


KUNGANI NGIMELENE

NENKOLO EHLELIWE

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Ningahlala phansi. Kuqala, kade ngimatasatasa kakhulu namuhla ngize ngaphuthelwa yizingcingo zabagulayo. Bekunabanye abantu ngezindaba zangasese ukuba bakhulekelwe, ebengifanele ukubonana nabo. Kodwa manje abanye be... elinye lamaqembu, ngiyakholwa uBilly uthe belivela eCanada, izindawo ezimbili noma ezintathu ezehlukene. Manje, bangena lapha, niyazi, futhi bahlale emahhotela nase mahhotela abahamba ngezimoto njalonzalo ngaso sonke isikhathi. Futhi ngiya kobonana nabo, ngibonane nabo futhi ngibakhulekele bengena bevela ndawo zonke bevela emhlabeni jikelele, neEshiya, iYurophu nandawo zonke. Usuku nosuku, uma silapha, abantu bayangena. Kunabangaphezu kwamakhulu ayisithupha ohlwini, abalinde e... izingxoxiswano zangasese, futhi ngakho kuthi ukukwenza kube l'khuni. Kodwa kulabantu ogula ngempela nokuphuthumayo ukuba bakhulekelwe, ngani, ngiyazama ukuhlangana nabo.

² Nje, awu, selokhu ngibe phakathi lapho nesigungu sabaphatheli, ekuzweni okuncane nesigungu sami sabaphatheli lapha ebandleni, sidingeke sihlangane emizuzwaneni embalwa edlule. Futhi ngalesosikhathi kungivuthuze cishe ihora nohhafu, futhi bekunabanye abantu abebefanele babelapha ngalesosikhathi ukuba bakhulekelwe. Uma belapha, ngithanda ukuba nomkhuleko wabo ngalesisikhathi. Ngakho, uma bethanda, labobantu abebefanele bakhulekelwe, awu, uma nje bezokwenyuka manje ngenkathi umshayi wopiyano, noma ngabe ungubani, ezoza futhi—futhi asinike indlela encane yelithi “INyanga enkulu manje iseduze, uJesu onozwelo.” Manje labo abazokhulekelwa, uma bethanda, bangaki obekhona engingamazi. Futhi ningabazalwane, ngiyethemba. Bazalwane, ngizwe ubuhlungu kakhulu emzimbeni wami uqobo. UJesu wakuthwala emzimbeni waKhe, ezwa ubuhlungu, ukuze Abe wuhlobo olukahle loMlamuleli, ngoba Yena enguNkulunkulu enziwe inyama ukuze Ezwe ubuhlungu. Wayekwazi ukuzwa izinhlungu zobuthakathaka. Futhi yingakho Efikela ukwenza ukubuyisana. Futhi kuLokhu wathuma iBandla laKhe ukuba liqhube umsebenzi waKhe.

³ Futhi ngi—nginokubazisa ngokuphakeme ubungcweti bezemithi yokwelapha, indlu kadokotela kanjalonjalo, bona—bona namatalente uNkulunkulu abaphe wona ukwenza izinto

ezithize emzimbeni, ukuhlinza nokukhipha amazinyo eselibe libi, nakanjalonjalo. Ngiyakuthokozela lokho. Kodwa kufika isikhathi lapho sebe ngaleya kolwazi lwabo—lwabo, aba—bazi ukuthi bazokwenzenjani. Niyabo? Futhi ngicabanga, khona-ke, sinelungelo eliphelele, njengoba besingaba nalo kokwemvelo, uma siye kudokotela wethu womndeni, mhlawumbe u—udokotela ngaphandle ezweni, omunye udokotela omdala okahle ophatha isiketekete futhi ahambe edabula endle ebusuku, ukuba athole wena, ukuba anyangane nawe. Futhi uma ehluleka ukwazi, uyoya komunye othe nje ukuphakama kakhudlwanyana kunoma yena enjalo. Uyokuthumela kudokotela oyisipesheli. Futhi manje uma udokotela oyisipesheli engazi, ngi—ngiyajabula sinomunye umthombo, iNyanga enkulu.

⁴ Futhi Akehluleki, Lona akehluleki, ngoba UnguMdali qobo lwaKhe. Futhi Usenzele indlela. Manje, ukuba bekukhona noma yimaphi amandla okuphilisa phakathi kwami uqobo ukuba ngikwenze, bengi—ngizoza lapho futhi ngikwenze. Bengi—ngiyojabula ukukwenza nje. Kodwa, njengamandla okuphilisa, anginawo, akekho omunye umuntu onamandla okuphilisa. Kodwa siyathunywa, niyabo, kuvela kuKristu, ukuba sikhulekele abagulayo, Osevele usebeke ukudiphoza amandla okuphilisa. Niyabo? Futhi siyeza kuphela, njengoba kwakunjalo, ukubhala isheke kulokho. “Futhi noma yini eniyicela kuBaba ngeGama laMi,” lelo yisheke elingabhalwe lutho, “noma yini eniyicela kuBaba ngeGama laMi, leyo Ngiyoyenza.” Isithembiso esinje pho! Ngeke nje kwehluleka. Futhi ngibasizile abafowethu nodadewethu, emhlabeni jikelele, ngenza lamadiphozithi...noma ngenza lokhu ukukhipha kulezizimali ezingamaphepha eBhange likaNkulunkulu, eGazini likaJesu Kristu. Futhi bekuphumelele impela. Ubehlala njalo ekhokhela, futhi ngoba idiphozithi isivele ilapho, niyabo. “Ya—Ya—Yalinyazwa ngenxa yeziphambeko zethu, ngemivimbo yaYo siphilis*we* thina.” Niyabo, sekuphelile. Futhi siyajabula kulobubusuku ngokukholwa kwenu.

⁵ Ngikholwa ukuthi uBilly ubengitshela ngokuthi umzalwane oyedwa uvela le eCanada noma ndawondawo. Futhi ngabe lokho kunjalo na? Nguwe umfowethu ovela eCanada na? Futhi—futhi ungowakuphi, mfowethu na? [Umfowethu uthi, “Enyakatho nje yeFort Wayne, eKendallville.”—Umhl.] EKendallville, eIndiana, eFort Wayne. Ngashadiswa eFort Wayne. Ngikhumbula kahle. Ngaba nemihlangano eminingi lapho eRediger Tabernakele. Ngiqagele niyazi ukuthi kukuphi. Futhi ngiyakhumbula, ngisengumfanyana, ngihlezi ezinyaweni zikaPaul Rader, eRediger Tabernakele, njengomfundisi osemncane nje oyisitshudeni. Uyindoda enkulu, uMfowethu Paul wayeyiyo, futhi wayenjalo noMfowethu Rediger, amadoda okholo. Umphefumulo wabo uphumule kulobubusuku. Futhi manje, njengoba ngangise ngumfanyana, ngizama ukuqhuba

kulokho abakushiyayo, uJesu akushiyela iBandla laKhe kwehle njalo.

⁶ Manje, ngakho konke ukukholwa enginakho, ngizela ukunikhulekela. Futhi a—angizi nje ngobudlabha. Asikaze neze sifune ukukuqhamukela ngaleyondlela. Qhabo, lokho akulungile. Siza, sikholwa ukuthi sizokwemukela lokhu esikucelile, niyabo, sazi ukuthi uNkulunkulu ukwethembisile. Futhi siza ngesiqiniseko enhliziyweni yethu ukuthi uKristu wenza isithembiso, nani bazalwane uzame ukubeka ukukholwa kwenu phezu kwe altare, nenza konke eningakwenza, ngiza ukuzobeka okwami nokwenu kulobubusuku. Niyabo?

⁷ Futhi, manje, sine altare elikhulu elendlaleke ezibhakabhakeni, futhi phezu kwalelo altare kulele uMhlatshelo wethu, iNdodana kaNkulunkulu. Niyabo? LiyilowoMhlatshelo owophayo. UNkulunkulu angebuke phezu kwalelo engaLihloniphi, niyabo, ngokuba Lelo yiZwi laKhe, “Lo uyiNdodana yaMi ethandekayo, Yizweni.”

⁸ Ngizocela uMfowethu Neville, ilunga lethu elidala, uma ezoza ngaphambili manje kanye nami njengoba sihamba. Ngifuna lonke ibandla... Ukuba-ke lona bekungumfowenu, umyeni wakho, indodana yakho, uyihlo na? Ngowomuny’umuntu, khumbula. Akuthi thina, ngabo bonke ubuqotho esinabo, sisondele kuNkulunkulu manje ngalababazalwane.

Asikhothamise amakhanda ethu.

⁹ Baba waseZulwini onomusa, siletha eBukhoni baKho manje, ngase altare lomusa, nakuba simi ngasebhentshini elincane lokhuni, njengoba kwakunjalo, lapha emhlabeni, kodwa ukukholwa kwethu kusiphakamisele kwelikhulu ialtare elivuthayo ngaleya, lapho uJesu (uMsindisi iphunga elinuka kamnandi phambi kukaNkulunkulu, uMhlatshelo weGazi ovela eKalvari) Owanqoba phezu kwakho konke ukugula, zonke izifo, ukufa, isihogo, nethuna, futhi wabuye wavuka futhi wenyukela eZulwini, ukuba ahlale ngakwesokunene sobuKhosi baKhe. Futhi thina, ngokukholwa, siyeza, siziphakamisela phezu lapho emseni kaNkulunkulu, ukuba sithi phezu kwaleli altare, kuMdali omkhulu wamaZulu nomhlaba, “Semukele, Nkosi, njengoba sisondele ngeGama leNkosi uJesu.”

¹⁰ Nampa abazalwane bethu, nomunye wabo ovela enhla phezu kweFort Wayne, lapha ezifundazweni, nabanye bevela le eCanada ezansi lapha, bazela lomzuzwana onesizotha kunayo yonke. Kuphakathi kokufa nokuphila, Nkosi. Nanka amadoda amabili, asemancane nokho, inkonzo eningi yaKho ishiyelwe kuwo, Nkosi, amasosha amabili, amaKristu aKukholwayo. Nesitha sidubule umcibisholo, nalowophoyizeni womcibisholo ushaye ndawondawo emzimbeni wawo, futhi abuyile, ahlehlela emuva esibhedlela somusa kaNkulunkulu, enzela ukubuyisana,

ukuba aphiliswe, ukuthi angase asondele ngaphambili futhi, nesihlangu siphakeme, eya empini. Azele ukuzojoyina imibutho yomkhuleko kanye nathi, Nkosi. Futhi siyahamba ukuyodibana nesitha.

¹¹ EGameni likaJesu Kristu, adedele. Siyakuyala eGameni likaJesu Kristu, ayekele ahambe.

¹² Angamaqhawe empi. Futhi, njengenceku yaKho, ngiya phambili manje ukubeka izandla phezu kwawo, ngokukholwa, ngikholwa ukuthi, “Lezizibonakaliso ziyakubalandela abakholwayo,” kwasho iNkosi yethu, iNduna yethu eNkulu yempi, “uma bebeka izandla zabo phezu kwabagulayo, bayosinda.”

¹³ Lokhu ngikwenza eGameni likaJesu Kristu. Kwangathi amandla okugula abophe umzimba walomfowethu, angamedele, eGameni likaJesu Kristu.

Amandla okugula abopha umzimba walomfowethu, awamedele. EGameni likaJesu Kristu, kwangathi angasuka.

¹⁴ Nkulunkulu uSomandla, Mdali wamaZulu nomhlaba, Mqalisi wokuPhila okungunaphakade, noMnikezeli waso sonke isipho esihle, letha izibusiso zaKho phezu kwalaba esibabusi. Futhi kulotshiwe emiBhalweni, ukuthi, “Uma nithi kulentaba, ‘Nqukuleka,’ ningangabazi enhliziyweni yenu, kodwa nikholwa ukuthi enikushilo kuzofezeka, ningaba nakho enikushilo.” Ngikholwa ukuthi ukugula kwabo sekuhambile emzimbeni wabo. Manje sekushiwo; manje makwenziwe. Amen.

¹⁵ EGameni leNkosi uJesu ngikholwa ukuthi senikhululekile. EGameni likaJesu Kristu ngikholwa ukuthi nina nikhululekile. Amen.

Ngabe nebandla likholwa kanjalo na? [Ibandla lithi, “Amen.”—Umhl.] Khona-ke makwenziwe.

¹⁶ Manje, bangabakhona abanye phakathi lapha abangathanda nje ukukhunjulwa emkhulekweni, ungasiphakamisa isandla sakho? Kulungile, asisondele kuYe manje njengoba nibeka izandla phezu komunye nomunye khona lapho. “Lezizibonakaliso ziyakubalandela abakholwayo.”

¹⁷ Nkulunkulu ongcewele kunakho konke, ngokukholwa sibona uJesu, siyaMkholwa emi ekhona. Uqaphela iZwi laKhe. Futhi Wathi, “Lapho kuhlange ababili noma ngaphezulu ngeGama laMi, Ngiphakathi kwabo.” Manje, Baba waseZulwini, makuthi amandla kaNkulunkulu uSomandla athinte lababantu, Nkosi, njengoba benezandla bazihlanganise nomunye nomunye, zibekwe phezu komunye nomunye. Ukuthuma kokugcina Owakusho ebandleni, “Lezizibonakaliso ziyakubalandela abakholwayo. Uma bebeka izandla zabo phezu kwabagulayo, bayoba yi... bayosinda.” Wena wakwethembisa, futhi

siyakukholwa. Ngakho manje sekwenziwe, futhi siyaKudumisa ngakho, eGameni likaJesu Kristu. Amen.

¹⁸ Futhi eGameni likaJesu Kristu kwangathi amandla kaNkulunkulu angagcoba lamaduku aya kwabagulayo nabadingayo. Futhi njengoba ethunyelwa futhi ebekwa phezu kwabagulayo, kwangathi kungafezeka ukuthi bazophiliswa. Siyafunda eBhayibhelini ukuthi bathatha kuPawulu oNgewele, amaduku, izindwangu; imimoya emibi yasuka kubantu, nezifo zaphiliswa. Futhi, Baba, siyazi ukuthi asisuye uPawulu oNgewele, kodwa siyazi ukuthi Usenguye uJesu. Futhi sikhulekela ukuthi Uzopha lesisicelo ngenxa yenkazimulo yaKho. Amen.

¹⁹ Angazi noma ngabe kukhona . . . amateyipu asavuliwe, noma qha. Avuliwe na? Uma engavuliwe, ngithanda ukuba bawavule ngalesikhathi. Ngigagele iswishi iphakeme. Manje, ngithemba ukuthi anginikhathalisi kulobubusuku. Nginyaqala cishe ngengxenye yehora noma imizuzu engamashumi amathathu-nanhlanu ngaphambi kwesikhathi. Futhi manje, yisifundo sikaSonto sikole, futhi ngicabange ukuthi mhlampe mhlawumbe ukuthi bekungenza okuhle uma bengikuteyipile lokhu lokho kusenhliziyweni yami. Futhi silungiselela ukuyongena e—emkhakheni omusha, itabernakele elisha, konke kusha.

²⁰ Futhi manje ngithanda ukufunda eminye yemiBhalo. Uma nina bantu nizothanda ukufunda nami, ngifuna ukufunda kuSamuweli wokuQala, isahluko 8, futhi sifuna ukuqala ngevesi 4 kuya kwele 10; bese kuthi-ke, ukonga isikhathi, ele 19 kuya kwela 20. Futhi nginamakhasi amaningana emiBhalo nezinkomba ezibhalelwe lapha, ukuthi uma nina bantu ninepeni nepensela, noma okuthize, iphepha, eningathanda ukubhekisela kulena noma niyibhale phansi, ningaba nayo, noma, uMnu. Maguire uzoba ne—ne—neteyipu.

²¹ Futhi ngifuna leteyipu ihlukaniselwe abefundisi, abazalwane bami, abefundisi ongangiqondisisanga, ikakhulukazi abazalwane bamabandla amahlelo. Futhi iningi onke angamahlelo.

²² Nendaba yami kulobubusuku ithi: *Kungani NgiMelene NeNkolo Ehleliwe*. Futhi ngizofunda manje okwesendlalelo, noma ukufundwa komBhalo, ukukwenza kube ngokomBhalo ngempela, ngifuna ukufunda kusukela kuSamuweli wokuQala 8:4-10, bese kuba ngele 19-20. Ezethamelini zami ezibonakalayo, ngithemba ukuthi uma seniya ekhaya ukuthi nizoyibhala phansi lemiBhalo futhi niyifunde ngokuqaphelisisa. Futhi kubazalwane abazobe belalele eteyipini, ngithemba ukuthi futhi anizukuyimisa nje iteyipu uma kushiwo into ethize mhlawumbe eningeke nivumelane nayo, kodwa nizofuna uNkulunkulu kuyo, nibone ukuthi ngabe ingokomBhalo yini. Ngicabanga ukuthi sizikweleta thina khona naseMlayezweni wosuku.

²³ Ngikholwa ukuthi onke amabandla anamaKristu kuwo, futhi ngempela angikhulumi ngokumelana namaKristu. Kodwa isizathu sokuthi ngenze engikwenzile, futhi ngasho engikushilo, yingenxa yokuphefumulelwa kukaMoya oNgewele eZwini.

²⁴ Manje asifunde kuSamuweli wokuQala, isahluko se 8, siqale ngevesi 4, futhi sifunda ele 10, nalo, kuqala.

Kwabuthana onke amalunga akwa-Israyeli, aya kuSamuweli eRama,

Futhi athi kuye, Bheka, usumdala, amadodana akho awahambi. . .awahambi endleleni: manje sibekele inkosi ukuba isahlulele njengezizwe zonke.

Kepha leyonto yabambi emehlweni kaSamuweli, lapho bethi, Siphe inkosi ukuba isahlulele. USamuweli wayeseekhuleka kuyo iNkosi.

Futhi iNkosi yathi kuSamuweli, Lalela izwi labantu kukho konke abakushoyo kuwe: ngokuba akusuwe abakulahlileyo, kodwa balahle mina, ukuze ngingabi-yinkosi phezu kwabo.

Njengokwemisebenzi yonke abayenzileyo kusukela osukwini engabakhipha ngalo eGibhithe kuze kube-namuhla, bangishiya, bekhonza abanye onkulunkulu, benzenjalo nakuwe.

Manje lalala izwi labo: kepha bayale impela, ubakhombise amalungelo enkosi eyakubusa phezu kwabo.

Futhi uSamuweli wabatshela abantu abacela kuye inkosi onke lamazwi eNkosi.

²⁵ Manje ivesi 19 nelama 20 okwesiphetho.

Kepha abantu bala ukulalela izwi likaSamuweli; bathi, Hhayi; sifuna ukuba kube-khona inkosi phezu kwethu;

Ukuze nathi sibe-njengezizwe zonke; inkosi yethu isahlulele, iphume. . .phambi kwethu, ilwe izimpi zethu.

²⁶ INkosi ayenezele izibusiso zaYo ekufundweni kwamaZwi aYo. Manje, njengeklasi likaSonto sikole, ngithanda ukusho ukuthi sifuna ukuzama uku—ukunakisisa impela eZwini.

²⁷ Futhi siyazi ukuthi—ukuthi ngezinye izikhathi izinto ezishiwoyo, (namabandla athize), ukuthi zikhubekisa omunye ofundiswe okuphambene nalokho aba . . . zingukuzwa. Isibonelo nje, indoda yangitshela ngolunye usuku, engumngani wami ehlezi ikhona manje, yathi, “Ngenkathi usho, Mfowethu Branham, njengokukhulu ukukholwa njengoba ngibe nakho kuwe, futhi ngikholwa, ngenkathi uthi sasingekho ‘isihogo esiPhakade,’” yathi, “Kwathi angiwe ngiphume esihlalweni

sami. Ngase ngithi, ‘Impela indoda inePhutha.’” Yayisithi-ke, “Usimisa isikhashana impela. Wawusuthi-ke, ‘Sinye kuphela isimo sokuPhila okuPhakade, naleso sivela kuNkulunkulu.’” Futhi yilokho sonke esikufunayo, niyabo.

²⁸ Futhi akukho-mBhalo othi kunesihogo esiPhakade. Isizathu, okuPhakade akuzange kuqale, kanjalo akupheli neze. Ngakho iBhayibheli lathi “isihogo sadalelwa udeveli nezingelosi zakhe,” ngakho asikho Phakade. Kwakukhona isikhathi lapho sasingekho khona, futhi kuyobakhona isikhathi lapho esingekho khona, futhi. Kodwa bangahle bajeziswe phakathi lapho, ngomlilo nesibabule, nemigodi yomlilo, izikhathi eziyiminyakanyaka, kodwa ekugcineni siyophela ngoba isihogo asikho Phakade. Futhi ukuba kwakukhona isihogo esiPhakade, ubuyodingeka ube nokuPhila okuPhakade ukuba uphile esihogweni esiPhakade. Futhi uma sasiPhakade, sasilokhu sikhona njalo, futhi wawulokhu usesihogweni njalo futhi uyolokhu usesihogweni njalo. Niyabo, ngakho ayikho into enjalo.

²⁹ Ngakho, niyabo, *okuPhakade* “akukaze kube nesiqalo noma isiphelo.” Futhi sinye kuphela isimo sokuPhila okuPhakade, naleso sikuNkulunkulu, sivela egameni lesiGreki *Zoe*, okusho “ukuPhila kukaNkulunkulu uQobo.” Futhi uma sizalwa ngokusha ngoMoya kaNkulunkulu, siba Phakade noNkulunkulu, ngoba sinengxenywe yokuPhila kwaKhe, okusenza amadodana namadodakazi kaNkulunkulu, khona-ke sinokuPhila okuPhakade. NokuPhila okukithi, uNkulunkulu uyovusa umzimba onokuPhila ngosuku lokugcina, kodwa nguMoya kaNkulunkulu okithi osivusayo, ngoba nguMoya kaKristu owawukuKristu, ophilisa imizimba yethu ubuye usivuse futhi, naYe, ukuba sihlale e—e—eNkazimulweni futhi sibuse naYe.

³⁰ Manje ukuya endabeni, manje, kade ngikuyo yonke leminyaka, nalelitabernakele limile. Nokho, ngagcotshelwa ebandleni leMissionary Baptisti, nguDokotela Roy E. Davis, cishe eminyakeni engamashumi amathathu-nantathu edlule, lapha eJeffersonville. Manje mina, selokhu kwaba ngaleyonkathi, ngangisenhlanganweni isikhathi esifishane nje, izinyanga ezimbalwa, kwaze kwathi into ethize iyaqubuka eyayingekho ngokombhalo ngebandla, futhi ngamtshela ukuthi ngangingehambisane nalokho. Futhi ngakho ngangi, kusobala, ngacelwa ukuba “ngikwenze kungenjalo,” futhi ngaqoka ukungenjalo. Ngakho leyo kwakuyinto eyodwa engiyikholwayo, ukuthi leli yiZwi likaNkulunkulu. Futhi ngasho endodeni eyayingu—ngumfundisi omkhulu, “Uma uzongikhombisa lokho eZwini likaNkulunkulu!”

“Kodwa kwakukhona,” wathi, “lokho ngukufundisa kwethu.”

Ngathi, “Kodwa ngikufuna kuphuma eZwini, uyabo, iZwi likaNkulunkulu.”

³¹ Futhi hhayi ngoba ngingesuye owenhlango ebengimelene nenhlango, ngoba nginokubonga kubazalwane bami, engikhuluma kubo namuhla, enginezimemo kubo, ngiqagele, cishe impela onke amahlelo, ikakhulukazi ezikhundleni zama Full Gospel, futhi ngisho nakwamaningi amanye amabandla. Ngicelwe ukuba ngingene ehlanganyelweni yawo futhi ngijoyinane nawo, kodwa ngihlale ngazimela. Ngoba, lokho kuthonya enginakho, angifisi ukukubeka phezu kweqembu elilodwa labantu. Ngifisa ukubeka lokho uNkulunkulu angiphe khona, umkhuleko wabagulayo, ukuba kuzuzwe yibo bonke abantwana bakaNkulunkulu kuyo yonke inhlangano. Akakaze abuze kimi ukuba ngingakhuleki, noma kwalona ngoba bangabaleli elika *Nje-naka-nje*, uNkulunkulu wahlulela inhliziyu yomuntu.

³² Futhi manje, okokuqala nje, isizathu sokuba ngingabanga ngowazo futhi ngakhuluma ngamelana nayo, ngukuthi, kuqala, yingoba angikholwa ukuthi inhlangano yobuKristu ingokomBhalo. Ngikholwa ukuthi ayikho ngokombhalo. Futhi yilokho engizokuzama, kulobubusuku, ngilinge ngomusa kaNkulunkulu, ukufakazisa kini ukuthi ayikho ngokombhalo, ayikho ngokwebandla lomthetho ukuba nibe noma iyiphi inhlangano.

