


UKUTHONYA OKUNINGI

 Kunjalo. Ngicabanga ukuthi sifanele sime uma sifunda iZwi laKhe. Anicabangi kunjalo na? [Ibandla lithi, “Amen.”—Umhl.] Ngakho asime umzuzwana nje, njengoba sifunda iZwi laKhe. Ngifunda, kulobubusuku, okwesifundo somBhalo esitholakala eNcwadini kaIsaya, isahluko 6. Lalelisisani.

Ngezinsuku zokufa kwenkosi uUziya ngabona iNkosi ihlezi esihlalweni sayo sobukhosi, esiphezulu... siphakemeyo, futhi umsila wengubo yayo ugcwalisa ithempeli.

Ngaphezu kwayo kwakumi amaserafi: yilelo nalelo lalinamaphiko ayisithupha; ngamabili lamboza ubuso balo, nangamabili lamboza izinyawo zalo, nangamabili landiza.

Futhi elinye lamemeza kwelinye, futhi lathi, Ingcwele, ingcwele, ingcwele, iNkosi uNkulunkulu wamabandla: wonke umhlaba ugcwele inkazimulo yakhe.

Futhi izinsika zomnyango zathuthumela ngezwi lomemezayo, futhi indlu yagcwala umusi.

Ngase ngithi, Maye kimi! ngokuba ngiphelile; lokhu ngingumuntu ozindebe zakhe zingcolile, futhi ngihlezi phakathi kwabantu abazindebe zabo zingcolile: ngokuba amehlo ami abonile iNkosi, iNkosi yamabandla.

Kepha landizela kimi elinye lamaserafi, liphethe ilahle elivuthayo esandleni salo, elalilithathe ngodlawu ealtare:

Futhi lathinta umlomo wami, futhi lathi, Bheka, lokhu kuthintile izindebe zakho;...bubi bakho sebususiwe, nesono sakho sihlanguliwe.

Futhi ngezwa izwi leNkosi, lithi, Ngiyakuthuma-bani, futhi ngubani oyakusiyela na? Ngase ngithi, Bheka nangu mina; ngithume mina.

2 Asikhothamise amakhanda ethu manje.

3 Baba, “maye,” sizwa ngendlela efanayo uIsaya ezwa ngayo, “Maye kithi! Ngokuba amehlo ethu ayibonile iNkosi, uMbusi weNkazimulo.” SiyaKubonga, Nkosi, ukuthi kunokuqhubeka kokuhlanza, kulobubusuku, okungathinta hhayi izindebe zethu kuphela kodwa izinhliziyo zethu nemiphefumulo yethu, futhi usihlanze kukho konke ukungahlanzeki kwethu. Ngokuba khona, ngeqiniso, sihlala phakathi kwabantu abanezindebe ezingcolile, nezindebe zethu, futhi, lungcolile. Sikhulekela

ukuthi uMoya oNgcwele omkhulu uzoza futhi uthinte izindebe zethu nezinhliziyo zethu ngogcobo, uMlilo kaMoya oNgcwele ovela ealtare likaNkulunkulu, futhi usihlanze kukho konke ukungakholwa kwethu nokungabaza, ukuze Angene futhi Ahlale nathi. Ngokuba, siyaMthanda, futhi siyaMdumisa, futhi siyaMkhonza. Siyakhuleka, Baba, kulobubusuku, uma ekhona lapha ongakaze abe nalokho kuthintwa kokuhlanzwa kukaMoya oNgcwele omkhulu, uMlilo kaNkulunkulu, ukuthi kulobubusuku ukuthi lomsebenzi uzokwenziwa kubo ngenxa yoMbuso kaNkulunkulu. Sikucela eGameni likaJesu. Amen.

Ningahlala phansi.

⁴ Manje ngi . . . zozama ukuphuma eli. Angifuni ukuba nigeje uSonto s'kole. Manje, kulungile kini ukuba nigeje umsebenzi wosuku, ngeke nikugeje lokho kakhulu; kodwa ukunihlalisa kuze kugamanxe elesishiyagalolunye, noma oluthize, ngobunye ubusuku. Kodwa ningamgeji uSonto sikole, noma ngabe yini eniyenzayo.

Manje indaba yami kulobubusuku ithi: *Ukuthonya okuningi*.

⁵ Sifuna ukufunda lendaba, sifanele siphenye kwiziKronike zesiBili, isahluko 26, futhi ningakufunda. LoUziya wayengumfana ongumelusi wezimvu. Futhi yena, iziKronike zesiBili 26 ziyasitshela, wagcotshwa waba yinkosi eneminyaka eyishumi nesithupha. Futhi uyise kaUziya, indoda emesabayo uNkulunkulu. Nalendoda yayiyindoda elungileyo, inabazali abamesabayo uNkulunkulu, “Yenza lokho okwakulungile ebusweni beNkosi.” Manje sithola ukuthi ngokwejwayelekile . . .

⁶ Ngi—ngicabanga ukuthi namhlanje, inkinga yethu enkulu, yalokho esikholwa ukuthi kungubuhlongandlebe bentsha, ngukuba nobuhlongandlebe babazali, ukuba nobuhlongandlebe basekhaya. Abantu bakithi—bakithi basuka ezintweni abe—befanele bahlale nazo. Ibandla laba—sivivi noma labanda, naba—bantwana baphumela ezweni.

⁷ Manje iHollywood ibeka izinqwaba zamabhayiskobho namatelevishini, nokunye nokunye, okungahlolwa ngisho ukuthi kufanele yini, lapho bethuka khona futhi—futhi—balisebenzise ngeze iGama likaNkulunkulu. Futhi—futhi kwakuvamise ukuthi kwakungalungile kubantwana emabandleni obungcwele ukuya e—e—emabhayiskobho noma imibukiso yezithombe, futhi manje uSathane uthole ukugxuma okukodwa ngaphambili, ngokukuletha ngqo endlini, esimweni setelevishini, bese—ke kungahlolwa ukuthi kufanele yini, na—nakanjalonjalo. Naleyo yindlela kaSathane yokungena kancane kancane.

⁸ Njengesishushuluzi sesihlabi esidala esizishushuluzelayo esasivame ukuba khona. Abaningi benu abasikhumbuli, ngoba nisebasha kakhulu. Kwakuvamise ukuba nombungazo

wabantwana; wawuhlala phansi esihlibhini sakho esizishushuluzelayo bese nje ulokhu uzungeza, uzungeza. Kwakunembobo, ukutshuza, futhi wonke umuntu babecelana inselele, ukuthi ubani owayengahamba asondele kakhulu kuwo. Futhi emva kwesikhashana, ngaphambi kokuba wazi, [UMfowethu Branham ushaya umunwe wakhe—Umhl.] usuze waya phansi.

⁹ Yileyondlela—ke isono esingayo. Ungadlali ngaso. Ungaboni ukuthi ungafinyelela kangakanani kuso. Bona ukuthi ungaqhela kangakanani kuso. Niyabo? Ungathathi—shansi. Uma uzothatha ishansi . . . Angifuni—shansi.

¹⁰ Indoda endala eyiSikoshi, ngesinye isikhathi, bathi, yayizonqamula entabeni. Nezingqola yayilindile, indoda ngayinye yayifuna ukuyiweza. Yathi, “Ngifuna umshayeli wespani sezilwane obedlula bonke ukuba angithathe.”

¹¹ Omunye wabo wathi, “Awu, ngingashayela umhlambi wami wamahhashi ayisithupha egalopha ngokugcwele phakathi kwa—phakathi kwama intshi ayishumi aleyorimu ngakuleyontaba.” Ukuwa, ngukufa. Wathi, “Ngingumshayeli wespani sezilwane okahle ngokwenele ukuba ngishayeke amahhashi ami, ngokuphepha, ngapho, phakathi kwama intshi ayishumi amasondo ami, futhi ngingawi.”

¹² Omunye wathi, “Ngingakwehlula lokho. Ngingashayela phakathi kwama intshi ayisithupha, noma ama intshi amane, futhi ngingawi neze.”

Wathi, “Uthini—ke wena, mnumzane na?”

¹³ Wathi, “Awu, angazi. Angithandi ukwenza lokho. Ngi—ngigudla unqenqema nje.”

Wathi, “Ngithathe.” Kunjalo. Yilowo—ke.

¹⁴ Akusikho ukuthi ungasondela kangakanani, nokuthi ucabanga ukuthi uqiniswe kahle kangakanani, hlala uqhelele kude impela nje esonweni njengoba ungahlala. Nje qhelela nje kude impela ngakho konke ongakwenza. Uthi, “Awu, ngingakwenza *lokhu*. Akukho—kulimaza ekwenzeni *lokhu*.” Awu, uma kukhona umbuzo engqondweni yakho, ungakwenzi nhlobo. Noma yikuphi lapho okukhona umbuzo, qhela kukho. Khona—ke, niyabo, khona—ke uphila ngokukholwa uqobo, uma kungekho—mbuzo. Uma kunombuzo, khona—ke kuyeke, ungahambi ukuzungeze nhlobo.

¹⁵ Futhi ngicabanga ukuthi izikhathi eziningi ukuthi ngabazali abaqhelayo. Ngiyazi kukhona ngezinye izikhathi ukuthi i—izikole, nezinto. NoSonto s’kole cishe uhhafu wehora, noma ihora ngeSonto ekuseni, nezwe linabantwanyana lonke iviki, bese ubagqisha ukwedlula uthisha. Futhi izikhathi eziningi, izikhathi eziningi kakhulu, uthisha unokuncane njalo ngekwata afundisa ngakho, ngenkathi ependa izindebe zakhe futhi

elungisa izinwele zakhe, abantwana mabenze okwedlula konke abangakwenza.

¹⁶ Bese kuthi-ke ekhaya abatholi-qeqesho lobuKristu nhlobo. Umama uphandle ndawondawo ephathini yamakhadi, nobabayi usezansi endaweni evalekile yebhola elidlalwa ngezinti, no-nosisi uphume nomunye onevolovolo. Futhi nakhu lapho okhona, niyabo. Ini, kuphi lapho esi-kuphi lapho esiya khona na? Uvele nje, ku nje ku... Kuyesabeka. Bese kuthi-ke sithola ukuthi zonke lezizinto ndawonye. UJunior uphumile, eshaya ehla-enyuka nomgwaqo, ngesithuthuthu sakhe. Futhi, o, ngabanye babo ezansi bedlala igalofu, nabanye bedlala ukubekelana isteki, futhi nje kuyinto ethize enye yokubungazana. Nebandla liyakudedela.

¹⁷ Izikhathi eziningi, manje-ke banebhodi lapho; uma lowomelusi bekungenzeka athi ukushaya ucingo oluncane obe-obeluthe ukuphambana kancane, noma asho okuthize ngalo, leyobhodi iyomsukumisa, igama lakhe liyokwenyukela ekomkhulu futhi axoshwe esontweni. Ngakho, niyabo, sekuba yithikithi lokudla, esikhundleni senceku egcotshiwe ukuba ishumayele iVangeli. Niyabo? Kunjalo. Sekuba yinto abayifunayo. Yi-yithikithi lokudla. Bafanele bahlale lapho, bathole inkokhela enhle. Lalela, mfowethu, uNkulunkulu ayihawukele indoda eyothengisa ngobuzibulo bayo ngalokho. Lalela!

¹⁸ Sidinga indoda ezophatha iVangeli, ngezandla ezingafakwe lutho, zingafakwe noma yiluphi uhlobo lweglavu lehlelo. Nje ileneke lapho indlela elilotshwe ngayo, futhi-futhi idedele amabhizela awele nomaphi lapho efuna ukuwela khona. "Uma isicathulo senela," umama wayevame ukuthi, "sigqoke." Wathi, "Ungawuncweli ummbila wakho." Manje, ngakho sinalezozinto esifanele ukuzilalela.

¹⁹ Manje, lenkosi, u-Uziya, engumntwana oyisimangaliso kangaka. Wayenobaba omesabayo uNkulunkulu. Unina wayevela eJerusalema, nobaba omesabayo uNkulunkulu owayeyinkosi ngaphambi kwakhe, nalolohlobo lokufundisa lwancibikalela kulowomfana.

²⁰ Angisuye oweDemokrati noma oweRipablikeni. Ngenza ivoti elilodwa nje, nalelo kwakungelikaKristu. Futhi Uyi-Uyi... ngizowina kuLelo.

²¹ Manje, ngi-ngicabanga ukuthi uMongameli omkhulu kunabo bonke, nokho, esesake saba naye, kwakunguAbraham Lincoln. Hhayi ngoba wayengowaseKentucky, naye, kodwa kwakungenxa yokuthi indoda iqubuka ingasuki ndawo. Nazo zonke izincwadi indoda eyake yaba nazo, kusukela esikhathini isengumfana omncane, yaze yaba ndala, cishe impela, kwakuyiBhayibheli no-no*Hambo loMhambi* kaBunyan. Niyabo, lokho kwabumbeka kuyo (ini?) lowo "Abe oqotho."

