

# UBANI LOMELKISEDEKI NA?



Asikhothamise amakhanda ethu ukuba sikhuleke.

Baba waseZulwini Othandekayo, sizwa leliculo lika *Kholwa Kuphela*, lisenza sazi ukuthi yilokho kuphela esifanele sikwenze ukuba sidle ifa lanoma yiziphi zezethembiso zikaNkulunkulu, sizikholwe nje. Ngokuba kulotshiwe, “Konke kungenzeka kwabakholwayo.” Njengoba sikhala, njengendoda eyayinomntwana onesithuthwane, “Nkosi, ngiyakholwa! Siza Wena ukungakholwa kwami.”

<sup>2</sup> Sibonga Wena ngamandla aKho amakhulu, isambulo saKho esikhulu esingesaKho kithi kulolu izinsuku zokugcina. Kwenza izinhliziyi zethu zijabule kakhulu futhi zibe nokwethaba, ukwazi ukuthi sifike saxhumana noNkulunkulu ophilayo; Okuqinisekisa akubuyise ngqo enyameni, izifakaziso eziphathekayo, njengoba Enza ezinsukwini ezedlula, futhi nanjengoba Ethembisele lolusuku. Sibonga kakhulu kuWe, Nkulunkulu wethu. Lolusuku olumnyama lapho kungekho namunye obonakala azi ukuthi uzohamba ngayiphi indlela, sijabula kakhulu ukuthi sithole indawo ephephile, inqaba.

<sup>3</sup> Manje sibusise kulobubusuku, Nkosi, njengoba sikhuluma ngeZwi laKho. Nezethembiso esinikwe thina, sengathi singazondla ezinhliziyweni zethu, sizilondoloze ngokuzithoba, futhi sizilalele ngempatho eqinile ngempela yokumesaba uNkulunkulu. Ngokuba sikucela eGameni likaJesu. Ameni.

<sup>4</sup> [Omunye ukhuluma noMfowethu Branham—Umhl.] Umnikelo wothando? Bebengafanele—bebengafanele ukwenza lokho. Ubani owenze lokho? Unecala? Bengibhekene nemenenja. Ithe ingithathele umnikelo wothando. Ibingafanele yenze lokho. Ngiyawubonga, uNkulunkulu uyakwazi lokho, kodwa a—angizeli neze lokho. Ngiyabonga. Sengathi iNkosi ingakubusisa. Ngizokwenza konke engingakwenza. Ngizowufaka ngqo ezimishini zangaphandle, ukuze ngazi ukuthi uyohambela uMbuso kaNkulunkulu. Futhi uma iNkosi ithanda, ngizowuthatha, qobo lwami, ngiwuwelisele emazweni, ukuletha leliVangeli elifanayo ebenilhlalele, nililalele kuleliviki, khona-ke ngiyazi uyokwenziwa ngendlela eniWukholwe ngayo. INkosi ingisize ukuba ngikwenze.

<sup>5</sup> Ngibonga kakhulu ngokwethamela okukhulu kuleliviki, nangani nonke bantu oxhumile kulobubusuku futhi nge—ngezingcingo zikathelefone. Futhi sinibonga kakhulu nonke lowo nalowo wenu.

<sup>6</sup> UBilly uthe kimi kulokhukusa, uthe, “Baba, ukuba ubuze kanye nami kulokhukusa, ngaphambi kwesikhathi, nje emva kokusa, futhi ume lapha macala onke kulezizindawo futhi

uqaphele omama bepha izingane zabo ukudla emotweni, labobantu abazihluphekelayo behlezi kuleyomvula, belindele iminyango ukuba ivulwe!” Niyabona ukuthi kuzenzisa kuni ebengizoba yikho uma nginitshela noma yini kodwa akwangaba yiQiniso na? Impela bengizoba ngumuntu omubi. Ngezinye izikhathi ngidinga ngilimaze, kodwa akungoba ngifuna, yingoba... Akusimina engilimazayo. YiQiniso elilimazayo. Futhi ngi—ngi... Kodwa ngikholwa ukuthi yingalesosizathu niza, ngoba ngiqotho kakhulu kini, futhi ngenza konke engingakwenza ukunizisa. INkosi inisize nonke lowo nalowo wenu.

<sup>7</sup> Futhi manje ngifuna ukubonga abantu ngokubambisana kwabo okuhle, abantu bedolobha lapha, futhi, abasinikile, basivumela siqashe lendlu yesikole, lelihholo nejimu. Futhi ngifuna ukubonga izikhulu uma nikhona. Kanti futhi ngifuna ukubonga uHouston Colvin, ongumgcini lapha, ngokubambisana kwakhe okuhle ekusisizeni ukuba sithole lokhu futhi ngokuba nathi ubusuku ngabunye.

<sup>8</sup> Sibonga umbutho wamaphoyisa aseJeffersonville ngokwenyukela lapha futhi aqaphe, ngezindleko eziphansi kabi. Ngicabanga ukuthi cishe amadola amabili ngehora, ukuthi amaphoyisa abekwa phezulu lapha ngomsebenzi oyisipesheli, ukupaka izimoto, ukubona ukuthi bekungekho... lutho olwenzekile, futhi yonke into ihambe kahle. Siyabonga kubantu ngalokho. Naku—ku, futhi, unjiniyela lapha e—ebhodini, ngimbhekisisile. Nakho konke okuxhumene nalokhu, impela siyanibonga.

<sup>9</sup> Nginibonga nonke yilowo nalowo ngezipho. UBilly usanda kungilethela, kulentambama, i—isipho, eziningana, namabhokisi, uswidi, njalonjalo. Futhi esinye sazo bekuyi—yimiBukiso emikhulu, nesithombe sikaKristu esisetshenzwe kuwo—kuwo, iNtshumayelo eNtabeni. Futhi ngempela besisihle. Nginibonga ngempela. Futhi nezinto eziningi kakhulu, angazi ukuthi nginganibonga kanjani ngakho. Kanti futhi-ke, futhi, ngo—ngokuxhasa kwenu, ukuxhasa ngemali umhlangano, impela siyakubonga, ngenhliziyi yethu yonke. INkosi inibusise nonke, kakhulu.

<sup>10</sup> UBilly uthe, bekukhona abantu abaningi, benicela kubonanwe ngezingxoxiswano zangasese ngesikhathi. Futhi abaningi bacelile futhi bebenezingane ezincane ukuba zibusiswe. O, ngifuna kangakanani ukwenza lokho!

Kodwa, niyabo, nxa ngifika ngalesisikhathi, kuphuthuma kakhulu. Ngifanele ngihlale ngokuyikho, ngaso sonke isikhathi, ekufundisiseni, leliZwi nomkhuleko, ngenxa yokuletha leMilayezo. Niyabo, ayi... Iya—iyamangalisa kithi, ngoba kungukuthola intando kaNkulunkulu bese-ke kuba ukukhuluma izinto. Futhi konke lokho kufanele kuhlangane

ndawonye, futhi sicele uNkulunkulu ukuthi nje yimuphi ozovulwa.

<sup>11</sup> Manje, iNkosi ithanda, sizobuye sibuye futhi masinyane, masinya nje singathola usuku. Ngenze i—isiphakamiso, noma—noma ngasho okuthize ngePhasika. Kungcono ngikuhloslisise lokho, ngoba ngicabanga ukuthi nginohlelo eCalifornia ngakulesosikhathi. Ngakho lokho kungahle kube yiphutha. Nokho, uma sesibuya futhi etabernakele, sizonithumelela ikhadi, nebandla, futhi—futhi sininike u—usuku nesikhathi. Khona-ke ngizobe, mhlawumbe ngalesosikhathi, futhi . . .

<sup>12</sup> Angibekanga-sikhathi ukukhulekela abagulayo. Asibanga nayo inkonzo eyodwa yokuba sikhuphule abantu futhi sibakhulekele. Besibathumela ngaphandle. Futhi abazalwane bethu lapha ubeshumayela, uMfowethu Lee Vayle noMfowethu . . . Laba abanye abafowethu ubeshumayela, futhi bekhulekela abagulayo, futhi benza nombhaphathizo wamanzi, bebhaphathiza, njalo, futhi bengidedela ngihlale ngedwa neZwi. Siyawabonga lamadoda. Enze umsebenzi wobuqhawe.

<sup>13</sup> Kukhona abangane abanengi kakhulu lapha engingathanda ukuhlangana nabo. Ngibuka phansi futhi ngibona uJohn Earl. Futhi nango uDokotela Lee Vayle, omunye wezimenenja zomkhankaso. UMfowethu Roy Borders. Lawo indoda, anginakho ngisho . . . Angikabaxhawuli ngisho ukubaxhawula. Angikaze ngibe nalo ithuba lokukwenza. Ngicabanga ngabangane bami abavela eKentucky, naphakathi ngapha, nabangane abangabefundisi, ngingathanda kabi ukubaxhawula! UMfowethu Blair, ngimqaphelisisa lapha ngelinye ilanga. Namaningi alawomadoda e—engiwathandayo, futhi aseke abakhona emihlanganweni eminingana, futhi angikaze ngibaxhawule ngisho ukubaxhawula kodwa lokhu. Ngi—ngiyazama . . . Akungoba ngingafuni ukwenza lokho; yingoba anginaso isikhathi sokukwenza, futhi nje ngingojahile.

<sup>14</sup> Ukubusisa izingane, impela. Indodana yami uqobo, indodana yami engumzukululu ibifanele ibusiswe kulomhlangano. Angikaze ngibe naso isikhathi sokukwenza; uDavid omncane. Ngingumkhulu, kabili manje. Ngakho, uMnuz. May, uma ekhona lapha kulobubusuku, ongipha leyokheyini, kubukeka sengathi ngizodingeka ngiyisebenzise masinya impela.

<sup>15</sup> Ngakho, futhi ngamtshela uBilly, ngathi, “IBhayibheli lasho ukuthi nande nigwalise umhlaba, kodwa umthwalo wonke awunikwanga wena.” Nalababazukululu abangamadodana bavela masinya.

Futhi ngakho, khumbulani, umalokazana wakwami wayeyinyumba, kusukela ekuqaleni. Wayengatholi’bantwana. Futhi ngelinye ilanga, ngisuka emihlanganweni, iNkosi yakhuluma nami futhi yathi, “Loyce, uzozala indodana. INkosi

ikubusisile. Inkathazo yakho yabesifazane isihambile.” UPaul omncane wazalwa, emva kwezinyanga eziyisishiyagalolunye.

<sup>16</sup> Ezinyangeni ezimbili ngaphambi kokuba lengane ifike enkundleni, ngangihlezi, ngidla ukudla kwasekuseni ngokunye ukusa, etafuleni, futhi uLoyce noBilly wayehlezi ngale kwetafula bebhekene nami. Futhi ngambona uLoyce efunza inganyana inebomvana...noma ingubo el’hlaza okwesibhakabhaka kusongwe ngayo. NoBilly wayehlezi ekhoni, efunza uPaul omncane. Ngathi, “Billy, ngisanda kubona umbono. ULoyce ubefunza ingane esongwe ngengubo el’hlaza okwesibhakabhaka.”

Wathi, “Nakho kuqhamuka uhambo lwami lokuyozingela. Lokho kuyizinyanga nje eziyisishiyagalolunye kusukela manje.”

Emva kwezinyanga ezilishumi nanye, uDavid omncane wazalwa. Futhi bengingakakwazi ukumnikela eNkosini kuze kube yimanje, futhi ngeke siyoze sibuye futhi. Ngakho niyabona ukuthi kuyini.

<sup>17</sup> Ngibathanda kabi abantu nenhlanganyelo yabo! Kodwa abazalwane bethu ubekhulekela abagulayo, futhi ngiyazi kuyimpumelelo. Ubusuku ngabunye sakhulekela abagulayo, omunye ebeka izandla zabo komunye, sonke ndawonye, okuthi ngaleyondlela kubambe indawo yonke. Kodwa mhlawumbe, uma uNkulunkulu ethanda...Ngizokumaka ekhadini, uma silithumela. Sengibuya, ngizothanda ukunikela cishe izinsuku ezimbili noma ezintathu, futhi, ukukhulekela abagulayo nje futhi senze esingakwenza ngaleyondlela. Manje, futhi ngibonga abantu ngosizo lwabo, futhi.

<sup>18</sup> Manje ngifuna nje ukuphawula, umzuzwana nje, ngo—ngoMlayezo wasekuseni. Akukho-kungabaza, angiwuqedanga nya, kodwa ngicabanga ukuthi niyaqonda. Futhi ngineqiso anizange...Soze nazi ukuthi lokho bekunjani kimi ukukwenza.

<sup>19</sup> Manje, kubukeka kulula kabi kini. Kodwa, niyazi, uyabona ukuthi wenzani na? Uthatha indawo kaNkulunkulu, ukuphumisela oKuthize. Futhi ngaphambi kokuba ngenze lokho, kwakufanele kuvele impendulo kuNkulunkulu. Futhi kwafanele Ehle, futhi Wazikhombisa Yena ngokubonakalayo, futhi wanikeza iSambulo. Ngakho-ke, niyabo, lokhu kuqondene neBandla. Futhi khumbulani, ngithe, “Lezi, lokhu engikushilo, bekuqondene neBandla kuphela.”

<sup>20</sup> Futhi ukuze nibe nethemba futhi nazi, lowo bekunguNkulunkulu ofanayo owasho kimi phezu lapho okwakungekho-ngwejeje khona. “Khuluma, futhi usho ukuthi zizoba kuphi.” Futhi izikhathi ezintathu eziqondile kwenzeka. Manje, uma Engakwazi ngalelozwi elifanayo adale okuthize okungekho lapho, Lokhu kuyobambisisa kangakanani ngoSuku lokwaHlulela! Niyabo? Abantu babelapho ukubona lezizinto, futhi bazi. Njengoba uPawulu asho, ezinsukwini ezedlulayo.

Kukhona indoda eyayinaye, e—eyawuzwa umhlaba uzamazama; futhi ayilizwanga iphimbo, kodwa a—ayibona i—iNsika yoMlilo.

<sup>21</sup> Kungenzele okuhle, nokho, emva kokuba sekwedlule; ukubona amadoda namakhosikazi, engibaziyo ukuthi bangamaKristu angokoqobo, begonana futhi bekhala.

<sup>22</sup> Futhi lalalani, bangane, uNkulunkulu uqinisa iZwi laKhe ngezibonakaliso neziqinisekiso, ukufakazisa ukuthi Liqinisile, iZwi elikhulunyweyo. Manje khumbulani, lokho kuKhanya okwakukuleloFu, okwanikeza iSambulo. Ngangi . . .

Intombazanyana yami ibingitshela, uSara lapha, ukuthi ngenkathi be . . . Lesosikole lapho eArizona sasibuka phezulu lapho esibhakabhakeni esingenamafu, futhi bebona leliFu ngokuyinkinga kuleyontaba, lehla lenyuka, noMlilo onombala ophuzi usha kuLo. Uthisha wawakhipha amakilasi nesikole, futhi wabakhiphela ngaphambili, wayesethi, “Senake nayibona noma yini into enjengaleya na? Bukani ngendlela okuyiyo lokho lapho.”

Khumbulani, lokho yilokho kuKhanya okufanayo okunombala ophuzi okusedwaleni. Ngakho nguNkulunkulu ofanayo, iSambulo esifanayo, wathi, “Batshele ukuba benze *lokhu*.” Yilokho enginitshela khona kulokhukusa, ngakho Nakho.

<sup>23</sup> Uma kwenzeka ukuthi umngane wami olungileyo, uMfowethu Roy Roberson, ulalele eTucson. Roy, uyakhumbula, ngelinye ilanga, umbono owawuwubonile ngenkathi siphumile simi phezu kwentaba na? Wenyukela kimi, naleloFu laliphezu kwesicongo na? Weza wehla, uyazi ukuthi Wakutshela ini; futhi ngakutshela kuleyondlu, ngelinye ilanga na? Yilokho-ke, Roy. Ungabe usaphinde ukhathazeke, ndodana. Sekwedlule.

<sup>24</sup> Awazi nje ukuthi lokho kuchaza ukuthini! Ngumusa. Uyakuthanda. Nawe Mthande, ngokuzithoba uMsebenzele uMkhonze zonke izinsuku zokuhamba kwakho. Jabula, qhubeka uphile njengoba unjalo. Uma ujabule, qhubeka ngaleyondlela. Ungalokothi wenze noma yini eyiphutha futhi, enjengaleyo. Qhubeka nje. Ngumusa kaNkulunkulu.

<sup>25</sup> Manje ngifuna ukukhuleka futhi ngaphambi kokuba singene eZwini. Bangaki abazongikhulekela na? Nje ngisuka emhlanganweni ngiye emhlanganweni. Nizokhuleka na?

Niyazi, ngithanda ukuniculela iculo elincane, sonke kanye kanye, ngaphambi kokuba siye eZwini. Nje ukuba . . . ukuze sazi uNkulunkulu . . . Ukuzinikela okuncane nje. Senake nalizwa leliculo elincane, *UyaKuNakekela*? “Ekukhanyeni kwelanga nasekudabukeni, Uyakunakekela.”

