


# ISIHlUTHULELO

## EMNYANGO UQOBO

 Inhlanhla yokuba setabernakele! Bekungalindelekile kancane kimi, futhi. Mina, ngazi kulobubusuku bekungubusuku besidlo, ngithanda njalo, uma ngingapha nomaphi, ukungena esidlweni. Ngoba ku . . . Ngicabanga ukuthi onke amaKristu afanele alindele ekuthatheni isidlo, ngoba uJesu wathi, “Uma ningasidli, aninasabelo naMi.” Ngakho-ke, siyi . . . njalo kuyinhlanhla enkulu uku—ukungena etabernakele. Manje-ke, kulobubusuku, uMfowethu Neville ubethe nje ukusha izwi kancanyanyana, futhi—futhi uthande ukuthi bengingakhuluma yini ebandleni lethu. Ngimtshela ukuthi bengingakuthokozela ukwenze njalo. Ngithanda ukumemezela futhi ukuthi uma . . .

<sup>2</sup> Kusasa ebusuku ngumhlangano wabesilisa, abaphatheli, kusasa ebusuku, nosomabhizinisi lapha bebandla, emhlanganweni wabo wanjalonjalo wangoMsombuluko ebusuku nokwabo . . . kube nesinqumo esenziwa nosonkontileka. Ngiqagele nonke niyaqonda ukuthi amaphepha ethu—ethu—ethu avunyiwe, futhi sizokwazi ukwakha indlu yokukhonzela. Futhi ngakho iyavunywa, futhi mhlawumpe sizogala kuleliviki. Indlu yokukhonzela iqala ukwenyuka kuleliviki, ngokwazi kwami. Futhi basenqabela kuyo, lapha eJeffersonville. Kodwa saya eIndianapolis, isifundazwe, futhi basinika imvume, ngakho sizoyakha. Futhi ngakho iyaqala, mhlampe, kuleliviki. Kuzokwaziwa emva komhlangano kusasa ebusuku. Bese kuthi-ke emva komhlangano kusasa ebusuku, uma bengaqali kuleliviki, uma kwenzeka into ethize, usonkontileka akakwazi ukuqala kuleliviki, uzoqala-ke ngeviki elilandelayo.

<sup>3</sup> Nakulempelaviki ezayo, ngoMgqibelo ebusuku, ngeSonto ekuseni nangeSonto ebusuku, leviki elizayo, loMgqibelo olandelayo ozayo neSonto, iNkosi ithanda, ngifuna ukuba no—no—nomhlangano okathathu, futhi, njengoba senza emavikini ambalwa edlule. Bese kuthi-ke emva kokuba si . . . Lokho kuzoba ngoMgqibelo ebusuku, bese-ke kuba ngeSonto ekuseni, bese-ke kuba ngeSonto ebusuku. Leli elizayo, lokho kuyobe ziyishumi nantathu neshumi nane zalenyanga.

<sup>4</sup> Bese kuthi-ke abanye babazalwane nami siyamuka emva kwalesosikhathi, siwelele eColorado, ohambweni lokuyozingela, bese sibuya-ke. Uma itabernakele, uma seliphelile, uma kuba yintando yeNkosi, ngifuna ukuthatha, mhlawumbe, iviki eliphelele ngaphambi kokuba ngihambe futhi emihlanganweni, futhi ngibe nothi *IziMpawu eziyisiKhombisa* zeSambulo.

Ngaphambi nje...Njengoba saba nothi *ImiNyaka yeBandla eyisiKhombisa*, manje *IziMpawu eziyisiKhombisa* ukulandela Lowo.

<sup>5</sup> Futhi mhlambe cishe emavikini amabili noma amathathu ezayo, ngoba ngicabanga ukuthi bazisho ukuthi bona, nendoda abazoyibeka phezu kwakho, bangakwenza, singalakha itabernakele futhi sibe nalo cishe ezinsukwini eziyishumi, noma eziyishumi nanhlanu, into efana naleyo. Sizobe-ke sesiba nekamelo lokuhlala lapha cishe labantu abaphindwe kabili esinabo, noma kathathu, mhlawumbe abantu abanengi ngokuthe xaxa. Futhi yileyondlela ebengilinde ngayo kuze kube yilesosikhathi.

<sup>6</sup> Ngoba, uMgqibelo neSonto eledlule, kwakwethusa, niyazi. Abantu ubemi phandle lapha ngelesibili nqo ntambama, ukugwalisa phama itabernakele, ngaphambi kokuba indlu yokukhonzela ize ivulwe. Ukusa okuzayo, ngelesihlanu nqo, unesi owakhelene nami, evela enhla lapho, wathi, “Bekunabantu begcwele nje phama bezungeze lonke itabernakele ngelesihlanu nqo ekuseni.” Ngakho, bese kuthi-ke abantu, ngenkathi bengena, akukho-ndawo, futhi bathola ukudumala bese besuka bahambe. Futhi—futhi manje-ke labo abamile, futhi benqwabelene futhi bampintshene ezikhaleni zezihlalo, bazizwa behlezi becindezelekile konke, nayo yonke into. Futhi ngibona abesifazane bemi lapho, bejuluka, niyazi, kanjalo, nomjuluko wehla usuka kubo. Nomunye wesilisa ezidela futhi unikela ngesakhe, omunye wesifazane isitulo; futhi manje-ke uzoma imilenze yakhe ize ithunukale, nomunye umuntu mumbhe uyomnika. Niyazi, nakanjalo, futhi kuyadabukisa, nomama nabantwana abancane abagulayo nokunye nokunye, lokho kubi.

<sup>7</sup> Ngakho, sizama ukususa lokho manje ngokwakha itabernakele elikhulu ngokuthe xaxa. Futhi sizoba nendawo enhle lapho abantwana, ngesinye isikhathi...futhi baphazamise, njengabantwana abancane bekhala; awu, sizoba nekamelo lalokho, ukuze omama bakwazi ukuhamba bangene, bebe besalokhu beyibona inkonzo, futhi isakazelwe ekamelweni ngqo. Futhi kube namakamelo kaSonto sikole nayo yonke into nje ilayiniswe ngendlela efanele ibe ngayo. Nalokho, uma iNkosi ithanda, kwenzeka, kuza ngaleliviki elizayo.

<sup>8</sup> Nonke nivote ngamapesente ayikhulu kukho, ngakho sibambelele ngqo kulokho, niyabo. Ibandla liyazibusa. Okushiwo yibandla, kuyilokho. Abaphatheli noma akukho muntu omunye...Abaphatheli nje u, ngamunye, ivoti. Umelusi uyivoti elilodwa nje. Yibandla, leyo yintando yalo—yalo yeningi yibandla, ukuzibusa kwebandla. Ibandla, lilonke, liyakhuluma. Yilokho kuphela. Futhi siyakuthanda lokho, ngoba asinababhishobhi noma ababusa ezindabeni ezingcwele noma ababonisi noma okunjalo ukusitshela *lokhu, lokho*, noma

*okunye.* NguMoya oNgcwele ebandleni, owenza ukukhuluma. Ngiyawuthanda lowomgomo, futhi muhle kakhulu.

<sup>9</sup> Futhi ngabuza, “Ngabe nonke nafuna ukulinda size sithole okwenele ukuba sigudluze itabernakele futhi sakhe indlu yokukhonzela enkulu na?” Lokho kwakusebhodini labaphatheli, futhi kwakungexazululwe ngabaphatheli. Base bengicela-ke, njengombonisi omkhulu, ukuba ngize futhi ngibuze ibandla. Ngakho ngathi, “Manje sinemali eyenele ukwandisa usayizi wendlu yokukhonzela futhi ilungiswe yonke ngokwehlukile, nayo yonke into, kunaleyo esasinayo.” Ngathi, “Manje singakwenza lokho khona manje, noma songe imali yethu size sithole eyenele ukuba sakhe indlu yokukhonzela ephelele iphakame, entsha, enye indawo ethize.”

<sup>10</sup> Futhi sathatha ivoti kukho ebandleni, futhi kwavotelwa ngokuvumelana bonke u “kwakha indlu yokukhonzela iphakame khona manje, futhi nje yakhiwe yaba yindlu yokukhonzela enkulu ngokuthe xaxa khona manje.” Futhi sihlale ngqo nalokho.

<sup>11</sup> Nebhodi lapha eJeffersonville yasalela, yathi ngeke sakwenza. Futhi sawela kulokho, futhi saya eIndianapolis futhi sathola isiFundazwe kukho. Base-ke bephendula ngezwi, lokuthi, “qhubekani,” sinelungelo lokwedlula ukuba siyakhe. Ngakho manje-ke idolobha alisahlangene ngalutho nakho manje, yisiFundazwe esizokwenza. Ngakho manje-ke sinemvume, nosonkontileka une—nemvume esandleni sakhe khona manje, futhi ngiqagele sebelungele ukuqala noma nini.

<sup>12</sup> Ngalobubusuku bakusasa, uma u—uma usonkontileka ethi ufuna ukuqala ngeviki elizayo, khona-ke ngizovele nje ngiyeqe imihlangano ye...size singene kothi *IziMpawu eziyisiKhombisa*. Bese kuthi-ke uma usonkontileka engeqale ngeviki elizayo, bese-ke kuba yiSonto elilandelayo, ngoMgqibelo neSonto, ngiyoba nomhlangano ngaphambi kokuba ngisuke.

<sup>13</sup> Bese kuthi-ke bengizoba nawo ngaleliSonto, ngase-ke ngithola ukuthi kulobubusuku kungubusuku besidlo, ngakho ngiseqile kuleliSonto. Ngoba, isixuku esingaka, ungeke wathatha isidlo ngokuthokomeleyo, bese kuthi-ke uma sesinendlu yokukhonzela ethe xaxa singakwenza.

<sup>14</sup> Manje, sinoMongameli ozayo. U . . . o, niyazi ukuthi ngiqonde ukuthini, kwethulwa nje emndenini kaHickerson kungekudala. Nodadewethu ongumshayi wopiyano, uma ezoza futhi asinike indlela encane opiyaneni, yelithi “BaNgeniseni,” uma uthanda, noma elinye iculo elincane lalolohlobo. Lona abanumzane abancane abahloniphekile abahle emndenini kaHickerson, akade bebhekiwe isikhathi eside kangaka, usefikile. Umfo omncane omuhle kakhulu, futhi impela uyigugu kwaHickerson. Futhi bonke bangamagugu kithi, siyabathanda futhi ngempela bangumfowethu nodadewethu. Sinokubonga ukuba nalona

omncane ozalwa emndenini wabo, owuphendule ngempela umndeni. Futhi uma bona, ubaba nomama bezoletsha lomfo omncane manje ukuba anikelwe. Manje, umBhalo uthi, “Baletha kuYe abantwana, abantwanyana, ukuba Abeke isandla saKhe phezu kwabo futhi ababusise.”

<sup>15</sup> Manje, kunabantu ezweni abakholelwa kulokho abakubiza ngo “mbhaphathizo wabantwanyana.” Futhi, lokho ngukuthi, bathatha lababafo abancane futhi bangababhaphathizi nhlobo, ngoba, bavele nje babafafaze ngamanzi. Manje, asikutholi ndawo lokho eBhayibhelini, lapho abake bafafaza noma ubani, abadala, kungasaphathwa eyabantwana.

<sup>16</sup> Futhi ngakho umbhaphathizo ungukuvuma ukuthi umsebenzi womusa wangaphakathi sewenziwe. Nabantwanyana abancane akanalwazi lwesono. Ngakho-ke, ngenkathi uJesu efa esiphambanweni, Wafela ukususa isono sezwe. Futhi uma ingane isiba yisidalwa esingumuntu, futhi yazalwa kulelizwe, azinasono esingesazo uqobo, ngakho-ke azinakuphenduka okumele kwenziwe. Kodwa, nxa lokho, iGazi likaJesu Kristu lisusa lesosono. Kusobala, ingane izalelwa esonweni, yabunjwa ebubini, ifika ezweni ikhuluma amanga, futhi ziyizoni ngemvelo, kodwa iGazi likaJesu Kristu libuyisana ngalokho. Kodwa uma ingane isifika emnyakeni wokuba iziphendulele, futhi seyazi ukuthi yini elungile nengalungile, khona-ke izofanele iphenduke ngalokho ekwenzile. Isono sayo manje sekuyisono njengoba nje izalelwa esonweni, yisono sobuntu, isono manje sesiyisono esenziwa nguAdamu noEva; nalokho kwayekelwa nguNkulunkulu, yiGazi likaJesu Kristu. Manje ingane ayinazono ezophenduka kuzo ize yone, khona-ke izofanele iphenduke. Niyabo? Futhi uma iphenduka, khona-ke sekuyisikhathi sokuba ibhaphathizwe, futhi manje-ke ibhaphathizwa ngokucwiliswa.

<sup>17</sup> Kuze kube yilesosikhathi, silandela iziyalo zeBhayibheli, okungukuthi, “Baletha kuJesu abantwana abancane, ukuba Abeke izandla zaKhe phezu kwabo futhi ababusise.” Lomzali othandekayo kulobubusuku uletha lengane encane kumelusi nami, ukuba siyibusise. Futhi bayazizwela ukuthi ukuyibeka kwabamele izandla zikaKristu, bayibeka ezandleni zikaKristu. Manje-ke, ngokukholwa, siyisa ingane kuNkulunkulu, ukubonga ngokuyiletha lapha, futhi sicela uNkulunkulu ukuba ayibusise, esikubiza ngokuthi “ukunikelwa kwabantwanyana.”

