

# NGIMENZENJANI UJESU OTHIWA UKRISTU NA?



INkosi ikubusise, Mfowethu Vayle. Sanibona, bangane.

[Ibandla lithi, “Sawubona, Mfowethu Branham.”] Ngihlala ngifika sesishayile is’khathi. UBilly ubengitshela ukuthi ngibenazo, kulokhukusa, futhi nginezingxoxiswano zangasese ezilapha emashumini amathathu, futhi ngibenezimbili zazo, ngakho, ngikholwa ukuthi ezimbili kumbe ezintathu. Ngakho nje angikwazi ukufinyelela kumuntu wonke, niyazi, nabantu belindile, futhi bekade belinde ohlwini izinyanga ngezinyanga. NeNkosi ibiyenza izinto ezinkulu phakathi lapho. O, I—InguNkulunkulu wethu. AyisuYe na? [“Ameni.”]

<sup>2</sup> Manje ngineqiniso, kulokhukusa, ukuthi sonke siyaqonda ngokukhulu ukudabuka okwenzeke kulesisizwe, kokulahlekelwa nguMongameli wakithi, uMnu. Kennedy. Noma ngiphikisana nendoda kwezombusazwe zayo nasenkolweni yayo, kepha nokho akakufanele ukufa kanjalo. Qha. Futhi ashiye labobantwanyana ngemuva, futhi kungekho-baba. Futhi umama o... UNkk. Kennedy, noma empeleni bengingavumelani naye, nezindlela zakhe nezinto, mhlawumbe, kodwa, khumbulani, ungumama. Ulahlekelwe yizingane zakhe nje, futhi ulahlekelwe ngumyeni wakhe. Futhi wawela emathangeni akhe impela, negazi lomyeni wakhe qho lathululeka phezu kwamathanga akhe. Lokho kubi kabi.

<sup>3</sup> Senake nacabanga... Ngezinye izikhathi sicabanga ukuthi uhamba phambili esizweni, ngezitayela nezinto. Lokho kungahle kube njalo, futhi. Kodwa benazi, uNkk. Kennedy akakaze awuzwe owodwa walemiLayezo ngishumayela ngalokho. Ukuba ubengahle ezwe owodwa waleyomiLayezo, ubengahle enze okwehlukile. Futhi abanye bodadewethu abawuzwayo, futhi babe besalokhu bengaqinisi ngawo. Niyabo? Niyabo? Niyabo? Wakhuliswa eliKatolika; yilokho kuphela akwaziyo. Akukho okumelene nalokho, niyabo. U... Leyo yinqubo. Akukho okumelene nabantu, abantu abangamaKatolika. Leyo yinqubo, inqubo yeKatolika, njengePresbyterian nje, iMethodisti, noma yimaphi amanye awo, niyabo, kumbe iPentecostal, nayiliphi elalo. Yinqubo, hhayi abantu.

<sup>4</sup> UMnu. Kennedy, ngiyacabanga, wenze u—umsebenzi omuhle wokuba nguMongameli. Futhi inhliziyo yami iyamzwela umkakhe. Futhi ngizwa ngidabuka ngempela ngakho, ukuthi

ngisho nesizwe sakithi qho sizoba njalo, izixhwayixhwayi kanjalo kanjalo esizweni sakithi, zenze into enjengaleyo.

<sup>5</sup> Uma ungenakuvumelana nomuntu, kulungile, futhi thatha indawo okungeyakho; futhi akukho-sizathu sokubulala omunye umuntu, ngenxa nje yezinto ezinjengalokho. Nalabobantwanyana bayazi, bathi, omunye umfo omncane wathi, “Manje angisenamuntu ozodlala nami. Ubaba usehambile.” Niyabo?

Ngakho bengihlala ngicabanga ukuthi leso kuyoba yisimo sami, ngelinye ilanga. Kucishe kwenzeka izikhathi ezingana, njengoba nazi, ngokudutshulwa ezizweni zangaphandle; lapho babeze bangeleke ngemizimba yabo, bengivimba ukuba ngingadutshulwa, ebangeni.

<sup>6</sup> Ngakho uma indoda ifa kanjalo . . . Kodwa, leyo yi—yintengo ekhokhiwe, ehamba nenkazimulo yezinto ezehlukile. Niyabo? Ngicabanga ukuthi silinganisa njalo ngoMongameli wesine, oyedwa kwabane, ubulawa ngokwakhelwa uzungu, futhi ngiphatheka kabi kabi ngakho. Kuyadabukisa ukuba nomuntu onjalo eMelika, ongenza into enjengaleyo.

<sup>7</sup> Futhi manje, nokho, njengoba ngishilo, a—angivumelananga nezombusazwe zakhe. Ngi . . . Angivumelani, angizange ngivumelane nemibono yakhe ngalokho ayezama ukukwenza. Kodwa, niyabo, ungenye indoda. Futhi angizange ngivumelane nenqubo yakhe yenkolo. A—angizange impela ngivumelane nalokho. Kodwa, nokho, wa—wakhuliswa ngaleyondlela. Kwa—kwakuyilokho-ke. Njengoba ngishilo, mhlawumbe wayeyozwa okuthize okwehlukile, kwakungahle kwehluke.

<sup>8</sup> Sine—nento lapha esiyenzayo, ukuthi uma kubakhona oyedwa wabantu bakithi ofayo, kumbe okuthize, ngisho nakuba phandle . . . Ngicabanga njenge—njengebandla laseMelika, njengomzimba wamaMelika . . .

Abantu baseMelika bavotela uMnu. Kennedy ukuba abe nguMongameli. Futhi lokho kwaku . . . Yingalesosizathu singukubusa ngentando yabantu. Angimvotelanga uMnu. Kennedy. Ngavotela uMnu. Nixon, ngoba ngangimazi uMnu. Nixon, siqu sami. Futhi nga—ngangimthanda, futhi nga—futhi ngamvotela, siqu sami, ngoba ngangimthanda. Kodwa abantu balelizwe, amaMelika, izakhamizi zakithi zalesisizwe, zakhetha uMnu. Kennedy. Futhi ngendlela abakwenza ngayo, yebo, lokho kuphakathi kwabo noNkulunkulu, kodwa lokho kungako.

<sup>9</sup> Kodwa ngiyacabanga, ngenxa yalomama, isidalwa esingumuntu, unina wabantwana, uNkk. Kennedy, besingeme nje umzuzwana simkhulekele na?

<sup>10</sup> Nkosi Jesu, thina zidalwa ezingabantu, sinokuzwelana omunye nomunye. Futhi siyadabuka, Nkosi, ukuthi uMongameli wakithi wadutshulwa walahlwa phansi ngendlela ayeyiyo, ngokubulawa ngonya. Futhi sidabuka kakhulu ukuthi isizwe

sakithi sesifike kulendawo, ukuthi abantu abanjalo ba—basesizweni sakithi, abangabulala isidalwa esingumuntu ngokubulala ngonya; njengoba babulala lowomfowethu olikhalathi esikhathini esingeside esedlule, futhi bavele bamdubula bamhlala phansi ngonya, ngobandlululo lobuzwe. Futhi sidabuka kakhulu ukuthi abantu abanjalo bahlala phakathi kwethu, Nkosi. Thina, ubuthakathaka bethu, bulethe lokhu.

<sup>11</sup> Futhi sikhulekela uNkk. Kennedy, lowomkakhe walo, uMongameli. Nokwazi lezozinganyana zibuka uyi—yise, owabashiya ezinsukwini ezimbalwa phambi kwalokho, indoda ejabule, ecathula futhi edlala nabo phansi. Manje abasenayise. Futhi ngalowo wesifazane o...umkakhe, ukuthi umyeni wakhe uqobo wawela emathangeni akhe impela, negazi lakhe lagobhozela engutsheni yakhe; engcwaba ingane yakhe nje.

<sup>12</sup> Kepha nokho, Nkosi, singakholwa ukuthi owesifazane usephutheni, nge—i—indlela ahambe phambili ngayo esizweni, ngokugqoka kwakhe nokunjalo; kodwa lokho—lokho bekungaba kubantu baseMelika, kukho konke, bona, lokho yilokho abakufunayo. Ngakho si—siyamkhulekela, kulokhukusa, ukuthi Uzomsiza. Futhi sengathi kungabakhona isikhathi kulokhu ukulila okujulile ukuthi uzokuthola ukuthi kuyini okuliQiniso, uJesu Kristu! Siphe khona, Nkosi, okunguye Yedwa Onganikeza ukuthula nenduduzo ngehora lenkathazo.

<sup>13</sup> Futhi sisize, Nkosi, ukuba siqhubeke nokuba, ngezinhliziyo zethu zonke, ngukukhanya okukhanyayo, ukuthi asazi ukuthi sikhathi sini kumbe ukuthi yikuphi ukuthonya esingahle ukuba sinakho komunye umuntu. Futhi masikhanye ukuKhanya kukaKristu aze Afike. Bese kuthi-ke uMelusi oMkhulu womhlambi, Owazi konke ukulunga, uyoletha sonke isono embuyiselweni, futhi Uyokwazi nje ukuthi kwenziwe kanjani. Futhi kuze kube ngaleyonkathi, sizinikela ezandleni zaKho, ngenxa yothando lwaKho nesihawu phezu kwethu. EGameni likaJesu. Amen.

<sup>14</sup> Yebo, angicabangi ukuthi ukhona umuntu okufanele ukufa kanjalo. Manje, uMnu. Lincoln wayengakufanele ukufa kanjalo. UMnu. McKinley wayengakufanele ukufa kanjalo. UHuey Long wayengakufanele ukufa kanjalo; noyedwa walabo bafo. Angikholelwa kulokho. Ababulali, lokho kubi. Abafana bakithi abalwelanga into enjengaleyo phesheya kolwandle. Ifulege lakithi aliphakanyiselwanga into enjengaleyo. Asisizo izakhamizi zaseMelika zento enjengaleyo. Qha. Nakuba, isizwe sakithi sisantane sasonteka yisono, yilokho—yilokho okwenza lezizinto. Leso yisono.

<sup>15</sup> Manje, namhlanje sine...Ngizofundisa uSonto sikole, nezinto ezimbili engizothanda ukukubalula ebandleni. Futhi lokho ngukuthi, into yokuqala, ngizothanda ukuba

ningithethelele ngokunibamba nonke isikhathi eside kangaka ngezikhathi zasekuseni ngeSonto uma nginalemiLayezo. Beseke uma iNkosi ithanda. . . Isizathu sokuba ngenze lokhu, yingoba ngi—ngilapha phakathi phakathi kwabantu bami futhi ngi—ngifundisa izimfundiso ngokuqina ngamandla ami onke. Angizifundisi lezizimfundiso ngaphandle kwezinye izindawo. Ngivele nje ngime e—eziqwini phansi ezinkulu zeVangeli. Kodwa lezizimfundiso eqinile, a—angizifundisi ngaphandle kwe—kwezinye izindawo. Bese ke, lapha, kungithatha ihora, ngesinye isikhathi, amabili kumbe amahora amathathu, ukuba ngiqede uMlayezo wami. Futhi ngiyanibamba lapha ngezinye izikhathi, ligamanxe eleshumi nambili, elokuqala ngo. Futhi lokho nje kuncane kulokho engangivamise ukukwenza. Ngangihlala ubusuku bonke, cishe, ngesinye isikhathi. Ngihambe, siqale phakathi, isikhathi esiningi, kuye kwelesishiyagalombili ngo bese ngiya ekhaya ngakusasa ekuseni ngesesibili kumbe elesithathu, kunjalo, emihlanganweni yami.

<sup>16</sup> Kodwa ngi—ngi—ngizokuzama, uma ngifika kini futhi, futhi nje e—encane. . . intshumayelo esikhundleni sokufundisa okungaka kwalokhu, ngaphandle uma nginazisa ngaphambi kwesikhathi ukuthi kuyoba yinto ethize. Imbangela, nginamaCilongo ayisiKhombisa, ngiyakholwa, ezayo, okubhanqana phakathi ngqo oPhawini lwesiThupha. Ngenkathi uPhawu lwesiThupha lubetha, onke amaCilongo ayisiKhombisa akhala ngasikhathi sinye, niyabo. Futhi ngakho si. . . Ngizothanda ukwethula lokho eBandleni ngaphambi kokuFika kwaKhe, uma. . . kumbe ukuhamba kwami, kumbe noma kungaba yini, uma ngingakwazi.

<sup>17</sup> Manje, uma senza lokho, khona-ke sizonazisa ngaphambi kwesikhathi. Futhi mhlawumbe ngaleyonkathi, njengoba sibona kulokhukusa, amahhlo aminyene, nezindonga, namacala onke, sizozama. . . Sinendawo manje singahle sikwazi ukukhuphukela lapha. Lihlalisa cishe abantu abayizinkulungwane ezintathu, futhi kuyihhlo elihle lesikole khona ngaphezu kwethu lapha. Futhi iziMpawu eziyisiKhombisa, sizozama ukuzishumayela phezulu lapho kulesosikole. Futhi lelo lizonikeza indawo eningi yokuhlala, niyabo, ukuze sikwazi ukungenisa abantu.

<sup>18</sup> Sifuna ukubika, eNew York, sisanda kuba nesikhathi esimnandi. IHholo iMorris lapho, savele nje sabaphebeza abantu, ubusuku ngabunye. Babeminye phakathi. Umlilo. . . Indoda engumnikazi wendawo. . . Umlawuli womlilo wayengayivala indawo uma sasibavumele ukuba bame, baminyane phakathi kanjalo. Ngakho-ke savele sabakhiphela phandle. Nabantu bephandle emgwaqeni, behamba behla benyuka ngomgwaqo, bekhulekela ukuba kubekhona okhathalayo bese esukuma aphume, ukuze bakwazi ukungena bathole isihlalo. Niyabo? Umuntu oyedwa nje, bavele balinde phandle lapho ukuba umuntu oyedwa, angene. Nalowo

ongolandelayo emnyango, bese-ke bededela oyedwa angene kanjalo. Uma othize esukuma aphume, efanele ukuya ekhaya kusenesikhathi, yebo, babengena babelane lokho kangako. Niyabo, babeza. Kuhle kakhulu, isigejane esihle sabantu. Futhi ngikholwa ukuthi izwe, ibandla lamaKristu, lilambele uNkulunkulu.

<sup>19</sup> Manje nge—nge—ngethemba ukuthi... Ngiyabonga, mfowethu. Nge—ngethemba ukuthi—ukuthi uNkulunkulu uzosipha lelithuba, lapho esingahlangana khona ndawonye futhi sibe nalawomaCilongo ayisiKhombisa okugcina. Ngithanda ukuholwa ekwenzeni lezozinto, ukuze nazi.

<sup>20</sup> Bese kuthi-ke ekudleni kwasekuseni kosomabhizinisi... Ngokujwayelekile, umkhandlu wabo wabakhulu besonto lapho, ngicabanga ukuthi bathi babenabasukela lapha emashumini amahlanu kuya ekhulwini ekudleni kwabo kwasekuseni. Futhi ngalokhokusa bathengisa amathikithi angamakhulu ayishumi nesikhombisa, base bededela yonke indawo esele phakathi, ukuba bachichimise indawo. Futhi wonke amaphasiji, nasemaceleni onke ezindonga, phansi-na-phezulu ezitebhisini, zazimi abantu. Nabanye abefundisi abakhulu, abapristi ababili, no—nokunjalo, babelapho ukuzozwa uMlayezo. Futhi ngakho, ngiyaqonda, ngikholwa ukuthi kwasiza kancane. Kwakungahle kwenze okunye—okunye futhi, kangcono kunalokho empeleni ebesingakucabanga ukuthi kuyoba njalo.

<sup>21</sup> Manje, bese—ke, kulobubusuku i... Sizoba ne... uMlayezo kulobubusuku, iNkosi ithanda, ngesi—ngesifundo so—sokuthi kukanjani, mayelana nezimo zakho ngoKristu. Futhi manje lesi sizo... Sizoba sifishane. Sifuna ukuqala, ngifuna ukuba semisamo ngelesikhombisa ligamenxe. Uma... Nivamise ukuqala ngasikhathi sini, ligamenxe elesikhombisa na? [Umfowethu uthi, “Siqala ngelesikhombisa ligamenxe, kodwa sizozala ngelesikhombisa.”—Umhlengi.] O, elesikhombisa, futhi ngiyoba semisamo ngelesikhombisa ligamenxe, futhi lokho kufanele kungikhiphe ligamenxe elesishiyagalombili, uma iNkosi ithanda, ngoba ngi—ngivele nje... Nje ngizoshesha ngawo onke amandla ami, futhi ngizoqala ukuzejwayeza.

<sup>22</sup> Bese enye into, yilokhu, kungahle kubekhona izihambi ezizwa abantu behleka. Kusobala, ngiyazama ukusuka lapha, kodwa angikwazi ukukwenza. Kuthi akube... Ngethemba ukuthi akuzwakali kungokungcolisa okungcwele, kodwa umama wami wayevamise ukuthi, uma abantu behlangana ndawonye kanjalo, kufana notiligi wamabele nje ekuseni okubandayo. Niyazi, ujiyile, futhi ugijima kancane. Futhi ngakho lokho kuthi akube ngaleyondlela. Ngigijima kancane kulemiLayezo, ngoba u—ubumnandi bomoba kaNkulunkulu, niyazi, buthi ukusijiyisa ndawonye. Futhi a—a—angifuni, ngingekufune kube ngenye indlela. Ngi—ngikufuna kube

ngaleyondlela nje. Lapho, ngiyakhumbula sasivamise ukuma sicule leloculo.

Libusisiwe igoda elibophayo  
 Izinhliziyo zethu othandweni lobuKristu;  
 Inhlanganyelo yethu yomqondo ofanayo  
 Injengalokho ngaPhezulu. Niyabo?

Nxa sehlukana ingxenye,  
 Kusinika ubuhlungu bangaphakathi;  
 Kodwa siyolokhu sixhumene enhliziyweni,  
 Futhi sethemba ukuphinde sibonane futhi.

<sup>23</sup> Futhi nge—ngethemba ukuthi lokho kuyohlala kungumgomo wethu—wethu lapha. Abaningi balabobangwele abadala selokhu balala kusukela lapho, kodwa siyolokhu sixhumene enhliziyweni. Futhi ngicabanga lowombono ngalokhokusa, ukubabona lapho, nababusisiwe nenkazimulo yomumo bobusha besilisa nesifazane, lokhu bekubukeka njengoba benza lapha, ngenkathi beselapha emhlabeni. Ngicabanga ukuthi balinde ukufika kwethu. Ngelinye ilanga siyoxhumana nabo, uNkulunkulu ethanda. Manje ngi—ngi. . .

<sup>24</sup> Futhi nikhumbule izinkonzo, izinkonzo zamaculo zizoqala ngelesikhombisa nqo kulobubusuku, esikhundleni selesikhombisa ligamenxe.

Bese-ke, ngeviki elizayo, ngiseShreveport, eLouisiana, nalapho eLife Tabernakele eShreveport, eLouisiana. Futhi ngicabanga ukuthi bazama ukuthola ihholo ngaphesheya komgwaqo. UMfowethu Moore ushayile izolo ebusuku, wathi ba. . .Yingqungquthela yonyaka, futhi balindele uquqaba olukhulu lwabantu.

<sup>25</sup> Ngifuna ukunikeza ubufakazi obuncane ngaphambi nje kokuba ngifunde imiBhalo. I—inenekazi lalihlezi lapha ngelinye ilanga, kwakukhona. . .Nginitshela ukuthi kunjani ukuthonya komuntu ekhulekela omunye. Kwenzeka nje ngabuka phansi ngase ngibona elinye inenekazi ngivele. . .uMargie Cox, umkaMfowethu Rodney Cox ehlezi lapha. Futhi ngeviki eledlule, ngikholwa ukuthi bekuyilo, ngenkathi silapha, uMoya oNgcwele wawunikeza ukwehlukana ezindlini zonke, niyazi, ukuthi abantu batshelwa kanjani. Futhi wayehlezi. . .Uhlezi khona lapha manje. Kodwa nje wayengaphambili kwalapho ndawo ndawo. Futhi nga—ngabheka ngale, futhi kwakukhona inenekazi e—elabizwayo, elalinesifo sikashukela. Futhi uMargie wa. . .Futhi embonweni kwakunguMargie. Futhi uMargie wayemi lapho; kepha nokho ngabuka phansi, ngambona, futhi kwakuyi. . .Futhi ngacabanga. . .Futhi ngabuka ukuba ngibone lona omunye wesifazane, noMargie wayesembonweni, kodwa ukuKhanya kwakungaphezu kowesifazane. Ngakho nga—ngabhekisisa.

<sup>26</sup> Futhi ngacabanga, yebo, uma ngibiza uMargie, bazothi, “Impela, lokho, impela.” Othize uyabazi, bathi, “Ngani, u—u . . . Umyeni wakhe ungomunye nje wa—wabangane bakhe besifuba. Bahlala ndawonye, balale ndawonye, bazingele ndawonye, na—nakho konke. Impela, lokho kungukuthi, wayeyokwazi lokho.” Kodwa uMargie wayengakwazi lokho. Kodwa ngabiza elinye inenekazi, elalingu . . . ngiyakholwa, lalingudade ophuma eChicago, njengoba ngezwa kamuva.

<sup>27</sup> Kodwa-ke sekufika, ukuthi kuye . . . ifektri, bahlola isifo esibanga ushukela omningi kakhulu emzimbeni. Futhi—futhi wayenesifo sikashukela. Futhi ngakho wayesindleleni, kuthangi, eya emtholampilo ngaso. Futhi—futhi ngakho ngenkathi esisho, ngase-ke ngimkhumbuza ngalokhu. Futhi ngathi, “Woza lapha, Dadewethu Margie.” Ngase ngimtshela ukuthi ubekuthola kanjani ukuba ndikindiki ezandleni zakhe, no—nokuthi lokho kuzwakala kukubi kanjani.

Inenekazi elincane lisebenza ubusuku nemini, cishe, phezulu lapho, uku . . . umama omncane othembekile, ukuba asize umyeni wakhe ukuba bakhokhele ikhaya labo abazama ukulakha. Futhi—futhi yena nodadewabo omncane, uNellie, noCharlie, lowo ngumfowabo kaRodney, umkakhe, nabobonke besebenza ndawonye kulawomafektri lapho, bahamba ngamandla abo onke. Futhi bemele ukuthukwa. Baziyeka izinwele zabo zakhula, futhi basusa opende bobuso, izinto ezinjalo, ngenkathi beba ngamaKristu. Ngiyakholelwa ekuncomeni lapho ukuncoma kufanele khona. Futhi ngempela nginendawo efudumele enhliziyweni yami yalezozintombi ezimbili.

<sup>28</sup> Ngase-ke ngimbamba ngesandla ngamkhulekela. Futhi wenyuka, futhi ababange besathola nesincu isifo sikashukela. Sesihambile, kanjalo.

Inenekazi lihlezi khona phakathi lapha ndawo ndawo, elabizwayo, futhi kwakungudade ogama linguBruce. Angimboni kulokhukusa, kodwa wayehlale njalo . . . Ungowesifazane ohlala kakhulu emkhulekweni. Futhi lona wesifazane wangena wase, kwagcina ngilapha, futhi kwakunge—ngekho-khadi lokukhulekelwa elanikezwayo, kumbe lutho, ngakho kwakungekho-muntu, kungekho-mugqa wabakhulekelwayo, ngakho bavele nje . . . UMoya oNgcwele wavele wabiza izethameli.