³³ Manje, indawo yokuqala, siyibiza nge “nkolo,” igama *inkolo* yi “sembozo,” kuchaza ukumboza into ethize. Manje, uAdamu wayenenkolo, kodwa ngempela wazenzela yona, ngamaqabunga omkhiwane, futhi ayisebenzanga. Wenza esakhe uqobo isichasiselo esibonwa ngokucabanga nje futhi wazama ukwenza indlela yokuphunyuka, ukuthola insindiso entweni ethize ayezenzele yona, noNkulunkulu wayenqaba, kusukela kuAdamu kuya enqubweni yenhlangano yokugcina. Akukaze, futhi ngomusa kaNkulunkulu sizokufakazisa namuhla ngeBhayibheli. Inkolo yayiyisembozo. UAdamu qobo lwakhe enza inkolo ngamaqabunga omkhiwane, wayenza, qobo lwakhe, ukuzama ukuzenzela into ethize.

³⁴ Kodwa uNkulunkulu wayedinga ukufa, ukubuyisana. Manje, kunomehluko omkhulu impela phakathi kwenkolo nensindiso, niyabo, insindiso. Inkolo iyisembozo. Niyabo? Insindiso ngukuZalwa, isipho sikaNkulunkulu. Insindiso ingukuZalwa, isipho sikaNkulunkulu, futhi ingezuzwe ngempumelelo noma yiyiphi enye indoda kumbe noma yiliphi iqembu lamadoda. Ngumuntu ngamunye uNkulunkulu aletha lesisipho kuye. Nalezizipho zokuPhila okuPhakade zaziwa phakade nguNkulunkulu kumuntu ngamunye ngaphambi kokuba sibe ngisho nezwe, ngokwemiBhalo. IBhayibheli lasho, eSambulweni, ukuthi umphikikristu owayezofika phezu komhlaba, uyodukisa bonke ababakhe phezu komhlaba,

abamagama abo angalotshwanga eNcwadini yokuPhila yeWundlu ngaphambi kokusekelwa kwezwe. Niyabo? UNkulunkulu, ngokwaziphambili kwaKhe, wabona ukuthi ubani oyoza futhi ngubani ongayikuza, uKristu wehla ukuba enze indlela yalabo abayoza. Niyabo, azi abanye.

³⁵ Uma EnguNkulunkulu, nhlobo, Uzofanele abe ngongenasiphelo. Futhi uma Engongenasiphelo, Angebe ngongenasiphelo engesuye ongonamandla onke. Angebe ngonamandla onke engesuye osezindaweni zonke. Angebe ngosezindaweni zonke engesuye ongowazi konke. Ngakho, niyabo, konke lokho kuMenza uNkulunkulu.

³⁶ Ngakho, Wayazi ukuphela ekuqaleni. Wayazi ukuthi ngubani oyoza nokuthi ubani ongayikuza, futhi Wayazi kwakunabaningi abayoza, ngakho Wathuma uKristu ukuba enze ukubuyisana kwalabo abayoza. Manje, akukho lutho esikwenzayo okungaba nanoma yini yokuzihlanganisa nakho. UJesu wathi, “Konke uBaba aNgiphe khona,” ku, inkathi edlule, “yakuza kiMi. Futhi akekho ongeza uma uBaba waMi engamdonisi.” Niyabo? Manje, niyabo, konke kusekwazini kukaNkulunkulu.

³⁷ Wena uthi, “Mfowethu Branham, ngiphakathi na?” Angazi. Ngithemba ukuthi ngiphakathi. Sisebenza ukusindiswa kwethu uqobo ngokwesaba nangokuthuthumela. Manje, iBandla lamiselwa ngaphambili ukhlangana noNkulunkulu lingenasici noma namumbimbi. Manje, uma sikuleloBandla, lingenasici ngaphambili naleloBandla. Manje zihlole wena ngeZwi, khona-ke ungahlola ukuthi sikude kangakanani ngokuhambisana.

³⁸ Manje, manje, ubuKristu bobunhlangano abusoze banikeza lesosiqiniseko. Qhabo. Abanye babo bathi, “Yenyuka bese uvuma ukuthi uJesu unguKristu bese ubhaphathizelwa ebandleni.” Udeveli wenza into efanayo. Uyakholwa, uqobo lwakhe, ukuthi uJesu unguKristu, futhi athuthumele. Niyabo, kunjalo.

³⁹ UNkulunkulu akazange ayale, akukho-ndawo emBhalweni, lapho ukuba kuze kube yinoma yiyiphi inhlangano. Akukho-ndawo eBhayibhelini yalokho. UAdamu wayiqala eyodwa futhi yehluleka.

⁴⁰ Bese kuthi-ke uNimrodi wazama ukwenza inhlangano. Uma ungosomlando, futhi uwazi umlando waseBabiloni, funda kwi *Two Babylons* kaHislop, uzothola inqwaba enkulu yokukhanya. Ukuthi, uNimrodi, lendoda yesono, wathatha iBabiloni nalolonke ibandla elincane elizalwa yiyo, noma izindawo ezizungezile, okwakungumfanekiso wa—walokhu kuhlubuka kobuKristu bosuku lokugcina, futhi benza indawo eyodwa enkulukazi nabo bonke abanye badlala . . . bathela intela kukho. Futhi phakathi lapho wakha umbhoshongo futhi wazama ukuhlela indoda ndawonye, kodwa kwehluleka. Kwehluleka. Lokho kwehluleka.

⁴¹ UKora, kuNumeri 16:1, uma ningathanda ukukufunda, uKora wazama into efanayo impela. Wahlanganisa bonke abaLevi ndawonye, futhi wathola i. . . abanye bodumo, indoda ephakeme, indoda enkulu, indoda engcwele, futhi yena noDathani bahlangana base bethi, “Akulungile, indoda eyodwa izama ukuba phezu kwethu sonke.” Futhi ngakho bazama ukuthola inhlangothi ebalwa ndawonye, futhi benyukela phambi kukaMose noAroni, uNkulunkulu ayebakhethela umsebenzi, futhi wabathela ukuthi bazethwesa kakhulu bona, ukuthi inhlangothi yonke yayingcwele, futhi babekade benelungelo loku. . . “Ezelulekweni ezininginingi kunokuphepha,” kusobala, bayasho. Lokho akusebenzi ebuKristwini. Lokho kusempini. Qaphelani, izinqwaba nqwaba zomehluko.

⁴² Ungathatha umBhalo, bese uthi, “UJuda wahamba wayesezilengisa” futhi “hamba wenze kanjalo,” uma ufuna, kodwa lokho akukwenzi kube ngokuqinisele.

⁴³ UNkulunkulu wayekhetha uMose futhi uNkulunkulu wayekhetha uAroni, futhi kwakungumlayezo wosuku. Futhi akunandaba ukuthi olunye uhlangothi lwalubukeka kanjani, kwakuphambene nokucabanga kukaNkulunkulu. Futhi sifanele sivumele ukucabanga kukaNkulunkulu kube ngukucabanga kwethu. “Mawube kini lowomqondo owawukuKristu.” NaleliBhayibheli lembula umqondo kaKristu. Futhi yonke iNcwadi yeZambulo, ebizwa nge Apocalypse, iyiSambulo sikaJesu Kristu. Futhi singabona ukuthi Uyigxeka kanjani into, ukuthi Uyithatha kanjani ayibeke eceleni, futhi sizofika kukho emva kwesikhashanyana. Kulungile.

⁴⁴ UKora, ngikholwa ukuthi wayeqotho esenzweni sakhe. Ngikholwa ukuthi indoda ya—yayingaqondile ukwenza okungalungile. Ngikholwa ukuthi kwakungukungazi kwendoda okungasibonanga isandla sikaNkulunkulu sinyakaza futhi kwazi imiBhalo, futhi yingalesosizathu wakuletha ekuzindleni nje.

⁴⁵ Futhi lokho kuthi nje akube ngamapesente angamashumi ayisishiyagalolunye enkathazo namuhla, ukuthi sizama ukujovele ohlelweni lukaNkulunkulu, ukucabanga kwethu. Futhi asifanele ukucabanga, nhlobo. Yena wenza ukucabanga kwethu. Sifanele sinikele ukucabanga kwethu entandweni yaKhe. Seniyaqonda manje na?

⁴⁶ UKora, enenhloso enhle, wahambahamba nemfundiso yamanga, etshela lababazalwane, futhi ebatshela ngokuzindla, ukuthi uNkulunkulu wayengabusisanga uMose kuphela, umprofethi, isithunywa, futhi wayembusise kuphela, kodwa, “Yonke inhlangothi yayingcwele,” wathi, “futhi manje inhlangothi yonke inelungelo lokwenza *lokhu*, nenhlangothi yonke inelungelo lokwenza *lokho*.” Futhi ngakho babenendoda elungileyo, abaLevi. Manje, lokho

ngokukhetha kukaNkulunkulu, obekungabizwa namuhla ngokuthi, “abefundisi,” uLevi wayengumfundisi wethempeli. UMose akababizelanga yini phansi ngakho na? Futhi, lapha, akazange aye kukho ngoku un-...ngokungahloniphi. Wabatshela ukuba bathathe izitsha zokushunqisela impepho, futhi bafake umlilo ongwele kuso, bese befaka impepho ngaphezulu phezu kwaso, nokuzulisa lempepho engwele, okwakungumyalo kaNkulunkulu. Futhi benyukela ukwenza iqembu lamadoda ukuba alawule ibandla, lapho uNkulunkulu wayeyale indoda eyodwa ukuba yenzenjalo.

47 Futhi, ngenkathi benza lokho, uMose wawa ngobuso bakhe ngokuba wayazi ukuthi uNkulunkulu wayethume yena ukwenza lowomsebenzi. NoNkulunkulu wathi, “Thana abenyuse lezozitsha zokushunqisela impepho lapha phambi kwetabernakele.” Futhi ngakho ngenkathi beqala ukuzulisa izitsha zabo zokushunqisela impepho zigwele umlilo, nempepho ihamba, uNkulunkulu wathi kuMose noAroni, “Zahlukanise nabo! Phuma phakathi kwabo!” Ngokuba, kamuva Wababiza nge “zoni, abangakholwayo.”

48 Nesono singukungakholwa eZwini likaNkulunkulu. Weba ngoba awukholwa. Uqamba manga ngoba awukholwa. Uphinga ngoba awukholwa. Ukuba ubuyikholwa, ubungekwenze okunjalo. Kunezingubo ezimbili kuphela ezinde, lokho kuphakathi kokuthi ukukholwa noma ukungakholwa, ulawulwa ngokukodwa noma okunye.

49 Manje, uNkulunkulu, ekuqaleni, wayeyiZwi, futhi Waba yinyama futhi wakha phakathi kwethu. WayeyiZwi, UyiZwi! Futhi uma uNkulunkulu ehlala kuwe, yiZwi likaNkulunkulu lihlezi kuwe, lapho ongagcizelela khona yonke into Ayishoyo ngo “Amen.” Lowo nguNkulunkulu ehlala kuwe.

50 Manje uma nizoqaphela, lamadoda angenacala nezitsha zokushunqisela impepho esandleni sawo, umlilo ongwele esandleni sawo, uNkulunkulu wavula nje umhlaba wawusuyabagwinya, futhi wawehlukanisa noMose ngoba uMose wayezahlukanise nawo. NoMose wayexwayisa inhlango, “Ningazilulazi nalohlobo lweqembu. Sukani kuwo!” Manje, niyayazi imiBhalo, fundani ese 16, 17, 18, ngisho, isahluko, futhi nizokuthola. “Zahlukanise nalezizoni, izoni ezingakholwayo. Phuma phakathi kwazo, ngokuba zibheke embujisweni, nayo yonke into ezinayo.” Futhi ngenkathi e... umhlaba ungalinyiwe futhi wawa nalamadoda ephethe lomlilo ongwele. Amadoda angenacala ekhohliswa yindoda.

51 Kuyafana namhlanje! Kunamadoda amaningi angenacala awela ogibeni lwesiko, ephethe iZwi eliNgwele esandleni sayo, futhi ngokucatshangwa ukuthi ashumayela kuLo. Ngikubonile ukushintsha kobuso bomfundisi kufika ngaleyonkathi nje, umfundisi oyiMethodisti, ubengumfundisi oyiMethodisti

kwaze kwaba yiSonto izolo ebusuku. Futhi ngenkathi ebuka, ngicabanga ukuthi kusho lukhulu kuwe, mfowethu, ukuba uphume.

⁵² Manje, niyabo, ephethe izitsha zokushunqisela impepho, umlilo uvutha iphunga elinuka kamnandi phambi kukaNkulunkulu, nalezozandla ziphethe lokho, nokho abhubha nesitsha sokushunqisela impepho esandleni sawo, ngoba ayezama ukwenza into ethize ngobuqotho, nokho, kumelene neZwi likaNkulunkulu, ezama ukwenza inhlango. Athi, “Uzethwesa kakhulu. Ungubani wena ukuba uthi unalo lonke iZwi likaNkulunkulu na?”

⁵³ Ehluleka ukubona ukuthi uMose wayeyi—yisithunywa sangalelohora. Niyabo, wayeno ISHO KANJE INKOSI. Kwakungekho-muntu emhlabeni onjengaye. WayenoMlayezo, nabantu behluleka ukuWubona. NoMose wayeno ISHO KANJE INKOSI ncamashi. Impela. Kulungile.

⁵⁴ Manje sithola into efanayo namhlanje, amadoda alungileyo, amadoda amakhulu, amadoda aligugu ezama ukushumayela iZwi likaNkulunkulu (esandleni sawo) ngelinye isiko elenziwe ngumuntu. Esika akhipe *lapha*, futhi esika phansi *lapha*, futhi ekwenza *lokhu*, futhi “woza ujoyine ibandla futhi ushintshe ubulunga bakho,” futhi ngokomoya afe naleloZwi esandleni sawo! Niyabo?

⁵⁵ Ayengasikholwa isithunywa sikaNkulunkulu noma uMlayezo waKhe wangalolosuku. Ayengaqondi ukuthi kungani uNkulunkulu omkhulu wayengasebenzi nalo lonke iqembu labantu, futhi nje akubeke phezu kwendoda eyodwa.

⁵⁶ Mangaki awo engikhulume nawo namhlanje, “Sizokwenzenjani, Mfowethu Branham na? Siyazi ukuthi uqinisile, kodwa sizokwenzenjani na? Inhlango izosikhipha, ngeke sibe nenye indawo esingaya kuyo.” Ngiyawadabukela; kodwa ikhona iNdawo. Wena uthi, “Awu, siyobulawa yindlala.”

⁵⁷ UDavide wathi, “Ngake ngaba musha, futhi manje sengimdala, futhi angizange ngibone olungileyo eshiyiwe, nenzalo yakhe icela isinkwa.”

⁵⁸ Lokho kuphezu kwezisekelo ezifanayo impela abamala ngazo uJesus. Babesongeleke kakhulu ehlelweni labo, nabapristi abangcwele nezakhiwo ezingcwele, namabandla angcwele namathempeli angcwele, behluleka ukubona uNkulunkulu ethempelini laKhe lobuntu. “Wena, ungumuntu, uzenza uNkulunkulu.” Niyabo, babesongeleke kakhulu kukho! Lamadoda ayesongeleke kakhulu ukuthi uDathani nabo babeqinisile. UNimrodi wayesongeleke kakhulu ukuthi wayengazusa ngempumelelo into ethize eyayingathatha abantu ngaphezu kolaka lukaNkulunkulu. UAdamu wayeqinisekile ukuthi uma wayengamboza ubunqunu bakhe uNkulunkulu wayengeke abubone. Ungeke wabumboza, buzodingeka

bumbozwe nguNkulunkulu. Niyabo? Niyabo? Uhlelo lukaNkulunkulu luyabumboza, hhayi olwakho. Bekuhlala njalo kungaleyondlela, bayehluleka ukubona uJesu esethempelini laKhe, uNkulunkulu ebonakaliswe enyameni.

⁵⁹ Namhlanje kuthi ukungiphatha kabi uma ngibona ukuthi amaZwi eBhayibheli asikwe kakhulu ngamasiko. Nabantu abanhliziyo-ziqotho abama lapho futhi bezwe leloZwi, futhi bayazi ukuthi LiyiQiniso, kodwa abanasibindi sokuthatha umnyakazo, ngoba isiko labo libafundisa okwehlukile. Nigeza amabhodwe namapani, ngakho-ke, bazalwane, qhubekani. Kodwa okwethu, nokwami nendlu yami, sithatha uKristu, iZwi. Niyabo?

⁶⁰ Asithathe uJohane 3 umzuzwana nje, uNikodemu, umfundisi nombusi wehlelo elikhulu elibizwa ngeSanhedrin. Babezihlanganise ndawonye bona uqobo, futhi benza amasiko abo. O—omunye wabaFarisi nomunye wabaSadusi, futhi babenehlelo labo ngaleyonkathi, ukwehluka kwabo, futhi ngakho ba...Lendoda yayingumfundisi, umbusi waleSanhedrin enkulu, indoda emangalisayo ekufundiseni. Yayiyazi imiBhalo, yayicabanga. Yayiwazi ngesiko labo. Akashongo yini uJesu, “Nina nithe, ngesiko lenu, nayenza ize imiYalelo kaNkulunkulu?”

⁶¹ Niyabo, ngenxa yamasiko abo! Yini leyo na? Bebeku ukuhumusha okungokwabo phezu kweZwi, esikhundleni sokuLiyeka kanjalo, eLikushoyo. Bathi alichazi khona Lokhu. Nike naqaphela, lelo yiphimbo elifanayo udeveli alisebenzisa kuEva, ukuqala inhlango yokuqala, niyabo. “Ngempela kuyoba ngalendlela. UNkulunkulu ubengekwenze lokho, uyazi.” Niyabo, kuyinto efanayo. Kuyinto efanayo namhlanje.

⁶² Manje siyaqaphela lombusi weza kuJesu. Into yokuqala, manje, uzela ukufunisisa ukuPhila okuPhakade, uzela ukufunisisa insindiso. Nokho, indoda yokuma kwakhe, umfundisi kwaIsrayeli, kodwa umfundisi kwaIsrayeli uza eNdodeni esingenakho okuqoshwe phansi kokuba ize ibe nosuku esikoleni. Indoda endala esigugile, umpristi omdala, isazi, siza kuMfo osemncane. Ilunga lesikhulu babeyizo, isicebi siza eMpofaneni eyayingenandawo yokucamelisa ikhanda laYo, ukuYibuza indlela eya ensindisweni nasekuPhileni. Indawo yokuqala, bangabaleyoSanhedrin, wavuma kanjalo uNikodemu, babebone into ethize kuJesu ukuthi amanye amadoda enhlangano yabo ayengenayo. Babonile ukuthi kwakukhona into ethize kuYe, ngoba wathi, “Rabi, siyazi U.” “Si,” ya, babengenakukuvuma, ngoba babezothola ukukhahlelwa bakhishwe. Niyabo? “Siyazi ukuthi UnguMfundisi ovela kuNkulunkulu, ngokuba akekho umuntu obengenza lezizinto Ozenzayo uNkulunkulu engenaye. Siyakwazi lokho!” O, he! Inhlango!

⁶³ Manje, siyaqaphela ukuthi uJesu wayengukubonakaliswa kukaNkulunkulu. Manje, “Akekho umuntu ongenza lezizinto uNkulunkulu engenaye.” Babazi ukuthi kwakukhona into ethize ehlukile kuleyoNdoda. YayingukuKhaya kosuku. YayinguFakazi kaNkulunkulu.

⁶⁴ Kanjalo noKora wabona into efanayo kuMose. Babengenayo indoda ngalolosuku enjengoMose. Wayengufakazi wobuNkulunkulu bukaNkulunkulu, wangalolosuku, emandleni kaNkulunkulu. UKora neqembu lakhe bakubona kuMose. Baqonda ukuthi kwakungeke kwaba nguMose; uMose wayengeke avula nje uLwandle oluBomvu, uMose wayengeke athumela izinhlupeho phezu komhlaba. KwakunguNkulunkulu kuMose, futhi, ngoba uNkulunkulu owazimela Yena uqobo kufakazi noma ukukhanya kosuku, behluleka ukuKubona. UKora wayefuna ukwenza lonke iqembu lamadoda, angenise noma yini.

⁶⁵ Inhle ngalokho-ke inhlango, ingenisa onke amafuhlufuhlu akhona, futhi ikubize ngo “buKristu.” Ithuma umfana esikoleni ongazi lutho ngoNkulunkulu kunoma iLawu belingazi ngobusuku baseGibhithe, imthumele laphaya futhi imnike imfundo bese imfundisa isayense ephathelene nokusebenza kwengqondo, futhi imnike iPh.D., nesiqu sobudokotela noma iziqu zobungweti, noma into ethize noma enye enjalo. Imthume ayoshumayela iVangeli, ongakaze ngisho asindiswe, oyophika ukuzala kwentombi nokuvuka, aphike ukuphilisa ngokukaNkulunkulu, aphike aMandla kaNkulunkulu, aphike yona impela imigomo uJesu ayifelayo, aphike uMarku 16 engophefumulelwe, aphike “lezizibonakaliso ziyakubalandela abakholwayo” ngenkathi uJesu esho amaZwi qobo lwaKhe, aphike iZenzo 2:38, aphike noma yimiphi yayo yonke imiBhalo ophefumulelwe. Futhi azame ukuthatha isiko lomuntu abangazi lutho ngalo, bese beshaya ihabhu ngalo. Futhi uma ubatshela iQiniso futhi ubakhombisa iQiniso, banamahloni okunyakaza, ngenxa yenhlango yabo.

⁶⁶ UKora wenza into efanayo. Umbonile uNkulunkulu kuMose. Ubonile ukuthi kwakunguMsebenzeli kaNkulunkulu esebenza ngaye. NoNikodemu wabona uNkulunkulu kuKristu, “Akekho umuntu ongenza lezizinto uNkulunkulu engenaye.” UNikodemu wayesevele esenhlango, ezama ukuphuma. UKora wayengaphandle, ezama ukwenza eyodwa azongena kuyo. Kwakuyilokho ukwehluka. UNikodemu wayezama ukuthola insindiso, ukuba aphume entweni; wayekade ekuyo kusukela esengumfana, wayesekhathalele yiyo. Wayefuna ukusindiswa. Kodwa uKora wayezama ukumenzela i—indawo lapho ayengaba ngusaziwayo.

⁶⁷ Kungaleyondlela kubantu namhlanje. Yileyo inkathazo ngobuKristu, sinokuningi kakhulu ukuzifanisa kwamanga. Nabantu bethu bamaPhentekoste, ngiyaxolisa ngesisho,

kunonya ngaso, ukuqhathanisa kwenyama! Ake uNkulunkulu avuse indoda futhi ayinike okuthize, futhi wonk'umuntu ezweni uyozama ukuzifanisa nalowomuntu. Aniqondi yini ukuthi nibulala ithimu yenu uqobo na? Uma nidlala ibhola lezinyawo... “Nomusa,” njengoba uPawulu wayengakubeka, “masigijime lokhu ukuncintisana ngokubekezela.” Indoda eneBhola, ningalikhphi ezandleni zayo, zamani ukuyigada. Kodwa esikhundleni salokho, ngoba ayisiyo eyenhlango yenu, nizama ukuLisusa kuyo. Enye indoda emadaxadaxa kakhulu, ibingeke, ibiyokhubeka ezimbalini eragini, bese kuthi-ke izame ukuLisusa kini. Kunjalo. Manje, ngokukhuluma ngokomoya, ngiqonde lokho. Ngiyaxolisa, ngi... Awu, iyokhubeka entweni encane njengeZenzo 2:38, izowa ngempela. Uma ike yaze yakhubeka kuMarku 16, izokwenza kanjani na? Niyabo? Ehhe. Izifundo ezinkulu ngempela zikaKristu. Nayo impela into eyaxoxwa eMkhandlweni waseNayisiya, basakhubeka kukho emva kwayo yonke leminyaka.

⁶⁸ Ezama, uKora wayezama ukwenza inhlangano, ukuba angene kuyo. NoNikodemu wayekade ekuyo, ezama ukuphuma kuyo. UNikodemu wemukelwa, futhi waphuma. UKora wabhubha kuyo, emzamweni wakhe, wabhubha emzamweni wakhe uqobo. O, he!

⁶⁹ Inhlangano uNikodemu ayekuyo, wazi ukuthi uKristu wayethunywe nguNkulunkulu, washo njalo. UNikodemu, esahlukweni 3 lapha, uyakuvuma, “Rabi, siyazi ukuthi UnguMfundisi othunywe evela kuNkulunkulu, ngokuba akekho umuntu ongenza lezizimangaliso Ozenzayo uNkulunkulu engenaye.” Neqembu elifanayo, ngenxa yenhlango yabo, laMbiza ngo “Belzabule,” ngenxa yamandla aKhe ukukhipha amademoni, wayesethi, “Udukisa abantu bethu ngeMfundiso yaKhe.” Yinto efanayo namhlanje. Edukisa ini na?

