

IMIBUZO NEZIMPENDULO



. . . lapha, ngiyakusonga nje. Uthe:

24b. Ngabe uthatha usuku ukucabanga ngalezi zinto ozoziho ebusuku na?

Kuqinisekile ukuthi kuthatha usuku impela, akunjalo na?

Qhabo, mKristu, mfowethu, angikaze ngithathe umcabango owodwa ngalokho engizokusho epulpiti. Ngiyofunda umBhalo ndawo ndawo. Futhi ngi—ngiye ngenza izimemezelo izikhathi eziningi ukuthi ngiyoya epulpiti, ngangizoshumayela ngendaba ethize, ngifike lapho, uMoya oNgcwele ungiiphendule ngibuyele emuva, ungenze ngenze enye into.

Ngikuzame izikhathi ezimbili noma ezintathu ukubhala phansi amanothi futhi ngishumaye amanothi. Kuthi nje ngingabheka amanothi, ngiqhelisa ingqondo yami kuNkulunkulu. Ngakho-ke ngifanele ngiqhubeke futhi ngibadilike futhi ngibaphonse phansi futhi noma yini nje Ayishoyo. Ngezinye izikhathi ngiqala kuGenesisi futhi ngibagcinise eSambulweni, mina. . . Ngakho angisiye kakhulu u—umfundisi nje uku—uku. . . Kufanele ngithole imilayezo yami ivela ngaPhezulu.

Futhi ngi—ngafunda umBhalo, njengoba ngishilo, ophawini lwesilo. Mina. . . Umkami, umama wami, nabo bayazi, umkhwekazi ehlezi lapha, osendlini yesikhathi, ngivele nje, cishe ngale ehoreni lesithathu nqo ntambama, ngiqala ukukhuleka. Ngiyangena, ngiqala ukukhuleka. Bese-ke ngivele ngehle, ngiyacabanga, “Awu, ngathi ngizokhuluma kulobu busuku ngo*Phawu LweSilo*.” Ngizowela. Futhi ngilethe, kulobubusuku, okwempendulo i—isikhombamazwi sikaCruden. Futhi lokho ngukuthola izimpendulo, noma, hhayi—hhayi izimpendulo, kodwa niyazi ukuthi isikhombamazwi siyini: yiwo wonke amagama eBhayibheli ebhalwe phansi. Ngakho-ke, ngizingela nje isikhombamazwi ukuthola, ngesikhathi esithile, lapho umbuzo womuntu ukhona.

Kodwa ikakhulukazi, njengoba ngibona omunye wabangane bami lapha engihlangane naye esitolo, noma ngasesitolo ngale ntambama, yena. . . besikhuluma ngalemibuzo, nokunye nokunye, kanjalo.

Manje, yonke impilo yami ngibe, kusukela ngaba ngumfundisi, ngidingeke ngilwe cishe impela nakho konke. Angikaze ngiye kunoma yiliphi ikolishi. Futhi into kuphela engike ngayifunda kube yilokho Angitshela khona. Bese-ke ngahlala nje kukho futhi—futhi ngakukholwa. Futhi ngidingeke ngilwe cishe impela nakho konke engikukho—engikukholwayo,

emhlabeni jikelele. Ngi...Bona...Ngaphesheya e-Afrika, ezindaweni ezahlukene nasensimini yangaphandle, uthola izinkoleloze iMelika engakaze icabange ngazo. Futhi lokho kuphonselwe ngqo phakathi kini. Kodwa into esemqoka bengihlala ngizama ukuma kuleliZwi, khona lapha; niyabo, hhayi nje komunye umBhalo, kufanele kufike kuvela eBhayibhelini.

Manje, ungathatha umBhalo owodwa futhi uwenze usho noma yini. Ngabe niyazi ukuthi abaphikinkolo basebenzisa leliBhayibheli okwencwadi yabo yenkulumo mpikiswano na? Impela. Kodwa kufanele kube okufanayo yonke indlela. Manje, uma nizonxolela ngesisho (Ngingathanda, nje, kanjalo, okwendlela yemfundo kithi), iBhayibheli lifana nomdlalo oyindidane wokubuyisela endaweni yazo zonke izicucu zamapulungwe ezisahwe ngokugwegwesa ezisikiwe. Ncamashi. Futhi uzodingeka ubheke kuKristu Jesu, iPhethini, ukwazi ukuthi ukuhlanganisa kanjani. Uma ungakwenzi, uthatha umbono ongowakho, uzoba nakho enkundleni yakho, inkomo icosha utshani esicongweni sesihlahla, into yokuqala oyaziyo. Angeke nje kusebenze kahle. Kodwa uma uzovumela nje uMoya oNgcwele; nje ungasebenzisi ingqondo yakho uma utadisha iBhayibheli. Uma uzama ukusebenzisa ulwazi olungolwakho noma ingqondo yakho, ngokuqinisekile uzogququlwa ngaso sonke isikhathi. Niyabo?

Njengoba uKristu athi, “Ngikufihlile emehlweni ekolishi, abahlakaniphileyo nabakhaliphile, futhi ngizokwembula ezinganeni zona eziyofunda.” Niyabo. “Ngikufihlile.” Ngakho akukho zikole, namabhodi, na—namabhodi ebandla, okufundisa imiBhalo ngendlela okufanele kube ngayo. Manje, lokho yinto enkulu engashiwo. Bangahle babe namaqiniso amaningi, kodwa uMoya oNgcwele ulembula kubantu ngabanye. Ngakho-ke, uMoya oNgcwele ungowabantu ngabanye. Leso yisizathu inhlangano ikhipha abantu emgqeni kaNkulunkulu ngaso sonke isikhathi. Isizathu sokuthi uNkulunkulu unikeza okuthile okusha njalo njalo, Uqhubeka kanjalo. Futhi, kodwa lokhu kuhlale kuyisendlalelo. Bhekisa futhi ukubone kuxebuka eBhayibhelini, kubukele ukuthi kuxebuka kanjani ngesikhathi. Khona-ke ungabona lapho uya khona.

Manje, kulezi zimpendulo, njengoba ngishilo, ngingumfundisi ompofu kakhulu. Kodwa ngifuna ukusho ukuthi lokho engikwazi ngakho, ngifisa uku—ukukuchazela abanye. Futhi uma nihluka futhi nithi, “Awu, Mfowethu Branham, angikukholwa nje ngaleyo ndlela,” lokho kulungile, lokho akusehlukenisi ekubeni ngabafowethu, niyabo. Singabafowethu nje. Mina...Uma ufuna ukuba yi—yi—yi...ube ngowe Temple of Continuity, niyazi, lokho kulungile kimi. Niyabo. Futhi uma ukholwa eNkosini uJesu Kristu, sizobe siselokhu singababambisene futhi sihambisane ngqo. Futhi—futhi

ngikholwa ukuthi ukungcweliswa okuhle okuyifashini endala kuzokwenza uzizwe ngaleyo ndlela ngakho. Awunjalo na? Kunjalo, senze sivumelane.

Njengoba le ndoda imile izolo kusihlwa, ime khona lapha, nesikhondla salolo hlobo. Futhi—futhi ngihlangane. . . Nangu umbhishobhi omkhulu waseNdiya lapha, ngaphezu kwabantu abayizigidi ezingamakhulu amane namashumi ayisikhombisa. Futhi yena uyeza, futhi wezwa ngakho futhi uza ngapha, wathi, “Ngabe lokhu kuyiqiniso na?”

Ngathi, “Kunjalo.”

Wathi, “Ngiwemukela kanjani uMoya oNgcwele na?”

“Ukubeka izandla.” Ngabeka izandla phezu kwakhe, noMoya oNgcwele uza kuye.

Wema eChicago, lapha, amaviki ambalwa adlule, emhlanganweni omkhulu weChristian Business Men, wathi, “Ngibe nabo bonke okhadinali nakho konke okunye kubeke izandla phezu kwami laphaya; amadoda amakhulu, ababhishobhi abakhulu, nokunye nokunye, bebeka izandla phezu kwami lapho bangigcoba khona umbhishobhi omkhulu waseNdiya, umbhishobhi omkhulu ongum-Episcopalian waseNdiya kanye nomongameli we-Christian Fellowship of India.” Uphawu olukhulu kunazo zonke zenkolo eNdiya. Futhi wathi, “Akukho lutho olwenzeka lapho bebeka izandla phezu kwami.” Wathi, “Ngifika ngapha kumfo owayengabazi o ABC bakhe, kalukhuni, futhi ubeka izandla phezu kwami, futhi ngemukela uMoya oNgcwele.” Kunjalo. Lokho kuxakile, kwakungenjalo na? Niyabo.

Ngakho, akuzi ngemfundo noma ulwazi; kuza ngokuzithoba phambi kukaNkulunkulu. Kunjalo.

Khona-ke, uzokwazi kanjena ukuthi ungumKristu: Ngezithelo ozithelayo. Manje, hhayi ngendlela omemeza ngayo. Ngiyakholelwa ekumemezeni, kodwa akusikho ukuthi noma uyamemeza, noma qhabo, ngi. . . noma—noma ngabe ukhuluma ngezilimi, noma qhabo. Lokho. . . Ngiyakholelwa ekukhulumeni ngezilimi. Akusikho ukuthi noma ngabe uphulukisa abagulayo, noma qhabo. Ngiyakholelwa ekuphulukiseni. Kodwa nazi izithelo zikaMoya: uthando, injabulo, ukuthula, ukubekezela, ukulunga, ububele, ukukhuthazela. Leso isithelo sikaMoya. Niyabo? Futhi uma lezo zibonakaliso zikulandela wena, khona-ke ngi—ngithi ukukholwa ukuthi yilokho uJesu angitshela ukuthi ngikubheke.

Wathi, “Lokhu abantu bonke bayokwazi ukuthi ningabafundi baMi, uma nine. . .” [Ibandla lithi, “Nithandana.”—Umhl.] Kunjalo. “Uma nithandana.” Nakuba umuntu angahle ehluke kuwe, nokho umthanda ngokufanayo nje. Niyabo?

O, uma nje uthanda labo abakuthandayo, mvuzo muni onawo na? Aboni benza into efanayo. Niyabo? Niyabo? Kodwa ufanele uthande labo abakuzondayo, hhayi nje uzenze ngathi uyabathanda, kodwa ubathande ngempela. [Ibandla lithi, “Amen.”—Umhl.] Ngiyabonga. Kunjalo. “Amen” kunjalo. Niyabo? Uma umuntu ekuzonda ngempela, futhi ebonakalisile ukuthi uyakuzonda, futhi nokho enhliziyweni yakho uyamthanda, uthola ukusondela kakhudlwana eMbusweni. Kunjalo.

Manje ungamthandi nje, uthi, “Awu, ngiyazi ngifanele ngikwenze.” Kodwa uyamthanda noma kunjalo. Uma ungamthandi ngokusuka enhliziyweni yakho, uma uthi uyamthanda lapho ungenjalo, uyazi ukuthi lokho kukwenza ini na? Umzencisi. Uyabo. Ngakho unгахambi wenyuke futhi umtshela ukuthi uyamthanda ngaphandle uma umthanda ngempela. Futhi uma ungazizwa ngaleyo ndlela, vele uhlale lapha nje uze uzizwe ngaleyondlela. Ngoba ngizokuqinisekisa, kunomusa owanele wokukwenza uzizwe ngaleyondlela. Kunjalo. Kuyokwenza ngempela.

Manje—manje, le mibuzo. . . Futhi khumbulani manje, kufana nasezinkonzweni, zonke lezozinto aziqondiswanga ebandleni lanoma ubani, inkolelo yanoma ubani, hhayi nakancane. Ngisetabernakele lami elincane elidala lapha nje ngizwakalisa imizwa yami kulezi zihloko. Niyabo.

Futhi manje, uma wehluka, lokho kuzoba kuhle. Uyazi ukuthi akukho, cishe impela, noma obani ababili kithi lapha, futhi akukho namunye wethu lapha onesithupha esifanayo. Akukho makhala ethu afanayo. Ngicabanga ukuthi uyajabula ukuthi awunalo elinjengelami. Kodwa—kodwa kungu. . . Kodwa akekho ofanayo lapha. Niyabo? Futhi—ke sizokwehluka. Manje, ngingahle ngithande uphaya wamacheri futhi wena uthande i-apula, kodwa sobabili sidla uphaya. Lokho nje i—into. Ngakho, thina. . . Lowo ngumqondo. Inqobo nje uma sithanda iNkosi uJesus, futhi uzelwe ngokusha ngoMoya kaNkulunkulu, singumKristu. Manje, ibandla ngeke likwenzele lokho. UJesus angakwenzela lokho. Niyabo.

Manje, kule mibuzo, ukubuka lapha, kukhona izilokazana ezinezitinyeli ezincanyana phakathi lapho. Futhi ngakho, ekuyiphenduleni manje, wonke umuntu akathathe uhlu lokukuketwe kwangempela kwalokhu, niyabo, kumakeni phansi: Ngiyiphendula kuphela ngokungcono kakhulu kolwazi lwami ngeZwi likaNkulunkulu. Niyabo? Futhi uma ingaphendulwanga ngokunembile kokwakho. . . futhi wena, omunye umbuzo, ngani, u. . . Ngingathanda nje ukuba wena ukubeke emuva emsamo noma uze ukhulume nathi ngakho, noma ngabe yini esingayenza. Futhi mhlawumbe uMfowethu Neville nami lapha, singahle sibone izinto esingavumelani kuzo nje.

Futhi—futhi uMnu. Baxter, omunye wabami abasondelene kunabo bonke engihambisana nabo emihlanganweni yami, uMnu. Baxter, sekube yiminyaka sindawonye; futhi umchasisi wangempela weBhayibheli unguye, kodwa akakholelwa esikhathini seminyaka eyiNkulungwane. Futhi ngiyafika, ngase ngithi, “Mfowethu Baxter, uzofinyelela kanjani kulomBhalo na?” Wayegxuma ohlangothini olulodwa, ngithi, “Manje ungenzi njengeqhewagi. Hlala unganyakazi.” Niyabo. Futhi ngathi, “Futhi baphila babusa noKristu iminyaka eyinkulungwane emhlabeni.” Ngathi, “Kuthiwani ngalokho na?”

Wathi, “Ngikholwa ukuthi iminyaka eyinkulungwane kuphela isho isikhala esithize.”

Ngathi, “Manje, yima umzuzu, ukhuluma ngesichasiselo esibonwa ngokucabanga. IBhayibheli lathi, ‘iminyaka eyinkulungwane.’” E-hhe. Ba—balokhu begxuma ngapha nangapha. Kodwa bona, niyabo, asizange, kodwa, asizange sixabane noma ngabe kukhona iminyaka eyinkulungwane noma qhabo; siya ekhaya eZulwini, ndawonye, ngoba uzalwe ngokusha futhi unoMoya oNgewele.

Ngakho yileyo ndlela engifuna nina nizizwele ngayo ngalemibuzo: Lena ngukwazi kwami okwedlula konke kini.

Ngakho-ke uma ngibone omunye ehlezi lapha, futhi bakholwa ukuthi uJesu Kristu wayeza egibele ihhashi elimhlophe, futhi ngikholwa ukuthi Ubeza ngefu elimhlophe; manje, uma ngithe “ihhashi elimhlophe” ngoba nje umngani wami ekholwe yihhashi elimhlophe, nokho, ngokomBhalo, ngikholwa ukuthi Wayeza egibele ifu, bengiyoba ngumzenzisi. Kunjalo. Ngifanele ngizizwakalise njengoba kunjalo futhi nginikeze isizathu ukuthi kungani.

UPawulu wathi, “Lungela nga—ngazo zonke izikhathi zonyaka, uqinise, kuyisikhathi, kungesiso; nilungele ukuphendula ngethemba elilele ngaphakathi kuwe.” Niyabo. Futhi yilokho esizama ukukwenza.

Manje, ngizizwela ukuthi lemiBhalo, eminye yayo lapha, yiziphawulo ezincane nje, kanjalonjalo, futhi ngizozama ukuphendula yona kuqala, okungukuthi ngizame ukuyehlukanisa. Futhi ngingahle ngifanele ngibe nalo, ngisebenzise isikhombamazwi okwesikhashana esincane ukukhipha eminye yalo. Bese kuthi-ke, phakathi lapha, uma ngicaphuna ngokungesikho kumbe noma yini, ninginake ngokuphelele kukho, niyabo, futhi ningibhalele inothi, futhi ningitshele.

Manje, ngaphambi kokuba sizame ukuvula lo . . .

Manje, isizathu sokuba ngenze lokhu, bangani. Ngizonitshela, kungokwenhloso. Nonke niyakwazi lokho. Lomhlangano ube ngowenhloso. Ngikholwa ukuthi uNkulunkulu ungijikisile, kulesosiphepho seqhwa, ngaleya,

futhi wangibuyisa enzela yona lenhloso khona lapha. Futhi bekukhona nje into encane engalungile ngakhona lapha etabernakele isikhathi eside. Ngifuna ukukuthola. Uma ngithola lokho, khona-ke ngizobona ukuthi kukhona yini engingakwenza ngakho. Kunjalo. Futhi ngifuna ibandla lihambisane ngokuzwana. Futhi ikhona nje into encane engalungile, ngoba aniqhubekeli phambili. Niyabathola abantu basindiswe, yiqiniso lelo, lokho kuyamangalisa, kodwa aniqhubekeli phambili ngendlela enifanele ngayo. Besifanele ngabe sikhiqiza abashumayeli nayo yonke into. UMLayezo ufanele ngabe uhamba impela.

Benginomfowethu, umelusi, phandle, futhi sedlule esigayweni ndawonye, uMfowethu Neville nami sedlulile. Futhi ngi—futhi ngifuna ukubona uma...Njengomunye wabelusi benu, ngu—ngumsebenzi wami. Futhi izolo kusihlwa...Nje uma ngibona noma yini esebandleni manje, yingalesosizathu ngingazange ngiwazise ngezaziso lomhlangano. Ngiyawukhipha nje; nje, ngani, wonke umuntu wemukelekile. Impela, sifuna nize. [Akuqoshwanga eteyipini—Umhl.] Futhi, kodwa, ukulelibandla nje.

Futhi ngacabanga, “Uma ngizofundisa ebusukwini bokuqala, lokho ibandla namhlanje...nonyaka, ngokomumo womhlaba, eBhayibhelini, lapho esihlezi ngendawo eyiyonayona, khona-ke ibandla ngempela lizophaphama kulokho. Bese-ke ngikhuluma ngokuthi ‘uphawu lwesilo,’ futhi ngibabonise ukuthi lokho kuyini; bese-ke kuba ‘uphawu lukaNkulunkulu.’” Leso yisizathu esimelayo nesiphikisayo manje, lokho ngobumnyama nokuKhanya manje, lokho kuphakathi kokuthi kuphakathi noma kuphandle manje, naleyo yinto efanelekile kakhulu impela efanele ukuba kufundiswe ngayo manje.

² Futhi ngiyanitshela, bangani, ngikusho lokhu ngokuvela enhliziyweni yami, phambi kukaNkulunkulu, ngokuzithoba, angikaze ngizwe ugcobo lukaMoya oNgcwele ukukhuluma amazwi engiwakhulumile ebusukwini obuthathu obedlule. Kunjalo. Kodwa nje kungithathile. Bengiya ekhaya, ngingakwazi ngisho nokulala emva kokuba sengifike ekhaya, ugcobo olunjalo nje!

³ Manje, ngiphose *lawa* phandle lapha ngethemba lokuthi ngiyothola into ethize ndawondawo. Niyabo? Ngithole u—umuzwa wabantu wonke esiqeshini sephepha lapha. Uma ngingakutholi lokhu ngalendlela, neNkosi ingakwembuli kimi, ngizolokhu ngiqhubeka ngize ngikuthole. NoNkulunkulu uzongipha khona. Kunjalo. Futhi ngakho-ke uma sikuthola, kungahle kube ngesincane, isigaxa esidala esimbelwe ndawondawo, kodwa u-Akani wayenaso esisodwa, naye. Niyazi, sifanele siyisuse leyonto, khona-ke sizophuma ngqo futhi siqhubekele eMbusweni kaNkulunkulu.

4 Manje, iNkosi inibusise. Futhi manje ngaphambi kokuba sivule iZwi. . . Futhi manje—manje, ngamunye wenu onoSonto sikole ekuseni, kusobala, ni. . . Ngi—ngingenicele ukuba nigeje uSonto sikole wenu, leyo yi—leyo yindawo yenu yokugada ebandleni lenu. Kunjalo. Kodwa, manje, uma ningayi kuSonto sikole, yenyukani bese nisibona ekuseni. Bese kuthi-ke uma ibandla lenu lingenazo izinkonzo kusasa ebusuku, ngeSonto, nemukelekile. Sizojabula ukuba nani noma ngasiphi isikhathi. Futhi ngakho iNkosi inibusise. Futhi ningibingelelele onke amaKristu; angibi lapha kakhulu impela.

5 Bengibuka ekamelweni lapho, iphepha elincane enginalo libhalwe phakathi lapho lisahlezi lapha njengesikhumbuzo kulelibandla. Futhi ngathi, “iNkosi ingibiza ukuba ngihambe,” futhi sonke sakhala futhi salila. Ngiyabukhumbula ubusuku bokuqala ngihamba. Nonke niyakhumbula ukubiza kwami kokuqala, noma ubani na? Nonke naqoqa imali ukungithumela ngale eSt. Louis, lapho uBetty Daugherty aphiliswa khona. Ngahlala. . .

6 Khumbulani, ngableka ijazi lomuny’umuntu lapha ukuba ngiligqoke. Ngangingenabhantshi engingaligqoka. Ngase ngiwela ngase ngihlala enqoleni endala yakwaloliwe ukuba ngiye eSt. Louis. Niyasikhumbula isikhathi na? Ngase ngibleka elinye lamabhantshi omfowethu, lalikhulu kakhulu kimi, ngaliphatha ngengalo yami; ngoba kwakupholile futhi ngangingenalo ibhantshi.

7 Sase siwela-ke, ngase ngiya eSt. Louis ngase ngihlangana noMfowethu Daugherty lapho. Intombazane yakhe encane, bonke odokotela bezungeze lapho, nodokotela abayizipesheli nezibhedlela, base beyidelile. Yayinjengohlanya oludlangile. Abefundisi kulo lonke idolobha babekade. . . ndawo zonke, phakathi lapho beyikhulekela. Ngase ngingena ngase ngiyikhulekela, nabantu abahluphekayo nje bebukeka sebempunga. Nentombazane encane phakathi lapho, impongoloza futhi ikhala, ilwa.

8 Futhi—futhi ayibange nhlobo isawubanga umsindo njengomuntu, wawuzwakala njengesilwane, yayishe kakhulu izwi e. . . o, lapha ezinyangeni ezintathu noma ezine. Kwakuyisifo solwembu lobuchopho esisemgogodleni noma. . . qhabo, umdanso kaSaint Vitus, e—emgogodleni. Nezindebe zayo ezincane lonke lwaludlekile, yopha. Neminwe yayo emincane nje yopha yonke indawo, lapho yona iluma khona iminwe yayo, nezinto ezinjalo, futhi nje impongoloza futhi iqhubeka.

9 Futhi ngakhuleka, ngehlela esontweni. Ngalinga amahora ngamahora. Ngahlala emotweni endala ngase ngilinda. Ngangingezukulushiya lolodaba ngize ngizwe eZulwini. Futhi ngihlezi lapho emotweni, umbono wavuleka phambi kwami, wathi, “Hamba utshele ubaba, nobaba. . .” Wathi,

“Hamba utshele owesifazane ukuthi ngolunye usuku, ezansi nedolobha, waletha elincane, iketela elimhlophe. Lalingakaze libe namanzi kulo ngaphambili.” Futhi lathi, “Mtshela ukuba abheke edroweni yesithathu futhi uzothola iduku elisesiqeshini sephepha, elingakaze lisetshenziswe ngaphambili. Mtshela aligcwalise ngamanzi. Kume ubaba ngakwesokunene sakho, nomkhulu ngakwesokunxele sakho, bese uphindaphinda, ‘Baba wethu, OseZulwini...’ Futhi lapho uqala lokho, umsulise ngendwangu ebusweni bayo. Bese kuthi phakathi nomkhuleko umthintise izandla zayo, bese kuba yizinyawo zayo. Bese uyama bese uthi, ‘ISHO KANJE INKOSI!’”

¹⁰ Niyazi ukuthi kwenzekani, anazi na? Yaphiliswa khona lapho. Futhi sahlanganisa izandla zethu sasesihamba sehla ngomgwaqo lapho sase siphuza isiphuzo isoda pop, ndawonye. Kunjalo. Kunjalo. Kwayishukumisa iSt. Louis; umhlangano wami lapho, izinkulungwane eziyishumi nane ubusuku bokuqala. Kunjalo. Est. . .

¹¹ Kubi kakhulu ukuthi ngasuka kulokho; ukuba ngihambe futhi nje ngibaqalise beze ngomugqa, nje omunye ngqo emva komunye, emva komunye. Nje ngiye endlini futhi ngihlale lapho kuze kuphele, bese ngibuyela ekhaya, ngikhulwa ukuthi lokho kwakuyoba ngcono kunemhlangano.

¹² Kulungile, asikhothamise amakhanda ethu sisakhuluma kuMqalisi waleliZwi, manje.

¹³ Emseni weNkosi yethu uJesu Kristu, sisondele kuWe, Baba wethu. NaseGameni laKhe sicela isihawu sobuNkulunkulu, ukuthi Wena uzosithethelela izono zethu neziphambeko ezimelene naWe. Futhi uma sikhona isono kulelibandla elincane kulobubusuku, siyakhuleka, Nkosi, njenge—njengenceku emi lapha, njengomelusi wezimvu phezu kwezimvu. . . Njengoba iBhayibheli lathi, “Uqaphele umhlambi akubeke kuwo uMoya oNgcwele ukuba ube ngumbonisi, ukuba ubeluse.” Futhi manje, Baba, ngiyabanxusela, ukuthi Uzobabusisa futhi uthethelele zonke izono zabo. Philisa abagulayo ophakathi kwabantu. Futhi, Baba waseZulwini, ngikhulekela ukuthi isihawu saKho esiningi sizoba phezu kwethu manje.

