

INDAWO KATHIXO EKUPHELA

KWAYO ENIKEZELWEYO

YOKUNQULA



Molweni kusasa nje! Luvuyo ukuba lapha ngale ntsasa. Kwaye siyavuya, sonwabele obu bukhulu ubudlelwana kuzo ezi ngoma ezindala zokholo. Siyakuthanda oko. Aninjalo? Ikhoras u-Amen. Yilonto Ayiyo, u-Amen, yabona. Unelizwi lokugqibela lokuthetha.

² Ndandihleli ngaphaya ndithetha nomhlobo wam omdala, uMzalwana uBrown, ngelixa iingoma ziqhubekayo. Kwaye wathi, “Mzalwana uBranham, andizange ndibone de kwayizolo, oko ubuthetha malunga nako.” Wathi, “Ukuba abantu banokufika nje koko uthetha ngako,” wathi, “sonke isithintelo siyakusuka endleleni.” Oko kunjalo ngqo. Injalo lonto. Injalo ngqo. Ukuba nje unako ukuyiqonda Yona, ungayibamba Yona. Yabona?

³ Ekuthetheni nomhlobo wam omncinci, u-Ernie Fandler. Ndiyaqikelela abanye benu kuqhagamshelo bayakumkhumbula u-Ernie, indlela awaguqulwa ngayo, indlela awakhokelelwa ngayo eNkosini. Akathethi siNgesi sihle, okanye ndingathanda ukuba aze atsho ilizwi. Kwaye uba no *we's* no *W's* bakhe bonke bexutyani siwe. Wayendibuza ukuba ndiyakhumbula ixesha eShawano apho ahlala khona. Kwakukho indoda eyafela kanye emhlanganweni, yawela ngaphaya esitulweni sayo yafa, umLutere. Sazolisa wonke umntu. Ndathetha iLizwi leNkosi phezu kwayo, yabuyela ebomini, yabuyela kanye kuyo. Abazange bagqithe kokuya, bafuna sibuyele kwakhona.

⁴ Ndiyaqonda ukuba iFrance, ngale ntsasa, kukho abangcono kunamawaka amabini amadoda amaFrentshi akwintsuku eziliqela zokuzila ukutya ukuze sizise uMyalezo eFrance ngesiFrentshi. Isizwe sonke samaProtestanti, indawo yeProtestanti yesizwe saseFrance. Kwaye ke thina . . .

⁵ Iyaqalisa nje ukudubula ngoku, nje ukuqalisa, ikhasi liyazihlubula ukuze ingqolowa ibe nokulala phaya ngoku. Yabona? Ke qhubeka nje uhlonipha, qhubeka uthandaza. Yabona? Khumbula, “Abo balindela eNkosini, bayahlaziyeka emandleni.”

⁶ Ngoku, kukho . . . Bendi . . . ndibabudalana, ndacinga, “Ingaba ndi . . . Ingaba kuyakubakho enye imvuselelo, ndiyakubona elinye ixesha?” Kwaye khumbula nje,

ukusuka entshona kuyakuza umkhweli wehashe elimhlophe. Siyakukhwela kule ndlela kwakhona. Injalo lonto. Kwamsinyane njengoko siba ngabalungelayo. Sisithembiso, uyabona.

⁷ Ngoku, ndifuna ukuthi kuMzalwana uLeo... Bendithetha malunga ngoMzalwana uWood phezolo, umntwakwabo ekubeni elapha. Mzalwana uLeo, ukuba wena neqela elincinci eliqhagamshelayo phezulu phaya ngale ntsasa; Dade uMercier, utata wakho ulapha. Ndimbonile phezolo. Ukhona apha esakhiweni ndaweni ithile, kwaye ukhangeleka ephilile kwaye elityendyana.

⁸ Ngentsasa awaphiliswa ngayo phezulu emnqubeni, kwakukho ezimbini iingxaki zomhlaza, besifa ngenene, kwaye zombini zaphiliswa. Kwaye utata wakhe, indoda endala kuhlaselo lwentliziyo, yaziswa eluzukweni lukaThixo. Kwaye isemhlanganweni apha ndaweni ithile. Andinakho ukuyibona phakathi kwesihlwele ngoku, kodwa ibilapha phezolo.

⁹ Umbuliso kuni nonke ngokunqumleze ilizwe; apha kule imangalisayo indawo, yeLife Tabernacle eShreveport, kunye nesizele ntl' isihlwele sesikolo seCawa. Niyazi, ukuba bendihlala apha eShreveport, hayi ukutsho kwanto ngokuchasene nabani, kodwa lena ibiyakuba yindawo ebendiyakuza ebandleni kuyo, kanye apha eLife Tabernacle. Eli asilohlelo. ILife Tabernacle, yona namhlanje, ngumnquba ongaphandle kubuhlelo. Baphuma ehlelweni ngokuba bankela mna kunye nalo Myalezo ndiwushumayelayo. Umzalwana uJack Moore, umzalwana nomhlobo wam, wathatyathwa emahlelweni ngokuba wazoyamanisa nam. Kwaye ke ndicinga ufanele ukunconywa. Injalo lonto. UThixo amsikelele. Kwaye phakamisela izandla zakhe phezulu emthandazweni, kwaye ukholwe kunye naye.

¹⁰ Kwaye ngoku Dade uMoore, andimboni nakweyiphi indawo, yena... Ewe, emva apha. Ebekhangeleka ngathi yintwazana encinci ihleli khona ngaphaya ngale ntsasa, konke oku kunxitywa, kutsha, nokukhangeleka njengesinxibo se Pasika. Kwaye i-ikhangeleka njenge... UMzalwana uJack akazange amazi kwa yena buqu. Ngoku, Dade uMoore.

¹¹ Ngokuqinisekileyo siyamkhumbula u-Anna Jeanne noDon, kunye nabo bonke. Ndiyavuya ukudibana noMzalwana uNolan, wayengomnye wabalingane apha.

¹² NoMzalwana u-Ernie, ndimbuzile izolo ukuba uyakumcula laa *Amen*. Ndinayo kushicilelo, kwaye ndiyonakalisile into nje ngokuyiphinda ukuyimamela, *Amen*. Ndiyacinga unezwi lokuya; lahlula onke amanye awo. Kwaye uJudy omncinci, ndimqaphele; ababini, bakhangeleka kanye nje ngomntakwe nonomdade. Abakho njalo? Bangumyeni nomfazi. Khangela kubo ngamnye, jonga kutheni bakhangeleka nje ngokuchanekileyo. Yabona? Kwaye ngenene esithandekayo

esincinci isibini. Oko ku, niyazi, oko ku. . .UMzalwana uPalmer osandula ukukhwela amanyathelo egolide, leya yintombi yakhe nomkhwenyana. Kwaye okuya ku. . .Ngokuqinisekileyo uligalelo kuqeqesho lwakhe olulungileyo lomntwana. Kwaye unabanye futhi, abatshate abalungiseleli ngokunjalo, kwaye aba ngabavangeli kwaye besemadlweni abo, kunye nabanye. Ke kuhle kakhulu.

¹³ Andimbonanga uDade Palmer. Ngokwenene, andazi nokuba ndiyakumazi ukuba ndiyambona, okanye hayi. Yena, mhlawumbi, undaweni ithile (kakade) emhlanganweni. Emva ngasemva; uThixo akusikelele, Dade Palmer.

¹⁴ Intliziyo yam iyashukuma lonke ixesha ndicinga ngayo. UMzalwana uPalmer wayesandula ukukhwela amanyathelo nangoko, imizuzu embalwa, ndade ndafumana umyalezo wokuba umkile. Bendingakwazi nje ukuyikholelwa. UBilly undibizile, kwaye umntu othile uye wafumanisa. . .kwaye bebesazi. Sasingabathandekayo kangako abahlobo, kwaye ukwazi ukuba wayemkile, ibidlikidla ngenene. Kodwa sonke kufanele sihambe, kungakhathaliseki ukuba singobani, kufanele sihambe ngamnye ngamnye. Kodwa kukho into ekuphela kwayo, “Masive isiphetho somba wonke: Yoyika uThixo kwaye ugcine imimiselo Yakhe, kuba oku yimfanelo ezeleyo yoluntu lonke,” Imizekeliso 12.

¹⁵ Ngoku, andinaxesha lininzi lesi sifundo sesikolo seCawa, kwaye ndisisitshoto.

¹⁶ Yitsho, uMzalwana uPeary Green wenze into elungileyo. Undivile ndisitsho, phezolo, “Ndikhumbula intwana encinci yenwele zam yokundigcina. . .” Wabiza phaya kwaye wazama ukwenza umntu ayibhabhise ayizisise kum. Ndathi, “Usemva kwexesha kakhulu, sele ndisisitshoto.” Ndizamile iminyaka ukufumana ukuphumelela okuthile, kodwa xa ndafumana okuya, yayinyanga. Kodwa ndiyilibele ngeli xesha, ke kancikane ndisisitshoto. Ke ndinyamezeleni, ukuba niyakukwenza, ekuthetheni.

¹⁷ Ngoku, bangaphi abathanda isikolo seCawa? Owu, bethu, injalo lonto. Yinto elungileyo ukuthumela abantwana bakho kuyo. Hayi, mandikulungise oko, into elungileyo ukuzisa abantwana bakho; uze nawe. Bangaphi abayaziyo indlela isikolo sethu seCawa sasisukaphi kuqala? Sasisuka phi? ENgilane. Sasibizwa ntoni kuqala? *Isikolo esidlakadlaka*. Injalo lonto, sasibizwa “Isikolo esidlakadlaka.” Njengoko ndilibele igama lendoda ngoku eyasisekayo. Yayingubani, igama layo? [Umntu othile uthi, “Robert Raikes.”—Mhl.] Injalo lonto, ngokuchanekileyo injalo. Kwaye wafumana abafu abancinci wabasusa esitratweni (bedlakadlaka, kwaye bengenandawo yokuya, bebabi kakhulu), waze wabazisa kwaye waqalisa

ukubanika izifundo kwiBhayibhile. Kwaye yakhula ukuya kwenye yezinkulu iziluleko zebandla, phantse, namhlanje, isikolo seCawa. Kulungile ukuya kuso. Qiniseka ukuza, zisa abantwana bakho. Ndiyacinga umnquba apha unabafundisi ntsapho, amagumbi axhotyisiweyo, iminyaka, nanjalo njalo. Kwaye nina baguquki abatsha abasandula kuza kuKristu, landelani uMyalezo; yizani apha kwiLife Tabernacle, kwaye bayakunenzela okulungileyo.

¹⁸ Ngoku, ngobubusuku sizakuba nowohlobo lwakudala umgca wokuthandazelwa. Sizakuthandazela nje abagulayo ngendlela ebesiqhele ngayo, uMzalwana uJack noMzalwana uBrown.

¹⁹ Ndiyakhumbula ndibona uMzalwana uBrown ezama ukunikeza loo makhadi okuthandazelwa, kwaye indlela yena ekubeni engumlungiseleli ngokwakhe... Kwaye ngaloo mihla, kumbutho thina esi... bafaka uxinezelelo kuye, niyazi, “Ndi—ndingumzalwana wakho,” kule nto, uyazi. “Kufanele undenze ndibe phaya.” Owu, ngokuqinisekileyo waba nexesha elinzima, kodwa wahlala nje enyanisekile nje ngokunyaniseka kunokuba njalo. Umzalwana uBrown uyelungileyo indoda. Kwaye ke siyamthanda.

²⁰ Kwaye njengoko ndibona sonke kuthi, abathathu bethu befikelela... bechwechwela ekugugeni, isiphelo. Iyakuba yinto embi kakhulu ukuba asiyifakanga ngaphakathi kwethu lanto inkulu, oko sikwaziyo ukuba yiNyaniso. Silungiselela nje ukuguqela emva ngenye yezi mini, emva kubutsha bobufana bethu kwakhona, apho kungasayi... imizimba yethu imiliswa ngakumbi, isenziwa ekufanekisweni kunye naYe ukuze ime. “Kuba xa lomnquba wasemhlabeni wokuhlala kwethu uthi uchithwe, kukho omnye olindileyo.”

²¹ Kwaye indawo enombulelo ngayo, sihlobo esithandekayo, yokuba ethandekayo iNkosi uYesu... Nina bandithembayo ekubeni ndinixelele iNyaniso; ethandekayo iNkosi uYesu, ngenye intsasa malunga nentsimbi yesibhozo, yandenza ndabona elaLizwe. Ngoku, yayinge—yayingengombono; kodwa andifuni kukutsho oko. Nantoni ekwakuyiyo, yayingenene nje njengoko ndithetha kuni apha. Ngoku, ndazibona iimbuso zabo bantu, kwaye bendingenakho ukubaqonda, babeguqukele emva kubutsha kwakhona. Kwaye babengenene nje njengoko... Bendiyakubamba izandla zabo nezinto. Nje ngokuyinene...

²² Kwaye yandinceda, ngokuba ndandiqhele ukuba nembono: xa umntu efile, nje umphefumlo wabo uphumile. Kodwa ngoko xa Wacaphula oko kum, okokuba “Ukuba lo mnquba wasemhlabeni wokuhlala kwethu uthi... sele sinawo omnye.” Yabona? Kwaye sifanele sibe nento yonke kwizithathu, ukwenza ingqibelelo. Yabona? Kwaye kukho umzimba omnye apha, ngoko laa mzimba phaya ntoleyo engu—umzimba wezulu, kuze emva koko umzimba ozukisiweyo eluvukweni.

Yabona, oko kwenza igqibeke. Yabona? Ke iyi. . . Asiyontsomi, asiyombono, asingomoya. Yindoda nomfazi njengoko ninjalo, kanye ngokuchanekileyo.

²³ Kwaye ngoko, kwiminyaka eyagqithayo, ndibone imimango yabalahlekileyo, kwaye ndandiphaya. Ndiyakuxelela, sihlobo, njengendoda endala, mandikucenge ngoku, ukunqumleza isizwe ngale ntsasa, ungaze ufune ukubona laa ndawo. Akukho ndlela konke konke endinoku. . . ukuba bendingumzobi ekunye nosiba lokuzoba bendingenakuzoba umfanekiso. Njengomlungiseleli, andinakuyicacisa kuni. Ukuthetha ngesihogo ekubeni yindawo evuthayo, ingamawaka ukuphindwaphindwa ukuba mbi kunoko, okubi kakhulu okuhamba naso.

²⁴ Kwaye iZulu. . . okanye le ndawo, naphina apho yayikhona, andiyazi mandiyibize ntoni. Ubhekiselela kuyo phaya njenge “miphefumlo phantsi kwesi bingelelo.” Kodwa xa yayilapho, andizange. . . Akukho ndlela yokucacisa obungako ubukhulu obukuko. Kukho. . . Ngoku, kufanele nje uthabathe ilizwi lam, ndingumntu nje. Yabona? Kodwa le mibono esoloko isenzeka nje ngokohlobo endinixelele ngako, kwaye niyazi yonke kuyo ibe inyanisile, *oko* yinyaniso kananjalo. Nantoni na oyenzayo, ukuba uphosa yonke into engenye (impilo, amandla, ukubona kwakho, nantoni eyiyo), ungakuphosi oKuya. Akukho nto enokuthelekiswa nayo. Iyi. . . Akukho—akukho gama kulwimi lwesiNgesi, endilaziyo, elinokuyivakalisa. Ukuba ubuyakuthi “gqibeleleyo,” ingaphaya koko; “balaseleyo,” i—ingaphaya koko; “ukubalasele,”. . . Akukho—akukho mazwi endiwaziyo anokuyivakalisa, ngokuba yayinjalo. . . Kwaye emva koko, ukucinga, ayisosiphelo sayo okwakalokunje. Ndacinga, “Mna ndibe ndisoyika ukuza koku?”

²⁵ Ndathi, “Ingaba niyatya?”

²⁶ Wathi, “Hayi apha. Asityi apha, kodwa xa sibuyela emhlabeni siyakwamkela umzimba esityela kuwo.”

²⁷ Kulungile, ndandinakho ukubava ngokuchukumisa. Bona nje babefana *nokuya*. Yabona? Kwaye bona. . . Ndathi, “Kuhle, nine. . .” Owu, ewe, banomzimba. Hayi nje intsomi, ngumzimba. Siyazana. Bonke babendazi, bendanga, izigidi zabo.

²⁸ Ndaze ndathi, “Kuhle, ndifuna ukubona Yena Lowo undizise apha.”

²⁹ Yathi, “Akunakho ukuMbona ngoku, kufanele ulinde.”

³⁰ Ndathi, “Kutheni undifakile. . . phezulu apha?”

³¹ Bathi, “Ubuyinkokheli ebomini.”

³² Ndaze ndathi, “Ingaba Uthetha ukuba bonke ngamaBranham?”

³³ Wathi, “Hayi! Abo ngabaguqulwa bakho kuKristu.” Yabona?

³⁴ Ndabhekabheka, kwaye ngoko bonke ubusuku obunzima, kunye nezilingo, zigqithile, xa ndandinokubona ubuso babo. Umfazi omncinci wabalekela phaya, omnye wabahle kakhulu abafazi, waza walahlela nje ingalo zakhe wandiwola, waze wathi, “Mzalwana othandekayo.” Kwaye xa wagqithayo... Ngoku, wayengumfazi. Ke...Kodwa khona phaya, akusayi kubakho sono. Yabona, amadlala ethu ayaguqulwa phaya. Abasayi kukhulisa abantwana kwakhona, phaya. Yabona? Yabona, konke kunye.

³⁵ Yintoni eyenza umahluko, umzwa. Eso sisizathu ndingakholelwa ekudaniseni emgangathweni. Akukho ndoda...Mna, phambi koThixo kunye neBhayibhile yam, ndiye ndaphila cocekileyo, njengalandlela kubomi bam xa ndandiyinkwenkwe encinci, konke ukuhamba ngobutsha kubudoda bam. Nayiphi intombi endakhe ndaphuma nayo, ndingabuyela emva eMgwebeni kunye nayo. Yabona? Kodwa akukho ndoda, andikhathali ungubani, enokuvumela umfazi (ekwenziweni umfazi) akwange ngokusondele kuwe; ukuba uyindoda esempilweni ngokunyanisekileyo, kukho umzwa. Kodwa yayingekho phaya; akukho madlala. Nonke nilidlala elinye. Yabona? Nje olunyulu, olungakrexezwanga uthando lobudade nobuzalwana, ngaphezulu konokuba ibiyakuba njalo ngawe...nkqu nangawe...ukwanga intombi yakho encinci. Yabona? Intombi yakho, nangona yenziwe...ulibhinqa kwaye wena uliduna. Yabona, ingenza into; kodwa Phaya ayinakho, isono sigqityiwe, konke kugqityiwe. Yabona? Ngenene...nje olwenene, uThando olungcwele.