<sup>29</sup> Futhi loNkosazana Bruce omncane, wa—waphulukiswa kanye, qobo lwakhe, enomdlavuza. Futhi u—futhi uhlala njalo enomthwalo enhliziyweni yakhe ngomunye umuntu, futhi wayekhuleka nje. Futhi kwakukhona inenekazi elalivela eLouisville, elalifa, umdlavuza usemphinjeni. Futhi ngenkathi esakhuleka, uMoya oNgcwele uqonda ngqo kulowo wesifazane, uyambiza, futhi noma yini Owakwenza, umtshela ukuthi

wayengubani, wamtshela, njalo, ukuthi wayengubani, nokuthi yayiyini inkathazo yakhe, futhi nangaye enomdlavuza, futhi wathi yena, kuzolunga. Futhi inenekazi elincane laya ekhaya.

Izinsuku ezimbili emva kwalokho, wavele waqala ukuklinyeka kwathi akafe, cishe, umphimbo wakhe wavele nje wavuvukala kwenyuka. Wakhwehlela kakhulu, nomdlavuza wathi khahla ngaphandle. Futhi usephile saka. Niyabo?

<sup>30</sup> Okwenzekayo, niyabo, iqhubu, qobo lwalo, liyisimila esinokuphila kuso. Niyabo? *Umdlavuza*, ovela e—egameni, igama lezemithi, le “nkalankala,” okuchaza ukuthi unenqwaba yemilenze, njengayo i—inkalankala oyithola olwandle futhi—futhi umunca igazi lakho kuwe. Futhi lesisimila esibhebhethekayo emphinjeni wakhe ayenaso, sasinjalo, yilokho esasikwenza.

Manje, niyabo, anginakene nesimilela. Nginakene nokuphila okusesimileleni. Niyabo? Ukuphila okusesimileleni yilokho esinakene nakho. Niyabo? “NgeGama laMi bayakukhipha amadimoni.” Igama elithi *idimoni* ngu “mhluphi,” njengowomzimba. Futhi leli kwakuyidimoni. Futhi kwathi ngenkathi ukuphila kuphuma esimileleni, kusobala, lokho kwadedela isimilela savuvukala.

<sup>31</sup> Njengenja encane nje egayiswe emgwaqeni, into enjengaleyo, awuyiyeke ilale lapho elangeni izinsuku ezimbalwa, ngaleyonkathi, futhi iba nkulu ngokuphindwe kabili.

Yebo, yilokho okwakwenza owesifazane omncane agule kakhulu. Izikhathi eziningi bengiyaye ngikuchaze. Uma ugula kakhulu, leso yiso impela isibonakaliso sokuthi usuphulukisiwe, niyabo. Futhi ngakho kwakuya ngokugula kakhulu ngasosonke isikhathi, futhi kumklinya, ngoba kwakuvuvukala. Futhi i . . . Kodwa sasesikhululekile, ukuphila kwase kuphumile kuso. Futhi ukukhwehlela kwakhe kanjalo, niyabo, [UMfowethu Branham uyakhwehlela—Umhl.] *kanjalo*, wathi khahla, wamonyuka kuyoyonke inyama yakhe. Nento efile, umzimba nje ongenakuphila kuwo, umdlavuza usuhambile, waphuma khahla, niyabo, wawela ngaphandle.

<sup>32</sup> Ngakho, yilokho, umzimba waphuma-ke ngaleyonkathi. Lelo kwakungesilo idimoni elaphumayo. Leyo kwakuyindlu elalihlala kuyo. Laphuma ngoba ukukholwa kowesifazane kulokho atshelwa khona, azi ukuthi uJesu Kristu unguye izolo, namuhla, naphakade, yilokho okwabulala umdlavuza, kwakhipha ukuphila.

Manje, wayengahle aye—abuyele kudokotela, nodokotela athi, “Umbhedo, i—i—into ilapho nje ngokufanayo njengoba ibihlala injalo.” Kodwa lokho kwakuqinisele, isimilela sasilapho, kodwa hhayi ukuphila, kwakungekho lapho. Niyabo?



<sup>33</sup> Manje, ukuba-ke lokho kwakukade kundawo ndawo lapho okwakungeke kwakwazi uku—ukuphuma na?

Ngabe yilesosithombe na? [UMfowethu Neville uthi kuMfowethu Branham, “Yilesosithombe sesimilela esaphuma kuNkk. Baker, wangale eSpringville, eIndiana. Futhi u...Lesi yisithombe esikhulisiweyo, okwaphumayo, emva komkhuleko.”—Umhl.] Nasi isithombe sesimilela kuNkk. Baker, waseSpringfield, eIndiana, okwaphumayo, emva komkhuleko. Leso yisithombe sakho. Niyabo, yilowomzimba idimoni elalihlala kuwo.

Njengawe uhlala kulomzimba ohlala kuwo; kungahle kube kuncane, kube kukhulu, kube nekhanda elibomvu, ikhanda elimnyama, noma ngabe kuyini. Niyabo? Kuphakathi kokuthi idimoni lihlala kulomzimba, noma uKristu uhlala kulowomzimba. Yebo, bese nxa ukuphila kuphuma kuwo, umzimba wakho ulokhu ulapha emhlabeni, niyabo, kodwa ukuphila akukho lapho.

Ngenkathi ukuphila kuphuma, umzimba wawulokhu ulapho. Kwase-ke kugqashuka emzimbeni wakhe futhi kwakhishwa, umzimba waphuma.

Kodwa uma kusendaweni okungakwazi ukuphuma kuyo, khona-ke inhliziyi yakho iyakucosha lokho okuyinto efile bese iyalihlanza igazi, njalo uma ishaya. Kubanga imfiva, nakho konke okunye, ngoba kungokuthelela isifo. Niyabo? Futhi inhliziyi yakho ifanele i...Ngicibanga ukuthi inhliziyi iyalihlanza igazi lapho ledlula. Ngabe kunjalo, Dadewethu Dauch? Ngicabanga ukuthi kunjalo. Inhliziyi, lapho ishaya, iyahlanza. Umhlengikazi, niyazi, nomunye ohlezi lapha phambi kwakhe. Hla-...cosha i...Futhi yilokho okubanga imfiva kokuthelela isifo. Icosha okuthelela isifo bese—bese kubanga imfiva.

<sup>34</sup> Manje, abantu, niyabo, ngukukholwa kwakho. Akusiyo neze imizwa yakho. Akulutho, noma ngabe kunjalo, uma isandla sami singaqondile. Lokho akuhlangene nakho. Ukukholwa kwam okwenza lokho. Niyabo? Khona impela phambi kwethu, sibona umfanekiso womuntu ophulukiswe ngokuphelele, ngokukholwa. Bese-ke senza isinyathelo ngesinyathelo size siyongena ngqo kulowomuntu, bese sivele sihambe siqhubeke nakho. Niyabo? Nakho lapho okhona. Futhi lokho, kwenziwa yilokho-ke, ukukholwa kwakho; hhayi imizwa yakho. Kwenziwa ukukholwa kwakho. Ukubonga nodumo makube kuNkulunkulu!

<sup>35</sup> Manje umzuzu nje womkhuleko, futhi sinesifundo lapha esifuna ukuba sizindle ngaso, nesikhathi esincane iNkosi ezosiphatha ngaso kulokhu.

Futhi, manje, bese-ke uma abanye benu bezohamba kulokhukusa, futhi bengezukuba khona enkonzweni yakusihlwa, iNkosi ithanda, ngi—ngifuna ukuba lapha futhi.

Umndeni ubuyela iviki likaKhisimuzi. Bese-ke, iSonto emva kukaKhisimuzi, iNkosi ithanda, ngifuna ukushumayela uMlayezo wami kaKhisimuzi lapha eTabernakele; ngeSonto emva kukaKhisimuzi. INkosi ithanda, ingqikithi kuyoba yile, *UkuDuduzela EMgwaqeni*.

Ngakho asikhothamise amakhanda ethu manje futhi senze umkhuleko ngaphambi kokuba sifunde indikimba.

<sup>36</sup> Nkosi Jesu, yiba Wena seduze kwethu ngalesisikhathi nje. Futhi siyazi ukuthi kul'khuni ebandleni lethu elincane, futhi lapho abaningi bema. Futhi—futhi silapha hhayi ngenxa yentokomalo yendawo, esinika intokomalo yokomzimba, ngoba akuthokomele. Futhi asikho lapha ukuba sibukwe. Kodwa silapha ngenxa yokuthi sibuzwile uBukhona baKho. Futhi siyazi ukuthi Wena ulapha. Futhi silapha ukuba siqondiswe. Futhi silapha, sazi ukuthi sisendlini kaNkulunkulu. Futhi sikuzwa kukuhle ukuba lapha, akunandaba ukuthi akuthokomele kangakanani, ukuma, no—nokuhlala simpintshene, kodwa silapha ngoba si—siyezwa ukuthi uNkulunkulu ulapha.

<sup>37</sup> Futhi indlela efanayo umfana okufanele ukuthi wezwa ngayo ngalobobusuku, ngenkathi uPawulu eshumayekele ubusuku bonke, kwakungumlayezo omude, kusukela cishe ekushoneni kwelanga kwaze kwaba sekuphumeni kwelanga, ngakusasa ekuseni. Futhi umfo omncane ehlezi phezulu le, wawa futhi bacabanga ukuthi wayesehambile. NoPawulu wabeka umzimba wakhe phezu kwakhe, noMoya kaNkulunkulu owawuphezu kwesithunywa wawubuyisa umoya wokuphila wangena emzimbeni womfana. Futhi wathi, “Uzophila,” nensizwa yaphila. Wayekhathalele lokho okwakushiwo nguPawulu.

<sup>38</sup> Futhi, Nkulunkulu, sikhathalele kulokhukusa kulokho uMoya oNgeweke ongahle ukusho kuzo izinhliziyi zethu. Futhi sikhulekela ukuthi Wena uzohlephulela iSinkwa sokuPhila kulowo nalowo wethu, ukuthi uma sisuka lapha namhlanje, ukuthi asizukuyishiya lendlu singabantu abafanayo ngenkathi singena. Sengathi amaKristu angasondela kakhulu kuWe. Sengathi izoni zingaphenduka namhlanje. Sengathi abagulayo bangaphulukiswa. Futhi sengathi uMbuso kaNkulunkulu ungasondela kithi, kumbe ngisho uze ube phakathi kithi. Lokhu sikucela eGameni likaJesu Kristu, njengoba silindela eMoyeni waKhe ukuba usiphe amaZwi. Amen.

<sup>39</sup> Manje asifunde omunye womBhalo, oyi...IZwi likaNkulunkulu lihlala liqinisile.

Futhi manje, futhi ngamunye, ngiyabona ukuthi ninesihawu impela kulabo abamileyo. Ngibona omunye esukuma futhi ahlale phansi, bese enikeza omunye isihlalo. Lokho kuhle kakhulu. Ngifisa sengathi nga besinendawo eningi ngokwedlulele, kodwa nje asinayo, futhi ngalesisikhathi.

Phenyani kuMathewu 27, futhi sizofunda kusukela evesini 11, sizobe-ke sesikhuluma ngalesisifundo.

*UJesu wema phambi kombusi: umbusi wambuza, wathi, Wena uyiNkosi yabaJuda na? . . . UJesu wathi kuye, Usho khona.*

*Kwathi lapho abapristi abakhulu namalunga bemthwesa icala, kaphendulanga-ngalutho.*

*Khona uPilatu wathi kuye, Awuzwa yini lokho okungaka abakufakaza ngawe na?*

*Akaze amphendula nakwelilodwa izwi; umbusi waze wamangala kakhulu.*

*Kepha ngomkhosi u—umbusi wayejwayele . . . ukukhululela abantu isiboshwa, abathanda ukuba sikhululwe.*

*Babenesiboshwa esidumileyo, esithiwa uBaraba.*

*Ngakho seabuthene, uPilatu wathi kubo, Nithanda ukuba nginikhululele-bani na? UBaraba nokuba uJesu othiwa uKristu na?*

*Ngokuba wayekwazi ukuthi bamnikele ngomhawu.*

*Futhi esihlalweni sokwahlulela, umkakhe wathumela kuye, wathi, Ungabi-nandaba . . . kulomuntu olungileyo: ngokuba ngihluphekile kakhulu namuhla ngaye ephusheni.*

*Kepha abapristi abakhulu namalunga bancenga izixuku ukuba zicele uBaraba, zimbulale uJesu.*

*Wayesephendula umbusi wathi kubo, Nithanda ukuba nginikhululele muphi kulaba ababili na? . . . (Cabanga ngalokho nje!) . . . Bathi, uBaraba.*

*UPilatu wathi kubo, Pho-ke ngimenze-njani uJesu othiwa uKristu na? Pho-ke ngimenze-njani uJesu othiwa uKristu na? Bathi bonke kuye, Makabethelwe.*

*Umbusi wathi, . . . wenze-bubi buni na? Kepha bamemeza kakhulu, bathi, Makabethelwe.*

*Kwathi-ke uPilatu esebona ukuthi akanakwenzalutho, nokuthi isiphithiphithi sesanda kakhulu, wathatha amanzi, wahlamba izandla phambi kwesixuku, wathi, Anginacala egazini lalomuntu olungileyo: ziboneleni nina.*

*Abantu bonke base bephendula, bethi, igazi Lakhe malibe-phezu kwethu, naphezu kwabantwana bethu.*

*Wayesebakhululela uBaraba: kepha wamshaya uJesu, wamnikela ukuba abethelwe.*

<sup>40</sup> Isithombe esidabukisa kanje pho! Ngibiza ingqikithi yalokhu, uma ubungathanda ngiyilobe ngaleyondlela, kumbe

ngiyibize ngalokho. Futhi mhlawumbe iteyipu ibingathanda yethiwe kanje: *Ngimenzenjani uJesu Othiwa uKristu na?* Futhi isifundo engifuna ukusisebenzisa, emva kokuba lokho kuyingqikithi; ngifuna ukusebenzisa isifundo, “unoJesu ezandleni zakho.” UnoJesu ezandleni zakho, uzokwenzenjani na?

<sup>41</sup> Isigcawu sethu siyaqala, kulokhukusa, ehholo yokwahlulela; lapho khona uPilatu, umbusi, wayebizelwe esigcawini, uku—kuba asebenze futhi—futhi enze ukwahlulela. Kwakusekuseni kakhulu, isikhashana lingakasi, futhi wayephazamisekile ebuthongweni bakhe, futhi—futhi wayebizelwe ukuzolalela i—icala laloMuntu.

<sup>42</sup> Kwakuyisikhathi sokubethelwa kweNkosi yethu noMsindisi, uJesu Kristu. Waye—Wayengenzanga lutho, ababengaluthola kuYe, futhi Waye—Wayephendule konke. Kwasekuyihora nje lokuba kube ngaleyondlela.

Akukho lutho okungenzeka kungekho okukhona emva kwakho okukubangela kube ngaleyondlela. Kufanele kubekhona isizathu esithile sakho konke okwenzekayo. Ngoba ku—kusunguliwe, kusobala, ngu—ngumoya osezidalweni, nasezidalweni ezingabantu, nokunjalo. Kukhona isisusa, isisusa sakho, ne—nempokophelo, futhi kufanele kube nesizathu.

Futhi khona, isizathu sokuba lokhu kwafanele kwenzeke kuloMuntu omkhulu kunabo bonke asebake baphila emhlabeni, kumbe ababeyoke baphile; isizathu sokuba kwenzeke ngalendlela, ngoba kwase kuyisikhathi sakho sokuba kwenzeke. Niyabo? Kufanele kube nje, futhi yayingekho indlela yokuphunyuka kukho. Khona, kwakufanele kube ngalesosikhathi.

Futhi uJesu wayefike emhlabeni ngayo impela nje indlela iZwi likaNkulunkulu elalibikezele ukuthi Wayeyofika ngayo. Wenza khona impela iZwi elalithe Wayezokwenza. Wayiphila impilo, impela nje, futhi uNkulunkulu wazisa, kumbe wabonakalisa, iNzalo yalesosikhathi. Manje khumbulani, uNkulunkulu . . .

<sup>43</sup> IBhayibheli liqala kuGenesisi lihambe liye eZambulweni. Manje nasi isifundo engi—engifuna nisiqonde, ukuthi . . . Niyabo, esizukulwaneni ngasinye kukhulunywe, eBhayibhelini, ngento ethize eyenzeka esizukulwaneni ngasinye.

NjengoDanyeli wabona i . . . wahumusha iphupho likaNebukadinesari; ukuthi imibuso yabeZizwe yayizongena kanjani, nokuthi yayishona kanjani phansi, nokuthi yayiyophuma kanjani. Futhi ngamunye walabobantu kulezozinhlanga nalezozizwe, lawomandla abeZizwe alawulayo, alawule izwe, zenze ngayo impela nje indlela umbono owathi babeyokwenza.

<sup>44</sup> Ngenkathi uNebukadinesari, ikhanda legolide, ethathwa, kwase kungena amaMede-o-Peresiya; nemvelo yawo, ngokwe—kwemvelo yokuphathekayo, futhi nangalokho umprofethi akushoyo, impela nje. UNebukadinesari, ikhanda legolide, okungomkhulu kunayo yonke nowokuqala uMbuso. Bese kuba ngamaMede-o-Peresiya kulisiliva. Bese kwehla njalo kuya emathangeni, okuba—okuba yithusi. Futhi insimbi ngayinye iya ngokuqina ngokuqina; igolide lingelithambe kunakho konke. Futhi kuphelela ensimbini, okungokul’khuni kunakho konke okwalokho, yinsimbi.

Manje, ngamunye waleyomibuso wehla ngakho impela nje, ngemvelo, indlela umprofethi athi yayiyokwenza. Futhi wayenzani na? Wayehlwaneyela imbewu ukuba izizwe ziqaphele, futhi njalo kwakuthi uma kungeniswa lowombuso, wawufanele ube njengalokho kwasho leloZwi.

<sup>45</sup> NoMesiya-ke wayezofika esigcawini. Futhi ngenkathi uKristu efika esigcawini, Wayefanele aphenjule lawomaZwi kaNkulunkulu ayezogwaliseka, umprofethi akhuluma ngawo, yilokho Ayezokwenza.

UMose wathi, “Uyakuba ngu—Uyakuba nguMprofethi onjengami.” Futhi ukuba ubune... besinesikhathi sokufanisa lokho emuva futhi sikhombise nje ukuthi kukanjani lokho kulesosikhathi esikhulu kakhulu, ngenkathi uIsrayeli esekuthunjweni yiGibhithe, ukuthi uMose wazalwa engumntwana ngokuyinqaba, okungajwayelekile kanjani; nokuthi u—uqubuka kanjani, futhi wakhuliswa, nokuthi wafihlwa kanjani ebungeni; nokuthi uba kanjani ngumholi, wayongena ezintabeni wathola umthetho, wayesebuyela ezansi. Futhi wayengesuye umholi kuphela; kodwa wayengumpristi, nenkosi, nombusi. Zonke lezozinto, nokuthi lokho kwamfanekisa kanjani uKristu impela. Wayesethi uMose, “INkosi uNkulunkulu wenu iyakunivusela uMprofethi onjengami.” Niyabo?

<sup>46</sup> Manje, ngenkathi uKristu ezalwa, uIsrayeli futhi wayesekuthunjweni nguMbuso wamaRoma. Futhi Wayeyini na? Wazalwa engumntwana ongajwayelekile, noyinqaba, ukuthi Wakhuliswa kanjani. Ukuthi Wenyukela kanjani wayongena ezintabeni, wayesehla wathi, “Nibezwile bethi, abasendulo, ‘Ungebi.’ Nabezwa bethi, ‘Ungaphingi,’ kepha Mina ngithi, yilowo nalowo obuka owesifazane amkhanuke, usephingile.” UMnikezeli-Mthetho, niyabo, neNkosi, uMpristi, uMprofethi, njengaye nje. Ngakho zonke lezizinto zafanele zigwaliseke, futhi ngenkathi leyondawo ibekwe lapho ngenxa yempilo kaMesiya, ngenkathi lokho kuqinisekiswa ngokuphelele.

Manje, lesi kungahle kube yisifundo sokugcina eside engisifundisayo okwesikhashana. Ngifuna nisisondeze eduzane manje.

<sup>47</sup> Nxa iZwi selikhulunyiwe lalesisizukulwane esithize, kukhona ozosukuma enkundleni ozogcwalisa leloZwi, ngoba uNkulunkulu uLikhulumile. Kuyisiqinisekiso seZwi elikhulunyiweyo. NoJesu wahlangabezana nazo zonke izindingakalo, futhi kwakuyiZwi, liqinisekiswa njengoMesiya, impela. Kukhona futhi amaZwi, akhulunywa eBhayibhelini, osuku lokugcina. LawomaZwi afanele aphile.

<sup>48</sup> Futhi siyathola lapha ukuthi, ngenkathi ezinsukwini zeNkosi yethu, ibandla lase livele liMlahlile ngaphambi kokuba Eze ehholo lokwahlulelwa likaPilatu. BasebeMnqabile, ngalo lona lolosuku inkonzo yaKhe eyaqala ngalo ukuprofetha futhi ebatshelela iQiniso mayelana neZwi. Kwase-ke, abakwazanga ukukuqonda lokho, ukuthi kanjani Yena, enguMuntu, akwazi ukwazi ukuthi kwakukhonani ezinhliziyweni zabantu. Babengazi, ukuthi, iZwi linguNkulunkulu! “NeZwi,” iBhayibheli lathi, “lahlulela imicabango nezizindlo zenhliziyoyi.”

<sup>49</sup> Futhi babefuna ukuMbiza ngomoya omubi. Futhi Wathi, “Ngizonithethelela ngalokho. Kepha nxa uMoya oNgcwele efika ukuzokwenza into efanayo, ukukhuluma elilodwa izwi elimelana naWo soze kwathethelelwa.”

Futhi zonke lezizinto Aziprofethayo ukuba zibe kulolusuku, kukhona okuzophilisa lokho. Kepha uma seLiphiliswa, Liyokwehluka kakhulu kunoma abantu beLicabanga ukuthi linjalo, kuyoze ku—kuyoba ngabaKhethiweyo kuphela abayoLibona. Kuhlala kunjalo, okuKhethiweyo nje yikhona kuphela okuyoLibona, ngoba Kukhethiwe futhi kwagcotshelwa ukuLibona. Ngakho-ke, kungeze, ayikho enye indlela.

<sup>50</sup> UJesu wathi, “Ningeze kiMi. Akekho ongeza uma engadonswa nguBaba waMi; nakho konke lokho ANgiphe khona kuyakuza kiMi.” Niyabo? Niyabo? Ngakho kwakungekho-ndlela. Wathi, “Ninamehlo aniboni; izindlebe, anizwa.” Wathi, “Waprofetha kahle ngani uSaya.” Niyabo? Isiprofetho sikaSaya sivumbuka, sibonakaliswa.

