

# AMABIZO ENHLAMBA

🦋 Ngiyabonga, Mfowethu Neville. Lokhu kungathi yi—yimangaliso kimi. Bekungafanelanga ngibe lapha lamuhla. Kodwa, lobubusuku yibusuku besidlo, futhi bengi—futhi bengicabange ukuthi ngizakwehla phansi lokhu kusa. Futhi ngifonele uMfowethu Neville, futhi wathi, “Awu, manje, nxa usiza phansi,” wathi, “ngani nje ungasikhulumeli nje kancinyane?”

<sup>2</sup> Futhi ngacabanga, awu, nxa ngibuyile, futhi kusenzeka, ngizakube ngingatshumayeli, kodwa ngizathanda nje ukukhuluma ebandleni okwesikhatshana endabeni lezo, uyazi, lezo engicabanga ukuthi zizaqinisa ibandla.

<sup>3</sup> Sisanda kuphenduka nje sivela kolwethu—sivela ohambweni lwethu lokuzingela lwekwindla, abazalwane lami, lapha, futhi saba lesikhathi esiyinkazimulo. Si—silokubonga kakhulu, thina sonke sigwalisile, futhi—futhi sathola inyamazana zethu ebesizizingela. Futhi—futhi umalusi wethu lami siyazi ukuthi inyama yenyamazana yeganga imnandi kakhulu, kakhulu. Futhi—ke saba lendluzele enhle. Futhi ngathola ibhere lendluzele ezimbili. Futhi saphenduka.

<sup>4</sup> Futhi lesi kufanele kube yisikhathi engizakhuluma ngaso ngalezoMpawu zokucina eziyisikhombisa. Futhi abazange balungeselele ibandla. Futhi kulenye into, isenqabelo, esikubangeleyo. Lokho, ngicabanga idolobho lisipha indlela elukhuni, ngenxa yendawo engenelanga yokupaka yenani labantu esiza . . . eliyakuphathwa libandla.

<sup>5</sup> Sifuna ibandla elitsha lifakwe phezulu lapha, futhi silengxenye enhle yemali esivele yamiselwa, futhi—futhi ukwenza i—ibandla elikhudlwana. Kodwa lapho sisiba lezinkonzo lezi, ngani, liyazwisisa lokho okuyikho. Kuyinto eluzisi. Abantu bazungezele imiduli, phandle okulezulu, futhi—futhi—futhi nje kubi. Futhi lokuchothozwa kuza kuvela ebanganini bami. Bathi, “Mfowethu Branham, kukhangeleka sengathi ba . . .” Umngane wami ongudokotela, wathi, “Kukhangeleka sengathi ungathola enye indawo.” Wathi, “Ngizwa ngilusizi, lapho besedlula.”

<sup>6</sup> Umongikazi ongumakhelwane wami, wathi, “Ngani, ngeza lapho ngokunye ukusa ngehola lesihlanu nta. Wawumele ubelapho . . .” Futhi wathi, “Abantu basebevele bebuthana ngalapho kulelo bandla phansi lapho, ngehola lesihlanu nta ekuseni. Wawufanele ube lapho ngelesificamunwemunye lengxenye.” Ngakho, bona, futhi kukwenza kube nzima.

<sup>7</sup> Futhi sifuna ibandla elilendawo, futhi lapho wonke umuntu angahlala phansi. Futhi sicabanga ukuthi siphila ezinsukwini

zokucina, kholwa lokho. Ukuthi lapho i...Kufanele sibe sifundisa iBandla nge—nge—ngezinto lezi, lezo ezibumbekayo, izinto eziprofethiweyo, ezinye zazo, izinkulungwane zeminyaka. Futhi okungafika iminyaka engamatshumi amabili lanhlanu lamatshumi amathathu, khona kulelibandla, okwaprofethwayo, kuzagcwaliseka. Futhi manje silakho kugcwaliseka. Ngakho kumele sivuselele lezinto, kodwa kasilandawo eneleyo. Ngakho lokhu kusa...

<sup>8</sup> Ngangisenza ukuhambela kwami lezinto, izolo, futhi ngilokunengi okokwenza, limini, lokunjalo. Futhi-ke ngangilabantu ababefuna ukungena, umfo omncinyane omuhle, obulawa ngumnqino, umzalwane ongumtshumayeli enkundleni. Futhi labathile abanjalo, futhi lomfowethu ovela eNorway. Futhi—futhi saba lengxoxiswano ezincinyane ngemuva ekamelweni langemuva. Futhi ngathi, “Awu, manje, sizakuphuma phandle nje.”

<sup>9</sup> Futhi uMfowethu Neville wathi, “Awu, singabuya futhi sitsho amazwi amalutshwane ukuqinisa iBandla kancinyane.” Okokuqa-...

<sup>10</sup> Enye yezinto zakuqala engifuna ukuzitsho. Ngibhale phansi ezinye izinto lapha ephapheni, lezo, lapho ngisiza ebandleni, bengifuna ukuzikhuluma. Into eyodwa ebengiyibhale lapha ibimayelana ngokwedlula kukaMfowethu Taylor olomusa lapho singekho.

<sup>11</sup> UMfowethu Taylor ubesiza kulelibandla okweminyaka leminyaka. Sonke thina besimazi, ngileqiniso. Kodwa nxa kungaba labemzini lapha, kwakuyileyo ndoda endala ethambileyo eligugu eyayihlala ikutholela isihlalo, ukuhlala phansi. UMfowethu Taylor, isikhathi esekucina ngimbona manje, ngize ngimbone elijaha, wayemile lapho emnyango phose amaSonto amathathu kumbe amane edluleyo. Wathi, “Ngizathanda ukuba lamabhuku, Mfowethu Branham. Ngizathanda ukunikeza amabhuku lawa.” Ngakho thina, wa...

<sup>12</sup> Lokho engikuzwisayo, wayelomkhuhlane wetshukela futhi wangena esihlwathini, futhi akazange... ngingazi ukuthi wayelomkhuhlane wetshukela. Futhi—futhi waye... Wafa. Kazange afe. Wahamba nje ukuyakuba leNkosi uJesu.

<sup>13</sup> Futhi waye ngothembekileyo, umfowethu omangalisayo, ehlezi ekhumbula ngabanye abantu. Futhi intokozo yakhe kwakuyikuzama ukutholela omunye umuntu indawo yokuhlala phansi, lapho besiza ebandleni. Futhi liyazi, mhlawumbe, lapho sichaphela ngaphetsheya koMgoqo, akusoze kube kuhle na ukubona uMfowethu Taylor lapho, asitholele indawo yokuhlala phansi, nganeno?

<sup>14</sup> Ngicabanga, ekukhumbuleni uMfowethu Taylor... Ngangingekho lapha ukukhuluma loMfowethu Neville, emgcwabeni wakhe, kodwa ngifuna ukukhuluma ilizwi

lokubonga kwami, kumfelokazi wakhe. UDade Taylor, ngiyathemba, ulapha kwenye indawo lokhu kusa, busisa inhliziyoyakhe ethembekileyo!

<sup>15</sup> UMfowethu Taylor, ngolunye usuku wathi, “Woza phezulu futhi ungibone. Ngilokulichibi okugejwe phezulu ngale, ngifaka inhlanzi kikho, ukuze ubuye futhi ugole.” Uhlezi ekhumbula ngomunye umuntu. Futhi kwakuloMunye owayekhumbula ngaye, lowo kwakunguKhristu, ukumnika usindiso.

<sup>16</sup> Ngiyacabanga, ekukhumbuleni, lakanjalo, okwaleli bandla, lapho libuthana njengomzimba lokhu kusa, masiphakameni ndawonye, sikhothamise amakhanda ethu phambi kukaNkulunkulu.

<sup>17</sup> Baba wethu oseZulwini, thina njengabantu lokhu kusa, futhi a—ababuya kulindawo yokukhonzela... Isandla Sakho esikhulu sihambe phakathi kwethu futhi wathatha kithi omunye wabafowethu oligugu lowo esimthandayo, futhi sisazi ukuthi Wena wawumthanda. Futhi Wawulesisizatho sakho konke lokhu, Nkosi, kungenjalo kwakungasoze kwenzakale ngalindlela, sisazi ukuthi iBhayibhili lethu liyasitshela, ukuthi, “Izinto zonke zisebenzela ndawonye kokuhle kulabo abathanda uNkulunkulu.” Futhi lokho wakwenza.

<sup>18</sup> Futhi sikhangela ngalapho, emhlabeni, futhi siyathola imvelo kuyo yonke indlela ikhuluma kithi, ukuthi ingcwaba alingeke limbambe, ngoba emhlabeni wenza injongo leyo Owamthumela yona lapha ukuyenza. Wayelungile, umfowethu othembekileyo.

<sup>19</sup> Siyafumana ukuthi empilweni yezimila, lasempilweni yelanga eliphumayo ekuseni ukusinika ukukhanya. Futhi phakathi kwemini liba phakathi laphakathi kwesikhathi sempilo. Futhi-ke ntambama liyafa njalo, kuphela ukuvuka njalo ukusa okulandelayo, ngelicwebezelayo lilitsha, ngoba lenza injongo kaNkulunkulu.

<sup>20</sup> Sibona amaluba lapho ehluma futhi enze umhlaba ubemuhle lokucecisa amaholu emingcwabo, lendawo zemitshado, futhi kugcwalisa injongo; livula inhliziyoyalo futhi liphe, ngesihle, uluju enyosini, amakha kowedlulayo, ubuhle kodingayo. Lipha konke elilakho, enkonzweni kaNkulunkulu, khona-ke likhothamise ikhanda lalo elincinyane. Kodwa lapho isikhathi sentwasa sisiza ngalapho, liyavuka njalo, ngoba lenze injongo kaNkulunkulu.

<sup>21</sup> Khona-ke ebusweni bemvelo yonke, leBhayibhili, isithembiso, loMoya oNgcwele, singathaba ngokuthokoza enhliziyweni zethu, ukubakwazi ukuthi uMfowethu Taylor, ngonjalo, Nkosi, wenze injongo kaNkulunkulu. Futhi ukutsho ukuthi angeke avuke njalo kungaba yikulandula iBhayibhili lethu, uNkulunkulu wethu, futhi izinto zonke uNkulunkulu azinike kithi ukukhangela kizo, ukwazi ukuthi kulokuvuka.

Ngakho sikhangelele phambili esikhathini lapho sizambona njalo, lapho esemutsha futhi ephile kahle futhi engasoze aphinde agule kumbe aluphale.

<sup>22</sup> Busisa umkakhe oligugu, lowo mngane wakhe othembekileyo. Ukuthi sizakuba lesizungu kanjani, isikhathi eside, Nkosi, lapho sibabona behamba ndawonye bephuma besiya echibini, futhi behlala emabhentshini amancinyane phandle ngale, begola, futhi bekhuluma, lokuthi babeyizithandwa sibili ndawonye.

<sup>23</sup> Futhi manje siyazi ukuthi kuloSuku olukhulu oluzayo, lapho amaqhawe okhola ezakumatsha ngaphansi kophahla olukhulu lokunqoba, futhi iNgilosi ze...ngezihlabelelo zizagcwala emoyeni. Sizakubabona njalo kuleyo ndawo.

<sup>24</sup> Kuze kube lapho, Nkosi, siphe isibindi. Sibusise futhi usisize. Sizakuba lesizungu ngoMfowethu Taylor okwesikhathi eside, lomuntu wonke obuya kulelibandla, lapho wayesima emnyango futhi atholele obuyayo indawo ukuzwa ilizwi likaNkulunkulu, ukuhlala phansi ngokuchelesa futhi aphumule.

<sup>25</sup> Ngolunye usuku lapho esedlula, Nkosi, ngakhuleka ukuthi iNgilosi enkulu kaNkulunkulu ime lapho emnyango, ukumtholela indawo, laye, Nkosi, futhi ukuze ahlale phansi. Ngoba kubhaliwe eBhayibhili, “Abalesihawu bazathola isihawu.” Size simbone, Nkosi, makuthi imikhumbulo iqhubeke ihlabusa enhliziyweni zethu, kuze kube ngolunye usuku lapho sihlanguana njalo kwelinye iLizwe. NgeBizo likaJesu Khristu siyakucela khona. Amen.

<sup>26</sup> Uzakukhanukwa kakhulu okwesikhathi eside phakathi kwethu laphakathi kwabafokazi, lokunjalo, labo ababuya ebandleni lethu, kumbe isakhiwo sethu lapha, ukukhonza. Makuthi umphefumulo wakhe uphumule ngokuthula phambi kukaNkulunkulu, kuze kube yilolo Suku.

<sup>27</sup> Ngolunye usuku, futhi, munye lamunye wethu sonke sizahamba, ngamunye lamunye, size shelele emzileni njengalokho. Masithi manje, lapho sisasesikhathi, futhi sisenelisa, asizilungiseleleni okwaleso sikhathi esizayo; ngoba asikwazi ukuthi kuzakuba nini. Kasikwazi ngubani ozalandela. Asiphileni njalo, ukuthi usuku ngalunye, ukuthi nxa kungabuya, kuzakuba ngokwethu, sizakube silungiselele.

<sup>28</sup> Manje, ngizathanda ukwenza izaziso. Manje, masinyane, mhlawumbe, kungabanjalo angikakhulumi labaphathi selokhe ngiphendukile, mayelana lesimo sokwakha i—ibandla lapha, kumbe lokho okulandelayo okufanele sikwenze, sithatha ibandla lethu ukuze sibe lomhlangano wethu. Khona-ke ngizakuqhubeka, lingixolele, kanye le—leMpawu eziyisiKhombisa, futhi-ke iZitsha eziyisiKhombisa, lezinto ezinengi ezisasele ukuthi singene kizo, khona manje.

<sup>29</sup> Futhi manje, ukusa okulandelayo kwangeSonto, lapho, kufanele ngibe seElizabethtown, Kentucky, kanye loMfowethu L. G. Hoover, e—enkonzweni yokunikela. Futhi lokho yikubusisa ithabhanekeli elitsha, kumbe ithabhanekeli abalithengileyo eElizabethtown, Kentucky. Khona kusehla ku 62 uze ufike eElizabethtown, kumbe khona phansi, ngitsho, ku31, kumbe phansi esangweni lokuthela umthelo emgwaqweni. Khonapho nje ejikweni, kukusa eElizabethtown. Kungaba lihola. Kungaba phose amatshumi amathathu lanhlanu, amamayila angamatshumi amane phansi lapho. Ngicabanga, phose amamayila amatshumi amane, ngendlela i...ka31, futhi phose amamayila angamatshumi amathathu lanhlanu, kumbe okunye, ngenye indlela, phansi ngase sangweni lokuthela intela. KukuSitalede Mulberry.

<sup>30</sup> Inkonzo yokubusisa. UMfowethu Hoover uzakuba lesikolo seSonto esijwayelekileyo ngeletshumi nta. Futhi ngizakutshumayela inkonzo yokubusisa, kusukela ngeletshumi lanye kuze kube ngeletshumi lambili, liSonto ezayo, ngoLwezi olwetshumi lanye.

<sup>31</sup> Ebhodini lezaziso phandle ngale, kuzi—kuzindaba ezimayelana ngakho. Futhi kuzakuba se...Ungathola indlela yakho kusukela lapho. KukuSitalade Mulberry. Kumbe baya—bayatshengisa indlela e...Kusebhodini yezaziso phandle ngale ngaphambi kwebandla.

<sup>32</sup> Khona-ke, ngo—ngoLwezi ngo—ngolwamatshumi amabili lambili, ngi—ngizakuba seShreveport, Louisiana, olwamatshumi amabili lambili, olwamatshumi amabili lantathu, olwamatshumi amabili lane, olwamatshumi amabili lanhlanu, lo—lolwamatshumi amabili lesithupha. Insuku ezinhlanu, ngiyacabanga, eShreveport, Louisiana, eLife Thabhanekeli. Lokhu kukanye loMfowethu Moore. Bagubha ijubhili yegolide. Isibusiso sePhentekhosti sawela eShreveport, Louisiana, iminyaka engamatshumi amahlanu edluleyo, ngolwamatshumi amabili lambili alinyanga. Iminyaka engamatshumi amahlanu, umbiko wokuqala wephentekosti watshunyayelwa. Futhi wehla, uMoya oNgcwele wehla, eLouisiana. Futhi bathola isikhumbuzo kulokho, futhi leyi yijubhili yegolide. Futhi ngizakukhuluma kulijubili, ubusuku obuhlanu, loMfowethu Moore, eShreveport, Life Thabhanekeli.

<sup>33</sup> Lilabangane phakathi langalapho, ngani, elifuna ukubabhalela, kumbe enye into, singathokoza ukuba labo phandle. Futhi nje libatshela ngemihlangano ezayo.

<sup>34</sup> Futhi iLife Thabhanekeli, nxa ekhona owake waba loMfowethu Moore, uyindoda emangalisayo. Futhi kulexuku labantu elimangalisayo, labo baseNingizimu bakudala. Alingeke nje lize libedlule. Futhi-ke, iLife Thabhanekeli, loba ngubani lapha eShreveport engalitshele lapho ekhona. IShreveport

iphose ibe lamakhulu amabili ezinkulungwane zabantu. Futhi lidolobho elihle, lendawo zokuhlala ezinengi. Ngakho. . .

<sup>35</sup> Futhi ithabhanekeli lithabhanekeli elikhulu, ithabhanekeli elikhulu kakhulu. Lilesitezi, lamabhalikhoni, lezibuya ezinkulu, futhi-ke lesibuya ngaphezu kwalokho. Futhi kulendawo enengi. Futhi ukusuka ehlo ledolobheni ehlalisa inkulungwane ezinhlanu. Nje—njengokuchapha isitalada lapha, ehlo yedolobheni.

<sup>36</sup> Futhi uMhl. Jack T. Moore, kumbe—kumbe iLife Thabhanekeli eShreveport, Louisiana. Lokho kuyaqala ngolwamatshumi amabili lambili. Lokho kuza kuba ngoLwesitha- . . . ngoLwesine kusiya ngeSonto. NgoLwesine, ngoLwesihlanu, ngoMgqibelo, ngeSonto, insuku ezine kwezinhlanu kulokuba ngezinhlanu. Ngiyaxolisa. Lokho kuzakuba ngolwamatshumi amabili lambili, olwamatshumi amabili lantathu, olwamatshumi amabili lane, lolwamatshumi amabili lanhlanu. Ngicabanga yiyo indlela okuyiyo, ka—kaLwezi.

<sup>37</sup> Futhi-ke, sizakufunama khona-ke mayelana ngesikwenzileyo mayelana ngebandla lapha, ukufumana ukuthi ibandla seliqhube okunganani ngokuthola isakhiwo salo. Okontilaka basitshela ukuthi bengabeka abantu abeneleyo kikho, kuze kube phose insuku ezilutshumi bengaphose babe lakho ukuze singene ngaphansi kwalo, bona, khona ngokuphangisa. Futhi balindele nje idolobho ukuthi lisayine. Liyazi, futhi kumele sibe lendawo enengi kangako yokupaka, lokunengi kwalokhu. Futhi, o, minabo, kunengi okwenziwayo emawofisini kahulumende, ukuqala ukwakha ulutho. Kodwa ngizathanda ukungena ebandleni ngingakaphenduki enkundleni njalo.

<sup>38</sup> Manje ngibiziwe eTanganyika, Uganda, lakho konke lapho. UJoseph ulemihlangano ehleliwe ukuqala ngoNhlolanja.

<sup>39</sup> Futhi izolo, lapho ngingena, kwakulabazalwane, loDade Thoms labo, abavela ngaphetsheya kolwandle, ababebuyile. Futhi ngile. . . Ngithole incwajana isemnyango wami, kumbe—kumbe ukunxuswa kuvela ku—kunhlanganiso ephansi eSouth Africa. Ngakho ngiyababhalela, ukufumana nje lokho okungenziwa. Mhlawumbe, lapho ngisaselapho, ngingehlela phansi eSouth Africa, mhlawumbe, kungxenye yokucina kaNhlolanja loMbimbitho, kusiya ngakuleso sikhathi.

