

UMSHADO NESAHLUKANISO

 Asikhothamise amakhanda ethu manje okwesikhashana somkhuleko.

Baba onoMusa kakhulu, siyaKubonga kulokhukusa ngalenhlanhla yokuba lapha kulelihholo, sibheke umphumela wosuku. Kodwa asazi ukuthi usuku luphetheni, kodwa siyazi ukuthi Ubani ophethe usuku. Ngakho siyakhuleka ukuthi Lowo Ophethe inamuhla nekusasa, nalolonke iPhakade, uzosibusisa namuhla njengoba sibuthene ndawonye eGameni laKhe, ukuze sazi kangcono ukuthi siphile kanjani ukuze siMkhonze. Lena yinhloso yethu egcwele, Baba. Nkulunkulu, Owazi izinhliziyo zethu, uyazi ukuthi leli liqiniso. Sizinikela kuWe, ne—nengxenyeneyezayo yosuku, kube yinkonzo yaKho, eGameni likaJesu Kristu. Ameni.

² Ningahlala phansi. [UMfowethu Branham uthi komunye osemsamo, “Nangu omunye.”—Umhl.]

³ Sanibona, zethameli ezibonakalayo kanye futhi nalezozethameli ezingabonakali esizweni sonke lapho esixhunywe khona ngezingingo kulokhukusa. Lokhu kunginika inhlanhla enkulu ukuza lapha nokukhuluma kulokhukusa ngalendaba esemqoka. Kwizethamile ezibonakalayo, impela kuyadida kancane, ngoba nje phambi kwami kukhona amakhethini, manje-ke ngifanele ngikhulume ngakwesokudla nangakwesokunxele. Nakwizethameli ezingabonakali, nginehholo ngakwesokudla sami, kanye futhi nendlu yokuzivivinya ngakwesokunxele sami; futhi ngiphansi, namakhethini evuliwe maphakathi, enza esokudla sami nesokunxele. Futhi siyachichima, kulokhukusa, lonke ihholo, kanye nendlu yokuzivivinya, kanye futhi nesonto, isonto ezansi eMgwaqeni uEighth no Penn. Nasezindaweni ezichichimayo, uhlelo lwezingingo lukuthatha likuse ezansi kwezinye izindawo.

⁴ Sibenesikhathi esikhulu kakhulu eNkosini, futhi siphansi kwamathemba amakhulu ngalenkonzo kulokhukusa. Futhi manje kulobibusuku kuyisikhathi sokuvala kwalolu izinsuku ezine zomkhankaso, ngani, ngempela simema wonke, lowo ongakwazi, ukuba lapha. Siyethemba ukuthi iNkosi izosinika uvuthondaba olukhulu kulobibusuku ngokwenza okuthize okukhulu ngokumangalisayo, ngangokuthi Izophulukisa bonke abagulayo futhi yenze izinto ezinkulu Ehlala izenza. Futhi siphansi kwethemba elikhulu ngalokhukuhlwa. Abantu bonke bayamenywa ngenhliziyo emhlophe, wonk’umuntu, wonke amabandla awo onke amahlelo. Awudingi ngisho nokuthi ube ngumKristu; ngempela sibiza izoni ukuba zingene,

zihlale phakathi kwethu. Futhi senza okusemandleni ethu onke ukubafundisa ukuthi iyini indlela yeNkosi, ukuze siphile.

⁵ Manje ngethemba ukuthi izethameli azizukushaywa wuvalo. Futhi ngiyethemba kuNkulunkulu ukuthi angizukushaywa wuvalo, ngoba ngibe nobusuku obukhulu kakhulu, obuningi ubunzima. Ngokuba ngiyaqonda ukuthi izinto engizishoyo kulokhukusa ziobhekana nami ngoSuku lokwaHlulelw, futhi a-angikwazanga ukulala, futhi ngiyazi uma ngingazisho kuyobhekana nami ngoSuku lokwaHlulelw. Ngakho kwenza kubenzima, ngeke ukuchaze.

⁶ Futhi manje kulokhukusa yilesosifundo esikhulu esizoxoxa ngaso *UMshado NeSahlukaniso*. Futhi isizathu engenze kwaba yisikole sangeSonto, ukuze sikhulumha ngakho futhi sithathe isikhathi sethu, esikhundleni sokushumayela intshumayelo ngakho. Kungukufundisa okuvela emBhalweni.

⁷ Futhi ngi—ngifuna ukusho ukuthi, uma noma yimuphi umfundisi noma abefundisi, noma kuyiphi indawo, kwenzeke leteyipu ike iwele ezandleni zabo, uma siyidedela leteyipu. Angazi ukuthi ibandla lizokwenzani ngayo. Ngicela uMfowethu Fred ukuba abone ibhodi yebandla ngaphambi kokuba ayidedele leteyipu. Nakini bantu eningaphandle esizweni sonke, enineziqophamazwi ezhleliwe, sizani ningayikhpheli ngaphandle iteyipu ngaphandle uma nizwa ngoMfowethu Sothmann ngayo.

⁸ Manje, futhi uma ikhululwa, futhi noma yimuphi wabafowethu abangabefundisi, noma yimuphi umKristu noma yikuphi, ongezukuvumelana nezinto engizishoyo ngalendaba, nge—ngethemba ukuthi awuzukuKugxeka. Uma ungaKuqondi ngendlela engiKufundisa ngayo, awu, unelungelo kulokho, njengomfundisi, njengomelusi wezimvu. Futhi ngihlonipha noma yini oyikholwayo.

⁹ Futhi kukhona imiqondo emikhulu emibili ngalokhu. Futhi uma kukhona imibuzo emibili, kufanele owodwa wayo ube yiQiniso, kungenjalo yomibili ayiQinisisile. Ngakho sizoZama ukubuka eZwini likaNkulunkulu, kulokhukusa, ukuxazulula lokhu. Kimina, uma kungumbuzo weBhayibheli, iBhayibheli ngempela linayo impendulo kuwo.

¹⁰ Futhi manje ngaphambi nje kokuba sibe nalezi, siqale lendaba, njalo, ngaphambi kokuba ngikhulekele iZwi, ngifuna ukuzwakalisa kulowo nalowo wenu, ukuthi ngi...nina maKristu ikakhulu, ukuthi ngifisa...ngi—ngifuna ningikhulekele kulokhukusa. Nabobonke ngaphandle kwizethameli ezingabonwa olaleleyo kulokhukusa, ngikhulekeleni, ngoba ngifuna ukuba neqiniso futhi ngethembeke.

¹¹ Manje siyaqonda, ekwenzeni lezizinkulumo-mbiko, omuny'umuntu, uma kungumuntu oyedwa kuphela, uzolenga

kuKho njengokungathi Kwakuphakathi kokuphila nokufa. Baningi abenu lapha abazohamba bekholwa. Kusobala, abanangi benu, mhlawumbe, ngeke. Kodwa ngiyazi, enkonzweni yami, kukhona abantu abeza bazongilalela, futhi bakulalele engizokusho; abavela, yebo, bahlezi khona lapha kulokhukusa, ezizweni ngezizwe, abavela kwabanningi base United States, eCanada, nangaphasheya kwezilwandle. Futhi ningabubona ubunzima obukubeka kubo, ukwazi ukuthi leyondawo yokugcina yaPhakade yomuntu isezandlensi zakho, ngoba izobambelela kulokho okushoyo. Ngakho uNkulunkulu uyongenza ngiphendule ngakho, futhi ngifuna ukusondela kulokhu nje ngobuqotho bami bonke.

¹² Manje ngi—ngicela odadewethu. Futhi ngiguqle amanye amazwi ami ukuze ngikwazi ukulikhuluma phambi kwabo. UBilly unawo ephaketheni lakhe, kulokhukusa, phandle lapho, ezinye izinto ebezingeshiwo zikhishwe phambi kwe—kvezethemeli ezixubene. Futhi ezinye mhlawumbe engizozisho, nifanele niqonde. Nikuthathe njengokuvela—okuvela kumfowenu, ngakho konke engikwaziyo. Ubungahlala e hhovisi likadokotela futhi umlalele, ubengasho amagama njengoba enjalo kuwe. Futhi abanye benu manenekazi asemancane nensizwa, angifuni ningizwe kabi. Ngifuna nikholwe, futhi nje nihlale nithule. Khumbulani, iQiniso lifanele lishiwo libe yiQiniso.

¹³ Futhi, manje, akungabazeki kepha bazoba baningi abenu abazophikisana nalokho okuzoshiwo, kodwa ngifuna ukukufakazisa kini ngeBhayibheli. Kanti futhi ngiyakhola, uma nje uzohlonipha futhi ulalele, khona-ke uzoba nokuqonda okungcono nomqondo walokho ebengikushaya ngesando, njalo. Ngikhola, ukuthi lokhu kuzokuchaza, futhi ngethemba ukuthi kuzokwenza.

¹⁴ Manje singahle sithi ukwelula, ihora nengxenyi, noma mhlawumbe sibe side, ngalokhu. Angazi ukuthi kuzothatha isikhathi eside kangakanani.

¹⁵ Futhi manje futhi, ngithanda ukusho lokho, kulesisikhathi, ukuthi, ngokwazi ukuthi abantu ubambelela emazwini akho; bayakwenza, kumfundisi wabo. Futhi, empeleni, ngike ngaba ngumfundisi.

¹⁶ Futhi babambelela emazwini omfundisi, njengokungathi nje bekuphakathi kokufa nokuphila. Babambelela emazwini ompristi wabo, ngokungathi nje bekuphakathi kokufa nokuphila. Futhi empeleni, umfundisi, mhlawumbe nakho konke lokho akwaziyo ukuthi kwensiwa kanjani, ufundisa abantu bakhe impela nse njengoba afundiswa ekholiji; akungabazeki kepha lokho umpristi, futhi, ezinkolweni ezehlukile ezinabapristi. Kosobala, umfundisi ngempela ungumpristi; kungumkhulumeli. Ngakho, uma umpristi, kukho

konke lokho akufundiswayo kweyakhe, ekholiji nasezigodlweni, indoda enobuqotho obujulile isho khona impela nje efundiswa khona.

¹⁷ Yebo, manje-ke, anginalwazi lwasekholiyi noma ulwazi lwasesigodlweni, futhi akukho okuphambene nalo nhlobo, kodwa nginempiro engejwayelekile kabi.

¹⁸ Ngabizwa ngisengumfanyana nje. Futhi kulokhu kwakungesibonakalayo, esizwakalayo isibonakaliso enganikwa sona, i—iNsika yoMlilo ilenga esihlahleni, ngineminyaka eyisikhombisa ubudala, khona lapha eUtica Pike. Ubaba wami wayesebenzela uMnu. O. H. Wathen osanda kufa nje. Futhi niyifundile incwadi, niyayazi indaba. Futhi kusukela ngalesosikhathi... Ezansi phezu komfula khona Yaqhamuka yabonakala phambi kwabantu. Futhi manje Isiyaba nesithombe esithathiwe, izikhathi eziningi, futhi silenga eWashington, D.C., njengesaziso, eHholo yezeNkolo yobuCiko, njengeNto kuphela engesikho okwemvelo yasemhlabeni osekwake kwafakazelwa ngokwesayense ukuba kuthwetshulwe; iNsika yoMlilo efanayo, ebukeka ifana nse nangayoyonke indlela, eyakhipha abantwana bakwaIsrayeli eGibhithe. Ngikholwa ukuthi nguJesu Kristu esimweni sikaMoya, ebuDodoneni bukaNkulunkulu.

¹⁹ Ngokuba Wayebizwa nge Ndodana yomuntu” ngenkathi Efika okokuqala, manje Ubizwa nge “Ndodana kaNkulunkulu,” esikhathini seminyaka eyiNkulungwane Uyoba yi “Ndodana kaDavide.” Ufika eyiNdodana yomuntu, umprofethi, njengoba kwakhulunywa ngaYe; manje UyiNdodana kaNkulunkulu, kokungesikho okwemvelo yasemhlabeni; esikhathini esikhulu seminyaka eyiNkulungwane ezayo, Uyoba yiNdodana kaDavide, ehlezi esihlalweni sobukhosu sikaDavide. Njengoba bonke abafundi beBhayibheli bekwazi ukuthi lokho yisethembiso sobuNkulunkulu noNkulunkulu, kuDavide, Uyovusa iNdodana yaKhe ukuba ihlale esihlalweni sobukhosu sakhe.

²⁰ Futhi manje kweyinqaba, inkonzo engejwayelekile, ngibizwe ngayoyonke into kusukela ku “Nkulunkulu” kuya ku “develi.” Futhi lokho, nje kuhlala kungaleyondlela.

²¹ Yilokho lombhishobhi omkhulu webandla lamaKatolika akushoyo kimi ngobunye ubusuku ezansi lapho, ingoxoiswano yayingukuthi, ukuthi wathi, “Mfowethu Branham, uJohane umBhaphathizi wazikhomba ngokusobala emiBhalweni, njengoba kwakhulunywa ngumprofethi uIsaya” Wathi, “Inkonzo yakho ikhonjwa ngokusobala eBandeni” Wathi, “AmaLuthela aseBhayibhelini.” Wathi, “AmaLuthela ayemazi uLuther. AmaWeseli ayamazi uWesley. Kodwa kuthiwani-ke ngamaPentecostal na?” Wathi, “Ayazulazula. Awazi ukuthi azoya ngaphi.”

Futhi ngathi, “Mnumzane, ngiyakubonga lokho.”

²² Futhi kwakuyilesosikhathi uMoya oNgcwele wehlela phezu kwenenekazi, elalingakaze lingibone, umkakhe...futhi wakhulumfa futhi wakhomba izinto ezifanayo.

²³ Manje, ukuba neqiniso, phambi kwaloMlayezo engiwukhulumayo kulokhukusa, angazi. Ngamtshela, ngathi, “Mnumzane, ngingekusho lokho. Lokho kuyinto enkululu kakhulu ukuyisho. Kubukeka njengakho.”

²⁴ Into eyodwa engiyaziyo, ukuthi kukhona okuthize okwenzekile, impela. Zonke lezizinto, nje, kufakazelwe ngokwesayense, futhi kwafakazelwa ndawo zonke ndawo zonke ezweni, kungeke nje kwaba yinsumansumane. KuyiQiniso. Kuyini na? Ake ngisho, ngokuvuma, ngaphambi kokuba ngikhulume nani kulokhukusa, angazi. Futhi bengingeke ngalokotha ngenze noma yimuphi umnyakazo ngaze ngezwa kuYe okhulume nami esikhathini esedlule futhi wangitshela lezizinto.

²⁵ Khumbulani, iNkosi yethu uJesu Kristu ayizange neze izikhombe Yona njengeNdodana kaNkulunkulu. Yathi, “Nithe Ngiyiyi; Ngazalelwu khona lokhu,” njalonjalo, kodwa Ayizange neze izikhombe Yona.

²⁶ Futhi, manje, leyo kwakuyiNsika yoMlilo eyahola abantwana bakwaIsrayeli, kwakuyiNkosi uJesu Kristu esimweni sikaMoya, (niyakukholwa lokho na?) iZwi-mcabango elaphuma kuNkulunkulu. [Ibandla lathi, “Ameni.”—Umhl.]

²⁷ Kwathi-ke ngenkathi Esemhlabeni, Wathi, “Ngivela kuNkulunkulu, futhi Ngiya kuNkulunkulu.” Sonke siyakwazi lokho.

²⁸ Futhi emva kokufa kwaKhe, ukumbelwa, nokuvuka. USawulu waseTarsu wayesendleleni yakhe ezansi ebheke eDamaseku, ukuzingela a—amaKristu, ngoba ayefundisa izinto ngokuphambene nalokho ababekufundisiwe. Futhi wayeyiqhawe elikhulu; phansi kukaGamaliyeli, omunye wabafundisi abaqhamile bangosuku, esikoleni sabo, isigodol sabo; futhi indoda edumileyo, nophethe isikhundla sebandla. Futhi kwakulapho ukuthi ukuKhanya okukhulu, iNsika yoMlilo futhi, yamshaya yamlahla phansi, phakathi nemini. NeZwi lathi, “Sawulu, Sawulu, uNgihluphelani na?”

²⁹ Manje uma ubhekisisa ngenkathi uPawulu, uSawulu, evuka, wathi, “Nkosi, UNGubani na?” Manje, lowomfana, eliJuda, ngempela wayengenakubiza noma yini, ngaphandle uma kwakukade kuyinto efanekissa uNkulunkulu, wayengeke akubize nge “Nkosi.” Ngakho, KwakuyiNsika yoMlilo efanayo.

³⁰ Njengoba uJesu athi, “Ngiya kuNkulunkulu. Ngavela kuNkulunkulu, futhi Ngibuyela kuNkulunkulu.”

³¹ Nango Wayelapho, esebuyele esimweni seNsika yoMlilo futhi; Wathi, “Mina nginguJesu oMzingela wena; futhi kulukhuni kuwe ukukhahlela ezinkandini.”

³² Futhi siyaqonda ukuthi ngenkathi uMphostoli uPetru, okunguye owanikwa izihluthulelo ukwakha iBandla, siyathola ukuthi wayesetilongweni, futhi yona leNsika yoMlilo efanayo yadabula ezinsimbini, yavula iminyango yetilongo, futhi yamkhipha uPetru, ngokungaqondakali, ngaphandle ngisho kokuphazamisa umlindi. Kimina, NguJesu Kristu onguye izolo, namuhla, naphakade.

³³ Futhi-ke niyohlala njalo nazi noma yini ngemvelo yakho. Noma yini yaziwa ngemvelo yayo, isithelo esithelayo. Futhi ngnicela niqaphele uhlobo lwesthelo oKusithelayo, lokhu ukuKhanya okunguNkulunkulu, ngoba njalo Kubuyela emuva eZwini likaNkulunkulu, futhi kulifakazise iZwi likaNkulunkulu, kushumayele iZwi likaNkulunkulu, noNkulunkulu alifikazise leloZwi ngokwenzeka kanjalo phambi kwenu. Kufanele kubekhona okusemva kwaLo.

³⁴ Abantu ungibize ngomprofethi. Angizibizi-ngamprofethi, ngoba ngingelokothe ukusho lokho, kodwa ngine... Ngithi, ngingasho lokhu, ukuthi iNkosi ingivumele ngibone izinto zingakenzeki, ngisho izinto eyenzekile, ezokwenzeka, eyenzekayo, futhi akukaze kwehluleke nakanye, emashumini ezinkulungwane zezikathi. Konke Ayethe kuyokwenzeka, kwenzeka. Sonke siyakwazi lokho. Uma kukhona umuntu kulezizethameli ezibonakalayo kulokhukusa, noma yikuphi, angasho lapho kwake kwehluleka khona nakanye, ukhululekile ukusukuma futhi asho njalo. Kodwa uma wonke umuntu azi ukuthi ngasosonke isikhathi, sezinkulungwane zezikathi, bekuba yikho ngokupheleleyo, akathi, “ameni.” [Ibandla, “Ameni!”—Umhl.] Niyabo? Ngakho lokho bekungaba yinto efanayo izwe lonke.

³⁵ Kukhona okuzokwenzeka nje nje. UNkulunkulu akazithumeli neze lezizinto kungenganhoso emva kwakho.

³⁶ Bengicabanga nje lapha. Ngikubeke lapha, elinye lamanothi ami. Engiligqokile kulokhukusa, isethi leziggizo zemikhono weyembe... Futhi abanangi benu bezwile ngalomdlali-mabhayisikobho ophambili, uJane Russell, nonina uyiPentecostal; futhi uDanny Henry ungumzala wakhe, umzala wakhe wokuqala, umntwana kadadewabo kanina. WayeyiBaptisti. Wayemi emhlanganweni, umhlangano woSomaBhizinisi eLos Angeles, eCalifornia, eminyakeni emibili eyedlula.

³⁷ Futhi ngangisanda kuqeda nje ukukhuluma ngezinkulu, ezinamandla, izinkulumo-mbiko ezinzima; ukuthi ngisho nombonisi, omunye wababonisi abakhulu be Assemblies of God, behlela emsamo besuka phezulu kuvulande ophezulu lapho

ayehlezi khona, futhi wathi, “Angikholwa ukuthi uMfowethu Branham ubesho lokho.”

³⁸ Ngathi, “Ngifanele ngikusho, mnumzane. Kungu ISHO KANJE INKOSI.” Futhi, manje-ke, kwakumayelana nebandla kulonyaka.

³⁹ Futhi kwathi ngalesosikhathi, lensizwa engusomabhzinisi... Umfowabo ungale... wayelapho ethwebulela ithelevishini izithombe ngalokhokusa, omunye umfowabo u—ungumhloli womgwaqo kahulumeni waseCalifornia. Futhi uDenny Henry wahamba waya phambili emva kokuvalwa komhlangano, emsam, kanje, lapho onke amadoda ayehleli khona, wehla ukuba angigaxe. Futhi washo lamazwi, “Mfowethu Branham, ngethemba ukuthi lokhu akuzwakali kungokuthuka okungcwele, kodwa,” wathi, “lokho bekungenza isahluko 23 seZambulo.” Okungukuthi, kukhona izahluko ezingamashumi amabili-nambili kuphela eSambulweni. Wathi, “Ngethemba ukuthi lokhu akuzwakali kungokuthuka okungcwele.” Wathi nje angakusho... Manje, umfana wayeyiBaptisti, futhi engazi lutho ngokungesikho okwemvelo yasemhlabeni. Engigaxile, waqala ukukhuluma ngolimi olungaziwa.

⁴⁰ Futhi lapho eseqedile ukukhuluma ngolimi olungaziwa, kwakukhona oqatha, owesifazane onsundu ehlezi khona phambi kwami, wasukuma, wathi, “Lokho akudingi kuhunyushwa.” Wathi, “Ngivela eShreveport, eLouisiana; noma eBaton Rouge, eLouisiana.” Wathi, “Leso yisiFulentshi ngokusobala.”

