

UMUMO WOMUNTU OPHELELE



Kumnandi ukubuyela eTabernakele futhi ekuseni namuhla. Ukusa okumnene okuhle kini nonke. Futhi ngiyethemba ukuthi lokhu kuzoba lusuku olukhulu lwethu sonke ebukhoneni beNkosi yethu. Namanje, nginesifundo namuhla ekuseni. Ngifuna ukungena kulesisifundo zisuka nje ngoba iyi... Ngicabanga ukuthi kusemqoka, nokucina isixuku singenyeli uyazi... uma sihleli isikhathi eside, nabaningi bemile. Ngizovele ngingene esifundweni ngqo.

Namanje, kusihlwa namuhla bengifuna ukukhuluma ngesifundo sokuthi *UmHoli weMpilo Yami*. Futhi ngiyethemba ukuthi abanangi abanga... ngobuningi babo, bayoba khona ngalesosikhathi kulobu busuku. Nokho, uma unebandla elingelakho, siya... impela sikufuna ubesebandleni lakho. Lokho kungumsebenzi wakho: ukuba lapho, lapho isikhundla sakho somsebenzi sikhona, ukukhanyisa ukukhanya kwakho.

Manje, silokhu sethemba ukuthi njalo uma sibuya siyoba nendlwana ethe xaxa khona lapha. Kepha sinezingqinamba ngayo, o ndawozonke. LeyoBhodi yabaPhathi izame ngamandla ayo onke. Bathumela endaweni eyodwa; bakuvume; bese ke bekuthumela kwenye indawo bakwenqabe, futhi bakubuyisele emuva; bakuvume ngapha, futhi emuva... o, isikhathi esabanaso. Kepha niyazi, uSathane njalo uyisilwi esiphambene nokuyikho. Khumbula nje, njalo nihlala niqinisele nge... .

Bengimangala ukuthi ubukuphi, Anthony, (Angimbonanga... Ngihlangane noyihlo,) futhi ngibuke ngale kwabalaleli; uthe ubuhlezi laphaya. Siyajabula ukuba nawe noyihlo lapha nathi—uMfowethu Milano wase New York. Ngethemba... ukuya phesheya kwezilwandle ngalesisikhathi ngingathola elinye “ikhefu lentwasahlobo” ngaphandle kwe New York, phandle le ndawo ndawo, uma iNkosi ithanda.

Futhi ngakho sijabula kakhulu ngani nonke. Kuhle nje, kini ukuba nibe lapha. Futhi sibe nesikhathi esikhulu ebusuku izolo, kumbe ngingathi ngibenaso. Angina... *Ulsaya eTempelini*.

...nasekuseni namuhla sifuna ukukhuluma ngesifundo, noma ukufundisa kambe, uma singakwazi, *Ukwakha iTabernakele eliPhilayo... , Ukwakha iTabernakele eliPhilayo leNdawo yokuHlala kaNkulunkulu oPhilayo: UMuntu oPhelele*—iTabernakele eliPhilayo likaNkulunkulu oPhilayo, lapho Ehlala khona.

Ngियाqonda ukuthi banokunye kwalokhu ukucula okuhle lapha, futhi angikuzwa. Nakusihlwa nje ngizozama ukwehlela lapha. Umkami ungitshelile ngoMfowethu Ungren, (Ngikholwa ukuthi igama lakhe kwakuyilelo) ovela ezansi

eTennessee. Manje, ubelapha izolo ebusuku. Angimboni ekuseni namuhla, kepha ngicabanga ukuthi ulapha ndawo ndawo. Futhi ngingathanda ukumuzwa ecula kusihlwa nje, uma ngingamuzwa, kube ilelo elithi *Phansi Esuka eNkazimulweni yaKhe* noma *UmuKhulu*. Ngithanda ukuzwa lelo. Bangaki abangathanda ukuzwa uMfowethu Ungren ecula na? O, ngiyakuthanda ukucula okuhle. NoMeda uthe unephimbo elithi alibe phakathi kwetena nebhesi, futhi kungikhumbuzwa uMfowethu wethu uBaxter. Ungumhlabeleli, futhi, njengoba sonke sazi. Futhi *Phansi Esuka eNkazimulweni yaKhe* noma *UmuKhulu*, ngiyakholwa sengivele manje ngimbeke endaweni yakhe... Kuzolunga lokho, Mfowethu Ungren, kusihlwa nje, uma uzophumelela? Uma uhlala. Uzozama ukuhlalela inkonzo yakusihlwa nje? Kuhle, ngiyakutshela, kungangani ngalokhu uma si... angifuni ukudala ukungezwani kunoma ngubani, kepha kungebe yini ke, uma engahlabelela phakathi kwesikhathi seZimpawu eziyisiKhombisa uma sishumayela lokho, uma ungeza, ngithanda ukukuthwebula, uyabo, ukukuthola: *UmuKhulu* naleli futhi *Phansi Esuka eNkazimulweni yaKhe* ngaleso sikhathi na?

O akumangalisi ukukhonza iNkosi na? Angazi ukuthi ngangiyokwenzenjani ukuba ngangingeyena umKristu. Kuhle kabi ukuba ngumKristu; ngizwa nje sengathi nje ngingagxuma phansi naphezulu ngikhamuluke ngiqhume phezulu ngephimbo lami. Ukuba ngumKristu—cabanga ngakho. Bonke bebambebele kuKristu.

Ngiyazi ngilibiza ngokungesikho igama lalendoda ngesikhathi sonke—kuba u “S.T.,” kumbe “T.S.,” noma into efana naleyo) u Sumner—Mfowethu Sumner. Ngifuna ukumbonga nomkakhe oligugu omncane. Ngicabanga ukuthi wachitha cishe, kwabukeka sengathi cishe izinyanga eziyisithupha ebhala ngomshini leMinyaka yeBandla eyisiKhombisa, namanje sinayo isibuyile lapha isibhalwe ngomshini, ilungele ukuhlolwa amaphutha, bese iba yincwadi—imiNyaka eyisiKhombisa yeBandla. Dadewethu Sumner, noma ukuphi, impela uzosenza sikukhokhele ngalokho. Lokho kwathatha umsebenzi omningi. Yini, iwugqinsi olungako. Iyongithatha izinyanga eziyisithupha ukuyifunda yonke, ngingakubali ukuyikhiphela kumatheyiphu, bese ngiguquka ngikhiphe izimpinda, ngiyenze ibe yincwadi. Sizoyilungisa bese siyithumela kubagayi ngqo, ngokuba sicabanga ukuthi iyinto abantu okufanele bayithole khona manje, futhi ungayifundisisa. NoBilly ubengitshengisa nje, ngenkathi ngingena emuva laphaya emizuzwini emibalwa eyadlulileyo, ukuthi ibisikulungele manje ukuya kumgayi. Ngakho, Dade, iTabernakele lizokukhokhela ngalokho. Angikubhekile ukuba lokho ukwenze mahhala. Noma kumbe uma siyithola incwadi siyibize intengo, noma okunye, siyobeka intengo lapho oyothola okuthize uma beyidayisa, noma kuba

yini. Uvele ukhulume eBhodini, iBhodi yabaPhathi, nabanye babo phakathi lapho, futhi bayokuqikekelela wena. INkosi ikubusise kahle impela.

Asebekhulakhulile uMfowethu noDadewethu Kidd behlezi lapha, cishe ngaphansi kwekhulu (kancanyana nje). Futhi ngihlangane naye esikhashaneni esadlulileyo futhi wathi, “Kuhle, lokhu mhlasi kuyoba isikhathi sokugcina ukuba ngikubone, Mfowethu Billy,” wathi, “Sengiguge kakhulu.”

Ngathi, “O, he! Angifuni ukukuzwa usho lokho.” Njengomama nobaba asebekhulakhulile. Siyabathanda uMfowethu noDade Kidd, wonke umuntu uyabathanda. Kuvele kwenze into ethize kimina uma ngibabona behamba bengena ebandleni, izithandani esezikhulakhulile kanjalo; futhi nje cabanga, babeshumayela iVangeli ngingakazalwa, futhi ngiyindoda endala. Yebo, ake ucabange, babeshumayela ngaphambi kokuba ngizalwe. Futhi ngilapha manje. Ngiyacabanga, “Sengikhule kakhulu,” futhi ngisacabanga nje, cishe sengilungele ukuyeka; futhi ngibona uMfowethu noDade Kidd bengena: “Inkazimulo kuNkulunkulu!”

Ngithi, “Qhabo, ngizizwa ngikahle.” Yebo mnumzane, ukubabona, ukuthi banga . . . ukuthi bakunika ugqozi ngempela. Khona uyaqonda ukuthi kusondele eminyakeni yami futhi, kodwa futhi basahamba ensimini. Behlile ekuseni namuhla bacela izincwadi—ukuze bazithathe izincwadi bazidayise; bafune amateyiphu, ukuze bahambe baphume bazuze imiphefumulo ngalamateyiphu—eminyakeni esondele ekhulwini ubudala. Manje, aphi amaphiko akho amabili ebesikhuluma ngawo izolo ebusuku na? Yebo, ngiqala ukucabanga ngokuthi, “Aphi awami na?” Uneminyaka emingaki, Dade Kidd na? (Amashumi ayisishiyagalombili-nanye) Uneminyaka emingaki, Mfo. Kidd na? (Amashumi ayisishiyagalombili-nambili). Amashumi ayisishiyagalombili-nanye namashumi ayisishiyagalombili-nambili eminyaka ubudala, nokho basasebenzisa amaphiko abo ekusebenzeni, basahamba.

Noma yini engahambi kahle e Ohio uDade Kidd ayaziyo, ucingo lukhala ekhaya. Ngelinye ilanga washaya nenganyana (inganyana yentombazana, ngikholwa ukuthi kwakuyiyo) yazalwa, nezibilini zakho zingaphandle kukho—isinye singaphandle enganeni. NoDokotela akazanga ukuthi kufanele enzenjani ngakho, futhi wayesaba ukuvuma ukuba ahlinzwe. Sakhuleka . . . [UDade Kidd uyayilanda indaba kubalaleli—Umhl.] . . . wabuyisela izibilini ngaphakathi ngokuhlinzwa wacabanga ukuthi ngeke kuphile; futhi kwaphila—awangabibikho umgudu ngaleyonkathi, ukusuka emtshazweni wokudla ukuba kwedlule. UDade Kidd washaya futhi, sanikela umkhuleko futhi, futhi manje sekunomgudu ophilayo. Nansi ilapha njengofakazi, nodokotela futhi. Kungubufakazi bokuthi iNkosi uJesus, uMdali omkhulu . . .

uyabo ukuthi uSatane wazama ukwenzani na? Wanqamula lokho kuphila kwengane. Futhi ngaleyonkathi, ukubona lapho, ngiyakholwa yikuthi intombi yabuye yabuya, yabuyela eNkosini. UDade Kidd wayiholela kuKristu yabuyela, emva kwalesisimangaliso esikhulu senzeke enganeni yayo.

Ngishayelwe ucingo luvela eCalifornia izolo, uMfowethu omncane ongumfundisi phandle laphaya enganginaye ngenkathi ngiqala ukuya eCalifornia eminyakeni eyadlula, indodana yakhe encane engumzukululu yazalwa inezine... amavalvu amathathu evalekile enhliziyweni yakho. Futhi ngamtshela ngalodaba. Futhi ngathi, “UNKulunkulu owadala lena enye wayenza yakahle, impela angayiphulukisa indodana yakho engumzukululu.” Vele utshele umfana ukuba aqunge isibindi. Nomfana wabe esemhlanganweni ngenkathi ngiseCalifornia okokuqala—cishe sekuyiminyaka elishumi nesishiyagalombili eyadlula manje... iminyaka elishumi nesithupha eyadlulayo, bekuyi—futhi ngangiseCalifornia, futhi u... umhlangano wamthonya kakhulu lowomfana kwaze kwathi sebethola umntwana futhi kwazalwa, babona ukuthi kwakukhona okuliphutha—kwakuluhlaza, futhi bazama ukukuphampela umoya-mpilo nokunye, futhi kwakunga... kubukeka sengathi kuzosinda, nodokotela base-ke bekuhlola bathola ukuthi amavalvu amathathu ayevalekile phezulu enhliziyweni yakho—kungavuleki nhlobo, uyabo—kwakuphampa ivalvu eyodwa nje, wayesebiza uyise wathi, “Baba, biza uMfowethu Branham ngokushesha. Mtshela, ‘Acele uKristu nje; Uyokwenza.’” Kunjalo. O, he. Ukuthonyeka—abakubonayo. Uyabo, okukhulunye ngakho izolo ebusuku: Into eyiyo esikhathini esiyiso.

Kuhle, siqhubeka nokuxoxa ngeke sifike esifundweni, sizofika na? Kunjengotiligi ekuseni kubanda—ushube kakhulu, uyazi, futhi wonke usingathene ndawonye. Sijabula kakhulu ukuba nokuhlangana okunjalo. Yebo, mnumzane.

Ngakho manje, make sizithulise manje bese sehlela esifundweni. Manje, ngizo... mhlampe... angazi noma ningakubona lokho noma qha eblekbodini. Mhlampe uma ngiguqula lokho kubheke phezulu kanjalo ezikhashaneni ezimbalwa, kungengani, sizokwazi [UMfowethu Branham ucela iblekbode—Umhl.]

Manje, ngenkathi besalungisela lokho... ngephuzile ukuqala ekuseni namuhla... Qha, qha, cishe ngiphambili ngeshumi nesihlanu lemizuzu, futhi ngakho khona—ke sizothatha isikhathi sethu manje, ngoba asifuni ukujaha. Manje, uma ujaha, khona—ke uvele uzone izinto obuzozisho. Manje, ngangilalele iteyiphu ngolunye usuku, njengoba nganitshela, futhi ngazizwela amahloni—engekho kulokho engangikusho, kodwa indlela engangikusho ngayo—ngisheshisa kakhulu. Kungukufuhlela kwemizwa nje. Ngithanda ukulinda...

Ngake ngabona ngolunye usuku lapho ababezokwakha khona indawo enkulu lapho kufuywa khona izilwane zokubukisa, lapha phakathi neLouisville, noMnu. Brown (Ngikholwa kanjalo) wayelapho wanikela nge \$1.000.000 enikelela indawo yokufuya izilwane zokubukisa. Impela, ukuba nganginayo, cishe ngangiyobanika yona ukuba bakhulule lezo zilwane. Angikholelwa ekubiyeleni noma yini phezulu kanjalo. Ngivele...ngiya la kufuywa khona izilwane zokubukisa ngizibone bandla izilwane ezindala—amabhele namabhushi nezinto kuya emuva naphambili, kuboshiwe koze kufele lapho, uyabo. Kukwenza uphatheke kabi. Eqinisweni, zibanjwa ubuhlakani bomuntu obuhlakaniphe ukwedlula zona. Uyabo, futhi bayazibamba bazifake ekuthunjweni.

Manje, ngicabanga ngokuthi, udeveli wenza lokho. Uthatha abantu abaligugu, abafanele ukuzihambahambela ezindaweni ezinkulu zikaNkulunkulu, emasimini, nezinto ezinjengalokho, abese ke emfaka endlini yeziboshwa yehlelo elithize, noma umbhedesho othile, noma into ethize, abese embophela phezulu phakathi laphaya; futhi kuyinto enyanyeka kabi.

Futhi angizithandi izindawo zokufuya izilwane zokubukisa. Kepha ngizwa into ethize njengesinye salezo zilwane, uma ubiyelwe nxazonke uthi uzama ukuzikhulula, uyazi, ukuphuma wenze into ethize.

Manje, ngaphambi kokuba sisondele eZwini, masisondele kumBhali weZwi njengoba sikhothamisa amakhanda ethu, manje, emkhulekweni.

Baba wethu oseZulwini onomusa, sibuthene namuhla ekuseni futhi eGameni leNkoi uJesus, iNdodana yaKho ethandeka kakhulu—uNkulunkulu embethe umzimba wobuntu, weza emhlabeni ngenxa yesihlawulo sezono zethu wafa—olungileyo—ukuze thina ngokulunga kwaKhe, singenakulunga senziwe abaphelele kuYe. Siza sivuma ukuthi asifanele, Nkosi. Akukho lutho oluhle ngathi. Futhi sonke sisendlini enkulu yejele eyodwa. Akukhathaleki ukuthi simi ngakuliphi igumbi ngaphakathi, sisejele sonke. Omunye ngeke amsiza omunye. Kepha uNkulunkulu, emseni waKhe ongenakuphela, wehla wavula iminyango yejele ukusikhulula. Asisabiyelwe phezulu manje. Asikho endaweni yokufuya izilwane zokubukisa yezwe, kepha manje sikhululekile; singaphandle.

O, siMthanda kangaka siMdumisa! Singahamba siphumele emasimini amakhulu esethembiso saKhe sizibone zibonakaliswa phambi kwethu nangamehlo ethu qobo; sibone uNkulunkulu omkhulu wePhakade Ezembula phambi kwethu, futhi Azenze luqobo engoqinisekileyo njengalokho Enza kubaprofethi basendulo; sazi lokhu: ukuthi baphumule nesiqiniseko sokuthi ngolunye usuku futhi siyobuyiselwa emuva emva kokuba lempilo seyedlule nokuvuka, siye ekuPhileni okuPhakade

okungasayikushabalala. Imizimba yethu angeke iguge, futhi soze safa. Futhi asisophinde silambe, futhi asisophinde seswele. Kepha siyohamba naYe. Sifuna ukuMuzwa ethi, “Ngenani ezintokozweni zeNkosi ezilungiselelwe nina selokhu kwasekelwa umhlaba.” Emuva ngaphambi kokuba isono singene, ukuthi Wakwenza kanjani ukulungiselela, njengaku Adamu noEva, ukuthi babengayikugula, noma babe nenkathazo. Namanje Uyilungiselele thina, futhi Wazi ngaphambili ukuthi sasiza. Isono senza umvimbezelo omkhulu, namanje isono sisusiwe yiGazi likaJesu. Manje, sigabavulela iZwe leseThembiso ngesethembiso ikaNkulunkulu, esiyiPhakade.

Sibusise manje, Baba, njengoba sibhekisisa iZwi laKho. Sifuna ukwazi ukuthi nhloboni yabantu okufanele sibe yiyo ukuze sibe lapho. Sisize namuhla kulesisikole ukuba sibe noThisha omkhulu oyiNkosi enathi—UMoya oNgcwele ozokwehla Azembule luqobo kithina ngeZwi laKhe. Lokhu sikucela eGameni laKhe nangenkazimulo yaKhe. Amen.

Manje, kuqala ngizothanda nivule kanye nami ku II Petro isahluko 1, futhi ngifuna ukufunda isigamu salomBhalo: II Petro isahluko 1. Namanje kinina eninamapensela nephepha, futhi ngiyakholwa ngitsheliwe namuhla ekuseni ukuthi ngesinye isikhathi, ngisusa ikhanda lami lapho, kufiphaza iteyiphu. Angiqondile neze ukwenza lokho, futhi ngiyakholwa ngesinye isikhathi uma besingacabanga ngombhobho osalulwembu ulengiswe kusilingi lapha... Akunandaba noma ungabakuphike lapho, uyoba kahle...kuyoba ngokuphelele kuyo yonke indawo nje. Umbhobho uphezu kukasilingi nje.

Namanje nje...ngisakhuluma, futhi uma wena emva kwenkonzo kumbe ufuna, unga dweba loluhlaka lapha, bese ke mina futhi ngibe nalo lubhalwe ngomshini lukhishwe lapha. Ngizothatha isipikilana ngilubeke ngaphambili lapha, uma ufuna ukukwenza 'khathi simbe. Fikani ngaphambidlana kwesikhathi namuhla ntambama—ukuze siqonde.

Manje, sisondela ezi *Mpawini eziyisiKhombisa*. Sesiyaqedile *imiNyaka eyisiKhombisa yeBandla*, futhi lona ngumlayezo ekufundiseni obophela umuntu kulokho ozohlengwa yiGazi leNkosi uJesu, futhi uzoba kulowoNyaka weBandla—lowoNyaka weBandla waPhakade ekugcineni kweziMpawu. Manje, siyazi ukuthi sinamaCilongo ayisiKhombisa, iziNhlupho eziyisiKhombisa, iziTsha, nokunye, esingena kukho njengoba siqhubeka, kepha silinde indlu ethe xaxa ukuze ihlalise abantu.

Futhi ngicabange ukuthi lokhu kuzobopheleka phakathi lapho ebengivele ngilindele...bengingalindele ukudweba loluhlaka, kepha ngolunye usuku nganginabanye babangane bami abathandeka kakhulu—O Cox ezansi eKentucky. Ngehlela ezansi, ngicabanga ukuthi mhlawumpe ngiyongena ngolunye usuku futhi ukuzingela ingwejeje ngaphambi kokuba inkathi

yonyaka ivale. Futhi ngangiphezulu emahlathini nomngane wami, uCharlie, emi lapho, noRodney, umfowabo, futhi angizange ngibone ngisho ingwejeje. Ngicabanga ukuthi ngazethusa zonke zabaleka, ngenkathi ngimemeza phezulu laphaya emahlathini. Yilokhu okwafika kimi, abafana, noDadewethu Nellie, noMargie, ngenkathi nginitshela ukuthi ngiyonitshela ngeSonto uma ngiyitholile. Yilokho okwafika kimi emlayezweni engangizokhuluma ngawo, nokuthi konke okwakho kwaqondana kanjani kukho ngqo. Futhi, o, ngithanda ukuba nakho impela, uMoya wangempela wokumemeza phezulu laphaya emahlathini.

Ngakho manje, masifunde manje ku II Petru, isahluko 1, (isigamu sawo).

“USimoni Petro, inceku nomphostoli kaJesu Kristu, kubo abazuzile ukukholwa okuyigugu ngokufana nokwethu ngokulunga kukaNkulunkulu noMsindisi wethu uJesu Kristu.”

Ngiyayithanda indlela okubekwe ngayo khona lapho, ngoba isifundo sami sonke namuhla ekuseni sigxile eku KHOLWENI, uyabo. Ake ngikufunde lokho futhi; lalelisisa.

“USimoni Petro, inceku nomphostoli kaJesu Kristu, kubo abazuzile ukukholwa okuyigugu ngokufana nokwethu ngokulunga kukaNkulunkulu noMsindisi wethu uJesu Kristu.”

Qaphela: Uthi, “Ngikuzuzile lokhu-kukholwa, futhi ngiloba lokhu kubo abazuzile ukukholwa okuligugu ngokufana nokwethu.” Ngifuna... akusikhona okwezwe elingaphandle; lokhu kungokweBandla—labo abakuKristu.

“Makwandiswe kini umusa nokuthula ngokumazi uNkulunkulu, noJesu (uKristu) iNkosi yethu,

Njengokuba amandla akhe obuNkulunkulu esinikile izinto zonke (amandla aKhe obuNkulunkulu manje asinike izinto ZONKE) okuqondene nokuphila nokumesaba uNkulunkulu, ngokumazi yena owasibiza ngenkazimulo namandla:

Esiphiwe ngakho izethembiso eziyigugu nezikhulukazi: ukuze ngalezi (lezizethembiso) nibe ngabahlanganyeli nesimo sobuNkulunkulu, . . .”

Manje, makucwile lokho kujule manje. Angishumayeli namuhla ekuseni; siyafundisa nje lesisifundo isimo sobuNkulunkulu. Ake ngifunde lelovesi 4 futhi manje, ukuze ningaphundulwa yikho:

“Esi [thina] phiwe . . . “Esiphiwe ngakho izethembiso eziyigugu nezikhulukazi: ukuze ngalezi (lezizethembiso) nibe ngabahlanganyeli nesimo sobuNkulunkulu, nibalekele ukubhubha okusezweni ngezinkanuko.”

Buka izwe—siphunyukile kulokho manje. Ukukhuluma eBandleni lokhu. Kungakho silapha namuhla ekuseni kungukuthola ukuthi iyini indlela; yini izidingo zikaNkulunkulu na? Akukho muntu phakathi lapha othanda uNkulunkulu nje, kepha kakhulu ufuna ukuba njengoKristu—manje, kwenekwe lapha—wonke umKristu. Ngilisosha elidala. Buka kuMfowethu noDadewethu Kidd lapha; cishe badala kunabo bonke laph'endlini. Kepha uma ngingababuza, “Yini isifiso sezinhliziyu zenu na?” Kungaba: “Ukusondela kuNkulunkulu.” Uma ufunda ngoKristu, kukhona okuthile okuthandeka kakhulu ngaYe, uvele uzame ukungena kuYe.

Ngiyaxolisa ngalokhu engikushoyo: Ngatshela umkami lapha esikhathini esingaside (sobabili sesigugile futhi . . .) ngathi kuye. Ngathi, “Ungithanda njengoba wawungithanda na?”

Wathi, “Impela ngiyakuthanda.”

Futhi ngathi, “Uyazi, ngikuthanda kakhulu ngangokuthi ngingathanda ukukuthatha ngikudonsele ngaphakathi kimi, ukuze ngempela sibemunye.” Manje lokho . . . phindaphinda lokho ngezigidi ezilikhulu, khona-ke uzothola ukuthi likanjani ikholwa, elithandana noKristu, lifuna ukungena kuYe, ngoba kuluthando; nalapha Uzositshengisa ukuthi singaba kanjani ngalezizethemiso ngabahlanganyeli beSimo sobuNkulunkulu sikaKristu. Lemizimba efayo—ukuthi singaba kanjani ngabahlanganyeli.

Ngingasho okuthize lapha. Isizathu sokuba ngikholwe . . . Manje omunye wangizwa kabi impela lapha esikhathini esingaside. Ngathola incwadi evela eNhlanganweni yabeFundisi eyathi ngangikholwa ukuthi sasiyizithandani siseyimiphefumulo, futhi sifanele ukuyeka izithandwa zethu uma singathandananga nazo siseyimiphefumulo, sishade omunye esasiyizithandani nabo siseyimiphefumulo. O he! Ngathi, “Anginacala laleyo-nzwabethi enjalo.” Bengihlale njalo ngiphambene nalokho. Angikholelwa kulokho. Impela qha. Ngiyakholwa ukuthi uNkulunkulu usinika umsizi. Lokho yiqiniso. Futhi bese siba yingxenywe yomunye nomunye. Kunjalo, futhi ngaphambi kokuba indoda iganwe, kumele icabangisise ngalezizinto; ikuhlolisise.

Insizwa yangibuza ngelinye ilanga, yathi, “Ucabanga ukuthi nginga . . . ngingashada, Mfowethu Branham, nentombazane ethize-thizeni na?”

Ngathi, “Ucabanga kangakanani ngayo na?”

Wathi, “O bakithi, ngiyayithanda impela.”

