

# UQOBO



Lokho akuyenzi yini into ethize kini na? Kuyenza ngempela. Asikhothame manje ngomkhuleko.

<sup>2</sup> Nkosi, njengoba kuzwakalisiwe kithi kulelihubo elithandekayo, *UMkhulu Kangaka*, futhi siyacabanga, kulokhu ukusa, besiyokwenzenjani ukuba bekungengenxa yaKho! Bese kuthi-ke uma sicabanga ukuthi Umkhulu kakhulu, kwase kuthi-ke uthando lwaKho lwaKuphoqelela ukuba usikhumbule kakhulu, khona-ke umphefumulo wami ungakungenisa kancane. Yiqiniso. Ngikhulekela ukuthi Uzosibusisa namhlanje, manje njengoba sihamba siqhubeka singena enkonzweni, ukuthi Uzosihlephulela iSinkwa sokuPhila, esiyisambulo sikaKristu. Ngokuba sikucela eGameni likaJesu. Amen.

<sup>3</sup> UMfowethu Ungren ungofika njalonjalo etabernakele. Futhi wakhe eMemphis, eTennessee, yena nonina, umkakhe. Nawo wonke umndeni uza etabernakele. Futhi kuyivelakancane impela ukuba ngithole ukumuzwa, ngoba kumatasatasa kakhulu njalo, kodwa kulokhu ukusa bengizimisele ukumuzwa ecula leliculo. Ucula elinye, elinye lengiwathanda kakhulu, *Phansi Evela eNkazimulweni yaKhe*. Nalawo angamaculo engiwathanda kakhulu. Futhi ngibe nenhlanhla enkulu yokuhlangana noyise, kulokhu ukusa, okokuqala ukuba kengize ngibe naleyonhlanhla, indoda ekahle. No—noMfowethu Ungren, uyise, akasoze—soze ahamba inqobo nje uma indodana yakhe isaphila, uMorris, ngoba bafana ngempela.

<sup>4</sup> Nomkakhe, unina kaMfowethu Morris Ungren, uphile nje leminyaka eyishumi nanhlanu edlule ngomusa kaNkulunkulu. Ubelugqozi olukhulu ngempela kimi, ukubona lokho; ukwedlula emahoreni amnyama abe nawo, futhi nokho ebambelela esandleni sikaNkulunkulu esingaguqukiyo. Kuzwakalisa kithi ubuqotho bobuKristu, nokukholwa kwalabo abakukholwayo. Ngakho, ngijabula kakhulu ngalokho kulokhu ukusa.

<sup>5</sup> Sisanda kuba nomshado nje, esitezi esiphansi. Ababili babantwana bami bashadile, futhi abantwana bami basetabernakele; uBilly Simpson wethu omncane nentombazane encane yakwaMyers, sekuyisikhathi beyizithandani; uSharol, yebo. Babe... Bayisihlobo futhi lapha, noma uSharol Myers uyiso, kuMfowethu Ungren nabo. Ngakho, siyajabula ngabo, ngiyabona bathathe indawo yabo, emva kokushada, babuyela ngqo ehholo elikhulu lendlu yokukhonzela, futhi bahlala phansi ukuba balalele inkonzo. Labobantwana njalo bebenendawo ejulile enhliziyweni yami, ngoba balihlonipha kakhulu iZwi. Ba—bayalithanda nje iZwi. Angikucabangi lokho, ukuthi ngibabiza ngabantwana bami, angicabangi ukuthi

banobungcono kunabanye abantwana. Kodwa bayangibuka nje, futhi ngi—ngi—ngibuka kuNkulunkulu ngabo.

<sup>6</sup> UBilly omncane wayefuna ukuganwa, kwase kuthi-ke wayesaba ukuthi wayezoya embuthweni. Futhi kwakukhona ababili noma abathathu babo bekulesosimo esifanayo. Nalabobafana beza ngapha kimi, base bethi, “Mfowethu Branham, asi—sifuni ukuba ngabadebeselayo noma yini, kodwa sithanda ukuba wena ucele uNkulunkulu.” Futhi banginika izisekelo zokuthi bangathanda ukuziqhelanisa nombutho, uma bebengakwenza; hhayi ngoba bebengafuni ukuvikela izwe, kunoma yini abebengayenza. Kodwa kwakungukuthi, ukuthi uma be—uma behambile, babezongena phakathi kohlobo olungafanele lwabantu phandle lapho kulawo (angazi ukuthi nikubiza ngokuthini) amaPX, noma ngabe nikubiza ngani, bese-ke bephumela lapho lapho labo besifazane abanqunu uhhafu beqhubeka khona. Leyo akundawo yomfana ongumKristu, futhi ngakho uNkulunkulu wabapha isicelo sabo.

<sup>7</sup> Futhi manje uBilly omncane uyeza kulokhu ukusa, ukuba ashadiswe naloSharol omncane onomoya omuhle, ngakho siyajabula ngabo. Futhi sibafisela okuhle kunakho konke impela eMbusweni kaNkulunkulu, ngabo.

<sup>8</sup> Futhi manje lesi kube yisikhathi esihle kakhulu sethu. Sineklasi elihle likaSonto Sikole lapha kulokhu ukusa, ibandla eligcwele phama, ngakho sijabula kakhulu impela. Futhi izikhathi eziningi, abefundisi, ku—kuyasikhuthaza ukubona abantu beza futhi bakuzwe. Isizathu, niyabo, awuthandi ukukhuluma nezihlalo zasesontweni ezingenamuntu, ngoba zi...Besingakhuluma okufanayo nje uma kukhona umuntu oyedwa lapha. Kodwa nokho kuzwakala kahle uma ucabanga, “Uma *lona* ekugeja, omunye uzokuthola, niyabo.” Futhi kukwenza kwehluke, kukwenza kube kuhle kakhulu.

<sup>9</sup> Futhi manje, ezingxoxiswaneni nje njengamanje, lokhu kungukuthi, uma singangena kuzo ngokushesha nje.

<sup>10</sup> Ngihlangane noMfowethu Boutliere ngenkathi ngiphuma, futhi bengingakamboni selokhu ngibe lapha. Ngathi, “Kade ukuphi na?”

Wathi, “Ngibalungiselela idina lekewu.”

Futhi ngakho bengimtshela ukuthi ngehle ngokuthile. Wathi, “Wena?”

Ngathi, “Awukashintshi nakancu.”

Wathi, “Kanjalo nawe awukashintshi.”

<sup>11</sup> Ngathi, “Lobo ngubusomaqhinga ngempela.” Ngathi, “Kodwa, uyazi, ngehlile. Ngehle ukusuka ekhulwini namashumi ayisikhombisa, kuya ekhulwini namashumi amane-nanhlanu, ngakho ngishintshe ngempela.” Amasudu ami onke, nawo, asemakhulu kakhudlwana kimi. Nomunye wayesanda

kungithengela enye nje ngoluny'usuku, ukuze ngiyifake ezansi lapha; le eyayingalengi emahlombe, nokhalo luyagamanxa.

<sup>12</sup> Kodwa ngi—ngizama ukwenza konke okusemandleni ami ngoJesu Kristu ngisenethuba lokukwenza. Nokwethamela kwenu okuhle!

<sup>13</sup> Bengixoxa endlwaneni njengamanje, ngibone uMoya oNgwele omkhulu ususa umdlavuza emzimbeni wovesifazane, khona phakathi lapho. Ungo—ungovesifazane waseTexas. Nenenekazi lihlezi lapho, engingakaze ngimbone umuntu onokugula kwemizwa kakhulu, umkamfundisi, emizuzwaneni embalwa nje edlule. NeNkosi yangibonisa umbono ngaye ehlezi lapho, ngase ngimbona. Washaya ucingo eseNew York, futhi wayefuna ukuthi nyelele enyukele lapha. Wayenemizuzu owodwa nje emihlanu, wase-ke ebona umyeni wakhe ephethwe yisilonda emathunjini, nokwabangela isilonda emathunjini kwakungukukhathalela kwakhe umkakhe. UNkulunkulu uSomandla, wamthulisa lowo wesifazane ehlezi lapho. Uhlezi, engibuka manje. Ngakho, kanti futhi ngifuna ukukutshela, mfowethu, isilonda sakho emathunjini sesiphelile. Uyabo? Ya, uzosinda manje futhi ubuyele emsebenzini weNkosi.

<sup>14</sup> Manje, uma ubona into ethize eyenziwa yiNkosi, u—ungeke nje wagwalisa swi kuyo. Ufuna nje ukuba ulokhu uhamba, ulokhu uhamba, ulokhu uyamba, ulokhu uhamba.

<sup>15</sup> Futhi, manje, izolo ebusuku sibe nenkonzo enkulu yomkhuleko, nalokho kuhle, lokho kukahle. Ukubeka izandla phezu kwabagulayo, leyo yinto enhle. Kuthatha lokho kuphela, ngesinye isikhathi. Bese kuthi-ke kunabanye ukuthi kunento ethize emuva lapho, a—abangakwazi ukuyibamba, futhi ufanele umthole lowomuntu futhi uthole ukuthi yini leyo. Niyabo, kunento ethize ebavimbayo, into ethize elele endloleni. Nethunzi elilodwa elincane liyoyingqangqazelisa isuke.

<sup>16</sup> Manje, inenekazi elincane phakathi lapho emizuzwaneni embalwa edlule, belinokuguliswa yimizwa kakhulu, lixhuxhuma kakhulu. Umfo ndini omncane, ubengakwazi ngisho nokuthola ukuphefumula kwakhe. Ubenje...[UMfowethu Branham uhosha abuye ekhipha umoya, ebefuzelela ukuphefumula—Umhl.] futhi nje—nje eqhubeka, niyabo.

<sup>17</sup> Manje, into ozofanele uyenze. Nanti nje ingaphakathi elincane, uyabo. Kubamba umoya wakhe. Uyabo? Futhi manje-ke ukhiphela kuye wona impela umcabango wakho. Uyabo? Futhi ushintsha ukucabanga kwakho. Uyabo? Manje-ke uma kwenza lokho, khona-ke ungambeka phakathi nendawo kuKristu, futhi kusukela lapho angaqhubekela phambili. Kodwa ufanele ushintshe indlela yakhe yokucabanga, uyabo. Angezishintshele yona ngesingaye. Ugijima nje esivunguvungwini, futhi ufanele ukucoshe lokho. Manje kunento

ethize encane ekunika okunye...Ungazami ukuyitadisha; ungakwenzi. Ikhohle nje bese uqhubekele phambili.

<sup>18</sup> Yayingakwenza kanjani leyongane encane, ilele ngaleya ezingalweni zikanina, yayikade isifile kusukela ngelesishiyagalolunye nqo ngalokho kusa, futhi nje sekusebusuku le ngalobo busuku, wawukuphi lowomoya omncane na? Uzofanele uhambe ukuba uthole lowomoya bese uyawubuyisa. Bese kuthi-ke uma uwubona usubuya, khona-ke ungasukuma eGameni leNkosi bese uwubiza. Niyabo, khona-ke kuzokwenzeka. Kodwa uze wenze lokho, uchitha ukuphefumula kwakho nje, uyabo.

<sup>19</sup> Akukho lutho—akukho lutho oluyimfihlakalo kangako. Ngukuthola uNkulunkulu, ukuthola ukuba uzikhiphe wena endleleni futhi uvumela uMoya oNgcwele ukusebenzise kunoma yikuphi Afuna ukwenze. Yilokho-ke. Into enkulu, yanoma yisiphi isiphiwo, ngukususa imibono yakho uqobo, futhi uvumele uKristu. Bese-ke noma ngabe yini Oyishilo, uma ufuna ukwazi ukuthi ngabe nguKristu yini noma qha... Ivuso nje, liyeke kanjalo. Kodwa uma nje kuyidingozi, kuyeke kanjalo lokho. Kodwa uma kulotshiwe eZwini, khona-ke nguNkulunkulu. Njalo yehlulela yonke into, oyitshelwa yinoma yimuphi umoya, ngeZwi. IZwi, ungasuki neze kuleloZwi; uma wenza, ulahlekile.

<sup>20</sup> Manje, ngaphambi kokuba sihlale kuze kube yisikhathi sasemini, nje sixoxa kanjalo, asiphenye nje ngale eBhayibhelini futhi sifunde eminye imiBhalo lapha. Sizobe-ke sesi... Ngiyalithanda iZwi likaNkulunkulu. Ngiyazi sonke siyalithanda. Manje angibanga . . .

<sup>21</sup> Bengizoshumayela, kulokhu ukusa, noma ngixoxe, ngifundise uSonto sikole, ngezimfihlakalo zikaNkulunkulu ezifihliweyo selokhu kwasekelwa umhlaba, zembulwa kuJesu Kristu. Futhi angilitholanga ithuba lokukukhipha konke. Ngakhohlwa ngumshado ozayo, ngakho ngi—ngingahle ngikuthole lokho ngesikhathi esilandelayo esifikayo.

<sup>22</sup> Manje ngizofunda omunye ezindaweni ezintathu eBhayibhelini. Eyokuqala, ngifuna ukufunda kwabaseFiliphu 1. Isahluko 1 kwabaseFiliphu, kuqala ngevesi 19, futhi ngifunde futhi kuze kuyofika kwelama 22.

