


UPHAWU LWESILO

NO~~PHAWU~~ LUKAN~~KULUNKULU~~ 2

 Asibe silokhu simile umzuzwana sisakhothamisa amakhanda ethu ngomkhuleko. Ngiyazibuza, sisakhothamisa amakhanda ethu, uma engabakhona phakathi lapha ongathanda ukukhunjulwa emkhulekweni, makwaziswe nje njengoba uphakamisa izandla zakho, bese uthi, “Nkulunkulu, ngihawukele, nginesidingo kulobubusuku, kakhulu.”

² Baba wethu waseZulwini, sisondele esihlalweni saKho sobukhosi, isihlalo saKho sobukhosi esikhulu somusa, eGameni leNkosi uJesu, uMsindisi wethu. Sisondele ngaleyondlela ngoba Wasitshela ukuba size kanje futhi siyokwemukela esikucelayo. Futhi sijabula kakhulu ukwazi ukuthi singaphumula ezinhliziyweni zethu phezu kwalesosiqiniseko, ukuthi Okushoyo, Uyakwazi ukukwenza. Ngokuba kulobubusuku siyezwa ukuthi si, ngokukholwa, iNzalo ka-Abrahama, futhi noma yini ephambene neZwi likaNkulunkulu senza sengathi yayingenjalo, ngoba uNkulunkulu ukhulume iqiniso, futhi siyakholwa ukuthi Uneqiniso, futhi UyiQiniso.

³ Manje, sikhulekela labo abaphakamisa izandla zabo, isandla ngasinye, Nkosi. Uyazi ukuthi bebedingani, Uyazi ukuthi yini ebisenhliziyweni, wona impela umcabango wengqondo yabo ngenkathi bephakamisa isandla sabo. Ngiyakhuleka ukuthi Uzoshaya ukhiphe izono zabo, ushaye ukhiphe ukugula kwabo, ubaphe isifiso senhliziyo yabo, Nkosi. Futhi kwangathi bangaphila isikhathi eside, izimpilo ezijabulisayo lapha, uma kungenzeka, ukuba babone ukuFika kweNkosi okwesibili.

⁴ Sikhulekela ukuthi Uzobusisa iZwi kulobubusuku, njengoba sihlanganyela ngakuLo, ngikhuluma kulobubusuku ngaleyonto enkulu kakhulu impela emnyango wethu, manje kuqhubeka emadolobheni akithi, nasemhlabeni jikelele. Sikhulekela ukuthi Uzosipha okweZwi laKho, ukugcoba kwaKho, Nkosi, ukuze sazi nje ukuthi kukhulunywa kanjani njengeziprofetho zikaNkulunkulu. Siyakucela, eGameni likaJesu. Amen.

⁵ Ningahlala phansi. Kuyinto eyodwa enhle nekhazimulayo ukuza endlini yeNkosi. Futhi kade siwujabulela kakhulu lomhlangano lapha ebandleni noMfowethu Buntain nabefundisi abahlangeneyo ku—kulenhlanganyelo enkulu ebesinayo, nabobonke abantu, bonke abantu abangafundele lutho, futhi abavela emabandleni ehlukeni, zonke izivumokholo, uhlanga, nohlobo.

⁶ Ngehla emsamo kulobubusuku kwenzekile nje ngahlangana nabanye babangane bami, ngihlangane noMfowethu Allcock lapha, okokuqala ngimbona eminyakeni. Ngiyakhumbula okokuqala ngenkathi ngise-Edmonton, eCanada, ngikholwa ukuthi naniphezulu lapho kanye nathi ngalowomhlangano. Umfowethu ovela eHolland ngapha, ngiyajabula ukumbona, nabehlukene endleleni.

⁷ Futhi ngiyazi ngamunye wenu..Ngingathanda ukuba nesikhathi sokuxhawula isandla senu, futhi ngiye ekhaya futhi ngibone ukuthi kanjani...Ngiyazi umkakho ungumpheki obedlula bonke okhona ezweni, ngiyakwazi nje lokho, ngakho ngiyakukholwa. Futhi ngakho-ke ngingathanda ukuya nani ekhaya, kodwa, ngikholwa ukuthi ngasho into enjengaleyo cishe eminyakeni eyishumi nane edlule eCanada, kodwa ngi—ngilindele ukwenza lokho ngolunye lwalezizinsuku ngale esikhathini esikhulu seminyaka eyiNkulungwane, lapho nje esingaba nenqwaba yesikhathi, singadingi ukusheshisa, abantwanyana abazukulimala, akukho qhabo, akukho okungalimaza noma yini.

⁸ Futhi bengicabanga ngokwehla, ngi—ngiyazithanda izintaba, futhi ngicabanga ngesikhathi seminyaka eyiNkulungwane, ngingathanda nje ukuchitha iminyaka eyizigidi ezimbalwa nje ngizulazula phezu kwezintaba, ngiqalaza nje, ngi—ngiyakuthanda lokho.

⁹ Ngi—ngicabanga ngokuhlangana nodade phandle lapho ezintabeni, mhlawumbe ubelapho iminyaka eyisigidi, lihambisana, nje ukuthi inenekazi lizokwenza kanjani, niyazi, nokufana, nomdlwane, noma okuthize, kodwa beliyobe elihamba nengwe enkulu, noma okuthize, ngiyothi, “Unjani, Dadewethu?”

Ngani, ubeyothi, “UnguMfowethu Branham.”

“Ya.”

“Sawubona? Impela ngiyajabula ukukubona.”

“Ubuyocabanga ukuthi kude kangakanani manje, uma ububala isikhathi, ukuthi ubuyobe uphandle lapha, uma into enjengesikhathi.”

¹⁰ “O, iminyaka eyizigidi ezimbalwa, yilokho kuphela okuyikho, uthathe ukushaywa umoya kancane.” O, bekungeke yini kumangalise lokho na? Futhi akusilo nje uhlobo oluthile lwephupho eliyinsumansumane, kuyiqiniso, yiqiniso, kuyiqiniso ngempela. Siya Ndawondawo, sibe ngumuntu othize lapho sifika lapho, ngi—ngiyakuthanda lokho.

¹¹ Manje, izolo ebusuku besiseNcwadini yeSambulo, futhi sikhuluma ngokuthi *UPhawu LukaNkulunkulu NoPhawu LweSilo*, futhi ngizihlanganisa zombili ndawonye. Empeleni, bengineminye imiBhalo ebhaliwe, ngayishiya ibekiwe etafuleni

lasehhotela, noBilly ubuyele emuva ukuyoyilanda, futhi ngi—ngiphume ngokushesha, ngamuzwa ephetha, engibiza. Futhi ngakho ngacabanga ngenkathi esehlile ukuyolanda imiBhalo yami, ngingathanda ukuthi ukubukeza kancane kusukela izolo ebusuku, kanti futhi ngenze izimemezelo ezithile.

¹² Manje, nginemilayezo emithathu ukuba ngiyishumayele kusasa, ngakho, futhi ngi. . . Intuthu yakho ngempela ayiwenzi kahle kakhulu umphimbo wami, futhi, ngempela, kuba kubi. Futhi kusasa ekuseni ngifanele ngibe nokusakaza eKudleni kwasekuseni kweFull Gospel Business Men eClifton's Cafeteria, ngikhulwa ukuthi kuseBroadway, kuBroadway Street, kukhona ababili babo lapho, lona ngu 7th no Broadway, lapho ukudla kwasekuseni okujwayelekile kubanjelwa khona. Futhi ngi—ngikhuluma e. . . ekusakazeni, bese kuthi-ke masinya emva kokusakaza, ngi—ngifuna ukukhuluma e—emzimbeni wamakholwa lapho; lokho kukusasa ekuseni.

¹³ Bese kuthi-ke kusasa ebusuku, emuva lapha e—etabernakele, noma ibandla, njalo. Futhi, kusasa ebusuku, ngicabanga ukuthi besifanele, sivala lapha ebandleni, bekungakuhle ukuba besinomugqa womkhuleko kusasa ebusuku. Nicabanga kanjalo na? Emva—emva komlayezo, bese-ke kuba nomugqa womkhuleko. Ngakho ngizothumela abafana ezansi kusasa ebusuku ngehora lesithupha nqo, ukuze bangezukuphazamisa yonke inkonzo, futhi bakhipe amakhadi omkhuleko, futhi sizobiza umugqa womkhuleko kusasa ebusuku futhi sikhulekele wonke umuntu lapho, manje, ngokuphulukiswa kwemizimba yabo.

¹⁴ Bese kuthi-ke ngeSonto ntambama, kuseholo elikhulu likamasipala, ihholo elikhulu elikhulu, ngicabanga ukuthi yindawo enkulu kakhulu. Futhi sethamba ukuthi niza nabanye abangani, ngoba ngicabanga ukuthi lhlala cishe amakhulu angamashumi amane-nanhlanu, noma into efana naleyo. Isikhathi sokugcina ngangilapho, sekucishe kube yishumi nambili, iminyaka eyishumi nane edlule, uMfowethu Charles Fuller wayenezinkonzo lapho ngalesosikhathi, umKristu omkhulu. Ngineqiniso nonke niyamazi uMfowethu Fuller ovela phandle lapha. Futhi. . . [Umfowethu uthi, “NgeSonto ebusuku.”—Umhl.] [Ini?] [“NgeSonto ebusuku.”] NgeSonto ebusuku, yebo. NgeSonto ebusuku ngelesikhombisa nqo, ngicabanga ukuthi kunjalo, bese kuthi-ke, lokho yileliSonto elizayo ebusuku, ukuvalwa komkhankaso.

¹⁵ Bese-ke sisuka lapho siye enhla eVens- . . . [Umfowethu uthi, “Visalia.”—Umhl.] Visalia. O, he, amanye alamagama ngapha! Bonke ngale phakathi lapho yonke into o G, H na—nabo bonke lo oNgcwele, noNgcwele, futhi njengaleSan *Jose* phezulu lapha, kuzwakala kimi kanjalo. Bangitshela ukuthi yi. . .

¹⁶ Ngezwa umfo ngesinye isikhathi enyukela lapho, futhi

(ngisalinde uBilly) wathi, wangena, wathi, “Nenekazi, ungangitshela,” wayesesitolo othenga udlelele kuso, “lapho uSaint Jose ekhona na?”

Lathi, “Ini?”

Wathi, “San Jose.”

“Ayikho indawo enjalo.”

Wathi, “Kungalapha, khona lapha emephini.”

Lathi, “Leyo yiSan Jose.”

Futhi wathi, “O.”

Lathi—lathi, “Uvelaphi na?”

Wathi, “Kentucky.”

Lathi, “Awu, phandle lapha,” wathi, “bonke o J bango H.”

“Awu,” wathi, “Emuva eKentucky sibiza u J, uJ noH, uH.”

Wathi, “A—angazi ukuthi nikwenza kanjani phandle lapha,” washo.

Lathi, “Ngiyabona usenkonzweni.”

Wathi, “Yebo, mem.”

Lathi, “Uphuma nini enkonzweni na?”

¹⁷ Wathi, “O, ngakuHuni noma uHulayi, eyodwa, ngiqagele.” Wabamba ngokushesha impela, ngoJuni noma uJulayi, wathi, “Huni noma uHulayi.” Ngakho, onke lamagama eSpanishi, ngiwxoxa onke.

¹⁸ Ngakho, kodwa lena yiVen- . . . noma ngabe ikuphi, phezulu lapho, kundawondawo phakathi kweFresno neBakersfield. Sase-ke sizitholela uxhaso, iqembu labefundisi enhla lapho, futhi sinobusuku obuhlanu, siqala zingama 22 kuze kube yiSonto. (Ngiyabonga.) Futhi nginobusuku obuhlanu benkonzo. Futhi si . . . Noma yimuphi wabangane bakho enhla ngalapho, awu, singajabula uku—ukuba nabo benyuke futhi basivakashele, si—siyabathokozela beza.

¹⁹ Manje, i . . . lapho sesihamba, asifuni nje niyeke ukuza enkonzweni, manje, sifuna nilokhu niza nje, nilokhu niza nje ngqo, noma kanjani. Ukuba bengihlala ngapha, mina, mhlawumbe leli mhlawumbe bekungaba yibandla lami lasekhaya khona lapha, ukuba bengihlala lapha, ngibe khona lapha. Ngiyakuthanda, kuyamangalisa, ibandla elincane, unothandekayo, umelusi omncane lapha. Futhi ngiqinisekile ukuthi noma yimuphi umuntu oshumayela iFull Gospel, ngiyomelwa lapho, ngoba yilokho engikukholwayo. Akukho okumelene nanoma yiyiphi yazo zonke ezinye, kodwa okwami nje, ukunambitha kwami—kwami, inhlangano yami ibiyoba yilokho.

²⁰ Manje, ningazikhohlwa izimemezelo manje, kusasa ekuseni, iCafeteria yaseClifton. Nina eniphezulu lapho, noma nilalele,

ngiqagele. . . Ngabe ukusakaza bukhoma, noma ngabe lokho kuyateyishwa, noma ingabe niyazi na? Ukusakaza bukhoma, futhi kusasa ekuseni. Futhi angazi ukuthi kuza kusiphi isiteshi. Kodwa manje-ke ngiqagele umfowethu lapha, awunakho ukusakaza, nawe, lapha, mfowethu, ngeSonto, noma kunjalo na? Qhabo, akukho kusakaza. Nabanye abefundisi, siyalithokozela leliqembu elihle labefundisi elikade lisisiza, futhi, lapha emihlanganweni, abaningi babantu babo bayeza. Futhi ngi—ngiwathokozela ngempela lamadoda. Ngifuna ukusho okuthize lapha kubo.

²¹ Futhi nga—ngazama kanzima, futhi ngakhuluma nomngane wami oyigugu, omncane ekuthatheni lomhlangano ezansi ehholo elukhulu likamasipala, ngakwenza. Kodwa wayenzwelo ngabantu abathi babefanele bame, kanjalonjalo. Kodwa nasi isizathu sokuba ngangingakufuni, Mfowethu. Manje, ngiyazi ukuthi ngezinye izikhathi uyangizwa ngihhala lamahlelo, kodwa lowo akusiwo amadoda okulawomahlelo, lokho yi—lokho nje yihlelo uqobo lwalo. Manje, ngiyakuqonda lokhu, ukuthi uma sehlela lapho kusasa ebusuku, ku. . . kuthiwani ukuba. . .

²² Ukuba besinokubambisana okugcwele nabo bonke abefundisi, bekungaba kuhle ukwehlela lapho, kunjalo, kodwa, noma ngiqonde iSonto, ngiyaxolisa, uma ngi. . . sasinokubambisana okugcwele, bonke abefundisi, lapho ababeyovala khona amabandla abo, kanjalonjalo. Kodwa ukwehlela lapho, abanye babantu ogulayo uzokwehla ukuba akhulekelwe, futhi mhlawumbe abefundisi abakwazanga ngaphambi kwesikhathi, ngakho banezinhlelo zabo uqobo zalobobusuku. Futhi a—angithandi ukwenza lokho, bazalwane, mina, lokho ngukwethembeka, A—angithandi ukwenza lokho, ngoba, empeleni, lengubo yokulala yelula konke, macala omabili, niyazi. Kunjalo.

²³ Futhi ngiyakwenza, uma noma yini engiyihloniphayo, ngamadoda kaNkulunkulu, izinceku zikaNkulunkulu. Futhi, ngesinye isikhathi, uma. . . Uthola abantu abasola kakhulu ezweni, ngabashumayeli, kunjalo, basola kakhulu kunabo bonke. Kodwa ngi—ngifuna ukusho ukuthi kungani, ngoba bangabelusi bezimvu. Kunjalo. Baqapha izimvu zabo, niyabo, banelungelo lokusola, futhi balinde futhi babhekisise. Kodwa lapho ubona iZwi noNkulunkulu besebenza ndawonye, lesi yisikhathi sokungena nakho, niyabo, lapho, ubone iZwi noNkulunkulu behlangana ndawonye.

²⁴ Ngakho bengifuna nje abazalwane abakhonzisayo ukuba bazi ukuthi isizathu sokuthi lokho bekusezansi lapho yingenxa yokuthi umfowethu ucabange ukuthi mhlampe kuzonika abantu ithuba, bonke, ukuba bahlale phansi, inhliziyi yakhe ikukho ngqo, ngiyabona ukuthi uhlose ukuthini, kodwa kimi, bengifuna nje ukuhlala khona lapha ebandleni khona lapha, futhi ngiqhubeke. Kodwa wathi ngeSonto ebusuku babebaningi

kakhulu abajikile, bese—bese-ke ememezela, futhi, ngezinkonzo zokuphulukisa, bekuyokwenza okuningi impela kungena.

Ngakho manje, kusasa ebusuku, kube ngelesithupha nqo, futhi sizoba no—nomugqa womkhuleko kusasa ebusuku, iNkosi ithanda.

²⁵ Kimi, indlela engizizwa ngayo ngakho, sinomugqa womkhuleko njalo ebusuku, niyabo, isizathu, “Lezizibonakaliso ziyakubalandela abakholwayo.” Hhayi ubusuku obubodwa, ebusukwini obuthathu noma obune bokugecina, kodwa lokho uMoya oNgcwele ongene emhlanganweni phakathi kwethu, uphumela phakathi kwabantu futhi ubabize, ubatshele ukuthi bangobani, bavelaphi, ukuthi benzani, kanjalonjalo, nokuthi yini engalungile, nokuthi kuzokwenzekani, nakho konke kanjalo.

