


# KUUYA KWAKAITA NGIROZI KWANDIRI NOKURAIRA KWAYO

 Uye hama pamwe dziri. . . Uye ndiri kuona matepirekodha akati wandei pano apa, achatepa zvandiri kutaura, honguka. Apo paunenge uchizoda kuziva zvaunenge waudzwa noMweya Mutsvene, ingoona hama idzi dzine matepirekodha, vakuridzirezve, unokwanisa kunzwa nyaya yako zvakanaka. Zvino tarisa uone kuti haZviitiki nenzira inenge yataurwa here, uri kuona. Ukanzwa zvanzi, “ZVANZI NAJEHOVHA, ‘Chimwe chinhu, kana *ichi* chakamira *sezvizi*,’” kana kuti zvitererezve uone kuti handizvo here kana kwete. Muri kuona? Nguva yose zvinoitika saizvozvo.

Zvino, kupa nheyo diki. . . Uye ndino mufaro manheru ano kuti tiri vashoma pano. Tiri vapano chete, handizvo here? Hapana muenzi pakati pedu. Hati. . . Ndinokwanisa kuita matauriro angu okuKentucky ndichinzwa kunyatsosununguka zvino, nokuti ti—tingori. . . Uye zvino handisi kuzvidza Kentucky, kana aripo pano anoobva kuKentucky. Aripo here pano munhu anoobva kuKentucky? Simudza ruoko rwako. Onai! Ndinofanira kusununguka sokumusha, handizvo here? Zvakanaka chaizvo.

Amai vangu vaishanda pamba yaigara vanhu sapabhodhin'i. Ndakaendako rimwe zuva kundoona. . . Kwakanga kune boka guru ravarume vaigarako, netafura, huru refu yaivamo. Ndikati, “Vangani pano vanobva kuKentucky, simukai.” Munhu wose akasimuka. Manheru iwayo ndakaenda kucheche, chechi yangu, ndikati, “Vangani muno vanobva kuKentucky?” Munhu wose akasimuka. Saka ndaizoti, “Zvisinei, zvakanaka chaizvo.” Mamissionary vakaita basa rakanaka, na—naizvozvo tinotenda nokuda kwazvo.

Zvino, muBhuku raVaRoma, chitsauko 11 ndima 28. Nyatsotererai zvino kuverengwa kweGwaro.

*Kana iri evhangeri, ivo vavengi vaMwari nokuda kwenyu: asi kana kuri kusanangurwa, vadikanwa nokuda kwa. . . kwamadzibaba.*

*Nokuti zvipo zvaMwari nokudana kwake hazvishandurwi.*

Tinamate. Ishe, tibatsirei manheru ano patiri kusvika pane izvi nokuremekedza, nomwoyo yedu yose, nokuperera, tinotaura zvinhu izvi kuti imi Mukudzwe. Ndibatsirei, Ishe, uye isai mupfungwa dzangu izvo bedzi zvinofanira kutaurwa uye kuti zvingani zvinofanira kutaurwa. Ndimisei nenguva yeNyu.

Ndinokumbira kuti mwoyo wose ugamuchire zvinhu izvi kuti vanorwara navanoshayiwa muungano ino vabatsirike. Nokuti tinozvikumbara muZita raJesu Kristu. Amenii.

Zvino, ndinoda kutanga nyaya iyi tichiri vashoma. Uye—uye ndichaedza kusatora nguva refu, ndichaisa wachi yangu pano apa ndoguedza napose pandinokwanisa kuti mubude pachine nguva yakanaka kuti mugokwanisa kudzoka mangwana manheru. Zvino, munge muchinamata. Handifungi kuti mukomana ambopa zvake makadhi okunamatirwa. Handina kumbomubvunza kuti anga. . . Uye kana vasina kupa kunyange vapa kana vasina, hazvina mhosva. Tine makadhi muno kana tichifanira kunamatira vamwe. Zvino, kana pasina, hazvinei, tichangoona kuti Mweya Mutsvene unotii.

Zvino, kana mukanyotsoterera zvino, izvi zvinga. . . zviri zvokuti ini. . . Tingori vashoma pano, nokudaro inguva yakanaka yokutaura izvi, nokuti nde—nde zvohupenyu hwangu ini. Ndicho chikonzero ndaverenga Gwaro iri manheru ano, kuti muone kuti zvipo nokudanwa hazvipiwi nokuti wakakodzera.

Pauro achitaura apa, anoti, “MaJudha, muKutaura kweEvhangeri, vakapofomadzwa kubva pana Mwari, izvo, zvichiitirwa isu.” Asi ndima iri pamusoro pachu, inoti, “Israeri yose ichaponeswa.” Israeri yose ichaponeswa. Nokuda kokusanangura, Mwari Baba wakavada akavapofomadzwa kuti isu maHedheni tiwanevo mukana iko zvino wokutendeuka, kuti, nomuna Abrahamu, Mbeu yake ikwanise kuropafadza nyika yose sezviri muShoko Rake. Muri kuona here kuzvikwanira kwaMwari? Shoko rake rinofanira kunge rakadaro. Haangakwanisi kuva chimwe chinhu. Zvino isu, ne. . . Mwari wakatisanangura; Wakasanangura maJudha; zvakare Waka. . .

Zvinhu zvose izvi kufanoziva kwaMwari. PaAkataura zvaizoitika kwavari, Akafanozviziva. Zvino, Mwari, kuti ave Mwari, pamavambo Aifanira kuziva magumo kana kuti haAizovi Mwari anoziva zvose. Mwari haadi kuti pave nomunhu anoparadzwa. Kwete zvachose! Haadi kuti pave nomunhu anoparadzwa. Asi pakutanga pakatanga mazuva, e—enyika, Mwari aiziva vaizoponeswa navaizorashika. Wakanga asingadi kuti vanhu varashike, “Hakusi kuda Kwake kuti pave nomunhu anorashika, asi kuda Kwake kuponesa munhu wose,” asi Aiziva kubva pakutanga kuti ndiani achaponeswa uye ndiani aizorashika. Ndicho chikonzero Aikwanisa kufanotaura kuti, “Chinhu *ichi* chichaitika. *Icho* chichaitika,” kana kuti, “*Izvi* zvichazodai. Munhu *uyu* achava *sezvizvi*.” Muri kuona?

Aikwanisa kufanozviziva nokuti Iye haagumirwi nezivo. Kana muchiziva zvazvinoreva, kungoti, “hapana chaAsingazivi.” Muri kuona, Anoziva. Hongu, kubva nguva isati yatanga, kusvikira nguva isisipo, munoona, Anoramba achiziva

zvose. Zvose zviru mundangaruro yaKe. Zvino sezvakataurwa naPauro muvaRoma, chitsauko 8 nechitsauko 9, “Ko zvino sei achiri kuwana mhosva?” Saka tinoona kuti, asi Mwari. . .

Sokuparidza Evhangeri. Mumwe munhu akati, “Hama Branham, munotenda Izvo here?”

Ini ndikati, “Tarisa.”

Zvikanzi, “Unofanira kunge uri muKarivhinisti.”

Ini ndikati, “Ndiri muKarivhinisti apo bedzi Karivhinisti painenge iri muBhaibheri.”

Zvino, pane bazi paMuti, ndicho chiKarivhinisti, asi pana mamwe mapazi paMuti uyu, zvakare. Muti una mapazi akawanda. Anenge achida kupinda nedzidziso yacho yoKuchengetedzwa Nokusingaperi kwomutendi, shure kwakanguva wozoguma ava kuti munhu Wose achaponeswa zvotsauka zvakare, hapana magumo kwazviru. Asi ukange watenda chiKarivhinisti, chidzoka zvakare utende chiAminieni. Muri kuona, pane rimwe bazi paMuti, nerimwezve bazi paMuti, ramba uchikwira. Zvinhu zvose pamwe chete zvinoumba Muti. Nokudaro ndinotenda mu—mu chi. . . chiKarivhinisti kana chichienderana namaGwaro.

Uye ndinotenda kuti Mwari waiziva nyika isati yavambwa, akasarudza Chechi Yake muna Kristu, Kristu akabayiwa nyika isati yavambwa. Gwaro rakadaro, “Aiva Gwayana raMwari rakaurawa nyika isati yavambwa.” Muri kuona? Uye Jesu wakati Iye akatiziva nyika isati yavambwa, Pauro wakati, Iye— Iye wakatiziva akatitemera kuitwa vana naJesu Kristu nyika isati yavambwa. Ndiye Mwari. Ndivo Baba vedu. Muri kuona?

Nokudaro regai kunetseka, zvinhu zvose zviru kufamba sezvazvinofanira, zvinhu zvose zviru kuitika munguva yazvo. Chinhu chiripo chete, ndechokuti, iwe pinda mukufamba kwazvo. Ndizvo zva—ndizvo zvakanaka pazviru, unozovira kuti woshanda sei kana wapinda mukuitika kwezvinhu uku.

Zvino, cherechedzai kuti, “Zvipo nokudana hazvinei nokutendeuka,” ndiyo nzira bedzi yandino— yandinokwanisa kuisa kudanwa kwangu munaShe naMagwaro. Uye ndinovimba kuti ndine shamwari manheru ano vachanzwisisa kuti handisi kuzviitira ini, asi kuti muve nokunzwisisa nokuziva kuti zvii—zvii Ishe zvaakataura kuti Achaita, mozoona chimwe chinhu chichifamba mochitevera.

Zvino, pakutanga, chinhu chokutanga chandinokwanisa kurangarira chiratidzo. Chinhu chokutanga chandinokwanisa kurangarira chiratidzo chandakapiwa naShe. Izvi zvakaiteka makore mazhinji, makore mazhinji apfuura, ndakanga ndichiri kakomana. Uye ndakanga ndiine dombo muruoko rwangu.

Zvino, ndiregererei, ndinorangarira nguva yandakanga ndakapfeka dhiredzi rakareba. Handizivi kana aripo mumwe

(mumwe pakati penyū mose) akura zvokurangirira nguva iyo vana vavakomana vaipfeka madhirezi marefu. Vangani muno vanorangirira vana pavaipfeka, hongu, madhirezi marefu? Zvino, ndinorangirira, muimba yangu duku mataigara, ndichikambaira. Zvino pano mumwe munhu, handizivi kuti akanga ari ani, akapinda mumba. Zvino Amai vakanga vasonera ka—karibhoni padhirezi rangu. Ndakanga ndisati ndava kukwanisa kunyatsofamba. Ndaikambaira panguva iyi, ndakaisa chigunwe changu muchando chaiva patsoka dzake, ndichidya chando chaiva patsoka dzake iye akamira pedyo nechoto, achidziya mwoto. Ndinorangirira amai vangu vachindirovera izvozvo.

Chimwe chinhu zvakare chandinorangirira, kwakanga kwapera makore maviri, ndakanga ndiine ibwe duku. Ipapa ndakanga ndava namakore anenge matatu, munun'una wangu akanga asati anyatsokwanisa makore maviri. Zvino takanga tiri kuseri kwakanga kuchitemerwa nokutsemurirwa huni. Vangani vanorangirira mazuva awo aitorwa huni kuenda seri kwemba dzotsemurwa? Ko ndasungirei tai husiku huno? Ndi— ndinonzwa kunge ndiri kumusha.

Zvino pavai. . . Uko kwaitsemurirwa huni kwakanga kuine bazi romuti raivapo, richibva pachitubu. Pakanga paine mukombe wokucheresa muchitubu mataichera mvura tichiisa muzvirongo, zvirongo zvomuti womusidha, tichiuya nayo.

Ndinorangirira pandakapedzisira kuona ambuya vangu, vasati vafa, vakanga vava namakore zana negumi. Vava kufa, ndakavasimudza mumaoko angu ndikavabata sezvizi vasati vafa. Vakandimbundira, vakati, “Mwari aropafadze mweya wako, mudikanwi, kubvira zvino nokusingaperi,” pavakanga vofa.

Uye handifungi kuti vakambova ne—neshangu dzavovo pachavo, muhupenyu. Ndinorangirira ndichivatarisa, kunyange pandakanga ndava jaya ndaienda kundovaona mangwanani oga oga vaimuka, vasina shangu, vofamba muchando vachienda kuchitubu, nechirongo chemvura vodzoka, tsoka dzavo dzichifambamo muchando. Saka hachikukuvadzi, vakararama kusvikira vava namakore zana negumi. Saka (hongu, changamire) vakanga, vakasimbavo, chaizvo.

Uyevo ndinorangirira kuti vaida kunditaurira pamusoro penyimo dzemabhorosi dzababa vangu dzavaitambisa vachiri mukomana. “Muchembere uyu,” ndakafunga, “achakwanisa sei kukwira paimba yapamusoro?” Imba, yasakara yaiva namakamuri maviri, yaiva neimba yapamusoro. Zvino paiva nemiti miviri yakatemwa, ikagadziriswa manera, okukwira nawo. Zvisinei, ndaifunga . . .

Zvakanaka, zvino, vakati, “Zvino, shure kwokudya ndichakuudza, ndichakuratidza nyimo dzemabhorosi dza—dzababa vako.”

Ini ndikati, “Zvakanaka.”

Saka vakanga vachizondiridza, mutirangi rakanga riri mumba yapamusoro mavakanga vakachengetera zvinhu zvavo sezvinongoita vanhu vakura. Ndakafunga ndikati, “Ko chembere iyi ichakwanisa kukwira manera aya sei?” Saka ndakaendako ndikati, “Ambuya,” ndikati, “zvino, mirai, mudikanwi, ndichakwira pamusoro apo ndikubatsirei.”

Ivo vakati, “Suduruka.” Vakagokwira manera setsindi. Vakati, “Zvakanaka, chiuya!”

Ini ndikati, “Zvakanaka, Ambuya.”

Ndakafunga, “O-o, ini zvangu, dai ndikakwanisa kuitavo saizvozvo, kuva nesimba rakadaro ndava namakore zana negumi!”

Zvino, ndichiri kurangarira ndiri pakachitubu aka, ndakabata dombo ndichiripotsera *seizvi*, mumatope, ndichiedza kuratidza munun’una wangu kuti ndakanga ndakasimba zvakadini. Zvino pakanga pane shiri mumuti yairira, ichingodaro, kadhimbo kana imwe yakadaro. Uye, kadhimba aka, ndakafunga kuti kari kutaura neni. Uye ndakatendeuka ndokuteerera, shiri iyi ndokubva yabhururuka, ipapo Izwi rikati, “Uchapedza nguva huru yohupenyu hwako uchigara pedyo neguta rinonzi New Albany.”

Nzvimbo iyi iri mamaera matatu kubva pandakakurira. Ndakazoendako, kwapera gore, kunzvimbo iyi, ndisingambofungiri kuti ndingaenda, New Albany. Muhupenyu, kuti zvinhu izvi . . .

Zvino, onai, hama dzangu dzakanga dzisinganamati. Baba namai vangu vakanga vasingaendi kuchechi. Asi kumashure, vaimbenge vari maKatorike.

Muzukuru wangu agere muno manheru ano, ndinodaira kudaro, handizivi. Musoja. Ndiri kumunamatira. Iye muKatorike pachake, achiri Mukatorike. Uye manheru apfuura paaiva pano, akaona mabasa aMwari, akanga akamira papuratifomu apo. Akati, amire ipapo, akati, “Sekuru Bill?” Akanga ambogara mhiri kwamakungwa kwenguva huru, akati, “Pandakaona izvi . . .” Akadaro, “Izvi—izvi hazviitiki muchechi yeKatorike.” Akati, “Izvo . . . Ndi—ndinotenda, Sekuru Bill, zvamuri kuita ndizvo chaizvo,” akadaro.

Uye nokudaro ndakati, “Mudikanwi, handisiri *ini* ndiri kuita zvakanaka, Ndiye ari kuita zvakanaka. Muri kuona, *Iye* ndiye ari kuita zvakarurama.” Zvino iye akati . . . Ndikati, “Zvino, hapana zvandiri kukumbira kuti uite, Melvin, asi shumira Ishe Jesu Kristu nomwoyo wako wose. Enda kwose kwaunoda. Asi

iva nechokwadi mumwoyo mako kuti Jesu Kristu waberekwa patsva, waona, mumwoyo mako. Zvino wozoenda kuchechi yose yose yaunoda shure kwaizvozvo.”

