


INDAWO KAN KULUNKULU

KUPHELA EHLINZEKELWE

YOKUKHONZELA

 Sanibona ekuseni! Ngiyajabula ukuba lapha kulokhu ukusa. Futhi siyajabula, sitholozela lenhlanganyelo enkulu ngakulamaculo amadala okholo. Siyakuthanda lokho. Anikuthandi na? Ikhorasi lika *Amen*. Yilokho Ayikho, u Amen, niyabo. Unezwi lokugcina ukulisho.

² Bengihleli laphaya ngikhuluma nomngani wami omdala, uMfowethu Brown, ngenkathi amaculo laliqhubeka. Futhi wathi, “Mfowethu Branham, angikaze ngibone kuze kwaba yizolo, obukhuluma ngakho.” Wathi, “Ukuba abantu nje bebengangena kulokho okhuluma ngakho,” wathi, “sonke isithiyo besiyodeda endleleni.” Lokho kunjalo impela. Lokho kunjalo. Kunjalo impela. Uma nje ubungaKuxhakathisa, ubungaKubamba. Niyabo?

³ Ngikhuluma kumngani wami osemncane, uErnie Fandler. Ngiqagele abanye benu phandle ekuxhumaneni ngocingo bazomkhumbula uErnie, ukuthi waphenduka kanjani, ukuthi waholelwa kanjani eNkosini. Akasikhulumi isiNgisi esihle, noma ngingathanda ukuba naye lapha eze asho izwi. Futhi uthola o *we* bakhe no *W* konke kuxovekile. Ubengibuza uma ngikhumbula isikhathi eShawano lapho ehlala khona. Kwakunendoda eyafa emhlanganweni ngqo, yawela ngale esihlalweni sayo isifile, iLuthela. Sathulisa wonke umuntu. Sakhuluma iZwi leNkosi phezu kwakhe, uyabuya uyaphila, kubuyela ngqo phezu kwakhe. Abakaze babephezu kwalokho, ufuna sibuye futhi.

⁴ Ngiqondile ukuthi eFransi, kulokhu ukusa, kunamaFrentshi elingcono angaphezu kwezinkulungwane ezimbili azile izinsuku eziningana ukuthi sizozisa silethe uMlayezo eFransi ngesiFrentshi. Sonke isizwe samaProtestane, ingxenye yamaProtestane yesizwe saseFransi. Futhi ngakho si . . .

⁵ Kuyaqala nje kuqhakaza manje, kuyaqala nje, ikhoba lihlubeka ukuze ukolo ulalise lapho manje. Niyabo? Ngakho yibani nilokhu nihloniphile nje, nilokhu nikhuleka. Niyabo? Khumbulani, “Bona labo abalinda eNkosini, benza busha amandla abo.”

⁶ Manje, kune . . .ngangi . . .sengibamdala impela, futhi ngacabanga, “Ngabe ngiyo . . .Ngabe iyobakhona enye

imvuselelo, ngiyobona esinye isikhathi na?” Futhi nje khumbula, entshonalanga kuyofika umgibeli wehashi elimhlophe. Siyogibela kulomzila futhi. Lokho kunjalo. Kothi nje singalungela. Kuyisithembiso, niyabo.

⁷ Manje, ngifuna ukuthi kuMfowethu Leo... Bengikhuluma ngoMfowethu Wood izolo ebusuku, umfowabo engolapha. Mfowethu Leo, uma wena neqembu elincane elixhumene ngocingo enhla lapho kulokhu ukusa; Dadewethu Mercier, ubaba wakho ulapha. Ngimbonile izolo ebusuku. Ungalapha endlini ndawo ndawo, futhi ubukeka kahle eyigeokama.

⁸ Ukusa aphiliswa ngakho phezulu etabernakele, kwakunodaba olubili olukhulu lomdlavuzwa, efa ngempela, futhi lolubili lwaphiliswa. Futhi ubaba wakhe, indoda endala isekuhlaselweni yinhliziyu, wakhishelwa enkazimulweni kaNkulunkulu. Futhi usemhlanganweni lapha ndawo ndawo. Angimboni phakathi kwesixuku manje, kodwa ube lapha izolo ebusuku.

⁹ Ngiyanibingelela nonke phandle ezweni lonke; lapha kulendawo eyisimangaliso, yeLife Tabernakele lapha eShreveport, nesixhuku sonke siminyene ngoSonto sikole. Niyazi, ukuba bengihlala eShreveport, angisho lutho olumelene nanoma ubani, kodwa lena bekungaba yindawo ebengengeza kuyo ebandleni, khona lapha eLife Tabernakele. Leli akusilo hlelo. ILife Tabernakele, iyi namhlanje, iyitabernakele elingakhethi-hlelo. Baphuma ehlelweni ngoba bemukela mina naloMlayezo engiwushumayelayo. UMfowethu Jack Moore, umfowethu nomngani, wasuswa emahlelweni ngoba wazihlanganisa nami. Futhi ngakho ngicabanga ukuthi kumfanele ukunconywa. Kunjalo. UNkulunkulu ambusise. Futhi uphakamisa izandla zakhe emkhulekweni, futhi ngikholwa kanye naye.

¹⁰ Futhi manje uDadewethu Moore, angimboni ndawo, u... Yebo, emuva lapha. Ubukeke njengentombazane esencane ehleli laphaya kulokhu ukusa, konke lokhu kugqoka, okusha, futhi kubukeka nje njengengubo yePhasika. Futhi ku-kubukeke sengathi... UMfowethu Jack ubengamazi ngisho naye uqobo lwakhe. Manje, uDadewethu Moore.

¹¹ Impela siyamkhumbula uAnna Jeanne noDon, nabobonke. Ngiyajabula ukuhlangana noMfowethu Nolan, ubengomunye walaba esihambisana nabo lapha.

¹² Futhi uMfowethu Ernie, ngimcelile izolo ukuthi angemcule yini lowo *Amen*. Nginye erekhodini, futhi ngiyigugisile into ngokuyiphindaphinda ngiyilalela, *Amen*. Ngicabanga ukuthi unephimbo lalokho; wedlula noma yimuphi wabo. NoJudy omncane, ngimqaphelile; ababili, babukeka nje njengomfowabo nodadewabo. Ababukeki na? Bangumyeni nonkosikazi. Babukeni ngamunye wabo, nibone ukuthi kungani

bebukeka nje ncamashi. Niyabo? Futhi ngempela izithandani ezincane ezithandekayo. Lokho ngukuthi, niyazi, lokho yi. . . uMfowethu Palmer osanda kukhwela izitebhisi zegolide nje, leyo yindodakazi yakhe nomkhwenyana wakwakhe. Nalokho yi. . . Ngempela ungumthelela ekuqeqesheni kwakhe umntwana. Futhi unabanye futhi, abefundisi abaganiwe nabo, nalaba ngabavangeli futhi basensimini yabo, nabanye. Ngakho nje kukhulu.

¹³ Angikamboni uDadewethu Palmer. Ngempela, angazi noma ngiyomazi uma sengimbonile, noma qha. U, mhlampe, ndawondawo (kusobala) semhlanganweni. Emuva ngemuva; uNkulunkulu akubusise, Dadewethu Palmer.

¹⁴ Inhliziyo yami iyaqhaq hazela ngaso sonke isikhathi uma ngicabanga ngakho. UMfowethu Palmer ubesanda nje kukhwela izinyathelo kwaze kwathi, imizuzu embalwa, ngaze ngathola umlayezo ukuthi ubeseshonile. Angikukholwanga nje. UBilly wangibiza, nomunye wayebambe. . . futhi babazi. Besingabangani abathandeka kakhulu, nokwazi ukuthi useshonile, bekuqhaq hazelisa ngempela. Kodwa sonke sizodingeka sihambe, kungakhathaleki ukuthi singobani, sifanele sihambe ngamunye ngamunye. Kodwa kunento eyodwa kuphela, “Asizwe ukuphela kwendaba yonke: Mesabe uNkulunkulu futhi ugcine imiyalo yaKhe, ngokuba lona ngumsebenzi ophelele womuntu,” UMshumayeli 12.

¹⁵ Manje, anginaso isikhathi esiningi kakhulu salesisifundo sikaSonto sikole, futhi ngishe izwi.

¹⁶ Ake nisho, uMfowethu Peary Green wenze into edumileyo. Ungizwile ngisho, izolo ebusuku, “Ngilahlekelwe uphisi wami omncane wezinwele ukungigcina. . .” Umemezele phandle lapho futhi wazama ukuthola omunye awundizisele kimi. Ngathi, “Usuleyithi kakhulu, sengivele ngishe izwi.” Ngizame iminyaka ukuthola okunye okuqedayo, kodwa ngenkathi ngithola lokho, kwakwelapha. Kodwa ngikukhohliwe kulesisikhathi, ngakho ngithe ukusha izwi kancanyana. Ngakho ningibekezelele, uma nithanda, ekukhulumeni.

¹⁷ Manje, bangaki othanda uSonto sikole na? O, he, kunjalo. Kuyinto enhle ukuthumela abantwana bakho kuwo. Qhabo, angikuqondise lokho, into enhle ukuletha abantwana bakho kuwo. Kunjalo, ukuletha abantwana bakho; uze nawe. Bangaki owaziyo ukuthi waqaleka kanjani kuqala uSonto sikole wethu na? Waqalelwaphi na? ENgilandi. Wawubizwa ngokuthini kuqala na? *Isikole esimanikiniki*. Kunjalo, sasibizwa ngokuthi “Isikole esimanikiniki.” Njengoba ngilikhohlwa igama lendoda manje eyawusungulayo. Yayingubani, igama layo na? [Omunye uthi, “Robert Raikes.”—Umhl.] Kunjalo, kunjalo impela. Futhi waqoqa abafu abancane emgwaqeni (wayemanikiniki, futhi babengenandawo abangaya kuyo, futhi

kukubi kakhulu), wayesebangenisa wayeseqala ukubanika izifundo ngeBhayibheli. Futhi usukhule waze waba ngenye yezinqubo ezinkulu kunazo zonke zebandla, cishe impela, namhlanje, uSonto sikole. Kuhle ukuhamba. Qinisekani ukuthi nize, nilethe abantwana benu. Ngicabanga ukuthi itabernakele lapha linothisha, amakamelo ahlomile, iminyaka, futhi kanjalonjalo. Nani baphendukile abasha enisanda kuza kuKristu nje, landelani nihambisane ngqo noMlayezo; wozani lapha eLife Tabernakele, futhi bayonenzela okuhle.

¹⁸ Manje, kulobubusuku sizoba nomugqa womkhuleko oyifeshini endala. Sizokhulekela abagulayo nje ngendlela esivame ngayo, Mfowethu Jack noMfowethu Brown.

¹⁹ Ngiyakhumbula ngibona uMfowethu Brown ezama ukunikhezela ngalawomakhadi omkhuleko, nokuthi kanjani yena engumfundisi qobo lwakhe...Nangalezozinsuku, enhlanganweni esi...babeka ingcindezelo phezu kwakhe, niyazi, “Ngi—ngingumfowenu,” kulento, niyazi. “Ufanele ungenyusele lapho.” O, impela wayenesikhathi esinzima, kodwa wahlala nje ngakho konke ukwethembeka. UMfowethu Brown yindoda eyodwa ekahle. Futhi ngakho siyamthanda.

²⁰ Futhi njengoba ngibona sonke, sobathathu sithola... sigaqazela siya ngakwasebegugile, ukuphela. Kuyoba yinto edabukisa kakhulu uma singabekanga phakathi kwethu leyonto enkulu, esaziyo ukuthi iyiQiniso. Silungela ukubuyela emuva nje ngolunye lwalezizinsuku, sibuyele ebunsizweni bethu futhi, ukuba singabe neze. . . imizimba yethu iguqulwe, yenziwe ukuba ifane naYe ukuma. “Ngokuba uma lelidokodo lasemhlabeni lokuhlala kwethu lidilizwa, likhona eselivele lilindle.”

²¹ Nengxenywe ebongekayo yalo, mngani othandekayo, ukuthi iNkosi uJesu ethandekayo...Nina eningethemba ukuthi nginitshela iQiniso; iNkosi uJesu ethandekayo, ngokunye ukusa cishe ngelesishiyagalombili nqo, yangivumela ngibone leloZwe. Manje, kwakunge—kwakungesiwo umbono; kodwa angifuni ukusho lokho. Noma ngabe kwakuyini, kwakuyikho ngempela nje njengoba ngikhuluma kini lapha. Manje, ngibubonile ubuso balababantu, futhi angibaqondanga, base bephenduke baba basha futhi. Futhi nje babeyibo ngempela njengoba... Ngangibamba izandla zabo nezinto. Beyibo ngempela nje njengoba... .

²² Futhi kwangisiza, ngoba ngangivame ukuba nomqondo: uma umuntu efile, umphefumulo wabo nje wawunyamalala. Kodwa manje-ke ngenkathi Engicaphunela lokho, ukuthi “Uma lelidokodo lasemhlabeni lokuhlala kwethu li...sesivele sinalo elilodwa.” Niyabo? Futhi sizofanele sibe nayo yonke into ngokuthathu, ukwenza ukuphelela. Niyabo? Futhi kunomzimba owodwa lapha, bese-ke lowomzimba lapho ongu—ngumzimba wasezulwini, bese kuba-ke ngumzimba okhazimulisiweyo

ekuvukeni. Niyabo, lokho kuwenza uphelele. Niyabo? Ngakho yi . . . Akusiyo inganekwane, akusiwo umqondo, akusiwo umoya. Ngowesilisa nowesifazane njengoba ninjalo, khona impela nje.

²³ Bese kuthi-ke, eminyakeni eyedlula, ngizibonile izindawo zabalahlawe, futhi ngangilapho. Ngiyakutshela, mngani, njengendoda endala, anginibonise lokhu, esizweni sonke kulokhu ukusa, ningalokothi nifune ukubuka leyondawo. Akukho-ndlela nhlobo ebenginga . . . ukuba ngangiyingcweti yokudweba ngebrashi bengingeke ngasidweba isithombe. Njengomfundisi, ngeke nganichazisela. Nikhuluma ngesihogo siyindawo evuthayo, kubi kakhulu ngokuphindwe ngesigidi kunalokho, ukwesaba okukhulu okuhambisana nakho.

²⁴ Futhi iZulu . . . noma lendawo, noma ngabe kwakukuphi, angazi ukuthi ngingakubiza ngithi kuyini. Wabhekisela kukho lapho njenge “miphefumulo ephansi kwe altare.” Kodwa ngenkathi ku, angikaze . . . Akukho-ndlela yokuchaza ukuthi lokho kukhulu kanjani. Kune . . . Manje, nizofanele nje nithathe izwi lami, ngingumuntu nje. Niyabo? Kodwa lemibono ohlala njalo ufezeka njengoba nginitshelile nje, futhi niyazi yonke ibiqinisele, *lokho* kuqinisele nakho. Noma ngabe yini eniyenzayo, uma nigeja yonke enye into (impilo, amandla, ukubona kwenu, noma ngabe kuyini), ningakugeji Lokho. Akho lutho olungaqhathaniseka nakho. Ku . . . Akukho—akukho-gama olimini lwesiNgisi, engilaziyo, elingakuzwakalisa. Uma ungathi “kuphelele,” kungaphambili le kwalokho; “kuhle kakhulu,” ku—kungaphambili le kwalokho; “kuphakeme kakhulu,” . . . Akukho—akukho—magama engiwaziyo angakuzwakalisa, ngoba kwaku . . . Futhi khona-ke, ukucabanga, akusikho ukuphela kwakho nokho. Bengicabanga, “Mina ngesaba ukuza kulokhu na?”

²⁵ Ngathi, “Niyadla na?”

²⁶ Wathi, “Hhayi lapha. Asidli lapha, kodwa uma sibuyela emhlabeni siyomukela umzimba esidlayo kuwo.”

²⁷ Awu, ngangibathinta. Babenjenga *lokho* nje. Niyabo? Futhi bona . . . Ngathi, “Awu, nine . . .” O, yebo, banomzimba. Hhayi nje inganekwane, ngumzimba. Siyazana omunye nomunye. Bonke babengazi, babengigona, izigidi zabo.

²⁸ Futhi ngathi, “Awu, ngifuna ukuMbona Ongilethe lapha.”

²⁹ Kwathi, “Ungeke uMbone manje, ufanele ulinde.”

³⁰ Ngathi, “Kungani ningibeke e . . . phezulu lapha na?”

³¹ Wathi, “Wawungumholi empilweni.”

³² Futhi ngathi, “Uqonde ukuthi bonke oBranham na?”

³³ Wathi, “Qhabo! Lowo bangabakho abaphendukela kuKristu.” Niyabo?

³⁴ Ngaqalaza, futhi khona-ke bonke ubusuku obunzima, nezivivinyo, kwedlulile, lapho ngangibubona ubuso babo. Owesifazane osemusha egijimela phezulu lapho, omunye wabesefazane omuhle kakhulu, futhi nje wangigaxa ngezingalo, futhi wathi, “Mfowethu oyigugu.” Futhi ngenkathi esedlule. . . Manje, wayengowesifazane. Ngakho. . . Kodwa phakathi lapho, akusoze kwaba nesono. Niyabo, izindlala zethu ziguquliwe lapho. Abasoze bakhulise izingane nhlobo, lapho. Niyabo? Niyabo, bonke bayafana.

³⁵ Yini eyenza umehluko, umuzwa. Yingakho ngingakholelwa ekudanseni kwiphansi lendlu. Akukho-muntu. . . Mina, phambi kukaNkulunkulu neBhayibheli lami, ngiphile ngokuhlanzeka, njengaleyondlela empilweni yami yonke ngenkathi ngisengumfanyana, konke kudlule ebunsizweni bami. Noma yiyiphi intombazane engake ngaphuma nayo, ngingahamba ngqo ngibuyele ekwaHlulelweni nayo. Niyabo? Kodwa akukho-ndoda, angikhathali ukuthi ungubani, engavumela owesifazane (ekwakhiweni kowesifazane) azigone yena uqobo asondele kuwe; uma uyindoda ngempela ephilile, kunomuzwa. Kodwa wawungekho lapho; akukho-zindlala. Nonke niyindlala efanayo. Niyabo? Nje olumsulwa, uthando olungaxutshwe nalutho lobudadewethu nobufowethu, olungaphezu kokuba belungabanjalo kweyakho. . . ngisho kweyakho. . . ugoni indodakazi yakho uqobo encane. Niyabo? Indodakazi yakho uqobo, nokho yenziwe. . . ingowesifazane futhi ungowesilisa. Niyabo, kungadala into ethize; kodwa Lapho ngeke, isono sesiqediwe, sekwedlule konke. Niyabo? Ngempela. . . nje lwangempela, uThando olungcwele.