⁴¹ UVictor Le Dioux, owayeyindoda engumFulentshi, naye futhi ehlezi phezulu lapho, wathi, “Impela, ngiyindoda engumFulentshi, futhi leso bekuyisiFulentshi ngokuphelele.”

⁴² Ngathi, “Ake nime kancane. Wena kubhale phansi akushiloyo, nawe wena kubhale phansi akushiloyo, ngaphambi kokuba nisho noma yini. Kubhaleni phansi enikushoyo, bese sibona amanothi enu.” Futhi ngakho oyedwa wabhala phansi, nomunye wabhala phansi, kwathi ngisho nokhefana kwafana.

⁴³ Kwase kuthi-ke nje ngalesosikhathi, ngenkathi benyusa amanothi, obukeka emuhle, umfana osemncane womlungu onekhanda elinezinwele ezingemnyama weza ehamba evela ngemuva. Lapho, yayingekho indawo eyenele ukuba ahlae phansi; wayemile ngemuva. Weza ehamba eya phambili, wathi, “Umzuzu nje, ngithanda ukubeka inothi, nami.” Wathi, “Ngingumhumushi wesiFulentshi we U.N., iNhlangano yeZizwe.” Wathi, “Ngithanda ukushiya inothi lami.”

⁴⁴ Futhi, lapha, onke amanothi amathathu efana nse, esiFulentshi. Futhi nansi indlela okufundeka ngayo. Lokhu ngamanothi okuqala athathwayo, inothi elavele lathathwa zisuka nje. Leli inothi likaDanny, qobo lwakhe, wayeliphethe

ephaketheni lakhe. Empeleni, laya koSomaBhizinisi abangamaKristu, njalonjalo.

Ngoba ukhethe indlela eyingcingo, indlela elukhuni ngokuthe xaxa; uhambe ngokwakho ukuzikhethela.

Uthathe isinqumo esiqinileyo nesiyiso du, futhi kuyiNdlela yaMi.

Ngenxa yalesisinqumo esinzima, isabelo esikhulu kakhulu seZulu sizokuhlalela.

Isinqumo esihle kangaka pho osenzileyo!

Lesi kuso uqobo yilokho okuyonika futhi kwenze kufezeke ukunqoba okukhulu kakhulu ebuNkulunkulwini bothando.

⁴⁵ Manje, indoda yasayina igama layo lapha. “Inkulumbo-
mbiko engenhla yahunyushwa nga, kaDanny Henry eprofetha
ngoMfowethu Branham, yanikezelwa wofakazi abathathu ekhefi
eLos Angeles, eCalifornia.”

⁴⁶ Manje, yona lensizwa enikeza lesisiprofetho, ingazi ukuthi
yayithini, yayiseJerusalema cishe sekwedlule inyanga. Yaba
nenhlanhla yokuphuma futhi—futhi yalala ethuneni lapho uJesu
ayefele khona futhi wembelwa. Futhi ngakho ngenkathi ilele
lapho, yathi ngifika emqondweni wayo ngamandla amakhulu
futhi yaqala ukukhala izinyembezi. Yathi, “Bekulukhuni
kangakanani kuMfowethu Branham ukumelana nezwe
nalezizinto, nawo onke amabandla!”

⁴⁷ Njengoba kwa—kwake kwashiwo ngoyedwa, wengxeny
kaBilly Graham, wathi, “Singambona uBilly Graham, ngoba
onke amabandla ahlengene ndawonye angakuye. Siyambona
uOral Roberts, amaPentecostal. Kodwa sike sibe noma yini
kanjani, nxa Kuphambene nalokho abantu abafundiswe khona
na?” NguNkulunkulu.

⁴⁸ Futhi, uDanny, akwenzayo okomsebenzi wokuzilibazisa,
wenza amatshana. Waphumela lapho isiPhambano sasibekwe
khona phansi, lapha abathi khona isiPhambano sabekwa
edwaleni. Akekho owayekhona, ngakho waqhephula iqhezwana
ledwala wase elifaka ephaketheni lakhe kube yisikhumbuzo,
wafika ekhaya wangenzela amapheya eziggizo zemikhono
yezembe ngalo. Futhi, ngokumangalisayo, ngenkathi ezenza,
zabukeka sengathi zinindwe yigazi. Futhi kuleso naleso sazo,
ngokuqhubeke, kuhamba kuqonde, indlela eyingcingo eyedlula
kuzo zombili. Manje lokho kungahle nje yi...Niyabo, omunye
futhi angahle angakunaki, kodwa kimi kungokuthokozela izinto
engizikhholwayo. Ngikholwa ukuthi yonke into inekushoyo kuyo.

⁴⁹ Futhi manje, kulesisikhathi, noma yini iNkosi enayo. Uma
lena kungesiyo into Eyayiprofethayo, kaMalaki 4 kanye futhi
nekaLuka 17, neminingi eminye imiBhalo okuzokwenzeka
kulolusuku lokugcina, mangisho lokhu sengivala, kubeke

isisekelo sendoda nxa isifika. Ngakho ngiyabonga kakhulu ukuthi uNkulunkulu uSomandla, uma kuba ngaleyondlela, engivumele ngenza okuthize okuncanyana, esimweni sami sokungafundi, ukukhombisa ukubonga kwami kothando lwaKhe kimi, uthando lwami kuYe, nothando lwethu kabantu.

⁵⁰ Ngakho-ke, ngobuqotho, ngisondela kulendaba yokuthi *UMshado NeSahlukaniso*. Sengathi uNkulunkulu angaba nomusa kithina sonke.

⁵¹ Futhi manje lalelisani. Futhi, bodadewethu, ningasukumi niphume; hlanani nthule okwesikhashana. Bafowethu, yenzani okufanayo. Ningazivali izinto zenu zokulalela ngaphandle lapho, okuza kulkhu ukuxhunywa. Ningakwenzi lokho. Hlanani nje nthule imizuzu embalwa, kuze kuphele. Lalelisani. Uma ungavumelani, loba phansi imiBhalo engiyisebenzisayo, bese-ke uyifundisisa ngokukhuleka ngaphambi kokuba wenze isinqumo sakho.

Nkulunkulu, sisize njengoba sizama ukusondela kulendaba.

⁵² Manje, ingahle ithi ukweluleka kancane. Angifuni nijahe. Futhi nje thathani isikhathi senu, thina sonke, futhi sifundisise iZwi likaNkulunkulu, ngeqiniso nangesineke, njengoba sazi ukuti Lifundisiswa kanjani.

⁵³ Asiqale ngoMathewu oNgcwele, isahluko 19. Futhi siqale, ngicabanga ukuthi, ngevesi 8 lesahluko 19, ngifisa ukuqala. Ngingahle ngiqale futhi nge 1, futhi ngifunde ngehlele kwelesi 8 ivesi lesahluko 19.

⁵⁴ Manje, khumbulani, lezizinto engizishoyo zifanele zivele eZwini likaNkulunkulu. Kungebe ngumbo wami, ngoba umbono wami ufana nje nokanoma ubani omunye. Kodwa kufanele kube sekuqhubeke ni neZwi likaNkulunkulu. Khumbulani, uNkulunkulu ugcina yonke into ekuqhubeke. Akaguuki neze. Unguye izolo, namuhla, naphakade. Niyakukholwa lokho na? [Ibandla lithi, “Ameni.”—Umhl.] Usenguye.

⁵⁵ Manje ngizofunda kusukela kwisahluko 19.

*Kwathi, uJesu eseqedile lawomazwi, wamuka eGalile,
weza emikhawulweni yaseJudiya pheshuya kweJordani;
Izicuku ezinkulu zamlandela; waziphulukisa . . .
Kwase kusondela kuye abaFarisi, bamlinga, . . .*

⁵⁶ Ngiyathula kancane lapho ukuze nthole isigcizelelo sokuthi ubani lo owayeMlinga.

*... bathi kuye, Kuvunyelwe yini ukuba indoda ilahle
umkayo noma ngaliphi icala na?*

*Waphendula wathi kubo, Anifundanga yini,
ukuthi owenza abantu ekuqaleni wabenza owesilisa
nowesifazane,*

Wathi, Ngenxa yalokho umuntu uyakushiya uyise nonina, anamathele kumkakhe: labo ababili bayakubanyamanye na?

Ngakho-ke abasebabili, kodwa banyamanye. Ngakho-ke lokho akuhlanganisileyo uNkulunkulu, umuntu makangakwahlukanisi.

Bathi kuye, Pho uMose wayalelani ukuthi makanikwe incwadi yesahlukaniso, alahlwe na?

Futhi Wathi kubo, ngenxa yobulukhuni bezinhliziyo zenu uMose wanivumela ukwahlukana nabo omkenu: kepha kusukela kwasekuqaleni kwakungenjalo.

Manje, Nkulunkulu, sisize.

⁵⁷ LomBhalo, lombuzo, wanqwamana noJesus khona impela ekuqaleni kwenkonzo yaKhe. Futhi wanqwamana noMose khona impela ekuqaleni kwenkonzo yakhe. Kungumbuzo ophambi kwakho konke ezinhliziyeni zamakholwa. Isoni asinandaba. Kodwa usemakholweni, ngoba iholwa lizama ukwenza konke lokho elikwaziyo ukuthi kwenziwa kanjani ukuphila ngokuyikho phambi kukaNkulunkulu. Ngakho-ke wona, nomu yimuphi umbuzo uyavela ngenkolo, bese-ke indaba yoMshado NeSahlukaniso iyavela, (ngani na?) ngoba yiyonambangela yesono sokuqala. Yilapho isono saqala khona. Futhi yingalesosizathu uvezwa njalo, ngoba yikho impela ukuqala kwesono.

⁵⁸ Manje ngeke ngibenaso isikhathi sokuchaza zonke lezizinto, kodwa ngizokujabulela ukuphendula incwadi yakho kumbe noma yini engingahle ngiyenze. Noma, sinazo izincwadi ezibhalwe ngakho, neminingi imibuzo, futhi ngisho nokusikwe kumaphephandaba nezinto lapha, ukufakazisa lokhu, siyazi ukuthi kwakunguEva. I apula ayefanele ukulidla, lapho kungekho ngisho nangokomBhalo, manje sebethi kwakuyibhilikosi; kwakusikho nokokukodwa. Waphinga, lokho kwaveza umntwana wokuqala, okwakunguKayini, indodana kaSathane uqobo, ngokuba kuye kwakukhona ububi. Abufikanga ngoAbela. Indodana kaSathane kwakunguKayini.

⁵⁹ Sengiyawazi umbuzo wenu manje, “UEva wathi, ‘Ngitholile indoda eNkosini.’” Kunjalo impela.

⁶⁰ Ubungathatha owesifazane oziphethe kabi kunabo bonke edolobheni, indoda embi ukuwedlula onke; uma bebenengane, ibiyobe ivela eNkosini, ngoba uNkulunkulu unemithetho emiswe ndawonye. Futhi lemithetho, njengelanga ukuba liphume; ufaka ugudluthukela ensimini enhle, uzomila. Futhi uzofanele umile, ngoba ngumthetho kaNkulunkulu. Nxa imbewu itshalwa, ifanele imile. Futhi akukho okungamilisa impilo kepha nguNkulunkulu, ngoba iseenza phansi kwemithetho yaKhe. Ngakho-ke nxa imbewu embi yatshalwa esizalweni sika—sikaEva, yayifanele ivele, ngoba ngumthetho kaNkulunkulu

wokuzalana. Futhi wawungeke wenze lutho olunye kepha ukuba uyiveze, futhi kwakufanele kuvele kuNkulunkulu.

⁶¹ Yingalesosizathu abantu bethi, “Izinganyana,” ngesinye isikhathi, “engazalwa abazali abangamaKristu, zilahlekile.”

⁶² IGazi likaJesu Kristu liyamhlawulela umntwana, angikhathali ukuthi kwazalwa kangakanani nokuthi kwazalwa kabi kanjani. UyiWundlu likaNkulunkulu elisusa isono sezwe. Umntwanyana angeke aphenduka, ngoba akukho okungakuphendukela, futhi leso kwakuyisono sezwe esasuswa yiGazi likaKristu. Izingane ziya eZulwini.

⁶³ Yisono sokuqala, futhi yingalesosizathu si—sibuzwa nje. Nxa noma yisiphi isimanga esivelayo esikhulu sivela kuNkulunkulu, mayelana nento yokuqala, “Uthini-ke ngo*Mshado NeSahlukaniso* na?” Manje, njengasemihleni, kuselokhu kungumbuzo phakathi kwabantu. Njengoba kwakunjalo ngezikhathi zikaJesu, njengoba kwakunjalo ngezikhathi zikaMose, bekuhlala kunjalo, futhi kunjalo kuze kube kulolusuku, umbuzo phakathi kwabantu, ngoba abantu bafuna ukwazi ukuthi yini iQiniso.

⁶⁴ Kodwa lapho kukhona umbuzo, kufanele futhi kubekhona nempendulo. Futhi manje ngokuba yimpendulo, njengoba ngishilo ngaphambili, kuleliviki, kufanele kubekhona impendulo eqinisileyo. Futhi uma sithola impendulo kunoma yini, futhi i—ingesilo iquiniso, khona-ke siyazi ukuthi ibiliphutha. Kodwa ikhona, ubuyolokhu ubuzile uze uphenduleke umbuzo wequiniso, uma ufunu ukwazi iQiniso. Futhi njengoba lona kungumbuzo weBhayibheli, ufanele ube yimpendulo yeBhayibheli.

⁶⁵ Kunjengoba ngishilo, uma bengifuna ukuya empumalanga kulokhukusa; futhi ngebengikwazi ukwedlula konke lokhu, bengifanele ngithole into ethize ensimini, futhi kube yimpumalanga ngqo, futhi ngaya empumalanga. Omunye umuntu athi, “Mfowethu Branham, *yile* impumalanga.” Yimpumalanga, ngokungashiwo nje, kodwa yinyakatho-mpumalanga. Bengizoyedlula yona impela into ebengiyifuna; bengizobuyela emuva, ngazi ukuthi bekungesiyo. Bese-ke uma omunye umuntu ethe, “Mfowethu Branham, hamba ngalendlela, ngakwesokudla sakho.” Manje, leyo yimpumalanga ngokungashiwo nje, futhi, kodwa yiningizimu-mpumalanga. Bengizolahlekelwa yinto ebengiyifuna, ngoba ngihambe ngaya ngaphambili kwemincele yendlela ephelele neqondile.

⁶⁶ Manje, uma lokho kunjalo, sinemiqondo emibili ngokuthi *UMshado NeSahlukaniso*. Futhi lowo yilo, omunye wayo uthi, ukuthi, “Indoda ingaganwa kanye kuphela, ngaphandle uma umkayo esefile.” Futhi lowo omunye wemibuzo, kodwa, hamba ulandele lokho, uhamba weqe umincele. Bese-ke omunye uthi, “O, uma umfazi noma indoda, oyedwa wabo, ephingile, oyedwa

wabo angalahlwa aphinde aganwe futhi.” Uzithola seweqe umncele nalokho.

⁶⁷ Ngakho, niyabo, akusiyo naningizimu-mpumalanga noma inyakatho-mpumalanga; sifuna impumalanga ngqo. Uyaphuma emBhalweni uma uhamba ngalendlela, uyaphuma emBhalweni uma uhamba ngaleyondlela. Sifuna ukwazi lapho khona umBhalo uhlangana nomBhalo, futhi sazi ukuthi yini iQiniso lakho. Ngamunye uthatha indlela ehlukile, futhi ehluleke ukukhuphula impendulo eqinisileyo, kodwa isafanele ibekhona impendulo.

⁶⁸ Kufana nje, namhlanje, kukhona izikole ezimbili ezinkulu zemfundiso ebandleni; esinye sazo ngubuCalvini, sinye ngubuArmin-... ubuArmini. Esinye sayo umgcini-mthetho, nesinye umusa. Futhi sifike Sithole ukuthi abantu abakholelw emseni, abakaCalvini, bathi, “Akabusiswe uNkulunkulu, akungilimazi ukubhema. Akungilimazi ukuphuza. Ngingazenza lezizinto, ngingokuphepha kwaPhakade.” Bes-e-ke Sithola olunye uhlangothi, kumgcini-mthetho, wathi, “O, bengingathanda ukumtshela ezakhe, bengingathanda ukumeneka obala, kodwa, ngingumKristu, ngifanele ngithule.” Niyabo, uzithola usemigwaqeni emibili eyehlukene, futhi yomibili ayilungile. Manje, lokho kulukhuni ukusho lokho, kodwa yiqiniso.

⁶⁹ Sizithola sisemigwaqeni emibili ehlukene; omunye uhamba indlela eyodwa, omunye nomunye. Manje ake sibone ukuthi yiliphi iQiniso.

⁷⁰ Manje lalelani, futhi nibone ukuthi ngabe lokhu kuzwakala kunomqondo yini kini. Njengokuthi nje, uma ngilungiselela ukuya phesheya kwezilwandle. Futhi ngizothatha umndeni wami uqobo. Ngizobiza umkami enyukele kimi, futhi ngizothi, “Siyahamba-... Ngiya phesheya kwezilwandle, s’tandwa.” Manje nantu uhlangothi lomgcini-mthetho, “Manje, mkami, ngizokushayela umthetho! Uma uqomisana nanoma yiypshi indoda ngingekho, uma sengibuya ungowesifazane osehlukanisile. Futhi angifuni ucife amehlo, angifuni uqome! Uyakuqonda lokho na? Ngiyindoda yakho! Uma ukwenza, ngizokulahla uma sengibuya.”

⁷¹ Bes-e efika angibambe ngothayi, futhi athi, “Ndoda yami elungileyo, kukhona engifuna ukukutshela khona, niyabo, ukuthi uma ucifela amehlo noma yimuphi wesifazane, noma uphume nanoma yimuphi owesifazane, noma uqomisane nanoma yimuphi owesifazane, uzoba yindoda esihlukanisile uma usubuya.” Manje, lelo bekungebe yikhaya elihle na? Lokho abagcini-mthetho. Kulungile.

⁷² Manje, olunye uhlangothi yilolu, ukuthi uma ngiya phesheya kwezilwandle futhi ngenze iphutha... Ngiwelele ngale futhi ngithi, “Manje, buka, ngizophuma nalo wesifazane. O, kulungile kumkami, akanandaba.” Umkami athi,

“Ngizophuma naIendoda. Kulungile kuBill, akanandaba.” Uma ngingenandaba, kusho ukuthi-ke kukhona okuliphutha kimi; angimthandi kahle lowo wesifazane. Futhi uma engenandaba, kukhona okuliphutha kuye. Ungumkami; angifuni-ndoda enye ezodlala naye. *Ungumkami*.

⁷³ Manje, indlela eyiyo yakho, yile, bobabili baneqiniso, kodwa hhayi iQiniso qi.

⁷⁴ Manje uma ngiya phesheya kwezilwandle, ukwenza kube kahle, umndeni wami omncane uyabuthana, futhi sithandazelane. Futhi ngibanikele kuNkulunkulu, nabo banginikele kuNkulunkulu. Futhi uma sikwenza, siya phesheya kolwandle, ngiya phesheya kwezilwandle. Manje, ngiyazi uyangithanda; ngiyamethemba. Futhi ngiyamthanda; uyanganthemba. Inqobo nje uma ngimthanda kanjalo, akanakukhathazeka ngami ngokuphuma noma yimuphi owesifazane. Inqobo nje uma engithanda ngokuyikho, ngani, akukho-sidingo kimi sokucabanga nganoma yiyiphi enye indoda iphuma naye, ngoba ungumkami futhi ngiyamkhola.

⁷⁵ Ngiyakhola, uma ngempela bengingenza okungafanele, ngenze iphutha futhi ngiphume nomunye wesifazane, futhi ngibuye bese ngikuvuma kuye, futhi ngimtshele, “Meda, bengingaqondile ukwenza lokho. Ngivele ngabanjwa ogibeni nje; lona wesifazane uvele nje wasuka wagijima wenyukela kimi futhi—futhi wangidumela ngengalo, wase eqala *ukuthi-nokuthi*,” ngikhola ukuthi ubezoqonda. Ngikhola ukuthi ubengangithethelela ngakho. Kodwa bengingeke ngikwenze, ngeze nje, ngoba ngiyamthanda. Nakuba ubengangithethelela, bengingeke ngikwenze. Bengingeke ngimlimaze, ngeze. Nakuba ngazi ukuthi ubengangithethelela ngakho, angifuni ukumlimaza.

⁷⁶ Futhi kungaleyondlela kuNkulunkulu. Uma ngi... uma uthando *iphileo*, okuluthando lobuntu, uthando lokuhlanganyela, lungenza umuntu azizwele lokho ngomkakhe, kuthiwani-ke ngothando *iagapo*, igama lesiGreki elisho “uthando lukaNkulunkulu,” lokho kungangenza ngenzeni ngoJesu Kristu na? Mina, inqobo nje uma ngifuna ukuhamba ngikwenze, kusenhлизиуweni yami ukukwenza! Noma ngabe... ngithi, inqobo nje uma kusenhлизиуweni yami ukukwenza, ngiyahamba ngikwenze. Okomthetho ngeke kungivumele ngikwenze, yingoba ngiyazi ukuthi ngiyothola ukujeza ngokukwenza. Kodwa iQiniso langempela lakho yileli, kulapho nxa uthando lukaNkulunkulu lungena enhлизиуweni yakho uze *ufune* ukuKwenza. Lelo yiQiniso lakho. Nazo izikole ezimbili. Hhayi okomthetho noma okunye, noma ubuCalvini, kuyikho kokubili.