Ngathi, “Kuhle, uma ungezukuphila ngaphandle kwayo, kungcono uyishade ke. Kepha uma unghahlala ngaphandle kwayo, kungcono ungayishadi. Kepha uma kuzokubulala, kungcono uqhubeke ushade.” Futhi ngakho engangizama ukumtshela khona yilokhu: ukuthi uma uyithanda kakhulu . . .

Manje, khona manje ngaphambi kokuba nishade konke kuhamba kahle nje ningamaqhathanzipho, kepha emva kokuba senishadile khona-ke ubunzima nezinhlupeko zokuphila ziyafika. Kulapho ke kufanele nithandane impela ukuze nazane. Uma ekudumazile, noma umdumazile, khona lapho niyaqondana.

Kungaleyondlela nakuKristu. Uyabo, simele ukuMthanda kakhulu kuze kuthi uma sicela utho, Engasiniki, lokho kungasinyakazisi nakancane. Uyabo ukuthi kungani na? Futhi okuyiyona ndlela kuphela ongakwenza ngayo lokho kungukuba nibe ngabahlanganyeli besimo saKhe sobuNkulunkulu, khona ke niyoqonda isizathu sokuba Anganinikezi— abahlanganyeli beSimo saKhe sobuNkulunkulu. Bese ke ubuka lapha: *“nibalekele ukubhubha okusezweni ngezinkanuko”*—nikubalekele. Uyabo ukuthi kukubani. KuseBandleni. Labo abakuKristu baphakanyiselwe ngaphezu kwalezizinto. Akaziphakamisanga, kepha uKristu owamphakamisa.

Kubazalwane bami abangamakhaladi nodadewethu abakhona ekuseni namuhla... Angikusho lokhu ukuba kunilimaze, kepha sasisemhlanganweni 'khathi-simbe kudala, angazi noma sengake ngakusho eTabernakele; ngakusho ezindaweni eziningi. Kwakukhona udadewethu wekhaladi owathi, “Ngingaba nobufakazi na, kumbe ngifakaze?”

“Impela, Dadewethu, qhubeka.”

Wathi, “Ngifuna ukwenza lobubufakazi bodumo lukaNkulunkulu.”

Wathi, “Niyazi, angisikho lokho engifanele ukuba yikho;” futhi wathi, “Angisikho engifuna ukuba yikho, kodwa” wathi, “kunye okuyiqiniso, angisikho engangiyikho.”

Uyabo, wayeqhamuka ndawo ndawo; wayephakanyisiwe. Kungakho sazi ukuthi sedlulile ekufeni saya ekuPhileni. Sibuka emuva emgodini esakhishwa kuwo. Uyabo, asiyikho esifuna ukuba yikho; asiyikho ngisho esifanele ukuba yikho; kepha kunye eibonga ngakho, asiyikho esasiyikho. Sisemgwaqeni; futhi “sibalekele ukubhubha kwezwe”—sibalekele lokho—inkanuko nokubhubha kwezwe. Ningaphezulu kwalokho.

Manje, yileyonhlobo yomuntu Akhuluma kuyo—umuntu ophunyukile kulezizinto—ukubhubha kwezwe.

“Nangaphandle kwalokhu, nengezela inkuthalo yonke, nelekele amandla ekukholweni kwenu; nasemandleni ukwazi;

Nasekwazini ukuzithiba; nasekuzithibeni ukukhuthazela; nasekukhuthazeleni ukumesaba uNkulunkulu;

Nasekumesabeni uNkulunkulu ukuthanda abazalwane; nasekuthandeni abazalwane uthando.”

Manje, Usinike umklamo lapha ukuthi kumele senzeni; sazi ukuthi sikwenze kanjani. Manje, njengoba ngishilo, sonke siyazama ukusondela kuNkulunkulu. Yingakho ngikhethe lomlayezo namuhla ekuseni oqondene nebandla, ngazi ukuthi abantu bahambela... Izolo ebusuku ngithe, “Bangaki abalapha abavela ngaphandle kwedolobha.” Cishe abantu abangamapesenti angamashumi ayisishiyagalolunye-nesishiyagalombili bavela ngaphandle kwedolobha. “Bangaki lapha kohambe ikhulu lamamayela na?” Ngani, kwedlula ngale, ngiqagele, amashumi ayisishiyagalombili amapesenti. “Bangaki lapha kohambe amakhulu amahlanu amamayela na?” Futhi cishe ingxenywe yokuthathu yabantu bebelapha besuka ebangeni elingaphezulu kwekhulu... ibanga elingamakhulu amahlanu amamayela ukuza lapha. Awucabange nje. Abantu behamba. Kuhle, labobantu abezi nje enkonzweni kanjalo ukuba bazokuba. Akukho... kuyilokho izwe elingaphandle elingabona nayibuphi ubuhle kulendawo. Bonke bangabantu abajwayelekile, abampofu, abagqoka ngokwejwayelekile. Akukho mahubo amakhulu avela kwabazishaya ikhwaya yezingelosi, imiqangala, namanye amafasitela amibala bala. Unesikhathi einzima ukuthola isihlalo ebhentshini ume uzungeze izindonga. Abazeli into enjengaleyo, kepha beza ngoba phakathi kubona kunento ebona ubuhle obungabonwa yiso lokwenyama. Kuyiso lokomoya elibamba ubuhle bukaKristu. Yingakho beza.

Ngakho, izinsuku ngaphambi kokuba sibe nenkonzo, ngikhuleka izikhathi zonke, ngiye emahlathini, ngifake ephaketheni lami, ngitshela unkosikazi, “Ngiyozingela ingwejeje namuhla ekuseni.” Futhi ngifake ipensela nephepha lokulobela ephaketheni lami. Kothi nje kungakhanya ngokwanele ukuba ngibone, ngihlezi phezulu ngencike esihlahleni ndawo thizeni, izandla ziphezulu emoyeni, ngithi, “Nkosi, ngingenzani namuhla na? Uzonginikani lwabantwana baKho na?” Kothi ke uma ngishaya into ethize ebonakala ivuthela phansi, kuze into enjengalokhu: Uma ubukhona baKhe buya ngokusondela ngiqala ukuzwa into ethize engathi ile kude, into efana nalokhu:

Okubili kuphindwaphindwa kabili kwenza okune;
(kusondela)

Okubili kuphindwaphindwa kabili kwenza okune;

Okubili kuphindwaphindwa kabili kwenza okune;

Okubili kuphindwaphindwa kabili kwenza okune;

[UMfowethu Branham wandisa isivini njalo nxa ephinda lomusho ukugcizelela—Umhl.]—njalo njalo njalo kanjalo. Kungubukhona baKhe buza bungena.

Zidele siqu sakho, futhi emva kwesikhathi uyadeda kuwe iqu sakho. Nakho kufika umbono: “Hamba uye endaweni ethize-

thizeni nento ethize-thizeni.” Uyabo, kuqala ekuzindleni—ingqondo yakho kuNkulunkulu, uphume ezweni, udede ezweni uphumele ehlane kuwe siqu sakho, bese kuqala kuze: “Kunye. . . Kunye. . .” Ngithi—noma yiyiphi inombolo noma yintoni, into evele iqale kancane kancane, kalufifi izongena. Bese-ke iza ngokushesha, ngokushesha. Uhlala lapho uphakamise izandla zakho; ungakhulumi-zwi, vele uphakamise izandla zakho emoyeni. Into yokuqala uyazi, bonke ubuwena buyaswa. Khona-ke ubona izinto Afuna ukuba uzazi—akubonise izinto ezizofika. Mhlasimbe kufika endaweni, kuze kube sendaweni ethize, bese-ke kuyama. Akuyi embonweni. Bese-ke umBhalo uvele utheleke ndawonye. Ngidumela ipensela lami, ukuze ngingakukhohlwa, ngikulobe phansi. Ngikulobe phansi, futhi ngifika ekhaya ngikubuyekeze, ngikufundisise; futhi mhlawumbe, akunikezi-mqondo kimina uma ngikubuyekeza, bese kuthi emva kwesikhashana nakhu; kuyagqama, kuhambe futhi! Bese-ke ngithatha incwajana enjengalena bese ngiqala ukukudweba kwehle njalo ngokushesha okukhulu, angitshela khona. Ngacabanga, “Nkosi, ngehlela eTabernakele ngibatshele, ‘Yehlani,’ nginento ethile yabo.” Kufika kanjalo. Impela. Aze Anginike kuqala, ngeke ngakusho.

Ngalokho ke ngalemidwebo emincane, ongibona ngiyibuka phansi; futhi kuqala ngaqala ngalena, angiyitholanga lengxenye lapha, kwaze kwaba cishe usuku noma ezimbili ezedlulile phezulu emahlathini.

Manje, lababantu ba. . . UPetro uyasho lapha ukuthi kufanele sibe ngabahlanganyeli kanjani beSimo saKhe sobuNkulunkulu. Manje, omunye nomunye wethu bazama ukukhulela esimweni sikaNkulunkulu.

Manje, emva kukoba siqede iziMpawu eziyisiKhombisa, khona-ke ngalesosikhathi sokukhala kweziMpawu eziyisiKhombisa, kumbe ukuthukululwa—isizathu siyazi ukuthi uPhawu luyini; lungukuthukulula intshumayelo—ukuqqa iziMpawu eziyisiKhombisa. Futhi sizokubona lokho khona impela eshadini. Iqqa umlayezo—into ebisicilelwe ngophawu.

NgeSonto izolo ebusuku ngishumayeke ngokuthi, *IsiHluthulelo*, nesihluthulelo singukukholwa. Ukukholwa kubamba isihluthulelo, isihluthulelo *ngumBhalo*, noKristu unguMnyango. Ngakho ukukholwa kuthatha izingibe ezincane zomBhalo bese kuvula iz’nkaz’mulo nobuhle bukaNkulunkulu ziphumele kubantu baKhe. Ngakho ukukholwa kubamba isihluthulelo esivulela uKristu kubantu. Kusivule; kusembule.

Ngakho namuhla sizozama ukuthatha lesosihluthulelo esifanayo ukuvula indlela ukuze ube umKristu onamandla emumweni kaNkulunkulu, futhi ube yiTabernakele eliPhilayo likaNkulunkulu oPhilayo ahlale kulo. Khumbula, uNkulunkulu uzambula siqu saKhe ngezindlela ezintathu. Isikhathi sokuqala

Uzembula siqu saKhe eNsikeni yoMlilo. Lokho okwakubizwa ngokuthi, *UbuBaba*. Kwase kuthi yena lowoNkulunkulu *wabonakaliswa kuJesu Kristu*. Lapho Akha umzimba—wenza lomzimba. Okwesithathu, ngokufa kwalowomzimba, Wangcwelisa *iBandla Angahlala kulo*. KwakunguNkulunkulu phezu kwethu; uNkulunkulu enathi; uNkulunkulu ephakathi kithi—uNkulunkulu ofanayo.

Kungaleso sizathu kwabizwa ngoBaba, iNdodana, uMoya oNgcwele. Akusibo onkulunkulu abathathu—yizikhundla ezintathu zikaNkulunkulu oyedwa. Uma babecabange ngalokho kuphela eMkhandlwini waseNicea, besingeke saba yingxoviya sonke, besiyoba njalo na? Kunjalo. Hhayi onkulunkulu abathathu.

Abantu abaqondanga ukuthi uJesu wakhuluma kanjani noYise, futhi Yena noYise baMunye. Kuhle, ilapho ke yonke into. Impela, kuyakwembula nje, impela. Uyabo, akusibona onkulunkulu abathathu—izikhundla ezintathu. Kuyini na? UNkulunkulu ezehlisela endalweni yaKhe. UNkulunkulu ufuna ukukhonzwa. Igama elithi *Nkulunkulu* lichaza into *ekhonzwayo*. Futhi kunguNkulunkulu ezama ukumisela abantu baKhe ukuze Athole kubo lokho Abadalela khona.

Akazange akwenze ukuba ube ngenye into ngaphandle kokuba ube yindodana nendodakazi kaNkulunkulu. Uma ulahlekelwe yilokho, (ukuba yindodana nendodakazi kaNkulunkulu) ulugejile uphawu. Futhi ugeje... Igama I-S-O-N-O lisho *ukugeja uphawu*. Ukugeja uphawu. Ngakho, uma ngidubula epulangweni lokunembela, ngibethele isipikilana emayadini angamashumi amahlanu, bese ngiyadubula, ngithathe isibhamu sami phansi ngidubule, bese ngigeja ngamane kumbe amahlanu amayintshi, kwenzekeni na? Isibhamu sami sidinga ukulungiswa. Kukhona okuliphutha. Futhi uma ngigeja ukukholwa kuNkulunkulu, uma ngigeja ukuba ngumKristu... UNkulunkulu wakubeka lapha ukuba ube ngumKristu, futhi uma uchezukela kwelinye icala—buyela emuva ulungiswe. Futhi yinye vo into engakulungisa, lokho ngumBhalo. UMoya oNgcwele emBhalweni uyakulungisa. Ukubuyisela ngqo epulangweni lokunembela futhi.

Manje, sizohlolisisa iZwi laKhe.

UStefane wathi eZenzweni 7 futhi naku... Asikufunde lokho. Ekhuluma nge... Manje sikhuluma ngeTabernakele likaNkulunkulu. Manje uStefane wathi—ngokuzoba yiTabernakele eliPhilayo likaNkulunkulu oPhilayo—uStefane washo kuZenzo isahlukho 7, futhi ngiyakholwa kuZenzo 7, kuqala cishe evesini 44:

“Obaba babenetabernakele lobufakazi ehlane, njengalokhu akumisa, ekhuluma noMose, ukuba alenze ngomfanekiso abewubonile.

Obaba futhi abafika kamuva balingenisa noJesu ezweni labeZizwe, uNkulunkulu azixoshayo ebusweni bawobaba, kwaze kwaba semihleni kaDavide;

Owathola umusa ebusweni bukaNkulunkulu, wafisa ukufunela uNkulunkulu kaJakobe itabernakele.

Kepha nguSolomoni owamakhela indlu.

Kodwa oPhezukonke akahlali ematempelini enziwe ngezandla; njengokusho komprofethi,

Izulu liyisihlalo sami sobukhosi, nomhlaba uyisenabelo sezinyawo zami: ngenjani indlu eniyakungakhela yona? isho iNkosi: noma yiyiphi indawo yami yokuphumula na?"

Manje, eTabernakele, kunjalo kuyindawo lapho esihamba siyophumulela kuyo, sithole ukuhlumeleleka, nokunye, njengokuphumula nxa ulele, nokunye. Manje, amaHeberu 10, nevesi lesi 5, uPawulu uyakuveza.

"Ngalokho-ke esefika ezweni, uthi, Umhlatshelo" (lowo nguKristu) "Umhlatshelo nomnikelo awuwuthandanga, kodwa ungilungisele umzimba."

Yini itabernakele manje na? Ngumzimba. UNkulunkulu ezakhela itabernakele emzimbeni.

UNkulunkulu ufuna . . .phezulu ekuphakameni, nxa Ehlela phansi entabeni, ngisho uma inkunzi kumbe inkomazi kuthinte intaba, imele ibulawe. UNkulunkulu uNgcwele.

Izolo kusihlwa ngenkathi lezo zingelosi zimboza ubuso bazo—amaSerafi angcwele nobuso obungcwele—angazi ngisho nokuthi kusho ukuthini ukuthi isono, futhi amboza ubuso bawo phambi kobukhona bukaNkulunkulu—amboza izinyawo zawo ngokuzithoba.

Manje, uNkulunkulu oNgcwele wayengenakusithethelela isono. Ngakho ayikho into eyayingathinta intaba lapho uNkulunkulu ayekhona. Khona-ke uNkulunkulu wenziwa inyama wakha phakathi kwethu esimweni esinguJesu Kristu, iNdodana yaKhe—indalo yaKhe. Kwase kuthi-ke leyoNdodana yanikela ukuphila kwaYo, inhlayiya yegazi kaNkulunkulu yepfulwa ukuze ukuPhila kuphume egazini kuze kithina. NgaleloGazi sihlanziwe, namanje igazi lethu, ukuphila kwethu, (okwafika ngokuphila ngokufisa kobulili—kwaletsa ukuphila kwethu ezweni) iGazi likaJesu Kristu liyasihlanza, liguqula imvelo yethu ngokuthumela phezu kwethu uMoya oNgcwele; bese-ke siba ngabanesimo sobuNkulunkulu sikaNkulunkulu; bese-ke siba yindawo yokuhlala uNkulunkulu.

UJesu wathi, "Ngalolosuku niyakukwazi ukuthi NgikuBaba, noBaba ukiMi; Ngikini, nani nikiMi." Nazi ukuthi uNkulunkulu ukanjani eBandleni laKhe.

IBandla manje lifuze ukuba lithathe indawo kaKristu—liqhube intshumayelo yaKhe. “Lowo okholwa yiMi, imisebenzi eNgiyenzayo uyakuyenza futhi. Kuseyisikhhashana, izwe lingabe lisaNgibona; kepha nina niyoNgibona ngoba Ngiyoba nani, ngibe ngisho phakathi kini kuze kube sekupheleni kwezwe.” Lilapho liqhuba umsebenzi waKhe.

Manje uNkulunkulu...IBhayibheli lathi lapha ukuthi uStefane wakhuluma ngoSolomoni akha itempeli, futhi oPhezukonke akahlali ematempelini enziwe ngezandla. Ngokuba “Izulu liyisihlalo saMi sobukhosi, nomhlaba uyisenabelo sezinyawo zaMi. Futhi iphi indawo yokuphumula kwaMi, kepha UNgilungisele umzimba.” Amen! Ulapho ke. “UNgilungisele umzimba.”

UNkulunkulu uhlala emumweni womuntu; eziveza siqu saKhe kulowo muntu—ukukhonza okuphelele. UNkulunkulu ephakathi kithina, siyiTabernakele laKhe; uNkulunkulu ebonakalisa. O, singahlala kulokho nize nicishe nifuthelane lapha ukushisa.

Qaphela, ukuthi uNkulunkulu ubehlala njalo, ngazo zonke izikhathi, eziveza siqu saKhe kumuntu. KwakunguNkulunkulu kuMose; mbheke. Wazalwa engumholi; uKristu—ngesikhathi ezalwa kwakukhona ukuhlushwa kwabantwana bezama ukumthola—kwaba kanjalo nakuKristu. Wazalwa ngaleso sikhathi; kanjalo noKristu. Wayengumnikezeli-mthetho; noKristu wayenjalo. UMose wenyukela phezulu izinsuku ezingamashumi amane, wathola imiYalo, wayesehlela phansi; uKristu waya ehlane izinsuku ezingamashumi amane, wayesebuya, ethi, “Nizwile kwabasendulo, ‘Ungaphingi’; kepha Ngithi kini, ‘Obuka owesifazane amkhanuke usephingile naye vele.’” Zonke lezizinto ezahlukile uNkulunkulu eziveza siqu saKhe.

Buka kuJosefa, wazalwa engumfana wokomoya phakathi kwesixuku sabazalwane. Bonke babengamadoda alungileyo, bonke okhokho, kepha uJosefa esefika wayehlukile. Wayebona imibono, ehumusha amaphupho, futhi wayezondwa ngabazalwane bakhe ngenxa yalokho. Ngenxa yawo impela umsebenzi uNkulunkulu ayembekele wona emhlabeni ukuba awenze, abafowabo bamzondela wona, futhi konke kwakukhomba esiphambanweni. Futhi buka, wathengiswa cishe ngezinhlamvu ezingamashumi amathathu esiliva ngabazalwane bakhe waphonswa emgodini ukuba afe ngabazalwane bakhe, wakhushulwa kulowomgodini, wahamba wahlala ngakwesokunene sikaFaro, futhi kwakungeze muntu kuFaro, (owayebusa izwe ngalolosuku) akukho muntu owayengeza kuFaro kuphela ngoJosefa. Akekho umuntu ongeza kuNkulunkulu kuphela ngoKristu. Futhi nxa uJosefa esuka esigodlweni, ngaphambi kokuba asuke, kwakuba khona icilongo elalikhala, nabagijimi bahambe phambi kwakhe bamemeze,

“Guqani ngedolo, uJosefa uyeza.” Akukhathaleki noma wabe ukuphi, noma wawenzani, noma ngabe umsebenzi wakho wawusemqoka kangakanani, wawuwa ngamadolo akho aze afike lapho uJosefa. Nalapho iCilongo selikhala ngolunye lwalezizinsuku, wonke amadolo ayoguqa nazo zonke izilimi ziyovuma! Lapho uKristu, uJosefa wethu, eyoshiya iNkazimulo afike, umsebenzi wakho awuseyukuba-mqoka ngaleyonkathi. Wonke amadolo ayoguqa baMvume ukuthi uyiNdodana kaNkulunkulu. Kunjalo.

O, siyaMbona kuDavide. Kwabanjani kuDavide, inkosi elahliwe, yakhishwa esikhundleni sayo qobo ngabazalwane bayo, indodana yakhe qobo, wahlala phezu kweNtaba yemiHlwathi, enyukela phezu esiqongweni seNtaba yemiHlwathi wabuka emuva phezu kweJerusalem wakhala; ngokuba nampaya abantu bakhe qobo ayebakhonza, wabafundisa ngoNkulunkulu, nabantu bakhe qho bamhlabuka bambeka izici, bamphimisela, bahlekisa ngaye. Ngenkathi eqala ukwenyuka igquma, walahlwa. O, kuphelele kanjani okweNdodana kaNkulunkulu emakhulwini ayisishiyagalombili kamuva—iNkosi elahliwe phakathi kwabantu baYo qho yahlala phezu kwentaba yakhalela iJerusalem, njengeNkosi elahliweyo. Kwakuyini na? UNkulunkulu eziveza siqu saKhe. Kulabo baprofethi beveza uKristu.

Kwase-ke nakho kufika Lowo owayengukuphelela kukaNkulunkulu. KwakunguNkulunkulu phakathi kwethu. Futhi kusukela ngaleso sikhathi, Uziveza siqu saKhe phakathi eBandleni laKhe ngakulelicala laseKalvari. Ngakho, uyabo, sonke sizama ukungena kulendawo yokuhlala, iTabernakele lika Nkulunkulu oPhilayo.

Manje kukhona abanyabantu esibaqaphelayo lapha... Wathi, “Okokuqala sinokukholwa, amandla, ukwazi, ukuzithiba, ukubekezela, ubuhle kumbe ukumesaba uNkulunkulu nothando lwabazalwane.” Kulungile, ukuthanda abazalwane bese kwenzelwa uthando. Angikufunde konke lokhu futhi, ukuze nibe nesiqiniseko ukukuthola manje. Manje, sizoqala evesini lesihlanu.

*“Nangaphandle kwalokhu, nengezela inkuthalo
yonke, nelekele ekukholweni kwenu amandla;
nasemandleni ukwazi;*

*Nasekwazini ukuzithiba; nasekuzithibeni
ukubekezela; nasekubekuzeleni ukumesaba
uNkulunkulu;*

*Nasekumesabeni uNkulunkulu ukuthanda
abazalwane; nasekuthandeni abazalwane isisa.
(Okungukuthi uthando).*

Ngokuba uma lezizinto zikhona kini, zivama, ziyanenza ningabi ngabayizinyumba nabangenazithelo ekwazini iNkosi yethu uJesu Kristu.”

Manje uPetru usifanekisela okuthize lapha, ukuthi kufikwa kanjani laphaya.

Manje ngifuna ukusho lokhu: ukuthi bakhona abany'abantu abanalengxenye yalamandla, ukwazi, ukuhlakanipha, ukubekezela, nokunye, abangeiwo ngisho amaKristu. Manje sivele...Sifundisa uSontosikole, futhi lokho kuliqiniso. Bakhona abany'abantu abanalengxenye abangazami nokuthi babe ngamaKristu. Kepha lokho aku—lokho ngeke kwakwenza. Kunjengenyoni emnyama ezama ukufaka izimpaphe zepigogo emaphikweni ayo ukuyenza ibe yipigogo. Kuphela izihlazisa yona. Kungcono ihlale iyinyoni emnyama. Uyabo? Uma ezama ukwenza lezizinto ngaphandle kokuba abe ngumKristu, uphume nje waphela endaweni. Kufana nesihlahla iSikhamo sizama ukukhiqiza ama apula. Ngeke sakwenza naphezu kokuba kuyisihlahla; kepha ngeke sakhqiza ama apula.

Kufana nomnyuzi uzama ukwenza uvolo—uzama ukuba yimvu lapho ungumnyuzi. Uyabo, ngeke wenza uvolo. Ngeke wakwenza. Uvolo uyisipho emvini—Hhayi emnyuzini. Ungazama ukuziphathisa okwemvu, kepha useyiwo umnyuzi. Ngakho uthi, “Ngingadla njengemvu; ngingakwenza lokhu njengemvu,” kodwa akukhathaleki noma ungenzani, umele ukuba yimvu ukuze ube novolo.

Futhi ake ngime lapha umzuzu. Imvu ayiwenzi uvolo. Inovolo, ngoba iyimvu. Iningi labantu lizama ukuthi, “Kuhle, ngizozama ukulunga. Ngizozama ukwenza lokhu.” Ungenzi lutho. Qha, ngeke ukwenze. Imvu ayi... ayicelwa, ibhekekile, ukwenza uvolo—ithela uvolo. Iyawuthela ngoba iyimvu. Futhi uma ungumKristu, uvele uthele isithelo sikaMoya. Awu... awusenzi. Awuzami ukusenza sikhule. Awuzenzi wena luqobo ube yinto ongesiyo. Uvele ube yilokho ofanele ukuba yikho, beseke kuyazenzekela.

Uke wezwa abantu bethi, “Kuhle, ngiyakutshela, ngajoyina ibandla; impela kufanele ngiwayeke lamanga.” Uzama ukwenza okuthile futhi, manje. Ngeke ukwenze, ngakho asikho isidingo sokuzama uku—soze umnyuzi wazenzela uvolo. Ngeke uwenze.

Kumbe inqe lizame ukudla nejuba—inqe lizame ukuba yijuba. Ungathini nje uklebe phandle laphaya, ethi, “Uyazi ngiyijuba.” Ufake izimpaphe ezimbalwa kuwo bese uthi, “Buka, manje, ngibukeka njenge...” Uyabo? Ungavele uhlale obala nje. Ngumuntu lowo ezibiza ngento angesiyona. Uyabo, ungeke ukwenze.

Ungeke uthi, “Manje buka, ngifanele ukuba namandla, ngakho ngizoba namandla. Ngifanele ukuphila ngokumesaba uNkulunkulu, ngakho ngizovele nje ngibe nakho.” Kungani

na uzama kuphela ukubeka izimpaphe, naphezu kokuba zingakuwe, kodwa ngeke wafaka izimpaphe enyonini okungesiyo. Kungeke kuze kusebenze. Futhi kukhombisa kuphela ukuthi leyonyoni ingumzencisi kangakanani.