Asi, zvino vabereki vangu vakanga vari maKatorike. Baba vangu vaiva muIrish uye mai vaiva muIrish. Kusanganiswa bedzi kwakaitwa ropa rechiIrish, ambuya vangu vakanga vari muCherokee Indian. Mai vangu vakanga vaberekwa kubva kundudzi mbiri. Zvino ini...kwandiri, chava...isu tiri boka retatu, saka ropa rinobva radzokera zvakare paraiva. Asi ndiko kusanganiswa bedzi kwakavapo kungatadzisa kuti ndive muIrish wakakwana, Harvey naBranham ndiwo aiva mazita acho. Kumashure vainzi Lyons, zita rechiIrish zvakare. Asi vose vakanga vari maKatorike. Asi ini, takakura tisina dzidziso yokunamata kana kurairwa zvachose, savana.

Asi zvipo izvi, zviratidzo izvi, ndaingoona zviratidzo panguva iyoyo nenzira imwe cheteyo yandinoviona nayo nhasi, ndizvo chaizvo, nokuti zvipo nokudanwa hazvinei nokutendeuka. Kufanoziva kwaMwari, Mwari aine zvaari kuita. Mukufamba kohupenyu hwangu ndaitya kutaura pamusoro pazvo.

Makaverenga nyaya yangu mubhuku duku rinonzi *Jesu Kristu Haashanduki Zuro, naNhasi, Nokusingaperi*. Ndinofunga kuti zviri muna mamwe mabhuku, awa. Ndizvo here, Gene? Iri mune iri here, ratiinaro nguva—nguva dzose bhuku, mu—mubhuku ratinaro zvino? Rinonzi, *Tsananguro Yohupenyu Hwangu* here? Ndinofunga ndizvozvo. Zvino isu—isu takanga tiine...Hazvishamisi here? Mabhuku angu, uye handisati ndamboaverenga pachangu. Asi anonyorwa navamwe, zvino pane zvavanotora vonyora kubva mumisangano. Ndinozviziva, nokudaro ndino tarisira nguva yose kuti pave nechinoitika. Saka, hazvo, akanaka, ndakaverenga zvidimbu zvawo, apa nepapo, pandinowana nguva.

Uye zvino, zvisinei, ndichiri mu—mukomana muduku, munoziva kuti chiratidzo chakataura neni sei, ndakanga ndava namakore angaita manomwe, zvino Akati, “Usanwa kana kuputa kana kusvibisa muviri wako nenzira ipi zvayo, pachava nebasa rokuti uzoita kana wakura.” Makanzwa izvi pazvakatsanangurwa mubhuku. Zvakanaka, ndizvo chaizvo. Mukufamba kwenguva zvaingoitika.

Pandakazova muparidzi, zvino, apa zvaka—zvakaabva zvatanga kuitika nguva dzose.

Uye ini ndakaona Ishe wedu Jesu humwe husiku. Ndiri kutaura izvi nokutenderwa, ndinotenda kudaro, kubva kuMweya Mutsvene. Mutumwa waJehovha anouya haasi Ishe Jesu. Haataridziki saIye muchiratidzo chimwe chetecho. Nokuti, chiratidzo chandakaona chaShe Jesu, Wakanga ari Murume muduku. Aiva asiri...Ndakanga ndiri musango,

ndichinamatira baba vangu. Ndakadzokera kumba ndikaenda parupasa, husiku ihwohwo ndakavatarisa ndi—ndikati, O Mwari, vaponese!”

Mai vangu vakanga vatoponeswa ndikavabhabhatidza. Zvino ndakafunga kuti, “O-o!” Baba vangu vainwa zvikuru, ndakafunga kuti, “Dai ndikangokwanisa kuti vagamuchire Ishe Jesu!” Ndakabuda, ndokundurara parupasa rwangu mukamuri yapamberi, pedyo nomukova.

Chimwe Chinhu chakati kwandiri, “Simuka.” Ndakasimuka, ndikafamba, ndokuenda mumunda waiva seri kweimba, munda waiva nohuswa hunotsvairiswa.

Ikoko, mafiti asingapfuuri gumi kubva pandaiva, pakamira Murume; akapfeka hanzu chena, murume muduku; akanga akapeta maoko Ake *sezivi*; ane ndebvu, dzakati pfupikei; bvudzi raisvika mumapendekete Ake; zvakare Akanga akatarisa kurutivi, *sezivi*; munhu anotaridzika kuva norugare. Asi handina kuzvinzwisisa, kuti tsoka dzaKe, imwe yaiva shure kweimwe. Mhepo yaivhuvhuta, hanzu Dzake dzichipepereswa, zvirimwavo zvichipepereswa.

Ndakafunga kuti, “Zvino, regai ndione.” Ndakazviruma. Ndikati, “Zvino, handina kukotsira.” Uye ndakadhonza, ndakadhonza kashizha kesora iri, munoziva, kokunon’onesa mazino. Ndakakaisa mukanwa mangu. Ndakatendeuka kutarisa nechokumba. Ndikati, “Kwete, ndanga ndichinamatira baba vangu, Chimwe chinhu chikati ndiuye kuno, zvino pano pamire Murume uyu.”

Ndakafunga kuti, “Anotaridzika saIshe Jesu.” Ndakafunga kuti, “Handizivi kuti ndiye here?” Akanga akatarisa, chaiko kune imba yedu zvino. Zvino ndakatenderera nokuno rumwe rutivi kuti ndikwanise kuMuona. Zvino ndakakwanisa kuona divi rechiso Chake. Asi Iye... Ndakatenderera *nouku* kuti ndiMuone. Ndikati, “Uhm!” Izvi hazvina kuMutsukunyutsa. Zvino ndakafunga kuti, “Regai ndiMudaidze.” Ndikati, “Jesu.” Zvino pandakaMudaro, Akatendeuka *sezivivi*. Ndzivo zvandinorangarira zvoga, Akangotambanudza maoko Ake.

Hapana artisti munyika yose anokwanisa kupenda mufananidzo waKe, maratidzikiro echiso chaKe. Mufananidzo uri pedyo nezvaari wandati ndamboona mufananidzo wo*Musoro waKristu pamakore Makumi matatu namatatu* wakaitwa naHofmann, ndinawo pazvinyorwa nazvose zvandinoshandisa. Nokuti wakafanana nezvairi, uye zvino... uri pedyo, chaizvo.

Aitaridzika kuva (Murume) wokuti Akataura nyika yaibva yaguma, asizve aine rudo netsitsi zvokuti iwe—iwe... Ndakangopunzikira pasi. Uye pakubuda kwezuya, pakabuda zuva ndakazoono, sheti yamapijama angu yakanyorova nemisodzi, pandakazobengenuka, ndava kufamba, ndichienda kumba, nomumunda uyu.

Ndakazvita urira shamwari yangu muparidzi. Iye akati, “Billy, Izvi zvinokupengesa.” Akati, “NdiDhiyabhorosi.” Akati, “Rega kumbotamba nezvakadaro izvo.” Panguva iyi ndaiva muparidzi weBhaptist.

Zvino, ndakaenda kune imwe shamwari yangu zvakare. Ndakagara pasi ndikamutaurira pamusoro paZvo. “Zvino,” ndakati, “Hama, unofungei pamusoro paZvo?”

Akati, “Zvakanaka, Billy, rega ndikuudze.” Akati, “Ndinotenda kuti kana uchida kuchengetedza hupenyu hwako, ingoparidza zviru muBhaibheri umu, zvenyasha dzaMwari nezvimwe zvakadaro, dai ndaiva ini handingateverani nezvinhu zvokupengereka, zvakadaro.”

Ndikati, “Changamire, handisi kuda kutevera zvinhu zvokupengereka.” Ndikati, “Chinhu chete chandiri kuedza kuziva ndechokuti chiiko ichochi.”

Iye akati, “Billy, makore apfuura vaisimbova nezvinhu zvakadai muchechi. Asi,” akati, “vaapostori pavakapera, zvinhu izvi zvakabva zvaperavo.” Akati zvakare, “Chatinacho bedzi . . . kuona zvinhu zvakadaro kose,” akadaro, “madhimoni, amasvikiro.”

Ndikati, “O Hama McKinney, muri kurevesa here?”

Vakati, “Hongu, changamire.”

Ndikati, “O Mwari, ndinzwirei tsitsi!”

Ndakati, “Ini—ini . . . O-o, Hama McKinney, munga—mungabatana neni here mumunamato kuti Mwari aite kuti zvirege kuitika kwandiri zvakare? Munoziva kuti ndinoMuda, uye ha—handidi kukanganisika muzvinhu izvi.” Ndikati, “Namatai neni.”

Akati, “Ndichaita saizvozvo, Hama Billy.” Naizvozvo takava nomunamato imomo mu—mumba yomufundisi.

Ndakakumbira vaparidzi vakati wandei. Zvinhu zvimwe chete zvaingouya. Zvino ndakatyamba kuramba ndichivabunza, nokuti vaizofunga kuti ndiri dhiyabhorosi. Saka nda—ndakanga ndisingadi kuva izvozvo. Ndaiziva mumwoyo mangu kuti pane chakaitika. Zvino, ndizvozvo, paiva—paiva nechimwe chinhu chakanga chaitika mumwoyo mangu. Zvino ndakanga ndisingadi kunge ndakadaro, kwete.

Saka kwapera makore akati, ndakanzwa rimwe zuva paFirst Baptist church pandaiva nhengo, ndakanzwa mumwe munhu achiti, “Iweka, waifanira kunge wakaenda kundonzwa maHoly Rollers husiku hwapfuura.”

Uye ndakafunga kuti, “Holy Rollers?” Zvino yaiva shamwari yangu, Walt Johnson, aiimba nenzwi rebhesi, ndikati, “Kwaiva nechii, Hama Walt?”

Akati, “Boka ramaPentekosti awa.”



Ndikati, “Chii?”

Akati, “MaPentekosti!” Akati, “Billy, dai ukazviona,” akati, “vaiumburuka pasi vachidaro vachisvetuka-svetuka.” Uye akati, “Vaiti vaifanira kutaura nedzimwe ndimi dzisingazivikanwe nokuti vakasadaro ha—havana kuponeswa.”

Ini ndikati, “Ndokupi ikoko?”

“O-o,” akati, “kukatende kunze uko, pedyo neLouisville.” Akati, “Vanhu vatemala, vangagova vapi.”

Ini ndikati, “U-u.”

Iye ndokuti, “Kana vachena vakawanda varikovo ikoko.”

Ini ndikati, “Vaiitavo izvozvo, here?”

Akati, “Hongu, hongu! Vaiitavo, izvozvo.”

Uye ini ndikati, “Izvi zvinosekesa, vanhu vanozvipinza muzvinhu zvakadaro.” Ndikati, “Zvakanaka, ndinofunga takafanirwa kuva nezvinhu zvakadaro.” Aiva mangwanani eSvondo, handimbofa ndakazvikanganwa. Aidya ganda reorenji achida kurapa mudumbu maimunetsa, ndinozvirangarira sokunge zvakaitika nezuro. Uye ndakafunga kuti, “Kungotaura zvisina maturo, vachisvetuka-svetuka, ko vachatanga mamwe manamatiro api zvakare?” Zvino nda— ndakadaro.

Shure kwaizvozvo, ndakasangana nomumwe murume achembera zvimwe ari muno muchechi iko zvino, kana kuti vakambouya muno muchechi, anonzi John Ryan. Ndakasangana naye pane imwe nzvimbo. . .Mukuru uyu aiva nendebvu dzakareba nevhudzi, pamwe vari muno. Ndakafunga kuti vaibva kuBenton Harbor kumusoro uko, bato rinonzi Imba yaDhavidhi.

Uye zvino vaiva nenzvimbo muLouisville. Ndaiedza kusangana navanhu ava, boka ravo rainzi Chikoro chavaProfita. Saka ndakafunga kuti regai ndiende ndindoona kuti chaiva chii. Zvakanaka, handina kuona munhu aiumburuka pasi, asi vaiva nedzimwe dzidziso dzaikatyamadza. Ikoko ndiko kwandakasangana nomukuru uyu, akandikoka kuti ndimushanyire kwake.

Ndakaendako ndiri pazororo. Ndikandogarako zuva rimwe chete, ndikaenda kumba kwake ndikawana aenda, akanga aenda kune imwe nzvimbo kuIndianapolis. Mudzimai wake, akati, “Ishe vakamudana.”

Ndikati, “Muri kureva here kuti munongorega murume wenyu achienda saizvozvi?”

Ivo vakati, “O-o, muranda waMwari!” Ndakanzwa kuti, mudzimai uyu akafa mavhiki mashoma achangopfuura. Vakanga vakazvipira kumurume wavo. Vakomana, ndiye mudzimai wokuroora iyeye! Ndizvozvo. Kana murume achinatsa kana achikanganisa, ari kungonatsa zvakadaro! Ndakati. . . Zvakanaka, ini ndaiziva kuti vai. . .

Zvino ivo. . . Hama Ryan, muri pano here? Havapo pano. Vakambouya rimwe zuva, handizvo here, vakomana?

Zvakanaka, vaingorarama nezvavanenge vangowana izvozo, uye vakanga vasina chokudya mumba. Ndizvozo. Uye ini ndakanga ndabata hove mudziva, kana kuti mudhamu, rinonzi Michigan, ndokudzokera—ndokudzokera kumba kwavo. Uye vakanga vasina kana mafuta mumba, kana girisi, rokubikisa hove. Ini ndikati, “Akakusiyai here musina kana chinhu mumba?”

Ivo vakati, “O-o, asi muranda waMwari, Hama Bill!” Vakati, “Va. . .”

Uye ndakufunga ndikati, “Zvakanaka, Mwari ngaakuropafadzei. Hama, ndichamira nemi.” Ndizvozo. “Munofunga zvakadaro pamusoro pomurume wenyu, ndakagadzirira kumira nemi nokuda kwaizvozo.” Ndizvo chaizvo. Tinoda madzimai akawanda akadaro nhasi, navarume vakawanda vanofunga madzimai avo nenzira imwe chete iyi. Ndizvo chaizvo. Ingava America iri nani kana varume namadzimai vakabatana saizvozi. Kunatsa kana kukanganisa, rambai munavo. Hapazovi nokurambana kwakawanda sezvizvi.

Saka ta—takaenda ku. . . Ini ndakaenderera norwendo rwangu. Uye ndava munzira yangu kuenda kumba, ndakashamiswa, ndakapfuura nokuMishawaka. Ndikaona motokari—motokari duku dzakudhara, dzakamira mudzinzira, dzakanzi. . . dzakanyorwa namavara makuru aiti, “Jesu Chete.” Ndikafunga kuti, “Zvinorevei. . . ‘Jesu Chete,’ zvinofanira kuva zvokunamata.” Zvino pandakaenda ikoko namabhasikiro akanga akanyorwavo kunzi, “Jesu Chete.” MaCardillac, Model-T Fords, zvose, “Jesu Chete” zvakanyorwa kudaro. Ini ndakafunga kuti, “Zvino, zvinorevei izvi?”

Saka ndakateverana nazvo; ndokuzoona, kuti wakanga uri musangano wokunamata, paiva navanhu vangaita pakati pechuru namazana mashanu nezvuru zviviri. Ini ndokunzwa kuzhambatata nokusvetuka-svetuka, nezvakadaro. Ini ndikafunga kuti, “Ho-o, pano ndipo pandichaona kuti vatsvene vanoumburuka vakadii.”

Zvino ndakanga ndiine motokari yangu yeFord yakudhara, munoziva, yandaiti yaiita mamaera makumi matatu paawa imwe chete, gumi namashanu kuenda *uko* gumi namashanu kudzoka *uko*. Saka ndakandoimisa kuno rumwe rutivi, ini. . . pandakanga ndaona nzvimbo yokuimisa, ndokudzokera ndichifamba nenzira. Ndakapinda mukati, ndokutarisatarisa, munhu wose aikwanisa kusimuka akanga akasimuka. Ndaitotarisa napamusoro pavo. Uye vaizhamba, nokusvetuka-svetuka, vachipunzikira pasi, vachingoenderera mberi vachidaro. Ini ndakafunga kuti, “Wu-u, uhm, vanhu vakaita seiko ava!”

Asi pandakaramba ndirimo, zvairamba zvichinaka. “Zviri kuita sezvakanaka izvi. Zvakanaka, hapana chakaipa pavanhu ava. Havazi kupenga.” Ndakatanga kutaura navamwe vavo, vaiva—vaiva vanhu vakanaka. Zvino ndakati . . .

Zvakanaka, zvino, ndiwo musangano mumwe chetewo uyo patakabuda ndakavatapo husiku ihwohwo, zuva rakatevera ndikadzokeramo zvakare. Makandinzwa ndichirondedzera izvi murungano rwohupenyu hwangu. Ndakanga ndagara mberi navamwe vaparidzi vanokwana zana namakumi mashanu, kana mazana maviri, kana kupfuura, zvino vaida kuti mumwe nomumwe asimuke agotaura kwaibva. Uye ini ndakati, “Muvhangeri William Branham, wokuJeffersonville,” ndokugara pasi, “Bhaptist,” ndokubva, ndakagara pasi. Mumwe nomumwe aitaura kwaibva.