¹⁴ Lapha okubekwe phambi kwami, kubhalwe ephepheni, kuvela emakhaya amaningi nabantu abaningi, kubekwe izicelo, ejule ngempela imibuzo yeBhayibheli ehamba yedlule le ngaphambi kwanoma yikuphi ukufunda esikoleni. Futhi sidinga usizo lwaKho, Nkosi Jesu. Futhi nje ngicosha lena manje, ngiya ekamelweni, ngibe nomkhuleko, ngiphume, ngiyehlukanisa lapha, futhi ngibeka leyo efanele iphendulwe manje eceleni, neminye ezofanele ingene emBhalweni, uye komunye. Lokho kungangokwazi kwami ngalesisikhathi, Nkosi.

¹⁵ Futhi ngikhulekela ukuthi kusukela khona manje Uzophakamisa kusukela lapha kuqhubeke, futhi ugcoke

abantu baKho lapha kulobubusuku, izindebe zesikhulumi, izindlebe zomlaleli. Futhi kwangathi uMoya oNgcwele ungafika futhi ubambe iZwi manje futhi uLingenise ngqo kuyo yonke inhliziyo, futhi kwangathi Lingemukelwa ngomoya womusa, futhi kwangathi Langanikezwa kanjalo. Futhi kwangathi, uma inkonzo isiphelile kulobubusuku, kwangathi singaya ekhaya, sithi, “Izinhliziyo zethu bezingavuthi yini phakathi kwethu ngenxa yoBukhona baKhe nezibusiso zaKhe na?” Nkosi, ngingazi ukuthi ngizothini, ngizunikela kuWe nalemibuzo, eGameni likaJesu Kristu, ngempendulo. Amen.

¹⁶ Ngiyabonga, bangani, ngenhlonipho yenu. Ngifuna nje ukunikhombisa nje ukuthi eminingi, eminingi kakhulu yalemibuzo bekungukuthi.

Mfowethu Bill, ngiyacela qhubeka kuze kube yiviki elizayo.

Ngiyacela hlala elinye iviki.

Ngiyacela hlala isikhathi esidanyana.

Mfowethu Bill, ngiyacela hlala iviki elizayo, isikhathi esidanyana, imiphefumulo yethu ilambebe loluhlobo loKudla.

Ngabe lelibandla lifundisa ukuthi i...Lokho nje kufanele ukuthi kuwele lapho. Lokho kusendaweni engafanele.

Nginabafana ababili, abaneminyaka emibili...Lokho ngukuthi, ngiyixubanisile, ngiqagele, kukho. Manje, lapha, kungecono lokho ngikuthole ngapha, futhi, lokho kuqondene nendaba yomuntu siqu sakhe.

Mfowethu Bill, unga—ungalithanda elinye iviki futhi na? Singathanda ukuba nelinye futhi iviki lalokhu ukufundisa.

Isicelo sami ngukuthi uhlale elinye iviki. Ngingathanda kakhulu ukuba uhlale isikhathana esidanyana, niyazi sihlala njalo...singahlala njalo sifunda okuningi.

Manje, ungahlala welule ngelinye iviki, ngiyacela?

Mfowethu Bill, ngiyacela sishumayebele elinye iviki futhi. Siyakudinga lokhu.

Mfowethu Bill, umkhuleko wami ungukuthi uNkulunkulu uzoguqula umqondo wakho futhi akwenze uhlale elinye iviki.

Umbuzo wami ungukuthi: Ayini amasoso andizayo, futhi ayinto ethize evela kuNkulunkulu ewathumelela isibonakaliso na? Futhi ngiyacela uhlale elinye iviki.

Ngiyacela hlala elinye iviki.

¹⁷ [UMfowethu Branham ukhulumisa noMfowethu Neville—Umhl.]

¹⁸ Manje, nangu omunye othe nginga...Ngi—ngiyakuthokozela lokhu ukucela. Futhi uNkulunkulu uSomandla OngumaHluleli wami, emi lapha manje kulendawana engcwele...ngaphambi kokuba ngisuke ekhaya,

uMoya weNkosi ungitshelile, wathi lombuzo uzobe ubekwe lapha kulobubusuku. Bengingazi lutho ngawo, kodwa ngazile ukuthi ubuzoba lapha:

Ngabe uFakazi kaJehova yiqembu lenkolo yamanga na?

¹⁹ Niyabo, omunye . . . NoMoya oNgcwele, endaweni e . . . ngimi ekamelweni lami lokugezela, ngaphambi kokuba ngehlele lapha; uNkulunkulu, OngumaHluleli wami onesizotha, ungitshelile, “Lowo uzobe ubekwe emsamo,” futhi wathi ngeke “ngisho lutho ngawo; nje ngiqhubeke.” Niyabo? Ngakho ngi . . . Niyazi ukuthi ngitheni izolo ebusuku, anazi na? Kulungile, yilokho okube yikho.

²⁰ Kulungile, manje sizoqala ngapha kweminye yale.

²¹ Angithandi nje ukubiza ngqo noma yiyiphi into ethize, futhi ngisho omunye umuntu noma omunye umuntu ngamunye kanjalo. Ngithanda nje ukukufundisa ngendlela nje yoku . . . ngiphose yonke into ndawonye. Futhi—futhi niyaqonda, aniqondi na? Uma bengingama lapha bese ngithi, “Manje, uMfowethu Neville *unje-kanje* nento *thize-thize*” . . . Uma benginalokho ukukusho ngaye, bengizokwenyukela endlini yakhe bese ngimbizela phandle bese ngikhuluma naye ngakho. Niyabo, bengi—bengizomtshela uMfowethu Neville.

²² Kodwa manje, nansi eminye imibuzo. Manje, angazi ukuthi ngizoqalaphi ngayo, yidlanzana layo nje ibekwe lapha. Uthi:

25. Kuhlanguana kuni obukuqondile mayelana nebandla leProtestane linebandla eliKatolika na?

26. Kusho ukuthini ukuthi “uphawu lwesilo” na?

²³ Manje, lowo bekungomunye wemibuzo esukela izolo . . . mhlawumbe ubukowabantu . . . Manje, ngizozama ngamandla ami onke, ngosizo lukaNkulunkulu, ukuyiphendula ngakho konke ukwazi kwami. Manje uma Ezonginika ukwazi, ngoba uNkulunkulu uyazi ukuthi ngi—ngivele ngayicosha nje, lapha emsamo.

Manje, kuhlanguana kuni obukuqondile mayelana nebandla leProtestane linebandla eliKatolika na?

²⁴ Manje, ngizophendula lowo kuqala, uNkulunkulu esiza. Ngithe ibandla eliKatolika lali yi . . . Sithola ukuthi uphawu lwesilo, ebusuku bakuthangi, lwaphuma eRoma. Kunjalo na? Alikho elinye izwe olungaphuma kulo kodwa iRoma. Yilapho oluhlezi khona, yilapho olubekwe khona. Ngase ngithi angimelene ngalutho nabantu abangamaKatolika, angimelene namuntu. Sonke singabafayo sizama ukufinyelela eZulwini.

²⁵ Uphapha ngumfo oyedwa ofundisayo, umbhishobhi omkhulu waseCanterbury ungomunye, nomunye, nomunye, nomunye; futhi nje ngingomunye wabafundisi, yilokho kuphela. Bayofundisa futhi basho, mhlampe, ukuthi ngangiwuhlanya futhi nganginephutha, kanjalonjalo. Futhi nginelungelo . . . uma

ngingakufakazisa ngomBhalo. Noma uma bengakufakazisa ngomBhalo ukuthi ngiwuhlanya, khona-ke ngiwuhlanya. Kodwa uma ngingafakazisa ngomBhalo ukuthi babesephutheni ekumiseni kwabo, manje-ke kuyiphutha; umBhalo uqinisele. Futhi nje awunayo neyodwa indawo manje, kufanele konke kuvele kusuka le kulo lonke iBhayibheli, ndawo zonke.

²⁶ Manje, ngathi, “Ibandla eliKatolika laliyibandla elingumama,” nalokho kunjalo impela. Ibandla eliKatolika liyibandla elingumama, uma sekuza ezinhlangothini zamabandla. Ibandla eliKatolika laliyibandla lokuqala elake labunjwa, cishe lapha...umlando odlula yonke, onawo cishe ngo 606 A.D. uJesu aZalwa, ndawo ndawo ngalapho phakathi lapho ngenkathi obaba basekuqaleni, umjikelezo wesibili noma wesithathu, wabaphostoli. Babecimile futhi baqala ukuhlakazekela ezimfundisweni ezincane ezingacacile. NamaRoma, ephendukile, uMbuso wamaRoma wawuphatha ngobudlova umbuso, kwase kuthi-ke ibandla nohulumeni kwahlangana ndawonye futhi baqala inkolo eyayibizwa ngokuthi “inkolo yomhlaba wonke.” Negama elithi *Katolika* kusho ukuthi “komhlaba wonke.” Bahlela ibandla, okwakungokokuqala leyonkolo, inkolo yamaKristu, ukuba ize ihlelwe kuwo wonke umlando womhlaba.

²⁷ Inkolo yamaJuda yayingakaze ibe yinhlangano. Kwakungabantu abakhululekile. Babenamabandla, kodwa babengenayo inhlangano. Lokho, uNkulunkulu wasebenzana nesizwe, hhayi inhlangano. Kwakuyisizwe.

²⁸ Futhi manje. Futhi, manje-ke, ibandla eliKatolika laliyinhlangano yokuqala. Sase-ke sikucosha lokho eBhayibhelinini ukuthola ukuthi yayiyini leyonhlangano. Futhi ngokweZwi likaNkulunkulu, yayifanele ukulawulwa yindoda eyodwa qhwaba, indoda eyodwa. Naleyondoda yayizoba sebandleni elalihlezi phezu kwamagquma ayisikhombisa eRoma, ngokweBhayibheli. Akukho...Futhi yayifanele ukuba namandla okubusa kuzo zonke izizwe ezweni, amandla okubusa ezenkolo. Akekho omunye ezweni.

²⁹ No—nokuKhomanisi, siyathola, babunge—ngesuye umphikikristu uJesu akhuluma ngaye. UbuKhomanisi abusi—siso isizwe, njengeRashiya. UbuKhomanisi bungumoya. IMelika idliwa yibo. Busemabandleni, bukubantu, busebhizinisini, busendaweni zonke. UbuKhomanisi, umoya wabo, busezikoleni, busemakhaya, ndawo zonke.

³⁰ Kwase kuthi-ke—kuthi-ke ngenkathi behlela lelibandla okwakuphambene...Futhi manje sithathe imiNyaka yeBandla eyisiKhombisa, futhi siyaprofetha, ngayo impela indlela uNkulunkulu ayiletha ngayo ngeBhayibheli lapha kithi. Futhi sitholile ngomlando neBhayibheli, ukuthi unyaka ngamunye ungena nje ngokweBhayibheli, ngokomlando; ngamunye ungena

nje ngesikhathi, ngezikhathi zeminyaka yobumnyama. Kwase kuthi-ke ibandla eliKatolika labunjwa ngezikhathi zemiNyaka yobuMnyama.

³¹ Bese-ke kufika inguquko, okunguMartin Luther. NoMartin Luther wayenokukhanya, ukukhanya kokuthi “Abalungileyo bazakuphila ngokukholwa; ukulungisiswa ngokukholwa,” e—enguqukweni. Umpristi oyiJalimane owaphika futhi wathi ukuthatha isidlo ngenkathi esibambile...Futhi babefanele bathi “lona ngumzimba kaKristu,” wayesesiphosa phansi futhi wathi, “Akusiwo umzimba kaKristu; yisinkwa esiwucecwana iweyifa!” Futhi ngakho walilahla ibandla eliKatolika, ngokwenzajalo, wayesehuma enguqukweni yasekuqaleni. UMartin Luther wakwenza lokho, nalowo kwakungumnyakazo omangalisayo.

³² Manje, iphutha, lapho uMartin Luther enza khona iphutha lakhe, uLuther wahlela elinye iqembu njengoba nje kwenza ibandla eliKatolika, bahlela abantu.

³³ Manje-ke, emva kwesikhashana, kuvela ukukhanya okusha. Futhi ngenkathi kuvela ukukhanya okusha, uNkulunkulu wasuka waphuma nabantu baKhe. Abantu abahlelwayo ebandleni lamaLuthela, babefanele bahlale nebandla labo ukuze babene...Lokho nje kufana njengoba amaKatolika ayefanele abe njalo, kodwa abaningi bamaKatolika bayaphuma futhi kwakungamaLuthela. Awu, kwase kuthi ngenkathi uWesley efika nomlayezo wokungcweliswa, kwase kuthi abaningi bamaLuthela abakwazanga ukushiya ibandla labo; kodwa abaningi babo bakwenza, base benza ibandla likaWesley.

³⁴ Kwase kuthi emva kokulungisiswa nokungcweliswa, nakhu kufika iPhentekoste. Kwase kuthi iPhentekoste, abaningi baphuma kwiMethodisti, kanjalonjalo, futhi baba yiPhentekoste ngoba kwakungukukhanya okukhulu. Manje iPhentekoste isihlelile impela nje njengawo onke amanye awo!

³⁵ Manje, iBhayibheli liyasho ukuthi...Lawa ngamazwi asobala, kodwa ngizowafunda eBhayibhelini. Futhi lalela udokotela wakho, noma kanjalonjalo, usho lokhu, futhi ngingumfowenu ngifundisa emBhalweni. IBhayibheli libiza ibandla eliKatolika nge “sifebe, isifebekazi, i-s-i-f-e-b-e-k-a-z-i.” Futhi Wabiza amabandla amaProtestane alilandelayo, omama...noma ayeyi “zifebe zalomama.” Futhi ukuhlangana okwakuyikho, ukuthi ibandla eliKatolika lahlela into lase lenza bonke abantu bakholwe njengokukhanya ababenakho ngaleyonkathi, noma lokho ababenakho ngaleyonkathi. AmaLuthela enza into efanayo. NeBhayibheli lasho ukuthi lalingumama omkhulu walolohlobo.

³⁶ Manje yiluphi lolohlobo lowesifazane na? Ngowesifazane ohlala futhi aphinge. Namabandla aphinga ngokomoya na—nabantu. Niyabo? A—a...Nanti iBhayibheli elifundisa

Lokhu, futhi benza isigejane sezivumokholo kanjalonjalo okungahlangene ngalutho neBhayibheli. Futhi, ngokuba, lena sekuyiminyaka cishe engamshumi amabili *rento* ngime khona lapha futhi ngacela noma yimuphi umfundisi, noma ngasiphi isikhathi, ukuba eze futhi athathe...hhayi incwadi yenu enesifundo, isivumokholo senu, kodwa ukuba eze athathe iBhayibheli, ekuKhanyeni kweBhayibheli, futhi afakazise ukuthi Linephutha. Niyabo? Kunjalo.

³⁷ Futhi ngokuphikisana, bathi, “Ukuphikisana!” Nginikele impela ngemihlo yezinyanga ezimbili uma umuntu ezongikhombisa okukodwa ukuphikisana eBhayibhelini. Akukho. Nicabanga ukuthi kukhona, kodwa akukho lapho. Uma iBhayibheli Liziphikisa, alisizi nhlobo, ungeke walikholwa. Lonke iZwi liphefumulelwe futhi akukho kuphikisana eBhayibhelini.

³⁸ Manje ibandla lamaProtestane, enhlanganweni yalo, li (ngokweZwi likaNkulunkulu) hlangene nento efanayo nebandla eliKatolika.

³⁹ Manje, angimelene ngalutho nabantu abangamaKatolika. Abanye babangani bami abathandeka ukwedlula bonke, ehlezi khona lapha manje, yizimila zabantu abangamaKatolika. Lapha, ebusuku bakuthangi, lapho enginikeze khona umlayezo onendluzula ngoMoya oNgcwele, ngeProtestane neKatolika, iKatolika lahamba khona lapha e-altare lase lingixhawula. Bayizidalwa ezingabantu ngokufanayo nje njengoba siyizo.

⁴⁰ Ungeke waxoxa nabapristi bamaKatolika, ngoba abalikhholwa leliBhayibheli ukuthi lonke liyiZwi. Bathi, “Yibandla.” Thina sithi, “YiBhayibheli!”

⁴¹ IKatolika lithi, “Thina maKatolika siya esontweni futhi sikhonze. Nina maProtestane nihlala ekhaya futhi nifunde iBhayibheli.”

⁴² Ngathi, “Ya, niya esontweni futhi nikhonze, kodwa ini?” Leyo yinto elandelayo, niyabo.

⁴³ Manje, kodwa uNkulunkulu wathi WayeseZwini laKhe. Leli yiZwi likaNkulunkulu futhi ngiyaLikholwa. Ngingumkhonzi weBhayibheli. Yingalesosizathu ngingavumelani nobuProtestane ne—nendlela ye—yehlango yamabandla nje, ngoba bafundisa izinto engesilo iZwi likaNkulunkulu. Ngakho akukho engingakwenza ngaphandle kokuthi ngingavumelani. Angixabani nabo; qhabo, mnumzane, bangabazalwane bami. Futhi angixabani nabo, kodwa angivumelani nabo ngoba ngifanele ngithathe lokho okushiwo nguNkulunkulu bese ngidedela yonke enye into ibe amanga. Niyabo?

⁴⁴ Futhi manje lokho ngukuhlangana oku...Futhi manje iBhayibheli lasho ukuthi lona wesifazane, ibandla eliKatolika, elalifanele ukuba libizwe, eBhayibhelini, iSambulo isahluko 17, “Isifebekazi,” futhi wayenguye, “NINA WEZIFEBE.” Futhi

siyabona ukuthi iBhayibheli lasho ukuthi *owesifazane* wayemele “ibandla.” Ngakho manje-ke uma wayenamadodakazi ayizifebe, kwakungeke kube abafana; kwakufanele kube amadodakazi, ngakho kwakufanele kube amabandla. NobuProtestane bazalwa ebuKatolikeni.

⁴⁵ Futhi manje olandelayo, isilo...Noma, into elandelayo eshiwo yilokhu:

Kusho ukuthini ukuthi “uphawu lwesilo” na?

⁴⁶ Ngu—ngumbuzo ohlanganyela kulokho, nomuntu owubuzile unombuzo omuhle. Okwenza manje, uma...IBhayibheli ngokucacile lifundisa ukuthi ibandla eliKatolika liyi—yisilo. IBhayibheli lasho ukuthi *isilo* kusho “amandla.” Kunjalo na? *Isilo*, iBhayibheli liyasho ukuthi *isilo* kwakusho “amandla.” *Nesilo* kwakuyi “Dolobha laseVatican,” “ukubusa ezindabeni ezingcwele kweKatolika.” Kulungile. Futhi, manje, lawo kwakungamandla ebandla leso kwakuyisilo.

⁴⁷ Lase-ke ibandla leProtestane liphuma ebandleni eliKatolika, base bezihlela, amandla amancane. Lowo ngumfanekiso.

⁴⁸ Uma noma yini...Uma into ethize yenziwa ngomfanekiso wami, bekuyobukeka njengami. Uma into ethize yenziwa ngomfanekiso walelibandla, bekuyobukeka kufana nebandla.

⁴⁹ Into ethize yenziwa, isilo...yenziwa umfanekiso kulesisilo, okwakungubuLuthela, ubuMethodisti, ubuBaptisti, ubuProtestane, ubuHoliness, zonke lezozimfundiso ezingacacile zabunjelwa enhlanganweni futhi zenza umfanekiso ofana nesilo nje. Nakho!

⁵⁰ Manje, “Uyasho yini-ke, Mfowethu Branham, ukuthi onke amaKatolika, onke amaMethodisti, nawo onke amaBaptisti azo...?” Angikushongo lokho.

⁵¹ Kunezinkulungwane nezinkulungwane namashumi ezinkulungwane amaKristu azelwe ngokusha kulawomabandla. Kodwa, enhlanganweni yabo, bazama ukubaqhubela esivumwenikholo, futhi bangeke bakumele. I—ibandla, uma lihlela, liza phansi kwesivumokholo.

⁵² Futhi anginasivumokholo kodwa iBhayibheli. *Yilesi* isiVumokholo sikaNkulunkulu, noMoya oNgcwele unguMhumushi waLokho, futhi UKuletha kusuka ekuKhanyeni okukodwa kuya kokunye. IVangeli engilishumayelayo namhlanje, uma ngiyophila ukuba ngibone eminye iminyaka eyikhulu, uma besingakwenza, kuzoba nokuningi ukuKhanya. Nje njalonjalo, Kufika njalo.

⁵³ Wawuvamise ukugibela inqola yezinkabi, ukhokho wakho, ngenkathi ehamba ukuyobona ugogo. Ubaba wayehamba ukuyobona umama ngemoto iT-model. Kodwa manje sesicishe impela sihambe ngendiza eyijeti. Niyabo, siqhubekela phambili;

isayense, siqhubekela phambili; imfundo iqhubekela phambili; iVangeli, liqhubekela phambili. NeBhayibheli lasho ukuthi bayokwenza, bathi, “Bayohambahamba, nokwazi kuyokwanda.” Ngakho yileso isihlanganiso. Yingalesosizathu kukhona i . . .

54 Amabandla ehlelo lamaProtestane ngumfanekiso wesilo, ngoba lihlelwe njengoba kunjalo impela nje ubuKatolika. NoNkulunkulu akakaze ayale iBandla laKhe ukuba lihlelwe kunoma yimuphi unyaka, kodwa ubehlala njalo eligxeka kamunyu! Manje niyakuthola na? [Ibandla lithi, “Amen.”—Umhl.] Hhayi abantu; ibandla!

55 Uma bezama ukuletha abantu phansi ko—kokukhanya kwe. . .Lapha, ukuba-ke abantu bebezame ukukuthola ukuba ubuyele emuva bese uqala ukugijima ujikeleza ngenqola yezinkabi na? Ubungeke ukumele; siphila onyakeni ongcono. Yingaleyondlela okuyiyo emuva lapho. Uma umuntu ezame ukungitshela, “O, into kuphela odinga uyenze yilokhu, lokho.” Ngiphila komunye unyaka! Ngi. . .Yileyo inkathazo ngabefundisi, njalo babuka emuva.

56 Lapha, usosayense ongumFrentshi wathi, ngaphansi kweminyaka engamakhulu amathathu eyadlula, “Uma umuntu engahle enze ijubane elesabekayo lamamayela angamashumi amathathu ngehora, amandla adonsela emhlabeni abengamsusa emhlabeni. Amamayela angamashumi amathathu ngehora!” Awu, nicabanga ukuthi isayense ibingakhomba kulokho emuva namhlanje na? Makube kude nakho! Qhabo, mnumzane. Banaye ehamba cishe amamayela angamakhulu ayisishiyagalolunye noma ayishumi ngehora. Ya, noma ngezinye izikhathi ngerokhethi, bese kuthi-ke ingamayela angamakhulu ayishumi nesithupha ngehora. Kusalokhu kumyisa phambili!

57 Isayense ithathe umuntu yamqhubela phambili, phambili kakhulu, izinto ezinkulu ngengqondo yakhe kunalokho. . . Futhi yileyo kuphela anayo, ngumuthi wokwazi. Phambili kakhulu kunalapho abefundisi emyise khona ngoMoya waKhe, okungenamngamulo. Kodwa nakhu okuyikho. Isayense ayibheki emuva kulokho isayense eyakusho eminyakeni embalwa edlule; isayense ithatha lokho abanakho manje futhi iqhubekela phambili ngenye into ethize.

58 Kodwa buza umshumayeli; “Awu, sizobona ukuthi uMoody wathini ngaKho, sizobona ukuthi uWesley wathini ngaKho.” Angikhathali ukuthi bathini ngaKho. Ngiyazi ukuthi uNkulunkulu utheni ngaKho *manje*. Yikho Lokhu, futhi ngisalokhu ngibheke okukhulu kakhulu! Yilokho-ke. Yingalesosizathu. . .

59 IBhayibheli lathi, “Imimoya emithathu engcolile iphuma emlonyeni wesilo.” Niyazi ukuthini? I “mimoya engcolile,” lathi, “ifana namaxoxo.” Senake naqaphela ukuthi ixoxo libuka

kanjani na? Ixoxo njalo libuka emuva, alibuki neze phambili; libuka emuva, njalo emuva, libuka emuva.

⁶⁰ Kodwa izilo ezine ezazinamakhanda amane ehlukeni, kuHezekeli, ayebuka phambili futhi ayengayi emuva. Ayeya phambili ngaso sonke isikhathi. Yonke indawo ayeya kuyo, ayehamba aqonde phambili. Niyawubona umehluko na?

⁶¹ Manje, lokho ngukuhlangana ubuProtestane obunabo nobuKatolika.

⁶² Ngakho nilahlela njalo kumaKatolika, kodwa “ibhodwe ngeke labiza iketela ngokuthi ‘limnyama.’” Kunjalo.

⁶³ Ngithi, “UngumKristu na?”

⁶⁴ “Ngizokunika ukuthi uqonde ngingowebandla lamaBaptisti.” Ya. Lokho akwehlukene naKho kunokuba uthi ubungowaphandle lapha e . . . iplazi ndawondawo.

⁶⁵ “Ngani, ngingowebandla eliKatolika.” Lokho kusalokhu kungakwenzi umKristu. Ukuba ngoweBaptisti noma ibandla leMethodisti akukwenzi umKristu.

⁶⁶ Yinye kuphela indlela yokuba ngumKristu. Igama elithi *umKristu* lisho ukuthi “ukufana noKristu.” Futhi ungeke wakwenza, ungeke ukusebenze kuwe uqobo, akukho-ndlela nhlobo ongakwenza ngayo. Ufanele uzikhohlwe wena uqobo, uphele kuwe uqobo, futhi uvumele uKristu angene futhi aphile ukuPhila kukaKristu kuwe.

⁶⁷ “Uma umuntu engu . . .” Nakhu okwashiwo nguJesus, “Uma umuntu engazalwa ngoMoya nangamanzi, akasoze angena eMbusweni.” Noma ngabe uyikaKatolika, iMethodisti, iBaptisti, noma ngabe yini, uzofanele ubhaphathizwe emanzini kukho ukuthethelelwa kwezono zakho futhi wemukele umbhaphathizo kaMoya oNgcwele, kungenjalo ulahlekile. Lelo yiZwi likaJesus uQobo. Ngakho manje uma uyikaMethodisti, futhi wemukele umbhaphathizo kaMoya oNgcwele, wabhaphathizwa emanzini, uJesus wathi uyongena eZulwini. Uma uyikaKatolika futhi wenze into efanayo, uyongena eZulwini.

⁶⁸ Kodwa uma nje ubambelele kulesosivumokholo sebandla eliKatolika, noma iMethodisti, noma ibandla leBaptisti, usalokhu ulahlekile. Futhi yingalesosizathu sinesimo ezweni, esinaso namhlanje, ngoba abantu impela nje ba . . . Bathi, “Lokho kuphambene nokukholwa kwami.”

