


UPHAWU LUKANKULUNKULU

 . . .-vival, nje uhlobo oluyifeshini endala esasivame ukuba nalo eminyakeni eminingi eyedlula, futhi siyabonga ngalo. Futhi ngiyakujabulela lokhu ukucula okwengeziwe, konke ukucula, nalezi izipesheli. “Ngihambe imayela lokugcina lendlela; ngiphumule ekuvaleni kosuku.” Yilapho, mhlawumbe, nje ngihlezi lapha, lapho belicula, ngibuka phandle futhi ngibona ilanga lapho lishona; izinyoni zonke ziculela phansi futhi kancane, konke sekuzophela manje futhi seziye kophumula, kusasa ekuseni ukuba zivukele usuku olusha.

² Futhi kungaleyondelela empilweni; izinsuku zokusebenza ngokushesha luyedlula, bese sicambalala phansi ekhoshini yethu. Ngithanda ukukhuluma naYe ngalolosuku, nje ngikhulume naYe. Ngiquqoqe izingubo zami eduze kwami, bese ngingena ekamelweni.

³ Ngazi lokhu, njengoba uPawulu oNgcwele wasendulo wathi, “NgiMazi eMandleni okuvuka kwaKhe.” Ukuthi, uma Ebiza phakathi kwabafileyo, ngiyobizwa kanye nabo. “NgiMazi eMandleni okuvuka kwaKhe.” Hhayi ukuMazi ngezwi noma ngomsebenzi, kodwa ukuMazi eMandleni okuvuka kwaKhe. Lelo ngelinye lamathemba ethu—ethu amakhulu kulobubusuku, nokuyilona kuphela ithemba esinalo, lise . . . lokho kuvuka okukhulu kweNkosi yethu uJesu; nokuvuka kwethu okuphambili esinakho manje, ukusuka ekufeni kuya ekuPhileni, ngokuba nokuPhila okuPhakade ngoJesu Kristu.

⁴ Silindile, nokulinda okuyinkazimulo, kwayo yonke imvelo, kuze kube yilolosuku lapho Ayofika khona okwesibili, evela eZulwini, uNkulunkulu Ayomthuma ngesikhathi esifanele. Kuyothi-ke lemizimba efayo, esibubula kuyo manje, iyokwembatha ukungaboli, “Futhi siyoguqulwa futhi senziwe sifane nomzimba waKhe uQobo okhazimulisiweyo, ngokuba siyoMbona njengalokhu Enjalo.”

Khona isono nosizi, isono nokufa kwalelizwe
elimnyama siyakukhawuka,

Kulokhu ukubusa okunenkazimulo noJesu
kweminyaka eyinkulungwane yokuthula.

⁵ Izinyoni zilindele lokho. Izihlahla zilindele lokho. Yonke imvelo iyagoba futhi ikhala izinyembezi, ilindele lesosikhathi, ibubulela ukwembathiswa.

⁶ Intombazanyana yami, esikhashaneni esedlule, ingibuze umbuzo. Ithe, “Baba, wawubukeka kanjani lomhlaba ngenkathi uNkulunkulu eseqedile ngawo na?”

⁷ Ngathi, “Wawumuhle, s’thandwa. Wawumuhle.” Ngase ngithi, “Ngolunyusuku uyoba njalo futhi, lapho isiqalekiso

sisisusiwe. Khona-ke siyo...Uyoba njengoba wawunjalo ekuqaleni, elikhulu iparadisi likaNkulunkulu.”

⁸ Manje, siqonde ngqo emsebenzini. Bengicabanga manje, ubusuku bokuqala...Lobu ubusuku besithathu bemvuselelo yethu encane. Futhi asikakabi nawo umkhankaso wokuphilisa. Kungukuziphumuza nje. Ukuba nje sizwakalise imizwa yethu, futhi sifundise iVangeli ngendlela yefeshini endala; iVangeli elifanayo nengilifundise lapha, kweminingi, iminyaka emingi eyedlula, angikaze ngishintshe nakanci. Kunjalo, iVangeli elifanayo nje, kungekho nakanci kokwenza-busha noma ukupholisha; iVangeli elifanayo nje.

⁹ Ngaphandle ezinkonzweni, zingezingakhethihlelo, ezisekelweni zokusekelwa emahholo namahlelo amaningi ehlukeni abantu bebuthana ndawonye, uthi ukuzibamba qobo lwakho eMfundisweni; konke kuphela ekuphiliseni ngokukaNkulunkulu, futhi, kusobala, ukwemukelwa kweNkosi uJesu. Kodwa uma usekhaya lakho, njengebandla lasekhaya lapha, uvele nje uzizwe sengathi ungakhumula ukhololo wakho, futhi uvele nje ushumayeke lokho ocabanga ukuthi kufanele, futhi yilokho.

¹⁰ Futhi izikhathi eziningi, phakathi lapha, sinabo, izikhathi eziningi, abantu abangavumelani. Ngeke sabheka ukuthi wonk'umuntu ukuba avumelane nathi eziMfundisweni zebandla lethu nezinto esinazo. Kodwa besingaba nento efanayo, njengoba umelusi wenu ubeshumayela, kodwa ubezobe esalokhu engumfowethu. Ningakubukeli phansi. Futhi wonk'umuntu ubuka izinto ngokubuka okwehlukile.

¹¹ Futhi ngaleliviki, sengibonile ukuthi ngangifanele ngikhansela iviki eCanada, ngenxa yesiphepho seqhwa, ngani, kunginika inhlanhla ukuba ngithole ukuza lapha etabernakele okwemvuselelo yobusuku obumbalwa, engayethembisa ngenkathi ngisuka. Futhi ngiyayinikezela, ukuthi kwakungekho... “hhayi inkonzo yokuphilisa; ukushumayela ivangeli nje.” Nje... Futhi kulokhu, ngithola, ngicabange ukuthi mhlawumbe sizothatha ubusuku obumbalwa emiNyakeni yeBandla eyisiKhombisa. Ngokuba ngikholwa ngeqiniso ukuthi siphila onyakeni webandla wokugcina, usuku lokugcina, ngaphambi nje kokuFika kweNkosi uJesu.

¹² Ngizama njalo ukuzikala mina uqobo, ibandla elincane lapha, noma yikuphi lapho kade ngikhuluma khona, ngenxa yokuthi iNkosi enhle yaseZulwini ingiphe inkonzo encanyana, futhi, yangasohlangothini lokungaphezu kwemvelo, njengoba niqonda. Nabantu babambebelela ezwini lakho, futhi—futhi ngakho ngi—ngifanele ngiqaphelisise ngempela ukuthi zinkulumo zini engizenzayo. Isizathu, uma uMoya oNgcwele uphe lamandla ombono nokubona okufihlakele, okungenambuzo, futhi bayakuzwa ukhuluma, bayezwa

ukuthi unomqondo othize kulokho okhuluma ngakho, kungenjalo uNkulunkulu ubengeke akubusise okuyisiphosiso bese ekuthuma kanjalo. Niyabo? Ngakho manje-ke ufanele uqaphelisise ngempela, futhi ukukale ngokweZwi, ngaso sonke isikhathi. Futhi kulokho, uma ngenza iphutha, ngiyakhuleka uNkulunkulu angithethelele, ngoba angiqondile ukulenza. Futhi ngi . . .

¹³ Futhi noma yingasiphi isikhathi, ekufundiseni, futhi ikakhulu kulezizindaba ezijulile esikuzo manje, nayizolo ebusuku ngokuthi *UPhawu LweSilo*, nezindaba ezinjalo, futhi kulobubusuku ethi *UPhawu LukaNkulunkulu*, umaka kaNkulunkulu, nokunye kanjalo, ngizwa sengathi mhlawumbe, ngibe nabaningi abangezukumelana nalokhu, nalokho engikufundisayo ngalokho. Kodwa ngizama ukukwenza nje njenge . . . ngingaKuqondisi kunoma yiliphi ibandla, noma yiliphi ihlelo, kumbe kunoma yibaphi abantu, lutho nhlobo. UNkulunkulu uyakwazi lokho. Ngendlela nje engikubona kukuyo, yileyo ndlela engikukhuluma ngayo.

¹⁴ Futhi akukho-bandla eliphatha iGama leNkosi uJesu engingalithandi. Lowo akusuye umuntu obengaphatha iGama laKhe, noma abe nanoma yikuphi ukuMhlonipha, kepha ngingaya ekufeni kwami ukuba ngibenzele noma yini. Kunjalo. Akunandaba ukuthi bagqoke luphi uphawu lwenkolo, noma ngabe yiMethodisti, iBaptisti, iKatolika, noma kungaba yini, lokho kungeke kwaba nandaba nange awunsi kimi. Kunjalo. Inqobo nje uma behlonipha iNkosi yami.

¹⁵ Kodwa, manje, kukhona iPlani. Futhi manje lonke ibandla lifundisa, mhlampe, lokho isayense yabo yezenkolo eyikho yalelobandla, bekholwa ukuthi isekeleke phezu kwaleyo Plani. Awu, manje, izikhathi eziningi, ekuboneni lezozinto, ukuthi akusiyo nje indlela engifunda ngayo iPlani, ngakho-ke nginelungelo ebandleni lami uqobo ukweneka lokho engicabanga ukuthi kuyikho.

¹⁶ Lapha esikhathini esithize esedlule, umakhi oyinkontileka . . . NgangiseMilltown, ebandleni iMilltown Baptisti, lapho esasinemvuselelo khona. NoMfowethu Wright nani nonke, ngiqagele, niyamkhumbula uMarion Lee. [UMfowethu George Wright uthi, "Amen."—Umhl.] Futhi wayephatheke kabi kakhulu ngento engayifundisa ngombhaphathizo wamanzi. Awu, waya ekhaya, futhi kwakumphathe kabi. Futhi wayengumakhi oyinkontileka.

¹⁷ Ngalobo busuku waphupha iphupho. INkosi yambonisa akha indlu, futhi wayezofaka ifasitela eliphumele phandle kuyo. Futhi ngakho esikhundleni sokuba afake ifasitela eliphumele phandle kuyo, wavele wafaka igosi, wathi, "Lizolunga." Ngakho ngenkathi umninindlu ekhuphuka, wathi, "Idilize iyofika esisekelweni; uyiqale phansi futhi."

¹⁸ Ngakho wayekade efundiswe into ehlukile kulokho iBhayibheli elalikufundisile, ngakho wathi, “Kungcono ngivele ngidilize isisekelo ngibuye ngakhe futhi.” Ngaya ekhaya naye ngalobo busuku, ngahlala ubusuku bonke endlini yakhe. Ngakho-ke sa . . .

¹⁹ Lelo yiqiniso. Lifanele lendlalwe. Futhi, ukufundisa lezizindaba, angisuye uthisha. Kodwa kwengikwaziyo ngaLo, ngithanda ukuLichaza kwabanye, nokuhlanganyela ngase Zwini, uMoya oNgcwele usakwenza kube yikho ngempela enhliziyweni yethu. Futhi ngakho nje sinesikhathi esikhulu sikwenza.

²⁰ Futhi nje ukuthi ukuphumuza umelusi wethu othandekayo lapha, uMfowethu Neville. Uma kukhona izihambi emasangweni akithi; indoda, *lapha*, ngumelusi wethu, uMfowethu Neville, indoda kaNkulunkulu, inceku yeqiniso yeNkosi uJesu Kristu. Angikusho ngoba ehlezi lapha. Ngikusho lokho emhlane wakhe, kumbe noma yikuphi, ubeyileyondlela selokhu ngamazi. WayeyiMethodisti yokuqina, nami ngangiyiBaptisti yokuqina, kodwa sasingabazalwane ndawonye, futhi ngakho sobabili saphenduka saba ngabagingqiki abangcwele. Kulungile, akunjalo, mfowethu na? Amen. [UMfowethu Neville uthi, “Amen. Haleluya!”—Umhl.] Ngakho simi emhlabathini-munye.

²¹ Awu, thina, sinesikhathi esimangalisayo ngalendlela, “Nje sinenhlanganyelo omunye nomunye, ngenkathi iGazi likaJesu Kristu, iNdodana kaNkulunkulu, lisihlanza kukho konke ukungalungi.” Ngakho sinesikhathi esikhulu, futhi sizithokozela ngempela izihambi emasangweni akithi, kulobubusuku, lapha.

²² Imvuselelo yethu encane, ngiqagele niyamangala ukuthi kungani ingavezwanga ezazisweni. Awu, bekuyisikhathi esincane nje sejubili lebandla lethu lapha, futhi yingalesosizathu thina mhlampe mhlawumbe . . . Angazi ukuthi uMoya oNgcwele uzohola kanjani, kodwa mhlawumbe ubusuku obubodwa, ngaphambi kokuba sivale lapha, singahle sibe nenkonzo yokuphilisa, uma iNkosi ithanda. Futhi ngakho ngethemba ukuthi Izosipha lokho.

²³ Ngifanele ngibuyele e Canada manje, ukuba ngiqhubeke ezimvuselelweni. Futhi njengoba bonke bazi, sinohlu olunzima impela, olugcwaliswe lwaze lwafika osukwini lwenyanga lwesikhathi sokuya phesheya kwezilwandle. Namalungiselelo asevele enziwe, ukuba iqale e Thekwini, eNingizimu . . . e Goli, eNingizimu Afrika, ngoSeptemba, cishe zintathu. Futhi-ke siqhubeke kusuka lapho siyongena eThekwini; nokuya e Ndiya; nokuya e Palastina; nase Luxenburg; nase Frankfurt; nase Transjordan; nakho konke kwedlule lapho. Sibuyele ekhaya uma iNkosi iholela emuva, uma Isitshela ukuba sibuye. Manje-ke balungiselela olunye uhlu lohambo lokuya e New Zealand nase

Australia, futhi kwehle njalo lapho; bese siwelela empumalanga, kuya e Japane, nalawomazwe lapho.

²⁴ Ngiyezwa ukuthi amabandla amaningi kakhulu azungeze lapha, lapho khona abantu, o, he, bathi nje ukuba wuhlobo lokuphendukela kwenye inkonzo, nomunye nomunye, bese, ke, izinkulungwane zabantu akaze bezwe neze ngo Jesu okokuqala. Futhi ngakho ngiyezwa ukuthi...Kungukuzizwela kwami, ngokwami, kungumsebenzi wami engiwumiselweyo ukuthatha uMlayezo ngiwuyise kubo, ngokungcono ukwedlula konke engingakwenza. Futhi manje njengoba ngi...

²⁵ Ake ngisho futhi manje, ngoba, ohleziyo okhona, iMethodisti, iBaptisti, iKatolika, iPresbyterian, iPentecostal, iPilgrim iHoliness, iNazarin, abahlezi bezungezile, futhi yilokho esenziwe...Ngikholwa ukuthi yileyondlela iZulu elizoba yiyo, uhlobo oluthi alube njalo, siyiqembu sonke sihlezi lapho.

²⁶ Namanje kulemlayezo, njengokuthi *UPhawu LweSilo*, futhi namhlanje lapho kukhona ukudideka okungaka... Niwuqondile, izolo ebusuku na? Uma niwuqondile, thanini, "Amen." [Ibandla lithi, "Amen."—Umhl.] Manje sizokhuluma kulobubusuku ngomaka kaNkulunkulu, noma, *UPhawu LukaNkulunkulu*. Manje siyaqonda...

²⁷ Manje, angizami khona nje ukushumayela emaBhayibhelini amabili; elilodwa liningi kakhulu. Kodwa nginelinye lawo lapha ngenhloso yamanothi amancane abhalwe phansi ekugcineni, kanjalonjalo, ukuthathela kuwo, uma umuntu engahle abuze umbuzo. Futhi manje, kusasa ebusuku, uma iNkosi ithanda, emva kokushumayela...

²⁸ Ubusuku bokuqala, ngokuthi *ImiNyaka yeBandla eyisiKhombisa* sibona ukuthi besikuphi, sise, ngokwendawo eyiyona yona, osukwini esiphila kulo.

²⁹ Izolo ebusuku, ngesigebengu esikhulu kunazo zonke esikhona ezweni, *UPhawu LweSilo*.

³⁰ Futhi, kulobubusuku, ngesibusiso esikhulu kunazo zonke esikhona ezweni, *UPhawu LukaNkulunkulu*.

³¹ Kusasa ebusuku, ngizoninika ithuba lokuba ningidubule, manje. Kusasa ebusuku yimibuzo, nezinto eningaziqondi ezimayelana nalokho obekushunyayelwa. Nibe ngabanumzane abahloniphekile nenenekazi ngokwenele, noma umKristu ngokwenele, ngingasho njalo, ukuba nizibambe nithule ngesikhathi sezinkonzo. Ngifuna nibhale ngokuphelele, kusasa ebusuku uma niza enkonzweni, futhi nifike nje kusengaphambi kwesikhathi impela, ngoba ngizodingeka ngifike ngaphambi kwesikhathi ukuba ngifunde futhi ngithi ukukuphendula, ngokuthi uyini umbuzo wenu mayelana nomBhalo.

Bese-ke ngeSonto ekuseni nguSonto sikole ojwayelekile.

³² NgeSonto kusihlwa, mhlampe ngeSonto kusihlwa, yinkonzo yombhaphathizo. Kukhona abantu abazobhaphathizwa. Bese kuthi-ke ngeSonto ebusuku, sizothi mhlampe, sibe nomlayezo weVangeli noma inkonzo yokuphilisa. Sizobona kunoma yikuphi iNkosi eholela kukho kwalobo busuku, okwangeSonto ebusuku, umlayezo ngalokho.

³³ Manje sithola ukuthi, ngaphambi kokuba sisondele kulokhu, ukuthi, “Akukho-muntu eZulwini, kwakungekho muntu emhlabeni, noma kungekho-muntu phansi komhlaba, owayefanele ukuyithatha iNcwadi, noma aYivule, noma ukuba aqaqe iziMpawu kuyo.” “Kungekho-muntu!” UJohane wakubona eSambulweni. Futhi sifundisa iZambulo manje. “Futhi uJohane wakhala izinyembezi. Kodwa kwakukhona iWundlu elalihlatshiwe, kusukela ekusekelweni komhlaba; Lalifanele ukuza futhi liyithathe iNcwadi esandleni sokunene saKhe ohlezi esiHlalweni sobukhosi, nokuvula iNcwadi, nokuqaqqa iziMpawu kuyo.” Nalelo Wundlu, kusobala, kwakunguJesu Kristu, iNdodana kaNkulunkulu. Namanje uma Enguye Yedwa kuphela ofanele . . .

³⁴ Wake wahlala nathi lapha kanye, emhlabeni, esimweni seNdoda. UNkulunkulu wayehlala eNdodaneni yaKhe, uKristu Jesu, njengeNdoda-Nkulunkulu.

³⁵ Futhi wabuyela eNkazimulweni, eshiya leliZwi, “Kuseyisikhashana izwe lingabe lisaNgibona. Nokho, niyoNgibona nina, ngokuba Ngiyakuba nani, ngibe kini, kuze kube sekupheleni kwezwe.” UMuntu kaMoya oNgcwele, uNkulunkulu, ebuya ngesimo A.. . UJesu wathi, “Ngavela kuNkulunkulu; Ngiya kuNkulunkulu.” Waphuma ePhakadeni, wehla wangena esikhathini; waphuma esikhathini, wabuyela ePhakadeni.

³⁶ Nezwe aliMazanga. “Wayesezweni, izwe lenziwa nguYe, nezwe aliMazanga. Kepha labo abaningi abaMemukelayo, ba . . . ubapha amandla ukuba babe ngamadodana kaNkulunkulu.

³⁷ Futhi, manje, manje uJesu Kristu unathi, “Kuseyisikhashana izwe lingabe lisaNgibona, nokho niyoNgibona nina.” Manje kuzobakhona izwe elingaMboni, futhi kuzobakhona “yena” obonayo. “Ngokuba ngi . . .” “Ngi” yisabizwana somuntu. “Ngiyakuba nani, ngibe kini, kuze kube sekupheleni kwezwe.” Futhi nina, ikholwa, niyoMbona eze ayothi ngqi ekupheleni kwezwe.

