


INDODA ENESIHLUKU ENGIYAZIYO

 Ngesinye isikhathi uBilly Paul, indodana yami, wayezokhuluma e...ekhuluma nebandla eMinneapolis, eMinnesota, futhi i... akasuye umfundisi, ufana noyise, kodwa wathi, “Into yokuqala, ngiyesaba.” Ngakho lokho yinto ehlelekile, ngiyethemba, indlela engizizwa ngayo kulokhu ukusa, ngimi lapha phambi kwalamadoda eNkosi, izinceku zaYo, futhi ngiphakama lapha emva kwamadoda anjengo Mfowethu Oral Roberts, uVelmer Gardner, nezinye izinceku ezinkulu zeNkosi kade ilapha ishumayela.

² Futhi khona-ke bengiqaphela nje isikhathi nokuzwa izimemezelo, kungithatha cishe amahora ayisithupha ukushumayela, ngakho a—angikwazanga ukuba nesikhathi kulokhu ukusa salokho. Ngivame ukuqala phakathi cishe ligamenxe elesikhombisa ebusuku futhi ngibadedele cishe elokuqala noma elesibili ekuseni, ngakho kul’khuni nje ukuba ngibe nesikhathi. Mhlawumbe ngizokuzama lokho kusasa ntambama.

³ Ngakho kuyinhlanhla ukuba lapha kulokhu ukusa. Ngithatha lokhu njengenhlonipho enkulu abazalwane abayethule kimi ngeNkosi, ukuthi ngizokwazi ukuza lapha futhi ngikhuluma kulokhu ukudla kwasekuseni okumangalisayo kulokhu ukusa. Ngibuka phandle, ngibona ukuthi nina, akungabazeki, nibe nokudla kwasekuseni kwangempela, ngiyethemba, lokho kokubili ngokomoya nangokuphathekayo.

⁴ Futhi manje sibe nesikhathi esihle kakhulu ezinsukwini eziyisishiyagalolunye ezedlule zokugcina lapha eMaricopa Valley yasePhoenix, naseTempe, naseMesa, naseSunnyslope, naleliqembu labefundisi namabandla abo. Lokhu sikuthatha njengenhlanhla enkulu ukuhamba, sandulela lengqungquthela enkulu, ngikhuluma nabo futhi ngibatshela ukuthi silindele okuyinala ngokwedlulele ngaphezu kwakho konke ebesingakwenza noma sikucabange, ukuba kwenzeke kulomhlangano.

⁵ UMfowethu Williams usanda kungitshela nje ukuthi omunye wezihlobo zakhe usindi siwe izolo ebusuku, obekungaba yi... kakhulu esonweni, futhi thina si... Uma leyondoda ilapha kulokhu ukusa, ngibonga iNkosi ngawe, mfowethu, nakubo bonke abasindi siwe. Futhi ngikhulekela ukuthi uma ekhona lapha ongasindi siwe, ukuthi bazowela emgqeni ngqo kulokhu ukusa futhi—futhi basindi siwe.

⁶ Ngikhuluma ngemibono, ngine...lokho kucishe kube yi... inkonzo yami iNkosi eyanginika yona, ngoba hhayi ngokuhlonyiswa ngokwenele ngemfundo nokunye nokunye,

mhlawumbe bengingeke ngizibeke ezingeni njengomfundisi wasesontweni, kodwa ngalendlela ngingakwazi ukukhuluma kubantu futhi hhayi. . . ngisho nje engikwaziyo, futhi khona-ke Uqinisekisa konke okunye kwakho, ngakho manje-ke, uma *lokho* okungako kulungile, futhi Uthi kulungile, khona-ke konke okunye kwakho kulungile futhi. Ini. . . Bayazi ukuthi kukhulunywa kanjani lokho mina, mhlawumbe ngingazi.

⁷ Ngiyayithanda iNkosi ngoba Inesihawu kakhulu lapho singabangafanele kakhulu, futhi nokho Inesihawu kakhulu. Lokho kube ngokunye kwezimangaliso zempilo yami nesipiliyoni sami bengukubona ngenkathi singafanelekile kakhulu, futhi nokho Uyasivakashela noma kanjani. Futhi kugibela nje ngqo phezu kwechopho lokungafaneleki kwethu futhi kusinika izibusiso zaKhe noma kanjani.

⁸ Njengoba nonke nikwazi lokho, abaningi benu bayakwazi mhlawumpe lokho. . . Futhi nje ngifunda ngomunye umfowethu edlula esikhathini esijulile sosizi, njengoba nginakho ngokulahlekelwa umama wami, angicabangi ukuthi ngilahlekelwe nguye, ngicabanga ukuthi uvele wahamba waya phambili nje, ngiyacabanga, futhi ngizwa ukuthi indodakazi kaMfowethu Rolf McPherson ishonile. Ngabe kunjalo, bazalwane na? Ngabe ukhona noma ubani. . . ? He, lokho kudabukise inhliziyo yami ngenkathi omunye udade engitshela! Futhi bengingakwazi ngisho.

⁹ Ngokwejwayelekile, uNkulunkulu emseni waKhe uyangikhombisa abantu bakithi ngaphambi kokuba bahambe. Ubaba wami, wafela engalweni yami, futhi nganikela umphefumulo wakhe kuNkulunkulu. Abafowethu. . . UMfowethu Shakarian nami, nabaningi bamadoda lapha, wayephakathi, phesheya kwezilwandle ngonyaka odlule ngikholwa ukuthi kwakuyikho, nalapho eJamaica, eKingston, ngenkathi ngokunye ukusa ekudleni kwasekuseni uMoya oNgwele wangena, ngase ngithi, “Manje, uBukhona baKhe bulapha, ukwazi: Uyalibona lelonekazi liya *lapho linalokho* engalweni yalo na? Libize, ngapha umzuzwana nje.” Latshelwa ngesimo salo.

“Ngibona insizwa iza lapha manje, inento ethize,” nokuthi yini eyikhathazayo.

¹⁰ Futhi kwathi nje ngaleyonkathi, ngabuka phansi ngase ngibona umuntu efa, nensizwa imile, inokudlikiza, noma iphimisa igazi, ngase ngithi, “Biza uBilly Paul khona lapho.” Insizwa yayiphimisa igazi. “Ungayivumeli ikhuphukele eBlue Mountain namhlanje, angazi ukuthi kuyini.” Kwase kuthi-ke kamuva, sathola ukuthi kwakungumkhwekazi wami efa ngesikhathi esifanayo, nomlamu wami emi lapho, edlikiza kuphuma igazi.

¹¹ Amaviki ambalwa engxenyeni yaseqaleni ka-Agasti ngangingenile, noMfowethu Arganbright wangibiza ukuba ngiye e-Alaska naye ohambweni lokuyozingela nokusungula umkhandlu wezikhulu zesonto. Awu, ngi...iNkosi ingibonise umbono wokuthi, manje, lokhu kubi kabi ukuba ubalule lokhu, ngithemba ukuthi akuzwakali kungokuthuka okungcwele, kodwa, ngohambo lokuyozingela engangizoluthatha, futhi ngangizothola, engangizokuthola, ubani owayezoba nami, futhi ngani, babeyoqoka, futhi nje impela, kuyoba khona empunga enomhlwenga oyisiliva, kuyoba uhlaka lwenyamazane ikharibu engamayintshi angamashumi amane nambili ukuphakama.

¹² Futhi ngenkathi engibiza, ngathi, “Lokho kuzwakala njengakho, kodwa ake ngikhuleke kuBaba kuqala.” Futhi ngangikumemezele ebandleni nasezindaweni eziningi, amakhulu abantu ayazi ngakho. Ngakho ngingena e-Alaska, kuzwakala kahle kakhulu, kodwa uMoya oNgcwele wawulokhu ungixwayisa ngisuke. Futhi awufanele neze uphambane nokuhola kukaMoya oNgcwele.

¹³ Kwase kuthi ezinsukwini ezimbalwa kamuva indoda eyayiseBritish Columbia, eyayingophendukile osemusha nje, yayinomfowabo lowo, ngenkathi ngisenhla lapho entwasahlobo, owayekade enesithuthwane yonke impilo yakhe. Futhi sasise muva ekuzingeleni khona-ke emva kwenkonzo. Wayehlale njalo ecele uNkulunkulu ukuthi ngangingabona umbono ngomfowabo, wayengakaze abe kowodwa womhlangano.

¹⁴ Kodwa sigibele siphuma, sasizukizisana namahashi, uMfowethu Eddie Byskal, engicabanga ukuthi ulapha kulokhu ukusa, futhi ngangingemuva, ngizukizisa amahashi. Futhi kwenzeka ngabuka phezulu ngaphesheya kwentaba, ngabona umfowabo, nokuthi wayebukeka kanjani, nokuthi enzeni ukuze alapheke, futhi ngafaka izipolo ehhashi lami ngokukhulu ukushesha, ngagibela ngase ngibeka isandla sami kwingemuva lesihlalo sehhashi somphelekezeli, ngathi, “Umfowenu...” ngamchaza.

Wathi, “Kunjalo.”

Ngathi, “Hamba umlande, umthumele ukuba enyukele lapha. Bese-ke umyeka aze abe nelinye lamalumbo.”

Uthi, “Unamane noma amahlanu ngosuku, futhi ubenakho konke ukuphila kwakhe.”

¹⁵ “Kuthi nje angakwenza, dluthula iyembe lakhe emhlane, bese uliphonsa emlilweni, futhi uthi, ‘Lokhu ngikwenza eGameni likaJesu Kristu.’ Kuzosuka kuye.”

¹⁶ Futhi wamthola umfowabo. Futhi wayesanda kuphuma endlini, wayezofanele aqale ngalolosuku uku-ukunqamula izindawo ukuze abazingeli bakwazi ukungena, esikubiza ngokuthi, “ukuvula umzila.” Futhi umkakhe omncane wayesaba kakhulu ukuthi... Wayengowesifazane omncane oyiPentecostal.

Futhi phezulu le eRacing River, cishe amamayela angamakhulu amahlanu noma ayisithupha ukusuka empucukweni. Futhi unkosikazi omncane, ngenkathi umfana ewela ekudlikizeni, okokuqala, ngokuvamile uvula iwindi, kodwa, wayesaba, kodwa wagxumela ngqo wamgxamalazela, wahluthula iyembe lakhe, wayeseliphosa emlilweni, futhi uthi, “Lokhu ngikwenza eGameni likaJesu Kristu.” Akakaze abe nelilodwa kusukela lapho. Niyabo?

¹⁷ Futhi ngakho wangibhalela incwadi futhi wathi, “Woza.” Awu, phezulu lapho... (Ukuchitha isikhathi, ukonga isikhathi, njalo...) Bangingi abahlezi lapha owaziyo, kwashiwo ngaphambili, impela nje, ngesimemezelo ephaketheni lami, empunga engamafidi ayisishiyagalolunye enomhlwenga oyisiliva, indawo nje ncamashi, isikhathi nje ncamashi, inyamazane ikharibu.

¹⁸ Nomphelekezeli wathi, “Uchaza ukuthi kusukela khona *lapha* (Singabona lapho leyondoda emi khona igqoke iyembe eliyisikoshi ositshela lona.), ukusuka *lapha* kuya *laphaya* uzobulala empunga engamafidi ayisishiyagalolunye enomhlwenga oyisiliva na?”

Ngathi, “Lowo ngu ISHO KANJE INKOSI.”

Wathi, “Kuzokwenzeka kanjani na?”

Ngathi, “Lokho akusikho okwami. Lokho ku... Usevele ukushilo, ngilalela nje lokho Akushilo.”

¹⁹ Futhi ngakho emgwaqeni owehlayo, sasise... sasicishe sibe ngamayela amathathu phansi khona lapho entabeni, kungekho ngisho nesisodwa isihlahla kumbe noma yini, nje utshanyana obuyivukuzi benyamazane ikharibu, ngaphezu kwezihlahla zokwenza amapulangwe. Ngenkathi sisengxenyeni yemayela... Wayephethe inhloko ngaleyonkathi, sasishintshana, cishe, isinda cishe amaphawondi ayikhulu namashumi amahlanu. Ngakho sasi...

Wathi, “Uthi lezi zizolingana ncamashi amayintshi angamashumi amane-nambili na?”

“Impela nje.”

²⁰ Futhi lapho sifika esihlalweni sehhashi, amayintshi angamashumi amane-nambili impela nje. Futhi ingxenye yemayela, wathi, “Awu, Mfowethu Branham,” wathi, “manje ibhere lingaphakathi kwengxenyeni yemayela.”

²¹ Ngathi, “Kunjalo.” Ngaphenduka nje, ngathi, “Yini *leyo* emi khona *lapho* na?” Lalilapho, lisibuka ngqo, elimpunga elingamafidi ayisishiyagalolunye elinomhlwenga oyisiliva. Futhi *nasi* isimemezelo somphelekezeli, nginaso ephaketheni lami.

²² Ngifika ekhaya, umama wayegula. Mina... Kwakungumusa kaNkulunkulu, nganginolunye uhambo oluthathu oluhleliwe

nabazalwane, kodwa Wayazi ukuthi ngangingeke ngikwazi ukuluthatha. Manje, uMama wathi kimi, “Billy, ngiya eKhaya.”

²³ Ngathi, “Qhabo, Mama.” Ngathi, “Uma uya eKhaya, uNkulunkulu akakaze asho lutho kimi.” Futhi khona-ke waqhubeka, ngokuba mubi ngokuba mubi kakhulu, futhi ekugcineni, iNkosi yabiza umphefumulo wakhe eKhaya. Futhi mina... Ukunikhombisa nje ukuthi isibusiso sangempela sePentecostal sichaza ukuthini: Ngenkathi ephansi kakhulu... Ngaholela umama kuKristu, ngambhaphathiza qobo lwami. Futhi ngenkathi esephansi kakhulu ngangokuthi wayengasakwazi ukukhuluma... Wayelokhu ekhuluma nje ngobumnandi beNkosi, wathi ungibone embonweni, ngimile, ikhehla langempela, futhi ngibambebele esiphambanweni, ngifinyelela phansi kuye.

²⁴ Kwase kuthi-ke ngenkathi ehamba, imizuzwana embalwa ngaphambi kokuba ahambe, akabange esakwazi ukuphinda akhulume, ngathi, “Mama, awusakwazi ukukhuluma, kodwa njengendodana yakho, ngifuna ukukubuza: Ngabe uJesu umnene nje kuwe manje njengoba Wayenjalo ngenkathi uMemukela esimweni sikaMoya oNgcwele na? Uma... Uyafa khona manje, Mama, angeke usaphila ngaphezu kweminye imizuzu emihlanu. Futhi uma uJesu emnene kuwe nje, nakuba ungasakwazi ukukhuluma, cwayizisa amehlo akho ngokushesha ngempela.” Futhi wawacwayizisa amehlo akhe, nezinyembezi zazingqikela phansi ezihlathini zakhe. Njengomoya omncane ungena esakhiweni, nomphefumulo wakhe oligugu wathathwa wayiswa eKhaya.