⁶⁹ “Uyakholelwa ekuphiliseni ngokukaNkulunkulu na?”

⁷⁰ “Lokho kuphambene nokukholwa kwami.” Lokho kuphambene nebandla lakho; isivumokholo sebandla lakho sinakho lokho kwakhiwe, niyabo, ufanele wenze lokho okushiwo yibandla. Bese-ke umpongolozela iKatolika; leyo yinto efanayo abayenzayo. Futhi lesi yisilo nomfanekiso wesilo! NeBhayibheli lithi, “Noma ubani owaluthathayo wayengenakungena eMbusweni weZulu, kodwa uyolahlelwa

ngaphandle lapho izinja nabathakathi, kanjalonjalo, futhi bayakuhlushwa ngomlilo nesibabule, phambi kweziNgelosi ezingcwele neWundlu, kuze kube-phakade naphakade.” Phuma kukho, mngani! Lungisana noNkulunkulu! Yebo, mnumzane.

⁷¹ Futhi manje angithole lokhu. Awu, sizoyisusa endleleni. Manje, omunye ungibuzile namhlanje; kabili noma kathathu ngibuzwe wona.

27. Mfowethu Branham, ukukhuluma ngo “phawu lwesilo,” awukholwa ukuthi bayoloba ngokuklwebha inombolo ekhanda lakho, noma balobe ngokuklwebha into ethize esandleni sakho na? Qhabo, mnumzane! Ungakucingi neze lokho.

⁷² Kuyoba ngukuduba! Impela! “Akukho-muntu owayengathenga noma athengise ngaphandle uma engowomfelandawonye wamabandla.” Lelo yiqiniso. Manje, luyofika njengenyunyana, beyenza inyunyana into, beyehlisele enkolweni eyenziwe inyunyana. Makani izwi lami, akuqhelile kangako! Nizokubona, nje selingasekhoneni.

⁷³ Isizathu ningazazi lezizinto, nilapha ekhaya ngaso sonke isikhathi. Ngilandeleni ngale kulamazwe lapho ubuKatolika buphethe khona, kanye, bese ubona ukuthi kwenzekani. Mfowethu, babatshela konke abafanele bakwenze nokuthi yini abangafanele bakwenze.

⁷⁴ Futhi lapha iBhayibheli likhuluma ukuthi i-United States, sayicaphuna esiprofethweni, yenyuka njenge*wundlu*, “inkululeko yenkolo,” futhi khona manje bahlanganisa lezozinto ndawonye, futhi lakhuluma njengodrago futhi senza amandla afanayo udrago phambi kwalo. Leyo yi-USA! Kunjalo.

⁷⁵ Umfundisi wathi kimi esikhathini esingeside, umngani wami, wathi, “Mfowethu Branham, uNkulunkulu akasoze ayekela i-United States iwe, ngenxa yezisekelo zoyisemkhulu bayo, bayiqamba ngenkolo.”

⁷⁶ Ngathi, “Wayekela amaJuda; impela athathwa, futhi ayenenqwaba yokuma kangcono kunaleyo esasinayo.” Kunjalo. UNkulunkulu akahloniphi sizukulwane esithize esedlule; kuphakathi kokuthi uhamba ngomugqa noma ungaphandle koMbuso, yilokho kuphela. Qiniso! Lokho kuthi ukuba mahhadlahadla, kodwa lokho kuhle kini. Kunjalo. NgumBhalo. Futhi sinakho, si . . .

⁷⁷ Inkathazo yakho, namhlanje . . . Abanye benu zingwazi ezindala niyakwazi lokhu. Sinobuningi kakhulu ubuvangeli beHollywood. Kunjalo. Okuningi kakhulu kwalokho nenqwaba yonke yomsindo nokuqhubeka, inqwaba yobuhle obukhangayo nayo yonke into kanjalo, nokubetha izimpondo, kanjalonjalo; futhi, “Ubani ozosukuma futhi emukele uKristu njengoMsindisi oqondene nomuntu na? UNkulunkulu akubusise, mfowethu, uya eZulwini khona manje.” Amanga lawo! Amanga lawo!

78 “Uma umuntu engazalwa ngokusha!” Futhi uma ezalwa ngokusha, isiBusiso esifanayo esiza kuye lapho siyofika kuye lapha. Futhi sedlulile kulokho, siphindaphinda siphindaphinda, nangemiBhalo evikini eledlule. Futhi sithola ukuthi kubantu baseMpumalanga, ngenkathi uMoya oNgcwele wehlela phezu kwamaJuda, owayengowasempumalanga, abantu baseMpumalanga, uMoya oNgcwele wehla nezibonakaliso ezinkulu nokuzibonakalisa. IBhayibheli lathi kuyobakhona cishe impela i—isikhathi lapho okungeke kuze kusho, njengomnyama noma imini. Kwakuwuhlobo losuku olunamafu, kuze kuyothi ngqu kuze kube yinxenye yokugcina yokuhlwa. Khona-ke ilanga liyophuma emizuzwini embalwa ekugcineni, kusihlwa. “Kuyoba ngukuKhanya ngokuhlwa.” Kunjalo na? Awu, labo ngabantu baseNtshonalanga, abeZizwe, bemukela uMoya oNgcwele amaJuda awemukela emuva lapho, nezibonakaliso nokuzibonakalisa. Yilokho-ke.

79 Futhi, kusobala, abantu, izwe lizonibiza ngo “hlanya, uchacambe ekhanda.” IBhayibheli, uJesu wathi bayokwenza. Ningabantu abazuziweyo, futhi niyinqaba ngoba Kwehluke kakhulu impela.

80 Ngikuyaphela kwengakhelene nabo impela ekhaya, abantu lapho. Bona, ngisho nabantwana bami abancane; sizama ukubagcina behlanzekile futhi baphile ngokuhloniphekile ngakho konke, kodwa ungababhekisisa omakhelwane benza umehluko kubantwana. Niyabo? Benza umehluko.

81 Futhi ngiyazi, nginendlela yokwazi izinto (futhi niyakwazi lokho, nikubonile emhlanganweni), niyazi ukuthi abelusi basedolobheni bathi, “Awu, manje, uBilly ungumfana olungileyo, asimelene ngalutho naye. Kodwa, niyabo, lelo nje yizinga labantu elehluke kancane kunalokho esiyikho.” Akabongwe uNkulunkulu! Kunjalo. Akabongwe uNkulunkulu! Lolo wuPhawu. Nanto uPhawu esikhuluma ngalo.

82 Bukani, izolo ebusuku, ngenkathi uMoya oNgcwele ubikezela, iminyaka engamakhulu ayisishiyagalolunye ngaphambi kokuba amaJuda emukele uMoya oNgcwele, futhi wabatshela ukuthi kuyoba yini. “Uphondo lukayinki, umuntu onophondo lukayinki lokuloba wadabula phakathi neJerusalema wayesebeka uphawu ebunzini labo.” Kunjalo na? Kwakhulunywa ngaLo ngaphambi kokuba ibandla lilahlwe nguNkulunkulu. NoTitus wavimbezela izindonga zeJerusalema, ngo 96 A.D uJesu azalwa, futhi wawushisa umuzi. Futhi kwakungekho nalinye itshe elishiywe phezu kwelinye, ngokwesiprofetho. Futhi, namhlanje, into kuphela abayishiya ethempelini wudonga oludala olulapho lapho abanqwabela khona amatshe, futhi ngokushelela okwesuliwe lapho amaJuda ekhala khona izinyembezi futhi alile lapho eWailing, into kuphela esele yethempeli. NeMoslem yase-Omar imi endaweni efanayo.

⁸³ Futhi uJesu wathi, “Njengokwakhulunywa ngumprofethi uDanyeli; uma nibona isinengiso esenza incithakalo simi endaweni eNgcwele,” khona-ke Udwetshelwe ngaphansi, kobakake, “(ofundayo makaqonde.)” Niyabo? Kunjalo. Kwakulapho. Futhi Washo ukuthi wusuku olungaki... izikhathi okuyoba yizo abeZizwe baze ba... isimiselo sesikhathi sinqunywe; bawisa phansi izindonga, bese uNkulunkulu ebuyela kumaJuda. Futhi sikulesosikhathi ngqo! Nanka amaJuda ebuyela emuva, ngezinkulungwane, eminyakeni embalwa edlule. Futhi niyazi ukuthi sedlule kanjani kukho izolo ebusuku, ukuthi ukwenze kanjani umBhalo ngokuphelele...njengokufunda iphephandaba nje, futhi ngokucace kakhulu ngoba nithola omningi umqondo kuLo ngaleyonkathi.

⁸⁴ Kodwa, nokho, uPhawu olwabekwa ekhanda labo alulotshwanga ngokuklwejwa. Lwalunjalo na? Lwaluyini na? Umbhaphathizo kaMoya oNgcwele. Futhi yiluphi uPhawu oluzobakhona lwalolusuku lokugcina na? IBhayibheli lathi, “UPhawu lukaNkulunkulu lwalungumbhaphathizo kaMoya oNgcwele, lwabantu ngosuku lokugcina.” Manje akukho... Kwabase-Efesu 4:30, “Ngalokho-ke ningamdabukisi uMoya oNgcwele kaNkulunkulu enabekwa uphawu ngaye kuze kube-lusuku lokuhlangwa kwenu.” Kukhuluma iBhayibheli. Nabase-Efesu 1:13 kusho into efanayo, eziningi ezinye izindawo, ukuthi “UMoya oNgcwele uluPhawu lukaNkulunkulu.”

⁸⁵ Yini uphawu na? Uphawu lungeke lwabekwa kunoma yini ize iqedwe. AmaLuthela alibekwanga uphawu, usuku lwesimiselo sesikhathi lomusa lwalungakaqedwa; bashumayela ukulungisiswa. AmaMethodisti ayibekwanga uphawu. Ngiya embuzweni lapha; sizofika kuwo kamuvanyana—nyana. Ayibekwanga uphawu, ngoba ayiqedwanga. Kodwa umbhaphathizo kaMoya oNgcwele ungukuqedwa kwemisebenzi kaNkulunkulu!

⁸⁶ Wathi “Bathathu abafakazayo eZulwini: uYise, iNdodana, noMoya oNgcwele, nalaba abathathu baMunye.” Ungeke waba noYise ngaphandle kweNdodana, iNdodana ngaphandle kukaMoya oNgcwele, baMunye.

⁸⁷ Wathi, “Bathathu abafakazayo emhlabeni: amanzi, iGazi, uMoya, futhi abamunye kodwa bavumelana entweni yinye,” nakho lapho okhona, “ekubekweni uphawu okukodwa okuqediweyo.” Ukulungisiswa phansi kukaLuther, amanzi; ukungcweliswa ngeGazi.

⁸⁸ Ukulungisiswa kwakungamaRoma 5:1, “Ngakho lokhu sesilungisisiwe ngokukholwa sinokuthula ku...Nkulunkulu ngeNkosi yethu uJesu Kristu.” Ukulungisiswa ngokukholwa!

⁸⁹ Ukungcweliswa ngeGazi, amaHeberu 13:12 nele 13, “UJesu wahlupheka ngaphandle kwesango ukuze Angcwelise abantu ngeGazi laKhe uQobo.”

⁹⁰ ULuka 24:49, “Bheka, Ngiyathumela kini isithembiso sikaBaba waMi, kepha hlalani emzini waseJerusalema nize nembathiswe aMandla avela Phezulu.” IZenzo 1:8, “UMoya oNgcwele esefikile phezu kwenu, khona-ke niyakuba ngofakazi baMi eJerusalema, eJudiya, eSamariya, kuze kube sekugcineni komhlaba.” Umbhaphathizo kaMoya oNgcwele wawuzohlala uJesu aze abuye futhi! “Kuseyisikhashana izwe lingabe lisaNgibona, nokho niyakuNgibona nina ngokuba Ngiyakuba nani, ngibe kini, kuze kube sekupheleni kwezwe; ngenza i—izinto eNgizenzayo, nani niyakuzenza.” NgoMoya waKhe usebenza ngeBandla! Wathi, “Kuyohlekiswa ngani.” Wathi, “Babiza Mina, uMninindlu ngo, ‘Belzabule,’ ‘induna yababhuli,’” wathi, “bayobabiza kangakanani-ke labo bendlu yaKhe manje na?” Wathi, “Nibusisiwe uma abantu beyosho yonke inhlobo yezinto ngani, jabulani nithokoze kakhulu, ngoba umvuzo wenu mkhulu eZulwini; ngokuba kanjalo babazingela abaprofethi abanandulelayo.”

⁹¹ Lowo ngumBhalo, niyabo. NaNto. Ngakho, niyabo, uzofanele nje ube naLo, mngani. Manje ufanele wenze ukukhetha kwakho; ungozikhethelayo.

⁹² Kodwa lokho ngukuhlangana nebandla lamaProtestane nebandla eliKatolika. Ndawonye omabili a, ngokweBhayibheli... obambelela ebandleni kuphela; hhayi uJesu, manje, ebandleni. Abantu ebandleni obambelele kuJesu Kristu futhi okhulekela ukuba uNkulunkulu avule indlela futhi abenze... abanike ukuKhanya, lowomuntu usindisiwe, angikhathali ukuthi ukuliphi ibandla. Kunjalo. Kodwa uma nje ebambelele ehlelweni lakhe, usethathe uphawu lokuhlubuka, oluthatha indawo yombhaphathizo kaMoya oNgcwele. Kuphambene! NeKatolika neProtestane, bobabili bayafana, iBhayibheli lathi, “Laliyisifebekazi; ayeyizifebe, amadodakazi alo.” Kucacile lokho manje na? Kulungile.

28. Ngakho oNgcwele... Ngabe uMoya oNgcwele usanikezwa ngokubekwa izandla na? Abafundi bakwenza lokhu, uPetru, uPawulu, njalonjalo, futhi ngabe kusangenzeka na? UPawulu waMemukela ngalendlela.

⁹³ Yebo, mfowethu othandekayo, dadewethu, noma ubani obhale i—inothi. UMoya oNgcwele ufanele ngokoqobo ukuba wemukelwe ngokubekwa izandla.

⁹⁴ Manje, abantu abanengi bangibiza... njengoba kade ngiphawulwa njengePentecostal, bethi ngangiyiPentecostal. Angikaze ngibe ngowenhlangano yePentecostal. Ngikhululeke uqobo kuzo zonke izinhlangano, futhi ngosizo lukaNkulunkulu ngihlose ukuhlala ngaleyondlela, ngoba ngingama ngqo esikheleni bese ngithi, “Singabafowethu! Wozani lapha, wozani sithethe indaba.”

⁹⁵ Ngenkathi ngiqala ukuqala emuva lapho, ngomusa kaNkulunkulu...Nani bantu lapha, nonobhala bami nabo behlezi lapha bazi, ngangingaba nokuhlangana nabantu abayizigidi eziyishumi, noma ngaphezulu, ezweni namhlanje. Yiyiphi inhlangano ebingaqalwa! Niyabo? Kunjalo. Kodwa angiyifuni inhlangano, iphambene neBhayibheli. Ngizama ngawo onke amandla ami ukuthola abantu basindiswe osenhlanganweni. Yileyonto-ke. Futhi ukuthonya iNkosi enginike khona nabantu, impela ngiyokusebenzisela inkazimulo yaKhe esikhundleni sokuba ngikubeke enhlanganweni ethize. Ngiyokubeka kuJesu Kristu lapho kungokwakhona. Akukho-nhlangano engakusindisa; kuthatha iGazi likaJesu Kristu.

Kodwa manje, ekubekweni izandla, manje, ngizohluka ku...

⁹⁶ Manje, ninabantu bePentecostal abathandekayo, manje ningaxabani nami. Kodwa manje uma ufika endaweni ukuba uthi, "Sizohamba siyohlalela uMoya oNgewele," igama elinje elisetshenziswe ePhentekoste!

⁹⁷ Futhi ngizosho lokhu ngalokho...ngingalimazi imizwa yenu. Ukwesekelwa okukhulu kunakho konke enginakho ensimini ngabantu bePentecostal, ngoba bayawukholwa umlayezo wokuphilisa ngokukaNkulunkulu namandla kaNkulunkulu. Abanye baWuphakamisela ikhala labo.

⁹⁸ Kodwa nje abantu ngamunye ebandleni, abakumiselwe ngaphambili ukuPhila okuPhakade, bazozala. Yilokho kuphela. Kodwa labo abangamiselwe ngaphambili, bangeke beza; noNkulunkulu washo njalo, wathi, "Bakumiselwa ngaphambili ukulahlwa." Akathandi ukuba kubhubhe namunye, kodwa, enguNkulunkulu, Ubonile ukuthi babezoWulahla. Ngakho yilokho—yilokho kuphela, Wakubona ngaphambili. Futhi yilokho ukwaziphambili kukaNkulunkulu okuyikho, ukubona lezozinto. Futhi Walibikezela iBandla lapho nje elalizoma khona kuze kube yilo impela lolusuku. NoNkulunkulu wayekwazi kusukela ekuqaleni. Ngaphambi kokusekelwa kwezwe, Wayazi ukuthi ibandla lalizoba ngendlela eliyiyo nje namhlanje. Wayazi ngaphambi kokusekelwa kwezwe ukuthi ngiyobe ngimi kulelipulpiti kulobubusuku. UnguNkulunkulu; Wazi ukuphela kusukela ekuqaleni.

⁹⁹ Manje, manje, abantu bePentecostal bafundise...Manje, cisha ngizothola okuningi okubuyayo ngaLokhu, kodwa ngifanele ngibe qotho uma ngizofanele ngize eZwini. Ayikho into ethiwa nguku "hlalela umhlangano." Kade nisesiphosisweni. Ukuhlalela akusho uku "khuleka." *Ukuhlalela* kusho uku "linda." Emva kokwenyuka, emva kukaJesu Kristu...ukubethelwa, ukuhlanzwa kwendawo engcwele. Futhi emva kosuku lokuBuyisana, ukuvuka...Usuku lokuBuyisana, ngenkathi Ebulawa, bese-ke kuba yizinsuku

ezingamshumi amane kuze kube ngukwenyuka, bese-ke kuba yiPhentekoste. Igama elithi *phentekoste* lisho ukuthi “amashumi amahlanu,” kwakusho izinsuku ezingamashumi amahlanu emva kokunikelwa kokuBuyisana.

¹⁰⁰ Kwase kuthi emva kokuba ukuBuyisana sekunikeliwe, yonke into yayiphume iphelele, ngokwencwadi, ngokomumo wezwe, yonke into njengoba nje uNkulunkulu ayeshilo. NePhentekoste, kwakuyisikhathi sejubili, ngenkathi bengenisa izithelo zokuqala zesivuno futhi baba nejubili.

¹⁰¹ Manje, izithelo zokuqala ze—zeBandla, iBandla likaMoya oNgcwele, iBandla elalizohlala kuze kube yileminyaka eyizinkulungwane ezimbili kuze kufike uJesu, isithelo sokuqala esifika ePhentekoste. Kwakuyizinsuku eziyishumi ngaphambi kwesikhathi sePhentekoste; kwakuyizinsuku ezingamashumi amane emva kokuhlanzwa, emva kokubulawa komhlatshelo, kuze kube ngukwenyuka kukaJesu Kristu. Wathi, “Yenyukelani eJerusalema futhi nilinde nize nembathiswe aMandla avela Phezulu.” IZenzo 1 . . .

¹⁰² IZenzo 2, “Futhi kwathi sekufikile uSuku lwePhentekoste, babenhliziyonye, endaweni eyodwa. Futhi ngokungazelelwe kwavela eZulwini inhloko kwangathi eyokuvunguza komoya onamandla, yona yagewalisa indlu yonke ababehlezi kuyo. Futhi bagcwala bonke uMoya oNgcwele, futhi baqala ukukhuluma ngezinye izilimi, njengalokho uMoya wabapha ukuphumisela.”

¹⁰³ Kwase kuthi-ke izwe lezenkolo, ngaphandle, amabandla omthetho amakhulu, enyuka ayesebabona labobantu bediyazela futhi beziphathisa okwabantu abadakiweyo. Futhi bayenyuka base bebahleka futhi bahlekisa ngabo, bathi, “Ake nibheke lesisigejane sabaseGalile! Badakwe bonke!” Niyakubona ukungaqondi na?

¹⁰⁴ Futhi kumngani wami oyiKatolika, intombi uMariya obusisiweyo wayekanye nabo. Futhi uma uNkulunkulu engamvumelanga eze eZulwini ngaphandle kokwemukela uMoya oNgcwele futhi enjengalokho, ucabanga ukuthi wena uyofika lapho noma ngani engaphansi, dadewethu na? Qhabo. Ngakho masehle ehhashini lethu eliphakeme, masehle.

¹⁰⁵ Unganaki ukuthi izwe lizothini. Buka ukuthi uNkulunkulu uzothini! Leli yiZwi likaNkulunkulu. Sifanele silakhe ngokwaleplani, ngoba Wathi kuPetru, “Phezu kwalelidwala Ngiyakulakha iBandla laMi namasango ehayidese awayikuLahlula.” Yonke enye into iyokwenzeka. Kwakhombisa ukuthi amasango ehayidese ayomelana naLo, kodwa aliyikwahlula. Nabantu becabanga ukuthi bangaLimisa? Wawungeke ulimise ilanga masinya kakhulu. Kunjalo. Ungeke waLimisa. UNkulunkulu uLimisele ukuba liqhubekele phambili.

106 Lapha ngenkathi ngiqala ngithola ukuphenduka, ngisho nomama wami *ohluphekayo* emuva lapho wayecabanga ukuthi ngase ngihlanya. Umkhwekazi wami wathi, “Ufanele akhushulelwe esikhungweni sezinhlanya.” Abashumayeli bedolobha bathi, “Uzolotha masinyane impela.” Kade ngivutha isikhathi eside. Ngukuvutha kokomoya, kangcono ngaso sonke isikhathi. Ngani na? Ngeke kwalotha, NguNkulunkulu! Esikhundleni sokulotha, seKusabalale nezwe manje.

107 Into efanayo nje Ayisho ngenkathi ngibhaphathiza khona ezansi lapha eMfuleni i-Ohio, abaningi benu wayemi lapho, eminyakeni engamashumi amabili-nantathu eyedlula, khona impela eMfuleni i-Ohio. Lokho kuKhanya, iNgelosi, yehlela ngqo lapho esasikhona, yase ithi, “NjengoJohane umBhaphathizi wathunyelwa ukuba ngumanduleli wokufika kokuqala kukaJesu Kristu, uMlayezo wakho uyoletsa ukuFika kwesiBili kukaJesu Kristu.” Futhi ukwenzile. U... Akakafiki namanje, kodwa buka ukuthi wenzeni, ushanele izwe, macala onke. Niyabo? Futhi namhlanje manje, cabangani nje, no-nomzamo ophumile, kubekhona ngempela izigidi.

108 Ngisho ne*Sunday Visitor* yamaKatolika yakhuluma ngakho, ukuthi zingaki izigidi ezingena zijikeleza, nje okomzamo.

109 Abanye bayezwa, bathi, “Lelo yiQiniso! Ngilungele ukuthengisa konke khona manje, kulezizinto zezwe, futhi ngihambe ngishumayele iVangeli langempela.”

110 Futhi yingalesosizathu besibiza nge “Vangeli eligcwele,” bahlekisa ngeVangeli eligcwele. Kodwa, mfowethu, angifuni hhafu walutho, ngi... kufanele kube yinto yonke, kimi. Uma inxenye yaLo ilungile, konke okunye kwaLo kulungile. IVangeli eligcwele!

111 Manje, qaphelani, uMoya oNgcwele ubuyela lapho. Abantu bephentekoste balinda, “Futhi ngokungazelelwe kwavela inhlokomo eZulwini kwangathi eyokuvunguza komoya onamandla, yona yagcwalisa indlu yonke ababehlezi kuyo.”

112 Akuzange nakanye ukuba badingeke balinde emva kwalokho. Kwathi uPetru esakhuluma lamaZwi kwabeZizwe, uMoya oNgcwele wehlela phezu kwabo, ngisho nangaphambi kokuba babhaphathizwe. Kunjalo na? Kwathi, iZenzo 10:49... .

Kodwa kwathi uPetru esakhuluma lawamazwi,
uMoya oNgcwele wehlela phezu kwabo... ababelizwa
izwi.

Abokusoka... ababefikile noPetru wamangala,
ngokuba... isipho sikaMoya oNgcwele sitheliwe...
phezu kwabeZizwe.

Ngokuba babezwa bekhuluma ngezilimi, betusa
uNkulunkulu. Khona uPetru waphendula wathi,

Ukhona yini ongala namanzi, ukubona lokhu ukuba laba bafanele...wemukela uMoya oNgcwele njengoba senza ekuqaleni na?

Wayesehlala futhi wabap-...*bayala ukuba baphapathizwe egameni likaJesu Kristu!...*

¹¹³ Kunjalo; akukho kulinda, akukho kuhlala. Indlela yobuphostoli, uNkulunkulu wayengenamgomo awuhlelile; uma inhliziyi ilambile, Uzokupha lokho okulambeleyo. Uma ufuna uMoya oNgcwele, Ungehlela kuwe khona manje.

¹¹⁴ UPetru, ngenkathi ehlela ukuyoshumayela, uPetru wayenezihluthulelo kuwo uMbuso. Nginombuzo ukufika kulokho emizuzwini embalwa. Wayenezihluthulelo kuwo uMbuso. WaWuvula endlini kaKorneliyu. WaWuvula, kuya ezansi kumaSamariya, waWuvula ngapha; kodwa khumbulani ukuthi uFiliphu wayehlele lapho wayeseshumayela kuwo futhi wayewabhaphathize eGameni likaJesu Kristu, noPetru wehla wayesebeka izandla phezu kwawo. Futhi, manje, wenze into ethize, ngokuba lesosanusi ezansi lapho... BabenoSimoni isanuse, wathi, “Ngizoninika imali, ukuba ningiphe lesoSipho, ukuthi noma ubani engibeka izandla phezu kwakhe emukele uMoya oNgcwele.” Kunjalo na? Kukhona okwenzekayo! (Hhayi abanye balabababhishobhi abayisitashi nokhololo babo bebhekiswe emuya, bafika babeke izandla phezu kwabo, bathi, “Ngikunika isibusiso sobuphostoli.”) Kukhona okwenzekayo ngenkathi uPetru ebeka izandla zakhe phezu kwabo; futhi ngenkathi bekwenza nokho.