*Ngokuba ngiyazi ukuthi lokhu kuyakungenzela ukusindiswa ngokunxusa kwenu, nangokusiza kukaMoya kaJesu Kristu,*

*Njengokulangazelela kwami nokwethemba kwami, ukuthi ayikho into engizakujabhiswa kuyo, kepha ngesibindi sonke, njengasezikhathini zonke, namanje uKristu uyakubonakaliswa emzimbeni wami, nokuba kungokuphila, nokuba kungokufa.*

*Ngokuba kimina ukuphila kunguKristu, ukufa kuyinzuzo.*

*Kepha uma ngiphila enyameni, lokhu kuyisithelo somsebenzi kimina: a . . . ngisakwazi engizakukhetha.*

<sup>23</sup> Manje ngale eNcwadini yabaseRoma. Futhi sifuna ukuqala esahlukweni 8 sabaseRoma, nevesi 35, ukwakhela kulokho engifuna ukukuthatha kube yindikimba.

*Ngubani ozakusehlukanisa nothando lukaKristu na? Noma izinhlupheko, noma usizi, . . . ukuzingelwa, . . . indlala, noma ukuhamba-ze, . . . ingozi, . . . inkemba na?*

*Njengokulotshiweyo ukuthi, Ngenxa yami sibulawa lonke . . . usuku lonke; sithiwa izimvu zokuhlatshwa.*

*Kepha, kukho konke lokhu siyanqoba nokunqoba ngowasithandayo.*

*Ngiyakholwa, ukuthi nakufa, nakuphila, nangelosi, nambusi, namandla, nakho okukhona, nakho okuzayo, noma . . .*

*Nakuphakama, . . . kujula, noma nanto enye edaliweyo, akuyikuba-namandla okusahlukanisa nothando lukaNkulunkulu, olukuKristu Jesu iNkosi yethu.*

<sup>24</sup> Ezenzweni 2, nevesi 30.

*Ngakho lokhu engumprofethi, ekwazi ukuthi uNkulunkulu wayefungile kuye ngesifungo, ukuthi enzalweni yokhalo lwakhe, ngokwenyama, uyakubeka uKristu esihlalweni sakhe sobukhosi;*

<sup>25</sup> Manje lona ngumBhalo omningi, uthi nje ukuzungeza usuka kwenye indawo uya kwenye, eBhayibhelini. Kodwa siyakwazi lokho, uma lomBhalo omningi ufundiwe, sizothola into ethize phakathi Lapho ezo—zosisiza. Manje kwangathi uNkulunkulu angasisiza manje, njengoba ngizothanda ukuthatha lendaba, kulokhu ukusa, njengegama loqobo: *UQobo*.

<sup>26</sup> Manje thina, ngenkathi ngibheka lendikimba, ngiye kwisichazamazwi. Ngacabanga, “Ini? Ukhona olokhu eqhubeka nokuthi, ‘Lolo uqobo, iqiniso. Uqobo, yilo lolu.’” Ngacabanga, “Liyini lelogama? Lichaza ukuthini, *uqobo*?” Ngase ngiya kwisichazamazwi ukuthola ukuthi lalichaza ukuthini.

<sup>27</sup> UWebster uthi ku “phelele ngokwakho, akunamqamulo emandleni akho, ngokuqala kungukugcina.” Niyabo, “akunamqamulo emandleni akho, kuphelele ngokwakho, futhi ngempela kungukugcina,” igama *uqobo*.

<sup>28</sup> Futhi ngithanda ukusho lokhu, futhi ngithemba ukuthi nizowabamba lamazwi, ngoba angisuye umfundisi wasesontweni oqeqeshiwe ekuthini kwenziwa kanjani, nendlela yesayense ephathelene nokusebenza kwengqondo ukuletha into

ethize ehuhanayo engabamba abantu. Into kuphela engiyenzayo, ngukuzama ukwenza konke ngamandla ami engingakwenza, ngenxa yabangani uKristu angiphe bona, futhi ngi—ngi—ngifuna babone ukuthi umcabango wami uyini ngoKristu.

<sup>29</sup> Manje, konke ukuzuza ngempumelelo okukhulu kuboshelwe oqobweni. Ungeke waphatha impilo ngaphandle kokuba noqobo. Ungeke wenza ukuzuza ngempumelelo kungesilo uqobo, ngokuba kuyisigxobo sokubophela esingesokugcina. Yi—yisihintshelo ekupheleni kohambo. Yindawo lapho ozibophelele khona entweni ethize.

<sup>30</sup> Osukwini esiphila kulo manje, nayo yonke into yephuka kakhulu, ichoboka kakhulu futhi iyasuka, ngicabanga ukuthi loMlayezo ubungaba yinto efanelekile impela, ikakhulukazi kumaKristu uma edabula emanzini awo ajulile manje. Ibandla lamaKristu ledlula emanzini ajule kunawo onke elalinawo eminyakeni eyizinkulungwane ezimbili edlule. Ngoba, siza endawaneni okulapho kunento ethize ethulwa ebuKristwini, into ethize abazofanele benze isinqumo phezu kwayo, futhi ngicabanga ukuthi ibandla lamaKristu belifanele libe nento ethize abaziyo ukuthi bazibophelele kuyo, esikhundleni sokuntanta nje njeengeqabunga phezu kwamanzi, umoya. Njengoba iBhayibheli lathi, “Sipheshulwa yimimoya yonke yesifundiso.” Imimoya iyafika futhi iphephethe iqabunga elincane liye *ngapha*, bese kuthi—ke omunye umoya ufike, umoya wasenyakatho, umoya waseningizimu, umoya wasempumalanga, umoya wasentshonalanga. Awusoze wafika ndawo, awugxilile. Impilo yomKristu ifanele ibe yimpilo egxilile. Ifanele ibe yinto e—engumgomo ukuthi—ukuthi uzibophelele kuyo, lokho kungaphezu kwempilo uqobo lwayo.

<sup>31</sup> Futhi ufanele ube nento ethize ozibophelele kuyo. Abanye abantu baboshelwe ebhizinisini labo. Abanye baboshelwe emindenini yabo. Abanye baboshelwe esivumwenikholo. Abanye baboshelwe esigxotsheni sezempi. Sinezinto ezehlukene esiboshelwe kuzo. Kodwa ngiyacabanga, njengomKristu, besifanele siboshelwe lapho esazi khona ukuthi kuqinisile, niyabo. Ngoba, ungahle uboshelwe emndenini wakho, nomkakho—kho angakushiya. Ungahle uboshelwe empini, futhi ungahle ubulawe. Futhi ungahle uboshelwe kunoma yiziphi izinto ezehlukene, futhi kunokuphela. Kodwa kuzofanele kube nesigxobo sokubophela esingesokugcina. Kuzofanele kube ndawondawo ukuthi—ukuthi umuntu uzobophela khona isiphethelo sakhe saPhakade. Ngoba, uma uzokwethembela emsebenzini wakho, uma umsebenzi wakho usuphelile, sekuphelile. Uma umndeni wakho usuthathiwe, sekuphelile.

<sup>32</sup> Kodwa yinye kuphela into engicabanga ukuthi iyisigxobo sokubophela esingesokugcina. Futhi ngikholwa ukuthi uPawulu wayenesigxobo sokubophela empilweni yakhe lapha. Futhi ngithanda uku—ukuchema, uma besingakubiza ngaleyondlela,

futhi ngikhulume ngalesosigxobo sokubophela. Wathi, “Ngokuba kimina ukuphila kunguKristu, nokufa kuyinzuzo.” Manje, uKristu wayewuQobo lukaPawulu. Kwakuyisigxobo sakhe sokubophela. Kwakungesakhe. Kwakungukuphela kwazo zonke izimpikiswano. KwakunguKristu, kwakuyisigxobo sakhe sokubophela.

<sup>33</sup> UPawulu wayengenaso njalo lesosigxobo sokubophela. Wayevame ukuboshelwa eqenjini labaFarisi. Futhi wayefanele aqeqeshwe futhi afundiswe imfundo, ukuze bakwazi ukumemukela futhi bamenze azibophele esigxotsheni sabo. Kodwa ngoluny’usuku wayesendleleni ebheke ezansi eDamaseku, futhi wahlangana noJesu, ubuso nobuso. Futhi kusukela lapho wasika waziqaqa esigxotsheni sakhe sokuboshelwe sobuFarisi; waphinde wazibophela uqobo futhi, ukuthi uJesu ayeMazi wabethelwa, wafa, wabuye wavuka. UPawulu wakwazi ngoba wahlangana noMuntu. Owamguqula khona lapho. Akabanga neze ngofanayo kusukela ngaleyonkathi kuqhubeke. Akazange nje ahlangani nebhuku. Akazange nje ahlangani nesi—sivumokholo. Wahlangana noMuntu, uJesu Kristu. “UnguBani, Nkosi na?”

Wathi, “NginguJesu.”

<sup>34</sup> Ake sicabange ngalokho kuphenduka, imizuzwana embalwa. Ngikholwa ukuthi uPawulu wayengumuntu oqotho. Lokhu lona kunguSonto sikole, sifuna ukukufundisa njengoSonto sikole. UPawulu, ngiyakholwa, wayengojulile, umuntu oqotho, futhi kwaku—kwakungekho lutho ngaye olwalungolwehlukile kunoma ubani omunye.

<sup>35</sup> Bonke labobaprofethi babengumuntu njengoba siyibo nje. IBhayibheli lasho njalo. UJakobe oNgewele 5, “UElija wayengumuntu onjengathi ngokudabuka,” wayenokuphumelela nokungaphumeleli kwakhe, ukuphuma nokungena kwakhe, “futhi wakhuleka nokukhuleka ukuba lingani.”

<sup>36</sup> NoPawulu wayewuhlobo olufanayo lomuntu njengoba siyilo. Wayenazo izingxaki zakhe, ukungabaza kwakhe. Futhi wayengumuntu oqotho. Wayesonta kwelikahle kunawo onke leqembu lenkolo lezinkolo elalikhona ezweni. Futhi wayeba nguthisha waleloqembu lenkolo; wafundiswa phansi kukathisha omkhulu, uGamaliyeli, owayengomunye wothisha abakhulu kakhulu kunabo bonke ababenabo bosuku. Abazali bakhe bakubhekisisa, babona ukuthi kwakukhona into ethize empilweni kaPawulu, futhi basebenza kanzima ukuba bamthumele esikoleni, ukuze afundiswe kuyo yonke imithetho kaNkulunkulu. Futhi, ngobuqotho obujulile, wayelikholwa lonke izwi lawo.

<sup>37</sup> Futhi wayezwile ngaloluhlobo lwezinga eliphansi kakhulu lwabantu, nokuthi wayekade ekhona kanjani umprofethi, obizwa kanjalo, yiqembu laKhe, owayekade ekhulele

eGalile, owayefanele ukwenza izimangaliso futhi aphilise abagulayo. Kodwa iqembu lakhe—lakhe lenkolo ayesonta kulo lalingenakumemukela loMuntu engumprofethi, loJesu waseNazaretha, ngoba WayengaZibandakanyanga nabo. Ngakho uPawulu wayengenakukuhamba, ngoba iqembu lakhe uqobo lenkolo la—labantu alikholelwanga kuKho. Futhi babemxwayisile ngento enjengaleyo.

<sup>38</sup> NoPawulu, ethembekile, wacabanga, “Uma lento ingesiyo ekaNkulunkulu, nebandla lami lithi ayisiyo ekaNkulunkulu, manje-ke yinye kuphela into okumele yenziwe, ngukuyisusa.” Wathi, “Ayikhishwe endleleni, ngoba iyi...ingaba yisithiyo, ingaba yiqhubu, okunesimila,” ngokuphikisana neqembu lakhe lenkolo lokukholwa. Ngakho wazimisela enhliziyweni yakhe ukuthi wayezophuma futhi akusike lokhu “ukuba nesimila,” njengoba akubiza kanjalo, noma ibandla lakhe lakubiza kanjalo, kusuke eqenjini lakhe elihle lobuFarisi.

<sup>39</sup> Ngoluny’suku, nezincwadi ephaketheni lakhe, ezivela kumpristi omkhulu, ukuba abophe bonke labobantu ababekulesosimo, ngoba leso kwakuyoba yisiyalo uPawulu ayebekelwe sona. Wayesendleleni yakhe ebheke ezansi emzini othiwa yiDamaseku. Babebathulisile, ngaseJerusalema. Ngakho waye—wayekhanda ngamatshe uStefanu, noPawulu wayemkhandise ngamatshe, unikeza ubufakazi futhi wabamba ibhantshi. Manje wayezokwehlela lapha futhi enze into efanayo, futhi asuse lesisithiyo esikhulu.

<sup>40</sup> Kodwa cishe, kufanele ukuthi cishe kwakuyisikhathi sasemini, lapha kweleshumi nanye, eleshumi nambili nqo, washaywa walahlwa phansi. Futhi ngenkathi enza, wabheka phezulu futhi nakho kwakukhona ukuKhanya kumi phambi kwakhe. NePhimbo liphuma kulokhu ukuKhanya, lithi, “Sawulu, Sawulu,” umbuzo, “uNgihluphelani na?” Manje uPawulu wazi, noma uSawulu, njalo, wazi ukuthi abantu bakubo babekade belandela lokho kuKhanya okufanayo kusukela bekhuphuka bephuma eGibhithe. Futhi uma...

