


UMNYANGO EMNYANGO

 Ngiyabonga kakhulu, mfowethu, Mfowethu Tony, nakubo bonke abangani, abahambi abahambayo, izihambi! Uyazi, asizisho ukuba i . . . Uxolo.

² [Umfowethu epulpiti unikeza umbiko ngoNkulunkulu ephendula umkhuleko kaMfowethu Branham eminyakeni emithathu edlule eTulsa, e-Oklahoma, futhi imiphefumulo eminingi yasindiswa phakathi nenkonzo yakhe eBrazil ngalowonyaka—Umhl.]

³ UNkulunkulu akubusise, mfowethu. Ngi—ngiyathanda ukuzwa leyo mibiko yalapho imiphefumulo isindiswa khona, uyazi. Leyo yi—yinto esemqoka. Futhi siyajabula ukuba lapha futhi sibone abangane bethu abaningi kangaka abavela ezingxenyeni ezihlukene zezwe. Futhi lomfowethu lapha uyeza manje edolobheni, ngiyaqonda, kulokhu ukusa, ukuthi imishini yakhe isivele yehlisiwe lapha ukwenzela i—ukwenzela imvuselelo enkulu. Ngiyakhuleka impela, mfowethu, ukuthi Uzokunika imvuselelo enkulu nemiphefumulo eminingi lapha edolobheni.

⁴ Futhi ngiyajabula kulokhu ukusa ukubona abaningi babangane bami abangabefundisi. UMfowethu Outlaw lapho, ngisanda kumqaphela nje ngenkathi ngisukuma, ovela ePhoenix. Futhi ngijabula kakhulu ukukubona ezansi lapha, Mfowethu—Mfowethu Outlaw, nina bazalwane baseJeriko senyukela lapha eJerusalema, ukuzosivakashela. Sihlale sikujabulele ukuba nabo. Kunjalo, Tony.

⁵ Futhi ngakho-ke—futhi ngakho-ke ngayisusa leyo, ngakhuphukela kuMfowethu Williams, esikhathini esingeside esedlule, enhla ePhoenix. “Uyazi,” Ngathi, “Tucson, ngihlala lapha manje, niyazi. Ngakho-ke ngifanele ngithi ukubambelela ngalendawo, uyabo, phezulu entabeni lapha, futhi ngibuke ezansi eJeriko futhi ngibone abazalwane bethu. Ngani, thina ngaso sonke isikhathi. . . .”

⁶ NoMfowethu Carl ubekhuluma ngabaningi kakhulu abeza amamayela ayikhulu, besuka ePhoenix ezansi lapha. Bangaki olapha ovela eJeffersonville, e-Indiana na? Sukumani. Nxazonke, ngapha. Lokho kucishe kube ngamayela angamakhulu angamashumi amabili nanye. O, Carl!

⁷ Ngijabule kakhulu ukuba lapha futhi ngijabulele lokhu kukhanya kweNdodana okumangalisayo kwangaphakathi. Niyabo, sikhuluma ngalokhu kuyidolobha lelanga. Lokho ingaphandle. Kodwa, o, leNdodana engaphakathi, he, yilokho engikujabulelayo.

⁸ Bengilokhu ngizijabulela lezi zibusiso kuleli viki, futhi ngithamela imvuselelo kaMfowethu Bethany lapha, ngale kwiFirst Assemblies of God. Futhi ngiyalithakasela impela lelisosha lesiphambano elinesibindi, ukushumayela kwalo okuhle. Kube kuningi kakhulu kimi, kuleliviki. Ngathi, “UMfowethu Bethany kanye nami sinezinto eziningi esifana ngazo, ikakhulukazi indlela esehlukanisa ngayo izinwele zethu, Mfowethu Bethany.” Kunjalo, khona-ke, singahlala sibonana, noma ngabe sikuphi.

⁹ Ngakho-ke siyabonga ngalelithuba lokuba lapha noMfowethu Tony. Angikwazi ukusho lelo gama, futhi ngakho-ke ngimbiza nje ngo “Mfowethu Tony.” Ungixolele. Babiza uPetru ngo, “Petru,” noPawulu ngo, “Pawulu,” ngakho-ke lo nguTony. Ngihlale ngibatshela ngokuthi, “Ve! ungibize ngo, ‘Mfowethu Bill.’” Yilokho mina... Ngiyalithanda lelo gama, “Mfowethu Bill,” noma “Mfowethu,” noma kanjani, ukuzihlanganisa na—nawe, ukuba umzalwane.

¹⁰ Ngisijabulele leso sidlo sasekuseni! Okuwukuphela kwento, bekungekho tiligi owanele. Ngi—ngi—ngiyabaleka. Futhi ngiboleke endodaneni yami, futhi ngagijima ngaphuma nayo, futhi ngaboleka kumfowabo. Ubenepuleti elengeziwe, futhi noma kunjalo angibanga notiligi owanele. Niyazi, ngiyiBaptisti. Angikholelwa ekufafazeni. Ngithanda ukuwabhaphathiza ngempela. Ngithanda inqwaba, utiligi oyingqwaba. Ngithoda isitsha sikashukela, futhi akukho okuningi okusele kuso. Kudingeke ngiwafake ushukela kancane, niyazi.

¹¹ Khumbulani ezansi eningizimu, ezansi, ngikholwa ukuthi kwakuyi-Alabama, ngangikanye na—abantu beMissionary Baptist. Ngangizezansi lapho, ngibambe imvuselelo. Futhi ngangikomncane, uvulandi omdala ovalwe ngengilazi, ngaphandle. Futhi kwakukhona udade oyikhaladi omdala. Wathi... Niyazi, ngangishumaye! kanzima ngalobobusuku, futhi angikwazanga neze ukuvuka ngakusasa ekuseni. Futhi wangibiza, futhi ngikhumbula ngivuka isikhathi eside ngokwanele ukuze ngimuzwe ethi, “Heyi, mfundisi.” Wathi, “S’thandwa, woza. Sengiwaphekile amaflepjeke akho kane, kakade, kulokhukusa.” Wawapheka kane lawo maflepjeke! Ngi—ngiyawathanda. Indaba encane nje, niyazi. Silapha nje enhlanganyelweni, niyazi.

¹² UMfowethu Bosworth omdala, bangaki abake bamazi uDkt. Bosworth na? Wayengumngane wami omkhulu wakudala. Wathi kimi, ngesinye isikhathi, wathi, “Mfowethu Branham, uyazi ukuthi iyini inhlanyelo na?”

Futhi ngathi, “Ngi—ngicabanga kunjalo, dokotela.”

¹³ Wathi, “Ngabafo ababili emkhunjini owodwa.” Niyazi, lokho kulapha nje, lapho bona... Futhi ngakho-ke yileyo indlela.

Lokho ngukuhlanganyela okusondelene; okusondelene, hhayi okuvaliwe; ukuhlanganyela okusondelene omunye nomunye.

¹⁴ Khumbulani, ngolunye usuku, ngicabanga ngamaflepejeke. Siyawabiza “amaflepejeke,” eNingizimu, Mfowethu Bethany. Ngakho-ke thina... Ngangisohambweni oluncane lokudoba, enhla enyakatho yeNew Hampshire. Kuyikhaya lalawo mathrawuthi anamabala amakhulu nethrawuthi enomsila oyisikwele. Futhi nganginethende elincane emhlane wami. Ngangipakishile emuva, cishe uhambo losuku nesigamu, lapho bonke abafu abahamba ngesinono babengakwazi ukufika khona. Ngakho-ke ngangisemuva lapho ngibamba ithrawuthi. O, yeka isikhathi enganginaso! Netende elincane elisanxantathu. Futhi kuthangi, imbobo encane yamanzi, o, kwakukhona nje inhlanzi ithrawuthi enhle enkulu ilele lapho, futhi ngangibamba nje ngokushesha okukhulu nje. Futhi ngiyobamba eyodwa... Uma ngiyibulele, khona-ke ngi—ngangiyoyithatha futhi ngiyidle. Kodwa, ngokujwayelekile, ngangiyidedela, uma kungayilimazanga kabi kakhulu.

¹⁵ Futhi ngangihlala ngibamba usinga lwami esixhobweni somnyezane wezinyamazane amadiye ngemuva kwami. Futhi ngacabanga, “Ngokusa okulandelayo, ekuseni kakhulu, ngizothatha imbazo yami futhi ngehlele lapho futhi ngigawule lowo mnyezane wezinyamazane amadiye ezansi,” ngoba ngiyobamba lowo Coachman omncane kulowo—kulowo mnyezane wezinyamazane amadiye. Ngakho-ke ngavuka kusesekuseni kakhulu, futhi ngacabanga, “Awu, ngingase ngibambe inhlahi ithrawuthi noma ezimbili ukwenzela isidlo sasekuseni.” Futhi ngangingedwa. Futhi ngathatha imbazo yami encane endala futhi ngehla ngase ngigawula lomnyezane omncane wezinyamazane amadiye futhi ngazibambela izinhlanzi ezithi azibe zimbili, ngangisendleleni ebuyayo.

¹⁶ Futhi ngezwa umsindo. Kwakuyibhere elidala lensikazi. Indawo yayigcwele wona phezulu lapho. Kwakuyibhere elimnyama. Lalinamawundlu amabili. Futhi lalingene etendeni lami. Ayelidabulile. Kwakungasekho lutho olusele. Livele nje... Akukhona lokho akudlayo; yilokho akubhubhisayo. A vele ezwe noma yini ifohloza, a—agxumela kukho, niyazi. Nepayipi lami lesitofu elidala lashaywa, futhi, awu, akukho ongakwenza ngaphandle kokubuyela emuva.

¹⁷ Futhi lapho umama webhere omdala oyinsikazi wangibona ngikhuphuka, wagijima futhi wakhala emawundlwini akhe, nelinye lawo leza. Elinye alizanga. Awu, ngazibuza ukuthi kungani lingazange lihambe. Awu, ngi—nganginevolovolo elidala elilusile libekwe lapho etendeni, kodwa ibhere laliphezu kwevolovolo. Ngakho-ke bengingefune ukudubula ibhere elidala, empeleni, futhi ngishiye izintandane ezimbili emahlathini. Ngakho-ke ngi... Futhi ngiqinisekile... Uthatha ibhere elidala elinamawundlu, lizokuklwebha ngempela,

uyazi. Li—lithi ukucasuka kancane uma uzocabanga ukuthi uzowahlupha lawo mawundlu.

¹⁸ Ngakho-ke lomfo omncane wayehlezi, nengane encane nje yebhere. Ibukeya mhlasi mbhe inesisindo esingamaphawundi angamashumi amabili; ishumi nanhlano, amaphawundi angamashumi amabili. Kwakusesekuseni, ayesanda kuphuma ebuthongweni basebusika isikhashanyana nje. Futhi umfo omncane wayengifulathele, equlusile nje, *kanjalo*. “Awu,” ngacabanga, “yini lowomfo omncane anentshisekelo kuyo kangaka na?” Futhi umama bhene omdala nelinye iwundlu elincane laliphandle lapho, futhi wayelokhu elikhalela, futhi lalingemnake ngisho nakancane.

¹⁹ Ngacabanga, “Yini indaba ngalowomfo omncane na?” Ngazitholela isihlahla esiqondile, engangingangena kuso uma engilandela. Ngakho-ke ngacabanga, “Ngifanele ngibone ukuthi yini ehehe lomfo omncane.” Ngokuvamile bayogijima. Ngakho-ke ngangilokhu ngizulazula, ngimbheka, ngaze ngafika ngasezindleleni eziseduze nendlela. Futhi ubungamangala ukuthi kwakwenzekani.

²⁰ Lowomfo omncane wayethole ibhakede lami likatiligi, futhi—futhi uhhafu omncane webhakede eliyigalani eligcwele utiligi. Futhi wayekhiphe isivalo salo. Futhi bathanda okunoshukela, noma kanjani, niyazi. Wayengazi ukuthi uphuzwa kanjani. Ngakho-ke wavele wathatha isidladla esincane sakhe wase elucwilisa phakathi futhi wakhotha, *kanjalo*, niyazi, ngenkathi elukhuphula. Futhi yena—yena akakwazanga. . . Ngampongolezela. Ngathi, “Phuma lapho.” Futhi waphenduka. Akakwazanga ukuvula amehlo akhe, utiligi emehlweni akhe, niyazi, ebuka e, niyazi. Futhi lalikhothe lelobhakede lihlanzeke ngendlela elalingaba yiyo.

²¹ Futhi ngama ngahleka. Futhi noma nini, bese-ke ungenayo ikhamera, uyazi, ukuze uthole leso sithombe. Futhi lalilapho-ke. Kwase kuthi-ke ngemva kokuba seliqedile ukukhotha, niyazi, ibhakede liwile, lilihle ngempela, laqonda kumama omdala nomfowabo omncane, base bemkhotha.

²² Ngakho-ke—ngakho-ke ngacabanga, “Lokho kufana nomhlangano omuhle wepentecostal omdala, lapho sifaka izandla zethu ojekeni woju, kuthi ngqu kukhuphukele ezindololwaneni. Bese-ke niphuma, nitshela omunye umuntu, nibayeke basikhothe isikhashana, niyazi. Umhlangano nje omnandi ukuwukhotha, niyazi. Yilokho engangicabanga ukuthi ibhere elincane lalinakho.

²³ Manje, akukho ukulahlwa kuye, inqobo nje uma ubekhotha utiligi, niyazi. Ngakho-ke yile yondlela esizizwa ngayo emhlanganweni omuhle wemfashini endala. Asikho isitashi. Akukho lutho, kodwa vele uhlale bese ukhotha. Yilokho kuphela.

²⁴ EBhayibhelini, niyazi, umalusi wezimvu wayephatha isikhwama esincane ohlangothini lwakhe. Futhi izikhathi eziningi, phakathi lapho, wayengaphatha imbijana yoku. Futhi lapho ethola imvu eyayigula, umalusi wezimvu wayeya ngaleya, bese ekhama kancane, loluju, edwaleni lomcako. Nezimvu zithanda okuthile okunoshukela, futhi, niyazi. Ngakho-ke wayeya ngaleya, izimvu ziyohamba, futhi ziye kokhotha kulelodwala. Yayilokhu ikhotha uju, kodwa lapho isakhotha uju yayithola itshe lomcaka, futhi itshe lomcaka layisiza ukuthi iphulukiswe.

²⁵ Ngiphethe isikhwama esincane esigcwele uju lapha, futhi ngizolubeka kuleloDwala, uKristu Jesu, nani zimvu qalani ukukhotha nje manje. Ngiqinisekile kuzo—kuzokwelapha konke ukuhlupheka kwethu uma nje sizokhotha eDwaleni laphakade, futhi ngokuqinisekile Uzokunakekela konke. UnguMphulukisi wethu wezinhlungu zokwenyama nezokomoya. UnguMnduze wesigodi. Futhi emnduzeni sithola isidambisa zinhlungu, futhi isidambisa zinhlungu sixazulula zonke izinkinga. Sivele sikufake ekubeni ndikindiki, futhi yileyo ndlela uMoya oNgcwele oza ngayo. Sikubeka esimweni sokunganaki lapho unganaki ukuthi ubani ohlezi ngakuwe noma lutho ngakho. Uzomele udedele ingcindezi khona-ke. Yilokho kuphela.

²⁶ Khumbulani intombazanyana ngesinye isikhathi yagcwaliswa ngoMoya oNgcwele. YayiyiMethodisti encane, futhi. Futhi yayinikeza ubufakazi. Futhi angisoze ngasikhohlwa isisho esiluhlaza, kungekubi kakhulu kunalokho engikwenzayo. Futhi yathi, “Awu, ngifuna ukudumisa iNkosi ngaloMoya oNgcwele.” Yathi, “Ukube bekungcono, bengizoqhuma.”

²⁷ Ngiyayithanda lengqungquthela yeFull Gospel Business Men nemihlangano. Futhi niyazi, ngagcotshwa eminyakeni embalwa edlule, cishe eminyakeni engamashumi amathathu-nanhlanu edlule, ebandleni leMissionary Baptisti. Futhi lapho ngazama ukuba ngumfundisi oqotho eVangelini, nakukho konke lokho engangikwazi ukuthi kwakuyikho, iminyaka. Kwase kuthi-ke emva kombono omkhulu usufikele. . .

²⁸ Futhi ngangingakaze ngizwe ngento enjengePentekoste. Ngabezwa bethi kwakukhona isigejane sabaginqiki abangcwele ezansi nedolobha, begxiza amathe kwiphansi, yonke into. Awu, angizange nje ngikunake lokho. Kodwa ngenkathi uNkulunkulu engibiza, ngiza phakathi kwabo, futhi ngiye nje. . . Kwakubonakala sengathi lokho okwakusenzilizweni yami, ukulangazelela okuthile, kufana nje nokufaka igilavu esandleni esibandayo. Yinto efanele nje, futhi ngikujabulele ngempela.