<sup>26</sup> Inenekazi elincane likhuphukela opiyaneni. Awusho, ngifuna ukubonga lelinenekazi elincane, futhi. Bengingalazi nokuthi lingubani. Ngenye yamadodakazi omdikoni lapha.

Impela ngi. . . Intombazanyana kaMfowethu Wheeler. Isikhulile manje. Yayiseyintwanyana eyayihlala edolweni lami, esikhathini esingesinde esedlule, futhi manje isingowesifazane osemncane. Ngakho ngiyayibonga ngempela ukuthi isebenzise italente layo emculweni, futhi manje idlala kamnandi kabi. Ungasinika indlela, dade na? Sonke kanyekanye manje.

Uyakunakekela,  
Uyakunakekela;  
Ekukhanyeni kwelanga noma ethunzini,  
Uyakunakekela.

Niyalithanda lelo na? Asilicule futhi, kanyekanye.

Uyakunakekela,  
Uyakunakekela;  
Ekukhanyeni noma ethunzini,  
Uyakunakekela.

Mfowethu Dauch, Uyakwenzela, nawe, mfowethu. AniMthandi na? [Ibandla lithi, "Ameni."—Umhl.]

Asikhothamise amakhanda ethu manje.

<sup>27</sup> Nkulunkulu Onomusa othandekayo, nalelinothi elincane lapha lezinto ezimbalwa engizozisho kubantu, nasemuva futhi ukuthathisela kulokhukusa, ngokuba yilokho abantu abazela ukuzokuzwa. Ngiyakhuleka, Nkulunkulu, ukuthi Uzobenza babone abantu ukuthi uNkulunkulu uyathanda futhi uyanakekela. Futhi bekungesimina enginikeza Lokho, Nkosi, kuqinisekisiwe ukuthi bekuyiQiniso. Ngakho ngiyakhuleka, Nkulunkulu Othandekayo, ukuthi uthando lwaKho luyohlala njalo luhlezi phakathi kwabantu. Kulobubusuku, ukuba nokwehlukana emva kwalomhlangano futhi siye emakhaya ethu ahlukene, ku—kuthi nje ukusidonsa, abanye, ekujuleni, Nkosi. Ngikhulekela ukuthi Uzobusisa lababantu.

<sup>28</sup> Manje njengoba sisondele eZwini, ngomkhuleko, futhi sisondele eZwini elilotshiwe, sicela ukuthi Uzothatha leliZwi elilotshiwe futhi uLenze liphile kithi kulobubusuku. Futhi uma sesisuka kulendlu kulobubusuku ukwehlukana ukuba siye emakhaya ethu ehlukene, sengathi singasho njengalaba ababevela e-Ekawuse, ababekade behamba naYe usuku lonke futhi belokhu bengaMazi; kodwa lapho Esebanganisa ngaphakathi ekamelweni ngalobobusuku, neminyango yonke ivaliwe, Wenza okuthize njengalokhu Enza nje ngaphambi kokubethelwa kwaKhe. Ngalokho, bazi ukuthi Wayesevukile futhi.

Kwenze futhi kulobubusuku, Nkosi. Siphe khona, iminyango isavaliwe, neqembu laKho elincane lapha lihlezi, lilindile. Futhi, Baba, nxa sesiya emakhaya ethu, sizosho njengoba benza, "Izinhliziyo zethu bezingavuthi yini phakathi kwethu lapho Ekhuluma kithi endleleni!" Sizinikela qobo lwethu, nakho

konke, ezandleni zaKho, Nkosi. Yenza kithi njengoba Ubona kufanele. EGameni likaJesu. Amen.

<sup>29</sup> Manje asingene enkonzweni ngqo manje, masinya. Nivule manje kanye nami, uma nithanda, eNcwadini yamaHeberu, nesinye isambulo eMlayezweni. Sizokhuluma imizuzwana embalwa nje kulobubusuku, iNkosi ithanda. Bese-ke ngisafunda amavesi amathathu okuqala amaHeberu 7:1 kuya kwele 3, bese-ke ngiphawula ngalokhu. Futhi asazi ukuthi iNkosi izokwenzani; asazi. Into kuphela esiyenzayo ngukukholwa nje, siqaphele, sikhuleke. Kunjalo na? Futhi sikholwe ukuthi “Uyokwenza konke kusebenzelane kube ngokuhle kulabo abaMthandayo,” ngoba Wakwethembisa.

*Ngokuba uMelkisedeki lo, inkosi yaseSalema, umpristi kaNkulunkulu ophezu konke, owahlangabeza uAbrahama ebuya ekubulaleni amakhosi, wambusisa;*

*UAbrahama wamabela okweshumi kukho konke; yena ogama lakhe lithi kuqala ukuhunyushwa kwalo iNkosi yokulunga, besekuba-yiNkosi yaseSalema, okungukuthi, iNkosi yokuthula;*

Asifunde sithi ukuqhubeka kancane.

*Engenayise, engenanina, engenaluzalo, . . . nakuqala kwezinsuku, kumbe nakuphela kokuphila; kepha efaniswe neNdodana kaNkulunkulu; uhhlala engumpristi njalonjalo.*

<sup>30</sup> Cabanga ngaloMuntu omkhulu, ukuthi leNdoda kufanele ukuthi yayinkulu kangakanani! Futhi manje, umbuzo uthi, “Ubani leNdoda na?” Osiyazi bezenkole ubenemibono eyehlukeneyo. Kepha selokhu kubesekuvulweni kweziMpawu eziyisiKhombisa, incwadi eyimfihlakalo ebiyimfihlakalo kithi . . . NgokweZambulo 10:1 kuya kwele 7, zonke izimfihlakalo elotshwe kuleNcwadi, ebifihlakele kusukela phansi onyakeni wabaguquli, ifanele ikhishelwe obala yingelosi yonyaka webandla wokugcina. Bangaki owaziyo ukuthi lokho kunjalo na? [Ibandla lithi, “Ameni.”—Umhl.] Kunjalo, efanele ivezwe. Zonke izimfihlakalo zeNcwadi eyimfihlakalo izovulwa esithunyweni saseLawodikeya salowonyaka.

<sup>31</sup> Ngokubona ukuthi kuningi ukuphikisana ngaloMuntu nalendaba, ngicabanga ukuthi kusifanele ukuyibhoboza, ukuthola ukuthi Ubani lo. Manje, kunemingana imiqondo efanayo ngaYe.

Esinye sezikole yilezi, okushiwoyo, “Uyinganekwane nje. Wayengesuye umuntu eqiniseni.”

Nabanye uthi, ukuthi, “Kwakungubupristi, lobo kwakungubupristi bukaMelkisedeki.” Yilokho impela okungenzeka ukuthi yikho, lokho kubambelela kangcono

kulelocala kunoma benza kokunye, yingoba bathi kwakungubupristi.

Kungeke kwaba yilokho, ngoba evesini 4 Lithi WayenguMuntu, u “Muntu.” Ngakho, ukuze abe uMuntu, Ufanele abe ubuntu, u “Muntu.” Hhayi ngokokuma; kodwa uMuntu! Ngakho Wayengesikho nje okungokokuma kobupristi, kanjalo futhi Wayengesiyo inganekwane. WayenguMuntu.

<sup>32</sup> NoMuntu uPhakade. Uma ubhekisisa, “Wayengenayise. Wayengenanina. Wayengenasikhathi Ake aqala ngaso. Futhi Wayengenasikhathi Ake aphela ngaso.” Noma wake waba nguBani usaphila nakulobubusuku, ngoba iBhayibheli lasho lapha, ukuthi, “Wayengenayise, nanina, ukuqala kwezinsuku, noma ukuphela kokuphila. Ngakho Kwakufanele kube uMuntu oPhakade. Ngabe kunjalo na? [Ibandla lithi, “Ameni.”—Umhl.] UMuntu oPhakade! Ngakho kwakungaba nguMuntu oyedwa, lowo nguNkulunkulu, ngoba Nguye Yedwa oPhakade. UNkulunkulu!

<sup>33</sup> Manje, kuThimothewu wokuQala 6:15 ne 16, uma uthanda ukukufunda lokho ngesinye isikhathi, ngingathanda nikufunde.

Manje, into engiyilwelayo eyokuthi, ukuthi, WayenguNkulunkulu, ngoba Unguyena-Muntu kuphela ongaba nokungafi. Futhi manje, uNkulunkulu eziguqula Yena eba nguMuntu; yilokho Ayeyikho, “Kungekho yise, kungekho nina, kungekho kuqala kokuphila, kungekho kuphela kwezinsuku.”

<sup>34</sup> Manje siyathola emBhalweni ukuthi abantu abanengi ufundisa ukuthi, “ubuntu obuthathu ebuNkulunkulwini.” Ngakho, ungeke waba nobuntu ungesuye umuntu. Kuthatha umuntu ukwenza ubuntu.

Umfundisi oyiBaptisti, emavikini ambalwa edlule, wakhuphuka, futhi kuyo indlu yami, futhi wathi, “Ngizothanda ukukuqondisa ngobuNkulunkulu ngesinye isikhathi uma usuthole isikhathi.” Wangibizela enhla, njalo.

<sup>35</sup> Ngathi, “Nginaso isikhathi njengamanje, ngoba ngifuna ukuqonda, futhi sibeka eceleni yonke enye into, ukuba sikwenze.”

Futhi wenyuka, wathi, “Mfowethu Branham, ufundisa ukuthi kukhona uNkulunkulu oyedwa nje.”

Ngathi, “Yebo, mnumzane.”

Wathi, “Kuhle,” wathi, “Ngiyakholwa ukuthi kukhona uNkulunkulu oyedwa, kodwa uNkulunkulu oyedwa kuBantu abathathu.”

Ngathi, “Banumzane, awukuphinde lokho futhi.”

Wathi, “UNkulunkulu oyedwa, kuBantu abathathu.”

<sup>36</sup> Ngathi, “Waya kusiphi isikole na?” Niyabo? Futhi wangitshela i—ikhholiji leBhayibheli. Ngathi,



“Bengingakukholwa lokho. Ungeke waba ngumuntu ngaphandle kokuba wubuntu. Futhi uma ungubuntu, ungubuntu obubodwa kuwena siqu sakho. Ungohlukile, umuntu ongayedwa.”

Wayesethi, “Awu, osiyazi bezenkolo ngeke bakuchaza ngisho lokho.”

Ngathi, “Kungesambulo.”

Wayesethi, “Ngeke ngasemukela isambulo.”

<sup>37</sup> Ngathi, “Ayikho-ke indlela kuNkulunkulu ukuba ake afinyelele kuwe, ngoba, ‘Kufihliwe emehlweni abahlakaniphile nabanokuqonda, futhi kwembulelwa izingane,’ kwembulwa, isambulo, ‘kwembulelwa izingane zona eziyokwemukela, zifunde.’” Futhi ngathi, “Bekungebekho-ndlela kuNkulunkulu ukuba afinyelele kuwe; uzivalela wena kuYe.”

Lonke iBhayibheli liyisambulo sikaNkulunkulu. Lonke iBandla lakhelwe phezu kwesambulo sikaNkulunkulu. Ayikho enye indlela yokwazi uNkulunkulu, kuphela ngesambulo. “Kulowo iNdodana eyomembulela Yena.” ISambulo; yonke into yisambulo. Ngakho, ukwemu- . . . Ukungemukeli isambulo, khona-ke ungunsiyazi nje wezenkolo obandayo, futhi akukho-themba ngawe.

<sup>38</sup> Manje, manje, sithola ukuthi loMuntu “wayengenayise, engenanina, engenakuqala kwezinsuku noma ukuphela kokuphila.” KwakunguNkulunkulu, u *en morphe*.

Manje, izwe, igama liyavela, igama lesiGrecki, lichaza, “ukuguquka,” lalisetshenziswa. Eziguqula Yena, *en morphe*, ukusuka kumuntu oyedwa kuya. . . Umuntu oyedwa; igama lesiGrecki lapho, *en morphe*, lichaza. . . Lalithathelwa emdlalweni wasesiteji, ukuthi umuntu oyedwa uguqula isifihlabuso sakhe, ukumenza abe ngesinye esithize isimilo.

<sup>39</sup> Njengase—sesikoleni, maduze nje, ngiyakholwa, uRebekah, ngaphambi nje kokuba athole iziqu, babenomunye womdlalo kaShakespeare. Futhi insizwa eyodwa yayishintsha izingubo zayo izikhathi eziningana, ngoba yadlala izingxenywe ezimbili noma ezintathu ezehlukene; kodwa, kunguye lowomuntu. Aphume, ngesinye isikhathi, abe yishinga; futhi uma ephuma ngokulandelayo, wayesengesinye isimilo. Futhi manje igama lesiGrecki, *en morphe*, kuchaza ukuthi “waguqula isifihlabuso sakhe.”

<sup>40</sup> Futhi yilokho uNkulunkulu akwenzayo. NguNkulunkulu ofanayo ngasonke isikhathi. UNkulunkulu esimweni sikaBaba, u—uMoya, iNsika yoMlilo. UNkulunkulu ofanayo wenziwa inyama wakha phakathi kwethu, *en morphe*, wakukhipha ukuze Abonwe. Futhi manje lowoNkulunkulu ofanayo unguMoya oNgcwele. UYise, iNdodana, oNgcwele. . .

hhayi oNkulunkulu abathathu; izikhundla ezintathu, izenzo ezintathu zikaNkulunkulu oyedwa.

<sup>41</sup> IBhayibheli lathi, “Munye uNkulunkulu,” ababathathu. Kodwa kukanjalo ukuthi abakwazanga...Ungeke ukuthole lokhu kuqondisiwe futhi ube noNkulunkulu abathathu. Ubungasoze wakuthengisela iJuda lokho. Ngizokutshela lokho. Lona elazi kangcono, liyazi ukuthi munye kuphela uNkulunkulu.

<sup>42</sup> Bhekisisani, njengomfanekiso oqoshiwe, uyafihla, ngesi—sifihlabuso awumboze ngaso. Yilokho uNkulunkulu akwenzile kulonyaka. Bekufihliwe. Zonke lezizinto bekufihliwe, futhi kufanele kwembulwe kulonyaka. Manje, iBhayibheli lithi ziyokwembulwa ngezikhathi zokugcina. Njengomqophi wemifanekiso egcina isinqamu sakhe—sakhe somsebenzi ombozwe wonke kuze kube isikhathi asusa ngaso isifihlabuso kuwo futhi nanko-ke.

Futhi yilokho iBhayibheli ebeliyikho. Bekungumsebenzi kaNkulunkulu obuwendweziwe. Futhi Ubufihliwe selokhu kwasekelwa umhlaba, futhi imfihlakalo yaWo ekasikhombisa. Futhi uNkulunkulu wethembisa kulolusuku, onyakeni walelibandla laseLawodikeya, Wayezosusa isifihlabuso kuyoyonke into futhi sikwazi ukuYibona. Into enhle kangaka pho!

<sup>43</sup> UNkulunkulu, u *en morphe*, ezifihle ubuso eNsikeni yoMlilo. UNkulunkulu u *en morphe*, eNdodeni ebizwa ngoJesu. UNkulunkulu, u *en morphe*, eBandleni laKhe. UNkulunkulu phezu kwethu, uNkulunkulu enathi, uNkulunkulu ekithi; ukuzehlisa kukaNkulunkulu.

Phezulu Lapho, ongewe, akekho owayengaMthinta, Wahhlala phezu kwentaba; futhi ngisho uma isilwane sithinte intaba, sasifa.

Useyehla-ke uNkulunkulu futhi waguqula itende laKhe, futhi ehla futhi wahhlala nathi, uba ngomunye wethu. “Futhi saMbamba,” kwasho iBhayibheli. UThimothewu wokuQala 3:16, “Kuvunyiwe ukuthi inkulu imfihlakalo yokukhonzwa; ngokuba uNkulunkulu wabonakaliswa enyameni, waphathwa ngezandla.” UNkulunkulu udla inyama. UNkulunkulu waphuza amanzi. UNkulunkulu walala. UNkulunkulu wakhala. Wayengomunye wethu. Kuhle, kufanekiswe eBhayibhelini!

Lowo kwakunguNkulunkulu phezu kwethu; uNkulunkulu enathi; manje nguNkulunkulu kithi, uMoya oNgewe. Hhayi uMuntu wesithathu; uMuntu ofanayo!

<sup>44</sup> UNkulunkulu wehla waba yinyama, futhi wafa ukufa, kuKristu; ukuze Ahlanze iBandla, ukuze angene kulo, ukuba ahlanganyele. UNkulunkulu uyayithanda inhlanganyelo. Yilokho Akwenzela umuntu ekuqaleni, kwakungokuba ahlanganyele; uNkulunkulu uhlala yedwa, namaKherubi.

<sup>45</sup> Futhi bhekisisa manje, Wenza umuntu, nomuntu wawa. Ngakho Wehla futhi wamhlenga umuntu, ngoba uNkulunkulu uyakuthanda ukukhonzwa. Lona impela igama elithi *nkulunkulu* lichaza “into ekhonzwayo.”