<sup>41</sup> Senake nalibona ihumusho likaLamsa leBhayibheli, elidala...I—isayini endala yamaHeberu ka—kaNkulunkulu ngukuKhanya okungunxantathu; cishe injalo, into ethi ayifane naleyo, ukuthi izingxenye ezintathu zikaNkulunkulu, ebuNkulunkulwini obubodwa. Nalokhu ukuKhanya okungunxathathu, okuthathu koYedwa, enguNkulunkulu oyedwa, kwakuyi—yisayini kumaHeberu, kaNkulunkulu, ukuKhanya.

<sup>42</sup> Kwase kuthi-ke ngenkathi uMose ehlangana naYe esihlahleni, khona-ke Wathi, “NGINGUYE,” ohlala efana, okuthathu; izolo, namuhla, naphakade, usalokhu enguNkulunkulu ofanayo. NoMose wahlangana naYe esihlahleni esivuthayo. WayengukuKhanya. Futhi ngenkathi Ehole



abantwana bakwaIsrayeli bephuma ehlane, WayeyiNgelosi yesivumelwano, ukuthi uMose ngokukholwa wabona, futhi washiya iGibhithe, ethi ukuthukwa ngenxa kaKristu kukhulu kunengcebo enkulu kunaleyo yaseGibhithe. Ngokukholwa, uMose wabona ukuthi lowo kwakunguKristu, uGcobo. NoGcobo lwalu ngekho phezu kwendoda ethize, kodwa Lwaluyisimo seNsika yoMlilo. Niyabo?

<sup>43</sup> Kwase kuthi-ke loloGcobo olufanayo lwehla embhaphathizweni waKhe, lwase luyongena kuKristu lwase luhlala kuYe. UJohane wazi ukuthi kwakunguYe. Wathi, “Phezulu kwaLowo oyobona uMoya owabaphela wabakhipha eGibhithe bayongena ehlane, base bephuma ehlane bayongena ezweni elithenjisiwe, phezu kwaLowo oyobona lesisimo sikaNkulunkulu esingunxantathu sehla futhi sihlala phezu kwakhe, NguYe ozobhaphathiza ngoMoya oNgcwele nangoMlilo.”

<sup>44</sup> Manje uPawulu wayengakabi nenhlanhla yokubona lokhu okwamanje. Kodwa nje ukukwenza kube ngokuqinisileyo, kini, amaJuda ayenqatshelwe kakhulu ukukhothama phambi kwesithixo, kumbe noma yini enjalo! Manje ngenkathi ebona lokhu ukuKhanya okukhulu, wazi ukuthi leyo kwakuyiNkosi. Nkosi kuchaza “ubumnini, okulawulwayo.” Wa—wayengeke nje abize noma yini nge “Nkosi,” lowomHeberu wokuqina, ngenkathi azi ukuthi Lowo kwakunguMoya. Kodwa qaphelani, wazi ukuthi leyoNsika yoMlilo efanayo yayikade iyiLowo owayehole abantu bakubo. Futhi manje-ke uyabuya wayesethi, “Nkosi, UnguBani na? UnguBani na? Ngifuna ukwazi ukuthi UnguBani na? Wahlangana noMose ngegama lokuthi ‘NGINGUYE.’” Kodwa ngizoma lapho nomcabango wabo, umzuzu nje.

<sup>45</sup> UJesu, ngenkathi Esemhlabeni, egcotshwe ngaLokho abakubonayo, qaphelani, Wathi, “Ngivela kuNkulunkulu,” uMoya, ukuKhanya, iNsika yoMlilo, “futhi Ngibuyela kuNkulunkulu.” Futhi Wenziwa inyama ukuze afele izono zethu. Kwase kuthi emva kokufa kwaKhe, ukumbelwa, ukuvuka, nokwenyuka, emva kokuba Esenyukile phezulu; ngezinsuku ezingamashumi amane, Wenyukela phezulu; futhi ngosuku lwamashumi amahlanu, Wabuyela emuva esimweni seNsika yoMlilo, phakathi kwabantu, wayesezahlukanisa Yena uqobo, njengezilimi zomlilo, wayesehlala phezu kwalowo nalowo kubo. Kwase kuthi-ke bonke bagcwaliswa ngoMoya oNgcwele, futhi baqala ukukhuluma ngezinye izilimi, njengoba uMoya wabapha ukuphumisela.

<sup>46</sup> Niyabo, uNkulunkulu ezehlukana Yena uqobo; uNkulunkulu kuqala eseNsikeni yoMlilo enkulu; uNkulunkulu ebonakaliswa emzimbeni womuntu; manje uNkulunkulu ezehlukana Yena uqobo phakathi kwabantu baKhe. INsika yoMlilo ihlakazeka, futhi ihlala phezu kwalowo nalowo kubo,

njengezinkotha ezisamfologo zamalangabi, izilimi ezahlukeneyo zahlala phezu kwabo, izimfologo zomlilo, izilimi ezahlukeneyo kungathi ezomlilo zahlala phezu kwalowo nalowo kubo. Futhi bonke bagewaliswa ngaLokho, futhi baqala ukukhuluma ngezilimi, njengoba uMoya wabapha ukuphumisela.

<sup>47</sup> Manje, niyabo, asisibo abantu abehlukene, sifanele sibe sebunyeneni, ngoba ngamunye wethu ephethe ingxenye kaNkulunkulu. Futhi sifanele sihlangane ndawonye, bese kuthike iNsika yoMlilo ibonakaliswa ngakho konke, ekugcwaleni kwaYo; uma iBanda laKhe lihlala ndawonye ezindaweni zaseZulwini, khona-ke ukugcwala kwamandla kaNkulunkulu kuseBandleni laKhe. Ngamunye wethu siphethe iziphiwo zokomoya nezikhundla zokomoya, sibuthana ndawonye, kubuyisa leyoNsika yoMlilo futhi.

<sup>48</sup> NoPawulu wakuqonda lokho kungokweNkosi, wayesethi, “Nkosi, UnguBani, uma ngiKuhlupha na?”

<sup>49</sup> Wathi, “NginguJesu, futhi kulukhuni kuwe ukukhahlela emeveni.”

<sup>50</sup> NoPawulu wayalwa ukuba asukume futhi ehlele esitaladini esithiwa, “Siqondile.” Futhi kwakukhona umprofethi lapho owenyukayo, ogama linguAnaniya, wayesebona umbono, wayesebhaphathiza. Futhi wehlela eArabiya, iminyaka emithathu, ukuyotadisha imiBhalo, ukuyobona ngokuthi yayiyini leNsika yoMlilo eyabonakala kuye.

<sup>51</sup> Manje sithola ukuthi uPawulu, yonke impilo yakhe, wayenalokho kuyisigxobo sakhe zokubophela. Wayehlanguke noNkulunkulu, ubuso nobuso, futhi wathunywa nguNkulunkulu. Isigxobo sokubophela esinje pho! UQobo olunje pho! Lokho kwaba ngukuphela kwazo zonke izimpikiswano. Lokho kwaba ngukuphela kwayo yonke into ngoPawulu. Wonke umbango, yonke into yayingasekho. Angikhathali ukuthi abaFarisi bathini, abaSadusi bathini, kumbe noma ubani omunye; wahlangana noNkulunkulu oqinisekiswe yiZwi, lokho kwakuxazulula! Lokho kwaba yiyo yonke impilo yakhe. Ngoba wayebone uNkulunkulu ebonakaliswa, futhi wayekade efakazisile kuye ukuthi KwakunguNkulunkulu, ngeZwi, nangomumo nesimo Ayekuso, nangePhimbo elizwakalayo elakhuluma kuye khona impela okwakuyikho. Manje, leyo kwakuyinto enkulu. Akumangalisi akwazi ukuba athi, phambi kuka—kaAgripha, “Angibanga ngongawulaleliyo umbono waseZulwini.” Wayeboshelwe kuwo. Kwakukhona into ethize engeyangempela, into ethize ayeyazi, into ethize okungekho-muntu owayengayisusa kuye.

<sup>52</sup> Manje, namhlanje, uma sethembela kuphela emfundweni, noma i—indlela yangokomshini ye—yemfundo ukuchaza iBhayibheli, khona-ke sinayo kuphela e—emqondweni wengqondo. Kodwa akukho-muntu onelungelo emva

kwalelipulpiti, ukushumayela iVangeli, ngaphandle uma esefike wabonana ubuso nobuso naKho.

<sup>53</sup> NjengoMose, kwingemuva lehlane, akunandaba ukuthi wayefundiswe kahle kangakanani, noma ngabe kwakwenzekeni; ukwesaba kwakhe nezingxaki kwasuka ngoba wama emhlabathini ongcwele noNkulunkulu, ukuthi kwakungekho-muntu owayengakususa kuye.

<sup>54</sup> Futhi wonke owesilisa noma owesifazane onesehlakalo noNkulunkulu, uhlangane naleNsika yoMlilo efanayo phezu kwezinkundla ezingcwele zenzliziyo. “Akukho-siyazi wezenkolo, akukho-develi, akukho lutho,” uPawulu wathi, “akukho lutho olukhona, akukho lutho oluzayo, ukufa, ukugula, usizi, okungasehlukanisa nalolothando lukaNkulunkulu, olukuKristu Jesu.” Yisigxobo sokubophela. Uyazi ukuthi kwenzeke into ethize. Akunandaba ukuthi isayense engakanani evukayo futhi isho *lokhu, lokho*, noma *okunye*, uboshelwe. Wena noNkulunkulu niba munye. Ukuwe, nawe ukuYe. “Ngalolosuku niyakukwazi ukuthi NgikuBaba, uBaba ukiMi; Mina ngikini, nani nikiMi.” Uboshelwe kuYe.

<sup>55</sup> NoPawulu wayene—nempilo emaphakathi ngqo noKristu. Kwakuyimpilo ehlukile kunaleyo ake aba nayo. Wake waba nomqondo wemfundo; kodwa manje usenempilo emaphakathi ngqo noKristu, uqobo. Akunandaba ukuthi wayengasho kangakanani uAgripha ukuthi, “Wena, usuyahlanya, Pawulu. Ulahlekelwe yingqondo. Wena, watadisha kakhulu.”

Wathi, “Angihlanyi.”

<sup>56</sup> Wase-ke ekhwela kuAgripha, ngangokuthi waze wathi, “Kusele kancane ungivumise ngibe ngumKristu.”

<sup>57</sup> Wathi, “Ngifisa sengathi ubungaba nguye, kuphela ngaphandle kwe. . . njengami, ngaphandle kwalezizibopho.”

<sup>58</sup> Kukwenza wenze izinto, uma uthola impilo emaphakathi ngqo noKristu njengoba uPawulu wayenayo, ngokwejwayelekile obungeke uzenze. Manje bukani. Ngokwejwayelekile, leyondoda iqeqeshwe kukho konke okwe—kwemiBhalo ezayinto, ngokwejwayelekile yayiyolandela lowomugqa eyaziqeqeshwe kuwo. Kodwa ngenkathi iba. . . futhi yenza uKristu waba wuqobo lwayo, okokugcina kwayo, khona-ke kwabakhona impilo ehlukile. Yenza okwehlukile. Yenze izinto ezingubuhlanya, kulokho eyake yaqeqeshelwa ukuba ikwenze. Futhi kuyokwenza into efanayo.

<sup>59</sup> Ukuba ibandla belingadeda kulowoMkhandlu wamaBandla, futhi libuye futhi lenze iZwi likaNkulunkulu libe okokugcina kwabo, benze iZwi likaNkulunkulu libe yisigxobo sabo sokuboshelwa, lokho bekungakwenza. Kodwa babophela enzuzweni yokuphumelela eyenziwe ngumuntu. Futhi ibophezelekile ukuthi iwe. Awu, iBhayibheli lathi bayokwenza.

Kodwa uzoba khona uMlobokazi okhethiwe selokhu kwasekelwa umhlaba, ozoboshelwa kulesosigxobo sokubophela.

<sup>60</sup> Sengiyalibona iPhakade libhidlika, lehlela esikhathini, selokhu kwaba se-Edene. Futhi, ngenkathi Lenza, nakho kufika umugqa weGazi, kuze kuyofika phezulu le eKalvari; nokusuka eKalvari, waboshelwa nalomugqa, futhi uqhubekelela esigxotsheni sokubophela, uJesu. Futhi ngoluny'usuku lapho Esefikela ukuzothatha abaKhe uqobo, wonke oboshelwe kulokho okungokokugcina uyovuselwa ePhakadeni. Ngani na? Kade besePhakadeni ngaso sonke isikhathi. Bamiselwa ngaphambili ePhakadeni. Bayingxenye kaNkulunkulu. Babesekucabangeni kwaKhe ekuqaleni. Futhi uma leyontambo enkulu isidonswa, yomugqa weGazi, loloPhawu ebengikhuluma ngalo, uma selwenyuka lusuka emhlabeni, wonke owayebaliwe kuleloGazi uyoqathakela ngqo phezulu ePhakadeni futhi. Kodwa indlela kuphela okuyoba ngayo, kuyoba ngukuboshelwa kuloloqobo, uJesu Kristu. Wuqobo! Hhayi ukuzuza ngempumelelo komuntu; kodwa uNkulunkulu waMvusa kwabafileyo, futhi Uluqobo. Futhi siyazi Uyaphila, ngoba lapha Unathi eMandleni okuvuka kwaKhe, enza into efanayo aYenzayo ngenkathi Eselapha emhlabeni.