⁷⁰ UJesu wathi, “Ngenza lokho kuphela okuthokozisa uBaba, Ngigcina kuphela amaZwi kaNkulunkulu,” ngoba WayeyiZwi. Wayengenze lutho olunye kodwa iZwi.

⁷¹ Kodwa, ngenxa yenhlango yabo, ngenxa yendlela yabo, babewabophe ngqi amadoda. Ezinhliziyweni zawo ayekwazi, kodwa inhlangano yawo yayingewavumele akugcine. Manje-ke, ukwenza indlela yokuphunyuka, ukuvimbela abantu ekushiyei inhlangano (“onke amadoda ayaMlandela”), ukuvimbela abantu ekushiyei inhlangano futhi belandela iQiniso likaNkulunkulu (okungukuthi WayeyiQiniso “NgiyiQiniso, ukuKhanya”), ukubavimbela ekulandeleni Lokho, bathi Wayedukisa abantu. Kucabangeni! INdoda, ukuthi enhliziyweni yayo yazi ukuthi YayinguNkulunkulu, ukuthi uNkulunkulu wayekuYo (“akekho umuntu ongasho lezizinto, noma enze lezizinto, uNkulunkulu engenaye”), azi lokho futhi esho lokho futhi evuma lokho, bese kuthi-ke ajike futhi eYibiza ngo “Belzabule, nomdukisi wabantu,” abantu babo, “ngeMfundiso yaYo.” O, he!

⁷² UNikodemu wayazi ukuthi YayingumProfethi. Manje, lowo kwakungoyedwa enhlanganweni owamthanda uNkulunkulu ngokwenele futhi wayemesaba uNkulunkulu ngokwenele, futhi waqonda ngeTestamente eLidala ukuthi leNdoda yayinezidingakalo futhi yafakazelwa futhi yaqinisekiswa, umProfethi othunywe evela kuNkulunkulu. Indoda, ngiyoyihlonipha uma ifike ebusuku, yafika lapho. Ingcono kaninginingi kunenqwaba yothisha bethu namhlanje, bangeke beze nhlobo. UNikodemu ekugcineni wafika. Ngakho, ungamgxeki, uma wena ungakafiki namanje. UNikodemu wazi ukuthi YayingumProfethi, ngakho wamesaba uNkulunkulu. Wayengeke avumele leyoNdoda isuke kuye, ukuKhanya kwangalolosuku. Akunandaba ukuthi Kwakuphambene kangakanani, ukuthi inhlango yakhe yasho kangakanani ukuthi Kwakuphambene, ubone uNkulunkulu eqinisekisa leyoNdoda futhi wazi ukuthi YayingumProfethi. Futhi uma YayingumProfethi, iZwi leNkosi liza kumprofethi, futhi Yayikwazi Eyayikhuluma ngakho. Niyabo? Ngakho waya kuJesu, wayefuna ukwazi ukuthi itholakala kanjani insindiso. Uma leNdoda yayingumProfethi, iZwi likaNkulunkulu lalinaYo, futhi Yayizoyazi indlela yensindiso.

⁷³ Kodwa uNikodemu ayezokufunda kuyilokho abantu abaningi namhlanje, bamahlelo alolusuku, azokufunda. UNikodemu ayefanele akwazi, yilokho abantu namhlanje abebefanele bakwazi, balamahlelo. Yayingaphezu komProfethi. Uza kuYo ukuthola, uYitshela ukuba imtshela ukuthi iyiphi indlela eya ekuPhileni, noJesu qobo lwaKhe wayengukuPhila. OneNdodana unokuPhila. Ngakho wayengenakho, akafanele afike ukuba azame ukufunda ukufundisa, ufanele afike ukuba emukele uMuntu. Kuyilokho-ke kulobubusuku! ITshe eliyiNhloko yegumbi liyenqatshwa futhi. Yini iTshe eliyiNhloko yegumbi na? YiZwi, kusobala. UKristu, UyiZwi.

⁷⁴ Wayedingeka afunde into ethize. Wacabanga, “Awu, manje, leNdoda ingumProfethi, IngumProfethi nje.”

⁷⁵ Ngakho, niqaphelile yini, uJesu akazange awuphendule umbuzo wakhe, Wavele wamsola nje ngobumpumputhe bakhe. Engaphezu komProfethi, WayeyiZwi nokuKhanya okukhanyayo kweZwi! WayenguNkulunkulu ekhanya ngokwenza, efakazisa ukuthi kwakunguNkulunkulu eNdodeni. WayeyiZwi. UJohane wokuQala, isahluko 1... UJohane oNgcwele, isahluko 1, njalo, uthi, “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu. ULizwi waba yinyama, wakha phakathi kwethu.” Futhi lapha kwakuyiZwi likaNkulunkulu likhanya ngaloluhlaka oluncane oluyintekenteke lweNdoda, futhi kwaphuphuthekisa inhlango. Kodwa Izela ukuthola abantu ngamunye. Odlula umProfethi, YayiyiZwi! IngukuPhila. Hhayi... Yayingadingi ukuba inifundise ngokunye ukuPhila okuzayo, Yayiyilokho

kuPhila qobo lwaYo! YayingukuPhila. YayingukuKhanya. YayingukuPhila. YayingukuPhila okuPhakade, kwakukuYo, futhi Yona yodwa inguMnikezeli wokuPhila okuPhakade. “One Ndodana unokuPhila.” Ngakho une . . . ungeke nje waba neZwi lifundisa ngaYo, uzofanele ube naYo.

⁷⁶ Wena uthi, “O, bantu hlalani phansi futhi nifunde leloBhayibheli nawo onke amagama esiGreki, nokuthi izincazo ziyini, nokhefana, kanjalonjalo.” Futhi ningazi lutho ngoNkulunkulu kunalutho! Niyabo? Qhabo! Lowo one—lowo one—ne—nesimo, onesu na? Yilowo oneNdodana, onaYo, uMuntu. NguYe onokuPhila.

⁷⁷ UNikodemu wazi ukuthi Wayazi ngokuPhila, kodwa wayengazi nhlobo ukuthi WayengukuPhila okuPhakade. Yilokho, iNdoda ayekhuluma kuyo, isiThunywa, ukuKhanya kosuku, ukuKhanya kwezwe. “UkuKhanya kukhanya ebumnyameni, nobumnyama abukwamukelanga. Wathunyelwa kwabaKhe uQobo nabaKhe uQobo abaMemukelanga.” Ngani? Ngani? Ngoba babehlelwe kakhulu, bemise nokugeza amabhodwe namapani, namasiko, ukuthi behluleka ukubona iZwi lenziwe iyama.

⁷⁸ Kuphindile. Kuphindile futhi. Umlando uyaziphinda kaninginingi njalo. Yebo, wayazi ukuthi Wayene—Wayazi ngokuPhila, kodwa uNikodemu wayengazi ukuthi WayengukuPhila. Kuyilokho—ke namhlanje. Abantu abanengi kakhulu bazama ukwenza uJesu, o, uMfundisi omkhulu, bazama ngisho nokuthi bathi WayengumProfethi. Kodwa uma uzama ukuba uthi WayenguNkulunkulu, lokho kukhulu kakhulu. Niyabo? Kodwa WayenguNkulunkulu, futhi UnguNkulunkulu, futhi Uyohlala njalo enguNkulunkulu. Yilokho kuphela. Kunjalo.

⁷⁹ Qaphelani, Akazange atshele uNikodemu, manje, ngenkathi efika kuYe, Akazange athi, “Manje, Nikodemu, Nginezinhlonipho ezinkulu ngawe, ukuthi ungu—ngu—ngumfundisi kwaIsrayeli. Ngizokutshela ukuthini, ufunisisa ukuPhila okuPhakade, mhlampe ubufanele upholisheke olwazini lwakho lwemfundo. Awuwasho kahle amagama akho.” Umbhedo. “Noma, mhlawumbe ubufanele ufune isikhundla esiphakeme ngokuthe xaxa ehlelweni lakho, ukuba ube nokuPhila okuPhakade.”

⁸⁰ Yilokho abantu abanengi kakhulu abazame ukukwenza namhlanje, ehhe, isikhundla esiphakeme, bafuna ukuba basuke ekubeni ngu—ngumelusi baye ekubeni yigosa lesifundazwe, noma—noma baye ekubeni ngumbhishobhi noma okuthize into efana naleyo. Lokho akuhlangene lutho noNkulunkulu kunalutho.

⁸¹ Bhekisisani ukuthi Wenzani phambi komuntu onjalo. Wamsola ngokungazi kwakhe ihora ayephila kulo, “Uqonde

ukuNgitshela ukuthi ungumfundisi kwaIsrayeli futhi ungeziqonde lezizinto, kanti,” Wathi, “umuntu umelwe azalwe kabusha?”

⁸² “Ngani,” wathi, “mina indoda endala, ngingene ezizalweni zikamama wami?”

⁸³ Wathi, “Futhi ungumbhishobhi, isikhulu sesonto lamaroma, igosa lesifundazwe ebandleni lamaPhentekoste,” noma omuny’umuntu, “umfo othize omkhulu enhlanganweni, futhi awuwazi umBhalo?”

“O, sinoMose.”

⁸⁴ “Uma benimazi uMose, beniyakuNgazi nami, ngoba wayenguye owakhuluma ngaMi.” Niyabo? Kodwa hhayi ngokwamasiko abo, inhlangano yabo—yabo, lokho kwakwehlukile. Kodwa uMose wakhuluma ngaYe, futhi WayeyiLowo uMose akhuluma ngaye, futhi nokho babengakwazi. Ngani? Bazithola bona uqobo beboshelwe phansi ngqi ngamasiko, babengakwazi.

⁸⁵ Nabazalwane bami abafundayo, othatha leteyipu, ungayivali manje. Umzuzu nje, asibuke lento ebusweni ngqo. Ngiyakuthanda, ungumelusi wezimvu. Futhi angizami ukuba ngusiyazi. Uma nginalokho kucabanga, khona—ke misa iteyipu bese ungikhulekela. Ngizama kuphela ukuletha kuwe into ethize eQinisile. Ungayiyeki yedlule kuwe.

⁸⁶ Manje, ngiyayihlonipha inqubo yomuntu, kanjalonjalo, kodwa uma wenza lezizinhlangano... Bukani abafarisi, babengazihlanganisi ngalutho nabaSadusi, ngoba abafarisi babengakholelwa na—nasengilosini noma—noma umoya, noma ukuvuka, kumbe noma yini, nabaFarisi babenakho kokubili, futhi babelwa impi bodwa. Manje i oneness ikholwa into eyodwa, uziqo zintathu ukholwa okunye, neMethodisti okunye, nePresbyterian okunye, futhi nidweba imigqa emincane. Futhi ninani na? Ukwehlukana kobuzalwane. Empeleni, sizoyithola leyondawo eBhayibheli kancanyana nje, ukuthi kuyini, nokuthi uNkulunkulu uthi kuyini.

⁸⁷ Manje, qhabo, Akazange amtshela ukuba apholishe. Wayemsola nje ngokungayazi into yangempela. “Ungumfundisi kwaIsrayeli, futhi awuzazi lezizinto na? Uma ngikutshele izinto zasemhlabeni, futhi ungekuqonde . . .” Cabangani! “Umfundisi, inqubo ephakeme ebandleni lomthetho, umbhishobhi, isikhulu sesonto lamaloma, futhi awukwazi ngisho nokuqonda ukubumbeka kwengane kwezinto zemvelo eNgikutshela ngazo, uzoziqonda kanjani izinto zikamoya ezivela eZulwini na?”

⁸⁸ Kodwa umdobi omdala ongazi lutho owayengakwazi ngisho nokubhala igama lakhe uqobo, waKuqonda, niyabo, futhi wenziwa inhloko yebandla eJerusalema, uPetru. Niyabo? O, “Konke uBaba aNgiphe khona, kuyakuza.” Niyabo?

BayaKubona. BayaKukholwa. Basebenzela phezu kwaKho, bengazi lutho oluzobabamba.

⁸⁹ Njengomlimi nje. Akuthokozisi ukubeka ihlaya, kodwa ukwenza umfanekiso ngokwenza. Bathi umlimi wabeka isikhukhukazi, futhi babengenawo amaqanda enele, wafaka iqanda ledada phansi kwaso. Ngenkathi idada elincane lichanyuselwa, laliyinto ebukeya ihlekisa kunayo yonke lawomachwane ake ayibona. Lalinobuso obude obuhlekisayo, futhi lalihamba likwekweza esikhundleni sokukukuza, na—namachwane onke edla futhi egqobha esibuyeni. Nalokho kwakungesikho ukudla kwalo kwemihla ngemihla, impela. Ngakho ngoluny’usuku ngenkathi isikhukhukazi esidala silihlelela ngaphandle emva kwenqolobane, ukuba libambe izintethe, naphezu kwegquma kwakune—nechibikazi. Nomoya kwenzeka wenyuka usuka echibikazini, futhi lanuka amanzi. Yimvelo yalo nje. Isikhukhukazi esidala sathi, “Ku, ku, ku, ku, buya!”

⁹⁰ Lathi, “Kwe, kwe, kwe,” laqonda emanzini ngqo. Ngani? Laliyidada, kwasekuqaleni. Akunandaba ukuthi isikhukhukazi sasikukuza kangakanani, laliseyilokhu liyidada.

⁹¹ Futhi yingaleiyondlela okungayo ngomuntu omiselwe ngaphambili ekuPhileni okuPhakade. Uma ebona ukuKhanya kukaNkulunkulu, akukho-zinhlango ezezele ezweni ukulikukuzela libuye kuyo. Qhabo. Ngani? Yimvelo yalo. Lingahle ukuba lalikele lidla nazo ukudla kwemihla ngemihla isikhathi eside, futhi lidla imfucumfucu nezenhlaliswano zazo, kodwa lifika endaweni selithole into ethize ehlukele, ngakho liyayazi. “Izimvu zaMi ziyalazi iPhimbo laMi,” kwasho uJesu, “umfokazi aziyikumlandela.” Zingahle zilandele into ethize exakile, kodwa phansi kuzo kunento ethize ehlukele. Ake zizwe iQiniso kanye, futhi zibhekisise. “Konke uBaba aNgiphe khona kuyakuza.”

⁹² Ya, Wamsola ngokungazi. “Ungumfundisi kwaIsrayeli, futhi awuzazi lezizinto na? Umelwe uzalwe kabusha!” Manje, umuntu wokwemvelo, ngifuna uku...niqaphela into ethize lapha, “Umelwe uzalwe kabusha.”

⁹³ Manje, ukuphila kwemvelo, uma sinokuphila kwemvelo, ukuze sinyakaze kulokhu ukuphila kwemvelo, ezintweni zemvelo, sizofanele sibe nokuzalwa kwemvelo. Abaveli nje bakuhluthule esihlahleni ndawondawo, niyabo, bakunamathelise phandle ngenye indlela. Bakuzamile, kodwa akusebenzanga. Kuzofanele kube ngukuzalwa kwangempela, ukuzalwa kwemvelo, ukukwenza unyakaze ukuze ube nemizwa emihlanu, ukuhamba, ukukhuluma, ukubona, ukunambitha, ukuthinta, ukuhogela, ukuzwa, uhambahambe, kanjalo, ngoba uyisidalwa esingumuntu-ke, futhi u—usephansi kwazo zonke lezizinto ngoba zingena ekuphileni kwemvelo.

⁹⁴ Futhi, ekuzalweni okunjalo, ngezinye izikhathi siba ngabahlakaniphe kakhulu ekuhlakanipheni kwezwe noma izindaba zezwe, siba ngoMongameli ne—nezikole ezinkulu, nomakhenika abangogoti nososayense, kanjalonjalo. Futhi nazi njalo, kusukela ekuqaleni impela, kwakungabantwana bakaKayini ababenalolohlobo lokuhlakanipha; hhayi abakaSeti, babeyindoda ethobile yezimvu. Kodwa abantwana bakaSeti babengabantu abamesabayo uNkulunkulu. Kodwa abantwana bakaKayini wayehlala njalo esmati, abaphakeme, isayense, odokotela nendoda enkulu. Kunjalo. IBhayibheli lasho njalo, niyazi, Lelo lifundisa lokho. Futhi bekhulwa impela, kodwa babhubha ekupheleni. Siba ngabahlakaniphile ngokuya esikoleni, sithatha umfundaze, kanjalonjalo, siba ngabahlakaniphile impela, abakhaliphile, futhi singenza izinto futhi sisho izinto, futhi ngezinye izikhathi sikhulume sedlule indoda egcwaliswe ngoMoya. Akashongo yini uJesu, “Abantwana balelizwe uhlakaniphile kunabantwana boMbuso”? Impela, ngoba bona, ngobuhlakani ukuthi banga—ngakhuluma futhi babebukhali ngokwedlulele futhi bahlube udlubu ekhasini, futhi bathathe imiBhalo futhi baWusonte ukuWenza usho izinto Ongazishoyo.

⁹⁵ “O, Awuchazi khona ngempela lokho.” Uma umuntu esho lokho, suka kuye. UNkulunkulu uqaphela iZwi laKhe, niyazi, iBhayibheli lasho. Lilotshwe nje ngendlela Elifanele libe ngayo. Niyabo? Manje, Libekwe ngendlela ngangokuthi kudukise, noma kwenze ohlakaniphile akhubeke kuLo. Lilula kabi, yingalesosizathu bekhubeke kuLo. Niyabo? Kulungile.

⁹⁶ Konke lokhu ukuhlakanipha nezinto abangazinqwabela, nokho, kodwa kuvela...lokho kuzalwa kuvela ngaphansi, kulomhlaba. Kuvela emhlabeni, futhi kumelene noMoya kaNkulunkulu. Ukuzalwa kokuqala, ukusenza sinyakaze lapha, kusenza umuntu osazofa, ngenxa yesenzo sesono ensimini, kwenza umuntu eze ezweni ngowesifazane. Nomuntu ozelwe ngowesifazane ungowemihla eyingcosana, kodwa umuntu ozelwe nguKristu uPhakade. UJobe wathi, “Umuntu ozelwe ngowesifazane imihla yakhe iyingcosana futhi igwele usizi.” Qaphelani, kodwa umuntu ozelwe nguKristu, uzofanele azalwe ngaPhezulu. Manje, kodwa umuntu ozelwe ngumhlaba, uba ngohlakaniphile futhi cishe impela angaba smati ukwedlula omunye.

⁹⁷ Bukani ukuthi udeveli wayenobuqili kanjani, walutha bonke abapristi abafika emhlabeni. Impela wakwenza. Walutha, usakwenza. Ya, impela wakwenza. Wayesmati, kodwa wenyuka wamelana nongalinganisana naye, ngoluny’usuku, Owamnqoba. Nento kuphela esizingeka siyenze ngukuba nje sincike kuYe, Usevele umehlulile. Niyabo?

⁹⁸ Kodwa kuvela ngaphansi, futhi khona, lokhu ukuhlakanipha lomuntu akunqwabelayo ukufakazisa nokukhombisa zonke

lezizinto ukuthi kungani umuntu efanele enze *lokhu* nomuntu efanele enze *lokho*, kuphambene futhi kungubutha (umqondo wenyama) kuNkulunkulu. UmBhalo washo njalo. Kunjalo. Akunandaba ukuthi bahlakaniphe kanjani, bangalisontasonta. Ngifuna omunye umuntu angikhombise lapho uNkulunkulu ake waba nenhlangano khona noma ake ayala eyodwa, kodwa ngaphandle kokuyigxeka lapha eBhayibhelini. Akunandaba ukuthi bangazama kanjani ukuba smati, kuphambene! Ukuthi ukuhlakanipha kungama kanjani futhi kuphikisane nawe kukwedlule, futhi kukwenze uzizwe umncane *kangako* ngokukutshela ngakho, kodwa kuphambene nemiBhalo.

⁹⁹ Omunye wathi kimi, “Mfowethu Branham, yinye into engimelene ngayo nawe.” Wathi, “UnguJesu Yedwa.”

Ngathi, “Angisuye. Angisuye owanoma yiyiphi inhlangano.”

¹⁰⁰ Igosa lesifundazwe esithize lathumela, ngoluny’usuku, lase lithi, “Omunye wangitshela ukuthi wawunguJesu Yedwa, Mfowethu Branham.”

Ngathi, “Lokho kuphambene. Lokho kuliphutha.”

¹⁰¹ Wathi, “Bangitshela ukuthi ukholelwa othandweni olukhululekile, ukuthi amadoda afanele ashiye omkawo futhi azingele...” Manje, niyabo, lokho nje ngamanga kadeveli. Niyakwazi lokho.

¹⁰² Ngathi, “Ngiphambene uqobo nezinto ezinjengalezo ezingesikho okombhalo! Ngikholelwa ebungcweleni nasebumsulweni. Ngikholwa ukuthi indoda ibophezelekile kumkayo inqobo nje uma bephila.” Awufanele umthathe ngaphandle kokukhuleka kuqala.

¹⁰³ Futhi abakaJesu Yedwa, iqembu likaJesu Yedwa, akukho okumelene nabo, bakahle nje njenganoma yiliphi iqembu, kimi. Kodwa babhaphathiza ngokungesikho, babhaphathizela ekuzalweni kabusha. Ngiyakholwa ukuthi sizalwa ngokusha ngoMoya oNgcwele, hhayi ngamanzi. Ngiyalisebenzisa iGama likaJesu Kristu embhaphathizweni, futhi awukho omunye umBhalo eBhayibhelini ukweseka... ukuwenza uphambane. Kwakungekho-muntu eBhayibhelini owake wabhaphathizwa egameni lika “Yise, iNdodana, uMoya oNgcwele.” Ngifuna umuntu eze angikhombise indawo eyodwa umuntu oyedwa owabhaphathizwa kanjalo. Manje-ke, uma kungekho ngokombhalo, yekani ukukwenza!

Wena uthi, “Akwenzi-mehluko.”

¹⁰⁴ Kwawenza kuPawulu. Wabayala ukuba babhaphathizwe baphinde futhi, eGameni likaJesu Kristu, bese-ke bemukela uMoya oNgcwele. NoPawulu wathi, “Uma ingelosi ivela eZulwini,” kwabaseGalathiya 1:8, “ifika, yafundisa noma yiliphi elinye iVangeli,” kunalelo eyayilishumayelile, “mayibe ngeqalekisiweyo.”

105 Niyabo, yisiko. Ngakhuluma endodeni enkulu kungekudala. Yathi, “Mfowethu Branham, ngingeke. Ngiyazi lokho Kuqinisile,” yathi, “kodwa yini engingayenza ngaKho na?”

Ngathi, “Kulalele!”

Yathi, “Ngani, ngi—nginesithunzi phakathi kwabantu bakithi.”

106 Ngathi, “Kodwa ngifuna ukuba nesithunzi noNkulunkulu, ngakho lalela iZwi laKhe. Ufanele uthathe ukukhetha kwakho, uzokhonza uNkulunkulu noma umuntu na?”

107 Kodwa bathola inhlangano yabo, bafake lezizimemezelo kuzo, balandele behle ngqo. Isikhathi sokuqala eyake yasetshenziswa ngaso kwakusebandleni lamaRoma aKatolika. Kunjalo. Ngifuna umuntu angikhombise into ehluke. Ngifunda umlando, nami, niyazi. Ngakho khumbulani, lowo ngumbhaphathizo wamaKatolika, nawo wonke obhaphathizwe ngaleyondlela ubhaphathizelwe enhlanganyelweni yamaKatolika. Ngizokufakazisa ngaphambi kokuphela kobusuku, uma iNkosi ithanda. Kunjalo. Yingalesosizathu nifanele nibuye.

108 Hhayi abakaJesu Yedwa. Manje, kunenqwaba yendoda ekahle ebandleni likaJesu Yedwa. Inqwaba yendoda ekahle kwiAssemblies of God, iChurch of God, iMethodisti, iBaptisti, iPresbyterian, neKatolika. Kodwa ayikho nayinye eyiBandla, nayinye yawo. Kunabantu ngamunye phakathi lapho ongowaseBandleni. Kodwa akusilo lelohlelo abanalo elibenza iBandla, njengamadoda ezama ukulenza libe ngaleyondlela. Akufanele. Umzuzu nje siyehla sininika omunye umBhalo emizuzwaneni embalwa.