Nalokhu okufika phakathi kwethu, njengeNsika yoMlilo, njengento eguqula izinhliziyi zethu, lowo nguNkulunkulu ofanayo owathi, “Makube-khona ukukhanya,” kwaba-khona ukukhanya. Unguye izolo, namuhla, naphakade.

<sup>46</sup> Manje, ekuqaleni uNkulunkulu wayehlala yedwa, nezingxenyi zaKhe, njengoba ngikhulumile ngakho kulokhukusa. Lokho yimicabango yaKhe. Kwakungekho lutho, kunguNkulunkulu yedwa nje, kodwa Wayenemicabango.

Njengesazi esikhulu sokwakha izindlu nje singahlala phansi, emqondweni waso, futhi sikudwebe esikucabangayo ukuthi sizo—sizokwakha. Sidale, manje, singeke sadala. Singathatha okuthize osekudaliwe futhi sikwenze ngesinye isimo esehlukile; ngoba uNkulunkulu yiyonandlela kuphela...kuphela Munye ongadala. Kodwa ukuthola emqondweni wakhe azokwenza, futhi lokho yimicabango yakhe, lokho yizifiso zakhe. Manje ngumcabango, bese-ke eyawukhuluma, futhi kuba yizwi-ke ngaleyonkathi. Futhi i—izwi yi. . .

<sup>47</sup> Umcabango, uma usuzwakaliswa, uba yizwi. Umcabango ozwakalisiwe yizwi, kodwa lifanele libe ngumcabango kuqala. Ngakho, yizingxenyi zikaNkulunkulu; bese iba ngumcabango, bese iba yizwi.

<sup>48</sup> Bhekisisa. Labo abanakho, kulobubusuku, ukuPhila okuPhakade, wayenaYe futhi ekuYe, ekucabangeni kwaKhe, ngaphambi kokuba kubekhona iNgelosi, inkanyezi, iKherubi, noma yini okunye. Lokho ngokuPhakade. Futhi uma unokuPhila okuPhakade, wawulokhu ukhona. Hhayi ukubakhona kwakho lapha, kodwa ukubumbeka nesimo ukuthi uNkulunkulu ongenasiphelo. . .

<sup>49</sup> Futhi uma Engesuye ongenasiphelo, Akasuye uNkulunkulu. UNkulunkulu ufanele abe ngongenasiphelo. Thina singabanesiphelo; Yena ungenasiphelo. Futhi Wayengosezindaweni zonke, owazi konke, nonamandla onke. Uma Engenjalo, khona-ke Angebe uNkulunkulu. Wazi izinto zonke, izindawo zonke, ngenxa yokuba sezindaweni zonke kwaKhe. Ukuba ngowazi konke kuMenza osezindaweni zonke. UnguBukhona; Akafani nomoya ovunguzayo. UnguBukhona; Uhlala endlini. Kodwa ngokuba ngowazi konke, azi izinto zonke, kuMenza osezindaweni zonke, ngoba Wazi konke okwenzekayo.

Kungebebikho-zeze elicwayiza amehlo alo Angalazanga. Futhi walazi izwe lingakabibikho, ukuthi liyocwayiza kangaki ngamehlo alo, nokuthi lalinonwali olungakanani, ngaphambi kokuba kuze kubekhona izwe. Lokho ukungabi nasiphelo.

Asikwazi ukukubamba ezingqondweni zethu, kodwa lowo nguNkulunkulu. UNkulunkulu, ongenasiphelo!

<sup>50</sup> Futhi khumbula, wena, amehlo akho, isithombe sakho, noma ngabe wawuyini, wawusekucabangeni kwaKhe ekuqaleni. Futhi into kuphela oyiyo ngukuvezwa, izwi. Emva kokuba Esekucabangile, Wakukhuluma, futhi nakhu ukhona. Uma kungenjalo, uma wawungekho ekucabangeni kwaKhe, ayikho nhlobo indlela ngawe yokuba uke ubelapho, ngokuba nguYe opha ukuPhila okuPhakade.

<sup>51</sup> Niyakhumbula ukuthi siyifunde kanjani imiBhalo na? “Akuyi ngotandayo, noma ngogijimayo, kodwa uNkulunkulu!” Nokuthi ukumisela kwaKhe ngaphambili kume kuqinisile, Wayengakhetha, ngaphambi kwanoma yisiphi isikhathi, ukuthi ubani. UNkulunkulu uyazibusa ekukhetheni kwaKhe. Benikwazi lokho na? UNkulunkulu uyazibusa.

Ubani owayesemuva lapho ukuba aMtshele indlela engcono yokwenza umhlaba na? Ubani owayengalokotha aMtshele ukuthi ibhizinisi laKhe Wayeliphethe kabi na?

Ngisho lona impela—iZwi impela, qobo lwaLo, lizibusa kakhulu. Ngisho nesambulo siyazibusa. “Wembula kulowo Athanda ukumembulela.” Sona impela isambulo, qobo lwaso, siyazibusa kuNkulunkulu. Bazishayisa kanjalo-ke abantu ezintweni, futhi bagxumele ezintweni, futhi bashayeke ezintweni, bengazi ukuthi benzani. UNkulunkulu uyazibusa emisebenzini yaKhe.

<sup>52</sup> Manje siMthola ekuqaleni, izingxenye zaKhe. Futhi, manje, wawunaYe-ke ngaleyonkathi. Ngaleyonkathi kungenkathi iNcwadi yokuPhila ibonakala.

Manje, siyafunda ngapha eZambulweni isahluko 13, ivesi 8, ukuthi, “Isilo esifika phezu komhlaba,” ngalezizinsuku zokugcina, “siyodukisa bonke labobantu emhlabeni abamagama abo engalotshwanga eNcwadini yokuPhila yeWundlu ngaphambi kokusekelwa kwezwe.”

<sup>53</sup> Kucabange! Ngaphambi kokuba uJesu aze azalwe, iminyaka eyizinkulungwane ezine ngaphambi kokuba Afike emhlabeni; futhi iminyaka eyizinkulungwane eziningana ngaphambi kokuba ufike emhlabeni; uJesu, emqondweni kaNkulunkulu, wafela izono zezwe, neNcwadi yokuPhila yenziwa, negama lakho lalotshwa kuleyoNcwadi yokuPhila ngaphambi kokusekelwa kwezwe. Lelo yiQiniso leBhayibheli. Niyabo, igama lakho lamiswa nguNkulunkulu futhi labekwa eNcwadini yokuPhila ngaphambi kokusekelwa kwezwe.

<sup>54</sup> Wawulapho ezingxenyeni zaKhe. Awusakukhumbuli, qha, ngoba nje uyingxenye yokuPhila kwaKhe. Uyingxenye kaNkulunkulu uma uba yindodana noma indodakazi kaNkulunkulu.

Njengoba nje uyingxenyekayihlo wasemhlabeni! Kunjalo. Uyiyo. Isilisa sithwala okuveza umbala obomvu ezinhlayiyeni zegazi, igazi. Futhi uma lokho sekusambekwanga e—eqandeni, khona—ke uba uyingxenyekayihlo; nonyoko uyingxenyekayihlo, futhi; ngakho nonke uyingxenyekayihlo.

Udumo! Lokho kukhiphela ngaphandle ihlelo, nya. Ehhe. Impela kuyalikhapha! UNkulunkulu, kukho konke, indawo kuphela.

<sup>55</sup> Bhekisisa manje ingxenyekayihlo. Ngakho—ke ingxenyekayihlo, kuqala, uNkulunkulu; umcabango, ingxenyekayihlo lwayo, konke koYedwa, ngaphandle kokuzwakaliswa. Kwathi—ke lapho Ezwakalisa, ngokuvela kamuva, Waba yiZwi—ke ngaleyonkathi. “Kwase kuthi—ke iZwi laba—yinyama lakha phakathi kwethu.”

<sup>56</sup> UJohane oNgcwele isahluko 1 nevesi 1, bhekisisa, lokhu kuse, “Ekuqaleni.” Kodwa, ngaphambi, kokuPhakade! Bhekisisa, “Ekuqaleni wayekhona uLizwi.” Ngenkathi kuqala isikhathi, kwakuyiZwi. Kodwa ngaphambi kokuba kube yiZwi, kwakuyingxenyekayihlo, umcabango. Wase—ke uzwakalisa, “Ekuqaleni wayekhona,” ukuzwakalisa, “uLizwi.”

Manje siya lapho uMelkisedeki ekhona. Lowo yiloMuntu oyimfihlakalo. “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu.” “Wase—ke uLizwi waba—yinyama wakha phakathi kwethu.” Kubambe lapho lokho manje, bhekisisa.

<sup>57</sup> Ubukhona baKhe—baKhe kuqala kwakunguMoya, uNkulunkulu, ongesuye owemvelo yalomhlaba, kulungile, omkhulu oPhakade. Okwesibili, Uqala ukuZibumbela enyameni, *emzimbeni womoya obonakalayo*, ubizwa nge “Zwi; umzimba.” Lokhu—ke yisimo Ayekuso ngenkathi Ehlangabezana noAbrahama, wayebizwa ngoMelkisedeki. Wayesesimweni somzimba womoya obonakalayo. Manje sizofika kulokho futhi sikufakazise emizuzwini embalwa, iNkosi ithanda. WayeyiZwi.

<sup>58</sup> Umzimba womoya obonakalayo yinto owawungeke wakwazi ukuyibona. Wawungabakhona lapha manje, nokho ungakwazi ukuwubona.

Kufana nje, yebo, njengetelevishini. Lelo ngelinye izinga. Itelevishini; abantu bayanyakaza kuyo lendlwana manje, bayacula; kukhona imibala, futhi. Kodwa iso kuphela lingaphansi kwemizwa emihlanu. . .Bonke ubuwena kuphela bungaphansi kwemizwa emihlanu, njalo. Futhi ungaphansi kuphela kwalokho ukubona okunqunyelwe ukukubona. Kodwa kukhona elinye izinga elingabonwa ngesiguqulo, ngetelevishini.

<sup>59</sup> Manje, itelevishini ayisenzi isithombe. Itelevishini kuphela isihambisa ngomgudu singene kugesi, bese kuthi—ke isibuko setelevishini sisicoshe. Kodwa isithombe sikhona lapho, kuqala. Itelevishini yayilapha ngenkathi uAdamu elapha. Itelevishini

yayilapha ngenkathi uElija ehlezi entabeni iKameli. Itelevishini yayilapha ngenkathi uJesu waseNazaretha ehamba ezingwini zaseGalile. Kodwa nikuthola manje nje. Babengeke bakukholwe emuva lapho. Wawuyobe uyahlanya ukuba usho into enjengayo. Kodwa manje sekuyinto ekhona impela.

Futhi kunjalo, ukuthi uKristu ulapha, iziNgelosi zikaNkulunkulu zilapha. Futhi ngeliny'ilanga, esikhathini seminyaka eyiNkulungwane esikhulu esizayo, kuyoba nje yinto yangempela kakhulu kunetelevishini kumbe noma yini okunye, ngoba zilapha.

<sup>60</sup> Uyazembula uqobo lwaKhe esimweni saKhe esikhulu salokho Akushoyo, njengoba Yena u *en morphes* qobo lwaKhe phakathi ezincekweni zaKhe futhi Uyazifakazela.

<sup>61</sup> Manje, lapha Usesimweni sikaMoya. Bese-ke Eza esimweni sika... sika *en morphe*. Manje, Wabonakala kuAbrahama, u *en morphe*. Ngenkathi uAbrahama ebuya ekubulaleni amakhosi, nakhu kufika uMelkisedeki, wakhuluma naYe.

<sup>62</sup> Ngeliny'ilanga ephepheni laseTucson, ngangifunda indatshana ukuthi lapho okwakukhona o—owesifazane eshayela ehla ngomgwaqo, ngikholwa ukuthi cishe amashumi amane, amamayela angamashumi amahlanu ngehora, futhi washayisa ikhehla ligqoke ijazi. Wakhala wamisa imoto yakhe. Yaliphosela phezulu emoyeni. Khona impela ogwadule olusobala! Futhi wagijimela emuva ukuyolibheka, futhi lalingekho lapho. Pho wenzenjani na? Abanye abantu emva kwakhe bakubona kwenzeka, balibona ikhehla lindizela emoyeni, nejazi lalo liphenduka. Ngakho bagijimela emuva ukuyobona. Abazange bayithole ndawo indoda. Babiza umbutho wezamaphoyisa. Amaphoyisa aphuma ukuzohlola indawo; kwakungekho-muntu lapho.

<sup>63</sup> Yebo, yilowo nalowo wabo wafakaza, “Imoto iqhumile, yayishayisa indoda. Yaya phezulu emoyeni, futhi wonke umuntu ukubonile.” Ofakazi, futhi amabili noma amathathu amalodi ezimoto zabo, bakubona kwenzeka. Kwatholakala ukuthi, eminyakeni emihlanu eyedlula, kwakukhona ikhehla elaligqoke ijazi, lashayiswa lafa kuyo leyondawo.

Uma ushiya lapha, awufile. Ufanele ubuye, ngisho noma ngabe uyisoni, futhi wahlulelwe ngokwezenzo ezenziwa emzimbeni. “Uma lelidokodo lasemhlabeni lidilizwa, sinalo elilindile.” *En morphe*, yilelogama.

<sup>64</sup> Manje, uNkulunkulu, kulesisigaba so... Yilesisigaba sokudaliweyo kwaKhe, kamuva okwabunjwa kwaba yinyama, uJesu. Kusukela kukuphi na? Kusukela ekuqaleni okukhulu, uMoya, wase wehla ukuba ube yiZwi, Uzikhipha wona. IZwi alikaZenzi, lisakhulunyawe nje, *en morphe*, kamuva Uba-yinyama, uJesu, ofayo, ukuzwa ukufa ngenxa yethu sonke thina-zoni.

<sup>65</sup> Ngenkathi uAbrahama ehlangabezana naYe, WayenguMelkisedeki. Uyasombulula lapha ukuthi zonke izingxenye ziyokwenzani ekupheleni kokugcina, yonke indodana kaAbrahama. Yonke indodana yokuKholwa ngokoqobo iyokwenza into efanayo. Kodwa ngifuna ukuqaphela ukuthi sifanele sifike kanjani.

<sup>66</sup> Futhi, siyaMbona Embulwa lapha kuRuth no—noBowazi, njengoMhlengi onguMhlobo, ukuthi Wayefike kanjani waba yinyama.

<sup>67</sup> Manje sibona ingxenye, amadodana oMoya waKhe, awakangeni emzimbeni oyisimo—Zwi. Kodwa, umzimba womoya obonakalayo; lomzimba ungaphansi kweZwi nesibambiso, ulindele isibambiso, ukuguqulwa komzimba.

<sup>68</sup> Manje, ukwehluka phakathi kwaKhe nawe, njengendodana. Niyabo, Wayekhona, ekuqaleni, iZwi, umzimba oyi *en morphe*. Wangena futhi wahlala kulokho, kuMuntu kaMelkisedeki. Kwase kuthi, kamuva, asiphindange sibuye sizwe ngoMelkisedeki, ngoba Waba nguJesu Kristu. UMelkisedeki wayengumPristi, kodwa Waba nguJesu Kristu. Manje, wena wakwedlula lokho. Ngoba, kulesosimo, Wayazi izinto zonke, futhi wena awukaze ukwazi ukwazi lokho nokho.

Ufika njengoAdamu, njengami, wabakhona usuka engxenyeni waya enyameni, ukuba ulingwe. Kodwa uma lokhukuphila sekuphelile lapha, “Uma lelidokodo lasemhlabeni lidilizwa, sinalo eselivele lilindile.” Yilapho esiya khona; lelo yiZwi. Khona-ke singabheka emuva futhi sibone ukuthi senzeni. Manje asikuqondi. Asikaze sibe yiZwi; sivele nje saba ngumuntu-nyama, hhayi iZwi.

<sup>69</sup> Kodwa, futhi buka, ngokucacile kukwenza kucace, soze waba yiZwi ngaphandle uma wawungumcabango ekuqaleni. Lokho kufakazela ukumisela ngaphambili kukaNkulunkulu. Niyabo? Ungeke waba yiZwi ngaphandle uma ungumcabango. Wafanele ube sekucabangeni, kuqala.

Kodwa, niyabo, ukuze ukwazi ukumela isilingo, wafanele uwedlule umzimba womoya obonakalayo. Wafanele wehlele lapha ungene enyameni, ukuba ulingwe yisono. Bese kuthi-ke, uma uma, “Konke uBaba aNgiphe khona kuyoza kiMi, futhi Ngiyakumvusa ngezinsuku zokugcina.” Uyabo, wafanele ubenjalo kuqala.