²⁶ Bese kuthi-ke abantu, ukukholwa kuvuka kubantu, ngithi, “Manje, bangaki lapha abakholwayo na?” Izandla kuyo yonke indlu siyaphakama. “Manje beka izandla zakho phezu komunye umuntu, ungazikhulekeli wena, kodwa bakhulekele, ngoba bazobe bekukhulekela.” Niyabo?

²⁷ Awu manje, uma lokho kungesikho ngokomBhalo, angikwazi. “Vumani amaphutha enu komunye nomunye, futhi nikhulekelane. Lezizibonakaliso ziyakubalandela abakholwayo, uma bebeka izandla zabo phezu kwabagulayo, bayakusinda.” Niyabo? Lowo ngumBhalo. Ngakho ngizwa ukuthi njalo ebusuku, wonke umuntu uyakhulekelwa, futhi ubeke izandla phezu kwabo, njalo ebusuku, ngiyakwenza.

²⁸ Manje, izandla zami ngeke zibe ngaphezu kwezandla zikanoma ubani omunye, nje o—nje omunye umuntu, kodwa yisandla sikaNkulunkulu osifunayo phezu kwakho. Futhi Wenza, NguNkulunkulu owenza isithembiso. “Uma u... Lezizibonakaliso ziyakubalandela abakholwayo, uma bebeka izandla zabo phezu kwabagulayo, bayosinda.” Yilokho nje uNkulunkulu akwethembisa, khona-ke kusukela lapho, sithatha kusukela khona lapho.

²⁹ Manje, ukubuyela emBhalweni wethu nasesifundweni sethu. Ngabe, Mfowethu Borders, uwufundile yini umBhalo na? Kulungile. Ngiyathanda ukuzwa iBhayibheli lifundwa. ISambulo, ngiphendukele kuso ngqo, isahluko 7 yilapho esizokhuluma khona, kakhulukazi, kulobubusuku, ngiyacabanga. Manje, ake sibuyekeze izolo ebusuku kancane nje.

³⁰ Manje, indaba yethu yile...Sibe nakho, kuqala sibe nezinkonzo zokuphulukisa, sase-ke siya ezinkonzweni zokushumayela iVangeli, futhi manje sinobusuku obubili bokufundisa, futhi kusasa ebusuku nangeSonto ebusuku yizinkonzo zokuphulukisa.

³¹ Manje, izolo ebusuku siqale ukufundisa ngezindaba ezimbili, engicabange ukuthi bezisemqoka kakhulu. Futhi bengingeke ngisho lutho ngalezi ngaphandle uma ngicabange ukuthi bekudingekile. Niyabo? Into yokuqala ngukwexwayisa iBandla, yilokho umlindi akumelayo embhoshongweni. Lapho ebona isitha siza, khona-ke uxwayisa labo abasemzini. Bese kuthi-ke uma umlindi engaxwayisi, khona-ke uNkulunkulu uzobiza igazi lomuzi phezu kwesandla sakhe. Kunjalo. Kodwa uma exwayisa, futhi abantu benganaki, khona-ke igazi labo uqobo liphezu kwabo.

³² Futhi yingalesosizathu nje ngi—nje ngikwendlala ngendlela okulotshwe ngayo *Lapha*. Niyabo? Futhi-ke kukuwe, futhi ngoSuku lokwaHlulela ngiyafuna, lapho ngidlula kulelizwe, uma ngisazizwa futhi ngihamba, ngifuna ukwazi ukusho, njengoPawulu, “Akukho-gazi lamuntu phezu kwezandla zami, ngokuba angigwemanga ukunitshela lonke icebo likaNkulunkulu, njengoba ngilazi,” indlela nje okuyiyo.

Ngiyabonga ngezincwadi zenu zo—zokuphawula nezinto, impela ngiyazithokozela kakhulu impela.

³³ Manje, *UPhawu LweSilo*, *UPhawu LukaNkulunkulu*. Manje, bangaki obelapha izolo ebusuku na? Ake sibone, obe, kade eseklasini. O, cishe wonke umuntu, ngiyacabanga. Kulungile. Manje, ngakho-ke ukuthola isendlalelo esincane lapho esiya khona kulobubusuku nakho. Manje, ngidingeke ngithathe zombili izihloko futhi ngizihlanganise ndawonye, ngoba ziyahambisana ncamashi.

³⁴ Futhi siyathola, ngimemezele lokho ebengicabanga ukuthi beziyikho ekuqaleni, futhi manje ngisebenzisa umBhalo ukufakazisa ukuthi ngicabanga ukuthi lokhu kuqinisile. Ngicabanga ukuthi uPhawu lukaNkulunkulu nguMoya oNgcwele, iBhayibheli liyakwesekela lokho, uphawu lwesilo ngukwenqaba uMoya oNgcwele. Kunezigaba ezimbili kuphela zabantu, nasohlangothini lwensindiso nokwenqaba kuqala kuGenesisi, njengoba yonke enye into iqala.

³⁵ Ngithi, nginenothi namhlanje, elithe, “Ungafakazisa ukuthi i-Assemblies of God yaqala ku—ku—kuGenesisi na?” Angazi ngenhlangano, kodwa umoya okwi-Assemblies of God waqala kuGenesisi, kunjalo impela. Futhi onke amanye amabandla azelwe ngokusha aqala kuGenesisi, nawo onke amabandla *afanele ukuba yiwo*, amabandla ngegama nje, aqala kuGenesisi. Futhi omabili ayemelwe emadodaneni okuqala amabili, bobabili uKayini no-Abela.

³⁶ UKayini wemukela uphawu olungumaka lwesilo futhi waxoshwa. Siyaqonda ukuthi inyoka, okwakuyiyo eyayidukise umama wakhe—wakhe, yayiyisilwane futhi hhayi isilwane esihquzelayo, “Sasinobuqili kunazo zonke isilwane sasendle.” Futhi uGenesisi 14, noma uGenesisi 4:15, njalo, ukuthi

uNkulunkulu wathumela, wambeka uphawu olungumaka uKayini, futhi kwathi nje uKayini angabekwa uphawu olungumaka, waphuma eBukhoneni beNkosi. Nikutholile izolo ebusuku manje na? Nikufundile na? Ngokushesha nje lapho uphawu olungumaka lufika, waphuma eBukhoneni beNkosi, futhi wazithathela umfazi ezweni lakwaNodi. Manje, niyakuthola na? Niyabona ukuthi lokho kukanjani na? Ibandla. Manje, uNkulunkulu . . .

³⁷ UKayini wayefana nomuntu ojwayelekile nje. Uyenyuka, wayenjengo-Esawu noJakobe nje, singaba nephethini lapho futhi. Futhi kulolonke iBhayibheli sibona lowomoya wenyuka, ukhuphuka, ukhuphuka, futhi ekugcineni kuza enhlokweni, khona lapha, kulonyaka esiphila kuwo manje, ngiyakholwa.

³⁸ Manje, uma nizoqaphela, uKayini wayengumuntu, umuntu wemvelo wezwe njengo-Esawu, futhi—futhi wayethambekele ngokwenkolo, ngakho wazi ukuthi kwakukhona uNkulunkulu, wakukholwa. Futhi wenyuka . . .

³⁹ Manje, niyabo, yilapho engihluka khona namabandla athi, “Into kuphela ongayenza ngukukholwa nje, noNkulunkulu uyakuqonda lokho njengokulunga.” Awu, lokho—lokho kuyiqiniso ngomqondo owodwa wezwi, kuyingxenye yeqiniso, kodwa akusilo lonke iqiniso.

⁴⁰ Umfowethu okahle oyiBaptisti wafika kimi esikhathini esingeside esedlule, wathi, “Mfowethu Branham, yini u-Abrahama ayengayenza ngaphandle kokukholwa na? U-Abrahama wakholwa, futhi kwabalelwa kuye ukuthi kungukulunga.”

Ngathi, “Kunjalo, kodwa uNkulunkulu umnika isibonakaliso, uphawu lokusoka ukuthi Wayeyivumile inkolelo yakhe.”

⁴¹ Manje, uMoya oNgcwele uluPhawu lukaNkulunkulu. Manje, uma uthi uyakholwa, futhi ungakawemukeli uMoya oNgcwele, khona-ke uNkulunkulu akakaze akuqonde ukukholwa kwakho okwamanje. Kunjalo. Ngoba uPhawu luwukwazi ukuthi uNkulunkulu usewuqedile futhi waqeda umsebenzi waKhe kuwe, kunjalo, ukuthi Waqonda, impela.

⁴² Omunye wathi, “Kungani ukwenza kuxege kangaka, Mfowethu Branham, uthi, uJohane oNgcwele 5:24 na?”

⁴³ Lokho ngukuqala kukaMoya, kunjalo, ngiyakholwa ukuthi umuntu, uthi nje ungakholwa eNkosini uJesu Kristu, yingxenye kaMoya oNgcwele. Lapho usungwelisiwe, enye ingxenye kaMoya oNgcwele iyakuhlansa, khona-ke ugcaliswa ngoMoya oNgcwele. Kunjalo. Manje, “Kodwa ozwa amaZwi aMi, akholwe NgoNgithumileyo, unokuPhila okuPhakade.” Lunye kuphela uhlobo lwaKho, lokho ngukuPhila kukaNkulunkulu.

44 Manje, siyaqaphela ukuthi uKayini, wenza i-altare, futhi wabeka umhlatshelelo kulo, wehla futhi wavuma ukukholwa kwakhe kuNkulunkulu, futhi wakhonza uNkulunkulu. Ngamany'amazwi, njengendoda ekholwayo nje namhlanje, amashumi ayisishiyagalolunye-nesishiyagalolunye ekhulwini cishe impela, bathi, "*Nakhu.*"

45 "Kungokukwedlula konke engingakwenza," uKayini wathi, "lokhu ngukuthi, nga—nga—ngakha i-altare, ngingowalapha ebandleni, ngenze umhlatshelelo, lokhu kungokwedlula konke engingakwenza, kuthathe noma ukuyeke, nakho-ke."

46 Lokho nje yi, leso yisimo sokuziphatha kwabantu namhlanje, "Ngiya esontweni, ngibasiza benze yonke into. Sakhe isakhiwo esihle, senze konke *lokhu*, futhi senze konke okwalokho, nakho konke. Ngifaka esikhwameni sabafelokazi, futhi ngenza konke *lokhu*. Nakho-ke, okwedlula konke engingakwenza, kuthathe, noma ukuyeke."

47 Kodwa uNkulunkulu uzokushiya, Wakushiya lapho kuKayini, Uzokushiya lapho enzele wena. "Kukhona indlela ebonakala sengathi ilungile kumuntu, kepha ukuphela kwayo kuyindlela yokufa." Yinye kuphela indlela ehlinzekiwe kaNkulunkulu, leyo ngukwehla ngomgudu weGazi kuya kuMoya oNgewe. Ngaphandle kwalokho, usuqedile, usupheliile, awusoze wangena.

48 Qaphelani, "Uma umuntu engazalwa ngokusha, angengene eMbusweni." Kunjalo. Ufanele uze, akunandaba ukuthi ukholwa kangakanani, konke okwenzayo, lokho akunanto eyodwa yokwenza. Lokho kukwenza ube isakhamuzi esihle impela, kodwa hhayi isakhamuzi kulowoMbuso lapho, mhlawumbe salombuso lapha. Kodwa uMbuso kaNkulunkulu ungaphakathi kuwe, uzalwa eMbusweni. UMbuso ungena...UMbuso kaNkulunkulu unguMoya oNgewe, ungowalowoMbuso.

49 Yingalesosizathu abesifazane bengaziphunguli izinwele zabo, bengagqoki izikhindi; yingalesosizathu amadoda engababhemi osikilidi, nezinto ezinjalo, bavela Phezulu, uMoya wabo ubafundisa ukulunga, ubungcwele. Aba—abathuki, aba—abasebenzisi inkulumo embi, nezinto. Kungani na? Bazalwa Phezulu, behlukile, bavela, izakhamizi ezivela Phezulu.

50 Futhi manje, qaphelani, kodwa izwe, bathi, "Awu, ngingowebandla. Ngingowe-Assemblies. NgingoweFoursquare. Nakho-ke, okwedlula konke engingakwenza, kuthathe, noma ukuyeke."

51 Uma uqukule ipuleti lesobho futhi belinolwembu phakathi kulo, ubungeke ulidle, ubungamangalela inkampani, ekunika lona. Kunjalo. Kunjalo, ubungakwenza. Ubungeke ulidlele lutho, kodwa nje uvumela noma yiluphi uhlobo lwemfundisoze endala yehliswe entanyeni yakho emphefumulweni wakho, empeleni, lowomzimba uzofa, noma kanjani. Kunjalo.

⁵² Lapha esikhathini esithile esedlule, ngangisemnyuziyemu, futhi babenokuhlaziya kwendoda eyayisinda amaphawondi angamashumi amahlanu, amaphawondi ayikhulu namashumi amahlanu, njalo, umzimba wayo wawubiza amasenti angamashumi ayisishiyagalombili-nane kumakhemikhali. Wawunomcako nje owenele ukufafaza isidleke sezikhukhukazi, nekhalisiyamu *eningi kangaka*, nakho konke, wawusinda kuphela okubiza amasenti angamashumi ayisishiyagalombili nane.

Kwakukhona abafana ababili bemi lapho, omunye wathi komunye, wathi, “John, asibizi kakhulu kangako, sinjalo na?”

Wathi, “Kunjalo, angikholwa ukuthi sinjalo.” Amaphawondi ayikhulu namashumi amahlanu, ubiza amasenti angamashumi ayisishiyagalombili nane.

⁵³ Manje, awumkhulu kangako kwasekuqaleni, unjalo na? Kodwa impela uyawanakekela lawomasenti angamashumi ayisishiyagalombili-nane. Uyogqoka ibhantshi lesikhumba senyamazane iminki lamadola angamakhulu amahlanu phezu kwawo bese uphakamisa ikhala lakho, uma lina, belizokuminzisa. Impela uyawanakekela lawo masenti angamashumi ayisishiyagalombili-nane. Yebo, mnumzane.

⁵⁴ Kodwa unomphefumulo phakathi lapho obiza amazwe ayizinkulungwane eziyishumi, futhi udedele udeveli agcwalise phama noma yini phansi kukho, futhi ukubize ngokulunga nenkolo, esikhundleni sokuthatha indlela kaNkulunkulu eyiyo ngakho. Kunjalo. Umphefumulo wakho ubiza amazwe ayizinkulungwane eziyishumi, umzimba wakho ubiza amasenti angamashumi ayisishiyagalombili nane kuphela, uyawuhudula, impela uyawanakekela, o, uyawushefa, futhi uwulungise kahle, kodwa he, uwugqokise, kodwa lowomphefumulo, impela ungeke uwugqokise lowo, nje udedele noma yini ihudule idlule kuwo efunayo.

⁵⁵ Nikeze ulwembu kulowo, ubungamangalela i—isitolo othenga udelele kuso esikunika lona, kodwa ibandla lingakutshela, “Xhawulana nomelusi, uthi uyakholwa kuNkulunkulu, udumise, futhi yilokho kuphela ofanele ukwenze.” Uma lokho kunjalo, khona-ke uKayini wayeqinisile.

⁵⁶ Kodwa khumbulani, uNkulunkulu wathi kuKayini, “Wokhuleka njengomfowenu, futhi uyokwenza kahle.” Kodwa wayengafuni ukukwenza.

⁵⁷ Kungaleyondlela namhlanje, abafuni ukukhonza uNkulunkulu ngoMoya nangeQiniso, bafuna nje ukuya esontweni futhi bakhonze ngendlela ibandla elithi khonza ngayo. Khonza lokho uNkulunkulu athi kukhonze!

⁵⁸ UJesu wathi, “UNkulunkulu unguMoya, futhi abakhuleka kuYe bafanele bakhuleke kuYe ngoMoya nangeQiniso.” Kunjalo, kuhlanganiswe ndawonye, iZwi noMoya ndawonye. Futhi

uma uMoya useZwini, iZwi liyoZibonakalisa. Yingalesosizathu impela ubona ukubona okufihlakeleyo, nokuphulukisa, nezinto ezinjalo, yiZwi elibonakalisiwe.

⁵⁹ UJesu wathi, “Hambani niye ezweni lonke nishumayele iVangeli,” Akazange athi hambani niye ezweni lonke futhi nakhe amabandla, noma nenze *ukuthi-nokuthi*, lezozinto zilungile, kodwa akashongo ukuthi hambani niye ezweni lonke futhi *nifundise* iVangeli, Wathi *nishumayele* iVangeli. Ngamany’amazwi, ukushumayela iVangeli bekuyoba ngukubonakalisa amandla kaMoya oNgcwele (UPawulu wathi, “iVangeli alifiki ngeZwi kuphela, kodwa ngamandla, izibonakaliso zikaMoya oNgcwele.”), bekuyofanele kube njalo, lona impela izwi elilandelayo lathi, “nalezizibonakaliso ziyakubalandela abakhohwayo.” Kunjalo. Lizofanele lenze iZwi libonakale.

⁶⁰ Futhi uma uMoya useZwini, uMoya weqiniso kaNkulunkulu eZwini, “Uma nihlala kiMi, neZwi laMi likini, celani enikuthandayo, futhi kuyakwenziwa.” Kunjalo. Niyabo? Kufika nje ngqo emuva ngqo emBhalweni. Ungeke waphuma emiBhalweni, Uzibuyisa ngqo futhi Uzilinganisele phezulu isikhathi ngasinye.