¹¹⁵ Ngibabonile nje bewa njengezimpukane kanjalo, lapho uMoya oNgcwele utheleka kubo, ngokubeka izandla. Yebo, leyo yi—imfundiso yabaphostoli yokubeka izandla. UNkulunkulu anibusise. Uma wehluke kancane kulokho, ngibhalele inothi nje kusasa ebusuku. Kulungile.

29. Uma okubili kokuthathu kwabantu kwezwe kwezwa... kungakalizwa iVangeli namanje, iZwi leVangeli, kwaba kangakanani-ke nge...

Ngiyaxolisa. Kubhalwe ngo inki, futhi kade ngijuluka lapha futhi wehlele kukho. Ake sibone.

Uma okubili kokuthathu kwabantu bezwe bengakalizwa iVangeli namanje, ingafika kanjani iNkosi manje, lokhu babengakalizwa iVangeli, okubili kokuthathu kwabo na?

Awu, kunjalo impela. Ngizonitshela ukuthi ngicabangani.

¹¹⁶ Lapha esikhathini esingaside esedlule, ngenkathi uDkt. Reidhead, uMongameli weSudan Mission, omkhulu kunabo bonke ogcwele...omkhulu kunabo bonke wobuphostoli... Qhabo, ngiyaxolisa. Imishini eqavile enkulu kunawo onke ezweni, iSudan Mission. UDkt. Reidhead, eneziqu eziningi kakhulu waze wangabe esazi ukuthi zazingaki iziqu ezaziphezu

kwakhe, wenyukela endlini yami lapho, ngaphezudlwana konyaka nezinyanga eziyisithupha ezedlule. Futhi wama endlini yami, yena naloHyman Appleman, lomfundisi weBaptisti owemukele uMoya oNgcwele manje futhi eshumayela ezansi eMexico. Futhi ufika endlini. Wathi, “Mfowethu Branham,” wathi, “uyasebenzelana namaPentecostal na?”

Futhi ngathi, “Yebo, mnumzane.”

Wayesethi, “NginguDkt. Reidhead.”

Ngathi, “Ngiyajabula ukukwazi. Ungangena na?”

Wathi, “Yebo, mnumzane.”

117 Wahhlala phansi, wathi, “Kukhona engifuna ukukubuza khona.” Wathi, “Ngiyaqonda ukuthi wagcotshwa ebandleni lamaBaptisti.”

118 Ngathi, “Kunjalo.” Ngathi, “Ngiphuma kulo,” ngathi, “ngoba ngangingenakukumela lokho. Ngi—ngikholelwa ekushumayeleni lokho okushiwo yiBhayibheli, hhayi lokho okushiwo yibandla lamaBaptisti. Futhi angimelene ngalutho nebandla lamaBaptisti, bahle njengalo nje elinye ibandla.” Ngase ngithi, “Ngiphuma kulo ukuze ngikhululeke.”

Wathi, “Awu, kusobala, uyazi siyiBaptisti.”

Ngathi, “Yebo, mnumzane.”

119 Wayesethi, “Kukhona engifuna ukukubuza khona. Uthini ngalombhaphathizo kaMoya oNgcwele na?” Wathi, “Kade ngiphakathi ngase ngibabona bekhahlela phezu kwezitulo futhi begxoba futhi bempopolozo futhi beqhubeka.”

120 Ngathi, “Ngikubonile konke lokho, nami.” Kodwa ngathi, “Mfowethu, emva kwakho konke, kukhona eyangokoqobo ngempela indaba yombhaphathizo kaMoya oNgcwele.”

121 Wayesethi “Mfowethu Branham, ngingaMemukela na?” Wathi, “Ngineziqu eziningi!” Wathi, “NginguDokotela, ngiyilokhu, nginePh.D. yami, ngineZiqu zami zemfundo ePhakeme, nginazo zonke izinhlobo zeziqu neziqu kuzo zonke izizwe, nezinto ezinjalo,” wathi, “futhi muphi uJesu Kristu na?”

122 Ngathi, “Awu, mfowethu, Ukhona lapha ekamelweni.”

123 Wathi, “Ngama ngase ngikhuluma nokaMohamede wokuqina, wayekade efundiswe eMelika nje, ngase ngithi, ‘Lahla umprofethi wakho omdala ofile bese wemukela iNkosi uJesu ovukileyo.’ Wathi, ‘Mnumzane onomusa, ingangenzelani iNkosi uJesu wakho ovukileyo edlula lokho uMohamede wami angakwenza na?’ Wathi, ‘Bobabili babhala iBhayibheli, siyalikhulwa.’ Wathi, ‘Bobabili bafa.’ Wayesethi, ‘Futhi bobabili bethembisa ukuphila emva kokufa, kithi, futhi siyakukholwa.’”

124 Wathi, “‘O, kodwa, uyabo,’” wathi, “‘thina maKristu sinokujabula.’”

125 “Wathi, ‘Kanjalo nathi.’ Wathi, ‘ngingaveza eningi nje impela injulamqondo njengoba ungenza.’” Futhi kunjalo. “Wathi, ‘Awu, buka, uMohamede wethu. . . Uzisho ukuthi iNkosi yakho uJesu wavuka kwabafileyo.’”

126 NoDokotela Reidhead wathi, “‘Ngani, Wavuka!’”

127 “Wathi, ‘Kufakazise!’ Wathi, ‘Kufakazise!’ Wathi, ‘Nibe neminyaka eyizinkulungwane ezimbili ukuba nikufakazise, futhi ngokukodwa kokuthathu kuphela kwezwe okuke kwezwa ngakho.’ Wathi, ‘Ake kuvuke uMohamede wethu kwabafileyo futhi lonke izwe liyokwazi cishe ngezinsuku ezimbili.’” Uqinisele. “Wathi, ‘UMohamede wethu akazange asethembise lutho kodwa ukuphila emva kokufa.’ Wathi, ‘iNkosi uJesu wakho wakwethembisa, nabafundisi benu, ukuthi zona impela izinto Azena niyakuzenza nani.’ Wayesethi, ‘Ake sinibone nina bafundisi nikuveza lokho manje, futhi,’ wathi, ‘sizokholwa ukuthi Wavuka kwabafileyo.’”

128 Wathi, “Mfowethu Branham, ngahloma unyawo lwami enhlabathini *kanjalo* ngase ngiyishintsha indaba.” Nazo zonke lezoziqu! Ngani na? Uphi uNkulunkulu kulezoziqu na? UNkulunkulu akaziwa ngamaPh.D., namaD.D., namaL.D., kanjalonjalo.

129 UNkulunkulu waziwa ngokukholwa okulula, ngombhaphathizo kaMoya oNgcwele. Yileyondlela kuphela. UNkulunkulu ekuwe, aze Akulethe uyi “indodana kaNkulunkulu,” aguqule imvelo yakho. Futhi yona into efanayo, uNkulunkulu uMdali Owenza zonke izinto futhi wakhuluma kwabakhona izwe ngeZwi laKhe, lowoMoya ofanayo kuwe, ukholwa yikho konke uNkulunkulu akushoyo. Futhi akukho okungenzeke; uyaLikholwa.

130 Ungeke ume emuva esivumwenikholo esisodwa esincane bese uthi, “Angikholwa, ngemukele Lokho. Ngeke ngakholwa ukuthi uNkulunkulu uzokwenza *lokhu*. Ngeke ngakholwa.” Uyamnqumela uNkulunkulu ngokungakholwa kwakho! Yilokho-ke.

131 Ngakho uDkt. Reidhead wama lapho, wathi, “Mfowethu Branham, umuntu angamemukela, ngempela, uMoya oNgcwele na?”

132 Ngathi, “Yebo, mnumzane, Dkt. Reed- . . . , ungamemukela.”

133 Wathi, “Uma uNkulunkulu eyazi inhliziyi yami; futhi ngiyakukholwa, ngazi; futhi phansi kokuphefumulelwa khona manje, ngifuna wena u. . . Uyakholwa ukuthi ngikhuluma iqiniso na?”

Ngathi, “Ngiyazi ukhuluma lona!”

Wathi, “Ngifanele ngiMemukele kanjani na?”

Ngathi, “Guqa.”

134 Wayesequqa lapho ngakwikhofi-tafula elidala. Ngavele ngacosha kusukela phezulu lapha. Indoda ihlezi emuva lapho eyakulungisa nje esikhashaneni esedlule phezulu lapha. Ihleli lapho, yephula ingilazi echosheni layo lapho iguqa phansi. Yathi, “Nkulunkulu, hawukela umphefumulo wami onesono.” Ngase ngibeka izandla phezu kwayo, nombhaphathizo kaMoya oNgcwele wehlela phezu kwayo khona lapho. Kunjalo.

135 Futhi nje uvuthise lelobandla lamaBaptisti ndawo zonke manje, kubo bonke ekuzungezeni lapho. Nakho. Yebo, mnumzane.

136 IVangeli linge . . . uJesu angefike kuze kuthi i . . .

137 Lalelani! Sinikezele izincwajana macala onke emhlabeni. Ungeke waya kunoma yiliphi ikhona kungekho zincwajana ezinikezelwe, umuntu othize lapho edabula lapho nesayense yezenkolo. Uya phesheya kwezilwandle namhlanje bese uzibiza nge “sithunywa senkolo,” futhi babhekisise bekuhleka. Yana eNdiya futhi uthi, “Ngiyisithunywa senkolo.”

138 “Awu, yini ozosifundisa yona na?” Bazi kakhulu ngeBhayibheli kune . . . Abanye babantwana babo lapho bazi kakhulu ngalo kunabanye bothisha babo lapha eMelika azi ngalo. Eqinisweni, yiNcwadi yaseMpumalanga. Futhi, khumbulani, babeneVangeli amakhulu ngamakhulu ngamakhulu eminyaka ngaphambi kokuba iMelika ize ibe khona. UThomas oNgcwele, ibandla elikhulu ashumayela kulo, lisami nanamhlanje eNdiya. Abadingi nakuphi kokufundisa kwenu, bazi konke ngalo. Bathi, “Yini ozosifundisa yona na?”

“Awu, siyizithunywa zenkolo zaseMelika.”

139 “Yini ozosifundisa yona, ukuthi asiyiphuze kanjani iwiski na? Yilokho nonke enikwenzayo laphaya emabandleni enu! Nibheme osikilidi na? Uzosifundisa ukuthi asehlukanise kanjani nomkethu, kanjalo njalo na?” Wathi, “Uma uzokwenza lokho, asikufuni.” Wayesethi, “Uzoza ngapha nenye isayense yezenkolo entsha noma enye into ethize, uzozama ukusifundisa okunye kweZwi, sazi kakhulu ngalo kunawe.” Futhi kunjalo. Wathi, “Kodwa uma uza ukuba ubonakalise lokho iZwi elikushoyo, sizoLemukela.” Amen! Nakho lapho okhona. Yileyonto abayilambe.

140 Limake iZwi lami, Libhale emakhasini eBhayibheli lakho, ngokuba Lingu ISHO KANJE INKOSI, “Khumbula, ngenkathi sehlela cababa eNdiya, uzozwa ngamashumi ezinkulungwane eziphindwe kazinkulungwane zisindiswa.” UMoya oNgcwele uLishilo. NgiLibhale lapha eBhayibhelini lami. Libhalwe emashumini ezinkulungwane zamaBhayibheli khona lapha, njengokuvuka komfana omncane, ngombono Awusho. “Kunamakhulu amathathu ezinkulungwane zawo phakathi lapho.” Futhi bonani ukuthi lokho akunjalo yini!

Lizoshunyayelwa kanjalo-ke iVangeli ngobusuku obubodwa nje. Lizoshanela kanjalo nje, kusuka endaweni kuya endaweni.

¹⁴¹ E-Afrika, lapho lezozinkulungwane ezingamashumi amathathu ekubizelweni okukodwa zwi e-altare zemukela uNkulunkulu, ngathi, “Phakamisani izandla zenu futhi nemukele uMoya oNgcwele.” Ngathi, “Ningalindeli isithunywa senkolo saseMelika ukuba size futhi sinifundise ukufunda izilwimi emabandleni.” Nomama bewasha phezu kwamaplangwe, ukuba bathumele isithunywa senkolo laphaya futhi ahambe egibela imoto enkulu enhle, ephila ngamafutha ezwe; impela, anikezele ngezincwajana ezimbalwa futhi abuye. Abakufuni lokho; kwafakazeka.

¹⁴² Ngasho khona lapha esiBhedlela samaJuda, ubusuku obumbalwa obedlula emhlanganweni nabefundisi nodokotela, endabeni yokuphilisa ngokukaNkulunkulu; ngathi, “Nangibiza ngomgingqiki ongcwele, futhi nathi nganginephupho elesabekayo ngenkathi nginitshela...iNgelosi yeNkosi.” Ngase ngithi, “Nebandla lakithi uqobo lithumele izinkulungwane futhi lachitha izigidi zamadola, okuthumela izithunywa zenkolo e-Afrika; futhi ngenkathi ngifika lapho, babepethe izithixo zodaka ezincane, bezama ukuthola usizo esithixweni sodaka, futhi bezibiza ngama ‘Kristu.’” Ngase ngithi, “Nalokho enakubiza ‘ngobuhlanya’ kuzuze eminingi kakhulu impiphefumulo kuKristu ngesikhathi semizuzu emihlanu kunezigidi zethu zamadola nezinkulungwane zezithunywa zenkolo esikwenzile eminyakeni eyikhulu namashumi amahlanu edlule.” Bathula du, kwakuyilokho-ke! Kwakubekwe lapho. Ngathi kini, lawo madoda, ngathi, “Ninga—ningazami ukuthola ukufundiswa, nje thathani leliVangeli bese niqhubeka niphumele ngaley a—ezweni labomdabu lapho khona umlungu engeke aye ngisho khona, ezifweni.”

¹⁴³ Futhi nginamarekhode, khona impela ephepheni laseThekwini, lathi, “Ngisho nalelokhehla elilodwa lalingazi ngisho nokuthi yisiphi isandla sokudla nesokunxele, lemukela umbhaphathizo kaMoya oNgcwele, futhi ngangibhaphathiza esilinganisweni senkulungwane ngeviki.” Lihamba kanjalo-ke iVangeli, esikhathini esincanyana nje, Lidinga kuphela cishe izinyanga eziyisithupha ukufinyelela emhlabeni. Kunjalo.

30. Ungachaza ngeSayense yamaKristu—maKristu na?

¹⁴⁴ Kulungile. Ngi...Nansi i...Ngeke ngikhulume ngenkolo yakho, mfowethu noma dadewethu, noma ubani obeke umbuzo. ISayense yamaKristu iyinjulamqondo. (Nokuphilisa kukaNkulunkulu kungamandla kaNkulunkulu!) ISayense yamaKristu inengqondo phezu kwendaba; iSayense yamaKristu iyaliphika iGazi likaJesu Kristu. ISayense yamaKristu... O, nginezincwadi zikaNkk. Eddy enhla lapho, futhi ngazifunda zonke. Niyabo? Kunjalo, iSayense yamaKristu

iyabuphika ubuNkulunkulu bukaJesu Kristu, futhi iMbeka engu “mprofethi.” UJesu Kristu wayengesuye umuntu; WayenguNkulunkulu! WayenobuNkulunkulu! Futhi bacabanga ukuthi yingqondo phezu kwendaba.

¹⁴⁵ Uma ngingenkwantshu engalweni yami noma esiswini sami, noma e . . . noma ubuhlungu ekhanda lami, ngingomuzwa owenele ukwazi ukuthi kuyalimaza, futhi akusikho ukuthi ngabe ngicabanga ukuthi kuyalimaza yini. Kodwa ngiyazi ukuthi amandla kaNkulunkulu angakususa, hhayi okwami . . . mina ngicabanga ngakho. Niyabo? Ngakho, iSayense yamaKristu, ngizosho lokhu ngokuhambisana nomunye engawubuzwayo, ngenye yezinkolo ezingacacile yesimanje, nokujulile, ukweduka okumnyama. Kunjalo. Kungesikho ukulimaza imizwa yakho, mngani, noma ubani owubhalile, kodwa ngifanele ngibe gotho. Ngoba wena owubhalile, nami, sikanyekanye, siyoma ngolunye usuku eBukhoni bukaJesu Kristu ukuba sizilande, futhi ngiyodingeka ngiphendule ngalokho engikushoyo. Manje, ngeke ngaphendula ngaphandle uma bengazi. Kulungile.

31. Manje: Uma si . . . Uma sakhe kude kunalapha ukuba sethamele . . . Sakhe kude kakhulu kunalapha ukuba sethamele etabernakele. Kukuphi lapho oncoma ukuba sethamele khona, sizibuthanele khona ndawonye, lokhu amabandla alandela ibandla elingumama, noma, ubuKatolika na?

¹⁴⁶ Mfowethu othandekayo noma dadewethu, noma ubani owubhalile, ngeke ngakutshela ukuthi yiliphi ibandla ofanele wethamele kulo. Kodwa ebengingakwenza, lokhu, mfowethu, dadewethu, ngi . . . Uma ungenawo umbhaphathizo kaMoya oNgcwele, uyabo, awu, thola umbhaphathizo kaMoya oNgcwele bese-ke uya ebandleni elithize lapho okukhona abanye abantu onombhaphathizo kaMoya oNgcwele. Une . . . zihlanganise nalo qobo lwakho lolohlobo lwabantu!

¹⁴⁷ Ngibone indoda, lapha esikhathini esingeside esedlule, eyazalwa eminyakeni eyishumi kusukela i . . . noma, hhayi ukuzalwa, ngiyaxolisa, kwakuyiminyaka eyishumi kusukela yabona okubonakalayo. Ikhonza ebandleni elikhulu, futhi yayakhe eKennett, eMissouri. Futhi yayine . . . yayiyi—yayingumkhandi wezicathulo eminyakeni eyadlula, futhi yavaleka amehlo. Nendoda iza emsamo, noMoya oNgcwele wayitshela ukuthi yayingubani nokuthi yini eyayingalungile kuyo, wayitshela ukuthi yayikade iyimpumpu the isikhathi eside kangakanani, futhi wayitshela ngesinye esincane, isenzo esingcolile eyayisenzile. Yathi, “Uma uNkulunkulu ezongivumela ngiphile ukuba ngifinyelele lapho, ngizokulungisa lokho.” Futhi, ngenkathi isho lokho, amehlo ayo avuleka; nalo leliBhayibheli elifanayo, yafunda isahluko nesahluko kuLo.

148 Yabuyela ebandleni layo futhi yayinikeza udumo. Nomelusi wayitshela, “Bekuyokwenzeka noma kanjani. Ngani, ukuthi usetshenziwe nje, kwakungekho lutho kukho. Akukho lutho kuleyonto, ngekadeveli!”

149 Ngiphosela noma ubani inselelo ukuba angikhombise umBhalo owodwa lapho udeveli engaphilisa khona. Uma uzongikhombisa lapho udeveli engaphilisa khona, ngizofakazisa ukuthi udeveli unguyihlo; kunjalo, uma uzokwenza lokho. Akukho emaZwini kaNkulunkulu. Ngeke kwafakaziswa. Futhi ungahle...ungahle ufune ukukuzama, wemukhekile. Kodwa lokho kuhlangatshezwane nakho ngababhishobhi nakho konke okunye, mfowethu, ngakho ungakusho lokho.

150 Bukani! Futhi yona leyondoda efanayo kwase kuthi, enhliziyweni yayo, isikukholwa. Futhi ezinyangeni ezintathu kamuva yayisisezinkonzweni zami, isiyimpumpu nje njengoba yayinjalo endaweni yokuqala. Nakho lapho okhona.

151 Ngakho ziqhelanise nalezozinkolo ezingacacile! Zihlanganiseni nomuntu okholwayo, zimataniseni. IBhayibheli lathi, “Nga ningaboshelwa jokeni linye phakathi kwabangakhulwayo.” “Zahlukaniseni,” usho uNkulunkulu. Phumani! IBhayibheli lathi, “Phumani phakathi kwabo, futhi ni...ningazithinti izinto zabo ezingcolile, futhi Ngiyakunamukela. NgiyiNkosi Emi phakathi kwebandla.” Kunjalo. Phumani! Ningazimatanisi nokunjalo!

152 Kodwa aku...zihlanganise phakathi kwelinye ibandla, elinye ibandla elikahle. IMethodisti, iBaptisti, iPresbyterian, abakaCampbell, noma kungaba ubani, akwenzi...Lapho amakhulwa angempela ephakathi lapho, abanandaba ukuthi isivumokholo sebandla sithini, baya lapho ukuhlangana nabafowabo nodadewabo futhi bakhonze uNkulunkulu, ndawonye. Kulungile.

32. Izolo ebusuku ukhulume nge “sixuku esikhulu ebesingenakubalwa-muntu, sivela kuzo zonke izizwana, isizwe,” ezi—ziphathwa esahlukweni 7 seSambulo. Ngabe ngikuzwe kahle, ngokuyikho, ukuba uthi “Bangumlobokazi kaKristu na”? Yebo, ungizwe kahle. Bangumlobokazi.

153 Manje uma uzoqaphela, khona impela nje eSambulweni 7, wabona izinkulungwane eziyikhulu namashumi amane-nane. Manje, angikubeki icala ngalokhu, mfowethu, kodwa ikhulu...Ngokwejwayelekile uFakazi kaJehova yilowo okholwa ukuthi izinkulungwane eziyikhulu namashumi amane-nane kuyoba nguMlobokazi. Futhi leso yisiphosiso! UJohane wayebazi bonke, futhi wababiza ngegama. Bonke babengamaJuda. Wathi, “Izinkulungwane eziyishumi nambili zakwaGadi, izinkulungwane eziyishumi nambili zakwaZabuloni, izinkulungwane eziyishumi nambili zakwaBenjamini, izinkulungwane eziyishumi nambili zakwaJuda.” Kunjalo na?

Futhi kukhona izizwe eziyishumi nambili zakwa-Israyeli, futhi ishumi nambili liphindwe kashumi nambili . . . yizinkulungwane eziyikhulu namashumi amane-nane. Kunjalo na? Wathi, “Bonke, abantwana bakwa-Israyeli.” UJohane wabaqonda.

¹⁵⁴ Wayesebheka *ngapha*, wayesethi, “Ngani, nakhu kumi isixuku esikhulu ebesingenakubalwa-muntu, sayo yonke imindeneni, izilimi, nezizwe; sama nezingubo ezimhlophe, ezandleni zazo . . . namasundu, futhi siwazulizulisa, futhi simemeza, futhi sicula ohosana ne . . . eNkosini.” Wathi, “Bangobani na?”

¹⁵⁵ Wathi, “Yilabo ophuma ekuhlushweni okukhulu futhi bahlanze izingubo zabo eGazini leWundlu. Baphambi kukaNkulunkulu, futhi bayokhonza iWundlu eTempelini laLo naLo. Imini nobusuku, abayikuLishiya.” Nango uMlobokazi, niyabo, uNkosikazi, uMlobokazi wabeZizwe.

¹⁵⁶ Khumbulani, uMlobokazi ngoweZizwe. Wathi, “Uyofika futhi athathele abantu kwabeZizwe belaKhe” (ngenxa yani na?) “ngenxa yeGama.”

¹⁵⁷ Manje, kuneliningi inenekazi elincane ezweni. Kodwa ngithathe owesifazane oyedwa, nalowo kwakunguMeda Broy, futhi usenguNkk. William Branham manje. Une . . . Akasesuye uBroy nhlobo; usenguBranham manje. Niyabo?

¹⁵⁸ Kunjalo-ke, uthatha uJesu Kristu bese uba nguMlobokazi, amalunga oMlobokazi.

33. Athini amagama esiLatini phezu kweDolobha laseVatican na? Sifuna ukwazi ukuthi ahlanganiswa kanjani aze afike emakhulwini ayisithupha namashumi ayisithupha-nesithupha, nokuthi asho ukuthini.

¹⁵⁹ Awu, akungaphezu . . . amagama esiLatini—siLatini alikho phezu kweDolobha laseVatican; liphezu kwesihlalo sobukhosi sikaphapha, lapho ahlezi khona esihlalweni sakhe sikaphapha. Kubhalwe phezulu lapho, “VICARIVS FILII DEI.” Uma ufisa, ekuseni, ngizokuletha kubhaliwe kwagqama, yonke into, bese ngikubeka esiqeshini sephepha. Futhi uma nikufuna, ngani, ngizokuletha kini ekuseni. Lapho ningakupela khona ngezinhlamvu zesiRoma, VICARIVS FILII DEI, igama lisho ukuthi “Esikhundleni seNdodana kaNkulunkulu”; ungolandela esikhundleni kwiNdodana kaNkulunkulu.

¹⁶⁰ Ibandla eliKatolika likholwa ukuthi “uPetru wayenguphapha wokuqala; wayengolandela esikhundleni sikaJesu Kristu.” Lokho ngukweduka! Kunjalo. Manje-ke bazisho ukuthi “Wonke uphapha omlandelayo ungolandela esikhundleni; nophapha manje, okhona manje, ungolandela esikhundleni sikaJesu Kristu.” Futhi lapho kubhalwe phezulu phezu kwalapho, “*Olandela esikhundleni sikaJesu Kristu, ‘VICARIVS FILII DEI,’*” kubhalwe phezulu lapho. Thatha izinhlamvu zesiRoma bese nje ukubhala (X oweshumi, u V

owesihlanu, kanjalonjalo kanjalo), lapho upela u “VICARIVS FILII DEI,” bese udwebela umugqa, futhi unamakhulu ayisithupha namashumi ayisithupha-nesithupha. Kubhale kugqame bese uthola.

¹⁶¹ Manje, nginalena ethi *AmaQiniso okuKholwa Kwethu*, kubizwa kanjalo, ebandleni eliKatolika, ngoba abantu bakithi babeyiKatolika lase-Irishi. Ngakho ngiyazi ukuthi ngikhuluma ngani. Niyabo?

¹⁶² Futhi kuyiqiniso ngokoqobo, kunjalo, ukuthi kukhona... Futhi iBhayibheli lasho ukuthi “Uyobe ehlezi ebandleni, noma i—indawo, noma ibandla elihlezi emagqumeni ayisikhombisa eRoma, namandla akhe ayoya kulo lonke izwe. Futhi ubizwa ngomphikikristu.”