²⁹ Ngenkathi ngifika phakathi kwabazalwane, ngathola ukuthi phakathi kwabo kwakunjengathi thina maBaptisti. Babehlukanele ezinhlanganweni eziningi ezahlukene! He,

bonke babeyizinhlobo ezahlukeni. Futhi abanye babo babegibela ikamela elinesifumbu esisodwa, futhi abanye elinezifumbu ezimbili, nabanye elinezifumbu ezintantu, nabanye anganzifumbu nhlobo. Kodwa, niyazi, ngacabanga, “Ngeke ngijoyine noma yiliphi iqembu elithize, ngoba ngizobandakanywa naleloqembu elithize nje. Ngakho-ke ngizoma nje phakathi kwabo bese ngithi, ‘Singabazalwane.’”

³⁰ Ngikholwa ukuthi kwakunguJakobe owamba umthombo, namaFilisti amxosha kuwo. Okungcono kunakho konke kokukhumbula kwami, wawubiza ngo “Bubi,” noma okuthile. Wabe-ke esemba omunye, futhi wathi amaFilisti amxosha kuwo, ngakho-ke, ngakho-ke wawubiza ngokuthi “Ukuxabana.” Wamba omunye. Wathi, “Kukhona indawo yethu sonke.” Futhi yilokho engikukholwayo. Kukhona indawo yethu sonke.

³¹ Futhi manje mina, into kuphela engiyijoyinile selokhu ngibe semnyakazweni weVangeli eligcwele, ngingomunye wenu. Futhi ngicabanga ukuthi yinto eseduze kunazo zonke eZulwini ekhona. Uma kukhona noma yini eseduze, ngizozama ukukuthola. Kodwa *Lokho* yilokho engikutholile, futhi ngiyakuthanda *Lokhu*. Ngizohlala na*Lokhu* kuze kufike okuthile okungcono. Futhi ngibheke okuthile okungcono ukuba kuze. Njengoba uPetru asho, ngoSuku lwePhentekoste, wathi, “*Lokhu yiLokho*.” Futhi uma *lokhu* kungesikho *Lokho*, khona-ke ngizokugcina *lokhu* kuze kufike *Lokho*. Ngakho-ke, khona-ke ngizovele ngibambelele kulokhu, ngoba lokhu kuhle kakhulu.

³² Ngase-ke ngithola ukuthi leChristian Business Men, iFull Gospel Business Men, yayimi ngendlela efanayo, esikhaleni, phakathi kwezinkulu, izinhlangano ezinhle zamabandla, izama uku—ukuvala isikhala sokuthile, lokho kwakungukuthi, yenza inhlanganyelo, ukulwelwa, hhayi ukuza ukubhidizisa noma iyiphi yezinhlangano zabo, noma enze zonke zibe eyodwa, kodwa ukuletha inhlanganyelo nje. Futhi yingakho ngajoyina. Futhi yinhlangano kuphela engingowayo yilena, leFull Gospel Business Men, ngoba nguku—ngukuzama ukwenza lokho engicabanga ukuthi i...kungaba yinkonzo enkulu kuNkulunkulu naseBandleni laKhe, ukuletha umuzwa phakathi kwethu, ukuthi asihlukene. Singabazalwane, futhi sonke samukela uMoya oNgcwele ofanayo. Manje, uNkulunkulu ukunika uMoya oNgcwele; Unika umuntu olandelayo uMoya oNgcwele.

³³ Njengesigejane soBranham, ngingabafowethu abayisishiyagalolunye, futhi kukhona abakhuluphele nabafushane, abade nabazacile, futhi nginguMnu. Ma-phakathi. Ngakho-ke be—behlukene, abanye banekhanda elimhloshana, nabanye banekhanda elimnyama, nabanye lutho nhlobo. Futhi ngakho-ke ngisenguMnu. Ma-phakathi. Ngakho-ke, kodwa, phakathi lapho, si—singabafowethu. Sasivame ukuphuma e—egcekeni elingemuva futhi silwe sodwa. Kodwa lapho sesifika

egcekeni elingaphambili futhi omunye agxumele kuBranham, a-o, kwakukubi kakhulu nje.

³⁴ Futhi ngakho-ke yileyondlela engicabanga ukuthi sonke sifanele sizizwe ngayo, niyabo. Ngezinye izikhathi uNkulunkulu wenza izinto ukuthi thina...kungahle kungabonakali nje kulungile emehlweni ethu. Kodwa, nokho, uma kunguNkulunkulu okwenzayo, asithi nje “amen” kukho. UNkulunkulu uyakwenza, noma kanjani, niyabo. Futhi thina si—sibheke ngabomvu isikhathi ukuthi... .

³⁵ Bengihlezi enkonzweni kaMfowethu Bethany ngeSonto eledlule ebusuku, eshumayela ngophawu lwesilo, futhi lendoda yashaya inothi lokuqala lapho elathumela umphefumulo wami ukuba ujabule kakhulu. Washo ukuthi ezansi ngomgwaqo nje kukhona okuthile okukhulu okulindile, okuthile okukulolohlelo lapho, okuthile uNkulunkulu alungiselela ukukwenza. Ngiyakukholwa, futhi, ukuphetha lento futhi ngithumele iBandla eNkazimulweni. Yeka ukuthi kumangalisa kanjani! Manje masingavilaphi kakhulu manje, ukuthi sizo... .

³⁶ Khumbulani, uNkulunkulu akaziguquli neze izindlela zaKhe. Yena u...uselokhu, ngoba iZwi laKhe...UyiZwi, neZwi laKhe lingehluleke. Akanasiphelo. Ngakho-ke uma uNkulunkulu enza isinqumo kokuthile, kufanele kuhlale ngaleyondlela. Akakwazi ukubuyela emuva futhi athi, “Ngenza iphutha.” Niyabo? Ngingakwenza lokho; wena ungakwenza. Kodwa, uNkulunkulu angeke, ngoba Akanasiphelo. Niyabo? Isinqumo saKhe sokuqala siPhakade.

³⁷ Lapho uNkulunkulu enikeza umuntu ukwenziwa inqaba okungcono kunakho konke Ayengaba nakho ngeyaKhe... ukumbophela ngaphakathi, ukumvalela ngaphakathi, UNkulunkulu wanika umuntu iZwi laKhe ensimini yase-Edene, iZwi laKhe. Futhi uEva wenza lobo budedengu, okokugcina, okukhulu... okunye kwezinto ezingubudedengu obukhulu ake wazenza, noma ayengake ukuba uzenzile, kwakuwukuzindla ngeZwi likaNkulunkulu. Asizindli; siyaLikhulwa nje. Manje, uNkulunkulu akakaze abele noma yini enye ngaphandle kokukholwa iZwi laKhe. Kunjalo. IZwi laKhe, sifanele sihlale emva kwaLo.

³⁸ Manje ukwehla okuncane nje lapha. Niyazi ngelinye ilanga iBhayibheli lalibikezele ngomprofethi omkhulu ozayo owayezoqoqela ndawonye u-Israyeli. Futhi ngenkathi Efika, niyazi Wedlula ngqo kubantu futhi abakwazanga na? Kwase kuthi-ke ngolunye usuku uJesu wayekhuluma nabafundi baKhe, wathi, “INdodana yomuntu ikhuphukela eJerusalema,” kanjalonjalo.

³⁹ Bathi, “Kungani ababhali...” Kunalokho, ababhali bemiBhalo. “Kungani ababhali bathi u-Eliyase umelwe ukufika kuqala futhi abuyisele zonke izinto na?”

⁴⁰ Wathi, “Ngithi kini, ngempela u-Eliyase uzofika kuqala. Kodwa ngithi u-Eliyasi usefikile kakade futhi anikwazanga. Niyabo, wedlula ngqo; abakwazanga. Kanjalo neNdodana yomuntu.” Baqonda ukuthi Wayekhuluma ngoJohane umBhaphathizi. Manje, niyabo, wayewuhlanya nje ezansi emfuleni ndawondawo, indoda yasendle, izama ukuminzisa abantu emanzini, okunye nokunye, umlayezo oxakile ngempela. Kodwa lowo kwakungumanduleli kaNkulunkulu. “Futhi kwadlula, futhi abazange ngisho bazi.” UJesu wafika... Ngicabanga ukuthi ingxenye eyodwa kokuthathu kwamaJuda ayizange izwe ngoJohane.

⁴¹ Ngigagele ngenkathi uJesu, emhlabeni, hhayi amaJuda amaningi kakhulu, nengxenye eyodwa yekhulu yesibalo sabantu bomhlaba, yake yazi ukuthi Wayelapha. Wafika futhi wahamba.

⁴² Ibandla, nina bantu beKatolika, nani njengoba nizama ukuthatha uPatrick oNgcwele. Noma ubani owayazi uPatrick oNgcwele, wayecishe abe yiKatolika kakhulu, iRoma eliKatolika, njengoba nginjalo. Ngakho-ke, kodwa buka, buka uJoan wase-Arc, leyontombazanyana engcwele eyabona imibono nokunye nokunye. Yini enayenza na? Namshisela esigxotsheni, ngokuba umthakathi. Wayesehambile ngaphambi kokuba nimazi ukuthi wayengongcwele. Niyabo? Niyazi ukuthini, bekungeke kube kubi kakhulu lokho na?

⁴³ Futhi uJesu wathi, “Njengoba kwenzeka ezinsukwini zikaNowa, kuyakuba njalo ekufikeni kweNdodana yomuntu, lapho kwasindiswa khona imiphefumulo eyisishiyagalombili ngamanzi.”

⁴⁴ Ukuba-ke namuhla uHlwitho belungafika na? Futhi Wathatha ababili eTucson, noyedwa ePhoenix, nasemhlabeni wonke, njengoba luyoba njalo uHlwitho lwasemhlabeni jikelele. Nalabo abavuka kwabafuleyo bayohamba bayoMhlangabeza emoyeni, futhi bahambe ngokuyimfihlo, into engaqondakali. Bese kuthi-ke ngolunye lwalezizinsuku ukwahlulelwa kuqathakela phezu komhlaba. Wena uthi, “Awu, bekungafanele yini kube noHlwitho kuqala na?”

“Seluvele lufikile, futhi kanilwazanga.”

⁴⁵ Cabanga ukuthi bangaki abantu abazonyamalala emhlabeni namuhla, futhi ngeke kube khona ngisho nezwi. Ngeke nazi lutho ngakho. Kuzoba nabantu abangamakhulu amahlanu emhlabeni namuhla abazolahleka, futhi ngeke wazi lutho ngakho.

⁴⁶ Siphila esikhathini esinzima kakhulu. Masilungise izibani zethu. Angisho ukuthi kuzoba ngaleyondlela. Ngithi, ukuba-ke bekunjalo na? Khona-ke ukwahlulela kuyagadla noHlwitho alusekho. Niyabo?

“Usevele ufikile, futhi beningakwazi.”

47 Ngakho-ke lapho sibuthana kulemihlangano, asibuthane, thina, ngenjongo eyodwa, lokho ngukukhonza uNkulunkulu. Masibeke izimpilo zethu emsebenzini. Kuisiza ngani ukulingisa okuthile na? Kungani sizokwamukela okubambeke lapho izibhakabhaka zonke zigwele okwangempela, amandla epentekoste kanye nezibusiso na? Kungani sifanele samukele okubambeke na? Angeke uqede nya izibusiso zikaNkulunkulu. Cela ngobuningi.

48 Ubungacabanga inhlanzi encane, cishe ingxenye ye-intshi ubude, phandle lapho maphakathi nolwandlekazi, ithi, “Kungcono ngiphuze lamanzi ngokuwonga. Angahle angiphelele?” Manje, lokho kuzwakala kuwubuwula. Awu, kuwubuwula ngaphezu kwalokho, ucabanga ukuthi ungaqeda nya ubuhle bukaNkulunkulu.

49 Mina, ngibuka esikhashaneni esedlule, nodumo ukubona leyondoda esigulile, ubaba nomama kaCarl Williams; okokuqala ukuba ngibe nenhlanhla yokubabona, njengoba ngazi ngakho, ngisukuma. Futhi cabangani, cishe iminyaka engamashumi ayisishiyagalombili ubudala, into ethile enjalo, nokuthi uNkulunkulu ubagcine kanjani labobashadikazi abadala. Bangase babukeke njengomfowabo kaCarl, hhayi uyise. Futhi uTony wathi umama wakhe wehla emotweni phandle lapho, futhi wagaklaza isicabha, futhi wahamba njengesosha elincane ukuwela kukho. He, he! Niyabo? Yeka indlela uNkulunkulu abe muhle ngayo kithi!

50 Manje, uma ungelona i—uma ungelona ilunga laleFull Gospel Business Men, nina madoda... NjengeBaptisti, ngikhuluma kini maBaptisti. NjengeMethodisti, ngiyiMethodisti.

51 Futhi ngesinye isikhathi ngangishumayela ezansi e-Arkansas futhi ngangenga...Kukade kunekhehla elihamba ngezinduku zokuqhugela, futhi lalikade liphulukisiwe. Lathengisa amapensela phandle esitaladini. Futhi lalimile ngalobobusuku, futhi lalithatha nje wonke umhlangano. Kwakungaba, o, ngiqagele abantu abayizinkulungwane ezinhlanu noma eziyisithupha babuthana lapho eRobinson Memorial Auditorium, futhi lona...e-Little Rock. Futhi lathi, “Makabongwe uNkulunkulu ngokungiphulukisa.” Ubungeke neze ushumaye. Futhi lasukuma ngqo. Lathi, “Hheyi, Mfowethu Branham, ngifuna ukusho okuthile kuwe.”

52 Manje, lalinedili lejubili elingelalo. Ngakho-ke lona—lalinesikhathi salo esihle. Lalikade liphulukisiwe futhi lokho kwakusho konke kulo. Futhi ngakho-ke lathi, “Uyazi...” Kwenzeka ukuthi, laliyiNazarene. Futhi lathi, “Uyazi, ngikuzwile ukhuluma, futhi bengiqinisekile ukuthi ubuyiNazarene.” Lathi, lase lithi, “Nami futhi...” Lathi,

“Ngase ngizwa omunye ethi wawuyiBaptisti.” Lathi, “Futhi iningi labantu bakini lapha yiPentecostal. Angikuqondi lokho.”

⁵³ Ngathi, “O, lokho kulula kakhulu.” Ngathi, “NgiyiPentecostal Nazarene Baptisti.” Yilokho kuphela. Kunjalo.

⁵⁴ SingamaKristu, azelwe ngoMoya waKhe, agezwa eGazini laKhe, ebheke ukuFika kweNkosi yethu. INkosi inibusise.

⁵⁵ Uma ungomabhizinisi noma okunye, ake ngisho okuthile kuwe. Ngena. Ngena, uhlanganyele. Ungahlanganyeli nesigejane samadoda kuphela ungaxhawula izandla zawo, kodwa thola lokho abanakho, uMoya oNgcwele. Lokho kuletha inhlanganyelo yangempela.

⁵⁶ Uyazi, awukwazi ukukhiqiza lutho. Awucelwa ukuthi ukhiqize noma yini. IBandla alicelwa ukuthi liveze noma likhiqize izithelo. Ufanele uthole isithelo. Niyabo? Ubungeke uthi—uthi emvini, “Khiqiza uvolo.” Myekele nje abe yimvu, futhi uzothela uvolo. Yilokho-ke inkathazo yakho eyikho, sizama ukukhiqiza okuthile. Ungakukhiqizi. Yiba, vele lungisa nje ingaphakathi.

⁵⁷ Ungacabanga inyoni emnyama ihlezi phezulu lapho futhi ifaka izimpaphe zepigogo emaphikweni ayo, futhi uthi, “Uyabona ukuthi ngiyipigogo”? Izama ukufaka okuthile okungakaze kukhule kusuka ngaphakathi kuphumele ngaphandle. Futhi sithola okuningi kakhulu kwalokho phakathi kwamaqembu ethu ePentecostal. Asibe ngawangempela, oqobo, amapentekoste azelwe ngokusha. Ngizothi manje, yiyona nto kuphela engake ngayithola, kululuhlangothi lweZulu, lokho kunginika isiqiniseko sokuthi izono zami azisekho, futhi ngizelwe ngoMoya kaNkulunkulu. Bese kuthi-ke unento ethize, ihange kuwe, elibambile.

⁵⁸ Awu, bengingahlosile ukuthatha isikhathi senu esiningi kangaka. Ngiyazi ukuthi nifanele nihambe. Futhi ngithi ukuba ngomunye walaba lapha abafu abawayindwe kade. Kungithatha cishe ihora ukuqalisa, bese-ke ngishumayela cishe amahora amabili, bese kungithatha cishe amahora amathathu ukuthi ngime. Futhi ngakho-ke ngi—angizukugxila kakhulu, kulokhu ukusa, nokho. Ngakho-ke siyakuthakasela ukuza kwenu.