109 Yebo, ukuze unyakaze emhlabeni, uzofanele uzalwe ngokwemvelo ukuze unyakaze, nokuzalwa okunjalo kusenza sihlakaniphe njengoba ngishilo. Niyabo? Futhi siba smati, ubuhlakani, ukuhlakanipha kwethu kusinikeza lokho. Kodwa khumbulani ukuthi lokho kuzalwa, khona impela ukuqala kwakho, kuphambene. Kungokomhlaba futhi kuphambene neZwi likaNkulunkulu, kungubuwula kuNkulunkulu nasecebweni laKhe, ukungazi ecebweni likaNkulunkulu. Uma kwakungenjalo, uNikodemu wayeyokwazi ngaphezu kokuba uJesu wayazi ngaKho. Niyabo? “Ungumfundisi kwaIsrayeli na?” Niyabo? Niyabona lapho amahlelo enu eya khona, lapho indoda yenu enkulu esmati ahlangu ndawonye futhi adwebe amacebo awo, futhi ahlale na?

110 Ake nginitshele lokhu. Njalo uNkulunkulu uthuma ukuKhanya emhlabeni, phezu kokuthize emBhalweni, babaleka ngqo nakho. Futhi iyothi nje leyondoda ingahamba, benza inhlangano ngakho. Futhi bathi bangakuhlela nje, ngifuna ukubuza noma yimuphi usomlando (lapha okhona manje, noma kusemateyipini) ukuba beze bangikhombise. Noma

ngasiphi isikhathi ukuthi indoda eyake yahlela ibandla, lalifa khona lapho futhi alizange liphinde livuke. Liphambene noNkulunkulu. Kuphambene nemiBhalo. Ngakho-ke ngimelene nakho, noma yini uNkulunkulu amelene nayo. Uma uNkulunkulu ekimi, khona-ke ngimelene nalokho uNkulunkulu amelene nakho. Isitha saKhe siyisitha sami. IBandla laKhe liyiBandla lami. UkuPhila kwaKhe kungukuPhila kwami. Wanikela ngokuPhila kwaKhe, Uba yimi ukuze mina ngomusa waKhe ngibe njengaYe. Niyabo? Sashintsha izindawo. Uba yisoni njengami futhi wangifela, endaweni yami, ukuze ngikwazi ukuba yindodana kaNkulunkulu njengoba Wayenjalo.

111 Manje niyabona lapho amahlelo enu eselivele lifinyelele khona na? (Asikaqali.) Ahlakaniphe ngokuhlakanipha kwezwe kodwa afile ecebweni likaNkulunkulu! Manje ake sibukele emuva, sime lapha umzuzwana nje.

112 UAdamu wayephambene necebo likaNkulunkulu, ngoba wayengalilalanga iZwi. Wazama ukuzenzela isembozo, inkolo. Sehluleka, futhi sehluleka njalo, umuntu azama ukukwenza. UNimrodi wayenephutha. UKora wabhubha. Babezama ukwenzani na? Benze inhlango.

113 Futhi emva kwalokho, ngenkathi ekugcineni sebezihlelele bona, uJesu wabafumana, befule! Wathi, “Ninamehlo futhi aniboni. Ninezindlebe futhi anizwa.” Niyabo? Wathi, “Niyizimpumputhe, nihola izimpumputhe. Uma impumputhe ihola impumputhe, aziweli yini emgodini zombili na?” Wathi, “Ungumfundisi kwaIsrayeli, futhi awukwazi ngisho nokuqonda ukuthi kuyini ukuzalwa okusha na? Kanti, ukuba ubuzigcine uqhelile kulawomasiko, futhi wabambelela eZwini, ubuyokwazi ukuthi Ngangiza ukuba nginike abantu ukuzalwa okusha. Ubuyolwazi usuku lwaMi. Ukuba ubumazi uMose, ubuyongazi naMi. UMose wakhuluma ngaMi futhi wathi Ngiyofika, futhi nakhu seNgikhona! Futhi uma Ngingenzi izinto uMose nabaprofethi abathi Ngiyozenza, khona-ke ungaNgikholwa. Uma Ngingenzi imisebenzi kaNkulunkulu, khona-ke ungaNgikholwa. Kodwa uma ungenakuNgikholwa, nginguMuntu, futhi uma ungenakuNgikholwa ngoba NginguMuntu futhi ngenza imisebenzi kaNkulunkulu, kholwa yimisebenzi ngokuba ifakaza ngento eNgiyenzayo.” Niyabo?

114 Kodwa manje-ke, njenganamhlanje, ukuba Wayephile emhlabeni namhlanje, iAssemblies of God ibiyoba noyedwa, iOneness ibiyoba noyedwa, nawo wonke umuntu ubeyoba noJesu. Impela, ihlelo labo lizofanele liphathe ibhola. Niyabo? Uma lingahambi, khona-ke abasibo. Behlukanisa ubuzalwane.

115 Ngiyamkhumbula umfana omncane ogama lingu “David Omncane.” Useyindoda, uganiwe manje, ngiqagele unomndeni. Ngiyakhumbula ngenkathi kuqala eqala. Ngaya eSt. Louis. Ngizwile ngabashumayeli abangabafana abancane, ukuthi

wayenyukela lapho bese ethi, “UJesu, umfana omncane, wazalelwa emkhombeni. Mama, kwakuyini konke okwalokho na?” Kodwa hhayi lowomfana omncane. Wantshinga ibhantshi lakhe, wathatha indikimba wayeseshumayela. Kodwa wayeyini na? Kwenzeka waba ngokaJesu Yedwa. Uyise, uMnu. Walker, wayengokaJesu Yedwa. Ngani, iAssemblies yayingenakukumela lokho. Babefanele babatholele uDavid omncane. Ngani, bonke abanye babefanele babatholele uDavid omncane. Futhi ngesinye isikhathi ngenkathi umfana omncane ebambe umhlangano ezansi eFlorida, wabiza mina ukuba ngehle futhi ngimize. NoMfowethu Moore nami safunda amakhasi amabili engxenye engaphambili yephepha, kungekho lutho kuphela oDavid abancane, onke amabandla amancane ayenoDavid omncane. O, bakithi! Ngani, ukuba isigejane samalunga amadala kaNkulunkulu sasisiqondile isiphiwo kulowomfo omncane, wayeyoshanela izinkulungwane zemiphefumulo ziyongena eMbusweni, niyabo; aze akhohlwe yisiko lakhe ngomuntu nalokhu kunjalo. UNkulunkulu wayenesiphiwo empilweni yakhe, uyasisebenzisa!

¹¹⁶ Ngenkathi ukuphilisa kukaNkulunkulu kuqala kumelwa, wonke umuntu wayenomuzwa ezandleni zabo futhi bekwazi ukuhogela izifo. Futhi, o, he! Ngani na? Babefanele bakwenze, inhlangano yabo yayisemjahweni ongemuva. Niyabo, ninezinhlangano zenu ngaphambi kwecebo likaNkulunkulu, nicabanga ukuthi kunjalo. Kodwa uNkulunkulu uneBandla laKhe liqhubeka ngokufanayo nje, uMzimba ofiphele. Awuwujoyini Lowo, uyazalwa kuWo.

¹¹⁷ Bahlakaniphile ekuhlakanipheni kwezwe, kodwa bafile emacebweni kaNkulunkulu. Ngitsheleni, ke. Ngitsheleni, ke. Ungabatshela futhi ufakazise kubo ukuthi banephutha, ngeZwi likaNkulunkulu nesithembiso, futhi basalokhu bengeke bakubone. Ngingahlala phansi ngqo futhi ngithathe iZwi futhi nginikhombise ukuthi ihlelo linephutha. Nginganikhombisa ukuthi izivumokholo eninazo namhlanje ziyiphutha, niyabo, lezizivumokholo zebandla. Ngikhombisa ukuthi kuyiphutha, futhi bayothi, “Awu, sifundiswe ukuba sikukholwe *lokhu*.” Niyabo, ngombono wami, u—ukudla kwezilwane, uma nazi ukuthi ngikhuluma ngani, into engenamsebenzi. Ya, kunjalo. Ababoni. UJesu wathi, “Nina, a—aniboni, ukuze nize kiMi futhi nibe nokuPhila.”

¹¹⁸ Kwakukhona uNikodemu, indoda ehloniphekile, indoda enkulu, umbhishobhi ebandleni lakhe, indoda enodumo, ithandwa ngumuntu wonke, futhi ifika kuJesu futhi ingazi lutho ngokuphila kuna—kunalutho olwenzayo. Wayengazi impela ngaKho ngenkathi uJesu emsola ngakho, kodwa wayeqotho ngokwenele ukuba eze. Bonke abanye babo babengeke ngisho beze. Bamela eceleni nabapristi abakhulu nanoMbhishobhi uS'bani-bani noS'bani-bani. Niyabo? Bamela eceleni nabo, njalo

bethatha amasiko abo amalunga abo amadala kunokuzwa iZwi likaNkulunkulu.

¹¹⁹ Manje, ungabatshele, angeke bakulalele. Ungavele nje impela...Ningathini nje...Ngifuna ukunibuza into ethize. Angikuqondile lokhu ukuthuka okungcwele. Manje, bazalwane abalalele iteyipu, angikuqondile lokhu ukuthuka okungcwele. Ningathini nje mina ngiphuma lapha, futhi—futhi iqhuzu esihlahleni lingibuze, “Uhambahamba kanjani ezweni njengoba wenza na? Nginokuphila, ngiyiqhuzu kulesisihlahla na?” Lingafakazisa ukuthi linokuphila, kodwa wuhlobo olungalungile. Uma lifuna ukuhambahamba, indlela kuphela ebisiyoke sihambahambe ngayo, libone, linambithe, lithinte, lihogele futhi lizwe, ukuba belingakhuluma futhi lisho kimi futhi libuze lokho, indlela kuphela, beliyofanele lizalwe ngendlela efanayo engizalwa ngayo. Amen. Alisoze lakuqonda ngenye indlela. Kodwa uma lizalwa ngendlela efanayo engizalwa ngayo, khona-ke liyokwazi izinto engizaziyo. Amen. O, he! Yebo, mnumzane. Ungeke watshela iqhuzu esihlahleni ukuthi sihambahamba kanjani futhi sinyakaze, beliyofanele lemukele uhlobo lwethu lokuphila ukuba likuqonde. Kuyafana noMoya! Into efanayo noMoya, kungenjalo ungeke waWuqonda. Asikho isidingo sokuzama ukuWufanisa wonke, woza kuYe nje kuqala. Ngokuba, “Uma umuntu engazalwa kabusha, angewubone ngisho noMbuso,” Wathi, lokho ngukuthi, “uWuqonde.” Ufanele uzalwe ngokusha ukuze uWazi.

¹²⁰ Awu, wena uthi, “Ngizelwe kabusha.” Futhi uphike iZwi na? Ungaba kanjani na? Ukuphila kwakho uqobo kukunika isiqiniseko sakho, iqembu lakho uqobo ojoyinene nalo, izinyoni zohlobo olulodwa. Niyabo? Lindani size sehlele kulezozinto emizuzwini embalwa, niyabo.

¹²¹ Kufika ngoMoya. Ungabatshele kanjani abantu izinto zikaMoya ongazelwe ngoMoya na? Uzofanele uzalwe ngoMoya ukuze uqonde izinto zikaMoya. I...uJesu wathi, “Umoya uphephetha lapho uthanda khona, awazi lapho uvela khona nalapho uya khona.” Niyabo? Banjalo bonke abazelwe nguMoya, bangakutshela. Umuntu ozelwe nguMoya akathathi-mcabango, uyekela uNkulunkulu enze ukucabanga.

¹²² Nicabanga ukuthi bengingama kulomsamo lapha, ngithathe umcabango bese ngitshela indoda emuva lapho, “Igama layo ngu*John Doe* futhi ivela endaweni *ethize-thizeni*, yenze lokhu. Futhi yashada omunye wesifazane emuva lapho, eminyakeni engamashumi amabili eyadlula, futhi yaba nabantwana ngalona wesifazane. Izofanele ibuyisele *lento* emuva, futhi yenze *lokho*,” niyacabanga, ngithatha umcabango, bengingakwenza lokho na? Akukho kuhlakanipha okunjalo kulokhu ukuzalwa lapha emhlabeni kwalokho. Kungaphambili le kwalokho. Kuzofanele kuvele ngaPhezulu. Manje-ke uma uzalwa nguMoya,

ngaPhezulu, ukuPhila okwakukuYe Owenza lezozinto, wathi, “Imisebenzi engiyenzayo Mina, nani niyakuyenza.”

¹²³ Ukuzalwa kwakho kuzofanele kushintshwe. Udukisiwe. Ungahle ukuba ukhulume ngezilimi, ungahle ukuba ugxume phansi phezulu, ungahle ukuba umemezile, ungahle ukuba wenze konke *lokhu, lokho, okunye*, ungahle ukuba ubuyi—yilunga elithembekile. Wayenjalo noNikodemu, niyabo, kodwa wayesilalelwe ukuzalwa. Futhi uma uphika iZwi, uzama ukuLibeka kwenye indawo futhi wenze okuthize kuLo, futhi uLisabalalise kanjalo. Khona-ke uJesu wathi, “Lezizibonakaliso ziyakubalandela abakholwayo. Hambani niye ezweni lonke nishumayele iVangeli kukho konke okudaliweyo.” Inqobo nje uma iVangeli lishunyayelwa, lezizibonakaliso ziyolandela. Ngitsheleni indawo lapho Ake akususa khona ebandleni. Ngikhombiseni umBhalo lapho Athi, ake athi, “isikhathi esingaka nje.” Wathi, “Ezweni lonke nakukho konke okudaliweyo!”

¹²⁴ Yebo, uzofanele wemukele uhlobo lokuPhila Ayenalo, ukuze uphile ukuPhila kwaKhe. Futhi uma ubona ukuPhila kwaKhe, khona-ke uzokwazi iZwi laKhe. Kunjalo. “Nxa E,” isabizwana sobuntu, hhayi umcabango, hhayi ukucabangela, hhayi idlingozi, kodwa “nxa E, uMoya oNgcwele, esefikile, Uyothatha lezizinto eNginitshela zona, futhi azembule kini, futhi uyonikhombisa izinto ezayo.” Lokho ngukuzalwa. Lokho ngukuqinisekiswa ukuthi YiZwi. Futhi uma umuntu ethi unoMoya oNgcwele, futhi aphike iZwi likaNkulunkulu futhi aLibeke kwenye indawo, ungaliphika kanjani uMoya oNgcwele iZwi laKhe uQobo na? Manje ngikhombise inhlango eZwini. Nakho lapho okhona. Niyabo? Kulungile.

¹²⁵ Ubungacabanga ngosomabhizinisi. . . Manje nakhu ukuthi ibandla lethu lisemuva kangakanani. Ubungacabanga ngosomabhizinisi owasungula ibhizinisi ezansi lapha, liyi. . . liyibhizinisi elikhula ngempela, futhi uzofanele athole usizo oluthize ngokukhulu ukushesha, futhi ubengaya esigejaneni samadoda afile, izidumbu, futhi ethi, “Ningenza nizongisebenzela na?” Abengeke aba yinzuzo kuye.

¹²⁶ Yingalesosizathu inhlango ingaphindi neze ivuke. Niyabo? Isigejane sokungakholwa okufile bebuthana bona ndawonye njengoNimrodi, njengoKora, njengasekusukeni phansi onyakeni. Kungaba kanjani. . . Akazange ayisebenzise, akazange asebenzise inhlango. Angekwenze. Isivele ingaphandle kwentando kaNkulunkulu, seyedlule phambili le kwalokho. Akunakufinyelelwa kuyo, isiphumile ekuhlolweni.

¹²⁷ Ubungaya kanjani kumuntu obengakwazi ukunyakaza, okhubazeke ikhanda, isandla nonyawo, umtshale ukuthi umfuna akugijimele ukuncintisana kokugijima ngezinyawo, agijime lokhu ukuncintisana ngokubekezela, alahle. . . Niyabo?

Ubengakwenza kanjani abe umuntu engeke akwazi ukunyakaza, ukhubazekile? Ufanele ususe ukukhubazeka kuye, kuqala, khona-ke usengagijima.

¹²⁸ Yilokho inhlango ekudingayo, ngukuphiliswa ngokukaNkulunkulu. O, he! Ngithemba ukuthi angitholi... kuzwakala kugxeka. Niyabo, angigxeki, kodwa uma isipikili singagobele ngale sidoncuka kalula. Niyabo? Yingakho uMoya oNgcwele ungelisebenzise ihlelo. Lithi nje linga...

¹²⁹ Khumbulani, ngikholwa ukuthi uMartin Luther wayenoMoya oNgcwele. Ngokoqobo. Mhlawumbe kungesikho esabelweni Oyiso namhlanje, ngoba Wawunganikezwanga. Sedlulile kulokhu, ninabantu betabernakele, lapha eblekbode. Kodwa wakholwa kuNkulunkulu, “nalowo okholwayo unokuPhila okungunaphakade.” Angizange ngicabange ukuthi kwakukhona umuntu owayekholwa yilokho njengami, kuze kwaba yilokhu ukusa, ngizwe uCharles Fuller njengoba bengehla. Uyakholwa, naye, ukuthi ukuzalwa okusha akusiwo umbhaphathizo kaMoya oNgcwele. Ukuzalwa okusha kungukuzalwa. UMoya oNgcwele ungumbhaphathizo. Niyabo? Kulungile.

¹³⁰ Manje sithola ukuthi lomuntu uzofanele azalwe ngokusha ukuze anyakaze. Kulungile, ukuzalwa ngenyama, khona-ke uzofanele ube nokuhlakanipha kwezwe. Nokuhlakanipha kwezwe kulalela uthisha wakho wenyama. Kunjalo. Yingakho impela umuntu ongenakho ukuzalwa okusha, futhi umtshela iZwi likaNkulunkulu, bayolalela umbhishobhi wabo, igosa labo noma inhlango yabo, esikhundleni seZwi lokuPhila. Ngani na? Akwazi lutho okunye kodwa lokho. “Ngani, niyazi, ngoluny’usuku ngingahle ngibe yigosa.” Ngani, uNikodemu wayengumfundisi. Lowo wayengaphambili le kwegosa, lowo wayengaphambili le ko—ko—komelusi, lowo wayengaphambili le, lowo wayengumfundisi kwaIsrayeli. Niyabo? Yebo, futhi wayengumuntu omkhulu, wayengowaleliqembu futhi engazi lutho ngoNkulunkulu kunalutho. Niyabo? Ayekwazi kuphela kwakungumlando othize.

¹³¹ Usiza ngani uNkulunkulu womlando uma Engafani namhlanje na? Usiza ngani uNkulunkulu kaMose uma Engesuye uNkulunkulu ofanayo namhlanje na? Usiza ngani uNkulunkulu owakwazi ukusindisa umuntu esiphambanweni obengemsindise omunye osesimweni esifanayo namhlanje na? Njengoba njalo bengithi, “Kusiza ngani ukunikeza inyoni yakho engumzwilili izimbewu ezinhle namavithamini, ukuyenza ibe namaphiko amahle aqinile nezimpaphe ezikahle, bese uyifaka esibiyelweni na?” Angikutholi. Uzame ukuyitshela ngoNkulunkulu wamandla, nezinto bese uyinamathelisa enhlanganweni engakholelwa ngisho nasentweni enjengaleyo. Niyabo? Konke kuphumile. Yingalesosizathu kwehluleka, ifile. Ungeke wayisebenzisa. UNkulunkulu akazange ayisebenzise.

¹³² Cabangani nje, uMoya oNgcwele awuzange ukwenze, noma nini, usebenzise inhlango, akukho-mBhalo ndawo noma akukho-ndawo ngokomlando. Uma noma ubani okuleteyipu, noma okhona, engangikhombisa lapho uMoya oNgcwele wathatha khona inhlango wase wenza umnyakazo emhlabeni, woza ungitshele. Ngifuna ungitshele incwadi yomlando okuvela kuyo. Niyazi akukho emBhalweni, ngakho ngifuna ningikhombise umlando okuvela kuwo. UNkulunkulu akazange asebenzise noma yini enjalo. Usebenzisa umuntu ngamunye, njalo.

¹³³ Kulungile, ukuzalwa nguMoya. Manje, ukuzalwa yinyama, futhi ube nokuhlakanipha kwezwe, ukuhlakanipha kuyolalela uthisha wakho wenyama. Ukuzalwa nguMoya kungukukholwa futhi ulalele ukufundisa kweBhayibheli, ngoMoya oNgcwele. Nomuntu ozelwe nguMoya uyolalela iZwi likaNkulunkulu kungakhathaleki ukuthi noma yiliphi isiko limtshelani. Yikho nje. Uphinduzalwe, yingalesosizathu ubona. Ukuba ngowenhlango, ufaka onke amathemba akho kulokho. . .

¹³⁴ Manje, angisho ukuthi abantu enhlanganweni akazelwe kabusha. Manje, ngizofika kulokho emizuzwini embalwa, iNkosi ithanda. Impela, banjalo, kodwa bangabantu ngamunye. Akusikho ukuthi inhlango izelwe kabusha; abantu ngamunye phakathi lapho bazelwe kabusha. Kodwa inhlango kuphela imhlakaza imsuse kuNkulunkulu, yilokho kuphela ekwenzayo, iyakwehlukana. Kulungile. Kungakhathaleki ngenyama, ihlelo lifundisa inyama, kuhlala njalo kuphambene nentando kaNkulunkulu.

¹³⁵ Ukuzalwa *ngokusha* kuchaza uku “zalwa ukuvela ngaPhezulu.” *Ngokusha* kuchaza ukuthi “NgaPhezulu.” Ngiqagele niyakwazi lokho, niyabo. Ukuzalwa *ngokusha* kuchaza uku “zalwa ukuvela ngaPhezulu.” Manje, nizobona, ningakutadisha uma nifuna, isichazamazwi ilekzikon. Niyabo, kuchaza ukuthi “ukuzalwa okuvela ngaPhezulu.” Ngoba, uzalwe *lapha*, manje ukuzalwa ngokusha ufanele uzalelwe phezulu *Lapha*, ukuba uzalwe kabusha. Khona-ke lowoMbuso uphakeme kakhulu impela kunalombuso, mkhulu kakhulu impela kunalombuso, uze lombuso ube ubuwula kuLowo, naLowo unguubuwula kulona.

¹³⁶ Njengoba bengisho kaningi, mina nomkami lapha kungekudala sawela ukuyothenga igilosa, ezinyangeni ezimbalwa ezedlule, futhi sabona owesifazane egqoke isiketi. Futhi kwakuyinto exake kunazo zonke esasike sayibona kudala.

¹³⁷ Awu, kulokhu ukusa, angikusho lokhu ukungcolisa okungcwele, ngezwa enye yezinhlango ezidume kakhulu. Nendodakazi yami nami ngangilalele umsakazo lapho siyobusisa indlu yokukhonzela. Neculo abalricula, olunye uhlobo lwenye into ethize ngo*S'bani-bani*, okunye kwalokho

ukucula kwengcwenga okuzwakala kimi njengabesifazane bebambe umoya wabo baze babel'hlaza s'bhakabhaka ebusweni, bese-ke becabanga ukuthi lokho ngukucula. Lokho ngukuklwiklwiza. Ngithanda ukucula okudala kwephentekoste, okuvela enhliziyweni yakho ngqo. Ubungeke wathwala ishuni ebhakedeni lamahlahle, kodwa nokho uyacula, wenze umculo ojabulisayo eNkosini. Ngicabanga ukuthi lokho kungokomoya. Ngiyakuthanda. Kodwa lokho kubamba umoya wakho uze nje ube l'hlaza s'bhakabhaka ebusweni, futhi uphangalale bese-ke ubuya, ubani... Awuzazi ngisho nokuthi ucula ngani. Ulindele kanjani ukuthi noma ubani omunye azi na? Yilokho-ke. UJesu wathi, "Sikhuluma esikwaziyo." Kunjalo. Kunjalo. Esifanele sikwenze ngukucula esikwaziyo enhliziyweni yethu, esikuzwayo.

¹³⁸ Futhi ngenkathi sebeqedile, indodakazi yami ifundela umculo, futhi yathi, "Mfowethu," yathi, "leyo bekuyingcwenga ngempela."

¹³⁹ Ngathi, "Yebo, kodwa bangaki kuleyokhwaya yabantu abathi ababe ngamashumi amahlanu ocabanga ukuthi bebenosikilidi ekuphefumuleni kwabo na? Bangaki abaleyokhwaya ocabanga ukuthi, izolo ebusuku kungubusuku bangamgqibelo, abangazange babe nesiphuzo esincane sobungani na? Bangaki abesifazane phakathi lapho abebephungule izinwele na? Bangaki abebezipendile, ngenkathi umelusi webandla ethi ezinsukwini ezimbalwa ezedlule, 'UNkulunkulu wenza izwe elihle ngokuthe xaxa ngenkathi Eqamba upende'?" Kanti, siyazi ukuthi kunowesifazane oyedwa eBhayibhelini owapenda ubuso bakhe, futhi uNkulunkulu wamnikela ezinjani. Futhi thina, noma ubani owazi noma yini ngebandla nangabahedeni, uyazi ukuthi upende wuphawana lwabahedeni, bekuhlala kunjalo. Futhi, nokho, abesifazane bayakwenza. Nendoda ibhema, iphuza, iqhubeka. Futhi imi lapho futhi icula, amaphimbo anjalo. Sizofika kukho emizuzwini embalwa khona lapha. Kulungile. Bangabokucabanga kwenhlangano, kanti, kuzoba nokudumazeka ekwaHlulelweni, ngokubona kwami.