³⁶ Futhi ngabuka lowo wesifazane. Kwaku. . . kwakubukeka sengathi kwakunezigidi zabo lapho, futhi bonke benezinwele ezinde, nezingubo ezimhlophe zishaya phansi. Futhi—futhi Lona wayekhuluma nami, wathi, “Awumqondi na?”

³⁷ Ngathi, “Qhabo.”

³⁸ Wathi, “Wayelapha eminyakeni engamashumi ayisishiyagalolunye ngenkathi umholela kuKristu.”

³⁹ “Umusa omangalisayo, umsindo omnandi kakhulu.” Niyabo? Akukho-ndlela nje yokuba uke uchaza ukuthi kuyini. Nje thatha izwi lami uma ungikholwa. Qiniseka ukwenza. . . shisa lonke ibhuloho lwezwe emva kwakho.

⁴⁰ Ngikholwa ukuthi ibandla liqala ukuzwa uMlayezo, futhi liqala ukuqonda. Kodwa, bangani, lalalani, sifanele senekwe eBukhoneni beNdodana, sifanele sivuthwe. Ukukholwa kwethu—kwethu akuvuthiwe. Ngokuhlakanipha sizwa uMlayezo uNkulunkulu asiphe wona, futhi sibona izibonakaliso Asikhombise zona, futhi kufakaziswa ngeBhayibheli, kulapho, kodwa, o, ibandla lidingeka kangakani ukuba lenekwe eBukhoneni baKhe lize lithambe, niyazi, futhi

libemnandi eMoyeni ukuze lizobhukuda phansi. Ngesinye isikhathi ekukhulumeni uMlayezo, nithola indluzula, kufanele kubhodlozwe kanjalo, ngoba ufanele usiqinise isipikili ukusenza sibambe. Kodwa uma iBandla like laKuthola, abaKhethiweyo babizelwa ngaphandle futhi bahlukaniswe, khona-ke eBukhoneni bukaNkulunkulu, ngiyazi kuyoba yinto sengathi abantu wayelapho ngenkathi lithatha uHlwitho lwalo.

⁴¹ Bengizokhuluma kulokhu ukusa ngokuthi *UHlwitho*, kodwa nje anginalo iphimbo elenele ukukwenza, futhi ngakho nje ngibekezeleleni isikhashana. Engifuna ukukhuluma ngakho, indaba yokuthi: *Indawo kaNkulunkulu Kuphela Ehlinzekelwe YokuKhonzela*.

⁴² Manje, kuyindikimba enkulu kakhulu. Ngakho asikhuleke manje. Futhi phandle emazweni kulokhu ukusa, noma ngabe ukuphi, khothamisani amakhanda enu okwemizuzwana embalwa nje. Yiba qotho ngempela manje, sisondela eZwini likaNkulunkulu, okunguNkulunkulu esimweni sencwadi.

⁴³ Mqalisi omkhulu waleNcwadi, “YiMbewu,” siyafundiswa, “ukuthi umhlwanyeli wayehlwanyela,” washo kanjalo uMqalisi. Manje, siyaqonda ukuthi imbewu izokhula uma isohlobweni olukahle lomhlabathi. Ngakho, Baba, Ungasusa kulokhu ukusa onke amakhakhasi nameva, nokungakholwa, nemicabango enqikazayo enhliziyweni yethu; ukuze iZwi likaNkulunkulu likhule ngokukhululeka, liniselwe nguMoya ezinhliziyweni zethu, ukuze sibe ngabantu bakaNkulunkulu. Siphe khona, Baba. Lokho yizinhliziyu zethu. Hhayi kuphela kithi esesikuqondile lokhu, kodwa kwangathi kungabakhona nabanye ezweni lonke, inhliziyu yomuntu ngamunye ivutha ngothando nokuthamba, uyohamba ukuba azame ukuzuza umfowethu olahlekileyo, udadewethu olahlekileyo. Siphe khona namhlanje, Nkulunkulu. Sibuka ngakho konke kuWe, ngokuba Wena unguMqondisi wethu neNkosi yethu. Ngakho siyakhuleka ukuthi Uzosiqondisa eZwini laKho namhlanje, futhi usiphe okwezibusiso zaKho. Ngomusa waKho nangeGama laKho siyakucela. Amen.

⁴⁴ Manje, asithathe okwendikimba yethu...Ngifuna ukufunda eNcwadini kaDuteronomi, iTestamente eLidala, okokuhlela umBhalo nje. Nginamanothi ambalwa engiwabhale ngokushesha emva kokuba sengibuye ekudleni kwasekuseni noMfowethu Vayle.

⁴⁵ Angikaze ngithole ukubonga indoda ngale kulelohhotela... lesositolo othenga udlele kuso ngobunye ubusuku, eyakhokhela ukudla kwethu—kwethu kwakusihlwa. Unkosikazi nami nentombazanyana yami ngangilaphaya, futhi ngenkathi ngiyokhokhela isikweletu sami, omunye wayesesikhokhile. Noma ngabe kwakungubani, ngiyakubonga. Wathi, “Indoda ehlezi ekugcineni kwebhentshi.” Kusobala kwakuneqembu

lonke phakathi lapho esasilazi. Manje, ngi...uhlobo lweKickapoo, into efana naleyo, indawo phandle lapha, isitolo othenga udlele kuso esasikuso. Ngiyakubonga, noma ngabe kwakungubani owenza lokho. Ngamunye wenu, uNkulunkulu anibusise.

⁴⁶ Manje, esahlukweni se 16 sikaDuteromoni, ngukugcinwa kwephasika. Ngakho sifisa ukufunda cishe amavesi okuqala ambalwa, amane awokuqala noma amahlanu, amavesi ayisithupha lapha.

Gcina inyanga ka-Abibi, nilenze iphasika... (Lokho kuchaza u "Aprili.")... iNKOSI uNkulunkulu wakho: ngokuba ngenyanga ka-loAbibi iNKOSI uNkulunkulu wakho wakukhipha eGibithe ebusuku.

Uyakunikela ngephasika eNKOSINI uNkulunkulu wakho, ezimvini nasezinkomeni endaweni iNKOSI eyakuyikhetha ukuba kuhlale igama layo... .

Uyakudla isinkwa esingenamvubelo phakathi kwaso; izinsuku eziyisikhombisa uyakudla esingenamvubelo, isinkwa— isinkwa lapho, ... uphuma ezweni laseGibithe ngokunonopha: ukuba ulukhumbule u— usuku ophuma ngalo ezweni laseGibithe zonke izinsuku zokuhamba kwakho.

Akuyiku... isinkwa esingenamvubelo kubonakala kuwe emikhawulweni yakho yonke izinsuku eziyisikhombisa; futhi akuyikusala nyama, oyihlabile ngosuku lokuqala kusihlwa, ubusuku bonke kuze kuse.

Awunakuhlaba iphasika phakathi kwamasango, iNKOSI uNkulunkulu wakho akunika wona:

Kepha endaweni eyikhethile iNKOSI uNkulunkulu wakho ukuba igama lakhe lihlale kuyo, lapho uyakuhlaba iphasika kusihlwa, ekushoneni kwelanga, ngesikhathi ophuma ngaso eGibithe.

Manje kwangathi iNkosi inganezela izibusiso zaYo ekufundweni kweZwi laYo.

⁴⁷ Manje, ngabe amamayikrofoni anokungezwakali kuyo na? Izolo ebusuku ngizwile ukuthi abenjalo. Nizwa kahle, yonke indawo na? Anizwa. [UMfowethu uBranham ulungisa imayikrofoni—Umhl.] Lokho sekungcono na? Lokhu sekungcono, ngikhuluma ngamamayikrofoni phansi kanje na? Ngithe nje ukusha izwi kancane, ngakho ngimi ngisondele kulokhu ukusa ngaleyonhloso, futhi ngithemba ukuthi uMfowethu Pearry anga—angakukhiphela lapho. Senizwa kahle manje na? Ngicabanga ukuthi sebekulungisile. Kulungile.

⁴⁸ Manje, ipla-... Into engifuna ukukhuluma ngayo kulokhu ukusa ingukuthi uNkulunkulu unendawo eyodwa kuphela umkhonzi angahlangana khona noNkulunkulu, indawo eyodwa

kuphela. Eminyakeni abaningi ufune lendawo eyimfihlo kaNkulunkulu, yonke iminyaka. Ngisho noJobe wayefuna ukwazi ukuthi Wayehlalaphi, “Uma kuphela ngingaya endlini yaKhe futhi ngingqongqothe emnyango waKhe.” UJobe wayefuna ukuthola indawo kaNkulunkulu yokuhlala, ngoba lapho uNkulunkulu nomndeni waKhe ukhonzwa ndawonye.

⁴⁹ Njengayizolo, emlayezweni izolo ekuseni, sithola ukuthi kunokwenzeka komuntu ukuba akhonze uNkulunkulu ngeze, ngokukhonza okuqotho. UNkulunkulu usilungiselele zonke lezizinto, kodwa into yakho ingukuthi, sifanele sihlole ukuthola ukuthi zikuphi. UPawulu watshela uThimothewu ukuba ahlole, nokuthi—abekuso isikhathi futhi kungesiso isikhathi, alungele ukunikeza i—i—izwi noma . . . ngethemba elaliphakathi kuye.

⁵⁰ Manje, zonke lezizinto ziphakathi lapho. Futhi siyathola . . . Ngesiny isikhathi ngithanda ukuza eShreveport lapho nje esinamaviki athi mawabe mabili noma mathathu nje ukuthatha imizuzu engamashumi amathathu ubusuku futhi ekufundiseni nje, niyabo, hlalani nje eZwini ngqo, lezizindima eziyimfihlo, niyabo, lapho ebesingathola khona ukuthi nje kungenwa kanjani. Futhi nivele nibhekisise nje, nilandela ukuqondisa kukaNkulunkulu, sinye kuphela isihluthulelo emnyango ngamunye. Kunjalo. Futhi asikho esinye isihluthulelo, akunandaba ukuthi kubukeka kufana kanjani naso, uNkulunkulu akanaso iskelemkhiye; unesihluthulelo esisodwa nje. Futhi manje, nizofanele nibe nalesosihluthulelo, kungenjalo umnyango ungeke uvuleke isihluthulelo. Akunandaba ukuthi uqotho kanjani, usalokhu ungeke wasivula isihluthulelo salowomnyango.

⁵¹ Manje, bangaki obesikudleni kwasekuseni kwayizolo, ngokunye ukusa na? Kulungile, ngicabanga ukuthi ikakhulu impela, okungenani amaphesente angamashumi ayisishiyagalolunye enu, noma ngaphezulu. Ukwendlalela lokhu, engizokusho, uDavide wayeyinkosi egcotshiwe (egcotshwe nguNkulunkulu), inkosi enkulu kunawo onke uIsrayeli ake aba nawo, ngaphandle kweNkosi uJesu (onguNkulunkulu) OGcotshiwe. UDavide uyindodana yakhe . . . noma uJesu wayeyiNdodana kaDavide ngokozalo, inyama. Futhi Uzohlala esihlalweni sobukhosi sikaDavide njengoyedwa . . . adle ifa, njenge—ngenkosana njalo idla ifa le—lesihlalo sobukhosi senkosi.

⁵² Qaphelani, manje, lowoDavide engogcotshiwe, nokho ngogcobo ayelwenzile, waphuma entandweni yeNkosi nalologcobo; nabobonke abantu, engathathi ukuhamba komBhalo noma isihluthulelo kulesisambulo, bonke begcotshiwe futhi, bona bonke, kanye kanye, bememeza futhi bedumisa uNkulunkulu ngento eyayibukeka iyiyo impela: ukubuyisela iZwi likaNkulunkulu endlini kaNkulunkulu. Kodwa uDavide wayeyinkosi, hhayi umprofethi. Niyabo?

U...Kwakukhona umprofethi ezweni ukuba akwenze ngaye, futhi uNkulunkulu akawuhloniphanga wonke umnyakazo ngoba abazange basebenzise isihluthulelo esiyiso. Umnyango awuzange uvuleke isihluthulelo. Futhi manje sifanele sikukhumbule lokho, futhi sikugcine lokho engqondweni. Kune...Yonke into kaNkulunkulu, indlela eyodwa ethize izofanele yenziwe, nalokho kuyakuxazulula. Manje, lapho, uNkulunkulu wayeneBandla elilodwa elithize Ahlangana kulo nabantu, futhi Uyonemukela kuleloBandla futhi hhayi elinye ibandla.

⁵³ Ngisho lokhu ngoba kukaningi kakhulu ngingaqondwa, nabantu ungitshelile...

Ngithi, “UngumKristu na?”

“NgiyiBaptisti.”

“UngumKristu na?”

“NgiyiMethodisti.”

“UngumKristu na?”

“NgiyiPentecostal.”

⁵⁴ Manje, niyabo, lokho akuchazi neyodwa into kuNkulunkulu. Uhamba ujikeleza nje nesihluthulelo okungesiso. Kodwa kunesihluthulelo esiyiso, sinye lapho uNkulunkulu... UNkulunkulu akazange ethembise ukuhlangana nawe njengeMethodisti, noma njengeBaptisti, noma iPentecostal, noma alikho elinye ihlelo. Yena akawanaki ngisho amahlelo, amelene naYe.

⁵⁵ Phezu kwalowoMlayezo omude, ngizoWuthola etabernakele khona masinya. Futhi-ke uMfowethu Jack uzoWuzwa, futhi khona-ke ningabona ukuthi nifuna ukwenzani ngaWo, ngoba Uzoteyishwa.

⁵⁶ Manje, abantu benza sengathi uNkulunkulu ubophezelekile nje ukuhlangana nabo ezisekelweni zesayense yabo yezenkolo. Manje, abantu benza kanjalo. Abayikuzimatana ngisho nanomunye nomunye. AbakaMthathu emunye noma iPentekoste ayikuzimatana neOneness, kanjalo neOneness ayikuzimatana nabakaMthathu emunye. IMethodisti ayikuzimatana neBaptisti, ngoba oyedwa ngowomthetho nomunye ngokaCalvin, ngakho abananhlanganyelo nhlobo. Futhi bawayinda imiqondo yabantu kabi kakhulu ngangokuthi bamelene ngisho omunye nomunye.

⁵⁷ Ngahamba ngayokhuleka, ngesinye isikhathi esedlule, egumbini lesibhedlela. Kwakunenekazi lilele lapho ligula kakhulu, liya ekuhlinzweni, babelibheke ukuba life. Elinye inenekazi lilele lapho (ngabizwa ukuba ngilikhulekele.), ngathi kulo, “Kungakuphatha kabi uma nje umzuzwana ngikhuleka na?”

58 Lase lithi, “Donsa lelokhethini!”

59 Ngase ngithi, “Ngiyaxolisa.” Ngathi, “Bengizocela umkhuleko nje.”

60 Lathi, “Donsa lelokhethini!”

61 Ngathi, “Yebo, mem.” Lona nendodana yalo behlezi lapho, ebukeka enjengo *Ricky* omncane ovamile. Ngase ngithi, “Awu, awusuye umKristu na?”

62 Lathi, “SiyiMethodisti!”

63 Ngathi, “Awu, angizange ngikubuze lokho, ngikubuze ukuthi ngabe ubungu ‘mKristu yini.’” Niyabo?

64 Futhi ngakho lathi, “Donsa lelokhethini!”

65 Niyabo, ngoba omunye owayengesiyo iMethodisti wayezokwenza umkhuleko wovesifazane ofayo, okungukuthi lalifa nalo. Kodwa ngoba kwakungahlangene nenhlangano yalo uqobo, lalingafuni ngisho nokuwuzwa noma lingazihlanganisi ngalutho nawo. Uma lowo kungesiye umFarisi, angikaze ngimbone oyedwa!

66 Lindani nize nizwe i*Cala LeNyoka Enobuqili*. Ehhe. Kulungile. Manje, bacabanga manje ukuthi ihlelo labo yilona kuphela elirejista noNkulunkulu: “UNkulunkulu akayikukuzwa ngaphandle uma uyiMethodisti, noma iBaptisti, noma u—uMthathu emunye, noma iOneness,” noma into efana naleyo. Lelo yiphutha!

67 Naleyo yinhloso yami; kodwa uma kukhona i—isifiso esinjalo emiqondweni yabantu nezinhliziyo ukuba ngabaqinisileyo. . . Angikholwa ukuthi owesifazane wayekwenze ngoba. . . kumbe noma ubani omunye. IMethodisti ibingesukume futhi imelane nebandla leMethodisti ngoba wa—wayazi ukuthi yayinephutha. Indoda icabanga ukuthi kuqinisile. Angikholwa ukuthi uMthathu emunye ubengaxeka iOneness, noma iOneness uMthathu emunye nePhentekoste, ngoba ifuna ukwehluka, icabanga ukuthi iqinisile. Futhi ufanele uwuhloniphe umbono wayo. Uyazi, ublankethe weluleka icala omabili. Kodwa, khumbulani, kukho konke lokho, uma kunokuthize enhliziyweni yowesilisa noma inhliziyu yowesifazane ukuthi babekholwa ukuthi lokho ku “qinisile,” khona-ke kuzofanele kube ndawo ndawo okuqinisile khona. Njengoba bengihlale ngisho, “Uma utwa lubizana notwa, kuzofanele kube notwa olusabela kulokho kubiza.”

68 Niyazi, sitsheliwe ukuthi—ukuthi imvu yamanzi yake yahamba ogwini lo—lolwandle, inemilenze. Kodwa manje ayisenamilenze, yajika yaba ngebhakuzayo ngoba yayikwazi. . . yayikudinga okubhakuzayo ngenkathi ikuthatha ezweni, isilwane esinoboya obuyimvukumvuku, siye olwandle; invelo yasibumbela okunye okubhakuzayo esikhundleni semilenze,

ngoba yayikwazi ukubhukuda ukwedlula eyayikwenza ngokuhamba kwayo.

⁶⁹ Angisayikhumbuli lendoda enkulu manje eyaya endaweni yaseKugcineni komhlaba ngaseNingizimu. Kwakungubani igama layo na? UByrd. Bathi wayenamajazi enzelwe izinkomo, kulombukiso; ukuthi wayethathe izinkomo ukuba azisenge. Futhi wenza amabhantshi anoboya obuyimvukumvuku ukugcina lezozinkomo zingabulawa amakhaza. Kodwa ngenkathi efika lapho, zazingadingi-bhantshi loboya obuyimvukumvuku, imvelo yayisimilisele elilodwa. Niyabo? Ngani? Singakabikho isigwedlo emhlane wenhlanzi, kwadingeka kube namanzi ayo ukuba ibhukude kuwo kungenjalo yayingeke neze ibe nesigwedlo. Lapho... Singakabibikho isihlahla ukuba simile emhlabeni, kwadingeka kube nomhlaba kuqala ukuba simile kuwo, kungenjalo sasengeke sibebikho isihlahla.

⁷⁰ Ngakho, niyabo, inqobo nje uma kukhona into ethize enhliziyweni yomuntu ebiza into ethize, kufanele kube nento ethize phandle lapho ukusabela, ukwenelisa lokho kubiza.