⁶¹ Kodwa uKayini, wayefuna into ethize enhle. Manje, izolo ebusuku bengithi, khumbulani, ubuhle, yilokho okuheha iso. Ibandla eliKatolika kudala, lafunda lokho kudala, ukuthi ngeso yisango eliya emphefumulweni, ukwenza ubuhle, kanjalonjalo, nabantu bawa ngalokho, iHollywood yakufunda kudala, udeveli wakwazi ngaphambi kokuba noma yimuphi wenu akwazi. Kunjalo impela. Yilawomaqhingana asebenza kuwo, into efanayo. Wazibekela umbuso omuhle kakhulu. Bekuhlala kukuhle.

⁶² Ngisho—ngisho nodeveli, emva kokuba isiqalekiso sesifike phezu kwakhe, uba yinyoka, uselokhu eyisidalwa esihle. Bukani ukuthi inganyakaza ngomusa kanjani, nokuthi imibala yayo mihle kanjani, ngisho nesiqalekiso sayo asizange sibususe ubuhle kuyo. Nicabange ukuthi uJuda Iskariyotho wayeyisidakwa esidala, enokhololo phezulu, nezinwele zikanywe zabheka eceleni na? E-hhe, wayehlakaniphile, umfana. Yebo, mnumzane, udeveli uhlakaniphe kakhulu ngalokho.

⁶³ Ngenkathi ngiya ePigalle, uMfowethu Moore nami, ngenkathi ngiseFransi, besicabanga ukuthi siyobona nje lezozifebe ezindala zasePigalle, into nje exovekile, uSathane uhlakaniphe kakhulu ngalokho, abesifazane abahle kunabo bonke owake wababona. Niyabo? Uhlakaniphile. Isono siyayenga, isono sihle, kodwa ngukufa. Kunjalo. Ungabuki ubuhle, buka eqinisweni, hhayi ubuhle. Yileyo indaba ngebandla namhlanje, ligxumela ubuhle, futhi lifa, kunjalo, ngoba lithola

ukufa. Angifuni ukuhlala isikhathi eside kakhulu kulokho, ngiyoshumayela ngakho.

⁶⁴ Kodwa, nokho, sithola ukuthi uKayini ngaleyonkathi, wasuka kuNkulunkulu, futhi wazithathela umfazi kwelinye iqembu, ezweni laseNodi. Yilokho impela umuntu akwenzayo ongeke akhuphuke futhi akhonze uNkulunkulu ngoMoya nangeQiniso, uyasuka futhi azifunele ibandla elizomanelisa, asuke ahambe. Kodwa khumbulani, uSeti kamuva, wayengumfanekiso, u-Abela, engowabulawa, uSeti wathatha indawo yakhe, kwakuyisibonakaliso sokufa, ukumbelwa, nokuvuka kweNkosi, kwabekwa emuva futhi. Qaphelani ukuthi lezozimbewu zehla kanjani, izolo ebusuku.

⁶⁵ Manje, siqhubekele ezansi lapha sithole eminye yemiBhalo yethu—yethu ebesiyisebenzisa. Uphawu lunguphawu olungumaka, kanjani ukuthi uphawu lwasetshenziswa kanjani esikhundleni segama, lufakwe. [UMfowethu Branham ulingisa ukugxiviza uphawu—Umhl.] Futhi iGama likaJesu Kristu liwuPhawu lukaNkulunkulu, ukulunga kukaNkulunkulu. “IGama leNkosi linguMbhosongo onamandla, olungileyo ugijimela kuWo futhi baphephe.” Ngabe lolo uPhawu lukaNkulunkulu na? “Noma yini eniyicela kuBaba eGameni laMi, lokho Ngizokwenza.” Ngabe kunjalo na? “Noma yini eniyenzayo ngezwi noma ngomsebenzi, kwenzeni konke eGameni likaJesu.” Ngabe kunjalo na? Konke okwenzayo.

⁶⁶ Futhi uPetru wathi ngoSuku lwePhentekoste, “Phendukani, nibhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zenu, khona niyakwamukeliswa iSipho sikaMoya oNgcwele,” uPhawu lukaNkulunkulu. Uphawu lukaNkulunkulu olumakiwe, inkomba, yiGama leNkosi uJesu. Futhi lapho uJesu engena kuwe, kufaka uMoya waKhe. Akunandaba ukuthi mangaki amagama obungawabhala ngaphandle kwakho, uma uMoya uphakathi lapho, Uyafakaza ngeQiniso.

⁶⁷ Khona-ke siyathola ukuthi e-Edene uNkulunkulu wathatha futhi waphawula ngomaka uKayini futhi wamkhipha, kodwa uSeti wahlala eBukhloneni bukaNkulunkulu, noNkulunkulu umnika umkakhe. Yile yondlela iBandla leqiniso, Lahlala eBukhloneni bukaNkulunkulu.

⁶⁸ O, ngifisa sengathi bengingaletha uPaul Boyd, usomlando enhla lapha. Empeleni, wayekade elinde iminyaka emithathu enye yezingxoxiswano zangasese. Bamile ekhaya, bavela e-Eshiya, bevela e-Afrika, bevela eNdiya, bevela ndawo zonke, balinde iminyaka kulezo zingxoxiswano. Ngenkathi bengena kulokho, sahlala lapho kuze ukuba uMoya oNgcwele uyakhuluma. Futhi kulokhu ukusa sisakhuluma, imibono yabhoboka.

⁶⁹ Lena yinkonzo yokuvangela, ekhaya lami nasezindaweni ezehlukene, yilapho ukuprofetha kuqhubeka khona. Kufika abantu abangazi ukuthi baphendukele ngaphi, futhi silinda khona lapho kuze kube uMoya oNgewele, abasho neyodwa into, makube nguMoya oNgewele okhulumayo. Futhi Uyangena, futhi uyakwembula, futhi ubatshela ukuthi benzeni, ukuthi bafanele benzeni. Yiba nalowomuntu oyedwa nje. Futhi, o, uNkulunkulu ngokumangalisayo kanjani!

⁷⁰ Kukhulu kakhulu kulokhu ukusa, ngidingeke ngehle ngasengxenyeni enamanzi, ezansi lapho, ndawondawo, ngase ngijimela kumelusi ezansi lapho ngenkathi ngizama, kwanginyakazisa kabi kakhulu, ngizama ukubuyisa amandla ami futhi kwenkulu, imibono enamandla esombulukayo, futhi yembule, futhi isho, futhi, okwenzile, lokho obungafanele ukwenze, nokuthi yini ofanele uyenze, nokuthi yini eyokwenzeka emva kokuba usukwenzile. O, lowo nguNkulunkulu azi. Futhi akukaze nakanye, ngizocela noma ubani ebukhoni, noma yikuphi, ngabe bake batshelwa noma yini, kodwa lokho okwenzeka ngaso sonke isikhathi, impela nje, ngoba Ungeke waqamba amanga, UnguNkulunkulu, uNkulunkulu angeqambe amanga.

⁷¹ O, ukuphila ngaphansi kukaMoya oNgewele! Khumbulani, uSeti wathola umkakhe, uNkulunkulu kufanele ukuthi wamnika umkakhe, wahlala noNkulunkulu. Futhi manje ikholwa eliyohlala neBhayibheli, futhi lihlale noNkulunkulu, khona-ke lizokwenza, iBandla leqiniso lizoba nguMlobokazi kaJesu Kristu. Omunye uzoba nomlobokazi wezwe, noma yini nje, sikutholile lokho izolo ebusuku.

⁷² Futhi, futhi, sifunda lapho cishe lapho uKayini no-Abela, lapho bobabili beqala khona, bese-bese-ke sikuletha ngale eBabiloni, ukuthi iBabiloni labonakala kanjani kuGenesisi, namaphakathi neBhayibheli, okokugcina kweBhayibheli. Sasinakho lapho uJesu, ngenkathi Efika enkundleni, futhi ngenkathi Esuka enkundleni, uJuda wafika ngendlela efanayo; umphikukristu noMoya oNgewele wafika ngendlela efanayo. Futhi imiBhalo yalokho kuMathewu 27, ngakho, 26.

⁷³ Bese kuthi-ke siyathola lapha e...Sithola u-Israyeli, sasino-Israyeli futhi samqhathanisa no-noMowabi, ukuthi u-Israyeli wahlala kanjani eneqiniso, ulibo lwegazi, uqinisile. Futhi siyathola lapha ukuthi uMowabi, ozalwe ngaphandle komshado, oqavile ngakho konke, ngokufanayo nje njengoba u-Israyeli wayenjalo, kodwa u-Israyeli, owayenomndeni weqiniso, wayenezibonakaliso nezimangaliso zibalandela, babenenyoka yethusi, ukuphulukisa ngokukaNkulunkulu, babenokumemeza kweNkosi ekamu, babeneDwala elishayiwe lokusindiswa kwabo, babenoBaba waseZulwini ebondla kuvela Phezulu, babenesikhathi esikhazimulayo, bengaboshelwe ejokeni nalutho, nje ukungakhethi-hlelo kuntanta. Futhi babehlekisa

ngaba ngoba babengesiso ngisho isizwe, abantu abahlakazekile nje.

⁷⁴ Kodwa, nakhu, ngethemba ukuthi niyakuthola, babeqonde ezweni labo lendabuko, umfanekiso ophelele weBandla leqiniso namhlanje, bebheke eZweni lendabuko. Amen. Bezulazula bembethe izikhumba zezimvu, nezikhumba zezimbuzi, futhi beswele, kanjalonjalo, kodwa sibheke uMuzi oMakhi noMenzi wawo nguNkulunkulu. Yileyondelela iBandla leqiniso elihamba ngayo namhlanje. Nabaqavile abakhulu njengoba uMowabi wayenjalo, baphuma nomhlatshelo ophelele, njengoba u-Israyeli ayenawo, ngokuqavile nje, nakho konke, njengoba u-Israyeli wayenjalo, kodwa wayengenawo uMoya.

⁷⁵ Siquhubekela ngale kuKayini...ku-Esawu noJakobe. UNkulunkulu washo ukuthi ukwazi ngaphambili, ukuthi ukumiselwa ngaphambili kukaNkulunkulu kungahle... Akusikho ukuthi uNkulunkulu wayefuna ukulahla u-Esawu ngecala, kodwa azi ukuthi wayeyini...Uma uNkulunkulu enguNkulunkulu, Wayazi yonke into. Wayazi lonke izeze elake laba semhlabeni, Wayazi zonke izimbuzane ezaziyo ke zibe semhlabeni ngaphambi kokuba umhlaba uze udalwe, wayazi ukuthi siyocwayiza kangaki amehlo aso nokuthi sasiyokwenza amafutha amangakanani uma ekhishwa. Akanasiphelo.

⁷⁶ Ubani onga—ubani ongasho ukuthi okungenasiphelo kuyini na? Uma Engesuye ongenasiphelo, khona—ke Akasuye uNkulunkulu, futhi uma Wayengongenasiyiphelo, Wayazi zonke izinto kusukela ekuqaleni. Futhi ngakho ngakho—ke Wayekwazi ukukhetha, hhayi ngoba Wayefuna, kodwa ngoba ukwaziphambili kwaKhe—kwaKhe kwaMazisa ukuthi ubani oyobakhona, nokuthi ubani ongayikuba khona. Yingalesosizathu iBandla lonke, wonke umuntu oyo ke abe soHlwithweni, igama labo lafakwa eNcwadini yokuPhila yeWundlu ngaphambi kokusekelwa kwezwe, kusho iBhayibheli. Kunjalo. UNkulunkulu wayekwazi.

⁷⁷ UJesu wafika ngokwaziphambili kukaNkulunkulu, *owaziyo*, noJesu weza ukuzohlenga, noma abuye alithenge leloBandla. Abashumayeli ufana nokuya echibini bese uphosa inetha phakathi bese ulidonsa. “UMbuso kaNkulunkulu ufaniswa nomuntu othatha inetha futhi aye ogwini lolwandle. Ngenkathi eyidonsa wayene—wayenezilwembu zasemanzini, izinyoka, izinyoka, amaxoxo, nakho konke okunye, kodwa wayenezinhlanzi.” Manje, asazi ukuthi iyiphi inhlanzi nokuthi yikuphi okungesiyo inhlanzi, into kuphela esifanele siyenze ukukhukhula.

⁷⁸ Futhi uMfowethu Buntain ubelokhu ekhukhula lapha isikhathi eside, ngiyaphuma, ngathatha inetha lami, ngikhukhule nawe, Mfowethu Buntain. Ngiyiphosela phandle lapho bese ngidonsela phakathi, nampa benyuka bezungeza

i-altare, basukume futhi benze ukuvuma kukaKristu. Angazi ukuthi iyiphi imbuzi, iyiphi imvu, yiluphi ulwembu, noma ixoxo, kumbe noma ngabe kuyini, kodwa uNkulunkulu wazi ngaphambi kokusekelwa kwezwe okwakuyikho. “Konke uBaba aNgiphe khona kuyakuza kiMi. Futhi akekho ongeza, uma uBaba waMi engamdonisi kuqala. Konke uBaba anakho,” inkathi edlule, “uNgiphe khona, kuzoza kiMi.” Kunjalo. Wakusho.

⁷⁹ Manje, angazi ukuthi ubani, ngivele nje ngiphose inetha, futhi ngithi, “Wozani nonke, nina enikhathelayo nenisindwayo.” Bese kuthi-ke uNkulunkulu uyazi ukuthi yikuphi okuyikho, angazi, akekho omunye owaziyo, kukuNkulunkulu nje. Ngakho kungumsebenzi wethu—wethu ukuqhubeka siqhubeka aze Afike.

⁸⁰ Manje, ngakho-ke iBandla elikhulu Lizilungiselela. Futhi sithola ukuthi u-Esawu noJakobe, ngaphambi kokuba noma yimuphi umntwana azalwe, uNkulunkulu wathi Wayemthanda oyedwa, futhi wamzonda omunye. Futhi khumbulani, babengamawele, umama ofanayo, ubaba ofanayo. Niyakuthola na? Amawele. Yonke imvuselelo iveza amawele, impela iyakwenza. Kunamawele azalwa kumuntu wemvelo nomuntu kamoya. Kwakusemuva ensimini yase-Edene, uKayini no-Abela, into efanayo, yaqala kusukela lapho, ilokhu yehla nje.

⁸¹ Futhi bukani iBandla, uJesu uMelusi, uJuda umphathisikhwama, abafowabo, esizweni esifanayo, kanjalonjalo, khona impela eqenjini elifanayo, ibandla elifanayo, Omunye uMelusi, nomunye, umphathisikhwama, omunye udeveli, noYedwa, uNkulunkulu. Yileyondlela okuhamba ngayo. UJesu wathi, “Ngezinsuku zokugcina imimoya emibili iyosondelana kakhulu, iyodukisa nabakhethiweyo uma kwakunokwenzeka.” Amen. Uma kwakunokwenzeka, kodwa akunjalo, futhi bayo—abasoze bakwenza. Kulungile.

⁸² Kodwa wemukela uPhawu lweqiniso; noPhawu lukaNkulunkulu nguMoya oNgcwele. Manje siphansi ukuqala lapho esigcine khona izolo ebusuku kuHezekeli isahluko 9. Bangaki abakufundile na? Niyithole injabulo enkulu na? Kufundeni, manje. Yilapho umprofethi abona khona ngaphambili iPhentekoste, futhi washo ukuthi kuyokwenzekani, ubone amadoda ayisithupha evela esangweni eliphakeme, futhi ayenezikhali zokucekela phansi. Khumbulani, niqaphelile ukuthi kwakumiselwe kuphela iJerusalema na? EJerusalema nje, ngoba yilapho amaJuda... UNkulunkulu usebenzana nabeZizwe njengabantu ngabanye, kodwa u-Israyeli yisizwe, isizwe sikaNkulunkulu. Yebo.

⁸³ Isithunywa senkolo sama ebandleni lami (Ngizwa uMfowethu Fred Sothmann kanye ngasikhathi, ethi, “Amen,”

phakathi lapho ndawondawo, uphandle ezethamelini, empeleni, abanye babazalwane abavela ngaphandle etabernakele.), umfowethu ongumJuda, ubezama ukungena kwa-Israyeli sonke isikhathi, ezama ukwenzela amaJuda okuthile, uku...wathi wayefuna ukubazuzela iNkosi. Futhi ufika etabernakele ngokunye ukusa, futhi wasukuma ngenkathi ugcobo lwaluqhubeka, wathi, "Mfowethu Branham, ngithanda ukukubuza umbuzo: Ngiyoke ngingene kanjani eJerusalema na? Ngizame ngandlela zonke."

⁸⁴ Ngathi, "Beningeke ngazi ukuthi ngizokutshela ini." Ngalesosikhathi uMoya oNgcwele wanyakaza, wawusuthi, "Akunjalo, ngoba u-Israyeli uyozalwa ngosuku olulodwa." Njalo, ya. O, siseduze. O, sizongena kulokho emizuzwini embalwa manje, iNkosi ithanda.

⁸⁵ Futhi sithola ukuthi ngaphambi kokuba umbulali aphume, lalelani manje, ningakugeji, ngaphambi kokuba umbulali aphume, ubone iNdoda iphuma, igqoke ezimhlophe. Okumhlophe kumeleni na? Ukulunga kwabangcwele. Manje, futhi wayeno—nophondo lukayinki lombhali ohlangothini lwaKhe, Wadabula emzini, okokuqala eJerusalema, futhi wabeka uphawu phezu kwalabo ababebubula futhi bekhala ngezinengiso ezenziwa emzini. Kunjalo, nina bafundi beBhayibheli na? Kwase kuthi-ke ngenkathi kuphuma umbulali, Wathi, "Ungayeki, abadala, abasha, abantwana, izingane, noma ngabe kuyini, bhuhhisa nya yonke into engenalo loluphawu olungumaka." Niyabo? Kwakungasekho lutho olusele. Kuphakathi kokuthi bemukela uphawu, noma babengenalo uphawu.

