


IMBEWU YOKWAHLUKA

 Ngikhethe itekisi emfishane kulobubusuku, noma ukufunda okufishane, ngokuvuma kweNkosi, ukusinika ingqikithi yayo, kuMathewu oNgc. 13:24 kuya ku 30. Bese futhi ngi—ngifuna ukufunda kusukela ku 36 kuya ku 40, emizuzwini embalwa. Manje kuMathewu oNgc, isahluko 13, futhi kuqale kuvesi 24 wesahluko 13 sikaMathewu oNgc. Lalelisani ekufundweni kweZwi. Amazwi ami ayohluleka, kodwa awaKhe angeke.

Omunye umfanekiso wawubeka kubo, wathi, Umbuso wezulu ufaniswa nomuntu owahlwanyela imbewu enhle ensimini yakhe:

Kepha e salele, kwafika isitha sakhe sahlwanyela ukhula phakathi kokolo, samuka.

Kepha kwathi ukuba amakhaba akhule, kuthele isithelo, khona kwabonakala nokhula.

Kwase kufika izisebenzi zomnumzane zathi kuye, Nkosi, awahlwanyelanga imbewu enhle ensimini yakho na? pho ilutholephi ukhula na?

Futhi wathi kuzo, Lokhu kwenziwe ngu muntu oyisitha. Futhi izisebenzi zathi kuye, Uthanda ukuba siye . . . ukulubutha na?

Kodwa wathi, Qha; funa nithi nxa nibutha ukhula, ni siphule ukolo kanye nalo.

Yekani khona kukhule kokubili ndawonye kuze kuvunwe: ngesikhathi sokuvuna ngiyakuthumela abavunayo, Buthani kuqala ukhula, nilubophe izinyanda ukuba lushiswe: kepha nibuthele ukolo engotsheni.

² Niqaphelile, “Buthani kuqala ukhula, nilubophe inyanda?” Manje, ekufundeni lokhu, kwabakhona into engejwayelekile efika kimi ngenkathi ngisahlezi phezulu esicongweni seziNtaba iCatalina ngobunye ubusuku, emkhulekweni. Ngase-ke ngicabanga, ngingalibutha kuphi izwi engingalisebenzisela lokhu ebengifuna ukukhuluma ngakho namuhla ebusuku na?

³ Ngase ngehla ngathola igama lo *kwahluka*, ngakho ngathola isichazamazwi ngase ngibheka ukuthi igama *ukwahluka* lichaza ukuthini. Futhi lichaza ukuthi “ukuhlwanyela ukungezwani,” noma—noma, “ukuphambana,” njengeWebster ithi, “ukuhlwanyela ukungezwani, into ehluke,” noma, “ukuphambana nalokho obese kuvele kukhona.” Ngakho ngacabanga, itekisi kulobubusuku, ngizoyibiza ngokuthi:

IMbewu YokwaHluka. Futhi ngethemba ukuthi uNkulunkulu uzobusisa iZwi laKhe manje sisasondela kuLo.

⁴ Futhi siyazi Wahumusha, kuvesi 36 na—naku 43, ukuthi lembewu yavuthwa kanjani. Futhi sisekuyo, asikufunde nalokho futhi, ivesi 36 manje kuya ku 43.

Futhi khona uJesu wazishiya izixuku, Yena weza endlini: basondela kuye abafundi bakhe, bathi, Sichasisele umfanekiso wokhula ensimini.

Futhi Wayesephendula ethi kubo, Ohlwanyela imbewu enhle yiNdodana yomuntu;

Futhi insimu yizwe; imbewu enhle yibo abangabantwana bombuso; kodwa ukhula ngabantwana bomubi;

Isitha esiluhlwanyelayo ngudeveli; ukuvuna kungukuphela kwezwe; nabavuni yizingelosi.

Ngakho-ke njengokuba ukhula luyabuthwa, lushiswe emlilweni; kuyakuba njalo ekupheleni kwalelizwe.

INdodana yomuntu iyakuthuma izingelosi zayo, zibuthe zikhiphe embusweni wayo konke okukhubekisayo, nabenza okubi;

Zibaphonse emlilweni, iziko lomlilo: futhi lapho kuyakubakhona ukulila, noma ukukhala nokugedla amazinyo.

Khona abalungileyo bayakukhanya njengelanga embusweni kaYise. Onendlebe . . . makezwe.

⁵ Lowo nguJesu enikeza incazelo yomfanekiso, qobo lwaKhe, ngakho-ke siyazi khonamanjalo ukuthi incazelo isho ukuthini. Namanje njengoba singena kulokhu, kwalokhu ukuhlwanyelwa kwembewu no—nokuvuna, manje Uyawuchaza. Futhi ke ngiyakholwa ukuthi uJesu wayekhuluma lomfanekiso osukwini lwaKhe, kodwa wayewuqondise ekutheni uyakuba sekupheleni kwezwe, noma, ukuphela konyaka, okuyi *lolu* usuku. Futhi ngiyakholwa letekisi encane kulobubusuku ilifanele ngempela ihora esiphila kulona, ngoba uJesu ngokusobala washo lapha ukuthi “ukubuthwa kuyakuba sekupheleni kwalelizwe,” lokho kulapho kulapho nxa sekufika ukuphela; ukubuthwa kukakolo, kanti futhi nokubuthwa kokhula nokulushisa, nokuthathwa kungeniswe ukolo eMbusweni. Futhi ngiyakholwa ukuthi kwakuyilendlela.

⁶ Nomunye umBhalo ongiholela ekukholweni ngalendlela, ngiwulobe phansi lapha, nguMathewu 24:24, lapho okwasho khona lokho, kukhuluma nge—ngesihlalo, imbewu yokwahluka, uJesu washo ukuthi kokubili kuyosondelana kakhulu ndawonye kuze kudukise abaKhethiweyo impela uma kungenzeka. Cishe impela kufane.

7 Enye indawo emBhalweni lapho kulotshwe khona, ukuthi imvula inela abalungile nabangalungile.

8 Ngiyakhumbula ulwazi lwami lokuqala lokuba ngike ngifike kubantu abangamaPentekoste. Ngangise Mishawaka, e Indiana. Futhi ngangisengqungqutheleni enkulu, ihholo elithi alibe ngangaleli, lapho iNyakatho neNingizimu kwakubuthene ndawonye. Ngenxa yalezozinsuku, zobandlululo, babehlangana enhla lapho. Babeyizinhlelo ezinkulu ezimbili zabazalwane bamaPentekoste. Ngangingakaze ngibezwe noma ngihlangane nabo ngaphambili. Isikhathi sokuqala ukuba ngizwe kukhulunywa ngezilimi. Futhi ekupheleni komugqa, wengqungquthela . . . Mina ngingesilo ilunga phakathi kwabo, ngangisengumfundisi omncane nje wamaBaptisti, ngahlala emuva le ngemuva. Futhi ngiyakhumbula isikhathi sokuqala ngizwa umuntu ekhuluma ngezilimi, ngangingazi ngisho ukuthi kuyini—kwakumayelana nani. Kwase kuthi-ke lamadoda amabili, kakhulukazi, ayehlezi ngaphambili, eyodwa yayikhuluma ngezilimi nenye ihumushe okushiwo yindoda. Kuhle, ngavele ngaqala ukufundisisa iBhayibheli lami kanzima impela, lapho ngaleyonkathi, futhi ngathola ukuthi lokho kwakungokomBhalo. Yilokho impela umBhalo, uMoya oNgcwele oyokwenza.

9 Yebo, cishe usuku emva kwalokho. Ngalobo busuku inhliziyoyami yashukuma kakhulu. Ngahlala ensimini yokusanhlamvu. Ngangingenayo imali eyaneleyo ukuzitholela u—u—umbhede, ngakho nganginemali eyanele ukuba ingifikise ekhaya, futhi ngazitholela amadonati, esemadala izinsukwana, noma izinkwanyana ezisongekile, kwakuyizo, kwaba ngukudla kwami kwasekuseni. Njengoba ngangemukelekile ukudla nabo, kodwa ngangingenamali yokuyifaka. Ngalezo zinsuku, lokho kwakusesikhathini sokuntula izinto zonke, ngo 1933, ngakho kwa—kwakungukuhamba okunzima impela. Futhi ngakho ngacabanga, “Kuhle, kanjani? Angifuni ukudla nabo, kodwa ngifuna ukwazi ukuthi banani. Banokuthize engingenakho.”

10 Ngakho ngalokho kusa ngangi . . . bangicela, “Nonke befundisi wozani eplatifoma bese uvele uyazichaza, ungubani, uvelaphi.”

11 Kuhle, nga—ngavele ngathi, “William Branham, umvangeli, e Jeffersonville,” ngahlalaphansi. Kuhle, ngalesosikhathi ngangingumfundisi omncane kunabo bonke eplatifoma. Nangosuku olulandelayo bangibizela eplatifoma ukuba ngikhulume. Futhi kwathi emva kokuba sengikhulumile, ngani, sasinesikhathi esikhulu, ngase-ke ngiqala ukuhlangana nabantu abehlukene bengimemela emabandleni abo. Kwathi-ke emva kokuba be . . .

12 Emva kwalokho, ngani, ngacabanga, “Uma ngingake ngifinyelele lapho engakhona lamadoda amabili avelele akhulume ngezilimi futhi ahumusha!” Lokho kwakuvutha

enhliziyweni yami, ngangikufuna kabi impela. Kuhle, njengoba nginitshelele ekuqaleni, isipho esincane osidonsayo. Niyazi, izipho nokubiza kungaphandle kokuphenduka, unazo empilweni yakho yonke, niyabo, uzalwa nazo, uma ziyiziphiwo zikaNkulunkulu. Ngakho ngihlala njalo, kusukela ngiseyisoywana sengane, kwakuhlala njalo kwenzeka kimi, abantu abangaziyo empilweni yami yonke, bayazi ukuthi lokho liqiniso. Kuhle, uma ngacabanga... angazanga ukuthi kwakuyini ngaleyonkathi, ngakubiza ngombono, angazanga nje ukuthi kwakuyini. Kodwa ngacabanga, “Uma nje ngingake ngikhulume nabo!” Kuhle, nomoya owawusendlini wezwakala sengathi nguMoya kaNkulunkulu ngempela.

¹³ Ngakho nga—ngakhuluma nomunye wabo, futhi ngambuza imibuzo embalwa, futhi wayengumKristu wangokoqobo ngempela. Kwakungekho kungabaza ngalokho, leyondoda yayilikholwa ngempela. Nendoda elandelayo, lapho ngikhuluma nayo, uma ngake ngahlangana nomzenzisi, yayingomunye wabo. Leyondoda eqinisweni... Umkayo wayengowesifazane onekhanda-elinezinwele ezimhloshana, futhi wayenezingane nga... izingane ezimbili ezizalwa ngowesifazane onekhanda-elimnyama. Futhi ngacabanga, “Kuhle, manje ini? Nakhu, ngi—ngixakanisekile. Ngingofuna umsuka wendaba; kufanele kube yiZwi, kungenjalo akusikho. Futhi nanku lowoMoya, omunye wezwakala kahle, maqondana nakho konke engikwaziyo, kuyikho impela; nomunye wayengalungile nhlobo; noMoya wehlela kubo bobabili. Manje, lokho kungenzeka kanjani na?” Ngizothi, kwangidida.

¹⁴ Emva kweminyaka emibili, ngangikade ngithandaza emgedeni lapho engangiya khona ngiyokhuleka. Ngaba nothuli emgedeni, futhi ngenye intambama ngaphuma, ngabeka iBhayibheli lami phezu kogodo, nomoya waliphephetha Lavuleka kumaHeberu, isahluko sesithupha. Okwathi, ukuthi ezinsukwini zokugcina, kuyakubanjani uma siwa sisuka eQinisweni sizivuse futhi ekuphendukeni, kwakungasekho mnikelo ngenxa yesono, nokuthi akanjani ameva namakhakhasi, ayeseduze nokulahlwa, akuphela kwawo ngukushiswa; kodwa imvula ifika emhlabathini, kaningi, ukuwunisela, ukuwulungisa; kepha ameva namakhakhasi ayolahlwa, kepha ukolo uyobuthwa. Futhi ngacabanga, “Yebo, ngumoya nje okwenzekile waliphephula lavuleka.” Yebo, ngavele ngalibeka phansi iBhayibheli futhi. Ngase ngicabanga, “Kuhle, manje ngizovele...” Futhi nakhu kufika umoya uLiphephetha livuleka. Lokho kwenzeka izikhathi ezintathu. Futhi ngacabanga, “Qha, manje, lokho kuyisimanga.”

¹⁵ Futhi-ke sengisukuma, futhi ngacabanga, “Nkosi, Ungivulelelani leloBhayibheli ukuba ngifunde lokho, ngi... sengehlela ezansi kulelozwi, ‘ameva namakhakhasi, aseduze nokulahlwa, akuphela kwawo kungukushiswa na?’”

Ngacabanga, “Kungani, Ungivulele lokho lapho na?” Futhi ngisabuka ngaphesheya . . .