<sup>40</sup> Futhi siyathemba ukuphakamisa ibandla, ukuze ngingenise lezi iziKhathi zeBandla, ngaphambi—ngaphambi ubusika bungakangeni, nxa kungenzeka. Nxa ngingakwenzi, kumbe lapho ngiphenduka ngivela khona ngale, nxa iNkosi uJesu iphuza.

<sup>41</sup> Bengilalele izolo lapho ngithatha, ngikholwa bekukuthange, okwethephu. Ngacabanga ukuthi ngiyizwe ikhala phandle lapha

lokhu kusa. Omunye umfowethu omncinyane waseNingizimu wayele... Umama wakhe wayebuye emhlanganweni. Wayele mvukuzane ebeleni lakhe, futhi wayelethunzi lokufa. Futhi uMoya oNgwele, kweminye yemihlangano esandukwedlula, eSouthern Pines, ngiyakholwa kwakulapho, kumbe kwenye indawo, wamtshela, wakhuluma ngemvukuzane yakhe, lokuthi wayengubani, lalapho ayevela khona. Futhi wathi wayelomfana owaye hlehlele emuva, futhi wayezakuba lengozi, futhi abe lecala lokubulala. Futhi lezinto ezinengi ezinjalo. Futhi lumfo...

<sup>42</sup> Konke kwenzakala ngendlela. Futhi imvukuzane yakhe ebhibhidlayo, kumbe imvukuzane elibhundu, ngingatsho, yamtshiya. Okuyikuthi, isimila esisabalalayo siyimvukuzane, liyazi. Ngakho-ke sa—samtshiya. Futhi umfana wayebotshelwe ukubulala umuntu, futhi yonke into ngendlela nje uMoya oNgwele akutsho ngayo. Futhi wakhokhelelwa kuKhristu, wabuyela njalo. Futhi wenza ithephu yakho, futhi nga—ngayizwa ikhala. Liyikholisile leyo encinyane, inkulumo endala yaseNingizimu? [Ibandla lithi, “Ameni.”—Mhl.] Wathi, “Phansi lapha eNyakatho Caroliner,” wathi. O, ngiyakuthanda nje lokho, bona abantu abadala baseNingizimu. Futhi wayele... INkosi yambusisa nje. Wathi, “Ngiyakwazi uthi awutshumayeli imfundiso, Mfowethu Branham; kuphela ebandleni lakho.” Wathi, “Siyingxenye yebandla lakho.” Ngakho lokho kwakukuhle sibili kuye, ukukutsho lokho.

<sup>43</sup> Futhi manje kukhona umfanekiso, ngiyacabanga, mhlawumbe, usebhodini lezaziso lokhu kusa. Nxa ungekho, uBilly uzawufaka lapho. Izikhathi ezinengi bekutshiwo, lapho ngiqala ukukhuluma, ukuthi bathi, “Uyacabangela nje, Mfowethu Branham, ukuthi ubona lokho kuKhanya, lokho kuKhanya.” Mhlawumbe kukhona, kalukhuni...

<sup>44</sup> Kungabe kulabanye abaseleyo lapha, abakudala labo abakhumbulayo emuva, imifanekiso Yakho ingakathathwa. Kungaba khona omunye lapha ongikhumbulayo ngikukhuluma lokho, isikhathi eside esedlulayo? Khangela. Kungaba nje ezine kumbe ezinhlanu izandla. UDade Spencer lapha, loMfowethu loDade Slaughter, lo—lomfowethu *lapha*, lomfowethu *laphana*. Kulabahlanu kumbe abayisithupha abesikhathi sakudala abaseleyo.

<sup>45</sup> Awu, manje, emva kwesikhatshana, ilihlo lomtshina wekhamera labamba lowo mfanekiso. Ngakho waya eWashington, DC futhi wedlula phakathi kwabahloli, futhi waphenduka, “Kungela ukuvezwa kuphindwe kabili kumbe enye into.” Wathi, “UkuKhanya kwatshaya ingilazi yekhamera.” Lowo nguGeorge J. Lacy. Ulebizo lakhe lisayiniwe. Bona?

<sup>46</sup> Awu, khona-ke, izikhathi ezinengi liyezwa, ngikhangela phandle futhi ngithi, “Kulethunzi elimnyama phezu

kwalumuntu. Wembeswe yikufa.” Bangaki abangizwayo ngikutsho lokho? Izikhathi ezinengi, bona, izikhathi ezinengi. Awu, kwenzakala ukuba ikhamera yakubamba lokho. Futhi-ke silakho lokho lapha.

<sup>47</sup> Ikhosikazi elabuya kudade futhi lalimtshelile, emhlanganweni e—eCarolina, lapho esaba lomhlangano omuhle sibili eSouthern Pines. Futhi lapho, ikhosikazi lalisifa ngemvukuzane kumabele womabili. Futhi odokotela basebemdelile ukufa. Futhi ikhosikazi lafinyelela phansi nje lathatha umfanekiso walo, njengoba ngamtshela ukuthi wayengubani, lalapho avela khona. Futhi ngathi, “Kulethunzi elimnyama phezu kwakho. Umbozwe lithunzi lokufa.” Futhi ikhosikazi nje lathatha umfanekiso walokhu. Futhi nanto lilapho elihlweni lomtshina wekhamera, lithatha ithunzi lokufa.

<sup>48</sup> Nxa omunye wenu lonke labona *IMithetho EliTshumi*, futhi labona ingilosi yokufa, ukuthi yangena njani, lobo bumnyama, ithunzi elikhangeleka linyukumele, likumfanekiso lowu. Futhi ngicabanga usebhodini lezaziso manje. Nxa ungekho, uBilly uyangizwa, ngani, menzeni awubeke ebhodini lezaziso. Futhi ulomtshoko ukhombele emuntwini. Futhi umuntu, ithunzi latshiya umfazi, futhi wasiliswa ngesimanga. Kodwa kukhona okunjengesimbozo, intuthu emnyama ebuthene ngalapho futhi imboze phezu kwekhosikazi, futhi ilenga kuleyo mvukuzane njenga lokho, ivela lapho. Ngoba, yilo ithunzi lapho ukufa okuthululwa khona, lakho, kusuka emvukuzaneni.

<sup>49</sup> Awu, kungenani lokuthi uzama okunganani ukutshela abantu iQiniso, kukhona omunye umuntu ozakuba lokucabangela ukuthi Kayisilo Qiniso. Futhi nxa uhlala ukhuluma iQiniso, khona-ke uyazi ukuthi u—uqondile.

<sup>50</sup> Ngilomngane ongu—ongumfuyi, phezulu eNtshonalanga. Futhi—futhi abemvelo babhadala phose amadola azinkulungwane ezine okwemota kangqoqwane, ukubala umhlambi wama-elkhi ayesele ngemuva kuTroublesome Valley. UMnu. Jeverez owayehlezi lapha ebandleni, ngamkhokhela kuKhristu, ongakholwayo ogwelelo. Futhi lingizwile ngikhuluma indaba yethu sigibela sonke. Futhi wayengakholwa lutho kodwa imqondo kaDarwin. “Futhi leyo Ngane, ezelwe yintombi, kwakungumbhedo.” Futhi sasikhempa ngobunye ubusuku khona lapho ayemukela khona uKhristu.

<sup>51</sup> Futhi-ke lindoda yabatshela. Wathi, “Manje, awudingi ukuthenga leyomota, leyo mota kangqoqwane.” Wathi, “Ngizalitshela khona kanye ukuthi mangaki ama-elkhi lawa aphezulu lapho.” Wathi, “Kuletshumi lesificamunwemunye.” Wathi, “Kwakulangamatshumi amabili-. . . Kwakulamamatshumi amabili lanye, futhi ngabulala amabili awo.” Futhi wayekhuluma lomgcini wenyamazana zeganga. akufanelanga ukubulala kuphela eyodwa. Ngakho



wathi, “Kwakulangamatshumi amabili lanye, futhi ngabulala amabili awo. Kutshiya alitshumi lesificamunwemunye.”

Futhi wathi, “Yebo, Jeff, ngiyazi wabulala amabili awo.”

Wathi, “Ngakwenza.”

<sup>52</sup> Awu, bathatha imota kangqoqwane, bahamba phezulu lapho, kwakulomhlambi olitshumi lesificamunwemunye wama-elkhi. Wathi, “Billy, tshela nje umuntu iqiniso; akasoze alikhohwe.”

<sup>53</sup> Ngakho yiyo nje phose indlela okuyiyo. Ungatshela abantu iQiniso, futhi kukanti ba...Kube lokungazwisisi okunengi futhi—futhi lokuqamba amanga ngezinto baze bangakhohwa ukuthi ukhuluma iQiniso lapho ubatshela iQiniso. Uyabona?

<sup>54</sup> Kodwa silokubonga kakhulu ukuthi siloBaba oseZulwini Lowo oqinisa lelo Qiniso ngesiqiniseko. Kuliqiniso. Ngakho—ke nxa lolu kuzakuba lusuku lwami lokucina emhlabeni, i...loba ukuhlola kwesayensi lobufakazi kufakazile ukuthi ngikhulume iQiniso mayelana ngalezi izinto. Kunjalo. KuliQiniso. Ngakho kuzakuba mhlawumbe ebhodini lezaziso. Billy, usekamelweni lapho yini? Ulawo esandleni sakho, umfanekiso? Futhi nxa ulawo, awu, ulethe lapha, khona—ke ungawumisa phezulu lapha, mhlawumbe bangawubona. Awu, kangikwazi. Kuzakuba lokukhanya e—ebhodini.

<sup>55</sup> Futhi nanku u—nanko umfanekiso khona lapha. Ngithemba kaliwuboni. Kodwa khona *lapha* liyabona lelothu nzi eliyisimbozo sokufa phezu kwekhanda lomfazi lowo. Futhi nanku ukubhala mayelana ngakho ngemuva *lapha*, lapho ikhosikazi lathatha khona umfanekiso, lokubona nxa khona kwatshengisela ngempela. Futhi nanku kulapho, khona—khona lapho. Kulithunzi elimbozileyo lokufa.

<sup>56</sup> Bona umfazi, oyedwa khona lapho? Likubonile, ngiyathemba, Mfowethu Neville, awuzange na? [UMfowethu Neville uthi, “Yebo.”—Mhl.] Uh-huh.

<sup>57</sup> Ngakho, uBilly mhlawumbe uzakufaka ebhodini lezaziso, nxa ungakwenza, Billy. Woza, ukuthole, futhi ukuhambise ngangaphambili futhi ukufake ebhodini, ukuze umuntu wonke akubone lapho bephuma. Yena kumbe uDoc, oyedwa wabo. Manje ngacabanga, mhlawumbe, kungatshengisa ngokusobala ukuthi likubone, kodwa kumnyama kakhulu kulolohlobo lomfanekiso. Kodwa uzakuba lawo phandle ngale, ukuze liwubone, lapho bephuma.

Manje, khumbula zonke izaziso.

<sup>58</sup> Futhi manje, lokhu kusa, ngicabange mhlawumbe ukuthi singakhuluma kancinyane ngenye into ukukhuthaza ibandla enye into engalinika okunengi... .

<sup>59</sup> [UMfowethu Doc Branham uthi, “Ufuna leyondawo?”—Mhl.] Utheni? [“Ufuna leyo ndawo kikho na?”] Yebo, Doc, nxa lingakwenza. Kungaba kuhle.

<sup>60</sup> Ngifuna ukusebenzisa lokhu lapha. Bengile. . . Abanye babo abazange bakufake, okweviki edluleyo, ngakho sicabange ukuthi mhlawumbe kuzaletha okuncinyane okungcono okwalamuhla. Bengifuna ukukhuluma ngakho, ngoba kumayelana le—lephupho udade abalalo.

<sup>61</sup> Angazi uba uDade Shepherd usebandleni lokhu kusa. Ngihlangane laye ngobunye ubusuku. Futhi isikhathi sokuqala ngibona umfazi, ngempela, angizange ngibe kwazi ukuthi wayengubani. Ngabe enguye? Ngithemba ukuthi akayisuye. Yebo. Ungaba lendaba, kungaba yinto engaphandle kwendlela, nxa ngingakhuluma ngalelo phupho, Dade Shepherd? Ungeke ubelendaba, ungakwenza na? Kulungile. Kulungile.

Futhi singakasondeli kulokho, kasikhothamiseni amakhanda ethu manje njalo.

<sup>62</sup> Baba oseZulwini olomusa, Kuwe sinika udumo ngakho konke ukulunga Kwakho lesihawu. Futhi manje, sithulise, Nkosi, ukuthi singafunda iLizwi likaNkulunkulu ophilayo, lapho Lisiza kithi ngombono futhi liqiniswa nguMoya oNgewele, kusekelwa liBhayibhili. Ngakho siyakhuleka ukuthi Uzasinika ukuzwisisa, ukuthi sibekwazi lokho okokwenza kulezinsuku zokucina lapho sibona amandla amabi ehlala ngakithi manje. Impi, impi yokucina isizakuliwa. Sisize, Nkosi. Njengamaqhawe aqotho, alamandla, sihlalise siphakamise isihlangu soKholo, leLizwi likaNkulunkulu, iNkemba, futhi siye phambili. EBizweni likaJesu. Amen.

<sup>63</sup> Manje, sicabanga ngokuya phambili, impi, njenge—ngempi ihleliwe, ilungele ukuqalisa, i—impi uqobo, ukulwa ukulwa kokholo.

<sup>64</sup> UDade Shepherd lapha, loMfowethu Shepherd, abangabangane bethu abalomusa kakhulu, futhi abaza kuleli thabhanekeli. Futhi bangabantwana abaligugu bakaNkulunkulu. Futhi—futhi luDade Shepherd, lapho ngithatha incwadi zami, ezingaphendulwa nguBilly, omunye umuntu nje athi, “Ngithumele amalembu omkhuleko athile.” Futhi ngiwakhulekele. Uyabaphendula nje. Kodwa lapho kuyincwadi yomuntu ngamunye, kumele ngiyiphendule ngokwami, uyabona. Ngakho ngathatha incwadi eziqondane lami, futhi-ke ngangizisa ngekhaya. Futhi ngangibala phakathi lapho, yathi, “Ivela kuDade Shepherd.” Futhi kwakuliphupho ayebelalo, okwe—okwenyanga ezithile ezedluleyo. Futhi wayengakuqondi kuhle kwaze kwaba ngamabili kumbe amaSonto amathathu edluleyo, lapho ngifundisa kulezi—kulezi iZikhathi ZeBandla EziyisiKhombisa le—le i—izithelo

eziyisikhombisa, uPhetro weSibili, ukuthi kuthatha njani, uPhetro weSibili 1, “Ukwengeza okholweni lwethu.” Bona?

<sup>65</sup> Kuqala, isisekelo, luKholo. Okwesibili, yengeza okholweni lwakho, amandla; emandleni akho, ulwazi; kusuka olwazini, ukuzithiba; kusuka ekuzithibeni, ukubekezela; ekubekezeleni, ubunkulunkulu; futhi ebunkulunkulwini, uthando kubazalwane, umusa kubazalwane; futhi-ke uthando, luyilitshe lesihloko. Okuyisikhombisa kwalezo zinto. Izikhathi zebandla eziyisikhombisa, bona, lezinkanyezi eziyisikhombisa zezikhathi zebandla, futhi konke kunamekwa ndawonye nguMoya oNgcwele.

<sup>66</sup> Manje, yikho okuthatha ukuba yinceku kaKhristu. UKhristu wakha iBandla Lakhe ezikhathini zebandla eziyisikhombisa; UMlobokazi Wakhe, uMuntu, umfazi, iBandla. Izikhathi zebandla eziyisikhombisa zibumba lokwenza uMlobokazi. Abanye *kulesi* isikhathi, futhi abanye *kuleso* isikhathi, futhi abanye *kuleso* isikhathi, futhi ndawonye, futhi kukubumba njengephiramidi.

<sup>67</sup> Njengo Enoki, owakha amaphiramidi, lokho esikukholwayo. Futhi ilitshes lesihloko alizange libekwe phezu kwawo, ngoba ilitshes lesihloko lalahlwa. Futhi sithethe manje, hatshi njengeMfundiso, kodwa ukuzwisisa, okwebandla nje lapha. Ukuthi laba . . .

<sup>68</sup> UNkulunkulu uZenza aphelele phakathi kokuthathu. UZenza aphelele ku “Baba, iNdodana, uMoya oNgcwele,” izikhundla ezintathu zikaNkulunkulu oyedwa. UZenza aphelele e “kulungisisweni, ekungewelisweni, ubhaphathizo lukaMoya oNgcwele,” kuze ekupheleleni, imisebenzi yomusa. UZenza apheleliswe ekubuyeni okuthathu: isikhathi sokuqala, ukuzohlenga uMlobokazi Wakhe; isikhathi sesibili, ukwamukela uMlobokazi Wakhe; isikhathi sesithathu, kuMileniyamu ekanye loMlobokazi Wakhe. Futhi yonke into ipheleliswe kokuthathu. Futhi isikhombisa yinombolo yokukhonza kaNkulunkulu. UNkulunkulu ukhonzwa kokuyisikhombisa, okuphelelisiweyo, manje okupheleleyo futhi lokuphelelisiweyo.

<sup>69</sup> Futhi into emangalisayo kwakuyikuthi, hatshi ukuletha lokhu phakathi, kodwa ukulitshengisa nje, indluzele yokucina engayitholayo yayilemicijo emihlanu kuhlangothi olulodwa futhi lemithathu kolunye; bona, umusa lokupheleliswa.

<sup>70</sup> Manje nanzelela kulokhu, ukuthi uKhristu. UNkulunkulu wabhala amaBhayibhili amathathu. IBhayibhili lokuqala lalisesibhakabhakeni, labizwa ngokuthi izodiyaki. Manje, nxa ungazi iBhuku likaJobe, khohlwa ngakho, ngoba, ngoba uJobe ngaye okukuchasisayo, ukuthi wakhangela njani phezulu futhi watha amabizo lezo zinto ezisesibhakabhakeni.

<sup>71</sup> Futhi nanzelela, kuzodiyaki, kwaqala ngani na? Into yokuqala kuzodiyaki yintombi. Into yokucina kuzodiyaki

nguLeo isilwane. Ukubuya kokuqala kukaKhristu, kwakungentombi. UkuBuya kwesibili, uLeo isilwane, iSilwane sesizwe sakoJuda.

<sup>72</sup> Khona-ke uEnoki waphelalisa ngosuku lwakhe, kumbe emuva ngalolosuku, iphiramidi. Futhi yayizaku... Yebo, asilaso isikhathi sokukwendlalela isisekelo lokutshengisa ukuthi leyo phiramidi yabuya kanjani ngamakamelo lokunjalo. Kukhuluma khona kuqonde esikhathini sokucina manje. Basekamelweni lenkosi manje, ngokulinganisa. Kodwa ilitshe lesihloko alizange libekwe phezu kwephiramidi. Futhi lihlezi liphelele, ngokwepulani yokwakha, kumbe—kumbe isakhiwo samatshe. Kuze, kuthi i...ireza elohlonzi oluncinyane... Abakwazi ukuthi bayakha njani, abakuzwisisi, ukuthi ireza ingasika ngaphakathi kwenhlangothi lapho udaka olufanele lube khona. Futhi akula daka kilo. Kuphelelisiwe nje, kubekwe ndawonye.

<sup>73</sup> Ngakho yikho okuyikho lapho uKhristu leBandla kusiba kunye. Kakula daka phakathi. Akula lutho phakathi; uNkulunkulu nje lomuntu. UNkulunkulu, uKhristu, lomuntu.

<sup>74</sup> Manje, kodwa, ilitshe lesihloko, abakaze balithole. Liyazi iLitshe leScone abalalo eNgilandi, ukugcoba amakhosi, kumbe u—ukubethesa umqhele, lokunjalo. Kodwa ilitshe lesihloko... .

<sup>75</sup> Nanzelela kudola leMelika. Lizabona nxa...ku dola leMelika, kolunye uhlangothi, uhlangothi lokhohlo, luphawu lweMelika, ingqungqulu kanye le...imikhonto esandleni sakhe, kuhlangothi lwesibili, lokhu kubizwa ngokuthi uphawu “lweUnited States.” Kodwa ohlangothini olulandelayo yiphiramidi futhi, phezu kwayo, ilihlo elikhulu, futhi ngaphansi lapha ithi, “Uphawu olukhulu.” Ngani kusiba “Uphawu olukhulu” kulesi isizwe, loba phezu kophawu lwesizwe sethu? Bona?