³⁶ Kwaye ndajonga kula mfazi. Kwakukho...kukhangeleka kuzizigidi zabo phaya, kwaye bonke benenwele ezinde, kunye neengubo ezimhlophe ukuhla. Kwaye—kwaye lo Yena owayethetha nam, wathi, “Akumqondi yena?”

³⁷ Ndathi, “Hayi.”

³⁸ Wathi, “Wayekumashumi alithoba xa wamkhokelela kuKristu.”

³⁹ “Ubabalo olumangalisayo, okunjani ukuvakala kamnandi.” Yabona? Akukho nje indlela yokubanakho ukucacisa into ekuyiyo. Thabatha nje ilizwi lam ukuba niyandikholelwa. Qinisekani ekwenzeni...tshisa yonke ibhulorho yehlabathi emva kwakho.

⁴⁰ Ndiyakholwa ibandla liyaqalisa ukuva uMyalezo, kwaye liyaqalisa ukuqonda. Kodwa, zihlobo, phulaphulani, kufuneka silale eBukhoneni bukaNyana, kufuneka sivuthiswe. Olwethu—olwethu ukholo aluvuthwanga. Ngobukrelekrele siyawuva uMyalezo athe uThixo wasinika, kwaye sibona imiqondiso athe Wasibonisa, kwaye wawungqinisisa ngeBhayibhile, iphaya, kodwa, owu, indlela ibandla elidinga ngayo ukulala eBukhoneni Bakhe lide lithambe, niyazi, kwaye libe mnandi eMoyeni

ukuze lihlanjwe. Ngamanye amaxesha ekuthetheni uMyalezo, uba ngqwabalala, kufuneka uwaphule ngolwahlobo, ngokuba kufuneka uqhoboshe isikhonkwane ukusenza sibambe. Kodwa xa iBandla liYifumana, Abanyuliweyo bayakhutshwa baze bohluwe, ngoko eBukhoni bukaThixo, ndiyayazi iyakuba yinto njengabantu babenjalo phaya xa lisenza uXhwilo lwalo.

⁴¹ Bendizakuthetha ngale ntsasa ku *UXhwilo*, kodwa andinalo nje ilizwi elaneleyo lokuyenza, kwaye ke ndinyamezeleni ithutyana. Into endifuna ukuthetha ngayo, isifundo sika: *Indawo kaThixo Ekuphela Kwayo Enikezelweyo Yokunqula*.

⁴² Ngoku, isesikhulu isiqendwana. Ke masithandazeni ngoku. Kwaye ngaphandle ekunqumlezeni imihlaba ngale ntsasa, naphina apho nikhoyo, qubudani iintloko zenu nje imizuzu embalwa. Yibani ngabanyanisekileyo ngenene ngoku, sisondele eLizwini likaThixo, ntoleyo inguThixo kwimo yombhalo.

⁴³ Mbhali Omkhulu wale Ncwadi, “IyiMbewu,” sifundisiwe, “ukuba umhlwayeli wahlwayela,” utsho ke Umbhali. Ngoku, siyaqonda ukuba imbewu iyakukhula ukuba ikuhlobo olulungileyo lomhlaba. Ke, Bawo, Unganakho ngale ntsasa ukuthabatha imithana enameva namakhakakhaka, nokungakholwa, neengcinga ezithandabuzayo uzikhuphe ezintliziweni zethu; ukuze iLizwi likaThixo libe nokukhula ngokukhululekileyo, linkcenkceshelwe ngoMoya ezintliziweni zethu, ukuze sibe ngabantu bakaThixo. Siphe oko, Bawo. Oko zintliziyo zethu. Hayi kuphela kuthi thina abakuqondileyo oku, kodwa kwanga kungabakhona abanye kwisizwe sonke, intliziyo yomnye ngamnye ivutha luthando nobubele, ukuhamba ukuya kuzama ukuzuza umzalwana olahlekileyo, udade olahlekileyo. Siphe kona namhlanje, Thixo. Sijonge ngokupheleleyo kuWe, kuba unguMkhokeli wethu neNkosi yethu. Ke siyathandaza ukuba Uyakusikhokela eLizwini Lakho namhlanje, kwaye usinike iintsikelelo Zakho. Ngobabalo Lwakho naseGameni Lakho siyayicela. Amen.

⁴⁴ Ngoku, masithathe ukwenzela isiqendwana sethu... Ndifuna ukufunda kwiNcwadi yeDetoronomi, iTestamente Endala, nje ukubeka iSibhalo. Ndinemibhalo embalwa endiyibhalileyo ngokukhawuleza emva kokuba ndibuyile kwisidlo sakusasa kunye noMzalwana uVayle.

⁴⁵ Andizange ndikwazi ukubulela indoda ngaphaya kula hotele... laa venkile yokutyela ngobunye ubusuku, eyahlawulela esethu—esethu isidlo sangorhatya. Umfazi kunye nam nentombi yam encinci sasingaphaya, kwaye xa ndaya kuhlawula ityala lam, umntu othile wayelihlawule. Nokuba yayingubani, ndiyakubulela. Wathi, “Indoda ehleli ekupheleni kwesitulo.” Kakade kwakukho iqela lonke khona phaya esilaziyo. Ngoku, mna... olunye uhlobo lweKickapoo, into ethile enjeya, indawo phandle apho, ivenkile yokutyela esasikuyo.

Enkosi, nokuba yayingubani owakwenzayo okuya. Ngamnye kuni, uThixo anisikelele.

⁴⁶ Ngoku, kwisahluko se-16 seDetoronomi, kukugcinwa kwepasika. Ke sinqwenela ukufunda malunga nemiqolo embalwa yokuqala, eyokuqala emine okanye emihlanu, imiqolo emithandathu apha.

Yigcine inyanga engu Abhibhi, ugcine ipasika... (Oko kuthetha "u-Epreli.")...kuYEHova uThixo wenu: ngokuba kulenyanga yalo Abhibhi uYEHova uThixo wakho wakukhupha eYiphutha ngobusuku.

Uze ubingelele ipasika kuYEHova uThixo wakho, impahla emfutshane neenkomo kuloo ndawo uYEHova aya kuyinyulela ukuba alibeke kuyo igama lakhe... .

Uze udle isonka esingenagwele kunye nayo; imihla yoba sixhenxe uyakudla esingenagwele, isonka—isonka kunye nayo,...ngokuba owaphuma buphuthuphuthu ezweni laseYiphutha: ...ukuze uwukhumbule u—umhla wokuphuma ngawo ezweni laseYiphutha yonke imihla yobomi bakho.

Kwaye akusayi kubakho...sonka singenagwele sibonwe kuni kuyo yonke imida yenu imihla esixhenxe; ze kungabikho ntwana yanyama, oyibingelayo ngokuhlwa ngosuku lokuqala, eba ngumbeko kude kuse.

Akunakho ukuyibingelela ipasika kulimbi isango, akunikayo uYEHova uThixo wakho:

Kodwa kwindawo uYEHova uThixo wakho ayonyulele ukulibeka khona igama lakhe, wobingelela apho ipasika ngokuhlwa, ekutshoneni kwelanga, ngexesha owaphuma ngalo eYiputha.

Ngoku yanga iNkosi ingongeza iintsikelelo zaYo ekufundweni kweLizwi Layo.

⁴⁷ Ngoku, ingaba umboko wokuthetha unokurhithiza kuwo? Phezolo ndivile ibinjalo. Ingaba ninakho ukuva kakuhle, ndaweni yonke? Aninakho ukuva. [UMzalana uBranham ulungisa umboko wokuthetha—Mhl.] Ingaba oko kungcono? Ingaba oku kungcono, ukuthetha ngemiboko ezantsi ngokufana noku? Ndibutshotorhana nje, ke ndimi kufutshane ngale ntsasa ngenxa yeso sizathu, kwaye ndiyathemba ukuba uMzalwana uPeary anganakho—anganakho ukuwufikisa khona phaya. Ingaba ninakho ukuva kakuhle ngoku? Ndinga ilungisiwe. Kulungile.

⁴⁸ Ngoku, iyo-...Into endifuna ukuthetha malunga nayo ngale ntsasa yeyokuba uThixo unendawo ekuphela kwayo apho umnquli anokuhlangana noThixo, indawo ekuphela kwayo. Kuzo izigaba abaninzi bayifunile le ndawo ifihlakeleyo kaThixo, kuzo zonke izigaba. Kwankqu noYobhi wafuna ukwazi

apho Wayehlala khona, “Ukuba ndingaya endlwini Yakhe ndinkqonkqoze elucangweni Lwakhe.” UYobhi wayefuna ukufumana indawo ahlala kuyo uThixo, kuba apho kulapho uThixo nosapho Lwakhe anqulwa ngokumanyeneyo.

⁴⁹ Njengezolo, kumyalezo wayizolo kusasa, siyafumanisa ukuba kukhona okunokwenzeka umntu anqule uThixo elizeni, ngolunyanisekileyo unqulo. UThixo unazo zonke ezi zinto zilungiselelwe thina, kodwa into yayo yile, kufanele siphande ukufumana apho zikhoyo. UPawulos waxelela uTimoti ukuba aphande, kwaye a—abe kwixesha nangaphandle kwexesha, akulungele ukunika i—i—ilizwi okanye... lethemba elalingaphakathi kuye.

⁵⁰ Ngoku, zonke ezi zinto zikhona phaya. Kwaye siyafumanisa... Ngamanye amaxesha ndingathanda ukuza eShreveport apho sibe nje namalunga nesibini okanye isithathu seeveki nje ukuthabatha amashumi amathathu emizuzu ubusuku kwaye nje ekufundiseni, yabona, nje ukuhlala kanye eLizwini, lemijelo yemfihlelo, yabona, apho sinokufumanisa nje indlela yokungena. Kwaye nje uyaqwalasela, ulandela inkokhelo kaThixo, kukho kuphela isitixo esinye kwicango ngalunye. Injalo lonto. Kwaye akukho sitixo simbi, akukhathaliseki sikhangeleka kangakanani njengaso, uThixo akanasitixo esinguvula—konke; sisitixo nje esinye. Kwaye ngoku, kufanele ube naso esa sitixo, okanye icango alisokuze livuleke. Akukhathaliseki unyaniseke kangakanani, futhi akusayi kukwazi kuvula ela cango.

⁵¹ Ngoku, bangaphi ababekhona kwisidlo sakusasa izolo, ngenye intsasa? Kulungile, ndiyacinga abaninzi, ubuncinci amashumi asithoba epesenti enu, okanye ngaphezulu. Ukunika imvela—phi yoku, endizakukutsho, uDavide wayengukumkani othanjisiweyo (umthanjiswa kaThixo), oyena mkhulu ukumkani kaSirayeli owakhe wabakho, ngaphandle kweNkosi uYesu (enguThixo) Lowo Othanjisiweyo. UDavide ngunyana wakhe... okanye uYesu wayenguNyana kaDavide kumlibo, inyama. Kwaye kufanele Ahlale kwitrone kaDavide njengalowo... adle ilifa, njenge—ngenkosana yasoloko isidla ilifa i—itrone kakumkani.

⁵² Qaphela, ngoku, ukuba uDavide ekubeni ethanjisiwe, noko ngentambiso wayenza, waphuma entandweni yeNkosi kunye nayo loo ntambiso; kwaye bonke abantu, hayi ukubaleka ngeSibhalo okanye isitixo sesi sityhilelo, bonke babo bethanjisiwe nabo, bonke, ngokudibeneyo, bekhwaza kwaye bedumisa uThixo ngenxa yento eyayikhangeleka ilungile: ukubuyisela iLizwi likaThixo endlwini kaThixo. Kodwa uDavide wayengukumkani, hayi umprofeti. Yabona? Yena... Kwakukho umprofeti elizweni wokuyenza ngaye, kwaye uThixo akayihlonipha yonke intshukumo ngokuba abazange basebenzise sitixo silungileyo. Ucango zange luvuleke. Kwaye

ngoku sifanele sikhumbule oko, kwaye sigcine oko engqondweni. Kukho is . . . Yonke into kaThixo, inye indlela ethile ekufuneka yenziwe ngayo, kwaye kuyayigqiba. Ngoku, phaya, uThixo wayeneBandla elithile elinye Athi ahlangane nabantu kulo, kwaye Uyakukwamkela kwela Bandla kwaye hayi bandla limbi.

⁵³ Ndikutshilo oku ngokuba ndiye andaviwa ngokuchanekileyo amaxesha amaninzi, kwaye abantu bandixelele . . .

Ndithi, “UngumKristu?”

“NdingumBhaptizi.”

“UngumKristu?”

“NdingumWisile.”

“UngumKristu?”

“NdingumPentekoste.”

⁵⁴ Ngoku, yabona, oko akuthethi nto kuThixo. Uyanyikinyela nje ngesitixo esingesiso. Kodwa sikhona isitixo esisiso, kukho esinye apho uThixo . . . UThixo zange athembise ukuhlangani nawe njengomWisile, okanye njengomBhaptizi, okanye umPentekoste, okanye elinye ihlelo. Akazange nkqu agqale mahlelo, achasene naYe.

⁵⁵ Kula Myalezo mde, ndiyakuwufumana Wona emnqubeni kwakamsinya. Kwaye ngoko uMzalwana uJack uyakuwuva Wona, kuze emva koko nibe nakho ukubona oko nikufuna ukukwenza malunga naWo, kuba Uyakushicilelwa.

⁵⁶ Ngoku, abantu benza ngathi uThixo unyanzelekile nje ukuhlangani nabo kwimiqathango yemfundo yabo ngenkolo. Ngoku, abantu benza njalo. Abasokuze bazimanye nkqu omnye nomnye. ITriniti okanye iPentekoste ayisokuze izimanye naboBunye, nabo aboBunye bengasoze bazimanye neTriniti. UmWisile akasokuze nomBhaptizi, ngokuba omnye ungowomthetho nomnye ngumKalvini, ke abanabudlelwana konke konke. Kwaye bajija iingqondo zabantu zijikeleze kakubi okokuba bade bachasene omnye nomnye.

⁵⁷ Ndiye kuthandaza, ngexesha elithile elidlulileyo, kwigumbi lesibhedlela. Kwakukho inenekazi lilele phaya ligula kakhulu, lisiya phantsi kotyando, babelilindela ukuba life. Elinye inenekazi lilele phaya (Ndabizwa ukuba ndilithandazele.), ndathi kulo, “Ungakhathazeka nje umzuzu ukuba ndingathandaza?”

⁵⁸ Laza lathi, “Tsala laa mkhusane!”

⁵⁹ Ndaze ndathi, “Ndiyaxolisa.” Ndathi, “Nje bendizakuthandaza.”

⁶⁰ Lathi, “Tsala laa mkhusane!”

⁶¹ Ndathi, “Ewe, mama.” Lona nonyana walo behleli phaya, oqhelekileyo omncinci u*Ricky* ukujongeka. Ndaza ndathi, “Kuhle, ingaba akunguye umKristu?”

62 Lathi, “SingamaWisile!”

63 Ndathi, “Kuhle, andizange ndibuze oko, ndibuze ukuba ungu ‘mKristu na.’” Yabona?

64 Laze ke lathi, “Tsala laa mkhusane!”

65 Yabona, ngokuba umntu owayengengomWisile wayezakwenza umthandazo kumfazi ofayo, ntoleyo laliyiyo nalo. Kodwa ngokuba yayingabandakanyeki kumbutho wakhe, lalingafuni kwa ukuyiva okanye libe nento yokwenza nayo. Ukuba oko asingomFarasi, andizange ndimbone omnye!

66 Linda de uve *Umkhondo Wenyoka*. Huh. Kulungile. Ngoku, cinga ngoku ukuba ihlelo labo lelikuphela kwalo elibhalisiweyo kuThixo: “UThixo akasokuze akuve ude ube ngumWisile, okanye umBhaptizi, okanye u—umTriniti, okanye owoBunye,” okanye into ethile enjengaleyo. Akulunganga oko!

67 Kwaye leyo yinjongo yam; kodwa ukuba kukho onjalo u—umnqweno ezingqondweni zabantu nentliziyo zokuba zilunge... andikholwa umfazi wayenza ngokuba... okanye nabani umntu ongomnye. UmWisile ebengasokuze avuke athethelele ibandla laseWisile ngokuba u—uyayazi yayingalunganga. Indoda icinga ukuba ilungile. Andikholwa umTriniti uyakohlwaya owoBunye, okanye owoBunye umTriniti nomPentekoste, ngokuba efuna ukuba ngowahlukileyo, ucinga ulungile. Kwaye kufanele uhloniphe imbono yakhe. Uyazi, itsaleka macala omabini. Kodwa, khumbula, kuko konke okuya, ukuba kukho into ethile entliziyweni yendoda okanye entliziyweni yomfazi abathi bakholelwe ukuba oko “kulungile,” emva koko kufanele kubekho into ethile elungileyo. Njengoko ndasoloko ndisithi, “Xa inzulu ibiza kwinzulu, kufanele kubekho inzulu esabela kwela bizo.”

68 Niyazi, sixelelwe ukuba—ukuba intini yakhe yahamba phezu konxweme lo—lolwandle, ngemilenze. Kodwa ngoku ayinamilenze, yajika yangamaphiko kuba yayinakho... yayinesidingo samaphiko xa yasuka emhlabeni, isilwanyana esinoboya, isiya elwandle; indalo yayenzela amaphiko endaweni yemilenze, kuba yayinokudada ngaphezu kokuba yenzayo ngokuhamba kwayo.

69 Andinakho ukucinga ngale ndoda inkulu ngoku eye yaya kwiNcam yaseZantsi. Yayingubani igama layo? Byrd. Batsho ukuthi yayineedyasi ezenzelwe iinkomo ezithile, kulo mboniso; eyathi yathabatha iinkomo ukwenzela ubisi. Kwaye yenza iidyasi zoboya ukugcina zona inkomo zingagodoleli ukufa. Kodwa xa yafikayo phaya, zazingadingi nanye idyasi yoboya, indalo yazikhulisela zona. Yabona? Kutheni? Ngaphambi kokuba kwakukho iphiko kumqolo wentlanzi, kwafanela ukuba kubekho amanzi wokuba idade kuwo okanye yayingenakho ukuba nephiko. Phaya... Ngaphambi kokuba kubekho umthi

wokukhula emhlabeni, kwafanela kubekho umhlaba kuqala wokuba wona ukhule kuwo, okanye bekungayi kubakho mthi.

⁷⁰ Ke, niyabona, oko nje kukho into ethile entliziyweni yomntu ebiza into ethile, kufanele kubekho into ethile phandla phaya yokusabela, ukonelisa olwa bizo.