¹⁶ Manje, lemibono yangempela iza ngaphandle kokuzikhandla. NguNkulunkulu nje lowo. Niyabo na? Ngabuka ngabona umhlabathi owawuphenduka phambi kwami, futhi ngabona ukuthi wawuphendulwe wonke. Kwakukhona indoda igqoke ezimhlophe, yahamba yajikeleza itshala ukolo. Futhi emva kokuba isihambe yajikeleza ukudundubala komhlabathi; ngapha kwafika indoda, ibukeka yesabeka, futhi yayigqoke ezimnyama, futhi yayifaza izimbewu zokhula phezu kwawo wonke. Zombili zaqhuma ndawonye. Futhi sezimilile, zombili zoma, ngoba imvula yayidingeka. Futhi ngayinye yayibukeka sengathi yayithandaza, nekhanjana layo ligebele phezulu, “Nkosi, thumela imvula, thumela imvula.” Namafu amakhulu akhuphuka, nemvula yana phezu kwazo zombili. Isinile, ukolo omncane wagxuma wama waqala ukuthi, “Ayidunyiswe iNkosi! Ayidunyiswe iNkosi!” Nokhula oluncane lwagxuma lwama khona ecaleni elifanayo, lwase luthi, “Ayidunyiswe iNkosi! Ayidunyiswe iNkosi!”

¹⁷ Khona-ke umbono wahunyushwa. Imvula inela abalungile nabangalungile. UMoya ofanayo ungehlela enkonzweni, nawo wonke umuntu ajabule kuwo: abazensisi, amaKristu, nabo bonke ndawonye. Kunjalo impela. Kepha kuyini na? Ngezithelo zabo bayaziwa. Niyabo? Yileyondelela kuphela okungaze kwazeke ngayo.

¹⁸ Ngakho uyakubona lokho manje, ngoba i-othi yasendle, kumbe ukolo wasendle nokusanhlamvu ngezinye izikhathi kulingisa okwangempela, uhlamvu lwasekhaya, kufane ngangokuthi kuyodukisa abaKhethiweyo impela. Ngicabanga ukuthi siphila onyakeni wesikhathi sokwenzeka kwezinto, lapho lezizinto kufanele kushunyayelwe ngazo futhi kukhulunywe ngazo.

¹⁹ Qaphelani evesini 41, ababili futhi besondelene kakhulu, basondelane kakhulu ezinsukwini zokugcina kuze Akakwenzanga. . . Wayengencike ebandleni elithize ukuba libahlukanise, athi, iMethodisti noma iBaptisti, noma amaPentekoste, ukubehlukanisa. Wathi, “Uthumela izingelosi zaKhe ukubehlukanisa.” Ingelosi iza ukuletha ukwahlukana, ukwehlukana phakathi kokuyikho nokuliphutha. Futhi akukho namunye engakwenza lokho kepha yiNgelosi yeNkosi. NguYe ozosho ukuthi yikuphi okuyikhona khona nokuthi yikuphi okuliphutha. UNkulunkulu wathi Uyothumela izingelosi zaKhe ezikhathini zokugcina. Hhayi izingelosi ezehlela phansi *lapha*, kodwa izingelosi esikhathini sokugcina, futhi ziyobuthela ndawonye. Siyazi ukuthi lokhu ukufika kwesikhathi sokuvuna manje. Manje, *ingelosi* ngempela ihunyushwa njengesithunzi “thunywa.” Futhi siyabona ukuthi kukhona izingelosi

eziyisikhombisa zamabandla ayisikhombisa, namanje... Qhabo, kusuka eminyakeni yebandla.

²⁰ Qaphelani ukuthi Wathi abahlwanyeli babengobani, nokuthi futhi imbewu kwakuyini. Oyedwa, umhlwanyeli kwakunguYe, iNdodana kaNkulunkulu, owaphuma ukuyohlwanyela iMbewu. Nesitha safika emva kwaKhe, okwakunguDeveli, futhi wahlwanyela imbewu yokwehluka, emva kokuhlwanyelwa kweMbewu elungileyo. Manje, bangani, lokho kwenzeka kuwo wonke umnyaka selokhu sabanezwe. Impela. Kusukela le emuva, kwaqala into efananise.

²¹ Manje Wathi, “IMbewu kaNkulunkulu, iZwi likaNkulunkulu.” UJesu washo, endaweni ethize, ukuthi “IZwi liyiMbewu.” Nayo yonke imbewu iyoveza inhlobo yayo. Namanje uma umKristu, abantwana bakaNkulunkulu, abantwana boMbuso sebeyiMbewu kaNkulunkulu, ngakho-ke bafanele babeyiZwi likaNkulunkulu, iZwi likaNkulunkulu libonakaliswe onyakeni abaphila kuwo, ngeMbewu ethenjisiweyo yalowonyaka. UNkulunkulu wanikela iZwi laKhe ekuqaleni, nonyaka ngamunye ubuneMbewu yawo, isikhathi sawo, izethembiso zawo.

²² Manje, ngenkathi uNowa efika esigcawini, futhi wayeyiMbewu kaNkulunkulu, iZwi likaNkulunkulu lalowonyaka.

²³ Ngenkathi uMose efika, wayengefike nomlayezo kaNowa, wawungeke usebenze, ngoba wayeyiMbewu kaNkulunkulu ngalesosikhathi.

²⁴ Kwasekuthi-ke lapho uKristu efika, Wayengenakufika nonyaka kaNowa noma kaMose; kwakuyisikhathi saKhe, sokuba intombi ikhulelwe nokuba izale iNdodana, futhi Iyoba nguMesiya.

²⁵ Manje, siphile sedlula onyakeni kaLuther, onyakeni kaWesley (unyaka weMethodisti), kwehle njalo ngeminyaka, nakunyaka wamaPentekoste, futhi unyaka ngamunye unikeze isethembiso seZwi. Nabantu balowonyaka, abaveza leloZwi elethenjisiwe, liyiMbewu yalowonyaka, mayelana nalokho okwashiwo nguJesu khona lapha, “Bangabantwana boMbuso.” Kunjalo. Ukubonakaliswa kukaMoya oNgewele esebenza kubantwana baKhe yilezoMbewu yoMbuso kulowonyaka.

²⁶ Qaphelani, ukhula kwakuyilo, isitha, uSatane, owahlwanyela ukwahluka, noma i—noma imbewu yokwahluka, kwaba nguye owabanecala lokwenza lento embi. USatane wahlwanyela imbewu yakhe kusukela ekuqaleni, ngenkathi uNkulunkulu ebeka isivuno saKhe sokuqala sesintu phezu komhlaba. U Adam, impela, nokho wazi ukuthi kwakukhona u—ulwazi lweqiniso, okuhle nokubi, futhi wayengakaze afike kulokho nokho.

²⁷ Kodwa siyathola ukuthi, uNkulunkulu wanikeza abantwana baKhe iZwi laKhe ukuba libe yisiVikelo sabo. Okwabo... Asinaso esinye isiVikelo kuneZwi likaNkulunkulu. Lona liyisiVikelo sethu. Akukho mabhomu, akukho mipheme, akukho zindawo zokucasha, akukho Arizona noma Carlifornia, noma ngabe kukuphi; kukhona isiVikelo esisodwa kuphela esinaso, nalelo yiZwi. NeZwi lenziwa inyama lakha phakathi kwethu, elinguKristu Jesu, Uyisona siVikelo sethu kuphela. Uma sikuYe, siphephile.

²⁸ Ngisho isono asibalelwa ekholweni langokoqobo. Benikwazi lokho na? Ozelwe nguNkulunkulu, akasenzi isono, angeke one. Niyabo? Asibalwa ngisho. Ngani, uDavide wathi, “Ubusiswe umuntu uNkulunkulu angayikumbalela isono.” Uma ukuKristu, awunasifiso sokona. “Okhonzayo, esehlanjululwe kanye, akasenaye unembeza wokona,” awukufisi. Manje, ezweni, ungaba yisoni; kodwa, kuNkulunkulu, awusiso, ngoba ukuKristu. Ungaba kanjani sesonini nxa ukuloWo ongenasono, noNkulunkulu ubona kuphela loWo wena okuYe?

²⁹ Manje lesisikhathi sokuvuna. Ekuqaleni, lapho uNkulunkulu ehlwanyela iMbewu yaKhe phezu komhlabathi wanikela ezinhliziyweni zabantwana baKhe, umndeni waKhe, ukugcina leloZwi, lokho kwaba yisona siVikelo sabo kuphela, gcina leloZwi! Nakhu kufika isitha singena sephula lesosiThiyo, ngokuhlwanyela imbewu yokwahluka, okuphambene neZwi likaNkulunkulu. Uma lokho kwakungukwahluka ekuqaleni, kuseyikho! Noma yini eyokwengeza noma yini eZwini likaNkulunkulu, kuseyimbewu yokwahluka! Angikhathali ukuthi kuvelaphi, uma kuvela enhlanganweni, uma kuvela emithonjeni yezempi, uma kuvela emandleni epolitiki, konke okuphambene neZwi likaNkulunkulu, yimbewu yokwahluka!

³⁰ Nxa indoda ima futhi ithi ingumshumayeli weVangeli, futhi isho ukuthi “izinsuku zezimangaliso selwedlule,” leyo yimbewu yokwahluka. Nxa indoda isukuma bese ithi ingumfundisi, umelusi webandla landawo thize, futhi ayikholwa ukuthi uJesu Kristu unguye kukho konke (ngaphandle komzimba wenyama), unguye izolo, namuhla, naphakade, leyo yimbewu yokwahluka. Nxa ithi “izimangaliso nonyaka wabapostoli sekwedlula,” leyo yimbewu yokwahluka. Uma bethi, “Ayikho into okuthiwa ukuphulukisa kukaNkulunkulu,” leyo yimbewu yokwahluka. Nezwe ligewele yona. Iyaminyanisa iklinye ukolo.

³¹ Siyaqaphela ukuthi umhlwanyeli wokuqala wembewu yokwahluka waphawulwa “ngo Develi,” futhi siyazi ukuthi kwaba njalo, kuGenesisi 1. Lapho siyathola, nangapha e—eNcwadini kaMathewu, isahluko 13, uJesu usaphawula nayikuphi ukwahluka eZwini laKhe ngokuthi “kunguDeveli.” Nalo 1956, konke okuhlwanyela ukwahluka, okuphambene neZwi likaNkulunkulu elilotshiwe, noma kubeke nayikuphi ukuhunyushwa kwangasese kuLo, kuyimbewu yokwahluka.

UNkulunkulu angeke akuhloniphe. Angeke. Kungeke kuxubane. Impela angeke. Kunjengembewu yesinaphi; ingeke ixubane nalutho, ungeke uyilumbanise, kufanele kube yinto yangokoqobo. Imbewu yokwahluka!

³² Manje siyathola, lapho uNkulunkulu ehlwanyela iMbewu yaKhe eNsimini yase Edeni, siyathola ukuthi yazala u Abela. Kepha lapho uSatane ehlwanyela imbewu yakhe yokwahluka, yazala uKayini. Eyodwa yazala olungileyo; eyodwa yazala ongalungile. Ngoba lowo Eva walalela kulo izwi lokwahluka, eliphambene neZwi likaNkulunkulu, futhi laqala ibhola lesono lagingqika khona lapho, futhi selokhu lagingqika kusukela lapho. Futhi asisoze salikhipha nhlobo lonke kuze kufike izingelosi futhi ihlukanise into, noNkulunkulu athathe abantwana baKhe abayise eMbusweni, nokhula luyoshiswa. Qaphelani leyomivini emibili.

³³ Uma besibe nesikhathi esiningi phezu kwalesisifundo, kodwa nje ukushaya amabala aphakeme, ukuze siqonde ngqo emkhulekweni wabagulayo emizuzwini embalwa elandelayo.

³⁴ Qaphelani, izimbewu zabo zakhula ndawonye impela njengalokhu uNkulunkulu asho ngapha futhi esahlukweni 13, setekisi lethu namuhla ebusuku, sikaMathewu, “Yekani kukhule ndawonye.” Manje, uKayini waya ezweni laseNodi, wazitholela umfazi, waganwa; no Abela wanqunywa, noNkulunkulu wavusa uSeti ukuthatha indawo yakhe. Nezizukulwane zaqala zaqhubeka, phakathi kokulungileyo nokungalungile. Manje, siyaqaphela ukuthi babuthana, ngamunye wabo, isikhathi nesikhathi, noNkulunkulu wa...Yabayimbi ngangokuthi uNkulunkulu waze wayibhubhisa.

³⁵ Kepha ekugcineni zavela zaze zathi zombili lezozimbewu, imbewu yokwahluka neMbewu kaNkulunkulu, zaveza amakhanda azo angampela, nalokho kwaze kwafika phezulu kuJuda Iskariyoti nakuJesu Kristu. Ngokuba, WayeyiMbewu kaNkulunkulu, Wayengukuqala kokudaliweyo kukaNkulunkulu, WayenguNkulunkulu. NoJuda Iskariyoti wazalwa eyindodana yokulahlwa, evela esihogweni, wabuyela esihogweni. UJesu Kristu wayeyiNdodana kaNkulunkulu, iZwi lika Nkulunkulu labonakaliswa. UJuda Iskariyoti, ekwahlukeni kwakhe, wayeyimbewu kaDeveli, weza ezweni, futhi ezokhohlisa; njengoba wayenjalo ekuqaleni, uKayini, uyise wakhe wakuqala.

³⁶ UJuda kuphela wayedlala ngebandla. Wayengeqotho ngempela, eqinisweni wayengenakho ukukholwa (wayengeke amkhaphela uJesu). Kepha, niyabo, wahlwanyela leyombewu yokwahluka. Wayecabanga ukuthi angenza abangani nezwe, umamona, futhi abe nobungani noJesu, kodwa sasesedlule isikhathi kuye ukwenza noma yini ngakho. Lapho ihora lokufa lifika, lapho enza lento embi, wanqamula umugqa wokwehlukana phakathi kokuqhubekela phambili nokubuyela

emuva. Wafanele ahambe ngendlela ayehamba ngayo, njengomkhohlisi. Wahlwanyela imbewu yokwahluka, wazama ukuthola ukuthandwa yilezozinhlelo ezinkulu zalolosuku, ngabaFarisi nabaSadusi. Futhi wacabanga ukuthi uyozenzela uhlamvu lwemali, futhi uyothandwa ngabantu. Uma lokho kungenzi abantu abaningi bangene kulokho kwahluka, bezama ukuthola ukuthandwa ngumuntu! Masifumane umusa kuNkulunkulu, kungabi kumuntu. Kodwa yilokho okwenziwa nguJuda lapho lokhu ukwehlukana kufika phezu kwakhe.

