


# ISIDLO

 Umlayezo oshukumisayo uMfowethu Pearry asanda kusipha wona nje ovela eZwini likaNkulunkulu. Kuliqiniso kanjani ukuthi “Siyamkhawulisa uNkulunkulu futhi simnqumele isikhathi uNkulunkulu; futhi UngoPhakade, singeke sakwenza lokho.” Ngakho kulobubusuku sibhekene neny’ into manje, yisidlo.

<sup>2</sup> Iminyaka emithathu ngalindela ibandla ukuba lingene eTucson, kodwa lilapha. Ya, si—silapha. Ngakho siyayibonga iNkosi, Iyasiyeka nje silinde size sikuthakasele manje.

<sup>3</sup> Manje, yinye into ebengifuna ukuyisho ngaphambi nje kokuba siqale isidlo, yile, ukuthi ngikholwa ukuthi sesibone okwenele osukwini lwethu esiphila kulo, bekufanele ngempela sinikele (konke) bonke ubuthina kuNkulunkulu. Si—sifanele simkhonze ngempela uNkulunkulu. Ngikholwa ukuthi Usibusise ngempendulo eqonde ngqo emBhalweni. Njengoba uMfowethu Pearry ewunikezile emizuzwaneni embalwa edlule, ukuthi si—si—sikulesosikhathi. Asiphuphuthekile, si—si—siyabona ukuthi silapha, se—sesifikile.

<sup>4</sup> Futhi singaqalaza futhi sibone ukuthi indlela umqondo womuntu oshiya ngayo abantu, ukuthi, si—singeke sahlala isikhathi eside kakhulu, besingaba sesikhungweni esikhulu sezinhlanya esiphelele, umhlaba wonke ubungaba njalo. Niyabo? Ngakho si—sisesikhathini sokuphela.

<sup>5</sup> Manje, njengoba uMfowethu Pearry egcine lapho, sibona ukuthi lezizinto ziliqiniso, sibona ukuthi ziliqiniso, azisiyo insumansumane. Azisiyo nje into ethize esizicabangela yona. Ziyinto enikezwe thina ngqo yiZwi likaNkulunkulu futhi yabonakaliswa obala phambi kwethu, ukuthi siyazi ukuthi silapha. A—asazi ukuthi yisikhathi eside kangakanani manje, ngoba futhi sibuyela ewashini, niyabo, ukuthi sikhathi-sini. Kodwa si...siyazi si—silapha, sisesikhathini. Noma ngabe yisikhathi sikaNkulunkulu, sengathi ngiyabona...

<sup>6</sup> Omunye unikeza ukuhlaziya okuncane ngesinye isikhathi owasho ukuthi uma uNkulunkulu ecebisana naye ngokwe... ukuba Wayezokwaba isikhathi, i—iminyaka eyinkulungwane iwusuku olulodwa nje. Ngakho uma umuntu ephile iminyaka engamashumi ayisikhombisa ubudala, bekungaba nje yimizuzu elishumi yesikhathi sikaNkulunkulu. Niyabo? Awu, futhi kuthiwe bekungaba yiminyaka engamashumi amane, lokho bekungesho ngisho isikhathi, neze, Ubengacwayizisa amehlo aKhe. Niyabo? Niyabo, kushesha kanjalo—ke, yonke into, uma kwabelwa isikhathi; okungukuthi, Akanasikhathi. Ngakho nje UngoPhakade.

7 Ngikholwa ukuthi kwakunguSarah emuva lapho... noma, qha, kwakunguJoseph omncane, ngobunye ubusuku, wathi kimi noMfowethu Pearry. Wathi, “Babayi, kuphi, wafika nini uNkulunkulu enkundleni na? Wavelaphi na?” Niyabo? “Wayefanele abe nesiqalo, Akabanga naso na? Ngabe Akadingekanga aqale na?”

8 Ngathi, “Qhabo. Noma yini enesiqalo inesiphelo, kodwa kuyilokho okwakungenaso isiqalo okungenasiphelo.” Kusobala, uneminyaka elishumi ubudala, lokho kwakuthi a—akube umthamo ngempela kuye. Niyabo? Futhi wayengakwemukela kanjani lokho, azi ukuthi into ethize engazange iqale na? Akukuye kuphela, kukimi. Manje, niyabo, kuyithamo elikhulukazi nje kimi, ukuthi kwaze kwaqala kanjani.

9 Manje sesilungela ukugcina into ethize lapha engcwele ngempela.

10 Ngabizwa ezinsukwini ezimbalwa ezedlule, kwabanye abanumzane abahloniphekile abakahle kakhulu abangamaKristu o—ongakaze abenakho lokhu, futhi wayeqonda ukuthi sithathe isidlo ngempela. Bathatha lokhu abakubiza nge “sidlo sokomoya.” Futhi okungukuthi, ngokwesidlo, ngingathi kulungile, ngoba *ukuxoxisana* kunguku “xoxa no,” niyabo. Nomfowethu unginika lomBhalo, wathi, “Mfowethu Branham, awucabangi manje...”

11 Manje, isizathu sokuba ngisho lokhu...Kulungile, Mfowethu Pearry na? [UMfowethu Pearry Green uthi, “Impela.”—Umhl.] Niyabo, lesosizathu sokuba ngisho lokhu, ukuze niqonde ukuthi nenzani. Ani...uma uhamba uyongena kunoma yini ngokuphuphutheka, awazi ukuthi kukuphi, ukuthi wenzani. Ungeke wabanaso ngisho nesibindi uma ungazi ukuthi wenzani. Kodwa ufanele uqonde ukuthi wenzani nokuthi ukwenzelani.

