


# INDAWO EKHETHWE

## NGUNKULUNKULU

### YOKUKHONZELA

 Asibe silokhu simile okwesikhashana njengoba sikhothamisa amakhanda ethu ngomkhuleko. Futhi manje, namakhanda ethu ekhotheme, futhi ngethamba ukuthi izinhliziyi zethu zikhotheme, futhi, angazi ukuthi bangaki phakathi lapha kulobubusuku abangathanda ukukhunjulwa emkhulekweni, ngokuthize okukhethekileyo na? Ungasiphakamisa nje isandla sakho, uthi, “Nkulunkulu, ngiphe kulobubusuku lokho engikufunayo.” INkosi inibusise.

<sup>2</sup> Baba wethu waseZulwini, njengoba manje sisondele ngokuzithoba kulesisiHlalo sobukhosi esikhulu somusa, ngokukholwa, sihamba siyongena kokwaPhambili; lapho uNkulunkulu, neziNgelosi, namaKherubi, nalo lonke ibandla laseZulwini kubuthene ndawonye. Ngokuba Wathi kungebebikho ngisho nomzwilili owela phansi engawazi uBaba waseZulwini. Wazi kakhulu kangakanani-ke lapha lapho amakhulu abantu ekhothamisa amakhanda awo, futhi bebiza Wena mayelana nezicelo ezikhethekileyo. Baba, buka phansi phezu kwezwe elidingayo kulobubusuku, ngokuba singabantu abadingayo.

<sup>3</sup> Futhi ngiyakhuleka, Nkulunkulu, ukuthi ngenxa yokuthi sibuthene lapha futhi siveza kuWe ukukholwa kwethu kuNkulunkulu ophilayo Ophendula umkhuleko; sesiphumile phakathi kwezwe labangasokiwe, enhliziyweni nasezindlebeni, saphumela ukuphila impilo eyehlukile, nokuphila ngokuvuma ukukholwa kwethu kuWe. Nakulobubusuku siphakamise izandla zethu, futhi sithi, “Singabadingayo.” Nkulunkulu Othandekayo, baphendule zonke izicelo zabo.

<sup>4</sup> Bese-ke, Baba, sikhulekela ukuba Usivakashela kulobubusuku eZwini. Siza lapha ukuba siqondiswe, ukuba siqonde, ukuze sazi nje ukuthi sifanele siphile kanjani kulolusuku lwamanje; ukuthi sibheke kukuphi, ukuthi senzeni. Ngokuba, siyazi ukuFika kweNkosi sekuyasondele, ngokwazo zonke izibonakaliso abaprofethi abazibikezelayo. Sisondele esikhathini, Nkosi, lapho ukukhululwa okuphelele kuzonikezwa abantwana baKho. Nkulunkulu, makuthi thina, sonke, sibe lapho, Baba. Sengathi kungebebikho noyedwa olahlekayo. Leyo yinhloso yethu yokuba lapha, Nkosi. SiyaKuthanda, futhi sizama ukulungiselela lelohora.

<sup>5</sup> Khuluma kithi, siyacela futhi, kulobubusuku. Futhi phulukisa abagulayo. Bonke abagulayo nabahluphekileyo osesakhiweni, sikhulekela ukuthi Uzobaphulukisa, Nkosi; futhi ikakhulukazi labo abanezidingo zokomoya. Sikhulekela ukuthi Uzosindisa wonke umphefumulo olahlekileyo. Gcwalisa lonke ikholwa ngoMoya oNgcwele. Futhi hlumelelisa amandla okuqina naMandla kubantwana baKho abakholwayo. Siphe lezizinto, Baba. Sicela kakhulu, ngoba Wasitshela ukuba sicele, “celani okuningi, celani izinto ezinkulu, eziningi zazo,” ukuze izintokozo zethu igcwaliswe. Futhi sizicela eGameni likaJesu Kristu. Amen.

Ningahlala phansi.

<sup>6</sup> Impela ngiyithatha lena ihlanhla enhle kakhulu kulobubusuku, ukubuyela lapha emsamo futhi, lapha kulesisikole esiphakeme, ukubhekana nalababantu abakahle obuthene phandle ukuzolalela iVangeli. Ngicela umusa kaNkulunkulu ukuba ungisize ukuba nginitshela iQiniso njengoba ngilazi iQiniso. Usengawuvala umlomo womuntu, ngokufanayo njengoba Wayengenza emlonyeni wengonyama. Futhi ukuba bengingake ngize ngizame ukuba ngisho noma yini ebiliphutha futhi iphambene nentando yaKhe, umkhuleko wami oqotho ungukuba Uyovala umlomo wami, ukuba ngingakusho. Ngokuba, qiniso, ngifuna ukuba seZulwini, qobo lwami; futhi bengingasoze ngaba lapho, futhi, ngaphandle kwakho konke lokho, bengiyoba ngumholi wamanga, umuntu othize owenze okuthize ngamanga. Uma ngikwenza, kungoba angazi kwehluka. INkosi inibusise.

<sup>7</sup> Manje, kusasa ekuseni, uma kuba yintando kaNkulunkulu, ngihlosa ukukhuluma ngalolodaba, *Umshado NeSahlukaniso*. Futhi sethamba ukuthi nizoza, futhi nilethe amaphensela enu namaphepha. Asizukuthatha isikhathi eside kakhulu, kodwa nje ngizothanda uku... Leyo bekuyinhloso yami yokubuyela lapha, kuqala, e-Indiana, ukuthi nganethembisa lokho. Futhi ngizozama, kusasa ekuseni. Uma ngingawutholi kusasa ekuseni, ngizowuthola kusasa ebusuku. Kodwa ngizozama kusasa ekuseni, uma iNkosi ivuma, ukukhuluma ngenjalo, imiqondo emibili efanayo. Futhi sengathi uNkulunkulu angasisiza ukuba sazi ukuthi yini iQiniso, ukwazi nje ukuthi yini iQiniso, ukuze sikwazi ukuhamba eQiniseni nasekuKhanyeni. Si... .

<sup>8</sup> Niyazi, kwakuvamise ukuba nomngane omdala oyikhaladi. Wathi kimi, wathi, “Mfowethu Billy,” wathi, “a—angiyifuni inkathazo emfuleni.” Wathi, “Ngifuna ukuba nethikithi lami esandleni sami. Futhi lapho impempe ikhala, angiyifuni inkathazo lapho. Ngicele iNkosi, esikhathini eside esedlula, uma kukhona okuliphutha, mangikuxazulule khona manje,” wathi, “ngoba kuyobamnyama kube nesichotho ngalokhokusa lapho umkhumbi udonsa uphumela kwelinye icala.” Wathi, “Angifune-siphazamiso. Ngifuna ukukunakekela konke manje.”

Yilokho esikukhonela lapha, sizame ukunakekela zonke iziphazamiso, ukuze sikwazi ukuhamba sikhwele ngalelohora.

<sup>9</sup> Manje, angizukukhuluma kini isikhathi eside kakhulu kulobubusuku, ngoba sinezinkonzo ezimbili kusasa. Futhi khona-ke ngisuka khona lapho, kwenye indawo, ngiye kwenye, ezinye izinkonzo.

<sup>10</sup> Kodwa, manje, eNcwadini kaDuteronomi. Ngifisa ukufunda kusukela esahlukweni se 16, amavesi okuqala amathathu, kaDuteronomi 16:1 kuya kwele 3.

*Gcina inyanga ka-Abibi, nilenze iphasika. . . iNKOSI uNkulunkulu wakho: . . . nge (yesine) nyanga ka-Abibi iNKOSI uNkulunkulu wakho wakukhipha e—eGibhithe ebusuku.*

*Ngakho uyakunikela ngephasika eNKOSINI uNkulunkulu wakho, emihlambini yezimvu neyezinkomo, endaweni iNKOSI eyikhetheleyo ukubeka igama layo khona.*

<sup>11</sup> Manje, indaba yami kulobubusuku ingukuthi: *Indawo Ekhethe NguNkulunkulu Yokukhonzela.*

Uma niqaphela, inyanga u A-b-a-d. . . -b lapho ingu, isho, “Aphreli.” Inyanga ka-Aphreli ilapho bakhishwa ngayo.

Futhi manje into eyisimanga ingukuthi thina kulobubusuku, njengabakhonzi bakaNkulunkulu, kulolusuku esiphila kulo, futhi sithola imiqondo eminingi kakhulu yabantu ehlukeni. Futhi inqobo nje uma kusekhona imiqondo ehlukeni mayelana nento, kukhona imibuzo ehlukeni; kuzofanele kubekhona impendulo eyodwa yeqiniso kuwowonke umbuzo obuzwayo.

Ukuba bengingabuza umbuzo, “Yini lena na?”

“Awu,” bebezothi, “ideski.”

“Elokwenzani na?” Niyabo?

<sup>12</sup> Manje, lapho, omunye angahle athi, “Akusilo ideski. Yipulangwe.” Awu, yipulangwe, kepha nokho yideski. Niyabo, kufanele kube nempendulo eliqiniso kukho.

Futhi ukuba bengingabuza umbuzo nganoma yini, kufanele kubekhona impendulo eliqiniso. Kungahle kubekhona okuthize okusondele kuyo; kodwa kufanele kube neyiqiniso, impendulo eqonde ngqo kuwowonke umbuzo. Ngakho, ngakho-ke, wonke umbuzo ovukayo ezimpilweni zethu, kufanele kubekhona eyeqiniso, impendulo eyiyo.

<sup>13</sup> Futhi manje, namhlanje, sizwa—sikuzwa kushiwo, abaningi kakhulu babantu bakithi emhlabeni namhlanje. . .

Njengokuba ngiyisithunywa senkolo, ngithathe uhambo oluningana ngingamula ulwandle nasemhlabeni jikelele, ngiye ngaxhumana nezinkolo eziningi ezehlukeneyo, njengoBuda, nokaMohammede, namaSikh, namaJain, nezinye eziningi,

zezinkolo zomhlaba. Bese-ke kuba lapha phakathi kwi-United States yakithi uqobo; namanye amazwe ezizwe, ngihlangana nawo onke amabandla akithi ehlukeneyo, njengamabandla akithi amahlelo, kuqala ngeRoma Katolika lasekuqaleni, bese-ke kuza kwiGreci, nokunye nokunye, ne—nemikhuba yamasonto ehlukenene, bese-ke kuya phansi kungene e...yonke iminyaka yamahlelo, yamahlelo amaProtestane ahlukene angamakhulu ayisishiyagalolunye nento.

Manje, ngalinye lawo, kusobala, ungawubona umqondo wawo, futhi ngeke ngawagxeka. Ngalinye lizisho ukuthi ayiqiniso, aneqiniso. Nabantu osonta kulawomabandla ufanele akukholwe lokho, ngoba asegxumeke izikhonkwane esiphethweni sawo—sawo, isiphetho sawo saPhakade, phezu kokufundisa kwalelobandla. Futhi ehlukenene kakhulu, elinye kwelinye, kuze kwenze imibuzo engamakhulu ayisishiyagalolunye nento ehlukeneyo.

Ngakho-ke, ngokubakhona kwemibuzo engamakhulu ayisishiyagalolunye nento ehlukeneyo, kufanele kubekhona eyodwa iMpendulo eyiyo. Futhi ngingathanda ukuba thina kulobubusuku, njengoba kungukuthi sizama ukuya eZulwini, nokuhlangana neNkosi yethu uJesus esiMthanda sonke, ngingathanda ukuhlola emiBhalweni ukuthola lokho.

<sup>14</sup> Manje, uma kungumbuzo weBhayibheli, khona-ke ufanele ube nempendulo yeBhayibheli. Ayifanele ivele eqenjini lamadoda, nakuyiphi inhlanyanyelo ethize, noma kothize ofundisayo, noma ehlelweni elithize. Ifanele ivele emBhalweni ngqo, lapho indawo kaNkulunkulu yokuhlangana ikhona, yokukhonzela. Futhi ngempela, enguNkulunkulu, kukhona indawo yokuhlangana ndawo ndawo, Ahlanganela kuyo.

<sup>15</sup> Manje, siyathola lapha ukuthi kuDuteronomi lapha, ekuqaleni, uMose ephindaphinda emuva umBhalo, izinto ayebatshela zona, ukuthi Wayebakhiphe kanjani ngenkulu, ingalo enamandla, ephuma eGibhithe, futhi wayeqale wabamisa.

Babebizwa nga “bantu bakaNkulunkulu” kuze kuba baphuma eGibhithe, base-ke bebizwa nge “bandla likaNkulunkulu.” Ngoba, ibandla lingelihlanganayo, noma, empeleni, *ibandla* lisho “ababizelwe ngaphandle,” labo ababizelwe ngaphandle. Futhi baphuma eGibhithe, ukuze babeyibandla.

<sup>16</sup> Manje uNkulunkulu wabatshela, ngenkathi be... ngaphambi kokuba bamise ithempeli nanoma yikuphi abakwenza, “Ngizokhetha indawo yokukhonzela kwaMi, futhi Ngizofaka iGama laMi kuyo.” Futhi yileyondawo kuphela uNkulunkulu ayoze ahlange nanoma ubani kuyo, yayingokukhetha kwaKhe uQobo. Wakhetha indawo yaKhe, futhi lapho Akhetha khona indawo yaKhe, Wabeka iGama

laKhe, ivesi 2 lapha liyasitshela lokho; Wayezobeka iGama laKhe endaweni Ayeyikhethela abantu ukuba baMkhonzele kuyo. Manje, into yakho ingukuthi, sifuna ukuthola ukuthi leyondawo ikuphi.