²⁵ Ukuya ekhaya ngabuza iNkosi ukuthi kungani—kungani Ingangikhombisanga. Kwakungenxa yokuthi abanye abantu bakithi, ngangiyoba sezindaweni ezehlukene na? Ngase-ke ngicosha iBhayibheli, *kanje*, ngase ngithi, “Baba...” UNkk. D’Amico, u, o, mhlampe kulomhlangano, uyethamela yonke, ubesanda kunginika iBhayibheli elinezinhlamvu ezibomvu nje. Angikholelwa ekuthatheni iZwi likaNkulunkulu futhi ngenze ibhodi lokudlala elinezinhlamvu zamagama i-ouija ngaLo, kodwa ngangiphukile kakhulu, ngicosha izingubo zakhe nje ezansi lapho, futhi wayengumuntu omnene, ngadonsa phansi iBhayibheli, ngathi, “Ndawondawo phakathi *Lapha Ungangiduduzo*,” futhi okokuqala: “Akafile, kodwa ulele.”

²⁶ Ngakho ngakusasa ekuseni, cishe ngelesishiyagalolunye nqo ngenkathi ngihlezi ekamelweni ngikhala izinyembezi, sasilungiselela ukwehla, sibone ukuthi wayebekwe kanjani phansi, umbono waqhamuka phambi kwami, ngabona izixuku ezinkulu zabantwana abancane abakhubazekile belele ndawonye, futhi ngangicula iculo, *Bangen’seni*, futhi eceleni... i—indawo yayikude kakhulu emuva yaze yehlela phansi *kanje*, futhi kwadingeka ukuba ngiphakame ngemuva ukuze abantu

ngemuva bakwazi ukubona ingaphambili. Nezinkulungwane zabantu zabuthana.

²⁷ Futhi ngabona owesifazane odumile engena, nakuba wayegqoke imfashini endala, nesiketi sehlile, nezinto ezincane ngasentanyeni, nesigqoko esikhulu siphendulelwe, nenqwaba yezinwele zenziwe phezulu ngemuva. Ngakho ngimbonile enyuka esakhiweni endlini, futhi, edabula endaweni, lesi kwakungesiso isakhiwo, kwakungaphandle, futhi kwakukhona ibhokisi ngapha nangapha, njengalapho osaziwayo behlala khona. Futhi wayekulelibhokisi emizuzwaneni embalwa, ekhothama kubantu. Futhi ngangena epulpiti futhi ngangizoshumayela, nenekazi laphenduka ukuba likhothamise ikhanda lalo kimi, *kanje*, ngenkathi libhekise ikhanda lalo phansi, ngakhothamisa elami, ngangingamafidi amahlanu kulo, futhi ngenkathi lisukuma, kwakunguMama, emuhle, esemncane.

²⁸ Khona lapho nje, njengalapha, umdumo nombani nokuduma, nePhimbo lathi, “Ungabe usazikhathaza ngaye, usenjengoba wayenjalo ngo 1906.” Ngahamba ngasuka futhi ngabuka eBhayibhelini lomndeni elidala ukuthola ukuthi kwenzekani ngo 1906, futhi lowo kwakungunyaka ayengumlobokazi kababa wami. Ngakho namhlanje uyingenye yoMlobokazi weNkosi uJesu, Engiyilunga lawo. Ngolunye usuku ngizombona futhi.

²⁹ Futhi ngineqiniso ukuthi uDadewethu noMfowethu McPherson ekulahlekelweni kwabo... Futhi ngifuna ukusho ukuthi uMfowethu Tommy Hicks usanda kungishayela ucingo ezinsukwini ezimbalwa ezedlule, ngenkathi ngiqala ukungena ePhoenix lapha, ulahlekelwe ngumfowabo, ngiqagele kumenyazelwe, omunye wabazalwane bethu. Wabulawa ngaso lesi sikhathi ezansi eMexico. Futhi uMfowethu Tommy udingeke ukuba andize angene ukuba akhombe umfowabo, obengumuntu ongasindisiwe. Futhi uTommy omncane bandla wayekhala, inhliziyi yakhe yayiphuka.

³⁰ Futhi ngithemba ukuthi—ukuthi asisoze saba nalesosehlakalo, kodwa sonke singahle silungele ngalolosuku ukuhlangana noKristu, ngoba uma si—uma singalungele... akunzima ukuhamba lapho usulungele, kodwa, o, lapho ungalungele!

³¹ Futhi khumbulani, lezo... lokho kwakungesikho nje... awuziphuphi lezozinto, uyazibona, futhi empeleni ziyiqiniso. Omdala uyoba musha Lapho, kuze kube phakade. Akusophinde kubekhona ukuguga, noma yimuphi umkhondo wesono, noma yimuphi umkhondo wokuguga. Kukhuthaza kanjani kithi ukwazi ukuthi kukhona iZwe ngaphesheya komfula.

³² Ngingathanda manje, ukuthi besingasondela kuYe ngamakhanda akhotheme nezinhliziyi ezikhotheme,

njengoba...Mina, okomdlalo omncane nje wasesiteji, njengoba ngokwejwayelekile ngithanda ukuwunikeza ekudleni kwasekuseni kweBusiness Men, ngifuna ukufunda omunye umBhalo, futhi ngaphambi kokuWufunda nokukhuleka, ngingathanda ukubuza ukuthi ngabe akekho yini lapha onesicelo ongathanda ukukhunjulwa, phakamisa isandla sakho nje kuNkulunkulu, noma ngabe isicelo siyini. O, yi—yizethameli ezidingayo, izwe elidingayo. Asikhuleke.

³³ Baba wethu waseZulwini, njengoba singena siphuma phakathi kwabantu, siyalazi iqiniso lokuthi ngoluny'usuku sizokwenza uhambo lwethu lokugcina. Sifanele sibonane okokugcina emhlabeni ngolunye usuku. Futhi njengoba ngasikhathi sinye thina befundisi siya epulpiti, siyamangala ukuthi lizobakhona yini elinye ithuba ukwethula Wena ebandleni lethu, singazi ukuthi sikhathi sini lokho okungafika ngaso. Futhi, Nkosi, siyakhuleka, kulokhu ukusa, ukuba ube nomusa.

³⁴ Futhi njengoba ngifunda iZwi laKho elibusisiweyo, ngikhulekela ukuthi iMbewu izowela ezinhliziyweni zabantu, ukuthi bazoYemukela. Futhi uma bekhona lapha namhlanje, Nkosi, ongasindisiwe, kwangathi bangasindiswa namhlanje. Kwangathi bangenza leso isinqumo esenele konke kulokhu ukusa ngokwamukela iNdodana kaNkulunkulu njengoMsindisi wabo. Labo abakhandlekile eNdleleni, futhi baphumile eNdleleni, babuyise, Nkosi. Nalabo abaseNdleleni, balethele injabulo, nokuthula, nokwenliseka kokwemukelwa kwabo okukhulu, ezikhathini ezedlule, kweNkosi uJesu.

³⁵ Siyazi ukuthi abantu kade behlezi lapha kusukela ngelesikhombisa nqo kulokhu ukusa, bakhathele, kodwa Uzobahlumelelisa, Nkosi, ngezihlambi zezibusiso ezivela esiHlalweni sobukhosi saseZulwini sikaBaba wethu na? Baphe, O Nkulunkulu, lokho okudingekayo kwehora.

³⁶ Futhi manje, ngokufundwa kweZwi laKho, ngizinikela kuWe, O Nkosi, futhi kwangathi uMoya oNgcwele ungaveza ubunala obedlulele obuvela eZwini.

³⁷ Uyasazi isicelo emva kwaso sonke isandla esiphakanyisiwe, futhi ngikhuleka kuWe, Baba, ukuthi Uzobusisa lesosicelo. Baphe isifiso senhliziyo yabo. Busisa lombuthano, lesisikhathi senhlanganyelo lapho abesilisa nabesifazane bayo yonke imikhakha yempilo abavela esizweni sonke, nangaphandle kwesizwe, ubuthene lapha kulendawo enkulu ebizwa ngePhoenix, evuswe ingaveli kuyilutho. Kwangathi uMoya oNgcwele ungathatha iBandla laKhe elincane kulokhu ukusa, futhi enze u—ukuvuka emva kokufa ngaLo, Livuse namhlanje ngezimangaliso, nezibonakaliso, nezimanga zikaNkulunkulu ophilayo ngalengungquthela.

³⁸ Ngamunye obhaphathizwe phandle lapho kulelochibi lokubhukuda, noma ngabe kungaba kuphi kulentambama, kwangathi uMoya oNgwele unqamisa phezu kwamanzi futhi ubambe lowomuntu lapho bephuma, ngokuba siyazi ukuthi umyalo siwunikwe yiZwi likaNkulunkulu elingeke lehluleka, inkulumo enkulu kunazo zonke kaPetru ngoSuku lwePhentekoste ekugecotshweni kweBandla, wathi, “Phendukani, yilowo nalowo, nibhaphathizwe eGamini likaJesu Kristu kukho ukuthethelelwa kwezono, futhi niyakwamukeliswa isiphiwo sikaMoya oNgwele. Ngokuba isithembiso ngesabantwana benu, nesabo okude, bonke iNkosi uNkulunkulu wethu eyakubabiza.”

³⁹ Nkosi, Usabiza nanamuhla, futhi siyazi ukuthi uMoya oNgwele uzokwehlela kulesisigodi, naphezu kwalamanzi kulentambama, futhi unikeze labobantu izifiso zenhliziyo yabo, ubabeka uphawu eMbusweni kaNkulunkulu. Siphe khona, Baba.

⁴⁰ Busisa lengqungquthela, busisa wonke owesilisa, umfana, noma intombazane, noma ubani ongaba nezwi ukulisho, kwangathi kungathela izithelo kithi sonke. Siyacela, eGamini likaJesu. Amen.

⁴¹ Manje, okwemizuzwana embalwa nje yesikhathi sakho... futhi ngizocela uMfowethu Shakarian, noma abanye babo ukuthi... Ngingowaseningizimu, onensayo kwasekuqaleni nje. Ngakho ngangi... Abantu bakithi bangitshela ukuthi ngifika ezweni ngithi ukuba leyithi; bengilokhu ngileyithi njalo. Ngenkathi ngishumayela ebandleni i-United Brethren esikhathini esingeside esedlule, futhi ngaba leyithi cishe ngehora nje kuphela, niyazi basesikhathini ngqo, ngakho umelusi wasukuma wayesethi, “Zethameli, manje ngizonethulela uMnu. Branham *ongasekho*.”

⁴² Ngangileyithi emshadweni wami, ngagcina umkami elindile cishe amahora amabili, kwakudingeke ngishaye ucingo logulayo. Manje, uma nje ngingaba leyithi emngcwabeni wami, leyo yinto esemqoka. Awu, ngijabula kakhulu ukuthi kukhona Oyedwa ogcina isikhathi, futhi lowo nguNkulunkulu noMlayezo waKhe, uhlala ugcina isikhathi.

⁴³ Manje, kusasa ntambama, iNkosi ithanda, ngizobe ngikhuluma kini, ngishumayela, iNkosi ithanda.

⁴⁴ Manje, uma ningathanda ukufunda indikimba, noma niyibhale phansi okwalokhu ukusa, okomdlalo wasesiteji olula omncane, ngingathanda ukuba nifunde uLuka oNgwele 7:36.

*Omunye wabaFarisi wammema ukuba adle naye.
Esengene endlini yomFarisi, wahlala ukuba adle.*

⁴⁵ Kulula kakhulu, sonke siyayazi indaba. Manje, ngikholwa ukuthi kufanele ukuthi kwakucishe kube sekushoneni kwelanga ngenkathi isigijimi sifika. Sasikhathele, izinyawo zaso zinothuli,

izinwele zaso zazihlanganiswe ndawonye wuthuli nomjuluko, ngoba sasigijime cishe usuku lonke, sasino—nomsebenzi ukuba siwenze, futhi sasifanele siphuthume futhi siwenze. Ngakho mhlawumbe sasingene eKapernawume, futhi basitshela eKapernawume, “Yebo, Ubelapha ezinsukwini ezimbalwa ezedule, kodwa Usehambile.” Khona-ke sahamba sangena eNazaretha, kanjalonjalo, umuzi nomuzi.

⁴⁶ Ekugcineni, sekuthi akube leyithi ntambama, ilanga lishona, sikhathele, izinyawo zibuhlungu, sikhandlekile, ekugcineni sahlangana naLowo esasimfunisisa: uJesu waseNazaretha. O, uma kuphela besingaba njalo, sigijime umuzi nomuzi, indawo nendawo, kuze kuthi ekugcineni siseBukhoneni baKhe.

⁴⁷ Kufanele kuthi kwakunguFiliphu, uFiliphu wayeluhlobo lomlindi wangaphandle, kubonakala sengathi, bahlangana naso kuqala ngaphambi kokuba bangene kwabanye abaphostoli. Ake sisho, njengoJesu ehlezi ndawondawo, futhi kwakukhona uJohane encike esifubeni saKhe, uPetru emelele ukukholwa, nothando lwalusondele kunakho konke kuJesu. Ngakho uFiliphu mhlawumbe waletha lesisigijimi ku—ku, ake sithi uPetru, uPetru wasiletha eBukhoneni bukaJesu.

⁴⁸ Futhi Wayekhathele, Yena, kade eshumayela usuku lonke, futhi mhlampe iphimbo laKhe lithi ukusha, lishiswe ubuhlungu nothuli lwasemini, lwabantu benyathela emhlabathini nothuli luqubuka, amandla aKhe aphela, njengoba Wayefanele ukuthi wama futhi wakhuluma kubantu ngeZwi likaNkulunkulu. Wayebabuka phandle futhi ebona ukuthi babelambe kanjani futhi bomile, wayeyobachazela ukuthi uNkulunkulu wayiletha kanjani yonke imisebenzi yaKhe emikhulu.

⁴⁹ O, bengiyothanda ukuba ngibe lapho ukulalela Lokho! Akungabazeki, ngikholwa ukuthi wonke umuntu lapha ubeyolangazelela ukuba lapho, ukuzwa Lokho Ayezokusho, alalele iMfundiso yaKhe, ukuthi iMfundiso yaKhe yayiyini, ukuthi Wazizwakalisa kanjani Yena uqobo, nokuthi hlobo luni lwephimbo Ayenalo, futhi sibuke ubuso baKhe noku—kuMbona enza imisebenzi yaKhe, futhi ahlulela imicabango yabantu, futhi ebatshela ngezinto ezehlukene nezifo ababenazo, futhi ebamemezela ukuthi baphulukisiwe. Bengiyothanda ukuba ngibe lapho. O, he, bengiyothanda ukubona lokho.

⁵⁰ Futhi mhlampe mhlawumbe Wayesanda kuqeda intshumayelo ka... Niyazi, iMfundiso yokuqala kaJesu, senake nazi ukuthi Yayiyini na? *Ufanele Uzalwe Ngokusha*. Leyo kwakuyiMfundiso yaKhe yokuqala, *Ufanele Uzalwe Ngokusha*.

⁵¹ Ngakho Angahle ukuba wabuyela kuGenesise wayeseqala, wayesethi, “Ekuqaleni, uNkulunkulu wathi, ‘Makube-khona,’ futhi kwaba-khona. Futhi Wathi, ‘Konke engikukhulumile makuveze inhlobo yakho,’ futhi kwayiveza.” Khona-ke Angahle ukuba waletha into enjengale, ethi, “Awu, manje ukuthi

kuyakuveza, kodwa nokho, ungathatha lezi imbewu futhi ungazixuba ndawonye, futhi ungathola lokho okubizwa ngomkhiqizo obhasteliwe, omuhle, okahle kakhulu, kodwa awusiwo owasekuqaleni. Uyawudedela uhambe, uzobuyela ohlobweni lwayo futhi.”