<sup>76</sup> Kungelandaba lalokho okwenzayo, uNkulunkulu ukwenza kukhulume ngokufanayo. Bona? Wenza isoni sikhulume ngakho. Wenza isizwe sikhulume ngakho. Yonke into kumele ikhulume Ngaye. Loba u—ufuna ukuKukholwa kumbe hatshi, Kukhona lapho.

<sup>77</sup> Manje, nanzelela, kulelihlo kulokho, ilihlo likaNkulunkulu. Futhi ngenxa yokuthi isimbozo asizange siphume, uPhawu lweSihloko, ngoba lwaphikwa, okwakuyiNdodana kaNkulunkulu; ilitshe leGumbi lesakhiwo, uPhawu lweSihloko sephiramidi, futhi lakho konke lokhu. Manje—manje, ngi... Kangithandi uku... .

<sup>78</sup> Kwezinye izikhathi bayabeka kuthephu izinto lezi, futhi kuyaphuma phandle phakathi kwabazalwane emabandleni, amanye amabandla. Futhi lapho besenza lokho, khona-ke abazalwane kwesinye isikhathi bathola umqondo ongayisiwo, ukuthi ngikhuluma enye into mayelana ngabazalwane. Kodwa

kangikwenzi. Ngi...Nxa lingalalela nje lizwisise, bona, angikhulumi kubi loba ngawuphi umzalwane. Ngoba, lokho akufanelanga kuba kubazalwane, ukukhuluma kubi ngomunye. Kumele sikhulumelane, hatshi ukulwisana.

<sup>79</sup> Kodwa lapho ngikhuluma ngesinye isikhathi ngenhlanganiso ethile, njengePresbyterian, Methodisti, kumbe okunjalo, bathi, “Bona, umelana lakho.” Kangimelani lomzalwane phakathi lapho, kumbe udade phakathi lapho. Uhlelo olwehlukana ubuzalwane yilokho engimelana lakho. Abantwana bakaNkulunkulu bayimuli yinye, futhi hatshi—futhi hatshi amaqembu ehlukeneyo.

<sup>80</sup> Futhi abanye babo bathi, “Angisoze ngibe lokokwenza lakho, ngoba leyo yiPresbyterian. Futhi ngingu’Methodisti.” Bona? Manje, lokho kayisikho. Bona? Kuluhlelo lwaleyonhlanganiso ephula lobo buzalwane. Bona?

<sup>81</sup> Manje, lokho, njengoba ngitshilo, nxa wawusehla phansi emfuleni uphakathi kwesikepe esidala esikhangeleka singumxegege, uzama ukwehla izimpopoma, futhi ngisazi ukuthi lokho akuyi kusebenza, awu, khona-ke, Kangimemezi, ngikukhuza. Ngizama ukukuphumisa kuleso sikepe. Bona? Ngoba, yisikepe esizakwephuka, futhi—futhi—futhi uzakusala, uhlezi wedwa, emanzini. Ngakho—ngakho aku—akusimfowethu esikepeni, kodwa ngimemeza kumfowethu ukumtshengisa lokho okulungiselela ukwenzakala.

<sup>82</sup> Awu, zonke inhlelo lezi, abantu abazenzileyo empumelelweni yabo kumele zephuke. Yikho kuphela. Kumele babuye...Kumele size ekubambaneni, ebuzalwaneni. Leyo bekuyinjongo yami yempilo yikuzama ukubambanisa futhi ngingephuli inhlanganiso, kodwa ngibenze balahle imiqondo yabo, futhi babe ngabazalwane kumKhristu wonke ozelwe kutsha. Liyabona? lowo, ngumqondo. Yikho lapho ebengime khona, awu, manje, nxa abazalwane bengakunanzelela. Ngi... .

<sup>83</sup> Abanengi babazalwane bethu, lasezigabeni zethu zeFull Gospel, kabakholwa ukuthi amaBaptisti lamaMethodisti, lamaLutheran futhi labo, balethuba. Kodwa, manje, bangabe beqondile. Kodwa kangivumelani lalokho. Ngiyakholwa ukuthi isikhathi lapha, seSikhathi samaLutheran, kulesi isikhathi *lapha* esasibizwa, ngiyakholwa, iSikhathi seSardisi. Futhi-ke iSikhathi seFiladelfiya, kumaMethodisti. Futhi-ke esemaPhentekhostali, iSikhathi seLawodikeya. Ngiyakholwa lezo yizikhathi. Futhi uNkulunkulu, kulezo zikhathi ngasinye, wathatha abantu abakhethiweyo. Futhi kulokho, njengamaHebheru 11 esitsho, ukuthi, “Bona bengelathi abapheleliswanga.” Bona? Kodwa manje iBandla selivele *kulokhu*, lisiba yingcosana sonke isikhathi, lize Libe phansi esikhathini sePhentekhosti.

<sup>84</sup> Manje, isizatho ngikhuluma lokhu, ukuthi lingathola umqondo kulokho udade akuphuphayo. Futhi iphupho lakhe ngempela liyahambelana lalokho ebengikufundisa.

<sup>85</sup> Nanzelela manje lapha, manje, zonke lezi izinto uPhetro wokuQala indima 6 lo 7 iyakutshela, suke- . . . ngokholo lwakho, lokho ngokokuqala. Manje, ngithi abantu bathi balalawa amandla kungela ngitsho ukuzalwa kutsha. Futhi ngiyakholwa ngenza isitsho esilukhuni futhi ngathi, “Kunjengenyoni emnyama izama ukufaka insiba zephikhokho, futhi izenze iphikhokho.” Angeke akwenze. Kumele kube losiba lwemvelo lumila kuye. Ingaphakathi yakhe kumele imilise lolosiba.

<sup>86</sup> Futhi izikhathi zonke, futhi ngihlezi ngicalwa ngokuba lukhuni kubodade bethu, ngokuba lenwele ezigeliweyo, futhi lokuzicomba ebusweni babo, lezinto. Ngihlezi ngicalwa ngokuba lukhuni kubodade bethu. Aku—akusikho ukuthi ngilolutho olumelana lalokho. Angitsho ukuthi umfazi akasuye umfazi olungileyo, ukuthi ungowesitaladi kumbe enye into. Leso akusiso similo sami. Kodwa, kuyi lokhu, lapho efaka okokufakela okunengi ngaphandle, kutshengisa ukuthi kulokunengi kokufakela ngaphakathi, bona, lapho kumele kugcwaliswe ngoKhristu. Ngoba, ingaphandle ihlezi ibonakalisa lokho okuphakathi. “Ngezithelo zabo uzakubazi.” Uyabona? Futhi lapho uKhristu afanele ukuba phakathi lapho, lokunakekela uNkulunkulu, lokunakekela ezinye izinto kulenqwaba yokufakela, futhi uyazi, inkophe eziluhlaza, lokungakhangeleki njengomuntu, lohlobo lonke lwezinto. Angikufuni nje, futhi angikholwa leBhayibhili liyakwenza, ngakho ngithanda nje ukuba yilokho esiyikho.

<sup>87</sup> Nanzelela, manje, nxa engela nzipho, futhi efuna ukufaka ezinye; nxa engelamazinyo, futhi efuna amanye; engelangalo, futhi ufuna eyodwa; ungelanwele, futhi uzifuna; ungela ezinye lezizinto ezehlukeneyo. Kodwa lapho ukhumula amazinyo akho amahle kakhulu, ngoba awakhazimuli nje ngendlela afanele abeyiwo, khona-ke usuyenze okubi. Nxa ulenwele ezibomvu, futhi ufuna ezimnyama, futhi wehle phansi futhi uzipende zibe mnyama, ngoba nje; wenze okubi. Yebo, ngicabanga njalo. Kodwa into eqakathekileyo. . . Akula Mbhalo ngalokho. Kuphela, ukugela inwele zakho, kuloMbhalo ngalokho, yebo, ulokunengi kwalokho, ngakho-ke sifuna ukuba leqiniso ukuthi lokho kunjalo, manje.

<sup>88</sup> Manje, udadewethu, ekuphupheni, waphupha ukuthi wa . . . Awu, kuqala, waphambaniseka. “Kusizani ukuqhubeka, lokuzama ukutshikatshika empilweni, nxa uNkulunkulu esifuna ukuba samukele uMoya oNgewele futhi singeLawo?” Manje, kangicabangi . . .

<sup>89</sup> Bengabe bekubeka lokhu ethephini. Kodwa nxa benga . . . Nxa bekwenza, kungokwebandla kuphela. Bona? Manje, futhi

nxa omunye umfowethu engakubamba lokhu, futhi uzwe ilizwi lami, mfowethu, kulokhu, khumbula, ngiyafundisa nje ebandleni lami. Uhlezi, phambi kwebandla lakho, hlolani ama—amathephu, futhi nxa ungafuni ibandla lakho liwazwe, ungabavumeli bawezwe. Kodwa ngizama ukuthi kuleliqembu elincinyane lapha, ukuthi—ukuthi uMfowethu Neville lami, ngoMoya oNgcwele, sizama u—ukubelusa lokubafundisa.

<sup>90</sup> Manje, kulezinye zalezi izinto ongaphikisana lazo kakubi. Ngakho nxa kukhona, njengoba ngihlala ngisitsho ngokudla inkukhu ekhanzingiweyo, “lapho uhlangana lethambo, awulahleli khatshana inkukhu. Ulahlela khatshana ithambo.” Ngakho hlala usenza lokho. “Usidla iphayi yetsheri, futhi uhlangane lentanga, awusoze ulahlele iphayi khatshana. Ulahlela intanga khatshana.” Ngakho yenza into efanayo ekulaleleni kuLokhu.

<sup>91</sup> Manje, ngi—ngiyakholwa ukuthi—ukuthi i—isizatho sokuthi kulokudideka okukhulu lamuhla, ngoMoya oNgcwele, kawufundiswa ngokuqondileyo. Ngiyakholwa ukuthi ubhaphathizo luyafundiswa...futhi ukuthi nje “ubhaphathizo.”

<sup>92</sup> Kodwa-ke kube njengokuthi uthi “imota.” Kodwa manje ngilabomakanika abathile kulelibandla, futhi kangazi lokukodwa ngakho. Ngakho nxa ngingenza iphutha, bazalwane, ngi...Khumbula, angisuye makanika. Kumele kube lekhoyili, lamapulagi, lamaphoyinti lamavalufu, lokunye konke, lokho okwenza imota.

<sup>93</sup> Futhi lapho ukhuluma ngobhaphathizo lukaMoya oNgcwele, kulokunengi okuhamba laLokho. Huh? Bona? Kulokunengi okuhamba laLokho. Futhi nanku lokho engicabanga ukuthi uNkulunkulu uyakufakaza: uMoya oNgcwele ulapha. Bona?

<sup>94</sup> Manje, uPhetro wathi, kuqala, “Ukholo.” Manje kukhangelisiseni manje. Sizakufundisa lokhu okwemizuzu emilitshwane. Ukholo, manje, kungokwakho okokuqala. Futhi yengeza okholweni lwakho, amandla; lasemandleni akho, ulwazi; elwazini lwakho, ukuzithiba; ekuzithibeni kwakho, ukubekezela; ekubekezeleni kwakho, ubunkulunkulu; ebunkulunkulwini bakho, uthando kubazalwane, umusa kubazalwane; futhi-ke uthando. Futhi loba ngubani uyakwazi ukuthi uthando nguNkulunkulu. “UNkulunkulu uluthando.” Bona?

<sup>95</sup> Manje, lokho-ke, kusuka kulokhu, futhi-ke uletha lokhu ezikhathini zebandla eziyisikhombisa. UNkulunkulu uyakha, ezikhathini zebandla eziyisikhombisa, uMlobokazi kaKhristu; ngeFiladelfiya, iThiyathira, lePhegamosi, leSimena, leEfesu. Isikhathi sebandla, leso uJesu athi, “Nxa u—nxa uMyeni esiza ngomlindo wokuqala kumbe umlindo wesikhombisa, zonke lezi intombi zavuka.” Zavuka. Zavuka, intombi zeEfesu, Simena,

Phegamosi, Thiyathira, Sardisi, Filadelfiya, leLawodikeya. Likunanzelele lokho na? Kwakuyisikhathi sesikhombisa, lapho Esiza futhi wavusa lezo ntombi ezileleyo. Lokho kubaletsa indlela yonke ngemuva kusehla kusiza *lapha*. Bona? Ngoba, kulokhu, eminyakeni, izikhathi, Wakhe uMlobokazi, wazala uMlobokazi, wazalela uKhristu uMlobokazi emhlabeni. Futhi indlela efanayo azala ngayo luMlobokazi, Uzele abantu ngamunye.

<sup>96</sup> Manje ngiyasekela lokhu, ukuze libone lapho iphupho likadade lapho elikhulunywa khona.

<sup>97</sup> Manje, izinto lezi lapha ngempela kumele zibe semKhristwini uMoya oNgcwele ungakabanameki ngophawu, lokhu kungakehli ngaphezulu futhi kwenze into epheleleyo.

<sup>98</sup> Manje, iphupho likadadewethu manje. Yena wayekhathazekile ukuba wayeloMoya oNgcwele kumbe hatshi, lapho elala phansi embhedeni ogoqwayo lapho indoda yakhe eyayibala khona iphepha. Futhi ulabancinyane, njengoba ngilabo, futhi bahlezi besenza umsindo lezinto. Futhi-ke, kulokhu, walala okungaba phose imizuzu elitshumi, kumbe elitshumi lanhlanu. Futhi waphupha. Futhi kazange akuzwisise, kumbe akuhlanganise ndawonye, kusuka emnyakeni odluleyo, phose, kwaze kwafundiswa luMbiko. Khona-ke, lapho ngiWufundisa, konke kwaphenduka kuye. Futhi waphupha ukuthi wayekhuleka.

<sup>99</sup> Wayehamba esibuyeni, kuqala, engakaphuphi, futhi etshilanisa izandla zakhe, futhi ecabanga, “Nkosi, ngabe ngilawo uMoya oNgcwele? Ungangifakazela. Abanye bathi, ‘Ngenxa yokuthi—yokuthi ngamemeza.’ Kumbe abanye bathi, ‘Ngoba ngikhulume ngendimi.’ Futhi siyakholwa kukho konke lokho. Kodwa ngiLawo ngempela na?”

<sup>100</sup> Ngiyakholwa kuzo zonke lezo zinto, ukulunga lokho, ukukhuluma ngendimi, lokumemeza, futhi zonke inhlobo zokutshengisela. Ngiyakholwa kukho konke kwakho. Kodwa nxa kukhona kungela *Lokhu*, kulenye into engalunganga. Bona? Manje, bona, uyabona, u—ulogebhezu. Nanzelela.

<sup>101</sup> Futhi wayekhathazekile ngakho, ngakho walala phansi phezu kwesofa-mbheda lapho indoda yakhe eyayibala khona, futhi waselala.

<sup>102</sup> Futhi waphupha wayephezulu entabeni. Futhi kulintaba, okukhulu . . . Kangila phepha phambi kwami, kodwa ngicabanga kunjengalokhu. Waphupha ukuthi wabona i—ibhokisi ledwala, njenge—njenge—njengesakhiwo, lihlezi phezu kwesiqongo salintaba. Futhi umkakhe wayengemuva kwakhe nje. Futhi wabona indoda enkulu imile lapho, igqoke izigqoko zomsebenzi, imkhono igoqiwe, ekhelela amanzi amahle kakhulu angakaze awabone, futhi ethululela kulelibhokisi, lelibhokisi ledwala lihlezi esiqongweni sentaba. Futhi ibhokisi ledwala



lalingabambi amanzi. Futhi lawaxhaphazela phandle kwalapho, futhi nje aphuphumisa yonke ingcekeza lezikhuni, layo yonke into phakathi lapho, futhi aphuphumisa awaxhaphazela phansi entabeni. Futhi axhaphakela phezu kwenyawo zakhe, futhi wayemile kuleyonto, kuphela kakuzange kunamathele kuye.

<sup>103</sup> Futhi—futhi-ke wabuza kwakungani ibhokisi lalingakubambi, futhi indoda yathi, “Lawo akusiwomanzi. Lowo nguMoya oNgcwele, futhi,” wathi, “akulanto engaWubamba.” Futhi wathi, khona-ke wabuyela emuva futhi wathatha elinye ibhakede elikhulu, futhi laligcwele uluju, futhi wathululela uluju phakathi lapho, wathi, “Manje kuzakubamba lokhu.” Futhi wacabanga ukuthi ibhokisi, kwakulibhokisi ledwala, lalizadubuka lichithe uluju, kodwa alizange. Kwacina kunamathelana ndawonye futhi lwalubamba.

<sup>104</sup> Watshibilika futhi wehla phansi entabeni. Esehla phansi entabeni, wama phansi kwentaba futhi wakhangelela emuva. Wabona izifudlana ezinhlanu zalawa ahlanzekileyo, amanzi acwebezelayo, angangcoliswanga yizinto ayedlule kizo, lokhe ehlanzekile futhi ecwebekile, esiza ngesiqubu. Khona-ke aqala ukubuya kancinyane. Khona-ke, ephosa ukufiphala, futhi wayemangala ukuthi vele azakufika phansi kwentaba, izifudlana ezinhlanu. Futhi wavuka.

<sup>105</sup> Ngicabanga ukuthi lokho kungaphose kube seduze lokuba yikho, kayisikho na, Dade Shepherd?

<sup>106</sup> Manje, kwathi ngingakayithathi incwadi futhi ngayivula, ngingakayibali, ngabona iphupho lakhe.

<sup>107</sup> Yiyo indlela amaphupho achasiswa ngayo. Manje, inengi lenu leza kimi lamaphupho, futhi—futhi lakhuluma izinto kimi mayelana ngamaphupho. Ngithi, “Mana okomzuzu. Kawuzange ukukhulume konke.” Bona? Futhi ubuyele ulithathe. Khona-ke nxa ungeke ukhulume lokho owakuphuphayo, ukwazi kanjani ukuthi incazelo iyiyo kumbe kayisiyo? Bona? Kumele ukwenze, kumele ulibone iphupho. Umbono kumele utshengise iphupho. Futhi lapho ubona iphupho umuntu aliphuphileyo, futhi usenelisa ukubatshela bengakakutsheli, khona-ke uyayazi incazelo.

<sup>108</sup> Awu, ngiyakholwa ukuthi lokho kuseMbhalweni, lakho, uDaniyeli, ngesinye isikhathi. Kwakungayisikho lokho na? Wathi... Yebo. Ngiyakholwa ngenzakala nje ukucabanga ngalokho khona-ke. Bona?

<sup>109</sup> Kodwa uhlezi ulibona iphupho, manje, nxa incazelo iqondile. Umuntu uqala ukukutshela iphupho, ungabamisa nje, uthi, “Mana okomzuzu. Futhi kwaku *ngokuthile-lo-kuthile*. Kwaku *ngokuthile-lo-kuthile*, *lokuthile-lo-kuthile*.”

Futhi-ke uthi, “Kunjalo sibili.” Bona?

110 Indoda, ngolunye usuku, wayezama ukungitshela iphupho ayeliphuphile. Wathi, “Awu,” wathi. . .

Ngathi, “Manje, mfowethu, kungani utshiye leyo eyinye ingxenye?”

Wathi, “Iphi enye ingxenye?”

111 Ngathi, “Uphuphe ukuthi wajikela ilitshhe phezulu emoyeni, futhi ngalidubula futhi ngangenwa ngamanye elihlweni lami.”

112 Wathi, “Yilo kanye iqiniso, Mfowethu Branham.” Futhi bathethe nje ingxenye yokucina yakho, izolo. Uh-huh.

113 Ngakho nanko-ke. Bona? Uyabona? Ngani? Kawukhulumi iqiniso lakho, kodwa, uyabona, kuhlezi kuzembula njalo, ini, kuyakutshela iphupho lakho, lokho owakuphuphayo. Khona-ke uyakwazi kunjalo.