Ungathini nje uklebe omdala uzama ukuba nezinsiba ezimbalwa zejuba uthi, “Buka lapha, uyabo, ngilijuba.” Uyabo? Ingani sonke siyazi ukuthi unguklebe. Kuphela. Singasho ukuthi unguklebe.

Kuhle, manje kungaleiyondlela ukuzama ukwenza ubuKristu. Ngeke ukwenze. Into yokuqala okumele uyenze ukuba uzalwe ngokusha. Umelwe ukuguqulwa. Futhi uma usuguquliwe, uba yisidalwa eisha. Manje, uza kahle, manje. Manje, awusadingi ukukhathazeka ngenxa yezinsiba; ziyazenzekela uma uzalwa ngokusha. Yebo, mnumzane.

Njengoba bengihlala njalo ngisho: Uthatha ingulube, uyikolobhe uyiqede, uyigqokise isudu yedina, uyikhiphe lapho; iyoqonda ngqo emgodini wodaka iziginqagingqo, ngoba uyabo ingenze lutho oluhle. Iyingulube—lokho kuyimvelo yayo. Ukuziginqagingqa yimvelo yayo. Ufanele ukuguqula imvelo yayo, nakho konke okwayo kuyozenzekela.

Manje, qaphela, umelwe ukuzalwa ngokusha; lokho kungukuguqulwa; kumele kubekhona uguquko. Uthi, “Kuhle, Mfowethu Branham, ngiyamazi lo wesifazane othile ngapha; ngani, akazange enze lutho oluphambeneyo. Ungowesifazane olungileyo, kumbe lendoda ‘ethize-thizeni’; iyindoda elungileyo. Ayenzi lutho; ayoni muntu.” Lokho akuthi shu. Ingaba ngumakhelwane olungileyo, kepha ayisuye umKristu ize izalwe ngokusha.

UJesu wathi, “Uma umuntu engazalwa ngokusha (uJohane oNgc. 3) ukuthi angewubone ngisho uMbuso.” Manje lokho kusho-*ukubona* kusho *ukuqonda*. Ubuka noma yini bese uthi, “Angiku *boni* sampela;” uchaza ukuthi a *wukuqondi*.

Umuntu angeqonde ukuthi kungani abantu behlokoma. Umuntu angeqonde ukuthi kungani ulimi lomuntu luguquka, abese ekhuluma ngezilimi. Umuntu wokwemvelo angekubone ukuthi kungani inkazimulo kaNkulunkulu yehlela emehlweni omuntu, abese ebona umbono atshele umuntu ngezinto ezithize nokuthi akenzeni—abatshela izinto ezizokwenzeka, izinto ezizokwenzeka—njengoba ngisho iNkosi isenzele lapha ebusukwini bayizolo.

Umqondo wokwemvelo uzama ukukuhlaziya, “Kuhle, wenzani na?” kumbe “Nhloboni yehlalaya lokukhohlisa ayisebenzisayo na? Unakuphi ukukhomikha anakho na?”

Ukubona umuntu ekhuluma ngezilimi, bathi—omunye ahumushe asho khona impela elungwini elithile lomzimba abakwenzile, nokungafanele bakwenze. Uyabo, bacabanga ukuthi yinhlobo ethize yehlalaya yokukhohlisa. “Kukhona

okuthize okuxakile phakathi kwabo.” Bangekuqonde. Aze lowomuntu azalwe ngokusha—khona-ke uma esezelwe ngokusha, kulesosikhathi usesemgqeni wokuhlanganyela ngoba uyisidalwa esisha. Lokho kukhonona okudala, isimilo ayeyiso sokungabaza, sifile; manje uyisidalwa esisha. Ngakho uyabo, akadinge kunezelela lutho kokwakhe—manje, ngoba kuyovele nje kuzenezeleleke.

Qaphela, umele ukuzalwa ngokusha. Futhi uma uzalwa ngokusha, ngeke wazalwa ngokusha ngaphandle kokuba nokukholwa. Kunjalo. Ngakho uyabo, eshadini lami lapha, nginaso impela isisekelo—ukukholwa kuyisisekelo sakho konke. “Ngokuba ngaphandle kokukholwa akunakwenzeka ukumthokozisa uNkulunkulu: “ngokuba lowo oza kuNkulunkulu umelwe ukukholwa ukuthi ukhona, nokuthi ungumvuzi walabo abamfunisisayo.” Umelwe ukuba njalo. Futhi uma ungongalikholwayo iBhayibheli, uma ungongalikholwayo iZwi ukuthi liqinisile, ungavele nje futhi uzihlalele emuva uze ulikholwe kuqala.

Yini isono na?—ukungakholwa. Mibili kuphela imisuka ebusa umuntu. Lokho kungaba ukungabaza kumbe ukukholwa—okunye kwakho. Unakho okukodwa okubusa impilo yakho. Kuncika ekutheni unokukholwa okungakanani, ukuthi ungakhuphuka kangakanani. Kepha okokuqala kumele kube ukukholwa. Ake ngihlale kuleso isekelo okweikhashana.

Manje, ukukholwa kuyilokho ofanele ukukholwe. Ukukholwa kuyi—*“Ukukholwa kungukuqiniseka ngezinto ezithenjwayo...”* Usuvele unakho uma unokukholwa, ngoba kwambulwa ekukholweni. *“Ukukholwa kungukuqiniseka ngezinto ezithenjwayo...”* (amaHeberu 11) *Isiqiniseko—nhloboni yesiqiniseko na?—Isiqiniseko esingcwele.*

Ngakho ke, uma uthi, “Mfowethu Branham, ngiyakholwa ukuthi uNkulunkulu unguMphulukisi.” Kuhle, uma ukholwa yilokho bese ke uMamukela njengoMphulukisi wakho—futhi ungaqambi amanga, kepha ngesiminya ukholwa ukuthi ngemivimbo yaKhe uphulukisiwe—akukho lutho oluzokuguqula kukho, kuyinto eyakhiwe. Manje, ungaba *nethemba*—ub’uyilokhu ucasha kulokhu futhi ucashe kulokho, kepha uma unokukholwa uyakwazi, ngoba kuyisiqiniseko—usuvele unakho.

...Bangaki abamzwile uOral Roberts namuhla ekuseni—ngenkathi eshumayela ekuseni namuhla—uOral Roberts na? Engimzwile esho okuthile noma okunye ngokuthi kwakukhona ukukholwa kokukhululwa—ekhuleka umkhuleko wokukholwa kokukhululwa. Uthe, “Xhumana ngokuthinta umsakazo—xhumana ngokuthinta okuthize ukuze...” indoda ibiyenza lokho ukuze kunike abantu into abangabeka izandla zabo kuyo—into yokuthi, “Nginakho manje, ngoba ungitshele ukuba

ngithinte umsakazo wami. Nginakho.” Uyabo? Manje, kulunge konke. Kepha manje ukukholwa okuyikho kwangempela akudingi ukuba uthinte lutho lwalezozinto. Manje, angimgxeki uMfowethu Oral, neze neze. Wenza umsebenzi omkhulu futhi uyindoda emesabayo uNkulunkulu, futhi impela ngiyamazisa kakhulu uOral Roberts. Kubi kabi asinabo abanj engaye. Kepha engizama ukukusho: ukuthi ukukholwa akudingi lutho. Ukukholwa kukholwa iZwi likaNkulunkulu! Ngokuba ukukholwa kuza ngo *kuthinta*—qhabo. “*Ukukholwa kuza ngokuzwa, ukuzwa [ngo] izwi likaNkulunkulu.*” Lokho kulibamba lingamazami. Kulapho. Nokukholwa (njengoba ngasho) akunalo ibanga kukho. Ukukholwa kumanje. Ukukholwa kulapha.

Manje kufana, uma kukhona umuntu mumbé—leyonganyana ngolunye usuku. Lowo mama uDadewethu Kidd nabo abakhuluma ngaye owayenaleyonganyana eyayinezibilini eziphumele ngaphandle—kungekho mbobo emtshazweni ukudlulisa ukudla—manje, lentombi, izwa uDadewethu Kidd nabanye befakaza, yakholwa ukuthi uma ingaba nokuxhumana, futhi ngiyoyikhulekela leyongane. . . Manje uyabo uNkulunkulu usinikeza bantu. . . Abanye bethu banalo ulwazi malungana noNkulunkulu oluqinisekile impela ukuthi uNkulunkulu uba impela njenge—hamba ungene lapha ukhulume kuMfowethu Neville kumbe omunye omjwayeleyo. Futhi ngezinye izikhathi siyabacela labo bantu ukuba basikhulekele. Yilokho esifanele ukukwenza. Bese-ke, uma sinokukholwa ukuthi leyondoda, owesifazane, kumbe noma ngubani osikhulekelayo, ekhuluma kuNkulunkulu, khona-ke ukukholwa kwethu kubambelele; kubambisisile; kwakhile.

Lapha, umRoma waphuma ukuhlangabeza uJesu, wayesethi, “Angifanele ukuba ungenise ophahleni lwami. Angifanele; futhi angizange. . . Angizibali qobo lwami ngaleyondlela.” Kepha wathi, “Indodana yami igula kakhulu, vele Ukhulume iZwi, nendodana yami iyophila.” Kwakuyini na? Ibanga alenzanga mahluko, ngoba uNkulunkulu uhlale engokhona ezindaweni zonke. UNkulunkulu ungumninimandla onke. Futhi ndawo zonke uNkulunkulu la ekhona, amandla onke alapho. Futhi uNkulunkulu engohlal’ekhona ezindaweni zonke, lokho kwenza uNkulunkulu abe sezindaweni zonke—yonke indawo. Uyabo, uNkulunkulu mkhulu eGermany, eSwitzerland, nasezansi eAfrika ngawo lomzuzu, njengalokhu Ekhona khona lapha. Nakho-ke la ukhona!

Ngakho manje wathi, “Angifanele ukuba Ungene ophahleni lwami; khuluma iZwi nje.” Kwakuyini na? Kwakuyilokho-kukholwa komRoma. Wakukholwa.

NoJesu wathi, “Hamba ngendlela yakho, indodana yakho iyaphila.”

Futhi wathatha (uhambo lwezinsuku ezimbili), futhi ngosuku olulandelayo ngaphambi kokuba arike ekhaya, wahlangana nabanye bezinceku zakhe beza. Futhi bathi, “Indodana yakho iyaphila.”

NomRoma wamangala kakhulu waze wathi, “Bekuyisikhathi ini osukwini eqala ukuba ngcono na? Bekuyiyiphi ngxenye yosuku na?”

Wathi, “Cishe ngehora leshumi nanye uqale ukululama.”

Futhi umRoma wazi ukuthi kwakuyileso sikhathi uJesu athi ngaso, “Indodana yakho iyaphila,” futhi wayekholiwe. Amen.

Umninimandla onke, osezindaweni zonke, owazi konke, ongenakuphela—lowo nguNkulunkulu. Ngakho, ngenkathi beshaya ucingo bethi, “Khuleka!” Lokho kuthintana, nokukholwa kwakho kuletha uNkulunkulu! Kuyinto eletha umkhuleko noNkulunkulu ndawonye kubonakale. Umkhuleko, ukukholwa kuguquka kusuka lapha kuye lapha! Kukuletha ndawonye!

“Khuluma iZwi; engifuna nikwenze ukusho iZwi nje qhwaba, futhi konke kulungile.” Akadingekanga ukuba lapho. Shono izwi nje. Ngani? UNkulunkulu usezindaweni zonke. Unamandla onke. Unamandla ngaphansi kwezwe kanjengoba Wayenjalo ngaphezu kwezwe, kumbe ngapha nangapha. “UnguNkulunkulu nokuyiyona-nto kuphela okumele uyenze kungukukhuluma izwi nje,” washo njalo.

Futhi manje ukukholwa kwenza konke; ukukholwa kwenza konke, ngakho umele ukuba nokukholwa ukuze ube neisekelo. Bonke ubuKristu, konke oyikho, konke oyoke ubeyikho, kusekeleke EKUKHOLWENI EZWINI.

Kungaleso sizathu ngikholwa yiZwi. Ngeke ngabeka ukholo lwami entweni engekho. Uma ngangizolubeka ebandleni, bengiyolubeka kuliphi ibandla na?—iKatolika, iLuthela, iMethodisti, iBaptisti, amaPentekoste na? Bengiyolubeka phezu kwani na? Angazi. Onke ayantengentengezela nakho konke okunye—kuphambana imigqa nakho konke okunye—kepha nxa ngibeka ukukholwa kwami eZwini laKhe, kuyabambelela. Akukho muntu olihumushayo, nali: ISHO KANJE INKOSI. Khona ke ngiyakukholwa lokho. Naso isisekelo.

Udokotela omncane obukekayo, (ezansi lapha edolobheni) ubhuti wami—uDokotela Sam Adair. Besingabafana ndawonye. Nonke niyamazi uSam. Futhi wathi kimi; wathi, “Bill...” Emva kokuba kufike lowombono. Ngamtshela ukuthi wayeyoyakhelaphi indawo yakhe, iyobukeka kanjani, (manje, ngena umbuze sikhathi simbe uma lokho kungesilo iqiniso)—emibili noma emithathu iminyaka ngaphambi kokuba kwenzeke—ngamtshela ukuthi iyoba kuphi, ngathi, uyothatha cishe lelobhloke ledolobha;” futhi kunye vo okuphakathi

kwakhe nalo, futhi lokho yileyo-ndawo yokuhlenga. UDokotela Adair uyiphethe yonke nekhemisi. Yilokho kuphela.

UDokotela Adair wakugwalisa lokho njengoba kunjalo—lowo mbono—kuleyondawo athi, “Ngeke ithintwe nhlobo ngisho iminyaka engamashumi amabili-nanhlanu; kuyizindlu zobukhosi.”

Ngathi, “Dokotela, iNkosi ikunika yona, ngenxa yokuzithoba kwakho.”

Wathi, “Angilungile.”

Ngathi, “Ulufudu lwasolwandle. Unoqweqwe ngaphandle, uqweqwe obuka ngalo abangane bakho ngaphandle lapha, kepha ngaphakathi ungumngane wangempela. Phuma kuloloqweqwe.” Ngathi, “UNkulunkulu uyinikeza wena.”

Wathi, “Angizange ngikungabaze, Billy, kepha ngizokungabaza lokho.”

Ngathi, “Qhubeka uye ehhovisi lakho.” Ngakho waqhubeka waphuma.

Ekuseni okulandelayo wangibizela enhla wathi, “Ngibulawa amakhaza.”

Ngathi, “Kwenzenjani,” (kwakulapha ko Julayi)? Ngathi, “Kwenzenjani Doc na?”

Wathi, “Sengivele ngiyithengile indawo, Billy. Bebenomhlangano izolo ebusuku eBoston, futhi sengivele ngiyithengile indawo namuhla ekuseni.”

Ngathi, “Ngakutshela.”

Ngangisezansi laphaya ngolunye usuku ngikhuluma naye (ngenkathi isibhamu siqhumela ebusweni bami). Wathi, “Ngiyacabanga lokho ngikusho kubantu abayinkulungwane abangena lapha, (kanjalo). Kuyini na? Manje, uma uNkulunkulu ekhuluma noma yini, kumele kwenzeke!

Izolo kusihlwa abangani bangenile. Babezwile ngalowo mbono owakhulunywa ngenyamazane empondo-zimagatsha eyayinezimpondo ezingamayintshi angamashumi amane nambili nebelele elimpunga elisasiliva esikhophocweni. Angazi ukuthi bangaki abantu abafike endlini abafuna ukubona lokho. Ngathi, “Nansi iteyiphu yokulinganisa; kalani izimpondo.” Nikuzwile kushiwo ngaphambi kokuba kwenzeke. Uyabo. Ngani na?—Nxa uNkulunkulu esho noma yini, kumele yenzeke! Kungaleso sizathu—kusekelwe.

Manje nanti icebo lensindiso. Futhi-ke uma umbono waKhe wenzeka ngokuphelele phaqa indlela abathi benza ngayo (naleli-bandla lapha liyazi ukuthi lokho kuliqiniso) pho kangakanani ngeZwi laKhe na? Lona liqiniseke kakhulu kunemibono. Uma umbono ungakhulumanga neZwi, khona-ke umbono uliphutha. Kodwa kuyiZwi kuqala, ngoba iZwi linguNkulunkulu. Ngakho

Usezindaweni zonke. Wakhuluma lokho lapha, futhi wakwenza kwafezeka eCanada. Amen. Uyabo, Usezindaweni zonke.

Kulungile, kuqala ufanele ukuzalwa ngokusha, bese kuthi uma uzalwa ngokusha, unokukholwa; ukholwa yiZwi. Uma ungakazalwa ngokusha uyophikisana nalo. Uma nje ugebele ngasenkoleni, futhi unolwazi lobuntu oluncane ukuthi umele ukwenza okuyikho, soze wakwazi ukuvumelana neZwi likaNkulunkulu. Soze wakwenza. Ufanele ukuzalwa ngokusha; futhi ukuzalwa ngokusha, kuveza ukukholwa.

Kulungile, emva kokuthola ukukholwa, lokhu lapha nje—u-k-h-o-l-o (ukholo), khona-ke usesimweni sokukhula.

Manje, abantu abaningi benyukela e altare, bakhuleke, bathi, “Nkosi, ngithethelele,” nolukhulu ungeweliso baluzwe lwehlela phezu kwabo bese... , khona-ke banesikhathi esikhulu—basukume e altare bamemeze. Ubuyela emuva uthi, “Makabusiwe uNkulunkulu, ngikutholile.” Qhabo, uvele uqale endaweni lapho ungakhula khona. Awukenzi lutho nokho. Uyabo, okuyiyonanto osayenzile nje usabeke isisekelo.

Manje, uzokwakha indlu, bese uthela isisekelo bese uthi, “Mfana, ngimtholile.” Uyabo, uthole isisekelo ukwakha indlu yakho phezu kwaso. Manje umele ukwakha indlu.

Manje nakho la into ifika khona ekuseni namuhla esizokhuluma ngayo manje. Kulungile, indlu; lesisisisekelo singukuqala. Yini isisekelo sobuKristu na? Ukukholwa eZwini likaNkulunkulu. Isisekelo sakho lesi. Bese ke uqala ukukhula. Bese ke uyaqala. Uqala ukwenezelela kulesisisisekelo.

Manje, ukwakha indlu, ubeka izibonda zakho nakho konke okunye. UMfowethu Wood, nalaba babazi nabakhi lapha bangasitshela ukuthi uyakha kanjani indlu yakho, uyabo; kepha ngizonitshela ukuthi ningayakha kanjani indlu yenu yokomoya, lapho uNkulunkulu angahlala khona. Ufuna ukuhlala phakathi kuwe. Ufuna ukukwenza ubenjengaYe qobo. Ufuna ubonakaliswe... njalo ubonakalise, ubuYena.

Uyazi esikhathini elidala ngenkathi benza igolide, ngaphambi kokuba babenesincibikalisi ukulishisa, babevamise ukulicangcatha igolide, bashaye bakhipe okungadingekile, insimbi nekhopha nezinto kuphume, bese beqhubeka nokucangcatha, baliphendule, balicangcath—amaNdiya ayakwenza lokho manje. Ukucangcatha igolide; futhi bayalicangcatha. Uyazi ukuthi babona kanjani ukuthi yonke insimbi iphumile, nakho konke ukungcola nezinto, namanyela ukuthi kuphumile kulo na? Ngenkathi lapho lona obecangcatha esezibuka kulo njengasesibukweni. Lalihlanzekile licwengeke ngokwanele ngangokuthi lalimbonakalisa umcangcathi.

Yileyondlela uNkulunkulu enza ngayo. Uthatha igolide Alithole emhlabeni, futhi Ulicangcatha ngoMoya oNgcwele—aliphendule, ngapha, nangapha, alicangcath e Aze Azibone

kulo; futhi yilokho esifanele sikwenze—sibonakalise iNdodana kaNkulunkulu. Namanje sifanele ukwenza umsebenzi waKhe. Wathi, “*Lowo okholwa yimi...*” (UJohane oNgc. 14:7 [12]) “*Lowo okholwa yimi, imisebenzi eNgiyenzayo naye uyakuyenza;*”

Uqala ukubonakalisa imisebenzi kaKristu. Kepha iningi lethu lizama ukwenza imisebenzi kaKristu ngaphambi kokuba ukubonakaliswa kukaKristu kube phakathi kithina. Manje ilapho inkathazo. Sithola lezozinto zenzeka. Niyakwazi. Ngiyakwazi. Siyazibona lezizikhubekiso emgwaqeni. Sithola inqwaba yezikeleleba zabefundisi, zamaKristu, zinqwabelene eceleni komgwaqo. Kungoba kabazange baye bangene kukho ngendlela eyiyo.

Yingakho ngilapha ekuseni namuhla—kungukuzama ukufundisa lelibandla elincane, nami luqobo, ukuthi singaba kanjani yindawo yokuhlala uNkulunkulu oPhilayo. Bangaki abafuna ukuba yilokho na? Indawo yokuhlala uNkulunkulu oPhilayo.

Manje nakhu esikwenzayo. Yiyiphi into yokuqala na? Yiba nokukholwa uzalwe ngokusha—lokho kungukubeka isisekelo. Bese-ke, emva kokuba sibeke isisekelo, okwesibili, wenezelela esisekelweni sakho. “*Nelekele ekukholweni kwenu,*” uPetru washo lapha. Welekele kokwakho—kuqala ubanokukholwa, bese wengezela amandla ekukholweni kwakho. Lokhu yinsika elandelayo. Kuqala thela isisekelo sakho—ukukholwa. Bese-ke ekukholweni kwakho welekele amandla.

Manje, khona lapho kuwisa phansi iningi lethu. Yebo, mnumzane. Yebo, wenezela ubuhle bokuziphatha ekukholweni kwakho. Lokho akusho nje ukuphila impilo yobuntombi nto, uyazi, njengowesifazane kumbe owesilisa, nokunye. Lokho akuqondene nalokho. IBhayibheli lathi, (sifunda ngapha eNcwadini kaLuka lapho kwathi) “*Amandla aphuma kuYe.*” Ngabe kunjalo na? Uma sizoba njengaYe, sifanele ukuba namandla-ke. Simele ukuba nawo ukuze sibe njengaYe.

Uma iculo lokuqala eselokhu ngalithanda emahubeni (elinye lamakhulu kakhulu) kwaku: *UkuFana noJesu*. Kuhle, uma ngizoba njengoJesu, ngimele ukuba namandla nepasi, ukuze kusuke kimi kwedlulele kubantu, ngoba amandla aphuma kuye aya kubantu—amandla. Futhi ngaphambi kokuba uwadedele, ufanele ukuba nawo kuqala. Uma ungenawo, ngeke aphume. Ayikho into angaphuma esuka kuyo.

Uma ke othile ezame ukudonsa amandla kithina—isheke liyobuyela “*izimali azanele.*” Qhabo, akukho lutho lapho likhishwa khona—isheke alibanga namali. Othile ukubuka njengomKristu kuthi kusasa akubone phandle lapha uqhubeka nj engesoni—akukho mandla amaningi angakhishwa kulokho. Uyabo, kunjalo.

Amandla afanele ukuba kuthina, futhi size sithole amandla—khona-ke uma sithola amandla eqiniso, singawelekela ekukholweni kwethu. Lokho ludonga olulandelayo lwesisekelo.

Manje, kuqala ufanele ukuba nokukholwa. Ukukholwa kodwa kungeke kwakhe. Ufanele...UPetru wathi, “Bese wengeza amandla ekukholweni kwakho.” Umele ukuba namandla ukuze uwenezele ekukholweni kwakho. Manje khona-ke, kungaba yisizathu sokungabi nawo kungoba amasonto amaningi anamuhla anifundisa ukuthi akumele ube nawo, kumbe izinsuku zawo sezedlule. “Akudingekile ube nawo. Okuyiyonanto okumele uyenze ukuvele ujoyine isonto. Yebo, izinsuku sezedlule.” Amandla—noma ngubani uyazi ukuthi igama elithi *amandla* lisho ukuthini; futhi sifanele ukuba nawo.

Uma amandla aphuma kuYe ukuphulukisa owesifazane owabe egula, Ubheke amandla afanayo eBandleni laKhe, ngoba WayeyisiBonelo sethu. Futhi uma Wayenamandla ukuwanika abantu, Usibheke ukuba sibe namandla ukuwanika abantu, futhi yini amandla na? *Amandla ukuqina—amandla*. Abanye babo abakholelwa ngisho emandleni kaNkulunkulu. Bathi, “Lokho sekwadlula. Okumele ukwenze kuphela ukuvele ubhale igama lakho encwadini. Fafazwa kumbe thelwa, bhaphathizwa kumbe nayikuphi okunye, futhi yilokho kuphela okumele ukwenze.” Kepha uPetru wathi lapha, “Yengezela amandla.”

Manje, uPetru ukhuluma ngokwakha iNdlu kaNkulunkulu, iTempeli likaNkulunkulu. Uyilungisela indawo—futhi emva kokuba usunamandla umele ukuba ne—emva kokuba usunokukholwa, ufanele ukuba namandla nakho. Kunjalo. Yiba namandla ezwe lonke.

Ngashumayela intshumayelo cishe iminyaka engamashumi amabili eyadlulayo, ngiyaqagela, ngoMfundisi uMnu. Mnduze—Mnduze, umfundisi. Ngawuthathela etekisini lapho uJesu athi, “Qaphelani iminduze ukuthi kayikhandleki kayiphothi kepha Ngithi kini, uSolomoni ebukhazikhazini bakhe bonke akembathisile okowodwa.”

Buka umnduze. Uvela phansi le enkucunkucwini, futhi njalo ngomzuzu wosuku kumele uphuze emhlabathini. Futhi wenzani ngalamandla owadonsayo na? Uyawakhipha. Wenza ukubukeka okuhle kumncomi. Uzivulelela uju, ukuze inyosi ize ithathe ingxenye yayo. Ungakhonondi; unalo ukuba unikele ngalo. Kungathiwani ke uma inyosi ifike lapho—“Izimali azanele”—alukho uju. Leyonyosana ingenwaya ikhanda layo bese ithi, “Nhloboni yomnduze leyo na?”

Uma indoda iza phambili izama ukuthola insindiso iye ebandleni elikhulwa ukuthi izinsuku zezimangaliso sezadlule... NjengoJack Coe wake wathi eya endlini yokudlela ukudla okuthengwa khona inephepha okubhalwe kulo ukudla okuningi okuzodliwa ngokulandelana kwakho. Aqale ukufunda

ehle “Isicubu sesinqe senkomo,” nezinto. Wathi, “Ngizothatha isicubu sesinqe senkomo.”

