


# ISIKHATHI SEBANDLA

## LASESIMINA

 Baba olokuKhazimula okukhulu, siyathokoza sibili lobubusuku ukubakwazi ukuthi sileMpilo engafiyo phakathi kwemizimba yethu. IMpilo kaNkulunkulu wethu yehlukaniswa ngenlimi zomlilo futhi yahlala phezu komunye lamunye wabo, futhi bonke bagcwaliswa nguMoya oNgcwele futhi baqala ukukhuluma ngezinye indimi njengoba uMoya wabanika ukuphumisela. O Baba, siKubonga okunganani ukuthi WaZehlukanisa phakathi kweBandla. Akumangalisi iNkosi yethu yathi, “Ngalolosuku lizabakwazi ukuthi NgikuBaba, futhi uBaba uKimi, Mina ngikini, lani liKimi.” Ukuthi uNkulunkulu weZulu uhlala njani phakathi kwabantu Bakhe! “Okwesikhatshana futhi umhlaba awusayi kuNgibona futhi, kukanti lizaNgibona, ngoba Ngizakuba lani, laphakathi kwenu kuze kube sekupheleni komhlaba.” Phansi esikhathini sebandla lonke Uzakuba lapha, ofanayo izolo, lamuhla, lanininini, futhi sasizakubaKwazi ngemisebenzi Oyenzayo. “Lezi izibonakaliso zizakubalandela labo abakholwayo.”

<sup>2</sup> Nkosi, sibona u—sibona unomphelo wezikhathi zonke, isikhathi sesilungiselela ukuphela futhi ilaPhakade ingene. Baba Nkulunkulu, siyathokoza sibili ukubakwazi ukuthi siphila kuleyonsali lamuhla; sikhangele impilo zethu lokubona uhlobo lwenjongo esilazo, inhloso esilazo, futhi sibona ukuthi uMoya oNgcwele usuthumbile. Nkulunkulu, makuthi wonke umuntu eBukhweni bobuNkulunkulu lobubusuku ananzelele lezi izikhathi zebandla esiphila kizo futhi abaleke ngokuphangisa eNkosini uJesu, ngoba kulotshiwe ngokusobala, ukuthi, “IBizo leNkosi lingumphotshongo omkhulu, abalungileyo babalekela Kuwo futhi bavikelekile.”

<sup>3</sup> O Nkulunkulu, woza lobubusuku futhi ugcoke ubuntu bethu, Nkosi. Letha abazulayo, O Nkosi, abadidekileyo kangako; khangela imvu edubekayo, Nkosi, abakwazi lokho okokukholwa; kulobizo lwabomalusi kundawo zonke. Siyakhuleka, Baba, ukuthi bazakuzwa lowo uMalusi omkhulu womhlambi, iNkosi uJesu, uMoya Wakhe omkhulu ekhuluma lobubusuku, esithi, “MNtanami, buya Kimi futhi Ngizakupha iSabatha, ukuPhumula lokho okukunamathiselayo esiphethweni sakho salaPhakade.” Hatshi ukutshukunyiswa emhlabeni lapho sibona isikhathi siphela manje. Siphe khona, Baba. Khuluma ngesikhulumi, lalela ngendlebe zalabo abezwayo, ngoba sonke silalele. EBizweni likaJesu siyakhuleka. Amen.

<sup>4</sup> Lingahlala phansi. Manje, lobubusuku sitaditsha esikhathini sebandla lesibili. Ngiyabona abanengi babo bethatha amanothi lezinto, futhi yiso isizatho ngifuna ukwenza lokhu kube sobala sonke isikhathi.

<sup>5</sup> Manje, isikhathi sebandla lesibili sabizwa isikhathi sebandla laseSimina. Futhi kwathathindawo, iSikhathi seSimina, sangeniswa ngesikhathi esifanayo iSikhathi seEfesu siphuma. ISikhathi seEfesu sasuka ngo A.D. 55 kusiya ku A.D. 170. ISikhathi seSimirna sangena ngo 170 futhi sisiya ku 312. Lelibandla libandla elihlukuluzayo; lelo eligqoka umqhele wokufela ukhoho, libandla lokuhlupheka. Futhi isithembiso sikaNkulunkulu kuso, eBandleni eliKhetiweyo kuso, kwakuyikusipha umqhele weMpilo.

<sup>6</sup> Ibandla ngalinye lalilenkanyezi eyayibanjiwe esandleni sikaNkulunkulu, eyayimela “isithunywa” kuleso isikhathi sebandla. Okukhulu engangikucabanga kwakuyisithunywa esikhathini sebandla laseEfesu (ngoba iBhayibhili kalitsho ukuthi bangobani) kwakungu Phawuli; ngoba wamisa ibandla laseEfesu futhi wayengumshumayeli waleso isikhathi sebandla; lokho kwaletsa ukuKhanya eBandleni, okuyikuthi uJohane oNgcwele wakuthathela lapho. Futhi-ke uPolycarp, futhi kusehla . . . UPolycarp, bengisitsho, kusehla.

<sup>7</sup> Manje, iSikhathi seSimina, ngiyakholwa kanye lakho konke . . . lokho engikweneliseyo ukukuthola, kwakunguIrenaeus. Futhi manje ngifuna ukukupha isizatho kungani ngikhethe uIrenaeus kuloPolycarp. Manje, inengi labafundisi bafuna ukucabanga (futhi abafundisi beBhayibhili) ukuthi leyongilosi yayinguPolycarp. UPolycarp wayengumfundi kaJohane oNgcwele, lokho kuliqiniso. Futhi uPolycarp wabeka uphawu . . . wa—wayengumfelukhoho, bangwaza khona enhliziyweni futhi bambulala. Manje, kodwa wayeyindoda enkulu, indoda edumileyo, indoda elobunkulunkulu, ehlabusayo. Kungela ukuthandabuza omunye wamaKhristu amakhulu esake saba lawo. Futhi kwakungelalutho olubi ongalutsho ngempilo yakhe.

<sup>8</sup> Isizatho ngikhethe uIrenaeus: ngoba ngiyakholwa ukuthi uIrenaeus wayeseduze kakhulu eMbalweni ukwedlula uPolycarp ayeyikho khona. Ngoba uPolycarp wayengathi wayeyame embonweni weRoma wokwakha inhlanganiso. Futhi—futhi uIrenaeus wayephikisana lakho ngokuqinileyo, wakusola ngempela. Futhi-ke, njengoba sonke sisazi, indaba enkulu yayisiza eNicene Khansili; enye yezindaba ezinkulu yaye iyikuba uNkulunkulu wayebathathu kumbe uNkulunkulu wayemunye. Futhi uIrenaeus wathatha uhlangothi lokuthi uNkulunkulu wayenguNkulunkulu, manje, Oyedwa nje.

<sup>9</sup> Ngingabala okuvela ku*The Ante-Nicene Fathers*, ivolumu eyokuqala, kupheji 412 isicaphuno esincinyane nje; nxa ufuna

ukukubhala phansi lokho, ivolume yokuqala *The Ante-Nicene Fathers*. Futhi kupheji 12, futhi kuyi. . . Nxa ubufuna ivolumu, yingxenye yokucina kavolumu 3. Ungakwenza ubale into yonke; kulezhluko ezithile zakho, kumbe imitsho ethile. Manje ngiyaqala ukubala khona ekucineni—khona ekucineni kwamavesi angu 20, 30 akho. Angisoze ngikubale konke, kodwa nje ingxenye yakho:

“Zonke ezinye izitsho kanjalo ziyi. . . ziletha isihloko sesiqu soMuntu ofanayo;” (Bona, uzama ukukhuluma lokho abaNbiza khona, ‘Baba, Ndodana, loMoya oNgcwele,’ futhi wathi, “Lezo yizihloko, hatsi amabizo, izihloko zoMuntu Munye.” Yikho kanye esikufundisayo lalamuhla.) “njengoba, ngomzekeliso” (futhi-ke ngezibaya) “(ngesiNgisi), *INKosi yaMandla, INkosi UBaba wabo bonke, uNkulunkulu uSomandla, oPhezu Konke, uMdali, UMenzi*, lokunjengalokho. Lawa awasiwo amabizo lezihloko zokulandelana kwabantu abatshiyeneyo, kodwa awomuntu munye ofanayo,” (Ameni!) “ongebizo lokuthi uNkulunkulu oyedwa, uBaba, u. . . Yena—Yena lowo zonke izinto lezi. . . anike kubo bonke. . . ukuba khona, isipho sokubakhona kwakho konke.”

<sup>10</sup> U Irenaeus utsho ukuthi “Zonke lezi izihloko zigoqelwa eBizweni elilodwa, ngaphansi kukaNkulunkulu munye, futhi yizihloko kuphela zalokho Ayeyikho.” Yena wayeliLuba laseSharoni. Yikho lokho Ayeyikho khona. Leso yisihloko. WayeyiNkanyezi yoKusa. Waye nguAlfa. Wayengu Omega. Lezo yizihloko zalokho Ayeyikho khona. WayenguBaba. WayeyiNdodana. WayenguMoya oNgcwele. Kodwa kuloNkulunkulu *oyedwa*. UNkulunkulu Oyedwa, leBizo Lakhe liNye. Futhi yiso isizatho esisodwa ebengcabanga ukuthi u Irenaeus wayeqondile ekuhloleni kwakhe—kwakhe lapha, kumbe ingcazelo yoMbhala.

<sup>11</sup> Enye into engizathanda ukulibalela, itholakala ebhukwini: *Kwenzakala Njani Na?* Futhi lokhu kungabezembali. Futhi, *Kwenzakala Njani Lokho na?* ngoR. C. Hazeltine, imbali yamabandla asekuqaleni. Futhi lapha kupheji 180: “Izipho zikaMoya EsiKhathini sika Irenaeus, A.D. 177 kusiya 202.” Manje, isizatho ngicaphuna lokhu, kuyangena ethephini, liyabona, futhi—futhi kuzakuthathwa emabhukwini:

“Kwakusesikhathini sika Irenaeus ukuthi inengi leBandla lesiPostoli laseFrance lalilezipho zonke zikaMoya oNgcwele.” Lokho kwakuvela kuye efundisa, bona. “Amalunga ebandla lika Irenaeus, eLyon,” leyo yiLyon eFrance, “akhuluma ngendimi. Kwakungavamanga ukungaboni umuntu ofileyo ebuyiswa ekuphileni. Ukuphiliswa kwaku—ukuphiliswa kwakuyisenzakalo sansuku zonke kuwo wonke awevangeli. . . amabandla evangeli ndawo zonke.” Ukuthi u Irenaeus wayesazi ukuthi afundise njani! “Izimangaliso zazivamile. Ngeqiniso, lawomabandla ayengasweli isibonakaliso

sobukhona bukaNkulunkulu kungaba ngombono, ukumiswa kwezakhi zemvelo, ngesimangaliso, ukukhumbuza amaKhristu obuvangeli balolosuku, babengabafundi Bakhe abathandekayo. Kodwa kusuka embalini ezedluleyo, asingeke sakhothoza isenzo esisodwa sokuvuswa kwabafuleyo ebandleni lokuqala leRoma.”

<sup>12</sup> Labo ngabantu abanga... abangakhathaliyo loba yiluphi uhlangothi, bakhuluma nje iqiniso. Ngabezembali.

<sup>13</sup> Yiso isizatho ngicabanga uIrenaeus, ngoba, uyabona, wayelokholo olufanayo uPhawuli labafundi ababelunikezile. Yikho ngile... ngiyakholwa ukuthi wayeyingilosi yebandla leSimina, ngoba waye... waye lemfundiso ezifanayo zoMbhalo; futhi imfundiso zoMbhalo oezifanayo phezu kwesisekelo seLizwi likaNkulunkulu kuzaletha into efanayo sonke isikhathi. Nxa ungathatha nje indlela kaNkulunkulu futhi uyisebenze ngokugcweleyo, kungelandaba lokho amabandla akutshoyo, ilandele nje ngendlela okwatshiwo ngayo nje, kuzathela into efanayo. Futhi yikho lokho uIrenaeus akwenzayo.

<sup>14</sup> Manje, ngicabanga ukuthi uPolycarp wayeyindoda elungileyo, zwisisa; kodwa ngithi weyama kakhulu ukuhlela ibandla, njengalokhu amaNikolayithi ayekwenza. Babehlela ibandla, futhi—futhi beletha ubuzalwane ndawonye. Okukhangeleka kukuhle ngokwazi kwengqondo, kodwa, uyabona, uMoya uphambili kakhulu kulokhalipha kuze kuthi i... awungeke ucabange kuhle e—eMoyeni. “Imicabango Yami iphezulu ukwedlula imicabango yenu,” utsho uNkulunkulu. “Indlela Zami ziphezulu kulendlela zenu.” Ngakho kulendlela eyodwa kuphela yokukwenza lokho; ukuMlandela nje ngepulani. Kunjalo.

<sup>15</sup> Manje, singacabanga, nxa wawusuka lapha... Nxa ngangisiya eChicago lobubusuku, ngingaphuma phandle lapha futhi ngithole inkombandlela, futhi ngithi, “Manje asiboneni, iChicago ihlezi khona lindlela. Kulungile, Ngizahle ngisuke.” Ngingeke ngiphume eJeffersonville. Bona? Kumele ngithathe imaphu yendlela. Futhi kulo—kulokulala... indlela ebekiweyo njengalokho engingaya eChicago emaholeni ayisithupha kumbe ayisikhombisa okuhamba ngemota, kodwa angingeke nje ngiqumele loba yiphi indlela. Indizamtshina ayingeke nje iqumele loba ngayiphi indlela; ilayo i—indlela yasemoyeni kumbe ubuphezulu obuthize lezinto okumele iziphaphe, amadigri athile emele ihlale kuwo.

<sup>16</sup> Kulendlela eyenziweyo, futhi uNkulunkulu ulendlela. UNkulunkulu ulendlela yeBandla Lakhe, ebantwini Bakhe. Futhi kazange amisele ukuthi lilawulwe ngabopapa, amakhadinali, ubhishopi omkhulu, kumbe umbonisi omkhulu. UMoya oNgcwele nguMfundisi weBandla likaNkulunkulu ophilayo, ukuLivusa. Futhi bonke ubungcwele kabuyi kukhadinali kumbe umpri, ukumenza umuntu ongcwele

e—ebandleni, loba yini. Ibandla lilelungelo nje... ilungelo elinengi kuMoya oNgcwele njengaloba nguphi umtshumayeli, umalusi, umdikhoni, umphathi, loba yini okunye. Ibandla!

<sup>17</sup> Futhi isizatho bekubiza *amaNikolayithi*, njengoba sibe lakho ubusuku obedluleyo, *amaNikolayithi*, sehlukana ilizwi, salithatha kusiGriki, futhi n-i-c-k-o, kwakusitsho *nikao*, okutsho “ukunqoba, kumbe ukwehlula.” Ini na? N-i-c-k-o, Nikolayithi, *ibandla*, “ukunqoba ibandla,” futhi ukulahlula ngokubanika uhlelo lwabantu, abafundisi abazakubafundisa futhi benze, babezakuthatha izinqumo zabo uqobo ndawonye. Yiyo indlela iNicene Khansili eyabanjwa ngayo. Ngoba abanengi babuthana ndawonye futhi balungisa uhlelo eNicene Khansili. Kasiso... kasifuni ukukhuluma okunengi kakhulu ngakho, ngoba kungokwangoLwesine ebusuku, eNicene Khansili.

<sup>18</sup> Kodwa yikho lapho iBandla leRoma Katolika elabunjwa khona, phakathi kweqembu labantu ababephendulwe nguPhawuli oNgcwele, loIrenaeus, loMartin oNgcwele, futhi kusehla phansi. babengamaKhristu aphen dukayo ku... besuka kusihedeni kusiya kusiKhristu, kodwa befuna ukudonsela ibandla libuyele esimweni seThestamente eliDala senkonzo, njengokuba labapristi abakhulu, lo— lokulandelana kwabapostoli, njengopapa oyedwa kusiya komunye upapa, omunye upapa. Nxa singaqhubeka sisehla ngaleli Bhayibhili, uzakufumana ukuthi lokho liqiniso nje khona kanye lokuthi uNkulunkulu wayilahla leyonto kusukela ekuqaleni; futhi isikhathi sebandla lobusuku obedluleyo, wathi, “Ngiyakuzonda!” futhi kanjalo leBandla.

<sup>19</sup> UNkulunkulu kazange amisele ibandla ukuba libuswe ngabantu. UNkulunkulu uyabusa ibandla lakhe, futhi ulibusa ngeziph o zikaMoya. Iziph o zikaMoya ziseBandleni ukuqondisa umoya. Ulezikhundla ezinhlanu zabatshumayeli eBandleni Lakhe. Okokuqala ngabapostoli, kumbe, amamishinari. U<sup>m</sup>ishinari lubizo oluphezulu olukhona, umpostoli. Iba la *mishinari* litsho “lowo othunyiweyo”; *umpostoli* litsho “lowo othunyiweyo.” Ngani bakhetha ukubizwa ngokuthi mishinari, angikwazi. Kodwa bangabapostoli. Kulungile. Abapostoli, abaprofethi, abafundisi, abavangeli, abomalusi. Manje, lezo yizikhundla ezikhethiweyo zikaNkulunkulu eBandleni Lakhe.

<sup>20</sup> Khona-ke ebandleni ngalinye lasendaweni kuleziph o zikaMoya ezingu 9 ezibuya phakathi kwabantu, yilokhu, ulwazi, inhlakanipho, iziph o zokusilisa, ukusebenza kwezimangaliso, ukukhuluma ngendimi, ukuchasiswa kwendimi. Futhi zonke izinto lezi zingena emzimbeni ngamunye wendawo. Futhi wonke umuntu ebandleni ulenkono eyodwa, futhi leyonkonzo yomuntu ngamunye ihamba ndawonye kanye lenkonzo yonke, ukwakha umzimba kaJesu Khristu. Futhi kakukaze... .

