


ISIMO SOBUNTWANA 4

 Mfowethu Neville, futhi sanibona ntambama, kusihlwa, njalo, kubangane bethu abayigugu, siyajabula ukubuyela lapha ebandleni kulobubusuku. Ukufudumala okuncane, futhi ngakho sizozama ukuphuthuma ngokushesha okunokwenzeka, singene eMlayezweni ngqo.

Kuqala, sinezimemezelo ezithile esizozenza, ne—isicelo esikhethekileyo somkhuleko. Ngizitholile izincwadi zakho emuva lapho, enikeziwe, nangodade ozizwa enethumba ebuchosheni. Futhi kwakukhona omunye eLouisville; nomunye umfowabo kamfundisi, uyise unokuhlaselwa yinhliziyi; futhi kukhona abanangi, abantu abanangi abagulayo ezweni namuhla. Abanangi bashaya ucingo futhi impela siyabakhulekela ngenhliziyi yethu yonke, ukuthi uNkulunkulu uzosisiza.

Ngokujwayelekile cishe amaphesenti angamashumi ayisishiyagalolunye-nanhlanu enkonzo yami ahlala eyilokho, ukukhulekela abagulayo, niyabo, kodwa ngi—ngithi nje ukuba no—ukuthi ukuba nokubuka okuncane ukuthi... Ngisabakhulekela abagulayo, manje, khumbulani lokho. Lokho kuqhubeka ngqo nakho. Kodwa, o, uma singathola i—ibandla lapho libekwe ngokwendawo eyiyonayona, khonake, futhi lingene ekuhlekeni ukuze sihambe siyosebenza, niyabo. Lifanele libe ngelihlelekile, niyabo, kuqoqelwe konke ndawonye.

Okunye futhi okuthinte inhliziyi yami, emizuzwini embalwa edlule. Yilapho indoda endadlana engumakade ebona, eyodwa yezingalo zayo yadutshulwa cishe yanqamuka, umlenze wadutshulwa wacishe wanqamuka. Ayikho ngalapha ukuba ingilalele njengamanje. Kepha umntanenkosi ngempela womfo, ogama lakhe linguRoy Roberson, futhi omunye wabaphatheli bethu lapha ebandleni, futhi oyedwa umnumzane ohloniphekile ongumKristu okahle. Yanyathela lapho nje, yase ithi, “Mfowethu Branham, ungamkhohlwa uMongameli.” Yathi, “Kwangiphatha kabi kakhulu ngenkathi enyathela,” yabona kwitelevishini, “yena ehla endizeni, izinyembezi zehla ezihlathini zakhe, nomlomo wakhe usontekke wabheka eceleni.” Niyazi, wayekhona ngapho noRoy nabanye, kuleyo—leyompi.

Akunandaba uma wehluka kuye kwezombusazwe, usenguye uMongameli wethu. Yebo, mnumzane. Kimi, a—angisuye umuntu oweDemokrati noma umRiphabliki. NgingumKristu. Kodwa ngi—ngiyanitshela, impela ngangimhlonipha kakhulu u—uMongameli Dwight Eisenhower. Mnumzane, impela ubeyindoda eyodwa enkulu, ngendlela yami yo—yokucabanga. Ukuba ubesaqhubeka futhi, futhi ngangivota, bengiyomvotela

futhi. Kunjalo. Angikhathali uma ube—uma ubenekhulu leminyaka ubudala, bengisayolokhu ngimvotela, ngoba ngiyamthanda. Futhi masimkhumbule emikhulekweni yethu kulobubusuku.

J. T., impela ngiyawuthakasela lowomhlangano omuhle, nina nonke, wena noMfowethu Willard enibenawo kuleliviki. Ukuba bengike ngangena ngivela ngaphandle, nina nonke nathi, “Kulungile, Mfowethu Branham manje, uyazi, *ukuthi-nokuthi*.” Kodwa kungcono ukuma ngaphandle futhi ngikulalele, awuboni na? Kulungile. Ngakho, kuhle kakhulu.

Nginezethembiso ezithile zamanye amabandla, uma nonke nizifuna, uma usulungele ukwelusa manje, uma unakho ukuqeqeshwa kwakho. Futhi, okungukuthi, ngikholwa ukuthi unakho, futhi nginawo onke esezinzile. Nginalo elilodwa e-Oregon, amanye eWashington, eCalifornia, nase-Arizona, izindawo ezehlukene. Futhi uma ufuna ukuba uke uthatha ibandla noma yini, ngani, khona lapha yindawo enhle ukuqala kuyo, khona lapha. Futhi kukhona imiphefumulo ekhalayo ndawo zonke, ngisho nasezabelweni zamaNdiya nanoma yikuphi lapho ofuna ukuya khona. Sazise nje, ngoba ngikholwa ukuthi nina bafana senigxilise okwehange manje. Kunjalo. Ngiyathanda nje ukubabona benza lokho.

Kukhona uMfowethu Ruddell enhla lapho emgwaqeni. Ngenyukela ukuyombambela umhlangano, ezinsukwini ezimbalwa. Uzoba nemvuselelo, uMfowethu Ruddell uzoba nayo. Futhi ngi—ngiyakhumbula ngangivamise ukumfuqa lowomfo omncane azungeze ndawo zonke, ngizama ukumenza aphume emahhanisini base eshumayela. Wayenamahloni kabi. Wayaye athi, “Angikwazi nje ukukhuluma.” Benifanele nimuzwe. Amen. Niyabo? Awazi ukuthi unganzani uma uvumele uMoya oNgcwele akubambe. Kunjalo.

NoMfowethu Graham Snelling e-Utica, noMfowethu Junior Jackson ezansi lapho. Si—sibathatha bonke njengamabandla ethu amancane esikanye nawo, akanye nathi impela. Sonke sindawonye. Asiphikisani ezimfundisweni zethu, kumbe amathemba ethu nezinhloso, izimfundiso zethu, zinye. Sima ndawonye, konke nje ndawonye. Siyibandla elilodwa nje. Futhi besingathanda impela ukuba bathi chithi-saka baye ndawo zonke; sinamanye e-Afrika, amanye eNdiya, nasezindaweni zonke, ezweni lonke. Yilapho esibafuna khona, basakaze iziNdaba.

Futhi ngibona lababafo abasebasha beza, njengoMfowethu J. T. Parnell lapha, no—noMfowethu Willard kanye nabo, lapho beza, abafu abasebasha, lapho mina sengiguga. Uma likhona ikusasa, bayoba yileiyondoda yakusasa. Angifuni ukuba loMlayezo ulokothe ufe. Ungeke nje. Ufanele uqhubeke uphile.

Futhi angikholwa ukuthi sinikhathi eside kakhulu ukuba siWethule.

Ingane encane abebethi ibizokufa, ngiyabona beninakho ebandleni usuku lonke namhlanje, dadewethu. Lokho kuhle kakhulu. Sibonga iNkosi ngalokho, ukuthi iNkosi inomusa, igwele isihawu. Qhubeka nje ukholwa lokho owatshelwa khona khona lapha, uyabo, kuzolunga.

Manje, niyayijabulela imfundiso na? Niyayithanda imfundiso na? [Ibandla lithi, "Amen."—Umhl.] O, ngi—ngi—ngicabanga ngempela ukuthi isenzela okuhle. Isinikeza ukuphumula okuncane ekukhulekeleni abagulayo, nemibono, nokuphulukisa ngokukaNkulunkulu. Isizathu, manje, kulobubusuku si. . . Emva kwenkonzo, sizokhulekela abagulayo futhi, kulobubusuku. Sihlala njalo sifuna ukwenza lokho, sibhaphathiza noma yimuphi umuntu noma ngasiphi isikhathi.

Bangaki kokhumbulayo ngenkathi ngisavamise ukuhamba ezintanjeni zikagesi na? Awu, ngike ngahamba ngidabula ezintanjeni zikagesi, izikhathi eziningi, ngangidingeka ngihambe amamayela angamashumi amathathu ngosuku ngidabula ehlane. Ngangidingeka ngihambe amamayela angamakhulu amabili namashumi ayisishiyagalombili entambo. Ngangihamba ngehle ngidabule lapho, iyembe lisezandleni zami, futhi, o, ngikhathele kakhulu, ngihamba ngidabula kuleyomeno, nezihlahla ezinameva ezisamajingijolo eziluhlaza esikana. Ngihlangane nomlimi othile omdala futhi ngihlale phansi phansi kwesihlahla futhi ngikhuluma naye ngokubhaphathizwa eGameni leNkosi uJesu. Wayeyothi, "Awu, bengihlale ngikufuna ukubhaphathizwa."

Ngathi, "Akukude kangako emfudlaneni." Futhi wayaye athi. . .

Futhi ngithathe abanengi babo ngibehlisela ezansi lapho ngqo futhi ngababhaphathize eGameni likaJesu. Ngithathe ngehle njalo ngentambo, ngihambe kakhulu ngakho konke. Kunjalo. Isikhathi esiningi ngezingubo zami zokusebenza, ngibhaphathiza oyedwa, ngize ngiqonde ezansi ngisuka esigxotsheni. Ngihlale phezulu lapho ngisebenza nginqume esigxotsheni; ngangiyindoda yentambo, futhi, ngisebenza nginqume esigxotsheni, nendoda, ngikhuluma nayo ngeNkosi. Yayithi, "Ngani, Billy, ngolunye lwalezizinsuku ngiyokwenyukela ebandleni lakho futhi ngibhaphathizwe."

² Ngiyothi, "Kungani ufune ukulinda kuze kube yileyonkathi na? Singasemfuleni ngqo, kunamanzi ayinqwaba khona lapho." Babambe njengamanje. Kunjalo. Yilesa isikhathi. UFiliphu wathi. . .

³ Umthenwa wathi kuFiliphu, "Nanka amanzi, yini esivimbelayo na?" Kunjalo. Akukho lutho. Uma usulungele, yilesosikhathi. Ungamvumeli udeveli athole ithuba

lokuminyanisa okuthize phakathi lapho. Ungayekeleli ikusasa izinto obungazenza namhlanje. Ikusasa lingahle lingakufikeli. Ngiyakhumbula ngesinye isikhathi ngakwenza lokho, ngafunda, kwangifundisa isifundo. Ngayekelela okuthize engangifanele ngikwenze ngosuku olulodwa, futhi ngosuku olulandelayo kwasekuleyithi kakhulu.

⁴ Manje, qiniso angifuni ukunigcina sonke lesisikhathi. Kodwa ngivele ngithole ngikhandlekile kakhulu—kakhulu, futhi, angazi, ngizizwa nje ngikahle kakhulu ngize ngingabe ngisazazi, cishe impela. Ngizizwa ngikahle kakhulu.

⁵ Manje asikhothamise amakhanda ethu okomzuzwana nje ngaphambi kokuba sisondele eZwini.

⁶ Baba wethu waseZulwini, Wena unguNkulunkulu ophilayo, ohlale ephila. Ilanga elisanda kushona, lelolanga elifanayo, uDaniyeli walibuka ngenkathi lishona, uJeremiya walibuka lishona, u-Adamu walibuka lishona, uJesu walibuka lishona. Futhi yizwe elifanayo abaphila kulo futhi bahamba kulo, futhi Wena usalokhu unguNkulunkulu ofanayo.

⁷ Kulobubusuku ziningi izicelo. Indoda enethumba ebuchosheni, udade wesaba into efanayo. Nguwe kuphela ithemba, Nkosi, elikhona elalokho. Lelothumba selibe yisimila, akukho okungamiswa. Kuqhele kakhulu ukuba kufinyelele ezandleni zikadokotela. Kodwa kulobubusuku sihamba nendwayimane yethu encane, silandela lelowundlu, ukuba silibuyisele emhlambini kaBaba. EGameni leNkosi uJesu siqondisa umkhuleko wethu ukuba sibulale ingonyama, ithumba, elisasimila, ngokuphepha ukuba siwabuyisele emhlambini.

⁸ Futhi thina, Nkulunkulu, siyamkhumbula kulobubusuku uMongameli wethu othandekayo, umfowethu, uDwight Eisenhower wethu. Uliholile izwe, Nkosi, uzamile ukusidedisa empini. Wethembisa ukuthi impi yase Korea iyophela uma enayo noma yiyiphi indlela angayenza. Wethembisa labomama ukuthi uyobabuyisa labobafana. Kodwa wathi, “Ukuba mina ngikwenzi, angikwazi ukukwenza. Ngingayibeka imizamo yami, kodwa nguNkulunkulu yedwa ozofanele akwenze.” Futhi Wena wawunaye, Nkosi, futhi manje konke sekuxazululiwe. Kungani bengakubonanga lokho endaweni yokuqala na? Nkulunkulu, ngiyakhuleka ukuba Wena uzomsiza. Busisa lowomphefumulo oyiqhawe, Nkosi. Futhi siyakhuleka ukuthi Wena uzosikhethela umholi ozolandela. Intando yaKho emiselwe ngaphambili izokwenziwa, Nkosi.

⁹ Kodwa Lowo esimkhathalele kakhulu kulobubusuku, ngaphandle kwezindaba zesizwe sakithi, yilowo omkhulu futhi Okhazimulayo ozela ukumisa uMbuso ongayikubanakuphela, iNkosi uJesu, iNdodana yaKho. Khona bayonqwabela izikhali, ukuqhwabaza kuyozwakala futhi akusayikubakho zimpi.

Bayotshala izivini futhi badle isithelo sazo. Bayokwakha izindlu, bahlale kuzo. Futhi ayisophinde ibekhona enye inkathazo ngaleyonkathi emva kwalokho.

¹⁰ Sibusise manje njengoba sisondele eZwini. Futhi, Baba, Wena uyasazi isizathu engisondelela eZwini ngikuso wona kanye lomBhalo lapha. Kungoba ngi—ngizwa ukuthi Wena ufuna ngikwenze ngalendlela, ukuthi kuyintando yaKho yobuNkulunkulu, kusohlelweni lwaKho, kuse...luhlelo losuku, ukuvumela abantu bathole indawo yabo eyiyonayona futhi balungele ihora lempi. Njengoba mfowethu eshilo emkhulekweni wakhe kuWe esikhathini esingaside esedule, “O, Usiqeqeshe isikhathi eside, Nkosi.” Manje, Baba, sinike izikhundla zethu. Sibeke phandle lapho kulokho esifanele ukukwenza, ukuze sibe kokukaBaba. Lokhu sikucela eGameni likaJesu, iNdodana yaKho. Amen.

¹¹ Impela sibenentambama emangalisayo kulentambama, ngikhuluma nodokotela odumileyo eLouisville, umhlengikazi wakhe. Bezwa ngezinto ezinhle kakhulu zeNkosi. Futhi uyise wayengudokotela. Futhi weza ngapha wase ehlala egumbini lami cishe intambama yonke, wangena nje, wathi qathatha. Umuntu omangalisayo; othi ukuba lukhunyana, niyazi, othe ukuqina, iPresbyterian yangempela kwasekuqaleni, kodwa wasuka nezinyembezi zehla ezihlathini zakhe owesifazane. O, ngi...UNkulunkulu unazo zinamatheliswe ndawo zonke nje, emahhovisi odokotela, kubahlengikazi. Angikholwa ukuthi kukhona umhlengikazi esiBhedlela iNorton’s Infirmary engingazange ngifakaze kuye ngokuba noMoya oNgewele, futhi ngambuza uma wayebhaphathiziwe eGameni likaJesu. Akukho dokotela engixhumana naye, nomaphi, noma luth-...Niyabo?

¹² Batshele ngaWo. Asinaso isikhathi esiningi, mfowethu. Akunandaba ukuthi kubonakala kulukhuni kanjani lapha, linda nje uze uwele kulowo mphefumulo wokugcina ngaleya bese ubona, khona-ke uyofisa sengathi nga wawukwenzile. Yebo, mnumzane. Ungalindi kuze kube yilesosikhathi, asikwenze njengamanje. Yileli ihora. O, bangahle baphikise, futhi badlobe futhi baqophisane kancane ngakho, kodwa abakuqondile. Empeleni abakuqondile. Ba—ba—bakahle. Bahamba baqophisane nawe, nje—nje khumbula, a—abakuqondile ngempela. Abakuqondile. Mhlawumbe nje bafundiswe okuthize futhi bavele babambelele kulokho, ngakho u—ungawubona umqondo wabo. Ungaqophisani nabo, ungaqophisani namuntu, kodwa nje bathande kuWo ngqo. Bese ubakhulekela.

¹³ Awu, ngicabanga ukuthi sehlele evesini le 9, anginaso isiqiniseko. Lokho kukude le ukusuka esahlukweni se 3, akunjalo, madoda na? Kodwa o, Wuju edwaleni, kimi! Besikhuluma manje, khumbulani, ukuze sithole isendlalelo futhi. Futhi manje, Mfowethu Neville, u—ungidonse kancanyana

manje uma ngehluleka ukubona isikhathi sihamba, ukuze ngibe nomkhuleko wabagulayo. Sifuna ukuthola onke amachashazana esingakwazi ukuwathola. Futhi kulobubusuku ngifuna ukubizela e-altare. Ngi . . . Kuphele phezu kwalokhu engingahle ngikwazi ukuvele nje ngikufunde konke.

¹⁴ Kodwa inhloso yalokhu, ingukuthi, ukubona indawo yakho kuKristu, ukubona ukuthi akusiyona nje into ethize ovele wakhubekela kuyo, kumbe into ethize ongahle ube . . . ubongiwe ndawo ndawo, kodwa kuyilokho uNkulunkulu akwenzela khona, qobo lwaKhe. Akusikho ukuthi wawulunge kakhulu ukuthi waya endlini yokukhonzela ngobunye ubusuku, ukuthi umfowethu othile ozihluphekelayo wakuholela e-altare. Futhi kwakungesikho lokho. KwakunguNkulunkulu, ngaphambi kokusekelwa kwezwe, wakumisela ngaphambili ekuPhileni kwaPhakade. Ngenkathi ufika lapho ngalolosuku, akumangalisi amashumi amane . . . amalungu angamashumi amane-nane abeka phansi imiqhele yawo, bonke abantu babeka phansi umqhele wabo, bonke bawa ngobuso babo, ababanganakho nokukodwa ababengakusho, akukho mshumayeli, akukho lunga, akukho lutho. Lonke udumo luya eWundlwini! UNkulunkulu uyobuthela kuYe zonke izinto ngalolosuku. O, uma nje besiyoke sazi futhi siqonde ukuthi kwakunguBani lowo abaMbethelayo. Manje e . . .

¹⁵ Siqala evesini le 8, ukuthola isendlalela esincane.

Awuvamisa kithi ngakho konke ukuhlakanipha nokuqonda;

Esazisa imfihlakalo yentando yakhe, . . .

¹⁶ “Izimfihlakalo zentando yaKhe.” Futhi khumbulani ukuthi sibambelele kanjani kulokho na? Bangaki kobe lapha kulokhukusa, ake sibone. Ukuthi sinamathele kanjani kulokho, “imfihlakalo yentando yaKhe.” Manje, akusiyona nje into encane, khona-ke yimfihlakalo. Intando kaNkulunkulu iyimfihlakalo. Futhi indoda ngayinye ifanele ifunisise intando kaNkulunkulu mayelana nayo kumbe mayelana naye owesifazane, imfihlakalo kaNkulunkulu.

¹⁷ Sithola kanjani na? UPawulu, yaziswa kuye. Wathi akabuzanga muntu, nanyama nagazi. Akayanga esikoleni, akukho kolishi lezenkolo. Wayengahlanganise lutho nalo. Kodwa yena . . . Yembulwa kuye nguJesusu Kristu, Owahlangana naye esendleleni ebheke eDamaseku, e-ekuKhanyeni okunjengeNsika yoMlilo, futhi Kwambiza. Futhi waya e-Arabiya, futhi lapho wahlala iminyaka emithathu. O, anicabangeli ukuthi lokho kwakungesinye isikhathi, Mfowethu Egan na? Iminyaka emithathu uPawulu ezansi lapho e-Arabiya, waziqashela isakhiwo esincane ndawo ndawo, ehla enyuka kwiphansi, nayo yonke imibhalo emidala egoqwayo. Babengenayo emisha; uPawulu wayiloba, invama. Kuyo

lemibhalo emidala egoqwayo, ukuthi kanjani uNkulunkulu, ekuqaleni, wasimisela ngaphambili ekuPhileni okuPhakade. Ukuthi Wayezomthuma kanjani uJesu, ukuthi ngalomHlatshelo sonke siyoba nelungelo eMthini wokuPhila. “Labo Ayebazi ngaphambili, Ubabizile; labo Ababizile, Usevele ubalungisisile; labo Abalungisisile, Usevele ubakhazimulisile.” UNkulunkulu, selokhu kwaqala izwe, wasimisela ngaphambili esimweni sobuntwana bobudodana. Manje yonke indalo iyabubula, ilindele ukubonakaliswa kwamadodana kaNkulunkulu. O, sengathi ngiyambona uPawulu wayenesikhathi esimangalisayo. Ngithanda sengathi nga bengilapho kanye naye. Ubungethande wena na?