<sup>17</sup> Nemiqondo engamakhulu ayisishiyagalolunye nento ehlukeni, njengoba siyayedlula yonke inkolo yabahedeni, futhi nje sikhuluma ngenkolo yobuKristu. Okungukuthi, ngiyabezwela abahedeni, kungenjalo ngempela bengingewebele ngaleya futhi ngikhulume nabo. Kodwa, basephutheni. UbuKristu yiyona-nkolo kuphela eliqiniso, ngubuKristu. Futhi ngikusho lokho hhayi ngoba ngempela ngingumKristu; ngoba, ngikholwa ukuthi lokho kuliQiniso. Yiyona-nkolo kuphela eqinisileyo.

<sup>18</sup> Sengike ngaba sethuneni lapho ihhashi elimhlophe lishintshwa khona njalo emahoreni amane. Lapho, uMohamede, umpristi omkhulu no-nomholi emva kukaKristu ngqo, wayethathwa ngokuthi ungumprofethi, futhi, angingabazi kepha wayenguye, khona ngqo ngemva kwabafowabo bakwaMaccabee. Kepha ngenkathi be... Wafa. Wazisho ukuthi uyophinda avuke futhi anqobe umhlaba wonke. Manje, cishe njalo emahoreni amane bashintsha abaqaphi, futhi bagcina ihhashi elimhlophe ethuneni lakhe. Sebekwenze, iminyaka eyizinkulungwane ezimbili, bembheke ukuba aphinde avuke futhi anqobe umhlaba. Kodwa niyabo...

<sup>19</sup> Futhi hamba uye kuBuda; uBuda wayephila eminyakeni engamakhulu amaningi, cishe amakhulu angamashumi amabili-nantathu eminyaka eyedlula, unkulunkulu wa-waseJapani. Futhi ngakho wayeyisazi sezimfihlo zokudabuka kwezinto zonke ezikhona, into ethile ethi ayifane noConfucius, nokunye nokunye.

Kodwa bonke laba, ngaba... abaqambi, njalonjalo, bonke bafa nokwazi kwabo izimfihlo zokudabuka kwezinto zonke ezikhona, futhi umbelwe futhi usethuneni.

Kodwa ubuKristu, obamiswa nguJesu Kristu, kukhona ithuna elingenalutho. Waba nguye yedwa uMuntu osewake wama emhlabeni, futhi waphila futhi wathi, "Nginamandla okubeka ukuphila kwaMi phansi ngibuye ngikuvuse futhi." Futhi Wakwenza. Futhi Uyaphila namhlanje.

Futhi siyazi ukuthi Uyaphila, ngoba Unathi futhi uyaZifakazisa ngezibonakaliso nezimangaliso zokomzimba, Athembisa ukuthi Uyozenza ukukukhombisa. Ngangokuthi, njengeNsika yoMlilo eyahola abantwana bakwa-Israyeli bedabula ehlane, Inathi namhlanje, sinaso ngisho isithombe saYo esithathiwe; enza izibonakaliso nezimanga Athembisa ukuthi Iyozenza kulolusuku, sibona onke amaZwi Awethembisa ebonakaliswa kulolusuku. Ngakho-ke, wonke umhlaba wabahedeni awukho-ndawo. NgubuKristu!

<sup>20</sup> Manje, njengoba kukhona imibuzo engamakhulu ayisishiyagalolunye nento mayelana nokuthi uNkulunkulu uhlangana kuphi, “Uhlangana neMethodisti, noma Uhlangana kwiBaptisti, futhi Uhlangana kulokhu, nalokho, nokunye.” Manje, kukhona umbuzo lapho, ngakho wonke umuntu ufanele afune insindiso yakhe uqobo ngokwesaba nangokuthuthumela.

Kodwa kulobubusuku ngifuna ukuzama ukuthola, futhi ngifakazise emBhalweni, lapho indawo eyiyonayona yilapho uNkulunkulu ehlangana khona futhi ukhonza nabantu. Futhi, uma leyo kuyiyo, leyo yiyona-ndawo kuphela Ayoke ahlange kuyo.

<sup>21</sup> Manje, sithathe lendikimba kuDuteronomi. Yigama lesiGrecki elinezincazo ezimbaxambili, noma, lisho, “imithetho emibili.” Igama lesiGrecki, *Duteronomi*, lisho “imithetho emibili ehlukeni.”

Futhi yilokho nje uNkulunkulu anakho, imithetho emibili ehlukeni. Futhi omunye wayo ngumthetho wokufa, nomunye ngumthetho wokuPhila. UNkulunkulu unemithetho emibili. UkuMlandela, nokuMsebenzela nokuMkhonza, kungukuPhila; ukuWenqaba kungukufa. Kukhona imithetho emibili kuNkulunkulu.

<sup>22</sup> Manje, owodwa waleyomithetho waqond-...waziswa ezweni, eNtabeni yaseSinayi. UNkulunkulu wanikeza uMose no-Israyeli umthetho. Kungesikho ukuthi umthetho wawungabasiza, kodwa umthetho kuphela wawukhomba kubo ukuthi babeyizoni. Kwaze kwaba yilesosikhathi, babengazi ukuthi isono sasiyini, baze babanomthetho. Kungebebikho-mthetho ngaphandle kwenhlawulo. Umthetho awusiwo umthetho, ngaphandle kwenhlawulo. Ngakho, ngakho-ke, “Ukweqa umthetho kuyisono, nenkokhelo yesono ingukufa.” Ngakho ngakho-ke, uNkulunkulu aze abenzele umthetho, kwakungekho kweqa okwakubalelwa kubo.

Uma kungekho-mthetho lapha othi ungeke wagijima ngaphezu kwamamayela engamashumi amabili ngehora, khona-ke ubungagijima ngaphezu kwamamayela engamashumi amabili ngehora. Kodwa nxa kukhona umthetho othi ungeke wakwenza, khona-ke kukhona umthetho nenhlawulo emva kwawo.

<sup>23</sup> Manje, ukufa, umthetho wokufa, kwakuyimiyalo eyanikezwa eNtabeni yaseSinayi, eyatshela umuntu ukuthi wayeyisoni. Futhi, ukweqa umthetho kaNkulunkulu, wayefa. Kodwa akukho-nsindiso emthethweni. I...Wawuyiphoyisa kuphela elalingakufaka ejele; wawungenalutho ongakukhipha ngalo.

Kodwa wase-ke Enikeza omunye umthetho, lapho kwakuseNtabeni yaseKalvari, lapho isono sabalelwa kuJesu Kristu, futhi lapho inhlawulo yakhokhwa. Futhi hhayi

nge...Ngaphandle komthetho, “kodwa ngomusa nisindisiwe,” ngomusa kaNkulunkulu, ngokumiselwa ngaphambili kokwazi ngaphambili kukaNkulunkulu kokuba khona kwakho.

<sup>24</sup> Manje sibona lemithetho emibili, uDuteronomi, ekhuluma ngemithetho emibili. Kwakukhona imithetho emibili. Owodwa kwakungumthetho wokufa, nomunye umthetho wokuPhila.

<sup>25</sup> Kwakukhona futhi izivumelwano ezimbili zinikwa abantu. Sizokhuluma ngazo ekuseni.

Esisodwa sazo sanikwa u-Adamu ngommbandela, “uma wenza *lokhu* futhi ungakwenzi *lokho*,” kodwa lowomthetho wephulwa. U-Adamu, u-Eva wakwephula lokho, ensimini yase-Edeni.

Khona-ke uNkulunkulu wenza isivumelwano sesibili, wase esinika u-Abrahama leso, futhi lowomthetho wawungenammbandela. “Akusikho ukuthi wenzeni noma ukuthi uzokwenzani;” Wathi, “Sengivele ngikwenzile.” Lowo umusa. Lowo ngumthetho wokuPhila. UNkulunkulu wakwenzela u-Abrahama neNzalo yakhe emva kwakhe, lokho kungukuthi, konke okweNzalo ka-Abrahama.

Njengoba iBhayibheli lathi, “Wonke u-Israyeli uyakusindiswa,” kodwa lokho akusho amaJuda. Njengoba uPawulu athi, “Lowo Israyeli ongaphakathi, noma u-Israyeli ongaphandle.” “Ngaphandle,” njengoba sakhuluma ngakho ngobunye ubusuku, kwakungabantwana baka-Israyeli, ngokuzalwa ngocansi. Kodwa umthetho kaNkulunkulu wawungoKristu, okwakuyiNzalo yoBukhosi ka-Abrahama, ukuthi, “ngomusa wonke u-Israyeli usindisiwe.” Lokho kungukuthi, “Konke lokho okukuKristu kusindisiwe,” konke, isivumelwano sesibili sikaNkulunkulu. Kodwa zonke lezizinto zazibikezela uKristu.

<sup>26</sup> Manje qaphelani ivesi le 2. Ivesi le 2 lapha kuDuteronomi 16, “Ukhonze endaweni eNgiyikhethile.” Manje ufanele umkhonze uNkulunkulu, Wathi, “Endaweni eNgiyikhethile,” hhayi okukhethwe ngomunye umuntu, kodwa, “eNgiyikhethile.”

Manje, uma uNkulunkulu akhetha indawo, kusifanele-ke ukuthola ukuthi Wathini ngayo. Futhi ikuphi na? Ngifuna ukuyithola, ngoba, qiniso, ngifuna ukuMkhonza.

Sonke silapha, kulobubusuku, ukuMkhonza. Sihlezi lapha kulobubusuku, njengeMethodisti, iBaptisti, iKatolika, uFakazi kaJehova, iChristian Science, nabo bonke, kodwa sonke sifuna okuthize.

Sifuna ukwazi iQiniso. IBhayibheli lathi, “Niyakulazi iQiniso, neQiniso liyakunikhulula.”

Omunye, ungeke wazi ukuthi wenzeni, awazi ukuthi kwenziwa kanjani uze wazi ukuthi kwenziwa kanjani; awazi

ukuthi uzokwenzani uze wazi ukuthi kwenziwa kanjani, njalo. Ufanele wazi ukuthi wenzani nokuthi kwenziwa kanjani.

<sup>27</sup> Lokhu kusikhombisa ukuthi uNkulunkulu unendawo yokuhlanganela yabakhonzi baKhe, endaweni ethize eyodwa. Kuleyondawo, kuphela, uNkulunkulu uhlangana nabakhonzi baKhe.

<sup>28</sup> Manje, futhi, indawo Ayikhethele abakhonzi baKhe, Washo ukuba Uyobeka iGama laKhe. Manje ake sifunisise sithole, emBhalweni, lapho lendawo ikhona. Impela, uma uNkulunkulu Ayethe Uyobeka iGama laKhe kulendawo lapho Ayekhethe ukuhlangana khona nabantu futhi akhonze nabo. . . noma bona bakhonze Yena, njalo, ukuthi indawo ndawo eBhayibhelini, ngoba yayingeyeminyaka yonke.

<sup>29</sup> NoNkulunkulu omkhulu ongaguquki angeguquke. Umuntu uyaguquka. Kodwa ungayibeka impilo yakho phezu kwanoma yini uNkulunkulu ake ayisho noma ngasiphi isikhathi, ngoba yiQiniso. YiQiniso. Ngoba, yileyo nto kuphela engingaba nethemba kuyo, yiBhayibheli. Ngoba, izwi lomuntu lizohluleka, kodwa uNkulunkulu ungphezu konke.

Ngalonyaka ngifanele ngazi kakhulu kunanoma bengazi ngonyaka odlule. Ufanele, nawe, usuku ngalunye. Singabanesiphelo, ngakho sizuzwa ukwazi.

Kodwa uNkulunkulu ungongenasiphelo. Ungongenasiphelo. Futhi, ngokuba ngongenasiphelo, Angezuzwe ukwazi. Uphelile, zikusuka nje. Sonke isinqumo sifanele sibe ngesiyiso ncamashi.

<sup>30</sup> Futhi indlela uNkulunkulu enza ngayo ngesinye isikhathi, Ufanele enze ngaleyondlela ingunaphakade, kungenjalo Wenza ngokuyiphutha ngenkathi Enza okokuqala. Uma umuntu eke eze kuNkulunkulu ngensindiso, phezu kwezisekelo Amemukela ngazo, kufanele kwemukelwe phezu kwalezozisekelo ezifanayo ngaso sonke isikhathi. Kunjalo. Uma umuntu eke eze kuNkulunkulu ngokuphulukiswa ngokukaNkulunkulu, noNkulunkulu wamemukela phezu kwesisekelo esithize, umuntu olandelayo uyafika, Ufanele amemukele ngendlela efanayo, kungenjalo Wenza ngokuyiphutha ngenkathi Emukela umuntu wokuqala. UNkulunkulu wenza izisekelo ukuthi Wayezohlangana nomuntu kuzo. Wenza izisekelo zalokho Ayezokwenza, ukuthi Wayezokwenza kanjani, futhi lokho kwakungomhlatshele wegazi lewundlu ensimini yase-Edeni. UNkulunkulu akakaze, akukho-sikhathi, ake akuguqula ngaso.

<sup>31</sup> Wanquma ukuthi Wayezomsindisa kanjani umuntu. Sizamile namhlanje ukufundisa umuntu kukho; sizamile ukubafundisa, sazama ukubafundisa, sazama ukuhlela, sazama ukwenza zonke lezi ezinye izinhlobo zezinto; sibangenise, sibaxhawule bangene, sibabhaphathize bangene, yonke enye indlela ekhona, sibangenise ngezincwadi. Kodwa kusalokhu kumile, ngokufanayo, uNkulunkulu uhlangana nomuntu



ngaphansi kweGazi elachithekayo leWundlu. IGazi laliyindlela kaNkulunkulu ekuqaleni, neGazi liyindlela kaNkulunkulu kulobubusuku. Kuhle ukwenza ukuzihlawulisa nazo zonke lezizinto, kodwa insindiso ifika kuphela ngeGazi. IGazi yiyona ndlela kuphela uNkulunkulu akhetha ngayo ukusindisa umuntu, futhi Angeke ayiguqula.