<sup>70</sup> Bese-ke, uyabo, Wehla ngqo, umugqa ovamileyo, ukusuka engxenyeni kuya... Ngaphambi kokusekelwa kwezwe, igama lakhe libhalwa eNcwadini yokuPhila yeWundlu. Bese, kusukela kulokho, Uba yiZwi, umzimba womoya obonakalayo, ongabonakala, unyamalale. Useba-yinyama-ke futhi wabuyela emuva futhi, wavusa lowomzimba ofanayo usesimweni esikhazimulisiweyo.

Kodwa wena wawedlula umzimba womoya obonakalayo futhi waba ngumuntu-nyama, ukuba alingwe yisono. Beseke, “Uma lelidokodo lasemhlabeni lidilizwa, sinalo eselivele lilindele.” Asikabinayo imizimba.

<sup>71</sup> Kodwa, bukani! Nxa lomzimba wemukela uMoya kaNkulunkulu, ukuPhila okungenakufa ngaphakathi kuwe, kuphosa lomzimba ekubeni uthobeke uNkulunkulu. Haleluya! “Ozelwe nguNkulunkulu akoni; angeke one.” AmaRoma 8:1, “Kanjalo akusekho ukulahlwa kwabakuKristu Jesu; abahambi ngokwenyama, bahamba ngokoMoya.” Nakho lapho okhona. Niyabo, lokho kuphosa umzimba wakho uthobeke.

Awudingi ukuba uthi, “O, uma nje ngingahle ngiyeke ukuphuza! Uma nje ngingahle...” Ngena kuKristu nje, futhi konke sekuhambile, uyabo, uyabo, ngoba umzimba wakho uthobela uMoya. Awusazithobeli izinto zezwe; zifile. Zifile; izono zakho zimbelle embhaphathizweni, futhi usungokudaliweyo okusha kuKristu. Futhi umzimba wakho, uthobela uMoya, uzama ukuphila uhlobo oluyilo lwempilo.

<sup>72</sup> Njengani besifazane enizisho ukuba ninoMoya oNgcwele, futhi niphume lapha futhi nigqoke izikhindi nezinto, beningakwenza kanjani na? Ubungakwenza kanjani uMoya kaNkulunkulu phakathi kuwe uke ukuvumele wenze into enjalo na? Nje kungeke kwaba njalo. Impela, kungeke. Akasuye umoya ongcolileyo; UnguMoya oNgcwele.

<sup>73</sup> Bese kuthi-ke nxa usuthobela lowoMoya, kuphosa bonke ubuwena ekuthobeleni lowoMoya. Futhi lowoMoya awulutho ezweni kuphela uyileliZwi Mbewu elibonakalisiweyo, noma eliphilisiweyo, haleluya, lenziwa laphila. Futhi ngenkathi iBhayibheli lithi, “Ungakwenzi *lokhu*,” lowomzimba ngokushesha uphendukela kuWo. Akukho-mbuzo.

Futhi kuyini na? Kuyisibambiso sokuvuka. Lomzimba uyovuswa futhi, ngoba usuvele uqalile. Wake wathobela isono, futhi uwudaka nokonakala, kodwa manje usunesibambiso; usuphendulwe ngokweZulu. Manje, yilesosibambiso ozongena ngaso oHlwithweni. Yisibambiso.

<sup>74</sup> Umuntu ogulayo elele, efa, kungasasele lutho kuphela ukufa; yilokho kuphela okungenzeka. Sengike ngawabona amathunzi abantu, sebedliwe ngumdlavuza nesifo sofuba; futhi ngababona labobantu, isikhashana emva kwalokho, bephile futhi beqine saka ngokuphelele. Uma kungekho ukuphulukisa kukaNkulunkulu, khona-ke akukho-kuvuka, ngoba ukuphulukisa kukaNkulunkulu kuyisibambiso sokuvuka. Amen!

<sup>75</sup> Niyazi ukuthi imali eyisibambiso yini, anazi na? Iyidiphozi. “Yalinyazwa ngenxa yeziphambeko zethu; ngemivimbo yaYo siphilisiwe thina.” Bhekisisa ukuthi kumangalisa kanjani! SiyaMthanda.



<sup>76</sup> Manje, lomzimba uthobela uMoya. Asikangeni nokho esimweni seZwi, kodwa sisesesimweni senyama, kodwa sithobela iZwi. Ukufa enyameni kuyosiyisa lapho.

<sup>77</sup> Into efanayo nje, cabanga ngengane encane. Ungathatha owesifazane, akunandaba ukuthi mubi kangakanani, uma ekhulelwe futhi elungela ukuba ngumama. Qaphela, ngaphambi kokuba leyongane izalwe, angikhathali ukuthi owesifazane unonya kangakanani, uba nomusa ngempela. Kukhona okuthize ngokuzwakala kwakhe... okubonakala kungukumesaba uNkulunkulu, ukubona umama omncane elungela ukuba ngumama, ngengane. Kungani na? Lowomzinjana, manje, usuke ungakaphili nokho, niyabo, okuyiyona-nto oyiyo yinyama nje nemisipha. Lokho kugxuma okuncane, lokho yimisipha nje edlukuzekayo. Kodwa uma sekuphuma esizalweni, uNkulunkulu uphefumulela umoya wokuphila kukho, bese-ke ikhala kakhulu. Niyabo, njengoba nje—njengoba impela kukhona umzimba wemvelo obumbekayo, kukhona umzimba womoya ozowemukela ngokushesha nje uma ufika lapha.

<sup>78</sup> Bese, uma umuntu ezalwa ngokusha, ngokwaseZulwini, uba yingane engumoya kuKristu.

Futhi, manje-ke, uma lengubo yenyama isiwa, kukhona umzimba wemvelo, umzimba womoya obonakalayo, umzimba ongenziwanga ngezandla, awuzalwa nangowesifazane, esiya kuwo.

Bese lowomzimba ubuy'ubuye bese uthatha umzimba okhazimulisiweyo.

Yingalesosizathu uJesu aya esihogweni ngenkathi Efa, futhi washumayela emiphefumulweni eyayisekuboshweni; wabuya wangena kulowomzimba womoya obonakalayo. O, kuyamangalisa! Akabongwe uNkulunkulu!

<sup>79</sup> AbaseKorinte besiBili 5:1, “Uma lomzimba wasemhlabeni udilizwa, lelidokodo lasemhlabeni, sinelinye.” Niyabo, siledlulile lelo, ukuba sivele kuNkulunkulu ngqo, ingxenye; ukuba sibe yinyama, ukuba silingwe futhi sivivinywe ngesono, njengoba kwenza uAdamu. Kodwa lapho ukuvivinya kweZwi laKhe sekwedlule, khona-ke sikhushulelwa kulomzimba owalungiselelwa thina ngaphambi kokusekelwa kwezwe. YiZwi lapho esaleqayo, ukuba sifike ngokuzungeza ngqo, phansi lapha ukuba silingwe futhi sivivinywe. Ukuba sasifike ngokwedlula kulokho, kwakungebebikho-silingo; sasiyokwazi zonke izinto. Yingalesosizathu uJesu wayazi izinto zonke, ngoba WayeyiZwi ngaphambi kokuba Abe yinyama. Bese siba yiZwi-ke.

<sup>80</sup> Lapha sibunjelwe emfanekisweni weZwi, ukuba sibe ngumhlanganyeli weZwi, sizondle ngeZwi, ngokumiselwa ngaphambili selokhu kwaba sekuqaleni; uyayibona leyonhlansana yokuPhila owawunayo kuwe kusukela ekuqaleni, ngenkathi uqala uhambo lwakho. Abaningi benu

bangakukhumbula. Wajoyina *lelibandla* futhi wajoyina *lelebandla*, wawuzama *leli nalelo*; akukho okwenelisayo. Kunjalo. Kodwa ngeliny'ilanga wavele nje waKuqonda. Kunjalo.

<sup>81</sup> Ngobunye ubusuku ngangifundisa ndawo ndawo, ngicabanga ukuthi kwakungaphandle eCalifornia noma eArizona, mayelana... Ngikholwa ukuthi sengake ngayixoxa indatshana lapha, mayelana nendoda ibeka isikhukhukazi futhi sasineqanda lokhozi phansi kwaso. Futhi lapho lolokhozi seluchanyuselwe, lwaluyinyoni ebukeya iyingqaba kabi lawomachwane asake ayibona. Kodwa, lwahambahamba. Lwalu—lwalulubi phakathi kwawo, ngoba nje lwalungaqondi ukuthi lesosikhukhukazi sasizokukuza kanjani futhi siphande kuleyonqwaba yomquba futhi ludle. Lwalungayitholi inhloso. Sasithi, "Woza ngapha uzitike, s'thandwa!" Kodwa, lwaluwukhozi; nje lwalungadli kanjalo. Kwakungesikho ukudla kwalo.

<sup>82</sup> Ngakho sasibamba izintethe nokunye, uyazi, futhi sibize amachwane amancane. Futhi onke lawomachwane amancane ahambe nawo, ahamb'ekukuza, futhi adle. Kodwa ukhozi oluncane nje lwalungakwazi ukukwenza. Kwakunga—kwakungabukeki kukahle kulo.

Ngakho ngeliny'ilanga unina wafika eluzingela.

<sup>83</sup> Futhi lwalusizwa lesosikhukhukazi sikukuza. Lwaluzama ngamandla alo onke ukukukuza, kodwa alukwazanga ukukwenza. Lwazama ukutshiyozwa njengechwane, kodwa alukwazanga ukukwenza. Niyabo, lwaluwukhozi. Lona, ukuqala nje, lwaluwukhozi. Lwachanyuselwa nje phansi kwesikhukhukazi.

Lokho kufana namalunga amanye amabandla. Onke... Lokho akube ngalendlela okuyiyo; mayelana nokunye kokubeka, kunjalo.

<sup>84</sup> Kodwa ngeliny'ilanga unina wandiza ngaphezulu, futhi wamemeza kakhulu. Lwakuqonda. Lokho kwezwakala kahle. Ngani na? Lwaluwukhozi, kwasekuqaleni.

Kungaleyondlela nangeVangeli, noma iZwi, noma Amandla kaJesu Kristu. Nxa umuntu emiselwe ngaphambili ekuPhileni okuPhakade, uyakuzwa lokho kukhala kwensimbi, ukumemeza kakhulu kukaNkulunkulu, akukho okungamvimbela kuKho.

Ibandla lingahle lithi, "Izinsuku zezimangaliso selwedlule," kuku, kuku, kuku. "Mana lapha udle *lokhu*, futhi mana lapha udle *lokho*."

<sup>85</sup> Leyonto yehhokwe ngeke isalwenzela lutho, futhi. Seluhambile! "Konke kungenzeka!" Luyasuka emhlabathini.

Yingakho, indaba ngamaKristu amaningi kangaka namhlanje, awakwazi ukususa izinyawo zawo emhlabathini.

Umama omdala wathi, “Ndodana, gxuma! Uwukhozi. Yenyukela lapha engikhona.”

Lwathi, “Ma, angikaze ngigxume, empilweni yami.”

<sup>86</sup> Wathi, “Awu, gxuma! Uwukhozi, kwasekuqaleni. Awusilo ichwane.” Ngakho lwenza ukugxuma kwalo kokuqala lwase lubhakuzisa amaphiko alo; alwangenza kahle kangako, kodwa lwasuka emhlabathini.

Yileyondlela esenza ngayo. Semukela uNkulunkulu ngokukholwa, ngeZwi elilotshiwe. Kukhona okuphakathi lapho; yilokho-kuPhila okuPhakade. Wamiselwa ngaphambili kukho.

<sup>87</sup> Umkhulu walo nogogo walo babeyizinkozi. Lwaluwukhozi, kusukela le emuva. Ukhozi aluzihlanganisi nezinye izinto. Alusikho okuzalwa yizinto ezingafani ngohlobo; qhabo. Luwukhozi.

<sup>88</sup> Bese, emva kokuba usuliqondile lona impela iZwi likaNkulunkulu ukuthi laliwuKudla koKhozi, khona-ke wayishiya enye into. Manje-ke usubunjelwe emfanekisweni ophilayo kaNkulunkulu ophilayo. Wezwa emzimbeni womoya obonakalayo wakho. “Uma lomzimba wasemhlabeni udilizwa, sinawo olindile.”

Wena uthi, “Ngabe kunjalo, Mfowethu Branham na?”

Kulungile, ake sithathe izinkozi ezingathi zimbili futhi sizibuke imizuzu embalwa. Kwakukhona igama, indoda egama linguMose. Wonke umuntu uyazi ukuthi umprofethi ubizwa ngokhozi, eBhayibhelini.

<sup>89</sup> Kwakukhona umprofethi ogama linguMose. Futhi ngeliny’ilanga uNkulunkulu wambiza, futhi akangamvumela awelele ezweni, futhi wa—wafela edwaleni. IziNgelosi zamthatha zahamba naye zambela.

Kwakukhona enye indoda, ukhozi, ayidingekanga ngisho nokuthi ize ife. Yavele nje yahamba yawela iJordani, noNkulunkulu wathumela inqola phansi; futhi lengubo yenyama yayiwise, futhi yaya phezulu yabamba umklomelo wangunaphakade.

Emakhulwini ayisishiyagalombili eminyaka kamuva, emakhulwini ayisishiyagalombili eminyaka kamuva, eNtabeni yokuGuqulwa isimo, nakhu kumi lawomadoda amabili. Umzimba kaMose wase wabola amakhulu eminyaka, kodwa lapha wayesesimweni esingangokuthi kwaze kwathi ngisho noPetru, uJakobe, noJohane bamqonda. Amen! “Uma lelidokodo lasemhlabeni lidilizwa,” uma uyingxenywe yokuvezwe nguNkulunkulu lapha emhlabeni, “unomzimba olindile emva kokushiya lelizwe.” Babelapho, bemi eNtabeni yokuGuqulwa isimo, emzimbeni womoya obonakalayo wabo. Ngokuba, babengabaprofethi eleza kubo iZwi.

<sup>90</sup> Futhi ake sibhekisise omunye umprofethi, ngesinye isikhathi, ogama linguSamuweli. Wayeyindoda enkulu. Wayefundise uIsrayeli; wabatshelela ukuthi abafanele kuba babenenkosi. Wathi, “Sengake ngayisho yini into eyodwa kini eGameni leNkosi ayangafezeka na?”

Bathi, “Qhabo. Konke obuhlale ukusho eGameni leNkosi kuyafezeka.”

Wayengumprofethi, futhi wafa.

<sup>91</sup> Cishe eminyakeni emithathu noma emine kamuva, inkosi yangena enkathazweni; lokho kwakungaphambi kweGazi likaJesu Kristu ukuba lize lichithwe. Wayeseparadesi. Futhi umlumbikazi wase Endori wabiza omunye ukuba afike, futhi aduduze uSawulu. Futhi ngenkathi umlumbikazi embona emile, wathi, “Ngibona unkulunkulu evuka emhlabathini.”

<sup>92</sup> Futhi emva kokuba indoda yase yafa, yembelwa, futhi yabola ethuneni, lapha yayimi lapho kulowomgede, igqoke ingubo yayo yomprofethi; futhi yayiselokhu ingumprofethi, ameni, ngokuba wathi, “Ungibizeleni ngisekuphumuleni kwami, lokhu usuyisitha kuNkulunkulu na?” Mqaphele eprofetha. “Kusasa ebusuku, ngalesisikhathi, uzoba-nami.” Wayeselokhu enguye umprofethi, nakuba wayesehambile kulomzimba.

Niyabo, wayesefike lapha futhi wayeyingxenye yaleloZwi, futhi wangena ephuma ekuphileni kwenyama wabuyela emzimbeni owawulungiselelwe yena ngaphambi kokusekelwa kwezwe. Wangena emzimbeni womoya obonakalayo, owawuyiZwi. Niyakuthola na? Aya lapho-ke onke amakholwa uma sisuka lapha.

<sup>93</sup> Bese, kulesosimo, iveli-ke ngaleyonkathi iyasuswa. Niyabo, uyiZwi, futhi, uma ungena phakathi lapho. Njengenganyana; njengoba ngishilo esikhashaneni esedlule. . .

<sup>94</sup> Manje bhekisisa. Makadunyiswe uNkulunkulu ngaleziziMpawu ezivulayo, ngumkhuleko wami, ukwazi lezizinto!

<sup>95</sup> Manje isambulo sangeqiniso sikaMelkisedeki siba sobala. Ini? WayenguNkulunkulu, iZwi, ngaphambi kokuba Abe yinyama; uNkulunkulu, iZwi. Isizathu, Wayefanele abe njalo; akekho omunye owayengaba nokungafi njengaYe. Niyabo, nganginobaba nomama; wawunaye nawe, futhi. UJesu wayenobaba nomama. “Kodwa leNdoda yayingenayise, noma ingenanina.” UJesu wayenesikhathi Aqala ngaso; leNdoda yayingenaso. UJesu wanikela ngokuphila kwaKhe; leNdoda yayingenakukwenza, ngoba YayingukuPhila. Futhi yilowoMuntu uqobo lwakhe ngaso sonke isikhathi. Ngiyethemba uNkulunkulu uyanembulela khona. LowoMuntu uqobo lwakhe, ngaso sonke isikhathi.