<sup>18</sup> Manje, niyazi ukuthi bengiyoba njani ngabantwana bami uqobo. Nginentombazanyana eNkazimulweni kulobubusuku, futhi yanikelwa eNkosini, lapha ealtare. Nginomfanyana nentombazane abahlezi emuva lapho, kulobubusuku, abangakaze babhaphathizwe namanje. Oyedwa, uneshumi nanye, kade ngikhuluma naye ngakho namhlanje, uSara, ngombhaphathizo. NoJoseph unesikhombisa kuphela, ngakho usemncane kakhulu ngawo okwamanje, mayelana nakho

kuze... Ukuba ubengawufisa, futhi athi uNkulunkulu ubewubeka enhliziyweni yakhe, bengingakwenza-ke. Kodwa, njengabantwanyana, ngivele nje ngibanikele eNkosini, ngoba lokho kungukufundisa kwangokomBhalo kwakho.

<sup>19</sup> Mfowethu Neville, uma uzohamba uphume nami manje siye kulomfana omuhle. [UMfowethu Branham usondela kuMfowethu noDadewethu Hickerson—Umhl.] Bengesaba... Ngabe lowo nguHollin? UHollin? Ya, uHollin, Junior. UStephen Hollin. Awu, lokho kuhle. O, bengicabanga ukuthi ubelele. Leyo yileyomvelo yabakwaHickerson, noma yini eyenzekayo. Ngimbonile ngoluny'usuku, ngathi "uMongameli," nokunje nokunye. Futhi, kusobala, lokho kwakukuncane kakhulu kuye, niyabo, ukukhuluma gaye njengo "Mongameli." Sawubona? Awu, ngiyazi lowo ubophezelekile ukuba yigugu kunoma yimuphi umama omesabayo uNkulunkulu. Ubungcabange kanjalo na? Unomoya omnandi kakhulu. Futhi manje, Mfowethu Hickerson noDadewethu Hickerson, njengenceku kaKristu, njengomelusi wenu, ngiyisa lengane, ngokukholwa, ezingalweni zikaJesu Kristu, kuYe enifisa ukuyibeka ezingalweni zaKhe.

<sup>20</sup> Asikhothamise amakhanda ethu njengoba umelusi nami sima lapha nezandla zethu phezu kwengane.

<sup>21</sup> Baba wethu waseZulwini, eBhayibhelini baletha kuWe abantwana abancane, ukuba Ubeke izandla zaKho phezu kwabo futhi ubabusise. Futhi qiniso, Nkosi, babusiswa. Futhi manje ukulandela isibonelo saKho, izinto Owazenza, sizame ngokusondele, Nkosi, sifunda iBhayibheli futhi silandela isibonelo njengoba nje Wenza. Nalobaba nomama, uMfowethu noDadewethu Hickerson, abafundi bethu abathandekayo lapha eTabernakele, beletha kithi lo omncanyanyana wenjabulo ombeke ekunakekeleni kwabo. Uvela kuWe, Nkosi. Wabapha lomntwana. Futhi manje bafisa ukunikela impilo yakhe encane kuWe, ukuba ibe yinkonzo kuWe. Ngikhulekela ukuthi Ubusise lomntwana, ukuthi Uzomupha impilo ende. Kwangathi angaphila, uma kungenzeka, ukuba abone ukuFika kweNkosi. Ngikhulekela ukuthi Uzombusisa noma ngabe kukuphi. Kwangathi angakhuliswa ekhaya lamaKristu, njengoba ezalelwe kulo. Futhi kwangathi angaqhubeka kulelikhaya. Kwangathi ubaba nomama bangaphila ukuba babone ingane isepulpiti, uma kungenzeka, ishmayela iVangeli. Bangaqoka ukuyibona ngaleyondlela, Baba, kunokuba se—sesihlalweni sobukhosi eHlala Mongameli, kumbe noma kuyiphi enye indawo, ngoba bayizinceku zaKho, futhi bafisa impilo yengane ukuba ibe ngukunikelwa nesibusiso emsebenzini kaNkulunkulu.

<sup>22</sup> Manje ngiyakhuleka, Baba, ukuthi Ubusise umntwana. Futhi kwangathi umusa kaNkulunkulu ungafika phezu kwakhe, futhi kwangathi angaba nempilo futhi ajabule yonke impilo yakhe. Futhi kwangathi ubaba nomama bangaphila

ukuba bambone esekhulile, siyacela futhi. Mbusise esimbusisa eGameni laKho.

<sup>23</sup> Futhi manje, Stephen Hollin Hickerson omncane, ngikunikela kuJesu Kristu, ukuthi izibusiso esizicelile zingafika phezu kwakho. Yiba nempilo futhi uqine, mfowethu omncane, futhi kwangathi ungaphila ukuba ukhazimulise uNkulunkulu. EGameni likaJesu Kristu siyakucela. Amen.

UNkulunkulu akubusise. UNkulunkulu anibusise nonke. Ingane enomoya omnandi kabi.

Lapho singasoze saguga, soze saguga,  
EZweni lapho singasoze saguga;  
Singasoze saguga, singasoze saguga,  
EZweni lapho singasoze saguga.

<sup>24</sup> Akuyikumangalisa na? Abasha bayoba ngabadala, nabadala bayoba basha. Manje, lokho akumangalisi na? Futhi asisoze sagula, noma asisoze saba nosizi, noma soze safa.

<sup>25</sup> Manje, izinkonzo, uMfowethu Neville umemezelile. Ngifuna ukumemezela manje, futhi, ukuthi lowomhlangano, ningawukhohlwa, nemihlangano akhulume ngayo. Futhi, uNkk. Ford owayevame ukuza endlini yokukhonzela eminyakeni eyadlula, ngisanda kumthatha nje ngamyisa endodakazini yakhe, ezinsukwini ezithi azibe mbili ezedlule, futhi useneminyaka engamashumi ayisishiyagalombili ubudala, futhi uye kobonana neNkosi izolo ebusuku ngelesishiyagalombili nqo, ngiyacabanga. Nezinkonzo zakhe, umelusi nami sizozibamba esontweni elincane eCoots, ngoLwesithathu, ligamanxe eleshumi—eleshumi, lolu uLwesithathu oluzayo. UNkk. Ford, uNkk... Ngicabanga ukuthi ngiyalikhohlwa ukuthi ubani elakhe... Levi, uNkk. Levi Ford. Owethu... Lowo ngu—lowo ngumama kaLloyd Ford enimbona encwadini yami, owayezongibekela leyo sudu yamaVulandlela abaFana, futhi ngathola igomazi elilodwa kuphela elase lisele. Manje, lowo ngu—lowo ngumama womfana. Ngakho ngimenyusile ngoluny'usuku futhi ngakhuleka naye, into endala bandla. Futhi uye ukuyobonana neNkosi uJesu.

<sup>26</sup> Manje, uma iNkosi ithanda, benignento ethize lapha engingahle ngiyimemezele ukuthi izinkonzo, uma ziqubuka ngaleliviki elizayo, uma ngizibeke phakathi lapha, noma okungenani engicabange ukuthi ngikwenzile, ngalokho ebengizokhuluma ngakho okwe—kwe—kwezayo, lenkonzo ezayo yeviki elilandelayo. Uma ngi—ngicabanga... Bengicabanga ukuthi ngikubeke kulencwadi, angazi noma ngabe ngiyibekile noma qha. Yebo, nansi. INkosi ithanda, ngoMgqibelo ebusuku ngifuna ukushumayela ngendaba ethi “Kungani umuntu oyedwa ethonya impilo yomunye.” Futhi ngeSonto ekuseni ngifuna ukushumayela ngokuthi “Ukuvalwa phezulu kwesivivane.” Futhi ngeSonto ebusuku ngifuna ukushumayela ngokuthi

*UMholi Wami*, indaba, *UMholi Wami*, ngaleliSonto elizayo ebusuku. Manje kwangathi iNkosi ingabusisa lezozinto futhi ingisize, njengoba kade ngiphumile, futhi nje ingqikithi encane ukuzicosa.

<sup>27</sup> Manje kulobubusuku, sifuna ukusheshisa futhi sibe nezinto ezimbalwa. Konje, nginencwadi iletha lapha e—esanda kufika eposini, njengoba uBilly eyicoshile esikhashaneni esedlule, ukuthi abanye abazalwane baseMichigan, nalokhu kuvela enhlanganweni yabefundisi enenqwaba yezinto. Yilokho okuthola izinto zimathizethize, niyabo. Lokho, bayazisho phakathi lapha ukuthi abanye abazalwane enhla lapho abathi ngabathumelela enhla lapho, futhi bashumayela ukuthi amadoda afafele ayeke omkawo futhi azingele umata wawo wokomoya, nokuthi—ukuthi ngingongenakuphosisa ngokuphelele. Ukuthi akukho lutho. . . Futhi, o, ezinye zezinto ezimbi kabi ukwedlula zonke enake nazizwa. Nenhlangano yabefundisi yayithola, futhi bangibhalela incwadi iletha ngakho, nokuthi ngabathumelela enhla lapho futhi ibanga okuninginingi ukudideka. Nabanye babo beprofetha futhi bethi indoda eyodwa ifanele iyeke *lomfazi* futhi ihambe iyoshada *nalowaya*. Manje, lelibandla liyazi ukuthi asibumeli ubuphukuphuku obunjalo njengalobo.

<sup>28</sup> Siyakholelwa eBhayibhelini. Siyakholwa ukuthi uma indoda ithatha owesifazane, lowo ngumfazi wayo, futhi ngukufa kuphela okungabehlukanisa. Yilokho kuphela. Asizikholwa izinto ezinjalo njengalezo. Asikholelwa othandweni olukhululekile, futhi. Asikholelwa kulezozinto. Silikholwa ngokoqobo iBhayibheli, futhi Lelo lodwa. Ngakho ngizovele ngiyifotostate nje, ikhophi yalencwadi iletha, bese nginikeza impendulo yami kuyo bese ngiyifaka emaphephabhukwini, nalokho kuzo—lokho kuzokunakekela lokho. Ngithemba ukuthi kuyenza, empeleni, impendulo kubo.

<sup>29</sup> Manje kulobubusuku, ngaphambi nje kokuba sivule umBhalo, asikhulume eNkosini yethu.

<sup>30</sup> Baba wethu waseZulwini, sisondele esiHlalweni saKho sobukhosi sesihawu, eGameni leNkosi uJesu, Lowo Omkhulu Owehla evela eNkazimulweni ukusombulula kithi izingcebo zamagugu kaNkulunkulu. SiKubonga kangaka ngaloJesu omkhulu Owayengukubonakaliswa kukaNkulunkulu, enziwe umuntu siqu sakhe kithi, futhi ngaYe sinokuhlengwa ezonweni zethu. Futhi manje sesedlulile ekufeni sangena ekuPhileni, ngoba siyaMkholwa. Ngokuba kulotshiwe ngaYe, ukuthi Wathi, “Ozwa amaZwi aMi futhi akholwe NgoNgithumileyo, unokuPhila okungunaphakade; futhi akayikuza ekwahlulelweni, kodwa wedlulile ekufeni wangena ekuPhileni.”

<sup>31</sup> Busisa amaZwi aKho, kulobubusuku, Nkosi. Futhi silapha ukuthatha isidlo ngesikhathi esifishane nje. UmKristu, izakhamizi zakithi zoMbuso zizobuthana zizungeze ama altare, futhi lapho zizothatha lokho esikubiza ngokuthi “isidlo,” i—ingxenye encane ye—yesakramente Osishiyele yona, ukukhombisa ukuthi siyakholwa ukuthi Wafela izono zethu, futhi wabuye wavuka ngosuku lwesithathu, futhi uphila kuze kube-phakade, futhi senza lokhu uze Ubuye, ngokwemiBhalo njengoba siyalwa. Ngcwelisa izinhliziyu zethu emicabangweni emibi nakho konke esikwenzile obekuphambene nentando yaKho enkulu. Baba, sithethelele, futhi usiphe okomusa waKho kulobubusuku. Sihlephulele manje iSinkwa sokuPhila, eZwini, njengoba siLifunda futhi sikhuluma ngaLo. EGameni leNkosi uJesu, siyakucele. Amen.

<sup>32</sup> Manje eNcwadini yeSambulo, siqale ngevesi elilodwa kuphela, ngifisa ukufunda ivesi 20, noma ivesi 1 lesahluko 20.

*Ngase ngibona ingelosi yehla ezulwini, iphethe isihluthulelo sakwalasha neketanga elikhulu ngesandla sayo.*

<sup>33</sup> Manje ngifisa ukukhuluma, uma bekungahle, uma bengingakubiza ngendikimba kulokhu, noma ngidonse ingqikithi kulendikimba, okwemizuzu engamashumi amabili noma engamashumi amabili-nanhlanu elandelayo, ngingathanda ukuyibiza ngokuthi, *IsiHluthulelo EMnyango uqobo*. Manje, angifisi uku—ukuyenza i “zihluthulelo,” ngoba uPetru wanikwa “izihluthulelo kuwo uMbuso.” Kodwa ngifuna ukubiza lokhu ngokuthi: *IsiHluthulelo EMnyango Uqobo*. Bese kuthi—ke masinya emva kwalokhu, ngifisa ukunikeza iziphawulo ezincane ezimbalwa ngesidlo, ngaphambi kokuba sisithathe kulobubusuku.