¹⁸ Manje wathi, “Wasazisa imfihlakalo.” Thola uMoya oNgwele abe kuwe ngesinye isikhathi, bese uqala ukugijimisa loKho bese ubhekisisa ukuthi Kuhamba kanjani. Kulentambama ngibe, o, cishe imizuzu engamashumi amathathu ukufundisisa, ukuba nje ngibuyekeze isifundo; mhlawumbe qha, ngizothi ingxenywe yalokho, imizuzu eyishumi nanhlano phakathi kwezikhathi. Futhi ngigijimile, futhi ngacabanga, “Imfihlakalo, kuyimfihlakalo kanjani!” NomBhalo wangithwala wangibuyisela eTestamenteni eLidala, ngase ngibuyela ngale eTestamenteni eLisha; ngabophela okuthize ndawonye, ngabona imfihlakalo yokuFika kwaKhe, imfihlakalo yentando yaKhe, imfihlakalo yethu sihlezi ndawonye. Khumbulani, kungeke kufundiswe kunoma yiliphi ikolishi lezenkolo. Kuyimfihlakalo. Ungeke uyazi ngemfundo, ngesayense yezenkolo. Kuyimfihlakalo ebizilokhu ifihlakele kusukela ekusekelweni kwezwe, ilindele ukubonakaliswa kwamadodana kaNkulunkulu.

¹⁹ Ngitshele, mfowethu, ngitshele, dadewethu, kwakuyisiphi isikhathi lapho amadodana kaNkulunkulu ake abonakaliswa khona ngaphandle kwalesisikhathi manje na? Sake sabakhona nini isikhathi emlandweni, ababezobonakalisa isikhathi sokukhulula yonke imvelo na? Imvelo, imvelo qobo lwayo iyabubula, ilindele isikhathi sokubonakaliswa. Ngani, ngaphambi kokuba kwenziwe ukubuyisana, ngaphambi kokuba uMoya oNgwele ake athululwe, ngaphambi kwalo lonke—lonke iTestamente eLidala, kwehle ezansi lapho, kwakungenakubakhona ukubonakaliswa. Kwakufanele kulinde kuze kube yilesisikhathi. Manje zonke izinto sezilethiwe, kuza, kulolongeka kuye etsheni eliyinhloko, kuye ekubonakalisweni kwamadodana kaNkulunkulu ebuya, noMoya kaNkulunkulu uza uzongena kulamadoda, ngokuphelele phaqa, kuze kuthi inkonzo yawo iyosondela kakhulu ifane nekaKristu ize izohlangana naYe neBandla laKhe ndawonye.

²⁰ Bangaki abake bafundisisa umlando wezivivane na? Ngigqagele mhlawumbe inenekazi elilodwa lapha liphakamise isandla salo. Kulungile.

²¹ UNkulunkulu waloba amaBhayibheli amathathu. Elilodwa lawo kwakunguMgamu wezulu eliphezulu ezibhakabhakeni, lelo yiBhayibheli lokuqala. Umuntu kwakufanele abuke phezulu ukuba aqonde ukuthi uNkulunkulu ungowaphezulu. Landela uMgamu wezulu eliphezulu, sewake wawufundisisa na? Unikeza ngisho yonke iminyaka, ngisho nonyaka womdlavuzwa. Unikeza ukuqala, ukuq-...ukuzalwa kukaKristu. Yini umfanekiso wokuqala eMgamwini wezulu eliphezulu na? Intombi. Yini umfanekiso wokugcina na? IMbube ingonyama. UkuFika kokuqala nokuFika kwesibili kukaKristu, konke okwakho kulotshwe phakathi lapho.

²² Bese kuthi iBhayibheli elilandelayo elalotshwayo, lalisetsheni, elibizwa ngokuthi “izivivane.” UNkulunkulu waloba ezivivaneni. Uma uzifundisisa, qaphela imilando yasendulo nezimpi, ukuthi zazakhiwe kanjani ngaphambi kwembubhiso yokubhubha komhlaba ngamanzi.

²³ Elesithathu lalilotshwe ephepheni, iBhayibheli, kwenzelwa elikhulu, izwe elikhaliphile elihlakaniphile elizayo. Manje, njengoba uNkulunkulu ehle njalo edabula onyakeni, siseMbubeni ingonyama. Sisekuvalweni phezulu kwesivivane. SiseNcwadini yeSambulo, esahlukweni sokugcina. Isayense ithi siyimizuzu emithathu ngaphambi kwaphakathi kwamabili. O, cabanga ukuthi sikuphi.

²⁴ Futhi qaphela, ake sithathe isivivane, silula. Sihamba sithi asifane nonxantathu.

²⁵ Ngenkathi sasiphansi lapha siqala onyakeni wangasekuqaleni webandla, emva kweNguquko esikhathini sikaLuther, umuntu othi nje wayengumKristu, kwakuphakathi kokuthi kwakubiza impilo yakhe kumbe ukufa. Bayambulala ngokuthi nje wayengumKristu. Ngakho-ke ukwedlula ekuhlushweni...Wonke unyaka, kuso sonke isikhathi, kubekhona ukuhlushwa. “Bonke abaphila ngokumesaba uNkulunkulu kuKristu Jesu bayakuzingelwa.” Onyakeni kaLuther, kwakwesabeka kabi ukuthi “umLuthela.” Wawuthathwa njengohlanya, futhi wawungaze ubulawe. Izikhathi eziningi babebabulala ngokubabulalela esigxotsheni, babashise, nakho konke okunye, ngokuba ngamaLuthela.

²⁶ Khona-ke ibandla lancipha, njengesivivane. Lifinyelela kwesinye isinyathelo somusa, okwakungukungcweliswa. Isikhathi sikaWesley, ngenkathi ebhikishela ibandla laseSheshi, wafundisa ukungcweliswa. Liphinda liba yingcosana ngesibalo futhi, khona-ke babizwa ngesigejane sezinhlaya.

²⁷ Bangaki phakathi lapha owayeyiMethodisti, noma owake waba yiyo, kumbe owake waba nokuxhumana nebandla leMethodisti na? Ingxenye yenu. Benazi yini ukuthi ibandla leMethodisti lacishe impela laba noMoya oNgcwele ngesinye isikhathi na? Ngike ngaya emabandleni eMethodisti futhi

ngibabone bewa kwiphansi, futhi babhunyele amanzi ebusweni babo futhi bababhenguze ngesishayisa moya, bavimbe uMoya oNgcwele ungezi kubo. Kunjalo. Manje, lelo yiqiniso, ezansi emagqumeni aseKentucky lapho esasinamaMethodisti khona. Nina bafo ningabajoyini besonto phandle lapha. SasinamaMethodisti emuva lapho, namaBaptisti. Sasehlela e-altare futhi sishayane emhlane size sithole okuthize. Siyedlula, saphila ngokwehlukile emva kwalokho.

²⁸ Kodwa uvele wenyuke bese ufaka igama lakho encwadini bese uthi, “NgiyiMethodisti.” Bese uthola isivuvuzi sikasawoti bese uthi ukufafaza amanzi amancane phezu kwakho, futhi kuyilokho kuphela. Uphume uhambe futhi ugqoke izikhindi, upende, ugijime nemijaho yamahashi, ubheje, ugembule, udlale imishini yemali nakho konke okunye, ube uyilokhu uyiMethodisti elungileyo, niyabo. Leyo akusiyo iMethodisti. Lokho nje abajoyini besonto. Kunjalo. IBaptisti, indlela efanayo, iPresbyterian, kwehle njalo indlela efanayo.

²⁹ Njengoba uDavid duPlessis wathi, “Abazukulu, uNkulunkulu akanabazukulu.” UNkulunkulu akakaze abe nomzukulu. Unamadodana, kodwa hhayi amadodana angabazukulu. Kunjalo. Wena . . . futhi abantu abeza ebandleni leMethodisti, kumbe ibandla lePentecostal, kumbe ibandla leBaptisti, ngoba umama wakho kumbe ubaba wakho wayeyiPentecostal kumbe iBaptisti, khona-ke uyindodana engumzukulu. Babengamadodana. Wena uyindodana engumzukulu, uyabo. Ngakho uNkulunkulu akanayo into enjengalokho. Ibandla linenqwaba yalokho, kodwa hhayi—kodwa hhayi i—hhayi i—hhayi . . . UNkulunkulu akanabo.

³⁰ Manje, qaphelani lezi, kwehle njalo kuze kufike ezansi manje, njengoba kuza sengcosaneni ngesibalo, ibandla. Unyaka wePentekoste uyangena. Lokho ngempela kunqamule inqwaba yamaqhubu. Kwase kwenzani-ke na? Kwavele kwashiya iMethodisti neLuthela onke ngemuva.

³¹ Manje uMoya oNgcwele usukile ngqo wahamba waqhela onyakeni wePentekoste. Benzani na? Bahlela, bazenzela, “Singama Assemblies of God.” “Siyi Oneness.” “Siyi Twoness.” “Siyi Church of God.” “Siyi *lokhu*, kumbe *lokho*. Awusuye owakhona, ungeke yengene eZulwini ngaphandle uma igama lakho lisencwadini yethu.” O, umbhedo onjalo! Angikhathali uma uyiBaptisti, iMethodisti, iPresbyterian, ufaka igama lakho eNcwadini yokuPhila ngenkathi uNkulunkulu elifaka lapho. Uma wawumiselwe ngaphambili ekuPhileni okuPhakade, uNkulunkulu uyokubiza ngenye indlela, ngandlela thize, ngenye—ngenye indlela noma enye. Impela Uyokwenza. “Konke uBaba aNgiphe khona kuyakuza kiMi.” Akunandaba ukuthi ungowaliphi ibandla, lokho akuhlangene nakho. Kodwa ihlelo alisoze lakwenzela nokukodwa, kodwa lingahle likuvimbele kakhulu ekubeni uqhubeke noNkulunkulu, kodwa liyo—alisoze

lenza lutho olunye. Likuhlanganise ndawonye nesigejane samakholwa nabangakholwa. Kusobala, lokho uhlangana nakho nomaphi lapho oya khona, futhi babenakho lokho ngisho naseZulwini. Ngakho, kulungile, kodwa wena ubuka ihlelo lakho. Buka kuJesu, NguYe okufanele kubukwe kuye.

³² Manje njengoba size sehlela e...babene...Bangaki... Ngikhulwa ukuthi lona wesifazane lapha uphakamise isandla sakhe, ukuthi uke wazifundisisa izivivane. Uyazi, isivivane asikaze sivalwe phezulu, sake na? Asizange sibenetshe lokuvala phezulu libekwe kuso. Abazange, abakwazanga ngisho nokulithola. Abazi ukuthi kwenzekani kulo. Ngani na? Alibekwanga ngani itshe lokuvala phezulu kuso, itshe eliyinhloko, isiqongo saso na? Ngoba Wenqatshwa ngenkathi Efika. WayeyiTshe elenqatshiwe. Kunjalo. Kodwa siyovalwa phezulu. Kunjalo. Bese-ke lawomatshe enela azungeze lelotshe eliyiNhloko, ayodingeka abe ngamatshe ayophelela ngempela njengaleloTshe, eliyolenela, lihlangane futhi zonke—zonke izindawo. Isivivane sipehelele kakhulu ungeke ufake ireza phakathi khawo, lapho lawomatshe ahaba ahlangane ndawonye khona. Isakhiwo samatshe abaziweyo esihle kangaka. Amanye awo angaba nesisindo esingamakhulu amathani phezulu emoyeni, futhi abekwe ngokuphelele phaqa ndawonye.

³³ Yileyondlela uNkulunkulu aletha ngayo iBandla laKhe. Sihlanganiswe ndawonye ngokufanelene, inhliziyi eyodwa nangamoya munye. Manje omunye uthi, “Awu, amaLuthela emuva lapho ayengenalutho.” Ungakukholwa. AmaLuthela ayovela ekuvukeni ngokufanayo nje njengabo bonke beyovela ekuvukeni. IBaptisti, amaPresbyterian, nabo bonke ababantwana bakaNkulunkulu, bayovela kulolovoko. Futhi yingaleso sizathu namhlanje abantu bathi, “O, awu, kuyobakhona imvuselelo eshanelayo eyophuma lapha futhi isindise ikhulu lezigidi zamaPentecostal. Onke ayosindiswa futhi kuyobakhona uHlwitho.” Niyaphazama. LoloHlwitho luyoba namakhulu ezinkulungwane, kunjalo, kodwa ayobe enziwe eminyakeni eyizinkulungwane eziyisithupha zokusindiswa futhi, izinkulungwane eziyisithupha emuva. Umuntu uhamba ekuKhanyeni njengoba ukuKhanya kuza kuye, uwela amabhuloho nxa eza kukho. Manje, uma eKwala, khona-ke ushiywa ebunnyameni. Kodwa uma elokhu eqhubekela phambili!

³⁴ Manje, qaphelani, khona-ke ukuFika kweNkosi uJesu kusondele kakhulu kuze kuthi uMoya kusukela le ezansi phakathi lapha...kucishe nje kube ukulungisiswa, ukungcweliswa, umbhaphathizo kaMoya oNgwele, futhi manje khona impela esikhathini sokufika kwetshe eliyiNhloko. IBandla lifanele liphelele ncamashi njengoKristu kuze kuthi uKristu neBandla bahlangane ndawonye, uMoya ofanayo. Futhi uma uMoya kaKristu ukini, Unenza niphile impilo

kaKristu, nenze impilo kaKristu, nenze imisebenzi kaKristu. “Okholwa yiMi, imisebenzi eNgiyenzayo naye uyakuyenza.” UJesu wakusho lokho. Niyabo? Manje sizoba nayo, sinenkonzozayo ezayo efana ncamashi njengempilo kaKristu. Ikhombani leyonkonzo na? UkuFika kweNkosi.

³⁵ Ibuke ezweni namhlanje, futhi ubheke ukuthi uKhrushchev uthini, zonke lezi ezinye izinto ezinkulu, nokukhulu ukulwa okugcwele izwe lonke sekufikile impela, noma yinini, lingaba yimpuqumpuqu kunoma yimuphi umzuzwana. Kunjalo. Futhi uma lokho, siyazi ukuthi lokho sekusondele. Noma yimuphi umuntu ohluzile angafunda kwiphephandaba kumbe aleale emsakazweni, futhi azi ukuthi lokho sekusondele. Awu, khumbulani, uKristu ufikela iBandla laKhe ngaphambi kokuba lokho kwenzeke. Ngakho kusondele kangakanani ukuFika kweNkosi uJesu na? Mhlawumbe ngaphambi kokuphela kwalomhlangano kulobubusuku. Sesisesikhathini sokuphela. Qiniso impela.

³⁶ Qaphelani ibandla lapho liza, lapho linyakaza. Ake nje ulithathe ulifake emqondweni wakho uqobo, nina bosomlando ofundisisa umlando. Bukani ibandla lamaLuthela phansi kokulungisiswa, liphuma lilisha kakhulu nje ebuKatolikeni, libukeni linyakaza. Bese nibuka uWesley ethi ukusondela kancane, engena ekungcwelisweni, ethandela engena emiBhalweni. Buka nje khona maphakathi nendawo, uWesley. Bese-ke into elandelayo engenayo kwakungunyaka wePentekoste. Futhi unyaka wePentekoste nokubuyiselwa kweziphwiwo, iziphwiwo zokomoya. Manje, bukani onyakeni ozayo manje oqonde phezulu etsheni eliyiNhloko. Niyabona ukuthi ngichaza ukuthini na? UkuFika kweNkosi, ukwaziswa. UNkulunkulu nayo yonke indalo kulindele ibandla ukuba lithole indawo yalo eyiyonayona.

³⁷ Inkathazo namhlanje, ngi... cishe impela kulowo nalowo engihlangane naye. Ngakhishwa, sasithatha... Ngifanele ngihlolwe umzimba, niyazi, uma siya phesheya kwezilwandle, nina zithunywa zenkolo nokunye nokunye niyakwazi lokho. Ngenkathi ngihlolwa bangikhipha egumbini lapho, ngangikade ngiphuza lokho okudala... kwakubukeka kimi njengenhlama, kumbe ukudla, kumbe okuthize, futhi nga—ngangikade ngikuphuza. Futhi ngiphuma lapho, ngihlala phansi, ngilinda ingxenye yehora futhi ngibone ukuthi kuphumile yini esiswini sami noma qha. Ngabuka ngaphesheya laphaya, futhi kwakukhona owesifazane othile omncane, wayebukeka sengathi wayesezofa. Wayekakhulu... imilenze emincane nezingalo ezincane. Futhi ngangilokhu ngigudluka ngehlala kulendoda ngiye kuleyondoda, lendoda kuya kuleyondoda, ngilokhu ngisondela kuye, ngaze ngafika ezansi lapho ayekhona. Wayebukeka eseyintwana ehlupekayo eyayisizofa. Futhi ngasakuma eduze kwakhe, ngathi, “Uxolo, nkosazana.”

Wathi, “Sawubona?” O, wayegula kakhulu!

Futhi ngathi, “Kwenzenjani na?”

³⁸ Wathi, “Ngaya eTucson ngiyovakashela indodakazi yami. Ngagula, abatholi ukuthi kwenzenjani.”

³⁹ Ngathi, “Into eyodwa engifuna ukukubuza yona.” Ngathi, “Ngingumshumayeli weVangeli. Ngabe ungumKristu na? Ngabe ukulungele ukumuka uma lelohora selifika na?”

Futhi wathi, “Ngisonta ebandleni elithize-thizeni.”

⁴⁰ Ngathi, “Bekungesiwona umbuzo engikubuze wona lowo. Ngabe ungumKristu ogcwaliswe ngoMoya kaNkulunkulu futhi ulungele ukumuka nxa Esekubiza na?” Owesifazane wayengazi ngisho ukuthi ngangikhuluma ngani. Niyabo? O, isimo esibukeka sisibi kangaka izwe elikuso!

⁴¹ Manje, “esazisa izimfihlakalo zentando yaKhe,” ukuza... Ake nginifundele okuthize. Bengifunda ngale... Ake siphenye ngale manje kwi “mfihlakalo yentando yaKhe.” Ake siphenye kumaHeberu lapha umzuzu nje, isahluko se 7 samaHeberu, ngikhulwa ukuthi yiso. Futhi ngingathanda ukunifundela okuthize okuzonenza nje nizizwe nikahle kakhulu lapho sicabanga ngathi sihlezi ndawonye ezindaweni zaseZulwini. AmaHeberu, isahluko se 7.

Ngokuba uMelkisedeki lo, (Manje qaphelani.) inkosi yaseSalema, umpristi kaNkulunkulu ophezu konke, . . .

⁴² Yini imfihlakalo manje na? Nansi imfihlakalo, qaphela lokhu. Ubani loMfo, “enza, azi, imfihlakalo yentando yaKhe,” loMelkisedeki na? Ngilindele wonke umuntu lapha, amaBhayibheli asalokhu ephenywa. AmaHeberu, isahluko se 7, kukhuluma uPawulu, yona leyondoda kwabaseGalathiya.

Ngokuba uMelkisedeki lo, inkosi yaseSalema, umpristi kaNkulunkulu ophezu konke, . . . hlangabezana no-Abrahama ebuya ekubulaleni amakhosi, wambusisa;

U-Abrahama wamabela ingxenye, okweshumi kukho konke; othiwa kuqala ngokuhumushwa, ukuhunyushwa iNkosi yokulunga, . . . emva kwalokho . . . iNkosi yaseSalema, (Ngubani loMfo na?) okungukuthi, iNkosi yokuthula;

Engenayise, engenanina, engenaluzalo, engenakuqala kwezinsuku, kumbe ukuphela kokuphila; . . .

⁴³ Wayengubani loMuntu na? WayeNgubani na? Wayengazange abe noyise, Wayengazange abe nonina, Wayengazange abenakho ukuthi Uyaqala, kumbe zange abenaso isikhathi lapho Ayeyoke afe khona. Wahlangabezana no-Abrahama ebuya ekubulaleni amakhosi. Wayenzani na? Waphuma ukuyothola uLoti, umfowabo olahlekileyo, ukuba ambuyise. Futhi

wabulala amakhosi; okungukuthi, lawomakhosi ayebulewe; ngikholwa ukuthi alishumi kumbe amakhosi alishumi nanhlanu, nemibuso yawo. Kodwa u-Abrahama wahlomisa izinceku zakhe wahamba wayomfuna, wazahlukanisa ngasebusuku, niyabo, lapho embamba ngesikhathi sasebusuku. O, mfowethu, sisebenza ebumnyameni manje, ukuKhanya kuphela esinakho ngukuKhanya kweVangeli. Kodwa wazahlukanisa, wambamba wambuyisa. Futhi endleleni yakhe esebuyela emuva, emva kokuphela kwempi!

⁴⁴ Asiye kuGenesisi 14, umzuzu nje, siyicacise kakhulu indaba. Asiwelele ngapha kuGenesisi, esesine-...Ngikholwa ukuthi ngese 14, uGenesisi 14. Yebo, asithathe uGenesisi 14:18, siqale. Ake siqale nje kancane ngaphambi kwalokho. Asiqale, ya, ivesi le 18, uGenesisi 14:18, "Futhi uMelkisedeki..." Manje, lowo ngu-Abrahama ebuya manje ekubulaleni amakhosi. Wabuya, endleleni yakhe esebuya, ebuyisa uLoti, bonke abantu ababethathiwe. Bonke!

⁴⁵ NjengoDavide, owahamba futhi wathola i...Wenzani uDavide na? Wathatha indwayimane encane, waphuma wadumela leliwundlu elincane walikhipha emlonyeni wengonyama. Cabanga ngendwayimane, elandela iwundlu. Ubani ezweni owayengake enze lokho na? Ngitshela ukuthi muntu muni phakathi lapha ongakwenza, khuphula isandla sakho. Ngizokutshela masinyane unephutha. Awuzange ungibone ngiphakamisa esami. Qhabo, ngangengeke ngililandele ngeteti-owu-siksi, cishe. Kodwa walilandela ngendwayimane, isiqeshana esifana nesikhumba, sinezintambo ezimbili, eyizwiba. Ngoba...Futhi lapho sekufika isikhathi sikaGoliyati ukuba aqhoshe, wamlandela uGoliyati, wayesethi, "UNkulunkulu weZulu wangephulisa iwundlu emlonyeni wengonyama, emlonyeni webhere." Wayazi ukuthi kwakungesiyo indwayimane. Kwakungamandla kaNkulunkulu ahamba naye. KwabanguYe owabuyisa lelo wundlu.