¹⁴⁰ Ukuzalwa nguMoya, ngukukholwa nokuziphatha kwakho uqobo eMoyeni, ngukuqonda nokukholwa ngenhliziyo yakho ukuthi uJesu unguKristu naLeli yiZwi laKhe, ukuthi awekho amanye amazwi angenezelwa kuLo noma asuswe kuLo ngaphandle kwegama lakho lisusiwe eNcwadini yokuPhila. Lokho bekungokuqinile. Uma wenezela into eyodwa kuLo, esikweni lakho, noma ususe into eyodwa kuLo, awu, uKristu washo, qobo lwaKhe, "Igama lakho liyokwesulwa eNcwadini yokuPhila." Manje, thola inhlangano, ihlelo eBhayibhelini. Uyogijima usuke kulo! Kulungile. Kungakhathaleki ngenyama, ukufundisa kwehlelo kuphambene neBhayibheli. Ya. *Ukuzalwa ngokusha* kuchaza "ukuZalwa okusha okuvela ngaPhezulu;

uzalwe ngokuvela ngaPhezulu.” Khona-ke siyanyakaza ezintweni ezivela ngaPhezulu. O, he! Ngokuba KunguYe uqobo enza eZwini laKhe ngawe, igatsha laKhe, kuya emVinini.

¹⁴¹ Yingalesosizathu uJesu athi, “Uma Ngingenzi imisebenzi kaBaba waMi, ningaNgikholwa.” O, impela! Wathi, “Akakho owenyukele eZulwini kuphela Yena owehla eZulwini.” Mbhekisiseni elungisa uNikodemu lapha, ngenkathi uNikodemu... Niyazi, bacabanga, Yena enguMuntu, Wayengebe nguNkulunkulu. Futhi Wathi, futhi lapho Wathi, “Akakho owenyukele eZulwini kuphela Yena owehla eZulwini, ngisho iNdodana yomuntu manje eseZulwini.” Lokho kwakukhulu kakhulu kuye. Wayengakwenza kanjani Yena, iNdodana yomuntu, yehle eZulwini; yehle eZulwini; yayingefanayo eyenyukela eZulwini; naleyo Efanayo emi lapha phezu kwesiqongo salendlu, ekhuluma kuNikodemu, manje wayeseZulwini na? Awu, wayefanele ukubona ukuthi kwakunguNkulunkulu. Ungosezindaweni zonke, ndawo zonke! Niyabo? Kodwa yena, emasikweni akhe, wayengakwazi lokho. Wayengenayo umqondo wokomoya. Umqondo wokwenyama, futhi akakwazanga ukukubamba.

Uthi, “Umuntu uthi Ngingubani mina iNdodana yomuntu na?”

“Omunye uthi, awu, ‘UyiNdodana kaDavide.’”

¹⁴² Wathi, “Pho-ke waMbizelani uDavide ekuMoya ngokuthi ‘Nkosi,’ athi, ‘INKosi yathi eNkosini yami, “Hlala Wena ngakwesokunene saMi, ngize Ngenze izitha zaKho zibe yisenabelo sezinyawo”?” Ukuthi Ukanjani yikho kokubili iMpande neNzalo kaDavide; Wayengaphambi kukaDavide, WayenguDavide, nasemva kukaDavide. Niyabo? “UyiMpande neNzalo kaDavide,” iBhayibheli lasho njalo, kokubili iMpande neNzalo kaDavide. WayeNgaba kanjani yiNdodana yaKhe-ke na? WayeNgaba kanjani yiNkosi yaKhe na? IBhayibheli lathi, “Kusukela lapho ababange besaMbuza lutho.” Ngiqagele kwakuyinto enhle, nakho. Yebo, mnumzane. Kulungile.

¹⁴³ Sizalwe ngokusha ngokwaPhezulu. Khona-ke siyanyakaza, sinyakaza ezintweni zangaPhezulu, futhi, ngokuba ukuPhila kwaKhe kukithi, okuyiZwi laKhe kuqinisekisa iZwi qobo lwaLo. UMoya okini uyiZwi elenziwe inyama kini. UMoya unaka iZwi, futhi uyanyakaza ekuqinisekiseni iZwi.

¹⁴⁴ Manje, uMoya awunyakazi kunoma yiliphi ihlelo. Awukhathalele ekwenzeni inhlango, ngoba uMoya qobo lwaWo uphambene nenhlango. Inhlango zifuna izinto zezwe, umqondo wezwe, futhi zenza amathempeli amakhulu nezinto ezipholishiwe, nezinhlango ezinkulu ezipholishiwe, abashumayeli abapholishiwe, nokunye okunjalo, nezinga eledlula onke edolobheni. Lapho, uMoya uzama ukuthola izinhliziyi eziqotho lapho uMoya ushisekele

ukubonakalisa nokufakazisa ukuthi lonke iZwi likaNkulunkulu liQinisile. Ungakwenza kanjani, ungasebenza kanjani uMoya enhlanganweni ibe iphika, ithatha izivumokholo esikhundleni seZwi na? Ungeke wakwenza. Ngakho, niyabo, ifile. UNkulunkulu akayi kulezo uhlobo lwezindawo ukuthola elaKhe, i–iqembu lendoda ukuba liMsebenzele, ngoba asevele afile. Angabangakholwayo eZwini, kungenjalo abengeke abe phakathi lapho. Niyabo? Manje, siyanyakaza ezintweni zangaPhezulu. Manje, uMoya unaka iZwi. Manje, lokho kuqinisile, ngoba uMoya unika iZwi lokuPhila. Niyabo? “Igama liyabulala; uMoya uyaPhilisa.”

¹⁴⁵ Manje, bengenyuka namhlanje, ngibuka izihlahla ezinkulu ezinhle phandle phezu kwehlathi, amagquma amakhulu, ansundu, aphuzi, ezingawohloki amahlamvu zithe gqwa gqwa kuzo. Ngathi, “Uyazi ukuthi lokho kuyini na?” Ngathi, “Sibe nokufa nje, noNkulunkulu usekhiphe umqulu waKhe wezimbali, ezinamathelisa phezulu emagqumeni. Yizimbali zomngcwabo. Ukuphila sekubuyele othulini. UNkulunkulu usembele nje zonke izimbewu zaKhe ezimbalini nezinto, uzimbele zaphindela, futhi nje Uqhakazise isixha saKhe sezimbali. Ubuka phezulu phezu komhlaba ngoba yizimbali zomngcwabo. Kodwa uma ilanga liphuma futhi, leyombewu izothatha ukuphila futhi.” Amen. Kulungile.

¹⁴⁶ UMoya ukhathalele ekuqinisekiseni iZwi. Futhi uma wemukele isiko esikhundleni seZwi. . . Manje, wena uthi, “Awu, siLikholwa lonke, kodwa, Mfowethu Branham, ngiyazi asikukholwa *Lokhu*.” Khona-ke khona lapho yilapho oma khona.

¹⁴⁷ Umfundisi wasempini wangitshela ngesinye isikhathi ukuthi u. . . ukuthi i–induna yamasosha yathi, noma ngicabanga ukuthi kwakuyinduna enkudlwana yempi, yathi, “Mfundisi wasempini, yana laphaya, kunenduna yamasosha efayo. Udutshulwe ngomshini-gani.”

¹⁴⁸ Wawelela lapho, nenduna yamasoshaya yizabalaza. Bayidonsela ethendeni lesiPhambano esiBomvu, wayesethi, “Nduna yamasosha.”

¹⁴⁹ Wabheka phezulu ngokugobhoza kwegazi, wayesethi, “Yebo, mnumzane.” Wayesethi, “Ungumfundisi wasempini.”

“Yebo.” Wathi, “Uyafa, nduna yamasosha.”

Wathi, “Ngiyakwazi.”

Wathi, “UngumKristu na?”

Wathi, “Ngake ngaba nguye.”

¹⁵⁰ Wathi, “WaMshiyaphi, nduna yamasosha na?” Wathi, “UyoMthola lapho owaMshiya khona ngqo.” Kuqinisile.

Induna yamasosha yathi, “Angisakhumbuli.”

¹⁵¹ Umfundisi wasempini wathi, “Bekungangcono u, ususalelwe kuphela cishe eminye imizuzu ethi ayibe mibili, indlela ozabalaza ngayo.” Umlomo uvuleka, igazi liphuma emlonyeni wakhe nezindlebe, nezinhlamvu zomshini-gani zivundle kuye. Wathi, “Kungcono usheshe, amaphaphu akho ayagcwala.”

¹⁵² Nenduna yamasosha iqala ukumangala, elele lapho njengoba ezabalaza. Ukumamatheka kuvela ebusweni bakhe, wathi, “Sengiyazi manje.”

Wathi, “WaMshiyaphi? Qala khona lapho.”

¹⁵³ Wathi, “Manje ngacambalala ukuba ngilale.” WaMshiya lapho-ke, yilapho aMthola khona.

¹⁵⁴ Uma inhlango yakho ifundisa into ethize ephambene neZwi, uMshiya khona lapho. Buya ngqo, ngoba Uyanyakaza ekuqinisekiseni nokwenza leloZwi libe ngeliqinisele. Yilokho uJesu ayeyikho, njalo enza intando kaBaba. Niyabo? Kulungile.

¹⁵⁵ Ngakho, niyabo, inhlango kaNikodemu ukuqonda akushongo lutho kuNkulunkulu. Manje, akunandaba uma wayengusaziwayo, njengoba sikubiza, enhlango weni, umfundisi kwaIsrayeli, konke okokufunda kwakhe nokuqonda kwakungachazi lokho [UMfowethu Branham ushaya umunwe wakhe—Umhl.] ngenkathi ema phambi kukaKristu, kuphela ukusolwa kuye. Manje, sengathi ngiyabona bonke abantu bethi, “Fata ocwebileyo, Nikodemu. Fata ocwebileyo, Nikodemu. Sikhothama kuwe, mnumzane.” Kodwa ngenkathi uJesu, wama phambi kukaNkulunkulu, Wamsola ngokungazi kwakhe. Ngakho, niyabona ukuthi konke kuyaphi, khohlwani yikho! Wozani, asiye kuNkulunkulu. Kunjalo. Kulungile.

¹⁵⁶ Kanjalo ukuqonda okukhulu kukaKora akushongo lutho, noma okuka-Adamu, ngamunye ephika uMlayezo kaNkulunkulu oqinisekisiweyo. Manje asilalele sisondele manje, sizongena kwamanye amanzi aphakeme emzuzwini. Niyabo, ngamunye wabo, isizathu sokuba bangene enkathazweni, uNikodemu, uKora, uNimrodi, kanjalonjalo, yingoba abasiqondanga isithunywa sikaNkulunkulu neZwi eliqinisekisiwe langalolosuku. Manje, noma ubani uyakwazi lokho. Manje, besingahlala kulokho isikhathi eside. Kodwa uNkulunkulu ubikezela futhi uthi into ethize iyokwenzeka; umuntu wenza izinhlangano, uhlalisa umuntu impela nje. Babekholwa ukuthi wayekhona uMesiya ozayo. O, lawomaJuda, o, he, impela! Kodwa ngenkathi uJesu efika ngendlela Enza ngayo, bathi, “Lowo ngeke kwaba nguYe.” Behluleka ukuqonda iZwi. Manje, uJesu akafikanga ngokuphambene neZwi (Wafika na?), kodwa Ufika ngokuphambene nokuhunyushwa kweZwi yinhlangano. UMose akafikanga nokuphambene neZwi, ufika impela neZwi; kodwa uKora wehluleka ukukubona. Futhi kwehle njalo bekungaleyondlela.

¹⁵⁷ Manje bukani. LoMlayezo wosuku ngeke nje kwaba yinto ethize ithi “sineQiniso futhi sina *lokhu, lokho*,” kuzofanele kushiwo ngaphambili eZwini laKhe! Bese kuthi-ke emva kokuba iZwi selilethwe ngaphambili, kuzofanele kuqinisekiswa ngokufaneleyo yiZwi.

¹⁵⁸ UJesu waqinisekiswa ngokufaneleyo nguNkulunkulu, ngeZwi. Wathi, “Uma benimazi uMose, beniyokwazi ngosuku lwaMi.” Bakhuluma kahle abaprofethi ngaYe, basho kahle bonke abaprofethi Ayeyikho. Futhi nokho kwabaphuphuthekisa, abakuqondanga. Niyabo? Kodwa uJesu waye . . . Manje ninga . . .

¹⁵⁹ Ngifuna ukusho lokhu ngokweteyipu, nangokwenu, futhi. Niyabo, isithunywa noMlayezo wosuku!

¹⁶⁰ Manje, uma uhamba, iSeventh-day Adventist bathi, “Sinalo, gcinani iSabatha nje!” Ngikhombiseni lokho emiBhalweni. UNkosikazi Eddy Baker wathi wayenalo. Ngikhombiseni lona. IJehovah Witness bathi babenalo. Ngikhombiseni lona. Niyabo? IMethodisti bathi banalo. Ngikhombiseni lona. IBaptisti bathi banalo. Ngikhombiseni lona. Ngikhombiseni noma yiziphi izinhlangano. Ngiyafakazisa kini ukuthi bona, bonke, bangaphandle kwentando kaNkulunkulu. Bonke baphambene, befundisa amasiko omuntu esikhundleni seZwi likaNkulunkulu. Angazi nayinye yazo ebingemukela izinto ngempela ezilotshwe eBhayibhelini ngendlela eLiyiyo. Kunjalo. Kodwa uma kwedlula omunye umuntu wayesethi, “NginoMlayezo wosuku,” ufanele ngokufaneleyo abonwe kuqala futhi ashiwo ngaphambili ukuthi uyeza.

¹⁶¹ Ngenkathi uJohane umBhaphathizi ephumela lapho, bathi, “UnguKristu na?”

Wathi, “Angisuye.”

Bathi, “U—u—unguElija na?”

Wathi, “Angisuye.”

Wathi, “Ungubani na?”

¹⁶² Wayengazikhomba yena, wayenoMlayezo wehora. Wathi, “Ngiyizwi lomemeza ehlane, njengoba kwasho umprofethi uIsaya. Manje, uma ukuzalwa kwami nokuphila kungaqhathanisekanga nalokho, ninga—ningangemukeli.”

¹⁶³ Ngenkathi uJesu efika, kwakuyinto efanayo, into efanayo. Isithunywa sinoMlayezo, ufanele ube nguMlayezo oshiwo ngaphambili nguNkulunkulu. Bese kuthi-ke uNkulunkulu, ekhuluma ngalesisithunywa, uqinisekisa ukuthi kuyiQiniso. Niyakuzwa na? Niyakuqonda na? Kuqondeni! Kufanele kuqala kube ngu ISHO KANJE INKOSI, kushiwo ngaphambili. Bese kuthi-ke isithunywa noMlayezo, kufanele impela kube yilokho uNkulunkulu athi kuyokwenzeka ngalesosikhathi.

164 Yileyondlela uMose ayeyiyo. Yingalesosizathu awa ngobuso bakhe phambi kukaNkulunkulu, futhi wathi, “Nkulunkulu, Wangithuma.”

Wathi, “Zahlukanise nalesosigejane.”

165 Niyabona ukuthi ngiqonde ukuthini na? Bekuhlala njalo kuyinto eyayisonta ingqondo yomuntu, yabasusa entandweni kaNkulunkulu. Manje khumbulani, kwashiwo ngaphambili yiZwi laKhe futhi kwaqinisekiswa ngokufaneleyo yiZwi laKhe. Manje, uJesu wathi, “Uma Ngingenzi imisebenzi lowo... okaNkulunkulu, khona-ke ningaNgikholwa. Niyabo, uma Ngigeja... Ake nisho, ubani kini ongaNgilahla ngesono na? Ubani kini ongaNgikhombisa ukuthi Ngingongakholwayo na?”

166 UNikodemu wathi, “Siyazi U... Rabi, Uvela kuNkulunkulu, ngoba akukho-muntu obengenza lezozinto uma uNkulunkulu ubengenaye.” Niyabo? Ngakho kwakhombisa ukuthi Wayeyikholwa.

167 Manje, thina esazi umlando webandla. Manje fakani amakepisi enu okucabanga. Akukabi leyithi, niyabo, ngakho lalalani nje ngokusondele ngempela manje futhi ngizozama ukusheshisa nje ngakho konke engingakwenza. Ngi—ngifuna... Lalelisani eteyipini. Manje, noma ubani oke wafunda umlando webandla, uyazi ukuthi isikhathi sokuqala ukuba ubuKristu buze buhlelwe, kwaba yibandla eliRoma Katolika. Manje, uma kukhona noma yiziphi izikhathi ngaphambi kwalokho, ngifuna omunye alethe umlando futhi angikhombise. Ngingumngani wesifuba kaPaul Boyd, osomlando abanangi abakhulu. Nginakho eofisi lami lokutadishela lapho, *The Post Nicene Council, The Nicene Council, The Nicene Fathers*, yonke imibhalo engcwele yebandla, engazi ngayo. Iminyaka engamashumi amathathu-nantathu ngizitadishile, ngazibhekisisa. Yayingekho neze inhlango. Ibandla eliKatolika lingunina wenhlango. Siyazi ukuthi lelo yiqiniso. Alizange ibandla lihlelwe, laba nehlelo, kwaze kwaba ibandla eliKatolika. Negama elithi *katolika* lichaza ukuthi “okomhlaba wonke.” Futhi benze inkolo yebandla lombuso, futhi bayenza phezu kwalolonke ihlelo laseRoma, futhi cishe laline—nengxenye ehle ukwedlula zonke zezwe ezanqotshwa ngalesosikhathi. Laliyibandla lombuso, nalabo ababengalilaleli wayebulawa. U Mkhandlu waseNayisiya, izinsuku eziyishumi nanhlanu zempi enegazi, ngenkathi abaprofethi bangempela bakaNkulunkulu, ngenkathi besukuma lapho kulabo... .

168 Ibandla eliKatolika, ukuthi laqalalani kuqala, ngani, sonke siyakwazi, ngikufundisile lapha. Kanjani, ngempela, uAkwila noPrisila wayengumelusi, uAkwila wayengumelusi we—webandla laseRoma. Ngenkathi uMoya oNgcwele wehla ngePhentekoste, wehlela kumaJuda avela kuzo zonke izizwe phansi kwezulu. Kodwa izinsuku ezimbalwa emva kwalokho,

uPetru waba nombono phezu kwendlu, ukuba enyukele kwaKorneliyu, umRoma, indoda elungileyo, futhi wakhuleka noMoya oNgwele wehlela kuye. Emva kwesikhashana izikhulu ziqala ukukwemukela. UAkwila noPrisila bangena e—eRoma base behlela, noma, abazange bahlele, kodwa bamisa ngokwenqubo ibandla lokuqala laseRoma. Futhi, ngenkathi benza, babenabazalwane babo—babo nodadewabo.

¹⁶⁹ NoKlawudiyu, ekubuseni kwakhe, wakhapha onke amaJuda ebandleni eRoma. Naleso yiso impela isikhathi ibandla eliRoma Katolika elathi uPetru wayeseRoma. Ngikhombiseni umBhalo owodwa lapho uPetru ake aba seRoma, noma yimuphi umlando othi wayekhona. Wayengekho, ngokweZwi likaNkulunkulu, futhi yiLelo engilikholwayo. Futhi wayengakwenza kanjani uPetru, iJuda, ake ahambisane nokukhonza izithixo nezinto abanazo, zokukhonza izithombe nezinto na? Lapho . . . Niyabo? Wayengaphikisana kanjani nokufundisa kwakhe uqobo lapha na? Umbhedo. Akungaphezu kwalokho kunoma iProtestane linjalo nalo. Lindani, sizofika kukho emva kwesikhashana, masinya, iNkosi ithanda. Qaphelani. Qaphelani manje, sithola ukuthi ngaso impela isikhathi ibandla elithi uPetru wayeseRoma, umlando uthi uKlawudiyu (neBhayibheli lasho futhi) wayeyale onke amaJuda aphume eRoma.

¹⁷⁰ NoPawulu wadabula e-Efesu futhi ufika emaphandleni angasenhla lapho, ufumana lababafundi, futhi lapho wayekade esenhla lapho evakashela uAkwila noPrisila. Emva kokumuka kwabo, kwase kuthi-ke abazalwane baseRoma kulelibandla baqala ukubumba imibono engeyabo, base benezela ukukhonza izithombe. Kwase kuthi-ke kuConstantine, unina owayengumKristu wangempela futhi ethemba ukuthi umfana wakhe wayezoba nguye, kodwa wayengusopolitiki. Futhi wabona ukuthi iningi leRoma, noma ingxenye enkulu yalo, yabezinga elimpofu, lase livele lemukele insindiso ngoKristu. Kwase kuthi-ke babe sebeqala ukuba ngabathandwa kakhulu ngabantu, ngoba babethula uVenus futhi bephanyeka uMariya, futhi bethula uJupita futhi bephanyeka uPetru, nokunye nokunye kanjalo na—nabafundi, futhi kwakuyinkolo ethandwa kakhulu ngabantu. Futhi babengamaqhawe. Bona, lawomaKristu ayefa!

¹⁷¹ Nebandla eliKatolika lathi, “Sasingabokuqala.” Lelo yiqiniso ngempela, ibandla eliKatolika liqala ngoSuku lwePhentekoste. Kodwa nakhu okwalikhiphayo, lahlela futhi lajovela (lisukela eZwini) izimfundiso ezingaphikiswa. Nemfundiso engaphikiswa yakamuva, ninabantu eningaphezu kweminyaka eyishumi ubudala ningayikhumbula imfundiso engaphikiswa yakamuva, ukwenyuka kukaMariya, cishe eminyakeni eyishumi edlule. Enye imfundiso engaphikiswa yenezelwa ebandleni. Esikhundleni somBhalo, yimfundiso engaphikiswa! Futhi bazoninika ukuba niqonde khona manje,

a “banandaba ukuthi umBhalo uthini, kungukuthi ibandla lithini.”

Bona, lowompristi wangitshela, wathi, “UNkulunkulu usebandleni laKhe.”

Ngathi, “UNkulunkulu useZwini laKhe.”

¹⁷² Wathi, “Awu, leloBhayibheli lingumlando nje webandla eliKatolika lasekuqaleni.”

¹⁷³ Ngathi, “Khona-ke ngiyiKatolika langasekuqaleni.” Ngathi, “Lokho kungenza ngibe yiKatolika kakhulu ukudlula wena, ungumpristi.” Niyabo? Ngathi, “Uma kuyilokho, khona-ke ngiyilokho.” Ngathi, “Uyabo, ngikukholwa impela abaphostoli abakufundisayo. Uyakukholwa okujovelwe ngumuntu kukho.” Futhi yingaleyondlela impela okwahamba ngayo. Impela, kwaba njalo. Kwahamba kanjalo, impela leyondlela.

¹⁷⁴ Manje qaphelani umlando. Base-ke beqala ukwenezela izimfundiso ezingaphikiswa, imfundiso engaphikiswa. Futhi ngenkathi uPawulu eza nganeno, siyazi, ngokomlando, ukuthi akalivakashelanga ngisho lelobandla lokuqala, ngoba wayengenakukumela ukukhonzwa kwezithombe. Futhi wavakashela ibandla lesibili ababelisungulile, ibandla lesibili laseRoma.

¹⁷⁵ Futhi ngenkathi lowoMkhandlu waseNayisiya ufika, lapho uConstantine ebone umqondo wokuhlanganisa umbuso wakhe. Yona into efanayo eyenziwa nguAhabi noJezibeli, egana ezansi lapho. Niyabo? Futhi ngenkathi esebone ithuba lokuhlanganisa abantu bakhe futhi enze isizwe esikhulu esinamandla ngakho, wacabanga ukuthi babezothola inkolo yabo, ngakho wabenza inkolo yebandla lombuso. Futhi ngenkathi benalowoMkhandlu waseNayisiya, nalembuzo iqubuka ukuthi ngabe kwakukhona uNkulunkulu oyedwa, noma abathathu; noma ngabe babefanele babhaphathize eGameni likaJesu Kristu, noma uYise, iNdodana noMoya oNgcwele; yonke lena eminye imibuzo ya lethwa kwe—kwelamanqamu phakathi lapho. Futhi, ngenkathi wenza, abanye balabobaprofethi abadala benyuka khona lapho bengenalutho kodwa bezisonge ngezikhumba zezimvu, futhi bedla imifino. Kunjalo! Kodwa lezozikhulu ezinkulu zase zivele zisebenze indlela yazo ebandleni, zabavala ngokuhlakanipha kwezwe. Kodwa babeno ISHO KANJE INKOSI. Langena ebunyamani bobuhedeni cishe iminyaka eyinkulungwane.