<sup>96</sup> Bhekisisa isiqu saKhe, “iNkosi yokulunga.” Manje, amaHeberu 7:2, “iNkosi yokulunga, neNkosi yokuthula.” Ungamakhosi amabili. Manje qaphela, amaHeberu 7:2, “iNkosi yokulunga, futhi iNkosi yokuthula.” Ungamakhosi amabili lapho. Manje selokhu Efike enyameni futhi umzimba waKhe wemukelwa phezulu, eZambulweni 21:16, Ubizwa ngokuthi, “iNkosi yamakhosi.” Uyiwo onke omathathu, kanyekanye. Niyabo, iNkosi uNkulunkulu, iNkosi uMzimba womoya obonakalayo, iNkosi uJesu. “UyiNkosi yamakhosi.”

Kuhlangene konke, njengomphefumulo nje, umzimba, nomoya, konke kufike kwenze okukodwa.

<sup>97</sup> Futhi, UnguBaba, owayengowokuqala; iNdodana; noMoya oNgewele, uMoya.

“iNkosi yokulunga,” uMoya oyingxenye; umzimba womoya obonakalayo, “iNkosi yo—yokuthula,” umzimba womoya obonakalayo; futhi enyameni Wayeyi “Nkosi yamakhosi,” yena lowoMuntu.

<sup>98</sup> Ngenkathi umzimba womoya obonakalayo, uMose waMbona, Eksodusi 33:2, Wayengumzimba womoya obonakalayo. UMose wayefuna ukubona uNkulunkulu. Wayeselizwile iphimbo laKhe, waMuzwa ekhuluma naye, waMbona esihlahleni lapho, njengeNsika yoMlilo enkulu. Futhi wathi, “Ungubani Wena na? Ngifuna ukwazi ukuthi Wena Ungubani.” UMose wathi. “Ngizobeka . . .” “Uma Uzongivumela ngiKubone, ngingathanda ukubona ubuso baKho.”

<sup>99</sup> Wathi, “Akekho umuntu ongabona ubuso baMi.” Wathi, “Ngizobeka isandla saMi phezulu kwamehlo akho, futhi Ngizokwedlula. Futhi ungawubona umhlane waMi, kodwa hhayi ubuso baMi.” Niyabo? Futhi ngenkathi Enzenjalo, kwakungumhlane woMuntu; kwakungumzimba womoya obonakalayo. Manje-ke iZwi elifika kuMose, “NGINGUYÉ,” lelo kwakuyiZwi. IZwi lafika kuMose ngesimo seNsika yoMlilo esihlahleni esivuthayo, u “NGINGUYE.”

<sup>100</sup> Njengegama elivela esayenseni yezenkolo . . . elivela emzimbeni womoya obonakalayo, njalo. Ngiyaxolisa. Wafika kuAbrahama njengeNdoda, phansi kwesihlahla som-oki. Manje buka lapho. Nakho kufika iNdoda kuAbrahama, amathathu, futhi ahlala phansi phansi kwesihlahla som-oki, omathathu. Futhi bhekisisa, emva kokuba Isikhulume noAbrahama . . .

<sup>101</sup> Yafikelani na? UAbrahama, enguye onesethembiso nomlayezo wendodana ezofika, kanti futhi WayeyiZwimprofethi likaNkulunkulu owayethemba iZwi likaNkulunkulu, ebiza noma yini ngokuphambene sengathi yayingaphambene. Niyabona ukuthi iZwi liphelele kanjani na? IZwi lafika kumprofethi. Niyabo, kwakukhona uNkulunkulu emzimbeni womoya obonakalayo. NeBhayibheli lathi, “IZwi lifika

kumprofethi.” Futhi nanti i—iZwi lalisemzimbeni womoya obonakalayo.

Manje wena uthi, “KwakunguNkulunkulu lowo na?”

<sup>102</sup> UAbrahama wathi kwakunguye. Wathi igama laKhe, lalithiwa, waMbiza ngoElohim. Manje kuGenesisi 1, uyathola, “Ekuqaleni uElohim wadala amazulu nomhlaba.” KuGenesisi 18, sithola ukuthi—ukuthi uAbrahama wabiza loMuntu... owahlala lapho futhi wakhuluma naye, futhi wayekwazi ukumtshela izimfihlo zenhliziyi yakhe, wamtshela ukuthi uSara wayecabangani emva kwaKhe. UAbrahama wathi, “Ngu Elohim.” Wayesesimweni somzimba womoya obonakalayo. Niyakuthola na? Bhekisisani emva... .

<sup>103</sup> Manje sithola ukuthi Wayesesimweni somzimba womoya obonakalayo ngaleyonkathi. WaMbiza nge, “Nkosi uNkulunkulu, uElohim.” Manje, kuGenesisi 18, sithola ukuthi lokho kuyiqiniso.

<sup>104</sup> Manje bhekisisani uAbrahama. Kwakukhona amathathu awo endawonye, kodwa ngenkathi uAbrahama ehlangana namathathu, wathi, “Nkosi yami.”

Kodwa lapho uLoti, ezansi eSodoma; amabili awo ehlela lapho, noLoti wabona amabili awo eza, futhi wathi, “Makhosi ami.” Niyabo, kwakuyin’indaba na? Indawo yokuqala, uLoti wayengesuye umprofethi, kunjalo, kumbe kunjalo futhi wayengesiso isithunywa sehora, ngakho wayengenasambulo saKhe. Kunjalo impela. ULoti wayengawabiza ngama “khosi.” Idazini lawo, wayengalokhu ethe, “makhosi.”

Kodwa akunandaba ukuthi uAbrahama wabona amangaki, Kwakuselokhu kuyiNkosi eyodwa. Nango uNkulunkulu. Lona kwakunguMelkisedeki.

<sup>105</sup> Bhekisisa, emva kokuphela kwempi, uMelkisedeki wemukelisa umntwana waKhe onqobile isidlo; kucabange lokho, ingxenye yaKhe uqobo! Manje sifuna ukubona lapha. Emfanekisweni lapha ngukuthi, okubonwayo, isidlo. Emva kwempi, Wanikela ngaYe uqobo, ngoba isidlo siyingxenye kaKristu. Futhi emva kokuphela komzabalazo, emva kokuba usubhaxabuliwe, kuba ngaleyonkathi-ke lapho usuhlanganyela khona noKristu, ube yingxenye yalobuBukhona. Niyakuthola na?

<sup>106</sup> UJakobe wabambana ubusuku bonke, futhi akaMdedelanga waze waMbusisa. Kunjalo. Walwela ukuPhila! Futhi emva kokuphela kwempi, khona-ke uNkulunkulu ukunika ubuYena. Leso yisidlo saKhe seqiniso. Isinkwa esincane nesinkwa esilucwecwana esiyindilingana nje simele Sona. Awufanele usithathe ngaphandle uma ubambane nakho wase uba yingxenye kaNkulunkulu.

<sup>107</sup> Khumbula, ngalesisikhathi, isidlo sasingakaze simiswe, sasingakaze kwaze kwaba ngaphambi kokufa kukaJesu Kristu, amakhulu ngamakhulu ngamakhulu eminyaka kamuva.

<sup>108</sup> Kodwa uMelkisedeki, emva kokuba umntwana waKhe uAbrahama esezuze ukunqoba, uMelkisedeki wahlangabezana naye futhi wamnika iwayini nesinkwa; ekhombisa ukuthi emva kokuba lempi yasemhlabeni isiphelile, siyohlangana naYe emazulwini bese sithatha isidlo futhi. Kuyoba yiSidlo sakusihlwa soMshado. “Angisayikuphinde ngiphuze okomvini, noma ngidle isithelo, ngize Ngisidle futhi ngisiphuze nani, kabusha, eMbusweni kaBaba waMi.” Ngabe kunjalo na?

<sup>109</sup> Bhekisisani futhi, uMelkisedeki wahamba ukuhlangabezana noAbrahama ngaphambi kokuba abuyele ekhaya. Umfanekiso omuhle kangaka lapha pho esinawo! UMelkisedeki ehlangabezana noAbrahama ngaphambi kokuba abuyele ekhaya, emva kwempi.

Sihlangabeza uJesu emoyeni, ngaphambi kokuba sifike eKhaya. Kunjalo. AbaseThesalonika besiBili basitshela lokho, ngokuba, “siMhlangabeza emoyeni.” Umfanekiso omuhle kaRibeka ehlangabezana noIsaka, endle, ngokushona kwelanga. “Sihlangana naYe emoyeni.” AbaseThesalonika besiBili basitshela kanjalo. “Ngokuba thina esisekhona sisasele asiyikubandulela noma sibavimbele abaleleyo; ngokuba icilongo likaNkulunkulu liyakukhala; abafuleyo kuKristu bayakuvuka kuqala; thina esisekhona sisasele siyakuhlwithwa kanye nabo, sihlangabeze iNkosi emoyeni.” Kuphelele, yonke lemifanekiso.

<sup>110</sup> Ngakho-ke, umzimba womoya obonakalayo, uma ufile futhi wangena kulowomzimba womoya obonakalayo, (kwenzekani na?) umzimba womoya obonakalayo uza emhlabeni ukuzothatha umzimba ohlengiweyo. Futhi uma ulapha emoyeni, uthatha umzimba ukuba uhlangabezane nomzimba womoya obonakalayo, nakho lapho okhona, “futhi uhlwithwe, futhi uhambe uhlangabeze iNkosi emoyeni.”

<sup>111</sup> Ubani loMelkisedeki kuphela uNkulunkulu!

<sup>112</sup> Manje siyabona lapha ngokusobala imfihlo esiphelele yezimpilo zethu ohambweni, nokufa, nokuthi siya kuphi emva kokufa kwethu. Futhi, ukumiselwa ngaphambili kuhlezi obala lapha. Manje lalalani njengoba sifundisa lokhu, kakhulu.

<sup>113</sup> Izigaba ze—zenhloso yaPhakade Ayenayo emfihlweni yaKhe manje seyembuliwe. Bhekisisani, zisekhona izigaba eziya ekupheleleni. Njengoba nje Ehlanga izwe; indlela efanayo Ahlanga ngayo iBandla laKhe. Uhlenga abantu ngezigaba ezintathu. Manje buka. Esokuqala ngukulungisiswa, njengokwashunyayelwa uLuther; esesibili, ukungcweliswa, njengokwashunyayelwa uWesley; esesithathu, umbhaphathizo kaMoya oNgcwele. Kunjalo. Bese-ke kufika uHlwitho!

114 Manje, izwe, Walihlenga kanjani izwe na? Esokuqala, Akwenzayo, ngenkathi lona, Waligeza walikhuculula embhaphathizweni wamanzi. Kunjalo. Wase-ke Ewuconsisela ngegazi laKhe, livela esiphambanweni, wase elingwelisa walibiza ngelaKhe uQobo. Manje-ke Wenzani na? Njengoba Aklebhula lonke izwe lasuka kuwe, wayeselungisa kabusha yonke into ngombhaphathizo oshisayo kaMoya oNgewele, Uyolungisa kabusha futhi izwe. Futhi liyoshiswa lonke ngoMlilo, futhi lihlanze onke amagciwane, izigidi zamamayela ukuphakama, yonke into iyohlanzwa. Bese-ke kubakhona iZulu eliSha noMhlaba omuSha, njengoba nje uyisidalwa esisha kuKristu Jesu uma uMoya oNgewele ukubamba. Niyabo, nakho lapho okhona, yonke into icace bha. Yonke into isebuthathwini.

115 Ukuzalwa ngokwemvelo kusebuthathwini. Yini into yokuqala eyenzekayo kowesifazane eba-nengane na? Yini ebhoboka kuqala na? Amanzi. Yini ebhoboka ngokulandelayo na? Igazi. Yini okulandelayo okwenzekayo na? Ukuphila. Amanzi, igazi, umoya.

Kwenzekani esithonjeni na? Siyabola. Yini into yokuqala na? Uhlanga. Yini okulandelayo na? Intshakaza. Yini okulandelayo na? Ikhoba. Bese-ke uhlamvu luphuma kulokho. Izigaba nje ezintathu zaso, kuze kufike ohlamvini. Kunjalo impela.

116 UNkulunkulu uqinisekisa lokho. Lokho bekuhlala njalo kuqinisele. UNkulunkulu ukuqinisekisa ukuthi kuliqiniso. Kukhombisa ngokusobala, omiselwe ngaphambili nguye kuphela onakwayo ekuhlengweni. Nikutholile na? Ake ngikusho lokho futhi. Omiselwe ngaphambili nguye kuphela onakwayo ekuhlengweni. Abantu bangahle benze okufanayo, bacabange ukuthi bayibo, kodwa ekuhlengwa kwangempela yilabo abamiselwe ngaphambili. Ngoba, lona impela igama *hlenga* lichaza “ukubuyisa.” Ngabe kunjalo na? I *hlenga* yinto. . . Ukuhlenga noma yini, kunguku, “buyisela endaweni yakho yakuqala.” Haleluya! Ngakho ngomiselwe ngaphambili kuphela oyobuyiswa, ngoba abanye abavelanga Lapho. Niyabo, “buyisa!”

117 Ngokuba Phakade kanye naYe, ekuqaleni. . . UkuPhila okuPhakade owawunakho, umcabango waKhe walokho owawuyikho, kuphela, Wayefuna wena ukuba u. . . Wayefuna mina ukuba ngime epulpiti, ake sisho njalo. Wayefuna wena ukuba uhlale esihlalweni kulobubusuku. Khona-ke sisebenzela inhloso yaKhe yaPhakade. Futhi lowo owashiya ikhaya, kuphela uza emhlabeni ukusebenzela inhloso yaKhe. Ngabe kunjalo na? Kulungile. Ke, emva kokuba sekuphelile, kubuyiselwa esimweni esikhazimulisiweyo; sekuvuthiwe futhi kubuyiselwa emuva futhi.

118 Akumangalisi uPawulu athi, ngenkathi bakha isibhuku ukuba bamgencele kuso bamsuse ikhanda lakhe; wathi, “O



kufa, luphi udosi lwakho na? O thuna, kuphi ukunqoba kwakho na? Kepha makabongwe uNkulunkulu Osinika ukunqoba!” Wathi, “Kufa, ngitshela ukuthi kukuphi lapho onganzenza ngimpongoloze khona! Thuna, ngitshela ukuthi uzongibamba kanjani! Ngokuba, ngingonokuPhila okuPhakade.” Ameni! Wakuqonda. Ukufa, isihogo, ithuna, akukho okwakungambamba. Futhi akukho okungasilimaza, sinokuPhila okuPhakade! Waqonda ukuthi wayebusiswe ngokuPhila okuPhakade.

<sup>119</sup> Njengeconsana lezolo nje. Uma ngiqonda, liyi... Angazi kakhulu kangako ngezinto ezingumsuka wemvelo. Kodwa, lifanele ukuthi lingu—ngukujiya komswakama noma umoya owemboze umhlaba jikelele. Futhi nxa ubusuku bubanda futhi kube-mnyama, liyawa emazulwini futhi liqathakele emhlabathini. Liwe livela ndawondawo. Kodwa ngokusa okulandelayo ilanga lingakaphumi, lilele lapho, umfo omncane, egodola. Kodwa ake nje kuphume ilanga, qaphela liyakhazimula. Liyajabula. Ngani na? Ilanga lizolibiza libuyele khona lapho livela khona.

Futhi kungaleyondlela ngomKristu. Halleluya! Siyazi nxa sihamba siyongena eBukhoneni bukaNkulunkulu, okuthize phakathi kithi kuyasitshela ukuthi sivela ndawondawo, futhi sibuyela emuva futhi ngalawoMandla asidonsayo.

<sup>120</sup> Iconsana lezolo, liyamenyezela futhi likhazimule futhi limemeze, ngoba liyazi ukuthi livela phezulu laphaya, nalelolanga lizolidonsela emuva ngqo lenyuke futhi.

Futhi umuntu oyingxenye kaNkulunkulu, ozalwa nguNkulunkulu, uyazi, halleluya, nxa efika ekuxhumaneni neNdodana kaNkulunkulu, uzodonselwa phezulu esuka lapha ngolunye usuku. “Ngokuba uma Ngiphakanyiswa mina emhlabeni, Ngiyakubadonsela bonke kiMi.” Ameni!

<sup>121</sup> Manje bhekisisani, manje, sibona uMelkisedeki nokuthi kungani uMariya wayengesuye uNina. Yingalesosizathu Ambiza ngo “mame,” hhayi *mama*. “Wayengenayise,” ngokuba WayenguYise, uYise ongunaphakade, abathathu koYedwa. “Wayengenanina,” impela qha. Wayengenayise, ngokuba WayenguYise. Njengombhali-zinkondlo wake washo, ekhuluma ngokutusa okukhulu kuJesu, wathi:

NGINGUYE owakhuluma noMose esihlahleni  
 esivuthayo somlilo,  
 NGINGUNkulunkulu kaAbrahama,  
 iNkanyezi yoKusa eKhazimulayo.  
 NGINGUALfa, uOmega, ukuqala kusukela  
 ekupheleni.