⁵² Nomkhiqizo obhasteliwe awusoze wamela ubuhhadlahhadla nokuphathwa lokho okwasekuqaleni okungakumela. Ngani, iLonghorn endala ibiyobulala ngendlala enye yamaHereford enu phandle enkangala ngesikhathi sasebusika, ingazenzela indlela yayo uqobo njengenyamazane idiye. Kodwa iHereford yakho ebhasteliwe, iBrangus yakho ebhasteliwe, iyofela phandle lapho, ufanele uyiphathise okwengane.

⁵³ Futhi Yena . . . Ukuba Ubemi namhlanje, ngikholwa ukuthi Ubeyosho into efana nakho kithi. Akusikho kuphela ukuthi sibhastelise isithelo, izilwane, kodwa sibhastelise inkolo, ifanele iphathiswe okwengane futhi itotoswe, akusiyo eyasekuqaleni. Sizama ukuthatha iZwi likaNkulunkulu bese siLizalanisa kwenye into, futhi siLizalanise yonke indawo *lapha*, futhi Liba yisigejane sezingane ezithambile esizofanele siziphathise okwengane, futhi asikwazi ukuthatha iZwi langempela. Angahle ukuba wayesho into enjengaleyo.

⁵⁴ Khona-ke Angahle ukuba wathi, “Niyabo, ngempela izimpilo zenu zibhasteliwe, uBaba wathi, ‘Ungasithinti isihlahla,’ kodwa uSathane wathi, ‘Akuyikukulimaza,’ ngakho ngakho-ke, impilo yakho manje isesimweni esibhasteliwe. Nalokho kuphila ngeke kubuyele kukho uqobo, ngob- . . . kuzalane kubuye.”

⁵⁵ Njengokuthi, ungathatha imbongolo bese uyizalanisa nehhashi, ihhashi lensikazi, futhi kuyoveza umnyuzi, kodwa umnyuzi, umama-mnyuzi nobaba-mnyuzi angeke babe nengane engumnyuzi, ufanele uwugcine ubhasteliwe.

⁵⁶ Into efanayo ngombila, muhle, kodwa funda i*Reader's Digest*, konke lokho lezizinto ezibhasteliwe ezikwenzayo kubantu, umdlavuzi, konke okunye, izinkukhu ezibhasteliwe. Bathi eminyakeni engamashumi amabili, uma kungamiswa, kuyokwenzekani na? Abesifazane ngeke besaba nazo izingane. Baya ngokuba namandla, bayavala, baba bancane ezinqulwini, ngeke babe nengane.

⁵⁷ Yeka izinto ngendlela eziyiyo! Dedela uNkulunkulu, kungaleyondelela ngeZwi laKhe, Liyeke njengoba Linjalo. Ungazami ukwengeza okuthize kuLo ukufanela isivumokholo, Ligcine nje ngendlela uNkulunkulu aLisho ngayo, Likholwe. Lokho kuzokwenza oyisidlakela, umKristu oqinile, hhayi ingane ezofanele iphathiswe okwengane ngokwehlelo, atotoswe ngapha nangapha, incwadi esuka ebandleni, ihlelo elilodwa iya kwelinye. Lapho Efaka igama lakhe eNcwadini eZulwini, sekuzazululwe ingunaphakade.

⁵⁸ UJesu angahle ukuba wathi, “Manje, ukuze ubuyele kokwasekuqaleni, uNkulunkulu uzofanele akhulume futhi.” Yilokho Akwenzayo lapho Ekunika ukuzalwa okusha, impilo yakho endala isihambile, futhi usubuyele eZwini lasekuqaleni leNkosi. Aninjalo, nibhasteliwe emabandleni, amahlelo, kodwa lapho uNkulunkulu ekhuluma, enikeza ukuthula noMoya oNgewele, khona-ke usubuyele emndenini kaNkulunkulu wasekuqaleni futhi. Awudingi ukuba uphathiswe okwengane-ke, ungumKristu omahhadlahhadla ongakumela, uye esiphambanweni, esithandweni somlilo, uye emphandwini wezingonyama, kumbe noma kungaba kuphi, ngoba iZwi likaNkulunkulu ophilayo liyavutha enhliziyweni yakho nasemphefumulweni. Kunjalo. Futhi bonke bangahlubuka, bonke bangakuphendukela nakho konke okunye, kodwa lokho ngeke kumise neyodwa into, leloZwi likaNkulunkulu elimahhadlahhadla lihlala khona lapho ngenkathi Ekhuluma leloPhimbo lasekuqaleni enhliziyweni yakho, “UngowaMi!”

⁵⁹ Ngiyacabanga mhlawumbe entweni enjengaleyo, angazi, kodwa Angahle ukuba wayekhuluma. Nephimbo laKhe lalishile, izindebe zaKhe zomile, ubuso baKhe bubomvu ngenxa yemisebe eqondile yelanga lasePalestine, elishisa kakhulu. Futhi khona-ke, mhlawumbe uFiliphu noPetru belindile Aze aqede, futhi khona-ke mhlawumbe Washo lokhu ekugcineni: “Funani, futhi niyakufumana.”

⁶⁰ Futhi cisha ngesikhathi Eqeda lokho, uPetru angahle ukuba wathi, “Nkosi, nangu umuntu othunye evela endaweni ethile ngumuntu othile, futhi ufisa ukukhuluma naWe.”

⁶¹ Futhi Wabuka phansi kuso wayesethi, “Yisho.” Akakhathali neze kakhulu kodwa ukuthi Ulungele ukulalela noma yini ofuna ukuyisho. Usenguye namhlanje, akunandaba ukuthi sekuleyithi kangakanani ebusuku, ukuthi Angahle ukuba ukhandlele kangakanani, Usakulungele ukuphendula noma yini, umbuzo, ozoMbuza wona.

⁶² Futhi washo, lesisigijimi mhlawumpe sacabanga ukuthi lesi kwakuyi... isikhathi sokuthi uhambo lwaso lwase luphelile, ngakho sathi kuYe, “Ukhadinali *othize-thize*,” umbhishobhi, into ethize, “UmFarisi, inkosi yami, izoba nedili *elikhulu*, futhi ikuhloniphile, ngoba inkosi yami iyindoda enkulu, futhi ikuhloniphile, ibona isixuku esikuzungezile.” Ngamany’amazwi, “Uyayibona indlela ogqoke ngayo na? Futhi nokho ufuna uze futhi umvakashele kulelidili ngesikhathi, *esithize-thize*.”

⁶³ UJesu njalo uya lapho Emenywe khona, akunandaba ukuthi kukuphi, Uzoza. O, Ufika emphandwini wezingonyama ngesinye isikhathi, esithandweni somlilo. Ngikholwa ukuthi kwakunguDavide owathi, “Ngendlala umbhede wami esihogweni, Uyoba lapho.” Uyofika kompofu kunabo bonke, kocebe kunabo bonke, konesimilo esibi kakhulu, konesihluku

kunabo bonke, kophansi kunabo bonke, Uyoza noma yikuphi lapho Emenywe khona. Akunandaba ukuthi izimo zakho nesikhundla empilweni siyini, Usazoza. Lokho kuMenza uNkulunkulu kimi, othobile. “Ngizoba lapho. Hamba utshele inkosi yakho, Ngizoba lapho kulolosuku *oluthize-thize*. Ngizoba lapho.”

⁶⁴ Lesosigijimi esidabukisa kakhulu, sasingakwenza kanjani na? Ngifisa sengathi ngabe ngangibe nendawo yaso. Safulathelisa umhlane waso eNkosini futhi sahamba sinomuzwa onelisekile ukuthi sasiyithokozisile inkosi yaso. Izikhathi eziningi kakhulu sinecala lalokho. Sikhathalele kakhulu . . .

⁶⁵ Ngangifunda koBaba base *Nayisiya*, i *Post-Nicene Council*, ukuthi lapho u-Augustine oNgcwele waseHippo, ehlezi noMartin oNgcwele, ngolunye usuku, lapho wayemvakashele esigodlweni sezindela, phandle egcekeni elingemuva, engadini, uNkulunkulu wamnika ithuba lokwemukela uMoya oNgcwele, njengoba kwenza uMartin, kodwa waWenqaba, ekhathalele kakhulu e—ezimfundisweni—ze zamaRoma waze wangakwazi ukwemukela uMoya oNgcwele. Izikhathi eziningi sithola leyondlela, sikhathalele kakhulu ezinye izinto. Ngezinye izikhathi sikhathalele kakhulu esikhathini esingeniswa ngaso ngqo eBukhloneni beNkosi uJesu, sisuke sihambe.

⁶⁶ Indoda yayingiheha ngobunye ubusuku emsamo ngenkathi yayikhuluma mayelana nokuya kwenye yezingqungquthela futhi ithatha iwiski yayo nezigazu. Yilokho kuphela eyayikwazi ngenqungquthela, kodwa ngiyajabula ukuthi yalemukela ithuba. Izikhathi eziningi kakhulu asikwenzi lokho, ukwemukela ithuba.

⁶⁷ Lesisigijimi siletha umlayezo, futhi eBukhloneni beNkosi uJesu, futhi nokho sasiyisiwula ngokwenele, uma ngingafanele ngikusho, ukufulathela, futhi sicabange ukuthi sasenze konke lokho okwakudingekile. Ngezinye izikhathi siya esikoleni futhi sithole i Ph.D. noma LL.D., singene emhlanganweni wePentecostal, futhi, ukubatshele ukuthi izinsuku zezimangaliso selwedlule ngoba umbhishobhi wasithuma ukuba sibatshele kanjalo, futhi sifulathele lona impela iqiniso lokuthi siseBukhloneni bukaJesu Kristu.

⁶⁸ Ithuba elinje pho uNkulunkulu alinika leyondoda! Leyondoda empofu elusizi! Ngifisa sengathi ngabe ngama lapho, ngangiyowela phansi ezinyaweni zaKhe, into yokuqala, ngaphambi kokuba ngisho noma yini ngalokho ukhadinali ayekufuna. Nganginga, ngathi, “Nkosi Jesu, yiba nomusa kimi mina isoni.” Lokho bekungaba yinto yokuqala empilweni yami, ngazi ukuthi WayengukuPhila, futhi iNsiza kuphela eya kuNkulunkulu yayingaYe, ngangiyomemukela, Makabe nguMsindisi oqondene nami kuqala, futhi makuthi ukuthunywa ukhadinali anginike khona, noma uphapha, noma indoda

yesifunda, kumbe noma ngabe wayeyini eyayinginike ukuthunywa, ngangiyofuna uKristu kuqala.

⁶⁹ Ngicabanga ukuthi lokho bekufanele kube ngumsebenzi wawo wonke owesilisa ngayedwa, owesifazane othamela lemihlangano, kungakhathaleki ukuthi omunye umuntu utheni, uye walethwa eBukhloneni bukaKristu. Akunandaba ukuthi uphumelele kangakanani, noma awuphumelele, akunandaba ukuthi umkhulu kangakanani, noma umpofu kangakanani, akunandaba ukuthi uyini, ethubeni lokuqala, ngiwe ezinyaweni zaKhe bese ngithi, “Nkosi, ngihawukele, isoni.” Bese-ke ufika, utshele osomabhizinisi ukuthi ubungathanda ukujoyina izikhundla zabo. Beka uNkulunkulu kuqala.

⁷⁰ Lendoda elusizi kakhulu, besingayibuka kanjani kulokhu ukusa uma besingahlehlisa ikhethini, futhi sibone ukuthi ngabe lokho kwakuyisimo sayo sokuziphatha ngokuqhubekayo, ukuba iphenduke isuke eBukhloneni bukaKristu, ngenkathi yayinethuba lokuma ngakuYe. Umuntu olusizi kanje osekhona nanamhlanje, ngoba uhlala ndawondawo. Futhi kungahle kube nguwe nami emva kwalomhlangano namhlanje, kuncike esimweni sethu sokuziphatha uma siseBukhloneni baKhe. Kwemukele njalo.

⁷¹ Kodwa wafulathela iNkosi futhi wahamba wasuka ezizwa ekhululekile, enelisekile, ukuthi wayenze lokho ayetshelwe ukuba akwenze. Ngezinye izikhathi akukuhle ukwenza lokho otshelwa ukuba ukwenze, kulesosimo, kwakulungile.

⁷² Ngakho manje-ke sithola ukuthi kufanele ukuthi washesha wabuya futhi waletha umyalo, futhi, “Ngimtholile. Ngi—ngiyazi ukuthi ungubani, ngihlangane naye, futhi ngimtholile, futhi nginesithembiso sakhe ukuthi uzoba lapha. Uzoba lapha, uthe uyoba lapha.”

⁷³ Manje, kukhona okungalungile ngalenkundla, kukhona okungalungile ndawondawo. LabobaFarisi babengamthandi uJesu, babeMzonda. Abakwazanga ukuthola iGama laKhe ohlwini lwabo lwamahlelo. Abatholanga nesisodwa sezikole zabo zesayense yezenkolo Ayedlule kuzo, kodwa Wayedlule kwesisodwa, hhayi esabo, esikaNkulunkulu. Ngakho sithola ukuthi labobaFarisi babeMzonda, Wayengenabambiswano nabo, baMdelela.

⁷⁴ Futhi angeke nihlanganele inhlanganyelo ngaphandle uma ninento enihlanganyela kuyo. Yingalesosizathu sithanda ukuza kulemihlangano, sinokuthile esihlanganyela kukho: uMoya oNgwele, uthando lobuzalwane, ukuhlanganyela omunye nomunye ngenkathi iGazi likaJesu Kristu lihlanza zonke izono zethu. Sinenhlanganyelo, sinokuthile esihlanganyela kukho.

⁷⁵ Lapho ubona abantu abasha benabantu abadala, ubona intombazanyana izilizila ngakugogo ngaso sonke isikhathi, kukhona okungalungile, mkhulu kakhulu umehluko onyakeni

wabo. Niyazi, abesifazane abasha, abaneminyaka eyishumi nesithupha ubudala, bathanda ukuqhumisa ushingamu wabo futhi, niyazi, nezinto njengabanye, nokukhuluma ngamasoka. Futhi—futhi amanenekazi amadala, ayathanda ukukhuluma ngokuthunga, nokusika nokuthunga, nokupheka, kanjalonjalo. Futhi abantwanyana abancane bathanda uku—ukudlala onodoli, noma izimabula, amathophu, noma okunye. Kodwa lapho ubona intombazanyana encane izilazila nogogo, uyacabanga nje ugogo unesaka likaswidi ndawondawo, kukhona okungalungile, noma iyisilwane esifuywayo sikagogo.