12 Wathi, “Manje uma sithatha iZwi likaNkulunkulu, akusuye yini uNkulunkulu lowo esimthathayo na?”

13 Ngathi, “Kunjalo impela, mnumzane, yiqiniso. Kodwa siyafunda lapha ukuthi ngempela ba...UPawulu wafundisa ngokuthatha iSidlo sakusihlwa seNkosi ngempela. ‘Lokhu kwenzeni ukuba niNgikhumbule,’ kwasho uJesus. ‘Ngezikhathi zonke enisiphuza ngazo ukuba niNgikhumbule, nimemezela ukufa kweNkosi Ize ifike.’” Niyabo? Manje, sifanele sisithathe.

14 Siyamqonda lowoPawulu oNgcwele, owasimisayo eBandleni, engumprofethi weTestamente eLisha. UPetru, uJakobe, uJohane, bonke, babhala (ngani, uMathewu, uMarku, uLuka) uJesus akwenzayo, njengababhali. Kodwa uPawulu wabeka into ngohlelo, wayengu—wayengumprofethi weTestamente eLisha. NjengoMose nje waya ehlane ukwemukela ukuphefumulelwa ukuloba i—iziNcwadi ezinhlanu ze—ze...iziNcwadi ezinhlanu zokuqala zeBhayibheli, awu,

uPawulu futhi waya ehlane futhi wemukela ukuphefumulelwa okuvela kuNkulunkulu, ukubeka iBandla leTestamente eLisha ngohlelo futhi eLifanisa neLidala.

<sup>15</sup> Phansi kwalapho babenewundlu lomhlatshelo, u-Israyeli akugcina lokho kube yisikhumbuzo. Eqinisweni lasetshenziswa kanye, bephuma eGibhithe. Kodwa ngaleyonkathi bakugcina lokho njengesikhumbuzo kusukela phansi eminyakeni. Awu, “uma umthetho uyisithunzi sezinto ezizayo,” niyabo.

<sup>16</sup> Manje, ngiyakholwa ukuthi iSidlo, noma lokho esikubiza nge “Sidlo,” manje, kungukukhuluma. . .yi “Sidlo sakusihlwa seNkosi.”

<sup>17</sup> Manje, sinezimiselo ezintathu kuphela zobuNkulunkulu zokomzimba esishiyelwe zona: olulodwa lwazo yi—yisidlo, ukugezana izinyawo, umbhaphathizo wamanzi. Yilezozinto zontathu kuphela. Lokho ukuphelela, kokuthathu, niyabo. Futhi yilezozimiselo ezintathu kuphela esinazo. Siyakuqonda lokho ukuthi kwakungokukhishiwe kwanikezwa nguPawulu oNgcwele eTestamenteni eLisha.

<sup>18</sup> Manje, ukuba besizothi “isidlo kufanele kube ngukuthatha iZwi nje,” angikholwa ukuthi noma ubani unelungelo lokuthatha iSidlo sakusihlwa seNkosi aze ukuba usethathe i—iZwi leNkosi langena enhliziyweni yakhe. Niyabo? Ngoba ngizo. . .Ngizonifundela okuthile emizuzwaneni embalwa futhi nizobona. Manje, qaphelani. Khona-ke, kungani pho-ke ukuba si—sibe. . .

<sup>19</sup> Phezu kwesisekelo esifanayo besingayivumela ngoqobo iSalvation Army. Abakholelwa kunoma yiluphi uhlobo lombhaphathizo wamanzi, bathi, “Asiwudingi.” Manje, uma singawudingi umbhaphathizo wamanzi, sibhaphathizelwani na? Bathi, “Amanzi angeke akusindise, iGazi liyakusindisa.”

<sup>20</sup> Ngizovumelana nalokho. Lokho—lokho kunjalo, iGazi liyakusindisa, hhayi amanzi. Kodwa *sifanele* sithathe amanzi njengomumo wangaphandle ukuthi umsebenzi wangaphakathi womusa sewenziwe. Niyabo? Ngakho sifanele senze njalo nasesidlweni!

<sup>21</sup> Nxa sesiyithathile iNkosi, uMhlatshelo wethu, yangena kithi, njengodaba lokuZalwa ngokomoya phakathi kithi, noMzimba waYo, siphila ngaYo ngeZwi, sifanele futhi sikufanekise ngoba kungumyalo. “Phendukani, yilowo nalowo abhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zenu.”

<sup>22</sup> UPawulu wathi, “Mina ngakwamukela eNkosini lokho nenganinika khona, ‘Ukuthi iNkosi uJesu ngalobobusuku Akhashelwa ngabo wathabatha isinkwa, wasihlephula wasinika abafundi, futhi—futhi wathi, “Thabathani nidle, lokhu kwenzeni ukuba niNgikhumbule.” Ngokuba njalo nxa nithabatha

lesisinkwa, nimemezela ukufa kwaYo Ize ifike.” Manje siyathola ukuthi, kulokho, babenabantu abafika futhi . . .

<sup>23</sup> Lomfowethu oligugu, umfowethu othandeka kakhulu, wafika wayesethi, “Angizange—angizange ngize ngisithathe, Mfowethu Branham, angisiqondi ukuthi siyini.” Wathi, “Ngifundiswe olunye uhlangothi.”

<sup>24</sup> Ngathi, “Kodwa khumbula, sizovuma ukuthi uPawulu oNgcwele wakubeka ngohlelo eBandleni lamaKristu lakuqala. Babengena besuka ebandleni . . . izindlu ngezindlu, behlephula isinkwa ngobumhlophe benhliziyo, njalo njalo. Manje,” ngathi, “wakufaka eBandleni. KwabaseGalathiya 1:8, wathi, ‘Uma ingelosi evela eZulwini ifika isho noma yini okunye, mayibe ngeqalekisiweywe,’ niyabo, niyabo, yena lowo owathi abaphinde babhaphathizwe futhi ukusukela embhaphathizweni kaJohane, ukuba babhaphathizwe eGameni likaJesu Kristu.”