“Kuhle, lokho bekungokwelanga eladlulileyo. Asinaso.” Naye angabeka iphepha okubhalwe kulo ukudla okuzodliwa ngokulandelana kwakho aphume. Kunjalo, ngoba abanalutho oludliwayo nje. Ngakho nawe ungaya endlini yokudlela ukudla okuthengwa khona lapho kukhona okuya ngasethunjini.

Futhi nendoda yokomoya—ukukhula kudinga into edliwayo. Lelo yiZwi likaNkulunkulu. Ngikholwa yilo lonke izwi laLo.

“UNkulunkulu udeke itafula
Lapho abangcwele bakaNkulunkulu bondliwa
khona,
Umema abantu baKhe abakhethiwe
‘Wozani nidle;’
Ubondla ngemana yaKhe
Usinika zonke izidingo zethu:
O, kumnandi ukudla noJesu ngezikhathi
zonke!”

Unakho, yebo, mnumzane—iBandla linakho. IBandla likaNkulunkulu oPhilayo lakhiwe laphakama kulomuntu ophelele wolwazi lukaKristu.

Manje, ufanele ukuba namandla. Ngisho kanjalo-ke, into yokuqala uyazi othile uyathanda ukuhogela iphunga. Akazazisi; unephunga. Ngaphambi kokuba anikele ngephunga, umele abenalo. Ngaphambi kokuba akhiphe uju, kumele abenalo. Ngaphambi kokuba akhiphe ubuhle, ufanele ukuba nabo. Ngaphambi kokuba akhiphe amandla, ufanele ukuba nawo. Ngakho yengeza ekukholweni kwakho amandla. Amen. Niyaqonda na? Singahlala kulokho isikhathi eside, kepha isikhathi sethu sizosibalekela. Nengeza amandla ekukholweni kwenu.

Manje, kuqala, kungukukholwa, bese kuba ngamandla, bese-ke okwesithathu, wengeza ulwazi. Ulwazi—manje lokho akusho ulwazi lokwezwe, ngoba lokho kuNkulunkulu kungubuwula, kepha ulwazi lokwahlukanisa. Ukwahlukanisani na? Okuyikho kokungesikho.

Wahlulela kanjani-ke uma unolwazi lobuKristu ngamandla akho nokukholwa, uyahlulela noma iZwi lilungile noma alilungile. Futhi uma ungabeka eceleni yonke imibhedesho yakho nakho konke ukungakholwa kwakho—konke ozisho ukuba ukwenzile—khona-ke unolwazi lokukholwa ukuthi uNkulunkulu angeqambe amanga. “Onke amazwi omuntu mawabe ngamanga, kepha awaMi abe yiQiniso.” Uyabo, manje uthola ukwazi. Lolo ulwazi lwaphezulu. Awumele ukuba neziqumane ezine kwelinye ikolishi kumbe okunye okufana nalokho ukuze ube nalo, ngoba onke lamandla anikwa wena nguNkulunkulu ukubeka phezu kwesisekelo sokukholwa kwakho ukuze

ufinyelele emumweni ogcwele womuntu wangokweqiniso ophilayo kaNkulunkulu. Yebo, mnumzane.

Yengeza ulwazi ngoba—ulwazi lweZwi laKhe. Umele ukulikholwa ngale ndlela. Njenge—umele ukholwe namuhla ukuthi i—futhi ukwamukele ukuthi izinsuku zezimangaliso azikadluli. Ulwazi lokuthi uNkulunkulu akushoyo, uNkulunkulu uyakwazi ukukwenza.

UAbrahama wakukholwa lokho, futhi nalapho eseneminyaka elikhulu ubudala, akangabazanga ngesethembiso sikaNkulunkulu ngokungakholwa. Buka ukuthi leloZwi lalibukeka lihlekisa kanjani.

Nansi indoda inekhulu leminyaka ubudala ibheke ingane ukuba izalwe ekhaya layo ngowesifazane onamashumi ayisishiyagalolunye ubudala. Uyabo, cishe sekwedlule amashumi amahlanu eminyaka—eyinyumba. Wahlala naye kusukela eseyintombazane encane kumbe eseyitshitshi, futhi nangu lapha: impilo yakhe yonke yayisifile, nesizalo sika Sarah sasesifile, nawo onke amathemba ayesehambile (mayelana nethemba) kepha nokho kungekho themba, wakholwa ethembeni, ngoba wayenolwazi ukuthi nokho uNkulunkulu wayekwazi ukugcina yonke into Ayethembisayo.

Manje, uma ukuthole kanjalo, ngakho-ke yengeza lokho ekukholweni kwakho. Uma uthola amandla eqiniso, engezele ekukholweni kwakho. Uma ungaphumela emgwaqeni lapha; uphile njengomKristu; uziphathise okomKristu; ube ngumKristu—yengeza lokho ekukholweni kwakho. Uma unolwazi—uthi, “Kuhle, angazi manje noma lomBhalo ulungile nje. Manje, nazi iZenzo 2:38—Angazi ukuthi kumele ngiwuthathe kanjani; iZenzo 28:19 . . .” Kulungile, ungengezeli lutho, ngoba awukakutholi nokho. Uzokwenzenjani na? Ngoba awukabi nolwazi olwanele ukwazi ngoNkulunkulu okwamanje ukuthi iBhayibheli Aliziphikisi. Liyeke linjalo. Ungasho lutho olunye ngalo. Liyeke linjalo. Kepha uma usukwazi ukubona ukuthi umBhalo awuphikisi, ukuthi ungasho ukuthi—ungakubona lokho ngesambulo sikaNkulunkulu, lonke iZwi lilotshwe izimfihlakalo, futhi ngulwazi lukaNkulunkulu kuphela olungaLembula. Khona-ke uma uthola uthi—phawula lonke izwi likaNkulunkulu ngo “Ameni,” bese lokho ukwengezela ekukholweni kwakho.

O, uqala ukuba ngumuntu okahle impela manje nje, uyabo. Uyakhula. Ngani na? Ngokukholwa, bese kuba ngamandla, bese kuba ulwazi. Uyabona ukuthi kumakha kanjani lomuntu na? Uyabona ukuthi ayikho indlela yokukubalekela. Yilendlela yokuba ngumumo ogcwele kaKristu. Yebo, mnumzane.

Ukwahlukanisa—ukwahlukanisa ngokuyikho; wahlukanise ubone ukuthi kulungile noma akulungile ukukholwa yiZwi likaNkulunkulu. Wahlukanise ukuthi kulungile noma

akulungile noma ngingakhonza umbhedesho noma ngikhonze uNkulunkulu; wahlulele ukuthi kulungile noma akalungile: “Kumelwe ngizalwe ngokusha, kumbe ngijoyine isonto.” Beseke uqala—wahlulele ngokuyikho. Uma umshumayeli ethi, “Izinsuku zezimangaliso zedlule.” IBhayibheli lathi, “UJesu Kristu nguye izolo, namuhla, naphakade.” Manje, yikuphi ozokukholwa na? Uma uthi, “Ngizothatha uNkulunkulu.” Manje, awukusho lokho ukuthi, “Kuhle, ngikuthatha enhliziyweni yakho nje,” kepha into ekuwe—ukukholwa kwakho kufuqele ngaphandle lapho. Nazo ke. Ukukholwa kwakho kuthi, “Ngiyazi ukuthi Uyafana. NgiMbone efana.” Akukho-nto engakususa kuwe. “Ngiyazi ukuthi Uqinisile.” Bese unezelela lokho ekukholweni kwakho. Kubeke phansi esisekelweni.

Uyakhuphuka manje. Ukhuphuke uqonde ngqo eMbusweni. Usufike kulendawo manje, kulungile.

Manje, into elandelayo umshumayeli uzokutshela, nabantu abaningi bathi, “Lezizinto ozifunda eBhayibhelini, zazingezolunye usuku. Manje, ngiyakutshela ukuthi kungani: Kungoba asisazingi lezozinto namuhla. Asikudingi. Uyabo, asifanele kumbe asidingi ukwenza lezozinto: ukuphulukisa kwaphezulu; asikufundi ukukhuluma ngezilimi esontweni ukuqondisa isonto lethu. Asikwenzi lokhu.” (Sizongena kulokho; nginomBhalo olotshwe phansi ngapha ngalokho—ukuthi singakwenza manje noma qha.)

Manje, kepha uthi, “Angazi, asifanele ukwenza lokho namuhla. Okuyiyonanto kuphela engicabanga ukuthi singayenza: sifanele ukufunda ukukhuluma ngokufaneleyo phambi kwesixuku; kumele sihambe sithi kusiyazi wezifo zengqondo akasihlole umqondo wethu abone ukuthi siyakwazi ukwazi ukuziveza thina, uma umqondo wethu uhlakaniphe ngokwanele ukuthi singakwenza, nokunye, kanjalo; ngicabanga ukuthi siphethe amabandla amakhulukazi; sakha inhlango yethu.”

Asakhi inhlango. Angikho lapha namuhla ekuseni ukwakha inhlango! UKristu akangithumanga ukwakha inhlango! UKristu ungithume ukwakha umuntu ngamunye emumweni kaJesu Kristu ukuthi babeyindlu yamandla ngeZwi laKhe—ngeZwi laKhe. Ngakhe ngamunye kuleyondawo. Hhayi ukwakha inhlango ehlelweni elikhudlwana, kepha ukwakha umuntu ngamunye babe ngamadodana namadodakazi kaNkulunkulu. Yilowo umqondo.

Wengezele ekukholweni kwakho amandla; emandleni akho, yengeza ulwazi. Kuhle, manje, uza endaweni.

Manje, lapho beqala ukuthi, “Kuhle, asimele ukwamukela lokho namuhla.” Ufanele. Kumele kube njalo. ImiBhalo ingeqambe amanga futhi “Akukho ukuhumusha kwangasese,” kwasho iBhayibheli. Uvele ulikholwe ngendlela elilotshwe

ngayo nje lapho. Uyabo, ufanele ukuba nazo lezizinto. Nokuyiyona-ndlela kuphela oyokwazi ukuba nazo kungukuba nolwazi oluzalwe eZulwini. Nolwazi oluzalwe eZulwini luyoqinisekisa iZwi.

Uyabo, ufanele ukukholwa—hhayi ukukwenza ngokuzenzisa. Akukho nakunye kwalokhu okungukuzenzisa. Uyabo, uma uzama ukuthi, “Nginakho,” musa ukuba yinyoni emnyama ufake izimpaphe zempigogo kuwe luqobo, ngoba ziyovele ziwe nje. Azimilele lapho ngokwemvelo; zibambekile nje.

Ngicabanga ngalokho okwashiwo nguDavide lapho, amaHubo 1, wathi, “Uyoba njengomuthi *otshalwe* ngasemifuleni yamanzi.” Uyawazi umehluko wokutshalwa nokubekwa nje. . . ukuchwaneka. Njengesihlahla esidala somoki; sitshaliwe; esiphiceka siye phansi sibambelele kahle. Indukwanyana endala ebambelele lapho, awazi ukuthi kuzokwenzekani kuso. Ayinampande; ayinasisekelo. Uyabo? Lokho kunjengabanye abantu abaphuma ekholiji noma yinto ethize oyibonayo. Ungabi nalokho. . . “Kuhle, udokotela usibani-bani wangigcobela ubufundisi. Akwenzi nayimuphi umehluko ukuthi lokho kwakuyini. UKristu ukuzalela kubo, ngokukholwa kwakho. Uzalwa kabusha uzalwe kubo. Bese ke emva kokuba uzalelwe kubo, lezi yizinto Azibheke kuwe ukuba uzengezele. Yiba lokhu uzengeza. Manje, sehlela phansi ngqo emgqeni.”

Manje, kuyoba khona enye into kulolulwazi esingakhuluma ngo—lwazi lobuNkulunkulu. Ngabe iBhayibheli kulolusuku lilahle incazelo yalo na? uyabo ba—iningi labantu likutshela ukuthi iBhayibheli ngempela alichazi lokho. Uma uNkulunkulu engiqaphela, angiqondise esonweni sami; futhi uma ngiyindodana kaNkulunkulu, Uyakwenza lokho. Ukwenza ngaleyondlela. Uma wenza noma yini engalungile, Uyakuqondisa. Ngakho-ke uma uNkulunkulu ekukhathalela kangako ukuthi Uyakuqaphela, futhi uyakuqondisa, Ulenze kangakanani, iZwi laKhe; eliyisibonelo sakho; elinguYe qobo lwaKhe:

“Ekuqaleni wayekhona uLizwi, noLizwi wayenoNkulunkulu, noLizwi wayenguNkulunkulu.

. . . wenziwa inyama wakha phakathi kwethu.”

IZwi liyiSambulo sikaJesu Kristu; iBhayibheli lasho njalo-uKristu embulwa eZwini laKhe. Futhi uma ekuqaphelile nxashane wephula lemithetho—Uyakusola ngakho—Uwuqaphelisise kangakanani ke umthetho waKhe okulahlayo?

Kuqhubeke njalo njalo. . . ? . . . Ungangitsheli leyonto. Ngikholelwa olwazini lwangempela lukaMoya oNgcwele. Ulwazi lukaMoya oNgcwele luyohlala njalo luvuma iZwi ngo, “Ameni.” Uma uthola lezizinto ezibonakala sengathi ziphikisana zodwa eBhayibhelini, uhlale phansi ulifundisise

ngomkhuleko, kanjalo; nento yokuqala uyazi uMoya oNgcwele uqala ukuza ungene. Emva kwesikhashana ukubona sekuhlangana ndawonye, nakho-ke usukutholile. Ulwazi lolo.

Abanye babo bathi, “Kuhle manje, iBhayibheli lathi Unguye izolo, namuhla, naphakade. Nesonto lithi, “Ngomunye umqondo, Uyafana. Qha-qha. Sewuveze igebe khona lapho. Yebo, mnumzane. Qhabo, mnumzane, Usenguye. Yebo, mnumzane. UJesu Kristu nguye izolo, namuhla, naphakade. Akukho mahluko kuYena kwasanhlobo. Uhlala eBandleni laKhe enza into efanayo.

“Kuseyisikhashana—njengoba ngike ngacaphuna esikhashaneni esadlulileyo—“Kuseyisikhashana izwe alisophinde liNgibone, kepha nina niyoNgibona. Ngokuba...” Wathi, “Ngiyakuba nani, ngibe phakathi kini, kuze kube sekupheleni kwezwe.” Futhi Wathi, “Imisebenzi eNgiyenzayo, nani niyakuyenza.” Futhi Wathi, “Ngiyakuba ngumvini; niyokuba ngamagatsha.” Namagatsha aphila kuphela ngempilo yomvini. Noma yini esemvinini iphumela egatsheni. Inkazimulo! Ngakho-ke uKristu ungueye izolo, namuhla, naphakade; liveza ukuPhila kweNkoi uJesu Kristu. Amen.

Ulwazi, hhayi olwezwe—luyadlinza. Nayiphi inhlobo yolwazi lwezwe luyadlinza. Uyabo, kepha ukukholwa akunamzindlo. UNkulunkulu uyembula kuwe okuthile, into ethize izokwenzeka, yonke ingcweti yesayensi ezweni ingathi kuphambene, ukuthi ngeke kwenzeka; ukukholwa noma yikanjani.

Yebo, mnumzane. Akuzindli. IBhayibheli lathi masilahle ukuzindla. Awuzindli ngokukholwa. Ukukholwa akunamzindlo; ukukholwa kuyazi ukuthi kukuphi. Ukukholwa kuyasebenza! Ukukholwa kuyema! Ngeke kunyakaze. Akukho okungakunyakazisa. Angikhathali ukuthi ubani uthini yilokhu, lokho, kumbe okunye; akunyakazi ngisho nakanci. Kuhlala lapho nje. Linda, linda, linda—akwenzi nayimuphi umehluko, kuhlala khona lapho nje.

UNkulunkulu watshela uNowa lezizinto zazizokwenzeka; waLikhola. UNkulunkulu watshela uMose lezizinto zazizokwenzeka; waLikhola. UNkulunkulu watshela abafundi izinto ezithize zazizokwenzeka—yenyukelani laphaya ePentekoste nilinde; bahlala khona lapho nje. Yebo, mnumzane.

Kulungile, manje, ulwazi—Manje, akusilo ulwazi lwezwe, kepha kungu lwazi lwasezulwini, nolwazi lwasezulwini, lapho uNkulunkulu engumthombo wolwazi lonke, noNkulunkulu uyiZwi, khona uma unolwazi lwasezulwini, uyalikhola iZwi, futhi uzindla noma yini ngeZwi.

Lelicala lentela ibandla akade likulo, kumbe ebengikulo, omunye wendoda ngesinye isikhathi ekulaleleni okuncane wangitshela, wathi...ngathi...abatholanga lutho olubi.

Ngakho-ke baqala uku...ngathi, “Kuhle, ngakho-ke uma kungekho lutho olubi, yini pho ningasuki emva kwami na?”

Waqhubeka engitshela ngemiBhalo ethize. Wathi, (umfo oqatha omkhulu enosikilidi esandleni sakhe) “Mnu. Branham, ngingumfundi weBhayibheli.”

Ngathi, “Ngiyjabula ukuzwa lokho.”

Wathi, “Manje, ngifuna ukwazi ukuthi iyini lenkoloze okhokhisa ngalamaduku owathumelayo; leyonkoloze encane yokukhulekela amaduku uwathumele; lezozingubo ezigcotshiweyo ozibiza, ngezingubo.” Wathi, “Bese ke, uyakhokhisa ngalezo.”

Ngathi, “Qhabo mnumzane, akubizwa lutho ngakho.”

Wayesethi, “Kuhle, kulenkoloze...”

Ngathi, “Ukubiza ngenkoloze, mnumzane na? Ungitshela emizuzwini embalwa eyadlule ukuthi wawungumfundi weBhayibheli.”

Wathi, “Nginguye.”

Ngathi, “Ngicaphunele iZenzo 19:11.” Ulwazi—wazicupha yena kukho ngqo—wazama ukushintsha isihloko. Ngathi, “Manje-ke ngicaphunele uJohane 5:14.” Akakwenzanga. Ngathi, “UJakobe 5:14 ke—akakwenzanga. Ngathi, “Uyamazi... UJohane 3:16 na?” Ulwazi, ukuhlakanipha, izwe, kepha uma...

Wathi, “Kepha Mnu. Branham, uzama ukuthetha lelicala ngeBhayibheli. Silithetha ngemithetho yezwe.”

Ngathi, “Mnumzane, imithetho yezwe ayencikile eBhayibhelini na? Ngakho ke kungumthetho.” Ameni!

Impela, ulwazi—akusilo olwezwe, ulwazi lokomoya lweZwi. Ukwazi ukuthi uNkulunkulu utheni. Yenza akushilo uNkulunkulu—kunjalo. Khona-ke uma unakho lokho futhi ungakholwa yizo zonke lezizinto, ukuthi Unguye kuzo zonke lezizinto; iZwi lithi iqiniso, ulivuma lonke ngo, “Ameni” liqinisile; yengeza lokho okholweni lwakho. Kulungile konke.

Yebo, uma omunye ezama ukukutshela ukuthi iBhayibheli lalahlekelwa amandla alo, akukho-nto ethiwa umBhaphathizo kaMoya oNgcwele—ungakwengezi lokho. Ngeke kusebenze. Kuyowa. Njengokubeka ubumba edwaleni—ngeke kume. Kuyobuthuka.

Khona-ke abantu bayakutshela, “IBhayibheli ngeke lethenjwa namuhla. Uqaphele manje. Ungahambi...” Ukuzwile lokho sonke isikhathi. Isisho esincane: “Ungeke ulethembe iBhayibheli.” Yebo, uma unalokho emqondweni wakho ungazami ukukwengeza, ngoba ngeke kusebenze. Sonke isakhiwo siyokuwela phansi khona lapho. Simele ukukhonkwa nguMoya oNgcwele—ngichaza ukuyihlanganisa ndawonye, ukhonkolo osivala ngci; naleyo nto efanayo esivalayo...

Uyazi ishubhu elihlanganiswe ngokushisiswa njalo lhlala isikhathi eside kunokunamathelisa ipheshi elidala—ukushisa okuncane kunamathela epheshini elidala ethayini, into yokuqala uyazi uma lelothayi lithi ukushisashisa, uthi ukuligijimisa, liyoncibilika.

Yebo, mnumzane. Uyabona na? Kuyileyondaba nakubantu abaningi namuhla: bazama ukunamathelisa ulwazi lwabo olwazini lwezwe, nge glu encane endala yomhlaba, kuthi uma izivivinyo zifika, “Yebo, mhlawumbe bengisephutheni.” Uyabona-ke umoya uyahamba—uthola ukuphantsha ngemizuzu emibalwa. Konke ukumemeza kwakho nokugxumagxuma phansi phezulu akukwenzelanga lutho oluhle. Abantu bakubona emuva le kulo lolobhuku futhi. Kunjalo! Kepha uma uhlala lapho nokushisa okwanele kukaMoya oNgcwele kuze kukwenze ubemunye kanye neShubhu. Yilokho-ke! Wena neShubhu nibamunye! Uma uhlala lapho uze, naso sonke isethembiso sikaNkulunkulu, ube munye, ngakho-ke yengeza lokho ekukholweni kwakho. Uma ungakwenzi, ungakwenzeli nhlobo nje.

Uthi, “IZwi ngeke lethenj we.” Ungazami ukwengeza lokho. Uma uthi, “Izethembiso lapha phakathi zomBhaphathizo kaMoya oNgcwele sasenzelwe kuphela abapostoli abalishumi nambili,” njengamanye amasonto asho njalo namuhla. Musa ukuzama ukwengeza lokho. Sibuthuke lapho-ke isisekelo sabo sonke kuya phezulu.

Njengoba ubenjalo u Uziya izolo ebusuku, ngenkathi ebona isisekelo salendoda ukuthi yethembela kukho konke okubihlikile—kushaywe ngobulephero. Kwakungekuhle. Manje, “okwabapostoli bodwa, abapostoli abalishumi nambili ukuphela.”

Ngangisezansi kwaMfowethu Wright (ngicabanga ukuthi basemuva laphaya ndawo-ndawo) ngobunye ubusuku, futhi kwakukhona umfundisi ezansi laphaya. Ngangikhuluma—abane kumbe abahlanu abashumayeli bendawonye. Lomshumayeli wasukuma wathi, “Manje, ngithanda ukunitshela bantu abathandekayo into ethize. O, ngicabanga ukuthi ningabantu abahle.”

Ngathi, (ngatshela omunye) “Lowo ohlezi laphaya; qaphela.” Ngakho, uJunie Jackson, emuva laphaya, wayeseqeda ukukhuluma wayesethi—(ekhuluma ngomusa kaNkulunkulu)... O, hhe, wayesha elindile. Futhi wasukuma lapho wayezama. Ethu, “Manje, ngifuna ukusho ukuthi uMnu. Branham, lapha, ngiyakutshela, ungumphikukristu,” wayeseqala kanjalo.

Kulungile, abanye babashumayeli baqala... Ngathi, “Manje, akenilinde umzuzu, ningasho lutho, bafowethu. Munye kuphela esixukwini esiyithi.” Ngathi, “Ake nimyeke manje;

wangithathelela.” Ngangikufuna nami kabi kabi, angazanga ukuthi ngenzenjani, uyabo.

Wathi, “UMnu. Branham ungumphikukristu,” futhi waqhubeka esho konke, uyazi nge... Wathi, “UmBhaphathizo kaMoya oNgcwele... IBhayibheli lathi babelishumi nambili kuphela abathola umbhaphathizo kaMoya oNgcwele. Ekhuluma ngokuphulukiswa kwaphezulu—abapostoli abalishumi nambili kuphela ababenokuphulukisa kwaphezulu.” Wathi, “Sikhuluma lapho iBhayibheli likhuluma khona, sithule lapho iBhayibheli lithule khona.”

Ngalinda cishe kwaze kwaba yingxenye yehora elanda ngokusheshisa lapho, ngase ngithi, “Awume kancane. Ngilobe phansi okuningi lapha,” ngathi, “Nginike ithuba ukuphendula okunye.” Nalapho sengisukuma ngathi, “Umnumzane, uthe ukhulume lapho iBhayibheli likhuluma khona—isonto lakhe lenze-njalo—futhi wathula lapha lithula khona—nonke ningofakazi.” “Yebo.” Ngathi, “Manje, uthe babelishumi nambili kuphela abemukela uMoya oNgcwele. IBhayibheli lami lithe babelikhulu namashumi amabili abokuqala.”

Ameni! Kukhipha leyonhlobo yolwazi, uyabo. Ayezama uku...

Ngathi, “Manje ngiqagele uPawulu akawemukelanga uMoya oNgcwele ngenkathi ethi wawemukela.” Ngathi, “Ezansi e—ngenkathi uFiliphu ehlela ezansi washumayela kumaSamariya, base bebhaphathiziwe eGamoni likaJesu kuphela; uMoya oNgcwele wayengakehleri kubo, bathuma bathatha uPetro noJohane ukwehlela ezansi babeka izandla phezu kwabo, noMoya oNgcwele wehlela kubo. Ngqiqagele kwakulishumi nambili kuphela.” Ngathi, “IZenzo 10:49 ngenkathi uPetro ephezulu endlini futhi wabona umbono ukuba enyukele kuKorneliyu, uPetro esakhuluma lamazwi, uMoya oNgcwele wawela phezu kwabo abezwa iZwi.” Ngathi, “IBhayibheli namanje lisakhuluma; liphi isonto lakho na?” Lisemuva ekutheni “mhlasilimbe.” Kunjalo, uyabo.

Ngathi, “Ukuphulukisa kwaphezulu—uthe abapostoli abalishumi nambili kuphela ababenokuphulukisa kwaphezulu. IBhayibheli lathi uStefanu wehlela eSamariya wakhapha amademoni waphulukisa abagulayo, futhi kwaba khona ukuthokoza okukhulu emzini—futhi wayengesuye omunye wabalishumi nambili. Wayengesuye umpostoli—wayengumdikoni.” Ameni!

Ngathi, “NoPawulu wayengesuyena omunye wabalishumi nambili ababesekamelweni elingaphezulu, futhi wayenesiphiwo sokuphulukisa.” Ngathi, “Ake ubheke eziphiweni zokuphulukisa naseminyakeni engamashumi amathathu nqo kamuva, wayeselokhu ekumaKorinte egcoba isipho sokuphulukisa emzimbeni.

Manje, leyonhlobo yolwazi oyifunda uyithatha encwadini ethize, kungcono uyilahle phandle emgqonyeni kadoti. Uze KULOLU uLwazi—lolo uNkulunkulu athi ngalo, “Unguye izolo, namuhla naphakade,” ithi, “Ameni!” Yebo, mnumzane. Yebo, mnumzane. Hhayi kwabalishumi nambili, kungokwabo bonke. Uma uthola leyonhlobo yokukholwa, uma ukukholwa kwakho kukuvuma konke ngo “Ameni,” khona-ke uthi, “Kulungile,” yengeza lokho kukho.