U...Okufundayo, okwenzayo, kubumba isimilo sakho. Ku—kusho oyikho wena. Futhi manje, niyabo, wafunda lapho “uma wenze okungalungile, wahlawula ngakho; uma wenze okulungileyo, uNkulunkulu uyokuhlonipha,” nalokho kwambumba kulokho ayeyikho. Nonina, o—owesifazane omesabayo uNkulunkulu, naye. Wathi, “Uma kukhona okufanele ukubongwa okunikwa noma ubani, kwakungumama omesabayo uNkulunkulu,” owamkhulisa kahle. Manje lokho kwenza, ngiyacabanga, ngingathi okungenani okukodwa, uma kungesikho okukhulu kunakho konke, uMongameli esaba naye. Uqubuka engasuki ndawo, noNkulunkulu wamenza uMongameli ngoba wayeyindoda eqotho nendoda elungileyo.

²² Manje, sithola ukuthi lomfana wayefana. Enalababazali abamesabayo uNkulunkulu, wenza lokho okwakulungile. Ngenkathi enziwa inkosi, futhi ngenkathi eseneminyaka eyishumi nesithupha ubudala, wazishaya indiva zonke ezombusazwe nemibono edumile yosuku lwakhe, futhi wakhonza uNkulunkulu ngenhlonipho. Lokho kwamenza waba yinkosi yangempela. Ukuzishaya indiva ezombusazwe nomqondo wesimodeni, futhi wakhonza uNkulunkulu ngenhlonipho, lokho kwakukuhle kakhulu. Umbuso wakhe, uNkulunkulu wawubusisa, wawumkhulu kakhulu ngangokuthi wawulandela okaSolomoni. NoSolomoni wayenomkhulu ukwedlula wonke owawukhona; kodwa lomfana wayelandela kuSolomoni, embusweni wakhe.

²³ Kwakulu—usizo olukhulu kumprofethi osemncane uIsaya, naye eyinsizwa esencane ngalesosikhathi, eza nje. Ezalwe engumprofethi, wabhekisisa ukuthonya ukuthi lendoda yayiphezu kwabantu; futhi yabona lapho ukuthonya kwayo okuvela khona, ngoba yethemba uNkulunkulu, ngokugcizelela. Futhi une...Waqaphela futhi, uIsaya waqaqhela, ukuthi uNkulunkulu uyobabusisa kanjani labo abayokwethembeka ezwini likaNkulunkulu leqiniso.

²⁴ Manje siyaqonda ukuthi lomfo osemusha wayefuna ukuhlala nemigomo yalokho okwakushiwo nguNkulunkulu. Wayigcina imiyalo yaKhe. U—Uziya wayengaphendukeli kwesokudla noma esokunxele. Wahhlala ngqo nalokho iZwi elalikushilo, futhi uNkulunkulu wamazisa futhi wambusisa kuyo yonke into ayenzile, waphumelela, waqhubekela phambili ngqo. Isibonelo esinje pho—esinje pho esingesanoma yimuphi umuntu omusha!

²⁵ Ngicabanga ukuthi ukuba besinabantu namhlanje, amabandla ethu azisho ukuthi angamaKristu, ukuba bebezozithiba ezintweni zezwe futhi baphile lolohlobo lwempilo, bekuzothonya amaKristu asemasha ukuba enze njalo. Kodwa, namhlanje, uma behlisa, futhi baphuze futhi babheme, futhi baqhubeke, futhi babe besalokhu bezama ukubamba ukuvuma kwabo njengobuKristu, lokho kubeka isikhubekiso

esibi endleleni yabany'abantu, futhi kukwenza kube nzima kakhulu.

²⁶ Khumbulani, iBhayibheli lathi, “Niyaphila, izincwadi ezilotshiwewo, ezifundwa ngumuntu wonke.” Manje, abantu abaningi bangeke balifunde iBhayibheli, kodwa uNkulunkulu unenze omele ongophilayo. Uyincwadi ehambayo, ufanele ube yiBhayibheli elihambayo, uKristu kuwe. Ufanele ube yiZwi likaNkulunkulu elihambayo. Futhi uma uzisho ukuthi ungumKristu, futhi ungesikho lokho, ukuthonya kwakho, okwakho... Okuthonyayo, kuyokwenza uphendule ngemphefumulo eminingi oyjikisele eceleni, yaqhela kuKristu, ngaloloSuku lokwaHlulelwa.

²⁷ Ngicabanga ukuthi kusifanele, kulobubusuku, ukucabanga ngalokho, ngokuba wonke owesilisa, owesifazane, umfana nentombazane, uyazi ukuthi uza ekwaHlulelweni. Ningahle niphunyuke *kulokhu, lokho*, noma *okunye*. Ungahle wehlule intela yemali engenayo, futhi ungahle uphunyuke eZimalini ezingenayo zangaPhakathi. Ungahle wenze into eyodwa noma enye. Ungahle ukuba weqe umgomo wejubane namaphoyisa angakubambi neze. Kodwa, ngolunye usuku, ukwaHlulelwa kuzokubamba. Lokho kuqinisile!

²⁸ “Futhi siyazi ukuthi umuntu umele afe, bese emva kwalokho kube ngukwaHlulelwa.” Ukufa akusiyo into el'khuni. NgukwaHlulelwa emva kokufa, leyo yingxenye embi. Futhi lapho, okwenze empilweni, nokuthi ubathonye kanjani abanye, uyodingeka uphendule ngakho ngaloloSuku.

²⁹ “Sifanele sikubeke kangakanani eceleni konke okusindayo, nesono esithandela kangaka kithi, ukuze sikwazi ukugijima ngokubekezela lokhu ukuncintisana esikumiselweyo sibhekile,” hhayi esivumwenikholo, ehlelweni, komunye umuntu othize, kodwa, “kuJesu Kristu Ongumqalisi nomphelelisi wokuKholwa kwethu.”

³⁰ Ukuthi sifanele sizicabange kanjani lezizinto, bangani, ngokunamandla nangokuhlonipha, njengoba sibona loluSuku lusondela, futhi nokwazi ukuthi noma nini impilo yakho ingamapheji, incwadi, ingahle ivalwe kulobubusuku, futhi kusasa isikhathi siyobe sesedlule kakhulu kuwe ukuba ukwenze. Ungakuhlehli ongakwenza namhlanje, kube okwakusasa, ngokuba ikusasa lingahle lingafiki neze. Abesilisa nabesifazane, abafana namantombazane, bangahle ukuba bahlezi lapha kulobubusuku, abazoba semakhazeni kungakasi. Yiqiniso. Bese kuthi—ke incwadi yakho isivaliwe, futhi awusoze waba nelinye ithuba. Leli lingahle libe yithuba lokugcina oyoke ube nalo. Kucabangeni, kanzima. Wena uthi, “Awu, khona mhlawumbe akunjalo.” Khona mhlawumbe akunjalo, kodwa kungaba njalo. Kodwa, khumbulani, ngolunysuku incwadi izovalwa, futhi wenzani manje.

³¹ Futhi ikakhulukazi nina bantu enizisho ukuthi ningamaKristu, zehlukanise nezinto zezwe. Ungazihlanganisi ngalutho nezwe. Kugweme, ngokuba omunye umuntu uyakubhekisisa. Omuny'umuntu uyakubhekisisa. Futhi awuzukuziyisa wena uqobo kuphela lapho, kodwa uzobayisa endaweni embi, futhi uzodingeka uphendule ngokuthonya kwakho.

³² Ukuthi lomprofethi wayibhekisisa kanjani lendoda, futhi wabona ukuthi uNkulunkulu wayibusisa, nokuthi kanjani lokho kwakungukuthonya okunje pho! Ukuthi leyondoda yaphumelela, uNkulunkulu ayenzela khona. Yayiphila i—impilo eyayimangalisa, ibusiswe nguNkulunkulu, futhi yayingaphendukeli kwesokudla noma esokunxele.

³³ Manje lapha sithola esinye isibonelo lapha kulendoda, lendoda u—Uziya, inkosi enkulu eyake yahamba noNkulunkulu. IBhayibheli lathi, “Lapho inkosi izwa ukuthi yayiphephile, yezwa ukuthi yayikahle, khona—ke yazikhukhumeza enhliziyweni yayo, ngokuzidla.”

³⁴ Ake ngime lapha ukuba ngisho lokhu, ngesizotha, mfowethu, dade. UNkulunkulu unenze izethameli zami kulobubusuku. Ngifanele ngicophelele kakhulu kulokho engikushoyo, nani nifanele nilalele ngokucophelela okukhulu.

³⁵ Yileyo inkathazo kubantu abanengi namhlanje. Bacabanga. . . Sinabanye babafowethu abangabefundisi, abanye babo ufika endaweni, mhlawumbe, nezinkonzo ezinkulu, baze bazizwe bephephile. Sibe nakho lokhu, ngikwazi lokhu ukuthi kuyiqiniso. Abefundisi abanengi ezweni namhlanje baqala ukuphuza. Abanye babo bayacabanga, “Awu, nginombuso omncane engiwakhe wangizungeza. Asikho isizathu kimi. . . Labobantu bayangithanda kakhulu, bayoze bangakunaki neze uma ngenza *lokhu* noma ngenza *lokho*. Ake ngikutshale, mfowethu, Munye Obukayo, nalowo nguNkulunkulu. Akukho—muntu ophephile ngaphandle kukaNkulunkulu.

³⁶ Ngezinye izikhathi sifika endaweni, sicabanga, “UNkulunkulu uyabusisa. Ungipha imoto iKadilaki. Ungipha umsebenzi ongcono. Ungipha *lokhu*.” Lolo akusilo uphawu lokuthi ungeziphendule izibusiso zaKhe zisuke kuwe.

³⁷ Uma uzikhukhumeza, futhi uzwe, “Awu, ngake ngalala ubusuku bonke futhi ngakhuleka, ngake ngenza *lokhu* futhi ngenza *lokho*, kodwa angibange ngisakwenza,” usemhlathini oyingozi.

³⁸ Yileyo indaba ngabantu bakithi bePentecostal. Ngenkathi, emuva ngaleya, kudala, ngenkathi sasinezimishini ezincane ezansi ekhoni ndawondawo, nabesifazane bengafake—masokisi amade futhi beshaya isigujana ithamborini ezansi lapho, bekhuleka ubusuku bonke, nayo yonke into; amaphoyisa anibophe, futhi nihlale ejele, kanjalonjalo.

Nanikhuleka. Amabandla, onke amahlelo, anihleke futhi ahlekise ngani. Kodwa manje uNkulunkulu usenikhukhumezile, senize nibe namanye amabandla amahle ukwedlula onke ezweni, amahlelo anamandla amakhulu, niqala ukuzizwa niphephile. Qaphelani, kulapho nithola khona ukuphakama. Manje-ke, nxa uNkulunkulu ethuma Into ethize, ningeke niYemukele, nhlobo, ngoba senivele nizibonele ngamehlo *lento*. Bese-ke niqala ukuzizwa niphephile, yingalesosikhathi lapho esenisendleleni yenu eya ekuweni kwenu. Lokho okwamahlelo. Lokho kungokwezizwe.

³⁹ Bukani isizwe sakithi, esake saba ngelinye lamazwe amakhulu anesimilo omhlaba. Sibukeni namhlanje, siyinhlekisa yomhlaba, sinamanyala ukwedlula noma yini engazi ngayo.

⁴⁰ Ngenkathi ngehla endizeni, bese ngingena eRoma, ngase ngenyukela eSaint Angelo, ukuba ngiye emigedeni okwakulahlwa kuyo izidumbu, ngaphoxeka ngenkathi sengibona uphawu lubekwe e—emgedeni okwakulahlwa kuwo izidumbu waseSaint Angelo, lwaluthi, “Izwi kubo bonke abesifazane baseMelika! Sizani nembathe ningakangeni emgedeni okwakulahlwa kuwo izidumbu, ukuba nihloniphe abafileyo.” Bezongena lapho begqoke izikhindi, begqoke namabhulukwe, endaweni enjengeRoma; bese kuthi-ke kudingeke kuthiwe, kwabesifazane baseMelika, “ukuba nihloniphe abafileyo; futhi nembathe.” Ngani, sekuze kwaba yiphunga elibi emakhaleni! Nayo yonke yemali yethu yaphesheya kwezilwandle, nezimali ezibolekisayo eziqashiwe, nayo yonke into kanjalo, soze yathenga ubungani.

⁴¹ Esikudingayo kulesisizwe, futhi asisoze saba nakho, kodwa esikudingayo yi—yisikhathi sokuhlanzwa kwendlu, hhayi ukuhlanzwa kwendlu kwezombusazwe, kodwa imvuselelo ethunywe nguMoya oNgcwele ezosishanela kusukela esihlokweni kuya ozwaneni. Yilokho okudingwa amabandla akithi. Yilokho okudingwa abantu bakithi. Yilokho oku, njengabantu ngamunye, esikudingayo. Ukuthi ukuthonya kwethu . . . Uma sizikhukhumeza futhi sithi, “NgiyiPentecostal. Ngakhuluma ngezilimi. Ngamemeza. Ngasina eMoyeni.” Ungahle ukuba ukwenzile lokho, kodwa ake ngikutshele okuthize, mfowethu, lokho akusikho ukuphepha kuwe, akusikho nakancu.