<sup>32</sup> UJobe wayenento efanayo. Wayazi ukuthi wayelungile, ngoba wayenikele ngo—ngomhlatshelo uNkulunkulu ayewudingile kuye.

<sup>33</sup> Manje, asihlole manje ukubona ukuthi lendawo iyini, nendawo Abeke kuyo iGama laKhe. Sizodingeka sithole ukuthi Ulibekephi iGama laKhe. Khona-ke, uma sithola ukuthi iGama likaNkulunkulu liyini nalapho Alibeke khona, khona-ke sinendawo yokukhonzela masinya nje lapho sesikutholile lokho.

Zonke lezizinto, kusobala, kwakungamathunzi ezinto ezizayo. Wonke umthetho wawubikezela izinto ezizayo.

<sup>34</sup> Njenga nje, inyanga iyisithunzi selanga. Isebenza uma ilanga lingekho, njengeBandla nje lisebenza lapho iN-d-o-d-a-n-a kaNkulunkulu ingekho. Uma iNdodana ingekho, ukuKhanya okuthe ukuba kuncane, iBandla, amakholwa, akhonza uNkulunkulu futhi anikeze ukuKhanya lapho iNdodana ingekho. Kodwa lapho ilanga liphuma, awube usayibona inyanga, ngoba isishonile. Ayisakudingi ukukhanya kwalo, ngoba ithola kuphela ukukhanya kwayo kancane, okuvela elangeni. Manje, njengendoda nomfazi, ilanga nenyanga kunjalo, iBandla noKristu.

<sup>35</sup> Manje siyathola, ukuthi, lezizinto ziyisithunzi sikaKristu. Wonke umhlatshelo, umkhosi, nakho konke eTestamenteni eLidala, zazibikezela uKristu; njengesithunzi nje sibonakala kwiphansi. Manje nakhu lapho esizodinga sithole khona indawo eyiyo yokukhonzela, ngukubuyela emuva lapha eTestamenteni eLidala lapho yanikezwa khona futhi sibone ukuthi lezizinto zaziyani.

<sup>36</sup> Manje, nxa isithunzi sibonakala phansi, ungasho noma yisilisa, isifazane, noma yisilwane, noma kungaba yini, ngoba kubonisa isithunzi kwiphansi. Futhi lapho lesithunzi siya ngokuba sifushane, isithunzi siyinegethivu; futhi ingebebikho inegethivu ngaphandle kwesithombe ngqo. Ngakho-ke, lapho isithombe ngqo sisondele kwinegethivu, inegethivu igwinywa yisithombe ngqo. Isithunzi ne—nesithombe ngqo kuhlangana ndawonye, futhi yilokho okukwenza ngaleyonkathi kube yisithombe ngqo.

Futhi uma “zonke izinto ezindala,” iBhayibheli lathi, “eTestamenteni eLidala, zazingamathunzi ezinto ezizayo,” khona-ke ngakho-ke uKristu wayeyisithunzi sezinto ezizayo.

<sup>37</sup> Ngakho singabona, ngemifanekiso yeTestamente eLidala, lapho Akhetha khona ukubeka iGama laKhe, noku...

okwamanje. Manje, njengoba isithunzi siyi...seqa iphansi, ngithe, inegethivu, ingumfanekiso, ngakho thina, abakhonzi, futhi singabona izithunzi zeTestamente eLidala zishabalalela esithombeni ngqo seLisha.

<sup>38</sup> Manje, yonke imikhosi, amaholidi, lonke itabernakele, lonke ukhuni, konke okusetabernakele, konke kwakufanekisa uKristu. Yonke iminikelo, yonke imithetho, konke kwakusemfanekisweni kaKristu. Sedlulile kukho, izikhathi ngezikhathi, lapha etabernakele.

Khona-ke siyabona, ngalezi, ukuthi zonke izivumokholo, ibandla, nehlelo kushiywe kude le emuva. Akukho ngisho nasemjahweni, nhlobo. Zonke izivumokholo, onke amabandla, onke amahlelo, kushiywe ngaphandle ngokuphelele. Ayikho nhlobo indawo yabo.

<sup>39</sup> Ayikho into efanekiswe eTestamenteni eLidala, kumbe noma yikuphi eBhayibhelini, yebandla, kepha ubunye obuphoqiwe bombhoshongo waseBabele. Yileyonto kuphela efanekisa ubunye. Ngoba, lalingoNimrodi, indoda embi eyaphuma yase iphoqa onke amazwe amancane ukuba angene endaweni eyodwa nalombhoshongo omkhulu. Kwakungukukhonza kwenkolo, kusobala, kodwa akubalwa eZwini likaNkulunkulu. Ngakho kulapho la ubona khona inkolo yamahlelo ifanekiswa khona, umbhoshongo waseBabele, eTestamenteni eLidala. Okungukuthi, lenkolo ngempela yayiyinkolo, kodwa kungesiyo inkolo yeZwi likaNkulunkulu.

<sup>40</sup> UNkulunkulu akakukhethanga ukufaka iGama laKhe kunoma yiliphi ihlelo. Ngifuna umBhalo wakho, uma kunjalo. Ngiyazi bathi Ukwenzile, kodwa Akazange. Angeke alifaka iGama laKhe ezindaweni eziningi, ngoba Wathi Wafaka iGama laKhe endaweni eyodwa. Futhi, leyondawo eyodwa, yilelo nalelohlelo lakithi lifuna ukuthi bayileyondawo, kodwa kuphambene.

Kodwa Walibekaphi iGama laKhe na?

<sup>41</sup> Manje, futhi, Yena, ubani iGama laKhe, kuqala na? Sizofanele (iGama) silithole ukuthi ubani iGama likaNkulunkulu ngaphambi kokuba sithole ukuthi yini Ayifaka endaweni.

Manje, sithola ukuthi Wayeneziqu eziningi. Ubizwa ngo... Wayebizwa ngo "Baba," okuyisiqu. Futhi Wayebizwa nge "Ndodana," okuyisiqu. Wayebizwa ngo "Moya oNgcwele," okuyisiqu. Wayebizwa nge "Ntebe yaseSharoni," okuyisiqu. "UMnduze wesiGodi," isiqu, "iNkanyezi yoKusa." "UJehova-jire, uJehova-rafa," ayisikhombisa ehlukeni, ayinhlanganisela, amagama okuhlenga, nawo onke ayeyiziqu. Akukho nesisodwa sazo esasingamagama.

Kodwa UneGama.

<sup>42</sup> Ngenkathi Ehlangana noMose, Wayengakabi nalo iGama, futhi Watshela uMose, “NGINGUYE ENGINGUYE.” Futhi lapho sibona uJesu emhlabeni, ekhuluma kumaHeberu isahluko se 6... Ngiyaxolisa, uJohane oNgcwele isahluko se 6. Wathi, “NGINGUYE ENGINGUYE.”

Bathi, “Ngani, UnguMuntu ongakevi emashumini amahlanu eminyaka ubudala, futhi uthi U ‘bone u-Abrahama na?’”

<sup>43</sup> Wathi, “Engakabikho u-Abrahama, NGIKHONA.” Futhi u “NGIKHONA” kwakunguYe, isihlahla esivuthayo, iNsika yoMlilo eyayisesihlahleni esivuthayo emuva ezinsukwini zikaMose, u “NGINGUNGIKHONA.”

<sup>44</sup> Futhi manje siyathola ukuthi uJesu washo, futhi, “Ngeza eGameni likaBaba waMi, futhi aniNgemukelanga.” Khona-ke, iGama likaYise lifanele libe nguJesu. Kunjalo. IGama likaYise linguJesu, ngoba uJesu washo njalo. “Ngiphethe iGama likaBaba waMi. Ngiza ngeGama likaBaba waMi, futhi aniNgemukelanga.” Khona-ke, iGama laKhe lalinguJesu.

NoGabriyeli waMbiza ngoJesu, abaprofethi baMbiza ngoJesu, futhi WayenguJesu uqobo. Phambi kokuzalwa kwaKhe, ngisho nomprofethi ongcwele wabiza iGama laKhe ngokuthi *Emanuweli*, okusho ukuthi, “uNkulunkulu unathi.” Khonke, “UNkulunkulu wabonakaliswa enyameni, ukuze asuse isono sezwe,” futhi, ngokwenzenjalo, Wanikwa iGama likaJesu. Ngakho, uJesu yiGama.

NeGama lafakwa kuMuntu; hhayi ibandla, hhayi ihlelo, hhayi isivumokholo, kodwa uMuntu! Wakhetha ukufaka iGama laKhe kuJesu Kristu. Manje siyathola ukuthi khona-ke Uba yindawo yokukhonzela kukaNkulunkulu, lapho oMkhonzela khona.

<sup>45</sup> Selokhu kwaba ngaphambi ngisho kokuba Azalwe, iGama laKhe lalithiwa uJesu. Lalisemqoka kakhulu, lanikwa umama waKhe yiNgelosi uGabriyeli, ukuthi iGama laKhe liyakuthiwa u “Jesu, iNdodana kaNkulunkulu,” lokho Ayeyikho.

<sup>46</sup> Lapho sinayo, khona-ke. Yiyo le, yodwa. Yiyo, yaKhe yedwa, indawo kaNkulunkulu ekhethiwe yokukhonzela. Indawo kaNkulunkulu, ayikhetha. UNkulunkulu wakhetha ukuhlangana nomuntu; kwakungesikho ebandleni, kungesikho ehlelweni, kungesikho esivumwenikholo, kodwa kuKristu. Yileyondawo kuphela uNkulunkulu azohlangana khona nomuntu, futhi angakhonza uNkulunkulu, kukuKristu. Leyo yiyona-ndawo kuphela. Akunandaba noma uyiMethodisti, iBaptisti, iKatolika, iProtestane, noma ungaba yini, yinye kuphela indawo ongakhonza kuyo uNkulunkulu ngokuyikho, leyo ikuKristu.

AmaRoma 8:1, athi, “Kanjalo akusekho manje ukulahlwa kwabakuKristu Jesu, bengahambi ngokwenyama, behamba ngokoMoya.” Lelo yiVangeli.

<sup>47</sup> Singehluka phezu kwezivumokholo. Singehluka phezu kwezichasiselo ezibonwa ngokucabanga kwengqondo ezenziwe ngabantu. Ungaya ebandleni leMethodisti, ufanele ube yiMethodisti; iBaptisti, iBaptisti; iKatolika, iKatolika. Kodwa lapho uke wabhaphathizelwa kuKristu, futhi waba yilunga loMzimba waKhe, akukho-mehluko. Izindonga eziphakathi nendawo zokwehlukana ludilizelwa phansi futhi ukhululekile, ngoba usukuKristu Jesu. Futhi ukhonza uNkulunkulu ngoMoya nangeQiniso lapho ukuKristu Jesu. Kuyicebo likaNkulunkulu kuwe ukuba uMkhonze kuKristu Jesu.

<sup>48</sup> Manje, akukho-hlelo lebandla elingathi okwalo lokhu, akekho ongathi okwakhe lokho. Unesibindi esingakanani wena uthi kungokwakho na? Ukwenza into enje kungaba ngumoya womphikukristu, ususa kuKristu; ukuthatha kuYe. Ungeke ukwenze lokho. UKristu yiyona-ndawo kuphela uNkulunkulu ahlangani kuyo nabakhonzi.

<sup>49</sup> Bathi, namhlanje. Ngike ngaba nabantu abangitshelayo. Indoda yangibiza esikhathini esingaside esedlule, eBeaumont, eTexas. Yathi, "Mnu. Branham, uma igama lakho lingekho encwadini yebandla lakithi, angeke waya eZulwini." Ubungake ukucabange lokho na? Ungayikholwa into enjengaleyo. Bacabanga ukuthi ufanele usonte kulelobandla elithize kungenjalo ungeke uye eZulwini. Lokho yiphutha. Ukukholwa yilokho, ngumphikukristu. Ngisho lokhu: uma ukholwa ngumoya onjalo, ulahlekile. Leso yisibonakaliso esihle sokuthi ulahlekile, ngoba kungukususa lokho uNkulunkulu akwenzayo. UNkulunkulu akazange afake iGama laKhe kunoma yiliphi ibandla. WaLifaka eNdodaneni yaKhe, uKristu Jesu, ngenkathi Yena neNdodana yaKhe bebaMunye. Leyo yindawo yangokoqobo yokukhonzela. Azikho ezinye izisekelo esabekwayo, alikho elinye idwala.

Ngimi, kuKristu, iDwala eliqinile;

Yonke eminye imihlabathi yizihlabathi  
ezibishayo.

Amahlelo azobuthuka awe, izizwe ziyodlula, kodwa Yena uzohlala kuze kube-phakade. Ayikho enye indawo umuntu angayithola, ukukhonza uNkulunkulu, ukuthi uNkulunkulu uzophendulana naye, akukho-ndawo kepha kuKristu Jesu. Yileyo-ndawo kuphela, indawo kuphela uNkulunkulu akhetha ukubeka iGama laKhe kuyo, futhi indawo kuphela Ahlangana kuyo nomuntu, ukukhonza. Ulahlekile, ukukholwa noma yini okunye.

<sup>50</sup> Qaphelani, yonke imikhosi eyisikhombisa yamaJuda wawugcinwa endaweni efanayo. Abazange bagcine umkhosi owodwa *lapha* weMethodisti, nowodwa *ngapha* weBaptisti, owodwa *ngapho* wePresbyterian, owodwa emuva *lapha* weKatolika, nowodwa weProtestane. Yonke imikhosi eyisikhombisa wawugcinwa endaweni efanayo.

