi indlela endiyenza ngayo kwezi zigaba zamabandla nezinto, nditsho oko ndikutshiloyo ngaphambili. “Ndiyakuyitsala emva, kwiLizwi, emva koko olu lukhulu, lumangalisayo uvuthondaba.” Ndathi, “Lelinjani ixesha eliyakuba lilo! makabongwe uThixo!” Ndaza ndazibona mna ndisiba mncinci ngenene, ndaza ndakuva okuya, “Makabongwe uThixo.” Ndazibona mna ndinyamalala ngokufana *nokuya*. Kwaye naku ndandilapha, ndimile phaya.

<sup>304</sup> Ngoku, nalu utoliko lwayo. Yabona? Into yokuqala endathi ndayenza, izinto ebezenziwe, zibe zingumnqa ebantwini, ubuninzi babo. Andithethi iVangeli eGcweleyo kunye nabangcwele bakaThixo, kodwa, ndithetha, kuninzi labantu. Kwaye akukhe ufune ukujonga ehlabathini, ihlabathi, njengoMyalezo kaThixo. Xana usiya uze uthi . . .

<sup>305</sup> NjengoBoze wathi, “Bendisoloko . . .” Wathi, “Ndibe nephupha, kwiminyaka egqithileyo, lokuba u—uThixo uyakundithumela eChicago aze ashukumise iChicago ukwenzela uzuko lukaThixo.”

Ndathi, “Joseph, sele Eyenzile.”

“Ngokuba,” wathi, “abakhange bashukunyiswe kusukela kuMoody.”

306 Ndathi, “Okuya? Ndithetha malunga neBandla. Okuya kokungabalulekanga phandle phaya. Okuya luthuli nje lomhlaba, elagquba ligcwele ezitratweni, ooJezebhele abaqatyiweyo kunye nento yonke.” Ndathi, “Okuya kuphandle phaya. Zona ezinkulu ezindala iindawo zokuphumla nezinto ziyakudilika kwaye ziwele ezitratweni phaya.” Ndathi, “Uthetha malunga neBandla. IBandla elibona ukutyhileka kukaYesu Kristu kubonakalisiwe, kwaye bayaKuqonda. Bangangabi lishumi elinesihlanu abaphuma eChicago. Bangangabi lishumi kwesi sizukuluwana, abaphuma kwisixeko sonke saseChicago, abavelayo.”

307 Nakhe nakucinga oko? “Njengoko kwakunjalo ngemihla kaNowa, ke kuyakubanjalo eKubuyeni koNyana womntu, xana imiphefumlo esibhozo yasindiswayo.” Uh-huh. Bangaphi abaphuma eSodom? Yabona endithetha kona? Ndiyathandabuza iyakuba liqelana. Yabona?

308 Kodwa iBandla ngokwaLo likufumene ukushukunyiswa. Bayiqondile. Balazile iLizwi. Balibonile iLizwi xana Lalisenzeka, baza baLibamba. Ngoku jonga kokuya okomzuzu, ngoku.

309 Kwaye lona wokuqala uMyalezo, xana baWubonayo, wonke umntu wahlanganiselana kuWo, bathi, “Owu, uzuko kuThixo! Owu, ukuba ndingabona *oku*, *okuya*, kunye *nokunye*.” Baza bemka kwangoko, ngendlela ekwanye abaza ngayo. Yabona?

310 Kwaye ngoku bacinga, “Ke, andiyazi. Uzakujoyina phi? Ukuba andizi *koku*, iyakuba *yile* ndlela. Kwaye ndiyakukhutshelwa ngaphandle, ngapha, kwaye andiyi kuba nanto *apha*.” Abazalwana bahlala phantsi bathi, “Kulungile, yintoni endiyakuyenza ukuba ndi. . .?” Yabona phaya? Abayi kuma ithuba elide ngokwaneleyo ukuze baqonde ukuba LiLizwi uThixo alithembisileyo, libonakalalisiwe. Yabona? Baza bemka.

311 Kodwa, ungakhathazeki, amathunzi asondele, yabona, xana ndibuyela entsimini.

312 Niyakhumbula, ngobunye ubusuku, boMyalezo Awathi wandinika wona emva phaya xana ndandibeka ilitye lembombo? Nje ngokuchanekileyo. Wathi, “Yenza umsebenzi. . .” Wathi, “Xana uphuma kulombono, funda uTimoti Wesibini i-4.” Niyayazi, ileli kanye phaya kwilitye lembombo, amashumi amathathu anesithathu eminyaka eyagqithayo.

313 Wathi, “Yenza umsebenzi wobuvangeli, bufezikise ngokupheleleyo ubulungiseleli bakho. Kuba kuyakubakho ixesha abangayi kuyinyamezela iMfundiso ephilileyo; kodwa bayakusuka ngokweenkanunko zabo bazifumbele abafundisi, bebaba iindlebe; suka kwiintsomi. . .kuyo iNyaniso baye kwiintsomi.” Ukuba oko akubanganjalo, nje ilizwi ngelizwi! [Indawo engenanto eteyiphini—Mhl.]