<sup>34</sup> Manje, isihluthulelo. Ngियाqaphela lapha njengoba sifunda, ukuthi leNgelosi yehla eZulwini, iphethe isihluthulelo ngesandla sayo. Ngikhulwa ukuthi yiSambulo 13 noma 19, siyathola futhi, enye iNgelosi iza nesihluthulelo. Nesihluthulelo si, inhloso yesihluthulelo, ngukuvula into ethize, into ethize ekade ikhiywe ngqi, noma yinto efanele ikhiywe ngqi. Kodwa isihluthulelo sinikezelelwa leyonhloso.

<sup>35</sup> Manje, kunezinhlubo eziningi zezihluthulelo, ngoba sinokusetshenziswa okuningi kwezihluthulelo. Kunesihluthulelo ezindlini zokubeka impahla. Kunesihluthulelo endlini yakho uqobo, kunesihluthulelo emotweni yakho. Futhi sizibiza ngezihluthulelo, futhi ziyizihluthulelo. Futhi zingaphinde zisikwe, izikhathi eziningi. Noma endlini, lapho mhlawumbe zingenziwa, esikubiza ngokuthi, isikelemkhiye. Ngamany’amazwi, yisihluthulelo esithe ukwenziwa ngeziphusho, sisebenze kuwo, e—esisonta ingidi ngandlela thize futhi cishe impela singavula noma yimuphi umnyango, sibizwa



ngokuthi “isikelemkhiye.” Wuhlaka lwesikhehle sezihluthulelo eziningi, futhi ungavulwa ngaleyondlela, ngezindlu zethu noma ngisho nasezimotweni zethu, singaphinde sisikwe. Bese kuthi-ke kukhona . . .

<sup>36</sup> Noma yisiphi isihluthulelo singevule-mnyango size sisetshenziswe ngesandla. Sizofanele sibe nento ethize ukusebenzisa isihluthulelo. Isihluthulelo ngokwaso singezisebenzise ngokwaso. Sizofanele sibe nento ethize ukuvumelana nesihluthulelo.

<sup>37</sup> Kufana nalemayikrofoni engi—engikhuluma ngayo. Leyomayikrofoni ithule. Ngaphandle uma kukhona into ethize ukuba ikhulume ngayo, ingezikhulumele ngesingayo. Izofanele ibe nento ethize ukuba ikhulume ngayo. Ngakho, akusiyo imayikrofoni, yiphimbo noma u—umsindo (ngemuva) imayikrofoni eledlulisela e—egagasini lomoya, liye endlebeni yenu.

<sup>38</sup> Manje, kungaleyondlela ekushumayeleni iVangeli. Akusithina uqobo lwethu, njengabefundisi, asisilo iVangeli. Kodwa singabadluliseli kuphela odlulisela iPhimbo likaNkulunkulu ngokuphathela kwethu, kwabesilisa, kuya kozwayo.

<sup>39</sup> Umbono uyindlela efanayo. Angazi lutho engizolusho ebandleni ngalesisikhathi mayelana nombono. Kodwa uma uMoya oNgewele uzokhombisa, kuqala, mina umbono, khonake ngedlulisela lowombono kulowo oqondiswe kuye. Ngakho bekungesiwo owami, mina, umbono ubungesimi, mina. Kube nguNkulunkulu onikeze umbono, ngase ngisebenza njengomdluliseli, ukuveza umlayezo wombono kubantu.

<sup>40</sup> Manje, isihluthulelo yinto efanayo. Ngiyaxolisa. Isihluthulelo sifanele kuphela sibanjwe ngesandla esivula umnyango. Niyabo, kuzofanele kube yisandla. Manje, nasesihluthulelweni engizokhuluma ngaso kulobubusuku, yisandla esisodwa kuphela esingabamba lesisihluthulelo, naleso yisandla sokukholwa. Siyiyonanto kuphela enga—ngabamba lesisihluthulelo. Nezandla zibamba ezinye izihluthulelo, futhi kuthatha isandla sokukholwa ngalokho.

<sup>41</sup> Manje, sithatha njengesihluthulelo ekwazini. Manje, umuntu uzofanele, uma ezama ukunqwabela ukwazi, niyabo, manje, kunesihluthulelo kulokho. Kunendlela lomuntu azofanele ayivule nge. Uzofanele, ukuba athole amabhuku akhe nokufunda kwakhe, futhi angeke . . . akekho ongamfundisa ukufunda. Bangamfundisa, kodwa uzofanele afunde. Nendlela kuphela okungenziwa ngayo, uzofanele abambe lesosihluthulelo, ukuthi into ethize phakathi lapho esombulula noma embu- . . . yembule kuye ukwazi akufunayo.

<sup>42</sup> Futhi kunabantu njengoba bebengazama ukudlala upiyano, futhi ba . . . noma umnyuziki. Abazi nje ukuthi

bakwenza kanjani, kodwa bebengaya lapho futhi uthisha ubengahle athathe isifundo emva kwesifundo, futhi bebengeke neze balufunda. Bangeke nje babamba lesosihluthulelo kuleyomfihlakalo, ukuthi isigqi nemisindo yokushuna nokunye nokunye kukhala kanjani. Kuthatha isihluthulelo.

<sup>43</sup> Nesayense yezibalo, kunesihluthulelo esayenseni yesibalo, ozofanele nje uthole ukulenga kwayo. Ngiwabonile amadoda abethatha izinhla ezine zezibalo, bese ebeka iminwe yawo, ngasinye sezibalo zawo ohlwini lwezibalo, futhi nje ehle ngqo *kanjalo* mhlawumbe izibalo ezinhlanu noma eziyisithupha ukujula, bese ebeka impendulo phansi ekugcineni. Ebala izinhla ezine ngesikhathi esisodwa, nomaphi kusukela kwesokuqala kuya kwesesishiyagalolunye. Awu, ngesikhathi esil'khuni ngibala uhla olulodwa, ngaphandle uma ngineminwe eyenele nezinzwane ukubala, uku—ukuthola uhla olulodwa lubalwe lwakhishwa. Angizange nje ngikwazi ukuthola lesosihluthulelo. Kodwa, niyabo, abanye babo unalesosihluthulelo nje kuso, bayazi ukuthi kwenziwa kanjani.

<sup>44</sup> Futhi kunesihluthulelo ekwazini, umuntu emva kokwazi. Kunesihluthulelo kwisayense, ucwaningo oluningi lwesayense. Manje, kukhona, leso yisihluthulelo esikhulu. Abantu bafuna lesosihluthulelo.

<sup>45</sup> Njengalapha esikhathini esithize esedlule bathola isithako esincu i atomu, futhi bazi ukuthi kwakukhona ama atomu, kwase kuthi-ke ama atomu abumba imisuka yezinto amamolekuli nokunye nokunye. Manje, bafanele bahlolisise, omunye wayekholwa ukuthi uma leyo atomu ibambe yahlanganisa yonke into ndawonye, uma i atomu ingaguqulwa, lokho bekungathatha lokho okulibamba futhi kulephule kulihlakaze. Isizathu, yonk'into ibanjwa imiswe yi atomu, siyakwazi lokho. Manje, lesosigxobo sibanjwe ama atomu. Nibanjwe nahlanganiswa ama atomu. Utshani, izihlahla, yonke into ibanjwe yahlanganiswa ama atomu. Awu, uma leyo atomu, ijika yonke ngendlela eyodwa, uma ingephulwa futhi ibuyiselwe emuva, khona-ke ibingabhuhisa. Futhi, manje, ososayense abakhulu bakholwa ukuthi lokho kungenziwa, futhi basebenza futhi basebenza, futhi bahlala ihora nehora, futhi iviki neviki, unyaka nonyaka, kwaze kwathi ekugcineni bakunqoba.

<sup>46</sup> Kwaku, ngiyakholwa, nguThomas Edison, ekukhanyiseni, ukuthi bathi umuntu wayenokwazi ukuthi wayengenza ukukhanya kukagesi. Ungumsunguli weglobhu yokukhanyisa. Futhi wayengayi ngisho nasembhedeni ebusuku. Wayephatha isemishi ngesandla sakhe futhi adle ukudla kwakhe, futhi ahlale lapho futhi adwebe futhi asebenze. Ndawondawo emuva le kwingemuva lomqondo wakhe, into ethize yamtshela ukuthi wayengakwenza. Kuyini na? Yisihluthulelo esingavula nge indlela.

47 Kungesiyo iminyaka eminingi edlule, kwakuno—nomuntu owayekholwa ukuthi wayenethalente loku bhala imifanekisomdwebo. Wayekholwa ukuthi wayephethe isihluthulelo ngesandla sakhe. Futhi wayefuna . . . waya . . . Wayakhe eKansas. Waya kumhleli wephepha elikhulu eDolobheni iKansas, futhi wafaka eminye yemibhalo yakhe. Nomhleli wathi, “Mnunzane, awunakho nje. Wena, asikho isizathu sokuzama, wena, ungeke wakwenza.” Kodwa lokho akumenelisanga. Wayazi ukuthi wayenakho. Futhi wabuyela emuva futhi waphinda futhi, ezama, kodwa yena (umhleli) wayemenqaba. Ekugcineni, waya kwezinye izindawo, futhi bamenqaba, bethi, “Mnumnzane, awunakho nje. Ungeke wakwenza.” Kodwa nokho wayekholwa ukuthi wayengakwenza. Futhi kungaleyondlela, unento ethize esandleni sakhe! Ekugcineni, wathola umsebenzi wokubhala omunye umbhalwana wo, ngiyakholwa, wobuhleli noma into ethize enzela ibandla, uhlobo oluthize lomfanekiso-mdwebo omncane enzela ibandla. Futhi waziqashela igaraji elincane elalihlushwa ibuzi-noma amagundwane, lapho amagundwane laligijima yonke indawo nayo yonk’into, emashidini akhe, wayeseqala ukuqaphela isici segundwane elithize elincane. Yazalwa lapho-ke indaba kaGundwane uMickey. Manje sekunguWalt Disney usozigidigidi. Ngani na? Wayenento ethize esandleni sakhe, futhi wayazi ukuthi wayeyiphethe, wayazi ukuthi wayengakwenza. Futhi yingaleyondlela konke ukuzuza ngempumelelo okukhulu okwenziwa ngayo. Lapho abesilisa nabesifazane benento ethize esandleni sabo, ukuthi bayazi ukuthi bangakwenza.

48 Ngenkathi uvendle lugadla esizweni. Njengokuthi, sonke siyayalwa manje ukuba sihambe sithole lomgomo, ukuwugxiviza. Ngenkathi uvendle lugadla . . . Izolo bengilalele udokotela njengoba bengishayela emgwaqeni, omunye udokotela waseLouisville. Uthe, “Eminyakeni embalwa edlule, ngenkathi ubhubhane olukhulu lushaya iLouisville,” wathi, “ukuba amadoda abengama lapho engama khona, futhi ngabona izinsiza-kuphefumula ezingamashumi amahlanunesikhombisa ngesikhathi esisodwa, nabesilisa, abesifazane, abafana namantombazane, bekhubazwe yisifo esibizwa ngo ‘vendle,’ futhi kwakungekho lutho olwalungenziwa ngakho.” Wathi, “Angifuni neze ukubona into enjengaleyo futhi.”

49 Kodwa isayense yacabanga, “Uma kukhona ububi obunjengovendle, ikhona impela into ethize yokuphikisana nalo.” Balwa, bama ezitradini namabhuzu, lawomadoda omlilo, bakhhipha izigqoko, futhi banqiba, bazulazula, benze yonk’into, bezama ukuthola isihluthulelo sokuvula umnyango enkululekweni. Futhi, ekugcineni, oyedwa abanumzane abahloniphekile abangamaKristu ogama linguSalk wawuthola umgomo. Ngani na? Kwakukhona ububi obusengozini, kwakukhona umbulali engozini; kwakunesihluthulelo

ndawondawo esasingavula inkululeko futhi yomuntu, nomgono kaSalk wawuyiselapho esikhulu. O, okungenziwa yisihluthulelo! Umgomo wavezwa, futhi manje uqeda uvendle ngalomgomo, ngenxa yokuthi kwaku “ngakhathalisi neze futhi kungadeleki neze,” lesosihluthulelo sasilele ndawondawo. Kwakunento ethize eyayingajovela ukugoma kuyo, futhi babezimisele ukuyithola.

<sup>50</sup> Futhi uma kukhona into embi njengovendle, uklilo, upokisi, imfiva ephuzi, isifo sokubambeka nko kwemisipha, umhlathingqi, nokunye nokunye, isayense...lobububi obuningi, ikwazile ukulwa, imini nobusuku, baze bawuthola umjovo oyigomelayo, ngoba imbi, ingumbulali, sikhona kangakananike isihluthulelo ensindisweni yomuntu osetilongweni lesono na? Kunesihluthulelo kulowomnyango, ukukhulula abantu kuso.