<sup>51</sup> Kungumfanekiso omuhle kakhulu lapha. Sisanda kwedlula emiNyakeni yeBandla eyisiKhombisa, sizokhombisa ukuthi uNkulunkulu ugcina yonke imiNyaka yeBandla eyisiKhombisa eZwini, ngokuba unyaka webandla ngamunye waveza ingxenye yeZwi, futhi kwakuthi nxa bekuveza futhi babebona ukuKhanya.

Njengabantu nje abathola kuqala ukubhaphathiza eGameni likaJesu. Benzani na? Benza ihlelo ngawo, futhi lafela khona lapho. UNkulunkulu-ke wase esuka waphuma wangena komuny'umuntu. Akazukuhlala kwesisodwa salezozivumokholo nezimfundiso-ze. Akahlanganise lutho nakho. Akukho lutho oluphendukezelwe mayelana noNkulunkulu. IZwi likaNkulunkulu lingcwele, limsulwa. UKristu uyisizinda sikaNkulunkulu sokukhonzela. UnguNkulunkulu.

<sup>52</sup> Yonke imikhosi eyisikhombisa ifanele igcinwe kulendawo eyodwa. Wawungeke ugcine umkhosi kunoma yiyiphi enye indawo. Kepha leyo eyisikhombisa, indawo... Imikhosi eyisikhombisa yonyaka ifanele igcinwe endaweni eyodwa. Ngakho-ke, imiNyaka yeBandla eyisiKhombisa yayifanele ivele endaweni eyodwa vo, lowo kwakunguKristu ekhuluma kuyo yonke imiNyaka yeBandla eyisiKhombisa. Lokho kunjalo impela. Umfanekiso, wemiNyaka yeBandla eyisiKhombisa, kodwa benza amahlelo ngakho.

<sup>53</sup> Manje ake sibuke komunye umfanekiso sisengalapha nje, lokho ngukuthi, umfanekiso wephasika, wawubikezela uJesu. Siyaqaphela lapha umhlatshelo wegazi, ngokufa. Umhlatshelo wegazi wawuyindawo eyayibikezela uKristu. Ihlelo lingopha na; ubungake ucabange ngebandla lapha, ihlelo lapha na? Impela qha. Kuthathe igazi, ukopha ekuphileni. Futhi, ukuphila, lapha uJesu ufika esibonisweni ngewundlu. Iwundlu lalingumfanekiso kaKristu, futhi lalibikezela uKristu, ngoba Wayeyi "Wundlu likaNkulunkulu," uJohane alethulayo, "elisusa isono sezwe." Sithola uJesu efika esibonisweni, lapha ku-Eksodusi isahluko se 12.

<sup>54</sup> Qaphelani, kwakuyiyona-ndawo kuphela ukufa okwawungekwazi ukushaya kuyo. Ngenkathi ukufa kwasekuzoshaya ezweni, kwadingeka ukuba kubekhona indawo ethize; bonke abangaphansi kwalena bafa. Indawo eyodwa kuphela! Manje, kwakungachazi ukuthi kwakuyindlu eyodwa; kodwa kwakukhona indawo eyodwa, yilapho iwundlu elalibulawa khona. Lapho igazi lewundlu elalikhona, ingelosi yokufa yayingeke ishaye, ngoba kwakuyindawo eyodwa uNkulunkulu ayebeke khona iGama laKhe. Nalelowundlu lethiwa emuva lapho ekuqaleni, iwundlu. Qaphelani, kwakuyindawo eyodwa eyayingeke iyishaye.

<sup>55</sup> Futhi manje kuyafana nanamhlanje. Yinye kuphela indawo lapho ukufa kokomoya kungeke kwashaya khona, lelo yiZwi.

Ukufa kungeke kwalishaya iZwi, ngoba LiyiZwi eliphilayo likaNkulunkulu.

Kodwa lapho ubeka isivumokholo kanye naLo, iZwi liyaziphumela qobo lwaLo. Liyohlukana njengamanzi emafutheni. Ungeke wakuxubanisa ndawonye. Ngakho-ke, niyabo, nxa isivumokholo singena ehlelweni, bonke balandela isivumokholo; neZwi liyacima, futhi liqhubekele phambili nomuny'umuntu futhi Lande kakhulu. Lithatha umfutho, lapho Lihamba lisuka ekulungisisweni, ekungcwelisweni, umbhaphathizo kaMoya oNgcwele, futhi liqhubeke liphume liyongena oHlamvini! Niyayibona indlela uNkulunkulu anyathele kuyo na? Eletha iGama laKhe, ngaso sonke isikhathi, kwehle ngqo ngendlela efanayo, ngoba UyiZwi.

Qaphelani, Lingeke lafa. IZwi lokuPhila lingeke lafa.

<sup>56</sup> Qaphelani ukuthi kuphelele kanjani, manje. Ingelosi yokufa ayenqatshelwanga ukushaya abantu abakhulu baseGibhithe abayizihlakaniphi. Kwakunganqatshelwe ukushaya amazwe alo angcwele, izakhiwo zalo ezinkulu, ofaro balo. Noma, abapristi bezwe, ingelosi ayenqatshelwanga ukushaya. Yayingashaya noma yisiphi isakhiwo, noma yiyiphi indawo, noma ngubani, kodwa yayingenakushaya lapho okwakukhona khona iwundlu.

Ukufa kungeke kwashaya lapho lendawo ehlinzekiweyo kaNkulunkulu ikhona, futhi leyo iseWundlwini.

<sup>57</sup> Qaphelani, kwakungekho ngisho i...wenqatshelwe ukushaya u-Israyeli noma abapristi balo bamaHeberu, futhi, noma yiliphi lamahlelo abo. Bonke bafanele babekwekethwe nguNkulunkulu, indawo ehlinzekiwe, kungenjalo ukufa kwakushaya.

<sup>58</sup> Bandla, noma ngabe ukuphi, ukuthi ungowakuphi, akungenzi-mehluko. Kodwa, yinye into ofanele uyazi, ufanele ube kuKristu kungenjalo ufile. Ungeke waphila ungaphandle kwaKhe. Ibandla lakho lingahle ukuba lilungile, njengesakhiwo; inhlanganyelo yakho ingahle ukuba ilungile, njengomuntu. Kodwa lapho uphika uMzimba, iGazi, iZwi likaJesu Kristu, usufile ngomzuzu nje okwenza ngawo. Kuyindawo ekhethwe nguNkulunkulu yokukhonzela. Yilapho-ke iGama laKhe likhona, impela. Kulapho-ke Akhetha ukubeka iGama laKhe khona; hhayi ebandleni, kodwa eNdodaneni, uJesu Kristu.

<sup>59</sup> Qaphelani, ukuphepha kwakusendaweni kuphela yokukhetha kwaKhe, eWundlwini laKhe, nasegameni lewundlu.

<sup>60</sup> Qaphelani, kwakuyiwundlu le "duna," isilisa, hhayi isifazane. Hhayi ibandla, isifazane; kodwa iGama laKhe owesilisa, hhayi igama lalo isifazane. Lapho Ayezohlangana khona nabantu kwakungesikho egameni lalo, kodwa eGameni laKhe, Yena, iWundlu!

<sup>61</sup> Manje sithi, “Ibandla, elikhulu, ibandla elinamandla, lenza *lokhu* futhi lenza *lokho*. Lilinganise ziphepho. Sicoshile enanini. Sibakhulu ngezibalo. Siyibandla elinamandla. Liyinto enkulu.”

Kodwa uNkulunkulu akazange asho lutho ngalo. Wathi, “Yena.” “Yena,” yindawo yokuhlangana, iWundlu, hhayi ibandla. Hhayi igama lalo, kodwa iGama laKhe. Akazange abeke igama lalo noma yikuphi. Wafaka iGama laKhe ku “Ye isilisa”!

Yingakho, “Konke esifanele sikwenze, noma izwi noma umsebenzi, sifanele sikwenze konke eGameni likaJesu Kristu.” Uma sikhuleka, sifanele sikhuleke eGameni likaJesu. Uma sicela isicelo, sifanele sicela eGameni likaJesu. Uma sihamba, sihamba eGameni likaJesu. Uma sikhuluma, sikhuluma eGameni likaJesu. Uma sibhaphathiza, sifanele sibhaphathize eGameni likaJesu Kristu. Ngokuba, “Konke lokho esikwenzayo ngezwi noma ngomsebenzi, sikwenza eGameni likaJesu Kristu.”

<sup>62</sup> Umfo washo kimi ngesinye isikhathi, sixoxa lokho, wathi, “Mfowethu Branham, umkami, angi. . .” Wathi, “Yena, igama lakhe u*S'bani-bani*.” Ungumfundisi, angahle ukuba uhlezi lapha manje. Futhi wathi, “Umkami,” wathi, “unegama lami.” Ngizovele ngithi u*Jones*, ngoba kwakungesuye u*Jones*. Wathi, “Manje, akadingi ukuvuka njalo ekuseni, athathe umshanyelo bese ethi, ‘Manje ngishanyela phansi egameni lika*Jones*, futhi ngigeza izitsha egameni lika*Jones*, futhi ngiphesha izingubo egameni lika*Jones*.’” Wathi, “Angiboni ukuthi ufanele ukubiza igama nhlobo.”

Ngathi, “Ngikholwa ukuthi ufanele.” Kunjalo.

Wayesethi, “Awu, ngani na? Akadingekile ukulisho. Konke akwenzayo kusegameni lika*Jones*, zisuka nje.”

<sup>63</sup> Ngathi, “Kodwa awuzange uhambe wehle ngomgwaqo wase umthola, wase uthi, ‘Woza, *Jones*.’ Wafanele ukuba, kuqala, ngomgubho, umgubho womshado, ‘*Jones*.’ Uma engakwenzanga, nihlala ngokuphinga. Futhi uma ubhaphathizwe noma ngayiphi enye indlela kungesikhona eGameni likaJesu Kristu, kungumbhaphathizo wokuphinga, ongatholakali eBhayibhelini.”

Khona, “Enikwenza ngezwi nangomsebenzi, kwenzeni konke eGameni likaJesu.” Emva kwalokho, enikwenzayo! Kodwa kuqala, ningene eGameni laKhe.

<sup>64</sup> Baniyi abesifazane abahle kulesi sakhiwo kulobubusuku, abahle, abesifazane abethembekileyo; kodwa munye uNkk. William Branham. Nguye oya nami ekhaya. Nguye ongumkami.

<sup>65</sup> Kukhona abantu abahle ezweni, amabandla amahle; kodwa munye uNkk. Jesu Kristu, futhi yilowo Amzelayo. Lilele lapho-ke iGama laKhe. Kulapho-ke ukukhonzwa kwaKhe kukhona,

phakathi kuYe futhi Yena yedwa. Lelo yiqiniso. O, yebo, mnumzane. Sikuthola kuliqiniso lokho.

<sup>66</sup> Manje, yingakho, thina, “Konke esikwenzayo ngezwi noma ngomsebenzi, sikwenza eGameni likaJesu Kristu.”

“Alikho elinye igama elinikiwe phansi kweZulu lensindiso, kepha iGama likaJesu Kristu.” IZenzo, isahluko se 2, siyasho ukuthi, “Ngokuba makwazeke kini...” “Alikho elinye igama elinikiwe phansi kweZulu umuntu angasindiswa ngalo, kuphela eGameni likaJesu Kristu.” Amen. Ngethemba ukuthi niyakuthola. IGama likaJesu Kristu, onke. . .

IZulu eliphakeme kunawo onke lethiwe ngaYe, “Wonke umndeni eZulwini wethiwe ngoJesu,” iBhayibheli lathi, “futhi wonke umndeni emhlabeni wethiwe ngoJesu.” Ngakho lelo yiGama likaNkulunkulu elikhethiweyo nalapho ELibeke khona. Leyo yindawo yaKhe yokukhonzela, ikuJesu Kristu. Manje, sazi ukuthi lokho kunjalo, ayikho enye indawo yokukhonza kuphela kuYe.

<sup>67</sup> “Alikho elinye igama phansi kweZulu elinikezwe umuntu, abangasindiswa ngalo.” ElaKhe yiGama likaNkulunkulu lokuhlengwa. UNkulunkulu unegama elithiwa uJehova-jire, uJehova-rafa. U*Jehova-jire*, “iNkosi ithethelela zonke izono zakho.” *Jehova-rapha*, “iNkosi iphulukisa zonke izifo zakho.” Wayeneziqu eziningi. Kodwa UneGama elilodwa lokuHlengwa, elingalesintu, futhi lelo yiGama lika “Jesu.” Lelo yiGama laKhe, Akhetha ukulibeka. Walibeka kuphi na? Walifaka kuKristu.

<sup>68</sup> Onke amanye amagama ebandla, izivumokholo, iziqu, ngukufa ukwethembela kuwo. Wethembele ebandleni leMethodisti ukuba likuyise eZulwini, ulahlekile. Uma wethembele kumaPentecostal, ibandla lePentecostal ukuba likuyise eZulwini, ulahlekile. NeBaptisti, iLuthela, iPresbyterian, iKatolika, nayiliphi elinye ibandla; wethembele egameni lawo, kumbe isiqu sawo, kumbe isivumokholo sawo, ulahlekile.

Ngoba, ungeke ngisho uze ukhonze uze kuqala ungene endaweni yokukhonzela. Amen. Yileyondawo kuphela uNkulunkulu ahlangani khona nomkhonzi, yindawo Ayikhetha ukubeka iGama laKhe. Zonke ezinye, uthembela kuzo, uyofa. Yena futhi. . .

<sup>69</sup> Esinye isithunzi sikaJesu lapha, ngikumake phansi, umBhalo. Futhi, Wa—Wabikezela lapha, “Ufanele angabinasici.” Indawo Abeka kuyo iGama laKhe, leliwundlu lifanele lingabinasici.