⁷⁷ Manje siyathola namhlanje, futhi, maningi amahlelo ehrukene. Kukhona ibandla eliKatolika, ibandla

lama Protestane. Yilelo nalelo lawo lithi yiwo ayiNdlela, niyabo, "SineNdlela, siyiQiniso." Kukhona iMethodisti, ithi, "SineQiniso." IBaptisti ithi, "SineQiniso."

⁷⁸ Yebo, kimina, inqobo nje uma besazizwa ngaleyondlela, akunjalo, ngoba uJesu wathi, "NgiliQiniso." Niyabo?

⁷⁹ Ngakho-ke, njengoba ibinjalo intshumayelo yami yayizolo ebusuku, ukuthi Uyindawo lapho uNkulunkulu abeka khona iGama laKhe, indawo okuyiyona kuphela yokukhonza. Awusuye umKristu ngoba uyiProtestane. Awusuye umKristu ngoba uyiKatolika. Awusuye umKristu ngoba uyiMethodisti, iBaptisti, noma iPentecostal. UngumKristu ngoba ubhaphathizelwe kuJesu Kristu, ngoMoya oNgewe, hhayi ngamanzi. "Yinye iNkolo; yinye iNkosi; munye umbhaphathizo," lowo ngumbhaphathizo kaMoya oNgewe. Umbhaphathizo wamanzi ukufaka enhlanganyelweni. Kodwa umbhaphathizo kaMoya oNgewe ukufaka kuKristu. Nanto iQiniso.

⁸⁰ Sinemicabango emibili futhi yalo*Mshado NeSahlukaniso*. Manje, ukuthi, iNkosi yethu ivule imfihlakalo yoPhawu IwesiKhombisa yeZwi laYo kithi, kulolu izinsuku zokugcina. Manje, iningi lenu, lokhu kungahle kube yisiGreki kini, kodwa ibandla lami liyaqonda. Ngani na? Futhi nizwile ngemibono nokuthi kwenzekeni. Nombuzo ngumbuzo weBhayibheli, siyamenywa lapha ukukholwa ukuthi kufanele kube khona impendulo eyiqiniso kuyoyonke imfihlo efihlakele ebilokhu ifihliwe selokhu kwasekelwa umhlabu. Neziprofetho zeBhayibheli futhi liyasho ukuthi ngalolusuku lezizimfihlo ziyoukwaziwa. IZambulo 10, "Futhi ekubetheni kwengelosi yesikhombisa, isithunywa saseLawodikeya, izimfihlakalo zikaNkulunkulu ziyoukwaziwa." Futhi lona ngunyaka wokugecina, okuyiLawodikeya.

⁸¹ Buka yonke lemvuselelo isiqhubike iminyaka eyishumi nanhlanu noma ngaphezulu, futhi akukho nalinye ihlelo eliphuma kuyo. ULuther wayenemvuselelo, kwabakhona ihlelo; uWesley, kwabakhona ihlelo; uAlexander Campbell, kwabakhona ihlelo; wonke lawa amanye amakhulu... UJohn Smith njalonjalo, amahlelo, uMoody, njalo. Kodwa lapha kubekhona elilodwa... Ngokuvamileyo imvuselelo kuphela idonsa iminyaka emithathu. Kodwa lena ibiyilokhu iqhubeke sekewdlule iminyaka eyishumi nanhlanu, futhi akukho nalinye ihlelo elivumbuke kuyo, ngokuba lesi yisikhathi seMbewu. Alisekho ikhoba; emva kokuba ikhoba elilodwa selihamble, yiMbewu.

⁸² UNkulunkulu uselungele, uma Engakwenzi manje, Uzobizela iBandla ekupheleleni ngeZwi laKhe, uJesu Kristu. Bhekisisani, kufanele kubekhona impendulo ndawo ndawo, futhi ngokuba yiLokho, imfihlakalo evalwe ngophawu yesikhombisa kaNkulunkulu, iziMpawu eziyisiKhombisa.

⁸³ Bangaki okuqondayo lokho, phakamisa isandla sakho. Ake sibone. Ngicabanga ukuthi iningi labo yibandla lethu elivela khona lapha eduze, lalelani. Uma kungenjalo, izincwadi zizophuma masinya nje, ngendaba. Sinazo izincwadi, izincwadi ngaKho manje.

⁸⁴ UJesu, etekisini lethu, uyasimema ukuba sibuyelete ekuqaleni, ukuba sithole impendulo yeqiniso yomBhalo.

⁸⁵ Manje, ngenkathi Enqwamana nalokhu, kwakukhona izinto ezimbili ezibhekwayo. Abapristi bathi kuYe, “Indoda ingamlahla yini umkayo, iganwe omunye, noma ngaliphi icala na?”

NoJesu wathi, “Kwakungenjalo kusukela kwasekuqaleni.”

Base bethi-ke, “UMose wasivumela incwadi yesahlukaniso, nokumlahla nganoma yini ababeyifuna.”

⁸⁶ Wathi, “Ukuthi, uMose wakwenza lokho ngenxa,” ngithi ukudedela leyontambo okwesikhashana, “ngenxa yobulukhuni bezinhliziyo zenu; kepha kusukela, noma ekuqaleni kwakungenjalo.” Umbuzo!

⁸⁷ Umbuzo namhlanje, njengokuthula kwezwe, “Ngabe kuza ngezombusazwe, inhlango yezizwe, zihlangene na?” Ngithi kini, qha. Ibihlale yehluleka, futhi iyohluleka futhi. Kodwa nanso isasele impendulo yeqiniso embuzweni, “Ngabe kuyobakhona ukuthula emhlabeni na?” Yebo, lapho isono sesisisiwe emhlabeni, kuyobakhona ukuthula. Kodwa kuze kube yingalesosikhathi, akuyikubakho ukuthula; “isizwe siyovukela isizwe, nombuso uvukele umbuso.” UNkulunkulu wanikeza ikhambi lesono. Lalelisisan manje. UNkulunkulu wanikeza ikhambi lokususa isono emhlabeni, kodwa umuntu wasemhlabeni ngeke alemukele ikhambi likaNkulunkulu.

⁸⁸ UNkulunkulu wasinika ikhambi nendlela yokuganwa omkethu futhi sihlale nabo, kodwa umuntu ngeke alemukele ikhambi likaNkulunkulu, ngeke alemukele iZwi laKhe kukho. UJesu ukushilo lokhu. Futhi lokhu kusikhumbuza a—amaZwi aKhe, sazi ukuthi Wathi, “Amazulu nomhlaba kohluleka, kudlule, kepha awaMi angeke.”

⁸⁹ Umbuzo, impendulo yeqiniso uJesu afuna sibuyelete kuyo, ngukubuyela ekuqaleni. Manje-ke, lokho kungaba kuGenesi, ngoba igama *Genesis* yisahluko sezimbewu kuwo wonke umbuzo eBhayibhelini. Futhi ufanele njalo ubuyelete embewini ukubona ukuthi nhloboni yembewu esensimini, ukuthola ukuthi ukudla kwakho okusanhlamvu kuyoba njani. Manje, nhloboni yembewu etshaliwe na? UGenesi, eyisahluko sembewu, singabuyela kuGenesi. UJesu usethula kulowomBhalo, “ekuqaleni.” Manje, khumbulani, lokho kungamhla isikhathi siqala ukuqala. Ngaphambi kwalokho, kwakuyiPhakade. Manje, umbuzo wethu lapho ubungukuthi, bhekisisa, uma sibuyela ekuqaleni.

⁹⁰ Manje ningakugeji lokhu! Futhi yingalesosizathu ngifuna ukukhuluma ngokungajahi, ukuze kuthi abantu abaphandle ezingcingweni, nokuthi iteyipu izokusho kucace.

⁹¹ Uma uJesu athi, “Buyelani ekuqaleni,” kwakukhona kuphela okukodwa okuhamba ngakubili kwanoma yini emhlabeni. Kwakukhona uAdamu oyedwa, uEva oyedwa, babeblanganiswe nguNkulunkulu yedwa. Ihhashi elilodwa lensikazi, elilodwa eleduna; upholi owodwa wesikazi, iduna elilodwa. “Ekuqaleni,” njengoba Asitshela ukuba sibuyele emuva, kwakukhona okukodwa okuhamba ngakubili kuphela kwanoma yini. Ngabe yiqiniso lelo na? [Ibandla lithi, “Ameni.”—Umhl.] Manje-ke, siyathola manje ukuthi yonke into “ekuqaleni” yayihamba ngohlelo oluphelele nangokuzwana noNkulunkulu, akukho okwakuphume emgudwini.

⁹² Yonke into ezulwini iselokhu isohlelweni; zonke izinkanyezi, imithala, isimo sukuhamba kwelanga kanye nezinkanyezi, yonke into ingohlelo ngokuphelele. Enye yazo igudluke, kungaphazamisa lonke uhlelo.

⁹³ Manje lalelani. Niyabo? Isiphazamiso esisodwa sona lonke uhlelo! Manje, ngenkathi izidalwa ezingabantu sasihamba ngokuqhubeke noNkulunkulu, nowesilisa oyedwa nowesifazane oyedwa, lona wesifazane wona futhi kwachitha lonke uhlelo lomhlaba ekuqhubeke noNkulunkulu. Ngakho-ke, izwi elilodwa elenezelwe kuleNcwadi, noma iZwi elilodwa eliuswe kuYo; lichitha umKristu ekuqhubeke noNkulunkulu, lichithe ibandla ekuqhubeke noNkulunkulu, lichithe umndeni ekuqhubeke noNkulunkulu. Lonke ikholwa lingachithwa, ngokungemukeli lonke iZwi likaNkulunkulu.

⁹⁴ Manje-ke, kwaba ngowesifazane owabangela ukwehlukana kwekhaya elihle. Kwakungesilo iKherubi elahlupha umhlaba. Kwakungesuye uAdamu owachitha ikhaya. Kwakungesikho noma yini okunye okwachitha ikhaya, futhi kwachitha yonke into ekuqhubeke, kodwa owesifazane, uEva. Futhi kulapha ukuthi “ekuqaleni,” uJesu akhuluma ngakho, kwephulwa. UJesu wathi, “Ekuqaleni, uNkulunkulu wenza owesilisa oyedwa, owesifazane oyedwa, wohlobo ngalunye.” Futhi manje ngenkathi lona wesifazane... hhayi ihhashi lesikazi, hhayi injakazi; kodwa owesifazane, wakwephula konke ukuqhubeke kokusebenza kukaNkulunkulu emhlabeni, futhi waphonsa yonke into ekufeni. Owesifazane, hhayi owesilisa, wephula isivumelwano. Wephula isivumelwano, ngoba (ngani na?) weqa imincele yeZwi likaNkulunkulu. Manje, uma ephula isivumelwano sakhe nendoda yakhe, wephula isivumelwano sakhe noNkulunkulu; manje-ke, ngoba wephula isivumelwano noNkulunkulu, wasephula nendoda yakhe.

⁹⁵ Futhi uma wephula isethembiso sakho nesivumelwano sakho eZwini likaNkulunkulu, yilokho okwabangela amanangi

kangaka amalunga ebandla angamavezandlebe, ngoba iqembu lendoda laqoqana ndawonye lase lithi, “Awu, Lalingasho *lokho*,” futhi kuchitha yonke inhlangano ekuqhubekeni neZwi. “Asilikholwa Lelo. Udukotela uJones wathi Lalingenjalo.” Kodwa inqobo nje uma uNkulunkulu athi Linjalo, Wathi, “onke amazwi omuntu awabe amanga, nawaMi abe liQiniso!” Lapho kwephula ukuqhubeka.

⁹⁶ Manje siyabona, njengalokhu ukuqhubeka kwephulwa, khona-ke intambo yokuPhila yagqashulwa, nentambo yesikhathi futhi yagqashulwa, isivumelwano sephulwa, yonke into yonakala! Yini eyakubangelayo na? Owesifazane. Yilokho okwephula isivumelwano. Manje, uma ufunu ukukufunda lokho, ungakufunda, uGenesisi 3.

⁹⁷ Manje, kwaba ngaleyonkathi-ke ukuthi owesilisa wenziwa ukuba abuse phezu kowesifazane, ngeZwi likaNkulunkulu. Akabanga esalingana nayo. Wayelingana emvelweni, niyazi; kodwa, ngenkathi ephula iZwi likaNkulunkulu, uNkulunkulu wenza owesilisa ukuba abe ngumbusi phezu kwakhe. UGenesisi 3:16, uma ufunu ukukubhala phansi. Wayengasalingani nowesilisa. Wayengumephuli weZwi likaNkulunkulu.

⁹⁸ Aniboni na, “yena,” yena, ibandla phansi lapha na? Umephuli weZwi likaNkulunkulu, lokho kwamchitha ngokuphelele ekuqhubekeni. Futhi yilokho okwenziwe yibandla, futhi lachithela ukufa kokomoya phezu kwayo yonke into. Manje nizoqonda ukuthi kungani ngizishaya ngesando lezizinto njengoba ngenza. YiQiniso! Lokhu ngamaqiniso eBhayibheli.

⁹⁹ Bhekisisani, wayenzelani into enjengale; wayengakwenza kanjani lowo othandekayo, omuhle, owesifazane opheleleyo na?

¹⁰⁰ Ngike ngabona isithombe, ngikholwa ukuthi kwakuseGrisi, sengcweti yemifanekiso eyadweba isithombe sikaEva. Wayeyinto ebukeka kabi kabi ukwedlula noma yini osewake wayibona. Lokho kukhombisa ukuthi umqondo wokwenyama ubuka kuphi. Kodwa, wayengenjalo; wayemuhle, ngoba wayengowesifazane ophelele, owesifazane wonke.

¹⁰¹ Bhekisisa, wayenzelani into enje, ekulolohlelo oluphakeme na? Wayekanye naye nje owesilisa, elingana naye. Kodwa sonke sesiyazi manje ukuthi wakulahla ukulingana kwakhe nowesilisa, ngenkathi ona, noNkulunkulu wathi, “Owesilisa uyoba ngumbusi wakho kusukela lapha kuqhubeke.” Manje, lowo ngumBhalo. Uma ufunu, besingakufunda.

¹⁰² Ngininika imiBhalo, ukuze nonge isikhathi salokhu ukuxhunywa kwezingcingo okukhulu ezweni lonke, ukuze uzifundele wena.

¹⁰³ Bhekisisani isizathu sokuba enze lokho. Waze wafinyelela kanjani uSathane kuye na?

¹⁰⁴ Benazi ukuthi uSathane wayelingana noNkulunkulu ngelinye ilanga? Impela wayelingana, ngakho konke ngaphandle kokuba ngumdali; wayeyikho konke, wama ngakwesokudla sikaNkulunkulu, emaZulwini, iKherubi elikhulu eliholayo.

¹⁰⁵ Bhekisisani isizathu sokuba enze lokhu, wayengekho kokudaliweyo kokuqala. Akekho kokudaliweyo kukokuqala kukaNkulunkulu; ungovela eceleni. Ngakho-ke, “ekuqaleni,” njengoba uJesu abhekisa kukho, wayengekho entweni edalekayo yokuqala kaNkulunkulu. Ungovela eceleni kowesilisa, ngenkathi uJesu ebhekise e “kuqaleni.”

¹⁰⁶ Khumbulani, uAdamu wayeyikho kokubili ubudoda nobufazane, kokudaliweyo kokuqala, eyedwa, kodwa waseke ehlukaniswa ngobambo.

¹⁰⁷ Bhekisisani, kodwa ovela eceleni, futhi, bhekisisani, okunguye kuphela kukho konke okudaliweyo kukaNkulunkulu, kuzo zonke izilwane nanoma yini okunye, kwaba nguye yedwa owayesungulwe ngalendlela. Konke okunye kwesifazane kwakukokudaliweyo kokuqala. Konke okunye kwesifazane kwakukokudaliweyo kokuqala, kodwa uEva wayengekho kokudaliweyo kokuqala. Niyabo, lokho kwakufanele kwenziwe ngaleyondlela. Sizongena kukho emva kwesikhashana. Bhekisisani, kulokhu okudaliweyo ayekukho, hhayi kokokuqala, kodwa ovela eceleni. Futhi kulokhu okudaliweyo, kukhona i . . .

¹⁰⁸ Manje angifuni ukulimaza imizwa yenu, kodwa ngifuna ukunitshela iQiniso. Futhi nje hhalani nithule; nenza kahle.

¹⁰⁹ Akukho lutho olusungulwe ukuba lukhohlise kanjalo, njengowesifazane okhohlisayo. Kungebebikho lutho olunye; akukho lutho okwenziwe kwaba ngaleyondlela.

¹¹⁰ Futhi, akukho lutho olungakhohliseka kalula kangaka njengowesifazane. Manje, ukuwa kuyafakazisa ukuthi lenkulumo-mbiko iyiqiniso, ukuwa ekuqaleni.

¹¹¹ Wayengekho kokudaliweyo kokuqala kwasekuqaleni. WayekuAdamu, kodwa hhayi ebulilini bowesifazane, qobo lwakhe, ekuqaleni. Wayengowenziwe evela eceleni.

¹¹² Manje, akukho okusunguliwe okungakhohlisa, futhi kuhohliswe, kalula njengowesifazane. Akukho lutho olusunguliwe noma olungazehlisa lube phansi njengoba kungenza owesifazane. Cabanga manje. Akukho lutho olusunguliwe, kukho konke okudaliweyo, olungazehlisa lube phansi njengoba kungenza owesifazane. Angadabula inhliziyo yendoda ibe yizicucu kalula kunanoma yini enye into ekhona ezweni, ngumkayo. Ake athi lowo wesifazane omncane agijime nenyi indoda; buka lowomfo ehlezi lapho nabantwana bakhe, izinyembezi ziqathaka emehlwani akhe. Usungulwe ngaleyondlela. Usungulelwe ukwenza lokhu. Akukho-ngulube, akukho-nja, noma nasiphi esinye isilwane, esisungulwe njengaye

noma esingazehlisa sibe phansi njengoba yena engehla. Manje, yiqiniso lelo.

Ngenhloniphо kodadewethu, ngifuna nje ukuba niqaphele.

¹¹³ Asikho isilwane esingonakala. Nibiza inja nge "vamba," injakazi, nibiza iduna... ingulube nge "ngulubekazi," kodwa ukuziphatha kwayo kungamamayela ayizigidi ngaphambili kwabaningi ingcweti yomdlali yaseHolywood. Usungulelwе ukuba azehlise kanjalo-ke. Angeke... Cabanga nje ngalokhu manje. Akukho lutho ezweni, okwensiwe kokudaliweyo kukaNkulunkulu, okungonakala kakhulu, kuzehlise kube phansi kanjalo.

¹¹⁴ Wena uthi, "Awume kancane, 'indoda'!" Sizofinyelela kulokho. Owesifazane uzothi "yebo."

¹¹⁵ Bhekisisani, akukho lutho olusungulelwе ukuzehlisa lube phansi kakhulu, noma lungcole kabi, kodwa owesifazane. Inja ingeke ikwenze, ingulube ingeke ikwenze, inyonи ingeke ikwenze. Akukho-silwane esonakele, futhi ngeke sabakhona, ngoba asisungulelwе ukuba sibenjalo. Ingulube yesikazi ingeke yonakala, injakazi ingeke yonakala, inyonи yesikazi ingeke yonakala. Owesifazane iyona-nto kuphela engakwenza.

¹¹⁶ Manje niyabona ukuthi uSathane waya kuphi na? Niyabo? Kodwa selokhu enakho, nguye onamandla okuthi "yebo" noma "qua." Niyabo, kuya ngokuthi ufuna ukuzibamba kuphi. Niyabo? Manje lapha singayibona ngokusobala inzalo yenyoka, lapho ingena khona. Yinye kuphela indawo ayengaya kuyo. Uma lokho kungayidaluli, kusho ukuthi umuntu uphuphuthekile. Niyabo? Niyabo, yayifanele ukuya kulokho.

¹¹⁷ Bhekisisani, isizathu sokuba izilwane zingakwazi ukukwenza, isilwane sesikazi, zazikokudaliweyo kokuqala. Kodwa owesifazane wayenekho kulokho okudaliweyo kokuqala. Manje sibuyela emuva ukuvumbulula lokhu, bese sikuletha khona phansi osukwini lwesimanje, eTestamenteni.

¹¹⁸ Usunguliwe, yedwa, ekubeni angcole kabi nokuphila ngokungahlanzeki. Inja ingeke, futhi akukho okunye kwesikazi okungenza. Ngowesifazane nje ongakwenza. Inja noma yiziphi ezinye izilwane, kanye ngonyaka, futhi lokho kungenxa yezingane zaso; hhayi ngenxa yokuzijabulisa ngokulalana, kodwa ngenxa yezingane zaso. Ingulube endala yengulube yensikazi, inja endala eyivamba, kanye ngonyaka, isikhashanyana esisodwa, lokho kungenxa yezingane zayo. Kodwa owesifazane usungulelwе ukuba kube noma ngasiphi isikhathi asifisayo. Nginokunye okucishiwe lapha manje; ungazibonela nawe okusele. Inja ingeke; owesifazane angakwenza. Ngethemba ukuthi uMoya oNgcwele uyakwembula kini okusele kwalokhu engikucishe lapha.

¹¹⁹ Uyilonona hlobo kuphela, uhlobo lwesifazane, olwenziwe lwabukeka kunesilisa. Alukho olunye uhlobo phakathi

kwanoma yini. Zonke ezinye izidalwa zikaNkulunkulu ngokwesilisa okuhle, njengasezilwaneni nje, izinyoni, njalonjalo, njalo yisilisa esihle.