Ningakukhohlwa lokho, lapha kumbe umlaleli weteyipu, ukuthi iZwi likaNkulunkulu lifanele libonakaliswe. UNkulunkulu ubophezelekile ukubona ukuthi Liyakwenza.

<sup>51</sup> NjengoJohane nje umBhaphathizi waziwa phakade ukuba abikezele ukufika kukaKristu, kwakufanele kubekhona indoda ethize evukayo ukuba ithathe leyondawo. LeloZwi lifanele ligcwaliseke.

<sup>52</sup> Kwathi-ke uma uJesu efika njengoMesiya ogcotshiweyo, futhi wenza khona impela iZwi likaNkulunkulu elalithe Wayezokwenza; kepha nokho amaJuda ayebheke eny’into, “iNkosi ifika nentonga yensimbi esandleni saYo,” okwakuyindlela yenkathi ezayo. Kodwa Wagcwalisa lonke iZwi.

Lapho ngelinye ilanga eKapernawume, ngenkathi Ecaphuna umBhalo wafunda, (nike naqaphela?) Wavele wafunda nje

ingxenywe yalowomBhalo. Wase-ke ebeka iNcwadi phansi, wayesethi, “Namhlanje lokhu kugcwalisekile.”

<sup>53</sup> Ngenkathi Ayezoshumayela unyaka wejubili, manje, AkaWufundanga ngani wonke na? Ngoba Uphathelene nokunye ukuFika kwaKhe. Babengenasidingo sokwazi lokho. Lokho okonyaka Ayongena ngawo.

Kodwa unyaka Ayekuwo, yingalesosizathu Akwazi ukuthi, “LomBhalo ugqwalisekile namhlanje emehlweni enu. Khona lapha niyaWubona. “Ukushumayela inkathi yonyaka ethandekayo, nokubopha abanhliziyo zephukile, nokuphulukisa abagulayo,” yilokho Akufikelayo.

Wonke omunye waWo wa—wawungukuletha ukwahlulela kwabeZizwe, nokunjalo, ngakho lokho kuyalandela. Niyabo, oweZizwe wafanele aMlahle, kuqala.

<sup>54</sup> Manje, ekubethelweni, lapho esikhona namhlanje esifundweni, sika, “Jesu esezandleni zenu.” IZwi likaNkulunkulu laliqinisekiswe ngokusobala, laphinda phinda lifakazelwa, ukuthi Wayeyimpindulo eZwini likaNkulunkulu. Lapho khona abaBhali . . .

<sup>55</sup> Niyabo, uNkulunkulu usevele unaLo lenekiwe. Inkonzo ayiLifundisise. Kepha, niyabo, bathatha izwi lomunye umuntu mayelana naLo; elinye iqembu lomuntu. Baphuphutheke kakhulu eQinisweni, ukuthi, uma iQiniso lethulwa, bayehluleka ukuLibona. Kodwa, niyabo, uNkulunkulu ulungile, UnaLo lilotshwe lapho. UnaLo lilotshwe lakhishwa, khona lapha eNcwadini, okuzokwenzeka namhlanje, ukuze Ligcwaliseke. Kodwa abanye abangakumiselwe ukuLibona, abasoze baLibone, niyabo, ba—baLixovile lonke.

<sup>56</sup> Futhi yileyoNdlela ababenaLo ngaleyonkathi. Babengakaze bazi ukuthi KwakunguYe. Nangezibonakaliso ukuthi WayeyisiThunywa sangalesosikhathi, akukho-muntu owayengakuphika. Umprofethi waKhe wakhuluma ngakho; wathi, “Mina, ngifanele nginciphe, kepha Yena uzokhula. Angifanele ukuthukulula izicathulo zaKhe, kodwa Umi phakathi kwenu manje,” kwasho uJohane. “Futhi Uzofika. Nezembe libekiwe empendeni yomuthi; nemithi ongatheli isithelo uyokhishwa ehlathini, okungukuthi, kumbe ukhishwe e—esivinini, kumbe i—kumbe ingadi yemithi yezithelo. Awusophinde ubuye ube lapho.”

<sup>57</sup> Manje, sithola ukuthi lezozinto zenzeka nje impela ngendlela Asho ngayo. Wayekwazi ukwahlulela imicabango yabo enhliziyweni yabo. Wayengumprofethi. Konke Akubikezelayo, kwenzeka ngayo impela indlela Akusho ngayo.

“Ngenyukela eJerusalema. Lapho Ngiyonikelwa ezandleni zomuntu oyisoni. Futhi bayakuYiphatha kabi, futhi Iyobethelwa. Kepha ngosuku lwesithathu Iyakuvuka futhi.” Kepha wathi, “Qinisekani ukuthi anitsheli-muntu ngalokhu.”

Futhi WaLiphuphuthekisa kubo, ukuthi bangaLiqondi kuze Lokho kugcwaliseke.

<sup>58</sup> Niyabo, izikhathi eziningi ukuthi Usidedela sibe yizimpumputhe kuze kube yihora esiLidinga ngalo. Usidedela sibe yizimpumputhe ezintweni esizibonayo namhlanje, ngokuba leli yihora esiLidinga ngalo, ukuqinisekisa usuku esikulo. Niyabo? Obaba bethu babengazazi lezizinto. IBhayibheli lasho ukuthi babengayikuzazi. Wayebafihlele ngqi, futhi e—ezinsukwini zokugcina Laliyokwembulwa emadodaneni kaNkulunkulu; kumbe, kwenziwe, ayezobonakaliswa, ukuba kukhonjiswe inkazimulo yaKhe nodumo lwaKhe phezu komhlaba.

<sup>59</sup> Futhi konke lokho uDaniyele akusho mayelana nezinsuku zokugcina, nokuthi kanjani lokho, “Labo abazi uNkulunkulu wabo bayakuphikelela.” Futhi nje imiBhalo eminingi kakhulu ibambelela kulolusuku esiphila kulo! Nokuthi bukanjani lobububi, izikhathi zokudukisa ziyakuba semhlabeni. Futhi khona impela esinakho manje kuyaLigcwalisa.

Bona, babe—babenikezwe ithuba lokuMbona, futhi, kepha balahla uMesiya wabo ngqo.

Futhi namhlanje yinto efanayo, into efanayo impela. sinikezwa ithuba, ngoba uNkulunkulu angeke ehlulela ngaphandle kokuba kuqala abe...elungiswa ukwahlulela kwaKhe.

Manje, uma utshele u—umuntu othize owehla ngomgwaqo, begijima ngejubane; ubungabamisa, uthi, “Kukhona u—umgodi emgwaqeni ezansi lapho. Uma niqhubeka ngalelojubane, nizofa.”

<sup>60</sup> Futhi bathi, “Umbhedo, ngiyazi ukuthi ngenzani.” Bese, niyabo, igazi lingeke laba phezu kwenu, ngoba nibexwayise ngempela.

Yebo, uNkulunkulu wenza okufanayo ngeZwi laKhe. Wexwayisa abantu ngempela ngokwehlulela okuzayo, futhi akhombise izibonakaliso zaKhe nezimangaliso okubikezelwe eBhayibhelini kwalowonyaka. Uyazikhombisa, nabantu bavele bahambe phezu kwaLo nje.

Akulula kumuntu ukuba aye esihogweni. Umuntu uyayilwa indlela yakhe yokuya esihogweni. Amanga aba ngawokuqala ukuba uwakhulume, uyazi ukuthi kwakungafanele. Usikilidi owaba ngowokuqala ukuba uwubheme, wawazi ukuthi kwakungafanele. Ububi bokuqala owabenzayo, wawazi ukuthi kwakungafanele. Kodwa kunembeza wakho, wakutshela ukuthi kwakungafanele, kodwa wathi ngokuqhubeka wagijima wedlula ilambu elibomvu, wagijima phezu kwezivimbelo. Ungongacabangiyo. Ufuna ukukwenza, noma kanjani, ukhombisa ukuthi uyinsizwa enkulu. Niyabo? Kodwa,



khumbulani, ulwa indlela yakho yokuya esihogweni. Akulula ukuya esihogweni. Ufanele ulahle iQiniso.

<sup>61</sup> Ngaphambi kokuba ube nesiphihli sengozi, ufanele ugijime elambini libomvu. Ngaphambi kokuba ube nesiphihli sengozi, ufanele wenzenjalo, ezansi lapho emgwaqeni, une—nezexwayiso okumisiweyo. Kodwa, nina, unendlela okungeyakho ngakho, umuntu unayo namhlanje. Futhi wazi kakhulu kunoma ngubani omunye, futhi angeke alalele e—ezibonakalisweni nezexwayiso zokwaHlulelwa okuzayo, nalabo abalahla uKristu.

<sup>62</sup> Manje qaphelani, futhi lokho ababekwemukele esikhundleni saloKristu. Manje cabangani ngebandla langalolosuku, ukuphuphutheka kwabo. Babelahle umbulali womphakathi, uBaraba. Indoda eyayifunyenwe ukuthi ingumbulali, futhi ngempela yayilindele ukwahlulelwa kwayo. Futhi yayi—yayifunyenwe ukuthi—ukuthi ingumbulali, futhi yayiyindoda embi. Futhi ngenxa nje yokuthi—yokuthi ukuPhila kukaJesu . . .

Okungukuthi, Yena, Wabaphosela inselelo. Wathi, “Yimuphi kini ongaNgilahla ngesono na?” *Isono* uku “ngakholwa.” “Uma Ngingayenzi imisebenzi kaBaba waMi, khona-ke ningaNgikholwa; uma Nginganitshelanga iQiniso lomBhalo. NomBhalo ukhulume ngaMi, qobo Lwawo. Hlolani imiBhalo,” Wathi, “ngokuba nithi kuYo ninokuPhila okuPhakade, futhi Yiyo Efakaza ngaMi kulonyaka.”

<sup>63</sup> Kodwa bathi, “Uzenza uNkulunkulu. Uzenza utho.” Akenzanga lutho . . . UNkulunkulu waMenza uNkulunkulu; WayenguNkulunkulu. Wayengukugcwalisa komBhalo. Akazange Azenze noma yini. UNkulunkulu waMenza waba yilokho Ayeyikho. Futhi, ke, kungoba kwakuyihora lokuba leloZwi ligcwaliseke. Ngakho, kodwa abakwazanga ukuLibona, ngoba Lalimelene nemibono yabo yobuhlelo, abase bekwakhe bakumisa ngoKristu. Futhi kwakuphuphutheke kakhulu ngokusuka eZwini.

<sup>64</sup> Manje, futhi ngaphandle kwalokho, ukususa loMfo, babefanele bemukele umbulali, umsongeli womphakathi, futhi. Kwakuyisikweletu emphakathini, isikweletu kubo; umbulali! Ukuba bamukele lokho, ngoba, uku—ukulahla uKristu.

Futhi ngaphambi kokuba yinoma ngumuphi owesilisa kumbe owesifazane akwazi ukwemukela okungesikho, bafanele balahle okuyikho. Khona okuthize mayelana nemvelo, kunomthetho kuyo, ukuthi ufanele ulahle into eyiyo ngaphambi kokuba uze ukwazi ukwemukela into okungesiyo.

Njengoba nje ngicaphunile, uku—ukudeda ekukhulumeni amanga . . . Wa—wakhuluma amanga aphikisana nokwahlulela kwakho okuhle kakhulu. Wakhuluma amanga ngokuphikisana nonembeza wakho. Wakhuluma amanga ngokuphikisana nalokho unyoko kumbe abazali bakho abakufundisa ukuba ukwenze. Kumbe, ngisho imvelo qobo lwayo ikufundisa ukuthi

awufanele ukwenze. Ngakho, ngakho-ke, wena, ukulahla iQiniso, ufanele wemukele a—a—amanga, futhi ufanele ulahle iQiniso ngaphambi kokuba wemukele amanga. Niyabo?

<sup>65</sup> Ngakho-ke yileyondlela lababafo ababeyenzile, babelahle iQiniso. Futhi WayeyiQiniso. “NgiyiNdlela, neQiniso, nokuPhila.”

“Ekuqaleni wayekhona uLizwi, uLizwi wayenoNkulunkulu, uLizwi wayenguNkulunkulu. ULizwi waba-yinyama wabonakwaliswa phambi kwethu.” KuThimothewu wokuQala 3:16, “Kuvunyiwe ukuthi, inkulu imfihlakalo yokukhonza, ngokuba uNkulunkulu wabonakaliswa enyameni, waphathwa yizandla zethu.” UNkulunkulu, uJehova! Kuya—kuyashaqisa, kuyethusa, ukucabanga ukuthi uNkulunkulu Owabeka i—i—isimo sokuhamba kwelanga kanye nezinkanyezi emkhathini, owenza izinkanyezi ezinkulu ngokuphindwe kayinkulungwane kunalelizwe. . .

<sup>66</sup> Futhi uma eyodwa yalezozinkanyezi ibingaqala ukuza emhlabeni, ngeshumi lezinkulungwane zamamayela ngehora, ngani, bekuyoyithatha ikhulu lezigidi zeminyaka ukufika lapha; ikude kakhulu. Nezinkanyezi ezincane ezimbili ezihlezi, zibukeka ziqhelelene ngeyintshi, uma ulapha, ziqhelelene kakhulu kunathi kuzo. Kepha, nokho, akukho neyodwa yazo engabambelele endaweni yayo. Nalowomthala omkhulu, o, he, ubuninginingi nobubanzi bukaNkulunkulu Ongenza lezozinto! Ngayinye ibambana nenye. Yingalesosizathu ihlala ngendlela eyiyo. Uma ziphume emgudwini, lonke uhlelo belungawa.

<sup>67</sup> Futhi yilokho okwenzekayo eEdeni. Ngenkathi uEva ephuma emgudwini ngemiyalo kaNkulunkulu, sonke isintu sawa.

Yileyo inkathazo namhlanje. Besingafanele sichithekele ezinhlanganweni namahlelo, nokunjalo. Sifanele sibe ngamadodana namadodakazi kaNkulunkulu, sibambe umkhathi omkhulu wezwe ndawonye.

<sup>68</sup> INew York, ngeviki eledlule, bengilalele umlayezo owacashunwayo, kumbe owashiwo nguEinstein, usosayense omkhulu, lokho—lokho okubizwa ngobuchopho be—besikhathi. Futhi ngangi. . . ngakuzwa lokho. Ngase ngiyokuzwa uNorman Vincent Peale, kwinjulamqondo yakhe ngokuthi abantu bafanele benze kanjani, kumbe bahambe, futhi bazitikitele kwinjulamqondo.

Kwase-ke, phezu kukaEinstein, wayekhuluma ngomkhathi owawungaphandle phakathi kohlelo lapho, ngaphandle kwezinkanyezi. Futhi uma umuntu ebengahamba ngejubane, ngikholwa ukuthi wathi, lokukhanya, . . . Manje, ngicabanga ukuthi, yini lokho, . . . izinkulungwane ezingamashumi ayisishiyagalombili-nesithupha na? [UMfowethu Neville uthi, “Ikhulu namashumi ayisishiyagalombili-nesithupha.”—Umhl.]

Ikhulu, amamayela ayizinkulungwane ezingamashumi ayisishiyagalombili-nesithupha ngomzuzwana, lokho kukhanya kuhamba. Futhi manje kuhlaziye lokho ngemizuzu emihlanu, zingaki izigidi nezigidi zezigidi zamamayela obungabanazo. Futhi i—izigidi eziyikhulu namashumi amabili eminyaka zesikhathi sokukhanya obekungakuthatha ukufinyelela kulowomthala. Bese kuba yikhulu namashumi amabili, kumbe iminyaka eyizigidi ezilikhulu namashumi amahlanu; izigidi ezilikhulu namashumi amahlanu ngaphezulu, nezigidi ezilikhulu namashumi amahlanu ukubuya.

<sup>69</sup> Futhi bashaya okuthize okwabavimbelayo. Futhi bona, emva kokuphuma lapho nokubuya, ubuyothatha eqinisweni iminyaka eyizigidi ezintathu ukwenza uhambo, iminyaka eyizigidi ezingamakhulu amathathu. Iminyaka eyizigidi ezingamakhulu amathathu ukwenza uhambo, futhi, nxa ubuyela emhlabeni, eqinisweni ubusuhambe kuphela iminyaka engamashumi amahlanu. Ubhobokela ePhakadeni. Akukho ukuphela kuLo.

<sup>70</sup> Nokucabanga, ukuthi, uNkulunkulu Owenza konke okwalokho futhi wakubeka ngohlelo, futhi wakhuluma ngakho, wehla futhi waba yinyama phakathi kwethu, ukusihlenga. Futhi wasihlonipha kakhulu ngoBukhona baKhe bobukhosi, ukuthi A—Ame lapha kulomhlaba onokona ezinsukwini zokugcina, futhi wafakazela iZwi laKhe ukuthi linjalo, ngoba Uzibophezele kuleloZwi. Ameni. Ubukhosi nokulunga kwaLowo omkhulu Ophethe lezozinto ngesandla saKhe!

<sup>71</sup> Qaphelani, izizwe. I—ibandla lizofanele lenqabe iZwi laKhe, kuqala. Bese, emva kokuba ibandla seLilenqabile, futhi laMbiza ngo “Belzabube, kumbe ngomoya omubi,” khona-ke Lalethe phambi kukahulumeni, kwaze kwathi isintu sonke safanele silahlwe. Manje sithola uJesus, kulokhukusa, phambi ko—kombusi, uPilatu, umRoma, ukuba aquliswe icala. Futhi sithola ukuthi ibandla laMenqaba, kuqala, ngenxa yokuthi abawukholwanga uMlayezo waKhe, ngoba abalazanga iZwi.

<sup>72</sup> UJesus wabatshela, “Ukuba beni—benimzwile uMose, beniyokholwa yiZwi laMi, ngoba nguye owakhuluma ngaMi.” Niyabo? Nanto iZwi umprofethi. . . Okungukuthi, i—iNkosi iza kumprofethi, nomprofethi wakhuluma iZwi lehora elizayo. Futhi lapha Lakhonjwa, futhi wathi, “Nithi niyamazi uMose futhi ungumholi wenu. Animazi uMose, anazi naZwi lakhe.” Ngamany’amazwi, Wathi, “NgiyiZwi. NgiyiZwi elikhonjiweyo uMose akhuluma ngokuthi laliyofika, futhi niyaNgilahla.” Niyabo? Ngamasiko abo, niyabo, ibandla laMlahla.

<sup>73</sup> Manje, siyaMthola manje phambi kukaPilatu, futhi lifakazelwe ngempela, futhi, lakhonjwa esikhathini, kumbe ibandla, yisithunywa sesikhathi. Babenikezwe ithuba ukubona nokukholwa, kodwa baLilahla. BaLilahlelani na? Abaningi

babo babefuna ukukukholwa Lokho; kodwa amasiko abo, hhayi abantu, kodwa amasiko abo!

<sup>74</sup> Manje, niyabo, njengoNikodemu weza ebusuku, futhi wathi, “Mfundisi, siyazi ukuthi Wena ungumfundisi ovela kuNkulunkulu. Siyazi ukuthi Wena uvela kuNkulunkulu. Akekho ongenza lezizinto Ozenzayo uNkulunkulu engenaYe. Si. . .” Ubani u “si” akhuluma ngaye na? Ibandla, abafarisi, abaholi bangalolosuku. “Siyazi. Seneliseke ngempela ukuthi Wena uyilowoMuntu.” Babengakwenzi ngani pho? Ngoba, inqubo yabo. Ngifuna lokho kucwile kujule ngempela, ngoba yilapho engiya khona. Niyabo? Inqubo abase bevele bezijoyinele kuyo, yiyo ababengenakuyigudluza. Nakuba babona ukuthi Lowo kwakunguMesiya, kodwa inqubo ababezihlanganise nayo yayingenakubavumela ukuba baLemukele.

Niya—niyaqonda na? [Ibandla, “Ameni.”—Umhl.] Manje ngifuna ukubuza, kulezizethameli ezibonakalayo, bangaki koqondayo ukuthi ngikhuluma ngani na? Phakamisani izandla zenu. Kulungile.

<sup>75</sup> Manje, inqubo! BaLikhholwa, futhi babazi ukuthi Lalikhona. Bengingathanda kanjani ukusho leyonto efanayo namhlanje! Siyabona ukuthi yini efanele ukuba lapha namhlanje, futhi siyaLibona, kodwa inqubo ingeke ibavumele baLemukele. Sebengenwe kakhulu yinqubo! Niyabo, akusuye umuntu, yinqubo.

Njengoba nje ngikhulume ngoMongameli owavele nje wabulawa ngokwakhelwa uzungu. Hhayi indoda; ngokwazi kwami, iyindoda elungileyo, ayenzanga lutho neze olubi ngokwazi kwami. Kodwa yinqubo. Akusibo abantu; yinqubo.

<sup>76</sup> Kwakungesiwo amaJuda; kwakuyinqubo yawo. Leyonqubo yaMlahla, ngoba Alizange liyibekezelele inqubo yawo. Niyaqonda na? [Ibandla lithi, “Ameni.”—Umhl.] Manje, izinto ezifanayo iyenzeka manje. Futhi bakhetha lesisitha somphakathi, umbulali.

Kodwa inkulumo-mpikiswano manje isimbandakanye nohulumeni. Ngakho uhulumeni uzomemezela lesisigwebo, ngoba, ukuthatha impilo, kufanele kufike phambi kukahulumeni. Babengavunyelwe ukwenza lokho, ngoba babephansi ko—kokubusa kweRoma, futhi babengenakukwazi ukuthatha impilo akunandaba ukuthi ibandla labo lalisho kangakanani ukuthi, “Sifanele sikwenze.” Ngani, ba—babengenakukwenza ngaphandle, kuqala, kokuba iRoma ibanike invume kukho. Ngakho, lalifanele lilethwe phambi kukahulumeni. Manje uhulumeni ungene entweni.

Manje, uma leso kungesiso isithombe sanamhlanje, angiboni ukuthi yini. Niyabo, impela nje!

<sup>77</sup> Ibandla Lalenqaba, manje nguhulumeni osengene. Isikhathi sasesifikile lapho isizwe, sabo bonke, sonke, sasifanele sifike.

Inkulumo-mpikiswano yenziwa. Ukuhlala obala kwamaqiniso kwase kufikile. Sonke isizwe sasiMlahlile, nokwehliswa kolaka lukaNkulunkulu phezu kwabo. Futhi ngaphambi ko... Ngisho nebandla laliMlahlile, okwakuyoletsa ulaka phezu kwebandla. Kodwa manje isizwe siMlahlile, ukuletha ulaka phezu kwabo bonke.

Futhi, namhlanje, izwe liMlahlile, ukuletha ukwahlulelwa ezweni lonke. Zonke izizwe zifanele zehlulelwe.

<sup>78</sup> Futhi siyazi ukuthi lokho kwenzeka esikhathini senduna enkulu engumRoma, uTitus. Wavimbezela iJerusalema, kwase kuthi-ke ekugcineni nje... Abanye badla izingane zabanye; badla amaxolo emthini, notshani emhlabathini. Kwa—kwase kuthi-ke uTitus wagibela wangena ngqo futhi wavele wadilizela phansi izindonga futhi wawushisa umuzi, negazi lagobhoza phansi—phansi emigwaqeni kanjalo, lapho ayebabulalele phakathi lapho.