Manje, yiliphi ihlelo noma inqubo ongaqhasela kuyo lokhu; yiliphi ibandla, iKatolika, iProtestane, elamaJuda, noma yiliphi na? Nquboni, ihlelo, ongaqhasela lokho kulo, “elingena-sici kulo na”? Konke kwenqatshiwe, futhi kwaliwa!



Kodwa kukhona indawo! Haleluya! Leyondawo ikuJesu Kristu. Akukho-sici kuYe. Akukho-cala kuYe.

Ungeke wakuqhasela lokhu. Bonke lababantu abazama ukwenza kanjalo, bethi ibandla labo alinacala nakho konke *lokhu*. Lingcolile, abaphuli-Zwi, abathandi, abafe uhhafu, abaseLawodikeya, isivumokholo, kodwa akusilo iQiniso. Kodwa ngisho noPilatu qobo lwakhe, isitha saKhe, wathi, “Angifumani-cala kuYe.” Isitha saKhe uQobo safakaza ukuthi kwakungekhocala kuYe. Ungeke waqhasela noma yisiphi isono kuYe.

<sup>70</sup> Wathi kubapristi bangezinsuku zaKhe, “Ubani kini ongaNgilahla ngesono na? Ubani ongaNgikhombisa ukuthi Ngiyisoni na?”

Ngitshele ibandla elilodwa elingathi awakaze enze noma yini eyiphutha. Ngokusobala, akukho nalinye lawo, cishe impela, kuphela elibulale futhi lenza konke okukhona ekhalendeni okwenziwayo, cishe impela. Manje-ke asazibiza... Ngakho akusiyo indawo kaNkulunkulu yokuhlanganela yokukhonzela, kunoma yisiphi isivumokholo noma ihlelo.

<sup>71</sup> Bangane bami, angifuni ukulimaza imizwa, kodwa ngibophezeleke eMlayezweni, futhi, lowoMlayezo ungukuthi, “Phumani kulemfucumfucu!” Futhi uma nginicela ukuba niphume, ngizoniyisa kuphi na? Benginganiyisa eTabernakele likaBranham na? Linecala njengawo onke nje amanye.

Kodwa yinye indawo enginganiyisa kuyo, lapho eniphephe khona futhi nivikelekile ekufeni, lokho kukuJesu Kristu, indawo kaNkulunkulu yokukhonzela. Yileyondawo enginethulela yona, kulobubusuku, lapho uNkulunkulu ebeka khona iGama laKhe. Lapho Ethembisa khona ukuthi Uyohlangana nawo wonke umuntu ongena lapho, Uyokhonza naye futhi abe-nedili naye, lokho kukuKristu; akukho hhayi ebandleni, akukho-tabernakele.

Kodwa, kuKristu, UyiTabernakele likaNkulunkulu. Uyindawo uNkulunkulu angena kuyo, qobo lwaKhe, futhi wahlala kuYe. “Lo uyiNdodana yaMi ethandekayo, eNgithokozile ukuhlala kuYo.” Kulapho uNkulunkulu azihlalela khona etabernakele, waletha iGama laKhe wase eLibeka phezu, uJesu Kristu. Ngakho-ke, iGama laKhe lafakwa kuMuntu, iNdodana yaKhe, uJesu Kristu, lapho Azihlalela khona etabernakele qobo lwaKhe, nakuleloTabernakele.

Lapho, ngokomfanekiso, iJerusalema elidala, imikhosi emidala, ithempeli elidala, lalingumfanekiso; ngenkathi intuthu ingena, usuku umphongolo owangena ngalo, wesivumelwane, wase uyazinza, nePhimbo likaNkulunkulu lalizwakala kuwo.

Ukuze iPhimbo likaNkulunkulu lizwakale, lingena eTabernakele, uJesu Kristu; okungukuthi, eLidala (lemvelo) lalingumfanekiso nesithunzi seLisha. Futhi ngenkathi Engena

kuKristu, Wathi, “Lo uyiNdodana yaMi ethandekayo, eNgithokozile ukuhlala kuYo. Futhi Ngizokhetha indawo lapho eNgizobeka khona iGama laMi, nalapho eNgizohlangana khona nomuntu, nalapho eNgizokhonza khona.” UNkulunkulu wakhetha indawo; kungesikho ehlelweni lebandla, kodwa kuJesu Kristu. Yebo, mnumzane.

<sup>72</sup> Ufanele futhi “angabina-sici,” njengoba ngishilo. Akukhohlelo elingathi okwalo lokho. Bayasho; bangumphikukristu.

<sup>73</sup> Manje siyathola lapha, qaphelani isithunzi saKhe futhi. I-iwundlu lifanele ligcinwe. Manje, lokhu kutholakala ku-Eksodusi 12, uma ukumaka phansi, u-Eksodusi 12:3 kuya kwele 6. Iwundlu lifanele ligcinwe kuze kube yizinsuku ezine, ukuba lihlolwe, ukubona ukuthi selikufanele yini ukuya emhlatshelweni. Lifanele lithathwe, lihlolwe liphindaphindwe, izinsuku ezine, ukubona ukuthi sikhona yini isici kulo, kubonwe ukuthi sikhona yini isifo kulo, kubonwe ukuthi kukhona yini okungalungile ewundlwini. Lifanele ligcinwe izinsuku ezine.

<sup>74</sup> Manje qaphelani. Abanye benu ngahle ukuba bacabange ukuthi lokho bekukuncanyana, labulawa zilishumi nane. Kodwa, niyakhumbula, babelithatha iwundlu ngosuku lweshumi enyangeni, bese belibulala ngosuku lweshumi nane enyangeni, niyabo, elaligcinwa izinsuku ezine.

<sup>75</sup> Manje, uJesu, iGama likaNkulunkulu, iWundlu, wangena eJerusalema futhi akaphindanga waphuma futhi kwaze kwaba semva kokufa kwaKhe, ukumbelwa, nokuvuka. Wagcinwa phansi kwabagxeki izinsuku ezine nobusuku obune. Lafanekiswa ngokuphelele kanjani leloWundlu, lagcinwa izinsuku ezine. Kungaleyonkathi lapho uPilatu athi, “Angifumani-cala kuYe.”

<sup>76</sup> Esinye isithunzi saKhe, akukho-thambo elalingephulwa kuYe, okwaba ngokuphelele, ngenkathi bengalephuli. Ekubulaleni umhlatshelo, abakwazanga ukwephula ithambo. Uma kwakunjalo, lalenqatshwa. Futhi base bevele besihoshile isando ukuba bephule amathambo emilenzeni kaKristu, ngenkathi bethi, “Usevele usefile.” BaMgwaza ohlangothini futhi bathola iGazi namanzi.

<sup>77</sup> Qaphelani futhi enye into enkulu lapha. Bengingeke ngikweqe, ngoba Wafanekiswa eminikelweni, umnikelo wempuphu.

Ngiyakhumbula ngesinye isikhathi babenesikole, eBhayibhelini, esasibizwa ngesikole sabaprofethi, futhi kwakuyisikole ngempela. Futhi siyathola ukuthi u-Eliya wenyukela lapho kulesosikole ngeliny’ilanga, futhi bathi, “Thina . . .” Bamncenga ukuba ahambe, bathi, “Uma ungalapha, izinto ziqonda kakhulu.” Ngakho babemfuna asuk’ahambe.

Futhi baphuma ukuyomfunela idina. Nesigejane sabapristi saphuma, noma abaprofethi, ukuyofuna uphizi, ukumenzela idina. Futhi ngenkathi bekwenza, babutha inqwaba enkulu yawo ugcwele isibhinco; futhi ngenkathi sebebuya, kwakuyizintangazane, okwakungubuthi, futhi baziphosa ebhodweni. Namabhodwe aqala ukubila, futhi bona, othize, wathi, “Maye, kukhona ukufa ebhodweni. Manje asisakwazi ngisho ukudla.”

Wayesethi u-Eliya, “Ngiletheleni impuphu engagcwala isandla.” Wase eyithatha impuphu wayiphosa ebhodweni, wayesethi, “Dlanini. Ibhodwe seliphulukisiwe.”

<sup>78</sup> Umnikelo wempuphu wawunguKristu. Zonke izinhlamvana ezinamathelayo zazifanele zihlelwe ngokufanayo, futhi yonke inkeshezana yempuphu yayifanele igaywe ngokufanayo, ukuba ibe ngumnikelo wempuphu. Kukhombisa ukuthi Ungumphulukisi. Uyabambela, futhi asuse ukufa, futhi abeke ukuPhila; ngemithetho emibili. Haleluya! Lapho okukhona khona ukufa, indawo eyodwa; nxa uKristu engena, ukuPhila kuyangena. UnguYe izolo, namuhla, naphakade. Futhi lapho okwakukhona khona ukufa, lapho kwaba ngukuPhila, ngoba lowoKristu wangeniswa, umnikelo wempuphu.

<sup>79</sup> Kuyizifundo ezinkulu kabi lezizinto ezingaba yizo uma sithatha isikhathi sokuzihlaziya! Manje qaphelani, akukho nelilodwa izwi lezithunzi elehlulekayo. Akukho nelilodwa izwi elake lehluleka, lesithunzi. Konke kwakufanekisa ngokuphelele.

Uyindawo kaNkulunkulu ekhethiwe yokukhonzela, neGama likaNkulunkulu linikwe Yena. Uyindawo kaNkulunkulu yokukhonzela, neGama likaNkulunkulu linikwe Yena. UyiZwi likaNkulunkulu, futhi UyiGama likaNkulunkulu. Uyikho kokubili iZwi likaNkulunkulu neGama likaNkulunkulu. “WayeyiZwi elenziwe inyama.” WayeyiZwi likaNkulunkulu, iWundlu likaNkulunkulu, iGama likaNkulunkulu, futhi wayenguNkulunkulu. Yilokho Ayeyikho, ekhethiwe nokuyiyona kuphela indawo yokukhonza kuNkulunkulu.

<sup>80</sup> Futhi uNkulunkulu wenqaba noma yiyiphi enye indawo ngaphandle kokuba kuJesu Kristu; ungeke waMkhonza noma yikuphi. Wathi, “BaNgikhonza ngeze, befundisa isiFundiso esiyimiyalo yomuntu.” Namhlanje sinezivumokholo, izimfundiso-ze, nakho konke, okufundisa ukuthi yile indlela futhi yileyo indlela.

NoJesu wathi, “NgiyiNdlela, iQiniso, nokuPhila, futhi akekho ongeza kuNkulunkulu ngaphandle kwaMi.” Ngamany’amazwi, “NgiyiSango esibayeni sezimvu. Bonke abangaphandle ngamasela.” Nguye kuphela okusondelwa kuye. UyiSango. UyiNdlela, iQiniso, ukuPhila, konke lokho okukhona; indawo yokungena kuphela, indawo kuphela, ukukhonza kuphela, iGama kuphela.

Yonke into iboshelwe kuJesu Kristu. Lonke iTestamente eLidala liboshelwe kuYe. ITestamente eLisha liboshelwe kuYe. NeBandla namhlanje liboshelwe kuYe, ngeZwi lomyalo waKhe. Ayikho enye indawo, noma elinye iGama, noma yikuphi, lapho uNkulunkulu ake athembisa khona ukuhlangana nomuntu; kuphela kuJesu Kristu, indawo yaKhe ekhethiwe yokukhonzela.

<sup>81</sup> Qaphelani, uNkulunkulu wethembise ukuhlangana nabakhonzi baKhe phakathi kulendawo eyodwa kuphela, futhi leyo ingukukhetha kwaKhe uQobo; hhayi eyokukhetha kwethu, akusiyo eyokucabanga kwethu; kodwa eyokucabanga kwaKhe, ukukhetha kwaKhe. Futhi kwakuyoba yindawo lapho Abeke khona iGama laKhe, lapho Akhetha khona. Ngakho sithola ukuthi siyathola lapho iGama laKhe lalikhona, Akukhethayo, ngokukhetha kwaKhe uQobo.

<sup>82</sup> Manje njengoba sesiyitholile indawo Abeka kuyo iGama laKhe, okungukuthi, kuKristu Jesu, futhi ayikho enye indawo, noma alikho elinye igama, Niyeneliswa yilokho na? Thanini, “Amen.” [Ibandla lithi, “Amen.”—Umhl.] Manje, into yakho ingukuthi, uma sithola lapho indawo ikhona... Indawo yokukhonzela ayemukelwa-ndawo, kuphela kuKristu.

Ungaphenduka, ungakwenza lokho, kodwa awukabi ngokhonzayo nokho. Ucela ukuxolelwa. UPetru wathi . . .

NgoSuku lwePentekoste, lapho bebabonile bonke bekhuluma ngezilimi, nezibonakaliso nezimangaliso ezinkulu zenzeka, baqala ukuhleka, ibandla lenza kanjalo, futhi bathi, “Lamadoda agcwele iwayini elisha. Benzisa okwabantu abadakiweyo. I. . .” UMariya intombi, bonke, babendawonye, ikhulu namashumi amabili abo. Futhi babediyazela njengamadoda abadakiweyo, futhi bekhuluma ngezilimi, futhi beqhubeka. Bathi, “Lamadoda agcwele iwayini elisha.”

<sup>83</sup> Kodwa uPetru, esukuma, wathi, “Madoda bazalwane, lamadoda awagcwele iwayini elisha, lokhu leli nje kuseyihora lesithathu lemini. Kodwa lokhu yilokho okwashiwo ngomprofethi uJoweli, ‘Kuyakuthi ezinsukwini zokugcina, kusho uNkulunkulu, Ngiyakuthulula uMoya waMi phezu kwayo yonke inyama; amadodana enu namadodakazi ayakuprofetha; phezu kwezincekukazi zaMi nentombi eyincekukazi Ngizokuthulula okoMoya waMi. Ngiyakuveza izibonakaliso emazulwini phezulu, nasemhlabeni; umlilo, izinsika zomlilo, ukuthunqa komusi. Kuyakuthi, ngaphambi kokufika koSuku olukhulu nolwesabekayo lweNkosi, ukuthi yilowo nalowo oyobiza iGama leNkosi uyakusindiswa.’”