¹²⁰ Buka inyamazane enku^lu enezimpondo ezingamagatsha, izimpondo ezinkulu ezinhle, uhlobo olukhulu; nencane, ezithobile inyamazane yensikazi. Buka iqhude elikhulu nazozonke izimpaphe zayo ezibukekayo; nesincane, isikhukhukazi esinsundu. Buka izinyoni, iqhude lenyonu nesikhukhukazi. Ngani, kwakungani kube nje, kuzo zonke izidalwa zikaNkulunkulu na? Zonke izidalwa, esiliseni yiso esibukeka kunazo zonke. Phakathi kwezimvu, phakathi kwezi—izingulube, phakathi kwamahhashi, phakathi kwanoma yikuphi okunye, njalo yisilisa esikhulu esibukekayo, nasezinyonini.

¹²¹ Kodwa esintwini, ngowesifazane obukekayo, hhayi owesilisa; uma enjalo, kukhona okungahambi kahle, kukhona ukuxubana kwembewu ndawondawo. Ngokwasekuqaleni kungaleyondlela. Ngani, kwensiwelani na? Ukukhohlisa ngakho. Umsunguli wakhe, uSathane, usalokhu emsebenza, futhi, kulezizinsuku zokugcina.

¹²² Ake ngime lapha umzuzwana nje. “Ukubukeka!” Benazi, embubbisweni yokuqala, ngokwezizwe ngezizwe, yezwe, noma umhlaba jikelele, kwakungenxa yabesifazane ababukekayo na? “Kwathi amadodana kaNkulunkulu ebona ukuthi amadodakazi omuntu mahle, azithathela abesifazane.” Ngabe kunjalo na?

¹²³ Nike nabhekisia ukwanda kobuhle babesifazane kulolusuku na? Ngike ngasibona isithombe sikaPearl O’Brien, owayethathwa njengowesifazane obukekayo kunabobonke esizweni, ngesinye isikhathi. Akukho-ntombazane elitshitshi kulesisikole engeke ingamedluli, nxa kuza ebuhleni.

¹²⁴ Ukwanda kobuhle babesifazane bukhombisa isikhathi sokukhohlisa. Kunini lapho ibandla lake labukeka khona ngaphezu kwalokhu elikwenzayo namhlanje na? Yonke into igaqamisa ezinkulu, ezibanzi izindlu ezinhle, nezigidi zalokhu nezigidi zalokho. Aniboni na, “yena,” ukukhohlisa!

¹²⁵ Manje, akukho okungazehlisa njengaye, futhi usungulwe kanjalo ukuze akhohlise. Futhi uSathane ngempela uyamsebenza namhlanje, ngalezizinsuku zokugcina, ngoba ungumsunguli wakhe. Ngingakufakazisa lokho manje. Uku^buyela ekuqaleni impela, ubani owaqala ukumsebenza, uAdamu noma uSathane, uNkulunkulu noma uSathane na? Niyabo, ngumsunguli wakhe lowo. Yisikhali sakhe esikhulu ukuphonса indoda ekungcoleni kwakhe okubi, ngokuba ngowesifazane obukekayo, angashwizisa owesilisa noma ngayiphi indlela afuna ngayo. Mfowethu, akusilo ijoyinti elidayisa utshwala ngokungemthetho ezansi lapha elithola owesilisa; ngowesifazane obukekayo ehamba ehla ngomgwaqo, ezibinya, egqoke ingxenyenye. Yilokho okuthatha...Lowo

ngumkohhlisi khona lapho. Futhi uyabulala ngakho, ubulala ngokoqobo. Ungahle ungibuze ngoSathane engumsunguli wakhe, kodwa lelo yiQiniso. USathane wamsungula. Usakwenza.

¹²⁶ Ake ngikukhombise okuthize emBhalweni. Ngifanele ngnibuyisele emBhalweni, bese uyazibonela ngesingawe lapho ukubuka namhlanje.

¹²⁷ USathane nguye ogqamisa lolohlobo lobuhle. Uma sizobhekisisa, wayemuhle kakhulu kunazo zonke iziNgelosi eZulwini. Ngabe kunjalo na? Futhi wafisa ukwenza iZulu libe yindawo enhle ngokuthe xaxa kunombuso kaMikhayeli. Ngabe kunjalo na? Futhi, ukukhombisa ukuthi uKayini wayeyindodana yakhe, wanikela ngokukhonza okuhle ngokuthe xaxa, wahlobisa ama altare akhe ngezithelo nezimbali, njalonjalo. Ngabe kunjalo na? Kuhle! Isono sihle, esikubiza ngobuhle namhlanje. Futhi isono siyakhohlisa, ngobuhle. Ungeke waze wambuka owesifazane ehla ngomgwaqo bese usho ukuthi kukhonani enhliziyeweni yakhe. Niyabo? Kodwa bengifuna ukusho lezizinto ukuze nikwazi ukubona ukuthi kungani uSathane engumsunguli wakhe. Kunjalo impela, indodana yakhe qho yakufakazela, uKayini. Manje, muhle ukuze akhohlise.

¹²⁸ Izwe lihle ukuze likhohlise. Ngiqonde *ikosmos*, isimo sezwe. Lihle ukuze likhohlise, izindawo ezinkulu ezinhle nokuzitika ngomnotho.

¹²⁹ Khumbulani umprofethi, uAmose, ngenkathi ekhuphuka ngale futhi wabuka phansi edolobheni, futhi walibona linjengeHollywood yesimanje, amehlo akhe amancane amadala aya ngokuba mancane, phansi kwalezozinwele ezimpunga zilenga ebusweni bakhe. Wehlela lapho noMlayezo, futhi waWuqhumisa kuleyondawo. Wathi, “Yena loNkulunkulu enizisho ukuthi niyamkhonza, uzonibhubhisa!” Kunjalo.

¹³⁰ Isono siyabukeka. Badweba uJuda njengomadakeni omdala phandle lapha emgwaqeni ndawo ndawo, nomlomo ulenga izimpukane, njalonjalo, njengoJuda. UJuda wayenogazi, enamandla, umkhohlisi. Akusuye lowomfo ofanele umexwaye eduze kwakho, akusuye umfo o (umlimi omdala) ngena egqoke iovaloli, ofanele umexwaye eduze komkakho; yilesosihlakaniphi, uyiathahatha.

¹³¹ Isono sihle emehlwani ezwe, kodwa uNkulunkulu akagqanyiswa ngalolohlobo lobuhle. Benikwazi lokho na? UNkulunkulu ugqanyiswa ngesimilo, isimilo esihle.

¹³² EBhayibhelini, uIsaya 53, uma ufuna ukubhala phansi umBhalo. Linezinhla zomBhalo obhalwe eceleni lapha wakho. UIsaya 53, iBhayibheli lasho ngeNkosi yethu uJesu, ukuthi, “Kwakungekho buhle ukuba siYifise. Injengosithezelwa ubuso ngabantu.” Ngabe kunjalo na? AsiYifisanga, ngoba Yayingabukeki. Yayingumfo omncane mhlawumbe, omahlombe

aqhothile, obukeka ebomvana, futhi Yayingafiseki ukuba ibe ngumholi. Yayingabukeki njengomholi. Ikhulumwa ngolimi lwabantukazana lwasemgwaqeni, njalonjalo, njengoba kwenza abantu, abantukazana, ngakho ngakho-ke Yayingabukeki sengathi iyisifundiswa esikhulu, esifundisiwe, esihle, sidlubhe izingubo, nakho konke. Yayingumuntu ojwayelekile nje. "Kwakungekho buhle baYo, ukuba siYifise." Yayingena iphuma kumuntu, kuhambe njalo, babengazi nokuthi YayiNgubani. Yayingabukeki njengonkulunkulu ehamba, ebasingacabanga ukuthi kwakungunkulunkulu. Kodwa, ngokufana, Yayinguye!

¹³³ Nike nabhekisia ngenkathi iNkosi uNkulunkulu ithi ku-kuSamuweli, "Yenyukela endlini kaJese ufile ugcobe enye yamadodana akhe, ibe yinkosi, ukuba ithathe indawo kaSawule"?

¹³⁴ Manje, abantu bakhetha uSawule, ngenkathi uSamuweli ngokoqobo ebashela ukuba bangakwenzi. Wathi, "UNkulunkulu akafuni nibe nenkosi; UyiNkosi yenu." Futhi wathi, "Sengake ngasho noma yini kini, eGameni leNkosi, akwangafezeka na? Sengake ngayinxiba yini imali kini noma okuthize, okunye, ukuba ngiziphilise na?"

¹³⁵ Bathi, "Qhabo, awukaze unxibe imali kithi. Futhi noma yini owayisho, eGameni leNkosi, iyafezeka. Kodwa sifuna inkosi, noma kanjani," ngakho bakhetha uSawule. Buka ukuthi izwe lakhethani! Buka ukuthi uISrayeli wakhethani! UIsrayeli, umgcotshwa kaNkulunkulu, bakhetha indoda eyayikhanda namahlombe angaphezu kwanoma yiyiphi indoda esizweni; omkhulu, oqatha, omuhle, umfo obonakala ebukeka, futhi njalo wayeyimpukane emafutheni.

¹³⁶ Kodwa uNkulunkulu wathi, "Ngizonikhethela inkosi ngokukhetha kwaMi." Ngakho Wathi, "Samuweli, aNgizukukutshela ukuthi ingubani, kodwa wena yenyukela lapho. Ingomunye wamadodana kaJese."

¹³⁷ Futhi uJese, umkakhe, nabobonke baqalaza, bathi, "Yebo, indodana yethu endala, iyindoda enkulu, ende, ebukekayo, uzoyifanelo kahle umqhele wenkosi. Ihlakaniphile. Ifundile. Iyindoda enhle. Ngiyazi izoba kahle nje. Ilikhulumwa kahle izwi layo."

¹³⁸ Ngenkathi beyikhipha, uSamuweli wathatha uphisio lwamafuthi waya ngakuyo. Wathi, "Qhabo, iNkosi imenqabile." Ngakho wehla njalo, waya emadodaneni ayisithupha, neNkosi yabenzaba bonke. Wathi, "Ayisekho yini enye na?"

¹³⁹ "O," wathi, "yebo, ikhona eyodwa, ingemuva laphaya yeluse izimvu. Ivele nje izihlalele ngemuva lapho futhi idlale amaculo, futhi ilicule, futhi imemeze, futhi iqhubekile. Kodwa, ingomdadlana onamahlambe aqhothile, umfo obukeka ebomvana, angeze aba yinkosi."

¹⁴⁰ Wathi, "Hambani nimlande." Futhi kwathi uDavide engena ebusweni bomprofethi, umprofethi wagijima namafutha wawathululela phezu kwekhanda lakhe, wathi, "Lona ngokhethwe nguNkulunkulu." Hhayi ukubukeka; kodwa isimilo. UNkulunkulu ubuka isimilo.

¹⁴¹ Umuntu ubuka ubuhle bemvelo. Buyakhohlisa. Futhi yingakho owesifazane anikezwa lobobuhle, ukuba akhohlise, ukukhohlisa. Owesifazane omuhle, uma engabusebenzisi ngendlela efanele, buyisiqalekiso kuye; lobo buyomthumela esihogweni ngokushesha kunoma yini enye into engiyaziyo. Uma nje e... Uma engabukeka, impela, inqobo nje uma ehlala nendoda yakhe futhi enze okufaneleyo, futhi lokho—lokho kuhle futhi kuhle kakhulu. Kodwa angathatha leyonto efanayo futhi, wo, ukuthi angakhohlisa kanjani ngayo, ngokuba kwanikezwa yena ukuba enze njalo.

¹⁴² Bhekisia, manje, kodwa uNkulunkulu ugqanyiswa esimilweni. "Kwakungenabuhle ukuba simfise uJesu," kodwa asikaze sibekhona isimilo esinjenga Ye, emhlabeni.

¹⁴³ Manje siyathola, namhlanje, ukuthi i—isimilo sebandla, uSathane neqembu lakhe, ufunamakhulu, amabandla amahle, izinto ezinhle. Yilokho izwe elikubukayo namhlanje. "O, ngumfundisi, isikhathi esikhulu sikasibani-bani, usibani-bani, abafanelwe ubupristi ngempela nabamesabayo uNkulunkulu, aphume nezingubo zakhe ezinkulu, nezinto ezinjalo." Lokho bakubiza ngobuhle.

¹⁴⁴ Kodwa abangcwele bangempela bakaNkulunkulu ubuka isimilo seZwi eliqinisekisiwe.

¹⁴⁵ Yilokho abangcwele abakwenzayo ngalolosuku, ngenkathi bebone uJesu. Wayengelutho ukuba umbuke, kodwa babona ukuthi uNkulunkulu wayekuYe. Babona ukuthi uNkulunkulu wayenaYe.

¹⁴⁶ Babakanjalo-ke labo, uJowabe nalezozimilo noDavide, umfo omdadlana, kodwa babona ukuthi—ukuthi indoda yayikuye. Babona ukuthi uNkulunkulu wayekuye, futhi bazi ukuthi wayezobusa ngeliny'ilanga. Ba... Oyedwa wababulala labobafowabo bakaGoliyati abanye abahlanu, eyedwa. Oyedwa wabulala amakhulu amathathu amadoda; ngenkathi abanye besifazane ebutha ubhontshisi wedina, nempi yayihambile, futhi wathatha umkhonto futhi wabulala amadoda angamakhulu amathathu, amaFilisti. Isimilo! Ngani na? Bahlala ngakuDavide ngqo. Babazi ukuthi ugcobo lwalukuye, futhi babazi ukuthi wayezobusa.

¹⁴⁷ Isithombe sangempela seBandla namhlanje elizoma ngeZwi! Siyazi ukuthi Lizoquinisekiswa. Siyazi ukuthi Lizobusa ngeliny'ilanga. Nakuba uSawule... Futhi wayengumhambuma kuzo zonke izizwe, kodwa babazi ukuthi wayezobusa. Siyazi ukuthi Uzobusa, futhi, ngakho sithatha leloZwi futhi sime

khona lapho, akunandaba ukuthi kubiza ini. Uma sizonquma amaFilisti, noma sigxumele emgodini sibulale ingonyama, njengoba enza oyedwa, siyahamba noma ikanjani, ngoba yi... yileyondlela uNkulunkulu akusungulele ukuba kube yiyo. Sibuka isimilo.

¹⁴⁸ Ungahle ungibuze manje, “Wamvumelelani ukuba asungulwe kanjena na?” Angifuni ukuthathatha isikhathi esiningi kakhulu, ngoba nginokunye okuningi engizokusho lapha. “Ngani,” umbuzo ungahle uvuke-ke, “wamenzelani uNkulunkulu lona wesifazane kanjena na? Wamvumelelani ukuba abenjalo na?” Kwabakuhle kuYe ngentando yaKhe. Impela.

¹⁴⁹ Manje uma ufunu ukuphenya eBhayibhelini lakho umzuzu nje, asiphenye kumaRoma 9, umzuzu nje, futhi nginikhombise okuthize, ukuthi uNkulunkulu uzenza kanjani lezizinto, uma ufunu uku—ukukufunda. Futhi singabona lapha ukuthi uNkulunkulu wenzani ngokuba kuhle kuYe ngentando yaKhe. AmaRoma 9:14.

*Pho siyakuthini na? Kukhona yini ukungalungi
phambi kukaNkulunkulu na?...*

¹⁵⁰ Ngenkathi Ekhetha uEsawu, noma ekhetha uJakobe futhi walahl uEsawu, ngaphambi kokuba omunye umfana abe nelungelo lokuzenzela ukukhetha, qobo lwakhe, namunye wabo; bengakazalwa, besesesizalwani sikamama, uNkulunkulu wathi, “Ngiyamzonda uEsawu, futhi Ngiyamthanda uJakobe.” Niyabo? Ngani na?

*Ngokuba kuMose wathi, Ngizakumhawukela
engimhawukelayo, ngimzwele engimzwelayo.*

*Ngakho-ke akuyi ngotandayo, akuyi ngogijimayo,
kodwa ngukuya ngokuhawukela kukaNkulunkulu.*

*Ngokuba umbhalo uthi kuFaro, Ngakuphakamisela
khona lokhu, ukuba ngibonakalise amandla ami kuwe,
nokuba igama lami lishunyayelwe emhlabeni wonke.*

*Ngakho u... (manje qaphela lapha)... ngokuba
uhawukela lowo athanda ukumhawukela, umenza-
lukhuni lowo athanda ukumenza-lukhuni.*

*Usuzakuthini kimi, Usasolelani yena na? Ngokuba
ngubani ongamelana nentando yakhe na?*

*Ai, O wena-muntu, ungubani wena othukuthelela
uNkulunkulu na? Okubunjiveyo kungasho yini
kowakubumbayo ukuthi, Wangenzelani ngaba-njena
na?*

*Nokuba akanamandla yini umbumbi ebumbeni,
ukuvenza ngesigaxa sisinye isitsha esinye
esihloniphekayo, nesinye esingahloniphekayo na?*

Uma pho uNkulunkulu, etanda ukubonakalisa intukutelo yake, nokuveza amandla akhe, wathwala... ukubekezelə okungaka isitsha zolaka ezilungiselelwe ukubhujiswa.

Ukuba abonakalise ingcebo yenkazimulo yakhe esitsheni zomusa, ayezilungisele inkazimulo ngaphambili,

¹⁵¹ Manje phikisana naLokho okwesikhashana. UNkulunkulu wakwenza! Wafanele akwenze ngalendlela. Kwakufanele kube khona. Manje lalelani manje imizuzu cishe emihlanu, ngifuna ninake okuthize.

¹⁵² Yini uNkulunkulu na? UNkulunkulu uyiPhakade elikhulu. Ekuqaleni, emuva le kungakabikho ukuqala, Wayengesuye ngisho uNkulunkulu. Benikwazi lokho na? *UNkulunkulu yi “nto ekhonzwayo,”* futhi kwakungekho lutho lokuMkhonza. Wayezihlalela yedwa.

¹⁵³ Futhi kuYe kwakukhona izingxeny. Yini ingxeny na? Umcabango. Manje uzothola okuthize okuzosondela esifundweni salobubusuku. Bhekisia, Wayeyizingxeny eyayikuYe. Manje, kwakukuYe ukuba nguBaba, kwakukuYe ukuba nguNkulunkulu, kwakukuYe ukuba yiNdodana, kwakukuYe ukuba nguMsindisi, kwakukuYe ukuba nguMphulukisi. Futhi zonke lezizinto lapha nje ziveza obala izingxeny zaKhe. Akukho okuphume ohlelweni. Ucabanga ukuthi uNkulunkulu akakubonanga ukuphela kusukela ekuqaleni na? Impela, Wakubona. Akukho okuphume ohlelweni, kuveza obala nje izingxeny zaKhe.

¹⁵⁴ Manje, Wayengeke abe *ngolungileyo* futhi enze ukuba umuntu awe. Wayefanele ambeke esisekelweni esilinganayo, sokuba nokuzikhethela, ukwenza ukuzikhethela kwakhe, kodwa azi ukuthi wayezokuwa.

¹⁵⁵ Manje, Angebe nguMsindisi ngaphandle uma kukhona okulahlekile. Angebe nguMphulukisi ngaphandle uma kukhona okugulayo. Lezizinto zazifanele zibe ngaleyondlela. UNkulunkulu wazenza kanje ukuze kuthi izingxeny zaKhe ezinkulu zikwazi ukuvezwa obala. Uma kwakungekho lokho, Wayengeke aze abe nguMsindisi. Kodwa siyazi ukuthi Wayenguye, ngisho kungakabikho isikhathi, WayenguMsindisi. WayenguMsindisi, ngakho kwafanele kubekhona okulahlekayo. Kuzoba kanjani na?

¹⁵⁶ Uma Ethatha futhi alahlekelwe yikho, ukuze nje akusindise, khona akusibo ubulungiswa ekwahluleleni kwaKhe. Wayengethumele-muntu esihogweni, futhi abe *ngolungileyo*. Unomusa, umnene, uqinisile, uqotho, futhi UngumaHluleli omkhulu. Niyabo, Wayeyobe usebenza ngokuZiphikisa.

¹⁵⁷ Ngakho Wafanele abeke umuntu phandle lapha, futhi amenze abe sekuzikhetheleni, ukuze akwazi, azi, ukuthi uyowa;

futhi umuntu, emfanekisweni waKhe uQobo, wayengawa kanjani na? Manje nina enibona ukuKhanya kwaseMini na? Ngakho, Wafanele enze ovele eceleni, into ephuma kokudaliweyo kokuqala. Manje niyakubona. Niyabo? Nakho la ofika khona. Niyabo? Ngaleyonkathi-ke, yilokho okwawayo. Wakwenza, azi ukuthi kwakuzokuwa. Futhi kubekwe phezu kwezandla zikaSathane, kube yisitsha esingahloniphekiyo. Kubekelwephi ukuhlonipheka namhlanje na? Cabanga ngalokho. Bhekisia kakhulu manje.

¹⁵⁸ Kwase kuthi futhi, wasungulelwani ngalendlela futhi kungafani nokunye kwesifazane, wasungulelwani kanjalo owesifazane futhi kungabi ngokunye kwesifazane na? Akukho nokukodwa kokunye kwesifazane okwasungulwa kanjalo. Akunjalo, namhlanje. Kungeke. Akwenziwe ngaleyondlela, angeke akwenza. Akakwenzanga ngani lokhu kwesifazane ngaleyonkathi, owesifazane, njengokunye nje okwesifazane, ukuze nje abe ngendlela efanayo, akwazi nje ukukhulisa abantwana bakhe na? Khona-ke wayezoba nendoda yakhe, futhi aphile; futhi uma sekufika isikhathi sokuba abe nengane yakhe, abe nayo ingane yakhe. Ngani, Akamenzanga ngani kanjena na?