Futhi kwakufanele. Ngaphambi kokuba uNkulunkulu olungileyo adedele abantu, Ayebakhethile, ukuba bafike phansi kwento enjalo, ku—kufanele kubekhona isizathu esilungileyo. Ulungile. Imithetho yaKhe—yaKhe ibiza ukulunga kwaKhe. Nomthetho ongenanhlawulo awusiwo umthetho.

<sup>79</sup> Ukuba bengingathi, ngenze umthetho lapha edolobheni, “Kuyi—yi—yinhlawulo ukugijima elambini elibomvu,” bese kodwa kungabi-nanhlawulo kuwo, ubuyelokhu nje uzigijimela emalambini abomvu. Kodwa kufanele kubekhona inhlawulo.

Futhi inhlawulo yomthetho kaNkulunkulu, ukulahla uhlelo lwaKhe, kungukufa. Futhi kwafanele kubekhona ukufa, ngakho kwadinga kuhlawulwe.

<sup>80</sup> Simi ecaleni elifanayo kulokhukusa, izwe lonke, icala. Onke amahlelo lenqabe iZwi. Ngiyazi lokhu kuzwakala kuyindluzula kakhulu. Futhi ngifuna abefundisi olalele, okhona lapha nalabo abaseteyipini, futhi, ukuba bazame ukuqonda lokhu manje, engizama ukukwenza kucace. Kodwa ngibambe iphuzu lami, kumbe ukwenza iphuzu lami lapha, futhi ngisho ukuthi simi, namhlanje, [UMfowethu Branham ushaya kathathu epulpiti—Umhl.] kwelinye ihholo likaPilatu lokwahlulelwa.

<sup>81</sup> Wena uthi, “Mina ukuba ngangime lapho, ngangiyokhulumela uJesu Kristu.” Futhi, yebo, wenzani ngakho manje na? Yileyo into. Niyabo? “Akunandaba ukuthi ibandla laliMenqabe kangakanani, ngangiyoma eceleni kwaKhe.” Unethuba. Ehhe. Niyabo? Bona, baMenqaba.

<sup>82</sup> Manje Uquliswa icala, namhlanje, kumbe usequlisiwe, kumbe, futhi usecaleni, ngenqubo yezwe ezobunjwa, yalokho okubizwa, ngomkhandlu wamabandla, uku—uku—ukumbela e—eMkhandlwini webandla loMhlaba. Manje, futhi benzeni na? Bavotele ukuthi ngokoqobo bayozihlanganisa ndawonye futhi babenomkhandlu wamabandla.

Futhi kuloMkhandlu wamaBandla, ukuthi onke amabandla afanele abe ngawalomkhandlu, kumbe, uma engakwenzi, awuvunyelwe ngisho ukushumayela, awuvunyelwe ngisho ukuba nomkhuleko wabagulayo. Futhi indlu yokukhonzela yakho ingasetshenziselwa noma yini abafuna ukuyisebenzisela yona. Uma befuna ukubeka amabhokisi kuyo, kumbe izinto zokudubula, noma ngabe yini abafuna ukuyenza, awunakulawula kuyoyonke nhlobo. Uphakathi kokuthi ungowoMkhandlu wamabandla noma awukho nhlobo.

Futhi yileyonqubo eburnjwayo lapha eUnited States, lokho kugcwalisa umBhalo, kuze kuyothi ngci. Kugcwalisa lokho iNkosi eyakukhuluma kimi ngo 1933, niyabo, futhi simi kulesosikhathi kulokhukusa.

Futhi uJesu Kristu, iZwi, lisekuqulisweni icala, namhlanje, njengoba kwakunjalo ekubethelweni, futhi manje Usezandleni zethu. Usezandleni zezwe. IZwi likhonjwe ngokucacile, izwe jikelele, niyabo, futhi Umi phakathi ecaleni. Onke amahlelo aMenqaba. Futhi manje Uquliswa icala njenge. . . eMkhandlwini wamaBandla, futhi bayaMlahla futhi futhi kunalokho bakhetha njengoba benza ngaleyonkathi.

<sup>83</sup> Niyabo, imvelo emlandwini iyaziphinda, ngoba imvelo iqhubeka ngokufanayo. Imithi isalokhu iqhubeka ikhula, nezithelo ezisamifino ziyamila, nezimbali, nezwe lisaphenduka njengoba lihlala lenzenjalo. Yimvelo. Futhi imvelo yalowo nalowonyaka iyaveza, futhi, futhi iphind'iveze i—isibuko salokho i—i—imvelo eyayiyikho phambi kwabo. Futhi, namhlanje, sizithola thina futhi simi kuleyondawo efanayo.

Manje, uJesu waye “yiZwi,” uJohane oNgcwele, isahluko 1. Sonke siyakukholwa Lokho. WayeyiZwi. Futhi ngoba WayeyiZwi. . . Ngiyacela qondani. WayeyiZwi, futhi Wayefanele amelane nenqubo.

Futhi abazange—abazange baMlahle ngenxa yezimangaliso zaKhe. Abazange. Bathi. . . Wathi, “Ubani ongaNgilahla na?”

“Futhi Ubenze-bubi buni na?” kwasho inenekazi elincane. “Wenze-bubi buni ngaphandle kokuphulukisa abagulayo na?”

<sup>84</sup> Bathi, “Asimlahleli lezizinto.” Niyabo? “SiMlahla ngokuthi Yena, uthi engumuntu, Azenze uNkulunkulu.” Futhi imiBhalo yabo uqobo yasho ukuthi Wayeyoba nguNkulunkulu.

KuIsaya, umprofethi omkhulu owaloba iziNcwadi ezingamashumi ayisithupha-nesithupha zikaIsaya, futhi kuqala nge. . . Kuqala, njengasekuqaleni; futhi phakathi neNcwadi kufika uJohane umBhaphathizi; futhi kuze kuyophelela ekubuseni kwesikhathi seminyaka eyiNkulungwane. Futhi iziNcwadi ezingamashumi ayisithupha-nesithupha eBhayibhelini, njengoba kukhona izahluko ezingamashumi ayisithupha-nesithupha kuIsaya. Kuyisimanga ukuthi kuwa kangaleyondlela. LoIsaya 9:6, wathi, “Sizalelwa

uMntwana, siphiswa iNdodana; neGama laKhe liyakuthiwa, ‘uMluleki, iNkosi yokuThula, uNkulunkulu onaMandla, UYise ongunaphakade, oMangalisayo.’”

<sup>85</sup> Namasiko aphuphuthekile, kumbe izinqubo, babengenakubona ukuthi lowo kwakunguNkulunkulu; ngomprofethi wabo uqobo, lowo iZwi elafika kuye, elathi Wayezoba nguNkulunkulu. Izinqubo eziphuphuthekile! Ngakho babelahle iZwi, futhi bacela umbulali esikhundleni, uBaraba.

<sup>86</sup> Futhi, namhlanje, iZwi, licacile lalolusuku, liqinisekisiwe. Lenziwe laba yilo ngempela. Likhonjiswe liyiQiniso. “Futhi ezinsukwini zokugcina,” njengoba uJesu athi, “njengoba kwakunjalo emihleni yaseSodoma,” nokunjalo, “kuyakubanjalo ekufikeni kweNdodana yomuntu.” UNkulunkulu impela, qobo lwaKhe, OwayeyiZwi, wabikezela isikhathi sokuphela nokuthi kuyokwenzekani; nokuthi iziNkanyiso zaziyo vela ngesikhathi sokuhlwa; nokuthi kwaba kanjani, uMalaki 4, Wayezothumela lezizinto futhi azifakazele.

<sup>87</sup> Futhi sekulethwe endaweni yesinqumo, namabandla aLenqabile. Futhi aceleni amabandla na? Umbulali weZwi, lowo othatha inqubo. Uma inqubo iphambene neZwi, khona-ke ingumbulali kulo iZwi. Futhi bacele isiko lehlelo, esikhundleni seZwi leqiniso libonakaliswa futhi lifakazelwa ukuthi LinguNkulunkulu phakathi kwabantu; ngesayense, ezithombeni, ukuKhanya, iNgelosi efanayo yeNkosi, iNsika yoMlilo.

Yena Lowo ofanayo owaphila emhlabeni e—emzimbeni kaJesu Kristu, ufikele phezu kwabantu baKhe ezinsukwini zokugcina, lapho isayense ithathe isithombe saKho. Ibandla liyibonile imisebenzi yaKho. Kukhonjwe ngempela, ngamatheyipu nakho konke, ukujikeleza nokujikeleza izwe, futhi kwashunyayelwa ngokobuntu.

Kepha nokho, kukho konke lokho, izinqubo zabo zicela uMkhandlu wamaBandla ukulahla iQiniso. Niyabo? Becela umbulali owayezovalala ngci, kumbe amise, kumbe avalele ngaphandle. Futhi, kuzokwenza, bayoyimisa Into enje. Futhi kuyokwenziwa nguMkhandlu wamaBandla. Nanto uphawu lwesilo; umphikukristu, omelene neZwi, elinguKristu. Kodwa hhayi ezabo izinc- . . .

<sup>88</sup> Bacabanga ukuthi lisiko. Bacabanga ukuthi amasiko abo lingelikaNkulunkulu. Niyabo? Kodwa lingeke lime kanye neZwi, futhi kanjalo noNkulunkulu akaliqinisekisi ukuthi lilungile. UJesu wama kanye neZwi, kodwa hhayi nomkhandlu wabo; kepha kanye neZwi. NeZwi lafakaza ukuthi WayenguNkulunkulu.

Futhi Liyafakaza namhlanje ukuthi LinguNkulunkulu, ngoba Liphila ukuPhila okufanayo, Lenza into efanayo phakathi kwethu neLayenzayo emuva lapho, futhi labikezela.

<sup>89</sup> Pho benzani na? Bavuma into e... Bayemukele, vele, yona leyonqubo efanayo eyobethela Lokho. Nokubethelwa kwebandla elikhululekileyo elingakhethi-bandla sekufikile. Kunjalo.

<sup>90</sup> Manje, lokho akuyiphambanisi imiBhalo. Kuhambisana nemiBhalo. “Base bebumba umfanekiso wesilo.” Behlanganisa amahlelo kwiProtestane elilodwa, bebumba uphawu lwesilo, umfanekiso wesilo, ngokweZambulo 13:8. “Base benza umfanekiso wesilo.”

*Isilo* yi “Roma.” Sonke siyakwazi lokho. Kodwa njalo bekuhlala kuba yiRoma, konke... Kungaba kanjani—kungaba kanjani yiRashiya, kanti iBhayibheli lithi yiRoma na? Niyabo, abantu nje bathatha umcabango okungesiwo. Niyabo? Kungaba kanjani ngenye into, kanti kubikezelwe ukuthi kuzoqhamuka eRoma na?

<sup>91</sup> Buyela kuDanilyeli futhi, insimbi nobumba ezinyaweni; insimbi ayizange iphele, kusukela emadolweni kwehlele ekupheleni. Futhi noma ubani uyazi ukuthi iRashiya yayingakaziwa ngisho ukwaziwa ngaleyonkathi. KwakuyiRoma. Udrako obomvu kwakuyiRoma. Kuhlala njalo kuyiRoma. Futhi leyonsimbi ayizange iphendukele ekubeni ngenye into, isuka kwiRoma ibe ngenye into; yahlala iyiRoma. Futhi isilo yiRoma!

<sup>92</sup> Futhi iRoma lalinenqubo yenkolo elalikhanda lalo linokufa... kumbe isilonda esibulalayo salibulala ekhanda lalo, kodwa savuswa futhi, ukusuka eRoma lobuhedeni kuya eRoma lobuphapha. Futhi manje bazokwenza umfanekiso ngaso, esilweni esikhuphuka eZambulweni 13.

Nike naqaphela na? Lesisizwe sibalwe saba yishumi nantathu, futhi sibonakala... Angisho ukuthi lokhu yi... Ku—kuyisimanga, nokho, ukuthi kwenzeke ngokwezibalo, ma-... impela kuhambisane nohlelo lomBhalo. Sitholakala esahlukweni 13 seZambulo, lesisizwe.

<sup>93</sup> Zonke ezinye izilo zikhuphuka emanzini, okungukuminyana nezixuku zabantu, kwasho iBhayibheli; kodwa lesisilo esincane sikhuphuka emhlabeni, lapho okwakungekho-bantu khona. Nokho, sasiliwundlu, inkululeko yenkolo; sasesikhuluma njengodrako, futhi sazihlanganisa namandla futhi senza konke lokho udrako akwenza phambi kwaso. Impela. Ngakho nakho lapho okhona. Ku—kufanele nje kube ngaleyondlela. Ayikho enye indlela yokukuzungeza.

<sup>94</sup> Futhi nakhu lapho esikhona, namhlanje, sibumba inqubo. Inqubo! Asikwazi ukulinda kuze kuthi okunye... Sazama ukwenza wonke umuntu abe yi—yiLuthela; futhi asikwazanga ukukwenza. Sizama ukubenza bonke babeyiBaptisti; asikwazanga ukukwenza. Bonke babe yiMethodisti, kumbe bonke babe yiPentecostal; abakwazanga ukukwenza. Ngakho, ukuze kwenziwe lokhu, isikhathi sifishane kakhulu, babumbe umkhandlu, inhloko, umfanekiso wesilo. Yilokho impela



abakwenzile. Futhi kuyini na? Ukubethelwa kweZwi, futhi, sekufikile. Lisekuqulisweni icala futhi masinya kuzofika enkundleni.

<sup>95</sup> Qaphelani, iZwi elibonakalisiwe, ukusuka ehlelweni. Liyabonakalisa. I—iZwi elingumehluko ehlelweni.

Yini le, iyini lenqubo na? Ingumzimbanyana oncike kwiRoma. Ngabe iBhayibheli lathi iyoba yilokho na? Yebo, mnumzane! ISambulo 17, balibona iRoma likhuphuka qobo lwalo ngenqubo yobufundisi, yowesifazane. Owesifazane, ibandla njalo lifanekiswa ngowesifazane.

Nembala, uMlobokazi kaKristu ngowesifazane. UEva kwaba nguye owawayo; unguYe ofanele ahlangwe. Futhi iBandla (liyini?) ngowesifazane ohlengiwe.

<sup>96</sup> Nalo wesifazane uhlezi phezu kwesilo esinamakhanda ayisikhombisa. Futhi siyazi ngamagquma ayisikhombisa, nokunjalo, njengoba iBhayibheli lathi kuyoba njalo. Akukhophutha. Alikho ithuba lephutha. Niyabo?

Futhi qaphelani-ke, siyathola, ukuthi wayengu “NINA WEZIFEBE.” Niyabo? Futhi unina nendodakazi bahlangana ndawonye futhi ngobungani. Kanti, yake, indodakazi yambalekela unina, ukuba izame ukuphila ngobuqotho, ngokuba unina wayeselhlazo kakhulu futhi eziphethe kabi intombazane yaze yalishiya ikhaya. Ehhe. Kodwa manje, njengoba isithe ukuqala ukukhula kancane, yona, futhi yenza izinto eziningi ezimbi kakhulu, qobo lwayo; ibona unina, icabanga ukuthi unina wayekahle, ngakho izibumbela inqubo okungeyayo. Niyabo? Impela.

<sup>97</sup> Ihlanganisa ubuhlelo, ubuProtestane, igcwalisa khona impela umBhalo owakushoyo kweSambulo 17. “Bonke, abamagama abo angalotshwanga eNcwadini yokuPhila yeWundlu, kwakungokwakhe.” Okukodwa kwakho, isilo kumbe umfanekiso wesilo. IBhayibheli lasho njalo.

NoJesu wakhuluma ngalokhu, hhayi njengobukhomanisi. Kodwa kuMathewu isahluko 24, kuqale ngelama 21 kuye evesini 26, Wabikezela ukuthi umoya kulenqubo wawuyofana kakhulu nento yangempela uyoze udukise nabaKhethiweyo uma kwakunokwenzeka; abaKhethiweyo, abamaGama abo abekwe eNcwadini yokuPhila yeWundlu ngaphambi kokusekelwa kwezwe. Futhi, ngokusobala, wababopha ngqi, waze Wathi ukuba Wayengawufinyezanga umsebenzi, ngenxa yabo, bekungesindiswe-nyama phezu komhlaba. Futhi kuphela sine. . .

<sup>98</sup> Lona ngu—lona ngu '64, akusuye na? Futhi ngicabanga ukuthi basho ukuba cishe kusuke ngeminyaka elishumi nesikhombisa kulokho, kanjalo, ngokwekhalenda. Futhi sino '64, 1964, okuzokwenza (yini leyo na?) iminyaka

engamashumi amathathu-nesithupha esele, kuye ekhulwini-minyaka lamashumi amabili-nanye.

Futhi njalo iminyaka eyizinkulungwane ezimbili, izwe selifike ekupheleni kwenqubo yalo yezwe, inqubo yezenkolo, kuye ekupheleni kwazo zonke izinqubo, futhi uNkulunkulu kwafanele angene. Wenza emihleni kaNowa; iminyaka eyizinkulungwane ezimbili yokuqala. Iminyaka eyizinkulungwane ezimbili yesibili; inqubo ibuyela lapho ingqikithi yethu ibiza khona, kulokhukusa, futhi Wathumela futhi iZwi laKhe. Wathumela iZwi laKhe ngomprofethi, isikhathi sikaNowa, umprofethi uNowa; futhi abantu baLilahla, ngenxa yenqubo yabo. Wabuye wathumela iZwi laKhe esikhathini sikaJesu, iZwi labonakaliswa ekugcwaleni; abantu baLilahla. Futhi manje ngu 1964, kushiya iminyaka engamashumi amathathu-nesithupha kuze kube ngeminye futhi iminyaka eyizinkulungwane ezimbili; neZwi lethuliwe, futhi inqubo iLilahlile.

<sup>99</sup> Sisondele kangakanani na? Mhlawumbe isikhathi sesedlule kunoma sicabanga, niyabo, ukuthi noma ngasiphi isikhathi kungenzeka. Mhlawumbe sekuvele kwenzekile, kukho konke esikwaziyo, njengoba ngakhuluma ngeSonto eledlule ngilapha. Igama lokugcina lingahle ukuba bese likuleyoNcwadi; uma selikhona, alisekho elizongena. Izwe liyoqhubeka njengoba lalinjalo nje, kodwa iBandla libekwe uphawu. Qaphelani manje njengoba siqhubeka lapha. Amagama abo, manje, angeke abadukise labo abamagama abo alotshiwe.

<sup>100</sup> Kuyini na? Kuzofanele kube yinqubo. Niyabo? Futhi cabangani nje, ukuba ngowalelohlelo kuleyonqubo, wenzenjani-ke lapho? Kuphi lapho owenze khona? Uphawulelwe ngaphandle, niyabo, kweZwi, waya enqubweni eqonde ukubulala esusayo, “Yokuba nesimo sokumesaba uNkulunkulu, kepha aMandla akho bewaphika.” Kuluphawu lwesilo. Impela. Niyabo?

<sup>101</sup> Yisilo ngapho, lokho esakwenzayo; futhi nanku umfanekiso, into efanayo. Futhi isilo sasisikhulu kakhulu, esabumba lelobandla elikhulu lomhlaba wonke eNayisiya, niyabo, ukuthi benza lonke i—lonke izwe lifike kulokho, kuleyonqubo eyodwa. Futhi bacabanga ukuthi yayinkulu kakhulu, “Akekho owayengalwa nabo,” kwasho iBhayibheli, baze benza umfanekiso kuso isilo, futhi baletha onke amaProtestane angena eMkhandlwini wamaBandla; owabumba inqubo, ukuthi wawungacatshangwa nokuthi ungumKristu kumbe noma yini okunye ngaphandle uma wawukuleyonqubo.

<sup>102</sup> Nanko umehluko phakathi kophawu lwesilo nokubeka uPhawu kukaNkulunkulu. UNkulunkulu ubeka uPhawu ngeZwi laKhe. Nyalikholwa ukuthi iZwi liyilo na? [Ibandla lithi, “Ameni.”—Umhl.]

Manje nithi, “Ngabe kunjalo, Mfowethu Branham na?” Yebo, mnumzane.

<sup>103</sup> Manje, ngiyanazi nina maSabatha, kumbe amaSeventh-day Adventists, nithi, “Ukugcina usuku lweSabatha.” Kodwa lokho akusikho. Akusikhona ukuba nginicasule, kodwa lokho ngokoqobo akunjengemibhalo.

AbaseEfesu 4:30, kuthi, “Ningamdabukisi uMoya oNgcwele kaNkulunkulu, enabekwa uphawu ngaye kuze kube-lusuku lokuhlengwa kwenu.” Niyabo?

<sup>104</sup> Manje, uMoya oNgcwele uyiZwi. UNkulunkulu akamthathu. UnguNkulunkulu ofanayo ezikhathini ezintathu, izikhundla ezintathu. UNkulunkulu, uYise, phezu komthetho; uNkulunkulu, iNdodana, emseni; noNkulunkulu, uMoya oNgcwele, njengoba niWubiza kanjalo, uNkulunkulu ofanayo esikhathini sikaMoya oNgcwele. UNkulunkulu, uYise, wayeyiZwi; uNkulunkulu, iNdodana, wayeyiZwi; noNkulunkulu, uMoya oNgcwele, yiZwi. Niyabo, yizikhundla ezintathu nje. Kanti, futhi, thina . . . NoMoya oNgcwele ukubeka uphawu, ngakho-ke ubekwa uphawu yiZwi.

Manje wena uthi, “Kuhle, ngibekwe uphawu ngu . . .”

<sup>105</sup> Kuhle, manje-ke, luzikhomba lona. Niyabo? Luyafakaza. Ungeke ube ngowenqubo, futhi ubekwe uphawu kanye nenqubo neZwi, niyabo, ngoba kuphambene, okunye nokunye. Awukwazi ukukwenza. Kulungile.

Manje siyathola, ukuthi, umshini omkhulu isihambisi-mshini, isihambisi-mshini semishini emikhulu, okungukuthi . . .

Umshini, une . . . imoto, inamaphistini, amavalvu, nokhabaretha, nokunjalo. Lokho yi—lokho yisihambisi-mshini.

<sup>106</sup> Ngithanda ukusho okuthile eBandleni khona lapha, kuyangikhumbuza. Niyabo, yilokho oku . . . Ngikholwa ukuthi sesisondele kakhulu ekupheleni, ngi—ngizosho okuthile manje. Niyabo? Niyabo? I—sihambisi-mshini, kukhona abantu abaningi kabi abazama ukuchaza isihambisi-mshini kanti anisazi. Niyabo? Into kuphela o . . . Futhi, niyazi, nifanele nikwazi. Isihambisi-mshini siyaziwa. Manje ukuba uMose . . .

Ukuba omunye wayethe, “Nowa, ngikufuna uchaze i—sihambisi-mshini sokuthi umkhumbi untanta kanjani. Kunjani lokho?” Wayengenakukwenza.

Awudingi ukwazi isihambisi-mshini; kuphela aMandla okuhambisa aLo. Niyabo, aMandla okuhambisa yilokho ofanele ukwazi.

“Kanjani na?” Yebo, uma othize ekhuphukela kwaIsrayeli, futhi wathi, “Awusho, Mose, ngifuna ukuqonda. Ungazidala kanjani izilwane ngezwi lakho qho?”