⁷¹ Owesifazane...Ukuhlinzwa kwesidumbu kwenziwa lapha esikhathi esithize esedlule kowesifazane owafayo. Nesizathu, ba—bayasho, esambulalayo, udla u-anyanisi njalonjalo nje, ngasonke isikhathi. Ukuba wayengawudli u-anyanisi, ikhanda lakhe laliyoluma, nayoyonke into; abakwazanga ukwehlukana. Ngakho kwenziwa ukuhlinzwa kwesidumbu, bathola isimilela kowesifazane sohlobo oluthile lwezicubu; babene—negama laso. Futhi babekwazi ukuthatha lesosimilela futhi basifake esitsheni sika anyanisi, futhi sancibikalisa u-anyanisi ngobusuku obubodwa. Niyabo? Kwakuyini na? Kwakuyinto kowesifazane ibiza u-anyanisi, futhi uma kwakungekho anyanisi kwakungeke kubebikho similela.

⁷² Ngamany'amazwi, kuzofanele kube noMdali kuqala, ngaphambi kokuba kube khona okudaliweyo. Niyabo?

⁷³ Manje, uma enhliziyweni yomuntu kukhona ukulangazelela, njengeMethodisti, iBaptisti, iPresbyterian, iKatolika, onke lana amanye, bezama ukuthola leyondlela eyodwa eyiqiniso, futhi batshelwa ngabapristi babo nabelusi, kanjalonjalo, ukuthi "Lena yindlela eyiqiniso." Bathi, umpristi uthi, "Akukho-nsindiso ngaphandle kwebandla eliKatolika."

⁷⁴ Awu, ibandla ngalinye lithatha owakhe...umbono ongowabo. Abanye babo abayikukuvuma, kodwa bayakwenza ngesenzo sabo. Isenzo sakho sikhuluma kakhulu kunezwi lakho. Nje yi...Ngamany'amazwi, bangumzenzisi kakhulu nje kunoma iKatolika linguye. IKatolika likuvuma kuzwakale ngqo, "Ngikholwa ukuthi yilento kuphela," kodwa abayikukwenza lokho. Bayakufihla, kodwa izenzo zabo ziyakufakazisa abakucabangayo. Niyabo?

⁷⁵ Manje, kuzofanele ke kube nendawo eyodwa, ngoba kunesifiso enhliziyweni yomuntu ukuYithola. Futhi ngicabanga ukuthi iZwi likaNkulunkulu linempendulo ngayo yonke into esiyidingayo. Ngakho uNkulunkulu unempendulo, futhi ake siyihlole manje emiBhalweni. Bese kuthi-ke uma uNkulunkulu ezosikhombisa ngemiBhalo indawo kuphela, inkundla kuphela, (ihlelo kuphela, uma kunjalo), indlela kuphela uNkulunkulu ayohlangana nomuntu, khona-ke sifanele ukubambelela kuleyo ngoba sithole iQiniso leBhayibheli, Elikushoyo.

⁷⁶ Manje, igama *Duteronomi*, igama qobo lwalo lichaza ukuthi “imithetho emibili,” igama elithi *Duteronomi*. Futhi uNkulunkulu unemithetho emibili. Imithetho emibili: owodwa wayo ngukungalaleli eZwini, bese ufa; nomunye ngukulalela eZwini, bese uphila. Lokho yimithetho emibili, noDuteronomi uchaza leyomithetho emibili. Yomibili ivezwe obala ngokoqobo kithi emBhalweni. Omunye wayo ngukufa, omunye ngukuPhila; ukuPhila nokufa. UNkulunkulu usebenzelana kuphela ekuPhileni, uSathane kuphela ekufeni. Nalena wavezwa obala ezweni ngokusobala, ngokuvulekile phambi kwamehlo onke, futhi akukho-zaba ngathi. Omunye wayo wawungukuthi, wavezwa obala eNtabeni yaseSinayi ngenkathi kunikezwa umthetho, owalahla sonke isintu ngecala ekufeni; omunye wanikezwa eNtabeni yaseKalvari, owaletsa sonke isintu ekuPhileni, ngenkathi inhlawulo ikhokhwa kuJesu Kristu. Imithetho emibili kaDuteronomi wagcwaliswa kulena emibili, izinto ezinkulu.

⁷⁷ Ngifuna niqaphele futhi, kwakukhona futhi izivumelwano ezimbili ezinikezwayo. Isivumelwano esisodwa sanikezwa uAdamu, esasisemibandeleni, njengomthetho: “Uma ungayikukuthinta lokhu, khona-ke uyophila; kodwa uma uthinta lokhu, uyokufa.” Lowo kwakungumthetho. Manje-ke kwakukhona omunye umthetho onikwa uAbrahama, owawungomusa, ngaphandle kombandela: “Ngikusindisile nenzalo yakho emva kwakho.” Amen! Leso yisifanekiso seKalvari, hhayi isifanekiso se—se—sesivumelwano sikaAdamu, yisivumelwano sobuAbrahama.

⁷⁸ Kodwa manje siMuzwa ethi yinye kuphela indawo lapho Eyohlangana khona nomuntu ukuba akhonze. Sikufunda khona lapha endikimbeni. Sizobhekisela kukho, emuva, emizuzwini emibalwa.

⁷⁹ Manje-ke uma kunendawo eyodwa kuphela uNkulunkulu ahlalanga khona nomuntu, besifanele sicophelele kakhulu. Manje asibeke eceleni amasiko ethu kulokhu ukusa, futhi . . . kulesisifundo kuloSonto sikole, futhi siqiniseke ngempela ukuthi siyayithola leyondawo eyodwa. Ngoba, uNkulunkulu ushilo lapha, Akazukunemukela kunoma iyiphi enye indawo. Noma yiliphi elinye ibandla, Akayikukwamukela kulo. Kuphela eBandleni laKhe, indawo kuphela Ayokwemukela kuyo.

⁸⁰ Manje, “Ubungathini, Mfowethu Branham na? Uma ngiqotho na?” Qhabo.

⁸¹ Khumbulani, uJesu wakhuluma kwabanye abantu abaqotho, abakhonzi bangosuku lwaKhe, futhi Wathi, “NiNgikhonza ngeze.” Okweqiniso, ukukhonza kwangoqobo kusuka phansi ekugcineni kwezinhliziyzo zabo. “NiNgikhonza ngeze, nifundisa isifundiso esiyimiyalo yomuntu,” noma isivumokholo sehlelo labo. Beqotho, ngenhlonipho, bekholwa impela nje njengoba babengabanjalo. Futhi lokho kwakungekusha nje ngabaFarisi. UKhayini noAbela, abakhonzi ababili bokuqala owazalwayo, ukuzalwa ngokwemvelo lapha, emhlabeni, ngokoqobo bafika esimweni sokuziphatha esifanayo.

⁸² UKhayini wayekholwa impela nje njengoba uAbela wayenjalo. Bobabili bakha ama altare. Bobabili babemthanda uNkulunkulu. Bobabili benza imihlatshelo. Bobabili bakhonza. Bobabili bakhokha okweshumi. Bobabili benza yonke into ngokufanayo nje. Kodwa uAbela, ngokukholwa okungukuthi “isambulo,” iZwi likaNkulunkulu lembula, lacacisa, lakhombisa obala, futhi laqinisekisa. Udumo! UKhayini wenza umnikelo, kodwa uNkulunkulu akawuqinisekisanga. UNkulunkulu wayedinga ukukhonzwa, noKhayini wenza umnikelo, kodwa uNkulunkulu akawuqinisekisanga. Kodwa ngomgudu oqinisileyo. . .

⁸³ Wena uthi, “Awu, ibandla lami liyiWo. Elami. . .”

⁸⁴ Awume umzuzu nje. UNkulunkulu uhumusha iZwi laKhe uQobo ngamagama aLo Akhuluma kulo. Niyabo, uKhayini wathi, “Ngingokholwayo. Ngingumthandi woMenzi wami. Nginikela kuWe leli altare elihle. Nginikela kuWe lomhlatshelo. Ngakha zonke lezizinto, Nkosi, ngoba ngiyakuthanda.” UAbela washo into efanayo. Manje yilo oqinisekisiwe, lo ofakazelwe. NoNkulunkulu uyehla wayesemukela umhlatshelo kaAbela, ngoba ngesambulo wayezithele emgudwini weqiniso kaNkulunkulu owemukelwayo.

⁸⁵ Manje bhekisisani lowomoya kaKhayini wehlela ngqo emBhalweni, uqhubekela ngqo kulo impela lolusuku lokugcina. Eqavile? Eqave nje njengokuba omunye wayeqavile.

⁸⁶ Bukani umprofethi uBalami nomprofethi uMose. Bobabili benama altare ayisikhombisa, ama altare kaJehova, igazi kwelinye nelinye; futhi kungesikho lokho kuphela, kodwa izinqama phezu kwelinye nelinye. Ngokwezibalo, yona impela inombolo efanele, *isikhombisa*, “okuphelele,” izinqama eziyisikhombisa. Kufana impela nje, ama altare omabili. Njengoba omunye wayegqame kanjalo, omunye wayenjalo futhi. Kodwa uNkulunkulu waqinisekisa bani na? Niyabo? Niyabo? Lo owayeseZwini laKhe. Ukugqama akuchazi ukuthi kukhulu kakhulu; yisambulo sikaNkulunkulu.

87 Manje cabangani! Lawa amadoda, abizelwani futhi afakwa kulesisimo (lababaFarisi) nguJesu, wathi, “NiNgikhonza ngeze?” BeMkhonza: ukukhonza kwangoqobo, ukukhonza kweqiniso okuvela ezinhliziyweni zabo. “Ni...NiNgikhonza ngeze.” Ngani? Nifundisa isifundiso isiko lenu lomuntu. “Ngakho-ke niyenza ize imiyalo kaNkulunkulu kubantu.”

88 Ukuba nganifundisa umlayezo weMethodisti, ubuyoba yize kini, lesi yisikhathi soMlobokazi. Ukuba uMose wafundisa umlayezo kaNowa, wawuyoba yize. Ukuba uJesu wafundisa umlayezo kaMose, wawuyoba yize. Ngoba imbewu emiselwe ngaphambili zilele lapho eziyoniselwa kuphela yilohlobo lwamanzi anikelelwe leyombewu. Niyabo? Ayiyikukhula noma yisiphi esinye isimo. Kufanele kube isimo esiyimilisayo.

89 Manje, ungathatha iqanda lenkukhu bese ulifaka emshinini wokuchamusela, okufanele kubephansi kwekhulu, kodwa liyochamuselwa noma kanjani. Lifake phansi komdlwane liyochamuselwa. Ngukufudumala, isimo esilenza lichamuseleke. Ngakho kuzofanele kube phansi kwesimo. Ubungathatha iqanda elihle eliphilayo bese ulifaka phansi kwesikhukhukazi esifile, aliyikuchamuseleka. Niyabo? Niyabo, yisimo.

90 Awu, yileyo ndlela okungayo kulonyaka esiphila kuwo, nizofanele nithole ukuthi iyini indlela kaNkulunkulu yokukwenza yalonyaka. Yilokho uMartin Luther akutholayo, yilokho uJohn Wesley akutholayo, yilokho amaPentecostal akutholayo onyakeni wawo. Unyaka kaNkulunkulu nesikhathi sokukwenza.

91 Manje, amaPentecostal. Lowomfowethu, oyedwa... ngikholwa ukuthi okwakhe... elinye lamehlo akhe laphuma, umfowethu oyikhaladi ngempela owaqala umlayezo wamaPentecostal eCalifornia, uMgwaqo omdala iAzusa. Wahlekwa, ngoba wayeyinigro. Kwahlekiswa ngaye, kodwa waletha umlayezo walowonyaka. Umzimba omncane, nje umfo kwakunzima ukusayina igama lakhe uqobo, kodwa iNkosi yayimembulele ukuthi lona kwakungunyaka wokubuyiselwa kwalezoziphiwo, futhi ziyafika. Akunandaba ukuthi *ini* yathini, kuyafika. Kodwa wonke umuntu wangena esimweni sakho, futhi wabona ukuthi kwakuyilowo nyaka, futhi wabona uNkulunkulu eqinisekisa ukuthi labobantu babengakhuluma ngezilimi, kanjalonjalo, kwenzeka. Kodwa manje-ke ngenkathi ehamba futhi wakuphoqelela ukuthi “lobu yibona bufakazi kuphela obubonakalayo,” lokho kwakubulala. Niyabo? Kwaqhubeka ngqo, niyabo. Lokho kwakwenza. Base-ke beqala ukwehlukhanisa *lokhu*, *lokho*, futhi benza amahlelo; nomunye eza ngefufu, nomunye eza ngesihlahla. Futhi o, he, nakho kuhamba.

92 Yilokho amahlelo elikwenzayo. Niyabo? UNkulunkulu akasuye umqalisi wehlelo, ngoba ihlelo liyiBabiloni, futhi Akasuye umqalisi wokudideka. Silibona konke...Awudingi

ngisho ukuba ube yisihlakaniphi ukuba ubone lokho. LiyiBabiloni! Niyabo? Isiko (kucabangeni), abantu abaqotho. Manje, noma kunjalo, ngoba bayakukholwa lokho, kusalokhu kunezidingo ukuba kube yindawo eqotho eyodwa lapho uNkulunkulu ehlangana khona.

⁹³ Manje qaphelani ivesi 2. “Nikhonze endaweni eNgiyikhethile.” Umhlatshele, kusobala, lapho ababekhonza khona phezu komhlatshele. “Indawo eNgayikhetha; hhayi enayikhetha, eyakhethwa ngumuntu. Kodwa eNgiyikhethile, nikhonze kulendawo.” Lapho kukhombisa ukuthi kukhona-ke indawo eyodwa kuphela, ezinye iyize. Ayifanele ibe ngeyokukhetha *kwenu*, kodwa ifanele ibe ukukhetha kwaKhe.

⁹⁴ “Awu, angidingeki ukuba ngiye ebandleni.” Noma, “Unengqondo encane kakhulu! Ngani, niyoqophisana ngisho nanabesifazane ngokushumayela, no...noma abesifazane ngokuphungula izinwele zabo, nabesilisa ngalezi ezinye izinto. Ngani, unengqondo encane kakhulu!”

⁹⁵ Kulungile, awudingi ukuba uthathe indlela kaNkulunkulu ngakho, qhubeka uphumele lapho, benza lokho. Niyabo? Futhi nizothola ukuthi kusemBhalweni, ngakho, “BaNgikhonza ngeze.” UJesu wakhuluma ngento efanayo. Niyabo?

⁹⁶ Ukuthi konke ukubhala ngokuncane, yonke into, ufanele wethembeke kuyo. Kuhlala njalo kungomncane—umvini omncane, encane—encane impungushe eyona umvini. Ngezinye izikhathi ushiya... Akusizo izinto ezinkulu ozenzayo, yizinto ezincane oziyeka zingenziwe. Khumbula, iketango kuphela lisekuqineni kwalo okukhulu ekuxhumaneni kwalo okubuthakathaka kakhulu. “Babusisiwe abenza *yonke* imiyalo kaNkulunkulu, ukuze babe nelungelo lokungena phakathi.” Yenzani *konke* okwashiwo nguNkulunkulu, futhi Kwasho ngabesifazane ukuba babe nezinwele ezinde.

⁹⁷ Wena uthi... Indoda yangitshela kungekudala, yathi, “Angiyishumayeli inkolo yolayini wezingubo.”

⁹⁸ Ngathi, “Khona-ke awushumayeli iVangeli.” Ya.

⁹⁹ UNkulunkulu wakundlala phandle lapho, Washo ukuthi akwenziweni. Futhi kuphakathi kokuthi uyakwenza... Lokho okwemvelo yakho, yinto ehluzile. Into encane kanje... ini... into encane engathi-shu. UJesu wathi, “Babusisiwe labo abayothatha yonke into encane, benze izinto ezincane.” Nowesifazane ukuba ayekele izinwele zakhe zikhule, lokho nje yi... ngani, kuyinto nje *angayenza*, futhi angeke ngisho akwenze lokho. Angeke ngisho akwenze lokho.

¹⁰⁰ “O, sifundise izinto ezinkulu.”

¹⁰¹ Ungazifundisa kanjani izinto ezinkulu, ube ungayikuzenza ezilula, into ejwayelekile na? Ngoba, uyabo, injongo yakho nempokophelo yakho iyiphutha.

102 Wuthando lwakho kuNkulunkulu, “Nkosi, anginandaba ukuthi Ufuna ngenzeni, ngiyavuma ukukwenza.” Khona-ke ufinyelela ndawondawo, kodwa uma ungakwenzi ngaleyondlela, indlela Athi kwenze ngayo . . .

103 Ngukukhetha kwaKhe, “Indawo eNgiyikhethile.” Yilapho okhonza khona nomhlatshelo wakho.

104 Ubeka . . . UKhayini waletha umhlatshelo wakhe, uAbela waletha owakhe, kuya ngokuthi uwufaka kuyiphi indawo. Uma uwufaka endaweni lapho Akhethe khona, uzoba kahle, Uzowemukela; uma ungenjalo, Akayikuwamukela. Khathali . . . ngumhlatshelo ofanayo, noma ngabe yini, usalokhu un- . . . wenqatshiwe, ngaphandle uma ulethwa kuleyondawo eyodwa ethize.

105 Manje sifuna ukuthola lapho esifuna ukuletha khona lomhlatshelo. Besingathola . . . Sonke sifuna ukuya eZulwini. Asifuni na? Futhi sonke siyazi ukuthi senze iphutha. Sonke siyakholwa ukuthi uJesu unguMhlatshelo. Manje sifuna ukwazi ukuthi siMthathephi, uzo—uzomukelwa. Niyabo? Kunjalo. IBhayibheli liyasitshela ukuthi siwuthathe kuphi, niyabo, futhi uzokwemukelwa; ngaphandle kwalapho, awuyikwamukelwa.

106 Asiqaphele lapha futhi indawo Ayikhethela umhlatshelo ukuba ubekwe khona, indawo Ayikhetha ukubeka umhlatshelo. Ungeke wawubeka phezu kwanoma yimaphi alamasango; kodwa indawo Ayikhetha ukuwubeka kuyo, Wafaka futhi iGama laKhe kuleyondawo. Yilokho Akusho lapha. Wakhetha ukufaka iGama laKhe kuyo. Manje asihlole imiBhalo yalendawo, ngokuba leyo yindawo lapho Abeka khona iGama laKhe.

107 Manje asifunde endikimbeni. Futhi benginenothi elincane libekwe lapha engi . . . kulokhu ukusa, lifika kimi. Asithathe ivesi 2 lalesisahluko. Manje, angifuni ukubamba isikhathi eside kakhulu, ngenxa yabantu, kulokhu ukuxhunywwa kwezingcingo phandle lapha. Manje ivesi 2 lalesisahluko 16:

Uyakunikela ngephasika eNKOSINI uNkulunkulu wakho, ezimvini zakho nasezinkomeni zakho, endaweni iNKOSI eyakuyikhetha ukuba kubekwe igama layo kuyo.