114 Manje, nansi incazelo yephupho lakhe. Wayekhathazekile ngoMoya oNgwele. Manje, okokuthi wabona ibhokisi phezu kwesiqongo sentaba, kwakulidwala. Ibhokisi ledwala, lidwala, “isivumo.” Manje, njengoJesu watsho eMbhaweni. Wathi, uPhetro wathi. . . “Ngubani,” uJesu wathi, “abantu bathi Mina, iNdodana yomuntu, ngingubani?”

“Omunye wathi Ungu ‘Eliyasi,’ futhi ‘UMose,’ lokunjalo.”

Futhi Wathi, “Kodwa lina lithi NgiNgubani?”

Wathi, “Wena unguKhristu, iNdodana kaNkulunkulu ophilayo.”

115 Manje, abanye abantu bathi manje, ibandla leKatolika lithi, ibandla leRoma Katolika lithi, ukuthi eYakhe con- . . . “Lokho idwala elaliyikho, ukuthi uJesu wathi, ‘Phezu kwalelidwala Ngizakulakha iBandla Lami, futhi amasango esihogo awayi kuLinqoba.’” Bathi, “Kwakuphezu kukaPhetro. Futhi uPhetro wayeyilelo dwala, ngoba uPhetro kutsho ‘ilitshhe elincinyane.’ ‘Phezu kwaleli ilitshhe elincinyane Ngizakulakha iBandla Lami.’” Futhi phezu kukaPhetro, bona, ukulandelana kwabapostoli, bakha ibandla.

116 Khona-ke ibandla lamaProtestanti lithi, “Lokho akusikho. Lokho, kwakuphezu Kwakhe Wakha iBandla.”

117 Manje, kungayisikho ukungavumelani, kodwa, mina, ngendlela yami yokukubona, kokubili kuphambukile. Ngoba, akazange aLakhele phezu kukaPhetro, futhi akazange Alakhe phezu Kwakhe, kodwa kuphezu kwesambulo sikaPhetro sokuthi Waye Ngubani. Bona?

“Abantu bathi ngingubani, Mina iNdodana yomuntu?”

“Wena unguKhristu, iNdodana kaNkulunkulu ophilayo.”

118 “Ubusesiwe wena, Simoni, ndodana kaJonasi. Inyama legazi akukwambulanga lokhu kuwe,” enye iseminari, bona, “kodwa uBaba Wami oseZulwini ukwambulile kuwe. Wena

unguPhetro. Phezu kwalelidwala lesivumo, phezu kwalesi isambulo, ngizakulakha iBandla Lami.”

<sup>119</sup> Futhi lokho kube, isikhathi sebandla ngasinye sibe laleso sivumo sedwala, phezu kwalelidwala lesivumo seLawodikeya.

<sup>120</sup> Futhi, manje, awungeke wenze ibandla elingcwele. Akulanto enjenge bandla elingcwele kumbe inhlanganiso engcwele. UMoya oNgcwele ungatshunyayelwa phakathi kwalo, kodwa phakathi lapho ufumana okuhle lokubi, amagwelegwele, abanganakiyo, layo yonke enye into. Ngakho inhlanganiso ayisoze ibambe. Kawungeke uthi, “SiLawo. Akula loyedwa wabo oLawo.” Hatshi, mnumzana. UMoya oNgcwele uthululwa phezu komuntu ngamunye. Kungumuntu ngamunye.

<sup>121</sup> Ngakho, ngakho-ke, idwala, lolusuku lokucina, iBandla lephentekhostali elamukele uMoya oNgcwele, bakwena ekuqaleni. Konke kusehla phansi ezikhathini, bemukela uMoya oNgcwele, kodwa kungeyisikho esilinganisweni abaLawo manje, ngoba yikubuyiselwa kowokuqala. Lapho sithatha izinti zezibane, uAlfa loOmega, ukuthi balumathisa njani isibane sokuqala; saya phezulu laphezulu, futhi safiphala lokufiphala; khona-ke saphenduka njalo. Bona? Owokuqala lokucina, lokunjalo.

<sup>122</sup> Manje, kodwa kulesi isikhathi sebandla, uMbiko uyathululwa ebandleni. Kodwa umzimba webandla, ngokwawo, kukanyekanye njenge. . .

<sup>123</sup> Ithabhanekeli leli, sizakuthi. (Yikho lapho abuya khona ebandleni.) Leli ithabhanekeli kayisilo thabhanekeli likaMoya oNgcwele. Akulanto enjalo. Umuntu ngamunye lowo oza ebandleni leli ngamathabhanekeli kaMoya oNgcwele. Bangamathabhanekeli aloMoya oNgcwele, kodwa hatshi ibandla emzimbeni, iqembu. Ngakho-ke, Kuyageleza.

<sup>124</sup> Kodwa, ini, lindoda eyayithulula amanzi, isithunywa ebandleni, sithulula uMbiko ebandleni, kodwa kuyini amanzi ayekwenza? Ayephuphumisela phandle ingcekeza yonke eyayiphakathi kwayo. Yikho lokho uMoya oNgcwele okwenzayo, uyaphuphumisa, manje.

<sup>125</sup> Manje, uluju lwalumela uthando kubazalwane, umusa kubazalwane, okuyilesi isikhathi. Ngisanda kuqeda ukukhuluma, bona, ngomusa kubazalwane, isikhathi esiphila kuso manje.

<sup>126</sup> Manje, ungathi, “Khangela, ngi—ngi—ngiqinisekile angimthandi uMfowethu Neville.” Kumbe, “Ngeqiniso angimthandi uMfowethu Jones. Angimthandi uMfowethu *Sibani-bani*,” lento enjengaleyo. Kodwa yekela nje enye into yenzakale kuye, mfowethu, inhliziyo yakho iyephuka. Kuphose nje kwakubulala. Bona? Singathola umusa kubazalwane futhi sizwelane omunye lomunye. Bona? Kodwa ukukugcina eqenjini labantu. . .

<sup>127</sup> Kungani ulendaba lalowo mfowethu? Ngoba uhlephule isinkwa laye lapha ku-altare, njengalokho uzakwenza lobubusuku. Udlelana laye. Uxhawule izandla zakhe. Ukhonza laye. Ungumfowenu. Futhi angenza enye into enyameni, ongasoze uvumelane layo, ngoba ungathi nje uyahlala (lokho ongafanelanga ukwenze), kodwa umdele kancinyane. Kodwa phansi kwenhliziyo yakho, nxa enye into yenzakala kulowo mfowethu, kungaphosa kukubulale, kumbe lowo dade.

<sup>128</sup> Ngi—ngiyindoda endala. Ngake ngaba mutsha, futhi manje sengimdala. Ngikubonile, phansi esikhathini, kusenza lokho. Ukuzwa abantu besithi, “Angisoze nje ngibe lokokwenza laye.” Futhi enye into yenzakale kuleyondoda, kuphosa kumbulale. Uyacabanga, “O Nkulunkulu, ngivumele umfowethu oligugu wahamba, ngingenzanga ubungane laye.” Uyabona? Bona? Bona? Luthando lobuzalwane. lukhangeleka sengathi lungeke lunamathele, kodwa luyanamathele. Uluju, luyanamathele.

<sup>129</sup> Manje, njengokuba wavela lapho, phansi oqaqeni, kusiya phansi koqaqa, manje, lamanzi ayinkazimulo ayempompoza phezu kwamaqaqa, ezifudlaneni ezinhlanu. Manje, isihlanu yinombolo yomusa; U-J-e-s-u, u k-h-o-l-o, u-m-u-s-a. Bona? Isihlanu yinombolo yomusa. Izifudlana ezinhlanu zazithululeka zivhela phezulu lapha emkolweni, kusehla ngalapha.

<sup>130</sup> Sinye salezi izikhathi zazilalelo dwala lesivumo. Abangcwele balele, belindele, belindele, belindele, belindele, bona, kusiya kuze kube yilesi isikhathi. Kodwa masinya uMoya oNgcwele, uthululwa kuKhristu, uzabuya futhi unameke iBandla. Khona-ke iBandla liyakuhlwithwa. Kuzakuba yisiqu esigcweleyo sikaNkulunkulu, uMlobokazi kaKhristu, ozakuba yiNhloko yezinto zonke. Liyangilandela manje? [Ibandla lithi, “Ameni.”—Mhl.]

<sup>131</sup> Manje, wayemangala. Manje, ephutshweni lakhe, wayemangala, “Ngabe isifudlana lesi esincinyane... Lesi isifudlana esincinyane singafika phansi?” Bona? Sasesiwoma. Manje, kuyilokho, yena ngokwakhe. Manje nanku lokho engifuna lingene kukho manje. Yena ngokwakhe wayezimangala. Ngabe yena “waye loMoya oNgcwele?”

<sup>132</sup> Manje, ngibalekele ukukhuluma lokhu, insuku ezinlutshwana ezedluleyo, ngicabanga ukuthi ibandla lingaba lingaba ngelomoya okweneleyo ukukubamba. Futhi mhlawumbe kungcono ngicitshe lithephu khona manje, kodwa ngoba kangiyifuni ingene phakathi kwabazalwane. Kodwa ungakhuluma ngendimi, ungamemeza, ungadansa, ungapotsha odeveli, wenze loba yini ofuna ukuyenza, futhi ube ulokhu ungela Moya oNgcwele.

<sup>133</sup> Abazange abafundi baphenduke, bethokoza lokumemeza ngoba odeveli babengaphansi kwabo, futhi uJesu...khona phakathi kwabo kwakuloJudasi?

<sup>134</sup> Kazange uJesu athi, “Kulolosuku,” lapho Esiza, ukuthi, “abanengi bazakuza Kimi futhi besithi, ‘Nkosi, angizange ngixotshe odeveli, futhi eBizweni Lakho ngenza imisebenzi emikhulu?’ Futhi Ngizakuthi, ‘Sukani Kimi, lina benzi bokubi. Angizange ngibelazi.’” Lezo zinto azisizo zitshengiselo zikaMoya oNgcwele.

“Ngezithelo zabo lizakubazi.”

<sup>135</sup> Manje uthi, “Mfowethu Branham, sifanele, sifanele sikhulume ngendimi na?” Ngempela. Lezo yiziphosho zikaNkulunkulu. Kodwa lezo ziphosho zikaNkulunkulu, zingelamandla lawa phakathi kwazo, kwenza isikhubekiso kongakholwayo. Azemukelwa nguNkulunkulu.

<sup>136</sup> *Lokhu* kumele kube ngokokuqala. Futhi lapho ulokholo, amandla, ulwazi, ukuzithiba, ukubekezela, ubunkulunkulu, lothando kubazalwane, khona-ke uMoya oNgcwele wehla phansi futhi akubeke uphawu ngamunye, okufanayo lalokho Ebeka izikhathi zebandla uphawu njengalinye. Indlela Enza ngayo uMlobokazi Wakhe yindlela Enza ngayo umuntu Wakhe ngamunye; wenziwe ngento efanayo, njengo Eva wenziwa ngoAdamu, ubambo oluvela ohlangothini. *Nanzi* izinto okufanele ube lazo kuqala. Awungeke uzilingisele. Awungeke uzilingisele. Kumele zibe zithunyelwe nguNkulunkulu futhi zizelwe nguNkulunkulu. Ukulingisela kuyabangela isiyaluyalu.

<sup>137</sup> Kunjengalokho engikutshiloyo. Ungacabanga ubona ilinqe lihlezi lapho losiba lwejuba lunamathele emaphikweni akhe, esithi, “Bona, ngilijuba!” Akasilo juba. Liwabayi, ilinqe. Ungacabanga inyoni emnyama elosiba lwephikhokho emaphikweni ayo, futhi isithi, “Bona!?” Leyo yinto ayinamathiseleyo.

<sup>138</sup> Kodwa kumele kuvele ngaphakathi kusiya phandle, futhi kuyaletsa isiKhristu; UNkulunkulu, ngamandla kaMoya oNgcwele!

<sup>139</sup> Udadewethu wayelenyawo zakhe zimanzi lapho efika phansi. Sonke siyamazi uDade Shepherd ukuba lothando. Indlu yakhe ivulekile. Yena lomfowethu, kangila ndaba nxa kuyisibhonda, isiphanzi, loba yini okuyikho, bazamondla, benze loba yini abangakwenza ukumsiza ngalapho. O! UNkulunkulu wemukela lokho, ingxenye yakhe yesisekelo.

<sup>140</sup> Futhi nanku, manje, thatha isifundo lesi. Nanku lokho okubi ngo—ngo... Ngiyabuyela kulokhu. Nanku okubi ngeBranham Thabhanekeli. Uyabona, kulenhlobo ezimbili ezehlukeneyo zokholo. Kulenhlobo ezimbili ezehlukeneyo zamandla, njengalokho engabalakho ngolunye usuku. Inhlobo ezimbili ezehlukeneyo zolwazi. Inhlobo ezimbili ezehlukeneyo zokuzithiba.

<sup>141</sup> Omunye ucabanga ukuthi yikwenqatshelwa, abalalo. Lolo kayisilo hlobo lokuzithiba uNkulunkulu akhuluma ngalo.

Yilokho okungela bunkulunkulu, ulaka olunganqandekiyo olalo, lezinto zalolohlangothi, ukuphendula kubi, ukupopotha.

<sup>142</sup> Ukubekezela, lokunjalo, kulokweyisekayo kwakho, ukulingisela sengazathi; ukhoho oluphiwe yimvelo; amandla aphuwe yimvelo. Kulokuzithiba okuphiwe yimvelo. Zonke lezi izinto ziphiwe yimvelo.

<sup>143</sup> Futhi ingxenye enkulu yokholo lwethu lukholo lwengqondo. Ngokuzwa iLizwi, kuyasiletha ekunanzeleleni ngokwengqondo kuNkulunkulu.

<sup>144</sup> Kodwa nxa Lokhu, kuvela Phezulu, o, mfowethu, nxa Kungatshaya *lokhu*, kulokukholwa kukamoya okulobunkulunkulu. Khona-ke kuyini lokho okwenziwa yilolokholo? Lolo khoho lunanzelela kuphela iLizwi. Kungelani ukuthi enye into ithini, lunanzelela iLizwi kuphela, ngoba, “Ekuqaleni kwakukhona iLizwi, futhi iLizwi laliloNkulunkulu, njalo iLizwi lalinguNkulunkulu.” Futhi iLizwi lokhe linguNkulunkulu. “Futhi iLizwi lenziwa laba yinyama futhi lahlala phakathi kwethu.” Futhi lapho iLizwi Ngokwalo lithululeka okholweni lwethu, ukhoho lwethu lwengqondo luba yisambulo sikamoya.

<sup>145</sup> “Futhi phezu kwalesisisekelo ngizakwakha iBandla Lami.” Bona? Hatshi phezu komcabango wengqondo wokujoyina ibandla, umcabango wengqondo yaLokho; kodwa phezu kwesambulo, lapho zona izifudlana zomusa sezithululekile kulolokholo lwengqondo olalo. Khona-ke, phezu kwalokhu, isambulo sikamoya, “Ngizakulakha iBandla Lami, futhi amasango esihogo awayi kuLinqoba.” Bona? Lokho kutshengisa ukuthi azakumelana Lalo, kodwa awasoze anqobe. O, yinto bani eyinkazimulo! Manje bona ukhoho. Lezi izifudlana ezinhlano. . .

Bengilesiqephu setshoko lapha, kodwa ngiyethemba akasikhuphanga.

<sup>146</sup> Kodwa izifudlana ezinhlano elizibona zisehla phansi lapha, kubambanisa *lokhu* ndawonye. Bekungu Moya oNgcwele owenza ibandla leEfesu. Kwakungu Moya oNgcwele owazala ibandla leSimina. UMoya oNgcwele owapha ibandla lePhegamosi, lebandla leThiyathira, eZikhathini zobuMnyama. NguMoya oNgcwele owakha lowo Mlobokazi, oKhethiweyo ophume kuzozonke inhlelo zenhlanganiso kusiya phansi ezikhathini, njenga lokho. KuloKhethiweyo, uMlobokazi omiselwe ngaphambili kaJesu Khristu, uMoya oNgcwele obize abaKhethiweyo. Futhi bekunguMoya oNgcwele *kulesi* isikhathi, *leso* isikhathi, *leso* isikhathi, *leso*, *leso*, *leso*, *leso*, kukhwela kusiya phezulu, uMoya oNgcwele.

<sup>147</sup> Futhi manje njengasemuntwini ngamunye, lawamandla lezinto, zilulwazi lokuzithiba, kuyengezwa okholweni lwethu. Khona-ke lapho ilitshe leSimbozo liyabuya, uMoya oNgcwele

uyaKunamathelisa ndawonye. Nanto ubhaphathizo lukaMoya oNgcwele. Yikho kusilela kakhulu lamuhla.

<sup>148</sup> Mina ngiyabona lapha, ngilemibhalo ebalwe phansi lapha. Kasiboneni. Bengilompikitsha udweshwe lapha, okwephupho lakhe. Bona? Alingeke liwubone likhona.

<sup>149</sup> Manje, kuvela kuMoya oNgcwele, kuyini okubuyileyo? Khona-ke Uzanika, ukhoho lukamoya, ukhoho lukamoya, lolo *lapha* ngaphansi. Khona-ke lolo khoho lukamoya lunanzelela kuphela iLizwi. Akulandaba ukuthi omunye umuntu uthini, aku—akuncedi ngalutho. Lokho kwazi kuphela iLizwi. Nxa omunye esithi, “Insuku zezimangaliso sezadlula.” Lolo khoho lwazi iLizwi kuphela. Omunye uthi, “Akulanto enjengobhaphathizo lukaMoya oNgcwele.” Lolo khoho lwazi iLizwi kuphela. Ngoluqotho, ukhoho lukamoya, uyabona. Kunjalo. Bona? Lwazi iLizwi kuphela.

<sup>150</sup> Khona-ke, lokho kwakungokokuqala. Okokokuqala, kusiza kuwe, ukhoho lwakho lwengqondo khona lapha, kubuya uMoya oNgcwele esehla phansi okholweni lwakho lwengqondo, elwenza ukhoho lukamoya. Khona-ke ukhoho lukamoya lunanzelela iLizwi kuphela.

<sup>151</sup> Manje, okwesibili, okwesithathu. Khona-ke uzakuba lokomoya, uzakuba loMoya oNgcwele, futhi uzakunameka zonke *lezi* izinto phakathi kwakho, lapho lowo Moya oNgcwele umboza *lokhu*. Kusukela kukhoho lwakho, kukhwela kusiya kuMoya oNgcwele, kuyakunameka phakathi loKhristu. Khona-ke liba Munye. Ameni. (Susa linto endleleni yami; inzima engalweni zakho.) Liba munye. Bona, wena loKhristu liphila ndawonye. “Ngalolosuku lizakubakwazi ukuthi NgikuBaba, uBaba uKimi; Mina ngikini, lina liKimi.” Bona? Khona-ke yinto ebekwe uphawu yiNkosi uNkulunkulu.

<sup>152</sup> Manje, futhi-ke bayaqiniswa futhi babekwe. Lapho leso sikhathi sithathi ndawo, baba ngamadodana lamadodakazi kaNkulunkulu aqinisiweyo.

<sup>153</sup> Liyakhumbula, ngale eBhukwini likaMathewu, isahluko 17, indima 1 kusiya ku5, UJesu eNtabeni yokuGugulwa?

<sup>154</sup> Lizwile *UMzweni Yena*. Intshumayelo nje engayi, lapha phose umnyaka odluleyo, ngayitshumayelayo, yaba ludumo, *UMzweni Yena*. Ukubekwa kwendodana, kwabaseEfesu 1:5 futhi, “UNkulunkulu wasimisela ngaphambili ekubekweni kwamadodana.”

<sup>155</sup> Bona, imuli, lapho indodana izelwe phakathi kwayo, ibayindodana leso sikhathi. Kodwa leyondodana yayilabafundisayo ukuyikhulisa. Futhi nxa leyo ndodana ingazange ibuye u—ukuba luhlobo lwendodana eyiyo, kazange abeyindlalifa. Kodwa nxa wayeyindodana eqondileyo, lendodana eyayizalalela uyise, khona-ke leyondodana yabekwa

ubuntwana, kumbe yabekwa esikhundleni. Yaba yindlalifa yalokho uyise ayelakho.

