


UPHAWU LWESILO

 Manje, kusasa ebusuku... Sihlala njalo siqhamisa into eyodwa, iNkosi uJesu Kristu, kuphela, nanoma yiyiphi intando yaKhe yaPhezulu ukuba siyenze. Kodwa uma kuyintando yaKhe yaPhezulu kusasa ebusuku, o *Phawini LukaNkulunkulu*, sizokhuluma, uma iNkosi ithanda.

² Futhi kulobubusuku, sizonikezela, uma E... kubayilungelo laKhe ukuba sikwenze, noma kungesihle sethu ukuba simenzele Yena, mhlawumpe, ngalobubusuku, sifuna ukukhuluma ngesinye sezihloko ezisemqoka kakhulu zehora: *UPhawu LweSilo*.

³ Futhi izolo ebusuku besiseminyakeni yebandla, *ImiNyaka yeBandla eyisiKhombisa*. Nokuqala ngoNyaka weBandla lase Efesu, lase Efesu; futhi kuphele oNyakeni weBandla laseLawodikeya, unyaka webandla wokugcina. Futhi sengathi iNkosi ingenezela izibusiso zaYo manje eZwini sisakhuluma.

⁴ Manje asikhothamise amakhanda ethu nje esikhathini esincane somkhuleko, ngaphambi nje kokuba sivule leliZwi laPhezulu.

⁵ Baba onomusa waseZulwini, siyabonga kakhulu ngalesisihle esinaso ngalobubusuku, ukuba siphile, nokuba sibe lapha emhlabeni, ngalobubusuku, futhi sibe nempilo namandla, futhi singahlala esakhiweni, lapho iZwi likaNkulunkulu lifundwa khona.

⁶ Futhi siyakhuleka, O Mhlengi obusisiweyo, onguMhlengi onguMhlobo wethu Osigeze eGazini laKhe, futhi wasihlanza esonweni, futhi manje usiyisa kuBaba, singenasici, kuKristu Jesu; sengathi Ungeza, ngalobubusuku, futhi uthathe iZwi uLivule ezinhliziyweni zethu. Sengathi uMoya oNgcwele ungalibamba iZwi njengoba Lifundiswa, futhi sengathi Lingaya ngqo empokophelweni yalo, kuyo yonke inhliziyo, inhliziyo yami nenhliziyo yabalaleli. Njengoba sinesidingo saLo, Baba, sengathi Linganikezwa. Futhi sengathi kungebebikhomuntu okhutshwa yiZwi. Futhi, Baba, uma nganoma yisiphi isikhathi lapho ngizosho into ephambene nokuholwa nguWe, sengathi uMoya oNgcwele ungamisa umlomo wami. Ngifisa kuphela ukwazi ukuthi liyini iQiniso, futhi bese ngihamba lapho phakathi.

⁷ Sibusise kanyekanye manje, sithethelele izono zethu, njengoba sibuthene kulendlu yokukhonzela. Futhi sengathi izono zethu zingaba ngaphansi kweGazi, nemimoya yethu ibekwe esimweni esiyiso sokukhonza ngalesisikhathi. Lokhu sikucela eGameni likaJesu. Amen.

⁸ Manje, bengicabanga nje, lesisiqeshana sephepha lapha, bengibhale phansi imiBhalo eminingana ku...yokuthathisela kuyo, ukufunda, ukuqala ngakho. Futhi manje ngenkathi ngenyukela lapha, kuba sengathi angizizwa kuthi angifunde noma yimiphi yayo. Leyo yindlela okuvamise ukwenzeka ngayo; ezine noma ezinhlanu izindikimba ezincane zokuqala kuzo.

⁹ Kodwa ngifuna ukufunda noma ngisho lokhu kuqala, ukuthi, ekukhulumeni, angilokothi ngithathe umcabango. Niyazi, mhlawumpe, njengoba...Anginakho okunye okuhleliwe engizokusho kunanoma nenza, niyabo, akukho lutho. Ngivele ngilindele Yena. Futhi njengoba ngikubona, ngivele ngifike bese ngikuthola, bese ngikwedlulisa. Futhi kwesinye isikhathi kungezwakala kugqakazekile kancane, ngesinye isikhathi, kodwa yiyonandlela nje kuphela engikwemukela ngayo. Ngakho-ke yileyo—yileyondlela kuphela engingakwedlulisela ngayo.

¹⁰ Manje, kulokhu, akube...mina ngisho futhi ngalobubusuku. Lokhu akuqondisiwe kothile noma enkolweni yothile, uyabo, qha nakanye. Asikholelwa kulokho. Sikholwa ukuthi singamaMelikana angempela, ukuthi wonke umuthu angaba nelungelo lokukhonza uNkulunkulu ngezindlela eziqokwe unembeza wakhe. Futhi sikufuna kuhlale kuyileyondlela. Kodwa, kuwo onke amabandla, sinemfundiso.

¹¹ Ezikhathini eziningi, ezinhlanganweni, amahlelo, banesivumokholo. Futhi bahlala kulesosivumokholo, “Lesi yisivumokholo sethu.” Akunandaba ukuthi umfundisi ucabanga ukuthini, ufanele ashumayele isivumokholo, ngoba usehlelweni.

¹² Futhi phakathi lapha, asinasivumokholo kodwa uKristu, lokho yisivumokholo; futhi akukho mthetho kodwa uthando; akukho ncwadi kodwa yiBhayibheli. Futhi uKristu uyiNhloko; neBhayibheli liyibhuku lethu eliphethe indaba yesifundo; izwe lingukubhubha kwami. Ngakho ngithanda—ngithanda nje ukushumayela ngendlela engizwa ngiholeleka ekuyishumayeleni, futhi ngendlela nje engiyibona ngayo.

¹³ Futhi-ke kulesisikhathi, ekukhulumeni ikakhulukazi kulena egqakazekile ngempela, elukhuni, esikayo ingxenye yeVangeli, kodwa, niyazi, lena yindlu yokwahlulela. “Ukwahlulela kuqala e” (kuphi?) “ndlini kaNkulunkulu.” Kunjalo. Nakhu lapho ukwahlulela kuqala khona. Futhi kukhona i...Uma uhambe lapha waya enkantolo, futhi ubuzoquliswa icala, banencwadi yomthetho lapho, bafanele bafunde lomthetho, ukuze uthole ukuthi wahlulelelwani. Futhi kungaleyondlela endlini kaNkulunkulu, simelwe ukukuthatha eZwini likaNkulunkulu.

¹⁴ Futhi manje, izikhathi eziningi, kulezizinto, ngakho qiniseka ukuthola lokhu manje, ukuthi, ngingaba sephutheni. Ukuhumusha kwami kungaba nephutha. Kodwa ngizama ukuLifundisisa ngempela, futhi ngivele ngisho njengoba Lisho.

Ngivele ngihlale ncamashi nomBhalo, Okushoyo kushiwo khona.

¹⁵ Futhi manje kubi kakhulu, noma...Mhlawumpe akusiyo intando yeNkosi, futhi mhlawumpe yiyo, angazi, lokho, ngizofisa ukuba nje neviki emva kweviki kuleNcwadi, ukuba nje ngihlale khona lapha futhi ngikuqaphele kubamba ngqo emuva ngale kuDaniyeli, futhi uDaniyeli neZambulo, futhi ngikuhlenganise kubaprofethi.

¹⁶ Futhi lonke iZwi likaNkulunkulu yileyo naleyongxenye encane ibhanqwe ndawonye yonke. Amashumi ayisithupha-nesithupha eziNcwadi, zabhalwa ngabantu abaningi, emakhulwini ngamakhulu eminyaka eqhelelene, futhi ayikho ephikisa enye, ngisho eyodwa. Yileyo naleyo yazo iphelele. Akukaze kubekhona ngisho nesiqeshana sencwadi yokufundwa esabhalwa njengaYo, emhlabeni wonke.

¹⁷ Kade be, eminyakeni eyizinkulungwane ezimbili, bezama ukuguqula uMkhuleko weNkosi. Ukufaka igama elilodwa kuWo, noma ukususa elilodwa kuWo, ukuWenza ubengcono. Ungeke ukwazi nje ukukwenza. O, Uphelile. UyiZwi likaNkulunkulu.

¹⁸ Futhi ngiyakholwa i—iBhayibheli liyiZwi eliphefumulelwe likaNkulunkulu. Lonke iZwi laLo liphefumulelwe. Angikholwa ukuthi *leli* nje aliphefumulelwe, futhi *leli* liphefumulelwe, futhi *lelo* liphefumulelwe. Ngikholwa ukuthi Lonke liphefumulelwe. Kuphakathi kokuthi lonke lilungile noma lonke alilungile; futhi uma Lonke lixovekile, khona-ke asazi ukuthi sizokwenzenjani. Kodwa Li, yonke ingxenyana, liQiniso. Ngizimisele ukunikela ngempilo yami noma ngamuphi umzuzu ngalokho u ISHO KANJE INKOSI ayikho lapha.

¹⁹ Manje, manje banalobubusuku obumbalwa nje. Futhi, kambe, sizoba nenkonzo yangoMgqibelo ebusuku, eqhubeka ngokufanayo nje, kokuba ne... .

²⁰ Abanye abantu bebandla bathe bayo...ngokungcola, ukuba beze enkonzweni ekuseni ngeSonto, ukuthi abanye babo bathe bebezohlala ngoMgqibelo ebusuku, emva kwenkonzo, futhi basize ekuhlazeni indlu yokukhonzela ukuze abantu bengezukudingeka ukuba bangene ngeSonto ekuseni, noma i...noma bengezukudingeka ukuba basebenze ngeSonto, ukuze—ukuze kulungiswe indlu yokukhonzela. Asi... Sifuna... Angisuye umSabatha, kodwa nokho ngiyathanda ukuhlonipha uku—ukukhonza ngendlela esondele kakhulu engingayenza.

²¹ Futhi manje, bese, ngicabanga ukuthi ngizokumemezela kusasa ebusuku, mhlawumpe, uma iNkosi ithanda, esiyokhuluma ngakho ngoMgqibelo ebusuku.

²² Manje, ngalobubusuku ngu: *UPhawu LweSilo*. Futhi kusasa ebusuku: *UPhawu LukaNkulunkulu*. Zingezimbili ezimqoka ze...Ngiqagele, izifundo ezimqoka kakhulu ukuba kukhulunye ngazo kulolusuku, ngoba ngikholwa

ngokweqiniso ukuthi siphila esikhathini salesisehlulelo esiphenyayo sikaNkulunkulu. Ngikholwa ukuthi sikulo impela usuku lwaso. Futhi asifuni ukuba ngamaphekula. Asifuni ukuba yizinhlanga. Sifuna nje ukubhekana nakho ngokusile njengoba iBhayibheli lizokukhuluma lapha; futhi Lokho kuphelele, kusobala.

23 Futhi manje ekwenzeni lokhu, sizwa abantu abaningi kakhulu, namhlanje, bekhuluma ngophawu lwesilo. Nikuzwile isikhathi eside. “Luyini na? Lwenziwa ngubani na? Kuphi na? Ubani ozobanalo na? Futhi uma bebanalo, lu—luzokwenzani kubo na? Ini na? Ini na? Lunganilimaza na? Ngabe kukhona—ngabe kukhona okuyingozi kulo na?”

24 Ngakho-ke, manje, yilokho esi—esifuna ukukuthola eZwini likaNkulunkulu, into yokuqala, “Uma kukhona uphawu lwesilo okukhulunywe ngalo eBhayibhelini na?” Futhi okulandelayo, “Luyoba kumuphi unyaka na? Futhi ngobani abantu abayobanalo na? Futhi wena uyokwenzajani na? Ungabana nalo yini futhi ungakwazi lokho na?” Nokunye, lokho, leyomibuzo enjalo nje. Ngakho, olwazini lwami lonke, ukuthi—ukuthi lesi kuzoba ngesinye sezifundo ezisemqoka kakhulu ezimbili engingacabanga ngazo eBhayibhelini, *UPhawu LweSilo, noPhawu LukaNkulunkulu*.

25 Manje, okokuqala, nginomBhalo lapha ukukhombisa kumbe... noma obhaliwe, ukuze ngiphenye kuWo, futhi lowo ngoNgcwele... Ukuqala, ake sibone ukuthi uphawu lwesilo luyini, futhi, “Ngabe kuyingozi yini ukuba naloluphawu na? Kuyiyo na?” Manje eZambulweni, isahluko 14 nevesi 9, ngumlayezo wengelosi yesithathu. Manje, noma yimuphi umfundi weBhayibheli... .

26 Ngibona uMfowethu Stanley lapha, nababili kumbe abanye abathathu abefundisi behlezi khona lapha. Futhi izolo kusihlwa bekukhona abanye abazalwane lapha abavela ekholiji leBaptisti eLouisville, futhi mhlawumbe bakhona abanye namuhla ebusuku. Angazi. Futhi kukhona mhlawumbe iMethodisti, iBaptisti, iKatolika, futhi kungahle ukuba kukhona neJuda loMthetho. Angazi. Kodwa akusikho... .

27 Lokhu akusikho ukuphula umoya kanoma ubani; akusikho nhlobo. Futhi nje kungo... .Yindlela nje iBhayibheli elilotshwe ngayo, ukuba Lifundwe, futhi uke uLibuke, ngesingawe. Futhi masisondele kuLo ngakho konke okusile esikwaziyo, ekwesabeni uNkulunkulu, sazi ukuthi Uyosehlulela ngamazwi ethu. Amazwi ethu ayosibusisa kumbe asilahle ngoSuku lokwaHlulela.

28 Futhi uma ngizwa ukuthi ngazi okuthize, kepha ngikugodle, khona-ke uNkulunkulu uzohlawulisa mina mayelana nakho ngoSuku lokwaHlulela; nemiphefumulo nezandla zayo, ithi, “Mfowethu Branham, ukuba nje wasitshela, besingebe kulesisimo namuhla.”

²⁹ Ngifuna ukuma njengoPawulu wasendulo, “Anginacala egazini labo bonke. Ngokuba angigwemanga ukunitshela lonke icebo likaNkulunkulu.” Kunjalo, njengoba ngiLibona; futhi uma nginephutha, khona-ke uNkulunkulu angithethelele. Lezizinto azilokothi zifike... Angizange ngiye kunoma yiliphi ikholiji, angizange ngiye kunoma yisiphi isikole, angizange ngithathe izwi likanoma ngubani ngaLo. Ngaqonda ngqo eBhayibhelini, ngomkhuleko. Futhi lokhu kwembulwa ngokukaNkulunkulu ngoMoya oNgcwele, iNgelosi efanayo kaNkulunkulu engiqondisayo ukuba ngibone imibono nokunye okunjalo, nokuphulukiswa kwabagulayo. Futhi ungehlulela ngalokho ukuthi Kungaba liqiniso noma qha.

³⁰ Manje, lona ngumlayezo wengelosi yesithathu, ezweni. Futhi niyazi ukuthini, umlayezo wengelosi yesithathu, uphumela imanje kulolusuku. Lokhu ngukundiza komlayezo wengelosi yesithathu, uma ungunfundi weBhayibheli.

³¹ Kwabakhona omaye abathathu abawulandelayo. Owokuqala wenzeka eMpini yokuQala yoMhlaba. Owesibili wenzeka eMpini yesiBili yoMhlaba. Niyabona ukuthi singena kuphi manje. Kulungile. Sisekupheleni kwendlela.

³² Manje ake singenise lokhu phezu komqondo wethu, ngaphambi nje kokuba sifunde umBhalo. Ngokwesimo, simelwe ukuba sonyakeni wokuphela. Kuze kubenini na? Angazi; akekho owaziyo.

³³ Kodwa, bukani, ake sithathe ukukhuluma ngomlando. Iminyaka yokuqala yezinkulungwane ezimbili, isimo somhlaba sifika esiqongweni, noNkulunkulu wabhubhisa izwe ngamanzi. Niyakwazi lokho na? [Bandla lithi, “Ameni.”—Umhl.] Bese livela njengezwe elisha. Nemyaka yesibili yezinkulungwane ezimbili, lafika ekupheleni kwalo futhi, noNkulunkulu wathumela uJesu. Ngabe kunjalo na? [“Ameni.”] Lokhu ngukuphela kweminyaka eyizinkulungwane ezimbili elandelayo, u 1954. “Futhi iVangeli,” uJesu wathi, “umsebenzi uyofishaniswa,” (ngani na?) “ngenxa yabakhethiweyo, kungenjalo bekungesindiswe nyama,” ibiyobabuthakathaka kakhulu. Ngakho sisesikhathini sokuphela. Bese-ke okwesikhombisa, ngokufanekisa, yisikhathi seminyaka eyiNkulungwane, iminyaka eyinkulungwane.

³⁴ NjengoNkulunkulu wasebenza iminyaka eyizinkulungwane eziyisithupha, siyazi ukuthi inkulungwane yeminyaka... “Usuku olulodwa eZulwini luyiminyaka eyinkulungwane emhlabeni,” uPetro wesiBili. Niyabona na? Manje, futhi uNkulunkulu wakha izwe ngeminyaka eyizinkulungwane eziyisithupha. NeBandla lasebenza libhekene nesono manje iminyaka eyizinkulungwane eziyisithupha. Nenkulungwane yesikhombisa, uNkulunkulu waya kophumula, waphumula ngolwesikhombisa; futhi, manje, umfanekiso wesikhathi

seminyaka eyiNkulungwane, iBandla ukuba lihlale lapha emhlabeni, khona lapha esimweni somzimba, iminyaka eyinkulungwane, kungekho kugula, lusizi, nkathazo, kumbe ukufa. Lowo omkhulu, unyaka wegolide ungena manje! O, ngenxa yalokho! O, ngiyalithanda lelculo:

Umhlaba uyabubula, ukhalela usuku
 lokukhululwa okumnandi,
 Lapho uJesu eyophinda abuyele emhlabeni
 futhi. (Ngiyakuthanda lokho.)
 Isono nosizi, ubuhlungu nokufa kwalelizwe
 elimnyama kuyonqamuka,
 Ekubuseni okujabulisayo kanye noJesu
 kweminyaka eyinkulungwane yokuthula.

IBhayibheli lathi, “Babusa futhi babusa kanye noKristu iminyaka eyinkulungwane,” isikhathi seminyaka eyiNkulungwane.