108 Manje, ungeke wathatha lokhu . . . ubuqotho bakho nakho konke ofuna ukukuvuma, ungeke nje wakuyisa ealtare leMethodisti, ealtare leBaptisti, ealtare lePentecostal, kodwa kune altare ndawo ndawo Alikhetha ukuthi U . . . ukufaka iGama laKhe kulo, futhi Uyohlangana nawe kuleyondawo. Manje, uma unayo yonke into ihamba kahle nje, izohamba; yonke into ibekwe ngokuhlelekile. Uma kunoshodi kulowo waya, lokho kukhanya ngeke kuvele; uhlanganiswe nomhlabathi. Futhi uma uyothatha elilodwa lamaZwi kaNkulunkulu noma eyodwa yezindawo zaKhe, futhi enhliziyweni yakho uqobo ube nezimpokophelo zokuziqhenya, kuyohlangana nomhlabathi amandla kaNkulunkulu khona lapho. Uma ukwenza ngoba

ufuna ukuhlakanipha, ufuna ukwehluka komunye umuntu, noma enye into, khona lapho kuhlanguke nomhlaba, kuyiqhuma ifuzi. Unephutha. Ufanele uze ngobuqotho, ngayo yonke inhliziyi yakho. Izinjongo zakho nezimpokophelo zakho, zibeke kuNkulunkulu ngqo. Khona-ke hlola indawo *yaKhe*, thola lapho Asho khona, bese ukuletha lapho. Niyabo?

¹⁰⁹ Bukani uMarta noMariya. Ngenkathi uJesu esebuyile, emva kokuba Esefundise leliVangeli (ukuKhanya kosuku lwaKhe, Yena enguMesiya), Wazondwa, wenqatshwa. O, abaFarisi namabandla aMedelela. Kodwa uLazaru wayefile, umfowabo wayengumngani wesifuba kuYe. Wamyeka elele lapho; futhi bathumela kuYe, Akazange ngisho eze.

¹¹⁰ Kodwa bhokisisani uMarta, isimo sakhe sokuziphatha. Wathi, “Nkosi, uma Ubulapha.” UMnika isiqu saKhe esimfanele: Nkosi, uhlamvu olukhulu N-k-o-s-i; *Yahweh*, Jehova. Udumo! “Uma Ubulapha, umnewethu nga engafanga.” Ukuphila nokufa ngeke kwahlanguke emgudwini ofanayo, noma indlu efanayo. “Nakuba bekuyo . . . Nga engafanga.”

¹¹¹ UJesu wathi kuye, “Ngingukuvuka nokuPhila,” usho uNkulunkulu. Niyabo? Ngenkathi Etha, kuqala, “Umnewenu uzakuphila futhi.”

¹¹² Wathi, “Yebo, Nkosi, ngikukholwa ngeqiniso lokho. NjengomJudakazi, ngiyakholwa ukuthi kuyoba khona ukuvuka kwabantu bonke kwabafuleyo; futhi ngiyakholwa ukuthi umnewethu ubethembekile nje impela eqotho ekukhonzeni. Futhi ngikholwa ukuthi Wena uyilowoMesiya, owasho eBhayibhelini, ngoba uNkulunkulu eqinisekisa iZwi laKhe kuWe kukhombisa ukuthi Uyisithunywa salelihora. UyilowoMesiya. Ngiyakholwa ukuthi UyilowoKristu obezakuza, ngoba imisebenzi yaKho iyafakaza ukuthi uNkulunkulu uKuthumele lapha ukuba ube yilowoMesiya.” O, he! Bhokisisani amazinyo esondo aqala ukungena endaweni manje. Niyabo?

¹¹³ Manje, wayenelungelo lokuthi, “AWufikanga ngani uvuse umnewethu na? AWumphilisanga ngani na? Waphilisa abanye. Yena impela umngani wakho obedlula bonke, futhi manje buka ukuthi kwenzekeni.” Qhabo, qhabo, lolohlobo lwempokophelo alufinyeleli ndawo.

¹¹⁴ “Ngiyakholwa ukuthi Uyilokho impela Okhonjwa emBhalweni ukuthi uyikho. Ngikholwa ukuthi lolu wusuku uMesiya afanele ukufika ngalo; kade silubhekile. Angikhathali ukuthi bonke abanye bathini. Ngikholwa ngayo yonke inhliziyi yami, ngalokho engikubonile futhi ngakuzwa ngeZwi, ukuthi iZwi liqinisekiswa kuWe, ukuthi UyilowoMesiya.” Niyabo, phansi le kuye, wa—wayenento ethize ukuba ayicele, kodwa wayefanele eze emgudwini ofanele.

¹¹⁵ Ukuba-ke wayegijimele enhla lapho wayesethi, “Futhi manje-ke Ungitshela ukuthi UyilowoMesiya! Futhi akukho

ngisho nobumnene, ukuba ngumnumzane ohloniphekile ngokwenele ngisho nokuphendula isicelo sethu; ngenkathi siKondla futhi saKufaka endlini, nayo yonke into, futhi saba ngakuWe, futhi sashiya amabandla ethu, njengoba Wasiyala ukuba siphume kulawomahlelo.” Niyabo? “Futhi lapha silishiyile, futhi manje sithathwa njengezilahlwa namambuka. Nayo yonke into esiKwenzele yona, futhi manje-ke akukho ngisho nobumnene obejwayelekile ukuba uphendule ukukubiza kwami na?” Manje, eqinisweni, wayenalelo lungelo.

116 Njengoba nisho ngezinwele zenu ezimfishane, “Ngiyisakhamuzi saseMelika. Ngingazigqoka izikhindi, ngenze noma yini engifuna ukuyenza, hhayi ngokungekho emthethweni.” Lokho ngamalungelo akho, kodwa imvu njalo ilahlekelwa amalungelo ayo. Ehhe. Uma uyiwundlu, awunalutho kuphela uvolo, lilahlekelwa amalungelo alokho. Lelo ngamalungelo eliwaphiwe nguNkulunkulu, kodwa lilahlekelwa amalungelo akho.

117 “Nginelungelo lokujoyina noma yiliphi ihlelo.” Lokho kunjalo impela, kodwa ulahlekelwa yilungelo lakho. Niyabo?

118 Walahlekelwa yilungelo lakho konke lokho ayenamalungelo kukho, ukuba aqonde iZwi likaNkulunkulu libonakaliswa khona lapho phambi kwakhe.

119 Wathi, “Ngingukuvuka nokuPhila. Okholwa yiMi, noma efa, wophila. Ophila akholwe yiMi akasoze afa. Uyakholwa yilokhu na?” Niyabo, kwakusekhona omunye futhi umshwana omncane owodwa ayengakahambisani nawo. Niyabo?

120 “Yebo, Nkosi! Ngiyakholwa ukuthi Wena unguKristu, iNdodana kaNkulunkulu ophilayo!” O mfowethu, yonke into yayisilungele ukuqhuma izinhansi ngayo leyonkathi. Niyabo?

121 “Nimbekephi na?” Niyabo? Futhi niyazi ukuthi kwenzekani.

122 Niyabo, ufanele ungene kuleyondawo efanele ngaphambi kokuba Ezokwemukela umhlatshelo wakho. Uyabo, ufanele ukungena kuyo. Bhekisisa.

...endaweni iNkosi eyakuyikhetha ukuba kuhlale igama layo kuyo.

Awuyikudla-sinkwa esivutshelweyo kulo; . . .

123 Kufanekisani lokho emhlatshelweni na? Ungasixubanisi nanoma yisiphi isivumokholo, kufanele kube yiZwi. “Kungabi isinkwa esinemvubelo.” Imvubelo yi . . . Niyazi ukuthi imvubelo iyini kunoma yini. “Imvubelo encane ivubela inhlama yonke,” inhlama yonke nguMzimba. Ungeke wafaka nelilodwa ichashaza lehlelo noma isivumokholo kuKristu. Qhabo, mnumzane, ngeke kusebenze.

124 Niyawukhumbula umlayezo wangoLwesine ebusuku na? Indoda yakho endala ifanele ife. Kunjalo. INdoda yakho entsha yiZwi.

...izinsuku eziyisikhombisa uyakudla isinkwa esingenamvubelo khona,...

¹²⁵ “*Izinsuku eziyisikhombisa,*” kufanekisani lokho na? ImiNyaka yeBandla eyisiKhombisa ephелеle, izinsuku eziyisikhombisa. Kungani babefanele basidle izinsuku eziyisikhombisa na? Ngaphambi kwani na? Ngaphambi kokuphuma. Futhi wonke unyaka webandla, kusukela ekuqaleni kuya ekupheleni, uzofanele aphile kuphela ngeZwi likaNkulunkulu lalowonyaka. Ngakho isivumokholo sakho samaRoma, iMethodisti, iBaptisti, nesivumokholo sePentecostal konke kufile.

¹²⁶ Manje bhekisisani.

...kukho, isinkwa senhlupheko;...

Bahlushelwa Lona; uLuther, uWesley, amaPentecostal; bonke bahlushwa, futhi kanjalo nani niyohlushwa.

...ngokuba uphuma ezweni laseGibithe ngokushesha:...ukuba usale usuku owa... ulukhumbule usuku ophuma ngalo ezweni laseGibithe zonke izinsuku zokuhamba kwakho.

Akuyikubonakala-sinkwa esinemvubelo e... kuwe emikhawulweni yakho yonke izinsuku eziyisikhombisa;...

¹²⁷ KuMlobokazi kaKristu omuhle, emva kokufa kwaKhe ngezikhathi zemiNyaka yobuMnyama ngombuso wamaRoma, ukuthi Wayefanele afe, “Ngaphandle uma uhlamvu lukakolo luwela emhlabathini.” UMyeni wafanele afike, uPhisi wobuciko odlula konke kaNkulunkulu ophelele. Nonke nawuzwa umlayezo wami ngalokho.

¹²⁸ Futhi ngama ezansi lapho, eLos Angeles, eForest Lawn, ngolun’usuku, nenhliziyo yami yagxuma. Bangaki oke waba seForest Lawn na? Kune...isithombe esibazwe ngetshe sikaMose ngu—ngu...-angelo, ngikhulwa ukuthi nguMichelangelo. Futhi yisithombe esiphelele esibazwe ngetshe, sonke ngaphandle kwedolo langakwesokudla; kunesiqephu esithi asibe uhhafu we intshi ukujula. Nomphelekezeli... Ngangibuka, wayesengikhombisa sona. Wathi, “UMichelangelo wayechithe isikhathi sempilo ngokuzama u—ukwenza... Wayengumqophi wemifanekiso, futhi wayezama ukwenza umfanekiso kaMose. Emuva emqondweni wakhe, wayenakho emqondweni ukuthi uMose wayefanele ukubukeka kanjani. Wayenalokho enhliziyweni yakhe, ukuthi uMose wayefanele ukubukeka kanjani. Wase-ke echitha isikhathi sakhe sempilo; ashaye ngeshizolo kancane lapha; bese ewuhlikihla, ame ahlehle bese ewubuka. Unyaka nonyaka nonyaka, wasebenza kuwo. Ekugcineni usuphelile, wayesehlehla wayesebeka phansi indwangu yakhe nesando sakhe, wasibuka isithombe esibazwe ngetshe. Wawuphelele kakhulu umfanekiso kaMose ayenawo

enhliziyweni yakhe, waze wasangana kakhulu, wadumela isando wase ewushaya, wampompoloza, ‘Khuluma!’” Ubizwa ngokuthi *Uphisi wobuciko odlula konke kaMichelangelo*. Leyonto ethize enkulu kulowomqophi wemifanekiso, lowombono ayenawo wokuthi uMose ayefanele ukuba nawo, wawufanekisa kuphela ngesifanekiso sikaBaba uNkulunkulu omkhulu.

¹²⁹ Wayenakho enhliziyweni yaKhe, ngaphambi kokusekelwa kwezwe, iNdodana, ngoba UnguBaba. Kodwa kwakusalokhu kusezimbewaneni zokhalo lweZwi laKhe. Futhi Wadala umuntu, futhi Wadingeka ambeke ekubeni ngozikhethelayo, kodwa lowomuntu wawa. Kodwa uMqophi omkhulu wemifanekiso, uNkulunkulu, owenza umuntu ngothuli lomhlabathi, Akazinzanga kulokho, Waqala ukwenza umuntu futhi. Futhi Wenza uNowa, wafa edakiwe. Wenza uMose owehluleka ukugcina iZwi laKhe. Wenza abaprofethi ababaleka ngesikhathi senkathazo. Futhi Wayelokhu eqhubeka nokwakha futhi ebumba kwaze kwathi emva kwesikhashana Wayefuna u—uphisi wobuciko odlula konke, ukuMbonisa, imvelo yaKhe, okwakusenhliziyweni yaKhe ukuthi indodana ifanele ibenjani.

¹³⁰ Ngoluny’usuku, ezansi eJordani, emva kokuba lowoPhisi wobuciko odlula konke usubunjiwe futhi wenziwa, nango Efika ethumela phansi nge...emaphikweni eJuba, wathi, “YiYo le!” Wayeshisekele kakhulu ngaloPhisi wobuciko odlula konke waze WaWushaya eKalvari, ukuthi waWuzofela, thina sonke esasingaphelele; ukuthi ngokuchitheka kweGazi laWo, Akwazi ukuletha ophisi abanengi bobuciko obedlula konke (unguMlobokazi) eNdodaneni yaKhe. Uphisi wobuciko odlula konke unesibazi ngexa yentshisekelo kaNkulunkulu ukubona uPhisi wobuciko odlula konke onjalo, WaWushayela thina sonke. Niyabo? Lapho Wafa, ukuphelelisa thina esingaphelele. Uphisi wobuciko odlula konke.

¹³¹ Qaphelani phakathi lapha. Wathi:

...isinsuku eziyisikhombisa uyakudla lesi sinkwa esingenamvubelo...

¹³² Manje, isinkwa siyafanekiswa. UJesu wathi, “Akusikwa sodwa umuntu ayakuphila ngaso, kodwa ngamaZwi onke.” Hhayi nje—nje iZwi lapha nalaphaya njengoba amahlelo engakukholiswa Lona. Kodwa iZwi likaNkulunkulu liphelele! NguNkulunkulu qobo lwaKhe esimweni sencwadi, othiwa i “Mbewu.” Nohlobo olukahle lokukholwa okungaxutshwe nalutho kuleloZwi kuyoletsa leyoMbewu ekuPhileni kwayo.

¹³³ Yilokho impela enikubonayo ebusuku ekuboneni okufihlakeleyo, nazozonke lezi ezinye izinto, ngoba yisithembiso uNkulunkulu asenza. Futhi Wama ngakimi futhi wangitshela lokho, futhi wangitshela ukuthi laba “abakhohlisi bayovuka, kodwa bambelela ungaxhamazeli.” NgiyaLikhholwa. Futhi akukho-njongo yokuziqhenya, ukulimaza noma ubani,

kodwa ukuthobeka kuNkulunkulu nokwenza umsebenzi Angibizela ukuba ngiwenze, yingakho ngisho lezizinto. NoNkulunkulu uphendula ngokukuqinisa, futhi wemukela umnikelo nomhlatshelelo, ngokuwuqinisekisa ukuthi uyiQiniso. Akukho-mbuzo kuLo! Manje bhekisisani leloZwi!

¹³⁴ Manje, siyaqaphela lapha, “*Izinsuku eziyisikhombisa,*” lokho kungokwayo yonke iminyaka yebandla. Manje, njengoba lowoPhisi wobuciko odlula konke wafanele ufe, ukuze uvuswe ukuba usihlenge sonke. Manje-ke Wayenebandla lihlelekile ePhentekoste, kodwa leloBandla lalifanele ledlule emhlatshelweni; kodwa lamaRoma lalibulala, lalifaka emhlabathini.

¹³⁵ Njengalombali walencwadi, angisayikhumbuli manje, wahlekisa kakhulu ngami, futhi wathi, “Kubobonke odeveli, nguWilliam Branham.” Niyabo, yilokho udeveli azama ukukusho. Wathi, “Imibono nezinto,” wathi, “lokho ngokukadeveli,” wathi, “noma, uwuhlobo oluthize lomluthi, noma osebenza ngomqondo ophathelene nemizwa omkhulu.” Izwe elihlakaniphile lizama njalo ukuKufanisela.

¹³⁶ Yilapho abazama khona ukufanisela uJesu. “Uzenza kanjani lezizinto na? Kwenziwe yini na?”

¹³⁷ Wathi, “Ngizonibuza umbuzo. Ngabe inkonzo kaJohane umBhaphathizi . . . Ngabe yayingekaNkulunkulu noma eyomuntu na?” Niyabo?

¹³⁸ Bathi, “Ngeke sasho.”

¹³⁹ Wathi, “Kanjalo naMi anginitsheli.” Kunjalo. Baqhubeka. “Kusukela lapho akukho-muntu owaMbuzo utho.” Niyabo? Wavele wabanquma nje, Akabatshelanga lutho ngaKho; kungesiwo umsebenzi wabo. Wayenomsebenzi okwakumele Awenze futhi Wawuqeda.

¹⁴⁰ Nkulunkulu sisize ukuba senze into efanayo. Asidingi ukuphendula imibuzo kadeveli, kunjalo, “Uma uyi, yenza *ukuthi-nokuthi.*” Ubophezelekile kuleloVangeli, umshumayeli unjalo, futhi yilokho kuphela; hhayi ukuthi Lilotshwe kanjani, kungukubophezeleka nje ukuLisho.

¹⁴¹ Futhi njengenceku, uma ungumprofethi, ubophezeleke kuNkulunkulu. Futhi uma imibono ofikayo ukhanyisa lomBhalo futhi ukhombisa ukuthi Uyini, ubophezeleke kulo lonke iZwi elikuleloBhayibheli, isizathu lonke Lalotshwa uhlobo olufanayo lwabantu eniyilo. “UNkulunkulu wasendulo wanyakaza, ngabaprofethi, futhi waloba iHo- . . . iBhayibheli eliNgcwele.” Niyabo? Futhi akukho-mprofethi wangokoqobo kaNkulunkulu owayengaphika iZwi elilodwa laLo, kodwa ulikholwa lonke iZwi futhi ushumayela elifanayo. Futhi manje-ke uNkulunkulu ubophekile ngalowomgudu ukwenza leloZwi lifezeke ngayo impela nje indlela eLithenjiswa ngayo, iMbewu izokhula.

142 Manje qaphelani futhi, masinya, siyathola lapha ukuthi zonke izinsuku eziyisikhombisa lesisinkwa esasizodliwa ngazo, emiNyakeni yeBandla eyisiKhombisa. Manje, ngenkathi yayidingeka ife futhi ingene emhlabathini.