NGINGOkudaliweyo konke, noJesu yilona-Gama. (Kunjalo.)

O, nithi Ngingubani, futhi bathi Ngavelaphi, Niyamazi uBaba waMi, noma ningalisho iGama laKhe na? (Haleluya!)

<sup>122</sup> Lelo yiGama likaYise! Yebo, “Ngiza ngeGama likaBaba waMi, futhi aniNgamukelanga.” Niyabo? Impela, Unguye izolo, namuhla, naphakade.

<sup>123</sup> Futhi loMelikisedeki wase eba-yinyama. WaZembula njengeNdodana yomuntu ngenkathi Efika, njengomProfethi. Ufika ngamagama amathathu enDodana; iNdodana yomuntu, iNdodana kaNkulunkulu, iNdodana kaDavide.

<sup>124</sup> Ngenkathi Elapha emhlabeni, WayeyiNdoda, ukugcwalisa umBhalo. UMose wathi, “iNkosi uNkulunkulu wenu iyakuvusa umProfethi onjengami.” Ngakho Wayefanele afike njengomProfethi. Akazange, neze athi, “NgiyiNdodana kaNkulunkulu.” Wathi, “NgiyiNdodana yomuntu. Uyayikholwa iNdodana yomuntu na?” Isizathu, yilokho Ayefanele afakaze ngakho, ngoba yilokho Ayeyikho.

Manje Ufike ngelinye iGama lendodana, iNdodana kaNkulunkulu; engabonwayo, uMoya.

Futhi uma Esebuya futhi, UyiNdodana kaDavide, ukuba ahlale esihlwani saKhe sobukhosi.

<sup>125</sup> Manje ngenkathi Elapha futhi waba-yinyama, Wayebizwa ngokuthi, “iNdodana yomuntu.” Manje, Wazazisa kanjani Yena ezweni njengeNdodana yomuntu, umProfethi na?

<sup>126</sup> Ngeliny’ilanga ngangixoxa indaba kaPetru noAndreya, umfowabo. Babengabadobi, noyise wabo uJona wayeyikholwa elikhulu elidala. Ngeliny’ilanga bathi wahlala phansi ngaseceleni lesikebhe. Wathi, “Madodana, niyazi ukuthi sikhuleke kanjani ngenkathi sidinga izinhlanzi.” Babengabadobi abathengisayo. Wathi, “Sethembe uNkulunkulu, uJehova, ukuba siphile. Futhi sengigugile manje; ngeke ngahlala nani isikhathi eside kakhulu bafana. Futhi bengihlala njalo, njengawo onke amakholwa eqiniso, ngibheke isikhathi lapho lowoMesiya eyofika khona. Sibe nazo zonke izinhlobo zaba-manga, kodwa uyeza Owangempela, ngoluny’usuku.” Futhi wathi, “Nxa loMesiya efika, angifuni ukuba nina bafana nidukiswe. LoMesiya angeke nje abe usiyazi wezenkolo. Uyoba ngumProfethi, ngokuba umprofethi wethu uMose, esimlandelayo, washo.”

Manje, noma yimuphi umJuda uyomkholwa umprofethi wakhe. Ufundiswa ukuba akwazi lokho. Futhi uma umprofethi esho noma yini enjalo, khona-ke lelo yiqiniso. Kodwa uNkulunkulu wathi, “Uma ebakhona phakathi kwenu, ongowomoya, noma umprofethi, Mina iNkosi Ngiyakuzibonakalisa kuye. Futhi akushoyo kufezeke, khona-

ke muzweni nimesabe; kodwa uma kungenzeki, khona-ke ningamesabi nhlobo.” Niyabo? Ngakho lokho kwakungu—ngukuqinisekiswa komprofethi.

<sup>127</sup> “Ngakho uMose ngempela wayengumprofethi oqinisekisiweyo, futhi wathi, ‘INKosi uNkulunkulu wenu iyakuvusa, phakathi kwenu, kubazalwane benu, umProfethi onjengami. Futhi wonke lowo ongayikumuzwa uyakunqunywa phakathi kwabantu.’” Wathi, “Manje, bantwana, khumbulani, lokho, njengamaHeberu, sikholwa abaprofethi bakaNkulunkulu abaqinisekisiweyo.” Manje lalelisisani. Ningakugeji. Futhi wathi, “Nxa uMesiya efika, niyakuMazi, ngokuba Uyakuba ngumProfethi-Mesiya. Manje, bathi bese kuyiminyaka engamakhulu amane. Singenamprofethi selokhu kwaba nguMalaki, kodwa uzobakhona!”

<sup>128</sup> Ngeliny’ilanga, emva kokufa kwakhe, iminyaka embalwa, indodana yakhe uAndreya wayezishayelwa umoya ezansi ngasogwini. Futhi wezwa indoda yasendle iphuma ehlane, ithi, “LowoMesiya umi phakathi kwenu manje!” Lolokhozi olukhulu olwavukayo ngale ehlane futhi lwandizela phezu kwalapho, lwathi, “UMesiya uphakathi kwenu njengamanje. AsikaMazi nokho, kodwa Umi phakathi kwenu. NgizoMazi, ngoba ngizobona isibonakaliso sivela eZulwini.”

Ngeliny’ilanga wathi, “Laphaya, bheka, yiWundlu likaNkulunkulu elisusa isono sezwe!”

Yasuka yahamba...yahamba lendoda, ukuyobiza umfowabo. Yathi, “Simoni, ngifuna uze ngapha; sesimtholile uMesiya.”

“O, suka lapha, Andreya! Wazi kangcono kunalokho!”

“O, ngiyazi. Kodwa, lokho, leNdoda yehlukile.”

“Iphi Yona na? Ingabe Ivelaphi na?”

“UJesu waseNazaretha.”

“Lowo omncane, umuzi omubi na? Ngani, Ubengeke avele kwembi, indawo engcole njengaleyo.”

“Wena woza nje ubone.”

<sup>129</sup> Ekugcineni wamncenga ukuba ehle ngeliny’ilanga. Ngakho ngenkathi efika phambi kwaloMesiya, uJesu emi lapho, ekhuluma nabantu. Ngenkathi ekhuphuka phambi kwaKhe, Wathi, “Igama lakho unguSimoni, futhi uyindodana kaJona.” Lokho kwakwenza. Wazithola izihluthulelo kuwo uMbuso. Ngani na? Wazi ukuthi leyoNdoda yayingamazi. Futhi Imaze kanjani, nalowobaba omdala omesabayo uNkulunkulu owayemfundisile ukuthi ukholwa kanjani uMesiya na?

<sup>130</sup> Kwakukhona indoda eyayimi lapho, egama linguFiliphu. O, waxhuxhuma ngempela! Wayazi enye indoda, ekade efundisisa iBhayibheli kanye nayo. Yasuka yahamba, yazungeza

igguma, futhi yamthola phandle lapho esixhobeni sakhe semithi yeminqumo. Wayeguqe phansi, ekhuleka. Babekade benenqwaba yezifundo zeBhayibheli ndawonye, ngakho uphuma lapho. Futhi wathi, emva kokuba eseqedile ukukhuleka, wathi, “Woza, ubone ukuthi Ubani esimfumene; uJesu waseNazaretha, indodana kaJosefa. InguMesiya esimfunayo.”

Manje sengathi ngiyamuzwa uNathanayeli ethi, “Manje, Filiphu, Awukhalakathelanga, ukhalakathelile na?”

<sup>131</sup> “O, qha. Lutho. Manje ake ngikuxoxele. Uyazi, besifundisisa iBhayibheli ndawonye, futhi umprofethi wathi uMesiya uyobayini na?”

“Uyoba ngumProfethi.”

“Uyamkhumbula lowayamdoobi omdala owathenga kuye inhlanzi, owayengenayo imfundo eyenele ukuba asayine igama lakhe, obizwa ngoSimoni na?”

“Yebo. Mmh.”

<sup>132</sup> “Uyakhuphuka. Futhi uyazi ukuthini? LoJesu waseNazaretha umtshela ukuthi igama lakhe uSimoni, washintsha igama lakhe laba nguPetru, okuyi ‘tshe elincane,’ futhi wamtshela ukuthi uyise ngubani.”

“Awu,” wathi—wathi, “Angazi. Ikhona into enhle engavela eNazaretha na?”

<sup>133</sup> Wathi, “Asingaxoxi ngakho; woza nje ubone.” Ngumbono omuhle lowo, “Woza ubone.”

Ngakho nakhu kufika uFiliphu, ekhuphula uNathanayeli. Futhi esekhuphukile, uJesu mhlawumbe emile, ekhuluma, mhlawumbe ekhulekela abagulayo emgqeni womkhuleko. Futhi esekhuphekela lapho okwakukhona khona uJesu, uJesu wambuka nxazonke, wayesethi, “Bheka umIsrayeli okungekho-nkohliso kuye.”

<sup>134</sup> Manje, wena uthi, “Awu, kwakuyindlela ayegqoke ngayo.” O, qhabo. Bonke abasempumalanga bagqoka ngokufanayo. Wayengahle abe ngumSiriya, noma abe ngenye into; intshebe, ingubo.

<sup>135</sup> Wathi, “Bheka umIsrayeli okungekho nkohliso kuye,” ngenye indlela, “ethembekile, indoda eqotho.”

Awu, lokho kwathi ukumkhexisa uNathanayeli. Wayesethi, “Rabi,” okuchaza ukuthi, “mfundisi.” “Rabi, Uke wangazi nini na? Waze kanjani ukuthi ngingumJuda na? Waze kanjani ukuthi ngethembekile, akukho-nkohliso na?”

<sup>136</sup> Wathi, “Ungakabizwa nguFiliphu, uphansi komuthi, Ngakubona.” Mm! Kuqhele ngamamayela ayishumi nanhlano, elinye icala lezwe, ngayizolo.

Wathini na? “Rabi, UyiNdodana kaNkulunkulu. UyiNkosi kaIsrayeli!”

137 Kodwa nakho kumi labobapristi lapho, abazaziyo, abayizitashi uqobo, bathi, “Lomuntu unguBelzabube, umbhuli.”

UJesu wathi, “Ngizonithethelela ngalokho.”

138 Manje, khumbulani, abazange bakusho ngokumemeza, kodwa bakusho ezinhliziyweni zabo. “Futhi Wayibona imicabango yabo.” Kunjalo. Yilokho iBhayibheli elikushoyo. Kubize ngo *kufunda umcabango* uma ufuna, kodwa Wa—Wayibona imicabango yabo.

139 Futhi Wathi, “Ngiyanithethelela ngalokho. Kodwa ngeliny’ilanga uMoya oNgcwele uzofika futhi wenze lento efanayo,” emva kokumuka kwaKhe; “nakhuluma izwi elimelana naWo, akusoze kwathethelelwa kulelizwe noma izwe elizayo.” Ngabe kunjalo na? [Ibandla, “Ameni.”—Umhl.] Manje, labo kwakungabaJuda.

Kwase kuthi ngelinye ilanga kwakuswelekile ukuba Aye eSamariya. Kodwa ngaphambi nje kokuba senze lokho, sithola owesifazane, noma i. . .

140 Indoda, lapho idabula esangweni elithiwa Lihle, ukuthi yaphulukiswa. NoJesu wayesazi isimo sayo, futhi wayitshela, “Thatha uhlaka lwakho uqhubeke uye ekhaya.” Futhi yakwenza, futhi yaphila.

Siyathola-ke, abaJuda, abanye babo baMemukela. Abanye bakukholwa; abanye abazange. Abakukholwanga ngani na? Babengakumiselwe ukuPhila. Babengesiso isabelo saleyongxeny.

141 Manje khumbulani, labo kwakungabapristi nendoda enkulu. Futhi uJesu. . .Cabanga ngalabosiyazi bezenkolo nabapristi, indoda owawungeke uthole isici empilweni yawo. UJesu wathi, “Nina ningabakayihlo usathane, nenza imisebenzi yakhe.” Wathi, “Uma beningabakaNkulunkulu, beniyakuNgikholwa. Uma ningenakuNgikholwa, kholwani yi—kholwani yimisebenzi eNgiyenzayo; iyafakaza ukuthi NginguBani.”

142 Manje, iBhayibheli lasho, ukuthi, “UJesu unguye izolo, namuhla, naphakade.” UJesu wathi, “Imisebenzi eNgiyenzayo mina nalowo okholwa yiMi uyakuyenza.” Kunjalo na? Bhekisisani, lowo kwakunguMelkisedeki uqobo manje.

143 Manje bhekisisani, futhi, kwakukhona izinhlanga ezintathu kuphela zabantu.

Ningizwile ngithi ngangingumbandlululi. Nginguye. Onke amaKristu angababandlululi; hhayi ukubandlulula ngokwebala, kodwa ukubandlululwa komoya. Ibala lomuntu lesikhumba alihlanganise lutho naye. Ungumntwana kaNkulunkulu ngokuZalwa. Kodwa umKristu, uNkulunkulu wathi, “Ngahlukanise!” “Phumani phakathi kwabo,” njalonzalo. Ungumbandlululi, wokubi, phakathi kokuyikho nokungesikho.

<sup>144</sup> Kodwa bhekisani, babenobandlululo ngaleyonkathi, ubandlululo lobuhlanga, okwakungamaSamariya.

Futhi kukhona izinhlanga ezintathu kuphela zabantu emhlabeni; uma sikholwa yiBhayibheli; lolo, ngabantu bakaHamu, uShemi, noJafete. Leyo ngamadodana amathathu kaNowa. Sonke saphuma sivela lapho. Kunjalo. Lokho kusenza sonke sibe ngabavela emuva kusukela kuAdamu, okusenza sonke sibe ngabafowethu. IBhayibheli lathi, “Ngagazi linye uNkulunkulu wazidala izizwe zonke.” Sonke singabafowethu, ngokulandela igazi. Indoda elikhalathi ingathekelisa ngegazi endodeni emhlophe, noma ngokushintshana. Indoda emhlophe inganika u—umJaphane, indoda ephuzi, noma iNdiya, indoda ebomvu, noma yikuphi okunye, noma iJafenite noma ngabe ikuphi, ubengamthekelisa ngegazi, ngoba sonke siyigazi elifanayo. Ibala lesikhumba sethu, lapho esasihlala khona, lalingahlanganise lutho nakho.

Kodwa uma sihlukaniswa, kulapho siphuma khona ezweni, njengoba Akhuphula uIsrayeli wamkhipha eGibhithe. Kungaleyonkathi la sihlukaniswa khona nezinto zezwe.

<sup>145</sup> Manje, babengabantu bakaHamu, uShemu, noJafete. Futhi ukuba besinesikhathi ukususela emuva izizukulwane, ubungabona uAnglo-Saxon, lapho evela khona. Manje, lowo kwakungumJuda... UmSamariya, owayeyingxenywe yomJuda noweZizwe, abaganana nabeZizwe ezenzweni zikaBalamu, noMowabi. BabengamaSamariya. Futhi kwakukhona abaJuda nabeZizwe.

Manje, thina maAnglo-Saxon sasingahlanganise lutho nanoma yikuphi kwakho. Sasingakholwa-Mesiya, nanoma yilutho olunye. Sasingambhekile. Sangingiswa kamuva.

UJesu weza kwabaKhe uQobo, nabaKhe uQobo abamaMukelanga. Futhi Wathi kubafundi baKhe, “Ningahambi ngendlela yabeZizwe, kepha niye ezimvini ezilahlekileyo zakwaIsrayeli.” Futhi Waya kuphela ezimvini ezilahlekileyo zakwaIsrayeli. Futhi qaphela, WaZibonakalisa njengeNdodana yomuntu, phambi kwabaJuda. BaLenqaba.

Manje, umSamariya, eyingxenywe yomJuda noweZizwe, babekholwa futhi, futhi babebheke uMesiya.

Sasingenjalo thina. Sasingabahedeni, nezagila emhlabane wethu, sikhonza izithixo; oweZizwe.

<sup>146</sup> Kodwa manje ngeliny’ilanga, uJohane oNgcwele 4, Wayeswelekile ukuba aye ngaseSamariya, endleleni yaKhe ehlela eJeriko. Kodwa wenyukela wazungeza iSamariya. Futhi Esakhuphukela lapho, Wahhlala phansi emthonjeni ngaphandle komuzi ogama lawo yiSikhari. Futhi umthombo, uma uke waba lapho, kuyizwe elibonakalayo sikhathi-sinye cishe njengaleli lapha. Futhi kukhona isiphethu somphakathi lapho, samanzi, lapho beza khona bonke. Nowesifazane ufika ekuseni, bakhe

izimbiza zabo zamanzi, bese beyibeka ekhanda labo, nenye enqulwini ngayinye, bese behamba nayo nje beqonde thwi, kungakapaki-consi; baxoxisane. Ngakho, babenzenjalo, abantu babephuma lapho.

<sup>147</sup> Ngakho lokhu kwakungehora cishe leshumi nanye nqo emini. Ngakho Wathuma abafundi baKhe emzini, ukuyothenga umphako, ukudla. Futhi besahambile. . .