<sup>61</sup> Ngiboshelwe kulowo Ongowokugcina. Lokho ngukuphela kwawo wonke umbango. Ngiboshelwe kukho. Leyo yimpilo yami. Ngangiyisoni ngenkathi uKristu engisindisa. Ngahlangana neNto ethize. Futhi selokhu Lokho kwangena kimi, kube no—kuba nokwehluka. Futhi ngiboshelwe kukho, yonke into engiyiyo iboshelwe khona lapho. Bese kuthi-ke uNkulunkulu ehlukana ukuphila kwaKhe, futhi engivumela ngiphile kuYe, naYe kimi, khona-ke siboshelwe. Ng. . .

<sup>62</sup> Akwenzi mehluko ukuthi abanye bafuna ukukholwa yini. Kumuntu ngamunye, uboshelwe kuLokho. [UMfowethu Branham umbambatha iBhayibheli lakhe—Umhl.] Lokho ngokokugcina kwakho. Lokho yi. . .lelo yizwi lokugcina. Bese kuthi-ke uma EyiZwi, khona-ke *Lokhu* kufanele kube yizwi lokugcina. Lokhu kufanele kukuxazulule. Noma yini eshiwo yiLokho, Lokho yileyontambo ebomvu. Lowo nguKristu. Futhi noma yini ephambene naLokho, angazi lutho ngayo. Yilokho esifuna ukukwazi, yilokho okushiwo yileliZwi; ngokuba ngiboshelwe kuKristu, noKristu uyiZwi. Seniyakuthola manje na? [Ibandla lithi, "Amen."]

<sup>63</sup> Nesabelo seZwi laKhe elabelwe lolusuku, uMoya waKhe oNgcwele ulapha ukubonakalisa lesosabelo seZwi.

<sup>64</sup> Njengoba kwakunjalo nje emuva lapho ekuzalweni kwaKhe. UIsaya 9:6. Kwehle njalo ngemiBhalo. Yonke into eyayikhuluma ngaYe, yagewaliseka. Ngale eNcwadini kaLuka, sithi yi. . . siyakubona lokho. Futhi Wayengukuphela, Wayengu—Wayengukuphela kwesiprofetho, futhi, saKhe. Wakugcwalisa

lokho, umlando, amaculo, yonke into eTestamenteni eLidala, eyakhuluma ngaYe, yagcwaliseka khona lapho. Lokho kuba ngokokugcina. Lokho kuba yisigxobo sokubophela seZwi likaNkulunkulu lalowonyaka.

<sup>65</sup> Nabantu abazelwe ngokusha ngempela balonyaka, ogcwaliswe ngoMoya oNgcwele, yisigxobo sokubophela kwaloMbhala ozo fanele ugcaliseke ngalezizinsuku zokugcina. Bangabokokugcina. Ngokokugcina kukaNkulunkulu, ngoba yiZwi laKhe; neZwi linguKristu, isigxobo sokubophela. Akukho-ndlela yokusuka kuso. Into ethize ekubambayo.

<sup>66</sup> Njengoba ngishilo, kukwenza wenze izinto ngokweywayelekile obungeke wazenza. Kwenza uPawulu wenza izinto ngokweywayelekile ayengeke azenza. Kwenza uMose wenza izinto ngokweywayelekile ayengeke azenza. Kwenza wonke owesilisa nowesifazane benze izinto abebengeke bazenza ngokweywayelekile. Kuyinto ethize o—omaphakathi nayo ngqo. Kuyinto ethize, Kuyisiqinisi sakho. Kufana ne . . .

<sup>67</sup> Kuyihange emkhunjini. Umkhumbi uboshelwe ehangani, ngesikhathi sesiphepho. Futhi uma uKristu ewuqobo lwakho, uboshelwe kuYe. Ngesikhathi senkathazo, umkhumbi, uma uwuvumela uyendelele, uzobhidlika uzishayise e—e—e—emadwaleni. Kodwa abakwenzayo, behlisa ihange. Ihange lidonseka lize liyobambeka esisekelweni sedwala. Nomkhumbi uboshelwa ehangani. Luluqobo lomkhumbi.

<sup>68</sup> NoKristu ozelwe ngokusha uboshelwe kuKristu, neBhayibheli liyihange. Liyinto esiboshelwe kuyo. Makuthi izinhlangano, makuthi into ehlukile, makuthi isayense, makuthi abafundisi bemfundo basho noma yini abayifunayo. Inqobo nje uma leloZwi likusho futhi likwethembisa, siboshelwe kuLokho. Kunento ethize engeke isivumele sigudluke kuyo. Kunjalo. UmKristu wangempela ozelwe, bahlala naleloZwi. Uma Lithi akwenziwe into ethize, nendlela yokuyenza, yile yondlela esifanele siyenze ngayo. Akunandaba ukuthi noma ubani omunye uthini, kuyiLokho okwashiwo nguNkulunkulu. Siboshelwe kuLokho, impilo ebekwe maphakathi ngqo noKristu.

UKristu, futhi, kunjengeNkanyezi yeNyakatho.

<sup>69</sup> Niyazi, izwe liyazungeza. Nezinkanyezi, ngempela, le eniyibona njengenkanyezi yakusihlwa, nayo iyinkanyezi yokusa. Izwe nje liyayizungeza. Kodwa liyagudluka kulezozinkanyezi, zonke ngaphandle kwenkanyezi yenyakatho. Manje ungeke wasetha inkombandlela yakho phezu kwenkanyezi yakusihlwa bese kubakhona lapho ufinyelela khona, ngoba ngokusa okulandelayo, ini? Ususenkanyezini yokuhlwa entshonalanga, futhi ngokusa okulandelayo ususempumalanga. Niyabo, ungeke wakwenza. Kodwa ungayisetha enkanyezini yenyakatho, amen, bese ubamba isenta yayo ngqo. Uyophuma.

<sup>70</sup> Futhi iyilokho-ke impilo ebekwa maphakathi ngqo noKristu. Uma ulahlekile, UyiNkanyezi yakho yeNyakatho. Manje-ke, uma EyiNkanyezi yeNyakatho, uMoya oNgcwele uyinkombandlela yakho, nenkombandlela iyokhomba kuphela eNkanyezini yeNyakatho. Ayiyikukhomba esivumwenikholo noma ihlelo. Ayiyikukhomba evusweni, kumbe noma ngabe kuyini. Iyobambelela ingaxhamazeli eNkanyezini yeNyakatho. UyiNkanyezi yenu yeNyakatho. Uma ulahlekile, ungahle ugudluke namahlelo, nezinto ezinjalo. Kodwa inkombandlela, uMoya oNgcwele, uyokukhomba ngqo eZwini, elinguKristu, futhi ukubamba ungaxhamazeli. Boshelwa kuLokho.

<sup>71</sup> Ukuba-ke yayingekho inkanyezi yenyakatho, wayeyoke aze ayithole kanjani umuntu indlela yakhe olwandle olunenkungu na? Ukuba-ke wawungekho uMoya oNgcwele ukuba uniqondise eZwini likaNkulunkulu, ukuba uLibonakalise futhi ulifakazise, besiyokwenzenjani ngalelihora na? UMoya oNgcwele ukhomba kuphela eZwini. “Akusinkwa sodwa umuntu ayakuphila ngaso, kepha ngamaZwi onke.” Hhayi ingxenye yeZwi; kodwa amaZwi onke, konke okwaLo. Onke amaZwi aphuma emlonjeni kaNkulunkulu, uphila ngalokho-ke umuntu. Uluqobo lwakho empilweni yakho, UyiNkanyezi yakho yeNyakatho futhi.

<sup>72</sup> Niyazi, sizofanele sibe nento ethize, enye, ukuxazulula ukuphela kombango.

<sup>73</sup> Niyazi, kwakukhona isikhathi ukuthi nxa indlela yokuziphatha etafuleni ibekwe phezu kwalokho okwakushiwo ngowesifazane. Ngikholwa ukuthi igama lakhe lalinguEmily Post. Ngingahle ngibe nephutha kulokho. Ngicabanga ukuthi kunjalo, uEmily Post. Angikhathali uma uEmily Post wathi, “Cosha umese wakho bese udla u—ubhontshisi ngawo,” leyo kwakuyindlela yokuziphatha. Ngani na? Wayelugobo lwendlela yokuziphatha etafuleni. Kunjalo. Uma ethe, “Udle ngezandla zakho,” uwudla ngezandla zakho. Ngani na? Lesisizwe samenza uqobo, endleleni yokuziphatha etafuleni. Yebo, mnumzane.

<sup>74</sup> Kwake kwabakhona isikhathi lapho iJalimane yayino—noqobo, nalowo kwakunguHitler. Kwakuluqobo. Angikhathali ukuthi noma ubani omunye wayetheni, lapho uHitler ethi, “kwenze,” uyakwenza. Kwakungcono ukwenze. Uyizwi lokugcina. UHitler wayeyilo.

<sup>75</sup> Kwakukhona isikhathi lapho iRoma lalinoqobo, nalowo kwakunguMussolini, undlovukayiphikiswa. Indoda yashayela yenyuka yaba kuye ngomzuzu owodwa ngaphambi kwesikhathi, wayidubula emotweni yayo wayeseyidluza wayikhipha, wathi, “Angizange ngithi umzuzu ngaphambi kwesikhathi, ngithe yiba lapha ngesikhathi.” Uqobo! Noma yini ayeyisho, babefanele bayenze. Yayifanele iphenduke. Wathi wayengenza umhlaba wonke uphendulwe yizwi lakhe. Uphendulwa yiZwi likaNkulunkulu!

<sup>76</sup> Kwakukhona isikhathi lapho iGibhithe yayinoqobo. KwakunguFaro. Ngehlela eGibhithe ngesinye isikhathi, ukuyobona lezozindawo nje. Futhi usungamba phansi amafidi angamashumi amabili ukuthola izihlalo zobukhosi ababehlala kuzo, inkosi enkulu ebusa amanye amakhosi yaseRoma; ngenkathi ngiseRoma nasezansi eGibhithe.

<sup>77</sup> Niyabo, konke kwabuyela emuva othulini lomlando, ngoba kwakuluhlobo oluliphutha loqobo. Kunjalo. Luyiphutha. Lwehluleka. Kwakuyizinqobo ezenziwe ngumuntu. Nalo lonke uqobo olwenziwe ngumuntu nayoyonke inzuzo ngempumelelo eyenziwe ngumuntu ifanele iye othulini. Bafanele baye othulini. Wuhlobo oluliphutha, ngakho luyehluleka.

<sup>78</sup> Cabangani ngesizwe sakithi nje. Uma singena enkathazweni, uma omunye umuntu enza into ethize, futhi bayithetha lapha e mhlawumbe e—enkantolo encane yedolobha, enye inkantolo yamaphoyisa, bese-ke iqhubeka, iqhubeke, futhi ekugcineni ifika eNkantolo eNkulu. Manje, iNkantolo eNkulu iluqobo lwesizwe. Lokho kuyayixazulula. Manje, eCanada, abangani bethu baseCanada bangahamba, besuka eCanada, baye eNdlovukazini. Kodwa eUnited States, yiNkantolo eNkulu. Lolo luqobo. Ngezinye izikhathi asizithandi izinqumo zabo, kodwa sifanele sisilalele noma kanjani. Yebo, mnumzane. Asivumelani naso, asisithandi isinqumo ngesinye isikhathi, kodwa siluqobo lwalesisizwe. Isizwe siboshelwe kulo. Ngukuphela kwazo zonke izimpikiswano. Uma leyoNkantolo eNkulu ithi, “Unecala,” unecala. Sizofanele sibe nayo; asi, asinasizwe. Ukuba-ke sasengenanto enjalo na? Impela. Kunoqobo kuyo yonke into.

<sup>79</sup> Kunoqobo emdlalweni webhola. Lowo ngunompempe. Kunjalo. Futhi uma ethi, “Lishayiwe,” yilokho okuyinkho. Akukhathaleki ukuthi wena uthini, ukuthi ngicabangani, indlela engikubone ngayo, indlela okubone ngayo. Kuyilokho akushilo. Luqobo. Uma ethi, “Shaya,” uzofanele uvumelane nakho, ngoba yileyondlela okuzobhalwa ngayo phezulu, “shaya.” Ukuba-ke kwakungekho-nompempe, manje ubani obeyoba ngoqinisile na? Omunye wathi, “bekungelishaywayo,” omunye wathi, “belingesilo elishaywayo; bekuyibhola, bekuyi. . .” Ngani, beniyoba nenxushunxushu. Beningeke nazi ukuthi kwenziwe njani.