Okwesine... (Sizoshesha ngoba ngivele...) Kuzwakala kumnandi ukuma lapha ukhulume ngakho. Okwesine... yengeza ukuzithiba. O, hhe. Siza ekuzithibeni. Manje, unokukholwa kuqala. Ufanele ukuba nalokho kuqala. Bese-ke wenezela amandla ekukholweni kwakho (uma kuyinhlobo yangempela yamandla.) Bese-ke wengeza ulwazi (uma kuyinhlobo yangempela yolwazi). Manje, uzokwengeza ngokuzithiba.

Ukuzithiba akuqondile ukuthi: lapha yekela ukuphuza okudakayo nhlobo. Qhabo, qha. Ukuzithiba akusho ukwelapha uphuzo oludakayo. Hhayi ngalendlela. Ukuzithiba kweBhayibheli lokhu—Ukuzithiba kukaMoya oNgcwele. Lokho kungokunye kwenkanuko yenyama. Kepha sikhuluma ngokuzithiba kukaMoya oNgcwele. Lokho okusho ukuthi ungalubopha kanjani ulimi lwakho—ungabi ngumncethezi; ungazibamba kanjani olakeni, ungaveli ube wudlambedu uma umuntu ekhulume naphambana. O, hhe, Nkosi, iningi lethu, bazowa ngaphambi kokuba siqalile. Asinjalo na? Ngakho siyamangala ukuthi kungani uNkulunkulu engekho eBandleni laKhe enza izimangaliso nezinto Ayezenza.

Yengeza lezizinto. Yengeza ngokuzithiba kukho. Ukuzithiba—ukuthi ungaphendula kanjani ngomusa uma kukhulunywa ngolaka kuwe. Umuntu-mumbe uthi, “Nina sixukwana sabagingqiki abangcwele phansi laphaya.” Ungagxumi uphume ufingqe imikhono yakho, manje—akusikho lokho, kepha khuluma ngothando lobuNkulunkulu. Ukuzithiba—ubumnene. Yileyondlela othanda ukuba yiyo na?

Uma ucasulwa, ungabuyiseli ngokucasuka. Yena makabe yisibonelo sakho. Ngenkathi bethi, “Uma UyiNdodana kaNkulunkulu, guqula lamatshe abe yizinkwa.” Wayengakwenza, akhombise ukuthi WayenguNkulunkulu, kepha Wayenokuzithiba. Ngenkathi beMbiza ngo “Belzabube,” Wathi, “Ngiyanithethelela kulokho.” Kunjalo na? Bamhlubula intshebe ebusweni baKhe, bamphimisela ebusweni baKhe, bathi, “Yehla esiphambanweni.”

Wathi, “Baba bathethelele; abazi ngisho ukuthi benzani.”

Ngenkathi Enesiphiwo—Wayazi zonke izinto ngoba kuYe kwakukhona ukugcwala kukaNkulunkulu ngokomzimba. BabeMbonile enza izimangaliso ngokutshela abantu ukuthi yini

kubo eyayingahambi kahle, nokunye, kanjalo. Bamgubuzela ikhanda laKhe ngengubo kanjalo, emehlweni aKhe, bamshaya ngenduku ekhanda bathi, “Profetha; sitshele ukuthi ngubani oKushayayo; sizoKukholwa.” Wayenokuzithiba.

Manje, uma unakho kanjalo; kwengeze ekukholweni kwakho. Uma usafutheka ucinana, uxhamazela, ushisa, uqhubeka. Qha, qha. Awuna . . . Ungeke ukwengeze lokho, ngoba ngeke kwenezele.

Uyabo, ngeke kuhlange. Ungeke uthathe isiqephu serabha, uyazi, usishisele esinqanyini sensimbi. Kungeke kusebenze nhlobo. Ngeke, kumele sithambe njengoba injalo irabha nje, uyabo. Futhi nxa ukukholwa kwakho nokuzithiba kwakho kufana nalokho kuzithiba kukaMoya oNgcwele Ayenakho, khona-ke kuyohlangana naYe. Wengeze kukho.

Nxa amandla akho enjengamandla aKhe, khona-ke kuyokwengezela kukho. Nxa ulwazi lwakho lunjengolwazi lwaKhe—“Ngiza ukwenza intando yaKho, o Nkulunkulu.” NeZwi likaBaba, Wehlula onke amademoni. Amazulu nomhlaba kodlula kepha iZwi soze. Uyabo, uma unaleyonhlobo yolwazi, iyohlangana nokukholwa kwakho. Uma unokuzithiba kweqiniso, njengalokhu Wayenakho; kuyohlangana. Uma ungenakho—kuyinto eyenziwe ngumuntu nje, ingxenye yebanga, inkolo enethile, kumbe ukuzithiba—“O, kufanele ngimlahle phansi ngempama, kodwa kodwa mhlambe kungcono ngimyeke, ngoba bangalichoma ephepheni igama lami ngalokho.” Lokho akusiyona inhlobo yokuzithiba Akhuluma ngayo. Ungazami ukwengeza lokho; kungeke kusebenze. Kepha nxa ngempela ngobumhlophe benhliziyo yakho ungathethelela wonke umuntu—ubambe ukuthula kwakho. Makwedlule, uyabo. Khona-ke kuyohlangana. Ungakwengeza lokho ekukholweni kwakho.

Wo! Akumangalisi ibandla libhashe kangaka. Ngabe akunjalo na? Akumangalisi.

Uma ngithi, “Phenduka ubhaphathizwe—iBhayibheli lathi—eGameni lika Jesu Kristu,” nobambelele nqi kumthathu emunye akakukholwa lokho, uyothi, “Lowomphikukristu omdala; UyiGama likaJesu; UnguJesu yedwa.” Qaphela, mfana! Angazi ngokuzithiba kwakho njengamanje.

Yini ungezi uthi, “Masikubonisane ndawonye lokhu, Mfowethu Branham. Ngingathanda ukukuzwa kuchazwa lokhu.” Bese wehla ukulalele; khona-ke kubekwa phambi kwakho ngqo, bese-ke uyahamba—sizongena kulokho emizuzwini emibalwa nje, ebuNkulunkulwini.

Kepha nxa u . . . nxa uphaphazela, ufuna ukugxumela kuso sonke isiphetho, qha-qha; akusikho. Uyabo? Awunakho ukuzithiba kweBhayibheli, yebo nxa wenza lokho.

Kuphendulwa kanjani. Khona-ke, uma unakho konke lokhu, ungakwengeza lokhu ekukholweni kwakho.

Bese kuthi, emva kwalokho, okwesine, ufuna ukwengeza ngokubekezela ekukholweni kwakho. “Uma unokukholwa, kusebenza ukubekezela,” kwasho iBhayibheli. Ngakho lokhu ukubekezela. Manje, leyo yinto elandelayo ezokwakha lomumo. Uyazi uNkulunkulu unempahla yangokoqobo esakhiweni saKhe. Niyabona ukuthi sisilele kangakanani, bazalwane na? Niyabona ukuthi sikuphi na? Niyabo, sinenkazimulo, sinokumemeza, nezinto, ngoba sinokukholwa; kepha nxa sehlela kulezizinto lapha, uNkulunkulu ngeke asakhele kulowo mumo. Ngeke asenze sikhuphukele kuleyonhlobo yendawo. Sinazo zonke lezi ezinye izinto siyawa sishelele nakho. Angeke akhe iBandla laKhe.

Ukubekezela ngani na? Nhloboni yokubekezela na? Into yokuqala ukuba nokubekezela kuNkulunkulu. Uma unokukholwa kwangempela, uyoba nokubekezela kwangempela, ngoba ukukholwa kusebenza ukubekezela. Nxa uNkulunkulu esho noma yini, kukholwe. Kuphela. Unokubekezela-ke. “Yebo, ngimcele izolo ebusuku ukuba angiphulukise, futhi ngisagula namuhla ekuseni.” O, hhe! Kubekezela kuni! UNkulunkulu watshela u Abrahama, nasemva kwamashumi amabili nanhlanu kwakungekho ngisho nesisodwa isibonakaliso; wabe elokhu esikholiwe. Wabekezela kuNkulunkulu. Njalo Mbeke phambi kwakho. Makabe yinto elandelayo yokuwela. Ungeke unqamule kuYe ngakho vele uMgcine ephambi kwakho. Washo njalo, manje kuzokwenzeka. Mgcine Ephambi kwakho. Kunjalo.

UNowa wayenokubekezela. UNowa ngempela wayenokubekezela kukaNkulunkulu. UNkulunkulu wathi, “Ngizobhubhisa lelizwe ngemvula,” noNowa washumayela iminyaka eyi 120. Ukubekezela okuningi—akwehlanga ngisho amazolo evela eZulwini. Kwakungekho lutho. Kwakuhlala kunothuli nje njengoba kwakuhlale kunjalo i 120 leminyaka, kepha wayebekezela.

Bese-ke uNkulunkulu eyakuvivinya ukubekezela kwakho. Kunjalo. UNkulunkulu uyabavivinya. Emva kokuba Etshela uNowa, manje Wathi, “Nowa, ngikufuna uqhubeke ungene emkhunjini. Ngizogijimisa izilwane zingene lapho. Ngikufuna ungene ukhuphuke ngezitebhiso, manje, ukuze ulunguze ngefasitela eliphezulu. Manje, ngifuna ungene phakathi laphaya. Ngifuna utshela lababantu, ‘Kusasa ebengikade ngikushumayela iminyaka eyi 120 kuzokwenzeka.’ Kulungile, yehlela phansi laphaya ubatshele.”

Kwaba yini isibonakaliso sokuqala na? UNowa wangena emkhunjini. Kwakungekho-mvula.

UNowa wazilungiselela, wagqoka ijazi lemvula nakho konke ukuze alunguze kanye isikhashana—wazilungiselela, kepha ngosuku olulandelayo, kungahle ukuba wawutshela umndeni wakhe nomalokazana wakwakhe nabo bonke wathi, “O, hhe, kusasa nizobona into eningakaze niyibone, ngoba zonke izibhakabhaka zizoba mnyama, ukuduma nombani, kuzokwenzeka. INkemba kaNkulunkulu enkulu izohlenganisa ezibhakabhakeni. Uzoahlulela lezizixuku zezoni ezisidicilele phansi kuleminyaka eyi 120. Qaphelani nje nibone.” Uyabo, abanye bamakholwa ayisigamu sebanga ayazungezeza angangeni nhlobo, uyazi; isenawo, uyazi.

Ngakho bakhuphuka bathi, “Impela, indoda endala mhlawumbe ibiqinisile, ngakho sizokhuphuka silinde izinsuku ezimbalwa kumbe ilinde amahora ekuseni sibone.”

Ngosuku olulandelayo, esikhundleni sefu elimnyama, nakhu kuphuma ilanga njengoba lalihlale lenza. UNowa walunguza. Wathi, “Heyi, akukho-mafu!”

Lowo muntu, wakhuphuka wathi, “A-a-a-hha, bengazi ukuthi ubungomunye wabo. Ngiyakubona ubhace phezulu lapha!”

“Cha, uxolo, Mnumzane, ha-ha; mhlawumbe ngivele... Uyazi washisekela nje... ha-ha-ha.”

Kepha uNowa, wayenokubekezela. Wathi, “Uma ingafikanga namuhla, iyoba lapha kusasa.” Kunjalo. Ngani na? UNkulunkulu washo njalo.

“Wakutshela nini lokho, Nowa na?”

“Eminyakeni eyi 120 eyadlulayo. Sengize ngafika lapha, ngakho ngilinde lapha nje manje.” Uyabo, emva kwesikhashana sithola ukuthi uNkulunkulu waze wafika lapha elindele iBandla futhi, kepha liyoba laphaya, ungakhathazeki. Wakwethembisa.

Kulindwe sonke lesisikhathi uvuko. Luyoba khona, ungakhathazeki. UNkulunkulu walwethembisa. Linda ngokubekezela nje. Uma ulala; ungathatha isihlwathi esincane ngaphambi kokuba kwenzeka, kepha uyovuka ngaleso sikhathi—Walwethembisa. Esikubiza ngesihlwathi sokufa, uyazi; esikubiza ngo *kufa*—isihlwathi esincane nje, kumbe ukulala kuKristu. Ayikho into engukufa kuKristu. Ukuphila nokufa akuhlali ndawonye. Sithatha isihlwathi nje. Isihlwathi abangani bethu abangeke basibize kuso. Nguye Yedwa ongabiza. “Uyobiza, futhi ngosabela kuYe,” kwasho uJobe. UJobe seyilokhu elele manje iminyaka eyizinkulwane ezine. Ungakhathazeki, uyovuka, ungakhathazeki. Usalindile.

UNowa walinda; usuku lwesine lwedlula—akukho-mvula. Kulunge konke, kuzokwenzeka. Ngiyamuzwa uNkz. Nowa ujikela ngapha uthi, “Baba, uqinisekile nje?”

“Ungakhulumi kanjalo.” Wayenokubekezela, ngoba wayenokukholwa. Yebo, Mnumzane, Wayenamandla. Wayenolwazi ukuthi uNkulunkulu wab‘eqinisile. Wayenokuzithiba. Wayengaphaphi athi, “Awu, angazi ukuthi konke lokhu kuyini. Ngilahlekelwe yikho konke ukuthandeka kwami kubantu phandle laphaya.” Qhabo, qhabo. “Abantu abasangishayi-mkhuba. Ngizophumela phandle laphaya ngiqale konke kabusha futhi.” Qhabo, qhabo. Wayenokubekezela. UNkulunkulu wethembisa; uNkulunkulu uyokwenza. UNkulunkulu uyokwenza ngoba uNkulunkulu washo njalo.

Ngiyayibona indodana yakhe iza ngapha ithi, “Baba uyazi . . .” (ephululela isandla sakhe ezinweleni zakhe ezinde ezimpunga, uyazi, futhi wayenamakhulu eminyaka ubudala, uyazi ehlezi lapho) wathi, “Ngiyazi ungukhokho omdala. Ngiyakuthanda, Baba, kodwa kungenzeke ukuthi ubunephushana na?”

“O qhabo, qhabo.”

“Ngani na?”

“UNkulunkulu usho njalo.”

“Kuhle, Baba, lolu ngolwesithupha ezinsukwini sihlezi phezulu lapha. Sihlezi phezulu lapha kulomkhumbi omdala owomileyo, ihlezi khona lapha. Wonke unanyekwe ngaphakathi nangaphandle ngetiyela, futhi yonke leminyaka besiyilokhu siwakha; futhi wama phandle laphaya ushumayela waze waphenduka waba yimpunga waba nempandla, nalapha nakhu uphezulu lapha manje uzama ukusho lento-nalento, nabantu bayahleka baphonsa utamatisi obolile nezinto ecaleni kwawo. Buka laphaya ukuthi wenzani. Yini uyazi . . .”

“Bekezela, ndodana.”

“Uqinisekile na?”

“LIZOKUNA!”

Umalokazana wakhe wathi, “Baba, uyazi ngi . . .”

“LIZOKUNA!”

“Kepha besilokhu silindile yonke leminyaka; besilungiselela, futhi uitshela ukuthi belizokuna evikini eladlule. Futhi siphakathi lapha, neminyango yonke ivaliwe, futhi lapha sihamba sizungeza phakathi lapha nelanga lisalokhu lishisa phansi ngqo njengoba lalinjalo.”

“KEPHA LIZOKUNA!”

“Wazi kanjani na?”

“UNkulunkulu usho njalo.”

Manje nxa uthola leyondlela, yenezele. Kepha uma ungakutholanga ngaleyondlela, ungazami ukukwengeza. Ngeke kusebenze. Ngeke kusebenze ekuphulukiseni, akuyikusebenza

nomaphi. Uyabona na? Kumele kuxubane nohlobo olufanayo lwempahla ehlanganiswe kuyo. Kunjalo. Ufanele ukukwengeza. Ukubekezelela isethembiso sikaNkulunkulu. Yebo, mnumzane. UNowa wasikholwa futhi wabekezela kuNkulunkulu iminyaka eyi 120.

UMose—wabekezela kuNkulunkulu. Yebo, mnumzane. “Mose, Ngikuzwile ukukhala kwabantu baMi. Ngizibonile izinsizi zabo. Ngiyehla ukubakhulula. Ngizokuthumela ezansi.” Nomehlukwana lapho phakathi kwakhe noNkulunkulu, noNkulunkulu wamkhombisa inkazimulo yaKhe. Wathi, “Nakhu ngihamba.” Lapho esebone inkazimulo kaNkulunkulu, uyabo, wayenokukholwa.

Wathi, “Yini leyo esesandleni sakho, Mose na?”

Wathi, “Yinduku.”

Wathi, “Yiphonse phansi.”

Yaphenduka inyoka. Wathi, “O, maye.”

Wathi, “Yiphakamise, Mose. Uma ngikwazi ukuyiphendula ibe yinyoka, ngingayibuyisela emuva futhi.” Ameni! Uma uNkulunkulu enganginikeza ukuphila kwemvelo, Anganginikeza ukuPhila kukamoya! Uma uNkulunkulu enganginika ukuzalwa kokuqala, Anganginika ukuZalwa kwesibili! Ameni! UNkulunkulu angakuphulukisa lokhu ngokuphulukisa kwaphezulu, Angakuvusa futhi enkazimulweni yaKhe ezinsukwini zokugcina!

“Ngingayiphonsa phansi lenduku; iyophenduka inyoka; ngingayiphendula ibuyele ekubeni yinduku.”

“Yibambe uyiphakamise ngomsila!” UMose wakhothama phansi wayibamba—nanso iba yinduku. Waqala ukwengeza ulwazi ngaleyonkathi.

“Kwenzenjani esandleni sakho, Mose na?”

“Lutho.”

“Sifake esifubeni sakho.”

“Kulungile, yini ngaso na? —simhlophe sinobulepero.

“O, Nkosi, buka isandla sami!”

“Sibuyisele esifubeni sakho, Mose.” Wasibuyisela kanjalo—wasikhipha kanjalo. . .

Waqala ukuzengeza kanjena ngaleyonkathi. Yebo, mnumzane.

Wehlela lapho, nomehiuko wokuqala. . . wehlela lapho. Waphumela lapho wathi, “INkosi uNkulunkulu wathi, ‘Vumela abantu bami bahambe.’ Faro, ngifuna wazi lokhu: ngize njengomele uNkulunkulu. Ufanele ukungilalele.”

UFaro wathi, “Ngilalele? Uyangazi ukuthi ngingubani na? NginguFaro. Ngilalele wena—isigqila?”

Wathi, “Uzongilalela kungenjalo uzobhubha. Ugenza lokho okufunayo.” Ini? Wayekwazi ayekhuluma ngakho. Wayenomyalo. Wayesezansi laphaya, futhi wakhuluma noNkulunkulu. Wayenokukholwa. Wayazi ukuthi wayekuphi.

“Ufuna ngikulalele? Phuma la!”

“Ngizokukhombisa.”

“Ngikhombise isibonakaliso.” Waphonsa induku phansi; yaphenduka inyoka.

“Yini,” wathi, “Lobo buqili bomlingo oshibhile! Woza lapha umzuzu. Woza lapha, Jane noJambre. Phonsani izinduku zenu phansi.” Baziphonsa phani, zaphenduka inyoka. Wathi, “Manje, into eshibhile le yehlela lapha kimi, umGibhithe, uFaro waseGibhithe. Futhi nehlela lapha nobuqili bomlingo wenu oshibhile “—Amanye amahlanya enu okukhohlisa niyazi—ukufunda umqondo, (Niyazi ukuthi ngiqonde ukuthini. Ngiyethemba niyafunda.) Ukufunda umqondo kumbe okuthile. “Yehlelani lapha nokunye kwalokho.” Wathi, “Kuhle, singenza into efanayo neniyezayo.”

“Wayeyini uMose na? Akazange athi, “O, Mnu. Faro, ngiyaxolisa, Mnumzane. Ngiyoba yisigqila sakho.” Qhabo, Mnumzane. Wama wathula! Amen! Wema khona lapho nje! UNkulunkulu wathi—kwakungekho kungabaza enhliziyweni yakhe.” Zibambe, Ngizokukhombisa into ethize.”

Uma sewenze khona impela Athe kwenze: kubonakala sengathi kwahamba kabi, yima uthule. Bekezela. UMose wathi, “Uyazi ngenkathi ngibekwa kulesosisekelo kwabakhona ukubekezela okwabekwa lapho, ngakho ngizovele ngilinde ngibone ukuthi uNkulunkulu uzokwenzani.

Zazilapho izinyoka ezindala, zihushuhushuza, zihuquzela zifuthelana. Into yokuqala uyazi inyoka kaMose yahamba, “Gwinya, gwinya, gwinya,” yazigwinya zonke lombolozu. Wayenokubekezela.

“Labo abalinda eNkosini,
Bayohlumelela amandla abo.
Bayokhuphuka ngamaphiko njengokhozi.”
(Ngabe kunjalo)
Bayogijima bangakhathali,
Bahambe bangaquleki . . .”

Linda nje eNkosini. Yiba nokubekezela.

Yebo, mnumzane. Ngakho-ke u Israyeli wayezokhishwa. Ukwahlukana okukhulu kwafika noMose walinda. Wase-ke engena ehlane. Cishe kuluhambo lwezinsuku ezintathu noma ezine—kungamamayela angamashumi amane kuphela ukusuka lapho anqamula khona, njengaphesheya kwalapho banqamula khona futhi—kepha uMose ehlane walinda amashumi amane

eminyaka. Ukubekezela, kunjalo. Walinda amashumi amane eminyaka. O, yebo mnumzane.

Futhi sifanele ukuba nokubekezelelana, futhi. Ngesikhathi esisodwa, siyehluleka kakhulu ukubekezelelana. Sicabanga ukuthi sofana noMose. UMose wayebabekezelela abantu. Bheka, yilokho okwabenza bangaweli. Uyabo, uma uzama ukwenza okuthize—njengoba ngizame ukusa loMlayezo eTabernakele, ukubona ukuthi ilunga ngalinye leTabernakele liba yilokhu. Kulukhuni ukukwenza. Ngizamile ukuba nokubekezela—lena yiminyaka engamashumi amathathu nantathu. Yiba nokubekezela. Abesifazane basagunda izinwele zabo (kusafana.) Kepha yiba nokubekezela—yiba nokubekezela nje, linda. Ufanele. Uma ungenakho, ungazami ukwakhela phezu kwalokhu kwehlele lapha. Yiba nokubekezela.

Ngisho ngesinye isikhathi ngenkathi leso sixuku sabantu abangabahlubuki babengenakubekezela benza uMose wenza into eliphutha. Kepha nokho uma sekufika emaqinisweni, uNkulunkulu wagula yisenzo sabo. Wathi, “Zahlukanise, Mose. Ngizobabulala bonke ngiqale kabusha.”

Waziphonsa phakathi nendawo wathi, “Nkulunkulu, ungakwenzi.” Ngani? Ukubekezelela abantu ababemhlubuka.

Angazi ukuba singakwenza na lokho? Uma ungenakukwenza, ungazami ukwakha phezu kwalokhu, ngoba akuguquki. Yingaleyo-ndlela okokuqala kuxhunyaniswa kulokhu, futhi kungaleyo-ndlela wonke umuntu kubo kumele axhunywe. Uma ungakwenzi, awuzi kulowo mumo wendawo yokuhlala kaNkulunkulu oPhilayo. Awunakho ukubekezela. Ukubekezelelana.

Kulungile, abantwana bamaHeberu babenokubekezela. Impela babekezela. UNkulunkulu wabethembisa—wabatshela, “Ningakhothameli nayisiphi isithombe.” Kepha babenokubekezela. Bathi, “UNkulunkulu wethu uyakwazi, kepha noma kunjalo asizukusikhothamela isithombe senu.” Ukubekezela—ukwazi lokhu, ukuthi uNkulunkulu uyomvusa futhi ezinsukwini zokugcina. Lokhu-kuphila akusho lutho kangako eqinisweni lonke. UNkulunkulu uyakukuvusa futhi ezinsukwini zokugcina, kepha nxa sekuza ekukhothameleni isithombe, angeke sikwenze.

“Manje, sizonikeza uKesari okungokukaKesari, kepha nxa sekufika lapho uKesari ethikameza khona uNkulunkulu, nguNkulunkulu kuqala. UNkulunkulu wathi, ‘Ningasikhothameli leso sithombe,’ nami ngeke ngikwenze. UNkulunkulu wethu unamandla okusikhulula, futhi uma Engasikhululi, angeke ngikhothamele isithombe.”

Wathi, “Kulungile, sikhona isithando.”

“Kulungile,” wathi, “Ngiqagele lizokuna kakhulu kulobubusuku liscishe sonke,” kepha alinanga. Babekezela.

Ngokusa okulandelayo lapho sesilethwa phambi kwamagceke, nango ehlezi uNebukhadinezari; wathi, “Kulungile, bafana, senikulungele ukungikhumbula njengenkosi yenu na?”

“Impela, ume njalo, o nkosi.”

“Manje, khotamelani isithombe sami.”

“O, qha!”

“Kuhle, nizosha ningqongqe. Uyindoda ehlakaniphile, uyabukeka. Ubulusizo olukhulu kuthina. Ubuyisibusiso, embusweni wethu. Awuqondi yini ukuthi angifuni ukwenza lokhu, kepha ngikhiphe isimemezelo lapha, futhi kumele senziwe. Angithandi ukukuphonsa phakathi laphaya. O ndoda, yin’indaba ngawe na?”

“Ngiyazi ukuthi kuzwakala kahle, kepha uNkulunkulu wethu unamandla okusikhulula kepha nokho, “Yiba nokubekezela. Ngakho baqala ukukhuphuka ngesitebhiso; bebukana,” Kulungile na? Kulungile. Sinokubekezela.” Bakhuphuka isitebhiso esisodwa—uNkulunkulu wayengekho lapho. Izitebhiso ezimbili—Wayengekho lapho. Izitebhiso ezintathu . . . izitebhiso ezine . . . izitebhiso ezinhlanu; lokhu beqhubeka nje—Wabe eyilokhu engekho lapho; waze waphonseka phakathi esithandweni esinolaka. Babenokubekezela; kepha Wayelapho. Uyabo, umlilo owanele wabashaya ukushisa izintambo ezandleni zabo nasezinyaweni, nalapho sebedilikele phansi emgodini, Wayelapho. Babenokubekezela.