⁴⁶ Futhi yilokho esikushoyo namhlanje. UNkulunkulu unoDavide abaphikelelayo khona lapha, yebo mnumzane, opha ukudla izimvu zikaBaba. Futhi kanye ngankathi ithumba liyofika, kumbe umdlavuza uyofika, kumbe okuthize, futhi ligxume liphume ezandleni zikadokotela. Lokho ngeke kummise lowoDavide, uyovele aqhubeke ahambe phandle lapho emva kwalowomfo, ngendwayimane encane, yokuthi, "Celani noma yini eGameni laMi, kuyophiwa." Angikhathali, odokotela bangahleka, futhi noma ngubani omunye angahlekisa ngaye, uyomlandela noma ikanjani, abuyise leyomvu ibuyele emhlambini. Yebo, mnumzane. "Ungumntwana kaNkulunkulu, susa izandla zakho kuye!" Wayishaya wayilahla phansi lengonyama, yase ivuka ingonyama, wayidumela ngesilevu wayibulala; umfanyana omncane obomvana,

mhlawumbe wayenesisindo esingamaphawondi angamashumi ayisishiyagalombili kumbe angamashumi ayisishiyagalolunye.

⁴⁷ Qaphelani. UMelkisedeki, iNkosi yaseSalema oyiNkosi yokuThula, okungukuthi empeleni iSalema ingaphesheya kwegquma. YiNkosi yaseJerusalema, Yayiyiyo. Yayiyiyo ngempela, iNkosi yaseJerusalema. Okungukuthi, iJerusalema kuqala lalibizwa ngeSalema, okwakungukuthula; lelo kwakuliJerusalema kuqala, ngaphambi kokuba libizwe ngeJerusalema. WayeyiNkosi yaseJerusalema. WayeyiNkosi yokulunga, iNkosi yokuthula, iNkosi yaseSalema. Wayengenayise, Wayengananina, Wayengenakuqala kwezinsuku, Wayengenakuphela kokuphila, Wayengenaluzalo. O, o, o! Ubani loMfo na? Mqaphele. Emva kokuphela kwempi, emva kokuba ukunqoba sekuzuziwe, qaphela ukuthi Wathini. “Futhi uMelkisedeki,” ivesi le 18, isahluko se 14, uGenesisi.

UMelkizedeki inkosi yaseSalema waletha isinkwa newayini: wayengumpristi kaNkulunkulu ophezu konke.

Wambusisa, wathi, u-Abrama makabusiswe nguNkulunkulu ophezu konke, umninimazulu nomhlaba:

Makabongwe uNkulunkulu ophezu konke, onike izitha zakho esandleni sakho. Wamnika okweshumi kwakho konke.

⁴⁸ Ake sifunde siqhubeke kancane.

Inkosi yaseSalema yathi ku-Abrahama, Ngiphe abantu, uzithathele izimpahla.

Kepha uAbrama wathi enkosini yaseSodoma, ngiphakamisele isandla sami eNKOSINI, uNkulunkulu ophezu konke, umninimazulu nomhlaba, (Lalelani ukuthi ukufinyeze kanjani lokho, we, ukuthi umupha kanjani!)

Ngithi angiyikuthatha umucwana nesiqhebeza sezicathulo, angiyikuthatha utho lutho oku...futhi athi, nalokho okwakho, ukuba ufanele usho ukuthi, Ngimcebisile uAbrama:

Kuphela lokho ezikudlayo izinceku, . . .

⁴⁹ Qaphela loMelkisedeki kwathi nje Angahlangabezana no-Abrahama ebuya ekubulaleni amakhosi. Imfihlakalo kaNkulunkulu manje iyaziswa! WayeNgubani na? Akukho muntu...Abatholi mlando waKhe, ngoba Wayengenayise, Wayengananina, Akazange abenesikhathi Ake aqala ngaso, Akazange abenesikhathi Ayeyoke afe ngaso, ngakho lokho Ayelokhu Eyikho usaphila. Akazange abenakho ukuqala, ngakho Wayengeke abe ngomunye umuntu kepha uEl,

Elah, Elohim; okhona ngokwamandla akhe, ozimele yedwa, uNkulunkulu uSomandla!

⁵⁰ UJesu wayenoYise, uJesu wayenonina; uJesu wayenokuqala kwezinsuku, uJesu wayenokuphela kokuphila kwasemhlabeni. Kodwa loMuntu wayengenayise nanina, amen, engenayise nanina. UJesu wayenabo bobabili uYise nonina. LoMuntu wayengenayise engenanina. Amen. Futhi Wenzani, emva kokuba isiphelile impi, emva kokuba u-Abrahama wase eyithathile indawo yakhe na?

⁵¹ Emva kokuba iBandla seliyithathile indawo yalo, sibizelwa esimweni sobudodana bamadodana, ngoMoya oNgcwele. Futhi nxa umuntu ngamunye ethatha indawo yakhe, lokho uNkulunkulu ambizele ukuba akwenze, futhi ame ekupheleni kwendlela, efuna abalahlekile.

⁵² Kuqala, uPawulu ususa konke ukwesaba kukho, ngakho manje, “Uma ubizwa, uma kungesikho nje ukuthi uvele waxhuxhuma emqondweni wakho ngohlobo oluthize lwesayense yezenkolo, uma ngempela uzalwa nguMoya, khona-ke uNkulunkulu wakumisela ngaphambili ngaphambi kokusekelwa kwezwe, waloba igama lakho eNcwadini yokuPhila yeWundlu, futhi manje sihlangu ndawonye ukuba sihlale ezindaweni zaseZulwini kuKristu Jesu. Abantu abangcwele, isizwe esingcwele, abantu abazuziweyo, ubupristi bobukhosi, sinikela ngomhlatshele wokomoya kuNkulunkulu, lokho ngukuthi, izithelo zezindebe zethu zinika udumo eGameni laKhe.”

⁵³ Abantu bayangena bathi, “Labobantu bayahlanya.” Impela banjalo; ukuhlakanipha kukaNkulunkulu kungubuwula kumuntu, nokuhlakanipha komuntu kungubuwula kuNkulunkulu. Baphambene, omunye nomunye.

⁵⁴ Kodwa ibandla eligcwaliswe ngoMoya ngempela, ligcwele amandla kaNkulunkulu, lihleli ndawonye ezindaweni zaseZulwini, linikela ngemihlatshelo yokomoya, izindumiso zikaNkulunkulu, uMoya oNgcwele uhamba phakathi kwabo, wehlukana isono futhi ubiza ukhipha izinto eziphakathi kwabo eziliphutha, uqondisa futhi ukwenza kwendlaleke kulingane. Ngoba ngani na? Njalo eBukhoneni bukaNkulunkulu yilowoMhlatshele onegazi.

⁵⁵ Manje khumbulani, sedlulile kuwo namhlanje ekuseni. Anisindiswanga ngeGazi, *nigcineka* nisindisiwe ngeGazi. Kodwa nasindiswa ngomusa, ngokukholwa, niLikhholwa. UNkulunkulu wangqongqotha enhliziyweni yenu ngoba Wanimisela ngaphambili. Nabheka phezu nase nikukholwa, nakwemukela. Manje iGazi lenza ukubuyisana ngenxa yezono zenu. Khumbulani, ngathi, “UNkulunkulu akasisoli isoni ngokona.” Siyisoni kwasekuqaleni. Usola umKristu ngokona. Futhi-ke ngoba Umsolile, uKristu wathatha ukusolwa

kwethu. Ngakho akusekho ukulahlwa kwabakuKristu Jesu, abangahambi ngokwenyama, kodwa behamba ngokoMoya. Futhi uma nenza noma yini eliphutha, akusikho okwamabomu. Anoni ngamabomu. Umuntu owona ngamabomu, aphume one ngamabomu, akakangeni kulowoMzimba namanje. Kodwa umuntu oseke wangena lapho, ufile, nokuphila kwakhe kufihlwe kuNkulunkulu, ngoKristu, wabekwa uphawu ngoMoya oNgewele, futhi ngisho nodeveli angeke amthole, ukude le emuva phakathi lapho. Uzofanele aphume lapho ngaphambi kokuba udeveli aze akwazi ukumthola. “Ngokuba nifile!”

⁵⁶ Tshela umuntu ofile ukuthi ungumzencisi bese ubona ukuthi kwenzekani. Mkhahlele ohlangothini bese uthi, “Wena mzenzisi omdala, wena,” angeke athi vu. Futhi kunjalo, uyovele alale lapho nje.

⁵⁷ Futhi umuntu ofile kuKristu, ungambiza ngomzencisi, umbize nganoma yini ofuna ukumbiza ngayo, akasoze aphakama ngakho. Uma noma yini, uyothi nyelele aye ndawo ndawo futhi akukhulekele. Kunjalo. Kodwa, o, abanye babo basaphila saka. Yilokho engicabanga ngakho, sifanele ukungcwaba abantu abafile. Labo abafile kuKristu, sibangwaba emanzini. Ngezinye izikhathi singcwaba abantu abaningi kakhulu abaphilayo, abanobubi obuningi nombango, futhi baningi ebandleni. Kodwa singeke sakwehlukanisa lokho, kodwa uNkulunkulu uyakwenza. Uyabazi abantu baKhe. Uyazazi izimvu zaKhe. Wazi onke amaphimbo. Uyabazi abantwana baKhe. Uyazi ukuthi ngubani Angambiza aphume, Uyamazi Ammisela ngaphambili. Uyamazi Amnike lezizinto, Azazisa ngaye qobo lwaKhe. Ukuthi kanjani A... UNkulunkulu angabeka ithemba kubantwana baKhe, kulokho okufanele kwenziwe, ngokwazi ukuthi bayokwenza ngempela.

⁵⁸ Niyakholwa ukuthi uNkulunkulu uyakwenza lokho na? Ngani, uSathane wathi ku—kuJobe ngelinye ilanga... wathi kuNkulunkulu ngelinye ilanga, “Ya, Unenceku.”

⁵⁹ UNkulunkulu wathi, “Akekho emhlabeni onjengaye. Uyindoda ephelele.” Wayemethemba.

⁶⁰ USathane wathi, “O, yebo, unakho konke kalula. Ake unginike yena okwesikhashanyana futhi ngizomenza aKwethuke ebusweni baKho.”

⁶¹ Wathi, “Usezandleni zakho, kodwa ungakuthathi ukuphila kwakhe.” Niyabo? Futhi ukwenze konke ngaphandle kokuthatha ukuphila kwakhe.

⁶² Kodwa, o, uJobe, esikhundleni so... wenzani na? Ngabe wamethuka uNkulunkulu ngenkathi uNkulunkulu ethatha abantwana bakhe, lapho enze zonke lezizinto ezimbi kuye, nakho konke na? UJobe akazange abuze. Wawa ngobuso bakhe wakhonza. Haleluya! Wathi, “INKosi yapha iNkosi ithathile, alibongwe iGama leNkosi!” Nakho lapho ukhona.

⁶³ UNkulunkulu wayelazi ithemba laKhe kuJobe. UNkulunkulu uyazi ukuthi Anganethemba kangakanani. Uyazi ukuthi Angangethemba kangakanani. Kodwa esikhuluma ngakho manje ngukubekwa kwalomntwana.

⁶⁴ Manje, lapho eBhayibhelini. . . Lapho impi isiphele yonke, lapho konke sekuphelile, khona-ke yini into elandelayo esiyenzayo na? Yini into esiyenzayo emva kokuphela kwempi na? Benazi ukuthi senzani na? Sihlangabezana noMelkisedeki. Asiphenye kuMathewu 16:16, ngokushesha ngqo, sibone ukuthi lokho kuyikho noma qha. UMathewu oNgcwele, isahluko se 16 nevesi le 16. Ngeinqiniso impela ukuthi yikho, uMathewu 16:16. UMathewu isithupha- . . . Qha, akusikho, kungesondele kangako. 26:26. O, 16 lapha, Ukhuluma noSimoni Petru; ngiyaxolisa, bengingaqondile ukusho lokho. 26:26, ngoba nje yisidlo sokugcina, yilokho engizama ukufinyelela kukho. UMathewu, isahluko sa 26 nevesi la 26. Manje simtholile, nakhu lapho esikhona, esidlweni sokugcina.

Besadla, uJesu wathabatha isinkwa, wasibusisa, wasihlephula, wanika abafundi baKhe, wathi, Thabathani, nidle; lokhu kungumzimba wami.

Wayesethabatha isitsha, wabonga, wabanika, wathi, Phuzani nonke kuso;

Ngokuba lokhu kuyigazi lami lesivumelwano esisha, okuyilona elithululwa ngenxa yabaningi kukho ukuthethelelwa kwezono (z-o-n-o, izono, amaKristu enza izinto ezingamaphutha.)

⁶⁵ Kulungile, “Kodwa—kodwa . . .” Lalelani, ivesi la 29.

. . . Ngithi kini, Kusukela manje angisayikuphuza okwesithelo somvini, kuze kufike lolosuku engiyakusiphuza ngalo nani ngokusha embusweni kaBaba.

⁶⁶ Ini? Into efanayo uMelkisedeki ayenzayo emva kokuba u-Abrahama esethole indawo yakhe. Wahlela kahle amadoda akhe, futhi wayinqoba impi, futhi wayesebuyele ekhaya, noMelkisedeki uphuma nesinkwa newayini. Emva kokuphela kwempi, khona siyodla iSidlo soMshado neNkosi uJesu ezweni elisha. O, alibongwe iGama leNkosi. Kulungile.

⁶⁷ “Izimfihlakalo zentando yaKhe, njengokuzibonela kwaKhe,” emuva ngale manje futhi kwabase-Efesu, 9, “Azimisela khona ngaphambili.”

Kuze kube-yihlelo lokuphelela kwesikhathi. . .

⁶⁸ Futhi khumbulani lokho, sedlulile nje kukho. Kwabase-Efesu, isahluko 1, ivesi le 10.

Kuze kube-yihlelo lokuphelela kwesikhathi. . .

⁶⁹ Manje, sifundile ukuthi ukuphelela kwesikhathi kulindeleni na? Ukuphelela kwesikhathi sonke, isikhathi lapho isono siyonqamuka, isikhathi lapho ukufa kuyonqamuka, isikhathi lapho ukugula kuyonqamuka, isikhathi lapho isono siyonqamuka, isikhathi lapho konke okwezimpendukezelo (lezozinto eziphendukezelwe, udeveli aziphendukezele) ziyonqamuka, lapho isikhathi qobo lwaso siyonqamuka. Qaphelani.

Kuze kube-yihlelo lokuphelela kwesikhathi ukuba kuhlanganiselwe... kuKristu konke, okusezulwini, nokusemhlabeni; kuye:

⁷⁰ “Kuhlanganiselwe konke kuKristu.” Njengoba ngishilo kulokhukusa, zonke izigaxana zezinsimbi esizitholayo, lezizinto ezinkulu ezincane, ungazipholisha kuGenesisi, ungazipholisha ku-Eksodusi, ungazipholisha kuLevitikusi, futhi uzilethe zedlule, futhi eSambulweni ziyophela sezinguJesu. Thatha uJosefa, thatha u-Abrahama, thatha u-Isaka, thatha uJakobe, thatha uDavide, thatha noma yisiphi salezozigaxa zensimbi, lawomadoda kaNkulunkulu, futhi ubone ukuthi awumboni yini uJesu Kristu evezwa komunye nomunye wabo. “Ukuba Ahlanganisele konke koYedwa, uKristu Jesu.”

⁷¹ Manje, ukuqhubeka kancane manje, manje ivesi le 11.

Kuyena esabelwa futhi ifa kuye, . . .

⁷² O, “ifa.” Othize ufanele akushiyele okuthize, ukudle ifa. Ngabe kunjalo na? Ifa! Ifa lini esinalo na? Ifa lini enganginalo na? Ngangingenal. Kodwa uNkulunkulu wangishiyela ifa ngenkathi Eloba igama lami eNcwadini yokuPhila yeWundlu ngaphambi kokusekelwa kwezwe.

⁷³ O, wena uthi, “Manje, awume kancane, mfowethu, uJesu wakwenza lokho ngenkathi Efela wena.” Qhabo, Akazange. UJesu ufikela ukungithengela lelofa. Funda lona kanye elilandelayo ives- . . . wona kanye umugqa olandelayo.

Kuyena thina futhi esabelwa okuchachile . . . sabelwa ifa, esakumiselwa ngaphambili ngokwesimiso salowo osebenza izinto zonke ngokunquma kwentando yakhe enhle:

⁷⁴ UNkulunkulu, ngaphambi kokusekelwa kwezwe, njengoba sikuthathe sehla nakho esifundweni, nina bantu, ukuthi simbone kanjani uNkulunkulu owayengokhona ngokwakhe, ukuthi lwalukanjani uthando kuYe. KuYe kwakuzobakhona ukuba nguNkulunkulu; kwakungekho lutho oluzoMkhonza. KuYe kwakuzobakhona ukuba nguBaba; kwakukhona . . . Wayezimele ngokwaKhe. KuYe kwakuzobakhona ukuba nguMsindisi; akukho okwakulahlekile. KuYe kwakuzobakhona ukuba nguMphulukisi. Lokho yizingxenywe zaKhe ezingahlukaniseki. Kwakungekho lutho lapho. Ngakho ubuYena Uqobo, icebo elihle okungelaKhe Uqobo laveza lezizinto, ukuze Athi ngaloMuntu

oyedwa, uKristu Jesu, ahlanganisele konke ndawonye futhi. O! “Iso alikubonanga, indlebe ayi...” Akumangalisi kuyinto eyimfihlakalo!

⁷⁵ Bukani, “usimisele ngaphambili kulelifa.” Uma ngingonelungelo lokudla ifa lento ethize, uma uNkulunkulu engqongqotha enhliziyweni yami futhi ethi, “William Branham, Ngakubiza kudala, ngaphambi kokusekelwa kwezwe, ukuba ushumayele iVangeli,” nginefa, ifa lokuPhila okuPhakade. Manje, uNkulunkulu wathuma uJesu ukuba enze lelofa libe yilo ngempela kimi, ngoba kwakungekho engangingakwenza uku-ukulidla. Kwakungekho lutho, lalineqiniso, akukho engangingakwenza. Kodwa ekupheleleni kwesikhathi uNkulunkulu wathumela, esikhathini esilungileyo okungesaKhe Uqobo, uJesu iWundlu, elahlatshwa ekusekelweni kwezwe. IGazi laKhe lachitheka ukuze ngiye efeni lami. Ukuba ngibe yini na? Ifa lini na? Ubudodana, ukuba yindodana kaNkulunkulu.

⁷⁶ Futhi manje Lokhu kungahle kunikhince nife. Kodwa benazi yini ukuthi amadoda angamadodana kaNkulunkulu angonkulunkulu abancane na? Bangaki abake bakwazi lokho na? Bangaki owaziyo ukuthi uJesu washo njalo na? IBhayibheli, uJesu wathi, “Awushongo yini umthetho wakini, qobo lwawo, ukuthi ningo ‘nkulunkulu’? Futhi uma nibabiza ngonkulunkulu...” Okungukuthi, uNkulunkulu washo kuGenesisi 2 ukuthi babengonkulunkulu, ngoba babeyibo, babenokubusa okugcwele phezu kombuso wezwe. Umnika umbuso phezu kwezinto zonke. Futhi walahlekelwa ngubunkulunkulu bakhe, walahlekelwa ngubudodana bakhe, walahlekelwa ukubusa kwakhe, noSathane wakungamela. Kodwa, mfowethu, silindele ukubonakaliswa kwamadodana kaNkulunkulu ayobuya akuthathe futhi. Alindele ukuphelela kwesikhathi, nxa isivivane senyuka siya esiqongweni, lapho amadodana agewele kaNkulunkulu eyobonakaliswa, lapho amandla kaNkulunkulu eyohamba aphume (haleluya) futhi ayothatha onke amandla uSathane ayephuca wona. Yebo, mnumzane, angawayo.

⁷⁷ UyiZwi-mcabango elaphuma kuNkulunkulu, lelo yiqiniso, leyo kwakuyiNdodana kaNkulunkulu. Wase-ke Enza umuntu lowonkulunkulu omncane. Wayesethi, “Uma babiza labo iZwi likaNkulunkulu elafika kubo, abaprofethi, uma bebabiza ngo ‘nkulunkulu’ labo iZwi likaNkulunkulu elafika kubo...” Futhi uNkulunkulu washo njalo, qobo lwaKhe, ukuthi babengonkulunkulu. Watshela uMose, “Ngakwenza unkulunkulu, ngase ngenza u-Aroni waba ngumprofethi wakho.” Amen. Whewu! Ngingahle ngiziphathise okomuntu ohlanyiswa yinkolo, kodwa anginjalo. O, nxa amehlo akho engavuleka futhi ubone lezozinto. Kulungile. Wenza umuntu waba ngunkulunkulu, unkulunkulu ekubuseni kwakhe. Futhi

ukubusa kwakhe kuhamba kusuka olwandle kuye olwandle, kusuka ogwini kuye ogwini; unokukulawula.

⁷⁸ Futhi lapho uJesu efika, enguNkulunkulu oYedwa ongenasono, Wakufakazisa. Ngenkathi imimoya ivunguza, Wathi, “Thula, uthi du!” Amen. Futhi lapho isihlahla, Wathi, “Akungabe kusadla muntu kuwe.”