<sup>80</sup> Kuzofanele kube ndawondawo ukuthi izwi lomuntu-mumbe lingelokugcina. Amen. Ngizizwa ngikahle ngempela khona manje. Udumo! Haleluya! Kuzofanele kube nento ethize engeyokugcina. Ngijabula kakhulu ngalokho. O, manje, kukhona umuntu-mumbe ongathi, “Yisono,” noma, “Akusiso isono.” Ngijabula kakhulu ngalokho. Ngijabula ngoqobo. Akukho kuphikisana, akho sidingo sokuphikisana. Unompempe uthe, “shaya,” kuyilokho-ke; kumake engqondweni yakho, “ngelishayiwe,” futhi uqhubeke. Uma uNkulunkulu esho noma yini, yileyondlela okuyiyo! Akukho-sidingo sokuphikisana

ngakho. Kuyilokho. Washo njalo. Lolo wuqobo lomKristu, lokho ngukuthi uma engumKristu. UNkulunkulu wathi, “Kwenzeni ngalendlela,” yileyondlela okuzofanele kwenziwe ngayo. Akukho-kuphikisana, “Awu,” uthi, “bekungesikho.” Lutho ngakho. UNkulunkulu washo njalo, lokho kuyakuxazulula! Lolo wuqobo ekholweni langempela. Ya.

<sup>81</sup> Ukuba-ke yayingekho into enjengaleyo, besiyoba kuphi na? Ngabe iMethodisti ibiyoba ngeqinisileyo, iBaptisti, iPresbyterian, iLuthela, noma yini ebiyoba ngeqinisileyo na? Niyabo, besiyoba nakho, yingalesosizathu beniyoyoba—yoba nenxushunxushu. Futhi yingalesosizathu. Beluqaqile loloqobo, yingalesosizathu beduka nalezi ezinye izinkanyezi.

<sup>82</sup> Kodwa kunoqobo. Kuzofanele kube noqobo. Kufanele kube noqobo. Futhi kunoqobo. Lelo yiZwi. Nokushiwo ngabanye, akunandaba. Yebo, mnumzane.

<sup>83</sup> Manje, ukuba sasingenaye unompempe emdlalweni webhola, wonke umuntu ubeyodonsana ngezinwele, futhi eqophisana futhi elwa. Niyabo? Yingalesosizathu sidinga uqobo ebuKristwini, siyeke lokhu ukudonsa izinwele, nokuqophisana nokulwa. Niyabo? IZwi lakusho, nalokho kuyakuxazulula. Ningakusi kulo noma nisuse kulo. Liyekenjani nje ngendlela eliyiyo.

<sup>84</sup> Niyazi, kunoqobo ekuhambeni kwezimoto, lolo yilambu lokumisa, iziboniso zokuhamba kwezimoto. Ukuba-ke ngokunye ukusa alizange lisebenze? O, he! Senake nangena kwenye yazo na? Ngingenile. Akungabazeki, noma yimuphi umshayeli useke wangena. Uma-ke lelolambu lokumisa lingasebenzi? Khona-ke wonk'umuntu uyaqophisana. Bashayela benyukele lapho, nomunye uthi, “Yimina engibe lapha kuqala,” omunye uthi, “Ake ngikutshela okuthize, ngifanele ngiye emsebenzini!” O, he! Labo besifazane beshwiba izikhwama zabo zemali, nabesilisa belwa ngamanqindi, futhi ukhuluma ngenxushunxushu! Kuzofanele kube noqobo, into ethize ithi “lokhu kuqinisile,” futhi yilokho. Uma lelolambu lithe, “yima,” kusho ukuthi yima. Uma lithi, “hamba,” kusho ukuthi hamba. Uma lingenjalo, usenkathazweni.

<sup>85</sup> Futhi yileyondlela okuyiyo empilweni yobuKristu. Kunendawo yokuma, futhi kunendawo yokuhamba. IZwi likaNkulunkulu liyiloloqobo. Lowo nguKristu. Yebo, mnumzane. Uma u. . .

<sup>86</sup> Uma iziboniso zokuhamba kwezimoto zingakhanyi, khona-ke sinokuminyana kwezimoto ezihamba emigwaqweni. Futhi ngicabanga ukuthi yilokho esinakho phezulu lapho entweni enezinhlangothi ezinhlanu yezenkolo namhlanje; ukuminyana kwezimoto ezihamba emigwaqweni, kwabazenzisi, abangakholwayo, nayo yonke into iminyene ndawonye. Ninokuminyana kwezimoto ezihamba emigwaqweni nje. Ngani



na? Abanaqobo. Omunye uthi, “Awu, si . . . Siluqobo.” Omunye uthi, “Siluqobo.”

<sup>87</sup> UNkulunkulu uluQobo. Wathi, “Makuthi lonke uqobo, ngamany’amazwi kunolwaMi, lube ngamanga. OlwaMi luyiQiniso!” Ngakho, nanto uqobo ebuKristwini. Lokho ngukuphela kwazozonke izimpikiswano. IBhayibheli lasho njalo, lokho kuLwenzela lube yiqiniso. Yebo, mnumzane. Kufanele kube noqobo kuyo yonke into.

<sup>88</sup> Abanye njengamabandla nje namhlanje, iningi lamabandla linoqobo olungolwawo. Ngamunye unolungolwakhe, into efana nasezinsukwini zabahluleli, wonke umuntu wenze ngendlela ayecabanga ukuthi yayilungile. Kodwa lokho akulungile. Niyabo, lokho kungenkathi iZwi likaNkulunkulu nabaprofethi kwakungekho. IZwi liluqobo. Babenoqobo olungolwabo. Ngamunye uthi bayiQiniso nendlela, “SiyiQiniso nendlela.”

<sup>89</sup> Kodwa uJesu wathi WayeyiQiniso nendlela, “iQiniso, iNdlela, nokuKhanya.” Kunjalo na? [Ibandla lithi, “Amen.”—Umhl.] Awu, manje-ke, UyiZwi, ngakho nanto uqobo. Nezinqobo zamahlelo, akukho lutho kulo; luyiphutha, maluhambe.

<sup>90</sup> Manje, umuntu wenza kahle ngokuzibonela kwakhe, kodwa uNkulunkulu unendlela ngaye ukuba ayenze. Niyabo, ngenkathi uNkulunkulu neZwi laKhe nabaprofethi baKhe babengekho, wonke umuntu wenze nje njengoba ayefuna ukwenza.

<sup>91</sup> Futhi yilokho obekuyikho ngalolusuku, ngamunye uthi, “Ngi—ngingowaleli.” UngumKristu na? “NgiyiPresbyterian.” UngumKristu na? Ngiyakubuza. Enye intombazane yathi, “Ngikunika ukuba uqonde, ngikhanyisa ikhandlela njalo ebusuku.” Enye indoda yathi, emgqeni womkhuleko, ngayibuza ukuthi ngabe yayingumKristu yini, yathi, “NginguMmelika. Ulokotha kanjani!” Kube sengathi lokho kukhona into okuhlangene ngayo naLo na? Niyabo, baboshelwe esizweni. Omunye uboshelwe enhlanganweni, imibhedesho.

<sup>92</sup> Kodwa *umKristu* kusho “ukufana noKristu.” Nendlela kuphela ongefana nayo noKristu ingukuba uKristu iZwi abe kuwe. Lokho kungokokugcina. Ya. Ngikubonile lokhu ngingakaphenduki, futhi ngiyajabula uNkulunkulu wangibamba kungakenziwa yibandla. Ngakho ngazi ngenkathi ngi . . .

<sup>93</sup> Umfundisi okahle oyiBaptisti, uMfowethu Naylor, useNkazimulweni namhlanje, uyehla, wakhuluma nami. Futhi, o, kunabantu abaningi abakhuluma nami ngenkathi nga—ngangizama ukuthola uNkulunkulu. Umshumayeli weSeventh-day Adventist wayefuna ngijoyinane nabo futhi, kanjalonjalo. Kodwa ngibonile ukuthi uma ngangizoba ngumKristu, nga—ngangingenakusho ukuthi, “Manje sengiyiSeventh-day Adventist.” Manje, lokho kulungile.

“NgiyiBaptisti.” Kulungile, niyabo, kodwa ngadingeka ngibe nento ethe ukuba ngaphezudlwana ngempela kunaleyo. Nga—ngangingenakwethemba, ngoba ngalinye lalintengezela.

<sup>94</sup> Ngacabanga, “Kunomuntu mumbé ndawondawo, uzofanele ube nento ethize eqinisile, ndawondawo.”

<sup>95</sup> Ngakho ngangidinga uqobo, ngakho ngaluthatha olulodwa, iZwi likaNkulunkulu. Ngakho ngafunda eZwini ukuthi UyiZwi, uJohane oNgewele 1. “Futhi phezu kwaloluqobo, Ngiyakulakha iBandla laMi.” Kunjalo, ngakho ngaMthatha eZwini laKhe. ISambulo 22:19 sathi, “Oyosusa iZwi elilodwa laLeli, noma enezele izwi elilodwa kuLo.” Lolo luqobo. Lokho ngukuphela kwawo wonke umbango. *Lolu* luqobo. “Noma ubani osusa noma yini kuLo, noma enezele noma yini kuLo,” uNkulunkulu wathi, “Ngiyovele nje ngisuse isabelo sakhe eNcwadini yokuPhila,” ngakho Lokho kwadingeka kube luqobo. NoJesu wathi, “Akusinkwa sodwa umuntu ayakuphila ngaso, kodwa ngamaZwi onke.” Khona-ke ngazi lokhu “onke amaZwi” kwakufanele kube yiwo. Wathi, “Umthetho phezu komthetho, nomudwa phezu komudwa.” Yileyondlela eLifanele lize ngayo, njengoba nje Lilotshiwe.

<sup>96</sup> Wayesethi-ke, “Uma nihlala kiMi,” UyiZwi, “amaZwi aMi ehlala kini, ningacela enikuthandayo.” Ngazi-ke uma ubuKristu babuyiZwi likaNkulunkulu. Futhi WayeyiZwi; nangokwemukela iZwi, iZwi laliphila ngaYe, manje-ke ngiyazi, “Uma nihlala kiMi, neZwi laMi likini, celani enikuthandayo.” Futhi uma niseZwini nengxenyé yeZwi, niyocela kuphela iZwi elinitshela ukuba nikucele. Nazi usuku eniphila kulo, ngakho-ke, bese nicela ngokuyikho.

<sup>97</sup> Ngakho ngakho-ke, sibuyele endabeni, kwenza... Ngikhuluma manje lokhu siqu sami, kodwa ngiboshelwe. Ngiboshelwe kuJesu Kristu, kuYe, ngeZwi laKhe. Uluqobo lwami.

<sup>98</sup> Ngathola ukuthi onke lamahlelo nezinto ayenoqobo lwawo. Ngalinye, ngalinye, anoqobo olungolwawo.

<sup>99</sup> IKatolika, uma lowophapha esho into ethize, yileyo-ke. Lolo luqobo lwebandla eliKatolika. Angikhathali ukuthi umpristi uthini, ukuthi umbhishobhi uthini, ukuthi isikhulu sesonto lamaloma sithini; uma uphapha eyisho, yileyo-ke. Lolo luqobo. Kungokuyikho.

<sup>100</sup> Ebandleni leMethodisti namaningi amahlelo amaProtestane, okushiwo ngumbhishobhi, lolo luqobo. Yilokho kuphela. Okushiwo yisivumokholo, lolo luqobo.

<sup>101</sup> KumaPentecostal, kuyilokho okushiwo ngumbonisi omkhulu, noma ungaba naye lomuntu ngemvuselelo, noma qha. Lolo luqobo. Awuvumelani namazwi akhe, ukhahlelwa ukhishwe enhlanganweni. Niyabo, iZwi alinakwa nhlobo. Niyabo? Nithola lezizinqobo, ngamunye enoqobo olungolwakhe.

<sup>102</sup> Kodwa, niyazi, angikusho lokhu ngokuthuka okungwele. Ngikusholo iqiniso. Ngizizwa ngaleyondlela uPawulu ezwa ngayo, ngenkathi Etha, eZenzweni 20:24, “Angikhathaleli nanye yalezizinto.” “Ngingqume ukuthi ngingazi lutho phakathi kwenu; kodwa uJesu Kristu, futhi Yena ebethelwe.” Angikhathazwa yilezizinqubo, noma ngabe nguphapha, umbhishobhi, noma umbonisi omkhulu, noma umluleki, noma inqubo, kumbe noma ngabe yini, angikhathaleli nanye yalezizinto. Angikhathali uma bethi, “Awu, asi—sizuku co-...” Lokho akwenzi nomnci umehluko. Ngingqume ukuthi ngingazi lutho kodwa uJesu Kristu, iZwi laKhe labonakaliswa phakathi kwethu. Ngiboshelwe kuLelo. Lelo yihange lami. Ngixilise okwehange kuLelo.

<sup>103</sup> “Selokhu ngi...” UPawulu wathi, “Selokhu ngahlangana naYe, endleleni, ngijikile. Ngi... Wangiqondisa.”

<sup>104</sup> He, ukuthi Wangiqondisa kanjani! Ukuqondisa okunje Adingeka akwenze kimi. Kodwa selokhu Angiqondisa, ngaboshelwa kuLo. Ngibonile iZwi laliyiQiniso, yonke into ephambene naLo yayiliphutha.

<sup>105</sup> Niyazi ukuthini? Wayenenhloso ekungisindiseni. Wayenenhloso ekukusindiseni. Futhi ngingqumile, ngentando yaKhe, ukwenza intando yaKhe. Isizathu Ekwenzile, angazi ukuthi Ukwenzeleni.