<sup>25</sup> Niyabo, zintathu izinto esifanele—izinto ezintathu esifanele sizenze njengemifanekiso: iSidlo sakusihlwa seNkosi, ukugezana izinyawo, umbhaphathizo wamanzi. Niyabo? Kukhona . . .

<sup>26</sup> Wena uthi, “Awu, i . . .” Manje, iSalvation Army ikuthatha ephuzwini, “Isela elalifa, ngenkathi lifa lalingakabhaphathizwa, nokho uJesu wathi lalizoba seZulwini.” Lelo yiqiniso impela. Kunjalo impela. Kodwa, niyabo, la—la—lamqonda uJesu kuphela khona lapho ngehora elase lifa ngalo. Niyabo? Yilelo kuphela—yilelothuba kuphela elabanalo. La—laliyisela, lalikude, lalingaphandle. Futhi lona, lathi nje lingabona lokho kuKhanya, laKuqonda, “Nkosi, ngikhumbule!” NoJesu . . . Lelo kwakuliqiniso.

<sup>27</sup> Kodwa kuwena nami esaziyo ukuthi sifanele sibhaphathizwe, futhi senqabe ukukwenza, khona-ke lokho kuyoba phakathi kwakho noNkulunkulu. Into efanayo nasesidlwini!

<sup>28</sup> Manje, nxa sithatha lesisidlo, akusiyo nje into yokuthi, “Ngikhuphukela lapha futhi ngizodla isinkwa esithize, futhi ngizokholwa ukuthi ngingumKristu.” Kodwa, uma uqaphelile, iBhayibheli lathi, “Oda aphuze *ngokungafanele* uyakuba necala leGazi noMzimba weNkosi.” Niyabo? Ufanele uphile impilo e—e . . . phambi kwabantu, ukuthi . . . naphambi kukaNkulunkulu nabantu, lokho kukhombisa ukuthi u—ukuthi uqotho.

<sup>29</sup> Manje, ukwelula isikhashana nje. Manje, eTestamenteni eLidala ngenkathi umhlatshelo wenziwa i—isimiso noma umthetho. Futhi kanjalo nombhaphathizo wamanzi ungumthetho; kanjalo nokugezana izinyawo kungumthetho; kanjalo neSidlo sakusihlwa seNkosi singumthetho. “Ubusisiwe okwenza konke okomthetho waKhe, agcine zonke ezezimiso zaKhe, konke okwemiyalo yaKhe, ukuze abe nelungelo lokungena eMthini wokuPhila.”

<sup>30</sup> Manje, qaphelani kulokhu manje, ukuthi kuleso sokuqala, ngenkathi kuqala siba ngumthetho kaNkulunkulu ukuletha umhlatshelelo kulo ibandla, nakulo ithempeli ne-altare, bese unikela ngesipho sakho, na—nangenxa yezono zakho, umhlatshelelo wewundlu. Yebo, sengathi nje ngiyabona ngibona omunye umfowethu oliJuda eza ehla ngomgwaqo, azi ukuthi wayenecala, futhi uya e-altare; noma alethe inkabi yakhe ekhulupheleyo noma inkunzi, noma ngabe yini ayenakho, noma inqama, iwundlu, okuthize. Wayesuke ewulethe wehla ngomgwaqo eza eqotho ngempela ngempela, enyukele lapho, egcina umthetho kaNkulunkulu eqotho ngempela ngempela.

<sup>31</sup> Bese-ke ebeka izandla zakhe phezu kwawo, evuma izono zakhe, nompristi ebeka lokhu (izono zakhe) phezu kwewundlu, nomphimbo wewundlu wawusikwa, bese—bese-ke limfela. Lapho lilele lapho, iwundlu elincane likhahlela lopho, izandla zakhe zigcwele igazi, futhi litheleka yonke indawo kuye, (iwundlu elincane likhala, lifa), wayevuma ukuthi wayonile futhi okuthize kwakufanele kufe endaweni yakhe. Ngakho-ke, wayenikela ngokufa kwaleliwundlu mayelana nokufa kwakhe. Niyabo, iwundlu lafa endaweni yakhe. Khona-ke umuntu wayekwenza ngobuqotho, ngokujula kwenhliziyi yakhe.

<sup>32</sup> Ekugcineni, kwahamba kwahamba kuphinda, kwakulokhu kuhamba kuhamba kwaze kwathi ekugcineni kwaphenduka kwaba yisiko. Umyalo kaNkulunkulu waphenduka waba yisiko kubantu. Futhi-ke nangu ehla, “Awu, ake sibone, lona ngus’bani-bani namhlanje, mhlampe kungcono ngehle. Ya, kungcono nginikele nge—ngenkunzi.” Wehla, “Awu, Nkosi, nansi inkunzi yami.” Niyabo, akukho buqotho kukho, akukho kuqonda kukho.

<sup>33</sup> Manje, asifuni ukuthatha isidlo kanjalo. Leyo yinto efanayo njengoba siza etafuleni leNkosi.

<sup>34</sup> U-Isaya 35...Qhabo, ngicela uxolo. U-Isaya 60...Ake ngikuthathele emuva lokho. Ngi—ngi—ngikholwa ukuthi ngu-Isaya 28, yilapho esithola khona lokhu. Ngingeqiniso impela yisahluko okuyiso leso. Wathi, “Isiyalezelo sifanele sibe phezu kwesiyalezelo; nomudwa phezu komudwa phezu komudwa; lapha ingcosana, lapho ingcosana. Bambisisani kulokho okuhle. Ngezindebe ezingingizayo nangezinye izilimi Ngiyakukhuluma kulababantu. Futhi lokhu kungukuPhumula.”