Manje, lomlayezo weNgelosi yesithathu, ngaphambi nje kokuBuya kweNkosi, lapho uPhawu nophawu lubekwa. Manje, kuzobakhona ukuqoqwa okukhulu, ukuqoqwa.

³⁵ Le eNtshonalanga, lapho siphuma, ngangivamise, ngejwayele kusukela ngisengumfana, ukuphumela ukuyoqoqela iSpring nokuqoqela iFall, ngikhuphukele le ezintabeni bese ngigijimisa izinkomo zehle. Futhi emva kokuba sesizithole zonke izinkomo esingazithola, ndawo zonke, bese sikhetha zonke ezi un-...lezo okungesizona ezethu. Ezethu zishaywe uphawu, futhi ziphawuliwe. Futhi uma uke . . .

³⁶ Ukhona osewake wababona beshaya uphawu izinkomo na? Kuyinto enkulu ukubaqaphela beshaya uphawu izinkomo. Ngangivamise ukuyidabukela inkomazi. Futhi kuwubuhliphihliphi obucasula kabi uma uqala ukushaya uphawu izinkomo. Ukushisisa insimbi yokushisa izinkomo kwakuvamise ukuba ngumsebenzi wami, ukuphatha insimbi. Bese ngiyibeka ejongosini elincane lilele lapho, nezinyawo zalo ziboshiwe; bese ngilishaya lolophawu, uboya nenyama kuthoseka; ngithi ukuphonsa itiyela elincane phezu kwalo, bese ngilikhumula. Ngabe ukhuluma ngokuhamba! Lihamba ngempela. Kodwa, buka, seliphawuliwe.

³⁷ Futhi yileyondlela uNkulunkulu asenza yona. Ufanele ukwehlika uye e altare uboshiswe okwengulube, kanye ngankathi. Kodwa, mfowethu, nxa uMoya oNgcwele eke wakubeka uphawu, ungake uthi ukugijima umemeze, kodwa uphawuliwe. Kunjalo. Ulapho. Uma uBasi efika, Uyazi ukuthi ungowakuphi.

Kodwa, o, kulelothole elinomnyaka owodwa lizelwe, lowomfo olahlelwe ukuba abuyiselwe emuva abephakathi kwa—kwabasemaphandleni.

³⁸ Manje, isikhathi sokushaya uphawu. Futhi manje kuzobakhona abagibeli ababili kuphela kulokhu, lokho kuzoba nguNkulunkulu noSatane. USatane uyothatha abakhe, noNkulunkulu uyothatha abakhe. Kulobubusuku sizobona ukuthi ubani ogqoke uphawu lukaSatane, futhi kusasa ebusuku sizobona ukuthi ubani ogqoke uphawu lukaNkulunkulu, ngokweZwi likaNkulunkulu.

³⁹ Manje nanku umlayezo wengelosi, ivesi 9 lesahluko 14. Sifunde amabili alemiBhalo lapha, engiwalobile. “Nengelosi . . .”

Yalandela enye ingelosi yesithathu, ithi ngezwi elikhulu, Uma kukhona okhuleka kuso isilo nomfanekiso waso, elwamukela futhi uphawu ebunzini lakhe, noma . . . sandleni,

Naye uyakuliphuza iwayini lolaka lukaNkulunkulu, elitheliweyo esitsheni solaka lwakhe lingaxutshuwe; . . . hlushwe ngomilo nesibabule phambi kwezingelosi ezingcwele, naphambi kweWundlu:

⁴⁰ Impela angifuni lutho lwalokho! Bukani.

Nomusi wokuhlushwa kwabo wenyuka kuze kube-phakade naphakade: abasenakuthula imini noma ubusuku, abakhuleka kuso isilo nomfanekiso waso, nalowo owamukela uphawu lwegama laso.

⁴¹ Angifuni lutho lwalokho, ngiqinisile impela. Yebo. Lalelani ivesi elilandelayo, ngenkathi ngisalibheka.

Nakhu ukubekezela kwabangcwele: nampa abagcina imiyalo kaNkulunkulu, nokuba babe nokukholwa kuJesu Kristu.

⁴² Manje isahluko 15, nevesi 2. Ne . . . Lalelani manje, esahlukweni 15 nevesi 2. Manje, besikade sifunda ese 14, nevesi 9. Manje ese 15, nevesi 2.

Eyokuqala yaya-ke, yathululela isitsha sayo emhlabeni; kwase kuvela izilonda esibi esinobuhlungu kubantu ababenophawu lwesilo, nabakhuleka kumfanekiso waso.

Isahluko 16 nevesi 2.

Afeba naso amakhosi omhlaba, nabakhileyo emhlabeni badakiswa yiwayini lolaka lobufebe.

⁴³ Umzuzu nje. Ngiyaxolisa. Ngiphenye, kusho ukuthi ngiphenye zombili kanyekanye. Kulungile. Manje isahluko 20 nevesi 4. Kulungile, nakhu lapha esikhona.

Ngase ngibona izihlalo zobukhosi, nalabo abahlala kuzo, banikwa ukwahlulela: ngabona nemiphefumulo yababengqunywe amakhanda ngenxa yokufakaza ngoJesu Kristu, nangenxa yezwi likaNkulunkulu,

abangakhulekanga kuso isilo, nomfanekiso waso, nabangamukelanga uphawu...emabunzini abo, nasesandleni sabo; baphila babusa kanye noKristu iminyaka eyinkulungwane.

⁴⁴ Bangeke bemukele uphawu lwesilo bese futhi bekhuleka kuKristu kumbe babekanye naYe. “Kepha lowo okhuleka kuso isilo kumbe umfanekiso wesilo, uyakuhlushwa phambi kukaNkulunkulu naphambi kwezingelosi ezingewe.” Isho njalo-ke iNkosi mayelana nakho.

⁴⁵ Manje sesizoqala. Phenya eBhayibhelini lakho manje esahlukweni 13 seSambulo, futhi sizoqala emizuzwini embalwa nje. Manje lokhu kubaluleke kakhulu. Futhi lalelisani manje.

⁴⁶ Kuqala, sifuna ukuthatha isihloko sethu sayizolo ebusuku. Izolo ebusuku sithathe iminyaka yebandla, ukuthi, simbone kanjani uJesu emi eBandleni laKhe, “Ekhuluma njengezwi lamanzi amaningi; futhi Wayenezinwele ezinjengoboya bezimvu; amehlo anjengamalangabi omlilo.”

⁴⁷ Khumbulani, sonke i—iSambulo singumbono, futhi siyafanekisela. Konke okwaso kunento okuyichazayo, ngakho kufanele uqaphelise. Funda abaprofethi, ubone ukuthi izifanekiso zazichazani, bese ukuqhathanisa nangapha ukuze wazi ukuthi izifanekiso ngempela zichaza ukuthini.

⁴⁸ “Enamehlo enjengamalangabi omlilo,” ehambahamba emhlabeni. Futhi sathola ukuthi lawomalangabi, njenge... “Izinkemba, kwaphuma inkemba emlonyeni waKhe, nenkemba esika-nhlangothi zombili,” futhi sitholile ukuthi lelo kwakuyiZwi likaNkulunkulu elaphuma livela emlonyeni weBandla. “Futhi Lalize lisike kuze kuyoba semnkantsheni wethambo, futhi lahlulela imicabango nezizindlo zenhliziyoy,” amaHeberu isahluko 4.

⁴⁹ Sithole iBandla limi laphaya lisebuhleni baLo; uKristu ezibumbele kuLo nje! NeBandla lalembethi i “ngubo” emhlophe. Futhi uyaqaphela, Lalingowesifazane, “ezongolezele esifubeni,” Lalinengubo emboza ihlazo laLo; futhi lalino “mchilo wegolide,” iboshwe ngawo, owayibamba yazongolozela isifuba. “Okumhlophe,” kukhuluma ngokulunga kukaKristu; no “mchilo wegolide” owawumele iVangeli. Ukushunyayelwa kweVangeli kuletha uMoya oNgcwele phezu kweBandla, ukulunga kukaKristu; kuyibambe lapho, uyibophe ngentambo, intambo yokubopha.

⁵⁰ Wabe-ke Emi phezu, “izinyawo zinjengethusi, ezazishiswe esithandweni.” Ithusi likhuluma ngokwahlulela kukaNkulunkulu. Futhi uNkulunkulu, ukuze ashwezele esifungweni saKhe esikhulu Asithathayo, Wathuma uKristu, noKristu wahlawula ukwahlulela kukaNkulunkulu. Bese-ke iBandla lesekeleke phezu kokwahlulela kukaNkulunkulu,

uKristu emi endaweni yaLo. Isithombe esihle kanje, “Emi eZintini zezibani zeGolide eziyisiKhombisa!”

⁵¹ Futhi-ke siyathola ukuthi, unyaka wokuqala webandla, ukuthi babenani. Bangaki abebelapha izolo ebusuku, ngiyasibona isandla senu? Kulungile, kuhle. Unyaka wokuqala webandla, sitholile, oNyakeni weBandla lase Efesu, babenomBhaphathizo kaMoya oNgcwele. Futhi babhaphathiza abantu emanzini, futhi babene... Zonke izinhlobo zezibonakaliso nezimangaliso zaziphelekezela ikholwa.

⁵² Nokuthi kukanjani, ngale kuyoyonke iminyaka yebandla, Liqala ukufiphala. Ujikelezo lwesibili, ujikelezo lwesithathu, bese kuba unyaka wonke wobumnyama. Futhi baphuma negama lamanga, nombhaphathizo wamanga, wakho kokubili amanzi noMoya oNgcwele.

⁵³ Base behla njalo, unyaka olandelayo, base bethi ukukhanya kancane. Kwase-ke kubakhona umnyango obekwayo, ukuba kuvulwe, phakathi koNyaka weBandla laseFiladelfiya nelaseLawodikeya.

⁵⁴ Wase-ke owaseLawodikeya waba yisivivi waphuma waphaphalaza kuLo lonke, uNkulunkulu waze waliphimisa emlonyeni waKhe. Kunjalo. Lowo ngumBhalo.

⁵⁵ Futhi wonke ongosomlando nawo wonke okholwa ngumthetho uyazi ukuthi leyomiNyaka yeBandla eyisiKhombisa, kumbe “Izinti zezibani zeGolide eziyisiKhombisa,” njengoba kwasho iBhayibheli, kwakuyimiNyaka yeBandla eyisiKhombisa. NjengeTestamente eliDala lifanekisa eliSha lapha, futhi lapho nje liphuma.

⁵⁶ Kodwa kuzobakhona okukhulu ukunyakazisa nemvuselelo ngaphambi nje kokuvalwa kwesikhathi sabeZizwe, ngaphambi kokuba amaJuda aLicoshe futhi.

⁵⁷ Khumbulani, abeZizwe banqunyelwe kuphela, ubungako besikhathi somusa. IBhayibheli lathi, “Bayonyathela phansi izingange zeJerusalema,” uJesu wathi, “kuze kuphele isikhathi sabeZizwe.” Kunjalo. Kunesikhathi esinqunyiweyo esibekiweyo sokuphela.

⁵⁸ Futhi siyazithola izinto abazenzayo emuva lapho. Siqaphela izibonakaliso nezimangaliso ezabalandelayo, ukuthi uKristu wabatshela kanjani ukuthi kwakumangalisa kanjani, nokuthi babenjani. Kwaqala-ke ukuKhanya kuya kufiphala ngokufiphala, kwaphuma. Kwase kuthi-ke ekuvalweni nje, kwakuzoba ngomunye umnyango ovuliweyo obekelwe iBandla. Manje ake sithi ukuma khona lapha ngaphambi kokuba singene kuwo. Qaphelani, ake sicaphune esinye isiprofetho esifika emqondweni wami. Umprofethi wathi, “Kuyakuba lusuku kungabi ngubusuku kungabi yimini.”

⁵⁹ Ngabe ngikhulumela phezulu na? [Ibandla lithi, “Qhabo.”—Umhl.] Uma ungakwazi, ungathi ukukulungisa lokho kancane. . . Ngiyazi ukuthi kubuye kubuye, futhi yingaleso sizathu ngithi ukukhulumela phezudlwana, ukuze abantu abangemuva baqiniseke ukuthi bayakuzwa. Ngoba, Lokhu kusemqoka kakhulu.

⁶⁰ “Futhi kuyakuba khona isikhathi, usuku,” umprofethi wathi, “olungayikuba ngubusuku kungabi yimini.” Ngamany’amazwi, kuyokhanya, kepha kuyoba namaфу, niyabo, usuku olunamaфу. “Kepha ngesikhathi sokuhlwa kuyakuba ngukuKhanya.” Isithombe esihle kangaka!

⁶¹ Manje, uma sekuntwela ngalolusuku olunamaфу, lokho kuchaza ukuthi kuyobakhona izimpi, nezinkathazo, nempumelelo nokungaphumeleli, nezikhathi, namabandla, nezimfundiso ezigqamileyo, nakho konke. Akuyikukhanya akuyikubamnyama. Kuyoba yisikhathi esaziyo ukuthi ukhona uNkulunkulu, futhi likhona iVangeli, kodwa bavele nje bangaboni ngaLo. Niyazi ukuthi ngiqonde ukuthini na? Bayothi, “IBhayibheli lathi bakwenza *lokho* emva le ePentekoste, bakwenza *lokho* eBandleni lakuqala, babenalezizibonakaliso nezimangaliso, kodwa elethu—elethu ibandla alikufundisi Lokho.” Niyabona, kunamaфу, akumnyama akusiyo imini. “Kepha, nokho, siyakholwa nguJesu Kristu. Siyakholelwa ekuBuyeni kwaKhe kwesiBili, futhi siyazi ukuthi Uyabuya.”

⁶² IBhayibheli lathi, “Akuyikukhanya akuyikubamnyama.” Wawungenakukubiza ngemini, futhi wawungenakukubiza ngobusuku. Kodwa, qaphela, “Ngesikhathi sokuhlwa kuyakubakhona ukuKhanya,” ngesikhathi sokuhlwa!

⁶³ Ngenkathi abantu basempumalanga. . . LeNcwadi iyiNcwadi yasempumalanga; iBhayibheli liyiyo. Ngenkathi ukuKhanya kuqala ukuntwela eBandleni lakuqala, e Efesu, kuhle, siyakhumbula futhi sibonile ukuthi kwenzekani lapho; ukuKhanya kukaNkulunkulu kwa lethwa ngoJesu Kristu, ngokuthulwla kokuqala kukaMoya oNgcwele. Kwanikeza ukuKhanya ezweni lonke, kwase kuloba iBhayibheli. Ngabe kunjalo na? [Ibandla, “Ameni.”—Umhl.]

⁶⁴ Manje Wethembisa, ezweni lasentshonalanga, ilanga liphuma empumalanga, ekuqaleni kwesikhathi somusa, futhi manje ilanga selishona entshonalanga, phezu kwabantu basentshonalanga. Singabantu basentshonalanga. [UMfowethu Branham ushaya phezu kwe pulpiti kathathu—Umhl.] Futhi Wethembisa ukuthi kuyobakhona imvuselelo futhi kuyobakhona ukuKhanya ngesikhathi sokuhlwa. Sialapha. UkuKhanya kuyakhanya, “kepha ubumnyama abuKwemukelanga.” Yilokho-ke. “Abantu bathanda imisebenzi emibi kakhulu kunanoma benza imisebenzi emihle.”

⁶⁵ Kodwa nje sekulungela ukuwela ngaleya ngaphesheya komkhathizwe. Futhi lokho kuKhanya okuncane esinakho, bambelela kuKho. Bukani, Kuyilanga elifanayo elaphuma ngaleya kumaJuda, ashonela lapha phezu kwabeZizwe. Kuwowonke unyaka lapha, kuleminyaka eyizinkulungwane ezimbili, babena *lokhu*, na *lokho*, nezinhlangano nezikhathi, na *lokhu* na *lokho*. Futhi abantu abazi ukuthi bami kuphi.

⁶⁶ Kodwa iBhayibheli liyethembisa, uNkulunkulu wethembisa, ngomprofethi, ukuthi, “Ngesikhathi sokuhlwa kuyoKhanya.” KuyoKhanya ngesikhathi sokuhlwa. Ngikholwa yikuthi silapha. Ilanga liyashona. Yonke imvelo iyabubula, ikhalela lolosuku. Qaphelani.

⁶⁷ Manje siyathola, ukuthi, ababenakho lapho kuwo impela unyaka webandla wokuqala, babanemfundiso engejwayelekile. Into yokuqala, iphenduka iba yimi “sebenzi” ethize nje. Wathi, “Uyayizonda imisebenzi kaNikolawu.”

⁶⁸ Ngiyamangala ukuthi amaNikolawu ayeyini na? Ngike ngakubheka lokho, nasemlandwini, ngaphindaphinda ngaphindaphinda, kwizihlaziyi eziphambili kakhulu ebengingazithola, futhi akukho muntu ongaba nokwazi, ngaphandle kokuthi kwakuyimfundiso eyaqalwa ngumuntu, uNik, uNikolase, owayefanele ukuba ngomunye wabapostoli okungathithi waduka. Wazakhela isivumokholo, kumbe onye into, futhi kusukela lapho kwaqala amaNikolawu. Kwakuyimisebenzi, kuqala. Futhi lokho okwakuyimi “sebenzi” e Efesu, onyakeni webandla olandelayo kuba yi “mfundiso.” Kwase kungena ezikhathini zobumnyama zokuhlushwa.

⁶⁹ Manje leyomfundiso efanayo kaNikolawu eyaqala lapha ebandleni lokuqala, emva kwemithathu yokuqala kumbe emine imijikelezo yabapostoli, iba umsebenzi. Baqala ukucabanga, “Kuhle, *lokhu* bekuqoba yiLo.” Manje nonke niyazi ukuthi uphuma kanjani, nani bafundi beBhayibheli.