⁴² Sithola ukuthi ngenkathi u-Uziya ezikhukhumeza enhliziyweni yakhe, sithola ukuthi uNkulunkulu wamshaya. Wenzani na? Wazama kakhulu impela ukuzama ukuthatha indawo yomfundisi. Wayecabanga ukuthi ngoba wazikhukhumeza, uNkulunkulu wayembusisile, wamenza umuntu omkhulu, wayengenza noma yini nje ayefuna ukuyenza.

⁴³ Ngezwa insizwa ingitshela kungekudala, yathi, “Uyazi, uNkulunkulu ungithanda kakhulu, Mfowethu Branham,

Uvele nje angiyeke ngenze noma yini engifuna ukuyenza. Akanandaba.”

⁴⁴ Ngizwa okuningi kakhulu namhlanje ngoNkulunkulu enguNkulunkulu olungileyo. Ulungile. Angiphikisani nalokho. UnguNkulunkulu olungileyo. Kodwa futhi UnguNkulunkulu wolaka. Ubungcwele baKhe budinga ukulunga. Umthetho waKhe udinga ukwahlulela. Uma kungekho–kwahlulela emthethweni, umthetho awusizi lutho. Kungasiza ngani ukuthi, “Kuphambene nomthetho ukwedlula lelilambu libomvu ezansi lapha,” ngaphandle kwenhlawulo emva kwawo na? Niyabo, kungebe–mthetho. Bebengeke benza lutho ngawo; ayikho inhlawulo. Kunenhlawulo yokweqa imithetho kaNkulunkulu, futhi, kuyoba yiyo, uyodingeka ukhokhe uze kakhulu kakhulu ufike ezindibilishini ngaphambi kokuba ukhishwe.

⁴⁵ Manje indoda amaningi namhlanje yenza lelophuthutha elidabukisayo njengoba kwenza lomfo, ngenkathi ezikhukhumeza, waba–mkhulu, waba njalo ukuze abe nayo yonke into ezandleni zakhe uqobo, wazizwa ephephile, “UNkulunkulu ungithanda kakhulu kangaka, kuze kungabikho–lutho oluzongikhathaza manje.” Ngenkathi enza lokho, waziphosa yena esimweni esifanayo uNebukadinezari asenza ngesinye isikhathi, njengoba nina bafundi beBhayibheli nazi. Manje–ke sithola ukuthi washaywa ngochoko ngoba wazama ukuthatha indawo yomfundisi.

⁴⁶ Kungekudala, ngikhuluma amazwe ngamazwe ngenzela OsomaBhizinisi beFull Gospel. Ngesikhathi esithize esedlule, ngangihlezi endaweni, kwakungale eJamaica, sasinomhlangano.

⁴⁷ Ngiyabathanda, ngoba abantu abavela kuwo onke amabandla. Kunginika ithuba loku–lokukhuluma. Ngesinye isikhathi amabandla angeke abambisana, kodwa osomabhizinisi bawo bayabambisana, a–ayofanele athi ukubamba ubuso bawo ngexxa yosomabhizinisi.

⁴⁸ Ngakho manje siyathola, ukuthi phakathi lapho, nganginomhlangano. Ngalobo busuku ngenkathi bebuya ngale eFlamingo Motel, ngathi, “Nginamahloni ngani bafo.” Ngathi, “Yihlazo. Konke enikhuluma ngakho, phambi kwabo bonke abaholi bezombusazwe nezinto, nosomabhizinisi phansi–na–phezulu lapha, kwakumayelana nokuthi, ‘Nganginebhizinisi elincinyane ezansi lapha, futhi nginezimoto eziyisithupha oKadilaki,’ noma nokunye.” Ngathi, “Lawo indoda, ungeke waqhathanisa nawo.”

⁴⁹ Yileyo inkathazo ngebandla namhlanje, nizama ukuqhathanisa neHollywood. Nizama ukukwenza njengeHollywood. Khumbulani, iHollywood iyaxhophu; iVangeli liyakhazimula. Ungeke wawelela enkundleni yabo; nifanele nibalethe enkundleni yethu. Yilapho esifanele sibathole

khona. Sifanele sibalethe ngapha, kungabi yithina esiphumela lapho. Singeke neze saqhathanisa nabo. Asifuni. Bayacwebezela futhi bayacwazimula; iVangeli likhazimula ukuzithoba nokuzehlisa. Lowo ngumehluko nje phakathi kokukhazimula nokuxhophha.

⁵⁰ Manje siyathola, ngathi kulawa indoda, ngathi, “Into yakho ngukuthi, wena ndoda nje ningosomabhizinisi, nizama ukushumayela iVangeli. Anihlangene nokwenza lokho. Thina bashumayeli sinesikhathi esil’khuni esenele sikugcina kuba yileveli. Nani bafu anifanele ukuba nenze lokho. Nizama ukuthatha indawo engafanele. Ningosomabhizinisi, kodwa ningazami ukuthatha indawo yeVangeli.

⁵¹ Futhi nga—ngathi, “Into yakho ingukuthi, namhlanje, nizama ukusho ukuthi ninokungakanani. Kungumehluko omkhulu kumaphentekoste okuqala! Amaphentekoste okuqala akususa ayenakho.”

⁵² Omunye umculi omncane lapho, wayeyindoda ekahle encane. Ngiyamthanda. Wayeyindoda enomoya omuhle, kodwa wathi, “Mfowethu Branham, angifuni neze ukuphikisana nezwi lakho, noma ngisho noma yini emelene naLo.”

⁵³ Ngathi, “Lokho kulungile. Uma kungesilo iZwi leNkosi, khona—ke unelungelo lokukwenza, mfowethu.”

Wayesethi, “Yilesosikhathi esisodwa onephutha ngaso.”

⁵⁴ Ngathi, “O, qhabo. Qhabo, qhabo.” Ngathi, “Amaphentekoste okuqala athengisa ngayo yonke into ayenayo, ayesekuphosa ezimishini, futhi—futhi aphuma.”

⁵⁵ Nomshumayeli lapho, wathi, “Leyo kwaba yinto embi ukwedlula zonke ake ayenza.”

Ngathi, “Ini? UMoya oNgcwele wenza iphutha na?”

⁵⁶ Wathi, “Angisho lokho; kodwa kwaba yinto embi ukwedlula zonke ake ayenza.” Wathi, “Kwase kuthi ngenkathi ukuphikisana kungena ebandleni, ayengasenakhaya angaya kulo.”

⁵⁷ Ngathi, “Isona impela nje isizathu sokuba uNkulunkulu awathengisise amakhaya awo, ase—ke eya ndawo zonke, esabalalisa umlayezo ezweni lonke. Ayengenayo enye indawo ayengaya kuyo.” UNkulunkulu uyazi ukuthi Wenzani, Myeke nje apha the iBhizinisi.

⁵⁸ Sithola ukuthi lendoda yathatha isitsha sokuthunqisela impepho, yaqala phakathi uku—uku—ukwenza ukuphephezela, i—i—isitsha sokuthunqisela impepho, ishisa impepho. Lowo kwakungesiywo umsebenzi wayo. Yayiyinkosi, hhayi ukuba ibe ngumpristi. Nompristi ugijima emva kwayo, wayeseyitshela, wathi, “Awufanele ukwenza lokhu. KungokomLevi kuphela ukwenza lokho, futhi awusuye umLevi. Kuthatha indoda ehluhaniselwe lokho, futhi awehluhaniselwe iNkosi.

Uyinkosi. UNkulunkulu uyakubusisa. Lokho kuhle. Kodwa awehlukaniselwe ukwenza lokho.”

⁵⁹ Izikhathi eziningi kakhulu sibone iziphiwo zizanywa ukuba zifaniswe, kanti zazingahlukaniselwe ubizo. Futhi sikubonile konke lokhu. Siyakubona namhlanje njengoba kwakunjalo nje ngaleyonkathi, sibone umuntu ezifanisa nomuntu enoMoya oNgwele; amemeze njengabo, akhulume ngezilimi njengabo, futhi besalokhu bengazi lutho ngoNkulunkulu kunoma iLawu belingazi ngobusuku baseGibhithe. Kunjalo, ukuzifanisa nomuny’umuntu nje, wenza njengakho, ushaye sengathi uyinto ethize.

⁶⁰ Kodwa ake nginitshela, wena obuka lokho, khumbula, lapho obona khona umuntu ezifanisa nomunye kukho, kunento ethize yangoqobo ndawo ndawo. Uma ngithole idola, futhi belimbumbulu, wuphawu kuphela ukuthi lenziwe lisuselwa kwelangampela.

⁶¹ Kodwa sithola lendoda, u-Uziya, ezama ukuthatha indawo yalompristi. Futhi ngenkathi begijima emva kwakhe, bemtshela, wathukuthela. Wajika wayesebazisa, “Ngizokwenza engifuna ukukwenza. Ningobani nina ukuba nitshela mina ukuthi angenzeni? Ningitshela ukuthi ngifanele ngenzeni? Ngiyinkosi, ngizokwenza njengoba ngifuna!” Futhi uNkulunkulu wamshaya ngochoko, khona lapho. Futhi wafa, engonochoko. Ekuthukutheleni kwakhe, ngenkathi ukuthukuthela kwakhe kwase kokhelekile, khona-ke washaywa ngochoko.

⁶² Khona-ke kwaba yisifundo somprofethi osemncane, impela impela. Emva kokuba wayesebhekisise lendoda ikhuphuka, futhi ithola iPh.D. yayo, iLL.D. yayo, kanjalonjalo, bese kuthi-ke izame ukuthatha indawo eyayingesiyo eyayo. Yathola ukuthi, futhi yathukuthela ngakho. Ngenkathi othize ezama ukuyitshela ukuthi wayeyini u ISHO KANJE INKOSI, yehluleka ukukuqonda. Futhi uNkulunkulu wayishaya ngochoko, okungumfanekiso wesono. Kulungile, ngalokhu, uIsaya wafunda ukuthi uNkulunkulu uyalela umuntu waKhe endaweni yakhe. UNkulunkulu wenza ukuyalela. Singeke sathatha umuntu ngesinye isikhathi bese senza lokhu kuye.

⁶³ Ine eliselincane, lapha kungekudala, langitshela ukuthi li...noma lalinomfana omncane elalizo...Lathi, “Wazizwela enobizo.” Lalineminyaka cishe engamashumi amathathu-nanhlanu ubudala, ngiqagele. Lathi, “uNdodana wami, eneminyaka cishe eyishumi nane ubudala, wazizwela enobizo. Mfowethu Branham, ungamhambisa futhi athole iPh.D. yakhe, noma into ethize enye efana naleyo, umhambise kwelinye ikholiji na? Ungaluleka uthini na?”

⁶⁴ Ngathi, “Eledlula onke engilaziyo yikholiji lokuguqa ngamadolo, phansi ngamadolo akhe.” Ngathi, “Uyophumela lapho phakathi kwalokho, futhi, into yokuqala niyazi,

kuqala ukufunda imathe... izibalo nakho konke ngalokhu, nakanjalo ngalokhu, futhi bamnika ukuhlolwa kwengqondo ne IQ ukusebenza kwengqondo, nakho konke kanje. Kwase kuthi—ke bathola konke okukaNkulunkulu, okwake kwaba kuye, bakukhipha,” ngasho. Kungesikho ukwehlisa isithunzi lezozinto, kodwa nje nginikhombisa ukuthi ziqhela kude kangakanani emgqeni.

⁶⁵ Bhekisisani futhi nibone ukuthini, lokhu kwenzeka. Manje, uNkulunkulu uyalela umuntu waKhe endaweni yakhe.

⁶⁶ Kungekudala, ngangifunda indatshana lapho o—owesifazane owaye... wayenesi—sifo, i—i—i—inyumoniya, eSaint Louis, eMissouri. Futhi wayegula kabi, kabi, futhi bathi wayezo—zo—zofa. Futhi wayenendodana esekholiji. Ngakho uza ngapha ukuzothola, udokotela wenza, ukuthi nje wayecabanga ukuthi wayesebe nayo isikhathi eside kangakanani, ukuba aphile. Wayesethi, “Mhlawumbe angeke abe lapha ngaphezu kosuku noma ezimbili, ngaphezulu.”

⁶⁷ Ngakho bayishayela ucingo indodana encane, ukuthi “kungcono ize ekhaya,” unina wayegula kakhulu. Ngakho indodana encane, ithola itelegramu, yayisilungiselela ukuhamba, yayisithola enye itelegramu, “Unyoko usengcono manje, kulungile. Ungezi.”

⁶⁸ Awu, kwase kuthi—ke sekuphele unyaka, ngani, umfana wenza ukuvakashela kwakhe konyaka ekhaya. Esefika ekhaya, wathi, “Mama!” Emva kokuba esembingelele, wathi, “Uyazi, ngiyamangala nje, ngenkathi ugula kakhulu, awuzange ungitshela nje ukuthi kwenzekani.”