107 Wathi, wathi, “Akusilo izwi lami. YiZwi likaNkulunkulu. Ungitshele ukuba ngikwenze.” Niyabo?

108 “Ngi—ngi—ngi...Tshela, ngichazele ukuthi wazenza kanjani izibawu zifike phezu komhlaba, kanti zazingekho, lezozibawu eziningi emhlabeni.” Niyabo? UMose akakwazanga ukukuchaza, qobo lwakhe. Awudingi. “Ukwaze kanjani ukwenza umoya wasempumalanga ufike futhi uphaphethe imbobo ngaphesheya koLwandle oluBomvu, futhi sonke sakulandela emhlabathini owomileyo. Chaza isihambisi-mshini salokho. Kwa—kwa—kwakuyini—i—inqubo owayisebenzisayo, Mose na? Yini? Ngitshele ucwaningo lwesayense lokuthi yisiphi isithako esincinci osidedelile.” Niyabo? Niyabo?

109 Wayengasazi. Yena, yebo, wayengasazi isihambisi-mshini; nje wayazi amandla okuhambisa. Futhi—futhi yileyondlela.

Angikwazi ukunitshela ukuthi ngiphila kanjani. Angikwazi ukunitshela ukuthi niphila kanjani, kodwa niyaphila. Angikwazi ukusho ukuthi kukanjani inhliziyo yakho, nokudla kwakho kungene kwakhe igazi. Futhi ithathe a—amandla alokho-kudla, futhi kuye kulolodonga lwesithathu lomgudu wasemathunjini futhi ibuye ikuphendulele ekubeni ukuphila kwegazi, futhi ibuye ikuthumele kwenyuke ngawe. A—angikwazi ukukuchaza lokho, kodwa iyakwenza. Niyabo, iyakwenza. A—angikwazi ukukuchaza. Angisazi isihambisi-mshini. Ngamandla okuhambisa.

110 Manje, uMose angahle ukuba wayesazi isihambisi-mshini, kodwa kwakungendawo-yamuntu ukusiqonda kuphela uMose. Babesazi ukuthi sasebenza, futhi lokho kuyenelisa. Kungani abantu bengenakukwazi ukweneliseka ngaleyondlela namhlanje na? Niyabo? Wonke umuntu wayengenakukwazi ukuba nguMose. Kwakukhona uMose oyedwa nje. Bavele bazi nje ukuthi kwakungokukaNkulunkulu. Babebonile ukuthi kwakungokukaNkulunkulu.

Futhi balandela njalo futhi benza kahle baze baqala ukukubuza, bafuna ukuvusa omuny’umuntu ukuba enze into efanayo, uKora, uDathani. Futhi lapho sebethole omunye ukuba angenise ukulingisa ngokwenyama, ekugcineni uNkulunkulu wathi, “Zahlukanise. Ungangeni kuleyonqubo yenhlangano. Niyabo, phuma kuyo! Ngizoyigwinya lombolozu.” Futhi Wavula umhlaba wayigwinya. Niyabo?

111 Anazi, anidingi ukwazi isihambisi-mshini. Yazini amandla nje okuhambisa, into okuyiyona ikufuqayo, ekwenza kube liqiniso, bese ubona ukuthi kushaya khona yini esikhonkosini iBhayibheli elathembisa ukuthi kuyoshaya kululusuku. Niyabo, yiZwi futhi, kubuyela eZwini.

112 Manje, umshini omkhulu usuyahleleka manje, futhi ulungela ukusuka. Isihambisi-mshini sesivele silapho. Sebevele banayo inqubo yomshini wenhlangano ezoletsa, phezu komhlaba,

“ukuthula,” basho njalo. Bane...njenge U.N. [INhlangano yeZizwe—Umhu.]

Izizwe zihlangana ndawonye. Kuyisikhathi sokuhlangana. Ngisanda kushumayela ngakho nje, maduzane. I. . . Zihlangana ndawonye, ukuletha ini? Ukuthula kwezwe. Zakwenza lokho eNhlanganweni yeZizwe. Bezihlala zikwenza, futhi akusebenzi neze. Kungeke kusebenze. I U.N. ayilutho kuphela iyibhelunda elikhulu lerabha elithwalwa lisiwe ngapha nangapha yiyoyonke imimoya yezizwe yemfundiso. Liyoqhuma lisakazeke kunoma yini. Ingeke isebenze.

Kanjalo noMkhandlu wamaBandla ungeke usebenze. Kuyinhlangano ngomuntu, ephambene nenqubo...kumbe inqubo yabo ephambene neZwi likaNkulunkulu, futhi ingeke isebenze. “Bangahamba kanjani ababili bengavumelananga na?” Ungeke ukwenze. Futhi lingenza kanjani ibandla lobuKristu, lizo. . .

<sup>113</sup> A—amaPentecostal, iAssemblies of God, na—namanye amabandla amakhulu o—ombuso wamaPentecostal, nowabantu bamaFull Gospel, bangalahlekelwa kanjani ukufundisa kwabo kwevangeli, yona impela imigomo abame kuyo na? Futhi lapho abakhuliswa khona, ukuba baphume kulezozinhlangano futhi bayigxeke; futhi bafanele balahlekelwe yimfundiso yabo yevangeli, ukuhamba nomuntu ophikisanayo nemigomo yeBhayibheli, nokuPhulukisa kukaNkulunkulu, naMandla kaNkulunkulu, noJesu Kristu. “Bangahamba kanjani ababili bengavumelananga na?”

<sup>114</sup> Nakho lapho ukhona, yilelohora esesifike kulona, futhi lowo ngumshini omkhulu osuhleliwe. Manje banesihambisi-mshini. Into kuphela okufanele babenayo nguSathane phakathi lapho, namandla okuhambisa, ukuphoqa ukubeka uphawu kwesilo. Lapho licindezelwa ngempoqo, khona-ke amandla okuhambisa ayasebenza. Isihambisi-mshini silapho. Sebevele banaso.

<sup>115</sup> Ake ngisho okuthize, futhi; lesisikhathi sokuhlangana, ukubona amabandla ehlangana, izizwe zihlangana. Kuyisikhathi sokuhlangana sikaNkulunkulu noMlobokazi waKhe, futhi. Futhi ngikusho lokhu ngokuzithoba nenhlonipho. Ngikholwa ukuthi uMlobokazi kaKristu uyabizwa. Ngikholwa ukuthi Ubekwa uphawu eMbusweni kaNkulunkulu. Ngikholwa ukuthi isihambisi-mshini silapho. Balinde aMandla okuhambisa ayoMsusa emhlabeni, ayongena eNkazimulweni, ekuHlwithweni. Ngikukholwa ngenhliziyo yami yonke. Yebo, mnumzane. Asazi ukuthi Uzokwenza kanjani, kodwa Uzokwenza.

UngaMandla okuhambisa. Thina nje siba ngamalunga omshini, woMzimba waKhe, sizibumbela emfanekisweni waKhe, futhi siMbone Ezihlanganisa nathi, emisebenzini yaKhe, neziphwiwo zaKhe zothando, lapho Esinika zona ngaphambi

nje kweSidlo sakusihlwa soMshado. Futhi silindile, siqaphele lokho.

Ibandla labo elikhulu linjalo, futhi, lihlanguana.

<sup>116</sup> AMandla okuhambisa aleliBandla ayoba ngukuphind'ukugcwaliswa ngoMoya oNgcwele thina esisebenze esilinganisweni esincane ngenkathi itshe eliyiNhloko lehla ukuba lihlanguana noMzimba. Kodwa ngenkathi leyoNhloko noMzimba kuhlanguana ndawonye, amandla agcwele kaMoya oNgcwele ayoMphakamisa kanjalo impela nje; ngisho nabafuleyo, ofele kuKristu, amakhulu eminyaka eyedlula, uyovukela ebuhleni bobungcwele baKhe, bese endizela emazulwini. AMandla okuhambisa nguMoya oNgcwele.

<sup>117</sup> Futhi manje amandla okuhambisa alenkambiso yokubusa enkulu abanayo abayakhile, lomshini omkhulu uyosebenza ngolunye usuku emkhandlwini ohlangene woMkhandlu wamaBandla oMhlaba, oyokwenza impoqo, futhi. Khumbul- . . . kodwa khumbulani . . .

Nina nithi, “Nxa lokho sekwenzeka . . .” Siyobe sesedlule-ke isikhathi kuwe. Usuvele uphakathi kuwo. Noma ngabe uyafuna ukuba kuwo, noma qha, usuvele ulapho. Niyabo? Qaphelani, senivele ninawo lowomoya phezu kwenu.

<sup>118</sup> Ngosuku ngenkathi i—ngenkathi i—imimoya evunguzayo yoMoya usuphephetha uvela empumalanga, enyakatho, entshonalanga, naseningizimu, ubonisa abantu baphume kuwo, futhi ukhombisa abantu!

Yingalesosizathu bengimelene kakhulu naleyonqubo. Ngibone ukuthi kwakukhona okuthize lapho, ubumnyama. Njengoba ngibabonile labo besifazane ngendlela ababepende ngayo ubuso babo, nganitshela ngeSonto eledlule, ngangazi ukuthi kwakukhona okwakuza.

<sup>119</sup> Kungani bengihlala njalo ngimelene nento enjalo na? Bengingayazi; sengiyayazi manje. Kungani bengihlala njalo ngimelene nenkolo ehleliwe na? Yingoba (sengiyayibona manje) iluphawu lwesilo. Niyabo? Angizange ngikusho lokho kuze nje kwaba semavikini amabili. Niyabo?

Manje, emva kwezombusazwe zebandla, kube sekwenzekani-ke? Emva kokuba iZwi seliqinisekiswa ngokweqiniso na? Manje, bukani, ekugcineni sekufike endaweni lapho osekufanele kubekhona ukuvumelana. Isinyathelo sabo esilandelayo manje kwaku . . .

<sup>120</sup> Kwakuyini isinyathelo samaJuda esilandelayo emva kokuba ibandla seLilenqabile na? Ibandla lenqaba iZwi. Babengafuni kwenza lutho ngaLo. “Lalingumoya omubi.” Laliyazi imicabango owawusenhliziyweni yabo. “Lalilibi.” Nokho, LaliyiZwi. Imisebenzi Ayenzayo, yaMfakazela, yaMqinisekisa ukuthi Wayengubani. Babengafuni kwenza lutho ngaLo.

Kwase-ke, into elandelayo, kufika kuhulumeni. Futhi leli yibandla likahulumeni, ngoba sonke isizwe singene. Kwakukhona isizwe sabahedeni silawula phezu kwesizwe esikhulwayo. Manje, sona, yonke into iyinkolo, ngakho kufanele kufike enkolweni yezwe.

O, he, indoda eyimpumpithe ibingakubona lokho! Futhi ithini indoda eyimpumpithe uma ibona lokhu na? Uma ikubona, iyophuma ebumpumpitheni bayo.

<sup>121</sup> Qaphelani lapho nxa lomkhandlu wezwe ubuthana, “Sizomenzenjani loJesu othiwa uKristu na?” Ngempela abafuni kwenza lutho ngaLo. Ngakho yinye kuphela into okumele yenziwe, ngalesosikhathi, khona impela abakwenza ngaleyonkathi, bayoLibethela, impela, baLivale ngci. “Akusayikubakhona. Akuyikuvunyelwa ukukwenza.” Impoqo yenkolo yezizwe ayisenakubavumela ukuba bakwenze. Inkonzo enje eqhubekayo lapha, nezinto ezinjalo, ziyovalelwa ngaphandle ngokoqobo. Ungeke ukwenze ngaphandle kwesivumelwano esivela ekomkhulu, inhloko yebandla, niyabo, umfanekiso kuso isilo. O! Silapha, yilokho kuphela. Se—se—sesifikile.

Futhi liqinisekise ngempela; isinyathelo esilandelayo ngukuMbethela.

<sup>122</sup> Kuyefana namanje, benza ukuba bonke abangazihlanganisi nabo, bayovalelwa ngaphandle futhi bangavunyelwa ukushumayela, niyabo. Lokho kubethela, kabusha, iZwi eliqinisekisiwe lesethembiso. Bakumise, “Awusavunyelwe ukuba nakho. Azisekho izinkonzo zokuphulukisa. Awusekho umkhuleko wabagulayo. Qhabo, mnumzane! Ungeke ukwenze. Qha, nakunye okwalokhu okunye. Qha, mnumzane! Uyoza ngoMkhandlu wamaBandla kungenjalo awunakho nhlobo.”

<sup>123</sup> Manje ningabona ukuthi kungani ngimelene nenkolo yehlelo, ngoba iluphawu lwesilo. IRoma liyinhloko yayo, eliyilona lingelokuqala. Kunjalo impela. Futhi libangela ukuba onke ayithathe ngokujoyinisa amadodakazi, lowo ngumfanekiso. Unina walo wenza into efanayo. Lahlelwaphi iRoma okokuqala na? Kwakuyiyiphi inkolo yokuqala ukuhlalelwa ezweni na? IRoma eliKatolika. Noma ubani onezwi elithi akunjalo, akangizwise lona. Akukho lapha. Inhlangano yokuqala, ibandla lokuqala ukuze lihlelwe, kwakuseNayisiya, eRoma. Yebo, mnumzane. Futhi yilokho impela abakwenzayo.

<sup>124</sup> Futhi wenzani uLuther emva kokufa kwakhe na? Benza into efanayo nabayenze eNayisiya, eRoma. Benzani emva kukaWesley na? Benzani emva kwazonke izinyathelo ezinkulu okuqubukayo na? Benza into efanayo, benza amadodakazi esifebeni, khona impela nje ngokuphelele. Kanjengoba, ngokufanayo, siyathola lapha . . .

<sup>125</sup> BenginomBhalo omncane olotshwe phansi lapha. Mhlawumbe kungcono ngikweqe lokho. Kodwa, futhi qaphelani, babene. . .

Ukuhlela kwebandla kunenqubo efanayo ndawonye namhlanje. Into kuphela abayidingayo amandla okuhambisa ayo, into nje yokukufaka ngempoqo. Futhi kuza ekuhlaleni obala kwamaqiniso, impela nje.

<sup>126</sup> Ibandla eliKatolika namabandla amaProtstane ayoba ngabangane. Nginitshelile ukuthi selokhu—selokhu kwasukela, iminyaka eyedlule engamashumi amathathu nento. Bayohlangana ndawonye. Futhi nibona ngempela ukuthi benzani manje. I—iProtestane alisoze laba yiKatolika, kodwa bayoba nobufowabo obuhlangene, uphawu lwesilo, olufana nesilo.

<sup>127</sup> Njengokufanayo unina, uEva, wonakalisa izwe lonke ekufeni ngokomzimba. Unina, uEva! Lalelani. Umama uEva wonakalisa isizwe sonke, ngokufa ngokomzimba, (kanjani na?) ngokulahla iZwi nokwemukela into ethi ayicishe ifane naLo. Wabangela konke ukufa ngokomzimba ngoba washiya iZwi leqiniso, futhi wakholwa yiZwi leqiniso lonke kepha kwaba ngokuncanyana nje. Ukungavumelani okukodwa okuncane neZwi eligcwele likaNkulunkulu kwabangela lonke usizi, konke ukufa nakho konke obekulokhu kusemhlabeni. Kwenziwe nguEva, unina wokufa. Manje niyabona ukuthi siza kuphi na? Unina wokufa, qaphelani, wavele nje akangalikholwa iZwi.

Wathi, “UNKulunkulu ushilo. . .”

USathane wathi, “Kunjalo.”

“UNKulunkulu ushilo. . .”

“Kunjalo.”

“UNKulunkulu ushilo. . .”

“Kunjalo.”

“UNKulunkulu ushilo. . .”

<sup>128</sup> “Yebo, lokho, lokho kuyikho impela. Nge—ngendlela, kunjalo, kodwa, niyabo, lokho—lokho—lokho akusikho konke okwaLo. Niyabo, uyo—amehlo akho ayovuleka, uyoba. . .”

Kodwa uNkulunkulu washo, futhi lokho kwenele, iZwi! [UMfowethu Branham umbambatha iBhayibheli lakhe—Umhl.] Niyabo, kwaqala nje ngokuguqulelwa okuncane kweZwi, futhi, into efanayo, kuphetha ngendlela efanayo.

<sup>129</sup> Qaphelani, indodakazi iyisithelo sikanina noyise, ngokuhlanganiswa. Manje nansi into eyethusayo. Kodwa ukufa, ngokomzimba, ukufa ngokomzimba kungukuhlangana kukamama uEva noSathane, ndawonye, ngokungakholwa yiZwi likaNkulunkulu. Bahlangana base bengenisisa i—isithelo sokufa.



Yena, i. . . Ukufa kuyisithelo sokuhlenganisa uSathane noEva, ndawonye.

<sup>130</sup> UEva wayeneZwi. USathane umelene neZwi. Futhi, bukani, cishe amashumi ayisishiyagalolunye-nesishiyagalolunye nokwamakhulu angamashumi ayisishiyagalolunye-nesishiyagalolunye aLo, uSathane wavuma ukuthi kwakulungile. “Kusondelene kakhulu,” iBhayibheli lathi, “ngezinsuku zokugcina, bekuyodukisa nabaKhethiweyo uma bekunokwenzeka.” Niyakubona ukuthi kungena kanjani, ukuthi bekuhlala kunjani, ukuthi kuphuma kanjani na? Indlela efanayo, kuhlangele ukungakholwa kulolonke iZwi eligcwele likaNkulunkulu. Nikutholile na? Yilokho okwaletha ukufa, ngukuhlenganisa ukungakholwa neZwi. Ukungakholwa, okuncane nje, ingxenyanana yakho; okuncane, imbijana, imbijanyanyana, okwekhulu kwephesente elilodwa. Kodwa Lifanele libe yikhulu lamaphesente! Kuphela.

<sup>131</sup> Qaphelani, indodakazi kaNkulunkulu, iBandla, uMlobokazi, uyisithelo futhi, sikaNkulunkulu neZwi laKhe, behlangana. UMoya oNgcwele uhlangana emzimbeni wenyama, Waveza iNdodana kaNkulunkulu, isithelo sokulunga kukaNkulunkulu. Futhi ngosuku lokugcina, njengoba sitshelwa, “njengasemihleni yaseSodoma,” uMlobokazi uyohlanganiswa ngeZwi likaNkulunkulu libonakaliswa enyameni, uMoya oNgcwele ubabeka uphawu kuNkulunkulu, futhi uphawulela ngaphandle ukungakholwa, ngaphandle.

<sup>132</sup> Njengoba ngishilo, uma ukuphila kukaBeethoven kwakukuwe, ubuyophila njengoBeethoven; uma ukuphila kukaHitler kwakukuwe, ubuyophila njengoHitler. Futhi nxa ukuPhila kukaKristu kukuwe, uyophila njengoKristu, wenze nemisebenzi kaKristu. Futhi lokho kuyoba njalo. Uma uKristu ephile namhlanje, Ubeyokwenza khona impela lokho iZwi elathi Wayezokwenza namhlanje. Futhi uma iZwi lakusho ukuthi, “Unguye izolo, namhlanje, naphakade,” lelizwe lobufundisi eliphuphuthekile alikwazi ngani ukubona isikhathi abaphila kuso na? Niyabo?

<sup>133</sup> UEva wabangela konke ukufa ngokomzimba, ngokuzama ukujovela ukukholwa okuphambene nokukholwa okuyikho kukaSathane eZwini. Futhi leyo yinto efanayo eyenzeka ebandleni, eNayisiya, eRoma, ngokuthatha izimfundiso ezingenakuphikiswa esikhundleni seZwi. Leyo yinto efanayo kwiMethodisti, iBaptisti, iPresbyterian, njengalapho ukuKhanya kuthi-bha onyakeni ngamunye futhi baLenqaba.

Yingalesosizathu iLuthela lafa ngenkathi uWesley esukuma. Kwakungomunye unyaka. Lafika iZwi, futhi babefanele baLemukele noma bafe. Yingalesosizathu amaPentecostal efa manje, ngoba unyaka ulapha. IZwi libonakalisiwe, isikhathi sokhozi, isikhathi seZwi sokuba liphindele emuva, “ukubuyisela

uKholo lwawobaba, lubuyele kubantwana futhi.” Futhi bahlangene kakhulu, bayaLenqaba, futhi abalutho kuphela ukufa ngokomoya. Njalo e . . .

<sup>134</sup> UMzimba kaNkulunkulu, uhlangele njengoMlobokazi waKhe, beMunye; Yena noKristu, ndawonye, nguMoya usebenza enyameni yeBandla njengoba Lasebenza enyameni kaJesu Kristu, ngoba Liyingxenye yoMzimba waKhe. Abasebabili; kodwa baMunye! BaMunye. Indoda nomkayo abasebabili, kodwa bamunye. Futhi uKristu noMzimba waKhe baMunye. Futhi uMoya ofanayo wawukuKristu ukuMlobokazi waKhe, eMzimbeni waKhe, lokho kuBahlanganisa ndawonye ngalolonke iZwi. NoNkulunkulu ehlala lapho, qobo lwaKhe, elibonakalisa.

<sup>135</sup> Futhi umphikukristu, uzothi, “O, ngiyamkholwa uKristu, ngiyalikholwa iVangeli, ngiyakholelwa kuleziZinto, kodwa, niyazi . . .” Nakho lapho okhona. “Kodwa, niyazi, izinsuku zezimangaliso selwedlule. Ayikho into enjalo, niyabo.” Nakho lapho okhona. “O, angikholelwa ekutheni ufanele ubhaphathizwe eGameni likaJesu Kristu.”

<sup>136</sup> Kodwa iBhayibheli lathi wenza. Manje ngifuna usiyazi wezenkolo ukuba aphikisane nalokho. Niyabo? Niyabo? Kufanele kube njalo. Wena uthi, “Yebo, umbhaphathizo awenzi-mehluko.” Yebo, bese-ke, walotshelwani pho? Wawenzelani umehluko kuPawulu pho? Wawenzelani umehluko kubo bonke pho? Kuya ngokuthi ubhaphathizwe . . .

IBhayibheli lathi, “Unegama lokuthi uyaphila, kanti ufile,” ngokuba alikho elinye igama elinikiwe phansi kweZulu.

Uzoshumayeelani kuLo, ukhuleke kuLo, konke okunye, kodwa, nxa uza echibini, uyaLilahla na? Ehhe. Niyabo?

Ngathi endodeni ngelinye ilanga, ngathi, “Uma-ke umuntu . . .”

Wathi, “Akwenzi-mehluko.”

<sup>137</sup> Ngathi, “Uma umuntu eza kuwe, bese-ke ethi wabhaphathizwa egameni le ‘Ntebe yaseSharoni, uMnduze wesiGodi, neNkanyezi yoKusa,’ ubungathi ulungile na?”

Wathi, “Qahabo, mnumzane.”

Ngathi, “Ubungaphind’umbhaphathize na?”

“Yebo.”

Ngathi, “Ubungambhaphathiza kanjani na?”

Wathi, “Egameni lika ‘Yise, iNdodana, noMoya oNgewele.”