⁷⁰ Manje, yaqala phezulu ngawo 600 Emva kokuZalwa kukaJesu no...kumbe 306, abakubiza ngokuphenduka kukaKonstantine. Akazange aze aphenduke. Umfo ongenza izinto ezingcolile lezo lowomuntu ayezenzile, wayengaphendukile. Kunjalo. Okuyiyonanto kuphela ake ayenza, eyayino—nokukholwa kuyo kuphela, wabeka isiphambano phezu kwesonto iSaint Sofia. Kwase kuwutho njalo lokho, lokuthi usungaya eZulwini na? Kulungile. Watshele amaKristu, uma enqobe leyompi, uyoba ngumKristu. Futhi bathandaza. Futhi waphuma wayinqoba impi, kumbe wanqoba empini, wayesebuya wayesethi, “Kuhle, ngizojoyina isonto.” Umfanekiso omuhle kabi welunga lebandla elisivivi namuhla. Kunjalo. Wabeka isiphambano phezu kwesonto.

⁷¹ Emva kokufa kwakhe...Wayenamadodana amabili, amadodana amathathu; uKonstantine, Konstantiyase,

noKonstans-tinople, okwaqala ukwenza impumalanga nentshonalanga yaseRoma, base behlukana. Futhi phakathi lapho, ngaleyonkathi, kwaba nguMbuso ka Ottoman, ngalesosikhathi.

⁷² Futhi-ke, bona, ojikelezweni oluthi alube olwesibili, kumbe olwesithathu, ujikelezo lwesine lwabapostoli; kwase-ke, into yokuqala uyazi, baqala ukuqophisana. Futhi baqembuka, isijobelelo esincane.

⁷³ Wonke umuntu, uthatha ibandla...Lapho, ngenkathi lelobandla leMethodisti kaWesley lalisemandleni, lalingamandla ngenkathi uJohn Wesley wayelapha. ILuthela lalinjalo, osukwini lwalo; nawo onke. Kodwa ake afe umqambi, kanye, basuka lapho baduke.

⁷⁴ Lapho iNkosi iqala ibonakala emuva ngaleyaya; ngenkathi befuna ukuba ngiqale, ngenze inhlango phezulu kwaLokhu, nokunye njengalokhu. Ngenyukela lapha, futhi ngabona lapho uDwight Moody, umqambi omkhulu, iMoody Bible Institute. Futhi ngacabanga, "Uma uDwight Moody engabuka leBible Institute; kulokho leyondoda eyakumelayo, nalokho abakwenzayo manje!"

⁷⁵ Kuhle, ngathi, "Buka lapha, buka, uma-ke—uma-ke uWesley, uCalvin, uKnox, uFinney, uSankey, kumbe uFinney, noma ngubani owabo, engahle avuke namhlanje, bese ebona ibandla labo lapho likhona!" O, he! Niyabona, ujikelezo lokuqala, uma umuntu emi lapho, ubamba iQiniso.

⁷⁶ Buka uDr. Dowie eDolobheni iZion, ngani, namhlanje bahleka ukuphulukisa kukaNkulunkulu ngqo, lapho i—idolobha lalisekeleke kukho. Kodwa lapho uDowie efa, khona lapho kwaqubuka. . . UBlake, uJohan Lake nabo bonke. Kwase-ke, into yokuqala niniyazi, lizongolozele macala onke manje aze angena kukho amaAssemblies of God, nenkulu inqwaba yabagcini-mthetho ngamehlo-nje nakho konke. Futhi i—ibandla selihambile futhi lihlubukile, futhi lisesimweni esibi kabi.

⁷⁷ Ngakho ngathola lokhu, iBhayibheli lathi, "UDavide wayikhonza kahle iNkosi esizukulwaneni sakhe."

⁷⁸ Ngakho ngathi, "Nkosi, angifuni nhlango. Mangikhonze Wena ngenhliziyo yami yonke, ngiselapha ngisaphila." Kunjalo. "Okulandelayo, Uyoba nenye indoda uma sengihambile. Uyoba nomunye athathe indawo." Yilokho kuphela.

⁷⁹ Ungazami ukwakhela phezulu kokunye. Ungeke wakha umlilo emhlabathini ofanayo. UIsrayeli wayefanele aqhubeke nokuhamba. Kwakuthi uma bema, bahlubuke. Babefanele bahambe njalo ubusuku ngobusuku; bakhe umlilo omusha ubusuku ngobusuku; beyilokhu behambe njalo. Futhi yilokho okufanele sikwenze. ULuther ayenakho kwakukuhle; lokho kwakungokosuku lukaLuther. UWesley ayenakho kwakukuhle; lolu kwakulusuku lukaWesley. Amaholiness ayenakho, lokho

kwakukuhle; lolo kwakulusuku lwawo. Siphila kolunye usuku. Manje si—siqhubekela phambili. Futhi uma kubakhona usuku emva kwethu, luyofika ngokufanayo. Kodwa asihambe ekuKhanyeni ukuKhanya kuselapha manje.

⁸⁰ Futhi ngiqaphela lokhu, ukuthi, phakathi lapho lemfundiso yaqala, into yokuqala niyazi, yaze yachithekela esixukwini sezimfundiso ezigqamileyo, ase ephenduka-ke amaRoma. Manje, umbuso wamaRoma, kusukela ezinsukwini ze—zeRoma liqala ukwengamela futhi lanqoba izwe labeZizwe lisuka eGrisi, emva kokuwa kuka Alexander the Great, bekuyisizwe esikhonyayo ezweni; abantu abangamaRoma, unyaka wabeZizwe. UDaniyeli washo njalo, embonweni. Sizongena kukho, e—emizuzwini embalwa. Kodwa ibihlala njalo inamandla okubusa phezu kwezwe; iRomani.

⁸¹ Futhi-ke siyathola lapho, ngaleyonkathi, ukuthi bahlela ibandla. Isixuku sabantu sabuthana ndawonye, cishe ngo 606, base bezibiza ngo, “baba bokuqala,” obaba bebandla. Amaqembu amadoda abuthana ndawonye ase ebamba umkhandlu wokuthi kufanele benzeni, base bezihlelela inhlango.

⁸² Futhi ake ngikhulume lapha, bangane bami abangamaKristu athandekayo, nobabili iProtestane neKatolika. Futhi manje, ngethemba ukuthi nginabangane abangamaKatolika abahlezi lapha; angikusho lokhu ukuba nginephule imimoya. Isizathu, ake nithi ukuma imizuzu embalwa nje, futhi sizobuye sifake phakathi kukho nalo iTabernakele likaBranham futhi, niyabo, umzuzu nje. Simelwe kuphela ukushumayela iVangeli njengoba Libekwe lapha. [UMfowethu Branham ushaya phezu kwepulpiti kahlanu—Umhl.] Akunandaba ukuthi kukuphi...UJohane wathi, “Izembe labekwa empandeni yomuthi,” amabhizela awaqhashele noma yikuphi lapho efisa khona. Kunjalo. Ufanele agawule imithi nezinto.

⁸³ Kodwa, bukani, phakathi lapho bahlela ibandla lokuqala. Futhi bahlangana ndawonye base behlela ibandla lokuqala, elalibizwa ngebandla lomhlaba wonke, kumbe ibandla eliKatolika eRoma. Futhi iKatolika lithi liyi “bandla elingumama.” Futhi lokho kuliQiniso impela. Liyibandla elingumama wenhlango. Kuyikho. Kungokokuqala, kuwo wonke umlando wezwe, ukuba kuze kubekhona ibandla elahlelwayo; alikaze libekhona, kusukela ekuntweleni kwesikhathi.

⁸⁴ Kuze kuyofika ezinsukwini zikaIsrayeli, babengesiyi i—babengesiyi inhlango. Babeyisizwe, bengesiyi inhlango. Futhi ba...UJesu Kristu akazange ahlele ibandla. Akukho namunye wabapostoli owake wahlela ibandla. Futhi akukho sikhathi kuze kwehle njalo, emva kwezintathu kumbe

ezine izizukulwane emva kwabo, abakaze bahlele ibandla. Ngifuna nilethe umlando nibeke umunwe wenu e... Ningikhombise ukuthi kukuphi. Futhi ngimfundile uJosephus nabo bonke osomlando abaziwayo jikelele esinabo ezweni namhlanje, engibaziyo, ngoba kufanele ngiqiniseke. Ngenza lenkulumo phambi kwezinkulungwane zabantu; ufanele ukwazi ukukwesekela ukufakazise okhuluma ngakho. Kunjalo. Akukaze kubekhona inhlango. Futhi akukho. . .

⁸⁵ Futhi uPetro oNgcwele akazange alisungule ibandla eliKatolika. Ngifuna umlando owodwa, noma owodwa omncane nje umbhalo. UPetro oNgcwele wayeyindoda eganiweyo. Nathi wayenguphapha. Wayengeke akwazi ukuba nguphapha. UPetro wayeyindoda eganiweyo. IBhayibheli lathi, “Umkhwekazi wakhe wayelele eno—enomkhuhlane, futhi uJesu wamphulukisa.” Futhi ngokwazi kwami, uPetro oNgcwele akazange abeseRoma. Futhi akukho mlando oke ukhombise ukuthi wayeseRoma. Futhi lokho yisiphosiso.

⁸⁶ Kodwa bahlela base beqoqela ndawonye ibandla elabizwa ngebandla lomhlaba wonke. Lapho benza umkhuleko womhlaba wonke. Babenokuvumelana okuphelele; wonke umuntu efanele ukubandawonye, wonke umuntu asho into efanayo. Umkhuleko ofanayo washiwo.

⁸⁷ Futhi benza inqwaba yombhalo, beyithatha eBhayibhelini, iningi layo, futhi benze neminye. Asikho isihlanzo esiphathwayo kanye nje kuzozonke iziNcwadi ezingcwele zeBhayibheli; abekho “o yethi Mariya,” ayikho into enjengaleyo. Kuhlala njalo kuphambana, kumelene nakho, yonke indawo emBhalweni. Asikaze sibekhona, noma nini. Futhi uma uthola noma yiyiphi indawo, unelungelo lokuza kusasa ebusuku ungiqondise. Asikho lapho, asikho ndawo; lethu umpristi wakho kumbe umfundisi. Akukho ndawo, emBhalweni, lapho okuke kuphathwe khona.

⁸⁸ Okuyiyona ncwajana kuphela, ka Maccabees, eyengezwa kuLena, engaphefumulelwe; izinto ezafakwa kuLena, kumbe zakhishwa kuLena. *LeliBhayibheli* Yilona kuphela. I... Livunywe ngabasunguli bakuqala, kumbe noma yibaphi osomlando bakuqala, kumbe noma yisiphi isikhathi seJuda loMthetho, futhi abazange bavume lutho kepha leliBhayibheli esinalo namuhla.

⁸⁹ Manje, kwase-ke, kulokho, lalelisani manje. Manje nicabanga ukuthi amaKatolika athola ukubhaxabulwa na? Ake nithi kancane, niyabo.

⁹⁰ Manje, base-ke behlela ibandla eliKatolika, base beqala ukuhlupha, ukuthi babeyo... Wawufanele ukwenza wonke umuntu, ndawo zonke, ibandla nohulumeni, kwahlango ndawonye, kwangena kusuka kwiRoma lobuhedeni kwaya kwiRoma lobuphapha. Ngamany'amazwi, kusuka ekukhonzeni izithixo kobuhedeni, bazithathela ubuKristu ngokwenqubo

yabo. Niyabona na? Abaqondanga ukuthi kungani umuntu asukume akhuleke ezeni. Babengabahedeni, ngakho bavele behlisa uVenus base bekhweza uMariya; behlisa uJupiter, bakhweza uPetro; inhlobo ethize yesithombe esiqoshiwe ukuba basikhonze. Manje, futhi bakhonza phambi kwalokho. Futhi benza umkhuleko womhlaba wonke, bawusho ngesiLatini ukuze ungalokothi wehluleke, nokunjalo, babehlale njalo besho okufanayo.

⁹¹ Futhi ungeke uxoxisane kumbe uphikisane nompristi oyiKatolika, kumbe naKatolika, phezu kwezisekelo zeBhayibheli.

⁹² Omunye ehlezi, lompristi omncane phansi lapha, wahlala endlini yami khona maduze nje. Wathi, “Nina maProtestane, nifunda iBhayibheli nihlale ekhaya. Thina maKatolika siya esontweni sikhonze.”

Ngathi, “Kodwa ini na? Nakho-ke. Manje ngiphendule kulokho.”

Wathi, “UNkulunkulu usebandleni laKhe.”

⁹³ Ngathi, “Yena...Akukho ngisho nelilodwa ichashazi lomBhalo elisho njalo.” Ngathi, “UNkulunkulu useZwini laKhe. Wathi, ‘Onke amazwi omuntu awabe ngamanga, awaMi abeliqiniso.’”

⁹⁴ Wathi, “Awucabangi ukuthi iqembu lonke lamadoda, elulekana ndawonye, kungaba yigunya elikhulu kunendoda eyodwa vo na?”

⁹⁵ Ngathi, “Qhabo. Uma indoda eyodwa isentandweni kaNkulunkulu, ineQiniso.” Kuhlale kufakazeka.

⁹⁶ NjenganoJehoshafati noMikaya, izifundo esike sabanazo nje ngelinye ilanga, ngeSonto eledlule, ngenkathi uMikaya enyukela lapho. Futhi nabashumayeli abangamakhulu amane bemi, bethi, “Yenyuka! INkosi inawe. Yenyuka! INkosi inawe.”

UJehoshafati wathi, “Akasekho yini omunye lapha na?”

Wathi, “Ukhona uMikaya, kodwa ngiyamzonda.”

Wathi, “Ake sizwe ukuthi uthini.”

Wathi, “Yenyuka, kepha ngibone uIsrayeli ehلاكazekile njengezimvu.”

Wathi, “Angikutshelanga na?” Niyabona na?

⁹⁷ Ngakho, ubani owayeqinisile, lapho na? Lapho abaprofethi abangamakhulu amane abaqeqeshiwe bemi phambi kwendoda, kepha nokho oyedwa umgingqi ongcwele omdadlana omanikiniki emi emuva lapho eneqiniso. Kunjalo. Yiqiniso lelo. Wakwenza. Wayeneqiniso. Wamukulwa emlonyeni washaywa, ngenxa yalo, kepha wayeneqiniso.

⁹⁸ Ngakho akunandaba ukuthi bangaki abasho *lokhu*, kumbe bangaki abasho *lokho*, kuyilokho okungu ISHO KANJE

INKOSI. Yiqiniso lelo. Uzofanele uzimele wedwana, izikhathi eziningi, uma um'eZwini likaNkulunkulu, kodwa qiniseka ukumela lokho okushiwo yiNkosi.

⁹⁹ Manje, bahlela lelibandla, umzimba omkhulu, ibandla eliKatolika, elingumakhonya wazozonke izinkolo, namuhla, esigabeni samaKristu, ngubuKatolika. Kodwa bathi, "Awudingi... Asi..."

¹⁰⁰ Uthi, "Ukuthathaphi ukuthi 'inyama ayingadliwa na'? Ukuthathaphi ukuthi 'umpristi akangaganwa na'? Ukuthathaphi lokhu na?"

¹⁰¹ Wathi, "Asifundisi iBhayibheli." [UMfowethu Branham ushaya phezu kwepulpiti kaningana—Umhl.] Wathi, "Ibandla liyiphimbo. Akunandaba ukuthi iBhayibheli lithini; okuyikho yilokho okushiwo yibandla."

¹⁰² Kodwa uNkulunkulu wathi, "Onke amazwi omuntu awabe ngamanga, awaMi abeliqiniso." [UMfowethu Branham ushaya phezu kwepulpiti kathathu—Umhl.] Manje kufanele uzikhethetele.

¹⁰³ Manje, lobobuNikolawu base buphenduke imfundiso, yase iba ukuhlushwa. Manje, nansi iphuma lapha ezinsukwini zokugcina. Kwase-ke lapho kufika ibala elivundileyo phakathi kwezwe elingugwadule, ezikhathini zobumnyama nokuhlushwa; kwase-ke lapho kufika ukudedela, enguqukweni yokuqala, okwaba nguMartin Luther. UMartin Luther waqinisa ephikisana nebandla eliKatolika, ngenxa yalokho waphuma lapho wathatha lesosidlo...

Futhi bathi, "Lona ngumzimba kaKristu."

¹⁰⁴ Wathi, "Akusiwo umzimba kaKristu. Yisinkwa esilucwecwana esiyindilingana. Siyilokho kuphela."

¹⁰⁵ Bakholwa ngukuthi yisidlo esingwele, okungukuthi, "*Isidlo esingwele* kuchaza u'Moya oNgcwele.' Futhi uma uthatha lokho, ufaka uMoya oNgcwele emzimbeni wakho." Futhi lokho kuliphutha.

UMoya oNgcwele ungumbhaphathizo kaMoya.

¹⁰⁶ Akusikho ukuthi, "Kwathi sekufikile uSuku lwePentekoste, umpristi wakhuphuka wabanika isidlo esingwele, isinkwa esilucwecwana esiyindilingana olimini lwabo." Kumbe akusikho ukuthi, "Umshumayeli othize wahamba wakhuphuka wase ebafafaza ngamanzi, wabaxhawula," okunye kwakho. Qhabo, mnumzane.

¹⁰⁷ "Kepha kwavela ezulwini inhlokomo kwangathi eyokuvunguza komoya onamandla, okwagewalisa indlu yonke ababehlezi kuyo." Lowo ngumBhalo. Yilokho okuyiqiniso. Yilokho okwenzeka kuleloBandla, futhi yilokho okwenzekayo uma ukuKhanya kukhanya ngalolusuku. Kulapho la ukuKhanya

okwagqashuka khona lapho; futhi nakhu la ukuKhanya kugqashuka khona lapha.

¹⁰⁸ Manje uma noma yimiphi imiBhalo, engiyicaphunayo, ibuzwa, vele ukubeke phezu...Ngizoninika indawo ukuthi ukuphi, niyabo, emBhalweni. Kulungile. Imbangelana, esikhathini esincane njengalesi...Ngokujwayelekile, uma siWufunisisa, sithatha amaviki nezinyanga. Wonke nje umBhalo, siwehlise njalo, abantu babeneBhayibheli labo. Kodwa, uma Ubuzwa, vele ungazise. Kulungile.

¹⁰⁹ Kwase, kuba nguMartin Luther. Kwase, emva kukaMartin Luther, kufika uJohn Wesley.