¹⁶³ Futhi kulelobandla kuvela amabandla amancane azalwa emva kwalelo, futhi lathi, “Laliyisifebekazi, futhi ayeyizifebe ezalilandela.” Kunjalo. Nakho lapho okhona. Isizathu ahlela entweni efanayo, futhi aba nezivumokholo zawo nezimfundiso. Lingaphansana nje, alinawo amandla kakhulu njengoba linjalo nje, kodwa asalokhu enawo amandla. Futhi *isilo* kusho “amandla.” Nakho lapho okhona. Ngakho anawo, amaKatolika anamandla amakhulukazi. AmaMethodisti, bese kuba amaPresbyterians, bese kuba amaLuthela, bese kuba amaBaptisti, bese kuba ngokunjalonjalo, futhi kwehle njalo. Lawo kwakungamancane, amandla ahleliwe, “Ibandla lami! Ibandla lami! Ibandla lami!”

¹⁶⁴ Kodwa ikholwa leqiniso alisho lutho ngalokho. Ngu “Kristu wami! UKristu wami! UKristu wami!” Yilowo umehluko. Wazi kanjani na? UMoya oNgewele ufakaza ngezibonakaliso nezimanga.

¹⁶⁵ Nakhu okuncane, uhlobo lokuthi ukuhlehla kancane. Ngiyazonda ukufunda lokhu, kodwa omunye ukubeke phezulu lapha:

34. Ubuze ukuthi kungani lelitabernakele lingaqhubekanga. Isizathu ukuthi kungani, yizisusa zokuthi abanye babadikoni bayasiphika isiphiwo sokukhuluma ngezilimi nokuphilisa. Sonke siyakwazi lokho ukuthi kuyiqiniso.

¹⁶⁶ Ake ngazi ukuthi ubani, ngiselapha ku—kulomkhankaso, nalokho kuzususwa ngokushesha.

35. Siza uchaze uma umKristu efanele ukugcina ukegezana izinyawo, nombhaphathizo eGameni likaJesu Kristu (iGama) esikhundleni segama lika “Yise, iNdodana, uMoya oNgewele.” Siza.

¹⁶⁷ Kulungile. Benginabathi ababe bathathu balabo phakathi lapha ababuze leyonto efanayo.

¹⁶⁸ Ngokugezana izinyawo, awu, ngingahle nje vele ngiqale ngalokho. Kulungile, manje ningahle nehluke, lokho kulungile.

Ake nje ngifunde embalwa, umzuzwana nje. Noma uma ufuna ukukufunda, thola uJohane oNgwele, isahluko 13, umzuzwana nje. Ngifuna ukunibuza okuthize lapha. Futhi lalelani ukuthi uJesu Kristu wathini, uqobo lwaKhe, ngizobe-ke senginiyisa ngale eTestamenteni futhi nginikhombise ukuthi kusalokhu kugcinwa. Siqale evesini 2.

Manje sekudliwe, usathane ene...esekufake enhliziyweni kaJuda Iskariyotho, kaSimoni, ukuba amkhaphela;

Jesu ekwazi...uYise unikele konke ezandleni zakhe, ...wavela kuNkulunkulu, futhi ubuyela kuNkulunkulu; (Waphuma kuMoya, wangena enyameni, futhi wabuyela kuMoya. Niyabo?)

Futhi Wasuka ekudleni, wabeka izingubo zakhe;... wathabatha indwangu, ...wakhwica.

Emva kwalokho wathela amanzi emcengezini, uqala ukugeza izinyawo zabafundi, wazesula ngendwangu abekhwice ngayo.

Wafika-ke kuSimoni Petru: futhi uPetru wathi kuye, Nkosi, wena ugeza izinyawo zami na?

UJesu...wathi kuye, Lokhu—lokhu engikwenzayo manje awukwazi...kodwa uzakukuqonda emva kwalokhu.

UPetru wathi kuye, Awusoze wageza izinyawo zami naphakade. UJesu waphendula futhi wathi kuye, Uma ngingakugezi, awunasabelo nami. (O, ungathini nje kulokho! Kulungile.)

USimoni...wathi kuye, ...akungabi-yizinyawo zodwa, kepha...zandla nekhanda lami.

Futhi uJesu wathi kuye, Ogeziweyo...kuphela ukugezwa...dinga...ukugezwa izinyawo zakhe, ugezekile wonke:...kodwa angisho nonke.

Ngokuba emazi obezakumkhaphela; kungalokho athi, Anigezekile nonke.

Esegeze izinyawo zabo, wathabatha izingubo zakhe, wabuye wahlala, wathi kubo, niyakwazi yini engikwenzile kini na?

Ningibiza nithi Mfundisi Nkosi: nisho kahle; ngokuba ngiyikho.

Uma-ke mina, iNkosi noMfundisi wenu, ngigeze izinyawo zenu;...nifanele ukugezana izinyawo.

Ngokuba ngininikile isibonelo, ukuba nenze komunye nomunye njengokuba ngenzile kini.

...nibusisiwe uma nazi lezizinto futhi nizenza.

¹⁶⁹ Ngale kuThimothewu wesiBili, uPawulu wathi, ebhalela ibandla, “Ningamvumeli umfelokazi afakwe ebandleni aze ukuba usegeze izinyawo zabangcwele.” Kunjalo. Ukugezana izinyawo kwakugcinwa ngazo zonke izinsuku zeBhayibheli. Futhi ngosizo lukaNkulunkulu, uma ngigcina ingqondo yami ekahle, futhi uNkulunkulu angisize, ngizokugcina ngize ngife. Kunjalo. Kungukuthunywa nguJesu Kristu impela!

Manje, lapha kuzoba ngumbuzo otinyelayo.

36. Kungani umuntu abhaphathizwe eGameni likaJesu Kristu esikhundleni seGama lika “Yise, iNdodana, noMoya oNgcwele na”?

Nginemibili noma emithathu. Nanku omunye khona lapha:

37. Mfowethu Bill, yini umbhaphathizo wamanga obukhuluma ngawo izolo, uma kungamanzi noma uMoya na? Uma kungamanzi, futhi uthe iGama likaJesu Kristu, kungani uMathewu 28:19, kuthi, “UYise, iNdodana, noMoya oNgcwele na”? Siza uchaze.

¹⁷⁰ Manje, lena wuhlobo olutinyelayo, kodwa ngikholwa ukuthi nginomunye lapha ndawondawo, into efanayo. O, umayelana nezindawo ezintathu. Ngizozama ukufinyelela kuwo. Ake sibone. Ninga—ngangibekezelela imizuzu embalwa na? Kulungile. Manje, asiqale nje manje futhi siphendule lemibuzo. Mhlawumbe singanqamula eminye yayo, futhi siyithole mhlawumbe (yonke eminye) kusasa; uma kungekho okunye, kuSonto sikole, noma ngesinye isikhathi. Kodwa lababantu mhlampe... babuza lokhu, futhi kusasa ngumbhaphathizo. Manje, noma ngayiphi indlela owabhaphathizwa ngayo, lokho akunandaba kimi. Kodwa ngifuna uku—ukunitshela iMfundiso yabaphostoli yeBhayibheli. Niyabo?

¹⁷¹ Manje, sithole ukuthi, izolo ebusuku, ukuthi ngenkathi ibandla eliKatolika lihlelwa, ukuthi liphuma nesidlo samanga, lithi “Uma wemukela isidlo iYukaristi, kuchaza isidlo esingcwele lapho, wemukela uMoya oNgcwele.” Lowo akusiwo uMoya oNgcwele; leso yisinkwa esiwucwecwana iweyifa.

¹⁷² Ibandla lamaProtestane liyaxhawulana, lifaka igama labo encwadini, yilokho abakubiza ngo “kuWemukela.”

¹⁷³ Manje, kodwa indlela yangempela yokuWemukela kwakungumbhaphathizo kaMoya.

¹⁷⁴ Futhi, manje, ibandla eliKatolika lakhipha ikhathekizima. ULuther wayenaloo, ibandla lamaMethodisti linaloo, abaphathelene nobuBhishobhi banaloo, abaningi babanye banaloo, ikhathekizima. Amaningi amasiko ebandla eliKatolika lisalokhu lilenga ebandleni lamaProtestane; elibumba ilungelo lalo phakathi ngqo nalo, ngokweBhayibheli.

¹⁷⁵ Kodwa akaze abekhona umuntu, owake wathi, kuwo onke amakhasi eBhayibheli, owake wabhaphathiza egameni lika

“Yise, iNdodana, uMoya oNgcwele.” Wayengakaze abekhona umuntu obhaphathizwa egameni lika “Yise, iNdodana, uMoya oNgcwele” kwaze kwaba ibandla eliKatolika lasekuqaleni. Akukho eBhayibhelini, akukho-ndawo! Uma umuntu engangitholela isiqephu phakathi lapho, futhi ungitshele futhi ungikhombise ukuthi kukuphi lapho umuntu abhaphathizwa khona esebenzisa igama lika “Yise, iNdodana, uMoya oNgcwele” ngisize ungikhombise, ngokuba ngihambe ngaphenyisisa ngaphenyisisa ngaphenyisisa ngaphenyisisa ngaphenyisisa kuLo, sekuyiminyaka eyevile emashumini amabili manje. Futhi kungukweduka! Yisivumokholo seKatolika futhi akusiwo umyalo weBhayibheli.

176 Manje sizothola ukuthi kungani, siya embuzweni wakho, mfowethu othandekayo. UJohane oNgcwele... ngiqonde uMathewu 28:19. Kulungile, asibuyele emuva ngaleya. Phenya neBhayibheli lakho, kanye nami, ukuze nifunde kanye nami. Lena yindawo okwakhuluma ngayo. Indawo eyodwa eBhayibhelini ye... .

177 Akashongo yini uJesu ukuthi, “Ngomlomo wofakazi ababili noma abathathu onke amazwi mawaqiniswe na?”

178 Nginganithatha eBhayibhelini lapho Elathi khona, “UJuda Iskariyotho wahamba futhi wazilengisa,” futhi, “Nihamba nenze kanjalo.”

179 Nginganithatha nginiyise lapho uJesu athi khona, “Uma iNdodana yomuntu,” eyayikhona Yona uqobo, “eseZulwini manje, iyofika futhi,” futhi imi khona lapha emhlabeni. Futhi yathi, “iNdodana yomuntu eseZulwini manje,” futhi imi khona lapha emhlabeni.

180 Ufanele umazi uNkulunkulu ukuba wazi iZwi laKhe. Ungeke... Akumangalisi nithi, “LiyaZiphikisa.” Liyadida; ngoba uNkulunkulu wathi WaLiloba ngaleyondlela ukuba aLifihle kulezizifundiswa ezinkulu kanjalonjalo. Futhi lidedele abantu abathole ukuzithoba e-altare, futhi uNkulunkulu uzoLembula kini.

181 Manje nanku umBhalo, uMathewu 28:19, indawo kuphela eBhayibhelini okuphathwa khona leziziqu.

Ngalokho hambani, nifundise izizwe zonke, nibabhaphathize egameni likaYise, neleNdodana, nelikaMoya oNgcwele:

182 Manje, indlela obhaphathizwa ngayo, ingukuthi, “egameni likaYise, egameni leNdodana, nasegameni likaMoya oNgcwele.” Lokho akukho ngisho nasemBhalweni! Kodwa kulapha, “Nifundise izizwe zonke, nibabhaphathize eGameni!” Manje buka eBhayibhelini lakho ngqo futhi ubone ukuthi lokho kuyasho yini ukuthi “emagameni” noma “eGameni.”

183 Manje wena uthi...Manje, lapha esikhathini esingeside esedlule emhlanganweni, umfo wathi, “Kukhona ukuphikisana eBhayibhelini!” Wathi, “Ngifisa sengathi ubungangichazela khona. Wabatshelani uJesu abantu ukuba babhaphathize egameni likaYise, iNdodana, uMoya oNgcwele, noPetru wayesejika wayesebabhaphathiza eGameni lika ‘Jesu Kristu,’ eZenzweni 2:38 na?” Wathi, “Uma lokho kungaziphikisi, angikuboni ukuphikisana!”

Ngathi, “Ngoba nje awumfunanga uNkulunkulu kahle.”

184 Wathi, “Mfowethu Branham, ngabe ukhona umehluko okuwenzayo uma ngibhaphathiza ngalendlela noma ngaleyondlela na?” Kuwenza ngempela, futhi ngizokufakazisa ngeBhayibheli.

185 Ukuba-ke—ukuba-ke uMose...UNkulunkulu watshela uMose, wenyukela esihlahleni, wathi, “Mose, khumula izicathulo zakho, usemhlabathini oNgcwele.”

186 Wathi, “Manje, Nkosi, ngiyindoda ehloniphayo. Izicathulo zami zil’khunyana ukuzikhumula, ngakho ngizovele nje ngikhumule isigqoko sami.” Akazange athi “isigqoko,” Wathi “izicathulo!” Futhi okushiwo yiBhayibheli kuyiQiniso. Manje uma...

187 Lapha, lezi yizinsuku eziyishumi, lokhu kwakungukwenyuka. Futhi ngenkathi uJesu ekhushulwa, Wathuma abafundi baKhe ukuba baye kulo lonke izwe futhi bafundise zonke izizwe, bababhaphathize egameni likaYise, iNdodana, noMoya oNgcwele. Futhi ezinsukwini eziyishumi kamuva...Benyukela eJerusalema base belinda ekamelweni eliphezulu kuze kufike uMoya oNgcwele. Kwase kuthi-ke ngenkathi beqala ukushumayela futhi beqhubeka...Bathi, “Singenzenjani ukuze sisindiswe na?”

188 UPetru wathi, “Phendukani, yilowo nalowo, abhaphathizwe eGameni likaJesu Kristu.”

189 Wayeseya endlini kaKorneliyu, wathi, “Phendukani, futhi nibhaphathizwe eGameni likaJesu Kristu.”

190 Wawela wayesethola abanye abantu base bevele bebhaphathiziwe, wathi, “Nifanele niphinde nibhaphathizwe futhi eGameni likaJesu Kristu!”

191 Futhi wehlela eSamariya wayesethi, “Babhaphathizeni eGameni likaJesu Kristu.”

192 Futhi akukaze nakanye lezoziq zike zibizwe phezu komuntu. Lutho! “Manje, kukhona ukuphikisana-ke,” wena usho njalo. Qhabo, akusikho. Nje cela uMoya oNgcwele manje, futhi uMbhekisise eLembula kuwe. Vula inhliziyo yakho.

193 Manje, ungagijmeli phambili. Uma ukwenza, uNkulunkulu ngeke akhulume nawe. Kodwa uma ungeke ugijimele phambili, uthi, “Ngifuna iQiniso ngokwangempela, Mfowethu Branham.”

194 Uma uJesu atshela abafundi, “hambani nenze *lokhu*,” base behamba base benza into *ngapha* ehlukele, futhi nokho uNkulunkulu wayibusisa, futhi kulo lonke iBhayibheli. Manje, ngabe benza into uJesu abatshela ukuba bangayenzi na? Uma bayenza, abalalelanga, noNkulunkulu akasoze akuhlonipha ukungalaleli. Uma Wayengakwenza, Wayeyomhlonipha u-Eva futhi ayimise ngqi yonke into ekuqaleni. Uma uNkulunkulu esho noma yini, Uzofanele aligcine iZwi laKhe; Uyazibusa. Ngakho manje-ke kuphakathi kokuthi uPetru wenza iphutha . . .

195 “O,” wathi, “yilokho okwashiwo abaphostoli.” Omunye umfo wathi, “Yilokho okwashiwo abaphostoli. Ngizokwenza okwashiwo nguJesu.”

196 Awu, uma abaphostoli benza lokho uJesu abatshela ukuba bangakwenzi, manje-ke pho? Futhi uma abaphostoli abaloba leliBhayibheli . . . UPawulu waloba zonke lezi, futhi uPawulu kwaba nguye owabenza baphinde babhaphathizwe futhi. Futhi uma uPawulu waloba inxenye enkulu kunazo zonke yaleliTestamente eLisha, manje-ke nhloboni yeBhayibheli onalo lilotshiwe ozama ukulifunda na?

197 Asilenze nje libe nje yiLokhu. Buza ngokuhluze ngempela bese ubona ukuthi iZwi lithini. Manje, lokhu okwemfundo, ukuba wena wazi iZwi likaNkulunkulu.

198 Manje, uma uPetru abhaphathiza eGameni likaJesu Kristu emva kokuba uJesu emtshela ukuba abhaphathize egameni lika “Yise, iNdodana, uMoya oNgcwele,” wenze okuphambene nalokho uJesu akusho. Yiqiniso lelo na? Manje, kuzofanele kubekhona into ethize lapho. Manje ake sithole nje, futhi sicele uMoya oNgcwele asikhombise. Manje, indawo yokuqala, manje asithathe—asithathe umBhalo wokuqala, uMathewu 28:19.

*Ngalokho hambani, . . . fundise izizwe zonke,
nibabhaphathize egameni likaYise, . . . Ndodana, . . .
Moya oNgcwele:*

199 Buka phansi eBhayibhelinini lakho futhi ubone uma lokho kuthi “*emagameni* kaYise, neleNdodana, nelikaMoya oNgcwele.” Kuyasho na? Qhabo, mnumzane. Ngabe kwathi, “*egameni likaYise, egameni leNdodana, egameni likaMoya oNgcwele*”? Kwathi, “EGameni!” Kunjalo na? Awu, i “gama” lalingubunye. Kunjalo na? Awu, yiliphi igama Ayefuna babhaphathizelwe kulo, igama likaYise, noma igama leNdodana, noma igama likaMoya oNgcwele na? Wathi, “EGameni!” Awu, ngokusobala, alikho nelilodwa lawo eliyigama.

200 Bangaki obaba ophakathi lapha na? Asibone isandla sakho— isandla sakho. Kulungile. Yimuphi kini owethiwe igama elithi “Yise” na? *Uyise* akusilo igama; *uyise* yi “siqu.” Mangaki amadodana aphakathi lapha na? Impela, yonke indoda, sonke isilisa, bangamadodana. Awu, yimuphi kini owethiwe ngegama elithi “Ndodana”? Akusilo igama; yisiqu. Kunjalo na? Akusilo

igama; yisiqu. Awu, yimuphi kini owethiwe igama elithi “Umuntu”? Bangaki abantu olapha na? Nonke. Awu, yimuphi kini owethiwe igama elithi “Umuntu”? Ayikho into enjalo; yilokho eniyikho. UMoya oNgwele akusilo igama; yilokho Oyikho. Ngingumuntu. Ngakho akusuye uYise, iNdodana, noma uMoya oNgwele oyi “gama”; ayiziqu nje ezintathu okuya eGameni elilodwa.

201 Manje lalélisisani. Ini...Bukani lapha! Ngizokuqhuba lokhu nje njengezisekelo zengane. Uma uthe, awu, njengokuthi ubufunda i—ibhuku lezindaba, futhi kwathi, “UJohn noMary baphila ngokujabula kamuva.” Uyamangala-ke, “Ubani uJohn noMary na?” Awu, indlela kuphela oyoze wazi ngayo uJohn noMary ingukuthi, ngukubuyela emuva futhi ufunde ukuqala kwendaba futhi uyiqede yonke. Kunjalo na?

202 Awu, uma uJesu asho lapha, “Nihphathize eGameni likaYise, iNdodana noMoya oNgwele,” noYise akasilo igama, neNdodana akasilo igama noMoya oNgwele akasilo igama, ini, ubani loMfo na? Sifuna ukwazi ukuthi Ungubani. Manje, into engcono ukwedlula zonke ukuba yenziwe. . . Leso yisahluko sokugcina sikaMathewu, ivesi lokugcina. Asiphenye emuva esahlukweni 1 sikaMathewu, namavesi okuqala, futhi sisuke siqale, sithole ukuthi ubani loYise, iNdodana, noMoya oNgwele. Manje, ngifuna nje ukwenzela abantwana lokhu lapho, ukuze bakuthole nabo.

203 Into yokuqala, lokhu kuzoniqondisa ku “mthathu-emunye” wenu, uYise, iNdodana, uMoya oNgwele. [UMfowethu Branham ufaneke isela ngezinto ezintathu—Umhl.] Manje, endaweni yokuqala, akukho neyodwa indawo eBhayibhelini lapho okwake kwaphathwa khona *umthathu-emunye*. Kutholeni bese ningikhombisa khona. Ayikho into enjalo. Ngukweduka kweKatolika, nani maProtestane niyakukhothamela. Qaphelani. Manje, yini *le?* Ngithe *lona* Ubani? UYise. *Lona* Ubani? INdodana. *Nalona* Ubani? [Ibandla lithi, “UMoya oNgwele.”] Manje, uYise uyise kaBani? WeNdodana. Kunjalo na? Manje, *lona* nguYise kaJesu. Ningabaxovi, manje. *Lona* lapha nguYise, *lena* yiNdodana, *nalona* uMoya oNgwele. Kunjalo na? Manje, abantu bakubeka kube, “Abantu abathathu abehlukene, oNkulunkulu abathathu abehlukene, ubuntu obuthathu obehlukene.” Akumangalisi iJuda lingeke laKuqonda! Kulungile.

204 UMathewu isahluko 1, usuka aqale ngezizukulwana zikaJesu Kristu, “U-Abrahama wazala u-Isaka, u-Isaka wazala uJakobe,” kanjalonjalo, kwehle kanjalo, kuze kufike phansi evesini le 18.

Manje ukuzalwa kukaJesu Kristu. . .

205 Nakhu, ivesi 18.

Manje ukuzalwa kukaJesu Kristu... (ngilandele neBhayibheli lakho)... ukuzalwa kwaloMuntu uJesu Kristu kwabanje: Ngenkathi... unina esemiselwe uJosefa, ... wafunyanwa ekhuleliswe u... (UNkulunkulu, uYise na?)

Ngabe ngikufunde kahle Lokho na? Kuthini na? [Ibandla lithi, “UMoya oNgcwele!”—Umhl.] Wafunyanwa ekhuleliswe Ubani na? [“UMoya oNgcwele.”] Bengicabanga ukuthi omunye uthe loMuntu wayenguYise? IBhayibheli lathi loMuntu wayenguYise.

... wafunyanwa ekhuleliswe uMoya oNgcwele.

²⁰⁶ Manje hlobo luni lomntwana onalo na? NoJesu washo ngokucacile ukuthi uNkulunkulu wayenguYise. Kunjalo na? UNkulunkulu nguYise! Awu, uhlangene ngani-ke uMoya oNgcwele na? Uma iBhayibheli lathi uMoya oNgcwele wayenguYise, noJesu wathi uNkulunkulu wayenguYise; futhi wena wathi uNkulunkulu wayenguYise, futhi manje iBhayibheli liyasho, ngapha. Uma kunababili, abantu abathathu abehlukene, uNkulunkulu wayengahlangene ngalutho nakho. UMoya oNgcwele unguYise.

²⁰⁷ Manje asifunde siqhubekele phambidlana.

... uJosefa indoda yakhe, engumuntu olungileyo, wayengathandi ukumthela ihlazo, kodwa wayefuna ukumlahla ngasese.

Kodwa, bheka, esazindla ngalokhu, ... ingelosi yeNkosi yabonakala kuye ngephupho, ithi, Josefa, ndodana kaDavide, ungesabi... thatha uMariya umkakho: ngokuba lokho akukhulelweyo kungokukaMoya oNgcwele. (hhayi uNkulunkulu uYise; uNkulunkulu uMoya oNgcwele!)

²⁰⁸ Niyawubona umqondo wenu wonkulunkulu abathathu obungaya khona na? Ubuyobeka uJesu eyivezandlebe. Impela. Lokho ngukweduka! Akukho-mBhalo walokho. Manje, uzodingeka uvume ukuthi uNkulunkulu uYise noNkulunkulu uMoya oNgcwele, nguMuntu ofanayo, kungenjalo uJesu wayenobaba ababili abehlukene. Kunjalo na? Kusobala, kunjalo. IBhayibheli lathi, “UMoya oNgcwele wayenguYise,” neBhayibheli lathi, “UNkulunkulu wayenguYise.” Manje, yimuphi onguYise na? UMoya oNgcwele noNkulunkulu nguMoya ofanayo; YiNto efanayo.

... lokhu konke kwenzeka, ukuba kugcwaliseke o... khulunywa umprofethi, ngeNkosi, ukuthi,

... intombi iyakukhulelwa... futhi izale umntwana, bayaku... (Lena)

... futhi bayakuyiqamba igama lokuthi uJESU: ngokuba uyakusindisa abantu bakhe ezonweni zakho.

Futhi lokhu konke kwenzeka, ukuba
kugcwaliseke, . . .

. . . futhi bayakuyiqamba igama lokuthi u-Emanuweli,
okungukuthi ngokuhunyushwa, uNkulunkulu unathi.

209 Manje, ubani uYise, iNdodana, noMoya oNgcwele na? Ngabe uPetru wenza okungesikho na? Wenze lokho uJesu amtshela khona. Lokho yiziqu ezintathu.

210 Ngingumfundisi, futhi nginguyise, futhi ngingu “Mfundisi-mhlonishwa,” bakubiza kanjalo, isiqu, kodwa akukho nakunye kwalokho okuyigama lami. Igama lami nguWilliam Branham.

211 WayenguYise, WayeyiNdodana, WayenguMoya oNgcwele. Uzama ukwenza oNkulunkulu abathathu, mngani; kuyiphutha; ngukweduka.

212 Kunezimiselo zezikhathi ezintathu okankulunkulu-mthathu axoveke khona. UNkulunkulu, uYise, wayenguMoya owalenga phezu kwabantwana bakwa-Israyeli eseNsikeni yoMlilo. Kunjalo na? UNkulunkulu wayelapho. Kwase kuthi uNkulunkulu wenziwa inyama futhi wakha phakathi kwethu (kunjalo na?) eNdodaneni yaKhe. Manje Uzehlisela phansi useze Ungena enhliziyweni yomuntu, ngoMoya oNgcwele.

213 UNkulunkulu unjengerula elingamafidi amathathu, noma, irula elingamafidi amathathu, yebo. Ama intshi okuqala ayishumi nambili kwakunguNkulunkulu, uYise; ama intshi esibili ayishumi nambili, uNkulunkulu, iNdodana, uNkulunkulu ofanayo; ama intshi esithathu ayishumi nambili kwakunguNkulunkulu, uMoya oNgcwele, uNkulunkulu ofanayo. UJesu wathi. . .

214 Wena uthi, “Awu, sinoMoya oNgcwele kithi.” Kunjalo.

215 Kodwa uJesu wathi, “Kuseyisikhashana, izwe lingabe lisaNgibona. Nokho niyoNgibona nina, ngokuba Ngi. . .” “Ngi” yisabizwana somuntu. “Ngiyakuba nani, ngibe kini, kuze kube sekupheleni kwezwe.” Ukuphi-ke uMoya oNgcwele na? “Angiyikunishiya niyizintandane; Ngobuya futhi ngibe nani.” Yilokho-ke.