¹⁷⁶ Kodwa labuye lagqashula futhi, ukuba liqhakaze. Kunjalo. Ungeke waLibulala. “Ngiyakubuyisela, isho iNkosi, yonke iminyaka lezizinto eziyidlayo.”

¹⁷⁷ Lawomahlelo enezela imfundiso engaphikiswa. Nokwenza lokhu, ukwenezela imfundiso engaphikiswa, indlela kuphela ukuthi noma yiliphi ibandla, indlela kuphela noma yiliphi ihlelo elingake lize lidede eZwini likaNkulunkulu, ngukwenezela imfundiso engaphikiswa esikhundleni semiBhalo engcwele,

ngukuzama ukwenza isiko lenu noma imfundiso yebandla lenu, nakuba kuphambana nemiBhalo. Pho-ke ningaligxeka kanjani ibandla eliKatolika, uma nenza into efanayo abayenzayo? Niyaqonda na? Kulungile. Kanti, manje cabangani nje, imiBhalo ingehluleke! Izimfundiso ezingaphikiswa ngamanga, kwasekuqaleni nje. Futhi uma wemukela ihlelo, usuvele unemfundiso engaphikiswa, ngoba yinto enezelwe. Ayikho emBhalweni. Ayikho emBhalweni.

¹⁷⁸ Ayikho into ethiwa yinhlango. UJesu akazange athi, “Ngiyanithuma ukuba niye ezweni lonke, nenze inhlango.” Qhabo, mnumzane, ayikho into enjalo! Ukwenza lokhu, kungukwenqaba imiBhalo engcewele. Ngenkathi lokhu kwenziwa, kwashintshwa kusuka e “Bandleni ngokuzalwa” kuya “ebandleni ngemfundiso engaphikiswa nesivumokholo.” Hhayi *ibandla*, mangixolise; idlangala! Uyazalwa eBandleni, kodwa uyalijoyina idlangala. Akusilo ibandla leBaptisti, ibandla leMethodisti, ibandla lePhentekoste. Yidlangala leBaptisti, idlangala lePhentekoste, nedlangala leMethodisti, uyawajoyina. Ungeke walijoyina iBandla. Ayikho into enjalo. Uyazalwa kuLo. UNikodemu watshelwa lokho. Ngakho niyabona lapho enikhona na? O, he!

¹⁷⁹ Yingakho ngimelene nalo. Angimelene nabantu abakulo; inqubo engimelene nayo. Isizathu bangeke... Omunye walawomalunga amadala noma enye into ethize, elinye lalawomabandla lishumayela into eseBhayibhelini ephambene naleyomfundiso, leyoncwadi enikeza amalungelo abanayo kulelobandla, likhishwa ngqo ebandleni kanjalo. Yebo, mnumzane. Amanye awo acasula kakhulu ngangokuthi angeke ngisho avumele imvuselelo ize kwelinye ibandla ngaphandle uma kungomunye wamadoda akubo uqobo. Ngani, kakhulu a...

¹⁸⁰ Omunye ngesinye isikhathi wayezonikeza umshumayeli... Khona lapha kulelizwe, umshumayeli omdadlana emi ezansi lapha emgwaqeni, ekhala futhi enxusela ukuphenduka, futhi ethi, “Wozani, yemukelani uKristu, gwaliswani ngoMoya oNgcewele,” nezinto ezinjengalokho. Nomunye othile enhlanganweni yamaPhentekoste uyenyuka wayesenikeza indoda idola ezandleni zayo, futhi wayedingeka ahambe aphenduke ngoba waphinga ebandleni lakhe. Nikhuluma ngeKatolika! Kunjalo. Futhi niyakwazi engikhuluma ngakho, nani; noma lelibandla liyakwazi, empeleni. Kulungile.

¹⁸¹ Wenza lokhu, ukwenqaba imiBhalo, uma lokhu kwenziwa, kuyashintshwa-ke uma wenezela imfundiso engaphikiswa futhi ujoyine inhlango, usuvele ngokuzenzekelayo wemukela imfundiso engaphikiswa yakho yokuqala, ngoba ayikho ngokomBhalo, ngakho yinto enezelwe. Nemfundiso engaphikiswa iyinto enezelwe, “ithatha indawo yo,” kungukuthatha indawo yokuzalwa. Uma wemukela

ihlelo, sewenezele imfundiso engaphikiswa. Kulungile. Uma lokhu kwenziwa, khona-ke kuyashintshwa kusuka e “Bandleni ngokuzalwa” kuya e “dlangaleni ngemfundiso engaphikiswa noma isivumokholo.” Ngokuba, niyabo, yimfundiso engaphikiswa ngokwayo, kungekho ngokomBhalo.

¹⁸² Manje, uJesu akazange athi, “Hambani niye ezweni lonke futhi nenze amahlelo, hambani nihlele abantu ndawonye.” Wathi, “Hambani nenze abafundi.” Niyakukholwa na? [Ibandla lithi, “Amen.”—Umhl.] Amen. Ngakho, niyabo, niphume naphela.

¹⁸³ Lalelani, bhekisisani lapha. Asikuvale ngokunye okuthize lapha, sishayeke okuthize phansi kuqine ngaso lesisikhathi. Bangaki onesichazamazwi sesiGriki ilexicon, iEmphatic Diaglott esukela embhalweni omdala ongakabi yincwadi, isiGriki na? Kulungile. Ifundeni, tholani noma yisiphi isifundiswa esikhulu enisifunayo. Ngenani emtapweni wolwazi bese nithola isichazamazwi ilexicon, ilexicon yesiGriki. Fundani iSambulo 17, futhi uma nifunda lapho, iHumusho iKing James lapha ithi, nalokhu, “Yangiyisa ngikuMoya; ngase ngibona owesifazane ekhwele isilo esembethe ezibomvu, sigcwele a—amagama ayinhlamba.” Manje, yilokho iKing James eyakusho. Kodwa ukuhumusha kwasekuqaleni kwathi:

. . . *ngiyiswa* *ngikumoya* . . . *ngase* *ngibona*
owesifazane . . . *sigcwele* amagama ayinhlamba, . . .

¹⁸⁴ Kunomningi kakhulu umehluko phakathi “kwamagama enhlamba” na “magama ayinhlamba.” Manje bhekisisani. Sonke siyaqonda futhi siyazi ukuthi lelo kwakuyibandla lamaRoma lihlezi phezu kwamagquma ayisikhombisa, lilawula amandla ezwe. Futhi lalibizwa ngesi “febekazi,” futhi lalingu “nina wezifebe.” Bhekisisani! Yini isifebe na? Kungaba yindoda na? Kuzofanele kube ngowesifazane. Ngakho uma kungowesifazane, kuzofanele kube yibandla; lalingunina wezifebe, ezifana nalokho ayeyikho. Futhi bukani, bhekisisani, “Kuye!” Ake sikucwilise. “Kuye kwakunamagama ayinhlamba.” Kuyini na? Manje, befundisi lapha nabaseteyipini, ake sinithulise. Ayini lawomagama ayinhlamba na? IMethodisti, iBaptisti, iPresbyterian, iLuthela, amaPhentekoste, kanjalonjalo. Amagama ayinhlamba, ngoba yizinhlangano, ubufebe kuNkulunkulu, njengoba lalinjalo nje.

¹⁸⁵ Futhi wona, kulawomaqembu, abantu bathi, “Ngani, uyiMethodisti, futhi wenza *lokhu*. UyiPhentekoste, futhi wenza *lokhu*. UyiPresbyterian, futhi wenza *lokhu*.” Benza yonk’into esekhalendeni, niyakhwazi lokho. Futhi kuyini na? Ngamagama afanele afane noKristu futhi abizwe ngegama lomKristu, futhi ngamagama ayinhlamba! Awasiwo amabandla. Abizwa ngokwamanga nge “bandla.” Angamadlangala! Manje niyabona ukuthi kungani ngimelene nenhlangano, hhayi

abantu na? Inqubo yenhlangano, niyabo, amagama, amagama ayinhlamba (bhekisisani) amadlangala, abizwa ngokwamanga ngamabandla. Ibandla leMethodisti, ibandla leBaptisti, ibandla ePresbyterian, ibandla lePhentekoste, ibandla lamaLuthela, ibandla leUnited Brethren, ayikho into enjalo. Lokho akukho ngokombhalo.

¹⁸⁶ Linye kuphela iBandla, futhi ungeke waLijoyina. Uyazalwa kuLo. Umiselwe ngaphambili kuLo. UMzimba kaJesu Kristu ofiphele . . . uMzimba oyimfihlakalo, njalo, kaJesu Kristu lapha emhlabeni, neZwi libonakaliswa. Amadodana namadodakazi kaNkulunkulu, awasiwo nawelilodwa awo. “Phumani phakathi kwabo,” Washo. Ya.

¹⁸⁷ Bhekisisani, ngokushesha manje. Angifuni ukunikhathalisa, kodwa uma nje ninginika eminye imizuzu embalwa manje, ngizohamba ngisheshe ngakho konke engingakwenza, kodwa ngifuna niqiniseke ukukuthola, ukuze ningakugeji. Niyabo?

¹⁸⁸ Khumbulani, umama Roma, kwafunyanwa kuye, egcwele amagama ayinhlamba, unina wezifebe. Manje-ke, uma beyizifebe, yini isifebe na? Yini isifebekazi na? Into efanayo nesifebe. Ngowesifazane ophila ngokungethembeki esifungweni sakhe somshado. Futhi noma yiliphi ibandla elizisho ukuthi liyiBandla likaKristu, futhi liphike iZwi likaNkulunkulu, alethembekile esifungweni salo somshado! Ngakho-ke liyaphinga ngokwenezela imfundiso engaphikiswa, ubufebe nezwe nokuhlakanipha kwalo, esikhundleni sokwemukela uKristu namandla okuvuka kwaKhe ngokuka Moya oyiNgcwele. Futhi lingunina wezifebe ezenze into efanayo. Ibhodwe lingebize iketela ngokuthi “linogrisi,” niyazi; niyabo, isithupha kokukodwa, nohhafu wedazini wokunye. Abanye balababantu bayagijimisana nje behlekisa ngeKatolika, futhi bengabenye yento efanayo qobo lwabo. Lalingunina wombhaphathizo wamanga emanzini. Lingunina wobufakazi obungamanga obubonakalayo bukaMoya oNgcwele, futhi nilandelana ngqo nalo. Manje ake sibone.

¹⁸⁹ “Kuqinisile lokho, Mfowethu Branham na?” Thulani nje umzuzwana.

¹⁹⁰ Niyabo, lingunina wamagama ayinhlamba, amadlangala abantu awajoyinile, futhi aletha ihlazo, ephila noma kanjani, agqoke izikhindi, abesifazane nezininwele eziphunguliwe, bependile, bacule emakhwayeni, babheme osikilidi, bathathe isidlo, zonke izinhlobo zokungecola zezwe, futhi kuyisikhubekiso kongakhulwayo. Akakhulumanga yini ngakho uThimothewu, uMoya oNgcwele na? Bhekisisani. Niyabo, lona, iRoma, lingunina lawo onke. Niyabo? Nakwenza impela enhlanganweni yenu njengoba nje lenza, lijovela izimfundiso ezingaphikiswa esikhundleni seZwi, ngoba iqembu lamadoda lakuhlela ndawonye, amagosa nababhishobhi kanjalonjalo bathi

kwakufanele kube ngalendlela, futhi yilokho impela okwenzeka eRoma. Futhi uzama ukukwenza, mfowethu ongumelusi, yemukela iZwi likaNkulunkulu eligcwele, futhi, bukani ukuthi nizoyaphi, niphuma ngqo ngomnyango! Manje sizobona uma uNkulunkulu anitshela ukuba nikwenze, noma qha, emizuzwini embalwa. Niyabo? Kulungile.

¹⁹¹ Niyabo, lingunina wawo onke, ngoba laba ngelokuqala ukususa imibhalo yomBhalo lase lenezela imfundiso engaphikiswa, ngoba lenqaba abaprofethi abagcotshiwe ababenokuphila okuqinisekisiwe, neZwi. Ngobuhlakani babo, indoda esmati, amaKhosi amakhulu amaRoma abusa amanye amakhosi, kanjalonjalo, ayemukele ubuKristu, kodwa afuna. . . abemukele ngendlela engeyawo. Niyabo? Kunjalo. Abufuna ngendlela engeyawo.

¹⁹² UNamani wayefuna ukuqeda uchoko lwakhe emanzini asezwani lakubo uqobo, wayengawathandi amanzi anodaka aseJordani. Kodwa uma eke aze aluqede uchoko lwakhe, wayefanele aphumele lapho kulolodaka impela nje njengoba umprofethi amtshela. Niyabo, uNkulunkulu akabheki bala lamuntu.

¹⁹³ Qaphelani, laliyihlelo lokuqala. Bukani amadodakazi alo, ayenze into efanayo, enezela izivumokholo nezimfundiso ezingaphikiswa esikhundleni seZwi. Ningangitsheli; ngikhombiseni elilodwa elingachezukele kuLo. Ngikhombiseni umelusi oyedwa oyokwemukela iQiniso, ukuthi awayikunikhapha kulo, ngaphandle uma uthandwa kakhulu ngabantu, niyazi, azofanele abambelele kini ngokuthandwa kwenu kakhulu ngabantu noma okuthize. Kulungile.

¹⁹⁴ Manje bukani iSambulo 18, okwemizuzu embalwa nje, ivesi elilandelayo ngale, isahluko esilandelayo, emva kweSambulo 17 kuhlolile futhi—futhi kwakhombisa imfihlakalo yaloNkosazana Babiloni. Isahluko 17 seSambulo siyachaza ukuthi liyibandla elihlezi phezu kwamagquma ayisikhombisa, iDolobha laseVatican, elibusa onke amakhosi omhlaba (yilokho impela okuqinisele), noMongameli futhi, kanjalonjalo. Ehhe. Ngakho, kodwa lilapho, liphethe umcebo wezwe lalo esandleni salo. Kunjalo impela. “Ubani ongalwa nalo na?” Kunjalo. Sonke siyakwazi lokho. Kodwa kungani ningaba ngabento exhumene nalo na? Manje qaphelani esahlukweni 18, sona impela isahluko esilandelayo emva kokuba imfihlakalo yalo isichaziwe. “Sihlezi ethempelini likaNkulunkulu.” Manje, lapha, i. . .

¹⁹⁵ Zella Braitman, ukhona kulobubusuku, Zella na? Waletha, lisekamelweni phakathi lapho manje, *Our Sunday Visitor*, iphepha lamaKatolika. Nephepha lamaKatolika laliphendula umfundisi. Lathi, “Ushilo, mfundisi ohloniphekile, owenza i. . .Ezinombolweni zesiRoma phezu kweVatican, noma phezu kwesihlalo sobukhosi sikaPhapha, kubhaliwe, ‘Vicarivs

Fili Dei,' okuchaza ukuthi, ukuthi kwisifundabhisobhi samaKatolika lapho, ukuthi—ukuthi leso yisibalo sesilo se Apokalipse?"

¹⁹⁶ "Ngani," wathi, "impela, yilo. Kuqinisile, kupelishaka amakhulu ayisithupha namashumi ayisithupha-nesithupha. Kunjalo impela." Nesifundabhisobhi samaRoma siyakuvuma, ukuthi kusho lokho. Kodwa nansi impendulo yabo, esmati, egcwele ukuhlakanipha, wathi, "Kodwa, uyazi, igama lakho ngolwimi oluthize lingapelishaka libe yinto efanayo."

¹⁹⁷ Lendoda yathi, "Elami, licishe impela libe yinto efanayo ngolunye ulwimi." Walipelisha. Wathi, "Uyabo, ngicishe impela ngibe ngamakhulu ayisithupha namashumi ayisithupha-nesithupha, nami." Wathi, "Bekunamakhulu awo." Wathi, "Njalo uma kuqubuka noma yini, ukhona omunye onamakhulu ayisithupha namashumi ayisithupha-nesithupha." Wayesethi, "Mfundisi ohloniphekile, ubuwazi yini ukuthi ngolunye ulwimi igama lakho uqobo lingahle lipelishake libe ngumphikikristu na?" Wathi, "Ubukelani izinto ezinjalo na?" Bukani ukuhlakanipha.

¹⁹⁸ Kodwa uMoya oNgcwele wazi kangcono. Bhekisisani. Lokho kungahle kube njalo, igama lami lingahle lipelishake libe ngamakhulu ayisithupha namashumi ayisithupha-nesithupha, kodwa angihlangabezani nezidingakalo. Angihlali egqumeni. Angizisho lezizizinto. Angisuye umbusi, niyabo. Kunjalo. Yilowo Akhuluma ngaye. Ngakho ukuhlakanipha kwakho kwezwe kufika ezeni, mnumzane, kunjalo, eBukhloneni bukaMoya oNgcwele. Angihlangabezani nakho konke okwalo, kodwa yena uyahlangabezana. "Ehlezi ethempelini likaNkulunkulu, ezikhombisa yena uqobo ukuthi unguNkulunkulu, futhi uhlezi emagqumeni ayisikhombisa." Angihlezi emagqumeni ayisikhombisa, uma lipelishaka libe ngamakhulu ayisithupha namashumi ayisithupha-nesithupha. Angihlangabezani nakho konke okwalo, kodwa yena uyahlangabezana. Niyabo, nakho lapho okhona. Niyabo? Ngakho nje thembela kuMoya oNgcwele, "Ungazindli ukuthi uzakuthini, ngoba akusuwe okhulumayo; nguBaba."

¹⁹⁹ Ngakho ukuhlakanipha kwakho nokuZalwa okusha okuvela ngaPhezulu kungake kuze kuqhathaniseke kanjani nalezizinto lapha emhlabeni, lezi—lezizizinto ezinamandla kuwo na? Ngani, zazi bonke ubuqili obuncane nejika. Wayengama kanjani uMose ngenkathi elandela imiYalelo kaNkulunkulu, ukuphosa phansi induku yakhe futhi yaphenduka inyoka, futhi nakhu kwenyuka izanusi futhi zenza into efanayo na? Kodwa uMose wama wathula, azi ukuthi wayelandele iZwi likaNkulunkulu, nenyoka yakhe izidla zonke lombolozu. Niyabo? Ngakho uma ulalele futhi wathola. . . Yini ayengayenza ngenkathi ebaholela ezweni lesithembiso, futhi kwakukhona uLwandle oluBomvu lubafaka njengasebhodloleni, kodwa indlela kaNkulunkulu yezinyawo

yadabula kulo ngqo. Amen. Wathi, “Yima uthule, futhi ubone iNkazimulo kaNkulunkulu!”

²⁰⁰ Uma kusendleleni yezinyawo yomsebenzi, yokulandela iZwi, yima lapho futhi ukubhekisise kuvuleka nge. Amen. Senginemyaka engamashumi amahlanu-nantathu ubudala, kade ngiMkhonza cishe iminyaka engamashumi amathathu-nantathu, ngifisa sengathi ngabe benginemyaka eyizigidi eziyishumi ukuba ngiMkhonze. Angikaze ngiMbone ehluleka namanje, uma iZwi laKhe ligcinwa. Kunjalo.

²⁰¹ Manje bukani, masinya emva kwesono sakhe, izimfihlo zakhe zatholakala. Sibe nakho lokho kudala, siyakwazi.

²⁰² Manje isahluko esilandelayo, bukani iSambulo 18. Ake ngiphenye kukho nje umzuzu nje. Kungahle kube yinto enhle, kuzosithatha nje imizuzu emide ngokumbalwa, futhi kungahle kusho into ethize encane kuwe. Ngithemba ukuthi kusho njalo.

²⁰³ Manje siyabona lapha, esahlukweni 17, ivesi 5.

...nasebusweni bakhe kulotshiwe igama lokuthi, IMFIHLAKALO, IBABILONI ELIKHULU, UNINA WEZIFEBE, NOWAMANYALA OMHLABA.

Futhi bhekisisani.

Ngase ngibona owesifazane (ibandla) edakiwe yigazi labangwele, negazi lawofakazi bakaJesu...kuthe lapho ngimbona, ngamangala ngokumangala okukhulu.

²⁰⁴ Niyabo, embona, wayeyinto enhle kakhulu ngempela. Futhi wayengunina wonondindwa, inkolo yonondindwa, amahlelo, khona impela akwenzayo, niyabo, ngoba bajovela izimfundiso ezingaphikiswa njengoba enza nje. Manje bukani, bukani iSambulo manje, leso yisahluko 17, kuphetha ngevesi 18. Manje bhekisisani.

...emva kwalokhu, emva kokuba imfihlakalo yakhe yatholakala, emva kwalokhu ngabona enye ingelosi yehla ezulwini, inamandla amakhulu; . . .

²⁰⁵ Manje, nakhu kufika esinye isithunywa sehla, isahluko esilandelayo, imfihlakalo yakhe yatholakala. Manje, manje lokhu ngukutholakala kwemfihlakalo yakhe nemfihlakalo yabantwana bakhe. Niyabo, sesiyaqonda manje impela okwamenza isifebe: ngoba waphinga ngokumelana neZwi likaNkulunkulu. Futhi yilokho okwamenza inhlango. Lalingenakuhlala liyibandla leBhayibheli futhi lemukele lokho. Futhi kanjalo akukho-nhlango engathathi lonke iZwi laLo (indlela eLilotshwe ngayo) lize libe yibandla leBhayibheli. Futhi akukho nalinye lawo elingaleyondlela, engazi utho ngalo, akukho nalinye. Ngakho lapho, niyabo, lithi nje lingahlela izinto elizenzayo, (kokubili ngomBhalo nangobufakazi obubonakalayo) lifa khona lapho, lemukela

imfundiso engaphikiswa. Manje bukani, manje yilokho okwenzeka.

²⁰⁶ UNkulunkulu wathuma, kulesisahluke 18, ingelosi enamandla, emva kokuba leyomfihlakalo seyaziwa, ingelosi enamandla, noma, isithunywa. Bhekisisani lapha.

...emva kwalokhu ngabona enye ingelosi yehla ezulwini, ngamandla amakhulu; nomhlaba wakhanyiswa ngokukhazimula kwayo.

Futhi yamemeza...ngezwi elinamandla,...iBabiloni (ukudideka) elikhulu liwile,...selibe-yindawo yokuhlala amademoni,...ndawo yokubopha bonke omoya abangcolileyo, nendawo yokubopha zonke izinyoni ezihlanzekile nezizondekayo...zinyoni ezingcolileyo nezizondekayo.

Futhi izizwe zonke zaphuza iwayini lolaka lobufebe balo, namakhosi omhlaba...febile nalo, nabathengisi bomhlaba bacebile ngamandla encithakalo yalo.

²⁰⁷ Bukani, masinya emva kokuba imfihlakalo yakhe yase yazisiwe, ukuthi wayengubani, ukuthi wayeyini, amadodakazi akhe yayingubani, imfihlakalo isiyazisiwe, khona-ke uNkulunkulu wathuma ingelosi, isithunywa uku (ini na?) bizela ngaphandle. “Phumani!” Umlayezo wehora!

...Phumani kulo, bantu bami, ukuze ningahlanganyeli nazo izinhlupho zalo...

Uzoliqalekisa. Bhekisisani.

²⁰⁸ Phumani kulo! UNkulunkulu wathuma eziningi... ingelosi enamandla, noma, isithunywa. NokuKhanya kwayo kwakungekho ekhoneni, Kwasabalala phezu komhlaba. Phumani kulo! Ini? Yena, nodadewabo, futhi. Ukukhanyisa umhlaba, futhi abize abantu baKhe baphume kulo. Manje, niyazi lelo yiQiniso. Isithunywa sathunywa sivela eZulwini, ukubiza abantu bakaNkulunkulu baphume eBabiloni. NoKukhanya kwakhanyisa umhlaba, uMoya oNgwele omkhulu.