UDaniel, yindlela efanayo. UDaniel wayenokubekezela. Impela. Wayengezukululeka. Qhabo, Mnumzane. Wenzani na?—wavula lawo mafasitela wakhuleka nakanjani—kwakuyisidingo sikaNkulunkulu. Wayenokubekezela. Walinda uNkulunkulu, azi ukuthi uNkulunkulu wayenamandla ukugcina iZwi laKhe. Bamphonsa emphandwini wezingonyama; bathi, “Sizovulela amabhushi akudle.”

Wathi, “Kulungile.” Wayenokubekezela. Yini? “Kuhle, ngilindele uNkulunkulu sonke lesisikhathi. Uma nginokulinda iminyaka eyizinkulungwane ezimbalwa ethe xaxa, ngiyovuka futhi ezinsukwini zokugcina, ngakho nginokubekezela; linda nje.

UPawulu wayenokubekezela. Impela wabekezela. Buka ukuthi uPawulu wenzani.

Ukhuluma ngokubekezela; kuthiwani ngabantu bamaPentekoste na? Inqobo nje uma benomyalo, “Linda kuze—lindani nize nembathiswe amandla.”

“Kuze kube nini?”

“Akudinge kubuzwa ukuthi kuze kube nini”—banayo vele impendulo. Lindani nize. Benyukela lapho bathi, “Kulungile,

bafana, mhlawumbe imizuzu elishumi nesihlanu kusukela manje uMoya oNgcwele uzoba kithi, futhi sizoba nentshumayelo yethu.” Ishumi nanhlanu lemizuzu ledlula—akukho muntu. Usuku olulodwa lwedlula—akukho muntu. Ezimbili, ezintathu, ezine, ezinhlanu, eziyisithupha, eziyisikhombisa. Abanye babo ngahle ukuba bathi, “Heyi, anicabangi ukuthi sesimtholile vele?”

“Qhabo, qhabo, qhabo, qhabo.”

“Kungcono niphume, bafana.”

Udeveli wathi, “Niyazi senivele nikutholile ebenikufuna. Hambani niqale intshumayelo yenu.”

“Qhabo, qhabo, asikawutholi, ngoba Wathi, ‘Kuyofika i... (okuyokwenzeka ezinsukwini zokugcina). Ngezindebe ezingingizayo nangezinye izilimi ngiyakukhuluma kulababantu, nalokhu kungukuphumula, ukuthi ngathi.” (Isaya 28:19) Wathi, nangu. Niyomthola uma—niyakuwazi nxa ufika. “Siyowazi nxa ufika. Siyowazi—uthenjiswe nguBaba.” Balinda izinsuku eziyiishiyagalolunye, kwase kuthi ngosuku lweshumi—manje ulapho; babenokubekezela ukuze balinde.

Manje, uma unaleyonhlobo yokubekezela emva kokuba uNkulunkulu ekunikeza isethembiso futhi usibona eBhayibhelini— “Singesami,” khona-ke linda. Ngakho-ke uma unaleyonhlobo yokubekezela, yengeze ekukholweni kwakho. Uyabona ukuthi manje ufinyelela ekuphakameni okungakanani na? Ukhuphukela lapha manje. Kulungile. (Isandla sewashi siyazungeza, futhi.)

Kulungile, yengeza lokhu ekukholweni kwakho, njalo Mbeke phambi kwakho, ukhumbula, NGUYE OWETHEMBISAYO. Kwakungesimina, engethembisa; kwakungesuye umfundisi, owethembisa, (uMfo. wethu uNeville; kwakungesuye omunye umfundisi owethembisa; kwakungesuye umprisiti othize kumbe upapa; kwakungemuntu wasemhlabeni; kwakunguNkulunkulu, owenza isethembiso, futhi uNkulunkulu unamandla ukugcina yonke into Ayethembisile.

Kulungile, uma unaleyonhlobo yokukholwa futhi wazi ukuthi uNkulunkulu wakwethembisa...Thana, “Mfowethu Branham, ngiyagula. Ngidinga ukuphulukiswa kabi kabi.” Kwamukele. Kuyisipho ophiwe sona. Yebo, Mnumzane, uma ungakholwa. “Yebo,” uthi, “Ngiyakholwa.” Bese uyakholwa. Kuphela. Sekuphelile njalo. Uyabo, yiba nokubekezela.

Uma unakho ukubekezela—uma ungenakho, khona-ke ubuthukisa lesisakhiwo. Kuyowisa konke phansi; leyonto eyodwa. Ufanele ukuba nalokho. Ungakwenezeli, ngoba kuyobhidliza isakhiwo sakho. Uma ungenakho ukubekezela—uma ungenawo amandla okwenezela ekukholweni kwakho (othi unakho) futhi uma ungenakukholwa nhlobo futhi uzame ukubeka amandla phezu kwakho, kuyodicilela phansi

ukukholwa kwakho. Ngakho uthi, “Kulungile manje, linda umzuzu. Mhlawumbe konke lokhu liphutha nje. Mhlawumbe uNkulunkulu akasuye uNkulunkulu. Mhlawumbe akukho-Nkulunkulu.” Uyabo, uyoyephula into ihlukane kabili.

Kepha uma unokukholwa kwangempela, manje-ke beka amandla angempela kukho, bese kuba ulwazi lwangempela, bese kuba ukuzithiba kwangempela, bese kuba ukubekezela kwangempela. Wenyukela emgqeni impela.

Kulungile, okwesihlanu, yengeza ukumesaba uNkulunkulu. O hhe. Ukumesaba uNkulunkulu okumele kwengezwe. Kusho ukuthini *ukumesaba uNkulunkulu* na? Ngabheka kwezine noma ezinhlanu izichazamazwi lutho angiyitholanga incazelo. Ekugcineni, ngangisezansi kwaMfowethu Jefferies laphaya—sathola kwisichazamazwi. *Ukumesaba uNkulunkulu* kusho ukuba *njengoNkulunkulu*.

O, hhe. Emva kokuba usunokukholwa, amandla, ulwazi, ukuzithiba, ukubekezela, bese-ke uba njengoNkulunkulu. Uthi, “Ngeke ngakwenza lokho, Mfowethu Branham.” O yebo ungakwenza. Ake ngikufundele imiBhalo embadlwana lapha umzuzu—Mathewu 5:48. Sizothatha lona sibone ukuthi uzwakala kanjani—Mathewu 5:48—sibone ukuba ufanele na ukufana noNkulunkulu. Uyazi iBhayibheli lithi, “Ningonkulunkulu.” UJesu washo njalo. Yini na? Zonke izinto ezikuNkulunkulu zikuwe. Mathewu 5:48 “*Manibe...*” (uJesu ekhuluma ezibusisweni) “*Ngakho-ke manibe ngaba*” P-H-E-L-E-L-E-Y-O—(yini leyo “*Phelelani*, njengoYihlo waseZulwini uphelele. Usalelwe yilendlela phezulu lapha manje ngaphambi kokuba wenze lokho. Zonke lezizinto zimelwe ukwengezwa kuqala. Bese-ke senyukela lapha, Usekucelile manje ukuba uphelele—ukumesaba uNkulunkulu—amadodana namadodakazi kaNkulunkulu. Kunjalo. Zingaki izinto engingazisho kulowo mugqa.

Masivule kwabase Efesu 4 sithole ngapha ukuthi—eNcwadini yabase Efesu isho ngalento futhi, ukuthi singenzenjani. Abase Efesu isahluko 4 futhi siqale ngevesi 12. Abase Efesu 4 futhi siqale ngevesi 12. Kulungile, masiqale enhla lapha evesini 11.

“Nguyena futhi owanika abanye ukuba babe ngabapostoli; nabanye, abaprofethi;” (khumbula izolo ebusuku—ungazami ukuthatha isikhundla somunye umuntu) *“nabanye, abavangeli; nabanye, abelusi nabafundisi;*

Ukuphelelisa kuka Nkulunkulu,” (Ngabe kufundeka kanjalo na? Ukuphelelisa ini? *AbaNgcwele*—Ngobani abangcwele na?—Ngabangcwelisiwe.)

Laba abaqale phansi lapha. *“Kupheleliswe abangcwele, emsebenzini wokukhonza,”* (inkonzo

kaJesu Kristu) *“kwakhiwe umzimba kaKristu:”*
(kufundiswe, kwakhiwe kuphakame, kufundiswe)

“Size sifinyelele sonke ebunyeni bokukholwa, no Boj kwazi iNdodana kaNkulunkulu, kumuntu ophelele,”
(esiqinisweni, o hhe) *“esilinganisweni somumo wokugcwala kukaKristu:”*

Ukuphelela; kuzala ukumesaba uNkulunkulu. Umele ukwengeza ekukholweni kwakho, ukumesaba uNkulunkulu. Uyabo zisuka uqala phansi lapha ngamandla, bese uya olwazini, bese uya ekuzithibeni, bese uya ekubekezeleni, manje usekumesabeni uNkulunkulu—ukumesaba uNkulunkulu. O hhe, isikhathi sethu siyaphela, kepha niyazi ukuthi kwakuchazani ukuthi *ukumesaba uNkulunkulu*. Ucula iculo:

“Ukufana noJesu,
Ukufana noJesu;
Emhlabeni ngilangazelela ukufana naYe.
Yonke indlela yokuphila
Kusuka emhlabeni kuya eNkazimulweni,
Ngicela kuphela ukufana naYe.”

Lokho *ukumesaba uNkulunkulu*. Ngenkathi eshaywa esihlathini, Waphendula esinye. Ngenkathi Ekhulunywa kabi, Akakhulumanga, Akaphindiselanga ngokuthukuthela. Uyabo, ukumesaba uNkulunkulu. Njalo efuna into eyodwa. “Ngenza njalo lokho okuthokozisa uBaba.” Yebo, mnumzane, njalo; lokho ngukumesaba uNkulunkulu.

Uyabo, emva kokuba usufike lapha, uze lapha, uze lapha, uze lapha, uze lapha, uze lapha; manje uza emumweni ophelele, manje, wendodana kaNkulunkulu. Kepha umele ube nalokhu, nakho konke lokhu futhi ungeke uze uqale ungakakutholi lokhu.

Manje, khumbula inyoni emnyama nezimpaphe zempigogo. Ungayikhohlwa, uyabo. Ungazami ukukwengeza uze uzalwe kabusha ngokwangempela, ngoba ngeke kusebenze. Ngeke ukwenze kusebenze. Kuyoza kulokhu, kumbe kulokhu lapha—kuyobuthuka ndawo-ndawo. Kepha uma wehlela lapha ejubeni elizelwe kabusha ngokwangempela, khona-ke awengezi lutho. Kwengeza kuwe; kuyenyuka.

Kulungile, kuzay ekupheleleni manje. Kulungile, bese kuthi okwesithupha, asenezele (iBhayibheli lathi lapha ukunezela) ukuthanda abazalwane—ubumnene babazalwane. Manje, lokho kungokuhle impela. Khona lapha, okwesithupha. (Okwesikhombisa) Kulungile, ukwengeza uthando lwabazalwane. Kulungile, uma singena kulokho, (ukuthanda abazalwane) zibeke wena endaweni yakhe kulethanda. Manje, uthi, “Umfowethu ungonile,” kwasho uPetro, “Ngimthethelele na?” Wathi, “Kasikhombisa ngelanga na?”

Wathi, “Kamashumi ayisikhombisa ephindwe kasikhombisa.”

Uyabo, uthando lwabazalwane. Manje, uyabo, uma umfowethu enhlanhlatha, ungehluleki ukumbekezelela. Qhabo. Yiba nothando kuye. Zihambele nje.

Othize wathi kimi esikhathini esingeside, wathi, “Ungazikholwa kanjani lezizinto ngendlela owenza ngayo kepha ube uya kwi Assemblies of God na kwi Oneness nakuzo zonke ezinye izindawo na? Uthando lwabazalwane—ngethemba ukuthi ngolunye usuku. . . mbekezelele, ukuzithiba—uhlale naye isikhathi eside; ulwazi lokuqonda ukuthi ukholwa ini, futhi khumbula kusenhliziyweni yakhe, kuyilokho; amandla kuwena ukuyayeka ahambe nomusa, zithobe kuye, unokukholwa ukuthi ngolunye usuku uNkulunkulu uyomngenisa. Ukuthanda abazalwane—into yesikhombisa. Okukodwa, okubili, okuthathu, okune, okuhlanu, okuyisithupha, okuyisikhombisa. Izinto eziyiikhombisa.

Bese-ke, manje uyeza. Into elandelayo-ke yengeza isihawu, okuluthando. Lokho yitshe lokugcina phezulu. Ngolunye lwalezizinsuku ebandleni. . .

Manje, ngiyacela (makwaziwe eteyipini. . . uma ngingasafundisi) lena yimfundiso—engizokusho manje. Kepha nje ngifuna ukunikhombisa lokho, ngokusizwa nguNkulunkulu, ukuthi kuyini ngempela ukuthi iBhayibheli lokuqala uNkulunkulu alilobayo kwakunguMgamu wezulu eliphezulu ezibhakabhakeni. Uqala ngentombi-nto. Ugcine ngeNgonyama ibhubesi. Futhi nxa ngingena kulolo lwesiThupha nolwesiKhombisa uPhawu, uzothola lapho lolo olunye uPhawu seluvulwa, uphawu loMgamu wezulu eliphezulu lwaleyo ndawo kwakungumdlavuzwa, izinhlanzi eziphambene. Lowo ngunyaka womdlavuzwa esiphila kuwo manje. Kwambuliwe. Nento elandelayo eyavulwa luphawu, lwembula iNgonyama ibhubesi—ukubuya kwesibili kukaKristu. Ufika kuqala entombini-nto; ufika okwesibili iNgonyama ibhubesi. Ngizokuletha lokhu kulezi. . . Manje, ang—noma siyoba nesikhathi kulokhu-kusa. . . ngizokwenza konke engingakwenza ukunikhombisa ukuthi lezizitebhiso zizeziVivaneni ngokuqondile impela nse—iBhayibheli lesibili uNkulunkulu alibhalayo. U Enoke waziloba wazibeka esivivaneni.

Nokwesithathu, (uNkulunkulu njalo upheleliswa kokuthathu) Wase-ke Ezenzela Luqobo iZwi laKhe. Manje khumbulani, esivivaneni. . . (ngiqagele abaningi benu mabutho nezinto babeseGibhithe.) Isivivane asinalo ichopho phezulu. Aikaze. Itshe lashiywa babenakho konke okunye, kepha nokho. . .

Uma unemali elidola ephaketheni lakho, uma uyibheka imali yedola, uzothola ukuthi ngapha ngaphezulu esandleni sangakwesokudla linokhozi neflege laseMerika. Futhi kwathi: “UPhawu lwemiBuso eHlangene.” Ngakolunye uhlangothi

linesivivane netshe elikhulukazi lokuvala phezulu neso lomuntu; kuthi ngakulelicala, “UPhawu oluKhulu.” Yebo, uma lesi kuyisizwe esikhulu, pho kungani loluphawu olukhulu lungabi yizimpawu zaso qobo, zesizwe na? UNkulunkulu ubenza bafakaze akukhathali ukuthi bayaphi.

Ngangikhuluma nodokotela ngesinye isikhathi, futhi wayengihlikahluka mayelana nokuphulukisa kukaNkulunkulu. Sasimi emgwaqeni. Wathi, “Mnu. Branham, kuphela udida abantu.” Wathi, “Akukho ukuphulukisa, kungemithi kuphela.”

Kwenzeka ngaphenduka ngabuka ophawini lwakhe emotweni—lwalunaleyo nyoka esigxotsheni. Ngathi, “Kungcono ulususe-ke lolophawu emotweni yakho, ngoba uphawu lwakho luyafakaza ukuthi uNkulunkulu ungumphulukisi.” Udokotela weqiniso ukholwa lokho. Yilabo-waka abazishaya odokotela. Inyoka esigxotsheni—UMose wayiphakamisa inyoka esigxotsheni wayesethi, “NgiyiNkosi ephilisa zonke izifo zenu,” futhi babuka kuleyonyoka ukuze baphiliswe nguNkulunkulu. Kepha nokho bafakaza okuphambene nakho; nokho uphawu lwabo luyabalahlala ngobufakazi!

Lapha isizwe sakithi sisho izinto esiyizo, sihlekisa ngalezizinto, nemali yabo qobo (imali yabo) iyafakaza ukuthi uPhawu lomhlaba wonke kanye nezulu nokukulo nguNkulunkulu. Uyalibona leliyaso elimi phezulu laphaya ngaphezu kwalokho kuleyomali elidola? Lolo luPhawu olukhulu.

Alibekwanga phezu kwesivivane. Abaqondanga. Ngani na? Itshe lokuvala phezulu lenqatshwa, inhloko-uKristu. Kepha liyofika ngelinye ilanga.

Manje ekwakheni amandla. Ukwakha lesisikhumbuzo. Ukwakha lomumo. Uyabo uqala phansi nesisekelo sisekukholweni—amandla, ulwazi, ukuzithiba, ukubekezela, ukumesaba uNkulunkulu, ukuthanda abazalwane. Manje kwenzani na? Bese-ke belinda inhloko yetshe eluthando; ngokuba uNkulunkulu uluthando, futhi Wengamele konke, futhi Ungamandla azo zonke lezizinto. Yebo mnumzane. Khona lapha phakathi. Khona lapha phakathi. Uyabo, ngingene phakathi kwayo yonke lemisebenzi phakathi lapha, futhi lapha lamagagasana eza ngapha. Yini leyo na? UMoya oNgcwele wehlela eMoyeni oNgcwele kaKristu. UMoya oNgcwele ungaphezu kwakho konke lokhu, uhlanganisa lokhu ndawonye. Kwakhiwani?—iBandla eliphelele ukuba itshe lokuvala phezulu livale! Belenzani na futhi! Libonakaliswe emiNyakeni eyisiKhombisa yeBandla nasezithunyweni eziyisiKhombisa zeBandla.

Laqala emuva lapha . . . Latholakalaphi iBandla kuqala na? Latholakalaphi kuqala iBandla lePentekoste na?—ngoPawulu oNgc. e Efesu. INkanyezi yoNyaka weBandla lase Efesu—e

Efesu. UNyaka weBandla wesibili kwakuyi Smirna—amandla. U Irenaeus—indoda enkulu owabamba iVangeli likaPawulu. UNyaka weBandla olandelayo kwakuyi Pergamos, owawuyi. . . uMartin wayeyindoda enkulu eyahlalayo. UPawulu, Irenaeus, Martin, bese kuthi eThytira, kwafika uColumba. Khumbula, lapha kudonseleka phandle lapho. U Columba. Emva kuka Columba, neminyaka yobumnyama yangena lapho, bese kuza i Sardis, okuchaza ukufa—uLuther. Haleluya! Kwase kuba yini-ke? Kwalandelani-ke? Emva kweSardis, uLuther. Kwase kufika iFiladelfia—ukumesaba uNkulunkulu. U Wesley—ubungwele; “Abalungile baphila ngokuKholwa,” kwasho uLuther. Ukungcwelisa ngo Wesley. Bese kufika ukuthanda abazalwane eLawodekia, futhi sikholwa ukuthi uMlayezo omkhulu wokuqhamuka kwesibili kuka Elijah, ezinsukwini zokugcina, uyoshanela izwe.

Nakho-ke la ukhona—imiNyaka eyisiKhombisa yeBandla, izitebhiso eziyisikhombisa. UNkulunkulu akha iBandla laKhe kunjengomuntu oyedwa kumuntu ngayedwa—kuye kuYe qobo lwaKhe. Inkazimulo, amandla kaNkulunkulu ehlela kulokhu, esihlanganisa ndawonye. Ngakho-ke, abantu bePentekoste bawayekile amaLuthela, bayeka abakaWeseli nezinto—akazi ukuthi bakhuluma ngani. Uyabo, bahlala kulengxenywe yetempeli. Yingaleyondlela abanye abantu bengakhuphuka bagcine laphaya bese beyawa. Kepha ikhona ingxenywe yangempela yalokho ehlala yakha leyondlu. Wozani, “Ngiyobuyisela,” isho iNkosi.

Uyakukhumbula lokho—*IsiHlahla soMlobokazi* na? Uyayikhumbula intshumayelo ngesi *Hlahla soMlobokazi* na? Zasidla kwaze kwaphansi, kepha Wasithena. Saba namagatsha obuhlelo; Wawathena awa. Bavusa elinye isonto, amagatsha ehlelo; Walithena lawa. Kepha inhliziyi yaleso sihlahla yaqhubeka yakhula. *Ngesikhathi sokuhlwa kuyokhanya*. Kungenkathi lapho uKristu uMoya oNgcwele efika. UJesu uyehla ahlale Luqobo enhlokweni yeBandla, khona-ke Uyakulivusa leliBandla lingumzimba waKhe qobo. Phakathi lapho kukhona umzimba, nendlela uNkulunkulu asibeke ngayo ngomuntu ngamunye ukuba sikhule—indlela Alethe ngayo iBandla laKhe ukuba likhule. Wonke uNyaka weBandla—liba yiBandla elilodwa elikhulu.

Uyabo, lezizinsizwa azidingekanga zibe yilokho lezizinzwa ezabe ziyikho. *Lokhu* akudingekanga kulokhu okwakuyi *lokhu*. Uyabo, kepha Wakhulisa iBandla laKhe ngendlela efanayo. . . Wakhulisa iBandla laKhe ngendlela efanayo naleyo akhulisa abantu baKhe ngayo. Ngakho-ke uPetro lapha uthi kuqala: (izinto eziyisikhombisa) ukukholwa, amandla (uyabo, kuyakhula) ulwazi, ukuzithiba, ukubekezela, ukumesaba uNkulunkulu, ukuthanda abazalwane, nomusa wobuzalwane BESE ke kuba uthando lukaNkulunkulu; uMoya oNgcwele.

UKristu engumuntu uMoya oNgcwele uza phezu kwakho ngombhaphathizo weqiniso kaMoya oNgcwele, futhi uthola wonke lamandla esicilelwe kuwe, bese uNkulunkulu ehlala etabernakele, elibizwa ngendlu—iTabernakele eliPhilayo lendawo yokuhlala kaNkulunkulu oPhilayo.

Nxa umuntu enohlobo lwalezizinto, khona-ke uMoya oNgcwele ufika phezu kwakhe. Akunandaba, ungakhuluma ngezilimi, ungalingisa noma yisiphi isiphiwo uNkulunkulu anaso. Ungakwenza lokho, kepha aze lamandla lapha angene kuwe, awukabibikho esisekelweni sangeqiniso ngempela sokukholwa. Kepha nxa lamandla ekhulela ngaphakathi, futhi ukwengezile lokho kulokho, khona-ke uyisithombe esiPhilayo. UngesiPhilayo, einyakazayo isithixo.

Uyazi, abahedeni, bazilalisa phansi bona luqobo ngaphambi kwesithixo (unkulunkulu oqanjiwe) nangendlela efanekisayo, bakholwa ukuthi unkulunkulu oqanjiwe uyabaphendula. Lokho kungubuhedeni.

Lokho kungubuRoma. Bakhothama phambi kwazo zonke izinhlobo zabangcwele nakho konke okunye. Bano Cecelia oNgc., iNdlu kaNkulunkulu, nezinto eziningi ezahlukile kanjalo; bakhothama kulokho ngempela bakukholwe futhi ngendlela yokufanekisa. Kungumfanekiso kaNkulunkulu oPhilayo weqiniso.

Kepha nxa thina, kungesiyo indlela yokucabangela, kepha sizilahla thina qobo phambi kukaNkulunkulu oPhilayo, amandla aphilayo, ulwazi oluphilayo, ukubekezela okuphilayo, ukumesaba uNkulunkulu okuphilayo, amandla aphilayo, okufika ngoNkulunkulu oPhilayo kwenza umuntu ophilayo abe ngumfanekiso ophilayo—umumo kaNkulunkulu!

Wenzani na? Izinto ezifanayo nezenziwa nguJesu. Sihamba ngendlela efanayo naYihambayo. Senza izinto ezifanayo naZenzayo, ngoba akusiyona into ecatshangwayo! Likhona iqiniso elikufakazayo!

Uyabona ukuthi ngichazani na? Uyabo ukuthi akanjani lamandla, lezizimpahla zokwakha, ezifanekisa phakathi nesithunywa seBandla, nemiNyaka yeBandla na?

Manje ngolunye lwalezizinsuku sizothatha ngalinye lalamagama iwafundisise futhi sikhombise ukuthi kuyafakaza lokhu. Konke kuhamba ndawonye. Impela. Uyabona na? O, hhe, lokho kuyamangalisa, ukubona ukuthi kwenzani.

Manje, leyo yindlu uNkulunkulu ahlala kuyo—akusiyona indlu enensimbi enkulu phezu kwayo nombhoshongo ophakemeyo, kodwa, “*ungi* lungisele umzimba.” Umzimba uNkulunkulu angahlala kuwo, uNkulunkulu angahamba angene kuwo, uNkulunkulu angabona ngaphakathi, uNkulunkulu angakhuluma ngaphakathi, uNkulunkulu angasebenza ngaphakathi—Ameni! Ithuluzi eliPhilayo

likaNkulunkulu. UNkulunkulu ehamba ngezinyawo zombili kuwe ngaphakathi. Udumo! “Izinyathelo zabalungileyo ziqondiswa nguNkulunkulu.” UNkulunkulu ehamba phakathi kuwe, “ngokuba niyizincwadi ezilotshiwe, ezifundwa ngumuntu wonke.” Futhi uma ukuPhila okukuKristu kukuwe, uyothela ukuPhila okwathelwa nguKristu.

Njengoba ngihlale ngisho: Khipha amanzi eihlahleni sepentshisi, futhi uma ungawedlulisa ngokuwajovela esihlahleni sama apula, isihlahla sama apula siyothela amapentshisi. Qiniso, impela uyokwenzenjalo. Akukhathali noma amatatsha angabukeka kanjani, sesinamanzi esihlahla sama apula phakathi kuso. Uyabo, kumbe noma yisiphi isihlahla. Ukhipha ukuphila esihlahleni sama apula, akhiphe onke, bese usinikeza “umjovo wamanzi,” uwamunce esihlahleni sepentshisi uwafake esihlahleni sama apula—kwenzekani na? Ngeke sisathela amanye amapentshisi. Qha, Mnumzane. Asisoze...Uma ukuphila kwesihlahla sepentshisi kuphumela esihlahleni sama apula, njalo, ngeke sisathela ama apula. Siyothela amapentshisi, ngoba sinokuphila kuso.