³⁷ Futhi siyazi ukuthi uJesu wayeyiZwi, uJohane oNgc. 1, wathi, “Ekuqaleni wayekhona uliZwi, noliZwi wayenoNkulunkulu, noliZwi wayenguNkulunkulu. NoliZwi wenziwa inyama wakha lapha phakathi kwethu.” Ngakho, iZwi liyiMbewu, yase-ke iMbewu iba yinyama yakha phakathi kwethu.

³⁸ Uma uJuda wayeyimbewu yesitha nokwahluka, nayo yabayinyama yakha phakathi kwethu emuntwini onguJuda Iskariyoti. Wayengenalo olwangempela, ukholo lwangempela. Wayenalokhu ayecabanga ukuthi kwakulukholo. Ikhona into ethiwa ukuba nokukholwa; nokukholwa kokuzenzisa.

³⁹ Nokholo lwangokoqobo lukaNkulunkulu luyokholwa nguNkulunkulu, noNkulunkulu uyiZwi, lingeke lengeza lutho kuLo. IBhayibheli lisitshela ukuthi uma senezela izwi elilodwa, noma lisuse iZwi elilodwa, isabelo sethu siyosuswa eNcwadini yokuPhila, iSambulo 22:18, isahluko sokugcina esivalayo.

⁴⁰ Ekuqaleni kokuqala, iNcwadi yokuqala yeBhayibheli, uNkulunkulu wabatshela ukuba bangephuli nelilodwa iZwi laloKho, “lonke iZwi limele ligcinwe,” bamele baphile ngaleloZwi. UJesu, phakathi neNcwadi, wafika washo lokho onyakeni waKhe, wayesethi, “Umuntu akanakuphila ngesinkwa sodwa, kepha ngalo lonke iZwi eli—eliphuma emlonyeni kaNkulunkulu.” Futhi nasekuvaleni konyaka weSambulo, wasitshela kungakenzeki, ukuthi “Oyosusa iZwi elilodwa eNcwadini, noma enezele izwi elilodwa kuLo, isabelo sakhe siyakususwa eNcwadini yokuPhila.”

⁴¹ Ngakho kungebebikho lutho olungamathunzi, ngokuluqobo nje, iZwi likaNkulunkulu elimsulwa! Lawo ngamadodana kaNkulunkulu, amadodakazi kaNkulunkulu, angazalwanga ngentando yendoda, noma ngokuxhawula, noma ngombhaphathizo othize; kodwa azelwe ngoMoya kaNkulunkulu, ngoMoya oNgcwele, neZwi Lizibonakalisa kubo. Leyo yiMbewu yangokoqobo kaNkulunkulu!

⁴² Isitha sijoyina ibandla bese siqhuba ngendlela ehambisana nomthetho esivumweni sokholo noma okuthile. Kodwa lokho akusikho...Lokho ngukwehluka, konke okuphazamisana nalolohlobo lweQiniso loqobo leZwi likaNkulunkulu.

⁴³ Futhi sazi kanjani na? Sithi, “Kuhle, bona, unelungelo lokuLihumusha na?” Qhabo, mnumzane! Akukho muntu onelungelo lokuhumusha iZwi likaNkulunkulu. Ungumhumushi waKhe Qobo. UyaIthembisa, bese Eyalenza, lokho-ke ukuhumusha. Nxa Elethembisile, khona UyaLigwalisa, nalokho kungukuhunyushwa kwaLo. Noma yini ephambene neZwi likaNkulunkulu ingukwahlukana! Uqobo!

⁴⁴ Manje, njengoba ngishilo, uJuda akanakho ukukholwa kwempela. Wayenokholo-lokuzenzisa. Wayeno—nokholo ayecabanga ukuthi lowo kwakuyiNdodana kaNkulunkulu, kodwa akazanga ukuthi lowo wayeyiNdodana kaNkulunkulu. Wayengeke akwenze. Nendoda eyoshaya sengathi ayiboni ukuthi leliZwi likaNkulunkulu liyiQiniso, inokholo-lokuzenzisa. Inceku yangokoqobo kaNkulunkulu iyobambelela kuleloZwi.

⁴⁵ Ebusukwini obumbalwa obadlule, umfundisi othize, wase Arizona, wesikhulu, isikole esidumileyo lapha kulelidolobha, wafika kimi wayesethi, “Ngi—ngifuna ukukuqondisa entweni ethize” (ngathi. . .) “uma uthola ithuba.”

Ngathi, “Leli yithuba elihle kakhulu engilaziyo. Woza ngapha.”

⁴⁶ Ngakho-ke wawela weza, wathi, “Mnu. Branham, uzama. . . Ngikholwa ukuthi uqotho futhi wethembekile, kepha uzama ukwethula iMfundiso yobupostoli ezweni.” Futhi wathi, “Unyaka wobupostoli waphela nabapostoli.”

⁴⁷ Ngathi, “Into yokuqala ngithanda ukukubuzwa, mfowethu, uyakholwa ukuthi lonke iZwi likaNkulunkulu liphefumulelwe na?”

Wathi, “Yebo, mnumzane, impela ngiyakholwa.”

⁴⁸ Ngathi, “Ngakho, ungangikhombisa eZwini lapho unyaka wobupostoli waphela khona na? Manje, ngikhombise ukuthi kukuphi, ngizokholwa nawe.” Futhi ngathi, “Umbhali wobupostoli, lowo owayenezihluthulelo zoMbuso, ngosuku lwePentekoste mhla kwethulwa unyaka wobupostoli, bathi, ‘Ndoda bazalwane, singenzenjani ukuze sisindiswe na?’ Wathi, ‘Phendukani, yilowo nalowo, nibhaphathizwe eGameni likaJesu Kristu, kukho ukuthethelelwa kwezono, khona niyakwamukeliswa isiphiwo sikaMoya oNgewe, ngokuba isethembiso singesenu nesabantwana benu, esabo bonke abakude, labo iNkosi uNkulunkulu wethu eyakubabiza.’ Manje, iZwi Lingaziphikisa kanjani na?”

Indoda yathi, “Nginokugodola okukhulu namuhla ebusuku.”

Ngathi, “Ngicabanga kanjalo, futhi.” Niyabo?

⁴⁹ Manje ngitshela, ngabe uNkulunkulu usabiza na? Uma uNkulunkulu esabiza, khona-ke unyaka wobupostoli usekhona. Impela! Labo iNkosi uNkulunkulu wethu eyakubabiza,

lokhu ibiza, iyolokhu ibiza, labo Eyobabiza, kuyobe kulokhu kungunyaka wobupostoli, ngokuba uJesu unguye izolo, namuhla, naphakade.

⁵⁰ Manje, siyathola namuhla ukuthi lokhu ukwahluka bekuyilokhu kuhlwanyelwa minyaka yonke. Uma bekunokwenzeka ukukuthola emizuzwini elishumi noma elishumi nanhlanu elandelayo, bengizokwenza, kepha ungeke. Kusukela phansi eminyakeni. . . Sisonke, iningi elikhulu lethu liyalifunda iBhayibheli. Namanje njengalapho mhla uJesu efika, futhi Ethola lokho kwahluka, okuphambene. WayeyiZwi elibonakalisiwe, Wayengukuhumusha kukaNkulunkulu kweZwi, ngoba Wathi, “Hlolani imiBhalo, ngokuba kuyo nicabanga ukuthi ninokuPhila okuPhakade, futhi yiyona efakaza ngaMi.” Nakho lapho ukhona. Wa—Wayeyihumusho leZwi. Futhi yonke indodana nendodakazi kaNkulunkulu ezelwe ngokusha yalonyaka iyihumusho leZwi. Niyizincwadi ezilotshiwe, ezifundwa ngumuntu wonke. Yebo.

⁵¹ Qaphela, Wathi, “BaNgikhonza ngeze, befundisa ukwahluka kweMfundiso. BaNgikhonza ngeze, befundisa iMfundiso yokwahluka, imfundiso yomuntu, izivumokholo zomuntu, befundisa ukuthi lokho kuyiZwi likaNkulunkulu, lapho kungahlangene nhlobo neZwi likaNkulunkulu.”

⁵² Bukani, unyaka ngamunye uveza okusanhlamvu okunje, wonke unyaka ukwenzile, nowethu awunazaba. Sinento efanayo, nonyaka omkhulu kunayo yonke eminye iminyaka ihlanganiswe ndawonye, ngokuba lokhu kungukuphela komlando wezwe. Lokhu ngukwahluka okukhulu okwake kwaba khona emhlabeni, kusebusweni bomhlaba namhlanje. Ukwahluka kweminye iminyaka kwabadonsa kwabasusa kuNkulunkulu weqiniso nophilayo, baya ezithixweni. Namuhla, uJesu washo kuMathewu 24:24 ukuthi kuyofana kuze kudukise abaKhethiweyo ngempela uma bekunokwenzeka. Ukhuluma ngokwahluka! O, kunobuqili obuningi. USatane uphakathi kwabantu, futhi uluqweqwe lukasiyazi wezenkolo, uqweqwe lukaDokotela wezindaba zikaNkulunkulu, angafundisa leloZwi ngokucishe kuphelele. UJesu washo njalo. Kodwa mqaphele nje, kuyobakhona ndawo ndawo. Wathi, “Kuhle, manje, lokho kwakungesikho okwalokhu.” O, yebo, kuyikho, futhi, niyabo, ngoba uNkulunkulu wathi kwakuyikho.

⁵³ Buka ukuthi kwenzani. Lokho kwahluka okufanayo kwaletsa ulaka lukaNkulunkulu phezu kwezinsuku zikaNowa, ngenkathi uNkulunkulu ethumela umprofethi waKhe emkhipha eshumayela njengelangabi lomlilo, ebiza ukuphenduka kubantu, nokwahlukana kwaminza. Khona-ke uSatane wenzani na? Walandela ngemuva ngqo, kuHamu, waqala ukukuhlwanyela futhi. Kunjalo impela.

⁵⁴ Ngokulandelayo kwafika uMose, umprofethi omkhulu, ukukhuphula abantwana bakwalsrayeli baphume ehlane.

Kwenzekani na? UMose, umprofethi omkhulu kaNkulunkulu, ebaletshela uqobo lweQiniso, iQiniso eliqinisekisiwe. Wayehlangene noNkulunkulu. UNkulunkulu wakufakazisa ukuthi wayehlangene naYe. Nokuthi babakanjani labobantu emuva laphaya, labobapristi, futhi babenezinkolo zabo, izinkambiso zabo, amalungelo abo nakho konke, kepha uMose wama njengesiqinisekiso sokuhunyushwa kweZwi. Ningakukhohlwa lokho! UMose wayengukuhumusha kukaNkulunkulu kwesethembiso saKhe. Wathi Uyokwenza; Wayengukuhumusha kukaNkulunkulu.

⁵⁵ Kwenzekani na? Ibandla lase liphumele ngaphandle nje kwaseGibhithe, ezinyaweni zalo ezinsukwini ezimbalwa, pho kwenzekani na? USatane wafika nokwahluka kwakhe kumuntu, uKayini wesibili, owayenguBalamu, futhi wahlwanyela ukwahlukana phakathi kwabo. Siyazi ukuthi lokho kuliqiniso. Lowo Balamu, isifundiso sikaBalamu, sokuthi “sonke siyefana, sikhonza uNkulunkulu ofanayo nenimkhonzayo,” ngokomsuka, wayeqinisele, ngoba wanikela ngomnikelo uNkulunkulu awunikelayo; izinqama eziyisikhombisa, izinkunzi eziyisikhombisa kuma altare ayisikhombisa, wakhuleka kuNkulunkulu ofanayo ngokuphelele njengoba uMose enza phansi ehlane, ngokufanayo impela. Kepha babengafani! Kubikezelela okuyakufezeka kithina. Kwakukhona, futhi, uKayini wabonakaliswa ku—kumuntu u Balamu. Futhi kwakukhona uNkulunkulu owabonakaliswa kumuntu uMose, ehumusha amaZwi aKhe ngomuntu, ezenza ukuba Aziwe, isethembiso saKhe, ngomuntu. Nokwahluka kwaqubuka.

⁵⁶ Kwenzenjalo nasesikhathini sikaJuda, nango eza nokwahluka kwakhe.

⁵⁷ Futhi, khumbulani, lesisono labobantu abasikholwayo, ukuthi “sonke siyefana, sikhonza uNkulunkulu ofanayo, sonke sifanele sibe sebandleni elifanayo, sifanele sibe ngabantu abafanayo,” lesosono asizange sithethelelwe ku Israyeli! UJesu wathi, qobo lwaKhe, “Bafile bonke!”

⁵⁸ Babhubha, bonke kepha abathathu babo, futhi kwaba yilabo ababambelela futhi basikholwa isethembiso. Ngenkathi ababuthakathaka bethi, “Singeke silitathe izwe, futhi kungaphezu kwethu,” nokunye; uKalebi noJoshuwa babathulisa abantu, base bethi, “Sinamandla okulinqoba, ngokuba uNkulunkulu wasethembisa Lona! Angikhathali ukuthi impikiswano injani!”