Saka mangwanani akatevera pandakapindamo . . . ndakarara mumota husiku hwose, ndokutsamira mudhebhe wangu pakati pezvigaroro zviviri zveFord kubvisa kuonyana, munoziva, uye ini—ini . . . mutirauzi womurandani, nesikipa, munoziva. Zvino mangwanani akatevera ndakaenda kumusangano, ndakapfeka sikipa yangu. Ndakanga ndaenda . . .

Ndakanga ndangosara namadhora matatu, andaifanira kutengesa peturu yokundisvitsa kumba. Zvino nda—ndakandozvitengera mabhanzi, akanga ati omei, munoziva, asi akanga achindikwanira. Ndakasvika papombi yemvura, ndokunwa girazi remvura, munoziva, ainaka kwazvo. Zvino ndakanga ndaanyorovesa nemvura zvizhoma, ndokubva ndadya kudya kwamangwanani.

Zvino, ndaikwanisa kudya navo, zvino, vaidya kaviri pazuva. Asi ndakanga ndisingakwanisi kupa mari yezvipi, naizvozvo ha—handina kuda kudya ndisina kubhadhara.

Saka nokudaro ini—ndakandopindamo mangwanani iwawo ndokuti . . . Ndinofanira kutaura chikamu ichi bedzi. Zvino ndakapindamo mangwanani iwawo, mumwe akati, “Tiri kutsvaga William Branham, muvhangeri wechidiki akauya pamberi pano nezuro manheru, muBhaptist.” Akati, “Tinoda kuti atipe mharidzo mangwanani ano.” Ndakaona kuti zvaizondiomera, boka ravanhu vose ava, ini ndiri muBhaptist. Naizvozvo ndakaita sokutsikitsira pasi ndiri pachigaroro changu. Ndakanga ndakapfeka mutirauzi womurandani nesikipa; zvino, o-o, taipfeka mbatya dzokuparidza, saka . . . Ndakagara pachigaroro sezvivi. Zvino akabvunza kaviri kana katatu zvakare. Uye ndakanga ndakagara nehama yechitema.

Uye chikonzero vakaitira musangano wavo kuChamhembe, ndechokuti rusaruraganda rwaivako kuMaodzanyemba. Naizvozvo havaikwanisa kuuitira kuMaodzanyemba.

Saka ndakanetseka kuti izvi zvokuti “Jesu Chete” ndezvei. Uye ndakafunga kuti, “Kana ari Jesu, zvakanaka. Saka hazvina mutsauko kunyange zviri . . . zvakadai, kana bedzi ari Iye.”

Ndakagarapo zvishomane ndichivatarisa, vakadaidzira zvakare kanenge kaviri kana katatu. Zvino hama yechitema iyi yakatarisa kwandiri, ikati, “Unomuziva here?” Ini—ini—ini . . . Ndakabva ndasvika pamangange. Handaikwanisa kunyepera murume uyu, ndakanga ndisingadi kudaro.

Ndikati, “Ona, hama. Hongu, ndinomuziva.”

Iye akati, “Aika, enda undomutora.”

Ndikati, “Zvakanaka, rega ndi—ndikuudze, hama,” ndikati, “Ndini. Asi, onaka,” ndakati, “tarisa, ndi . . . tirauzi yomurandani iyi.”

“Endaka ikoko.”

Ini ndikati, “Kwete, handikwanisi kuenda pamusoro apo,” ndikati, “netirauzi iri ndakadai. Nesikipa iyi.”

Akati “Vanhu ava havana hanya namapfekero ako.”

Ndikati, “Zvakanaka, onaka, haikona kuvaudza. Wazvinzwa?” Ndikati, “Uri kuona, ndine mutirauzi womurandani uyu, handidi kukwira ipapo.”

Zvikanzi, “Pane anoziva here pana William Branham?”

Uya akati, “Ari pano! Ari pano!”

O-o, imiwe! Chiso changu chakatsvuka, munoziva; ndisina kusunga tai, munoziva; nakasikipa aka, munoziva, kaiva namaoko mapfupi akadai. Ndakafamba ndichienda mberi ikoko, nzeve dzangu dzichipisa. Ndakanga ndisati ndamboona maikirofoni.

Ndatanganga kuparidza pamberi ipapo, ndakatora nyaya, handimbofa ndakaikanganwa, “*Mupfumi wakasimudza meso ake mugehena, akachema.*” Ini, nguva zhinji, ndinoparidza tunyaya twakadaro tuna manzwi matatu, “*Uyai muone murume,*” “*Unotenda here izvi?*” kana “*Zvino iye akachema.*” Ndakaramba ndichiti, “Kwakanga kusina maruva, zvino akachema. Kwakanga kusina minamoto, zvino akachema. Kwakanga kusina vana, zvino akachema. Kwakanga kusina nziyo, akachema.” Ndokubva ndachema.

Saka shure kwokunge zvose zvapera, ko, imiwe, vakango . . . vakandiunganira, vachida kuti ndizovaparidzira. Ini ndikafunga kuti, “Hazvizikanwi, pamwe ndiri mutsvene anoumburuka!” Muri kuona? Saka ndakafunga, “Pamwe . . .” Maona, vakanga vari vanhu vakanaka kwazvo.

Zvino ndakabuda panze. Paiva nomurume akanga akapfeka bhutsu dzechicowboy, nengowani hombe yechicowboy, ini ndikati, “Ndimi ani?”

Iye akati, “Ndini Eridha *Nhingi* wokuTexas.”

Ndikati, “Zvakanaka, zvinotaridzika . . .”

Mumwe mukuru akauya zvakare akapfeka chikabudura, munoziva, kufanana nezvaisimbotambiswa gorofu, nerimwe rinenge juzi. Akati, “Ndini mufundisi *Nhingi* wokuFlorida.” Ungauya here ukaita . . .”

Ndakafunga ndikati, “Ndiri kunzwa kusununguka, hongu, mumutirauzi womurandani uyu nesikipa. Izvi zvakanaka.”

Saka, makanzwa izvi murungano rwohupenyu hwangu, zvino regai ndigumire pano ndochikutaurirai chimwe chinhu chandisati ndakambotaura. Chokutanga, ndinoda kukubvunzai. . . ndanga ndafunga kusiya izvi. Handisati ndambozvitaure paruzhinji rwavanhu, muhupenyu hwangu. Kana muchindivimbisa kuti muchandida uye muchandida kupfuura izvi shure kwokunge ndapedza kutaura izvi, simudzai maoko enyu. Zvakanaka. Ivimbiso yenyu, ndichakusungirai kwairi.

Ndakagara mumusangano husiku ihwohwo, pavaiimba nziyo dzavo vaiombera maoko. Uye vaiimba, “Ini . . .” Chimbo chiya chinonzi, “*Ndinoziva iRopa, ndinoziva iRopa.*” Zvakare vaimhanya vachikwira nokudzika napakati pamabhenji, nekose-kose, vachidandizira nokurumbidza Mwari. Ndakafunga ndikati, “Izvi zviri kundinakidza chaizvo izvi.” Ndakatanganga . . .

Nguva nenguva vaingodzokorora Mabasa, Mabasa 2:4, Mabasa 2:38, Mabasa 10:49, zvose izvozvo. Ini ndikati, “O-o, Magwaro awa! Ndakanga ndisati ndamboZviona nenzira iyoyi.” Asi, o-o, mwoyo wangu wakanga uchitsva, ndikati, “Izvi zvakanakisa!” Ndaifunga kuti raiva boka ravatsvene vanoumburuka pandakatanga kuvaona, asi iko zvino ndazofunga kuti, “O-o, imiwe!” Zvino vava boka “rengirozi.” Maona, ndakakurumidza kushandura pfungwa dzangu.

Saka mangwanani akatevera Ishe pavakandipa mukana wokuparidza pamusangano wavo, ndakafunga kuti, “O-o, zvangu, ndichawadzana neboka ravanhu ava! Ndinofunga ndivo vamwe chetevo vaisimbonzi ‘maMethodist anoruzha.’ Ava vakangoti pfuurei,” ndakafunga kudaro. “Dzimwe nguva ndizvo zvavari.” Saka ndakafunga kuti, “Zvakanaka, ndiri . . . Chokwadi ini ndinozvida. O-o, pane chimwe chinhu pavari chandinoda, vanoZvininipisa nokutapira.”

Saka zvino chinhu chimwe chete chandakanga ndisinganzwisisi kwaiva kutaura nendimi, zvakandinetsa. Uye ini . . . Pakanga paine mumwe murume, ndingati, akanga akagara *apa* nomumwe akagara *apo*, ndivo vaiva vatungamiriri veboka. *Uyu* aisimuka otaura nendimi, *uyovo* wodudzira achitaura zvinhu zviri pamusoro pomusangano nezvimwe zvakadaro. Ini ndakafunga kuti, “Heyi, ndinofanira

kuzviongorora izvi!” Saka zvino, vaichinjana, zvikawira pano *uyu* zvodzoka zvwira pano *uyo*; mumwe nomumwe aitura nendimi, vachidudzira. Chechi yose yaitaura, asi kududzira kwacho kwaisiyana nokwavarume vaviri ava. Zvino, ndakaona vakagara padyo napadyo, ndakafunga kuti, “O-o, veduwe, ava vanofanira kunge vari ngirozi!” Saka ndakagara shure ikoko . . .

Kuti chaiva chii (munoziva) handaiziva kuti chii, Chaiuya pandiri. Uye ndine nzira yokuziva nayo zvinhu kana Ishe vachida kuti ndizvize. Muri kuona? Uye handi. . . Ndicho chikonzero ndichiti handizvitori izvi, handisati ndakambozvitaura kuruzhinji. Kana ndichida kuziva chimwe chinhu, Ishe kazhinji vanondiudza pamusoro pezvinhu izvi. Ndiro basa rechipo, muri kuona. Saka haungoerekana wataurira vanhu, nokuti zvinofanana nokukandira maparera ako kunguruve. Chinhu chakaereswa, chitsvene, uye unenge usingadi kudaro. Naizvozvo, Mwari anozoita kuti ndipindure pamusoro pazvo. Sokutaura nehama nezvimwe zvakadaro, handingadi kuedza kutsvaga chinhu chakaipa pamusoro pehama.

Imwe nguva ndakagara patafura nomumwe murume, iye akandimbundira noruoko rwake, akati, “O Hama Branham, ndinokudai.” Ini ndakaramba ndichinza chimwe chinhu chichifamba. Ndakamutarisa. Akanga asingafaniri kutaura izvozvo; ndaiziva kuti haandidi, maona, nokuti ndakazviona. Akanga ari munyengeri chaiye, kana pakambova nomunyengeri, muri kuona, asi apa akanga akandimbundira noruoko rwake.

Ini ndikati, “Hongu, zvakana,” ndokubva ipapo. Handidi kuziva izvozvo. Ndingada hangu kuti ndimuzive namaziviro andinomuita, sehama yangu, ndongozvisiya zvakadaro. Mwari oita zvimwe zvose. Muri kuona? Uye handidi ku. . . handizivi, handidi kuziva zvinhu izvozvo.

Uye kazhinji pazvinhu izvi, hazviitiki muno muchechi bedzi. Ndinenge ndakagara mumba, ndakagara muhotera, zvino Mweya Mutsvene wonditaurira zvinhu zvichaitika. Pana vanhu pano vanoziva kuti ichi ichokwadi. Ndinenge ndakagara mumba mangu ndoti, “Zvino, ngwarira, pane motokari ichauya shure kwanguva. Anenge ari *nhingi*, *nanhingi*. Huyai navo kwandiri, nokuti Ishe vati vanhu ava vachauya pano.” “Kana tichinge tiri kufamba mumugwagwa, pane *zvakati nezvakati* zvichaitika. Tarisa panosangana nzira, nokuti uchapotsa padikidiki kutsikwa.” (Uye, “Onai kuti handizvo here? . . . nenzira iyoyo,” muri kuona.) Nguva yose, zvinoitika saizvozvo! Saka haudi kuti uzvipinze zvakanyanya mazviri, nokuti uno. . . Chi—chi. . . Unogona kuchishandisa, chipo chaMwari, asi unofanira kungwarira zvaunoita nacho. Mwari anozokutonga nazvo.

Tarisai Mosesi. Mosesi waiva munhu wakatumwa naMwari (munozvitenda here izvi?), akafanotemerwa, akazodzwa,

akaitwa muprofiti. Mwari akamutuma ikoko, akati, “Enda undotaura kudombo,” shure kwokunge rarohwa. Akati, “Enda undotaura kudombo, richaburitsa mvura yaro.

Asi Mosesi nehasha akamhanya akarova dombo. Mvura haina kubuda, akarirova zvakare akati, “Imi vapanduki! Tokupai mvura kubva mudombo iri here?”

Wonai zvakazoitwa naMwari? Mvura yakabuda, asi akati, “Kwira kuno, Mosesi.” Ndiwo akava maperero acho, muri kuona. Wakafanira kuchenjera zvinhu izvozvo, zvino uno . . . zvaunoita nezvipo Zvitsvene zvaMwari.

Zvimwe chetezvo nomuparidzi, muparidzi anoparidza nesimba, oenda ondoparidza kuti awane zvipo nemari, Mwari anozomotonga nokuda kwaizvozvo. Ndizvozvo. Unofanira kuchenjerera kuti chii chaunoita nezvipo Zvitsvene. Uye, kuedza kuwana mbiri kana kuwanira chechi zita guru, kana kuzviitira mukurumbira pachake. Ndingada hangu kuva neshumiro husiku huviri kana hutatu ndoenda zvangu kumwe, asi ndakazvininipisa, ndakaderera. Zvino munoziva zvandiri kureva. Hongu, changamire, nguva dzose zviise panzvimbo yokuti Mwari anokwanisa kuisa ruoko Rwake pauri.

Zvino izvi zvava zvomuhupenyu hwangu pachangu, zivai izvozvo.

Zvino nomusi uyu, ndakafunga kuti, “Zvakanaka, ndichaenda kwavari.” Saka ndakakatyamadzwa zvikuru navanhu ivava, ndakafunga kuti, “Ndinoda kuziva nezvavarume ava.” Ndakaramba ndichivatsvaka panze shure kwokunge musangano wapera. Ndakatarisa-tarisa. Ndokuona mumwe wacho, ndikati, “Makadiniko, changamire?”

Iye akati, “Makadinivo imi!” Ndokuti, “Ndiwe here muparidzi wechidiki aparidza mangwanani ano?”

Ndikati . . . Ndakanga ndiine makore makumi maviri namatatu panguva iyoyo. Ndikati, “Hongu, changamire.”

Iye akati, “Zviya zita rako ndiani?”

Ndikati, “Branham.” Ndikati, “Ko renyu?”

Akanditaurira zita rake. Zvino ndakafunga kuti, “Zvakanaka, zvino, dai ndikakwanisa kunzvera mweya wake chete.” Asi ndakanga ndisingazivi kuti zvaiitwa nei. Uye ndakati, “Zvakanaka, inzwi, changamire,” ndikati, “imi vanhu mune chimwe chinhu pano chandisina.”

Iye akati, “Wakagamuchira Mweya Mutsvene here kubvira pawakatenda?”

Ini ndikati, “A-a, ini ndiri muBhaptist.”

Iye akati, “Asi wakagamuchira Mweya Mutsvene here kubvira pawakatenda?”

Ini ndikati, “Zvino, hama, muri kurevei?” Ndikati, “Ini—handina zvamunazvo imi mose, ndinozviziva!” Ndikati, “Nokuti mune chimwe chinhu chinoita sokunge chine simba noku . . .”

Akati, “Wati wambotaura nendimi here?”

Ndikati, “Kwete, changamire.”

Akati, “Ndinokutaurira ipo pano kuti hauna Mweya Mutsvene.”

Zvino ndakati, “Zvakanaka, kana ndi . . . Kana zviri izvo zvinodikanwa kuti munhu awane Mweya Mutsvene, ini handina.”

Zvino iye akati, “Zvakanaka, kana usina kumbotaura nendimi, zvinoreva kuti haunaWo.”

Zvino tichitaurirana nenzira iyi, ndakati, “Zvakanaka, ndingaUwane kupi?”

Akati, “Enda undopinda mumba iyo wotanga kutsvaga Mweya Mutsvene.”