⁶⁹ Wathi, “O, ndodana, kukhona engifuna ukukutshela khona.” Wathi, “Uyayazi leyomishini encane ezansi emgwaqeni lapha, ezansi lapha lapho labobantu empompoloza khona kanjalo, futhi akhale futhi aqhubeke na?”

Wathi, “Yebo.”

⁷⁰ Wathi, “Umelusi wabo uyakholelwa ekukhulekeleni abagulayo.” Wathi, “Elinye lamanenekazi lenyukela lapha langitshela.” Wathi, “Udokotela wangitshela ukuthi ngangisenezinye izinsuku ezithi azibe mbili ngikhona.” Lase lithi, “Base bethumela futhi bathola, babefuna ukuthola lomelusi ukuba eze azongikhulekela, nenenekazi lakwenza, ngase ngithi, ‘Awu, impela, menyuse.’” Wathi, “Uyazi, uyenyuka futhi,” wathi, “wafunda umBhalo eBhayibhelini lapho.” Wayesethi, “Uyafika wayesebeka izandla phezu kwami, wayesengikhulekela. Futhi, uyazi, imfiva yasuka kimi, ngase ngisinda.” Wayesethi, “O, akabongwe uNkulunkulu!”

Yathi, “Mama, mama, manje wazi kangcono kunalokho!”

71 Wathi, “O, o, qhabo, qhabo, s’thandwa,” wathi, “kwenzeka ngempela.” Wathi, “Udumo kuNkulunkulu! Ngiyakutshela,” washo.

72 Yathi, “Manje ukwenza kwakho ngempela njengalabobantu.” Yathi, “Awufanele ukwenze lokho, mama.”

73 Wathi, “Kodwa,” wathi, “s’thandwa, wakufunda eBhayibheliningqo. Wafunda khona lapho, uMarku isahluko 16, ‘Lezizibonakaliso ziyakubalandela abakholwayo.’ Nakhu khona *Lapha*.” Wathi, “Si, si . . . Yikho lokhu khona *Lapha*,” washo.

74 “O, mama, lolo wuhlobo olungafundile ezansi lapho.” Yathi, “Labobantu ezansi lapho abanamfundo.” Yathi, “Bangabantu abampofu nje, imfucumfucu sengathi isuka emigwaqeni, kanjalonjalo, futhi bagijimela phakathi lapho.” Yathi, “Lowomelusi . . .” Yathi, “Sifunda ekholiji, lowoMarku 16, kusukela evesini 9 kuqhubeke, akaphefumulelwe.”

Wathi, “Udumo kuNkulunkulu!”

Yathi, “Mama, yin’indaba ngawe?”

75 Wathi, “Bengicabanga nje, ndodana, uma uNkulunkulu engangiphilisa ngeZwi elingaphefumulelwe, Angenzani ngempela ngalelo eliphefumulelwe na?” Ngakho ngicabanga nje ukuthi lokho kuthi akukuxazulule. Akunjalo na? “Uma okungaphefumulelwe kuyophilisa, kuyokwenzani okuphefumulelwe na?” Yilokho-ke, bangani bami. Yebo, Mnumzane.

76 Manje, ukuzama ukuthatha indawo yomunye. UNkulunkulu uyalela umuntu waKhe. UNkulunkulu ubeka umuntu waKhe endaweni. Akafanele athathe indawo yomunye. Awufanele wenze lokho.

77 Manje umbono ethempelini. Ethempelini, wehla ngenkathi ethola lokho. UIsaya wayekubonile lokho, uHezekiya, okwakwenzeke kuye, kwase kuthi-ke wayefile futhi kwakukade kukhona i-i . . . Ngiqonde u-Uziya, futhi wayekade e-wayekade esuswe wayiswa ekamu labanochoko, nendodana yakhe yadingeka ibuse endaweni yakhe. Kwase kuthi-ke uIsaya wathi ukunengwa, ngakho wayesehla ethempelini ngoluny’usuku, ukuthi ukuyisusa into esifubeni sakhe—ukuyisusa.

78 Ngicabanga ukuthi yinto enhle leyo ukuba sonke siyenze, ngukwehlela endlini kaNkulunkulu, wehle futhi ukhulule umphefumulo wakho, uyisuse into engqondweni yakho.

79 Ngakho uIsaya wehlela lapho wayesethola ukuthi akhuleke. Aka . . . Kungahle ukuba kwakukade kuyela lapha ntambama, futhi u . . . noma kusesekuseni ekuseni, angazi. Ngakho wehlela ealtare futhi uqala ukukhuleka, futhi wathola ukuthi akhuleke waze wangena esiqiniselweni sangempela. Manje yile yondlela. Wayekubonile Ayekubuka, lapha emhlabeni, kwakwehlulekile.

Leyonkosi uNkulunkulu ayeyibusisile, lena enkulu, inkosi enamandla, enamandla kunawo onke ezweni, kepha nokho yayehlulekile. Kwase kuthi-ke wayengazi ukuthi enzeni, wayesethola ukuthi akhuleke.

⁸⁰ Kwase kuthi, khona manjalo, waphakamisa ikhanda lakhe, futhi wayesebona-ke iNkosi yangempela. Wabona uNkulunkulu ephakeme Phezulu; umsila wengubo yaKhe wagcwalisa amaZulu. Wabona, wabona into yokubukwa, isibonelo sangempela. Uma ubuka futhi uzame ukwenza umuntu abe yisibonelo sakho, impela uyophambuka, ngoba yena uyohluleka. Kodwa Wayezama ukuba athi kumprofethi, “Ungabuki umuntu noma lokho umuntu akushoyo. Bhekisa amehlo akho ngakiMi nalokho eNgakusho. Buka phezulu Lapha; hhayi isihlalo sobukhosi sasemhlabeni, kodwa isihlalo sobukhosi sasezulwini, siphakemele le emaZulwini,” nomsila wengubo yaKhe ugcwalisa izibhakabhaka. Wayesebuka phezulu. Wayese-ke ebuka ethempelini, ethempelini wabona uNkulunkulu ephakeme, wayeseqaphela amaSerafi aseZulwini.

⁸¹ Manje, amaSerafi lapho awasizo iziNgelosi. Afanele ukuba ngabashisi bemihlatshelo abanxusela abanecala. Futhi Ayengabashisi bemihlatshelo.

⁸² Isembozo esikhethekile sasiphezu kwaleziziDalwa, futhi sikhombisa ukuthi uNkulunkulu ungcewele wonke. UNkulunkulu ungcewele wonke. Futhi Ayedazuluka ngalo lonke iphimbo laWo, “Ingcewele, ingcewele, ingcewele, iNkosi uNkulunkulu uSomandla. Ingcewele, ingcewele, ingcewele,” khona impela eBukhoneni bukaNkulunkulu.

⁸³ Khumbulani, kwakungamaSerafi namaKherubi alinda iNdawo eNgcewele. YiWo elithatha umhlatshelo futhi liwunikele. Futhi nanka ayelapha, ehlala ngqo eBukhoneni bukaNkulunkulu, edazuluka, “Ingcewele, ingcewele, ingcewele, iNkosi uNkulunkulu uSomandla.”

⁸⁴ Ake sibuke ukwenziwa kwawo isikhashanyana. Sithola ukuthi lezi kwakuyiziDalwa ezazimaphiko ayisithupha. Zazinamaphiko amabili phezu kobuso baZo, amaphiko amabili phezu kwezinyawo zaZo, futhi zazindiza ngamaphiko amabili.

⁸⁵ Cabangani, amaphiko amabili phezu kobuso baZo, kuqala. Okokuqala, kuyoba yini na? Ake sithole ukuthi amaphiko amabili phezu kobuso baZo ayechaza ukuthini. Nxa uNkulunkulu ungcewele kakhulu ukuthi ngisho neziNgelosi ezingcewele namaKherubi lifanele amboze ubuso baWo, ukuba ame eBukhoneni baKhe, thina sizoma kanjani na? Nxa kufanele sime, sizofanele sonke, eBukhoneni bukaNkulunkulu; UnguMahluleli omkhulu, futhi sonke sizoma eBukhoneni baKhe. NeziNgelosi ezingcewele ezingazange zazi ukuthi isono sasiyini; Zadalwa ziyisiDalwa esikhethekileyo, nokuma eBukhoneni baKhe, zifanele zimboze ubuso baZo obungcewele,

ukuba zihlale lapho. Uma iziNgelosi izofanele imboze ubuso baZo obungwele, ukuba zime lapho, sizokwenzenjani, ukuba siphile eBukhloneni bukaNkulunkulu uSomandla, uma sihlala eBukhloneni baKhe na? Sinesembozo, nokho, iGazi likaJesu Kristu. Kunjalo. Namhlanje. . .

⁸⁶ Lokho ngukuhlonipha kokuzithoba. Lokho kwakuchaza ukuhlonipha kokuzithoba, eBukhloneni bukaNkulunkulu.

⁸⁷ Namhlanje akukho-nhlonipho yokuzithoba. O, okuncane nje okukhona, kuncane kakhulu nje. Ini? Nibona abantu behleka lokho okubizwa ngobuKristu. Kuzokwenzekani kulowomuntu na? Nxa uNkulunkulu ethumela into ethize emhlabeni, futhi bayibume isetshenzwa neZwi nje ngqo, bese kuthi-ke umuntu akhulume ngayo, futhi ahlekise ngayo na? Niyazi ukuthi iBhayibheli lathini? UJesu wathi, “Kungukuhlanjalazwa, kukaMoya oNgwele, futhi akusoze kwathethelelwa.”

“O,” bathi, “Lokho ngokukadeveli.”

⁸⁸ Qaphela ukuthi uthini, mfowethu, dadewethu. Qaphela ukuthi uthini, soni. Akukho ukuthethelelwa kwakho. UJesu wathi, “Ukukhuluma izwi elimelene naWo, akusoze kwathethelelwa kulelizwe noma ezweni elizayo.”

⁸⁹ Bukani ukuthi Usanda kuqeda ukwenzani, ehlukana ngokubona okufihlakeleyo, ebatshela imicabango owawusenhliziyweni yabo. Futhi bathi, “UnguBelzabule,” bebiza uMoya kaNkulunkulu “ngomoya ongcolileyo, udeveli enza umsebenzi kaNkulunkulu.”

⁹⁰ Wayesethi, “Ngizonithethelela,” ukubuyisana kwakungakenziwa ngalesosikhathi, kodwa, futhi uJesu wayengakafi. “Kodwa,” wathi, “nxa uMoya oNgwele esefikile, ukukhuluma umelane naLokho, awusoze wathethelelwa Khona.” Nxa uMoya oNgwele efika ukuzokwenza umsebenzi ofanayo Ayewenza ngaleyonkathi, kwakungasoze kwathethelelwa. Abantu abangahloniphi ngokuzithoba! Yini esingayilindela ngaphandle kokwahlulelwa, lesisizwe esale uNkulunkulu?

⁹¹ Lesisizwe, njengabaningi oBilly Graham noOral Roberts oqhumise lonke lelizwe, namanye amasosha amakhulu esiPhambano elidabule kulelizwe, eshumayela iVangeli, futhi lisekudlubulundeni minyaka yonke, isono silokhu siphindaphindeka.

⁹² Kwakungu-ngumvangeli omkhulu, uBilly Graham, wathi ngoluny’usuku komunye wemihlangano yakhe, ngenkathi eya eNew York, wathi wayekholwa ukuthi “iNew York yase yande ngamapesente amaningi, esonweni, selokhu kwaba yimvuselelo yakhe lapho.” Wathi ngenkathi elapha eCalifornia, eLos Angeles, wathi, “Eminyakeni eyishumi noma eyishumi nanhlanu kusukela manje, ukuthi sonke isakhamuzi siyofanele siphathe ivolovolo, noma into ethize ukuba sizivikele, abakwazi ukuthola

ukusebenza komthetho okwenele, isono sisekudlubulundeni okukhulu ngempela.”

⁹³ O, kuyini na? Kungukungahloniphi kokuzithoba eBhayibhelini. Balalile ithuba labo. Balihlambalazile futhi bahlekisa ngalo. Kunjalo.