<sup>21</sup> Manje, khumbulani lokhu, ukuthi lapha yi... Ngizadweba

imizila leyi lobubusuku. Ibandla lakuqala, iEfesu; iSimina, iPhegamosi, iTiyathira, iSardisi, iFiladelfiya, iLawodikeya. Manje, khumbula lapho lokhu kusenzakala, ibandla *leli* lalilokugewala kukaMoya, kodwa ekucineni kwesikhathi sebandla siyafumana ukuthi Lalibandezelwa phandle. Isikhathi sebandla elilandelayo labandezelwa ngokwengeziweyo kancinyane; labandezelwa ngokwengeziweyo kancinyane; kwaze kwathi *leli*, kwaba lucezwana nje. “Ulezinto ezinlutshwana,” Watsho. O, lapho sifika kuleso Sikhathi seBandla leTiyathira!

<sup>22</sup> Manje, emva kwalokho kwabuya, uNkulunkulu wavusa umGerman obizo nguMartin Luther owabuyisela iBandla njalo. Laqalisa ngokwengeziweyo kancinyane, watshumayela ukuLungisiswa; ngalapho kweza uMartin Luther, watshumayela ukuLungisiswa. Ngalapho kweza uJohn Wesley futhi watshumayela ukuNgcweliswa. Khona-ke kulesi isikhathi sebandla *lapha*, bayaphenduka khona emuva njalo kuBhaphathizo lukaMoya oNgcwele njalo, kanye lezibonakaliso ezifanayo lezimangaliso, zisehla phansi. *Nanku* lapho okwaphuma khona eminyakeni engu 1,500 yeziKhathi zobuMnyama. Futhi yikho lapho ubumnyama obukhulu kakhulu. . . kumbe isikhathi eside kakhulu sebandla esasilaso ezikhathini zebandla. Khona-ke *nanku* lapho eliqala khona ukungena, Ukulungisiswa, Ukungcweliswa, Ubhaphathizo lukaMoya oNgcwele. Futhi iBhayibhili latsho ukuthi, “Ekucineni kwalesi isikhathi, ukuthi leyi ingcosana encinyane lapha izabandezelwa phansi ngoba ibandla elifanayo lePhentekhosti lizaqala ukwenza into efanayo abayiqalisa emuva *lapha*, amaNikolayithi.” (O Nkulunkulu, mangigcine umlomo wami uvalekile ngize ngifike kulokho.) Uyabona? Lokho engingakubona lapho. Bona, uze ubone lapha. Futhi ngizalitshengisa ukuthi isithunywa kulesi isikhathi sebandla sizazonda inhlanganisano zamasono. UMoya uzavuka ebantwaneni. Kuhlezi kunjalo. Futhi manje sile. . .

<sup>23</sup> Manje, nxa ungananzelela lokhu, ukuthi kwakukukhulu kanjani lapha, kwaphuma phandle, futhi ekucineni baWucima indlela yonke phandle. Khona-ke Kuyaqala emuva. ULuther waWudonsa wabuyela, uKulungisiswa; Ukungcweliswa; Ubhaphathizo lukaMoya oNgcwele; futhi-ke khona esikhathini sokucina, waKucima, kuze kuthi Lokhu kuphosa kuphume ngokupheleleyo, kukhona nje ingcosana encinyane lapho, futhi yikho lapho amemeza khona ukuthi “Nxa Engafinyezanga umsebenzi ngenxa yabaKhetheziweyo, akula nyama ezakusindiswa.” Bona? Nanko-ke, khona esikhathini sokucina. Manje kufake lokho engqondweni.

<sup>24</sup> Manje sizaqala kulesi iSikhathi seBandla leSimina. Kuqala ngifuna ukukwahlukanisa lapha kwelinye iphepha engi-engilalo. Manje, ibandla lesikhathi sesibili liyiSimina, futhi ngiyakholwa lonke lizavumelana lami (kumbe ngithemba

liyakwenza, kumbe ngengxenywe, kungenani) ukuthi uIrenaeus wayeyinkanyezi kuleso sikhathi sebandla. Wayeyisithunywa sikaNkulunkulu ngoba wathanyela ilizwe, engena eFrance (Gaul), phansi phakathi lapho, futhi wamisa amabandla, futhi wonke awo ayemiswe phezu kobhaphathizo lukaMoya oNgcwele, ukukhuluma ngendimi, ukuvusa abafileyo, ukusilisa abagulayo, ukumisa izulu, lokwenza izimanga nsukuzonke. Babakwazi ukuthi uNkulunkulu ophilayo wayehlala phakathi kwabantu. Lowo kwakungumuntu kaNkulunkulu, ngoba uJesu wathi, “Akulamuntu ongenza...” Kumbe, a—abantu bathi, “Akulamuntu ongenza leyi imisebenzi ngaphandle uNkulunkulu elaye.” KwakunguNikhodimasi owatshela uJesu lokho.

<sup>25</sup> Manje, idolobho lokuthengiselana; indawo yokuthengiselana kusiya eLydia lokuya entshonalanga. Idolobho lesithathu elikhulu kulawo wonke eAsia, idolobho elikhulu letheku. Lisazakala ngenotho, amathempeli, izakhiwo, izikolo, imithi lesayensi. AmaJuda ayehlala e—eSimina, futhi bavangela abantu baseSimirna. UPolycarp wayengubhishopi wokuqala eSimina. UPolycarp lezinye incekuzo ezithembekileyo zamisa ukholo lukaNkulunkulu olujulileyo kumaSimina akholwayo. Obaba bebandla lasekuqaleni banikela isikhuthazo seQiniso kuSimina.

<sup>26</sup> Isikhathi sebandla seSimina, ibizo lebandla laliyiSimina, *ISimina*, bengisitsho, lokho kutsho “ubumunyu,” imure. Kuhlanguyela lokufa, ngoba babesifa.

<sup>27</sup> Ibandla elalihlukuluzwayo, uNkulunkulu wababiza ngokuthi “abahlukuluzwayo.” UNkulunkulu wakhangele phezu kokuhlukuluzwa kwabo, futhi wapha umusa ukukuthwala. Wakhangele phezu kwezinhlupheko zakhe, futhi wabanika ukunqoba phezu kokufa. Wakhangele phezu kobuyanga babo, futhi wabanika inotho Kuye. Ibandla leSimina ledlula esithandweni somlilo senhlupheko, kodwa, kwakuliphunga elimnandi Kuye. Yileyo Nsali manje, hatshi ibandla lonke leSimina; iNsali nje engikhuluma ngayo. Insuku ezinkulu ezingu 10 zokuhlupheka zitsho “iminyaka engu 10 yokuhlukuluzwa okwegazi.”

<sup>28</sup> Angazi ukuba ngingapela lelibizo, kumbe ukulikhuluma, kumbe hatshi. Lowu kwakungumbusi ngalesosikhathi, ngiyakholwa nguye owachitha igazi ukwedlula bonke kusukela kuNero ngo 67, D-i-o-c-l-e-t-i-a-n. Ngomnyaka ka 303 kusiya ku 312 A.D.

<sup>29</sup> UNkulunkulu ukhuthaza iSimina ukuba ngabakholekileyo kuze kube sekufeni, njengoba wayenjalo, “Futhi Ngizakunika umqhele weMpilo, njengoBaba eNginike wona.” UNkulunkulu wathembisa umnqobi (ezinhluphekweni) ukunqoba phezu kokufa kwesibili, “Lingesabi labo abangabulala umzimba,

kodwa Lowo ongabhidliza umphefumulo, kumbe, abulale umphefumulo.” Kwa...AbaseSimina kwakumele babekezele kuze kube sekucineni, “Ungesabi abantu, futhi umqhele weMpilo uzakuphiwa.” Ukuhlukuluzwa kwesiKhristu ezikhathini kufanekiswa ezikhathini zebandla, okweSimina, kuqakathekile kakhulu. Sizafuna ukufika kukho nje kancinyane, iNkosi ithanda.

<sup>30</sup> Manje, nxa abanye benu bengeqa okunye kwalezi lapho... nxa ngingakubhala ngiphangisa kakhulu kwabanengi bekilasi, khona-ke sizaku...thina si...ungakuthola ngempela kithi loba ngasiphi isikhathi ofuna ngaso, singathokoza uku—ukulinika khona. (Uxolo.)

<sup>31</sup> Manje esahlukweni sesi 2 lendima 8, siyaqala lobubusuku. Manje, kuyini esaMtshiya khona ebusuku obedluleyo? Waye sibili...wazonda lawo maNikolayithi. Kunjalo na? Manje kuyini uNkulunkulu akwenzayo? Kuyini okwakumele sikufumane kuqala? Isambulo sikaJesu Khristu, Ukuthi Ungubani lalokho Ayikho. Manje into elandelayo enkulu, siyafumana ukuthi Uyazonda loba yini ezabeka loba yini ekubuseni iBandla Lakhe ngaphandle Kwakhe. UnguNkulunkulu olobukhwele.

<sup>32</sup> Ngingathanda kanjani ukuma, ngoba nje silendima ezine lapha, ukucaphuna nje enye into encinyane. Bangaki abangakhumbula lapho umprofethi olungileyo, uSamuweli, lapho wonke uIsrayeli efuna ukwenza njengomhlaba wonke? Liyakukhumbula lokho? Futhi umprofethi wabatshela, wathi, “Liphambukile!” Kodwa babefuna ukwenza njengamaFilistiya, lanjengabo bonke. Awu, yikho sibili okwenzakalayo khona kanye kulesi isikhathi sebandla sakuqala. Kuyamangalisa ukuthi abantu abafuni uNkulunkulu ukubakhokhela. Bafuna ukulandela...bafuna umuntu othile. UIsrayeli, wenza iphutha elikhulukazi ake alenza, lapho...Umusa wawuvele usubanike umprofethi, umkhokheli, wabanika iwundlu njengenhlawulo, futhi wabanika ukudla kuvela emazulwini, futhi izinto zonke ezinhle lezo umusa owawubanike zona, futhi kunjalo, kuExodusi 19, babefuna umthetho. Babefuna ukwenza odokotela bezenkolo, futhi babelamadoda athile, babefuna ukuba lolutho lokwenza phakathi Kwakho, labo.

<sup>33</sup> Umuntu uhlezi ezama ukwedlula ngokuhlakanipha uMdali uqobo owamenzayo, futhi akenzi lutho kodwa ukuzibulala. NjengamaSonto amalutshwana edluleyo ngatshumayela nge—ngeNkolo eXutshanisiweyo. Futhi yikho kanye. Lapho uxubanisa loba yini, akungeke...akusekho! Kuphelile, akungeke kuphenduke njalo. Imbongolo ayingeke izale futhi ibe lenye imbongolo, ngoba i—iyimbongolo, ixutshanisiwe. Umumbu omuhle, awungeke ulime umumbu omuhle ngomumbu omuhle oxutshanisiweyo. Awusoze ngitsho...Ungamila, kodwa u—u, o, awulunganga lakancinyane. Awungeke ukwenze. Loba yini exutshanisiweyo ayilunganga.

<sup>34</sup> Futhi inkolo exutshanisiweyo ayilunganga! Ingqe uzama ukungezelela enye into kulokho uNkulunkulu akukhulumileyo, kumbe wenze enye into uNkulunkulu angafuni ukuthi uyenze, yinkolo exutshanisiweyo. Kungakhangeleka kukuhle sibili. O, umumbu oxutshanisiweyo ungedlula umumbu wemvelo. Imbongolo endala ingasebenza ukwedlula amabhiza amabili. Awu, lokho ku . . . Akusebenzi, mfowethu, ngumusa esisindiswe ngawo. “Hatshi ngemisebenzi sisindisiwe, kodwa ngomusa.” Ngakho lokho kunga . . . ngithemba alicabangi izitsho lezi . . . Li—lihlezi ngaphansi kokubopheka, futhi ngi—ngiyakuzwa khona phezulu lapha. Uyabona? Ngoba kulamaPresbyterian, Methodist, lazo zonke inhlobo phakathi lapha. Siyakwazi lokho. Ngakho ngi—ngiyakuzwa. Futhi kumele ukhululeke kancinyane kanye ngesikhatshana, ususe lokho kunyikinywa, sengathi.

<sup>35</sup> Manje, lalalani. Loba yini exutshanisiwe ayilunganga. Kumele uthathe okwasekuqaleni, indlela uNkulunkulu akwenza ngayo, khona-ke ulenye into eqotho.

<sup>36</sup> Manje, siyafumana khona-ke ukuthi lelibandla lakolSrayeli, lapho besedlula, UNkulunkulu wayebondlile, futhi wabakhathalela, futhi wabenzela yonke into. Futhi ekucineni bakhangela kumaFilistiya, lamaAmori, le . . . labanye abatshiyeneyo, futhi bathi, “Sifuna inkosi! Balenye into esingelayo.”

<sup>37</sup> Yinto efanayo abantu abayenzayo lamuhla. Omunye walaba, odadebethu, bazakhangela kuthelevizhini futhi babone uGloria Swanson, kumbe loba ngubani aba . . . abanye balabo abafazi abalohlobo oluthile lwesigqoko, futhi abangeke bakumele baze bathole esinye. Bona? Uyabona umfazi othile phansi edolobheni, “O, akamuhle na?” Ubelani lendaba lokho akugqokayo? Abantu, banjalo nje, ngathi lusuku lo—lokulingisela, omunye umuntu ufuna ukulingisela omunye. Thatha i . . . Kulabanengi oElvis Presley manje, Ngi—ngiyakutshela, ungeke ubapakitshe endaweni ematolokisini, ngoba waba ngodumileyo ngokwenyama ukulingi- . . . ukulingisela!

<sup>38</sup> Silento efanayo enkolweni. I . . . Ngangibala imbali kaMartin Luther, futhi loba nguphi wenu lina abezembali liyazi. Bathi kwakungasiyonto efihlakeleyo ukuthi uLuther wayephikisa ibandla leKatolika futhi kungabi lalutho olwenzakalayo kuye, kodwa imfihlakalo enkulukazi, yikuthi wayengaphakamisa ikhanda lakhe phezulu kokudlulisa amalawulo okwalandela imvuselelo yakhe futhi abe elokhu ehlezi leLizwi. Yiso isimangaliso, ukuthi uNkulunkulu wamgcina ecacile futhi eqondile.

<sup>39</sup> Manje, ngakho beza kuluSamuweli. Bathi, “Senzele umpro- . . . kumbe senzele i—inkosi.” Futhi iNkosi yamtshela ukuthi Wayala lowomqondo, khona kanye nje lokho Akuyalayo lapha ngenhlanganiso.

<sup>40</sup> Njengalokho nje Wayala lokho, Uyala izinhlanganiso. Akali ukuhleleka, kodwa inhlanganiso. Ukuhleleka, kumele sibelakho lokho. Kodwa inhlanganiso akudingi ukuba sibe layo, ngoba iyehlukanisa: “Singo *Sibani-bani*.” UngumKhristu na? “NgingumMethodisti.” UngumKhristu na? “NgingumBaptisti.” Lokho akutsho okwedlula ingulube isesilugwini. Lokho kakulani lokwenza Ngakho, ngitsho lakancane. UmKhristu!

<sup>41</sup> Ngabuza inkazana ngobunye ubusuku, kupulatifomu, “UngumKhristu na?”

Wathi, “Ngani, ngiyakwenza uzwisise, ngiyatshisa ikhandlela ubusuku bonke.” Sengathi kulento yokwenza ngesiKhristu!

<sup>42</sup> Enye indoda yathi, “Awu, ngingumAmerica. Sibili!” Awu, lokho kakulani Lakho, ngitsho lento. UngumKhristu ngoba ungowomunye uMbuso. Kunjalo. Futhi li—likomunye uMbuso, ongaphezulu.

<sup>43</sup> Manje, kuyini uSamuweli akwenzayo? Into efanayo nje leyo uNkulunkulu ayenzayo lapha. USamuweli wabiza ulsrayeli ndawonye, wathi, “Manje, ngilaleleni. Ngifuna ukulibuza enye into. Kwake kwaba lesikhathi esisodwa engake ngalitshela ulutho olungayisilo iqiniso na?” Wathi, “Ngi—ngingumprofethi kaNkulunkulu phakathi kwenu. Ngitshela isikhathi esisodwa ukuthi ngake ngalitshela olunye ulutho eBizweni leNkosi olungazange lugwaliseke.” Yikho lokho uSamuweli akutshoyo kubo. Wathi, “Futhi uNkulunkulu kazange aliphe ukudla futhi walinakekela futhi wenza zonke lezi izinto?” Wathi, “Lenza isono ngokuzama ukwenza njengezinye izizwe.”

“O . . .” bathi.

<sup>44</sup> Wathi, “Ngifuna ukulibuza enye into. Ngake ngalithathela imali? Ngake ngalicela umnikelo na? Kumbe ngake ngalitshela olunye ulutho eBizweni leNkosi engazange igcwaliseke?”

Bathi, “Hatshi. Awuzange uthathe imali yethu, lokho kuliqiniso. Futhi awukaze usitshela ulutho eBizweni leNkosi olungazange lugcwaliseke.”

Wathi, “Khona-ke ngizweni! Liyona ngokuzama ukwenza njengabanye babo.” Kodwa babefuna inkosi kungenani! Kungelani lokuthi kwakuqondile kumbe kungaqondanga, ba—babefuna ukuqhuba umqondo wabo.