⁷⁶ Ngakho lomFarisi kufanele ukuthi wayene, njengoba besingakubiza kanjalo emgwaqeni, i “khadi lecilongo” emkhonweni wakhe ukumema uJesu, ngoba wayeMzonda, kwakungesiyo inhlanganyelo. Ngiyacabanga nje washo kwamanye amadoda amakhulu komakhelwane bakhe, “Niyamazi lowo *obizwa* ngomProfethi na? Abantu bakithi uyazi ukuthi ngukufunda umqondo, siyazi ukuthi ungumbhuli, futhi akukho lutho kuye.”

⁷⁷ Niyazi, bonke abafanga, inqwaba yabo isaphila. “Siyazi ukuthi ba...Asimkholwa, inhlangano yethu—yethu isivele ikuphikile. Ngakho niyazi ukuthini? Kulomkhosi othize engizoba nawo, ngizobona ukuthi ngingamehlisela yini lapha, futhi sizofakazisa ukuthi akanjalo. Sizofakazisa ukuthi akasikho lokho athi uyikho, ngakho sizomehlisela lapha.” Futhi lokho, ngokubona kwami, kwakuyicebo eliyimfihlo ayenalo.

⁷⁸ O, lababaFarisi (Kwakunezigaba ezimbili kuphela zabantu ngaleyonkathi, abacebile nabampofu.), ukuze be—bekwazi ngempela ukwenza idili. O, he, babengakwenza kanjani! Babekhetha, bakhethe isikhathi esifanele kakhulu sonyaka, mhlawumbe lapho amagilebhisi esevuthiwe onke ezivinini, nesihlahla esinephunga elimnandi esiqhakaza ebusuku, nezimbali ezisawolintshi e—ezagcwalisa umoya, futhi nje kwenza isigodi sagwala amakha e—ephunga. Bese kuthi-ke babethatha futhi bese iwundlu. O, izibiliboco! Bese lelowundlu, futhi—futhi abantu abampofu babekuhogela ezansi edolobheni, umlomo wabo wawuyoconsa amathe, kodwa, ukuhogela lelowundlu losiwa.

⁷⁹ Kodwa ubungeza kuphela ngesimemo. Babenamayadi abo onke ebiyelwe phakathi kanjalonjalo, futhi mhlawumbe baphumela ejalidini langaphakathi elikhulu ngemuva. Futhi kwakuyisikhathi esikhethiwe sangempela salokho okwabo *okubizwa* ngenhlanganyelo ukuthi lababapristi nasekubuseni ezindaweni ezingcwele babenazo ndawonye. Futhi bavele bamema osaziwayo, ngakho niyabo, uJesu wayeyobe engekho endaweni lapho. Noma ubani ogcwaliswe ngoMoya wayeyobe engekho endaweni lapho, ngakho ba—babenazo zonke izingxoxo zabo zezinye izinto.

⁸⁰ Futhi yileyonto eyodwa engiyithandayo ngomhlangano weBusiness Men, hhayi osomabhizinisi kuphela (Kodwa i, lapho abahlala khona futhi bakhulume ngokuthi bangakuthola kanjani okuncane ngakuloluhlangothi, futhi banqume kancane kulolu, futhi baphange uPeter ukuba bakhokhele uPaul, bathi, niyazi, nezinto ezinjalo...), ngiyakuthanda lapho uza khona futhi ukhulume ngoJesu, nangoNkulunkulu, nangoMoya oNgwele, nangamandla, nokuvuka, nokuFika kweNkosi, yilokho engikuthandayo kwiBusiness Men.

⁸¹ Kodwa lomfo, wayewuhlobo olwehlukile lwesimilo. Futhi wayene, walungisa yonke into, abakhethiwe, futhi akungabazeki wathumela izwi napha nangapha kubo bonke abapristi abakhulu, nababhishobhi, kanjalonjalo, “Manje, uyehla, abe lapha. Manje, kanye impela nje sizofakazisa ukuthi akukho lutho kulomfo. Futhi nonke yehlani, anikaze nimbone. Futhi sizolindela mhlawumbe into ethize esingambamba kuyo.”

⁸² Ngakho, ekugcineni, yonke into yabekwa ngokuhlekile, usuku olufanele luyafika lo—lomkhosi, ne...ngalokho kusa yonke into yayimi ngomumo nayo yonke into ilungele. Futhi o, bebengakulungiselela kanjani, yonke into *ithintekile nje*.

⁸³ Ngalokho kusa, kusese-eli ngempela, zonke izinceku zaziphezulu namathawula ezingalweni zazo ezazizoseva. Isilwane sasivesile sibulewe futhi sasosiwe egcekeni elingaphambili. Futhi amawayini onke lalifakwe emabhodloleni akhethekile nojeke, izingilazi yayisetafuleni yonke indawo. Futhi zonke izinceku zase zilungele ukuseva izixuku ezifikayo.

⁸⁴ Ezokuthutha kwakuyinto eyinqaba kabi, babenezindlela ezintathu zezokuthutha: impi ifika ngenqola, isicebi sasifika ngomnyuzi, abampofu bahamba ngezinyawo. Ngakho babenabehlukene phandle lapho ukunakekela izimenywa lapho zikhuphuka, kwakuhlelwe kahle ngempela. Manje, asigcine izingqondo zethu zisondele.

⁸⁵ Futhi njengoba sibona, ukuthi mhlawumpe mhlawumbe indoda eyayizonakekela izinqola zamasosha ezazifikile, ba—babenendawo yokunakekela awabo, e, ukuqaqa amahhashi abo futhi bawafake esitebeleni futhi bawanike ukudla, noyedwa yabacebile ukuba bakhiphe imbongolo yabo encane futhi bayilungise. Futhi—futhi khona-ke babenomunye umfo lapho, wayebizwa ngogezana izinyawo, wayeyinsila yenkosi, indoda eholelwa kancane kunawo onke alo lonke iqembu, insila yenkosi, ogezana izinyawo, umsebenzi ophansi kunayo yonke.

⁸⁶ Futhi ngesinye isikhathi uma sicabanga ukuthi *singumuntu othize*, futhi ukuBusa ezindabeni ezingcwele okuphakeme kunakho konke kwaseZulwini kwaba yinyama eNsileni yenkosi egezana izinyawo, lapho Efika ukuzogeza izinyawo zomuntu ofayo! Ngenkathi Efika emhlabeni Akafikanga ukuba abe *nguMuntu othize* omkhulu. UNkulunkulu njalo uthatha a—

abantu abangelutho ukwenza *umuntu othile* ngabo. Yileyo inkathazo ngabantu namhlanje, bazama ukuba *ngumuntu othize*. Ufuna ukuba ngumuntu ongelutho, UNkulunkulu uthatha into okungekho lutho kuyo, ukwenza okuthize ngayo, futhi kufakazisa ukuthi UnguNkulunkulu.

⁸⁷ Ukuthi kanjani lomsebenzi ophansi, ukugeza izinyawo zabantu, noJesu wathatha lowomsebenzi, ophansi kunayo yonke owawukhona emhlabeni, ukuba abe yi–yisibonelo. Wayengadingekile ukuba enze lokho, Wayengafinyelela emlonyeni wenhlanzi futhi akhiphe uhlamvu lwemali, noma–noma akhulume ezintabeni futhi beyiothululela igolide ngezigidigidikazi zamathani. Wayengaphampa amanzi aphume emthonjeni futhi awaphendule abe yiwayini elimnandi kakhulu ezweni, Wayengathatha amabhisikidi amahlanu nezinhlanzi ezimbili, futhi apha kele izinkulungwane ezinhlanu.

⁸⁸ Wayengadingekile ukuba akwenze, kodwa Ufikela isibonelo, indlela abantu bePentecostal abafanele babe ngayo, kunjalo, wathatha umsebenzi ophansi kunayo yonke. O, impela, yilokho. . . Kodwa sizama ukuthatha okukhulu kunakho konke. Uma singenakuba ngumbhishobhi, udokotela, pres-. . . o, into ethize, izindawo eziphakeme kunazo zonke, izinto ezinkulu kunazo zonke! O, he, thina nje, sigcwele izinto ezinkulu.

⁸⁹ Angizi, lapho ngimenywe kanje, ukuphathisa okwengane nokutotosa abantu, ngiyakhuleka, ngithi, “Nkulunkulu, labo ngabantu baKho, ngingathini lapho ngibona izinto zihuzuzela zikhuphuka na?” Khona-ke uMoya oNgcwele uqala ukungitshela, “Shaya kulokhu.” Niyabo, sifuna into ethize *enkulu*, noNkulunkulu uthatha into encane.

⁹⁰ U-Eliya wezwa onamandla, umoya ovunguzayo, ukuduma, imibani, nokuzamazama komhlaba, futhi akuzange kumkathaze, kodwa okwamheha kwakuyiPhimbo elincane elihashazayo. Lokho kwenza umprofethi amboze ngento ethize phezu kobuso bakhe futhi ahambe aphumele ngaphambili ukuba ezwe uNkulunkulu. Angazi noma thina bantu bePentecostal asikaze yini sethembele kakhulu emoyeni ovunguzayo, usindo omningi, esikhundleni sokukhumbula, noma, ukuzwa leloPhimbo elincane elihashazayo. Sizwa ukuvungama okukhulu kakhulu, asikwazi ukuthatha isikhathi ukuzwa iPhimbo elincane elihashazayo.

⁹¹ Niyazi, inqola iphumela ensimini, igijima phezu kwezindunduma ezincane no *kubhampa*, *ukubhampa*, *ukubhampa*, yenza zonke izinhlobo zomsindo, ukunswininiza, nokuklwiklwiza, nokugxuma, kodwa ibuya isilayishwe yaphansi izinto ezinhle, yedlula emabhampini afanayo futhi akwenzi umnyakazo. Besifanele silayishwe. Inqobo nje uma kukhona ububi phakathi kwethu, inqobo nje uma kukhona imehluko phakathi kwethu, asikalayishwa.

⁹² Thatha ukhula, olunekhanda elilula, ukolo uyenyuca, uziphakamisele emoyeni, futhi unyakaziswa ngumoya, uphakamisa ikhanda lawo ngqo, kodwa lapho usuba nekhanda eligcwele, uyakhothama.

⁹³ Ngicabanga ukuthi yileyo indaba ngathi sonke namhlanje, amabandla. Asizihlanganisi ngokwenele ekuthobekeni kwangempela, hhayi okwamanga, kodwa into ethize ohlala lapho kuze kwenzeke okuthile kuwe. Ukuzithoba, umoya omningi kakhulu nokuduma, hhayi amaphimbo amancane athule enele, ngicabanga ukuthi lokho kuyiqiniso. Siyabuka futhi siyabona ukuthi ku—kuyiqiniso ngoba isithelo okusithelayo phezu kwabantu bakithi, ngandlela-thize akusafani nje njengoba kwakuvamile.

⁹⁴ Sibuyele endabeni yethu; sizokuthola lokho ngeSonto. Qaphelani, sithola lababaFarisi. . .lomFarisi enza yonke into ilungele ukuqhuma kwakhe okukhulu, njengoba besingakubiza, ukusabalala okukhulu azokubeka. Futhi ngibuka i—indoda phandle lapho ilungele ukuthatha izinqola zamasosha, nalena ithatha imbongolo yesicebi.

⁹⁵ Futhi—futhi ePalastine, bagqoka i—ingubo ngaphandle, okuyingubo ende. Ngaphakathi, bagqoka ingubo yangaphansi efika emadolweni. Futhi lapho behamba ngalezozinsuku, benyuca phezu kwezintaba futhi—futhi benqamula, benza izindlela ezinqamulelayo, futhi ngenkathi benza, bona, abahamba ngezinyawo nalowo owayenezilwane zemithwalo, babehamba ngendlela efanayo.

⁹⁶ Futhi izilwane ngasemgwaqeni lapho abahamba khona, futhi—futhi-ke zilele phezu komhlabathi, uthuli luqala ukunqwabelana, futhi lapho izilwane zazingamule khona izwe, kwakukhona iphunga othulini. Futhi lapho abantu behamba, nalengubo enkulu ishwibeka yabangela umoya, futhi yayibutha uthuli, futhi lwalufika ezithweni zabo, ebusweni babo, futhi babengabukeki benokuheha uma babenuka kanjalo.

⁹⁷ Ngakho babene—nensila yenkosi egezana izinyawo eyayizohlangana nezimenywa emnyango. Futhi lapho noma ubani efika nekhadi labo lesimemo, wayenawo wonke umgibe walokho ebesingakubiza ngokuthi, into efana, izicathulo zasekamelweni lokulala, ezenziwe ngendwangu noma—noma uhlobo oluthile lwezimpahla. Futhi izimbadada zangalezozinsuku ngesinye isikhathi zaziwuphisi wokhuni, njengoba sinayo, okubizwa ngembadada yamaRoma, nesiqephu sesikhumba ukuthi uzwane olwaluhamba phakathi nendawo futhi u—unyawo lwalusobala-ke o—othulini.

⁹⁸ Futhi lapho benyathela, babefika kulendawo, banikeze okwabo. . .ukuhlonipha ithikithi labo. Futhi babefinyelela phansi, bakhumule lezizimbadada bese bezibeka phezulu endaweni, negama labo, bese befinyelela phezulu eshalofini

bese bethola elinye ipheya lezimbadada ezithambile bese bezifaka ezinyaweni zabo, okungukuthi base belungele-ke ukungena. O, amaragi abo aye, ngesinye isikhathi, ayewugqinsi ngempela nezindwangu ezinkulu ezinemifanekiso kuzo, babe . . . babenomdlalo omuhle emakhaya abo, labobantu babecebile.

⁹⁹ Bese kuthi-ke into elandelayo lomuntu ayenzayo, wayegezwa, izinyawo zakhe, khona-ke into elandelayo, waya esimenyweni esilandelayo, futhi wayemi egaxe ithawula engalweni yakhe, ephethe uphiso oluncane esandleni sakhe, khona-ke wa—wayethela amafutha esandleni sakhe, agcobe emva kwezindlebe zakhe nasentanyeni yakhe, ngoba ubuso bakhe babuvutha, wayengcolile. Futhi wayethatha lelithawula khona-ke bese esula ubuso bakhe kahle, futhi—futhi wayekahle, iphunga laselisukile kuye, futhi wayegcotshwa ngamakha, futhi lokho kwakubiza, kubiza kakhulu.

¹⁰⁰ Bayakuthola, bayangitshela, kusukela phezulu le ezintabeni lapho bethola khona lama-aphula amancane emva kokuba imbali isihambile, nama-aphula amancane, futhi kuyinto ebiza kakhulu, njengendlovukazi yaseSheba yakhuphulela kuSolomoni, izinongo, namafutha angamakha, kanjalonjalo, futhi benza lamakha ngakho.

¹⁰¹ Futhi baziphumuza nge . . . Babe, izinyawo lwalugeziwe, iphunga laselisukile kubo, lelo elivuthayo, ilanga elibashulanayo ebusweni babo, khona-ke babehlunyelelisiwe. Bese kuthi-ke into elandelayo, isinyathelo sokuqala, isinyathelo sesibili, manje isinyathelo sesithathu. Manje, bencingashumayela ngalokho isikhashana, kodwa anginaso isikhathi, ukuthi lokho ngukulungisiswa kanjani, ukungcweliswa, umbhaphathizo kaMoya oNgcwele.