⁹⁴ Manje asikwehlise sikusondeze kakhudlwana ekhaya, bukani amabandla, akwenzile. Amaningi awo enqamula izwe... Nxa uthola umuntu enokwenele kwa—enokwenele kwamandla kaNkulunkulu angempela ngaye, ukutshela abantu ngezindlela zabo ezinezono! Thola umuntu ozobatshele ukuthi bafanele bazalwe ngokusha, hhayi ukuthi baxhawulane noma benyuke bese benza isinqumo. Bazofanele bazalwe ngokusha; hhayi ukubhala igama lakho encwadini, noma ujoyina ibandla, noma ukuxhawula, kumbe noma yikuphi ukufafaza, noma umbhaphathizo othize. Kodwa ukuzalwa nguMoya kaNkulunkulu, wehlukani swa, ukuPhila kukaNkulunkulu kuphila kuwe, Kuzikhombisa kuze kuyophuma ngale; hhayi nje namhlanje, kusasa, kodwa zonke izinsuku zokuphila kwakho; nokujabula ezivivinyweni zakho nezinhlupheko, ubungaqhubeka, wazi ukuthi umgwaqo uvulekile phambi kwakho, oya eNkazimulweni. Yilolohlobo lweVangeli! Uma ubathola kanjalo, uyaLishumayela; bese ubuya ngonyaka ozayo, nampo bayafana, into efanayo, kuphela embi kakhulu, nokuningi kwayo nokuningi kwayo. Ngenkathi ushumayela kakhulu ngakho, kuya ngokuba kubi kakhulu. Kuyini na? Kungukungahloniphi kokuzithoba.

⁹⁵ Bese kuthi—ke amapesente angamashumi ayisishiyagalolunye—nanhlanu alabobantu aya esontweni, abenegama lawo libe sencwadini, azisho ukuthi angamaKristu. Umuntu uzisho ukuthi bangamaKristu, ababhemayo, nabaphuzayo, nabagembulayo, futhi baxoxe amahlanya angcolile. Abadikoni abaningi ebhodini, benoyedwa, ababili, nabathathu, nabafazi abane. Lelo yiqiniso. Ihlazo elinje pho! Abesifazane bacula ekwayeni, nezinwele eziphunguliwe. IBhayibheli lathi, “Ungumuntu ohlazisayo.” Upende ebusweni babo! Wayemunye kuphela owesifazane owake wapenda ubuso bakhe, eBhayibhelini, lowo kwakunguJezabeli. UNkulunkulu wamdllisa ngezinja, ngakho niyabona ukuthi Ucabangani ngakho. Bese kuthi—ke ufike ubatshele ngakho; ngonyaka ozayo, ubuye, babi kakhulu ukwedlula ababeyikho endaweni yokuqala. Ukungahloniphi kokuzithoba, abanazinhlonipho, akukho—akukho micabango yobuqotho.

⁹⁶ Ake nginitshela okuthize, abesifazane, izintombi, nabadala, futhi; baphume lapha begqoke lezizingubo, lezizingubo ezimpintshayo ezindadlana, nezikhindi. Wena uthi, “Awufanele engabe ukhuluma kanjalo, Mfowethu Branham.” Ngifanele. Lowo ngumsebenzi wami engiwumiselweyo. Leli yi—leli yipulpiti.

97 Ngake ngabizwa yindoda, kungekudala, omunye wabavangeli bePentecostal abakhulu kunabo bonke ezweni. Wathi, “Awuhlukane nalabobantu.”

Ngathi, “Ungubani wena ukuba ungitshele ukuthi angehlukane nalabobantu?”

98 Wathi, “Ngiyakuthanda.” Wayesethi, “Inkonzo yakho ngeyokukhulekela abagulayo.”

Ngathi, “Ingeyokushumayela iVangeli, mfowethu.”

99 Wayesethi, “Buka, Mfowethu Branham,” wathi, “ngani, labobantu bakukholwa ukuthi ungumprofethi.”

Ngathi, “Angikaze ngisho ukuthi nganginguye, ngasho na?”

100 Wathi, “Kodwa bakukholwa ukuthi unguye. Awubafundisi ngani abesifazane ukuthi bamemukele kanjani uMoya oNgcwele, nokuthi bazemukele kanjani iziphiwo futhi benze okuthize, esikhundleni sokuhlala njalo ubaklabalasela ngendlela abagqoka ngayo nokuthi benzani na? Awubafundisi ngani lezo uhlobo lwezinto, ukukusiza na?”

101 Ngathi, “Ngingabafundisa kanjani ongwaqa bebe bengeke bafunda ngisho oABC babo na?” Niyazi ukuthi yini uABC? Njalo kholwa nguKristu. Kunjalo.

102 Manje, manje ungakwenza kanjani, ungakwenza kanjani na? Kubukeka sengathi kunokucindezela kubo, into ethize ingeke ibavumele bakwenze. Kukwenza kube yiSodoma lesimodeni. Yilelohora esimi kulo, lezozinto ezesabekayo eyenzekayo ezweni namhlanje.

Wayesethi, “Awu, buka . . .”

103 Ngathi, “Qhabo, anginazinhlelo zokuxhasa. Anginabandla lokuba lingikhiphe. Qhabo, mnumzane.” Ngase ngithi . . .

Wathi, “Lowo ngumsebenzi omiselwe umelusi, ukwenza lokho.”

Ngathi, “Kodwa abakwenzi.”

104 Manje-ke, kukumuntu-mumbe, iphimbo elithize lizofanele limemeze limelane nakho, ngoba akulungile. Impela akulungile. Ukuhlonipha kokuzithoba, Lihlonipheni.

105 Intombi yathi kimi ngesinye isikhathi, yathi, “Mnu. Branham, abazenzi ezinye izingubo kodwa le.”

106 Ngathi, “Basazithengisa izimpahla, futhi banemishini yokuthunga.” Kunjalo.

107 Ake ngikutshele okuthize, nenekazi. Ungahle uhlanzeke impela nje futhi ube msulwa ngakho konke ongaba yikho. Ungahle uhlonipheke kumyeni wakho, isoka lakho, ngakho konke ongaba yikho. Kodwa ngolunye lwalezizinsuku, eNkantolo yokwaHlulela, uzophendula ngokuphinga.

“Uma ngingenacala?”

108 Unecala! UJesu wathi, “Obuka owesifazane, amkhanuke usephingile naye vele enhliziyweni yakhe.” Futhi nxa lesosoni esakubuka kanjalo, futhi saba naleyomicabango ngawe, sizophendula ngakho, ngoSuku lokwaHlulelwa. Futhi sakwenzelani na? Wena waziveza kuso, wasonteka kulolohlobo lwezingubo nezinto ezinjalo. Kunjalo. Kuyihlazo. Uyofanele ukwenze, nenekazi.

109 Nawe ndoda enizibiza ngamaKristu, ofanele ukubusa indlu yakho, futhi nidedele abesifazane benu benze lokho, phendukani kungenjalo yonke indlu yenu izobhubha!

110 Ningahle ningangithandi emva kwalokhu, kodwa ngizonitshela iQiniso, ngoba izandla zami—zami sizokhululeka egazini uma sengifika eNkantolo yokwaHlulelwa. Yileyonto eyodwa eqinisekile, niyabo. Ya. Lalela, mfowethu, njalo kunephimbo elihambisana nesibonakaliso, niyazi, futhi kungcono uLizwe; akusilo elami, kodwa Yilokhu okwashiwo yiBhayibheli. Kunjalo. O, ngiyazi Kuzwakala kuyifeshini endala, kodwa yilokho nje iBhayibheli elakusho, futhi yilokho esifanele sibe yikho.

IziNgelosi izofanele zimboze ubuso bazo, ukuba zime eBukhloneni bukaNkulunkulu.

111 Futhi, abesifazane, ngenkathi iBhayibheli lithi, “Kuyinto engavamile, noma into evamile, kowesifazane ngisho ukuba akhulekee izinwele zakhe zigundiwe.” Akanalo ilungelo lokukhuleka, futhi nimfaka ekwayeni futhi nize nimenze ngisho nomshumayeli. Kunjalo.

112 Ngiyazi lokho kunenza nithi ukugula kancanyana. Kodwa, niyazi, njengomama wayevame ukungitshela, ngokuphuza ukasta oyela, “Uma ungakugulisi, awukusizi ngalutho.” Ngakho yileyondlela ngeVangeli. Kufanele kukucabangise. YiQiniso. Isilisa nabesifazane, bobabili, bobabili banecala, macala omabili, abayisithupha koyedwa nohhafu wedazini komunye.

113 Kukhona impela lapho esimi khona, ukungabinanhlonipho yokuzithoba, akunandaba ukuthi iZwi lithini. “Awu, kulungile. Ngikholwa ukuthi kulungile.” Uyazicabangela ukuthi kulungile. IBhayibheli lathi akulungile! Futhi *ukuzicabangela ku* “ngukulinga ngaphandle kwegunya.” Awunalo igunya likaNkulunkulu lokukwenza.

114 Lamakholiji nezikole nezinto, ezedlula phezu kwalezizinto kanjalo, yihlazo. Kubeka insizwa, abefundisi abasha, emzileni ongalungile, kususelwe ohlobweni oluthize lwesayense yezenkolo eyenziwe ngumuntu esikhundleni seZwi likaNkulunkulu. Akumangalisi bengeke bawukholwa uMlayezo weqiniso wangempela, akumangalisi bengeke baba naLezi izinto ebandleni, akumangalisi baze baMbeke ngaphandle ngezinsuku zokugcina, akukho-nhlonipho yokuzithoba eBukhloneni baKhe. UbuKhona baKhe bungehla, bayohleka

futhi baqhumise ushungama, bahambe behla benyuka futhi baqhubeke sengathi angazi ukuthi ini, bengasenayo inhlonipho yokuzithoba kunalutho, eBukhoneni baKhe. Manje, manje akukho-nhlonipho yokuzithoba, nhlobo, uNkulunkulu noma abantu baKhe.

115 Ngani, bakwenzelani lokhu na? Manje lalelisisani. Bakwenzelani na? Abanawo unembeza woBukhona baKhe. Abacabangi ukuthi nguNkulunkulu.

116 Nicabanga ukuthi lowo wesifazane ngempela wayenga... noma lelobutho laliyoMshaya ebusweni, futhi limboze ngendwangu ebusweni baKhe futhi baMshaye ekhanda, futhi bathi, “Manje uma Ungumprofethi, sitshele ukuthi ubani oKuthintile”? Ukuba leyondoda yayazi ukuthi lowo kwakunguNkulunkulu eyayimshaya, nicabanga ukuthi yayiyokwenza na? Nicabanga ukuthi lelobutho elidakiwe laliyomhluthula intshebe isuke ebusweni baKhe, futhi liMphimisele ebusweni, nokudonsa is’khwehlela nokuphimisela kulobo buso, ukuba lalazi ukuthi leyo kwakukade kuyiNdodana kaNkulunkulu na? Lalingenawo unembeza wakho.

117 Futhi namhlanje, abantu okubiza ngesigejane sezinhlanga, abanawo unembeza ukuthi lowo nguMoya oNgcwele usebenza kulababantu. Futhi nje bazedlulele nanoma yini; kungekho-nembeza wakho, kungekho-nembeza woBukhona baKhe. Niyazi, njengesisho esidala sithi... Abanye babo bathi, “Ngiya emhlanganweni futhi ngihleke, ngiya emhlanganweni ukuyothola iphutha.” Kuthiwe iziwula ziyohamba ngezicathulo ezinezipikili ngaphansi lapho iziNgelosi zesaba khona ukunyathela. Akukho-nembeza kaNkulunkulu, yingalesosizathu.

118 Anifani ngani noDavide. UDavide wathi, “Ngibeka Yena njalo phambi kwami.” Yingalesosizathu athi, “Angiyikuzanyazanyiswa,” ngoba uNkulunkulu uphambi kwakhe njalo. Yebo, mnumzane.

119 Manje, okwesibili, zamboza izinyawo zazo. Kwakuchaza ukuthini ukuthi, “Zamboza izinyawo zazo,” na? Ukuthobeka. Zimboza ubuso bazo kwakusho inhlonipho yokuzithoba eBukhoneni bukaNkulunkulu. Zimboza izinyawo zazo kwakungukuthobeka eBukhoneni baKhe.

120 NjengoMose eBukhoneni baKhe, ekhumula izicathulo zakhe, wembula izinyawo zakhe.

121 UPawulu ngenkathi efumana uJesu, iNsika yoMlilo, wawela emhlabathini, ngezinyawo zakhe. Lapho izinyawo zakhe ezazifanele zibe khona, wayenobuso bakhe, ukuthobeka.

122 UJohane umBhaphathizi, lowomprofethi omkhulu, owokuqala obesezweni eminyakeni engamakhulu amane, kodwa wathi, “Angifanele ukuthinta izinyawo zaKhe, ukuthukulula umchilo osesicathulweni saKhe.”

¹²³ Niyabo, elilodwa phezu kwezinyawo zayo, yamboza, kwakuchaza ukuthobeka. Bhekisisani lenceku manje phambi kukaNkulunkulu: Ubuso baKhe bamboza ngenhlonipho yokuzithoba, izinyawo zaKhe zambozwa ngokuthobeka, yebo, futhi wonke unembeza we...Yiba nonembeza impela wobuncane bakho.

¹²⁴ Sonke uzama ukuba ngumuntu othize omkhulu. “NginguDokotela uS’bani-bani, uS’bani-bani omkhulu kaS’bani-bani.” Awulutho. Kunjalo. Lokho nje yi...Awulutho. Uma ufuna ukwazi ukuthi umkhulu kangakanani, faka umunwe wakho echibini lamanzi bese uwukhipha, bese uthola imbobo lapho owufake khona. Uyabo? Akukho lutho lapho. Futhi yilokho esiyikho. UNkulunkulu angenza ngaphandle kwethu, kodwa thina ngeke senza ngaphandle kwaKhe. Wena ungubani na? Niyabo?