<sup>138</sup> Ngathi, “Kulungile, manje wenza khona impela, wabeka . . . Uma ubiza lawo ‘magama,’ wenza into efanayo ayenzayo ngenkathi ethi, ‘iNtebe yaseSharoni, uMnduze wesiGodi, neNkanyezi yoKusa,’ ngoba leso yisiqu, no ‘Yise, iNdodana, noMoya oNgewele’ yisiqu. Niyabo?”

Wathi, “Kodwa uJesu wathi nibhaphathize, ‘iGama.’”

<sup>139</sup> Ngathi, “Yilokho impela Ayechaza ukuthi akwenziwe. Kodwa yini ephakathi, hhayi—hhayi. . . Akazange athi, ‘nibize lamazwi.’ ‘Nibabhaphathize eGameni,’ iGama! O, he!” Ngathi, “UYise, iNdodana, noMoya oNgcwele’ yiziqu. ‘IGama likaYise, iNdodana. . . IGama likaYise, iNdodana, noMoya oNgcwele.’” Niyabo?” Ngathi, “UPetru wathi Laliyiliphi na? Bonke abanye babo bathi Laliyiliphi na? Niyabo? Liyiliphi na? Ehhe. I ‘Nkosi uJesu Kristu’ yiGama lika ‘Yise, iNdodana, noMoya oNgcwele.’” Unezinkulungwane ezithi azibe ngamashumi amathathu zabomdabu ofanele uphind’uzibhaphathize futhi manje. Niyabo? Kulungile. Kodwa lokho kulungile. UPawulu wathi, “Uma iNgelosi evela eZulwini. . .”

<sup>140</sup> UPawulu watshela labobantu kowayengabhaphathiziwe eGameni likaJesu Kristu, iZenzo 19:5, ukuthi, ukuze bemukele uMoya oNgcwele, babefanele beze. Nakuba babememeza futhi bedumisa uNkulunkulu, futhi benza izinto ezinkulu, wathi babefanele babuye baphinde babhaphathizwe, futhi, eGameni likaJesu Kristu. Emva kokuba uJohane umBhaphathizi wayesebabhaphathizile, babefanele babuye baphinde babhaphathizwe.

Futhi wathi, kwabaseGalathiya 1:8, “Uma iNgelosi evela eZulwini ifundisa noma yini enye into kunaleyo enginifundise yona, mayibe ngeqalekisiweyo.” Yebo, mnumzane. Ngakho simele sihlale naleloZwi ngqo, lonke iZwi laLo. Niyabo?

<sup>141</sup> Qaphelani. O, ningabi-nazici; qinisekani ngokoqobo. Uma kukhona okungabazayo emqondweni wenu, kungcono nikulungise manje. Ningalindi kuze kube yilesosikhathi, sesedlule kakhulu isikhathi. Ningalindi nize nithathe uphawu ngokujulile anisoze niphinde niLibone, niyophuphutheka.

Waphuphuthekisa uIsrayeli, ukuze Abonakalise iZwi laKhe. Wenza into efanayo kwabeZizwe, ngoba lapha—lapha bahamba bayongena kulo ngqo ngokufanayo nje njengoba benza ngaleyonkathi.

<sup>142</sup> Qaphelani, uEva walahla futhi wanikela ngamalungelo akhe. Emva kokuba eselibonile iZwi liqinisekiswa nguNkulunkulu, Ayekwenzile, waLilahla futhi wanikela ngamalungelo akhe. Into efanayo nabayenzile eNayisiya, eRoma. Nento efanayo nabayenzayo manje eMkhandlwini wamaBandla, impela nje. Bazalwane, kukhona, kusukela kuGenesisi kuya eSambulweni, into efanayo. Yilokho okwenziwe nguIsrayeli. Yilokho okwenziwe nguPilatu. Yilokho okwenziwe yinto yonke, njalo, kusukela kuEva kuze kube manje, into efanayo. Balahla iZwi eliqinisekisiweyo futhi bathatha imfundiso engenakuphikiswa, esikhundleni. Lokho kubumba ukufa, ukufa kokomoya.

Bafile! IZwi lisashunyayelwa kwabafile. Impela! Ngeke kuze kube sesikhathini seminyaka eyiNkulungwane, manje, niyabo.

Banjalo—banjalo, sebevele bashunyayeziwe. Mhlawumbe bayaLithola njengamanje. Niyabo?

<sup>143</sup> Amadodana kaKhayini, owayeyisithelo sokungakholwa yiZwi likaNkulunkulu, amadodana kaKhayini ahleka usulu umlayezo womprofethi uNowa. Niyakuqaphela lokho na? NgeZwi likaNkulunkulu wayelethe u—ukwahlulelwa okubikezelwe, futhi enezibonakaliso ezikhanya kakhulu, izibonakaliso eziqinisekisiwe ukuthi isikhathi sasesisekupheleni, futhi amadodana kaKhayini aLihleka usulu.

Kanjalo njengoba benza manje. Kanjalo, lokho, bakwenza ngosuku lukaJesu. Kanjalo bakwenza konke eminyakeni. Bekuhlala kunjalo. Bahleka usulu futhi bahlekisa ngaLo. Wathi, “Ngezinsuku zokugcina kuyakufika abahleki abahleka usulu, bethi, ‘Akukho-mehluko esikhathini, selokhu obaba bethu balala.’” Nina, niyabo?

<sup>144</sup> Enza kanjalo namadodana kadeveli, ngenqubo yezenkolo, eZwini elibonakalisiweyo esikhathini sikaJesu Kristu. Bukani, izinqubo zezenkolo zabantu abangamaJuda, [UMfowethu Branham ushaya kaningana phezu kwepulpiti, futhi uthi, “Dadewethu Rose.”—Umhl.], abantu abangamaJuda ababefanele ukwazi kangcono, kodwa inqubo yabo yababangela ukuba balahle futhi bahleke usulu iZwi likaNkulunkulu (ababezisho ukuthi babelikholwa) labonakaliswa, akukho nelilodwa iZwi eliphumile endleleni. Benza into efanayo.

<sup>145</sup> Kufana njengoba benza namhlanje. Inqubo yezenkolo kulomshini omkhulu asebewuhlelile manje uzothi, ngokoqobo, usunqabe izethembiso esikhathini sokuphela; noMlayezo wesikhathi sokuphela, nesibonakaliso sesikhathi sokuphela, isikhathi sokuphela kwakho konke okufanele kwenzeke, njengalokhu uNkulunkulu akubikezela, iZwi ngeZwi.

Kuseteyipini. Uma—uma bengidubula bangilahle phansi, kumbe noma yini abangahle bayenze, abasoze bawumisa lowoMlayezo! Niyabo? Uyoqhubeka nje ngokufanayo. Niyabo? Usuvele uphumile. Uyaqoshwa. Usuhambile. Niyabo? Babengasoze. . . Uyi—UyiZwi lokuphela, njengamanje. Per- . . . Uqinisekise futhi wafakazelwa ngempela, njalonjalo njalo, ngezibonakaliso, izimanga, ngesihambisi-mshini, nga—nga—ngaMandla okuhambisa, nge—ngesayense, ngebandla, ngoNkulunkulu qobo lwaKhe, kufakazelwe ukuthi kuyihora; kokubili ngeZwi, nangezibonakaliso nezimanga.

<sup>146</sup> UMLayezo ofakazelwe ngokukaNkulunkulu phakathi kwenu, ngezibonakaliso nezimanga zehora. UMLayezo ukuthi uJesu Kristu akafile, kodwa ungophilayo ngokufanayo nje njengalokhu Wayehlale enjalo, futhi ethumela. Futhi ngempela kugcwalisa uMalaki 4 nayo yonke eminye imiBhalo uJesu athi iyokwenzeka ngezinsuku zokugcina, igcwaliseke ngokuphelele, ngakho kokubili ngokwesayense, ngezwe. Namaphephabhuku

equkethe izithombe ezinkulu zokuKhanya okuyindilinga, okwabikezelwa lapha. NeziNgelosi zikaNkulunkulu, eyehlileyo, abangazi lutho ngayo. Nasezindaweni zonke, naphi-naphi, kufakazelwe, izwe-jikelele!

<sup>147</sup> Okulandelayo ngukubethelwa, futhi sibhekene nakho. Njengoba uJesu asho ngaleyonkathi, “Ngizakuthini, ‘Ngisindise, Baba, kulelihora?’ Kepha, qha. Intando yakho mayenziwe, niyabo, emhlabeni, njengoba yenziwa eZulwini.”

<sup>148</sup> Yilokho iBandla elikushoyo, namhlanje, ngokuvela enhliziyweni yalo, “Mina ngizihlanganise nenye into . . . ? Qhabo, Nkosi, qhabo. Intando yaKho mayenziwe, njengoba yenziwa eZulwini.”

<sup>149</sup> Qaphelani, emva kweZwi elethenjisiweyo lonyaka owaqinisekiswayo, baLenqaba. Benze okufanayo namhlanje. Futhi manje ngehlela phansi ekuvaleni manje. Futhi njengoba Wafika ngaleyonkathi eZikhomba ngokucacileyo ukuthi uyiZwi, futhi kufika ekuhlaleni obala kwamaqiniso lapho okufanele khona bakhethe iZwi noma bathathe inqubo; sekufike entweni efanayo namhlanje, kufanele bakhethe iZwi noma bathathe inqubo. Futhi bathathe inqubo. Manje kwenzani lokho na? Sengivala. Usezandleni zezwe. Impela.

<sup>150</sup> Manje, ingqikithi yami. Leyo yindlela ende yokwakha macala onke, kodwa manje bengisanda nje kuqala, niyabo. Ningasukumi, bengigcona nje. Bukani, nansi ingqikithi yami. Siyakwazi lokho. Lokho kungukubeka izendlalela. Sinakho konke kubekwe emdweni owodwa lapha manje. Ake sikubeke khona phansi ekhaya futhi sikubone ukuthi kubukeka kanjani, silifake phansi kwengilazi.

<sup>151</sup> UJesu usezandleni zabantu. Lisezandleni zebandla. Nizomenzenjani loJesu othiwa yiZwi eligcotshiweyo na? UKristu kuchaza i “Zwi eligcotshiweyo.” Niyabo?

“Nizomenzenjani loJesu na?” Kwasho uPilatu. “NgizoLenzenjani na?” Ini, yisiphi isinyathelo sami na? Ngingamenzenjani loJesu othiwa uKristu na?”

<sup>152</sup> Labizelani ngaphandle izwe na? Labizelani ngaphandle ibandla na? “Libethele! Limise! AsisaLifuni.”

<sup>153</sup> Ngizonibuza okuthile. Ningalicabanga icala ezandleni zikaOswald, kulokhukusa, lo owabulala uMongameli na? Ningakucabanga ukuthi ukwahlulelwa kwakhe kuyoba yini uma efakazeleka ukuthi nguye owakwenzayo na? Ninga—beningamcabangela ukuthi ukhona umusa ongamsalela na? Igazi loMongameli weUnited States lisezandleni zakhe. Nicabanga ukuthi iNkantolo yeNhlango yamazwe . . . Akunandaba ukuthi wancenga kangakanani, “Ngingaqaondile ukukwenza,” lokho kungeke kwamxolela nakancane. Uyobhubha. Ngani na? Unegazi loMongameli

ezandleni zakhe. Ubungake uyicabange imizwa yakhe? Ubungakufuna lokho ezandleni zakho na? [Ibandla, “Qhabo.”]

<sup>154</sup> Yebo, kuthiwani-ke ngeGazi likaJesu Kristu pho? Nicabanga ukuthi niyoxolelwa, emva kokuba seLiqinisekiswe ngempela na? Nizophunyuka kanjani kuLo na? IGazi laKhe lisezandleni zenu, ninecala! Soni, uyaphi kusukela lapha na? Uzokwenzani emva komhlangano kulokhukusa na?

<sup>155</sup> Ucabanga ukuthi, wena uthi, “Yebo, ngihlose... Bengingaqondile ukuba-mubi.” UOswald wayengahle asho into efanayo.

Uma ukwenza komthetho kweNkantolo eNkulu yamajaji yakithi izobiza ukwenza komthetho, izokubiza. Nge-ngeyethu... Iluqobo lwesizwe. Sonke isizwe sibophezeleke kuleyoNkantolo eNkulu yamajaji, futhi akukho okungashiywa. Wenze icala elinzima. Ufanele ahlawule ngalo. Akunandaba ukuthi wayengaqondile kangakanani, ukuthi izinhloso zakhe kwakunjani, kumbe lutho mayelana nalo; uzohlawula ngalo, noma kanjani.

Uma iNkantolo eNkulu yakithi yamajaji nobulungiswa bayo bufuna ukubuyiselwa komvuzo, uyozithola kakhulu kangakanani wena eNkantolo yokwaHlulela kaNkulunkulu, lapho ufika neGazi likaJesu Kristu lisezandleni zakho na? “Ngizomenzenjani loJesu othiwa yiZwi eligcotshiwewo na?” SeniLizwile. Niyazi ukuthi LiyiQiniso. Liqinisekiswe ngempela.

<sup>156</sup> Umbulali na? Beningacela umbulali weZwi wehlelo, kunoKristu ongenacala na? Beniyobethela na? Beniyobeni-yobani nesibindi sokuthatha uBaraba na? Beningabiza uBaraba na? Unesibindi kangakanani yena ongenza lokho, ukubiza uBaraba, umbulali weZwi; kunokuthatha iZwi, qobo Lwalo, elingukuPhila. Futhi Lisezandleni zenu.

<sup>157</sup> Ngenkathi ngizwa ngokubulawa kukaMongameli Kennedy, loMlayezo wafika enhliziyweni yami. Ngacabanga, iyokwenzanjani leyondoda na? Futhi ayikho indlela yokuphuma kukho manje. Ibingahle iphaphame ngalesisikhathi futhi yazi ukuthi yini eyihlalele ngaphambili.

<sup>158</sup> Futhi nizophaphama ngesinye isikhathi. Lapha, kumbe eteyipini, noma ngabe nikuphi, uzovuka ngesinye isikhathi, soni, futhi ubus'ubona ukuthi kukhona iGazi esandleni sakho, neGazi leNdodana kaNkulunkulu, futhi unecala lokuMbulala. Isono sakho saMbulala. Ukungakholwa kwaKho eZwini, ukwehluleka kwakho ukubona ukuzikhomba kwaKhe, kumdabukise kwamxosha uMoya oNgcwele. Futhi yini ongakwenza ngaphandle kokuma ekwaHluleleni kukaNkulunkulu, wazi ukuthi yini ezokwenzeka kuwe! Yebo, igazi likaJohn Kennedy ezandleni zikaOswald liyoba yinto encane, kuneGazi likaJesu Kristu ezandleni zakho uma usuma phambi kukaNkulunkulu.

159 “Ngizomenzenjani loJesu othiwa uKristu na?” Kwasho uPilatu. Wayekade ebekwe ezandleni zakhe.

[UMfowethu Branham ushaya kaningana phezu kwepulpiti—Umhl.] NeGazi likaJesu Kristu libekiwe futhi ezandleni zalelibandla. Libekwe ezandleni zalesisizwe, nakulelizwe lonke, lapho lamateyipu ibikhona, nezinto obekuqinisekiswa futhi kwafakaziswa nguNkulunkulu.

Manje sizomenzenjani loJesu othiwa, “Unguye izolo, namuhla, naphakade na?” Sizomenzenjani loJesu na? Senizilungiselele ukuthatha indawo yenu ngasohlangothini lwaKhe na? [Ibandla lithi, “Ameni.”—Umhl.]

160 UPilatu, futhi nasentweni efanayo uPilatu ayenzayo, kusilele izinto ezintathu ongazenza ngaYe. UPilatu wazizama zonke ezintathu, futhi wakugeja. Amasu amathathu obungazama ukuwasebenza, kodwa soze kwasebenza. UPilatu wazama ukuMsusa ezandleni zakhe. Kodwa uma eke wabekwa ezandleni zakho, seLizezandleni zakho. UPilatu wazama izindlela ezintathu ezahlukene, futhi wehluleka.

161 Sifanele sibhekane namaqiniso ukuthi Usezandleni zethu. SiMbonile eZwini laKhe. SiyaMbona Eziqinisekisa. Siyazi ukuthi Unguye izolo, namuhla, naphakade. Ngabe kunjalo na? [Ibandla lithi, “Ameni.”—Umhl.]

Bese, angikhulumi nalelibandla lapha kuphela kulokhukusa, ngoba kuphela ngikhuluma nesithupha, abantu abangamakhulu ayisikhombisa, mhlawumbe, kodwa ngikhuluma nezigidi kuleteyipu eyohamba izungeze umhlaba. Niyabo? Usezandleni zenu, ezweni leteyipu, noma ngabe nikuphi. Niyazi ukuthi LiliQiniso. Uma ningazi, khonake niphuphuthekile; anikwazi ukubona iZwi, anikwazi nakubona uNkulunkulu eZwini. Futhi Usezandleni zenu. Manje nizokwenzenjani ngaYe na?

162 UPilatu wazama ukuMsusa, kodwa sifanele sibhekane namaqiniso. UPilatu wayefanele abhekane naLo. Wayazi. Wayezwile.

Yebo, wena uthi, “Angizange ngibone lutho okwakho.” ULizwile, noma kanjani. UyaLizwa manje. Niyabo?

Wayefuna ukuba uJesu enze isimangaliso, kumbe icebo lokuphamba, enzele yena. Kodwa Wayengadlali-macebo okuphamba; Wayenza kuphela njengalokho uNkulunkulu eMtshela ukuba akwenze.

163 Uzwile. “Ukukholwa kuvela ngokuzwa.” Unokukholwa, futhi uyadeda kukho, ukuba ususe lokhu ezandleni zakho. Kodwa ufanele abhekane namaqiniso, noma kanjani. Wakwenza, futhi ngakho nathi sifanele sibhekane namaqiniso. Ukhonjwe ngokugcwele. Cabanga, neGazi loMuntu ezandleni zakho!

<sup>164</sup> Umuntu kufanele abhekisise uma enegazi lomuny'umuntu ezandleni zakhe. Bheka indiza. Umshayeli wendiza ophuma endizeni, nxa egijimisa leyondiza ngaphandle, uhlola onke amathuluzi. Ngani na? Unegazi lothile ezandleni zakhe. Onke amathuluzi amancane angahlolwa, uyahlola. Uma ephuma futhi ayijikijikise indiza, u—u—udumisa o—o—okuhambisayo, injini, futhi abone ukuthi iyafudumala. Bese ephosa isivulelo sikaptrol oya enjinini yonke indawo phezu kwayo, ukubona ukuthi ukuqhuma kuzo—kuzo...uma izokwazi uku—uku—ukucindezela, kumbe aphose uphephela, futhi, ngomoya owenele ukuyisusa emhlabathini.

Nike nama, iningi lenu, endizeni, kumbe nahlala phansi lapho, futhi yonke indiza izamazamisa umhlabathi, cishe. Uyinika konke enakho, ukubona ukuthi akukho yini okuphume emgqeni. Uma kuzoba khona, iyokhafa ife. Kodwa uyayihlola futhi, uma ezohlala lapho isikhashana, aze ayihlole futhi. Futhi uma bethi ukusibamba kancane isikhathi sakhe, uyayihlola futhi.

<sup>165</sup> Belifanele kangakanani iBandla ukuba liyihlole futhi, liphinde futhi, liphinde futhi, liphinde futhi! Silindele ukuFika kwaKhe. Siyavuka, silindele ukusuka. Sifanele siyihlole ngeZwi, hhayi ngalokho okushiwo ngothize. Qiniseka ukuthi uyazi, qobo lwakho, njengonlwazi oluqondene nawe noKristu. Ihlole futhi, uphinde futhi, uphinde futhi.

Ngani na? Unegazi lomuntu phezu kwezandla zakhe. Ufanele ahlole.

<sup>166</sup> Kuthiwani-ke ngodokotela, phambi kokuhlinzwa? Sinodokotela ababili abahlezi lapha kulokhukusa. Qaphelani, ukuthi udokotela, uzokwenzani ngaphambi kokuba aye endlini yokwelaphela. Ufuna umshini wokuthatha isithombe esibonakalisa ingaphakathi lomzimba. Ufuna ukuhlola igazi. Ufuna ukuhlola inhliziyo. Ufuna ukubona ukuthi awunawo yini umkhuhlane, ngaphambi kokuba anikeze umuthi wokuqeda ukuzwa emzimbeni. Uhlola onke amathuluzi; uyawabilisa, ngempela, ukubona ukuthi akukho-magciwane kulo. Wenza konke. Uphind'ahlole, abuy'aphinde, abuy'phinde, abuy'phinde, futhi. Ngani na? Unegazi lomuntu esandleni sakhe. Ufuna ukuqiniseka ngempela ngempela ukuthi yonke into ilunge kahle-hle.

<sup>167</sup> Uthini-ke ngawe na? Uthini-ke ngawe, soni, uzweni ngakho na?

Ukuba negazi lomuntu esandleni sakho, isibopho njengomshayeli wendiza, futhi uyahlola; udokotela, futhi uyahlola; nokuthi yini okunye futhi, kuningi okwesayense; uma unegazi lomuntu ezandleni zakho, ozokwenza!

Uma umahluleli ezokhipha isigwebo, buka ukuthi uwafunda kanjani lawomabhuku, aphindaphinde abuy'aphindaphinde



abuy'aphinde, kukho konke okuncane angahle akubone, ngaphambi kokuba akhiphe isigwebo. Imbangela, unegazi lomuntu ezandleni zakhe, kufanele kubekhona okuthize lapha ukulungisisa lokho. Niyabo?

<sup>168</sup> Kuthiwani-ke ngathi, nxa siLibona likhonjwa ngempela, ukuthi, “Unguye izolo, namuhla, naphakade”? Ulapha. Usezandleni zethu. Usezandleni zethu. Usezandleni zenu! NizoMenzenjani na? “Ngizomenzenjani loJesu onguKristu ogcotshiweyo na?”

“Lenzani na? Wazi kanjani ukuthi LinguYe na?”

Isethembiso salolusuku, usuku esiphila kulo, kukhona okuningi kakhulu komBhalo okushoyo, amaningi amayintshi aLo kufanele kugcwaliseke, lamayintshi okugcina alolusuku lokugcina. Kukhona ezinye izinto ezihlezi *lapha* okufanele kwenzeke, futhi nakhu. Kuyini na? UKristu ofanayo ogcotshiweyo, iZwi eligcotshiweyo! UzoLenzenjani na? Ngabe uZolithengisa ehlelweni na?

<sup>169</sup> Manje wenzenjani uPilatu na? UPilatu wazama ukuMhlamba amsuse ezandleni zakhe, ngokuthi...Into yokuqala uPilatu ayenzayo kwakungukuzama ukuMhlamba amsuse ezandleni zakhe, ngokuthi, “O, Ulungile. Ukahle.” Niyabo?

<sup>170</sup> Wena uthi, “O, uPilatu bandla.” UPilatu, iningi labo limthatha njengolungileyo? Qha, qha, qha! Wayesezandleni zakhe. Wayewuzwile uMlayezo, wayelibonile iZwi, futhi Wayesezandleni zakhe. Futhi kanjalo Usezandleni zakho. Kunjalo.

Wenzani na? Wazama ukuthi, “O, yebo, UnguMuntu olungileyo. Angifumani-cala kuYe.”