⁸⁶ Yingalesosizathu kulolusuku esingena ngalo, siza ngqo kukho emzuzwini lapha eTestamenteni eLisha, ukuthi bazo... uPhawu lukaNkulunkulu nguMoya oNgcwele, futhi ngaphandle kwalokho kungokokubulala [UMfowethu Branham ulungisa umphimbo wakhe—Umhl.] (Uxolo.), ulahleke.

⁸⁷ Manje, sithathe imibhalo kaJosephus izolo ebusuku, kanjalonjalo, njengoba ngibhekisele kukho, nabaningi babanye osomlando basendulo. UJosephus uhamba... mhlawumbe waloba ngazo impela izinsuku, futhi waphila eduze kwesikhathi uJesu waseNazaretha ahamba ngaso emhlabeni. Manje, futhi wakhuluma ngakho, ukuthi labobantu ukuthi, wabhekisela kubo, ngiyakholwa, njengamazimuzimu, owayedla umzimba kaJesu waseNazaretha, kusobala kwakuyiSidlo ababesithatha, wayengazi, ungumqondo nje ongaphendukile, wayengusomlando nje. Kodwa yena... .

⁸⁸ Bathi nyelele basuka eJerusalema ngenkathi bebone leyonto iqala ukwenzeka, futhi babaleka futhi benyukela eJudiya, futhi bahamba basuka kulo. Kodwa amaJuda, izinhlango ezinkulu zonke zashwibeka ndawonye, futhi ziyabuya, wathi,

“Sizongena endlini yeNkosi. UJehova uyisiVikelo sethu, futhi siphile kulokhu, uNkulunkulu wakha lendlu, uJehova wenza *lokhu*, noSolomoni wanikela ithempeli, lena yindawo engcwele impela.”

⁸⁹ Kodwa benqaba uMesiya ngenkathi Efika kubo ngayo impela nje indlela isiprofetho esasho ngayo ukuthi Wayezofika, futhi wenze yona impela into iBhayibheli elathi Uyoyenza, kodwa Akafikanga ngokwesayense yabo yezenkolo. Ngethemba ukuthi lokho akulimazi, kodwa ngithemba ukuthi kugxilisa okwehange ngokujulile. Futhi bayeza. Wakhombisa isibonakaliso saKhe sobuMesiya ngayo impela nje indlela iBhayibheli elathi Uyokwenza ngayo. Bangaki okukholwayo lokho na? Impela Wakwenza.

⁹⁰ Sasiyini isibonakaliso sobuMesiya na? WayenguNkulunkulu-mProfethi. Niyabo? Kwase kuthi-ke, futhi ngenkathi bekwenza, basibiza ngokuthini lesosibonakaliso sobuMesiya na? Ukhona ongangitshela na? Basibiza ngokuthini na? UBelzabule, udeveli, umbhuli. Ngoba Wayekwazi ukubona imicabango yabo, azi ukuthi babecabangani, abatshela ngalezizinto.

⁹¹ Futhi amaJuda eqiniso, athi kwakuyini na? “Leso yisibonakaliso sikaMesiya.” O, uNathanayeli wathi, “Ngempela, Wena uyiNdodana kaNkulunkulu; ngempela, UyiNkosi ka-Israeli.”

⁹² Wathi, “Ngoba ngikutshela ukuthi ngikubonile ngaphambi kokuba uze emhlanganweni, khona-ke u—uyakukholwa na? Uyo—uyokwazi ukubona izinto ezinkulu kunalokhu-ke.” Niyabo, ufanele ukholwe *kuqala*, ukukholwe, khona-ke uzobona izinto ezinkulu kakhulu.

⁹³ Manje, siyaqaphela ukuthi kwenzekeni, kodwa a—a—aqondile, amabandla amakhulu, izinhlangano, abaFarisi, a—abaSadusi, noHerodi, nabo bonke labo, bathi, “UnguBelzabule.” Babefanele baphendule okuthize, babefanele batshele ibandla labo, ngakho bathi, “Ungokadeveli.”

⁹⁴ Manje, kubekeni emqondweni lokho, futhi babengamadoda enkolo, amadoda angcwele, amadoda amesabayo uNkulunkulu, mayelana nezwe, isono esisodwa kubo babeyokhandwa ngamatshe. Izifundiswa, abathweswe iziqu, izitshudeni zasekholiji, emgqeni wabefundisi basesontweni, futhi balahlwa ngecala, futhi uJesu wathi, “Nina ningabakayihlo udeveli.” Khona-ke ungamlahli uMoya oNgcwele lapho Ukutshela lokho oyikho. Niyabo? “Impumpithe ihola impumpithe, aziyikuwela izinko emgodini na?” Impela. Bhekisisani imiBhalo, bhekisisani isithembiso, nazi ihora elisondelayo.

⁹⁵ Labobafundi bagcwaliswa ngoMoya oNgcwele, baphawulwa ngomaka ngalesosibonakaliso ebunzini labo, lapho, lolophawu

lukaNkulunkulu, baqala ukubhekisisa, futhi ngenkathi sebone lokho uJesu akusho kufezeka, baphuma lapho.

⁹⁶ Futhi ake ngikutshele, kungcono uphume, futhi, mfowethu. Mm! Lindani size siqede emizuzwini embalwa, sithole ukuthi sisondele kangakanani. O, uJesu wathi leyonto efanayo iyobe yenzeke ngaphambi nje kokufika kwaKhe futhi, “Njengoba kwenzeka emihleni yaseSodoma, kuyakuba njalo ekufikeni kweNdodana yomuntu.” Wakwethembisa, wafunga ngakho, uNkulunkulu wakwenza, kanjalonjalo, ngakho kufanele kube lapha.

⁹⁷ Manje ngifuna ngempela nje nikhumule i—ijazi lemvula enhliziyweni yenu, nehlixe isambulela, uvele ubeke isambulela sakho seMethodisti ngale ekhoneni, iBaptisti yakho ngale ekhoneni, nePentecostal yakho ngale ekhoneni, futhi asibuke iZwi likaNkulunkulu. Niyabo? Nje sibabeke bonke laphaya manje, futhi asiKubuke. Niyabo?

⁹⁸ IBhayibheli labikezela ngoHezekeli umprofethi, noMoya oNgwele uyafika futhi wenze nje impela njengoba Washo, futhi ngisho nezingane ezincane, iBhayibheli . . . osomlando basho . . . Manje khumbulani, iBhayibheli lathi, “Ungashiya lutho, oluncane, noma omncane, noma omdala, noma konke.” Wonke lowo ongenalo loluPhawu lukaNkulunkulu uyophawulwa ngomaka ngenye indlela.

⁹⁹ Futhi bukani ukuthi ubani owaphawulwa ngomaka wakhishwa kukho na? Amadoda esikhathi eside sokuphila eyanikela ngezimpilo zawo ngenxa yabefundisi basesontweni, abapristi, namadoda adumile, abapristi abakhulu, nezifundiswa. Manje, bangaki owaziyo ukuthi lokho kuyiqiniso na? Ngani, impela kunjalo. Impela, kuyiqiniso. Njengoba nje isifund- . . . Ongwele nje, onomoya omuhle nje, mhlampe abantu abakahle, izakhamizi ze—zezwe, kodwa lokho akuzona izaba. Lapho uNkulunkulu ethumela into ethize futhi wehluleke ukuhamba kuyo, khona-ke uphumile, yilokho kuphela. Kuphakathi kokuthi uyakwenza, noma awukwenzi. Kwakungaleyondlela-ke.

¹⁰⁰ Wonke lowo ongangenanga emkhunjini, waminza, futhi yilokho kuphela okwakukhona kukho, akunandaba ukuthi babengobani. Leyo yinto efanayo, wonke lowo ongekho kuKristu namhlanje uyobhubha ngaphandle kukaKristu. Yiqiniso. Ngakho ungeke uthi, “NgiyiMethodisti, noma iBaptisti, noma iPentecostal,” kumbe noma yini enye, ufanele ube ngokaKristu. Futhi uma ungokaKristu, wenza imisebenzi kaKristu, lokho kuyafakaza futhi kufakazisa ukuthi kunjalo. Ngi . . . Lokho kucace nje njengomBhalo, ngiyazi ukuthi kushiwo kanjani. Lokho kucace nje njengekhala kulobubuso obukhulu, noma ikhala elikhulu kulobubuso bami, njalo. Kunjalo.

101 Manje, qaphelani, ukuthi Wakwenza kanjani. Manje, babe...A—labo owayexwayisiwe, babaleka, nabo bonke abanye babo baya emzini, nosomlando uyasho, ukuthi badla bonke utshani esihlahleni. UTitus wawuzungeza, umuzi, umuzi waseJerusalema, wawuqokiwe. Manje, isikhathi sethu siqokelwe umhlaba wonke, kodwa lokhu kwakungomuzi waseJerusalema kumaJuda kuphela.

102 Futhi uTitus, ngenkathi engena, wa—wazungeza umuzi, wabagcina phakathi lapho iminyaka emibili noma emithathu. Futhi ngenkathi enza, badla utshani ezihlahleni, ixolo eliphuma ezihlahleni, utshani emhlabathini, futhi baze babilisa abantwana womunye nomunye futhi bamudle. Omama babebilisa izingane zabo futhi bayidle, bedlebeleka, behlanya. Kwase kuthi ekugcineni, ngenkathi efohla, wabulala ngokuceka futhi wabulala igazi laze lagobhoza emasangweni omuzi.

103 UNkulunkulu omkhulu, Ogcwele uthando, Ugcwele uthando, ukuze abe wuthando Ufanele abe nokwahlulela ukuze abe nobulungiswa. Ngakho UnguNkulunkulu onomusa kulobubusuku, kodwa, mngane wami, lapho umi phambi kwaKhe ekwaHlulelweni ngalolo olumnyama, uSuku olunamafu, Uzoba nguNkulunkulu ogcwele intukuthelo, iBhayibheli lasho njalo, olakeni lwaKhe.

104 Ngangisezansi ngaphambili, futhi ngangisika kweyami... nginomsiki ezansi lapho wetshe ovela eColorado, wayenetshe elithize, futhi wayesika i, itshe elincane engangifuna ukuliyisa entombazaneni yami encane ngento encane kuba ihambe entanyeni yayo, isiphambano esincane. Futhi ngakho, wathi, “Sika i...ngikhombise ukuthi ngisike kuphi.” Futhi kwakucacile konke, kwase kuthi-ke kwakubukeka kufana namanikiniki, njengamafu elengela phansi, futhi ngabeka lokho phezulu esiphambanweni.

Nenenekazi lathi, “Kungani ungenza lokho na? Awusiki ngani enhle, ingxenye ecacile phandle *lapha* na?”

Ngathi, “Isiphambano asisihle, siwuphawu lokuhlupheka nehlahlo.”

Lathi, “Awu, kungani lokho na?”

105 Ngathi, “Lokho ngamafu olaka lukaNkulunkulu. UNkulunkulu wathululela ulaka lwaKhe phezulu kukaKristu, Owathatha indawo yami eKalvari. Wafa ngaphansi kwezahluhle nolaka lukaNkulunkulu. UNkulunkulu wathululela ukwahlulela kwaKhe okunolaka phezulu kwaKhe, futhi Wathatha indawo yami.” Ngathi, “Ngangiyisoni, futhi Wathatha indawo yami.”

Futhi ngaqaphela izinyembezi zivela emehlweni owesifazane.

¹⁰⁶ Ngathi, “Sinesono, futhi asinathemba, kodwa uNkulunkulu wayazi ukuthi sasifanele simelane nalezizahlulelo, noJesu wasithathela zona. Nalawomafu alenga phezu kwesiphambano kwakungulaka lukaNkulunkulu luthululeka phezu kwaKhe. Futhi Wathwala ulaka lukaNkulunkulu emzimbeni waKhe uQobo ukuze sikhululeke.” O, indaba enje pho! Iqiniso elinje pho! Ulaka lukaNkulunkulu.

¹⁰⁷ Manje, manje niyabona ukuthi kwamelwa kanjani kuHezekeli isahluko 9 eJerusalema. Manje siza eSambulweni. Futhi manje ngithanda nina eninamapensela enu ukuba nibhale lokhu phansi, ngithanda nibhale phansi iSambulo 14:6-12. Lokho yizingelosi ezintathu zokugcina, izingelosi ezintathu. Emva kwezingelosi eziyisikhombisa zokugcina, kwakukhona izingelosi ezintathu ezikhethekile eziphumayo. Nikuqaphelile lokho na?

¹⁰⁸ Futhi manje ngifuna niqaphele lezozingelosi ezintathu zokugcina: Ingelosi yokuqala, leso yiSambulo 14:6-12, ingelosi yokuqala yabetha icilongo leVangeli, futhi yaba neVangeli laphakade lashunyayelwa emhlabeni wonke; ingelosi yesibili ithi ukushumayela iVangeli lobungwele, niyabo, ngoba yathi ibandla lalifebile; nengelosi yesithathu yabhonga ukuba iphunyuke uphawu olungumaka lwesilo.

¹⁰⁹ Bhekisisani, ingelosi yokuqala, enguqukweni, uLuther, washumayela iVangeli; ingelosi yesibili, uWesley, ukungweliswa, ukuhlobonga, waqondisa ibandla; kodwa uMlayezo wesithathu, uMlayezo wePentecostal, ufanele ube, isithunywa seqiniso, ubaxwayisa ukuba baphunyuke ophawini olungumaka lwesilo, ethi, “Omukela uphawu olungumaka lwesilo, ofanayo uyakuphuza ulaka lukaNkulunkulu oluthululelwe enkomishini yolaka, luthululelwe phezu kwabantu.”

¹¹⁰ Yiwo impela uMlayezo namhlanje, ingelosi yesithathu, uMlayezo wesithathu, uMlayezo wokugcina. UMlayezo wamaLuthela wokulungisiswa, uMlayezo kaWesley wokungweliswa, noMlayezo wePentecostal woPhawu lukaNkulunkulu, phunyuka ophawini olungumaka lwesilo, phuma kulezozindonga ezinkulu zaseBabiloni, ubekwe uphawu eMbusweni kaNkulunkulu.

¹¹¹ Qaphelani, lona impela ivesi elilandelayo, ele 12...ivesi 13, “Babusisiwe abafileyo abafele eNkosini.” Yini elandelayo na? I-Armagedoni. Ibandla selihambile-ke emva koMlayezo wengelosi yesithathu. Sasishumayela ngolunye usuku ebandleni lalezozingelosi, futhi sinikeza izingelosi eziyisikhombisa zokugcina, noMlayezo wengelosi, nalolugcobo olukhethekile lufika lwaleyominyaka emithathu, lezozingelosi ezintathu zokugcina.

112 Qaphelani manje, eSambulweni 7 uJohane wathwalwa eMoyeni wangena eNkazimulweni, futhi wabona lokhu kuza, wathi:

...ngabona izingelosi ezine zimi emagumbini omane omhlaba, zibambe imimoya yomine (Manje lalelisisani, geinani imiBhalo yenu ilungele ukubhalwa.) zibambe imimoya yomine...ukuze umoya ungavunguzi phezu komhlaba...

...baze bazibeke uphawu izinceku zikaNkulunkulu wethu emabunzini azo.

113 Manje, qhathanisa lokho noHezekeli 9. SiMbone ephuma nezikhali zokucekela phansi futhi abambe, umbhali waze waphuma futhi wabeka uphawu.

Qaphelani manje, phakathi lapha:

Ngase ngibona enye ingelosi yenyuka iwela empumalanga, inophawu lukaNkulunkulu ophilayo:...

114 Ivela empumalanga, futhi yayizobeka uphawu izinceku zikaNkulunkulu wethu ebunzini lazo. Manje, siyazi ukuthi iBandla alibizwa neze ngezinceku, iBandla lingamadodana namadodakazi. U-Israyeli uyinceku kaNkulunkulu, u-Abrahama wayeyinceku yaKhe, U-Israyeli uyinceku kaNkulunkulu, kodwa iBandla libizwa ngamadodana aKhe namadodakazi aKhe. Niqaphelile na? “Yabamba imimoya yomine.” Kuze kube nini na? “Size sizibeke uphawu izinceku,” u-Israyeli, “zikaNkulunkulu wethu ebunzini labo.”

115 O, ake ngithi gqi ngibuyele emuva emlandweni omncane ngaphambi kokuba siqhubekele phambili. Bhekisisani ukuthi kwenzekeni, manje, izinceku zikaNkulunkulu wethu, u-Israyeli, u-Israyeli wahlakazeka, ngesinye isikhathi wangena eBabiloni, noma, ezansi wangena eBabiloni, khona-ke ngenkathi sebebuyiswa, lokho ngokwesibili, okokuqala kwakuseGibhithe, kwase-ke kuba yiBabiloni, kwase-ke kuhlakazwa nguMbuso wamaRoma.

116 Futhi uJesu wathi kuMathewu isahluko 24, “Fundani umfanekiso...” Njengoba ngiqale izolo ebusuku nginikhombisa, baMbuza imibuzo emithathu, futhi Waphendula imibuzo yabo emithathu. Kodwa ngenkathi befuna ukwazi ukuthi isikhathi sokubuya kwaKhe siyoba nini, Wathi, “Nxa nibona umkhiwane uhluma imiqumbe yawo, nazo zonke ezinye izihlahla, yazini ukuthi isikhathi sesiseduze, ngisho nasemnyango.”