¹²⁵ Ngokuba nonembeza wokuthi umncane kangakanani. Indlela eya phezulu iphansi. “Ozithobayo uzakuphakanyiswa, oziphakamisayo uzakuthotshiswa.”

¹²⁶ Kungekudala ngamenywa eChicago, yiqembu labangwele, ukuba ngikhulume. Umfundisi othize omkhulu wePentecostal lapho eneziqu cishe ezine ekholiji, kanjalonjalo, futhi wayengayifuni indlela yami yokwephula ulwimi yokukhuluma enhla lapho phambi kwalowomkhandlu omkhulu ababezoba nawo, ngakho wayenendoda evela esikoleni esikhulu seBhayibheli lapho, ukuba yenyuke, isikole esikhulu seBhayibheli saseChicago, ukuzokwenza inkulumo. Nendoda yathi manje ezokwenza, “Yenyukela lapho futhi ibenze babebancane labobantu, cishe ngakho konke eyayingacabanga ngakho, ngokuthi babenephutha kangakanani ngokukholwa ukuthi kwakukhona uMoya oNgcwele nazo zonke lezozinto kanjalo,” phambi kwabantu bePentecostal. Yenyukela lapho iqhunsule isifuba sayo, no—nokhololo ubhekiswe emuva, njengefake ijakhethe yedina, Yasho yawaphosa onke amanothi ayo phezu komsamo. Yayiwalungise ngobuciko kakhulu yayize ikwazi nokuchaza iBhayibheli nje, noNkulunkulu wayengazi lutho ngakho.

¹²⁷ Futhi into yokuqala uyazi, u... Yabona ukuthi akuzwananga nabantu. Yayilokhu iqhubeka isho enye into ethize kanjalo, futhi bavele nje bahlala futhi babukana. Akuzwananga nalolohlobo lwabantu, lawomaPentecostal. Ngakho emva kwesikhashana yabona ukuthi yehlulwa, yayisithatha izinto zayo yazigodla ekhwapheni, yasuka emsamo, ikhanda layo libheke phansi, iyethile. Ongcwele omdala ehlezi laphaya obondeni, wathi, “Ukuba ibinyuke ngendlela eyehla ngayo, ibiyokwehla ngendlela enyuke ngayo.” Futhi kuthi nje akube ngaleyondlela, futhi.

128 Zithobe, ubone ukuthi ungaba mncane kanjani; hhayi lokho okwaziyo, ongakwazi. Zivumele uthobe phambi kukaNkulunkulu.

Manje siyathola, okwesithathu, Yayingandiza ngamanye amaphiko amabili.

129 Manje bhekisani, kuqala, Yona, eBukhoni bukaNkulunkulu, Yayihlonipha ngokuzithoba, nobuso baYo bumboziwe. Okwesibili, Yayithobile phambi kukaNkulunkulu, nezinyawo zaYo zimboziwe. Namaphiko aYo alandelayo amabili, Yayikwazi ukundiza, aYifaka emnyakazweni. O, he!

130 Wayenzani uNkulunkulu na? Wayekhombisa umprofethi ukuthi inceku yaKhe elungele ifanele ibe njani. UNkulunkulu wayekhombisa, “Lezi yizinceku zaMi. Lezi zingezaMi. Bukani ukuthi zilungele kanjani; inceku, zinokuhlonipha, zithobile, futhi zisemnyakazweni.” Yileyondlela izinceku zikaNkulunkulu eziyiyo. O, he!

131 Yileyondlela esifanele sibe yiyo: ukuhlonipha ngokuzithoba eZwini likaNkulunkulu, ngizithobe, futhi ngibe semnyakazweni ngenzele uNkulunkulu.

132 Njengowesifazane ngenkathi ebizelwa emnyakazweni, uyafika, ngenkathi ethi, “Wozani, nibone uMuntu Ongitshela engikwenzile.”

133 Isibonakaliso sakhe samthonya, ukuthi WayenguMesiya. Wathi, “Nkosi, siyazi, nxa uMesiya efika... Manje, Ufanele ukuba ngumprofethi. Siyazi, nxa uMesiya efika, Uyositshela lezizinto.”

134 Niyabo, wayeMlindlele ukuba athi, “Awu, uMesiya uyeza khona masinya; NgiyaMandulela nje.” Kodwa Wathi, “NginguYe.”

135 Lokho kwambeka emnyakazweni khona manje. Wangena emnyakazweni. Wawungeke ummise. Kwakufana nendlu isha, njengoba ngasho ngobuny’ubusuku, ngomoya ophakeme. Wawungeke ummise. Nanguya wehlela edolobheni, “Wozani, nibone uMuntu Ongitshela izinto engizenzile. Lona kungebe nguMesiya na?” Niyabo? Wayesemnyakazweni.

Wenzani na? Uyenyuka, kuqala, wazithoba.

“Ngiphuzise.”

136 Wathi, “Ngani, obaba bethu baphuza kulomthombo,” njalonjalo. Futhi—futhi u. . .

137 Wathi, “Awu, Ngizokupha Amanzi ukuba uphuze; ungezi lapha.”

Yena, “Nkosi, Nkosi, ngiphe lawoManzi.”

138 Niyabo, wayezithobile ngakho. Futhi ngenkathi ezithoba, khona—ke uJesu wamkhombisa isibonakaliso sikaMesiya, nalokho kwamfaka emnyakazweni. Wayeselungele

ukuhamba-ke, wayeselungele ukutshela wonke umuntu axhumana naye. Niyabo?

¹³⁹ Empeleni, emasikweni asezweni laseMpumalanga, lawo indoda ayengeke neze amlalele lowo wesifazane. Owesifazane onjalo akanazwi phakathi kwabantu. Impela akanalo. Angesho lutho. Kodwa uzam'ukummissa? Wayesemnyakazweni. Wadingeka atshele omunye, "Phumela lapha futhi uzibonele. INdoda ingitshele engikwenzile. Akusikho yini lokho ebesikubhekile na? Akusikho yini lokho okushiwo ngumBhalo, ukuthi uMesiya, nxa Efika, Uyokwenza lokhu na?" Wayesemnyakazweni ngoba wazithoba, noNkulunkulu wangena kuye.

¹⁴⁰ UPetru, ngenkathi Ethatha iZwi laKhe. Ngenkathi edobe ngenetha ubusuku bonke, engumdobi phandle lapho, futhi uyangena, edumazekile, akukho-zinhlanzi. Noma yimuphi umdobi okahle uyazi ukuthi lokho kuyini, ungenanhlanzi. Manje-ke, into yokuqala, wayegeze amanetha akhe, waweneka phezu kogu, futhi wayewomisa.

¹⁴¹ Wayeseza uJesu ehla wayesecela ukuboleka isikebhe sakhe. Washumayela. Wayeyesethi-ke, "Simoni, qhubekela ekujuleni bese wehlisa wenzele ukujula. Buyela emuva ngqo lapho odobe khona ngenetha, ubusuku bonke. Buyela emuva ngqo lapho oshikile khona, amahora ngamahora, bese wehlisa ukuba ubambe kakhulu izinhlanzi, ukubamba kakhulu."

¹⁴² Manje bukani. Wathi, "Nkosi, sishikile ubusuku bonke futhi asibambanga lutho. Kodwa ngeZwi laKho, Nkosi, ngizokwehlisa inetha. NgeZwi laKho!" Yilokho-ke, thatha uNkulunkulu eZwini laKhe. Futhi ngenkathi esehlisa inetha, wabamba izinhlanzi eziningi kakhulu inetha laze laqala ukugqabuka.

¹⁴³ Lokho kwamfaka emnyakazweni. Yebo, mnumzane. Ukuthonya kukaJesu kuye kwamfaka emnyakazweni, wayesewisa inetha. Wayesethi uJesu, "Ungesabi, kusukela manje uzobamba abantu."

¹⁴⁴ Impumputhe, ngenkathi iphiliswa, ihlezi esangweni futhi . . . noma ihlezi emgwaqeni. NabaFarisi bathi, "Noma ubani ozisho ukuthi uyaMazi, noma ozihlanganise nganoma yini noJesu, uyokhishwa ethempelini."

¹⁴⁵ Bona, bayeza, babuza ubaba nomama. Bathi, "Usekhulile; mbuzeni."

Yathi, "UMuntu, othiwa uJesu, ungiphilisile."

¹⁴⁶ Bathi, "Lomuntu uyisoni. Akasuye owamaqembu ethu. Asimazi lapho Evela khona. Nika uNkulunkulu udumo!"

¹⁴⁷ Yathi, "Manje, noma ngabe Uyisoni noma akasiso, angazi." Yathi, "Kodwa yilento yinye engiyaziyo; bengiyimpumputhe, manje sengiyakwazi ukubona." Yayisithi, "Into exakile yile, kimi, ukuthi nifanele ukuba ngabaholi bakomoya balelihora,

naloMuntu uvule amehlo ami, kepha nokho anazi lapho Evela khona.” Yenzani na? Yangena emnyakazweni. Kunjalo. Kwayifaka emnyakazweni, ngenxa yokuthi yandisa udumo lwaKhe ndawo—zonke ezweni lonke.

¹⁴⁸ Abantu, ngoSuku lwePentekoste, ngenkathi uJesu ebatshela ukuba balinde phezulu lapho, futhi babezo... Kwehla, futhi ngenkathi uMoya oNgcwele wehlela phansi phezu kwabo ngoSuku lwePentekoste, ngenkathi bethonywa yiZwi likaNkulunkulu libonakaliswa. Manje khumbulani, uJesu wathi, “Lindani eJerusalema nize nembathiswe Amandla avela kweliPhezulu.” Balinda, kungesizo izinsuku eziyisishiyagalombili, hhayi izinsuku eziyisishiyagalolunye; balinda izinsuku eziyishumi, isithembiso saze sabonakaliswa. NoMoya oNgcwele wehla wase uzahlukanisa Wona uqobo, nezilimi zoMlilo zahlala phezu kwalowo—nalowo wabo.

¹⁴⁹ Futhi ngenkathi besathonywa nguMoya oNgcwele, bangena emnyakazweni, bebhada zela njengendoda edakiwe, bedazuluka, bekhuluma ngezilimi, nampaya bephumela emgwaqeni.

Bathi, “Lababantu bagcwele iwayini elisha.”

¹⁵⁰ Yena, uPetru, wasukuma, wayesethi, “Lokhu yiLokho okwakhulunywa ngomprofethi, uJoweli, ‘Futhi kuyakuthi ngezinsuku zokugcina.’” Kwenzani na? Kwabafaka emnyakazweni.

¹⁵¹ Kuyonifaka emnyakazweni, uma ningenaKho, Kuyonifaka emnyakazweni uma nibona iZwi likaNkulunkulu ligcwaliseka. Esikubonile ngalezizinsuku zokugcina, bekafanele kusifake emnyakazweni. Kufanele kukwenze, ukuba besizovele nje sikwenze ngenhlonipho yokuzithoba nokuthobeka. INsika yoMlilo phambi kukaPawulu, yamfaka emnyakazweni. Futhi namhlanje nxa sibona leyoNsika yoMlilo efanayo, ngesayense, ngemiphumela yaYo, ngalokho Eyakwethembisa, yenza iZwi ngalezizinsuku zokugcina ukuba lifezeke impela, kufanele kusifake emnyakazweni. Lokho, isibonakaliso sinikeziwe, “Njengoba kwenzeka emihleni yaseSodoma, ngaphambi nje kokuba iSodoma lishiswe, kuyakuba njalo ekufikeni kweNdodana yomuntu; Iyobonakaliswa futhi, eyiyona izolo, namuhla, naphakade.” Bekufanele kufake onke amalunga oMzimba kaKristu emnyakazweni, ufake yonke into ongayifaka, ngoba leli yihora lokugcina, wubizo lokugcina, ubizo lokugcina. Izwi ngezwi, Ligcwalisiwe. Kufanele impela kusifake emnyakazweni.

¹⁵² Thina, njengomprofethi, sibone umphumela wokwamahlelo aziphakamisile elahlekelwa yindawo yawo kuKristu, elahlekelwa ngukubambelela kwawo eZwini laKhe, emukela izivumokholo. Futhi sibonile ukuthi kwenzekani kuwo ngenkathi enza lokho, afa ngokomoya. Siyabona ukuthi kwenzekani kwiLuthela ngenkathi ala ukubiza kukaWesley.

Siyabona ukuthi kwenzekani kwiMethodisti ngenkathi ala ukubiza kwePentecostal. Manje kuthiwani ngamaPentecostal na? Niyabo?