143 Nalomgxeke owakhuluma ngami, wathi, “NgoNkulunkulu nina bantu enimkhonzayo, owakwazi ukuhlala ezikhathini zemiNyaka yobuMnyama futhi abukele labomama, abakhulelwe, abanye babo benezingane ezincane ezingalweni zabo, abantu abaqotho, baphoswe enkundleni evalekile iarena namabhubezi abadwengule babe yizicucu, nabo bedazuluka; babaphanyeke eziphambanweni futhi babashise; bahhundule abesifazane babenqunu, izintombi-nto ezizezincane, futhi baziphose emuva *kanje*, futhi badedele amabhubezi phezu kwabo.” Wathi, “UNkulunkulu owakwazi ukuhlala eZulwini, efanele ukuba sesihlalweni saKhe sobukhosi, futhi wabuka phansi futhi uthi Uyakujabulela,” washo.

144 Manje-ke, niyabo, lowo ngumqondo wokuhlakanipha ongakadeveli. Ukuba umuntu wayekade engokamoya, wayeyokwazi ukuthi lolohlamvu lukakolo luzofanele lufe, lwalufanele lumbelwe ehlabhishobhi lamaRoma.

145 Kodwa manje-ke ihlumela elincane lokuqala lokuPhila liyavela enguqukwani ngoMartin Luther, ukuthi, “Abalungileyo abayikuphila ngesinkwa ikosha ebusisiweyo eyenziwa ngumpristi, kodwa ngeZwi likaNkulunkulu. ‘Abalungileyo bazakuphila ngokukholwa!’” Wamisa amahlamvana amabili. Uhlamvu lukakolo uqala ukumila.

146 Kwase kuthi-ke kufika uJohn Wesley wayesenezela kulokho. (Kwakukhona abaningi babanye, lowo...UZwingli nabo bayavela base bephika ukuzala kwentombi, futhi kwavele kwalotha nje.) Kodwa sekufika iMethodisti, intshakaza, impova, usuku lwezithunywa zenkolo. Futhi bashumayela ukungcweliswa; benezela intshakaza.

147 Kwase kuthi-ke kufika amaPentecostal ekhobeni, okungaka, ukudukisa abaKhethiweyo. Lalibukeka njengenhlamvu ngempela kakolo, livule, akukho-kolo nhlobo. Kodwa ukuPhila kwedlula ekhobeni.

148 Manje, niqaphelile, njalo eminyakeni emithathu emva ko—komhlangano omkhulu, ukuthi kwenzekani na? Ihlelo. Lo iminyaka engamashumi amabili futhi akukho-hlelo. Wundlu elifayo elithandekayo, kwangathi lingekwenze neze lokho. Uma ngihamba kulesizukulwane, kwangathi abantu abakhulwa loMlayezo bangeme neze bathule du ngehlelo! UNkulunkulu uyo...Niyofela ngqo emkhondweni wenu! Nikukhumbule lokho! Lona impela ihora eniphatha ngalo ihlelo phakathi kwenu, angikhathali ukuthi niqotho kanjani, nithathe umuntu abe ngumholi wenu esikhundleni sikaMoya oNgcwele ukuqinisa leliZwi, yilelohora enifa ngalo! IMbewu yangokoqobo

ingeke, ngoba akukho lutho olusele emva kwembewu, yinto efanayo eyayikhona emuva ekuqaleni. NguMlobokazi owawela emhlabathini ukuba aveze uhlamvu lukakolo futhi.

149 Qaphelani:

...izinsuku eziyisikhombisa uyakudla isinkwa esingenamvubelo...

150 Futhi kuyobakhona noMlobokazi...

151 Manje, nina bantu enaninalowo mama omdala oyiMethodisti ememezayo, kanjalo njalo, enanimangala “Uma engakhulumanga ngezilimi, akazukuba lapho.” Lawo amanga! Wayeyilowo Moya oNgcwele ofanayo eninawo namhlanje, kodwa wawusesimweni sentshakaza, hhayi ukubuyiselwa kweziphiso. Kodwa zonke izinsuku eziyisikhombisa, nje edla isinkwa esingenamvubelo, iZwi. Bona, emuva, labo abahlelayo, bafile. Bawuhlanga, bayobuthwa nje futhi bashiswe. Kodwa ukuPhila kuqhubeka kuyedlula ngqo. Futhi kwenzekani na? Konke ukuPhila okwakusohlangeni, entshakazeni, ekhobeni, konke kuphethela okolweni. NalowoMoya oNgcwele ofanayo owaletha uLuther, waletha uWesley, waletha amaPentecostal, uphethela kuMlobokazi ekuvukeni.

152 “Izinsuku eziyisikhombisa, udle isinkwa esingenamvubelo.” Akukho-mvubelo eyakufunyanwa phakathi koMlobokazi, akukho—akukho-zwi elenezelwayo, akukho lutho. Khumbulani, izwi elilodwa labangela konke ukufa okusemhlabeni; wonke umntwana ongaphandle komshado wazalwa ngenxa kaEva, ibandla lokuqala, umlobokazi kaAdamu wokuqala, wangabaza iZwi likaNkulunkulu futhi wemukela elobuhlelo, noma isihlakaniphi, noma okukhishwe esikoleni kwaLo; ngoba Lazindlwa, ukuthi, “Impela, uNkulunkulu unguNkulunkulu olungileyo.” UNkulunkulu unguNkulunkulu olungileyo, kodwa futhi UnguNkulunkulu onobulungiswa. Sifanele sigcine iZwi laKhe! Isikole, lasemukela.

153 Yilapho abanye benu bafana basekholeji, akungabazeki ubizo empilweni yenu, kodwa nigijime nachezuka kwesinye isikole seBhayibheli ukuba nibe nalemfundiso ijovelwe kini, futhi yilapho enifa khona...Hlalani noNkulunkulu neZwi laKhe. Abayikunivumela; noma, ningeke ngisho nabangabenhlangano yabo, abayikunamukela emsamo. Ngakho mababe nayo, abafileyo mabambe abafileyo, asilandele uKristu iZwi.

154 Manje, izinsuku eziyisikhombisa akuyikubabikho-mvubelo exutshwe kuMlobokazi, iBandla, izinsuku eziyisikhombisa.

155 Manje qaphelani. Manje njengoba kungekho...

Akuyikubonakala-sinkwa esinemvubelo kuwe emikhawulweni yakho yonke izinsuku eziyisikhombisa;... (Umhlatshelo lapha uyisifanekiso:

uMlobokazi evela eMhlatshelweni onguKristu)...
*futhi akuyikusala nyama, oyihlabile ngosuku lokuqala
 kusihlwa,...*

¹⁵⁶ Futhi niyakhumbula—niyakhumbula ukuthi sidlulele kanjani nje emiNyakeni yeBandla na? Isithunywa ebandleni njalo sifika nje ekufeni komunye unyaka webandla, njalo. Ukufa kwePhentekoste kuveza ukuhlwithwa koMlobokazi. Niyabo? Ukufa kukaLuther kwaveza uWesley. Niyabo? Ukufa kukaWesley kwaveza iPhentekoste. Ukufa kwePhentekoste kuveza uMlayezo manje. Lapha, ukhona lapha, kufanekiswe kuwo wonke umBhalo. Akukho-mbhalo eBhayibhelini ongahhukani ngqo omunye nomunye. Niyabo? Zonke lezizifanekiso. Anginamfundo, kodwa nginoMoya oNgcwele ongikhombisa ngomunye umgudu, ofundisa nge—ngemvelo; nalokho kungeZwi. Kuzofanele kube yiZwi, izinto ithenjisiwe.

*...nyama, ...umhlatshelo ngosuku lokuqala...
 kusihlwa, kusala ubusuku bonke kuze kuse.*

¹⁵⁷ Manje, ngisho noLuther, owayeneQiniso futhi wafundisa ibandla “abalungileyo bazakuphila ngokukholwa.” Anifuni ukubambelela kulokho kuyisifundiso esigcwele, onyakeni weMethodisti. Nizokwenzenjani na? Kushiseni ngomlilo. Kwakuyisifanekiso sani na? Ihlelo eliphuma kuleloZwi liyikhoba, uhlanga, amahlube, afanele ashiswe ngomlilo. Leyongxenyeyobuhlelo, eyedlula kuyo ayifanele isale, izofanele ife. Ningakushiye kuze kube ngukusa komunye—omunye unyaka, kushiseni kuphele! Ukhuluma manje kuMlobokazi lapha, uMlobokazi nje, enyuka kuyo yonke iminyaka.

¹⁵⁸ Qaphelani ukuthi kuhle kanjani, “Igazi lewundlu.” Laba banguMzimba kaKristu, uMhlatshelo: igazi lewundlu emnyango. Manje, khumbulani, iwundlu lahlatshwa okwakuyisifanekiso sikaKristu.

¹⁵⁹ Noma besingathatha inqwaba yesikhathi, kodwa angina... eminye nje futhi imizuzu embalwa ukuhlala lapha. Ngingahle nje ngidingeke ukuba ngime ngibuye ngiqale kulobubusuku, niyabo, ngoba sithatha isikhathi eside kakhulu. Ku... Nginamakhasi angamashumi amabili alokhu phakathi lapha, amanothi, kulendaba eyodwa.

¹⁶⁰ Qaphelani manje, kulokhu, i—iwundlu lalinguKristu esimweni sokufanekisa. Noma ngikusho kahle lokho na? Isifanekiso; uKristu wayeyiWundlu. Wayezoba yiduna, lokuqala kumama-mvukazi omdala; noma imvukazi, noma ngabe yikuphi okhetha ukukubiza ngakho. Lifanele libe ngelokuqala lakhe. Futhi lifanele lhlolwe kuqala ukubona ukuthi ngabe sikhona yini isici kulo.

¹⁶¹ Manje, uKristu wahlolwa; iwundlu lokuqala kumama-mvukazi, uMariya intombi. Futhi wahlolwa ngani na? USathane ngokumelana neZwi. Ngenkathi eshaya uEva, wawa;

washaya uMose, wawa; kodwa ngenkathi endizela phezulu ukumelana noKristu, futhi wazama ukucaphuna umBhalo kuYe ngokungesikho, ehhe, wathola ukuthi lowo kwakungesuye uMose. Niyabo? Wahlolwa. Yini eyenza . . . uyajika, wathi, “Uma UyiNdodana kaNkulunkulu. Manje bangitshela ukuthi Wenza izimangaliso, futhi bangitshela ukuthi uMesiya uzokwenza lokho. Manje, uma kunjalo, Ulambile, Awukadli, guqula lezizinkwa zibe . . . lawamatshe abe yizinkwa, bese udla.”

¹⁶² Wathi, “Kulotshiwe, ‘Akusinkwa sodwa umuntu ayakuphila ngaso.’” Isivumokholo sakho, kanjalonjalo. Kodwa ngani na? Onke amaZwi! Ingxenye yeZwi na? “Onke amaZwi aphuma emlonyeni kaNkulunkulu.” Yilokho umuntu aphila ngakho. Niyabo? IWundlu lahlolwa, ukubona ukuthi kukhona yini lapho Elaliwe khona.

¹⁶³ AbaFarisi, “O Rabi, Wena mProfethi osemncane, sicabanga ukuthi Uyisimangaliso. Umuhle.”

¹⁶⁴ “UNGibizelani ngokuthi ngimuhle na? Munye kuphela omuhle, nalowo nguNkulunkulu. Uyakukholwa lokho na?”

¹⁶⁵ “O, yebo. Nkulunkulu.”

¹⁶⁶ “Awu, NginguYe, ke.” Ehhe. “Uthe Munye kuphela omuhle. UNGibizelani ngokuthi ngi ‘muhle,’ ube ungakholwa ukuthi NginguNkulunkulu na?” Ehhe. “Ngakho uNGibizelani ngokuthi ngimuhle na? Yini ekwenza wenze lokho na? Yini ekufake ugqozi lokuba usho lokho, ube wazi ukuthi munye kuphela omuhle, nalowo nguNkulunkulu na?”

¹⁶⁷ “Siyazi ukuthi Awuhloniphi isithunzi somuntu nazwi lesikhundla sabo. Siyakwazi lokho.” Zama . . . Wayemazi lowomzenzisi. Niyabo?

¹⁶⁸ Wahlolwa ukubona ukuthi Wayemi kuphi, niyabo, wahlolwa ngandlela zonke, wahlolwa njengoba sihlolwa. Kodwa kwakungekho-kwehlulwa, kuYe, nhlobo. Qhabo, mnumzane! Leyo kwakuyiNdodana kaNkulunkulu.

¹⁶⁹ Newundlu lalihlolwa, futhi laligcinwa izinsuku eziyishumi nane. Lokho kwakungamaSabatha amabili, noma izikhathi zeminyaka ezimbili. Esisodwa ngesamaJuda, ayenikela ngewundlu ngesifanekiso; esisodwa ngesoweZizwe, oneWundlu langempela, bonke wenziwa baphelele ngokukholwa ukuthi leliWundlu liyofika. Kodwa Walingwa ishumi nane . . . noma wahlolwa izinsuku eziyishumi nane, WayeyiZwi.

¹⁷⁰ Futhi ningalihlola iTestamente eLidala, nithi “Lilahla eLisha.” Ninephutha! ITestamente eLidala lifakazela kuphela eLisha.

¹⁷¹ Indoda yayizongiphosela inselelo kungekudala, yathi, “Yin’indaba ngaye na?” Yathi, “Awu, ufundisa ngisho nangeTestamente eLidala.” Umshumayeli ongumKristu, kucabangeni lokho. Yathi, “ITestamente eLidala selafa futhi

alisekho.” O, qhabo! O, qhabo! Linguthisha nje, likhombisa okulotshwe odongeni. Niyabo? Kunjalo.

172 Manje, niyabo, izinsuku eziyishumi nane lalihlolwa, lowo kwakunguKristu. Manje qaphelani, Wayesebulawa-ke ngesikhathi sakusihlwa, lifanele libulawe, iwundlu lalinjalo. UKristu wafa ngesikhathi sakusihlwa, intambama. Futhi manje-ke qaphelani, kanti futhi lali . . .

173 Igazi lalizobekwa emikhothamo, niyabo, okungukuthi igazi lingukuphila kwesilwane. “Uyakudla inyama kuyo; kodwa igazi kuyo elingukuphila, ulithulule.” Niyabo? Lalizoba yi . . . Igazi lalizobekwa ekhothamo lezinsika zomnyango wendlu lapho umhlatshelo wemukelwa khona. Udumo! Yini ukuPhila na? IGama. Eli . . . Wabeka igama lomuntu . . . Yenyukela emnyango, bese ubuka, ubone ukuthi gama lini elisemnyango ngaphambi kokuba ushaye insimbi. Niyabo? Igazi lalibekwa ekhothamo lomnyango njengesifanekiso sokuthi umhlatshelo wawuyini ngaphakathi.

174 Manje sizothola indawo yokukhonzela, khona impela lapho, ifika ngaleloGazi. Qaphelani, igazi emnyango lalikhuluma igama lalokho okwakuhamba . . . okwakungaphakathi, babephakathi lapho. Indawo yethu yokukhonzela, iWundlu, yiZwi. Siyakwazi lokho.

175 Manje, ivesi 4, qaphelani, “Ungashiyi-sinkwa, ungashiyi lutho lomhlatshelo,” noma, uthathe omunye unyaka kuya komunye.

176 Bazama ukubuyela emuva bese bethi, “Awu, manje, singamaLuthela, sifuna ukwenyukela lapha,” nifanele nife onyakeni wamaLuthela ukuba nizalwe onyakeni kaWesley. Nifanele nife onyakeni kaWesley ukuba nizalwe onyakeni wamaPentecostal. Futhi nifanele nife onyakeni wamaPentecostal, ningashiyi lutho kwalo kusele, kushiseni ngomlilo, ngoba kuzoshiswa njengohlanga ukolo onyuka uphuma kulo. Uhlanga, ihlelo, lizofanele lishiswe. Ngakho ungaletshi ihlelo lakho liwelele eMlayezweni omusha. Leli yiZwi manje. Yilokho okwahlela, uhlanga; lwaLithwala, kunjalo; kodwa Liwelela *ngapha*, lwase lufa-ke uhlanga. Lwalungumthwali, ihlelo, kodwa iZwi liyaqhubeka ngqo. Ya, iZwi liyaqhubeka ngqo.

177 Manje thatha ivesi 5 nele 6. Qaphelani, “Hhayi . . .” Manje asithathe ivesi 5 nele 6.

Awunakuhlaba iphasika phakathi kwanoma yiliphi lamasango, iNKOSI uNkulunkulu wakho akunika wona:

178 Manje khumbulani, “Hhayi kunoma yiliphi lamasango.” INKosi inivumela nibe nalamahlelo, niyabo, “lamasango.”

Kepha endaweni eyakuyikhethe iNKOSI . . . uNkulunkulu ukuba igama lakhe lihlale kuyo, . . .

179 Lelo yiSango, okuyiyona ndawo kuphela. “Hhayi kunoma yiliphi lalamasango.” Kodwa uNkulunkulu uneSango.

180 Wena uthi, “Njalo ekuseni ngingena esangweni leMethodisti.” Lelo yisonto. “Njalo ekuseni ngihamba ngiyongena esangweni leKatolika.” Ehhe. Awu, iNkosi idedela abantu baYo bangene baphume kulawomasango. UNkulunkulu unabantu ebandleni eliKatolika, ibandla lamaMethodisti, ibandla lamaPresbyterian, onke, amaPentecostal. Impela, kodwa ninga... awuyikhonzi iNkosi kulelosango. Niyabo? Kodwa iNkosi inesango elithize. Udumo! Inesango.

*Kepha endaweni iNkosi uNkulunkulu wakho...
khetha ukuba igama lakhe lihlale kuyo, lapho...
uyakuhlaba iphasika kusihlwa,...*

181 URebeka wamfumana nini uIsaka na? UElizezeri wambiza nini ukuba abe ngumlobokazi na? Ngesikhathi sokuhlwa!

Kuyoba ngukuKhanya cishe ngesikhathi
sokuhlwa,
Indlela eya eNkazimulweni impela
niyoyifumana;
Kuleyondlela yamanzi ngukuKhanya
namhlanje,
Ngingcwatshwe eGameni likaJesu eliligugu;
Bancane nabadala, phendukani ezonweni zenu
zonke,
UMoya oNgwele impela uyongena phakathi;
IziNkanyiso zakusihlwa sezifikile,
Kuyiqiniso ukuthi uNkulunkulu noKristu
bamunye.