Zvino ndakaramba ndichitarisisa ndichimutarisa, munoziva. Iye haana kuziva kuti ndaiitei, asi iye . . . Ndakaziva kuti akaziva kuti pane chimwe chinhu chaivapo, nokuti iye . . . maziso ake akatanga kunge girazi akanditarisa. Uye iye . . . Asi akanga ari muKristu chaiye. Akanga ari, zvachose, muKristu. Ndizvozvo. Zvakanaka, ini ndakafunga kuti, “Mwari ngaarumbidzwe, ndaZviwana pano! Ini—ndi—ndinofanira kusvika paaritari pane imwe nzvimbo.”

Ndakabvapo, ndikatenderera ndichitsvaka, ndikafunga kuti, “Regai nditsvake mumwe wake uya.” Pandakamuwana ndakatanga kutaura naye, ndikati, “Makadii, changamire?”

Iye akati, “Zviya, uri wechечи ipi?” Akati, “Ndinonzwa kunzi uri muBhaptist.”

Ndikati, “Hongu.”

Akati, “Hauna Mweya Mutsvene pauri zvino, handizvo here?”

Ini ndikati, “Hameno, handizivi.”

Akati, “Wakambotaura nendimi here?”

Ndikati, “Kwete, changamire.”

Akati, “HaunaWo.”

Ini ndikati, “Hongu, ndinoziva kuti handina chamunacho mose. Ndinozviziva.” Ndikati, “Asi, hama yangu, ndiri kuChidavo zvechokwadi.”

Iye akati, “Zvakanaka, iro—iro dziva, rakakumirira.”

Ndikati, “Ndakabhabhatidzwa. Asi,” ndakati, “Ha—handisati ndagamuchira chamunacho mose.” Ndikatizve, “Mune chimwe chinhu cha—chandiri kuda chaizvo.”



Uye iye akati, “Zvino, zvakangonaka.”

Ndaiedza kuti ndibate mweya wake, munoona. Uye kana nda... Pandakazobata mweya wake (zvino, uyu ndiye mumwe wavarume vaya), kana ndakambotaura nomunyengeri wakaipisisa, wakanga ari uyu! Aigara... Mukadzi wake aiva nebvudzi dema, asi iye aigara nomukadzi ane bvudzi rakatsvukuruka akaita vana vaviri naye. Ainwa, nokutuka, nokumhanya mumabhawa, nokuita zvose, asi ari muhechechi akanga achitaura nendimi nokuprofita.

Ini ndikati, “Ishe, ndiregererei.” Ndakaenda kumusha. Ndizvozvo. Uye ndikati, “Ndichango... handizvinzwisisi. Unenge Mweya Mutsvene unoropafadza waiburuka, asizve waiendavo pamunyengeri uyu.” Ndikati, “Hausiwo! Ndizvozvo chete.”

Munguva yose iyi zvino, ndaiedza kunzwisisa ndichichema, ndikafunga kuti zvimwe ndikafambidzana navo ndingazoziva kuti chii chaicho apa. Mumwe, muKristu wechokwadi; asi mumwe wacho, munyengeri chaiye. Ndikagofunga, “Ko zvinorevei? O-o,” ndikati, “Mwari, pamwe—pamwe kuda ndini ndakatsveyama.” Uye ndakati, somunhu ndaida kunyatsotevedza zviru muBhaibheri, “Nyaya iyi inofanira kunge iri muBhaibheri chete. Inofanira.”

Kwandiri, chinhu chose chinotika chinofanira kubva muBhaibheri iri kana zvikasadaro chinenge chisiri icho. Chinofanira kubva Umu. Chinofanira kuratidzwa muBhaibheri, kwete panzvimbo imwe chete, asi muBhaibheri rose. Ndinofanira kuzvitenda. Zvinofanira kubatana naMagwaro ose kana kuti handizvitendi. Uyezve, Pauro akati, “Kunyange ngirozi ikabva Kudenga ikauya, ichiparidza imwe evhangeri, ngaive yakatukwa.” Ndokusaka ndichitenda Bhaibheri.

Uye ndakati, “Handikwanisi kuona zvakadaro muBhaibheri.”

Kwopera makore maviri, shure kwokunge ndarasikirwa nomudzimai wangu nazvose, ndakanga ndiri kumusoro uko kuGreen’s Mill, pakanzvimbo kangu, ndichinamata. Ndakanga ndagara mubako mangu kwamazuva maviri kana matatu, aiva mazuva maviri. Ndakabuda mubako kuti ndifefeterwe nemhepo, ndiwane mhepo yokufema. Pandakabuda panze, Bhaibheri rangu rakanga riri padanda raiva pamusvo pandaipinda napo. Muti wakanga wawisirwa pasi, une mhanda kumucheto. Uye ini... Waiva nemhanda yakanga yakasumukira *sezvizi*, muti wacho wakaradzikwa. Zvino ndakagara ndakatanangira danda iri, ndokugarapo nguva yohusiku, ndakatarisa mudenga, ruoko rwangu rwakasimuka *sezvizi*, dzimwe nguva ndaibatwa nehope ndiri padanda ipapo saizvozvo, ndichinamata. Ndaigarako kwamazuva akati wandei, ndisingadye kana kunwa, ndichingonamata chete. Zvino ndakabuda panze kuti

ndindofefeterwa, kunze kwebako iri; makanga muchitonhorera, nomwando mubako imomo.

Saka ndakabuda Bhaibheri rangu rakanga riri pandakanga ndaRisiya nezuro wacho, rakabva razaruka kuVaHebheru, chitsauko 6. Ndokubva ndatanga kuverenga ipapo, “Ngatisiyei . . . tie . . . tiende mukukwaniswa, tisingaisi zvakare nheyo dzokutendeuka kubva pamabasa akafa nokutenda kuna Mwari,” nezvakadaro. “Nokuti hazvikwanisiki kuna avo vakambojekerwa, vakaravira zvipo zvokudenga, nokudanwa,” nezvakadaro. Asi pakati, “Minzwa norutumbambeva zvava pedyo nokurambwa, maperero azvo . . . mvura . . . inonaya panyika kuishongedza nokuigadzirira icho chava pedyo—icho chava pedyo nokurambwa, neminzwa norutumbambeva, izvo magumo azvo kupiswa.”

Uye chimwe chinhu chakatanga kufuridza, “Whoossssh!”

Ini ndakafunga kuti, “Izvi Zvauya. Ndinonzwa iko zvino hazvinei kuti . . . Aka—Akandimutsa ipapo, Ari kugadzirira kundipa chiratidzo iko zvino.” Ndakagara pamucheto wedanda iri, ndikagomirira. Ndakasimuka ndokufambafamba, ndichikwira nokudzika. Ndakadzokera pakare, hapana chakaitika. Ndakafamba ndichidzokera kubako rangu zvakare, hapana chakaitika. Ndokusimuka ipapo, ndikafunga kuti, “Ko, chiiko ichi?”

Ndakaenda kwaiva neBhaibheri rangu zvakare, uye, o-o, ndakanzwa Zvava pandiri zvakare. NdakaRisimudza, ndokufunga kuti, “Chii chirimo chaAri kuda kuti ndiverenge?” Ndakaramba ndichiverenga pamusoro “pokutendeukira kuna Mwari, nokutenda,” nezvimwevo, ndikaverenga kusvika paRinoti, “Mvura inonaya nguva dzose panyika kushongedza nokuigadzirira zvayakatemerwa, pano, asi minzwa norutumbambeva zviri pedyo nokurambwa magumo azvo kupiswa.” Uye, o-o, Zvaindizunguza!

Uye ndakafunga kuti, “Ishe, Muri kuda kundipa chiratidzo chei . . .” Ndakanga ndaenda kundoVakumbiravo zvimwe.

Pakarepo, pamberi pangu, ndakaona nyika ichitenderera, yakarimwa yose. Pakabva pauya murume akapfeka zvichena, akanga akasimudza musoro, aidyara Mbeu seizvi. Uye paakapfuura, pakauya, paakangoti potei negomo, pakauya mumwe murume shure kwake, akapfeka zvitema, akatsikitsira pasi, achidyaravo mbeu. Mbeu dzakanaka padzakabuda, raiva gorosi; mbeu dzakaipavo padzakabuda, aiva masawi.

Uye kwakapisa chaizvo panyika, gorosi rakabva rarembera hura dzaro, roda kuoma, nokushaya mvura. Uye ndakaona vanhu vose vakasimudza maoko, vachinamata kuti Mwari atumire mvura. Uye mushurezve ndakaona masawi, hura dzawo dziri pasi, nokushaiwa mvura. Pakarepo makore makuru akauya mvura ndokutanga kunaya zvikuru. Payakanaya, gorosi rakanga

rakasvava rakati, “Twi,” ndokumira rakati twasu. Masawivo aiva parutivi akati, “Twi,” ndokuti twasu.

Ndakafunga ndikati, “Ko, chiiko ichi?”

Zvino zvakabva Zvandijekera. Hezvino. Mvura imwe cheteyo inoita kuti gorosi rikure, inoita kuti masawi akure. Zvino Mweya Mutsvene mumwe chetewo unokwanisa kuburuka paboka ravanhu, unokwanisa kuropafadza munyengeri nenzira imwe cheteyo yaUnoropafadza vamwe. Jesu akati, “Muchavaziva nezvibereko zvavo.” Kwete nokuti anodaizira, kana kuti anofara, asi “nezvibereko zvavo muchavaziva.”

Ndikati, “Hezvoka!” “Ndazvibata, Ishe.” Ndakati, “Zvino iChokwadi chaicho.” Murume uyu. . . Anokwanisa kunge ane zvipo asi asingazivi Mwari.

Saka zvino nda—ndakanga ndava kutsoropodza zvakananyanya kutaura nendimi, maona. Asi rimwe zuva, ipapo, Mwari wakazovijekesa kwandiri!

Ndaibhabhatidza kurwizi, vanhu vokutanga kutendeuka, kuRwizi rweOhio, uye pandakanga ndava kubhabhatidza munhu wechi 17, pandakatanga kumubhabhatidza, ndakati, “Baba, pandinomubhabhatidza nemvura, Imi mubhabhatidzei noMweya Mutsvene.” Ndakatanga ku—kumunyudza mumvura.

Uye pakarepo chamupupuri chakabva kudenga kumusoro, ndokuburuka Chiedza chiya, chichipenya. Mazana namazana avanhu akanga ari pamucheto porwizi, nenguva dza 2 o'clock masikati, mumwedzi waChikumi. Ndokubva Chamira pamusoro popandakanga ndiri. Inzwi rakatura richibvamo, rikati, “SaJohane Mubhabhatidzi akatumwa kugadzirira kuuya kwaKristu kwokutanga, iwe une. . . une Shoko richagadzirira Kuuya kweChipiri kwaKristu.” Zvakandivhundutsa zvikange zvichandiuraya nokutya.

Uye ndakadududza, vanhu vose vaivapo, va—vapfuri vedare navamwe, navatengesi vamapiriti, navamwe vose vakange vari pamucheto porwizi. Ndakanga ndabhabhatidza vanhu vangaita mazana maviri kana matatu masikati iwawo. Zvino pavakandibudisamo, pavakandibudisa mumvura, madhikoni navamwevo, vakandibvunza, vakati, “Ko Chiedza chiya charevei?”

Boka guru ravanhu vechitema voku—vokuchechi yeGilead Age Baptist church novekuLone Star, navazhinji vavo vaivapo, vakatanga kuchema pavakaona zvichiitika, vanhu vakafenda.

Mumwe musikana ndakaedza kumuti abude mugwa rake, maakanga ari akapfeka nhumbi dzokutuhwinisa, aipinza Sunday School mune imwe chechi, ndikamuti, “Haungabvimo here, Margie?”

Akati, “Billy, ndinobudirei.”

Ini ndikati, “Ndizvozvo, haufaniri, asi dai ndirini ndingava nokuremekedza Evhangeri kuti ndibve pari kubhabhatidzirwa.”

Iye ndokuti, “Handisi kuzobva.”

Uye paakagarapo achingoseka nokutsoropodza kubhabhatidza kwandaiita, nokuti iye akanga asingatendi mukubhabhatidza, zvino pakauya Mutumwa waJehovha akapidigukira mugwa imomo. Nhasi uno musikana iyeye ari muchipatara chamapenzi. Saka haufaniri kutamba naMwari saizvozvi. Muri kuona? Zvino, shure kwenguva... Aiva musikana wakanaka, akatanga kunwa, ndokuzorohwa nebhodhoro, re—rehwahwa, chiso chake chikachekwa—chekwa. O-o, haatarisiki chiso chake! Uye ndipo pakaitika izvozvo.

Uye hupenyu hwangu hwose ndaiona chinhu ichi, ndichiona chichifamba, ndichiona zviratidzo, kuti zvinhu zvichaitika sei. Zvino, kwapera kanguva kakati, Zvakaramba zvichindinetsa chaizvo, zvakare vanhu vose vaindiudza kuti Zvakaipa. Uye ndakabva ndananga kunzvimbo yangu, kwandaienda ndichindonamatira. Uye ndai... Hazvinei kuti ndainamata zvakadii kuti Izvi zvisauya kwandiri, Zvairamba zvichiuya. Uyevo ndaingo... Ndaiva—ndaiva mupurisa anochengeta mhuka mudunhu reIndiana. Zvino ndakasvika kubasa, paiva nomurume akanga akagarapo, mukoma womunhu anoridza piyano kuTabhernaikeri yangu. Akanditi, “Billy, hatingaendi tose here kuMadison masikati ano?”

Ini ndikati, “Handikwanisi, ndiri kufanira kuenda kundoona nezvemiti.”

Uye dai... ndichangosvika pamba ndava kusunungura bhande, bhande repfuti nezvimwe zvakadaro, ndichipeta maoko ehembe yangu. Taigara mukamba kaiva namakamuri maviri, zvino ndakanga ndoda kugeza kuti ndigadzirire kudya. Zvino ndakanga ndageza, ndiri kuenda nerimwe divi remba, zvino pasi po—pomuti mukuru unenge mupuranga, uye kamwe—kamwe Chimwe chinhu chakati, “Whooooossh!” Zvino ndakaita sendichafenda. Uye ndakatarisa, ndikaziva kuti chaiva chinhu Chiya zvakare.

Ndakagara pasi pamasitepi, uya ndokusvetuka kubva mumotokari yake ndokumhanyira kwandiri, akati, “Billy, wava kufenda here?”

Ini ndikati, “Aiwa, changamire.”

Iye akati, “Ko zvaita sei, Billy?”

Uye ini ndakati, “Handizivi.” Ndikati, “Ingoendai henyu, hama, hapana chakaipa. Ndatenda.”

Mudzimai wangu akabuda nomugomo wemvura, akati, “Mudiwa, zvaita sei?”

Ini ndikati, “Hapana, mudiwa.”

Saka akati, “Chiuya zvino, kudya kwagadzirirwa,” akabva andimbundira noruoko, ndokuedza kupinda mumba.

Ini ndikati, “Mudiwa, ndi—ndinoda kukuudza chimwe chinhu.” Ndikati, “Vafonere uvaudze kuti masikati ano ndinenge ndisiko.” Ndikati, “Meda, mudiwa,” ndikati, “Ndinoziva mumwoyo mangu kuti ndinoda Jesu Kristu. Ndinoziva kuti ndakayambuka kubva kurufu ndikaenda kuHupenyu. Asi handidi kuti Dhiyabhorosi ave nechokuita neni.” Ndikatizve, “Handingarambi ndakadai, ndiri musungwa.” Ndakati, “Nguva dzose, kana chinhu ichi chichingoitika, nezvinhu zvakangodaro, nezviratidzo izvi zvichingouya, nezvimwe zvakadaro, kana zvingava chii.” Ndakati... (Pazvaitika kwandiri, ndakanga ndisingazivi kuti chaiva chiratidzo, ndakanga ndisingachiti chiratidzo.) Ndaiti, “Zviya zvinenge zviroti,” ndakati, “Handizivi kuti chii ichocho. Uye, mudiwa, ini—ini—ini—ini handidi kutamba nazvo, vano— vanondiudza kuti ndiDhiyabhorosi. Asi ini ndinoda Ishe Jesu.”

“O-o,” akadaro, “Billy, haufaniri kuteerera zvaunoudzwa navanhu.”

Ini ndikati, “Asi, mudiwa, tarisa vamwe vaparidzi.” Ndikati, “Ini—handizvidi.” Ndikati, “Ndava kuenda kunzvimbo yangu musango. Ndina madhora angasvika gumi namashanu, iwe wochengeta Billy nawo.” Billy akanga achiri kakomana kaduku, kamunhu kaduku. Ndikati, “Iwe—iwe tora... Inokwanira iwe naBilly kuti ikuraramisei, kwakanguva. Wovafonera wovataurira kuti dzimwe nguva ndinga— ndingadzoka mangwana, pamwe handidzoki. Kana ndisina kudzoka mushure mamazuva mashanu anotevera, ngavaise mumwe munhu panzvimbo yangu.” Uye ndakati, “Meda, handisi kuzodzoka kusvikira Mwari andivimbisa kuti Achabvisa chinhu ichi pandiri kuti zvisazoitika zvakare.” Fungai kusaziva kunogona kuva pamunhu!