¹⁵³ Siyibonile indoda eziphakamisile, njengalokho kukaUziya, owazama ukuthatha indawo yesikhundla esigcotshiweyo. Isikhundla sendoda ebandleni siyagcotshwa, asiqokwa. Siyagcotshwa. Ibandla, u...umelusi, umvangeli, umprofethi, umphostoli, kufanele kube yisikhundla sikaNkulunkulu esigcotshiweyo, hhayi esikhethwe ngumuntu. Umuntu wake wazama ukukhetha lesosikhundla, basenzela izinkatho; uMathiyase bandla akazange enze lutho, kodwa uNkulunkulu wakhetha uPawulu futhi wenza okuthize ngoba wayegcotshiwe. Futhi sizibonile lezikhulu zizama ukuthi zithi, “Lona ngumbhishobhi ongcwele *us'bani-bani*, lona ngumuntu kahulumeni *us'bani-bani*, lona ngumuntu ka *s'bani-bani*,” akusho lutho neze. Kodwa nxa kungena uNkulunkulu bese engamela, khona-ke sibona ugcobo lukaMoya oNgcwele luqinisekisa iZwi likaNkulunkulu.

¹⁵⁴ Manje, imiphumela yombono kumprofethi, kwenzani kulomuntu owazalwa engumprofethi na? Khumbulani, waloba lonke iBhayibheli. KuneziNcwadi ezingamashumi ayisithupha-nesithupha zikaIsaya, neziNcwadi ezingamashumi ayisithupha-nesithupha zeBhayibheli. Kuqalisa, njengakuGenesisi, phakathi nayo iNcwadi kufika iTestamente eLisha, uJohane umBhaphathizi; bese iphetha ngale esikhathini seminyaka eyiNkulungwane. Umprofethi omkhulu, omunye wabaprofethi abakhulu kunabo bonke esesake saba nabo, kwakunguIsaya, futhi wazalelwa ukuba nguye.

¹⁵⁵ Kodwa ngenkathi ema eBukhloneni bukaNkulunkulu, kwambangela ukuba enzeni umprofethi na? Umprofethi wathi, “Maye kimi, ngokuba ngingumuntu ozindebe zakhe zingcolile.” Ukuba eze eBukhloneni bukaNkulunkulu, nokubona isitsha sikaNkulunkulu sangempela esigcotshiweyo, kwambangela umprofethi ukuba avume ukuthi wayeyisoni. Bekufanele kusenze ngaleyondlela, Bekufanele, uBukhona bukaNkulunkulu obugcotshiwe. Ngenkathi Esebone Lelo limemeza, nezinsika zithuthumela, naleziziNgelosi ziya emuva naphambili, zifakazisa ukuthi Zaziphambi kukaNkulunkulu, futhi Zaziyizinceku zikaNkulunkulu, zigcotshiwe, futhi Zamemeza kakhulu; wayeyisoni.

¹⁵⁶ Kwenzekani-ke lapho eselungele na? Manje lalelani, sengivala. Wayeselungele ukuvuma ukuthi wayeyisoni, “Maye kimi, ngokuba ngingumuntu ozindebe zakhe zingcolile, futhi ngihlala phakathi kwabantu abandebe zabo zingcolile. Maye kimi!” Khona-ke iNgelosi yathatha udlawu yase ithatha ilahle ealtare, yalibamba ngezandla zaYo, yase iza imhlanza ngalo. Kwase kufika ukuhlanzwa, emva kokuvuma kwakhe.

¹⁵⁷ Manje uma umprofethi, obiziwe, waqinisekiswa ukuthi ungumprofethi kaNkulunkulu, eBukhoneni bukaNkulunkulu, ebona ubuncane bakhe, wayeselungele ukuvuma ukuthi wayeyisoni, bekufanele wena nami senzeni na? Kodwa niyazi ukuthi senzani na? Siphendula ikhanda lethu, bese sisuka sihamba futhi sihleke. Yilapho esimi khona, kuze kufike ukuhlanzwa. Bukani, uIsaya . . .

¹⁵⁸ Ngifuna niqaphele enye into ethize. UNkulunkulu akasebenzisanga izincwadi nesayense yezenkolo, amagama esayense yezenkolo, ukuhlanza inceku yakhe. Wasebenzisa uMlilo. Akazange asebenzise izivumokholo ukuhlanza inceku yaKhe. Wathatha uMlilo ealtare. Futhi uma uNkulunkulu eke waze wahlanza umuntu namhlanje, kuzofanele kube nguMlilo kaMoya oNgewele ohlanza umuntu; hhayi ukufunda incwadi nokwenza *lokhu*, noma enye incwadi ethize ngos'*bani-bani*.

¹⁵⁹ Umfundisi omkhulu othize lapha eCalifornia wathi, ngoluny'usuku, wayene "ncwadi yonyaka." Ngiyehluka kuye. Incwadi yonyaka yiBhayibheli, bekuhlala njalo kunjalo. INcwadi yonyaka yiNcwadi kaNkulunkulu, njalo.

¹⁶⁰ Futhi uNkulunkulu wasebenzisa uMlilo ukuhlanza inceku yaKhe. Kwase-ke kulandela, emva kokuba esevume ngokuzithoba ukuthi wayengalungile, bese-ke kufika ukuhlanzwa; futhi emva kokuhlanzwa, bese-ke kufika ukuthunywa. Niyabo, yileyo-ke indaba, abanye bethu bazama ukuthola ukuthunywa ngaphambi kokuba sithole ukuhlanzwa. Niyabo? Sizothi, "Awu, ngizolandela *lokhu*." Sifanele silandele uNkulunkulu. Lezozingelosi zenza into eyodwa, zahlala eBukhoneni bukaNkulunkulu; zazithoba, zahlonipha ngokuzithoba, nokuba semnyakazweni phambi kukaNkulunkulu. Khona-ke okwalandelayo, ukuthunywa; emva kokuvuma nokuhlanzwa, kwase kuba ngukuthi-ke uIsaya ohlanziwe wamezeza, "Nangu mina; ngithume mina."

¹⁶¹ O, mfowethu, dadewethu, uma sake sabakhona isikhathi ukuthi oIsaya bafanele behlele endlini kaNkulunkulu ukuba bahlanzwe! Uma sake sabakhona isikhathi ukuthi ilunga lebandla lifanele ngempela lize futhi livume izono zalo! Uma sake sabakhona isikhathi somhlabeni!

¹⁶² Cabangani nje, ngobusuku iSodoma elasha ngabo, ngiyamangala ukuthi ngabe bangaki abantu abasuka bawushiya umlayezo walezozingelosi na? Ngiyamangala ukuthi ngabe bangaki abantu owayenganakile ngokwenele ukuzwa iphimbo laZa na? Futhi babhubha ngabo lobo busuku, futhi abasophinde babekhona, kuphela ukujeziswa kwabo esihogweni.

¹⁶³ "Njengoba kwenzeka emihleni kaNowa." Bangaki abantu abamhleka futhi bahlekisa ngaye, futhi benyukela lapho nje ukuzozwa owakhe, bathi, "Sizokwenyuka futhi sizwe lowo omdala ongahlakahlile kahle ekhanda eqhuma futhi, ukuba

nje sizijabulise.” Basukume, basuke bahambe, bangamlaleli ngisho eshumayela. Zonke izinhlobo zezinto; futhi babhubha ezahlulelweni ayezishumayela.

¹⁶⁴ UAmose, lowomshumayeli omncane, azi . . . engaveli-ndawo, umprofethi, ugcobo, uyenyuka wayesebuka phansi eSamariya ngalesosikhathi. Ikhanda lakhe elinempandla lalicwebezela, intshebe yakhe empunga endala, ngenkathi enyuka enqamula igquma. Wabuka phansi, lawomehlo angcwele anciphile akhe lapho ebuka phezu kwalowomuzi, hhayi njengabavakashi abavela emhlabeni wonke jikelele. Isizathu, abapristi, bonke, babekade bonile, nabaprofethi bamanga babebatshela ukuthi kwakulungile. Wehlela lapho engenabambiswano lwemvuselelo yakhe. Wehlela lapho engenalutho, wayesememeza kakhulu. Wayesethi, “Yena impela loNkulunkulu, enizisho ukuthi niyamkhonza, uzonibhubhisa.”

¹⁶⁵ Futhi ngithi ISHO KANJE INKOSI: uNkulunkulu, iMelika ezisho ukuthi iyamkhonza, uzoyibhubhisa. Thathani lokho nganoma yikuphi enikufisayo. Esikudingayo, ngukuya phansi ealtare, Isaya. [Akuqoshwanga eteyipini—Umhl.]

NoNkulunkulu wathi, “Ngubani oyakuNgiyela na?”

¹⁶⁶ UIsaya wathi, “Nangu mina; ngithume mina.” Ngicabanga ngaleloculo:

Lapho ilahle loMlilo selithinte umprofethi,
Limenza mhlophe qwa,
Lapho iphimbo likaNkulunkulu lithi,
“Ngubani oyakusiyela na?”
Khona waphendula, “Nkosi, nangu mina,
ngithume mina.”

¹⁶⁷ Kuqala wadingeka azithobe futhi ahlanzwe, futhi alungele njengoba siyibonile inceku elungele. Bukani u-Uziya ukuthi wayelungele kanjani, kodwa wehluleka. Ungabeki . . .

¹⁶⁸ Wena uthi, “Awu, manje, ngiyamazi uDokotela uS’bani-bani uyindoda elungileyo. Ngiyamazi uMfowethu uS’bani-bani.” Bangahle babenjalo, kodwa ningabuki lokho.

¹⁶⁹ Bukani phezulu *lapha*, niyabo, *nansi* iNdlela. UNkulunkulu uneNdlela ukuba ayilungise. Wakwenza kanjani na? NgoSuku lwePhentekoste, uPetru wabatshela ukuthi abenzeni. Wababhalela isithako somuthi nokusetshenziswa kwawo, futhi sihlale njalo sifana. UngaSithambisi, uzobulala isiguli sakho.

Bathi, “Singenzenjani ukuba sisindiswe na?”

¹⁷⁰ Wathi, “Phendukani, yilowo nalowo, abhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono, khona niyakwamukeliswa isiphiwo sikaMoya oNgcwele. Ngokuba isithembiso ngesenu, nesabantwana benu, nesabo bonke okude, bonke iNkosi uNkulunkulu wethu eyakubabiza.”

¹⁷¹ Lokho kukhona lapha kulobubusuku. Uma uNkulunkulu esabiza, leso yisithako somuthi nokusetshenziswa kwawo. Nisangemukela uMoya oNgewele ofanayo abamemukelayo lapho, nje...Ningemukela into efanayo kulobubusuku. Landelani nedlule nje. Yilokho kuphela enikwenzayo. Yebo, khona-ke ningathi:

Lapho ilahle loMlilo selithinte umprofethi,
 Limenza mhlophe qwa,
 Lapho iphimbo likaNkulunkulu lithi,
 “Ngubani oyakusiyela na?”
 Khona waphendula, “Nkosi, lapha, ngithume mina”.

Asilicule.

Khuluma, Nkosi yami, khuluma, Nkosi yami,
 Khuluma, futhi ngiyoshesha ukukuPhendula;
 Khuluma, Nkosi yami, khuluma, Nkosi yami,
 Khuluma, futhi ngiyophendula, “Nkosi,
 ngithume mina.”

¹⁷² Lalela lapha, mfowethu.

Kunezigidi manje, zifela esonweni
 nasehlazweni,
 O, lalela ekukhaleni kwabo okulusizi
 nokumuncu;
 Shesha, mfowethu, shesha ubophule;
 Manje phendula masinyane, “Nkosi, nangu
 mina.”

O, khuluma, Nkosi yami, khuluma, Nkosi yami,
 Khuluma, futhi ngiyoshesha ukuKuphendula;
 O, khuluma, Nkosi yami, khuluma, Nkosi yami,
 Khuluma, futhi ngiyophendula, “Nkosi,
 ngithume mina.”

¹⁷³ Asikhothamise amakhanda ethu. [UMfowethu Branham uqala ukuhamisha elithi *Khuluma, Nkosi Yami—Umhl.*]

Limenza mhlophe qwa,
 Lapho iphimbo likaNkulunkulu lithi,
 “Ngubani oyakusiyela na?”
 Khona waphendula, “Nkosi, lapha, ngithume
 mina.”

Niyathanda ukuthobeka nokuhlanzwa na?

Khuluma, Nkosi yami, khuluma, Nkosi yami,
 Khuluma, futhi ngiyoshesha ukuKuphendula,
 Khuluma, Nkosi yami, khuluma, Nkosi yami,
 Khuluma, futhi ngiyophendula, “Nkosi,
 ngithume mina.”

¹⁷⁴ Besalishaya manje, ngabe ukhona uIsaya oyedwa phakathi lapha kulobubusuku, noma ikhulu, ofuna ukuhamba, ofuna

ukuhlanza kukaNkulunkulu empilweni yakho na? Wena ongamazi uKristu njengoMsindisi oqondene nawe, uyamenywa manje ukuba uye ealtare, uma Ekhuluma enhliziyweni yakho. Anginkabunkabu kangako ukugqogqa. Ngicabanga ukuthi uMoya oNgcwele qobo lwaWo wenza ukugqogqa. Kodwa uma ulapha, futhi awunaKristu... Manje khumbula, uyophendula ngoSuku lokwaHlulelwa, ngalokho okwenzayo ngalokhu kulobubusuku. Niyabo? Manje uma ufuna ukuza, ngilapha ukuba ngikhuleke nawe.