<sup>35</sup> Wathi, “Onke amatafula eNkosi asegcwele ubuhlanzo. Ngubani eNgiyakumfundisa iMfundiso na? Ngubani eNgingamqondisa na?” Niyabo? Ngicabanga ukuthi lowo bekungumBhalo okuyiwona, u-Isaya 28. “Ngubani eNgingamqondisa iMfundiso na?” Niyabo, “amatafula.”

<sup>36</sup> Manje, siyathola namhlanje ukuthi lento enkulu esilungiselela ukuyenza kulobubusuku, esikhumbuzweni sokufa kwaKhe noMzimba waKhe esikholwa ukuthi siyawudla nsuku

zonke, noma, sisanda kuqeda ukudla njengoba umfowethu eshumayelile kithi. Ukuthatha iZwi likaNkulunkulu, siLikholwa ngenhliziyo yethu yonke. SiyaLibona libonakaliswa; siyaLibona linikwa thina; siyaLibona liqinisekiswa; siyaLizwa ezimpilweni zethu. Futhi sifanele size kulokhu ngonembeza ojulile walokho esikwenzayo, hhayi ngoba nje kuluhlelo.

<sup>37</sup> Ungena ebandleni, futhi izikhathi eziningi banikezana ikhekhe elidala likasoda elihashukile noma okunye okuwuhlobo lwe—lwento ethize, bakuqhephule, nesinkwa esilula noma—noma okuthize, bese—bese bekuqhephula; nabantu ababhemayo, abaphuzayo, zonke ezinye izinto, ngoba balilunga lebandla bayafika bathathe iSidlo sakusihlwa seNkosi. Awu, lokho ngukungcola phambi kukaNkulunkulu!

<sup>38</sup> Ngisho nomhlatshelo, wathi, “Izinsuku zenu ezingcwele nomhlatshelo wenu kuphenduka iphunga elibi ekhaleni laMi.” Nokho Wababekela umthetho wokuba benze lowomhlatshelo. Kodwa ngendlela ababewuphatha ngayo, uphenduka iphunga elibi, unuka kabi ekhaleni laKhe (amakhala aKhe), wona impela umhlatshelo Awubeka ube umthetho.

<sup>39</sup> Yileyondlela esithatha ngayo iZwi likaNkulunkulu, amaKristu amaningi kakhulu namhlanje (abizwa kanjalo) wenza lokho. Siyasukuma lapha futhi sifundise leliZwi, futhi sithi, “UJesu Kristu akasuye onguye izolo, namuhla, naphakade,” futhi sifundise izinto Asethembisa ukuthi Uyozihlonipha, futhi sithi, “O, awu, lokho kwakungokwenye into ethize,” ukukhonza kwethu okunesizotha sekuphenduka nje kube ngokunuka kabi ekhaleni laKhe. Akazukukwemukela, nakanye. Yingalesosizathu, ngemikhuba yamasiko ethu!

<sup>40</sup> Awusithathi iSidlo sakusihlwa seNkosi ngesiko. Usithatha ngoba wuthando lukaNkulunkulu enhliziyweni yakho, ekugcineni imiyalo kaNkulunkulu. Niyabo, usithathela lokho-ke.

<sup>41</sup> Ngakho uma ungasithathi ngobuqotho, nje siyisiko, “Awu, ibandla lethu ligcina isidlo kanye njalo ngeSonto, noma kanye njalo ngenyanga, noma kabili ngonyaka,” futhi ukhuphuke, uthi, “Awu, yisikhathi sami,” futhi—futhi khona-ke uthathe isidlo, ngani, kuyiphunga elibi kuNkulunkulu! Niyabo, yisiko nje lelo.

<sup>42</sup> Ngisho nanjenganoma yini enye, u—ufanele ube qotho. UNkulunkulu ufuna izinjulo zenhliziyo yakho. Ukhumbule, yena impela loNkulunkulu owakuletha lapha emhlabeni nguYe omkhonzayo. Niyabo?

<sup>43</sup> Wenza lokhu ngoba Washo njalo, ngoba kungukuhlela kwaKhe. Ngakho-ke sifuna ukuza ngokujula kobuqotho, sazi ukuthi ngomusa kaNkulunkulu ukuthi sesisindisiwe. Futhi si—siyaMthanda futhi sabuzwa uBukhona baKhe, futhi si—siyaBubona buguqula izimpilo zethu. Bonke ubuthina—thina buyaguqulwa. Si—si—singabantu abehlukile. Asisaphili

njengoba sasivamise ukwenza, asisacabangi njengoba sasivamise ukwenza.

<sup>44</sup> NjengaseNcwadini lapha, nendawana lapho ebekhuluma ngayo i—iziNcwadi ezimbili zingeYodwa, iNcwadi yokuPhila. INcwadi yokuqala yokuphila iqhamuka, yayingamhla uzalwa, lokho kwakungukuzalwa kwakho kwemvelo. Niyabo? Kodwa khona-ke ngesinye isikhathi, emuva le phansi phakathi lapho, kwakukhona inhlamvu encane yokuPhila njengoba bengichaza kwabanye odade abasha endlini namhlanje ntambama. Niyabo, kukhona inhlamvu encane yokuPhila elele lapho, ukuthi uyamangala, “Ngabe Yavelaphi na? Yini—yini lezi zinto eziyisimanga na?”