¹⁰² Khona-ke, lapho bengena, bahlangana nezimenywa . . . bahlangana . . . babehlangatshezwa ngu—ngu—ngumsingathi. Khona-ke into enjengale (Sukuma, Mfowethu Demos.), emva, niyabo, esegeziwe, wafakwa amakha, wenza- . . . wayengenamahloni ngephunga. Wayegqoke izicathulo ezintofontofo ukuze ahambe phezulu kwezindwangu ezinkulu zasePeresiya. Wayegcotshiwe, wayenephunga elimnandi kuye, hhayi ukunuka kwezilwane, kodwa wayefakwe amakha. Khona-ke babefinyelela *kanje* (Woza khona lapha, Mfowethu Demos.), Kade ngisezweni laMpumalanga, manje, thatha *lesisandla kanje*, khona-ke babeza *ngapha* ndawonye. Khona-ke babembambathana ngenkathi osingethe ehlangana nesimenywa, khona-ke lokho kwakubizwa ngokwamukela. Niyabo, wayekade egeziwe, efakwe amakha, futhi wangiwa wemukelwa. Babangana entanyeni, wayangiwa amukelwe, khona-ke wayengumfowethu ophelele.

¹⁰³ Kungaleyondlela eBandleni lapho sigezwa ngeGazi leWundlu, sifakwe amakha ngoMnduze wesiGodi, futhi sangiwa

nguBaba, khona-ke siyizimenywa ezemukelekile. O, kuningi kakhulu okungashiwo lapho, kodwa ukunganigcini isikhathi eside kakhulu, angifuni ukunikhathaza.

¹⁰⁴ Kodwa ngenkathi, khona-ke wangiwa, wamukelekile, u—usekhaya, wayengasadingeki ukuba akhathazeke ngalutho. Wayengaya ngale futhi efrijini athole isemishi elikhulu, futhi akhahlele izicathulo zakhe azikhumule, alale phansi embhedeni, noma yini ayefuna ukuyenza, wayesekhaya.

¹⁰⁵ Futhi lapho uNkulunkulu esanga esemukela eMbusweni waKhe, siseKhaya, kulungile, konke sekuphelile-ke, sigezwe ngokulungiselela Asilungiselela khona: iGazi laKhe, iPhunga elinuka kamnandi, sifakwe ngamakha ngokungcweliswa okuxosha ukunuka kwezwe (Haleluya! Ngizizwa ngithi ukukholwa khona manje.), ngisusa iphunga lezwe, noma izifiso zezwe.

¹⁰⁶ Niyabo, uma izwe lisalokhu likithi khona-ke kukhona okungalungile. Akumangalisi singeke saba nemvuselelo yangempela yePentecostal, akumangalisi kukhona okushodayo, isimenywa asikangeni kahle impela. Niyabo, uJesu wafundisa lokho ngesinye isikhathi mayelana nezingubo ezinde, futhi Wathi, “Lomuntu wafunyanwa lapho engalungele, futhi waboshwa futhi waphonswa ebumnyameni obungaphandle.” Kuningi kakhulu obekungashiwo ngakho.

¹⁰⁷ Kodwa yileyondlela abakwenza ngayo. Khona-ke babesekhaya, babezizwa sengathi babengumfowethu. Ungeke uzizwe sengathi ungumfowethu ube usafisa izwe. Angeke uzihlanganise phandle lapha ezintweni zezwe zokukhohlisa, ukuqamba amanga, ukweba, nina besifazane niphungula izinwele zenu futhi nigqoka izikhindi nakho konke, khona-ke nisalokhu nizizwa nisekhaya lapho iZwi likaNkulunkulu lishunyayelwa. Ufanele ube yiPentecostal, ufanele ugcwaliswe ngoMoya oNgcwele.

¹⁰⁸ Omunye wangihlasela esikhathini esingeside esedlule, wathi, “Awubayeki ngani labobantu na?” Wathi, “Abantu bacabanga ukuthi ungumprofethi.”

Ngathi, “Angisiye umprofethi.”

¹⁰⁹ Wathi, “Awu, bacabanga ukuthi unguye. Awubafundisi ngani labobantu, lawomaPentecostal, ukuthi zemukelwa kanjani lezizinto, ukuthi zitholwa kanjani izibusiso zokomoya ezinkulu futhi bangene eBukhoni bukaNkulunkulu futhi babone imibono futhi, uma ubayeka.”

Ngathi, “Ngingabafundisa kanjani ongwaqa lapho bengeke bafunda ngisho o-ABC babo na?”

¹¹⁰ Bangazamukela kanjani izinto zokomoya lapho bengeke ngisho be re-...banokuzihlonipha okwejwayelekile ukuba bazihlanze na? Hhayi ukukulimaza, kodwa ukuba neqiniso

kuwe. Izinto ezingahloniphekile iBhayibheli elithi anifanele nizenze, nokho sizihlanganisa nakho. Impela. Niyabo, angeke wemukeleke, qhabo, mnumzane. Uphumile endaweni neZwi, futhi UyiZwi. Manje, okuningi kakhulu kwalokho, sizokuthola lokho ngesinye isikhathi. Kodwa, qaphelani, siqhubeka njengoba sihamba.

¹¹¹ Wena uthi, “Yini indaba ngawe na?” Awu, nina madoda enizobavumela bakwenze, lokho kukhombisa ukuthi wenziwe ngani. Abanye benu besifazane, amakhosikazi abelusi, niziphatha kanjalo futhi nigqoke kanjalo! Kuyini na? Uyazama... Umyeni wakho uzokuvumela ukwenze na? O, Mfowethu! Kuyini na? Okunye kwalokhu ukugunda izinwele zibe inkimbinkimbi eninakho, nizama ukuziphathisa okwenenekazi lokuqala lezwe. UJezibele wayeyinenekazi lokuqala lezwe, naye! Abanye babelusi babo angeke babatshela ngakho, kodwa babeno-Eliya ezansi lapho, wama qekelele kukho kahle. Lowo kwakungumelusi wakhe, wayengafuni ukukukholwa. Eholwa ngapha nangapha... .

¹¹² Qaphelani, sithola ukuthi babefanele balunge futhi balungele ukungena. Kwenzeka kanjani na? SiyaMbona manje, ehlezi ekamelweni, engageziwe, engagcotshiwe, engamukelwanga ngokwangiwa, ehlezi endlini kakhadinali. Ngifuna ukunibuza okuthize: Kwenzekani kuleyonsila yenkosi egeza izinyawo na? Yayikuphi na? Yakwedlula kanjani lokho na? Ithuba elinje pho, futhi yaligeja. O, ngiyakholwa ukuba ngangikade ngilapho futhi ngazi ukuthi Wayeza, ngangiyoba sesitebhisini ndawondawo, ngibheke Yena ukuba afike. [Akuqoshwanga eteyipini—Umhl.] Inhlonipho yokugeza izinyawo zaKhe, inhlonipho! Kodwa, ngandlela thize, yavele yaMedlula nje, yaMyeka wahamba.

¹¹³ Yayikuphi indoda eyayinamafutha okugcoba na? Kodwa, ngandlela thize, Wayelapho futhi wayengcolile. Kuyangibulala ukukusho, kodwa uJesu enezinyawo ezingcolile. Niyazi umFulentshi uMbiza ngo, “Jésus.” Jésus. UJésus enezinyawo ezingcolile, kungekho-muntu okukhathalele, ngokwanele ngakho ukugeza izinyawo zaKhe.

¹¹⁴ “Kuhlangene ngani lokho nathi, Mfowethu Branham na?” Uyafika futhi Wafika ngesikhathi, Uhlala njalo esigcina isikhathi, akalokothi abe leyithi. Sibiza imvuselelo, futhi Uyafika, omunye uqala ukudumisa iNkosi, noma akhale izinyembezi, ukhishelwa ngaphandle kwebandla. Niyabo? Akamukelekile neze. UJésus enezinyawo ezingcolile.

¹¹⁵ O, kungani Athola ukungcola na? Wathola ukungcola eza ngoba Wayebiziwe ukuba eze. Futhi namhlanje Unjalo futhi, lapho Efika Ubizwa ngomgingqiki ongwele, igama elithize eliyihlazo. Kungani Athatha lolohlobo lwento na? Ngoba siMmemile ukuba eze, noNkulunkulu wehla esimweni

senyama yomuntu. Wahlala lapha emhlabeni. Waba yilokho ukuze kuthi . . .

¹¹⁶ Simeme uNkulunkulu ukuba eze, bese kuthi-ke lapho Efika, abaMfuni. BabengaMfuni. Izikhathi eziningi asiMfuni, kuphazamisana nokuhlela kwethu kwehlelo, kuphazamisana nokuma kwenhlaliswano esinakho namanye amabandla. Nkulunkulu yiba nomusa kithina esimpofo, abaFarisi abalusizi.

¹¹⁷ Esikudingayo ngamandla kaMoya oNgcwele abuyele ezakhiweni, futhi abuyele kubantu, ukuthi bazoba namandla ePentecostal ayimfashini endala ahlanza ibandla kusukela kumlindi-mnyango kuya kumelusi. Kunjalo. Amen. Yilokho esikudingayo. Kodwa siyakukhulekela, futhi lapho kufika, “O, qhabo! Lokho kuphazamisa ukuma kwami kwenhlaliswano.” Niyabo? O, impela, kugawula okunye kwesithunzi. Uma ungenakho nje *ukuthi-nokuthi*, abantu ngeke beze. UJesu wathi, “Akekho ongeza kiMi, uma uBaba waMi engamdonsi.” Qaphelani futhi, “Bonke uBaba aNgipha bona bayakuza.” Gcina into ihlanzekile.

¹¹⁸ Angeke neze siqhathanise nezwe, senza iphutha ngokuzama ukuziphathisa okwezwe. Asisoze saqhathaniswa nabo, futhi asinamsebenzi ezinkundleni zabo. Balethe ezinkundleni zethu, sineNto ethize abangenayo. Siyahamba siziphatha njengabo, khona-ke bayazi ukuthi si—si—sisho into esingenayo. Makuthi i—makuthi izwe lize kithi, hhayi thina siphume silande izwe. Makuthi izw- . . .

¹¹⁹ Niyazi, iHollywood iyacwebezela, kodwa iVangeli liyakhazimula. Kunomehluko omningi phakathi kokucwebezela nokukhazimula. Khazimula, hhayi ukucwebezela ngokubonakala kwangaphandle, ukukhazimula ngaphakathi ngoMoya oNgcwele, ngobumnandi, ubumnene, ububele, ukukhuthazela, nothando. Khazimula, ungacwebezeli. Ukucwebezela kulandela izwe.

¹²⁰ IBandla lonke lifana njengoba lalinjalo ngezinsuku zika-Esteri. U-Esteri akathathanga ukuqhola kwabesifazane, wazihlobisa ngengubo efaneleyo, uMuntu ofihlakele wenhliziyo, nenkosi yathi, “Mfakeni umqhele ekhanda *lakhe*.” U-Esteri wayengumfanekiso weBandla namhlanje, labo asebelungele ukuphuma futhi bazihlobise ngobumnandi bukaMoya oNgcwele, hhayi ukuqhola nokugqoka kwezwe, uzama ukuqhathanisa nabo, kodwa lowoMuntu ofihliwe wenhliziyo, nguYe lowo.

¹²¹ Qaphelani, sithola uJésus ehlezi phandle lapho nezinyawo ezingcolile, babengakaze baqaphele. Wangena kanjani na? Wakugeja kanjani . . . ? Insila yenkosi egezana izinyawo yaMgeja kanjani na? BaMgeja kanjani bonke abanye na? Angazi. Kodwa Wayehlezi lapho nezinyawo ezingcolile, akukho-muntu owayenza noma yini ngakho. O, umFarisi, yena nomunye,

umbhishobhi, nombhishobhi omkhulu, nokhadinali, nabo bonke abanye babo wayengaleya eshayanisa izingilazi ndawonye, futhi bephuza a—amawayini amnandi, futhi—futhi ekhuluma ngezinto zika...zika-Israyeli, kodwa wehluleka ukubona uNkulunkulu ka-Israyeli.

¹²² Lokho kunamhlanje, sifuna isakhiwo esikhulu kunazo zonke edolobheni noma...nabo bonke abantu bathanda ukuthuthuleka esakhiweni esikhulu kunazo zonke esikhona edolobheni, konke lokhu okukhulu, abagqoke kahle ukwedlula bonke, nakho konke lokhu okunye, nenye indoda encane empofu ishmayela iVangeli ezansi ngaleya ekhoni lomgwaqo, noma phandle lapho ndawondawo emhumeni, ebandleni elincane, futhi awufuni ukuzihlanganisa naye. Yini indaba na? Kukhona okungalungile. Yenyukela lapho lapho bonke abantu beziphatha *kanje* futhi bagqoke kahle kakhulu. Kubi kakhulu ukuthi kungena emazingeni ethu. Kunjalo.

¹²³ Esikudingayo ukuzithoba. Esikudingayo ukuphinda ukubhaphathizwa kukaMoya oNgcwele, ngothando lukaNkulunkulu namandla ukukhipha lelizwe kithi, kusibuyisele ekuhlobiseni futhi eZwini, sigezwe ngamanzi eZwi. Sibuyele kuKristu, esikhundleni sokuzifanisa nezwe, sizama ukuziphathisa okwenenekazi lokuqala na—nazo zonke lezi ezinye izinto, abanye bababhishobhi, kanjalonjalo, akunandaba ngalokho, ufuna ukufana noJesu, uJésus.

¹²⁴ Manje, cabanga ngakho, wonke umuntu emi ezungeze uthango emva kokuba idili selingenile, iphunga elimnandi lewundlu ne—ne, yonke into. Kwakungekho-muntu emgwaqeni, wonke umuntu wayemile, ebuka phakathi, imilomo yabo iconsa amathe, behahela ukuluma iwundlu. Babengenakungena, qhabo, babengabampofu, imfucuzo, ngaphandle. Futhi nangu Oyedwa ngaphakathi egqoke futhi ebukeya njengabo ngaphandle, kukhona okungalungile ndawondawo. Ehlezi lapho, kungesikho kuphela ukuhlonipha ukugeza izinyawo zaKhe, noma—noma Angiwe amukeleke, bavele baMyeka nje ahlale lapho, akukho-muntu ngakuYe. Abafundi baKhe babengenakuza, babengamenyiwe. Kodwa Nangu, ehlezi lapha, eqalaza.

¹²⁵ Manje, lalelani, ezansi le emgwaqeni, engxenyeni ephansi kunazo zonke yomuzi, ezansi esifundeni selambu elibomvu, sijikela ngakwesokudla, senyuke ngomhubhe, kukhona izitebhisi ezindadlana ezitsegezayo ezezela ngemva, futhi lapho ukhuphuka kuzo, uyanswininiza futhi uyanswininiza, uvula umnyango, futhi sithola phakathi lapho owesifazane omncane. O, angikholwa ukuthi wayeqonde ukuba mubi, mhlawumbe wayenomzali olungileyo, futhi wavele nje wathatha umgwaqo ongalungile, noma mhlawumbe wayeyintombazane elungile, omunye onezinwele ezishelelelayo, uJuda onekhanda elisongene wonakalisa udumo lwenenekazi elincane.