<sup>51</sup> Isihluthulelo, ngokweywayelekile, uma siphendula ingidi, futhi, uma uthola isihluthulelo, sifanele sibe kwelinye igugu, into ethize enosizo, kungenjalo ubungeke ngisho uyikhiye ngqi. Uma singasizi ukukhiya ngqi, uvele uyidedele nje. Kodwa uma kufanele ukuba uyikhiye ngqi! Ngakho isihluthulelo ngokweywayelekile singu—ngukhiye entweni ethize, noma indlela yokungena entweni ethize enosizo. Isihluthulelo, singesalokho-ke, manje, siyovula into ethize enosizo.

<sup>52</sup> Manje sifunda kuJohane oNgcwele, isahluko 10, uJesu wathi, “Mina nginguMnyango uqobo esibayeni sezimvu. Mina nginguMnyango uqobo,” hhayi umnyango, “uMnyango uqobo, uMnyango kuphela. Mina ngiyiNdlela, iNdlela kuphela, iQiniso, nokuPhila, futhi akekho ongeza kuBaba ngaphandle kwaMi. Mina nginguMnyango uqobo esibayeni sezimvu nawo wonke oza phambi kwaMi yizitha, amasela nabaphangi.” UnguMnyango uqobo esibayeni sezimvu. UnguMnyango uqobo ensindisweni.

<sup>53</sup> “Alikho elinye igama elinikiwe phansi kweZulu enifanele nisindiswe ngalo, kuphela ngeGama likaJesu Kristu.” Akukho-bandla, akukho-hlelo, akukho-sivumokholo, akukho-zimfundiso zanoma yini; kuphela ngeGama likaJesu. Leso yisi—leso yisiHluthulelo. Akumangalisi uPetru wakwazi ukusebenzisa esinye sazo ngoSuku lwePhentekoste! Babefuna ukwazi ukuthi kungenwa kanjani kulowoMnyango. Wasebenzisa isiHluthulelo. Futhi sinye kuphela isiHluthulelo, ngoba munye nje uMnyango. “Mina nginguMnyango uqobo.” NoPetru wayenesiHluthulelo kuWo. Wayesethi, “Phendukani, yilowo nalowo, abhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwesono senu, khona niyakwemukeliswa amagugu kaNkulunkulu.” YisiHluthulelo eMnyango uqobo, noJesu unguMnyango uqobo.

Munye kuphela uMnyango ekuphilisweni, noJesu uyilowoMnyango.

<sup>54</sup> Munye kuphela uMnyango ekuthuleni. Ya. “Ukuthula kwaMi Nginipha khona.” UnguMnyango owodwa kuphela ekuthuleni kwa ngoqobo. Ungahle ucabange ukuthi unokuthula. Ungahle unqwabele imali eyenele ukuthenga ikhaya lakho, unahle unqwabele imali eyenele ukuthengela abantwana bakho izingubo zokugqoka, ube nokudla ozokudla, kodwa unahle ukuba unqwabele ukuthandwa ngabantu okwenele ukuba uthandekhe phakathi kwabantu. Kodwa uma umonyula izicathulo zakho ebusuku futhi ulungele ukulala phansi, iYodwa kuphela Into engakunika ukuthula. Leyo ingukuthi, uma wazi ukuthi ubufa ngalobobusuku, kunye kuphela ukuThula, futhi, lokho ngukuthi, uJesu ungukuThula. UngukuThula kwethu.

<sup>55</sup> UngukuPhiliswa kwethu. “NgiyiNkosi uNkulunkulu wenu ophilisa zonke ezezifo zenu.”

<sup>56</sup> UnguMnyango uqobo kulo iZulu. Futhi awukho omunye umnyango noma ayikho enye indlela kodwa ngoJesu Kristu. UnguMnyango uqobo kulo iZulu.

<sup>57</sup> Futhi manje uJesu unguMnyango uqobo kuzo zonke lezizinto, nokukholwa kuyisihluthulelo esivula uMnyango uqobo. Manje, uma uJesu enguMnyango uqobo kuzo zonke lezizithembiso zikaNkulunkulu, ukukholwa emsebenzini waKhe osuqediwe kuvula yonke iminyango kuwo onke amagugu lapho angaphakathi eMbusweni kaNkulunkulu. Niyakubona na? Isihluthulelo si... Ukukholwa kuyisihluthulelo esivula zonke izithembiso Azenzayo. Isihluthulelo sokukholwa senza lokho, ukukholwa emsebenzini waKhe osuqediwe. Yilezizihluthulelo esikhuluma ngazo.

<sup>58</sup> Manje kumaHeberu, isahluko 11, nginohide olukhulu lwazo ezibhalwe phansi lapha, zalamaqhawe okukholwa. Kwakuyisihluthulelo, e—eMnyango uqobo, esavimba umlomo wezingonyama. Kwakuyisihluthulelo, ukukholwa, okwavula amatilongo. Kwakungukukholwa, isihluthulelo sokukholwa, esacima amandla omlilo, baphunyuka osikweni lwenkamba, baletha abafileyo ekuphileni futhi. Kwakungukukholwa, isihluthulelo sokukholwa kuNkulunkulu ophilayo. Lesosandla, lowo wesilisa, lowo wesifazane, ongathatha lesosihluthulelo sokukholwa, bangavula zonke izithembiso uNkulunkulu azenza. Kodwa uma ungenaso lesosihluthulelo, uhamb'unxiba nje, awusoze wawuvula. Uyoshayisa kuwo, ngoba lesisihluthulelo... .

<sup>59</sup> Noma yisiphi isihluthulelo esenziwe ngokuyikho sineziphuso kwingaphakathi lengidi, futhi kuthatha isimo esithize, ukubumbeka okuthize kwalezozihluthulelo ukuphendula lezoziphuso. Futhi isiphusho esisodwa nje esincane esiphumile endleleni, siyoyona yonke into nya.

<sup>60</sup> Ngakho-ke, ngikholelwa eVangelini eligcwele, onke amaZwi kaNkulunkulu, adedela amandla kaNkulunkulu, aphenandlela

izibusiso zaKhe kubantu. Yisihluthulelo eMnyango uqobo, esiWuvulayo. O, lawomaghawe amakhulu, labobaprofethi namadoda amakhulu eBhayibheli, ayenalesosihluthulelo! Yingalesosizathu ayekwazi ukuvimba umlomo wezingonyama, acime amandla omlilo, aphunyuke osikweni lwenkamba, abuye aphilise abafileyo futhi, futhi enza zonke izinhlobo zezimangaliso, yingoba abamba lesosihluthulelo futhi ayazi ukuthi sasebenza, ngoba sasiyisihluthulelo esizalwa ngumBhalo.

<sup>61</sup> Manje, uma ng'hambe nginxiba nesihluthulelo sesivumokholo, angazi ukuthi sizokwenzani. Uma bethi "ibandla lami likhuluma njengalokhu," angazi ngalokho.

<sup>62</sup> Kodwa uma iBhayibheli likufundisa, futhi ngiphethe isihluthulelo sokukholwa ngesandla sami, noma enhliziyweni yami, elithi "lelo yiZwi likaNkulunkulu," eliyocima amandla omlilo, liyovula ukuphiliswa kwabagulayo, liyovula insindiso kwabalahlekileyo. Ngifanele ngifike eMnyango uqobo, yonk'into iseGameni laKhe. "Konke enikwenzayo noma kungezwi noma kungomsebenzi, kwenzeni konke eGameni laKhe." Nazi ukuthi isihluthulelo eninaso singukukholwa, ngoba yisihluthulelo esenziwe ngokomBhalo. Manje, uma kuyisihluthulelo sesivumokholo, isihluthulelo sehlelo, angazi ukuthi sizokwenzani. Kodwa uma kuyisihluthulelo sangokomBhalo, sizovula, ngoba uNkulunkulu washo njalo. Manje, o, akumangalisi babekwazi ukuvimba amandla omlilo, nokunye nokunye, babenesihluthulelo.

<sup>63</sup> Ukunqekuza kokuqala kukaNkulunkulu komunye walabobaprofethi, akukho okwakungabavimba. Wayengadingi ukuba enze njengoba Enza kimi ngesinye isikhathi, elokhu ekugqonqa ekuphindaphinda, futhi mhlampe nina (ngiyethemba aninjalo), kodwa elokhu engitshela, "Hamba wenze lokhu," futhi-ke uyohamb'ukhubeka, "Bese-ke uhamba wenze lokhu," bese "Buyela emuva ukwenze futhi, awukwenzanga kahle." Ukunqekuza okukodwa nje okuncane! Nje, babevele nje bawuzwe uMoya ubatshela, "Yinto yokwenziwa," futhi akukho lutho oluzobavimba. Mfowethu, ba—ba—bavimba umlomo wezingonyama, baphepha osikweni lwenkamba, bacima umlilo, benze yonk'into. Ukunqekuza okuncane nje okuvela kuNkulunkulu, ngoba babephethe isihluthulelo ngesandla sabo, lokho kukholwa okukhulu! Benzele uNkulunkulu izinto ngoba ayikho into ezobavimba. O, kukhazimula kangaka pho!

<sup>64</sup> Njengensizwa ngesinye isikhathi yeza yenyukela kumzalwane omdala owayeyindoda endala emesabayo uNkulunkulu, umprofethi omdala kaNkulunkulu. Futhi yamuzwa lowomuntu efakaza njalonjalo, njalonjalo ekhuluma ngokulunga kukaNkulunkulu, nokuthi uNkulunkulu wayekanjani, nokuthi uKristu wayeyini, futhi nje eqhubeka, ekhuluma. Ekugcineni, lensizwa yayizogcotshelwa enkonzweni,

ngakho yeza yenyukela kulesisazi esithize esidala, yayisithi kuso, “Mnumzane, ngifuna ukukubuzza umbuzo.”

Sathi, “Qhubeka ubuze, nsizwa.”

<sup>65</sup> Yathi, “Ngabe uKristu ngokwangempela usho lukhulu kuwe njengoba uthi Kuyasho na?”

<sup>66</sup> Sathi, “Usho lukhulu kimi kunalokho ebengingake ngibe nakho ukuphefumula ukuba ngikhulume!” Nakho lapho okhona. Kwakuyini na? Sasithole isihluthulelo.

<sup>67</sup> Leyonsizwa yathi, phezu kwalokho, “Uma uzisho wena lezizinto, futhi uyasho kimi ukuthi ziyizo nje ngempela njengawe, ngakho-ke ngifuna ukwazi lowoJesu ofanayo, ebumpeleni obufanayo.” Kwakuyini na? Yayazi ukuthi indoda endala yayinokubamba isihluthulelo, ukuthi yayikwazi ukuvula futhi ikwazi ukukhiya ngqi.

<sup>68</sup> Niyazi, isihluthulelo esikhiyayo, siyavula, futhi. Niyabo? Ungakhulula noma ubophe. Kunjalo. Isihluthulelo esifanayo esikhiyayo, siyavula. Isihluthulelo esivulayo, singakhiya. Futhi lokho kunjalo impela, niyabo, ngoba sisebenza ndlela zombili. Kudabukisa kanjani ukuthi ibandla selokhu lalahlekelwa ngumbono walo walokho! Into edabukisa kanje pho okwakuyiyo ngenkathi ibandla lizithengisela ezivumwenikholo, njengoba senzile namhlanje, futhi manje sibizela ukuhlangana.

<sup>69</sup> Sibonile lapho ukubusa okukhulu kweRoma ezindabeni ezingwele nabo bazohlangana manje, bazoshintsha ezinye izinhlelo. Ngangicabanga ukuthi abashintshanga; kodwa bazoshintsha, noma kanjani, banike umpristi ngamunye amandla kaphapha, futhi—futhi noma ngabe ukuphi, nokunye nokunye. Kudabukisa kanjani, ukuthi ibandla laze lazithengisela ezimfundisweni ezingaphikiswa esikhundleni seZwi. Niyabo? Yilapho beshiye khona isihluthulelo, khona lapho. Yingalesosizathu izimangaliso ezinkulu nezibonakaliso zingenziwa phakathi kwabantu namhlanje, ezazivame ukuba khona, balahle isihluthulelo! Ya, bayawazi uMnyango uqobo, bayazi uMnyango uqobo ulapho, kodwa into elandelayo yisihluthulelo sokuvula uMnyango uqobo. Amagugu lingemuva koMnyango uqobo. Akhiyelwe ngqi, ukuba angabonakali, kongakholwayo. Kodwa ikholwa, elinokukholwa futhi elingathatha isihluthulelo sokukholwa, lingavula lemiNyango. Yebo, mnumzane.

<sup>70</sup> Ngesinye isikhathi lapha eminyakeni embalwa edlule, kwakunomfowethu oyisithunywa senkolo, futhi wazizwela ukuthi wayenobizo lokuya eAfrika. Wayengumfo osemncane; inkosikazi nabantwana ababili, amahle kakhulu, amantombazane asemncane, cishe eneminyaka eyisikhombisa noma eyisishiyagalombili ubudala, ngayinye. Nalomfo osemncane wayengakwazi ukusuka kukho. Wayengu—ngumfundisi, wayenebandla elihle ezweni. Kodwa

wayengakwazi nje ukusuka kulolobizo, u “fanele aye eAfrika.” Futhi wakhuleka, imini nobusuku. Wayengafuni ukuhamba. NoNkulunkulu waqhubeka nokukhuluma kuye, “Ufanele uhambe!” Futhi ekugcineni ufika endaweni kwaze kwathi yena, elamanqamu, lapho, u—ufanele ahambe!