³⁸ AmaHeberu 13:8, athi, “UJesu Kristu nguyena izolo, namuhla, naphakade.” Mbhekisiseni emandleni aKhe, iNkosi uJesu ofanayo, uthando olufanayo, izimanga ezifanayo, izibonakaliso ezifanayo ezaziMlandela, zihamba zehla njalo. UseMzimbeni ofiphele manje, uMzimba wabavukileyo, esonweni banga ekuPhileni. Uhlala kubo.

³⁹ UNkulunkulu eNkazimulweni yaKhe enkulu, uNkulunkulu ezehlisa, esuka eNsikeni yoMlilo, akukho-muntu owayengathinta, wehla wangena esimweni senyama yomuntu lapho ayengathinta khona, kodwa Wazalwa yintombi. Kwase kuthi, phandle lapho, enikela ngokuPhila kwakhe ukuba abethelwe, ukuba ahlanze umuntu oyisoni, futhi Wayephila ngokufanelekile phakathi kwabantu. Uthando olunje uNkulunkulu analo ngomuntu, ukuba Azisombulule Yena uqobo phansi, ukwenza indlela ehlanzekile ukuze Akwazi ukuhlala futhi athande phakathi kwabesilisa nabesifazane. Kuhle. Yebo. Lowo nguBaba wethu.

⁴⁰ Ake sikhulume naYe manje nje, uMqalisi weNcwadi, ngaphambi kokuba siphenye amakhasi.

⁴¹ Baba wethu waseZulwini onomusa, siza kuWe, kulobu ubusuku, ngendlela esithenjisiwe ngayo, “Uma niNgicela noma yini eGameni laMi, lokho Ngiyokwenza.” Ngakho asinakulunga, asinalutho esingalunikela, kuphela siza eGameni leNkosi uJesu sazi ukuthi Wethembisa ukuzwa ngaleliGama.

⁴² Manje-ke sicela Wena, sazi ukuthi silapha, phansi kokunaka kulobubusuku, enye yezindaba ezigqame kunazo zonke zosuku, *UPhawu LukaNkulunkulu*. Baba, siyakhuleka, Nkosi, sazi ukuthi leliqembu elincane labantu elibuthene lapha, uma bengingabadukisa, ngiyophendula ngakho ngoSuku lokwaHlulelwa. Futhi ngokuhlwa okwedule, ngokuthi, *UPhawu LweSilo*. O Baba, sikhulekela ukuba Uhole futhi uqondise lawomaZwi. Kwangathi Lingebuye-ze, kodwa kwangathi Lingakufeza lokho Elakuhloselwayo ngenkathi Lilotshwa eNcwadini.

⁴³ Namanje woza, Wena oNgcwele, uthathe iZwi likaNkulunkulu eBhayibhelini ngqo, uLikhulume ngezindebe zomuntu osazofa, liye ezindlebeni ezisazofa, bese usoka kokubili ukukhuluma nokuzwa, ukuze sizuze okuthize ngalokhu ukubuthana ndawonye, kulobubusuku; sazi ukuthi kungabakhona abanye lapha, uma izwe lima omunye unyaka, kuyobe kungasekho-bantu abasazofa emhlabeni.

⁴⁴ Namanje sisendlini yokuqondiswa, endlini kaNkulunkulu, lapho esizomela khona ukuqondiswa. Futhi kwangathi uMoya oNgcwele ungangiqondisa, futhi uvale umlomo wami, njengoba wenza emlonyeni wengonyama, noDanyeli. Futhi Wena uyayazi inhliziyi yami, uma izwi elilodwa ngingahle ngilikhulume ngokuphambene noma phakathi kwami uqobo. Kwangathi uMoya oNgcwele ungacoba lonke iZwi. Ngime nje njengesitsha esingenalutho; futhi kwangathi Angakhuluma iZwi likaNkulunkulu, kulobubusuku, ngokuba izinhliziyi zethu zilangazelela ukuzwa kuYe. Futhi kwangathi Yena, Owaloba iBhayibheli, afike futhi aLihumushe ezincekwini zaKho ezithobekileyo lapha. Sicela eGameni likaJesu. Amen.

45 Manje okwesendlalelo esincane nje, ukuba siqale kulobubusuku, ngokuthi, *UPhawu LukaNkulunkulu*.

46 Ningakhohlwa, kusasa ebusuku, sifuna nithole umbuzo wenu. Futhi niwubhale uphelele ngokucacile, bese niwubeka phezu komsamo, ngaphambi kwesikhathi, noma epulpiti, ngaphambi kwesikhathi ngakho konke eningakwenza. Manje lendaba enkulu ebesinayo izolo ebusuku. . .

47 Ubusuku bokuqala, ngaphambi kobayizolo, bekuyiBandla nonyaka webandla, ukuthi simbone kanjani uJesu emi phakathi kweZinti zezibani eziyisiKhombisa zeGolide, ukubukeka kwakhe njengetshe lejaspi nesardiyu, ukuqala nokuphela, uRubeni noBenjamini. Sibona izinti zezibani eziyisikhombisa, noma izitsha zezibani eziyisikhombisa zimile, nothingo lwenkosikazi phezu kwalo, njengesivumelwano, nokuthi Wayebonakala kanjani. NePhimbo laKhe laliyiPhimbo lamanzi amaningi, bobabili uKristu neBandla, bekhuluma kanyekanye; lizibophe ngebhande legolide ngasendaweni esemabeleni eBandla, lizembozile, libambile, iVangeli libambe ukulunga kukaKristu phezu kweBandla. Limi esisekelweni sethusi, ukwahlulela kobuNkulunkulu; uNkulunkulu wathulula ukwahlulela kwaKhe kobuNkulunkulu phezu kukaKristu, futhi Wahlupheka, ongenacala ngenxa yabanecala.

48 Manje-ke, sibona ukuthi kwaqala kanjani ngebandla lase-Efesu; bese kuba wunyaka webandla wesibili; unyaka webandla wesithathu; unyaka webandla wesine, iminyaka engamakhulu ayishumi nanhlanu yeminyaka yobumnyama; kuphumele oNyakeni wamaLuthela; noNyaka waseFiladelfiya; bese kwehla kuyongena oNyakeni waseLawodikeya, unyaka wokugcina.

49 Sibona eTestamenteni eLidala, ukuthi yafanekiswa ngokuphelele kanjani ekuqaleni, kuSolomoni, kwehle njalo kwedlule esikhathini sika-Ahabi, unyaka omnyama. Futhi sathola ukuthi, njengoJezibele, uAhabi, umshumayeli othiyeka emnceleni, noma indoda eyayingaqondakali. Njengenqwaba nje yamalunga ebandla asivivi namhlanje, abantu, abangaqondakali; ebandleni namhlanje, kusasa ungalindela ukuthi babe yinoma kuphi; bexegisa, benzela phansi, behamba nezwe, nokho bezibiza ngamaKristu. Futhi uAhabi, kulesosimo, wathathwa wubuhle bowesifazane omncane nakuba emubi njengabo bonke bephuma. Futhi waganwa nguye, wase engenisa ukukhonzwa kwezithombe kwaIsrayeli, ngaso impela isikhathi esimnyama ukwedlula zonke zakwaIsrayeli, unyaka wobumnyama. Manje, sithola ukuthi baphuma lapho nesitsha sokumisa sethusi, futhi saphuma, futhi ekugcineni baba yisivivi, behla uNkulunkulu waze wabahlanza emlonyeni waKhe wase emukela abeZizwe.

50 Futhi manje sithola ukuthi baqala kowokuqala, i–iBandla lase-Efesu, ekuqaleni, onyakeni webandla; unyaka

webandla olandelayo liqala ukuphola futhi liba sivivi; lahamba layongena, nonyaka wobumnyama. Futhi nje njenga—njengalolosuku, uAhabi eganwa umkhonzi wezithombe, uJezibele, wayesengenisa ukukhonzwa kwezithombe kwaIsrayeli; kwase kuthi ubuProtestane bagana ubuRoma, ubuKatolika, base bengenisa ukukhonzwa kwezithombe ebandleni. Kwaphuma ngoMartin Luther; kwehla kwedlulela ku John Wesley; kwawela kwangena ePentekoste; kwase kuphuma, laze lahlanzwa ngisho nasemlonyeni kaNkulunkulu; noNkulunkulu uphindela kumJuda futhi, nje ngokupheleleyo nje.

⁵¹ Manje, ngiyazi ngi... Wena uthi, manje, ngingumfanekisi. Kunjalo. Isizathu, ngiyazi, ngazi into eyodwa, uma ngiya ngasesithunzini sami futhi ngisibone isithunzi sami ukuthi sibukeka kanjani, nginomcabango othize wokuthi ngibukeka kanjani; noma ngabe ngiyisilwane esinezinyawo ezine, noma ngiyinyoni enezimpaphe, kumbe noma ngabe kuyini, kuyokwenza isithunzi.

⁵² NeTestamente eLidala laliyisithunzi seLisha. Sikutholile izolo ebusuku, eZambulweni 12, owesifazane nomthetho phansi kwezinyawo zakhe, inyanga nelanga ekhanda lakhe, nesifanekiso. Kanjani, zonke lezozinto, amaHeberu isahluko 11 siyasitshela, bonke babeyizifanekiso nezithunzi. Ngikholwa ukuthi, amaHeberu 12, athi yena, “Lokhu sinefu elikhulu kangaka lawofakazi elisihaqileyo, masilahle konke okusindayo, nesono esithandela kalula kangaka kithi, ukuze sigijime ngokubekizela kulokhu kuncintisana esikumiselweyo.” Manje, sizibonile lezozinto. Kwase kuthi-ke izolo kusihlwa... .

⁵³ Sicaphune emuva lapha, ukuthola ukuthi, noma—noma, kusihlwa ngaphambi kwayizolo. Sithola ukuthi-ke, ukuthi, ibandla lokuqala, ukuthi laqala kanjani. Lagcotshwa futhi liqala ngoSuku lwePentekoste, lapho uMoya oNgcwele wathululwa khona phezu kwamakholwa. Futhi sibone indlela lamakholwa aphenyula ngayo, nokuthi Wasebenza kanjani phezu kwabo, nokuthi benzani, nezibonakaliso nezimanga ezabalandela.

⁵⁴ Manje siyathola, ekuvalweni konyaka walelobandla, cishe eminyakeni engamakhulu amathathu, baveza ukukholwa okuphambene nokukholwa okuyikho phakathi kwabo okwakubizwa ngokuthi “imfundiso yo—yobuNikolawu.” Bese sithola ukuthi-ke kwakuyi “misebenzi,” kwase kuqaleni nje.

Onyakeni webandla olandelayo, kuba yi “mfundiso.”

Bese-ke kuba nguku “hlushwa,” onyakeni wobumnyama.

⁵⁵ Bese kuphumela ngakolunye uhlangothi, ngapha, futhi sathola ukuthi kwachamuselana ngqo namabandla amaProtestane aphumayo.

⁵⁶ Bese sibuyela emuva futhi sithole ukuthi sonke isivivi sikanjani ngapha ekupheleni konyaka, *ngapha*, ukuthi konke

kuphola kanjani. Njengoba kwenza nje phansi kwamaJuda, kwenzenjalo-ke phansi kwabeZizwe; kuphola njengoba kuya *ngapha*, isithunzi, kufiphala.

⁵⁷ Njengoba kwakunjalo nje, izinsuku zika Wesley, futhi sikufakile lokho izolo ebusuku, noLuther. Ukuthi naninemvuselelo enkulu kanjani, kodwa, umzuliswano olandelayo, kuqala ukuphola. Umzuliswano olandelayo, kwaphola ngokuthe xaxa. Futhi manje sekuyisixheke sezivumokholo nezinqumo. Yilokho kuphela okukhona kukho. Niyabo? Futhi yileyondlela obekungayo yonke indlela. Ngakho-ke sikufundisile lokho.

⁵⁸ Manje, eduze manje, lalelani, ukuze niqiniseke ukuthi nikhumbule. Angigxeki bona abantu abangamaKatolika, futhi angigxeki bona abantu abangamaProtestane, ngoba kubo bobabili kuphuma iNzalo kaNkulunkulu, ngokukhetha. Labo abamiselwe ukuPhila bazoKubona futhi bahambe kuKho. Labo abangaboni, bahamba ebumnyameni. Lokho kukuNkulunkulu. Kwenziwa nguNkulunkulu. Wafunga futhi wethembisa uAbrahama ukuthi Wayezomsindisa neNzalo yakhe. Manje, uma nineNzalo ka-Abrahama, ninokuPhila okuPhakade, yilokho kuphela, futhi niyizindlalifa ngokwesithembiso. Futhi konke kungomusa nangokukhetha kukaNkulunkulu.

⁵⁹ Manje qaphelani, kulokhu lapha. Futhi nje ngezinye izikhathi ngi . . . mhlawumbe uma ngishumayele kakhulu, noma ngafundisa kakhulu. Sekube yiminyaka. Lona ngumhlangano wokufundisa wokuqala ukuba ngibe nawo, cishe iminyaka eyisishiyagalombili. Futhi usuthe nje kancane, mhlawumbe ukuba nokugqwala kuwo, ezindaweni. Noma yinini ni—ni . . . Ningibuze noma yimuphi umbuzo enifisa ukuwubuza; niwubeke emsamo, noma epulpiti, futhi ngojabula ukuwuthola.

⁶⁰ Manje qaphelani. Kodwa konke lokho engikwaziyo ngaKho, angizange ngiKufunde ngomuntu, ngekhholiji. Ngakhuleka ngaze ngaba nesambulo sakho, futhi kwakufanele kuqhathaniseke neZwi likaNkulunkulu.

⁶¹ ETestamenteni eLidala, babenezindlela ezintathu zokwazi umlayezo. Indlela yokuqala ababethola ngayo, kwakuphakathi kokuthi kulotshwe emthethweni; into elandelayo kwakungumprofethi; noma into elandelayo kwakuyi Urimi Thumimi. Manje noma yimuphi uthisha uyazi ukuthi iUrimi Thumimi kwakuyini. Kwakunguku—kukhanya okwakubaneka phezu kwesivikelo sesifuba sika-Aroni, ababenaso silenga ethempelini. Manje, uma umprofethi eprofethile, nokuKhanya akwangabaneka kwiUrimi Thumimi, kwakuyiphutha. Leyo kwakuyimpundo yaPhezulu kaNkulunkulu, “Kwakuyiphutha.” Bese-ke uma be . . . Uma umphuphi ephuphe iphupho, futhi akwangabaneka kwiUrimi Thumimi, kwakuyiphutha.

⁶² Manje, iUrimi Thumimi isiyekiwe, ngalowomqondo, kodwa *Le* yiUrimi Thumimi kaNkulunkulu manje, iBhayibheli. Uma umprofethi, noma umphuphi, kumbe noma ngabe yini, noma uthisha, engasekelanga ulwazi lwakhe lokufunda lwaba khona ngqo kuISHO KANJE INKOSI, angilukholwa, niyabo. Kufanele lufike *lapha* ngqo, kusukela kuGenesisi kuya eSambulweni, hhayi nje endaweni eyodwa. Lufanele luvele eBhayibhelini bese lubophana naKho ndawonye ncamashi. Yebo, mnumzane. Lufanele luhlangane okwesisila sejuba naKho konke, futhi luKuhhuke konke ndawonye. Uma ungakwenzi, ungathatha into eyodwa bese uthi leso yisihlanzo, bese ushumayela ubuKatolika eBhayibhelini. Kodwa lufanele luhlangane okwesisila sejuba ngokuphelele kusukela kuGenesisi kuya eZambulweni, wenze isithombe sicace. Kunjalo.

⁶³ NoMoya oNgcwele yiWo Onikhulisela Lesisithombe, uma nje nizoWuvumela ukwenze. Uzoniholela kukho konke ukuKhanya. IBhayibheli lasho njalo. UJesu wathi Uyokwenza.

⁶⁴ Futhi manje qaphelani njengoba... Futhi, manje, siyakuthola abakwenzayo lapho. Manje, emva kwesikhashana, banemfundiso. Babanokuhlupha. Baphuma.

⁶⁵ Manje-ke sifike sithole ukuthi, ukuthi kulolusuku manje, ukuthi iBhayibheli labikezela ukuthi kuyobakhona isikhathi lapho abantu beyokwemukela khona uphawu, nophawu lwesilo.

⁶⁶ Njalo kukhona into encane endizayo ezweni, wonke umuntu wathi, “Lolo wuphawu lwesilo.” Lapho elidala... Ngangisanda kugcotshwa nje ebandleni lamaBaptisti, ngenkathi ngizwa nge N.R.A. Awu, wonke umuntu wathi, “Lolo wuphawu lwesilo.” Kwase kuthi-ke yonke into yaqala, “Wuphawu lwesilo.”

⁶⁷ Futhi manje bathi, “Nakhu kwehla iRashiya, ubukhomanisi, wuphawu lwesilo.” Kodwa, amanga. Akusilo uphawu lwesilo. IBhayibheli liyasho ukuthi yini uPhawu lwesilo. Uphawu lwesilo alusiyo into enkulu engumphikinkolo engumphiki-zwe evuka kanjalo. Ubukhomanisi abusiyo iRashiya; ubukhomanisi ngumoya. Bonke yi... Asidingi—dingi ukuba sikhathazeke ngeRashiya.

⁶⁸ Ukubola kwethu uqobo yikhona okusibulalayo. Ubukhomanisi buhamba buqonde ngqo phakathi kwamabandla ethu nakho konke okunye, niyakwazi lokho, ezikoleni zethu, emakhaya ethu, ndawo zonke, esizweni sethu. Yonke into idliwe yisibungu nje. Inyoni irobini egqobhoza iapula ayililimazi; yisibungu emnyombweni esona iapula. Kuyilokho-ke, ngukubola nje phakathi kwethu. Sihamba, sizibiza ngamaKristu, futhi siziphathisa okwezwe, futhi sigqoka njengezwe, futhi sihlanganyela kokwezwe, futhi sizibiza... Izwe likhathele lidiniwe yinto enjalo. Futhi akusilo izwe kuphela, inqwaba yamaKristu injalo, nayo. Yebo.

⁶⁹ Bengihlala njalo ngithi, “Nkulunkulu siza usuku lapho abantu beyoba yilokhu abafanele babeyikho. Ukuba ngangiphikisana naYe, bengiyothi ngangiphikisana naYe, bengiyophikisana naYe kukho konke engiyoba yikho.” Kodwa ngingakuYe, futhi ngiyaMthanda, futhi ngiyaMkholwa. Futhi—futhi impilo yami isezandleni zaKhe, ukwenza ngayo noma yini Afuna ukuyenza, ngoba ngikhohwa ukuthi ubuKristu buyiQiniso. Kunjalo. Ngikhohwa ukuthi buyiQiniso.

⁷⁰ Ekuhambeni umhlaba, futhi ngilibuka ngilengama ezimfundisweni ezizqamile ezehlukene, kanjalonjalo, bonke abasunguli bazo bafile futhi balele ethuneni, futhi banesayense yezenkolo. Lokho kuthi nje akuhambisane impela nebandla lamaKristu, nokho.

⁷¹ “Kodwa labo abamaziyo uNkulunkulu wabo bayophikelela.” NaMandla kaJesu Kristu ovukileyo ahlala kumuntu. [UMfowethu Branham ushaya phezu kwepulpiti kasithupha—Umhl.] Kunjalo. Akafile; Uvukile. “Ngiyoba nani, ngibe kini, nezinto engizenzayo Mina nani niyakuzenza.” Yebo, mnumzane.

⁷² Bese-ke izwe libuka phandle bese lithi, “Ubhulanya.” Nibonile lapho sithathe khona izolo ebusuku, ngosizo lukaNkulunkulu.

⁷³ Manje, sithola ukuthi into yokuqala eyake yavuka ukuba ibumbe noma yisiphi isimo sesilo, kukho konke, noma . . . *Isilo* kusho “amandla.” Sedlule kuzo zonke izifanekiso nakho konke, izolo ebusuku, ukufakazisa ukuthi isilo kwakungamandla. Futhi asiphumanga eRashiya. Siphuma eRoma. Kunjalo. Savela eRoma.