126 Ngihlala njalo ngishaya kwabesifazane, ngizonimela isikhashana. Kunenqwaba yentombazane elungile ehambe ngokungalungile ngenxa kaJuda othize omncane ofake amakha egijima nezinwele zakhe ezishelelayo zehla, futhi ehambe umlomo wakhe uvulekile ngaphambili, eqhubeka nento ethize encane ye, omunye walaba lapha imishini kaRicky noma ka-Elvis phandle lapha emgwaqeni, ekhipha intombazanyana ethize ngoba icabanga ukuthi muhle, ayinike usikilidi, ayise kwiphansi lokudansa.

127 Ngihlangane nezinkulungwane zabo, izimpilo zabo ezincane ezimpofu zibhidlikile futhi zonakala. Akuhlali kuyiphutha labo. Ungalokothi uthatheke ngomfana onjalo, Dadewethu, myeke, akukho lutho kuye uma engagcwalisawe ngoMoya oNgcwele.

128 Ngizosho into ethize, angikuqondile ukuba kube yihlaya, ngoba lena akusiyo indawo yamahlaya, kodwa into ethize nje eyenzeka ebandleni lami; lena yindawo yeVangeli. Saba nentombazane ebandleni lethu lapha esikhathini esithile esedlule, ekahle, enhle, intombazanyana, into yokuqala niyazi, igunda izinwele zayo. Lokho kuphambene nemithetho. Yebo, mnumzane. Ngenkathi yenza lokho, iBhayibheli lithi ingowesifazane ohlazisayo, suka kuyo. IBhayibheli lathi owesifazane, ukugunda izinwele zakhe kuyihlazo. Manje, lelo yiZwi. UNkulunkulu uyazi ukuthi lokho kuqinisile.

129 Futhi uma uMoya oNgcwele ukuwe futhi ungeke ubambisane naLokho, hlobo luni lukaMoya oNgcwele lolo na? UMoya oNgcwele, qobo lwaWo, kuwe, ukwenza uphile lokho oyikho. Uma uMoya oNgcwele ungavumelani neZwi, futhi nikubiza ngoMoya oNgcwele, khona-ke akusiwo uMoya oNgcwele kaNkulunkulu, unohlobo oluthile lomoya.

130 Namhlanje sinazo zonke izinhlobo zomoya. Abantu bathi, “Vala amehlo akho, vula umlomo wakho, yemukela okuthile.” Uyakwenza, kodwa buka ukuthi unani emva kokuba usukwemukele. Ungakwenzi lokho, yiza kuNkulunkulu ngokunengqondo, nabo bonke ubuhlakani, ubambelele eZwini. Thola uMoya kaNkulunkulu, Uzokwenza uhambe ngqo emgqeni noNkulunkulu, impela.

131 Lentombazanyana, yaqala ukuzulazula no-Elvis othize omncane. Emva kwesikhashana ngayibuza, ngathi, “Martha, yini—yini ekwenza wenze lokho na? Ubonani kulowomfo na? Uyabhema, ngimbonile emi ngqo ezinkundleni zesonto ebhema.”

132 “O,” yena uthi, “Mfowethu Branham,” wathi, “uyazi,” wathi, “unezinhle, izinwele ezisongekile,” futhi wathi, “unuka kamnandi nje.” Manje, uma lokho kungesiyo into ethize yokukhetha isoka!

133 Ngathi, “Kodwa akasindisiwe.” Ngathi, “Ngingaqoka ukuhamba nomfana owayenuka njengesibaya sokuthengisela

imfuyo, futhi enezinyawo njengenqola, futhi enoMoya oNgcwele.” Yebo, bengingakwenza, kuneyodwa yalezozinto ezincane. Ekugcineni yaphelela emgwaqeni ongafanele, njengoba mhlawumbe lentombazane bandla yenza. Omunye umfana wayiholela ngokungesikho, khona-ke yaqala. Futhi uma usuvele uqalile, Sisi, kukhona amathemba uma nje uzohlangana naleNdoda engikhuluma ngayo. Mhlawumbe wayengakabi nalo ithuba.

¹³⁴ Ngakho uqala ukwehla ngomgwaqo enqubweni yakhe evamile. Futhi akaboni-muntu. Ukuphi wonke umuntu na? Futhi wedlula kwelinye ikhona nelinye ikhona. Ukuphi wonke umuntu na? Akukho-muntu namhlanje. Emva kwesikhashana yena, *uyahogela*, uzwa lelophunga elimnandi, isisu esincane esingenalutho esimpofu siqala ukulamba. Wenyukela phakathi kwesixuku, phezulu ngasemnyango womFarisi, futhi ubona umbhishobhi, nokhandinali, nabobonke phakathi lapho, beshayanisa izingilazi. Futhi uyazicindezela ukhuphukela othangweni, nabantu bayaqala, bayaqhela kuye, abanye babo babi kakhulu kunaye. Kunjalo.

¹³⁵ Abazazisayo, abaqondi ukuthi wonke owesifazane owahamba ngokungesikho wayenesizathu esithize ukuba, wonke owesilisa owahamba ngokungalungile. Futhi sicabanga ukuthi singabazazisayo kakhulu izikhathi eziningi asifuni ukuzihlanganisa nezinxibi emgwaqeni. Asinaso isikhathi sokuma futhi sikhulume nabo umzuzu. Bese-ke sizibiza ngamaKristu na?

¹³⁶ Yebo, wacindezela indlela yakhe wakhuphukela othangweni, futhi wayeqalaza lapho, *ehogela*, wayelambile. Futhi wabuka, futhi wayebuka, *ngapha* ekhoneni kwakumi umFarisi, wayezwa lowo omkhulu u “Ho-ho-ho-ho,” ngale ekhoneni, wabuka ngale futhi *nangu* wayeshayanisa izingilazi nalelo elimnandi, iwayini likanokusho, newundlu losiwe, nedina cishe selilungele ukunikezelwa.

¹³⁷ Futhi—futhi eqalaza kanjalo, futhi emva kwesikhashana amehlo akhe abamba uMuntu othize (O, kwangathi sonke singasibamba lesosithombe manje.), ohlezi ngale ekhoneni, onganakiwe, futhi kufanele ukuthi wabamba iso laKhe. Akekho ongake aMbuke esweni ongake ezwe okufanayo futhi. WaMbona, futhi wacabanga, “Ubani Lowo na? Kukhona okwehlukile ngaYe.” Futhi kukhona. Akukaze kubekhona-muntu onjengaYe, akusoze kwabakhona onjengaYe. Wayehlukile kwabanye. Futhi nango Wayehlezi, wabuka phansi, nabantu waye, bayaMfulathela. Futhi ba . . . Waqaphela izinyawo zaKhe zazingageziwe, ubuso baKhe babulokhu busahangukile futhi buvutha.

¹³⁸ Ukuba kuphela besingabona lokho namhlanje, futhi niyazi ukuthi ngikhuluma ngani, siMbona ehlezi ehlazweni, njengoba

abantu baKhe enza namhlanje ezweni, abafuni ukuzihlanganisa nabo. Bayafana njenge. . . Wena uthi, “IPentecost,” mfowethu, sebehambile. Wena uthi, “Moya oNgcwele,” oo, he, baqhelile kuWo.

¹³⁹ Esidinga ukukwenza thina bantu ngukugeza izinyawo zaKhe, siMgcobe, ukuze sivuke emandleni okuvuka kwaKhe, sisuse lelohlazo kuYe. Amen. Senze izwe libe namahloni ngabo uqobo, ngamandla okuPhila kwaKhe kithi, njengezidalwa ezehlukene, hhayi njengabo phandle lapho, lelo isosha elingabalulekile empini, lokho akulutho kodwa imilotha yethomu, iBandla liyisiDalwa esizelwe ngokusha.

¹⁴⁰ Nangu Wayehlezi. Kulolohlobo lwesixuku yileyondlela Abukeya ngayo. Futhi yileyondlela owesilisa noma owesifazane ogcwaliswe ngoMoya wangokoqobo abukeka ngayo ebusweni besixuku esinjalo. Qaphelani, waMbuka, wacabanga, “Uyazi ukuthi Ubani lowo na?” “Omunye lapha. . . Ngabe Lowo yilowomProfethi waseGalile na?”

“O, lowo nguYe.”

¹⁴¹ O, inhliziyo yakhe iqala ukushaya. Into ethize, lapho uthola uJesu, inhliziyo yakho iya ekuziphatheni okuxakile, izothola iNkosi entsha khona lapho. Inhliziyo yashaya, “O, lowo ngu—nguYe owayesezansi lapho emthonjeni lapho lowo wesifazane waseSikhari wayekhona. YiLowo owathola owesifazane enesimilo esibi njengoba nginjalo, futhi wamtshela ukuthi wayenamadoda amaningi kakhulu, futhi wamthethelela, izono zakhe. O, Akasoze angithethelele, ngilusizi kakhulu. Kodwa akulungile ukuthi Yena ahlale lapho kanjalo, UnguNkulunkulu waPhakade, Nguye kuphela uMsindisi, akulungile kuYe ukuba aphathwe kanjalo.” Futhi wathola umqondo. Ngethemba ukuthi niyawuthola owodwa.

¹⁴² Washo wehla ngomgwaqo, ngamandla akhe onke nje, ehlela emhubheni omncane, phezulu emhubheni eya ezitebhisini ezincane ezitsegezayo. *Zitsegeza, zitsegeza*, uyakhuphuka, udonsa umnyango omncane onswininizayo uyawuvula, emva kokuba esesuse umshudo, uyangena, uwela phansi kwiphansi lendlu, uyacabanga, “Ngiguqe ngamadolo.” Ufinyelela ngaphansi kombhede, adonse ibhokisi elincane, futhi uyalivula, nesiqeshana esincane sesokisi lakhe elinde, mhlampe, uyalikhipha, uyalinyakazisa, nakho konke ukuphila kwakhe. Yilokho kuphela ayenakho, kodwa uselungele ukukunikezela.

¹⁴³ Ngiyamangala uma siqotho kangako. Ungakhombi ngomunwe wakho uma ungenjalo. Konke ayenakho, wayezimisele ukukunikeza. Futhi uyidonsela esifubeni sakhe, futhi yena, inhliziyo yakhe igcwele injabulo. Khona manjalo, kwethulwa okuthile kuye: “Uyazi, UngumProfethi, ngiyakholwa ukuthi UngumProfethi. Anginandaba ukuthi urabi uthini, ukuthi ukhadinali, noma umbhishobhi uthini, ngikholwa

ukuthi UyiLowo uMose akhuluma ngaye. Ngikholwa ukuthi UngumProfethi obezosivakashela ngalezizinsuku. Futhi Yena eYilokho, Uzokwazi ukuthi ngiyithathephi lemali, Uzokwazi i—izindlela engizenzile ukuze ngithole lemali, kodwa yilokho kuphela enginakho.”

¹⁴⁴ Impela Uyakwazi. Angakutshela khona kulelipulpiti khona manje konke ngawe. Yebo, mnumzane. Uyakukholwa na? Ngingakufakazisa kini. Amen. (Uxolo.) Yena uyazi ukuthi wenziwe ngani. Yena uyawazi lamazwi ngezinye izikhathi ayakushisa. Yena wazi konke ngawe.

¹⁴⁵ Kodwa yilokho kuphela ayenakho. Yilokho kuphela Akulindele kuwe, nikela ngakho konke kuYe, yonke inhliziyi yakho, intando, nokuthandwa ngabantu, ukuma kwenhlaliswano, vele ukuphonsele konke kuYe, akunandaba ukuthi wenzeni. Kodwa wathi, “Leli yithuba lami kuphela, futhi ngizolithatha.” Mhlawumbe kungahle kube yithuba lakho lokugcina, kungcono ulithathe ngenkathi usekulengqungquthela, ungayi ekhaya ngaphandle kwakho, ngokuba ngikholwa ukuthi uzoMbona ehamba ngendlela efanayo, Usevele ukhona, nizoMbona emkhulu kunalo, nizobona iZwi laKhe libonakaliswa.

¹⁴⁶ Qaphelani, futhi uthi, “Yilokhu konke enginakho, ngakho yikho konke engingakunikezela.” Yilokho kuphela Akubhekile. “Mfowethu Branham, ngi—ngi . . .” Angikthathi ukuthi uyini, ukuthi ubungumzenzisi kangakanani, ukuthi ulilunga lebandla elihle kanjani, ukuthi ungama kanjani ulungile ngokuzenza kulokhu ukusa phambi kwabantu, nikeza nje lokho onakho, yilokho kuphela Akulindele, Uzothatha lokho.

¹⁴⁷ Wehla ngomgwaqo, wathi, “Awu, kalula, ngizohamba ngoba kukhona oKuthize kimi okungitshela ukuthi ngikwenze.” Yilapho kuyikho ngempela, hhayi uma ukwembatha, kodwa into ethize yangempela. Nangu ehla ngomgwaqo, futhi uyaqalaza, futhi wakhumbula ukuthi uLavinsky unesitolo esingcono kunazo zonke samakha edolobheni.

¹⁴⁸ Ngakho ungena emnyango, insimbi encane iyakhala noyedwa uyaphakama, wabuka ukuba abone ukuthi bekungubani, “Awu, ufunani wena?” Njengamanye alamadoda ngaphambi kokuba abe ngosomabhizinisi abangamaKristu, lelo yibhizinisi elimpofu.

“Ufunani wena? *Angithandi ukuba umuntu onjalo abe sesitolo sami.*”

“Ngifuna adlula onke onawo.” O, he!

“Adlula onke enginawo na?”

“Yebo. Angawo—angowoMuntu othize ngempela. Angowomcimbi okhethekile.”

149 Yileyondlela esiyifunayo, okwedlula konke okungatholakala, okwedlula konke esingakunikeza, hhayi nje imizuzu emithathu ngosuku emkhulekweni, kodwa okudlula konke ongakunikeza. “O, ngifuna adlula onke onawo!” Awu, wayazi ukuthi owesifazane onjalo ngempela wayengenayo imali eyenele ukuthenga lokho. Ngakho uthatha ichopho lesokisi lakhe elide elincane wayesethi, “Ayimalini adlula onke na?”

“Zinhlamvu ezingamashumi amabili, yilawo awedlula onke enginawo.”

150 Uthululela ichopho lesokisi lakhe elide elincane lapho, nemali iyakhehlezele. O, kusobala, lokho kwehlukile. Yena owathi akukho nzuzo ekugcineni uJosefa ezweni, uselungele ukukwenzela uyazi. Ngakho wenyukela lapho futhi uyayibala, “O, yebo, ncamashi izinhlamvu ezingamashumi amabili zikadenariyu bamaRoma, abiza lokho-ke. Uzokwenzani ngalawa na?”

“O, lawa ngawoMuntu okhethekile.”

151 Ngakho wafinyelela phezulu eshalofini futhi umnika ibhokisi le-alabhasta. Ulifaka esifubeni sakhe. Uthi nyelele ubuyela emuva futhi, ubuka phakathi lapho, ubona umFarisi nabo bonke bemi bezungezile esibumbatheni esikhulu kangako so—somkhosi. Futhi ubona uJésus esahlezi lapho nezinyawo ezingcolile, akekho owayeMnakile. “Ngizongena kanjani na? Bazongiphonsa ngaphandle lapho ngiqala esangweni.” Kodwa niyazi, kukhona iNto ethize ngaphakathi kuye, emtshela ukuba angene, wayefuna ukwenzela uJesu inkonzo.