<sup>45</sup> Yinto efanayo enziwe libandla khona lapha eEfesu, bathatha imfundiso yamaNikolayithi. Futhi lapho bekwenza, kwabafuqela phakathi ukuguqula isihedeni lesiKhristu ndawonye futhi kwabangela iminyaka engu 1,500 eziKhathi zobuMnyama. Futhi lapho uLuther ebadonsela phandle, nxa (isigaba sesibili) amaLutheran kabenzanga into efanayo abayenzayo emuva eEfesu! Khona kanye.

<sup>46</sup> Manje, nxa ungananzelela, izinti zezibane zazingahlalanga njengalokho. Baqalisa phansi ngalindlela futhi benyuka. Awu, ophezulu kulabo bonke okude kulalapho Ayeme khona kwakungulowu phezulu *lapha*. Futhi isiKhristu kancane-kancane sacima lapho sisuka lapho Ayeme khona esimweni sesiphambano, njengoba singaMbona esahlukweni 4; ngesimo sesiphambano njengalokhu. Futhi *lesi* yisandla Sakhe sokunene, *leso* kwakuyisandla Sakhe sokhohlo. Manje, khona *lapha*, Wayelesandla Sakhe *kulelibandla lakulelobandla*. Wayeyikho kokubili uAlfa loOmega futhi, yebo, konke kwakuphakathi kokubili, zonke ezinye incwadi. Kodwa Wathi ngokubalulekileyo, “UAlfa loOmega.” Wayelomchilo wamakhosikazi ekhanda Lakhe, owawuyisivumelwano Sakhe.

<sup>47</sup> Manje, nxa lingananzelela, ukukhanya kwePhentekhosti, lapho okwaqalela khona, kancane kancane kwacimeka. Amadoda lawa, uIrenaeus, uPolycarp, bonke babo baphawula ubufakazi babo ngegazi labo, kwaze kwathi ekucineni kwacindezela isiKhristu ezinsukwini zobumnyama ukwedlula zonke.

<sup>48</sup> Manje khangela, isikhathi sokuqala, olunye uhlangothi lwedundulu elikhulu, kusiza ngalapho kwakuyikukhanya okuncinyane, ukuKhanya okunengi, khona-ke ukuKhanya okunengi. Bona ukuthi Kuqala kanjani ukukhanya njalo, kusiza kulolosuku. Futhi manje ekucineni kwa*lesi* isikhathi, kuyabikezelwa *lapha* ukuthi kuzabuya e*Lawodikeya*, “ubuthukuthuku.” Manje, nanku *lapha*. Ngani, nxa *linto* *lapha* yabaletsa *kulokhu*, kungani sifuna lokho phansi *lapha* ePhentekhosti?

<sup>49</sup> Futhi uyazi iBhayibhili lathi, “Kuzakuba lesilo.” Futhi siyakwazi lobo yibupapa besiRoma. Kunjalo sibili. Futhi-ke babezakwenza umfanekiso kulesosilo. Kuyini umfanekiso? Enye into eyenziwe njengakho. Futhi lowo ngumanyano wamabandla, lePhentekhosti liphakathi kwakho. Kuzakuza isikhathi lapho uzakuba ungowenhlanganiso kumbe awungeke ugcine umnyango wakho uvulekile. Manje uyabona uba lokho akusiloqiniso! Yiso isizatho sikukhandela ukufa. Yebo, mnumzana. Awenelisi... Ngaphansi kwalokho, bazama ukukunamathelisa kabi sibili, baze bazame ukwe... abasoze bakuvumele ukuthenga kumbe ukuthengisa ngaphandle ulalolophawu lwenhlanganiso phezulu kwakho. Kuyakuletha khona phakathi.

<sup>50</sup> Khona kanye nje njengalolosuku, babatshisa, ba... Ngema lapho kuleyonkundla; ngakhala njengengane lapho ngangikhangela phezulu lapho izilwi zazihlala khona kuleyonkundla endala lapho. Futhi—futhi ngibone lezozinto, futhi ngisazi ukuthi inengi labazalwane bami besiKhristu badliwa yizilwane futhi—futhi badatshulelwa phansi emhlabathini lapho, labafazi labantwana abancinyane

lezinto. Futhi ngicabanga, nxa bonke bayaphansi okholweni, ngingabatshiya phansi manje? Hatshi, mnumzana, mfowethu! Nkulunkulu, mangimele uKholo olwanikwa kwabangcwele! LeyoNto yinye, kungelani ukuba kayidumanga. . .

<sup>51</sup> Omunye umuntu uhlezi efuna ukuthi, “Awu, . . .” Omunye wathi kungasikude. . . O! Bangaki abatshumayeli abakhulu enkundleni abangibizileyo futhi bathi, “Mfowethu Branham, nxa ungakumisi lokho, yonke inhlanganiso izabe imelana lawe.”

<sup>52</sup> “Ngani,” Ngathi, “kuloYedwa ongasoze, nguye Lowo oseZulwini. Nguye Lowo engimkhangeleleyo.” Bona? Manje, ngiyabathanda abantu kuyo yonke inhlanganiso. Sibili. Kodwa ngake ngalitshela olunye ulutho iNkosi. . . eBizweni leNkosi, lungazange lugcwaliseke? Bona? Konke kutshiwo futhi kwenziwa kahle na? Ngake ngalicela imali na? Khona-ke sukani ezinhlanganisweni! Wena hlala ukhululekile kuKhristu, vumela uMoya oNgcwele ungene phakathi futhi uphume ebandleni.

<sup>53</sup> Into kuphela eluhlupho, susani konke lokhu ukwahlukana phakathi kwenu. Inkoloze ezincinyane, lemizwa emincinyane engazwisisekiyo kubazalwane, lezinto ezinjalo, kunyikinyele kude! Ungavumeli impande yokubaba ingene emphefumulweni wakho. Nxa ukwenza, kuzakukukudla. Kunjalo. Gcina uthando! Angilandaba ukuthi abantu bakuzonda okunganani, bathande kungenani. Nxa ungeke ukwenze lokho, udinga. . . i. . . wena awusikho. . . awukabekwa uphawu, usaselendawo exegayo. Ngakho woza, uphenduke, futhi ubekwe uphawu kakuhle ngeGazi likaKhristu. Lizakuhlanza empandeni zonke zobumunyu. Yebo.

<sup>54</sup> Manje, bona, kodwa siyazama njalo. ISibusiso sePhentekhosti sehla ngo 1906, kwenye indawo phakathi lapho. Kulomtshumayeli ohlezi kanye lathi lobubusuku, u'mishinari ovela eTibet, omunye waba fi- . . . Kangikutsho ngoba yibukhona bakhe; Ngithemba akayanga ngekhaya. Ngicabanga ukuthi ulokhe elapha, ubezasikhulumela kancinyane ngingakezi phansi. Futhi lowomuntu uyakhumbula ukuqala kwePhentekhosti. Kwakungela loba yiphi inhlanganiso, wonke umuntu wayehlanganyela labantu bonke. O, kulula kangakanani ukuthatha inyathelo elingayisilo khona lapho, futhi likhangeleka lilihle kanganani ekuhlakanipheni.

<sup>55</sup> Khangela, wayengazi lutho uIsrayeli lapho bemile phandle lapho okhunjinini, bememeza. . . Manje, wena uthi, “Loluhlobo lwenkolo yinto entsha.” Ngani, indala kulazonke ezikhona. Sibili. Lalapho umhlaba ungakenziwa, babememeza futhi bedumisa uNkulunkulu. UNkulunkulu watsho njalo, wabuza uJobe, “Wayengaphi lapho i—lapho inkanyezi zokusa zahlabela ndawonye, futhi amadodana kaNkulunkulu amemeza ngentokozo.” Lokho kungaphambi umhlaba ungakadalwa.

<sup>56</sup> Kodwa manje khangela uIsrayeli, wayebone izimangaliso. Leyo yiPhentekhosti yokuqala; uIsrayeli, iPhentekhosti yalolosuku. Manje babekhutshiwe eGibhithe, UNkulunkulu wayebabusicile, wabapha zonke inhlobo zezibonakaliso ezinkulu lezimangaliso, futhi wabakhulula. Futhi lapho besima okhunjini lolo futhi babalomhlangano wePhentekhosti... Bakwenza! Manje lalelani. UMose wahlabela eMoyeni, futhi uMiryamu wathatha ithamborine futhi wagijima phansi okhunjini, etshaya lithamborini, edansa eMoyeni; futhi amadodakazi kaIsrayeli amlandela, edansa eMoyeni. Nxa lowo kungasimhlangano wePhentekhosti, angikaze ngibone lowodwa. Kukancinyane bakholwa ukuthi i—ilizwe lesithembiso laliyiminyaka engu 40 phambi kwabo. Kwakuphose kube amamayila angu 40 kuphela. Kodwa kwakuzathatha iminyaka engu 40 ukuthola amamayila angu 40 kungenxa yokuthi bakhetha into engayisiyo. Bakhetha ukuba lomthetho kulokuvumela uMoya oNgcwele ubakhokhele, iNsika yoMlilo ibathathe futhi ibakhokhele indlela yonke. Babefuna ukuba lolutho lokwenza ngokwabo; babefuna ukuba labapristi abathile, futhi izikhulu ezithile, futhi isayensi yenkolo encinyane abangaphikisana ngayo, kulokuthi baqhubeke nje futhi bavumele uMoya oNgcwele ubakhokhele. BabeseMoyeni; UNkulunkulu wayephe yonke into, kodwa kwakumele babe lenye into yokwenza Kukho.

<sup>57</sup> Njengokuxubanisa nje njalo. Yekela inkomo injalo. Yekela ibhiza linjalo. Yekela ukudla kunjalo. Bona... Isayensi yatsho, ku*Reader's Digest*, indatshana yakho, nxa beqhubeke bexubanisa ukudla, futhi abantu bakudle... Njengenkukhu, balaleyonkukhu ehawulayo ize ingabi lempiko kumbe inyawo. Futhi ingalala, iyalala ingathi ifile, ingaphila umnyaka owodwa kuphela. Futhi inyama ibuthakathaka kangako awungeke uyidle. Futhi abantu beyidla, iphambukisa abantu. Kunjalo.

<sup>58</sup> Liyazi, izitabane sezengeziwe ngokungaba yi 40 phesenti eUnited States, ngomnyaka owedluleyo. Futhi belikwazi ukuthi isayensi ithi abafazi sebeqhela emahlombe abo futhi bayancipha enqulwini, futhi amadoda sebencipha emahlombe abo futhi bayaqhela enqulwini? Udla inhlanyelo ephambukisiweyo, udla into ephambukisiweyo. Umzimba wakho wenziwa ukuphila ngento yemvelo. Futhi kwenzani na? Kuguqula ngitsho lendlela yemvelo yamadoda labafazi, iHollywood ize, ngitsho lohulumende wethu, lakho konke kugcwele impambukiso. Kuyini akwenzayo na? Bazilethela khona phezu kwabo ngesihlahla sabo uqobo solwazi, bezibulala.

<sup>59</sup> Buyela ekuqaleni! Yekela imvelo injalo. Yekela uNkulunkulu enjalo. Geina iBandla kuMoya oNgcwele; futhi liphume kubo bonke obhishopi labopapa kanye layo yonke inhlobo yemfundiso. Buyela emuva lapho esaqalela khona. Buyela emuva. UJesu angabuya lobubusuku, uzakuthi,

“NgingumMethodisti.”

Wayengathi, “Kwakungenjalo kusukela ekuqaleni!”

“NgingumPresbyterian.”

“Kwakungenjalo kusukela ekuqaleni!” Kuyini okwakusekuqaleni? Isehlakalo sePhentekhosti sobhaphathizo lukaMoya oNgcwele. Yiyo indlela Elaqala ngayo.

<sup>60</sup> Kodwa, bona, kwakumele sikuphambukise. O, kwenza kubekuhle kakhulu. Sibili. Lelobandla elincinyane limile lapho lidansa, lokumemeza; futhi phansi esitaladeni, futhi abantu bephosa amadwala kubo, bebayeyisa, lakho konke njengalokho. Lokho akukuhle sibili. “Kodwa manje sileNdumiso enkulu, lesiVumankolo sabaPostoli, njalo, o, Dokotela Ph.D., L.L. laboL. ababili loD., *Sibani-bani* ukuba ngumalusi wethu.” Futhi baphume futhi bathi, “Ah-ndoda,” njengethole libanjwe yinkantsho, futhi aqhubeke kanjalo, zonke lezo zinto ezinjalo.

<sup>61</sup> Uxolo, be—bengingazimiselanga ukutsho njalo. Uxolo, bengingazimiselanga ukutsho njalo. Bona? Bengingazimiselanga ukutsho lokho. Lokho akufanelanga encekwini kaNkulunkulu.

<sup>62</sup> Kodwa, khangela, bonke babo, ngi...kubuye nje engqondweni yami, bona. Kodwa lime futhi litsho zonke lezo zinto kanjalo, lifundele lingakayenzi i...uyazi, uthi, “Manje, hatshi, awukutsho lokho kuhle. ‘Ah-ndoda.’” Ngiyathanda umhlangano omdala omuhle, wePhentekhosti lapho amandla kaNkulunkulu esehla, futhi uyaklabalala nje lokumemeza lokudumisa uNkulunkulu, usiba lesikhathi esikhulu. Yiyo indlela; uMoya ubambe abantu. Kodwa thina...Awungeke ube usezwa u “Ameni!” futhi, kungu “Ah-ndoda.” Kungenani, yikho lapho esifika khona, uyabona. Lezi inhlanganiso zilukhuni, ukuzigqaja... .

<sup>63</sup> Manje ngabe abapo...Kwakulesiprofetho ngalokho na? Liyakhumbula isiprofethi sikaPhawuli izolo ebusuku? “Ngiyakwazi ukuthi ngemuva kokusuka kwami, impisi eziphangayo zizangena phakathi kwenu, futhi amadoda ekilasi yenu uqobo, abenu...khona ebandleni lenu uqobo (labo iBandla leRoma Katolika, besiza) bazaphakama phakathi kwenu futhi badonse abafundi emva kwabo.” Futhi impisi zikaPhawuli, siyafumana, zaba ngamaNikolayithi.

<sup>64</sup> Lalela uMoya ukhuluma ngomprofethi njalo, “Ensukwini zokucina izikhathi ezinzima zizafika, ngoba abantu bazakuba ngabazithandayo uqobo, (‘NginguDokotela *Sibani-bani*, ungangitsheli lutho Ngakho, khathesi. Ngizakwenza uzwisise ukuthi ngingumPresbyterian. Haleluya!’ Kumbe, ‘NgingumPhentekhosti.’)” Ngumehluko bani okuwenzayo, nxa ungasuye umPhentekhosti ngemvelo? Isehlakalo sakho, bona. Yebo, mnumzana. “Ngingowe Assemblies.” “Ngingowe Church of God.” Yebo lokho...ngumehluko bani okuwenzayo

kuNkulunkulu? Kufanele ube ngowoMbuso phezulu-le, bona. Kunjalo.

<sup>65</sup> Manje, nxa—nxa ubona, i...zonke lezi izinto ingxubano ye—yentokozo nje. Manje, Yathi, “Bazakuba lamawala, abaziphakamisayo, abathanda intokozo kulokuthanda uNkulunkulu.” O, abangeke baye ebandleni ngeSonto ebusuku ingqe kuphela kulohlelo oluhle lwethelevizhini. O, minabo! Izikhathi zonke baya...Ngitsho lamabandla sebelamathimu, lokudla kwakusihlwa kwemisobho, lamaphathi e-cricket, futhi, “abathanda intokozo ukwedlula ukuthanda uNkulunkulu, abephula izivumelwano, abamangaleli bamanga, abangasuthisekiyo, futhi abeyisa labo abalungileyo.” *Laba* abeyisa *labo*, bona. *Laba* beseysa *labo*, bebakhamela phandle. Abeyisa labo *abalungileyo*.

<sup>66</sup> O, wena uthi, “Bangamakhomanisi, mfowethu.” O, hatshi. Hatshi, hatshi.

<sup>67</sup> “Abalamawala, abaziphakamisayo, abathanda intokozo ukwedlula ukuthanda uNkulunkulu, abephula izivumelwano, abamangaleli bamanga, abangasuthisekiyo, abeyisa abalungileyo, *belesimo*...” Isehlakalo senhlanganiso yesonto, bona. “Belesimo sobunkulunkulu, kodwa bephika Amandla akho.”

<sup>68</sup> Ungaba yini kulolusuku? Bona, “Belesimo sobunkulunkulu.” Hamba ebandleni uhlonipheka ongabayikho nje, ngeSonto, futhi ugqoke okabhudula ngeSonto emini, uqume utshani futhi ube leOotel 92 phandle. Futhi umalusi aphume phandle futhi abheme igwayi futhi aphenduke, liyazi. “Esiba lesimo sobunkulunkulu!”

<sup>69</sup> “Awu, malusi, balebandla phezulu-le, bayangitshela ukuthi ikhosikazi lasiliswa ngolunye usuku kumvuku-...”

“Hmm. Hmm. Umbhedo! Insuku zezimangaliso sezadlula.”

<sup>70</sup> “Awu, uyazi ukuthini? Nga—nga—ngangiphezulu ebandleni elincinyane ngobunye ubusuku, leyo mishini encinyane phansi ekhoni, futhi kwakulomunye umuntu owayesiza phezulu lapho, ekhuluma enye into, jab-...”

“O, sithandwa, ungaqali ukuhambela abanjalo kanjalo ngendlela enjalo. Lezo yizinja ezihlanyayo. Minabo! Ungaziyengi ngabanjalo. Labo ngabagiqiki abangwele. Ungaqali ngitsho...”