Zvino ndakaendako husiku ihwohwo mukamba kamapango. Ava mangwana acho, kwati dokei, ndakanga ndichida kuzoenda kumusasa wangu zuva raitevera, kumusoro ku... seri kwegomo, kana kuti kakomo, ndingadaro, zvino ndopinda musango imomo. Handitendi kuti veFBI vaindiwana imomo. Saka mukamba kamatanda aka... Ndakanga ndanamata masikati ose kusati kwanyanya kusviba. Ndainamata, ndichiverenga muBhaibheri Pakanzi, “Mweya wavaProfita uri pasi pomuprofita.” Handina kukwanisa kuzvinzwisisa. Saka makanga mava nerima mukamba kadiki aka.

Kwandaisimboteya mhuka ndichiri mukomana, ndaiva nemisungo yangu ikoko uye ndichiraura husiku hwose. Kaingova kamba kakasakara kamapango kaiva ikoko, kaiva namakore kavakwa. Pamwe kaigarwa nomumwe munhu kasati kaparara sezvakanga kaita.

Uye zvino nda—ndakanga ndakamirira ndiri imomo. Ndakafunga kuti, “Zvakanaka.” Nguva dzakaswedera kuna 1 o'clock, 2 o'clock, 3 o'clock mangwanani, ndaifamba-famba, ndichitenderera uku nokoko imomo. Ndokugara pasi pachigaro, chi...kwete chigaro, asi kabhokisi kechimwe chinhu. Zvino ndakagara pasi, ndokufunga kuti, “O Mwari, sei Muchiita izvi kwandiri?” Ndakati, “Baba, Munoziva kuti ndinoKudai. Munoziva kuti ndinoKudai! Uye ini—ini—handidi kugarwa naDhiyabhorosi. Handidi kuti zvinhu izvi zviitike kwandiri. Ndapota Mwari, musarega zvinhu izvi zvichiitika zvakare.”

Ndakati, “Ndi—ndinoKudai. Handidi kuenda kugehena. Ko zvinondibatsirei kuparidza nokuedza, nokushingaira, kana ndakatsauka? Uye handisi kuzviendesa gehena ini chete, ndiri kuendesavo zvuru zvavamwe vanhu vandiri kutungamirira.” Kana, mazana, mazuva iwawo. Uye ndakati...Ndakanga ndiine shumiro huru. Uye ndakati, “Zvakanaka, ha—handidi kuti zviitike zvakare kwandiri.”

Uye ndakagara pasi pachituru ichi. Ndakanga ndakangogara, o-o, magariye awa, *saizvozvi*. Pakarepo, kamwe kamwe, ndakaona Chieza chichipenya mumba. Zvino ndakafunga kuti pane ari kuuya netochi. Ndakatarisa-tarisa, ndikafunga, “Zvakanaka...” Uye hechino Chava pano, pamberi pangu chaipo. Pasi pose pakanga pari pamapuranga. Zvino Chaivapo apa, pamberi pangu chaipo. Paiva nechitofu chegaba pakona, musoro wakanga wabviswa pachiri. Zvino—zvino *imomu* maiva ne—neChiedza pasi, ndakafunga, “Ko, chiripiko? Zvakanaka, hachizi kubva...”

Ndakatarisa-tarisa. Zvino heChino chakanga chava pamusoro pangu chaipo, Chiedza chimwe chete *ichi*, pamusoro pangu chaipo, chakamira *sezvizvi*. Chichitenderera somwoto, unenge weruvara rwesimaragdhino, chichingoti, “Whoossh, whoossh, whoossh!” *saizvozvo*, pamusoro paCho, *saizvozvo*. Uye ndakaChitarisa, ndikafunga kuti, “Ko chiiko Ichochi?” Zvino, Chakandityisa.

Uye ndakanzwa munhu aiuya, [Hama Branham vanoedzesera zvinoita munhu kana achifamba—Mupepeti.] aingofamba, chete, asina shangu. Ndakaona tsoka yoMunhu ichipinda. Mumba makanga mune rima, mose kusiya chete paChaiva chichivhenekera pasi. Zvino ndakaona tsoka yoMunhu ichipinda. Zvino paAkapinda mukati, akafamba achiuya, Aiva Murume angaita...kwandiri aiita sokunge anorema mazana maviri amapaundi. Akanga akapeta maoko Ake *sezvizvi*. Zvino, ndakambenge ndaChiona chiri Chamupupuri, ndakanga ndaChinzwa chichitaura neni, ndakambenge ndaChiona chiri Chiedza, asi aka kaiva kokutanga kokuti ndione mufananidzo waCho. Chakafamba chichiuya kwandiri, pedyo pedyo chaipo.

Zvino, chokwadi shamwari dzangu, nda—ndakafunga kuti ndichatsemuka hana. Nda... Chimbofungai! Zviise panzvimbo iyoyo, Zvinokuita kuti unzwe zvimwe chetezvo. Dzimwe nguva wakura pazviri kupfuura ini, pamwe wava Mukristu kwenguva yakareba, asi Zvaikuita kuti unzwe zvimwe chetevo. Nokuti shure kwezana namazana achakandishanyira, chinoitisa chiveve paChinoswederu pedyo neni. Pamwe Chinondiita ku... Ndinoita kunge ndichafenda, ndinenge ndaneta kazhinji pandinobva papuratifomu. Ndikagarisapo, ndinobva ndafenda zvachose. Vanhu vandinakura ndiri mumotokari kwamaawa akawanda, ndisingatombozivi kuti ndiri kupi. Handikwanisi kuzvitsanangura. Verengai muBhaibheri umu, uye Ndiro richaTsanangura, kuti chii. Gwaro rinotaura kudaro!

Saka ndakanga ndakagara ipapo ndakaMutarisa. Nda—ndakanga ndakasimudza ruoko rwangu seizvi. Iye akanga akanyatsonditarisa, akafaranuka. Asi Akanga ane Inzwi rakadzika, ndokubva Ati, “Usatya, Ndatumwa kubva Muhupo hwaMwari Samasimba.” Zvino paAkatura, Inzwi iroro, rakanga riri Inzwi rimwe chetero rakataura neni ndichine makore maviri, uye munguva dzose ndichikura. Ndakaziva kuti ndiYe. Uye ndakafunga kuti, “Zvino...”

Uye chinzwai izvi. Zvino chiteererai kunhaurirano. Ndichaitsanangura napandinokwanisa napo, sokuziva kwangu, mazwi acho, nokuti handichanyatsorangeriri.

Iye...Ndakati...NdakaMutarisa saizvozvo. Iye akati, “Usatya,” zvinyoro nyoro, akati, “Ndatumwa kubva muHupo hwaMwari Samasimba, kuzokuudza pamusoro pokuberekwa kwako kunokatyamadza...” Sokuziva kwamunoita kuti pakuberekwa kwangu pakaitikei. Chiedza chimwe chetecho chakamira pamusoro pangu pandakaberekwa. Uye nokudaro Akati, “Kuberekwa kwako kusinganzwisiki nohupenyu hwako hunokatyamadza zvakaikwa kuratidza kuti unofanira kuenda kunyika yose uchinamatira vanorwara.” Uye akati, “Hazvina mhosva kuti vanonzwei...” Uye Akatsaura (Mwari, Ari Mutongi wangu, anoziva) kuti, Akatsaura “kenza.” Akati, “Hapana...Ukaita kuti vanhu vakutende, ukaperera paunonamata, hapana chichamira pamberi peminyengetero yako, kunyange kenza.” Muri kuona, “Ukaita kuti vanhu vakutende.”

Uye ndakaona kuti Akanga a—asiri muvengi wangu, Akanga ari shamwari yangu. Zvino handina kuziva kuti—kutivi ndava kufa here kana kuti chii chiri kuitika paAyiuya kwandiri saizvozvo. Ndakati, “Zvakanaka, Changamire,” ndakati, “Ndiri...” Chii chandaiziva pamusoro pokupodzwa kwavarwere nezvimwe zvakadero, zvezvipo izvozvo? Ndakati, “Zvino, Changamire, ndiri—ndiri—ndiri munhu murombo.” Ndikati, “Ndiri pakati pavanhu vangu. Ini—ini ndinogara navanhu varombo. Handina kudzidza.” Ndikati, “Uye ini—ini—

ini handingakwanisi, havanga—havangandinzwisisi.” Ndikati, “Hava—hava—havanditendi.”

Uye Iye akati, “Somuprofita Mosesi akapuwa zvipo zviviri, kana kuti zviratidzo,” ndingadaro, “kusimbisa shumiro yake, naizvozvovo iwe uchapuwa zviviri—nokudaro iwe uri kupi wavo zvipo zviviri kusimbisa shumiro yako.” Akati, “Chimwe chacho ndechokuti uchatora munhu waunenge uchinamatira noruoko, ruoko rwako rworuboshwe nerwavo rworudyi,” uye akati, “zvino mira wakanyarara, uye zvicha . . . pachava nechinoitika mumuviri wako.” Uye akati, “Zvadaro namata. Zvikabva, chirwere chinenge chabvavo pamunhu. Zvikarega kubva, ingokumbira maropafadzo woenda hako.”

“Zvino,” ini ndakati, “Changamire, ndinotyia kuti havanganditendi.”

Iye akati, “Chepiri ndechokuti, kana vakasateerera icho, vachateerera ichi.” Akati, “Zvichaitika kuti uchaziva zvakavanzika chaizvo zvomwoyo yavo.” Akati, “Izvi vachazviteerera.”

“Asika,” ndakadero, “Changamire, ndicho chikonzero ndiri kuno husiku huno. Ndakataurirwa navafundisi vangu kuti zvinhu izvo zvanga zvichiuya kwandiri zvakaipa.”

Iye akati, “Wakaberekwa munyika ino nokuda kwechikonzero ichocho.” (Muri kuona, “zvipo hazvinei nokutendeuka.”) Akati, “Wakaberekerwa chikonzero ichocho munyika ino.”

Uye ndakati, “Asika, Changamire,” ndikati, “izvi, vafundisi vangu vakandiudza, kuti waiva—waiva mweya wakaipa.” Uye ndakati, “Vai . . . Ndicho chikonzero ndiri pano ndichinamata.

Zvino izvi ndizvo zvaAkanditaurira. Wakandirondedzera kuuya kwaShe Jesu, mukuuya kwaKe kokutanga. Uye ndakati . . .

Chinoshamisa hechi, shamwari dzangu . . . Zvino, regai ndimbomira pano kwakanguva, ndidzokere kumashure. Chainyanya kundityisa, ndechokuti nguva dzose dzandaisangana navavuki, vaiziva kuti pane chakanga chaitika. Zvino izvozvo zvai . . . zvakanga zvichakarondiuraya.

Kupa muenzaniso, rimwe zuva ini navazukuru vangu taifamba mugiraundi re—remitambo, tichiri vakomana, tichifamba hedu. Zvino pakanga paine muvuki akanga akagara mune rimwe tende, mudzimai wechidiki, aitaridzika zvakana, akanga akagaramo. Isu taifamba hedu, tichipfuura napo. Iye akati, “Nhai, iwe, chimbouya pano zvisoma!” Tose vakomana vatatu takatendeuka. Iye ndokuti, “Iwe une juzi rine mitsetse—mitsetse” (aireva ini).

Uye ndakati, “Matiiko, amai?” Ndakafunga kuti dzimwe nguva aida kuti ndindomutengera kokora, kana zvimwe



zvakadero. Akanga ari mudzimai we—wechidiki, pamwe angaita makore makumi maviri anoraudza zvishoma, kana akada kudaro, akagara ipapo. Ndakafamba ndikaenda kwaari, ndikati, “Matiiko, amai, ndinga kubetserai neiko?”

Zvino iye akati, “Nhai, unoziva here kuti pane—pane Chiedza chinokutevera? Wakaberekwa pasi pechiratidzo.”

Ini ndikati, “Muri kurevei?”

Iye akati, “Hongu, iwe wakaberekwa pasi pechiratidzo. Pane Chiedza chinokutevera. Wakazvarirwa basa Dzvene raMwari.”

Ini ndikati, “Ndibvirei apo, amai imi!”

Ndakatanga kufamba ndichibvapo, nokuti amai vangu vakanga vandiudza kuti zvinhu zvakadero ndezvaDhiyabhorosi. Vaitaura chokwadi. Saka ini. . . Izvozvo zvakandityisa.

Uye rimwe zuva ndiri mupurisa aichengeta mhuka, ndakaenda kubhazi. Zvino ndakakwira mubhazi. Ndakanga ndichinge ndinopinda pasi pesimba remweya kazhinji. Ndakanga ndakamirapo, shure kwangu kwaiva nadhiraiuha wezvikepe. Ndaienda kupatirori, kubasa kwangu kuHenryville Forestry, ndiri mubhazi. Ndakaramba ndichingonzwa kakusanzwa zvakanaka. Ndakatarisa-tarisa imomo, ndokuona mudzimai mu—mufemu akanga akagaramo, akapfeka zvakanaka. Akati, “Ko wakadii?”

Ndikati, “Makadinivo imi!”

Ndakangofunga kuti mudzimaivo, ari kutaura, munoziva, ndakaramba ndichi. . . Akati, “Ndinoda kutaura newe zvishoma.”

Ini ndikati, “Zvakanaka, amai?” Ndokutendeukira kwavari.

Akati, “Wanga uchiziva here kuti wakaberekwa pasi pechiratidzo?”

Ini ndakafunga kuti, “Mumwe zvakare wamadzimai aya asinganwisiki.” Saka ndakangotarisa panze. Handina kumbomupindura kana chinhu zvacho, ndakangoramba. . .

Akati, “Ndingataura newe here zvishoma?” Ini ndokungoramba ndichi. . . Akati, “Rega kudaro.”

Ndakaramba ndakatarisa mberi. Ndakafunga kuti, “Handisi kuita somunhu ane tsika.”

Akati, “Ndinoda kutaura newe zvishoma.”

Ndakaramba ndakatarisa mberi, handina kumbomuteerera. Pakarepo ndakafunga kuti, “Ndinoda kuona kuti achataura zvimwe chetvo zvinotaurwa navamwe here.” Ndakatendeuka, ndikafunga kuti, “O-o, imi we-e!” Zvakandidedera, ndinozviziva, nokuti ndakanga ndisingadi kuzvifunga. Ndakatendeuka.

Iye akati, “Pamwe rega ndikuudze zvandiri.” Akati, “Ndinoziva zvenyeredzi.”

Ini ndikati, “Ndafungira kuti muri zvakada kudaro.”

Iye akati, “Ndiri parwendo kuChicago kundoona mwanakomana wangu mufundisi wechiBhaptist.”

Ini ndikati, “Zvakanaka, amai.”

Iye akati, “Pane akambokuudza here kuti wakaberekwa pasi pechiratidzo?”

Ini ndikati, “Kwete, amai.” Zvino, apa ndakavanyepera, muri kuona, uye ndakati. . . ndaida kuona kuti aida kuti kudini. Uye akati. . . Ndakati, “Kwete, amai.”

Iye akati, “Havana. . . Vafundisi havana kukuudza here?”

Ini ndikati, “Handina chokuita navafundisi.”

Iye akati, “U-u-u.”

Ini ndikati. . . akati—akati kwandiri. . . Ndakati, “Zvakanaka. . .”

Iye akati, “Kana ndikakutaurira zuva rawakaberekwa, unozvitenda here?”

Ini ndikati, “Kwete, amai.”

Iye akati, “Asika, ndinokwanisa kukuudza musi wawakaberekwa.”

Ndikati, “Handizvitendi.”

Iye akati, “Wakaberekwa musi wa6 Kubvumbi, mugore ra1909, nenguva dza 5 o'clock mangwanani.”

Ini ndikati, “Ndizvozvo.” Ndikati, “Ko munozviziva sei?” Ndikati, “Taurirai dhirai vha wechikepe kuti akaberekwa rini.”

Akati, “Handikwanisi.”

Ini ndakati, “Ko? Mazviziva sei?”

Akati, “Onaka, changamire.” Akati, ndokutanga kutaura pamusoro pezvenyeredzi dzomuchadenga, akati, “Shure kwamakore akati. . .” Akadaro, “Unorangarira pakauya nyeredzi inonzi nyamasase, yakatungamirira vachenjeri kuna Jesu Kristu?”