<sup>106</sup> “Ungenezeli kuLo noma ususe kuLo!” Njengoba ngishilo, iSambulo 22:19 wathi kungenziwa. Uma Ewuqobo lwethu, kungeke kwaba ngenye indlela. Ayikho indlela kukho ukuba kube ngenye indlela. Uzofanele abe wuqobo, iZwi lokugcina.

<sup>107</sup> Niyazi, kwakunezigidi esonweni ngenkathi ngisindiswa. Wayenenhloso ekungisindiseni. Ngingumuntu oyingqaba phakathi kwabazalwane, isikhathi esiningi; ngikholelwa ekumiselweni ngaphambili, inzalo yenyoka enobuqili, umbhaphathizo eGameni likaJesu Kristu, nazo zonke lezi ezinye izinto okubonakala kuba...nemibono, namandla kaKristu abuya, futhi elahla ngecala izinhlangano nezinto. Ngingumuntu oyingqaba, kodwa Wayenesizathu sokungisindisa, inhloso yokukwenza. Wangisindisa ngenkathi kwakukhona izigidi zabanye esonweni, kodwa Wangisindisa ngesizathu esithize. Kwakunendoda ayefundisiwe, ayeyindoda esmati, kwakunosiyazi bezenkolo, kwakunababhishobhi nodokotela, kanjalo kanjalo, enkundleni, ngenkathi engisindisa, kodwa Wangisindisela inhloso ethize.

<sup>108</sup> Futhi ngiyabona iZwi liwuqobo, futhi ngiboshelwe kuLo, futhi ngingqume ukuthi angiyukwazi lutho olunye kodwa uJesu Kristu, futhi Yena ebethelwe. Wayenesizathu sakho, futhi ngingqume ukubamba lesosizathu. Akunandaba ukuthi noma ubani omunye uthini, angiyeki ukuhlanganyela nabo noma ukubadumaza, kodwa ngiyakwazi engiboshelwe kukho. Wayengifuna kanje. Wayenami kanje. Ngenziwa kanjalo

ngenhloso. Ngadingeka ngenziwe ngawo onke lamakhwalithi, kanjalonjalo, nakho konke lokhu ukungabi yilutho, ukuze Akumbe akukhiphe kimi; afake into ethize phakathi lapho, lelo kwakuyiZwi laKhe. Futhi ngingumile ukuthi angiyikwazi lutho olunye kodwa uKristu.

<sup>109</sup> Ukufa kukaKristu kwakuwuqobo. Kwakuwuqobo. Kwakungukuphela kwakho konke ukwesaba kulabo owayesaba ukufa. Ukufa kwaKhe kuwuqobo, ke.

<sup>110</sup> Abantu bayakwesaba ukufa. Ngisho noJobe wayekwesaba ukufa. Kodwa ngenkathi ebona umbono! Wazi ukuthi yonk'into yayingasekho; umndeni wakhe, abantwana bakhe—bakhe. Ngisho nomkakhe wayesemphendukele, ngenxa yephunga lakhe—lakhe elibi lamathumba akhe—akhe; wayehlala ngaphandle kwendlu yakhe, ezaleni, enwaya amathumba akhe—akhe. Nomkakhe ngisho waze wathi, “Awumthuki ngani uNkulunkulu, bese ufa ukufa na?”

Wathi, “Ukhuluma njengowesifazane oyisiwula.” Niyabo?

<sup>111</sup> Kwase ukuthi ngenkathi uElihu ekhuluma naye. Ngolunye lwalezizinsuku, ngifuna ukunihlaziyela lelogama, uElihu, futhi nginikhombise kwakunguKristu.

<sup>112</sup> Ngenkathi enalesisimo, nayo yonke into yayimhambele kabi, wase-ke ebona umbono waLowo oLungileyo. Wayefuna ukuthola uMuntu Owayengammela esikheleni; izandla zaKhe phezu komuntu oyisoni noNkulunkulu oNgcwele, bese ema endleleni. NoNkulunkulu wamvumela aKubone, kusasele iminyaka eyizinkulungwane ezine. Kwakuluqobo lwakhe. Wasukuma wase ezithuntutha. Haleluya!

<sup>113</sup> Uma umuntu esaba ukufa, vuka uzithuntuthe, buka eZwini bese ubona ukuthi uyini umbono kaNkulunkulu.

<sup>114</sup> Uwubonile lowombono, wathi, “Ngiyazi uMhlengi wami ukhona, futhi ngezinsuku zokugcina Uyakuma kulomhlaba. Futhi ngizibophelela kukho! Noma izibungu zesikhumba zishabalalisa lomzimba, nokho enyameni yami ngiyakumbona uNkulunkulu; engiyaKumbona qobo lwami. Ngiboshelwe kukho,” washo. Wakubona. Kwakuyisithembiso sikaNkulunkulu.

<sup>115</sup> Wabuka ngemithetho yemvelo. Njengoba benginitshela ngokuqhubeka komthetho wemvelo, ukuqhubeka kweZwi, ukuqhubeka kokwenza kukaNkulunkulu, yonke into ingokuqhubeka. Wayebuzile, kuJobe 14. Wathi, “Kukhona ithemba emthini, uma ufa; imbali, uma ifa; kanjalonjalo. Kodwa,” wathi, “umuntu ulala phansi, agqabuke, uyaphela. Amadodana akhe ayafika amdumise, engazi yena. O,” wayesethi-ke, “uma Uzongifihla endaweni yabafileyo, ungifihle futhi ungisithe endaweni eyimfihlo, kuze kwedlule intukuthelo yaKho!” Wayekwesaba ukufa.

116 Kodwa ngenkathi esebone ngaphambili, engumprofethi, wabona ukuvuka kukaJesu Kristu, wamemeza kakhulu, “UMhlangi wami ukhona!” Bhekisisani, waMbiza ngo, “Mhlangi.” Bhekisisani. “Ngiyazi uMhlangi wami ukhona, futhi ngezinsuku zokugcina Uyakuma emhlabeni; noma emva kokuba izibungu zesikhumba sami sezishabalalisa lomzimba, nokho enyameni yami ngiyakumbona uNkulunkulu.” UNkulunkulu noMhlangi kwakuyinto efanayo, uNkulunkulu nomuntu kwenziwa kwaba kunye. “Ngiyakumbona uNkulunkulu; engiyaKumbona qobo lwami, amehlo ami ayakumbona, futhi kungabi njengomfokazi.” Amen.

117 Akukho-muntu omunye kodwa lowoMhlangi, uNkulunkulu, yiLowo amehlo ami ambhekayo. Uluqobo. Uluqobo qo. Ukipha konke ukwesaba ekufeni. Uthatha konke ukwesaba.

118 KumaHeberu, isahluko 2, ivesi 14 nele 15, bhekisisani. Wathatha isimo somuntu, ukuba afe njengaye, enzela bonke. Wathatha isimo somuntu. LoMhlangi uyehla futhi wenziwa umuntu, ukuze Afe, uMuntu oyedwa, enzela wonke umuntu. O, Wakwenza kanjani na? UNkulunkulu wakwenzelani ukuba abe ngumuntu na? Ukukhokha inhlawulo yomuntu.

119 Kodwa, ekuseni ngePhasika, Waphuma enezihluthulelo zokufa, ihayidese, nethuna. Amen. UNkulunkulu, Owakwazi ukufa esiphambanweni, namathuna ayengenakuMbamba; lutho, ihayidese lalingenakuMbamba. Akukho okwakungaMbamba. Wavuka. Wayenezihluthulelo. Wavuka, uMnqobi, ngoba Wanqoba kanyekanye ukufa, ihayidese, ithuna. Ngenkathi Esemhlabeni, Wanqoba ukugula. Wanqoba yonk'into. Wanqoba izinkoloze. Wanqoba yonke into eyayizonqotshwa. Futhi uphuma nokufa, ihayidese, nethuna, izihluthulelo zikhenceza ohlangothini lwaKhe; wayesenyukela Phezulu, wayesepha abantu izipho, futhi ubuya ngoSuku lwePhentekoste wayesezinikeza uPetru, eBandleni. Amen. Uluqobo lwethu. Konke ukwesaba ukufa. . . Ngoba Uyaphila, nathi siyaphila.

120 KwabaseRoma 8:1, “Ngakho lokhu sesilungisisiwe ngokukholwa, sinokuthula kuNkulunkulu ngeNkosi yethu uJesu Kristu.” Siyathola, ngikholwa ukuthi lokho ngabaseRoma 5, siyathola. Futhi—futhi Ungukulungisiswa kwethu. UNkulunkulu waMvusa ngosuku lwesithathu, ukulungisisa ukukholwa kwethu, ukuthi siyakukholwa. Futhi WaMvusa, ukulungisisa ukukholwa kwethu. Wayesenzani-ke na? WaMthuma wabuya, uMlungisisi, ngoba ukukholwa kwethu kuyakukholwa. UMoya oNgcwele, uKristu, ungena kukho, enzela ukulungisiswa kwethu, ngoba sivukile ekufeni sangena ekuPhileni. Futhi manje singamadodana namadodakazi kaNkulunkulu, sihlezi ezindaweni zaseZulwini kuKristu Jesu, wasilungisisa ngokuvuka kwaKhe.

<sup>121</sup> Lokho kusinika ukulungisiswa, ukwazi, nesi—nesibambiso sensindiso yethu phakathi kwethu manje, khona impela ukuPhila kukaKristu kushaya njengemithambo phakathi kithi. Futhi besingaliphika kanjani—ke iZwi na? Okungukuthi, UyiZwi elisinika i...lesisiqiniseko. UMoya oNgcwele ulapho. Uyini na? Usalokhu uyileyoNkanyezi yeNyakatho, uKristu ngqo uyileyoNkanyezi yeNyakatho. NoMoya oNgcwele uyilokho kulungisiswa okukhomba ikholwa liqonde ngqo eNkanyezini yeNyakatho. Kunjalo.

<sup>122</sup> UMoya oNgcwele uyohlala njalo ukhomba eZwini. Uma Ukhomba esivumwenikholo noma ihlelo, akusiwo uMoya oNgcwele. Ubungekwenze lokho, ukhombe udede eZwini laKhe, kanti Wafa ukuqinisa leloZwi futhi wenza leloZwi libe ngelivumayo. Amen. Wafa ukuze Akwazi ukuza, qobo lwaKhe, angene kuleloZwi. UngukuPhila okuphilisayo okwenza leloZwi liphile futhi. Leyo kwakuyinhloso yaKhe yokufa, ukuze Abe elokhu esakwazi ukuzikhiphela Yena uqobo eBandleni laKhe, futhi enze onke amaZwi, kuyo yonke iminyaka, enze nje ngayo impela indlela Elifanele lenze ngayo.

<sup>123</sup> Ungamandla okuhambisa izihambisimshini. Izihambisimshini zeBandla, yini na? Abaphostoli, abaprofethi, abafundisi, kanjalonjalo. Futhi Ungamandla okuhambisa asebenza lokho. Futhi kusetshenzwa ngamandla athize okuhambisa abizwa njenge...Yena, UnguMlilo obasela upetroli. UnguMlilo osegumbini elivuthayo, ukuthi uma u—upetroli, i—iZwi, uthelwa phezu kwalelogumbi elivuthayo, NguYe olokhelayo. NguYe oliqinisayo. Ungamandla okuvuka. UnguNkulunkulu. Yena, UnguMlilo, yilokho Ayikho.

<sup>124</sup> “Kuvunyiwe,” kwasho uThimothewu wokuQala 3:16, “inkulu imfihlakalo yokukhonza; ngokuba uNkulunkulu wabonakaliswa enyameni, wabonwa yizingelosi, wemukelwa phezulu enkazimulweni.” WayenguNkulunkulu, ufikela ukuthatha indawo yezoni. Yebo, mnumzane. Futhi ngenkathi Yena, uNkulunkulu, eMvusa i—ngosuku lwesithathu, kwakungokokulungisiswa kwethu. Ngakho—ke, waphakanyiselwa ngakwesokunene soMkhulu kweliPhezulu, UnguMnxuseli wethu, ukwenza izinxuselo phezu kokwethu... ngobuthakathaka bethu, njengoba sibuvuma kuYe, bese siphela kithi uqobo; ebeka iZwi laKhe libuyele phakathi kithi, isithembiso. Nokukholwa kwethu kwenza leloZwi liphile, ngoba uKristu ukuthi, umphilisi eZwini.

<sup>125</sup> Ngifisa kanjani ukuthi sengathi ibandla belingakubona lokho, zonke izimpikiswano nombango bekungaphela! Leyo bekungaba yiNkantolo eNkulu. Leyo yiNkanyezi yeNyakatho. Haleluya. Lokho ngukuphela kwawo wonke umbango. Lokho ngukuphela kwayo yonke imibuzo. Lokho ngukuphela kwayo yonke into. “UNkulunkulu washo njalo,” lolo luQobo. Zibophele kuLo. UPawulu wathi, “Akukho okukhona,

akukho okuzayo, ukufa, ukugula, ukuhamba-ze, ingozi, akukho okungasehlukanisa naLolo.” Sizibophele oqobweni. Wathi, “Ngokuba kimi ukuphila kungu—nguKristu, nokufa kuyinzuzo.” Akukho okunye okubambayo kodwa Lolo lapho. Lolo luqobo.