⁷¹ Umfazi...Utyando lwesidumbu lwenziwa apha ngaxesha lithile ligqithileyo kumfazi owafayo. Kwaye isizathu, ba—babanga, okwambulalayo, watya amatswele ngokuqhubekekayo, lonke ixesha. Ukuba ebengaty matswele, intloko yakhe ibiyakurhawuzelela, nayo yonke into; babengenakho ukuyazi. Ke ekwenzeni utyando lwesidumbu, bafumana isihluma emfazini uhlobo oluthile lweeseli; babe—babenegama layo. Kwaye babenakho ukuthatha esa sihluma baze basibeke esityeni samatswele, kwaye sinyibilikise amatswele ngobusuku. Yabona? Yayiyintoni? Yayiyinto emfazini eyayibiza amatswele, kwaye ukuba kwakungayi kubakho matswele kwakungasayi kubakho sihluma.

⁷² Ngamanye amazwi, kufanele kubekho uMdali kuqala, ngaphambi kokuba kubekho indalo. Yabona?

⁷³ Ngoku, ukuba entliziyweni yomntu kukho ulangazelelo, njengomWisile, mBhaptizi, mRhabe, mKatolika, zonke ezi zizezinye, zizama ukufumana leyo inye inyanisekileyo indlela, kwaye baxelelwe ngabapristi okanye abelusi babo, nanjalo njalo, ukuba “Lena yindlela enyanisekileyo.” Bathi, umpristi uthi, “Akukho ntsindiso ngaphandle kwebandla leKatolika.”

⁷⁴ Kuhle, ibandla ngalinye lithatha elakhe...imbono eyeyalo. Abanye babo abayi kuyivuma, kodwa bayayenza ngezenzo zabo. Izenzo zakho zithetha kakhulu kunamazwi akho. Nje iyi...Ngenye indlela, bangaphezulu nje komhanahanisi kunokuba injalo iKatolika. IKatolika iyayivuma ngokuphandle, “Ndiyakholwa ukuba lena ikukuphela kwento,” kodwa abasayi kukwenza oko. Bayayifihla, kodwa izenzo zabo zibonakalisa oko bakucingayo. Yabona?

⁷⁵ Ngoku, kufanele kubekho ngoko indawo enye, ngokuba kukho umnqweno entliziyweni yomntu yokuYifumana. Kwaye ndiyacinga ukuba iLizwi likaThixo linempendulo yayo yonke into esinesidingo sayo. Ke uThixo unempendulo, kwaye masiyiphande yona ngoku eZibhalweni. Kwaye ngoko ukuba uThixo uyakusibonisa ngeZibhalo indawo ekuphela kwawo, umhlaba okuphela kwawo, (ihlelo ekuphela kwalo, ukuba kunjalo), indlela ekuphela kwayo ayakuthi uThixo ahlangani kuyo nomntu, emva koko kufanele sibambelele kokuya kuba sifumene iNyaniso yeBhayibhile, oko Ikutshoyo.

⁷⁶ Ngoku, igama *Duteronomi*, igama ngokwalo lithetha “imithetho emibini,” igama *Duteronomi*. Kwaye uThixo unemithetho emibini. Imithetho emibini: omnye wawo kukungathobeli eLizwini, uze ufe; ongomnye kukuthobela

eLizwini, uze uphile. Leyo yimithetho emibini, kwaye iDuteronomi ithetha loo mithetho mibini. Yona yomibini iye yandandalaziswa ngokupheleleyo kuthi eSibhalweni. Omnye wayo kukufa, ongomnye buBomi; uBomi nokufa. UThixo uqubisana kuphela eBomini, uSathana kuphela ekufeni. Kwaye oku kwandalaziswa ehlabathini ekuhleni, ngokuphandle phambi kweliso lonke, kwaye akukho kuzithethela kuthi. Omnye wawo, wandalaziswa eNtabeni yeSinayi xa umthetho wanikezelwayo, lowo owagwebela uhlanga lonke loluntu ekufeni; ongomnye wanikezwa eNtabeni yeKalvari, owazisa lonke uhlanga loluntu eBomini, xa isohlwayo sahlawulwayo kuYesu Kristu. Imithetho yomibini yeDuteronomi yazalisekiswa kwezi zimbini, izinto ezinkulu.

⁷⁷ Ndifuna niqaphele kwakhona, kwakukho kananjalo iminqophiso emibini eyanikezwayo. Omnye umnqophiso wanikezelwa ku Adam, lowo wawukwimiqathango, njengomthetho: “*Ukuba* akuyi kuchukumisa oku, ngoko uyakuphila; kodwa *ukuba* uchukumisa oku, uyakufa.” Lowo yayingumthetho. Emva koko kwakukho omnye umthetho owanikezwayo ku Abraham, wona lowo yayingowobabalo, ngaphandle kwemiqathango: “Ndikusindisile wena nembewu yakho emva kwakho.” Amen! Leyo luhlobo lweKalvari, hayi umfuziselo womnqophiso ka—ka—ka Adam, ngumnqophiso kubu Abraham.

⁷⁸ Kodwa ngoku siyamva Yena esithi kukho indawo enye ekuphela kwayo apho Ayakuhlangana khona nomntu onqulayo. Siyayifunda kanye apha kwisiqendwana. Siyakubhekiselela kuyo, emva, kwimizuzu embalwa.

⁷⁹ Ngoko ukuba kukho indawo enye ekuphela kwayo athi uThixo ahlangani nomntu, kufanele silumke kakhulu. Ngoku masibeke ecaleni izithethe zethu ngale ntsasa, kwaye... kwesi sifundo sesikolo seCawa, size siqiniseke kakhulu ukuba siyayifumana laa ndawo inye. Ngokuba, uThixo utshilo apha, Akayi kukwamkela wena nakweyiphi engenye indawo. Naliphi elingelinye ibandla, Akasayi kukwamkelela kulo. Kuphela eBandleni Lakhe, kuphela kwendawo Ayakukwamkelela khona.

⁸⁰ Ngoku, “Uthini, Mzalwana uBranham? Ukuba ndinyanisekile?” Hayi.

⁸¹ Khumbula, uYesu wathetha kubantu ababenyanisekile, abanquli bomhla Wakhe, kwaye Wathi, “Nindingula Mna elizeni.” Oluyinyaniso, unqulo lwenene ukusuka emazantsi entliziyo zabo. “Nindingula Mna elizeni, nifundiso imfundiso imithetho yabantu,” okanye invumo-nkolo yobuhlelo babo. Ngokunyaniseka, ngentlonipho, nje ukuba ngowenkolo ngangokuba banokuba nakho. Kwaye oko kwakungekho kutsha nje kubaFarisi. UKayin no Abheli, abanquli bokuqala

ababini abazalwayo, uzalo lwendalo apha, emhlabeni, ngokuqinisekileyo beza ngesimilo esinye.

⁸² UKayin wayengonenkolo kanye nje ngo Abheli wayenjalo. Bobabini bakha izibingelelo. Bobabini babemthanda uThixo. Bobabini benza amadini. Bobabini banqula. Bobabini bahlawula isishumi. Bobabini benza yonke into nje ngokufanayo. Kodwa u-Abheli, ngokholo ntoleyo isi “sityhilelo,” iLizwi likaThixo lityhiliwe, lenziwe lacaca, labonakaliswa, laza langqinelwa. Uzuko! UKayin wenza umbingelelo, kodwa uThixo akazange awungqinele. UThixo wafuna unqulo, kwaye uKayin wenza umbingelelo, kodwa uThixo akazange awungqinele. Kodwa ngejelo elinyanisekileyo . . .

⁸³ Uthi, “Kulungile, ibandla lam liLo. Elam . . .”

⁸⁴ Linda nje umzuzu. UThixo utolika iLizwi elileLakhe Yena ngemiqathango yaLo Athe wayithetha kulo. Yabona, wathi uKayin, “Ndinenkolo. Ndingumthandi woMenzi wam. Ndinikela kuWe esi sihle isibingelelo. Ndinikela kuWe lo mbingelelo. Ndakhe zonke ezi zinto, Nkosi, ngokuba ndiyakuthanda Wena.” U-Abheli wathetha kwa into enye. Ngoku ngulowo ungqinelweyo, lowo ubonakalisiweyo. Kwaye uThixo uyehla aze amkele idini lika Abheli, ngokuba ngesityhilelo wabetha ijelo elinyanisekileyo likaThixo elalamkelekile.

⁸⁵ Ngoku qaphela la moya kaKayin usiza ukwehla ngqo ngeSibhalo, kanye ukuqhubeka ukuza kuwo wona lo mhla wokugqibela. Ongowesiseko? Nje ongowesiseko njengoko omnye wayenjalo.

⁸⁶ Jonga kumprofeti uBhalam kunye nomprofeti uMoses. Bobanini benezibingelelo ezisixhenxe, izibingelelo zikaYehova, igazi kuso ngasinye; kwaye hayi kuphela okuya, kodwa inkunzi zegusha kuso ngasinye. Ngokwamanani, ngokuchanekileyo inani elililo, *isixhenxe*, “ingqibelelo,” inkunzi zegusha ezisixhenxe. Nje ngokufanayo ngqo, zozibini izibingelelo. Zizezesiseko njengoko esinye sasinjalo, nesinye kananjalo sasinjalo. Kodwa ngubani uThixo awamngqinelayo? Yabona? Yabona? Lowo owayeseLizwini Lakhe. Ngokwesiseko akuthethi kangako; sityhilelo sikaThixo.

⁸⁷ Ngoku cinga! La madoda, kutheni abizwa kwaye abekwa kule meko (aba baFarisi) nguYesu, wathi, “NiNdinqula elizeni?” Ukunqula Yena: unqulo lwenene, unqulo lwenyaniso olusuka ezintliziyweni zabo. “Nina . . . NiNdinqula elizeni.” Kutheni? Befundisa imfundiso imithetho yabantu. “Ngoko ke nenza imithetho kaThixo ingabi namandla ebantwini.”

⁸⁸ Ukuba ndinifundise umyalezo wobuWisile, awuyikwenza nto kuwe, eli lixesha loMtshakazi. Ukuba uMoses wafundisa umyalezo kaNowa, ubungayi kusebenza. Ukuba uYesu wafundisa umyalezo kaMoses, ibingayi kusebenza. Ngokuba

imbewu emiselwe ngexa elingaphambili ilele phaya eyakunkcenceshelwa kuphela ngohlobo lwamanzi anikezelwe laa mbewu. Yabona? Ayiyikukhuliswa nayeyiphi engenye imeko. Ifanele ibe yimeko ekhulisa yona.

⁸⁹ Ngoku, ungathatha iqanda lenkukhu ulibeke kwisifukamisi, elifanele libe phantsi kwesikhukukazi, kodwa liyakuqandusela kakade. Libeke phantsi kwentshontsho lenja liyakuqandusela. Bubushushu, imeko elenza liqandusele. Ke lifanele libe phantsi kwemeko. Ungathatha iqanda elilungileyo eliphilileyo uze ulibeke phantsi kwesikhukukazi esifileyo, aliyi kuqandusela. Yabona? Yabona, yimeko.

⁹⁰ Kuhle, leyo yindlela ekuyiyo kwesi sigaba esiphila kuso, kufanele ufumane yintoni indlela kaThixo yokuyenza yesi sigaba. Yilonto uMartin Luther wayifumanayo, yilonto uJohn Wesley wayifumanayo, yilonto amaPentekoste ayifumanayo kwisigaba sawo. Isigaba sikaThixo nexesha lokuyenza.

⁹¹ Ngoku, amaPentekoste. Laa mzalwana, omnye... ndiyakhulwa elakhe... elinye leliso lakhe laliphumile, umzalwana ontsundu owaqala ngenene umyalezo wePentekoste eCalifornia, endala i-Azusa Street. Wayehlekwa, ngokuba wayeyinigro. Wayesenziwa into yokuhlekisa, kodwa wazisa umyalezo wesa sigaba. Nje umzimba omncinci, umfo ekunzima nokutyikitya igama lakhe, kodwa iNkosi yatyhila kuye ukuba esi yayisisigaba sokubuyiselwa kwezo zipho, kwaye zeza. Akukhathaliseki yintoni *eyathethwayo*, yeza. Kodwa wonke umntu wangena kwisimo somoya, baze babona ukuba yayisesasigaba, kwaye babona uThixo engqina ukuba abo bantu babenokuthetha ngeelwimi, nanjalo njalo, yenzeka. Kodwa ngoko xa wahambayo wakubethelela ukuba “obu kuphela bobungqina,” leyo yayibulala. Yabona? Yaqhubekeka, yabona. Oko kwayenza. Emva koko baqalisa ukwahlukanisa *oku, okuya*, kwaye benza amahlelo; kwaye omnye esiza elifini, nomnye esiza ngetyholo. Kwaye owu, bethu, nantso isimka.

⁹² Yilonto amahlelo ayenzayo. Yabona? UThixo akangomqambi wehlelo, ngokuba ihlelo yiBhabhiloni, kwaye Akangomqambi wesiphithiphithi. Siyibonile yonke... Akudingeki nkqu ubukrelekrele ukuze ukubone oko. YiBhabhiloni! Yabona? Isithethe (yicinge), abantu abanyanisekileyo. Ngoku, futhi, ngokuba bakholelwa okuya, kusafuneka futhi kubekho enye enyanisekileyo indawo apho uThixo ahlanganayo.

⁹³ Ngoku qaphela umqolo we-2. “Nqula endaweni Endiyinyulileyo.” Idini, kakade, apho babenqula phezu kwedini. “Indawo endiyinyulileyo; hayi oko ukonyulileyo, into indoda eyinyulileyo. Kodwa oko ndikonyulileyo, nqula kule ndawo.” Oko kubonisa ukuba ngoko kukho indawo enye, ezinye lilize. Akufanele ibe lulonyulo *lwakho*, kodwa kufanele ibe lulonyulo Lwakhe.

94 “Kuhle, akudingeki ukuba ndiye ecaweni.” Okanye, “Ucinga ngokungaphangalalanga kakhulu! Kutheni, uyakude ukhalazele abafazi malunga nokushumayela, kwaye . . . okanye abafazi malunga nokunqothula iinwele zabo, namadoda malunga nezi zizezinye izinto. Kutheni, ucinga ngokungekho phangaleleyo kakhulu!”

95 Kulungile, akudingeki ukuba uthabathe indlela kaThixo malunga nayo, uyaqhubeka uye apho, bakwenzayo okuya khona. Yabona? Kwaye uyakufumanisa ukuba iseSibhalweni, ke, “BaNdingula elizeni.” UYesu wayethetha ngento ekwanye. Yabona?

96 Okokuba lonke isuntswana elincinci, yonke into, kufuneka uthembakale kuyo. Isoloko ingomncinci—ngomncinci umdiliya, impugutyana ezincinci—ezincinci ziyawonakalisa umdiliya. Ngamanye amaxesha ushiya . . . Ayizonto ezinkulu othi uzenze, zizinto ezincinci ozishiya zingenziwanga. Khumbula, ityathanga lomelele kakhulu kubuthakathaka bokuhlangana kwalo. “Banoyolo abo abathi bayenze *yonke* imithetho kaThixo, ukuze babenelungelo lokungena.” Yenza *konke* uThixo akutshiloyo, kwaye Itshilo ukuba umfazi abe neenwele ezinde.

97 Uthi . . . Indoda indixelele kungekudala kakhulu, yathi, “Andishumayeli inkolo yomgca wempahla.”

98 Ndathi, “Ngoko akushumayeli iVangeli.” Ehe.

99 UThixo uyibekile phaya, Ukutshilo emakwenziwe. Kwaye ungakwenza . . . Leyo yeyakho yasendalweni, into ebhadlileyo. Into encinci . . . into . . . encinci engabalulekanga. Wathi uYesu, “Banoyolo abo bayakuthatha yonke into encinci, benze izinto ezincinci.” Kwaye umfazi ayeke iinwele zakhe zikhule, oko nje yi . . . kutheni, yinto nje ethile anokuyenza, kwaye akasayi nkqu ukuyenza. Akasayi nkqu ukukwenza oko.

100 “Owu, sifundise izinto ezinkulu.”

101 Ungazifundisa njani izinto ezinkulu, xa ungenakwenza ezilula, eqhelekileyo into? Ngokuba, uyabona, injongo yakho kunye nempembelelo yakho ayilunganga.

102 Luthando lwakho kuThixo, “Nkosi, andikhathali yintoni Ofuna ndiyenze, ndiyafuna ukuyenza.” Ngoko ufika endaweni ethile, kodwa ukuba akwenzi ngala ndlela, indlela Athe yenze . . .

103 Lulwanyulo Lwakhe, “Indawo endithe Ndayanyula.” Apho kulapho unqula nedini lakho.

104 Ubeka . . . UKayin wazisa idini lakhe, u-Abheli wazisa elakhe, kuxhomekeke kwindawo olisa kuyo. Ukuba ulisa kwindawo apho Ayanyulileyo, iyakulunga, Uyakulamkela; ukuba asiyyo, Akayi kulamkela. Akukhathaliseki . . . lidini elinye, nokuba liyintoni, alamke- . . . laliwe, ngaphandle liziswe kulandawo inye ithile.

¹⁰⁵ Ngoku sifuna ukufumanisa apho sifuna ukuzisa eli dini. Singafumanisa... Sonke sifuna ukuya eZulwini. Akunjalo? Kwaye sonke siyazi senze ngokungalunganga. Sonke siyakholwa ukuba uYesu liDini. Ngoku sifuna ukwazi apho sinokuMthabathela khona, iya—iyakwamkeleka. Yabona? Injalo lonto. IBhayibhile isixelela apho masiyithabathele khona, yabona, kwaye iyakwamkeleka; ngaphandle kwaphaya, ayisayi kwamkeleka.

¹⁰⁶ Masiqaphele apha kananjalo indawo Ayanyulele idini ukuba lilaliswe, indawo Ayanyulele ukubeka idini. Akunakulibeka nakweliphi kula masango; kodwa indawo Ayanyulele ukulibeka, kananjalo Ubeke iGama Lakhe kula ndawo. Yilonto Ayitshiloyo apha. Wanyule ukubeka iGama Lakhe kuyo. Ngoku masiphengulule iZibhalo ngale ndawo, kuba yindawo apho Abeka iGama Lakhe.

¹⁰⁷ Ngoku masifunde kwisiqendwana. Kwaye ndinombalwana olele apha endi... ngale ntsasa, oze kum. Masithabathe umqolo wesi-2 wesi sahluko. Ngoku, andifuni kubambezela kade, ngenxa yaba bantu, kwezi ziqhagamsheli apha. Ngoku umqolo wesi-2 wesi sahluko se-16:

Uze ubingelele ipasika kuYEHova uThixo wakho, impahla yakho emfutshane neenkomo zakho, kuloo ndawo uYEHova aya kuyinyulela ukuba alibeke kuyo igama lakhe.