<sup>156</sup> Futhi yikho lokho uNkulunkulu ayekwenza eNtabeni yokuGuqulwa. Lapho Ethatha iNdodana Yakhe uQobo, emva kokuba Esefakaze ukuba yiNdodana eqondileyo, bona, futhi yamela zonke izilingo, Wamusa eNtabeni yokuGuqulwa futhi waMembesa.

<sup>157</sup> Uyazi, kuThestamente eliDala, bathatha indodana, bayigqokisa ngesihle, isambatho esihle, futhi bayihlalise phandle phambi komphakathi. Futhi baba lomkhosi wokubeka, kumbe sikubiza ngokuthi ukubeka ubuntwana. KwabaseGalathiya lapho, ngicabanga sengathi uPhawuli ukhuluma ngakho njengokubeka ubudodana. Manje, kodwa, ukubeka indodana, abatshumayeli bazakuzwisisa, labakamoya, abafundi beBhayibhili, ukubeka lindodana. Ngamanye amazwi, indodana yayiyindodana lapho izalwa.

<sup>158</sup> Yikho lapho abantu bethu bamaPhentekhostali benza khona iphutha labo. Ukuzalwa phakathi kwemuli, ngoMoya oNgcwele, kunjalo, kodwa khona-ke kufanele sibe luhlobo oluqondileyo lwabantwana, abafundiswe nguMfundisi olungileyo. Bona?

<sup>159</sup> Manje, nxa umuntu, ngemuva esikhathini sakudala, wacabanga ngendodana yakhe, wayemfuna ukuba luhlobo lwendodana eqondileyo, wathola umfundisi omkhulu angamthola, utitsha omkhulu, ngoba wayefuna indodana yakhe ukuba ibe njengobaba wakhe. Bona? Ngakho wathola umfundisi oqondileyo.

<sup>160</sup> Manje, nxa umuntu emhlabeni engacabanga ngomfundisi omkhulu, kangakanani uNkulunkulu, uBaba wethu? Manje, Kazange athathe obhishopi, labokhadinali, labapristi. Wathola uMoya oNgcwele ukuba nguMfundisi wethu. Futhi uMoya oNgcwele nguMfundisi wethu. Futhi U—UseBandleni, futhi Uhambisa umbiko kuBaba.

<sup>161</sup> Futhi-ke aluba ubaba, kumbe, umfundisi abuye futhi athi, “Awu, Baba. . .” Manje, akayi kuthola ofundisayo othile ofuna usiba engwanini yakhe, uyazi, usiba, esikubiza khona. Athi, “O, nxa ngingatshela ubaba enye into mayelana. . . Lowo mfana omncinyane ligwelegwele, kungenani, kodwa nxa ngi—nxa ngingatshela ubaba, ubaba angangingezelela iholo.” Lowo alusilo hlobo oluyilo lomfundisi. Uhlobo oluyilo lomfundisi uthembekile, ukhuluma iqiniso.

<sup>162</sup> Futhi uMoya oNgcwele ukhuluma iqiniso lapho Esiza phambi kukaNkulunkulu, kithi. Yebo. Ngakho Uyabuya. Ucabangani? Uzakuba lenhloni lamuhla ukuthi athi, “Amadodakazi akho agela inwele zabo, futhi Wabatshele ukuthi bangakwenzi. Amadodana akho alengqondo zenhlanganiso, ababonelani nje. Kunjalo. Futhi babeka *lokhu* esikhundleni saLokhu, futhi *lokhu* esikhundleni saLokho.” Ukuthi uba



leNhloni kanjani! Kodwa lowo Mfundisi angathanda kanjani ukubuya futhi athi, “O, minabo! Leyo ndodana yindodana eqotho. UnjengoBaba nje.” O, Angathanda kanjani ukukutsho lokho! Bona?

Khona-ke uBaba uyakhukhumala ngokuziqhenya, athi, “Leyi yindodana Yami!”

<sup>163</sup> Yikho kanye lokho uNkulunkulu akwenzayo eNtabeni yokuGuqulwa. Nanzelela, lapho kwabonakala uMose loElija. Futhi uPhetro, ethokoza; okukamoya kwenziwa. UPhetro wathokoza, wathi, “Kasakheni amathabhanekeli amathathu, elilodwa eLakho, lelilodwa elikaMose, lelilodwa elikaEliyasi.”

<sup>164</sup> Lapho esakhuluma, uNkulunkulu wamthulisa. Wathi, “Leyi yiNdodana Yami ethandekayo eNgithokoza ngayo. UMzwani Yena.” Bona? UNkulunkulu uZibeka ngasemuva, futhi, “Leyi yiNdodana Yami.”

<sup>165</sup> UMose wayemela umthetho. Abaprofethi babemela ukulunga Kwakhe. Sasingeke siphile ngomthetho Wakhe. Singeke siphile ngokulunga Kwakhe. Angiceli ukulunga. Ngifuna isihawu, hatshi ukulunga. Angingeke ngigcine umthetho Wakhe, futhi angeke ngenze ukulunga Kwakhe. Kodwa ngifuna isihawu Sakhe. Futhi uNkulunkulu wathi umthetho lokulunga kutholakele Kuye. “UyiNdodana Yami ethandekayo. Umzwani Yena. Nguye. Nguye Lowo.”

<sup>166</sup> Manje, kuThestamente eliDala lapho leyo ndodana isibekwe ubuntwana, kumbe ibekwe emulini, ibizo lakhe lalifana etshekini njengelikayise. Yebo, mnumzana. Babengela i...Babelendandatho, lezonsuku, i—isibonakaliso, uphawu. Futhi babeza...[UMfowethu Branham wenza umsindo wokukhafula futhi atshaye ipuluphithi—Mhl.] Ekhafulele kiyo, ayibeke, kwakulaphawu. Lokho nje kwakunjenge... Wayegqoka indandatho kayise, uphawu lwakhe. Futhi lokho nje kwakufanana lokukayise.

<sup>167</sup> Manje, lapho uJesu eselalele, uJesu kuNkulunkulu, uNkulunkulu Wambeka esikhundleni, “Lowu Nguye.”

<sup>168</sup> Manje, lapho ilunga lizelwe nguMoya oNgcwele emulini kaNkulunkulu futhi selifakaze ukuba lalawamandla kulo, ukuthi uNkulunkulu angabona amandla, ulwazi, ukuzithiba, ukubekezela, umusa kubazalwane, lobukulunkulu, kuye, khona-ke uNkulunkulu uyambeka uphawu, kumbe ambeke. Futhi, lapho, yikho lapho obona khona amadodana lamadodakazi kaNkulunkulu.

<sup>169</sup> Khona-ke, abaseEfesu 4:30 bathi, “Lingamdabukisi uMoya oNgcwele kaNkulunkulu, lowo elibekwe uphawu ngaye kuze kube luSuku lokuhlangwa kwenu.” Manje, abanye benu maBaptisti elifuna ukuya ekuvikelekeni okulaPhakade, manje, nxa lingabuya kuleso sigaba, Ngizakuma lani ekuvikelekeni okulaPhakade, nxa ungabuya kuleyo ndawo.

<sup>170</sup> Kodwa ukuthi nje, loba ubani esithi, “Ngijoyine ibandla leBaptisti. NgingumPresbyterian. Ngilokuvikeleka okulaPhakade.” Lokho akusikho. Impilo yakho iyafakaza ukuthi awuLakho, Lokhu kuze kubekhona.

<sup>171</sup> Futhi uNkulunkulu usekubeke ubuntwana futhi wakubeka uphawu ngoMoya oNgcwele eMbusweni Wakhe, khona-ke kakula kuphuma kikho. Uvikelekile laPhakade. Kholwa. “Lingamdabukisi uMoya oNgcwele kaNkulunkulu lapho wena lamandla akho wonke obunkulunkulu abekwa uphawu kuze kube luSuku lokuhlengwa.”

<sup>172</sup> Ngiyakholwa kuloMlobokazi omiselwe ngaphambili. Ngiyakholwa uNkulunkulu wathi Uzakuba “leBandla elingela sici kumbe ukutshwabhana.” Ngiyakholwa ekumiselweni ngaphambili, ukuthi uMlobokazi umiselwe ngaphambili. Kumele abe Lapho. Ngithemba ngikanye Laye. Lokho, bona, ngikanye Laye. Manje kukimi ukusebenza insindiso yami uqobo loNkulunkulu, kuze kuthi izinto *lezi* zifakazelwe nguNkulunkulu, futhi-ke zibekwe uphawu eMbusweni kaNkulunkulu. Nanko uMoya oNgcwele. Nanso imisebenzi eqotho kaNkulunkulu. “Kubekwe uphawu kuze kube luSuku lokuhlengwa.”

Lelo kwakuliphupho lakhe. Ngacabanga ukuthi kwakukuhle.

<sup>173</sup> Manje, ngakho-ke, lapho Esenza lokho, lapho iBandla lelo libuya kulindawo, kumbe umuntu ngamunye, iBandla lizakuba Lapho. Mangilikhulume kuhle sibili ukuze likubambe. IBandla limiselwe ngaphambili ukuba Lapho. Ngifuna ukuba Lalo, kodwa indlela kuphela engizakuba Lalo, yikuba yingxenywe Yalo. Ngiba yingxenywe Yalo kanjani? Ngokuba Kilo. Ngingena kanjani Kilo? Ngobhaphathizo, ngoMoya munye. AbaseKorinte bokuQala 12, “NgoMoya munye sibhaphathiziwe sonke eMzimbeni munye.” UMzimba munye; sibhaphathizelwe Kiwo.

<sup>174</sup> Kodwa awungeke unamathisele izinto lezi ezincinyane, uthi, “Ngakhuluma ngendimi. NgiLawo.” Uyahamba phandle lapha, futhi uzondile, futhi ufunga, lokuqhubeka usiya. Bona? Lokho yikubeka insiba zephikhokho e—enyonini umaatshekeza. Bona? Kawungeke ukwenze. Impilo yakho iyafakaza ukuthi kakusikho.

<sup>175</sup> Kodwa lapho izinto lezi zisebenza kuwe, ngoNkulunkulu, khona-ke ubekiwe uphawu. Khona-ke akula kufanisela ngakho. Unguwe ngokwakho. Yikho lapho imibono, epheleleyo, uMoya oNgcwele, imisebenzi kaNkulunkulu, yonke into, iyabonakaliswa, ngoba (ngani?) wena loKhristu selibe munye. Ngithemba lokhu kuyazwisiseka. Wena loKhristu libamunye.

<sup>176</sup> Bengilenye into ebengiyibhale phansi lapha, ebengifuna ukucabanga ngayo. Kuyasiletha endaweni yeMpilo. Khona-ke uba . . . uMpielo elaPhakade.

177 Manje, ngilesichazamazwi sesiGriki lapha, *The Emphatic Diaglott*. Ngataditsha ngolunye usuku phezu kwebala.

178 Manje, kuJohane 14, kumbe uJohane 3:16, siyathola, indawo eyodwa isithi, “ukuba leMpilo *engapheliyo*.” Enye indawo ithi, “uleMpilo *elaPhakade*.” Kodwa ngesiGriki, kusichasiselo sesiGriki...NgesiHebheru, lithi, “iMpilo engalakuphela.” Ebaleni lesiGriki, lilo a-i-n-i-o-a-n.

179 Phose njengo “*aeon*.” *Aeon* “yisikhathi” esingeke saba khona, kuyinombolo engeke ibalwe. Kuyedlula izigidi, amathriliyoni, amabhiliyoni.

180 Kodwa lokhu yi *aionios* yesikhathi, iMpilo *elaPhakade*. Futhi ibala lesiNgisi lakho ngulaPhakade. Silazi njengolaPhakade, *aionios*, kumbe “iMpilo engela kuphela.” Bona? Futhi nxa uleMpilo engela kuphela, ungabhubha njani? Usube yingxenye yobulaPhakade. Futhi kulento eyodwa *elaPhakade*.

181 USathane akekho laPhakade. Hatshi. Wa—wabanguSathane. Isihogo asikho laPhakade. Isihogo sadalwa. Asikho laPhakade. Futhi limizimba ayikho laPhakade. Yadalwa.

182 Kodwa uMoya kaNkulunkulu ulaPhakade. Awuzange ube lesiqalo, kumbe awusoze ubelesiphetho. Futhi indlela kuphela esingaba leMpilo *elaPhakade*, kusuka kulelo bala lesiGriki, *Zoe*, elitsho, “iMpilo kaNkulunkulu uqobo,” siba, siba yingxenye kaNkulunkulu lapho sisiba ngamadodana lamadodakazi kaNkulunkulu, futhi sileMpilo eyi *aionios*. Ngakho ingxenye ephilayo, thina, esinanzelela iLizwi leli, kusuka *lapha* kusiya *laphaya*, labo abananzelelayo, yiMpilo eyi *aionios*, “iMpilo engalakuphela.” YiMpilo kaNkulunkulu uQobo phakathi kwethu. Amen. Whew!

183 Ngolunye usuku, ohambweni, ngaba lokukhulumisana, iJehova Witness. Manje, kungelakweyisa inkolo yomunye umuntu. Silabanengi babo abaphendukayo abahlezi lapha, abavela kuJehovah Witness. Omunye wabaphathi bethu bebandla wayengumJehovah Witness, *wake waba*, futhi wasindiswa, yena lemuli yakhe. Ubaba wakhe wayengumbali; uMfowethu Wood labo. Bonke abafowakhe labodade manje, phose bonke babo sebangena, bemukela uMoya oNgcwele, ngoba imibono kaNkulunkulu yabatshele lokho abakwenzayo. Futhi lalokho aba...Bona? Lokho kwakwenza.

184 Manje, kodwa lapha, iJehovah Witness ebhukwini labo, lithi umoya owuphefumulayo ngumphefumulo. Manje, lokho akungeke kuqonde. Umoya owuphefumulayo awusiwo mphefumulo. Nxa uyiwo, wena u—wena ngesinye isikhathi ungolunye uhlobo lomphefumulo, isikhathi esilandelayo ungomunye umuntu, uphefumule lowomphefumulo. Khangela

lapho ongaba khona. Manje, ukuphefumula ngumoya, futhi umoya yilokho okuphefumula emakheleni akho.

<sup>185</sup> Manje, bathatha uMbhalo kusuka emuva, “Futhi uNkulunkulu waphefumulela uMoya emakheleni akhe, futhi waba ngumphefumulo ophilayo.” Manje, ngifuna ukulibuza enye into. Nxa wayengumuntu, ngumoya bani womoya ayewuphefumula uNkulunkulu engakaphefumuleli uMoya Wakhe weMpilo kuye? Bona? Ngumoya bani? Wayephefumula, umuntu ophilayo. Awu, khona-ke, nxa lokho kunjalo, khona-ke yonke inyamazana ngumphefumulo ophilayo, ngoba ziphefumula umphefumulo womuntu, futhi umphefumulo wethu, lakho konke ndawonye. Khona-ke uJesu wayengasoze afe. Umhlatshelelo wenyamazana wawuzakube wenele. Bona? Ngakho, mfowethu, impikiswano ayimi.

<sup>186</sup> Kodwa lokho uNkulunkulu akwenzayo, Waphefumulela uMoya weMpilo elaPhakade, ameni, khona-ke waba ngumphefumulo ophilayo, umphefumulo ongeke ufe. Manje khangela manje. Sizakungena elujwini, kuze kuthi ngqo endololwaneni zakho. Nanzelela. “Waphefumulela uMoya weMpilo elaPhakade emakheleni akhe, futhi wasesiba ngumphefumulo olaPhakade.” Ngoba, uNkulunkulu waphefumulela, hatshi lokho imvelo eyakwenzayo, kodwa lokho uNkulunkulu akwenzayo, waphefumulela uMoya weMpilo emakheleni akhe, futhi waba ngumphefumulo ophilayo.

Khona-ke uthi kimi, “UAdamu wafa, Mfowethu Branham.”

<sup>187</sup> Kodwa khumbula, ngaphambi kokuba uAdamu afe, wayelewundlu elamhlengayo. Haleluya! “Labo Abazi ngaphambili, Ubabizile.” Wathola iwundlu ukubahlenga. Wayengumfanekiso. UAdamu wawa. Khona-ke iwundlu lanikezwa uAdamu, ngoba vele emakheleni akhe wayesebe nguMphefumulo kaNkulunkulu olaPhakade, futhi waba ngumphefumulo ophilayo. Wayeyindodana kaNkulunkulu.

<sup>188</sup> Hatshi umoya wakhe, njengebala laseAfrica. Kangikwazi ukuthi ibala lesiGriki liyini kilo, khona manje. Kodwa ibala laseAfrica, babiza *umoya*, okutsho, “umoya; amandla angabonakaliyo.” Inyamazana ziphefumula umoya. Izeni ziphefumula umoya.

<sup>189</sup> Khona-ke kungani sitshikatshikela iMpilo elaPhakade, nxa lowo kungumphefumulo olaPhakade ophefumulelwe phakathi kwethu ngomoya? Kungani sitshikatshikela iMpilo elaPhakade? Kuyasiphendukela, mfowethu. Bona? Ku—ku—kungeke nje kukwenze.

<sup>190</sup> Kodwa, uNkulunkulu, ikakhulu phezu kukaAdamu, waphefumulela uMoya weMpilo elaPhakade, futhi waba ngumuntu olaPhakade eloNkulunkulu. Wayelamandla njengoNkulunkulu. Waye ngunkulunkulu omncinyane.

Wayengukulunkulu womhlaba; hatshi uNkulunkulu weZulwini, manje. UNkulunkulu womhlaba!

<sup>191</sup> Futhi ngolunye usuku amadodana kaNkulunkulu azakuba ngonkulunkulu njalo. UJesu watsho njalo. “Akulotshwanga emthethweni wenu, ‘Lingabo nkulunkulu’? Khona-ke nxa lingabiza labo Ababiza onkulunkulu, labo uNkulunkulu abavakatshelayo, lingangiCala kanjani, lisithi, lapho ngisithi NgiyiNdodana kaNkulunkulu?” Bona? Manje sesingena kwenye into ejulileyo. Manje khangela lokhu lapho sisehla lakho phansi.

<sup>192</sup> Manje, nampa belapha. Useyindodana kaNkulunkulu manje, kodwa wenza iphutha. Uyakwazi ukuthi wenza okubi. Manje khumbula, uAdamu kazange akhohliswe. IBhayibhili latsho njalo. UTimothi wokuQala 3. “UAdamu kazange akhohliswe, kodwa umfazi waba ngokhohlisiweyo, wabasesiphambekweni.” UAdamu wahamba loEva, ngoba kwakungumkakhe.

<sup>193</sup> Ngokufanayo loKhristu, kazange akhohliswe nguSathane, kodwa wangena ekufeni loMlobokazi. Wahamba ukuya kuba loMlobokazi, ukuze Ahlenge iBandla.

<sup>194</sup> UAdamu wayekwazi ukuthi wayephambukile, ngakho wahamba nje loEva. Bona? Kodwa kwakulewundlu elaphiwa kibo, ukuthi babehlengiwe.

<sup>195</sup> Futhi lawa amawundlu, lamuhla, aziwa ngaphambili nguNkulunkulu, futhi uNkulunkulu wawabiza, kuloMhlengi. “Akulamuntu ongeza Kimi ngaphandle uBaba Wami amdonse. Futhi konke uBaba Angiphe khona kuzakuza Kimi.” Kunjalo na? Ngakho kuleWundlu elinikeziweyo, kusukela ekusekelweni komhlaba, lapho amabizo abo afakwa eBhukwini leWundlu lokuPhila. IWundlu lanikezwa, ukwenza indlela yomusa kubo bonke babo ukuya ekuvusweni, iWundlu elanikezwayo; IWundlu lika Adamu, manje nanzelela, njengo Adamu waye lewundlu elanikezwayo.

<sup>196</sup> Manje, lelo liBandla lamuhla. Angitsho i—ibandla. Liyazi ukuthini?

<sup>197</sup> Kangikutsho lokhu ukungabi lanhlonipho, njalo kangikutsho ukulimaza imizwa yaloba ngubani. Kangikho lapha ukwenza lokho, njengoba sengivele ngazichasisa. Ngilapha ukusiza, kodwa lokho engizama ukukwenza . . .