Uye ndakati shamisikei zvisvishoma, munozviva, ndikati, “Zvakanaka, handina chandinoziva nezvokunamata.”

Iye akati, “Asika, wakambonzwa pamusoro pavachenjeri vakauya kuzoona Jesu.”

Ini ndikati, “Hongu.”

Iye akati, “Zvino, vachenjeri vakanga vari chii?”

“O-o,” ndikati, “zvandinongoziva ndezvokuti, vaingova vachenjeri chete.”

Iye akati, “Ko, muchenjeri chii?” Akati, “Zvimwe chetezvo zvandiri, munhu anodzidza zvenyeredzi, ‘muongorori wenyeredzi’ ndizvo zवानodaidzwa vachiitwa.” Akati, “Unoziva, Mwari asati aita chinhu pa—panyika, anotanga Achiratidza mudenga, chozoitwa panyika.”

Ini ndikati, “Handizvizivi.”

Iye akati, “Zvakanaka . . .” Akadoma mbiri kana nhatu, mbiri . . . nyeredzi nhatu, dzakaita saMars, Jupiter, neVenus. Handidzo dzaakataura, asi akati, “Dzakapesana nzira yadzo dzikauya pamwe chete dzikaita . . .” Akati, “Pana vachenjeri vatatu vakauya kuzosangana naShe Jesu, mumwe aibva kudzinza raHamu, mumwe achibva kudzinza raShemi, nomumwevo waibva kune raJafeti.” Akati, “Pavakasangana paBheterehema, nyeredzi nhatu dzaimirira kwavaibva . . . Munhu wose wapanyika,” akati, “ane chokuita nyeredzi.” Akati, “Bvunza mutyairi wengarava uyo mwedzi paunofa nyeredzi yomudenga painoenda, masaisai haabvi aendavo anouya.”

Ini ndikati, “Ndinomubvunzirei, ndinozviziva.”

Iye akati, “Zvinoka, kuberekwa kwako kune chokuita nyeredzi dzokudenga”

Ndikati, “Zvino, izvozvo handizvizivi.”

Iye ndokuti, “Zvino, vachenjeri vatatu ava vakauya.” Akati, “Nyeredzi nhatu idzi, padzaka . . . Dzakabva kumativi akasiyana ndokusangana paBheterehema. Vanotivo vakabvunzurudza, ndokuzoona kuti mumwe waiva wedzinza raHamu, mumwe raShemi, mumwe raJafeti, vanakomana vatatu vaNoa.” Akati, “Zvino vakauya vakanamata Ishe Jesu Kristu.” Uye akati, “Pavakauyako,” akati, “vakauya nezvipo vakaMupa.”

Uye akati, “Jesu Kristu akati mushumiro yaKe kana Evhangeri iyi yaparidzirwa nyika yose (kuvanhu vaHamu, Shemi, naJafeti), Iye aizodzoka zvakare.” Uye akati, “Zvino, nyeredzi, nyeredzi dzedenga idzi, padzinofamba . . .” Akati, “Dzakaparadzana. Hadzina kuzombova panyika zvakare kubvira nguva iyoyo, pane zvinozikanwa. Asi,” akadaro “shure kwamazana akati amakore, dzinosangana mukufamba kwadzo saizvozvo.” (Kana aripo anoziva zvenyeredzi muno, angangoziva zvaitaurwa nomudzimai, ini handizvizivi.) Saka paaitaura . . . Akati, “Dzinosangana saizvozvi.” Uye akati, “Mukupupurira chipo chikurukuru chakapiwa vanhu, Mwari paakapa Mwanakomana waKe. Zvino nyeredzi idzi padzinosangana zvakare, ko,” akadaro, “Anotumira zvakare chimwe chipo panyika.” Akati, “Iwe wakaberekwa panguva yokusangana uku.” Akati, “Ndicho chikonzero ndazviziva.”

Zvakanaka, ndakati, “Amai, chokutanga, handina zvandinotenda pazviri. Handinamati, zvakare handichadi

kunzwa zvimwe pamusoro pazvo!” Ndakabva ndabvapo. Nokudaro ndakamumisa asati apedza. Ndokubva ndaburuka.

Zvino nguva dzose. . . Ndikasangana nomumwe akadaro, ndizvo zvaitika. Uye ndakafunga kuti, “Sei madhimoni achiita izvi?”

Zvino vaparidzi, pavaiti, “NdiDhiyabhorosi! NdiDhiyabhorosi!” Vakanga vatoita kuti ndizvitende.

Uye husiku uhu hwandaiva mukamba kaya pandaka. . . paAkataura pamusoro pazvo, ndakaMubvunza, ndikati, “Zvino, sei masvikiro nezvimwe zvakadaro, navanhu vane madhimoni, ndivo vanotaura pamusoro paZvo; asi vaparidzi, hama dzangu, vachindiudza kuti ndezvomweya yakaipa?”

Zvino teererai zvaAkandiudza, Iye uYu ari mumufananidzo. Akati, “Sezvazvakanga zvakaita kare, ndizvo zvazviri iko zvino.” Akatanga kundiudza, kuti, “Shumiro yaShe wedu Jesu Kristu payakatanga, vaparidzi vaiti, ‘Akanga ari Bherizebhabhu, Dhiyabhorosi’; asi madhimoni aiti, ‘Akanga ari Mwanakomana waMwari, Mutsvene Oga waIsraeri.’ Madhimoni. . . Tarisai muone Pauro naBharabhasi pavaiparidza kuya. Vaparidzi vakati, ‘Varume ava vapidigura nyika. Vakaipa, ndivana—ndivana Dhiyabhorosi.’ Asi movuki uya munzira, akaziva kuti Pauro naBharabhasi vaiva vanhu vaMwari, akati, ‘Vanhu vaMwari vanotitaurira nzira yoHupenyu.’” Ndizvozvo here? “Masvikiro navavuki, vanhu vane madhimoni.”

Asi tinozadzwa nedzidziso dzavanhu dzebhaibheri kusvikira pasina zvatinozoziva nezvoMweya. Ndinovimba muchandida shure kwezvizvi. Asi ndizvo zvazviri. Ndiri kureva maPentekosti, zvakare! Ndizvozvo. Kutomuka nokutamba-tamba hazvirevi kuti unoziva zvoMweya.

Chinodikanwa kusangana naye, chiso nechiso, ndizvo zvaunoda. Ndiyo Chechi yaMwari yaari kugadzirira kumutsa, ndizvozvo, kana vabatana muhumwe nesimba, muMweya.

Uye Akaenzanisa naizvozvo. Uye Akandiudza kuti vaparidzi vakanga vatadza kuZvinzwisisa, uye akandisimbisa kuti vaparidzi vakanga vatadza kuZvinzwisisa. Zvino paAkanditaurira izvozvi zvose uye kuti Jesu. . .

Ini ndikati, “Ko, izvika zvinhu izvi, zvinoitika kwandiri?”

Zvino, onai, Iye akati, “Izvozvo zvichawanda zvigokura nokukura.” Uye Akandinongedzera, achindiudza kuti Jesu akazviita sei; uye kuti akanga Auya Aine Simba raifanoziva zvinhu nokutaurira mudzimai patsime, haana kuzviita muporesi, akati aiita zviya sokuratidzwa kwaAitwa naBaba.

Ini ndikati, “Ko, ungava mweya upi unodaro?”

Iye akati, “Waiva Mweya Mutsvene.”

Zvino pakarepo pane chakaitika mandiri, ndakaziva kuti chinhu chandaifuratira ndicho chaicho chandakaunzirwa pano naMwari. Uye ndakazoonza kuti zvaiva zvimwe chete samaFarise mumazuva akare, vakanga vatadza kududzira Magwaro. Nokudaro kubva ipapo ndakatora dudziro yangu paZviri, zvandakataurirwa noMweya Mutsvene.

NdakaMuudza kuti, “Ndichaenda.”

Iye akati, “Ndichava newe.”

Uye Mutumwa akabva apinda muChiedza zvakare chikatanga kutenderera, nokutenderera, nokutenderera tsoka Dzake seizvi, ndokubva apinda muChiedza ndokubuda mukamba kaya.

Ndakaenda kumba ndava munhu mutsva.

Ndikaenda kucheche ndikandoudza vanhu pamusoro pazvo, mu. . . waiva musi weSvondo manheru.

Uye zvino neChitatu manheru vakaunza mudzimai, mumwe wamanesi okuMayo akanga ava kufa nekenza, pangosara mumvuri chete. Pandakaenda kwaari kuti ndindomubata, pakauya chiratidzo pamberi pangu, ndikamuona ava kushanda basa rohunesi zvakare. Zvino kuLouisville anonzi, “akatofa kare kare.” Zvino ari kuJeffersonville, kwaari kurapa, ashanda kwamakore. Nokuti, ndakatarisa ipapo, ndikaona chiratidzo ichocho. Ndakatendeuka, ndisinganyatsozivi zvandaiita, ndikamirapo, ndikadedera pavakatanga kundiuizira murwere uyu. Uye manesi navamwe vamire vakamupoterredza, iye akararapo, chiso chaondoroka maziso apinda mukatikati.

Margie Morgan. Kana muchida kumunyorera, ari pa411 Knobloch Avenue, Jeffersonville, Indiana. Kana kunyora kuClark County Hospital, Jeffersonville, Indiana. Regai iye akupei cha—chapupu.

Uye ndakatarisa. Murwere wokutanga iyeye, paakauya, ndakaona chiratidzo. Ndakaona mudzimai uyu achirapa zvakare, achifamba-famba, akasimba ari mutano. Ndikati, “ZVANZI NAJEHOVHA, ‘Haufi uchararama!’”

Murume wake, munhu anoremekedzwa chaizvo muzvinhu zvomunyika ino, akanditarisa *seizvi*. Ndakati, “Changamire, musatya henyu! Mudzimai wenyu achararama.”

Akandidana panze, akati. . . akadana madhokotera maviri kana matatu, akati, “Unovaziva here?”

Ndikati, “Hongu.”

“Ko,” akati, “Ndakatamba naye gorofu. Akati, ‘Kenza yaputira-putira hura hwake, haambokwanisi kana kumusuka nomushonga unosukisa mukati.’”

Ini ndikati, “Handina mhosva kuti anonzwei! Chimwe chinhu chaiva mandiri, ndakanga ndaona chiratidzo! Zvino

Murume uyu wakandiudza, akati, chose-chose chandinenge ndaona, ndichitaure nokudaro chichaitika saizvozvo. Zvino Akandiudza ini ndinozvitenda.”

Mwari ngaarumbidzwe! Mazuva mashomanana kubva ipapo akanga ava kutozviwachira, achitofamba-famba. Iko zvino orema mapaundi zana namakumi matanhatu namashanu, ava mutano zvakakwana.

Zvino pandakazvigamuchira, zvakabva zvaitika. Zvino Robert Daugherty akandidana. Zvikabva zvapararira, nokuTexas, nenyika yose.

Uye humwe husiku, kakaita kana kana kashanu... (Ndakanga ndisinganzwisisi zvokutaura nendimi nezvimwe zvakadero. Ndaitenda murubhabhatidzo rwoMweya Mutsvene, ndaitenda kuti vanhu vaikwanisa kutaura nendimi.) Rimwe zuva husiku pandaifamba ndichienda mu... muCathedral, muSan Antonia, kuTexas, ndichifamba ikoko, mumwe mukomana akatanga kutaura nendimi sokunge pfuti, kana chigwagwagwa chiri kupfura, achikurumidza. Nechekumashure, kumashureshure, pakasimuka mumwe murume akati, “ZVANZI NAJEHOVHA! Murume ari kuenda mberi uko ane shumiro yakagadzwa naMwari Samasimba. SaJohane muBhabhatidzi akatumwa kugadzirira kuuya kokutanga kwa Jesu Kristu, nokudaro uyu akatakura Shoko richagadzira Kuuya kwaShe Jesu Kristu kweChipiri.”

Ndakaita sendichanyura. Ndakasimudza musoro, ndikati, “Unoziva murume uyu here?”

Iye akati, “Kwete, changamire.”

Ini ndikati, “Iwe unomuzivavo here?”

Iye akati, “Kwete, changamire.”

Ndikati, “Unondiziva here?”

Iye akati, “Kwete, changamire.”

Ini ndikati, “Ko uri kuitei pano?”

Iye akati, “Ndakazviverenga mupepanhau.” Uye kazhinji. . . Ndiwo aiva manheru okutanga omusangano.

Ndakatarisa ukuvo ndikati, “Ko wauya sei pano?”

Akati, “Vamwe vanhu vakandiudza kuti pachange paine, ‘Mupodzi wavarwere,’ saka ndauya.”

Ini ndikati, “Ko imi hamuzivani here?”

Iye akati, “Kwete.”

O-o, imiwe! Ipapo ndakaona kuti isimba chairo roMweya Mutsvene. . . Pandaisimbofunga nguva yapfuura kuti zvakatsveyama, uye ndakaziva kuti. . . Mutumwa waMwari uyu aiyana navanhu ava vakanga vaine zvipo izvi. Kunyange vakanga vaine zvimwe zvokuedzesera nenyonganyonga

yeBhabhironi mazviri, asi mukati mazvo maiva nezvechokwadi. [Blank spot on tape.—Ed.]...Kristu” Ndakaona kuti cha—chaiva chokwadi.

O-o, makore akafamba, mumusangano vanhu vaiona zviratidzo nezvimwe zvakadaro.

Imwe nguva wemapikicha akaChitora mufananidzo pandakanga ndakamira pane imwe nzvimbo kuArkansas, ndinofunga maiva, mumisangano yakadai, munzvimbo yakada kukura seino. Uye ndakanga ndakamira, ndichiedza kuChitsanangura. Vanhu vaizviziva, vaigara pasi vachiteerera, maMethodist, maBhaptist, maPresbyterian, navamwe vakadaro. Zvino ndakatarisa, nokumukova, ndikaona Chichiuya, chichipinda chichiti, “Whoossh, whoossh!”

Ndikati, “Hapasisina chikonzero chokutaura zvakare, nokuti Chauya.” Chakauya, vanhu vakatanga kuita ruzha. Chakauya pandaiva ndokubva chamirapo.

Pachakanga Chava kumira, mumwe muparidzi akamhanya akati, “Aika, ndachiona Ichu!” Chakabva Chamurova ndokumupofomadza cha—chaizvo, akadzadzarikira kumashure. Munokwanisa kumuona pamufananidzo mubhuku paakadzadzarikira shure musoro wake wakatsikitsira sezvizi. Munogona kuona mufananidzo wake.

Uye Chakamira ipapo. Mutori wemifananidzo wamapepanhau ndiye wakagona kuChitora panguva iyi. Asi Ishe vakanga vasati vava kuda.

Zvino humwe husiku kuHouston, Texas, paiva, o-o, nezvuru nezvuru zvavanhu...Taiva tiine mazana masere... zvuru zvisere panzvimbo iye munoiti chii, imba yemimhanzi, pedyo nokuSam Houston Coliseum.

Zvino ikoko padhibheti usiku ihwohwo, nokuti mumwe muparidzi wechiBhaptist akati ini “ndaiva munyengeri chaiye, uye munyengeri pane zvokunamata, uye kuti ndaifanira kudzingwa muguta iroro” uye kuti ndiye aifanira kuzviita.

Hama Bosworth vakati, “Hama Branham, mungarega chinhu chakadaro chichiitika here? Mubvunzei!”

Ini ndikati, “Kwete, changamire, handidi kuitisana nharo. Evhangeri haipo kuti vanhu vaite nharo, Iripo kuti vanhu vairarame.” Ini ndakati, “Hazvina mhosva kuti ungamupikisa zvinogutsa sei, anongoramba munzira iyoyo.” Ndakati, “Iye... hazvimbomushanduri. Ko Mwari kana akatadza kutaura nomwoyo wake, ini ndingazvikwanisa sei?”

Zuva rakatevera zvakabuda zvakare, achiti, “Zvinoratidza zvavari,” achitaura mupepanhau reHouston Chronicle. Akati, “Zvinoratidza zvavari, vanotya kupindura pane zvavanoparidza.”

Hama Bosworth vakauya kwandiri, vakanga vava namakore makumi manomwe anoraudza, hama yakanakisa, vakuya vakandimbundira noruoko rwavo, vakati, “Hama Branham,” vakati, “munoreva here kuti muri kungosiya zvakadaro?”