⁵⁹ Futhi ngihlala lapha eTucson manje, lapha eJerusalem elihle elidala. Futhi ngizoba phansi isikhathi noma ezimbili, Mfowethu Tony, uma iNkosi ithanda, ukusiza nxazonke, futhi ngithamele zonke izimvuselelo zenu-nonke. Kini bazalwane abangabefundisi, angikaze ngize lapha ukuzokwakha ibandla. Ngiza lapha ukuzosiza osekuvele kwakhiwe, ukufaka ukudonsa kwami kukho konke engingakwenza, ukunisiza bazalwane ukuzuza imiphefumulo lapha eTucson, singawuqali neze umhlangano ndawo, noma hhayi ngaphandle uma kungumhlangano wokubambisana noma okuthile

ebesingakuthola ndawonye. Angikaze ngize ukuzoqala ibandla. Qhabo, mnumzane. Sinenqwaba yawo. Esikudingayo ukuwagcwalisa phama ngamaKristu azelwe ngokusha. Yebo, mnumzane.

⁶⁰ Ngakho-ke ngilapha ukubeka amahlombe ami esondweni, futhi ngisize ngayo yonke indlela engingakwazi, nakuyo yonke indawo engingakwazi, nayo yonke iminyango evuliweyo, ukufakaza ngomusa osindisayo weNkosi yethu uJesu Kristu, nokugcwaliswa koMoya waKhe ongigcine yonke leminyaka. Manje, izikhathi eziningi . . .

⁶¹ Ngibone uTony, esikhashaneni esedlule, wathi, “Ngifanele ngikubhale phansi, Mfowethu Branham, ebengifuna ukukusho.” Nami ngokunjalo. Uyazi uma usuthi ukuba mdala, awucabangi njengoba ubujwayele ukwenza.

⁶² Omunye wathi, ngolunye usuku, wathi, “Mfowethu Branham, uneminyaka emingaki na?”

“O,” ngathi, “Ngidlule amashumi amabili nanhlanu.”

“Kangkanani na?”

Ngathi, “Ngiwadlule okwesibili.”

⁶³ Ngakho-ke, angiseyona inganyana. Yingalesosizathu sihlukanisa izinwele zethu maphakathi, mfowethu. Kunjalo. Kunjalo.

⁶⁴ Awu, wonke umuntu uyayithanda iNkosi na? O, kuyamangalisa! Manje, asibeke eceleni zonke izisindo ezincane kanye nayo yonke iminako emincane manje.

⁶⁵ Futhi ngiyazibuza, uma bekungeke kuphazamise kakhulu kakhulu manje, njengoba kade sihlezi isikhathi eside, uma nje besingama umzuzwana nje ngomkhuleko.

⁶⁶ Futhi manje nisamile, ngizofunda isahluko, noma ivesi, eBhayibhelini, ngenkathi nisalalelisisa, uma nithanda. Ngizofunda encwadini yeSambulo sikaJesu Kristu, ngiqala ngivesi se 14 lesahluko se 3.

Nakuyo ingelosi yebandla lase... Lawodikeya loba ukuthi; Nakhu akushoyo u-Amen, ufakazi othembekileyo noqinisile, isiqalo sokudaliweyo kukaNkulunkulu;

Ngiyayazi imisebenzi yakho, ...kawubandi kawushisi: Sengathi ukuthi ngabe uyabanda noma ushise.

Ngakho-ke ngoba usivivi, ...awubandi ungashisi, ngiyakukuhlanza uphume emlonyeni wami.

Ngoba uthi, Ngicebile, ...ukwanda kwezimpahla, ...awusweli lutho; kanti kawazi ukuthi ungolusizi, ...owokuhawukelwa, ...ompofo, ...ophuphuthekile, nohamba-ze:

Ngiyakweluleka ngokuba uthenge kimi igolide elihlanzwe ngo...umlilo,...ukuze ucebe; nezingubo ezimhlophe, ukuze wembathe, kungabonakali ihlazo lobuze bakho; futhi uthole nomuthi wokugcoba amehlo akho, ukuze ubone.

Bonke engibathandayo, ngiyabasola ngibalaye: ngakho-ke shisekela, uphenduke.

Bheka, ngimi ngasemnyango, ngingqongqotha: uma umuntu ezwa izwi lami, avule umnyango, ngiyakungena kuye, ngidle naye, naye adle nami.

Onqobayo ngiyamnika ukuhlala...mnika ukuba ahlale nami esihlalweni sami sobukhosi, njengalokhu nami ngingqoba, ngase ngihlala noBaba esihlalweni sakhe sobukhosi.

Onendlebe, makezwe lokho akushoyo uMoya emabandleni.

⁶⁷ Amakhanda ethu ekhotheme, nezinhliziyo zethu, asikhuleke.

⁶⁸ Nkosi Jesu, siyaKubonga namhlanje ekuseni, Nkulunkulu wethu onomusa nohloniphekile, owabuyisa futhi iNkosi uJesu kwabafuleyo, futhi useMthule kithi kulokhu ukusa, ngesimo sikaMoya oNgewele, oqomisa izinhliziyo zethu njengokungathi sihamba naYe eduze. Ukuthi, njengoba sibona usuku selusondela ekupheleni, usuku lwesikhathi seluyashabalala ngokushesha manje lungene ePhakadeni. Sisondele ogwini. Siyawezwa amagagasi amakhulu. O Nkulunkulu, leli yihora eliyingozi, njengoba sifunda lapha, lonyaka webandla wokucina, iLawodikeya, lapho esisondele khona ogwini. Nezingcebo nezinto zalomhlaba kuphuphuthekise amehlo abantu. O, siyakhuleka, Nkulunkulu, ukuthi ihange lethu lizobamba iDwala leminyaka, futhi lilindele ukusa. Siphe khona, Nkosi.

⁶⁹ Busisa lo mnyakazo kaNkulunkulu, obizwa ngomkhandlu weFull Gospel Business Men. Sikhulekela ukuthi Uzobusisa lomkhandlu othize lapha eTucson. Kwangathi ungakhula kuze kube yilapho le Ramada izodingeka yehlise lezi zindonga futhi yenabise itende layo, ukubamba amaKristu azelwe ngokusha azongena. Siphe khona.

⁷⁰ Busisa umfowethu oza nemvuselelo, ngetende edolobheni. Kwangathi kungaba yithuluzi lokusiza ekungeniseni imiphefumulo kulamabandla na—naseMbusweni kaNkulunkulu.

⁷¹ Busisa uMfowethu Bethany, enhla kwiFirst Assembly, njengoba eqhubeka nomsebenzi wakhe omkhulu enhla lapho woMbuso kaNkulunkulu, Nkosi. Sikhulekela kanjani ukuthi Uzoqhubeka naye kanye namabandla ezweni lonke.

72 Manje njengoba siKulindele, kwangathi uMoya oNgcwele ungasinika incazelo, futhi ulethe ingqikithi yendikimba, ekukhanyeni, ngokuba sikucela eGameni likaJesu. Amen.

Ningahlala phansi.

73 Wake wema wacabanga, umzuzwana nje, ukuthi lesi kungaba isikhathi sethu sokugcina ukuthi sike sihlangane ndawonye na? Niyazi ukuthi kungahle kube nabanye bethu lapha, uma sibuya futhi ngosuku lomhlango olandelayo, sizoba, abanye bethu, silahlekile na? Asazi ukuthi kuzokwenzekani. Bese kuthi-ke lesi kungaba yisikhathi sethu sokugcina ukuba sihlale eqenjini elinjengaleli, futhi sihlanganyele futhi sidle ndawonye, kulomhlaba.

74 Kodwa khumbula, siyeza isikhathi lapho sizophinde sihlangane khona, e...hhayi e—hhayi ekudleni kwasekuseni, kodwa esidlweni sakusihlwa, o, lapho idili elikhulu likaNkulunkulu, nomshado weWundlu, nezihlalo ezinkulu zelulelwe kusukela esibhakabhakeni kuya esibhakabhakeni, nabahlengiweyo beminyaka yonke behlezi etafuleni kusukela komunye kuye komunye. Leso kuzoba isikhathi esikhazimulayo. Ngibheke lokho.

75 Manje, ngifuna ukuthatha indikimba kulokhu ukusa, ukukhuluma nani, imizuzu embalwa nje manje. Ngeke ngisanibamba ngaphezu kwalokho engingakwazi ukukwenza. Ngifuna ukukhuluma. NginemiBhalo embalwa namanothi abhalwe lapha, engithanda ukukhuluma ngawo, imizuzu embalwa, ngendaba ethi: *UMnyango EMnyango*.

76 Manje, lokhu ngukuhleleka okungavamile kakhulu, esikubonayo kulokhu ukusa, ekufundeni kwethu umBhalo. Akuvamile ngezindlela eziningi. Ngoba, ngomunye wemiBhalo edabukisa kakhulu ekhona eBhayibhelini, yilomBhalo lapha, ngokuba Ukhuluma ngalonyaka esiphila kuwo. Ukhuluma lapho, kulonyaka, uJesu Kristu ukhishwe ebandleni laKhe uQobo, futhi emi, engqongqotha emnyango, ezama ukubuyela phakathi. Nokuba nengcebo nezinjabulo zezwe kuMxoshile ebandleni, kuze kuthi nje ibandla liba sivivi. Kuyisithombe esidabukisa kakhulu, sawo wonke amanye amabandla eminyakeni yebandla.

77 Ngisanda kuqeda ukudlula kuwo ebandleni lami. Futhi ngibuyela emuva manje, ngiqala ngele 17, ukuthatha iziMpawu eziyisiKhombisa.

78 Futhi manje, kulokhu, sithola ukuthi wonke amanye amabandla eminyakeni yebandla ayemukelile. Kodwa unyaka wokugcina webandla, iLawodikeya, uKristu wayekade esusiwe kubantu. Futhi babeMkhiphile ebandleni, futhi Wayezama ukubuyela emuva, emva kokukhishwa, engqongqotha emnyango. Baba yimpumpothe. . .

⁷⁹ Okungavamile kakhulu, kodwa, niyazi, ngezinye izikhathi izinto ezingavamile uNkulunkulu abonakala kuzo. UNkulunkulu ubonakala ngokungavamile ngoba uNkulunkulu akavamile. Wenza izinto ezingavamile. Uvela ngezikhathi ezingavamile. Futhi Ubonakala ezikhathini ezingavamile, lapho izikhathi ubungeke ucabange ukuthi ubungakwazi, Uyoba lapho, nokho Ulapho. Okungavamile ngempela. “Usebenza ngezindlela ezingaqondakaliyo,” iBhayibheli lathi, “Ukwenza izimanga zaKhe.” Ngakho-ke, lokho kuMenza ongavamile.

⁸⁰ Futhi yileyo indlela. Singena enkambweni evamile yezinto, futhi siyamegeja uNkulunkulu. Kuyinto engavamile eletha uNkulunkulu izikhathi eziningi, izinto ezingavamile. Okuthile, siboshelwa kakhulu esivumwenikholo esithize, noma okuthile esizama ukukukhonza. Bese kuthi-ke uma yonke into ingafiki nje ngendlela esicabanga ukuthi Kufanele, khona-ke si—siyaLisusa. “Yi—Aku—Akusikho okukaNkulunkulu.” Senza iphutha elikhulukazi.

⁸¹ UNkulunkulu uyaZibonakalisa, bese-ke eZifihla entweni efanayo AZibonakalisa kuyo. Niyabo? UzoZibonakalisa kokuthile, bese ehoxa futhi aZifihle.

⁸² Njengembewu, UZibonakalisa ngembali enhle, khona-ke Uyayiyeka ibole. Kodwa UyaZifihla, ukuze aphume futhi. Futhi uNkulunkulu ukwenza ngaleyondlela. Akavamile kakhulu, izikhathi ezingavamile, izindlela ezingavamile, futhi, ngezinye izikhathi, izinto ezincane.

⁸³ Si—si—siyehluleka ukuthola uNkulunkulu izikhathi eziningi ngoba kungukuthi, siyacabanga, kuncane kakhulu.

⁸⁴ Bengicabanga ngalokho emizuzwini embalwa edlule, lapho besikhuluma ngobuncane bomkhandlu, noma ukuthi sinesixuku esincane kangakanani. Manje, kube yinhlanhla yami ukukhuluma nezixuku ezinkulu. EBombay, eNdiya, nganginezinkulungwane ezingamakhulu amahlanu, umhlangano owodwa. E-Afrika, eNingizimu Afrika, cishe, mhlawumbe izinkulungwane ezingamakhulu amabili namashumi amahlanu emhlanganweni owodwa. Kodwa lapho engithole khona okumnandi kunakho konke nokubusiseka kwakho konke, kwakungenkathi sasinemihlangano emincane yemikhuleko yasendlwaneni. UNkulunkulu usendaweni engavamile nasezintweni ezingavamile.

⁸⁵ Kuyangikhumbuza, kungukuthi lo waseCanada lapha ubekhuluma emizuzwaneni embalwa edlule, ngabangane bami abahle abavela eCanada. Esikhathini esithile esedlule iNkosi uGeorge engaba nenhlanhla yokumkhulekela, njengoba nazi, wayenezifo zokuqina kwemisipha ezininginingi. INkosi yamphulukisa. Futhi wafika eCanada ngenkathi esahlushwa yilesi sifo sokuqina kwemisipha. Futhi wayeyindoda eyiqhawe. Futhi zonke izikole zavela ngenkathi ehla edlula

eVancouver, ukuze—ukuthi baphume futhi bathathe okwazo . . . Babanike elincane, ifulege laseBrithani, futhi—futhi—futhi baphephezelise, ukhlonipha iNkosi, umqhele, njengoba edlulile.

⁸⁶ Futhi umngane wami omuhle, uMfowethu Ern Baxter, njengoba sasikulalele ekusakazeni njengoba kuphumile, yena nendlovukazi yakhe ethandekayo ehlezi lapho. Futhi sasihlezi ekamelweni, futhi angisoze ngakukhohlwa. U-Ern wanqotshwa kakhulu ngangokuthi wagxuma esihlalweni futhi wangigaxa, waqala ukukhala izinyembezi. Futhi ngathi, “Imayelana nani injabulo, Mfowethu Baxter na?”

Wathi, “Mfowethu Branham, leyo yinkosi yami.”

⁸⁷ Ngacabanga, “Uma kwakungenza umuntu waseCanada azizwe ngaleyondlela, ukwazi ukuthi inkosi yakhe yayidlula, bekufanele kwenzeni eBandleni elizelwe ngokusha, lapho uJesu eqala ukudlula na?”

⁸⁸ Lapho, nokho, ngezifo zokuqina kwemisipha ezininginingi, ehlezi enqoleni yakhe, imoto yakhe, futhi wahlala waqonda, nakuba washo ukuthi wayehlushwa izilonda zasemathunjini ezinyantisayo, futhi iqolo lakhe limhlupha kabi kakhulu.

⁸⁹ Nothisha bakhapha bonke abafu abancane, ukuba bahambe bephephezelisa lamafulegi. Futhi ngemva ko—kohide lwezimoto seluphelile, ngani, abantwana babefanele babuyele esikoleni. Futhi lapho bebuyela, esikoleni esithize, babuya bonke ngaphandle kwentombazanyana eyodwa. Futhi uthisha wethuka lapho ebiza uhlu futhi intombazanyana yayingekho lapho. Ngakho-ke wathi, “Kumele ngihambe ngiyoyithola,” futhi—futhi wathatha abantwana. Futhi basho bahamba esitaladini, bezingela lomntwana omncane othize. Futhi emva kwesikhashana, uthisha ngokwakhe wamthola umfo omncane, emi eduze kwesigxobo socingo, ekhala nje ngenhliziyo yakhe encane ebuhlungu.

⁹⁰ Kwathi esakhala izinyembezi, nothisha wathi, “Yini inkinga, s’thandwa na?” Wathi, “Awukwazanga ukuphephezelisa ifulege lakho enkosini na?”

Wathi, “Yebo, ngiliphephezelisile ifulege lami enkosini.”

Wathi, “Ukwazile ukubona inkosi na?”

“Yebo, ngi—ngi—ngayibona inkosi.”

“Awu,” wathi, “khona-ke ukhalela ini na?”

⁹¹ Wathi, “Uyazi, ngimncane kakhulu. Ngayibona inkosi, kodwa ayizange ingibone.”

⁹² Manje, lokho kungase kube njalo, ngeNkosi uGeorge nanoma iyiphi enye inkosi, kodwa akunjalo ngeNkosi uJesu. Akunandaba ukuthi Ukunike ibandla elincane kangakanani ululeluse; ukuthi umsebenzi ubonakala umncane kangakanani, ukukhuluma

nje nomthengisi wobisi noma umthengisi wamaphephandaba; Uzokunakekela. Ungeke wenzele lutho uJesu ngaphandle uma Ekwazi. Ufanele ukhumbule, Wazi konke okuncane okwenzayo, futhi Uzokunika lonke udumo, ngokuba yilokho oye wachazelwa kabanzi ukuthi ukwenze. Akunandaba ukuthi kuncane kangakanani, kwenze, noma kanjani. Uma ufuna ukuphephezelisa ifulege lakho elincane, liphephezelise. Ukuleyonto engavamile. Angahle azuze umphefumulo.