<sup>84</sup> Kwathi bekuzwa lokhu, bahlabeka enhliziyweni yabo, base bethi, “Madoda bazalwane, senzeni na?”

<sup>85</sup> UPetru wathi, “Phendukani, yilowo nalowo, nibhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zenu, khona niyakwamukeliswa isiphiwo sikaMoya

oNgcwele. Ngokuba isethembiso yisosonke lezozizukulwane zenkathi ezayo.” Manje siyakuthola lokho.

<sup>86</sup> Manje sifuna ukuthola ukuthi singena kanjani *kuYe*. Singena kanjani kulendawo yokukhonzela na? AbaseKorinte bokuQala 12 kuyakuxazulula, ngokuba, “NgaMoya munye!” Hhayi ngabandla-linye, hhayi ngesivumokholo esisodwa, hhayi ngomelusi oyedwa, hhayi ngombhishobhi oyedwa, hhayi ngompristi oyedwa. Kepha, “NgaMoya munye,” okunguMzimba kaJesu Kristu, futhi singabangaphansi kwazo zonke iziphiwo ezikulowoMzimba. Yebo, mnumzane! Akukho-kujoyina, akukho-kuphindaphindwa kwezivumokholo, akukho-kuphampa, ukwehlisa, ukuxhawula, noma yini okunye. Kodwa, ngokuZalwa sibhaphathizelwe eMzimbeni kaJesu Kristu! Amen. “NgaMoya munye oNgcwele thina sonke sibhaphathizelwe eMzimbeni munye.”

<sup>87</sup> Futhi uyini lowoMzimba na? “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu. NoLizwi waba yinyama wakha phakathi kwethu.” Singaba kanjani kulowoMzimba futhi siphike iZwi elilodwa laWo, noma siLibeke eceleni kwenye indawo ukuthi Alikho ngisho eMzimbeni na? Singake sikwenze kanjani lokho na? Indawo ekhethiwe kaNkulunkulu!

<sup>88</sup> Qaphelani, futhi lapho ubhaphathizwe ngempela kuYe, isifakaziso sangeqiniso singukuthi uyaMkholwa, iZwi.

Ungaba kanjani yingxenywe yaKhe bese-ke uyaMphika na? Ngingasiphika kanjani isandla sami siyisandla sami na? Uma lapho... Uma ngikwenza, kukhona okungahambi kahle kimi ngokwengqondo. Futhi ngingakwenza kanjani na? Uma kukhona okungahambi kahle kimi ngokwengqondo, ngiphike ukuthi lesa isandla sami, ngiphike ukuthi lola lunyawo lwami, kukhona okungahambi kahle ngokomoya ekholweni eliphika noma yiliphi iZwi uNkulunkulu ake alisho futhi walethembisa. Kukhona okungahambi kahle ngokomoya kulowo okuthiwa yikholwa.

<sup>89</sup> Ungeke uphike nolulodwa uhlamvu lwaKhe, ngoba usuphenduke ingxenywe yokufanayo. Uyingxenywe yaKhe ngoba ubhaphathizelwe kuYe; nge, uMoya oNgcwele ukulethe wakungenisa eMzimbeni kaJesu Kristu. Into enhle kangaka pho!

<sup>90</sup> UNkulunkulu waba nendawo ethize Ahlangana—Ahlangana kuyo no-Abrahama, futhi u-Abrahama wakhonza lapho. Kwehle njalo kulolonke iTestamente!

Futhi iZwi lakhe elethenjisiweyo lizohunyushwa phakathi kuwe, nguYe. Nikutholile lokho na? IZwi Athembisa ukuligcwalisa osukwini ophila kulo: uzoba yincwadi elotshiwe kaNkulunkulu, efundwa ngumuntu wonke. Kungesikho okusho

wena, kodwa lokho uNkulunkulu akwenza ngawe, kuzokhuluma kakhulu kunanoma yini wena obungayisho. UNkulunkulu wathi, “Lezizibonakaliso ziyakubalandela abakholwayo.” Lokho kukhuluma ngawe.

<sup>91</sup> Wakhuluma ngalonyaka, oyoba yikho manje. Amakholwa alonyaka lifanele likholwe yiLokhu, Akwethembisa namuhla. Ngokufanayo nje njengoba babefanele beze emkhunjini, ukuba basindiswe; baphume eGibhithe ukuba basindiswe; bafanele beze kuKristu, ukuba basindiswe manje, bangene eMlayezweni-Zwi, ukuthi Unguye izolo, namuhla, naphakade.

<sup>92</sup> Ungena kanjani kuLo na? Ngombhaphathizo! Umbhaphathizo wani, wamanzi na? NgoMoya oNgcwele! “Moya munye, thina sonke sibhaphathizwe kuloMzimba munye.”

<sup>93</sup> Futhi iZwi laKhe elethenjisiweyo, Akazuku... Awuzukudinga ukuLihumusha. Uzolihumusha ngawe; lokho okwenzayo, lokho Ethembisa ukukwenza. IBandla eliMlandelayo lizoba njengeYe kakhulu abantu bazoze bazi.

Bukani uPetru noJohane ngenkathi bebuzwa ngokuphulukisa umuntu esangweni elithiwa eLihle. Bathi, “Baqonda,” labobapristi baqonda, “ukuthi babeyikho kokubili beyimifunda nje futhi bengamadoda angafundile,” kodwa bayaqonda ukuthi kade benoJesu. Ngoba, (ini na?) babenza izinto Aenzayo.

<sup>94</sup> Ufanele abesemsebenzini kaBaba. Futhi namhlanje kufanele kufanele.

<sup>95</sup> Manje, khumbulani, Unguye izolo, namuhla, naphakade; ngokuba uNkulunkulu uhlangana nawe kuYe, indawo kuphela ekhona; ngokuba kulapho Ekhethe khona ukubeka iGama laKhe, kuJesu. “UJesu” yiGama likaNkulunkulu. Khumbulani, uYise, iNdodana, uMoya oNgcwele, yiziqu kwiGama “Jesu Kristu.”

<sup>96</sup> Ngenkathi uMathewu ethi, “Ngalokho hambani, nifundise izizwe zonke, nibabhaphathize eGameni likaYise, leNdodana, nelikaMoya oNgcwele.”

Kuhunyushwe ngokungesikho kanjani namhlanje, futhi bathi, “EGameni likaYise, igama leNdodana, igama likaMoya oNgcwele.” Akulotshiwe ngisho. Kuse, “EGameni,” ubunye, “likaYise, iNdodana, uMoya oNgcwele.” UYise akusilo igama, iNdodana akusilo igama, uMoya oNgcwele akusilo igama; yisiqu.

Ezinsukwini ezilishumi kamuva, uPetru wasukuma wayesethi, “Phendukani, yilowo nalowo, abhaphathizwe eGameni likaJesu Kristu.” Ngabe-ke wenza lokho Ayemtshela ukuba angakwenzi na? Wenza lokho Amtshela ukuba akwenze. IGama likaYise, iNdodana, noMoya oNgcwele yi “Nkosi uJesu

Kristu.” Wonke umuntu eTestamenteni eLisha wabhaphathizwa eGameni leNkosi uJesu Kristu.

<sup>97</sup> Akukho noyedwa umuntu eBhayibhelini owake wabhaphathizwa eziqwini zikaYise, iNdodana, uMoya oNgcwele. Lokho akuzange neze kubekhona kwaze kwabekwa isivumokholo seNayisiya eNayisiya, eRoma. Kwakungumyalo webandla eliKatolika, elawuqala, laqinisekisa into efanayo, ekhathekizimeni. Nginakho, kunjalo, *Facts Of Our Faith*, nokunye nokunye, ukuthi ngokoqobo kuyisivumokholo seRoma eliKatolika. Bayokutshela ukuthi akukho eBhayibhelini; kodwa bathi banamandla okuguqula lawomaZwi, uma befisa, ngenxa kaphapha. Ngiyehluka.

UJesu Kristu unguye izolo, namuhla, naphakade. “Futhi yilowo nalowo oyosusa iZwi elilodwa laleliBhayibheli,” kwasho uJesu, “noma enezele izwi elilodwa kuLo, isabelo sakhe sizosuswa eNcwadini yokuPhila.” IZwi elilodwa; hhayi umusho, noma isigaba, kodwa iZwi! “Yilowo nalowo oyosusa iZwi elilodwa...”

<sup>98</sup> Ekuqaleni, uNkulunkulu waqinisa abantu baKhe ngeZwi laKhe. IZwi elilodwa, elahlanekezelwa, labangela konke ukufa, konke ukuba nobuhlungu benhliziyo, konke ukudabuka. U-Eva, akazange ephule umusho; wephula iZwi. Ngenkathi uJesu efika phakathi neNcwadi. . . Leyo kwakungeyokuqala yeNcwadi.

Ngenkathi uJesu efika phakathi neNcwadi, Wathini na? “Kulotshiwe ukuthi akusinkwa sodwa umuntu ayakuphila ngaso, kodwa ngamaZwi onke aphuma emlonyeni kaNkulunkulu.”

Ekuqaleni kweNcwadi, iSambulo isahluko sama 22, ivesi le 18, yona impela ingxenye yokugcina yeBhayibheli, uJesu ukhuluma qobo lwaKhe, wathi, “Ngiyafakaza ukuthi uma ekhona oyosusa iZwi elilodwa kuleNcwadi, noma enezele izwi elilodwa kuLo, isabelo sakhe sizosuswa eNcwadini yokuPhila,” ngoba ungumprofethi wamanga futhi uhlanekezele abantu, negazi labo lizobalelwa esandleni sakhe, ngokwenzenjalo.

<sup>99</sup> Sifanele siyigcine leyondawo eyodwa yokukhonzela, engakuthi, uJesu Kristu iZwi, onguye izolo, namuhla, naphakade. Amen. Kulungile. Khumbulani, ayikho enye indawo yokuhlangana ukuba kukhonzwe, akukho-ndawo. UNkulunkulu waYikhetha.

<sup>100</sup> UJohane, emuva ngaleya efindweni phakathi kweTestamente eLisha neLidala. Lalelisisani manje. Qaphelisisani. UJohane, lolokhozi olukhulu, luza lundiza luvela ehlane ngelinye ilanga, amaphiko alo amakhulu endlaleka. Lwehlela phansi ogwini lweJordane, umprofethi olukhozi olukhulu owaxhumanisa indlela phakathi kweTestamente eLidala neLisha, futhi wababiza ngakwesokudla nesokunxele. Wayebiza usuku lokuphenduka.

Lapho kuphuma khona abafarisi nabaSadusi; wathi “Ningaqali ukuthi phakathi kwenu, ‘Sino-Abrahama ongubaba wethu,’ ngoba ngiyanitshela uNkulunkulu angamvusela u-Abrahama abantwana kulawamatshe.” O, he!

Ngenkathi eqala ukuphonsela ngaphandle iVangeli lakhe, futhi ethi, “Ukhona Omi phakathi kwenu, Yena eningamaziyo. AngikaMkhombi nokho, kodwa ngizoMazi nxa Efika. Angifanele ukuthukulula isicathulo saKhe. Kodwa Uzonibhaphathiza ngoMoya oNgewele noMlilo. Nembenge yaKhe yokwela isesandleni saKhe; Uzakushanelisisa isibuya saKhe, futhi amakhoba Uzakuwashisa ngoMlilo ongacimekiyo.”

<sup>101</sup> Lolokhozi olukhulu lweVangeli luhlezi lapho, lapho lukhala kakhulu luzwakalisa izinsongo zalo ezinkulu. Nokungcola kwaphuma, noma uHerodi, umbusi ngalesosikhathi, ummemezeli, waganwa umkamfowabo. Futhi wawungathini lolokhozi olukhulu lweVangeli luhlezi lapho futhi luthule nje ngalokho na?

Abanye babo bathi, “Ungashumayeli ngomshado nesahlukaniso manje, Johane, ngoba nango ehlezi uHerodi.”

<sup>102</sup> Wamqonda ngqo ebusweni bakhe wayesethi, “Awuvunyelwe ukumthatha.” Kunjalo!

Ini, yena, wayeyilo na? Wayeyilolokhozi oluvela ehlane. Wayengaqeqeshiwe ngaphansi kokwesabisa komuntu nezinsongo, zehlelo elithize. Kodwa wayeqeqeshwe ngaphansi kwamandla kaNkulunkulu uSomandla, ukwazi ukuthi kwakuyobakhonani lapho. Wayeyazi inkomba kaMesiya.

Haleluya! Igama lisho ukuthi, “Dumisani uNkulunkulu wethu!” Ningesabi. Angikaze ngilimaze-muntu kuze kube manje. Angixhuxhumi. Ngazi kahle ukuthi ngikuphi.

O, lapho ngicabanga ngaye, lolokhozi olukhulu lundizela phandle lapho futhi luhlala phansi! Wathi, “NgiyoMmazi nxa Efika.”

<sup>103</sup> Ngelinye ilanga wayemi lapho, eshumayela. Abapristi wayengaphesheya kwelinye icala, wathi, “Ush’ukuthi kuyofika isikhathi lapho khona umhlatshelelo wemihla ngemihla uzosuswa; lelithempeli elikhulu esilakhile, nawowonke umsebenzi esiwenzile, thina-hlelo elikhulu na?”