<sup>198</sup> Liyazi ukuthini? Impela, amabandla lawa akusiwo mabandla. KuleBandla elilodwa kuphela. Lawa ngamakilabhu. Bona? Ngamakilabhu. Angilalutho . . .Konke kulungile. Kodwa ngi—ngifuna ukufakaza lokho kini, ngemizuzu emilutshwane, ukuthi nje ngamakilabhu. Ungowekilabhu yeMethodisti, ikilabhu yePresbyterian, kumbe ikilabhu yePhentekhostali, ngokuya ngalokho. Yebo, um-hum. Amakilabhu! Bona? Awungeke . . .Bona? Amabandla angamakilabhu impela lapho abantu abamqondo munye abahamba ndawonye.

199 Kodwa iBandla liNye. Futhi kawungeke ujoyine iBandla. Uzalelwa Kulo. Futhi lapho usuzelwe Kulo, ulilunga Lalo.

200 Njengemuli yami nje. Ngibesemulini yakoBranham okweminyaka engamatshumi amahlanu lantathu. Abakaze bangicele ukuba ngijoyine imuli. Ngani? Akudingi ukuba ngijoyine imuli. Ngazalwa nginguBranham.

201 Futhi uzelwe eBandleni. Manje lawa amanye ngamakilabhu. Wake wacabanga ngalokho? Yebo, mnumzana.

202 Ngolunye usuku ngangiquma utshani, futhi ngangicabanga mayelana, awu, “Ibandla elikhulu leKatolika elingcwele,” balibiza njalo. Ngangihamba ngalapho njengalokho, ngiquma.

203 Futhi Enye into yangimisa, nje kalukhuni, yathi, “Ungabizi lokho Lokho.” Ngathalaza. Ngaqala ukuquma. Futhi Kwangimisa, kwathi, “Ungawabiza Lokho.” Wathi, “Bayikilabhu, njengamanye. Abasilo Bandla. KuleBandla elilodwa.” Bona? Bangamalunga ekilabhu, ngoba ungajoyina ikilabhu. Kodwa kawungeke ujoyine iBandla. IBandla, uyazalwa Kilo. Uba lilunga Lalo ngokuZalwa okutsha, khona-ke ilunga leMuli, umfowethu kumbe udade Kilo.

204 Manje mangilibalele nje i*The Emphatic Diaglott* lapha, enye into, kaSambulo 17:3, futhi i Apocalypse ye *The Emphatic Diaglott* lapha. Futhi khangela lokhu nje, ukuthi lokhu kubaleka kanjani, futhi kuqathaniseka kuhle kanjani—kanjani. Isambulo 16, 17. Kulungile. Manje kasibaleni lapha okomzuzu nje. Lalelani kulokhu, lilalelisise sibili, Isambulo 17:3.

*Futhi enye* YALEZO ziNgilosi EZIYISIKHOMBISA zile . . .  
ileMiganu EYISIKHOMBISA yabuya futhi yakhuluma  
kimi, . . .

205 Ngiyalibalela, kuvela ku *The Lexicon*. “Ile . . .”

. . . “Woza, ngizakutshengisa ISIGWEBO SULESO SIFEBE  
ESIKHULU, leso esihlezi phezu kwaManzi Amanengi;

206 Futhi sonke siyakwazi ukuthi leyo yiVatican. Lapha sile *Our Sunday Visitor* phakathi lapho, evela ebandleni leKatolika, isitshela khona kanye lokho okuyikho. Bona?

207 Futhi limpendulo kikho, yathi, “Kodwa mana okomzuzu.” Wathi, “Kube lenhlobo zonke zamabizo,” wathi, “zingenza amakhulu ayisithupha lamatshumi ayisithupha lesithupha.”

Ngathi, “Kodwa umzuzu nje.”

Wathi, “Ibizo lakho lingenza amakhulu ayisithupha . . .”

208 “Kodwa,” ngathi, “Angihlali phezu kwamaqaqa ayisikhombisa, ngibusu umhlaba, loba kunjalo, uyabona.” Uh-huh! Bona? Kunjalo. Bona?

209 [UMfowethu Branham ubala iSambulo 17:1 ku *The Emphatic Diaglott*—Mhl.]

...ngizakutshengisa ISIGWEBO SALESO SIFEBE ESIKHULU,  
esihlezi phezu kwaManzi Amanengi;

210 Amanzi, Isambulo 17:15, kuyi “ukuminyana futhi xuku labantu.” Bona?

AMAKHOSI OMHLABA enze ubufebe laso, labAKHILEYO  
EMHLABENI benziwe badakwa liWAYINI lobu...BUFEBE  
baso.

211 Manje ini?

*Futhi yasingithwalela, ngikuMoya, eNkangala; . . .*

212 *I Emphatic Diaglott* manje. Bona?

...futhi ngasengibona uMfazi ehlezi phezu kweSilo  
esilombala obomvu, sigcwele amaBizo Enhlamba, . . .

213 Manje, kuKing James, ithi, “egcwele amabizo okuhlambaza.” Okwesikhatshana nje, futhi ngizakuthatha lapha, okomzuzu nje. Isambulo, 3. Kulungile, nanku lapha. Kulungile. Isambulo, bengisitsho 17, hatshi 7; 17, manje lalalani kundima 3.

*Futhi yasingithwalela enkangala ngikumoya: futhi  
ngabona umfazi ehlezi phezu kwesilo esilombala  
obomvu, sigcwele amabizo okuhlambaza, . . .*

214 Yiyo indlela isiNgisi esiwanikeza ngayo. Kodwa isiGriki sokuqala esivela ku *The Diaglott* sikubala njengalokhu, kuSambulo 17:3. Lalalani.

*Futhi yasingithwalela, eMoyeni, eNkangala; futhi  
ngabona uMfazi ehlezi phezu kweSilo—Silo esilombala  
obomvu, sigcwele amaBizo Enhlamba, . . .*

215 Lokho kulomahluko omkhulu, ku “amabizo okuhlambaza” kusiyaku “amabizo enhlamba.” Kuyini? Futhi thina . . . Manje, waye:

...UMAMA WEZIFEBE . . .

216 Sonke siyakwazi lokho. Kodwa kuyini? [Umzalwane uthi, “Ibandla leRoma Katolika.”—Mhl.] Awudingi ukuba . . . Awu, kunjalo, lokho kuzathatha ibandla leRoma Katolika. Kodwa u “gcwele amabizo enhlamba,” Methodisti, Baptisti, Presbyterian, Lutheran, bonke bezibiza, “amabandla kaNkulunkulu.” Amabizo enhlamba! Umahluko omnengi kakhulu “amabizo okuhlambaza” la “mabizo enhlamba.” Bezibiza, “iBandla likaNkulunkulu,” futhi bezimela ngokwabo phambi komhlaba; lamaphathi amakhadi, lokunatha, lokuqhubeka, lokudla kwemisobho, lakho konke okunye, lazo zonke inhlobo zezinto zisiya.

217 KuleBandla elilodwa kuphela. Uyazalwa Kilo. Awubuyi phakathi Lapho uze ugezwe eGazini leWundlu futhi ubekwe uphawu nguMoya oNgcwele.

218 Ngumehluko bani phakathi “amabizo okuhlambaza” la “mabizo enhlamba.” Liyakubamba? [Ibandla lithi, “Ameni.”—Mhl.]

219 Ngibambe lokho lokhu kusa lapho ngibala lapha, i... Ngisehla phansi, Enye into ingitshelile nje, “Hamba ekamelweni lakho. Thatha *The Diaglott*.”

220 Awu, yikulalela nje. Yikho kuphela. Ngangena phakathi. Futhi ngathatha Isambulo 17. Ngacabanga, “Kungani Ungifuna ukuba ngibale lokhu?” Ngaqala ukubala. [UMfowethu Branham utshayanisa iminwe yakhe—Mhl.] Masinya lapho ngakuthola, “Nanko lapho.” Ngathatha ipenseli futhi ngakubhala phansi. Ngathi, “Nanko-ke.”

221 Manje, bayamemeza ngami ngikhahlela izinhlanganiso. Ngamabizo lawo enhlamba, azibiza, “amabandla kaNkulunkulu, lamabandla kaKhristu, lamabandla eMethodisti, lamabandla.” Ngamakilabhu, hatshi amabandla.

222 Ibandla linye, lelo liBandla leNkosi uJesu Khristu. Futhi khona Kuyini? UMzimba oyimfihlo kaJesu Khristu ekusebenzeni emhlabeni, owenziwe ngelunga laloba yiwaphi alawa mabandla, angaba lilunga loMzimba kaKhristu. Kumele uzalwe Kiwo, hatshi ukujoyiniswa Kiwo.

223 Futhi ukujoyina kiwo, ngamabizo enhlamba, lumfazi. Lumfazi, amandla akhe!

224 Futhi uyabona khona manje lapho abaya khona ukuyathatha abantu bonke abalemqondo engajwayelekanga ngenkolo, futhi babathumele eAlaska. Likubonile lokho. Konke kwenkolo zethu ezingazwisisekiyo.

225 Futhi kuyini? Ikhansili, iKhansili Yamabandla Omhlaba futhi iKatolika balokwenza kwayo okukhulu okwenzakalayo eVatican manje, khonale, abazama khona. Futhi wonke lawa amabhishopi, lokunjalo, bazama ukuza ekuvumelaneni, ukulwisa isikhomanisi. Umhlaba ulwisa isikhomanisi, futhi kuphela bejoyinana leKatolika.

226 Kunjengalokhu okuyikho lamuhla. Nanku silapha, njengoba ngitshilo. Sizakuya . . . Sesiphose sajomba. Siyaboleka, sisebenzisa imali manje, kumithelo ezakubhadalwa iminyaka elitshumi lane kusukela lamuhla. Yikho esesifike khona. Ngubani olemali yomhlaba? Ibandla leKatolika. Ingabolekwa njani kuUnited States? Ukugcina laba abegwayi lamankampani ewiski lezinto. Sibili, bazakuyiboleka kibo. Lapho bekwenza, bathengisa ubuzibulo babo, khona kanye, ebandleni leRoma Katolika. Siyamanyana. Khangela lokhu, kusobala nje, kusobala ukwedlula ukubala iphephandaba. Nanku lapha. Bona?

227 BangamaMethodisti, Baptisti, Presbyterian, lokunjalo, bezibiza njalo, “iBandla likaNkulunkulu.” IKatolika layo yonke



inhlobo yezinto yilawa mandla esilo agcwele amabizo enhlamba. Uzibiza njalo, “Ngiyi . . .” Ngathi . . .

<sup>228</sup> Ngaya esibhedlela lapha, kungasikude, ngangisiya kukhulekela umuntu. Ngathi, “Siza kuya . . .” Kwakungumama wami. Ngathi, “Simele sikhulekele umama.”

Futhi ikhosikazi lathi, “Donsa lelokhetheni.”

Ngathi, “Awusuye umKhristu na?”

Wathi, “SingamaMethodisti.”

<sup>229</sup> Ngathi, “Ngiyabonga. Bengicabanga mhlawumbe wawulikholwa.” Ngadonsa nje ikhetheni ngakimi. Bona? Ngakho, nxa ungasuye umKhristu, lokho kwahlukile. Bona?

<sup>230</sup> Kodwa, “SingamaMethodisti,” lokho yikuhlambaza. Isilo, amabandla, abizwa ngokuthi amabandla, kayisiwo mabandla. Mangibe leqiniso lokho kukurekhodi. Yebo. Kayisiwo mabandla. Ngamakilabhu. Abantu bayawajoyina.

<sup>231</sup> Kodwa awungeke ujoyine iBandla likaNkulunkulu ophilayo. Uzelwe Kilo, ngobhaphathizo lukaMoya oNgcwele. Futhi lapho usubhaphathizwe ngoMoya oNgcwele, lawa mandla ayananyekwa kuwe, ngoMoya oNgcwele, futhi-ke, “Lowo ozelwe nguNkulunkulu akenzi isono.” “Angeke.” Nanko-ke. O, minabo!

Siyakhuluma nje usuku lonke, singezake na?

<sup>232</sup> IBandla nguMzimba oyimfihlo kaKhristu, lizelwe ngoMoya kaNkulunkulu. Ooo! Likutholile na? [IBandla lithi, “Ameni.”—Mhl.] IBandla likaNkulunkulu lizalwa ngoMoya kaNkulunkulu. UNkulunkulu waphefumulela uMoya phakathi kwamakhala, ngokukamoya, kaAdamu, futhi waba ngumphefumulo ophilayo. Belikwazi amaphentekhosti, kumbe iBandla leqiniso lephentekhosti, lizelwe ngokoMoya kaNkulunkulu?

<sup>233</sup> Mangilibalele enye into, okomzuzu nje lokho okukukho. Mangibone, okomzuzu nje. UJohane oNgcwele, ngiyakholwa, lapho engiya khona. Sizafumana ukuthi iBandla likaNkulunkulu liyilo, kumbe hatshi. UJohane oNgcwele, kasiboneni, ngiyakholwa lokho kungaba ku16, 19; 20. Kulungile. Lapha ngiyakholwa sizakuba lakho, khona lapha. Kulungile. Mangilibalele, sibone loba iBandla lizalwa ngoMoya kaNkulunkulu, kumbe hatshi, njengo Adamu ayeyikho ekuqaleni. Khangelani.

*Futhi ngosuku olufanayo ntambama, kulusuku lokuqala lweviki, lapho iminyango ivaliwe futhi abafundi babehlangene ngokwesaba amaJuda, UJesu wafika futhi wema phakathi kwabo, futhi wathi kubo, Ukuthula kakube kini.*

*Futhi lapho esetshilo lokhu, wabatshengisa . . . bona izandla zakhe lohlangothi lwakhe. Lapho . . . Khona-*

*ke abafundi bathokoza, lapho bebona iNkosi. Futhi uJesu. . .*

*Futhi-ke wathi uJesu kubo njalo, Ukuthula kakube kini: njengoba uBaba wami engithumile, . . . ngakho Lami ngiyalithuma.*

<sup>234</sup> Khangela. UBaba owamthumayo Wahamba eKuye. Futhi uJesu, lapho Ethuma umfundi, Uhamba ephakathi kwakhe. Lowo Ofanayo othunyiweyo; uNkulunkulu.

*Futhi lapho esetshilo lokhu, waphefumulela phezu kwabo, futhi wathi. . . Yamukelani uMoya oNgcwele:*

<sup>235</sup> Ibandla, elizelwe ngoMoya kaNkulunkulu! Lapho isimo lesi sesizibumbile phezulu lapho, esimweni, uMoya kaNkulunkulu uphefumula phezu kwabo, “Yamukela uMoya oNgcwele,” khona-ke uyindodana kaNkulunkulu. Ungajoyina loba yini oyifunayo, kodwa uzelwe eBandleni likaNkulunkulu ophilayo, uzelwe ngoMoya kaNkulunkulu. UNkulunkulu waphefumulela phezu kwabo, futhi wathi, “Yamukelani,” whew, “uMoya oNgcwele.” O, minabo! Nanko-ke.

<sup>236</sup> Hatshi, “Woza futhi ujoyine, beka ibizo lakho khonalapho.” Futhi kanye lokudla kwemisobho futhi konke okuhamba lakho, ujoyina ikilabhu. Ungajoyina ikilabhu yeMethodisti, ikilabhu yeBaptisti, ikilabhu yePresbyterian, ikilabhu yeKatolika, kumbe ikilabhu yePhentekhosti, loba yini ofuna ukukujoyina, kodwa ujoyina ikilabhu.

<sup>237</sup> Kodwa lapho usiba ngumntwana kaNkulunkulu, uzelwe ngoMoya kaNkulunkulu. Amen. Kungcono ngikutshiye kunjalo, khona lapho manje. Kulungile.

<sup>238</sup> IMpilo kaNkulunkulu layo khona-ke ikuwe, uJesu wathi. Umzuzu nje. UJesu wathi, “Mina ngiliVini. Lina lilugatsha.”

<sup>239</sup> Manje khangela. Kuyini ababepopothisana ngakho loJesu? Ukuphophothisana kwabo loJesu, ngoba WayenguMuntu eZenza uNkulunkulu. Waye nguNkulunkulu. UNkulunkulu wayekuKhristu. Bona? Futhi Wabatshela. Wathi, “Futhi LingaNgikhangeli. KayiSimi. NguBaba Wami, futhi Uhlala Kimi.” O! Bona?

<sup>240</sup> Manje, babekhangele kulowo mzimba omcinyane owazalwa nguMariya. Bona? Lowo kwakungasuye uNkulunkulu. Leyo kwakuyiNdodana kaNkulunkulu, kodwa uNkulunkulu wayekulowo Mzimba. KwakunguNkulunkulu. Wathi, “Nxa ngingenzi imisebenzi kaBaba Wami, khona-ke ngiCaleni. Kodwa nguphi wenu ongaNgicala ngesono, ukungakholwa kweLizwi? Yiliphi iLizwi uNkulunkulu alikhulumayo elingazange ligcwaliswe Kimi?” Isono yikungakholwa. “Nguphi wenu oNgicala ngesono?” Isono yikungakholwa. “Ngitshengise Mina. Nxa Ngingenzi imisebenzi kaBaba Wami, khona-ke lingaNgikhholwa. Kodwa nxa Ngisenza imisebenzi yoWami. . .

Loba lingeke liNgikholwe, kholwani imisebenzi eNgiyenzayo, ngoba iyafakaza.” Ngeyinye indlela, “UBaba uKimi, eZifakaza.” Ngoba, “UNKulunkulu wayekuKhristu, ebuyisela umhlaba Kuye.” Liyakuthola? [Ibandla lithi, “Ameni.”—Mhl.]

<sup>241</sup> Awu, manje, iMpilo efanayo eseVinini isegatsheni njalo. Uzakujoyina njani kuLokho? Ayingeke.

<sup>242</sup> Ngabona isihlahla kungasikude, egumeni likaMfowethu uSharrit eArizona, sasilezithelo eziyisificamunwemunye ezitshiyeneyo zohlobo lwama olentshi kuso. Kwakuyini? Kwaku yi—yisihlahla se-olentshi, i-olentshi lomnaveli. Kodwa sasilo—sasilo—lomlemoni, itanjarine, itanjelo, legrapefruit. Sasilenhlobo zonke. Ngama, ngakhangela leso sihlahla. Futhi ngathi, “Mfowethu Sharrit, utsho ukungitshela ukuthi lesosihlahla yisihlahla som’olentshi?”

Wathi, “Sibili.”

<sup>243</sup> Futhi ngathi, “Awu, njani? Kanjani?” Ngathi, “Ngibona igrapefruit *lapha*, letanjarini *lapha*, itanjelo *lapha*, futhi ilemoni *lapha*, futhi zonke lezi ezinye izithelo. Kubuya njani?”

Wathi, “Awu, uyabona, zixhunyelwe phakathi.”

<sup>244</sup> “O!” Ngathi, “Awu, ngifuna ukukubuza enye into. Manje, udobha leligrapefruit lelemoni. Manje, umnyaka ozayo, sizakwenzani? Sizaphuma khona-ke le-olentshi phandle kwalokho.”

“O, hatshi.” Wathi, “Sizaphuma lelemoni kiso. Bona?”

“O,” Ngathi, “ngiyabonga.” Bona?

Kawungeke ukwenze lokho. Kawungeke ujoyine phakathi.

<sup>245</sup> “Kodwa,” wathi, “sonke isikhathi lapho lesosihlahla sikhula ngomnyaka futhi sikhuphe ugatsha olutsha, siphuma lama olentshi, nxa ivini ngokwalo likhupha ugatsha.”

<sup>246</sup> Futhi lokho esizame ukukwenza yikuba ngamalunga ajoyinelwe Kuye, futhi siphila ngaphansi kwebizo lesiKhristu. Ngoba, thina si, njengendlela ejwayelekileyo yokukutsho siyisithelo sohlobo lwe-olentshi, iBandla lesiKhristu.

<sup>247</sup> Kodwa lapho iVini ngoKwalo likhupha ivini, kuzakuba njengeVini lokuqala elaLikhuphayo. Nxa iVini lokuqala elaLikhuphayo, babhala iBhuku leMisebenzi ngemuva Kwalo; nxa lingakhupha elinye, Lizabhala ibhuku lemisebenzi ngemuva Kwalo. Kuqondile.