²⁰⁹ Qaphelani, iBhayibheli lathi, “Liyisibiyelo, futhi libambe ezizondekayo, izinyoni ezingcolileyo.” Hhayi izinkozi, manje, qhabo, qhabo, qhabo, qhabo. Amanqe, “ezingcolileyo, izinyoni ezizondekayo,” yilokho elikubiyele ngakulo. Liyisibiyelo esigwele zona, sonke isibiyelo sigwele. Sinani na? “Amagama enhlamba,” kuphambene nomBhalo. UThimothewu wesiBili 3 wathi, uMoya oNgwele ukhuluma, “Ngezinsuku zokugcina bazakuhlubuka ekuKholweni futhi benaka omoya abadukisayo.” Kwasho futhi, uMoya oNgwele wakhuluma ukuthi “Ngezinsuku zokugcina bayoba ngaba-namawala, abakhukhumeleyo, ezizondekayo (‘Kabusiswe uNkulunkulu, wena ungomunye wethu, kungenjalo awunalo igama lakho encwadini yethu, ulahlekile’). Ezizondekayo! Ezingcolileyo!”

Ngithemba ukuthi angilimazi, ngithemba ukuthi ngenza okuhle. Ezizondekayo, izinyoni ezingcolileyo, lizibiyele.

²¹⁰ Khumbulani, uNkulunkulu ulukhozi. Wazibiza Yena uqobo ngokhozi. Futhi Wabiza uJakobe ngokhozi. Futhi singamachwane aKhe okhozi. Amen. Wabiza abaprofethi baKhe nge “zinkozi.” Nalengelosi yehla ukuzodalula nokubizela ngaphandle!

²¹¹ Njengomlayezo wami omncane ngokuthi *UKhozi Luhlakaza Isidleke Salo*. Lolokhozi oludadlana lwalukade lulandela lesosikhukhukazi esidala sizungeza esibuyeni ngaso sonke isikhathi, sihamba sikukuza, kodwa lwalungenakuzidla lezozinto esasinazo, ezenhlaliswano, nabesifazane abapende ubuso, izinwele eziphunguliwe, nezikhindi. Lwalungenakukwenza lokho. Kodwa lwalungazi lutho olunye kodwa ukukukuza kwalesosikhukhukazi esidala. Kodwa ngolunyu’usuku umama khozi waluthola. Wadazuluka, elubizela ngaphandle, wathi, “Ndodana, awusuye owomunye wawo. Phuma kuso!”

Lwathi, “Mama, ngenzenjani?”

²¹² Wathi, “Bhakuzisa amaphiko akho bese uqala.” Ukugxuma kokuqala, lwazithela esigxotsheni, maphakathi ngqo nenhlangano. Wathi, “Ndodana, uzodingeka uthi ukuphakama kakhudlwana kunalokho kungenjalo ngeke ngakubamba. Ufanele ususe izinyawo zakho emhlabathini.” Uzolundizisa. Lwathola ukuthi lwalungandiza. Ufikela ukuzolubizela ngaphandle. Kunjalo.

²¹³ Kodwa loMama Babiloni wayezibambe isigejane sezinkukhu, amachwane aphapheme, azipendile, izinwele eziphunguliwe, azibiza nga “maKristu.” Wathola isibiyelo sigwele wona. Nina bashumayeli enima epulpiti futhi niyekele labo besifazane bazedlulele nalokho, ngiyanidabukela, ukwenza okwamahlelo kwenu kube kuningi. UNkulunkulu uyokufuna lokho esandleni senu. Phumani kukho! “Izimvu zaMi ziyalizwa iPhimbo laMi.” Isibiyelo sabazondekayo, abanamawala, abakhukhumele, abathanda injabulo kunokuthanda uNkulunkulu, bangaqoka ukufana nezwe kunoma bafane noKristu. Uma ubona owesifazane enenqwaba yokuzipenda, kuyakhombisa ukuthi akanalutho ngaphakathi. Unamanga ngaphakathi. Kunjalo impela. Uma owesifazane... Ngibone oyedwa ngolunyu’usuku, enezinwele ezil’hlaza tshani, kunjalo, wazo zonke lezozinto ezil’hlaza tshani lapho emehlweni abo.

²¹⁴ Manje, uma u—uma—uma ubungenazinwele, futhi—futhi ubufuna ukufaka izinwele ezithize, bekungalunga, kodwa, ufake lezo ezibukeka njengomuntu. Futhi uma ubungenazizopho, futhi—futhi ubufuna ukuthola izizopho, ungatholi ezinjengamakhasi aphuma kubhontshisi womkhumbi wempi, thola—thola izizopho zangempela. Uma ungenazo

zalezizinto, kulungile. Uma ungenamazinyo, zitholele amanye uma bekwenzela amanye, athole. Kodwa ungakhiphi amazinyo akho owaphiwe nguNkulunkulu ngoba nje ethe ukugwegwa kancane, futhi angamazinyo amahle, ukuba uthole amanye. Ungazidayi izinwele zakho, noma okuthize, futhi zibukeke njengento evela odakeni ndawondawo. Ungakwenzi! Uma ungenambala, futhi ufuna ukuzenza ubukeke sengathi unombala othize, kulungile, sengathi ngiyabona. Kodwa ungazenzi ubukeke njengoJezibeli, njengenqolobane ndawondawo ipendiwe.

²¹⁵ Nani bazalwane bamaPhentekoste, nivumela labo besifazane bagunde izinwele zabo, ngenkathi iBhayibheli lithi lolo ludumo lwakhe! Futhi kungokungejwayelekile ngisho kuye ukukhuleka nezinwele zakhe zinjalo. Futhi nokho nimvumele enyukele emsamo futhi ashumayeke iVangeli, acule ekhwayeni, afundise uSonto sikole. Ngiyakudabukela! Ubufanele ube namahloni ngawe uqobo. Kungani ngimelene nenhlangano? Nicabanga ukuthi bengingake ngize ngilungiselele into enjengaleyo na? Ngiyasazi isizathu sokuthi ukwenze, mfowethu. Wazi kangcono, kodwa ukuba ubungafundisa umelane nalokho, ubungaphendulelwa kwikomkhulu, futhi bayokukhipha esontweni. Akabusiwe uNkulunkulu ngesibindi sakho uma uzokwenza. Kunjalo. UNkulunkulu uzokuhlonipha.

²¹⁶ Yathini lengelosi na? “Phumani kulo!” Yebo, mnumzane. Lengelosi yafika emhlabeni, futhi ifikela ukuletha ukuKhanya, futhi yakhanyisa ukuKhanya umhlaba jikelele. Yayiyingelosi enamandla. Futhi ifikela ukumemezela umlayezo wokuthi “Phumani eBabiloni! Ningathinti okwalo okungcolileyo!”

²¹⁷ Linaso sonke isibiyelo sigcwele bona, lathi, “Liyisibiyelo sazo zonke izinyoni ezizondekayo.” Ya, linesibiyelo sigcwele bona manje, uMkhandlu wamaBandla oMhlaba, noma amadlangala. Linaso sonke isigejane sibiyele ngci manje, bonke bahlangana ndawonye. Liba yisibiyelo, kulungile, sigcwele izinyoni ezizondekayo. Kunjalo. Zama ukukhuluma kwelinye lawo ngesinye isikhathi, lizame nje, mfana, basmati ekuhlakanipheni kwezwe, kodwa abazi lutho nje ngoNkulunkulu kunoma unogwaja azi ngezicathulo zaseqhweni. Kunjalo. Nje, yilokho nje, niyabo, abakwaziyo kuphela nje ngokunye ukuhlakanipha abangabeka *lokhu* futhi benze *lokho* phakathi lapho. Kodwa uma sekuza ekwazini Yena? He! Ya, bathola ukubanjwa esibiyelweni salo nezimfundiso ezingaphikiswa zalo. Amabandla amaprotestane aqala okufanayo, aba ngamadodakazi alo, abangela lokhu ngokuphika iZwi likaNkulunkulu. Lenza lokho. Liphika iZwi. Futhi uma wemukela enye into ethize esikhundleni seZwi, uphika uLiphika uqobo lwakho. Futhi uma ujoyina kwelilodwa lawo, usuphike iZwi nawe. UNkulunkulu akakufuni ngaleyondlela, akukho ndawo yakho yomBhalo.

218 Qaphelani, lena yingelosi yokuKhanya, khumbulani, ingelosi yokugcina, yingelosi onyakeni webandla kwiLawodikeya. Yisithunywa saseLawodikeya, lokho, ngowokugcina, ngoba sona impela isahluko esilandelayo yisahluko se 19, okunguMlobokazi ozayo. Futhi yikho lokhu, emBhalweni, ingelosi yokugcina eyafika ukuletha ukuKhanya phambi kokufika koMlobokazi ukuba ayohlangabezana noKristu. KwakunguNyaka weBandla waseLawodikeya, khona-ke. Kwakuyini isithunywa soNyaka weBandla laseLawodikeya na? Sibabizela ngaphandle kweBabiloni na! Bukani! Amabandla abanjwa esibiyelweni salo nalo, nezimfundiso ezingaphikiswa zalo, liphika iZwi futhi lemukela izimfundiso ezingaphikiswa. Lena yingelosi yokuKhanya ebandleni laseLawodikeya elalengqabe uKristu neZwi laKhe, ngemfundiso engaphikiswa, futhi baMbeka ngaphandle. Futhi Wama emnyango, engqongqotha, ezama ukungena. [UMfowethu Branham ungqongqotha phezu kwepulpiti—Umhl.] Niyabo? Unyaka webandla wawengqabe uKristu, noKristu uyiZwi, futhi wawuLenqabile, futhi Wayengaphandle. Unyaka webandla kuphela esinawo kaKristu engaphandle, engqongqotha, ezama ukungena. [UMfowethu Branham ungqongqotha phezu kwepulpiti.] NaloMlayezo wengelosi, isithunywa esivela kuNkulunkulu, sasinkeneneza uMlayezo waso emhlabeni, uku “Phuma eBabiloni! Phumani ezinhlanganweni!” UMoya oNgcwele namhlanje, ukubonakaliswa kukaMoya oNgcwele yileyongelosi izama ukuthola abantu babuyele eZwini, ngoba uMoya oNgcwele uyoqinisekisa kuphela iZwi. Ungeke waqinisekisa izimfundiso ezingaphikiswa, akukho kuphila kuzo. UngukuPhila. Qaphelani, uNyaka weBandla laseLawodikeya wawuMphikile, waMenqaba, futhi baMbeka ngaphandle.

219 Qaphelani, lengelosi iyisithunywa sokugcina ngaphambi kokufika kukaKristu esahlukweni 19 seSambulo. IPhimbo lesithunywa! Uma siqaphela, ngenkathi sinikeza iPhimbo laso emhlabeni, kwabakhona iPhimbo elankeneneza futhi eZulwini. Ivesi 4, uma nifuna ukukufunda. Kulungile, ivesi 4, isahluko 19. Lesisithunywa emhlabeni saseyema kakhulu kuNkulunkulu kwaze kwathi, ngenkathi sikukhuluma emhlabeni, uNkulunkulu wankeneneza into efanayo eZulwini. Kuyini lokho kuhunyushwa kwevesi 4 na? Lichaza ukuthini na? IPhimbo likaNkulunkulu likhuluma kubantu baKhe abamiselwa ngaphambili, lithi, “Phumani kulo!” Khona impela iPhimbo elaliyikho! Unabantu baphumele konke phakathi lapho, konke kuphumele eBabiloni. “Phumani kulo, ukuba ningahlanganyeli izono zalo,” yebo, mnumzane, niphume kuleyomfundiso engaphikiswa nezivumokholo, niye eZwini elenziwe uMoya nokuPhila. Amen.

220 Qaphelani, isahluko 19 ngesilandelayo, “Emva kwalokhu.” Niqaphelile lapha esahlukweni 19, “Emva kwalokhu”?

Qaphelani ini? Emva kwani na? Emva koMlayezo wokuthi “Phumani kulo!” “Emva kwalokhu,” bhekisisani, “ngukumemeza kwabangwele abanguMlobokazi, noMyeni, beya eMshadweni weWundlu.” Sisondele kangakanani-ke, mfowethu na? Luyini ubizo lokugcina na? Phumani eBabiloni!

²²¹ Manje, bazalwane bami, yingalesosizathu ngimelene nayo. Ayikho ngokombhalo. Ingengekho ngokwebandla lomthetho. Ifakazeleke ngokuthi ingamanga. UNkulunkulu akekho kuyo, Akakaze abe kuyo, Akasoze aba kuyo. Manje, angisho ukuthi abekho abantu kulezizinhlangano, yilapho ibandla labumbeka khona. Kodwa, inqobo nje uma uhleli kuleyonqubo, uyingxenyeye yayo.

²²² Uma ngihlala eUnited States, ngingumMelika. Inqobo nje uma ngiyisikhamuzi noma ilunga laleUnited States, ngiyingxenyeye yayo. Uma ngiya eJalimane futhi ngiphike ubulunga bami lapha, noma ukuba yisakhamuzi kwami, ngithathe ukuba yisakhamuzi eJalimane, angisesuye umMelika, ngiyiJalimane. Futhi uma ngiya eJapane, noma ngabe kukuphi, eRashiya, ngiba yisakhamuzi lapho.

²²³ Futhi uma ujoyinana nesakhamuzi...inqubo, futhi ube yisakhamuzi saleyonqubo, ukhombisa oyikho. Futhi ngalolu izinsuku zokugcina, uNkulunkulu ubizela abantu ngaphandle kwayo. IBhayibheli lasho njalo, “Phumani kulo, ukuba ningahlanganyeli nalo, futhi Ngiyakunamukela. Ningathinti okungcolileyo kwalo, niyabo, futhi Ngiyakunamukela. Futhi niyoba ngamadodana namadodakazi kiMi, futhi Ngiyakuba nguNkulunkulu kini.” Niyabo?

²²⁴ Yingalesosizathu ngikhulume ngamelana nebandla, i— idlangala. Ngeke ngalibiza ngebandla. Linye kuphela iBandla, lelo yiBandla loMzimba kaKristu. Kodwa lamadlangala okubizwa nge “bandla,” iBhayibheli lami lingitshela ukuthi angamagama ayinhlamba, onke, zonke izinhlangano. Zihlambalazani na? *Inhlamba* nguku “phikisana na,” noma, “khuluma ngokumelana.” Uma uNkulunkulu ethi “woza uzalwe,” futhi bathi “woza ujoyine.” Niyabo? Uma imibhaphathizo kaMoya uthathwa ngokwamanga kube ucezwana lwesinkwa iweyifa ebandleni eliKatolika, ukuxhawulana ebandleni lamaProtestane, nedlingozi ebandleni lamaPentecostal, esikhundleni soMuntu kaKristu engena naso sonke lesosakhiwo sesivivane esaba naso ngoluny’usuku.

²²⁵ Nengezele ekukholweni kwenu, amandla, kanjalonjalo, konke lokhu kuPetru wokuQala, eso 1...uPetru wesiBili, ngiyakholwa, isahluko 1, lapho konke kwengezelwa ekukholweni kwenu, zonke lezizinto, ukumesaba uNkulunkulu, nobumhlophe, nobungwele, nayo yonke into, khona-ke nibekwa uphawu ngoMoya oNgwele.

226 Kodwa kufana nomunye ba...abantu bazisho ukuthi banalokhu bebe bengenakho, ngoba bafundiswe ngokwamanga. AmaMethodisti athola umuzwa oxakile, ayevame ukwenzenjalo, futhi athi ukuqhaq hazela kancanyana, noma—noma asine eMoyeni. AmaPhentekoste akhuluma ngezilimi, noma—noma enze into ethize esusa amadlingozi. Ngizazikhulwa lezozinto, impela, kodwa lezozinto ngaphandle kwalezi ezinye ayisizi.

227 Njengoba ngasho ngoluny'usuku, kufana nepigogo... noma inyoni emnyama izama ukufaka izimpaphe zepigogo kuyo uqobo, noma uklebe uzama ukusebenzisa izimpaphe zejuba. Azimilanga neze lapho, uzifuzele kuwo uqobo. Bayatshalwa, bayihlelo. Kodwa uma uNkulunkulu efaka noma yini lapho, kungokwemvelo. Uzenza wena uthi, "Ngijoyine ibandla izolo ebusuku. Ngeke ngisahamba, ngeke ngisaphuza, ngeke ngikwenze *lokhu*. Ngijoyine ibandla." Niyabo, uzama ukufaka izimpaphe zepigogo esidunjini sakho sikaklebe. Kunjalo. Niyabo? Niyabo? Ufanele uzalwe kabusha! Ufanele wemukela uKristu. Futhi uma wemukela uKristu, ungeke wemukela uKristu ngaphandle kokwemukela iZwi laKhe, ngoba UyiZwi. Futhi uma unesimo sokumesaba uNkulunkulu, futhi uphike Lelo, khona-ke ngiyamangala. Niyabo? Futhi ungabe usalokhu ungowayo yonke inhlango oyifunayo futhi ube nesimo sokumesaba uNkulunkulu, futhi ube usalokhu ungenaLo.

228 Manje, nakho lapho enikhona, bangani. Nanso yonk'into. UNkulunkulu anibusise. UNkulunkulu anisize. Angikusho lokhu ukuba ngehluke. Ngizichaza mina. Lokhu kuyizinsuku zoxolo, angisayini sona isivumelwano soxolo nani befundisi, lutho nhlobo, ngicabanga ukuthi benifanele nize nisayine nami; hhayi nami, kodwa noNkulunkulu, iZwi. Kunjalo. Kunjalo. Nisho okushiwo yiBhayibheli, niKusho ngendlela EliKusho ngayo. Ngoba iBhayibheli lathi, "Oyosusa noma enezele kwelifanayo." Futhi niyabo, inhlango ayikho ngokombhalo, futhi uma nemukela imfundiso engaphikiswa yokuqala ningafanele nje vele nibuyele emuva le, ngenxa yokuthi niwela umugqa khona lapho. Uma nibuyela ekuzalweni okusha, khona-ke niyohamba emBhalweni.

229 Futhi uya ehlelweni, bathi, "Ngizazi, asikholelwa ku*Lokhu*. Ababhishobhi bethu ebandleni lethu ufundisa ukuthi singelinye lamabandla amadala kunawo onke. Asifundisi..." Angikhathali ukuthi yini abangayifundisi. Uma iBhayibheli liyifundisa, uMoya oNgcwele kini Uyozone dla ngeZwi. Akunandaba ukuthi indoda ismati kanjani nokuthi ingazama kanjani ukuLichaza ilidedise, bangachaza badedise. Umphikinkolo angathatha iBhayibheli futhi achaze uNkulunkulu amdedise kuwe.

230 Ngakho-ke, akukho-muntu onanoma yiliphi ilungelo lokushumayela iVangeli ngaphandle uma eke waba, njengoMose, semuva ngaleya kulezozihlabathi ezingcwele lapho yena

noNkulunkulu kuphela eme khona, umuntu aze azalwe ngokusha futhi ame lapho ubuso nobuso noNkulunkulu, futhi azi. Akukho-mphikinkolo, akukho-sayense ephathelene nokusebenza kwengqondo, akukho-kuchaza, akukho-sifundiswa esikhulu ezweni esingasusa Lokho kuwe. Wawulapho ngenkathi kwenzeka! Yebo, mnumzane. Uyakwazi okwenzekile.

²³¹ Bese-ke uthi, “Ngaba nalo lolohlobo lwesehlakalo, futhi ngingomoya kimi.” Futhi uma uphika iZwi noma ngayiphi indlela, unomoya ongalungile. Uthi, “Ngi-ngingekke ngahambisana nalento enjengaLe. Ngiyazi, kodwa ibandla lethu. . .” Ehhe, kunomoya ongalungile. Nanto uphawu lwakho lwenkomba. Khayini, umakiwe. Yebo, mnumzane.

²³² UEva wangabaza nje iZwi elilodwa elincane; hhayi konke uNkulunkulu akusho, iZwi elilodwa nje elincane, futhi labangela bonke ubuhlungu benhliziyo nokwephuka umoya, nokufa, nesono, nezimpi, nayo yonke enye into, onke amathuna, onke ama ambulense ake ampompoloza, zonke izibhedlela zakhelwa abagulayo. Okwakhe okukodwa ukungabaza okuncane iZwi elilodwa elincane likaNkulunkulu, kwabangela konke lokhu. Futhi wabekwa ngaphandle, kanti lokhu kwakungasoze kudingekke ukuba kwenzekke. Uzongena kanjani, ungabaza iZwi elilodwa laLo na? Uthi, “Ngiyazi Lisho *Lokho*, kodwa Li. . .” Lichaza Lokho nje!

²³³ Manje bukani. UNkulunkulu uzokwehlulela izwe ngento ethize. Ungeke waba nokwahlulela ngaphandle kokuba kuqala ube nomthetho. Kuzofanele kube nento ethize, uzofanele wephule into ethize ukuze wehlulelwe. Niyabo? Khona-ke kungebebikho kwahlulelwa, ngokufanele, ngaphandle kwenhlawulo. Manje, niyabo, ungebe nomthetho edolobheni othi “inhlawulo yamadola amahlanu ngokwedlula ilambu elibomvu,” nomthetho olandelayo uthi “qhabo, angahamba akhululeke.” Niyabo, ungeke wakwenza lokho. Ngakho kungebekhona imithetho emibili ekhona ngasikhathi sinye. Futhi uwodwa umthetho, uNkulunkulu oyedwa, iNcwadi eyodwa, uKristu oyedwa. Yilokho kuphela. UkuKholwa okukodwa, ithemba elilodwa. Yilokho kuphela. Leyo yiBhayibheli, uKristu.

²³⁴ Qaphelani manje, kulokhu, uma kuzoba nento ethize enezelwa kuLena, izofanele yenezelwe ngumuntu. Ingeke yaba ngaphezu kwe. . .

²³⁵ Futhi uma uNkulunkulu ezokwehlulela izwe ngebandla, njengoba iKatolika lisho, manje-ke yiliphi ibandla eliKatolika Azolehlulela ngalo na? Maningana; kunelilodwa, elaseRoma; elilodwa, elesiGrecki; futhi, o, kunazo zonke izinhlobo ezehlukene. Yiliphi ibandla eliKatolika Azolehlulela ngalo na? Noma, mhlawumbe Uzolehlulela ngeLuthela na? Awu, manje-ke, futhi mhlawumbe Uzolehlulela ngePresbyterian na? Niyabo?

Uzokwenzani na? Akazukulehlulela ngebandla. Uzolehlulela ngeZwi laKhe. Awu, manje-ke, Aka neze . . .

²³⁶ Niyabo, Angegcine iqembu labantu, njengombono kadade ngobunye ubusuku, uMoya oNgcwele wathululela phakathi, Wahamba wedlula ngqo kulelobhokisi. Impela, akukho lutho olubamba Lowo. Ngumuntu ngamunye. Unikezwa ukuhlanza ibandla, kodwa lingeke laWubamba. Akukho-nhlangano engaWubamba. Yilokho kuphela. Nje lingeke lakwenza. Ninayo yonke into phakathi lapho, futhi ningeke nakwenza. Inhlangano ingeke yakwenza. Kodwa ngumuntu ngamunye onoMoya oNgcwele. Manje qaphelani.

²³⁷ Manje-ke uma uNkulunkulu ezokwehlulela izwe ngeZwi laKhe, khona-ke ngempela uLiqaphela futhi waLigcina esimweni. Noma, uma Lenziwe lonke amathizethize, Uzokuletha kanjani ukwahlulela na? Niyabo? Kuzofanele kube yinto ethize. Futhi Akazange athi, “Oyo, ngebandla.” Wathi, “Oyosusa iZwi elilodwa kuLeli, noma enezele izwi elilodwa kuLo, naye kuyosuswa (isabelo sakhe) eNcwadini yokuPhila.” Ngakho, kimi, nguNkulunkulu, iZwi laKhe nokwahlulela. Manje, uma ngehlulela futhi ngemukela iZwi, futhi ngibona ukuthi uKristu wangifela, khona-ke ngiyocela ukuPhila kwaKhe ukuba kungene futhi kungiqondise. Futhi uma ukuPhila kwaKhe kuyiZwi, futhi Waloba iZwi, kungaba kanjani kimi ukuPhila kwaKhe, nami ngizisho ukuthi nginoMoya oNgcwele, futhi ngenezela imfundiso engaphikiswa esikhundleni seZwi na? Bekungeke nje kwasebenza. Ngingalenezela kanjani ihlelo abe Emelene nalo, futhi wakufakazela, futhi wakukhombisa ngomlando, ukuthi njalo uma behlela bayafa, ngokomoya na? O, bakhula ngamalunga, impela. Kunjalo. Bakhula ngamalunga. Kodwa, ngokomoya, abayindawo neze. Ngikhombise, ngitshele emlandwini lapho kwake kwathi ibandla eli . . . Emva kokuba selihlelile, lafa khona lapho, uMoya oNgcwele walishiya. Akusekho-zimangaliso nezibonakaliso, futhi nje laqhubekela ngqo enxushunxushwini.