<sup>71</sup> Ngakho waya ebhodini lemishini yebandla lakhe, wayesethi, “UNkulunkulu ungibizele emasimini ezimishini emuva le emenweni yase—seRodeshiya.” Futhi kulomeno uhlaselwe ngumalaleveva, nemfiva nangalololanga elishisayo, unobhubhane nochoko, nazo zonke izinhlobo zezifo emuva kulomeno, kube lapho ayezokwenza khona, athathe yonke impilo yakhe. Wathengisa ikhaya lakhe nakho konke ayenakho. Ngakho ibhodi lemishini lalifuna ukumvivinya, base bethi, “Usuqinisekile manje na?”

Wathi, “Ngiqinisekile.”

<sup>72</sup> Bathi kuye, “Mnumzane, ukucabangile ngalendlela, ukuthi unamantombazanyana amabili amahle, futhi une—nenkosikazi esencane ethandekayo, futhi uma nje u... Awuweli ngani nje bese ubona ukuthi kunjani bese-ke ubuya na?”

<sup>73</sup> Wathi, “Qhabo, iNkosi yangitshela. O, kuyikho ngempela!” Wathi, “iNkosi yangibiza. Futhi a—angifuni ukushiya ikhaya lami, angifuni ukushiya ibandla lami nabantu bami, kodwa iNkosi yangibizela emuva lapho kulowomeno.”

<sup>74</sup> Wayesethi, “Mnumzane, bewazi yini ukuthi amantombazanyana akho angangenwa yimfiva ephuzi noma imfiva yamanzamnyama, futhi afe, ngobusuku obubodwa na?” Futhi wabhekisela kubantu abehlukene ababelahlekelwe ngabantwana babo, abafo abancane, ukubabuyisela phakathi lapho, ezifweni ababengenamjovo wokuzigomela. Wayesethi, “Cabanga ngochoko, ngenkosikazi yakho enhle namantombazanyana akho amabili enochoko, nalelolanga elishisayo nezinto ozongenisansa nazo.” Wathi, “Awesabi yini, nengozi yokuthatha abantwana bakho nenkosikazi yakho ubafake endaweni enje na?”

<sup>75</sup> Nesithunywa senkolo sama lapho, umfo osemncane, nezinyembezi ziqala ukwehlela ezihlathini zakhe, wajika, wathi, “Bazalwane bami! Umbono wami wobizo lukaNkulunkulu,” wathi, “uma uNkulunkulu engibizele eAfrika, abantwana bami nomndeni uphephe kakhulu eAfrika kunanoma yiyiphi enye indawo ezweni.” Amen. Kwakuyini na? Wayenesihluthulelo obizweni lwakhe, wayenokukholwa kulokho ayekhuluma ngakho. O, ngacabanga, ukuphawula kobuqhawe okunje pho! Ngenkathi ngiqala ukuzwa lokho, inhliziyo yami yagxuma. Niyabo, “Uma uNkulunkulu engibizele eAfrika, abantwana bami ochokweni nasobhubhaneni nayo yonke enye into, baphephe kakhulu lapho kunanoma yiyiphi enye indawo ebusweni bomhlaba.” Wayenesihluthulelo. Kuthatha lokho-ke.



<sup>76</sup> Uma unesihluthulelo, akukho-kwesaba, akukho-kungabaza, akukho-mbuzo. Awudingi kubuza-muntu omunye ngakho, wazi impela. Unaso ezandleni zakho, uyazi ukuthi ufanele wenzeni. Amen. Uyazi ukuthi yini ezuziweyo, uyazi ukuthi umnyango uqobo uzovuleka. Uzihlolile iziphusho futhi uyazi ukuthi kuyinto eyiyi ngokuqinile, umnyango uzovuleka undize uma uphosa isihluthulelo kuwo.

<sup>77</sup> O, ukuba ibandla kuphela belinezihluthulelo! Ukuba ibandla kuphela belinalesosihluthulelo sokukholwa, besingavula noma yimuphi umnyango, noma yikuphi ukugula, noma yiluphi ubhubhane, noma yiluphi udaba olukhona. Besingavivulela ukuba kuphela besingaba nalesisihluthulelo. Lendoda yayinesihluthulelo obizweni lwayo.

<sup>78</sup> Uma nizobuxolela ubufakazi obuqondene nami. Ngiyakhumbula cishe kweyishumi nanhlanu, iminyaka eyishumi nesikhombisa edlule manje, mayelana, ngenkathi iNkosi isho kimi ezansi lapho emfuleni, ngenkathi Yehla ikuleyoNsika yoMlilo esithombe saYo niyasibona, futhi Yakhuluma kimi futhi Yathi, “Uzothatha loMlayezo uwuyise emhlabeni jikelele.”

Futhi ngiyakhumbula esiGayweni sakwaGreen ngenkathi Ikhuluma kimi.

<sup>79</sup> Futhi ngahamba futhi ngatshela umelusi, futhi wangitshela, wathi, “Billy, udleni ngalobobusuku na? Ube nephupho elesabisayo.” Wathi, “Qhubeka ubuyeke emsebenzini wakho. Usebenza eNkampanini yezeMisebenzi yoMphakathi, unomsebenzi omuhle, qhubeka ubuyeke emuva bese unakekela ibhizinisi lakho—lakho, ndodana.” Wathi, “Ube nephupho elesabisayo. Udla into ethize.” Lokho akungifiphazanga nakancu!

<sup>80</sup> Ngenkathi ngiqala ukuphumela izinkonzo zokuphilisa, abanengi benu lapha bayawukhumbula uMlayezo wami ngalokho kusa, *NjengoDavide Waya KoHlangabezana noGoliyati*, ngashumayela ngawo.

<sup>81</sup> Futhi bangitshela, wathi, “Osukwini lwesayense yesimanje, lapho sinazo zonke izinhlobo zocwaningo lwezokwelapha, lapho sinodokotela abedlula bonke, lapho ibandla selakukhohlwa kudala ukuphilisa kukaNkulunkulu nezinto kweminingi, iminyaka eminingi edlule, uya kanjani phambi kwesiqhwaga esikhulu esinjalo na? Uzohamba kanjani uphumele ebusweni bamaMethodisti, amaBaptisti, iPresbyterian, nokunye nokunye, futhi ngisho namaPhentekoste, eselakukhohlwa kudala, futhi ahamba ayongena ezivumwenikhulo zawo na? Uzobhekana kanjani, kungekho-hlelo noma lutho olunye ukukweseka na? Uzokwenzenjani, Bill na?” Ngandlela thize, enye, akungifiphazanga nakancu, ngokuba ngangiphethe ngesandla sami isihluthulelo! Ngathi...Bathi, “Akukho-

muntu ozokukholwa. Awuyikwazi ukukwenza. Akukho-muntu ozokukholwa.”

<sup>82</sup> Ngathi, “Anginandaba. Yinye into eqinisekile; uNkulunkulu wangibiza, futhi ngifanele ngihambe ngoba uNkulunkulu wangibiza.” Ngabamba isihluthulelo. Wayengibizile, Wayengibonisile, Wayengitshelile, futhi ngabubona uBukhona baKhe ngenkathi Engithuma, nesihluthulelo sasilapho!

<sup>83</sup> Umelusi wathi, “Nemfundo yebanga lesihlanu, futhi uzoshumayela futhi ukhuleke phambi kwamakhosi namakhosi amakhulu!”

Ngathi, “Lokho kuhambisana neZwi laKhe!”

<sup>84</sup> Cishe ngalesisikhathi ngonyaka odlule, noma iviki noma amabili ngaphambili, ngenkathi ngangifike ebandleni lapha futhi nganitshela ukuthi iNkosi uNkulunkulu yayinginike umbono wokuya...ngithatha uhambo lokuyozingela, nesi—silwane esithize engangizosithola, esasizoba nezimpondo ezingama intshi angamashumi amane-nambili kuso. Futhi emgwaqeni sengibuya ngivela ekutholeni lesisilwane (lapho esasizobe silele khona, isimo esasizoba kuso), emgwaqeni sengibuya ngangizobulala ibhere elimpunga-sasiliva ezihlokweni. Futhi ngaya kulesisigaba esithize, futhi ngakhuluma endodeni, futhi yathi, “Angazi silwane esibukeka sifana naleso. Futhi mayelana nebhere elisampunga, angikaze ngilibone elilodwa.”

Ngathi, “Kodwa ndawo ndawo lizoba lapha.”

<sup>85</sup> Ngakho wathi, “Asiyi ngisho nokuyongena ezweni lamabhere. Senyukela izimvu, phezulu le ngaphezu kwendawo elingene engamili mithi.” Awu, ngahamba naye.

<sup>86</sup> Futhi ngosuku lwesibili phandle, kuyo impela indawana, khona impela lapho iNkosi yasho khona, nakho kulele isilwane. Ngakho ngenkathi ngihamba futhi ngathola isilwane, futhi ngenkathi sisathatha isikhumba nezimpondo okunye nokunye, sikususa, wathi, “Ngifuna ukukubuza into ethize. Wangitshela, ezinsukwini ezintathu ezeddle ngenkathi sisuka e—ekhempini, ukuthi emva kokuba usudubule lesisilwane esithize, ukuthi emgwaqeni sengibuya wawu ‘zobulala ibhere elimpunga-sasiliva ezihlokweni.’”

Ngathi, “Lowo ngu ISHO KANJE INKOSI!”

<sup>87</sup> Wathi, “Angingabazi,” wathi, “ngoba umfowethu wayengonesithuthwane, futhi wawungakaze umbone empilweni yakho, ngenkathi uphezulu lapha ngesinye isikhathi, futhi wangitshela ukuthi lowomfana wayezophiliswa ngenkathi sengenze into ethize. Futhi waphiliswa.” Wathi, “Manje, kodwa, Mfowethu Branham, ngifuna ukukubuza,” wathi, “ngingabona yonke indlela ezansi leyontaba kuya lapho okukhona khona indawo eyileveli engamili mithi, lawomahashi amile. Futhi

akukho lutho lapho. Akukho nasilongotshana sotshani, akukho-dwala, akukho lutho.” Izithonjana eziyivukusi zezinyamazane amareyindiye, okuthi akube ama intshi amabili ukuphakama, phezulu phezu kwezindawo eziyileveli ezingamili mithi, imayela noma ngaphezulu phezu kwendawo eyileveli engamili mithi. Wathi, “Lizoba kuphi ibhere na?”

<sup>88</sup> Ngathi, “UNkulunkulu unguJehova-jire. Uma Engitshele ukuthi kuyobakhona ibhere lapho, liyobakhona lapho.”

<sup>89</sup> Ezansi entabeni, cishe ngaso sonke isikhathi sithola uhhafu wemayela noma kanjalo, lokhu sisondele, wathi, “Mfowethu Branham, sekuyisikhathi sokuba lelobhere libonakale.”

Ngathi, “Ungakhathazeki, lizoba lapha.”

<sup>90</sup> Futhi ngenkathi sesicishe impela sibe phakathi cishe kwamayadi angamakhulu amahlanu alapho amahashi lalikhona, sadingeka siphumule futhi nezimpondo ezisindayo nezinto emhlane wethu. Wabuye waqalaza futhi, futhi ngabubona ubuso bakhe lapho engibuka, sengathi phansi enhliziyweni yakhe wayemangala. Niyabo, wayethembe ukuthi lalizoba khona, kodwa wayengenaso isihluthulelo.

<sup>91</sup> Kodwa ngandlela thize, ngomusa kaNkulunkulu, Akakaze angehlulekise. Ngenkathi Engitshela ukuthi kuyobakhona elinesihloko esisasiliva lapho, nganginesihluthulelo. Angikungabazanga nokukodwa okuncu, kungekho nokuncu. Ngaphendukela kuye, ngase ngithi, “Bud, lizoba lapho.” Futhi kwathi nje ngingaphenduka, nalo ibhere lalilapho [Akuqoshwanga eteypini—Umhl.] limi ngqo ngaphezu kwethu, cishe uhhafu wemayela.

<sup>92</sup> Washo wafaka izibuko, wathi, “Billy, ngisize, ngelikhulu elinesihloko esisasiliva!”

<sup>93</sup> Niyabo, isihluthulelo, umbono, iZwi leNkosi, akukho lutho okungaLiguqula noma kuLivimbe. Okudingwa yibandla kulobubusuku akusiyo imfundo. Okudingwa yibandla kulobubusuku akusiso isivumokholo. Okudingwa yibandla kulobubusuku yisihluthulelo emiBhalweni, uMnyango uqobo. Okungukuthi, uKristu unguMnyango uqobo, futhi UyiZwi. Ukukholwa eZwini likaNkulunkulu ophilayo kuvula yonke iminyango.

Nkulunkulu, siphe isihluthulelo. Siphe isihluthulelo.

<sup>94</sup> AmaHeberu, isahluko 12, kuthi, “Lokhu sinefu elikhulu kangaka lawofakazi elisihaqile, masilahle konke okusindayo, nokungakholwa okuthandela kangaka kithi.” Kuthi “isono,” okungukuthi, *isono* ngu “kungakholwa.” Niyabo? Isono sinye kuphela, lesu ngukungakholwa.