⁷⁹ “Ngiqinisile, Ngithi kini, nina eningonkulunkulu abancane, uma niyothi kulentaba, ‘Suka,’ futhi ningangabazi enhliziyweni yenu, kodwa nikholwa ukuthi enikushiloyo kuzofezeka, ningaba nakho enikushiloyo.”

⁸⁰ Buyela khona emuva kuGenesisi, kokokuqala, kuyini na? Manje izwe nemvelo kuyabubula, kuyakhala, konke kuyanyakaza. Ini? Ukuba kubonakaliswe amadodana kaNkulunkulu, lapho amadodana eqiniso, azalwe engamadodana, amadodana agcwalisiwe ayakhuluma nezwi lawo liyasekelwa. Ngikholwa ukuthi sisemnceleni walo njengamanje. Yebo, mnumzane. Thana kulentaba, makubenjalo.

⁸¹ “Mfowethu, ngi—ngifisa *ukuthi-nokuthi*, into ethile yenziwe. Ngingokholwayo kuJesu Kristu.”

⁸² “Ngikupha khona eGameni leNkosi uJesu Kristu.” Amen. Nakho ukubonakaliswa.

⁸³ “O, mfowethu, ukudla kwami okusanhlamvu kuyasha ngaleya. Angikaze ngibe nemvula.”

⁸⁴ “Ngizokuthumelela ukuna, eGameni leNkosi.” Liyofika lapho. O, kulindle, kuyabubula, yonke imvelo ilindele ukubonakaliswa kwamadodana kaNkulunkulu. UNkulunkulu wakugcoba ekuqaleni. Wapha umuntu ukubusa.

⁸⁵ Wapha uJesu Kristu, noJesu wakupha eGameni laKhe, nalesisiqiniseko, “Celani noma yini kuBaba eGameni laMi futhi Ngiyokwenza.” O, Mfowethu Palmer! Kulindele ukubonakaliswa kwamadodana kaNkulunkulu, indawo, iBandla!

⁸⁶ Njengoba ngishilo, iNcwadi yabase-Efesu iyiNcwadi kaJoshuwa, noJoshuwa ebeka abantu lapho bengabakhona. Manje, uma babengenakuma bathule du, futhi wabeka u-Efrayimu *lapha*, futhi ngaleya ezweni likaManase, futhi *lona* abuye eqophisana nokukholiseka, bazoke bahambe kanjani na? nxa omunye ethi, “NgiyiBaptisti, ngiyiMethodisti, ngiyiPentecostal, ngiyi-Oneness, ngiyiTwoness, ngiyi*Kuthi-nokuthi*.”

⁸⁷ Uzokwenza kanjani na? Yima uthule! UNkulunkulu ufuna ukubeka iBandla laKhe, amadodana namadodakazi kaNkulunkulu. Nkulunkulu, mangiphile ngize ngikubone, ngumkhuleko wami. Kusondele kakhulu ngize ngithi nje ukukuzwa ngezandla zami cishe impela, kubukeka kanjalo. Kukhona lapho. Yilokho ebengilangazelele ukukubona, ngilinde

isikhathi lapho ngihamba ngehla ngomgwaqo, nakho kulele isishosha silele laphaya, kusukela esizalweni sikanina, “Isiliva negolide anginalo.” O, kulindele ukubonakaliswa kwamadodna kaNkulunkulu, haleluya, lapho uNkulunkulu eyoZazisa khona, lapho bayomisa ukugula, bayomisa umdlavuzo, bayomisa izifo.

⁸⁸ Ucabanga ukuthi umdlavuzo uwutho na? IBhayibheli lathi kuza isikhathi lapho abantu beyobola khona impela enyameni yabo, noklebe bayodla izidumbu ngaphambi kokuba baze bafe. Umdlavuzo ungubuhlungu bezinyo kulokho okuzayo. Kodwa, khumbulani, leyonto embi kakhulu yayenqatshelwe ngalolosuku ukuthinta labo ababenoPhawu lukaNkulunkulu. Yilokho esikulwelayo manje, ukungena bese sibekwa ngendawo okuyiyonayona eMbusweni kaNkulunkulu ngaphambi kokuba lezizinhlupho ezimbi kakhulu zigadle. O, kuhle kangakanani! Isimiselo sesikhathi, ukuphelela kwesikhathi, ifa.

Kuyena thina futhi...sabelwa...ifa, esakumiselwa ngaphambili...

⁸⁹ Salinikwa kanjani ifa lethu, ngani na? Ngokumiselwa ngaphambili. Ukumiselwa ngaphambili kungukwazi ngaphambili. Wazi kanjani uNkulunkulu ukuthi angakwethemba ukuba ube ngumshumayeli na? Ukwazi kwaKhe ngaphambili. “Akuyi ngovumayo noma ogijimayo, kumbe yena...NguNkulunkulu okhombisa umusa.” Kunjalo, ukumiselwa ngaphambili. Wayazi ukuthi yini eyayikuwe. Wayazi ukuthi yini eyayikuwe ngaphambi kokuba uze ufike ngisho emhlabeni. Wayazi ukuthi yini eyayikuwe ngaphambi kokuba kuze kubekhona umhlaba wokuba ufikele kuwo. Lowo—lowo nguYe. Lowo nguNkulunkulu ongenasiphelo, ongenasiphelo. Thina singabanesiphelo, singacabanga kuphela okunesiphelo.

⁹⁰ Bekukukhulu kakhulu kimi, selokhu lokho kwenzeka kimi. Angazi. Ngenkathi ngicabanga lapho, ngenkathi ngima lapho okwalezozikhathi ezimbalwa zokujabula, futhi ngacabanga, “Alikho ikusasa.” Lalingekho izolo, akukho kugula, akukho kudabuka. Akukho njabulo encanyanyana, bese kuba inqwaba enkulu yenjabulo; kuyinjabulo konke. O, he! O, ngenkathi ngima lapho futhi ngathi, “Yini le?”

⁹¹ LeloPhimbo lathi, “Lolu wuthando oluphelele, nakho konke lokho owawulokhu ukuthanda nakho konke lokho okwakulokhu kukuthanda kulapha kanye nawe manje.”

⁹² “Futhi uyosiyisa eNkosini uJesu nxa Efika, njengemiklomo yenkonzo yakho.” Ngibabonile labo besifazane abahle bemi lapho, bonke bengihwaphuna futhi bememeza, “Gugu lami, mfowethu othandekayo!” Ngibabonile labo besilisa nalezozinwele ezimahlikihliki zizungeleze entanyeni yabo lapha, begijima, bengihwaphuna futhi bethi, “Mfowethu othandekayo!”

Futhi ngacabanga, “Kuchaza ukuthini lokhu na?”

Wathi, “Bangabantu bakho.”

⁹³ Ngathi, “Abantu bami na? Bangebebaningi kangako oBranham, nazo izigidi.”

⁹⁴ Wathi, “Bangabaphendulwa nguwe!” Haleluya! “Bangabaphendulwa nguwe. Yibo labo aba...” Wathi, “Uyambona lowaya omi laphaya?” Owesifazane omuhle kunabobonke esengake ngambona. Wathi, “Wayesedlulile eminyakeni engamashumi ayisishiyagalolunye ubudala ngenkathi umholela kuNkulunkulu. Akumangalisi ememeza, ‘Mfowethu othandekayo.’” Wathi, “Akasophinde aguge. Usedlule kulokho. Usebuhleni obukhulu bobusha. Umi lapha. Akakwazi ukuphuza ithamo lamanzi abandayo, akawadingi. Akakwazi ukucambalala alale, ngoba akakhathali. Alikho ikusasa, alikho izolo, akukho lutho. SisePhakadeni manje. Kodwa ngolunye usuku lwenkazimulo iNdodana kaNkulunkulu iyofika, futhi wena uyokwahlulelwa ngokweZwi owabashumayeza lona.” O, mfowethu!

Ngathi, “Ngabe uPawulu uyodingeka alethe iqembu lakhe na?”

“Yebo, mnumzane.”

⁹⁵ Ngathi, “NgaLishumayela ncamashi njengoba uPawulu aLisho. Angizange ngehluke, angizange ngingenise noma yiziphi izivumokholo zebandla kumbe noma yikuphi okunye. Ngahlala ngokufanayo.”

⁹⁶ Futhi bonke bamemeza nganhliziyonye, “Siyakwazi lokho! Siphumule nesiqiniseko.” Bathi, “Uyosiyisa kuYo, khona-ke sonke siyobuyela emhlabeni futhi, ukuba siphile phakade.” O, he!

⁹⁷ Khona manjalo kwathi dwe kimi. Ngabuka, kulele laphaya embhedeni, futhi ngibone isidumbu sami esidala lapha siguga futhi simibimbi, futhi sidonsekile futhi—futhi sesidliwe yizifo nosizi, futhi ngizibonile izandla zami emva kwekhanda lami, futhi ngacabanga, “O, ngizodingeka ngibuyele ngingene kuleyanto futhi?”

⁹⁸ Futhi ngangilokhu ngilizwa leloPhimbo, “Yiba ulokhu uphikelele! Yiba ulokhu uphikelele!”

⁹⁹ Ngathi, “Nkosi, bengihlala njalo ngikholelwa ekuphulukiseni ngokukaNkulunkulu, ngiyolokhu ngikukholwa. Kodwa ngiyophikelelela leyomiphefumulo, ngakho ngisize. Ngiyoba nabaningi lapho ngiyo... Mangiphile, Nkosi, futhi ngiyofaka esinye isigidi lapho, uma nje Uzongivumela ngiphile.”

¹⁰⁰ Angikhathali ukuthi mbala muni, ukuthi sivumokholo sini, ukuthi buzwe buni, ukuthi bayini, bonke bamunye uma befika lapho, naleyomigqa emidala yemingcele isidlulile. O, ngiyababona labo besifazane, bebahle kakhulu;

zange ngibone...ezehlile, izinwele ezinde ezehle njalo ngomhlane wabo. Iziketi ezinde zaze zayothi vu phansi. Babehamba ngezinyawo. Ngabona labo besilisa nezinwele ezimahlikihliki ezizungeze intamo yabo, amakhanda abomvu, amakhanda amnyama, nayo yonke imibala eyehlukene. Futhi babengigaxa. Ngangibezwa. Ngazizwa izandla zabo. UNkulunkulu unguMahluleli wami, naleNcwadi engcwele ivulekile. Ngangibezwa ngokufanayo nje njengoba ngizwa izandla zami ebusweni bami. Babengigaxa, kungekho mizwa yabesifazane njengoba ibingaba njalo manje. Angikhathali ukuthi ungcwele kangakanani, ukuthi ungubani, ukuthi uyinhloboni yomshumayeli, umpriisti kumbe noma ungaba ngubani, akukho ndoda engavumela owesifazane ayigaxe ngezingalo zakhe, kungabi namuzwa wobuntu. Lokho kuliqiniso ngempela. Kodwa, mfowethu, nxa wedlula phakathi kwalapha nangaleya, akusiyi leyondlela laphaya. O, he! Kunjalo... O, kune...Akunakwenzeka. Konke luthando. Yonke into ngumfowethu wangempela futhi yonke into ngudadewethu wangempela. Akukho kufa, akukho kudabuka, akukho mona, akukho lutho, akukho okungangena lapho. Kungukuphelela nje. Yilokho engikulwelayo. Yilokho engikubekelayo.

¹⁰¹ Ngathi, “O Nkosi, yilokho engikukhonela ebandleni, ngizama ukubeka ibandla ngokwenqube eyiyo.” Ngiyakutshela, mfowethu nodadewethu, kukhona into eyodwa kuphela engangena kulokho, lolo wuthando oluphelele. Hhayi ngoba wethembeke kwiTabernakele likaBranham, kumbe ibandla leMethodisti kumbe ibandla leBaptisti. Lawo alungile, ufanele. Kodwa, o, bangane, nine... Hhayi ngoba wakhuluma ngezilimi, wasina eMoyeni, ngoba ukhiphe amadimoni kumbe wasusa izintaba ngokukholwa. Lokho konke kulungile, ngokuba lokho kulungile, kodwa futhi ngaphandle uma lolothando oluphelele luphakathi lapho. Yilapho uthando oluphelele lwalukhona. Futhi yilokho kuphela okuzokuvumela ukuba ungene lapho. Yilokho kuphela into engahlala lapho, yinto kuphela eyayikhona, lapho. O, he! Isimo sobuntwana. Nkulunkulu, ngaphambi kokusekelwa kwezwe!

¹⁰² Manje, asiphuthume, asiqedele lesi sahluco esisodwa, noma kanjani, uma kungenzeka, emizuzwini eyishumi elandelayo.

Esabelwa ifa kuye... (Sidla ifa lani? UkuPhila okuPhakade)... esakumiselwa ngaphambili...

Kanjani? Ngabe wonke umuntu uyakuqonda lokho na? Ngabe nambiza uNkulunkulu na? Qhabo, uNkulunkulu wabiza nina. Abanye abantu bathi, “O, ngavele ngafuna uNkulunkulu, futhi ngafuna uNkulunkulu.”

Awuzange. Akekho umuntu owake wafuna uNkulunkulu. NguNkulunkulu ofuna umuntu. UJesu wathi, “Akakho ongeza

kiMi uma uBaba waMi engamdonsi kuqala.” Niyabo, kuyimvelo yomuntu ukubalekela uNkulunkulu. Futhi uthi manje . . .

¹⁰³ Lokho, yilokho okungikhathazayo, nokho, ukushumayela kini bantu; ningalokhu nisilele esimweni esifanayo ebenikade ningena kuso, guqukani manje! Ngizweni ngisakusho, ISHO KANJE INKOSI. Angikaze ngizibize ngalokhu, angisikho. Kodwa ningibiza ngomprofethi wenu, kumbe umprofethi. Izwe likholwa yilokho ukuthi, izwe jikelele, izigidi nezigidi nezigidi zabantu. Ngikhulume ngqo nangokungathi ngqo eshumini kumbe—eshumini kumbe ishumi nambili lezigi zabantu, kumbe ngaphezulu, ngikhuluma ngqo. Ngibone amashumi ezinkulungwane zemibono nezibonakaliso nezimanga, futhi akukho nakunye kwakho okwake kwehluleka. Futhi kunjalo. Ungibikezele izinto okungazange kwehluleke ukwenzeka impela nse. Ngizoletha noma yimuphi umuntu ekuvivinyweni mayelana nalokho. Kunjalo. Angizisho ukuba ngingumprofethi, kodwa ngilaleleni.

¹⁰⁴ ISHO KANJE INKOSI, kuyothatha uthando oluphelele ukukufaka kuleyondawo, ngokuba yilokho kuphela okwakulapho. Akunandaba ukuthi malini, kuningi kangakanani ukubonakaliswa kwenkolo, ziningi kangakanani izenzo ezinhle ozenzileyo kumbe noma yini okwenzileyo, lokho akuyikusho lutho ngalolosuku. Kuyothatha uthando oluphelele. Ngakho nomangabe wenzani, beka konke eceleni uze nje ugcwaliswe kakhulu ngothando lukaNkulunkulu uze uthande labo abakuzondayo.

¹⁰⁵ Mina nje, njengoba ngishilo kulokhukusa, ngenziwa, sonke isimo sami siwumusa. Inqwaba yabantu ithi, “Manje, ngenwaye umhlane wami futhi nami ngizokwenwaya owakho. Ya, ngenzele okuthize nami ngizokwenzela okuthize.” Lowo akusiwo umusa. Umusa ungukuthi, uma umhlane wakho uluma, ngizowenwaya noma kanjani, nomangabe uyawenwaya owami noma qha; ungangishaya ebusweni, bese uthi “umhlane wami udinga ukulum- . . . kumbe, udinga ukwenwaywa,” ngizowenwaya. Niyabo? Yilokho, yenza okuthize. Angikholelwa emisebenzini. Ngikholwa ukuthi imisebenzi wuthando. Imisebenzi ngu—imisebenzi ngokubonakaliswa ukuthi umusa wenzekile. Angiphili ngokweqiniso kumkami ngoba ngikholwa ukuthi uzokwehlukanisa nami uma ngingakwenzanga, ngiphila ngokweqiniso kuye ngoba ngiyamthanda.

¹⁰⁶ Angishumayeli iVangeli ngoba ngicabanga ukuthi bengingaya esihogweni uma ngingazange, ngishumayela iVangeli ngoba ngiyaMthanda. Ngempela. Ucabanga ukuthi nganganganqamula lezozilwandle ezinezivunguvungu, nalezozindiza zitshuza ziya emuva naphambili, nombani ubaneka uzungeza, na—nakho konke okunye, futhi kakhulu nangamuphi umzuzu . . . futhi wonke umuntu edazuluka, no “Yethi Mariya” kwenzeka endizeni, nakho konke? Labobantu

beshwibeka kulawomabhande okuphepha, nomshayeli wendiza ethi, “Upethroli owanele ukuqhuba imizuzu elishumi nesihlanu, angazi ukuthi sikuphi.” Ucabanga ukuthi ngangingenza lokho ukuze nje—nje ukuba ngikwenzele ukudlala na? Hhe! Ucabanga ukuthi ngangingabuyela ngaphandle laphaya emenweni lapho amabutho amaJamane ayengigaxa khona *kanje* ngobusuku ngabunye angingenise angikhiphe emhlanganweni, uMoya oNgewele uz’uqale ukwenza izimangaliso? Amakhomanisi ehlezi nezibonisa-busuku, ukuba angidubule kude ngemayela. Ucabanga ukuthi ngangingakwenza lokho ukudlala ngakho nje? Ngoba okuthize kimi kuyathanda; angabantu uKristu abafelayo. UPawulu wathi, “Angivumi nje kuphela ukukhuphukela eJerusalema, kodwa ngikhuphukela lapho ukuba ngibethelwe. Ngikhuphukela ukuyofa. Ngikhuphukela lapho ukuba ngifengenxa yeNkosi.” Ngokuthile, uthando olukuphoqayo, olukwenzayo. Kunjalo impela.

¹⁰⁷ Uma bengilishumayecele imali iVangeli, ukuba bezukobanjalo, bengegeke ngaba nesikweletu samadola ayizinkulungwane ezingamashumi amabili kulobubusuku, bengegeke ngaba sesikweletini kangako. Qhabo, mnumzane. Ngoba bengiyogcina ezinye ze—ezinye zezigidi enginikezwe zona. Umlisa oyedwa, umlisa oyedwa wathumela umphatheli we FBI nemali ethunyelwa ngephepha kwelinye izwe isigidi-namakhulu-amahlanu-ezinkulungwane-amadola. Futhi ngathi, “Ibuyisele emuva.” Akusikho okwemali! Akusiyo imali. Angilishumayeleti imali iVangeli. Alisilo elalokho!

¹⁰⁸ Kungenxa yothando. Into engifuna ukuyenza, ingukuthi, nxa sengiwela lowomphefumulo wokucina ngaleya, okungahle kube semizuzwini emihlanu kusukela manje, kungahle kube semahoreni amabili kusukela manje, kungahle kube iminyaka engamashumi amahlanu kusukela manje, angazi ukuthi kuyoba nini. Kodwa lapho kwenzeka, ngifinyelele lapho, ngifuna ukukubona usebuhleni obukhulu bobusha, ugijima, umpongoloza, “Mfowethu othandekayo! Mfowethu!” Yilokho okusenhliziyweni yami. Yingakho. Angizami ukuphikisana nani ukuba nge—ngehluke, kodwa ngizama ukunifaka emgwaqeni oyiwo. Yileyo ndlela yokuba phakathi. Hhayi ibandla lakho, hhayi ihlelo lakho, kodwa ukuzalwa kwakho kuKristu. O, he! Whewu!

Kuyena...sabelwa...ifa kuye, esakumiselwa ngaphambili ngokwesimiso salowo osebenza izinto zonke ngokunquma kwentando yakhe:

¹⁰⁹ Lalelani. Sizovala emizuzwini embalwa. Lalelisani manje ngaphambi kokuba sivale.

Ukuze sibe yizindumiso lwenkazimulo yakhe, thina esethemba ngaphambili...Kristu.

Kuye nani esenikholiwe,...

¹¹⁰ Qaphelani lokhu manje, ngokusondele. Ngenani emabhantshini enu, amabhantshi eVangeli. Bambani izindlebe zenu zivuleke, lalelisani. Ngisevesini 13.

Kuye nani esenikholiwe, qede nizwe . . .

“Ukukholwa kuvela ngo . . .” [Ibandla lithi, “Kuzwa.”—Umhl.] “ngokuzwa i . . .” [“IZwi.”] “IZwi lika . . .” [“Nkulunkulu.”]

. . . qede nizwe izwi leqiniso, . . .

¹¹¹ Yini iQiniso na? IZwi likaNkulunkulu. Ngabe kunjalo na? UJohane 17:17, kuwena obhala phansi imiBhalo, uJesu wathi, “Bangcwelise, Baba, ngeQiniso. IZwi laKho liyiQiniso.”

. . . emva . . . nizwe . . . qiniso, iVangeli lokusindiswa kwenu: . . .

¹¹² Kwakukusindiswa kuni ayezama ukubatshela khona na? Ukumiselwa ngaphambili ngaphambi kokusekelwa komhlaba (Ngabe kunjalo na?), esimweni sobuntwana bamadodana, amiselwe ngaphambili ekuPhileni okuPhakade. Manje, emva kokuba nize ekuPhileni okuPhakade, emva kokuba senisindisiwe, nangcweliswa, nagwaliswa ngoMoya oNgcwele, ningamadodana. Manje uNkulunkulu efuna ukukubeka endaweni eyiyona yona, o, ukuze usebenzele uMbuso waKhe nenkazimulo yaKhe.