⁷⁴ Futhi kwakungesilo—kwakungesilo iqembu lamadoda. Kwakungesiyo inhlangotho yezepolitiki. Kwakuyisikhungo sezenkolo. Kwakuyibandla eli “hlezi emagqumeni ayisikhombisa,” nendoda eyodwa eyayinamandla okulawula phezu kwezwe lonke, phakathi lapho. Kunjalo impela. Futhi okulawula sithola ukuthi kwakungowesifazane, futhi edwetshwe isithombe phezu nje kucace bha. Ngingathathi khona ukuhumusha okungokwami; ngifunda iBhayibheli nje. Lokho, ayikho enye indawo ezweni, alikho elinye idolobha ezweni, elibusa phezu komhlaba wonke. Ezizweni zonke, lowomudwa wobuRoma uphuma njengasezinzwani eziyishumi zombono kaDanyeli, futhi sithola ukuthi lelo kwakuyiDolobha laseVatican.

⁷⁵ Okungenani idazini lamaKatolika athembekile ebelihlezi lapha izolo ebusuku. Ahlale athula futhi alalela. Aqotho. Alambile.

⁷⁶ Manje, ungeke waphikisana nompristi. Angeke aphikisane, ngoba umpristi, “Uma ibandla lisho noma yini ehluke kuleliBhayibheli, ibandla liqinisile.” Kimina, iBhayibheli

liqinisile nebandla linephutha. Niyabo? Ungeke waphikisana nabo. Bona, une. . . Ayikho indlela yokuphikisa. Ayikho indlela yokuxoxa noma ukwenza inkulumo-mpikiswano. Ngoba, bayakholwa wukuthi, “Okushiwo yibandla, yikhona! Yilokho-ke, okushiwo yibandla, akunandaba ukuthi iBhayibheli lithini. Kuyilokho okushiwo yibandla!” Bakholwa yibandla. Sikholwa yiBhayibheli.

⁷⁷ Manje sithola ukuthi wayebizwa. . . Ibandla lalingowesifazane. Futhi wayebizwa ngewesheweshe, igama eliyinhamba lesi “FEBEKAZI,” sase-ke siba “NGUNINA WEZIFEBE.” Futhi sithola ukuthi ibandla eliKatolika laliyibandla elingumama lokuqala. Liyikho impela elathi laliyikho. Liyibandla lokuqala ukuba like lihlele. UNkulunkulu wake wayihlela nini inkolo, kwakuyibandla eliKatolika. Inhlango yokuqala eyake yahlelwa ezweni, yenkolo yamaKristu, ibandla eliKatolika. Manje. . .

⁷⁸ Kwase kuthi-ke, ekugcineni, lali “NGUNINA WEZIFEBE.” Lazala amabandla, afana nalo, ngoba ayengeke abe abafana. Ifanele kube amantombazane, futhi sithola ukuthi ibandla lamaProtestane lingumkhqizo webandla eliKatolika. Ngokuhlola imiBhalo, nokubuka encwadini yenu yomlando, siyabona ukuthi ibandla lamaProtestane lingumkhqizo. NeProtestane negeke lampongolozela iKatolika, ngoba, kubo bobabili, kuthi bayi “ZIFEBE” nesi “FEBEKAZI.” Lokho kubekwe ngembaba, kodwa lowo ngu ISHO KANJE INKOSI. Kunjalo.

⁷⁹ Bhekisani, wayesethi-ke, “Mase,” eUnited States, bathi, “masenze umfanekiso kuso isilo.” Uma isilo kwakungamandla, namandla kwakuyinhlango; kungesikho ukuthatha isichasiselo esibonwa ngokucabanga kwengqondo manje. Lelo yiZwi likaNkulunkulu. Inhlango yebandla eliKatolika bazihlanganisa bona ndawonye base benza i de- . . . vumelana. Base bebeka, abakubiza ngokuthi, o “baba basekuqaleni” ndawonye, base behlela ibandla eliKatolika, base benza i-i-i-inkambiso yenkonzo, nalokho abakukholwayo nalokho ababeyokufundisa, inkolelo yomhlaba jikelele. Futhi bayiphokelela kubantu, ngesijeziso.

⁸⁰ Kwase kuthi-ke lapho uMartin Luther ephuma, ebona uMoya kaNkulunkulu umholela ngaphandle. Esikhundleni sokudedela abantu bahlale bekhululekile, wahlela ibandla; umfanekiso ofaniswa nesilo, amandla epolitiki afaniswa naso. Esikhundleni sokudedela abantu bahambe njengoba uNkulunkulu enikeza ukukhanya, bahlela phansi kokuqondisa izigwegwe, futhi bafanele bahlale kulokho kuqondiswa izigwegwe.

⁸¹ UNkulunkulu wasuka waphuma waqonda ngqo wayongena ebandleni lamaMethodisti. IMethodisti yayinemvuselelo

eyashanela izwe; uMoya oNgcwele unabo, efundisa ukungcweliswa. Nento yokuqala niyazi, ngenkathi benza lokho, base behlela ibandla, benza umfanekiso kuso isilo, kunjalo, ezepolitiki, amandla ahleliwe, ukubophela abantu bakaNkulunkulu esivumweni sokholo; esikhundleni sokukhululeka ukuba bakhonze futhi bahambe ekukhanyeni njengoba ukukhanya kwachithwa endleleni yabo.

⁸² Babahlehlisa, kulowonyaka. Lokho kwakungukukhanya okuhle kwalapho. Lokho kwakungukukhanya kwe—kwebandla lasePhergamu.

⁸³ Kodwa kuthiwani ngebandla laseFiladelfya na? Lokho ngokunye ukukhanya. Kodwa, niyabo, kungakhathaleki ukuthi bahlela kangakanani, uNkulunkulu wasuka waphuma ngqo wangena ku *lo* nyaka webandla, noma kanjani, wathuma indoda ethiwa ngu John Wesley. ULuther akakulandelanga, ngoba akakukholwanga. Wayesevele ehleliwe emuva *lapha*.

⁸⁴ Wase-ke uJohn Wesley ehlela kwaqina kakhulu, futhi wafika endaweni. Kwase kuyisikhathi sonyaka walelibandla ukuba lingene. UNkulunkulu wathumela iqembu lamaPentecostal; laphumela *lapha* nombhaphathizo kaMoya oNgcwele. O, iMethodisti yathi, “A ho. Hhe! Ngeke sahamba naLokho. Hhe-e! Asikholelwa kuleyonto. O, qha.” Ngani na? *Yilokhu* ukukhanya ababehamba kukho, *lapha*; *nakhu* ukhanya kwangaphezulu *lapha* manje.

⁸⁵ Siqhubekela ngasekushoneni kwelanga. Niyakhumbula ukuthi umprofethi wathini na? “Kuyoba wusuku oluyoba namafu, kungabi ubusuku noma imini, kodwa kusihlwa kuyoba ngukuKhanya.” UkuKhanya okwake kwakhanya ezweni lasempumalanga eJudeni, ngasempumalanga (amaJuda angabantu basempumalanga), Kukhanya kwabeZizwe; ukuKhanya okufanayo, uMoya oNgcwele ofanayo, ezinsukwini zokugcina ngapha, umbhaphathizo kaMoya ofanayo. Besisezansi kuyo yonke leminyaka kuze kuzofika *lapha*, lapho khona kuyisikhathi okungesiso esokuKhanya noma, okungesiso esobumnyama, kodwa olunamafu, usuku oluyisigayegaye; kodwa khona *lapha*, njengoba ukuKhanya kwakhanya ngokufanayo nje njengoba kwenza lapho.

⁸⁶ Yingakho, “Ufana netshe lejaspi nesardiyu ukubukeka kwakhe; uAlfa, uOmega, owokuQala nowokuPhela; OwayeKhona, Okhona, noZayo; iMpande neNzalo kaDavide; iNkanyezi yoKusa.” Nakho. [Akuqoshwanga eteyipini—Umhl.] Ngethemba ukuthi niyakubona.

⁸⁷ Futhi, khumbulani, ukuthi sitholile, ngaphandle kwanelilodwa iphutha, ukuthi uphawu lwesilo luwuphawu lokuhlubuka, okungukuthi, amalunga ebandla ebambelela ebandleni lawo esikhundleni sokuhamba ekuKhanyeni. Enqaba ukuKhanya, futhi akukho lutho olusele kuphela

ubumnyama. Kunjalo, bobabili iKatolika neProtestane. Kukhona “isilo, nesifebekazi,” futhi sine “sifebe” amadodakazi. Nalamadodakazi ayizifebe, ngenkathi eyaluka, ayeyizintombi ezivela ekuKhanyeni kwangalolosuku, futhi zahlela futhi zehlisela abantu lapha, babuya bangena zibenza uhlobo olufanayo lwento iRoma eyayiyiyo ekuqaleni. IBhayibheli lashi njalo. “Isilo; nomfanekiso kuso isilo; incwadi eyiletha yegama laso,” kanjalonjalo.

⁸⁸ Ukuthi sedlule kanjani kuyo yonke into izolo ebusuku, neBhayibheli ngokucacile. . . hhayi isichasiselo somuntu othize esibonwa ngukucabanga kwengqondo. Kodwa iBhayibheli liyakweneka, ukuthi lelokhandela eliyisikhombisa, isilo esinezimpondo eziyisikhombisa sivela [Kwenzeka ukuthi kungaqoshwa eteyiphini—Umhl.] eRoma, sasilapho eRoma, futhi “esasikhona, esingasekho; nesikhona, nesingekho,” omunye uphapha emva komunye, omunye uphapha emva komunye, futhi uyoya ekubhujisweni. Futhi sathola ukuthi lowo wesifazane omdala ofanayo wazala amanye amantombazane. Ayeyintombi kusukela ekuqaleni, zahamba kulokho kukhanya ezazinakho. Zase-ke ziqala ukuziphathisa okonondindwa, futhi zabuyela emuva ngqo zenza into efanayo eyenziwa ngumama wazo. [UMfowethu Branham ushaya phezu kwepulpiti kabili.] Impela. Impela.

⁸⁹ Ake nginitshele okuthize nina, besifazane. Lalelani. Ningahle ningangethembi kangako manje, uma ngiqhumisa lezizinto. Futhi akusikho ukunilimaza; kungukunisiza. [Ibandla lithi, “Amen.”—Umhl.] Kodwa uma ubona abantu, amabandla namhlanje, evumela abesifazane bawo. . . Manje, ngi—ngizongena kwabesilisa, futhi. Kodwa evumela abesifazane bawo ukuba benze ngendlela abenza ngayo namhlanje, nabo bezisho ukuthi banobuKristu! Anginisoli nina besifazane; ngizonisola, emva kwalobubusuku. Kodwa, bukani, a—angisoli nina besifazane manje. Kodwa, dadewethu, inqwaba yalabothisha basemakholiji phezulu lapha, noma othisha basemangcwabeni, kumbe noma nikubiza ngokuthini, kusukela phezulu lapha ndawo ndawo, kuphela kunidedela nihambe ningene kulenkohliso. IBhayibheli lathi, “Babeyizimpumpethe, behola izimpumpethe.” Yiqiniso. Manje. . .

⁹⁰ Futhi, uJesu, ebona lokhu, futhi azi ukuthi amanye alawomabandla amaProtestane ayezohamba ngqo akhuphuke esangweni lokuKhanya, bese eyafulathela. UJesu, kuMathewu 24:24, washo ukuthi kunjalo, “Umphikikristu wayezofana ngokusondele kakhulu njengento yangempela, kwakuyoze kudukise nabaKhethiweyo, uma kunokwenzeka.”

⁹¹ Manje, niyabo, ubuRoma, ubuKatolika, o, bashaya abanye benu maProtestane ekhanda. Kodwa, indoda enomusa omncinyane ngayo omncane. . . eyazi kancane ngeBhayibheli, iyogwema bese isuka ihambe. Kunjalo. Ukuheha kwakho

kumnyama kuyo; iyazi ukuthi akukho lutho kulokho, yonke leyonto abayifundisayo. Akukho-mBhalo kuyo; ngezinye izikhathi, bashaya kancanyana.

⁹² Amanga amakhulu adlula onke asake ashiwo, ayenenqwaba yeQiniso kuwo. Kunjalo. Futhi awoquqala, uSathane ekhuluma noEva, wakhuluma inqwaba yeQiniso. Kodwa wayenokufana, ezansi ekugcineni kwalo, wayenamanga amlahlayo owesifazane, futhi ona sonke isizukulwane, konke okudaliweyo. Kunjalo.

⁹³ Nifanele nikubhekisise lokho. Kuzofanele kufike kube yiQiniso *lapha* neQiniso *lapha*, iQiniso *lapha* neQiniso *laphaya*. Konke nokuncinyane kwakho, iQiniso; lilayina ngokufanayo, kuhambe njalo.

⁹⁴ Bese kuthi-ke ukuthi abantu bangalibona kanjani ibandla lasekuqaleni emuva lapho lokhelwa ngalolothi lwesibani lwesitsha sesibani, bese-ke kube *ngapha* sibona into efanayo yenzeka eyenzeka emuva lapho, neZwi likaNkulunkulu lithi kuyoba ngu “Jesu Kristu onguye izolo, namuhla naphakade.” Futhi bakwale na? Kukhombisa ukuthi bakwenqabile ukuKhanya, futhi bahamba ebumnyameni; okuyinto kuphela esele.

⁹⁵ Yiqiniso, mfowethu. Angikusho lokho ukuba ngibe smati. UNkulunkulu uyakwazi lokho. Uyayazi inhliziyo yami. Ngingenkonzo, nokuninginingi phambi kwami namanje. Nokwazi ukuthi ngaluny’usuku, eNkantolo yokwaHlulelwa, ngizophendula ngalezizinto. Kunjalo impela. Ngiyofunyanwa ngingummangali wamanga, uthisha wamanga, khona-ke uNkulunkulu uyongilahla ngecala. Kunjalo. Kodwa uma ngilazi iQiniso lalezizinto, futhi nginganitsheli, Uyongilahla ngecala-ke, impela impela.

⁹⁶ Wathi kumlindi, “Linda! Uma wehluleka ukwexwayisa, khona-ke Ngiya—Ngiyakubuza esandleni sakho. Kodwa uma wexwayisa, futhi baqhubeke, bayofela esonweni sabo, kodwa Angiyikubuza esandleni sakho. Uyobe ukhululekile.”

⁹⁷ Ngakho sifuna ukucophelela ukuthi siyazi ukuthi yini iQiniso, ngokweBhayibheli. Nokuthi lowonyaka waqala kanjani ukungena, nokuthi benzani, nanamhlanje ukubona ibandla lamaProtestane khona phansi impela.

⁹⁸ Bukani lapha. Kwakuvame ukuba, kudala, nani bantu bobungwele, kwakungalungile kini besifazane ukuba nigunde izinwele zenu. Yini eyayingalungile nelungile ngakho na? Ngenkathi iBhayibheli lisho ukuthi, “Uma noma yimuphi owesifazane ogunda izinwele zakhe, umyeni wakhe unelungelo lokumnika isehlukaniso.” Ukufundisa okusobala, kodwa lelo yiBhayibheli.

⁹⁹ Nani besifazane, niphume lapha bese nigunda igceke lenu, nigqoke ama ovaloli, nanezingubo zabelilisa. NeBhayibheli lathi, uSomandla wathi, “Owesifazane oyogqoka

ingubo engeyowesilisa, kuyisinengiso, kungcolile ebusweni bukaNkulunkulu.” Futhi niyakwenza.

¹⁰⁰ Futhi nibhema osikilidi, niya emidansweni nasemabhayisikobho, futhi nibe nisalokhu nisona. Ukhombisa ukuthi uthathe uhlobo oluthize lwento ethize; awubekiwe uphawu eZulwini, uMoya oNgcwele. Emva kwesikhashana sizongena kulokho, futhi kukhombisa ukuthi nehlukile kunalokho. Manje, leyo yinto encane nje.

¹⁰¹ Nani besilisa, niye esontweni, nehla ngemigwaqo nesigazu emlonyeni wenu, njenge—ngejongosi laseTexas, linqundwe izimpondo. Futhi uthole... Angikusho lokho ukuba kube yihlaya. Angikholelwa ekukhulumeni ihlaya epulpiti. Ngisho ukuthi kuyiQiniso. Nehle ngomgwaqo, futhi niyohlala ezindaweni, futhi niqambe amanga, futhi nebe, futhi nikhohlisane, namadikoni ebhodini yebandla.

¹⁰² Nehlele emasontweni futhi nidlale lemidlalo emidala yokuluthana, akulutho ezweni ngaphandle kokuthi kungejwayelekile, eyehlisa isithunzi ilotheli engumkhuba wokubutha imali ibuye yabelwe ngokwenza indiki. Kunjalo. Futhi niyakwenza, bese-ke niyampongoloza ngomenzi wamabhuku okubheja. Nani nibabi impela nje, emabandleni enu, nina maMethodisti, maBaptisti, namaPentecostal, noma ngabe ungubani owenza lokho. Kunjalo. Futhi niyazi ukuthi lelo yiqiniso. Kodwa kuyini na? Niqonga nibuyele emuva ngqo njengomama wenu emuva ngaleya. Into efanayo impela, nebhodwe ngeke labiza iketela ngokuthi limnyama. Futhi nanko lowomoya wezinto.

¹⁰³ Kodwa angiphambene ngalutho nabantu bamaKatolika. Angiphambene ngalutho neMethodisti, noma iBaptisti, noma iPresbyterian. UNkulunkulu unabantu, iziNzalo zika-Abrahama, phandle lapho. Akuphambene nabantu. Kuphathelene namabandla abo, bayazihlela bona lapho, futhi bakhonza ibandla esikhundleni sikaNkulunkulu. O, nina maProtestane anifuni ukukukholwa lokho, kodwa niyakwenza, noma kanjani. Ngizothi, ungumKristu na?

¹⁰⁴ Awu, lapha esikhathini esingeside esedlule, uMfowethu Bosworth wabuza intombazane, wathi, “UngumKristu na?”

¹⁰⁵ Yathi, “UmKristu? Ngizokunika ukuthi uqonde, ngikhanyisa ikhandlela njalo ebusuku!”

¹⁰⁶ Awu, manje nina maProtestane nicabanga ukuthi lokho kuwutho na? UngumKristu na? “Ngizokunika ukuthi uqonde, ngiyiMethodisti,” noma “iBaptisti.” Awu, lokho akusho lutho kodwa nihambe naphuma osukwini lomusa, uqobo lwakho, kimi; kunjalo, uma kuyilokho kuphela eniyikhona, iMethodisti nje noma iBaptisti. Uma ungesuye umKristu kuleyoMethodisti, noma iBaptisti, noma ibandla eliKatolika, ulahlekile. Kunjalo. Ngakho nanto impela uphawu lwakho.

107 Zombili izimpawu zingokomoya. Manje ngizokufakazisa kini ngeBhayibheli. Zombili izimpawu ziyizimpawu zokomoya.

108 Inqwaba yabantu yayicabanga. “Bazohamba bejikeleze bese ubhalwa umlobo othize ebunzini lakho, bese ubhalwa umlobo othize esandleni sakho.” Sithola ukuthi, izolo ebusuku, lawo kwakungamanga. Yebo, mnumzane. Yiphutha lelo. Wuphawu lokomoya. Ku—kufihlekile kakhulu nje. Futhi, bukani, izikhathi eziningi . . .

109 Manje ngiyazi lokhu kungadlikiza inqwaba yezimpaphe, futhi ku—ku—kubonakala kul’ukhuni. Kodwa ku—kuzoqondisa uma nje si . . . futhi kunikeza uNkulunkulu ithuba elincane. A—angiqonde khona ukuba l’hlaza, kodwa ngi—ngizama nje ukubeka iqiniso, ngayo yonke inhliziyoyami.

110 Ngenkathi uJesu Kristu ebone lelobandla lamaProtestane liwa ebandleni lamaKatolika ngaleya, futhi lase liphuma lase liqonda ngqo emuva, futhi libuyela emuva futhi ngayo nje indlela abenza ngayo, Wathi, “Umoya uyosondela kakhulu, uyoze udukise nabaKhethiweyo . . .”