<sup>95</sup> *Nesono* sichaza “ukugeja umaka.” Njengoba udubula, ugeja umaka, kungcono ulungise isibhamu sakho, uyabo, ngoba

kukhona okungalungile. Ugeje umaka. Uyabo, buya uphinde uzame. Uyabo? Kuchaza ukujika, ugeje umaka. Ngenkathi ufuna ukuba ngumKristu, futhi uhamba uyojoyina ibandla, ugeje umaka. Ngenkathi ufuna ukuba ngumKristu, futhi ufafazwe egameni lika “Yise, iNdodana, uMoya oNgcwele,” ugeje umaka. Kungcono ubuye. Awuzukuba kokunenjwayo. Uzohlakaza, impela njengezwe nje. Yinye kuphela Into engakubamba emgqeni ophelele, lowo ngumBhalo, iBhayibheli, iZwi. Ngokuba, kodlula kokubili amazulu nomhlaba, kodwa iZwi likaNkulunkulu alisoze ledlula.

<sup>96</sup> Ngakho, bamba isihluthulelo, ukukholwa eZwini! Futhi konke nokuncu kokukholwa okukholwayo, futhi ungangabazi nechashaza elilodwa, ungavula yonke iminyango oma phakathi kwakho nesibusiso uNkulunkulu anaso sakho. Kwangathi uNkulunkulu angasisiza ukuba sibe nezihluthulelo, ngumkhuleko wami. Asikhothamise amakhanda ethu manje senzele izwi lomkhuleko.

<sup>97</sup> Baba wethu waseZulwini, siyaKubonga kulobubusuku ukuthi Usiphe isihluthulelo ukuba sivule kithi insindiso. Ngi—ngiyaKubonga ngalokho, Nkosi, ukuthi sisindisiwe, nangesihluthulelo esikwazile ukusisebenzisa kuze kube manje. Kodwa, Nkulunkulu, siphe ukukholwa, ukuthi onke alamaZwi alotshwe eNcwadini yaKho yiziphusho ezincane, nalesisiHluthulelo esibizwa ngoJesu...loMnyango, ngiqonde ukusho njalo, obizwa ngoJesu; nesihluthulelo, esibizwa ngokukholwa, sithinta lonke iZwi, siyawuvula. Sehlisa lesosiphusho esincane futhi singangena kulesosibusiso. Baba waseZulwini, siphe izihluthulelo, ukuze sikwazi ukuba nokukholwa ezithembisweni zikaNkulunkulu, ukuze ukukholwa kwethu kungehluleki, ukuze sikwazi ukuba yinkonzo kuWe nakulabo esizihlanganisa nabo.

<sup>98</sup> Thethelela zonke izono zokungakholwa kwethu, Nkosi, futhi sizise ukuba sibe ngabaKho. Siyeza manje etafuleni lesidlo, futhi ngiyakhuleka, Baba waseZulwini, ukuthi Uzosithethelela kuzo zonke iziphambeko zethu, ukuba sikwazi ukungena entokozweni yenhlanganyelo ukuzungeza itafula likaNkulunkulu. Sikucela eGameni likaJesu. Amen.

<sup>99</sup> Mfowethu, dade, uma unesihluthulelo kuwo uMbuso, isihluthulelo eMnyango uqobo, isihluthulelo sensindiso, uNkulunkulu anisize ukuba nivule iminyango futhi nivumele uJesu angene. NiMvumele aninike izinto enizifisa kakhulu—kakhulu.

<sup>100</sup> Manje, umzuzwana nje ngaphambi kokuba siqale ukufunda ngesidlo, ngifuna ukusho into ngoba isesidlweni. Futhi uma siza kuleli altare, yinye kuphela indlela yokuza, leyo ingukuthi, uma siphethe isihluthulelo sokukholwa ngezandla zethu, lokho kusivumela sazi ukuthi izono zethu zithethelelwe. Futhi uma

singenaso lesosihluthulelo ukuvula lowoMnyango, ukuthi izono zethu zithethelelwe, asinamsebenzi etafuleni leNkosi. Ngoba, odla aphuze ngokungafanele, uzidlela aziphuzele ukulahlwa, engawehlukanisi umzimba weNkosi. Manje, lelo yiqiniso.

<sup>101</sup> Ngiqagele sonke siyazi ukuthi namhlanje wuSuku lweSidlo sikaZwelonke. Lolu wusuku onke amabandla athatha ngalo isidlo. WuSuku lweSidlo sikaZwelonke phezu kwesizwe. Futhi ngicabange ukuthi bekungafanela ukukhuluma izwi noma amabili ngesidlo ngaphambi kokuba sisithathe, ngenkathi umelusi, uma ethanda, ezobe elungiselela imiBhalo yokufundwa kwe—kwenqubo yetafula leNkosi. Manje, lesisidlo... Manje, ngizothatha nje kuphela imizuzu ethi ayibe yishumi.

<sup>102</sup> Lesidlo esilungela ukusithatha, besiyimpikiswano enkulu kunazo zonke yanoma yiyiphi imfundiso eBhayibhelini. Leyo kwakungeyabo... enye yezimpikiswano zabo zokuqala ebandleni lasekuqaleni. Futhi namhlanje iProtestane, ye Episcopalian namaMethodisti, namaningi amabandla amaProtestani, abengayemukela ngokujabula iKatolika, imfundiso yeRoma Katolika, uma bebengeqa umgombela omncane wesidlo. Kodwa bayovumelana ukuthi umpristi ufanele aganwe futhi babe ngabefundisi, ibandla eliKatolika lavumelana kulokho izikhathi eziningana ezinkomfeni zabo nemihlangano. Bayavumelana kukho. Futhi bayovumelana phezu kwemikhuleko ehlukeni, nokunye nokunye, ibandla lamaProtestane liyovumelana phezu kwakho. Namakhathekizima nokunye nokunye, ialtare elincane lapha nalaphaya, nebandla eliKatolika liyavuma ukukwenza. Kodwa uma sekufika esidlweni, lapho bawa. Noma yimuphi umuntu osewake wawufunda umlando uyakwazi lokho. Kodwa, kusobala, ngendlela yami yokucabanga, bebeyoba nenqwaba ukuba basuke kukho, ngaphambi kokuba ngi—ngikwemukele, niyabo, ngoba akukho eBhayibhelini.

<sup>103</sup> Kodwa ngifuna ukuba nisho into eyodwa ebandleni eliKatolika. Niyazi yini ukuthi ibandla eliKatolika, ekuqaleni, laliyibandla lephentekoste labapostoli na? Impela laliyilo! Kwakungukuqala kokuqala kwebandla. Futhi niyabona lapho be—lapho befike khona, balokhu beqhubeka nokususa iZwi futhi bejovela imfundiso engaphikiswa.

<sup>104</sup> Futhi uma ibandla lePentecostal belingaba khona eminye iminyaka eyikhulu, belingaqhela kakhulu eBhayibhelini kunoma ibandla eliKatolika linjalo namhlanje, endleleni elihamba ngayo manje.

<sup>105</sup> Kwathatha ibandla eliKatolika eminingana, iminyaka eyikhulu ukusuka kukho, iminyaka engamakhulu amathathu, kusukela ebandleni lasekuqaleni kuya ekuhleleni ibandla eliRoma Katolika, aliqalayo. Futhi abambile, efaka izicukuthwane ezinkulu nezinto, futhi anquma akhipha *lokhu*

futhi afaka *lokhu*, futhi akhiphe *lokhu* ayesemisa *lokho*, futhi ehlise izithixo zobuhedeni ayesemisa izithombe ezibazwe ngamatshe zamaKristu, nokunye nokunye, futhi nje exegisa kuLokho aze afika kulokho anakho manje, ibandla eliRoma Katolika.

<sup>106</sup> Nebandla lamaPhentekoste lamaProtestani kusukela e—eminyakeni engamashumi amahlanu ukuthi kade likhona, nalapho eliwe khona ukusukela lapho elaqala khona, kuyoba yisimo esibi kakhulu kunebandla eliKatolika, eminyakeni eyikhulu kusukela manje. Kunjalo. Lelo yigama elikhulu ukulisho, kodwa nje bukani lapho bewe khona. Bahambe bangena ngqo enhlanganweni, bahambe bangena ngqo ekuxegiseni ngalokhu nalokho, nayo yonke enye into. Futhi nakho lapho beya khona, niyabo, bebuyela ngqo emuva.

<sup>107</sup> Kodwa, *isidlo*, sibizwa ngokuthi “isidlo sakusihlwa seNkosi.” Manje, inqwaba yabantu, bafuna ukusithatha ekuseni. Akushongo eBhayibhelini ukuthi kwakungu *kudla* kwaKhe *kwasekuseni*. Nokuthi kanjani lababantu namhlanje, ukuthi basalokhu bengasho kanjani ukuthi “isidlo sakusihlwa seNkosi,” futhi abakwenzi. Banqume bakhapha *isidlo sakusihlwa*, futhi baseqa, base besibiza ngo “kudla kwasemini,” umbhedo. Isidlo sakusihlwa!

<sup>108</sup> Manje, njalo impikiswano ngezikhathi zeBhayibheli, kwakuyimpikiswano ngaleyonkathi. Abantu babengasiqondisisi isidlo sakusihlwa seNkosi, uma beza etafuleni. UPawulu watshela labo baseKorinte. Babeza futhi bedakwa etafuleni leNkosi. Niyabo, sasingaqondisiswa ngayo leyonkathi. Wathi, “Uma nifuna ukudla, dlanini ekhaya.”

<sup>109</sup> Futhi eny’into, sasingaqondisiswa, ukuthi sasiyini. Izeni, nendoda behlala esonweni, bafika futhi bathatha isidlo. Nalokho kwakungaqondisiswa. Indoda ihlala nonina, usinganina, nebandla laliyitshela ngakho; ibe isalokhu ithatha isidlo etafuleni.

<sup>110</sup> Futhi kwakunokwehlukana phakathi kwabo, futhi babesalokhu bethatha isidlo. Wathi, “Ngiyaqonda ukuthi nihambisa okwabo bonke abeZizwe. Futhi kuno—kunokushayisana phakathi kwenu, njengoba kukhona ikakhulukazi e—endlini kaKefase, nokunye nokunye.” Wathi, “Nihambisa okwabo bonke abeZizwe.” Niyabo, sasingaqondisiswa.

<sup>111</sup> Isidlo besihlala njalo singaqondisiswa. Manje, bengingaqhubeka ngalokho amahora, kodwa sifanele sithole lesidlo nokugezana izinyawo. Manje bavele nje kalula bakweqa nya ukugezana izinyawo, kodwa nje ambalwa amahlelo. Inqwaba yamaPhentekoste isuke ngokuphelele kukho. Niyabo? Futhi kusalokhu kuseBhayibhelini ngayo nje indlela okwalotshwa ngayo. Niyabo?

<sup>112</sup> Manje, iRoma ayikubizi nge “sidlo.” Bakubiza nge “misa, yimisa elicwebileyo.” Abasithathi isidlo, bathatha imisa. Yimisa, futhi imisa ngempela lisusa incazelo yangempela esidlweni. *Imisa* lichaza ukuthi “ukwethemba.” Bathatha imisa, bethemba (ukuthi ekwenzeni lokhu emiseni) ukuthi uNkulunkulu uzobathethelela izono zabo, ngokuthatha “umzimba wangempela kaKristu, okungukuthi umpristi uliphendula libe nguMzimba neGazi likaKristu,” ethatha lokho, ethemba ukuthi uNkulunkulu uzoziyekelela izono zabo ngokwenza kanjalo. Yimisa.

<sup>113</sup> AmaProtestani akubiza ngokuthi “isidlo.” Isidlo kuchaza “ukubonga.” Ukuthi iProtestani...IKatolika lithatha imisa, emiseni lethemba ukuthi uNkulunkulu uwathethelela ngokwenza kwawo okubi. IProtestani lisithatha ngokubonga osekuvele kwenziwe nesidlo noNkulunkulu; ukuxoxisana naYe, ukuthi sekuvele kwenziwe. IKatolika lithemba ukuthi kuyenziwa; iProtestani lithi sekuvele kwenziwe. IKatolika liyamangala ukuthi ngabe izono zalo sithethelelwe; iProtestani liyavuma ukuthi athethelelwe, ukuthi likhululekile. Nesidlo ngukuxoxisana noNkulunkulu. Nalezizinto zesidlo esizithathayo, hhayi e *mathembeni* ukuthi izono zethu zithethelelwe, kodwa zithethelelwe. Ngoba ku...Oyedwa yithemba; nomunye ngukukholwa. Oyedwa wethemba ukuthi uqinisile; nomunye uyazi ukuthi uqinisile. Niyabo? Omunye, oyedwa uyethemba, ngoba akazi lapho emi khona; omunye uyazi ukuthi uqinisile, ngoba uyazi ukuthi uNkulunkulu wathini. Yilokho-ke. Yilowo umehluko. Ngakho, uma nje wethemba, qaphela; kodwa uma wazi, khona-ke qhubeka. Niyabo, khona-ke usekuxoxisaneni noNkulunkulu. IProtestani linjalo, lithi lithethelelwe futhi liyakwazi; iKatolika linemisa, amathemba ukuthi lizothethelelwa. Kunjengalokhu nje: oyedwa uyisinxibi, ethemba ukuthi yonke into ikahle, niyabo; omunye uyisinxibi ebonga ngalokho osekuvele kwenziwe. Bobabili bayizinxibi. Kodwa oyedwa uyanxiba, ethemba ukuthi uzokuthola; esinye isinxibi siyazi ukuthi sinakho, futhi saMbonga ngokuthi asinike khona. Manje, nanko umehluko. Leso yisidlo. Yebo, mnumzane. Oyedwa wethemba ukuthi uthethelelwe; omunye uyazi ukuthi uthethelelwe, futhi uyabonga ngakho.