⁹³ Ngikholwa ukuthi kwakunguDwight Moody. Noma nginephutha na? Kungenzeka ukuthi bekungesuye. Udade osekhulile wayenomthwalo enhliziyweni yakhe, ukuthi wayefuna ukuzuza umphefumulo kuKristu. Futhi wayengowesifazane owashayo. Sekuyiminyaka eyikhulu namashumi amahlanu edlule, ngiqagele. Futhi wagcina imali yakhe waze wakwazi ukulondoloza amadola amathathu. Futhi waqasha isitebele esidala sokuqashisa amahhashi ngedola ngeviki. Futhi wehlela lapho, wazihlanzela. Futhi wathatha ibhentshi lakhe lokuwashela futhi wenza i-altare, futhi wabeka ipulpiti phezulu. Futhi—futhi amagwebu asekhona ebhentshini elidala lokuwashela. Futhi—futhi wathola izincwajana wase eqala ukuzidlulisa. Lezo kwakuyizinsuku zasekuqaleni lapha eMelika. Futhi wonke umuntu wayeyibuka, ayilahle phansi. Kwenzeka ukuthi uyiMethodisti. Futhi ngakho-ke babewaphonsa—phonsa phansi.

⁹⁴ NamaMethodisti ngaleyonkathi ayenjengamaPentecostal kade enjalo: isigejane sezinhlanya. Babelala ezindlini zesikole, futhi bawe, ngaphansi kwamandla kaNkulunkulu, futhi bathela amanzi ebusweni babo. Futhi ungangitsheli; bengikhona ngqo emihlanganweni. Niyabo? Futhi uma nje bengabayeka, esikhundleni sokubabuyisela emuva, bavele babayeke baqhubeka, bebengaba amaPentecostal. Uyabo?

⁹⁵ Kodwa, manje-ke, lesi salukazi esimpofo sidlulisa lezi zincwajana, futhi, qhabo, wonke umuntu wayeziphonsa estaladini. Futhi kwakukhona i...Wayemile, ekhala, ngoba bamala, ngenkathi ezame kanzima kangaka ukuletha umfundisi edolobheni, ukuba abe nemvuselelo. Nomfundisi wayezovela ngalobobusuku. Wayehamba. Futhi kwakukhona umfana omncanyana kanye nokababayi wakhe...Ezansi eNingizimu, sikubiza nga “maqhude,” niyazi. Egqoke amasaspenda, izinwele ezimahlikihliki zilenga entanyeni yakhe, wakhuphuka wathi, “Heyi, nenekazi, yini oyinikezelayo na?”

Futhi wathi, “Incwajana, s’thandwa,” washo.

“Awu,” wathi, “Angikwazi ukufunda.” Uthi, “Ithini na?”

⁹⁶ Futhi wathi, “Awu, sizoba nomhlangano ezansi esitebeleni esidala sokuqashisa ngamahhashi kulobobusuku.”

Wathi, “Ngiyabonga. Ngingathola eyodwa na?” washo.

“Yebo.” Futhi wayifaka ephaketheni lakhe.

⁹⁷ Lapho umhlangano usube khona ngalobo busuku, niyazi ukuthi ubani owayelapho na? Umelusi wenu omdala othembekile, nenenekazi. Yilowo kuphela owayesemhlanganweni. Isosha elidala eliyiqhawe, noma ngabe kwakukhona oyedwa noma inkulungwane, lathatha indikimba yalo, lama lapho futhi lashumayela enenekazini, ethembeke nje njengoba ebengenza ukuba ubeshumayela ezinkulungwaneni eziyishumi. Owadiyazela emnyango, ngasekuqaleni kwentshumayelo, kodwa lomfana omdala onezinwele ezimahliphihlphi. Ngalobo busuku wazithola eselaltare. Uma ngingaphosisi, lowo kwakunguDwight Moody omncane, owathumela imiphefumulo eyingxenywe yesigidi kuKristu. Niyabo? O, he! Mingaki imihlangano emikhulu nezinto eziqhakazile eyayiqhubeka! Niyabo?

⁹⁸ UNkulunkulu usezintweni ezingavamile. UNkulunkulu ubonakala ngokungavamile. Ufuna ukukhumbula lokho.

⁹⁹ Manje, angicabangi ngomdwebi owadweba lesi sithombe, sikaJesu engqongqotha emnyango. Ungumdweni othile ongumGriki. Angikwazi nje ukucabanga ngegama lendoda manje. Kodwa yayichithe cishe impilo yayo yonke, idweba lesi sithombe. Futhi, niyabo, ngaphambi kokuba silengiswe ehholo lodumo, sifanele sidlule ehholo labagxeki kuqala. Noma yisiphi isithombe esikhulu sifanele senze lokho. Sifanele sibhekane nabagxeki.

¹⁰⁰ O, ngifisa sengathi ngabe bengino—okuthile okudingekayo ukuphonsa lokho phambi kwalezizethameli kulokhu ukusa. Niyaqonda, bantu bePentecostal, njengoba siphola, ukuthi uNkulunkulu usidlulise ehholo labagxeki namhlanje na? IBandla lizofanele lidlule ehholo labagxeki ngaphambi kokuba Lingene ehholo lodumo, njengoMlobokazi. Impela. Ningakwazi ukukumela na? Ingabe senikulungele ukuza nomBhalo, futhi nime ngobuqhawe ebufakazini benu othandweni lukaKristu na? Ingabe nibuyela emuva, niphuma nezwe na? Njengoba iBhayibheli lathi, “UDema ungishiyile, ethanda izwe lamanje.” Kulapho ibandla limi khona namhlanje, likalwa esikalini. Yingalesosizathu, liba yiLawodikeya.

¹⁰¹ Lesi sithombe, njengoba umdwebi asidweba, ngenkathi siya ehholo labagxeki abatholanga lutho olungalungile. Futhi ekugcineni kwaqhamuka umgxeki omkhulu, futhi wathi, “Kunento eyodwa engalungile ngesithombe sakho.” Wathi, “Kuyiqiniso, uJesu ephethe isibani esandleni saKhe, eza ebusuku ebumnyameni besono. Isithombe esihle lesi. Ukuziveza kwaKhe enokulindela umuntu othile ukuba eze emnyango lapho Engqongqotha,” wathi, “kuhle kakhulu lokho. Nokubukeka ebusweni baKhe, njengoba Elangazelela ukuzwa ngaphakathi. Kodwa, mnumzane, akukho sibambo emnyango. Uma Efikile, uJesu ubengangena kanjani, ngoba akukho sibambo emnyango na?”

102 “O,” kusho umdwebi, “Ngisidwebe kanje, ngoba isibambo singaphakathi. UJesu angeke angene ngentando yaKhe nje. Kufanele kube yintando yakho ukuMngenisa.”

103 “Bheka, Ngimi emnyango ngingqongqotha. Uma noma yimuphi umuntu ezozwa iPhimbo laMi, futhi angene... Ngingenise, Ngizongena ngidle naye, naye adle naMi.”

104 Leso yisithombe esisibukayo manje. Indoda ingqongqozela ini emnyango na? Yini eyenza indoda ingqongqoze emnyango na? Izama ukuthola ukungena. Izama ukungena. Lapho... Mhlawumbe kukhona okuthile afuna ukukhuluma nawe ngakho, noma mhlawumbe ufuna ukukhuluma nawe mayelana nebhizinisi elithile noma okuthile. Noma—noma, mhlawumbe ufuna ukukunika okuthile. Kunesizathu esithile, noma ubengeke angqongqoze emnyango. [UMfowethu Branham ungqongqotha epulpiti—Umhl.] Niyabo? Thina kuphela... Ukuziphatha okuhloniphekile komuntu bekuyoba ukuvula umnyango kuphela futhi abone ukuthi umuntu ufunani. Yilokho kuphela nje into yomuntu ukuba ayenze: vula umnyango, buza indoda, “Ungubani? Ufunani?”

105 Ufuna, mhlawumbe, ufuna ukuvakasha nawe, ukuhlala phansi nje, athi, “Ngingumngane wakho. Ngingathanda ukukhuluma nawe isikhashana nje kulokhukusa.” Bese uhlala phansi, uma engumngane, ukhulume naye. Uma engumuntu othile ofuna okuthile kuwe, ningaxoxa ngakho. Niyabo?

106 Abantu abaningi abakhulu bangqongqozile eminyango, ezansi empilweni yonke. Manje, inqwaba yakho kuyancika, emva kokuba usuye emnyango, ukuthi ubani ongqongqothayo. Ufanele wazi ukuthi ubani lona ongqongqothayo. Kodwa ufanele, okungenani, uye emnyango. Yileyo kuphela into ehloniphekile ukuba uyenze, ngukuthola ukuthi ubani okhona emnyango. Hamba lapho, uma kukhona ongqongqothayo, uthi, “Ubani?” Vula umnyango. “Ungubani? Ufisani?” O, abaningi—abaningi, kungase kube umuntu othile omkhulu. Ukuba-ke ngumuntu omkhulu na? Bekungaba udumo olukhulu kuwe, uma uvulele othile umnyango obengumuntu omkhulu.

107 Ucabanga ukuthi bekuyokwenzekani, eminyakeni embalwa edlule, ngenkathi u-Adolf Hitler wayenguFuehrer waseJalimane na? Ucabangani ngomfo omncane ohlala ezansi emhumeni, noma ezansi nesitaladi ndawana thize, uma ezwe ukungqongqotha emnyango ngokunye ukusa, niyazi. [UMfowethu Branham ungqongqotha epulpiti—Umhl.] Futhi waya emnyango, futhi lelisosha elihamba ngezinyawo elincane laseJalimane limi lapho, futhi nakho kumi u-Adolf Hitler emi emnyango na? Ngani, wayeyindoda enkulu kunabo bonke eJalimane ngesinye isikhathi. Niyabo? Impela. Ngani, wayeyindoda enkulu.

108 Niyazi ukuthi lelososha elihamba ngezinyawo elincane laliyokwenzenjani na? Ibingahle iquleke cishe impela. Ibingabe

imile ekunakeni, yaphonsa indesheni yayo yaseJalimane, yathi, “Fuehrer omkhulu waseJalimane, ngena ekhaya lami elithobekile. Noma yini lapha oyifisayo, noma yini inceku yakho engayenza, ngazise nje. ngizokwenza ngenjabulo.” O, yeka udumo!

¹⁰⁹ Niyazi ukuthini? Wonke amaphephandaba eJalimane ayengabe equkethe leyo ndatshana, ka-Adolf Hitler omkhulu ehlela endlini yesosha elivamile, futhi wangqongqotha emnyango futhi wacela okuthile. Ukuthi uHitler ubengacela okuthile esosheni elihamba ngezinyawo, ubengafika ekhaya lalo, futhi—futhi ahloniphe ikhaya lalo, awu, bekungaba yinto ekhulu kanjani lokho! Yini, futhi i . . .

¹¹⁰ Uma ubuse-Italy, nasezinsukwini zikaMussolini. Futhi uMussolini wayengundlovu kayiphikiswa wase—wase—waseRoma, wase-Italy. Futhi ukuba-ke omunye umuntu ompofu ezansi esitaladini ubengezwa umuntu engqongqotha emnyango ngokunye ukusa na? [UMfowethu Branham ungqongqotha epulpiti—Umhl.] Futhi nakho kwakumi uMussolini emnyango. O, he! Izinhliziyo zabo ngabe zathuthumela, “Awu, undlovu kayiphikiswa omkhulu, mnumzane ohlonishwayo omkhulu, ngena ekhaya lami.” Uthuthumela futhi uqhaqhazela, “Yini—yini ebengingayenza na? Ingabe kukhona noma yini lapha o—obungayifisa na? Ingabe kukhona yini okuthile inceku yakho engakwenzela khona na?” O, bekungaba udumo olukhulu kunoma yimuphi umRoma ukuba abe noMussolini endlini yakhe.

¹¹¹ Noma ukuba-ke indlovukazi yaseNgilandi, namuhla, ibingeza lapha eTucson, futhi yehlela phandle lapha esikhumulweni sezindiza, futhi ibizoza kwelinye lamakhaya ethu lapha na? Omunye wethu . . . Singabantu nje abavamile. Futhi uma indlovukazi yaseNgilandi ingavela eNgilandi, yonke indlela ngaphesheya kolwandle, yehlele lapha esikhumulweni sezindiza, e—esikhumulweni sezindiza futhi ibiyolethwa ngetekisi, futhi ize futhi ingqongqoze emnyango wakho. [UMfowethu Branham ungqongqotha epulpiti—Umhl.] Nawe, inenekazi elihloniphekile noma umnumzane ohloniphekile, ubeyoya emnyango bese ethi, “Sawubona?” Futhi lapho ubemi lapho, njengowesifazane ojwayelekile nje. Futhi uyothi, “Sawubona? Ungubani?”

¹¹² “Ngiyindlovukazi yaseNgilandi,” futhi izoziveza. O, he, ukubonga okunje pho! Inhlonipho enje pho!

¹¹³ Lonke iphephandaba eTucson, ukuphumela e-United States, bekuyoba sezindabeni zezwe, ukuthi indlovukazi enkulu yaseNgilandi iza yonke indlela eTucson, e-Arizona, futhi ikuvakashela, umuntu ompofu. Isithunzi obekungasengeza endlovukazini, ukuzehlisa ukuza emnyango wami noma emnyango wakho. Awu, uyazi ukuthi ibiyothini na? Nakuba

engenjalo...Awukho ngaphansi kokubusa kwakhe, kodwa nokho ungumuntu omkhulu. Uyindlovukazi enkulu kunazo zonke emhlabeni. Uma sekukhulunywa ngesizwe, iyindlovukazi yesizwe enkulu kunazo zonke emhlabeni. Ngani, ubungathi, “Ndluvukazi ehloniphekile, ngena ekhaya lami. Uma kukhona noma yini lapha ofisa ukuyithatha, noma yini ofuna ukuyenza, vele uzenze wamukelekile.” Ngani, impela. Futhi wonke amaphepha abeyobe ekuqukethe.

¹¹⁴ Noma ngisho namhlanje ekuseni, ukuba umongameli wethu, uKennedy, ubengeza emnyango wakho. O, ungahle ungavumelani naye, kwezombusazwe, kodwa noma kunjalo ubungamumela angene. Kungani na? Hhayi ngoba mhlawumbe uyindoda nje, kodwa kungenxa yokuthi ungubani. Ungumongameli we-United States yethu. Nokho, besinga, ngahle singavumelani naye (ngingakwenza) kwezombusazwe. Kodwa, nokho, ubungahlonishwa ukuba noMongameli Kennedy eze emnyango wakho.

¹¹⁵ Ukuba-ke uthathe uhambo olukhethekile ukuze eze emnyango wakho na? Ngani, bekuyoba sezindabeni yonke indawo: “UMnu. Kennedy othobekile, umongameli wase-United States, undizele eTucson, e-wArizona, ukuza emnyango kaJohn Doe.” Bekungaba udumo olukhulu kangakanani kuye, futhi yeka udumo kuwe. Ngani, ubungeke nangayiphi indlela umxoshe. Impela ngeke. Impela ubungamemukela, ngoba uyindoda enkulu.

¹¹⁶ Kodwa ubani omkhulu kunoJesu na? Futhi Ujikiswa eminyango eminingi kunabo bonke ondlovu kayiphikiswa namakhosi namakhosi anamandla omhlaba. Yebo. “Ngimi emnyango ngingqongqotha; futhi uma umuntu ezwa iPhimbo laMi futhi avule umnyango, Ngizongena futhi ngizodla naye.”

¹¹⁷ O, lokhu kungqongqotha okuncane esikuthola emnyango. Izikhathi eziningi, uJesu ungingqongqotha emnyango wenhliziyo yethu. Kulapho ibandla likhona namuhla. Lokho kungqongqotha okuncane, uyakuzwa, akungabazeki, khona manje. Kuyini na? NguJesu, ezama ukungena, athole ukungena emnyango wenhliziyo yakho. Une...ufuna ukukhuluma nawe isikhashana.

¹¹⁸ Futhi uma ubuyohlonipha umongameli, kuthiwani ngoJesu na? Uma ubunga, nangayiphi indlela, ujikise umongameli, ungamjikisa kanjani-ke uJesu na? Umongameli ungumuntu nje; ufanele afe. Kodwa uJesu unguNkulunkulu wakho. UnguMahluleli wakho. Akusikho lokho kuphela, kodwa Lowo ofanayo, nguMahluleli wakho, manje usenguMsindisi wakho.

¹¹⁹ Manje, umongameli angase afune ukukubizela eButhweni. Angase akubizele uku—ukwenza okuthile obekungaba kubi kabi ukukwenza. Angase akubize, noma athathe okuthile kuwe,

athathe abantwana bakho noma okuthile, ukuba babe yizinceku zakhe noma okuthile. Angase enze okuthile okunjalo.

¹²⁰ Kodwa uJesu akakufuni lokho. Ufuna ukukunikeza okuthile. Yingalesosizathu Engqongqotha. Kukhona akuphathele khona. Akukho okungaba kukhulu kunalokhu Afuna ukukunika khona: uMoya oNgcwele. Ufuna ukukunika ukuPhila okuPhakade.