<sup>126</sup> UluQobo lwethu ngoba sinesiqiniseko sokuvuka, ngoba Uvuswe phakathi kithi. Sazi kanjani na? Uyaphila. Wenza khona impela lapha Akwenza ngenkathi Elapha emhlabeni. UyiNsika yoMlilo efanayo, sinesithombe sayo lapho. Unguye ofanayo eBandleni. Ulapha namhlanje, futhi kulomzimba Wenza futhi enze impela njengoba Enza ngaleyonkathi.

<sup>127</sup> Uma ukuphila komvini wekhabe kufakwa ethangeni, awusoze wathela elinye ithanga; ungeke, ngoba uzoba yikhabe, ngokuba ukuphila kulo kuyikhabe. “Futhi uma okwaMi... Nihlala kiMi namazwi aMi ekini, celani enikuthandayo!” Niyoba namakhabe. Amen. UQobo, ngiyazi kuyiQiniso. Ngibophele umphefumulo wami kulokho, futhi ngiyazi kuyiQiniso. IZwi likaNkulunkulu, UluQobo lwethu.

<sup>128</sup> AbaseThesalonika besiBili, isahluko 2, sifunda lokho. “Siyohlwithwa nabathandekayo bethu, ukuYihlangabeza emoyeni.” O, inhliziyoyami ishaya kanjani njengomthambo kuwo onke amaZwi eNcwadini yaKhe, “amen.” UNkulunkulu wathi, “Siyohlwithwa emoyeni, ukuhlangabezana nabathandiweyo bethu.” “Amen,” kwasho iZwi phansi enhliziyweni yami, ngokuba iZwi liphakathi lapho.

<sup>129</sup> “Ngilondile iZwi laKho enhliziyweni yami, Nkosi, ukuba ngingoni kuWe. Ngiwabophela eminweni yami, ensikeni yombhede wami. Wena uphambi kwami njalo. Angiyikuzanyazanyiswa.”

<sup>130</sup> “Yebo, noma ngihamba esigodini sethunzi lokufa. Angiyikwesaba okubi, ngokuba Wena uluQobo lwami. Ngiyokwehla ngedlule lapho, futhi Wena uyongidonsela ngaphandle. Ngiya emanzini amaningi ajulile omkhumbi wami, Wena uyo... Uyihange lami. Amen. Usemva kweveli lapho. UnguWe Oyongiqondisa ngedlule esiphephweni. UnguWe oyoba Lapho, ihange lami eNkazimulweni, uma sengehlela emathunzini esigodi, amathunzi okufa.” Uma sengehlela eJordani, uma sengidingeka ngiwelele ngaphesheya, Yena uluQobo lwami. Ngiboshelwe kuLowo ovukileyo ngakwelinye icala, Uyongidonsa angedlulise emanzini amaningi ayingozi. “Angiyikwesaba okubi, ngokuba Wena unami.” Amen. Iziphepho mazidlange, ukuphila, ukufa, noma ngabe yini ekhona; akukho okuyohlukanisa. Ngiboshelwe kulesosiGxobo.

<sup>131</sup> LesosiGxobo siyabamba. Sibamba phakathi neveli. Sagxilisa okwehange. Sagxilisa okwehange kuNkulunkulu ngaleya. Sagxilisa okwehange enhliziyweni yami. UMoya oNgcwele uyilokho okungishukumisayo kulesosithembiso.

“NGINGUYE,” hhayi ukuthi “Ngiyoba nguye, Nganginguye, Mina ngoluny’usuku ngiyoba khona.” “NgingukuVuka nokuPhila,” usho uNkulunkulu. “Okholwa yiMi, noma efa, wophila. Nophila akholwe yiMi, akasoze afa.”

<sup>132</sup> Ukufa makwenze noma yini okufuna ukuyenza, akusoze kwangikhathaza. Ngoba, ngiyakholwa, ngiyakholwa ukuthi ngisho nasekuguleni okungahle kungithathe, noma enhlamvini ephuma esibhanyini, ngoluny’usuku ingahle ingithathe. Angazi ukuthi kuyoba yini. Kwenza mehluko muni kimi na? “Ngokuba kimi ukuphila kunguKristu, nokufa kuyinzuzo.” O, he! Ngoba, nginqumile ngiMazi ehlezi ngaleya ngaphesheya komfula wokufa, lapho Ayongidonsela khona eBukhloneni baKhe ngoluny’usuku. Ngilungisiswe ngukulunga kwaKhe, ukuthi ngemukele okokufa kwaKhe esiphambanweni, uNkulunkulu wenziwa inyama phakathi kwethu; uselokhu eyinyama kithi, uselokhu enguMoya enyameni yethu. Amen.

<sup>133</sup> UluQobo lwami. Uyikho konke kwami. Noma yini engaphandle kwalokho, ngiza ngingenalutho ezingalweni zami. Angazi lutho olunye ngaphandle kukaKristu, futhi Yena ebethelwe; angifuni kuzwa lutho olunye kodwa uKristu, futhi Yena ebethelwe. Inhliziyo yami ithi “amen” kuzozonke zesithembiso saKhe. Yingakho ngazi ukuthi uMoya oNgcwele waKhe uyinkombandlela, Ungihola ungiqondise eZwini.

<sup>134</sup> Awukaze nakanye omunye wemibono uke usho noma yini kimi kepha lokho okwakuqinisile eZwini. O, yilapho engathola khona isiqiniseko sami, mfowethu. Ngalobo busuku ngenkathi Engitshela ngalokho, ngiyibhekisisile leyomibono. Futhi ngizocela ninginake, ngabe lowombono wake washo noma yini eyayiphambene neZwi na? Asikaze sibekhona isikhathi lapho oke waba yiphutha khona. Ngani na? NguNkulunkulu. Leso yisigxobo sami sokubophela.

<sup>135</sup> Futhi ngiyazi, ngokunye ukusa, embonweni, ngibone abathandekayo bami ngaphesheya komfula ngaleya. Kulapho. Ngiquonde kuleloZwe elithenjisiwe. Ngifanele ngihlangane lapho ngoluny’usuku. Yebo, impela.

<sup>136</sup> UluQobo lwami. UyiLanga lami. UngukuPhila kwami. Uyisigxobo sami sokubophela, iNkanyezi yami yeNyakatho. Uyikho konke lokho ebengingake ngicabange ukuba yikho, Uyilokho kimi. UngukuPhila kwami.

<sup>137</sup> Amahlelo, kimi...Kungesikho ukulimaza imizwa yenu; angifuni ukwenza lokho. Kodwa iZwi linjengenkemba esika-nhlangothi zombili, Lingefuqe lingasikanga, niyabo, ikakhulukazi uma Lisika ebumnyameni. Qaphelani, amahlelo anjengezinye izinkanyezi, agudluka nokuphenduka kwezwe. Kunjalo. Nomaphi lapho izwe liya khona, avumela abesifazane bawo bagunde izinwele zabo, bagqoke izikhindi, nayo yonke eny’into, ligudluka neHollywood nje nayo yonke eny’into.



Kodwa, o, mfowethu, *Lelo* lisalokhu lihleli liyiQiniso, leloZwi elingagudlukiyo likaNkulunkulu ophilayo lisalokhu liyiQiniso! LiloQobo lwami. Elikushoyo kuyiQiniso. Ihlelo maligudlukele nomaphi lapho afuna ukuya khona. Afuna ukudumaza iGama likaJesu Kristu, ngesiqu, lokho kukuwo. Kodwa, kimi, “Alikho elinye iGama phansi kweZulu elinikezwe phakathi kwabantu, eningasindiswa ngalo.” Kimi, lelo yiZwi eliyisisekelo, lilapho-ke itshe legumbi. Angifuni-kugudluka nahlelo.

<sup>138</sup> NgineNkombandlela yami lapha phakathi kwami, uMoya oNgcwele, ungikhomba ngiqonde ngqo oQobweni. “Ngokuba kodlula kokubili amazulu nomhlaba, kodwa amaZwi aMi awasoze adlula.” Futhi ngiLilonde enhliziyweni yami, noMoya oNgcwele ungikhomba kuLo ngqo. Ngingume ukungazi lutho olunye. Lolo luQobo lwami. Malube kanjalo nje. Yileyondlela engilufuna ngayo. O, he! Manje, mfowethu, dade, yenza uQobo lwakho kuYe. Yebo, mnumzane.

<sup>139</sup> Ngesikhathi senkathazo engaba naso lapha kungekudala, ngashonelwa ngunkosikazi, abantwana, yonk’into. Omunye wathi kimi, wathi, “Wayigcina inkolo yakho na?”

<sup>140</sup> Ngathi, “Qhabo, Yangigcina.” Niyabo? Niyabo, nganginoQobo, ukwazi ukuthi ngoluny’usuku ngiyophinde ngibabone. Amen. Ngabe angiphumelelanga ukuba ngangingenalo loloQobo. Lwenzela umehluko kimi, lapho engangiboshelwe khona, ngoba ngangazi ukuthi ngiyophinde ngibabone.

<sup>141</sup> Manje, ngomusa, ngiboshelwe kuLowo Owathi, “NGINGUYE,” hhayi ukuthi “Nganginguye.” “NGINGUYE,” njalonjalo, okhona njalonjalo, ubukonke-, owazi konke, ubukonke-, umninimandla onke, ongenasiphelo, ukuthi Akasuye o “Nganginguye.” “NGINGUYE,” Usalokhu engukuvuka. Usalokhu eyiNkanyezi yeNyakatho. Usalokhu eyikho konke, kimi.

<sup>142</sup> UMose wayenoqobo. Ngenkathi ehlangana nalesosihlahla esivuthayo, lokho kwakuluqobo kuye. Ngenkathi uJoshuwa, ngenkathi uJoshuwa . . .

<sup>143</sup> O, niyazi, ngesinye isikhathi uma uthatha uqobo, uqobo luyokuholela endideni. Kunjalo. Yebo. Indida yinto eyiyo ngempela, kodwa engenakuchazwa. Yindida.

<sup>144</sup> Ngenkathi uJoshuwa emi lapho, futhi wabona ukuthi wayenesidingo! UNkulunkulu wayemthumile ukuba awelele lapho futhi athathe lelozwe, abhaxabule akhiphe bonke labobantu, bese-bese efaka uIsrayeli ezweni. Futhi ngoluny’usuku, izimpi zaxoshwa, futhi zaphuma ezweni. Nento yokuqala niyazi, wayazi ukuthi wayezibhaxabulile, inqobo nje uma wayeziqhumisile. Ngakho, ngenkathi enza, ilanga lase lishona. NoJoshuwa wayeboshelwe oQobweni,

iZwi likaNkulunkulu, uMdali. Wayeboshelwe emsebenzini ayezowenza. Amen.

<sup>145</sup> Ngesinye'isikhathi akuthokozisi ukuba uze ukwenze; uzofanele ulimaze imizwa, usike futhi ugawule. Kodwa wuqobo.

<sup>146</sup> Wayenesidingo. Wathi, "Langa, yima uthule, ngaleya! Nyanga, wena lenga khona lapho!" Futhi, amahora angamashumi amabili-nane, lama lathula. O, ukhuluma ngendida! Kodwa wayeboshelwe oqobweni, enokuthunywa. Yebo, impela, uNkulunkulu wayemthumile.

UJohane wayeqinisekile ukuthi wayezobona iJuba uma Selehlela kuYe.

<sup>147</sup> Ngenkathi ngibona leyoNsika yoMlilo, njengoPawulu esendleleni ebheke ezansi eDamaseku, ngazi ukuthi lolu kwakuwuQobo lukaNkulunkulu, kwakuza imvuselelo eyayizoshanela amazwe. Ngangazi ukuthi Yayizokwandulela ukufika kwesiBili kukaJesu Kristu, futhi ngisakukholwa nanamhlanje. WuQobo lwami, nakuba kwakuyindida. Impela, kwakuyindida, ukuba iNsika yoMilo ilenge phezulu lapho esibhakabhakeni. Namaphepha nayo yonke into ethwebula isithombe saYo.

<sup>148</sup> Kwakuyindida, ngoluny'usuku, ngoMashi 15, noma uMeyi 15, ngiyakholwa... qhabo, Mashi 15, lonyaka odlule. Ngenkathi, izinyanga ezintathu noma ezine phambili, *Banumzane, Sikhathi Sini na?*, ngathi siyophumela lapho, "NeziNgelosi eziyisikhombisa ziyohlangana, futhi zibuye futhi i-iNcwadi yeziMpawu eziyisiKhombisa iyovulwa." Futhi ngimi khona lapho noMfowethu Fred Sothmann, osanda kuthi nje "amen" lapho, ngimi lapho ngakuye, ngani, ngabatshela, "Kuzoba nomsindo ozozamazamisa izwe." Ngase ngithi, "Uzobakhona. Ngu ISHO KANJE INKOSI." Kusemateyipini, amateyipu, amateyipu, kusukela ePhoenix yonke indawo kuzungeze. "Ngu ISHO KANJE INKOSI."