111 Beniqonda yini, bangane abangamaKristu, ukuthi umphikikristu, owuphawu lwesilo na? Umphikukristu, noma ubani uyazi ukuthi umphikikristu lapho, lolo wuphawu lwakhe, wu . . . lwamandla akhe. Futhi, niyabo, yisilo, amandla. Kukhona amandla ebandla eliKatolika. Kukhona amandla ebandla leMethodisti.

112 Ngahamba, lapha esikhathini esingeside esedlule, kumnumzane ohloniphekile onomoya omuhle kabi. Uma ngingaphosisi, uhlezi khona lapha ebandleni kulobubusuku. NoEdith Wright omncane nabo beza emhlanganweni khona phezulu lapha, okungesiwo amamayela angamashumi amabili ukusuka kulendawo. Futhi, thina, abantu . . . Ngangishumayela nje iVangeli lensindiso. Waze wagibela phezu kwezimoto ukuze afinyelele endaweni. Futhi ngalobo busuku, umelusi wangibizela phandle ngqo, wathi, “Ngiyadabuka ukukutshela, Mfu. Branham. Kodwa bangitshela ukuthi babenabantu abagulayo abangena lapho, nendoda yesifunda sakithi yangena yase ithi, ‘Akukho-kuphilisa ngokukaNkulunkulu ebandleni lamaMethodisti.’ Ngakho uzodingeka uye emsamu, uzikhiphe wena uqobo, futhi ulishiye ibandla.” Kunjalo.

113 Ngani na? Amandla ebandla lamaMethodisti. Lawo ngamandla esilo. Ibandla lamaBaptisti kuyafana; abakaCampbell, neLuthela, nabo bonke abanye, nePentecostal, mabi nawo. Kunjalo. Nganginabantu bamaPentecostal . . . NeAssemblies of God ihambe yayongena emkhandwini wamabandla, okuyi—yi . . . Bavele nje bazihhukela bona phezulu lapha, nano “mama” omdala oyisifebe. Ngakho yonke inhlangano yebandla ivela eRoma. Nango umama wayo. Futhi angisuye ongcewele woSuku Lwamuva, noma oweMvula

yoSuku Lwamuva, kumbe noma ngabe nikubiza ngokuthini. Angifuni . . . Angisuye owalokho.

114 Kodwa ngiqonde lokhu, ukuthi abesilisa nabesifazane bafanele bakhululeke kuKristu uJesu, ukuba bahambe ekuKhanyeni. Futhi lonke ibandla lifanele libeyinto efanayo. Lelo yiqiniso.

115 Manje, qaphelani lokhu ukuthi likanjani iBhayibheli . . . Thola lokho. Leyonhlangano, khumbulani, ilele lapho-ke, khona lapho. Futhi siyathola, ukuthi lapho ibandla eliKatolika liqala emuva lapho, banombhaphathizo-mbumbulu abaphuma nawo, ukufafaza esikhundleni sokubhaphathiza. Akukho nowodwa umBhalo walokho eBhayibhelini. Futhi akusikho nje lokho kuphela, kodwa uMoya oNgcwele, nombhaphathizo wamanzi, nezinqubo, neziqo zegama, nakho konke okunye, nje benza isibhuqo ngento yangempela. Futhi akukho-mfundisi ezweni, ongangikhombisa indawo eyodwa lapho lokho kwake kwenziwa khona ebandleni lasekuqaleni. Kunjalo. Akukho eBhayibhelini. Kodwa baphuma nakho, futhi sikukhothamela ngqo. Niyabona ukuthi sibuyela ngqo kukuphi na?

116 Futhi namhlanje niyamangala ukuthi kungani singenayo imvuselelo. Kulapho la okukhona khona, mfowethu. Esikudingayo namhlanje ngenhle, yesikhathi esidala, imvuselelo kaPawulu oNgcwele, noMoya oNgcwele ubuyele ezweni futhi. Yilokho esikudingayo. Manje . . .

117 Futhi bathathe “uphawu lwesilo,” noma “iletha legama laso,” abenza umfanekiso kuso. Umfanekiso kwakuyinhlangano nje njengebandla eliKatolika. Balihlela base benza umfanekiso webandla eliKatolika. Ngabe ibandla lamaMethodisti lingumfanekiso waso; ibandla lamaBaptisti, ibandla lamaPresbyterian, ibandla lamaPentecostal, ibandla leHoliness, iPilgrim Holiness, iUnited Brethren na? Wonke owahlelayo, uthathe iphethini lapho. Kwakungekho neze eBhayibhelini likaNkulunkulu. [UMfowethu Branham ushaya phezu kwepulpiti kanye—Umhl.] Kunjalo. Izinhlango; behlela!

118 UNkulunkulu ungumholi. Kuthathe ukuhlehlisele emuva njengokufuna kwakho. Buka uIsrayeli, bekhuphuka bephuma eGibhithe.

119 Futhi bonke labo bakwaMowabi bemi lapho, ngokusuka emsukeni, benikela ngemihlatshelo; ama-altare ayisikhombisa, ayisikhombisa ama go- . . . izimvu eziyisikhombisa, kukhuluma ngokufika kukaKristu; izinkabi eziyisikhombisa, umnikelo ohlanzekile. Khona lapho, umprofethi wakhe omkhulu emi phandle lapho, uBalami, ukuba aqalekise uIsrayeli. Futhi kwakukhona uIsrayeli . . . Kwakukhona uMowabi, isizwe esikhulu. Kwakukhona ama-Amori nabo bonke, isizwe esikhulu, bazihlela ndawonye njengesizwe.

¹²⁰ NoIsrayeli wayehlakazekile lapho ezinkangala nesixheke samathende. Babeyi “zihambi nabafokazi, befuna uMuzi ozayo,” bengakhethi-hlelo. Futhi benzani na? Babenezibonakaliso nezimanga zibalandela. Lezi azizange; futhi bebenomona ngalezo. Leyo kwakuyimimoya.

¹²¹ UNkulunkulu uthatha umuntu waKhe, kodwa akawuthathi neze uMoya waKhe. Uthathe uElija, noMoya waKhe ufika phezu kukaElisha; eminyakeni eminingana kamuva, ufika phezu kukaJohane umBhaphathizi; kubikezelwe futhi osukwini lokucina.

¹²² UDeveli uthatha isimilo sakhe, kodwa akawuthathi neze umoya wakhe. Lowothisha wezenkolo ofanayo owalahla ngecala uJesu Kristu ngenxa yezimangaliso zaKhe nezibonakaliso nezimanga, futhi wehluka kuYe emBhalweni, wayeflethi ngokwenele ukuza azoMtshela ngakho. Lowomoya ofanayo uphila phansi impela phansi kukathisha wokushumayela namhlanje...?. . . kumiswe nguNkulunkulu ukuba angene kulokho kulahlwa ngecala. Yilokho iBhayibheli elakushoyo. “Abantu basendulo, ababemiselwe kulokhu ukulahlwa, ukuphendukezela umusa weNkosi yethu ube ngamanyala.” Kunjalo impela. KuJuda, ivesi 3—vesi 3 lika—kaJuda, ningakuthola. Kunjalo.

¹²³ Qaphelani zonke lezozinto zifakazisa lapho, ukuthi kukhona uphawu lwesilo. Lulapho-ke. Ngakho uma wehla wenyuka lapha uthi, “Awu, ngizokhombisa uma uphawu selufika,” xwayani ukuthi asenivele yini ninalo. Nalabo abanalo kanjalo, bayojeziswa emlilweni nasesibabuleni, okuthululwe esitsheni solaka lukaNkulunkulu ukuba bahlushwe imini nobusuku, kuze kube-phakade naphakade. Kuyinto enzima kakhulu. Manje kunjani ukweqa kwenu na?

¹²⁴ Kuzobakhona isikhathi, esifikayo khona manje. Qaphelani, nakuleyonhlangano enyakazayo . . . Manje ake ngininike ithiphu encane lapha. Kuleyonhlangano ihamba yehla kanjalo, kuzofika isikhathi esiya lapho eniyofanele nibe ngabaleyonhlangano kungenjalo ningeke nathenga noma nithengise; noma nibe nalolophawu lokuhlubuka, uphawu lwebandla. Niyofanele nibe kwenye inhlangano kungenjalo ningeke nithenge noma nithengise.

¹²⁵ Futhi, lalalani, kinina-bantu owaziyo ukuthi yini eyiQiniso. Angisho ukuthi phumani ebandleni lenu. Angisho lutho oluphambene neyenu . . . mayelana nani noma namalunga enu. Ngisho mayelana nekomkhulu, emuva ngaleya ngenkathi behlela izinto, futhi bayenza yaba ngukuthi, “Sizokwenza *lokhu*. Sizokwenza *lokho*.” Futhi bamisa lowomgomo ogqoke insimbi. NoNkulunkulu uwuklebhula uba yizicucu, bese ethatha iBandla lakhe alikhiphe ngqo kuwo; wayekwenza njalo.

¹²⁶ Bukani ohambweni lwabantwana bakwaIsrayeli. Bakha umlilo. Bahlala njalo ebusuku. INsika yoMlilo yayilenga phezu kwabo. Futhi angikhathali ukuthi kwakusikhathi sini semini noma ubusuku ngenkathi leyoNsika yoMlilo isuka, amacilongo akhala noIsrayeli wapakisha ikamu wasuka. Uma kwakuphakathi nobusuku, ngelesibili nqo ntambama, noma ngabe kwakunini, bapakisha ikamu base belandela iNsika yoMlilo. Kunjalo na? [Ibandla lithi, “Amen.”—Umhl.] Balandela uMlilo.

¹²⁷ Awu, ngenkathi uMartin Luther ebona uMlilo kaNkulunkulu uphuma, uMartin Luther uyaphuma, elandela uMlilo uphuma ebuKatolikeni. Kodwa wakha phansi kwalapho futhi wahlela ibandla lakhe, futhi akabange esakwazi ukuhamba.

¹²⁸ Umlilo waphuma waqhubekela phambili, noWesley waWubona, futhi wasuka waWulandela. Kunjalo. Umlilo kaNkulunkulu washiya uLuther ehlezi. Manje-ke, into yokuqala niyazi, uWesley wakha phansi kwaWo, ibandla lamaMethodisti likaWesley.

¹²⁹ Bese kuthi-ke kufike uAlexander Campbell, uJohn Smith neBaptisti, nokunye kunjalo, noMoody, nakho konke lokho. Manje-ke, into yokuqala niyazi, baqala ukuthola inkambiso yenkonzo, nokuba nesitashi, ukubanda, ngenkathi abaprofethi abadala bebuthuka, kanjalonjalo. Lesisigejane esisha asizi nalutho kuphela imfundo yasekoliji, kwase, kuthi-ke, into yokuqala niyazi, izandla zangena kuphaya zase ziwungcolisa.

¹³⁰ NoMoya oNgcwele wasuka waphuma, namaPentecostal aWubona futhi asuka ahamba; kunjalo, waphuma waqhubekela phambili ngqo, wasuka kumaMethodisti namaBaptisti, kanjalonjalo. Manje into ewunya lwakho, kodwa ukugcwalisa iZwi likaNkulunkulu, amaPentecostal ahlela, futhi nje ebanda nawo futhi enenkambiso yenkonzo njengawo onke amanye. Kodwa, bukani, awusoze wabakhona omunye unyaka webandla. Unyaka wokugcina nguNyaka weBandla laseLawodikeya, elingashisi futhi lingabandi. Sekuthi akube yinkolo eyenele nje, uma kudlala umnyuziki, ukuba kudanswe kwehliwe-kwenyukwa esikhaleni sezihlalo, bese kuhlaliwa phansi, uye ekhaya bese ukhuluma ngomakhelwane wakho.

¹³¹ Esikudingayo namhlanje oyifeshini endala, uMoya oNgcwele, oshisa ukhiphe othunywe nguNkulunkulu, imvuselelo eyokwenza ulale ngobuso bakho ukhale, imini nobusuku, futhi ukhale izinyembezi ulile, futhi uqhubeke ngenxa yezono zezwe. Sizongena kukho. Kunjalo.

¹³² Kodwa balapho. Yilapho nje esifike khona, isivivi. UNkulunkulu wathi, “Nje kuyaNgigulisa esiswini saMi! Ngizovele nje ngikuhlanze uphume emlonyeni waMi.” Lelo yibandla, ibandla lamaProtestane, lenqatshiwe. Ibandla

lamaProtestane lenqatshiwe; kusuka ePentekoste kuya kuLuther, konke nokuncinyane kwaKho. IZwi likaNkulunkulu lisho njalo.

¹³³ Kodwa kulelo ngalinye lalawomabandla, Uthathe abaKhethwa. Ukhiphe iNzalo kuwo onke, wakhapha kwiMethodisti, iBaptisti, iPresbyterian, iLuthela, bonke bephuma lapho, iKatolika, nabo bonke. Uthathe insali, wakhapha abantu.

¹³⁴ Lapha esikhathini esingaside esedlule, inenekazi elincane lilele khona lapha eLouisville, iKatolika, lifa. Ngaya lapho. Nompristi wathi, “Umbhedo, entweni enjalo!”

Nomyeni walo wathi, “Buyela eceleni. Mdedele angene.”

¹³⁵ Ngangena lapho. Nowesifazane wayefanele ukuthi wayesefile ngokusa okulandelayo. Ngisamkhulekela, kwavela umbono, wawusuthi, “ISHO KANJE INKOSI.” Kunjalo. Ngakusa okulandelayo...Ngalitshela ukuthi kuyoba amahora amangaki, kwaba yikho nje ncamashi, lapho ayezoya ekhaya esesindile. Bakuhleka, bebhuqa. Futhi ngalo lona lelohora elifanayo uMoya oNgewele wakhuluma, laya ekhaya selingowesifazane osesindile, futhi usindile namhlanje. WayeyiKatolika. BabeyiKatolika. Babe yiKatolika.

¹³⁶ Uma nemukela ukuKhanya...ETestamenteni eLidala... Ake nginikhombise uphawu olushaywayo manje. Lalelisisani. Ngizobe-ke sengiqonda endabeni yami. Bukani, eTestamenteni eLidala, uma isigqila sasiphansi kobugqili, kwakuthi-ke ne... Sasithengwa lapho, ngenani. Sasikhonza lowomnikazi kuze kube ngunyaka wejubili. Futhi uma kufika unyaka wejubili, kwakuba khona icilongo elalikhala.

¹³⁷ Futhi uma isigqila siphandle lapho, sona nabantwana baso, nonkosikazi nabo bonke befuna ukubuyela ekhaya lendabuko elidala. Babegxoba ngezinyawo emasimini, nomcindezeli ebashaya, nanga lendlela nanga leyo ndlela. Bese kuthi-ke uma umpristi wejubili edlula, eshaya icilongo, nalowompristi wayeshaya icilongo, naleyondoda ilizwe icilongo. Yayiwisa igeja layo phansi, yayiwisa phansi konke eyayikwenza, imbuke ebusweni umcindezeli, bese ithi, “Ungeke usaphinda ungishaye futhi. Sengikhululekile.” Isuke ihambe khona lapho iye ekhaya. Ngani na? Nakho ukubethwa kwejubili, ngenkathi bezwa ukukhala.

¹³⁸ Futhi lelo yiVangeli, ijubili, ukuthi senikhululekile esonweni. Senikhululekile kuyo yonke lemikhuba emibi nezinto izwe elizikhqiize lapha ngegama lenkolo, phansi kwabo bobabili iProtestane nobuKatolika, phansi kophawu lwesilo. Kunjalo. Senikhululekile.

¹³⁹ Anisafanele. Kodwa manje-ke uma lowomuntu alile ukukwemukela lokho, khona-ke lowomuntu wayesuswa lapho ayiswe esigxotsheni sealtare lesonto, bese eba nomaka

abekwa wona, abhotshozwe imbobo endlebeni yakhe. Futhi wayeyinceku kulowobasi wakhe uma nje wayesaphila.

¹⁴⁰ Futhi niyala ukwemukela ukuKhanya kweVangeli lapho Lishunyayelwa ngaMandla kaMoya oNgcwele, ngeBhayibheli, ungazibeka uphawo uqobo lwakho ukuya esiphethweni sakho saPhakade. Amen.

¹⁴¹ Manje bukani, enye futhi into encane, uma nizongixolela ngokuphawula kanjalo emizuzwaneni embalwa edlule, ngo—ngomuntu. Kodwa, bukani lapha, “Badukise nabaKhethiweyo. . .”

¹⁴² Manje, kade sishaya iLuthela, iBaptisti, kanjalonjalo, namaKatolika, manje ake ngehlele kini bantu bobungcwele umzuzu nje. Niyabo? Ngiyakholelwa ebungcweleni. Nifanele nibe ngcwele. “Ngaphandle kobungcwele akekho umuntu oyobona uNkulunkulu.” Hhayi ubungcwele bami; ubungcwele baKhe. Futhi akukho engingakwenza ngabo; kuyilokho Angenzele khona. Angizimele ngokwami, ngoba anginakho, angizami ngisho ukuba nakho. Angizami uku—ukuba nakho.

“Uzama ukubambelela, Mfowethu Branham na?” Qhabo, mnumzane.

¹⁴³ Ngizidedela mina nje, bese ngiyekela Yena abambebele. Kunjalo. NguYe Obambebele. Hlala ufile nje, yilokho kuphela okufanele ukwenze. Zigcine wena ufile nje, Uzobambalela. Usevele ubambebele. Wabambelela lapho waze Wathi, “Kufeziwe.” Lokho kwakuxazulula. UNkulunkulu uyekela thina sikwenze, okufanayo. Kufeziwe.

¹⁴⁴ Kodwa, bantu bobungcwele, nina maNazarena naboHambo oluNgcwele manje, khumbulani. Phansi kwamandla nokuphuma kwebandla likaWesley, noma ibandla leMethodisti, ngenkathi behlela, nina bantu bobungcwele abathandekayo niyaphuma, nathi, “Sizoqhuba ubungcwele.” Lokho kwakukuhle kakhulu. Navele nje nawugcina lowonyaka, lowoNyaka waseFiladelfya, uze ufike kowaseLawodikeya. Kodwa lapho umbhaphathizo kaMoya oNgcwele ufika, nezibonakaliso zajika zabuyela ebandleni, nakubiza ngokuthi “uDeveli.” Ngoba bakhuluma ngezilimi futhi bakholelwa kulezizinto, nathi, “KwakungokukaDeveli.” Futhi ngenkathi nenza lokho, nahlambalaza uMoya oNgcwele.

¹⁴⁵ Ngingasho kanjani esandleni sami, “Angikudingi”? Uma kukhona abafundisayo, kukhona ukukhuluma ngezilimi. Uma kukhona abavangeli, kukhona iziphiwo zokuphilisa futhi. Lungasho kanjani unyawo esweni, “Angikudingi”? Niyabo? Wena, uma ungunmtwana ozelwe nguNkulunkulu, uyahamba bese wemukela konke uNkulunkulu athi kulungile. Uyohamba kahle ekuKhanyeni.

¹⁴⁶ Uma sekuyisikhathi sokuba iBandla linyakaze, uLuther wanyakaza. Uma sekufika isikhathi sokuba iBandla linyakazise

isandla saLo, uWesley wanyakazisa isandla. Uma sekufika isikhathi sokuba iBandla likhulume, iPentekoste iyafika enkundleni. Kunjalo. Kodwa, manje, qaphelani.

147 Wena uthi, “Nomfanekiso?” Wena uthi, “Ngabe ukhona umfanekiso walokho na?” Yebo, mnumzane.

148 Niyaqonda yini ukuthi uJuda Iskariyote, umphikikristu wangempela, wayeyindoda yezenkolo ngempela na? Benikuqonda lokho na? Babemethemba kakhulu, abazalwane, waze waba ngumphathi-sikhwama webandla.