<sup>45</sup> Bengisho lokhu, ngizithatha mina, njengokungathi ubuzothi, “UWilliam Branham, awu, eminyakeni engamashumi amane eyedlula, uWilliam Branham, akusesuye ofanayo kulobubusuku.” Ukuba omunye emuva lapho ubezothi, “UWilliam Branham, wayeyishinga langempela,” niyabo, ngoba ngazalwa nguCharles no-Ella Branham. Emvelweni yabo ngangiyisoni, ngafika ezweni, umqambimanga, nayoyonke imikhuba yezwe yayilele kimi ngqo. Kodwa phansi phakathi lapho, futhi, kwakukhona enye iMvelo ekhona, niyabo, emiselwe ngaphambili, yayiphakathi lapho ngoNkulunkulu. Kuwo lomzimba ofanayo, niyabo, izimvelo ezimbili phakathi lapho.

<sup>46</sup> Awu, ngaphakela eyodwa kuphela. Lapho ikhula, ngangikhulumisa okwengane, “Dad-da.” Into yokuqala uyazi, ngiba umqambimanga, ngiba yikho konke okunye lesi yisoni, ngoba ngakhula ngaleyondlela. Kodwa phansi phakathi lapho kwakukhona ichashazana lokuPhila ngaso sonke isikhathi.

<sup>47</sup> Ngangivamise ukukhumbula, ngisengumfanyana... (Ngiyethemba anginibambezele isikhathi eside kakhulu. Kodwa ngokwazi...) Ngihlezi phandle e...o—osebeni lomfudlana, futhi ngihlale lapho futhi ngiqalaze ngesikhathi sasebusuku. Ubaba noma, sebahamba manje baya ekuphumuleni kwabo. Futhi ngalezozinsuku babeyisoni, kwakungekho-buKristu emakhaya akithi nhlobo. Futhi, o, he, bephuza, namaphathi, futhi beqhubeka; kwangigulisa, ngithathe isiketeketete sami—sami nenja yami ngiye emahlathini, ukuyohlala ubusuku bonke. Ngesikhathi sasebusika ngangizingela ize yedlule iphathi, mhlampe sekukhanya ekuseni. Ngifike ekhaya, ingakapheli, ngicambalale phezulu eshede ngilale, ngilinde ukukhanya kuqhamuke.

<sup>48</sup> Bese-ke ngicabanga ukuthi kanjani izikhathi, bese-ke ngiphandle lapho ngesikhathi sasehlobo, ngithathe izinduku zami bese ngizibeka phansi ukwenza isisitha-moya esincane, lapho uma linile; ngilale lapho futhi ngibe nezixobo ezixunyekwe emanzini, ngidoba;inja yami endala eyigqalashu ilele lapho. Ngiyothi, “Awubheke lapha. Uyazi, ebusika obedlule

ngakhempa khona lapha ngobunye ubusuku, ngakha umlilo khona lapha ngenkathi ngilinde inja yami endala lapha esihlahleni, futhi nganginomlilo lapha. Lalikhithika iqhwa amayintshi amahlanu ukujula emhlabathini. Kodwa, mbali encane, uvelephi na?” Niyabo? “Awu, futhi kuphi la obungavela khona na? Ubani ophumela lapha futhi waktshala na? Futhi yiyiphi indlu yengilazi yokumilisa izithombo abakukhipha kuyo na? Noma—noma kuyini ngakho, ubungavelaphi na?” Niyabo? Leyombali encane, ngiyothi, “Ngani, lalikhithika iqhwa, nakho konke, futhi ngakha umlilo phezulu lapha. Ngaphandle kwento engumsuka weqeqeba lamakhaza, kwakukhona into engumsuka wokushisa ilele lapha phezu kogodo olukhulu oludala lapho engakushisa khona. Futhi nokho wena ulapha, futhi uyaphila. Ubungavelaphi na?”

<sup>49</sup> Kwakuyini na? Kwakukhona omunye uWilliam Branham. Niyabo? Indawanyana yokuPhila okuPhakade phansi lapho, evela e—e—ezizukulwaneni zokhalo lukaNkulunkulu, iZwi likaNkulunkulu elabekwa phakathi lapho. Ngamunye wenu ningacabanga izinto ezifanayo. Niyabo, Lalisebenza.

<sup>50</sup> Ngase-ke ngibheka phezulu ezihlahleni, ngase ngicabanga, “Cembe, ngikubonile uwa ngonyaka odlule, futhi ubuyelelani lapho futhi na? Ubuvelephi na? Yini eyakuletha lapha na?” Niyabo, Kwakuyilokho-kuPhila okuPhakade kusebenza emzimbeni.

<sup>51</sup> Manje, kwase kuthi ngeliny’ilanga lapho ngisahamba ngiqhubeka, leloPhimbo likhuluma, “Ungalokothi ubheme, uphuze, nokunye nokunye.” Nabafo abasha nabo bakhula. Niyabo, kukhona Okuthize okwakunyakaza.

<sup>52</sup> Kepha nokho khonamanjalo ngabheka phezulu, ngase ngithi, “Angisiyo indodana kaCharles noElla Branham. Kukhona Okuthize okubizayo.” Njengokhozi lwami oluncane, “Angisiyo inkukhu. Kukhona Okuthize phezulu ngaleya, ndawo ndawo. O Jehova oMkhulu, noma ngabe UnguBani, vula! Ngifuna ukuza ekhaya. Kukhona Okuthize kimi, okubizayo.”

<sup>53</sup> Khona-ke ngazalwa ngokusha. Lokho kuPhila okuncane kwakulele lapho, ukuphila kwamanzi kwathelwa phezu kwaKho, kwase-ke Kuqala ukumila. Manje, lokho kuphila okudala kwathethelelwa, kwafakwa olwandle lokukhohlwa lukaNkulunkulu, ukuba kungaphinde kubuye kukhunjulwe kumelene nami. Niyabo? Manje simi silungisisiwe (njengokungathi asikaze sone) eBukhoni bukaNkulunkulu.