Wathi, “Kuyofika isikhathi lapho konke lokho kuyoqedwa.”

“Ngeke kwenzeke. Ungumprofethi wamanga!”

<sup>104</sup> Futhi waqalaza. Wathi, “Bhekani, Nanguya! Nanso indawo ekhethiwe kaNkulunkulu yokukhonzela. Nanto iWundlu, iWundlu langempela elisusa isono sezwe.” Akashongo ukuthi, “Nansi iza iMethodisti, nansi iza iBaptisti, noma iKatolika.” Wathi, “Nanto liza iWundlu likaNkulunkulu elisusa isono sezwe.”



Indawo ephephile kuphela ekhona kuleloWundlu likaNkulunkulu. KuYena kuphela kukhona insindiso; hhayi kunoma yiliphi ibandla, noma yisiphi isivumokholo, noma yibaphi abantu, noma yimuphi ubaba, noma yimuphi umama, noma yiyiphi indoda engcwele, noma lutho, indawo engcwele. IkuNkulunkulu oNgcwele, iNkosi uJesu Kristu, lapho uNkulunkulu abeka khona iGama laKhe esiDalweni esingumuntu, kwenzelwa ukhulengwa, Owasikhokhela inkokhelo yethu thina zoni. Yileyondawo kuphela ukuthi kukhona insindiso. YileloDwala engimi kulo.

<sup>105</sup> UJohane waMkhomba. Wathi, “BengingaMazi ngenkathi ngiMbona eza enyuka, kodwa laphaya lapho engathola khona ukufunda kwami esikoleni ...” Hhayi ekholiji lezenkolo njengoba kwenza ubabayi wakhe; hhayi njengompristi, oqeqeshiwe. Kodwa ehlane, lapho khona wayeseckholiji lesayense yezenkolo likaNkulunkulu uSomandla, elindele iZwi likaNkulunkulu; kungesikho okwakuchanyuselwe yiqembu elithile lamadoda, kodwa lokho uNkulunkulu ayekushilo ngaLo. Futhi ngenkathi uJohane ebheka phezulu futhi wabona uMoya eza, wathi, “Ngiyafakaza, nguYe lo.” O, he!

Nanso indawo yakho yokukhonzela. Nanso indawo yakho yokucasha. Nanto iWundlu likaNkulunkulu elisusa isono sezwe. Hhayi kungekho-bandla, akukho-sivumokholo, noma yilutho olunye, kodwa iWundlu likaNkulunkulu elisusa isono sezwe.

<sup>106</sup> Niyambona uJohane ukuthi wakubeka kanjani na? Akazange athi, “Nina baFarisi uqinisile, nina baSadusi maHerodi.” Wathi, “Nanto iWundlu.” Yileyondawo. UneGama. NguYe. Alikho elinye iGama phansi kweZulu!

<sup>107</sup> Bhekisisa ukuthi uJesu wathini ngoJohane manje. Ngeliny’ilanga uJohane wathumela kuYe, ukubona ukuthi Wayenzani. UJesu wathi ngaye, “Wayeyilokho-kukhanya okukhulu nokukhanyayo,” ukubakhombisa indlela eyiyona yona ababefanele bayilandele ngaphambi kokufika kwaKhe, ukufika kwaKhe kokuqala. Lalelisisani. Ningakugeji. UJesu wathi, “UJohane wayeyilokho kukhanya.” UMalaki 3, akukhophutha! Umprofethi enokukhanya okukhulu okukhanyayo wamkhomba uJesu eNguye kuphela, “iWundlu.” Onke amanye amawundlu labobapristi owayekhuluma ngawo, nazozonke ezinye izinto, kwakungubuwula. Lapha kwa “kuyiWundlu!” Indoda eyayinokukhanya okukhulu okukhanyayo, uJesu wathi yayiyikho.

UMalaki 3 wathi, “Ngiyakuthuma isithunywa saMi phambi kobuso baMi ukulungisa indlela.” Futhi lowo owathunywa ukulungisa indlela, waMkhomba, indawo. “NguYe lowo! Akukho-phutha. NguYe lowo! Ngibona isibonakaliso siMlandela. Ngiyazi ukuthi lowo nguYe; ukuKhanya kwehla kuvela eZulwini futhi kuya phezulu kwaKhe.” Kwakuyikho ngempela, lowo kwakunguYe.

108 Manje-ke, mfowethu, kukhona engifuna ukukubuza khona, sengivala. Singasho lokhu. KuMalaki 4, asethenjiswa yini olunye ukhozi, iNsika yokuKhanya ukuba ilandele, ukukhombisa ibandla eliphosisayo kulolusuku ukuthi UngamaHeberu 13:8, “onguye izolo, namuhla, naphakade na?” Asethenjiswa yini olunye ukuba luze lundiza luvela ehlane na? Amen! KuliQiniso ngempela lelo. Kwenelana futhi kufanelana kanjani noLuka 17:30, lapho iNdodana yomuntu (uKhozi) luzobe luzembula Lona ukwenza ize zonke ezinye izindawo zokukhonzela, njengamahlelo nje nokunye nokunye!

UNKulunkulu wakhetha indawo yaKhe. UJohane wathi, “NaNsia!”

109 Futhi-ke sethenjiswa into efanayo kulolusuku, uMalaki 4, “Ukuphendula izinhliziyi zabantwana zibuyele emuva,” ukusho ukuthi Akafile, lezizinto azisizo ezomunye unyaka; umbhaphathizo eGameni likaJesu wawungesiwo owasemuva lapho, kodwa manje Usenguye. Amen. Ukwenza ize zonke ezinye izindawo zokukhonzela, yilokho ukhozi losuku lokugcina oluzokwenza, ukukhombisa ukuthi zonke ezinye zayo ngubuwula, ihlelo lingubuwula, kodwa ukubakhomba futhi ngesibonakaliso esifanayo Asenzayo, ukuthi Unguye izolo, namuhla, naphakade. Haleluya!

110 Futhi, eSambulweni 4:7, sibeneZilo ezine esisanda kuqeda ngazo.

Esokuqala sasiyilokhu, sitholile...thola, sasiyinyama. Leso kwakuyiSilo sokuqala esaphumayo ukuhlangabezana nenselele yalolosuku, iNgonyama yeSizwe sakwaJuda.

Emva kwaYo kufika iSilo esilandelayo. Futhi siyathola ukuthi, iSilo esilandelayo kwakuyinkabi, okuyisilwane esithwalayo, umhlatshelelo. Ngezinsuku zendlu enkulu yesonto enesihlalo sombhishobhi yamaRoma, iBandla lacima; umhlatshelelo.

Esilandelayo ukufika, kwakungumuntu, kwakuyiSilo esinobuso bomuntu. Nalowomuntu kwakungabaguquli, imfundo yomuntu, isayense yezenkolo, nokunye nokunye.

Kodwa iSilo sokugcina esasizondiza, iSilo sokugcina esasizofika, iBhayibheli lathi kwakulukhozi olundizayo. Haleluya! Nomprofethi wathi, ngalolusuku, “Kuyoba ngukuKhanya.” O, he! “Ngalolosuku kuzoba ngukuKhanya.”

111 Kubekhona usuku lwabaguquli. Kubekhona usuku oluyisithunzi nje, ongeke walubiza ngemini noma ngobusuku. Kodwa ngesikhathi sokuhlwa, ngesikhathi soKhozi:

Kuyoba ngukuKhanya cishe ngesikhathi  
soKhozi,  
Indlela eya eNkazimulweni impela  
nizoyifumana;

Endleleni yamanzi ngukuKhanya namuhla,  
 Ningcwatshwe eGameni eliligugu likaJesu.  
 Bancane nabadala, phendukani ezonweni zenu  
 zonke,  
 UMoya oNgcwele ngempela uzonibhaphathiza  
 phakathi;  
 Ngokuba iziNkanyiso zakusihlwa sezifikile,  
 Kuyisiminya ukuthi uNkulunkulu noKristu  
 baMunye.

<sup>112</sup> Amen! Kuyoba ngukuKhanya cishe ngesikhathi sokuhlwa, indawo kuphela ekhethwe nguNkulunkulu ukukhonza. O, ufike kukuphi loMlayezo, Uzokwenzani na? Futhi ngosuku lwaKhe kuyoba ngukuKhanya esikhathini sokuhlwa, futhi (ini?) ukwemukela abantwana baKhe babuyele ekhaya eZweni lesethembiso leqiniso, ngesibonakaliso esifanayo seNsika yoMlilo eyahola abantwana bakwa-Israyeli bedabula ehlane.

Indawo ekhethiwe kaNkulunkulu yokukhonza, uJesu Kristu. Yileyondawo kuphela ekhona. YileloGama kuphela uNkulunkulu analo lensindiso. Yilelo Ethe ngalo umndeni eZulwini, lapho usemhlabeni, nguJesu Kristu.

<sup>113</sup> O bandla, O bantu, mngane oyisoni, ungethembeli kwilutho olunye ngaphandle kukaJesu Kristu. Ungethembeli kunoma yimuphi umshumayeli. Ungethembeli kunoma ubani omunye ukuba akusindise. Ungethembeli kunoma yiliphi ibandla, noma yisiphi isivumokholo, noma yiliphi ihlelo. Thembela kuphela kuJesu Kristu, ngokuba UngukuKhanya kwehora.

Asikhothamise amakhanda ethu.

Kuyoba ngukuKhanya cishe ngesikhathi  
 sokuhlwa,  
 Indlela eya eNkazimulweni impela  
 nizoyifumana;  
 Endleleni yamanzi ngukuKhanya namuhla,  
 Nimbelwe eGameni eliligugu likaJesu.  
 Bancane nabadala, phendukani ezonweni zenu  
 zonke,  
 UMoya oNgcwele ngempela uzongena;  
 IziNkanyiso zakusihlwa sezifikile,  
 Kuyisiminya ukuthi uNkulunkulu noKristu  
 baMunye.

<sup>114</sup> O, mfowethu, dadewethu, uma ungakaphenduki, uma ungakabhaphathizwa eGameni likaJesu Kristu, ungasenza lesosiqalo kulobubusuku na? Ungamnika uNkulunkulu ithuba ukuba akwemukele ungene endaweni lapho ongaMkhonza khona na? Khumbula, ngaphandle kwalapho, akukhondawo uNkulunkulu athembisa ukuhlangana nawe khona futhi emukele ukukhonza kwakho.

<sup>115</sup> Wena uthi, “Mfowethu Branham, ngikhonza ngobuqotho impela!” Wenzenjalo noKhayini. Wenza lonke uhlobo lomnikelo u-Abela alwenza, kodwa kwakungumnikelo okungesiwo. Ungahle uye esontweni, futhi ukhokhe okweshumi kwakho, futhi wenze umsebenzi wakho njengalokhu umKristu ebefanele ukwenza, ngobuqotho impela nje njengaye wonke owesilisa kumbe owesifazane.

Sengime lapha manje iminyaka engamashumi amathathu nento, khona edolobheni lapha, futhi ngimemeza kakhulu loMlayezo ofanayo. Sengiyaguga. Ngeke ngaba nani isikhathi eside kakhulu. Kodwa khumbulani, ngoSuku lokwaHlulelwa, iphimbo lami liqoshiwe, futhi liyokhuluma limelane nani.

<sup>116</sup> Yinye kuphela indawo uNkulunkulu abeka kuyo iGama laKhe, futhi lokho akusikho ebandleni, kodwa kuJesu. Yinye kuphela indawo yokukhonzela, indawo eyodwa kuphela owemukelwa kuyo, futhi leyo ikoThandekayo, uJesu Kristu. “Alikho elinye iGama phansi kweZulu, elinikeziwe ebantwini, osindiswa ngalo,” akukho-bandla, akukho-sivumokholo, akukho-lutho. UJesu Kristu!

Futhi lowo kufanele kube uMlayezo wehora, “Ukubuyisela emuva izinhliziyi zabantwana, zibuyele eNkolweni abayinikelwayo abangcwele kwaba-kanye.” UngeYamukele kulobubusuku na?

Futhi sisakhothamise amakhanda ethu.

<sup>117</sup> Futhi labo abangathanda ukukhunjulwa emkhulekweni, ningaphakamisa nje izandla zenu. Asikwazi ukwenza ukubizela e-altare, ngoba nje kuningi kakhulu. UNkulunkulu anibusise. He! Ngakwesokunxele sami, ngiqagele kukhona amakhulu amathathu.

<sup>118</sup> Manje ngakwesokudla sami, ningaphakamisa izandla zenu, nithi, “Ngifuna ukukhunjulwa.” Ngiqagele kukhona ikhulu namashumi amahlanu, noma ngaphezulu, ngakwesokudla sami.

Sinetabernakele ezansi lapha elinechibi elikhulu lamanzi; umelusi, umelusi omuhle, uMfowethu Orman Neville, esibambisene nabo, lamadoda ngalapha eniwabonayo futhi nihlangane nawo. Nsuku zonke, busuku bonke, mahora onke, abantu ofuna ukubhaphathizwa, ophendukile, lihlala njalo lilindile. Futhi uma nizolalela lowomyalo, niqinisekile, ngesethembiso sikaNkulunkulu, uma uqotho enhliziyweni yakho, ukwemukela umbhaphathizo kaMoya oNgcwele.

<sup>119</sup> Yinye kuphela indawo yokukhonzela. Manje, leyo ayikho etabernakele. Leyo ikuKristu. Singena kanjani kuYe na? “NgaMoya munye thina sonke sibhaphathizwe kuloMzimba Munye.”

Asikhuleke.