216 Niyabo, awukuqondi kahle, mngani. NguNkulunkulu oyedwa ezimiseleni ezintathu zezikhathi. Isimiselo sesikhathi sobuYise, ubuDodana, noMoya oNgcwele, NguNkulunkulu ofanayo. Futhi ngenkathi Ethi, “Hambani nibabhaphathize eGameni likaYise, iNdodana, noMoya oNgcwele,” KwakunguJesu Kristu. Futhi yingakho wabhaphathiza eGameni likaJesu.

217 Manje bukani, asithole umbhaphathizo lapha. Okokuqala ukuba umbhaphathizo uze uphathwe eTestamenteni eLisha, kwakunguJohane umbhaphathizi. Kunjalo na? Ngizobeka lokhu phezulu lapha. Niyabo, ufanele uthole ubuNkulunkulu bakho buqondisiwe ngaphambi kokuba ukwazi ukuthola

umbhaphathizo uqondisiwe. *Lowo* nguJohane umBhaphathizi, umbhaphathizo wokuqala.

²¹⁸ Umbhaphathizo wesikhathi sesibili okwakhulunywa ngawo, kwakuyiZenzo 2:38, lapho babhaphathizwa khona eGameni likaJesu Kristu, ebandleni elisha. Indawo yesibili kwakuyindlu kaKorneliyu, noma hhayi. . . Ngiyaxolisa, amaSamariya, iZenzo 7:48 ne 49. NeZenzo 10:49 kwakuyilapho ababhaphathiza khona endlini kaKorneliyu. Nesikhathi esilandelayo ukuba umbhaphathizo kukhulunywe ngawo, futhi kubizwa noma yimaphi amagama noma iziqu, kwakungale eZenzweni 19:5.

²¹⁹ Manje, ngenkathi bebhaphathizwa ngoSuku lwePhentekoste, babhaphathizwa, iZenzo 2:38, eGameni likaJesu Kristu. Kunjalo na? Kubhaleni phansi, kubhekeni.

²²⁰ Okulandelayo, uFiliphu wehla, izinsuku ezimbili kamuva, futhi uqala ukushumayela kumaSamariya; futhi ushumayela kuwo, futhi aphilise abagulayo, futhi wayenomhlango omkhulu ezansi lapho, futhi wabhaphathiza eGameni leNkosi uJesu Kristu. UPetru wehla wayesebeka izandla zakhe phezu kwabo; bemukela uMoya oNgcwele.

²²¹ UPetru wenyukela ophahleni lwendlu ezinsukwini ezimbalwa kamuva, wayelambile, wabona umbono. UNkulunkulu wamthumela ngale endlini kaKorneliyu. Futhi, “Kwathi uPetru esakhuluma lawamaZwi, uMoya oNgcwele wehlela kubo,” futhi baqala ukukhuluma ngezilimi futhi baqhubeka njengoba benza endaweni yokuqala. UPetru wathi, “Bebengakabhaphathizwa ngisho neze.” Ngakho wabayala, wonke umuntu, ukuba babhaphathizwe eGameni likaJesu Kristu.

²²² Wonke umuntu eBhayibhelini wabhaphathizwa eGameni likaJesu Kristu. UPawulu. . . Ngiqonde ukuthi, abafundi bakaJohane akabhaphathizwanga eGameni likaJesu Kristu, babhaphathizelwa ekuphendukeni. Asiphenye ngale kwabaseKorinte bokuQala. . . Ngiqonde ukuthi, asiphenye ngale eZenzweni, isahluko 19, umzuzwana nje. Futhi sifunde nje lokhu umzuzu ukuze nizobona, bangani, lokho akusikho—akusikho. . . Aba. . . umBhalo aWuziphikisi. Bukani lapha.

Kwathi, ukuthi, u-Apholo eseKorinte, uPawulu. . . esedabulile amazwe angasenhla ase. . . Efesu: ufumana abafundi abathile,

Wathi kubo, Nimamkele yini uMoya oNgcwele lokhu nakholwayo na? . . . bathi. . . Asazi ukuba kukhona uMoya oNgcwele.

. . . wathi. . . pho wabhaphathizelwa kukuphi na?

O, bathi, sibhaphathiziwe.

Wathi, Kanjani na?

. . . bathi, KuJohane, uJohane. . .

Wathi, uJohane wabhaphathizela kuphela ekuphendukeni, ethi manikholwe nguyena obezakuzu . . . kungukuthi, eNkosini uJesu Kristu.

Futhi bathi ukuzwa lokhu, baphinda babhaphathizwa egameni likaJesu Kristu.

. . . uPawulu esebekile izandla phezu kwabo, noMoya oNgcwele weza phezu kwabo; base bekhuluma ngezilimi, baprofetha.

223 UPawulu oNgcwele omkhulu . . .

224 Lalelani! Ukuba-ke nanibhaphathizwe nguJohane umBhaphathizi, indoda efanayo eyabhaphathiza uJesu Kristu na? Indoda engcwele, lapho uJesu athi, “Wayengakaze abekhona umuntu ozelwe ngowesifazane, omkhulu njengoJohane umBhaphathizi.” Uyinduna yabo bonke abaprofethi. Waholela uJesu phandle emanzini futhi waMbhaphathiza eJordani impela. Mfowethu, ukuba ngangibhaphathizwe nguye, ngangingazizwa ngithe ukuba kahle ngakho. Kunjalo na?

225 Kodwa uPawulu uyajika futhi uthi, “Lokho ngeke kusasebenza manje!” Wathi, “Nifanele niphinde nibhaphathizwe futhi.”

226 “O, sicwilisiwe, nokho, Pawulu! Sacwiliswa nguJohane, phandle impela eMfuleni waseJordani.”

227 Wathi, “Lokho ngeke kusasebenza manje. Nifanele nibhaphathizwe futhi.”

“Kanjani?”

228 Wathi, “UJohane wabhaphathizela kukho ukuphenduka. Lokhu okokuthethelelwa kwezono, futhi alikho elinye igama phansi kweZulu elinikwa phakathi komuntu, kuphela iGama likaJesu Kristu.” Futhi babefanele baphinde babhaphathizwe, futhi, eGameni likaJesu Kristu.

229 Futhi akukho neyodwa indawo eBhayibhelini, noma kuwo wonke umlando okweminyaka yokuqala engamakhulu ayisithupha emva kokufa komphostoli wokugcina, ukuba bake babhaphathizwe ngenye indlela kodwa eGameni likaJesu Kristu.

230 Futhi hamba ubuze noma yimuphi umpristi oyiKatolika ofuna ukumbuza, babuze ukuthi ubani owaguqula lokho, bese ubona ukuthi bakutshela ukuthini. Thola ikhathekizima futhi ulifunde; bathi, “Impela, abanye bamaProtestane bayosindiswa ngoba bakhothamela umbhaphathizo wethu.” Bawuguqula. Bathi banamandla negunya lokukwenza, futhi niyawukholwa! Yilokho abakushoyo, yilokho abazisho khona, yilokho ibandla lamaProtestane elikukhothamelayo. Kodwa, ngokomBhalo, akusilo nelilodwa i-awunsi lomBhalo ngakho.

Badingeka baphinde babhaphathizwe, eGameni likaJesu Kristu!

²³¹ Manje lalalani, ngokushesha manje, ukuze sithole kahle... Angifuni ukunihlalisa isikhathi eside kakhulu kulemibuzo. Bukani, ngosuku lapho uJesu ehla esuka eNtabeni yokuGuqulwa isimo nabafundi baKhe, Wathi, “Umuntu uthi Ngingubani, futhi bathini na?”

²³² “Omunye uthi, Ungu ‘Johane umBhaphathizi,’ abanye bathi Ungu ‘Eliyase,’ abanye bathi Ungu ‘mprofethi.’”

Wathi, “Kodwa nina nithi Ngingubani na?”

²³³ NoPetru wathi, “Wena unguKristu, iNdodana kaNkulunkulu ophilayo!”

²³⁴ Wathi, “Ubusisiwe wena, Simoni—Simoni Ka-jona,” wathi, “ngokuba inyama negazi akukwambulelanga lokhu. Awuzange ukufunde lokhu esontweni elithize, awuzange ukufunde lokhu ekholiji elithize. Kodwa uBaba waMi ukwembulele lokhu, futhi phezu kwalelidwala Ngiyakulakha iBandla laMi namasango ehayidese awayikuLahlula.”

²³⁵ Manje, ibandla eliKatolika lithi, “KwakunguPetru. Babenedwala lapho, futhi lisalokhu libekwe phansi kweDolobha laseVatican.” Nalelo kwakuyiJerusalema, noma iPalastine. Futhi basho ukuthi lelo kwakuyidwala.

²³⁶ Ibandla lamaProtestane lithi, “KwakunguPetru abakhela iBandla phezu kwakhe.” Uma lokho kunjalo, lahlubuka ezinsukwini ezimbalwa kamuva. Lokho kwakungesikho.

²³⁷ IBandla lakhiwa phezu kwesambulo sobuNkulunkulu sikaNkulunkulu. “Inyama negazi akukwambulelanga lokhu, Petru, kodwa uBaba waMi oseZulwini ukwambulele lokhu. Futhi phezu kwalelidwala, isambulo sikamoya seZwi likaNkulunkulu, Ngiyakulakha iBandla laMi, namasango ehayidese awayikuLahlula.”

²³⁸ Yilapho engithi khona, uLuther, iMethodisti, futhi noma ngabe niyini, noma yini, amaPentecostal, futhi noma ngabe niyini, akwenzi nomnci umehluko; uma iBandla likaNkulunkulu liqhubeka, emandleni okuphefumulelwa, liyoqhubeka nggo njalonjalo njalonjalo. Futhi akukho-hlelo eliLimisayo, akukho lutho ezweni oluyoLimisa. “Phezu kwalelidwala Ngiyakulakha iBandla laMi, namasango ehayidese angeLehlule.” Elokomoya, iQiniso elembuliwe!

²³⁹ Manje bhekisisani manje okulandelayo, Uthi, “Nawe unguSimoni, futhi Ngiyakukunika,” ngoba wayenelokomoya, iQiniso elembuliwe. Yingalesosizathu wayewazi umehluko phakathi kukaYise, iNdodana, noMoya oNgcwele, neGama leNkosi uJesu Kristu. Wayenesambulo sikamoya. Yilokho enikuqondayo kulobubusuku, lapho uMoya oNgcwele usivulela sona.

240 Wathi, “Wena unguSimoni, futhi Ngiyakukunika izihluthulelo zoMbuso weZulu. Nalokho okubopha kulomhlaba, Ngiyakukubopha eZulwini. Okukhulula kulomhlaba, Ngiyakukukhulula eZulwini.” Wakusho na? UMathewu oNgcwele, isahluko 16, “Okubopha emhlabeni, Ngiyakukubopha eZulwini. Okukhulula emhlabeni, Ngiyakukukhulula eZulwini. Futhi ngiyakukunika izihluthulelo kuwo” (kuphi na?) “uMbuso weZulu.” Yini uMbuso weZulu na? UMoya oNgcwele! IBhayibheli lathi, “UMbuso weZulu uphakathi kwakho...” Ngiqonde, “uMbuso kaNkulunkulu,” ngiyaxolisa. “Umbuso uphakathi kwakho.”

241 Manje Wathi, “Abanye abemi lapha abayikukubona ukufa baze babone uMbuso kaNkulunkulu uza ngamandla.” Izinsuku ezimbalwa nje kamuva, iPhentekoste. Niyabo? “Abanye umi lapha,” kuyo impela leyo efanayo ique-...into Ayeyisho. “Abanye benu umi lapha,” Wayephenduke esinye isimo, wathi, “ngeke bakubone ukufa nize nibone uMbuso kaNkulunkulu uza ngamandla.”

242 IBhayibheli lathi, “UMbuso uphakathi kwakho.” Ngenkathi uJesu evuka kwabafileyo, khumbulani, ohlangothini lwaKhe Wayenezihluthulelo zokufa nezehayidese, hhayi izihluthulelo kuwo uMbuso, lesa sanikwa iBandla. Manje, uPetru wayenezihluthulelo. Niyakholwa ukuthi uJesu wayezoligcina iZwi laKhe na? Uma Engaligcini, mfowethu, Wayengesuye uNkulunkulu! Yilokho kuphela. Manje, Wathi, “Petru, Ngiyakukunika izihluthulelo kuwo uMbuso,” ngamany’amazwi, “kuMoya oNgcwele. Okubopha emhlabeni, Ngiyakukubopha eZulwini.”

243 Manje bukani ukuthi kweduka kuni abakwenzayo, bayaphuma futhi bathethelele izono, nokunye kanjalo. Ukweduka okunje pho! Ake sibone. Babeka izihluthulelo kuye. Manje, Wabhekisa ubuso bakhe baqonda ngqo ePhente-... noma baqonda ngqo eJerusalema.

244 Wabethelwa, wafa, wavuka ngosuku lwesithathu, wayesemhlabeni izinsuku ezingamashumi amane phakathi komuntu, wenyukela eZulwini. Wabatshela ukuba balinde baze ukuba sebone uMbuso kaNkulunkulu uza phezu kwabo, ngalesisikhathi uBaba uyakubuyisela uMbuso ngesimo sikamoya kubo. Benyukela emzini waseJerusalema futhi balinda lapho izinsuku eziyishumi nobusuku, futhi, kwathi khona manjalo, umbhaphathizo kaMoya oNgcwele, uMbuso kaNkulunkulu, uza ngamandla phezu kwabo. Kunjalo na?

245 Manje bhakisani! UPetru, engafundile, engakwazi ngisho nokusayina igama lakhe uqobo (uphapha? Ya, uphapha), wama phezu kwebhokisi lensipho elincane noma into ethize futhi uqala ukushumayela. Wathi, “Wena ndoda yaseJudiya nani enakhileyo eJerusalema, makwazeke lokhu kini, futhi nibeke

indlebe emaZwini ami. Laba kabadakiwe njengokucabanga kwenu, lokhu kuseyihora lesithathu lemini, kodwa lokhu kuyilokho okwakhulunywa ngomprofethi uJoweli. ‘Kuyakuthi ngezinsuku zokugcina,’ kusho uNkulunkulu, ‘Ngiyakuthulula uMoya waMi phezu kwayo yonke inyama. Amadodana enu namadodakazi ayakuprofetha, naphezu kwezincekukazi zaMi nezincekukazi zesifazane Ngiyakuthulula uMoya waMi futhi ziyakuprofetha. Ngiyakuveza izimanga amazulwini phezulu; nasemhlabeni ngaphansi, umlilo, izinsika zomlilo, nokuthunqa komusi.’” Waqhubeka, futhi ekhuluma ngoDavide kanjalonjalo. Futhi ngenkathi lababagxeki bema lapho . . .

246 Base bethi-ke, “Ndoda bazalwane, singenzenjani ukuze sisindiswe na?”

247 “O, qaphelani, uPetru, usunezihluthulelo ziyalenga manje.” Kunjalo na? Umlayezo wokuqala weVangeli!

248 UJesu, izinsuku ezimbalwa phambi kwalokho, ngaphambi kokuba Abethelwe, wathi, “Petru, Ngiyakukunika izihluthulelo. Okubophayo, Ngiyakukubopha; okukhululayo, Ngiyakukukhulula. Manje, noma yini oyenzayo, Ngiyakukuvuma eZulwini.” Uma EnguMuntu weZwi laKhe, Uyoligcina iZwi laKhe!

249 Futhi nangu umi lapha, uMoya oNgcwele wayesehlile kungokokuqala kuWo, noPetru wabuzwa, “Singenzenjani ukuze sisindiswe na?”

250 “Bhekisisa, ufaka isihluthulelo eMbusweni okokuqala. UJesu wanitshela, ezinsukwini ezimbalwa ezedlule, izinsuku eziyishumi ezedlule, wathi, ‘Hambani nibhaphathize abantu eGameni likaYise, iNdodana, noMoya oNgcwele.’ Uzokwenzajani na? Kodwa Ukunika izihluthulelo ngoba waba nesambulo sikamoya! ‘Ngokuba iBandla laMi liyokwakhiwa, namasango ehayidese angeLehlule.’”

251 Futhi thathani izivumokholo zenu nemibhedesho, nalokho enikufisayo, kodwa kuyohluleka kalusizi (kwehlulekile), kodwa amandla kaNkulunkulu ophilayo aqhubeka njalonjalo njalonjalo, ayongena ePhakadeni. Njengomushwe wensimbi iradiyamu ekhipha imisebe, Liyaqhubeka, qaphelani, lingenakuphela.

252 “Petru, unezihluthulelo. Noma yini oyenzayo lapha, uNkulunkulu uzoyivuma eZulwini.” Kunjalo na? “Uthini, Petru na? Singenzenjani ukuze sisindiswe na?”

253 UPetru wathi . . . Ningahambi nithi, “*Yethi Mariya,*” ayikho into enjalo, nenza *inoven*a umkhuleko wezinsuku eziyisishiyagalolunye zilandelana. Ningezi futhi nixhawulane futhi ufake igama lakho encwadini yebandla futhi uzifafaze ngamanzi amancane; ayikho into enjalo. Lowo ngumbhedesho wamaKatolika ibandla lamaProtestane eliwukhothamelayo.

254 Akashongo ukuthi, “Nonke hambani... Manje, uJesu wangitshela, ezinsukwini ezimbalwa ezedlule, ukuba nonke nihambe futhi nibhaphathizwe egameni lika ‘Yise, iNdodana, noMoya oNgcwele.’” Hhayi indoda eyayinesambulo sikamoya, yayingeke ikusho lokho.

255 Wathi, “Phendukani, yilowo nalowo, nibhabhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zenu, khona niyakwamukeliswa isiphiwo sikaMoya oNgcwele. Ngokuba isithembiso ngesenu, nesabantwana benu, nakubo okude, futhi ngisho nabaningi iNkosi uNkulunkulu wethu eyakubabiza.” Yilokho-ke. Khona-ke isihluthulelo sangena futhi sahluthulela, sahluthulela eZulwini!

256 Yingalesosizathu uPawulu wathi kubafundi bakaJohane, “Nifanele niphinde nibhaphathizwe futhi, eGameni likaJesu Kristu, ukuba nemukele umbhaphathizo kaMoya oNgcwele.”

257 BeningaKwazi ngaphambili, seniyaKwazi manje! Ehhe! Kulungile. Sekukini. Lokho kuqinisele. Kodwa owonkulunkulu abathathu, umbhaphathizo kamthathu wawungakaze uvunywe eBandleni, iTestamente eLisha; kuphela ebandleni eliKatolika, nebandla lamaProtestane liyawukhothamela. Bhekisisani! Abantu abaningi bebezolwa nani ngalokho. Kodwa, mfowethu, ufanele uzenzele ukukhetha kwakho.

258 Manje wena uthi, “Mfowethu Branham, ngabhaphathizwa egameni lika ‘Yise, iNdodana, noMoya oNgcwele.’ Nginombhaphathizo kaMoya oNgcwele.”

259 Angilingabazi izwi lakho. Anginaso isizathu nhlobo sokungabaza izwi lakho; ngiyakukholwa. Ngiyakholwa ukuthi uNkulunkulu ubapha uMoya oNgcwele, phezulu lapho ngaphambi kokuba babhaphathizwe impela; kodwa ngenkathi uPetru ebatshelela ukuthi abenzeni, bahamba base bekwenza. Kunjalo. Manje niyazi ukuthi akwenziwe njani, kunjalo; futhi uma nala ukuhamba ekuKhanyeni uma ukuKhanya kulethwa, niphendukela ebumnyameni. Kunjalo! Amen! Kulungile. Ngiyaxolisa. Angifuni ukuxolisa ngokumpongoloza “makubuye njalo” eZwini likaNkulunkulu. Qhabo, mnumzane. Ngizompongoloza “amen” futhi. Kunjalo. Yebo, mnumzane.

Ubhaphathizelani eGameni likaJesu Kristu, Mfowethu Branham na? Ukwenzelani lokho esikhundleni sika “Yise, iNdodana, uMoya oNgcwele” na? Ngoba iBhayibheli lifundisa lokho! Kucacile lokho na?

Uzigezelani izinyawo, Mfowethu Branham na? Ngoba iBhayibheli lifundisa lokho. Ngiyakholelwa eVangelini eligcwele. Kulungile, manje.

Uyini umbhaphathizo wamanga okhulume ngawo na? Yilokho-ke. Kuyilokho impela. Akukho-ndawo... Funda emuva eTestamenteni bese uthola lapho umuntu Oyedwa... .

²⁶⁰ Manje kinina bantu abathandekayo, angilimazi wona umuzwa wenu, angifuni. Nginicela ukuba nizithobe futhi ninga... Bukani lento ebusweni, futhi nibone ukuthi ibukeka injani. Ibukeni ebusweni beBhayibheli, hhayi ebandleni lenu noma enye ewubuwula, into ewubuthutha umuntu ayikhukhumalise ekhanda labo, bukani eZwini likaNkulunkulu. Impela!

²⁶¹ Nicabanga ukuthi uNkulunkulu uSomandla ubenganginika inkonzo Anayo ejike kanje, nezibonakaliso ezingaphezu kwemvelo nezinto engakaze ibonwe selokhu kwaba yiTestamente eLisha, futhi angidedele ngihambe ekwedukeni okunjalo na? Impela qha! Futhi, mfowethu, uma sengibuya ngivela phesheya kwezilwandle, ngibeka inxenye yami enkulu kunazo zonke yesikhathi sami hhayi ekuphiliseni ngokukaNkulunkulu nezimangaliso kodwa ngishumayela iZwi likaNkulunkulu. Kunjalo impela. Qiniso. Manje ake sibone.

38. Ngabe lelibandla lifundisa ukuthi udingeka ukhulume ngezilimi ukuba wemukele uMoya oNgcwele na?

²⁶² Qhabo, mnumzane. Qhabo, asikwenzi. Ukukhuluma ngezilimi kuyisiphiwo sikaMoya oNgcwele, niyabo, hhayi uMoya oNgcwele. Yisiphiwo. LesisiHlahla sithela izinhlobo eziyisishiyagalolunye zesithelo. Kunjalo na?

²⁶³ Uma nibuka esihlahleni sama apula, sinama apula, uthi yisihlahla sama apula. Buka esihlahleni, sinamagonandoda, uthi yisihlahla samagonandoda. Akunandaba noma sinexolo lomthombe kuso, futhi sinamagonandoda kuso, ukuphila kwaso kuyini? Ukuphila kwaso kungukuphila kwesihlahla samagonandoda. Kunjalo na?

²⁶⁴ Manje, lesisiHlahla sikaNkulunkulu sithela izithelo zokomoya eziyisishiyagalolunye. Kunjalo na? Kulungile. Kukhona konke ukwehluka... Wathi, "Omunye uphiwa uku fundis-... ukwazi, ukuhlakanipha, ukuqonda, nokukhuluma ngezilimi, ukuhunyushwa kwezilimi," iziphiwo zokomoya eziyisishiyagalolunye ezehlukene zimila kulesisiHlahla sikaNkulunkulu. Kunjalo na? Awu, manje, nje ukukhuluma ngezilimi akusikho kodwa kuphela, kukhona okunye phakathi lapho, futhi.

²⁶⁵ Manje ungakhuluma ngezilimi futhi ube usalokhu ungenaye uMoya oNgcwele. Manje, nje kukhumbuleni lokho. Kade ngikahle... Ngibabonile abathakathikazi nabathakathi benyuka bekhuluma ngezilimi, futhi abanawo uMoya oNgcwele. Niyazi, ngibabonile benyuka bememeza futhi begxuma, futhi abanawo uMoya oNgcwele. Ngama emdansweni wokubonga ummbila lapha esikhathini esingeside esedlule, phandle... nephisi encane epehulu evela eDouglas, e-Arizona, enhla lapho. Ngawubona lowomdanso wokubonga ummbila ngenkathi benawo enhla lapho, nalowomthakathi ephuma lapho futhi

waqhubeka ngokwesabekayo, nayo yonke into, waqhubeka futhi waphosa uthuli phezu kwakhe lapho. Lokho kwakungachazi ukuthi wayesindisiwe. Indoda yayiyi—yinyanga mthakathi.

²⁶⁶ Ngama eNdiya...e-Afrika futhi ngabona izinyanga mthakathi zenyuka zase zingiphosela inselelo kanjalo, ngamalumbo azo, futhi zaphuza ngisho negazi ogebhezini lwekhanda lomuntu. Kunjalo. Kungcono wazi ukuthi ukhuluma ngani uma ubhekene nalokho. Kodwa ngiwabonile amandla kaNkulunkulu uSomandla ebopha leyondoda yaze yangabe isakwazi ukunyakaza. Ngakho manje-ke, amehlo ayo esangilizazi kanjalo, futhi bayithwala bayisusa. Yebo, mnumzane.

²⁶⁷ Mfowethu, uNkulunkulu ungowangempela! Kunjalo. Kodwa uNkulunkulu unguMoya, akabekelwa umncele kuphela ekukhulumeni ngezilimi, noma *lokhu*, *lokho*, noma *okunye*. Ngithi noma yiyiphi indoda e...Yileyo inkathazo ebandleni lapha. Niyabo, ni...Iphentekoste yadlebeleka kuleyonto eyodwa. Behlela kubantu... Esikhundleni so—sokubeka izandla phezu kwabo, nabo bemukela uMoya oNgcwele, babehlisela e-altare futhi baqala ukubashaya emhlane futhi bampopolozwe, “Kusho! Kusho! Kusho!” Futhi basho igama baliphindaphinde, baze bathole ukudideka futhi kungesizo izilimi.

²⁶⁸ Uma umuntu kaMoya oNgcwele wangokoqobo ezalwa nguMoya kaNkulunkulu, uyophila impilo yokumesaba uNkulunkulu. Abanye balawo indoda babephila izimpilo ezesabekayo, futhi niyakwazi lokho, nezithelo zabo zafakazisa ukuthi babengenjalo. UJesu wathi, “Niyakubazi ngezithelo zabo.” Nesithelo sikaMoya asisikho ukukhuluma ngezilimi, leso yisiphiwo sikaMoya.

²⁶⁹ UPetru akazange athi, “Phendukani, futhi nibhaphathizwe eGameni likaJesu Kristu, niyakwamukeliswa uMoya oNgcwele.” Wathi, “Niyakwamukeliswa isiphiwo sikaMoya oNgcwele,” ngenkathi bezwa lezizilimi nabantu bekhuluma. Kungokunye kweziphiwo zikaMoya oNgcwele abamemukelayo. Amen. Kulungile. Ngifanele ngisheshise.