¹²¹ Ukuba-ke umongameli ubengathi, “ngizokwenza...ngiza ukuzokuthatha, ngingenya lokwenza kanjalo, futhi akwenze umongameli wase-United States”? U—ufanele ukudele ngesinye isikhathi. Kuthiwani uma indlovukazi yayifuna ukukwenza indlovukazi yaseNgilandi, futhi ugqoka umqhele? Khona, bekuzomele ukudele.

¹²² Kodwa uJesu usinika umqhele wokuPhila, ukuze singalokothi sidele, umqhele ongenakonakala weNkazimulo yaKhe. Futhi asifanele siWudele. Usinika Wona. Uyisibusiso. NguMoya oNgcwele, Afuna ukuthwesa umqhele ukuphila kwethu ngawo.

¹²³ Besinganganandaba kakhulu kanjani, ukuWujikisa na? Yeka izinto eziwubudedengu ibandla elizenzayo! Abantu bangaba budedengu kanjani, ukwenza iphutha elinjalo, njengokwenqaba ukulalela lokho kungqongqotha emnyango. [UMfowethu Branham ungqongqotha epulpiti—Umhl.] Bekuyoba ngukuhlanya kanjani—kanjani kunoma yimuphi owesilisa noma owesifazane, okhona kulokhu ukusa, ukuba asuke kulokho kungqongqotha, ukuPhila okuPhakade!

¹²⁴ Futhi sibheka futhi sibona amafu okwahlulela ebumbeka, ukuzwa isayensi ithi, “Kusele imizuzu emithathu kuze kube phakathi kwamabili.” Futhi ngokweqiniso emibili yaleyo mizuzu ayisekho. Lokho kwenzeka eminyakeni eminingana edlule.

¹²⁵ Futhi sibona ibandla lhlakazekile. Sibona konke kuqhubeka, ngendlela okungayo ngayo, futhi ihlelo liqala ukuba ihlelo, ukupholisa. Nezinsuku zemvuselelo sezicishe impela, kubonakala sengathi, seziphelile. Sesingavele sibhekane neqiniso. O, sinomsindo omningi, impela, sishaya upiyo, sigxume phansi naphezulu. Abesifazane baphungula izinwele zabo, namehlo aluhlaza sasibhakabhaka, futhi baqhubeke, nabesilisa bebavumela ukuba bakwenze! Lokho kuphambene nomBhalo.

¹²⁶ Umbono ogulisa kangaka njengoba siwubona ngisho ezitaladini zethu namuhla! Ngithathe abantwana bami izolo, ngifuna ukwehla ngiyobona umbukiso womcimbi wohide lwamahashi ludlula; izingane zami ezincane. Ubaba wami wayengumgibeli, futhi ngi—ngenze ukugibela okuncane, futhi kukubo nje ukuthanda amahashi. Futhi babefuna ukubona amahashi. Futhi lapho ngima esitaladini, ngagula kumuntu ongaphakathi futhi ngabuyela emuva, ukubona ukuthi kanjani,

abantu namuhla, bazama ukuphila esikhathini esedlule, bezama ukuphila okuthile okwakukhona.

¹²⁷ Sisemhlabeni oshintshayo. Ushintsha njalo njalo, ezweni lami. NgingowaseKentucky, niyazi, ngokuzalwa. Lokho ngukuthi, bonke abantu bami bahlala lapho, ngempela. Futhi baneSigodi saseRenfro. Bazama ukulingisa ontamo zibomvu, futhi—futhi bashise izibani zikaphalafini, futhi—futhi bapheke nge—ngesitofu sezinkuni, futhi bagqoke izingubo ezifana ne—nezazigqokwa abahlala ngaseminceleni basekuqaleni. Ba—basezweni eliguqakayo, bezama uku—uku—ukuhlala e—e... Usesikhathini samanje, uzama ukubuyela emuva futhi uphile kokuthile okuhlukile okwakukhona. Yini eyenza umuntu enze lokho na? Ngoba ufanele akwenze lokho.

¹²⁸ Kodwa—ke uzama ukuba lethela iVangeli elingashintshi neze, abakufuni lokho. Bafuna okuthile kwesimanje nokuhamba nesikhathi, umuntu ozobambambatha emhlangane futhi abavumele badlule nje ngokujoyina ibandla, futhi baphile noma ngayiphi indlela abafuna ngayo. Kodwa lapho sekuziwa ekubuyeleni ngempela eVangelini, abakufuni. Futhi yona kanye leyonto kubo elambela ukubuyela emuva, yiVangeli. Futhi bazama ukukwenelisa ngokubuyisela izinto zemvelo, futhi benqaba izinto zokomoya. Niyabo ukuthi udeveli uliphambanisa kanjani i—iVangeli kubantu na?

¹²⁹ Kungesikho ukudelela odadewethu, kepha uma, ezinsukwini zasekuqaleni, owesifazane ubezofika edolobheni njengoba ngibone abanye izolo, befake ipheya lamabhulukwe! Lake langena kanjani inenekazi kuwo, kwakubukeka sengathi isikhumba sasingaphandle. Ngazibuza ukuthi owesifazane walufaka kanjani unyawo lwakhe kuwo. Ehamba ehla ngesitaladi! Lapho, iBhayibheli lathi, “Oyogqoka ingubo yowesilisa uyisinengiso emehlweni kaNkulunkulu.”

¹³⁰ Futhi ngalokho okuluhlaza okwesibhakabhaka, lonke ingemuva lamehlo akhe, ukube wayedlule edolobheni elingasemngceleni, udokotela omdala wayeyomfaka esibhedlela, futhi avale okwesikhashana idolobha, ngenxa yesifo, ukuthi, “Owesifazane wadleka ngaphambi kokuba afe.” Kulungile. Isifo esinjalo!

¹³¹ Bese uzama ukubuyela emuva futhi uphile okuthile, bese—ke wenqaba ukungqongqotha kweVangeli likaMoya oNgewele eliyimfashini endala, futhi njengoba kwakunjalo ngoSuku lwePhentekoste nezingxenyane ezingahlukaniseki ezifanayo eyayinazo kulo, ukuze asihlanze futhi asenze izidalwa ezintsha. Siphila ethunzini, nebandla likulowonyaka waseLawodikeya, “Abacebile, abasweli lutho.” Manje, thina maPentecostal asikwazi ukumpongoloza kakhulu kumaBaptisti namaMethodisti, ngoba ibhodwe alikwazi ukubiza iketela

ngokuthi limnyama, niyazi. Ngakho-ke senza into efanayo. Manje, kunjalo.

¹³² “Futhi, bheka, Ngimi ngasemnyango ngingqongqotha, futhi uma noma yimuphi umuntu. . .” Manje, khumbulani, iBhayibheli lathi Wayengaphandle kwebandla, kulonyaka, ezama ukungena. Manje, awukwazi ukuphikisa iZwi likaNkulunkulu. Niyabo? Wayezama ukungena, encenga ukungena. “Noma yimuphi umuntu ozovula umnyango, aNgingenise, o, ngizongena futhi ngidle naye.” Niyabo? Kukhona okuthile Afuna ukukhuluma ngakho nawe, ibhizinisi elithile, noma isu lensindiso. Ufuni ukukhuluma nawe. Kepha mhlawumbe usube yisivumokholo kakhulu futhi waqina kakhulu, ungenandaba, uze ungafuni ukuMuzwa ekhuluma. Kunjalo. “Bheka, Ngimi e. . .”

¹³³ Wena uthi, “O, Mfowethu Branham, manje linda umzuzu nje. Sengivele ngiMngenisile.” Awu, mhlawumbe wenze lokho kanye. Kodwa mhlawumbe yilokho kuphela okwenzile, uMvumele angene nje. Niyabo, abantu abanengi abakwenzi. . . Besaba yona kanye imicabango yesihogo, futhi bayazi ukuthi baya lapho ngaphandle kukaKristu. Niyabo? Futhi bazothi, “Awu, ngaMngenisisa, impela, eminyakeni engamashumi amathathu edlule, eminyakeni engamashumi amabili edlule.” Kodwa lokho kungase kube yikho kuphela okwenzile.

¹³⁴ Ukuba-ke ngifika endlini yakho, futhi ngingqongqoze emnyango, wena uthi, “Ngena, Mfowethu Branham”? Ngiyangena. “Kodwa wena yima khona lapha. Ungahambi uvimbezele ngapha nangapha, ucingacinga endlini yami.” Niyabo?

¹³⁵ Manje, uyazi yini, ngaphakathi komnyango wenhliziyo yomuntu sinamagumbana amancane ayimfihlo na? O, asifuni ukukuvuma, kodwa kuyiqiniso. Impela, sinamagumbana amancane ayimfihlo. Yebo, mnumzane. Sithanda ukubiza. . . Siyemukela, enhliziyweni yethu, kodwa asifuni ukuMenza iNkosi yethu. Asifuni ukuya esihogweni, ngakho-ke, “Jesu, Wena ngena emnyango, ukuze ngingayi esihogweni, kodwa angeke ube yiNkosi yami.”

¹³⁶ Manje, iNkosi u “bunikazi.” Lokho kusho ukuthi, uma uMngenisisa njengeNkosi, Ulawula yonke into. Usekhaya.

¹³⁷ Lapho ngifika endlini yakho futhi ngingqongqotha emnyango, uma ungangifuni, uthi, “Suka emnyango wami,” Ngingakuthakasela kakhulu. Uma ungivumela ukuthi ngingene emnyango, uthi, “Manje musa ukuya kocingacinga. Yima khona *lapho*. Manje, ufunani?” Niyabo? Bengingazizwa ngamukelekile na? Ngingakwazi ukukuchazela ngokuvakasha kwami na? Qhabo impela.

¹³⁸ Futhi yileyondlela ibandla eliyiyo namhlanje, mngane. Yileyo ndlela abantu ababa ngayo. “Ngena, Nkosi, kodwa manje,

lokho, yilokho kuphela. Ngitshele ukuthi Ufunani.” Niyabo? O, qhabo. Lokho yi—lokho yilapho esingena khona enkathazweni.

¹³⁹ Sifanele siMamukele: “Nkosi, ngena endlini yami. Uma kukhona noma yini, uma kukhona noma yini Oyifunayo lapha, zenzele Wena. NgingowaKho. Ungowami. Uyangihlonipha. INkosi enkulu, uMdali wamazulu nomhlaba, ungqongqozile emnyango wami. Futhi ngifuna Ungene, Nkosi. Nkosi, yiba iNkosi yami. Ngithathe. Kwangathi Ungangenza noma yini Ofuna ukuyenza. Noma iyiphi into embi ekimi, thola yonke imfihlo esenhliziyweni yami. Ngena kuyo yonke iminyango. Ngihlole, Nkosi, ubone ukuthi yini engalungile ngami. Futhi noma yini engalungile, ngibonise, Nkosi. Kuphonse ngaphandle emnyango. Ngifuna Wena phakathi lapha. NgiKwemukelile ukuthi ungene, ukuba ube yiNkosi yami. Anginaso leso sibusiso, Nkosi. Ngihlanze manje.”

¹⁴⁰ Uma ngingeke ngiMenze iNkosi yami egcwele, angisoze ngaMvulela umnyango, uma Engeke abe yiNkosi. Angifuni nje Yena abe nguMsindisi, uma Engeke abe yiNkosi. Uma mina . . . Wonke umuntu ufuna uMsindisi, kodwa abayifuni iNkosi. Bafuna okuthile, abangaphunyula kukho konke ukulahlwa kwesihogo, bese-ke bengaphila nganoma iyiphi indlela abafuna ukuphila ngayo, benze abakufunayo.

¹⁴¹ Niyazi, ake sihambe sizungeze isakhiwo senhliziyo. Ningangimela eminye imizuzu eyishumi na? Bukani. Qaphelani. Ake sizungeze inhliziyu umzuzu nje.

¹⁴² Into yokuqala, lapho ungena enhliziyweni yomuntu, ngakwesokudla lapho ungena, kukhona umnyango omncane lapho, futhi ubizwa nge “mpilo yami yangasese.” Manje, awufuni muntu odlalayo kulokho. “Manje, uma ngifuna ukwenza noma yini, indaba yami leyo. Ngizojoyina ibandla, futhi ngizokwehlela lapho. Kodwa, mshumayeli, ungangitsheli ukuthi yini efanele ngiyenze.” O, ya. Niyabo? “Manje, ngiyazi iBhayibheli liyakusho Lokho, kodwa angilikholwa.” O, mfana! Niyabo? Khona-ke, ucabanga ukuthi uJesu wayeyoke ahlale enhliziyweni enjalo na? Impela ngeke. Ungenela ukuba yiNkosi. Uyangena, Yena lowo . . .

¹⁴³ Futhi leyo—leyompilo yangasese, o, leyo yinto enkulu. Manje, niyazi ukuthi sifuna impilo yethu yangasese. “Uma sifuna isiphuzo sokuzijabulisa nomakhelwane, lelo yindaba yethu. Uma thina besifazane singafuna ukugunda izinwele zethu, yilokho . . . Lelo yilungelo lethu laseMelika. Uma sifuna ukugqoka izikhindi, lokho yindaba yethu.” Awu, lokho kuyiqiniso. “Uma thina madoda sifuna ukuphuza isiphuzo sokuzijabulisa, futhi uma sifuna ukuvumela umkethu enze lokho, awunamsebenzi wokusho izwi elilodwa kithi.”

¹⁴⁴ Kodwa iVangeli lathi, “Ungakwenzi.” Manje, izwi likabani eliqinisile na? Niyabo? IZwi likaNkulunkulu liqinisile.

145 Uthi, “O, impela, sifuna—sifuna uJesu.” Impela. Sicabanga ukuthi siMtholile, nakho konke kanjalo.

146 Kodwa ngiyamangala uma loloHlwitho belungadlula, futhi siyoshiywa sodwa ngolunye usuku, khona-ke ngiyamangala ukuthi kukuphi konke, ukuba belungafika ngokuyimfihlo ngempela, niyazi. Futhi yilokho okuzayo, njengesela ebusuku. Wena uzo . . . Amashumi ayisishiyagalolunye nesishiyagalolunye kuso sonke isigamu sesigidi, isigidi ngasinye, abasoze bazi ukuthi uHlwitho luyenzeka. Luzobe seluhambile futhi ngeke bazi lutho ngisho ngakho. UJesu washo njalo. Ngakho-ke lokho kukwenza kube yiqiniso. Niyabo? Impela. Kuyofika njengesela ebusuku, futhi kwebiwe.

147 Njengaleyo ncwadi engayifunda ngesinye isikhathi. Wayeyini lowomfo na? URomeo noJuliet, noma okuthile okunjalo, niyabo, ufika futhi wamthatha ebusuku.

148 Yileyo ndlela uJesu enza ngayo. Lapho umhlaba ugqinikela ekulaleni nje, njengoba iBhayibheli lasho, unyaka waseLawodikeya, Uyonyonyoba futhi athathe lowoMlobokazi. Bese-ke, bonke labo abavusiwe, kwehle kuyo yonke iminyaka, kade besezansi eminyakeni, bonke bazoya eZulwini kuMlobokazi.

149 Khona-ke izahlulelo zizofika. Ibandla lizothi, “Awu, ima kancane. Ngangicabanga ukuthi kwakufanele kube khona uMlobokazi, ukuFika kweNkosi noMlobokazi.”

150 “Sekwenzekile isikhathi eside.” Niyabo? “Ubungazi lutho ngakho.” Niyabo? “Luza ngokuyimfihlo.”

151 Ngani? Sithi, “O, ngingowebandla. NgiyiMethodisti. NgiyiBaptisti. NgiyiPentecostal.” Lokho akusho neyodwa into kuNkulunkulu.

152 Akungaphezu kunokuthi udokotela ethi, “Unomdlavuzo, isigaba sawo esithuthukile.” Futhi lokho—lokho akuhlangene ngalutho nesifo. Lokho nje ukukunika igama. Udeveli, niyabo, “umdlavuzo.” Uma ungathi, “Ijuba lelo. Uklebe lowo. Lolo uhlobo oluthile lwenqe.” Lokho—lokho—lokho akuhlanganise nalutho, ini . . . Futhi, niyabo, lokho akukwelaphi. Lokho akukubulali. Kusho nje okuyikho.

153 Yithi nje, wena uthi, “Ngi—ngingumKristu. Ngingu . . .” Ngomsebenzi kuphela, mhlawumbe. Niyabo, izimpilo zethu—zethu zikhuluma kakhulu kangangokuthi ubufakazi bethu abuzwiwa nokuzwakala; izimpilo zethu, isenzo sethu, ukuziphatha kwethu phakathi kwethu.

“Bazoba nemvuselelo ngapha.”

“Ubani onayo na?”

“AmaBaptisti.”

154 “A, ngeke sihlanganise lutho nalokho.” Futhi mhlawumbe uNkulunkulu usiphathele umlayezo lapho.

“Ubani onayo na?”

155 “IFirst Assembly, iSecond Assembly, noma i—noma iJesus Name, noma i—noma iChurch of God, noma—noma okuthile.”