149 NoJuda Iskariyote walungisiswa ngokukholwa, ekholwa eNkosini uJesu Kristu.

150 Wangcweliswa ngeZwi. AmaHeberu, 17:17...Ngiqonde, uJohane oNgcwele 17:17, “Bangcwelise, Baba, ngeQiniso; iZwi laKho liyiQiniso.” Futhi WayeyiZwi.

151 Futhi banikwa amandla ukuba baphume futhi bashumayele iVangeli, nokuba bakhipe amademoni, nokuba baphilise abagulayo. UJuda Iskariyote, uMathewu 10, wabalwa phakathi kwabo. Futhi baphuma bakhapha amademoni, futhi bashumayela iVangeli ngendlela engangokuthi izoni zaphenduka namademoni asuka. Futhi babuya bethokoza futhi bememeza, futhi benesikhathi esimnandi, njengomncane, umhlangano wasekhempini wobungcwele. NoJuda wayekanye nabo ngqo. Kunjalo impela, ehambisana nabo ngqo.

152 Kodwa uma sekufika isikhathi sePentekoste, uJuda wakhombisa ubunjalo bakhe.

153 Yilapho ibandla lobungcwele lakhombisa khona ubunjalo balo, khona lapho, futhi lahamba lajikeleza ngqo futhi laphika wona impela uMoya oNgcwele owawubaholela eManzini ajulile; lajika lajikeleza ngqo futhi laWuphika. Ngiyazi banenqwaba ye fana- . . .

154 Angisiyo iPentekoste. Angikaze ngibe owenhlangano yamaPentecostal, nhlobo. Ngime esikhaleni. Angisiyo iPentekoste, iMethodisti, iBaptisti. NgingumKristu weBhayibheli nje. Yilokho kuphela. Ngikholwa yilokho okushiwo yiZwi. Ngeke ngasiphika isiphiwo sokukhuluma ngezilimi; uma ngisiphika, ngiyobe ngiphika ukufundisa nazozonke ezinye iziphiwo eziphefumulelwe. Kunjalo. Angikaze ngivumelane nabazalwane bePentecostal ngokuba “yibona bufakazi obubonakalayo kuphela,” bokukhuluma ngezilimi. Angikwenzi lokho. Manje, lokho kulungile, uma bekukholwa ngaleyondlela. Lowo ngumsebezi wabo, niyabo, kodwa lokho kulunge ngokuphelele. Ngi...UPawulu wathi, “Nokho bengithanda ukuba nikhulume ngezilimi nonke.” Bengingathanda ukubona wonke umuntu esondela kanjalo kuNkulunkulu.

155 Banenqwaba yokokuzenzela, inqwaba yenkolo-mbumbulu. Baphumele lapho, izikhathi ezininginingi, futhi benza sengathi babenoMoya oNgcwele, futhi basho into eyayingesikho ukukhuluma ngezilimi. Impilo yabo yafakazisa ukuthi kwakuyini. Kodwa ibikhona into yangokoqobo eyenzekayo ngokufanayo nje, ngaso sonke isikhathi.

156 Awu, kungani uDeveli engaphosanga ngaphandle umngane omdala, noma isicupho segwababa na? Impela, ubengakwenza, ukuzama ukuvimbela. Waphosela ngaphandle into efanayo ebungcweleni. Waphosela ngaphandle into efanayo kwiMethodisti. Waphosela ngaphandle into efanayo osukwini lukaLuther. Futhi uphosela ngaphandle into efanayo namhlanje. Naphansi kwamandla eziphiwo, ukuphilisa kukaNkulunkulu nokubona okufihlakele, uphosela ngaphandle izinto ezifanayo.

157 Kodwa sichazani isichuse kuwe, uma ubungakhuluma ukukhuluma kwezinyoni na? Izinyoni zithi, “Uma ngibona isichuse, lelo yithikithi lokudla. Ama-apula amahle ukwedlula lonke elikhona, kulapho impela okubekwe khona izagila nezichuse zilenga khona.” Kunjalo.

158 Kodwa niyabona ukuthi lowomoya wenyukela kanjani ngqo lapha. NoJesu wabuka futhi wakubona kungakenzeki lokho ngalelobandla eliKatolika, uphuma. Wathi, “Ningabizi-muntu ngokuthi ubaba. Ningathemelezi, zonke lezizinto.” Uyaphuma wayesethi, “Manje xwayani, umphikikristu uyosondela kakhulu kuyoze kudukise nabaKhethiweyo uma kungenzeka.”

159 Buka, mfowethu, zingaki izintombi ezahamba ukuhlangabeza iNkosi na? Ishumi. Zonke zaziqintombi. Kusho ukuthini uku *ngcwelisa* na? “Emsulwa, engcwele, intombi.” Eziyishumi zazo zaziqizintombi. Ezinhlanu zazingenamaFutha esibanini sazo. Ezinhlanu zazinamaFutha esibanini sazo. *Lezi* ezinhlanu zazingcwele nje futhi ziyintombi njengoba *lezi* yayinjalo. Kodwa ameleni amaFutha, eBhayibhelini, lapho esikuthathe khona izolo ebusuku, ebusuku bakuthangi na? UMoya, “uMoya oNgcwele.” Zazihlanza zona zase zihlala lapho, kodwa zazesaba futhi zamela kude noMthombo owawuthulula amaFutha. Niyabo, zazihlela zona zase zihlala phansi, futhi nazo, ziyisivivi. Waya lapho-ke unyaka webandla.

160 Manje, manje siza kumaka owuphawu lukaNkulunkulu. Nginemizuzu engamashumi amathathu, iNkosi ithanda. Manje ngifuna niphenye kanye nami, kuqala, bese sithola ukuthi ufanele kanjani, lomaka owuphawu lukaNkulunkulu.

161 Khumbulani ukuthi uphawu lwesilo luyini; akusibo ubukhomanisi. Uphawu lwesilo luvela eRoma, ezwenilonke; ubuKatolika, nobuProtestane bujoyine kubo, inkolo ehleliwe. Futhi bazokwenza amabandla abe yinyunyana kuyoze kuthi onke amabandla ayodingeka ukuba akhothamele leyonto,

amabandla akithi angakhethi-hlelo akhahlelwa kulayini oseceleni. Kunjalo.

¹⁶² IZambulo isahluko 9 manje. Asifunde ngokusondele ngempela lapha imizuzwana embalwa, uma uNkulunkulu ethanda, futhi sibone ukuthi Wathini eZwini laKhe. Manje. . . [Akuqoshwanga eteyipini.] . . se—seZambulo, nevesi 4. Lalelani lokhu.

Kwakuthiwa kuso (lapho bebone izinhlopheko zithululwa) masingoni utshani noma imithi. . . nanye into eluhlaza, nowodwa umuthi; kodwa. . . labobantu abangenalo uphawu lukaNkulunkulu ebunzini abo.

¹⁶³ Ngenkathi kuza izinhlopheko, into kuphela eyayivikelekile kwakuyilabo ababebekwe uphawu eMbusweni kaNkulunkulu. Lokhu ukwahlulelwa okuhlolayo, lapho abantu. . . Futhi uma uNkulunkulu ezongisiza, emizuzwini embalwa nizokubona ngeZwi leNkosi, ukuthi lesi yisikhathi sokubekwa uphawu kwendawo. Futhi labo abalenqabayayo, akusekho lutho olusele kodwa ukujeziswa kwaPhakade.

¹⁶⁴ Manje sizowelela eTestamenteni eLidala. Futhi asiwelele ngapha, uma nithanda, siye eNcwadini kaHezekeli, uma nithanda, futhi asifunde isikhashana kuHezekeli 9. Manje ngosizo lukaNkulunkulu manje, kwangathi Angasisiza. Futhi sizinze manje ukuba sifundise, okwemizuzu engamashumi amathathu elandelayo, uma uNkulunkulu ethanda. Manje lokhu kuqondene, nikumaka phansi, uHezekeli 9, lokhu kungokuqondene. . .

¹⁶⁵ Into yokuqala sifanele sizinze, yini uPhawu lukaNkulunkulu na? [Akuqoshwanga eteyipini—Umhl.] Nicabanga ukuthi lokho bekuzofaneleka na? [Ibandla lithi, “Amen.”] Ngabe iBhayibheli liyiZwi likaNkulunkulu elihle ngokwenele kini na? [“Amen.”] Manje ngiyazi ukuthi ninakho lokho, labo abathi, “Ukugcina usuku lwesabatha,” kodwa akukho nelilodwa ichashaza lomBhalo ukuba leseke lokho, eTestamenteni eLisha. Ake sithole ukuthi luyini uPhawu lukaNkulunkulu, kusobala. Phenyani kwabase-Efesu 4:30, 4:30, neso 1:13. Kumakeni phansi. Kwabase-Efesu 4:30 kuthi:

Ningamdabukisi uMoya ongcwele kaNkulunkulu enabekwa uphawu ngaye kuze kube-lusuku lokuhlengwa kwenu.

¹⁶⁶ Manje, kusho ukuthini *ukubeka uphawu*? Ukubeka uphawu kuyisi “bonakaliso sokuqeda.” Kunjalo na?

¹⁶⁷ Awu, senake nambona umjantshi elayisha izimoto na? Uyophuma futhi uyohlala kangaka *lapha*, nakangaka *lapha*. Umhloli afike, abuke phakathi; futhi uma *lena* ithe ukuxega kancane, iyanyakaza, “Qha. Ngeke ngiyibeke uphawu. Kufanele niyiqale phansi.” Into elandelayo, uyozama ukubuye ayilayishe;

uyothola lokhu kungalungile. Umhloli afike, “Ayilungile. Iqaleni phansi.”

¹⁶⁸ Futhi yilokho uNkulunkulu akade ekwenza ngebandla laKhe isikhathi eside. Uyolayishwa, futhi uya eZulwini; uhamba nayo yonke into. Imidlalo yakho yamakhadi, ha, zonke ezinye izinto ongazilayisha phakathi ebandleni, uzama ukuhamba nazo. UNkulunkulu uvele akugxeke; akukalungeli ukubekwa uphawu.

¹⁶⁹ Kodwa uma uNkulunkulu ebona umuntu, edabukile, umoya ophukile, eqotho enhliziyweni, phansi ealtare, uNkulunkulu umvalela umnyango wezwe, bese embeka uphawu phakathi lapho ngombhaphathizo kaMoya oNgcwele, futhi luhlala kuze kufike uJesu; hhayi esuka kwenye invuselelo aye kwenye, kodwa, “kuze kube-lusuku lokuhlangwa kwenu.”

¹⁷⁰ Uma leyonqola yesitimela, umnyango, usuvaliwe, nophawu lukahulumeni selukuyo, ngeke isavulwa ize ifike la ithunyelwe khona okokugcina.

¹⁷¹ Nawo wonke umuntu ozelwe ngokusha futhi wabekwa uphawu eMbusweni kaNkulunkulu, akusenasifiso sezwe kuze kube-lusuku uJesu Kristu amthatha ngalo amfake eMbusweni. Ngakho uma unenkathazo, futhi uthi unoMoya oNgcwele; noma ngabe usonta ebandleni leMethodisti, ibandla leBaptisti, ibandla lePentecostal; noma ngabe wamemeza, wakhuluma ngezilimi; wabhaphathizwa ubheke phambili, ubheke emuva, wafafazwa; uma usenazo uhlobo lwezinkathazo, kungcono ubuye bese uhlola umthwalo. Kunjalo. Zinike isikhathi esikhulu kakhulu; uxega kakhulu, uyangqangqazela. UNkulunkulu angeke awubeke uphawu ngalendlela.

¹⁷² Uma uhlamvu lukakolo luwela emhlabeni, akunandaba . . . Uma lolohlamvu lukakolo lufa kulo uqobo, ngeke lwaveza ugudluthukela, ukusindisa umphefumulo walo. Uhlamvu lukakolo luyothela uhlamvu lukakolo, ngokuqinisekile impela nje njenganoma yini. Futhi uma sihlwanyelwa ngeMbewu kaNkulunkulu engagugiyo, Ingaveza kanjani noma yini kuphela ukuPhila kukaKristu na?

¹⁷³ UMoya oNgcwele uhola iBandla, uLiholela eMandleni okuvuka kukaJesu Kristu, futhi nibekwe uphawu kuze kube-lusuku lokuhlangwa. Lelo yiBhayibheli. “Ningamdabukisi uMoya oNgcwele kaNkulunkulu, enibekwe uphawu ngaye kuze kube-lusuku lokuhlangwa kwenu.” Kwabase-Efesu 4:30.

¹⁷⁴ Manje, ngaphambi kokuba uMoya oNgcwele uze ufike, ubekwe uphawu ngaphambi kokuba unyaka wabeZizwe uze uqale. Ubekwe uphawu phansi kwalezozinti zezibani zegolide, (sasinenxoxo, ukukuthola), emuva lapho phansi kwalowonyaka.

¹⁷⁵ Wayelokhu eqhubeka nokubenza izithutha ezansi kwedlule kuAbrahama, uSaka, uJakobe, uDavide, nabo bonke kusukela

phansi onyakeni wobumnyama ababenawo ngezinsuku zika-Ahabi, kwehle njalo, uSolomoni, njalonjalo, waze waphumela kulesosimo esiyisivivi. Kodwa ngaphambi nje kokuba Avale lesosimiselo sesikhathi lapho, Wanikeza isiqiniseko sobumsulwa bukaMoya oNgcwele kumaJuda kuphela. “Ningahambi ngendlela yabeZizwe, kepha yanini ezimvini ezilahlekileyo zakwaIsrayeli.” Kunjalo na? “Weza kwabaKhe, kepha abaKhe abaMemukelanga.”

¹⁷⁶ “Kepha labo abaningi abaMemukelayo, Wabapha aMandla ukuba babe ngabozalo lukaNkulunkulu.” Wathi, “Ngibapha ukuPhila okuPhakade.” UkuPhila okuPhakade kuvela egameni lesiGrecki lika “Zoe.” IZoe yilokho kuPhila. IZoe ngukuPhila kukaNkulunkulu. Futhi uma ukuPhila kukaNkulunkulu kuhlala kini, kuveza ukuphila kokumesaba uNkulunkulu njengokuqinisekileyo impela nje njengoba ngimi kulomsamo. Nomuntu onaKho, ngeke esabhubha njengoba uNkulunkulu engabhubha, ngoba uNkulunkulu ukumuntu. Amen. “Ozwa amaZwi aMi, akholwe ngoNgithumileyo, unokuPhila okungunaphakade, futhi akasayikuya ekulahlweni; kepha unokuPhila okungunaphakade.” “Odlala inyama yaMi aphuze iGazi laMi, Ngiyakumvusa ngomuhla wokuphela.” Lelo yiZwi laKhe. Induduzo enkulu ekholweni! Futhi ukulahlwa okunje pho kulabo abenqaba ukuhamba ekuKhanyeni.

¹⁷⁷ Kuya ngokufudumala, akunjalo na? Kulungile, Kuhle kini. Qaphelani, nibone ukuthi lokhu kuqinisele yini. Mfowethu, besingakuthatha, umBhalo nomBhalo, iviki neviki, iviki neviki, futhi sihlale kulokhu, kuthi ngqu. . . indaba efanayo, unyaka, sibe silokhu singakakudonsi eBhayibhelini, konke okwakho, futhi entweni efanayo ngqo.

¹⁷⁸ Manje okokulungiselela okuncane nje lapha, sibuyela emuva futhi sithole ukuthi kuchaza ukuthini ukwenqaba umbhaphathizo kaMoya oNgcwele kuwe, ukuthi kwakuchaza ukuthini kubo ngalolosuku.

¹⁷⁹ Manje, kuHezekeli isahluko 9, umprofethi ubone iJerusalema. Manje khumbulani, sixoxa kuleyondawana lapho, amaJuda, ngaphambi nje kokuqeda kwawo.

¹⁸⁰ Manje sikwabeZizwe, ekuqedeni kwabo. Sizobe-ke sesihamba siyongena esikhathini seminyaka eyiNkulungwane. Kulungile.

¹⁸¹ Kodwa manje bhekisani, niqeda amaJuda manje. Umprofethi ukubona kungakenzeki. Lena kuseyiyo iminyaka elikhulu, cishe iminyaka engamakhulu ayisishiyangalombili, ngaphambi kokufika kweNkosi, futhi kwaprofethwa ngumprofethi. Manje lalélisisani sisafunda.

Wayesememeza ezindlebeni zami ngezwi elikhulu, ethi, Mazisondele izizeziso zomuzi, futhi kube-yilowo

abe ne sikhali sokucekela phansi, noma isikhali sokubulala esandleni sakhe.

182 Manje bhekisisani manje njengoba sifunda.

Futhi, bheka, kwafika amadoda ayisithupha... sangweni lasenhla elingasenyakatho, yileyo naleyo inesikhali sokucekela phansi esandleni sayo; enye indoda phakathi kwawo, nelineni elimhlophe yembethe ilineni inophondo lukayinki womlobi ngasokhalweni lwayo: ahamba...ema ngaphambili ngaseceleni lealtare lethusi.

Inkazimulo yeNkosi uNkulunkulu kaIsrayeli yayenyukile ekherubimini, eyayiphezu kwalo, yaya embundwini wendlu. Wayibiza indoda eyembethe ilineni, eyayinophondo lukayinki womlobi ngasokhalweni lwayo; (lalelani)

INKOSI yathi kuyo, Dabula emzini, phakathi kweJerusalema, (iyophethela eJerusalema), ubeke uphawu ebunzini abantu ababubula bekhala ngazo... izinengiso ezenziwa phakathi kwalo.

Kwamanye ke washo endlebeni zami, wathi, Dabulani emzini emva kwawo nibulale: iso lenu lingahawukeli, ningabi... nabubele...

Nibulale nichithe amaxhegu nezinsizwa, nezintombi, nezingane, nabesifazane: kodwa ningasondeli kumuntu okukuye uphawu; futhi uqala endlini... engcwele. Futhi... eqala ngamadoda amadala ayephambi kwendlu.

183 Manje bhekisisani umprofethi eseMoyeni, ethathwa enyuselwa eNkazimulweni. UNkulunkulu wathi, “Ngizokubonisa ukuthi Ngizokuxazulula kanjani emaJudeni, ngaphambi kokuza kwabeZizwe.” Fundani ivesi; noma isahluko ngaphambi kwakho. Manje, lapho engena lapho, wathi, “Ngokubona...” Kuqala, wabona isono emzini, sengathi wayengakaze asibone ngaphambili, futhi wabona iJerusalema. Manje khumbulani, kwakuqondiswe kumaJuda kuphela, hhayi abeZizwe; iJuda, nekomkhulu labo, iJerusalema. Njengayizolo ebusuku nje, besinakho kuqondiswe kumaProtestane; manje, kulobubusuku, kuqondiswe eJudeni. Wathi, “Dabula emzini” Nakhu kuza amadoda nezikhali zokucekela phansi esandleni sawo, ephuma eyocekela phansi yonke into emzini. Wathi, “Manje kubambeni, umzuzu nje.”

184 Futhi lapho kuphuma iNdoda egqoke ezimhlophe. Ake sime umzuzu. “Igqoke ezimhlophe,” ukulunga, ubungcwele. “Igqoke ezimhlophe,” Eyayinophondo lukayinki womlobi ngasokhalweni lwaYo. Yathi, “Dabulani emzini kuqala, ngaphambi kokuba bafike, bese ubeka uphawu ebunzini, uphawu ebunzini lawo wonke owesilisa, owesifazane, umfana, nentombazane, emzini,

obubula ekhalela isinengiso esenziwa emzini, ngenxa yezono zabantu.” Nibabeke uphawu.

¹⁸⁵ Kwase kuthi-ke, emva kokuba Isidabulile yabeka uphawu, Yabuyela emuva yase ithi, “Sekwenziwe.”

¹⁸⁶ Wayesethumela amadoda-ke, wathi, “Qhubekelani phambili, futhi ningashiya lutho, kodwa nibulale niqothule yonke into engenalo lolophawu kuyo.”

¹⁸⁷ Buka lapha, mfowethu. LowoMphawuli wophawu wayengekho omunye ngaphandle kukaMoya oNgcwele.