¹¹³ Lelo yiVangeli. Kungukuthi, kuqala, yizwa iZwi, “Phenduka, ubhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono.” Kususwa zonke izono zakho, kubizwa iGama leNkosi uJesu Kristu, mayelana neZwe lesethembiso. Isethembiso esawo wonke ogogobeleyo osendleleni yakho. Uma ushiye ikhaya lakho kulobubusuku, uyisoni, uthi, “Ngizohamba ngiwelele eTabernakele likaBranham,” UNkulunkulu ukunika ithuba kulobubusuku. Yinye into ebekwe phakathi kwakho neZwe lesethembiso. Yini iZwe lesethembiso na? UMoya oNgcwele. Okwakubekwe phambi kukaJoshua nezwe lesethembiso kwakuyiJordani. Kunjalo impela.

¹¹⁴ UMose, engumfanekiso kaKristu, wahola abantwana baze bayokhuphukela ezweni lesethembiso, khona-ke uMose akazange abathathe abantwana abafake ezweni lesethembiso. UJoshua wabangenisa abantu wase elahlukanisa izwe. UJesu wakhokha inhlawulo, wabahola kwaze kwaba kuMoya oNgcwele. UNkulunkulu wathumela uMoya oNgcwele phansi Wase-ke ngokwendawo eyiyonayona wabeka ibandla ngokohlelo oluyilo, umuntu ngamunye, emgwalisa ngoBukhona besiDalwa saKhe. Niyabona ukuthi ngiqonde ukuthini na? Konke kuKristu Jesu, ukuthi uNkulunkulu wakumisela ngaphambili kanjani lokhu ekubizeni kwaleliVangeli!

¹¹⁵ UPawulu, kwabaseGalathiya 1:8, wathi, “Uma iNgelosi ifika ishumayele noma yini okunye, mayibe ngeqalekisiweyo.”

IQiniso, iVangeli. Manje lalelisisani njengoba sifunda siqhubeka, siqeda ivesi.

*... ivangeli lokusindiswa kwenu: kuye nani...
(Lalelisisani)... senikholiwe, nabekwa uphawu ngaye
uMoya oNgcwele wesethembo,*

116 Ezinsukwini zokugcina, iBhayibheli lasho, manje qaphelani, ezinsukwini zokugcina kuzobakhona izigaba ezimbili zabantu. Esisodwa sazo sizoba noPhawu lukaNkulunkulu, esinye uphawu lwesilo. Ngabe kunjalo na? Bangaki kokwaziyo lokho na? Awu, uma uPhawu lukaNkulunkulu luwuPhawu luka... Uma uPhawu lukaNkulunkulu lunguMoya oNgcwele, ngakho-ke ngaphandle kukaMoya oNgcwele luphawu lwesilo. NeBhayibheli lasho ukuthi imimoya emibili iyosondelana kakhulu ndawonye iyodukisa abaKhethiweyo impela uma kwakunokwenzeka. Awusoze wakwenza, ngoba bakhethelwa ekuPhileni okuPhakade. Niyabo?

117 Ibandla lihamba, njengokwazi nje ukuthi kukhona izintombi ezilishumi ezaphuma ukuhlangabeza iNkosi, zonke zingwelisiwe, zonke zingcwele, zonke ngayinye zingwelisiwe. Ezinhlanu zalibala futhi zayeka ukukhanya kwazo kwacisha. Ezinhlanu zazinamafutha ezibanini zazo. “Futhi, nangu uMyeni eza!” Futhi ezinhlanu ezazinamafutha ezibanini zazo zangena eSidlweni soMshado. Nezinye zashiywa ngaphandle lapho okwakukhona ukukhala nokulila nokugedla amazinyo. Lungiselelani, ngokuba anazi ukuthi yimuphi umzuzu iNkosi efika ngawo. Yiba... Amafutha ameleni eBhayibhelini na? UMoya oNgcwele.

118 Manje kinina namhlanje, nina bazalwane beSeventh-day Adventist enathi usuku lwesikhombisa luwuPhawu lukaNkulunkulu, vezani umBhalo owodwa ukukufakazisa. IBhayibheli lasho ukuthi uPhawu lukaNkulunkulu nguMoya oNgcwele. Qaphelani lokhu. “Okungukuthi... ” Qaphelani ivesi 13 manje.

*... senikholiwe, nabekwa uphawu ngaye u—ngaye
uMoya ongcwele wesithembo.*

119 Phenyani kwabase-Efesu 4:30, ngikholwa yikuthi yikho. Sibone ukuthi asitholi yini kwi 4:30, sibone ukuthi lokhu akufani yini. Kwabase-Efesu, isahluko se 4 nevesi le 30. Ya, nakhu, 4:30.

*Ningamdabukisi uMoya oNgcwele kaNkulunkulu,
enabekwa uphawu ngaye kuze kube-lusuku
lokuhlengwa.*

120 Kuze kube nini na? Lapho ngempela wena, ngempela wemukela uMoya oNgcwele, Uzokugcina isikhathi esingakanani na? Kuze kube yimvuselelo elandelayo, aze ugoto anqamule endleleni yakho yezinyawo, aze ubasi akuklabalasele na? Kuze kube lusuku lokuhlengwa kwakho! Haleluya!

¹²¹ Emva kokuba usufile, emva kokuba sewedlule wangena kuleloZwe, ukuthi umi laphaya nabathandekayo bakho, usalokhu ugcwaliswe ngoMoya oNgcwele. UmBhalo! Useyilokho oyikho nje manje, kuphela une . . . ususuke wangena komunye umzimba. Ushintshe izindlu nje. Lena igugile, ungeke usakwazi ukuyishayela ngamapulangwe ayizingcwecwe, amaraftazi asebolile. Kunjalo. Ngakho uvele usunduze into endala bese uyiyeka ibolele phansi, bese usuka ungene kwentsha. Ngabe kunjalo na? “Ngokuba uma lelidokodo lasemhlabeni lidilizwa, sinelinye elilindle.”

¹²² Niyakhumbula ngelinye ilanga, sedlula kulokho na? Ngenkathi inganyana ibumbeka esizalweni sikanina, futhi lemisishana iyakhahlela futhi iyagxuma futhi kuqhubeka. Kodwa uthi nje unina angaqathaza ingane nengane isisemhlabeni, into yokuqala, kukhona umzimba womoya ukuba ubambe lowomzinjana wemvelo. Mhlawumbe udokotela ukunikeza i . . . [UMfowethu Branham ushaya izandla zakhe kanyekanye—Umhl.] *kanjalo*, kumbe okuthize ukuba akuxukuze, futhi “wa, wa, wa!” Futhi ngokushesha kuqonda ngqo ebeleni lalowo mama, “hm, hm, hm,” kunyakazisa ikhanjana phansi naphezulu ebeleni likanina, ukwenza leyomithambo yobisi ilethe ubisi.

¹²³ Inkonyane encane, ithi ingathi nje qathatha iphuma kunina, iyosukuma ngamadodlwana ayo emva kwemizuzu embalwa. Iyokwenzenjani na? Inyakaza ibheke ngqo emuva izungeza, ithole lowomama, bese iqala ukunikina ikhanjana layo phansi-na-phezulu kunjalo, bese ithola ubisi lwayo. Haleluya! Yebo, mnumzane.

¹²⁴ Nxa lomzimba wemvelo ufika ungena kuye, kukhona umzimba womoya owulindele.

¹²⁵ Futhi nxa lomzimba wemvelo uqathakela emhlabathini, haleluya, kukhona olinde ngaleya! Sivele sisuke komunye singene komunye, sishintsha izindawo zethu zokuhlala. Lokhu okufayo kumele kwembathe ukungafi, lokhu komoya; lokhu ukubola kwembatha ukungaboli. Lokhu osekumbimbi, kwadonseka, kwaqhotha emzimbeni, kodwa soze kwashintsha ukubonakala kwakho nhlobo, ngiqonde ukuthi uma ufika ngaleya, uyobe uyilokhu unomoya ofanayo.

¹²⁶ Ake ngininike okuthize okuncane okuzwakala kunisonta, kodwa yiBhayibheli, ngizobe-ke sengininika okukodwa okuzoniqondisela. Qaphelani lokhu okukodwa. Ngenkathi uSawulu omdala, i—inkosi, o—omdala, omkhulu omdala umshumayeli wehlelo ezansi lapho ngalesosikhathi, niyazi, owayenekhanda namahlombe ngaphezu kwabo bonke, futhi wayesaba, babengazi lutho ngokungaPhezu kwemvelo. UDavide wadingeka afike akhulule iwundlu emlonyeni wengonyama, wabulala uGoliyati. Mqaphele. Waqhela kakhulu wabuyela

esuka kuNkulunkulu, wamzonda lomshumayeli ongumgingqiki ongcewele. Futhi esikhundleni sokubambisana naye, ukuzama ukumsiza, wamphendukela. Uma lokho kungesiso isithombe ncamashi, isithombe ncamashi! Waphenduka wasuka kuye!

¹²⁷ Bangaki kwababephakathi lapha ngenkathi ngisuka nohambo lwami lokuqala, futhi ngashumayela, “UDavide ebulala uGoliyati,” ngenkathi ngisuka na? Baningi, abanye, abambalwa bezinsizwa ezindala. Ngilungiselela ukusuka futhi kulokhu. Khumbulani ukuthini, nibonile ukuthi kufikani ngeSonto eledlule na? Kugudlukela ngqo kwesinye isigaba. Umkhankaso wesibili kaDavide, isigaba sesibili sentshumayelo yakhe. Kunjalo impela. Okungukuthi, khona-ke uba yinkosi phezu kuka-Israyeli. Qaphelani intshumayelo manje iphuma igudlukela esigabeni esithe xaxa, iphuma kakhudlwana. Wenzenjalo noDavide. Ngiquaphela lokhu lapho efika, uDavide, o, lapho uNkulunkulu ekhipha uDavide lapho futhi wabulala ingonyama, qaphelani, futhi wabulala ibhere, wase ebulala umFilisti. Manje, nakho kufika isikhathi lapho uNkulunkulu enika umoya omubi phezu kwalomfana omdala. Futhi ngenxa...Kukuphi na? Ukuba azonde uDavide. Futhi ngiyakholwa... .

¹²⁸ Manje, lamateyipu. Manje lalelani, bazalwane, nina kulamateyipu, uma ningavumelani nami, ningithethelele. Niyabo, ngiyanihanda. Ngizohlangana nani ngaleya noma kanjani, niyabo, ngoba uma uyindoda kaNkulunkulu ngizohlangana nawe noma kanjani. Kodwa, ngifuna ukusho lokhu, nasi isizathu: Ngoba nje uSawulu wabona ukuthi uDavide wayenokuthile yena ayengenakho. Khona-ke kwenzekani na?

¹²⁹ Omdadlana “obomvana,” odonsekile, iBhayibheli lathi waye “bomvana.” Lowo kwakungeyena umntwana obukeka emuhle, “bomvana” ngumfo omdadlana othe ukuhlangu. Futhi waphumela lapho, futhi uSawulu, ngani, umgqokisa izikhali zika Sawulu, futhi sengathi ngiyabona isihlangu sifika sithi gqu phezu kwezinyawo zakhe. Futhi wathi, “Susani lento kimi. Ngi-ngibe... .” Mhlawumbe umnika iziqu zobudokotela, iPh.D. kumbe iL.L.D., kumbe okuthize, niyazi. Ukuthi washo kanjani ukuthi, “Angazi lutho ngaleyonto, ngoba angikayifakazisi. Ngivumele ngibe nalokhu, engaziyo ukuthi ngenzani ngakho.” Yebo, mnumzane. Wathatha indwayimana.

¹³⁰ Futhi bamhlanyisa uDavide ngoba amadodakazi, amabandla, amabandla ayehlabelela, “USawulu, angahle ukuba ubulele izinkulungwane zakhe, kepha uDavide ubulale izinkulungwane zakhe ezilishumi.”

¹³¹ Khona-ke waba nomona, “Yilezozinto ezindala zeJesus’ Name, akukho lutho kuLo.” Kunjalo. Futhi uNkulunkulu wenzanjani kuye na? UNkulunkulu wathumela umoya omubi

phezu kwakhe, ukuba azonde uDavide, futhi wamzonda uDavide ngaphandle kwesizathu.

¹³² UDavide wayengamjuphuna intamo yakhe izikhathi ezimbalwa. Wayengakwenza, kodwa wavele waziyekela nje. Akazange asho lutho. Impela wayengakwenza. Waweleda ngaphesheya futhi wanquma umsila webhantshi lakhe, ngobusuku obubodwa, wabuya, wathi, “Awubheke lapha, uyabo!” Yebo, mnumzane, wayengakwenza, kodwa wavele wamyeka nje. Wayengalichitha ibandla lakhe futhi abahlakaze, futhi aziqalele inhlango ethi yena ukuba wayefuna. Kodwa akazange akwenze, wavele wadedela uSawulu aqhubeke. Dedela uNkulunkulu kube nguye olwayo. Yebo, mnumzane.

¹³³ Ngakho esaqhubeka nokuphuma nomkhankaso uqhubeke nokuphela, futhi eqhubeka, lowomoya omubi waba kanjalo uSawulu waze akabe esathola mpendulo evela kuNkulunkulu. Emva kwesikhashana u...uMoya weNkosi wabe unusukile kuye. Futhi uSamuweli omdala, lo ababemalile, lo ngempela owayeyiPhimbo likaNkulunkulu kubo, lo owasho kubo ngaphambi kokuba baze bafune ngisho ukuziphathisa okweze...

¹³⁴ Lifuna kanjani ibandla ukuziphathisa okwezwe na? Kungani amaPentecostal, ebhaphathizwa, iMethodisti esinolwazi lukaMoya oNgcwele, neBaptisti, nePresbyterian ifuna ukuziphathisa okwezwe na? Bakwenzelani na? Angazi. A—angikuqondi nje. Wena uthi, “Awu, kuhlekisa kabi ukudlala uhlobo oluthile lomdlalo wamakhadi, okokuthi nje kancanyana kokuzijabulisa, umdladlwana nje wamakhadi okufakwa izindibilishi,” noma ngabe ukubiza ngokuthini. Kuyisono. Awufanele ukuba nalezozinto endlini yakho. “Ngani, akusikho ukona ukuthatha encane nje, ingilazana yotshwala. Sinezimbalwa nje. Mina nomkami sinezimbalwa ntambama.” Futhi into yokuqala uyazi, abantwana bakho banezimbalwa. Impela kunjalo.

¹³⁵ Nani besifazane, hm, udeveli uvele wenza i...Yilokho akwenzayo ekuqaleni, futhi ngempela wenze ngani isikhungo sokuhlasela bodadewethu. Wenza lokho nje ukuba nje a... ngoba uyazi ukuthi angenzani. Angakhohlisa owesifazane izikhathi eziyinkulungwane ngokushesha kunowesilisa. Ngiyazi ukuthi lokho kulimaza imizwa yenu, kodwa lelo yiQiniso. Kunjalo impela. Yilokho akwenze ensimini yase Edeni. Angenza... Manje, wayethembekile, wayeqotho, kodwa wakhohliswa. “UAdamu kakhohliswanga,” iBhayibheli lasho. Akakhohliswanga, kodwa owesifazane wakhohliswa. Ngakho angamkhohlisa owesifazane. Kepha nokho abelusi bazovele baphume bagcobe abashumayeli besifazane, babakhiphe bengamele amabandla kanjalo, futhi leliBhayibheli liyakuchitha kusukela kuGenesisi kuya eSambulweni. Wena uthi, “Awu,

kulungile. Kulungile. Bane...Bangashumayela ngokufanayo nse njengalokho.” Ngiyazi ukuthi kunjalo.

¹³⁶ Njengomunye waqala ukukhuluma ngezilimi ngesinye isikhathi, ngavele ngaqhubeka ngashumayela, futhi lapho sengiphumele phandle... .

Owesifazane wathi endodaneni yami, wathi, “Nginomlayezo engizowunikeza kusasa ebusuku,” wathi, “nxa ubabayi eza emsamo.”

Wathi, “Awu, Nkk., uchaza ukuthini na?”

¹³⁷ Futhi ngalobobusuku lapho sekulungele, ngenkathi sengilungiselela ukubizela e-altare, wazilungisa kahle zonke izinwele zakhe washo wadonsa amasokisi akhe nakho konke, walungela, wagxuma wabheka phezulu phakathi nendawo kwiphansi wase eqala ukugxuma phansi-naphezulu, wakhuluma ngezilimi waprofetha. Ngavele ngaqhubeka ngashumayela, ngenza ukubizela kwami e-altare. Ngenkathi ngingakuhloniphi nhlobo nakancane nje, kwakungalungile. Ngakho-ke, awu, iBhayibheli lathi akungenziwa, lathi, “U—uMoya wabaprofethi uthobela umprofethi.” UNkulunkulu uphezu kwe...UNKulunkulu uyakhuluma emsamo, myeke Akhulume. UPawulu wathi, “Uma kwambulwa utho komunye, akathule aze aqede omunye.” Kunjalo.

¹³⁸ Manje, kwathi sengiphumele phandle, lababantu bathi, esikhulu isigejane sabantu, bathi, “Umdabukisile uMoya oNgewele kulobobusuku.”

Ngathi, “Ngokwenzani na? Ngenzeni na?”

¹³⁹ Bathi, “Awu, ngenkathi lowodade enikeza lowomlayezo, haleluya,” washo, “lokho.”

“Ngani,” ngathi, “Bengishumayela. Ubephumile enqubweni.”

¹⁴⁰ “O,” bathi, “lokho bekukusha kusuka ngqo eSihlalweni sobukhosi. Lokho kusha kwedlula lokho obukushumayela.” Ehhe!

¹⁴¹ Manje, lokho nje kukhombisa i... .lokho kukhombisa ukuthi kuphakathi kwalokhu, futhi ngikusho ngezinhlonipho zenu, kuphakathi kobuhlanya, kumbe ukungabi nazinhlonipho, kumbe imfundiso yokungakwazi ukufunda yokungazi lutho ngoNkulunkulu kunonogwaja owaziyo ngezicathulo zaseqhweni. Manje, lokho, angikusho lokho ukuba kube ngu—ngukuphawula okungubuthutha, ngoba lena akundawo yokwenza amahlanya. Kodwa lokho kuyi—lokho kuyiqiniso ngempela. Umuntu ongaba nokwazi ukuthi uNkulunkulu akasuye owesiyaluyalu. Ungowokuthula. IBhayibheli abalazi. Kuphela ababekwazi ukuthi kwenziwa kanjani ukugxuma phansi phezulu, bakhulume ngezilimi, bathi, “Nginomoya oNgewele. Haleluya!”

¹⁴² Ngike ngama futhi ngabona, e-Afrika, izinyanga bathakathi nezinto kukhuluma, ngezinkulungwane ezinhlanu zazo ngesikhathi esisodwa; zigxuma phansi phezulu, kunegazi bonke ubuso bazo, zikhuluma ngezilimi, futhi ziphuze igazi elisogebhezini lwekhanda lomuntu; zibiza udeveli, futhi zikhulume ngezilimi.

¹⁴³ Kepha nokho ukukhuluma ngezilimi kuyisiphiwo sikaNkulunkulu, kodwa lokho akusibona ubufakazi obungenakuphosisa bukaMoya oNgewe. Anginitshela lokho manje. Ngiyakholwa ukuthi bonke abangcwele abaphefumulelwe bayakhuluma ngezilimi. Ngiyakholwa indoda ngesinye isikhathi uma uphefumulelwa kakhulu nguNkulunkulu uzokhuluma ngezilimi. Ngiyakholwa lokho. Kodwa angikhohla ukuthi kunayinoma isiphi isiyisibonakaliso sokuthi unoMoya oNgewe. Yebo, mnumzane. Ngikhohla ukuthi kunezikhathi lapho unokukholwa, umuntu, ubuyohamba uphume uqonde enhla bese ubeka izandla kwinganyana enomdlavuza, lapho abashumayeli abangamashumi amahlanu beke bakukhulekela, futhi kuyophulukiswa ngoba lowomama unokukholwa ngalowomntwana. UNkulunkulu umnikeze khona, uyilungu loMzimba kaKristu. Yebo, mnumzane. Ngiyakholwa lokho. Ngikubonile lokho kwenziwa futhi ngiyazi ukuthi lokho kuliqiniso. Kodwa okuyikho, ngukufaka ibandla enqubweni, libekwe ngokuyikho ukuze sikwazi ukusebenza.

¹⁴⁴ Manje asiliqede lonke lelivesi lapha ngaphambi kokuba sihambe.

...senemukela, nabekwa uphawu ngaye uMoya ongcwele wesithembiso.

¹⁴⁵ “UPhawu!” Yini uPhawu na? Yini uPhawu na? Uphawu luyilokhu, into yokuqala oluyikhombisayo umsebenzi osuqediwe, umsebenzi osuqediwe. Into elandelayo oluyikhombisayo ubunikazi. Nento elandelayo oluyikhombisayo ukuphepha, ukukugcina.

¹⁴⁶ Ukuthi, isibonelo nje, ngangivame ukusebenza kwaLoliwe wasePennsylvania, ngangivame ukusebenza nobaba wami kwaloliwe. Sasilayisha izimoto. Futhi sasifaka phakathi phansi lapha kulenkampani epakishayo, sasifaka phakathi amakani amathini, futhi sasiyaye sibeke amanye phezulu *lapha* namanye phansi *lapha*, namanye phezulu *ngalendlela*. Kodwa ngaphambi kokuba leyomoto ize ibekwe uphawu, umhloli ufika lapho, futhi wayefuqa phezu kwayo, asunduze phezu kwale, anyakazise *leyo*. “A! Ngiyayisola! Zonke zizonqamuka zibe yizicucu ngaphambi kokuba zifike lapho. Ngiyayisola! Zikhhipheni. Qalani phansi.” Umhloli uyayisola imoto.