<sup>114</sup> Ngakho, isidlo ngesamaKristu ozelwe ngokusha ngoMoya kaNkulunkulu. Futhi *ukuzalwa ngokusha* akuchazi empeleni manje ukuthi unoMoya oNgcwele. Manje khumbula. Manje, abanengi bafundisa lokho. “Angazi-muntu okufundisa kanje,” njengoba uMfowethu Arganbright omdala asho ngalobo busuku epulpiti lapha, niyabo. Kodwa, ukuzalwa okusha akusiwo umbhaphathizo kaMoya oNgcwele. UmBhalo awukwesekeli, angicabangi, niyabo, ngendlela yami yokukubona. Niyabo? Ngikholwa ukuthi uzalwa ngokusha...

<sup>115</sup> Futhi yingalesosizathu ngisebenzisa igama umbhaphathizo eGameni likaJesu Kristu, kodwa hhayi ekuzalweni ngokusha. Manje, iPentecostal, ibandla leUnited Pentecostal, libhaphathiza eGameni likaJesu Kristu ngokuzalwa ngokusha. Angikukholwa lokho. Futhi bangakwenza uma befuna ukukwenza. Kodwa ngikholwa ukuthi uPetru wathi, “Phendukani,” kuqala. Amanzi awazithetheleli izono. IChurch of Christ ikushumayela ngaleyondlela. Kodwa ngikholwa ukuthi ukuphenduka, ukudabuka kokumesaba uNkulunkulu; *phenduka* kusho ukuthi “jika, buyela emuva,” ugeje umaka, “qala phansi.” Yenza lokho kuqala! Nombhaphathizo wakho emanzini ungukuvuma kwangaphandle kuphela ngento ethize eyenziwe ngaphakathi kuwe, ukuthi wemukele uKristu njengoMsindisi wakho.

<sup>116</sup> Ngigagele yibandla nje lapha kulobubusuku, ngokwazi kwami, angikho lapha ngokwenele ukwazi ukuthi ubani ozayo noma nongezi. Nginokugxekwa okuncane lapha kungekudala ngokubhaphathiza indoda lapha echibini, umfo omdala. Futhi ngaya kuye, wayeyindoda endala elungileyo. Ngaba nenhlanhla yokuholela wonke umndeni wayo kuKristu, onke lawomaKristu. Lendoda endala yayiyindoda endala ekahle, futhi ngangiyithanda, ngakho ngaya kuyo ngase ngithi kuyo, “Babo, yini ungabi ngumKristu na?” Iyangithanda.

<sup>117</sup> Yathi, “Mfowethu Branham, ngiyoba ngumKristu uma ngingathola okwenele du.”

<sup>118</sup> Ngathi, “Ngikutshela ukuthi yenzani, Babo. Qalaza uze uthole lapho ongathola khona okwenele du, bese-ke ungitshela ukuthi leyondawo ikuphi, ngifuna ukuya, nami.” Ngathi, “UKristu akazeli neze ukuzosindisa umuntu olungileyo. Uzela ukuzosindisa umuntu omubi.” Uma ucabanga ukuthi ulungile, khona-ke Akezelanga ukusindisa wena. Uzela ukuzosindisa labo Aziyo ukuthi babi. Uyabo? UKristu wafela ukusindisa izoni. Niyabo? Ngase ngithi, “Babo, kunomugqa khona lapha.”

Wathi, “Awu, ngibhema labosikilidi.”

Ngathi, “Angizukukhuluma ngisho ngabo.”

Wathi, “Ngizamile ukubayeka, Mfowethu Branham.”

Ngathi, “Kulungile, asizukukhuluma ngosikilidi.”

Wathi, “Awu, uma nginga. . .”

<sup>119</sup> Ngathi, “Ungabe, ungabe usasho lutho ngabo, bayeke bahambe. Ngifuna ukukubuzisa umbuzo.”

Wathi, “Kulungile, uyini na?”

Ngathi, “Uyakholwa ukuthi ukhona uNkulunkulu na?”

<sup>120</sup> Wathi, “Impela, ngiyakukholwa.” Wathi, “Ngiyakukholwa lokho ngokuqine impela nje njengoba wenza, ngingaqagela, Mfowethu Branham.”



121 Ngathi, “Uyakholwa ukuthi lowoNkulunkulu ofanayo wawela ubunzima baKhe futhi waba yinyama futhi wakha phakathi kwethu kumuntu kaJesu Kristu, ukuze asindise umuntu na?”

Wathi, “Yebo, ngiyakukholwa lokho.”

“Futhi Wafa ukuba asindise izoni njengoba uyiso nanjengoba ngiyiso na?” Uyabo?

“Yebo, ngiyakukholwa lokho.”

122 Ngathi, “Manje, kufana nalokhu nje. Sonke sisesakhiweni esikhulu esisodwa phezu kwalapha, futhi sisejele, futhi angikwazi ukuma ngale kulelikhona futhi ngithi ‘*lokhu* kuzongisiza ngiphume ejele,’ ngima ngale kulelikhona futhi ngithi ‘*lokho* kuzongisiza ngiphume ejele,’ sonke sisesixakweni esifanayo. Futhi wonk’umuntu owazalwa kulelizwe wazalelwa esonweni, wabunjwa ebubini, ufika ezweni ekhuluma amanga. Uyimbuka, kwasekuqaleni.”

123 Omunye wabuza ngoluny’usuku, wathi, “Mfowethu Branham, ukuba . . . ubungabakhona yini umehluko phakathi kuka Adamu noEva, nabantwana babo namhlanje, ukuba bonke babehamba-ze, behamba e . . . Ngabe—ngabe imizimba yabo ibingaba ngefanayo na?”

124 Ngathi, “Qhabo, mnumzane.” Sasiza ekhaya sivela kozingela izingwejeje, uMfowethu Fred nami, nesigejane sabo. Ngathi, “Qhabo, ibingeke ifane.”

125 Wathi, “Uqonde ukuthi uEva ubengeke abe ngowesifazane njengamadodakazi akhe, noAdamu ubengeke abe ngowesilisa njengamadodana akhe na?”

Ngathi, “Ngezimo eziningi, kodwa hhayi ngazo zonke izimo zokomzimba.”

Wathi, “Bekungaba yini umehluko na?”

126 Ngathi, “Bebengeke baba-nankaba. Badalwa. Kunjalo. Babenganamathele kulutho.”

127 Inqobo nje uma lokho kufakaza lapho kuyo yonke into ezalwe kulelizwe, itshengisa ukuthi kuyimbuka, kwasekuqaleni. Kunjalo. Ngathi, “Impela, kunomehluko. Bebengeke baba-nankaba. Babengaxhunye kunoma yikuphi okwesifazane, ukuba beze lapha.” Niyabo, uNkulunkulu wabadala.

128 Manje, ngathi, “Ngifuna ukusho into ethize. Wonk’umuntu kulelitolongo, ubani ongewele na? Ngubani ongazalwanga ngocansi na? Ngubani oyedwa ongasiza omunye, akunandaba ukuthi uyini? Sonke sikulelijele elifanayo. Kodwa uNkulunkulu wazenza Yena uqobo omunye wokudaliweyo kwaKhe futhi ufika ngaphambili le kocansi, ngeGazi elingewele Alidala qobo lwaKhe, futhi ngaleloGazi Wasihlenga.” Ngathi, “Uyakukholwa lokho, Babo na?”

Wathi, “Ngiyakukholwa lokho.”

<sup>129</sup> Ngathi, “UKristu wafela umuntu omubi njengawe. Manje, yinye kuphela indlela yokwenza. Akukho ongakwenza. Ukunikela kuwe. Ungeke wazincoma ngakho. Akukho ongakwenza ukuba ukuthole. Ukunika khona nje. Uzokwemukela Akwenzela khona, ukukuvimba ungayi esihogweni na?”

<sup>130</sup> Wathi, “Ngizokwenza lokho.” Wathi, “Kodwa uma nje bengingayeka labosikilidi.”

<sup>131</sup> Ngathi, “Osikilidi bazozibonela. Uvele nje... Angikuceli. Angisuye owomthetho. Ngikholelwa emseni. ‘Nakho konke uBaba aNgiphe khona kuyakuza kiMi.’” Ngathi, “Uma ukukholwa lokho ngayo yonke inhliziyo yakho!”

Wathi, “Ngayo yonke inhliziyo yami, ngiyakukholwa.”

<sup>132</sup> “Manje-ke uzokwemukela kulezozisekelo, ukuthi awukufanele, kodwa NguYe ofanele. Ungazibheki wena; bheka Yena, ngoba ungeke wenza lutho ngesingawe. Bheka loWo owakwenzela okuthize. Uthini ngaYe na?”

“O,” wathi, “Ufanele.”

Ngathi, “Yilokho-ke, manje-ke yemukela Akupha khona.”

Wathi, “Ngiyakwemukela.”

<sup>133</sup> Futhi ngambhaphathiza eGameni likaJesu Kristu. Futhi yena ephuma lapha wayesokhela usikilidi.

<sup>134</sup> Emavikini ambalwa edlule ngangisezansi endaweni yasekhaya kubo. Ngabona umbono ngobuny’ubusuku, bomuthi ongawohloki amaqabunga ugawulwa, wabhekiswa phansi. Ngabona amabhodi ebethelwe ngezipikili kuwo. Eceleni impela kuya ebhodini lokugcina kwakuyibhodi eligqamile. Futhi phansi ngaphansi kwalelobhodi, phansi ngqo ngasekugcineni, liphuma *kanje*, umuthi wephuka khona lapho. NePhimbo lathi, “Bekufanele kube nguwe,” noma, “Bekuzoba nguwe.” NoBabo Cox wawa, wafahlazeka eqolo lakhe phakathi *lapha*. Futhi ngakho ngokusa okulandelayo baletha osikilidi bakhe kuye ngenkathi esembhedeni, isifiso sasesivele sisukile kuye. Emavikini edlule! Akakaze awuzwe owodwa, akafuni ngisho nowodwa noma lutho olunye. Niyabo? Futhi ngimbonile esikhashaneni esedlule, ngenkathi izandla zakhe sasesinsundu nje sonke, emavikini ambalwa edlule, ngosikilidi, futhi manje akasakwazi ngisho nokumela owodwa ukuba ube ngakuye. Beka kuqala izinto kuqala! Ungazami ukuba uthole ukulunga; umubi, kwasekuqaleni, futhi akukho lutho ongalwenza. Kunomugqa owehlukanisayo, nazo zonke izidalwa ezingabantu singakulolohlangothi.

<sup>135</sup> Manje, ngenkathi ngizalwa kulelizwe, kwakuphakathi komshado ongewe, phakathi kukababa wami nomama; esizalweni sakhe kwakuyiqanda, ezindlaleni zikababa wami

kwakuyinhlayiya yegazi. Impilo yami ihlanganisa leyonhlayiya yegazi (hhayi eyeqanda likamama wami), yenhlayiya yegazi likababa wami. Futhi ngenkathi leyonhlayiya yegazi ingena endaweni yayo efanele ukuhlangana neqanda, ngenkathi yenza, imvelo yayalwa kuNkulunkulu ukuba inginike umzimba. Kwase kuthi-ke ukuthi ngazalwa-ke esintwini, nganikwa ithuba lokuba—lokuba ngibe ngumuntu ohlakaniphile njengoba izidalwa ezingabantu zinjalo, lapho engangingashayela khona imoto, noma engangingenza khona izinto njengoba kwenza izidalwa ezingabantu, ngihambe, ngixoxe, ngishaye imoto, nokunye nokunye. Nganikwa lokho, ngoba ngazalwa emndenini ongabantu, futhi nganikwa amandla obuhlakani ukuba ngibe yisidalwa esingumuntu.

<sup>136</sup> Manje, ngenkathi ngizalwa emndenini kaNkulunkulu, ngafika ngeGazi, iGazi linginika ukuPhila. Kwase kuthi-ke emva kokuba sengiphila kuKristu, Wangibhaphathiza ngoMoya oNgcwele namandla, ukuba ngibe yindodana kaNkulunkulu. Manje, njengoba bengingahamba nje, ngikhulume njengesidalwa esingumuntu, ngishaye imoto yami njengesidalwa esingumuntu. Manje ngenkathi ngemukela uMoya oNgcwele, ngemukela amandla ukukhipha amademoni, ukuba ngikhulume ngezilimi ezintsha, ngishumayele iVangeli, ngiphilise abagulayo. Ngibhaphathiziwe! Angizelwe; kodwa ngibhaphathiziwe!

Babebuthene ekamelweni eliphezulu,  
Bonke bekhuleka eGameni laKhe,  
Babhaphathizwa ngoMoya oNgcwele,  
Namandla enkonzo afika.