Uma uthatha thina, engelutho kuphela “isigubhu soswela sasendle,” “ikhanda eliyifindo,” futhi akukho lutho kithina, ngokuba sonke sifile esonweni siyafohla. Sonke sikulenhlobo yezimo, futhi-ke thina, qobo lwethu, singazilalisa phansi, sizilahle, uNkulunkulu aze athathe ishushu lokumunca—iGama likaJesu Kristu, (ngoba alikho elinye igama phansi kweZulu umuntu angasindiswa ngalo)—adlulisele kithina ukuPhila kukaKristu, bese-ke siba naloluhlobo lokukholwa—ukukholwa ayenakho uKristu. Nokukholwa kukaKristu kwakungamile ngalabo baFarisi kumbe abaSadusi, kumbe emabhdweni abo, amatetela, amapani, kumbe ewashingini yabo. Kwakuncike eZwini likaNkulunkulu. Ameni! Kakhulu ngangoba uKristu waba yiZwi, iZwi lenziwa inyama. Futhi ke nxa singajovwa ngamandla aKhe ukuthi sife ekucabangeni kwethu, nokukholwa kwethu kuba ngukukholwa kwangempela...HALELUYA! Khona-ke ukuPhila kukaKristu kujovelwe kithina, bese siba yizidalwa eziphilayo zikaNkulunkulu—indawo yokuhlala lapho uMoya oNgcwele engathumela khona izibusiso eziyimisebe yaKhe phansi laphaya, futhi sisemumweni kaKristu.

UJesu wathi, “Akulotshiwe na...Nina niyaNgilahla, ukuthi NgiyiNdodana kaNkulunkulu, akulotshiwe ukuthi ningonkulunkulu. Umthetho wenu ngqo awusho njalo na?” NjengoMose, njengo Elijah, njengalabo baprofethi abahlala basondelana kakhulu noNkulunkulu ukuthi uNkulunkulu wavele waziguqulela yena Luqobo kubona, futhi bakhuluma, hhayi bona luqobo lwabo, kepha uNkulunkulu. “Ungacabangi ukuthi uyothini ngoba akusuwena okhulumayo, nguBaba ohlala kuwe; Uyakhuluma.” Amazwi akhe akusiwona awakhe ngoba ukuphila kwakhe—ufile.

Uma ufa ukhipha igazi kumuntu. Uyamgqumisa. Inkathazo yakho ukuthi abaningi babo abagqunyiswanga. Uma ukhipha igazi kumuntu, uba ngofileyo. Khona-ke into kuphela ongayenza ukubuye umfakele elinye igazi. Uma ezophila futhi; ukhiphe igazi lakhe. Futhi manje sifaka iGazi likaJesu Kristu phakathi! Nalokho kuletha UKUKHOLWA kukaJesu Kristu; AMANDLA kaJesu Kristu; ULWAZI lukaJesu Kristu; UKUZITHIBA kukaJesu Kristu; UKUBEKEZELA kukaJesu Kristu; UKUMESABA UNKULUNKULU kukaJesu Kristu; UKUTHANDA ABAZALWANE kukaJesu Kristu; no THANDO LUKANKULUNKULU oLUNGU Jesu Kristu! Uyinhloko ekuphethayo! Nezinyawo zakho ziyisisekelo, ukukholwa. Amen! Uphethwe yinhloko. Thatha i . . . ? . . . Nazo-ke.

NANGO UMUNTU OPHELELE KANKULUNKULU—uma enawo lamandla.

Khona-ke uNkulunkulu, emele iBandla laKhe njengoMlobokazi—owesifazane. UNkulunkulu emele iBandla laKhe njengoMlobokazi, nangendlela Aletha ngayo umuntu ngamunye abeyindodana yaKhe ukungena kulowoMlobokazi, futhi Ulethe uMlobokazi kuleminyaka aze Alethe leliBandla elilodwa eliphelele kulokhu.

Izinyawo zami ziyanyakaza. Ngani na?—ngoba ikhanda lami lisho njalo. Manje ngeke lwanyakaza njengesandla sami, ngoba kuyizinyawo zami. ULuther angeke azenza izinto esazenzayo; ngeke ngisho namaMethodisti, ngoba bebengenye into. Uyabo, izinyawo ziyanyakaza ngoba ikhanda lisho njalo. Futhi ikhanda alisho ukuthi, “Manje, zinyawo, yiba yizandla. Ndlebe, yiba ngamehlo.” Kepha unyaka ngamunye uNkulunkulu uzibekile lezizinto eBandleni laKhe, futhi ulifanisa ngokukhombisa ukuthi umuntu ngamunye unalezi—unalezizimo. Nalo “muntu” uma sekuphelile, kuyiBandla lika Nkulunkulu eliya ekuHlwithweni! Nalo “muntu” uma sekuphelile, kuyinceku kaNkulunkulu eBandleni likaNkulunkulu, eya ekuHlwithweni. Udumo! Uyabo ukuthi ngiqondeni na? Nazo-ke. Nanso-ke into egcwele.

Nakhu kufike umuntu, uPawulu, ebeka isisekelo. U Ireneaeus waqala ukuthela lokhu phezu kwakho, nolandelayo wathela lokhu, nolandelayo wathela lokhu, olandelayo lokho, nalokho, nalokho, naphansi kuze kufika onyakeni wokugcina. Kepha kuyini na?—wona lowoMoya. Wona lomoya ohlezi kimi uthi, “Zandla, thathani lelokhekhe.” Wona umoya ofanayo uthi, “Zinyawo, thathani isinyathelo.” Niyabona ukuthi ngichazani na?

Khona-ke wonke umumo wobuwena ubuswa uphathwa yilezizinto, kepha ungeke uphathwe ngokuphelele uze ngokuphelele ubenazo zonke lezizimo.

Sewake wakuzwa lokhu na? Manje ake nginitshela lokhu futhi nigcine impela...Kufake endlebeni yakho yokulalela lokhu. IKETANGO LIQINE KAKHULU EBUTHAKATHAKENI OBUKHULU BEHHUKU. Kunjalo na? Aliqinile kunasebuthakathakeni obukhulu balo behhuku. Akukhathaleki ukuthi lawa akhiwe aqina akhuphuka kanjani, lokhu kwakhiwe kwakhuphuka, uma linehhuku elibuthakathaka, lilapho ligqashuka khona. Futhi liqine kakhulu lapho liyihuku khona. Manje uma unakho...Uthi unakho lokhu, lokhu, lokhu; awunakho *lokhu*, nakho lapho ligqashuka khona. Uma una *lokhu*, kodwa ungenakho *lokho*, liyogqashuka khona lapho. Unakho *lokhu* kanti awunakho *lokho*, liyogqashuka. *Lokhu* ungenakho *lokhu*, liyogqashuka. *Lokhu* ungenakho *lokhu*, liyogqashuka. Uyabo? Futhi ungeke ube na *lokhu* ungenakho *lokhu*. Ngakho uma uzinikela ngawe wonke, khona-ke uMoya oNgcwele uthela phakathi wonke lamandla. Khona-ke uy iTabernakele eliPhilayo.

Bese abantu beyahlozinga bathi, “Leyo yindoda egcwele amandla, ulwazi, futhi ekholwa yiZwi, ukuzithiba, ukubekezela, ukumesaba uNkulunkulu, ukuthanda abazalwane, igcwele uthando lukaMoya oNgcwele, ihambahamba.” Kuyini na? Umumo abangakholwa abangawubuka bathi, “Nango umKristu. Nanso indoda (kumbe owesifazane) owaziyo abakhuluma ngakho. Awukaze umbone umuntu onomusa, omnandi, omesabayo uNkulunkulu.”

Uphawuliwe. Uphawu lukhombisa nxa zombili. Noma uyahamba, kumbe uyeza, babona uphawu lufana nje. Nazoke, uyabo. Nxa indoda, kumbe owesifazane enalokhu, khona-ke itshe lokuvala phezulu ekugcineni lehlela phansi phansi libaphawulele eMbusweni kaNkulunkulu elinguMoya oNgcwele.

Bese-ke iZwi, elivela lapha, Lizibonakalisa luqobo kubo ngamunye walababantu. Futhi kwenze loMuntu ophelele iTabernakele likaNkulunkulu oPhilayo—esihambayo, esiphilayo isibonelo sobuKristu.

Ayeyikho uKristu, lababantu bayikho, ngoba ukuPhila kwakhe kuphakathi lapha; bakuKristu, nokuphila kwabo kufile kufihliwe kuKristu ngoNkulunkulu kwavalelwa phakathi lapho nguMoya oNgcwele—I Korinte 12. Kunjalo. Uzibona wena luqobo ufile. Khona-ke uzalwa ngokukholwa, bese kuba amandla, nalezi ezinye izinto ezenezelwe kuwe uze ube nguMfanekiso ophelele oPhilayo kaNkulunkulu.

Akumangalisi lokho na? Kanti-ke uNkulunkulu ngalokho, ulethe futhi imiNyaka yeBandla eyisiKhombisa ukukhombisa izinyathelo eziyisikhombisa Azilethe wakha ngamunye waKhe emfanekisweni waKhe. Wakhe iBandla eliphelele ngomfanekiso waKhe, nasekuvukeni loMzimba ophelele uyovuswa ukuba

uphile naYe ingunaphakade, ngoba nguMlobokazi. Ngakho lokho kusika yonke iminyaka. Wonke unyaka ofikayo.

Futhi baningi abadingekayo, khumbula. Khumbula uPawulu akushoyo ngapha kumaHeberu 11. Ake nginifundele okuthize ngaphambi kokuba sivale lapha umzuzu nje bese ke u... Kuyinto ekwenza uzizwe umangala nxa ngi—njalo nxa ngifunda lokhu. Ngizothola amaHeberu 11 futhi ngizoqala evesini lama 32.

Ngisezakuthini futhi na? ngoba isikhathi sizakungahlula uma ngikhuluma ngo Gideyoni, nangoBaraki, nangoSamsoni, nangoJefta; nangoDavide futhi, noSamuweli, nangaprofethi:

Abathi ngokukholwa bangoba imibuso, basebenza ukulunga, bazuza izithembiso, bavimba imilomo yezingonyama,

Bacima amandla omlilo, baphepha osikweni lwenkamba, baphiwa amandla ebuthakathakeni, baba yiziqhwaga empini, baxosha izimpi zabezizwe.

Abesifazane bamukeliswa abafileyo babo bevuselwe ekuphileni futhi: nabanye bahlushwa, kabavuma ukukhululwa; ukuze bathole ukuvuka okuhle: (Phansi le phakathi lapha, uyabo. Kulungile.)

Nabanye balingwa ngokujivazwa nokushaywa, yebo, nokuboshwa nokufakwa etilongweni:

Bakhandwa ngamatshe, banqunywa ngesaha, balingwa, babulawa ngenkamba: bazulazula bembethe izikhumba zezimvu nezikhumba zezimbuzi; beswela, behlushwa, bephathwa kabi;

(Izwe elingabafanele bona:) (Uyabo, kukobakake, uyakuqaphela laphaya eBhayibhelini lakho) “*bahamba emahlane, naphakathi ezintabeni, nasemihumeni, nasemigedeni yomhlaba.*

Nalaba bonke, befakazelwe ngokukholwa,” (lapha: ukufakazelwa ngokukholwa) “*abazuzanga isithembiso:*

UNkulunkulu esibekele into enhle, ukuze bona bangapheleliswa ngaphandle kwethu.”

Niyakuthola na? Lababantu abafela phakathi lapha bancike futhi balinde thina. Ngakho leliBandla limele lifinyelele ekupheleleni ukuze lilethe uvuko, futhi baphansi—imiphefumulo ephansi kwe altare, ilindele leliBandla ukuba lifinyelele ekupheleleni kwalo. Kepha nxa uKristu efika—naleliBandla, uyabo, liya ngokuncipha ebuncaneni, (libukhali kakhulu kunalokho, kepha njengokuba nje ngibhala lesosiphambano laphaya, uyabo) liyela ekucijeni kwenalithi, lize iBandla ebuncaneni limele lingene endaweni kuze kube yinhlobo efanayo yenkonzo leli elayishiyayo. Ngoba nxa lenhloko yetshe

ibuya—inesikhwama njengalapha lapho izohlala khona phakathi impela laphaya kwisivivane sangokomthetho. Akusisona nje isisibekelo esihlezi esicongweni; kuyihlanganisi esincane. Futhi kumele uhlale phezu kwalapho ngoba ithulula amanzi. Futhi nxa ifika, leliBandla limele lilolongeke. Zonke lezi . . . amaningi amatshe esivivaneni ahlezi ngokuphelele ngangokuthi ngeke ufake ngisho insingo phakathi kwawo—asinda amathani ebekwe phakathi lapho. Ukuthi bawaphakamisa kanjani, abazi, kepha akhiwa. Naphezulu lapha, nxa isisibekelo sesivivane sifika, isivivane qobo lwaso, uMzimba kaKristu komele ulolongwe—kungesiwo nje umbhedesho kuphela, imfundiso, noma into ethize esiphumele kuyo—kuyomele liphelele njengoKristu ukuze kuthi nxa Efika, Yena naleyontshumayelo kuyohlangana ndawonye thaqa. Khona-ke kuyofika ukuHlwithwa nokuya ekhaya.

Buka ukuthi siphila kuphi manje—eLawodekiya lapho ibandla lalinguNyaka weBandla omubi kakhulu kunabake banawo. EBhayibhelini sithola ukuthi kwakuyiwona Nyaka weBandla kuphela lapho uNkulunkulu wayengaphandle kwe Bandla, engqongqotha, ezama ukubuyela endlini yaKhe Qobo. Imibhedesho namahlelo aze aMkhiphela ngaphandle kweBandla laKhe uQobo. “Bheka, ngimi emnyango ngingqongqotha. Uma noma ngumuphi umuntu omile avule umnyango, Ngiyongena ngidle naye.”

Lapha Uphakathi kuloNyaka weBandla futhi kancane kancane baMkhiphela ngaphandle waze wafika lapha, baMxosha ngokuphelele. Abafuni nakuzwa ngakho.

Manje, uyabo namuhla lapho siya khona. Ngisho nasekupheleni koNyaka weBandla laseLawodekiya selingene shi ekugcineni umthetho, kuze kuthi lona nobuKatolika, (elephuka khona phezulu lapha) liyahlangana libumbana njengebandla elilodwa elikhulu; nenhlangano yamabandla. Kufana nobuKatolika.

Munye kuphela umahluko; uma bengakuthola ngaphezu kwalokho—kungukuthatha isidlo. Yileyo nto kuphela kuyisifundabhishobhi esivimbela ubuKatolika nobu Protestani ekubumbaneni—yindlela yesidlo. Ibandla eliKatolika lithi, “NguMzimba.” Nebandla lamaProtestani lithi “*Simele* uMzimba.”

IKatolika lenza imisa ngaso. Imisa ngukuthi bathatha isidlo, bethemba ukuthi bathethelelwe. AmaProtestani asithatha ngokukholwa, ebonga uNkulunkulu esidlweni ukuthi athethelelwe. AmaProtestani athi, “Sithethelelwe.” AmaKatolika athi, “Siyethemba ukuthi sithethelelwe.” *Imisa nesidlo.*

Basibiza ngemisa; sisibiza ngesidlo. *Imisa* ukwethemba ukuthi kunjalo. *Isidlo* ngukwazi ukuthi kunjalo futhi siMbonga

ngaso. Nanso into kuphela abangeke baqoqanele kuyo. Bayokwenza.

O, kubeka kahle kakhulu. Bayobumbana ukuphatha... Kuyophatha yonke i... Ngani, iBhayibheli lithi, "Nalezi isilo zanika amandla azo kuso isifebe." Uyabo, bezibumbanela ndawonye.

Khona impela iBhayibheli elathi bayokwenza, bayakwenza manje; kusohleni impela kulo leliviki. Akusho ukuthi nginoto nabantu bamaKatolika—anginalutho ngisho nakubantu bamaProtestani. Nina maMethodisti namaBhaptisti neningi lenu nina maPentekoste, nxa amabandla enu eshambe angena shi kulenhlango yamabandla; lapho bethole enkulu indlu okubekwa kuyo isidumbu somuntu singakangcwatshwa eyakhiwe laphaya eNew York, yaleyonhlango yamabandla—kuyefana naseNhlangozweni yeZizwe nezinto; bazama ukubumbanisa bonke ubuProtestane ndawonye.

Manje, amaKatolika ahlakaniphile kulokho futhi azoletha lo Papa John wama 23, kumbe 22, (noma ngabe uyini) uzama ngendledlana yokuzithoba ukuletha konke ukukholwa kwamaProtestani nokukholwa kwamaKatolika ekukholweni okukodwa—khona impela iBhayibheli elathi bayokwenza. Nakho-ke. NamaProtestani ahhukeka kukho, intambo, isiewilisi. Ngani? Ngani? Ngoba abanazo lezizinto. Ulwazi—iZwi liqinisile; ukubekezela—"Labo abalinda eNkosini..." Uyabo ukuthi ngiqondeni na?

Njengalowo mbhishobhi wamaMethodisti wathi ngolunye usuku ngenkathi bedlulisa lokho—noma ngubani uyazi ukuthi yini eyafunzisa lokho—ezama ukuthola umthandazo othize ukuba ushiwo ebandleni, kumbe esikoleni, futhi efuna uku... ngicabanga ukuthi kwakuyinewadi yomkhuleko yamaPresbyterian noma into ethize kumbe okunye, nabazali basimangalela isikole ngoba babengenakuwuvumela lomkhuleko ukuba ushiwo eikoleni. Lombhishobhi wamaMethodisti wayeyinsizwa endala ehlakaniphile. Wasukuma wathi, "Lokho kuliphutha." Wathi, "Akukho emthethweni." Wawubamba umnyelele wakho. Wathi, "Njengasebandleni lakithi lamaMethodisti..." Wathi, "Ebandleni lakithi lamaMethodisti... abanengi abantu bakithi njalo bakhuluma ngehlazo lase Hollywood namashumi ayisishiyagalolunye-nanhlano abo ayahamba alibuke noma kunjalo." Kwenzenjani na? Basuke bashiya *lokhu*. Impela, basuke bashiya *lokho*.

Ngangikhuluma khona lapha kulendlu ngolunye usuku kwesinye isikhulu selinye lamabandla amakhulu kakhulu amaMethodisti elilaphaya eDolobheni iFalls—elinye lamabandla amaMethodisti anomoya kakhulu impela elilaphaya eDolobheni iFall... kukhombisa unyaka weMethodisti olandela onyakeni

wethu lapho—amaPentekoste. Futhi wathi, “ESt. Louis, e Missouri, bahlaziya (cisha ezinyangeni ezintathu noma ezine ezedlule) bathola ukuthi...” leyondoda kungahle ukuba ihlezi lapha ekuseni namuhla. Kuhle, uyinkonteleka eyakha lokhu—esakhela indlu. Ingeyase Main Street Methodistilapho uMfowethu Lum nabo engumfundisi khona. Ngalokho ke siyathola ukuthi kulokho, ukuthi ngiyakholwa ukuthi kwakuthi akube ngamapesenti angamashumi ayisikhombisa abantu bamaMethodisti ekuhlaziyeni, ukuhlola, kwase St. Louis kwakhombisa ukuthi amapesenti angamashumi ayisikhombisa mukuthu amaMethodisti aye bhema nokuthi amashumi ayisithupha nesishiyagalombili amapesenti abo aphuza uphuzo oludakanayo—UmMethodisti! Into emangalisayo kwaba ngenkathi kunikezwa umphumela wokuhlaziya kulinganiswa phakathi kwabesilisa nabesifazane, abeifazane, kwaba ngamapesenti angamashumi ayiikhombisa nento emapesenteni athi awabe ngamashumi amahlanu abesilisa. Iningi ngabesifazane ababhemayo nabaphuzayo kunamadoda. Amashumi ayisikhombisa amapesenti—amapesenti athi mawabe ngamashumi ayisikhombisa kwabesifazane kakhulu kunamadoda.

Manje, yini uma siya phansi emfundisweni yeBhayibheli ekugqokeni izingubo ezimfushane, ukunquma izinwele, nento enjengaleyo. Yingani, kungukungamesabi uNkulunkulu—abesifazane abazisho ukuba besaba uNkulunkulu nobungcwele—amadili okudlala amaphepha nakho konke okunye, abancethezi, amawesheweshe, abangakwazi ukubamba ulwimi lwabo, bekhuluma bencetheza, bezulazula; kunjani ngendoda na?—amadili okudlala amaphepha, imidlalo yegalofu—phandle laphaya igqoke ingxenye, izingutshana ezibukeka zindala zingcolile izigqokile ikanye nabesifazane bephequza phandle laphaya.

Akumangalisi! Ukubona lelocebo elingcolile ligubuzeliswa lowomshumayeli, (umshumayeli oyisiboshwa) ekuseni namuhla na? Yebo mnumzane. Angikholwa leyondoda ukuthi inecala lalokho. Kwenzani na? Njengomfowethu... angilicabangi igama lakhe. Yebo, uDan Gilbert, umshumayeli oyisiboshwa. Ngenkathi leyondoda ingena igijima ibulala u Dan lapha ezinyangeni ezimbalwa ezedlule, namanje umkakhe uzobeletha ingane. Yebo uDan ufile; ngeke besampompela igazi kumntwana manje. Wathi uDan wamdlwengula futhi leyo yingane kaDan. Angikholwa lokho njengoba ngingakholwa ukuthi igwababa linezimpaphe zevukuthu. Qhabo mnumzane, ngikholwa yikuthi kungamanga. Ngiyakholwa yikuthi uDan Gilbert wayeyindoda kaNkulunkulu. Ngikholwa ukuthi lokho kulicebo likadeveli.

Njengaleyonto izama ukugxibha imikhuleko. Lowombhishobhi omdala wamaMethodisti wahlakanipha

wakubamba lokho. Ukuba lokho kwakuphumelele—kwakuvuswe into ethize. Kunjalo.

Njengenkinga yokwehlukana ezansi eNingizimu—into efanayo. Ngikholwa ukuthi umuntu kufanele akhululeke. Ngikholwa yikuthi lesisizwe simele inkululeko. Angimsoli uMnu. Kennedy ngokuthumela ezansi amabutho nakuba ngingesuye u “Mdayisi omuSha,” futhi angisuye umsekeli woMbuso weningi, angisuye oweZwe elibuswa nguhulumeni ode ekhethwa yizakhamizi zalelozwe; ngingumKristu. Kepha angikholelwa kulokho. Angikholwa ukuthi abantu abangamakhaladi bafanele ukuthengisa ngobuzibulo babo ngenxa yaleyonto, nabo. Kwakukhona i...inhlango yeRiphabliki...igazi lika Abraham Lincoln labakhulula labo bantu, ngoba wayengumuntu owesaba uNkulunkulu. Ngicabanga ukuthi empeleni ufanele ukunamathela enhlanganweni uma kambe uzovota. Kepha nginitshela into eyodwa, lowomfana wayengekho ezansi laphaya ngenxa yezikole kuphela; lowomfana uyisakhamuzi. UyiMelikana. Lena yinkululeko yabo bonke. Ibala lomuntu alifanele ukuguqula ukwahluka kwakhe. “Sonke...” (UNkulunkulu wathi) “Ngomuntu oyedwa wenza igazi lonke, zonke izizwe.” Sonke simunye.

Kepha lowomfana, wayeyisotsha; wayeyiqhawe. Walwela okwakuyikho. Wayenelungelo lokuya esikoleni. Kunjalo, kepha wayenezikole eziningi ayengaya kuzo. Kuyileyonto. Uma ubuyela emva kwayo, kuyilento yobuhlelo balololusuku enhla laphaya obuvusa lokho. Ngani? Bashintsha lawomavoti amakhaladi kubuRiphabliki aye eMbusweni weningi, futhi athengisa ngobuzibulo bawo ngakho. Kuliqiniso impela. UMoya oNgwele awukho phakathi lapho. “Lowo onokuhlakanipha, lowo onolwazi,” impela.

Njengalelibandla nje, lonyaka okhona, uzithengisa luqobo. Aniboni ukuthi kuzokwenzekani na? Angikhathali noma lokhu kuthwetsulwa, nakhu kufika! Kwenzenjani na? Umama wami luqobo wayevamise ukuthi, “Nika udeveli izimfanelo zakhe.” Kwakukhona indoda eyenza into eyodwa eyayihluzile; lowo kwakungu Castro, ezansi laphaya. Yebo mnumzane, wehlela lapho, osoZimali babenalo lonke ugonothi nakho konke—lulinganisa negolide eUnited States. Wenzani na? Wathenga zonke lezozitifiketi zemali. Wathola imali nangayiphi indlela ayengayithola ngayo. Wayesenzenjani ke ngaleyonkathi? Wayidindiliza imali wayishintsha. Wayibuyisela emuva... Leyo yiyonanto kuphela lesisizwe esingayenza.

Nake nayizwa i *Life Line* ngokunye ukusa na? Kungani, niyazi, kunjengawe nje udayisa izitifiketi zemali ngegolide. Iztifiketi sesivele senyukile, nalohulumeni okhona manje uchitha imali kukuphi na?—enteleni yemali abayoyiqoqa eminyakeni engamashumi amane kusukela manje. Usekwenzile.

Lokho kuku *Life Line* khona lapha eWashington D.C., esizweni sonke. E Taxes—bayachitha bazama ukuthenga okwangaphandle... Ngani, bakukhipha noma yikanjani. Aniboni yini, yilokho impela abazokwenza? Uyabo, kuyini na? Manje, uma lesisizwe sichithize—into kuphela okumele siyenze ukuba sichithize. Into kuphela esingayenza ukuba siphelelwe yimali. Leyo yiyonanto ehluzile esingayenza—siguqule imali. Kepha ngeke bakwenze. Ngaphansi kwalokhu—kuphatha okukhona, ibandla lamaRoma eliKatolika linegolide lalo umhlaba wonke, nabazokwenza ukulithengisa. Lamadoda acebile nokunye omhlaba, njengoba iBhayibheli lasho, ukuthi bayokwenzani ngaphambi kokuba balahlekelwe yi—yinkampani kagwayi iBrown no Williamson (iningi labo bangamaKatolika empeleni) nazo zonke lezi ezinye izinto; bayokwenzani na?—bayokuvuma lokho futhi bayothatha imali eRoma, futhi kobe selidayise ngabo qobo ubuzibulo balo! IRoma liyaleseka. Yebo, mnumzane.

Liyokweseka. Futhi bathola umgomo owanele manje—bathola owanele obazungezile. Uwungenisa esigungwini sakhe. Buka ukuthi uMnu. Kennedy ucela-ni.

Futhi nxa wakubona lokhu ngolunye usuku—asisekho nhlobo isidingo sokuvota. Kusizani ukuvota na? Nxa bekubeka ephepheni bakufakazela phambi komphakathi, futhi bayenqaba ukwenza noma yini ngakho; ngenkathi befakazisa ukuthi imishini esizweni sonke yayilungisiwe—ukuthi bakhetha uMnu. Kennedy ngevoti lamanga. Alisho yini iBhayibheli ukuthi uyongena ngokukhohlisa na? Amanga.