39. Nginabafana ababili (oyedwa, unemibili; noyedwa, unemihlanu), futhi bafaziwe. Bafanele babhaphathizwe ngokucwiliswa na?

²⁷⁰ Awu manje dadewethu noma mfowethu, noma ngabe ungubani, lokho kukuwe. Nginentombazane encane... Umfana wami omncane, uBilly Paul, wayeneminyaka eyishumi nesithupha ubudala, futhi ngambhaphathiza eGameni leNkosi uJesu khona lapha. Intombazane yami encane yayineminyaka eyisishiyagalombili ubudala. Ifika kimi yase isukuma emathangeni ami, yase ithi, “Babayi, ngifuna ukukholwa eNkosini uJesu Kristu, futhi ngi—ngifuna ukubhaphathizwa.” Futhi ngayibhaphathiza intombazane encane inesishiyagalombili. Ngenkathi, uma labobantwanyana

befuna ukubhaphathizwa, nibabhaphathize. Uma bengenjalo, ngani, uma be . . . qhubeka nje, lokho kukuwe, noma yini eshiwo yiNkosi.

40. Ngabe yilabo kuphela abanombhaphathizo kaMoya oNgcwele abayoba soHlwithweni lweBandla, noma ngabe onke amakholwa ayokhonjwa na?

271 Asi . . . asinaso isikhathi sokulungisa lokho. Kodwa, mfowethu, nguMlobokazi kaMoya oNgcwele kuphela oyoba soHlwithweni. Niyabo? IBhayibheli . . . ? . . . abanye ngeke balahlwe.

272 Bukani! Ubani ozokwehlulela umhlaba na? Abangcwele. UDanyeli wathi, “NgaMbona, ufika koMdala wesiKhathi, futhi—futhi Wafika nezinkulungwane eziyishumi eziphindwe kazinkulungwane eziyishumi zabaNgcwele baKhe.” Kunjalo na? UHlwitho, iBandla lase lihambile. Base behla, nokwaHlulela kwabekwa.

273 NeziNcwadi zavulwa. Kunjalo na? Nenye iNcwadi yavulwa, okwakuyiNcwadi yokuPhila, ikholwa elingcwelisiwe elingakamamukeli uMoya oNgcwele.

274 Akafundisanga yini uJesu ukuthi izintombi eziyishumi zaphuma ukuyohlangabeza uMyeni na? Nezinhlanu zazo . . . noma zonke zaziyizintombi, zimsulwa, zingcwele. Futhi zona, *lezi*, zalala futhi aziwutholanga uMoya oNgcwele; futhi *lezi* zawuthola uMoya oNgcwele futhi zazinamaFutha esibanini sazo. Futhi ngenkathi uMyeni efika, iPhimbo lifika, ukumemeza, zathi, “O, asingene. Sipheni amaFutha kwawenu!”

275 Wathi, “Hambani niye kubo othengayo, khulekani phezulu, Atholeni manje.” Kodwa azikwazanga ukukwenza. Futhi kwathi zisahambile, i—izintombi zangena eSidlweni sakusihlwa soMshado, futhi zaphoswa ebumnyameni obungaphandle, lapho ezazikhala khona futhi zilila futhi zigedla amazinyo. Asizange yini iSambulo, izolo ebusuku, esahlukweni 12, ebusuku bakuthangi, sifundise ukuthi udrago obomvu wakhwifa amanzi emlonyeni wakhe ukulwa *nensali* yeNzalo yowesifazane, eyayinokukholwa kuNkulunkulu futhi yagcina imiyalo kaJesu Kristu na?

276 Kinina besifazane, uma ubeka phansi iphethini. Yisiqephu esihle sezimpahla, izimpahla ezifanayo kulo, kodwa uthatha njengalokhu bese uchaya iphethini lakho ngendlela nje ozolisika ngalo. Bese uyalisika. Lokho kukuwe. Kodwa uthatha izimpahla ozisikayo, ukwenza ingubo yakho ngazo, nokuseleyo kwalo kuyasetshenziswa. Kuhle nje njengakho okusele kwalo, kodwa ngokukhetha ukhethe *lokho*. Kunjalo na? Okusele kwalo kungcwele nje futhi kuhle nje impela, futhi kudlula nje impela njengokusele kwalo, kodwa lokho kwakungokukhetha kwakho.

277 NoNkulunkulu wethembisile ukuthi siya oHlwithweni ngokukhethwa! NeBhayibheli lathi, “Futhi abafileyo ababesele

kabaphila kwaze kwaba yiminyaka eyinkulungwane.” Kunjalo na? Ngakho kuphela...Ungeke ulahlwe, kodwa uMlobokazi ogcwaliswe ngoMoya oNgcwele uyohamba angene ekuHlwithweni. Abasele babo bayofika bedlule ekwaHlulelweni; kanti Bona abazange.

41. Uma ufanele ubhaphathizwe eGameni likaJesu, kungani uJesu athi kuMathewu 28, “Babhaphathizwe egameni likaYise, iNdodana, uMoya oNgcwele” na? Lokho yilokho nje engisanda kuqeda ukuchaza, lowo.

²⁷⁸ Kulungile, seniyakhathala na? Ngiyazi niyakhathala.

42. Kodwa ngabe uNkulunkulu unakho yini ukuwuhlonipha umbhaphathizo ka “Yise, iNdodana, noMoya oNgcwele” na? Abekho yini abantu ababhaphathizwa egameni, kulamagama, abemukele uMoya oNgcwele na? Ngabe uJesu wezela ukukhazimulisa uYise na? Lona kungebe yini ngumbhaphathizo ovunywayo na?

²⁷⁹ Yebo, uJesu wezela ukukhazimulisa uYise. Buka kuJohane oNgcwele isahluko 14. Sengizo nje...Ngine...Uma nje nizolindela nje eminye ethi ayibe mithathu, sizokuqeda, ngiyakholwa. Bukani, bese-ke sithola eminye emisha kusasa, ke, ngoba ngizoyithola ngempela eminye ebuyayo kulobubusuku, ngiyakholwa. Qaphelani, leli yibandla, nokho, leli. Siyaqhubeka.

²⁸⁰ Bukani, uJesu uzela ukubonakalisa uYise. Bukani, ekuqaleni, uNkulunkulu wenza umuntu ngomfanekiso waKhe uQobo. Kunjalo na? Awu, yini uNkulunkulu na? UMoya. UJohane oNgcwele isahluko 4, uJesu ekhuluma kowesifazane emthonjeni, Wathi, “UNkulunkulu unguMoya nalabo abakhuleka kuYe bafanele bakhuleke kuYe ngoMoya nangeQiniso.” Kunjalo na? Uma uNkulunkulu enza umuntu ngomfanekiso waKhe uQobo, hlobo luni-ke lomuntu Alwenzayo na? Umuntu ongumoya.

²⁸¹ KuGenesisi 2, kwakungekho-muntu wokulima umhlabathi, noNkulunkulu wenza umuntu ngothuli lomhlabathi; hhayi ngomfanekiso waKhe, kodwa ngomfanekiso wokuphila kwesilwane. Futhi Wafaka umoya womuntu kulomuntu oyisilwane lapha, futhi uba ngumphefumulo ophilayo. Manje, lowo ngumehluko phakathi komuntu nesilwane.

Isilwane asizakhi izimoto, futhi asizenzi izinto njengokusiza ukuphila kwaso, nokunye nokunye kanjalo. Siyisilwane, isilwane esinobulwane esingakhulumi. Asinawo umphefumulo. Asikwazi ukufunda nokubhala. Asikwazi ukuxoxa, ukukhuluma. Siyisilwane esinobulwane esingakhulumi.

Kodwa umuntu usenyameni njengesilwane esinobulwane, kodwa unomphefumulo kaNkulunkulu kuye, omenza abe ngongafiyo. Futhi angasungula...Bukani ukuthi yini akwazi ukuyenza! Use, cishe impela, abe sekulinganeni noNkulunkulu,

ngoba uyindodana kaNkulunkulu ngisho nasesimweni sakhe sokuwa. Uyamangalisa! Mbuke! Niyabo? Yilokho-ke.

282 Kwase kuthi ngenkathi umuntu ewa enyameni... Futhi ukuba uNkulunkulu wathumela phansi umuntu ngamunye ngaphandle kwaKhe uqobo, Wayengenabulungiswa. Indlela kuphela uNkulunkulu ayengayenza ngobulungiswa kwakungukuthatha indawo yomuntu qobo lwaKhe.

283 Ukuba-ke bengenze uMfowethu Neville afele *lona* wesifazane lapha na? Ukuba-ke bengenze *lona* wesifazane afele *lona* wesifazane lapha, ukuba bekukade kungukuthi benginokubusa phezu kwenu na? Bengingeke ngaba nobulungiswa futhi ngenze lokho. Uma ngimemezele ukufa, futhi ngifuna niphile, ngifanele ngithathe indawo yenu ukunilungisisa.

284 Kwase kuthi-ke uNkulunkulu, Owayesemfanekisweni woMoya... engenamfanekiso, njalo. IBhayibheli lathi, “UNkulunkulu akanasimo.” Kulungile. Kwase kuthi-ke uNkulunkulu wathatha isimo, futhi Wasibekela intombi wayesedala kuyo iNhlayiya yeGazi, ngaphandle kocansi kumbe noma yini ukuba izihlanganise nakho, wayesedala iNhlayiya yeGazi elakhula laba yiNdodana kaNkulunkulu. Futhi uNkulunkulu wehla futhi wahlala eNdodaneni yaKhe, uKristu Jesu, eMenza uNkulunkulu emhlabeni.

285 Ngenkathi, uJohane oNgcwele... uTomase wathi, “Nkosi, sikhombise uYihlo, futhi kuyasenelisa.”

286 Wathi “Isikhathi esingaka Nginani futhi aniNgazi na?” Wathi, “Usholoni ukuthi, ‘Sikhombise uYihlo?’” Ngani, Wathi, “Nxa nibona Mina nibona uBaba. Mina noBaba waMi siMunye. UBaba waMi uhlala kiMi.”

287 Inenekazi lapha esikhathini esingeside esedlule, ngangikhuluma lapho, lagxuma laya phezulu, lathi, “O, Mfowethu Branham,” lathi, “Ngiyazi ukuthi uqonde ukuthini. Bamunye, impela bamunye.” Lathi, “Wena nomkakho nimunye, futhi. Lolohlobo lobunye abayilo.”

288 Ngathi, “Angizwanga kahle,” ngathi, “abanjalo.” Ngathi, “Uyangibona mina na?”

Lathi, “Impela.”

Ngithi, “Uyambona umkami na?”

Lathi, “Qhabo.”

289 Ngathi, “Lapho! Khona-ke basohlobweni olwehlukile lobunye kunalokho mina nomkami esiyikho.” Niyabo? Ngathi, “Kunjalo.”

290 UJesu wathi, “Ningeke nangibona Mina ngaphandle kokubona uBaba.” Impela ngeke! Yinxenye yesibili yerula elingamafidi amathathu, irula elifanayo. NguNkulunkulu.

UJesu Kristu kuphakathi kokuthi wayenguNkulunkulu noma umkhohlisi omkhulu kunabo bonke izwe elake laba nabo.

291 Lalelani! Owesifazane wathi kimi esikhathini esingeside esedlule, wathi, “Ngizofakazisa kuwe,” owesifazane weSayense yamaKristu. Manje, mngani weSayense yamaKristu, hlonipha umzuzu nje, uyabo. Bathi, “Ngizofakazisa kuwe ukuthi Wayengelutho kodwa engumuntu.” Wathi, “Ubeka okuningi kakhulu ukuqhosha kuJesu.”

292 Ngathi, “Uma ngiqhosha imini nobusuku bengingeki ngaMnika lokho okuza kuYe.” Ngathi, “Akumangalisi . . .”

293 Ngani, u-Isaya wazama ukuMetha igama, wathi, “UyisiMangaliso, uMluleki, iNkosi yokuThula, uNkulunkulu onaMandla, uYise ongunaPhakade.” Konke okwalokho! “Ungu-Alfa, u-Omega, ukuQala nokuPhela, iMpande neNzalo kaDavide, iNkanyezi yoKusa neKhazimulayo; uYise, iNdodana, noMoya oNgcwele.” “KuYe kuhlala ukugcwala kobuNkulunkulu ngokomzimba,” kwasho iBhayibheli. Ukugcwala kukaNkulunkulu kwakukuYe!

294 Wathi, “Ngizokutshela, ngenkathi Ehla ukuyokhulekela uLazaru, ukuyovusa uLazaru,” wathi, “Ngizofakazisa kuwe ukuthi Wayengumuntu nje.”

295 Ngathi, “Ake sikubone ukwenza!”

296 Wathi, “IBhayibheli lathi, ‘Wakhala izinyembezi.’ Nalokho kufakazela ukuthi wayengumuntu, wayekwazi ukukhala izinyembezi.”

297 Ngathi, “Impela, leyo kwakuyiNdodana eyayikhala izinyembezi.”

298 WayenguMuntu-Nkulunkulu. Wayeyisidalwa esimthathu emunye njengoba nginjalo nje, wena unjalo; singumphefumulo, umzimba, nomoya. WayenguYise, iNdodana, noMoya oNgcwele, ebuNkulunkulwini bukaNkulunkulu; WayeyiLokho-ke. WayengubuNkulunkulu qobo lwaKhe! Wayengenza kanjani noma yini lapho ngenkathi i . . . Abantwana baKhe uQobo bekhalela iGazi laKhe na? Ukuba kwakukade kungenye into . . . Lokho kwakungabantwana baKhe uQobo bekhalela igazi laKhe; akumangalisi Abakhalela izinyembezi. Wayengakwenza kanjani umuntu . . . nabantwanyana baKhe uQobo bekhalela iGazi laKhe, Wayengaba nokuzizwa enjani na? Kuphakathi kokuthi abalahlele esihogweni kuze kube-phakade, noma anikele ngokuphila kwaKhe; WayenguNkulunkulu enikela ngokuphila kwaKhe enzela abantwana baKhe! UbuNkulunkulu babuhlala kuYe! WayeyiLowo-ke.

299 Owesifazane wathi, “Buka,” wathi, “Mfu. Branham, ngizofakazisa kuwe! Ngenkathi Ekhala izinyembezi, kwafakazisa ukuthi Wayengumuntu.”

300 Ngathi, “Nenekazi, Wayengumuntu ngenkathi Eyi pray- . . . noma ngenkathi Ekhala izinyembezi, kunjalo. Wayengumuntu ngenkathi Ekhala izinyembezi, kodwa ngenkathi Eqondisa umzimba waKhe oyintengentenge omncane wayesethi kumuntu owayekade esefe izinsuku ezine, ‘Lazaru, phuma!’ Nomuntu owayekade esefe izinsuku ezine, futhi esebolile, nezibungu zesikhumba zihuquzela kuye, ukubola kwamazi uMninikho nomphfumulo wamazi uMdali wawo, nendoda eyayikade isife izinsuku ezine yama ngezinyawo zayo futhi yabuye yaphila! Lokho kwakungaphezu komuntu!”

301 Wayengumuntu ngenkathi Ehla esuka entabeni ngalobo busuku, elambile, ebalaza phezu komuthi angahle akudle. Wayengumuntu ngenkathi Ebuka lapho angahle akudle kulowomuthi womkhiwane. Kodwa ngenkathi Ethatha amabheskidi amahlanu namaqatha amabili ezinhlanzi futhi wapha izinkulungwane ezinhlanu, lokho kwakungaphezu komuntu! Lowo kwakunguNkulunkulu phakathi lapho! uMdali oyedwa Owakwazi ukupheka inhlanzi futhi ayihlephule futhi yayisalokhu iyinhlanzi ephekiwe, wathatha isinkwa esibhakiwe futhi asihlephule; hlobo luni lwesithako esincane i-atomu Aludedelayo na? Halleluya! WayenguNkulunkulu, uMdali wezithako ezincane ama atomu nezinto zonke! Lokho kwakungaphezu komuntu!

302 Wayengumuntu ngenkathi Ephandle lapho kulesosikebhe ngalobo busuku, emva kokuba eseshumayeke usuku lonke futhi ephilisa abagulayo, ekhathele kakhulu, kwaze kwathi odeveli abayizinkulungwane eziyishumi bolwandle bafunga ukuthi bazoMcwilisa. Lesosikebhe esidala esincane phandle lapho, sibhamba sizungeza njengokhokho webhodlela, amagagasi amakhulu eshushuluza esuka endaweni eya endaweni, naYe elele, ekhathele kakhulu kwaze kwathi amagagasi awaMvusanga. Odeveli babebhonga, bathi, “SizoMthola manje Esalele.” Kodwa ngenkathi Evuka, wavuka lapho, Wayengumuntu, Wayekhathale kakhulu. Kodwa ngenkathi Ebeka unyawo lwaKhe entanjeni yesikebhe yokudonsa useyili, wabuka phandle wayesethi, “Ukuthula, thula!” nemimoya namagagasi kwaMlalela. Lokho kwakungaphezu komuntu! Lowo kwakunguNkulunkulu, uMdali Owenza amaZulu.

303 Akumangalisi umphostoli athi, “Muntu muni lona ukuthi ngisho nemimoya namagagasi kuyaMlalela!”

304 Lokho kwakungaphezu komuntu. Lowo kwakunguNkulunkulu. Wayengumuntu ngenkathi Ebethelwe ngezipikili esiphambanweni njengoMhlatshelo, ukususa isono. Wayengumuntu nezipikili zishayelwe esandleni saKhe. Wayengumuntu enameva phezu kwekhanda laKhe. Wayengumuntu enezikhwehlela zamasosha zokubhinqa kuYe. Wayengumuntu wachotshozwa, wahlubulwa, futhi walinyazwa. Wayengumuntu! Wayengumuntu ngenkathi Ekhala,

“Nkulunkulu waMi, UNgishiyeleni na?” Wayengumuntu ekhalela usizo. Kodwa ekuseni ngePhasika ngenkathi izimpawu zokufa zigqashuka lapho ethuneni, lokho kwakungaphezu komuntu! Wafakazisa ukuthi WayenguNkulunkulu.

Ephila, Wangithanda; efa, Wangisindisa;
Embelwa, Wathwala izono zami waziyisa kude;
Evuka, Walungisisa ngesihle kuze kube-
phakade:

Ngoluny’usuku Uyeza, O usuku lwenkazimulo!

O, amadwala aqhekezeka phakathi
nezibhakabhaka eziba-mnyama,

UMsindisi wami wagebisa ikhanda laKhe
wafa;

Iveyili elivulekile lembula indlela

Eya ezinjabulweni zaseZulwini nosuku
olungapheliyo.

305 Akumangalisi u-Eddie Perronet amemeza kakhulu:

Bayede mandla eGama likaJesu!

Izingelosi maziwe zilale phansi;

Zilethe umqhele wobukhosi,

Futhi ziMthwese umqhele wokuba yiNkosi
yakho konke.

306 Lowo yilowoMuntu omkhulu, iNkosi uJesu. WayenguJehova, uNkulunkulu wayezemboze ngeveyili enyameni. IBhayibheli lathi, “Konke enikwenzayo noma kungezwi noma kungomsebenzi, kwenzeni konke eGameni laKhe.” IBhayibheli lathi, “Wonke umndeni eZulwini wethiwe ngo ‘Jesu,’ nomndeni wonke emhlabeni wethiwe ngo ‘Jesu.’” Asikhuleke eGameni laKhe, siphile eGameni laKhe, sifundise eGameni laKhe, sife eGameni laKhe, simbelwe eGameni laKhe, sibhaphathizwe eGameni laKhe, sivuke eGameni laKhe, siye eZulwini eGameni laKhe. Lelo yiGama laKhe, noMlobokazi waKhe ubizwa ngegama lika “Nkk. Jesu.” Kuyothatha abantu abaphuma kwabeZizwe, beGama laKhe.

307 Futhi angisuye Okamunye. Qhabo, mnumzane. Ninabantu bakamthathu emunye kususeni lokho kini. Angisuye Okamunye. Qhabo, mnumzane. Angisuye Okamunye, angisuye nokamthathu emunye. Ngikholwa ngokushiwo yiBhayibheli. Lokho kuqinisele. Amen. Whewu! Ngiba kakhulu kowodwa. Bekuyini lokho na? Ngikukhiphile na? Noma, ake sibone, bekuyini na? O, yebo, kunjalo, cishe i. . . ukuthi wayekanjani uYise kuKristu. WayenguMuntu, WayenguMuntu-Nkulunkulu.

43. Ngabe ibandla lamaPentecostal alibhaphathizi yini eGameni lika Yise, iNdodana, noMoya oNgcwele na? Amanye awo.

44. Uma umuntu efa engenawo umbhaphathizo kaMoya oNgcwele, uyolahlwa na?

308 Qhabo, mnumzane. Uma eyikholwa, uyofika ekuvukeni, ukuvuka kwesibili. Unombhaphathizo, uyohamba angene ekuvukeni kokuqala. Manje, ufanele ucishe impela uthathe izwi lami. Uma lokho kungenelisi, khona-ke u—ungibuze, ngizokunika umBhalo. Isizathu, ngizama ukuthola lona emibili noma eminye emithathu lapha, sobe sesiqedile-ke.

45. Mfowethu Bill, ngabe iBhayibheli kukhona elikushoyo ngokubheja na?

309 Yebo, Liyasho, kodwa ngingekukhumbule khona manje. Ngiyawazi amasosha abheja ngezingubo zaKhe, nokunye kanjalo, kodwa ngeke ngasho.

46. Ungachaza kwabaseKorinte bokuQala 15:29 na?

310 Ngitholele khona phakathi lapho, uma uthanda, Mfowethu Neville, kwabaseKorinte bokuQala 15:29. Sizokuthola.

311 Manje, futhi mhlawumbe kusasa nginganitholela lokho futhi. Njenge... Lezozincwadi, ukuthi kupelwa kanjani, "VICARIVS FILII DEI." Uma nikufisa, ngaziseni.

47. Ngabe isiprofetho sika Hezekeli 38 na 39 siyogcwaliseka ngaphambi koHlwitho na?

312 Angicabangi. Ngicabanga ukuthi into elandelayo esiyibhekayo ngukuHlwithwa kweBandla. Bese kuthi-ke lokho, "ngenkathi uGogi noMagogi ehla," yizimpi zamaRashiya engena e... .

313 Bukani, uMnu. Bohanon wake waba ngunsumpa lapha weNkampani yezoMsebenzi woMphakathi, indoda engumKristu okahle ngempela. Futhi wakhuluma kimi ngeliny'ilanga, wathi, "Billy, ngazama ukufunda, futhi ngazama ukutshela umelusi wami ukuba achaze iSambulo." Wathi, "Sawelela lapho futhi saSixova sonke." Wathi, "Kufanele ukuthi uJohane wayekade edla okunye—okuthize ngalobo busuku futhi wayenephupho."

Ngathi, "Mnu. Bohanon, ngiyakudabukela." Ngathi... .

Wathi, "Awu, akekho ongakuqonda Lokho."

314 Ngathi, "Akusikho komuntu wemvelo, kodwa uMoya oNgcwele ungaSembula."

315 Wathi, "Awu, buka lapha, Billy." Wathi, "UMlobokazi wayemi eNtabeni yaseSinayi. Futhi lapha kwakungamanzi akhwifwa ephuma emlonyeni kadrago, ukulwa—kulwa noMlobokazi. NoMlobokazi wayeseZulwini ngesikhathi esifanayo. Ake ukucabange lokho!"

316 Ngathi, "Mnu. Bohanon, into kuphela onayo, unezinto ezintathu ezehlukene ezixovekile, ukubiza ngo 'Mlobokazi.' Ubiza *izinkulungwane eziyikhulu namashumi amane-nane*, ezama neWundllu eNtabeni yaseSinayi, u 'Mlobokazi.' Babengesuye. Ubiza (lowo owakhwifa amanzi emlonyeni wakhe, ukulwa nayo) *insali* yeNzalo yowesifazane, okwakungesuye

uMlobokazi; lokho yilokho okwakusele. UMlobokazi wayeseZulwini; izinkulungwane eziyikhulu namashumi amane-nane *lapho*; nozishaya umKristu ehamba *lapha* edlula ekuhlushweni. Futhi lokho kunjalo.”

³¹⁷ Funda, mfowethu, manje uma unakho. [UMfowethu Neville ufunda kwabaseKorinte bokuQala 15:29—Umhl.]:

Pho bayakwenze-njani ababhaphathizelwa abafileyo na, uma abafileyo bengavuki nempela na? babhaphathizelwani ngenxa yabo na?

³¹⁸ Manje, manje, bazalwane, kunabantu ababodwa—bodwa abakholwa yilokho, babhaphathizela abafileyo, leyo yiMormon. Futhi ngike ngaba semathempelini abo, isikhathi esiningi, bangabantu abakahle impela. Futhi ungahle ube yiMormon, manje. Angizami ukulimaza umuzwa wakho. Kodwa, mngani wami othandekayo, ungeke wabhaphathizelwa uyihlo; yilesosenzo ayefanele asenze. “Indlela isihlahla esitsheke ngayo, yileyondlela esiwa ngayo.”

UPawulu, ekhuluma lapha, wayekhuluma ngo “fileyo,” uJesu Kristu, “uma ofileyo engavuki, nibhaphathizelwani eGameni likaJesu Kristu pho uma ofileyo engavuki na?” Niyabona ukuthi ngiqonde ukuthini na? Nakho lapho okhona. . . Wathi, “Asidle, siphuze, futhi sijabule, ngokuba kusasa siyafa, uma abafileyo bengavuki.” Kodwa uyaqhubeka futhi udumisa uNkulunkulu ngokuvuka kwabafileyo. Futhi sibhaphathizwa kuJesu Kristu, ekufeni kwaKhe, ukumbelwa, nokuvuka. Yingakho sibhaphathizelwa “kofileyo.” Kulungile.

Ngiyakholwa, manje, lona ngomunye nje futhi emva kwalona.

48. Mfowethu Bill, ngicela ungitshela ukuthi u—utholakala kanjani umbhaphathizo kaMoya oNgcwele. Kungomkhuleko, impilo ezinikele, ngiWuvuma njengoba senza ekuphilisweni na? Ngiyazi ukuthi kuyini ukuba nokukholwa kokuphiliswa ngenkathi ungikhulekela lapha. Uyakhuleka futhi ubeke izandla, wenzele umbhaphathizo kaMoya oNgcwele na? Ngabhaphathizwa egameni lika “Yise, iNdodana, noMoya oNgcwele.” Ngicela ungitshela uma ngifanele ngiphinde ngibhaphathizwe eGameni likaJesu, njengoba usanda kukhuluma.