<sup>171</sup> Uma leyo kungesiyo i—i—impendulo yabaningi kakhulu namhlanje! “O, akukho okuliphutha eZwini. Ngibona ukuthi kulungile. IBhayibheli lilungile, kodwa sikholwa yibandla. Ihlelo lakithi alivumelani naLo.” Niyabo? Niyabo? Lunye kuphela uhlobo lwabantu oluzama ukuMhlamba lumsuse esandleni sakhe.

“Angifumani-cala eZwini. Lalilungile kubaphostoli osukwini lwabo, kodwa thina siphila koluny'usuku. Asiphili osukwini lwabaphostoli, kanjalo-ke ngakho angidingi ukwenza njengoba kwenza abaphostoli. Angidingi ukubhaphathizwa ngendlela ababeyiyo; ngiphila koluny'usuku. Angidingi ukuba nezinto ababenazo; ngiphila koluny'usuku. UMoya oNgewelele wawunikezwe nje lesosigejane.”

<sup>172</sup> AmaHeberu 13:8 iMbuyisela ezandleni zakho futhi, [UMfowethu Branham ushaya kathathu phezu kwepulpiti—Umhl.] kungekho kuphunyuka! Uqinisekiswa ngempela, “Unguye izolo, namuhla, naphakade.” Awunakho

ukuphunyuka. Ungeke uMedlulisele komunye unyaka. AmaHeberu 13:8 iyilahla ngecala imicabango yakho, futhi iMbuyisela ngqo ezandleni zakho futhi. Ngakho uJesu usezandleni zakho, njengoba sasinjalo nje esikaPilatu.

Bukani. Wena uthi, “Kodwa angazi.” Yebo, pho ulalelelani?

<sup>173</sup> UPilatu wayengumhedeni. Umkakhe wayengumhedeni. Kodwa uNkulunkulu, ukukwenza kulunge, wathumela lowo wesifazane phakathi lapho wayesethi, “Ungabi-nandaba kuloMuntu olungileyo.” Wathi, “Ngihluphekile namuhla.” Kusobala, kwakusekuseni, kwakusebusuku, futhi amahora angamashumi amane-nane awodwa athathwa njengosuku. “Ngihlushwe amaphupho athize kulobubusuku, alowoMuntu olungileyo. Ungabi-nandaba ngaLo.”

<sup>174</sup> Manje wathi, “Awu, manje-ke, uma lokho kunjalo, ngizovele ngiMhlambe ngimsuse ezandleni zami.” Kodwa akakwazanga ukukwenza.

Kanjalo nawe ungeke. Uke nje walizwa iQiniso, ufanele uLemukele noma uLiphike. Akukho-ndlela . . . Yebo, mnumzane, ufanele ukwenze. Izexwayiso zeNkosi!

<sup>175</sup> AmaJuda amemeza kakhulu, “IGazi laKhe malibe phezu kwethu; ngokuba besiyakukholwa ngabapristi bakithi, inqubo yehlelo lakithi, ngaphambi kokuba siMkholwe.”

Nakho lapho okhona. Niyazibona izinhlobo namhlanje? Kodwa bonke bafanele babhekane necala likaNkulunkulu. Nifanele nikwenze nonke, noma kanjani, ungumhedeni noma ungahle ube yini. Ongakholwayo, iMethodisti, iBaptisti, iPresbyterian, osivivi, obandayo, oshisayo, nanoma yikuphi ongahle ube yikho, ufanele ubhekane nenkulumo-mpikiswano ngokufanayo nje. Noma ngabe uyafuna, noma qha, Lisezandleni zakho. Kunjalo impela.

<sup>176</sup> Bese-ke kubakhona labo abazama elinye isu likaPilatu ukuvika inkulumo-mpikiswano, ngokuMedlulisela komunye uKesari. Niyabo?

UPilatu wathi, “Manje awume kancane. A—a—a—angifuni-kuba-nandaba kuLo. A—a—a—a . . . Manje, UnguMuntu olungileyo. A—angifuni-kuba-nandaba kuYe. O, ngi—ngikholwa yilokho engikuzwileyo. Angikaze ngiMbone enza isimangaliso, kodwa kukhona abaningi kakhulu ofakazi abaMfakazelayo. Ngi—ngi—ngiyakholwa ukuthi UnguMuntu olungileyo. UnguMuntu omuhle, niyabo, kodwa—kodwa a—angifuni-kuba-nandaba kuLo, mina. Ngi—ngi—ngivele nje . . . Ngizovele nje ngiMhlambe ngimsuse ezandleni zami. Nginikeni amanzi. Nonke niyangifakazela lapha.” Yebo. Kodwa uNkulunkulu wayefakaza, futhi. Wayesezandleni zakhe.

<sup>177</sup> Futhi kanjalo Usezandleni zenu. Niyabo, nina, niyazi ukuthi ngikhuluma ngani. Niyabo? Hhayi nina kuphela,

kodwa leteyipu. Usezandleni zenu. NizoMenzenjani, loJesu othiwa uKristu na? UKristu uyiZwi eliGcotshiweyo. Niyabo? Nizokwenzenjani ngaLo na? NguMlayezo wehora. Usuku selulapha, lifakazelwe ngeBhayibheli nangoNkulunkulu. NizoLenzenjani na? Nizoyivika kanjani inkulumo-mpikiswano manje na? Nizohambisana kanjani nayo na? Usezandleni zenu! Futhi icala likaOswald liyoba ngelincane, kwelenu, noma ngabe ungumfundisi kumbe noma ungahle ube ngubani.

<sup>178</sup> LawomaJuda ayengabapristi, norabi, abafundisi, amadoda angcwele; kodwa Wayesezandleni ngokufanayo nje. WayeyiZwi, inkulumo-mpikiswano kaNkulunkulu yangalolosuku, futhi behluleka ukuLibona. Ngabakhethiweyo kuphela nje abaLibonayo, labo abaLikholwayo.

<sup>179</sup> Manje bonke kufanele babhekane necala. Kuyoyonke iminyaka bekuba njalo, sonke isikhathi. Kwedlule onyakeni kaEva noAdamu, kwehle njalo kuze kuyofika onyakeni kaNowa, kwehle njalo esikhathini sikaDaniyeli noBeltishesari noNebukadinesari, kwehlele njalo kungene esikhathini sikaKristu, kwehlele njalo kungene kulo lelihora esiphila kulo, bekufana, inkulumo-mpikiswano yeZwi ivelile. Hhayi isivumokholo sabo, kumbe hhayi ihlelo, hhayi imfundiso engaphikiswa, kodwa, inkulumo-mpikiswano yeZwi ibimelene nalezozinto. Ngakho, manje, Limile manje, Lisezandleni manje.

<sup>180</sup> Bese-ke labo abazama elinye isu likaPilatu, ukuMsusa, ngokuMedlulisela komuny'umuntu. UPilatu wathi, "Manje, niyazi uk'thini? Ngizovele ngiMsuse esandleni sami. NgizoMhlamba ngimsuse ezandleni zami ngalamanzi. Ngakho ngizovele nje... Kukhona okufanele ngikwenze ngaYe. Ngakho ngizokwenzenjani na? NgizoMthumela ekomkhulu, nombhishobhi." Ehhe. Yebo.

Yilokho abazama ukukwenza namhlanje. Niyabo? BaMthumela kuKesari. Lokho akuMsusanga ezandleni zikaPilatu, ungaMsusi-zandleni-zamuntu. Kwenzani na? Kwaqhuma ngemuva kuye. Kubuyela ngqo kumuntu ngamunye.

<sup>181</sup> Wena uthi, "Awu, ngangiyoy, ngangiyokwenza. NgangiyoyLemukela ukuba ihlelo lami laLiyoyemukela."

Ihlelo lakho liseMkhandlwini wamaBandla, lilahliwe! BazoLemukela kanjani na? Liqhuma ngemuva, libuyela kuwe ngqo. Alisikho lokho okushiwo yihlelo lakho; kungukuthi, uthini wena? BaLilahliwe; manje nizoLenzenjani na? Leyo yinto elandelayo. Niyabo? Lokho akuMsusi ezandleni zakho.

Uqinisekiswa ngempela. Ukhonjwe ngempela, iZwi lalelihora, isethembiso salelihora. Hhayi isethembiso sehora likaLuther; kwakuyiLo ngaleyonkathi, kwakuyiZwi onyakeni womguquli. Njengoba, nina nonke ozwe iziMpawu eziyisiKhombisa, ngenkathi unyaka wokuguqula uphuma, iSilo nobuso obufana nomuntu (inhlangano) bukhishwa; kodwa

lobu ngubuso bokhozi, iSilo esihambe sayokwenza inselelo namhlanje.

<sup>182</sup> Futhi ubani obengalokotha athi lelo kwakungesilo iZwi eliphefumulelwe likaNkulunkulu, ngenkathi ELisho kungakenzeki lapha, futhi wathumela ngale ngaphandle eArizona futhi waLibuyisela emuva ngqo, ngisho nangesayense nakho konke okunye, futhi kwaLifakazela ukuthi kunjalo! LeNcwadi isivele ivuliwe, kunjalo, ilindele nje uPhawu lwesiKhombisa ukuba kukhonjwe ukuFika kukaKristu.

<sup>183</sup> Kulungile, Usezandleni zenu. Kufanele kubekhona enikwenzayo ngaYe. UngaMsusi. Yebo, mnumzane. Kululuhlobo, ngithanda ukuthi, “ukuMedlulisela komuny’umuntu.”

“Uma ihlelo lami belingaLemukela, Mfowethu Branham, Bengi—bengingaLemukela. Kodwa, uyabo, umama wami usonta kulelibandla.” Waphila onyakeni wakhe; lowo akusuwena. Nguwe manje. Buka ukuthi wadingeka aphume kukuphi, ukwenza lokho ayeyikho. Uthini ngawe? Kulungile.

<sup>184</sup> Bukani. Wena uthi, “Umama wami wayeyiPentecostal. Wenza *ukuthi-no-kuthi*. Uphuma enhlanganweni.” Kodwa ngizama ukukhuluma nawe manje. Uthini ngawe? Niyabo?

Kululuhlobo, sithola abaningi abafundisiweyo. Manje, ngiyazi ngizolimaza imizwa lapha, kodwa angikwenzi ngamabomu. Uma ngenza ngawo, kusho ukuthi-ke ngi—ngifanele ukuba ngabe ngiphansi e altare, ngiyaphenduka. Ngikusho lokhu ngothando lokumesaba uNkulunkulu.

<sup>185</sup> UJesu, ngenkathi Ema lapho, nalabo baFarisi; wadingeka athi, “Nina ningabakayihlo, usathane; niyokwenza imisebenzi yakhe.” Nokho ememeza ukuthula nesihawu ngabo, esiphambanweni, abaMbethelayo. Niyabo, Wayengabathukuthelele. Wathi, “Nzalo yezinyoka.” Niyabo? Niyabo? Konke, Wabaqalekisa kukho konke Ayengakwenza, niyabo, wase-ke ebakhulekela esiphambanweni. Niyabo? KwakungesuYe owayefuna ukwenza lokho; kwakungesikho lokho, kodwa babefanele balibone iphutha ababelenza.

<sup>186</sup> Futhi ngisho into efanayo namhlanje, kululuhlobo lo “kubalekela icala uledlulisele komuny’umuntu,” kumbe okunye esikubiza empini ngokuthi, “ukwedlulisela idola komuny’umuntu.” Sizama ukukwedlulisela phambili, njengoba kwenza uAdamu noEva.

UEva wazama. UAdamu wathi, “Owesifazane Ongipha yena,” futhi lokho kwakungenakumenza axolelwe. Niyabo? Owesifazane wathi, “Inyoka ingikhohlisile. Wa...Yiyo eyalala nami. Yangikhohlisa. Yenza *lokhu*.” Lokho akuzange kukudedise, nhlobo. Baqonda ngqo ekwahlulelweni, ngokufanayo nje. Yebo, mnumzane. Kulungile.

<sup>187</sup> Bangeke bakwedlulisa, oyedwa . . . Ngeke bathi, “Uma ihlelo lami belizokukholwa Lokhu, ngi—ngiyakholwa nami futhi. Kodwa, bengikulelihlelo.” Lokho akuhlangene ngalutho nakho. AmaJuda ayenento efanayo, kanjalo nani.

<sup>188</sup> Futhi, qaphela, abaningi kulokhu, sithola indoda enhle ephucuzekileyo kuloluhlobo. Manje lalelisani.

Niyabo, impucuko, esikubiza ngempucuko namhlanje, yilokho uSathane akuvezela uEva, inhlakanipho encane. Yathi, “Amehlo akho awavulekile, ukuthi awukuqondi konke okwaLo.” Wayelazi iZwi, futhi kwaba yilokho kuphela. Wambona uNkulunkulu eqinisekisa leloZwi, futhi lokho kwakufanele kube-kuhle. Wayemgcina esekuPhileni okuPhakade, inqobo nje uma wayehlala naleloZwi. Ngenkathi ephula leloZwi, wayenesethembiso sikaNkulunkulu ukuthi wayeyofa ngosuku aLephule ngalo. Futhi, ngenkathi eLephula, wafa. Kunjalo.

<sup>189</sup> SineZwi eliqinisekisiweyo likaNkulunkulu lapha, liqinisekisa, lifakaza ngoMoya, ukuthi Usemukele futhi usipha umBhaphathizo kaMoya oNgewe. Sibhaphathizelwa eGameni likaJesu Kristu. IVangeli elifanayo, izibonakaliso ezifanayo, izimangaliso ezifanayo, inkonzo efanayo, ngisho neNsika yoMlilo efanayo ibonakala phambi kwethu, ikhombisa izibonakaliso nezimanga. Akukho-kuxolelwa, akukho-ndawo.

Futhi yilokho impela iBhayibheli elathi kwakuyokwenzeka ezinsukwini zokugcina, nobizo oluvela kuMalaki 4, “ukubuyisela uKholo lwabantwana lubuyele kobaba futhi.” Futhi masinya emva kwalokho, ababi bahamba . . . kumbe abalungileyo bahamba phezu kwemilotha yababi; izwe lonke lalizoshiswa. Nezithako ezincinci ziyalenga phezulu ngaleya, amabhomu emgibeni.

<sup>190</sup> Niyabona ukuthi iJalimane yenzeni emva nje kokuba bethole iPres- . . . uMongameli wabulawa ngokwakhelwa uzungu? Baphosa impi yabo ndawonye ngokukhulu ukushesha, ngoba leyo kwakuyiyonanto kuphela eyayibambe iRashiya ekubhombeni lapho. Futhi bashaya . . . UKennedy wabathumela izwi nje, ukuthi, ngehora abakwenza ngalo lokho, ukuthi wayezobashanyela emhlabeni, khona impela ngaphandle kweJalimane. Niyabo? Futhi babecabanga ukuthi babengalihlwitha, kodwa kwakungakabi yilo ihora nokho, niyabo. Niyabo?

<sup>191</sup> Sithola abahlakaniphile, abashumayeli abafundile, abavangeli, bezama ukuLedlulisela komuny’umuntu. Niyabo?

Ngani, akashongo ngani uPilatu ukuthi, “Kuhle, ake nime kancane, loMuntu . . . lonkosikazi ufikile wangitshela, futhi ngizwe ubufakazi obuningi ngaWe. Uyazi, ngi—ngikhathalele. Ngizothanda ukuthola. Ngingenzenjani ukuze ngibe nokuPhila okuPhakade, Mnumzane na? Usezandleni zami. Ngingenzenjani

na?” Yebo, wayengathi—wayengathi... Wathi, “Wena u—unguMesiya na? Nga—ngabe Uyi—iNkosi yabaJuda na?”

<sup>192</sup> Wathi, “Yilokho okushilo. Usho khona.”

“Kumbe, sitshele, ngokweqiniso, ngabe UyiNkosi yabaJuda na?”

Wathi, “Ngazalelwa lokho kuze kube kulokho-kuphela.”

Wathi, “Angifumani-cala kuYe.” Ehhe. “Yebo, ngizovele nje ngiMhlambe ngimsuse ezandleni zami.”

<sup>193</sup> Wamphendula, kodwa akakwazanga ukuLemukela. Ngani na? Laliyokwehlisa isithunzi sakhe. Ngakho wacabanga ukuthi wayezothumela egoseni, bese ebona ukuthi lenzeni lona ngaLo. Niyabo?

<sup>194</sup> Into efanayo manje, inkulumo-mpikiswano iyavela futhi. UzoLenzenjani, iZwi na? Ufanele wenzenjani, ucele igosa, kumbe umbhishobhi, kumbe omuny’umuntu, ukuthi ungasiguqula yini isisusa sombhaphathizo, ukuthi ungakwenza yini *lokhu* kumbe wenze *lokhu* na? Ubone *kanjalo*, futhi, “Ngempela, ungeke.” Udlula ubuyele kuwe ngqo. Uma wenza, uyokhahlelwa ukhishwe. Niyabo?

<sup>195</sup> Bekuyokwehlisa isithunzi sabantu. Yebo, ba—bacabanga... Futhi umkhandlu wehlelo ubungeke ukumele... Njengo—njengoPilatu eLedlulisela kuKesari; babengenakuLimela. UKesari waLibuyisela emuva esandleni sikaPilatu. Ngakho bazama ukuMedlulisela phambili ezinhlokweni zehlelo labo—labo, futhi akusebenzi. Lelicebo lokuphamba alikaze lisebenze, futhi alizukusebenza. Alizange limsebenzele uPilatu; alizukukusebenzela; alizukusebenzela-muntu omunye. Manje, okwesibili, into ongayenza inguku... .

<sup>196</sup> Okwesithathu, njalo, ngukuMemukela noma uMlahle. Ungeke uMhlambe umsuse ezandleni zakho. Ungeke uMedlulisele phambili kwenye inqubo, kumbe okuthize okunye kwenye into. Ufanele ubhekane necala. Ngakho ungenzenjani na?

NjengoPilatu, wama nento efanayo, wathi, “Ngipheni amanzi, ngizoLihlamba ngilisuse ezandleni zami, ukufakazisa!” Ngenkathi esebuya, wayesalokhu edingeka ukuba akhiphe isigwebo; akuzange kumxolele. Wazama ukuthi, “Yebo, mina, uma ngingenakuMsusa ezandleni zami, ngizoMbeka ezandleni zikaKesari.” Futhi Laqhuma ngemuva, labuyela kuye ngqo.

<sup>197</sup> Liyakwenza kuwe, futhi, njengomuntu ngayedwa. Uzokwenzenjani na? Hhayi okwenziwa ngumama, okwenziwa ngubaba, okwenziwa ngumfundisi, okwenziwa nguMfowethu Branham, ukuthi noma yimuphi; Lisezandleni *zakho!* Uzokwenzenjani ngaLo na, ngaloJesu othiwa uKristu na? Kusobala, uneGazi ezandleni zakho, futhi YiGazi

likaNkulunkulu. Manje uzokwenzenjani na? Ubenecala lokubethela. Niyabo?

<sup>198</sup> UngaMbethela, wemukele isivumokholo sakho kumbe noma yikuphi okufunayo, kumbe uthi, “Yebo, ngizovele ngisuse ngedlulisele phambili. Angizukuzihlanganisa nayiyiphi yalento yebandla.” Ungeke wakwenza lokho. Usezandleni zakho. Kunjalo. Ungeke wakwenza. “Ngizovele ngikhohlwe yinto yonke.” Ungeke wakwenza. Liseyilokhu lisezandleni zakho. “Yebo, ngizovele ngithi, ‘Umfundisi wami wangifundisa *lokhu*.’” Liqhuma ngemuva, emuva ngqo. Likuwe. Uyazi. Manje, kungaba phakathi kokuthi uyaMemukela noma ungaMlahla, kukwenye nje yendlela ongakwenza ngayo. Ini? Lizofika komunye wabo.

<sup>199</sup> Manje ini? Njengoba uJesu asho kulababaFarisi, Wathi, “Njengoba ningabaFarisi abayizimpumpothe,” niyabo, Obengasho into efanayo namhlanje, “nina bafundisi bezenkolo abayizimpumpothe, niyakwazi ukuhlukanisa isikhathi sobukhomanisi. Nilwa kakhulu nalokho, futhi nazi ukuthi uNkulunkulu wavusa yona lento ukuba ibhubhise nina.” Niyabo, ningayazi imiBhalo. Niyabo? “Nina, ningakwazi ukuhlukanisa ukuthi ubukhomanisi buzothatha izwe. Ningakubona lokho. Ningakuhlukanisa lokho.”

<sup>200</sup> Konke okwezifundo zethu kusebukhomanisini. “Shayani ubukhomanisi nibukhiphe!” Ngikuzwa ngize ngiguliswe ukukulalela. Ngimelene nabo, futhi. Impela, ngimelene nabo. Kodwa ngimelene kakhulu nowesilisa kumbe owesifazane olahla uJesu Kristu, iZwi. Kumbe, noma ngabe ungumshumayeli kumbe noma ngabe uyini, unecala kakhulu kuKristu kunanoma linalo lelokhomanisi. Alazi futhi alazi lutho ngaLo. Wena ufanele ukwazi. Niyabo? Ungasehlukanisa isikhathi sobukhomanisi, kodwa awukwazi ukwahlukanisa isibonakaliso sosuku ophila kulo.

<sup>201</sup> UJesu wabatshela labobaFarisi, wathi, “Nina bazenzisi!” Wathi, “Niphumela phandle nibuke amazulu, bese nithi ilanga libhejile futhi liguqubele, kusasa liyobe lilibi. Uma izulu libalele,” wathi, “nithi kusasa kuyoba lusuku olubalele.” Wathi, “Niyakwazi ukuhlukanisa izibonakaliso zesikhathi, kumbe izibonakaliso zamazulu nesimo sezulu, kodwa izibonakaliso zesikhathi anizazi.” Wayelapho, uMesiya, futhi beLilahla.

Futhi njalo sikhuluma ngobukhomanisi nokunye kwalento, kodwa, isibonakaliso sesikhathi, asiSitholi. Niyabo? Siyakweqa lokho, sikushiye lokho. Kuhlangukwa ndawonye njengamanje ekungakholweni, futhi bayakwemukela, kodwa bayehluleka ukuqonda futhi babone isibonakaliso sesikhathi iBhayibheli elathi siyobakhona.

NiLitholile na? [Ibandla lithi, “Ameni.”—Umhl.] Sekuzovalwa, masinya impela manje. Isikhathi siyahamba, niyabo.

<sup>202</sup> Njengoba kwenza oyise, kanjalo nabo, into efanayo namhlanje. Manje, isinqumo sekufinyelelwe kuso. Sifanele kufinyelelwe kuso. Ufanele ufinyelele kuso, ngandlela thize. Niyabo? Ukubethelwa kweZwi futhi, kumbe uzokwenzenjani na? Ukubethelwa kweZwi sekufikile. Babethela futhi bemisa iZwi eliqinisekisiwe, nge—ngenxa yehlelo, njengoba kwenza uPilatu, ezama ukwedlulisela komuny'umuntu. Manje wena-ke, njengomuntu ngayedwa, uzokwenzenjani ngeZwi eligcotshiweyo elithiwa uKristu na?