“O, awu, thina—thina, asikho kulelo qembu.”

156 Singabazalwane. Ukhona yini onesibindi sokuhlukanisa ifa likaNkulunkulu na? BanoMoya oNgcwele njengoba ninaWo, benze izinto ezifanayo enazenza ngenkathi ninaWo. Impela.

157 Kodwa niyabona ukuthi kungani ngithanda leFull Gospel Business Men na? Kunikeza indlela, ukuthi ngiveza lezizinto, niyabo, ngithi, “YiLokhu-ke.” Singabazalwane. “Asihlukene. Sonke singuMzimba owodwa,” niyabo, njengoba imbongi yasho.

158 Manje, “Lowomnyango omncane ongowami, impilo yami yangasese, manje, lokho kulungile. Ngizoba yilungu lebandla lakho. Ngizojoyina iFull Gospel Business Men. Kodwa, manje, ungahambi ungitshela ukuthi ngifanele ngemukele loMoya oNgcwele futhi ngiqhubeka kanjalo.” Niyabo? Leyo yimpilo yakho yangasese. Niyabo? Awusoze wabuthola uBukhosi bukaJesu benza lokho. Uzovele ajike aphenduke ngqo futhi aphume ngomnyango.

159 Ungenzenjani odabeni olunjengalolo, uma umuntu othile, uma uye ekhaya, futhi bathi, “Yima *lapha* emnyango. Yisho indaba yakho”? Awu, ubungathi, “Ngiyabonga,” uvale umnyango. Kanjalo noJesu. Impela. Yingalesosizathu ibandla lishiyiwe, lihlezi libanda, niyabo, ngendlela eliyiyo nje. Ningavumeli iFull Gospel Business Men ike ingene kuleso sigaba.

160 Lapho uzwa uMlayezo, futhi uzwa ukungqongqotha [UMfowethu Branham unqongqotha epulpiti—Umhl.], vule bese uthi, “Nkosi, kumayelana nani konke Lokhu na?” Lapho ubona umuntu... Sinabalingisi abaningi. Kodwa lapho ubona okwangoqobo!

161 Usho ukuthini umlingisi na? Lisho ukuthini idola mbumbulu, uma uthatha idola eliyimbumbulu na? Kusho ukuthi lenziwa ngelangempela. Kufanele kube khona elangempela, ukwenza lelo elimbumbulu.

162 Ngakho-ke kukhona uMoya oNgcwele wangempela, amandla angempela ensindiso, uNkulunkulu wangempela wothando. Yebo. Ungathathi lutho olungaphansi. Qhabo, mnumzane, ungakwenzi. Kulungile. Lowo mnyango wangasese...

Kuzofanele ngiphuthume kuleminyango.

163 Kukhona umnyango omncane wokuziqhayisa, futhi. O, he! Lowo ngomubi. Kungcono singahlali isikhathi eside kulowo

mnyango. Kodwa ufuna ukuma kulowo mnyango wakho, futhi uthi, “Manje, ungalinge ungitshele lutho.” Niyabo? “Ngani, nginokuziqhayisa kwami.” Ngokuqinisekile, kodwa awufanele ukwenze.

¹⁶⁴ Ngashumayela lapha, esikhathini esingeside esedlule, ngokuthi *IWundlu NeJuba*. Futhi iwundlu, niyabo, iwundlu, imvu, ayivezi ngaphandle kwento eyodwa, lowo uvolo. Yilokho elikukhiqizayo. Futhi lilahlekelwa amalungelo alo. Ungathatha imvu futhi uyiphonse phezulu, futhi ubeke i—i—into yokubamba ithanga kuyo, *kanjalo*, futhi uyigunde yonke indawo. Izovele ilale lapho. Ilahlekelwa amalungelo ayo. Ngaphezu kwakho konke, imile uvolo. Ungowayo, kodwa ilahlekelwa yiwo.

¹⁶⁵ Lapho utshela umuntu ukuthi ufanele azalwe ngokusha, ufanele ahlanzwe, empilweni yesono. Yena, ufanele ayeke ukuqamba kwakhe amanga, ukweba, ukukhohlisa, no—nokuqembukelana, nokuqhubekela phambili. Mfana, abanye babo baqhuma njengebhaluni; manje, niyabo, leyo yimbuzi, niyabo, izokhahlela isiphepho. Kodwa iwundlu langempela liyolahlekelwa ilungelo lalo.

¹⁶⁶ Ngasho emanenekazini akithi ngesinye isikhathi, mayelana... Hhayi njengoba ngimelene namanenekazi; angodadewethu. Kodwa ngiyalishisekela leliBandla. Lapho ngibona okwezwe njengeSodoma lingena kulo, khona-ke ngifanele ngikhale ngokumelene nalo. Kunokuthile ngaphakathi ukuthi inhliziyo yami iyopha, futhi ngikhala kakhulu. Ungalingisi ngokwemfashini uMarilyn Monroe noma abanye balaba besifazane lapho. Yenza njengoSara eBhayibhelini. Niyabo? Ungazami ukuba nguMnu. Okuthile Othile, omunye, ugijime phezu komsamo futhi uqhubeke, futhi uzame ukugqoka njengebhokisi lokufaka isigqoko, nokuma nokunakekela. Ungakwenzi. Sinombukiso weHollywood omningi kakhulu ePentekoste. Kunjalo. Sidinga uMoya oNgewe. Manje, ungahle ungangithandi, ungahle ungangifuni ngibuye futhi. Kodwa leli yithuba lokukhuluma iQiniso, futhi leli yiQiniso. Kuzame, thola uma Kungenjalo.

Elinye inenekazi lathi, “Yilungelo lami laseMelika.”

Ngathi, “Kodwa uzolahlekelwa yilokho.”

¹⁶⁷ Esikhathini esithile esedlule, mina nonkosikazi sasiya kwesegrosa e-Indiana, futhi sabona into eyinqaba, inenekazi lalifake isiketi. Kwakuyinqaba kakhulu. Wathi, “S’thandwa, labo bantu aba—abaculi emakhwayeni na?”

Ngathi, “Ya. Ya.”

“Awu, ngani na?”

¹⁶⁸ Ngathi, “Awu, uyabo, s’thandwa, bona, abasibo aboMbuso wethu,” wathi, ngathi, “boMbuso wethu.” Ngathi, “Qhabo.”

¹⁶⁹ Ngike ngaba yisithunywa senkolo, izikhathi eziningi emhlabeni jikelele. Ngiyathola, ngingena eJalimane, ngithola umoya waseJalimane. Ngingena eFinland, kunomoya ohlukile. Ngingena e-Australia, kukhona omunye umoya. Ngiza eMelika, kukhona omunye umoya. Ngumoya wezwe, futhi yonke ingekadeveli. UJesu washo njalo. Imibuso yalelizwe ngekadeveli. Ulawula yonke. Manje, uJesu washo njalo.

“Ngakho-ke, niyabo, yilowomoya wesizwe.”

“Awu,” wathi, “asiwona amaMelikana na?”

Ngathi, “Qhabo, mnumzane. Ngokunokwenzeka, siyiwo.”

¹⁷⁰ Wathi, “Uyini na?” Ngathi... “Awu, asifanele yini senze njengamaMelikana na?”

¹⁷¹ Ngathi, “Qhabo, hhayi leli qembu elidakiwe, elixokozelayo, eliyichilo. Qhabo, mnumzane. Sizalwa nguMoya waseZulwini. Sivela lapho okumsulwa, ubungcwele obungangcolisiwe, lapho iziNgelosi nokulunga kuphambi kukaNkulunkulu.” Ngathi, “Sihlala lapha njengesizwe, impela. Kunjalo. Lesi yisizwe sakithi, ukuthi silapha, siyazama. Kodwa owethu, ‘Umbuso wakho mawufike. Intando yaKho mayenziwe emhlabeni njengaseZulwini.’”

¹⁷² Ngakho-ke, uma sizalwa Phezulu, futhi sonke isono siyasuswa sithi ngqu sisuke siwele igebe, nguMoya kaNkulunkulu ongenayo, uMdali, enhliziyweni yethu, futhi Uphatha isimilo sethu. Asiqambi amanga, sebe, sikhohlise. Abathembekile, abaqotho, abahamba njengezakhamuzi zaseZulwini, ngokuba siyilowo uma sizalwa ngoMoya kaNkulunkulu.

¹⁷³ Futhi ngakho abaningi bethu bayadideka, futhi—futhi basebenzisa nje izinkoleloze ezincane namadlingozi nezinto, futhi babize lokho ngoMoya kaNkulunkulu. Yingalesosizathu simanqikanqika kakhulu njengoba sinjalo namhlanje, yonke inqubo yebandla. Kubi kabi. Futhi naphezu kwakho konke lokho, uJesu usalokhu emile emnyango, ekhishelwe ngaphandle.

¹⁷⁴ Kodwa, nokho, omunye futhi umnyango engingathanda ukuwuvula, umnyango wokukholwa, khona-ke ngizovala. Kukhona cishe ishumi nambili engilibhale phansi lapha, kodwa ngizoyeqa. Umnyango wokukholwa.

¹⁷⁵ Wena uthi, “Ningehlela kwiFull Gospel Business Men na?”

“Ini na?”

“IVangeli eligcwele.”

“Lokho kuphambene nokukholwa kwami.”

¹⁷⁶ Kunye kuphela ukuKholwa. Kunjalo. “UkuKholwa kunye, iNkosi yinye, umbhaphathizo munye.” Kunjalo.

“Ngani, kuphambene nokukholwa kwami.”

177 Mhlawumbe awufuni ukuthi uJesu ame kulowomnyango wokukholwa kwakho. Ukukholwa kwakho kwakhelwe phezu kwesivumokholo esithize sebandla elithize, ihlelo elithile. Futhi yilapho ukukholwa kwakho kuvalele khona kuwe uqobo, endlini, futhi awuvumanga uJesu ukuba eze, oyiZwi.

178 “Ekuqaleni wayekhona uLizwi,” kusho uJohane oNgcwele 1. “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu. Futhi uLizwi waba yinyama futhi wakha phakathi kwethu.” UyiZwi laPhakade.

179 Nawe, ukukholwa kwakho, lokho—lokho okusho, ukuthi, “Izinsuku zezimangaliso selwedlule. Futhi ayikho into okuthiwa ukukhuluma ngezilimi, nokuprofetha. Nalombhedo ibandla noma amaPentecostal awuqhubayo, namhlanje, ayikho into enjalo.” Mhlawumbe uvumele isivumokholo esithile sidonse emnyango wokukholwa kwakho.

180 Uma ubungavula lowomnyango futhi uvumele iZwi likaNkulunkulu lingene, libe yiNkosi yakho, uthi, “Angikhathali ukuthi isivumokholo sithini. Uma iBhayibheli lisho njalo, Wena uyiNkosi yami.”

181 Ufanele uzalwe ngokusha. Futhi lapho usuzelwe ngokusha, khona-ke ufanele ugcwaliswe ngoMoya oNgcwele. Akunandaba ukuthi sivumokholo sini, okuyikho, akukho lutho ngakho.

182 Wena uthi, “Awu, ngiyakholwa ukuthi uJesu uyiNdodana kaNkulunkulu.” Udeveli ukholwa yinto efanayo.

183 Ufanele uzalwe ngokusha. Wonke umuntu uyakwesaba lokho kuZalwa okusha. O, ngiyazi uzibiza, ukuthi unokuZalwa okusha. Kodwa ngicabanga ukuthi izimpilo zethu ngezinye izikhathi zikhuluma kakhulu kangangokuthi ubufakazi bethu ngeke buzwakale. Niyabo?

184 Ukuzalwa kungamahlaphahlapha, angikhathali ukuthi kukuphi. Uxolo ngalesi sisho, kodwa uma ukuzala kusehhokweni lezingulube, kungamahlaphahlapha. Uma kusesibayeni senkomazi, kungamahlaphahlapha. Uma kusegunjini lasesibhedlela, kungamahlaphahlapha. Futhi uma kuse-altare, kungamahlaphahlapha. Kuzokwenza ubole, ekucabangeni kwakho uqobo. Kuzokwenza ulahle yonke into e... Izinto owake wazithanda ngenhliziyo yakho yonke, uzozinikela ukuze uvumele lokho kungqongqotha okuncane okuthule. Angikhathali uma kuyimishini ekhoneni.

185 Thina bantu lapha ngaphandle sikholelwa ezintweni ezinkulu. Thina maMelika, sifuna izigqoko ezinkulu, ne—nezimoto ezinkulu, namahlelo amakhulu, kakhulu esivumwenikholo, nokuningi ehlelweni. Konke esikufunayo yizinto ezinkulu; futhi uNkulunkulu ulandela amaphimbo amancane, athule. Inqwaba yomsindo nomsindo yikho esikufunayo.

¹⁸⁶ Umlimi wathatha inqola ngesinye isikhathi, waya ensimini. Futhi lapho esekwenzile, yagxuma futhi yakhehlezelela futhi yenza inqwaba yomsindo. Lapho isibuya, yawela amabhampi afanayo futhi ayiphindanga ngisho yanyakaza. Yayilayishwe izinto ezinhle.

¹⁸⁷ Sifuna isivumokholo. “Thlelo lethu likhulu kunawo wonke. Sinalokhu. Udumo kuNkulunkulu, sihlula lesi sigejane *ngapha*. Sihlula lesi sigejane *ngapha*, ekukhokheni imali, nokunikeza ngezinkanyezi, nakho konke okunye, kokuthi ngubani ozongenisa okuningi ebandleni.” Akukho okuphambene nalokho. Kulungile lokho. Kodwa, nakhu engizama ukukusho, lokho akuKhona, okwamanje. Kulungile lokho, ngenisa abantu ebandleni. Yebo.

¹⁸⁸ Kodwa uJesu wathi, “Lapho umuntu ephuma futhi waqembuka wase engenisa oyedwa,” wathi, “waba yini na? Umntwana wasesihogweni ophindeke kabili ngaphezulu kunalokho ayeyikho ngenkathi eqala.”

¹⁸⁹ Siyezwa, ezinhlelweni zikaBilly Graham. Okungukuthi, akukho engingakusho ngokumelene nalomvangeli omkhulu. Impela akukho. Uyindoda kaNkulunkulu, futhi uNkulunkulu uyamsebenzisa. Kodwa ukuphi na? Phansi eSodoma. Uyawukhumbula umfanekiso na? Kwakukhona iziNgelosi ezimbili ezehlela eSodoma, umfanekiso uJesu athi wawuyoba yinto efanayo ekuFikeni kwaKhe.

¹⁹⁰ Kodwa Eyodwa yahlala no-Abrahama, iBandla elikhethiwe, elibizelwe ngaphandle. Bhekisisani ukuthi zombili iziNgelosi zenzeni, khona-ke niwutholile uMlayezo.

¹⁹¹ Akuyona into eyinqaba, ngalezo zithunywa ezimbili na? Impela uNkulunkulu akusho, ngezinsuku zokugcina, akukaze kube nomuntu phandle lapho kuleyonsimu, kuzo zonke izinsuku zikaMoody, uSankey, uFinney, uKnox, uCalvin, kwehle njalo, akukaze kube noyedwa onegama eligcina ngo h-a-m, G-r-a-h-a-m, kuze kube yilolusuku. Niyasibona isithunywa ebandleni eligcina umthetho, niyabo, “uyise wezizwe.”

¹⁹² Manje, iBandla likamoya lalingekho phakathi lapho, ekuqaleni. IPentecostal, ifanekisiwe, bhekisisani lesosithunywa siza kuleloBandla.

Yahlala futhi yakhuluma no-Abrahama. Yathi, “Uphi umkakho, uSara na?” Futhi yambiza ngo “Abrahama.” Okungukuthi, igama lakhe kwakungu-Abrama. Wathi, “Uphi umkakho, uSara na?” Igama lakhe kwakungu S-a-r-a-y-i, manje sekungu S-a-r-a. Wabiza S-a-r-a.

Wathi, “Usetendeni, emva kwaKho. Emva kwaKho.”

¹⁹³ Wathi, “Mina,” isabizwana somuntu, “Ngizokuvakashela, ngokwesikhathi sokuphila.” Futhi uSara . . . Wathi, “Uhlekeleni uSara ngenkathi Ngisho lokho na?” Nakhuya la Ekhona.

194 Kungani kungaba njalo na? Sifanele sibe nomoya ofana nalowo ovakashela iBandla, umoya wesiprofetho, umoya wokuhlukanisa. Futhi lapho kungena, abantu bayakwenqaba. Ngani na? YiLawodikeya. Sifakwe kakhulu izivumokholo nezinto size singakwazi ngisho nokukwamukela. Kunjalo. Niyabo? “Ngimi emnyango ngingqongqotha. Noma yimuphi umuntu ozwa iPhimbo laMi . . .”

195 “O, ukukholwa kwami akuzamukeli lezoZinto.” Khona-ke unokukholwa okungalungile.