<sup>71</sup> “Belesimo sobunkulunkulu futhi amandla akho bewalandula, abanjalo baxwaye. Ngoba laba yibo abahamba indlu ngendlu futhi bakhokhele abazi abangamazanka beqhutshwa zinkanuka ezinhlobohlobo, bengasoze bafunda kumbe baze olwazini lweQiniso.” Kunjalo sibili. Nanko-ke, amasosayithi ozoncedo lwamakhosikazi, *lisosayithi*, *lokho*. Ibandla elidubekayo lilamasosayithi amanengi okokuthi alisenelisi ukutshumayela iVangeli futhi. UMalusi angeke

abelemizuzu engu 20, futhi kufanele akhulume ngenye into lesosikhathi. Bona? Nxa bengakwenzi, ibhodi lamadikhoni lizahlangana laye. Yebo, mnumzana.

<sup>72</sup> O, mfowethu, kuyini umalusi olungileyo afanele akwenze lamuhla? Wenza nje ubungcono angabenza ame futhi agamule ingatsha lapho abafuna khona, futhi ayekele imvava ziwele phakathi lapho ezifuna khona; futhi akuphose phandle lapho. Yikho kuphela. Yebo, mnumzana. Kunjalo. Unga—Ungayekeleli muntu, tshumayela nje iLizwi futhi uhlale Lalo, khanda nje uhamba. Nxa bekuphosela entolongweni, Litshumayele entolongweni. Nxa ufakwa loba ngaphi, tshumayela yonke indawo oya khona; qhubeka nje uhamba, utshumayela. Kunjalo. Manje, yikho lokho okwenzakeleyo. Bona, bayaLicima.

<sup>73</sup> Manje sesisiza e—eSikhathini seSimina. Indima 8:

*...kuyo ingilosi yebandla leSimina bhala; Lezi izinto kutsho owokuqala lowokucina, owayefile, futhi uyaphila;*

<sup>74</sup> Ngifuna ukuthi linanzelele sonke isikhathi lapho azaZisa khona esikhathini sebandla, Uveza enye into yobuNkulunkulu Bakhe. Yiyo into yokuqala Azama ukuyazisa ebandleni, ukuthi, lobo yibuNkulunkulu Bakhe. UnguNkulunkulu! Liyabona indaba enkulu ngemuva lapha ukuthi uIrenaeus labanye babephikisana ngakho? Bazama ukuthi uNkulunkulu emazulwini amathathu, futhi nguNkulunkulu ebantwini abathathu, futhi uNkulunkulu kulokhu. Wathi, “Akulanto enjalo! Yizihloko zoMuntu munye, futhi lowo nguNkulunkulu uSomandla.” Kunjalo. Ngakho kawu...bahlezi belakho lokho. Futhi uNkulunkulu lapha ekuqaleni uyazazisa Sibisakhe ngobunye bobuNkulunkulu Bakhe—Bakhe. Liyabona Uyazazisa, kuqala ngalapha, “NgiNguye owayekhona, okhona, lozakuza. Futhi NginguSomandla.” Lapha Uqala khona kanye ngeSikhathi seSimina manje.

<sup>75</sup> Manje Mlaleleni, “Ngi . . .”

*...kuyo ingilosi yebandla laseSimina (Futhi siyakholwa lowo ukuba nguIrenaeus.) bhala; Izinto lezi kutsho owokuqala lowokucina, . . .*

Bona? Wazazisa Sibisakhe, “NginguNkulunkulu, manje, walesi isikhathi sebandla. Kangifuni onkulunkulu abane kumbe abahlanu abehlukeneyo lapha. Ngi—nginguNkulunkulu. Bona, yikho lokhu.”

*...owayefile, futhi uyaphila; (Ameni!)*

<sup>76</sup> Manje, lokho yi—yikwaziswa. Manje—manje iSimina kutsho “ubumunyu,” futhi kuvela elizwini lemure. Futhi ibandla lokuqala—ibandla lokuqala, futhi...lalilahlekelwe luthando lwabo lokuqala, ibandla leEfesu. futhi ibandla leli laseliqale ukuba le “mpande yobumunyu” ingena phakathi kwabo ngoba

ukuthi lelibandla, ibandla elikhulu, ingxenye enkulu (inengi labo, izikhathi zonke) lalibethela limelana loMoya oNgcwele ubusa ebandleni, futhi babefuna ukubusa, bona ngokwabo. Babefuna ukubeka ubupristi, babefuna ukwenza njengalokho abantu beThestamente eliDala abakwenzayo. Babefuna abapristi. Futhi ba...Nxa onkulunkulu besihedeni, emuvalle, lapho ababephenduke khona, babelabapristi lokunjalo be...bakaJupiter, labapristi bakaVenus, lokunjalo; ba—ba—bafuna ukuletha kubo into efanayo ukwenza *lawa* amadoda. Bona, into yonke yisihedeni kwasekuqaleni. Wonke amahedeni alabo abapristi lezinto ezinjalo. Kodwa—kodwa iBandla likaNkulunkulu ophilayo, kuyinto engaziwayo kubo. UKhristu unguMpristi wethu, uMpristi wethu oMkhulu. SiloMpristi oMkhulu, itafula njalo esidla kulo.

<sup>77</sup> Manje, ibandla leli laseliqalise ukuhluma “impande yobumnyu.” Ngani? Lalilobumnyu kulabo abafuna ukuqhubeka ngoMoya oNgcwele. Uthando lwaselunyamalele, futhi, babezama ukukuntshintshela kuzivumankolo lenhlanganiso zamasonto, besuka ekukhokheleni kukaMoya oNgcwele. Kucabange lokho! Yiso isizatho u—u—ubumnyu babuphakathi kwabo. Kulungile.

<sup>78</sup> Manje, ibandla lokuqala, lokhu...ubumnyu baqalisa ukunyonyobela phakathi. Ibandla lesibili, kwengezwa kancinyane kancinyane. Futhi, ekucineni, kwanyonyobela phakathi ngoba babe “senza ibandla elingcono”; bacabanga ukuthi babekwenza. Khona lapha babelenye into ehloniphekayo, abantu abakhulu bamaRoma babengangena. Ngani? Babelopapa, babe—babelamadoda amakhulu, amakhadinali, lokunjalo. Babegqoka kuhle. Basuka kumsindo wonke futhi yonke into ababelayo; bethule sibili. Kwatshengisa ukuthi babesifa. Uh-huh. Uh-huh. Babesifa. Futhi-ke bahlonipheka futhi benza umzimba ongcono. Into yokuqala phezulu lapha, babelento yonke enhlanganisweni yesonto enkulu yezenkolo, iBandla leRoma Lomhlaba wonke jikelele, iBandla leRoma Katolika eSikhathini sobuMnyama. Awu, khona-ke, baba lezikhulu, futhi babeleqembu eliphakemeyo.

<sup>79</sup> O, kwakukuhle kakhulu ukwedlula lapho ababevame ukuma phandle esitaladeni, “futhi bemele bahambe begqoke izigogo zemvu lezigogo zembuzi, futhi beswela, futhi basahwa, futhi—futhi bahlekwa, futhi benziwa inhlekisa,” futhi njengoPhawuli watsho kumaHebheru isahluko 11.

<sup>80</sup> Ngani, leli inkalakatha, elikhulu, ibandla eligqoke kuhle, lamasiketi angaphakathi bewagqokile, le—lezinye zonke izinto abazigqokayo kanjalo. Sibili, kwakukhangeleka kuhlonipheka, “Baba, Mhlonitshwa, Dokotela, Baba *Sibani-bani*.” O, minabo! Babengafaka enye “inja” eqotho, lapho.

<sup>81</sup> Kodwa, uyabona, kwakuyinto exutshanisiweyo.

Ukuxutshani swa! Bona, babengela Mpilo kikhlo. Futhi abangeke babuyele emuva njalo, yiso isizatho bengasoze bavuke. Imvuselelo yama Lutheran ayizange iphakame njalo. Imvuselelo ka Wesley ayizange ivuke njalo. Imvuselelo yama Nazarene ayizange ivuke njalo. Njalo lemvuselelo yama Phentekhosti ayisoze ivuke njalo. Ngani? Ngoba layibulala. Layixubanisa lomhlaba, ngomcabango wama Nikolayithi, lingavumeli uMoya oNgcwele abe lendlela Yakhe. Kunjalo. Laxubanisa ibandla, futhi alingeke lizizalanise njalo. Lapho lizalanisa, lithola amaMethodisti amanengi; amaBaptisti ezalanisa, lithola amaBaptisti amanengi; AmaKatolika ezalanisa, athola amaKatolika amanengi; uthola into efanayo oyibhula esikhwebini. Kodwa wothi ngilitshela enye into; lapho uMoya oNgcwele ephenduka, Uletha ukuzalwa *okutsha* leMpilo *entsha*; inguquko. Ubhaphathizo lukaMoya; uletha iBandla kusibisalo njalo, ubuyisela iMpilo kulo.

<sup>82</sup> Umumbu oxutshani siweyo awulampilo kuwo. Impilo eyiyo, isiphosa nje ukuphela. Manje, sithola lokho kuleso iSikhathi esiMnyama lapho, “Lokho okuncinyane olakho, bambelela kukho,” Watshe. Bayimpuntshuzele phandle. Manje, Kodwa ayisoze izizale njalo. Manje, i . . .

<sup>83</sup> Kodwa uMzimba kaJesu Khristu awu—awusiyo inhlanganiso. UMzimba kaJesu Khristu unguMzimba oyimfihlo, unguMzimba we . . . eMbusweni onguMbuso kamoya owamiswa emhlabeni nguJesu Khristu eyiNkosi yaluMbuso, uMpristi oMkhulu ukunikela imihlatshelo kulabo abayizihambi kuluMbuso. UnguMprofethi (iLizwi) lowo otshumayela iQiniso futhi alethe ukuKhanya kukaNkulunkulu eMbusweni lowu; futhi Uyikho konke uMprofethi, uMpristi, leNkosi, kuluMbuso. Futhi singena njani kuluMbuso? ngenhlanganiso yesonto? ngencwadi? ngokuxhawulana izandla? Kodwa “ngoMoya munye sonke sibhaphathizelwe eMzimbeni munye” lowo onguMzimba oyimfihlo kaJesu Khristu, futhi sibhaphathiziwe phakathi lapho, hatshi ngamanzi, hatshi ngokufafaza, hatshi ngokuthela, hatshi ngaloba yiluphi uhlobo lobhaphathizo lwamanzi, kodwa “ngoMoya munye, uMoya oNgcwele, sonke sibhaphathizelwe eMzimbeni munye,” AbaseKhorinte bokuQala 12. Yebo, sibhaphathiziwe kuluMzimba ngoMoya munye, uMoya oNgcwele, khona-ke asisibo baloba yini into kodwa uKhristu. LingabakaKhristu. KunguMbuso kaNkulunkulu ofihlakeleyo omisiweyo, ukuthi singena Kuwo ngobhaphathizo lukaMoya oNgcwele. Ngiyakuthanda Lokho! Hmm!

Kulabantu phose indawo zonke,  
 Inhliziyi zabo zonke ezivutha amalangabi  
 NgoMlilo owehla ePhentekhosti,  
 Lowo owabahlanza futhi wabenza bahlanzeka;  
 O, Uyavutha manje ngaphakathi kwenhliziyi  
 yami,

O, udumo eBizweni Lakhe!  
 Ngiyathokoza kakhulu ukuthi ngingathi  
 ngingomunye wabo.  
 Ngingomunye wabo, ngingomunye wabo,  
 Ngiyathokoza kakhulu ukuthi ngingathi  
 ngingomunye wabo; (Haleluya!)  
 Omunye wabo, ngingomunye wabo,  
 Manje ngiyathokoza kakhulu ukuthi ngingathi  
 ngingomunye wabo.  
 Lanxa lababantu bengeke bafunda ukuba  
 njalo, (D.D.D. Ph.D. Bona.) . . . bengabe  
 bengafundanga ukuba njalo,  
 Kumbe baziqhenye ngodumo lomhlaba,  
 Bonke bamukele iPhentekhosti yabo,  
 Babhaphathiziwe eBizweni likaJesu;  
 Futhi bayakhuluma manje, konke kude  
 lakhatshana,  
 Amandla Akhe alokhu engafanayo,  
 Ngiyathokoza kakhulu ukuthi ngingathi  
 ngingomunye wabo.

Alithokozi na? Yebo, mnumzana. Omunye wabo nje. Yikho kuphela.

<sup>84</sup> Ngiyakhumbula ngihamba ngisehla ngidlula eMemphis, lelokhosikazi elidala elinsundu lekhanda lakhe leyamile phezulu lapho. Wathi, “Ukusa okuhle, malusi.”

Ngathi, “Waze njani ukuthi ngingumalusi?”

Wathi, “INKosi ingitshelile, ‘Umalusi wakhe uzakwehla phansi esitaladeni, egqoke ingwane esathanga, ethwele isutukezi.’” Wathi, “Ngazile ukuthi nguyee lapho ngikubona usiza.” Bona? O, wayengomunye wabo. Kunjalo! O, uNkulunkulu muhle kanjani!

<sup>85</sup> Manje ngiyakholwa enye into . . . [UMfowethu Branham ubala inothi eliphiwe kuye—Mhl.] “Inkazana encinyane o—owayikhulekela, ngeSonto ebusuku, evela eBedford, ubefanele ukuba efile nje. Lokhu akungeke . . . Siyacela woba lomkhuleko.” Inkazana encinyane leyo esi . . . bakhuleka lapha bemkhulekela ngeSonto ebusuku, evela eBedford, “u—usefile nje,” batsho. Kasibeni lomkhuleko.

<sup>86</sup> Nkosi Jesu, ngiyakhuleka ukuthi ngenye indlela, ngenye indlela ethile, Nkosi, vumela imikhuleko yethu idlule kulowo ngalowomntwana. Siyanikela into encinyane Kuwe, Baba wethu Nkulunkulu. Futhi sicabanga ngalababantu ababelapha futhi bekhuleka njalo becelela leyonkazana encinyane. O Baba Nkulunkulu, ngiyacela ukuthi—ukuthi lumbiko ungabi njalo, Baba; asikwazi, kodwa ngiyakhuleka ukuthi Uzakuba lesihawu futhi uphe amandla futhi uvumele into encinyane ivuswe futhi iphile okwenkazimulo kaNkulunkulu. EBizweni likaJesu

Khristu siyakucela. Ameni. Makuthi iNkosi uJesu ingezelele izibusiso Zayo.

<sup>87</sup> Manje, ibandla. Manje, ibizo lebandla lihambelana lemvelo yesimilo salo. Linanzelele umutsho we*Simina* “ubumunyu”? Futhi liyananzelela linye ngalinye lebandla manje, libizo elilinye into yokwenza ngesimilo sebandla. Ngingakhuluma enye into lapha; kodwa kungcono ngingakwenzi, ngoba lingayekela ukungizwisisa. Bona?

<sup>88</sup> Ibizo lakho liyakwenza, futhi. Ungabe ungakwazi, kodwa liyakwenza. O, yebo. Uthi manje, “Yisayensi yenombolo.” Hatshi, akusikho. Lapho u*Jakhobe* ezalwa bambiza ngokuthi Jakhobe owaye li “iqili;” kodwa lapho ebindana leNgilosi, uNkulunkulu waguqula ibizo lakhe ku*Israyeli*, “inkosana.” Kunjalo na? USawuli waye “nguSawuli waseTarsusi,” umfo ololunya; kodwa, lapho esiza kuJesu, wabizwa ngokuthi “Phawuli.” Ibizo likaSimoni lalingu “Simoni”; kodwa lapho esiza kuJesu, wabizwa ngokuthi *Phetro*, “ilitshe elincinyane.” O, yebo, mnumzana. I. . .Ibizo lakho lihlanganyelana lalokho oyikho. . . Lilokokwenza phezu kwesimilo sakho.

<sup>89</sup> Futhi ibandla leli labizwa ngokuthi Simina ngoba lalisifa. *Simina* kutsho “ubumunyu.” Ngamanye amazwi, impande yobumunyu yayiphakama futhi iyikhama, lalisendleleni liphuma lisiya kumure. Yikho abagcoba ngakho imizimba, imure, bona. Kwakuyimure, amakha, njengamagcobo. Imure isetshenjiswa uku—ukugcoba imizimba efileyo emva kokuba sebeyiqholile ngemithi, lokunjalo. Ihlanganyela lokufa, futhi ibandla lalisifa.

<sup>90</sup> Futhi, o, kaliboni na, lamuhla, bangane, ingqubo yePhentekhosti enkulu eyayileMpilo iminyaka emilutshwana edluleyo, aliboni iyagcotshwa khathesi ngemure? Bona? Amagcobo afanayo ayekuleli ibandla *lapha* futhi ehlile afika phansi futhi egcoba leli phansi *lapha*; lisifa ngoba bayabuyela ezichibini zobufundisi, futhi bekhupha irogwe labo elimhlophe, abangcwele. Abantu abancinyane abama phandle lapho, futhi uMoya oNgcwele oqotho, wakhuluma ngendimi, futhi wabonakalisa uNkulunkulu. Futhi, mfowethu, babethembekile futhi, “bonke uboya lobubanzi beguma.” Ba—babeqotho impela, wawungabathemba loba ngaphi. Manje awukwazi ukuthi uthembeni lokuthi uthembe bani. Bona? Kulenye into eyenzakeleyo. Kulenye into eyenzakeleyo. Kuyini na? Bayagcotshwa ngemure, yobumunyu. Bephakama. Oyedwa. . .