¹⁵⁹ Angikwazi ukusho lamagama. Futhi niyaqonda ukuthi ngikhulumha ngani, aniqondi na? Uma ningaqonda, thanini “ameni.” [Ibandla lithi, “Ameni.”—Umhl.] Yebo. Niyabo? Kukhona amantombazane amancane ahlezi lapha, nabafana abancane, niyabo. Kodwa niyazi, isilwane sidinga sifike esikhathini esithize sonyaka, nomata waso, bese-ke kuba yilokho kuphela. Kodwa, owesifazane, kunganoma yisiphi isikhathi. Futhi Wamenzelani kanjena na?

¹⁶⁰ Manje qaphela uhlelo lwaKhe olukhulu lusombululwa, njengoba siqhubeka sedlula lapha manje, ngokuphelele phaqa. Beningakwazi lokhu kwaze kwaba ngolunye usuku.

¹⁶¹ Akamenzanga ngani kanjalo ekuqaleni, njengakho konke okunye kwesifazane kwaKhe na? Ngoba kwakungeke kuMfanele. UnguMthombo wabo bonke ubumhlophe. Yingalesosizathu wadedela uSathane amthole, akwenzayo ekuphendukezeleni. Isidalwa esinjalo sasiyokwenza, kwakungeke kuMfanele, kwasekuqaleni esunguelwe lokho.

¹⁶² Yonke imisebenzi yaKhe ayisungula, kokwasekuqaleni, kusekuqhubekeni. Konke okwemisebenzi yaKhe yasekuqaleni kwakusekuqhubekeni. Injakazi, injia yeduna; niyabo, inkomo yensikazi, inkomo yeduna; konke kusekuqhubekeni. Yonke imvelo isekuqhubekeni. Imbewu iyafa, ingene emhlabathini; njengokufa nje, ukumbelwa, ukuvuka. Amanzi esihlahla ayehla ephuma esihlahleni, siwohloze icembe laso, libuye ngonyaka olandelayo nokuvuka kwecembe elisha. Niyabona ukuthi ngichaza ukuthini na? Yonke into, ngisho nemvelo,

kaNkulunkulu, yonke isekuqhubekeni, kweyodwa; futhi nansi eyodwa esungulwe ngaphandle kokuqhubeka kukaNkulunkulu. Imvelo isungulwe kanjalo ukuze ingoni. Cabanga! Okudaliweyo kokuqala, kukaNkulunkulu, kwakungeke kone.

¹⁶³ O, anikuboni manje, kulokhu ukubona lapha, ukuphendukezelala kwebandla na? Okungokokuqala yiZwi likaNkulunkulu! Akukho-sono kuNkulunkulu. Niyabona ukuthi ngichazani na? Nasi isidalwa esavela ngokuphendukezelwa. UNkulunkulu uzoba neBandla, kodwa buka lento ephendukezelwe abanayo ngaphandle lapha.

¹⁶⁴ UNkulunkulu unesilisa nesifazane. Kodwa, lona wesifazane, niyabo, zona impela izimpawu zakho kuyakhombisa emuva ukuthi kwakukhonani emqondweni kaNkulunkulu. Besingathatha ihora, noma amabili, futhi sikuhlaziye lokho. Yena, wenziwa lesisidalwa ngenxa yaleyondlela, Wenza isidalwa futhi wamphendula ukuze uSathane akwazi ukumthola, futhi wakwenza. Usalokhu emtholile. Kungcono abalekelele esiphambanweni, njengowesilisa, futhi.

¹⁶⁵ Bhekisisani, yonke imvelo ihamba ngokuqhubeka. Ukuba Wayenze owesifazane ngokudaliweyo okufanayo kwasekuqaleni, bekungebebikhoso, ngoba wayengeke akwenze, wayengeke akwenze. Ungukuphendukezelwa kokudaliweyo kwasekuqaleni.

¹⁶⁶ Kanjalo sonke isono singukuphendukezelwa kweQiniso lasekuqaleni! Yini amanga na? YiQiniso eliphendukezelwe. Yini ukuphinga na? Yisenzo esifanele esiphendukezelwe. Ngakho naso isidalwa esiphendukezelwe, nanso into ephendukezelwe yonke. Futhi yonke into ipelishwa ithiwe s-o-n-o, silele khona laphaya. Yingakho umbuzo umkhulu kangaka.

¹⁶⁷ Isinqamu kuphela, intwanyana, okwenziwe ngendoda, ukuyikohlisa ngakho; kwenziwa nguNkulunkulu, khona lapha ukufakazisile. Wenzelwa lokho-ke.

¹⁶⁸ Owesifazane owonakeleyo uyinto ephansi kunakho konke okungacatshangwa, emhlabeni. Ngiyaxolisa ngalokhu, manenekazi amancane. Akayilutho kuphela ungumgqomo kadoti owumuntu, ubulili obuhlezi obala. Uyilokho kuphela, owesifazane owonakeleyo, ungumgqomo, udoti, owumuntu wezokulalana ogcwele ukungcolisa, lapho khona ukonakala, ukungcola, isimilo esibi, ukuzehlisa kokonakala kuhlelwa nguye. Wenziweleni ngalendlela na? Ukukohlisa. Sonke isono esake saba semhlabeni sabangelwa ngowesifazane.

¹⁶⁹ Futhi umhlaziyi ovela nje eChicago, o—owesifazane wabbala lendatshana, umbutho wamaphoyisa; ukuthi baxosha ezansi, eUnited States, iUnited States yamadolobha amakhulu, ukuthi “Amaphesente angamashumi ayisishiyagalolunyeneshishiyagalombili obugebengu bonke osebake benziwa kunoma

yisiphi isimo, eUnited States, kwakukhona owesifazane kubo noma emva kwabo.”

¹⁷⁰ Manje ngisho konke lokhu, ukuba ngifinyelele entweni eyodwa lapha ekugcineni, ukuze nibone ukuthi yin’indaba.

¹⁷¹ Wenzelwa ukukhohlisa, njengoba enza kuAdamu ekuqaleni, emtshela ukuthi isithelo sasibukeka, njalonjalo, ukumkhohlisa futhi amsuse eZwini. Yileyondlela ibandla elenza ngayo namhlanje, into efanayo.

Kodwa-ke, emva kwalokho, uba ngumbusi wakhe, ukuba ambuse.

¹⁷² Manje umehluko ongaka kulolusuku, kulolusuku lomqondo. Esikhundleni sokuba yena abe ngumbusi wakhe, usephenduke unkulunkulu wakhe. Impela, uyambusa. Manje mhlawumbe ungaqonda kahle ukuthi bengishaya kuphi. Ngobuhle bakhe nokulawula kwakhe ukulalana, ukubumbeka kwakhe akunikwa nguSathane, ovele eceleni uSathane amenzayo, uthunyelwe ukukhohlisa amadodana kaNkulunkulu. Futhi angashwizisa amanangi awo aye esihogweni kunanoma yiliphi elinye ithuluzi likaSathane analo. Kunjalo impela.

¹⁷³ Ngikhuluma ngokonakala manje, hhayi nina bodade. Sizoninika indawo yenu, indawo efanele, emizuzwini embalwa, eZwini likaNkulunkulu lapha. Kwakusecebweni likaNkulunkulu kusukela kuqala—ekuqaleni.

¹⁷⁴ Manje ukwenza lokhu namhlanje, yini unkulunkulu weUnited States na? Niyakhumbula etabernakele eminyakeni eyedlula, ngashumayela ngalokho na? Unkulunkulu walolusuku lwesimanje, usimukanandwendwe omncane ehlezi lapho epende ubuso, nengubo idonseke yaba ngenhla kwamadolol akhe, nezinto ezinjalo. Ngathi, “Bheka unkulunkulu wakho!” Futhi kunjalo, ukhona kuzo zonke izaziso, ugqoke ingxeny. Usemgwaqeni, indlela efanayo.

¹⁷⁵ Yithuluzi likaSathane, “kusukela kwasekuqaleni,” Kusho uJesu. Niyabo? Siyabona ukuthi kunjalo manje, futhi “kusukela kwasekuqaleni,” nokuthi Ukhuluma ngani.

¹⁷⁶ Manje, abahedeni babevamise ukumenza unkulunkulu, (benikwazi lokho na?) unkulunkulukazi. Impela bakwenza. Bamenza unkulunkulukazi, ngokuba babenazo izenko zokulalana ekukhonzeni kwabo. Basho ukuthi, “Wayengumdali. Esizalweni sakhe wayethwele inzalala futhi wayidala.” Amanga lawo. Munye kuphela uMdali, lowo nguNkulunkulu. Kodwa niyamkhumbula uPawulu lapho na? “UDiyana, wabase Efesu,” umfanekiso wedwala, bathi, “unkulunkulukazi weZulu, waphonswa phansi.” Aniboni ukuthi ukukhonza kobuhedeni kunjani na?

¹⁷⁷ Futhi thina, singakwazi, kuphendukela ekukhonzeni kwabahedeni ngqo futhi, kwabesifazane, sona impela isidalwa

esiphansi kunazo zonke emhlabeni, ukukhonza owesifazane! Uyoshwiba owesilisa noma ngayiphi indlela ayifunayo. Futhi engazi, bonke lobobuhle obungaphandle, lesosihogo singaphakathi. USolomoni wathi, “Yena, amasango akhe angamasango aya esihogweni.”

¹⁷⁸ Manje sibona ngokusobala lapha ukuthi uJesu wakhulumana ngani eSambulweni isahluko 2 nevesi 15, ngemfundiso yamaNikolawu, ukusondela kwalelobandla lizihlubula eZwini.

¹⁷⁹ Futhi singabona lapha, ngokusobala, lezi ezinobunja, zokungamesabi uNkulunkulu, izinhlelo ezonakele esinazo kuthelevishini, zonobuhle bezokulalana baseHollywood. Singakubona ukonakala kwalelidolobha, njengalaba bantwana, amantombazana amadadlana ehamba ehla enyuka nomgwaqo lapha, nezintwanyana ezincane, izingubo ezimpintshayo, zitshikitsikiza, futhi kubanda ngokwanele ukuba abe liqequeba lamakhaza afe. Awazi ukuthi lowo nguDeveli owenza lokho. Akhwelwe ngumoya omubi, futhi awakwazi! Awuyiboni injakazi yenza lokho, uyayibona na? Awukuboni noma yikuphi okunye kwesikazi kwenza lokho, futhi akukho-duna elilokotha lenyukele kukho, futhi.

¹⁸⁰ Niyabo, manje niyasithola isithombe na? Sizokwethula okuthize emzuzwaneni nje, iNkosi ithanda.

Manje niyawabona amaNikolawu, niyayibona imfundiso yawo.

¹⁸¹ Niyababona onobuhle abangamatshitshi, bababiza kanjalo, laba abahhundula izingubo bephandle emgwaqeni. Babevamise ukuba baye embukisweni wobunja eceleni, ukubona ohhundula izingubo. Vula amehlo akho nje, buka phandle emgwaqeni, yilokho kuphela ofanele ukwenze manje. Yonke into ingehhundula izingubo. Impela. Bakwenzela ini na? Ukugabiswa, ukulinga, yileyonto kuphela angakwenzela yona. Iyakwenza ngoba yonakele. Iyakwenza ngoba yenziwe ngaleyondlela. Ayiqondi ukuthi iyithuluzi ezandleni zikaSathane, futhi yilokho eyikho.

¹⁸² Ngisho nasezikoleni zakithi namhlanje, bafundisa izenko zokulalana. Izwe lakithi elibolile lokukhonza abesifazane! Ngiyazi abafuni ukukukholwa lokho. Bame bacule uhlobo oluthize Iwehubo, njalonjalo, ngoluny’usuku; futhi baphandle nabesifazane, bezulazula, ubusuku bonke. Niyabo? Kulungile. Kanti, ebusweni bukaNkulunkulu, iZwi, uphansi kunazo zonke izilwane uNkulunkulu azibeka emhlabeni. Qaphela.

¹⁸³ Yingakho uNkulunkulu emenqabelu ukuba afundise iZwi laKhe. Kunjalo. UThimothewu wokuQala 2:9-15, “Angimvumeli owesifazane ukuba afundise, noma abe naliphi igunya.” Niyabo? Kanti futhi nabaseKorinte bokuQala 14:34, “Abesifazane benu mabathule emabandleni, ngokuba kabavunyelwe ukuba bakhulume, ngokuba bayalwe ukuba bathule; usho

njalo noMthetho.” Kodwa, namhlanje, lenzani ibandla na? Bamenza abefundisi, abavangeli, kanti iBhayibheli likwenqaba ngokuphelele. NeBhayibheli lathi, “ngokuba usho njalo noMthetho,” ukwenza kuhambe ngokuqhubeka, yonke into.

¹⁸⁴ Njengoba lalinjalo nje iWundlu, izolo ebusuku, indawo kuphela yokukhonzela, ngaphansi kweGazi elachitheka leWundlu. Yiyona-ndawo kuphela namhlanje, kuKristu. Indlela kuphela oyenzayo ngukuthi woza ungene kuYe. Yileyo-ndawo kuphela yokukhonzela. Kwakuhlala kuyileyondlela. INdawo kuphela yokukhonzela ingaphansi kweGazi elichithekileyo.

¹⁸⁵ Ngakho manje sibona sonke isithombe sakho sisombuluka kithina. Nango. Yingakho uNkulunkulu engeke amvumele afundise, angeke amvumele enze noma yini ebandleni kodwa ukuba ahlale athule nobuso obumbozwe ngeveli.

¹⁸⁶ Manje ningabona ukuthi kungani ngisho izinto futhi ngenza izinto engizenzileyo, ngazi konke lokhu enhliziyweni yami, mfowethu, bodade na? Ngiyazi, bodade, ngi...ninayo indawo yenu (emzuzwini nje), nesimilo esimangalisayo uNkulunkulu anganibumbela kuso. Kodwa ngizama nje ukukhuluma ngakolunye uhlangothi, ukukhombisa ukuthi eqinisweni ninjani kusukela, “kwasekuqaleni.” UJesu wasitshela ukuthi, “buyelani ekuqaleni,” ukuba nikuthole. Yilokho esikwenzayo.

¹⁸⁷ Manje ngidingeke ngishaye amaphuzu aphakeme ezintweni eziningi zalokhu, futhi ngiyethembra niyakuqonda. Futhi nina bantu enizobe nilalele kuleteyipu, ngiyethembra niyaqonda. Buyelani emuva nje. Kungukukhombisa kuphela ukuthi uJesu wathi, “Buyelani emuva, kusukela kwasekuqaleni, futhi nthole.” Zonke izinto, beyelani ekuqaleni. Ningabona, namhlanje.

¹⁸⁸ Ngani, abantu, bathi ngingozonda abesifazane. Lokho kukude neQiniso. Angibazondi. Babiza, “Ozonda abesifazane!” Khumbulani, babiza uPawulu ngozonda abesifazane. Umfundisi wesifazane, esikhathini esingeside esedlule, wathi, “O, unjengoPawulu omdala, konke ayekwenza ngukubekaicala thina besifazane.”

¹⁸⁹ Ongcwele kaNkulunkulu, owavunyelwa ukuloba iBhayibheli, iTestamente eliSha, futhi aphikise amaZwi akhe na? Wathi, “Uma iNgelosi evela eZulwini ifundisa noma iyiphi enye into kuna Le esengiyishilo maybe ngeqalekisiweyo,” kungasaphathwa umshumayeli wesifazane.

¹⁹⁰ Bathi uElija wayengozonda abesifazane. Wayengesuye ozonda abesifazane, kwabesifazane bangempela. Ukuthi nje wayengabathandi laboJezibe.

¹⁹¹ Futhi uma lokho kuba njalo, khona-ke ufanele uNkulunkulu afanele ukuba yindlela efanayo, ngoba UyiZwi eliza kubaprofethi. Ngakho kufanele kube nguNkulunkulu, indlela efanayo, ngakho, niyabo, Uyakwazi okudaliweyo kokuqala,

“kusukela kwasekuqaleni,” Wathi, “kusukela kwasekuqaleni.” Babengabaprofethi eleza kubo iZwi.

¹⁹² Futhi Wamenzela indoda, futhi indoda ayenzelwanga yena. Benikwazi lokho, ukuthi, “Owesifazane wenzelwa indoda, futhi indoda ayenzelwanga owesifazane na?” Bangaki okwaziyo lokho na? [Ibandla, “Ameni.”—Umhl.] IBhayibheli lifundisa lokho. Kulungile. Wanikwa indawo endoden, ngaphambi kokuwa, ukulingana phezu kwakho konke okudaliweyo. Kodwa “emva” kokuwa, manje lapha sikhuphula indaba. Kodwa “emva” kokuwa, wayengumbusi wakhe, ufanele athule kuzo zonke izindaba, manje emva kokuba ukuqala kwakuqala sekuphelile.

¹⁹³ UJesu wathi, “Kwakungenjalo kusukela kwasekuqaleni.” Lapho kungenkathi kuqala isikhathi, ngenkathi uNkulunkulu ekwenza kuqala kokudaliweyo kwaKhe kokuqala. Bonke labo abaqondayo, mabathi “ameni” futhi. [Ibandla lithi, “Ameni.”—Umhl.] Ekuqaleni uNkulunkulu wadala nje owesilisa oyedwa nowesifazane oyedwa. Kodwa ngaleyonkathi owesifazane wenziwa wehluka ezelwaneni, zonke ezinye izilwane, enzelwa ukukhohlisa. Manje qaphela manje, “Kwakungenjalo kusukela kwasekuqaleni.” Wenziwa, ukuba wayehlale esimweni sasekuqaleni, wayengeke neze awe. Kodwa wabangela ukuwa nokuphazamiseka okwanqamula konke ukuqhube ka kukaNkulunkulu futhi waphonsa ukufa, usizi, nakho konke okunye, emhlaben. Wenziwa kanjalo.

¹⁹⁴ Manje bhekisisani manje “emva” kokuqala, emva kokuqala, emva kokuba sekuqale isikhathi; emuva phakathi kulokho kwakuyiPhakade, sekuphelile. Bhekisia, emva kwalokhokuwa sekwenziwe nguEva, emva kokuwa, kwakunesidingo sokuba kwensiwe esinye isivumelwano. Manje lokhu kuzonikhuba, kodwa ngizoninika umBhalo ukufakazisa ukuthi leli yiQiniso. Manje bhekisisani emva kokuwa, uJesu wathi...UNkulunkulu, ekuqaleni, wenza okukodwa kwenhlobo; kodwa manje, emva kokuwa, manje siya ngaphambili kwalokho. Isivumelwano sasingana; kodwa manje, emva kokuwa, kukhona esinye isivumelwano esenziwa. Manje wayengasesuye umbusi kanye naye owesilisa, ngamunye ufanele abe nesivumelwano eseohlukene.

¹⁹⁵ Manje ake sibone uma lokho kuyikho. Ake sithathe uGenesi 3, futhi sithole uma lokhu kuyikho, manje njengoba lokhu siqhubeka, ngoba sifuna ukuvumelana nalezizinto, ziyanfundisa futhi zikhishwe ziyiqiniso ngempela. Ukuze kuthi mhlawumbe khona lapha sinesikhathi esincane, ngoba asisekude nokuphetha manje, ukufinyelela ekuvaleni kwengxene ye ndaba, ukukhombisa ukuthi *kungani* futhi *zimayelana* nani izehlukaniso, njalonjalo. Manje kuGenesi isahluko 3, futhi sizoqala manje ngele 3, nevesi 16. Asiqale evesini 14.

Yathi iNKOSI...enyokeni, (manje Uzoyiqalekisa), Njengokuba u—ukwenzile loku, ugalekisiwe phakathi kwezinomo zonke,...phakathi kwazo zonke izilwane zasendle; futhi uzakuhamba ngesisu sakho, udle uthuli izinsuku zonke zokuhamba kwakho:

Ngizakubeka ubutha phakathi kwakho nowesifazane, naphekathi kwenzalo yakho nenzalo yowesifazane; futhi iyakulimaza ikhanda lakho, wena uyakulimaza isithende sayo. (Okwethembisayo, “kuza ngowesifazane,” uMesiya, ukuhlenga.)

Wathi kowesifazane,...

¹⁹⁶ Manje bukani, manje naso isivumelwano nenyoka. Okungukuthi, bonke babengaphambili, ekuqaleni, noma ngaphambi kokuqala.

Wathi kowesifazane, Ngizakukubangela izinhlungu obukhulu ekukhulelwani kwakho; futhi uyakubeletha abantwana ngobuhlungu; ukunxanela kwakho kuyakuba-sendodeni yakho, yona iyakukubusa, akusekho kulingana kanyekanye nhlobo.

¹⁹⁷ Manje owesifazane usevele wajika, futhi usengumbusi.

Wayesethi kuAdamu, Njengokuba ulalele izwi lomkakho, wadla kulowomuthi, engakuyala ngawo, ukuthi, Ungawudli: ngalokho umhlabathini mawube ugalekisiwe (akuqalekiswanga uAdamu, manje) umhlaba mawube ugalekisiwe ngenxa yakho; Uyakudla kuwo ngokukhathazeka zonke izinsuku zokuhamba kwakho;

Uyakukuvezelu ameva namakhaksi; wena udle imifino yasendle;

Futhi ngesithukuthuku sobuso bakho uyakudla isinkwa sakho, uze ubuyele emhlabathini; lokhu kuwo, wathathwa kuwo; ngokuba ungumhlabathini, uyakuphenduka umhlabathini.