<sup>314</sup> Kodwa, khumbulani, ngoko, ngobunye ubusuku, xana ndingazange ndiyifunde yonke intsalela yayo. Amashumi amathathu anento eminyaka endithe ndashumayela kulo mnquba, zange nangelinye ixesha ndiye phambilana kunoku, kwaye andiyazi kutheni.

<sup>315</sup> Ndasoloko ndimangele, de, ngenye imini, ndabona apho uYesu wathabatha iNcwadi esongwayo waza waqalisa ukufunda, waze wafunda isiqingatha sesiprofeto, waze wema, wathi, phaya eKapenahum, Wathi, “Kwaye ngawo lomhla, esi siprofeto sizalisekile.” Kutheni engazange afunde yonke intsalela yayo? Ibhekiselele eKuzeni Kwakhe kwesibini. Yabona?

<sup>316</sup> Kwaye phaya ndifundile okuya, ndingazi. Ndathabatha okuya, kwaye nantsiya yayiphaya, kanye phambi kwam, eMazantsi ePines, eMzantsi Carolina. Ngala ntsasa, ndimile phandle phaya, ndithetha noJoseph Boze, ndeyame ngecala lemoto, Ndayibetha. [UMzalwana uBranham unqomfa iminwe yakhe—Mhl.] Wathi uPawulos, “Ndi . . . Bonke abantu bandijikele. Akukho mntu ukunye nam. UDemas undishiyile; ukuthanda eli hlabathi lakalokunje. Kwaye mna ngoku . . .” Jonga. “Kwaye umkhandi wobhedu undivise ubuhlungu kakhulu.”

<sup>317</sup> Jonga nto afanele wacinga yona uDemas: “Kutheni, ndimbonile uPawulos eshumayela iVangeli kwaye ephilisa abagulayo. Kwaye nanku ehleli, esiva ubunzima, ngokwakhe, ehamba nogqirha, uLuka. Lonke ixesha ehamba, uthabatha ugqirha kunye naye, indoda eshumayela impiliso eNgewele. Kutheni, ndimbone ebetha indoda ngobumfama. Wathi, ‘INKosi mayikohlwaye, kwaye uyakuba yimfama okwexesha.’ Aze avumele umkhandi wobhedu amgxothe emhlanganweni. Ndiyaqikelela ulahlekene namandla akhe wokubetha abantu bamfameke. Yho, uphulukene namandla akhe empiliso eNgewele. UThixo umjikelele.”

<sup>318</sup> Andicingi uDemas waphuma waya ehlabathini, kuba uDemas waye engowe . . . Niyayazi imbali yakhe. Waye engowolukhulu, olutyebileyo usapho. Kwaye wayefuna ukuhamba nesihlewele sonke.

<sup>319</sup> Kodwa, uPawulos, usizi lomncinci uPawulos. Yayiyintoni? UThixo usoloko evumela ulungiselelo lube njeya, aze emva koko aluthwese isithsaba.

<sup>320</sup> Wayeka uYesu wafika kwindawo. Khangela phaya. Xana Wayenokuvusa abafileyo, xana Wayenokwenza nayiphi into Afuna ukuyenza; aze avumele ijoni lomRoma lixhwithe iindevu ebusweni Bakhe, lize litsicele ebusweni Bakhe. [UMzalwana uBranham wenza isandi sokutsica—Mhl.] LaMbetha . . . Labeka umrhaji ebusweni Bakhe, laza lathi, “Ngoku, Uyayazi, bandixelele ukuba Wena ungumProfeti.” Bonke kubo bema phaya neengcongolo, baza bambetha entloko. [UMzalwana

uBranham ubetha into.] Bathi, “Ngoku sixelele ngowuphi okubethileyo Wena.” Wayesazi ngowuphi ombethileyo Yena. Uhuh. Ngokuqinisekileyo. Wayesazi. Yabona? Kodwa ulungiselelo Lakhe lwalulungiselela ukuthweswa isithsaba.

<sup>321</sup> Lusoloko lufika kula ndawo apho lukhangeleka ngathi ngenene, libuthakathaka ngenene, nje malunga nokuphela, emva koko uThixo aluthwese ngesithsaba.

Owu Nkosi, yivumele yenzeke. Yivumele yenzeke, Nkosi.  
Masiqubudeni iintloko zethu.

NdiyaMthanda, ndiyaMthanda  
Ngokuba Wandi . . .

Ngoku mnquleni Yena. Siye saba nemfundiso elukhuni.  
Kwaye wathenga usindiso lwam  
EKalvari emthini.

<sup>322</sup> Masiphakamiseleni phezulu izandla zethu kuYe ngoku.  
Ndi . . .