<sup>248</sup> Ngakho, ujoyina amakilabhu kuphela. Kodwa lapho usuzelwe ngeVini... Ulesithelo. Kunjalo. Ulesithelo, kodwa wenzani ngaso? “Ulesimo sobunkulunkulu, futhi ulandula amandla akho.” Ulandula izibonakaliso. Ulandula izimangaliso. Ulandula uMoya oNgewe. Ulandula ukukhuluma ngendimi. Ulandula imibono. Ulandula iziprofetho. Ulandula ukusiliswa. Futhi, kukanti, “Uzibiza ibizo.” Akumangalisi uMoya

oNgcwele wathi, “Amandla, amaqembu abantu, agcwele amabizo enhlamba, sibili, bezibiza, ‘AmaKhristu.’” “Ngezimo zobunkulunkulu, kodwa belandula amandla akho. Kwabanjalo zahlukanise, ngoba yibo labo abanyenyela ezindlini abafazi ababuthakathaka abasindwa zinhlobonhlobo zenkanuko.”

<sup>249</sup> Zonke inhlobo zehlanganiso! Ibandla lithwele okunengi, *laloluhlobo lwesosayithi lalolohlobo lwesosayithi*. Uthini ngesosayithi kaJesu Khristu? Bona? Silazo zonke ezinye izinto lezi, futhi sithwalisele phansi ibandla ngomthwalo. Manje nanko-ke.

Kawungeke ujoyine iBandla.

<sup>250</sup> Ujoyina ikilabhu. Ulilunga lekilabhu, iqembu labantu, njenga lokho ikilabhu eyikho. “Sikholwa *kulokhu*. Silezinhlelo zethu. Silemfihlo zethu, lokunjalo.” Wenza ngendlela efanayo, kuphela ujoyina okuthiwa libandla.

<sup>251</sup> Kodwa awungeke ujoyine iBandla. Ujoyina ikilabhu yamalunga, kodwa hatshi iBandla, ngoba uzelwe kuleloBandla leVini ngoKwalo.

<sup>252</sup> Manje mana okomzuzu. Khangela. Ngizavala, emva kwesikhatshana. Nanzelela. Lingixolele. Be—bengingazimisela ukutsho njalo. Khangela. Khangela.

<sup>253</sup> Nxa uNkulunkulu wabambanisa luMlobokazi ndawonye ngalowoMoya, khona-ke uyabambanisa umuntu ngamunye ndawonye ngalowoMoya, bona, khona-ke uzelwe kulowoMbuso. Futhi-ke iMpilo uqobo eyayikuleliBandla, iphakathi kwaleloBandla, futhi *Lelo, Lelo, Lelo, Lelo*. Futhi yona kanye iMpilo eyayisekhobeni, iVini, uJesu, iselungeni lelo Alikhuphileyo. Dumo! “Kanye lezinto ezifanayo eNgizenzayo, imisebenzi eNgizenzayo, lizakuyiyenza lani.” Nanto ilunga leqiniso loMzimba kaKhristu, akula hlobo lwebizo olubotshelwe Kilo. Imisebenzi uqobo yalowomuntu ngamunye iyafakaza lapho avela khona. Impilo yakhe ifakaza lokho ayikho.

<sup>254</sup> “Ungabe ulilunga liphi? Ngumzimba wuphi okiwo?” UMzimba kaKhristu. “Awu, waWujoyinela ngaphi?” Kangizange. Ngazalelwa Kuwo. Bona? Ngazalelwa Kuwo.

<sup>255</sup> Awudingi ukuthi ubatshele. Bayakwazi lokho okwenzakeleyo. “Wena, ungalumathisa kanjani ikhandlela futhi ufake isitsha phezu kwalo?” Wathi. Bona? Hatshi, hatshi.

<sup>256</sup> Lapho usuzelwe kulowo Mbuso kaNkulunkulu, khona-ke iMpilo, iMpilo uqobo eyayikuJesu. Khona-ke uyakhathalela imiphfumulo. Khona-ke awudingi ukuncenga abantu, ukubuya e-altare. Awudingi kuncenga umuntu, ukubuya udinge lalabo abaku-altare. Yebo. I—i—i—izinto nje zizenza ngokwazo, ngoba Kunamekiwe kuwe. Uyisiqu sikaNkulunkulu. Ubekwe uphawu ngoMoya oNgcwele.

Manje liyakwazi ukuthi “uMoya oNgcwele” utshoni?

257 Akutsho ukuthi, “Ngeqela phezulu futhi ngamemeza. Ngaba lomuzwa ongazwisisekiyo.” Konke kulungile. Ngeqela phezulu futhi ngamemeza, futhi ngaba lomuzwa ongazwisisekiyo. “Ngakhuluma ngendimi.” Ngiyakholwa uMoya oNgcwele ukhuluma ngendimi. Sibili. “Ngichasisile.” Yebo, mnumzana. Ngiyakukholwa lokho, lami. Kodwa Lokho kayisikho. Lokho kayisikho engikhuluma ngakho. Kungaba lokuvuza khona phezulu lapha kwenye indawo. Kungaba lokuvuza *lapha*, ekubekezeleni kwakho.

258 Makuthi omunye umuntu akutshaye kolunye uhlangothi, ubuso, uyamnikeza olunye? Kodwa uthi, “Lowo mzenzisi ongcolileyo!” Khona-ke kukhona okuvuza khona, kwenye indawo, sekuvelile. Kungcono sitshiye lokho kukodwa. Kulungile. Kodwa liyakwazi lokho engikutshoyo.

259 Kodwa lapho unanyekwe eMzimbeni kaKhristu, khona-ke usugcwaliswe nguMoya, futhi uyindodana kaNkulunkulu.

260 O, ngifisa ngabe ngilemizuzu elitshumi, ukubala enye into lapha. [Ibandla lithi, “Qhubeka. Kubale, mfowethu.”—Mhl.] Kodwa lingangibezezelela eminye imizuzu elitshumi? [“Yebo.”] Ngifuna ukubala enye into, kancinyane nje. Manje, ngeqiniso, indumba azisoze zitshe. Ngizaliqinisa nje, bona, nxa singabala lokhu nje okwemizuzu emilutshwane. Kuhle nje kakhulu ukukuyekela kuhambe. Ngilezinto ezimbalwa lapha nje, ziyabuya nje engqondweni yami, engizathanda ukuzitsho.

261 Asivuleni kuJohane oNgcwele, isahluko 3, sikhuluma ngeMpilo elaPhakade. Kasifumaneni nje lokho Ekutshoyo lapha mayelana ngohlupho lweMpilo elaPhakade, iMpilo kaNkulunkulu. Manje, manje khangelani lapha.

*Kwakulendoda yakubaFarisi, eyayithiwa  
nguNikhodimasi, isikhulu samaJuda:*

*Yena weza-ke kuJesu ebusuku, futhi wathi kuye, Rabi,  
siyazi ukuthi ungumfundisi ovela kuNkulunkulu: . . .  
akula muntu ongenza lezi izimangaliso . . . ngaphandle  
uNkulunkulu elaye.*

262 Manje, bona, yona imithethwandaba yeSanhedrin, yananzelela ukuthi WayeyiNdodana kaNkulunkulu. Babekwazi. Nangu wayelapha umbusi wabo khona lapha, eMtshela, “Siyakwazi ukuthi UnguMfundisi ovela kuNkulunkulu, ngoba iMpilo uqobo kaNkulunkulu iyageleza Kuwe.” Bona? “Siyakwazi ukuthi ukufundisa Kwakho akusikho Kwakho uQobo. Kungokuka Nkulunkulu, ngoba uNkulunkulu uyakuFakaza.” Bona? “IMpilo kaNkulunkulu iyageleza khona Kuwe.” Manje khangelana.

*UJesu waphendula futhi wathi kuye, Ngqiqinisile, . . .  
Ngithi kuwe, Ngaphandle kokuthi umuntu azalwe  
kutsha, angewubone umbuso kaNkulunkulu.*

263 O, minabo! “Ngaphandle ujoyine ibandla lami”? O! Bona ukuthi baKususa kanjani? Bona? Bona?

UJesu, khona-ke uJesu waphendula, Ngqiqinisile, ngiqinisile, Ngithi kuwe, Ngaphandle kokuthi umuntu azalwe ngamanzi futhi...Moya, angeke angene embusweni kaNkulunkulu.

Lokho okuzelwe yi...nyama yinyama; futhi lokho okuzelwe ngu...Moya ngumoya.

Ungamangali ukuthi Ngithi kuwe, Kumele uzalwe kutsha.

Umoya uphephethela lapho othanda khona, . . .Bona, khona emuva njalo, bona, kuphenduka, bona.

Umoya uphephethela lapho othanda khona, . . .wena kawungeke uzwe undumo . . .uzwe undumo wawo, kodwa awungeke utsho lapho ovela khona, kumbe lapho oya khona: ngakho unjalo umuntu wonke . . . ozelwe nguMoya.

UNikhodimasi waphendula wathi kuye, Lezi zinto zingenzeka kanjani?

UJesu waphendula wathi kuye, Wena ungumfundisi kaIsrayeli, futhi ungazazi lezi izinto?

264 Khangela lapho, mfowethu, u—uD.D., Ph.D., lababili oL.D., bona, “Futhi engazi izinto lezi?”

Ngqiqinisile, . . .Ngithi kini, Sikhuluma lokho esikwaziyo, futhi sifakaze lokho esikubonileyo; futhi kalibemukeli ubufakazi bethu.

265 “Siyazi izinto lezi. Sizibonile. SiYakwazi, futhi kalibamukeli ubufakazi bethu.” Abajoyina ibandla! Bona?

Nxa Ngilitshela izinto zomhlaba, njalo lingakholwa, lizakukholwa kanjani, nxa Ngilitshela . . .izinto zasezulwini?

266 Manje lalelani lokhu lapha. Khangelani.

Njalo kakho owake wenyukela ezulwini, ngaphandle kwalowo owehla ezulwini, loba iNdodana yomuntu esezulwini.

267 Kucabangisise lokho.

268 Uyazi, ngesinye isikhathi, Wathi, “Licabangani ngoKhristu? UyiNdodana kabani Yena?”

Bathi, “INdodana kaDavida.”

269 Wathi, “Khona-ke kungani uDavida, eMoyeni, wathi Kuye, ‘INKosi yathi eNkosini yami, “Hlala Wena esandleni Sami sokunene””? Engaba kanjani iNkosi Yakhe leNdodana Yakhe?” Akulamuntu owaMbusayo olunye ulutho.

270 KuSambulo, Wathi, “NgiliHlumela leNzalo kaDavida.” Bona? “NgiliVini loGatsha. Ngiyisiqalo. Ngangikhona ngaphambi kwesiqalo. Ngangiyisiqalo, futhi—futhi NgangiliHlumela Lakhe, lami.”

271 Manje, lapha Wathi, “Akulamuntu obuye phansi evela eZulwini, kodwa iNdodana yomuntu eseZulwini manje.”

272 Ikhosikazi langibuza, ngesinye isikhathi, umbuzo. Ngathi, “Ngiphendulele lowu.”

Wathi, “Ngubani uJesu akhuleka kuye, esivandeni saseGetsemane?”

273 Ngathi, “Ngubani Ayekhuluma ngaye lapho Esithi, ‘Akula muntu owenyukela eZulwini, kodwa Lowo owehla phansi evela eZulwini, loba iNdodana yomuntu ese...leyo manje eseZulwini?’ Ngubani?”

274 Nangu Elapha, emile khona lapha phezu kwendlu, ekhuluma loNikhodimasi, futhi wathi, “NgiseZulwini.” Kunjalo na? Masikutshiye lokho kuze kube sebusuku. Lithini? [Ibandla lithi, “Ameni.”—Mhl.] Isikhathi sesihambile. O, minabo! Yekani likucabangisise lokho okwesikhathshanyana, limini.

275 Ungena njani eBandleni? [Ibandla lithi, “uYazalwa.”—Mhl.] Ngokuzalwa. Ngani? UMoya kaNkulunkulu.

Phefumulela kimi, phefumulela kimi;  
Moya kaNkulunkulu ophilayo, phefumulela  
kimi.

276 Ngumkhuleko wami: yeka nje uMoya oNgcwele uphefumule. O, minabo! Ngoba, uMoya kaNkulunkulu, Uyini? Nginyekwe eMbusweni kaNkulunkulu ngophawu, ngisazi ukuthi, lapho ngiqala ukuvuma, ngiyakholwa uJesu Khristu. Yebo.

Khona-ke, kuKholo lwami, ngiyengeza amandla, amandla obunkulunkulu.

Ngakho emandleni ami, ngiyengeza ulwazi lweLizwi.

277 Elwazini lwami, ngiyengeza ukuzithiba, ukuzibamba. Ngiyakuthanda lokho. “Ilizwe lami lingelakho, qhelisa umphefumulo wami ngokuzibamba, kusuka olwandle kusiya olwandle olukhazimulayo.” Bona?

278 Ukubekezela. O, minabo! Ukuhlolwa. Ungakhathazeki; USathane uzakubalela wona. Sengikhwela ilele manje. Bona? Sengengeze amandla, ulwazi, ukuzithiba, manje sokumele ngengeze ukubekezela. Ngilokhe ngingakabi loMoya oNgcwele.

279 Khona-ke emva kokwengeza ukubekezela, ngiyengeza ubunkulunkulu. Liyakwazi ukuthi lokhu kuyini? Njengo Nkulunkulu. Ngiyengeza lokho. Ngingabi ngongaziphathiyo. Ngihamba njengomKhristu othambileyo omele akwenze. Makungabi okokufanisela. Enye into kimi, uthando lukaNkulunkulu, lubila nje. Bona? Bona? Hatshi ukuthi, “Uh-

uh-uh-uh, mfana, ngingakwenza, kodwa mhlawumbe ngcono ngingakwenzi.” Bona? Huh-uh. Huh-uh. Kukhona lapho, kungenani.

<sup>280</sup> YikuZalwa. Ngazalelwe *kulokhu, kulokhu, kulokhu, kulokhu, kulokhu, kulokhu, kulokhu, kulokhu*. Futhi-ke uthando lukaNkulunkulu, uKhristu, luyehla phansi futhi lunameke konke lokhu ngophawu phakathi kwami, okwenkonzo. Bona?

<sup>281</sup> Khona-ke kuyini Akwenzayo lapho Enginika uMoya oNgcwele? Uyakubeka endaweni eyahlukileyo uwedwa, akuphawule. Bona? Ungumuntu owahlukileyo khona-ke. Awusenguye owomhlaba, futhi. Bona? Ugqoke okwahlukileyo. Ugqoke okwahlukileyo. Hatshi lesi isigqoko sangaphandle. Hatshi, hatshi. Awudingi ukuba ungazwisiseki lokungaqondakali lekhola ephendulelweyo, lomkhosi omkhulu, kanjalo. Hatshi, hatshi. Awukwenzi lokho. Uyagqoka, ngokwenyama, njenga lokhu. Yisigqoko sikamoya esilendaba. Usugqokiswe isembatho somtshado. Uyini?

<sup>282</sup> Njengo Jesu, khangela, Wembeswa, futhi Waguqulwa lapho phambi kwabo, futhi isembatho Sakhe sakhazimula njengelanga. Nango Elapho, uJesu, uNkulunkulu ebeka iNdodana Yakhe uQobo. Bona? Futhi-ke kwasekusiza uMose. Khona-ke kwasekusiza uElija. Futhi uPhetro wathi, “Uyazi, kuyi—kuyinto enhle ukuba lapha.” Bona ukuthi umuntu uba njani? Yebo. O, okukamoya kusenziwa! Wathi, “Kasakheni amathabhanekeli amathathu. Kasakheni elilodwa elikaMose, lelilodwa elikaElija, lelilodwa eLakho.”

<sup>283</sup> Futhi engakaqedi ukukhuluma, uNkulunkulu wahle nje wavala into yonke, wathi, “Leyi yiNdodana Yami ethandekayo. Ezintweni zonke lezi engangizifuna kuMose, futhi ngafaka umthetho ngoMose; ukulunga ngabaprofethi; Ukwenze konke. UMzweni Yena. Ngizakuphuma phandle komfanekiso manje. UMzweni nje Yena. Umzweni nje Yena.” O, minabo! Kuyinto enhle kangakanani!

<sup>284</sup> Khona-ke, lapho sesihlangane lalezi indingakalo, futhi sagcwala amandla kaNkulunkulu lezinto zikaNkulunkulu, khona-ke uMoya oNgcwele uyehla phansi futhi asinameke ngophawu phakathi eMbusweni. Ungakhathazeki. Umuntu wonke uzabakwazi ukuthi uLawo. Awudingi ukuthi uthi, “Awu, dumo kuNkulunkulu, ngiyakwazi ngiLawo. Ngakhuluma ngendimi. Dumo kuNkulunkulu, ngiyazi ngiLawo. Ngadansa eMoyeni kanye.” Awudingi ukukhuluma ilizwi ngakho. Wonke umuntu uzakubakwazi ukuthi uLawo. Ungakhathazeki. Yebo. UzaZifakazela. Uzakwenza kwaziwe phakathi kwabantu.

<sup>285</sup> UNkulunkulu alibusise. Ngiyathokoza ukuba lani lapha lokhu kusa, ukuba lesikhathi lesi sobudlelwano. Lalelani, ibandla lethu lincinyane, futhi kanti kasila ndawo eneleyo ebantwini ababuya lapha. Asisiyonhlanganiso. Siyakholwa futhi



sibelobudlelwano layo yonke inhlanganiso. Uyabuya nje lapha ngoba ufuna ukubuya. Futhi wena, siyakuthanda. Futhi sifuna inhlanganiso yonke, umuntu wonke. . .

<sup>286</sup> Ngiyakholwa ukuthi kulabantu kuzo zonke inhlanganiso bangamaKhristu. Bangabafowethu labodade kuKhristu.

<sup>287</sup> Ngakho, ngakho-ke, kasila zibopho, akulanto yokujoyina, akula lutho lokwenza kodwa woba nje ngumKhristu. Njengo E. Howard Cadle wayevame ukuthi, “Asilamthetho kodwa uthando, asilabhuku kodwa iBhayibhili, akula sivumokholo kodwa uKhristu.” Kunjalo. Woza uvakatshe lathi. Siyajabula ukukwenza. Siyakholwa iVangeli eliGweleyo, lona lonke iLizwi. Siyakukholwa nje khona kanye ngendlela. Asengezi into eyodwa Kulo, sisuse ulutho Kulo, singezelele loba yiziphi izinto zenhlanganiso Kilo. SiyaLitshiya nje ngendlela eLiyiyo. Yikho lokho. Futhi sihlezi sithokoza ukulamukela. Buyani libe lathi lapho lisenelisa. Siyakhulekela abagulayo. Siyakholwa yonke into iBhayibhili ethi silwenze. Siya “khohlwa ubuthakathaka bethu, emuva, futhi sikhuthalela kulo uphawu loBizo lwaphezulu.”

<sup>288</sup> Manje, enye into eyodwa. Lingakuvumela yini ukuba kukhulunye? Kuthange ekuseni. . . Uzakunanzelela e—ebhodini phandle lapho, umbono. Ngibelombono. Kwase kuzakuba phose ihola lesihlanu nta, njengomkami emuvala esazi, kumbe elesithupha. Ngasengivukile. Savuka ukulungiselela abantwana ukuya esikolo.

<sup>289</sup> Ngilalezi nje, ngokuya kwesikhathi. Futhi lonke liyazi, lonke lina lapha, ukuthi ayehluleki. Yona, Iphelele impela. Bona? Ayehluleki.

<sup>290</sup> Futhi ngacabanga ukuthi ngangingumuntu ojabulayo kakhulu engingakaze ngimbone. Ngangimi elangeni, i-l-a-n-g-a, futhi nga—ngangitshumayela iVangeli komkhulu, inkalakatha yombuthano.

<sup>291</sup> [UMfowethu Branham uyama—Mhl.] Bengifuna nje ukubona uba kubekwa kuthephu.