⁵⁹ Futhi sisangakushumayela ukuphulukisa kukaNkulunkulu, nombhaphathizo kaMoya oNgcwele, futhi asekhona amandla kaNkulunkulu ukusehlukanisa ezintweni zezwe. UNkulunkulu washo njalo! Unyaka wobupostoli awukaze uphele, futhi angeke uphele, uyaqhubeka.

⁶⁰ Ngakho, sithola umhlwanyeli omdala ofanayo wokwahluka. Futhi khumbulani, lesosono asizange sithethelelwe. Manje, mfowethu, uma singazange sithethelelwe ngaleyonkathi, pho kuthiwani manje nxa i—imbewu yangempela yayo yonke iminyaka ihlangana ndawonye na?

⁶¹ Qaphela lento enkulu u Balamu ayenzayo, yaqhubeka njalo njalo, nasekugcineni yaze yaphelela ekufikeni ku—kukaJuda Iskariyoti, noJesu. Kwakuyini na? UJuda noJesu impela babengumfanekiso kaKayini no Abela. Ngokuba, njengoJuda wayengokholwayo, kanjalo noKayini wayengokholwayo. UKayini wakha i altare, wenza umnikelo, wakhona uNkulunkulu, wayeqotho impela kukho njengaye lona omunye. Kepha, niyabo, wayengenaso isambulo sokuthi iZwi laliyini. Wayecabanga ukuthi kwakungu Adam no Eva ababedle ama apula kumbe isithelo. No Kayini...U Abela, ngesambulo, wazi ukuthi kwakuliphutha; kwaba yigazi elabakhiphayo, futhi wanikela ngewundlu. NoNkulunkulu wafakaza ukuthi umnikelo wakhe wawulungile. Khona waba nomona futhi wazama ukubulala umfowabo. Futhi esabulala umfowabo phezu kwe altare elifanayo lapho umnikelo wakhe wafela khona, iwundlu lafela phezu kwe altare, kanjalo noJuda Iskariyoti wakhaphela uJesu Kristu phezu kwe altare likaNkulunkulu, futhi waMbulala njengaye nje uKayini owabulala u Abela. Ngoba, uKayini wayeyimbewu yokwahluka.

⁶² Futhi wayenjalo noBalamu, umprofethi oqashwayo, indoda okwakufanele yazi kangcono. NoNkulunkulu wamexwayisa ngezibonakaliso nezimangaliso, futhi ngisho nomnyuzi ukhuluma ngezilimi ezingaziwa, kepha nokho waqhubeka ngokufanayo nje. Wazalelwa ukuba ngu—ngumhlwanyeli wokwahluka.

⁶³ Futhi uma uJesu abikezela lonyaka ukuthi uyophelela ekwahlukeni okukhulu osekwake kwabakhona, unyaka webandla laseLawodekiya, isivivi, baMkhiphele ngaphandle kwebandla, kungaba yini okunye kodwa yilokho kwahluka! Impela, kunjalo. Kuphela kulowonyaka.

Futhi kwakunguKayini no Abela eKalvari.

⁶⁴ Manje qaphelani, selokhu, wathi angahamba nje uJesu, waya eZulwini, uMoya oNgcwele wathunyelwa emuva. Leyo kwakuyiMbewu, uMnikezi-kuphila eZwini, njengoba sikhulumile izolo ebusuku. NguYe ovusa iZwi. *Ukuvusa* kuchaza “ukuletha ukuPhila.” UMoya oNgcwele wangokoqobo uletha kuphela ukuPhila eZwini ukuthi Liyilo. Ungeke ulethe isivumokholo ekuPhileni, Ungeke, ngoba Awunaso isivumokholo. UngukuPhila kweZwi likaNkulunkulu, ngokuba UnguNkulunkulu. Niyabo? Futhi Uvusa lowoMzimba.

⁶⁵ Manje qaphelani, njengoba benza. Ngakho, njengoba iBhayibheli lasho, no—noJohane wakhuluma kubantwana

bakhe, wayesethi, “Bantwanyana, nizwile ngomphikukristu obezakuza ezweni,” wathi, “nakalokhu usekhona ezweni, futhi usebenza kubantwana bokungalaleli.” Manje, kwase kuyisikhathi eside cishe iminyaka engamashumi amathathu emva kokufika kukaMoya oNgcwele. Siyathola, lapho uMoya oNgcwele ufika, iMbewu yangempela, uMnikezi-kuPhila wangokoqobo eMbewini, nakhu-ke sekufika lokho kwahluka futhi. Futhi qaphela, kwaqhubeka. Beku . . .

⁶⁶ IZwi langempela laliqinisekisiwe, labobaprofethi basendulo baliqinisekisa iZwi likaNkulunkulu ukuthi liyiQiniso lapho behla. Uma ekhona owake wafunda umKhandlu waseNicaea, noma umKhandlu we Pre-Nicaea, lezozinsuku ezilishumi nanhlanu zombangazwe wegazi, lapho lesosixuku samaRoma ezansi lapho sifuna ukungenisa senze ihlelo kulelobandla. Abaprofethi bangena, begqoke izikhumba zezimvu, bedla imifino, futhi bamela leloZwi! Kepha kwenzani na? Kwakufanele kubenjengo Kayini, kwakufanele kubenjengo Abela, omunye kwakumele afe. Impela, kwakwenza. NeZwi lalahlekela yisithunzi saLo phakathi kwabantu, futhi bonke bavotela ukulikhipha iZwi eliyiqiniso base bethatha izimfundiso ezingaphikiswa zokwahluka kwebandla elaliselisha eliKatolika. Bengeza u papa, bengeza umbhishophi, bengeza *lokhu*, *lokho*, *okunye*. Bayisusa incazelo yangempela yeqiniso kaPetro, neka—ka—kaMariya, na—nakho konke okwakho; futhi benza izithixo, futhi abenzanga lutho kepha umkhosi wabahedeni kulokho okubizwa ngokuthi inkolo yamaKristu. Kwakuyini na? Imbewu yokwahluka! Nelihleliwe, elihleliwe, okokuqala emhlabeni, ibandla. Kwakuyini na? Leyombewu yokwahluka eyaqala ukuhlwanyela, into eyengezwayo, esuswayo.

⁶⁷ Ubani owake wezwa, eBhayibhelini, ukuthi ayingadliwa inyama ngolwesiHlanu na? Ubani owake wezwa, eBhayibhelini, nangayiphi into yokuchinsa esikhundleni sokubhaphathiza, ukucwilisa na? Ubani owake wezwa ngalezozinto, u “Yethi, Mariya” noma okuthize na? Ubani owake wezwa ngomunye walombhedo obolile walamaProtestane, futhi na? Ibhodwe ngeke libize iketela ngokuthi linamafutha. Kunjalo! Vele, onecala kokuncane unecala lakho konke! Ubani owake wezwa ngoNkulunkulu esebenzisana nenhlangano na? Ngikhombise kanye lapho oyedwa ake ahlela waphinde waphila. Bafa ngokushesha, futhi abaphindange bavuke futhi! Kuyisikhathi sokuba kwenzeka okuthize, kuyisikhathi sikaNkulunkulu sokuba anyakaze. Ubulala isithunzi phakathi kwabantu.

⁶⁸ Into efanayo yenziwe namhlanje. Babulala isithunzi, bathi, “O, lesosixuku sabaginqiki abangcwele, akukho lutho kubo.” Futhi, ngani, ngukwahluka! Hlangabezana neZwi ubuso nobuso futhi ubone ukuthi Liyini, ubone uma uNkulunkulu elihumusha iZwi laKhe uQobo. UNkulunkulu angamvusela u Abrahamama abantwana kulawamatshe. Ameni.

⁶⁹ IZwi laliqinisekiswa ngokusobala ngamaKristu okuqala, ukuthi uNkulunkulu wabakhulula kanjani kukho konke, nasezifweni, futhi babenabaprofethi, futhi bakhuluma ngezilimi, bahumushe, futhi banike imilayezo eyafakaziseka ukuthi ngempela yayiliqiniso ngesikhathi sonke. Kepha ebusweni bakho konke lokho kuqinisekiswa kweZwi, abantu bavotela ukuLikhhipha, futhi bavotela ihlelo. Lowo umama wazo zonke izinhlangano.

⁷⁰ Zombili zivuthiwe ngokugcwele manje. Zaqala ukuveza imbewu futhi. Yafa, kodwa yaqhakaza futhi ezinsukwini zikaLuther, njengoba sazi emlayezweni wokuqala lapha ekuseni kokudla kwasekuseni. Yaqhakaza osukwini luka Luther. Manje benzani na? Ngokushesha emva kokufa kwaleyondoda enkulu, benza inhlangano.

⁷¹ Yaqhakazi. Futhi nasezinsukwini zikaJohn Wesley, ngenkathi lawo maSheshi, nakho konke ukuphepha kwaphakade nakho konke kwayibamba ngqi endaweni yokubukeka kusemhlabeni jikelele, pho kwenzekani na? UNkulunkulu wavusa indoda eyayibizwa ngo John Wesley, wabulala yonke into. Futhi kwathi angafa, yena no Asbury nabanye, kwenzekani na? Bahlela, futhi manje ninazo zonke lezizinhlobo zamaMethodisti. Kwase-ke ngokulinganisana kufika oyedwa noma omunye, u Alexander Campbell, u John Smith, nabanye.

⁷² Ekugcineni, kwaphuma iPentekoste, liphuma kukho konke. Kwase kwenzekani-ke? Bagijma kahle, yini eyani vimbela na? Nahamba nabuyela khona emuva odakeni olufanayo eniphuma kulo, nabuyela encithakalweni efanayo, nabuyela emuva ekwahlukeni nokuba nenze izinhlelo, nanizishaya abalithandayo iZwi. Futhi sonke isikhathi uNkulunkulu nxa ethumela into entsha, anikwemukelanga. Kunjalo! Ukwahluka futhi! Futhi, qaphelani, njengoba ngasho ngolunye usuku, lelokhoba lokuqala elincane eliphuma livela kulempande, lakhuphukela emacembeni lase lenyukela entshakazeni, lase libuyela emuva esiqwini futhi, lase liphuma. Lelokhoba elincane likakolo licishe libukeke njengohlamvu ngokwalo, futhi sasicabanga ukuthi kwakuyilo, kepha nxa ulivula, akukho hlamvu lapho nhlobo. Lingumlekeleli kuphela wokuba uhlamvu lukhule ngalo, kanti liyafa futhi, nokuphila kuphuma kuphele kulo kuye ohlamvini. Qaphela, ngakho babiza amabandla ahlwanyela...

⁷³ Sithola ukuthi namuhla lawo awethu abizwa-ngamabandla, ngisho nakumaPentekoste ethu, saphuma, asenelisekanga, sazenzela amaqembu ethu. Yonke into iyaqubuka, sasina *lokhu*, sasimele sibe na *lokhu*, sabanelinye iqembu. Nalomfo wasukuma, wathi, “Uza ngefu elimhlophe.” Omunye uthi, “Hhe-e, Uza ngehashi elimhlophe.” “Kulungile, sizokwenza amaqembu amabili.” Niyabo, kuyini na? Ukuhlwanyela

ukwahluka! Lapho Efika, noma ngabe kuyini, Uyolihumusha iZwi okungelaKhe Qho uma Efika. Asilinde kuze kube yilesosikhathi. Bamba i...Ukhuluma ngalokho, awuwutholi ngisho uMlayezo wosuku. Njalo ukhomba kulokho uNkulunkulu azokwenza, noma kulokho Asekwenzile, futhi singakunaki lokho Akwenzayo. Yingaleyondlela esingenisa ngayo kuwo imehluko.

⁷⁴ Manje siyaqaphela ukuthi namhlanje amabandla ethu, onke—onke amabandla ethu ahlwanyele emimoyeni, futhi avuna isikhwishikazana. Asinazo izinkonzo zomkhuleko, asinazo izinkonzo esasivamise ukubanazo. Yini indaba na? Siwisele phansi imigoqo kukho konke. Buka, ngisho nakumabandla ethu amaPentekoste, abeke inqwaba yabesifazane abagundi-zinwele. Lokho kwakuvamise ukungavunyelwa. Ubuso obupendiwe, bapende izinzipho, zonke izinhlobo zezinto; uthola indoda ephuma lapha ne...njengoRickies nokunye; oganwe kathathu noma kane, nabadikoni; o, ukwahluka okungaka pho! Kungcolile! Bakwenza kanjani na? UNkulunkulu angeke abenakho eBandleni laKhe, bafanele baye enhlanganweni ukuba bangene kuyo. Umuntu uyesaba ukusho utho ngakho, ngoba bangakhahlelwa bakhishwe enhlanganweni. UNkulunkulu, usinika indoda engahlangene nalutho kodwa kuNkulunkulu neZwi laKhe, oyokhuluma iQiniso ngakho. Yilokho impela esikudingayo. Senzeni na? Sihlwanyele ukwahluka. Sihlwanyele emimoyeni, futhi manje sivuna isikhwishikazana.

⁷⁵ Qaphelani ukuthi manje babuthana ndawonye ukuba bashiswe. Nike naqaphela, uJesu wathi, “Kuqala, lubutheleni ndawonye, nilubophe izinyanda, bese nibeka zonke izinyanda enqwabeni eyodwa, futhi Ngiyolushisa.” Kukhona inyanda encane ebizwa ngeMethodisti, iBaptisti, iPresbyterian, iLuthela, bonke bahlangana ndawonye eMkhandlwini wamaBandla omHlaba. Kuyini na? “Lubutheni kuqala!” Haleluya! Niqaphelile, Ubutha ukhula kuqala, alususe kukolo, alwehlukanise, “Alubuthele ndawonye alushise.” Bonke bazoshiswa ngezahlulelo zikaNkulunkulu, ngenxa yokuhlwanyela ukwahluka phakathi kwabantu, izinto aba...Benesimo sokumesaba uNkulunkulu, kepha aMandla bewaphika, bephika iZwi, ukuqhakambisa amasiko enkolo nje yemfundiso engaphikiswa ejovwe ngumuntu, ezama ukufaka iZwi likaNkulunkulu. Kungeke kusebenze. Kungukwehluka.