147 UMoya oNgcwele unguMhloli. Uthi ukukunyakazisa kancanyana, bese uyangqangqazela. “Uyalikholwa lonke iZwi likaNkulunkulu na?”

“Angiyikholwa leyonto yeGama likaJesu elidala.”

“Ngiyayisola. Uyangqangqazela.”

“Angikholelwa ekuphulukiseni kukaNkulunkulu kumbe akukho-nto enjalo.”

“Usalokhu ungqangqazele. Bakhipheni.”

“Uyakholwa ukuthi uJesu Kristu unguye izolo . . . ?”

“Awu, ngenye indlela.”

“Uyangqangqazela. Kukhahlele kuphume, uyabo, akukalungeli.” Yebo, mnumzane.

148 Mfowethu, uma sekulungele ukuthi, “Amen!”

“Sewawemukela uMoya oNgcwele na?”

“Amen!”

“Konke sekuqediwe na?”

“Amen.” Khona-ke wenzani uMhloli na? Konke kupakishwe kahle kwaqina, kugcwele iVangeli. O, lonke iZwi likaNkulunkulu lihle. Konke kuphelele. “Ngikholwa yilo lonke iZwi. Amen! Amen! Amen!”

“Uyakholwa ukuthi uNkulunkulu usaphulukisa na?”

“Amen.”

“Uyakholwa ukuthi uJesu, unguye izolo naphakade na?”

“Amen.”

“Uyakholwa ukuthi uMoya oNgcwele useyilokhu uyiwo ngempela njengoba Wawuyilokhu unjalo na?”

“Amen.”

“Uyakholwa ukuthi uMoya ofanayo owehlela kuPawulu, wehlela phezu kwethu na?”

“Amen.”

“Uyakholwa ukuthi Wenza into efanayo phezu kwethu, Owakwenzayo phezu kwabo na?”

“Amen.” O, o, liyaqina manje. Mm, liyaqina manje, sesilungele ukuvala umnyango. Kulungile.

149 Khona-ke umhloli uvala umnyango. Wenzani na? Ubeka uphawu kuyo. Bese ehlela lapha bese ethatha lezizindlawu ezincane zento, afinyelele ngaleya kulento encane bese ekubeka uphawu lokho. Ungalingi ulwephule. Uma zona, leyomoto, lapho eya khona kuseBoston, lungeze lwephulwa. Bekuyoba yicala lokuphoswa ejele ukwephula lolophawu ize ifike eBoston. Futhi indoda enegunya ingaluvula lolophawu, futhi yona kuphela. Kunjalo. Ingeyenkampani yakwaloliwe *ethize-thizeni*.

Luphawu lwabo. Yisiqiniseko sabo ukuthi lemoto ipakishiwe, lemoto isilungele. Ingeyabo. Babengeke babeke i “B&O” kwi “Pennsylvania.” Ifanele ibekwe uphawu, futhi nxa isibekwe uphawu.

¹⁵⁰ Futhi nxa umKristu epakishwe neVangeli, wagcwaliswa ngokulunga kukaNkulunkulu, zonke izinto ezinhle zikaNkulunkulu zilele kuye, ngenhliziyo evulekileyo, elungele ukusebenza, evuma ukubekwa ngokwendawo okuyiyonayona, enze noma yini uMoya oNgcwele omtshela ukuba ayenze, wedlulile ekufeni wangena ekuPhileni, wangcwaliswa kuzo zonke izinto zezwe, ehamba ekuKhanyeni njengoba uKhanya kuza kuye, eqhubekela phambili, uselungele. Khona-ke uNkulunkulu uvala umnyango wezwe emva kwakhe, bese ekukhahlela ndawonye kanjalo, bese embeka uphawu ngoMoya oNgcwele wesithembiso. Halleluya! Kuze kube nini na? Kuze kufikwe lapho kuyiwa khona. Ungamkhipheli lapha emzileni ongumzila wesitimela bese ulwephula luvuleke futhi ubone ukuthi konke kusahamba kahle futhi. Kukahle konke, kuyeke nje. UMhloli useyihlolile. Ubekwe uphawu kuze kube nini na? Kuze kube lusuku lokuhlangwa kwakho. Ubekwe uphawu kuze kube isikhathi esingako-ke.

¹⁵¹ “Awu, uma ufa, khona-ke, Mfowethu Branham, uthini-ke emva kokuba ufa, uthe usalokhu unaLo na?” UnaLo phakade. Kuqala kuphi ukuPhila na? E-altare. Khona lapho ubona ithunzana elincane. Lelo yithunzi, uPhawu lukaMoya oNgcwele. Bese-ke kuba lithunzi lamathunzi lamathunzi, njengoba ngasho ngolunye usuku. Kodwa lapho ufa, uba uyilokhu uhamba udabula kulawomathunzi uze ufike emswakameni, ukusuka emswakameni kuye emthonjeni omfimfayo, ukusuka emthonjeni kuye emfudlaneni, ukusuka emfudlaneni kuye emfuleni, ukusuka emfuleni kuye olwandlekazi, niyabo, lothando lukaNkulunkulu. Ungumuntu ofanayo nje.

¹⁵² Bukani lapha. USawulu omdala, umhlubuki omdala, akakwazanga ukufinyelela kuNkulunkulu, nokho wayengalahlekile. Impela akazange. Wayengumprofethi, kodwa nje waphumela ngaphandle kukaNkulunkulu. Yilesosizathu, bazalwane, ngithe, “Awulahlekile.” Ngakho-ke khumbulani, wavele nje waphuma entandweni kaNkulunkulu, ngakho-ke into yokuqala niyazi, yena—yena wayengevume. Manje, mhlawumbe bengingafanele ngikusho lokho. Kulungile, ngiyaqhubeka nje ngenxa yebandla elijabule kulobubusuku. Ngakho-ke, uyazi, futhi into yokuqala uyazi, o, he, khona-ke i. . . Wayeya kwi—kwi-Urimi Thumimi.

¹⁵³ Niyazi ukuthi i-Urimi neThumimi kwakuyini, kwakuyisihlangu sesifuba, imvunulo yompristi u-Aroni a—ayeyigqoka. Futhi yayihlala njalo, uNkulunkulu njalo ubenguNkulunkulu ongaphezu kwemvelo ephendula ngezindlela ezingaphezu kwemvelo. Futhi nxa umprofethi

eprofetha, nalezozinkanyiso eziyinqaba zingazange ziphambane kuleyo Urimi Thumimi, wayeseiphutheni. Nxa umphuphi esho iphupho futhi kwangabanika kuleyo Urimi Thumimi, angikhathali ukuthi kuzwakala kahle kanjani, kwakuliphutha. Kunjalo.

¹⁵⁴ Futhi angikhathali impela nje ukuthi uneziqu zobudokotela ezingaki nokuthi inhlangotho yakho inkulu kangakanani, nxa uprofetha noma ushumayela, akuhambisani naleliZwi, unephutha, mfowethu. Wena u...Lena yi-Urimi Thumimi kaNkulunkulu. Nxa uthi awumiselwanga ngaphambili ngaphambi kokusekelwa kwezwe, angeke ibanike, ngoba iBhayibheli lathi wabanjalo. Nxa uthi ubufanele ukubhaphathizwa egameni lika “Yise, iNdodana, uMoya oNgewele,” ayibaniki, ngoba akukho muntu eBhayibhelini owake wabhaphathizwa ngaleyondlela. Kuphela eGameni leNkosi uJesus. Kungeke kubanike, ngakho kukhona okuliphutha ndawo ndawo.

¹⁵⁵ Ngakho i-Urimi Thumimi ayizange imphendule uSawulu omdala, futhi akabange esakwazi ngisho ukuba nephupho. Wayesehambe kakhulu waze wangabe esakwazi ngisho nokuba nephupho. Ngakho niyazi ukuthi wenzeni na? Wehlela kumlumbikazi, nalomlumbikazi omdala, udokotela ongudeveli omdala ezansi laphaya, inyanga mthakathi. Futhi wathi, “Ungabhula na?”

¹⁵⁶ Yathi, “Yebo, kodwa uSawulu wathi uyombulala wonke umuntu obhulayo.”

¹⁵⁷ Wathi, “Ngizokuvikela,” wagqokisa okomgundatshani. Wathi, “Ake ungibhulele ungenyusele ezweni labafileyo osedlulele ngaphambili kwalapha.” Manje lalelani lokhu. “Ngenyusele umoya kaSamuweli umprofethi.”

¹⁵⁸ Futhi uyahamba ungenela uku—ukubhula. Futhi, lapho esekwenzile, wawa ngobuso bakhe, wathi, “Ngibona onkulunkulu bekhuphuka.” Niyabo, wayengumhedeni, “onkulunkulu,” ababili kumbe abathathu babo, njengoYise, iNdodana, uMoya oNgewele, kumbe into efana naleyo, niyazi. Wathi—wathi, “Ngibona onkulunkulu benyuka.”

¹⁵⁹ Wathi, “Mchaze. Ubuka kanjani na? Ubukeka kanjani na?”

¹⁶⁰ Wathi, “Wondile futhi ugaxe ingubo emahlombe akhe.” Wayengakaguquki, nakancane.

¹⁶¹ Wathi, “NguSamuweli. Mlethe umngenise kuleligumbi, mlethe lapha phambi kwami.”

¹⁶² Futhi qaphelani lapho uSamuweli efika phambi kukaSawulu, wathi, “Ungibizeleni, ubona ukuthi usuyisitha kuNkulunkulu na?” Futhi bhekisisani. Akusikhona kuphela ukuthi wayesalokhu enguSamuweli, wayesalokhu enawo umoya wobuprofethi. Uthi kuyiphutha, ake noma ngubani

athi kuliphutha. KuliQiniso! Wayesalokhu engumprofethi. Ngokuba wathi, waprofetha wayesethi, “Impi izokujikela kusasa, futhi wena namadodana akho nizowa empini kusasa, futhi ngalesisikhathi kusasa ebusuku uzoba nami.” Ngabe kunjalo na? Wayesalokhu engumprofethi!

Manje wena uthi, “O, kodwa kwakungumlumbikazi owenza lokho.”

¹⁶³ Kulungile, ngizonitshela ngaLowo owayengesuye umlumbikazi. UJesu wathatha uPetru, uJakobe, noJohane, base benyukela eNtabeni yokuGuqulwa isimo ngesinye isikhathi, futhi wayemile phezulu esiqongweni sentaba. Futhi, uJesu, uNkulunkulu wayebeka iNdodana yaKhe; njengoba ngizama lokhu...sabanakho ngobunye ubusuku, ukubeka indodana. Futhi lapho bekwenzile, baqalaza base bethola ukuthi nakho kumi uMose no-Eliya. Babekhuluma, bexoxisana. Hhayi amafulege amhlophe amancane entantayo ezungeza, kumbe amafu amhlophe amancane, njalo, entanta ezungeza. Kodwa babengamadoda, bekhuluma. UMose wayesangcwatshwa ethuneni elingenaluphawu iminyaka engamakhulu ayisishiyagalombili. Futhi u-Eliya wayesahamba waya eKhaya ngenqola, amakhulu amahlanu eminyaka. Futhi nampa babebobabili, besalokhu bephila saka njengalokhu babelokhu ephile kanjalo, bemi lapho bekhuluma naYe ngaphambi kokuba Aye eKalvari. Haleluya! “Nibekwe uphawu kuze kube lusuku lokuhlelwa kwenu!”

¹⁶⁴ Ngizophuthuma, sizobe-ke sesivala ngoba sekuleyithi, futhi sizokhulekela abagulayo, cishe imizuzu emihlanu ngaphezulu. Ivesi le 14, sifunde, angiliphinde ngilifunde ele 13, silithole, isendlalelo.

Kuye nina...kholiwe, qede nizwe izwi leqiniso, ivangeli lokusindiswa kwenu:...

¹⁶⁵ Manje khumbulani, nsindiso yini abanayo na? Lawa ayengama—lawa ayengamaKristu ase-Efesu. Wona, manje buka, nike naqaphela abaseKorinte na? Njalo wayehlale ewatshela, “Nxa ngifika phakathi kwenu, oyedwa unolimi, oyedwa unolimi, oyedwa unehubo, oyedwa unesiprofetho, oyedwa une...” Niyabo, wayengenakubafundisa lutho, ngoba babehlala befisa *lokhu, lokho* kumbe *okunye*. Lababantu babenento efanayo, kodwa babenakho ngokuhlelekile. Akazange abafundise lutho abaseKorinte olunjengalokhu, wayengenakukwenza, ibandla lalingahlelekile ukukufundisa. Manje, wayekwazi ukubafundisa lababantu into yangempela.

...okungukuthi, ukusindiswa kwenu: kuye nani ese...nikholiwe, nabekwa uphawu ngaye uMoya ongwele wesithembiso,

Oyisibambiso... (O, angingakwedluli lokho)... isibambiso sefa lethu kube-ngu...hlengwa

kokuzuziweyo kokungokwakhe, ukuze kutuswe inkazimulo yakhe.

Whewu!

¹⁶⁶ Uyini uMoya oNgewele na? Manje, khona-ke ngizolifunda lonke ngokukhulu ukusheshisa uma nizongibekezelela kangaka. Sasikuphi ngobunye ubusuku, Mfowethu Mike? Lapho bonke babejabule, o, konke kwakungukuthula, lolo kwakuluthando oluphelele. Manje, njalo lapho uza *ngapha* wehla kancane, wehle. Njalo lapho wenza isinyathelo, usondela ngamayintshi. Uma sekufika phansi emhlabathini, uthola ithunzi lethunzi lethunzi lamathunzi. Manje, unawo kangako-ke uMoya oNgewele phakathi kuwe. Lolo luthando. Kodwa, o, womela okuthize.

¹⁶⁷ O, bangekuthande abantu abadala, abantu abadala... Ngingathanda kanjani ukubuyela emuva futhi ngibe neshumi nanhlanu futhi, amashumi amabili! O, nginganikela nganoma yini. Bekuyongisiza ngani na? Ngingaba neshumi nanhlanu kepha ngife nokho kulobubusuku. Akunasiqiniseko. Ukuba-ke ubuneshumi nanhlanu kulobubusuku, wazi kanjani noma umama uzobe ephila nxa usufika ekhaya, noma qha na? Wazi kanjani ukuthi uzofika ekhaya na? Wazi kanjani ukuthi uzobe uphila kusasa uma uneshumi nambili leminyaka ubudala, impilo ephelele na? Ungahle ubulawe engozini, uwe usufile, noma yini ingenzeka kuwe. Akunasiqiniseko, niyabo. Akukho lapha okuqondakalayo. Kodwa uyakulangazelela lokho. Kuyini na? YiLokho phezulu Lapho kukwenza ukulangazelele.

¹⁶⁸ Manje, uhamba ungene kuLokhu, khona-ke usunokuPhila okuPhakade. Manje kwenzekani na? Kuyisi “bambiso.”

¹⁶⁹ Iyini imali eyisibambiso kunoma yini na? Uma ngiza kuwe ngizothenga imoto, ngithi, “Iyimalini leyomoto na?”

¹⁷⁰ Wena uthi, “Lemoto, Mfowethu Branham, ikubiza amadola ayizinkulungwane ezintathu.”

“Iyimalini idiphozithi?”

“Awu, ngizokunika yona ngamadola angamakhulu amahlanu.”

¹⁷¹ “Kulungile, nanka amadola angamakhulu amahlanu. Ngizo—ngizokulethela esele ngesinye isikhathi, ngothi ngingayithola nje. Wena ibambe imoto.” Ngikunika amadola angamakhulu amahlanu, leso yisibambiso. Ngabe kunjalo na?

¹⁷² Manje, kubambe lokho, yisi “bambiso,” yi “diphozithi.”

...senibekwe *uphawu* ngu...*Moya wesithembiso*,
u...*Moya wesithembiso*,...senibekwe *uphawu*...

Oyi...

Yini? Yini uPhawu lwesithembiso, isithembiso sikaMoya oNgewele na?

*Oyisibambiso sefa lethu kube...ukuhlengwa
kokuzuziweyo kokungokwakhe,...*

173 Yini na? Yidiphozithi. Futhi, mfowethu, o, o, o, o, o, bashumayeli! Uma lena kuyidiphozithi, kuzobanjani nxa sonke sesifika lapho! Kuzobanjani na? Uma lena kuyi... Uma lokhu esikuthokozela manje, futhi sijabule kakhulu size...Ngiwabonile amadoda aneminyaka engamashumi ayisishiyagalolunye ubudala ekhuphuka nje...

174 Ngibone umshumayeli omdala owasukuma ngobunye ubusuku. Uyaphuma, wathi...*Kanje*, ephuma emsamo. Futhi ngathi, "Lelokhehla lizoshumayela na?"

175 Lathi, "Awu, ayibongwe iNkosi." Umfo omdala wekhaladi, egqoke elikhulukazi elidala elide ibhantshi lomshumayeli.

176 Ngathi, "Yini bengadedelanga abanye balabobashumayeli abasha bashumayele na? Lelokhehla, lingake lishumayele kanjani na?"

177 Lathi, "Awu," lathi, "bazalwane," lathi, "namhlanje bengizwa abafowethu beshumayela usuku lonke," lathi, "ngalokho uJesu akwenze emhlabeni. Ngizosho lokho Akwenza eZulwini." Lathi, "Ngizothatha indikimba yami kulobubusuku kuJobe 7:27," lathi, "ngenkathi kwakusemuva le ngaleya ngaphambi kokusekelwa kwezwe," lathi, "ngenkathi Ethi izinkanyezi zokusa zahlabelela kanyekanye namadodana kaNkulunkulu enanela ngokujabula." Liqala kanjalo. Lathi, "Niyakwazi lokhu, kukhona okwahambayo kwahamba kwaqhubeka emuva lapho." Lathi, "Niyazi..." Futhi liqala ukuletha okwenzeke eZulwini. Lakwehlisa othingweni lwenkosikazi oluvundlileyo ekuFikeni kwesibili. Ngalesosikhathi, uMoya oNgcwele walishaya. Manje, babedingeka bahole umfo omdala aphume, wayelapha emashumini ayisishiyagalolunye-nanhlanu eminyaka ubudala. U*kanje* nje, egobe wonke, futhi indilingana nje yezinwele, niyazi, *kanje*. Waphumela lapho futhi waqala ukushumayela, wathi, "Huuu! Haleluya! Udumo!" Washo wagxuma phansi naphezulu kanjalo. Wathi, "O, aninayo indlu eyanele mina lapha ukuba ngishumayele." Washo wasuka, phansi kwiphansi lendlu kanjalo, ehamba kakhulu ngamandla akhe onke. Futhi lesa yisibambiso nje. O!

178 Wenzani uMoya oNgcwele na? O, nansi indawo enhle, ake ngifunde ivesi 1 lesahluko esilandelayo. Ngingalifunda na? Ngabe kulungile na? Thanini, "Amen." [Ibandla lithi, "Amen!"—Umhl.] Kulungile, ivesi 1 lesahluko se 2, masinya. Lalelani:

Nina enani...nina...*Univusile nani, ena kanye...
nifile eziphambekweni nasezonweni:*

179 "Nina Univusile." Kuchaza ukuthini ukuthi *vusile?* "Kwenziwe kwaphila." Cishe bese kuhambile nje, kodwa

Univusile ngemali yesibambiso nje. Kuyoba njani nxa u—nxa ngempela usuthola zonke izinzuzo zokwabelwa zikhokhwa na? O! Akumangalisi uPawulu, wahlwithelwa kwelesithathu izulu, wathi, “Iso alikubonanga; indlebe ayikuzwanga; akungenanga, kwangena enhliziyweni yomuntu, lokho uNkulunkulu anakho kwalabo (okubekelwe) abaMthandayo.” Kuyoba yini lokho! Ukhuluma ngenjabulo engakhulumekiyo negcwele inkazimulo! Whewu! Mm! Nina enanikade nifile esonweni naseziphambekweni Univusile kanyekanye ngethunzi lethunzi lamathunzi. Kuzobanjani nxa senifika ethunzini lamathunzi ningene ethunzini, ithunzi bese ningena emfudlaneni, umfudlana ningene emfuleni, umfula ningene olwandlekazi na?

¹⁸⁰ Futhi kuyini uma ule ngaphandle lapho ekuhlengweni, unomzimba omusha sha, usuphenduke wabuyela ebunsizweni phaqa futhi, kumbe owesifazane osemusha, awusophinde ufe? Futhi ubuka phansi emhlabeni, bese ucabanga, “Ngingazitika ngamagilebhisi namanzi abandayo amnandi, kodwa, uyazi, angiwadingi lapha. Kodwa ngelinye ilanga uJesu uyeza, futhi lomzimba wobungelosi, lomzimba-moya engiphila kuwo...” Ungeke usaphinde ufike ngesizalo sowesifazane, ungeke usaphinde ufike ngesifiso socansi; kodwa ngoba Wazalwa ngaphandle kwesifiso socansi, ngiyovuswa ngaphandle kwaso, futhi Uyokhuluma ngelinye ilanga nabafileyo kuKristu bayovuka, nalowomzimba engake ngaphila kuwo uyovukela emzimbeni okhazimulisiweyo, futhi ngiyohamba futhi ngiyokhuluma, futhi ngiyophila futhi ngiyothokoza (haleluya), ngiyophila yonke iminyaka yaPhakade ezofika, ngoJesu Kristu iNkosi yethu. Whewu! Nakho lapho okhona, mfowethu, lelo yiVangeli!