Manje, angiphambani neqembu loMbuso wentando yeningi—futhi ngokunjalo naneqembu leRiphabliki, kepha ngibeka amaqiniso asuka eBhayibhelini. Kusizani ukuvota na? Bayazi ukuthi ngubani ozongena lapho.

Bangaki kini abakhumbula umabonakude lapho okwakunabesifazane ababili bemile nomunye wathi, “Ngizovotela u...” UmProtestani wesifazane wathi, “Ngizovotela uMnu. Kennedy.”

Bathi, “Ngani na?”

Wathi, “Ngoba ngicabanga ukuthi uyindoda ehlakaniphile kuno Mnu. Nixon. Uyoba ngumongameli ongcono.”

Base bethi ke, “Lona ngowesifazane oliKatolika. Uzovotela bani na?”

Wathi, “NgiliKatolika, iRoma eliKatolika, iKatolika elithembekileyo.” Wathi, “Ngizovotela uMnu. Nixon.”

“Ngani na?”

Wathi, “Ngoba ngicabanga ukuthi uMnu. Nixon uyoba ngumongameli ongcono, ngoba uyazazi izinto. Uyabazi ubuKhomansi.” Lowo wesifazane wakhuluma amanga.

Ngingalokhu abakubiza, *AmaQiniso oKholo lwethu*, incwadi ephakeme kakhulu kunazo zonke yamaKatolika engathengwa. Futhi ithi phakathi lapho, “Uma kukhona iKatolika ethikithini eligijima liphikisane neProtestani, uma iKatolika livotela iProtestani bayanqunywa ekuhlanganyeleni nebandla eliKatolika.” Kunjalo! Futhi nxa kukhona amaKatolika amabili apethe isikhundla esifanayo, bayokhetha iKatolika elethembeke kakhulu “ebandleni elingumama” bavotele bona.

Uyabona ukuthi lokho kukhohlisa kanjani na? Bazama ukwenzani na? Bakhapha imali ukuthenga ini na?—bazama ukunqamula!—futhi bayakwenza, futhi lephukile.

Kuyini na? Kusesimweni segolide, neBandla eliKatolika (uhulumeni wabapristi,) liphethe igolide lezwe—\$168,000,000,000. Nazo-ke.

Libuyela emuva esilinganisweni segolide nani bantu nivele nigcine amakhaya enu nezinto, kepha ningabebandla eliKatolika. Isizwe singesebandla eliKatolika. Into yonke ibanjelwe phakathi impela kunjalo ngemali yabo.

Ngabe iBhayibheli alikhulumi ngalokho na? Leso isithombe iBhayibheli elisidwebela sona? Engizama ukukusho, Mfowethu, namuhla bathi, “Lokho kuyolenza libeyibandla elihle. Kuyohlenganisa ubuProtestani.” Kubukeka kahle esweni lokwenyama, kepha ulwazi lwalelizwe lungubuwula kuNkulunkulu, futhi kwamthokozisa uNkulunkulu ngobuwula bentshumayelo ukusindisa labo abalahlekile ngesikhundla sikaNkulunkulu asigcoba eBandleni laKhe ukwakha iBandla phezu kwalezizimo zokomoya hhayi kunoma yiyiphi into efana nomhlaba.

UPetro wathi, “Ngoba nikubalekele ukubhubha kwezwe okungokwenkanuko yemali, nenkanuko yezikhathi ezinkulu, inj abulo, ukudla, ukuphuza, nenkanuko esinayo, nikubalekele lokho; namanje nakhelwe ekuphileni.” “Ngikulobela iBandla lokho,” washo njalo. Nakho-ke. Nikufundile na? Nikutholile na? Nikuzwile ngenkathi sikufunda emuva lapha na? Ku II Petru, lalela nje ukuthi uthini lapha; ukuthi kulotshwe kahle kanjani lapha, ukuthi ukubeka kanjani. Kulungile lalela kuye manje njengoba ekhuluma. Kulungile.

USimeyoni Petru, inceku nomphostoli kaJesu Kristu, kubona abazuzile ukukholwa okuligugu ngokufana nokwethu ngokulunga kukaNkulunkulu noMsindisi wethu uJesu Kristu:

Makwandiswe kini umusa nokuthula ngokumazi uNkulunkulu, noJesu iNkosi yethu,

Ngokuba amandla akhe obuNkulunkulu esinikile izinto zonke” (Ngubani ozodla ifa lomhlaba, nezinto zonke na? Impela kuqondene na...yebo, kulungile)

“okuqondene nokuphila nokumesaba uNkulunkulu, ngokumazi yena owasibiza ngenkazimulo namandla:

Esiphiwe ngakho izithembiso eziyigugu nezikhulukazi: ukuze ngalezi nibe ngabahlanganyeli besimo sobuNkulunkulu, nibalekele ukubhubha” (lalelani kulokho) “okusezweni ngenkanuko.”

Inkanuko yemali. Inkanuko yezinto ezinkulu. Inkanuko yokuthandwa abantu. Lezizinto zifile ekholweni! Asikhathali—ithende noma ikotishi! Ngingakhathalela—ni na? Ngiphila kumbe ngifa; ngicwila noma ngigwiliza; yilento engiyithakaselayo: uMbuso kaNkulunkulu! Noma ngabe ngondla ikhaya lami; noma ngabe ngondla umndeni wami; noma ngabe ngondla noma yini; mangibambelele kuKristu, ithemba lenkazimulo!

Ngakhe ngikhuphuke, o Nkosi kulokhu. UKristu makabe yiNhloko yami! Makusebenze kimi esisekelweni sami ukukholwa kwami okukuYe. Makusebenze kimi amandla, ulwazi, ukuzithiba, ukubekezela, ukumesaba uNkulunkulu, nokuthanda abazalwane, o Nkosi, kungumkhuleko wami. Angikhathali—kuphilwa noma kufiwa; kucwilwa noma kugwilizwa; kulihlelo noma kungehlelo; kungumngani noma kungemngani, lokho makusebenze kimi. Amandla kaKristu, ulwazi lwaKhe, makuthululwe ukuze ngikwazi ukufundisa labo, ngokuba uNkulunkulu umisile ebandleni abapostoli, abaprofethi, abafundisi, abelusi, nabavangeli, bonke ekupheleliseni nokuletha wonke lamandla kukho—kulokho—kuphelela kokubuya kweNdodana kaNkulunkulu.

Ngalinye lalawa matshe angawokwakha aphuma kuleliya. Lokhu impahla yokwakha yalokhu. Ngalinye lala-mandla angawaKhe, futhi athululwa evela kuYe ehlele kubo. Amen!

Ngeleshumi nambili ezimpondweni. Kuyaphi konke na? Amen.

NiyaMthanda na? Niyakukholwa lokho na? Lalelani bancinyane...

U Dadewethu Kidd uthe ekuseni namuhla, “Mfowethu Bill, angazi noma ngiyobuye ngikubone futhi.” Lokho kwacishe kwangibulala. Ucabanga ukuthi usegugile; ugugile. Ngikhuleka uNkulunkulu ukuba amphilise noMfowethu Kidd isikhathi eside. Ake nginitshele, asazi ukuthi sohlala isikhathi esingakanani sindawonye. Angazi ukuthi ngiyobanani isikhathi esingakanani. UNkulunkulu angangibiza angisuse ezweni. Angangibizela kwenye insimu yenkonzo. Angakubizela ndawo thize. Asazi, kepha masithole, masingavumi lokhu kwedlule phezu kwethu nje. Masithathe lokho. Nakho kuseBhayibhelini. Nakhu kufanisa noma yini, futhi uma ngangi nesikhathi sokukwenza—ungeke ukwenze ngosuku olulodwa, uyakwazi lokho—ngingabophela yonke into ndawonye. Buka ngenkathi sesiqede lowoMlayezo lapho, niyabona ukuthi uMoya oNgcwele

wenzani laphaya-obondeni, aniboni na? Bangaki ke ababelapha ngaleyonkathi na? Wehlela phansi wadweba into efanayo—INGelosi yeNkosi.

Niyabo, kuliQiniso. Ungakuvumeli kukuphunyuke. Bamblelani kukho, bantwana. Bamblelani kulokho. Khumbulani, yakhelani phezu kokholo lweni; amandla, ulwazi, ukubekezela . . .

Manje lapha ngicabanga ukuthi nginesiqephu sephepha lapha, uma ngingaliwisanga ndawo ndawo ngenkathi ngishumayela. Nanti khona lapha. (Ngiyabonga, Mfowethu. Ngiyabonga kakhulu.) Uma nifuna ukulibuka futhi nibone uma kukhona okuthize eningakwazi ukuku—mhlawumbe kuyiphethini engconywa kunalena elaphaya, ukuthi ningakwazi ukukopisha okunye kwalokhu kuyo. Ngizolichoma lapha nje phezulu impela ningabuka kuyo niyithayiphe.

Manje, ngifuna niyithathe, niyifundisise, niyiqhathanise, bese ke niya YENZA. Ningayifundisisi nje kuphela, niyiqhathanise—kepha YENZENI, uma nenza. Ithathe ngobuqotho ibengeyakho luqobo.

Ungasho ukuthi, “Impela, ngiyijabulele ukuyilalela.” Ngiyijabulele futhi. Kepha ukuyilalela bese uyayemukela kungumehluko. Uyabo, kungumahluko. Buyisikhombisa ubufakazi belungelo ukwenza umumo kaNkulunkulu. Kukhona imiNyaka eyisiKhombisa yeBandla uNkulunkulu alethe ngayo lobubufakazi belungelo, futhi Ubenezithunywa eziyisikhombisa ukukwenza. Kukhona isikhombisa, isikhombisa, isikhombisa. Isikhombisa yinombolo kaNkulunkulu yokuphelelisa, futhi okuthathu yinombolo kaNkulunkulu yokuphelela. Ngakho kukhona isithathu nesithathu eiyisikhombisa. Ngakho ngokwezibalo, ngokomoya, ngeZwi, ngobufakazi bukaMoya oNgwele, konke kuphelelise into ndawonye.

Asikuhlolisise. Masengeze ekukholweni kwethu lezizinto, khona-ke, ukuze sifinyelele emumweni ogcwele kaKristu—sihlanganiswe ndawonye ngothando lobuNkulunkulu, ukwesaba uNkulunkulu, sithobelane omunye nomunye enhliziyweni yethu, sihloniphane omunye nomunye ngokuy ulile, umusa wobufowethu nobudadewethu—kungekho nhlamba. Kungekho lutho kepha kuphela ubumhlophe bokuphila bukaMoya oNgwele; ukuhlalisana ndawonye, ube ngumKristu; hamba ngokukholwa; vumela amandla kaNkulunkulu ageleze kuwe. Vumela ulwazi lukaNkulunkulu nxa kufika kokuyikho nokungesikho. . . Nxa udeveli eletha into ethize engashayikhona emBhalweni, suka kuyo. Kunjalo impela.

Ngiyabhaka abapostoli azange benze njengathi. Bahamba hamba, cishe umuntu wamazwi ambalwa baze bafike epulpiti. Bangene, benza ababefanele ukukwenza, bese bephuma. Yebo, mnumzane, babenamandla. Babenamandla. Babengaphikisani

namuntu; babazi lapho babemi khona. Yilokho kuphela, babemazi ababekholwa nguye. Baqhubeka bahamba ngokoMoya benza kuphela. . . Njengoba ngake ngasho ngobunye ubusuku. “Ukunqekuza okukodwa okuncane. Yilokho kuphela uNkulunkulu ayekwenza khona ke akukho zinto ezizobamisa.” Ababuzanga, bafundisise, bangabaze-kuvungama, badinwe njengoba senza, ukuthi bangakwenza lokhu noma lokho. Baqhubeka bakwenza nakanjani. Ukunqekuza okukodwa nje okuncane kukaNkulunkulu. Kwakwenza. Yikho. Ngani na? Bazi kanjani ukuthi kwakungukunqekuza okuvela kuNkulunkulu na? Babenawo onke lamandla phakathi lapha, bonke lobubufakazi belungelo, nokunqekuza okuncane kokuqala kukaNkulunkulu baqhathaniseka nakho konke kwalokhu naneZwi laKhe; babazi ukuthi kwakuyiZwi likaNkulunkulu basuke bahambe. Abazikhathazanga ngalutho olunye. Ngenkathi uNkulunkulu ekhuluma, babehamba.

Sikhuluma. . . uNkulunkulu ukhuluma kithi; sithi “Kuhle, sizoqala. Sizobona uma singaphila leMpilo.” Into yokuqala uyazi umuntu-mumbe uyakucasula. Inyanisi impela, lowo ngudeveli!

Ufanele ukuba umbonile ezama ukungivimbela kulenkonzo ekuseni namuhla. Uyoke ube nalokho ngesinye isikhathi. O umusa, ngilwa njalo nxa ngizoba nenkonzo. Futhi uma ngizokhulekela ogulayo futhi kubekhona othize ofayo engasindisiwe, kuyobakhona amashumi amathathu ezincingo ezingenayo emizuzwini elishumi (uma zingangena ngokushesha kanjalo,) ukungivimbela kukho. “O Mfowethu Branham, yenza lokhu,” kepha kukhona umphefumulo osengcindezini.

Ngobunye ubusuku ngabizelwa endaweni. Insizwa. . . Ngakhuluma nayo ezansi lapha kulokhu eni-ku-biza, (isupha makethe) eminyakeni embalwa eyadlulayo. Wangenwa luphuza oludakayo. Ngangimazi umfana, omuhle umfana olungile; kepha wayeyisoni. Ngakho-ke unina wathumela. Ngicabanga ukuthi wabiza uDoc izikhathi ezimbalwa, wasebiza uBilly, nasekugcineni ngawuthola umyalezo. Futhi ngenkathi ngithola umbiko, ngeqiniso ebuhleni, ngangingakaze ngilwe kangakaya empilweni yami ukuba ngifinyelele kulowaya mfana. Futhi ngenkathi ngifika lapho, umfanyana bandla wayengasangazi. Nango elele laphaya, equlekile. Elokhuhle ebhubeka. Uyise ezama ukumnyakazisa ethi, “S’thandwa,” indoda cishe inamashumi amahlanu nanye eminyaka ubudala. Futhi ethi, “S’thandwa lokhu,” nokuthi “lala uthule.” Uzama ukuvuka; izingadlwana zakhe ezindala sezingakaya ubukhulu bazo. Umfana waseqedwe umdlavuza wayengaseyilutho sekuliqeqeba lomdlavuza. Zonke izitho zomzimba wakhe zazinomdlavuza. Ngisho nemithambo yakhe yegazi yayisingumdlavuza. Yonke into. Futhi nango wayezama ukuvuka eqhubeka kanjalo.

Ngamthatha ngesandla; ngathi, “Woodrow, Woodrow, lona nguMfowethu Branham.”

Uyise wathi, “Awazi yini, lona ngu Mfowethu Bill, Woodrow; lona ngu Mfowethu Bill.”

Wathi, “Eh, Eh, Eh,” kanjalo.

Noyise wabuka wayesethi, “Billy, wephuzile ukufika.”

Ngathi, “Akwephezukile. Ulapha. Benginempi, futhi ke abanye abafana, abanye abafana, (izoni) babemi lapho—abanye abayizihlobo zakhe. Ngathi, “Niyabona, bafana, zilungiseleleni, ngoba niyofika kulendawo. Nimelwe ukwehlela lapha. Mhlampe kungabi ngumdlavuza; ningeza ngokunye okuthize phandle laphaya emgwaqeni omkhulu nophela ukufa, kumbe okunye. Nimele ukufika kukho.” Sakhuluma nabo. Ngangilindele ukubona ukuthi uMoya uzothi angenzeni. Ngilindile.

Into yokuqala engiyaziyo, ngezwa lokho kunqekuza okuncane. “Beka izandla wena kuye.” Ngahamba ngazungeza ngathi, “Nonke khotamisani amakhanda enu.” Bonke bakhothamisa amakhanda abo (ezimbili kumbe ezintathu izinsizwa phakathi lapho.) Ngabeka izandla zami phezu kwakhe. Ngathi, “Nkosi Nkulunkulu, vumela umfana abenembeza ukwazi ukuthi uzokwenzenjani, ngoba uzohlangabezana nalento. Uyafa. Lodeveli umlimazile, futhi uyahamba. Uziphuzisele qobo lwakhe ekufeni. Nangu ekulesisimo; ngiyakhuleka Yiba nomusa kuye.” Futhi ngenkathi ngimkhulekela, ngokusa okulandelayo wayezihlalele exoxa noyise.

UBusty Rodgers, ngenkathi bengibizela ezansi lapha esibhedlela esikhathini esingeside esedlulileyo. Ngangiphandle laphaya ngalolosuku emva kokuba kade ngishumayeke ngaphandle e Middletown lapho uGeorge Carter omncane asindiswa khona—nonke niyakukhumbula. Kwakukhona uMfowethu Smith, umshumayeli wamaMethodisti wathi, “Uma ekhona owake wabhaphathizwa eGameni likaJesu Kristu, akaphume phansi kwethende lami!” Kanjalo, enhla le e Tottensford kubanjwe leyonkonzo enhla laphaya. O, engigxeka ngakho konke ongacabanga ngakho. Angizange ngithi vu. Ngaqhubeka nje. Nganginomyalo. INkosi yangikhombisa umbono kwakukhona iwundlu ezansi laphaya libhabheke ndawo thize ehlane. Nonke niyawukhumbula umbono nonke. Ngiqagele niyawukhumbula; niyawukhumbula na?

Kulungile, khone ke ngangehla ngidabula ehlane lapho ngilizingela. Ngaya eTottensford. UMfowethu Wright laphaya uyazi sawela, angazanga ukuthi kumele ngenzenjani. Ngathenga ibhokisi lensipho elincane ngamasenti alishumi. Ngangizophuma ngiye lapho, ngime lapho, ngishumayela esitebhisini. Wathi wayenyuka eya esicongweni sentaba ukuhweba-hweba. Ngahamba naye. Kwakukhona ibandla elikhulu elidala lamaBaptisti lakhiwe phezulu lapho, lingenalutho. INkosi yathi kimina, “Yima laphaya.”

Ngathi, “Ake ngithi qekelele lapha, Mfowethu Wright,” ngase ngima. Waqhubeka wenyuka wabuye wabuya. Ngaya lapho angangawuvula umnyango. Ngathi, “Nkosi, uma Uphakathi kulokhu futhi ufuna ngingene ebandleni, ngivulele umnyango.”

Ngahlala phansi lapho futhi ngicabanga. Ngezwa umuntu eza—wenyuka, wayesethi, “Ninjani.” Wathi, “Ubufuna ukungena kulelisonto na?”

Ngathi, “Yebo, Mnumzane.”

Wathi, “Nginawo ukhiye lapha.” Ngaqala inkonzo. Iviki lokuqala, kwakungabonakali lutho. Ngobusuku bokuqala nganginebandla—uMfowethu Wright nomndeni waKhe. Into yokuqala uyazi, ekupheleni kweviki abakwazanga kwakunzima ngisho ukuma eyadini labo. Nokho lelowundlu lalingakakhuphuki. UMfowethu Hall wasindiswa ngaleso sikhathi—umfundisi lapho manje. Angitholanga ukuthi leliwundlu lalukuphi. Emva kwesikhashana, ngaphandle kweBandla likaKristu, ezansi ngaphansi kwentaba, laphaya leyontombazanyana eneishiyagalolunye leminyaka nezinyanga eziyisishiyagalombili yayingakanyakazi, ilele lapho—yayilapho. Nonke niyayazi indaba.

Yebo, mnumzane, ngaleyontambama ngenkathi u Busty Rodgers (omkhulu oqatha, onezwi elihoshozelayo umakade kwasa ebona) emi lapho, ngaphumela lapho, nakho kumi ibandla likaMfowethu Smith ukuba lingihleke, lingibhuqa ngokubhaphathiza eGameni likaJesu. Ngaphumela phandle kulawomanzi anodaka ase Tottensford lapho ababenomfantu lapho uhlokoma kakhulu. Idlanzana labadikoni laphuma nami. Ngathi, “Ngimi lapha namuhla ntambama ngimele uMbhalo oNgcwele kaNkulunkulu.” Ngathi, “Ngifunda eBhayibhelini lapha lapho uPetru athi, ‘Phendukani nonke, nibhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwesono.’” Ngaphenduka, nganikeza incwadi komunye wabadikoni, ngaphumela lapho, ngase ngithi, “Lowo othandayo ophenduka ezonweni zakhe uvumelekile ukuza.” Ngaphumela laphaya emanzini, futhi ngathi, “Kubonakala kimi engathi izingelosi zihlezi kuwo onke amagatsha,” ngase ngingena.

O hhe, cishe ngesikhathi ngibhaphathiza cishe ababili noma abathathu, lonke ibandla lakhe—labo besifazane begqoke izingubo zikasilika ezinhle—beshaya lawomanzi, bekhala beqhuma phezulu. Ngalibhaphathiza lonke ibandla lakhe eGameni likaJesu Kristu! Niyakwazi lokho. Nginesithombe sakho.

Kwakulapho-ke. Kwakuyini na? Ukwengeza emandleni akho uyabo. Yekela nje. UNkulunkulu uyazi ukuthi kwenziwa kanjani. UNkulunkulu uyazi ukuthi zifezwa kanjani lezizinto. Mabasho abafuna ukukusho. Akwenzi mehluko. Qhubeka nje.

UBusty Rodgers, emi laphaya, ngenkathi ekubona lokho, wathi, “Manje, ngiwukholwa ngenhliziyo yami yonke,” nanguya ephumela emanzini nezingubo zakhe ezinhle futhi wabhaphathizwa eGameni likaJesu Kristu.

Cishe eminyakeni emithathu noma emine bangibizela ezansi lapha esibhedlela eNew Albany. Lapho wayebulawa umdlavuzi; umudla. Odokotela bathi uzophila kuze kubekusasa ekuseni kuphela. Wathi, “Uyafa khona nje, shesha uze.”

Ngehlela endlini. Sengifikile, emi lapho ekhuleka. Wathi, “Billy, kukhona uthingo lwenkosazana luvika leliyacala ngale.”

Ngaphenduka ngabhaka. Ngathi, “Busty, kuyisivumelwano. Awuzukufa. Isivumelwano segazi siyakusindisa.” Ngabeka izandla zami phezu kwakhe, ngathi, “Nkosi Nkulunkulu, ngalowombono ngaleya ofakaza ukuthi Ulapha, isivumelwano saKho siyilokhu: ngemivimbo yaKhe sisindisiwe.” Ngabeka izandla phezu kwakhe, nalapho wasinda. Wathunyelwa ekhaya.

Cishe emine kumbe emihlanu iminyaka—cishe iminyaka emine—kudotshwa phansi phezulu emfuleni nakho konke kuqhubeka, nalapho umdlavuzi wabe kade uqaqele umminzo wesisu; wawuliqhubu, kwakulifindo elikhulu elilukhuni. Odokotela, oma-kade-ebona basesibhedlela bamtshela ukuthi babenengxube yokwelapha engakunweba lokho; ukuze ukudla okuningi kwehle ngasikhathi sinye. (Wayenesikhathi esilukhuni ukuthola ukudla okuningi; wayedla ngokungajahi.) Wawela ukuba kwenziwe. Angazanga ukuthi wayelapho.

Kwathi ke ngenkathi sebemhlinza, kwatholakala ukuthi kwakumdlikizisa, futhi waba nesifo sokuthwebuleka komzimba. Wafa uhlangothi lwakhe kwehla kanjalo; into kuphela ayeyenza kwakungukukhala nganhlanye. Wayenepensela kanjalo wayethi, “Ahh ahh ahh” futhi wazama ukubhala, eqhaq hazela kanjalo nesandla sakhe esihle. Uhlangothi lwakhe lwanganhlanye lwathwebuleka kwaze kwayofika ezansi. Isandla sakhe... “UJesu wasindisa amakhulu ayishumi nesishiyagalolunye nento” futhi akakutholanga.”

Ngakho manje ngenkathi umkakhe ethi, “Mfowethu Branham, angazi ukuthi uchazani ngalokho.”

Ngathi, “Nkk. Rodgers, akuchazayo kwakungamakhulu ayishumi nesishiyagalolunye nento ukuthi wasindiswa wabhaphathizwa eGameni likaJesu ezansi laphaya. Yileyo inkokhelo manje. Akesabi ukufa.” Ngathi, “Nkosi Nkulunkulu, mphilise! Ngikhuleka eGameni likaJesu ukuthi Uzomphilisa.” Ngabeka izandla phezu kwakhe. Unhlangothi wamyeke, ukudlikiza kwama, futhi wasukuma embhedeni, futhi usenhla manje unikeza ubufakazi.

Yengeza ekukholweni kwakho, amandla; yengeza emandleni akho, ulwazi; elwazini lwakho, ukuzithiba; ekuzithibeni kwakho, ukubekezela; ekubekezeleni kwakho, ukumesaba

uNkulunkulu; ekumesabeni uNkulunkulu kwakho, ukuthanda abazalwane; ekuthandeni abazalwane kwakho, uMoya oNgewele, noKristu uyofika. Ngoba ngaphansi nje kwaKhe, uMoya oNgewele, unguMoya kaJesu Kristu eBandleni ukubonakalisa lawo mandla.

O hhe, nakhu ikota emva kweleshumi nambili.

“Ng‘yaMthanda, ng‘yaMthanda,
Ngoba Wangithanda . . . (phansi la ungakabi
yilutho)
Wang‘theng‘e (Wenzani na?) linsindiso
Emthin‘eKalvary.”

Ngikwazi kanjani lokhu na?—ngoba Wangithanda kuqala.

“Ng‘yaMthanda, ng‘yaMthanda,
Ngoba Wangithanda . . . (naso isizathu)
Wang‘theng‘elinsindiso
Emthin‘eKalvary.”

Ngiyathembisa ekuseni namuhla kuYe ngenhliziyo yami yonke ukuthi ngosizo lwaKhe nangomusa waKhe, ngiyakhuleka ukuthi ngiyofuna nsukuzonke ngingayeki ngize ngigcwalise zonke ezalezizidingo ezigeleza kulomumo omncane omdala wami. Ngize ngibe yisibonakaliso sika Kristu oPhilayo, ngoba Waba yisono njengami, ukuze ngibe ngolungileyo kaNkulunkulu njengaYe. Wathabatha indawo yami. Nkosi, mangithathe e yaKhe, manje, ngoba yilenhloso Ayifelayo.

Bangaki abayothembisa leyonto efanayo ngomusa kaNkulunkulu. Amakhanda ethu ekhotheme manje nezandla zethu ziphakeme.

Ng‘yaMthanda . . . (ngiyethembisa, Nkosi.
Lelibandla liyethembisa. Umumo ogcwele
kaJesu Kristu)
Ngoba Wangithanda,
Wang‘theng‘elinsindiso
Emthin‘eKalvary.



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