¹¹⁰ UMartin Luther uphuma nekhathekizima, inqwaba eningi yezinto. Uphuma nombhaphathizo, uphuma nokuletha umthathu emunye, umbhaphathizo kaziqumzathu owawungazange nhlobo ufundiswe eBhayibhelini, awuzange nhlobo ufundiswe eBhayibhelini. Akuzange kubekhona noyedwa owake wabhaphathizelwa embhaphathizweni wobuthathu, eBhayibhelini. Uma kunjalo, woza ungikhombise ukuthi kukuphi. Akukho lapho.

¹¹¹ Okuyiyonandlela kuphela ababeyalwe ukuba babhaphathizwe ngayo, kwakungukuthi, “Hambani nifundise izizwe zonke,” Wathi emuva laphaya, “nibabhaphathize eGameni,” hhayi ngegama, “eGameni; uYise, iNdodana, uMoya oNgcwele.” Nabafundi bavele baphenduka babhaphathiza wonke umuntu ngeGama lika “Jesu Kristu,” futhi, wayala ukuthi uma ekhona obebhaphathizwe nganoma yiyiphi enye indlela, wayefanele eze aphinde abhaphathizwe futhi ngaphambi kokuba bathole uMoya oNgcwele. Futhi nakhu kufika ibandla eliKatolika liphuma... .

¹¹² Beka indawo eyodwa eBhayibhelini lapho noma yimuphi umuntu ake abhaphathizwa khona egameni lika “uYise, iNdodana, uMoya oNgcwele.” Lokho kucace bha, akunjalo na? NgoMgqibelo ebusuku ngubusuku bemibuzo, ngizowuthola, sizokuqondisa lokho. Kulungile. Kulungile. Ngifuna noma ngubani ongangikhombisa indawo eyodwa lapho noma yimuphi umuntu ake abhaphathizwa khona egameni lika “uYise, iNdodana, uMoya oNgcwele,” ngizosuka epulpiti ngithi ngingumzencisi. Noma ngubani owabhaphathizwa noma ngayiphi enye indlela, wayefike aphinde abhaphathizwe futhi ngeGama lika “Jesu Kristu,” ukuba emukele uMoya oNgcwele. Kunjalo impela. Yilokho iBhayibheli elakushoyo.

¹¹³ Manje, niyabo, sithatha isichasiselo esibonwa ngukucabanga kwengqondo esikhundleni seQiniso. Manje buka wena emBhalweni. Ungasho, ukuthi, “Kuhle, uMfowethu Branham washo.” Buka wena emBhalweni manje. Thatha isikhombamazwi sakho uwubheke kuso. Futhi-ke kuthi nje kunga... .

114 Uyaqaphela, ngamunye waleyominyaka yebandla wawuneGama laKhe, kwaze kwafika kulonyaka webandla omnyama.

115 Futhi, buka, lokho kufanekisa emuva ngaleya e—ebandleni loMthetho. Lapho kuyisikhathi sonyaka omnyama bhuqe, wamaJuda, kwakungenkathi lapho uAhab, esithiyweni emva—emva kwenkosi enkulu phambi kwakhe; futhi ngaphambi kwalokho, babenoIsrayeli wonke esesimweni esikahle. No Ahab wangena njengekholwa eliyincikinciki, isimo esisivivi, futhi wahamba waganwa yilendlovukazi encane, uJezibele, owayengokhonza izithombe, wamngenis, futhi wangenis ukukhonza izithombe kwaIsrayeli. Anikhumbuli lokho na? Umfanekiso okahle kabi.

116 Ngenkathi ubuProtestane buzishadisa nobuRoma, bangenisa ukukhonza izithombe futhi ebuKristwini, onyakeni omnyama; impela—impela, ngokomumo wamazwe.

117 Manje qaphelani uma sekuphumela ngakulelcala. Lapha unani na? Okuyisibambeli sikaMoya oNgcwele; isinkwa esilucwecwana oluyindingilizana. Okuyisibambeli sombhaphathizo wamanzi ngeGama lika Jesus Kristu; uYise, iNdodana, uMoya oNgcwele. Benza isibambiso sakho konke. Ngingathatha ngifakazise ngomBhalo; isibambiso emva kwesibambiso.

118 NoMartin Luther wavumelana nakho. UJohn Wesley wafika naye nento efanayo, futhi wavumelana nakho. Akukaze kubebikho muntu owake, eBhayibhelini, wake wafafazwa. Ayikaze ibekhona into enjalo. Yayingekho into enjalo eBhayibhelini, akukho myalo kumbe simiso salokho nhlobo, kodwa niyakuvumela. Kunjalo. Niyakuvumela. Baphuma bese bethola lesisishukumisi sikasawoti esincane bese besifafaza kuwe. Ngani na? Kwaqalwa yibandla eliKatolika, futhi niyakukhothamela. Kunjalo.

119 Umfo wathi, ngelinye ilanga, wathi, “Awusilo i...Wena, awusilo nje iKatolika. Uyi...”

120 Ngathi, “Qhabo, mfowethu. NgiyiProtestane. Ngiyayenqaba lento.” Kunjalo. Njengomfundisi weVangeli, nabantwana bakaNkulunkulu njengezimfunda zami lapha, zeZulu, futhi ngifanele ngibashumayezele futhi ngihlale phambi kwabo njengothisha nezibonakaliso nezimangaliso, ngingaba ngumzencisi uma ngingakumelanga okwakuyiqiniso. Ngathi, “Yebo, mnumzane. Ngizoma, uma kungibulala. Ngizoma. Ngi—ngizofundisa kuphela okuyiBhayibheli.”

121 Futhi ngiyavuma, noma yinini, ukuKuxoxisana nanoma ngubani, niyabo; ngisho kungaba nguphapha waseRoma, kumbe umbhishophi omkhulu, kumbe nomangabe ungubani. Niyabona na? Yebo, mnumzane. Kunjalo. Uma nginephutha, woza ungikhombise. Manje, anginalo iphutha, ngoba ngicaphuna

umBhalo. Wena... Angeke ngithathe ibhuku lakho eliphethe indaba yesifundo. Yileli iBhuku eliphethe indaba yesifundo, khona lapha. [UMfowethu Branham ushaya kane—Umhl.]

122 Manje, bese-ke, niyaqaphela, baqala ukuphuma nakho konke lokhu okokugcina umthetho ngamehlo-nje.

Manje, ezinsukwini zokugcina, kuza ukuhlushwa.

123 Manje sesithi, asibe, seZambulweni isahluko 13 manje, ukuqala. Manje uma nizoqaphela, ngokwehlela ezansi esahlukweni lapha, kwathi, “Ngabona, bheka, iWundlu limi phezu kwentaba yaseSinayi...” Qha, ngiyaxolisa, ngisevesini okungesilo, isahluko okungesiso, ese 14. Isahluko 13:

...ngima ezihlabathini solwandle, ngabona isilo senyuka olwandle, sinamakhanda ayisikhombisa nezimpondo eziyishumi, nasezimpondweni... kukhona imiqhele eyishumi, nase—naseamakhanda aso kukhona amagama enhlamba.

124 Yini *inhlamba* na? Ngu “kwenza inhlekisa, ukujivaza, ukukhuluma nga.” Manje qaphela, sasina “makhanda ayisikhombisa, izimpondo eziyishumi.” Futhi qaphela uma se “nyuka olwandle.” Manje iZambulo 17, nina enikuloba phansi, 17:15, kwasho ukuthi a—ukuthi *amanzi* amele “ukuminyana nezixuku zabantu.” Ngakho lesisilo simele “amandla, amandla okungamesabi uNkulunkulu.” “Isilo senyuka siphuma kubantu, futhi sama ezihlabathini zolwandle. Ngase ngibona isilo...”

Isilo engasibonayo sasifana nengwe,...zinyawo zaso lunjengezebhere,...mlomo waso...mlomo wengonyama: udrako wasinika amandla akhe, nesihlalo,...nokubusa okukhulu.

125 “Udrako!” Sinezinto ezimbili ezisemcabangweni manje. Qaphelani lesisilo. Sasinezimilo ezine ezahlukene kuso.

126 Futhi uma uzothatha uDaniyeli 7, wena okumaka phansi, uDaniyeli 7. UDaniyeli wabona umbono ofanayo, amakhulu eminyaka ayisishiyagalombili ngaphambi kwalokhu, wabona umbono. Wazibona lezozilo, zehlukene, esinye kwesinye, ekuqaleni kokubusa kwabeZizwe.

127 Futhi nazi lapho ezikhona, uJohane esibona, nokuphela kokubusa kwabeZizwe, zonke zozine zalezozilo zimelwe kwesisodwa. Labodeveli abafanayo abadala, amademoni ayengene kulowo nalowo mbuso wamaRoma, kwehle njalo, namaGreki, nokunjalo, kuqhubeke kwehle njalo kuye esikhathini sabeZizwe, kwehle kwaqonda ngqo futhi konke kwadibana phezulu esilweni esisodwa. Sizomthola, ngqo, futhi sibone ukuthi ngubani. Kulungile. Zonke lezo, ingwe, ingonyama, konke lokho, udrako. Bangaki abaziyo ukuthi yini udrako na? *Udrako* umele i “Roma.” Yebo.

128 Ake—ake sikufunde lokho. Lokho, lokho engathi kuyabuzeka engqondweni yenu. Nginike iZambulo isahluko 12, kancane nje lapha. Ake sibheke lapha, iZambulo 12. Manje bukani.

Kwabakhona ezulwini isibonakaliso esikhulu; owesifazane...

129 *Owesifazane* umeleni na? I “bandla.” Lona ngu—lona ngumlobokazi lapha. Yibandla leli, ibandla langempela.

...owesifazane embethe ilanga, nenyanga iphansi kwezinyawo zakhe,...

130 Bukani, inyanga iphansi kwakhe... “Ilanga lisekhanda lakhe, inyanga iphansi kwezinyawo zakhe.” *Ilanga* laliyi “sikhathi somusa.” Futhi *inyanga* yayiyi “sikhathi somthetho.” O *wesifazane* wayeyi “bandla loMthetho,” futhi wayemi phezu komthetho. Umthetho wawedlula, ngoba umthetho wawuyisithunzi sezinto ezinhle ebezizakuza. Ngabe kunjalo na? Inyanga iyisithunzi kuphela, selanga likhanya enyangeni (ngabe kunjalo na?), lenza inyanga. Nomthetho wawuphansi kwezinyawo zakhe; wayesedlule ekuphileni kulolosuku. Futhi qaphela ukuthi wayegqoke kanjani lapha manje.

...futhi iphansi kwezinyawo zakhe, nasekhanda lakhe kukhona umqhele wezinkanyezi eziyishumi nambili: (Ibandla liqheliswe ngeMfundiso yabapostoli abayishumi nambili, niyabo.)

Ekhulelwe wakhala, enemihelo, ...sikwa ngubuhlungu bokubeletha. (Lelo kwakulibandla loMthetho. Qaphela.)

Kwa—kwabonakala esinye isibonakaliso ezulwini; bheka nango udrako omkhulu obomvu, enamakhanda ayisikhombisa, ... (niyabo, sibeke emqondweni lesosikhombisa manje, “amakhanda ayisikhombisa,” njalo)... amakhanda ayisikhombisa... zimpondo eziyishumi, nasemakhanda akhe enemiqhele eyisikhombisa.

Manje, *umsila wakhe wadonsa okwesithathu kwezinkanyezi zezulu, waziphonsa emhlabeni: nodrako wama phambi kowesifazane obezakubeletha, ukuze kuthi nxa esebelethile ashwabadele umntwana wakhe.* (Bukani!)

Wabeletha umntwana wesilisa, ozakubusa izizwe zonke ngentonga yensimbi: nomntwana wahlwithelwa kuNkulunkulu, nasesihlalweni sakhe sobukhosi.

131 Ibandla loMthetho limi lapho; ilanga likhanyisa phansi; iMfundiso yabapostoli abayishumi nambili. Kulungile. Nenyanga iphansi kwezinyawo zakhe, umthetho, isithunzi

sezinto ezizofika; ukuKhanya kweVangeli kukhanya manje, umthetho washabalala ngenkathi iLanga liphuma.

¹³² “Wayesikwa ngubuhlungu bokubeletha, wayesebeletha uMntwana wesiLisa,” okwakungu Kristu Jesu, “futhi Wahlwithelwa kuNkulunkulu. Kodwa kwathi nje...” Nakhu. “Kwathi nje udrako, owayenguDeveli, angabona ukuthi owesifazane obezakubeletha, wema khona ngakuye ukuba ashwabadele uMntwana waKhe nxa Esebelethiwe.”

¹³³ Futhi uJesu esezelwe, uMbuso wamaRoma wakhipha isimemezelo, ukuba kubulawe bonke abantwana kusukela kwabaneminyaka emibili ubudala, nangaphansi, ukuze kubulawe uKristu Jesu. Futhi uNkulunkulu wamkhohlisa, wase eMthatha emehlisela eGibhithe waMfihla, njengoba Enza kuMose ngendlela efanayo.

¹³⁴ Nango lowodrako obomvu, uDeveli. Sikuphi isihlalo sakhe na? Phakathi...Asikho eRashiya; siseRoma! Futhi wathi, “UDeveli umnika isihlalo sakhe nokubusa kwakhe, udrako obomvu,” akusiyi iRashiya.

¹³⁵ Ngizwa abefundisi abakhulu bethi, “UmRashiya ungumphikukristu.”

¹³⁶ Ngani, umRashiya akahlangene ngalutho nomphikukristu. Lobo ngubukhomanisi. Amanga obuProtestane nobuKatolika kuveze ubukhomanisi. Isizathu sokuba iRashiya ibaxoshe ibakhiphe lapho, ngoba babenayo yonke imali. Futhi benayo yonke imikhuleko ishiwo kulabo bangcwele, ngakho bakha izakhiwo ezinkulukazi, futhi babanawo wonke umcebo wabantu, futhi bawunqwabela kanjalo. Futhi bababona ukuthi babephila ngokungehlukile, futhi kwakungekho nakancane ukwehluka kunoma ngubani owasezweni, futhi bakuhlanza bakukhipha base bebumba ubukhomanisi.

¹³⁷ Manje uma nizonginika obunye futhi ubusuku obubodwa, uma uNkulunkulu ekwenza, ngizokufakazisa kini ukuthi ubukhomanisi busebenza ngqo ezandleni zikaNkulunkulu uSomandla, ukubhubhisa iRoma ci-...Futhi, khumbulani, ngikusho lokhu njengomprofethi kaNkulunkulu, umbuso wamaRashiya uyokwehlisela ibhomu le atomu lohlobo oluthize eDolobheni iVatican futhi lilibhubhise ngehora elilodwa. ISHO KANJE INKOSI. Futhi iBhayibheli lasho ukuthi uNkulunkulu wathatha lawomadoda anezinhliziyi ezinonya wawabeka ezandleni zaKhe, futhi ayengamathuluzi ezandleni zaKhe, “ukugcwalisa intando yaKhe,” nokubuyisela kulo lokho impela okwakuze kulo. Kunjalo impela. Lelo yiZwi.

¹³⁸ Mfowethu, nje awuqondi ukuthi lezizinto zingubuqili kanjani! Khumbulani, uJesu Kristu washo ukuthi umphikukristu uyosondelana kakhulu aze adukise nabakhethiweyo impela. Wathi, “Manje ningavumeli muntu aniyenge.” Wathi, “Ningabi njengabezizwe, niphindaphinda

umkhuleko wenu, ‘Yethi Mariya, wena obusisiweyo, ogcwele isihawu, futhi babusisiwe aba...’” Wathi, “Ningabi njengabezizwe, nithemeleza.” Wathi, “Ningabizi muntu ngokuthi u ‘baba,’ ongowalomhlaba, ngisho, noma... ngokuba ninoBaba munye, futhi lowo useZulwini.”

¹³⁹ Kodwa nijika, nikuphike lokho, nikwenza noma yikanjani, ngoba kuthandwa ngabantu. Udeveli ubeyilokhu ehlala njalo enento ethandwa ngabantu. Bekuhlala kunjalo, kusukela ekuqaleni, “isimo senkolo.” UKayini wayenento efanayo. Nanku umoya wakhe uhamba khona phakathi lapha, ngomphikukristu; futhi nakhu kufika uAbela, obuleweyo, futhi. Kunjalo. Qaphela, futhi manje bukani.

¹⁴⁰ Zonke lezizilo, emuva lapho, zonke zaphetha ngokuba sesilweni esisodwa ngapha, esasibizwa ngo “drako obomvu,” uDeveli.

Manje asiqale evesini 15 lesahluko 13.

¹⁴¹ Niyabona manje ukuthi lelo*Roma* la—laliyisi “hlalo sikaSatane.” Isilo esimakhanda—ayisikhombisa nezimpondo eziyishumi sama ngakuMntwana, uMntwana uKristu, ukuMshwabadela nxa nje Esebelethiwe. Ubani owakwenzayo na? UHerodi, iRoma; bekuhlala njalo kuyilo. Sizongena kuDaniyeli, ngqo, uma sinesikhathi esanele, futhi iNkosi isisiza, futhi sizobona.

¹⁴² Njengandawo zonke emBhalweni, kusukela ekuqaleni kwabeZizwe, kubuyela ngqo kusuka kuGenesisi, ngingakufakazela ukuthi iBabiloni liqala kuGenesisi bese liphela eZambulweni. Laqala emuva le noNimrodi, indodana kaHamu, ngokukhonza izithombe, ukungenisa izithombe, ukukhonza izithombe. Futhi sekwehle njalo, futhi, kunobuqili kakhulu ezinsukwini zokugcina sekuze kuthathe igama lobuKristu, futhi, kuseyikho, ukukhonza izithombe!

¹⁴³ Akazange yini uPawulu oNgcwele omkhulu, kwabaseThesalonika besiBili, asho na? Ake sikufunde, ngaphambi kokuba siqhubekele phambili. AbaseThesalonika besiBili, isahluko sesibili, futhi sibone ukuthi uPawulu wathini lapha. Waze wakubona ngisho eMoyeni, ngaphambi ngisho kokuba kuze kufike osukwini esiphila kulo.