¹⁰⁸ Ngoku, akunakuthabatha lena... ukunyaniseka kwakho nako konke ofuna ukukuvuma, awunakho nje ukuthabathele kwisibingelelo saseWisile, kwisibingelelo saseBhaptizi, kwisibingelelo sePentekoste, kodwa kukho isibingelelo ndaweni ithile Asanyulileyo sokuba U... ukubeka iGama Lakhe kuyo, kwaye Uyakuhlangana nawe kula ndawo. Ngoku, ukuba ufumana yonke into ibaleka nje kakuhle, izakubaleka; yonke into ibekwe ngocwango. Ukuba kukho ukusilela kwela cingo, okwa kukhanya akusayi kuza; ngokuba ibophelekile. Kwaye xa uyakuthabatha iLizwi libe linye likaThixo okanye enye yendawo Zakhe, kwaye entliziyweni yakho ubenenjongo zolunya, iyakuwophulela kanye phaya amandla kaThixo. Ukuba uyayenza ngokuba ufuna ukuba krelekrele, ufuna ukwahluka komnye umntu, okanye into ethile, kanye phaya yaphukile, iyakuqhushumbisa ifyuzi. Akulungisanga. Kufanele uze ngokunyaniseka, ngentliziyo yakho yonke. Injongo zakho neempembelelo zakho, zibeke kanye kuThixo. Emva koko uphengulule indawo *Yakhe*, fumana apho Atshiloyo, uze uyizise phaya. Yabona?

¹⁰⁹ Khangela kuMarta noMariya. Xa uYesu ebuyile, emveni kokuba wayebafundisile leVangeli (uKukhanya komhla Wakhe, Yena enguMesiya), Wayethiyiwe, eliwe. Owu, abaFarisi neecawa zimcekisile Yena. Kodwa uLazaro wayefile, umzalwana

obesisihlobo esisenyongweni kuYe. Wamyeka walala phaya; kwaye bathumela kuYe, zange Weza kwa ukuza.

¹¹⁰ Kodwa qwalasela uMarta, isimilo sakhe. Wathi, “Nkosi, ukuba Ubulapha.” Mnike Yena isihloko Sakhe esifanelekileyo: Nkosi, unobumba omkhulu N-k-o-s-i, *Yahweh*, Jehovah. Uzuko! “Ukuba Ubulapha, umsakwethu ngekuba akafanga.” Ubomi nokufa abunakunxulumana kwijelo elinye, okanye indlu enye. “Wena ngewu. . . Ngekuba ebengafanga.”

¹¹¹ Wathi uYesu kuye, “NdiM uvuko noBomi,” watsho uThixo. Yabona? Xa Watshoyo, kuqala, “Umsakwenu uyakuphila kwakhona.”

¹¹² Wathi, “Ewe, Nkosi, ndiyakukholelwa oko ngenene. NjengomJudakazi, ndiyakholwa ukuba kuyakubakho uvuko lomntu wonke lwabafileyo; kwaye ndiyakholwa umsakwethu wayethembekile nje kwaye enyanisekile elunqulweni. Kwaye ndiyakholwa ukuba Ungula Mesiya, achaziweyo eBhayibhileni, ngokuba uThixo ungqinela iLizwi Lakhe kuWe kubonisa ukuba UnguMthunywa wale yure. Ungula Mesiya. Ndiyakholwa Ungula Kristu owayezakuza, ngokuba imisebenzi Yakho ingqina ukuba uThixo Ukuthumele apha ukuba ube ngulaMesiya.” Owu, bethu! Qwalasela ubuxhakaxhaka buqalisa ukungena endaweni ngoku. Yabona?

¹¹³ Ngoku, wayenelungelo lokuthi, “Kutheni Ungezanga uvuse umsakwethu? Kutheni Ungamphilisanga? Ubaphilisile abanye. Oyena ungono umhlobo Wakho, kwaye ngoku jonga okwenzekileyo.” Hayi, hayi, olwa hlobo lwenjongo aluyi ndawo.

¹¹⁴ “Ndiyakholwa ukuba ngokuchanekileyo Wena ukoko Walathwe eSibhalweni ukuba kuko. Ndiyakholwa lona ngumhla uMesiya afanele ukuza; sibe sikhangelwa wona. Andikhathali noba abanye babo bathini. Ndiyakholwa ngentliziyo yam yonke, ngako oko ndikubonileyo ndaza ndakuva ngeLizwi, ukuba iLizwi lingqinelwe kuWe, ukuba Ungulaa Mesiya.” Yabona, kude ezantsi kuye, wa—wayenento ethile yokucela, kodwa kwafuneka eze kwijelo elililo.

¹¹⁵ Bekunokuthini ukuba ebenokubalekela phaya aze athi, “Kwaye ngoku Wena undixelele Ungulaa Mesiya! Kwaye ngaphandleni kwantlonipho, ubunene obaneleyo nkqu nokuphendula isicelo sethu; xa sakondlayo Wena kwaye sakuhlalisa endlini Wena, nayo yonke into, kwaye sakulandela Wena, saza sashiya amabandla ethu, njengoko Wasiyalelayo ukuba siphume kuwo amahlelo.” Yabona? “Kwaye naku apha silishiyile, kwaye ngoku sibalelwa abalahlwa ngaphandle kunye naba kreqi. Kwaye yonke into esithe sakwenzela Yona, kwaye emva koko akukho nentlonipho yokuphendula umemezo lwam?” Ngoku, eneneni, wayenelalungelo.

¹¹⁶ Njengoko usitsho ngeenwele zakho ezimfutshane, “Ndingumhlali waseMelika. Ndinganxiba ezimfutshane, ndenze

nantonina endifuna ukuyenza, hayi engekho semthethweni.” Elo lilungelo lakho, kodwa igusha isoloko inikezela ngamalungelo ayo. Uh-huh. Ukuba uyimvana, akunanto kuphela uboya, uyanikezela okuya. Oko lilungelo alinikwe nguThixo, kodwa unikezela ngalo.

117 “Ndinelungelo lokujoyina naliphi ihlelo.” Oko kulunge ngenene, kodwa uyanikezela ngoko. Yabona?

118 Uyanikezela konke oko anelungelo kuko, ukuqaphela iLizwi likaThixo libonakaliswa kanye phaya phambi kwakhe.

119 Wathi, “Ndiluvuko noBomi. Lowo ukholwayo kuM, nakubeni ebefile, noko uyakuphila. Nabanina ophilayo aze akholwe kuM akasayi kufa. Uyakholwa na koku?” Yabona, kwakukho elinye igatya elingaphezulu kancinci owayengazange alungelelaniseke nalo. Yabona?

120 “Ehe, Nkosi! Ndiyakholwa ukuba Wena unguKristu, uNyana woThixo ophilayo!” Owu mzalwana, yonke into yayilungele ukuqhwitha kanye phaya. Yabona?

121 “Nimbeke phi?” Yabona? Kwaye niyayazi okwenzekayo.

122 Yabona, kufuneka ungene kulaa ndawo ilungileyo ngaphambi kokuba Amkele idini lakho. Yabona, kufanele uze ungene kuyo. Ngoku, qwalasela.

.. kuloo ndawo uYEHova aya kuyinyulela ukuba alibeke kuyo igama lakhe.

Uze ungadli sonka sinagwele kuyo; . . .

123 Yintoni okuya okuyifuziselayo kwidini? Sukuyixubanisa nayiphi imvumo nkolo, ifanele ibe liLizwi. “Hayi isonka esinegwele.” Igwele yi. . . Uyalazi igwele elikuko kuyo yonke into. “Igwele elincinci libilisa intlama iphela,” yonke intlama nguMzimba. Akunakubeka nentwana yehlelo okanye imvumo nkolo kuKristu. Hayi, mhlekazi, ayisokuze isebenze.

124 Niyakhumbula umyalezo wobusuku boLwesine ogqithileyo? Umyeni wakho omdala kufanele abe ufile. Injalo. UMyeni wakho omtsha liLizwi.

.. imihla yoba sixhenxe usidla isonka esingenagwele kuyo, . . .

125 “Iintsuku ezisixhenxe,” yintoni okufuzisela kona okuya? Ezipheleleyo Izigaba Zamabandla Asixhenxe, iintsuku ezisixhenxe. Kutheni kwafuneka bayitye iintsuku ezisixhenxe? Ngaphambi kwantoni? Ngaphambi kokuphuma. Kwaye sonke isigaba sebandla, ukusuka ekuqalekeni ukuya ekupheleni, kufanele liphile kuphela kwiLizwi likaThixo lwesa sigaba. Ke imvumo nkolo yakho yaseRoma, Wisile, Bhaptizi, nemvumo nkolo yabuPentekoste yonke ifile.

126 Ngoku qaphela.

.. . kuyo, kwa isonka sentsizi; . . .

Ukutshutshiswa ngenxa yaLo; uLuther, Wesley, amaPentekoste; bonke batshutshiswa, kwaye nawe ngokunjalo.

...ngokuba waphuma buphuthuphuthu ezweni
laseYiphutha:...ukuze uhlale usuku mhla...
uwukhumbule umhla owaphuma ngawo ezweni
laseYiphutha yonke imihla yobomi bakho.

*Akusayi kubakho sonka sinagwele sibonwe kwi...
kuni kuyo yonke imida yenu imihla esixhenxe;...*

¹²⁷ KuMtshakazi omhle kaKristu, emva kokufa Kwakhe ngeZigaba Zobumnyama ngobukumkani baseRoma, ukuba kwafanela Afe, “Ngaphandleni kokuba ikhozo lwengqolowa liwele emhlabeni.” UMyeni kufanele eze, uMsebenzi wobugcisa ogqibeleleyo kaThixo. Nonke niwuvile umyalezo wam kokuya.

¹²⁸ Kwaye ndema ezantsi phaya, eLos Angeles, eForest Lawn, ngenye imini, kwaye intliziyo yam yaxhuma. Bangaphi abakhe babaseForest Lawn? Kukho i...umfanekiso oqingqiweyo kaMoses ngo—ngo...-angelo, ndiyakholwa nguMichelangelo. Kwaye ngumfanekiso oqingqiweyo ogqibeleleyo, konke kodwa kwidolo lasekunene; kwakukho isiva malunga nesiqingatha se intshi ubunzulu. Kwaye umkhokeli...ndandijongile, waza wasolatha kum. Wathi, “UMichelangelo wachitha ubomi bonke ezama u—ukwenza...Wayengumxhonxi, kwaye wayezama ukwenza umfanekiselo kaMoses. Emva engqondweni yakhe, wayenako engqondweni yakhe oko uMoses wayefanele akhangeleke ngako. Wayenoko entliziyweni yakhe, oko uMoses afanele akhangeleke ngako. Waze emva koko wachitha ubomi bakhe bonke; exhonxa okuncinci apha, aze ayikhuhle, abuye umva aze ajonge kuyo. Unyaka emva konyaka, wasebenza kuyo. Ekugqibeleni xayayigqityiwe, kwaye wabuya umva waza wabeka phantsi ilaphu lakhe nehamile, wajonga kumfanekiso oqingqiweyo. Wawugqibelele kakhulu umfanekiso kaMoses awayenawo entliziyweni yakhe, de wasondela kakukhulu kuye, wathi hlasi ihamile waze wawubetha, wadanduluka, “Thetha!” Ibizwa *Michelangelo’s Masterpiece*. Laa nto inkulu kulamfanekiso uxhonxiweyo, laa mbono awayenawo woko uMoses wayefanele abekuko, wawubonisa kuphela kumfuziselo woThixo omkhulu uBawo.

¹²⁹ Wayenayo entliziyweni Yakhe, phambi kokusekwa kwehlabathi, uNyana, ngokuba UnguYise. Kodwa yayisekwimfuza yeLizwi Lakhe. Kwaye Wadala indoda, kwaye kwafuneka ayibeke kwilungelo lokuzikhethelela, kodwa laa ndoda yawa. Kodwa uMxhonxi omkhulu, uThixo, owenza umntu ngokusuka eluthulwini lomhlaba, Zange ayekele koko, Waqalisa ukwenza indoda kwakhona. Kwaye wenza uNowa, wafa enxilile. Wenza uMoses owasilelayo ukugcina iLizwi Lakhe. Wenza abaprofeti ababalekayo ngexesha lengxaki. Kwaye Waqhubeka esakha kwaye ebumba kwade emva kwethuba Wafuna u—

umsebenzi wobugcisa, wokubonakalisa Yena, isimo Sakhe, yintoni eyayisentliziyyweni Yakhe ekufuneka unyana abe yiyo.

¹³⁰ Ngenye imini, ezantsi eYordane, emva kokuba lamsebenzi wobugcisa ubunjiwe kwaye wenziwa, nanku Esiza ethumela ezantsi i...kumaphiko eHobe, yathi, “Lona nguYe!” Wayephenjelelwe kakhulu nguloMsebenzi wobugcisa wade WaWubetha eKalvari, ukuze Afe, kuba sonke sasingaqibelelanga; ukuze ngokuphalazwa kweGazi Lakhe, Abe nokuzisa emininzi imisebenzi yobugcisa (zibe nguMtshakazi) kuNyana Wakhe. UMsebenzi wobugcisa ungxwelerhekile kuba ukuphenjelelwa kukaThixo ukuba abone onjalo uMsebenzi wobugcisa, WaMbetha ngenxa yethu sonke. Yabona? Phaya Wafa, ukugqibelelisa thina bangaqibelelanga. Umsebenzi wobugcisa.

¹³¹ Qaphela khona apha. Wathi:

*...iintsuku ezisixhenxe niyakudla esi sonka
singenaqwele...*

¹³² Ngoku, isonka sifuziselwe. Wathi uYesu, “Umntu akayi kuphila ngasonka sodwa, kodwa ngalo lonke iLizwi.” Hayi nje—nje iLizwi apha naphaya njengoko amahlelo ayakukwenza ukholelwe Lona. Kodwa iLizwi likaThixo ligqibelele! NguThixo ngoKwakhe kwimo yombhalo, ebizwa i “Mbewu.” Kwaye uhlobo olulungileyo lokholo olungakrexezwanga kwela Lizwi liyakuzisa laa Mbewu kuBomi bayo.

¹³³ Oko koko kanye ukubonayo ebusuku kucalulo, nakuzo zonke ezi zinto, ngokuba sisithembiso asenzileyo uThixo. Kwaye Wema ecaleni kwam waza wandixelela oko, kwaye wandixelela aba “bazenzisayo bayakuvuka, kodwa bambelela.” NdiyaLikholelwa. Kwaye kungekho njongo zalunya, ukuvisa ubuhlungu umntu othile, kodwa ukuhlonela uThixo nokwenza umsebenzi Athe wandibizela wona ukuba ndiwenze, yilonto ndisitsho ezi zinto. Kwaye uThixo uyayingqinela, kwaye amkele idini nomnikelo, ngokuwungqinela ukuba yiNyaniso. Akukho mbuzo kuLo! Ngoku qaphela elaa Lizwi!

¹³⁴ Ngoku, siyaqaphela apha, “*Iintsuku ezisixhenxe*,” oko kokwaso sonke isigaba sebandla. Ngoku, njengoMsebenzi wobugcisa kwafanela ufe, ukuze uvuselwe ukusihlangula thina sonke. Emva koko Waba nebandla libekwe ngocwangco ePentekoste, kodwa elaa Bandla kwafanele ligqithe ekubingelelweni; kwaye ihlabathi leRoma lalibulala, lalibeka emhlabeni.

¹³⁵ Njengalo mbhali wale ncwadi, andinakucinga ngayo ngoku, wenza engako intlekisa ngam, kwaye wathi, “Kuwo onke amademoni, nguWilliam Branham.” Yabona, yilonto umtyholi azama ukuyitsho. Wathi, “Imibono nezinto,” wathi, “oko kokukamtyholi,” wathi, “okanye, uluhlobo oluthile lomozelisi,

okanye usebenza kuluvo olukhulu lokuqonda.” Ubukrelekrele behlabathi busoloko buzama ukuLiqikelela.

¹³⁶ Kulapho bazama ukuqikelela uYesu. “Uzenza njani wena ezi zinto? Yintoni ezenzileyo?”

¹³⁷ Wathi, “Ndiyakunibuza umbuzo. Ingaba ulungiselelo lukaYohane umBhaptizi. . .Ingaba laliphuma kuThixo okanye ebantwini?” Yabona?

¹³⁸ Bathi, “Asinakutsho.”

¹³⁹ Wathi, “Nam andinakunixelela.” Injalo lonto. Baqhubeka. “Ukusukela apho akubangakho mntu umbuza nanye into Yena.” Yabona? Wabanqunqa nje, Akazange abaxelele nto malunga naLo; asingomsebenzi wabo. Wayenomsebenzi wokuba awenze kwaye Wawugqiba.

¹⁴⁰ Thixo sincede senze into ekwanye. Akudingeki siphendule imibuzo kamtyholi, injalo lonto, “Ukuba wena unguye, yenza *oko noku*.” Unoxanduva ngala Vangeli, umshumayeli unjalo, kwaye oko kuko konke; hayi indlela eLibhalwe ngayo, inoxanduva nje lokuLitsho.

¹⁴¹ Kwaye njengesicaka, ukuba ungumprofeti, unoxanduva kuThixo. Kwaye ukuba imibono ezayo ikhanyisa esi Sibhalo ize ibonise oko Sikuko, unoxanduva ngalo lonke iLizwi elikula Bhayibhile, kuba Lonke lalibhalwe luhlobo olunye lwabantu olulo. “UTHixo wasemandulo wanyakama, ngabaprofeti, waza wabhala eNgcw- . . .eNgcwele iBhayibhile.” Yabona? Kwaye akukho mprofeti ungowenene kaThixo onokuphika nelinye iLizwi laYo, kodwa akholwe lonke iLizwi aze ashumayele into ekwanye. Kwaye emva koko uThixo ubophelelekile ngokuya kwalamjelo ukwenza ela Lizwi lenzeke nje ngokuchanekileyo ngendlela eLithenjiswa ngalo, iMbewu iyakukhula.

¹⁴² Ngoku qaphela kwakhona, ngokukhawuleza, siyafumanisa apha ukuba zonke iintsuku ezisixhenxe zokuba esi sonka sasifanelwe sidliwe, ngazo Izigaba Zamabandla Asixhenxe. Ngoku, xa kwafuneka life kwaye liye emhlabeni.

¹⁴³ Kwaye lo mgxeki owathetha ngam, wathi, “WoThixo enimnqulayo nina bantu, onokuhlala Kwizigaba Zobumnyama aze abukele omama, bekhulelwe, abanye babo benabantwana abancinci ezingalweni zabo, abantu abanyanisekileyo, balahlelwe kwibala lemiboniso kwaye iingonyama zibakrazule babeziziqwenga, kwaye bona bekhala; baxhonywe eminqamlezweni baze batshiswe; bakhululwe abafazi babeze, iintombi nto ezisentsha, baze babalahlele emva ngoluhlobo, baze bayeke iingonyama ziye kubo.” Wathi, “UTHixo onokuhlala eZulwini, kufanele ukuba abe setroneni Yakhe, aze ajonge ezantsi kwaye athi Uyayonwabela,” watsho.