Nguye izolo, onguye uKristu owagcoba iZwi ngemihla kaNowa. Onguye uKristu, lowo—lowoMuthi owawuseNsimini yaseEdeni; uEva awushiyayo, ukudla kuloMuthi wokuPhila, ukuba athathe umuthi wokuhlakanipha; yena, washiya uMuthi wokuPhila, ukuba athathe umuthi wokufa. Isikhathi sikaNowa senza into efanayo. Ngezinsuku zabaprofethi, benza into efanayo. Ngezinsuku zikaKristu, benza into efanayo.

Futhi nakhu balapha namhlanje. Ngokuba ngamunye ukhuluma ngesikhathi sakhe, futhi, ngenkathi leyonto igcwaliseka, ngasonke isikhathi bathatha izizathu zehlelo labo, nokunjalo, nokuhlakanipha kwezwe esikhundleni seZwi eligcotshiweyo likaKristu. Uzokwenzenjani, njengomuntu ngamunye na?

<sup>203</sup> UPilatu azange aMsuse ezandleni zakhe. Sengi—sengiyavala, ngakho thulani ngempela isikhashana nje. UPilatu akazange aMsuse ezandleni zakhe. Kanjalo nawe ungeke, ngendlela enza ngayo, uzama noma yiyiphi yalamasu. Akazange akwenze. Niyazi ukuthi kwenzekani kuPilatu na? Walahlekelwa yingqondo. Kwaba njalo kwaze kwathi ayesekuzwa kuphela kwakuyilokho kubethelwa. Ayesekuzwa kuphela kwakululaka olukhulu, waze wathi ekugcineni wahlanya.

<sup>204</sup> Futhi banenganekwane enhla le eNorway, kumbe hhayi. . . Ngiyaxolisa. Enhla eSwitzerland; lapho, ngike ngaba—senhla lapho, ngiyisithunywa senkolo. Bayaye bathi izinkulungwane zibuthana lapho, zivela ezweni lonke, ngoLwesihlanu lukaGudi; imbobo yamanzi lapho uPilatu azibulala khona. Wathi ekugcineni waziphosa ekufeni kulelichibi lamanzi. Futhi bayaye bathi njalo ngoLwesihlanu lukaGudi, ngelesithathu nqo ntambama, amanzi aphenyuka abel'hlaza okwesibhakabhaka, ayaphethuza lapho umzimba kaPilatu ulele ukhona. WaLilahla. Lisekhona iGazi ezandleni zakhe. Futhi uyalahla, wenqaba; amanzi.

Ungeke waMhlamba umsuse ezandleni zakho. Akukho—manzi, akukho—nsipho esetshenziselwa ukuhlamba izingubo, engaLihlanza. Usezandleni zakho. UzoMenzenjani na?

<sup>205</sup> Nansi into kuphela ongayenza. Uma ungenakuMhlanza umsuse ezandleni zakho; ungeke waMedlulisela kwenye into ethize; ungeke nje ngokuyinsumansumane ukwedlule. Akukho—



ndlela ezweni. Into kuphela ongayenza ngukuLemukela, enhliziyweni yakho. Yileyondlela yokuMxosha. Msuse ezandleni zakho bese uMfaka enhliziyweni yakho, noma uMyeke ezandleni zakho bese ubhekana noKwahlulelwa. Yileyonto kuphela ongayenza.

Ukuphela kukaPilatu kwaba ngokubi kabi.

<sup>206</sup> IZwi lithi labo abaNgcina ezandleni zabo... BengizoLifunda. Kodwa Lathi, “Bamemeza emadwaleni nasezintabeni. Bakhuleka, kodwa imikhuleko yabo yase yedlulelwe kakhulu yisikhathi.” Niyabo? Bamemeza, “Sisitheni ebusweni baLowo ohlezi esiHlalweni sobukhosi, nasolakeni lweWundlu eliza...neNgqama, ukuPhila kweWundlu elizayo. Ngokuba, uSuku olukhulu lokwaHlulelwa selwenzekile, futhi ngubani oyakuma na?”

<sup>207</sup> Ucabanga ukuthi uOswald uzokwenzenjani manje nxa ephuma eqonda phambi kweNkantolo eNkulu yamajaji, abone lawomehlo athukuthele e—ebandla labasizi bejaji nabo bonke behlezi lapho na? Uyazi ukuthi kuzokwenzekani. Kuyoya ngokuthi yikamelo legesi, noma yintambo elenga lapho, kumbe okunye. Ufanele abhekane nakho.

<sup>208</sup> Kodwa uma-ke uhamba uphumele lapho uneGazi ezandleni zakho, lokulahla? Futhi wazi ukuthi isihogo sikuhlalele, izimbhubhiso zaPhakade; bamemeza emadwaleni nasezintabeni; kodwa bakhuleka, ngokuba imikhuleko yase idlulelwe yisikhathi.

KumaHeberu 10, “Uma sona ngamabomu.” Isono uku “ngakholwa.” “Uma singakholwa ngamabomu emva kokuba sesamukele iQiniso, ukwazi kweQiniso.” Awudingi ukuLemukela; nje wazi ngaLo. Awudingi ukuba naLo, uvele nje...O, qha. Niyabo? Akazange athi, “emva kokuba sesamukele iQiniso.”

*...uma sona ngamabomu emva kokuba sesamukele ukwazi ukuthi yiqiniso, akusekho umnikelo ngezono,*

*Kepha kuphela ukulindela okwesabekayo,...*  
*nomlilo...zakugada iphikankani,*

*...Ngoba uNkulunkulu wathi, EyaMi impindiselo, futhi yimina engiyakubuyisela, isho—isho iNkosi.*

<sup>209</sup> Uma singaLikhola, ngamabomu, emva kokuba iQiniso selethulwe kithi, asisayikubakho isihawu. Akusekho sihawu esiyakunikezwa.

Mfundisi, olalele kuleteyipu, uthini ngakho na? Lunga lebandla, olalele kuleteyipu, uthini ngakho na? Uzokwenzenjani, uma singaLikhola ngamabomu na? Ungeke waLihlamba ulisuse ezandleni zakho. Ungeke waLedlulisela phambili kwekomkhulu. Lizoqhuma ngemuva, libuyele kuwe ngqo. ULizwile. Uthini-ke ngawe na? Uyoma kanjani ngaloloSuku na?

Kuphakathi kokuthi Usezandleni zakho noma enhliziyweni yakho, okunye kwakho. Nkulunkulu sisize.

<sup>210</sup> Uma—uma ungake nje ucabange ukubulawa ngokwakhelwa uzungu, nokuthi yini eyisibopho ezodlula enhliziyweni yaleyondoda. Yenzeni na? Yaphaphama sesedlule kakhulu isikhathi, emva kokuba yayisivele ikwenzile.

Bukani, yayinethuba. Yazalwa ingumMelika okhululekile. YayingumMelika. Kodwa yayifuna ukuthengisa ngobuzibulo bayo, ukuba ibe ngumRashiya, futhi kwaqhuma ngemuva. Waganwa yintombazane engumRashiya. Manje usengozicabangelayo ngezindaba zokukholwa wenhlangano yobukhomanisi yaseCuba.

Ukuzicabangela ngezindaba zokukholwa, “Ngizicabangela mina.” Awuna-mcabango ofikayo. Uzomenzenjani uJesu othiwa uKristu na? Awusuye ozicabangelayo ngezindaba zokukholwa. Akukho-kuzicabangela ngezindaba zokukholwa. Mawube kini lowomqondo owawukuKristu.

Asikhuleke.

<sup>211</sup> Cabanga lemicabango, “Uma kukhona okubongekayo, uma kukhona okuhle, zindlani ngalokhu.” Phakathi kwethu kulokhukusa, nakuleteyipu, futhi, ngiyakhuluma. Uma ulapha ukhona kulokhukusa, futhi wazi ukuthi awulungisile noNkulunkulu, futhi ungazelwe ngoMoya waKhe, futhi uNkulunkulu une. . .

Wena uthi, “Hhawu, sengikwenzile ukuvuma.” Lokho akusikhona engikhuluma ngakho. Ngabe uNkulunkulu ukwemukele na? Ungathi, “Yebo, mina, sengikwenzile ukuvuma, nokunjalo. Yebo, ngiyakholwa.” Wenzenjalo noPilatu, “Ngenza ukuvuma, impela, ‘Ngizomenzenjani loMuntu olungileyo na?’” Ungeke waMhlamba umsuse ezandleni zakho kanjalo. Qha, qha.

<sup>212</sup> UzoMenzenjani na? Uma ungesuye umKristu ozelwe ngokusha, unoMoya oNgcwele uhlala kuwe, ucebisa ukuPhila kwakho, pho-ke awuLithathi ngani manje na? Awusoze wakuhlamba loKhu ukususe ezandleni zakho. Awusoze wakuzwa ukugcina kwaloMlayezo. Uyokhala njalo uyoze ungenise uMlayezo enhliziyweni yakho, ukuthi uJesu Kristu unguye izolo, namuhla, naphakade.

<sup>213</sup> Kulezizethameli ezibonakalayo kulokhukusa, bangabakhona yini lapha labo abakuqondayo lokho, ukuthi basephutheni, futhi ningaphakamisa izandla zenu. Asinandawo yokubizela e altare, indawo iminyene kakhulu. Kodwa thana nje, “Ngikhulekele, Mfowethu Branham. Nkulunkulu ngisize.” UNkulunkulu akubusise, ngiyasibona isandla sakho. “Kungukuthi, ngiyafuna, manje. Khona lapha ngiyafuna, phambi kukaNkulunkulu, Yena uyazi ukuthi nginecala, futhi ngiyaqonda ukuthi nginecala. Ngi—ngiMfuna asuke ezandleni zami; ngiMfuna enhliziyweni yami. Phakamisa isandla sakho,

thana, “Ngikhulekele, Mfowethu Branham.” INKosi ikubusise. Ngiyabona, kulesisibalo sabantu lapha, mhlawumbe amashumi amane, izandla ezingamashumi amahlanu ziphakeme lapha.

Biza namhlanje,  
Biza namhlanje,

Cabanga ngalo manje, lowo nguYe obizayo. UJesu uyabiza. Lowo nguYe okhuluma nawe.

<sup>214</sup> Ngabe wonile kuze kuba manje, inhliziyo yakho isize yaba nesikofu kakhulu, ngangokuthi ungeke, awusakwazi ngisho ukuphinda uLizwe? Kanye, njengomfanyana kumbe intombazanyana, uLizwile. Ubunesifiso sokukwenza, kodwa uLibeke eceleni, futhi nje usunezikofu kofu lokho kusikeka nemidonso. Ngabe sekuhambe kakhulu ngangokuthi awusakwazi ukubuye uLizwe na? Ngabe umi lapho... ngabe okwakho... endaweni lapho njengo Oswald ema kulokhukusa, ukuthi uyazi na? Mm! Ungakwenza kanjani na?

Angahle abekhona omunye ngaphambi kokuba sivale futhi ngizokwenza umkhuleko? Nomaphi nje endlini, ongazange usiphakamise isandla sakho, uthi, “Mfowethu Branham, selokhu nje usho amagama okugcina, ngi—ngiyakuzwa lokho.” Noma ubani, ngaphandle, emaphasijini, ngokuzungeza emafasiteleni, nomaphi, akunandaba. Vele...

<sup>215</sup> UNkulunkulu akubusise, ntombi encane. UNkulunkulu akubusise, mnumzane, wena. Ngikutholile. Use... UNkulunkulu akubusise, ntombi. Omunye futhi? UNkulunkulu akubusise, ntombi. UNkulunkulu akubusise, lapha. Futhi uNkulunkulu akubusise lapho, mfanyana, ntombazanyana. Yebo, iNkosi ikubusise. Emuva lapho, mnumzane. Yebo.

Manje ake sicabange ngakho manje. Ngifuna nenze lokhu ngenkathi siliculela phansi leli, *UJesu UyaBiza*. Manje ngifuna nivele nithi, “Nkosi, ngihawukele, isoni, noma umzenzisi. ngililunga lebandla, Nkosi, kodwa ngi—ngi—ngifuna Wena. Ngifuna Wena. Ngisize! Ngi—ngizoKukhonza. Ngiyakwethembisa, khona manje. Ngiphakamise isandla sami, ukuthi ngifuna Wena. Manje Wena phakamise inhliziyo yami, ukuthi ngiyaKwemukela, futhi ngizoKwemukela enhliziyweni yami.” Sisacula lelivesi futhi, uzokwenza na?

Biza namhlanje,  
Biza namhlanje,

<sup>216</sup> Manje khuleka ngendlela yakho. Khuleka manje. “Jesu biz-...” Lowo nguYe okhulumayo. Yingalesosizathu uphakamise isandla sakho.

...-derly biza namhlanje.  
UJesu uyabiza, O lalela iPhimbo laKhe;  
Muzwe...

Njengamanje, Muzwe. Thana, “Nkosi, nginecala. IGazi laKho lisezandleni zami. Ngiyisoni. AngisaLifuni libe lapho. Angikwazi ukuLihlamba ngilisuse; ngikuzamile, iminyaka. AngizukuKuxosha njengoba kwenza uPilatu, futhi ngizame ukuKuthumela komuny’umuntu. Ngifuna Wena. Ngena enhliziyweni yami, khona manje, Nkosi. NgiyaKwemukela. NgiyaKubona umi ngqo phambi kwami, njengomfanekiso umi lapho; ngokukholwa ngihamba ngingena kuWe ngqo, ngazi ukuthi Uyangithethelela. Futhi ngi... Uzoba senhliziyweni yami, kusukela kulokhu kuqhubeke.”

... namhlanje, (wonke umuntu akakhuleke)  
 UJesu uyabiza,  
 Ubiza ngomusa namhlanje.

[UMfowethu Branham uqala ukumumuza uJesu UyaBiza—Umhl.]

<sup>217</sup> Baba wesaZulwini, umlayezo omncane usuphelile. Futhi manje, izinqumo, izinkantolo zihleliwe kulokhukusa. IziNgelosi zibuthene endlwaneni. UMoya oNgcwele omkhulu lapha unikeza iziqiniseko ukuthi uJesu usaphila. Wayengumthombo wokuPhila okuPhakade. Ithuna lalingenakuMbamba, nasihogo sasingenakuMgcina. Wenyukela phezulu; wadedeleka esihogweni, wadedeleka ethuneni. Futhi Uma phakathi kwethu, namhlanje.

Futhi izivumokholo zethu namahlelo kubophe abaningi abantu bakithi, Nkosi. Isono sibabophile, kodwa namhlanje bafuna ukukhululeka. Bami njengoPilatu, futhi, esikhuleni sokuzama ukuMedlulisela phambili komuny’umuntu, baphakamise izandla zabo, “Woza ungene enhliziyweni yami, Nkosi Jesu. Ngeke ngisaphinda ngiKuhlambe ngikuxoshe kimi. Ngingeke ngakwenza. Usesezandleni zami. Ngisanda kuhlamba ngahlamba, futhi Awusukanga, kodwa manje ngiyaKwemukela. NgiKufuna ube sempilweni yami, futhi ngiyaKwemukela ungene empilweni yami. Nkosi, ngamukele ngingene eMbusweni waKho, ngokuxolelwa kwezono zami, futhi ngiphe ukukholwa ukuba ngikholwe ukuthi Uyangemukela, Baba.” Ngiphe khona. NgeGama likaJesu Kristu, siyakhuleka.

<sup>218</sup> Futhi manje njengoba unamakhanda ethu ekhotheme. Ukukholwa, ngokukholwa... “Futhi, Nkulunkulu, Wena ngisize ukuba ngethembeke. Kodwa ngazi ukuthi Uthembase ukuthi...”

“Ozayo kiMi, Angisoze ngamlahlela ngaphandle. Futhi Ngiyakumupha ukuPhila okuPhakade, futhi Ngiyakumvusa ngemihla yokuphela. OyakuNgivuma phambi komuntu, naye Ngiyakumvuma phambi kukaBaba waMi neziNgelosi ezingcwele. Ozwayo,” okwangempela, ukuhunyushwa kwangempela kukaJohane oNgcwele 5:24 lapho, ngukuthi, “oqondayo, owemukela iZwi laMi. Owamukela iZwi laMi,

akholwe NgoNgithumileyo, unokuPhila okungunaphakade, futhi akayikubizelwa ekwaHlulelweni.” Awuyikuza eNkantolo yokwaHlulelwa njengoba ezokwenza uOswald. “Kodwa sewedlulile,” ngokuxolelwa ngesihle, “ekufeni wangena ekuPhileni.”

<sup>219</sup> “Nkosi, angazi kanjani, angazi kungani, kodwa—kodwa ngikholwa ukuthi kwenzekile. Ngiyakukholwa lokho, enhliziyweni yami, ukungakholwa kwami sekuhambile. Sengingasho ngokukhululeka ukuthi “ameni” kulolonke iZwi Olishoyo, futhi ngiLemukela khona manje. Ngiyakukholwa.”

<sup>220</sup> Manje amakhanda enu ekhotheme. Nina enikukholiwe lokho, eniphakamise izandla zenu esikhashaneni esimbalwa esedlule; futhi ngokukholwa niyawubona umfanekiso kaKristu umi lapho, enifanele nibe phakathi. Seniyahamba manje ngokukholwa, nikhola ukuthi izono zenu ziyaxolelwa. Futhi kusukela kulolusku kuqhubeke njalo, senilungele umbhaphathizo wobuKristu, futhi senilungele manje ukuhamba phakathi kuKristu. Ungathi wena, njengobufakazi kuYe, uphakamise izandla zakho emuva, uthi, “Ngokukholwa ngiyaLikhola ngenhliziyo yami yonke na”? UNkulunkulu akubusise. Lokho kuhle. “Manje sengiyaLemukela. Ngi—ngiyemukela; akukho engingakwenza.” UNkulunkulu akubusise. Kubukeke sengathi yibo bonke esengibabonile. “Manje sengiyemukela.”

<sup>221</sup> Niyabo, awulungile, awukaze ulunge, ungeke walunga, kodwa uJesu wafela abantu abangalungile. “Ngifanele ngenzenjani, Mfowethu Branham na?” Vele nje wemukele lokho Akwenzayo, vele nje wemukele lokho Akwenzela khona. Futhi manje ngokuLikhola futhi uLemukela. . .

Manje, ngiyakholwa, umfundisi, ichibi lizovulwa. [UMfowethu Neville uthi, “Yebo.”—Umhl.] Umbhaphathizo uzoba ngokomyalo, uma ufuna ukubhaphathizwa.

Uma nithathe iziqu, “uYise, iNdodana, uMoya oNgcwele,” ngokwempela u. . . Ngikusho lokhu ngokuzithoba nenhlonipho, kodwa, ngendlela engikubona ngayo, awubhaphathiziwe. Awubhaphathiziwe, ngokuba awukuthathanga Akushoyo.

<sup>222</sup> Wathi, “Nibabhaphathize eGameni likaYise, iNdodana, noMoya oNgcwele.” Uma wavele nje waba nalezoziq ezabizwa phezu kwakho; Akazange athi, “Hambani nibize leziziqu; hambani nibize lamagama.” Akuzange kuze kwenziwe eBhayibhelini. Akuzange kuze kwenziwe ngaleyondlela. Kwakungukuba, ubhaphathize ngendlela uJesu athi, “EGameni likaYise, iNdodana, noMoya oNgcwele,” okunguJesu Kristu.

<sup>223</sup> UPetru, enezihluthulelo, washo into efanayo; wonke omunye umphostoli, iBandla lonke; kwaze kwaba nguMkhandlu waseNayisiya wasekuqaleni ngenkathi ibandla eliRoma Katolika lihlela, lemukela iziqu esikhundleni seGama.

Uphakathi kokuthi ubhaphathizelwa ezimfundisweni ezingaphikiswa zamaRoma zehlelo, noma ubhaphathizelwa eGameni likaJesu Kristu, okukodwa phakathi kwakho. Lisezandleni zakho; ungeke waLihlamba ulisuse. Lilapho.

UsuLemukele manje. Ngizokubuza, njengoba u—njengoba umshayi we ogani nomshayi wophiyano bephendukela eculweni elidumileyo elidala.

Ukholo lwami lubuka phezulu kuWe,  
Wena Wundlu laseKhalvari,  
Mhlengi oMkhulu;  
Manje ngizwe ngisakhuleka,  
Futhi susa lonke icala lami,  
Futhi makuthi mina kusukela kulolusuku  
Ngibe ngowaKho ngokuphelele!

224 Makungabikho noyedwa ophuma kulendlu. Ngokuthoba nje yimani manje, futhi masiphakamisele izandla zethu kuYe manje.

Ukholo lwami lubuka phezulu kuWe, (futhi  
UyiZwi)  
Wena Wundlu laseKhalvari,  
Mhlengi oMkhulu;  
Manje ngizwe ngisakhuleka,  
Susa sonke isono sami,  
O makuthi mina kusukela kulolusuku  
Ngibe ngowaKho, ngokuphelele, ngokuphelele  
du!  
Manje nginikela impilo yami.

225 Amanzi azobe eselungile emizuzwini embalwa. Uma ungenakuwuthatha umbhaphathizo manje, sizobhaphathiza futhi kulobubusuku.

Cabanga ngakho, yonke intambama, “Ezandleni zakho.” Lisuse. Indlela kuphela ongayenza, ngukuba, ube ngogezwe eGazini likaJesu Kristu, Oyi...Niyabo? Yebo, mnumzane. Kukhumbule manje njengoba sikhothamisa amakhanda ethu. Buka kuYe manje.

Lapho ukudideka kobumnyama . . .

226 Isinqumo sisenhliziyweni yakho manje. Usekuqulisweni icala. IZwi lilungela ukubethelwa. UKristu usekuqulisweni icala. Uzomenzenjani uJesu othiwa uKristu na?

Wena yiba nguMholi wami;  
Yala ubumnyama buphenduke namuhla,  
Sula ukudabuka, izinyembezi zidede,  
Kanjalo ungangivumeli ngike ngiduke  
Ngisuke eceleni kwaKho.

Manje sikhothamisa izinhliziyiyo zethu kulo. [UMfowethu Branham uqala ukumumuza u *Ukholo Lwami Lubuka Phezulu KuWe*—Umhl.]

<sup>227</sup> Cabangani ngokujulile, bangane. Kungahle ukuba igama lakho ngelokugcina elizongena eNcwadini. Sesisesikhathini sokuphela. Manje cabangani ngokujulile ngempela. Ngabe ninjalo, ngabe ukhona lapha oMxoshile na?

<sup>228</sup> Khumbulani, kungahle kungaphinde kufike futhi. UPilatu akabanga-nalo elinye ithuba. Wazama ngamandla akhe onke ukuba asindiswe, futhi akabange esakwazi ukukwenza. Lalisezandleni zakhe. Futhi uzolenzani iZwi eligcotshiweyo lalolusuku, elithiwa uKristu na?



*NGIMENZENJANI UJESU OTHIWA UKRISTU NA? ZUL63-1124M*  
(What Shall I Do With Jesus Called Christ?)

LoMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngeSonto ukudla kwasekuseni, ngo Novemba 24, 1963, eTabernakele likaBranham, eJeffersonville, eIndiana, U.S.A., wathathelwa kwisiqophamazwi sikazibuthe futhi washicilelwa ngesiNgisi ungafinqiwe. Lokhu ukuhunyushwa ngesiZulu kwakhishwa ngo 1995 ngabe:

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