⁷⁶ Ngimemeza kakhulu namhlanje, njengoba kwakunjalo, umprofethi omkhulu wasendulo, u Amose, lapho ehlela kulelodolobha, wathi, “Angisuye umprofethi, angisiyo nendodana yomprofethi. Kepha uma ingonyama ibhonga, ubani ongayikwesaba!” Wathi, “Nxaxa uNkulunkulu ekhuluma, ubani ongayikuprofetha.” Wabikezela ukwahlulela phezu

kwalesosizukulwane, wathi, “Yena loNkulunkulu enizisho ukuba niyamkhonza uyonibhubhisa.”

⁷⁷ Kubekezi lokhu, kuseteyipini, futhi niyakhumbula. Yena loNkulunkulu o...Lababantu manje ababutha konke lokhu ukuvuna okukhulu okubanzi ko—koMkhandlu wamaBandla omHlaba. Futhi nizongena kuyo. Ningeke nihlale ngaphandle kwayo. Uyoya ngokuthi uphuma kuyo ngawedwana, kumbe ungene kuyo. Akuzukubabikho imihlabathi ephakathi naphakathi. Kuyoba luphawu lwesilo. Akukho muntu ongathenga noma athengise, ngaphandle kwalowo onophawu, noma enokwahluka. Manje, deda kuwo! Phuma kuwo! Ubalekele! Deda kuwo! UNkulunkulu abasho ukuba bayamkhona uyobabhubhisa. UNkulunkulu omkhulu wothando ongeke. . .

Bathi, “Yebo, uJesu wakhulekela ukuba sonke sibemunye.”

⁷⁸ Kanti futhi Wathi, “Ningahambisana kanjani, ababili bahambisane ndawonye, bengavumelananga na?” Wathi “oyedwa,” njengaYe noBaba baMunye. NoBaba wayeyiZwi, naYe wayeyiZwi elabonakaliswayo. Waye “Munye” noBaba, ngoba Wayengukuzibonakalisa kweZwi elethenjisiwe likaNkulunkulu. Futhi kanjalo nanamhlanje, noma yiluphi olunye usuku. Yebo, mnumzane. LowoNkulunkulu Munye, Ufuna sibe munye.

⁷⁹ Angaba kanjani munye *lona*, *lona* omunye ephika ukuzala kwentombi-nto, futhi *lona* engaphiki, aphike ukuPhulukisa kukaNkulunkulu, futhi *lona*, *lowo*, bonke besemonakalweni onjalo na? Abanye babo abakholwa ngeshio kuNkulunkulu, bakholwa ukuthi WayeyiNdodana kaNkulunkulu; bakholwa ukuthi Wayeyindodana ka Josefa, *ebizwa* ngeNdodana kaNkulunkulu. Impela. Umfowabo oliwele kumaLuthela, oZwingli, bakholwa yilokho, ukuthi ngokoqobo Wayengumuntu olungileyo. ISayense yamaKristu yathi Wayengumprofethi, engumuntu ojwayelekile nje, Wayengesuye uNkulunkulu. Ngani, uma Wayengesuye uNkulunkulu, Ungumkhohlisi omkhulu kunabo bonke izwe e selake laba nabo. WayenguNkulunkulu kungenjalo Wayengelutho. WayenguNkulunkulu! WayenguNkulunkulu, ngokwaKhe, wenziwa inyama phakathi kwethu, emntwini oyiNdodana kaNkulunkulu. Impela, Wayeyilokho.

⁸⁰ Manje siyakubona ukwahluka sekungene. Siyazi ukuthi kulapha, akekho ongakuphika. O, he! Qaphelani nje. Uyolibhubhisa leloqembu abazisho ukuthi bakhonza uNkulunkulu. Kuqapheleni.

⁸¹ UNkulunkulu watshala iMbewu yaKhe. Sengiyavala, ngoba sekuyisikhathi sokuqala umugqa wabakhulekelwayo. UNkulunkulu watshala iMbewu yaKhe, neMbewu yaKhe inguKristu. Ngizoshumayela ngalokho ebusukwini obumbalwa, lapho uNkulunkulu anquma khona ukubeka iGama laKhe,

ngokuvuma kweNkosi, mhlawumbe kokunye kokudla kwasekuseni uma ngisenesikhashana. Bukani, Uyiyona Ndlela kuphela yokuphunyuka. NguYe kuphela oyiNkosi enamandla yeqiniso. NguYe kuphela onguNkulunkulu weqiniso, akekho omunye ngaphandle kwaKhe. “NginguNkulunkulu, uNkulunkulu yedwa,” Washo. UJesu wathi, “Lona ngumyalo: Yizwa, O Israyeli, NgiyiNkosi uNkulunkulu waKho, u Nkulunkulu oyedwa nje. NginguYe. Nimfunelani omunye na? Omunye uyofika...Ngiza eGameni likaBaba waMi, futhi aniNgamukeli. Kepha omunye uyofika egameni lakhe, futhi yena niyakumamukela.” Futhi bakwenza eNicaea.

“UngumKristu na?”

“NgingumBaptisti.”

“UngumKristu na?”

“NgiyiPentekoste.”

“UngumKristu na?”

“NgingumMethodisti,” elinye igama.

⁸² Kodwa uma sekufika kuleloGama lika “Jesu Kristu,” baqhela kakhulu kuLo, abaLifuni nhlobo, ngokuba UyiZwi neZwi Liyazibika. Qaphela, iNdlela kuphela yokuphunyuka! UyiNtebe yase Sharoni, iBhayibheli lathi Wayeyiyo. Konke okuyibizo (eBhayibhelini) kukaNkulunkulu kungokukaJesu Kristu. Wayengu Alfa, u Omega, owokuQala nokuGcina; Yena owayeKhona, Okhona, NoZayo; iMpande neNzalo kaDavide, kokubili iMpande neNzalo kaDavide; iNkanyezi yoKusa, iNtebe yase Sharoni, uMnduze wesiGodi, u Alfa, u Omega, uBaba, iNdodana, uMoya oNgcwele, konke kuJesu Kristu! Wayengukuzibonakalisa kukaNkulunkulu uJehova okugcwele enziwe inyama wakha phakathi kwethu. Wabe eyilokho impela!

⁸³ WayeyiNtebe yaseSharoni. Benzani ngeNtebe yaseSharoni na? BaYikhama, baYitubuzo, ukuthola amakha kuYo. Imbali enhle iyakhanywa phansi ukuthola amakha embalini. Nalokho kwakungukuPhila okuhle, Akuzange kubekhona ukuphila okwaphila njengaKho, kodwa kwakufanele Kukhanywe eKalvari.

⁸⁴ Niyabo, bathatha u—ugcobo lweNtebe yaseSharoni balubeka phezu kuka Aroni, wamele agcotshwe ngalokho ukuze angene phambi kweNkosi endaweni engcwele, eveyilini engcwele. Wamele agcotshwe ngeNtebe yaseSharoni, ukuze angene ukufafaza isihlalo somusa kanye ngonyaka. Nalolo gcobo lufanele lube phezu kwakhe, iphunga elinuka-kamnandi eNkosini, ephethe igazi lewundlu phambi kwakhe, emva kokuba naye esefafazwe ngewundlu. Amapomegranati nezikhencezi ezizungeze izingubo zakhe, kwakufanele ahambe ngesinyathelo esithize, ekhalisa “ngcwele, ngcwele, ingcwele iNkosi.”

⁸⁵ Qaphelani, UyileyoNtebe yaseSharoni, leloPhunga elinuka-kamnandi, uGcobo phezu kwabantu baKhe. Ungeke uze phambi kwaKhe nanasiphi isivumokholo, nayiphi enye into, kepha ugcotshwe ngaleyoNtebe yaseSharoni, iZwi. Futhi UnguMnduze wesiGodi.

⁸⁶ Manje, usithola kanjani isidambisi-zinhlungu na? Uthola isidambisi-zinhlungu nxa uthatha umnduze uwukhame, uthola isidambisi-zinhlungu. Odokotela bayawusebenzisa ezindlini zabo zokuthakela imithi. Thatha indoda enovalo nexakekile, noma ngowesifazane, uzwa sengathi uzohlanya, uhamba phansi ekhala, uyahayiza, udokotela uyothatha kancane kuyisidambisi-zinhlungu somnduze sakhe asifake phansi kwengalo yakhe noma emthanjeni ndawo thizeni, noma eyakhe, bese beyadamba. Kuyashabalala okwesikhashana. Kodwa kuthi nje singafa lesidambisi-zinhlungu, nampa sebebuya futhi, sekukubi kakhulu kunalokhu akade beyikho.

⁸⁷ Kodwa ngizonitshela, bangani, lokho kuphela kungumfanekiso wesiDambisi-zinhlungu sangempela esiphuma kuMnduze wesiGodi engiwaziyo. UnguMnduze wesiGodi. Wakhanywa eKalvari. Walinyazwa ngenxa yeziphambeko zethu, saphiliswa ngemvimbo yaKhe. Kulokho, lokho kukhanywa kwezimbali, WayeyiMbali. WayeyiMbali enkulu kunazo zonke esezake zamila, kwaba yiloMnduze wesiGodi, naleNtebe enkulu yaseSharoni. Manje Uyalenga namuhla ebusuku, wenekwa phakathi kweZulu nomhlaba ngiyakholwa, ngiqonde ukuthi, Wayelapho ngalesosikhathi, uku—ukususa isono sezwe nokubuyisela ukuphulukisa ezweni. NeBhayibheli lasho ukuthi Unguye izolo, namuhla, naphakade.

⁸⁸ Mngane, ngenkathi uNkulunkulu etshela uMose, ehlane, owaye—owayengumfanekiso waKhe, ukuphakamisa inyoka yethusi. Nethusi limele isono esahlulelwe, inyoka imele, *inyoka yethusi* imele “isono esesivele sahlulelwe.” Njengoba, *ithusi* lingu “Kwahlulela kukaNkulunkulu,” njenge altare lethusi lapho iminikelo yayibekwe khona. Futhi no Eliya wabhaka phezulu futhi wathi izulu lalinjengethusi, ukwahlulela kwaphezulu phezu kwesizwe esingakholwa esamhlabuka uNkulunkulu. Ithusi limele ukwahlulela, ukwahlulela kukaNkulunkulu. Nenyoka imele isono esesivele sahlulelwe; noJesu wayeyileyonyoka eyenziwa isono ngenxa yethu, futhi Wathwala izahlulelo zikaNkulunkulu. Walinyazwa ngenxa yeziphambeko zethu, yachotshozwa ngobubi bethu, isijejiso siphezu kwaKhe ukuba sibe nokuthula, nangemivimbo yaKhe siphilisiwe.

⁸⁹ O, uNkulunkulu unekhabethe laKhe eligcwele isiDambisi-zinhlungu, namuhla ebusuku, sakho. Mngane wami ongumKristu, uyagula uyahlupheka. O, udiniwe, kulikhuni kakhulu kuwe. Ungeke ukumele isikhathi eside kakhulu, uzo—uzoba umdlwembe kulolusuku lwesimanje esiphila kulo.

⁹⁰ Niyizwili nje i *Lifeline* namhlanje ebusuku, ukuthi batheni, ukuthi—ukuthi iRashiya ithi ngo '55, ukuthi “ngokoqobo bazophatha ngokugwele umhlaba wonke na”? Ngaphambi kokuba kwenzeke lokho, kuzofika ukuHlwithwa. Ngakho kuseduze kangakanani, mngane na? Kukhona khona lapha manje kuseduzane impela.

⁹¹ NingeMfuno namhlanje ebusuku ngenhliziyo yenu yonke. UnguMnduze wesiGodi, futhi Unguye izolo, namuhla, naphakade. Ulapha namuhla ebusuku ukuZiphakamisela kubantu baKhe, njengoMose nje owaphakamisa u—uphawu lwesono, sesahlulelwe. Futhi kungesisona isono kuphela, kepha ukugula. Khumbulani, uJesu wathi, “Njengokuba uMose waphakamisa inyoka yethusi, kanjalo iNdodana yomuntu imelwe ukuphakanyiswa.” Wayiphakamiselani uMose na? Ngenxa yesono, ukungakhohwa, nangenxa yokugula. UJesu waphakanyiswa, futhi, ngenxa yesono, ukugula, nokungakhohwa. Wayeyinto efanayo.

⁹² Manje, namuhla ebusuku, ngezinsuku lapho sinalokhu ukwahluka okukhulu, uJesu Kristu wethembisa kuLuka, ukuthi ngezinsuku zalokhu, ngaphambi kokufika kweNkosi, kuyoba njengoba kwakunjalo ngezinsuku zaseSodoma, futhi lapho iNdodana yomuntu EyoZambula khona, njengeNdodana yomuntu Yazambula ku Abrahama ezansi lapho; uElohim, uNkulunkulu, enziwa inyama phakathi kwabantu, futhi wahlala lapho no Abrahama futhi wamkhombisa, wamtshela ukuthi u Sara wayecabangani (ehlezi ngemva kwakhe) ethendeni, Ayengakaze ambone. Wamtshela ukuthi uyoba njani... Wambiza nangeyama, “Sara.” “Abrahama,” engesuye—igama lakhe engesuye uAbrama, aqala ngalo, kodwa Abrahama. Hhayi Sarayi, S-a-r-a-y-i; kodwa S-a-r-a, “Uphi umkakho, uSara na?”