¹⁴⁴ Emva koko, yabona, olo luqulunqo lobukrelekrele ntoleyo iyekamtyholi. Ukuba indoda ibe ikumoya, ngebe iyazile ukuba

ela khozo lengqolowa kufanele life, kwakufanele lingcwatywe kwindlu yecawa yaseRoma.

¹⁴⁵ Kodwa emva koko intshulisa yokuqala encinci yoBomi yavela ekuhlaziyeni kukaMartin Luther, okokuba, “Amalungisa awayi kuphila ngekosher esikelelweyo athe umpristi wayenza, kodwa ngeLizwi likaThixo. ‘Amalungisa ayakuphila ngokholo!’” Wavelisa imisebe emibini. Ikhozo lengqolowa laqalisa ukukhula.

¹⁴⁶ Emva koko kweza uJohn Wesley waza wongeza kokuya. (Babebaninzi abanye, abathi...uZwingli kunye nabo bavela baze baphika uzalo ngentombi nto, kwaye nje yafa.) Kodwa kwaza iWisile, inquma, umungu, umhla wemishinari. Kwaye bashumayela ungcwaliseko; bongeza inquma.

¹⁴⁷ Kwaza emva koko kwaza amaPentekoste kwikhasi, kangako, ukukhohlisa Abanyuliweyo. Yakhangeleka ngathi lukhozo lwenene lwengqolowa, livule, akukho ngqolowa konke konke. Kodwa uBomi bugqitha ngekhasi.

¹⁴⁸ Ngoku, ingaba uqaphele, yonke iminyaka emithathu emva kwe—kwentlanganiso enkulu, kwenzeka ntoni? Ihlelo. Lena yiminyaka engamashumi amabini kwaye akukho hlelo. Mvana efayo ethandekayo, yanga ingaze iyenze lonto. Ukuba ndiyahamba kwesi sizukulwana, banga abantu abakholelwa loMyalezo bangaze bamele bhungxe ihlelo! UThixo uyaku... Niyakufela kanye kumkhondo wenu! Yikhumbuleni lonto! Kwangaloo yure enithi nithethe ngehlelo phakathi kwenu, andikhathali ninyaniseke kangakanani, nithabathe indoda ibe ngumkhokeli wenu endaweni kaMoya oyiNgcwele ukuba angqinise eli Lizwi, leyo yiyure enifa ngayo! IMbewu yenene ayinakho, ngokuba akukho nto ishiyekileyo emva kwembewu, iyinto enye eyayisemva ekuqalekeni. NguMtshakazi owawela emhlabeni ukuze avelise ukhozo lwengqolowa kwakhona.

¹⁴⁹ Qaphela:

...iintsuku ezisixhenxe uyakudla isonka esingenagwele...

¹⁵⁰ Kwaye phaya iyakuba noMtshakazi...

¹⁵¹ Ngoku, nina bantu eninala mama mdala womWisile ukhwazayo, nanjalo njalo, enithe namangaliswa “Ukuba akazange athe ngeelwimi, akazukuba phaya.” Obo bubuxoki! Wayengulaa Moya mnye oyiNgcwele eninawo namhlanje, kodwa wawukwisimo senquma, hayi ukubuyiselwa kwezipho. Kodwa zonke iintsuku ezisixhenxe, yidla nje isonka esingenagwele, iLizwi. Bona, emva, bona bazenza ihlelo, bafile. Basisiqu, bayakuhlanganiswa nje kwaye batshiswe. Kodwa uBomi buyaqhubeka ngqo. Kwaye kwenzeka ntoni? Bonke uBomi obabusesiqwini, kwinquma, kwikhasi, bonke buhlanganela kwingqolowa. Kwaye laa Moya mnye uyiNgcwele owazisa

uLuther, wazisa uWesley, wazisa amaPentekoste, uhlanganela kuMtshakazi eluvukweni.

¹⁵² “Iintsuku ezisixhenxe, yidla isonka esingenagwele.” Akusayi kufunyanwa gwele phakathi koMtshakazi, hayi—hayi gama longeziweyo, hayi kwanto. Khumbulani, igama elinye labangela konke ukufa okusemhlabeni; wonke umtwana ongumgqakhwe wazalwa ngokuba u-Eva, ibandla lokuqala, umtshakazi ka Adam wokuqala, wathandabuza iLizwi likaThixo waze wamkela ubuhlelo, okanye ubukrelekrele, okanye ukukhethelwa bucala baLo ngesikolo; ngokuba Lazathuzwa, okokuba, “Ngokuqinisekileyo, uThixo unguThixo olungileyo.” UThixo nguThixo oluugileyo, kodwa kananjalo unguThixo olilungisa. Kufuneka sigcine iLizwi Lakhe! Isikolo, umfazi wasamkela.

¹⁵³ Phaya kulapho abanye benu makhwenkwe esikolo sakwalizwi, akukho ntandabuzo ubizo ebomini benu, kodwa nibalekele ecaleni naya kwisikolo esithile seBhayibhile ukuze nibe nalemfundiso ihlohlwe kuni, kwaye phaya kulapho nifayo... Hlalani noThixo kunye neLizwi lakhe. Abasayi kunivumela; okanye, anisayi kwa ukuba kweyabo irhamente, abayi kunamkela eqongeni. Ke bayekeni babenayo, bayake abafileyo bangwabe abafileyo, masilandele uKristu iLizwi.

¹⁵⁴ Ngoku, iintsuku ezisixhenxe akusayi kubakho gwele lixutyiweyo kuMtshakazi, iBandla, iintsuku ezisixhenxe.

¹⁵⁵ Ngoku qaphela. Ngoku njengo kungekho . . .

Akusayi kubakho sonka sinagwele sibonwe kuni kuyo yonke imida yenu imihla esixhenxe; . . . (Idini apha ngumfuziselo: uMtshakazi uyavela usuka kwiDini elinguKristu.) . . . ze kungabikho ntwana yanyama, oyibingelelayo ngokuhlwa ngosuku lokuqala, . . .

¹⁵⁶ Kwaye khumbula—khumbula indlela esithe sagqitha ngayo kwiZigaba zeBandla? Umthunywa kwibandla usoloko esiza kanye ekufeni kwesinye isigaba sebandla, usoloko. Ukufa kwePentekoste kuzisa ukuxhwilwa koMtshakazi. Yabona? Ukufa kukaLuther kwazisa uWesley. Yabona? Ukufa kukaWesley kwazisa iPentekoste. Ukufa kwePentekoste kuzisa uMyalezo ngoku. Apha, ilapha kanye, ifuziselwe konke ngeSibhalo. Akukho sibhalo eBhayibhileni kuphela koko kuqhobosha kanye esinye kunye nesinye. Yabona? Yonke le mifuziselo. Andinamfundo, kodwa ndinoMoya oyiNgcwele ondibonisayo ngelinye ijelo, ofundisa ngokusuka—ngokusuka kwindalo; kwaye oko kungeLizwi. Kufanele kube ngeLizwi, izinto zithenjisiwe.

*. . . yanyama, . . . idini ngosuku lokuqala . . .
ngokuhlwa, eba ngumbeko kude kuse.*

¹⁵⁷ Ngoku, nkqu noLuther, owayeneNyaniso kwaye efundisa ibandla “amalungisa ayakuphila ngokholo.” Akufuni kujinga kokuya ekubeni yimfundiso epheleleyo, kwisigaba samaWisile.

Yintoni oya kuyenza? Yitshise ngomlilo. Yayiyintoni uhlobo lwayo? Ihlelo elaphuma kwela Lizwi likhasi, isiqu, ikhasi, kufuneka zitshiswe ngomlilo. Laa ndawo yobuhlelo ithi ingene akufuneki isalele, kufuneka ife. Sukuyiyeka kude kube sesinye—esinye isigaba, yitshise! Yena uthetha noMtshakazi ngoku apha, kuphela uMtshakazi, unyuka ngazo zonke izigaba.

158 Qaphela injani ukubantle, “Igazi lemvana.” Lena yiMizimba kaKristu, iDini: igazi lemvana ecangweni. Ngoku, khumbulani, imvana yayixhelwa ntoleyo yayingumfuziselo kaKristu.

159 Okanye singathatha elininzi ixesha, kodwa andinalo. . . nje embalwa engaphezulu imizuzu yokuhlala apha. Ndingafanela nje ndime ndize ndiqale kwakhona ngobu busuku, yabona, ngokuba sithatha ixesha elide. Iyi. . . ndinamashumi amabini amaphepha oku apha, emibhalo, kwesi sifundo sinye.

160 Qaphela ngoku, koku, i—imvana yayinguKristu kwimo yokuzekelisa. Okanye ingaba ndikutsho oko ngokufanelekileyo? Umfuziselo; uKristu waye eyiMvana. Kwakufanele abe liduna, owokuqala ukusuka kumama omdala igusha; okanye igusha, nayiphi othi uyikhethe ukuyibiza. Kufanele ibe yeyakhe yokuqala. Kwaye ifanele ivavanywe kuqala ukubona ukuba akukho siphako kuyo.

161 Ngoku, uKristu wavavanywa; imvana eyokuqala esuka kumama wegusha, uMariya intombi nto. Kwaye wavavanywa ngantoni? USathana ongokuchasene neLizwi. Xa wabetha u-Eva, wawa; wabetha uMoses, wawa; kodwa xa wabhabhela phezulu ngokuchasene noKristu, waza wazama ukucaphula iSibhalo kuYe ngokungalunganga, uh-huh, wafunamanisa ukuba lowa yayingengoMoses. Yabona? Wavavanywa. Yintoni awa. . . waguquka, wathi, “*Ukuba Wena unguNyana kaThixo. Ngoku bayandixelela Wenza imimangaliso, kwaye bayandixelela ukuba uMesiya kufanele enze oko. Ngoku, ukuba yiyo, Ulambile, akukhange utye Wena, jika ezi zonka zibe. . . la matye abe zizonka, uze utye.*”

162 Wathi, “Kubhaliwe, ‘Umntu akasayi kuphila ngasonka sodwa.’” Imvumo nkolo yakho, nanjalo njalo. Kodwa ngantoni? Lonke iLizwi! Inxalenye yeLizwi? “Lonke iLizwi eliphuma emlonyeni kaThixo.” Yilonto umntu aphila ngayo. Yabona? IMvana yavavanywa, ukujonga ukuba kukho nayiphi indawo apho ithe Yawa khona.

163 AbaFarisi, “Owu Rabhi, Wena mProfeti omtsha, sicinga Uyamangalisa. Ulungile.”

164 “Kutheni nindibiza Mna olungileyo? Mnye kuphela Olungileyo, kwaye lowo nguThixo. Ingaba niyakukholelwa oko?”

165 “Owu, ewe. Thixo.”

¹⁶⁶ “Kuhle, NdinguYe, ngoko.” Uh-huh. “Uthe mnye kuphela Olungileyo. Kutheni nindibiza Mna ‘olungileyo,’ xa ningakholwa ukuba NdinguThixo?” Uh-huh. “Ke kutheni nindibiza Mna olungileyo? Yintoni enenza nenze lonto? Yintoni eniphembelele ukuba nikutsho okuya, xa nisazi mnye kuphela olungileyo, kwaye lowo nguThixo?”

¹⁶⁷ “Siyazi akuhloniphi sidima samntu nalizwi lesikhundla sabo. Siyakwazi oko.” Zama . . . Wayekwazi okwakuhanahanisa. Yabona?

¹⁶⁸ Wavavanywa ukuze abone apho Wayeme khona, yabona, wavavanywa kulo lonke uhlobo, wavavanywa njengokuba sivavanywa. Kodwa kwakungekho kunikezela, kuYe, konke konke. Hayi, mhlekazi! Lowo yayinguNyana kaThixo.

¹⁶⁹ Kwaye imvana yavavanywa, yaza yagcinwa ishumi elinesine leentsuku. Ezo yayiziiSabatha ezimbini, okanye izigaba ezibini. Enye yeyamaJuda, leyo abanikela ngemvana kumfuziselo; enye iyeeNtlanga, zona ezineMvana yenene, kwaye bonke babo benziwa bagqibelela ngokukholelwa leMvana iyakuza. Kodwa wahendwa ishumi elinesine . . . okanye wavavanywa ishumi elinesine leentsuku, Waye eliLizwi.

¹⁷⁰ Kwaye unokuyivavanya iTestamente Endala, uthi “Yohlwaya Entsha.” Akulungisanga! ITestamente Endala ithwala kuphela ubungqina beNtsha.

¹⁷¹ Indoda yayizakundicela umngeni kungekudala kakhulu, yathi, “Yintoni ingxaki naye?” Yathi, “Kuhle, ukwafundisa okuphuma kwiTestamente Endala.” Umshumayeli wobuKristu, cinga oko. Yathi, “ITestament Endala ifile kwaye igqithile.” Owu, hayi! Owu, hayi! Yinqununu yesikolo nje, ibonisa okubhalwe eludongeni. Yabona? Injalo lonto.

¹⁷² Ngoku, yabona, ishumi elinesine leentsuku yalingwa, lowo yayinguKristu. Ngoku qaphela, emva koko Wabulawa ngexesha langokuhlwa, kufanele ibulawe, imvana yayiyiyo. UKristu wafa ngexesha langokuhlwa, emva kwemini. Kwaye emva koko qaphela, emva koko wabanjalo naye . . .

¹⁷³ Igazi kwakufanele liqatywe emigubasini, yabona, ntoleyo igazi libubomi besilwanyana. “Uyakudla inyama yayo ngoko; kodwa igazi layo elibubomi, lichithe.” Yabona? Yayifanele ibe . . . Igazi kwakufanele liqatywe kumqolo ophezu kwemigubasi yendlu apho idini lalamkelwe khona. Uzuko! Yintoni uBomi? IGama. Elo . . . Wabeka igama lomntu . . . Yiya emnyango, uze ujonge, bona ngubani igama elisemnyangweni phambi kokuba ukhalise intsimbi. Yabona? Igazi laliqatywe kumqolo ophezu komnyango njengomfuziselo wokuba yayiyintoni idini elingaphakathi.

¹⁷⁴ Ngoku sizakufumanisa indawo yokunqula, kanye ngokuya, kusiza ngelaGazi. Qaphela, igazi emnyango lalithetha igama

lokwakuza . . . kwakungaphakathi, babengaphakathi phaya. Indawo yethu yokunqula, iMvana, iliLizwi. Siyayazi lonto.

175 Ngoku, umqolo wesi-4, qaphela, “Ungashiya sonka, ungashiya nanye yedini,” okanye, uthathe enye kwesinye isigaba uyise kwesinye.

176 Zama ukubuyela emva uthi, “Kuhle, ngoku, singamaLutere, sifuna ukunyukela apha,” kufanele ufe kwisigaba sobuLutere ukuze uzalwe kwisigaba sobuWisile. Kufanele ufe kwisigaba sobuWisile ukuze uzalwe kwisigaba sobuPentekoste. Kwaye kufanele ufe kwisigaba sobuPentekoste, sukushiya nanye into yayo eshiyekayo, yitshise ngomlilo, ngokuba izakutshiswa njengomdiza ethe ingqolowa yaphuma kuwo. Umdiza, ihlelo, kumele litshiswe. Ke sukuzisa ihlelo lakho ngapha kuMyalezo omtsha. Eli liLizwi ngoku. Yilonto iyenze ihlelo, umdiza; iyaLithwala, injalo lonto; kodwa Liza ngapha *apha*, ngoko umdiza wafa. Yayingumthwali, ihlelo, kodwa iLizwi liyaqhubeka. Ehe, iLizwi liyaqhubeka.

177 Ngoku thabatha owe-5 nowe-6 umqolo. Qaphela, “Hayi . . .” Ngoku masithabathe owe-5 nowe-6 umqolo.

*Uze ungayibingeleli ipasika kulimbi isango,
emasangweni akho akunikayo uYEHova uThixo wakho:*

178 Ngoku khumbulani, “Hayi nakweliphi yala masango.” INkosi ikuvumela ukuba nalamahlelo, yabona, “la masango.”

*Kodwa kwindawo uYEHova . . . uThixo wakho
ayonyulele ukulibeka khona igama lakhe, . . .*

179 Elo liSango, indawo ekuphela kwayo. “Hayi nakweyiphi yala masango.” Kodwa uThixo uneSango.

180 Uthi, “Yonke intsasa ndingena isango leWisile.” Elo libandla. “Yonke intsasa ndiya kwisango laseKatolika.” Uhuh. Kulungile, iNkosi ibayeka abantu Bayo bangene kwaye baphume ngawo lamasango. UThixo unabantu kwibandla iKatolika, ibandla iWisile, ibandla iRhabe, bonke babo, amaPentekoste. Ngokuqinisekileyo, kodwa musani . . . akunquli uThixo kwela sango. Yabona? Kodwa iNkosi inesango elithile. Uzuko! Inesango.

*Kodwa kwindawo uYEHova uThixo wakho . . .
ayonyulele ukulibeka khona igama lakhe, phaya . . .
wobingelela apho ipasika ngokuhlwa, . . .*

181 Kuxa liphi apho uRebheka wafumana u-Isake? Kuxa liphi apho u-Eliyezera wambiza ukuba abe ngumtshakazi? Ngexesha langokuhlwa!

Iyakuba kukuKhanya ngexesha langokuhlwa,
 Indlela eya eLuzukweni ngokuqinisekileyo
 uyakuyifumana;
 Kulaa ndlela yamanzi kukuKhanya
 namhlanje,
 Bungcwatywe kwelihle iGama likaYesu;
 Batsha nabadala, guqukani kuzo zonke izono
 zenu,
 UMoya oyiNgcwele ngokuqinisekileyo
 uyakungena;
 IziKhanyiso zangokuhlwa zifikile,
 Iyinene ukuba uThixo noKristu banye.

¹⁸² Eso ibisisiqalo saLo, ngoku luyanyamalalela ekubeni kukuKhanya koMtshakazi. Yabona endithetha ngako?

¹⁸³ Kungcono ndivale apha, ndiqale kwakhona ngobubusuku, kuba andifuni nikushiye oku, niyabona. Hayi, hayi, lixesha le—ledinara. Kuhle, kuhle, Ndinemibhalo emininzi kakhulu ebhalwe apha. Owu, bethu! Kunganjani ngobubusuku, ingaba oko kuyakubangcono? [IBandla lithi, “Hayi. Ngoku.”—Mhl.] Huh? Kulungile, ukuba nina. . . Nifuna nje ukuzama kancikane? [“Ewe. Amen.”] Kulungile, masiye phambilana kancinci ngoko, siyakukhawulezisa ngokukhawuleza. Kunjani oko?