¹⁴⁴ Yebo, wo, lunjani usuku esiphila kulo, ubumnyama esiphila kubo, nabesilisa nabesifazane beqoqana lapha ebumnyameni bobuhedeni futhi abakwazi ngisho ukukwazi. Ku—kuyadabukisa! Ukuthi kunjani usuku o... .

¹⁴⁵ UPawulu wathi, “Lolosuku aluyikufika, kungaveli kuqala ukuhlubuka, kwembulwe umuntu wesono.” Manje qaphelani, umemezela ngokuthi ungumuntu. Ngabe kunjalo na? [Ibandla lithi, “Ameni.”—Umhl.] UPawulu wathi, “Wayengumuntu wesono, omelana qobo lwakhe nakho konke phezu kwakho konke okuthiwa uNkulunkulu, aze akhonzwe

njengoNkulunkulu.” Umuntu, akhonzwe njengoNkulunkulu; umuntu owayengabekwa lapha njengesimo sokukhonza. Futhi wathi, “Lolosuku lwalungenakufika kungaveli kuqala ukuhlabuka.” Kuyini na? Isimo esiluvivi sebandla. Kulungile.

¹⁴⁶ Lalelani. Ake nginifundele, uma nithanda, abaseThesalonika besiBili. Kulungile. Ngingathola indawo eyiyo manje, ukuqala, ukuze singafundi kakhulu kangaka. “Makungabikho-muntu onikhohlisayo,” ivesi 3, abaseThesalonika besiBili, isahluko 2.

Makungabikho-muntu onikhohlisayo nangayiphi indlela: ngokuba lolosuku aluyikufika, kungaveli kuqala ukuhlabuka, (uNyaka weBandla laseLawodikeya manje)...umuntu, (u-m-u-n-t-u, ubunye)...kwambulwe umuntu wesono, indodana yokulahlwa; (esikhundleni, esikhundleni seNdodana kaNkulunkulu), indodana yokulahlwa;

Omelana (qobo lwakhe) nakho konke nozikhukhumeza phezu kwakho konke okuthiwa uNkulunkulu, aze akhonzwe njengoNkulunkulu; aze athi yena njengoNkulunkulu azihlalise ethempelini likaNkulunkulu, ezishaya uNkulunkulu. (Emukela ukuvuma izono!)

¹⁴⁷ Ungangitsheli, mngane wami oliKatolika! [UMfowethu Branham ushaya phezu kwepulpiti kane—Umhl.] Ukuthi ukusho kanjani ukuthi “ukholelwa ekuganeni okukodwa; ibandla eliKatolika likhuluma ngokuganana okukodwa.” Uma ungenamali, kulungile. Kodwa ake ngikutshela, khona lapha phakathi kubantu bami qho; owesifazane osemncane ohlezi khona lapha, umama ohlezi khona lapha, nobaba, futhi; nomunye wesifazane lapha nalomfanyana. Intombazane yagana umfana oyiProtestane; behlukana baphuma. Ngakho kwase kuthi-ke, into yokuqala uyazi, intombazane yayizogana umfana oliKatolika; futhi kwafanele iphume ihlawule ngesamba semali, bese iyabuya, futhi, “Yayingamganile lomfana oyiProtestane, ekuqaleni.” Nangu uHoward, abantu bami qho. . .

¹⁴⁸ Yebo, khona phezulu lapha. . . Angeke ngilisho igama. Une—unendodakazi, nendodakazi ithi ayibe namashumi amabili-nesithupha eminyaka ubudala. Umkhwenyana wayo, yamshiya ezansi eMilltown, yabaleka yagana umlisa oliKatolika. Futhi manje bathi, “Ufanele aphume ebandleni.” Ngakho bakhokha isamba semali, ukuba ibuye i “phenduke ibe yintombi-nto futhi,” bese ibuye igane lomlisa. Ubuphukuphuku! Iphenduke ibe yintombi-nto? Iganile, ebusweni bukaNkulunkulu, futhi iyaphinga. Kunjalo impela. Lokho ngu ISHO KANJE INKOSI, futhi. Qiniso.

¹⁴⁹ Ihlazo elingaka pho! “Khokha isamba esingaka semali.” Yingalesosizathu onke lamasonto amakhulu nezikole kwakhiwa.

Kuba kanjalo. Izwe lonke. . . Anikwazi, lapha eUnited States. Uboke ungilandele siye phesheya kwezilwandle, kanye, futhi uyothola. Yebo, mnumzane. Welela lapho, mfowethu, lapho bephethe khona.

¹⁵⁰ Nginganiphathela isithombe, sangempela, uMfowethu Kopp usanda kusithatha, futhi wangithumelela sona, somshumayeli oyiProtestane, umshumayeli onoMoya oNgcwele, elele emgwaqeni, evuvukele cishe kuthi akuphakame *kangaka*, yena nomkakhe, nentombazanyana, bevuvukele kangako; ngoba bashumayela uJesu Kristu, amandla okuvuka, futhi nabantu babesindiswa futhi bemukele uMoya oNgcwele. Bababulala emgwaqeni, futhi abangavuma ukuba bangawatshwe, futhi bebaphimisela, izinsuku ngezinsuku. Kunjalo.

¹⁵¹ Khona lapho lapho uMfowethu Osborn ayebanjwe khona, egadwe ngezibhamu, ukuba abakhiphe. Behlela lapho, futhi oyedwa. . . iqembu labapristi lahlanguana ndawonye layibulala lensizwa. Nonkosikazi wayesanda kuthola ingane. Futhi bahamba badabula umgwaqo kanjalo, beno—no—nomphelekezeli emusa ezansi ethuneni, ukuba ayomngcwaba. Nalomama ehamba, nengane, ekhala, emva komkhwenyana wakhe ofile. Futhi abantu balunguza ngefasitela, abantu abanenhliziyi eqotho, bathi, “Uma leyo kuyiyona ndlela ibandla eliKatolika elithinteka ngayo, siyalilahla.” Futhi elandelwa, yizinkulungwane, ezansi nomgwaqo. UMfowethu Osborn waba nemvuselelo lapho, baze abangabe besakwazi ukumkhipha esizweni. Kwakunabantu abaningi kakhulu. Kunjalo impela.

¹⁵² O, lobo buzenzisi! Ngiyazi ukuthi kuyisithombe esibi. Hlalani nje nithule, bangane abangamaKatolika, sizobuye sikuhlikihle ngakolunye uhlangothi, emizuzwini embalwa. Kulungile. Qaphelani.

¹⁵³ Manje sizokwehla, qaphelani, kuthi ukuqhubeka. Ake ngininike lokhu. Mhlawumbe ngingaba nesikhathi, ngisenemizuzu engamashumi amathathu nokho. Qaphelisisani. Manje ake sibuyele emuva, wonke umfundi, emqondweni wakho nje, umzuzu nje, okwesithombe sengqondo. Ngenkathi. . .

¹⁵⁴ Lonke ikholwa loMthetho lapha liyazi ukuthi ukubusa kwabeZizwe kuqala ngeNkosi uNebukhadinezari. Ngabe kunjalo na? [Ibandla lithi, “Amen.”—umhl.] Lonke ikholwa loMthetho liyakwazi lokho. NeNkosi uNebukhadinezari waba nombono, noDanyeli wamnika incazo. Ngabe kunjalo na? [“Amen.”] Futhi kwakulikhanda legolide, okwakungumBabiloni; owesibili kwakungamaMede nePeresiya; olandelayo kwakungumbuso wamaGrek; kwase kuba nguMbuso wama Roma. Futhi ekupheleni koMbuso wamaRoma, uJesu Kristu wabaliDwala elaqheshulwa entabeni, kungengazandla, elagingqikela phakathi lasiphihliza isithombe

(ngabe kunjalo na?), futhi lamboza umhlaba. [“Ameni.”] Noma ngubani uyakwazi lokho. Noma yiliphi ikholwa liyakwazi lokho.

¹⁵⁵ Nokuthi kukanjani lokho, ezinsukwini zokugcina, lapho bechitheleka kulemibuso eminingi eyehlukene, nokunjalo, kuye ezinzwaneni, kwakukhona insimbi nobumba. Futhi kuchaza, umprofethi wathi, “Njengalokho wabona insimbi nobumba ukuthi ngeke kwaxubana, nalaba abayikunamathelelana omunye nomunye.” Kodwa bayakuzixubanisa nezinzalo, zama... Ngamany‘amazwi, bayobagana, bezama ukukhulisa abantwana babo bese bebhidlika, ngenxa yamandla, kunjalo. Futhi niyazi ukuthi yiqiniso lelo. Kodwa, ukubamba, okunakho, futhi nani bantu nizidela kukho, “O,” nithi, “kuyamangalisa.”

¹⁵⁶ Bukani loStevenson, noma ngabe yiliphi igama lakhe, enhla lapha. Manje okwakhe... enhla lapha. Ubani igama lakhe na? Ngiyakhohlwa nje... Insizwa enhla lapha, ovusa konke lokhu ukuqophisana konke lapha. [Ibandla liyalisho igama—Umhl.] Yebo. O, he!

¹⁵⁷ Le United States ibole phuhlu. Yebo, mnumzane. Ngingakufakazela kini sona impela isikhathi lapho... Lona wesifazane lapha, emuva eZambulweni 12, lapho i... UMntwana wakhe wesilisa wahlwithwa ukuba ayohlala esiHlalweni sobukhosi sikaNkulunkulu, futhi, esenzenjalo, owesifazane wabalekela ehlane, lapho anakelelwa khona izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, kulo impela usuku lwenyanga yePlymouth Rock, impela, lapho ibandla lawelela khona ngapha mayelana nenkululeko yenkolo, futhi yakhiwa lapha.

¹⁵⁸ Futhi sizofunda sehlele esahlukweni 13 seZambulo lapha, futhi sibuke lapha evesini 15. Futhi, manje, umzuzu nje, ngifuna ukubuyela emuva ngaphambi kwalokho, futhi siyabona lapha lapho ukuthi Wayemi lapha ngasogwini lolwandle. Manje uma nje ngingahle ngiyithole indawo, lapho, ivesi 11.

Ngase ngibona esinye isilo siphuma emhlabeni;
(asiphumi—asiphumi emanzini) . . .

¹⁵⁹ “Siphuma emhlabeni.” Bese kuthi, ukuminyana nezixuku zabantu ngamanzi, bese-ke kulapha lapho okwakungekho khona bantu, iUnited States.

. . . *sinezimpondo ezimbili ezifana nezewundlu, . . .*

¹⁶⁰ “Izimpondo ezimbili ezifana nezewundlu,” akusilo iwundlu. Kuyini na? Yinyathi yakithi yaseMelika. Impela. Niyabo, naso, “izimpondo ezimbili zifana nezewundlu.” Kepha-ke senzani na? Sasinenkululeko yenkolo, kuqala; saziphathisa okwewundlu, sakhuluma njengewundlu. Kodwa, khumbulani, asizange sibe yinqama endala. Sasiyiwendlu. Lelizwe linekhulu namashumi amahlanu kuphela eminyaka ubudala, niyazi, iwundlu nje.

. . . *sase-ke sikhuluma njengodrako.*

Amandla onke esilo sokuqala sawenza phambi kwaso, (udrako obomvu), senza ukuba konke okwakusemhlabeni, abakhileyo emhlabeni, bakhuleke kuso isilo soku... esingozi yaso yelashwa. (Bukani!)

Se—senza nezibonakaliso ezinkulu, size sizenzele nomlilo uphume ezulwini... (Ibhomu le atomu, nogesi olula ongenambala naphunga; esihlakaniphile, isizwe esikhaliphile, nokunjalo, sidukisa izizwe ngalezizinto.)

¹⁶¹ Le United States iyofika esikhathini lapho ibandla nohulumeni kuyohlangana ndawonye. Futhi iProtestane neKatolika bayophonsa bahlanganise izinto zabo, ukuba balwe nekhomanisi. Futhi kusebenza ngqo ezandleni zalokho uNkulunkulu akushoyo khona lapha.

¹⁶² Futhi nina maProtestane nilele ngaleya, nizumeke zwi, nifunda iphephabhuku lezindaba zothando esikhundleni seBhayibheli lenu! Phandle, nizulazula ndawo ndawo, niya enhlobeni ethize yephathi, esikhundleni sokuba semhlanganweni womkhuleko ndawo ndawo; niqophisana ngezinto ezincinyane ezindadlana ezingemqoka *kangako*. [UMfowethu Branham ushaya umunwe wakhe—Umhl.] Nifanele ukuba semadolweni enu ndawo ndawo, uma nazi ukuthi ingunaPhakade yayichaza ukuthini.

¹⁶³ Qaphelani, ngenkathi, iNkosi uNebukhadinezari, ekuqaleni emuva ngaleya, ngenkathi kungeniswa unyaka wabeZizwe. Ake siqaphele ukuthi ungena kanjani. Nendlela ongena ngayo, uzothola ukuthi uphuma ngendlela efanayo. Siyazi ukuthi kukhona ukuqala kwesikhathi somusa sabeZizwe, nokuphela kwesikhathi. Ngabe kunjalo na? [Ibandla lithi, “Ameni.”—Umhl.]

¹⁶⁴ Manje qaphelani, ngenkathi iNkosi uNebukhadinezari... ngenkathi uDaniyeli ethunyelwa ezansi lapho, umprofethi ohlakaniphile, ngenkathi lapho onke amaJuda ayethe ukuzehlisa ngokuzithoba futhi ekhothamela amaRoma... kumbe amaBabiloni. Kodwa kwakukhona amathathu, amadoda amane; amathathu (uShadiraki, uMeshaki no Abedinego), futhi uDaniyeli, abazimisela enhliziyweni yabo ukuthi bayokhonza uNkulunkulu. Kwathi-ke lapho sebephose uShadiraki, nokunjalo, e... Futhi uDaniyeli wabe eseyindoda edumileyo, futhi phambi kweNkosi uNebukhadinezari noBelshazari, nokunjalo. Ngenkathi eba yindoda edumileyo, manje qaphelani, iNkosi uNebukhadinezari wenza isithombe segolide wasibeka ngaphandle ensimini, futhi wathi wonke umuntu uzomele akhothamele lesosithombe.

¹⁶⁵ Senake nabuqaphela ubuqotho bakho, ukuthi lesosithombe sasenziwe ngobani na? KwakunguDaniyeli, umfanekiso womuntu. Futhi akazange Asho yini ukuthi, “imimoya yawonkulunkulu,” umhedeni na? Futhi njengoba sinjalo

namuhla, banabathathu kumbe abane babo. “Imimoya yawonkulunkulu ihlala kuye,” futhi benza umfanekiso ngoDaniyeli. Futhi wathi, “Konke okungayikusikhothamela lesosithombe, uyakuphonswa esithandweni somlilo.” Niyaqaphela, uDaniyeli akabonakali ngalesosikhathi. Niyakuthola engikuchazayo na? “Futhi ongayikusikhothamela lesosithombe ufanele asikwe abe yizicucu, kumbe aphonswe emphandwini wezingonyama, kumbe ashiswe esithandweni somlilo, kumbe okunye, isijeziso.”

¹⁶⁶ Siqala ngaleyondlela-ke isikhathi sabeZizwe, ngesimo sobuhedeni sokukhonza ngenkolo, nokuhlupha ukubenza bayikhothamele. Futhi iBhayibheli liyakubikezela ukuthi kuyophela ngendlela efanayo, “uMuntu ongcwele,” uJesu Kristu; umfanekiso ngaYe, ukuba ukhonzwe, nokunjalo.

¹⁶⁷ Niyakhumbula, encwadini kaFoxe yabafelukholo, babebamba isiphambano esinomfanekiso kaKristu phambi kwabo, babophele inkabi engalweni ngayinye kanjalo, bese bethi. . . Uma ungalahli ulahle ubuProtestane, ub’usuba yiKatolika futhi u “qabule lesisiphambano esinomfanekiso kaKristu.” Babeqala ngenkabi eyodwa bayibhekise le, nenye bayibhekise le, bese bebaklubula. Babashisela ezixotsheni. Benza konke. Sengike ngaya emigedeni emidala okwakulahlwa kuyo izidumbu; ngiyazi ukuthi ngikhuluma ngani. Futhi, niyabo, lokho, kunjalo. Futhi balele lapho. Futhi qaphelani ukuthi badlula kanjani ngalezozinsuku zobufelukholo ngaphambi kukaMartin Luther. NgokweBhayibheli, futhi.

¹⁶⁸ Manje qaphelisisani futhi manje. Manje nginifuna niqaphele into enkulu. Wachitheka kanjani lowombuso waseBabiloni na? Ngobunye ubusuku ngenkathi bewelela ngale futhi bathola izitsha ezingcwele zikaNkulunkulu, base beqala ukuphuzela kuso iwayini; baqala ukuba nesikhathi esikhulu, base bethola inqwaba yabesifazane phandle lapho, izancinza, futhi zazidansa futhi zidakwa futhi zinesikhathi esikhulu. Ngabe kunjalo na? [Ibandla lithi, “Ameni.”—Umhl.] Ngalesosikhathi kwabakhona ukuloba ngesandla okwavela odongeni,” “*Mene, Mene, Tekel, Ufarsin.*” Kunjalo na? [“Ameni.”] Futhi bahamba babiza onke amaKaledi, umuntu wabo ohlakaniphile, amalunga ebandla asivivi, futhi akukho namunye kubo owakwazi ukukufunda. Kunjalo.

¹⁶⁹ Kodwa babenomuntu lapho owayekwazi ukufunda izilimi ezingaziwayo, haleluya, ekwazi ukuluchaza. Niyabona ukuthi ngichaza ukuthini na? Wayekwazi ukuchaza izilimi ezingaziwayo. Waphuma ngaleyondlela.

¹⁷⁰ Yileyondlela eliphuma ngayo manje, namandla kaMoya oNgcwele phezu kwabantu abagcwaliswe ngombhaphathizo kaMoya oNgcwele, abanamandla nezibonakaliso nezimangaliso. Nanto lihamba iBandla labeZizwe. Nanso insali.

¹⁷¹ Nanto-ke lingena kanjalo, nanto-ke liphuma kanjalo, impela, ukukhothama nokuphoqela inkolo eyingxenyeyobuhebene. Futhi uNkulunkulu engena ngehora elibucayi futhi eloba ngezilimi ezingaziwa, nomuntu eluchaza. Wayekwazi ukuchaza. Wayengalwazi lololimu; akukho muntu owayelwazi. Kodwa wayenoMoya oNgcwele ofanayo, owamvumela akuchaze lokho, nguMoya oNgcwele ofanayo oseBandleni namuhla.