152 Futhi uma ufuna ukwenzela uJesu inkonzo, abekho ababhishobhi abenele nokhadinali emhlabeni abangakumisa ekungeneni eBukhloneni baKhe. Kunjalo. Awekho amahlelo enele nabazenzisi ezweni ukukwenza, noma odeveli abenele esihogweni ukukumisa kukho, uma ufuna ukwenzela uJésus inkonzo.

153 Nangu eza, uthi nyelele ngapho, ubona umlindi esangweni efulathele, unyonyoba ngaphansi kwesango, nangu enza indlela yakhe ngokukhulu ukushesha. Kunjalo. Lapho uqala ukungena, yana kuYe ngqo, ungazixubani. Ungahambi ukhulumu, ubone ukuthi *lona* uthini, nokuthi lenhlangano ithini, *nalokho* kuthi, hamba uqonde ngqo kuJesu. Finyelela kuJésus! Ungakunaki okushiwo yilaba abanye, yana kuYe ngokukhulu ukushesha.

154 Ngakho uthi nyelele ngokushesha impela, uyama, iBhayibheli lashi, emva kwaKhe, wacabanga, “O, o, ngiseBukhloneni bukaNkulunkulu!” Ukuzwa okuxakile njalo kufika phezu kwakho lapho ungena kulesosimo sokuziphatha. Kodwa uma ufika esimweni sokuziphatha umFarisi ayenaso, uyoba nomuzwa ofanayo ayenawo: akukho lutho kukho. Kodwa ngena nje kulesosimo sokuziphatha ukuthi ufuna ukubona uJésus, ubone ukuthi hlobo luni lomuzwa olufika

phezu kwakho. Makuthi leyonhliziyo endala incibilike phakathi kwakho kulokhu ukusa ngakuYe. Lalela iPhimbo laKhe elincane elihashazayo, kuyobakhona isimo sokuziphatha esehlukile.

¹⁵⁵ Uthi nyelele uyakhuphuka, Wayehlezi lapho, wacabanga, “O, o, nginivalo kakhulu, angazi ukuthi ngenzeni. Uma ngifika ngapho, mhlawumbe Angahle angixoshe lapha. O, ini . . . ? Awu, angilu- . . . Angilutho empeleni.” Manje, lapho ucabanga lokho, awulutho empeleni! Uma wesaba ukuthi uzokona isithunzi sakho, khona-ke kungcono uhlale kude okokuqala. “Angilutho kwasekuqaleni.”

¹⁵⁶ Ngakho wagijima wazungeza phambi kwaKhe futhi wabuka, khona-ke wayesesondele. Yilokho ofuna ukukuthola, ukusondela nje kancane ukuba uMbuke. Mhlawumbe uMbukela kude kakhulu, uyaMbuka le emuva ngaley, eminyakeni eyizinkulungwane ezimbili eyedlula, kuthiwani ngaYe kulokhu ukusa na? Unguye izolo, namuhla, naphakade; amandla afanayo, izibonakaliso ezifanayo, “Imisebenzi engiyenzayo Mina nani niyakuyenza.”

¹⁵⁷ UMfowethu Demos esikhashaneni esedlule ukucaphunile kwiKing James, “Emikhulu kunalo niyakuyenza,” kodwa ukuhumusha okuyikho, futhi noma ubani uyazi, ngukuthi “*Eminingi* kunalo niyakuyenza.” Hhayi *emikhulu*, akekho owayengenza emikhulu, kodwa eminingi yemisebenzi emikhulu efanayo. Wavusa abafuleyo futhi wamisa imvelo, akukho okunye okwakungenziwa okukhulu, kodwa okuningi. Ngani na? UseBandleni laKhe lomhlaba wonke, elikhulu, elingwele, elabaphostoli, iPentecostal, iBandla eliKatolika, emhlabeni jikelele, uJésus kuwo onke amalunga.

¹⁵⁸ WayekuMuntu oyedwa kuphela, uNkulunkulu wayekhona ngaleyonkathi, manje uNkulunkulu useBandleni laKhe lonke. Khona ngalelihora abantu uyaphulukiswa, khona ngawo lomzuzu abantu wemukela uMoya oNgwele. Ukuba nje Ubemi lapha yedwa esesimweni somuntu njengoba Wayenjalo ngaleyonkathi, Ubengakhuluma kuphela kulezizethameli, kodwa manje Ukhuluma umhlaba wonke ngoMoya oNgwele.

¹⁵⁹ Ngakho nango wayeseBukhloneni baKhe, wahambahamba. Ngiyawabona lawomehlo amancane embuka phezulu, nenhliziyo yakhe yacishe yehluleka, “Nanso iNdoda ethethelela lowo wesifazane futhi eyazi inhliziyo yakhe. Wayemazi lowo wesifazane waseSamariya, eSikari. Wa—Wayazi ukuthi wayenamadoda amahlanu, futhi Uyazi ukuthi nginecala kangakanani.” Uyakwenza, Uyazi ukuthi unecala kangakanani. Uyazi nje ukuthi sonke siphansi-phansi kanjani, Uyasazi.

¹⁶⁰ Futhi waMbheka ebusweni, futhi wakuqonda. Manje, akazange abuke ngale kumFarisi, noma abuke ishadi, futhi abone ukuthi mangaki amalunga ayengawebandla, ukuthi uzolijoyina noma qha, wabuka uJésus. Wazizwa enecala, futhi

akabange esakwazi ukubamba izinyembezi zakhe, futhi wabuka phansi ezinyaweni zaKhe, nezinyembezi ziqala ukuqathakela ezinyaweni zaKhe. Wayenamahloni kakhulu, wawa ngamadolo akhe, wa... Yena umbonile owesifazane, futhi akabange esakwazi ukubamba izinyembezi zakhe.

¹⁶¹ Kukhona *okunye okuthize* lapho ufika ngakuJesu, uqala ukukhala, hhayi nge col-... Anginamsebenzi ngalokhu okubandayo, ukuvuma izono okuyisitashi, nokufaka igama lakho encwadini nokujoyina ibandla, ufanele ufe kuwe uqobo, uzalwe kabusha.

¹⁶² Nezinyembezi ziqala ukuqathakela ezinyaweni zikaJesu, futhi wayengenalutho lokuzesula, ngakho egobodise ikhanda lakhe phansi, ekhala, izinwele zakhe—zakhe—zakhe ezinhle ezisongekile ayezenze konke phezulu ekhanda lakhe, niyazi, *kanje*, zawa phansi, uqala ukugeza izinyawo zaKhe ngezandla zakhe futhi—futhi ezesula ngezinwele zakhe—zakhe. Abanye bodadewethu bePentecostal, bephungula zonke izinwele zabo ezinhle, bazofanele bame ngekhandla labo ukuthola izinwele ezenele ukugeza izinyawo zaKhe... ukuzesula. Kunjalo.

¹⁶³ Kodwa Yena... yena owesifazane, ngisho nasesimweni sakhe... Ungamgxeke! Wathatha izinwele zakhe, uqala ukwesula izinyawo zaKhe, futhi wayebuka phezulu. O, ukuba Ubeyonyakazisa unyawo, uma yena... ukuba Wayecwayizise iso, wayeyoba *nophfff* uphuma lapho. Kodwa uJésus, uma uzama ukuMenzela okuthile, Uyakuvumela nje ukuba ukwenze; ngiyakuthanda lokho. Wavele wahlala wathula futhi wambuka.

¹⁶⁴ Futhi yena u, wazama ukuthi, “Ngi—ngi—ngi...” futhi esula izinyawo zaKhe, “Ngi...” Amanzi amahle kangaka okugeza izinyawo zaKhe! Izinyembezi zokuphenduka, kungcono kunalokho Ayengakuthola kumFarisi omdala, omdala ozenzile, amanzi ehlelo, Wayenamanzi okuphenduka, ezinkulukazi zakhe, izinyembezi ezinosawoti zishaya izinyawo zaKhe. Yena, nezinhlele zakhe ezinhle nje egeza futhi esula izinyawo, ethi, “Ngi—ngi... O, ngeke ngakusho.” Waye, “Ngi—ngi...” esula izinyawo zaKhe. Khona—ke kwa—kwa—kwaba yikho ngempela, wathi, “*mncwa, mncwa*, O, ngeke ngakusho.”

¹⁶⁵ He! UJésus wambuka nje. Emva kwesikhashana wakhapha ibhokisi le-alabhasta. Wayenamahloni ukusukuma ukuba alibeke ekhanda laKhe, wa—wacabanga, “Uma nje ngingahlala ezinyaweni zaKhe, lokho kuzoba kuhle ngokwenele.”

¹⁶⁶ Abanye benu bafuna ukuba yisikhulu, izinyawo zaKhe zinganele. IZwi laKhe lenele. Inqobo nje uma ngazi ukuthi ngikuYe, neZwi laKhe likimi, lokho kuhle ngokwenele. Lapho ngifinyelela Laphaya, uma nje ngingabeka izandla zami ezinyaweni zaKhe, lokho—lokho kwanele, lokho kuzolunga, yilokho kuphela engikucelayo; ngicabanga ukuthi yileyo ndlela sonke esizizwa ngayo. Egeza izinyawo zaKhe,

izinyembezi zamanzi okuphenduka, yilokho Afuna ukungcola kwaKhe—kwaKhe kugezwe ngakho, ukuzihlawulisa, hhayi ukuzihlawulisa, ukuphenduka.

¹⁶⁷ Egeza izinyawo zaKhe, ezesula ngezinwele zakhe, ngokuqondile wafinyelela phakathi ethukile, futhi wathatha ibhokisi le-alabhasta, futhi walishaya, wayenovalo kakhulu, futhi wephula isiphetho salo, walithululela lonke ezinyaweni zaKhe, futhi wayenovalo ngempela, futhi—futhi khona-ke wabuyela emuva, futhi uqala ukwesula izinyawo zaKhe futhi, “*mncwa, mncwa, mncwa, mncwa, mncwa*, ngi—ngi—ngifuna uku . . .” Futhi wabheka phezulu.

¹⁶⁸ Waqaphela amehlo aKhe ayesukile kuye ngaleyonkathi. Kwenzekani ngaso sonke isikhathi egumbini na? Akukho-mnyakazo owenziwe. Yini indaba na? Yonke into yama. O, sengiyambona lowomFarisi ozazisayo, ishinga elinesihluku kunawo onke ezweni. O, ubomvu ebusweni, wehliswe isithunzi kakhulu, omunye wathi, “Amen.”

¹⁶⁹ Ngani, omunye uthi, “Amen,” ebandleni lakhe, “Mhh!” U—uyamphazamisa. Amandla amancane kaNkulunkulu, kwenzeka ukuba asho izwi, wenza iphutha ndawondawo, wayesethi, “UJesu Kristu uzela ukusindisa izoni.” Futhi omunye uthi, “Udumo kuNkulunkulu!”

“O! Ahha! Bangenisi, bakhipele ngaphandle.” Ya, “Bayangiphazamisa.” Bayangiphazamisa lapho bengakusho.

¹⁷⁰ Ngakho lapho, wayehliswe isithunzi kakhulu, o, waze wayothi ngqu phansi, o, nje wayeyi . . . O, bakithi, ngifanele ngiyeke, niyabo. Wayehliswe isithunzi kakhulu. WayeMbhekile, futhi washo phakathi kwakhe, enqekuzisa ikhanda kubo okhadinali, “Niyabo? Nginitshelile. Ukube leyondoda ibingumprofethi, ibizokwazi ukuthi hlobo luni lowo wesifazane abeyilo.” Impela, Wakwenza.

¹⁷¹ Wayengcono ngokuphindwe kasigidi kunaye, nakuba wayeyilunga lebandla, wayeyisifebe. Nginyanidabukela nina enilusizi, malungu ebandla ampofo awazi lutho ngoNkulunkulu kunalokho! Ehliswe isithunzi, wathi, “Nginitshelile, nginitshelile. Niyabo? Ukuba ubengumprofethi, ukuba ubengumprofethi, ubeyokwazi lokho. Akasuye umprofethi.”

¹⁷² Kodwa uJesu wayekwazi ukwehlulela imicabango yakhe, ngakho Waziphakamisa Yena uqobo. Owesifazane omncane wama, izinwele zakhe zilenga kuye, phezu kwamahlombe akhe, zehle ngokhalo lwakhe, unyembezi lwehlela phansi, no—nograsi kuwo wonke umlomo ngokwanga izinyawo zaKhe, amakhulukazi, amakhulu, amehlo amahle ansundu. Ngiyamangala ukuthi Uzothini. Ubuka phansi kuye.

¹⁷³ Wathi, “Simoni, kunento engifuna ukukhuluma ngayo nawe.” O! Ozazisayo, ompofu, umzenzisi olusizi, ezisho ukuthi uyinceku kaKristu! “Kukhona engifuna ukukusho

kuwe. UNgimemile ukuba ngize lapha, futhi Ngiyafika, Ngishiye uhlelo lwaMi olumatasatasa.” Uyakwenza njalo. Kunjalo. Uza lapha, Ulapha manje, impela. “Ngishiye uhlelo lwaMi olumatasatasa ngoba uNgimemile ukuba ngize. Futhi ngenkathi Ngifika emnyango awungigezanga izinyawo zaMi, awuligcobanga ikhanda laMi, futhi awuzange neze uNgange ungemukele, kodwa lona wesifazane, selokhu ebelapha, akenzanga lutho kodwa ugeze izinyawo zaMi ngezinyembezi futhi uzesule ngezinwele zakhe, uNgigobile.”

174 Manje, Uzokwenzani na? Nango owesifazane emi lapho, amehlo akhe amakhulu ebheke phezulu kuYe. Sithini isinqumo sejaji na? O Nkulunkulu, leso makube yisinqumo sami sejaji. Makube yilokho engikuzwayo lapho ngizama ukuMenzela inkonzo, nakuba ngifanele ngisho izinto kubantu bakithi okungisika ngibe yizicucu ngaphakathi, kodwa ngifanele ngiMenzele inkonzo. Kulotshiwe eZwini, ngifanele ngikwenze. Sifanele sikwenze, bazalwane, kungakhathaleki ukuthi intengo iyini, sifanele sikwenze. Yinkonzo uNkulunkulu ayidingayo, “Shumayela iZwi.” Kunjalo.

175 Mbuke, wayeshaqekile. “Uzokwenzani, angilahle na?”

176 Wayesebheka-ke Wayesethi, “Futhi Ngithi kuye, izono zakhe, ezazingi, zithethelelwe zonke. Izono zakhe, ebezingi, zithethelelwe zonke.” [Akuqoshwanga eteyipini—Umhl.] Leso yisinqumo sejaji engifuna ukusizwa. Ngifuna ukuzama empilweni yami ukwenza umsebenzi kaNkulunkulu, ufuna ukuzama okufanayo, nesinqumo sejaji ekugcineni sizoba yinto efanayo, “Izono zakho, eziningi, uthethelelwe zonke.”

Asikhothamise amakhanda ethu umzuzwana nje.