¹⁸⁴ Ngoku, yiya kwintoni? “Akusayi kuya nakweliphi isango ethe iNkosi uThixo wakunika lona, kuphela kwisango eyakuthi iNkosi ibeke iGama layo kuyo.” Ungayi kwindlu ye—yesango ntoleyo engumnyango. Oko kulungile? UThixo uzakubeka iGama Lakhe esangweni, kwaye akusayi. . . Elo lisango elingena endaweni yokunqula, ingcwele. Akungeni khona phaya nedini lakho nakweliphi ala masango, kodwa esangweni ethi iNkosi uThixo iyanyulele ukubeka iGama Layo kuyo. Yabona?

¹⁸⁵ Ngoku, ingaba Inkwenzile oko? Liphi elaSango? KuYohane oNgcwele 10, uYesu wathi, “Ndim iSango, uMnyango. NdinguMnyango oya eNdlwini kaThixo. NdinguMnyango oya kubuhlanti bezimvu.” Hayi ubuhlanti bebhokhwe, ubuhlanti bezimvu. Yabona? “NdiLusango kubuhlanti beZimvu. Umntu angangena kuloMnyango, akhuseleke.”

¹⁸⁶ Kwaye ngoku singazilazila ixesha elide kokuya. Kodwa, ukonga ixesha, UnguMnyango kobabuhlanti bezimvu. Ngoku, sifuna ukuqaphela apha. Izithunzi nemifuziselo isekubonakaleni kwenene kanye apha, kodwa ndi. . . ukuba ndithatha elaphepha ndiya. . . izakunibambezelela ithutyana.

¹⁸⁷ Kulungile, qaphelani, oku kuzisa ukubonakala okugqibeleleyo, uYesu Kristu. Kuba yonke iTestamente Endala ngumfuziselo Wakhe, zonke izidlo, konke ukunqula, nayo yonke into. Kwaye ndinayo ibhalwe phantsi apha, phantsi kwale migca yeZibhalo, “Yicacise.” Phaya kulapho iyakuthatha ixesha

elide. Cacisa indlela zonke izidlo. . . Nkqu nomnikelo wesidlo yayingumfuziselo kaKristu. Masithathe nje lowa.

¹⁸⁸ Ngelinye ixesha kwakukho i—isikolo esibizwa isikolo sabalungiseleli, okanye isikolo sabaprofeti. Babeqeqeshiwe, abafundisiweyo abaprofeti. Kwaye kwakukho owenene, obizwe nguThixo umprofeti ngelinye ixesha wenyuka waya kubatyelela. Kulungile, babefuna ukubonisa umprofeti omdala imbekwana, ke omnye wabo waphuma wachola imfumba yoko wayecinga zii-erityisi; kodwa yayiyityhefu yemveliso yasendle ebuziqhamo, kwaye wayezakubondla bona bonke kokuya.

¹⁸⁹ Owu! Zingaphi izabelo esizisingathileyo eziphuma kwizikolo zakwalizwi esinazo! Yabona? Kulungile. Bapheka into ethile. Yabona? Sinezabelo esizisingathileyo zeWisile, izabelo esizisingathileyo zeBhaptizi, izabelo esizisingathileyo zePentekoste. Kodwa, uyabona, baluhlumo lwesibini, uhlobo elinokuthenwa lisuke emthini. Yabona, hayi kuMdiliya wemvelo. Uthwala iilamuni, imbambusi, kunye nanjalo njalo; hayi ii-orenji, kodwa zizibiza ngokuba yisitras.

¹⁹⁰ Qaphela kwakhona. Ngoku, koku—koku, xa u-Eliya esiza waza wajonga kubo, kwaye ebona oko kwakuyityhefu imveliso yasendle ebuziqhamo eyayiyakubabulala bonke kubo, bathi, “Iyhoo, sinokufa embizeni!”

¹⁹¹ Wathi, “Ndziseleni isandla esigcweleyo somgubo.” Waze wagalela umgubo kuyo, wathi, “Ngoku yonke ilungile, yidlani oko nikufunayo.” Yaguqulela ukufa ebomini.

¹⁹² Kwaye umnikelo womgubo owanikezelwayo ku. . . Kristu, Waye ingumnikelo woMgubo, kwaye umnikelo womgubo kufanele ugutywe ngelitye lokusila elithile elenza lonke isuntswana lomgubo lifane, ibonisa unguYe izolo, namhlanje, naphakade. Uyinto enye yokubekwa ehlelweni lakho kwaye liyakuphila, iLizwi! UKristu liLizwi, yonke imifuziselo yento yonke: umnquba, i—i—isonka somboniso, yonke into. Ikosher eyaphulweyo phantsi kwesitya esisicaba yayingumzimba Wakhe owaphulweyo, athi amaJuda angabinakho ukuyichaza unangoku kutheni eyenza. Yabona? Kwaye zonke ezi zinto zingezinye zizekelisa Yena.

¹⁹³ Ngoku, ngoko, Yena ekubonakaleni, siyabona ngoku onke amahlelo neemvumo nkolo zashiyeka ngasemva; kuba Yena ulelinyulu, elingaguqukiyo iLizwi likaThixo, ntoleyo isisonka esingenagwele, uYohane oNgcwele 1. Injalo lonto, Usesingenagwele iSonka. Ke xa usongeza *oku* okanye usongeza *okuya*, ligwele longezwe koKuya obekusele kunikezwe kwasekuqalekeni kuni.

¹⁹⁴ Jonga apha. Yintoni ebulala uhlanga namhlanje? Bathatha izinto bazixube. Kwaye xa uyixuba, uyayibulala. “Owu, ikhangeka intle kakhulu.” Ngokuqinisekileyo! Ukhozi oluxutyiweyo: amaqebengwana ombona, zonke ezinye zeesiriyeli

eziphuma kukhozo. Ukhozo oluxutyiweyo: olukhulu, enkulu, emide emihle imidiza, kunye neendlele ezinkulu kakhulu, ikhangeleka ngokuphindwe kabini ukulunga njengenye. Kodwa kukufa! Inzululwazi ikwakufumanisile oko. Yabona? Sukuyiwela, iyakukubulala.

¹⁹⁵ Ngoku, apha, mandinibonise. Ngomnye umhla ndandinkcenkceshela iintyatyambo ezithile eyadini yam. Kwaye inenekazi lalineentyatyambo ezixutyiweyo ezazisembizeni encinci apha, okanye kwisityali esincinci kwicala lwendlu. Kwakufuneka sizinkcenkceshele zona izinto ubuncinci amaxesha amathathu ngeveki, okanye amane, okanye ziyakufa. Kwaye nako kumi isityalo semvelo ngaphandle eyadini. Yayinganethanga phaya iinyanga ezintandathu, komile nje. . . Ukuba iyana, kwimizuzu elishumi ungavuthela uthuli. Kodwa lamfo mncinci elele phandle phaya, emhle kakhulu nje kwaye eqaqambile kunomxube wawuyiyo kunye nawo onke amanzi. Wagcinele kude laa manzi kuso, siyakufa. Kodwa kuphi apho sifumana amanzi waso khona? Kwaye enye into, kufanele wenze yonke indlela uzitshize zona yonke imihla okanye ezimbini, ukugcina iintwala kude kuzo. Aziyenzi, iintwala ziyakusitya, sibuthathaka kakhulu kwaye sithambile. Kodwa akukho ntwala eyaa kufika kwesiya semvelo. Hayi, hayi! Iyakurhubulezela kuso ize irhubuluze imke. Sesemvelo! Yabona yintoni ukuxuba okuyenzileyo?

¹⁹⁶ Leyo yinto ekwanye ebandleni. Bazama ukuxubanisa ihlelo kunye neLizwi, ukwenza i. . .zama ukwenza iLizwi litsho oko ihlelo likutshoyo. Kwaye xa usenza oko, kufanele ubatshize, ubateketise, kwaye—kwaye ubanike iibheji zenkwenkwezi egolider ukuze baze kwisikolo seCawa, kunye nayo yonke engenye into. Injalo lonto. Xa, owoqobo, ozalwe ngokutsha umKristu, ozalwe ngeLizwi likaThixo, ungqwabalala. Lowo nguwe. Isicukudi nezinto zehlabathi azimhluphi. Yena ulikhozi, ubhabha agqithe kuyo. Yabona, andande kwezasezulwini. Yabona? Iyinyaniso. Akukho nto. . .

¹⁹⁷ Qaphela. Ngoku, kufanele siqonde oko apha, ihlelo, iimvumo nkolo, nayo yonke into eyongeziweyo yesonka esinegwele ayinakuxubana nesonka esingenagwele. Kwaye iBhayibhile ibonakalise ngesithunzi apha kwinkonzo engcwele, yokuya kunqulo, okokuba akukho gwele kunokuyiwa nalo, kwaye uThixo uyakulamkela.

¹⁹⁸ Uthi, “NdingumWisile.” Kanye apho uyafa! “NdingumPentekoste.” Uyafa!

¹⁹⁹ NdingokaKristu. Ilungile lonto. Kufanele ume kwinto ethile. Ilungile lonto. Umi—umi kwinto ethile.

²⁰⁰ UChurchill wakhe wathi, waphakamisa iminwe emibini wathi, “Sifumene uloyiso.” Kwaye iNgilani yema koko, bamkholelwa uChurchill.

201 Kwaye yikholelwe okanye hayi, ngale ntsasa, umi ngento ethile. Kukho into enye kuphela onokuphila kwaye ume ngayo, kwaye leyo nguKristu, iLizwi. Nyhani!

202 Qaphela, akukho nto eBhayibhileni efuzisela amahlelo kuphela iBhabhiloni. Kwaye iBhabhiloni yasekwa nguNimrod, kwaye uNimrod wayengumvukeli. Kwaye wayenegquba labafazi phaya, babefanele babe ngokumkanikazi bakhe, yayingabaprofetikazi. Babecinga nokucinga ukuba uBhalam omdala uphuma kwelaqela, babeneengcambu nanjalo njalo. Babenqula, niyazi (abaninzi benu bafundileyo abafunda *iBhabhiloni Ezimbini* zikaHislop, kunye nanjalo njalo, kunye nembali yebandla), nendlela abe—abenzayo. Kwaye babenabafazi abenza *oku*, kwaye abafazi . . . isithixokazi, kunye nayo yonke into, kwaye yayiyinkolo enyanzelweyo. Wonke ubani, sonke isixeko ngokungqonge iBhabhiloni sasinyanzelekile ukuza eBhabhiloni ukuza kunqula phantsi koNimrod enqabeni. Yabona? Injalo lonto. Babenyanzelwe ukwenza lonto, yixoxe. Apho kulapho imbidakalo isuka khona.

203 Kwaye oko koko ngqo ibandla likuko namhlanje, “Ukuba akuhambi sikolo saCawa, ukuba akwenzi *oku*, kwaye ufanele uqeshwe ukwenza *oku* nokwenza *oku* nokwenza *okuya*, ungaphandle komfanekiso.”

204 Ngaphandle phaya eTucson, iphulaphule ngale ntsasa, ndakhe ndamangala . . . Ndasoloko ndibanyanzela abantu, “Yiya ebandleni, akukhathaliseki uyaphi.” Kwaye ndibabonile abantu behlehla, kwaye besiya *ngale* ndlela. Ndaza ndacinga, “Yintoni ingxaki?”

205 Ndaya kwabanye babo, “Kusuku lokuqala uphaya, bayakuza kuwe, ‘Joyina ibandla lethu.’ Ukuba akuyenzi, akwamkelekanga.” Yabona? Yabona? Yinto enyanzelweyo, iyanyanzeliswa kuwe, yabona, kwaye leyo yiBhabhiloni. Kodwa kuKristu, uza ngolonyulo; hayi ngokunyanzelwa, intliziyo yakho ikutsalela ngaphakathi.

206 UThixo akabekanga Gama Lakhe ngoko eBhabhiloni. Ngokusondela ngoku. Akanakubeka iGama Lakhe eBhabhiloni, amabandla. Owu, bona, *babeka* iGama Lakhe khona phaya, kodwa Akazange. Hayi.

207 Uthi, “Kuhle, ngoku, Mzalwana uBranham!” Linda, linda, hlala nje uzole nje umzuzu. Undicele ukuba ndihlale ithutyana. Akunakho ukubona? Ngoku qaphela, *babeka* iGama Lakhe khona phaya, kodwa Akazange.

208 Ngoku, Wathi, “Indawo Endiyakuhlangana nani kuyo kwaye ndamkele idini lenu kulapho ndanyule ukubeka iGama Lam. Uza ungene ngeli sango, lomnyango apho ndanyule ukubeka iGama Lam. Phaya kulapho uza khona.”

209 Kuhle, babeka, “Eli libandla likaKristu.” Ukuba kukho nantoni engalunganga ekwazisweni, ishiya igama elinye:

“kuchasa.” Uh-huh, konke athe Wakufundisa, babengavumelani naKo. AbaFarasi balemihla.

²¹⁰ Kodwa kufuneka sifumane apho Awabeka iGama Lakhe, kuba kuYo kuphela kweLakhe elinikeziweyo isango. Amen! Uzuko! Qaphela! ULibekephi iGama Lakhe? KuNyana Wakhe.

²¹¹ “Owu,” uthi, “ngoku linda umzuzu, Mzalwana uBranham. Lowo yayinguNyana, hayi uYise.”

²¹² UNyana usoloko ethatha igama likayise kuyo yonke imeko. Ndize emhlabeni egameni likaBranham ngokuba igama likatata wam yayinguBranham.

²¹³ Wathi uYesu, “Ndize eGameni likaBawo waM, kwaye anindamkelanga Mna.” Ufuna iSibhalo kokuya? UYohane oNgewele 5:43. Yabona? “Ndi—ndize eGameni likaBawo waM, kwaye anindamkelanga Mna.” Ngoko uYise ubeke iGama Lakhe Yena, lona elingu “Yesu,” kuNyana. Kwaye Yena uyindlela, Yena unguMnyango, Yena uYindlu, Yena kulapho uThixo anyule ukubeka iGama Lakhe. UThixo akazange abeke iGama Lakhe kum, Yena akazange aLibeke ebandleni, Yena akazange aLibeke eWisile, Bhaptizi, Katolika, kodwa Yena waLibeka kuKristu Othanjisiweyo u-Imanuweli.

²¹⁴ Kwaye iGama liseLizwini ngokuba Yena liLizwi. Amen! Uyintoni Yena ngoko? ILizwi litolikiwe kukubonakaliswa kweGama likaThixo. Akumangalisi. “Inyama negazi azikutyhilanga oku kuwe, kodwa uBawo waM oseZulwini ukutyhilile oku kuwe, EndinguYe. Kwaye phezu kweli litye Ndiyakuyakha indawo yaM yokunqula, kwaye amasango esihogo awayi kuyigunqisa Yona.” Amen! Owu Bandla eliphilayo likaThixo, yimani kwesiqinileyo isiseko kuYesu Kristu yedwa. Ningayicula ingoma, kodwa ukuba akukho kuKristu iLizwi, niyengazinzanga ephasalakayo intlabathi, ephaphathekayo. “Kodwa phezu kweli Litye,” uKristu, “iLizwi laM.”

²¹⁵ Wakha umyalezo wobuLutere baza bawenza ihlelo. Wawukhula, isihlalo seenyawo. Emva koko Wakhula waba ngumlenze, iWisile, kunye nanjalo njalo. Apho kulapho Yena wakha iBandla Lakhe, phezu kweLizwi Lakhe! Ngoku, Akalilo unyawo wonke okanye ithanga wonke, Yena ngumzimba; kwaye ngoku kukuthweswa. Ingaba uqaphele kwiiphiramidi? Ntoleyo, andishumayeli nkolo yaphiramidi, ngoku.

²¹⁶ Kodwa iBhayibhile yokuqala eyakhe yabhalwa, yabhalwa esibhakabhakeni, izo-... [Indawo engenanto eteyiphini—Mhl.] Ingaba uyiqaphele? Iqala ngentombi nto, into yokuqala kwizodiyakhi. Eyokugqibela nguLeo ingonyama. Uyeza kuqala ngentombi, Uyeza okulandelayo njengeNgonyama yesizwe sakwaJuda. Nje kanye phambi koko, isigaba somhlaza, intlanzi enqamleziweyo, zonke ezinye izigaba. Ukuba besinexesha lokuqhubeka ngayo; ntoleyo sinayo, emnqubeni.

217 Kwaye iphira- . . . phiramidi ekubeni zezo ziseko, phezulu kwigumbi likakumkani. Kwaye kanye phambi kokuba ubethe udonga lwesixhenxe, kukho iplanga elincinci eliqalayo phaya, apho umthunywa aphuma khona ukuze akuse kukumkani. (Umthunywa, uYohane umBhaptizi, owazisa, kuKumkani.) Kodwa iNtlokolitye laliwa. Kwaye abazi, iLitye Lokumiselwa, okanye nantoni eyiyo, abazi ukuba liphi, ngokuba lilitye elaliweyo. Kodwa elo lilitye elithwesa yonke into, oko kuyenza iphiramidi ngezigqibeleleyo izigaba zamabandla asixhenxe. Yongeza ubabalo, yongeza *oku*, yongeza *oku*, kukho ukongeza okusixhenxe, eyokugqibela nguKristu. Yongeza *oku* kuthando lwakho, yongeza ubabalo kubabalo lwakho, yongeza into ethile engenye, kunye nento ethile engenye, de ifike phezulu kuKristu yiNtlokolitye, “Kwaye ndingumNyango.”

218 Ngoku, unyana usoloko esiza egameni likayise. Nawuphi unyana uza egameni likayise. Kwaye uYesu wathi, “Ndize eGameni likaBawo waM.” Ngoko ngubani iGama likaBawo? Ngubani iGama likaNyana? Kwaye Wathi, “Ixeshana elincinci lize ihlabathi lingaNdiboni, kodwa nina niyakuNdibona.” Ehe, Uze ngesimo sikaMoya oyiNgcwele, Elo Gama nguYesu. Eso sisizathu babenqula, “Owu Yesu!” Yabona? Yabona? Bawo, Nyana, kunye noMoya oyiNgcwele: YiNkosi uYesu Kristu. Yilonto. “Ndize eGameni likaBawo waM, naza anandamkela Mna.”

219 Ngoku, khumbulani, Wongeza kananjalo apha kwaye wasilumkisa, “omnye uyakuza,” ihlelo, imvumo nkolo. “Bayakuza egameni labo kwaye niyakubamkela. Aniyi kundamkela Mna, iLizwi lingqinelwe laza labonakaliswa phambi kwenu.”