<sup>149</sup> Ngoluny'usuku, ngimi lapho, ngisusa ugudluthukela, noma omakhanda ezinkunzi ngibasusa emilenzeni yami, engathi kwakuyibo; lapho lezozingelosi eziyisikhombisa zabhodloza zivela esibhakabhakeni futhi zazamazamisa indawo, kwaze kwathi, amadwala, esinda amaphawundi angamashumi amahlanu noma amashumi ayisithupha, ayingqikela ezansi emmangweni. Nakho kumi iziNgelosi eziyisikhombisa zimi lapho, zangithuma ukuba ngibuyele emuva futhi ngilethe lemiLayezo, ngase ngithi, "Ngayinye ngayinye" ziyo "hlangana futhi zisho ukuthi kwenzekani." Futhi kwenza ngayo impela leyondlela. Futhi ngenkathi zenyukela Phezulu, *kanjalo*, zaphakama amamayela angamashumi amathathu emoyeni; futhi, ngosuku olufanayo, bathwebula isithombe saYo, isayense yakwenza, futhi sajikeleza izwe. Yindida, kodwa kwakuwuQobo.

Kwangibophela ngqi kuJesu Kristu, ngizongolozela impilo yami kuYe. Ngiyazi kwabonakala kuxakile. Kuhlala kunjalo.

<sup>150</sup> Kwakuyindida kuPawulu, ukuhlanguana noJesu esendleni ebheke eDamaseku. Yindida uma uNkulunkulu eguqula emnyama, inhliziyoyesoni bese eyigeza ibe mhlophe eGazini laKhe uQobo. Yindida. Impela. Niyakholelwa endideni na? Naleyondida, uma ingokweZwi likaNkulunkulu, ingaba luqobo lwakho. Ukuphenduka kukaPawulu kwakuyindida, futhi iphenduka iba luqobo lwakhe.

<sup>151</sup> Khumbulani lapha, ngesinye isikhathi esedlule, ngangihlezi nosokhemisi omdala, futhi sasixoxa endaweni encane. Wathi, “Mfowethu Branham, kukhona engifuna ukukubuza khona.” Futhi wayeyiBaptisti, uqobo lwakhe. Wathi, “Uyakholelwa endideni na?”

Ngathi, “Impela. Ngikholelwa impela.”

<sup>152</sup> Wathi, “Bengingekutshela lokhu noma ubani omunye kodwa wena,” wathi, “kodwa ngi—ngiyazi uyakukholwa lokhu.”

<sup>153</sup> Wathi, “Ngesikhathi sokuntuleka kwezinto zonke,” wathi, “babefanele babe ne oda, ezweni, ukutholela abagulayo umuthi.” Wayesethi, “Ngoluny’usuku, ngangihlezi emuva lapha ekhemisi.” Wathi, “Indodana yami yayilindele abathengi.” Wayesethi, “Ngabona o—owesifazane engena.” Wathi, “Waye . . . Wawungabona ukuthi wayezoba ngumama khona manje.” Wayesethi, “Into encane kwakul’khuni ukuba isukume. Nomyeni wakhe egqoke hlwempu, bobabili. Futhi wencika kwikhawunta. Wayeseya ngale owesilisa wacela indodana yami, wathi, ‘Nginesithako somuthi lapha nokusetshenziswa kwawo esivela kudokotela.’ Wathi, ‘Ungangigwalisela sona bese ngiyisa ukami ekhaya?’ Wathi, ‘Ngizame ukummisa kulowomugqa. Buka nje ezansi emgwaqeni lapho,’ wathi, ‘kuzoba ngamahora amane noma amahlanu.’ Wayesethi, ‘Akasakwazi ukuma manje, ungabona.’”

<sup>154</sup> Nomfo osemncane wathi, “Mnumzane, ngeke nga—ngakwenza lokho.” Wathi, “Ngizofanele ngibe nalelo oda kuqala,” wathi, “ngoba ngeke nga—ngakwenza lokho. Kuphambene nje nemigomo.” Wayesethi . . .

<sup>155</sup> Ubabayi wakhe wathi wayehlezi emuva lapho elalele, abone ukuthi umfana wayethini. Wayesethi, “Umzuzu nje, ndodana. Yini leyo na?”

<sup>156</sup> Wayesethi wenyukela lapho. Nendoda endala, umKristu wangempela, indoda endala engcweliswe ngempela, wathi, “Kuyini, mfowethu olungileyo na?”

<sup>157</sup> Wayesethi, “Mnumzane,” wathi, “Ngi . . . ukami, uselungele nje uku—uku—ukubeletha.” Wathi, “Ngi—ngi . . . Ngine oda elivela kudokotela lapha; omuny’umuthi, ufanele abe nawo khona manje.” Wayesethi, “Ngi—ngimehlisile

ukuba ame egumbini lapho.” Wayesethi, “Ngi—ngi...Buka lomugqa,” wathi, “ngiyangabaza ukuthi ngabe ngizongena yini, kulentambama.” Wathi, “Angazi nje ukuthi—ukuthi ubungangigcwalisela yini lokhu na?” Wathi, “Ngizo—ngizoma ezansi lapho; ngizo—ngizokutholela imali, i oda isifunda sezwe esilikhokhelayo.”

<sup>158</sup> “Ngani,” wathi, “impela, mnumzane, ngizokutholela wona.” Wase nje ebeka i oda phansi, wabuyela emuva. Wathi umfana wakhe waqhubeka wayeseqala ukulindela omunye umuntu.

<sup>159</sup> Wathi, “Inenekazi elincane laqaphelisisa, izikhathi ezimbili noma ezintathu. Lona limi lapho nje, nomjuluko ebusweni balo, azi ukuthi laligula kakhulu. Nomfowethu emi lapho eligaxile, niyazi, ethi, ‘Phakamisa nje, s’thandwa, manje isikhashana nje.’ Wathi, ‘Usokhemese olungileyo uzositholela umuthi.’”

<sup>160</sup> Wathi, “Ngawulungisa umuthi ngokukhulu ukushesha engangingakwenza, ngase ngigcwalisa isithako sami somuthi nokusetshenziswa kwawo.” Wayesethi, “Ngenkathi ngiqala ukulinikeza sona esandleni,” wathi, “Mfowethu Branham, ngabuka futhi ngangisifaka esandleni esinesibazi sesipikili.” Wathi, “Ngabona ameva eshiyeni laKhe.” Wathi, “Ngacimeza, ngase ngibuka emuva.” Wathi, “Ngaqonda ngayo leyonkathi-ke, njengokuba ngangenzile kwa ‘bancinyane balaba abancane baMi,’ kwenziwa kuYe.”

<sup>161</sup> Wathi, “Uyakukholwa lokho na?”

Ngathi, “Ngayo yonke inhliziyi yami, dokotela, ngiwakholwa onke amazwi akho.”

<sup>162</sup> Kuyini na? Wathi, “Kusukela ngaleyonkathi, uKristu ubesho lukhulu kimi. Ngoba, ukwenza lokho kulowo wesifazane,” wathi, “kwakuyindida. Akungabazeki ukuthi abantu abejwayelekile bebengekukholwe lokho, kodwa,” wathi, “Ngacabanga, ukukuxoxela wena nje, ngoba ngiyazi ubenazo lezozehlakalo.”

Ngathi, “Yebo, mnumzane. Kunjalo,” ngasho.

<sup>163</sup> Ngiyakhumbula, ngenkathi, uMartin oNgcwele, ngifunda ngaye. Ngenkathi esengu—ngumfana nje, wabizwa nguNkulunkulu. Abantu bakubo babengabahedeni. Noyise wa—wayewuhlobo oluthi, o, angazi, ngicabanga ukuthi indoda yezempi, futhi—futhi kulungile ukuba abafana babo babalandele. Wathi...ngoluny’usuku edabula edolobheni lapho. Ngiyakhohlwa ukuthi kwakukuphi manje. Futhi ngicabanga ukuthi wayengumFrentshi. Futhi wathi wayedabula esikheleni; kwakukhona ikhehla lilele lapho, libulawa amakhaza, isimo sezulu esibanda kakhulu. Nabantu bedlula, bengaliniki lutho. Futhi wathi wama. Nabantu ngokoqobo babezisho ukuthi bangamakholwa, futhi babedlula, baliyeke ikhehla lilele lapho. Futhi lalizicelela into ethize ukuba lizisonge ngayo, lathi lalibulawa amakhaza.

164 NoMartin oNgwele uwelela lapho, engakaphenduki, manje, wathatha ibhantshi lakhe uqobo, eyisosha, wayeselisika uhhafu laba libili wayesesonga umalalepayipini omdala ngalo kanjalo, wazisonga ngelinye. Abantu bamhleka, bathi, “Isosha elibukeka lihlekisa, lifake uhhafu webhantshi.” Niyabo, kukwenza wenze izinto ngokuxakile. Kwakukhona into ethize kuye, ukuthi wayekholwa ukuthi wayekhona uNkulunkulu.

165 Ngalobo busuku, emva kokuba eseyolala futhi wathatha isihlwathi, wavuka. Kukhona owamvusayo, wayesebheka. Emi lapho ngasembhedeni wakhe, futhi nakho kumi uJesu ezisonge ngalesosiqephu esinye sebhantshi. Lokho kwakungukuqala kukaMartin oNgwele.

166 Kwakuyini na? Wayenoqobo, ukuthi iZwi likaNkulunkulu liqinisile. “Enikwenza kulaba abancane baMi, nikwenza kiMi.” Mfowethu, ngiboshelwe kuloloQobo. Futhi ngiyazi ukuthi ngamunye wenu. . .

167 Esikhundleni sokuba nokubizela ealtare, kulokhu ukusa, ngicabanga ukuthi ngizothanda ukuba nokubizela ukuzahlukanisela. Asizahlukanisele thina uqobo kuloluQobo. Niyakholwa ukuthi iZwi liwuqobo lukaNkulunkulu na? [Ibandla lithi, “Amen.”—Umhl.] Niyakholwa ukuthi Uyafana namuhla ukuthi Wayelokhu enjalo na? [“Amen.”]

168 Kunabefundisi phakathi lapha, ningethande ukuzehlukanisela izimpilo zenu, nje, nje nithathe uQobo na? Sifunani namuhla na? Sifunani ngekhadi lenhlanganyelo noma incwadi esichazayo na? Sifuna uJesu Kristu. Asiboshelwe ekhadini lenhlanganyelo. Siboshelwe eZwini likaNkulunkulu, “UJesu Kristu nguyena izolo, namuhla, naphakade.” Niyakukholwa lokho na? [Abefundisi bathi, “Amen.”—Umhl.]

169 Asiphakameni ngezinyawo zethu nje manje futhi sizinikele ngokuzahlukanisela izimpilo zethu. Ngifuna eyami, nayo. Ngizibophela mina uqobo, kabusha. Ngihlola ifindo lami, ifindo eliboshiwe. Ngihlola uqobo lwami. “Nkosi, uma kukhona noma yini kimi, ngaphandle kweZwi laKho, ikhiphe. Angazi lutho olunye kodwa Wena. Ngifuna ukungazi lutho olunye kodwa Wena.” Manje, ngamunye, ngendlela engeyakho uqobo.

170 Kade ngixoxa nani iviki lonke. Nginitshela iQiniso. UNkulunkulu uliqinisile iQiniso. Uliphinde waliphinda, wabuye waliphinda futhi. Niyalwazi uQobo ukuthi luyini. Manje kinina nami, kanyekanye, nonke nina besifazane, nonke nina besilisa, bafana, mantombazane, noma ngabe ungubani, asithi; nonke nina khwaya, nonke—nonke nina bantu phezulu lapha, ndawo zonke, kanyekanye; phansi ekamelweni elingaphansi, phezulu kuvulande osesitezi, ukuzungeza izindonga, emuva ephikweni; noma ngabe sikuphi, asithathe uJesu, uQobo lwethu, ngokuba sizofanele sifike ezigodini zethunzi lokufa. Angazi lutho olunye

kodwa Yena. UluQobo lwami, ngoba Uvuswe empilweni yami futhi ngiyazi Unguye ngempela.

<sup>171</sup> Asiphakamise izandla zethu nje manje futhi sikhuleke. Asenze inkonzo yokuzehlukanisela kwethu.

<sup>172</sup> Nkosi Jesu, iZwi laKho lisukela endulo, Lingukuqala nokuphela. Mina manje, nalenhlangano yebandla, ngizahlukanisela mina uqobo, kabusha, phezu kwalelipulpiti namhlanje. Ngicelela lelibandla, iLife Tabernakele, ukuzahlukanisela. Xazulula yonke imehluko, mayidlule yonke, yedlule yedlule. Abefundisi beVangeli, okhathazekile... futhi ocabange ukuthi bekuzokwenzeka into ethize. O Nkulunkulu, sizibopha thina uqobo, kulokhu ukusa, kuJesu Kristu iZwi; futhi siquma ukungazi lutho olunye kodwa uKristu, futhi Yena ebethelwe. O Nkanyezi yeNyakatho, O Moya oNgcwele, O Nkombandlela kaNkulunkulu, woza manje ungene kuzo zonke izinhliziyi. Futhi sizahlukaniselela Wena, ngeGama likaJesu Kristu. Udumo kuNkulunkulu! Amen.

Kulungile, mfowethu.



*UQOBO ZUL63-1201M*  
(An Absolute)

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