117 Manje, umzenzisi omdala ubamba lokho, ongakholwa omdala, futhi wathi, “Lesosizukulwane sedlula, esinye isizukulwane sesedlule, Waqamba amanga.” Akazange aqambe amanga. Ngoba abanakho ukusebenza kokomoya kweZwi.

Akashongo isizukulwane ngaleyonkathi, Wathi, “Isizukulwane esibone umkhiwane uveza imiqumbe yawo.”

¹¹⁸ Bhekisisani emuva kuJoweli, isahluko 2, lapho engashumayela khona lapha esikhathini esingaside esedlule, izilokazane ezine, “Okushiywe yisibotho inkasa iyakudla; nokushiywe yinkasa, kudliwe yisikhonyane.” Niyakhumbula ngishumayela lokho na? Ngicabanga ukuthi kwakulapha eCalifornia, ekudleni kwasekuseni, ngikholwa ukuthi kwakusePhoenix. Okushiywe amaMethodisti, amaBaptisti akudlile; okushiywe ngamaBaptisti, kudliwe yiPentecostal, kwakudilizele phansi wonke umvini, “Kodwa Ngizokubuyisela, isho iNkosi, konke . . .”

¹¹⁹ Futhi bhekisisani, lesosilokazane esifanayo siyinto efanayo, kuphela ezigabeni ezehlukene. Isibotho siba yinkasa, kanjalonjalo, futhi nje zidle njalo, futhi leso yisilokazana. Zaqala ukudla uthando lobuzalwane, zithatha iBhayibheli, futhi zibambisa ngenye into ethize. Futhi nginikeza izinto ezine ezinkulu futhi ngakufakazisa ngomBhalo, izinto ezizidlayo nya, ukufundisa kweZwi likaNkulunkulu leqiniso, uthando lobuzalwane, njengoba uPawulu asho, osekuvele kuqalile, kwabaseKorinte bokuQala 13, zonke lezozinto, ukuthi zazikudla kanjani nya, futhi nje zidle iBandla laze layothi ngqu phansi esiqwini, kodwa Wathi, “Ngizokubuyisela, isho iNkosi,” kunjalo, “yonke iminyaka ezayidlayo,” nazo zonke izinto ezazizenzile.

¹²⁰ Qaphelani, u-Israyeli, “Lapho wena,” ubulokhu uyilomkhiwane, “lapho ubona lesisihlahla siveza imiqumbe yaso,” ini? Isizukulwane esibona u-Israyeli eba yisizwe, lesosizukulwane asiyikudlula kuze kugcwaliseke konke. Bhekisisani! O, anikuboni na? Lapha, babuke. Manje, uNkulunkulu ubelokhu edingeka njalo aqhube amaJuda, awazange abe noMoya oNgcwele. Abaningi babo babengebakholwe ngisho nabaprofethi babo, izithunywa zabo, futhi Wadingeka abaqhube.

¹²¹ Futhi yilokho Azodingeka akwenze ebandleni labeZizwe, Uzodingeka abhidlize lezizithiyo zamahlelo. Sivumela ubukhomanisi buqale ukudla ngakithi, futhi khona-ke sizodingeka sihlugane ndawonye. UNkulunkulu uzokwenza iZwi laKhe ligcwaliseke, ngoba isivumelwano asinambandela, hhayi ukuthi “Uma uthanda, Ngizo,” kodwa, “seNgivele ngikwenzile.” Kunjalo. O, ngiyakuthanda lokho! Mm! Lokho nje kungenza ngizizwe ngikholwa.

¹²² Qaphelani ukuthi Wenzani lapha manje, hhayi ukuthi “Uma uthanda, Ngizo,” lokho—lokho kwaphela ngenkathi u-Adamu ephula isivumelwano sakhe, no-Israyeli wephula isivumelwano sakhe, kusukela ku-Eksodusi 19, kanjalonjalo, kodwa lesi yiso, isivumelwano, ngumusa. UNkulunkulu wafunga, watshela u-Abrahama, Wazifunga Yena uqobo

ukuthi kuyoba njalo, futhi Wathatha isifungo ngaYe uqobo. Ngakho ngeNzalo ka-Abrahama yeqiniso nguJesu Kristu, okungumusa kaNkulunkulu, futhi akusekho mthetho kuyo, qhabo, mnumzane. Umthetho awuxhumene nakho nhlobo, ungaphezu komthetho, phezu komthetho, wuthando. Uthando lungaphezu komthetho, umusa. Umthetho wavela ngoMose, umusa neqiniso kwafika ngoJesu Kristu.

¹²³ Ngifisa sengathi ngabe benginobunye ubusuku obumbalwa ukushumayela ngokuthi *Yizweni* ngalokho, eNtabeni yokuGuqulwa isimo, ubungakubona ngokuphelele, ukuthi kanjani uNkulunkulu... sithatha lokho futhi sisebenze lokho phakathi lapho, futhi sikhombise nje ukuthi kanjani leyomithetho, nabafundisi, kanjalonjalo, nokuthi kwenzekani.

¹²⁴ Nokho, manje qaphelani, u-Israyeli, uNkulunkulu wadingeka enze lukhuni inhliziyo kaFaro ukuba abaxoshe okokuqala. Futhi Wenze into efanayo ngalesisikhathi, Wenza lukhuni inhliziyo kaHitler ngokumelene namaJuda, yilokho okwaqala impi. Khumbulani, uNkulunkulu wathi, "Oqalekisa u-Israyeli, Ngiyakubaqalekisa, obusisa u-Israyeli, Ngiyakubabusisa." Futhi kwahlakazeka emhlabeni wonke. Futhi khona-ke Wenza lukhuni inhliziyo kaHitler, wenza lukhuni inhliziyo kaMussolini, wenza lukhuni inhliziyo kaStalin, zonke izinhliziy ezehlukene zesizwe, Wazenza lukhuni, futhi ekugcineni wavula indlela, no-Israyeli uyabuya futhi usevele usezweni lakhe lendabuko.

¹²⁵ Uma ufuna ukubona ukuthi lusuku luni lwenyanga, buka ekhalendeni, uma nifuna ukubona ukuthi suku luni enkathini yonyaka okuwusuku lokufika kweNkosi, bhekisisani lapho u-Israyeli ehlezi khona, leso yisikhathi sesikhathi sikaNkulunkulu. Nango, ehlezi ezweni lakhe lendabuko, ifulege elidala kunawo onke emhlabeni, inkanyezi enamachopho ayisithupha kaDavide, ifulege elidala kunawo onke emhlabeni liyandiza futhi okokuqala iminyaka engamakhulu angamashumi amabili-nanhlanu. Yebo, mnumzane. Yebo, ibhanela elalizophakanyiswa. U-Israyeli, iPalestine iqhakaza njengembali, funda emaphephabhukwini, futhi ubhekisise ukuthi abuya kanjani, ezansi le e-Iran, kanjalonjalo.

¹²⁶ Iphephabhuku i*Look* liqukethe izindatshana, ukuthi baphuma kanjani balandela lawomaJuda. Babengeke bangene kulelobhanoyi, lowo Rabi omdala waphumela lapho, wathi, "Umprofethi wethu wasitshela, u-Isaya, amakhulu eminyaka edlule, izinkulungwane zeminyaka eyedlula, ukuthi lapho sesibuyela ezweni lendabuko, siyobuya ngamaphiko okhozi. *Nanto* luhlezi." Amen. Bangena ngqo futhi basuka bahamba.

¹²⁷ Ngenkathi uMfowethu Arganbright, omunye wabazalwane bethu lapha, ngenkathi, o, ngenkathi engikhiphele oGwini oluseNtshonalanga ngalesisikhathi, wayelapho ethatha

izithombe. Ezinye izithombe, nginesisodwa esithi *Imizuzu EmiThathu Kushaye Iphakathi nobusuku*, nesayense ithi yilokho okuyikho, imizuzu emithathu ngaphambi kwaphakathi nobusuku. Futhi sibuka laphaya futhi sibone onke lawomaJuda ebekwe ezweni lawo lendabuko.

¹²⁸ ULewi Pethrus, bangaki abake bezwa ngaye na? Ibandla laseStockholm eSweden, umfowethu omangalisayo, wathi kimi, “Mfowethu Branham, amaJuda abehlala njalo ebakholwa abaprofethi bawo.” Wathi, “Uma nje wehlela kwa-Israyeli!”

Ngathi, “Kuhle, lokho kubukeka kukuhle kimi.”

¹²⁹ Wathi, “Buka, wona, ngabathumelela ezansi isigidi salamaTestamente, bafunda kusukela ngemuva kuya ngaphambili, futhi—futhi bafunda lawo maTestamente eLisha.”

¹³⁰ Babuza lamaJuda, bathi, “Nizela ini ekhaya, niletha ubaba wenu nomama, nalabo abayizimpumputhe, nabagulayo, futhi nibathwala nibangenisa, niza ezweni lendabuko ukuba nife na?”

Athi, “Siza ukuzobona uMesiya.” Amen.

¹³¹ Mfowethu, ungakhathazeki, oweZizwe, usuku lwakho seluzophela nje. Ake nginixwayise eGameni leNkosi: Umnyango wabeZizwe uyavala impela nje njengoba ngimi lapha. UJesu wathi abakaMohamede lapho bayonyathela phansi izindonga zaseJerusalema kuze kuphele isimiselo sesikhathi sabeZizwe, noma sigwaliseke. Nango la ekhona, u-Israyeli ezweni lakhe lendabuko, isizwe esinempi yaso uqobo nemali yaso uqobo. Amen. Useyisizwe esigcwele manje, umkhiwane uveza imiqumbe yawo, futhi usuvele uhlumile.

¹³² Futhi ngenkathi befika lapho, babanika lamaTestamente eLisha, buza uLewi Pethrus. Bafunda leliTestamente eLisha ngalokho uJesu ayeyikho, abazange bezwe ngaYe, bathi, “Uma lona kunguMesiya, khona-ke Akafile, khona-ke asiMbone enza isibonakaliso sikaMesiya, futhi sizoMkholwa. AsiMbone efakaziswa. Siyabakholwa abaprofethi bethu, noMesiya uzoba ngumProfethi. AsiMbone enza isibonakaliso sikaMesiya, umProfethi, futhi sizoMkholwa njengoMesiya.” O, ukuhleleka okuphelele kanje pho, kuphelele nje!

Ngathi, “Nkosi, mangihambe.”

¹³³ Futhi ngenkathi ngehlela eCairo, eGibhithe, ngaphambi nje kokuba sihlangane naleyoNkosi uFarouk, futhi thina, eRoma, sase-ke sehlela eCairo, eGibhithe, ngangiphethe ithikithi lami esandleni sami ukuba ngihambe, ngenyuka, futhi sebevele bayibizile indiza, noMoya oNgcwele wakhuluma, futhi wathi, “Hhayi manje, leli akukabi ihora okwamanje, ukukhothoza okuningi ukuba ukwenze.”

¹³⁴ Kwakul’khuni ukuba ngikukholwe. Ngaphuma emva kwendlu yamabhanoyi, uNkulunkulu unguMahluleli wami, ngase ngikhuleka, ngaguqa phansi, ngathi, “Baba waseZulwini,

elinye ihora nje noma amabili futhi ngizoba sePalastine, ngizophosela inselelo lawomaJuda, futhi ngithi, ‘Nishilo yini ukuthi uma lowoMesiya enguMesiya weqiniso, ake niMbone enza isibonakaliso somprofethi, futhi nizoMkholwa na?’” Thola iJuda ukuba likwethembise, lizoligcina izwi lalo. “Manje, uma lowo kunguMesiya weBhayibheli, khona-ke WayengumProfethi, futhi Usalokhu engumProfethi. Manje, uma Enza isibonakaliso sikaMesiya, uzoMkholwa na?”

¹³⁵ Khona impela enkundleni efanayo, uthi, “Zikhetheleli nina iqembu lamadoda, bese niwabeka phandle lapha, ndawondawo, tholani ukuthi ngabe UngumProfethi okwamanje, noma qha—noma qha. Mabakubone kwenziwa. Manje-ke khona ngqo kulezozinkundla ezifanayo lapho oyihlo, okhokho, benqaba uMoya oNgcwele, umJuda walithatha waliyisa koweZizwe, lapha oweZizwe elibuyisela kumJuda.”

¹³⁶ Nxa leloJuda lemukela iVangeli, izinsuku zabeZizwe seziphelile. Kodwa Akavumanga ukuba ngihambe. Ngani na? Angazi. Lapha umzuzu nje, futhi sizonikhombisa emBhalweni ukuthi kungani.

¹³⁷ Qaphelani, zenziwa lukhuni izinhliziyi zabo. Manje, wake waba nini umbango ophelele womhlaba wonke emva kwalesosikhathi na? KwakuyiMpi yokuQala yoMhlaba. Zonke izimpi, izizwe, zazibuthana e... [Akuqoshwanga eteyipini—Umhl.]

¹³⁸ ...babebhala ngokuncipha kweMpi yokuQala yoMhlaba. Akekho owaziyo namhlanje ukuthi ubani owenza udaba lokuthula. UKaiser Wilhelm wathi akakwenzanga, akukho-jenene owathi akakwenzanga. Kodwa qaphelani, kwakuxake kanjani! KwakungoNovemba ziyi 11, ngeleshumi nanye nqo emini. Usuku lweshumi nanye lwenyanga, inyanga yeshumi nanye onyakeni, ihora leshumi nanye losuku, nemizuzu eyishumi nanye kushaye eleshumi nanye.

¹³⁹ Kwakuyini na? “Bamba!” Yama ngokungaqondakali. Kwenziwa yini na? Udaba lukaNkulunkulu lwaphuma ukuba luyibambe. “Bamba imimoya emine,” (*Imimoya* kuchaza, “impi nombango,” siyazi.) “size sithole u-Israyeli esebuyele ePalastine futhi. Bamba imimoya emine.”

¹⁴⁰ Futhi yama khona lapho ngehora leshumi nanye, ngoba niyakhumbula uJesu ekhuluma ngabantu behora leshumi nanye na? Futhi lowo ongena ngehora leshumi nanye, Wathini na? O, ungabi yisimungulu, yiba ngokamoya. Bukani, Washo kanjani na? Abantu behora leshumi nanye bathola inkokhelo efanayo nalowo owafika ngehora lokuqala. Khona-ke umbhaphathizo kaMoya oNgcwele uzofanele ubuyele emuva ngqo bese ubeka uphawu iJuda, njengalowo wokuqala wabekwa uphawu, labobantu behora leshumi nanye. “Bamba imimoya yomine,

ungavumeli izwe libhujiswe size sibeke uphawu izinceku zikaNkulunkulu wethu ebunzini azo.”

¹⁴¹ Lokho sekusondele eminyakeni engamashumi amahlanu edlule ngenkathi uMoya oNgcwele ufikile uvela empumalanga, wehlela phezu kwabantu, nePentecostal, i-Azusa Streets, kanjalonjalo, yaqala. Manje, kuzokwenzekani na? Bafanele bakubambe, bangawubhubhisi wonke umhlaba, ngoba Wayengeke akwenze ngaleyonkathi, empeleni, kodwa manje sebenebhomu elivamile elizobhuhhisa wonke umhlaba. Kunjalo. Siwubambe kuze kube nini na? “Size sibeke uphawu, emabunzini, izinceku zikaNkulunkulu wethu.” O, mfowethu, nakho lapho okhona, nakho lapho okhona.

...sizibeke uphawu izinceku zikaNkulunkulu wethu emabunzini azo.

Futhi Uqhubeka lapha, futhi wathi:

*...ngizwa umumo wababekwa uphawu...
kwakungamakhulu namashumi amane...
izinkulungwane ezine...*

¹⁴² Nikeza izinkulungwane eziyishumi nambili esizweni ngasinye. O, he, aniboni ukuthi ngiqonde ukuthini na? UmBhalo ngokuphelele ukukubeka. Manje, khumbulani, bonke ngaphandle kwalokho, babhubha.

¹⁴³ Manje, iMpi yokuQala yoMhlaba, iMpi yesiBili yoMhlaba, futhi manje sesilungele iMpi yesiThathu yoMhlaba, ivunguza yonke indawo. Kuyini na? U-Israyeli usezweni lakhe lendabuko, ulindele uMesiya wakhe. Ibandla labeZizwe, unyaka wePentecostal, uLuther, uWesley, futhi manje unyaka wePentecostal usube sivivi, futhi wahlanza uJesu wamkhipha, futhi Uyabahlanza, kunjalo, unyaka wePentecostal.

¹⁴⁴ Kodwa ekupheleni nje ngaphambi kokuba izwe libhujiswe, uJesu wathi, “Njengoba kwenzeka emihleni yaseSodoma, kuyakuba njalo ekufikeni kweNdodana yomuntu,” ukuthi ibandla labeZizwe lalizokwemukela amandla afanayo, ingelosi efanayo, ufakazi ofanayo, i...Impela, ungakubona lokho, kucace nje bha, umntwana ubengakubona. Niyabo?

¹⁴⁵ Nakho lapho okhona, sisesikhathini sokuphela, yonke into iyakumemezela. Noma yikuphi lapho ofuna ukuya khona eBhayibhelini, ulele khona lapha, buka lapha, izwe linokwethuka, yini indaba na? Yonke into, izizwe ziyazamazama.