177 SiMmemile, futhi Ufikile. Kuwo onke amabandla kuleliviki nabazalwane bami, sikhulekile, “Jesu, yiba lapha.” Ngama esiqongweni seSouth Mountain ngolunye usuku, ngathi kumkami, “Buka phansi kulesosigodi. Kukangaki ngehora lokugcina iGama likaNkulunkulu liphathwe ngeze na? Kungaki ukuphinga okwenziwe kusukela izolo ebusuku, kulesosigodi na?”

Futhi wathi kimi, “Billy, uze-...uzele ini lapha khonake na?”

178 Ngathi, “S’thandwa, kodwa ezansi kusakazekile kuleyoMaricopa Valley enkulu, ukuthi ngelinye ilanga kwakungelutho kodwa umdolofiya nezibankwa, kube neminingi imikhuleko enyukile emahoreni angamashumi amabili-nane okugcina, abangcwele abazelwe ngokusha bangempela bakaNkulunkulu, bakhulekela ukuthi isoni sizokwenza indlela yaso kulengqungquthela.”

179 Futhi Ufikile, Ulapha, ngiyazi Ukhona. Masenze Yena amukeleke ngezinyembezi zethu ezimbalwa ezivela ezinhliziyweni zethu ezibandayo, ezilukhuni, asigeze izinyawo

zaKhe kulokhu ukusa. AsiMtshela ukuthi siyaMthanda, sizoMkhonza kusukela manje kuqhubeke, uzwe lesosinqumo sejaji esikhulu saPhakade, “Izono zakho, eziningi, zonke zithethelelwe wena.”

¹⁸⁰ Ngizonibuza umbuzo onesizotha, ngikufuna ngokusuka enhliziyweni yenu. Uma kukhona abesilisa nabesifazane lapha, okungukuthi ukhona, ongaphili kahle noNkulunkulu, futhi ungathanda ukuzwa isinqumo sejaji owesifazane asizwa ngalolosuku, “Izono zakho, ebeziningi, zonke zithethelelwe wena,” ungasiphakamisa isandla sakho na? Manje, akungabuki muntu, makubuke mina neNkosi. Phakamisa isandla sakho. UNkulunkulu akubusise. UNkulunkulu akubusise, akubusise, akubusise, nxazonke.

¹⁸¹ Manje, malungu ebandla, nina lapha owaziyo ukuthi anikaze nizalwe ngokusha, futhi nokho uJésus ulapha, uyazi ubuyoba namahloni uma kungenzeka Akwenze umemeze udumo lwaKhe, noma azame ukukutshela ukuba ufakaze komunye umuntu, phakamisa isandla sakho, uthi, “Jésus, ngiyaxolisa, ngifuna ukuba ngumKristu ozelwe ngokusha wangempela kusukela namhlanje.” Phakamisa isandla sakho. Busiswa, uNkulunkulu akubusise.

¹⁸² Manje, abanye benu besifazane bePentecostal nezimfishane, izinwele eziphunguliwe, ngiyandabukela, manje, niyazi ninephutha. Uma ubungakwazi kuze kube manje, usuyakwazi manje. Ingabe unamahloni ngakho na? Uma unjalo, phakamisa isandla sakho. Akungabuki muntu. UNkulunkulu akubusise, lokho kuthatha inenekazi langempela ukwenza lokho. UNkulunkulu akubusise. Kunjalo. UNkulunkulu akubusise. Kunjalo. Impela ninjalo, impela ninamahloni.

¹⁸³ Uqonde ukungitshela ukuthi unezinwele eziphunguliwe futhi awunamahloni ngakho na? Uzama ukuthokozisa abantu esikhundleni sikaNkulunkulu na? Awuqondi yini ukuthi inqobo nje uma unga...? Awusoze, kusukela kulolusuku kuqhubeke, uke ukwazi ukuqhubekele phambili noNkulunkulu, lena yinto ekwedlulayo, khona lapha.

¹⁸⁴ Uthi unoMoya oNgcwele, usine eMoyeni, ukhulume ngezilimi na? Wethembele kakhulu kulokho, esikhundleni saleloPhimbo elincane elihashazayo. Ungaba namadlingozi engqondo, kodwa impilo yakho iyafakazisa ukuthi uyini. Ungawathola amagilebhisi emvinini wethanga na? ukhukhamba emvinini wekhabe na? Uyazi ukuthi unephutha. Phakamisa isandla sakho, ube *yinenekazi* ngokwenele ukwenza lokho. Abaningi benu anisiphakamisanga isandla senu, abaningi benu... UNkulunkulu anibusise, kunenqwaba yabo manje.

¹⁸⁵ Nina madoda enivumile, abanye benu bashumayeli, ngiyandabukela! Nina bashumayeli beFull Gospel enivumela umkenu enze into enjalo, ngiyandabukela! UNkulunkulu abe

nomusa emphefumulweni wakho, Mfowethu, ungenabo impela ubuqotho obenele ukushumayela iVangeli. Uyamesaba na?

¹⁸⁶ Kuthiwani ngabanye benu ababhema osikilidi, usalokhu uzisho ukuthi uy iPentecostal, usalokhu uphuza isiphuzo sobudlelwane nobasi na? Abanye benu bosomabhizinisi namanje anikaziyeki izinto zenu zezwe, uku, nifuna uku, nifanele nibe nesiphuzo esincane sobudlelwane ngoKhisimusi, ngiyanidabukela! Nginyanidabukela! Anazi yini ukuthi uJésus uzonilahla ngalolosuku na? Uyazi ukuthi unephutha.

¹⁸⁷ Abanye benu useze wedlula ngisho iZwi ngalezizinsuku zokugcina. Amabandla aya aba ngagcina umthetho, kukhona okungalungile. Ibandla lakho aliyikukumela. . . Ngiyazi abanye benu bashumayeli nimsulwa, phumani lapha, nishumayele iZwi ngamandla enu onke, lelobandla. . . Kubeke, Mfowethu, uNkulunkulu uzobathwesa icala.

¹⁸⁸ Abanye benu abakaMthandi njengoba benifanele, abanye benu bangamaKristu ahloniphekile ngempela, futhi anikaMthandi njengoba benifanele ukumthanda, futhi niyazi ukuthi ninecala. Anikhuleki ngokwenele. Ngizophakamisa isandla sami manje, angikhuleki ngokwenele, nginamahloni ngami, nginamahloni ngempilo yami. NgiMcelile ukuba eze kulomhlangano, futhi ngi. . . Ngi—nginamahloni ngempilo yami phambi kwaKhe. Nginani, nginamahloni ngempilo yami phambi kukaJésus.

¹⁸⁹ Busisa inhliziyo yaKhe, Ufikile evela eZulwini kulokhu ukusa ukuzosivakashela, uze kithi ukuzoxoxa nathi, ukuzokhuluma nathi, Ukhuluma nathi khona manje, lelo elincane, iPhimbo elincane elihashazayo phansi enhliziyweni yethu. Kungahle kungabi khona ukuvunguza, imimoya enamandla, sibe nokuningi kakhulu kwalokho.

¹⁹⁰ Asimboze ubuso bethu ngeveli kulokhu ukusa ngehlazo. Nginamahloni ukuba yiPentecostal ngempilo engiyiphilayo, nginamahloni angisenawo amandla eBukhloneni baKhe, Nginamahloni ukuthi angisesiso isibonelo somKristu phambi kwabantu bakithi. Jésus, ngihawukele. Nkulunkulu, angisuye ongenaphutha, ngidinga ukulungiswa nami, noMoya oNgcwele waKho ukhuluma kimi.

¹⁹¹ Sifuna ukukhuluma naWe, Nkosi, sifuna Usithethelele, sifuna ukuba ngamaPentecostal angempela, Nkosi, sifuna ngempela ukugcwaliswa ngoMoya. Asinamahloni ngezinyembezi, asinamahloni ngaWe nangayiphi indlela, futhi kulokhu ukusa Uyasivakashela, futhi sifuna ukugeza izinyawo zaKho. Sifuna ukuKunika izimpilo zethu, si—sifuna ukuba ngamaKristu angempela. Sifuna isithelo sikaMoya ezimpilweni zethu, simnene, sizothile, sithandana, sithethelelana. UNkulunkulu, ngenxa kaKristu, wasithethelela. Sifuna ukufana naYe, WayeyiSibonelo sethu.

¹⁹² Wonke lowo onalesosifiso enhliziyweni yabo, ukuthi ungathanda nje ukukhothamisa ikhanda lakho kulokhu ukusa eBukhloneni baKhe, wazi ukuthi sinecala nathi, ukuthi ubungathanda nje ukugeza izinyawo zaKhe nawe, ungama uthule ume ngezinyawo zakho manje na? Busiswa.

¹⁹³ Umkami wayevame ukucula iculo: “Jesu othandekayo, ngiyaKuthanda, ngiyaKuthanda Baba. Uma ngake ngaKuthanda, Jesu Othandekayo, kumanje.”

Asikhothamise amakhanda ethu manje, wonke umuntu.

¹⁹⁴ Baba wethu waseZulwini, [Owesifazane uqala ukumemeza kakhulu—Umhl.] si—sibe ngabanganaki kakhulu—kakhulu kuWe, siKuphathe kabi, asiyiphathanga kahle imbanga, kade singanaki. Ngikhulekela lowo wesifazane ompofu njengamanje, ukuthi, udeveli ezama ukumsusa. Mlandele, Moya oNgcwele. Ungamyeki yedwa, mlandele, Jesu. Lowodeveli ekhala, kwangathi angaphuma, eGameni leNkosi uJesu. Kwangathi lowo ompofu, umphefumulo olahlekile ungasindiswa.

¹⁹⁵ Siyaxolisa, Nkosi. Hamba phezu kwethu ngoMoya oNgcwele waKho, sigcwalise ngokulunga kukaNkulunkulu. Thulula ezibusisweni zaKho, Nkosi. Si—sigeza izinhliziyu zethu ngaManzi eZwi. Ngena ezimpilweni zethu, Nkosi, hlala phansi etafuleni lethu, uhlale phansi futhi udle nathi namhlanje, Nkosi. SizoKuthatha manje nje njengoMsindisi wethu, sizoKuthatha njengoMphelekezeli wethu neNkosi yethu. Futhi makuthi uMoya oNgcwele ugeze nje imiphefumulo yethu eBukhloneni baKhe, esinika uthando, nomusa, nokuqonda.

¹⁹⁶ Kwangathi wonke umfundisi angathatha ukubamba okusha. Kwangathi iBusiness Men, kwangathi lenhlangano, kwangathi lonke ilunga lebandla, wonke umuntu phakathi lapha uzwa uJesu ethatha indawo yaKhe enhliziyweni yabo njengamanje. Siphe khona, Nkosi. SiyaKuthanda futhi siKunika izimpilo zethu, siyaKwemukela engqungqutheleni. Sizobhaphathiza abantu phandle lapha kulentambama, sizokwenza ukubizela e-altare, sizoKudumisa ngamaculo, sizoKudumisa eZwini, sizoKudumisa ngakho konke esinakho, ukwazisa abantu ukuthi asinamahloni ngeVangeli likaJesu Kristu, ngokuba lingamandla kaNkulunkulu kube yinsindiso.

¹⁹⁷ Sifanele sihambe sisuka lapha siphila izimpilo ezehlukene ngenxa yokuvakasha kwaKho nathi. Asizukuzama ukufana nomFarisi, siyazi ukuthi Wena uyi...iNkosi yabaprofethi, Wena unguNkulunkulu-mProfethi okhuluma ezinhliziyweni zethu manje. Futhi sikhulekela ukuthi Uzokwahlukanisa izinhliziyu zethu, futhi usembulele izimbangela zethu okuvimba umnyakazo omkhulu kaNkulunkulu ngalolusuku lokugcina, ukuthi kusukela lapha kungahamba abefundisi abagcotshiwe, abesilisa nabesifazane abagcotshiwe benogqozi *olungako*

kubo lweNkosi uJesu enothando, kuze kube khona imvuselelo equbuka yonke indlela ezwenikazi lonke. Siphe khona, Nkosi.

¹⁹⁸ Siyazi Wena uza esimemweni sethu, futhi sizokwenza Wamukeleke njengoba sazi ukuthi kanjani kuleyo naleyo yezimpilo zethu. Simi nalokhukusho isibusiso enhliziyweni yethu, Nkosi, sithi siyaKuthanda, Nkosi Jesu, siyaKubusisa, Ungaphezu kwayo yonke—yonke inhlango, Ungaphezu kwezinto zezwe, Ungaphezu kokugqoka kwethu, Ungaphezu kwayo yonke into yethu, UnguNkulunkulu, Ungaphezu kwamadlingozi ethu, UnguNkulunkulu, futhi siyaKuthanda kwezinhliziyu zethu zonke.

¹⁹⁹ Samukele, O Nkosi, njengoba siphakamisa izandla zethu kuWe ukuba siKunike udumo. INkosi enkulu yeNkazimulo ihlezi phakathi kwethu kulokhu ukusa. SiyaKudumisa futhi sizinikela kuWe. NgeGama leNkosi uJesu, sibusisa lababantu.

²⁰⁰ NiyaMthanda na? Niphinda ukuzinikela kuYe izimpilo zenu, siLisa nesiFazane na? Phakamisani izandla zenu bese nithi, “Jesu, ngikhulekile, nami, ukuthi Uzoza kulengqungquthela, manje ngizehlukanisela Wena, kusukela kulelihora kuqhubeke mangibe ngowaKho ngokuphelele. Kwangathi ukuhamba kwami, ukukhuluma, nenhlango ingafakazisa ukuthi nginamekwe ngophawu ngoMoya oNgcwele, indlela engiphila ngayo, ukukhuluma, nokuhamba.”

²⁰¹ Siphe indlela opiyaneni, *Ng’yaMthanda*. Nikusho ngempela na? Thanini, “Amen,” uma nikwenza. Nisithanda ngempela lesisisho kuJesu njengoba silicula kanyekanye na? Sonke kanyekanye, ngendlela yemfashini endala manje, “Ng’yaMthanda, ng’yaMthanda ngoba Wangithanda kuqala.” Sonke kanyekanye manje, asambe:

Ng’yaMthanda, ng’yaMthanda
 Ngoba . . . mina
 Wang’thengel’insindiso
 E . . . (Baningi kakhulu angikwazi ngisho
 nokubathinta) . . . waseKalvari . . .
 (Owesifazane . . . ? . . .)

²⁰² Umzuzwana nje, ekukhululekeni, gcina nje isingeniso. USathane ubephazamise owesifazane omncane, wamxosha endlini, uMoya oNgcwele wambamba phandle lapho futhi wambuyisa. Usemhlanganweni manje, ukhululekile. “NgeGama laMi bayakukhipha amademoni.” Amandla asebumnandini nasentobekwen, yilokho okwenza izinto zibe zinkulu ngoba kuthobile futhi kumnandi.

²⁰³ AniMthandi na? Manje, sonke kanyekanye futhi amehlo ethu evaliwe nezandla zethu ziphakamiselwe ngaseZulwini, yonke inhliziyu yenu:

Ng’yaMthanda, ngi . . . (...? . . .)



INDODA ENESIBHLUKU ENGIYAZIYO ZUL62-0127
(Meanest Man I Know)

LomMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgesi ngoMqibelo ekuseni, ngoJanuwari 27, 1962, eRamada Inn ePhoenix, e-Arizona, U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgesi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

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