<sup>54</sup> Ngakho nxa siza etafuleni leNkosi, sifanele size ngenhlonipho, uthando nokuhlonipha, lokuthi “Buka ukuthi ngabe sikuphi ukuba bekungenganxa yaKhe.” Niyabo? Buka ukuthi ngabe kukuphi . . .

<sup>55</sup> Ngakho-ke, uPawulu, ngiyacabanga, ekushoni lokhu, “Ngakho-ke, nxa nibuthana ukuba nidle, anolinda omunye.”



Lokho kungukuthi, amany'amazwi, linda nje imizuzu embalwa, ukhuleke, uzihlole. Futhi uma wazi ukuthi umfowenu uphakathi lapho, esezokwenza nje into eliphutha, noma okuthize, futhi umkhulekele, futhi. Niyabo? Niyabo, "linda omunye," linda umzuzu nje, khuleka. Uma kukhona okuzwayo phakathi kwakho noma okuthize, unga—ungakwenzi—ungakwenzi, hamba ulungise lokho, kuqala. Niyabo? Hamba uqondise lokho, kuqala, ngoba sifuna ukuza lapha nje simsulwa njengoba singaba njalo, nemicabango yethu ngomunye nomunye nakuNkulunkulu, nakulowo nalowo, bese-ke siza ekuhlanganyeleni sizungeze etafuleni leNkosi. Niyabo?

<sup>56</sup> Futhi senza lokhu ngenxa yokuthi sinika Yena ukubonga, naphakathi komunye nomunye. Sidla isinkwa phakathi kwalowo nalowo, siphuza iwayini phakathi kwalowo nalowo, njengeGazi laKhe neNyama yaKhe.

<sup>57</sup> "Uma ningadli inyama yeNdodana yomuntu futhi niphuze iGazi laYo, aninakuPhila kini." Niyabo? Niyabo, yilokho okwashiwo yiBhayibheli. Uma ningakwenzi, akukho kuPhila. Niyabo? Khona-ke wena, ngokufana, ukhombisa ukuthi unamahloni ukuzibandakanya njengomKristu, ngenxa yokuphila okuphilayo. Futhi-ke ngempela lokhu ukuhlala obala kwamaqiniso. Khona-ke uma ungakwenzi, awunakho ukuPhila. Uma ukwenza ngokungafanele, unecala lomzimba weNkosi.

<sup>58</sup> Into efanayo embhaphathizweni wamanzi. Uma sithi, "Sikholwa kuJesu Kristu, Wasisindisa esonweni, futhi sibhaphathizwa eGameni likaJesu Kristu," ngani, siletha—siletha ihlazo kuYe, senza izinto ezingalungile futhi si—siyodingeka sikhokhe ngalokho. Futhi eny'into, nxa senza lokho, sizama ukuzisho enye into sibe senza enye.

<sup>59</sup> Yileyo inkathazo yethu namhlanje. Engicabanga ukuthi. . . Ngithi "thina," mina, nebandla iNkosi uNkulunkulu engivumele ngikhulume kulo kulamahora okugcina, esikholwa ukuthi sisesikhathini sokuvala. Sikholwa ukuthi uNkulunkulu usiphe uMlayezo. Umiswe nguNkulunkulu, Ufakaziswe nguNkulunkulu, Ukhonjiswe nguNkulunkulu. Manje sifanele size kuYe ngenhlonipho nangothando, nango—ngobumsulwa benhliziyo nengqondo nomphefumulo.

<sup>60</sup> Niyazi, ihora lizovela masinya lapho—lapho khona phakathi kwethu kuzoba. . . uMoya oNgeweze uzokhuluma uphumisele njengoba Wenza ku-Ananiya noSafira. Khumbulani, niyabo, lelohora liyafika. Niyabo? Futhi si. . . Manje, kukhumbule nje lokho, niyabo, ukuthi uNkulunkulu uzohlala phakathi kwabantu baKhe. Yilokho Afuna ukukwenza manje.

<sup>61</sup> Singawemukela uMlayezo, nje ngokuthi. . . Ukuba bengiyinsizwa futhi—futhi ngifunisisa unkosikazi, futhi ngimthole unkosikazi, ngithi, "Uphelele nje. UngumKristu. Uyinenekazi. Uyikho konke lokhu, nginokwethemba."

Akunandaba ukuthi ukwethemba okungakanani, ukuthi ngicabanga ukuthi muhle kangakanani, ngifanele ngimemukele, ufanele angemukele; niyabo, phezu kwalezizifungo.

<sup>62</sup> Awu, kuyinto efanayo esiyitholayo nguMlayezo. Siyawubona ukuthi Uqinisile. Siyambona uNkulunkulu eqinisekisa ukuthi Uqinisile. Uqinisile ngokupheleleyo. Unyaka nonyaka, unyaka nonyaka, Uqhubeka uqinisile, uqhubeka uqinisile. Konke Okushoyo, kwenzeka nje nse ngendlela Asho ngayo. Manje, siyazi ukuthi Uqinisile, kodwa, niyabo, ungakwenzi ngesimo sokubheka ngobuhlakani. Uma wenza, unenkolo eyisekeni. Niyabo? Asiyifuni inkolo eyisekeni, into ethize esike yaziwa omuny'umuntu futhi siphila ngo—ngobufakazi babo.