¹⁹⁸ Izivumelwano ezimbili. Manje lokho kuvala “ukuqala,” kwalokho uJesu athi, “Kwakungenjalo kwasekuqaleni.” Sesinesinye isivumelwano manje. Bhekisisani, ngesinye isivumelwano. Manje kukhona isivumelwano sovele kuqala, novele eceleni. Bhekisisani, ukuwa kwaletha inkathazo, ukufa, kusosonke isidalwa sokudaliweyo, kwenza umehluko kuyo yonke imvelo. Manje asibhekisise ukuthi uJesu wathini ngokuthi, “kusukela kwasekuqaleni kwakungenjalo.” Manje akunjalo “kwase,” ukuthi manje sekungukuthi “ngemuva” kwasekuqaleni. Manje kukhona isivumelwano esimbaxambil.

¹⁹⁹ Kuqala kwakuyisivumelwano nje, uAdamu noEva babelingana, owesilisa oyedwa nowesifazane oyedwa. Manje owesifazane wona, futhi (wenzani na?) lokho kwabaphosa

bonke ekufeni, noNkulunkulu wadingeka enze isivumelwano ngalokho, esinye isivumelwano. Nasi khona lapha kuGenesi 3:16, Wenza esinye isivumelwano.

²⁰⁰ Manje izwe lizophinde ligcwale abantu, hhayi ngokudaliwego kokuqala kukaNkulunkulu, njengasekuqaleni, hhayi ngokudaliwego kokuqala, kodwa ngesifiso sokulalana. Manje lokho kukhathalela “ukuqala,” akwenzi na? Ekuqaleni kwakukhona owesilisa oyedwa kuphela nowesifazane oyedwa, isilisa esisodwa nesifazane esisodwa; kodwa ngenkathi eqa lowomugqa futhi waletha lesisono, manje izwe lizophinde ligcwale abantu futhi, ngokulalana, hhayi ngokudaliwego; ngokulalana. Niyabona ukuthi owesifazane ukuphi manje, manje na? Kodwa leyo yindlela izwe eligcwele abantu ngayo namhlanje, ngabesifazane.

²⁰¹ Yingalesosizathu uJesu wafanele eze ngowesifazane, ukukubuyisela emuva ekuqaleni kwakuqala futhi, ngaphandle kwesifiso sokulalana. Uzalwa yintombi. Kodwa, haleluya, kuzofika isikhathi lapho okungeke kusaphinde kube ukulalana, kodwa uNkulunkulu uyobiza abantwana baKhe bevela othulimi lomhlabathi, babuye njengoba babenjalo kokokuqala, hhayi nganoma yimuphi wesifazane; kodwa ngokubunjwa kobumba nokukhanya kwakho konke okusesibhakabhakeni, nowoyela abaphuma emadwali, Uyodala futhi njengoba enza uAdamu esikhathini sokuqala. UJesu wakwenza kwenzeka lokhu, ngoNkulunkulu Ezenza uMuntu futhi wafika ezweni ukuze Afe, ngalona wesifazane. Manje yisikhathi sokuvivinywa, ngesono.

²⁰² Manje niyabona-ke, “emva” kokuqala, kwakungenye into eyavezwayo. Manje lokhu kuzonethusa. Senikhathelle na? [Ibandla lithi, “Qhabo.”—Umhl.] Hlalani nje nithule nje isikhashana esidana.

²⁰³ Kwathi-ke ngenkathi isivumelwano esimbaxambil senziwa owesilisa nowesifazane, ngokulalana, esinye isivumelwano impela (hhayi isivumelwano sasekuqaleni, kodwa esinye isivumelwano), manje kuvezweni na? Isithembu, kukho konke. Kwase, emva kokuqala, isithembu savezwa kukho kokubili kumuntu nasezilwaneni; emva kokuqala, ukuwa. UNkulunkulu manje, okwesibili, uhlela imvelo entsha futhi, ngokulalana. UNkulunkulu wadala okokuqala ngaphandle kokulalana. Niyakukholwa lokho na? [Ibandla, “Ameni.”—Umhl.] Manje ngesinye isivumelwano nemvelo, Usihlela ngolunye uhlelo, ngokulalana. Isivumelwano sesibili: isilisa esisodwa, isifazane esiningi; inyamazane eyodwa enezimpondo ezingamagatsha, isithembu sonke sezinyamazane zamasikazi. Ngabe kunjalo na? Inkunzi eyodwa, wonke umhlambi wezinkomo, amankomazi; iqhude elilodwa, igceke eligcwele izikhukhukazi. Ngabe kunjalo na? UDavide oyedwa, ongowenhlizyo yaKhe uQobo, nabafazi abangamakhulu amahlanu; nabantwana abayikhulu azalelwona bona, ngonyaka owodwa, babesifazane abehlukene,

umuntu ongowenhlizyo kaNkulunkulu uQobo. USolomoni oyedwa, nenkulungwane yabafazi. Kodwa bhekisisani manje, kwakungenjalo ekuqaleni, kodwa manje kuse “mva” kwasekuqaleni. Kwenziwe ngowesifazane lokhu, manje-ke uba nje yilokho ayikho manje. Niyabo?

²⁰⁴ UDavide, inkosi eyayifanekisa uKristu! Kubambe lokho emqondweni wakho. UDavide wayefanekisa uKristu. Niyakukholwa lokho na? [Ibandla lithi, “Ameni.”—Umhl.] UKristu uhlezi, uzohlala esihlalweni sakhe sobukhos. Futhi loDavide, umuntu wenhlizyo kaNkulunkulu uQobo, wayenabafazi abangamakhulu amahlanu. Niyabona ukuthi ngichaza ukuthini na? UDavide nabafazi bakhe abangamakhulu amahlanu, uSolomoni nenkulungwane yakhe. NoSolomoni uyindodana kaDavide, ngokwemvelo; okufanekisa uJesu Kristu, iNdodana kaDavide, ngokomoya. Kodwa lokho ngokwemvelo, ukuphila kokulalana. Lokhu kuzoba ngokukamoya, odaliweyo. Ngani na? Odaliweyo. Niyabo, kwakungaleyondela ekuqaleni, kodwa hhayi manje kulokhukuphila esiphila kukho manje.

²⁰⁵ Bhekisisani, ningagejwa yilokhu manje, kuthatheni konke nikufake ezinhliziyweni zenu. Kodwa akukho namunye walabo besifazane owayengake abe nenyе futhi indoda. Ingokudaliweyo kokuqala, hhayi yena. Akukho namunye walabo besifazane owayengaba nenyе futhi indoda, kodwa leyondoda eyodwa yayingaba nabafazi abayinkulungwane. Lowo ngu ISHO KANJE INKOSI. Lelo yiBhayibheli. Manje sengibuyeleye emuva, ngathatha isikhathi sami futhi nganikhombisa emuva ngaphambili lapho kwaqala khona, ukuthi uJesu wathini. Manje nikubona kahle na? Babengaba nabaningi a . . .

²⁰⁶ “O,” wena uthi, “lokho kwakungokukaIsrayeli nje.” Ngabe kuyikho na?

²⁰⁷ Ngenkathi uAbrahama ethatha uSara wehlela ezwени lamaFilisti, kwakukhona inkosi ezansi lapho ethiwa uAbimeleki. NoSara wayenekhulu leminyaka ubudala, kulo impela, kodwa wabe eseguqliwe waba ngowesifazane osemusha futhi wenziwa waba muhle. Niyakwazi lokho na? [Ibandla, “Ameni.”—Umhl.] Kulungile. Futhi uAbimeleki wayemfuna abe ngumfazi. Niyawukhumbula uMlayezo wami ngakho na? UAbimeleki wayemfuna ukuthatha uSara abe ngumfazi. Mhlawumbe wayenesithembu, kodwa wayengenakumthatha ukuba wayegane uAbrahama. Ngakho uAbrahama wathi kuSara, “Thana ungu, ‘umfowethu,’ ngoba uzongibulala ukuze athole wena.” Wayengaveli ngani axoshe uAbrahama amkhiphe ezweni, bese ethatha umkakhe aziqhubekele na? Wawungenjalo nje umthetho emakholweni, kodwa kubo bonke abantu kokudaliweyo. Isoni noma ongcwele, ubophezelekile, ndoda, ngalezizenzo. Kwakukhona inkosi engumhedeni. Bangaki owaziyo ukuthi leyondaba iyiqiniso na? (“Ameni.”] YiBhayibheli, uGenesisi, cishe isahluko 16, ngiyacabanga.

²⁰⁸ Niyaqaphela, uAbimeleki wayeyomthatha abe ngumfazi. Wazilungisa kahle ukuba abe nalentombazana entsha engumHeberu. Futhi wathi, “Lena eyami...” Wathi owesifazane, “Lowo ngumfowethu.”

Wathi, “Lowo ngudadewethu.”

²⁰⁹ NoAbimeleki wathi, “Ngizovele ngimthathe-ke nje abe ngumfazi.” Ungathini nje indoda yenza into enjengaleyo na? Kodwa wakwenza.

²¹⁰ Kwase kuthi-ke ngalobobusuku, ngenkathi eseyolala, iNkosi yabonakala kuye ngephupho, futhi yathi, “Abimeleki, ufana nomuntu ofile.” Wayevikela lokho, lowomgobhozo wegazi lobuJuda lapho, niyabo. Wathi, “Ufana nomuntu ofile. Unomkamuntu olungiselela ukuba akugane.”

²¹¹ Wathi, “Nkosi, uyabazi ubuqotho benhliziyo yami.” Wathi, Akangitshelanga yini ukuthi lowo bekungu ‘mnewabo’? Akashongo yini yena qobo lwakhe ukuthi, ‘Lowo ngudadewethu?’

²¹² Wathi, “Ngiyabazi ubuqotho benhliziyo yakho, yingalesosizathu ngingakuvumelanga ukuba wone kiMi.” Ngabe kunjalo na? Wathi, “Buyisela umkakhe, ngoba leyondoda ingumprofethi waMi. Futhi ngaphandle uma ungambuyisela umkakhe...Futhi umvumele akukhulekele, hhayi umpristi wakho. Uma engakukhulekeli, sonke isizwe sakho siphelile.” Ameni. Nanko umusa omangalisayo. Kunjalo. “Sonke isizwe sakho siphelile. Lowo ngumfazi waleyo ndoda, futhi ingumprofethi waMi.” Ameni. Lowo ngu ISHO KANJE INKOSI. Lowo ngumBhalo. Kunjalo.

²¹³ Manje siyathola, ukufa kwabangelwa. Ukufa kungenxa yesono sowesifazane, siza ngowesifazane hhayi ngowesilisa. Ngendlela yakhe yokuphila impilo yakhe, nangaye, konke ukufa kuyafika. Indlela yakhe yokunikeza ukuphila ingukufa. Bangaki okwaziyo lokho na? UJobe 14, uma ufuna ukuwubhala phansi umBhalo.

²¹⁴ Nginakho, uma ubuza lokhu, nginemBhalo ebhalwe phansi ngakho konke nokuncanyana okwalokhu.

²¹⁵ Uma ufuna ukufunda uJobe 14 lapho, Lithi, “Umuntu ozelwe ngowesifazane imihla yakhe mifushane, igcwele ukuyaluza.” Ngabe kunjalo na? “Uyavela njengembali, anqunywe, achitheke,” njalonjalo. Niyabo? Wonke umuntu ozelwe ngowesifazane, uzalelwakufeni angafika nje.

²¹⁶ Kodwa nxaxezalelwakufeni kokudaliweyo kukaNkulunkulu, angeke afe; uvela kulowo omunye uMuthi owawusensimini yase Edeni, uKristu. UkuPhila okuPhakade kufika ngoMuthi.

²¹⁷ “O,” wena uthi, wayengumuthi?” Impela. “Awu, bathi, ‘Awuyikudla kulomuthi.’ UNkulunkulu washo, kuGenesis emuva lapho, ‘Awuyikudla kulomuthi.’”

²¹⁸ Ngani, owesifazane ungumuthi. Ungumuthi wesithelo. Wena uysisithelo sikanyoko. Isithelo sesizalo nguwe. Kunjalo. Futhi ngakho-ke isithelo soMuthi wokuPhila, owawusensimini yaseEdeni, nguKristu. Ngowesifazane kufika ukufa; ngowesiLisa, kokudaliwego kokuqala, kufika ukuPhila. UkuZalwa ngowesifazane kungukufa; ukuZalwa nguKristu kungukuPhila. Niyawubona umqondo na? Kulapho-ke. Manje niyabona ukuthi onkulunkulukazi bay a kuphi, aniboni na?

²¹⁹ UAdamu noEva bokujala bafanekisa uAdamu noEva besibili, niyabo, ukwandisa. Manje ukwandisa kukaAdamu noEva kwakungokulalana, ukugewalisu umhlaba, kodwa kwakungenjalo ekuqaleni. UNkulunkulu wavele nje wenza isilisa nesifazane, njengoba Enza ezinye izidalwa zaKhe, niyabo, ngomthetho, njengeBandla nje.

²²⁰ Manje ake sithi, ekuboneni lamaQiniso aqinisekisiwe kaNkulunkulu, sihlolisise sithi ukuqhubeka kancane, uma nifuna. [Ibandla lithi, “Ameni.”—Umhl.] Kulungile. Manje lokhu kungahle kulimaze kancanyana size sifike phansi ekugcineni kwakho, kodwa nje ngizonikhombisa iQiniso lakho.

²²¹ Akukho-mfundisi ongaganwa ngumfelokazi. Benkwazi lokho na? Niyafuna ukukufunda lokho na? Kulungile, ngenani kuLevitikulsi, Levitikusi 21:7 noHezekeli 44:22, futhi Uzokukhombisa ukuthi ubupristi babungafanele buganwe ngowesifazane oseke wathintwa yindoda. Lomfanekiso ungoWoMlobokazi oyintombi kaJesu Kristu, ngoba babephatha uMilo kaNkulunkulu, abapristi babenzjalo, amadodana kaAroni. Asinaso isikhathi sokuWufunda wonke, futhi siphume emini, sisenemizuzu engamashumi amabili nokho. Futhi labo ngamadodana kaAroni ayephatha u—u—uMilo kaNkulunkulu, ngakho babengenakuganwa ngowesifazane oseke wathintwa ngenye indoda. UNkulunkulu ongaguqukiyo washo njalo. Babengenakuganwa ngumunye wesifazane, nowesifazane oke wathintwa yindoda, kukhombisa ngomfanekiso lapha, uma ufunu ukukubona, ukuthi iBandla likaNkulunkulu ophilayo limsulwa, alixutshwe nalutho, iZwi likaNkulunkulu, futhi hhayi ihlelo eliphathwe yindoda.

²²² Qaphela, asifunde lokhu lapha. Ngifuna ukuninika lokhu. UMathewu 5, uJesu wakhulumu lapha ngento ngempela esemqoka kakhulu. Sifuna ukuyibona, uMathewu 5. Ngibhale kwelami...

²²³ Ngimake ezinye vezinto ebengizozisho endoden'i nje, ngakho ngibe nesikhashana impela ngikusho nje phambi kodadewethu. Kodwa ngifuna uku—ukuphuma lapha manje ngaphambi...

²²⁴ Manje, dade, ngifuna ukukubeka endaweni lapho iZwi likaNkulunkulu lakwethembisa khona, futhi ubone-ke ukuthi uhlala kuleyondawo, nawe.

²²⁵ UMathewu 5:32. Ngifuna nibhekisise lapha, ukwesekela lomqondo ofanayo wo “yedwa” na “baningi.” UMathewu, amashumi amathathu-...Ngicabanga ukuthi nguMathewu 5:32, 31 ukuqala ngalo.

Kwathiwa, Yilowo nalowo olahla umkakhe, kamnike incwadi yesahlukaniso:

²²⁶ Lowo nguJesu okhulumayo, Lo owathi, “kusukela kwasekuqaleni.” Manje qaphela.

Kepha mina ngithi kini, Yilowo nalowo olahla umkakhe, kungenganxa yokuphinga, umenza aphinge; niyabo, yilowo nalowo olahla umkakhe, kungenganxa yokuphinga, umenza aphinge: (ngani na? uyophinda agane) noganwa nglolahliweyo uphingile.

²²⁷ Niyabo, unendoda esaphila, ngakho akukho ndoda engaganwa nguye. Noma ngabe wenzani nokuthi unggubani, unendoda esaphila, akukho ndawo yakhe nhlobo. Kodwa, akunjalo, kuyo. “Imenza,” hhayi yona. Niyakuthola na? Ufanele wenze iZwi lihambe ngokuqhubeka. Niyabo, akukho okuthi yona ingeke, kodwa yena angeke. Niyabo, “imenza,” hhayi yona. Yilokho impela iBhayibheli elikushoyo, “imenza.” Akushiwo ukuthi kumelene nayo ukuba iphinde iganwe, kodwa “yena.” Ngani na? UKristu emfanekisweni.

²²⁸ Bhekisisani, kushiwo ukuthi angephinde iganwe, kube yintombi kuphela. Angaphinda aganwe. Angakwenza, angaphinda aganwe futhi uma kuyintombi, kodwa angeganwe ngumkamuntu. Lutho nhlobo. Futhi uma eganwa ngowesifazane olahliweyo, uyaphinga, angikhathali ukuthi unggubani. IBhayibheli lathi, “Oganwa nglolahliweyo, uyaphinga.” Nakho lapho okhona, akukho-balahlwa.

²²⁹ Niyakubona lokho kokuqala emuva lapho, “kusukela kwasekuqaleni,” manje na? Ukuphinda ukuganana, manje bhekisisa, angakwenza, kodwa yena owesifazane angeke. NjengoDavide, njengoSolomoni, njengokuqhubeka kweBhayibheli lonke, manje, kufana noDavide nabo bonke abanye.

²³⁰ Manje niyabhekisia kwabaseKorinte bokuQala 7:10, bhekisisani, uPawulu uyala umfazi onje, olahla indoda yakhe, ukuba ahlale eyedwa noma abuyisane, hhayi ukuba aphinde agane. Ufanele ahlale eyedwa, noma abuyiselwe emuva endodeni yakhe. Angephinde agane. Ufanele ahlale eyedwa, kodwa, bhekisisa, akazange asho ngendoda. Niyabo, ungeke wenza iZwi liqambe amanga. “Kusukela kwasekuqaleni,” umthetho wokulalana ngesithembu. Manje, iZwi likaNkulunkulu lihamba ngeqiniso nemvelo kaNkulunkulu, kuhamba ngokuqhubeka.

²³¹ Niyabo ukuthi kukhona isikole esinye esiye empumalanga, nesinye saya entshonalanga, kukho na? Ufanele ubuyele eQinisweni, ukuthola ukuthi kuyini.

²³² Bekuhlala njalo kungaleyondlela, leso yisivumelwano esivamileyo noNkulunkulu kusukela kwasekuqaleni. *Kugala*, ngaphambi kokuqala, kusukela kwasekuqaleni kwakukhona nje okukodwa nokukodwa. *Emva* kokuba sekungene isono, khona-ke kwabakhona indoda eyodwa nesigejane sabesifazane; hamba ngaleyondlela emvelweni, zonke izilwane, nezidalwa ezingabantu nenyama yemvelo yisilwane. Siyisilwane esincelisayo, siyakwazi lokho, sonke, niyabo, futhi konke kuyimvelo kaNkulunkulu ekuqhubekeni.

²³³ Kodwa manje njengoba iziMpawu zivuliwe, uMoya weQiniso usiqondisa siye eZwini. Elichazayo ukuthi kungani onke amaphutha beliphansi kusukela eminyakeni, ngoba iziMpawu belungakavulwa. Lokhu kwakungembuliwe. Yiqiniso.

²³⁴ Bhekisisani, nina, ningeke nenza izithunzi zehluleke. Njengoba ngishumayelile kini izolo ebusuku ngesithunzi siphansi, sifanele siphume kahle. Singabakhona kanjani isithunzi sendlovu siza phansi, nencanyana, indoda enemicondo iphume ibe yindlovu, noma indlovu ibe ngencane, indoda enemicondo na?

²³⁵ Manje uma uzokubhekisia emfanekisweni ophelele.

²³⁶ Manje, kukhona owesifazane wangeqiniso, intombi, egana indoda yayo, futhi ihlale, futhi iyinto ebusisiweyo endodeni. Uma uNkulunkulu ubengapha indodana yaKhe noma yini into engcono kunomfazi, Ubeyoyipha lowo.

²³⁷ Kodwa usunguelwe ukuba yisenzo sokulalana, futhi asikho esinye isilwane esisungulwe kanjalo. Asikho esinye isidalwa emhlabeni esisungulwe kanjalo. Yingalesosizathu ubona isithembu, ngenxa yalokho. Yilokho okwasingenisayo.

²³⁸ Manje bukani, ezihlaziyweni zokugcina, bukani, kukhona uJesu Kristu oyedwa (ngabe kunjalo na?), iNDoda eyodwa, uNkulunkulu, uImanuweli. Niyakukholwa lokho na? [Ibandla, “Ameni.”—Umhl.] Kodwa amalunga oMkaKhe maningi, niyabo, izinkulungwane eziphindwe kazinkulungwane zezinkulungwane (ngabe kunjalo na?), uMkaKhe, uMlobokazi, iBandla. Niyaqonda manje na? [“Ameni.”]

²³⁹ Yingakho Asho kuAdamu, ngaphambi kokuba ukulalana kuze kuvunyiswe noma kuvezwe, “Yandani, ukuba nigcwalis umhlabo,” ngenkathi esesekuqaleni nokho, ngenkathi eseyikho kokubili nokho owesilisa nowesifazane kuye uqobo. Lapho, kuyakhombisa-ke ukuthi uMlobokazi ufanele avele eZwini, ngokwanda kokukamoya, ukwanda, niyabo, begcwalis umhlabo.

²⁴⁰ Manje esenzweni sokulalana, niyabo, izikole zinalezozinto ezimbili zixovekile. Ngakho-ke ungeke ukwenze, ufanele ukubuyisele eQinisweni lakho, “ekuqaleni.”