Ndakati, “Kwete, Hama Bosworth. Kwete, changamire. Handisi kuzondopikisa.” Ndikati, “Hazvinaki.” Ndakati, “Zvinozokonzera gakava kana tava kubva papurupeti ipapo.” Ndakati, “Ndino musangano iko zvino, handidi kuti zvinhu zvigokanganiswa nezvizvi.” Ndikati, “Musiyei akadaro.” Ndikati, “Ndizvo bedzi, ari kungogwauta chete.” Ndikati “Takambova navo kumashure, uye hazvibatsiri kutaura navo.” Ndakati, “Vanongoenderera mberi, vachizvitutumadza.” Ndikati, “Kana vakambogamuchira zivo yeChokwadi vakazoIramba, Bhaibheri rinoti vayambuka muganhu wenyasha uye havazofi vakaregererwa munyika ino kana inouya. Vanoti Izvi ‘ndiDhiyabhorosi’ uye hapana zvavangaita. Vakagarwa nomweya wezvinamoto anova Dhiyabhorosi.”

Vangani vanoziva kuti ichokwadi, kuti mweya wadh iyabhorosi unonamata? Hongu, changamire, vanhu vanoita savari pachokwadi. Zvino izvo hazvina kugamuchirika zvakanaka pandati “kunge vane chokwadi,” asi ichokwadi. “Vano mufananidzo chete wokunamata asi vachiramba Simba racho.” Ndizvo chaizvo. Zviratidzo nezvishamiso ndizvo zvinoratidza Mwari, nguva dzose. Zvino Iye akati zvinenge zvakadaro mumazuva okupedzisira. Zvino cherechedzai!

Mutana Hama Bosworth, nda . . . vakanga vachifanira kuuya neni, asi vakanga vakaita sokuti netei; vachangodzoka kubva kuJapan, vanga vachida kuvapo. Vachaenda neni kuLubbock. Uye nokudaro vanga . . . vanga vachinzwa, dzihwa rakaiya, saka havana kukwanisa kuuya nhasi, ivo nomudzimai wavo. Zvino ivo . . .

Vanhu vose vakafunga kuti vanoratidzika saKarebhi. Vakamirapo, vakati, “Zvakanaka, Hama Branham,” (namatarisire aya akadzikama, munoziva), vakati, “regai ini ndiende” vakati “kana imi musingadi kuenda.”

Ini ndikati, “O Hama Bosworth, ha—handidi kuti muende. Munozopinda munharo.”

Ivo vakati, “Hapazovi neshoko rimwe chete zvaro renharo.”

Zvino, ndisati ndapedza, tererai izvi. Vakadzikako. Ini ndikati, “Kana musingazoiti nharo, zvakanaka.”

Vakati, “Ndinovimbisa kusaita nharo.”

Paiva navanhu vangasvika zvuru makumi matatu munhandare iyi husiku uhu. Hama Wood, vakagara apo, vakanga varipovo panguva iyi, vakagaravo muimba iyi. Zvino ini . . .



Mwanakomana wangu akati, kana kuti . . . Mudzimai wangu akati, “Hamusi kuenda kumusangano here?”

Ini ndikati, “Kwete. Handingaendi kundonzwa vanhu vachiitirana nharo. Kwete, changamire. Handidi kundoteerera izvozvo.”

Hwava husiku, Chimwe chinhu chakati, “Endako.”

Ndakahaya tekisi, munun’una wangu, nomudzimai navana, ndokubva taenda. Ndakaenda pabharikoni pakamuri 30, pakakwirira, ndokugarapo.

Mutana Hama Bosworth vakaendako vachifamba somumiririri, maona. Vakanga vanyora . . . Vakanga vanyora vimbiso dzina mazana matanhatu dzomuBhaibheri. Vakati, “Zvino, Dhokotera Best, uyai musvikotora imwe yevimbiso idzi mudziratidze kuti hadzichina basa neBhaibheri. Imwe neimwe yevimbiso idzi iri muBhaibheri, ichitaura pamusoro paJesu Kristu achiporesa varwere muzuva rino. Mukakwanisa kutora vimbiso imwe chete, neBhaibheri, moiratidza kuti haichashandi neBhaiberi, ini ndinogara pasi, ndinokubata ruoko, ndichiti, ‘muri kutaura chokwadi.’”

Iye akati, “Izvo ndichazviona ndauya mberi ikoko!” Aida kuti apedzisire kutaura kuti azokwanisa kupfudza zveHama Bosworth, muri kuona.

Zvino Hama Bosworth vakati, “Zvisinei, Hama Best, ndichakubvunzai chimwe chinhu, mondipindura kuti ‘hongu’ kana ‘kwete,’” vakati, “tichabva tapedza gakava iko zvino.”

Zvino iye akati—akati, “Ndichazvipindura izvozvo!”

Vakakumbira mutungamiriri kuti vabvunze. Akati, “Zvakanaka.”

Vakati, “Hama Best, mazita orudzikinuro aJehovha aishandavo pana Jesu here? ‘Hongu’ kana ‘kwete?’”

Izvozvo zvakabva zvapedza nyaya. Zvakabva zvapera. Ndinokuudzai kuti, ndakanzwa chimwe chinhu chichifamba mandiri. Handina kunge ndazvifunga izvozvo, ini pachangu, muri kuona. Uye ndakafunga kuti, “O-o, mazvionaka, izvi haambozvipinduri izvi! Zvamusunga.”

Akati, “Zvino, Dhokotera Best, ndi—ndinoshamiswa.”

Iye akati, “Ndichazvipindura izvo!”

Vakati, “Ndinoshamiswa kuti haukwanisi kupindura mubvunzo wangu mudukusa.” Vakanga vakadzikama segaka, uye vachiziva pava kamira. Saka vakabva vagara pasi neGwaro iroro.

Akati, “Pedza maminetsi ako makumi matatu, ndichazvipindura mushure!”

Hama Bosworth vakagarapo ndokutora Gwaro iroro vakasunga murume uyu naro kusvikira chiso chake chatsvuka zvokuti waitokwenyera machisi pachiri, akapfuta.

Akasimukapo, akatsamwa, ndokubva akandira mapepa pasi, akabva aparidza Evhangeri yechiCampbell. Ndakambenge ndiri muBhaptist, ndinoziva zvavanotenda. Haana. . . Aiparidza pamusoro pokumuka kuvakafa, “kana ichi chinofa chichinge chafuka kusafa,’ zvino ndipo patichava noKuporeswa komutumbi.” O-o, zvangu! Ko kana tashandurwa tinogoda Kuporeswa mutumbi kwei (“kana ichi chinofa chafuka kusafa,” kumuka kwavakafa)? Akatopikisa chishamiso chakaitwa naJesu pana Razaru, akati, “Akafa zvakare, uye chaingova chinhu chenguva duku.” Muri kuona?

Uye paakapedza, akati, “Unzai Mupodzi wavarwere ndimuone achiita zvishamiso!”

Pakava nekagakava zvino. Hama Bosworth vakati, “Muri kundishamisa, Hama Best, nokuti hamuna kupindura kana mubvunzo mumwe wandakubvunzai.”

Nokudaro akabva avira chaizvo, ndokuti, “Ndiunzirei Mupodzi iyeye ndimuone achipodza!”

Vakati, “Hama Best, munotenda here mukuponeswa kwavanhu?”

Akati, “Chokwadi!”

Akati, “Mungada here kunzi Muponesi wavanhu?”

Akati, “Kana napadiki pose!”

“Hazvinga. . . Hamungavi Muponesi nokuti munoparidza vhangeri yokuponesa mweya.”

Akati, “Kwete, aiwa kwete!”

Vakati, “Nokudarovo Hama Branham havasi Muporesi wavanhu nokuti vanoparidza Kupodzwa kwezvirwere. Havasi Muporesi wavanhu, vanonongedzera vanhu kuna Jesu Kristu.”

Uye akati, “Uyai naye pano apa, ndimuone achiita zvishamiso! Ndinoda kuona vanhu ivavo kwapera gore ndozokuudzai kuti ndinoZvitenda here kana kwete.”

Hama Bosworth vakati, “Hama Best, izvi zvinoita sezvakamboitika paKarivhari zvokuti, ‘Buruka paMuchinjikwa tigoKutenda.’ Muri kuona?”

Uye zvino, o-o, varume, akaputika nehasha. Akati, “Ndinoda kumuona achiita zvishamiso! Ndinoda kumuona achiita zvishamiso!” Vatungamiriri vakamuti agare pasi. Akafamba ipapo, zvino paiva nomuparidzi wechiPentekosti, akamusoropodza ipapo. Zvino vakamuti achinyarara. (Zvino Hama Bosworth vakati, “Aiwa, aiwa! Kwete, kwete.”) Saka vatungamiri vakamuti agare pasi.

Raymond Richey akasimuka, akati, “Ndiwo maonero esangano reSouthern Baptist Convention here?” Akati, “Imi vaparidzi vechiBhaptist, sangano reSouthern Baptist Convention ratumira murume uyu here kana kuti auya ega?” Havana kupindura. Akati, “Ndiri kubvunza imi!” Aivaziva, mumwe nomumwe wavo.

Vakati, “Auya ega.” Nokuti ndinoziva kuti maBhaptist anotendavo, muKuporeswa kwavarwere. Zvino vakati, “Auya ega.”

Zvino hezvi zvakazoitika. Ipapo Hama Bosworth vakati, “Ndinoziva kuti Hama Branham vari muungano, kana vachida kutaura kuungano mukuvhara, zvakangonaka.”

Zvino Howard akati, “Musaende!”

Ndikati, “Handiendi.”

Pakarepo Chimwe chinhu chakauyapo, chikatanga kutenderera, ndikaziva kuti Akanga ari Mutumwa waJehovha, akati, “Simuka!”

Vanhu vangaita mazana mashanu vakabatanidza maoko avo sezvizi, kuita nzira, kuti ndiende kupuriputi.

Ndikati, “Shamwari dzangu, ini handisi Muporesi wavarwere. Ndiri hama yenyu.” Ndikati, “Hama Best, pasina . . .” Kana, “Hama Best,” Ndikati, “pasina kukushorai, hama yangu, aiwa kana. Mune kodzero kumaonero enyu, nenivo zvakare.” Ndikati, “Nokuti, tarisai hamuna kukwanisa kujekesa nyaya, iyi, neHama Bosworth. Hamugoni kujekeserana nani zvake anoverenga Bhaibheri, anoziva zvinhu izvi.” Ndikati, “Kana iri nyaya yokuporesa vanhu, handikwanisi kuvaporesa, Hama Best. Asi ndiri pano manheru oga-oga, kana muchida kuona Ishe achiita zvishamiso, uyai. Vanozviita manheru oga-oga.”

Uye iye akati, “Ndinoda kukuona uchiporesa munhu ndigomutarisa! Pamwe ungavadzimaidze namasaramusi ako nokudzimaidza kwako, asi” akati “ndinozoda kuzviona kwaperera gore rimwe chete kubva zvino!”

Ini ndikati, “Zvakanaka, mune kodzero yokuvaongorora, Hama Best.”

Akati, “Hapana vamwe vanhu vanotenda zvinhu zvakadaro kunze kwenyu imi boka remisoro yakaoma vanhu vanoumburuka pasi. MaBhaptist havatendi muzvinhu zvisina maturo zvakadaro.”

Hama Bosworth vakati, “Chimbomirai zvishoma.” Vakati, “Vanhu vangani muno, mumavhiki maviri amanga muri pano, vari nhengo dzeBhaptist muHouston muno, vanokwanisa kuratidza kuti makaporeswa naMwari Samasimba kubvira pakauya Hama Branham?” Vanhu vanopfuura mazana matatu vakasimuka. Akati, “Ko izvo chii?”

Akati, “Havasi maBhaptist!” Akati, “Munhu wose anokwanisa kupupura chaanoda, hazvirevi kuti ndicho chokwadi!”

Ndikati, “Shoko raMwari rinoti ndizvo, uye haungarirwisi. Zvino vanhu vari kuti ichokwadi, zvino haungazvirambi. Zvino muchaita sei naZvo?” Muri kuona, saizvozvi.

Ndikati, “Hama Best, ndinongotaura Chokwadi chete. Uye kana ndakatendeka, Mwari aripo kutsigira Chokwadi.” Ndikati, “Kana Asiri... Kana Akarega kutsigira Chokwadi, zvino haAsi Mwari.” Ini ndikati, “Handiporesi vanhu. Ndakaberekwa ndiine—ndiine chipo chokuona zvinoitika.” Ndikati, “Ndinoziva kuti handinzwisisiki, asi handigoni kuita zvinopesana nokugutsikana kwomwoyo wangu.” Ndikati, “Ndinotenda kuti Jesu Kristu akamuka kuvakafa. Uye kana Mweya unouya uchiratidza zviratidzo nezvimwe zvakadaro, kana uri iwo wamuno mubvunzo nawo, uyai muzvionere.” Ndikati, “Ndizvozvo chete.” Asi ndakati, “Asi pachangu, hapana chandingaita nokuda kwangu.” Uye ndakati, “Kana ndikataura Chokwadi, Mwari aripo, kuti andipupurire kuti iChokwadi.”

Uye panguva iyeyo, Chimwe chinhu chakabva chati, “Whooooosssh!” Hoyu Wouya, achidzika. Paiva noMutori wemifananidzo weAssociation yeAmerica, weDouglas Studios muHouston, Texas, akanga aine kamera huru kwazvo akagara (havabvumirwi kutora mifananidzo), asi akabva atora mufananidzo.

Vakanga varipo vachida kutora mifananidzo yaVaBest, iye—iye akati, ndisati ndaendako, akati, “Mirai zvisihoma! Ndine mifananidzo mitanhatu ichaitwa pano!” Akati, “Ona, tora mufananidzo wangu zvino!” Akaisa chigunwe chake pamhuno yomutana uyu mutsvene waMwari, achidaro, akati, “Zvino chitorai mufananidzo wangu!” Ndokubva vatora. Akabva apfunda chibhakera ndokuchisimudza, akati, “Zvino chitorai mufananidzo wangu!” Vakautora akadaro. Akabva azomiravo sezvizvi, kuti atorwe mufananidzo. Akati, “Muchaona izvi mumagazini rangu!” achidaro.

Hama Bosworth vakamirapo uye havana kumbotaura chinhu. Mushure vakazotora mufananidzo weIchi.

Vava munzira kuenda kumba manheru iwawo, (mufananidzo wakatorwa nomukomana wechiKatorike), akati kuno mumwevo mukomana, akati, “Unofungei pamusoro peZvaitika?”

Iye akati, “Ndinoziva kuti ndaimupikisa. Humbu yakabva pahuro yomudzimai uya, ini ndakati wakamudzimaidza.” Akati, “Pamwe ndingadai ndakakanganisa ipapo.”

Akati, “Unofungei nezmufananidzo uyu?”

“Handizivi.”

Vakauisa muasidhi. Hounoi mufananidzo wake, munokwanisa kumubvunza kana muchida. Vakaenda kumba, iye ndokuputa fodya agerepo. Akatora negetivhi yeHama Bosworth, pakanga pasina chinhu. Akatora zvakare yepiri, yetatu, yechina, yeshanu, yetanhatu, ose akanga asina chinhu. Mwari haana kutendera mufananidzo womuranda waKe mutsvene kuti ubude pamwe nomunyengeri uyu, aine mhuno yake, kana ruoko, chibhakera chakanongedzwa pamhuno yavo saizvozvo. Haana kubvumira.

Vakazitora yakatevera, ndokuona Pane chaivapo. Murume uyu akarohwa nehana, vakadaro, husiku ihwohwo.

Vakatumira negetivhi iyi kuWashington D.C.. Ikadhindwa kuti isakopwa, ikabva yadzoswa zvakare.

Zvino George J. Lacy, mukuru weF.B.I. kumafinga pirinzi, nezvimwe zvakadaro, anova mumwe wavanamazvikokota munyika yose, akaunzwa akapedza mazuva maviri achiongorora kamera, magetsi, nazvose. Patakasvika masikati iwawo, akati, “Mufundisi Branham, nenivo, ndaikupikisai.” Akati, “Zvakare ndakati zvaiva zvokubata vanhu nenjere, mumwe munhu akanga ati aona Chiedza nezvimwe zvakadaro.” Iye akati, “Munoziva, munyengeri aisimbotaura kuti” (aireva munhu asingatendi) “‘iyi mifananidzo, nechiedza cheshongwe yomwoto pana Kristu, napavatsvene,’ akadaro, ‘izvi zvinongova zvenjere chete.’” Asi akati, “Mufundisi Branham, ziso romuchina wekamera iyi haritori njere! Chiedza chakarova ziso rekamera, kana kuti chakarova negetivhi, chikabva Chabudavo.” Akati. . .

Ndakaipa kwavari. Iye akati, “O-o, imi, munoziva here kukosha komufananidzo uyu?”