<sup>292</sup> O—omkhulu, inkalakatha yombuthano, futhi babehlezi egangeni. Futhi inhlamvu zelanga zazikhanya phezu kwabo, *lapha* nje *lalapho*, beLibamba, bebamba iLizwi.

<sup>293</sup> Futhi ngi, ngokuvamileyo, ngiyadonsa kakhulu, ngiyaphuza, ngitshumayela isikhathi eside. Futhi ngatshumayela isikhathi eside, kwaze kwathi ibandla lalambela ukudla komzimba. Futhi bona, abanye babo, badinwa. Ngakho baphakama nje, baphuma ukuya dinga ukudla, baqala ukuphuma.

Ngathi, “Lingakwenzi. Lingakwenzi.”

<sup>294</sup> Ngangi labo nomphela ababili engangifuna ukuhlangana labo, ngangifuna ukuhlangana, entshumayelweni yami. Futhi iNkosi yayikunikeze kimi. Futhi loba nguphi umtshumayeli

uyazi, lapho usazi sibili ukuthi nguNkulunkulu okuphileyo, uyatshiseka nje ukutshela abantu.

<sup>295</sup> Futhi nje ngangitshumayela, Charlie, ngitshumayela kalukhuni ngengingakwenelisa konke, ngibeka phezu kwakho nje, uyazi, futhi uthi, “Zonke izinto lezi ezinkulu, *lokhu* yikho uNkulunkulu akwenzayo. Khangela *lokhu*. Uyadalula imicabango yenhliziyo. Kuyini? ILizwi.” Futhi ngiqhubeka njengalokho. Futhi, o, ngifisa ngabe ngingakhumbula lokho engangikutsho lalokho isifundo sami esasiyikho. Angeke ngicabange ngakho. Bona? Kodwa ngangitshumayela nje.

<sup>296</sup> Futhi ngangizikhangele ngikwenza. Futhi-ke lapho ngimile lapho, ngikhangele, futhi ngizikhangele ngiKutshumayela.

<sup>297</sup> Futhi nje ngangitshumayela, kubani ongeke abelakho. Futhi emva kwesikhatshana, ngaphakama, liyazi, futhi ngacabanga, “Dumo kuNkulunkulu!” Ngathi, “Khangela kulezi zinto ezimangalisayo, futhi *lokhu, lokho!*”

<sup>298</sup> Ngokuqondileyo, ngananzelela abantu baqala ukuba sengathi babelambile ngokwenyama. Futhi-ke babelokweneleyo okukamoya, ngakho baqala ukuhamba. Futhi abanye babo [UMfowethu Branham uyazamula—Mhl.] baqala ukuhamba.

Ngacabanga, “Luyini uhlupho ngomuntu wonke?”

<sup>299</sup> Futhi—futhi ngakhangela, futhi lapha izithandani ezintsha zihamba ngalapho, eceleni kwami. Ngacabanga... Ngathi, “Umzuzu nje, mngane! Umzuzu nje! Uzaphenduka njalo lapho amathunzi antambama esehla.” Bona? Ngathi, “Uzakuphenduka njalo. Kodwa mangiliphe lunomphela wakuqala. Zivela ngaphi zonke izinto lezi, engilitshengise zona? Zivela ngaphi na?” Ngathi, “Nanzi zilapha. ZiseLizwini likaNkulunkulu. Ziyi ITSHO KANJE INKOSI, isithembiso Sakhe. Ngoba,” Ngathi, “lonke lina liyangifakazela, lifakaza lokhu, ukuthi umsebenzi engawuthunywayo yikuthi, ‘Hlala leLizwi.’” Ngathi, “Yini uhlupho ngani lonke? Kalizwisisi iLizwi na? Kumele liLizwisise.”

<sup>300</sup> Futhi abanye babo bathi, “Ndoda, ngithanda ukuba lamabhisikiti,” futhi kanjalo.

<sup>301</sup> Awu, ngacabanga nje, “Awu, dumo kuNkulunkulu! Nxa befuna amabhiskiti, bayekele bahambe bayewathatha.”

<sup>302</sup> Ngakho nga—ngatshibilika. Ngacabanga, “O, kodwa, uyazi ukuthini? Amathunzi azakwehla, ngemva kwesikhatshana, khona manje.” Ngathi, “Khona-ke, lobubusuku, lapho lelobandla libuthana phakathi njalo, ngizabeka unomphelo kubo, futhi wabatshela ukuthi izinto abazibone ngizenza zitholakala eLizwini likaNkulunkulu, hatshi ebhukwini lenganekwane kumbe inhlanganiso. Kutholakala eLizwini. Bona? Konke kwakho, eLizwini, ngoba ngithunyelwe kuLokho.”

<sup>303</sup> Ngacabanga, “Uyazi, baza, bonke, bazaphenduka lobubusuku, ngakho nanku lokho engizakwenza. Ngizakwendlala isisekelo, uhlobo lokwendlala isisekelo.” Liyazi indlela engenza ngayo kulezi izikhathi zebandla lezinto, ngikhulume lokho engike ngakukhuluma. “Ngizakwendlala isisekelo, eLizwini, futhi-ke lowu omkhulu, unomphele omangalisayo.” Ngathi, “Kuyisikhathi bani esizakuba yiso! Udumo kalube kuNkulunkulu!” Futhi ngazibona ngisiba mncinyane sibili, futhi ngezwa lokho, “Udumo kuNkulunkulu.” Ngazibona nginyamalala njenga *lokho*. Futhi nangu mina ngangilapha, ngimile lapho.

<sup>304</sup> Manje, nansi ingcazelo yakho-ke. Bona? Into yakuqala engiyenzileyo, izinto ezenziweyo, bezingazwisiseki ebantwini, inengi labo. Kangitsho iVangeli eliGcweleyo labangcwele bakaNkulunkulu, kodwa, ngitsho, inengi labantu. Futhi awufuni ukukhangela umhlaba, ikosmosi, njengoMbiko kaNkulunkulu. Lapho uhamba futhi uthi . . .

<sup>305</sup> NjengoBoze wathi, “Ngihlezi . . .” Wathi, “Ngaba lephupho, iminyaka edluleyo, ukuthi u—uNkulunkulu uzangithumela eChicago anyikinye iChicago okodumo lukaNkulunkulu.”

Ngathi, “Joseph, Usevele wakwenza.”

“Ngani,” wathi, “abakaze banyikinywe kusukela kuMoody.”

<sup>306</sup> Ngathi, “Lokho? Ngikhuluma ngeBandla. Lezo zinkuni zamabhomba phandle lapho. Lolo nje luthuli lomhlaba, leloxuku eliminyezelana ezitaladeni, oJezebeli abazipendileyo lakho konke.” Ngathi, “Lokho kuphandle lapho. Lawo makilabhu amakhulu amadala lezinto kuzawohloka futhi kuwele ezitaladeni lapho.” Ngathi, “Ukhuluma mayelana ngeBandla. IBandla elabona isambulo sikaJesu Khristu sibonakaliswa, futhi baSinanzelela. Bangabe bengafiki itshumi lanhlana phakathi kweChicago. Bangabe bengafiki itshumi kulesi isizukulwane, phakathi kwedolobho lonke leChicago, abaphumayo.”

<sup>307</sup> Like lakucabanga lokho? “Njengoba kwakunjalo ngensuku zikaNowa, kuzakuba njalo ekuBuyeni kweNdodana yomuntu, lapho kwasindiswa imiphefumulo eyisificaminwembali.” Uhuh. Bangaki abaphuma eSodoma? Bona lokho engikutshoyo? Ngiyathandabuza besiba yingcosana. Bona?

<sup>308</sup> Kodwa iBandla Ngokwalo lamukele ukunyikinywa. Bakuanzelela. Balazi iLizwi. Babona iLizwi lapho Lisenziwa elibambekayo, futhi baLibamba. Manje khangalani kulokho okomzuzu, manje.

<sup>309</sup> Futhi luMbiko wokuqala, lapho beWubona, umuntu wonke waWubuthanela, wathi, “O, dumo kuNkulunkulu! O, nxa ngingabona *lokhu*, *lokho*, *lokunye*.” Futhi bayahamba khona kanye, ngendlela efanayo abangena ngayo. Bona?

<sup>310</sup> Futhi manje bayacabanga, “Awu, kangikwazi. Ungajoyina ngaphi? Nxa ngingabuyi *kulokhu*, kuzakuba *yilindlela*. Futhi ngizakhahlelwa phandle, ngalapha, njalo angisoze ngibe lalutho kulokhu *lapha*.” Abazalwane bahlala phansi futhi bathi, “Awu, kuyini engingakwenza nxa ngi...?” Bona lapho? Kabami isikhathi eside okweneleyo ukunanzelela YiLizwi uNkulunkulu alithembisayo, libonakaliswa. Bona? Futhi bahamba.

<sup>311</sup> Kodwa, ungakhathazeki, amathunzi aseseduze, bona, lapho ngibuyela enkundleni.

<sup>312</sup> Liyakhumbula, ngobunye ubusuku, ngoMbiko Anginika wona emuva-le lapho ngibeka ilitshe legumbi? Khona kanye nje. Wathi, “Yenza umsebenzi...” Wathi, “Lapho uphuma kulumbono, bala uTimothi wesiBili 4.” Liyazi, kuphakathi khona lapho elitsheni legumbi, iminyaka engamatshumi amathathu lantathu eyadlulayo.

<sup>313</sup> Wathi, “Yenza umsebenzi womvangeli, bonakalisa ngokugcweleyo ubufakazi bentshumayelo yakho. Ngoba isikhathi siyeza lapho abangasoze bamela iMfundiso ephilileyo; kodwa emva kwenkanuko zabo baza kuzibuthela abafundisi, belendlebe ezilumayo; basuke enganekwaneni...basuke eQinisweni besiya enganekwaneni.” Nxa lokho kungabanga khona, izwi ngelizwi nje! [Indawo engelalutho ethephini—Mhl.]

<sup>314</sup> Kodwa, khumbula, khona-ke, obunye ubusuku, lapho ngingazange ngibale okunye kwakho konke. Iminyaka engamatshumi amathathu lokunye engayitshumayela kuleli thabhanekeli, ngitsho isikhathi esisodwa engake ngahamba khatshana lalokho, futhi kangazi ukuthi ngani.

<sup>315</sup> Ngihlezi ngimangala, kwaze kwathi, ngolunye usuku, ngabona lapho uJesu ethatha uMqulu futhi waqala ukubala, futhi wabala ingxenye yesiprofethi, futhi wama, futhi wathi, lapho eKapenawume, Wathi, “Futhi lolu usuku, lesi isiprofethi sigwalisekile.” Kungani engazange Abale okunye kwakho? Kuhambelana lokuBuya Kwakhe kwesibili. Bona?

<sup>316</sup> Futhi lapho ngangibale lokho, ngingazi. Ngathatha lokho, futhi nanko kulapho, khona phambi kwami, eSouthern Pines, eSouth Carolina. Lokho kusa, ngimile phandle lapho, ngikhuluma loJoseph Boze, ngeyama eceleni kwemota, Ngakutshaya. [UMfowethu Branham utshayanisa iminwe yakhe—Mhl.] UPhawuli wathi, “Mina...Bonke abantu bangiphendukele. Akula muntu olami. UDimasi ungilahlile; ethanda lumhlaba wamanje. Futhi manje ngi...” Khangela. “Futhi umkhandi wethusi ungenzele umona omkhulu.”

<sup>317</sup> Khangela lokho uDimasi ayengabe ekucabangile: “Ngani, ngibone uPhawuli etshumayela iVangeli futhi esilisa abagulayo. Futhi nangu ehlezi, ehlupheka, ngokwakhe, ehamba lodokotela, uLukha. Sonke isikhathi ehamba, uhamba lodokotela, indoda etshumayela okwaPhezulu. Ngani, ngambona etshaya indoda

ngobuphofu. Wathi, 'INKosi ikukhuze wena, futhi uzakuba yisiphofu okwesikhatshana.' Futhi makuthi umkhandi wethusi amxotshe emhlanganweni. Ngithemba ulahlekelwe ngamandla akhe okutshaya abantu ngobuphofu. Maye, ulahlekelwe ngamandla akhe okusilisa ngokwaPhezulu. UNkulunkulu umphendukele."

<sup>318</sup> Angicabangi uDimasi wahamba phandle emhlabeni, ngoba uDimasi wayengowe...Liyayazi imbali yakhe. Wayengowenkulu, imuli enothileyo. Futhi wayefuna ukuhamba kanye lexuku lonke.

<sup>319</sup> Kodwa, uPhawuli, uPhawuli omncinyane ohawulayo. Kwakuyini? UNkulunkulu uhlezi evumela inkonzo ihambe njengalokho, futhi-ke ayethese umqhele.

<sup>320</sup> Wavumela uJesu afike endaweni. Khangela lapho. Lapho Engavusa abafuleyo, lapho Engenza loba yini Ayefuna ukukwenza; futhi evumela isotsha lesiRoma lihluthune indevu ebusweni Bakhe, futhi likhafulele ebusweni Bakhe. [UMfowethu Branham wenza umsindo wokukhafula—Mhl.] LaMtshaya e...Lathandela ilembu ebusweni Bakhe, futhi lathi, "Manje, Uyazi, bangitshela ukuthi UngumProfethi." Bonke babo bama ngalapho lemihlanga, futhi baMtshaya ekhanda. [UMfowethu Branham utshaya enye into.] Bathi, "Manje sitsehe ngubani Okutshayileyo." Wayemazi lowo owaMtshayayo. Uh-huh. Sibili. Wayekwazi. Bona? Kodwa inkonzo Yakhe yayilungiselela ukuqhelwa.

<sup>321</sup> Kuhlezi kufika kuleyondawo lapho okukhangeleka sengathi sibili, kubuthakathaka sibili, sokuphose kungasekho, khona-ke uNkulunkulu uyakuqhela.

O Nkosi, makwenzakale. Makwenzakale, Nkosi.

Asikhothamiseni amakhanda ethu.

NgiyaMthanda, NgiyaMthanda  
Ngoba Yena kuqala . . .

Manje Mkhonzeni Yena. Sibe lemfundiso enzima.

Futhi wathenga insindiso yami  
Esihlahleni seKhalvari.

<sup>322</sup> Asiphakamiseni izandla zethu manje Kuye.

Ngi . . .

Manje wobani seMoyeni, bona, "NgiyaMthanda."

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

<sup>323</sup> Manje, asiphakameni, ngezinyawo zethu.

Engomeni yethu encinyane yokuphuma ngayo, sihlabela indima yokuqala, sizakuxhawulana izandla omunye lomunye;

indima yesibili, sizakuyihlabela kuNkulunkulu. Kulungile. Futhi-ke sizakuphuma.

Manje, kasihlabeleni:

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

<sup>324</sup> Manje, khumbula lokhu, manje. Ngizacela umfowethu omncinyane, lapha, ebengilaye ekamelweni imizuzu emilutshwana edluleyo; u—umfowethu oligugu omncinyane, ummishinari kuAssemblies enkangala phezulu lapha; ngiyakhohlwa ukuthi ibizo lakhe ngubani, Ngizakumcela, asiphumise ngomkhuleko masinya lapho sihlabela lindima elandelayo:

Thatha iBizo likaJesu kanye lawe,  
NjengeHawu kuyo yonke imijibila;  
Futhi lapho izilingo zikuhanqa,  
Phefumula nje leloBizo eliNgewele  
emkhulekweni.

<sup>325</sup> Khangela odeveli behamba-ke. Bona? Manje, khumbula:

Thatha iBizo likaJesu kanye lawe,  
NjengeHawu kuyo yonke imijibila;  
Futhi lapho izilingo zikuhanqa,  
Mana nje, futhi uphefumule lelo Bizo  
eliNgewele emkhulekweni.

<sup>326</sup> Khangela lokho okuthathi ndawo. Kulungile. Sonke ndawonye manje.

Thatha iBizo likaJesu kanye lawe,  
NjengeHawu kuyo yonke imijibila;  
Lapho izilingo zikuhanqa, (Wenzani, manje?)  
Phefumula nje leloBizo eliNgewele  
emkhulekweni.

Bizo eliligugu, (Bizo eliligugu!) O kumnandi kanganani! (O kumnandi kanganani!)  
Themba lomhlaba lentokozo yeZulwini;  
Eliligugu . . . , (. . . ? . . . bona leyo nkazana encinyane . . . ? . . . ) O kumnandi kanganani!  
(Woza lapha, sithandwa senhliziyo.)  
Themba le . . .

<sup>327</sup> Lapho lisamile lapha: Isikhathi sokucina ngisethabhanekeli, lapha (Lumama uyaqhubeka ehleka futhi ekhombele kungane.), lingane yayigqoke insimbi zokuhambisa enyaweni. Nansi

lapha, igijima ndawozonke lapha, idlala okumnandi lamuhla. Akukuhle lokho na? Dumisa iNkosi. Manje, khangelani lapha: Sithandwa, yeqa phansi futhi ubatshengise, ngangapho, ukuthi ugijima njani. Bona?

O, Bizo eliligugu, (Khumbulani, Isidlo lobubusuku, manje)...kumnandi kanganani!

Themba lomhlaba lentokozo yeZulwini;

Bizo eliligugu, O limnandi kanganani!

Themba lomhlaba lentokozo ye...

<sup>328</sup> Manje asikhothamiseni amakhanda ethu. Futhi khumbulani inkonzo lobubusuku, manje; yibusuku beSidlo. Futhi lonke likukhumbule lokho, lina, elingamaKhristu, siyalinxusa ukuthi libuye futhi lithathe Isidlo kanye lathi. Sikhangelele isikhathi esikhulu.

<sup>329</sup> Umalusi wethu oligugu, lapha, uMfowethu Neville, futhi...Bangaki abathanda uMfowethu Neville? Wothini, "Ameni." [Ibandla lithi, "Ameni."—Mhl.] Lalelani, bazalwane, ngilaleleni njengowenu...njengomunye wabafundisi lapha bethabhanekeli: Hlalani loMfowethu Neville. Hlalani laye. Bona? Uyinceku kaKhristu. Hlalani laye. IBhayibhili lathi, "Asizihlanganiseni ndawonye: futhi lokho ikakhulu njengoba libona lolusuku olubi lusondela." Wozani enkonzweni, wozani; asihambeni kahle futhi sihlale khona ngaseceleni likamalusi wethu. Bona? Hlalani khona lo...



*AMABIZO ENHLAMBA* NDE62-1104M  
(Blasphemous Names)

LuMbiko ngo Mfowethu William Marrion Branham, watshunyayelwa okokuqala ngeSilungu ngeSonto ekuseni, Lwezi 4, 1962, eBranham Thabhanekeli eJeffersonville, Indiana, U.S.A., wathathwa kusuka kuthephu warekhodwa lokudindwa ngeSilungu kungela kuphungulwa. Ukuchasisa lokhu ngesiNdebele seNyakatho kwadindwa lokwabelwa ngabe Voice of God Recordings.

NDEBELE

©2023 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS, ZIMBABWE OFFICE  
8 ST. ANNES ROAD, AVONDALE, HARARE, ZIMBABWE

VOICE OF GOD RECORDINGS  
P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.  
[www.branham.org](http://www.branham.org)



## Isaziso ngelungelo lokwenza

Amalungelo wonke agodliwe. Leli ibhuku lingadindwa ngomtshina wokudinda owangekhaya ngokuzisebenzisela, kumbe ukwabela, kungela mbadalo, njengesikhali sokusabalalisa iVangeli lika Jesu Khristu. Leli ibhuku alingeke lathengiswa, kumbe landiswe ngesimo esikhulu, lisakazwe kuwebhusayithi, ligcinwe endaweni lapho elingaphinda litholakale,lichasiswe ngezinye izilimi, kumbe lisetshenziswe ekuceleni izimali kungela mvumo elotshiweyo ngabe Voice Of God Recordings®.

Ukuze uthole ulwazi olunengi kumbe ezinye izinto ezikhona ezilusizo, siyacela thintha abe:

VOICE OF GOD RECORDINGS, ZIMBABWE OFFICE  
8 ST. ANNES ROAD, AVONDALE, HARARE, ZIMBABWE

VOICE OF GOD RECORDINGS  
P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.  
[www.branham.org](http://www.branham.org)