²³⁸ Yilokho impela okwenzeka emabandleni ethu amaPhentekoste. Enza khona impela unina akwenzayo. Ekuqaleni, ayaphuma, abantu abenqaba amahlelo. Manje, abanye benu bazalwane enilalele leteyipu, abanye benu madoda asemadala, niyakwazi lokho iminyaka eyadlula, amashumi amane, iminyaka engamashumi amahlanu eyadlula, ukuba ayekhulume kini ngenhlangano, naniyothi kwakuyinhamba. Kodwa namhlanje ningabento enanicabanga ukuthi yayiyinhamba. Nina besifazane eniphungula izinwele zenu futhi nipende ubuso benu, unyoko wayemelene nalokho, lowo ongolungileyo—olungileyo ongongcwele wephentekoste endala. Kwenzekani kini na? UPawulu wathi, “Benigijima kahle, nithiywe yini na?” Niyabo? Emuva lapho nanikhululekile kulezozinto, kodwa nanifuna ukuba njengabo bonke abanye.

239 Khona impela okwashiwo nguSamuweli. UIsrayeli wayeneNkosi, nalowo kwakunguNkulunkulu. Futhi bathi, “Samuweli, usugugile. Senzele inkosi, sifuna ukuba njengalo lonke izwe. Sifuna ukuba njengezinye izizwe. Sifuna inkosi ukuba isiyise empini, sifuna inkosi engalwa izimpi zethu.” Futhi kwamphatha kabi uSamuweli.

240 Wathi, “Sengake ngathatha yini noma yini kini na? Sengake ngayithatha yini imali yenu kini na? Sengake nganicela yini inkabi kumbe noma yini na? Sengake nganicela yini noma yini na?”

Bathi, “Qhabo. Awukaze usicele lutho.”

241 Noma athi, “Sengake ngakhuluma yini noma yini kini eGameni leNkosi ngaphandle kokufezekayo na?” Kunjalo na? Wathi, “Khona-ke ningayemukeli leyonkosi, ngoba kuzosho inxushunxushu kini.”

242 Manje kukhona engifuna ukunibuza khona, Tabernakele likaBranham. Nilungiselela ukukhula nibe yitabernakele elikhulu manje. Ngingahle ngingabibikho isikhashana. Ngingahle ngiye ndawondawo. Kul’khuni ukusho ukuthi iNkosi izongibizelaphi; mhlawumbe ngisuke enkundleni, mhlawumbe ngibuyele ensimini, mhlawumbe Ingahle ingibizele ehlane. Angazi ukuthi Izongibizela kuphi kuze kufike uJesu. Ngifuna ukunibuza into ethize. Sengake nganicela yini noma yini na? [Ibandla lithi, “Qhabo.”—Umhl.] Sengake nganicela yini imali na? [“Qhabo.”] Sengake nganitshela yini noma yini, okwezinkulungwane zezinto enginitshela zona eGameni leNkosi, kodwa, akufezekanga yini na? [“Amen.”] Manje-ke ningayijoyini neze inhlango. Kumelene neZwi likaNkulunkulu. Phumani kuyo uma nikuyo, futhi nizahlukanise futhi nemukele iZwi leNkosi.

Asikhothamise amakhanda ethu.

243 Nkulunkulu omkhulu wabaprofethi, Nkulunkulu ka Abrahama, uIsaka, nokaIsrayeli, yengezela amandla, Nkosi, kuloMlayezo omncane onqunyiwe obusenhliziyweni yami isikhathi eside, ukuya kubazalwane bami. Abaningi balabo phandle lapho, Nkosi, banokucabanga okungesikho ngami. Bacabanga ukuthi ngifuna ukwehluka. Bacabanga ukuthi ngizama ukuba ngusiyazi. Batshela abantu ukuthi ngidukisa abantu, ikakhulukazi ezindabeni njengombhaphathizo wamanzi nje eGameni leNkosi uJesu, naphezu kwezalo yenyoka, isifebe esikhulu, namaningi alawomatayipu engaphumanga nalutho kodwa iQiniso elimsulwa. Futhi ngibabuzile, “Abanye benu wozani futhi ningikhombise lapho engona khona, noma engikholwa ngokungesikho noma ukuhumusha ngokungesikho iZwi.” Futhi akukho-namunye ovelile. Ngikhuleka kuWe, Baba, makuthi lamadoda azi ukuthi ageja ihora. Azolinda kube leyithi kakhulu, uma engabhekisisi. Kwangathi wona, onke . . .

²⁴⁴ Nkosi, nginesiqiniseko ngalokhu, inhliziyi yami ibizokwephuka ukuba lomBhalo ubungelona iqiniso kimi, ngenkathi Uthi, “Konke uBaba aNgiphe khona, kuyakuza. Izimvu zaMi ziyalizwa iPhimbo laMi.” Manje-ke, Nkosi, ngiqagele uMbuso ngempela unjengoba Washo, ngiyazi unjalo, ufana nomuntu owathatha inetha wayeseya echibikazini, waphonsa inetha phakathi wayesedonsa lonke uhlobo. Kwakukhona, akungabazeki, inhlanzi engumthuthambi, kwakunezimfudu zasolwandle, izilwembu zasemanzini, izinyoka, yonke into eyabanjwa yiVangeli. Kodwa ekugcineni, masinya, isikhuphashe sabuyela emanzini futhi, ufudu lwasolwandle lwahosheka, inyoka yafutheka futhi yabuyela emgodini onodaka, njengenja ebuhlanzweni bayo noma ingulube ekuzibhixeni kwayo. Kodwa kwakunenhlanzi yangempela lapho, Nkosi. Futhi nginalenduduzo, yokwazi, ukuthi ngisho nangaphambi kokuba inetha iye phezu kwazo, zaziyizinhlanzi ngaleyonkathi. Zazalwa, zaziyizinhlanzi ezamiselwa ngaphambili. Futhi ikanjalo nenetha yeVangeli ebamba phandle ezimvuselelweni. Uyabazi abaKho uQobo. Into kuphela engibophezeleke kuyo, Baba, ngokwazi kwami, ngokuhlala ngokwethembeka kuleliZwi. NguWe kuphela Onqumayo ukuthi yikuphi okuyikhona khona. Futhi ngiyazi ukuthi akungaphezu kokuba ufudu lwasolwandle belungaba yinhlanzi itrawuti, ibinganjalo nendoda noma umuntu, onezindlebe ezingezwa eVangelini, ongake aze aqonde iQiniso. Ngokuba uBaba ukubonephambili lokhu, futhi Wethembise ukuthi konke AKunika khona kuyakuza.

²⁴⁵ Baba waseZulwini, ngikhuleka kuWe ukuthi wonk’umuntu ozwa loMlayezo omncane, ukuthi ukuKhanya okushunyayelwe kukho, nencazelo enginayo enhliziyweni yami ngakumuntu wakithi, abantu Owabafelayo. Namadoda, amanye awo phandle lapho, Nkosi, njengasesigejaneni sikaKora, amadoda uqobo, aholwa ngokwamanga, nesitsha esingcwele sokushunqisela impepho esandleni sawo, kodwa abhubha. Ngani, ayengavumeli ngisho nesitsha sokushunqisela impepho somlilo singene nawo; indodana ka-Aroni, uEliyezari, wafanele asiqoqe. Futhi benza ibhanela le altare ngalawomaketela, isihlangu, ukukhombisa, nokuba kube yisikhumbuzo saleyonto esabekayo, uKora azama ukuyibumba futhi wahlela iphathi nokumelana nesithunywa sikaNkulunkulu. Makube kude nathi, Nkosi. Kwangathi uMoya oNgcwele ungasivikela njalo.

²⁴⁶ SiyaKubonga, Nkosi, ukuthi ibandla lethu elincane, lelithempelana elincane elingcwele. Iminyaka eminingi eyadlula, iminyaka eyevile emashumini amathathu, ngaguqa esizibeni lapha sigcwele ukhula nomswakamo, futhi sanikela lendawo kuWe, lesisakhiwo esincane. Futhi ngaleya kulelokhona letabernakele kubekwe lowombono. Ofezeka ncamashi. Lisalokhu lilapho. Abazukulidiliza, Nkosi, nje bazo...

seligugile, futhi nje bazolilondoloza ngokubeka elilodwa phezu kwalo. Nkulunkulu, siphelile ukuthi leliVangeli legolide eliqoshwe emakhasini lapha, kwangathi Lingelishiye neze lelibandla elincane kuze kufike uKristu. Kwangathi onke amalunga, onke amalunga oMzimba kaKristu, angena lapha evela esizweni sonke nasemhlabeni jikelele, kwangathi onke angemukela ukuKhanya, iVangeli, futhi angene kuLo-ke futhi emukele uKristu.

²⁴⁷ Futhi kwangathi kungaba yikho ngempela ukuthi amaZwi aKhe azofezeka, “Imisebenzi engiyenzayo Mina, nabo bayakuyenza. Ozwa amaZwi aMi, akholwe NgoNgithumileyo, unokuPhila okuPhakade.” Futhi uma ukuPhila okuPhakade kungena, bazalwa ngaPhezulu, nemisebenzi evela kuNkulunkulu iyazibonakalisa, ngoba ngokuPhila okufanayo okwakukuYe. Kungenze noma yini enye.

²⁴⁸ Ngakho, Baba, makuthi lelibandla bangaphumuli neze esiphethweni sabo saPhakade phezu kwedlingozi, phezu kwenhlangano, phezu kwanoma yini enye engaphansi kukaKristu qobo lwaKhe ehlala kubo, eqinisekisa iZwi laKhe ngabo nesithembiso saKhe. Kwangathi, kusukela kumntwana omncane omncinyane lapha kulobubusuku, kuze kube ngumuntu omdala kunabo bonke, emukele lesisehlakalo. Futhi kwangathi wonke owesilisa noma owesifazane, umfana noma intombazane, ozwa leteyipu, kwangathi kungaba njalo ngabo, Nkosi, futhi ubaphe ukuqonda ukuthi ngizama kuphela ukwexwayisa nokubizela ngaphandle, ngokuba lelihora lileyithi kunoma sicabanga.

²⁴⁹ Futhi sibona iBabiloni, umama sifebe, nawo onke amadodakazi akhe angonondindwa ezibuthanele ndawonye. Nkulunkulu, siyaqonda ukuthi umBhalo uthi ukhula oluphuma ensimini kakolo luyoboshwa kuqala, lube yizinyanda. Futhi luboshwe lwaba yizinyanda, bezibiza ngamagama ayinhlamba ngempela elingaqondene nabo, aliqondene neBandla, futhi; ngamadlangala, hhayi amabandla. Linye kuphela elawo, Baba, futhi yiLelo Owalielayo.

²⁵⁰ Futhi ngiyakhuleka, Baba, njengoba silubona lonke luboshwa inyanda manje kwenzelwa umlilo we atomu masinya, ngiyakhuleka, Nkosi, ukuthi Uzovumela ukolo ugqwale futhi usinde. Siphelile khona, Nkosi. Kwangathi singakhula futhi sikhanye ukuKhanya, futhi sifane noJesu, “Uma Ngingenzi izinto uNkulunkulu aNgidinga ngizenze, khona-ke aNginakuPhila kiMi. Kodwa uma uNkulunkulu ekhuluma futhi akhombise ukuPhila kwaKhe, khona-ke Lokho kuyaZikhulumela.” Siphelile khona, Nkosi. Nginikela loMlayezo kuWe, nokuthi UWuqaphe, futhi ulethe amashumi ezinkulungwane, Nkosi, noma, bonke abantwana baKho abamiselwa ngaphambili eVangelini. KuJesu Kristu, OyiZwi, eGameni laKhe ngiyakhuleka. Amen.

Ng'yaMthanda, ng'yaMthanda
 Ngoba Wangithanda kuqala
 Wang'thengeli'insindiso
 Emthini waseKalvari.

²⁵¹ Ngizobuza umbuzo. Bangaki kulobubusuku kulezizethameli ezibonakalayo lapha, zalelibandla labantu elihle elikhulu, noma indlu yabantu, njalo, kulendawo yokukhonzela, okholwa ngayo yonke inhliziyi yakho, impilo yakho ilinganiseka nesidingakalo (wena) sikaNkulunkulu neBhayibheli, futhi uyakukholwa lokho, ngokubuka impilo yakho uqobo, futhi ubona indlela uMoya onyakaza ngayo kuwe, ukuthi ukholwa yilo lonke iZwi indlela eLilotshwe ngayo, futhi uLigcina? NiyaLikhola na? UNkulunkulu anibusise. Kwangathi Angawugcina njalonjalo uMoya waKhe uphezu kwenu.

²⁵² Futhi kumngane wami oseteyipini, ngifisa sengathi ubungabuka lapha kulezizethameli kulobubusuku, ngiqagele okungenani amapesenti angamashumi ayisishiyagalolunye abantu abephakamise izandla zawo, ukuthi alikholiwe futhi alibhekisisa iBhayibheli, (hhayi okushiwo yibandla) okushiwo yiBhayibheli, (hhayi okushiwo yidlangala) okushiwo yiBhayibheli, futhi babona ukuPhila kukaKristu kubonakalisa kuLo.

²⁵³ Niyazi, ezinsukwini zakudala ngaphambi kokuba—kokuba babe nezincibikalisi, umkhandi wezinto zegolide wayevame ukushaya igolide ngesando. Ngiqagele nizwile ngakho. Ngaphambi kokuba liye esincibikalisini, bayalishaya. Negolide liyimpahla esinda kunazo zonke, lisinda ukwedlula umthofu. Futhi ngakho ngenze ukuhlwaya okuncane, futhi ungathatha ezihlabathini ekugugulekeni ezingwadule, bese uhlikihla isandla sakho phezu kwesihlabathi, bese kuthi-ke (huu) uphephethe kanjalo, nothuli nayo yonke into iyondiza isuke, amadwala, kodwa igolide lisinda kakhulu lihlala lapho. Bese kuthi-ke uma ucosha lelogolide, ligingqika ledlule ekungcoleni okuningi kakhulu lize linqwabele inqwaba. Futhi iminyakanyaka yezintabamlilo lapho linqwabelana, lathola udaka nayo yonk'into, umtapho wensimbi okhipha insimbi nezinye izimpahla zixubene nalo. Umshayi wayevame ukuthatha lesisigaxa segolide futhi alishaye futhi aliphendule, futhi alishaye futhi aliphendule, aze akhiphe onke amanyela kulo. Futhi niyazi ukuthi wayazi kanjani ukuthi wayesewakhiphe onke amanyela? Wayekwazi ukubona isithombe sakhe uqobo sibonakaliswa kulo.

²⁵⁴ Futhi yingaleyondlela uNkulunkulu enza ngayo iBandla. Ushaya zonke izivumokholo, onke amahlelo, yonke imfundiso engaphikiswa eyenziwe ngumuntu, aze Abone ukuPhila kwaKhe uQobo kubonakaliswa kuwe. “Uma Ngingenzi imisebenzi kaBaba waMi, ningaNgikholwa.” Niyabo? Uma okuhloselwe iBandla, ukuPhila okwakukuKristu

kungabonakaliswa kuwe, ungami uthule uma ungenakho ukubekezela, amandla, zonke lezizinto, nokukhuthazela, nezinto, nokumesaba uNkulunkulu, nokuthanda abazalwane, nazo zonke lezizinto ezidingeka kuwe. Akunandaba ukuthi wenzeni, akunandaba ukuthi umemeze kangakanani, ukuthi ujoyine amabandla amangaki, ukuthi uqhasele izimpaphe ezingaki kuwe uqobo, ungakwenzi. Linda kuze kube ngokoqobo, ngokuvela enhliziyweni yakho, ungathethelela, kuze kuthi enhliziyweni yakho ube nokuthanda abazalwane. Akunandaba uma behluthule intshebe engagcwala isandla nganhlanye, ungaphendula esinye isihlathi ngobumnandi, niyabo, kuze kuthi lawomandla, akunandaba ukuthi bathini kuwe.

²⁵⁵ Ngenkathi bemboza ngendwangu ebusweni baKhe futhi beMshaya ekhanda, bathi, “Manje, bangitshela ukuthi UngumProfethi.” Manje badluthula indwangu bayisusa kuYe, nomunye wabo ephethe induku, wathi, “Yimuphi kithi oKushayile na? Profetha futhi usitshela, ngamany’amazwi, khona-ke sizokholwa ukuthi UngumProfethi.” Akazange awuvule umlomo waKhe.

²⁵⁶ Uma uzwa umprofethi evumbuka, onazo zonke izimpendulo kuwo onke amaqhinga ongawakhuphula, khumbula, akasuye umprofethi. Namhlanje bazofanele bazi yonk’into, uma uzoba nokuphathwa yizinyo nalapho uzoba nokuphathwa yisisu, nayo yonke enye into, futhi akutshela konke ngayo. Leyo akusiyo imvelo kaNkulunkulu wethu. Bhekisisani abaprofethi, bhekisisani uJesu.

²⁵⁷ Bukani uPawulu, ngenkathi wayekwazi ukushaya indoda ibe yimpumputhe, futhi ayeke umkhandi wethusi amxoshe ezweni, “Ngiqagele walahlekelwa amandla akhe ukuba amshaya abe yimpumputhe.”

²⁵⁸ UJesu, Owayekwazi ukuvusa abafileyo, futhi nokho kwathi isosha elidakiwe lamphimisela ebusweni baKhe, futhi lidonse isikhwehlela futhi liphimise futhi limhluthule intshebe ebusweni baKhe, futhi liMshaye ekhanda, liMthandele ngendwangu, lathi, “Profetha futhi usitshela ukuthi ubani oKushayile.” Futhi akangawuvula umlomo waKhe.

²⁵⁹ Ningababukeli bonke lababasebenzi bamaqhinga. Kodwa khumbulani, bayakhuluma kuphela, idola-mbumbulu kuphela likhuluma ukuthi kukhona elangempela ndawondawo. Uma ubona lezizinto zenhlangano zikhula futhi ziphumelela, njengoba kwathi “ubuqili buyophumelela esandleni sakhe,” khumbulani nje, kuneBandla likaNkulunkulu elincane ndawondawo, ngempela ligcwaliswe ngoMoya oNgcwele, elangoqobo, elenyuka ngelada. Ungabuki inhlangano enkulu.

²⁶⁰ Yiliphi ibandla elikhulu kunelinye okukhulunywa ngalo eBhayibhelini kunonyaka webandla laseEfesu na? Futhi ngenkathi uPawulu edabula emaphandleni

angasenhla aseEfesu, futhi eza kulelibandla, kwakunamadoda ayishumi nambili kulo. Kunjalo. Futhi onke ayengabantu abalungileyo, bamemeza futhi banesikhathi esimnandi, kodwa babengakamemukeli uMoya oNgcwele nokho. UPawulu wathi, “Anikamemukeli uMoya oNgcwele lokhu nakholwayo na?”

Bathi, “Ngani, besingazi ukuthi kwakukhona uMoya oNgcwele.”

²⁶¹ Wathi, “Pho nabhaphathizwa kanjani na?” Uma kungenzanga mehluko, wathini kulelobandla lapho na?

²⁶² Bathi, “Sesivele sibhaphathizwe ngomunye wendoda enkulu kunawo onke eyake yama emhlabeni, uJohane umBhaphathizi, owabhaphathiza iNkosi yethu. Lokho kubhaphathiza akwenele du na?”

²⁶³ Wathi, “Qhabo, mnumzane. Ufanele uphinde ubhaphathizwe, ngoba uMbuso ubekwe uphawu kunoma yini enye.” Futhi kwathi bekuzwa lokhu . . . Wathi, “UJohane kuphela wabhaphathizela kukho ukuphenduka, hhayi ukuthethelelwa kwezono, ethi nifanele nikholwe nguYe obezakuza, lokho ngukuthi, kuJesu.” Futhi kwathi bekuzwa lokhu, baphinde babhaphathizwa eGameni likaJesu Kristu. Kunjalo. Impela. Balandela umBhalo.

²⁶⁴ Niyazi, ekunikelweni kulokhu ukusa, uMose walandela iphethini alibona eZulwini, futhi wagxumeka ithende ukukumela. Ngenkathi uSolomoni akha ithempeli, wa (wenzani na?) landela iphethini uMose, ngethende, egcina umBhalo usemqeni.

²⁶⁵ Futhi ngenkathi uNkulunkulu efika eThempelini laKhe okwezinsuku zokugcina, leliThempeli, uMoya oNgcwele, “UNgilungisele umzimba,” uMoya oNgcwele wehla ngoSuku lwePhentekoste, umlayezo wawungukuthi, “Phendukani, nonke, futhi nibhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono, khona niyakwamukela isiphiwo sikaMoya oNgcwele. Ngokuba isithembiso ngesenu nesabantwana benu, nesabo okude, ngisho abaningi iNkosi uNkulunkulu wethu eyakubabiza.” Uma ufuna ukubiza umfundisi wakho ngodokotela, uDokotela Simoni Petru wabhala isithako somuthi nokusetshenziswa kwawo, isithako somuthi nokusetshenziswa kwawo saPhakade. Yilokho okwelapha ukugula.

²⁶⁶ Ake kuthi abanye balaba osokhemese abangowaka bezama, ngehlelo, ukukugcwalisa ngenye indlela ethize, yingalesosizathu bene . . . Niyazi, uma ungenezeli i . . . wenezela okukhulu kakhulu esithakweni somuthi nokusetshenziswa kwawo, ungahle . . . mningi kakhulu uphoyizeni, ungahle usibulale isiguli sakho. Uma ungafaki owenele kuso, u . . . ungabi siwo owekhambi, uma ungakwenzi, awuzukusisiza ngalutho isiguli sakho. Inyanga

yakho iyazi nje ukuthi sibhalwa kanjani isithako somuthi nokusetshenziswa kwawo.

²⁶⁷ NoKristu, uMoya oNgcwele, nguMbhali weSithako somuthi nokusetshenziswa kwawo, futhi WaSibhala. Ungenezeli kuSo noma uSisuse kuSo, thatha uMuthi nje ngendlela oyiyo. YiSelapho kuzozonke izifo ezincane. UNkulunkulu anibusise. Niyamthanda na? Amen.

Ng'yaMthanda, Ngi... [Akuqoshwanga
 eteyipini—Umhl.]
Ngoba Wangithanda kuqala
Wang'thengel'insindiso
Emthini waseKalvari.

²⁶⁸ Manje sisalihamisha, manje phenduka bese uxhawulana nomakhelwane wakho lapho. O, uyisihambi naye, edlula.

Ng'yaMthanda, ng'yaMthanda (Lokho
 kuyamangalisa.)
Ngoba Wangithanda kuqala
Wang'theng-.....ndiso.

(Woza ngapha kulendlela yokudlula ephakathi nezihlalo. Yebo, ngiyabonga, mfowethu.)

Ng'yaMthanda, ng'yaMthanda
Ngoba Wangithanda kuqala
Wang'thengel'insindiso
Emthini waseKalvari.

Ng'yaMthanda, (asilicule manje),
 ng'yaMthanda
Ngoba Wang'thanda kuqala
Wang'thengel'insindiso
Emthini waseKalvari.

²⁶⁹ Manje asikhothamise amakhanda ethu, sivale amehlo ethu, siphakamise izandla zethu namaphimbo ethu kuNkulunkulu manje, njengoba ngininikela kumelusi. Siyajabula ukuba nani lapha. Asisilo ihlelo. Asinamthetho kodwa uthando, akukho-sivumokholo kodwa uKristu, akukho-newadi kodwa iBhayibheli. Akukho bulunga; inhlanganyelo nje ngeGazi likaJesu Kristu elisihlanza kukho konke ukungakholwa.

²⁷⁰ Kulungile, sonke kanyekanye manje. "Ngi...Ngi..." UNkulunkulu anibusise. Nibuye futhi nisivakashele futhi.

Ngoba Wathanda kuqala...

Kulungile, melusi, mfowethu. INkosi ayi... UNkulunkulu anibusise. "Futhi..."



KUNGANI NGI MELENE NENKOLO EHLELIWE ZUL62-1111E
(Why I'm Against Organized Religion)

LomMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngeSonto kusihlwa ngoNovemba 11, ngo 1962, eTabernakele likaBranham eJeffersonville, eIndiana, U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

ZULU

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Inothisi yelungelo langokomthetho

Onke amalungelo agodliwe. Lencwadi ingaprintwa kwiprinta yasekhaya yenzelwe okuqondene nomuntu noma inikezelwe, ngesihle, njengethuluzi ukusabalalisa iVangeli likaJesu Kristu. Lencwadi ingethengiswe, iphinde ikhiqizwe zibe ningi, iposwe kwiwebsayiti, igcinwe ngohlelo lokuthi iphinde itholakale, ihunyushelwe kwezinye izilwimi, noma isetshenziselwe ukuzicelela izimali ngaphandle kwemvume ebhaliwe eshiwoyo ye Voice Of God Recordings®.

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