¹⁷² NiLibiza ngokuthi “ngubuhlanya.” Ngizovuma banokuningi kwabo. Kodwa, mfowethu, ukhona oweqiniso lapho, futhi. Kunjalo, oweqiniso lapho, futhi. UDeveli uphonsa yonke into-mbumbulu angayithola, khona impela endleleni, ukuba akudide. Futhi uma ungasacabangi lutho ngoNkulunkulu kunokuguqa futhi ufunde iBhayibheli lakho, futhi ukhuleke futhi umnxuse uNkulunkulu, khona-ke kuyakhombisa ukuthi awuwukhathalele umphefumulo wakho.

¹⁷³ Uhambe uqonde ngqo phandle lapho bese uthi, “Nkulunkulu, angikhathali ukuthi zingaki izicupho ezindala zegwababa Ozibeke phandle lapho. Ngibona iBhayibheli laKho likusho, futhi ngiphokophele!” Kunjalo. “Wangethembisa khona, inzalo ka Abrahamama.”

¹⁷⁴ UNkulunkulu wakubiza, uzoza kuLo; kodwa uma ungenjalo, angikhathali ukuthi ukholwa kangakanani, uphelile; yilokho kuphela, ungeke uze. Akukho muntu ongeza, ngaphandle uma Akubiza. Futhi Akathandi ukuba kubhubhe namunye, kodwa abaningi benu bayobhubha ngoba aniLinake nakulinaka.

¹⁷⁵ Futhi niyothi ukuhamba hamba bese nibona into ebukeka ithi ukuba ukuhlanya kancane, okusasithunzana, “Kuhle, uDr. uS'bani-bani wathi *ukuthi-nokuthi*, nokunjalo.” Bese uthi ukuhamba hamba uthuke uMoya oNgcwele, uyazi ukuthi kuyikho, futhi soze kwathethelelwa.

¹⁷⁶ Nizothola emizuzwini embalwa ukuthi luyini uphawu lukaDeveli, luyini u—luyini uphawu lukaDeveli, uphawu lwesilo. “Lowo okhuluma elimelene noMoya oNgcwele, akayikuthethelelwa, kulelizwe, kumbe ezweni elizayo.” Qaphelani lelobandla lokuqala, ukuthi benzeni. Qaphelani, mayelana naleli, ibandla lesibili! Ungazivalela ngaphandle koMbuso kaNkulunkulu, bese ungena kuDeveli; phandle lapho oku “ngekho ukuthethelelwa, kulelizwe, nakwelizayo.” Qiniso. Ngakho, qaphela, hamba ngokuzithoba. Qaphela ukuthi wenzani, ngoba awazi ukuthi kuyokwenzekani.

¹⁷⁷ Manje, siyakubona konke lokhu manje kunqwabelana phansi. Nginemizuzu engamashumi amabili. Ngifuna niphenye kanye nami esahlukweni 17, iZambulo, ukuqeda emizuzwini embalwa. Manje sizoshaya indlela eya ekhaya. Lalelisisani. Fundani kanye nami. Vulani iBhayibheli lenu bese nilungela ukufunda. Lokhu kufanele kukuphawule.

178 Khumbulani, kukhona izimpawu ezimbili; olulodwa olokuhlubuka, olunye nguMoya oNgcwele. Olunye nguphawu lukaDeveli.

179 Khumbulani, ngikushilo lokhu, ukuthi ibandla eliKatolika lasekuqaleni. . . Manje, bantu abangamaKatolika, ake nihlale nizithobe imizuzu embalwa. Ibandla lokuqala eliKatolika bazibumbela owabo umbono ngento. Babanemfundiso yamanga, yesidlo esingcwele, yokuthatha isinkwa esilucwecwana esiyindilingana esikhundleni sombhaphathizo kaMoya.

180 IProtestane lizithathela ukuxhawulana, kumbe ukwenza isithembiso; bobabili basephutheni, ngokweZwi likaNkulunkulu. *Yilesi* isifanekiso sokuzokwakhiwa. Bafika babhaphathize, ku “Yise, iNdodana, uMoya oNgcwele,” lapho kungekho nelilodwa ichashazi lesikhathi noma ngubani owake wabhaphathizwa ngaleyondlela; okungubuhedeni uqobo, umbhaphathizo wamaKatolika. Futhi bayakuvuma, futhi bathi, “Nina maProtestane nikhothamela umbhaphathizo wethu.”

Ngathi, “Nikwenzelani na?”

181 Wathi, “Ibandla eliKatolika linamandla okuguqula noma yimuphi umBhalo abawufunayo.”

Ngathi, “Ngamanga lawo.”

Wathi, “Pho niwukhothamelelani ke?”

182 O, khona-ke bese niyathula. Qha mina! Angiwukholwa. Yileli iZwi likaNkulunkulu. Kunjalo. Uma abantu befuna ukulandela, bangazihambela bodwa. Ngifanele ukukhuluma iQiniso. Kunjalo.

183 Qaphelani, bese-ke bephuma nakhokonke lokhu okunye, ibandla, bajoyine ikhathekizima lalo elidala nazozonke lezozinto lapho. Isixuku sobuphukuphuku nombhedo! Futhi lichamusele lakhipha izigidi zezigidi zabaphikinkolo, nokugcina umthetho ngamehlo-nje okubandayo. . .

184 NgokukaDeveli, ekuqaleni. Futhi ngingakufakazisa kini ukuthi iBhayibheli lasho lapha, “Wonke umhlaba wamangala ulandela lamandla esilo; esasikhona, esingekho, kanti sikhona.” Kungenzeka kanjani, “sasikhona, asisekho na”? Wathi, “Umhlaba wonke wamangala ngaso.”

185 Ngenkathi iRoma lobuhedeni liba iRoma lobuphapha, akuzange kunqamuke. Inqubo yobuRoma yanqamuka; uma inkosi entsha ingena, yayivele imise uhlelo olusha. Kodwa uma kufika kwiRoma lobuhedeni, ngebandla eliKatolika, ngobuphapha, akulokothi kunqamuke. Uma uphapha oyedwa efa, bamisa omunye; uphapha oyedwa afe, bamisa omunye. “Isilo esasikhona, esingasekho, kanti sikhona; esingasekho, esisekhona; e. . . futhi siyoya ekulahlweni.” USHO KANJE UMOYA ONGCWELE, ngomBhalo.

186 Manje, lalalani. “Kwase kuza enye . . .” Nonke qaphelani manje, isahluko 17.

Kwase kuza kimi enye yezingelosi eziyisikhombisa ezazinezitsha eziyisikhombisa, (Lezo yizitsha zokugcina, ezithululwayo), yakhuluma nami, yathi . . . Woza lapha; futhi ngikutshengise ukwahlulelwa kwesifebe esikhulu esihlezi phezu kwamanzi amaningi:

187 Qaphelani iZambulo 12. Lowo kwakungowesifazane oyintombi-nto. Wayeyintombi yangempela. Wama emuhle kabi!

188 Kodwa nangu obizwa ngesifebe, “i-s-i-f-e-b-e,” kuchaza u un- . . . Kuyini lokho na? Ake sikuthande kakhulu lokhu . . . kumbe sikuhlaziye.

189 Ngiyaxolisa. Ngisheshisa kakhulu; ngicabanga ukuthi nginemizuzu elishumi nesihlanu. Sengizohlala elinye ihora-ke, ngakho hlalani nithule. [Ibandla lithi, “Ameni.”—Umhl.]

190 Bukani. Kulungile. Bukani, ake sikuhlaziye sehle. Ungowesifazane ongcolileyo. Yini isifebe na? Ngiyakuzonda ukulisho igama, kodwa lilotshiwe lapha eBhayibhelini. Ngowesifazane ozisho ukuba ungowesifazane olungileyo, futhi uphinga namanye amadoda. Manje, uma owesifazane emele ibandla, ngakho-ke yibandla elizisho ukuba lingumKristu, futhi liphinga nezinye izinto. Ngabe kunjalo na?

191 “Futhi sihlezi phezu kwamanzi amaningi; ukuminyana nezixuku zabantu.” Funda i . . . cishe ivesi 15 futhi uzokubona lokho, niyabona. Kumbe, 17, kulezondawo nje. Sizongena kukho emzuzwini. “Owesifazane ohlezi phezu kwamanzi amaningi; isifebe.” Into enje pho! Manje ukuba besinezinsuku nezinsuku, beningamthatha lowo wesifazane futhi ngilandele umkhondo wakhe kusukela kuKayini kuye ekuBuyeni kweNkosi uJesu, futhi ngikufakazele kimi ukuthi nguye owaba ngowokuqala ukuhlela ibandla. Ungunina wenhlangano. Qaphela, “Nowesifazane ohlezi phezu kwamanzi amaningi. Phezu, ohlezi phezu kwamanzi amaningi.”

Manje ivesi 2.

Afeba naso ama (k-h-o-s-i) khosi omhlaba, nabakhileyo emhlabeni badakiswa yiwayini lobufebe baso.

192 Ngamany’amazwi, uzisho ukuba uyibandla lamaKristu, uphakeme, muhle. Qaphela ukuthi ugqoke kanjani, emizuzwini embalwa, ngamaparele negolide namatshe. Bathi, “Ngubani onjengaye na?”

193 Futhi wayephethe isitsha esandleni sakhe, sigcwele “iwayini lobufebe bakhe,” ukungcola kwakhe, imfundiso yakhe ayeyenza emakhosini, o, ukuba nomthandazo omncane nje futhi “uthandazelelwe ukuba uphume esihlanzweni,” nazo zonke lezizinto. Yilokho. Nakho lapho ukhona. Lelo yiZwi

likaNkulunkulu engilifundayo. Bukani, “Yayingiyisa e...” Manje ake sibone, yase yenza iwayini... Kunjalo, ivesi 3 manje. Kulungile.

Yayingiyisa ehlane ngikumoya: ngabona owesifazane ekhwele... esibomvu colo... isilo,...
 (“Okubomvu,” elicebile, ibandla elicebe kunawo onke emhlabeni.)

¹⁹⁴ Bamemeza lapha, “Ubani ongalwa naso na?” Ukhona umuntu oyedwa ezweni, umuntu oyedwa vo ezweni, kulolonke izwe, onamandla njengoba wawunjalo umbono weNkosi uNebukhadinezari. Lezozinzwani ezilishumi ziphuma zigijimele kuwo wonke... Leyontambo yensimbi yaseRoma kuphuma kugijimele ezizweni zonke ezweni. Akekho omunye umuntu ezweni onokusho kanjalo uPhapha wamaRoma onakho. UMongameli Eisenhower angakhuluma eUnited Sates, futhi kuba ngumthetho; kodwa zikhona ezinye izizwe angakhuluma kuzo, futhi akushaywa mkhuba. Kodwa umbuso ezindabeni ezingwele we Katolika ungakhuluma eRoma, futhi zonke izizwe ziyompongoloza kuwo. Kunjalo. Nango. Manje sizobona ukuthi ukuphi, futhi sibone ukuthi nguye yini noma qha, sibone uma efanekiswa lapha ngokuyikho. Kulungile.

...ngabona owesifazane ekhwele isilo esibomvu,
(ecelebile), sigcwele amagama enhlamba,...

¹⁹⁵ Umbhaphathizo wamanga; umnotho wamanga; siholo abantu ngokubaphuphuthekisa, sibatshela ukuthi bangeza nje esontweni, bavume izono zabo, nokunjalo, benze u “Yethi Mariya,” benze ukuzisola. Ukungazi! Umbhedo! Angiboni ukuthi kwenzeka kanjani abantu, abanemiqondo ekahle ephucuzekileyo, bakholwe yizinto ezinje.

...sinamakhanda ayisikhombisa...

¹⁹⁶ Nakho lapho ukhona futhi, lelidemoni elifanayo elisezindaweni zonke, udrako obomvu, isilo nakho konke, sina “makhanda ayisikhombisa; izimpondo eziyishumi.”

¹⁹⁷ “Nowesifazane,” oweisfazane, manje, ibandla. Manje, *isilo* nga “mandla” ayenawo, ibandla lamaRoma aKatolika, kodwa amandla eRoma eliKatolika. Kodwa, nanti ibandla likhuluma manje.

Nowesifazane wayembethe okububende nokubomvu,
evunule ngegolide nangamatshe anenani
nangamaparele, ephethe isitsha segolide ngesandla
sakhe sigcwele amanyala nokungcolileyo kobufebe
bakhe:

¹⁹⁸ Nango; nelinye ibandla uyazi. Akusilo na? Ufanele Abelapho; ufanekiswe kahle. Funda nje wehle njalo futhi sizobona ukuthi ungubani.

*Nase khanda lakhe kulotshwe igama lokuthi,
IMFIHLAKALO, IBABILONI ELIKHULU, UNINA
WEZIFEBE, AMANYALA OMHLABA.*

¹⁹⁹ Kulungile, Protestane, nakhu lapho okhanywa khona. Uzovuma ukuthi liyisifebe, kodwa lalingu “NINA” (wani, wamadodana na?) “WEZIFEBE.” Lokho kwakungaba *ngabesifazane*. Ngabe kunjalo na? [Ibandla lithi, “Ameni.”—Umhl.] Lokho kwakuyoba *ngamabandla* ke. Ngabe kunjalo na? [“Ameni.”] Liyibandla elingumama-ke. Alisuye na? [“Ameni.”] Wavelaphi uMartin Luther na? KubuKatolika. Achanyuselwa kuphi onke lawa na? KubuKatolika, beletha imfundiso yabo efanayo, futhi niyayikhothamela.

²⁰⁰ Manje, owesifazane odelela lokhu okuxakile eJeffersonville angazala elungile, yeqiniso, intombazane-nto, kunjalo, futhi ingahamba iqonde uma ifuna. Lenzenjalo nebandla lamaLuthela, iMethodisti, inayo iBaptisti, nePresbyterian, nokunjalo; bahamba baqonda okwesikhashana, lapho abalapho abasunguli babo belapho beshumayela iVangeli kubo. Kodwa manje baya emibukisweni, emidansweni, kutelevishini, bayabhema, benza konke okunye, (niyazi ukuthi liqiniso!), bahlale ekhaya ngeSonto. Kuyini na? Ngoba isifebe senu siziphathisa okukanina. Kunjalo impela. Kunjalo impela.

²⁰¹ Manje ake sibone ukuthi umbala ukuphi. IBhayibheli lathi wayengu “NINA WEZIFEBE.” Futhi wonke umuntu uyakwazi lokho ukuthi kwakuyiRoma lobuhedeni, noma uNkk. Roma lobuphapha, ibandla eliKatolika. Emzuzwini, ngizonikhombisa, ngokwesimo simbeka lapha emhlabeni, lapho impela ngqo ayobe ehlezi khona. Kunjalo. Lapho ekhona nokuthi ungubani, iBhayibheli lasho njalo. Akusimi; iBhayibheli! Futhi lasho ukuthi wazala inqwaba yamabandla angamadodakazi anjengaye. Kulungile, manje, Methodisti, neBaptisti, neLuthela, nokunjalo, niyabona ukuthi nifika kuphi, u “NINA WEZIFEBE.” Baphila kahle, kodwa uma ukuKhanya kuqala ukukhanya. . .

²⁰² Kufana nenqwaba yamaphela ngesikhathi sasehlobo. Khanyisa, emgwaqeni lapho iphela lidla khona ihleza elidala kumbe enye into efana nalokho, bese uyakhanyisa bese uwabukisisa ebaleka eyocasha ngelikhulu ijubane.

²⁰³ Awushumayele iVangeli, kumbe umbhaphathizo kaMoya oNgcwele, enqwabeni yalamabandla amadala agcina umthetho ngamehlo-nje, amabandla angamesabi uNkulunkulu; bese ubabukisisa, “Asikholelwa entweni enje. Angikholelwa e. . .” Ngani na? Uyazi ukuthi uyini, ekuqaleni. Kunjalo. Kunjalo impela.

²⁰⁴ Angisho lutho oluphambene nesonto lakho; mfowethu, unabantu phakathi lapho abangamagugu. Angisho lutho oluphambene nabantu abangamaKatolika. Ngiyabathanda

abantu abangamaKatolika ngokufanayo njengoba ngithanda abantu beTabernakele likaBranham. Akusuwe, mngane, engizama ukukumpongolozela. Akusuwe, mMethodisti nomBaptisti, neTabernakele likaBranham. Akusuwe engimpongolozelayo. Yisono ovumela uDeveli asibeke phezu kwakho! Ngoba nje uya esontweni, ucabange ukuthi usindisiwe.

UJesu wathi, “Uma umuntu engazalwa ngamanzi nangoMoya, angengene eMbusweni.” Futhi uma wemukela umbhaphathizo kaMoya oNgcwele, “Lezizibonakaliso ziyobalandela abakholwayo.” Lokho kuqonde kusuka ehloambe, mfowethu, kodwa lokho kuseHloambe kuqonde kusuka eBhayibhelini. UJesu akazange athi, “Mhlawumbe lezizibonakaliso ziyobalandela abathize.” Wathi, “Ziyobalandela.”

O, bathi, “Manje, ngikholwa ukuthi lokho kwakungokwabapostoli. Ngikholwa ngukuthi lunye kuphela ujikelezo lwabapostoli, futhi lokho kwakusemuva le ekuqaleni.”

²⁰⁵ Futhi sona lesosifundo impela ebesinaso izolo ebusuku, “Yayinezinkanyezi eziyisikhombisa esandleni saYo,” futhi inkanyezi ngayinye yayizonikwa unyaka webandla ngamunye ukuba kube ngukuKhanya, kunjalo; ngokufanayo nje njengoba kukhona umpostoli *laphaya*, kukhona umpostoli *laphaya*, nompostoli *laphaya*; “ezazingoMoya abayisiKhombisa,” ekuqaleni kwesifundo sethu, “bemi phambi kukaNkulunkulu, ukuba bathunyelwe emiNyakeni yamaBandla ayisiKhombisa.”