²⁴¹ Futhi ekupheleni kuyobakhona iNkosi uJesu eyodwa, noMlobokazi waYo omningi, ubunye. Niyakuthola na? Kwakukhona uDavide oyedwa esihlalweni sobukhos, inkosi eyodwa (owenhlizyo kaNkulunkulu uQobo) inabafazi abangamakhulu amahlanu. UJesu ehlezi esiHlalweni saKhe sobukhos, haleluya, esikhathini seminyaka eyiNkulungwane, enoMfazi; njengoba kwakunjalo ekuqaleni, edalwe ngomhlabathi, yisandla sikaNkulunkulu uSomandla, ekuvukeni, kwamalunga amaningi. Nakho lapho okhona.

²⁴² Sifazane, zabalazelani ukuba yilokho, ngenani kuKristu, khona-ke aniyikuba kuleyongxovangxova eyonakele phandle lapho. Kodwa inqobo nje uma uyilunga lebandla uzama ukuphila ngobuqotho nokulunga, qobo lwakho, soze waphumelela. Kanjalo nendoda ingeke yaphumelela ngaphandle kukaKristu. NjengoPawulu waqhubeKA wathi, “Kodwa bakuKristu, akukho owesilisa nowesifazane.” Bonke bamunye.

²⁴³ Kodwa ukuthola loMshado NeSahlukaniso ukuba kuqondiswe, ukuze nazi ukuthi yikuphi obekuyikho nokuthi yikuphi obekungesikho, manje Ukhombisa ngokusobala lapha kulemifanekiso. Kukhona uKristu oyedwa; namanangi amalunga alowoMfazi. Bhekisisani, Angasilalahla ngokuhlobonga ngokomoya nemfundiso yamanga, noma yingasiphi isikhathi Afuna ngaso; kodwa wena ungalokotha kanjani ukuzama ukuMlahla, futhi uphumelele na? Indoda ingamlahla umkayo futhi iganwe ngomunye; kodwa hhayi ukuba owesifazane alahle indoda yakhe agane enye. Niyazibona zonke izithunzi nemifanekiso lapho ngokuphelele kwallingana ndawo zombili na? Niyakubona okudaliweyo kokuqala; hhayi ovela eceleni naphinaphi. Hhayi ibandla; uMlobokazi ngeZwi. Hhayi owesifazane; owesilisa, njalo. Yingakho kungasho lutho neze ngokumelana nowesilisa ekwenza; kuhlala njalo kungowesifazane. [UMfowethu Branham ushaya kahlanu phezu kwepulphi—Umhl.] Kunjalo impela.

²⁴⁴ Kodwa angaba nguMlobokazi kaKristu, ngokuba yi... Futhi khumbulani, yena eyingxenyeyowesilisa, iBhayibheli lathi anga on-... “Nokho angimvumeli owesifazane ukuba afundise, noma abe nayikuphi ukubusa, kodwa ukuba athule. Ngokuba uAdamu wabunjwa kuqala, kwase kuba nguEva. Futhi uAdamu kakoholiswanga, kodwa ovela eceleni wakhohliswa. Kepha uyakusindiswa uma ehlala ebungcweleni nokuqonda, nasekuzaleni abantwana, nakho konke okunjalo,” ngoba ngaleyonkathi uba yingxenyeyalo wesilisa. Yilokho okuletha...

²⁴⁵ UAbrahama wayenga...UNkulunkulu akambulalanga ngani uSara ehlezi khona lapho, ephika, futhi eqamba amanga ebusweni bukaNkulunkulu ngqo na? Ehlezi lapho njengeNdoda engafa, edla inyama, edla isinkwa, ephuza ubisi, futhi Wathi, “Uhlekeleni uSara emuva lapho ngemuva,” emva kwaKhe,

etendeni, Wayengakaze ambone, “esho lokhu, ‘Zingenzeka kanjani lezizinto?’”

²⁴⁶ Wathi, “Angizange ngikusho!” Ha-wo he, wo, atshele uNkulunkulu ukuthi Ungumqambi-manga, ebusweni baKhe na? Kodwa Akazange amthathe. Ngani na? Uyingxenye kaAbrahama. Ameni. Wayengeke amlimaze ngaphandle kokulimaza uAbrahama.

²⁴⁷ Manje nina besifazane niyabona ukuthi ningabakuphi. NeBhayibheli lathi, “Nina besifazane yibani njengoba wayenjalo uSara, owazihlobisa ngezingubo ezifaneleyo, wahlala ngokwethembeka nangeqiniso endodenzi yakhe uqobo, eyithanda kakhulu ngangokuthi (yona) wayibiza nge ‘nkosi’ yakhe,” umbusi, ubunikazi.

²⁴⁸ Nani, abanye besifazane, nembatha lezizingubo ezicasulayo futhi uphume lapha ukuba uziphose phambi kowesilisa. UJesu wathi, “Yilovo nalowo obuka owesifazane amkhanuke usephingile naye enhliziyweni yakhe.” Manje-ke ubani onecala, owesilisa noma uwe na? Uyisilisa, wenziwe kanjalo ukuze athathe lesisenzo, niyabo; futhi wena uyisifazane, ofanele ukwala.

²⁴⁹ Futhi uzikhophilani wena kanjalo na? Akusikho okwentokomalo, uyazi kungeze, nxo ubulawa amakhaza ingxenye ugqoke lezozikhindi. Niyabo, kungebe okwentokomalo. Manje-ke kuyini na? Kungokokonakala! Ungeke ukuvume, kodwa yiBhayibheli elisho njalo. YiQiniso. Kungumoya wokonakala okuwe. Awufuni ukonakala; kodwa awuqondi, ngokomoya wonakele, ngoba ukiyeza wonakele.

²⁵⁰ Manje, owesilisa, awakhe amadala, angcolile, amadolol amafindofindo, futhi uma ubengagqoke zingubo nhlobo, bekungeke kwenze-mehluko, umzimba wakhe awulingi. Ngani na? Wayekokudaliweyo kokuqala, isimilo; sifanele, niyabo. Kodwa, wena ungovela eceleni, ukulinga ngawe.

²⁵¹ Nkulunkulu, yiba nomusa! O he, lelizwe elinesono! Ngiyojabula uma seledlule.

²⁵² Bhekisisani, Angamlahla umkaKhe noma ngasiphi isikhathi Afuna ngaso, kodwa yena angeke aMlahle; Angangenza, Angangiphosa othulini noma ngasiphi isikhathi athatha umcabango wokukwenza ngaso, kodwa, o, mfowethu, kungcono ngingazami neze ukuMlahla lapho, ngiphelile.

²⁵³ USolomoni wayengaganwa yinoma yimuphi owesifazane owayengaganile, wayengaganwa yinoma yimuphi owesifazane ayemfuna. Umpristi wayengaganwa kuphela owesifazane owayeyintombi. USolomoni...

²⁵⁴ NjengoDavide, waganwa (kwakungubani igama lakhe?) uAbigeli. Okungukuthi, kwakukhona indoda eyayibizwa nge “siwula,” yayinomfazi omuhle, futhi yafa. Futhi uAbigeli

waganiselwa uDavide; wayeyinkosi, hhayi umpristi, niyabo, ngakho wa—waganwa.

²⁵⁵ Kodwa umpristi wayengeke akwenze lokho, ngoba wayeyobe esethintile noma wathola owesifazane ukuba abe ngumkakhe owayesevele eke waba ngumfazi wenyi indoda. Ngakho lokho kukhombisa ubuntombi beBandla leNkosi uJesu Kristu, uMlobokazi uyodingeka abe ngongaxutshwe nalutho, iZwi, kungekho nelilodwa iZwi elilahleke naphinaphi. Impela. Ungathini nje umlobokazi okahle, ibele elilodwa lisukile, futhi, nelinye, okunye okuthize kungahambi kahle, niyazi? Lokho akuzukuba nguMlobokazi kaKristu. Uphelele. UyiZwi ngakho konke, kungekho nelilodwa iZwi elehlulekayo noma kuphi. Qha.

²⁵⁶ Bhekisisani, Angamlahla, kodwa yena angeke aMlahla. Wakwenza, futhi wakufakazisa, ngezinsuku ngenkathi uLuther, uWesley, nePentekoste, ngenkathi bala ukuba babe yingxenyeqhubekayo yaKhe ngokuba nendaba yokulalana kokomoya ukuba bakhulelwingxenyeqhubekayo yeZwi. Niyaqonda na? Lala. Ibandla lamaLuthela lamalela uKristu ukuba abe esabanesifiso nalo; uLuther wakwenqaba. Futhi mangisho lokhu, nizongibiza ngokuthize noma kanjani; kunjalo nanamhlanje ngawo onke, ayeahluleka ukuthatha leloZwi, ayamala uKristu!

²⁵⁷ Futhi noma yimuphi owesifazane owala owesilisa abe nengane yakhe, akanalungelo lokuba ngumfazi kuye. Ameni. Niyakhumbula, eBhayibhelini, ngenkathi inkosi iganwa nguEsteri na? Ngoba indlovukazi yala, wavele wazitholela enye. Futhi nxai... Kwenzekani ngenkathi ala ukuba aphume nenkosi futhi ayilalele na? Into efanayo injalo ngowesifazane owala ukuba ngumfazi endodeniyakhe.

²⁵⁸ Futhi kunjalo nangebandla elala ukukhulelwonyakeni esiphila kuwo manje, ukuzala abantwana balonyaka. Asisiwo amaLuthela, asisiwo amaweseli, kanjalo futhi asisiwo amapentecostal! Sifanele sibe ngabantwana balonyaka, ngokukhulelwakweZwi likaNkulunkulu, ukuzala uMntwana walonyaka, uMntwana oyinZalo. Ameni. Ngiyethembaniyaqonda. Abakwazanga ukukhuleliswa, qha, ngakho Wenzani na? Wamlahla, ngesahlukaniso. Kunjalo. Kodwa akalokothiaMlahle. Yena uyamlahla.

²⁵⁹ Wavele waqhubele phambili embula iZwi laKhe eMzimbeni, futhi Eziqinisekisa, ngokufanayo, ngaYe uqobo. Abantwana baKhe baqala ukuthi ukubukeka kakhulu befana naYe, ngoba Livuthwa ngokugcwele, noma, babangabantwana bezwi, hhayi abantwana bebandla. Abantwana bezwi! NoMlobokazi uyoba yinenekazi elihle elincane leZwi, elingaxutshwe nalutho, elingathintwe nanoma yiyiphi inhlango yomuntu, noma yisiphi isichasiseloesibonwayo sokuzicabangela nje esenziwe ngumuntu. Liyoba ngelingaxutshwe nalutho elimsulwa, uMlobokazi weZwi! Ameni

futhi ameni! Ngiyethemba niyakuthola lokho, ngaphandle emoyeni. Liyoba yindodakazi ekhulelwe kaNkulunkulu.

²⁶⁰ Niyabona ukuthi kukhulu kangakanani ukuhlonishwa angaba yikho owesifazane na? Niyabona ukuthi kuyinto enkulu kangakanani ibandla elingaba yikho, kodwa niyabona ukuthi ukonakala kumfikise kuphi na? Bese uzama ukuqhathanisa lelobandla phandle lapho neBanda lapha, ungeke ukwenze. Futhi uzame ukuqhathanisa isifebe sasemgwaqeni neBandla likaNkulunkulu ophilayo; noma owesifazane, owesifazane okahle, nesifebe na?

²⁶¹ Kungani kubekhona izinto ezinjalo na? Ngumthetho kaNkulunkulu, umthetho wokwahlukana. Siyokwazi kanjani ukuthi ijatshulelwana kanjani imini uma ubusuku babungekho na? Siyokwazi kanjani ukujabulela izulu elomisile uma imvula yayingekho na? Besiyokwazi kanjani ukujabulela nokuhlonipha owesifazane wangempela, uma wayengethelo ongcilile na?

²⁶² Waqhubeka njalo eLembula, embula iZwi laKhe, kodwa alokothe noma ubani wethu ukuba azame ukuMlahla futhi agane omunye.

²⁶³ Manje ngempela kusobala ukuthi kungani zozimbili izichasiselo ezibonwa ngokuzicabangela nje ziyiphutha. Ungeke ukwenze kuhambe ngalendlela, sekuhambile; ukwenze kuhambe nga *lokho*, bekuyohamba kuqonde ngqo kwedlule isethembiso. *Nasi* isethembiso, nansi into khona lapha. IZwi aliphikisan. Lifanele lihlale ngokuqhube manje, kanjalo uMathewu 28:19 akaphikisan neZenzo 2:38.

²⁶⁴ Manje, abanye benu nina besifazane, abanye benu silisa, ngi—ngiyazi a—anivumelani naLo. Isizathu, niyazi, ningeke nakufihla lokho njengamanje. Ningeke.

²⁶⁵ Kodwa ake nje nginikhombise okuthize. Uma uMathewu 28:19 athi, “Ngalokho hambani, nifundise izizwe zonke, nibabhaphathize eGameni likaYise, neleNdodana, noMoya oNgewe,” futhi bajika, futhi wonke umuntu owake wabhapphathizwa wabhapphathizwa ngokuphambene nalokho, wabhapphathizwa eGameni likaJesu Kristu, ngokuba ngisho kuwo wonke unyaka weBhayibheli futhi iminyaka engamakhulu amathathu emva konyaka weBhayibheli, kuya eMkhandlwini waseNayisiya. Khona-ke bazithathela izimfundiso ezingenakuphikiswa esikhundleni. Yini umehluko, uma kungembuliwe na?

²⁶⁶ Futhi niyazi ukuthi yonke iNcwadi, lonke iBhayibheli, liyisambulo na? Ufanele ulazi kanjalo-ke iqiniso phakathi kwalokhu nokunye, yingoba Liyisambulo. Nesambulo sifanele sibe kanye neZwi ncamashi, singaphambani neZwi. Wena uthi, “Awu, mina, kwembulwa kimi.” Manje-ke uma kuphambene neZwi, akuveli neze kuNkulunkulu. Kunjalo.

²⁶⁷ Manje uma ufunu ukuthatha uMat-... UMathewu 16:18. UJesu wathi, qobo lwaKhe, ukuthi iBandla lonke, iBandla laKhe, lalizokwakhiwa phezu kwesambulo sokomoya saKhe uqobo, okuyiZwi. “Ngithi kuwe, ukuthi wena unguPetru... Futhi inyama negazi akuzange kukwambulele lokhu, kodwa uBaba waMi oseZulwini ukwambulele lokhu. Futhi phezu kwalelidwala...”

²⁶⁸ Manje, ngiyazi, abafowethu abangamaKatolika lapho, nina nithi, “Lakhelwa phezu kukaPetru, noPetru umphostoli, kanjalo, uSibani-bani, esivumweni sobuphostoli, ukulandelana.”

Ama Protestane athi, “Lakhelwa phezu kukaJesu Kristu.”

²⁶⁹ Kungesikho ukwehluka, kodwa ngithatha nje lokho Akusho! Wathi, “Inyama negazi akukwambulelanga lokhu, kodwa uBaba waMi oseZulwini ukwambulele lokhu. Futhi phezu kwalelidwala, idwala lokomoya lokuthi iZwi liyini, Ngiyakulakha iBandla laMi; amasango ehayidese awasoze aLiwohloza.” UMkaKhe angeke alingwe nenye indoda. “Ngiyakulakha iBandla laMi, amasango ehayidese angeke aze Alizamazamise.”

²⁷⁰ Futhi uAbela noKayini, ensimini yaseEdeni. UKayini wazidwebela owakhe umcabango, wathi, “Manje, buka, uNkulunkulu unguNkulunkulu omuhle. Uphezu kwayo yonke imvelo, ngakho ngizothola ubhontshisi namazambane, futhi ngizothola i-izimbali, futhi ngizoMenzela i altare elibukekayo ngempela.” Lelo yibandla. Waguqa phansi. Wamkholwa uNkulunkulu. Wamkhonza uNkulunkulu, waphakamisa izandla zakhe, futhi wanikela ngalomhlatshelo. Wenza konke ngokukholwa uAbela akwenzayo.

²⁷¹ UAbela wakha uhlobo olufanayo lwe altare. Kodwa ngenkathi uAbela eseletha owakhe, waletha iwundlu. Manje, uKayini wacabanga lokho, enza ikhubalo lesono, ukuthi uyise nonina kufanele ukuthi badla isithelo, njengoba bafundiswa kuleyonsimu. Kodwa uAbela, ngesambulo sobuNkulunkulu, wazi ukuthi kwakuyigazi elakwenzayo. Ngesambulo sobuNkulunkulu! NeBhayibheli lathi kumaHeberu, isahluko 12, isahluko 11, ukuthi, “UAbela, ngokukholwa, isambulo, wanikela kuNkulunkulu ngomhlatshelo omuhle kunoKayini, uNkulunkulu afakaza ngaye ukuthi ulungile.” Ngabe kunjalo na? [Ibandla, “Ameni.”—Umhl.] Ameni! Mfowethu, dadewethu, kucace nje bha, kimi. Nanso yonke into.

²⁷² Manje ku *UMshado NeSahlukaniso*, niyabo, kufanele kwambulwe. Kuze kwembulwe, awukwazi. Kodwa Wethembisa kulolu izinsuku zokugcina, kulonyaka, ukuthi yonke imfihlakalo efihiwe eBhayibhelini iyokwembulwa. Bangaki okwaziyo lokho na? ISambulo, isahluko 10! UJesu wakwethembisa, ukuthi konke okwalezizimfihlakalo ezifihiwe ku—ku

UMshado NeSahlukaniso, zonke lezi ezinye izimfihlakalo ezifihliwe ebezikhona, ziyoukewembulwa esikhathini sokuphela. Manje niyakhumbula, iPhimbo lathi, “Yana eTucson.” Niyakukhumbula ukuKhanya okuyinkinga esibhakabbakeni, iNgelosi yesikhombisa imi lapho; ngabuya, nokuvulwa kweziMpawu eziyisiKhombisa na? Qaphela ukuthi kwenzekeni. Yiqiniso lelo.

²⁷³ Manje ukuqhubekela phambili kancanyana nje. Kodwa manje zwanini, nina! Ngiyazi sekuya esikhathini sokuba nihambe niyokudla, kodwa nje ngidla kamnandi. [Ibandla lithi, “Ameni.”—Umhl.]

²⁷⁴ Bhekisisani, manje, owesifazane unendawo yakhe, futhi uyigugu. USolomoni, lendoda eyayinabafazi abayishmi lezinkulungwane... noma eyayinabafazi abayinkulungwane, njalo, washo ukuthi, “Indoda efumene umfazi, ifumane into enhle.” Wathi, “Owesifazane olungileyo uyigugu emqheleli wakhe,” lolo wudumo. “Kodwa ongalungile ungamanzi egazini layo,” lokho ukuphila kwayo. Wathi, “Ingaba yinye indoda elungileyo efunyanwa enkulungwaneni,” USolomoni washo lokhu, “kodwa,” wathi, “ubungemfumane owesifazane oyedwa olungileyo enkulungwaneni.” USolomoni washo lokho, niyabo. Manje bhekisisani lokho, kukanjalo-ke.

²⁷⁵ Kodwa, niyabo, sifazane, u—uyigugu uma ufunu ukuba yigugu, kodwa isifiso sifanele sibe ngawe. Futhi niyabona ukuthi kungani *UMshado NeSahlukaniso* wawunjani, ukuthi uJesu wakhomba emuva ngaphambili, kwakungoba uhlobo lwakho lwaluyimbangela yaso sonke isono. Yingalesosizathu isithembu nesahlukaniso, nezinto, kwavezwa. Ekuqaleni kwakungenjalo neze, futhi akuyikubanjalo ezweni elingaleya.

²⁷⁶ Bukani uJakobe, kuyena okuvela okhokho. Wayenabafazi abathi ababeyidazini. Waganwa yizelamani ezimbili, futhi wayenabafazi abayizancinza ngaphandle kwalokho, abesifazane bemithetho yabantu bonke ayehlala nabo. Nalabo okhokho wazalwa yilabo impela abesifazane abayizancinza. Ngabe kunjalo na? [Ibandla lithi, “Ameni.”—Umhl.] Niyabo, ufanele wenze iZwi lihambe bushelelezi.

²⁷⁷ O, nginamakhasi ngakho. Uma umfundisi kwenzeka angibuze ngakho, futhi sihlangane ndawonye, sikuxoxe. Kodwa ngempela, uma enakho empeleni okukamoya, angabona khona lapha ukuthi yiQiniso. Akukho-mbuza kuLo.

²⁷⁸ Owesifazane olungileyo uyinto enhle. Ngiyakwazi lokho. Ngiyakwazi lokho ngabesifazane bangempela. Ngike ngahlangana nabesifazane ongowoqobo, onguye impela njenganoma yimuphi owesilisa owake wahamba.

²⁷⁹ Umgovela eceleni nesinqamu sakhe, futhi ekuweni wamlalela. Wavele... Uyingxenyenye yakhe. Kodwa, kukuye, wenziwe ukuze akwazi ukonakala, ufuthi unikwa ilungelo

lokwala noma ukuba avume. Lokho kuphambene nemvelo yokuqala ekuqaleni, niyabo, kodwa nakho lapho okhona.

²⁸⁰ Manje yishumi nambili nqo, ngakho ngizovеле ngeqe okuthize lapha imizuzu embalwa. Ngifuna ukunibuza okuthize.

²⁸¹ Manje, khumbulani, ngisho lokhu egenjini lami nje kuphela. Naphandle emoyeni, ngikusho lokhu kubalandeli abangabami kuphela. LoMlayezo ubhekiswe kubo kuphela, futhi engizokusho lapha.