220 Njengoko Waye elapha kanye ngoko, ke Ulapha namhlanje. Sanukuphosa okuya, bantu ngokunqumleze esi sizwe! “Omnye uyakuza, ibandla, kwaye niyakukukholwa okuya, ngokuba ningenza nje nakanjani. Andiyi kuyingqinela.” Akazange (nangaliphi ixesha, nanini) angqinele nayiphi into (nakweliphi ibandla) ngokungaphandle koMyalezo owanikezwayo: ugwetyelo, ngoLuther; Wesley, ungcwaliseko; iPentekoste, ubuyiselo lwezipho. Emva . . . Kwaye kwamsinyane njengoko benza ihlelo kuyo, phaya yafa. Phengulula iZibhalo.

221 Kodwa Wathi, “Ndiyakwanyula indawo yokubeka iGama Lam.” Kwaye iGama lalinguYesu. Kwaye uYesu liLizwi, uYohane oNgcwele 1. Ingaba kunjalo oko? Leyo yindawo yokunqula, kuKristu iLizwi. “Ndize eGameni likaBawo waM.”

222 Umprofeti wathi, “IGama Lakhe liyakubizwa Imanuweli.” Lowo nguMatewu 1:23, ukuba ufuna ukubhala oko phantsi. UYesu, Yehova, uMsindisi.

223 Ngoku, umqolo wesi-5 ubonisa ukuba UnguMnyango. Ngoku, ezininzi ezinye ezingabonakaliyo izibonakaliso,

eliSango, neGama, nendawo ingabonakaliswa ukuba kuphaya kuphela indawo athi uThixo ahlangane nomntu ukuba anqule, kwaye kuxa ekuKristu.

²²⁴ Ngoku, ngoku umbuzo ngu, “Singafika njani kuYe?” Ngoku, oku kungatswikila nje kancikane; kodwa, niyazi, njengokuthabatha iyeza, ukuba alikwenzi ugule, alikwenzeli okulungileyo. Yabona?

²²⁵ Ngoku, amaLutere afune ukungena ngendlela enye, ngokujoyina ibandla lobuLutere. AmaWisile afune ukungena ngokukhwaza. AmaPentekoste afune ukungena ngokuthetha iilwimi. Oko ayikabi kuko! Yabona? Hayi, ezo zizipho, njalo njalo. Kodwa Awokuqala amaKorinte 12 athi, “NgaMoya mnye.” UMoya kaThixo, ntoleyo ingumniki-Bomi eLizwini (iMbewu), ukungqinela laa Mbewu ngela xesha. Yabona?

²²⁶ Nantsi apha imbewu yesigaba samaWisile ileli phaya, kuthabatha uMoya oyiNgcwele ukwena laa mbewu iye ebomini kwaye ihla... ihlambulule ibandla ngongcwaliseko; uLuther akakhange akushumayele oko, kuba wayengakwazi. AmaPentekoste afune ukuthetha ngeelwimi ukwenzela ukubuyiselwa kwezipho. Ngamnye udandalazisa, “Leyo yiYo! Leyo yiYo!” Yabona?

²²⁷ “Kodwa ngaMoya mnye sonke sabhaptizelwa Mzimbeni mnye,” kwaye laa Mzimba lusapho, usapho lukaThixo. Kwaye leyo yiNdlu kaThixo, kwaye iNdlu kaThixo liGama likaYesu Kristu. “IGama leNkosi yiNqaba eliqilima, amalungisa abalekela kuYo aze akhuseleke.”

²²⁸ Ngoku, uzakuza njani ngesihloko? Ingaba itsheki yakho izakwamkeleka njani ngokuthi, “Ndihlawule ngokoluhlu luka—lukaMhlonitshwa, Gqirha, Mphathiswa”? Yabona? Yabona? Ungaba ngumhlonipheki, gqirha, mphathiswa. Kodwa *igama* leNkosi ngu “Yesu Kristu.” Yabona?

²²⁹ “Ndanyule ukubeka iGama Lam emnyangweni wendlu yolwaM unqulo, ukwenzela usapho lwaM luyakuhlanganisana phaya phantsi kweGazi; njengoko kwakunjalo eYiphutha, nantoni engaphandle yafa. Kwaye ngaphakathi phaya akukho sonka sinagwele! Akukho mxube wabuhlelo kuYo naphina, indlu yaM! Abantwana bam, abazalwe ngeemfuza zaM!” Amen! Uzuko kuThixo! “Imfuza zaM zikubo! EzaM...Ndibeka iLizwi Lam kubo. Ndiyakulibhala kubo phezu kwamacwecwe entliziyo zabo. Olo lusapho lwaM, usapho loMzimba kaYesu Kristu; usapho. Kwaye lamnyango uyakungena ngawo, hayi iWisile, Bhaptizi, okanye iPentekoste, kodwa kumnyango apho Ndibeke iGama Lam.” Ayinakuba yiWisile. IGama likaThixo aliyoWisile. IGama likaThixo aliyoPentekoste. IGama likaThixo aliyoBhaptizi. IGama likaThixo aliyoKatolika. Hlalela ngaphandle kwimnyango ngoko. Yabona? Yabona? Yabona?

230 “Kodwa kwindawo apho Ndanyule ukubeka iGama Lam.” Ngoku, akukho ndawo yimbi eBhayibhileni apho uThixo wakhe wabeka iGama Lakhe, kuphela kuYesu Kristu, kuba nguNyana kaThixo ethabatha iGama likaThixo, kunye neGama likaThixo lobuntu. “Kwaye akukho gama limbi linikiweyo phantsi kweZulu apho kufanele usindiswe khona.” Andikthathi, Wisile, Bhaptizi, Rhabe, zikhatekizim, okanye nantoni ofuna ukuyenza; kuphela ngeGama likaYesu Kristu apho onke amadolo ayakugoba kunye nalo lonke ulwimi liyakuvuma kulo, Yena ukuba yiNkosi. Leyo yindlela oza ngayo.

231 Kwaye ukuba wawubhaptiziwe nje emanzini kakuhle—kakuhle, kwaye emva koko waphika iLizwi, ngoko ke ungumgqakhwe; uzalo lwakho lwalungalunganga. Ubanga ukuba uyamkholelwa Yena, kwaye uyamphika Yena.

232 Ndingaluphika njani usapho lwam? Xa... Ndingamphika njani uCharles Branham ekubeni ngutata wam? Uhlolo gazi emnyango luyayibonakalisa lonto. Uh-huh.

233 Isenzo sam, nokungqinelwa kweLizwi likaThixo ebomini bam lubonisa ukuba ndingumntwana kaThixo okanye hayi. Ngoku, nantso ekuphela kwayo indawo kaThixo. Yabona yona? Ekuphela kwayo indawo ayakuthi uThixo amkele idini lakho (andikthathi unyaniseke kangakanani) kukuKristu.

234 Kwaye khumbula... Uthi, “Kuhle, ndiyakholwa ndiyangena nam.” Khumbula, iBhayibhile ithi... Uthi, “Kuhle, iBhayibhile ithe, ‘Lowo ukholwayo ukuba uYesu Kristu nguNyana kaThixo, usindisiwe, uyakusindiswa.’”

235 Iyatsho ukuba, kodwa khumbulani yona *kananjalo* kubhaliwe, *kananjalo* kubhaliwe, “Akukho mntu unokubiza uYesu uKristu, kuphela ngoMoya oyiNgewele.” Yabona? Ungathi “Unguye,” kodwa Akanguye ade uMoya oyiNgewele ngokwaWo onika uBomi eLizwini uyibonakalise ngokungqinela ukuba ungunyana kaThixo. Eso siSibhalo.

236 “Indawo eNdiyanulileyo ukubeka iGama Lam. Akuyi kunqula nakweliphi isango, kuphela kwisango eNdibeke iGama Lam kulo; ngoko Ndiyakukwamkela, ukusapho lwaM.”

237 Ngoku, usapho lukaThixo luthobela umyalelo kaBawo wosapho. “Kwaye UyiNkosana yoXolo, uThixo uSomandla, uBawo ongunaphakade; kwaye ulawulo Lwakhe nokulawula akusayi kubakho siphelo, ukongamela kuyakuba phezu kwamagxa Akhe.” Kwaye Yena ekubeni yiRhuluneli, uKumkani, u-Imanuweli, Wokuqala, Wokugqibela, iNkosana yoXolo, uThixo uSomandla, uBawo wanaphakade, bonke ngamnye kubantwana Bakhe bathobela lonke iLizwi ukuya kumyalelo ngokuba bayinxalenye Yakhe.

238 Siphila kwikhaya lethu njengooBranham bephila. Uphila kwikhaya lakho, ooJoneses, njengoooJoneses bephila.

239 Kwaye eNdlwini kaThixo siphila ngeLizwi likaThixo kwaye Lonke eliphuma emlonyeni kaThixo; kwaye naliphi elingelinye, umgunyathi, asisayi kuphulaphula kuye. Yabona? “Uyakudla isonka esingenagwele, sonke isigaba sebandla, njengoko Ndininika Sona.” Kodwa sanukuzama ukubuyela emva nihlohle okuya koKu, ngokuba iya ekubeni ngumdiza. “Uyakuthabatha amathambo nezinto ezishiyekileyo zedini uze uzitshise!” Ziphelile, isigaba sebandla sifile, siqhubekile; sikwesinye ngoku. Amen!

240 “Indawo eNdiyanyulileyo ukubeka iGama Lam kuyo.” Owu, bethu! AmaKorinte Okuqala 12.

241 Qaphela ama-Efese 4:30.

. . . ningawenzi buhlungu uMoya oyingcwele kaThixo, enathi natywinelwa kuwo kude ku. . . (imvuselelo elandelayo?) . . . kude kube ngumhla wokuhlangulwa kwenu.

. . . ningawenzi buhlungu uMoya oyingcwele kaThixo, enathi natywinelwa kuwo kude kube ngumhla wokuhlangulwa kwenu.

242 Ngoku qaphela. Masisebenzise oko kwisifundo sethu seSibhalo. Ngoko kungcono sihambe; ndicinga ndidinisa abantu. Yabona? [Umntu othile uthi, “Hayi, akwenzi njalo, Mzalwana uBranham.”—Mhl.] Khangela apha, abantu bayaphakama baze bagoduke, niyabona, ke bane—banedinara iphekiwe, kwaye umntu othile abafuna ukudibana naye. Bebengalindelanga ukuza ezantsi apha ukwenzela ukuphulaphula imini yonke. Yabona? Kodwa, khangela, uyayazi i . . .

243 [UMzalwana uBen Bryant utsho okuthile—Mhl.] Ben, owu, ndimele ukusebenza kuwe! Sikelelwa! Enkosi, Mzalwana uBen. Ndiyakuthanda, Mzalwana uBen.

244 Ukuba uyayazi yintoni laa nkwenkwe eve ubunzima yona ngenxa yethu kulaa mfazwe; yadutyulwa amaceba onke, yadubuleka, nayo yonke into engenye. Yabaa nobomi bento yonke, kodwa uThixo uyisikelele. Yahlala ngokunyaniseka. Umfazi wayo wayishiya, wabaleka kwaye watshata kwakhona, yaze yathabatha abantwana bayo. Owu, bethu, andikwazi nje ukucinga ngayo.

245 Kodwa, nakanjani, uThixo akusikelele, Ben.

246 Ilele kanye ngoku igcwele ziingceba, zicudisela kwimithambo-luvo nayo yonke into engenye. Ntoleyo, enifanele nazi imvelaphi yento, niyabona. UThixo ayisikelele laa nkwenkwe. Ewe.

. . . enithe natywinelwa kuwo kude kube yimini yokuhlangulwa kwenu.

247 Qaphela! Ngoku oku kungatsweba kancikanana, kodwa qaphela. Sanuxabana nam. Khumbulani nje.

248 Xa uSirayeli wathi wajonga kulaa mnyango, unalo ela gazi emnyangweni, igama (igazi, ubomi), waza wangena phantsi kwela gazi, abazange baphume kwakhona bade baphuma eYiphutha.

. . . ningawenzi buhlungu uMoya oyingcwele kaThixo, apho nithi ningene kuwo kwaye ningaphumeli ngaphandle kwakhona kude kube ngumhla eniyakuhlangukwa ngawo. (Yabona?)

249 Niyazi, iBhayibhile isoloko ilungile. Ubeka aMazwi khona Phaya, kufuneka uYibeke apho Iyakhona, ukuyenza Yona, wenza umfanekiso wonke wentlangulo. Yabona? Yabona?

. . . ningawenzi buhlungu uMoya oyingcwele kaThixo, enathi natywinelwa kuwo kude kube yintlangulo yenu. (Nide nibe nihlangulwe.)

250 Nitywinelwe phaya, niphantsi kweGazi. Aniphindi niphumele ngaphandle. Kwaye emva koko niba yintoni? Unyana kaThixo kusapho lukaThixo, etywinelwe ngaphakathi ngoMoya oyiNgcwele. Umtyholi ebengenakufumana ukuba ebefuna; kuba wena ufile, umyeni wakho omdala ufile; kwaye wena ungcwatyawe, kwaye ubomi bakho bufihlwe kuThixo ngoKristu, baze batywinwa ngoMoya oyiNgcwele. Yabona? Uzakupumana njani? Uzakuphuma njani? Wena uphaya! Uzuko! Ngoku ndiyakuyiyeka lanto; nje yanele ukuze wazi endithetha malunga nako.

251 Emva koko isidalwa esitsha, hayi kwihlelo kodwa kwiLizwi. Uyindalo yeLizwi. Ngokuba ilitye lesiseko labekwa kuwe phambi kokusekwa kwehlabathi, namiselwa ukuba ngoonyana neentombi zikaThixo.

252 Kwaye phezu koko kuza ilitye phezu kwelitye, kwisigaba ngasinye, ukungqinela elaa Lizwi elivelayo, nje ngokuchanekileyo njengo Yesu wenzayo kwisigaba Sakhe, ntloleyo eyi, iNtlokolitye yako konke. KuYe kulele sonke isigaba. KuYesu kwakukho uMoses. KuYesu kwakukho uDavide. KuYesu kwakukho abaprofeti. Ingaba injalo? Jonga kuYosefu, wathengiswa phantse ngamaqhosha angamashumi amathathu esilivere, walahlwa, kufanele ufile, wakhutshwa, wahamba waza waya ngasekunene kukaFaro. Khangela, ngokuchanekileyo, uYesu wayenjalo. . . Yosefu wayekuYesu.

253 Kwaye xa Wayesiza, Wayeyinzaliseko yookumkani, abaprofeti (haleluya), intlokobuthixo iphumle ngomzimba kuYe. Uze kuhlangulela ngaphandle phaya uMtshakazi, uMsebenzi wobugcisa. UMsebenzi wobugcisa ethi kuSathana ukuba. . .

254 Xa esithi, “Intsuku zemimangaliso zidlule. Akukho nto efana nezi zinto enithetha malunga nazo.”

255 “Jikela emva kwam, Sathana.” Yabona? Yabona, uMsebenzi wobugcisa umile kwaye ikhusela.

256 Ngelinye ixesha iNtlokolitye iyakubuyela, intloko yako konke kwayo, kwaye yamkelele uMtshakazi kuYe; ntoleyo umfazi uthatyathwe kwindoda, inxalenye yendoda. Yonke... Iimfuza zendoda zikumfazi, okwenza umfazi. Kwaye leyo yindlela iLizwi likaThixo linjalo kwiBandla, okwenza iBandla uMtshakazi. Hayi ihlelo, oko kokukamtyholi, onke ngamanye kuwo. Andibizi abantu phaya lonto; balusizi olukhohlisiweyo lwabantu, njengoko watshoyo uYesu, “Iimfama zikhokela iimfama.” Kwaye Wayengenakubakhupha.

257 Kwaye bathi, “Kutheni, uzalwe ngombulo! Ngubani okuxelele ukuba uze apha? Sesiphi isikolo, sesiphi isikolo sakwalizwi esikwamkelayo?” Bathi, “SinoMoses. Singa...”

258 Wathi, “Ukuba benimazile uMoses, ngenindazile naM.”

259 Kuba uMoses ubhale Yena kwiincwadi zakhe ezine, “INKosi uThixo wenu uyakuvusa uMniki weLizwi, umProfeti ofana nam, kwaye ongasayi kummamela laa mProfeti uyakunqanyulwa phakathi kwabantu.” Kuko konke okukhoyo kuyo. Kwaye yintoni Ayiyo? ILizwi. Kwaye liyintoni Lona? Ningashiyi nanye yegwele elishiyekileyo kwi... Nje sanukubeka igwele phakathi kwaLo. Sanukongeza nanye invumo nkolo, nalinye ihlelo, kuba ingcolisekile kanye phaya, idini lenu ligqityiwe.

260 Masikhawuleziseni ngoku, kanye ngokukhawuleza, ukuze niyokutya.

261 Qaphela! Ngoku, ngoko, ungunyana kaThixo, endlwini kaThixo, uyinxalenye yezoqoqosho lukaThixo. AmaRoma 8:1, “Ngoko akukho kugwetywa kwabo bakuKristu Yesu.” Kuba bafile ehlabathini, baphila kuYe, kwaye bephila kulomhla wangoku, besenza iLizwi athe uThixo wabasebenzisa bona, okanye wabamisela bona, wabeka amagama abo kuleNcwadi yoMtshakazi. Kwaye xa aManzi esiza phezu kwala mbewu esentliziyweni, ayinyusele phezulu kuMtshakazi kaKristu. Owu, bethu! Nje okugqibeleleyo kangangoku inokuba nakho. Kuso sonke isigaba ibe isoloko injalo.

262 AmaLutere, phantsi kogwetyelo, unyawo, akhula ngolwa hlobo; uWesley, phantsi kongcaliseko. AmaPentekoste phantsi kweengalo, imisebenzi nezenzo nanjalo njalo, yafanele ukuba ngamaKalvinisti...okanye yafanele ibe ngama-iArminian, yafanela ibe ngabomthetho. Kodwa ngoku siza entloko, intlokolitye. “Ubabalo! Ubabalo!” intlokolitye limemeza.

263 Ilitye lentloko limemeza ntoni? “Ubabalo! Ubabalo!” Ukugqitha ekufeni nemvumo nkolo, ukuya kwiLizwi eliphilileyo likaThixo ophilayo. Icebo ekuphela kwalo elinikezelwe nguThixo lesigaba Sakhe, oonyana Bakhe kwisigaba seLizwi badliswe ubomi ngoMoya njengentlantsi elumekekileyo ngento ethile eyenza iphile; kwaye bahleli ngoku kwezasamazulwini iindawo (kwixesha langoku), sebephila kwaye bethobe kuso sonke isithembiso eLizwini. Ngoko yintoni oko ikwenzayo? Nina

ekubeni niyinxalenye yemfuza kaThixo, inxalenye yeLizwi, amanye amadoda inxalenye yeLizwi likaThixo, behleli bonke, bebonakalisa uMzimba wonke kaKristu, ngokuba akukho gwele phakathi kwenu. (Yabona yintoni Athetha ngayo, Mzalwana uBrown?) Akukho gwele phakathi kwenu, nje iLizwi kuphela, nihleli kwezasemazulwini iindawo, emnyangweni apho Yena abeke iGama Lakhe: uKristu Yesu.