<sup>63</sup> Njengoba ngikholwa ukuthi kwakunguJesu owathi kuPilatu, okuthize, igama ebengilicabanga, futhi Ushilo lapho emizuzwaneni embalwa nje eyedlule, “Ubani owakutshela lokho na?” Noma, “Ngabe kwembulwa kuwe na? Wazazi kanjani lezizinto na?” ngamany'amazwi. Angisazi nje ukuthi igama yiliphi manje, kade ngagcina ukulifunda, kodwa, “Waku—wakwazi kanjani lokhu na? Ini? Kanjani? Ubani owembula lokhu kuwe na?” Mayelana naYe eyiNdodana kaNkulunkulu. “Ubani owakwembula kuwe na? Ngabe wakutshelwa yindoda ethile lokho na? Noma,” njengoba uJesu asho, “ngabe nguBaba waMi eZulwini okwembulele khona na?” Niyabo? Niyabo? “Wakufunda kanjani, isekeni noma ngabe kuyisambulo esiphelele esivela kuNkulunkulu na?”

<sup>64</sup> Ngabe lesisidlo siyinto ethize nje engiyikhuphukelayo, umyalo, uthi “Awu, bonke abanye thatha lokhu, nami futhi ngizokwenza”? Kuyisambulo ukuthi ngiyingxenye yaKhe futhi ngiyingxenye yenu, futhi ngiyanihanda futhi ngiyaMthanda, futhi sithatha lokhu ndawonye njengomfanekiso wothando lwethu kuNkulunkulu, nothando lwethu nenhlanganyelo komunye nomunye.

<sup>65</sup> Manje ngifuna ukufunda okunye emBhalweni. Bese-ke ngiqagele...Kuphi la o...Noma ngabe yiyiphi indlela uMfowethu Peary ayifisayo namhlanje. Ngifisa sengathi ubungawufunda kanye nami, uma unalo iBhayibheli lakho. KwabaseKorinte bokuQala, i—isahluko se 11, futhi siqale ngevesi lama 23.

<sup>66</sup> Bese kuthi-ke futhi, etabernakele lethu, besihlala njalo sikugcina lokhu nokugezana izinyawo, njalo, ngoba kuyahambisana ndawonye. Ngikholwa ukuthi umfowethu umemezele ukuthi “NgoLwesithathu ebusuku” ngenxa yezixuku futhi aninayo eyanele uku...indawo ukungenisa abantu ukuba kugezwane izinyawo, bazokugcina—gcina ngaloluLwesithathu ebusuku.

<sup>67</sup> Manje, ivesi lama 23 lesahluko se 11 sabaseKorinte bokuQala, lalelani kuPawulu manje. Manje khumbulani, futhi

nikugcine engqondweni lokhu, abaseGalathiya 1:8, “Uma thina noma ingelosi evela ezulwini enishumayeza ivangeli eliphambene,” (kunaleliVangeli ayelishumayelile) “mayibe ngoqalekisiweyo.” Niyabo?

*Ngokuba mina ngakwamukela eNkosini lokho nenganinika khona, Ukuthi iNkosi uJesu ngalobobusuku akhashelwa ngabo wathabatha isinkwa:*

*Wabonga, wasihlephula, . . . wathi, Thabathani futhi nidle: lokhu kungumzimba wami, ohleshulelwe nina: lokhu kwenzeni ukuba ningikhumbule.*

<sup>68</sup> Manje, ake ngime khona lapha, ukuthi: kodwa ukuthatha umzimba weNkosi uJesu Kristu kulesisidlo, akusho lokho ukuthi isidlo singumzimba *wangempela* kaKristu. Lelo yiKatolika. Angikholwa ukuthi lokho kunjalo. Ngikholwa ukuthi kuphela kungumthetho uNkulunkulu awenza nathi, niyabo, akusiwo umzimba wangempela. Yi . . . Manje, eqinisweni wucezwana lwesinkwa ikosha. Kungumthetho nje.

<sup>69</sup> Kanjalo angikholwa futhi ukuthi umbhaphathizo kaJesu Kristu (eGameni likaJesu Kristu) emanzini uyazithethelela izono zakho. Angikholwa ukuthi wena . . . Ngiyakholwa ukuthi ubungabhaphathizwa usuku lonke . . . Manje, ngiyazi ukuthi kukhona mhlampe abantu abahlezi lapha abavela ebandleni labaPhostoli, ngiqonde, noma ibandla i-United Pentecostal, abafundisa lokho. Kodwa, niyabo, a—angikholwa ukuthi amanzi athethelela izono. Noma, uma kwakunjalo, khona-ke uJesu wafela ize. Niyabo? Ngikholwa ukuthi kuphela kungumthetho kaNkulunkulu, niyabo, ukukhombisa ukuthi uthethelelwe. Kodwa ukubhaphathizelwa ukuphindukuzalwa, qhabo, a—a—angikukholwa lokho. Angikholwa ukuthi amanzi athethelela izono.

<sup>70</sup> Kanjalo angikholwa futhi ukuthi lesisinkwa newayini ikhona into okuyihlanganisa nawe, kuphela ukugcina umthetho uNkulunkulu asimisele wona ukuba siwenze. Niyabo? Kunjalo. Ngikholwa ukuthi umbhaphathizo wamanzi uyinto efanayo. Ngikholwa ukuthi kuyasiphoqa ukuba siwenze, ukuthi Ukwenze konke kube yisibonelo sethu. Futhi Wenze lokhu kube yisibonelo sethu. Futhi Wageza izinyawo kube yisibonelo sethu.