<sup>91</sup> Kuyini okwakukubangele? Omunye wangena phakathi, kwakule—lebandla elibiziweyo, okokuqala, kwakuyiKhansili yoMphakathi. Khona—ke bakubiza ngokuthi iAssemblies of God. Phakathi kweAssemblies of God kwaphuma iChurch of God. Kusukela kuChurch of God, khona—ke baqala ukukhangela ngaphetsheya, bathi, “UngumAssemblies.” Omunye athi,

“UyiChurch of God.” Khona-ke kulokho kwaphuma iUnited Pentecostal Church of God, ngodaba oluthize. Futhi-ke, into yokuqala uyazi, kulokwamukela ukuKhanya lokuhamba Kukho, ngani, bazihlela baze behluleka ukwamukela ukuKhanya.

<sup>92</sup> Manje, lapho u—ubhaphathizo eBizweni lika “Jesu Khristu” lulethwa esikhundleni sika “Baba, Ndodana, loMoya oNgcwele” kuAssemblies of God, babesebevele bazigxilisa ngakho babengeke bakuguqule. Futhi bayakwazi ukuthi KuliQiniso! Ngiyagolomba loba nguphi wabo ukuthi batshengise ukuthi Akulunganga ngeBhayibhili. KuliQiniso impela. Kodwa kuyini abangakwenza? Abangeke bakwenze. Bona, bangaqamula isivumankolo sabo, abangeke.

<sup>93</sup> Khona-ke iOneness yenzani na? KulokuKwamukela lokuqhubekela phambili, babalukhuni: “Busisa uNkulunkulu kuze kube nininini! SilokuKhanya, futhi lina kalilakho. Siyi. . .” Kuyini abakwenzayo na? Bakuhlela. Awungeke uhlele uNkulunkulu. UNkulunkulu akala ngitsho isimo, iBhayibhili latsho. Hatshi, akula lutho olulesimo loNkulunkulu.

<sup>94</sup> Manje, khona-ke iAssemblies yazama ukuMhlela futhi bazenzele, eyabo i—i—iBandla leqiniso. Futhi-ke iOneness iyabuya, yazama ukuhlela okwabo, futhi babe “lokuKhanya okunengi.” Ngakho kuyini abakwenzayo? Bakuphephula ngobuminamina wabo uqobo, indlela yobumunyu abahamba ngayo. Kulokuba bakunikeze ngesawudo langomoya omuhle, bazama ukungabi lobudlelwano lomunye, bangabi lani laye. Futhi yikho okwakwenzayo. Kwasekuqhelile, ngalesosikhathi. Into yokuqala uyazi, nanko kusiza omunye njalo, bathola *lokhu*, futhi manje sebedazukene. Omunye wathi, “Ubuya ngebhiza elimhlophe.” Omunye uthi, “Uyeza ngeyezi elimhlophe. Busisa uNkulunkulu, Ngizaqalisa inhlanganiso khona lapha.” Bona ukuthi yiphi indlela abenza ngayo? Yachaphaza imure—imure. Kuyini eyakwenzayo na? Yavalela phandle ubuzalwane.

<sup>95</sup> Inengi labafazi, indoda, lobubusuku, phakathi kweAssemblies of God, bangathanda ukubuya futhi babhaphathizwe eBizweni likaJesu Khristu, besazi ukuthi kuliQiniso likaNkulunkulu. Babezakuxotshwa nxa bengakwenza.

<sup>96</sup> Futhi inengi labeOneness abe. . . Manje, Angisiyo iOneness. Angikholwa e “bunyeni” ngendlela abenza ngayo. Angikholwa kuJesu njengalokho abazakuthi, “Jesu”; kulaboJesu abanengi. YiNkosi uJesu Khristu. Kunjalo. Manje, futhi kangi. . .ngiyakholwa lokho kwahlukile kulalokho abakwenzayo. Babhaphathiza eBizweni likaJesu, eBizweni likaJesu ngokuzalwa ngokutsha, ukuthi “Ukubhaphathizwa (ukuguqulwa) kuletha kuKhristu kuwe ngobhaphathizo lwakho lwamanzi.” Angikukholwa lokho. Ngiyakholwa ukuguqulwa kubuya ngeGazi likaJesu Khristu ngoMoya oNgcwele. Kunjalo.

Ubhaphathizo yisenzo sangaphandle kuphela emsebenzini wangaphakathi wokuguqulwa osuwenziwe. Bona? Ngakho, angivumelani lalokho. Konke kulungile, kodwa bonke bangabazalwane bami.

<sup>97</sup> Lapho ngiqala ukuphuma njengomtshumayeli weBaptisti, babuya ngalapho besithi, “Mfowethu Branham, woza ngapha, si—si—siLakho futhi saKuthwalela lapha.”

<sup>98</sup> Ngathi, “Ngitsho loyedwa wenu, Ngimi phakathi kwamaqembu amabili futhi ngisithi, ‘Singabazalwane!’” Angilandaba lani, angilandaba nxa umuntu ephikisa, lokho akwenzi ngitsho lethonsi lomahluko kimi, ulokhe engumfowethu.

<sup>99</sup> Ngilomfowethu othanda iphayi ye-apula; ngithanda icherry ukwedlula konke, kodwa kangisoze ngingabi lobudlelwano laye. Angadla iphayi yakhe yama apula futhi lami ngidle iphayi yami. Futhi ngafaka *ikhrimu yenkomo* phezu kweyami, nxa engayifuni, ngani, angaba layo. Liyakwazi lokho... Kuyini na? Yinto etshayiweyo abayifaka phezu kwayo, liyazi, “ikhirimu etshayiweyo.” Ngiyakuthanda. Sengiluphele kakhulu khathesi ukuthi ngikudle, kodwa kuyi... Kodwa ngi—ngi—ngi... Yikho lokho engikuthandayo. Nxa engakuthandi, kadingi ukuthi akudle. Kulungile, ngizakudla okwami. Kodwa ulokhu engumfowethu! Kunjalo.

<sup>100</sup> Futhi-ke ngi—ngiyakuthanda lokho, Ngiyathanda ubudlelwano. Kodwa nxa sidweba imizila njenga lokhu, futhi sithi, “Hatshi, leyi yinhlanganiso yesonto yethu,” futhi singasoze selule isandla futhi sixhawule izandla lendoda elandelayo, futhi sithi, “Busisa uNkulunkulu, mfowethu!” Minabo! Yikho lapho obiza khona ubudlelwano. Nxa ungakwenzi, uyathola leyompande yobumnyu njengalokho nje abaseSimina bakuthola emuva-le, futhi uyabangela into efanayo. Kulungile, ngakho ibizo labo lali “munyu.”

<sup>101</sup> AmaNikolayithi baqhubeka bebacima kwaze kwaba yiZikhathi zobuMnyama. Isikhathi sikaLuther sakhupha inyathelo lokuqala lomusa, ukuKhanya okuncinyane kwaqala ukukhazimula. Khona-ke kweza ngemuva kwalokho, kweza uJohn Wesley elokungcweliswa, kwakhula kwakhanya kakhulu mbijana. Futhi-ke kwasekusiza ubhaphathizo lukaMoya oNgewele kanye lamaPhentekhosti, luletha njalo ukholo lwabobaba. Kodwa babengelakukugcina ngaleyondlela, ngakho kwakufanele bakuhlele, futhi-ke baqala khona ukubuyela kumaNikolayithi njalo. Khona kanye nje lokho iBhayibhili elakutshoyo ukuthi bazakwenza.

<sup>102</sup> Manje, kufanele ngikhangele lapha kumbe ngizakuthola... isikhathi esinengi kakhulu sesithethwe. Kasifikeni kundima 2, kumbe i...lokho kungaba yindima 8, 9. Kulungile, manje ukuhlutshwa, indima 9:

*Ngiyazi imisebenzi yakho, izinhlupheko zakho, . . . ubuyanga, (kodwa wena unothile) . . . (O, minabo!) . . . Ngi . . . (Manje Ukhuluma leBandla manje, iBandla leqiniso, hatshi abanye; bazonda lezozenzo zamaNikolayithi) . . . Ngiyayazi inhlamba yalabo abathi bangamaJuda, futhi bengesibo, kodwa bona balisinagoge likaSathane.*

<sup>103</sup> Manje, babekhonona. Babetshaywe yibuyanga. I . . . Babethethe konke ababelakho. Babeyakhe ibandla labo elincinyane kanje, futhi kuyikuba babeliqembu elincinyazane, babebafuqele phandle, ibandla elikhulu lalikhwenzile, labacima. Futhi Lathi, “Ngiyazi. Ngiyazi lenza okokuhlangana phansi le ekhoneni, lihlangu emkotweni, kumbe loba ngaphi lapho elenelisa khona.” (Futhi ngike ngaba semathuneni lapho okumele bahlangane khona; behle phansi ngaphansi komhlabathi futhi bahlangane, lezinto lapho.) “Ngiyazi ukuhlupheka kwenu, futhi ngiyazi izinhlupho zenu, lokunjalo njengalokho, kodwa linothi siwe ngalezo izinhlupheko.” O, minabo! Ngitshela loba yisiphi isikhathi ukuhlutshwa kuzisa phezu kweBandla, kuYaliqinisa. Izikhathi zonke kuyaqinisa iBandla, ekuhluphekeni. “Ngiyazi ukuhlupheka kwenu, kodwa linothile.” Ngani na? “Libambelele Kimi; linothile. Kodwa inhlupheko zenu azililimazi.”

<sup>104</sup> Manje, i . . . Linanzelele yini? AmaNikolayithi ayesezitholele isinagoge manje. IBhayibhili latsho njalo lapha. Likunanzelele lapha kundima 9?

*Lapho . . . lokho . . . bengeyisibo, kodwa balisinagoge likaSathane.*

<sup>105</sup> Uh-huh, iBandla leqiniso lalifuqelwe phandle. AmaNikolayithi basebethethe indawo, futhi i . . . babefuqele phandle abantu ababeloMoya oNgcwele, ngakho-ke ba-babengasancedi kubo. Nxa iSimina, eAsia, yayikwazi kuphela ukuthi izinto . . . ukuthi imiqhele yabafelukholo yayibalindele, babezakwethuka. Bona? Manje, ngamanye amazwi, ini . . . lapho lesisiprofetho silotshwa futhi sathunyelwa phansi, futhi ibandla lakubamba, futhi babona ukuthi yibo ababezayigoka imiqhele yabafelukholo, ngani, babezaku . . . ngani, kwakuzakubabulala ngokwesaba. Babekukhangelele loba yisiphi isikhathi. Akubuyanga ngesikhathi sabo. Khona-ke mhlawumbe abanye babo bathi, “Awu, uyazi—uyazi, ngiyakutshela, lowomprofethi wayephambukile. UJohane wayephambukile, wa—wa . . . ngoba akuzange kwenzakale kithi lapha eSimina.” Ngani, kwakuzakuba yiminyaka engamakhulu ngamuva. Bona? Kodwa lapho uNkulunkulu ekhuluma loba yini, kumele kugcwaliseke.

<sup>106</sup> Yikho lapho esigxilisa khona ukhohlo lwethu, khona lapho eLizwini likaNkulunkulu. UNkulunkulu uyagcina isithembiso sonke. Kungelandaba . . . Ungacabanga ukuthi

kumele kwenzakale khona lapha, kodwa mhlawumbe leso kayisiso isikhathi sikaNkulunkulu sokuthi kwenzakale. “Kodwa iLizwi Lami aliyikubuyela Kimi liyize, kodwa Lizafeza lokho eLalimiselwe khona.” UNkulunkulu uzahlala ehlonipha iLizwi Lakhe, futhi ngesikhathi Salo esihle Lizavuna.

<sup>107</sup> Ngakho laba abantu babeyibo, ibandla lakuqala, kodwa kulelobandla kwakulezimilo ezazizaphuma ebandleni leSimina ngokuya kwesikhathi. Manje, khona-ke babezakugqoka umqhele wabafelukholo, abanengi babo babezakubulawa.

<sup>108</sup> Manje kasithatheni i—indima 10, lapho sibala lokhu:

*Lingesabi loba yiziphi zalezi izinto (isinagoge sikaSathane) elizakuzihlupheka: khangela, udeveli uzaliphosela . . . entolongweni, ukuze livivinywe; futhi ukuthi lizakuba lenhlupheka insuku ezilitshumi: thembekani kuze kube sekufeni, futhi ngizalinika umqhele wokuphila.*

<sup>109</sup> O, minabo! Batshelwa ukuthi bangesabi lapho bebizwa ukuzofela inkolo yabo—yabo. Manje, Dade Wood, loba ngaphi okhona, ngithemba lokhu kuzakusiza. UDade Wood wayengitshela, ngolunye usuku, kakwazanga sibili ukuzwisisa kungani abanye babesenelisa ukukhululwa futhi abanye benganelisi. Kwesinye isikhathi kumele ubekwazi . . . UNkulunkulu watshela abantu laba, “Manje, lingesabi ngakho, ngoba uSathane uzaliphosela phakathi lapho, ngoba leliqembu lamaNikolayithi elizileyo futhi lilifuqela phakathi, ngoba ngizalivumela ukuba lifele injongo yami. Kodwa Ngizalinika umqhele weMpilo ngalolosuku.” Ngakho unga . . .

<sup>110</sup> Manje khangelani, Wathi . . . Manje, nxa lingananzelela lapho sibala lindima 10. Mangiyibale futhi:

*Lingesabi loba yiziphi zalezi izinto elizakuzihlupheka: khangela, udeveli uzaphosela abanye benu entolongweni, ukuze livivinywe; njalo lizakuba lenhlupheko insuku ezilitshumi: kodwa libe ngabathembekileyo eku . . . (Likunanzelele lokho ukuthi akusikho kuze kube? Hatshi kuze kube sekufeni, kodwa lasekufeni. Liyakuthola?) . . . woba ngabathembekileyo lasekufeni, . . . (Bona? Futhi bakwenza.)*

<sup>111</sup> Manje wathi, uSathane . . . Linanzelele ukuba ngubani Aye—ngubani Ayematsho njengowayekwenza na? Manje, lesi *isinagoge sikaSathane* kwakungama “Nikolayithi.” Siyakwazi lokho. Kwakungayisikho na? Khona-ke kwakuyinhlanganiso, ubupristi obabuphakama ababezakwenza abantu laba bahlupheke, obabuzakwenza abantu laba bahlupheke, futhi kwakumele bathembeke eVangelini lasekufeni. Liyananzelela emkhosini womtshado, hatshi “kuze sehlukaniswe yikufa,” kodwa “lasekufeni siyekhukaniswa”? Bona? Manje, lase lo kuze kutshiyene. Manje, babemele bathembeke kuKhristu

lasekufeni. “Yehla khona phansi ekufeni lakho. Ungesabi, ngoba Ngizalinika umqhele.”

<sup>112</sup> Manje lezi “insuku ezilitshumi” abakhuluma ngazo lapha, insuku ezilitshumi. Usuku eBhayibhilini lumela umnyaka. Futhi *insuku ezilitshumi* zaziyi “minyaka elitshumi” yokucina kokubusa kwalu D-i-o-c-l-e-a-t-i-o-n, Diocletian. Diocletian. Diocletian, kwakungulowombusi omkhulu owabusa ekucineni. . . Awu, kulababusi abathile ababusa ngeSikhathi seBandla leEfesu. Futhi uNero, ngiyakholwa, wayengomunye. Futhi luDiocletian lapha wayengowokucina owabusayo, iminyaka elitshumi yokucina, futhi wayengumhlukuluzi owachitha igazi ukwedlula bonke. Wangenelana nje leqembu leli futhi ba—babulala amaKhristu, futhi bababulala, babatshisa, be—benza yonke into, futhi kwakuyiminyaka elitshumi yokuhlukuluzwa okwachitha igazi. Lesikhathi sakhe lokubusa kwakhe kwasukela ngo 302 kwaze kwaba ngu 312. Lokho kwaphetha iSikhathi seSimina ngokungena kukaConstantine. Futhi wangena ngo 312, uConstantine wakwenza. Lezo kwaba zinsuku ezilitshumi zezinhlupheko. Futhi kwaqala ngoNero futhi kwacina ngoDiocletian. Futhi kwaqala ngokungena kukaNero, kwakungaba ngo A.D. 64 lapho uNero ethatha ubukhosi.

<sup>113</sup> Manje, indima 11 yisithembiso. Manje sizakuba lakho lokhu singakavali:

*Lowo olendlebe, makezwe lokho uMoya akutshoyo emabandleni; Lowo onqobayo kasoze alinyazwe yikufa kwesibili.*

<sup>114</sup> Manje, kufanele ngikhulume enye into lapha, ukuthi ukuze. . . Nxa ngikucabanga, inhliziyo yami, futhi ngingakutsho, khona-ke ngingumzenzisi. Bona? Ngifuna ukuthi linanzelele enye into lapha kuluMbhala, futhi ngicabanga kwakungokunye kwendida kimi okwesikhathi eside kangako ngaze ngafumanisa. Manje kasibalisiseni lokho sibili, manje. Bona?