Wathi, “Usethendeni emva kwaKho.”

⁹³ Wathi, “Ngizokuvakashela ngokwesikhathi sokuphila,” Futhi wahleka. Wathi, “Uhlekeleni na?”

⁹⁴ Manje, uJesu wathi, “Ngaphambi nje kokuba lokhu ukwahluka okukhulu kubuthwe kushiswe, ukuthi iNdodana yomuntu Iyozambula ngendlela efanayo njengoba Yenza ngaleyonkathi.” Futhi lokho yi...Kuyini na? Kungukuphakamisa, kabusha, phambi kwenu, ukuthi uJesu Kristu unguye izolo, namuhla, naphakade. Niyakukholwa na? Asikhothamise amakhanda ethu ke ukuba sikhuleke.

⁹⁵ Nkulunkulu oThandekayo, siyaKuthanda. Izwi laKho likangaka—ligwele ukudla kangaka kithi, Nkosi. SiyaLithanda nje! Siphila ngaLo, Nkosi. Kubonakala ukuthi umthamo wethu awanele neze. Sizithandela ukuhlala etafuleni laKho nje, ngaseZwini laKho, futhi sithokozele izibusiso, Nkosi, nxa sibuthana ndawonye kanjena, abafowethu nodadewethu othengwe-yiGazi ngeNdodana kaNkulunkulu, oyintengo yeGazi

laKho. Futhi siza lapha namhlanje ebusuku, Nkosi, sinikele lobubusuku ukuba ngabo kukhulekelwe abagulayo. Futhi ngokwemiBhalo, Washo ukuthi “ngemivimbo saphiliswa.” Akunasidingo-ke ukukhuleka (kuphela sivume izono zethu), ngokuba ngemivimbo yaKho sa (inkathi edlule) philiswa. O, usuku olumnandi lwensindiso! Esinje—sethembiso sika Emmanuweli esinje! Ukuthi LiyiQiniso ngempela.

⁹⁶ Wathi, “Isikhashana, futhi izwe ngeke lisaNgibona, nokho nina niyoNgibona, ngoba Ngi” (isabizwana somuntu sika “Ngi”) “Ngiyoba nani, ngibe kini, kuze kube sekupheleni kwezwe.” Futhi ekupheleni kwesikhathi, lokhu ukuqeda okukhulu, Wathi, ngaphambi nje kokuba kwenzeke, kuyofana nje njengoba ngaphambi kokuba umlilo wehlele eSodoma washisa izwe labeZizwe, ukuthi kuyofika isambulo futhi seNdodana yomuntu njengoba kwakunjalo nje e Sodoma. Baba, sengathi abantu bangekugej e.

⁹⁷ Futhi ngiyakhuleka, Nkulunkulu, njengento encane engenanhlonipho, (uma ngisho iphutha, ngithethelele), ngidonsa igiya. Ngiyabathanda, Nkosi. Ngi—ngiyakhuleka ukuthi abayikukugeja. Yenza ukuba lolu kube ngolunye lobusuku obukhulu, Nkosi. Sengathi wonke ogulayo, ohluphekile, oyimpumpu, noma ngabe yini ephakathi lapha, Nkosi, bangaphiliswa kulobubusuku. Sengathi sonke isoni singasindiswa. Khona phakathi ezinhliziyweni zabo manje, uma bengongakholwayo, futhi sengathi bangemukela uKristu kulesisikhashanyana. Siphe, Baba. Konke kusezandleni zaKho. Sizinikela qobo lwethu kuWe, ukuKubona ufika phakathi kwethu.

⁹⁸ Futhi Wathi, kuJohane oNgc. 14:12, “Okholwa yiMi, imisebenzi eNgiyenzayo naye uyakuyenza.” Siyazi ukuthi Wena Wazazisa kubantu, ngokuba Wawuyilowo mprofethi athi uMose uyovuka. Babekade bengenabo abaprofethi amakhulukhulu eminyaka, ukwahluka kwaku nxa zonke, kepha nokho iZwi likaNkulunkulu kwakufanele ligcwaliseke; ngakho iZwi liba yinyama, futhi kwenzenjalo nokwahluka. Futhi, Baba, siyakubona futhi namhlanje, ukwahluka kuba yinyanda eyodwa enkulu; futhi sibona iZwi liza ngendlela efanayo. Sibusise namuhla ebusuku, Baba. Sizinikela kuWe, neZwi laKho. Noma yini Odinga ukuba siyenze, yenze kanye nathi, Nkosi. EGameni likaJesu. Amen.

⁹⁹ [Udade ukhuluma ngolunye ulimi. Akuthwetshulwanga—Umhl.] Sihloniphe ngempela. Asazi ukuthi Utheni. Mhlawumbe kukhona afuna ukusitshela khona, ngakho hloniphani ngempela nje umzuzu nje. [Akuthwetshulwanga. Umfowethu unikeza incazelo—Umhl.]

¹⁰⁰ Amen. Nike nawufunda [Akuthwetshulwanga—Umhl.] umBhalo lapho isitha sasiza, futhi bonke babebuthene ndawonye, futhi be...isitha sasingesikhahlamezayo kakhulu.

NoMoya kaNkulunkulu wehlela phezu kwendoda, futhi wayitshela, futhi yaprofetha, yasho ukuthi ayiye kuphi ihlale ilinde, futhi basibhubhisa isitha sabo. Nakho kufika futhi. Nanso indawo yokubhubhisa isitha sakho, niyabo, thatha isandla sikaNkulunkulu. Isandla sikaNkulunkulu singuKristu, iZwi, phela, ngakho thathani lokho ngezinhliziyo zenu namuhla ebusuku sisabiza umugqa wabakhulekelwayo.

¹⁰¹ Ngiyakholwa uBilly unikeza amakhadi okukhulekelwa futhi namhlanje. B, o B, asithathe u B, amashumi ayisishiyagalombili-nanhlanu. Izolo ebusuku, besineshumi nanhlanu izolo ebusuku. Ngokujwayelekile sizama ukuthola cishe ishumi nanhlanu ngobusuku. Ngakho-ke bambani amakhadi enu, sizowathola, manje. Ake sizame cishe ishumi nanhlanu. Amashumi ayisishiyagalombili-nanhlanu. B, njengo Branham, niyazi. B, amashumi ayisishiyagalombili-nanhlanu kuya ekhulwini. Futhi si. . . Ake sibone, ubani ono B, amashumi ayisishiyagalombili-nanhlanu, phakamisa isandla sakho. Niqinisekile. . . O, phakathi emuva, kulungile, mashumi ayisishiyagalombili-nanhlanu khuphuka.

¹⁰² Manje, ndodana yami. . . Ukuze kuthi nxa kungaba khona izihambi lapha, ezingeke zazi ukuthi lokhu kwenziwa kanjani. Indodana yami iyehla ize lapha, noma omunye; uma ingenakwazi ukuza, uMfowethu Borders, omunye. Omunye umuntu uyokwehla, futhi athathe lamakhadi, ikhulu lawo, futhi emi phambi kwabantu awaxube ndawonye. Futhi ngakho-ke ukunikeza ikhadi, angeke akutshela ukuthi uzoba phezulu lapha eplatifoma, akakwazi lokho. Nami futhi angazi. Ngifika ebusuku, ngivele ngidonse cishe ishumi noma ishumi nanhlanu, ndawo ndawo ngokulinganayo, emakhadini. Lokho akuhlangene nakancane nokuphulukiswa kwakho. Ungahlala khona lapho nje. Buka, izolo ebusuku. Bangaki kobelapha izolo ebusuku, ake sibone isandla sakho? Abantu bavele baphiliswa bonke enkonzweni yonke!

¹⁰³ Manje, lelo bekungamashumi ayisishiyagalombili-nanhlanu, amashumi ayisishiyagalombili - nesithupha, amashumi ayisishiyagalombili-nesikhombisa, amashumi ayisishiyagalombili-nesishiyagalombili, amashumi ayisishiyagalombili-nesishiyagalolunye, amashumi ayisishiyagalolunye. Ake beze khona manje. B, amashumi ayisishiyagalombili - nanhlanu, amashumi ayisishiyagalombili - nesithupha, amashumi ayisishiyagalombili-nesikhombisa, amashumi ayisishiyagalombili-nesishiyagalombili, amashumi ayisishiyagalombili-nesishiyagalolunye, amashumi ayisishiyagalolunye. Lelo-libe linye. . . Impela, sidinga e lomunye. . . Nangu omunye, yebo, k'zolunga. Amashumi ayisishiyagalolunye, amashumi ayisishiyagalolunye kuya ekhulwini manje. Amashumi ayisishiyagalolunye, amashumi ayisishiyagalolunye-nanye, amashumi

ayisishiyagalolunye-nambili, amashumi ayisishiyagalolunye-nantathu, amashumi ayisishiyagalolunye-nane, amashumi ayisishiyagalolunye-nanhlanu, amashumi ayisishiyagalolunye-nesithupha, amashumi ayisishiyagalolunye-nesikhombisa, -nesishiyagalombili, -nesishiyagalolunye.

¹⁰⁴ Uma ungenakunyakaza, uma u... Ngiyabona sinabambadlwana, izihlalo zamasondo ezinthathu zilapha manje, bane, ngiyakholwa, ngiyabona. Uma unekhadi lokukhulekelwa, leyo—leyo yinombolo yakho ebiziweyo, futhi awukwazi ukunyakaza, vele uphakamise isandla sakho, sizoyiqhubela phezulu lapha.

¹⁰⁵ Futhi uma ungenalo ikhadi lokukhulekelwa, vele uhlale lapho ukhuleke, uthi, “Nkosi Jesu, makube—makube—makube yimi namhlanje ebusuku.” Bangaki lapha kongenalo ikhadi lokukhulekelwa, phakamisa isandla sakho. O, he! Kulungile, manje masisho lokhu nje, ngiyethemba akuzwakali konakalisa okungcwele. Kodwa kwakukhona owesifazane omncane sizothi, owayengenalo ikhadi lokukhulekelwa. Wahamba empintsha esixukwini, wathi (manje lalelisisani), “Uma ngingathinta izingubo zalowoMuntu, ngiyosinda.” Bangaki oyaziyo indaba na? Kulungile. Pho wenzani na? WaMthinta, waqhubekela ngale wahlala phansi. NoJesu waphenduka, Wayemazi ukuthi wayekuphi. Ngabe kunjalo na? Wayemazi ukuthi inkathazo yakhe kwakuyini. Ngabe kunjalo na? Wayazi ukuthi inkathazo yakhe kwakuyini, ngakho Wamtshela ukuthi inkathazo yakhe kwakuyini. Futhi wezwa emzimbeni wakhe ukuthi isifo sokopha sasesinqamukile. Ngabe kunjalo na? Ngoba yini na? WayeMthintile.

¹⁰⁶ Manje, mangaki amaKristu alapha namhlanje ebusuku aziyo, ngokwamaHeberu, iNcwadi yamaHeberu, ukuthi uJesu njengamanje ungumPristi omKhulu, umPristi omKhulu onokuzwelana nobuthakatha bethu na? UnguYe na? Kulungile, uma EngumPristi omKhulu ofanayo, isikhundla esifanayo, umPristi omKhulu, Uyosebenza kanjani-ke? Uyosebenza ngendlela efanayo nse njengoba Enza ngaleyonkathi. Niyakukholwa lokho na? Uyosebenza ngendlela efanayo nse njengoba Enza ngalesosikhathi, uma ungakukholwa lokho. Kulungile. Bangaki abakukholwayo lokho, phakamisa isandla sakho, uthi, “Ngikukholwa ngempela?”

¹⁰⁷ Kulungile, ngaphambi kokuba benze umugqa wabakhulekelwayo, masibe nomugqa wabakhulekelwayo ngaphandle lapho. Ngiyazi Ulapha. Ngi—ngi—ngiyabuzwa uBukhona baKhe, futhi ngi—ngiyazi ukuthi Ulapha. Woza. Umugqa wabakhulekelwayo usulungile na? Bengizobiza phandle lapho. Vele—vele ukhuleke, vele ubuke ngapha ukhuleke, uele uMkholwe.

¹⁰⁸ Intombi encane ehlezi lapha ingibuka ngqo, ihlezi eduze kwentombi efake izibuko. Anikuboni loKho okulenga phezu

kwalowo wesifazane na? Bukani lapha. Niyabo? Uphethwe isifo senhliziyo. Uyakholwa ukuthi uNkulunkulu uzokuphilisa. Uma ukholwa, phakamisa isandla sakho. Bekuyileyo inkathazo yakho. Kunjalo. Manje uma leyo bekuyinkathazo yakho, phakamisa isandla sakho ukuze abantu babone, phakamisa isandla sakho kanjalo. Manje, awusenakho nhlobo manje. Ukukholwa kwakho kukusindisile.

¹⁰⁹ Unguye izolo, namhlanje, naphakade. O, kukhona ukwahluka; kodwa uJesu Kristu unguye izolo, namhlanje, naphakade. Ngabe lokhu...Manje qhubekani nikhuleka, niyabo, awudingi ukuba ube phezulu lapha, ukuze wazi.