²⁰⁶ O, mfowethu, ungahle uhambahambisane nemfundiso ethize encane yamaBaptisti kumbe amaMethodisti, futhi uthi ukuyejwayela; kodwa ake uyibuke, ngeso leBhayibheli, kanye. Kunjalo. Amen. Ngizizwa ngithi ukugcwala ukukholwa njengamanje. Amen. Yebo, mnumzane. Buka. Mfowethu, nakho lapho ukhona. Kungukugaya; kodwa noma yikuphi ukubhaxabula, akukusizi. . .

²⁰⁷ Umama, ohlezi emuva laphaya, wayevamise ukungiphuzisa ukhasta oyela. Sasiyizingane esezindadlana. Sasidla isinkwa sommbila nobhontshisi, nsukuzonke evikini, nangeSonto, futhi. Nakanjani, kwakufanele ngiphuze umuthi omningi. NgoMgqibelo ebusuku, wayevamise njalo ukungiphuzisa ukhasta oyela. Futhi ngoMgqibelo ebusuku ngangibamba ikhala lami, ka *nje*, angikusho lokhu ukuba kube yihlaya. Ngangibamba ikhala lami, bese ngithi, “Mama, angikwazi akuphuzeki. Ungigulisa kabi.”

Athi, “Uma ungakugulisi, ungeke ukusize ngalutho.”

²⁰⁸ Kanjalo naLokhu. [UMfowethu Branham manje umbambatha iBhayibheli lakhe—Umhl.] Liyakushukumisa! Liyokutholela—izitho zakho zomgudu wokudla zisebenze kahle, ukuze ngempela uligaye iVangeli eligcwele.

209 Lafika iLuthela nokulungisiswa. Ngani, babevele... Bakuhlela konke phansi, “Yebo, mnumzane, siyibandla!”

210 UJohn Wesley wabona ukungcweliswa. Wathi, “Ngiyakubona ukuthi kwehlukile.” Futhi wathi, “Kulungile, Luther, kodwa nakhu.” Wayeyini na? ULuther wayeyinkanyezi yonyaka wakhe, kodwa nangu uWesley. Kulungile.

211 Manje, kwase-ke, onke amaLuthela abuyela emuva eshalofini, ngoba akhohlwa i...awazange...Manje, akusiwo onke ama...Ngiqonde ibandla lamaLuthela. ILuthela lisenawo amadoda alungileyo, agcwaliswe ngoMoya oNgcwele. Kunjalo. Kodwa manje onke abuyela emuva esontweni, kulowonyaka. Kulungile.

Nakhu sekufika noWesley. Wabathatha onyakeni wakhe.

212 Kwase-ke, into yokuqala uyazi, kwalandela...Emva konyaka kaWesley, kwaqubuka amaPentekoste. Futhi amukela uMoya oNgcwele, ekhuluma ngezilimi.

213 Wo, amaMethodisti, namaNazaretha, neHoliness, bathi, “O, nguDeveli.” Futhi niyabona ukuthi nenzeni na? Nahlambalaza uMoya oNgcwele. Futhi bonani ukuthi nikuphi namhlanje na? Kunjalo. Nina, khona impela enikwenzile. Impela, nakwenza. Futhi nehluleka ukuhamba ekuKhanyeni.

214 Futhi manje nina ma Pentekoste senisivivi kakhulu, loNyaka we Bandla laseLawodikeya, uNkulunkulu useze uyanihlanza niphume emlonyeni waKhe. Kunjalo. Kunjalo impela.

215 Nithi, “Uyakholelwa ekukhulumeni ngezilimi na?” Yebo, mnumzane. “Sewake wakhuluma ngezilimi na?” Yebo, mnumzane. Ngiyambonga uNkulunkulu ngakho. Yebo, mnumzane. Ngikhulumile ngezilimi, izikhathi eziningana. Futhi ngiyakholwa ukuthi ngaMandla kaNkulunkulu. Yebo. Angikholelwa ekutheni ubufakazi bokuqala, manje, bungukukhuluma ngezilimi. Kodwa ngiyakholwa ukuthi kukhona aMandla kaNkulunkulu akwenza ukhulume ngezilimi, izibonakaliso nezimangaliso zilandele. Yebo, mnumzane.

216 Bese-ke uDeveli abeke isichuse esidala phezulu laphaya, abantu abahleka usulu futhi baziphathe sengathi babenoMoya oNgcwele. Futhi nonke nina bePilgrim Holiness, neHoliness, namaNazaretha, nani nonke, nabuka emuva nase nithi, “Wu, angifuni lutho lwaLokho. Wu!”

217 O, bakithi! Ukuba beninoMoya oNgcwele, kumbe ingxenywe kaNkulunkulu phansi enhliziyweni yenu, nangcweliswa njengoba benifanele nibe njalo, beniyokuqonda lokho ukuthi kungaMandla kaNkulunkulu. Akazange asho yini uJesu ukuthi, “Ukuba benimazi uMose, beniyakungazi naMi futhi na?” Impela. Uma ukungcweliswa kuyingxenywe kaMoya oNgcwele onihlanzile waningcwelisa; uma ninaLokho, nizokuqonda konke okwaWo uma Ufika.

218 *Lesi* isandla siyasiqonda *lesi* isandla. *Leli* ikhanda liyaluqonda *lolunyawo*. Kuyingxenye yomzimba.

219 Futhi iBhayibheli lathi kukhona iziphiwo eziyisishiyagalolunye zokomoya; abaprofethi, abafundisi, abavangeli, nopro- . . . nokunjalo; no—nokuhunyushwa kwezilimi, ukukhuluma ngezilimi, ukuphulukisa kukaNkulunkulu. Uyokuqonda konke okwaLo.

220 O, naqandisa okweqhwa, “Angifuni lutho lwaLokho.” Wewu! Kuyafudumala macala onke lapha, akunjalo na? Lelo yiqiniso. Ngani na? Ngani na? Nahlelwa. Ibandla lenu lasho njalo, futhi yingalesosizathu ningakwazanga ukukwenza. [UMfowethu Branham washaya phezu kwepulpiti kaningana—Umhl.]

221 Kodwa iningi lenu maMethodisti naphuma nathola uMoya oNgcwele. Iningi lenu maBaptisti naphuma nathola uMoya oNgcwele. Yebo, mnumzane. Nina, neningi lenu nina maHoliness naphuma nathola uMoya oNgcwele. Yebo. Ngani na? Nangingakhathali ukuthi ibandla lathini. Nahamba ekuKhanyeni. Amen. Anikhathalanga ukuthi kwenzekeni. Nakwazi ukuthi kwakungokweNkosi, futhi navele nahamba nangena kuWo.

222 Iyeke endala—iyeke intombi endala ihlale emuva laphaya, unina wabo omdala. Iziphathisa okukanina emuva laphaya, isifebe. Sahlela. Yilowomgomo impela wokuqala kwenkathazo, ngenkathi ibandla eliKatolika lihlela. Lase lihlela-ke ibandla lamaLuthela emva kwalo. Lase lihlela-ke ibandla lamaMethodisti emva kwalo. Lase lihlela-ke ibandla lamaBaptisti. Futhi manje kukhona izinhlangano ezingamakhulu ayisithupha namashumi ayisishiyagalolunye-nesithupha ezehlukkeneyo. NePentekoste lenza into efanayo!

223 Udumo! Yin’indaba na? UNkulunkulu uyafakazisa ukuthi Akekho enhlanganweni. UkuMoya, uMoya oNgcwele. Haleluya! Haleluya! Yebo, mnumzane.

224 Akakhathali ukuthi inhlangano yakho iyini. Ingimbhedo. Ixhumene nobuKatolika futhi ibuyeke emuva kubo, futhi yahlala kubo, futhi nemukela lolophawu olufanayo eliyilo. Ayishongo yini ingelosi ukuthi, “Phumani kulo, bantu baMi, ningahlanganyeli nalo izono zalo, futhi Ngiyakunamukela na?” “Ningathinti lutho olungcolileyo lwalo, futhi Ngiyakunamukela,” kukhuluma uMoya oNgcwele.

225 “Futhi lowo othatha uphawu lwesilo, kumbe igama legama laso.” Sengathi besinesikhathi ukuba singene kulokho; isikhathi sami sesiphelile. Yini igama legama laso na? UbuProtestane. “Masenze umfanekiso onjengaso. Masenze inhlangano. Ibandla lethu likhulu ngangalo nje ibandla eliKatolika.” Bathatha zonke lezizinto. “Babe namabandla amakhulu, nathi senze njalo, futhi. Sinabo nathi abaphakeme bedolobha, ebandleni lethu,

njengoba benabo kwelabo. Masenze umfanekiso wesilo.” Futhi iBhayibheli lalithe, uyisi “FEBEKAZI,” futhi lokho yisi “FEBE,” ngenhlangano.

²²⁶ Kodwa iBandla likaNkulunkulu ophilayo likhululekile. “Lowo iNdodana emkhululileyo ukhululekile impela.” Phumani kukho! Gwaliswani ngoMoya kaNkulunkulu.

Izizwe ziyehlukana, uIsrayeli uyavuka,
Izibonakaliso iBhayibheli elazibikezelayo;
Izinsuku zabeZizwe zibaliwe, ngokubanga
umunyu okuthiyayo;
“Buyani, O bahlakazekileyo, kwabakini.”

Usuku lokuhlangwa seluseduze,
Izinhliziyo zabantu zehlulwa ngukwesaba;
Gwaliswani ngoMoya kaNkulunkulu, izibani
zenu zilungisiwe zahlanzwa,
Bhekani phezulu, ukuhlangwa kwenu
sekuseduze! Ameni.

²²⁷ Zihamba kanjani izinto! Wathi, ezinsukwini zokugcina, “Ningesabi, mhlambi omncane. Kuthandeka kuYihlo ukuninika uMbuso,” sihleli ndawonye ezindaweni zaseZulwini.

²²⁸ Nawe Methodist, Baptist, Presbyterian, ohleke ipentekoste . . .

²²⁹ Futhi, ngithi, iPentekoste idinga ukushaywa okulungileyo kweVangeli eliyifashini endala, ngoba bayahlela. Yona impela iAssemblies of God ihambe yangena kwe—kwelikhulu kunawo onke awePentekoste, yajoyina inhlango yamabandla, egcina umthetho ngamehlo nje nenganaki. Futhi nokubi kunakho konke engike ngabona uMoya oNgewe ephathwa kabi, cishe, kwakungomshumayeli wePentekoste. Ngakho ungacabangi ukuthi, ngoba ungowebandla lePentekoste usindisiwe.

²³⁰ Usindisiwe kuphela uma ubhaphathizwe ngokweqiniso ngoMoya kaNkulunkulu, ngoMoya oNgewe, uhlanganiswe naYe eMandleni ovuko lwaKhe, uhamba nezibonakaliso nezimangaliso, zilandela lowoMoya noma Uyangaphi. Izibonakaliso zabalandela abaprofethi. Izibonakaliso zamlandela uJesu Kristu. Izibonakaliso zabalandela abapostoli. Wathi, “Lezizibonakaliso ziyobalandela,” Aze abuye futhi.

“Ngabe Lokho kwasho njalo, Mfowethu Branham na?”

²³¹ “Hambani niye ezweni lonke, nishumayele laMandla nesibonakaliso ezizweni zonke.” Futhi kusilele ngokubili kokuthathu kwakho, kuze kube manje, okungakaze kuWezwe. “Nalezizibonakaliso ziyobalandela.” “Bona!” “Izizwe zonke!”

²³² Udumo! Wewu! O, he! Mhlawumbe nizocabanga ukuthi ngiyahlanya. Mfowethu, ngiyakutshela, ngiyayithanda lenkolo emnandi yakudala. Yebo, nnumzane, ikugxilisa kuKristu!

233 Manje niyabona ukuthi uphawu lwesilo luyini na? Luluphawu lokuhlubuka. Ngumuntu oyi...ovele acabange ukuthi, “Kuhle, ngingowebandla, futhi ngifana nse nomfo olandelayo. Angisuye owalelibandla na?” Futhi niyaqonda, lapho inhlango yebandla lakho owethembele kuyo, ukuthi ivelaphi na? Niyaqonda na?

234 IBhayibheli lathi, “Okhuleka kuso isilo, wemukela uphawu lwaso, noma igama legama laso,” manje qaphelani, “ebunzini kumbe esandleni,” lokho *ukwazi* noma *umsebenzi*. Lokho akusho ukuthi unombhalo omkhulu odwethshwe ebusweni bakho. Akusikho lokho. Akusikho ukukhuluma ngokwangaphandle. Kukhuluma ngokomoya.

235 Futhi mqaphele ubone ukuthi wazini ngomBhalo. Mlalele ubone ukuthi uyaphi. “Uma noma yimuphi umuntu engenayo leMfundiso, akukho kuKhanya kuye,” kwasho iBhayibheli. Niyabona na? Niyabona na? Qaphela ukuthi uyaphi. Qaphela akwenzayo.

236 Uthi, “Kuhle, ngi—ngiyasonta. NgiyiProtestane. Yebo, mnumzane. Ngi—ngisonta *kulelisonto* elithizeni. Yebo, mnumzane.” Futhi ngeSonto uele ulihloniphe kakhulu ukuba ungene uphume emvuleni. Wehlela ezansi, esikhundleni sokuya emhlanganweni womkhuleko, uyovala isonto, bese uhlala ubuke itelevishini. Uphuma lapha futhi aphuze aziqhubekele, futhi aziphathe njengalo lonke izwe, nokho uyasonta. Khumbulani, lolo uphawu lwesono.

237 Manje ake sifunde siqhubekele phambidlana, masinyane, khona-ke ngizobe sengivala. Sesedlule esikhathini. Ake sifunde manje ivesi 6.

Ngase ngibona owesifazane manje (ibandla) edakwe yigazi labangcwele, . . .

238 “Edakwe yigazi labangcwele.” Niyazi, iBhayibheli lasho, ngenkathi ebhujiswa, ukuthi wonke umuntu owafayo, emhlabeni, icala latholwa ebandleni eliKatolika. Impela, ekuqaleni.

. . .negazi lawofakazi bakaJesu: ku . . .(uJohane okhulumayo manje) . . .kethe lapho ngimbona, ngamangala ngokumangala okukhulu.

239 UJohane wathi! Manje ake sibuke lapha. UJohane wathi, “Ngambuka; wayemuhle kakhulu, ibandla elikhulu elihle. Wayenayo yonke inqwaba yamabandla azalwa nguye, ‘unina wezifebe.’ Futhi ngabuka emuva ngaleya, futhi kwaba kanjani lowo wesifazane. . .Wayenikezela ngaleyomfundiso yamanga, enza ukuba onke amakhosi nabantu abakhulu badakwe yiyo. Futhi nakhu lapha amadodakazi akhe enza into efanayo. Kodwa, ngambuka; wayemuhle kakhulu!”

240 Indawo eyodwa emBhalweni yathi, “Ngihlezi ngiyinkosikazi kangiswele lutho.” Niyabona na?

241 Kwase kuthi-ke yena, uJohane, wathi, “Ngamangala ngaye. Ngambuka, futhi ngabuka ngokumangala okukhulu. Ngamangala ngaye.”

*Yayisithi kimi ingelosi, Umangalelani na?
Ngizakukutshela...ngizakukutshela imfihlakalo
yowesifazane, ne...silo esimthweleyo, esinamakhanda
ayisikhombisa nezimpondo eziyishumi.*

242 Manje ake sibone uma besiqinisele. Uma sithole ubuKatolika buqinisele, khona-ke uyazi ubuProtestane buyabulandela. Ngakho nine... Nina, ninokukhalipha okwanele ukuba nikwazi lokho, niyabona. Qaphelani.

Isilo owasibonayo sasikhona, asisekho; futhi si...

243 “Isilo.” Manje qaphela. Manje uzoqaphelisisa nganeno, kwashiwo ukuthi mangaki amakhosi ayekhona; awa kanjani, eyodwa imele ifike.

...kepha sesizakwenyuka siphuma kwalasha,...

244 Akusikho eBhayibhelini! Siphuma enqwabeni yokukhonza izithixo esasenziwe ngazo. Akukho sizinda kuso. Usitholaphi “isihlanzo” na? Ukuthathaphi lokhu “ukungadli inyama,” no “mpristi engashadi,” nazo zonke lezi ezinye izinto abazenzayo, “ukuvuma izono”? Ukutholaphi lokho na? Akukho ndawo nomaphi lapho kutholakala khona. Kuphuma esihogweni. IBhayibheli lasho njalo. Kuphuma, isilo, amandla, imfundiso esasinayo, “Siphuma kwalasha.”

...siye ekubhujisweni...

245 Kukuphi “ukubhujiswa” na? Isihogo. Sibuyela ngqo endaweni esivela kuyo.

*...nabakhileyo emhlabeni bayakumangala, labo
abamagama abo angalotshwanga encwadini...
selokhu kwasekelwa izwe, nxa bebona isilo ukuthi
sasikhona, ...asisekho, kanti sizakubakhona.*

246 Manje, amabandla amaProtestane athi, “Kuhle, kungenzeka kanjani lokho, nxa bethi, ‘Ngiyakholwa uJesu Kristu. UnguMsindisi wami qobo lwami na?’” UDeveli uyakholwa, futhi, mfowethu.

247 Kufanele kube ngukuzalwa ngokusha, ukuZalwa okusha, ukuzalwa ngokusha. Futhi uma uzalwa ngokusha, igama lakho lifakwa eNcwadini yokuPhila yeWundlu.

248 Uthi, “Ngihlala ngimangala. Kuhle, yini, angifani yini nomuntu wonke na? Angifani yini njengenqwaba yenu baginqiki abangcwele abasangene okomnoyi na? Nami ngikhaliphile. Nginabo e...Ngineziqu. Ngiphuma ekholiji. Ngivela emndenini

okahle. Abantu bakithi babengamalunga ebandla, phambili kwami. Angifani nawe na?"

²⁴⁹ Kwathi, "Lonke izwe," iProtestane nabobonke, "bamangala," bonke ngaphandle kwalabo abamagama abo alotshwa eNcwadini.