<sup>148</sup> Kwakukhona owesifazane owayenegama elibi. Sizombiza, namhlanje, owesifazane oyilambu elibomvu, noma isifebe. Wayenamadoda amaningi kakhulu. Ngakho uJesu esahlezi lapho, lo wesifazane uphuma cishe ngeleshumi nanye nqo. Niyabo, wayenganakuza nezintombi ngenkathi ziza ekuseni ukuzokha amanzi azo okuwasha; wayefanele alinde zize zithi zonke. . . Zazingaxubani njengoba sezenza manje. Wayephawuliwe. Ngakho manje-ke, uphumela ukuyokha amanzi, ngakho wathatha nje isigwedlo esidala, wase ebeka amahhuku okulengisa imbizana, wase eqala ukuyehlisla.

Wezwa uMuntu ethi, “Sifazane, Ngiphuzise.” Manje, khumbula, lona nguMelkisedeki. Lona nguJesu, izolo, iNdodana yomuntu.

<sup>149</sup> Futhi waqalaza, wase ebona umJuda. Ngakho wathi, “Nkosi, akufanele ukuba umJuda acele noma yini kumSamariya. Ngingowesifazane waseSamariya, ngakho Ukhulume endaweni okungesiyona eyaKho. Ubungafanele ungicele into enjengaleyo. Asidlelani.”

<sup>150</sup> Wathi, “Kodwa ukuba bewazi ukuthi Ubani obekhuluma nawe, ubuyocela kiMi amanzi.”

Wathi, “Uzowakha kanjani na? Umthombo ujulile, futhi Awuphethe lutho lokukha.”

<sup>151</sup> Wathi, “Amanzi eNgiwanikezayo angaManzi okuPhila, aphuphumela ekuPhileni okuPhakade.”

Wakhuluma naye Waze wasithola ukuthi isimo sakhe sasinjani. Futhi manje-ke i. . . Qaphela ukuthi Wathini kuye manje, “Hamba ulande indoda yakho uze lapha.”

Wayesethi, “Anginandoda.”

<sup>152</sup> Wathi, “Usho iqiniso, ngokuba ubunayisihlanu, futhi le ohlala nayo manje ayisiyo eyakho. Ngakho, kulokhu, usho iqiniso.”

Qaphela umehluko phakathi kwalowo wesifazane nalesosigejane sabapristi. Wayazi kakhulu ngoNkulunkulu kunalokho okwenziwa yiso sonke lesosigejane sabapristi, sihlanganiswe ndawonye.

<sup>153</sup> Wathi, “Nkosi, ngiyabona ukuthi UngumProfethi Wena.” Wathi, “Kade singenaye iminyaka engamakhulu amane. Manje, siyazi ukuthi uMesiya uyeza. Futhi nxa uMesiya efika, yilokho

Azokwenza.” Leso kwakuyisibonakaliso sikaMesiya, ngokuba WayeyiNdodana yomuntu. Wathi, “Yilokho Azokwenza nxa Efika. Wena ufanele ukuba ngumprofethi waKhe.”

<sup>154</sup> Wathi, “NginguYe.” Akekho omunye umuntu owayengasho lokho.

<sup>155</sup> Wawisa leleyombiza wagijimela emzini, wayesethi, “Wozani, nibone uMuntu Ongitshela engikwenzileyo. Kungebe nguyey impela uMesiya lona na?”

Manje khumbulani, Wethembisa ukwenza leyonto efanayo ekupheleni kwesizwe sabeZizwe.

AbaJuda base bebeneminyaka eyizinkulungwane ezine ukufuna lowoMesiya, iminyaka eyizinkulungwane ezine yokufundisa ukuthi Wayeza, nalokho Ayezokwenza nxa Esefike lapho, futhi behluleka ukuMbona, noma behluleka ukukuvuma. Futhi ngenkathi EseZazisa kuwo impela amazwi eBhayibheli Athi Wayezokwenza, ngenkathi kade Engumzimba womoya obonakalayo wase-ke eba-yinyama wakha phakathi kwabo, behluleka ukukubona, futhi babiza imisebenzi yaKhe ngemisebenzi kadeveli.

<sup>156</sup> Manje kade sineminyaka eyizinkulungwane ezimbili yokufundisa, kuza kwehle kwedlule ebandleni eliRoma Katolika, emva kwabaphostoli. Bese-ke siyehla sedlule kwiRoma Katolika, iGriki, njalonjalo, kwehle kuye onyakeni kaLuther, noWesley, nokunye, izinhlangano ezingamakhulu ayisishiyagalolunye ezehlukeneyo zehla. Babenakho konke lokhu ukufundisa kweminyaka.

Manje Wethembisa, ngaphambi nje kokuba isikhathi sokuphela sifike, ukuthi isithombe saseSodoma neGomora siyabakhona futhi, “Njengoba kwenzeka emihleni yaseSodoma, kuyakuba-njalo ekufikeni kwesikhathi sokuphela, iNdodana yomuntu Iyozembula futhi.” [Akuqoshwanga—Umhl.]

“Kuseyisikhashana nezwe ngeke lisaNgibona; nokho niyakuNgibona nina, ngokuba Ngi,” isabizwana sobuntu, “Ngiyakuba nani, ngibe kini, kube sekuphelelisweni, ukuphela kwezwe. Ngiyakuba nani.” Unguye izolo, namuhla, naphakade. Niyabo?

<sup>157</sup> Niyabo, *umSamariya* waye, eqinisweni, kusukela entshumayelweni yami yayizolo ebusuku, wayenguHagari, niyabo, uhlobo oluphendukezelwe. *UmJuda* kwakunguSara, noma wayengowakoSara. Kodwa *oweZizwe* ngokaMariya, iNzalo yobuKhosi, iNzalo yobuKhosi kaAbrahama.

<sup>158</sup> Manje kwethenjisiwe ukuthi kulezizinsuku zokugcina, ukuthi, loNkulunkulu ofanayo, loKristu ofanayo, uyobuyela lapha futhi azembule njengeNdodana yomuntu.

Ngani na? Unguye izolo, namuhla, naphakade. Futhi ukuba Ubengadedela lawomaJuda azedlulele nakho, futhi awanike



lesosibonakaliso sobuMesiya, bese-ke kufika ekupheleni kwesifundiso sabeZizwe futhi abadedele nje bangene ngesayense yezenkolo, Ubeyoba ngongalungile. Ufanele enze into efanayo, ngoba iBhayibheli lathi, ku thir-. . . AmaHeberu 13:8, “Usenguye.”

Futhi Wethembisile kuMalaki 4, nayo yonke imiBhalo ehlukeni, ukuthi, izinsuku zokugcina, ibandla liyobe nje lihlezi ngokufana nse njengoba linjalo namhlanje, nezwe liyoba njalo.

<sup>159</sup> Buka izwe namhlanje. Buka isimo seSodoma. Buka ukuzamazama komhlaba kuzindawo ngezindawo, nezinto okwenzekayo. Buka ibandla nengxovangxova elikuyo, yeBabiloni. Buka isithunywa kulo, noOral Roberts noBilly Graham.

G-r-a-h-a-m, kuyaqala ukuba size sibe nesithunywa, kuwo onke amabandla, esigama laso lize lagcina ngo h-a-m, njengoAbrahama. A-b-r-a-h-a-m yizinhlamvu eziyisikhombisa. G-r-a-h-a-m yizinhlamvu eziyisithupha. Ukuphi na? Kulo izwe. Isithupha yinombolo yomuntu. Umuntu wadalwa ngosuku lwesithupha. Kodwa isikhombisa inombolo kaNkulunkulu.

<sup>160</sup> Manje babuke besezansi lapho eSodoma. Futhi nakho la izithunywa zabo zikhona ezansi lapho zikhuluma nabo.

Kodwa pho iphi leyoNzalo yobukhosi kaAbrahama na? Siphi isibonakaliso sabo, Asisho na? “Njengoba kwenzeka emihleni yaseSodoma,” ukuthi uNkulunkulu wehla futhi wabonakaliswa enyameni yomuntu, futhi wakusho okwakucatshangwa nguSara ngemuva enhliziyweni yakhe, etendeni emva kwaKhe, isibonakaliso sokugcina ngaphambi kokuba izwe labeZizwe libhujiswe ngomlilo. NeBandla linesibonakaliso salo sokugcina ngaphambi kokuba umhlaba wonke ubhujiswe, lombuso wabeZizwe ubhujiswe ngomlilo nolaka lukaNkulunkulu. Niyakukholwa lokho na? [Ibandla lithi, “Ameni.”—UMhl.]

<sup>161</sup> LowoMelkisedeki wayeyinyama, Wazibonisa emzimbeni womuntu; kwase kuthi kamuva Waba-yinyama. Futhi manje, kulobubusuku, Unguye, izolo, namuhla, naphakade. Niyakukholwa na? [Ibandla lithi, “Ameni.”—Umhl.]

<sup>162</sup> Ubani loMelkisedeki, manje-ke, yilowo onguye izolo, namuhla. . . “Wayengakaze abe nayise, engakaze abe nanina; Wayengakaze abe nakuqala kwezinsuku, Wayengakaze abe nakuphela kokuphila.” Futhi Wahlangabezana noAbrahama, futhi nhloboni yesibonakaliso Ayenzayo na? Ngaleyonkathi lapho Eba-yinyama, Wathi kuyophinda futhi nje ngaphambi kwesikhathi sokuphela. Niyakukholwa lokho na? [Ibandla lithi, “Ameni.”—Umhl.] Ngiyakukholwa. [“Ameni.”]

Asikhuleke.

<sup>163</sup> Nkulunkulu othandekayo, ngiyayikholwa imiBhalo, ukuthi Uthe Wawu “nguye izolo, namuhla naphakade.” Futhi

njengokuba nobuqotho enhliziyweni yami, Nkosi, ngiyazi ukuthi kukhona okuzokwenzeka. Ngingeke ngakukhomba ngokuqinile. Ngiyesaba ukusho noma yini, Nkosi. Wena uyayazi inhliziyoyenceku yaKho.

<sup>164</sup> Futhi kukangaki, kusukela phansi onyakeni ngenkathi Uthumela izinto, abantu behluleke ukukuthola. Umuntu njalonjalo udumisa uNkulunkulu ngalokho Akwenza, futhi esho ukuthi zinto zini Azozenza, kodwa angakunaki Akwenzayo. Bekukanjalo unyaka wonke. Lehlulekelani ibandla lamaRoma ukubona uPatrick oNgewele njengomprofethi kaNkulunkulu na? Bambulalelani uJoan waseArc ngenkathi engu—umprofethikazi, bamshisa njengomlumbikazi na? Baba, kwedlulwa njalo. Wakufihla emehlweni abahlakaniphileyo nabanokuqonda. Akumangalisi Wathi kulabo bapristi, “Nihlobisa amathuna abaprofethi, futhi yini enabafaka phakathi lapho.” Emva kokuba sebehambile, bayalibona iphutha labo. BaKuhlupha njalo, Nkosi, kunoma yisiphi isimo Ongena ngaso.

<sup>165</sup> Ngiyakhuleka, kulobubusuku, Nkulunkulu, kanye nje. Kusasa sihlelelwe ukubase. . . ukuya eTucson. Ezinye izingxenyane zezwe, amanye amadolobha esifanele sishumaye kuwo. Kodwa, Nkulunkulu othandekayo, kungahle kubekhona izihambi lapha kulobubusuku ongakaze abe. . . Bawazwile amaZwi eshunayelwa, kodwa kabakaze baLibone libonakaliswa.

Njengoba ngiKucelile ekuqaleni. Ngenkathi labobafundi, uKleyophase nomngane wakhe, bevela eEmawuse, wayehamba ngomgwaqo, futhi Waphuma ehlathini futhi uqala ukukhuluma nabo, emva kokuvuka, wabashumayeza. Ngani, Wathi, “Ziwula, enilibele enhliziyweni. Anazi yini ukuthi uKristu ufanele ahlupheke ngalezizinto, bese engena enkazimulweni yaKhe na?” Kodwa babesalokhu bengakuqondi neze. Usuku lonke bahamba naWe, futhi babelokhu bengakaKwazi. Kodwa ngobunye ubusuku. . .

Bafika ubusuku, baKuncenga ukuba ungene. Ngenkathi beyongena endlwaneni yezihambi base bevala iminyango, khona-ke Wenza okuthize ngendlela nje Owakwenza ngayo ngaphambi kokubethelwa kwaKho, futhi baqonda ukuthi kwakunguKristu ovukileyo. Emizuzwaneni embalwa Wawusemva kwamakhethini futhi usuhambile. Ngokushesha bagijima futhi batshela abafundi, “Impela iNkosi ivukile!”

<sup>166</sup> Baba, Nkulunkulu, ngiyakholwa ukuthi Usaphila. Ngiyazi Uyaphila. Futhi Ukufakazisile kithi isikhathi esiningi kakhulu. Ungasenzela khona nje kube kanye futhi, Nkosi na? Uma sifumene umusa emehlweni aKho, ake kwenzeka kube kanye futhi. Ngiyinceku yaKho; lezi yizinceku zaKho phakathi lapha. Nkosi, konke lokho engikushilo kungelingane. . . Izwi elilodwa nje elivela kuWe lingaba ngaphezulu kwalokho engikushilo

kulobubusuku obuhlanu, noma imilayezo emihlanu. Lingaba ngaphezulu, izwi elilodwa nje elivela kuWe. Ungekhulume, Nkosi, ukuze abantu bazi ukuthi ngibatshela iQiniso na? Ngiphe khona, Nkulunkulu. Ngikucela eGameni likaJesu, lokhu kube kanye futhi. Ameni.

<sup>167</sup> Manje, angikwazi. Ngiyabazi abanye abantu. Ngiyamazi lomfana ohlezi *lapha*. Ngiyamazi uBill Dauch ohlezi khona *lapho*. Ngifuna uku... Nangu uMfowethu Blair, uRodney Cox. Kunzima ukubona laphaya.

Ngakulelicala, khona impela esikhathini samanje angikwazi kubona-muntu, empeleni, engimaziyo.

<sup>168</sup> Manje bangaki phakathi lapha owaziyo ukuthi ngiyisihambi kuwe na? Phakamisa izandla zakho, owaziyo ukuthi angazi lutho ngawe, phakamisani izandla zenu nhlangothi zombili.

Bangaki phakathi lapha onokuthize okungahambi kahle, noma okuthize owaziyo ukuthi angazi lutho ngakho na? Ungaziphakamisa izandla zakho na?

Manje, kungaba ngempela, ngokoqobo akunakwenzeka sampela ukuba mina ngazi utho ngawe. Kungenjalo, manje-ke, kungafanele kuvele esambulweni esithize sikaMoya.

Futhi njengoba senginitshelile kubobonke lobubusuku, nakulobubusuku, ukuthi Akafile; Ukhona, futhi wethembisa ukwenza into efanayo. Futhi wethembisa ukuthi kuyofika isikhathi ngezinsuku zokugcina, ngokukaMalaki 4 nangokukaLuka oNgewe, ukuthi Uyobonakala futhi esimweni somuntu phakathi kwabantu baKhe futhi enze izinto ezifanayo, futhi embule into efanayo, isibonakaliso esifanayo sobuMesiya. Bangaki okwaziyo lokho, nina bafundi beBhayibheli, owaziyo ukuthi lelo yiQiniso na? Thanini, "Ameni." [Ibandla lithi, "Ameni."—Umhl.] Bafanele bonke ukuba ngabafundi beBhayibheli.

<sup>169</sup> Manje, ngiyazi ukuthi kuyindida kubantu namhlanje, kodwa kuselokhu kuyiQiniso. Yingalesosizathu bengamazanga uJesu waseNazaretha. Babazi izivumokholo zebandla labo, kodwa abamazanga Yena. Kodwa Ufika ngayo nje indlela iBhayibheli elayishoyo; hhayi usiyazi wezenkolo, hhayi umpristi. Ufika njengomProfethi, nabaKhe uQobo abaMemukelanga.

<sup>170</sup> Manje, uma uNkulunkulu ezogcina iZwi laKhe, futhi uma kwenzeka ngi... kwenzeka kuwele kulowo engimaziyo, khona-ke ngi—ngizothola omunye futhi. Niyabo, ngifuna umuntu engingamazi. Futhi ngifuna nina nikhuleke.

<sup>171</sup> Manje, bukani, kwakukhona owesifazane omncane ngesinye isikhathi enobuthakathaka. Wayechithe imali yakhe kodokotela; abamsizanga ngalutho. Futhi wathi phakathi kwenhliziyo yakhe, "Uma ngingathinta izingubo zaleyoNdoda, ngizophiliswa." Niyayikhumbula indaba na? Ngakho bonke

bazama ukumhlehlisa, kodwa waphikelela waze wathinta ingubo yaKhe, wabuyela emuva wahlala phansi.

<sup>172</sup> Manje lalélisisani. Futhi kwathi ngenkathi Esekwenzile lokho, ngenkathi owesifazane esekwenzile lokho, uJesu waphenduka wayesethi, “Ubani oNgithintile na?”