182 Lokho kwakungukuqala kwaLo, manje wahlala njalo ekuKhanyeni koMlobokazi. Niyabona ukuthi ngiqonde ukuthini na?

183 Kungcono ngivale lapha, ngiqale futhi kulobubusuku, ngoba angifuni nishiye lokhu, niyabo. Qhabo, qhabo, sekuyi—sekuyisikhathi sedina. Awu, awu, nginamanothi amaningi kakhulu abhalwe lapha. O, he! Kukanjani ngalobubusuku, lokho kungangcono na? [Ibandla lithi, “Qhabo. Manje.”—Umhl.] Hhe? Awu, uma ni... Nifuna nje ukuzama ukuqhubeka kancane na? [“Yebo. Amen.”] Kulungile, asiqhubeke kancane-ke, sizosheshisa masinya impela. Kunjani lokho na?

184 Manje, ungene kukuphi? “Awuyikungena kunoma yiliphi isango iNkosi uNkulunkulu ekunike lona, kepha esangweni iNkosi eyakubeka iGama laYo ukuba lihlale khona.” Ungangeni endlini ye—yesango okungumnyango. Kunjalo na? UNkulunkulu uzobeka iGama laYo emnyango, futhi awuyiku... Lelo yisango elingena endaweni yokukhonzela, indawo engewe. Awungeni lapho nomhlatshelo wakho kunoma yiliphi lalamasango, kepha

esangweni iNkosi uNkulunkulu alikethela ukubeka iGama laKhe kuyo. Niyabo?

¹⁸⁵ Manje, ngabe Ukwenzile lokho na? Liphi leloSango na? KuJohane oNgwele 10, uJesu wathi, “NgiyiSango, uMnyango. NginguMnyango kuyo iNdlu kaNkulunkulu. NginguMnyango kulo isango lezimvu.” Hhayi isango lezimbuzi, isango lezimvu. Niyabo? “NginguMnyango kulo isango lezimvu. Umuntu ungena kuloMnyango, aphephe.”

¹⁸⁶ Futhi manje besingalibala isikhathi eside kulokho. Kodwa, ukonga isikhathi, UnguMnyango kulelosango lezimvu. Manje, sifuna ukuqaphela lapha. Amathunzi nezifanekiso ngempela zibonakala khona lapha, kodwa ngi. . . uma ngithatha lelokhasi bengiyo. . . kuzokubamba isikhashana.

¹⁸⁷ Kulungile, qaphelani, lokhu kuletha ukubona okuphelele, uJesu Kristu. Ngokuba lonke iTestamente eLidala liyisifanekiso saKhe, yonke imikhosi, konke ukukhonza, nayoyonke into. Futhi nginakho kulotshwe phansi lapha, phansi kwalena umugqa wemiBhalo, “Uyakuchaza.” Yilapho bekungathatha khona isikhathi eside. Ngichaze ukuthi yonke lemikhosi ikanjani. . . Ngisho nempuphu yomnikelo yayisifanekiso sikaKristu. Ake sithathe lowo owodwa nje.

¹⁸⁸ Ngesinye isikhathi kwakukhona i—isikole esasibizwa ngesikole sabefundisi, noma isikole sabaprofethi. Baqeqesha, bafundisa abaprofethi imfundo. Futhi kwakukhona owangoqobo, umprofethi obizwe nguNkulunkulu ngesiny’isikhathi owenyuka ukuba abavakashele. Awu, babefuna ukukhombisa umprofethi omdala ubumnene obuncane, ngakho oyedwa wabo waphuma wayesecosha esikhulu isixheke salokho ayecabanga ukuthi kunguphizi; kodwa kwakuyizintangazane ezinobuthi, futhi wayezobaphakela bonke kulokho.

¹⁸⁹ O! Bangaki abangagwala ingubo basekholiji esibe nabo! Niyabo? Kunjalo. Bapheka okuthize. Niyabo? Banabagcwele ingubo beMethodisti, abagcwele ingubo beBaptisti, abagcwele ingubo bePentecostal. Kodwa, niyabo, bayisimilela sesibili, uhlobo olungathenwa emthini. Niyabo, hhayi eMvinini omkhulu. Bethela amalamula, uphaphamuzi, kanjalonjalo; hhayi ama olintshi, kodwa bezisho ukuthi bayisihlahla sokusama olintshi.

¹⁹⁰ Qaphelani futhi. Manje, kulokhu—kulokhu, ngenkathi uElija efika ngakhona wayesebabuka, wayesebona ukuthi kwakuyizintangazane ezinobuthi ezazizobabulala bonke, bathi, “Maye, sinokufa ebhodweni!”

¹⁹¹ Wathi, “Nginikeni inkeshezane yempuphu.” Wayesephosa impuphu kulo, wathi, “Manje sekulungile, yidlani enikufunayo.” Yashitsha ukufa kwaba ngukuphila.

¹⁹² Nomnikelo wempuphu owanikwa u. . . UKristu, Wayengumnikelo weMpuphu, futhi umnikelo wempuphu

ufanele ugaywe ngetshe elikhuni elalenza konke okugqakazekile kwempuphu kufane, kukhombisa ukuthi Nguye izolo, namuhla, naphakade. Uyinto efanayo yokufakwa ehlelweni lakho futhi lizophila, iZwi! UKristu yiZwi, zonke izifanekiso zayo yonke into: itabernakele, i—i—izinkwa zokubukwa, yonke into. Isinkwa ikosha esihleshuliweyo phansi kwepuleti sasingumzimba waKhe ohleshuliweyo, amaJuda angakakwazi namanje ukuchaza ukuthi bakwenzelani. Niyabo? Nazozonke lezi ezinye izinto zazifanekisa Yena.

¹⁹³ Manje, manje-ke, Yena ekubonakaleni, siyabona manje onke amahlelo nezivumokholo kushiye ngenemva; ngoba Ungelimsulwa, iZwi likaNkulunkulu elingaguqulekiyo, okuyisinkwa esingenamvubelo, uJohane oNgcwele 1. Kunjalo, UyiSinkwa esingenamvubelo. Ngakho uma wenezela *lokhu* noma wenezele *lokho*, yimvubelo enezelwe kuLeso esesivele sinikezwe nina ngokwasekuqaleni.

¹⁹⁴ Bukani lapha. Yini ebulala isintu namhlanje na? Bathatha futhi babhastelise izinto. Futhi uma niyibhastelisa, niyayibulala. “O, ibukeka kakhulu iyinhle.” Impela! Okusanhlamvu okubhasteliwe: izimpephelesi zokusanhlamvu, zonke ezinye izingxube zikakolo ephuma kokusanhlamvu. Okusanhlamvu okubhasteliwe: eziphakeme, ezinkulu, izinhlanga ezinde ezinhle, nezikhwebu ezinkulukazi, zibukeka zizinhle ngokuphindwe kabili kunesinye. Kodwa ngukufa! Isayensi ngisho nayo yakuthola lokho. Niyabo? Ningakuxubani, kuzonibulala.

¹⁹⁵ Manje, lapha, ake nginikhombise. Ngoluny’usuku nganginisele izimbali ezithize egcekeni lami. Nenekazi lalinezinye izimbali ezibhasteliwe eyayisebhodweni elincane lapha, noma isitshalo esincane eceleni kwendlu. Sifanele sizinisele lezozinto okungenani kathathu ngeviki, noma kane, kungenjalo zizofa. Futhi lapho kwakumi isitshalo esingesasekuqaleni phandle egcekeni. Alikaze line lapho izinyanga eziyisithupha, nje komile... Uma lina, emizuzwini eyishumi ungaphephetha uthuli. Kodwa lowomfo omncane elele phandle lapho, nje emuhle kakhulu futhi egqame kakhulu kunoma ebhasteliwe yayinjalo nawo onke amanzi. Susa lawomanzi kuyo, iyofa. Kodwa yayiwatholaphi amanzi ayo na? Futhi enye into, uzofanele uhambe njalo uzifutha njalo ngosuku noma ezimbili, ukuvimbela izintwala kuzo. Uma bengakwenzi, izintwala ziyoyidla ziyiqede, ngakho insobonsobo kakhulu futhi ithambile. Kodwa akukho-ntwala eyofinyelela kuleyo yasekuqaleni. Qhabo, qhabo! Iyogaqela kuyo iyephezulu futhi igaqe isuke ihambe. Ingeyasekuqaleni! Niyabona ukuthi ukubhastela kwenzeni na?

¹⁹⁶ Leyo yinto efanayo ebandleni. Bazama ukuxubanisa ihlelo neZwi, ukwenza i... bazama ukwenza iZwi lisho okushiwo yihlelo. Futhi uma nenza lokho, nizofanele nibafuthe, futhi nibatose, futhi—futhi nibanike izinkanyezi zegolide ukuba

beze kuSonto sikole, nayo yonke enye into. Kunjalo. Uma, owangokoqobo, umKristu ozelwe ngokusha, ezalwa yiZwi likaNkulunkulu, umangelengele. Lowo nguwe. Izintwala nezinto zezwe akumkhathazi. Uwukhozi, undiza ayothi ngqu akwedlule. Niyabo, ujubalala kokwasezulwini. Niyabo? Yiqiniso. Akukho lutho. . .

197 Qaphelani. Manje, sifanele siqonde ukuthi lapha, ihlelo, izivumokholo, nanoma yini enezazelwe yesinkwa esinemvubelo ngeke yaxubana nesinkwa esingenamvubelo. NeBhayibheli liyabikezela lapha esakramenteni, ngokuya ekukhonzeni, ukuthi akukho okungenamvubelo ongahamba nakho, noNkulunkulu ayokwemukela.

198 Wena uthi, “NgiyiMethodisti.” Khona lapho uyafa! “NgingamaPentecostal.” Uyafa!

199 NgingokaKristu. Kunjalo. Ufanele ume entweni ethize. Kunjalo. U—umi entweni ethize.

200 UChurchill wake wathi, wamisa iminwe emibili wathi, “Sinokunqoba.” NeNgilandi yama ngalokho, bamkholwa uChurchill.

201 Futhi kukholwe noma qha, kulokhu ukusa, umi ngento ethize. Yinye kuphela into ongayiphila futhi ume ngayo, nalowo nguKristu, iZwi. Qiniso!

202 Qaphelani, akukho lutho eBhayibhelini okufanekisa amahlelo kodwa iBabiloni. NeBabiloni yasungulwa nguNimrodi, noNimrodi wayeyimbuka. Futhi wayenesigejane sabesifazane phakathi lapho, esasifanele ukuba yizindlovukazi zakhe, owayenguprofethikazi. Bacabanga ngisho nokuthi uBalami omdala uvela kulesosigaba, babenezimpande nokunye nokunye. Babekhonza, niyazi (abaningi benu zifundiswa ezinkulu enifunda i*Two Babylons* kaHislop, kanjalo njalo, nomlando webandla), nokuthi be—benza kanjani. Futhi babenabesifazane ababenze *lokhu*, nabesifazane. . . unkulunkulukazi, nayo yonke into, futhi kwakuyinkolo ephoqelelwe. Wonke umuntu, lonke idolobha ngaseBabiloni laliphoqiwe ukuba lize eBabiloni ukuzokhonza phansi kukaNimrodi emboshongweni. Niyabo? Kunjalo. Babephoqiwe ukuba bakwenze, kuphikiswana ngakho. Kufika lapho ke ukudideka.

203 Futhi yilokho impela ibandla eliyikho namhlanje, “Uma ungawethameli uSonto sikole, uma ungakwenzi *lokhu*, futhi badingeke bakuqashe ukuba wenze *lokhu* futhi wenze *lokhu* futhi wenze *lokho*, awukho ndawo.”

204 Phandle lapho eTucson, ilalele kulokhu ukusa, ngake ngamangala. . . Bengihlala njalo ngicindezela abantu, “Hambani niye ebandleni, akundaba ukuthi niyaphi.” Futhi ngibabonile abantu bethi ukuhoshelaka emuva, futhi beyangapha. Ngase ngicabanga, “Yini indaba na?”

205 Ngaya kwabanye babo, “Usuku lokuqala ulapho, bayosondela kuwe, ‘Joyina ibandla lethu.’ Uma ungakwenzi, awemukelekile.” Niyabo? Niyabo? Kuyinto ephoqiwe, kuphoqeletwa phezu kwakho, niyabo, nalelo yiBabiloni. Kodwa kuKristu, ungena ngokukhetha; hhayi ngempoqo, inhliziyo yakho ikudonsela phakathi.

206 UNkulunkulu akalifakangake iGama laKhe eBabiloni. Ngokusondele manje. Angelifake iGama laKhe eBabiloni, amabandla. O, wona, *bafaka* iGama laKhe lapho, kodwa Yena akakwenzi neze. Qhabo.

207 Nina nithi, “Awu, manje, Mfowethu Branham!” Akenilinde, akenilinde, hlalani nithule nje umzuzu. Ningicele ukuba ngihlale isikhathi esithe ukuba side kancane. Aniboni na? Manje qaphelani, *bafaka* iGama laKhe lapho, kodwa Yena akazange.

208 Manje, Wathi, “Indawo eNgizohlangana nani kuyo futhi ngemukele umhlathshelo wenu yilapho eNgikhetha ukubeka iGama laMi. Ngenani kulelisango, lomnyango eNgikhetha ukubeka kuwo iGama laMi. Yilapho eniza khona.”

209 Awu, babeka, “Leli yibandla likaKristu.” Uma kukhona noma yini eyiphutha kulesosimemezelo, lashiya ngaphandle igama elilodwa: “umphiki.” Ehhe, konke lokho Akufundisa, bayaphikisana naKho. AbaFarisi besimanje.

210 Kodwa sifanele sithole lapho Abeka khona iGama laKhe, ngokuba kuLo yilona sango kuphela elihlinzekelwe kuphela laKhe. Amen! Udumo! Bhekisisani! Walibekaphi iGama laKhe na? ENdodaneni yaKhe.

211 “O,” wena uthi, “manje awume kancane, Mfowethu Branham. Leyo kwakuyiNdodana, hhayi uBaba.”

212 Indodana njalo ithatha igama likayise ezintweni zonke. Ngifika kulomhlaba ngegama likaBranham ngoba igama likababa wami kwakunguBranham.

213 UJesu wathi, “Ngeza ngeGama likaBaba waMi, futhi aniNgemukelanga.” Niyawufuna umBhalo kulokho na? UJohane oNgewele 5:43. Niyabo? “Nge—Ngeza ngeGama likaBaba waMi, futhi aniNgemukelanga.” Manje-ke uBaba wabeka iGama laKhe uQobo, elingu “Jesu,” eNdodaneni. Futhi IyiNdlela, InguMnyango, IyiNdlu, Iyilapho uNkulunkulu akhetha ukubeka iGama laKhe khona. UNkulunkulu akazange afake iGama laKhe kimi, Akazange aLifake ebandleni, Akazange aLifake kwiMethodisti, iBaptisti, iKatolika, kodwa ULifaka kuKristu uEmanuweli oGcotshiwe.

214 NeGama liseZwini ngoba UyiZwi. Amen! Uyini-ke na? IZwi elihunyushiwe lingukubonakaliswa kweGama likaNkulunkulu. Akumangalisi. “Inyama negazi akukwambulelanga lokhu, kodwa uBaba waMi oseZulwini ukwambulele lokhu, ukuthi NginguBani. Futhi phezu kwalelidwala Ngiyakuyakha indawo

yaMi yokukhonzela, namasango ehayidese angeYizamamazamise phansi.” Amen! O Bandla likaNkulunkulu eliphilayo, yimani esisekelweni esigxilile kuJesu Kristu yedwa. Ningacula iculo, kodwa uma ningekho kuKristu iZwi, ungesinqikazayo, isihlabathi esimanqikanqika. “Kodwa phezu kwaleliDwala,” uKristu, “iZwi laMi.”

215 Wakha umlayezo wamaLuthela futhi awuhlela. Wawukhula, isenabelo sezinyawo. Wase-ke Ekhulela enxenyeni yomlenze, iMethodisti, kanjalo njalo. Yilapho Akha khona iBandla laKhe, phezu kweZwi laKhe! Manje, Akasilo lonke unyawo noma lonke ithanga, Ungumzimba; futhi manje yinxenye evala phezulu. Nike naqaphela ezivivaneni na? Okungukuthi, angishumayeli yona inkolo yesivivane, manje.

216 Kodwa iBhayibheli lokuqala elake laze lalotshwa, lalotshwa esibhakabhakeni, izo-... [Akuqoshwanga eteypini—Umhl.] Nikuqaphelile na? Kuqala ngentombi, umfanekiso wokuqala emgamaxweni wezulu eliphezulu izodiake. Umfanekiso wokugcina nguLiyo ingonyama. Ufika kuqala ngentombi, Ufika ngokulandelayo njengeNgonyama yesizwe sikaJuda. Ngaphambi nje kwalokho, unyaka womdlavuzo, izinhlanzi eziphambene, konke okunye kweminyaka. Ukuba besinesikhathi sokwedlula kukho; okungukuthi sinaso, etabernakele.

217 Futhi isiviv-... isivivane siyilezo zisekelo, zikhuphuke zize ziyofika ekamelweni lenkosi. Futhi ngaphambi nje kokuba uzithele odongeni lwesikhombisa, kunepulangwe lapho elincane lokwethulwa, lapho isithunywa siphuma khona ukuba sikulethe enkosini. (Isithunywa, uJohane umBhaphathizi, owethula, eNkosini.) Kodwa itshe eliyiNhloko lenqatshwa. Futhi abazi, iTshe leQebelengwane, noma ngabe kuyini, abazi ukuthi likuphi, ngoba itshe elenqatshwa. Kodwa yilelotshe elivala phezulu yonke into, elikwenza kube isivivane ngeminyaka yebandla eyisikhombisa ephelele. Yenezela umusa, yenezela *lokhu*, yenezela *lokhu*, kunezenezelo eziyisikhombisa, esokugcina uKristu. Yenezela *lokhu* othandweni lwakho lokuzwela, yenezela umusa emseni wakho, yenezela enye into ethize, nanye into ethize, kuze kufinyelele phezulu kuKristu yitshe eliyiNhloko, “Futhi NgingumMyango.”

218 Manje, indodana njalo iza ngegama likayise. Noma iyiphi indodana iza ngegama likayise. NoJesu wathi, “Ngeza eGameni likaBaba waMi.” Manje-ke yini iGama likaYise na? Yini iGama leNdodana na? Futhi Wathi, “Kuseyisikhashana izwe lingabe lisaNgibona, nokho niyoNgibona nina.” Ya, Uza ngesimo sikaMoya oNgcwele, Lelo yiGama uJesu. Kwakungaleso sizathu babekhonzwa, “O Jesu!” Niyabo? Niyabo? UYise, iNdodana, noMoya oNgcwele: YiNkosi uJesu Kristu. Yilokho kuphela. “Ngiza ngeGama likaBaba waMi, futhi aniNgemukelanga.”

219 Manje, khumbulani, Wenezela futhi lapha futhi uyasexwayisa, “omunye uyofika,” ihlelo, isivumokholo. “Bayofika ngegama labo futhi niyobemukela. AniyikuNgamukela mina, iZwi eliqinisekisiwe futhi lafakaziswa phambi kwenu.”