<sup>137</sup> Amen. Nikholelwa ekuPhileni okuPhakade, futhi nizalwa ngokusha ngokukholwa kwenu. UJesu wathi, kuJohane oNgcwele 5:24, “Ozwa amaZwi aMi futhi akholwe NgoNgithumileyo, unokuphila okungunaphakade,” hhayi uMoya oNgcwele, unokuphila okungunaphakade nje. Uzalwe emndenini kaNkulunkulu. Bese kuthi-ke abhaphathizwe kuMoya oNgcwele, ngamandla obuhlakani bokukholwa, ukuba akholwe iVangeli nokuLisebenzisa futhi aLenze lenze ngokuyikho. Amen. Manje-ke wenza njengendodana kaNkulunkulu. Manje-ke usengawakhipha amademoni. UJesu wathi, “Lezizibonakaliso ziyakubalandela!” Niyabo? “NgeGama laMi bayakukhipha amademoni, bakhulume ngezilimi ezintsha, baphathe izinyoka, baphuze okubulalayo.” Niyabo, wemukela amandla ngoMoya oNgcwele, ukwenza lezizinto.

<sup>138</sup> Manje, ngenkathi Esemuka, Wathi, “KuNgifanele ukuba Ngimuke. Ngokuba, uma Ngingamuki, uMoya oNgcwele akazukuza.” Niyabo? Manje-ke uma Esefika, Uyakuqondisa izwe ngesono, futhi afundise ukulunga, futhi anikhombise izinto ezizayo (lokho yimibono). “Uyothatha izinto eNginifundise

zona, futhi anembulele zona.” Wona impela amaZwi Afikele. . . Akukho-muntu ongaqonda iZwi ngaphandle kombhaphathizo kaMoya oNgwele. Futhi uma umuntu ethi unombhaphathizo kaMoya oNgwele, futhi aphikisane neZwi liqinisile, kukhona okungalungile.

<sup>139</sup> UPawulu wayengumgxeki weTestamente eLisha. Kwakungesilo, iTestamente eLisha lalingakalotshwa. UPawulu wayengumgxeki wobuKristu, uSawulu. Futhi ngenkathi emukela uMoya oNgwele, wahamba iminyaka emithathu ezansi eEshiya wayesefundisisa imiBhalo, ngoba wafundiswa phansi kukaGamaliyeli, uthisha omkhulu. Kwase kuthi esebuya, futhi iminyaka eyishumi nane kamuva, wenyuka ukuyohlangana noPetru eJerusalema, futhi wathola ukuthi babeyiZwi nangeZwi iVangeli elifanayo. UNkulunkulu ofanayo owashumayelisa uPetru ngosuku lwePhentekoste futhi ubatshela ukuba baphenduke futhi babhaphathizwe eGameni likaJesu Kristu, lowoMoya oNgwele ofanayo wakwembula kuPawulu, futhi wabatshela eZenzweni 19 emva kokuba babekade sebebhaphathizwe kanye nguJohane, wathi, “Nidinga ukuba niphinde nibhaphathizwe futhi, eGameni likaJesu Kristu.” Niyabo?

<sup>140</sup> Niyabo, uMoya oNgwele uhlala uqonde ngqo nemiBhalo. Ngukukholwa kuLokho okuvula zonke izimfihlakalo. Amen. IBhayibheli lathi, kuJohane wokuQala 5:7, “Bathathu abafakazayo, eZulwini: uBaba, iZwi (elabe linguKristu), noMoya oNgwele. Laba abathathu bamunye.” “Futhi bathathu abafakazayo emhlabeni: amanzi, iGazi, uMoya. Laba abathathu abamunye, kodwa bavumelana entweni inye.” Manje, ungeke waba noBaba ngaphandle kokuba neNdodana, ungeke waba neNdodana ngaphandle kokuba noMoya oNgwele; bamunye. Kodwa ungalungiswa ngaphandle kokungcweliswa, futhi ungangcweliswa ngaphandle kokuba noMoya oNgwele. Ukungcweliswa kungeGazi, ngeGazi kufika ukuPhila. Niyabo? NoMoya oNgwele ungamandla kaNkulunkulu, niyabo, amandla enikezwa ibandla.

<sup>141</sup> “Niyakwamukeliswa” (ini?) “amandla,” iZenzo 1:8, “emva kwalokhu uMoya oNgwele esefikile phezu kwenu. Niyakwamukeliswa amandla!” (Akusikho ukuthi “niyozalwa ngokusha.”) “Niyakwamukeliswa amandla emva kokuba uMoya oNgwele esefikile phezu kwenu. Khona-ke ningofakazi baMi eJerusalema, eJudiya, naseSamariya, kuze kube semikhawulweni yomhlaba.” Niyabo? Nemukeliswa amandla emva kokuba senemukeliswe uMoya oNgwele. Kodwa kuqala nifanele nemukeliswe uMoya oNgwele, nalawo ngamandla kaNkulunkulu, niyabo, ukubonakalisa nokubonakalisa ngokwenza. Niyi—niyi. . .njengoba wawungumuntu, futhi nafunda ukuxoxa nokuhamba nokwenza izinto ezenziwa ngumuntu; uma nibhaphathizwa ngoMoya oNgwele, nipiwa

amandla ukuba nenze njengamadodana namadodakazi kaNkulunkulu. Akumangalisi abantu beziphatha futhi benza ngendlela abenza ngayo namhlanje, abakaze bagcwaliswe ngoMoya oNgcwele. Ukuba bebengagcwaliswa, bebeyoziphatha ngokwehlukile. Bazisho ukuthi bagcwalisiwe, kodwa uJesu wathi, “Niyakubazi ngezithelo zabo.” Ngakho ningakwenza kanjani, niyabo, konke nje kwenziwe amathizethize. Niyabo? Kodwa buyelani emaqinisweni!

<sup>142</sup> Manje, uma uhamba uqonde futhi uzisho ukuthi ungumKristu, siyakumema kulobubusuku etafuleni leNkosi. Namhlanje, akungabazeki, isidlo sithathwe esizweni sonke, abanye babo ngendlela eyodwa nabanye ngenye. Kodwa ngicabanga ukuthi indlela ezedlula zonke yokukwenza ngukulandela imiBhalo, indlela nje abakwenza ngayo emiBhalweni. Ngicabanga ukuthi lokho bekungenela.

<sup>143</sup> Unalo iBhayibheli lakho, Mfowethu Neville na? UMfowethu Neville manje uzofunda imiBhalo. [UMfowethu Neville uthi, “Esahlukweni 11 sakwabaseKorinte bokuQala, kuqala evesini 23,” futhi ufunda imiBhalo elandelayo:

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

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

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

*Ngokuba njalo nxa nidla lesisinkwa, futhi niphuza lesisitsha, nimemezela ukufa kweNkosi ize ifike.*

*Ngakho-ke lowo ozakudla lesisinkwa, futhi aphuze lesisitsha seNkosi, ngokungafanele, uyakuba necala lomzimba negazi leNkosi.*

*Kodwa umuntu akazihlolisise, khona-ke akadle lesosinkwa, futhi aphuze lesositsha.*

*Ngokuba odlayo futhi aphuze ngokungafanele, uzidlela futhi aziphuzele icala, uma engawehlukani umzimba weNkosi.*

*Ngenxa yalokhu baningi phakathi kwenu ababuthakathaka nabagulayo, nabaningi balele.*

*Kepha uma besizahlulela thina, besingayikwahlulelwa.*

*Kepha nxa sahlulelwa, siyalaywa yiNkosi, ukuze singalahlwa kanye nezwe.*

UMfowethu Neville uthi, “INkosi ayibusise ukufundwa kweZwi laYo.”—Umhl.]

<sup>144</sup> Kuhlala njalo kuyinto engcwele ngempela, into eyingcwele ngempela, ngicabanga ukuthi sifanele sikhothamise amakhanda ethu manje ngomkhuleko othule. Ningikhulekele, ngizonikhulekela. Asikhulekelane, ukuthi uNkulunkulu uzoba nesihawu kithina zidalwa ezingafanele esesizohlanganyela kulelisakramente elikhulu ukuba sikhumbule ukufa kweNkosi yethu.

<sup>145</sup> [UMfowethu Branham uthi ukuthula ngomkhuleko othule. Akuqoshwanga eteyipini—Umhl.] Lomkhuleko wokuvuma siwunikela kuWe, Baba wethu, phezu kwe altare laKho legolide, noMhlatsshelo wethu, iNkosi uJesu. Sikucela eGameni laKhe. Amen.

<sup>146</sup> Manje ngikholwa ukuthi amalunga amadala azothatha indawo yawo, futhi azo...ebandla, futhi azokhuphula abantu lapho beza, umugqa ngomugqa, benzele isidlo. Njalo ngicabanga ngaleloculo:

Wundlu elifayo elithandekayo, iGazi laKho  
 eliligugu  
 Alisoze laphela amandla aLo,  
 Lize lithi lonke iBandla likaNkulunkulu  
 elihlengiwe  
 Lisindiswe, ukuba lingabe lisona.

Asikhothamise amakhanda ethu.

<sup>147</sup> Baba oNgcwele nonomusa, Jehova, uSomandla omkhulu, thumela izibusiso zaKho phezu kwabantu baKho njengoba silinda. Thethelela izono zethu. Futhi manje sinikela kuWe lelisakramente, leliwayini, amagreypsi elitshaliwe, nezandla zabefundisi ezicube lokhu zakuhlanganisa. Futhi lenziwa iwayini ngesizathu sokuthi manje sililetha kuWe, ukuze limele kithi iGazi leNkosi yethu uJesu Kristu. Ngikhuleka Wena, Baba, ukuba ungcwelise iwayini ngaleyonhloso. Thethelela zonke izono zethu. Futhi kwangathi bonke abantu abemukela leliwayini nensimbeni wabo, kwangathi bangaba nempilo, ukuqina, nensindiso evela kuWe. Siphe khona, Nkosi. Sikucela eGameni likaJesu. Amen.

<sup>148</sup> IBhayibheli lakusho lokho ngenkathi Ehlephula isinkwa futhi esibusisa, wathi, “Thabathani futhi nidle, lona nguMzimba waMi ohleshulelwe nina. Lokhu kwenzeni ukuba niNgikhumbule.” Futhi uma sithatha lamaphasela amancane esinkwa, sekosha, esenziwe asangabinamvubelo. Senziwa ngamaKristu. Senziwa ngenxa yokuthi si—simele uMzimba kaKristu. Siyaqonda ukuthi—ukuthi kwakungabafundi bosuku lukaKristu, noma usuku lwebandla, abathatha lezizingxenye base belungiselela ukudla kwakusihlwa ngesidlo sakusihlwa sokugcina, esidlweni sakusihlwa sokugcina sikaKristu. Futhi

kwehle njalo ngeBhayibheli, kwakungabafundi ababekhonzisa lezizinto kubantu. Futhi namhlanje, abafundi bosuku lwethu lwesimanje, abazalwane bethu lapha bebandla, abafundi baleMbangela, bakhonzisa abantu. Futhi bazothatha lezizingxenye bese bezinika abantu.

<sup>149</sup> Futhi manje uma nemukela lesisinkwa, khumbulani, simele iWundlu. Eminyakeni emide eyadlula ngenkathi iwundlu likaIsrayeli losiwa phezu komlilo, futhi lalithathwa nemifino ebabayo, abantu babenokuqina; izicathulo zabo azizange ziguge, izingubo zabo zokugqoka azidlavuzeki neze, uhambo lonke baze bayotheleka ezweni labo elithenjisiwe. Kwangathi uNkulunkulu angasigcina siphilile, sijabule, siMkhonza size sifike eZweni eliThenjisiwe Asiphe lona.

Asikhuleke.

<sup>150</sup> Baba waseZulwini onomusa, njengoba ngikhuluma kulobubusuku ngalowo oNgcwele, uMzimba ongwelisiwe weNkosi yethu, kuYo kwakuhlala ukugwala kobuNkulunkulu. Uma ngicabanga ngalowoMzimba ushwabene futhi—futhi uhleshuliwe, neGazi liphuma, umhlane waKhe nezimbambo zaKhe zikhanya, imivimbo phansi naphezulu emhlane waKhe; uma ngicabanga ngalesi esimbimbi, isinkwa esishayiwe simele lokho, kufika kabusha ezinhliziyweni zethu. Sibeka izinhliziyweni zethu, Nkosi, phezu kwe altare laKho kulobubusuku. Sithethelele, O Nkulunkulu. Futhi kwangathi lesisinkwa esihleshuliwe, njengoba singena emlonyeni walezi, izinceku zaKho, futhi kwangathi bangaqonda ukuthi kwakunguMzimba waKho oligugu owachotshozwa futhi walinyazwa, nangemivimbo siphilisiwe thina. Siphe khona, Nkosi. Ngwelisa lesisinkwa sekosha enhlosweni yaso esihloselwe yona. Sikucela eGameni likaJesu. Amen.

Bambani umzuzu nje.

<sup>151</sup> Akusiso isidlo esiyimfihlo. Lonke ikholwa elingumKristu lemukelekile etafuleni leNkosi, ukuba libe nalenhlanganyelo nathi.



*IsiHLUTHULELO EMNYANGO UQOBO ZUL62-1007*  
(The Key To The Door)

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