<sup>173</sup> Ngani, uPetru umphostoli waMkhuza. Cishe washo into enjengalokhu, “Nkosi, ungayisho into enjalo. Abantu bazokholwa ukuthi kukhona okungalungile kuWe. Ngoba, ngenkathi Ubacela ukuba badle inyama yaKho baphuze iGazi laKho, sebevele bacabanga ukuthi kukhona okungalungile. Futhi Uthi, ‘Ubani oNgithintile na?’ Ngani, sonke isixuku siyaKuthinta.”

<sup>174</sup> Wathi, “Yebo, kodwa Ngiyabona ukuthi amandla aphumile kiMi.” Lolo kwakuluhlobo olwehlukile lokuthinta. Manje, noma yimuphi umuntu uyazi ukuthi *amandla* nguku “qina.” “Ngiphele amandla; amandla aNgishiyile.”

Futhi Waqalaza kwizethameli waze Wamthola owesifazane omncane, futhi wamthshela ngomopho wakhe. Futhi wezwa emzimbeni wakhe ukuthi umopho wase unqamukile. Ngabe kunjalo na? Futhi Wathi, “Ukukholwa kwakho kukusindisile.”

Manje, igama lesiGrecki lapho lingu *sozo*, ngokoqobo okuchaza ukuthi “sindisiwe,” ngokwenyama noma okomoya, kuyafana nje. Wa “sindisa.” Ungu—UnguMsindisi wakho.

<sup>175</sup> Manje, uma lowo kwakunguYe izolo, nangendlela Enza ngayo, ukufakazisa ukuthi Wayephakathi kwabantu, uMesiya wethembisa; futhi yileyondlela Azikhomba Yena ngayo, futhi wethembisa ngeBhayibheli, Wayezokwenza into efanayo manje; Wayengeke, Wayengezukwenza yini into efanayo na?

<sup>176</sup> Wena uthi, “Ngabe Washo yini ngokuphulukisa abagulayo na?” Yebo!

AmaHeberu, iBhayibheli engisanda kufunda kulo, lasho ukuthi, “UJesu Kristu manje ungumPristi wethu oMkhulu onokuzwelana nobuthakathaka bethu.” Bangaki owaziyo ukuthi liqiniso lelo na? [Ibandla lithi, “Ameni.”—Umhl.] IBhayibheli lakusho lokho. “UngumPristi oMkhulu manje onokuzwelana nobuthakathaka bethu.” Ngakho-ke uma EngumPristi oMkhulu ofanayo Ayenguye ngaleyonkathi, Ubezokwenza kanjani manje na? Ubezodingeka enze ngendlela efanayo Enza ngayo ngaleyonkathi, uma EngumPristi oMkhulu ofanayo. Manje, ungahle . . .

Angisuye umPristi wenu oMkhulu. Ungahle ungithinte, futhi kungafana nokuthi uthinta indoda yakho nje, noma umfowenu, noma okunye, umuntu.

<sup>177</sup> Kodwa vumela ukukholwa kwakho kuMthinte, bese uqaphela ukuthi kwenzekani. Manje, uma ngiba yinceku kaNkulunkulu futhi nginitshelile iQiniso, uNkulunkulu

uzokuqinisekisa lokho ukuthi kuliQiniso. Futhi lokho kufakazise ukuthi uJesu Kristu uyaphila kulobubusuku, emi lapha. Ngabe kunjalo na? [Ibandla lithi, “Ameni.”—Umhl.]

Manje, unakho ukukholwa, uhlangothi olulodwa nje kanyekanye, uhlangothi olulodwa. Unakho ukukholwa laphaya. Kungecono ngihlale embhobheni lapha, ngoba abangizwa.

<sup>178</sup> Umuntu akabheke nje phezulu kuNkulunkulu, bese ethi, “Nkulunkulu, lomuntu akangazi. Akazi lutho ngami. Ngiyisihambi uqobo kuye. Kodwa akube ukukholwa kwami okuKuthintayo, Nkosi. Futhi Uyazi ukuthi yin’indaba ngami, Nkosi. Wazi konke ngami. Uyangazi ukuthi ngingubani, ngokufanayo njengoba Wamazi ukuthi uPetru wayengubani, ngokufanayo njengoba Wamazi uNathanayeli, njengoba Wawazi ukuthi yini eyayingalungile kowesifazane owayenomopho. Nalomuntu ungitshela ukuthi U ‘nguye izolo, namuhla, naphakade.’ Ke, Nkosi, akube ngukukholwa kwami okuKuthintayo.”

Futhi uma Ezokwenza lokho, futhi ngokungenasiphosiso aZifakazele lapha, bangaki kini abazoMkholwa ngenhliziyo yenu yonke; uma Ezokwenza okungenani koyedwa, noma ababili, noma abantu abathathu, kube u—kube ubufakazi na? [Ibandla lithi, “Ameni.”—Umhl.] UNkulunkulu anibusise.

<sup>179</sup> Manje, Baba Nkulunkulu, lokhu akukho nhlobonhlobo ezandleni zanoma yimuphi umuntu. Kufanele kube yisenzeko esingesiso esemvelo yasemhlabeni. Ngakho ngiyakhuleka ukuthi Uzongisiza manje, Nkosi. Ngisezandleni zaKho. Yenza kimi njengoba Ubona kufanele. EGameni likaJesu. Ameni.

<sup>180</sup> Manje, ungashaywa wuvalo. Nje ngokuzithoba, ngokuhlonipha uthi, “Nkosi, ngizoKukhonza. Futhi lokho kuzoba yiqiniso, ukuthi, uma ngingathinta ingubo yaKho, khona-ke Wena phendula ngalowomuntu. Lokho kuzofakazisa kimi ukuthi akushilo kuyiQiniso.” Kunjalo na?

<sup>181</sup> Bangaki asebake basibona isithombe salokho kuKhanya na? Kusezweni lonke, ndawo zonke. Isayense ikuthathile futhi yakuhlola, nasezindaweni zonke. Manje, Ukhona khona lapha manje; yena Lowo owasho ngo*Mshado NeSahlukaniso*, yena Lowo owayesetabeni, wamazamisa amaguma emuva lapho, yena Lowo esezansi lapha emfuleni ngo ‘33, onguye izolo, namuhla, naphakade. Uyafana. [UMfowethu Branham uthi ukuthula kancane—Umhl.]

<sup>182</sup> Manje, kukhona owesifazane, futhi uyaqonda manje ukuthi kukhona okwenzekile. Lokho kuKhanya kulengela phezu kwakhe ngqo. Uhlezi khona *lapha*, ugqoke ijezi liluhlaza-tshani, noma okuthize. Angimazi owesifazane. Ngicabanga ukuthi siyizihambi komunye nomunye. Kunjalo. Uyakholwa ukuthi uNkulunkulu. . . U—udinga okuthize, futhi uyakholwa ukuthi uNkulunkulu angembula kimi ukuthi yini inkathazo

yakho na? Futhi uma Ekwenza, khona-ke uyazi ukuthi kuzofanele kube amandla angesiwo awemvelo yasemhlabeni, ngoba angikwazi. Futhi kuzofanele kuvele ngokungesikho okwemvelo yasemhlabeni.

Kuncike ekutheni ucabanga ukuthi kuyini. Ungathatha uhlangothi lwakho nabapristi, ukubize ngokuthi “udeveli,” noma ungathatha uhlangothi nekhohla futhi ukubize ngo “Nkulunkulu.” Noma ngayiphi indlela okhohla ngayo uzovela lapho-ke umvuzo wakho.

<sup>183</sup> Uma uNkulunkulu ezongembulela inkathazo yakho, uzoMemukela njengokubuyisana kwakho—kwakho ngaleyonkathazo na? Angazi ukuthi inkathazo iyini. Kodwa ngiyazi, nawe uyazi, ukuthi kukhona okwenzekayo.

<sup>184</sup> Manje, manje ake nje ngikutshele ukuthi uzizwa unjani, futhi khona-ke uzokwazi; okwangempela ukufudumala, okumnandi, ukuzizwa okuthokomele. Ngibuka Khona ngqo. Yilokho kuKhanya, ukuKhanya okunombala ophuzi kulengela kowesifazane.

Futhi inenekazi liphethwe yinkathazo esiswini salo. Kuwuhlobo lwamaqhubu, okufana nawo, esiswini salo. Alisilo elalapha. [Udade uthi, “Kunjalo.”] Qha. Usuka kude kunalapha awunjalo na? Kunjalo. UngowaseWisconsin. Kunjalo na? Impela. Manje usuphulukisiwe. Ukukhohla kwakho kukusindisile.

<sup>185</sup> Manje ngitshele ukuthi owesifazane uthinte Bani na? Ngighele ngamayadi angamashumi amabili nanhlanu kuye. Uthinte uJesu Kristu, umPristi oMkhulu. Niyakukhohla lokho na? [Ibandla lithi, “Ameni.”—Umhl.]

<sup>186</sup> Ngibuka owesifazane engikhulume naye. Lo wesifazane, ngibuka yena ngqo, ngoba ukhulekela indoda kanzima kakhulu. Ungitshele ukuthi ubenendoda. . . Akazange angitshele lutho ngakho.

Kodwa igama lakhe nguNkk. Waldrop. Uvela ePhoenix. Wavuswa kwabafuleyo, nodokotela wakhe ufika nomshini wokuthatha isithombe esibonakalisa ingaphakathi lomzimba futhi wakhombisa umdlavuza enhliziyweni. Wafa esemgqeni womkhuleko. Sekuyisikhathi esingakanani esedlule kwenzeka lokho, Nkk. Waldrop? Iminyaka eyishumi nesishiyagalombili eyedlula, futhi nango uhlezi kulobubusuku, ubufakazi obuphilayo. Udokotela wakhe ufikile emhlanganweni, waletha i. . . Wathi, “Angaphila kanjani owesifazane na?” Kodwa nango, futhi akukho phawu lwawo.

<sup>187</sup> Ulethe omunye, futhi ukhulekela yena. Manje, uyafa, uphethwe isifo sikashukela. Manje, lokho bengikwazi. Kodwa njengokuthi uyakhuleka. . . Uyazi angazi ukuthi ingubani, Nkk. Waldrop.

<sup>188</sup> IngeyseMissouri, futhi igama layo nguMnu. Cooper. Kunjalo. Manje, uyakholwa, ungabuyela ekhaya uphile, mnumzane. Kukuwe, uma uzokukholwa.

<sup>189</sup> Nangu owesifazane, futhi uphethwe yisimo sokuba nesifuba somoya, ukuxineka. Akasuye owalapha. Uhlezi phandle laphaya esixukwini, khona *laphaya*. Ngiyethemba uthola... Akasuye owalapha. UngowaseGeorgia. UNkosazana McKenny. uyakholwa ngenhliziyo yakho yonke, futhi uyakholwa ukuthi uNkulunkulu uzokuphilisa na? Sukuma ume ngezinyawo zakho, uma uyisihambi kimi futhi lokho liqiniso. UJesu Kristu uyakuphulukisa. Uyakholwa na?

[UMfowethu Branham ufulathele ibandla—Umhl.]

<sup>190</sup> Emhlane wami, kukhona indoda ehlezi emva kwami. Ixhumana noNkulunkulu. Futhi ekufunayo; inengane ehlushwa yinhliziyiyo. Futhi leyongane inokududuzela enhliziyweni yayo, usho kanjalo udokotela. Futhi igama laleyondoda nguMnu. Cox. Sukuma, Mnu. Cox. “Futhi Watshela uSara ukuthi wayecabangani, emva kwaKhe.”

[UMfowethu Branham uyaqhubeka nokufulathela ibandla—Umhl.]

<sup>191</sup> Khona impela ngaphesheya esikhaleni sezihlalo ukusuka kuyo, ngemuva phambidlanyana, yindoda engaveli lapha, kodwa ivela eNew Mexico. Angikaze ngiyibone, empilweni yami. Ngibuka yona ngqo manje, futhi isemva kwami. Ivela eNew Mexico. Nendoda inentombazane eyikhathalele, nentombazane inokuthile okungalungile emlonyeni wayo. Kuyi... Amalaka emlonyeni wayo yiwo angalungile. Negama lendoda nguMnu. West. Ungasukuma, mnumzane. Ngiyisihambi ngempela kuyo, kodwa iNkosi uNkulunkulu uzomphulukisa umntwana wayo.

<sup>192</sup> Niyakholwa manje ngenhliziyo yenu yonke na? [Ibandla lithi, “Ameni.”—Umhl.] Bangaki kini abakholwayo manje ngenhliziyo yenu yonke na? [“Ameni.”] Manje, uJesu Kristu akasuye yini izolo, namuhla, naphakade na? [“Ameni.”] NiyaMemukela manje njengoMsindisi wena na? Phakamisa isandla sakho. [“Ameni.”] NiyaMkholwa njengoMphulukisi wenu na? [“Ameni.”]

<sup>193</sup> Lapha, nangu umuntu ehlezi lapha, uyisishosha noma okuthize, ulele embhedeni omncane.

Niyangizwa ngalombhobho na? [UMfowethu Branham uthatha umbhobho futhi uya ngasekugcineni komsamo futhi ukhuluma nowesifazane osembhedeni omncane—Umhl.] Angikwazi. Ungowesifazane nje olele lapho. Uma bengingakuphulukisa, Bengingakwenza. Angikwazi ukukuphulukisa.

[Indoda iqala ukukhala izinyembezi—Umhl.] Kulungile. Yindoda nje ejabulayo. Umntwana wayo waphulukiswa.

Angikwazi. Ungowesifazane, nami ngingowesilisa. Lokhu kungokokuqala ukuba sibonane, ngiyethemba. Lababantu...?..lokho kukulethile. Qiniso, lesi yisikhathi sakho sokokuqala lapha; ungenisiwe nje. Uvela kude. Usibekelwe ukufa. Unomdlavuza. Akusiso isishosha. Ngumdlavuza. Odokotela akusekho abangabuye bakwenzele khona. Yiqiniso. Futhi impela uzofa; labo odokotela akusekho abangabuye bakwenzele khona.

<sup>194</sup> Ngesinye isikhathi kwakukhona abanochoko abathathu behlezi esangweni laseSamariya. Nalabo abanochoko bathi, “Sihlalelani lapha size sife na?” Ngoba, konke ukugula, ukubulawa yindlala, nokudla abantwana babanye. Bathi, “Uma sehlela ekamu lesitha, amaSiriya; uma esibulala, sizofa, noma kanjani. Futhi uma besisindisa, sizophila.” Futhi bathatha lelohuba. Futhi, ngokukholwa, abazisindisanga bona kuphela kodwa iqembu lonke.

<sup>195</sup> Manje, uzofa uma ulele lapho. Kodwa awucelwa ukuba uye ekamu bona abakwenzayo. Kodwa umenyelwa endlini kaBaba, ...?...

<sup>196</sup> Ubulawa umdlavuza. Ngeke waphila ngaphandle kukaNkulunkulu. Awusuye owakulelidolobha. Awusuye owakhona lapha. Uvela kude. UngowaseMilwaukee. Yiqiniso lelo. Kunjalo. Ngilibonile idolobha. Ngiyalazi. Kunjalo.

Uyakholwa na? Uzomemukela uNkulunkulu manje njengomphulukisi wakho na? Uma uzomemukela, akunandaba ukuthi ubuthakathaka kangakanani, ukuthi ugegobaliswe ukugula kangakanani, ngiyakholwa, endabeni yakho, ngizosukuma eGameni likaJesusu Kristu. Futhi ngithathe lowombhede omncane ngiye ekhaya, futhi ngiphilele inkazimulo kaNkulunkulu. Uzongilalela, njengomprofethi kaNkulunkulu na? Ngakho-ke sukuma uhambe, futhi uphile. Phila! Ungesabi. Sukuma usuke embhedeni omncane; UNkulunkulu uzokuphilisa. Niyabo?

<sup>197</sup> Omunye akambambe ukuze akwazi ukusukuma futhi athole amandla. Uyamkholwa uNkulunkulu na? Mdedele nje athole amandla kancane; uzolunga. Nakho-ke, dade. Nango, eGameni leNkosi uJesusu! [Ibandla liyajabula njengoba udade manje usemile.]

Asisukume sinike uNkulunkulu udumo. Unguye izolo, namuhla, naphakade! [Ibandla lijabula kakhulu futhi lidumisa uNkulunkulu—Umhl.]

Hamba, neNkosi uJesusu Kristu ikubusise. [Ibandla liyaqhubeka nokujabula kakhulu futhi lidumisa uNkulunkulu—Umhl.]





*UBANI LOMELKISEDEKI NA?* ZUL65-0221E  
(Who Is This Melchisedec?)

LoMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngeSonto kusihlwa, ngo Febuwari 21, ngo 1965, ehholo eParkview Junior High School eJeffersonville, eIndiana, U.S.A., uthathelwe kwisiqophamazwi sikazibuthe futhi washicilelwa ngesiNgisi ungafinqiwe. Lokhu ukuhunyushwa ngesiZulu kwakhishwa ngo 1996 ngabe:

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