120 Nkulunkulu Othandekayo, njengoba lezizandla ziphakamile, babonakalise ukuthi bekukhonani phansi kwalesosandla enhliziyweni, ukukholwa ukuthi baqinisekile ukuthi badinga usizo oluvela kuWe. Ngikhulekela ngamunye wabo, Baba. Futhi ngizocaphuna iZwi laKho. Wena wathi, “Ozwa iZwi laMi, akholwe NgoNgithumileyo, unokuPhila okuphakade, akasayi ekwaHlulelweni; kepha wedlulile ekufeni wangena ekuPhileni.”

Baba, njengoba bengihambile edolobheni amaviki ambalwa, ngabuya, ngabuza, “Mayelana nalona na?”

“Ngani, sebehambile.”

“Awu, kuthiwani ngo . . .”

“Sebehambile.”

121 Nkulunkulu Othandekayo, ngamunye ngamunye siyabizwa, ngamunye ngamunye sizofanele sihlangabezane nenselele ukuba sihambe sehle sidabule esigodini sethunzi lokufa. Futhi kulindelekile kithi sonke, njengabafayo. Kodwa, kulobubusuku, Usinikelele isicelo saKho, ukuthi uma siyokholwa nguYe futhi sibhaphathizwe eGameni laKhe, ukuthi Uyosingenisa. Bese kuthi-ke kuloMzimba, uMzimba kaKristu, hhayi ebandleni, kodwa eMzimbeni kaKristu, lowoMzimba usuvele wehlulelwe. Ungeke usaya ekwaHlulelweni. UNkulunkulu wathululela ulaka lwaKhe phezu kwalowomzimba, nalowomzimba ukhululekile esonweni; futhi, ngokuba kuYe, kuyasikhulula esonweni, ngokuBuyisana kwaKhe owasifelayo. Futhi phakathi lapho sinenhlanganyelo omunye nomunye, ngenkathi iGazi likaJesu Kristu, iNdodana kaNkulunkulu, lisigcina sihlanzekile kuso sonke isono nokungcola.

122 Baba Nkulunkulu, ngikhulekela ukuthi Uzothatha ngamunye wabo umfake eMbusweni waKho. Siphe khona, Nkulunkulu. Sengathi kungebebikho namunye wabo olahlekayo; sengathi kungebebikho-mfana noma intombazane, owesilisa noma owesifazane. Nkosi, abanye babantu bakithi uqobo uhleli lapha, kulobubusuku, ongaphandle kwaleloGazi. Ngisawakhumbula kahle kanjani amazwi kababayi wami! Futhi ngiyakhuleka, Nkulunkulu Othandekayo, ukuthi kungabikho namunye wabo ozolahleka. Siphe khona, Nkosi. Ngikhulwa Wena manje, ngakho konke engifanele ukukholwa ngakho.

123 Hamba phezu kwabafowethu, odadewethu, abangane bami, lapha kulendawo kulobubusuku nabaphandle ngaleya ngothefoni. Amazwe amaningana ehlukeni alaleleyo, kusuka kude le e-East Coast kuye eWest. Ngiyakhuleka, Nkulunkulu Othandekayo, kuye ezansi kuyonqamula ezingwadule lapho eTucson, le ngaleya eCalifornia, kukhuphukele eNevada nase-Idaho, le ngaleya eMpumalanga nangapho, ezansi eTexas; ngenkathi lesisimemo sisanikezelwa, abantu behlezi e-emabandleni amancane, emagalaji kapetroli, emakhaya,

belalele. O Nkulunkulu, sengathi lowo wesilisa olahlekile noma owesifazane, umfana noma intombazane, ngalelihora, angeza kuWe. Siphe khona manje nje. Sikucela eGameni likaJesu, ukuthi bazoyithola lendawo ephephile kuseyisikhathi.

Lapho, sibona umbhalo wesandla odongeni, umhlaba ungenwa yitwetwe, isikhathi sokukhululwa sesifikile. Ingxenye yesizwe sakithi iyacwila, enye ingxenye igingqika futhi iqhunyiswa ukuzamazama komhlaba, njengoba uJesu ethembisa ukuthi kuyobanjalo. Mabangadlulelwa yisikhathi, Nkosi. Sengathi bangakwemukela manje, ngokuba sibayisa kuWe njengemiklomelo yomhlangano, yeVangeli, eGameni likaJesu. Amen.

<sup>124</sup> Niyamkholwa na? UNkulunkulu anibusise. Bangaki okholwayo ukuthi yiQiniso lelo, ngakwesokunxele sami? Phakamisa isandla sakho. Bangaki ngakwesokudla sami na? Phakamisa isandla sakho. UNkulunkulu anibusise. Ngokubona kwami, nonke. YiQiniso lelo, bangane. UNkulunkulu uyazi ukuthi yiqiniso lelo.

<sup>125</sup> Manje sisekuYe, futhi ngokuba kuYe, unokufinyelela kukho konke Akufelayo. Futhi Wafelani na? “Yalinyazwa ngenxa yeziphambeko zethu, yachotshozwa ngobubi bethu; umvimbo wokuthula kwethu wawuphezu kwaYo, nangemivimbo yaYo siphilisiwe thina.” Niyakukholwa lokho na? Niyakholelwa ekubuyisaneni kwaKhe ngokuphulukiswa manje na?

<sup>126</sup> Ukhona ogulayo phakathi kwethu na? Mabaphakamise izandla zabo, esokudla noma esokunxele. Isixuku esikhulu sokugula. Angikwazi ukubiza umugqa. Niyabo, angika . . . ngeke kwakhushukelwa emsamo. Ayikho indlela yokukwenza.

Banemihlangano yemikhuleko phandle kwezinye izindawo, yabagulayo, emabandleni nezinto, ezansi etabernakele.

Ngizonibuza okuthize. Mangaki amakhohla elikhona na? Phakamisa isandla sakho. Kulungile. Ngizonicaphunela iZwi, elinguKristu. Umyalo kaJesu wokugcina ezweni, naseBandleni, njalo, Washo lokhu, “Lezizibonakaliso ziyakubalandela abakhohlo; uma bebeka izandla zabo phezu kwabagulayo, bayosinda.” Bangaki owaziyo ukuthi lelo yiqiniso, uMarku 16, thanini, “Amen.” [Ibandla lithi, “Amen.”—Umhl.] Kulungile. Ngicela wena njengekholwa ukuba ubeke izandla phezu komunye ophambi kwakho. Vele nje ubeke izandla zakho phezu komunye ophambi kwakho, futhi makuthi thina sonke sikhuleke umkhuleko komunye nomunye manje. Beka izandla zakho phezu komunye ongakuwe.

<sup>127</sup> Nkosi, lapha phambi kwami yibhokisi lamaduku, iziqeshana zezimpahla; umama othize omdala elele ndawo ndawo, efa, ingane iseduze kokufa, abantu abagulayo ndawo zonke. Siyafunda eBhayibhelini ukuthi bathatha emzimbeni kaPawulu amaduku nezindwangu, futhi kwabekwa phezu kwabagulayo;

nomoya ababi, nemimoya engcolileyo, nokugula, nezifo, kwasuka kubantu. Manje, Nkosi, siyazi asisuye uPawulu oNgwele, kodwa siyazi ukuthi Usalokhu unguJesu, indawo yokukhonzela kuphela ehlinzekwe nguNkulunkulu. Futhi manje, namhlanje, lababantu bakuvumile ukukholwa kwabo okufanayo, njengabakholwayo njengoba labobantu benza. Impela Ubenzele indlela! Futhi ngibeka izandla zami phezu kwalamaduku futhi ngicela ukuba izifo nezinhlupheko kusuke emizimbeni yabantu lawa azobekwa ngeGama likaJesu Kristu.

<sup>128</sup> Manje, siyafundiswa, ukuthi njengo-Israyeli wayephuma eGibhithe, emgqeni womsebenzi, babesendleleni yabo bebbeke ezweni lesethembiso. ULwandle oluBomvu lwangena endleleni yabo. NoNkulunkulu wabuka phansi ngeNsika yoMlilo, nolwandle lwesaba, lwaginqikela emuva, futhi lwadedela abantwana bakwa-Israyeli bedlulela ezweni lesethembiso. O Nkulunkulu, buka phansi ngeGazi likaJesu, kulobubusuku, futhi sengathi ukugula kungaginqikela emuva, noSathane akhishwe. Futhi sengathi abantu bandedlulela kulesosethembiso sempilo enhle nokuqina, ukuthi uNkulunkulu wathi, “Ngaphezu kwakho konke, Nginifisela ukuba niphumelele empilweni.”

<sup>129</sup> Manje njengoba Ubona lapho, Nkosi uJesu, izandla zalababantu zibekwe phezu komunye nomunye, babonakalisa ngokufanekisa ukukholwa kwabo, ukuthi Wena wathi, “Lezizibonakaliso ziyakubalandela abakholwayo.” Bakhuleka ngendlela engeyabo, komunye nomunye. Umuntu olandelayo uyabakhulekela.

<sup>130</sup> Manje, Nkosi, lenselele sekuhlangatshezwane nayo, ukuthi uSathane, umkhohlisi omkhulu, akanalo ilungelo lokubamba umntwana kaNkulunkulu. Uyisidalwa esehluliwe. UJesu Kristu, indawo kuphela yokukhonzela, iGama eliyiqiniso kuphela, wamehlula eKalvari. Futhi sibiza iGazi laKhe njengamanje, ukuthi Wehlula konke ukugula, zonke izifo.

Futhi ngibiza ukuba uSathane azishiye lezizethameli. NgeGama likaJesu Kristu, phuma kulababantu, futhi bangakhululwa.

<sup>131</sup> Wonke umuntu owemukela ukuphulukiswa kwabo phezu kwezisekelo zeZwi elilotshiwe, yenza ubufakazi bakho ngokuma ngezinyawo zakho bese uthi, “Manje ngemukela ukuphulukiswa kwami eGameni likaJesu Kristu.” Sukuma ume ngezinyawo zakho.

Makadunyiswe uNkulunkulu! Nakho lapho okhona. Bhekisisani ngapha, ngezishosha nezinto besukuma. Makabongwe uNkulunkulu! Yilokho-ke. Kholwa nje. Ulapha. Kumangalisa kanjani!

<sup>132</sup> Ngaphandle kwizethameli, ezingaphandle, ngasezingcingweni, nifanele nibone! Ngicabanga ukuthi wonke umuntu ophakathi lapha, ngokwathi kwami, noma

cishe bonke, bamile ngalesisikhathi. O, isikhathi esimangalisa kanje pho! UBukhona beNkosi, kuyilokho! “Lapho okukhona khona uBukhona beNkosi, kukhona ukukhululeka, kukhona inkululeko.” UMoya kaNkulunkulu uyasikhulula.

<sup>133</sup> Manje njengokuba Esesiphulukisile, siyakukholwa. Usisindisile; siyakukholwa. Labo ofuna ukubhaphathizwa, ichibi selilungele. Noma nini, noma yiliphi ihora ofuna ukuza ngalo, kuzoba khona ozokunaka.

Futhi manje ngiyacabanga, singakavali, besifanele sicule ihubo elidala lebandla. “Ng’yaMthanda, ng’yaMthanda ngoba Wangithanda kuqala.” Siphakamisele izandla zethu kuNkulunkulu futhi silicile ngezinhliziyo zethu zonke!

Sifuna ukuhlangana nani lapha ekuseni, ligamenxe elesishiyagalolunye, sona lesi sakhiwo esifanayo, ngendaba ethi *UmShado NeSahlukaniso*. Kulungile.

Asilicile manje ndawonye.

Ng’yaMthanda,

Lezizethameli ezinkulu azicile lelo manje! Le ngaphandle ezingcingweni, liculeni, futhi.

Ngoba Wang’thanda kuqala  
Wang’thengel’insindiso  
Emthini waseKalvari.

<sup>134</sup> Kwenziwa kuphi na? Emthini eKalvari. Sisalricula futhi, ngifuna nixhawulane nothile ongakuwe, uthi, “UNkulunkulu akubusise, sihambi.”

Ngi... (...?...?)  
Ngoba Yena kuqala...  
Wang’thengel’insindiso  
E... .

<sup>135</sup> O, aniMthandi na? Akamangalisi na? Ngabe UyiNdawo yakho yokuCasha na? UyiDwala ezweni elikhandlekile, uMpheme esikhathini sesivunguvungu, isiPhephelo kuphela engisaziyo. Ngakho-ke:

Ukholo lwami lubheka phezulu kuWe,  
Wena Wundlu laseKalvari,  
Msindisi waPhezulu;  
Manje ngizwe ngisakhuleka,  
Susa lonke icala lami,  
Makuthi mina kusukela namhlanje  
Ngibe ngowaKho wonke!


Asiphakamise izandla zethu sisalricula.



Ukholo lwami lubheka phezulu kuWe,  
 Wena Wundlu laseKalvari,  
 O Msindisi waPhezulu;  
 Manje ngizwe ngisakhuleka,  
 Susa sonke isono sami,  
 O makuthi mina kusukela namuhla  
 Ngibe ngowaKho wonke!

Asikhothamise amakhanda ethu manje sisalihamisha.

Lapho nginyathela ekudidekeni okumnyama  
 kwempilo,  
 Nosizi lwanda macala onke kimi,  
 Yiba Wena nguMholi wami;  
 Yala ubumnyama bube imini,  
 Sula izinyembezi zokudabuka,  
 Ungangivumeli nanini ngiduke  
 Ngisuke eceleni kwaKho.

Nisakhothamise amakhanda enu, umelusi wethu  
 othandekayo, uMfowethu Orman Neville, uzokhipha  
 izethameli. 

*INDAWO EKHETHWE NGUNKULUNKULU YOKUKHONZELA ZUL65-0220*  
(God's Chosen Place Of Worship)

LomMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngoMgqibelo kusihlwa, ngoFebhuwari 20, 1965, eParkview Junior High School eJeffersonville, e-Indiana, U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

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