Izizwe ziyazamazama, u-Israyeli uyaphaphama,
Izibonakaliso iBhayibheli elazibikezelayo;
Izinsuku zabeZizwe zibaliwe, ngokwesaba okukhulu okuthiyayo;
“Buyani, O bahlakazekileyo, kwabakini.”
(Kunjalo.)

Usuku lokuhlengwa seluseduze,
 Izinhliziyo zamadoda zehlulwa ngukwesaba;
 (Kunjalo, akunjalo na?)
 Gcwaliswani ngoMoya, izibani zenu
 zilungisiwe zahlanzwa,
 Bhekani phezulu! Ukuhlengwa kwenu
 sekuseduze.

Abaprofethi bamanga baqamba amanga,
 iQiniso likaNkulunkulu bayaliphika,
 Ukuthi uJesu uKristu unguNkulunkulu wethu.

¹⁴⁶ O, yini indaba ngalelizwe empeleni na? Yini engalungile na? O, vukani, nina bantu, futhi niphendukele kuNkulunkulu! Yini indaba ngani na? Anikuboni yini ukuzamazama okukhulu kukaNkulunkulu, iNgelosi yaKhe yehla, ihamba, yenza izibonakaliso nezimanga ezifanayo, khona impela Athi Uyokwenza, ubusuku ngabunye, phambi kwenu ngqo na?

¹⁴⁷ Awu uthi, “Kubukeka sengathi bebefanele bazi enhla eWashington, DC.” Akayanga kuKayafase, Weza kwabaKhe uQobo. LeNgelosi ayehlelanga eSodoma, Ayihambanga nabo bonke uBilly Graham wesimodeni, nabo, behlela lapho futhi bazama ukubabizela ngaphandle, kodwa leNgelosi yahlala neBandla elikhethiweyo, u-Abrahama, ababizelwe ngaphandle. Amen. Whewu! Mm! Udumo! Kumangalisa kanjani!

¹⁴⁸ Yini uPhawu lukaNkulunkulu na? Yini uPhawu lukaNkulunkulu na? Kwabase-Efesu 4:30, “Ningamdabukisi uMoya oNgcwele kaNkulunkulu, enabekwa uphawu ngaye kuze kube luSuku iBandla elihlengwa ngalo eNkazimulweni.”

¹⁴⁹ Manje futhi, nifuna ukubeka omunye umBhalo na? Kwabase-Efesu 1:13, uPawulu ekhuluma. KwabaseGalathiya 1:8 kwathi, “Uma iNgelosi evela eZulwini, ifika yashumayela noma yini enye, mayibe ngeqalekisiweyo.” Yebo. “Emva kokuba senikholiwe, nabekwa uphawu ngoMoya oNgcwele wesithembiso. Emva kokuba senikholiwe, ni . . .”

¹⁵⁰ Manje, mfowethu oyiBaptisti, Presbyterian, ake ngikubuze okuthize: Uthi wemukela uMoya oNgcwele lapho ukholwa na? UPawulu wathi, “*Emva* kokuba senikholiwe, nabekwa uphawu ngoMoya oNgcwele,” kamuva.

¹⁵¹ IZenzo 19, uPawulu wahlangana namanye amaBaptisti, u-Apolo, isazimthetho esiphendukile, omunye wabafundi bakaJohane, enhla lapho beshumayela iVangeli, benenjabulo enkulu, futhi bememeza, futhi bedumisa uNkulunkulu, noma kunjalo babengenawo uMoya oNgcwele. UPawulu uyafika, futhi wahlala ubusuku bonke no-Akwila noPrisila, wayekade esejele ngenxa yokushumayela iVangeli nokukhipha idemoni entombazaneni. Wayese-ke eza ngaleya lapho ababekhona, futhi bamenyusela e-e, ngoba, babengabenzi bamathende, wahlala nabo, base-ke benyukela lapho u-Apolo

ayenalomhlangano. Emva kokuphela kwenkonzo, uPawulu wathi kubo, “Namamukela yini uMoya oNgcwele *lokhu* nakholwayo na?”

Enye indoda yathi ngolunye usuku, “Akusikho ngaleyondlela kokwasekuqaleni.”

¹⁵² Ngikushaya indiva lokho! Hamba uthole i-*Emphatic Diaglott*, futhi ubone ukuthi ayisho yini into efanayo, “Namamukela yini uMoya oNgcwele *lokhu* nakholwayo na?” Khona *lapha* kwathi, “Emva kokuba usukholiwe, khona-ke wabekwa uphawu ngoMoya oNgcwele wesithembiso.” Ungamkhiphi lowomlobokazi osivivi, ngena *lapha*, ungene endabeni futhi ukuthole. Ngena emshayweni noKristu, uMoya oNgcwele, uzwe useZulwini.

“Namamukela yini uMoya oNgcwele *lokhu* nakholwayo na?”

Wathi, “Asazi ukuthi ukhona, noma ukhona uMoya oNgcwele.”

Wathi, “Wabhaphathizwa kanjani na?”

Wathi, “KuJohane, sabhaphathizwa.”

¹⁵³ Wathi, “Lokho ngeke kusasebenza.” Futhi wabayala ukuba baphinde babhaphathizwe futhi eGameni likaJesu Kristu, wabeka izandla zakhe phezu kwabo noMoya oNgcwele wehlela phezu kwabo, futhi bakhuluma ngezilimi, futhi baprofetha, futhi bamdumisa uNkulunkulu, emva kokuba kade bekhola, bememeza, futhi benesikhathi esikhulu. Babengakabi nawo uMoya oNgcwele. O!

¹⁵⁴ Wathini uPawulu na? “Uma iNgelosi evela eZulwini ishmayela noma yiliphi elinye ivangeli, mayibe ngeqalekisiweyo,” isizathu uSathane angaziguqula qobo lwakhe. Kodwa hlala neZwi. Kunjalo.

¹⁵⁵ Manje, emva kokuba usukholiwe, khona-ke uba yiNzalo ka-Abrahama, ngempela iNzalo ka-Abrahama lapho u. . . Siba kanjani yiNzalo ka-Abrahama na? Sifile kuKristu, khona-ke siyiNzalo ka-Abrahama, futhi siyizindlalifa kanye no-Abrahama ngokwesithembiso.

¹⁵⁶ *Emva* obaluliwe kusho ukuthi, “umsebenzi osuqediwe.” Emva kokuba usukholiwe. *Emva* kusho, “into ebi. . . into ethize ngaphambi kwalokho,” khona-ke lona ngumsebenzi osuqediwe. Uphawu luwumsebenzi osuqediwe. Lapho ubhala incwadi yakho ephelile, noma ngabe izoba yini, ibeke uphawu ngegama lakho. Emva kokuba umthwalo usuqediwe nya, ubeke uphawu. [UMfowethu Branham ulingisa ukugxiviza uphawu—Umhl.] Lapho uphuma e. . .

¹⁵⁷ Ngangivame ukusebenza kwaloliwe nobaba wami isikhashana, sasisiza ngokufaka izipolo. Ngabhekisisa, sasiyilayisha phandle lapho. Ngenkathi silayisha yonke imoto kahle nje ngakho konke, inqola, umhloli weza,

futhi wayinyakazisa, wedlula futhi wabona uma kukhona okwakuxega, uma kukhona okuxegayo, wayeyisola.

158 Yileyo indaba ngoMhloli edlula kulobubusuku. Udlula inqwaba yezimpilo zethu, isizathu singawutholi uMoya oNgcwele. O, singahle siqhubeke, senze sengathi sinaWo, kodwa waziwa ngezithelo, waziwa kanjalo-ke. Futhi Uyanyakazisa futhi athole indawo encane exegayo *lapha* yokungakholwa, indawo encane exegayo *ngapha*, indawo encane exegayo *lapha*, Uyasola futhi akubuyisele emuva futhi. Ifanele ilayishwe ithi ngqi, amen, ngoba unomgwaqo omahhadlahhadla ukuba uwuhambe. Futhi lapho uNkulunkulu enika owesilisa noma owesifazane uMoya oNgcwele, Unyakazisa zonke izimpaphe ezixegayo kubo ziphume, unokugibela okuzayo. Amen. Udumo! Abone ukuthi ilayishwe kahle yini.

159 Wenzani na? Ukulungisiswa, Wambiza; ukungcweliswa, Wamhlanza; uMoya oNgcwele, Wambeka uphawu. Walayishwa ngaphakathi wathi ngqi, bese bevala umnyango. Manje-ke yini into yokugcina na? Unamathelisa uphawu kuleyonqola kaloliwe iya esiphethweni sayo, amen, hhayi kuze kube yimvuselelo elandelayo, kodwa esiphethweni sayo. Amen. “Ngalokho, ningamdabukisi uMoya oNgcwele kaNkulunkulu, enabekwa uphawu ngaye kuze kube . . .”

“Imvuselelo elandelayo iyafika na?”

Qhabo.

“Uze uthathe umcabango wokujoyina elinye ibandla na?”

Qhabo. “Kuze kube luSuku lokuhlengwa kwakho.” Lapho uNkulunkulu ekunika uMoya oNgcwele, kungumsebenzi osuqediwe. Amen.

160 Lapho ingane, ngasho ngobunye ubusuku, iphuma, yini into yokuqala empilweni yemvelo na? Amanzi ayaqhuma, kusekuzalweni kwemvelo. Yini elandelayo na? Kufika igazi. Yini elandelayo na? Kufika ukuphila.

161 Izakhi ezifanayo eziphuma kuKristu yilokho esidlula kukho siye kokwaKhe, sibuyele eMzimbeni waKhe. Kwakuyini into yokuqala efikayo na? Bamgwaza ohlangothini lwaKhe, kwaphuma amanzi, kwaphuma iGazi, “Ezandleni zaKho Ngiyawubeka uMoya waMi.”

162 UJohane wokuQala 5:7, uma ufuna ukukubhala phansi, wathi, “Bathathu abafakazayo eZulwini, uYise, iZwi,” okuyiNdodana, “noMoya oNgcwele, laba abaThathu baMunye. Kodwa bathathu abafakazayo emhlabeni, amanzi, iGazi, noMoya, abamunye, kodwa bavumelana entweni yinye.”

163 Ungeke waba noYise ngaphandle kokuba neNdodana, ungeke waba neNdodana ngaphandle kokuba noMoya oNgcwele, kodwa ungalungisiswa ngaphandle kokungcweliswa, ungangcweliswa ngaphandle kokuba noMoya oNgcwele, kodwa

lapho sekuphelile, kokubili ukulungisiswa nokungcweliswa, uPhawu lweNkosi uJesu Kristu, ngombhaphathizo, lubekwa phezu kwakho. Amen. Ngineminye futhi imizuzu eyishumi, ngithemba ukuthi asidingi ukuba siqhubeke nalokhu kuze kube kusasa ebusuku. *Emva* kusho ukuthi, “umsebenzi osuqediwe wenziwe, usuvele uqediwe.”

¹⁶⁴ Manje, manje, mngane wami oligugu, angenzi mehluco emabandleni, onke ayafana nje kimi, amahlelo. Futhi uma ngifanele ngibize igama lebandla lapha, angikuqondile noma ngayiphi indlela, baningi nje abantu abalungile kulelobandla njengoba ekhona kunoma yiliphi, ngoba linye kuphela iBandla. Futhi asijoyinwe kuLo, asinagama kuleliBandla, LinguMzimba kaKristu nje, uMzimba ongaqondakali.

¹⁶⁵ Ninezinhlango zenu-ke, lokho kulunge ngokuphelele, inqobo nje uma ungaludonsi ucingo lwakho phansi *lapha*, ungamvumeli umfowenu angene, niyabo, noma umlahle. Into, uma uzoqonda ukuthi kukhona umfowethu *ngapha*, nomfowethu *ngapha*, khona-ke lokho kulungile. Kodwa abantu, lapho uthola inhlango, balenga enhlanganweni esikhundleni sesiphambano noKristu. Niyabo? Ngakho-ke ba . . .

¹⁶⁶ Uma unenhlango, futhi uyidweba, futhi uma uyiphetha ngokhefana, “Sikholwa yikho konke *lokhu*, kanye nakakhulu njengoba iNkosi izosambulela,” lokho kuhle, kodwa lapho ukuqeda ngo-ngqi, ufa khona lapho. Futhi ngikhombise eyodwa engaqediwe ngo-ngqi. Impela, kunjalo. Niyabo?

¹⁶⁷ Hhayi abantu phakathi lapho, qhabo, mnumzane. Ibandla eliKatolika, lelo kwakuyibandla lokuqala elihleliwe emhlabeni kwakuyibandla eliKatolika, buza noma yimuphi usomlando. Ngikhombise lapho okwake kwabakhona inhlango ngaphambi kwalokho. IKatolika lingumama wabo bonke. ISambulo 17 sasho okufanayo, sathi laliyisifebekazi, futhi lalingunina wezifebe. Manje, kwakungeke kwaba ngamadodana, ayefanele abe ngamadodakazi, ukuze isifebe seProtestane sibe namahlelo nalo. Kunjalo. Yini umehluko kuwo na? Omabili ayafana. Owesifazane odinwa kalula kunabo bonke eLong Beach angazala indodakazi eyintombi, kodwa uma ibuyisela emuva imikhuba kanina, iba yilokho unina ayikho. Yilokho impela nje okwenzeka emabandleni ethu amaProtestane.

¹⁶⁸ Ngizobiza ukunaka ebandleni elilodwa lehlelo, ibandla lokuqala elake lakhuluma kimi ngoJesu Kristu ngenkathi ngiseyisoni, iSeventh Day Adventisti. ISeventh Day Adventist yathi uPhawu lukaNkulunkulu luyisabatha laKhe, ngoba uphawu lukhombisa umsebenzi osuqediwe, ukuthi Ubekwe uphawu ngeSabatha. Futhi ukugcina usuku lweSabatha kuyisikhumbuzo sokuthi ubekwe uphawu.

¹⁶⁹ Manje, wena-Adventisti uyakwazi lokho, uyamazi uDkt. Smith, neHome Bible Circle Readings nakho konke lokho.

Nginakho konke endlini yami yokutadishela, nabo bonke oFakazi bakaJehova kanjalonjalo kanjalo, kuya lapho bephakama khona, ngiyawazi amaphuzu abo, niyabo, ngiyazi ukuthi bayaphi. Ngakho manje, usuku lweSabatha alulona uphawu, usuku lweSabatha lwaluwuphawu lokudaliweyo kukaNkulunkulu, Wakuqeda ngaleyonkathi wayesekunamathelisa ngophawu, kunjalo, ngeSabatha laKhe, kodwa kwakungumfanekiso weSabatha lamaKristu.

¹⁷⁰ Manje, emva kokuba Eseqede indalo yaKhe, Wabapha iSabatha njengophawu, kunjalo impela, ukuthi Wayeseyiqedile indalo yaKhe. Kwase kuthi-ke ngenkathi Eseqede icebo laKhe lensindiso, Wayenolunye uPhawu.

¹⁷¹ Manje, mfowethu oyi-Adventisti, ngifuna ukukubuza okuthize. Kunjalo impela. ISabatha, lolo wuhlobo lwegama elixakile. *Isabatha*, ngempela, yigama lesiHeberu elisho ukuthi “r-e-s-t, phumula.” Wusuku lokuphumula, usuku lweSabatha, uyeka ukusebenza kanjalonjalo. UNkulunkulu wawuqeda umsebenzi waKhe, akabange esabuya.

¹⁷² AmaHeberu 4 akhuluma ngakho lapho, “U...Ngokuba uNkulunkulu waphumula ngosuku lweSabatha. Futhi Wathi endaweni ethize, ngesinye isikhathi, kuDavide, namhlanje, emva kwesikhathi eside kangaka, lapho uzwa iPhimbo laKhe, ungayenzi lukhuni inhliziyayo yakho. Khona-ke ukuba uJesu wayebanike elinye iSabatha, Wayezokhuluma kamuva ngalo. Kepha kusasele ukugcina iSabatha kubantu bakaNkulunkulu, ngokuba thina esingene ekuphumuleni kwaKhe, siphumulile emisebenzini yethu njengoNkulunkulu kweyaKhe.”

¹⁷³ Singena nini ekuphumuleni kwaKhe na? Manje, nina namapensela enu, phenyani kanye nami ku-Isaya 28:8-12. Nakhu lapho okuthola khona:

...isiyalezelo phezu kwesiyalezelo;...umudwa phezu komudwa; lapha ingcosana, nalapho ingcosana.
(Bambelela kulokho okuhle.)

Ngokuba ngezindebe ezingingizayo nangezinye izilimi Ngiyakukhuluma kulababantu.

Futhi leli yiSabatha, lokhu ngukuphumula engithe kuyofika: Futhi ngakho konke lokhu *abathandanga ukuzwa*, basuka bahambe benikina amakhanda abo, kanjalonjalo.

¹⁷⁴ Wathi uphawu lokuqedwa kwensindiso, uLuther, ukulungisiswa; uWesley, ukungcweliswa, kodwa lapho kufika iSabatha, usuku lwangempela lokuphumula, kuyoba lapho “izindebe ezingingizayo nezinye izilimi Ngiyakukhuluma kulababantu,” futhi lona ngumsebenzi osuqediwe. Haleluya! Lolu wuPhawu, leli yiSabatha.