¹¹⁰ Manje, yinnekazi leli. Ngokwazi kwami, angikaze ngilibone empilweni yami, ungowesifazane nje omi lapha, futhi unekhadi lokukhulekelwa, futhi ubungazi noma ubuzobizwa noma qha. Othize nje ukunikeze ikhadi lokukhulekelwa, futhi wena—inombolo yakho ibiziwe, ngakho wavele weza phezulu lapha. Kunjalo na? Futhi anginandlela yokukwazi ukuthi unjani, ungubani, uvelaphi, ufunani, angazi lutho ngakho. Ngingowesilisa nje, ungowesifazane. Kunjalo. Lesisithombe esifanayo sifika ngesinye isikhathi eBhayibhelini, UJohane oNgc., isahluko 4.

¹¹¹ Manje uthi, “Wenzi, Mfowethu Branham, ngaleyonkathi nje, esikhashaneni esadlulileyo.” Kuvele kwadonswa kulelogiya elincane, niyabo. Angazi, niyabo. Nguye okufanele akwenze. Angazi. Wenze kanjani lowo wesifazane phandle lapho na? Angikaze ngimbone lowo wesifazane empilweni yami. Uyisihambi ngempela kimi. Ngikholwa ukuthi bekungowesifazane. Bekungubani umuntu ophilisiwe khona manje phandle lapho kubalaleli na? Phakama...Yebo, asazani na? Uma lokho kuliqiniso, vayizela ngesandla sakho *kanjalo*. Niyabo? Angikaze ngimbone owesifazane. Kepha ubehlezi lapho, ekholwa. Manje, uthinte Okuthize, akakuthintanga na? Bekungesize lutho ukuthinta mina.

¹¹² Kepha manje aniboni ukuthi iBhayibheli ngempela liyiZwi likaNkulunkulu na? Unguye izolo, namuhla, naphakade. Siba ngamatabernakele alowoMoya oNgcwele onguKristu. Niyabo? Leyo yiMbewu uqobo. Bese-ke uma lowo Moya oNgcwele uqobo ungena eMbewini yeZwi uqobo, qha...Ungeke nje uthathe ingxenye yaLo (ngoba, uDeveli usebenzisa loKho), ufanele ukuLithatha lonke, niyabo, lonke iZwi laLo; ngoba, Akasuye uNkulunkulu onguhhafu, UnguNkulunkulu wonke. Niyabo? Futhi yilokho okwenzekayo.

¹¹³ Manje, nangu owesifazane, angikaze ngimbone. UJesu wathola owesifazane njengalona ngesinye isikhathi, mhlawumbe kungesiso isimo esifanayo, angazi. Futhi Wayehlezi emthonjeni. Wa—Wayenesidingo sokwehlela eSamariya. Futhi siyathola, iSamariya lalingaphansi kwentaba. Futhi—futhi Wayeya eJeriko, njalo, futhi Wahamba wazungeza

ngaseSamariya, wayesefika edolobheni lase Sikhari. Futhi Wahhlala phansi emthonjeni, wathumela abafundi baKhe bayofuna ukudla.

114 Zingaki izizwe zabantu ezikhona emhlabeni na? Zintathu. UHamu, uShemu, nabantu baka Jafete. Sonke sivela ku Nowa. Nezwe lonke labhujiswa ngalesosikhathi. Zintathu kuphela izizwe zabantu, lelo Juda, oweZizwe, nomSamariya (owayeyingxenye yeJuda noweZizwe). Futhi yilezizwe kuphela ezisezweni, niyabo, zintathu nje.

115 Yonke into kuNkulunkulu iphelele kokuthathu. Njengalaba abathathu ebengikhuluma ngabo kulobubusuku: izigaba ezintathu zokwahluka, izigaba ezintathu iZwi lenziwa inyama, njalo njalo. Niyabo?

116 Manje, futhi Yena—Yena owakhuluma kumaJuda, watshela uFiliphu, ngenkathi ekhuphula uNathaniyeli, ukuthi wayekuphi, futhi wathi, “Ngimbone esengaphansi komuthi.” Watshela... O Andreya wayekhuphule u Petro, Wathi, “Igama lakho ungu Simoni, futhi uzakubizwa ngo ‘Petro’ kusukela manje.” Wathi, “Uyindodana kaJona.” Niyabo? Manje, kwakungama Juda onke lawo.

117 Kepha lapha Uya koweZizwe... akusuye oweZizwe, kodwa ngumSamariya.

118 Manje yisikhathi sabeZizwe. Akazange akwenze nakanye lokho kwabeZizwe. Hlola imiBhalo. Nhlobo. Kepha Wethembisa, kuLuka 22, ukuthi Uyokwenza ngaphambi nje kokuBuya.

119 Kepha wahhlala phansi lapho, futhi nakhu kuphuma kuza oyingxenye yeJuda noweZizwe, owesifazane. Futhi Wathi kuye, “Sifazane, Ngiphuzise.”

120 Yena wathi, “Ngani, awufanele ukucela lokho, kangaka. Si... Kukhona ubandlululo lapha. UyiJuda, futhi—futhi ngingumSamariya.”

121 Wathi, “Kepha uma ubuwazi ukuthi ubukhuluma noBani, ubuyocela kiMi ukuphuza.” Wayenzani na? Exhumana nomoya wakhe. Futhi Wathi angathola nje ukuthi kwakuyini inkathazo yakhe, kuhle, Wamtshelela ukuba ahambe alande indoda yakhe. Wathi akanayo. Wathi, “Kunjalo, ubunamahlano.”

122 Manje, bukani, ngenkathi abaFarisi beMbona enza lokho. Yebo, lokho kwahluka khona phakathi kweZwi, bathini na? Bathi, “LoMuntu unguBelzabube, umbhuli.” Niyabo?

123 NoJesu wathi, “Okhulume lokho ngoMoya oNgcwele nxa Eza ukuzokwenza okufanayo, akayikuthethelelwa.” Nakho ukwehluka kwakho. Niyabo? Kepha Wathi Uyobathethelela ngalesosikhathi, ngoba uMoya oNgcwele wayengakafiki; umHlatshelo, iWundlu lalingakafi.

¹²⁴ Kepha ngaleyonkathi owesifazane akakucabanganga lokho. Owesifazane wathi, “Nkosi, ngiyabona ukuthi ungumprofethi Wena.” Babengenamprofethi amakhulu eminyaka. Wathi, “Ngiyabona ukuthi ungumprofethi Wena. Manje, siyazi ukuthi uMesiya, othiwa uKristu, nxa Efika, yilokho Azokwenza.”

¹²⁵ Kuhle, uma kuyilokho Akwenzayo, khona-ke Unguye izolo, namhlanje. Wazazisa kanjalo-ke ngaleyonkathi, akusiyona into efanayo nanamhlanje na? Kumele ifane! Manje, nangu owesifazane nowesilisa behlangana futhi. Akasiye lowo wesifazane, angisiyo leyoNdoda. Kepha nokho wona lowoMoya oNgcwele ulapha, futhi wenza isethembiso sokuthi imisebenzi Ayenzayo, siyokwenza into efanayo ngezinsuku iNdodana yomuntu eyokwembulwa ngazo.

¹²⁶ Manje, ngingakwazi (nawe uyazi ukuthi lokho liqiniso), asazani nhlobo, futhi umi lapha. Kukhona oku . . . Mhlawumbe okuliphutha kuwe, mhlawumbe akukho, angazi. Kodwa uma iNkosi uJesu ezokwembula kimi, ngoMoya waKhe oNgcwele, ukuthi yini inkathazo yakho, uzokholwa-ke ukuthi yiNdodana kaNkulunkulu, futhi akusuyena umuntu na? Lokhu yikhasi nje, *leli* tabernakele lelo-lelo uNkulunkulu alisebenzisayo, noma ngubani Amkhethileyo. We—Wenza lokho ngomusa wobukhosi nokukhetha. Ngakho, kodwa uyakholwa. Uzokholwa na? [Owesifazane uthi, “Ameni”—Umhl.]

¹²⁷ Bangaki kubalaleli abazokukholwa na? Nakhu sobabili simi khona lapha phambi kweziNkanyiso, ukuthi asikaze sihlangane kulokhukuphila, anginalwazi ngisho ukuthi lowo wesifazane ungubani, ukuthi uyini, uvelaphi, ufunani. Angikaze ngimbone empilweni yami, kaze ngimelamele lowo wesifazane ezansi *laphaya* empilweni yami. Kodwa, niyabo, nakhu engizama ukukwenza: susa lokho kwahluka kuwe manje, bese ukholwa iZwi nxa iZwi lenziwa inyama khona lapha phakathi kwethu. IZwi liba ngeliphilayo enyameni yethu uqobo, lokho kukhombisa uBukhona bukaNkulunkulu.

¹²⁸ Manje sengathi Angamupha khona. Ufuna into efanele. Akanaye umntwana, ufuna ingane. Uthi akabe namashumi amane eminyaka ubudala. Impela lokho akusikho okungenzeke.

¹²⁹ Bahlezi khona laphaya phandle manje, abesifazane ababeyizinyumba impilo yabo yonke, futhi beza eplatifoma kanje, neNkosi ibanika abantwana. Abanye benu niphakamisa isandla senuphandle laphaya abaziyo. Niyabo? Niyabo? Ngaqukula intombazanyana ethandekayo ngolunye usuku, ngeSonto, emva kokuba ngisuke lapha. NgeSonto ntambama; ukuthi unina wayeyinyumba, iNkosi yakhuluma. Nentombazanyana, intwanyana enhle kakhulu, ingabe ilapha na? Ikuphi na? Yebo, nansi ikhona khona lapha, ihlezi kahle. . . . Ngiyacabanga, ngonina ohlezi laphaya. Nansi intombazanyana, qobo lwayo. Niyayibona na? Yaba yiZwi elikhulunyweyo elavela kuNkulunkulu.

¹³⁰ Manje, uzoMkholwa ngenhliziyo yakho yonke na? Uyakukholwa lokho lesosibusiso onaso, osizwayo kuwena manje, ngabe uNkulunkulu uphendulile na? Uma uNkulunkulu ezongitshela ukuthi ungubani igama lakho, ukuze uqambe ingane, uzokholwa na? Ngakho, Nkz. Thompson, unгахamba uye ekhaya ube nengane yakho, uma uzokukholwa ngenhliziyo yonke.

¹³¹ Uyakholwa ngenhliziyo yakho yonke na? Yiba nokukholwa nje, ungangabazi, vele ukholwe nguNkulunkulu. UNkulunkulu unguNkulunkulu.

¹³² Unjani, mnumzane na? Ngikholwa ukuthi asazani, futhi. Okuyisona sikhathi kuphela engake ngakubona ngaso empilweni yami, engisaziyo, kulapho uza laphaya. Futhi ngicabange ukuthi ubungumalume kaMfowethu Shakarian, noma ngu... Mashagian, uMfowethu Mashagian, umhlabeleli, ngenkathi uza. Ngase ngikubona ukuthi ubuza emgqeni wabakhulekelwayo. Manje, njengoba ngiyisihambi nawe, futhi, noma kuwe, nami ngiyisihambi, ngandlela yinye. Manje, uma iNkosi uJesu ezongitshela okuthize ukuthi u—ukuthi ungubani, mhlawumbe ukuthi ufunani, ake sisho lokho nje; ukukutshela ukuthi yini, angitshela ukuthi ufunani. Manje, Usevele ukunika khona. Into kuphela kungukuba ubenokukholwa okwanele ukuba ukukholwe.

¹³³ Manje, bangaki oqonda lokho na? Ukukholwa okwaneleyo nje ukukholwa ukuthi uyakuthola okucelayo! Niyabo?

¹³⁴ Manje, manje, uma uphezulu lapha ufuna okuthize, futhi Angangitshela ukuthi isifiso sakho siyini, khona-ke uyazi angisazi isifiso sakho, ngakho kufanele kube Okuthize lapha okukwenzayo. Manje, ngokweZwi, Wethembisa ukukwenza lokho. Wayeyazi imicabango phakathi kwezinhliziyi zabo. Ngabe kunjalo na? Kulungile.

¹³⁵ Unesifiso elikhulu sokuphiliswa. Into eyodwa, uphethwe isimo sokwesaba, wesaba impela. Kunjalo. Enye into, ukhathazwa yiqolo, naleloqolo like lakuxina kabi isikhathi, waze wahlinzwa lona. Lokho kungu ISHO KANJE INKOSI. Lokho liqiniso. Uyabo. Kunjalo. Futhi nansi enye into, isifiso sakho esijulile, siyilokhu, ufuna ukwamukela umbhaphathizo kaMoya oNgcwele. Kunjalo impela. Woza lapha.

¹³⁶ Nkulunkulu oThandekayo, eGameni likaJesu Kristu, lendoda mayigcwaliswe ngoMoya oNgcwele, izidingo ziphiwe, eGameni lika Jesu. Amen.

Manje maMukele, mfowethu. Yiba nokukholwa nje, ungangabazi.

¹³⁷ Unjani na? Ngiyethemba, ngokwazi kwami, ukuthi asazani sobabili. Uma lokho kuliqiniso, ngani, ukuze abantu bazi, vele uphakamise isandla sakho ukuze babone ukuthi asazani. Angikaze ngiyibone empilweni yami, ngamabomu. Futhi

ngiqagele ayikaze ingibone, ngaphandle uma bekuphandle kubalaleli. Ngoba uBaba waseZulwini uyazi, futhi nanti iZwi laKhe lihlezi lapha, ukuthi angikaze ngimbone owesifazane, ngamabomu, empilweni yami. Ngakho, ngingeke ngazi ukuthi uze nganjongoni lapha, anginalwazi ukuthi ungubani, yini, noma lutho ngawe. Ngingekutshela nokukodwa.