Manje, mngani wami ongumKristu othandekayo, angikutsheli ukuba wenzeni. Ngibeka kuphela umBhalo phansi. Futhi uyazi ukuthini, ukuthi uMoya oNgcwele ungafika kanjani khona manje sisakhuluma. UMoya oNgcwele uyisiphiwo sikaNkulunkulu. Niyabo? Leso yisiphiwo sikaNkulunkulu. Ubungafika sisakhuluma. Futhi ngizonitshela, ngenkathi. . . Ukuba abantu bafundiswa kahle, . . .

Abanye benu zingwazi ezindala lapha, ake nginibuze into ethize, nina zingwazi ezindala okade usetabernakele.

Bhekisisani uma ngibhaphathiza abantu. Nani befundisi kuthatheni lokhu kube yisibonelo. Ngibafundisile labobantu baze baba naleyompilo isihlanziwe ngaphambi kokuba baye kulawomanzi, futhi nganginabo bekholwa ukuthi uNkulunkulu wayebophezelekile ukugcina isithembiso saKhe; kwathi nje bangabhaphathizwa eGameni likaJesu Kristu, uMoya oNgcwele wawusukhona khona lapho ukuwemukela. Futhi ngenkathi bekhuphuka bephuma emanzini, bemukela uMoya oNgcwele. Kunjalo. Uma nje u. . .

³¹⁹ Belusi bezimvu, fundisani izimvu zenu, zifakeni eBhayibhelini lapha. [UMfowethu Branham umbambatha iBhayibheli lakhe—Umhl.] Sukani kuleyoncwadi endala yesifundo yelinye ibandla, futhi nehlele lapha eBhayibhelini lapho uNkulunkulu afundisa khona, futhi ningeke nibe nalezo zinkathazo.

³²⁰ Yebo, ukubekwa izandla kungukuwemukela kanjalo uMoya oNgcwele, ngomunye umuntu ogcotshiwe ebeka izandla.

49. Mfowethu Bill, kuyi. . .Ngabe kuphumile yini enqubweni komunye ukuba asukume bese enikeza imilayezo ngezilimi ngenkathi umshumayeli esanikeza i. . .iZwi? Lomuntu unemibuzo emithathu lapha.

49b. Nomunye uthi: Futhi, ngabe kuphumile yini enqubweni ukwenza kanjalo uma kwenziwa ukubizela e-altare na?

50. Isithathu, owesithathu: Futhi, kuphumile e. . .Ngabe kuphumile yini enqubweni ukuba umuntu asukume ebandleni futhi asole umfundisi ngento ayishilo noma wayenza ngesikhathi senkonzo, futhi yena esemva kwedeski elingcwele na? Zonke lezizinto yenziwe etabernakele izikhathi eziningana.

³²¹ Manje, angifinyelele kulona masinya impela manje, lokhu kuphathelene nebandla manje. Mina. . .Manje, kinina zihambi emasangweni akithi, ngifanele nginike ibandla ukuthwansula okuncane manje, ukuze ni—nithi nje ukubambelela umzuzu, niyabo, uma nithanda.

³²² Lalelani, bantwana bami! Lezoziphiwo ziyamangalisa. Akukho-muntu owaziyo ukuthi nginithokozela kangakanani, futhi ngiyanihanda ngothando lokumesaba uNkulunkulu. Kodwa lezoziphiwo zingaba ngukulimaza kuwe uma ungazisebenzisi endaweni efanele.

³²³ Bukani abantu namhlanje, umuntu okahle phandle ensimini, bekhulekela abagulayo futhi bekhokhisa imali ngakho. Lokho kuyiphutha. Uma umuntu enokukholwa kokuphiliswa futhi ekhulekela abagulayo, ufanele abe yindoda ehloniphekile ngokwenele ukukhulekela abantu ngaphandle kwemali. Akabongwe uNkulunkulu! Mfowethu, ngifuna ukusho lokho, hhayi ngesingami, kodwa okwenkazimulo kaNkulunkulu, angikaze nakanye ngike ngithathe imali kubantu, kumbe

noma yini enjalo; futhi ngayala, ngempela, isigidi, amadola ayizinkulungwane ezingamakhulu amahlanu, emnikelweni owodwa. Futhi niyakwazi; kwakukhona lapha, iphepha. Niyabo? Kunjalo. Akusikho okwe. . . Uma wenza lokho, uzolahlekelwa ukukholwa kwakho ngaphandle ngaleya noNkulunkulu.

³²⁴ Manje nina bantu enikhuluma ngezilimi futhi oneziphiwo zokukhuluma ngezilimi, uNkulunkulu anibusise. Niyadingeka kulelitabernakele. Nginifuna lapha. Kodwa, manje, i—into isenqubweni, ungalokothi ukwenze umshumayeli esashumayela. Uma ukwenza, uphumile enqubweni. Niyabo? Awufanele ukwenze. Ngokuba iBhayibheli lathi, “Umoya womprofethi uthobela umprofethi.” Futhi uma umuntu eshumayela, unenkundla, unezethameli, uMoya oNgcwele uzokhuluma ngaye. Uma eseqedile, khona-ke yisikhathi somlayezo, niyabo. Ngakho ningaphumi enqubweni; uma nikwenza, khona-ke uyaphazamisa futhi uzo—udabukisa uMoya oNgcwele nomlayezo ophumayo.

³²⁵ Lapha esikhathini esingeside esedlule, ngangisemhlanganweni enhla lapha ndawondawo eWashington, abantu abayizinkulungwane eziningi babehlezi lapho. Nemenenja yami, engumchazi wangempela weBhayibheli, yayimi lapho ikhuluma ngokuphilisa ngokukaNkulunkulu, igcotshiwe, uMoya oNgcwele wawukhuluma. Inenekazi lasukuma futhi liqala ukukhuluma ngezilimi, futhi yalinda umzuzwana nje, yayisiqala-ke ukuqhubeka. UMoya oNgcwele uqala. . . wadabuka, naningakubona phakathi kwabantu. Waqala ukukhuluma futhi, lase lisukuma. Wathi, “Dadewethu, hlala phansi, eGameni leNkosi.” Wathi, “Uphumile enqubweni.” Nabefundisi balithatha baliwezela lapho futhi balazisa.

³²⁶ Manje, okuyikho, lezoziphiwo zisezweni, zisebandleni manje. Iziphiwo zisebandleni, kodwa abantwana abancane bandla bathola lezoziphiwo futhi abanakho ukufundiswa kokwazi ukuthi silawulwa kanjani. Uma nizosilawula ngokungesikho, nizokwenza okuningi ukulimaza kunoma nizokwenza okuhle. Niyabo?

³²⁷ Njengomuntu nje ephuma, ekhulekela abagulayo nomunye ephiliswa, athi, “Manje, ufanele unginike inkulungwane yamadola ngakho.” Manje, wenze okuningi ukulimaza kunoma enokuhle. Bekuyoba ngcono ukuba indoda ibiqhubekile futhi yafa esikhundleni sokuletha ihlazo elinjengalelo phezu kwesizathu sikaKristu.

³²⁸ Manje, uma u. . . Uma umelusi noma umvangeli, kumbe noma ngabe kuyini, eshumayela, thula. UPawulu wathi ukwenza lokho, niyabo. Manje, wayesethi-ke, “Nonke ningakhuluma, ngamunye ngamunye.” Lokho kuqinisile ngokwenele. Wayesethi, “Ngingathanda ukuba nonke nikhulume ngezilimi. Lokho kuhle.”

329 Kodwa ungeke wakhuluma ngezilimi ngaphandle uma unesiphiwo sezilimi. Futhi akungabazeki nhlobo kodwa ukuthi kuneziphiwo eziningi zalokho ebandleni manje. Kuneziphiwo eziningi zakho ngapha ebandleni lamaMethodisti, kuneziningi zakho ngapha ebandleni lamaBaptisti, ukuba nje kwakushunyayelwa ukuze isiphiwo sikwazi ukuyosebenza.

330 Kanjani na? Uma ufaka imbewu emhlabathini futhi ungayilimi, kuzokwenzekani kuyo na? Niyabo, iyolala lapho othulini olomile, futhi ibole; ayizukusiza lutho. Leziphiwo bezisebandleni sonke isikhathi, kodwa manje nje amanzi aqala ukwehla, imvula yePhentekoste, ukuyinisela nokuveza isithelo. Manje, isebenziseni endaweni efanele.

331 Manje, kuthi, awu, ngikholwa ukuthi umbuzo olandelayo ubulapho, umuntu ubuzile, wathi:

Uma i . . . uma benikeza ukubizelwa e-altare na?

332 Qhabo, ngeke ngacabanga ukuthi kungalesosikhathi. Uma uqaphelile, futhi thatha abaseKorinte futhi nikufunde, abanye benu lapha, uma—uma nineziphiwo zokukhuluma ngezilimi, khona-ke bhekisisani. EBhayibhelini, ngenkathi bene . . . emva kokuba sekuphele inkonzo, isibusiso sikaNkulunkulu sehlela phezu kwebandla, bese-ke beqala ukukhuluma, bese beqala ukudumisa uNkulunkulu. Futhi, ngaso sonke isikhathi, umlayezo oqonde ngqo komunye umuntu. Hhayi . . . Nifanele nikubhekisise lokho manje. Niyabo? Akusiyo nje into engokwenyama. Kuzoba ngumlayezo komunye umuntu, ukuba omunye umuntu enze into ethize, noma into ethize ukwakha ibandla. Kuzoba yinto yokudumisa ibandla.

333 Yilapho abantu bePentecostal balethe ihlazo egameni labo. Lona impela igama elithi *Phentekoste*, ungaliphatha nabantu bayosuka nje bazihambele futhi bathi, “Umbhedo,” ngoba babone inqwaba yokuqhubeka; okungukuthi, abantu besebuqothweni kodwa abafundiswanga.

334 UPawulu wathi, “Uma ngifika ebandleni lamaPentecostal laphaya,” wathi, “Ngizokubeka enqubweni.” Kufanele kube senqubweni, nayo yonke into ifanele yenziwe ngokwenqubo, njengoba uMoya wayala nje. Ngakho wathi, “Manje, uma ngingena, nani nonke niqala ukukhuluma ngezilimi; nongafundile angene, uzothi, ‘Awu, anihlanyi nonke na?’; asuke aphume.”

335 Yilokho nje ibandla lamaPentecostal elikwenzayo. Wathi, “Manje, esikhundleni, uma omunye wenu eprofetha futhi embule izimfihlo zento ethize, (omunye wenu abe ngumprofethi, ngamany’amazwi),” wathi, “khona abantu abayikuwa phansi bese bethi ‘UNkulunkulu unani?’”

336 Awu, bengingasiphika kanjani isiphiwo sokukhuluma ngezilimi ngibe ngizophika isiphiwo sokuprofetha, bengiyodingeka ngiphike lezi ezinye iziphiwo na? Manje,

iningi lamabandla, amabandla amakhulu, amaNazarene, iPilgrim Holiness, kanjalonjalo, bacabanga ukuthi uma umuntu ekhuluma ngezilimi unguelevi. Lokho ngukuthuka uMoya oNgcwele, okungekho-kuthethelelwa kukho. Yilokho okwenziwe amaJuda, ahlekisa ngabantu abanoMoya oNgcwele, futhi balahlwa ngecala futhi balahlwa, ngakho. Kuyikho! Akashongo yini uJesu, “Uma ukhuluma izwi elilodwa elimelene noMoya oNgcwele, alisoze lathethelelwa kuwe kulelizwe noma ezweni elizayo”? Ngakho qaphela; awuqondi, hlala uthule.

³³⁷ Nani bantu eninoMoya oNgcwele futhi nibizelwe ezikhundleni, abafundisi. . . Manje, ungathini nje. . . nangu mina ngimi lapha ngizama ukufundisa, futhi nakhu kugxuma indoda, eceleni kwami, bese ngiqala ukufundisa ngaso impela isikhathi esifanayo, enye indoda imi phandle lapha icula iculo lejubili na? Awu, ukudideka okunje pho!

³³⁸ Awu, yileyondlela okungayo ngokukhuluma ngezilimi. Makuze ngenqubo, njengoba nje uMoya uzokunikeza, ungakhuluma ngezilimi.

³³⁹ Manje wena uthi, “Awu, Mfowethu Branham, angikwazi ukuzibamba.”

³⁴⁰ O, yebo, ungazibamba! UPawulu wathi wawungazibamba. Wathi, “Uma kubakhona omunye, phakathi kwenu, okhuluma ngezilimi, futhi kungabikho-mhumushi, makathule.” Akunandaba ukuthi kufuna kangakanani ukukhuluma, thula. Leso yisiphiwo, mfowethu. Ngi—ngiyakhuleka, uNkulunkulu uzongivumela ngibe nemvuselelo lapha ngezinye zalezizinsuku ukuze singene kulezozinto ngenzele nina, niyabo. Lapho ongabona khona ukuthi yisiphiwo, nalesosiphiwo sifuna ukusebenza ngaso sonke isikhathi. Niyabo? Kodwa nifanele nibe nokuhlakanipha kukaMoya oNgcwele lapha ukwazi ukuthi nini nokuthi sisetshenziswa kanjani lesosiphiwo. Nalokho. . .

³⁴¹ Wena uthi, “Awu, udumo kuNkulunkulu, iBhayibheli lathi uma uMoya oNgcwele efika awudingi-mfundisi. UnguMfundisi qobo lwaKhe.” O, mfowethu, ungaba mncane kanjani kakhulu kangaka ukufunda u Scrip- . . . Wabamiselani uMoya oNgcwele abafundisi ebandleni, pho?

³⁴² Awusho “Angidingi-kuba namuntu ukuba angifundise. UMoya oNgcwele uyangifundisa.” Uyakwenza, ngomfundisi. Wamisa abafundisi ebandleni.

³⁴³ Wathi, “Bonke bangabafundisi, bonke bangabaphostoli, zonke yiziphiwo zokuphilisa na?” UMoya oNgcwele wamisa lezizinto ebandleni, futhi Uzisebenzisa zonke, futhi afundise ngazinye sazo sisebenze ngokwenqubo.

³⁴⁴ Manje kufana nonyawo lwami nje; olunye lwazo luthi, “Ngiya ngapha,” olunye luthi, “Ngibuyela emuva ngapha.” Manje, uzokwenzenjani na? Isandla sathi, “Ngizokwenyuka,”

nesinye sizungeza ngapha. Hlobo luni lwesimo umzimba ozongena kuso na? Niyabo?

345 Kodwa, manje, uma ingqondo lapha ithi, “Nyawo, yiya phambili, nobabili. Sandla, hamba nazo. Khanda, hlala uqondile. Zingalo, yenzani okufanayo,” yonke into ihamba ngokuzwana. Manje, uma ngifika lapho, angikazisebenzisi izingalo zami. Manje, unyawo luwenzile umsebenzi walo, umelusi useqedile ukushumayela; manje, zingalo, yenzani umsebenzi wenu. Niyabo? Niyabona ukuthi ngisho ukuthini na?

346 Awu, ukuba-ke izingalo ibiluleka *kanje*, “O, kukuphi na? Kukuphi na?” nezinyawo zishumayela na? Niyabo, awukabibikho lapho. Niyabo, thula, zingalo; kuzoba yisikhathi sakho ukuba nisetshenziswe emva kwesikhashana; lindani nize nifike lapho. Niyabona ukuthi ngisho ukuthini na? Leso yisiphiwo, leso yisiphiwo sikaMoya sisekusebenzeni.

347 Ngiyayithanda iNkosi. Aniyithandi na? Amen. Lalelani, ngazi into eyodwa engingayisho ngani, impela ninokubekezela; imizuzu engamashumi amabili emva kweleshumi. Manje, bangani, kubukeka lapha njengalokhu manje. Ngi... Lokhu ngukwazi kwami okwedlula konke. Ngizofanele ngijahe ngedlule enqwathshani enkulu yayo kunjalo. Uma ngi... Uma ungavumelani nalokho, ungaxabani nami. Yiba ngumfowethu, uyabo. Ngiyakuthanda, futhi ngisho lezizinto kuphela ngoba lokho kusenhliziyweni yami. Yilokho engikukholwayo, naleyo yindlela engikuchaza ngayo, futhi yileyondlela engikuletha ngayo, ivela eBhayibhelini.

348 Manje, uma uthi, “Mfowethu Branham, nje angikukholwa ngaleyondlela.” Lokho kuzoba ngokulunge ngokuphelele, niyabo. Asisoze sacabanga nayimuphi umehluko, sizoqhubekeka phambili nje ngqo njengabafowethu nabangani.

349 Futhi—futhi uma uthi, “Awu, ngi—ngikholwa ukuthi uma ngikhonza ebandleni lamaMethodisti noma ibandla lamaBaptisti, ngiyosindiswa noma kanjani.” Kulungile, mfowethu, lokho kulunge ngokuphelele. Ngisalokhu ngikubiza ngo “mfowethu,” ngoba uyamkholwa uJesu Kristu. Niyabo? Kunjalo. Ngakho sizoba ngabafowethu nabangani ngokufanayo nje.

350 Kodwa ngendlalela nje lelibandla, lolu izinsuku ezimbalwa lapha, iMfundo lelibandla eliyimeleyo. Niyabo? Yilokho ibandla elikumeleyo! Futhi uma kukhona umdikoni lapha ongakholelwa embhaphathizweni eGameni likaJesu Kristu, nombhaphathizo kaMoya oNgwele, noma iziphiwo zikaMoya zibonakaliswa, lowomdikoni, khona lapha ngisami khona lapha, akafanele ukuba sebandleni aze athole ukulungiseka. Kunjalo impela. Nebhodi lifanele likubheke lokho. Impela! Lelibandla alilawulwa ngabadikoni; lelibandla lilawulwa yiBhayibheli

noMoya oNgcwele, kuphela. Yebo, mnumzane. Manje, ngakho lezozinto, sikholwa ukuthi leyo yiMfundiso yalelibandla.

³⁵¹ Asinabulunga-nhlobo. Akukho-muntu oyilunga lapha, kodwa wonke umuntu ofikayo uyilunga, ngokuba sikholwa ukuthi sonke singamalunga oMzimba owodwa ngombhaphathizo kaMoya oNgcwele.

³⁵² Futhi siyakuncengisisa, mfowethu ongumKristu wami othandekayo noma dadewethu, ukuba ubhaphathizwe eGameni likaJesu Kristu futhi wemukele uMoya oNgcwele. Uma usuvele umemukele uMoya oNgcwele, emva kokuba ubhaphathizwe egameni likaYise, iNdodana, uMoya oNgcwele, uNkulunkulu akubusise! Wena uthi, “Mfowethu Branham, ngifanele ngenzenjani ngakho na?” Umbuzo uphenduliwe. Ngingasho kuphela njengoba kwasho uPawulu, umelwe uphinde ubhaphathizwe!

³⁵³ Manje, bukani lapha, iZenzo. Akufundwe lokhu, kwabaseGalathiya 1:9. Kubhaleni phansi, wena okubhalabhalayo. UPawulu wathi, lomuntu ofanayo owasho lokhu, wafundisa lento. Niyakukholwa lokho manje na? Kunjalo na? UPawulu wayebatshele ukuthi baphinde babhaphathizwe futhi eGameni likaJesu Kristu. NoPawulu wathi, “Uma iNgelosi evela eZulwini. . .” KwabaseGalathiya 1:8, “Uma iNgelosi evela eZulwini ibinganifundisa noma yini enye ngaphandle kwaLokhu, mayibe kini ngeqalekisiweyo.” Uma engumbhishobhi omkhulu, uma enguphapha, uma engumfundisi, uma engumprofethi, uma engumfundisi-mhlonishwa, uma iyiNgelosi evela eZulwini, noma kungahle kube ngubani, wathi, “Uma befundisa noma yini enye ngaphandle kwaLokhu, makabe kini ngoqalekisiweyo!” Kunjalo na? Futhi wakuphinda futhi, uthi, “Njengoba ngishilo, ngiyasho kanjalo futhi: Uma befundisa noma yini enye ngaphandle kwaLokhu, makabe ngoqalekisiweyo!” Kunjalo na?

³⁵⁴ Ngakho iNkosi inibusise. Ngikufunda kusuka eZwini, futhi yenza isinqumo sakho.

³⁵⁵ Manje bangaki othanda leloculo elidala elimnandi:

Ukholo lwami lubheka phezulu kuWe,
Wena Wundlu laseKalvari,
Msindisi waPhezulu;
Manje ngizwe ngisakhuleka,
Susa lonke icala lami,
Makuthi mina kusukela namuhla
Ngibe ngowaKho wonke!

³⁵⁶ Kukhona engifuna ukunibuza khona, nina kulelibandla. Njengendoda efayo ishukumayela endodeni efayo, iqonda ukuthi lena kungaba yintshumayelo yokugcina engiyoke ngiyishumaye; futhi ngizama ukushumayela yonke intshumayelo engenza ngayo, sengathi yayisingeyami

yokugcina, njengendoda efayo endodeni efayo. Manje ngiyanibuza, bazalwane bami, nezakhamizi ezingabafo bakithi zalomphakathi nezwe, nizwa ngempela ukuthi nidinga ukuhamba nisondele kakhulu nihambe noNkulunkulu emva kwalezizinkonzo na? UNkulunkulu anibusise! Mina njenge... umfowenu, ngikhuluma kini, umkhuleko wami oqotho ungukuthi, kini, ukuthi nizokwemukela lokhu ukuhamba nisondele kakhulu nihambe noNkulunkulu.

357 Futhi kwangathi, ngoSuku lokwaHlulelwa, uma lobubusuku ekade ngibushumayela, kuyoba njengo—njengokukhulu ukuqopha iteyipu edlalwa ngaloloSuku, nephimbo lami liyophuma, futhi ngiyofanele ngime lapho futhi ngizilande, ngokuba amazwi ami ayoba phakathi kokuthi ayongibusisa noma angilahle ngaloloSuku. Nalokho bekungamazwi ami iminyaka eyevile emashumini amabili, njengomfana omncane weminyaka engamashumi amabili ubudala, ngishumayela iVangeli, futhi senginamashumi amane-nanhlanu manje. Futhi angikaze ngiLishintshe nakancane, ngoba ngangingeke ngaLishintsha inqobo nje uma iBhayibheli lihlala ngaleyondlela.

358 NgiLigxilise okwezimpande kubabhishobhi nakho konke okunye, futhi angikaze ngimbone okwamanje ongakhuluma okuphambene naLo, ngokweZwi. Bathi... Awu, manje, ngi... Lompristi, lapha ezinsukwini ezimbalwa ezedlule, wathi, “Mfu. Branham, asilithathi iBhayibheli; yibandla, kithi.” Ngakho ungeke ukhulume nalowomuntu. Kodwa uma uzokwesekela eBhayibhelini, lokho ngukwehluka. Niyabo?

359 Ngikhulekela ukuthi uNkulunkulu uzo...Bonke ababangani bami abangamaKatolika phakathi lapha, nabo bonke ababangani bami abangamaProtestani, futhi ngisho... Abasa... Uma bekhona... Ngi—nginithanda nonke nje. Futhi uNkulunkulu uyazi ukuthi lokho kuyiqiniso noma qha. Bhekisisani emgqeni womkhuleko, ngenkathi izimpumputhe—izimpumputhe nezinyonga, Akusho ukuthi, “IKatolika.”

360 Lapha kuhlezi indoda khona lapha e plat-...khona lapha, iKatolika, ibulawa ngumdlavuza, uyashwabadela; ifika endlini yami, noMoya oNgewele ufika phezu kwayo, wayiphilisa kulowomdlavuza. Awuzange usho noma yayiyiKatolika noma qha; angizange ngithi vu kuyo. Iza neno, yabhaphathizwa eGameni likaJesu Kristu futhi yemukela uMoya oNgewele. Nanso indoda ihlezi khona lapho, usomabhezini eLouisville. Ya. Niyabo?

361 Angibuzi noma uyiKatolika noma qha. Kungukuthi ngabe inhliziyoyakho ilambeke uNkulunkulu. “Babusisiwe abalambele bomele ukulunga, ngokuba bayakusuthiswa.” Kunjalo na? Amen. INkosi inibusise.


³⁶² Bangaki owazi leliculo elidala elimnandi, *Libusisiwe IGoda EliBophayo* na? Bangaki abantu phakathi lapha abangaphezu kweminyaka engamashumi amane ubudala, phakamisani izandla zenu nami, futhi nithi, “Ngiyalikhumbula iculo elidala, kusukela eminyakeni engamashumi amane, *Libusisiwe IGoda EliBophayo*”?

Libusisiwe igoda elibophayo
 Izinhliziyo zethu othandweni lomKristu;
 Inhlanganyelo yemiqondo efanayo
 Injengalokho ngaphezulu.

³⁶³ Aniwathandi lawomaculo amadala na? Lalelani, ngifuna ukusho lokhu, ukuba besinanye amaningi alawomaculo amadala esikhundleni sokuningi kakhulu kwalokhu ukuqhubeka esinakho, ngikholwa ukuthi ibandla lizoba ngcono. Ngiyawathanda lawo amahle, amaculo amadala abhalwe nguMoya oNgcwele.

³⁶⁴ Lezozingwazi ezindala, ngangivame ukukhumbula, indoda eyikhaladi elidala, yayivamise ukuhlala phandle emva kwendlu, ezansi lapho ezintabeni zaseKentucky. Kwakuthi uma ikhathala, yayihlala kulolo oludala—ugodo oludala futhi yayishaya ngezandla zayo ogodweni. Ngiyikhumbula kahle impela nje, yayinendingilizi yezinwele ezimhlophe ekhanda layo. Yayicula leluculo elidala, iculo elidala:

Ngovuka futhi ngiye kuJesu,
 Uyongigona ngezingalo zaKhe;
 Ngezingalo zoMsindisi wami othandekayo,
 O, kunezinsimbi ezikhencezayo
 eziyizinkulungwane eziyishumi.

³⁶⁵ Akukho-bumnandi obungako endlebeni ukulizwa. Bangaki abake balizwa leluculo elidala na? He! Lelo lihle. Lalelani. 

IMIBUZO NEZIMPENDULO ZUL54-0515

(Questions And Answers)

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LoMlayezo ngoMfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngoMgqibelo kusihlwa, ngoMeyi 15, ngo 1954, eTabernakele likaBranham eJeffersonville, eIndiana, U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

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