196 Ukukholwa, niyazi, ukuKholwa koqobo kwangempela kukaNkulunkulu, kuzogcizelela sonke isithembiso sikaNkulunkulu ngo “amen,” uMoya oNgcwele woqobo. Ngoba kungani na? UMoya oNgcwele waloba iBhayibheli. Lisho njalo. “Amadoda asendulo, eshukunyiswa uMoya oNgcwele, aloba iBhayibheli.” Niyabo? Manje-ke ungaba kanjani uMoya oNgcwele kuwe, futhi uLiphike na? Awukwazi ukukwenza.

197 “Izimo zokumesaba uNkulunkulu,” umprofethi wathi, “futhi bewaphike amandla alo-ke,” ukukhulula abesilisa nabesifazane esonweni nasezintweni zezwe. UNkulunkulu yiba nomusa kithi. O! Okunye ukukholwa kwenkolo onakho, okuphika iZwi likaNkulunkulu, suka kukho. Makuthi iZwi likaNkulunkulu libe yiqiniso. Yebo, mnumzane.

198 Qaphelani. Wathi, “Yiba- . . .Awazi yini ukuthi uhamba-ze, ungowokuhawukelwa, umpofu, nolusizi, nophuphuthekile na? Futhi kawazi.” Nanso ingxenye edabukisayo. Manje sizovala. Ngifuna nikuthole lokhu, “Kawukwazi.”

199 Manje, uma ubone indoda iza yehla lapha emgwaqeni omkhulu, u-Stone Street, noma eminye yalemigwaqo emikhulu, futhi leyondoda ibimpofu kakhulu ibingenazo izingubo zokugqoka, futhi ibingeyokuhawukelwa, illusizi, futhi ingagqokile, ihamba-ze; noma owesifazane, enqunu ngokuphelele, futhi ephuphuthekile; futhi ubengakwazi. Manje, noma owesifazane ebazi, noma owesilisa ebazi, bebeyozama ukuthola indawo ethile ukungena kuyo, bathole izingubo zokugqoka. Kepha lapho bengakwazi, bese uyahamba uzame ukubatshela, bathi, “Naka izindaba zakho.”

200 Manje yilokho impela uJesu Kristu akusho ukuthi ibandla lePentecostal liyoba yikho ngezinsuku zokugcina, “sivivi,” futhi liyo “ceba.” Cishe sesicebe njengabo bonke. Kwakuvame ukuba, ngenkathi sasisezansi ekuthunyenweni kwenkolo, sasiba nensindiso. Manje sesikhuphuke ngezikhundla ezinkulu kanje, nezibalo ezengeziwe, nezinto ezinhle kakhulu, futhi sikuphi na? Njengabo bonke nje. Futhi uJesu washo njalo.

201 Kodwa phakathi kwakho konke lokho, Uyaqhubeka nokungqongqotha. [UMfowethu Branham ungqongqotha epulipiti—Umhl.] “Uma noma yimuphi umuntu (umuntu

ngamunye) ezozwa iPhimbo laMi, futhi uzovula umnyango, Ngizongena. Futhi Ngizodla naye, naye naMi.”

202 Yilapho sithola khona. “Hamba-ze, phuphuthekile.” Izimpumputhe, izimpumputhe ngempela, ziphuphutheke ngokomoya. Ubungeke ubatshele lutho.

203 Niyazi, sakhuliswa sihlupheka kakhulu, ezansi eKentucky. Umkhulu wami wayengumzingeli, futhi u—umzingeli owaziwayo ngempela. Futhi wayevame ukuzingela izinyamazane ezifana negqalashu. Angazi noma nina bantu lapha ngaphandle... Kungekho manzi enele e-Arizona ukuba nezinyamazane ezifana negqalashu, ngiqagele. Kodwa ba—bane, ezansi lapho, babenezinyamazane ezifana negqalashu. Babezingela izinyamazane ezifana negqalashu.

204 Bangaki abaziyo ukuthi uyini umzingeli wezinyamazane ezifana negqalashu na? Awu, buka abaseKentucky phakathi lapha. He! Kulungile. Awu, ngizwa sengathi ngingakhumula ibhantshi lami manje futhi ngishumayele isikhashana. Bengithe ukubopheka kancane, kodwa ngizizwa ngikahle kakhulu manje. He!

205 Bangaki owaziyo ukuthi uyini umbhede wotshani obomile na? Hhe! Hhe! Awu, Tony, ngiyabonga. Ngibuyela ekhaya, ekugcineni. E-hhe. E-hhe. Yebo. Lokho kuhle. He!

206 Isinkwa sommbila, uphuthu olumahhadlahhadla, o, he, uphizi onamehlo amnyama, nemifino katheniphu! Wake wadla noma yini na? O, he! Lokho ngukuthi, manje, sesikahle manje. Yebo, mnumzane. Kuhle lokho.

207 Futhi umkhulu wayevame ukubamba izinyamazane ezifana negqalashu, futhi wayekhapha amanoni awo. Futhi ini... Babenekani elincane. Sasivame ukugcina lelo thini elincane lophawda wokubhaka.

208 Umama wayenelinye ayesika ngalo amabhisikidi, i... ngekani likaphawuda wokubhaka. Futhi wayenza amabhisikidi amakhulukazi. Ubungacosha uqweqe, futhi ingaphansi liyowa; bese efaka utiligi wamabele lapho, neqebelengwana lebhotela elenziwe ekhaya. Kwakumnandi ngempela. Kuzohamba kahle manje. Futhi ngithe nje ukuba ayinqonqela kutiligi kulokhu ukusa. Ngakho-ke, niyazi, futhi okuthile okunjalo kuzohamba kahle ngempela.

209 Futhi umama wayevame ukuthatha lamafutha enyamazane efana negqalashu, futhi ku—kwakuyikhambi lakho konke ekhaya lethu, lokho kanye namafutha okugcoba ocingo oluhlubayo. Futhi yena... Sasithola ucezu, futhi babethululela kithi lawomafutho okugcoba ocingo oluhlubayo amadala, kanye nethaphentini. Bese kuthi-ke uma kukhona okuthile esikutholayo okungalungile, sasithatha amafutha enyamazane efana negqalashu.

²¹⁰ Futhi sasinekamelo elilodwa elincane, futhi kukhona i—indawo ephezulu. Kwadingeka sikhuphuke i—izitebhisi, *kanje*. Isibambelelo senziwe ngegxolo. Futhi thina zinganyana sasilala phezulu lapho embhedeni wotshani obomile. Bese kuthi-ke ngaphezu kombhede wotshani obomile kwakungumbhede wabaqubu, umbhede wamaqubu. Bese kuthi-ke amabhodi okwakha udonga ayebekwa ekukhanyeni kwenyanga, ukuze eyokwenza imbobo. Futhi—futhi iqhwa laliphephetha lidlule, ngakho-ke wayebeka ucezu lukaseyili ngaphezulu phezu kwethu, ukugcina iqhwa lingangeni ebusweni bethu ebusuku, lesi sigejane soBranham abancane. Futhi sasiba babili onyaweni, nababili ekhanda, nababili maphakathi. Saba nje nazo zonke izinhlobo zezindlela zokulala, sizihuqa phakathi njengezingulube ezincane, futhi sifudumezana.

²¹¹ Kanye ngankathi, omunye wethu wayephuma ngaphansi kwalowo seyili, lapho umoya obandayo wawuvunguza, futhi sasingenwa amakhaza, futhi sasiwathola emehlweni ethu. Futhi, niyazi, leyonto enamathelayo ingena emehlweni akho. Umama wayekubiza ngokuthi “ubhici.” Wathi, “Ninobhici emehlweni enu.”

²¹² Awu, ngangivuka ekuseni. Futhi umama uyothi, “Billy, yehla. Isikhathi sokuya esikoleni.”

Futhi ngiyothi, “Mama, nginobhici emehlweni ami. Angiboni.”

²¹³ Futhi, uHumpy, umfowethu, wayevuka. U-Edward kwakuyigama lakhe, futhi sasimbiza ngokuthi u-Humpy, ukumdlalisa nje. Futhi wayethi, “Nginobhici emehlweni ami.”

²¹⁴ Ngangizwa ikani lamafutha enyamazane efana negqalashu amadala eshaya isitofu. Wayewuncibikalisa. Futhi umama wayekhuphuka ngezitebhisi, futhi wayehlikihla futhi abhucunge lawomehlo. Futhi, kholwa noma ungakholwa, ubhici lwaluphuma. Amafutha enyamazane efana negqalashu ayeyikhambi lakho konke lamehlo anobhici.

²¹⁵ Kodwa, ngiyanitshela, sekufike umoya obandayo ebandleni, futhi amafutha enyamazane efana negqalashu awasoze asebenza. Kodwa uJesu wathi, “Ngiyakweluleka ukuthi uthenge uMuthi wamehlo,” uMoya oNgcwele. Uba yimpumputhe kakhulu, ibandla linjalo, kuze kube ali—likwazi ukubona uNkulunkulu. Libona inhlango yalo kuphela. Libona kuphela lokho elikwazi ukukubona phambi kwethu. Alibuki neze ngaleya ekuFikeni kweNkosi okuseduze. Amafutha enyamazane efana negqalashu awasoze asiza ngalutho.

²¹⁶ Kodwa amafutha okugcoba kaMoya oNgcwele azovula amehlo akho, futhi ungakubona lokho, uBukhona bukaJesu Kristu. Futhi Unguye izolo, namuhla, naphakade. UnguNkulunkulu, futhi angagcoba ngamafutha amehlo akho ngoMoya waKhe oNgcwele. Uyokhohlwa noma ngabe

wawuyiMethodisti, noma iBaptisti, noma iOneness, noma iTwoneess, noma iThreeness, noma iChurch of God, noma iNazarene, noma iPilgrim Holiness. Uyoba ngumKristu, ozelwe ngokusha, woMbuso kaNkulunkulu.

²¹⁷ Uyoba okuthile. Angeke udingeke uzame ukuthi, “Awu, ngifanele ngenze *lokhu*.” Kukhona okuthile kuwe okukugquqzelayo ukuthi ukwenze. Impoqo enhliziyweni yakho ikujikijela emkhulekweni. Uthando lukaNkulunkulu lugelezela phakathi kubuntu benu bangaphakathi, uze ungakwazi ukuhlala uthule. Imihlangano yomkhuleko ivele igeleze ivela kuwe, njengamanzi aphuma emthonjeni oyisiphethu.

²¹⁸ Ngangivame ukudlula, ngenkathi ngisengumgcini wezilwane iminyaka eminingana, ngangidlula ngasesiphethwini esikhulu esidala. Futhi siyobe siphuphuma *kanjalo*. Ngi—ngahlala phansi, lowo mthombo ngolunye usuku, futhi ngathi, “Yini ekujabulisa kakhulu kangaka na?” O, amanzi ayemnandi. Futhi ngang—ngangiphuza amanzi. Futhi ngathi, “Yini ekujabulisa kakhulu kangaka na? Uyajabula ngenxa yokuthi onogwaja baphuza kuwe na?”

Ukube wawungakhuluma, ngabe wathi, “Qhabo.”

“Ngoba izinyamazane amadiye aphuza kuwe na?”

“Qhabo.”

“Ngoba ngiphuza kuwe na?”

“Qhabo.”

²¹⁹ “Kungani ujabule kangaka na? Yini ekwenza uphuphume *kanjalo* na?”

²²⁰ Ukube wawukhuluma, wawuzothi, “Akusimi engiphuphumayo, Mfowethu Branham. Ngokuthile ngemuva kwami, okungufuqayo, kungenza ngiphuphume njalo njalo.”

²²¹ Siyaziqhuba ukwenza izinto. Kodwa lapho uMoya oNgcwele ephakathi lapho, ngothando lobuNkulunkulu siyakwenza. “Kimina ukuphila kunguKristu, futhi ukufa kuyinzuzo,” kwasho uPawulu. Impela. Manje makuthi uMuthi waKhe wokugcoba uze emehlweni akho.

²²² Sengivala, angiqondile ukunibamba nonke lapha nize nikhathele kakhulu. Kuba isikhathi sami sokuqala, noma esesibili, nani, ngixoleleni uma ngihambe isikhathi eside kakhulu. Ake ngivale, khona-ke, ngisho lokhu.

²²³ Ezansi eNingizimu, sasinomfowethu omdala oyikhaladi wePentecostal ezansi lapho, ukuthi ngempela wayeyinceku kaKristu ngempela. Kwakukhona udade othile osekhulile ongumNigro owafika ebandleni. Futhi wayegwaliswe ngoMoya oNgcwele, futhi wayeyisimilo esihle kakhulu. Futhi wayomyeni; wayengumfo omdala omuhle. Igama lakhe kwakungu...

Babembiza ngoGabriel. Futhi sasivele simbize ngoGabe, ngamafuphi.

224 Futhi ngakho-ke asikwazanga neze ukumthola ukuthi abe semgqeni nebandla. U—wayengafuni nje ukuza ebandleni. Wakusho lokho. O, nabafana phansi endaweni yokudlala iphuli lapho ayezilibazisa khona, wathi, “Leso kwakuyisigejane sabaginqiki abangewe, futhi akukho lutho kubo.” Futhi into kuphela uGabe okwakufanele ayenze kwakungukuthi, ngeSonto ekuseni, athole induku yakhe yokudlala iphuli bese ehlela endaweni yokudlala iphuli, noma okuthile, futhi azulazule nabafana.

225 Kodwa umkakhe wayengumuntu ozinikele ngempela. Futhi wayeya ebandleni, futhi wayekhuleka, futhi abe nomelusi nabo bonke ukuba bakhulekele uGabe. Ngoba, ngempela, phansi enhliziyweni yakhe, wayeyindoda elungile. Futhi wayenebhizinisi elincane ezansi lapho, elincane ekhoneni, ibhizinisi elincane lokucwebezelisa izicathulo. Wayecwebezelisa izicathulo, futhi athole imali eyanele yokudlala iphuli. Ngani, wahamba wayodlala iphuli. Ngakho-ke wayengafuni nje ukuba semgqeni neVangeli. Nomelusi . . .

226 UGabe omdala wayethanda ukuzingela kakhulu. Ngakho-ke, umelusi wayengumzingeli, naye, ngakho-ke wayethatha uGabe futhi bayozingela. Ngakho-ke, ngolunye usuku, ngemva kokuhlwathuza usuku lonke ehlane nasemaxhaphozini, babesendleleni eya ekhaya ngaleyontambama. Futhi—futhi babenezinyamazane eziningi kakhulu kangangokuthi babengakwazi ukuzitshatha. Babenonogwaja nezinyoni, phezu kwabo bonke, behambisana. Futhi beza ngasendleleni yezinyawo endala ejwayelekile lapho bekhuphuka. Bakhuphukela esiqongweni segquma, base-ke behlela edolobheni elincane ezansi lapho. KwakungoMgqibelo, nelanga lase liyoshona.

227 Futhi umelusi kwenzeka ukuthi aqalaze. Wayengakaze amuzwe uGabe omdala engasho lutho isikhashana. Futhi waqalaza. NoGabe wayebuka ngaphezu kwamahlombe akhe, ngaseku—ukushona kwelanga, njengoba lalinqamula umkhathizwe wasentshonalanga. Nomelusi wabuka emuva. Waqaphela ukuthi uGabe wayengasho lutho, kodwa ebheka emuva njengoba ehamba. Futhi ngakho-ke umelusi wahamba waqhubeka imizuzu embalwa.

228 Futhi emva kwesikhashana, isandla esikhulu esimnyama sabekwa ehlobo lakhe. Futhi lapho ephenduka, ngokumangala, uGabe omdala wayembuka ebusweni, izinyembezi zehla ezihlathini zakhe, ziconsa *kanje*. Uthi, “Melusi, ekuseni wena uzothola mina phezulu ngqo lapho kulelobhentshi labalilayo.” Wathi, “Khona-ke mina uza ngemuva ngqo ngisuka lapho, futhi ngihlale eceleni komkami

othembekile. Bese-ke mina ngizohlala kulelobandla aze uNkulunkulu angibizele ekhaya.”

229 Nomelusi, kusobala, waphenduka ngokumangela. Wathi, “Gabe, ngangifuna, futhi ngalinda, futhi ngalangazelela, futhi ngakhuleka, iminyaka, ngalokhu.” Wathi, “Gabe, sekuxazululiwe na?”

230 Wathi, “Yebo, melusi, sekuxazululiwe. Kodwa ngiyawufuna lowoMoya oNgcwele, nami. Futhi mina ngiyenyuka ebhentshini labalilayo ekuseni, futhi mina ngizoWuthola, noma mina ngizofela khona lapho.”

231 Wathi, “Gabe, ngi—ngiyakuthakasela lokhu.” Wathi, “Kodwa ngifuna ukukubuza okuthile, Gabe. Iyiphi intshumayelo engiyishumaye, ekugqugquzele ukuba wenze lokhu na? Ngingathanda ukwazi ukuthi iyiphi intshumayelo engashumayela ngayo, lokho engashumayela ngakho. Noma, yiliphi ihubo elaculwa yikhwaya, lelo—lelo elakugqugquzela ukuthi wenze lesi sinqumo esihle, Gabe na?”