¹⁸¹ “Ngalokho nami,” uPawulu uyasho-ke manje ukuthi uyini. Ngizokufunda konke lokhu bese-ke sikhulekela abagulayo. “Kube yifa, lesi yisibambiso kuze kube yifa, kutuswe inkazimulo yaKhe.”

Ngalokho nami, sengizwile ngokukholwa kwenu (Ngezwa ukuthi nakholwa yilento, ngezwa ukuthi ngempela nakholwa ekumiselweni ngaphambili, ukuPhila okuPhakade, nensindiso, nokunye nokunye) eNkosini uJesu, nothando kubo bonke... abangcwele,

Angiyeki ukubonga kini, nginiphatha emikhulekweni yami;

Ukuze uNkulunkulu weNkosi yethu uJesu Kristu, uYise wenkazimulo, aniphe umoya wokuhlakanipha nokwambulelwa...mazini yena: EZembula kini ngesikhathi sonke, nikhula nisuka emseni niye emseni, nisuka emandleni niye emandleni, enkazimulweni niye enkazimulweni. Ningawi nibuyele emuva; futhi, kodwa

nisuke enkazimulweni niye enkazimulweni, niyilokhu niqhubekile. Ngiyolokhu nginikhulekela.

Iso—amehlo okuqonda kwenu. . .

¹⁸² Mm! Niyazi, eBhayibhelini kwathi naniphuphuthekile kepha ningakwazi. Kodwa lapha uPawulu wathi, “Ngizokhuleka ukuthi amehlo enu okuqonda. . .” Uqonda ngenhliziyo yakho. Yilokho akhuluma ngakho. Ubheka ngeso lakho, kodwa ubona ngenhliziyo yakho. Niyakwazi lokho. Kulungile. “Ukuze uNkulunkulu weNkazimulo. . .” Ake sibone, i—ivesi le 18.

Ekhanyisiwe amehlo okuqonda kwenu; nize nazi okuyithemba lobizo, nokuyingcebo ye. . . inkazimulo yefa lakhe kubo abangcwele,

Nokungubukhulu obumangalisayo bamandla akhe kithina. . . (whewu! Bathi amandla asehambile? Amandla awakafiki ngisho nakalokhu). . . esakholwayo, ngokusebenza kwamandla akhe amakhulu, (Nina enikholiwe ekusebenzeni kwamandla aKhe amakhulu, nje ngiyakhuleka ukuthi uNkulunkulu uyovele athulule amandla aKhe phezu kwenu. Niyabo?)

Asebenze ngawo kuKristu, emvusa kwa—kwabafileyo, wamhlalisa ngakwesokunene. . . sakhe ezindaweni zasezulwini,

Ngaphezu kwakho. . . imibuso, . . . amandla, . . . igunya, . . . bukhosi, nokuthi namagama onke aphantsi, . . .

¹⁸³ O, o, o! Ngokuba-. . . Qha, kungecono ngingasho. Ngempela singathatha bonke ubusuku obusele kulokho.

. . . amagama onke aphantsi, kungekulelizwe lodwa, kepha nakulo izwe elizayo:

¹⁸⁴ Yini onke—yini onke amagama na? Onke amagama awo wonke umuntu ayoba neGama lani na? [Ibandla lithi, “Jesu.”—Umhl.] IZulu lonke lethiwe ngoJesu. Ibandla lonke lethiwe ngoJesu. Konke kwethiwe ngoJesu, ngokuba yilona Gama kuphela uNkulunkulu ake abanalo. Ubizwa ngoJehova: uJehova-jire, iNkosi izibonele, uMhlatshelo; uJehova-rafa, iNkosi ekuphilisayo; uJehova, ibhanela leNkosi, oManase; noJehova, oJehova abehlukene. Ubizwa ngeNkanyezi yoKusa. Ubizwa ngoYise, Ubizwa ngeNdodana, Ubizwa ngoMoya oNgcwele. Ubizwa ngo-Alfa, Ubizwa ngo-Omega. Ubizwa ngokuQala, Ubizwa ngokuPhela. Ubizwa ngeGatsha. O, Ubizwa. . . Ubizwa nje ngazo zonke izinhlobo zeziq, kodwa WayeneGama elilodwa.

¹⁸⁵ Yilokho uMathewu ayekhuluma ngakho, ngenkathi Ethi, “Ngalokho hambani nifundise izizwe zonke, nibabhaphathize eGameni,” hhayi emagameni, “eGameni likaYise, iNdodana, noMoya oNgcwele.” UYise akusilona igama, iNdodana

akusilona igama, uMoya oNgcwele akusilona igama. Yisiqu seGama. YiGama lezingxenye ezingahlukaniseki ezintathu ezingezoNkulunkulu oyedwa. Kwakungubani iGama laKhe na? INgelosi yathi, “UyakuYiqamba iGama...” [Ibandla lithi, “Jesu.”—Umhl.] “ngokuba nguYe oyakusindisa abantu baKhe esonweni sabo.” Yingalesosizathu bonke babhaphathizwa ngaleyondlela eBhayibhelini. U-Augustine oNgcwele wayibhaphathiza kanjalo iNkosi yaseNgilandi, cishe—ciske ikhulu namashumi amahlanu, amakhulu amabili eminyaka emva kokufa kukaKristu, eGameni likaJesu Kristu. Kulungile.

Ngaphezu kwakho... imibuso, ... amandla, ... igunya, ... ubukhosi, ukuthi—ukuthi namagama onke aphathwayo, kungekulelizwe lodwa, kepha nakulo elizayo:

Wakubeka konke phansi kwezinyawo zakhe, ummise abe-yinhloko phezu kwakho konke kulo ibandla,

Elona lingumzimba wakhe, . . .

¹⁸⁶ Manje, uma umzimba wami unamandla phezu kwezinto zonke, khona-ke umzimba wami oyikho yilokho engiyikho. Ngabe kunjalo na? Yilokho engiyikho, yilokho ongazi ngiyikho. Ngabe kunjalo na? Yebo, khona-ke, konke uNkulunkulu ayeyikho, Wakuthululela kuJesu, ngokuba Wayengukugcwala kobuNkulunkulu ngokomzimba. Ngabe kunjalo na? Nakho konke uJesu ayeyikho, Wakuthululela eBandleni, “Lezizinto eNgizenzayo, nani niyozenza izinto zonke. Nokukhulu kunalokhu niyokwenza, ngokuba Ngiya kuBaba.”

Elona lingumzimba wakhe, ukugcwala kwakhe ogcwalisa konke kubo bonke.

¹⁸⁷ O, angive ngikuthanda lokho! Angive ngikuthanda lokho! Ngangifunda ngelinye ilanga incwadi eyayibhalwe ngohambo engahamba ukuyokhonzisa—khonzisa e-Afrika. Ngangingakaze ngiyifunde ngaphambili. Bangaki asebake bayifunda incwadi, *UMprofethi Uvakashela I-Afrika?* Phakathi lapho ngangibuka umfanyana weNdiya. Bangaki abasibonile lesosithombe na?

¹⁸⁸ Ngamuzwa umvangeli othize, wayekade ekhulekela abagulayo ciske iminyaka elishumi nanhlanu kumbe ngaphezulu, wathi, “Angikaze ngibone isimangaliso senziwa empilweni yami.” Wathi, “Ngike ngababona abantu ababethi baphethwe amakhanda, besinda. Ngike ngababona abantu bethi babephethwe yisisu, besinda, nokunye nokunye. Kodwa isimangaliso, into edalekile futhi yenza okuthize. . . .”

¹⁸⁹ Ngacabanga ukuthi lowomfana bekufanele ukuthi wayekade emi lapho futhi wakubona lokho. Lowomlenze womfana weNdiya wawuthi nje awubemkhulu kangaka macala onke, omunye wayo. Omunye kwakungumlenze ojwayelekile njengomlenze wesidalwa esingu. Futhi, uma niqaphela, insimbi yakhe, kwakukhona isicathulo sakhe esithi asibe ngamayintshi

alishumi nane kumbe amayintshi alishumi nesihlanu ukuphakama, kanje. Wayenepuleti lensimbi ngaphansi kwaso. Isicathulo sakhe sasihlezi phezulu ngaphezu kwezinsimbi ezinde ezimbili ezazimile. Wahamba wakhuphukela lapho engangimi khona, bamkhuphulela lapho. Wayenezinduku zokuqhubela ezimbili. Wathatha lesisicathulo sensimbi esikhulu wasishovela phansi kanjalo. Ngawubuka umlenze wakhe, wawuthi awube mkhulu *kangako* macala onke.

¹⁹⁰ Manje, labobantu bangabakaMohamede, abakaMohamede. Niyakhumbula ngeSonto eledlule ngenkathi nginifundela ukuthi amaphepha ayezobhala ukuthini na? Nginakho khona lapha qobo lwami, avela e-Afrika, athunyelwa kimi ngesithunywa senkolo sethu esibuyayo, uMfowethu Stricker. Naso isiqeshana sendaba ukuthi uBilly Graham wakwesekela kanjani. Impela. Bavumela okaMohamede abafuqele ngqo bangene olwandle. Yin'indaba na? Izithunywa zenkolo zishiya inkundla. Kusizani ukuhlala isikhathi eside na? Bayabhaxabulwa nje.

¹⁹¹ Ngiyamthanda uBilly Graham, futhi ngicabanga ukuthi uyindoda emangalisayo kaNkulunkulu. Kodwa kwakufanele uBilly Graham amdumele ngokuthi, athi, “Awume kancane. . .” uma amanye alamaBaptisti azifake isitashi ayemvumele akwenze, ngikholwa ukuthi wayeyokwenza. Ngikholwa ukuthi uBilly Graham uyindoda kaNkulunkulu. Kodwa ukuba wayethe, “Awume kancane! Ngingumfundisi weVangeli. Uyakholelwa eTestamenteni eLidala, futhi uthe uJesu wayengelutho kodwa umuntu. Ngikuphosela inselelo kwinkulumo-mpikiswano.” Angikholelwa ekuthatheni izinselelo zikadeveli, qhabo mnumzane, kodwa ngangiyomphendula ngayo inselelo, futhi ngathi, “Makuthi wena nami sihlangane. NginguDokotela wezobuNkulunkulu,” uBilly Graham unguDokotela wezobuNkulunkulu, “angikuphosele inselelo kulokhu, futhi ake ngikufakazise kuwe ukuthi uJesu wayenguKristu. Manje, nxa sekuza ekuphulukiseni kukaNkulunkulu, anginazo lezoziphiwo, kodwa sinabo abanye abafowethu onazo. Manje, uma ufuna ukukhiphela labobantu phandle lapho, ake ngibize omunye wabo, u-Oral Roberts kumbe omunye umuntu, omunye onenkonzonkulu obengafika ngempela lapho.” Woza ngapho, bese-ke uba ngobonile ukuthi kwenzekani, athi, “UbuKristu abusiyo lento ocabanga ukuthi buyiyo.”

¹⁹² Manje wonke umuntu uzizwa enzeleke phansi ngoba wavele wasuka wahamba wamshiya. Kusobala, manje, angikholelwa kudeveli ekuphosela inselelo. Ngimphimisele ebusweni bakhe futhi kanjalo, futhi ngasuka ngahamba kuye. Kunjalo. Kodwa nxa sekufika endaweni lapho. . . UBilly ngabe wa-ngabe wamenza lowo okaMohamede azizwe enjengokhula oluncane *kanjalo*. Ngabe wathatha leloBhayibheli futhi wathatha no-Isaya 9:6, wayesethi, “Wayekhuluma ngobani, ‘Sizalelwe

uMntwana, siphiswa iNdodana? Wayengubani loMuntu na? Wayengubani Lo ayekhuluma ngaye na? Wayengubani lomProfethi na? Wayengubani loMesiya owayezofika na? Ngikhombise lapho Aziveza khona kuMohamede. 'Yalinyazwa ngenxa yeziphambeko zethu, yachotshozwa ngobubi bethu, isijeziso sasiphezu kwaYo ukuba sibe nokuthula, ngemivimbo yaYo saphiliswa thina.' Ngikhombise khona kuMohamede. Wamezwa kanjani, 'Nkulunkulu waMi, Nkulunkulu waMi, UNgishiyeleni na? Izandla zaMi nezinyawo zaMi bazibhobozile,' nokunye nokunye na? Ngikhombise ngezwi lakho uqobo, ngetestamente lakho uqobo." Ngani, wayeyomehlula lowo kaMohamede kabikabi aze angabe esazi ukuthi wayekuphi. Kunjalo.

¹⁹³ Kodwa ngenkathi iphepha lalifanele liphenduke, yilokho okwalimazayo, okwenza inhliziyoyami yagxuma. Ngenkathi kuthi lapho, "Nokuba uBilly wadingeka akuvikele futhi wenza ukuvikela, bangasho kanjani abakaMohamede ukuthi kwakuyiphutha," lathi, "ngenkathi uMfu. William Branham eThekwini, eNingizimu Afrika, esimangalisweni esingenakuphikiswa emva kwesimangaliso, amandla obuNkulunkulu, ngenkathi izinkulungwane ezilishumi zabakaMohamede ziwa ngobuso bazo ngesikhathi esisodwa futhi banikela impilo yabo kuJesusu Kristu." Ngokoqobo. Bayazi ngakho. Labo abaqavile bayazi ngakho. Ungangitsheli.

¹⁹⁴ Ngesinye isikhathi ukhona owake weza kuJesusu, wathi, "Rabi!" Niyazi wayengumFarisi. Wathi, "Siyazi UnguMfundisi ovela kuNkulunkulu. Siyakwazi. Siyakwazi, ngoba akakho obengenza izinto Ozenzayo uma uNkulunkulu engenaYe. Siyaqonda. Siyakwazi. Kodwa nje singeke sikuvume, niyabo, ngoba uma sikwenza, awu, sizokhishwa ebandleni lethu. Niyabo, sizolahlekelwa yisithunzi sethu." Futhi ngakho uJesusu wathi, uqala ukumtshela ukuthi ufanele azalwe ngokusha.

¹⁹⁵ Kulowomfana kaMohamede, ngenkathi emi lapho, naso isithombe sakhe. Ikhamera ingeke ithathe amanga. Nango emi lapho, umlenze owodwa umfishane kangako (cisha amayintshi alishumi nane) kunomunye, emi ngalesosicathulo sensimbi. Ngathi kuye, ngathi, "Uyasikhuluma isiNgisi na?"

¹⁹⁶ "Qha, mnumzane." Wayengakwazi ukukhuluma isiNgisi. Umhumushi wathi, "Akasikhulumi isiNgisi."

"Sekuyisikhathi esingakanani unjalo na?" Umhumushi wambuza.

"Kusukelwa ekuzalweni."

"Uyakwazi ukuwunyakazisa umlenze nakancane na?"

"Qha, mnumzane."

"Uyakholwa nguJesusu Kristu na?"

Wathi, "NgingokaMohamede."

Ngathi, “Uzomamukela uJesu Kristu uma Ezokuphilisa na?”

197 “Ngizomemukela uJesu Kristu njengoMsindisi wami uma Engiphilisa.”

198 “Uma Ezokuphilisa lowo, lowomlenze ube njengomunye, uzoMamukela na?”

“Ngizomamukela.”

199 “Awu, Nkulunkulu, Uzokwenzani na?” Lena yinto elandelayo; yonke imibuzo iyaphendulwa. Mfowethu Mike, yilowo umuzwa. Ngilinda umzuzu nje ukubona ukuthi Wayezothini. Ngabheka ngapho futhi ngimbonile umfana ehamba, ehambahamba, njengokugudla izindonga kanjalo. Ngathi, “Bangaki kini nina bakaMohamede enizokwemukela na? Nangu umfana kaMohamede, mbhekeni, msukumiseni lapho.” Ngathi, “Nina bodokotela, niyafuna ukumbheka na? Nango ema.” O, uyazi lapho omi khona ngaleyonkathi. Niyabo, uyazi lapho omi khona. Akukho muntu. . . Wayelapho-ke.

200 Ngathi, “Hamba unqamule ngapha, ndodana.” Base bemthola, nangu eza. (“Qhu-ge, qhu-ge.”) Ngathi, “Ubuheka sengathi uthi awube yishumi nambili, amayintshi ayishumi nane ubufishane. Uthi awube *ngako*.”

“Ya.”

201 Ngathi, “Kodwa uJesu Kristu iNdodana kaNkulunkulu ingamphilisa. Nina bakaMohamede nizokukholwa niMamukele njengoMsindisi oqondene nani na?”

202 Kukhona izinkulungwane zalezozandla ezimnyama zaphakama phezulu kanjalo. “Awu, Nkosi, manje sekuyisikhathi.” Ngathi, “Baba waseZulwini, uma Wake waphendula, ngiphendule manje, lokhu kungokweNkazimulo yaKho, lokhu kungokwaKho. Ngikhulekela ukuba Uphilise lomfana.” Ngavele ngamkhulekela kanjalo.

203 Ngathi, “Khumula isicathulo sakho.” Wangibheka ngokuyinqaba ngempela, umhumushi. Ngathi, “Khumula isicathulo sakho.” Wasikhumula izintambo. Isizathu ngase ngiwubonile lowombono, okwakuzokwenzeka. Wayikhumula leyonto. Ngenkathi eyisa emuva wase ehamba ngapho eza kimi, yomibili imilenze ingejwayelekile nje, njengoba yomibili ihamba njengemisha. Ngathi, “Ufuna ukuhamba uye emuva naphambili na?”

204 Waqala ukukhala kanjalo, eya emuva naphambili, akazanga ukuthi kufanele enzeni. Ehamba kanjalo, wathi, “O Allah! Allah!”

Ngathi, “Jesu! Jesu!”

O, o, o! “O Yesu! Yesu,” ngaleyonkathi. “Yesu! Yesu,” kanjalo.

Ngathi, “Ikhona imibuzo, imibuzo na?”

²⁰⁵ UJulius Stadskev, bangaki komaziyo na? UMfowethu Stadskev uze lapha endlini yokukhonzela; nje—nje uye eJalimane. Wathi, “Umzuzu nje, Mfowethu Branham, umzuzu nje.” Ukuletha umthathi-zithombe ngokukhulu ukushesha. “Ngingasithola isithombe sakhe na?”

Ngathi, “Zisize.”

²⁰⁶ “Hamba *lapha*, misa isicathulo sakho *lapha*.” Wama kanjalo, wathatha isithombe somfana lapho, nemilenze yomibili ingejwayelekile nje futhi iqonde thwi njengoba ifanele. Nakho kumi isicathulo sakhe esidala nensimbi, *kanjalo*, *kanjalo*.

²⁰⁷ Ngathi, “Bangaki kini nina bakaMohamede manje abamlahlayo uMohamede njengomprofethi, futhi bakholwe nguJesu ukuthi uyiNdodana kaNkulunkulu, futhi niMamukele njengoMsindisi wenu qobo na?” Izandla eziyizinkulungwane ezilishumi zaphakamela emoyeni. Haleluya! Abayifuni i . . .

²⁰⁸ Bazama ukukugodla, ngoba singaba “gingqiki abangcwele,” basibiza kanjalo, niyabo. Kodwa kuyafana nje, uNkulunkulu uyanyakaza. Ubeka iBandla laKhe. Wenza okwedlulele, okuvame ngaphezu kwakho konke esasingahle sikwenze kumbe sikucabange. Useyilokhu enguye nje uNkulunkulu kulobubusuku njengoba Wayehlale enjalo.

²⁰⁹ Ngakho, bangane abancane, ake nginitshela okuthize khona manje. Bantu bami abangamagugu athandekayo, nina lapha kulelizwe, nabanye abasemazweni eteyipu abayoba ngaphesheya kwezilwandle futhi noma ngabe nikuphi, ningesabi. Konke kuhamba kahle. UBaba uNkulunkulu, ngaphambi kokusekelwa kwezwe, wayazi konke okuyokwenzeka. Konke kusebenza ngokulinganisana. NiyaMthanda na? Gcinani inhliziyu yenu ihlale ikahle.

²¹⁰ Futhi, khumbulani, nxa lomphfumulo wedlula usuka kulokhu ukuphila, kinina bantu abadala noma kinina bantu abasha, nani bomama, nxa nibona izinganyana zenu, leyongane yentombazanyana eyafayo eyayingakabi ngisho nezinsuku eziyisishiyagalombili ubudala kumbe izinsuku ezinhlanu ubudala, iyoba yintombi enhle lapho seniyibona. LowoMkhulu omdala wayeseqhothe wonke, wayengasakwazi nokubona lapho ayeya khona; lapho usumbona, ugogo, uyoba yinsizwa enhle ebukekayo, emusha nje sengathi unamashumi amabili eminyaka ubudala, elapha nje ebuhleni obukhulu bobusha. Futhi uyoba ngaleyondlela kuze kube phakade. Ungasithinta isandla sakhe, ungamxhawula. Uyomgaxa, kodwa angeke abe ngu “myeni,” uyoba ngu “mfowenu.” O, he! Uyoba mkhulu kakhulu kunanokuba ngu “myeni.” Ucabanga ukuthi wawumthanda na? Impela wawumthanda. Kodwa lokho kwakuyi*phileo*; linda uze uthole i-*agapao*. Linda kuze kuba lolothando lwangempela lobuNkulunkulu luyabamba, bese-ke ubona ukuthi yini. Lolu

lapha lufana nje nendawo yokulahlala izibi enomlilo oshunqayo, aluluhle, akukho lutho kulo. Into kuphela engineluleka ukuba niyenze manje, yilokhu, bangane bami—bami—bami. . .