*Lowo olendlebe, (Ngamanye amazwi, “ulendlebe yokuzwa,” bona, kuvulekile kuMoya.) makezwe lokho uMoya akutshoyo emabandleni; . . .*

Manje bona, linto efanayo, lokhu kuhlutshwa lakho konke kuyabuya. Ingxenye yakho konke kuyadlulela kulolonke ibandla. *Amabandla.*

*. . . UMoya uthi emabandleni; Lowo onqobayo. . . (Ebandleni liphi? LabaseEfesu na? Yebo. Kulungile. Simina? Yebo, bonke babo.) . . . Lowo onqobayo kuwo wonke amabandla kasoze alinyazwe yikufa kwesibili.*

<sup>115</sup> Lowo ebandleni leLawodikeya onqobani na? Onqoba amaNikolayithi, onqoba izinto zomhlaba, onqoba lezi inhlanganiso zamasono, onqoba lobu ubupristi, onqoba into

yonke yomhlaba futhi athengise, futhi athande uKhristu. Awusoze ulinyazwe yikufa kwesibili. Ngani? UleMpilo elaPhakade. IMpilo elaPhakade angeke ife. UJesu wathi, “Lowo ozwa kuvela Kimi uleMpilo elaPhakade, akasoze afe. Ngizamvusa osukwini lokucina.”

<sup>116</sup> Manje, manje, lapho... Manje, uzaku... Abanengi kabavumelani lalokhu, kodwa ngifuna ukuthi licabange kakhulu lingakenzi isinqumo senu. Bona? Ngizakhuluma enye into manje:

<sup>117</sup> Yiso isizatho ngingakholwa ukuthi kulesihogo esilaPhakade. Akungeke kube lesihogo esilaPhakade. Ngoba nxa kwake kwaba lesihogo esilaPhakade, khona-ke kwakuhlezi kulesihogo esilaPhakade, ngoba ilaPhakade... Kulesimo esisodwa kuphela eseMpilo elaPhakade, futhi yikho sonke esikutshikatshikelayo. Futhi nxa uzakutsha kuze kube nininini futhi laPhakade, khona-ke kuzamele ube leMpilo elaPhakade isitsha, futhi-ke kuzakuba nguNkulunkulu otshayo. Awungeke ube lesihogo esilaPhakade, futhi iBhayibhili ngokusobala lithi “isihogo sadalwa.” Futhi nxa sadalwa, asikho laPhakade. Loba yini elaPhakade kayizange idalwe; yayihlezi ikhona, ilaPhakade. Futhi iBhayibhili lithi “Isihogo sadalelwa udeveli lengilosi zakhe.” Isihogo sadalwa, asikho laPhakade. Futhi angikhholwa ukuthi umuntu uzajeziswa laPhakade.

<sup>118</sup> Ngiyakholwa ukuthi iBhayibhili liyatsho ngokusobala lapha, ukuthi, “Lowo onqobayo kasoze alinyazwe yikufa kwesibili.” Manje “ukufa.” Ibala *ukufa* livela e...yilokhu, kuyi “kwahlukaniswa.” Manje, lapho sesehlukani siwe kuNkulunkulu, esonweni, sesivele safa; iBhayibhili latsho njalo. Sehlukani siwe kuNkulunkulu, siqunyiwe, sifile esonweni laseziphambekweni; singabemzini kuNkulunkulu lasembusweni Wakhe. Futhi-ke lapho sisemukela uNkulunkulu futhi sileMpilo elaPhakade, singabantwana Bakhe lengxenye Yakhe.

<sup>119</sup> Umfana wami omncinyane lapho, uJoseph, uyingxenye yami, kungenani lalokho engi... ayezakwenza. Yena... Nginga... Engekela ukuba... Nxa ngangingumuntu omkhulu onothileyo futhi ngilelifa elinengi, anga, laye angadla ilifa laloba yini; kodwa kunjalo uyindodana, uyingxenye yami. Sibili, uyingxenye yami. Manje, angeke ngimlandule njengoba ngingeke ngazilandula ngoba uyingxenye yami. Isivivinyo segazi singatshengisa ukuthi ungowami. Bona?

<sup>120</sup> Futhi ukuvivinywa kweGazi kuyatshengisa ukuthi ungokaNkulunkulu kumbe hatshi. Bona? Lingabantwana bakaNkulunkulu futhi lileMpilo elaPhakade. Kodwa umphefumulo owonayo, lowomphfumulo uzakwehlukani swa. Kunjalo na? Khona-ke awusayi kuba khona. Manje khangela. Loba yini eyayilesiqalo ilesiphetho, ngoba loba yini eyayilesiqalo iyindalo. Kodwa uNkulunkulu kazange adalwe,

Wayehlezi enguNkulunkulu. Akulandawo lapho Adalwa khona. Futhi indlela kuphela esingaba leMpilo elaPhakade yikuba yingxenye yaleyondalo. Dumo! O, nxa singaKubona khona! Bona lokho uMoya oNgewele akwenzela khona? NguMoya oNgewele, uMdali Ngokwakhe, uNkulunkulu uBaba esimweni sikaMoya, othiwa “Moya oNgewele” ngoba Wawuphezu komzimba othiwa Jesu, iNdodana Yakhe; ukuthi Wadala uJesu, umzimba, yiso isizatho Kwakufanele afe. UNkulunkulu wahlala kulinyama yomuntu, futhi isicucucu sesakhi segazi saphahlazwa, futhi iMpilo evela kusicucucu segazi yaphenduka.

<sup>121</sup> Yiso isizatho umkhonzi wakudala kuThestamente eliDala wayengeke ahambe... wasuka elokulahlwa okufanayo lokho ayelakho lapho esiza. Kodwa kuThestamente eLitsha, atsho amaHebheru, ukuthi, “Umkhonzi esehlanjululwe kanye kasela sazela sesono.”

<sup>122</sup> Manje, iThestamente eliDala; baletha iwundlu, walibeka phansi, wabeka izandla zakhe phezu kwalo, umkhonzi; umpristi waquma umphimbo, wezwa ukopha, futhi wezwa ukukhala kwalo. Futhi lafa, futhi wezwa umzimba walo omncinyane uwoma, futhi lase lifile. Wakwazi ukuthi kwakumele kube nguye; iwundlu lathatha indawo yakhe. Umpristi wathatha igazi, walibeka ku-altare futhi—futhi intuthu yaphakama, futhi kwakungumkhuleko wokuxolelwa kumkho-... [Indawo engelalutho ethephini—Mhl.]... futhi leyompilo yenyamazana yayingeke iphenduke phezu komuntu futhi ihlangane kanye lomoya womuntu, ngoba ngumoya wenyamazana. Impilo yenyamazana lempilo yomuntu, yayingeke ikwenze. Kodwa lapho i... Yiso isizatho waphuma elesifiso esifanayo sokona, into efanayo. Wangena phakathi ngokwenza ubufebe, lokunikela umhlatshele wakhe, futhi abuyele phandle eyinto efanayo engqondweni yakhe. Kunjalo.

<sup>123</sup> Kodwa lapha lapho umkhonzi... O, Bandla likaNkulunkulu, lingehluleki ukukubamba lokhu! Umkhonzi, kanye ngeqiniso uya phezulu eNdodaneni kaNkulunkulu futhi ngokholo abeke izandla zakhe phezu Kwakhe (O, minabo!), akhangele lapho ebusweni Bakhe elalawo amathe elenga ebusweni Bakhe, iGazi lijuluka phansi ebusweni Bakhe, esizwa izinhlungu zika “Nkulunkulu Wami! Nkulunkulu Wami! UNgitshiyeleni na?” O, mfowethu, lapho ubona ukuthi yinhlawulo bani eyakufelayo, lokuthi KwakuNgubani, Emanuweli, uNkulunkulu esifa endaweni yakho.

<sup>124</sup> Khona-ke kuyini okwenzakalayo? Umkhonzi khona-ke, lapho leso sicucucu seSakhi seGazi siphahlazwa eNdodaneni kaNkulunkulu... Kuyini okwenza leso sicucucu sesakhi segazi?

<sup>125</sup> Uyini? Uyisicucucu sesakhi esisodwa esincane esavela kubaba wakho. Owesifazana akala impilo kusicucucu. I—insikazi iletha kuphela iqanda; isifukamelo, uthwala uku—

uku—ukufukamela. Kodwa igazi livela kowesilisa, yiso isizatho u—umntwana ethatha ibizo likayise. Futhi-ke, kodwa, umfazi etshada endodeni, uthatha ibizo lakhe, ngenxa yabantwana; uba yisifukamelo esomntwana azamazalela indoda. Kodwa njengoba ngitshilo: isikhukhukazi singabekela iqanda, kodwa nxa singazange sibe leqhude, alisoze lacacada.

<sup>126</sup> Yikho, ngathi, yiso isizatho silamanengi amadala, aqandayo, amabandla apholileyo lamuhla. Balomqondo walawa amaNikolayithi, balenqumbi yezidleke ezigcwele amaqanda abolileyo, futhi akasoze acacade ngoba kazikho. . . Ugenza loba yini kuwo (ubabize obhishopi, amadikhoni, futhi loba yini konke), abasoze bakholwe izibonakaliso zilandela abakholwayo, ngoba kabakaze babe loMyeni, uJesu Khristu. Nxa ungacamiselwa ngalowoMyeni ngamandla kaNkulunkulu. . .

<sup>127</sup> Lapho leso siCucucu sesakhi seGazi siphahlazwa phezulu lapho eKhalvari, futhi leyoMpilo eyayiphakathi lapho, uJehova omncuncuncu. . . O, kufanele kube kumangalisa!

<sup>128</sup> Liyazi, wonke umuntu udinga isibonakaliso, kabanjalo yini? Wonke umuntu uthi, “O, ngitshengise isibonakaliso.” UmJuda wathi, “Ngitshengise isibonakaliso.”

<sup>129</sup> Ake ngilnike isibonakaliso. UNkulunkulu wakupha isibonakaliso kwesinye isikhathi. Bacela isibonakaliso. UIsrayeli wacela isibonakaliso. Watshela umprofethi, “Ngizakubanika isibonakaliso esinininini: intombi izakhulelwa. Intombi izakhulelwa futhi izale iNdodana.” (Ameni.) “Uzabizwa ngokuthi *Imanuveli*, ‘UNKulunkulu ulathi.’” Isibonakaliso esikhulu esake saphiwa.

<sup>130</sup> Lapho uNkulunkulu, uMdali wamazulu lomhlaba, wenza uhlelo lwelanga. Ume phandle lapho kuNtaba Palomar futhi ukhangele ngeskopo leso ngalena, futhi ungabona iminyaka engu 120, 000,000 yokukhanya. Kwephule lokho kumamayila, futhi ngaphetsheya kwalokho kusaseyinyanga, lezinkanyezi, lemihlaba, futhi Wakwenza konke. Wakuvuthela nje ezandleni Zakhe, njenga *lokho*. Yebo!

<sup>131</sup> Futhi lowoMdali omkhulu waba nguMsindisi wami. Wehla phansi kusiCucucu sesakhi seGazi esincane, hatshi ngendoda, kodwa weza intombi emfazini; futhi wathatha limpova encinyane emfazini, futhi waZenzela indlu encinyane futhi waphila kiyo. O, ku—ku—kufanele kube kumangalisa! UJehova! UJehova, phezu kwenqumbi yomquba esibayeni, ekhala. UJehova, emkolweni wamahlanga. Leso yisibonakaliso esinininini, abanye balababantu abalamakhanda amakhulu! UJehova, uNkulunkulu, iNgane ekhalayo (Haleluya!) esitebeleni esinukayo. Futhi-ke sicabanga ukuthi singomunye umuntu, uphakamise amakhala akho; lingana, lingakugalulisa; futhi-ke uhambe ngalapho ucabanga ukuthi ungumuntu othile.

Futhi uJehova elele esitebeleni, phezu kwe—kwenqumbi yomquba, ekhala njengomncinyane...loba ingane iphi encinyane. Kufanele kube kumangalisa! Leso yisibonakaliso. UNkulunkulu wathi, “Ngizakulinika isibonakaliso esininini.” Leso yisibonakaliso esiqotho. UJehova, edlala njengomfana. UJehova! UJehova, esebenza eshopu yokusebenzela, esaha ampulanka njengombazi. Haleluya! Minabo, o, minabo! UJehova, egezisa inyawo zabagoli benhlanzi. “Ngizakulinika isibonakaliso.”

<sup>132</sup> “O, kodwa kumele sibe labafundisi, uyazi, lamarogwe lentambo zonke, amakhola, futhi. . .” Bona? O!

<sup>133</sup> “Ngizakupha isibonakaliso esininini.” UJehova, emile emagumeni elamathe ebusweni Bakhe. UJehova, elengile enqunu, emzimbeni, phakathi kwamazulu lomhlaba. Weyisa ihlazo lesiphambano. Silesithombe sakhe lapho kanye lelembu liMthandele; yebo lokho ngumbazi owakwenzayo. BaMhlabubula wabanqunu, baMyangisa! O, lelo xuku labazenzisi lapho lelohola lisiza! Lolu lusuku lomuntu, usuku lweNkosi luyeza. UJehova! UJehova, esifa, yebo, akula lutho olwenzakalayo. UJehova, ekhuleka, akula lutho olwenzakalayo. Hmm. Kunjalo. Kufanele kube kumangalisa! Leso yisibonakaliso esininini. Yiso isibonakaliso abantu bonke ababengabasazi. Khona-ke Wafa, uJehova wafa. Khona-ke umhlaba waqala ukunyikinyeka. O, minabo!

<sup>134</sup> Khona-ke Wavuka engcwabeni futhi wenyukela Phezulu. UJehova, ephenduka esimweni sikaMoya oNgcwele ukuphila eBandleni Lakhe, phakathi kwabantu Bakhe. Dumo! UJehova, ehamba esehla ebandleni, edalula imicabango yengqondo. UJehova, esilisa abagulayo. UJehova, ekhuluma ngendebe umuntu aze angabilakuzilawula. UJehova, ephenduka ngesiNgisi futhi esitolike. Lifuna isibonakaliso na? Ameni! LowoJehova wehla phansi ewuleni, walivusa, lapho liphansi—liphansi kakhulu kwaze kwathi izinja zazingamkhangeli, futhi wamgeza wabamhlophe njengongqoqwane futhi wamupha inhliziyi emsulwa njengomduze. O, minabo! UJehova, ethatha isidakwa silele lapho emikotweni lempukane zigcwele umlomo waso wonke, futhi amenze atshumayeke iVangeli. . .? . . . IGazi likaJesu Khristu liyasihlanza!

<sup>135</sup> Lapho Esemhlabeni, Waya edolobheni eliphansi kakhulu elalikhona, lasebantwini abaphansi kakhulu kulabo bonke ababekhona, futhi baMnika ibizo eliphansi kakhulu kulawo wonke ayekhona. Kunjalo. BaMphatha kubi okwedlulisileyo, futhi baMbiza ibizo elibi okwedlulisileyo elalingabizwa, “Bhelizebhubhi,” udeveli. Eliphansi kakhulu ababeNgamnika lona, umuntu waMnika lona.

<sup>136</sup> Kodwa uNkulunkulu waMphakamisa, futhi Wamnika iSihlalo sobukhosi esiphezulu sibili aze Akhangele phansi

ukuze abone iZulu. Amen! Dumo! Futhi wamnika iBizo eliphezu kwebizo lonke eliqanjwa eZulwini lasemhlabeni, futhi imuli yonke eZulwini lasemhlabeni iqanjwa ngaye. Yikho lokho umuntu akucabangayo Ngaye; yikho lokho uNkulunkulu akucabangayo Ngaye. O Nkulunkulu, makuthi imicabango yami ibe njengeYakho, Baba. Yebo, mnumzana. O Bizo eliligugu!

<sup>137</sup> Manje, “Lowo okholwa Kimi uleMpilo elaPhakade.” Manje, nxa kulesimo esisodwa seMpilo elaPhakade, futhi liyayithola futhi siyayidinga ngoJesu Khristu, leyo yiMpilo kaNkulunkulu. Khona-ke lapho lesi siCucucu sesakhi seGazi siphahlazwa eNdodaneni kaNkulunkulu, futhi lowoJehova omncinyane owayevalelwe phakathi kwaliNdoda ebizwa ngokuthi nguJesu (lapho Kuye kwakuhlala ukugcwala konke kobuNkulunkulu ngokomzimba), futhi manje lapho sisamukela *lelo*Gazi ekuthethelelweni kwezono zethu, lowoMoya owawungekho emuntwini, kodwa kuNkulunkulu. . .Dumo! IBhayibhili lathi, “IGazi likaNkulunkulu.”

<sup>138</sup> Omunye umuntu wathi, “Liyakhumbula, Yena. . . Ungakhulumi lutho ngamaJuda, ngoba WayengumJuda.” Wayengasuye umJuda. Wayengasuye umJuda kumbe oweZizwe, WayenguNkulunkulu. Kunjalo. WayeliGazi elidaliweyo. UNkulunkulu walenza elikhethekileyo. KwakuliGazi Lakhe uQobo, futhi ngaleloGazi elidaliweyo siyaLamukela njengoxolo lwethu ngoba Wasifela ukufa. Lesi siCucucu sesakhi seGazi sichitheka, sakhulula lowoMoya oNgcwele ukubuyela kithi, futhi manje singamadodana lamadodakazi kaNkulunkulu ngokuzalwa kukaMoya. Khona-ke iMpilo eyayingekaNkulunkulu, eyayingelasiqalo kumbe engasoze ibe lesiphetho, ngeyami lawe ngomusa kaNkulunkulu kuJesu Khristu. Nanko-ke.

<sup>139</sup> Manje, “isihogo,” sizabuyela kulokho okwesikhathshana. Ngiyalitshela ukuthi—ukuthi akungeke kube khona. . . ngiyakholwa esihogweni esivuthayo. Yebo, mnumzana, iBhayibhili latsho njalo, ichibi lomlilo. Manje, kodwa lokho akungeke kube ngokungelaku-. . .akungeke kube laPhakade. Kungaba. . .IBhayibhili kalitsho ukuthi silaPhakade, Lithi “isihogo” esinininini. Alitsho ibala laPhakade, lithi “isihogo” esinininini. Manje, silungiselelwe udeveli lengilosi zakhe; isihogo sininini, hatshi esilaPhakade. Manje, emuva. . . Lowo mphefumulo ungahlukuluzwa lapho ngemisebenzi yawo okweminyaka eyizigidi ezilitshumi, ngakho konke engikwaziyo. Angikwazi ukuthi *inininini* ingabe iyini ebusweni bukaNkulunkulu. Kungaba okwemzuzu emihlanu, kungaba ngokweminyaka eyisigidi, kungaba ngeminyaka eyizigidi ezilitshumi, Kodwa kuzakuza isikhathi lapho lowomphefumulo ozakuma ukubakhona.