232 Futhi umNegro omdala wabuka umelusi, futhi wathi, “Melusi,” wathi, “Impela ngiyayithakasela yonke intshumayelo owayishumayela.” Wathi, “Ngi—ngithakasela konke okushilo, melusi.” Wathi, “Futhi ngiyawathakasela onke amahubo amahle aculwa yikhwaya. Kodwa,” wathi, “melusi, kwakungesikho lokho.” Wathi, “Uyazi, bengibuka lelolanga lishona ngaleya. Ubuwazi ukuthi elami nelanga lakho, futhi, liyashona, ukukhanya komzimba wethu kuyahamba na?” Futhi lokho yiqiniso.

233 Kuyiqiniso lapha namhlanje ekuseni, madoda. Ilanga liyashona, liyashona empilweni yakho nakweyami. Futhi lishona ngesikhathi, empucukweni. Seliphelile. Futhi Umi emnyango, [UMfowethu Branham ungqongqotha epulpiti—Umhl.] engqongqotha, elangazelela, elindile. Lokho kungqongqotha okuncane, okuthile phansi enhliziyweni yakho okuthi, “Yimina. Vula manje.” Lowo nguYe. uGabe wayekulalele lokho, futhi waphenduka.

234 Washo enye into, “Melusi,” washo, “uyazi ukuthi angikwazi ukudubula.” Wathi, “Angikwazanga ukushaya lutho. Uyazi ukuthi angikwazanga. Futhi buka nje lapha ezinyamazani, kwanele ukungicina mina nomkami iviki lonke elizayo.” Futhi wathi, “Uyazi, angikwazi ukushaya lutho, kodwa,” wathi, “Yena unginike zona.” Wathi, “Kwenzekile nje ukuthi ngicabange: Ufanele ukungithanda, kungenjalo Abengeke abe muhle kangako kimi.” Wake wakuqaphela lokho na?

235 ENdiya, namuhla, abantwana abancane, ngiyazi, belele esitaladini, nezisu zabo ezincane zikhukhumele, izinsini zabo zehle *kanje*, bebulawa indlala. Umama omncane encenga ukuthatha lona, futhi kunezinkulungwane ngaphezulu. Ngentambama, bayadlula futhi bathathe, ezihlahleni nezinto,

bese bebayisa entulweni bese beziphonsa phakathi. Akukho “Johane 14.” Yidla noma yini, utshani emhlabathini, amagxolo esihlahleni, nanoma yini abangayenza.

²³⁶ Silahla okwanele, emigqomeni yethu kadoti, ukuze sibondle. Sihlezi lapha kulokhu ukusa, sikhokha cishe idola nengxenye ngokudla okuncanyanyana lapha. Futhi sinezingubo zokugqoka ezinhle. Sihamba ngemoto enhle. Sihlala ekhaya elihle. Nina bosomabhizinisi lapha, amabhizinisi enu ayachuma, njengoba nginizwa nifakaza. UNkulunkulu muhle kini. Anikuqondi lokho na?

²³⁷ Ngani, Uyakuthanda. Uyakwazi lokho na? Futhi yingakho kufika ukungqongqotha, “Ngimi emnyango ngingqongqotha. [UMfowethu Branham unqongqotha epulpiti—Umhl.] Futhi uma noma yimuphi umuntu ezwa iPhimbo laMi, futhi avule umnyango, Ngizongena kuye, futhi Ngidle naye, naye naMi.”

²³⁸ Manje, lelo elithule, iPhimbo elincane elingqongqotha emnyango wenhliziyo yakho, lingase lingqongqoze izikhathi eziningi lize lehle kakhulu manje. Kodwa ake sibeqotho nje, sibe gotho nje kuNkulunkulu nakithi uqobo, umzuzu owodwa nje. Lokho kungqongqotha okuncane, phansi le lapho, okwathi, “Kungcono ngibambe izindlela zami. Kungcono ngehluke. Kungcono ngiqonde ngqo. Ngiyazi ukuthi kukhona izinto kimi. Ngibuka lapha, ngihlola impilo yami ngaleliZwi, futhi ngiyabona nginephutha ezintweni eziningi.” Bheka nxazonke, ubone ukuthi kuhle kangakanani; ngukulunga kwaKhe okungqongqotha emnyango.

²³⁹ Akunandaba ukuthi senzeni, ukuthi sone kangakanani, ukuthi siKwale kangakanani, ukuthi sikusho kangakanani, “Kamuva sizokwenza,” Usalokhu, ephakathi kwakho konke lokho, engqongqotha. [UMfowethu Branham unqongqotha epulpiti—Umhl.] “Futhi uma noma yimuphi owesilisa noma owesifazane ezovele avule inhliziyo yakho, Ngizongena futhi ngidle.”

²⁴⁰ Ake sibone ukuthi Ufunani kulokhu ukusa, nizokwenza yini, sisakhothamisa amakhanda ethu na? [Akuqoshwanga eteyipini—Umhl.]

²⁴¹ “O, Jesu wami, ngiyaKuthanda, ngiyaKuthanda. O, ngomusa ukuKuthanda kakhulu, Nkosi.”

²⁴² “Yini leyonto ethile encane ehlala ingitshela, enhliziyweni yami, ukuthi, ‘Ngifanele ngisondele kancane kuJesu?’ Yini leyo na?” Uyafuna ukuvula umnyango kuLokho, kulokhu ukusa na?

²⁴³ Manje, wonke amakhanda ekhotheme, nawo wonke amehlo evaliwe, ngiyacela. Phansi enhliziyweni yakho, thembeka ngempela, umzuzu owodwa nje.

²⁴⁴ Unokugqongqoza okuncane kangako emnyango wakho. Ngizokhuleka, umzuzwana nje. Futhi, ngobuqotho, unqathanda

ukwazi ukuthi iyini leyonto ethile encane engaqondakali empilweni yakho, ongathanda ukuyivumela—vumela ingene. Ningafuna Angene, kulokhu ukusa na? Uthi, “Mfowethu Branham, khuleka ukuthi ngizoba nokukholwa nomusa nje ukuvula inhliziyi yami futhi ngiKuvumele kungene. Ngifuna ukwazi ukuthi kuyini Lokhu, kungqongqotha emnyango wami. Ngiyazi ukuthi kukhona okuthile okungqongqothayo lapho. Mhlawumbe ukuhamba eduze. Mhlawumbe inkonzo ehlukile. Mhlawumbe wukuzinikela mina uqobo. Mhlawumbe wukwamukela uMoya oNgcwele.”

²⁴⁵ Ungasiphakamisa isandla sakho kuNkulunkulu, futhi uthi, “Ngilapha, Nkosi.” UNkulunkulu akubusise. Yilokho kuphela. O, kukuyo yonke indawo. “Nginokungqongqotha okuncane emnyango wenhliziyi yami.” Ngiqagele, amaphesenti angamashumi ayisithupha noma amashumi ayisikhombisa abantu.

Namakhanda ethu ekhotheme.

²⁴⁶ Manje, Baba wethu waseZulwini, “Ukhona uMthombo,” njengoba imbongi yasho, “ogcwaliswe ngeGazi elimuncwe emithanjeni ka-Emanuweli, lapho izoni zibhukuda ngaphansi kweThantala lisusa lonke ibala labo lecala. Lelosela elifayo lajabula ukubona lowoMthombo ngosuku lwalo, futhi kwangathi mina, nakuba ngimubi njengalo, ngigeze zonke izono zami.”

²⁴⁷ Manje, Baba, siyabonga ngalababantu. Futhi abanye babo kungenzeka, akungangabazeki, sebezisho ubuKristu isikhathi eside, kodwa banoku—ukulahlwa icala kwangempela okwanele ukuba baphakamise izandla zabo. Ini, Nkosi, ukuba bebengenakho ngisho ukulahlwa icala ukuphakamisa izandla zabo na? Khona-ke sebedlulile ekuhlengweni. Cabanga ngaleyondawo, lapho umphefumulo ozulazulayo ongazulazula uphumele ebumnyameni, futhi ube yimpumpu the ngokulusizi futhi awukwazi. Futhi bayakuzwa ukungqongqotha kukaNkulunkulu, futhi bayaKudabukisa izikhathi eziningi kakhulu kuze kuthi ekugcineni aKuphinde kungqongqoze. Futhi bacosha isivumokholo noma okuthile, futhi baphile ngakho zonke izinsuku zabo, ukuzithola bephoxekile ngaloloSuku lokwaHlulela.

²⁴⁸ Ngiyabonga, Nkosi, ngalababantu abayophakamisa izandla zabo bese bethi, “Yiba nomusa kimi, Nkosi. Ngena enhliziyweni yami, Nkosi Jesu, futhi uZembule kimi namuhla. Futhi ngizoKunika impilo yami. Ngilapha. Uma kukhona noma yimi kimi okungalungile, Nkosi... Futhi ngibheka impilo yami uqobo, futhi ngibona ukuthi kuyinqwaba okungalungile, khona-ke ngingenise endlini yaKho enkulu yokubumba futhi—futhi ungibumbe, futhi ususe kimi konke okungokwezwe nokokungamesabi uNkulunkulu. Futhi ngiyaKubonga, Nkosi,

ukuthi angikafiki endaweni engeqe khona lowomugqa, lokho kungenzeka, lapho uwela khona futhi ungeke uphinde ubuye; udabukisa uMoya kaNkulunkulu okokugcina, futhi manje akukho ndlela nhlobo, ebuyayo.” NjengoJudasi Iskariyotho kanye nabo, wathengisa iNkosi yakhe ngezinhlamvu zesiliva ezingamashumi amathathu. Futhi siyenza namuhla, ngenxa yokuthandwa ngabantu, nokunaka kwezwe, nezinhlango zezenkolo namahlelo, nezivumokholo. Sivele siMthengise nganoma yini.

²⁴⁹ O Nkosi, yiba nomusa ezinhliziyweni eziqotho. Ngiyabaxusela labo, Nkosi. O, ngakho konke okukimi, ngicela umusa kaNkulunkulu. Futhi ngizwe, Nkosi, ngizwe. Futhi sengathi lesi sifiso esikhulu, ngokukholwa, futhi ngazi ukuthi nguNkulunkulu owakhuluma ezinhliziyweni zabo. NguNkulunkulu owenza lezi zinto. Futhi sengathi umnyango wenhliziyo ungavuleka khona manje, noJesu angene futhi abe iNkosi yesimo, ekhipha lonke izwe futhi ebona izidalwa ezintsha kuKristu Jesu.

²⁵⁰ Phulukisa labo abagulayo, Nkosi. Ngokubona ukuthi kunokuhlupheka okuningi kangaka, Ngiyabakhulekela, Baba, ukuthi manje iNyanga enkulu izothinta umuntu wabo wenyama, futhi, futhi amenze ikhaya laKhe, indawo yaKhe yokuhlala, lapho Angelula khona izandla zaKhe ngokubiza nje. Ubizo oluncane, olulula lwenhliziyo, neNyanga enkulu isemsebenzini. Siphe khona, Nkosi. Sizwe namuhla. Busisa wonke okhona. EGameni leNkosi uJesu Kristu, siyakucela. Amen.

²⁵¹ Manje, amakhanda ethu ekhotheme, ngokuzithoba ngempela, ngokuthambile, asicule lelihubo elidala lebandla, “Ng’yamthanda, ng’yamthanda ngoba Wangithanda kuqala.” Futhi kholwa manje ukuthi lokho okucelile, ukuthi lokho kungqongqotha okuncane obekusenzelisiyweni yakho, uJesu uzongena manje. Ngokuthula, njengoba silicula.

Ng’yaMthanda, ng’yaMthanda
Ngoba Wangithanda kuqala
Wang’thengel’insindiso
Emthini waseKalvari.

²⁵² Manje, amakhanda ethu ekhotheme. Wena ofuna ukuMamukela njengeNkosi enhliziyweni yakho, “Nkosi, susa konke manje. Futhi kusukela kulelihora, ngenza ukuzahlukanisela kuWe phezu kwalelitafula, Nkosi, ukuthi ngizophinde ngihlangane naWe kulesoSidlo soMshado sakusihlwa esikhulu. Ngihlukanisela impilo yami kuWe, kulokhu ukusa, ngakho-ke ngisize, Nkosi yami. Uma ngingakawemukeli uMoya oNgcwele okwamanje, ngizofuna kuze kungene uMoya oNgcwele wangempela futhi uhlanze impilo yami, ungenze isidalwa esisha kuKristu Jesu. NgiyaKuthembisa namhlanje, Nkosi, njengoba ngenza

ukuzahlukanisela kuWe phezu kwalelitafula. EGameni likaKristu, ngethembisa ukukwenza, njengoba ngiphakamisa izandla zami.”

²⁵³ Manje, phakamisani izandla zenu, futhi nicule namehlo enu evaliwe manje.

Ngi. . .

Uzozihlukanisela manje na?

. . . Mthanda
Ngoba Wa. . .

²⁵⁴ Nkulunkulu, yiba nomusa. Baba, bheka lezizandla, futhi uphe, eGameni likaJesu.

Wang’thengel’insindiso
Emthini waseKalvari.

²⁵⁵ Manje ngifuna ufinyelele etafuleni bese uxhawula othile. Uthi, “UNkulunkulu akubusise, mhambi. Ngiyajabula ukuba lapha nawe, kulokhu ukusa.” Kulungile. Wonke umuntu avele axubane, iMethodisti, iBaptisti, iKatolika, iPresbyterian. “UNkulunkulu akubusise. UNkulunkulu akubusise.” IMilayezo ngesinye isikhathi iyasika futhi inzima, futhi si—sifuna uku—ukuzizwa sikahle ngaWo.

²⁵⁶ Manje, uNkulunkulu akubusise, mfowethu. UNkulunkulu akubusise. UNkulunkulu akubusise, dade. UNkulunkulu akubusise, mfowethu, uNkulunkulu abe nawe. UNkulunkulu akubusise. Kuhle. Busiswa, Mfowethu Tony.

²⁵⁷ Manje ake sime umzuzu nje, nezandla zethu nezinhliziyo zethu zikuNkulunkulu, uBaba wethu.

²⁵⁸ Zonke—zonke izivumokholo, zonke—zonke, manje nikholwa. Manje, uma usukhulekile, khumbula, uJesu wathi, “Nxa nikhuleka, kholwani ukuthi niyakwamukela enikucelayo, futhi niyakuphiwa khona.” Niyakukholwa na? Ithi, “Amen.” [Ibandla lithi, “Amen.”—Umhl.] “Ngikholwa ukuthi ngiyakwamukela lokho engikucelile. Ngihlukanisele impilo yami kuJesu Kristu. Futhi kusukela kulolu suku, kusukela manje kuqhubeke, ngikuhlose ngempela, Nkulunkulu. Ngizohamba phambi kwaKho kuze kube yiqiniso elinjalo, ngize ngifihlwe ngokuphelele kuKristu Jesu.”

²⁵⁹ Manje, ingabe umholi wamaculo ulapha na? Ake siqale lelo culo elidala elinomusa, “Ukholo lwami lubheka kuWe, Wena Wundlu laseKalvari, Msindisi waPhezulu.” Angazi noma udade osopiyanweni angasinika yini leyondlela. Bangaki abazi ihubo na? Phakama. . . Manje, ake sikucule lokho ngalo lonke iphimbo lethu, “Ukukholo lwami lubheka kuWe, Wena Wundlu laseKalvari.” Sonke kanyekanye manje.

Ukholo lwami lubheka kuWe,
 Wena Wundlu laseKalvari,
 O Msindisi waPhezulu;
 Manje ngizwe ngisakhuleka,
 Susa sonke isono sami,
 O makuthi mina kusukela manje
 Ngibe ngowaKho ngokuphelele.

Asikhothamise amakhanda ethu manje.

Lapho nginyathela ekudidekeni okumnyama
 kwempilo,

Nosizi lwanda macala onke kimi,

Khumbula, uzohlangana nezwe manje.

Yiba nguMholi wami; (Lalelani.)
 Yala ubumnyama busuke namuhla,
 Hlanza konke ukwesaba kwami,
 Ungangivumeli nanini ngiduke
 Ngisuke eceleni kwaKho.

260 Asilihamishe.



UMNYANGO EMNYANGO ZUL63-0223
(A Door In A Door)

LomMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngoMgqibelo ekuseni, ngoFebhuwari 23, 1963, yenzelwa isidlo sasekuseni sengqungquthela yeFull Gospel Business Men's Fellowship International eRamada Inn eTucson, eArizona, U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

ZULU

©2022 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS, SOUTH AFRICA OFFICE
58 DISA ROAD, ADMIRAL'S PARK, GORDON'S BAY 7140 WESTERN CAPE
REPUBLIC OF SOUTH AFRICA

VOICE OF GOD RECORDINGS
P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org

Inothisi yelungelo langokomthetho

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

Ngolwazi olwengeziwe noma olwenye impahla ekhona, siza uxhumane ne:

VOICE OF GOD RECORDINGS
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org