¹⁸⁸ Futhi qaphelani, uma Eza eJeffersonville, kulobubusuku, eTabernakele likaBranham, kumbe noma yiliphi elinye itabernakele emzini, kumbe noma yiliphi elinye ibandla, Ubengalubeka kubani uphawu, obeqotho kakhulu futhi ethembekile phambi kukaNkulunkulu obekhala izinyembezi futhi ekhala, futhi ekhuleka imini nobusuku, ngezono zomuzi na? [UMfowethu Branham ushaya phezu kwepulpiti kabili—Umhl.]

¹⁸⁹ Ubezokwenzani kubashumayeli abavumela abesifazane babo baphumele phandle lapha begqoke amasudu okubhukuda, bese bezelula begqoke izikhindi, futhi bahambe behla benyuka emigwaqweni; futhi becula ekhwayeni, futhi bazipende futhi baziphathise okoJezibele. Futhi uma... Amadoda phandle lapho, ebhema, futhi ephuza, futhi eqhubeka, futhi egembula, nakho konke okunye! Futhi bashaya sengathi bebenganake lutho ngakho; beya edineni lenkukhu elikhulu, noma iphathi ndawondawo. Bahlale ekhaya ebusuku bangoLwesithathu futhi babuke itelevishini, esikhundleni sokwethamela umhlangano womkhuleko. Ngesikhathi sasehlobo, bavale isonto, ngezinkonzo. Yini Abengayibeka uphawu na?

¹⁹⁰ Esikudingayo, kulobubusuku, yinqwaba yalokhu lapha ubuvangeli baseHollywood buklinywe bacindezelwa phansi! Neyifeshini endala, imvuselelo ethunyelwe nguNkulunkulu, abesilisa nabesifazane abaguqa ealtare! Bese beyeka lokhu ukuxhawulana, nokuphakamisa izandla, futhi babafafaze, futhi babhaphathize ubuso bubheke phambili, beqethukile, nazozonke lezi ezinye izinqubo nezimfundiso ezizigqamileyo. Futhi baguqe phansi kowangempela, odabukile, umoya owephukile, lapho isono sikhona. Nihlanganise lokho ndawonye, bese niqala okuyifeshini endala ukumemeza kakhulu, komntwana ozelwe ngokusha. Amen. Yilolohlobo oluthola uMoya oNgcwele. Kunjalo.

¹⁹¹ Akunandaba noma ngabe bayiMethodisti, iBaptisti, noma amaKatolika, kumbe noma ngabe bayini! Uma befika phambi kwalelo altare futhi bakhale, imini nobusuku, “O Nkosi Nkulunkulu, buka izono zalomuzi! Inhliziyo yami ayikwazi ukuphumula! Angikwazi ukuphumula, Nkosi, ukubona lezizinto zenzeka. O Nkulunkulu, yenza okuthize! Sithumelele imvuselelo

eyifeshini endala,” ususemgqeni womngcele wokuthi uthole uMoya oNgcwele-ke, mfowethu!...?...

¹⁹² Kodwa uma nenyukela lapho ngoba nigxume phansi-phezulu, noma ngoba nidanse kanye nomnyuziki, noma ngoba nenze e enye into; futhi nahambahama futhi niqhuma, futhi ninganakanga, futhi niphukula umlomo, futhi niqophisana, nokujoyina amabandla, futhi nigxuma nisuka endaweni niye endaweni; kukhombisa ukuthi anizange nithole lutho ekuqaleni.

¹⁹³ Mfowethu, lowo, lowo ngomuhle umuthi onamandla, kodwa ngempela uzokulungisa. Kunjalo. Yebo, mnumzane. Uzokukhipha, kungekho obuthakathaka phakathi kwenu.

¹⁹⁴ NjengoMose. Ngithanda ukubuka ebhokisini lakhe lemithi, wena ungethanda na? Wayenabantu abayizigidi ezimbili phandle lapho. Ubungathanda ukubuka ebhokisini lemithi kaMose, ukuthi wayenani na? Onke lawomadoda amadala, namakhulu ezingane ezizalwayo njalo ebusuku, nabantu abakhubazekile, nabantu abagulayo. Futhi lapho ephuma, eminyakeni engamashumi amane, kwakungekho namunye—munye obuthakathaka phakathi kwabo. Bebengeke yini abanye benu bodokotela, abahlezi lapha kulobubusuku, nithande ukubona ebhokisini lemithi yakhe na?

¹⁹⁵ Ake sibuke kulo futhi sibone ukuthi kuyini. Manje bukani emuva. Sizothola. “NgiyiNkosi eniphilisayo.” Yilokho-ke. “Amen.” Kwakuyilokho-ke. NgiyiNkosi eniphilisayo.” Ake sithi kuzobakhona ingane ezalwayo. “NgiyiNkosi eniphilisayo.” Inenyumoniya. “NgiyiNkosi eniphilisayo.” Yisona sithako somuthi nokusetshenziswa kwawo ayengasinikeza. Yisona leso kuphela ayesidinga. Yisona leso kuphela ayenaso. Yilleso uNkulunkulu amnika sona.

Kusobala, namhlanje, “O, asikholelwa kuLokho. Qhabo, lokho...”

¹⁹⁶ UNkulunkulu akaguquki neze. Uyafana. Uma lomoya, uqhubeke njengoba abantu enza namhlanje, phansi kwegama lobuKristu, kwenza uNkulunkulu agule esiswini saKhe emuva lapho, kwaku “yisinengiso” ukuba abantu benze lokho, kuyisinengiso namhlanje. “UJesu Kristu nguyena izolo, namuhla, naphakade.” O, ngizizwa nginokholo.

¹⁹⁷ Qaphelani, “Hamba lapha,” Wathi, “Hamba udabule emzini bese Ubabeka uphawu ababubula bekhalela isinengiso esenziwa emzini.” Wayesethi-ke, “Emva kokuba Wenza lokho,” Waphendula lamadoda enezikhali zokucekela phansi ahamba, futhi ahamba futhi abulala yonke into.

¹⁹⁸ Manje, somlando, kancane nje. UJesu wafika enyameni; uNkulunkulu, wabonakaliswa enyameni. “UNkulunkulu wayekuKristu, wenza ukuba izwe libuyisane naYe.” Futhi lapho Efika enyameni, Wayehamba ejikeleza efundisa. BaMbiza ngo

“Belzabule; umbhuli.” Bahlekisa ngaYe, ngokuzalwa kwaKhe, konke okunye; baMenqaba, baMkhiphela ngaphandle.

¹⁹⁹ Wathi, “Okhuluma okumelene neNdodana yomuntu, uyakuthethelelwa khona, kodwa okhuluma okumelene noMoya oNgcwele, akasoze athethelelwa kukho, kulelizwe nasezweni elizayo.”

²⁰⁰ Wabiza amaJuda ambalwa wawahlanganisa ndawonye. Akayanga kwabeZizwe. Waya kumaJuda. Wayethunyelwe kumaJuda; kwakungesiso isimiselo sesikhathi sabeZizwe. Isibani sokugcina esasivutha onyakeni wamaJuda, futhi Waya lapho. Futhi kwakukhona abantu abambalwa abaMemukelayo, ababizelwe ngaphandle.

²⁰¹ Njengoba kunjalo impela nje namhlanje. Njengoba nje uMoya oNgcwele ukhuluma uphuma kuJesu Kristu, walibizela ngaphandle-ke kunjalo uMoya oNgcwele ukhuluma uphuma kuJesu Kristu, ubizela ngaphandle, namhlanje.

²⁰² Babekukholwa okungaphezu kwemvelo. Babebhekisisa uMholi wabo. BabeMbhekisisa. Babazi ukuthi Wayeyinkosi yabaprofethi. Babekwazi Ayeyikho. Akukhuluma, uNkulunkulu wakuqinisa futhi wathi kwakuyiQiniso. Babazi ukuthi babeneQiniso. BabeMazi ababemkholwa, futhi baqhubeka noJesu.

²⁰³ Base beMbethela. Wathi, “Baba, bathethelele, abakwazi ngisho abakwenzayo.”

²⁰⁴ Kodwa kwathi sekufikile ngokugcwele uSuku lwePhentekoste, kwakukhona isigejane sabancane, abantu abakhala izinyembezi, bekhala futhi beqhubeka. “Futhi kwathi sekufika ngokugcwele uSuku lwePhentekoste. . .”

²⁰⁵ Ngokungazelelwe kwavela umpristi enyuka ngomgwaqo, enebhokisi lesinkwa ikhoshha, ibhokisi lesidlo, wathi, “Khiphani ulimi lwenu manje, futhi ngizophuza iwayini”? Umbhedo onje pho! Enhla nomgwaqo kuvela umshumayeli wamaProtestane, wayesethi, “Sizothatha isandla sokudla senhlanganyelo, bese sithatha izinyanga eziyisithupha zesenqabelo”? Hhe! Umbhedo! “Ngizonifafaza. Ngizonibhaphathiza. Ngizonithatha nga *lendlela*, nginithathe nginifake ebandleni, ngininike isandla sokudla senhlanganyelo”? Umbhedo!

²⁰⁶ “Kodwa kwathi sekufikile ngokugcwele uSuku lwePhentekoste, ngokungazelelwe kwavela eZulwini kwangathi eyokuvunguza komoya onamandla, futhi Yagwalisa indlu yonke ababehlezi kuyo. Izilimi ezahlukeneyo zahlala phezu kwabo, njengomlilo.” Baqala ukunkwankwaza nokubambeka, nokubhibhidla, nokuphimisa, nokuqhubeka.

²⁰⁷ Wena uthi, “Akusikho!” Ngizokufakazela kuwe ngeBhayibheli. Yebo, mnumzane. “Uqonde ukungitshela ukuthi yilokho abakwenzayo na?” Yilokho iBhayibheli elakushoyo.

208 Benazi yini ukuthi uIsaya waprofetha na? Ake nginifundele into ethize encane kuIsaya lapha, umzuzu nje. UIsaya, isahluko 28, futhi siqale ngevesi 8.

Yebo onke amatafula agcwele ubuhlanzo... (ekhuluma ngalolusuku)... nokungcola, kungabe kusabakho-ndawo ehlanzekile. (Mfowethu, uma lesi kwakungesiso isithombe seJuda!)

Ngubani ayakumfundisa ukwazi? aqondisebani isifundo na? (Sikhuluma ngesiFundo, kulobubusuku)... Yibo abalunyuliweyo obisini, nabo a basuswa emabeleni.

Ngokuba umthetho ufanele phezu komthetho, umthetho phezu komthetho; umudwa phezu komudwa, umudwa phezu komudwa;... (yileyondlela iVangeli elifika ngayo, kusukela kuGenesisi kuya eSambulweni!)

Yebo ngezindebe ezingingizayo nangolunye ulimi ngi yakukhuluma kulababantu.

... futhi lokhu kungukuphumula, ukuthula engathi kufanele kufike. Futhi konke lokhu abathandanga ukukuzwa, kodwa basuka bahamba, benikina ikhanda labo.

209 Nakho lapho okhona. Yilokho Akushoyo. Lelo bekungesilo izwi lami; lelo yiZwi laKhe. Khethani, uma ningahle nikwazi. Lingeke lize liguqulwe. Wathi, “Umthetho phezu komthetho; umudwa phezu komudwa; lapha ingcosana nalapho ingcosana.” Lonke iVangeli lifanele likhishwe.

210 IVangeli eligcwele lifanele liqale lapha, futhi baLishumayela. Futhi lapho bekwenza, aMandla kaMoya oNgcwele ayafika.

211 NalawomaJuda ayekade ehlekise ngoJesu, kodwa ahleka, athi, “Ha-ha-ha! Lababantu bagcwele iwayeni elisha.” Bazibeka uphawu esiphethweni sabo saPhakade. Bathi, “Kungani sizwe ngolimi lwakithi, imisebenzi eyizimangaliso abakhuluma ngayo na? Ngani, lababantu bagcwele iwayini elisha. Ha-ha!” Babhuqa futhi bahleka.

212 Futhi uPetru, lowomgingqiki ongcwele, umshumayeli webhokisi lensipho, wazihlelela ibhokisi lensipho, wayesegxumela phezu kwalo. Wathi, “Madoda aseJudiya, nani enakhe eJerusalema, makwazeke lokhu kini, nibeke indlebe ephimbweni lami. Kodwa lokhu yi—lokhu kuyikho okwakhulunywa ngomprofethi uJoweli. Lamadoda awagcwele iwayini elisha, njengokucabanga kwenu, lokhu kuseyihora lesithathu lemini. Kodwa lokhu yiLokho.” Wakhomba emuva eBhayibhelini. Bengisho kaningi, “Uma Lokhu kungesikho Lokho, ngizovele nje ngigcine lokhu kuze kufike Lokho, uma kukhona ukwehluka.” Kunjalo. Wathi, “Lokhu

yilokho okwakhulunywa ngomprofethi uJoweli. Kuzofezeka ezinsukwini zokugcina,” iminyaka eyizinkulungwane ezimbili yokugcina.

²¹³ Iminyaka eyizinkulungwane ezimbili yokuqala, kwabhujiswa izwe ngamanzi. Iminyaka eyizinkulungwane ezimbili yesibili, kufika uKristu. Eminyakeni eyizinkulungwane ezimbili yokugcina, “Ngiyakuthulula uMoya wami.” Haleluya! Hhayi ukuthi “Ngiyofundisa abanye abashumayeli bese ngithuma abanye abapristi.”

²¹⁴ “Kodwa Ngiyothulula uMoya waMi ovela Phezulu; amadodana enu namadodakazi ayakuprofetha; phezu kwezincekukazi nezigqilakazi zaMi Ngiyakuthulula uMoya waMi, futhi ziyakuprofetha. Ngiyakuveza izibonakaliso amazwini phezulu, nasemhlabeni phansi.” Kwakuyilokhoke. Lokho kwakungukugcotshwa.

²¹⁵ NalawomaJuda ahleka futhi ahlekisa, futhi athi, “Bagcwele iwayini elisha.” Lokho kwabeka uphawu esiphethweni sabo.

²¹⁶ Ngo 96 uJesu aZalwa, ukufika kukaTitus, eza ehla evela engxenyeni, iJerusalema lalihaqwe yizimpi. Futhi niyazi ukuthi kwenzekenini? LawomaJuda athi, “Manje sizobuyela endlini yeNkosi.”

²¹⁷ Kodwa labo ababexwayisiwe futhi bagcwaliswa ngoMoya oNgcwele...

²¹⁸ Njengoba uJosephus athi, “Labobantu abawuhlobo lwamazimuzimu, kade nidla umzimba kaloJesu waseNazaretha.” Wathi, “Bafihla umzimba waKhe, futhi kade bedla kuwo.” Babedla isidlo. Wathi bona babe, bona isigejane emuva lapho, “Labo abakholwa ngokuphambene nokukholwa okuyikho.”

²¹⁹ Benazi yini ukuthi labobantu emuva lapho babebizwa ngokuthi “okholwa ngokuphambene nokukholwa okuyikho”? Niyakwazi lokho na?. Niyazi ukuthi yini *okholwa ngokuphambene nokukholwa okuyikho na?* Ngumuntu “ohlanyayo.” Ya. Bukani uPawulu oNgcwele.

²²⁰ Manje, nina bantu, nina—ninaBaptisti nithanda ukuthi, “UPawulu oNgcwele, o, ngiyamkholwa.” Nina maKatolika nithi, “O, uPawulu oNgcwele,” bese nanga ezimbili noma ezintathu zezinyawo zabo, lezozithombe eziqoshiwe lapho eRoma. “UPawulu oNgcwele! Yebo, mnumzane!”

²²¹ Bukani ukuthi uPawulu oNgcwele wathini ngenkathi ephambi kuka-Agripa. Wathi, “Ngendlela abathi ingukweduka,” umgingqiki ongcwele, “yileyondlela engimkhonza ngayo uNkulunkulu.” Amen.

²²² Ngangiyothanda ukujoyina izandla naye; ngithi, “Ngikholwa okufanayo, Pawulu! Haleluya! Yebo, mnumzane, into efanayo! Sekwedlule iminyaka engamakhulu ayishumi

nesishiyagalolunye, Pawulu. Ngisakholwa yinto efanayo!” Ngisenawo uMoya oNgcwele; izibonakaliso ezifanayo, izimanga ezifanayo, yonke into iyafana nje; ngisaqhubeka, uMoya oNgcwele ofanayo, ngisabekwe uphawu kuze kube (nini na?) lusuku lokuhlengwa.

²²³ “LeliVangeli liyoshunyayelwa...” Ini? “IVangeli!” Yini iVangeli na? Hhayi “iZwi kuphela.” [UMfowethu Branham ushaya phezu kwepulpiti kane—Umhl.] UPawulu wathi, “IVangeli lifika kithi, kungengaZwi kuphela, kodwa ngaMandla nangesibonakaliso sikaMoya oNgcwele kufika iVangeli.” [UMfowethu Branham ushaya phezu kwepulpiti kathathu.]

²²⁴ UPawulu wathi, “Angizi neze nemfundo yasekholi, ngifike ngenza amazwi amakhulu anezimbali, ukuba insindiso yenu yesekeleke phezu kwamazwi amakhulu adumbile nezindebe ezijabulisayo, nelinye ihubo lokubonga noma isivumo sokholo sabaphostoli, noma into efana naleyo. Angizi neze kini kanjalo. Kodwa ngiza kini ngazi into eyodwa kuphela, aMandla okuvuka kukaJesu Kristu, nesibonakaliso sikaMoya oNgcwele.” Halleluya! Nkulunkulu sinike abanye futhi oPawulu, abanezinkulu, izibhakela ezinamandla eziLeneka lapho nalel Gos-... ngaphandle kogodo lwasekholi lujamisa. Amen. Uphawu lukaNkulunkulu! Amen.

²²⁵ Manje, sinisikhathi esingakanani esinaso? Inqwaba, asinaso. [Ibandla lithi, “Amen.”—Umhl.] Yilokho ebengikucabanga. Kulungile. Kusasa nguMgqibelo, akekho kini osebenzayo. Kulungile. Kulungile. Khumbulani, nje—nje imizuzu embalwa.

²²⁶ Khulekani! Qaphela, mfowethu, lesi yisikhathi esiqotho. Lesi yisikhathi ebesifanele sithathe ngaso uhlu lokubhalwe phansi. Angimile lapha ngenzisa okomhleki. Ukuba benginjalo, bengizoya ealtare futhi ngiphenduke. Ngingahle ukuba ngenzisa okomhleki kwabanye benu, kodwa angiqondile ukuba nguyey. Ngenza ubuthutha obuncane, kanye nangesikhashana ; akukho engingakwenza ngalokho. Kukhona into efika kimi, ingenze ngenze kanjalo, ngakho akukho engingakwenza. Kodwa enhliziyweni yami, mfowethu, ngiLikholwa ngenhliziyo yami yonke. Sekuyiminyaka ethize eyeve emashumini amabili bengishumayela Leli kulelipulpiti, ngijikeleza umhlaba, noNkulunkulu eLiqinisa ngezibonakaliso nangezimanga. Amen. “UJesu Kristu nguyena izolo, namuhla, naphakade.” Yebo.

²²⁷ Manje Wathi, “Benze ngezikhali ukuba beze ngaphambili.” Bala ukwemukela lolophawu. Futhi Waphuma, noTitus wadla izindonga zaseJerusalema, futhi bagijima bangena emzini; babalambisa phakathi lapho, baze babilisa abantwana bomunye nomunye futhi bayidla. Badla amaxolo esihlahla, utshani emhlabathini. Kwase kuthi-ke lapho ekugcineni baze behluleka... UTitus, lapho eyongena eJerusalema, wabhubhisa

nya yonke into phakathi lapho, wabulala abesifazne, abantwana, izingane, abapristi, konke okunye, futhi wawushisa umuzi.

228 NoJesu wathi, “Kuyofika isikhathi okungayikushiya itshe.”

229 Wathi, “Buka ihlala-bhishobhi lakithi elikhulukazi. Mfowethu, siyiBaptisti, noma iMethodisti, noma amaPentecostal, kumbe noma yini.”

Wathi, “Akuyikushiya itshe phezu kwelinye.”