<sup>140</sup> Nanku lokho iBhayibhili elakutshoyo, bona:

... *Lowo onqobayo kasoze alinyazwe yikufa kwesibili.*

<sup>141</sup> Ukufa kokuqala yikwehlukani swa kwabathandekayo bethu. Siyahamba eBukhloneni bukaNkulunkulu, hatshi phandle koBukho Bakhe. Bona? Manje, nxa kulokufa kwesibili, khona-ke kufanele kube yikufa komphefumulo. Futhi-ke lowo onqoba umhlaba, kumbe onqoba izinto zomhlaba, uleMpilo elaPhakade kasoze athintwe yikufa kwesibili. Nanko-ke, iMpilo elaPhakade. Kodwa i—isoni... IBhayibhili lathi, “Umfazi ophila phakathi kwentokozo ufile lapho esaphila.” Kunjalo na? “Umphefumulo owonayo, uyakufa sibili.” Kuyini *ukufa* na? “Ukwehlukana,” ngokupheleleyo “akusekho futhi.” Bona? Manje, uqunyiwe, kuqondile. Uqunyiwe, akusela okunye kuwo. Kuze kube nini ukukuthatha lokho? Uzakuya phansi ngendlela oweza ngayo, futhi kuzafika endaweni kuze kungabi lalutho oluseleyo ngawo. Uzakubuyela kulokho ongabe wenziwa ngakho.

<sup>142</sup> Singathatha isicucucu sesakhi, futhi siphahlaze isicucucu sesakhi kwesisodwa, kwesinye isicucucu sesakhi, uze wehle phansi kusicucucu sesakhi sakuqala; phahlaza ungene kuleso sucucucu sesakhi, khona-ke usulesayensi yokwakheka kwegazi; uyangena kusayensi ezitshiyeneyo zokwakheka kwegazi, futhi-ke uyehla ungene kungxenyane encinyane kuleso sicucucu sesakhi: leyo yimpilo. Abangeke bakufumane lokho. Abazi lutho ngakho. Manje, leyompilo ekucineni izafika endaweni kuze kuthi ayisekho; loba yini isayensi yaleyompilo, angikholwa ukuthi ilesayensi yokwakheka. Kuzabe sokungokomoya.

<sup>143</sup> Futhi-ke kulokho, ekucineni izakwehlukana ngokupheleleyo futhi ingabe isabakhona. Yikho lokho iBhayibhili elakutshoyo, “Umphefumulo owonayo, uzakufa.” “Futhi labo abanqobayo kulezi izikhathi zebandla lapha abasoze balinyazwe yikufa *kwesibili*.” Umzimba uyafa kuqala, umphefumulo uyalandela ukufa futhi awusayi kuba khona. Bona? Lokho... liyakholwa ukuthi lelo liBhayibhili elitsho lokho?

<sup>144</sup> Manje khumbula, nxa isihogo silaPhakade, khona-ke iBhayibhili liphambukile lapho lisithi “isihogo sadalwa.” Futhi-ke nxa umuntu ezakutsha ilaPhakade, esihogweni, khona-ke kuzamele abe leMpilo elaPhakade ukuba akwazi, ukutsha. Kunjalo na? Awu, zingaki izimo zeMpilo elaPhakade ezikhona? Esisodwa. Kunjalo. IMpilo elaPhakade eyodwa.

<sup>145</sup> Manje, unгахambi futhi uthi, “UMfowethu Branham kakholwa ngesihogo.” UMfowethu Branham uyakholwa ngesihogo. IBhayibhili liyafundisa ukuthi kulesihogo. Ngeqiniso njengoba kule—lendawo yokuphumula, kulendawo yo—yokujeziswa. Futhi uNkulunkulu ngeqiniso uzakwenza umphefumulo oMwonelayo ujeziswe. Futhi ngokulahla uJesu Khristu njengoMsindisi wakho, ngeqiniso uzakujeziswa ngakho. Kodwa kuzakuba lesikhathi lapho ozabe ungasekho. Kodwa

yizigidi ezingaki ezizakukuthatha ukuthi ubuyele kulokho, angikwazi. Kodwa ngesinye iskhathi. . .

<sup>146</sup> Uyisidalwa sesikhathi uze uzalwe ngokutsha, khona-ke usuyisidalwa esilaPhakade. Futhi indlela kuphela ongaYithola ngayo yikuba lengxenyane kaNkulunkulu kuwe, uyiMpilo elaPhakade. Liyakubona na? Ngeqiniso.

*Lowo olendlebe, akezwe lokho uMoya akutshoyo emabandleni; . . .*

<sup>147</sup> NgiyaMthanda. Alimthandi na? Ngiyathokoza kakhulu ukuba leMpilo elaPhakade. Lokho akusangikhathazi futhi, ngoba sileMpilo elaPhakade manje. Futhi ngiyakwazi lokho, futhi ngiyathemba ukuthi wonke umuntu uzaKuba Layo, sonke thina.

<sup>148</sup> UIrenaeus, yebo, ngangile nothi lapha ngoIrenaeus, mayelana, “ukubala limbali.” Ukuthi isizatho uIrenaeus wayekhethiwe kungenxa yokuthi wayelezibonakaliso zeBandla lePhentekhosti (yasekuqaleni) zimlandela.

<sup>149</sup> Manje, nxa uNkulunkulu. . . Bangaki abakhohlwayo ukuthi iBandla laqala ePhentekhosti? Kulungile. Bangaki abakhohlwa ukuthi uNkulunkulu wasekela iBandla ePhentekhosti? Kulungile, mnumzana. Khona-ke nxa lelo kwakuliBandla likaNkulunkulu lokuqala, futhi yikho lokho Akubiza i “Bandla,” futhi UliVini manje, thina sizingatsha, nxa iVini lingakhupha olunye ugatsha, kuzakuba njani na? Phentekhosti. Yebo! Manje, mhlawumbe kungasingebizo. Manje silamabizo ePhentekhosti, kodwa lokho akwedluli iMethodisti, Baptisti, Presbyterian, Phentekhosti. Lokho akutsho lutho, bona, lelo libizo nje. Kodwa ingqo kuphela ulesehlakalo sePhentekhosti enhliziyweni yakho, iPhentekhosti emphefumulweni wakho, ikunika iMpilo elaPhakade, khona-ke uNkulunkulu ukuthembisile ukuthi, “Awusoze uthintwe yikufa kwesibili;” ukuthi, uleMpilo elaPhakade futhi *awungeke* uthintwe yikufa kwesibili. Bona? Ule. . . uyi. . .

<sup>150</sup> “Lingamdabukisi uMoya oNgewele kaNkulunkulu.” Manje, lingaMdabukisi (lenze izinto ezimbi). Nxa likwenza, lizakubhadalela; ngoba iBhayibhili lathi, “Lingamdabukisi uMoya oNgewele kaNkulunkulu elibekwe uphawu ngaye kuzo kube lusuku lokuhlangwa kwenu.” Kunjalo na? “Lingamdabukisi uMoya oNgewele.”

<sup>151</sup> O! Kuzakuba lusuku oluhle, ngokunye ukusa, kwezinye lezi izikhathi. Ukulitshengisa ukuthi ukuvuka kuzakuba ngumhlaba wonke jikelele, “Kuzakuba lababili ensimini, futhi Ngizathatha oyedwa; futhi ababili embhedeni, futhi Ngizathatha oyedwa.” Bona, kuzakuba yibusuku indawo eyodwa, futhi imini kolunye uhlangothi lomhlaba; kube yikuvuka komhlaba wonke jikelele, lokho ukuHlwithwa. Uphondo lukaNkulunkulu luzakhala, futhi wonke alawa, alelibandla elincinyane *lapha, lapha, lapha*, futhi

laleloqembu elincinyane eladlula *lapho*, futhi laphuma *lapha*, *lapha*, *lapha*.

<sup>152</sup> Lapho leyontombi, leyontombi lapho ibona emlindweni wesikhombisa lokho...Manje, khumbula, kwakulentombi eziyisikhombisa. Kunjalo na? Kumbe, ngitsho, intombi ezinhlanu zaphuma...Intombi ezilitshumi zaphuma ukuyahlangabeza iNkosi, ezinhlanu zazihlakaniphile lezinhlanu zaziyiziwula. Kunjalo na? Futhi manje, emlindweni loba kunjalo, kwakulemilindo eyisikhombisa. Futhi ekucineni komlindo wesikhombisa (abanye balala *kulumlindo*, *lowu*, *lowu*, *lowu*, *lowana*,...), umlindo wesikhombisa, kwakulelizwi elaphumayo, “Khangelani, uMyeni uyeza, phumani liyeMhlangabeza.” Futhi bavuka futhi balungisa izibane zabo. Futhi labo bonke abanye baphakama phansi ngalapha. O, lokho akusoze kubeyisikhathi esihle na!

O, sasivame ukuhlabela ingoma encinyane:

Yisikhathi esihle kuwe,  
Isikhathi bani esimangalisayo kimi;  
Nxa sonke singalungiselela ukuhlangana  
loJesu iNkosi yethu,  
Kuyisikhathi bani esihle okuzakuba yiso.

Lapha, kasiboneni nxa singahlabela lokho:

Isikhathi esimangalisayo kuwe,  
Isikhathi esimangalisayo kimi;  
Nxa sonke singalungiselela ukuhlangana  
loJesu iNkosi yethu,  
Kuyisikhathi bani esihle okuzakuba yiso.  
(Akusoze kumangalise lokho na?)

O, akusoze kumangalise na khonale,  
Bengela imithwalo yokuthwala?  
Sihlabela ngokuthokoza lamabhera enhliziyu  
ekhala wonke,  
O, akusoze kumangalise na khonale?

<sup>153</sup> Bangaki abenu abaziyo ukuthi lizafika ngekheya? Bangaki abakwaziyo ukuthi lizaphuma phandle kulowomnyango? Alikwazi. Bangaki abakwaziyo ukuthi nxa ungaphuma phandle uzabuya njalo? Awungeke utsho. Ngakho ungavumeli ubusuku lobu behluleke; ungehluleki uNkulunkulu kulobubusuku, ngoba lobu kungaba yibusuku bokucina obuzakuba lesikhathi kumbe ithuba. Ungubani, kungenani? Uvela ngaphi na? Uyangaphi na? Ibhuku kuphela emhlabeni lingalitshele lokho okuyikho, leliBhayibhili elidala elibusisiweyo lapha. Futhi liBhayibhili esikholwa kilo, nguNkulunkulu esikholwa kuye.

<sup>154</sup> Futhi nxa ungekho phakathi kwalowoMlobokazi, phakathi kwaleliqembu labayingcosana, khona phansi *lapha* lamuhla bempuntshuzelwa phandle ngezivumankolo lenhlanganiso zamasonto, lokunjalo, nxa—nxa—nxa ungekho kuleloqembu

elincinyane. . . Manje, awudingi ukujoyina lelithabhanekeli, awudingi ukujoyina loba yini, kumele nje uzalwe kulowo Mbuso. Manje, nxa ufuna ubudlelwano bakho eMethodisti, Baptisti, Presbyterian, loba ngaphi lapho ofuna khona, lokho kukuwe. Bona, uyabeka ubudlelwano bakho kanye laloba ngubani omfunayo. Kodwa ngizalitshela into eyodwa: lapho uzelwe kutsha, uyazi, “inyoni zosiba. . .” Minabo!

<sup>155</sup> Omunye wangibuza ngesinye isikhathi, wathi, “Mfowethu Branham, wabatshela labobantu, ‘Buyela ebandleni leMethodisti.’”

Ngathi, “Sibili. Bayekele baphosele phandle, futhi abaselandawo yokuya khona.” Ngakho khona-ke sizabona. . .

Kulungile lokho, buyela emuva, akuyi kuba kude, uyabona. Akuyikuba kude kangako, bazakube sebephendukile njalo.

<sup>156</sup> Liyazi, ngesinye isikhathi phakathi ku. . . UNowa. . . umkhumbi, indawo yokugcinakala, uNowa, kwakulesikhukhula esikhulu esabuyayo. Futhi-ke uNowa wakhuphela iwabayi phandle komkhumbi, futhi laphuma likhala futhi lithalaza. Ngani, lalisuthisekile, ngoba lalilinge kwasekuqaleni. Laliphapha lisuka kwesinye isidumbu esifileyo, futhi ladla okugcwala isisu kwalimbongolo, futhi laya ngangale kulimvu endala futhi ladla okugcwala isisu sakhe, leyinye into futhi, lapho okwakulenhlobo zonke zezidumbu ezindala ezifileyo zilele lapho.

<sup>157</sup> Ngakho iwabayi lizahlala phansi lapho futhi likhale ngalapho, “Mfana, ngiba lejubhili yonke ngingedwa!” likhala njalo.

<sup>158</sup> Kodwa lapho bekhuphela ijuba elincinyane phandle, laliyimvelo eyahlukileyo. Lokho kunuka, lona “lalingeke likumele. Hmm!” Ngani? Ijuba kalilanyongo; liyinyoni kuphela engelanyongo. Lalingeke likugaye, ngakho into kuphela elalingakwenza yikubuyela emkhunjini futhi litshaye emnyango.

<sup>159</sup> Hamba nje loba ngaphi lapho ofuna khona. Into kuphela engilicela ukuthi liyenze yikubuya nje eMbusweni, futhi ngiyazi lapho ozakuyakhona. Awusoze wenelise ukukumela njalo, mfowethu, uzakuthi, “Ngichaphe umzila wokwehlukani swa, Ngitshiye lumhlaba emuva.” Yebo, mnumzana. Ngeqiniso kuyikho.

O, babebuthene endlini yaphezulu,  
Bonke bekhuleka eBizweni Lakhe,  
Babhaphathizwa ngoMoya oNgcwele,  
Futhi amandla enkonzo abuya;  
Manje lokho Abenzela khona lolosuku  
Uzakwenzela okufanayo lawe,  
Ngiyathokoza kakhulu ukuthi ngingathi  
ngingomunye wabo. (Alithokozi na?)

Omunye wabo, ngingomunye wabo,  
 Ngiyathokoza kakhulu ukuthi ngingathi...  
 omunye wabo; (Haleluya!)  
 Omunye wabo, ngingomunye wabo,  
 Ngiyathokoza kakhulu ukuthi ngingathi  
 ngingomunye wabo.

Bangaki abathokozayo ngalokho lobubusuku na? O, minabo!

Woza, mfowethu, dinga lesisibusiso  
 Esizahlanza inhliziyi yakho esonweni,  
 Esizaqala amabhera entokozo ukukhala  
 Futhi sizagcina umphefumulo wakho uvutha;  
 O, kuyavutha manje ngaphakathi kwenhliziyi  
 yami,  
 O, udumo eBizweni Lakhe,  
 Ngiyathokoza kakhulu ukuthi ngingathi...  
 omunye wabo.

Ngingomunye wabo, ngingomunye wabo,  
 Ngiyathokoza kakhulu ukuthi ngingathi...  
 omunye wabo; (Haleluya!)  
 Omunye wabo, ngingomunye wabo,  
 Ngiyathokoza kakhulu ukuthi ngingathi  
 ngingomunye wabo.

<sup>160</sup> Manje lapho sisahlabela leyi indima elandelayo,  
 ngifuna ukuthi lixhawule izandla, njengalokho elikwenzayo  
 ubusuku ngabunye, bonke amaMethodisti, lamaBaptisti,  
 lamaPresbyterian. Xhawulanani izandla omunye lomunye, futhi  
 libe lobungane obeneleyo ukuhlafuna itshingamu yomunye  
 lomunye, nxa lisenelisa. Manje wobani nje lobungane beqiniso,  
 beqiniso, libe lobudlelwano khathesi lapho siyihlabela:

Ngingomunye wabo, omunye wabo,  
 Ngiyathokoza kakhulu ukuthi ngingathi  
 ngingomunye wabo;  
 Omunye wabo, omunye wabo,  
 Ngiyathokoza kakhulu ukuthi ngingathi  
 ngingomunye wabo.

Lanxa lababantu bengeke bafunde ukuba  
 njalo,  
 Kumbe baziqhenye ngodumo lomhlaba,  
 Bonke bamukele iPhentekhosti yabo,  
 Babhaphathizwe eBizweni likaJesu;  
 Futhi bayakhuluma manje, konke kude  
 lakhatshana,  
 Amandla akhe alokhu engafanayo,  
 Ngiyathokoza kakhulu ukuthi ngingathi...

Manje kasiyihlabeleni sibili:

O, omunye wabo, omunye wabo,

Ngiyathokoza kakhulu ukuthi ngingathi...  
 omunye wabo; (Haleluya!)  
 Omunye wabo, omunye wabo,  
 Ngiyathokoza kakhulu ukuthi ngingathi  
 ngingomunye wabo.