¹⁷⁵ Aniboni na? NguMoya oNgcwele, mfowethu. Yilapho ungena khona emsebenzini osuqediwe. Uma nje ulungisisiwe, lokho kulungile, lokho kuhle; uma ungcwelisiwe, lokho kuhle, kodwa lapho wemukela uMoya oNgcwele, kungumsebenzi osuqediwe, noNkulunkulu useliqedile icebo laKhe lensindiso, futhi walinamathelisa ngophawu ngombhaphathizo kaMoya oNgcwele. Amen. O, he! Bangaki okukholwayo na? UMoya oNgcwele kuyo yonke indawo eBhayibhelini ungumsebenzi osuqediwe, futhi uNkulunkulu wawuqeda umsebenzi waKhe.

¹⁷⁶ Wabiza abafundi baKhe ngokulungisiswa, Wabangwelisa kuJohane 17:17, wabanika amandla phezu kwawomoya abangcolileyo, baphuma bakhopha amademoni, futhi babuya bethokoza, Wathi, “Ningathokozi ngoba nikhopha amademoni, futhi ayanithobela, kodwa thokozani ngokuba igama lakho lilotshiwe eZulwini.”

¹⁷⁷ Ngifuna ukukubuza okuthize manje, mfowethu: Uma igama lakho lilotshiwe eZulwini, ngabe lokho kusakwenza na? Qhabo, mnumzane. Qhabo impela. UJuda wayenabo ngqo. UJuda wayemkhulu nje njengedada echibini njengoba bonke abanye babenjalo. Ufika ngqo wedlula ekulungisisweni, waphuma wadlula ekungcwelisiweni, wakhulekela abagulayo, waba nemiphumela emikhulu, kodwa lapho sekufika ePhentekoste, wakhombisa ubunjalo bakhe.

¹⁷⁸ Futhi yilokho impela nje amabandla amahlelo akwenzile namhlanje, beze ngokulungisiswa, ukungcweliswa, kodwa lapho sekufika embhaphathizweni kaMoya oNgcwele, isigejane sezilimi, nezibonakaliso nezimangaliso, ne-neziNgelosi zibonakala, kanjalonjalo, abafuni kuzihlanganisa ngalutho nakho. Ngakho ngakho-ke kusondelene kakhulu kuyoze kudukise nabaKhethiweyo impela uma kungenzeka. Udumo!

¹⁷⁹ Nizongibiza ngomgingqiki ongcwele noma kanjani, ngiqagele nginguye. Angikaze ngigingqike okwamanje, kodwa uma Engake angitshela, ngiyokwehla ngqo ngidabule *lapho*, ngigingqika ngamandla ami onke. Ngingaqoka ukucingqika, kunokuba ngingangeni nhlobo, ngakho, ngakho konke kulungile.

¹⁸⁰ Qaphela, mfowethu, kuyiqiniso. Khumbulani, ngenkathi uJesu efika, uDanilyeli, wafika koMdala wezinsuku, oMdala wezinsuku, Ozinwele zaKhe zazimhlophe njengoboya bezimvu, okusho ukuthi WayenguMahluleli, njengabo bonke abehluleli befaka iwigi yoboya obumhlophe, abehluleli.

¹⁸¹ Niyaqaphela ukuthi Wayezibophe ngebhande eSambulweni ngasesibeleni, hhayi njengompristi phansi *lapha* ngasokhalweni, phezu kwezibele, *kanje*, njengomahluleli, ingubo yomahluleli, wena mehluleli. Yingalesosizathu uJohane engaMbonanga nganoma yiluphi usuku lweSabatha, noma kunoma yiliphi

iSonto, waMbona ngoSuku lweNkosi, ukufika kweNkosi ngenkathi EnguMahluleli, hhayi, qha kulezi ezinye izinsuku.

¹⁸² SiyaMbona ngale phakathi lapha manje, siyaMbona ngenkathi Efika, uDaniyeli waMbona, futhi Ufika nezinkulungwane eziyishumi eziphindwe kazinkulungwane eziyishumi zabangewele baKhe. Ngabe kunjalo na? Nezincwadi zavulwa, nenye iNcwadi yavulwa, okwakuyiNcwadi yokuPhila, nawo wonke umuntu...Niyabo? Nakho kwenyuka ibandla lakho elisivivi, intombi elele, Nangu owangempela onaYe evela eNkazimulweni, emva kokuba seSidlwani sakusihlwa soMshado. Futhi kwakukhona isoni. IsiHlalo sobukhosi esiMhlophe sasinjalo, ukwaHlulela kwabekwa, ukwaHlulela kwesiHlalo sobukhosi esiMhlophe. O, nakho lapho okhona.

¹⁸³ Nakhu kufika lelibandla lenyuka ngqo, uJuda wasebenza ngapho ngqo, wayedukisa ngokulungisiswa, wasebenza wangena ekungcwelisweni, waphuma futhi waphulukisa abagulayo, futhi waba nezinkonzo zokuphulukisa nezinto, futhi wabuyela emuva, kodwa lapho sekufika ekwemukeleni umbhaphathizo kaMoya oNgcwele, wakhombisa ubunjalo bakhe.

¹⁸⁴ Manje, mngani wami kaWesley, Nazarene yami, Pilgrim Holiness, hhayi ukulimaza umuzwa wakho, ungabizi lesosigejane sabantu ngokuhlanya esikhuluma ngezilimi, ungababizi ngesigejane sabagingqiki abangcwele, futhi—futhi uqhubeke kunjalo, ngoba khona lapho uJuda uyenyuka ngqo.

Futhi wena uthi, “Konke ukungcweliswa nguMoya oNgcwele.”

¹⁸⁵ Ngiyahluka kini, ukungcweliswa yilokho okuhlanya ingilazi, uMoya oNgcwele yilokho okugcwalisa ingilazi. Kunjalo impela. Kunjalo.

¹⁸⁶ *Nansi i*—ingilazi. Ukuba-ke ngiyithola phandle *lapho* na? Igcwele udaka, phandle egcekeni lezinkukhu, ndawondawo. Wena wesifazane ubungahamba futhi uthelule umyeni wakho amanzi kuleyo na? Awu, bengingefune ukuba ngumyeni wakho, kodwa, manje-ke uma ukwenzile. Yini into yokuqala oyenzayo na? Uyicosha uyikhiphe obumbeni lodaka, lokho ngukulungisiswa. Manje-ke wenzani na? Uyayifaka bese uyibeka yedlule esigabeni sokubilisa, nokuhlanya amagciwane, bese uyihlanza.

¹⁸⁷ Kusho ukuthini *ukungcwelisa* na? Yigama lesiGriki eliyinhlanganisela elisho ukuthi, “ukuhlanzwa bese kubekwa eceleni kwenzelwa inkonzo.” Kunjalo. Igama elithi *ngcwelisa* ngesiNgisi lisho ukuthi, “yenza kuhlanzeke,” ngesiHeberu lisho ukuthi, “kwenze ngcwele.” Futhi—futhi nge—ngesiGriki, kusho “ukungcwelisa.” *Ukungcwelisa, ukuhlanza, nobungcwele* yinto efanayo. Kuyini na? Ngewelisiwe, futhi kwabekwa eceleni kwenzelwa inkonzo.

¹⁸⁸ “Kepha nibusisiwe nina enilambele futhi nomele lokhu kulunga, ngokuba niyakusuthiswa,” nifakwe enkonzweni futhi nibekwe uphawu, “kuze kube luSuku lokuhlengwa kwenu.” O, wuPhawu lukaMoya oNgcwele, mfowethu, lolo wuPhawu lukaNkulunkulu. Kunjalo, ukubeka uphawu.

¹⁸⁹ Manje, amaJuda yilo elilandelayo ukuWemukela. AmaPentecostal abenawo, amaMethodisti, amaBaptisti, bonke baphuma ezinhlanganweni ezehlukene uhlezi khona lapha kulobubusuku. NgiyiBaptisti mina uqobo, noma ngangiyiyo, ngiseyiBaptisti, kodwa ngiyiPentecostal-Baptisti enoMoya oNgcwele. NgiyiNazarene-Pentecostal-Presbyterian-Baptisti. O, niyazi ukuthi ngiqonde ukuthini, konke kulokho. Okuyikho, nguMoya oNgcwele, owenza umehluko, lokho okungibeke uphawu eMbusweni kaNkulunkulu.

¹⁹⁰ Yilokho okwabeka uphawu yonke iMethodisti, lonke iKatolika, yonke iPresbyterian. Sonke siyizidalwa ezingabantu, futhi ngaMoya munye, asijoyineliwe sonke saba sebandleni elilodwa, isandla esisodwa sonke sinyakaziselwe phakathi, amanzi awodwa, kodwa ngaMoya munye thina sonke sabhaphathizwa sibe-Mzimba munye ngoMoya oNgcwele, futhi sibekwe uphawu kuze kube luSuku lokuhlengwa kwethu. Amen. Lowo nguMoya oNgcwele.

¹⁹¹ Manje, uyakukholwa na? Manje, khumbulani, emhlabeni kuzoba nezigaba ezimbili kuphela zabantu. Sengishiywa yisikhathi manje, ngifanele ngivale nje. Uyakholwa na? Bangaki okholwayo ukuthi uMoya oNgcwele uluPhawu lukaNkulunkulu na? Manje, khumbulani, silethe lowo omelayo nophikisayo ngqo, leli elinye ibandla elisivivi, umfowethu wehlelo nje (Niyabona ukuthi ngiqonde ukuthini na?) ehamba eceleni.

¹⁹² Njengoba kusho nje laphaya, abaningi uthola ukuphendulwa kulawomaHeberu lapho. Niyabo? “Uma sona ngamabomu emva kokuba sesamukele ukwazi kweqiniso, akusekho umnikelo ngezono.” Thatha umama, njenge. . .

¹⁹³ Omunye wangibuza, “Kusho ukuthini lokho na? ‘Uma sona ngamabomu emva kokuba sesamukele ukwazi kweqiniso, akusekho umnikelo ngesono.’”

¹⁹⁴ Awu, akakaze angene kukho okwamanje. Kunjalo. Wemukela nje ukwazi kwakho.

¹⁹⁵ Njengakwa-Israyeli nje, ngenkathi u-Israyeli eqala ukuwela eya ezweni lesithembiso, bathumela izinhloli, ababili bazo bayabuya, bathi, “Singalithatha,” uJoshuwa noKalebi.

¹⁹⁶ Omunye wathi, “Qhabo, ngeke sakwenza.” Ngakho balenga khona lapho emngceleni baze bafa, futhi lowo owakholwa isithembiso wawela wangena.

¹⁹⁷ Njengowesifazane. . .Umfana uthola ucingo empilweni yakhe, wathi, “Awu, uMama wayewashela phezu kwebhodi

lokuwashela ukungithumela esikoleni, ngifuna ukuba ngumfundisi.”

¹⁹⁸ Kulungile, futhi uba ngumfundisi. Uyahamba futhi athole iPh.D. yakhe, noma iziqu zobudokotela, kumbe noma yini a—ayitholayo, futhi uyabuya, iZiqu zakhe zobuNgcweti, kumbe noma yini, uyabuya, empeleni ungumfundisi. Khona-ke uhlala njalo ekhanuka, nezinto, ebandleni lakhe, amanenekazi, nezinto ezehlukene, mhlawumbe uyabhema, futhi uyazi ukuthi akafanele akwenze lokho. Uthi, “Nkulunkulu, lokho akubukeki kukuhle kumuntu kaNkulunkulu, khona-ke susa leyonto kimi.” Ungwelisiwe.

¹⁹⁹ Ukhuphukela ngqo emngceleni futhi, ubuka ngale ngqo futhi ubona umbhaphathizo kaMoya oNgcwele, kodwa uthi, “Uma ngikwenza, ihlelo liyongiphonsa ngaphandle.” Qhubeka ubuyele emuva, futhi ufele emngceleni-ke uma ufuna.

²⁰⁰ “Owonayo. . .” Yini *isono* na? “Ukungakholwa.” Ngifuna omunye angitshela incazelo eyodwa yesono ngaphandle *kokungakholwa*. “Ongakholwa uselahliwe vele.” Kunjalo. “Lowo o. . .” Awutholi ngisho okokuqala. . . Ukuba-ke. . . ?

²⁰¹ Ukuphinga akusiso isono, ukubhema osikilidi, nokuphuza akusiso isono, lokho yizingxenye ezingahlukaniseki zokungakholwa. Uma ubuyikholwa ubungeke ukwenze lokho. Niyabo? Kunjalo. Kunjalo impela. Niyabo, nakho, ukungakholwa. Kuyini na? “Uma singakholwa ngamabomu,” lowo nguwe ophandle lapha kulobubusuku Presbyterian, iMethodisti, noma wena ongenaMoya oNgcwele. “Uma singakholwa ngamabomu emva kokuba sesamukele ukwazi kweqiniso, akusekho umnikelo ngesono.”

²⁰² Ufulathela uNkulunkulu, wenzani-ke na? Uzibeke uphawu wena uqobo ungaphandle, bese uthatha uphawu olungumaka lwesilo, bese uhamba njengoba kwenza uKayini, wasuka eBukhoneni bukaNkulunkulu. Lokho kuyamazama, akunjalo. Yenyukelani ngqo emnceleni, bese-ke ungakukholwa, uyakukholwa, kodwa uyesaba ukukuthatha.

²⁰³ “Lowo owona ngamabomu,” ongakholwa ngamabomu, “emva kokuba esemukele ukwazi kweqiniso. . .” Caphuna lokho nami: “Lowo owona ngamabomu emva kokuba esemukele ukwazi kweqiniso, akusekho umnikelo ngesono. Kodwa ukubukeka okwesabekayo kokwahlulelwa ngomlilo.”

Futhi—futhi, “Ngiyophindisela, isho iNkosi.” Futhi, “Kuyinto esabekayo ukuwela ezandleni zikaNkulunkulu ophilayo.”

²⁰⁴ Emva kokuba sekukhushulelwe ngqo kuwe futhi kwakukhombisa ukuthi lolo wuPhawu lukaNkulunkulu, futhi nje ngenxa yesithunzi, ubuyodingeka udele okuthile, noma uyeke ihlelo lakho, noma—noma into ethize ukukwemukela,

bese-ke usuka kukho, uyazi ukuthi wenzani na? Uzibeka uphawu ngaphandle koMbuso, uphawu olungumaka lwesilo.

²⁰⁵ Ngenkathi uNkulunkulu etshela u-Abela, noma, watshela uKayini, wathi, “Yana ngale nje futhi ukhonze njengomfowenu, ulethe iwundlu, wehlele lapha, ukhonze njengomfowenu,” wathi, “uzokwenza kahle. Yenza njengoba kwenza umfowenu, uzoba kahle.”

Kodwa akakwenzanga, wathi, “Lokhu kungokwedlula konke engingakunikeza, Ungakuthatha noma ukuyeke.” Futhi waphawulwa ngomaka, futhi waphuma eBukhoneni bukaNkulunkulu.

²⁰⁶ Manje, lokhu kungahle kulimaze, kodwa, mfowethu, lapho ngifika lapho kulokho okukhulu, ukusa okunesiphepho, umlilo uwela ndawo zonke, nabantu bedazuluka futhi bekhala, futhi ngizwa iLifeboat endala ivunguza, ngifuna ukuqiniseka ukuthi ithikithi lami lilungile, mfowethu. Njengendoda endala eyikhaladi yathi, “Nkosi, ngi—ngi—ngikuxoxisanile naWe kudala, angifuni nkathazo emfuleni.” Kunjalo. Angifuni-nkathazo emfuleni, qhabo, mnumzane. Kungcono ukulungise manje.

²⁰⁷ Manje, emva kwalobubusuku kusezandleni zakho. “Ongayikukholwa ngamabomu emva kokuba esemukele ukwazi kweqiniso,” wabona ingelosi yeNkosi iza, ifakazisa yonke into ngosuku lokugcina, ebona iVangeli laphakade lishunyayelwa nguLuther, ebona ukungcweliswa kushunyayelwa nguJohn Wesley, futhi manje iVangeli phakathi lapha likuxwayisa ngokubeka uphawu, “Ungafulatheli, yenyuka usondele kuKristu.”

Wena uthi, “Manje, Mfowethu Branham, lolo uphawu olungumaka na?”

²⁰⁸ Ya. Ake ngininike umBhalo omncane lapha umzuzu nje. Ngifuna niphanye kanye nami ku-Eksodusi, noma anidingekile, nje kumakeni phansi, u-Eksodusi 21:6. Uma isigqila sasithengisiwe, futhi nakho kufika unyaka wejubili . . .

²⁰⁹ Unyaka wejubili, umpristi wejubili wabetha icilongo. Bangaki okwaziyo lokho na? Icilongo laliyicilongo, futhi walibetha, futhi ngenkathi ekwenza, zonke izigqila zazingahamba zikhululeke, zibuyele ekhaya laso.

²¹⁰ Uma besiphandle ensimini sigawula ngegeja, nomunye ngapha esibhaxabula ngesiswebhu, futhi siyezwa, “Bekuyini leyo na? Bekuyini leyo na?”

Icilongo leVangeli likhala, izindaba ezinhle.

²¹¹ Phosa lelogeja phansi bese ujika ngqo, uthi, “Awusenakubusa phezu kwami. Ngiya ekhaya kumkami nabantwana. Ngathengiswa ngapha ebugqilini, kodwa uyalizwa lelucilongo likhala na? Lokho kusho ukuthi

ngingumHeberu, nginelungelo, ngiyindoda yobuzibulo, nginelungelo, ngingahamba ngikhululeke ngaphandle kwemali yanoma ubani.”

²¹² Hhayi ukuthi “Uma uzokwenza *lokhu*, noma wenze *lokho*.” Niyabo yonke into kwakungumusa. Amen. Hhayi ukuthi “Uma uzo,” kodwa, “Uma uzozwa icilongo, unyaka wejubili.” INkosi yashumayela unyaka owemukelekayo, uNyaka weJubili. Besingakwenza kanjani (kodwa ngibhekisisa lelo washi lasodongweni) siqhubekele kulokho.