230 Kukhombisa ukuthi “uNkulunkulu akahlali ezindlini ezenziwe ngezandla.” UNkulunkulu uhlala ezinhliziyweni zabantu. “Ngokuba UNgilungisele umzimba.” UMoya oNgewele awuhlali endlini. Uhlala enhliziyweni. Lelo yithempeli. “Anazi yini ukuthi ningamathempeli kaNkulunkulu ophilayo na?” Amen. Yakha ithempeli, yakha isonto, konke ukukholwa kwakho kwakhe kwazungeza isonto lakho, noma isithixo sokhuni, uthatha uphawu lwesilo futhi ungakwazi. Kunjalo. Nengama futhi nichitha sonke isikhathi senu, bashumayeli, ukuba nesekele inhlangano yenu, futhi nje nihamba ngokuqonde ngqo niya esihogweni nayo lapho bengahamba nje baye khona.

231 Ngiyakutshela, mfowethu, sekuyisikhathi sokuba ngabe amadoda avukile futhi ashumayela iVangeli ngaMandla kaMoya oNgewele, lapho khona ndawo zonke, asibize iMethodisti, iBaptisti, iPresbyterian, iKatolika, nakho konke, ukuba siye esiphambanweni sikaJesu Kristu.

232 Manje, wena uthi, umelusi wezimvu omdala uphatha uju lwezinyosi, alubeke phezu kwedwala. Uma imvu egulayo ilukhothile, yayisinda.

233 Mfowethu, nginesikhwama sonke esiyiwoleti esigcwele lona lapha, kulobubusuku. Futhi ngizolubeka phezu kweDwala, uKristu Jesu, nemvu egulayo ingakhotha bese iyasinda. Kunjalo. Mfowethu, lalela, angizukulubeka phezu kwanoma yiliphi ibandla. Alusilo olwanoma yiliphi ibandla. LungolukaKristu. Kunjalo impela.

234 Bayibo ngegama nje! “O, yebo, siyakholelwa kuKristu.” Imisebenzi yakho iyafakazisa ukuthi nikholwa yini.

235 UJesu wathi, “Lezizibonakaliso,” z-i-y-a, kube u ku, “ziyakubalandela abakholwayo, kuze kube sekupheleni kwezwe. Futhi ngeGama laMi bayakukhipha amademoni, bakhulume ngezilimi ezintsha; uma bengaphatha inyoka, noma baphuze okubulalayo, akusoze kwabanangozi kubo. Uma bebeka izandla zabo phezu kwabagulayo, bayakusinda.” Yilokho uJesu akushoyo. Lelo ngamaZwi okugcina awa ezindebeni zaKhe. Futhi wenyuselwa eZulwini.

236 Nabantu abahamba baye phambili, bekholwa futhi beshumayela ukuPhilisa ngokukaNkulunkulu, namandla kaNkulunkulu, izwe libabiza ngaba “hlanyayo.” NeBhayibheli

lathi, “Uma bebiza uMninimuzi ngo ‘Belzabule,’ bayobabiza kakhulu kangakanani bona, abafundi baKhe na?”

²³⁷ Balahlwa ngecala, nampo balele lapho, bonke bafa impela nje. Kodwa uJosephus wathi, “Labobantu aba...labo—labo uhlobo lwabantu abangamaKristu, babehambe besuke eJerusalema baya eJudiya, futhi balubalekela lonke lolulaka.” Manje lelo kwakuyiJuda, ukuphela kweJuda.

²³⁸ Ngokushesha manje, okwemizuzu embalwa elandelayo, ake siqede abeZizwe, ngokushesha impela. Asiphenye ngale eZambulweni isahluko 7, lapho esizoqeda khona isimiselo sesikhathi sabeZizwe. Sibone ukuthi lokhu kuyiqiniso noma qha. Lokho kwakulapho umprofethi kaHezekeli 9 aprofetha khona ukuphela kwa *lowo* nyaka, manje nangu uMoya oNgcwele eprofetha ukuphela kwa *lo* nyaka. Lalelisani manje njengoba ngifunda ngokucophelela.

Emva kwalokhu...

²³⁹ ISambulo 7 manje, “Emva kwalokhu ngabona izingelosi ezine...” Lowo kwakungabagibeli bamahashi abaphumayo, esahlukweni 6, nokuthi baphuma kanjani; ihhashi elimpopfu, nehhashi elimnyama, nehhashi elibomvu, njalonjalo, okungukuthi, labobagibeli babekade begibela izwe isikhathi eside.

*...ngabona izingelosi ezine zimi emagumbini
amane omhlaba, zibamba imimoya emine...ukuze
kungavunguzi-moya phezu emhlabeni, naselwandle,
nakowodwa umuthi.*

²⁴⁰ Manje bhekisisani umbono awubona kuqala. “Ngabona izingelosi ezine zimi emagumbini amane,” izindawo ezine emhlabeni jikelele, ingelosi, ibambe imimoya emine. *Izingelosi* ziyi “zithunywa.” IBhayibheli lasho njalo. Nemi *moya* yi “zimpi nombango.” Yayibambe imimoya yomine, lapha,...?...Manje bhekisisani, ivesi 2.

*Ngase ngibona enye ingelosi yenyuka
empumalanga, ino (p-h-a-w-u, umsebenzi osuqediwe,
ngamany’amazwi)...inophawu lukaNkulunkulu
ophilaayo: yamemeza ngephimbo elikhulu kuzo
izingelosi...ezanikwa ukuba ziwone umhlaba
nolwandle,*

*Yathi, Ningoni umhlaba, nolwandle, nemithi, size
sizibeke uphawu izinceku zikaNkulunkulu wethu
ebunzini azo.*

²⁴¹ Bhekisisani, ngizofunda ngehle njalo.

*Ngase ngizwa umumo wababekwa uphawu: babekwa
uphawu i-i...wababekwa uphawu ezinkulungwane
eziyikhulu namashumi amane nane esizweni...sa—
sa...isizwe zabantwana bakwaIsrayeli.*

242 “Esizweni sakwaJuda, ishumi nambili...” bese kwehla njalo, no “Benjamini,” no “Gadi,” no “Rubeni,” kwehle njalo kuye ku “Zabuloni,” bese kwehla njalo kuya ezizweni eziyishumi nambili, ekupheleni kwevesi 8. Futhi ishumi nambili uliphindaphinda neshumi nambili kwenza ini? [Ibandla lithi, “Ikhulu namashumi amane-nane.”—Umhl.] Ikhulu namasumi amane-nane. “Ikhulu namashumi amane-nane ezinkulungwane,” bonke amaJuda. Manje, bhekisisani.

Emva kwaloku ngabona, futhi, bheka, isixuku esikhulu, ebesingenakubalwa-muntu, sivela kuzo zonke imindeni, izilimi, nezizwe, . . .

243 Bakhuphuka bevelaphi na? Niyabo, siyawabona lawomaJuda ukuthi akuphi ekupheleni; futhi lapho izingelosi zinikwa ukuba ziphumele ukuyobhubhisa, kwasho phakathi lapha, wabona, futhi “wabamba.” Kodwa laba lapho ababevela khona, kuyo yonke imindeni, izilimi, nezizwe. Babonakala enkundleni.

. . . nabantu, nezilimi, simi phambi kwe Wundlu, naphambi . . . sembethethe . . . Wundlu, sembethethe izingubo ezinde ezimhlophe, siphethe amahlamvu esundu nge sandla zaso;

244 UMlobokazi, uMlobokazi wabeZizwe wayekade esebekwe uphawu lapha. Bhekisisani.

Samemeza ngezwi elikhulu, sithi, Insindiso ngekaNkulunkulu wethu ohlezi esihlalweni sobukhosi, neyeWundlu.

Ne—nezingelosi . . . ezazimi zizungeze isihlalo sobukhosi, . . . amalunga, . . . zidalwa ezine, zawa phansi ngobuso phambi kwesihlalo sobukhosi, zakhuleka kuNkulunkulu,

Zathi, . . . (Lalelani, ukuthi lokhu akuzwakali yini kufana nomhlangano kaMoya oNgcwele!) A- . . . Izibusiso, amen, inkazimulo, . . . ukuhlakanipha, . . . ukubonga, . . . udumo, . . . amandla, . . . ukunqoba, makube-kuNkulunkulu wethu kuze kube-phakade naphakade. Amen.

245 Lokho akuzwakali kufana nolunye uhlobo lwenkonzo yenkambiso yobusonto yabanemfundo yeziqo yasenyuvesi, kimi. Lokho kuzwakala kufana nokuyifashini endala, ukuthululwa kukaMoya oNgcwele, kimi. Labobantu babekade bendawondawo; bayazi ukuthi kwenziwani lapho sebone iWundlu lihlezi esiHlalweni sobukhosi.

Elinye lamalunga . . . lathi kimi, Laba . . . futhi abembethe izingubo ezimhlophe bangobani na? bavelaphi na?

246 Manje beniwazi onke amaJuda, kodwa laba bavelaphi, “yonke imindeni, izilimi, nezizwe na”? Bhekisisani.

*Ngase ngithi kulo, Nkosi yami, nguwe owaziyo.
(UJohane wathi, “Angazi nje.”) Lase lithi kimi, . . .*

247 Laba yibo ababenaLokho, ngiqagele. Kulungile.

. . .Laba yibo abenyuka abaphuma ekuhluphekeni okukhulu, (obizwa ngo “mginqiki ongcwele,” okuhlekiswa ngaye, wahlushwa, wahlekwa). . . abenyuka abaphuma ekuhluphekeni okukhulu, bahlanza izingubo zabo, bazenza zaba-mhlophe egazini leWundlu. (Bhekisisani!)

. . . baphambi kwesihlalo sobukhosi sikaNkulunkulu, . . .

248 Uhlalaphi unkosikazi na? Ihlalaphi indlovukazi na? Lowo nguMlobokazi, uMlobokazi wabeZizwe.

. . . futhi bemkhonza imini nobusuku ethempelini: . . .

249 Umkami ukhonza mina ekhaya, imini nobusuku. Niyabo? Lowo nguMlobokazi kaJesu; lowo nguMlobokazi wabeZizwe.

. . . nabahlezi phezu esihlalweni sobukhosi uyakuhlala phakathi kwabo.

Kabasayikulamba, . . .

250 Haleluya! Izinsuku zomsebenzi seziphelile. Awu, sigeje okuningi ukudla, kodwa soze sakugeja nokukodwa Lapho. Amen.

251 Ngiyazi owami ohluphekayo, omncane, umama omdala uhlezi lapha kulobubusuku. Futhi ngike ngambona esukuma etafuleni. Sasinekhofi nesinkwa esidala. Wayelithela kuso, afake ushukela. Futhi awukho owenele ukuba uhambe indawo yonke; izingane zazikhala, futhi zisukume zisuke zihambe. Kodwa asisoze sikwenze Lapho! Ubaba wami omdala wacamela ezingalweni zami, phesheya komgwaqo, ngaleya, futhi wafa, elambile.

252 Kodwa ngeke siphinde sikwenze futhi. Haleluya! Qhabo, mnumzane. Akusekho kulamba.

Abasayikulamba, abasayikoma . . . kabasoze bahlatshwa yilanga, . . .

Ngokuba iWundlu elingaphakathi nesihlalo sobukhosi liyakubelusa, libaholele emithonjeni yamanzi okuphila: noNkulunkulu uyakwesula izinyembezi zonke emehlweni abo.

253 Bangahle benze ukukhala okuncane nokuqhubeka, uma kufika uMoya oNgcwele. Kodwa uNkulunkulu uyokwesula zonke izinyembezi emehlweni abo.

²⁵⁴ Bhekisisani, wabona “izingelosi ezine zimi emagumbini omane, zibambe imimoya yomine.” Masinya manje. Isikhathi sami sesiyaphela, kodwa angifinyelelise leliphuzu kini, ngaphambi kokuvala. Bukani, wabona izingelosi ezine. Wayebone ukuvala kwebandla lamaJuda, ukuthi wazibona kanjani ziza ngendlela efanayo; iza ngezikhali zakhe zokucekela phansi, leyompi.

²⁵⁵ Manje bhekisisani. Hlobo luni lophawu iBandla likaMoya oNgcwele elalwemukelayo, kube wuphawu ebunzini labo na? Kwakuwuphawu lokukamoya. UMoya oNgcwele wababeka uphawu. Kunjalo na? [Ibandla lithi, “Amen.”—Umhl.] Akazange adwebwe sithombe salutho ekhanda labo. Wakwenza na? [“Qhabo.”] Qhabo.

²⁵⁶ Abalahlwanga ngecala yizwe elithize eliphikisana nenkolo. Balahlwa ngecala ngabakubo. Niyabona ukuthi ngichaza ukuthini na? IBandla langempela likaNkulunkulu ophilayo liyolahlwa ngecala yiKatolika neProtestane, ngoba ayohlangana ndawonye. Asevele andawonye njengoyedwa, njengomama nendodakazi.

²⁵⁷ Kodwa laba, *lapha*, wayengenjalo. Manje-ke, bhekisisani ukuthi Wenzeni. Wathi, “Ubeke uphawu ebunzini labo.” Kwakuhlobo luni lophawu na? Ngizonifundela lona, Izenzo 2. “Babendawonye bonke nganhliziyonye. Ngokungazelelwe kwavela inhlokomo, iNgelosi ivela eZulwini.”

Nina nithi, “INgelosi yayiyinhlokomo?”

²⁵⁸ Kwakuyini, okwahamba phambi kukaDavide, lapho ezwa ukuvunguza kwamaqabunga, amaqabunga amajikijolo, ngalobo busuku lapho esaba ukuqhubekela phambili nje na? “Wezwa inhlokomo ivela eZulwini kwangathi eyokuvunguza komoya onamandla,” uNkulunkulu uhamba phambi kwabo.

²⁵⁹ “Ngokungazelelwe kwabonakala kubo uMoya oNgcwele naMandla.” Basho baphumela emigwaqweni, beqa futhi begxuma, futhi bekhuluma ngezilimi, nangezindebe ezingingizayo, futhi bememeza, futhi beziphathisa okwesidakwa, futhi wonke umuntu ethokoza nje futhi edumisa iNkosi uNkulunkulu. Akunjalo lokho na?

²⁶⁰ Yileyondlela uNkulunkulu enza ngayo uma Ehlisela aMandla aKhe nombhaphathizo kaMoya oNgcwele. Futhi Wangena lapho ngqo, futhi wasuka wahamba uMlayezo! Haleluya! Futhi bamemeza futhi bakhala kakhulu, futhi bakhuluma ngezilimi, futhi baphuma lapho. Futhi lolo kwakuwuphawu uNkulunkulu alubeka phezu kwabantu. Kunjalo na? UNkulunkulu ubeka uphawu, futhi yilohlobo lophawu uNkulunkulu azolubeka kubantu baKhe namhlanje. Uphawu olufanayo lukaNkulunkulu olwaya kubo lapho, phansi kombhaphathizo kaMoya oNgcwele, kwakuwuphawu lukaNkulunkulu.

261 Kukhona engifuna ukunibuza khona, bandla. IBhayibheli liyasho ukuthi uphawu lukaNkulunkulu, ngalolosuku, lwalungumbhaphathizo kaMoya oNgcwele. Uphawu olunamekwayo olwalukubantu, ukubenza behluke kwabanye, lwalungumbhaphathizo kaMoya oNgcwele. Kunjalo na? [Ibandla lithi, “Amen.”—Umhl.] ITestamente eLisha lasho, kwabase-Efesu 4:30, ukuthi uMoya oNgcwele uwuphawu lukaNkulunkulu, lwabantu ngezinsuku zokugcina, esiphethweni senu saPhakade. Kunjalo na? [“Amen.”] Khona-ke uMoya oNgcwele wawuqinisile.

262 Manje, saba nonyaka wamaMethodisti, saba nonyaka wamaBaptisti, saba nokulungiswa, saba nokungcweliswa. Saba nazo zonke lezizinto, ziza.

263 Futhi khona lapha cishe eminyakeni engamashumi amane eyedlule, umbhaphathizo kaMoya oNgcwele wafundwa kuqala eUnited States. Kunjalo na? Cishe eminyakeni engashumi amane edlule, lapho abantu beqala ukwemukela . . .

264 Manje, babevamise ukukubiza ngomsebenzi womusa wesibili impela, ukungcweliswa. “Ukungcweliswa,” kulungile.

265 Isitsha sifanele kuqala sithathwe, sicoshwe. Sigcwele sonke udaka. Siyalungiswa, ngoba u—umuntu usicoshile.

266 Into elandelayo, sifanele si—sihlanzwe futhi sikhuhlwe. Igama elithi *ngcwelisa* lichaza ukuthi “kuhlanziwe, kwase kubekwa eceleni kwenzelwa inkonzo.” Kodwa u “kubekwa eceleni ukuba *kwenzelwe* inkonzo” akuchazi ukuthi usenkonzweni.

267 Futhi-ke uJesu wathi, “Nibusisiwe uma nilamba futhi nomele ukulunga, ngokuba niyakusuthiswa.” Niyabo, uMoya oNgcwele wafika kwelingcwelisiwe, elangempela, eleqiniso, ikholwa elingcwelisiwe. Nezibonakaliso nezimanga ziqala ukuzibonakalisa masinya nje uma lesositsha sesilungile, noMoya oNgcwele wangena kuso. Niyabona ukuthi ngichaza ukuthini na?

268 Ungeke waletha amafutha kulelobhodlela ngaphandle uma kukhona amafutha phakathi lapho, akunandaba ukuthi lelobhodlela lihlanzeke kangakanani. Ungeke waletha ukukhuluma ngezilimi, nokuphilisa kukaNkulunkulu, naMandla kaNkulunkulu, entweni okungekho lutho kuyo. UMoya oNgcwele wawufanele ulethwe, ngaleyonkathi.

269 Bukani, cishe eminyakeni engamashumi amane edlule . . . Ake sicabange emuva. Siyabuka, macala onke . . . Bhekisisani ngokusondela. Kwakukhona umbusi omkhulu owaphumayo, iMpi yoMhlaba yokuQala; okokuqala kuwo wonke umlando wezwe, impi yomhlaba. Wayiqalela kuphi na? Wayongena khona ngqo eJamani. Kwenzekani na? Uguquko; akekho owaziyo, kuze kube yilolusuku, ukuthi yama kanjani. Akekho owaziyo. Fundani *UkuDamba KweMpi yoMhlaba*. Yonke imiqingo,

ngiyifundile. Akukho noyedwa umuntu...Into kuphela abayaziyo, kwabakhona umthetho ophumayo, "Ayiyeke!" Akekho owaziyo ukuthi ubani okunikezayo. Ngani?

²⁷⁰ O Nkulunkulu! Nizongibiza ngo "mgingqiki ongcwele," empeleni, ngakho ngingahle ngenzise okwemizwa yami. Bukani! Ngibonga kakhulu kanjani ngoMoya oNgcwele ukuba lapha emsamo, ukwembula.

²⁷¹ Qaphelani. Bhekisisani. Baphuma, yonke imimoya iza ezweni, izikhali zesimanje, ukubhubhisa nya yonke into empini yomhlaba. Kodwa, khonamanjalo, yama. IZambulo isahluko 7, zathi, "Ngabona izingelosi ezine zehla nezikhali zazo zokucekela phansi. Futhi lapho kwahamba iNdoda ephuma eMpumalanga, inophawu lukaNkulunkulu ophilayo; yathi, "Bambani imimoya yomine!"

²⁷² "Ibambeni," ngani na? AmaJuda awakabikho endaweni efaneleyo okwamanje. Udumo! AmaJuda awakabikho endaweni efaneleyo, njengoba uNkulunkulu ethembisa. Wabatshela ukuthi ayokuba kuphi, emi ngaleya. Wathi, "Uma nibona umkhiwane uhluma amagatsha awo, yazini ukuthi isikhathi sesisondele." Futhi uma nibona amaJuda ebuyela ePalastine, yazini ukuthi isikhathi sesiseduze. Lesisizukulwane asiyikudlula kungakagcwaliseki konke lokhu." Futhi, mfowethu, eminyakeni eyisikhombisa edlule kungokokuqala ukuba iflege lamaJuda lize libhebhezele, eminyakeni eyizinkulungwane ezimbili, phezu kweJerusalema; yebo, iminyaka engamakhulu angamashumi amabili-nanhlanu. Amen. AmaJuda lalingekho lapho okwakufanele kubekhona, kodwa Yathi, "Bambani! Bambani!"