¹⁷⁵ EGameni likaKristu, ngininika ithuba ukuba nize, nifune uNkulunkulu, futhi ngokujabula ningahle niMfumane. Bantu abasha, bantu abadala, eniphakathi nendima yempilo, malunga ebandla, noma ngabe ungunbani; uma uMlilo kaNkulunkulu, ngoMoya oNgcwele, ungakakuhlanzi enhliziyweni yakho, kuze kube yindawo okholwa yilo lonke iZwi laleliBhayibheli, noKristu ungufakazi ophilayo wokwakho... enhliziyweni yakho, ukuthi Uvukile kwabafuleyo, khona-ke nginimemela ealtare. Wozani lapha futhi asikhuleke nawe. Sinikholwa nonke, manje-ke, phezu komnyakazo wenu impela, ukuthi nisindisiwe.

¹⁷⁶ Manje-ke, ngabe ukhona umhlubuki phakathi lapha ongeza na? Ngiyanibuza, njengenceku kaKristu, uma nizohamba nehlele lapha bese sikhuleka nawe. Angisho ukuthi Uzokubuyisela emuva; ngikhulwa ukuthi Uzokubuyisela. Ungeze ukuzame manje na? Uma Ekhuluma kuwe, woza.

¹⁷⁷ Labo abangenawo umbhaphathizo kaMoya oNgcwele? Ngicabangela ukuthi akukho-muntu lapha ongenjalo, ongahlubukile. Bonke, manje-ke, ufanele ukuthi ukhulekisisile; amaKristu, futhi akhulekisisile. Futhi uma ukhulekisisile, futhi ungenawo umbhaphathizo, futhi uthanda ukuba uNkulunkulu akuphe Wona, yithuba lakho-ke, manje.

¹⁷⁸ Munye umuntu phakathi lapha ongenaWo. Busisa inhliziyo yakhe ethobekile. Ngethemba ukuthi ngomunye uIsaya.

Manje phakamisani amakhanda enu-ke.

¹⁷⁹ Kunendoda eyodwa ekhotheme lapha ealtare, leyo engethemba ukuthi inguIsaya.

Manje Ulapha. Niyakholwa ukuthi Ulapha na?

¹⁸⁰ Manje ngizonitshela ukuthi nenzeni. Nenze into embi kabi ukwedlula zonke esenake nayenza. Kunabantu abangamakhulu amabili noma amathathu lapha abebefanele babe sealtare.

¹⁸¹ Ake nginikhombise, eGameni leNkosi, ukuthi ngiqinisile kwengikushoyo. Bukani. Abanye benu bantu phakathi lapha, khulekani.

¹⁸² Lapha, lapha kuhlezi inenekazi lapha lifake ibhantshi elimhlophe, ijakhethe encane emhlophe, lingibuka ngqo. Ngeke nga... LingumKristu. Kodwa likhulekela ubuthakathaka.

Linesifo samathambo. Uyakholwa ukuthi uNkulunkulu angakwenza usinde, akuphilise na? Manje—ke ungaba nakho.

¹⁸³ Indoda elandelayo, ehlezi eceleni kwakho lapho, inokuthile okungalungile ezindlebeni zayo. Uyakholwa ukuthi uNkulunkulu angayiphilisa leyonkathazo yendlebe yakho, mumzane, futhi akusindise na? Yebo. Phakamisa isandla sakho uma ukholwa.

Manje sizani nihloniphe ngokuzithoba, umzuzwana nje.

¹⁸⁴ Indoda eseceleni kwayo iphethwe inkathazo yenhliziyi. Uyakholwa ukuthi uNkulunkulu angakuphilisa, mnumzane, ngenkathazo yenhliziyi na? Angikwazi. Uyisihambi kimi. Kunjalo na? Uyisihambi. Awu, lalela. Uma uNkulunkulu ezongitshela ukuthi ungubani, lokho kungakusiza na? Ungizwa kahle na? Igama lakho unguMnu. Blackwood. Uyakholwa ukuthi Angangitshela ukuthi ungowakuphi na? UngowaseRiverbank, eCalifornia. Uma lokho kunjalo, yima ngezinyawo zakho. Angikaze ngimbone, empilweni yami. Kulungile.

¹⁸⁵ UNkulunkulu akubusise, mnumzane. Ukukholwa kwakho kukusindisile. Lelonenekazi lihlezi eceleni kwakho ngqo lapho, linenkathazo yokwethuka. Uyafuna ukuphiliswa ekwethukeni kwakho na? Phakamisa isandla sakho, uma ukholwa. Beka isandla sakho phezu kwalo, mnumzane, ukuthi lizophiliswa.

¹⁸⁶ Inenekazi lihlezi eceleni kwakho, manje, linesifo sikashukela, ligqoke ingubo ebomvu. Lifuna ukukhulekelwa, nalo. Niyabo? Lifuna ukukhulekelwa. Kholwa.

¹⁸⁷ Nanti inenekazi lihlezi le emuva lapha. Lilungele ukuhlinzwa. Uma nje linga... O Nkulunkulu! Linesibeletho esingasebenzi. Igama lalo nguNksz Maxwell. Kholwa. Sukuma, yemukela ukuphiliswa kwakho, Nkk.. Awunalo ikhadi lomkhuleko, unalo na? Awunalo ikhadi lomkhuleko na? Kulungile, awulidingi. Phakamisa isandla sakho uma lokho kunjalo. Angikwazi. Uma lokho kunjalo, vayizelisa isandla sakho. Siyizihambi komunye nomunye, vayizelisa isandla sakho kanje.

Uthinteni na? Akazange athinte mina.

¹⁸⁸ Mnu. Stewart, ungathanda ukuphiliswa, nawe, ukwethuka, futhi ukholwe ukuthi uNkulunkulu uzokusindisa na? Ngiyisihambi kuwe. Kodwa uyilowo—ke, futhi uphethwe ukwethuka. Awukwazi nhlobo ukuzibamba. Sukuma ngezinyawo zakho bese wemukela ukuphiliswa kwakho, eGameni likaJesu Kristu.

¹⁸⁹ Nanti inenekazi lihlezi emuva ngemva kwakho lapho. Linokwethuka, nalo. Linokuthize okungalungile ezicutshini emzimbeni walo. Lizokugeja futhi... Nkk. Newell, sukuma, uma lelo kuyigama lakho futhi uyilowo. Kholwa! [Udade umemeza kakhulu—Umhl.]

Niyakholwa na? [Ibandla lithi, “Amen.”—Umhl.]

¹⁹⁰ Impela, nanti inenekazi lihlezi khona lapha, linenkathazo yenziziyo nebhi phi. Uyakukholwa lokho, kunjalo, dadewethu na? Sukuma uma lokho kunjalo.

¹⁹¹ Inenekazi lihlezi eceleni kwakho lapho, linento ethize esifubeni salo. Uma lokho kunjalo, sukuma.

¹⁹² Tshela inenekazi, eceleni kwalo, linamaxhwala ebusweni balo, okuncane okufana namathumba. Uma lifuna lokho kuphiliswe, litshela lisukume futhi likwemukele.

¹⁹³ Manje kuneqembu lenu phakathi lapha ebelifanele libe kuleli ialtare, lifuna uMoya oNgcwele. Lowo ngu ISHO KANJE INKOSI. Niyabona ukuthi ngichaza ukuthini? Kanye futhi ngizokwenza lokhu ukubiza. Lokho ngukuqinisekisa ukuthi nginitshela iqiniso. UNkulunkulu ukhuluma kubantu phakathi lapha, futhi nisekungabazeni okuncanyana. Ungaba qotho ngokwenele ukuba uphakamise isandla sakho, uthi, “Yebo, Mfowethu Branham, kade njalo nje ngihlala ngivevezela. Ngifuna okuningi kukaNkulunkulu. Ngiyazi kunento engishoda ngayo phakathi lapha, futhi bengifanele ngibe nayo ngenkathi ngivuma umbhaphathizo kaMoya oNgcwele”? Phakamisa isandla sakho, uzokwenza lokho na? Thembeka nje kuwe uqobo. UMoya oNgcwele awuphosisi neze. Awenyuki ngani, ke, bese uxazulula lokho kungabaza na? Woza! “Ngizoshesha . . .”

Khuluma, Nkosi yami, khuluma, Nkosi yami,
(nakho-ke)

Khuluma, futhi ngiyoshesha ukuKuphendula.

¹⁹⁴ Niyabo, anginitsheli lutho oluyiphutha, bangani. NguMoya oNgcwele obizayo. Kunamakhulu phakathi lapha, uma ningikholiwe ukuthi ngingumprofethi. Manje, khumbulani, nginitshela eGameni leNkosi, nidukisiwe. Yenyukani!

Ilahle loMlilo selithinte umprofethi,
Limenza mhlophe qwa,
Lapho iphimbo likaNkulunkulu lithi,
“Ngubani oyakusiyela na?”
Khona waphendula, “Nkosi, lapha, ngithume
mina.”

¹⁹⁵ Ningesho into efanayo na? Ngakho-ke phakamani, phakamisani izandla zenu.

Khuluma, Nkosi yami, o, khuluma, Nkosi
yami,
Khuluma, futhi ngiyoshesha ukuKuphendula;
Khuluma, Nkosi yami.

¹⁹⁶ Wenzani na? Mphendule-ke, uma Ekhuluma. Uma kunokungabaza okuncane ndawo ndawo, awuqinisekile manje ngalokhu, ungathathi-shansi. “Nkosi, ngithume mina.”

O, khuluma, Nkosi yami, (Uyakhuluma.
Wozani.) . . . Nkosi yami,
Khuluma, futhi ngiyoshesha . . .

¹⁹⁷ Manje, bafo, angithandi ukuba sebhulanyeni. Angithandi ukuba ngisho izinto ezingalungile. Ngizizwa ngiholwa nxa ngisho engikwenzayo.

. . . Nkosi yami,
Khuluma, futhi ngiyophendula . . .

¹⁹⁸ Wena uthi, “Bazothini abantu ngakho na?” Kuyilokho okuzoshiwo nguNkulunkulu ngakho, kuyikho. “Ngithume mina.”

Khuluma, Nkosi yami, (kunjalo)
Khuluma, futhi ngiyoshesha ukuKuphendula;
. . . Nkosi yami, o, khuluma, Nkosi yami,
Khuluma, futhi ngiyophendula, “Nkosi,
ngithume mina.”

Kunezigidi manje ezifela esonweni
nasehlazweni;
O, lalela ekukhaleni kwabo okulusizi
nokumuncu,
Shesha, mfowethu, shesha ubophule;
O, phendula masinya, “Nkosi, lapha, ngithume
mina.”

O, khuluma, okwami . . .

¹⁹⁹ Manje wonke umuntu phakathi lapha, sifuna ukulungiselela inkonzo enkulu yokuphilisa kusasa, futhi. Futhi ngifuna ngamunye wenu befundisi nizungeze lababantu ofuna uMoya oNgcwele, ningami nje emizuzwini emihlanu, hlalani lapho nize, (kuze kube nini?) kuze kufike uMoya oNgcwele.

. . . Nkosi yami,
O, khuluma, futhi ngi . . .

²⁰⁰ Manje akuthi izethameli manje beka isandla sakho phezu komunye umuntu, beka isandla sakho nje phezu komunye nomunye, phezu komunye; wena ozokhuleka, omele lababantu phezulu lapha.

. . . Nkosi yami,

²⁰¹ Manje izikhala zezihlalo zigcwele phama, ialtare ligcwele phama, kukhona cishe ikhulu namashumi amahlanu, abantu abangamakhulu amabili.

. . . Nkosi yami,
Khuluma, futhi ngiyo an- . . .

²⁰² Manje qalani ukukhuleka, “Nkosi, ngithume mina! Khuluma, Nkosi yami! Nkosi, ngithume mina!”

²⁰³ Philisa laba, Nkosi, eGameni likaJesu Kristu. Nkosi, siphe khona. O Nkulunkulu, yipha imikhuleko yalaba.

²⁰⁴ Ningadedeleki. Hlalani khona lapho kuze kwenzekwe. Hlalani nize nizwe ukumemeza kukaNkulunkulu. Yimani amaKherubi aze anithuthumelise, uMoya oNgwele unelahle loMlilo elithathwe ealtare likaNkulunkulu, Libekwe ezindebeni zenu.

²⁰⁵ [UMfowethu Branham ubizela uMfowethu Roy Borders epulpiti—Umhl.]

“Khuluma, Nkosi yami.”



UKUTHONYA OKUNINGI ZUL64-0215
(Influences)

LomMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngoMgqibelo kusihlwa, ngoFebuwari 15, ngo 1964, eElliott Auditorium eTulare, eCalifornia, U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

ZULU

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

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