<sup>161</sup> Ungathanda ukuba ngumfelukholo Kuye kanye labaseSimina na? Nxa kufika endaweni lapho wawumele ukhangelane lokufa kumbe ubuyele muva, ungakhangelana lakho na? Yebo, mnumzana. O Nkulunkulu, kungaba yintokozo. Yebo, mnumzana. Yiyo indlela engifuna ukuhamba ngayo, khona kuphuluphithi. Kunjalo. Ngacabanga ukuthi ngakuthola futhi babezakuthola eGermany lapha kungasikude. O, babezangidubula ngeskopo yobusuku, futhi amasotsha esiGerman bagijima bangigombolozela futhi bavimba *kanje*. Ngacabanga, “Kuyinto bani emangalisayo engaba yiyo ukufela iNkosi yami khona lapha enkundleni!” O, minabo! Kuyinto bani—kuyinto bani emangalisayo!

<sup>162</sup> Awu, mangilihlabela ingoma encinyane. Ngingakwenza na? Lilesikhathi—lilesikhathi esengoma encinyazana na? Kulungile. Angenelisi ukuyihlabela, ngiyayikhuluma. O, ngihlezi ngifuna ukuhlabela. Futhi ezinye zalezi insuku lapho lifika ekhaya lenu elihle elikhulu phezulu-le eParadisi, phansi ekucineni kwamagusu phansi lapho, lapho uRussell Creech lami sizakuba ngalokhu ukuzingela, liyazi. Phansi ekucineni kwamagusu kulendlu encane lapho uMfowethu Neville ahlabela ngayo, *Ngakhele iNdlwana eKhoneni*, (Ngacabanga ukuthi wayekhuluma ngendawo yami.) *eNkazimulweni*. Okunye kwalokhu ukusa lapho uphuma phandle egosini lakho elikhulu ngaphetsheya, futhi ukhangele ngalapho kunjalo, khonale phansi ekhoneni uzwa omunye ehlabela:

Umusa omangalisayo! umsindo omnandi  
 kangaka,  
 Owasindisa isihlupheki njengami!

<sup>163</sup> Uthi, “Awu, busisa uNkulunkulu, uMfowethu Branham omdala wafinyelela. Nango elapho, ngiyamuzwa emile lapho khona khathesi, ehlabela *uMusa omaNgalisayo*.”

<sup>164</sup> Kuzakuba ngumusa omangalisayo owangilethayo lapho. Kunjalo.

Kodwa lichinca ngegazi, yebo, (Yikho ngitshumayela Lokhu.) lichinca ngegazi,  
 Leli Vangeli loMoya oNgcwele lichinca  
 ngegazi,  
 Igazi labafundi labo abafela iQiniso,  
 Leli Vangeli loMoya oNgcwele liyaqhubeka  
 lichinca ngegazi.

Owokuqala ukufela lelicebo likaMoya  
 oNgcwele,

Waye nguJohane umBhaphathizi, kodwa wafa  
njengomuntu;  
Khona-ke kwasekusiza iNkosi uJesu,  
baMbethela,  
Wafundisa ukuthi uMoya uzasindisa abantu  
esonweni.

Kwakulo Phetro loPhawuli, loJohane  
ongcwelisekileyo,  
Banikeza impilo zabo ukuze leliVangeli  
likhazimule;  
Baxubanisa igazi labo, njengabaprofethi  
bakudala,  
Ukuze iLizwi leQiniso likaNkulunkulu  
likhulunywe ngokuthembekileyo.

Kulemiphefumulo ngaphansi kwe-altare, (laba  
abafela ukholo) bekhala, “Kuze kube nini?”  
Ukuze iNkosi ijezise labo abenze okubi;  
(Lalelani! Ngokuphangisa!)  
Kodwa kuzakuba labanengi abazanikeza igazi  
lempilo yabo  
Ngenxa yaleliVangeli likaMoya oNgcwele futhi  
lesikhukhula Salo esibomvu.

Lichinca ngegazi, yebo, Lichinca ngegazi,  
Leli Vangeli loMoya oNgcwele lichinca  
ngegazi,  
Igazi labafundi labo abafela iQiniso,  
Leli Vangeli loMoya oNgcwele liqhubeka  
lichinca ngegazi.

<sup>165</sup> O, kuzaku . . .

[Udadewethu ukhuluma ngolunye ulimi, umfowethu upha  
ingcazelo. Umfowethu ukhuluma ngolunye ulimi, udadewethu  
ukhuluma ngolunye ulimi. Indawo engelalutho ethephini.  
Umfowethu upha ingcazelo—Mhl.] Dumo. Ameni. Ameni. Hmm.  
Hmm. Dumo. Ameni. Yebo.

<sup>166</sup> Ameni. “Lowo olendlebe, akezwe lokho uMoya akutshoyo  
emabandleni.”

NgiyaMthanda . . .

Khonza manje, bona lokho Angakwenza. Nxa ungakaze  
uMthande ngaphambili, ungafuna ukuMthanda manje?  
Ungasukuma uMnanzelele, uMthathe njengoMsindisi wakho  
na?

. . .mina, (UNkulunkulu akubusise,  
mfowethu.)

Futhi wathenga . . .

Omunye umuntu uzakuma na, athi, “NgiyaMfuna, khona  
manje, ngifuna ukuMthanda”?

...usindiso  
KweseKhalvari...

UNkulunkulu akubusise, dadewethu. UNkulunkulu akubusise emuva-le, khosikazi elincinyane.

NgiyaMthanda...

Lowo olendlebe, akezwe lokho uMoya akutshoyo ebandleni.

...Wangithanda kuqala  
Futhi wathenga insindiso yami  
Esihlahleni seKhalvari.

<sup>167</sup> Baba wethu oseZulwini, lapho Ubona laba abathathu bemile ngezinyawo zabo, O Nkulunkulu, ngiyaKucela ukuba lesihawu, O Wena olaPhakade, lokubanika ukuthethelelwa kwesono sonke, losindiso, uMoya oNgcwele empilweni yabo, ukuthi abasoze bathintwe yikufa kwesibili. Bayanzelela, Nkosi, lobubusuku, lapho besima lapho, ukuthi—ukuthi kulenye into eseduzane lokufika. UMoya oNgcwele unike isixwayiso. Ukubona uMoya kaNkulunkulu uwela phakathi kwabantu, uWubona usebenza ngokweMibhalo nje, imibiko nje emithathu lokuvala. O Nkulunkulu, umbiko emuntwini ngamunye.

<sup>168</sup> Manje, Baba, siyakhuleka Wena ukuba lesihawu. Makuthi lowo Moya oligugu uhlale phakathi kwethu. MasiWuhloniphe, Nkulunkulu; siphe khona. Thatha imiphefumulo leyi ekugcinakaleni Kwakho, Baba, bayizithelo zoMbiko lobubusuku, langombiko ovela kuMoya oNgcwele owakhulunywa phakathi kwethu. Futhi siyacela, Baba Nkulunkulu, ukuthi Uzakuba labo insuku zonke zempilo yabo. Futhi makuthi “emhlabeni ongelasiphetho” masihlangane labo phakathi lapho, sisindiswe ngeGazi lomusa kaKhristu. Siyabanikela Kuwe manje, Baba, bagcwalise ngoMoya oNgcwele Wakho. Ngoba siyakucela eBizweni likaJesu. Amen.

<sup>169</sup> UNkulunkulu alibusise, bazalwane bami. Loba ngubani oseduze lalabobantu ababemile, amaKhristu, lixhawule izandla zabo lapho behlala phansi, libaphe...libafisele izibusiso zikaNkulunkulu.

<sup>170</sup> Bona ukuthi ulalela kanjani uMoya oNgcwele, ukuthi Ukwenza njani khona ekucineni? Bona? IBhayibhili lathi, “Makuthi i...labo abakhuluma ngendimi babe ngababili, kumbe hatshi...abanengi ngabathathu,” uyabona. Umbiko hatshi lapho ngisakhuluma, emva sokuphelile. Yiyo indlela okufanele kube ngayo, wonke umuntu ahloniphe sibili futhi alalele lokho uMoya akutshoyo. Khona-ke kuyini okwenzakalayo? Izeni zaphakama ukuthi ziphenduke. O, cabanga. UMoya oNgcwele Sibisakhe, hatshi ukukuletha... ngitsho langeLizwi, uzile futhi wenza isibonakaliso.

<sup>171</sup> Ngiyabazi abanye balaba abantu abakhuluma ngendimi, ngiyazi bonke abathathu babo abakhulumileyo; futhi ngi—

ngiyazi labo abapha ingcazelo; ngiyazi impilo zabo azilasono phambi kukaNkulunkulu. UMfowethu Neville lapha, umalusi wethu, umtshumayeli weMethodisti; lowo ngumtshumayeli waMethodisti, ohlezi lapha, wemukela uMoya oNgcwele. Junie, ngalapha, uMfowethu Jackson, omunye umtshumayeli weMethodisti, wemukela uMoya oNgcwele. Kunjalo, olesipho sendimi lokuchasisa.

<sup>172</sup> Futhi liyananzelela ukuthi silebandla kanjani, wonke umuntu ehlonipha; uNkulunkulu ekhuluma. Uyabona ukuthi Ukhuluma kanjani khona kanye nje ngokweBhayibhili; omunye; umbiko awudluli ngokuyikho nje, Uyakukhuluma njalo, kodwa Akasoze akhulume ngokwedlula kathathu; bona, ngokweMibhalo lapho. Bona, Uzanika lowombiko; Akawuxobanisi, “ngoba umoya wabaprofethi ungaphansi komprofethi.” Yonke into iyalalela futhi ithule. . .

<sup>173</sup> Manje yiyo indlela ibandla okufanele libe ngayo lihlelekile. Manje kini lina bantu elingabe lilapha elivela phandle, labo abezwa ngikukhuluma, yiyo indlela okufanele kube ngayo. Bona, umbiko uyaphuma. Bona impumela? Uyenzakala ngalesosikhathi. Enye into ithathindawo, khona kanye nje njengokudalula kumbe loba nguphi omunye umoya. AkaMangalisi na? O, ngiyathokoza sibili ukubakwazi ukuthi leyonto efanayo eyamiselwa nguPhawuli oNgcwele, khona *lapha*, ayifanga kuze kufike *lapha*. Lokhu kuyinto efanayo. O, ngiyathokoza kakhulu ukuthi ngingathi ngingomunye wabo. Alithokozi na? Kulungile.

<sup>174</sup> Manje, kusasa ebusuku ngehola lika 7 nta, sithatha isikhathi seLawodikeya, futhi yiso isikhathi *somtshado*. Ngifuna ukuthi libuye nxa lingenelisa. Ngiphuzile nje kancinyane lobubusuku, ngoba mhlawumbe uMoya oNgcwele ekhuluma lokunjalo. Kodwa isikhathi sisasekhona lakhathesi, yimizuzu kuphela engu 20 ngemuva kuka 9. Futhi ngokujwayelekileyo ngilapha ngo 10 kumbe 11 nta, ngakho lokho kusasele sibili phansi lapha. Ngakho liyakholisa i—i—imibiko yeNkosi? Liyakwenza sibili? Iwondla umphefumulo wenu.

<sup>175</sup> UNkulunkulu alibusise, bantwana bami. Liyazi, ngiyalithanda ngenhliziyo yami yonke. Futhi kwezinye izikhathi nxa uMoya ungibamba, kuyaquma konke. . . Yiyo indlela iLizwi eliyiyo, Libukhali njengenkemba esika nxa zombili. Liyaquma, lisiza, liphuma ngaphakathi, ngaphandle, yonke indlela. Kodwa yikho lokho okusisokayo. Ukusoka kuyaquma nje inyama edlulisileyo, izinto okungafanelanga ukuthi sibelazo.

<sup>176</sup> Manje, ngifuna ukuthi linanzelele. Lizwile uMoya phezu kwesichasiso lobubusuku? “Yekelani lobo buwula!” Lokho kuyasoka. Wobani ngabapheleleyo! Sonke siyacezuka endleleni, kodwa uNkulunkulu uyazi kanjani ukuphuca amaqhubu kithi.

AkaKwenzi na? Ngeqiniso uyakwenza. Ngilokubonga ngakho. Alinjalo na?

<sup>177</sup> Ngabe ungumdlali wepiyano omncinyane lapha? Kangiboni...Ngabe uTeddy...? Angimboni lapha kwenye indawo. Ngabe—ngabe lokhu...? Kulungile, dadewethu, nxa ungakwenza. Ngabe leyo iyindodakazi yakho, Mfowethu Daulton na? Umalukazana. Kulungile. Ikhosikazi elihle kakhulu, ngiyathokoza kakhulu ukuthi ungumKhristu. Kulungile, iyiphi eyethu enhle, endala ingoma yokuphuma ngayo? Kasizameni eyodwa, singakakwenzi, manje. Umzuzu nje, dadewethu, singakahlabei *Thatha IBizo LikaJesu Kanye Lawe*.

<sup>178</sup> Bangaki abazi *Lingakhohlwa UMkhuleko WeMuli?* Bangaki abakhulekayo emulini yenu, imuli yenu iyakhuleka? O, lokho kuhle. Kasiyizameni kanye, njengezikhathi nje zakudala manje:

Lingakhohlwa umkhuleko wemuli,  
UJesu ufuna ukuhlangana lani lapho;  
Uzathatha yonke iminako yakho,  
O, lingakhohlwa umkhuleko wemuli.

Liyakuthanda lokho? Kasiyizameni njalo:

Lingakhohlwa umkhuleko wemuli,  
UJesu ufuna ukuhlangana lani lapho;  
(Selithole usuku, manje.)  
Uzathatha yonke iminako yakho,  
O, lingakhohlwa umkhuleko wemuli.

<sup>179</sup> [Udadewethu uthi, “Mfowethu Branham, ngingakhuluma enye into?”—Mhl.] Sibili ungakwenza, Dadewethu. [Udadewethu uqala ukukhuluma. Indawo engelalutho ethephini.] Dade Nash, lokho kuhle sibili. O, nxa nje unga:

Nxa sithemba futhi singathandabuzi,  
Uzakukhupha sibili;  
Thatha umthwalo wakho nje uwuse eNkosini  
khona-ke uyitshiye lapho.

Uyitshiye lapho, uyitshiye lapho  
Thatha umthwalo wakho uwuse eNkosini futhi  
uyitshiye lapho;  
Nxa sithemba futhi singathandabuzi,  
Uzakukhupha sibili;  
Thatha umthwalo wakho uwuse eNkosini futhi  
uyitshiye lapho.

<sup>180</sup> Alithandi yini lezo ngoma zakudala? O, nje ngi... Ngiyakholwa lawomadoda bathatha impenseli futhi baholwa nguMoya oNgeweke ukubala lokho.

<sup>181</sup> Njengo Fanny Crosby lapho labo bantu bomhlaba balolosuku bazama ukumenza abhale ingoma zomhlaba, bathi, “Ngani, uzakuba ngumfazi onothileyo.”

Wathi, “Nginikele impilo yami kuKhristu, lesipho sami sonke.” Wayeyisiphofu, liyazi. Wathi, “Ngi—ngikoloda impilo yami lakho konke kuKhristu.” Wathi . . .

<sup>182</sup> Futhi-ke bangazathi bayamzondela ngoba walandula ithuba elinjalo. Akazange athengise ubuzibulo bakhe njengoMnu. Presley lalabo bakwenza, kodwa wagcina isithunzi sakhe. Ngakho wa—wa . . . Ba—bamtshiya, bathi, “Khona-ke lapho ufika eZulwini, nxa kulendawo enjalo,” bathi, “nxa unjengalokhu oyikho ulapha, uzakuba uyisiphofu.” Bathi, “Aluba uyisiphofu,” bathi, “uzakuMazi njani na?”

Wathi, “NgizaMazi. NgizaMazi.”

Bathi, “Aluba uyisiphofu? Aluba uyisiphofu?”

Wathi, “Ngizakuzwa ngenxa yamanxeba ezipikili.” Khona-ke watshibilika, waqala ukubuyela, futhi wathi:

Ngizakuba Mazi, ngizakuba Mazi  
Futhi ngihlengiwe ohlangothini Lwakhe  
ngizakuma;  
Ngizakuba Mazi, ngizakuba Mazi  
Ngamanxeba ezipikili ezandleni Zakhe.

<sup>183</sup> O Jesu wami, kanye lalawo amanxeba amahlanu aligugu, engophela phetsheya, ngingalandula kanjani Lowo oligugu? Mangife, mangihambe i . . . Yeka ngihambe ngendlela yaloba yini, kodwa ungavumi ngilandule Lowo oligugu owophayo ngalena owangifelayo. Yebo.

<sup>184</sup> Futhi lapho lisuka lobubusuku, lifuna uku: *Thatha iBizo LikaJesu Kanye Lawe*. Kulungile, dadewethu. Singasukuma khathesi, sonke ndawonye.

. . . iBizo likaJesu kanye lawe,  
Mntwana wosizi lokudabuka;  
Lizakupha intokozo lenduduzo,  
LiThathe yonke indawo oya khona.  
Bizo eliligugu, (Bizo eliligugu!) O limnandi  
kanganani! (O limnandi kanganani!)  
Themba lomhlaba lentokozo yeZulwini;  
Bizo eliligugu, (Bizo eliligugu!) O limnandi  
kanganani!  
Themba lomhlaba lentokozo yeZulwini.

Manje lapho sikhothamisa amakhanda ethu, futhi ngokupholileyo sihlabele:

EBizweni likaJesu sikhothama,  
Sisiwa sikhothamela ezinyaweni Zakhe,  
INKosi yamakhosi eZulwini sizaMethesa  
umqhele,  
Lapho uhambo lwethu seluphelile.  
Bizo eliLigugu, O limnandi kanganani!

Themba lomhlaba lentokozo yeZulwini;  
Bizo eliLigugu, O limnandi kanganani!  
(Limnandi kanganani!)  
Themba lomhlaba lentokozo yeZulwini. 🐦

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