²⁷³ Ngani, ngani "bambani"? Bhekisisani, babesengabeZizwe nokho, phakathi konyaka kaWesley nonyaka wePentekoste, wawusafanele ungene. Ngaphambi kokuba iPentekoste ingene oNyakeni weBandla laseLawodikeya, kwakukhona "umnyango ovulekileyo" ubekwe phambi kwebandla; umnyango ovulekileyo, ko, "Othandayo makeze aphuze eMthonjeni wamanzi okuPhila ngesihle." Umnyango ovulekileyo, obekiwe. O, he!

Wayesethi, "Ibambeni!" Ngani na?

²⁷⁴ UJesu wathi, "Umuntu waphuma futhi wasebenza. Nomunye umuntu waphuma, ngelinye ihora, futhi wasebenza. Omunye umuntu waphuma futhi wasebenza. Nomuntu oyedwa waphuma ngehora leshumi nanye. Futhi lapho ema ngehora leshumi nanye, ubanika bonke isabelo esifanayo, ihora leshumi nanye. Bamangala ukuthi kungani. Wakwenzelani yena, wathola ihora leshumi nanye, wonke umuntu ongenayo na?

²⁷⁵ AbakaMartin Luther abasebenza, bahamba phansi kwesimiselo sesikhathi sikaLuther, wafela emseni!...?... abanye, amaMethodisti amemezayo, afa phansi konyaka

kaWesley, afela emseni. Siphila komunye unyaka, hhayi emuva lapho. Lapha! Umama wayevamise ukuhamba ngekalishi lezinkabi, futhi thina sihamba ngeFodo engu V-8, ecishe impela ihanjiswe ngoprophela oyijeti. Kunjalo. Siphila onyakeni ohlukile, impela. Futhi siphila esimiselweni sesikhathi esehlukile. Siphila osukwini lokubuyiselwa kwaMandla kaNkulunkulu, futhi khona lapha sibona aMandla kaNkulunkulu njengoba benza ekuqaleni. Siphila komunye unyaka. Ningabheki emuva lapho kuWesley, iMethodisti, nabobonke labo, iBaptisti, nePresbyterian. Bhekani lapha kuJesu Kristu, uMqalisi noMphelelisi wokuKholwa kweBhayibheli. Haleluya!

²⁷⁶ Manje Mbhekisiseni, wathi, “Ibambeni,” kuze kuthi (ini?) abantu behora leshumi nanye bakwazi ukungena, ukubizwa kokugcina kwabeZizwe. Umama wasebenza *lapho*; obaba nabo basebenza *lapha*; ugogo wasebenza emuva *lapho*. Lona ngunyaka wethu, ihora leshumi nanye. LeyoMpi yoMhlaba yama ngenyanga yeshumi nanye onyakeni, ngosuku lweshumi nanye lwenyanga, ihora leshumi nanye osukwini, nomzuzu weshumi nanye ehoreni; ukuze abantu behora leshumi nanye bakwazi ukungena, (ini?) bemukele umbhaphathizo ofanayo kaMoya oNgewele abakwenzayo emuva *lapha* ekuqaleni, ukubuyisa aMandla nokuvuka kweNkosi uJesu Kristu, izibonakaliso nezimanga ezifanayo.

²⁷⁷ Kuyini na? Izimpi zizabalaza *lapha*, zizabalaza *lapho*; zizabalaza *lapha*, zizabalaza *lapho*; zizama uku... Amabhomu ama atomu nakho konke okunye kuyakhiwa, kodwa ngeke bakwenza. [UMfowethu Branham ushaya phezu kwepulpiti kaningana—Umhl.] Abakwazi ukukwenza aze amaJuda lithole ukuvakashela kombhaphathizo kaMoya oNgewele. INGelosi yathi, “Ibambeni, size sibeke uphawu izinceku,” hhayi uMlobokazi. AbeZizwe babengakaze abe yinceku; singamadodana namadodakazi. Leyo yizinceku, amaJuda. UAbrahama wayeyinceku kaNkulunkulu. Haleluya! Manje, manje sithola izinkulungwane eziphindwe kazinkulungwane zamaJuda. UNkulunkulu wenza lukhuni inhliziyi kaFaro, ukuwaqhubela ePalastine. UNkulunkulu wenza lukhuni inhliziyi kaHitler, inhliziyi kaMussolini, inhliziyi kaStalin. Uqhuba ngempopo, ayongena ePalastine, engazi ukuthi wenzani, esebenza ezandleni zikaNkulunkulu ngqo.

²⁷⁸ Lawo ayizinkulungwane eziyikhulu namashumi amane-nane ayoma ngaleya. Futhi ngolunye lwalezizinsuku, ongowokukaNkulunkulu, ongcwele, umprofethi ogcotshiwe kaNkulunkulu uyowelela lapho enezibonakaliso nezimanga. LawomaJuda ayothi, “Yilokho engikufunayo.” [UMfowethu Branham ushaya phezu kwepulpiti kane—Umhl.] Yebo, mnumzane. NoNkulunkulu uyobhaphathiza amaJuda ayizinkulungwane eziyikhulu namashumi amane-nane.

279 NoHlwitho luyofika; unyaka wabeZizwe uyonqamuka. Ibhomu le atomu liyoqhuma futhi lithathe izwe. NeBandla labeZizwe liyohlwithwa liye phezulu, ukuba lime lapho eBukhweni bukaNkulunkulu. “Obani laba abenyuka bephuma ekuhluphekeni okukhulu na? Bahlanza izingubo zabo ezinde eGazini leWundlu. Baphambi kukaNkulunkulu, bengenasici.” Amen.

280 Uphawu lwesilo, umfelandawonye; amabandla, ubuKatolika, konke kuboshwe ndawonye, kungena enxushunxushwini. Insali, uMlobokazi kaMoya oNgcwele.

281 Nabantu namhlanje abahleka ukukhuluma ngezilimi, abahleka ukuphiliswa ngokukaNkulunkulu, abahleka isiprofetho, abahleka isibonakaliso sikaMoya; nomoya ofanayo owawubusa lawomaJuda emuva lapha, ahlambalaza uMoya oNgcwele emuva lapho, futhi afa phansi kokwahlulela ngokukaNkulunkulu. Le United States iboshelwe ukwahlulelwa ngokukaNkulunkulu, phansi kwaMandla kaMoya oNgcwele. Balahle ngecala, futhi bahlekisa, futhi baxosha, futhi basibiza “ngabaginqiki abangcwele” nakho konke okunye. Kodwa ihora selilapha, lapho uNkulunkulu ezothulula ukwahlulela kwaKhe ngokukaNkulunkulu. Amen.

282 Zilungiseleleni. [Akuqoshwanga eteyipini—Umhl.]...?... Indawo ephephile kuphela ekhona namhlanje ikuKristu Jesu. UNkulunkulu anibusise. Uma ningekho phakathi, phikelelani nize ningene. “Labo abakuKristu Jesu uNkulunkulu uyakubaletsa kanye naYe ekuFikeni kwesibili.”

283 Ngaphandle kophawu lukaNkulunkulu, olungumbhaphathizo kaMoya oNgcwele, umfelandawonye wokuhlubuka uluphawu lwesilo. Lowo ngu ISHO KANJE INKOSI. Niyabona ukuthi ngichaza ukuthini? Kodwa lababafundisi bezenkolo bazama ukukufaka kubukhomanisi, lapho bengaqondi ukuthi kusebenza phakathi kwabo ngqo. Wathi, “Bayoba ngabaholi abayizimpumputhe bezimpumputhe.” Wathi “Bayoba nemehlo, kodwa ababoni.” Wathi, “Nina, emasikweni enu, kukhuluma imfundiso yabantu, nenza imiyalo yabantu, nenza imiyalo kaNkulunkulu ibe yize.”

284 Niyolihleka iKatolika ngokuhlela ikhathekizima lawo, nabantu benu wenyukela khona lapha kwenye inkomfa noma okuthize, futhi banqume ukuthi bangakwemukela yini ukuphiliswa ngokukaNkulunkulu, noma umBhaphathizo kaMoya, nalezizinto. Futhi bayaWugxeka futhi baWale. Futhi niyalihleka iKatolika. Anina lungelo lokuhleka iKatolika. Isizathu, uma wayeyi “siFEBEKAZI,” iBhayibheli lathi wena uyisi “FEBE,” kumfelandawonye ofanayo.

285 “Phumani phakathikwalo, bantu baMi! Zahlukaniseni,” kusho uNkulunkulu, “futhi Ngiyonemukela nibe kiMi.” Kunjalo.

286 O, kungani leliTabernakele likaBranham singaphumi embimbini wethu na? Ngifuna ukwazi uma ninabantu abakhona konke lapha nilikholwa leliVangeli. Futhi Lishunyayeliwe, futhi niLibonile, izibonakaliso nezimanga, futhi kwaqiniswa. Nayo yonke into iNkosi eyikhulumile, ifezekile. Manje-ke, yin'indaba konke lapha, uma ngizwa ukuthi kukhona ukuxabana phakathi kwenu, uma ngizwa ukuthi kukhona umbango na? Ngifuna nibhale ngokuphelele ukuthi yin'indaba ngani, ukuthi kukhonani enhliziyweni yenu, bese nikubeka kulelipulpiti lomsamo, kusasa ebusuku. [UMfowethu Branham washaya phezu kwepulpiti kaningana—Umhl.]

287 Ngifuna ukubona ukuthi kungani lelibandla lingathathwa lemuke ngaMandla kaNkulunkulu, nombhaphathizo kaMoya oNgcwele, nezibonakaliso nezimanga. Yin'indaba na? Umelusi wenu uyaWukholwa. NiyaWukholwa. Ngakho, yini engalungile lapha na? Kukhona okungalungile. Lena kufanele kube yindlu yezwe ephethe ilambu lokukhanyisela imikhumbi. Lena kufanele kube yindawo lapho aMandla kaNkulunkulu, nokukhala izinyembezi nokukhala, nokufuna uNkulunkulu, efanele ngabe enzeka khona, imini nobusuku. Kungani singenawo na?

288 “Ngiyathanda, kodwa nina anithandi,” kwasho uJesu. “Anithandanga. Wozani nithenge kiMi.”

289 “Ngiyazi uthi,” Wathi, “u ‘cebile, wawungaswele-lutho,’” ekhuluma emabandleni. Wathi, “Uthi, ‘Ngicebile, futhi kangeswele-lutho. Siyinhlangano enkulu kunezinye.’ Kepha kawazi, kepha ungolusizi, ompofu, owokuhawukelwa, ophuphuthekile, nohamba-ze, kepha kawukwazi.” Uma umuntu ekulobobucayi futhi ebazi, uyozisiza. Kepha, uma uyileyondlela, “kepha ungakwazi!” NoKristu wathi amabandla ngalolusuku ayoba yileyondlela, futhi angeke akwazi.

290 Ncinza umuntu wakho kamoya, mthandekayo wami, mfowethu othandekayo. Ncinza umphefumulo wakho, njengoba kwakunjalo, ngomkhuleko, bese uthi, “Nkosi Jesu, ngihlole. Mangithathe uhlu lokubhalwe phansi kulobubusuku, ngaphambi kokuba ngiyolala, futhi ngithole ukuthi yin'indaba ngami. Kade ngizisho iminyaka, futhi angiziboni lezizinto uJesu azisho. Ukuthi Uyoba nami, nalezizinto ziyoghubeke, angikuboni. Yin'indaba, Nkosi Jesu na?”

291 Thembeke. Yiba-qotho. Yehla futhi uKhulume kimi, njengobuso nobuso nomzalwane. Uzokwembula. Uzokutshela. Dabula umphefumulo wakho wehlukane, bese uweneka lapho. Uthi, “Nkosi Jesu, uma kubiza ukuthi ngilahlekelwe umndeni wami, uma kubiza ukuthi ngilahlekelwe ukuphila kwami, uma kubiza ukuthi ngilahlekelwe umsebenzi wami, uma kubiza ukuthi ngilahlekelwe ubulunga bami, uma kubiza ukuthi

ngilahlekelwe wudumo lwami edolobheni, ngizothatha indlela nabayingcosana abadelelekile beNkosi.”

²⁹² Manje khumbulani, uJesu wathi, “Isango lincane, nendlela incane, futhi kepha bayingcosana abayakuyifumana. Ngokuba indlela inkulu eyisa ekubhujisweni.” Esinye futhi isigidi ngo ‘54, “Isango likhulu eliyisa ekubhujisweni, futhi baningi lapho abangena khona.” Kunjalo. “Oyolahlekelwa ukuphia kwakhe ngenxa yaMi uyakukufumana. Othanda uyise, unina, udadewabo, umfowabo, kumbe noma yini, kangcono kunaMi, akafanele ukubizwa ngowaMi. Oyobeka isandla sakhe egejeni bese eqala eya phambili, ngisho nokuphenduka abheke emuva, akasifanele isikhathi.” Mfowethu!

²⁹³ Ngolunye lwalezizinsuku, intshumayelo yeVangeli egcotshiwe kaMoya oNgcwele yokugcina izoshunyayelwa. Ngolunye lwalezizinsuku, isibhamu sokugcina sizodubula. Ngolunye lwalezizinsuku, iculo lokugcina lizoculwa. Ngolunye lwazizinsuku, umkhuleko wokugcina uzokhulekwa. Ngolunye lwalezizinsuku, iminyango yetabernakele izovalwa okokugcina, iBhayibheli lizovalwa epulpiti. Futhi nizoma eBukhoneni bukaNkulunkulu, ukuba nizilande ngalokho enikuzwile ngalobubusuku. Kuyokwenzekani-ke? Kuyokwenzekani-ke? Lapho iNcwadi enkulu isivulwa, kuyokwenzekani-ke? Lapho kulobubusuku sekufika erekhodini, kuyokwenzekani-ke? O, njengoba iculo lithi:

Kuyokwenzekani-ke?
Lapho iNcwadi enkulu isivulwa,
kuyokwenzekani-ke?
Lapho labo onqabe uMsindisi namuhla,
Beyocelwa ukuba banikeze isizathu,
Kuyokwenzekani-ke?

²⁹⁴ Umsebenzi wakho wama endleleni yakho. Abazali bakho bama endleleni yakho. Umngane wakho womfana wama endleleni yakho. Ibandla lakho lama endleleni.

Kuyokwenzekani-ke? Kuyokwenzekani-ke?
Lapho iNcwadi enkulu isivulwa,
kuyokwenzekani-ke?
Lapho labo onqaba loMlayezo kulobubusuku,
Nizo...celwa ukuba ninikeze isizathu,
kuyokwenzekani-ke?

²⁹⁵ Nizokwenzenjani ngakho na? Niyazi ukuthi uphawu lukaNkulunkulu luyini. Niyazi ukuthi uphawu lukaNkulunkulu luyini. Sekukini.

INkosi ayinibusise, sisama.

²⁹⁶ EyaKho, Baba waseZulwini, makuthi umusa waKho nezibusiso kube phezu kwabantu. Vumela uMoya waKho unyakaze. Futhi vumela uMoya oNgcwele waKho ushovele phansi phezu kwalababantu, futhi ubaphe, Nkosi,

umbhaphathizo kaMoya. Kwangathi wonke owesilisa nowesifazane, umfana nentombazane, phakathi lapha, kwangathi bangathathwa bemuke kakhulu kulobubusuku, nguMoya oNgcwele, ngangokuthi bazothi, “Nkulunkulu, thatha konke enginakho. Thatha yonke into engiyiyo. Kodwa, mangiKukhonze, Nkosi yami. Ngizobeka eceleni yonke into. Ngizoyekela umina. Ngizoyekela ukuziqhenya. Ngizoyekela ibandla. Ngizoyekela yonke into.”

²⁹⁷ Akusikho ukuthi bazodingeka baphume ebandleni labo, Nkosi, kodwa bazofanele baphume esimweni abaphila kuso. O Nkulunkulu, buyisela amaMethodisti ebandleni lawo, esemlilweni, ukuba ashumayele iVangeli; buyisela amaBaptisti emuva, buyisela abakaCampbell emuva, buyisela amaKatolika emuva. Nkosi Nkulunkulu, thumela othize ovela eTabernakele likaBranham lapha, abuyele etabernakele lapha, enothobile, umoya ozithobile, ozophuma futhi akhulume, futhi athande, futhi azame ukuthola abantu babenhliziyonye futhi, ukuze uMoya oNgcwele ukwazi ukungena futhi usebenzise abantu. Thumela izibonakaliso nezimanga ezinkulu. Gcoba lonke ikholwa. Thethelela sonke isono.

²⁹⁸ O Nkulunkulu, sibona izibonakaliso ziqhamuka. Sibona umkhiwane uhluma imiqumbe yawo. Siyazi ukuthi isikhathi sesiseduze. Sibona leyobhomu ilele ngaleya ezandleni sakhe impela umuntu Wena owathi wanikwa ukuba abhubhise izwe.

²⁹⁹ O Nkulunkulu, singaqhubeka kanjani nokwenqaba na? Singakwenza kanjani na? Kanti, siyalizwa iVangeli laKho elibusisiweyo lizwakala ngokucace bha, ngokucacile; sizwa uMoya oNgcwele uholo; sibona uMoya oNgcwele unikeza izibonakaliso nezimanga; uphilisa abagulayo, uvula amehlo ezimpumputhe, ubuyisela ukuphila kwabafileyo; izimanga ezinkulu nezibonakaliso; iVangeli lishunyayelwa abangafundile, abantu abangazi lutho, lishunyayelwa phansi kwaMandla nesibonakaliso sikaMoya oNgcwele; izibonakaliso nezimanga kulandela ibandla. Kuningi kangakanani okunye!

³⁰⁰ Wena wathi, “Uma benimazi uMose, beniyakulwazi usuku lwaMi.” Haleluya! Kunjalo nanamhlanje, Nkosi. [UMfowethu Branham ushaya phezu kwepulpiti kathathu.] Babona zonke izinhlobo zezibonakaliso, zezimpi nezinkathazo, nakho konke. Baphenyise emuva amakhasi eBhayibheli elidala elithandekayo, bese bebona ukuthi sikuphi isigxobo sophawu lwamamayela. Sisekupheleni konyaka.

³⁰¹ O Nkulunkulu, hambisa uMoya waKho phezu kwalababantu. Futhi lapho besuka lapha, kulobubusuku, kwangathi uMoya oNgcwele ungahamba nabo.

³⁰² Futhi kusasa ebusuku, Nkosi, uma sehlela kuleli altare elikhulu esilungiselela ukulinikeza, sikhulekela ukuthi ama altare azogcwala phama, amakamelo omkhuleko azogcwala.

³⁰³ Futhi kwangathi, ngeSonto ekuseni, Nkosi, nangeSonto ebusuku, thina sibe sibhaphathiza lapha ngokweZwi likaNkulunkulu. Futhi kwangathi uMoya oNgcwele ungehlela phezu kwalawomanzi, futhi enza lezozibonakaliso nezimanga ezinkulu. Siphe khona, Baba.

³⁰⁴ Busisa umelusi wethu othandekayo lapha. Busisa amalunga. Busisa izihambi esangweni lakithi. Kwangathi singaya ekhaya kulobubusuku futhi sizindle ngalezizinto enhliziyweni yethu; siphenduke sibuye kusasa ebusuku, sithokoza, siletha izinyanda. Sicela eGameni likaJesu Kristu. Amen.

³⁰⁵ INkosi uJesu Kristu inibusise ngamunye wenu. Xhawulanani. Nibuye kusasa ebusuku, ningenisisa isicelo senu nalokho enikufunayo, futhi nisibeke epulpiti. Kwangathi uNkulunkulu anganigcoba njalo, abe nani! Amen. UNkulunkulu anibusise.



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