Ngoku yibani kuMoya, yabona, “NdiyaMthanda.”  
. . . NdiyaMthanda  
Ngokuba Wandithanda kuqala.  
Kwaye wathenga usindiso lwam  
EKalvari emthini.

<sup>323</sup> Ngoku, masiphakameni, ngeenyawo zethu.

Kweyethu encinci ingoma yokunqumamisa, sricula umqolo wokuqala, sizakuxhawula izandla omnye nomnye; umqolo wesibini, sizakuyiculela kuThixo. Kulungile. Size emva koko sinqunyanyiswe.

Ngoku, masiculeni:

Thabatha iGama likaYesu uhambe nalo,  
Mntwana wentsizi nentlupheko;  
Liyakukunika uvuyo nentuthuzelo,  
Lithabathe nokuba uyaphi na.

Gama elixabisekileyo, Owu alimnandi!  
Ithemba lomhlaba novuyo lweZulu;  
Gama elixabisekileyo, Owu alimnandi!  
Ithemba lomhlaba . . . Zulu.

<sup>324</sup> Ngoku, khumbulani oku, ngoku. Ndizakucela umzalwana omncinci, apha, ebendinaye egumbini kwimizuzu embalwa egqithileyo; o—oxabisekileyo omncinci umzalwana, imishinari kwi Assemblies entlango phezulu apha; ndilibala igama lakhe lingubani, ndizakucela yena, anqumamise ngomthandazo kwamsinya njengoko sricula lomqolo ulandelayo:

Thabatha iGama likaYesu uhambe nalo,  
NjengeKhakha kuwo wonke umgibe;  
Kwaye xa izilingo zikujikelezile zihlangene,

Phefumla nje iGama eliNgcwele  
ngomthandazo.

325 Bukela amademoni esimka ngoko. Yabona? Ngoku, khumbulani:

Thabatha iGama likaYesu uhambe nalo,  
NjengeKhaka kuwo wonke umgibe;  
Kwaye xa izilingo zikujikelezile zihlangene,  
Yima nje, uze uphefumle ela Gama liNgcwele  
ngomthandazo.

326 Bukela okwenzekayo. Kulungile. Sonke ngokudibeneyo ngoku.

Thabatha iGama likaYesu uhambe nalo,  
NjengeKhaka kuwo wonke umgibe;  
Xana izilingo zikujikelezile zihlangene,  
(Yintoni oyenzayo, ngoku?)  
Phefumla nje elaGama liNgcwele  
ngomthandazo.


Gama elixabisekileyo, (Gama elixabisekileyo!)  
Owu linjani ukuba mnandi! (Owu linjani  
ukuba mnandi!)  
Ithemba lomhlaba novuyo lweZulu;  
Elixabisekileyo... (...?...yabona la  
ntombazana incinci...?...?) Owu linjani  
ukuba mnandi! (Yiza apha, sthandwa.)  
Ithemba lo...

327 Ngelixa nisamile apha: Ixesha lokugqibela bendisemnqubeni, apha (Lo mama uqhubeke ehleka kwaye esalatha elusaneni.), olu sana belukwizincisedi zokuhamba. Nalu, lubaleka lujikeleza apha, ludlala kamnandi namhlanje. Akumnandanga oko? Mayibongwe iNkosi. Ngoku, qaphela apha: Sthandwa, xhumela ezantsi uze ubabonise, ngaphaya, indlela onokubaleka ngayo apha. Yabona?

Owu, Gama elixabisekeleyo, (Khumbulani,  
uMthendeleko ebusuku, ngoku)...linjani  
ukuba mnandi!  
Ithemba lomhlaba novuyo lweZulu;  
Gama elixabisekileyo, Owu linjani ukuba  
mnandi!  
Ithemba lomhlaba novuyo lwe...

328 Ngoku masiqubedeni iintloko zethu. Kwaye khumbulani iinkonzo ebusuku, ngoku; kwaye bubusuku boMthendeleko. Kwaye nonke nina khumbulani oko, nina, eningamaKristu, siyanimema ukuba nize kwaye nithabathe uMthendeleko kunye nathi. Silindele elimnandi ixesha.

329 Oxabisekileyo umalusi wethu, apha, uMzalwana uNeville, kunye...Bangaphi abamthandayo uMzalwana uNeville?

Yithini, “Amen.” [IBandla lithi, “Amen.”—Mhl.] Phulaphulani, bazalwana, ndiphulaphuleni njengowenu . . . njengomnye wabelusi apha emnqubeni: Ncamathelani kunye noMzalwana uNeville. Hlalani naye. Yabona? Usisicaka sikaKristu. Hlalani kunye naye. IBhayibhile ithe, “Masihlanganeni kunye: kwaye oko ngakumbi njengoko nibona lo mhla mbi usondela.” Yizani ezinkonzweni, yizani; masingeneni size sihlale kakuhle ecaleni komalusi wethu. Yabona? Hlalani kakuhle kunye no . . . 



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XHOSA

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