¹³⁸ Into kuphela, kuyisiphiwo nje. Uma nginga...Njengoba nike nangizwa ngichaza esikhashaneni esadlulileyo. Gudluka nje, uzwe ukuthi Uthini; engikubonayo, ngingakusho. Angakushoyo, ngingekusho. Ngingabe ngizisholo lokho mina, futhi kuyoba liphutha. Niyabo? Kuba liphutha. Kepha uma Ekusho, kuliqiniso ngokoqobo. Kungeze, akukaze kube liphutha. Akusoze kwaba liphutha inqobo nje uma kuhlala kunguNkulunkulu. Niyabo? Niyabo, ngoba uNkulunkulu angebe nephutha.

¹³⁹ Kodwa uma uNkulunkulu engangitshela ukuthi ufunani, ukuthi yini isifiso sakho, noma—noma ukuthi uze nganhlosoni lapha, into ethize oyenzile, noma okuthize, into efana naleyo, kumbe ungubani, uvelaphi, noma kumbe noma kuyini Afuna ukungitshela yona, uzokholwa na? Ngiyabonga.

¹⁴⁰ Into eyodwa, uphethwe yizinyawo. Izinyawo zakho ziyakuhlupha. [Owesifazane uthi, “Yebo”—Umhl.] Kunjalo. Phakamisa esakho... Unesifo samanenekazi, isifo sabesifazane. [“Yebo”] Futhi unesifiso sikhulu enhliziyweni yakho, ngoba ulahlekelwe ngothize noma okuthize. Ngumfana, nomfana wakho ushiye ikhaya, wabaleka, futhi ufuna ngikhuleke ukuthi uzobuya. [“Yebo”]

¹⁴¹ Nkulunkulu eZulwini, thumela umntanakhe kuye. UMoya oNgwele mawumise leyonsizwa endleleni namhlanje ebusuku, Nkosi, ibuyisele emuva kunina. EGameni likaJesu. Ameni.

¹⁴² Yena Owaziyo uzombuyisela kuwe. Ungakhathazeki. Kholwa manje, ungangabazi. Yiba nokukholwa nje, yonke inhliziyoy yakho. Kholwa, noNkulunkulu uzokupha konke.

¹⁴³ Manje, lokho kwahlukaniswa komcabango okuthathu noma okune nje, noma bekuyini, niyabo, ngi—ngihambe kwaze kwangiphumputhekisa. Angikwazi ukukuchaza lokho, ayikho indlela yokukuchaza. Uthi, “Uchaza ukuthi, lokho nje bekukubi kakhulu kunanokuba ushumaye le laphaya amashumi amane—nanhlanu emizuzu noma ngaphezulu, ucabanga kanjalo na?” Yebo, mnumzane. Uma bekungamahora amathathu, bekungebenzima kangako.

¹⁴⁴ Owesifazane wathinta ingubo yeNkosi yethu uJesu. Nalabobantu abathinti mina. Ngani, lona wesifazane lapha, buka lapha nje, anga...[UMfowethu Branham utshela owesifazane, “Beka izandla zakho kimi, niyabo.”—Umhl.] Ungithinte ndawo zonke nje, akwenzanga lutho, ngingumuntu nje. Kepha uthinte Yena. Futhi mina, ngesiphiwo, vele—vele... .

kuvele kuhambe, bonke ubumina buyasuka, futhi ngisho nje engikubonayo. Niyabo? Futhi yilokho kuphela. Ukungithinta kwakhe akusho lutho, kepha uthinta uJesu ngami. Lowo wesifazane wamthinta kanjalo uNkulunkulu ngoJesu, ngenkathi Engazi ukuthi kwakuyini indaba kuye. Wavele wathinta ingubo yaKhe, wahamba wahlala phansi. Futhi Wathi—futhi Wathi, “Ubani oNgithintileyo na?”

¹⁴⁵ Nabapostoli bathi, “Ngani, wonke umuntu uyaKuthinta. Ukusho ngani lokho na?”

Wathi, “Kepha Ngizyazwa ukuthi amandla aphumile kiMi.”

¹⁴⁶ Manje, niyazi ukuthi amandla yini na? Ukuqina. Wababuthakathaka ngowesifazane oyedwa owaMthintayo, futhi WayeyiNdodana kaNkulunkulu. Uthini ngami, isoni esisindiswe ngomusa waKhe. Niyazi ukuthi kungani kube ngaphezulu na? Ngoba Wathi, “Lezizinto eNgizenzayo, nani niyozenza. Ezingaphezulu kwalezi niyozenza, ngokuba Ngiya kuBaba waMi.” “Emikhulu kuna,” Kwasho lapho, kepha ukhunyushwa okuyikho kwesiGrecki kuthi, “Niyokwenza okungaphezulu kwalokhu.”

¹⁴⁷ Manje, inenekazi angilazi. Angikaze ngazi lutho ngalo. Liyisihambi kimi ngokugcwele njengalokhu abanye abantu kade benjalo. Asazani sobabili. Ukuze nje abantu bakwazi, ungaphakamisa isandla sakho, uthi “asazani.” Manje, iNdodana kaNkulunkulu, uma Yake yahlangana nowesifazane ezwaneni elibonakala lonke njengaleli, ngasemthonjeni, futhi Wakhuluma naye umzuzu nje, futhi Wazi ukuthi inhlupheko yakhe yayikuphi, futhi Wamthshela ukuthi inhlupheko yakhe yayiyini. Futhi ngakho wazi ngalokho, ukuthi lowo kwakunguMesiya. Manje lokho—lokho ngibe... Ungithintile, ngikuthintile, futhi akwenzekanga lutho. Kodwa uma ukukholwa kwami (ngesiphiwo) nokukholwa kwakho (ngokukholwa kukho) kungaMthinta, futhi Angakhuluma ngathi uku... ngami kuni, khona-ke uyazi ukuthi Ulapha njengoba Wayenjalo kulowo—lowomthombo eSikhari. Niyabo? Unguye izolo, namuhla, naphakade. Uyakukholwa lokho na?

¹⁴⁸ Unezinkathazo eziningi kakhulu, izinhhlupheko eziningi kakhulu, izinkinga! Enye yezinto ezinkulu ofuna ukukhulekelwa yona yisifo esibanga ukuqaqamba kwamalunga omzimba. Kunjalo. Kunjalo na? Ugongobaliswa yisifo esibanga ukuqaqamba kwamalunga omzimba. Nxa ubona uphakamisa ingalo yakho... .

¹⁴⁹ Futhi uphume ungathi uhamba kancane, ngokukhumbula kwami kahle. Mhlawumbe mana kancane nje, mhlawumbe kukhona okunye okungahle kushiwo okuzothatha i... Phandle lapha, u—uzwa izinto; abantu, uyazi, njengokuphefumula kuza kuphambana naKho. Bathi, “Ngani, ukuqagele lokho,” noma, uyazi, kanjalo.

¹⁵⁰ Kepha, ubonakala ungumuntu omuhle, khuluma nami nje isikhashana. Ake sime lapha kancane nje, ngoba ngiyacabanga kukhona okunye okusenzliziweni yakho okufuna kuNkulunkulu. Manje, ngingewuphendule umkhuleko wakho, kodwa Anga khu-. . .Ngoba, uma ukokholwa, usevele uphenduliwe. Kodwa uma nje ufuna ukukholwa; ukukwenza ukholwe. Manje, ngiyakutshela, kumayelana nothandaweyo ongekho lapha, futhi lowo ngumfowenu, futhi lowomfowenu akekho ngisho nakulelizwe. Usezweni engathi limanzi, amachibi amaningi. Ngizothi kufana nokuthile njengase Michigan kumbe okunye. . .Yebo, kuseMichigan. Futhi uphethwe ukufa okubulalayo, futhi kuyisifo senso esingelapheki esimhluphayo. Kunjalo, akunjalo na? Lokho kungu ISHO KANJE INKOSI. Manje, iduku oliphethe esandleni sakho, oliphakamisele kuNkulunkulu, lithumele kumfowenu umtshela ukuthi angangabazi, kodwa ukuba akholwe, futhi yilokho kuphela, uzophiliswa manje uma uzokukholwa.

¹⁵¹ Ukholwa ngenhliziyo yakho yonke na? Uyabo, ngakho-ke, uma ukholwa, yinye kuphela into okufanele uyenze, lokho kungukuthi, kwamukele ngokoqobo. Kunjalo na?

¹⁵² Manje uthi, “Ubuka lokho, abantu. Yilokho akwenzayo, uyababuka.” Uyakubona lokho kangako!

¹⁵³ Kodwa ukuze ungakwazi lokhu. . .Lentombi lapha, yenyuka ngale-ndlela, ntombi, lapha, isiguli, noma ungubani. Angibuki yona. Uyakholwa ukuthi uNkulunkulu angembula kimi ukuthi yini inkathazo yakho na? Phakamisa izandla zakho, uma ukholwa, lentombi lapha, lentombi lapha, isiguli. Yebo. Yebo. Kulungile, khona-ke uma uzokukholwa lokho ngenhliziyo yakho yonke, leyo nkathazo yesifuba somoya ayisophinde ikuhluphe. Kulungile, hamba uye ekhaya futhi ukukholwe lokho kuphiliswa manje.

¹⁵⁴ Buka nje, nakho. Uyabo, U. . .Buka *ngapha*, umbono ulapho akunandaba ukuthi kwenzekani. Amen! Awuwuboni na? Uphelele phaqa njengoba uNkulunkulu ephelele!

¹⁵⁵ Uyakholwa, futhi na? Isifuba somoya singakushiya, futhi, singeke na? Uyakholwa ukuthi sizosuka na? Kulungile, hamba utshela iNkosi uJesu ukuthi u—uyaMkholwa.

¹⁵⁶ Ngolunye usuke uyophatha u—ubhoko uhambe ngalo uma lesosifo sokuqaqamba kwamalunga omzimba sikukhubaza, kodwa asizukukwenza. Ungeke, awukholwa ukuthi siyokwenza, uyakholwa na? Uyakholwa ukuthi uzosinda na? Hamba ngendlela yakho, noJesu Kristu uyakuphilisa.

¹⁵⁷ Isifo senhliziyo sibulala abantu, kodwa ngeke sikubulale wena. Uyakholwa ukuthi uNkulunkulu uzokusindisela yona, akwenze uphile na? Hamba ukukholwe ngenhliziyo yakho yonke, uthi, “Sengiyikhulekele kwedlulile.”

158 Uyasikhuluma isiNgisi na? Uyasiqonda isiNgisi na? [UMfowethu Branham uthi, “Akeze omunye.” Umhumushi uyeza—Umhl.] Yebo, kulungile. Ungakhuluma naye lokhu engimtshele khona na? Umtshele ukuthi uma ezokholwa, inkathazo yesisu izomshiya. U—uzokukholwa na? Inkathazo yeqolo lakho izokushiya, futhi, ngakho manje unгахamba ngendlela yakho uphiliswe.

Unjani na? Uyakholwa na? [Uthi, “Yebo, mnumzane”—Umhl.]

159 Leyondoda ehlezi lapho neqolo eliyikhathazayo, yangibuka nxa ngisho njalo. Ingaphiliswa, futhi, uma ukukholwa, mnumzane. Kulungile, mnumzane.

160 Intombi ehlezi khona eduze kwakho lapho, unenkathazo yentamo, awunayo, ntombi na? Uyakholwa ukuthi uNkulunkulu uzokuphilisa na? Ufuna ukubeka izandla phezu komfanyana mayelana namadolo akhe, ukuthi uzosinda, futhi. Uyakholwa na? Ubunenkathazo yabesifazane, inkathazo yezintombi, awusenayo manje. Ukholo lwakho lukusindisile lwakwenza waphila.

161 Uyakholwa nguJesu Kristu, onguye izolo, namuhla, naphakade na? Ngakho masibeke izandla zethu phezu komunye nomunye bese sikhuleka lomkhuleko wokukholwa, sonke ngamunye, khulekani umkhuleko wokukholwa.

162 Nkulunkulu oThandekayo, sisambozwe uBukhona baKho baPhezulu, ukuKubona uhamba kubo abalaleli, uphilisa abagulayo ndawo zonke, Wena unguNkulunkulu. Ngiyakhuleka ukuthi Uzophilisa bonke lababalaleli. UkuPhefumula kukaNkulunkulu makwehlele kabusha ezinhliziyweni zabo, futhi bazise ukuthi isikhathi siyaphela. Kuseyisikhashana nje ukuba sibe lapha, khona-ke sizoba naYe esiMthandayo. Futhi kwangathi manje uBukhona baKhe bungaletsa ukuphiliswa kumuntu wonke.

163 Siyamlahla uSatane, silahla zonke izenzo zakhe. eGameni likaJesu Kristu, Satane, phuma kubantu.

164 Bonke abazoMkholwa manje, futhi namukele ukuphiliswa kwenu, sukumani nime ngezinyawo zenu, nithi, “Ngiyasukuma manje ukuba ngamukele ukuphiliswa kwami. Ngiyakukholwa.” Unganaki isimo sakho, uma ukukholwa ngempela, sukuma ume ngezinyawo zakho. Manje phakamisani izandla zenu, bese nithi, “Ngiyabonga, Nkosi Jesu, ngokungiphilisa.” UNkulunkulu abenani.



IMBEWU YOKWAHLUKA ZUL65-0118
(The Seed Of Discrepancy)

LomMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngeMsombuluko kusihlwa, ngo Januwari 18, ngo 1965, eWestward Ho Hotel, ePhoenix, eArizona, U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

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REPUBLIC OF SOUTH AFRICA

VOICE OF GOD RECORDINGS
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