220 Njengoba Wayeqinisile ngaleyonkathi, Unjalo nanamhlanje. Ningakugeji lokho, abantu kusosonke lesisizwe! “Omunye uyofika, ibandla, futhi niyokukholwa lokho, ngoba nje ningenza noma ngayiphi indlela. Angiyikukuqinisekisa.” Akakaze (nanoma yisiphi isikhathi, ninini) aqinisekise noma yini (kunoma yiliphi ibandla) ngaphandle koMlayezo owanikezwayo: okaLuther, ukulungiswa; uWesley, ukungcweliswa; iPentecostal, ukubuyiselwa kweziphwi. Emva... Futhi bathi nje bangenza ihlelo ngalo, kwafela lapho. Hlolani imiBhalo.

221 Kodwa Wathi, “Ngiyokhetha indawo yokubeka iGama laMi.” NeGama lalinguJesu. NoJesu yiZwi, uJohane oNgcwele 1. Kunjalo na? Yileyo indawo yokukhonzela, kuKristu iZwi. “Ngiza ngeGama likaBaba waMi.”

222 Umprofethi wathi, “IGama laKhe liyakuthiwa nguEmanuweli.” Lowo nguMathewu 1:23, uma nifuna ukukubhala phansi lokho. UJesu, uJehova, uMsindisi.

223 Manje, ivesi 5 likhombisa ukuthi UnguMnyango. Njengamanje, okuningi okunye okungubufakazi obungenakubonwa, leliSango, neGama, nendawo ingafakazelwa ukuthi kukhona indawo eyodwa kuphela uNkulunkulu ahlangani kuyo nomuntu ukuba akhonze, futhi yilapho nxa ekuKristu.

224 Manje, manje umbuzo ungukuthi, “Singena kanjani kuYe na?” Manje, lokhu kungancinza kancanyana nje; kodwa, niyazi, njengokuthatha umuthi, uma ungakugulisi, awukusizi ngalutho. Niyabo?

225 Manje, amaLuthela ayefuna ukungena ngendlela eyodwa, ngokujoyina ibandla lamaLuthela. AmaMethodisti ayefuna ukungena ngokumemeza. AmaPentecostal ayefuna ukungena ngokukhuluma ngezilimi. Lokho kusalokhu kungesikho! Niyabo? Qhabo, lokho yiziphwi, nokunye nokunye. Kodwa AbaseKorinte bokuQala 12 kuthi, “NgaMoya munye.” UMoya kaNkulunkulu, ongumnikezi-kuPhila eZwini (iMbewu), ukuqinisekisa leyoMbewu yaleyonkathi yonyaka. Niyabo?

226 Nansi imbewu yonyaka weMethodisti ilele lapho, kuthathe uMoya oNgcwele ukwenza leyombewu ize ekuphileni nokumsulwa... ukuhlambulula ibandla ngokungcweliswa; uLuther akakushumayelanga lokho, ngoba wayengakwazi. AmaPentecostal ayefuna ukukhuluma ngezilimi kube okokubuyiselwa kweziphwi. Ngamunye ememezela, “YiLokho-ke! Yilokho-ke!” Niyabo?

227 “Kodwa ngaMoya munye thina sonke sibhaphathizwe sibe Mzimba munye,” nalowoMzimba ungumndeni, umndeni kaNkulunkulu. Naleyo yindlu kaNkulunkulu, nendlu kaNkulunkulu iyiGama likaJesu Kristu. “IGama leNkosi lingumbhoshongo onamandla, olungileyo ugijimela kuWo futhi balondeke.”

228 Manje, uzongena kanjani ngesiqu na? Lizokwemukelwa kanjani isheke lakho ngokuthi, “Likhokhelwa ngokuka—kaMfundisi-mhlonishwa, uDokotela, uMfundisi”? Niyabo? Niyabo? Ungahle ube ngumfundisi-mhlonishwa, udokotela, umfundisi. Kodwa igama leNkosi lingu “Jesu Kristu.” Niyabo?

229 “Ngikhethe ukubeka iGama laMi emnyango wendlu yokukhonzwa kwaMi, ngokuba umndeni waMi uyobuthelwa phakathi lapho phansi kweGazi; njengoba kwakunjalo eGibhithe, noma yini engaphandle yafa. Futhi phakathi lapho akukho-sinkwa esinemvubelo! Akukho-ngxube yehlelo kuLo nomaphi, indlu yaMi! Abantwana baMi, abazalwa ezimbewani zokhalo lwaMi!” Amen! Udumo kuNkulunkulu! “Izimbewana zokhalo lwaMi zikubo! ElaMi... Ngifaka iZwi laMi kubo. Ngiyakubaloba ezibhebheni zenhliziyo yabo. Lowo ngumndeni waMi, umndeni woMzimba likaJesu Kristu; umndeni. Nalomnyango niyakungena ngawo, hhayi iMethodisti, iBaptisti, noma iPentecostal, kodwa emnyango lapho eNgibeka khona iGama laMi.” Akusiyo iMethodisti. IGama likaNkulunkulu alisiyo iMethodisti. IGama likaNkulunkulu alisiyo iPentecostal. IGama likaNkulunkulu alisiyo iBaptisti. IGama likaNkulunkulu alisilo iKatolika. Qhelani-ke emnyango. Niyabo? Niyabo? Niyabo?

230 “Kodwa endaweni eNgikhatha ukubeka iGama laMi.” Manje, ayikho enye indawo eBhayibhelini enikeziwe lapho uNkulunkulu ake abeka khona iGama laKhe, kuphela kuJesu Kristu, ngokuba UyiNdodana kaNkulunkulu ithatha iGama likaNkulunkulu, neGama likaNkulunkulu lobuntu. “Futhi alikho elinye igama elinikeziwe phansi kweZulu enifanelwe ukusindiswa ngalo.” Angikhathali, iMethodisti, iBaptisti, iPresbyterian, amakhathekizimu, kumbe noma yini ofuna ukuyenza; kuphela ngeGama likaJesu Kristu lapho onke amadola eyakukhothama khona nezilimi zonke ziyakuvuma kulo, Yena eyiNkosi. Ungena kanjalo-ke lapho.

231 Futhi uma nje ubhaphathizwe emanzini ngokuyikho—ngokuyikho, bese-ke uphika iZwi, khona-ke ungunlanjwane; ukuzalwa kwakho kwakungaqondile. Uzisho ukuthi waMkholwa-ke, futhi uyaMphika.

232 Bengingawuphika kanjani umndeni wami na? Kanti... Bengingamphika kanjani uCharles Branham ukuthi ungubaba wami na? Ukuhlolwa kwegazi emnyango kuyalikhombisa. Ehhe.

233 Ukwenza kwami, nokuqinisekiswa kweZwi likaNkulunkulu empilweni yami kukhombisa ukuthi ngabe ngingumntwana kaNkulunkulu yini noma qha. Manje, nanso indawo kuphela kaNkulunkulu. Niyayibona na? Indawo kuphela uNkulunkulu ayokwemukela umhlatshelelo wakho (angikhathali ukuthi uqotho kangakanani) ikuKristu.

234 Futhi khumbula... Wena uthi, “Awu, ngakholwa ukuthi ngingene nami.” Khumbula, iBhayibheli lithi... Wena uthi, “Awu, iBhayibheli lathi, ‘Okholwa ukuthi uJesu Kristu uyindodana kaNkulunkulu, usindisiwe, uyakusindiswa.’”

235 Liyakusho lokho, kodwa khumbula kulotshiwe *futhi, futhi* kulotshiwe, “Akekho ongathi uJesu unguKristu, kuphela ngaye uMoya oNgcwele.” Niyabo? Ungahle uthi, “Unguye,” kodwa Akasuye aze uMoya oNgcwele uqobo lwaKhe onikeza ukuPhila eZwini akufakazise ngokuqinisekiswa ukuthi wena uyindodana kaNkulunkulu. Lowo ngumBhalo.

236 “Indawo eNgayikhetha ukubeka kuyo iGama laMi. Awuyikukhonza kunoma yiliphi elinye isango, kodwa esangweni eNgifaka kulo iGama laMi; khona-ke Ngiyakunamukela, nisemndenini waMi.”

237 Manje, umndeni kaNkulunkulu ulalela inqubo kaBaba womndeni. “Futhi UyiNkosana yokuThula, uNkulunkulu onaMandla, uYise ongunaphakade; futhi ombuso waKhe nokubusa akuyikubakho ukuphela kuwo, umbuso uyakuba semahlombe aKhe.” NaYe enguMbusi, iNkosi, uEmanuweli, owokuQala, owokuGcina, iNkosana yokuThula, uNkulunkulu onaMandla, uYise ongunaphakade, bonke ababantwana baKhe bawalalela onke amaZwi enqubweni ngoba bayingxenye yaKhe.

238 Sihlala ekhaya lethu njengoba oBranham behlala. Uphila ekhaya lakho, oJones, njengoba kuhlala oJones.

239 Futhi eNdlini kaNkulunkulu siphila ngeZwi likaNkulunkulu nawo Onke aphuma emlonyeni kaNkulunkulu; futhi noma yikuphi okunye, ukukhwabanisa, asiyikumlalela. Niyabo? “Uyakudla isinkwa esingenamvubelo, wonke unyaka webandla, njengoba Ngininika Lona.” Kodwa ungazami ukubuyela emuva bese ujovela lokho ngapha kuLeli, ngoba sekufike ohlangeni. “Uyakuthatha amathambo nezinto ezishiyiwe zomhlatshelelo futhi uzishise!” Sekuphelile, unyaka webandla ufile, waqhwebeka; sikomunye manje. Amen!

240 “Indawo eNgayikhethayo ukufaka iGama laMi kuyo.” O, he! KwabaseKorinte bokuQala 12.

241 Qaphelani kwabase Efesu 4:30.

...ningamdabukisi uMoya ongcwele kaNkulunkulu, enabekwa uphawu ngaye kuze kube-lusuku kube... (imvuselelo elandelayo na?)...kuze kube-lusuku lokuhlangwa kwenu.

*...ningamdabukisi uMoya ongcwele kaNkulunkulu,
enabekwa uphawu ngaye kuze kube-lusuku
lokuhlengwa kwenu.*

242 Manje qaphelani. Asikusebenzise lokho esifundweni sethu somBhalo. Khona-ke kungcono sihambe; ngicabanga ukuthi ngiyabakhandla abantu. Niyabo? [Omunye uthi, “Qhabo, awubakhandli, Mfowethu Branham.”—Umhl.] Bukani lapha, abantu besukuma futhi beya ekhaya, niyabo, ngakho banoku—banokupheka idina, nomunye abafuna ukubonana naye. Bebengakulindele ukwehlela lapha ukuba balalele usuku lonke gulukunqu. Niyabo? Kodwa, bukani, niyazi i . . .

243 [UMfowethu Ben Bryant washo okuthize—Umhl.] Ben, o, bekufanele ngisebenze wena! Busiswa! Ngiyabonga, Mfowethu Ben. Ngiyakuthanda, Mfowethu Ben.

244 Uma benazi ukuthi lowomfana uhluphekele thina kuleyompi; udutshulwe waba yizo zonke izicucu, futhi waqunyiswa, nayo yonke enye into. Ubenempilo yayo yonke into, kodwa uNkulunkulu umbusisile. Uhlale ngokwethembeka. Umkakhe wamshiya, wabaleka waphinde wagana futhi, futhi wathatha abantwana bakhe. O, he, ngeke nje ngacabanga ngakho.

245 Kodwa, empeleni, uNkulunkulu akubusise, Ben.

246 Ulele khona manje ugcwele izingcezu zenhlamvu kambayimbayi, zicindezela imizwa yakhe nayo yonke enye into. Okungukuthi, nizofanele nazi imuva lezinto, niyabo. UNkulunkulu ambusise lowomfana. Yebo.

*...enabekwa uphawu ngaye kuze kube-lusuku
lokuhlengwa kwenu.*

247 Qaphelani! Manje lokhu kungahle kuncinze nje kancanyana, kodwa qaphelani. Ningaxabani nami. Khumbulani nje.

248 Kwakuthi uIsrayeli angabheka kulowomnyango, nalelogazi emnyango, igama (igazi, ukuphila), futhi wangena phansi kwalelogazi, abazange baphume futhi baze baphuma eGibhithe.

*...ningamdabukisi uMoya ongcwele kaNkulunkulu,
eningena ngaye futhi ningabe nisaphuma kuze kube
lusuku enihlengwa niphume ngalo. (Niyabo?)*

249 Niyazi, iBhayibheli liqinisile njalo. Ufaka amaZwi Lapho, nifanele niLibeke phandle lapho Eliya khona, ukuLenza, lenze sonke isithombe sokuhlengwa. Niyabo? Niyabo?

*...ningamdabukisi uMoya ongcwele kaNkulunkulu,
enabekwa uphawu ngaye kuze kube ukuhlengwa kwenu.
(Nize nihlengwe.)*

250 Nibekwe uphawu phakathi lapho, niphansi kweGazi. Anibe nisaphuma. Futhi manje-ke niyini na? Indodana kaNkulunkulu emndenini kaNkulunkulu, nibekwe uphawu

ngoMoya oNgcwele. Udeveli ubengeke anithola ukuba ubezofanele; ngokuba nifile, ingxenye yendoda yenu endala ifile; futhi nimbelwe, nokuphila kwenu kufihliwe kuNkulunkulu ngoKristu, futhi nibekwe uphawu ngoMoya oNgcwele. Niyabo? Uzonithola kanjani na? Nizophuma kanjani na? Nilapho! Udumo! Manje ngizokushiya lokho; kwenele nje ukuze nizokwazi ukuthi ngikhuluma ngani.

²⁵¹ Bese-ke kuba ngokudaliweyo okusha, hhayi ehlelweni kodwa eZwini. Ningokudaliweyo kweZwi. Ngoba itshe eliyisisekelo labekwa phakathi kini ngaphambi kokusekelwa kwezwe, namiselwa ngaphambili ukuba ngamadodana namadodakazi kaNkulunkulu.

²⁵² Naphezu kwalokhu kufika itshe phezu kwetshe, onyakeni ngamunye, ukuqinisekisa leloZwi elikhuphukayo, nje impela njengoba uJesu enza onyakeni waKhe, okungukuthi, itshe eliVala phezulu lakho konke. KuYe kwakulele yonke iminyaka. KuJesu kwakunguMose. KuJesu kwakunguDavide. KuJesu kwakungabaprofethi. Kunjalo na? Bukani uJosefa, wathengiswa cishe impela ngezinhlamvu ezingamashumi amathathu zesiliva, waphoswa phakathi, kuthathwa ngokuthi ufile, wakhishwa, wahamba wayeseza ngakwesokudla sikaFaro. Bukani, ncamashi, uJesu wa . . . uJosefa wayekuJesu.

²⁵³ Futhi ngenkathi Efika, Wayengukugcwalwa kwamakhosi, abaprofethi (haleluya), ubunkulunkulu ngokomzimba babuphumule kuYe. Ufikela ukuhlenga lapho uMlobokazi, uPhisi wobuciko odlula konke. UPhisi wobuciko odlula konke othi kuSathane ukuthi . . .

²⁵⁴ Uma ethi, “Izinsuku zezimangaliso selwedlule. Ayikho into enjengalezizinto okhuluma ngazo.”

²⁵⁵ “Suka emva kwami, Sathane.” Niyabo? Niyabo, uPhisi wobuciko odlula konke umi futhi ugadile.

²⁵⁶ Ngesinye isikhathi itshe eliVala phezulu liyobuya, inhloko yakho konke okwakho, futhi yemukele uMlobokazi kuYe uqobo; okungukuthi owesifazane uthathwa endodeni, ingxenye yendoda. Zonke . . . Izimbewana zokhalo zowesilisa kukowesifazane, okwenza owesifazane. Futhi yile yondlela iZwi likaNkulunkulu liseBandleni, okwenza iBandla uMlobokazi. Hhayi ihlelo, lelo ngelikadeveli, onke. Angibizi bona abantu phakathi lapho aba; bangabantu abampofu abadukisiwe, njengoba uJesu wathi, “Impumpithe ihola impumpithe.” Futhi Wayengenakubabizela ngaphandle.

²⁵⁷ Base bethi, “Ngani, uzalwa ngokuhlobonga! Ubani okutshela ukuba uze lapha na? S’kole sini, yiliphi ikholiji elikuqondayo na?” Bathi, “SinoMose. Si . . .”

²⁵⁸ Wathi, “Ukuba benimazi uMose, beniyakuNgazi.”

259 Isizathu uMose waMloba ezincwadini zakhe ezine, “INkosi uNkulunkulu wenu iyakuvusa uMnikezeli weZwi, umProfethi onjengami, futhi ongayikumuzwa lowomProfethi uyakunqunywa phakathi kwabantu.” Yilokho kuphela okukukho. Futhi Uyini na? IZwi. Futhi Liyini na? Ungashiya lutho okwemvubelo kushiywe e...Nje ungabeki-mvubelo phakathi kwaLo. Unganezeli noma isiphi isivumokholo, noma yiliphi ihlelo, ngokuba konakele khona lapho, umhlatshelo wakho usuphelile.

260 Asisheshise manje, masinya impela, ukuze nihambe niyokudla.

261 Qaphelani! Manje, ke, uyindodana kaNkulunkulu, endlini kaNkulunkulu, uyingxenyane yomnotho kaNkulunkulu. KwabaseRoma 8:1, “Manje-ke akusekho ukulahlwa kwabakuKristu Jesu.” Ngokuba bafike ezweni, bayaphila kuYe, futhi baphila kulolusuku lwamanje, benza iZwi uNkulunkulu awasebenzisile, noma wawazi-phakade, ebeka amagama abo kuleNcwadi yoMlobokazi. Futhi uma Amanzi amaningi efika phezu kwaleymbewu esehliziyweni, ayivusela kuMlobokazi kaKristu. O, he! Nje kuphelele ngakho konke. Kuyo yonke iminyaka bekungaleiyondlela.

262 AmaLuthela, phansi kokulungisiswa, izinyawo, wakuphakamisa kanjalo; uWesley, phansi kokungcweliswa. AmaPentecostal phansi kwezingalo, imisebenzi nezenzo kanjalonjalo, kwaba abakaCalvin...noma kwaba abakaArminian, baba ngabomthetho. Kodwa manje sifika enhlokweni, itshe lokuvala phezulu. “Umusa! Umusa!” itshe lokuvala phezulu lamemeza.