²⁶⁴ Akukho gwele phakathi kwenu, oko kuzisa ukuphelela okuzeleyo kwentlokoobuthixo ngokusemzimbeni phakathi kwenu. Yayingenakwenzeka kwisigaba sikaLuther, yayingenakwenzeka kwisigaba sikaWesley, yayingenakwenzeka kwisigaba sePentekoste; kodwa kumhla xa uNyana womntu ayakubonakalisa, atyhilwe, abuyisele emva iBandla ngokumanyeneyo kunye nobupheleleyo ubuNgcwele bukaThixo phakathi kwabantu Bakhe, kubonisa ekwaminye imiqondiso ebonakalayo, ezibonakalisa Yena njengoko Wenzayo ekuqalekeni xa Wabonakalisa emhlabeni kwimo yomProfeti-Thixo. Owu! Uzuko! Kuthenjisiwe ngoMalaki 4, kuthenjisiwe ngazo zonke iZibhalo. Unqula phi? Indlu kaThixo, nihleli (kwixesha langoku.)

²⁶⁵ Ngoku, ngokukhawuleza, masijonge nje ngokukhawuleza ngoku, emva koko siqhubeka malunga... Kwimizuzu elishumi siyakube simkile, iNkosi ithandile.

²⁶⁶ Ngoku masijonge kwabanye abathe badliswa ubomi kule ndlu kaThixo, yesigaba sabo.

²⁶⁷ U-Enoki! (Kwimizuzu elishumi siyakhamba, ukuba ninokunyamezela nje kangako kade.) Khangela, u-Enoki waye eliLizwi eliphilileyo likaThixo lesigaba sakhe, waye engumprofeti.

²⁶⁸ Umprofeti sisibonakalisi sikaThixo. Bangaphi abakwaziyo oko? I—isibonakalisi asizibonakalisi sona, i—isibonakalisi asisosibonakaliso. Kufanele kubekho into ethile ebetha isibonakalisi—isibonakalisi ukusenza sibonakalise. Ke umprofeti sisitya esanyuliweyo sikaThixo esingenakubonakalisa nanye into konke kuphela usemgceni othe gqo kunye nesa sibonakalisi, uThixo, ukubonakalisa umfanekiso kaKristu, iLizwi. Yabona, akukho nto yimbi anokuyenza. Usisibonakalisi, eso sisizathu umprofeti kwafuneka atye incwadi. Eso sisizathu kwafuneka atye incwadi esongwayo. Kwafuneka abonakalise ela Lizwi ukwenzela esa sigaba. Niyayifumana?

²⁶⁹ Qaphela u-Enoki, isibonakalisi esigqibeleleyo sikaThixo kumfuziselo. Xa uThixo wayegqibile—wayegqibile ngaye, wamguqulela nje, wamnyusela phezulu. Ubuxhakaxhaka awathi wabubonakalisa baba ziziqhushumbisi kunye noMoya, zaze zamnyusela phezulu.

²⁷⁰ Into ekwanye ngemihla ka Eliya. U-Eliya, nkqu nakumathambo akhe, apho okwa kubonakaliswa...

Umbonakalisi kaThixo emzimbeni wakhe kwenziwa kwabonakalisa iLizwi likaThixo. Babeka indoda efileyo kuwo, waqhwithekela ebomini kwakhona. Siyinyama nethambo Lakhe, oko nje singuMtshakazi kaKristu. Ingaba niyakukholelwa oko? Kulungile. Wasifela, kwaye safa kwiziqu zethu saza sangcwatywa eGameni Lakhe, okokuze “singaphindi sibe ngabehlabathi, kodwa kuYe,” ntoleyo zombini usapho lweZulu libizwa emva koYesu Kristu. Lawo ngama-Efese 1:21. Ngokubini iZulu... usapho eZulwini. Yintoni elibizwa ngalo usapho eZulwini? UYesu. Libizwa ngantoni usapho emhlabeni? Kuhle, leyo yindlu kaThixo apho iGazi likhoyo. Ingaba injalo? Lowo ngumnyango, elo lisango, leyo yindawo Abeke iGama Lakhe, kwaye uLizwi wenziwa inyama waza wahlala phakathi kwethu. LiLizwi libonakalisa kwaye liqhwitha isigaba ophila kuso. Oko yiloto waye Eyiyo, oko yilonto uMoses waye eyiyo, oko yilonto uYakobi wayeyiyo, oko yilonto bonke babo babeyiyo, beqhwitha elaa Lizwi likaThixo, isibonakalisi sokuba uThixo wayebonakalisa Yena. Kwaye ukuza kulamfanekiso ugqibeleleyo kaThixo, uYesu Kristu, uMsebenzi wobugcisa kaThixo; wabethwa ukuze Abe nokuthabathela bonke babo ukwenzela uMtshakazi ababezizibonakalisi.

²⁷¹ UMoses waye ekuYe. UYoshuwa waye ekuYe. Kwaye ukuba ukuYe, wawukuYe phambi kokusekwa kwehlabathi, usapho lukaThixo; weva ubunzima kunye naYe, wafa kunye naYe, waya emnqamlezweni kunye naYe, wavuka kunye naYe; kwaye ngoku usekunyene naYe, uhleli kwezasemazulwini iindawo, ubonakalisa uMyalezo wesigaba ehlabathini, ukuKhanya kwehlabathi. “UkukuKhanya kwehlabathi,” kodwa ukuba ifihlwe yibhaskithi yesitya sobuhlelo, bazakububona njani Bona? Kuba ngezithethe zenu, nenza ukuKhanya kungasebenzi! Ngokuzama... Nina bobuhlelo, nizama ukugcina ukuKhanya kude ebandleni lenu; anisayi kungena, ningayi nokubavumela. Amen.

²⁷² Masime nje. Bethu, ndinokuninzi kangako apha. Si-singaqhubeka... Owu, bethu! Sinemizuzu emihlanu.

²⁷³ Niyabona ngubani umnyango? Kuphi apho uThixo abeke iGama Lakhe? KuYesu. Ufika njani kwiGama Lakhe? Ufika njani phaya? Ngokubhaptizelwa phaya! Njani? Ngamazi? NgoMoya! “Inye iNkosi, lunye ukholo, lunye ubhaptizo.” Elo lubhaptizo lukaMoya oyiNgewele.

²⁷⁴ Ubhaptizo ngamanzi likufaka nje kubudlelwana kunye nabantu, okokuba uyaqondwa ukuba wamnkele uKristu. Leyo yiNyaniso. Kodwa lubhaptizo lukaMoya. Ndingabiza iGama likaYesu phezu kwakho kwaye ndikubhaptize, oko akuyenzi ibe njalo.

²⁷⁵ Kodwa xa kuthe laa Moya oyiNgewele ngenene... iLizwi lenene lisiza lingena kuwe (iLizwi, uYesu), ngoko, mzalwana, uMyalezo awuyomfihlelo kuwe ngoko; uyawazi

Wona, mzalwana, Konke kukhanyiswe phambi kwakho. Halleluya! Udumo malube kuThixo! Amen!

NdiyaMthanda, ndiyaMthanda
Ngokuba Wandithanda kuqala,
Kwaye Wathenga olwam usin- . . .

Thixo othandekayo, ndiyathandaza ukuba Wena uphilise aba bantu, Nkosi, kwaye wenze ngamnye wabo aphile. EGameni likaYesu Kristu. Amen.

276 Owu! Thando! Owu!

Kusukela ngoko, ngokholo ndabona lamsinga
Loo manxeba akho enikeza, (ukusuka
kulaMsebenzi wobugcisa)
Uthando oluhlangulayo lube ngumxholo wam,

277 Ungathini . . . UThixo Luthando. “Lowo uthandayo ngokaThixo,” ubungwele, uthando olungcwele, hayi uthando olungcolileyo; olucocekileyo, olunyulu, uthando olungcwele, uthando lukaThixo uLizwi. “Imithetho Yakho ndiyifihle entliziyweni yam, ukuze ndingoni kuWe,” owu, bethu, lowo nguDavide ekhala. Ingaba Akamangalisi? Animthandi na Yena?

278 Ngoku, kukho iNdlela, enyulu, engwele iNdlela, ekuphela kwayo indawo yokuhlangana ayakuthi uThixo ahlangani nawe. Hayi ngokuba usithi, “Thixo, ngoku, ndingumWisile olungileyo. NdingumBhaptizi olungileyo. NdingumPentekoste olungileyo.” Hayi! Ngokuba ukuYesu iLizwi, inxalenye yeLizwi elibonakaliswayo namhlanje, uMyalezo wale mini; hayi okaLuther, oka Wesley, mPentecoste; kodwa uYesu wakho, isibonakaliso, esithe seza *koku*. Akunakubuyela emva kokuya, oko kukongeza igwele kwiSonka sakho esingwele, okokuba, “Umntu uyakuphila ngalo lonke iLizwi eliphuma emlonyeni kaThixo, kwixesha laLo.”

279 Owu yiza, Nkosi Yesu, Ntlokolitye elikhulu. Khangela kulele ngaphaya, uthuli lwawo amaLutere awafa emva ngaphaya phantsi kokubulawelwa inkolo; khangela kuwo amaWisile.

280 Loo maPentekoste kunye nanjalo njalo, enyuka ngoku, okwakukruneka kwenene okuphumayo.

281 Nina ma-Assemblies of God nemka nazenza umbutho, xa kwa kanye lonto uThixo wanikhupha kuyo, najikela kanye emva njengehagu emgobhozweni wayo.

282 Nina Bobunye, United, endala iJ.C. ye . . . Pentecostal Assemblies ka Yesu Kristu. Enye yabantsundu, naza nazahlula ngenxa yocalucalulo. Nina nakwenzayo oko, naza emva koko namanyana nayibiza “United.” Naza emva koko nazenza umbutho, nanochuku ngakwi Assemblies: “Njengenja ibuyela kumhlango wayo.” Ukuba umhlango uyenzainja igule indawo yokuqala, awusayi na kuyenza igule na kwakhona? Guqula isidlo

sakho ukusuka ehlelweni ukuya eLizwini, uze uhlale noKristu. Usizi kuni!

NdinoBawo khona ngaphaya,
NdinoBawo khona ngaphaya,
NdinoBawo khona ngaphaya,
Kolunye unxweme.

Ngenye ekhanyayo imini ndiyakuya kuMbona,
Ngenye ekhanyayo imini . . . kuya kuMbona,
Ngenye ekhanyayo imini ndiyakuya kuMbona,
Kolunye unxweme.

Owu, oko akusayi kuba ngumhlangano
wochulumanco,
Oko akusayi . . . (iLizwi liya kwiLizwi!)
umhlangano,
(Xa uMtshakazi unyukela phezulu, iLizwi
ngeLizwi.) . . . umhlangano wochulumanco,
Kolunye unxweme.

Owu, olwa suku lukhanyayo lungaba
ngungomso,
Olwa suku lukhanyayo lungaba ngungomso,
Olwa suku lukhanyayo lungaba ngungomso,
Kolunye unxweme.

283 Uthi, “Uthetha okuya, Mzalwana uBranham?”

284 Ewe, mhlekazi! Xa amaLutere esa sigaba, amaWisile esigaba sawo, amapentekoste esigaba sawo (abanyanisekileyo, hayi ababobuhlelo); amaPentekoste, abo bongeza igwele (amahlelo abo), afa. Kodwa eli Lizwi linyanisekileyo liqhubeke, yabona. Nje ngohlobo awatsho ngalo uYesu, “Ngaloo mini, niyakuyazi ukuba Mna ndikuBawo kwaye noBawo ekuM, kwaye Mna ndikuni nani nikuM.” Lonke iLizwi!

Owu, oko akusayi kuba ngowochulumanco
umhla- . . . (xa oonyana Bakhe behlangana
esangweni Lakhe)
. . . umhlangano wovuyo,
Oko akusayi kuba ngumhlangano
wochulumanco,
Kolunye unxweme.

285 Ngoku, bandla, siyafundisa ngoku. Kodwa, khumbula, xa usimka apha, qalisa ukuphuma kwikhasi ngoku; uyakungena kukhozo, kodwa lala eBukhoneni boNyana. Sukongeza, oko ndikutshiloyo; sukususa, oko ndikutshiloyo. Ngokuba, ndithetha iNyaniso kangangoko ndiyazi Yona, njengoko uBawo endinikile. Yabona? Sukongeza kuYo, yitsho nje oko ndikutshiloyo.

286 Into yayo yile, baxecelele nje abantu ukuba baze bafune iNkosi uYesu. Kwaye ngoko nina ngokwenu nilale kanye eBukhoneni Bakhe, yenza nje uthando kuYe, “Owu Nkosi Yesu, Nyana

kaThixo, ndiyakuthanda Wena. Thambisa intliziyo yam, Nkosi. Susa konke ukungcola nokuthanda ihlabathi, kwaye undenze ndihlale ngcwele kweli hlabathi langoku phambi kwaKho.”

²⁸⁷ Singathoba iintloko zethu ukwenzela umthandazo. Ngoku, masibone, ingaba sinayo nabani owanyuliweyo ukuba andulule ngomthandazo? Okanye, ndiyakuyenza, ngoko. Hloniphani ngenene.

²⁸⁸ Thixo othandekayo, sibulela Wena okokuba sibe nako ukutya kwethu kokomoya. Sibulele Wena, Nkosi, okokuba isondlo seLizwi sikhulisa oonyana bakaThixo. Ayichaphazeli nasinye esinye isimilo, kuphela koonyana neentombi zikaThixo. Ke sibulela Wena ngaYo. Kwaye siyathandaza, Thixo, okokuba siyakuxhamla ngokuya, okokuba asiyi kubulela Wena kuphela. Sibulela Wena ngaYo, kodwa singa singasebenzisa amandla okuzama uku (ngoThando) sicenge abantu bakholelwe kuThixo wethu; abanenkani, aboni, abafazi, amadoda, amakhwenkwe, amantombazana, kwesi sigaba.

²⁸⁹ Ukubona, Nkosi, ukuba iimeko zengqondo, isigaba esiphakuzelayo abaphila kuso abantu, sibaqhubela ngaphandle kwengqondo yabo; ukuya ngqo ekuzalisekiseni oko iSibhalo sikutshiloyo kwaye sakuthembisa, ezinkulu ukubambi kakhulu izinto ziyakuza emhlabeni; njengeenkumbi, ukuza kungcungcuthekisa abafazi abacheba iinwele zabo, ziyakuba neenwele ezinde njengomfazi. Kwaye okubi kakhulu okwahlukelelo ukubonakala abayakuthi babenako ukubona, Nkosi, kweziya zengqondo, ezikhohlisayo iimeko abakuzo, kwaye ngoko bekhwaza ematyi neentaba. Abafazi abayakudlezana izinja neekati, kwaye bangakhulisi abantwana ukuhlonipha Wena. Abo othe Wabanika abantwana kwaye babakhawula, bakhululwe ezitratweni ukuba benze abakufunayo. Akumangalisi Uthe, Nkosi, xa Wawusiya emnqamlezweni, “Emva koko bayakuqalisa ukukhala ematyi nasezintabeni ukuba zibawele.”

²⁹⁰ Sibona yonke enye into inyukela phezulu ngeli xesha. Sibona iSibhalo singqinelwa, sibonakaliswa. Kwaye njengoko sibona nje Oko, Nkosi, Wena ngamehlo angawethu (ubonakalisiwe), ngenye imini kuyakubakho uXhwilo kwaye siyakubona ukubonakaliswa kwela Lizwi, “Kuba uNyana womntu uyakuza emafini ozuko, kunye neeNgelosi Zakhe ezingcwele kunye naYe, kwaye siyakuxhwilelwa phezulu ukuya kuhlangu naYe emoyeni.” Iyakuba ngoko...Siva ngayo ngoku, ngoko siyakuyibona ngawethu amehlo.

²⁹¹ Sanga singafunyanwa kuYe, Nkosi, indawo ekuphela kwayo enikeziweyo. Kwaye Yena liDini. Sizisa Yena, oko sikuvileyo malunga, noYesu Kristu, endlwini kaThixo ngobhaptizo lukaMoya oyiNgcwele, ngalo iGama likaYesu Kristu. Kwaye phaya iDini lethu liyamkeleka size siziswe

kusapho; ngokuba, noko sibhadula phandle ehlabathini, sasingabamiselweyo oonyana neentonmbi zikaThixo phambi kokusekwa kwehlabathi. Enkosi kuWe ngoko, Bawo. Owu, angathini nabani angaze abuyele emva kwinto enjeya, xa bafumana iNyaniso, yokuba uThixo ukhethe bona kwihlabathi? Kwakukho izigidi ezilahlekileyo, ngomhla endasindiswa ngawo.

²⁹² Owu Mvana efayo, ndingaze ndikubulele njani Wena? Ingathini intliziyo yam ibenakho ukuhlonipha ngokwaneleyo phambi kwaKho? Ndincede, Thixo othandekayo, ukuba ndiphile nyanisekileyo. Nceda abantu bam baphile nyanisekileyo. Ndiyabathandazela, Nkosi, bonke ngamnye, oyakuthi Wena uthande. Thixo, nakanjani, andi... Bendingenakuyazi kanjani... Andiyazi kanjani, nje ndicele kanjani, Nkosi; kwaye mhlawumbi andiceli oko ngendlela elungileyo. Kodwa Wena xolela ukungazi kwam, Nkosi, kwaye nje ujonge entliziweni yam. Ndiyathandaza ukuba kungabikho namnye wabo othi alahleke, namnye wabo, Bawo. Ndiyababanga, bonke ngamnye, ukwenzela Wena. EGameni likaYesu Kristu. Amen.

NdiyaMthanda, ndi...

Kwaye ukuba niyaMthanda, niyathandana omnye nomnye. Xhawula isandla omnye nomnye.



INDAWO KATHIXO EKUPHELA
KWAYO ENIKEZELWEYO YOKUNQLA XHO65-1128M
(God's Only Provided Place Of Worship)

Lo Myalezo ka Mzalwana William Marrion Branham, waqala ukushunyayelwa ngesiNgesi kusasa ngeCawa, ngoNovemba wama-28, 1965, eLife Tabernacle eShreveport, Louisiana, U.S.A., wathatyathwa kwisishicileli-mazwi waze wabhalwa ngesiNgesi ungafinyezwanga. Le nguqulelo yesiXhosa ibhalwe yaze yapapashwa yi Voice Of God Recordings.

XHOSA

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