<sup>71</sup> Manje, “Kanjalo,” ivesi lama 25:

*Kanjalo wathabatha nesitsha, futhi emva kokudla kwakusihlwa, wathi, Lesisitsha siyisivumelwano esisha egazini lami: lokhu kwenzeni, ngezikhathi zonke enisiphuza ngazo, ukuba ningikhumbule.*

*Ngokuba njalo . . . (Khumbulani manje!) . . . Ngokuba njalo nxa nidla lesisinkwa, niphuza lesisitsha, nimemezela ukufa kweNkosi ize ifike. (Kuze kube nini na? “Ize Ifike!” Niyabo? Niyabo?)*

*Ngakho-ke ozakudla lesisinkwa, aphuze lesisitsha seNkosi ngokungafanele, unecala lomzimba negazi leNkosi.*

<sup>72</sup> Ake ngime umzuzu nje. Isizathu asho lokhu, niqaphelile kwelinye ivesi lapha, esinye isahluko, ukuthi wathi, “Ngiyaqonda nxa ni—nxa nibuthana niyadla, nize ngisho nidakwe etafuleni leNkosi.” Abasiqondanga ngokuyikho, niyabo. Babevele baminze nje phakathi, niyabo. Njengoba nje abantu benza namhlanje, baphile nje noma yiluphi uhlobo lokuphila futhi basithathe. Niyabo? Wathi, “Ninawo amakhaya okudlela, niyabo. Kodwa, lona ngumthetho esifanele siwugcine, niyabo.” Manje:

*Kodwa umuntu akazihlolisise, khona-ke akadle isinkwa, aphuze isitsha.*

*Ngokuba odlayo aphuze ngokungafanele, uzidlela aziphuzele icala, uma engawahlukanisi umzimba weNkosi. (Niyabo?)*

<sup>73</sup> Uyini na? UngumKristu, uphila phambi kwawo wonk'umuntu njengomKristu. Futhi uma uthatha lokho futhi ungaphili njengomKristu, awuwehlukanisi umzimba weNkosi. Ubeka isikhubekiso endleleni yomuny'umuntu, niyabo, njengoba bekubona uzama ukwenza lokho futhi-ke ungakuphili okufanele ukuphile. Niyabo, awuwehlukanisi umzimba weNkosi. Manje kuqaphele ukuthi ku...ukuthi isiqalekiso sakho siyini:

*Ngenxa yalokho baningi phakathi kwenu ababuthakathaka nabagulayo, nabaningi balele. (Ukuhunyushwa okuyikho kwalelogama, Mfowethu Pearry, ngukuthi “bafile.” Niyabo? Niyabo, “abaningi bafile.”)*

*Ngokuba uma si—ngokuba uma besizahlulela thina, besingayikwahlulelwa. (Niyabo, uma sizahlulela thina asiyikwahlulelwa. Niyabo?)*

*Kepha nxa sahlulelwa, siyalaywa yiNkosi, ukuze singalahlwa kanye nezwe. (Niyabo, kungekho-kunamathelana nezwe.)*

*Ngakho-ke, bazalwane bami, nxa nibuthana ukuba nidle, anolinda omunye. (Niyabo?)*

*Uma omunye elambile, akadle ekhaya; ukuba ningabuthaneli ukulahlwa. Kepha okuseleyo ngizokulungisa mhla ngifikayo. (Niyabo?)*


<sup>74</sup> Manje, ngamany' amazwi, ungafiki nje usithathe njenge... Njengoba ngishilo esikhashaneni esedlule, mayelana nokuthi amaJuda, umhlatsheho wawo, a... Wawumangalisa, wanikezwa nguNkulunkulu, kodwa wafika endaweni lapho bengawenzanga

khona ngobuqotho nenhlonipho nangokuhleleka, khona-ke uphenduka nje i . . . uphenduka i—iphunga elibi ekhaleni laKhe.

<sup>75</sup> Manje, into efanayo injalo ngokuza kwethu ukuthatha iSidlo sakusihlwa seNkosi, ukuthi, sifanele size sazi ukuthi senzani. Njengoba nje nxa uyongena emanzini ukuba ubhaphathizwe eGameni likaJesu Kristu, uyazi ukuthi wenzani, ubeka phezu kwebandla lokho uNkulunkulu akufake kuwe, uKristu.

<sup>76</sup> Nxa sithatha lokhu, kuyakhombisa ebandleni, ukuthi, “Ngilikholwa lonke iZwi likaNkulunkulu. Ngikholwa ukuthi UyiSinkwa sokuPhila esivela kuNkulunkulu siphuma eZulwini. Ngikholwa ukuthi lonke iZwi Alishoyo liyiQiniso. Futhi ngiphila ngaLo, ngokwazi kwami konke, uNkulunkulu engumaHluleli wami. Ngakho-ke, phambi kwabafowethu, phambi kodadewethu . . . A—angithuki, angiqalekisi, angizenzi lezizinto, ngoba ngiyayithanda iNkosi, neNkosi iyakwazi futhi iyangifakazela. Ngakho-ke, phambi kwenu, ngithatha inxenye yomzimba waKhe, ukwazi ukuthi angilahliwe kanye nezwe.” Niyabo, nakho la ukhona, khona-ke kuyisibusiso.

<sup>77</sup> Futhi, khumbulani, benginganikeza ubufakazi obuningi ngalokhu, lapho engike ngakuthatha khona lokho futhi ngakuchaza egumbini labagulayo, futhi ngababona bephulukiswa.

<sup>78</sup> Khumbulani, ngenkathi u-Israyeli ethathe umfanekiso walokhu, bahamba iminyaka engamashumi amane ehlane nezingubo zabo azizange zize ngisho ziguge, futhi baphuma bengenaye noyedwa obuthakathaka oyedwa—oyedwa phakathi kwabo, nabantu abayizigidi ezimbili njengomfanekiso walokhu. Awu, siyokwenzenjani-ke iSifanekiso na? Uma umzimba wesilwane somhlatshelo wabenzela lokho, uMzimba kaJesu Kristu-ke, u-Emanuweli, uyosenzelani na? Asihloniphe nje lapho siza. Asihloniphe ngakho konke esikwaziyo ukuthi kanjani, ukuba size. 

*ISIDLO ZUL65-1212*  
(Communion)

LomMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngeSonto kusihlwa, ngoDisemba 12, 1965, eTucson Tabernakele eTucson, e-Arizona, U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

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