263 Itshe eliyinhloko limemezani? “Umusa! Umusa!” Sedlulile ekufeni nasesivumwenikholo, sangena eZwini eliphilayo likaNkulunkulu ophilayo. Icebo kuphela elihlinzekelwe likaNkulunkulu lonyaka waKhe, amadodana aKhe onyakeni weZwi aphiliswa nguMoya njengenhlanga ilayithwa yinto ethize ukuyenza iphile; futhi ahlezi manje ezindaweni zasezulwini (enkathini yamanje), asevele ephila futhi athobela zonke izithembiso eZwini. Manje-ke kwenzani lokho na? Wena uyingxenyane yembewana yokhalo lukaNkulunkulu, ingxenyane yeZwi, amanye amadoda ingxenyane yeZwi likaNkulunkulu, ehlezi ndawonye, abonakalisa wonke uMzimba kaKristu, ngoba akukho-mvubelo phakathi kwenu. (Niyabona ukuthi Ukhuluma ngani, Mfowethu Brown na?) Kungekho-mvubelo phakathi kwenu, iZwi nje kuphela, nihlezi ezindaweni zasezulwini, emnyango lapho Abeke khona iGama laKhe: uKristu Jesu.

264 Kungekho-mvubelo phakathi kwenu, lokho kuletha konke ukugcwala kobunkulunkulu ngokomzimba phakathi kwenu. Babengekwenze onyakeni kaLuther, babengekwenze onyakeni kaWesley, babengekwenze onyakeni wamaPentecostal; kodwa

ngosuku lapho iNdodana yomuntu iyobonakaliswa khona, yembulwe, yabuyisa iBandla laba ndawonye nobuNkulunkulu bonke bukaNkulunkulu phakathi kwabantu baKhe, ekhombisa izibonakaliso ezibonakalayo ezifanayo, ezibonakalisa Yena uqobo njengoba Enza ekuqaleni ngenkathi Ebonakaliswa emhlabeni ngesimo somProfethi-Nkulunkulu. O! Udumo! Kwethenjiswa ngoMalaki 4, kwethenjiswa yiyo yonke imiBhalo. Nikhonzaphi na? Endlini kaNkulunkulu, sihlezi (inkathi yamanje).

²⁶⁵ Manje, ngokushesha, asibheke ngokushesha ngempela nje manje, bese-ke siqhubeka cishe. . . Emizuzwini eyishumi sizobe sesihambile, iNkosi ithanda.

²⁶⁶ Manje asibuke kwabanye ophiliselwe kulendlu kaNkulunkulu, ngonyaka wabo.

²⁶⁷ UEnoke! (Emizuzwini eyishumi sizohamba, uma ningabekezela kade kangako nje.) Bukani, uEnoke wayeyiZwi likaNkulunkulu eliphilayo lonyaka wakhe, wayengumprofethi.

²⁶⁸ Umprofethi ungumbonakalisi kaNkulunkulu. Bangaki okwaziyo lokho na? U—umbonakalisi akazibonisi yena uqobo, u—umbonakalisi akasikho ukubonisa. Kuzofanele kube nento ethize eshayeka kumbonakalisi—mbonakalisi ukukwenza kubonise. Ngakho umprofethi uyisitsha sikaNkulunkulu esikhethiweyo esinganakubonisa lutho nhlobo kodwa usemgqeni oqonde ngqo nalokho kubonisa, uNkulunkulu, ukubonisa umfanekiso kaKristu, iZwi. Niyabo, akukho okunye okungakwenza. Wena ungumbonakalisi, yingalesosizathu umprofethi wadingeka adle incwadi. Yingalesosizathu wadingeka adle incwadi egoqwayo. Wayefanele abonise leloZwi lalowonyaka. Niyakuthola na?

²⁶⁹ Qaphelani uEnoke, umbonakalisi kaNkulunkulu ophelele ngesifanekiso. Ngenkathi uNkulunkulu eseqedile—qedile ngaye, Wavele wamthabatha nje, wamenyusa. Izakhi-mshini ayezibonisile ziba yizihambisi-mshini ngoMoya, wayesemenyusa.

²⁷⁰ Kuyafana ngezinsuku zikaElija. UElija, ngisho nasemathanjeni akhe, lapho lokho kubonisa. . . Umbonakalisi kaNkulunkulu emzimbeni wakhe ebonakalisa iZwi likaNkulunkulu. Babeka indoda efile phezu kwawo, wathi gqamu waphila futhi. Siyinyama nethambo laKhe, inqobo nje uma singuMlobokazi kaKristu. Niyakukholwa lokho na? Kulungile. Wasifela, futhi safe kithi uqobo futhi simbelwe eGameni laKhe, ukuthi asi “seyikubuye sibe ngabezwe, kodwa kuYe,” okungukuthi kokubili umndeni eZulwini wethiwa ngoJesu Kristu. Lokho ngabase Efesu 1:21. Ngokuba kokubili iZulu. . . umndeni eZulwini. Wethiwe ngani umndeni eZulwini na? NgoJesu. Wethiwe ngani umndeni emhlabeni na? Awu, leyo yindlu kaNkulunkulu lapho iGazi likhona. Kunjalo na?

Lowo ngumnyango, lelo yisango, leyo yindawo Abeke kuyo iGama laKhe, neZwi laba yinyama futhi lakha phakathi kwethu. YiZwi libonisa futhi ligqamuka unyaka eniphila kuwo. Yilokho Ayeyikho, yilokho uMose ayeyikho, yilokho uJakobe ayeyikho, yilokho bonke abanye ayeyikho, begqamuka leloZwi likaNkulunkulu, umbonakalisi uNkulunkulu ayembonisa Yena uqobo. Futhi ufika kulowomfanekiso ophelile kaNkulunkulu, uJesu Kristu, uPhisi wobuciko odlula konke kaNkulunkulu; washaywa ukuze Abathathe bonke abanye babenguMlobokazi obekungabonakalisi.

271 UMose wayekuYe. UJoshuwa wayekuYe. Futhi uma ukuYe, wawukuYe ngaphambi kokusekelwa kwezwe, umndeni kaNkulunkulu; wahlupheka naYe, wafa naYe, waya esiphambanweni naYe, wavuka naYe; futhi manje usalokhu unaYe, uhlezi ezindaweni zaseZulwini, ubonisa uMlayezo wonyaka ezweni, ukuKhanya kwezwe. “NingukuKhanya kwezwe,” kodwa uma kufihlwe ngobhaskidi wesitsha sobuhlelo, bazoKubona kanjani na? Ngamasiko enu, nikwenza ize ukuKhanya! Ngokuzama . . . Nina bamahlelo, nizama ukuvimba ukuKhanya kusuke ebandleni lenu; aniyikungena, kanjalo aniyikubavumela. Amen.

272 Asime nje. He, nginokuningi kakhulu lapha. Besi—singaqhubeka . . . O, he! Sinemizuzu emihlanu.

273 Niyabona ukuthi ngubani umnyango na? Walibekaphi uNkulunkulu iGama laKhe na? KuJesu. Ungena kanjani eGameni laKhe na? Ungena kanjani lapho na? Ngokubhaphathizelwa phakathi lapho! Kanjani na? Ngamanzi na? NgoMoya! “Yinye iNkosi, yinye inkolo, munye umbhaphathizo.” Lowo ngumbhaphathizo kaMoya oNgcwele.

274 Umbhaphathizo wamanzi ukufaka nje enhlanganyelweni nabantu, ukuthi uqondile ukuthi wemukele uKristu. Lelo yiQiniso. Kodwa ngumbhaphathizo kaMoya. Ngingalibiza iGama likaJesu phezu kwakho futhi ngikubhaphathize, lokho akukwenzi kube njalo.

275 Kodwa uma lowoMoya oNgcwele uke ngempela wa . . . iZwi langokoqobo lingena kuwe (iZwi, uJesu), manje-ke, mfowethu, uMlayezo awuseyona-ke imfihlo kuwe manje-ke; uyaWazi, mfowethu, Usukhanyiswe wonke phambi kwakho. Haleluya! Akadunyiswe uNkulunkulu! Amen!

Ng'yaMthanda, ng'yaMthanda
Ngoba Wang'thanda kuqala,
Wang'thengel'eyami insi- . . .

Nkulunkulu othandekayo, ngikhulekela ukuthi Uzophilisa lababantu, Nkosi, futhi wenze ngamunye wabo asinde. EGameni likaJesu Kristu. Amen.

276 O! Uthando! O!

Selokhu, ngokukholwa ngabona lowo mfuclana.

Amanxeba Akho agobhozayo ahlinzekela, (kulowoPhisi wobuciko odlula konke)

Uthando oluyisihlengo selube yindikimba yami,

²⁷⁷ Ungakwenza kanjani... UNkulunkulu uluThando. "Othandayo ungokaNkulunkulu," olobunkulunkulu, uthando olungcwele, hhayi uthando olungcolile; oluhlanzekile, olumsulwa, uthando olungcwele, uthando lukaNkulunkulu iZwi. "Imithetho yaKho ngiyifihlile enhliziyweni yami, ukuba ngingoni kuWe," o, he, lowoDavide ekhala kakhulu. Akamangalisi na? AniMthandi na?

²⁷⁸ Manje, kukhona iNdlela, emsulwa, iNdlela engcwele, indawo yokuhlangana kuphela uNkulunkulu ayohlangana nawe kuyo. Hhayi ngoba wena uthi, "Nkulunkulu, manje, ngiyiMethodisti elungileyo. NgiyiBaptisti elungileyo. NgiyiPentecostal elungileyo." Qhabo! Ngenxa yokuthi ukuJesu iZwi, ingxenye yeZwi ebonakaliswa namhlanje, uMlayezo walolusuku; hhayi okaLuther, okaWesley, owePentecostal; kodwa uJesu wakho, ukubonisa, osekwenyuke kwangena kulokhu. Ungeke wabuyela kulokho, lokho kungukwenezela imvubelo eSinkweni sakhosingcwele, ukuthi, "Umuntu uyakuphila ngawo onke amaZwi aphuma emlonyeni kaNkulunkulu, ngesikhathi saLo senkathi yonyaka."

²⁷⁹ O woza, Nkosi Jesu, liTshe eliyiNhloko enkulu. Buka kulele ngaleya, uthuli lwalawomaLuthela afa emuva ngaleya phansi kobufelukholo; buka lawo iMethodisti.

²⁸⁰ LawomaPentecostal kanjalonjalo, ekhuphuka manje, lobobunzima bangempela obuphumayo.

²⁸¹ Nina ma Assemblies of God nahamba futhi nahlela, ngenkathi yona impela into uNkulunkulu anikhipha kuyo, nabuyela emuva ngqo njengengulube ekuzibhixeni kwayo.

²⁸² Nina Oneness, Ehlangene, endala iJ.C. ye... Pentecostal Assemblies of Jesus Christ. Eyodwa yamakhaladi, futhi nazehlukanisa ngenxa yokwehlukana. Nina enenza lokho, waseke uzihlanganisa wena uqobo futhi nikubiza "Ngabahlangene." Nase-ke nihlela, nase niqophisana kuma Assemblies: "Njengenja ibuyela ebuhlanzweni bayo." Uma ubuhlanzo benza inja igule endaweni yokuqala, akuyikuyenza igule futhi na? Shintsha ukudla kwakho kwemihla yonke usuka ehlelweni lakho kuya eZwini, futhi uhlale noKristu. Ngiyakudabukela!

NginoBaba laphaya,
NginoBaba laphaya,
NginoBaba laphaya,
Kolunye ugu.

Ngoluny'usuku olubalele ngiyohamba futhi
 ngiMbone,
 Ngoluny'usuku olubalele...hamba futhi
 ngiMbone,
 Ngoluny'usuku olubalele ngiyohamba futhi
 ngiMbone,
 Kolunye ugu.

O, lowo akuyikuba ngumhlangano ojabulisayo,
 Lowo akuyikuba... (iZwi liya eZwini!)
 mhlango,
 (Lapho uMlobokazi enyuka, iZwi ngeZwi)...
 umhlangano ojabulisayo,
 Kolunye ugu.

O, lolosuku olubalele lungaba kusasa,
 Lolosuku olubalele lungaba kusasa,
 Lolosuku olubalele lungaba kusasa,
 Kolunye ugu.

283 Wena uthi, “Uqonde lokho, Mfowethu Branham na?”

284 Yebo, mnumzane! Ngenkathi iLuthela lalowonyaka, abakaWesley bonyaka wabo, amapentecostal onyaka wawo (abeqiniso, hhayi abamahlelo); amaPentecostal, lo owenezela imvubelo (ihlelo labo), bafa. Kodwa leliZwi leqiniso liqhubeka, niyabo. Njengoba nje uJesu athi, “Ngalolosuku, niyakukwazi ukuthi NgikuBaba noBaba ukiMi, naMi ngikini nani nikiMi.” YiZwi konke!

O, lowo akuyikuba ngojabulisayo umhla-...
 (lapho amadodana aKhe ebuthana
 esangweni laKhe)
 ... umhlangano ojabulisayo,
 Lowo akuyikuba ngumhlangano ojabulisayo,
 Kolunye ugu.

285 Manje, bandla, siyafundisa manje. Kodwa, khumbulani, uma nisuka lapha, qalani ukusuka niphume ekhobeni manje; niyongena ohlamvini, kodwa lalani eBukhloneni beNdodana. Ningenezeli, engikushilo; ningasusi, engikushilo. Ngoba, ngikhuluma iQiniso ngokuLazi kwami, njengoba uBaba enginikile. Niyabo? Ningenezeli kuLo, shonini nje engikushilo.

286 Into yakho ingukuthi, tshelani abantu nje ukuba beze bafune iNkosi uJesu. Bese kuthi-ke nina uqobo lwenu nilale ngqo eBukhloneni baKhe, nje yenzani uthando kuYe, “O Nkosi Jesu, Ndodana kaNkulunkulu, ngiyaKuthanda. Thambisa inhliziyoyami, Nkosi. Susa konke okungamanyala nothando lwezwe, futhi ungivumele ngiphile ngokungcwele kulelizwe lamanje phambi kwaKho.”

287 Singakhothamisa amakhanda ethu ngomkhuleko. Manje, ake sibone, ngabe sinaye umuntu okhethelwe ukusikhipha

ngomkhuleko na? Kungenjalo, ngizokwenza, ke. Hloniphani ngempela.

²⁸⁸ Nkulunkulu othandekayo, siyaKubonga ukuthi sibenakho ukudla kwethu kwemihla yonke kokomoya. SiyaKubonga, Nkosi, ukuthi isakhazimba seZwi sikhulisa amadodana kaNkulunkulu. Alithikamezi kunoma yiluphi olunye uhlobo lwesimilo, kuphela emadodaneni namadodakazi kaNkulunkulu. Ngakho siyaKubonga ngaLo. Futhi siyakhuleka, Nkulunkulu, ukuthi sizozuza lapho ngakho, ukuthi asizukuKubonga kuphela. SiyaKubonga ngaLo, kodwa kwangathi singasebenzisa amandla ukuzama uku (ngoThando) bonisa abantu ukuba bakholwe kuNkulunkulu wethu; ophiyazayo, izoni, abesifazane, abesilisa, abafana, amantombazane, kulonyaka.

²⁸⁹ Sibona, Nkosi, ukuthi izimo zengqondo, unyaka onovalo abantu abaphila kuwo, ubaqhubela ekuphumeni emqondweni wabo; ukugwalisa ncamashi okwashiwo ngumBhalo futhi wakwethembisa, izinto ezesabekayo ezinkulu ziyofika phezu komhlaba; njengezikhonyane, ukuhambela abesifazane abagunda izinwele zabo, bayoba nezinwele ezinde njengowesifazane. Nezinto ezibonakala zesabeka kakhulu abayokwazi ukuzibona, Nkosi, kulezo zengqondo, izimo eziphambukile abakuzo, bese-ke bekhala emadwaleni nasezintabeni. Abesifazane abayoba ngumama ezinjeni namakati, futhi bangakhulisi bantwana ukuhlonipha Wena. Lapho Owabapha abantwana futhi babakhulelwa, babadedele emigwaqeni ukuba benze njengoba befuna. Akumangalisi Wena wathi, Nkosi, ngenkathi Uya esiphambanweni, “Khona-ke bayoqala ukukhala emadwaleni nasezintabeni ukuba ziwele phezu kwabo.”

²⁹⁰ Sibona zonke ezinye izinto zikhuphukela ngqo kulesisikhathi. Sibona umBhalo uqinisekiswa, ufakazelwa. Futhi njengoba sikubona nje Lokho, Nkosi, Wena ngamehlo ethu uqobo (ubonakaliswa), ngolunye usuku kuyoba khona uHlwitho futhi siyokubona ukubonakaliswa kwaleloZwi, “Ngokuba iNdodana yomuntu iyakuza ngamafu enkazimulo, neziNgelosi zaYo ezingcwele kanye naYo, futhi siyohlwithwa ukuba siYihlangabeze emoyeni.” Kuyoba-ke... Siyezwa ngalo manje, ngaleyonkathi siyolubona ngamehlo ethu uqobo.

²⁹¹ Kwangathi singafunyanwa sikuYe, Nkosi, indawo ehlinzekelwe kuphela. Futhi Ungumhlatshele. SiyaMletha, esizwe ngaye, uJesu Kristu, endlini kaNkulunkulu ngombhaphathizo kaMoya oNgewele, ngeGama likaJesu Kristu. Futhi lapho uMhlatshele wethu uyemukelwa futhi singeniswa emndenini; ngoba, nokho siduka phandle ezweni, sagcotshelwa ukuba ngamadodana namadodakazi kaNkulunkulu ngaphambi kokusekelwa kwezwe. SiyaKubonga ngalokho, Baba. O, ubengake akwenze kanjani noma ubani afulathele into enjengaleyo, ngenkathi befumene iQiniso, ukuthi uNkulunkulu

ubaqokile ezweni na? Kwaba nezigidi ezalahleka, ngosuku engasindiswa ngalo.

²⁹² O Wundlu elifayo, ngingake ngiKubonge kanjani na? Ingake ithobe kanjani inhliziyo yami ngokwenele phambi kwaKho na? Ngisize, Nkulunkulu othandekayo, ukuba ngiphile ngokwethembeka. Siza abantu bami ukuba baphile ngokwethembeka. Ngiyabakhulekela, Nkosi, bonke, ukuthi Uzobasiza. Nkulunkulu, ngandlelathize, angi. . . Ngingeke ngazi ukuthi kanjani. . . Angazi kanjani, ukuthi nje ngicele kanjani, Nkosi; futhi mhlawumbe angiceli ngisho lokho ngendlela efanele. Kodwa Wena thethelela ukungazi kwami, Nkosi, futhi nje ubuke inhliziyo yami. Ngikhulekela ukuthi kungabikho namunye wabo ozolahleka, kungabikho namunye wabo, Baba. Ngiyababiza, bonke, ngenzela Wena. EGameni likaJesu Kristu. Amen.

Ng'yaMthanda, ngi. . .

Futhi uma niMthanda, niyathandana. Xhawulanani.



INDAWO KAN KULUNKULU KUPHELA
EHLINZEKELWE YOKUKHONZELA ZUL65-1128M
(God's Only Provided Place Of Worship)

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