²¹³ Kodwa uma nizwa icilongo! Niyabo, *ukuzwa*. Ukukholwa kuvela ngani na? Ukuzwa. Manje, hhayi—hhayi nje ukulalela indlebe yakho, kodwa uma *uzwa* lokho kusho ukuthi uyakuqonda, uyakwemukela. “Ngiyakuzwa, ngiyakukholwa.” Niyabo? Ngukuzwa.

²¹⁴ UStefanu wathi, “Nina bontamo-zilukhuni, abangasokile enhliziyweni nasezindlebeni!” Niyabo, abangasokile, babekuzwa ngezindlebe kodwa bengasokile, abakukholwanga. Niyabo? “Abangasokile enhliziyweni nasezindlebeni,” kuqondeni.

“O, konke kuyimfihlakalo kimi,” (NjengoKayini, “Kuthathe noma ukuyeke.”) “Ngajoyina ibandla, lokho kuhle njengoba ngingenza.”

²¹⁵ Kulungile, Kayini, uyophawula ngomaka nesilo, futhi uqhubeke ngqo ungene ehlelweni lakho. Mfowethu, ungeza kuKristu futhi ubekwe uphawu ngoMoya oNgcwele. Ungathatha ukukhetha kwakho.

Manje bhekisisani, nizwa iVangeli leci-...Liyini icilongo leVangeli na? Izindaba ezinhle, uMoya oNgcwele ulapha.

“Wazi kanjani ukuthi Yiwo na?”

Ubhekisiseni usebenza, nibone ukuthi Wenzani. Yizindaba ezinhle.

Manje, ukuba-ke lendoda yasho, inquma, yathi, “Awu, angikholwa ukuthi ngifuna ukuhamba.”

²¹⁶ A-o, ukukwenqaba, benzani na? Bathatha, inkosi yakhe khona-ke yayidingeka imyise phansi kwiMethodisti, iBaptisti, iPentecostal, noma ibandla lePresbyterian, bese imenyusela o—obondeni, bese ibeka indlebe yakhe odongeni, bese ithatha usungulo futhi ibhoboze imbobo endlebeni yakhe bese imuphawula ngomaka. Futhi akabange esakhululeka.

²¹⁷ Futhi uma uzwa iqiniso futhi ulifulathele, khona-ke indlebe yakho ivaliwe futhi awusophinde uzwe. Uyophuma eBukhoneni bukaNkulunkulu, uthi, “Umama wami wayeyiPresbyterian, ngilunge nje njengabo bonke abanye.”

²¹⁸ Umama wakho wayephila kukho konke ukuKhanya ayenakho, kodwa lowo akusuwe. Kunjalo. UKayafase

wayephila kukho konke ukuKhanya ayekwazi, kodwa uJesu wayesemhlabeni ngalesosikhathi. Onke lawomakholwa oMthetho, a—ayenezinhlangotho zawo ezinkulu, amahlelo, nakho konke, ahamba kukho konke ukuKhanya ayenakho, kodwa ukuKhanya kwakuphambi kwabo ngqo, kodwa babengontamolukhuni, bengasokile enhliziyweni nasezindlebeni, babengafuni ukukwenza. Kwase kuthi-ke uNkulunkulu wababeka uphawu phakathi. Babalahlala khona lapho eJerusalema, futhi bafa, baya esihogweni. Kunjalo.

²¹⁹ Thatha ukukhetha kwakho. Kholwa eNkosini uJesu Kristu, futhi ugcwaliswe ngoMoya oNgewe. “Gcwaliswani ngoMoya waKhe, izibani zenu zilungisiwe zahlanzwa.”

Kuyakuba ngukuKhanya ngesikhathi
sokuhlwa.

²²⁰ Kunjalo. Ngenkathi iziNkanyiso zakusihlwa zisakhanya, aniWemukeli ngani na? Awuzi ngani kuWo na? Ningabekwa uphawu ningaphandle, ningahlali nifile, kholwani eNkosini uJesu Kristu, futhi nibekwe uphawu eMbusweni.

²²¹ Yini uphawu olungumaka lwesilo na? Ukwenqaba uMoya oNgewe, niyabo, umncele, niyabo, emva kokuba esefike ekwazini iqiniso. “Ngokuba akunakwenzeka ukuba labo asebake bakhanyiswa,” niyabo, benyukela olwazini lweqiniso, futhi bebona ukuthi babone iqiniso, futhi babone ulwazi lwalo, futhi babone ukuthi kulapha, bakubone kusebenza, bakubone ukuthi kuqinisele, futhi babe nolwazi lweqiniso, bese beyajika futhi, “akusekho umnikelo ngesono.”

²²² NjengoKayini nje ekuqaleni, kuyoba njalo ekupheleni, lokho ngamaHeberu isahluko 10, futhi uzophawulwa ngomaka usuke eBukhloneni bukaNkulunkulu futhi ube yiBaptisti, iPresbyterian, noma iPentecostal ngehlelo kuphela, zonke izinsuku zabo. Bayokhonza ihlelo esikhundleni sokukhonza uKristu, bakhonze isivumokholo sabo, ube yiKatolika, ube yiMethodisti, ube yiProtestane, kumbe noma ungahle ube yini. Kodwa uma u...hhayi... Uma ungokaKristu ubekwe uphawu ngoMoya oNgewe, awusuye, uyophawulwa ngomaka ngolunye lwalezizinsuku, futhi nje, uyonakekela inhlangotho yakho, yilokho kuphela oyo ke ukwazi, futhi ulahlwe ekugcineni.

²²³ Baba wethu waseZulwini, amahora aya ngokuba mnyama, isikhathi sesiseduze, “Izizwe ziyehlukana, u-Israyeli uyaphaphama, sonke isibonakaliso iBhayibheli elasibikezela ngaphambili,” siyafezeka. Wethembisa zonke lezizinto, futhi Wathi kuyokwenzeka, siyazi ukuthi kuyiqiniso. Ngiyakhuleka, Baba, ukuthi Uzoba nomusa namhlanje, futhi uzosindisa abalahlekile. Siphe khona. Futhi kwangathi bangabekwa uphawu ngoMoya oNgewe futhi bangafulatheli uMsindisi kubo. Siphe khona, eGameni likaJesu. Amen.

O, he! Ngiyazi ngikhulume iqiniso, ngiyazi. “Izimvu zaMi ziyakulizwa iPhimbo laMi,” uJesu washo, njengoba Asho lapho. Isibonakaliso . . .

“Wazi kanjani ukuthi Ulapha na?”

²²⁴ Lalelani, uMoya oNgcwele ukhona lapha manje, ngiyaMuzwa ekhuluma ngezilimi, ehumusha, ngiyaMbona enza izibonakaliso nezimanga. Futhi ngiMbone ngisho . . . Nesibonakaliso sokugcina sasizoba yisibonakaliso sobuMesiya. UJesu wathi, “Nje . . .”

²²⁵ Sasiyini isibonakaliso sokugcina u-Abrahama ayenaso ngaphambi nje kokuba iSodoma lishiswe na? LeyoNgelosi yama lapho, uNkulunkulu uqobo lwaKhe enyameni. Sikuthathile lokho, asikuthathanga na? U-Abrahama waMbiza ngo, *Elohim*, uNkulunkulu. Wama lapho isiHambi, futhi bhekisisa lokho Akubiza ngo-Abrahama, wabiza u-Abrahama ngegama lakhe elisha, wayesanda kulithola nje ezinsukwini ezimbalwa ngaphambili, esikhundleni sika-*Abrama* wayengu-*Abrahama*. Wabiza uSara ngegama lakhe lenkosazana, “Abrahama, uphi umkakho, uSara na?” Sazi kanjani ukuthi ushadelwe, futhi Sazi kanjani ukuthi wayenonkosikazi, futhi Sazi kanjani ukuthi igama lakhe lalinguSara na?

Wathi, “Usethendeni emva kwaKho.”

²²⁶ Sathi, “Ngizo,” *ngi*, isabizwana somuntu lapho, “Ngizokuvakashela ngokwesikhathi sokuphila. Uyazi ukuthi Ngizokwenza lokhu, Ngakwethembisa. Ukulindele iminyaka engamashumi amabili nanhlanu.”

futhi uSara, enhliziyweni yakhe, wahleka, wayesethi, “Ngingake ngibe nenjabulo neNkosi yami, ngibona ukuthi sengimdala futhi sengidlule iminyaka yokuzala na? Usemdala, naye.”

Futhi iNgelosi yathi, “Uhlekeleni uSara, ethi enhliziyweni yakhe, ‘Akunakwenzeka nje?’”

²²⁷ UJesu wathi, “Njengoba kwenzeka emihleni yaseSodoma, kuyakuba njalo ekufikeni kweNdodana yomuntu.”

²²⁸ Wa—Wazilahla kanjani izizwe na?

Ngenkathi Ema kuPetru, wayesethi, “Igama lakho unguSimoni, uyindodana kaJona.”

Wathi, “O, lokho ngukuthi, yilokho-ke!”

Ngenkathi uFiliphu efika, wathola uNathanayeli, watshela uNathanayeli, wathi, “Akukho okuhle okungavela e—eNazaretha.”

Wathi, “Woza, ubone.”

Futhi lapho efika, wambuka, Wathi, “Bheka umIsrayeli, okungekho nkohliso kuye!”

Wathi, “Rabi, Ungaze nini na?”

Wathi, “Ungakabizwa nguFiliphu, uphansi komuthi, Ngakubona.”

229 Wenyuka ngendlela yaseSamariya. Lokho kwakungamaJuda, manje a—manje amaSamariya. Hhayi abeZizwe, sasingabheke Mesiya, sasinesagila emhlane wethu, sasingabahedeni, niyabo, sikhonza izithombe, ngakho Akakwenzanga lokho phambi kwabeZizwe. Kodwa uma Akwenza kumaJuda nomSamariya... Kukhona izinhlanga ezintathu kuphela, abantu bakaHamu, uShemi noJafete. Manje, uma Enza lokho kowesifazane waseSamariya... Wayeye kuye, Wathi, “Ngiphuzise.”

Wathi, “A, akusilo isiko kuWe, ungumJuda, ucele owesifazane ongumSamariya okunye okunjalo.”

Futhi Wathi, “Kodwa ukuba bewazi ukuthi Ubani obukhuluma naye!” Wathi, “Hamba, ulande indoda yakho-ke.”

Wathi, “Anginandoda.”

Wathi, “Kunjalo, ubunayisihlanu.”

230 Wathi, “Mnumzane, ngiyabona ukuthi Ungumprofethi wena. Manje, siyazi, si—sinabafundisi abahle ezansi ezweni lakithi, ezansi lapha eSamariya, siyazi ukuthi nxa uMesiya efika, Uyokwenza lokhu, kodwa Wena Ungubani na?”

Wathi, “NginguYe.”

Wangena emzini, wayesethi, “Wozani, nibone uMuntu Ongitshele izinto engizenzile. Akuyena yini Lona yena kanye uMesiya na?”

231 NeBhayibheli lathi baMkholwa ukuthi unguMesiya ngenxa yalokho Akutshela owesifazane. Wayazi kakhulu ngoNkulunkulu kunohhafu wabashumayeli baseHollywood, iqiniso, kunjalo, esesimweni sakhe, ngoba wayeqeqeshwe nguMoya oNgcwele. Nakho lapho okhona. UnguNkulunkulu, UsenguNkulunkulu, Unguye ngempela.

232 Mbuke esihlahleni ngalokho kusa ngenkathi ebheka phansi, uZakewu wayezocasha, ukubona ukuthi wayekuphi. Ngenkathi Edlula, Yena, awu, wama, wayesethi, “Zakewu, yehla, Ngiya ekhaya nawe ukuyodla idina.”

233 Bukani uBartimewu oyimpuputhe eMthinta phandle lapho, “Wena Ndodana kaDavide, hawukela!” Wamisa uJesu, nakho konke lokho kuxokozela kuqhubeka. Niyabo, Wayekwazi.

234 Bukani owesifazane wathinta ingubo yaKhe, wabaleka wayesehlala phansi. Niyabo? Wathi, “Ubani oNgithintile na?”

235 UPetru waMkhuza, wathi, “Kungani usho into enjengaleyo na? Buka abantu lapha, bexhawulana naWe, futhi beKubiza ngoRabi, noma kanjalonjalo. Kungani Usho into enjengaleyo na?”

²³⁶ Wathi, “Kodwa Ngibe buthakathaka, amandla, amandla okuqina aphumile kiMi.” Waqalaza, wabona owesifazane omncane okwenzile, wathi, “Ukukholwa kwakho kukusindisile, umopho wakho usuphelile.”

²³⁷ Manje, Wethembisa leyonto efanayo ekuvalweni konyaka wabeZizwe. Bangaki okukholwayo lokho na? Wakwethembisa eBhayibhelini. Manje, ngabe Uyazigcina izithembiso zaKhe na? Kunjalo. Nginiphosela inselelo ukuba nikukholwe. Amen. Ngazi kanjalo-ke ukuthi Ulapha. Uyakukholwa na? Yiba nokukholwa nje, futhi ungakungabazi, kukholwe. IBhayibheli lathi, “Uma ukholwa.” Ngabe kunjalo na? Kholwa eNkosini uJesu Kristu.

²³⁸ Lowo wesifazane ohlezi khona lapho ukhulekela indodakazi yakhe, onokophela ngaphakathi. Uyakholwa ngenhliziyo yakho yonke na? Kulungile, ungaba nakho okucelayo-ke. Amen.

Angimazi umuntu, angikaze ngibabone empilweni yami. Uyakholwa ngenhliziyo yakho yonke na?

²³⁹ Emuva ngqo, emuva le lapho, anikuboni lokho kuKhanya kumi khona ngaleya na? Kuphezu kowesifazane oyikhaladi ohlezi kulomugqa osekugcineni, emuva lapho. Uggoke ingubo el'hlaza s'bhakabhaka enokubomvu, ethi ukuba nesiphika esimhlophe. Ukhulekela usibali onomdlavuzo. Lowo ngu ISHO KANJE INKOSI. Sukuma emuva lapho, sifazane, noma ngabe ubani engimbizile. Lelo yiqiniso, akunjalo na? Hamba re-... Njengoba ukholiwe, makube njalo.

Angikaze ngimbone owesifazane empilweni yami, ngibamba izandla zami, angikaze ngimbone. Uyakholwa ukuthi Ulapha na? Wenzeni na? Uthinte Into ethize.

Ngizofulathela. Uthi, “Uyababuka, isayense ephathelene nengqondo.”

Lalelani, kholwani. Makuthi iNkosi uNkulunkulu izikhombise Yona uqobo inguNkulunkulu.

²⁴⁰ Manje ngibona indoda imi phambi kwami. Ngiyakhuluma nje, futhi, noma ngabe ubani. Indoda iphethwe yinkathazo yenhliziyo. Igqoke isudu emnyama, nohlobo oluthile olufana nothayi kakoloneli. Iyindoda encane. Ngabe isemi ngezinyawo zayo okwamanje na? Igama layo nguCotes. Kholwa ngayo yonke inhliziyi yakho, futhi wemukele ukuphulukiswa kwakho uma uzokholwa ngayo yonke inhliziyi yakho. UNkulunkulu akubusise, hamba uye ekhaya, uphulukiswe.

Uyakholwa na? Ngibamba isandla sami, angikaze ngiyibone empilweni yami.

Uyakholwa na? Khona-ke bekani izandla zenu phezu komunye nomunye. “Lezizibonakaliso ziyakubalandela abakholwayo.”

Kuyoba ngukuKhanya ngesikhathi sokuhlwa,

Indlela eya eNkazimulweni impela
niyoyifumana.


²⁴¹ Niyakukholwa na? Manje, khulekelanani omunye nomunye. Beka izandla zakho... Khulekelanani, futhi ningaphulukiswa, anizukudingeka ngisho ukuba nibe nomugqa womkhuleko kusasa ebusuku.

²⁴² Uphawu lukaNkulunkulu lungumbhaphathizo kaMoya oNgcwele, uphawu olungumaka lwesilo ngukuLenqaba. Yemukelani uMoya oNgcwele!

²⁴³ Bangaki ofuna umbhaphathizo kaMoya oNgcwele na? Yima ngezinyawo zakho. Bangaki ofuna ukubekwa uphawu eMbusweni kaNkulunkulu ngoMoya oNgcwele na? Yima ngezinyawo zakho. Sukuma futhi ukwemukele. Kunjalo. Phezulu kuvulandi ositezi, ungaKuxoshi, yima ngezinyawo zakho, yemukela uMoya oNgcwele. Amen. Sukuma, kukholwe.

²⁴⁴ Manje, nonke nina onoMoya oNgcwele, bukani ukuthi ubani omi lapho, sukumani, bese nibeka izandla zenu phezu kwabo. Sukuma, bese ubeka izandla zakho phezu kwabo ofuna uMoya oNgcwele.

²⁴⁵ Abefundisi mabelule izandla zabo *ngalendlela*. “Bathumela babiza uPetru noJohane, futhi wabeka izandla zakhe phezu kwabo, noMoya oNgcwele wehlela phezu kwabo.”

²⁴⁶ Nkosi Jesu, nginikela lenkonzo kuWe. Bagwalise ngoMoya oNgcwele, Nkosi. Baphulukise, eGameni likaJesu Kristu. Ulapha. 

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