211 Kamuvanyana ngizo. . . Ningathanda ngicaphune ezinye izahluko ezimbili ngesinye isikhathi na? INkosi. . . Ngi—ngifanele ngiphumule kancane nje ngaphambi kweChautauqua. Manje, angikwazi ukushumayela lezizinto kuleyomihlangano. Ziningi kakhulu un-. . . izinkolelo ezehlukene eziningi kakhulu. Niyabo? Leli nje yibandla lodwa. Niyabo? Angikwazi. . . Nginelungelo lokushumayela phakathi lapha noma yikuphi engikufunayo. Yitabernakele lami leli, niyabo, futhi ngiyanitshela. Manje, ngiyakholwa ukuthi labobantu basindisiwe. Yebo, mnumzane, ngikukholwa ngeqiniso. Kodwa, o, kungakanani ukuhamba lapho wazi ukuthi uhamba kuphi. Kungakanani, wazi, ukwazi nje ukuthi wenzani, uyabo, esikhundleni sokuntantatheka, uhambe ukhubeka. Asivele sisukume sibe sekuKhanyeni, futhi sihambe ekuKhanyeni futhi wazi ukuthi ubhekephi. Yiqiniso lelo. INkosi ibe nani.

212 Futhi uma omunye nomunye wenu phakathi lapha manje engakabekwa endaweni eyiyonayona! Ungahle ungabi yilutho kepha inkosikazi yomuzi. Awu, wena uthi, “Mfowethu Branham, angikaze ngenze lutho empilweni yami. Angisuye umshumayeli.” Awu, mhlawumbe uNkulunkulu wakuletha lapha ukuba ukhulise umndeni wabantwana, kulowomndeni wabantwana kungahle kuphume omunye umndeni wabantwana oyoba ngumshumayeli oyothumela imiphefumulo eyisigidi kuKristu. Kwadingeka ube lapha. Ulapha ngenhloso. Benikwazi lokho na?

213 Awu, wena uthi, “Konke esengike ngakwenza, bekungukuthi, ngacubuza lamasoyi amadala. Futhi ngiyophuma, kungakabi kusihlwa, ngingazi ukuthi ngingabaphilisa kanjani abantwanyana bami. Ngabheka kubafu abancane abazihluphekelayo bengafake zicathulo. Ngahlala ngakhala. Nginekalishana elidala, futhi mina noMaw saya esontweni.” Ungakhathazeki, mfowethu. Qhubeka nje uMthande, Unenhloso ngawe. Hlala nje ube yilokho oyikho, qhubeka nje ngqo. Niyabo? Ungahle ukuba awukaze ushumayele intshumayelo, kodwa ungahle ube ngukhokho walowo oyokwenza.

214 Benazi ukuthi uNkulunkulu wambonga (Ake sibone manje, kwakungubani igama lakhe na?) uLevi, ukukhokha okweshumi ngenkathi esesokhalweni luka-Abrahama, ngenkathi uMelkisedeki ehlangana naye? Bangaki okwaziyo lokho na? Futhi asibone. U-Abrahama wazala u-Isaka, u-Isaka wazala uJakobe, uJakobe wazala uLevi; owayenguyise, umkhulu, ukhokho; ngenkathi esesokhalweni, enzalweni kakhokho wakhe, iBhayibheli lambonga ngokukhokha okweshumi kuMelkisedeki. He, he, he, he! Mfowethu! O! Ngi. . .

²¹⁵ Kukhona elincane—kukhona elincane iNgisi elaphenduka laphaya ngobunye ubusuku eNgilandi, lathi, “Ngiyagcogcoma kakhulu! Ngiyagcogcoma kakhulu!”

²¹⁶ Yebo, ngiyajabula kakhulu ukwazi ukuthi lokho kuliqiniso! Futhi ngelinye ilanga elikhazimulayo, angazi ukuthi lolosuku luyoba nini, kodwa uma lowo kwakungumbono, angisho ukuthi ngangilapha. Khumbulani, hlalani njalo nibeka lokhu emqondweni, sengathi abaphathi bamateyipu bangezwa okufanayo. Noma ngangisembonweni, noma ngithathwe nguMoya, angazi. Kodwa kwakuyikho ngempela njengoba ngibamba uMfowethu Neville *kanjalo*, kuyikho ngempela. Futhi ngangikwazi ukubheka futhi ngikhulume nalabobantu. Futhi nakho kumi umkami wokuqala, akazange ampongolozwe “myeni wami,” wathi, “mfowethu othandekayo.”

Nakho kumi intombazane engangivamise ukuhamba nayo eminyakeni eyedlulayo.

²¹⁷ Mhlawumbe abanye babantu bakubo bahlezi lapha, u-Alice Lewis waseUtica, enhle kabi, intombazane engumKristu othembekileyo. Yashada sesithe ukuhamba isikhathi empilweni, futhi yaba nengane yokuqala yashona ibeletha. U-Alice Lewis, ngahamba ngangena ekhaya labangcwabi ukuyombona. Ngisanda kungena ekhaya, ngezwa ukuthi wayeseshonile. Ngahamba ngehlela lapho, kwakungekho muntu egumbini, ngathi, “Ngabe ukhona owesifazane lapha, uNkk...” Igama lakhe wayengu-Emmerke. Futhi washada nomfana okahle ongumKristu, futhi naye wayeyintombazane ekahle engumKristu. Benginalayo ntombazane kuyo yonke indawo, zonke izinhlobo zezindawo nakho konke. Futhi siyizinganyana nje, ishumi nesishiyagalombili, iminyaka eyishumi nesishiyagalolunye ubudala, yonke indawo, umKristu okahle, ngingakaze ngazi lutho ngaye kodwa ubuKristu bangokoqobo. Futhi mina ngangiyisoni. Kodwa ngangihamba naye. Ngahamba ngangena e... Nomyeni wakhe wayengumKristu ozelwe ngokusha, indoda yangempela. Futhi ngangingazi; ngangazi ukuthi wayeseshonile, ngangibonile ephepheni. Futhi ngahamba ngehla futhi bangitshela. Ngehlela lapho kwaCoots, ngase ngithi, “Ngabe ninaye uNkk. Emmerke na?”

Wathi, “Billy, usegumbini lapho ngqo.”

²¹⁸ Ngahamba ngangena lapho ngase ngima lapho eceleni kwebhokisi lomngcwabo. Ngacabanga, “Alice, bengisebumnyameni obedlula bonke bemigodi eyitilongo leziboshwa, bengiphezu kwemigwaqo emnyama. Wena nami besihamba ndawonye sehle sidabula imigwaqo futhi sehle siwele umfula, ngenkathi babevamise ukuba nezikebhe zombukiso, sasihlala phansi lapho futhi silalele leyo ogani esebenza ngamandla idlala. Phansi naphezulu ngemigwaqana,

wawuyintombi enjani! Ngimbonga kanjani uNkulunkulu ngempilo yakho. Phumula, dadewethu othandekayo, phumula ekuthuleni kukaNkulunkulu.”

²¹⁹ Futhi ngobunye ubusuku embonweni, nango eza egijima kimi. Wathi, “Mfowethu obusisiweyo,” futhi wangigaxa. O, o, mfowethu nodadewethu, kungiguqulile. Angisophinde ngibe ngokufanayo. Kuyikho ngempela! Nje ku—nje kungokwangempela kakhulu njengoba nginibuka, lokho kwangempela nje. Ngakho, akukho kwesaba. Ngingahle ngife ngaphambi kokuba kwedlule ubusuku.

²²⁰ Ngifuna ukukhulisa umfanyana wami emuva lapho, uJoseph. Ngifuna ukumbona epulpiti, ngenkathi sengithatha leliBhayibheli. . . ngenkathi sengifika endaweni sengibona uJoseph esepulpiti eshumayela njenge—njengensizwa egcwaliswe ngoMoya oNgcwele, egcotshwe nguMoya kaNkulunkulu uphezu kwakhe. Futhi ngikhulwa ngukuthi uyoba ngumprofethi. Usuku lapho ngi—lapho ngi—lapho ngimbona eminyakeni eyisithupha engakazalwa, niyangikhumbula nginitshela ukuthi wayezofika. Ngiyakhumbula ukuthi ngambiza ngathini, khona lapho eceleni kwe-altare, ngingazi ukuthi ngangithini, ngibusisa abantwana, ngathi, “Joseph, wena ungumprofethi.”

²²¹ Futhi ngelinye ilanga emi phandle egcekeni, ungena uza kimi, wayesethi, “Baba, uJesu unaso yini isandla njengesakho na?”

Futhi ngathi, “Awu, yebo, ndodana. Ngani?”

²²² Wathi, “Bengihlezi ebhayisikilini lami, ngibhekee uSarah” ngudadewabo omncane lowo, “ukuba eze ekhaya evela esikoleni.” Ehlezi phandle lapho. Ngeke ngimvumele aphume endleleni, wayehlezi emuva *kanje*. Futhi wathi, “Bengibuka phezulu, futhi” wathi, “ngenkathi sengibukile, bekukhona isandla esinjengesakho, nomkhono omhlophe ubambe phezu kwami.” Futhi wathi, “Sihambe senyuka.” Wathi, “Ngabe leso bekuyisandla sikaJesu senyuka na?” Ngabheka unina, unina wabheka mina. Sehlela kwaNkk. Wood. Lapho ekhona, ehlezi lapha. Sambuzisisa, simphenyisisa, ngayo yonke indlela esasingayenza. Kwakungumbono. Wasibona. Lapho ngingabona isikhathi sikaJoseph omncane emi. . . Ngethemba ukuphila ngimbone eshadelwa, uma uJesu elibala.

²²³ Futhi sengigugile, ubuhwanqa obumpunga buyalenga buzungeze intamo yami lapha. Ngiye ngathumela. . . Ngifuna ukuthumela eminye imiphefumulo eyizigidi ezimbili kumbe ezintathu kuKristu uma ngingaba nokukwenza. Kungukuphikelela kwami ukushumayela iVangeli kuwo onke amagumbi omhlaba. Yebo, mnumzane. Ngakho, ngisize, Nkulunkulu, ngizokwenza. Ngakho, lapho ngikwazi ukubona lesosikhathi sesifika, Mfowethu Mike.

224 Ngingabheka isikhathi uMama, uMeda, ngiyambiza, isithandwa sami, niyabo, yena u . . . sesiyaguga, ngibona izinwele zakhe seziba-mpunga, futhi sizibona sesihamba, sifiphala.

225 URebekah, ngibonga kakhulu ngoRebekah. Uthisha wakhe womculo wangitshela ngobunye ubusuku, wathi, “He, uma ewuqhuba kanjalo, Mfowethu Branham,” uthi, “kul’khuni ukusho ukuthi uyokwenzani.” Niyabo, aqhubeke nomculo. Ngifuna yena, futhi ngifuna . . . Ngifuna uSarah kwi-ogani, uBecky opiyaneni, ngifuna uJoseph epulpiti.

226 Lapho ngingabona khona lokho kwenzeka, futhi mina noMama sibhadazele singene, mina ngenduku yami yokudondolozela endala, ngobunye ubusuku, ngiza ngehla ngomgwaqo, futhi ngingabheka phakathi lapho futhi ngimbone umfana wami emi lapho egcotshwe ngoMoya oNgcwele, eshumayela lona leliVangeli. Ngifuna ukuthatha leNcwadi endala, bese ngithi, “Ndodana, Nansi, Ingeyakho. Yima naYo, ungaxegisi nakwelilodwa iZwi. Uhlale naYo ngqo, s’thandwa. Ungalokothi, ungakhathali, angikhathali ukuthi ubani omelene nawe, ukuthi ubani futhi’, uNkulunkulu uyoba ngakuwe. Shumayela lonke iZwi ngendlela eLilotshe ngayo nje phakathi Lapho, futhi uYihlo uzokubona ngaphesheya komfula.” Ngithanda ukufinyelela ngapho futhi ngimxhake ngezingalo zami, umkami, bese ngiwela iJordan.

227 Kuze kube yilesosikhathi, Nkulunkulu, angihlale ensimini, ngithembekile! Makuthi mina! Angikhathali ukuthi kubizani, kumbe okungaki, ukuthi ngenzani, kumbe *lokhu*, *lokho* kumbe *okunye*. Mangihlale ngokwethembeka futhi ngokweqiniso eZwini likaNkulunkulu ophilayo, ukuthi nxa lolosuku lufika futhi ngiwelela lapho, futhi ngibheke ngaphesheya bese ngithi, “Nakho lapho okhona. O, mngane wami oligugu, mfowethu oligugu, dadewethu oligugu.”

228 Mshumayeli osemncane, ngena ensimini, hlala emahhanisini. Nonke nina bashumayeli abasebancane nezinto, ningahlali nizungeze. Ningahlali nje futhi ningenzi lutho. Phumani niye ngaleya nizuze umphefumulo. Yenzani okuthize! Qhubekani, nyakazani. Ningami, mshumayeli osemncane laphaya. UNkulunkulu abusise inhliziyi yakho.

229 Ungikhumbuza ngenkathi ngisengako, ngiqagele, futhi mhlawumbe ngithe ukuba mncane kunaye. Ngangithi angibe neminyaka engamashumi amabili nento ubudala ngenkathi ngibeka lelotshe legumbi lapho. Ngiyakhumbula ngangivamise ukugqoka ibhantshi eliluhlaza okwesibhakabhaka nepheya elimhlophe lamabhlukwe, futhi ngama lapho futhi ngabeka lelotshe legumbi cishe eminyakeni engamashumi amathathu-nanye eyedula. Niyabona ukuthi ngangimdala kangakanani, ngangisengumfana nje. Ngimile nje lapho, ngibeka lelotshe legumbi. Angikaze ngixegise nakwelilodwa iZwi. NgiLigcinile

ncamashi ngendlela engabeka ngayo lelotshe legumbi. Ngaleya ubufakazi bami bulele ngaleya, lapho engabuloba khona ekhasini elingabhalwe lutho leBhayibheli, futhi ngaliklebhula ngalikhapha ngase ngilibeka kulelotshe legumbi, futhi namanje lise lapho. Futhi sengathi kungalotshwa emakhasini eZwi laPhakade likaNkulunkulu eZulwini. Mangime ngokweqiniso kuze kube sekupheleni.

Asikhothamise amakhanda ethu manje umzuzu nje senzele umkhuleko.

²³⁰ Ekuvalweni kwalobubusuku, ekuvalweni kwalezi, isahluko esisodwa, okungalungisisiwe. Bekufanele nibe nesinye, ukuthi uqhubekele kanjani phambili bese ebeka iBandla endaweni yaLo. Ngiyoninika khona ngesinye isikhathi, uNkulunkulu ethanda. Ngifanele ngithole nje ukuphumula okuncane manje ngaphambi kokuba ngiyongena eChautauqua ngaleya, komunye umhlangano omkhulu, bese ngiwela ngisuka lapho ngiye e-Oklahoma, ukusuka lapho ngiye eKlamath Falls, khona-ke ukusuka eKlamath Falls ngiqhubeke ngehlele eCalifornia, ngikhuphuke ngingene eYakima, ngeke ngibuye kuze kube u-Agasti ziyi 15 ozayo.

²³¹ Kodwa bukani, ake nginibuze okuthize, uma kufanele kwenzeke okuthize kini noma kimi ngaphambi kokuba kufike lesi sikhathi, uma kufanele kwenzeke ngiwele umfula ngingene kuleloZwe, noma uma ufanele uwele ngaphambi kwalesosikhathi ungene kuleloZwe, uyasizwa isiqiniseko kulobubusuku ukuthi siyohlangana lapho kuleyoNdawo na? Uma uzwa, phakamisa isandla sakho, uthi, “Ngizwa isiqiniseko enhliziyweni yami.” UNkulunkulu abusise inhliziyi yakho. UNkulunkulu akubusise. Uma kukhona oyedwa lapha ongasizwa isiqiniseko sokuthi bayoba lapho, futhi engathanda ukuthi, “Ngikhumbule, Mfowethu Branham, ukuthi ngizoba nalesosiqinisekiso,” phakamisa isandla sakho, “Ngifuna ukuba lapho, nami.” UNkulunkulu akubusise, nenekazi. UNkulunkulu akubusise.

²³² Baba wethu waseZulwini, siletha kuWe kulobubusuku lelibandla, sonke isandla, ngokwazi kwami, besiphakeme, zonke ngaphandle komuntu oyedwa, umphefumulo othize oligugu ohlezi emuva lapha, okhandlekile nje kancane ukuthi ngabe bafanele bawele iZwe, lapho kukhona uthando lwangempela lobuNkulunkulu olwanele enhliziyweni yabo, kuleyo nhliziyweni yalowo wesifazane oyigugu, ukuthi uyofika kuleloZwe ukuba ubefa kulobubusuku, ingabe bekuyodonsela umphefumulo wakhe okhandlekile kuwungenise eZweni leSethembiso likaNkulunkulu na?

²³³ Baba oseZulwini, njengoba ngime lapha kuleli pulpiti futhi ngashumayela, futhi ngajuluka, futhi ngakhala, futhi ngancenga, futhi nganxusa, ake ngiphinde ngiKucele futhi,

Nkosi, ake ngicelele udadewethu emuva lapho; Nkulunkulu, beka phakathi enhliziyweni yakhe, kulobubusuku, lolothando lobuNkulunkulu, lowoMoya oNgcwele kaNkulunkulu, lokho kuthula okudlula ukuqonda konke, ukuthi uyomukela uMoya waKho, abekwe uphawu ngoMoya oNgcwele kuze kufike lolosuku. Ngifuna ukumbona, Nkosi, lapho siwela ibhuloho. Uma ku—uma kungokwami—uma kuyinhlanhla yami ukuwela, uma lokho Ongibonise khona kuyikho ngempela, futhi ngiwela ngaphesheya lapho, ngifuna ukuhlangana naye lapho, futhi ngimbone egijima futhi angibambe ngesandla, futhi athi, “Mfowethu oyigugu, kwakungalobobusuku ukuthi Into ethize yangitshela ukuba ngiphakamise isandla sami, ngenkathi usuqedile ukushumayela eNcwadini yase-Efesu. Ngaphakamisa isandla sami, futhi kukhona okuthize okwenzeka kimi emva kwalokho. Ngilapha. Ngimusha manje kuze kube phakade.” UNkulunkulu amuphe lowo oyigugu.

²³⁴ Laba abaphakamise izandla zabo ukuthi babekwe uphawu ngoMoya oNgcwele, uMoya kaNkulunkulu uphezu kwabo, futhi bawemukelile uMoya oNgcwele, babekwe uphawu ngalolothando lukaNkulunkulu ezinhliziyweni zabo. SiKubonga kanjani ngabo.

²³⁵ Eqonda, Baba, ukuthi lamateyipu azophuma aye ezweni. Amamayikrofoni amaningi alulelwe kuleli pulpiti, okusho ukuthi kwenziwa amateyipu, ephenduka emuva lapho, iPhimbo lizobe liya emazweni ahlukene emhlabeni wonke, emhlabeni jikelele, izizwe ezingamashumi amabili noma amashumi amathathu ezehlukene zizoLizwa. Ngikhulekela wonke umuntu ozwa leteyipu, ongenalo lelothemba lokuPhila okuPhakade, ongenawo umbhaphathizo kaMoya oNgcwele, sengathi Ungeza ezinhliziyweni zabo kamnandi. Siphe khona, Nkosi.


²³⁶ Futhi kwangathi mina, uma ngingababoni kulokhu kuphila, lapho ngiwelela kuleloZwe, kwangathi bangagijima futhi bangibambe (futhi ngiyababamba, nabo, siyampongoloza, “Mfowethu oyigugu!” komunye nomunye), sithi, “Ngizizwile iteyipu yakho ngabase-Efesu, ukuthi uNkulunkulu wasimisela kanjani ngaphambili ekuPhileni okuPhakade, futhi kwakuleyoteyipu ukuthi ngemukela khona iPhimbo likaNkulunkulu futhi ngabekwa uphawu ngoMoya oNgcwele ngangena eMbusweni kaNkulunkulu.” Siphe khona, Baba.

²³⁷ Phulukisa bonke abagulayo nabahluphekileyo. Zitholele udumo ngokuba sinikela konke lokhu kuWe kuyo yonke imizamo eGameni likaJesu, iNdodana yaKho. Amen.

²³⁸ Ngabe ukhona lapha ogulayo futhi ofuna ukubekwa izandla phezu kwabo ukuba akhulekelwe na? Ningaphakamisa izandla zenu na? Kulungile. Ungahamba ngokuthula, manje, uye-ealtare khona lapha, futhi ume umzuzwana nje, ngenkathi uMfowethu Neville eza nowakhe. . .

²³⁹ O, lokhu kubonakala sengathi, ukukhulekela abagulayo, nje—nje kubonakala sengathi wehlela lapho owazi khona ukuthi umi kuphi, ncamashi. UNkulunkulu wazi konke ngalokhu.

²⁴⁰ Ngenkathi ngizwa leloculo . . . Khumbula, uma uphila lapho ngihamba, ngidlalele leli: *Kholwa Kuphela*. Khumbulani, angifile, ngeke ngibe kude kakhulu nani ngililalele. Angikwazi ukufa; uJesu wangipha ukuPhila okuPhakade; uzongivusa ngosuku lokugcina; ngizonibona. Futhi uma uhamba, ngizokholwa into efanayo ngawe. Ngikholwa ukuthi sizobonana futhi.

²⁴¹ Ngibuka, lelinenekazi eliyigugu limi lapha elinezinwele ezimpunga. UngumKristu na? Ogcwaliswe ngoMoya waKhe, eMlinda afike, umi phandle lapha nje ngilinde iSikebhe ukuba sifike. Amen. O, dadewethu . . . 

ISIMO SOBUNTWANA 4 ZUL60-0522E
(Adoption 4)

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LomMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngeSonto kusihlwa, ngoMeyi 22, 1960, eTabernakele likaBranham eJeffersonville, e-Indiana, U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

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