Ndikati, “Kwete kwandiri, hama, kwete kwandiri.” Uye iye akati. . .

Hongu, hachisi kuzokosha muri mupenyu, asi rimwe zuva, kana zivo ikaenderera mberi chiKristu chikaramba chiripo, pane chichaitika nokuda kweizvi.

Zvino, shamwari dzangu, manheru ano, kana uku kuri kusangana kwedu kokupedzisira panyika pano, iwe neni tagara muHupo hwaMwari Samasimba. Chapupu changu ndechekhwadi. Zvakawanda, pane zvinhu zvakawanda, zvingazadza mabhuku akawanda, asi ndinoda kuti muzvize.

Vangani vari muno vakaona (kwete pamufananidzo) Chiedza paChacho chakamira pandaiparidza ndiri? Simudzai maoko enyu, kwose kwose muimba ino, wose akamboChiona. Muri kuona, maoko angaita masere kana gumi avagere muno.

Ungati, “Ko—ko vangaChiona ini ndotadza kuChiona?” Hongu, changamire.

Nyeredzi i—iya yaiteverwa navachenjeri, yakapfuura nzvimbo dzose dzokuongorora zvomuchadenga hapana mumwe munhu akamboIona kunze kwavo. Ndivo chete vakaIona.

Eriya wakanga akamira paya achitarisa ngoro dzomwoto, nezvimwe zvose. Gehazi akaringa-ringa, haana kumbodziona. Mwari akati, “Zarura meso ake kuti aone.” Zvino akazodziona, muri kuona. Asi akanga ari mukomana akanaka, amirepo akaringa-ringa, asi haana kuzviona. Chokwadi. Zvakapiwa kuna vamwe kuti vaone, uye vamwe kuti vasaona. Zvino ichi ichokwadi.

Zvino kunemi musati maChiona, musati maChiona, nemi makaChiona neziso renyu uye hamusati maona mufananidzo wacho, asi avo vakaona mufananidzo waCho vane umbowo hukuru kupfuura imi makaona neziso renyu chairi. Nokuti imi, neziso renyu chairi, ringakunyengerai, pamwe makangoona madzengerere. Ndizvo here? Asi Ichi haazi madzengerere, Ichi iChokwadi, pazvinotsigirwa noumbowo hwavanamazvikokota vesainzi kuti Iyi iChokwadi. Nokudaro Ishe Jesu vakaita izvi.

“Zvino munofunga kuti Ichi chii,” ungararo, “Hama Branham?”

Ndinotenda kuti IShongwe yoMwoto imwe chete yakatungamirira vana vaIsiraeri kubva Egipita kuenda kuParastina. Ndinotenda kuti Ndiye Mutumwa weChiedza mumwe chete akapinda mu—mutorongo akaenda kuMutendi Petro akamubata, akandomuzarurira mukova akamubudisa kunze kwakachena. Zvakare ndinotenda kuti Ichi ndiJesu Kristu mumwe chete zero, nanhasi, nokusingaperi. Amen! NdiJesu mumwe chete nhasi sezvaakanga ari zero. Achagara nokusingaperi ari Jesu mumwe chete.

Uye ndiri kutaura pamusoro paCho, Chiedza chimwe chete chiri pamufananidzo chiri. . . chimire mafiti maviri kubva pandimire iko zvino. Ndizvozvo. Handikwanisi kuChiona na—namaziso angu, asi ndinoziva Chimire pano. Ndinoziva kuti Chiri kuzorora mukati mangu iko zvino. O-o! Dai maiziva mutsauko unoitika kana simba raMwari Samasimba rabata, uye kuti zvinhu zvinoshanduka sei!

Uku kutaura kuna ani zvake. Ndanga ndisiri kuzonamatira varwere, ndanga ndichida kungokumikidza vanhu vose kunaShe. Asi chiratidzo chiri pamusoro pavanhu. U-u-u. Mwari anozviza. Handisi kuzoita mutsetse wokunamatira varwere, ndichangokuregai makagara pamuri ipapo. Vangani vanhu muno vasina makadhi okunamatirwa? Simudzai maoko enyu. Kana paino munhu asina kadhi rokunamatirwa, asina kadhi rokunamatirwa?

Mudzimai mutema agere apa, ndaona manga makasimudza maoko enyu. Ndizvo here? Simukai ndimbotaura nemi moga zvisoma. Handizivi kuti Mweya Mutsvene uchati

kudini, asi makanditarisa nokutendeka kose. Hamuna kadhi rokunamati rwa? Kana Mwari Samasimba akandiratidza kuti dambudziko renyu chii. . . Ndiri kungoita izvi tichitanga, kuti ndiwane matangiro. Munotenda here kuti ndiri. . . Munoziva hapana. . . hapana chinhu chimwe chete chakanaka pamusoro pangu. Kana muri mudzimai akaroorwa, handina kusiyana nomurume wenyu. Ndiri munhu. Asi Jesu Kristu Mwanakomana waMwari, uye Akatumira Mweya waKe kuzosimbisa zvinhu izvi.

Kana Mwari akanditaurira chiri kukunetsai (uye munoziva kuti hapana nzira yandingambokuzivai nayo), muchatenda here nomwoyo wenyu wose? [Hanzvadzi inodavira—Mupepeti.] Mwari akuropafadzei. Zvino chirwere chenyu che b.p. chakusiyai. Ndicho chamanga munacho. Handizvo here? Zvino chigarai pasi.

Chimbozvitenda izvi kamwe chete! Ndinodenha munhu wose kuti aZvitende.

Onai, regai ndikuudzei chimwe chinhu. Marita, achiuya kuna Ishe Jesu. Chipa chiya chingadai chisina kumboshanda. . . Asi Baba vakanga vaMuratidza zvaAizoita. Chingadai chisina kumboshanda. Asi akati, “Ishe, dai. . . Dai Manga muri pano, hanzvadzi yangu ingadai isina kufa.” Akati, “Asi ndinoziva kuti kunyange iko zvino chose chaMunokumbira Mwari, Mwari Anokupai.”

Iye akati, “Ndini Kumuka noHupenyu, anotenda maNdiri kunyange anga akafa, asi uchararamazve. Zvakare ani nani anorarama achitenda Mandiri haangatongofi. Unozvitenda Izvi here?”

Chinzwai zvaakataura. Akati, “Hongu, Ishe. Ndinotenda kuti zvose zvaMataura iChokwadi. Ndinotenda kuti Ndimi Mwanakomana waMwari waizouya munyika.” Ndiwo mauyi ro aakaita, achizvininipisa.

Mava kunzwa nani, handizvo here, mudzimai? Hongu. Ndizvozvo.

Mudzimai agere, pedyo nemi uyo, zvakare, ari kutambura nedenda ramapfupa nechirwere chamadzimai. Handizvo here, mudzimai? Simukai kwakanguva, mudzimai uyo ane dhirezi dzvuku. Manga muri pedyo pedyo, chiratidzo chabva chaura pamuri. Denda ramapfupa, nechirwere chinonetsa madzimai. Ndizvozvo here? Hechi chimwe chiri muhupenyu hwenyu (muno—muno kutarisika kwakanyatsoti tsvikiti): muno kushushikana kwakanyanya muhupenyu hwenyu, matambudziko akawanda. Zvino dambudziko iri riri pamusoro pomudiwa wenyu, murumwe wenyu. Chidhakwa. Haadi kuenda kuchechi. Kana zvirizvo, simudzai ruoko rwenyu. Mwari akuropafadzei, mai. Endai kumba zvino mugamuchire maropafadzo enyu. Maporeswa, papenya chiedza pamuri.

Murume agere pedyo, zvakare, ipapo. Imi, changamire, munotenda here nomwoyo wenyu wose? Hamuchakwanisi kusevenzesa imwe nhengo, hamukwanisi kunhuwidza. Handizvo here? Kana zvirizvo, ninirai ruoko rwenyu. Isai ruoko rwenyu kumuromo wenyu sezvizvi, moti, “Ishe Jesu, ndinoKutendai nomwoyo wangu wose.” [Hama inoti, “Ishe Jesu, ndinoKutendai nomwoyo wangu wose.”—Mupepeti.] Mwari akuropafadzei. Chiendai zvino, muchagamuchira kupodzwa kwenyu.

Ivai nokutenda muna Mwari! Munofungei mose pamusoro paZvo, kumashure uko? Munotenda here? Remekedzai!

Pano mudzimai agere shure kukona uko. Ndaona Chiedza chiri pamusoro pake. Ndiyo bedzi nzira yandinokwanisa kutaura zvinhu izvi, Chiedza ichi chakamirapo. Chiedza *Ichi* chakamira pamusoro pomudzimai uyu. Pamwe munguva shoma, ndichaona kuti chii. Hanzi . . . Mudzimai uyu ari kutambura no—nomwoyo. Akatarisa kwandiri.

Uye murume wake akagara padyo naye. Nomurume wakevo ane hurwere, anga achingorwara, kunetsekana, nokurwara. Handizvo here, changamire? Simudzai maoko enyu kana chiri chokwadi. Ndizvozvo, ndiri kureva imi, mai, mune kachira muhuro. Changamire, handizvo here? Manga musingaiti here sokunetseka nhasi. Muri kunetseka nomudumbu menyu, changamire. Ndizvozvo.

Mose tendai mose nomwoyo wenyu wose, mose imi? Munozvigamuchira here? Changamire, ndinokuudzaivo, imivo, ndaona (imi makasimudza ruoko rwenyu) tsika yokuputa. Regai kuita izvozvo. Munoputa sharutu, hamufaniri kudaro, zvinokurwarisai. Handizvo here? Kana zvirizvo, simudzai ruoko rwenyu sezvizvi. Ndizvo zviri kukurwarisai. Zvinokanganisa tsinga dzenyu. Rasai . . . zvinhu zvakaipa izvo uye regai kuzombozviita zvakare, munozopora, uye dambudziko romudzimai wenyu nomwoyo richamusiya. Munozvitenda here? Handizvo here? Handisi kukuonai ndiri kuno, munozviziva, asi makatakura fodya dzesharutu mu . . . mu—homwe yenyu yapamberi. Ndizvo chaizvo. Dzibudisei moisa ruoko rwenyu pamudzimai wenyu, moudza Mwari kuti mapedza kuwadzana nezvinhu zvakadaro, muchaenda kumba mapora, imi nomudzimai wenyu muchapora. Zita raShe Jesu ngarikudzwe!

Munotenda nomwoyo wenyu wose here?

Mudzimai uyo akagara apa akanditarisa. Imi muri pa . . . apo pachigaro chapamberi pano, agere pano apa. Mudzimai wechidiki ane . . . akanditarisa, akagara pano apa. Hamu . . . Mune kadhi rokunamatirwa, mai, vari pano apa? Hamuna kadhi rokunamatirwa? Munotenda nomwoyo wose here? Munotenda kuti Jesu Kristu anokwanisa kukuporesai here?



Munofungei pamusoro paZvo, imi makagara pedyo naye? Mune kadhi rokunamatirwa here, mai? Hamuna? Munoda kupora, zvakare? Hamudi here kudya zvamaisimboita, kuti mupodzwe dambudziko romudumbu? Munotenda kuti Jesu anokupodzai iko zvino? Simukai kana muchitenda kuti Jesu Kristu akakupodzai. Manga muine maronda mudumbu, handizvo here? Zvakakonzerwa nokuti manga muri munhu anga achingofunganya. Magara muchingoshushikana kwenguva yakareba. Kunyanya maasidhi nezvimwe, aiwa ndinoreva kuti zvinoumba maasidhi, uye zvinoita kuti mazino ave nokuteta kana modya chikafu. Ichokwadi. Hongu, changamire. Kuruma-ruma kwomudumbu, kwanga kuri nechapasi mudumbu menyu. Dzimwe nguva munopisa shure kwokunge madya kunyanya chingwa chakatositwa chikaiswa bhata. Ndizvo here? Handisi kuverenga pfungwa dzenyu, asi Mweya Mutsvene haukanganisi. Maporeswa zvino. Endai kumba, muchapora.

Ko imi muri kudivi iri? Vamwe venyu vari shure uko vasina makadhi okunamatirwa, simudzai maoko enyu. Mumwe munhu asina kadhi rokunamatirwa. Zvakanaka, ivai nokuremekedza, tendai nomwoyo wenyu wose. Ko vari pakamuri yapamusoro? Ivai nokutenda muna Mwari.

Handikwanisi kuita izvi ndoga, asi nenyasha Dzake dzoga. Munotenda here? Ndinongotaura zvaAnenge andiratidza. Sokutenda kwenyu...Ndinotaura izvi kuzunguza kutenda kwenyu, ndoona kuti Anonditungamirira nenzira ipi. Maona here kuti—kuti handisini hama yenyu? Makamira muHupo hwaKe. Handisini ndiri kuita izvi, kutenda kwenyu ndiko kunoita zviitike iZvi. Ini handigoni kuti Zviitike. Kutenda kwenyu kunozviita. Handina nzira yokuti Zviitike. Mirai zvishoma.

Mukona iyi ndiri kuona murume mutema agere apa, wechikuru, akapfeka magirazi. Mune kadhi rokunamatirwa here, changamire? Simukai netsoka dzenyu zvishoma. Munotenda kuti ndiri muranda waMwari nomwoyo wenyu wose here? Muri kufunga mumwe munhu, handizvo here? Kana zvirizvo, simudzai ruoko rwenyu. Kwete kuti ndini, hama yenyu. Zvino, hamuna kadhi rokunamatirwa. Panga pasina mukana wokuti muuye kuzonamatirwa, nokuti hamuna kadhi. Zvino, kana varipo vana makadhi okunamatirwa, regai—regai—regai kusimuka, maona, nokuti muchawana nguva yokuuya kuzonamatirwa.

Asi ndiri kuona Chiedza chiri pamusoro pake. Hachisati chasvika pakuva chiratidzo kwete. Handikwanisi kukupodzai, hama, handikwanisi. Mwari oga ndiye anogona kuzviita. Asi imi—imi—muno kutenda, muri kutenda, uye pane chi—chimwe chinhu cha—chaita kuti zvidaro neimwe nzira.


Kana Mwari Samasimba akaudza murume uyu dambudziko rake, imi mose mungagamuchira here kupodzwa kwenyu? Hoyu murume, akamira mayadhi anokwana gumi, kana gumi namashanu kubva pandiri, handisati ndambomuona muhupenyu hwangu. Angori murume akamirapo. Kana Mwari Samasimba akazarura kwandiri chiri kunetsa murume uyu, mumwe nomumwe wenyu anofanira kubuda muno apora. Ko Mwari angaite chii chimwe? Ndizvoka?

Changamire, hapana chiri kukunetsai. Makarukutika, munomuka-muka husiku, nohura nezvimwe zvakadaro, asi handizvo zviri kukunetsai. Dambudziko riri maererano momwanakomana wenyu. Mwanakomana wenyu ane kwaakachengetwa, uye ane hunhu huviri. Handizvo here? Simudzai ruoko rwenyu kana zvirizvo. Ndizvozvo chaizvo.

Vangani vanotenda iko zvino kuti Jesu Kristu Mwanakomana waMwari amire pano? Ngatisimukei timutende tigogamuchira kuporeswa kwedu.

Mwari Samasimba, Mupi woHupenyu, Mupi wechipo chose chakanaka, Muri pano, Ishe Jesu Kristu, Mumwe cheteye zuro, nanhasi, nokusingaperi.

Zvino, Satani, wanyengedza vanhu ava nguva yakareba, buda mavari! Ndinokuraira naMwari mupenyu Ane Hupo hwake zvino pano muShongwe yoMwoto, siya vanhu ava! Ubude mavari, neZita raJesu Kristu!

Mumwe nomumwe wenyu ngaasimudze ruoko rwake arumbidze Mwari, agogashira kupodzwa kwake, mumwe nomumwe. [Ungano inorumbidza Mwari—Mupepeti.] 

*KUUYA KWAKAITA NGIROZI KWANDIRI NOKURAIRA KWAYO* SHO55-0117  
(How The Angel Came To Me, And His Commission)

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## Chiziviso chekodzero

Kodzero dzose dzakachengetedzwa. Bhuku iri rinokwanisa kudhindhwa papirinda yekumba kuti ushandise uri iwe pachako kana kugovera kunze, usingatengesi, semudziyo wekuparadzira Evhangeri ya Jesu Kristu. Bhuku iri harigoni kutengeswa, kudhindhwa akawanda, kuiswa pawebhusaiti, kana kuwana mumuchina waringachengeterwa, kuturikirwa mune mimwe mitauro, kana kushandiswa kukumbira mari pasina mvumo yakanyorwa neveku Voice Of God Recordings®.

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