²⁵⁰ Alotshelwani amagama na? BayiNzalo ka Abrahamama, "futhi bayizindlalifa ngokwesethembiso, bakhethwa ngaphambi kokusekelwa kwezwe." Yingakho bengamangali. Qaphela lapha, manje qaphela ukuthi wathini. Qaphela laba abaseNcwadini yokuPhila yeWundlu.

Nansi ingqondo enokuhlakanipha.

²⁵¹ Manje ngifuna ukunibuza okuthize. Ngabe ukuhlakanipha kungesinye seziphiwo zikaMoya oNgcwele na? [Ibandla lithi, "Ameni."—Umhl.] Ngabe kunjalo na? Bangaki abakholwayo ukuthi iBhayibheli, kwabaseKorinte bokuQala 12, lifundisa ukuthi iziphiwo nakho konke ebandleni, kungukuhlakanipha, akesibone, esinye seziphiwo na? ["Ameni."] Kuhle, ungasho kanjani-ke ukuthi akukho ukukhuluma ngezilimi na? Usho kanjani ukuthi akukho ukuhunyushwa kolimi na? Ungasho kanjani ukuthi, akukho ukuphulukisa kukaNkulunkulu na? Ngoba umzimba ofanayo... Uma ngingumzimba, nginesandla ngakulolu uhlangothi, nesandla ngakulolu uhlangothi, nonyawo lapho; ungasho kanjani ukuthi isandla siyiso, hhayi unyawo na? Azange nizwe yini ukuthi uPawulu wathini na?

²⁵² Manje qaphelani, ukhuluma ezinsukwini zokugcina, eMzimbeni ngqo, wathi, "Nakhu konokuhlakanipha." O, ngiyakuthanda lokhu. O, he! Nakhu okuzonethusa. Lalelani lokhu. Kulungile. "Nansi ingqondo enokuhlakanipha." Uma lezoziphiwo zikaMoya oNgcwele zingazange zehle kuwowonke unyaka, wakukhulumelelani lokhu izinsuku zokugcina ngaleyonkathi na? Uma zingezukubakho iziphiwo ebandleni, ezinsukwini zokugcina, wakubhekiselani lokhu ezinsukwini zokugcina ngaleyonkathi na? "Nakhu konokuhlakanipha."

*... Amakhanda ayisikhombisa ayizintaba
eziyisikhombisa, lapho owesifazane ehlezi phezu kwazo.*

²⁵³ Mangaki amagquma na? Mangaki amadolobha emhlabeni, nakuba, ibandla elihlezi phezu kwamagquma ayisikhombisa na? Linye kuphela. Kukuphi lapho na? IDolobha iVatican eRoma. Kunjalo na? [Ibandla lithi, "Ameni."—Umhl.] IBhayibheli lasho ukuthi lesisifebe esibi kabi esenza ukuba wonke umhlaba ufebe, futhi sazala inqwaba yamadodakazi amancane ukuba afundise ngento efanayo esayenzayo; ayengemabi njengaso, kodwa ayeyizifebe. Sawafundisa into efanayo. Lathi, "Ukuqala kwakho kuyoba ngo wesifazane," noma ibandla, "lihlezi phezu kwamagquma ayisikhombisa" eRoma. Ngibheke umhlaba wonke jikelele; ngitshela ukuthi kukuphi, "ibandla elihlezi

phezu kwamagquma ayisikhombisa.” Manje lokhu ngikufunda eBhayibhelini.

Angamakhosi ayisikhombisa: ayisihlanu asewile, . . .

254 Uma besingathatha umlando, futhi sihambe siqonde ngqo emuva futhi sikukhombise, lapho amakhosi ewe khona, eRoma, kusukela embusweni waseBabiloni.

. . . enye ikhona (uNero), enye ayikafiki; na . . . kumelwe ukuba ihlale isikhashana (cishe izinyanga eziyisithupha) nxa ifika.

255 “Nesilo . . .” Uu! Awubheke lokhu. Manje amandla azothatha indawo yobuhedeni.

Nesilo esasikhona, kepha esingasekho, . . . ngesesishiyagalombili, (manje qaphela) sikuwo esikhombisa, . . .

256 Nonke niyamazi ukuthi wayeyinkosi esabeka kanjani. Uha- . . . Wahhukela unina esihlahleni esisodwa sehhashi wase emhudula emigwaqeni, wokhela idolobha ngomlilo, wayeseyozichithela isikhathi phezulu egqumeni. Lolo wuhlobo olufanayo lomoya obusa ibandla elihlezi endaweni yomhedeni. “Eyesishiyagalombili, engeyesikhombisa. Futhi ikhona, futhi ayikho; futhi ikhona, futhi ayikho,” kwehle njalo.

. . . siye ekubhujisweni.

257 Siqonde kuze kube yisikhathi sokuBuya kweNkosi, futhi sophonswa esihogweni.

Izimpondo eziyishumi owazibonayo zingamakhosi ayishumi, angakamukeli imibuso; kepha amukeliswa amandla njengamakhosi ihora linye kanye nesilo.

258 O, ukuba nje sasi . . . “Engakemukeli amandla.” Abasiwo amakhosi. Babengenawo . . . Bangeke. Izimpondo zazingenayo imiqhele. “Bemukeliswa amandla amakhosi.” Kuyini na? Ababusi abangaphikiswa; akusiwo amakhosi athweswe imiqhele. Ababusi abangaphikiswa! O, he!

259 Manje, o, uma ngifunda lokhu, kwesinye isikhathi inhliziyoyami iyagxumagxuma yinjabulo, kulungile, uma ngicabanga ukuthi kukanjani siphile lapha osukwini lokucina.

Izimpondo eziyishumi owazibonayo zingamakhosi ayishumi, angakamukeli umbuso; kepha amukeliswa amandla njengamakhosi ihora linye kanye nesilo.

Lawa anomqondo munye, anika isilo amandla nokubusa kwawo.

Lawa ayakulwa neWundlu, neWundlu liyakuwanqoba: . . .

260 Nanso ifika iMpi yase Armagedoni; ilungela isikhathi seminyaka eyiNkulungwane.

...ngokuba liyiNkosi yamakhosi, noMbusi wombusi:...(ungaqhaqhazeliswa)...nabakanye nalo ababiziweyo, abakhethiweyo,...

261 Akusuwe; kwenziwe nguYe. Wena unoMoya oNgcwele, ufanele umemeze ukunqoba. UNkulunkulu wakukhetha ngaphambi kokusekelwa kwezwe. Uma ungakwazi ukubona ukuKhanya kweVangeli, kungoba u—uphuphuthekile nje.

...bakhethiweyo, nabathembekileyo.

Yayisithi kimi, Amanzi owabonayo, lapho sihlezi khona isifebe, angabantu, ...zixuku, nezizwe, nezilimi.

262 Ngamany'amazwi, lona wesifazane ohlezi lapha, ibandla, uzonikezela imfundiso yakhe kubantu bonke, isixuku, nolimi. Nango. Ubebabusa. Uhlezi phezu kwabo, amandla ebabusa. Uhlezi phezu kwamagquma ayisikhombisa, amqoke ezibomvu, uvunule ngokuceba jikelele emhlabeni. Nango.

Izimpondo eziyishumi owazibonayo nesilo, lezi ziyaku...

263 Qaphela manje, uza emandleni obukhomanisi.

...lezi ziyakusizonda isifebe, zisenze incithakalo sibe-yize, zidle inyama yaso, zisishise ngomlilo.

Ngokuba uNkulunkulu ukufakile ezinhliziyweni zazo ukuba ziyenze intando yakhe, zenze intando yinye, zinike isilo umbuso wazo, aze agwaliseke amazwi kaNkulunkulu.

264 Haleluya! “Kodlula amazulu nomhlaba, kodwa iZwi likaNkulunkulu alisoze ledlula.” Bukani!

Owesifazane owambonayo...

Owesifazane owambonayo ungumuzi omkhulu, onombuso phezu kwamakhosi omhlaba.

265 Ngikhombise idolobha elilodwa ezweni elibusa phezu kwamakhosi omhlaba, nakuyiphi indlela oyifunayo wena, ngaphandle kokubusa ezindabeni ezingcwele kweKatolika eRoma, lihlezi phezu kwamagquma ayisikhombisa. Akukho nalinye idolobha, futhi alikaze libekhona, futhi soze labakhona; ngaphandle koMuzi omuSha ovela eZulwini. Kunjalo.

266 Manje, umzuzu nje. Ngifuna ukunikhombisa lokhu futhi, ngakho iNkosi ayisikhumbule isibusise kanyekanye sisafunda lokhu. Kulungile. Qaphelani lapha manje, ngifunda isahluko 13. Ngiqala evesini 15.

Sanikwa futhi ukuba siwuphe umfanekiso umoya...

267 Lokho kuse United States, esiyibone ikhuphuka, niyabo, umfanekiso.

...ukuze umfanekiso wesilo ukhulume, senze futhi ukuba bonke abangakhuleki kumfanekiso wesilo babulawe. (Lokho ukudikila.)

Senza futhi ukuba bonke, abancane nabakhulu, nabacebileyo nabampofu, nabayizigqila nabakhululekileyo, bazibeke uphawu esandleni sabo sokunene, noma enduneni yabo...-khanda.

Ukuba angabikho ongathenga noma athengise, kuphela yilowo onophawu, noma igama lesilo, noma isibalo segama laso.

268 Manje qaphelani, manje, lalélisisani manje, lalélisisani impela, ngaphambi kokuba sivale. Ivesi 18. Lalelani.

Nakhu ukhulakanipha.

269 Niyawubona uMoya oNgcwele ubuyisa amakholwa osukwini lokugcina na? Leloqembu elincane lapho, ukhuluma, ubiza iqembu elincane kulolusuku, “Nakhu kulowo onokhulakanipha ebandleni. Makakuqonde lokhu.”

...Onengqondo makabale izibalo sesilo: ngokuba siyisibalo somuntu, (akusiso isizwe) umuntu; nesibalo sakhe singamakhulu ayisiThupha namashumi ayisithupha-nesithupha.

270 Futhi khona ngqo phezulu phezulu kweDolobha lase Vatican...Ungangitsheli manje; ngina AmaQiniso OKholo Lwethu, nakhokonke, niyabo. Phezulu phezulu kweDolobha lase Vatican, futhi uphapha umi njengo “umbambeli weNdodana kaNkulunkulu.” Nginabangane abangamaKatolika ohlezi khona lapha, owayeliKatolika, uhlezi lapha futhi uyazi ukuthi lokho liqiniso. Abantu bakithi, mhlawumbe, phambi kwami, babeliKatolika, futhi. Niyabona na?

271 Babiza uPatrick oNgcwele ngeKatolika, futhi wayengakaze abe liKatolika. Bathi uJoan wase Arc wayengongcwele; futhi abapristi bamshisa njengomthakathikazi. Akumangalisi uJesu wathi, “Nicaka amathuna abaprofethi, futhi nabafaka lapho, nina zindonga ezicakiweyo.” Kunjalo.

272 Qaphelani, yisibalo somuntu. Futhi phezulu phezulu kukaphapha waseRoma, kulotshwe ukuthi, “VICARIVS FILII DEI.” Kulotshiwe ngamagama esiRoma. Ake uzibhalele wena ngokwakho, kusasa. V, I, C, I, R, o, uqhubeke nje, ngamagama esiRoma, bese udweba umugqa wakho bese ukuhlanganisa, bese ubona ukuthi utholani: amakhulu ayisithupha namashumi ayisithupha-nesithupha. Uhlezi kuphi na? “Phezu kwamagquma ayisikhombisa.”

273 Futhi lapho kuvela inhlango yenkolo, eyafundisa imfundiso engaphikiswa esikhundleni seBhayibheli. Futhi amaProtestane avumbuka kuyo, futhi enza into efanayo, nse abayiyo, ngoba Lathi wayeyisi “FEBEKAZI,” futhi bona

babeyizi “FEBE.” Baphuma nombhaphathizo wamanga, nenkolo yamanga, nomcabango ongamanga kokukaMoya oNgcwele, nomcabango ongamanga wesihogo, nazozonke lezizinto ezinjalo, namaProtestane ehla alandele ngqo ezinyathelweni.

Kepha kuyoKhanya ngesikhathi sokuhlwa,
Indlela yeNkazimulo impela niyoyifumana;
(kunjalo)
. . . ndlela, ingukuKhanya namuhla,
Nimbelwe eGameni elihle likaJesu.
Bancane nabadala, phendukani esonweni senu sonke,
UMoya oNgcwele impela uyongena phakathi;
IziNkanyiso zakusihlwa sezifikile,
Kuliqiniso ukuthi uNkulunkulu noKristu bamunye. (Ameni!)

²⁷⁴ Mfowethu, ngiyakutshela, kuyiziNkanyiso zakusihlwa ziyakhanya. IMfundiso efanayo yobupostoli, umbhaphathizo ofanayo wobupostoli, ukugcwaliswa okufanayo kobupostoli kukaMoya oNgcwele, izibonakaliso nezimangaliso ezifanayo zobupostoli, zilunguza kwabeZizwe; njengoba zenza kumaJuda, emuva lapho ekuseni kakhulu, nakhu ekushoneni kwelanga.

Kunabantu cishe ndawozonke,
Abanhliziyiyo zabo zonke ziyavutha
NgoMlilo owehla ngePentekoste,
Owabahlanza wabenza bahlanzeka;
O, uyavutha manje ngaphakathi kwenhliziyi yami,
O, udumo eGameni laKhe!
Ngijabula kakhulu ukuthi ngingasho ukuthi ngingomunye wabo;

Omunye wabo, ngingomunye wabo,
Ngijabula kakhulu ukuthi ngingasho ukuthi ngingomunye wabo;
Omunye wabo, omunye wabo,
Ngijabula kakhulu ukuthi ngingasho ukuthi ngingomunye wabo.

Babebuthene ekamelweni eliphezulu,
Bonke bekhuleka eGameni laKhe,
Babhaphathizwa ngoMoya oNgcwele,
NaMandla enkonzo afika;
Manje Abenzela khona ngalolosuku
Uyokwenzela okufanayo,
Ngijabula kakhulu ukuthi ngingasho ukuthi ngingomunye wabo.

Wena awusuye na? [Ibandla lithi, “Ameni.”—Umhl.]

Woza, mfowethu, ufune lesisibusiso
 Esizohlanza inhliziyo yakho esonweni,
 Sizogala ukushaya izinsimbi zokujabula
 Futhi sigcine umphefumulo wakho uvutha
 amalangabi;
 O, uyavutha manje ngaphakathi kwenhliziyo
 yami,
 O, udumo eGameni laKhe,
 Ngijabula kakhulu ukuthi ngingasho ukuthi
 ngingomunye wabo.

275 O, ngaleliVangeli elihle kakhulu!

Livuza egazini, yebo, livuza egazini.

276 Bala inkokhelo! “Uma ezoNgilandela, makazidele,
 athabathe isiphambano sakhe (ukufa) aNgilandele.”

LeliVangeli likaMoya oNgcwele livuza igazi,
 Igazi labafundi abafela iQiniso,
 LeliVangeli likaMoya oNgcwele livuza igazi.

Owokuqala ukufela lelicebo likaMoya
 oNgcwele,
 Kwaba nguJohane umBhaphathizi, kodwa
 wafa njengomuntu;
 Kwase kufika iNkosi uJesu, baMbethela,
 Washumayela ukuthi uMoya uyo sindisa
 abantu esonweni.

Kwakukhona uPetro noPawulu, noJohane
 omkhulu,
 Banikela izimpilo zabo ukuze leliVangeli
 likhanye;
 Baxubanisa igazi labo, nabaprofethi
 basendulo,
 Ukuze iZwi likaNkulunkulu likhulunywe
 ngobuqotho.

Base bemkhanda ngamatshe uStefanu,
 washumayela wahlaba isono,
 Wabathukuthelisa kakhulu, bamphihliza
 ubuchopho bakhe phakathi;
 Kepha wafela eMoyeni, waphuma
 umphefumulo,
 Futhi wahamba ukuyohlangana nabanye,
 lesosixuku esikhulu esinikela ngokuphila.

Livuza igazi, yebo, livuza igazi,
 LeliVangeli likaMoya oNgcwele laqhubeka
 livuza igazi,
 Igazi labafundi abafela iQiniso,
 LeliVangeli likaMoya oNgcwele laqhubeka
 livuza igazi.

Imiphefumulo ephansi kwe altare, iyamemeza,
 “Koze kube nini na?”

Ukuba iNkosi ijezise labo abenze
 okungafanele; (behlekisa, niyabo. O, he!)

Kodwa kuzoba nabanye abazonikela ngegazi
 lokuphila kwabo

NgaleliVangeli likaMoya oNgcwele nozamcolo
 walo obomvu.

Livuza igazi, yebo, livuza igazi,

LeliVangeli likaMoya oNgcwele liqhubeka
 nokuvuza igazi,

Igazi labafundi abafela iQiniso,

LeliVangeli likaMoya oNgcwele livuza igazi.

277 Asiphendukeleni emaceleni onke, uxhawule omunye manje.

Livuza igazi, yebo, livuza igazi,

LeliVangeli likaMoya oNgcwele livuza igazi

Igazi labafundi abafela iQiniso,

LeliVangeli likaMoya oNgcwele livuza igazi.

278 Niyayithanda iNkosi na? [Ibandla lithi, “Ameni.”—Umhl.]
 INkosi inibusise.

279 Baba, sikhulekela ukuba Ubusise lababalaleli, futhi sengathi
 bangaya ekhaya bejabula. Sengathi bangeza eMthonjeni
 ogcwaliswe ngeGazi, elimuncwe emithanjeni kaImanuveli.
 Sengathi bangabushiya bonke ubusonto obudala, futhi beze
 bamukele uMoya oNgcwele. Sikhuleka eGameni likaJesu.
 Ameni.

UNKulunkulu anibusise. Ubusuku obuhle. UNkulunkulu
 abe nani.



UPHAWU LWE SILO ZUL54-0513
(The Mark Of The Beast)

LoMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngeLwesine kusihlwa, ngo Meyi 13, 1954, eTabernakele likaBranham, eJeffersonville, eIndiana, U.S.A., wathathelwa kwisiqophamazwi sikazibuthe futhi washicilelwa ngesiNgisi ungafinqiwe. Lokhu ukuhunyushwa ngesiZulu kwakhishwa ngo 1994 ngabe:

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