²⁸² Noma yimuphi umfundisi, yena, yebo, okwakhe lokho ungmelusi womhlambi, akenze lokho akufunayo. Lokho kukuye noNkulunkulu. Noma yimuphi umpristi, noma yimuphi umshumayeli, lokho kukuwe, mfowethu.

²⁸³ Ngikhuluma kuphela lapha eJeffersonville, okuyiyona ndawo kuphela engingakhulumela kuyo lokhu, yingoba ngumhlambi okungowami. Ngumhlambi uMoya oNgcwele ongipha ukuba ngiqonde ukuba ngumbonisi phezu kwawo, futhi Uyongibeka icala ngawo. Futhi lababantu bami kube ngabaphenduke lapha bevela ezweni lonke, engibaholele kuKristu. Futhi, bantwanyana, ngilapha ukunisiza, futhi ngingumngane wenu. Ningahle nicabange ukuthi ngikhuluma ngokumelana nani; ngisho lokhu, niyabo, ukuba nisizakale. Ngryanithanda. Futhi uma lokho kungenjalo, uNkulunkulu unguMahluleli wami. Niyazi ngryanithanda.

²⁸⁴ Lena yinto eqine kabi, bengingazi ukuthi ngizoyethula kanjani. Ngizokwenzenjani, nxa nginabesilisa nabesifazane abahlezi ebandleni lami, abanye babo useganwe kabilo noma kathathu na? Owesilisa olungileyo nabesifazane abalungileyo, bonke bexovekile! Kwensiwe yini na? Ukufundisa kwamanga, impela, bengalindi eNkosini.

²⁸⁵ “Lokho uNkulunkulu akuhlanganisileyo, makungahlukaniswa muntu.” Hhayi lokho okuhlanganiswe ngumuntu; lokho “uNkulunkulu” akuhlanganisileyo! Nxa unesambulo esiqondile esivela kuNkulunkulu, lowo ngumkakho, nento efanayo, lowo ngowakho, konke ukuphila kwakho. Niyabo? Kodwa lokho okuhlanganiswa ngumuntu, noma ubani angakwehlukanisa. Kodwa lokho uNkulunkulu akuhlanganisayo, akukho muntu ongake alokothe akuthinte. “Noma yikuphi uNkulunkulu akuhlanganisayo,” Wathi, “makungahlukaniswa-muntu.” Hhayi lokho imantshi edakwe ingxenye noma okunye okuthize ekuhlanganisileyo, noma umshumayeli omunye ohlubukile nesixheke semibhedesho encwadimi, ongabavumela benze noma yini ezweni, neZwi likaNkulunkulu lilele khona lapho. Niyabo? Ngikhuluma ngalokho uNkulunkulu akuhlanganisileyo.

²⁸⁶ Manje ngizosho lokhu kini. Ngikuqaphele kakhulu engikusho kini. Angiqondile ukuba nendluzula kini bantu. Angiqondile ukuba nendluzula kini, bafowethu

abangabefundisi. Angiqondile lokho. Kodwa ngibophezelekile, ngiqonda ukuthi lokhu kunikezelwe ezandleni zami. Futhi uma... angikwazi ukuKubamba. Angazi ukuthi ngizoKukhipha kanjani, futhi ngiyazi ukuthi leteyipu iyokwazi. O, he, ngizovole nje ngilungiselele, ihhovisi liyavuleka, ngoba nakhu kufika. Niyabo?

²⁸⁷ Ngengoba kwakunjalo nje ngeNzalo YeNyoka, kodwa ngokoqobo kufakazekile ukuthi kuqinisile. Nginamaphepha khona lapha, okukhishwe ephepheni, lapho khona abesifazane khona manje...futhi ngisho na—nakokukhulu... Ezinye zezifundabhibishobhi ezinkulu sinazo izithombe zokokuqala, inyoka ihuquzelu emilenzeni yowesifazane, nokuthi nje phakathi imzungeleza kanjani; unazo zonke izinhlobo zemizwa nezinto, into indoda engeke imthinte ngazo, nalenyoka enkulu imsongozele, njalonjalo. Yiqiniso ngempela lelo. Futhi kuya ngokuba kubi kakhulu ngokuba kubi kakhulu, futhi kuzoba kubi kakhulu. Inyoka, eyayingesiyo, yayingeke ibe nendaba yokulalana naye ngenkathi iyinyoka, kodwa khumbulani...

²⁸⁸ Nganginenkulumo-mpikiswano ngeliny'ilanga ne...hhayi inkulumo-mpikiswano, umfundisi nje weAssembly of God nahambisana naye, wathi, "Unephutha, ngaLokho."

Ngathi, "Kuhle, ngingahle. Ngithanda ukuba wena ungitsheli."

²⁸⁹ Wayesethi-ke, waqhubeka wase eqala ukukhuluma ngakho. Into yokuqala niyazi, wazithola eselahlekile. Futhi into eyodwa ayisho, wathi, "Mfowethu Branham, kuphi lokho kwehluka na? UNkulunkulu wathi 'eyodwa yenhlobo yayo.' Manje kuphi lokho kwehluka othe kwakuphakathi komuntu nesilwane, iseyense engakwazi ukuluthola manje na? Sikuphi na?" Wathi, "Ngabe sisemhlabenai na? Ngabe sasiyinkawu enkulu ishimpanzi na?"

²⁹⁰ "Qhabo, ngoba igazi leshimpanzi ngeke lixubane nowesifazane, asikho esinye isilwane esiyoxubana naye. Qhabo, lingeke, kanjalo isidoda somuntu singeke sixubane ne—nesikazi. Kungeke kukwenze."

²⁹¹ "Manje-ke siphi lesosilwane esithize na? Manje, uNkulunkulu wathi, 'Yonke into mayiveze inhlobo yayo.'"

²⁹² Ngathi ukulinda umzuzu nje. Nobumnandi bukaMoya oNgeweble bathi, "Mtsheli, 'Silapha.'"

Manje, kuqala ngathi, "Phela, kungenzeka ukuthi yehluka."

Wathi, "Kodwa, Mfowethu Branham, lokho, sikhuluma ngeZwi, asikhulumi ngalo na?"

²⁹³ Ngathi, "Yebo, mnumzane." Futhi ngathi, "Bona, kusobala, basho ukuthi ezinye izinto, njengedayinosa isilwane sasendulo esikhulu kakhulu esifana nentulo ne—nendlovu engasekho eyayinoboya obude namazinyo amade agobele ngaphambili, njalonjalo, izindlovu ezingasekho ezazinoboya obude namazinyo

amade agobele ngaphambili, izindlovu ezingasekho ezazinoboya obude namazinyo amade agobele ngaphambili, njalo, zehlukile, njalo njalo.” Ngathi, “Kungahle ukuba kwakuyilokho.”

²⁹⁴ Wathi, “Mfowethu Branham, sikhuluma ngobufakazi beZwi. Uma isono silapha; khona-ke, isono sokuqala, sifanele sibe lapha futhi.”

²⁹⁵ Futhi ngathi, “Nkosi Jesu, Wathi, ‘Ningakuzindli eniyakukusho nxa nifika phambi komuntu, ngoba niyakuphiwa khona ngalelohora.’ Nkosi, ngizothini na?” Wathi, “Mtshеле, ‘Silapha.’” Ngokufanayo nje njengoba ngibona imibono emsamo.

²⁹⁶ Ngathi, “Silapha,” ngingazi ukuthi kuphi?

Wathi, “Kuphi na?”

Futhi ngingakacabangi ngisho, Wathi, “Yinyoka.”

²⁹⁷ Kwakuyilokho impela, ngokuba ayisesiso isilwane. Yaqalekiswa futhi yahanjiswa ngesisu sayo zonke izinsuku zokuphila kwayo. Ilapha. Ngabe kunjalo na? [Ibandla, “Ameni.”—Umhl.] Futhi isekuso lesosenzo esenzileyo, kusekhona isono esifanayo esisebenza ngakowesifazane, njengobulili bowesilisa kanjalo. Kulapho la enezimo zakhe ezimhlanyisayo nezinto, nxa enemizwa yakhe yedlule kude ngale kunoma yimuphi owesilisa obengake akwenze.

²⁹⁸ Ngizoma lapho ngoba sisesixukwini esixubene. Ngizothola abanye besilisa, ngizo...sizobuye sixoxe kabanzi ngakho. Nginawo onke amaphepha nezinto kubekwe khona lapha, khona lapha esandleni sami khona manje, futhi bengizonilethela khona kulokhukusa. Bengizothatha usuku olugcwele kulokhu, kodwa ngizovala manje ngokusho lokhu.

²⁹⁹ Lokhu kuqondene nebandla lami kuphela. Hhayi ibandla lami...Umhlambi omncane ongikholwayo futhi ungilandele, lokhu kuqondene nabo.

³⁰⁰ Ngeliny'ilanga, ngazi ukuthi uma nginitshela noma yini, kufanele kufike kungu ISHO KANJE INKOSI, khona-ke nganganginemBhalo lapho Ekwembula kimi. Kodwa, “Nkosi Nkulunkulu, ngingathini kulelobandla na? Ngizoba nokwehlukana. Isilisa siyobe sihlezi emphemeni naphandle egcekeni, nakuzo zonke ezinye izindawo, ‘Ngizomshiya owesifazane na?’ Abesifazane, ‘Ngizoyishiya indoda yami na?’ ‘Ngizokwenzenjani na?’” Ngathi, “Nkosi, ngingenzenjani na?”

³⁰¹ Into ethize yathi kimi, “Yenyukela ngaleyena entaben, futhi Ngizoxoxa nawe.”

³⁰² Futhi ngenkathi ngisephezulu entaben, ngingazi ukuthi ezansi eTucson babeKubona. Kodwa ngisho nothisha babiza abantwana bese...intombazanyana yami nabanye, ekilasini lesikole, futhi bathi, “Ake nibheke ngaleyena kuleyantaba!

Kukhona iFu elinombala ophuzi elibukeka linomlilo lenyukela emoyeni futhi libuye lehle, lenyukele emoyeni futhi libuye lehle.”

³⁰³ Nkk. Evans, ngabe ukhona na? Ronnie, ukhona na? Sengibuya ngehla ngasegalaji, lomfana omncane ngasegalaji likapetrol, igalaji likapetrol likaEvans lapho. Futhi ngaphambi kokuba ngazi ukuthi umfana wayezothini, wangithatha ngezinyawo zami, wathi, “Mfowethu Branham, ubuphezulu kuleyantaba ngaphezulu ngaleya, ubungekho na?”

³⁰⁴ Ngathi, “Usho ukuthini, Ronnie na? Qhabo,” niyabo, ukubona ukuthi wayezokwenzenjani. Izikhathi eziningi izinto ziyanzeke, angizisho, awukusho kabantu. Kuba... Into yakho ingukuthi, ubona okuningi kakhulu kwenzeka, kuze kwejwayeleke kuwe. Niyabo? Nje angibatsheli abantu. Ngathi, “Ronnie, ubu...”

³⁰⁵ Wathi, “Ngingakukhombisa ngqo lapho obukhona.” Wathi, “Ngibize umama, futhi sama lapha futhi salibuka leloFu lilenga phezulu ngaleya, lehla lenyuka. Ngathi, ‘Kufanele kube nguMfowethu Branham ehlezi phezulu phakathi lapho ndawondawo. Lowo nguNkulunkulu exoxa naye.’”

³⁰⁶ Nedolobha lonke, abantu, baLibuka. Ngosuku olubalele kungekho-mafu nhlobo nomaphi, naleliFu elikhulu elinombala ophuzi lilenga lapho; lehla njengefonela, futhi lubuyele emuva libuye lande.

³⁰⁷ Bangane, futhi-ke sengiyaval, ningahamba ukusukela kulokhu. Lokho kungenkathi Lokhu kwembulwa kimi, engizonitshela khona njengamanje, ngakho ningaKugeji.

³⁰⁸ Manje ngikhuluma kubalandeli bethu kuphela, olandela mina naloMlayezo kuphela, hhayi abangaphandle. Ngifikazeleni ngalokhu phambi kukaNkulunkulu. Kuleliqembu nje kuphela!

³⁰⁹ Manje sitholwa sikulengxovangxova ngenxa yolwazi lwezenkolo oluphendukezelwe. Ngabe kunjalo na? Yingakho nina besifazane nagana okwesibili, nawe wena wesilisa, ngenxa yolwazi lwezenkolo oluphendukezelwe. Manje ngifuna ukunikhombisa okuthize Angitshela khona.

³¹⁰ Futhi uma uNkulunkulu, uMdali wethu, wabuzwa umbuzo ngenkathi Elapha emhlaben, uJesu Kristu; futhi ngenkathi umprfethi waKhe okhululayo efika, uMose, ezansi eGibhithe, ukukhipha abantwana e—eGibhithe, ukubafaka ezweni lesethembiso; noJesu washo lapha ukuthi uMose ebone abantu bekulesisimo, futhi wabanikeza incwadi yesahlukaniso, ngoba isimo sasiyilokhu esasiyikho. UMose wathola okunje, njengokuthi, “Makavume . . .” UNkulunkulu wavumela uMose, lowomprofethi owayethunyelwe kabantu, ukunikeza lencwadi yesahlukaniso kubo.

³¹¹ Futhi kwabaseKorinte bokuQala, i—isahluko 7, ivesi 12 nele 15, kumprofethi weTestamente eliSha, uPawulu, owahlangabezana nento efanayo ebandleni, futhi wakhulumka lokhu, “Lona yimina, akusyo iNkosi.” Ngabe kunjalo na? Ngenxa yesimo sokwehlukanisa.

³¹² “Kwakungenjalo kusukela kwasekuqaleni.” Kodwa uMose wakuvumela, noNkulunkulu wakwazisa ngokuthi kungukulunga. NoPawulu futhi wayenelungelo, ngenkathi ethola ibandla lakhe likulesosimo.

³¹³ Manje niyakholwa ukuthi Lokhu kuqinisile, futhi nikholwa ukuthi Kuvela kuNkulunkulu! Futhi ngokuqinisekisa kweFu laKhe noMlayezo waKhe osuze wangifikisa lapha, akafanele yini uNkulunkulu phezu kwentaba angivumele ukuba ngenze into efanayo, ukuba ngingivumele nihambe ngendlela eniyiyo, futhi ningabe nisaphinde nikwenze! Hambani nomkenu futhi nihlalisanе ngokuthula, ngokuba ihora selihamble. UkuFika kweNkosi sekuseduze. Asinaso isikhathi sokuvithiza lezizinto. Ningalokothi nizame ukukwenza futhi! Ngikhulumka kuphela ebandleni lami. Kodwa uma uganile... NoNkulunkulu wangifakazela ngalokho, entaben, ukuthi ngingakusho Lokhu, isambulo esingesikho okwemvelo yasemhlabeni, ngenxa yokuvulwa kweziMpawu eziyisiKhombisa, futhi lona ngumbuzo oseZwini likaNkulunkulu. “Mabaqhubeke phakathi njengoba benjalo, futhi bangabe besona!”

³¹⁴ “Kwakungenjalo kusukela kwasekuqaleni.” Kunjalo, kwakungenjalo, futhi akuyikubanjalo ekupheleni. Kodwa phansi kwezimo zesimanje, njengenceku kaNkulunkulu... Angeke ngizibize ngomprofethi waKhe; kodwa ngiyakholwa ukuthi mhlawumbe, uma ngingethunyelwe lokho, ngiyamendlalela uma efika. Ngakho phansi kwezimo zesimanje, ngiyakuyala ukuba uye ekhaya lako, nomkakho manje. Uma ujabule naye, uhlale naye, nikhulise abantwana benu ngokuyala kukaNkulunkulu. Kodwa uNkulunkulu abe nomusa kuwe uma uke uphinde ukwenze lokho! Fundisani abantwana benu ukuba bangayenzi neze into enjengaley, nibakhulise ngokuyala kukaNkulunkulu. Futhi manje njengoba ninjalo, asambeni manje, ehoreni eselihamble lakusihlw esiphila kulo, futhi “sijonge emgomeni wokubizwa okukhulu kwaphezulu kuKristu,” lapho zonke izinto ziyoba nokwenzeka khona.

³¹⁵ Ngize ngingibone kulobubusuku, iNkosi uNkulunkulu inibusise, sisakhuleka.

³¹⁶ Nkosi Nkulunkulu, sinika Wena ukubonga. Sinika Wena udumo. Usenguye uJehova omkhulu owavumela uMose. UMose, leyonceku, futhi ukuthi abatsheleni abantu bakhe na? Futhi, Nkulunkulu, Wamvumela ukuba anikeze incwadi yesahlukaniso. UPawulu, umphostoli omkhulu owayengumlobi weTestamente eliSha, njengoMose wayengoweliDala. UMose

waloba imiThetho nokuhleleka kwemithetho. Abanangi babaprofethi, amazwi abo ajovelwa kuKho, kodwa uMose waloba imiThetho. Futhi Wamvumela incwadi, ukuba abalobele incwadi yesahlukaniso, ngenxa yobulukhuni benhliziyo yabo.

³¹⁷ UPawulu oNgewe omkhulu, engumlobi weTestamente eliSha, naye futhi wakwazi ukuqinisa kanjalo, ukuthi, "Ngikhuluma phansi kwalezizimo; mina, hhayi iNkosi."

³¹⁸ Kunjalo nanamhlanje, Nkosi Nkulunkulu, ekupheleni kwezwe, njengoba silapha phansi komusa kaNkulunkulu, sazi ukuthi masinya sizophendula eBukhoneni baKhe. Nokuthi Wenze okukhulu kakhu, Nkosi, ngineqiniso, ebusweni balababantu, bazobambelela kuLokhu njengokuthi Kuvela kuWe. Nokufakaza lapha namhlanje, ngabantu abanangi abahlezi lapha abaze basibona ngisho lesoSibonakaliso phezulu entaben, lapho iziNgelosi zeNkosi zafika esivunguvungwini, lapho kwangena khona iziNgelosi eziyisikhombisa, lapho khona ukuvulwa kweziMfihlakalo eziyisiKhombisa kwasombululwa khona; naleyoNgelosi efanayo, ngendlela efanayo, entaben efanayo, ngosuku Lokhu okwembulwa ngalo!

³¹⁹ Nkulunkulu, ngiyakhuleka ukuthi abantu bazoya ekhaya bebonga ukuthi uNkulunkulu ubaphe lomusa. Kuphela ngiKukhulumile, Nkosi, ngemvume. Futhi ngiKusho kuphela ngemvume, Nkosi. Futhi abantu mabathokoze kakhu, ukuthi abasophinde bazame ukwenza lesosono futhi! Futhi bangephinde bazame ukwenza noma yisiphi isono, kodwa baKuthande ngezinhliziyo zabo zonke. Nkosi, yenza lemindeni ijabule, futhi sengathi ingakhula futhi ikhulise abantwana bayo ngokuyala kukaNkulunkulu.

³²⁰ Ngokuba, uMlayezo wami obusenhliziyeni yami sewethuliwe, Nkosi. Ngenze konke okusemandleni ami. NoSathane ulwe nami amaviki, namahora ngingalali. Kodwa manje ngiyayala ngaWo, Nkosi, kulababantu, ukuba baWufundisise, futhi bahambe baphilele Wena. Siphe khona, Nkosi. Sekusukile emahlombe ami manje. Sebesezandleni zaKho. Ngikhulekela ukuthi Uzobabusisa.

³²¹ Busisa lamaduku, Nkosi, okusanda kubekwa nje lapha, ngenxa yabagulayo nabakhathazekile. Sengathi lobubusuku bungaba ngobunye bobukhulu kunabo bonke, ubusuku obunamandla, ukuthi bonke abantu bazophulukiswa. Siphe khona, Nkosi. Sibusise ndawonye.

³²² Sengathi singahamba ngokuthula, sijabule futhi sithokoza, ngoba uNkulunkulu wokudaliweyo usesikhombisile "selokhu kwaba sekuqaleni," futhi waselulela isandla, engxovangxoveni yethu esikuyo, umusa waKhe futhi, kulolu izinsuku zokugcina. O Nkulunkulu oMkhulu noPhakade, siKubonga kakhu ngakho! Futhi sengathi izinhliziyo zethu zingajabula kakhu, ukuthi

singeke sisaphinde sibe nesinye isifiso sokuba siKone. EGameni likaJesu. Ameni.

Ng'yaMthanda, (awuMthandi ngani na?)
 ng'yaMthanda
 Ngoba Wangithanda kuqala
 Wang'thengel'insindiso
 KowaseKalvari...

³²³ Ngiyakusho manje ukuze abefundisi baqonde. Lokhu kuqondene nalabo olandela loMlayezo kuphela!

³²⁴ O, niyajabula na? [Ibandla lithi, “Ameni.”—Umhl.] Nginitshele iQiniso, ISHO KANJE INKOSI, yonke indawo! [“Ameni!”]

³²⁵ Manje asisukume siphakamise izandla zethu, lapho silicula futhi, “Ng'yaMthanda.” Ng'yaMthanda ngomusa Wakhe. Ng'yaMthanda ngesihawu saKhe. Ng'yaMthanda ngeZwi laKhe. “NeZwi leNkosi leza kubaprofethi.”

Ng'yaMthanda.

³²⁶ Woza, mflowethu. [UMflowethu Branham unothize ozayo ukuba akhiphe ibandla—Umhl.]



UMSHADO NE SAHLUKANISO ZUL65-0221M
(Marriage And Divorce)

LoMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngeSonto ekuseni, ngo Febuari 21, ngo 1965, eholo eParkview Junior High School, eJeffersonville, eIndiana, U.S.A., uthathelwe kwisiqophamazwi sikazibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwakhishwa ngo 1996 ngabe:

ZULU

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