


INZALO YENYOKA

 Nkulunkulu oThandekayo, uNkulunkulu olamandla onke, Owabumba zonke izinto ngamandla oMoya waKhe, njalo waletsa uJesu Khristu, iNdodana yaKhe ezelwe yodwa, Owasifela ngesisa thina zoni, oLungileyo wafela abangalunganga, ukuze asibuyise kulobubudlelwane obumangalisayo esilabo njalo loNkulunkulu, njengoba sifundiswa eLizwini elibusisiweyo, ukuthi sasilobudlelwane laYe umhlaba ungakasekelwa: “Lapho inkanyezi zokusa zahlabelela kanyekanye, lamadodana kaNkulunkulu amemeza ngokujabula, le emuva umhlaba ungakasekelwa.” Sazi njani ukuthi lokho kwakungesikho ngesikhathi esifanayo lapho iWundlu elabulawa khona; lapho uNkulunkulu, ekucabangeni kwaKhe okukhulu, wasibona simemeza njalo sijabula ngokusindiswa kwethu ngoJesu?

² Futhi, lobubusuku, sithole nje inzwisa yangaphambili yaleyo nkazimulo eNgcwele ezakwanjulwa ekuBuyeni kwaKhe kwesibili. Konke ukugula losizi kuzakuqedwa. Njalo sizakuba lomzimba onjengomzimba waKhe uQobo okhazimulisiweyo, ngokuba sizakuMbona njengalokhu Enjalo. Lapha njengoba sibona izandla zethu zitshwabana, inwele zethu ziphenduka zisibampunga, lamahlombe ekhothama, siyakwazi ukuthi singabafayo njalo sikhangele ethulini lapho esikhothamisele khona amakhanda ethu khathesi, njalo lapho esivela khona. Kodwa, Nkosi Nkulunkulu, ngokuqiniseka kokuthi Wena unguNkulunkulu, Wenza isithembiso sokuthi sizaphinda sivuswe njalo ensukwini zokucina, njalo siyakukholwa lokho.

³ Ngesizotha simi lokukholwa kwethu lobubusuku eBusweni baKho, siza ngesibindi ngoba uJesu wasilaya ukuba sikwenze lokho. Kungekho phezu kwaloba yikuphi okuhle esikwenzileyo, ngoba akukho okulungileyo esikwenzileyo; kodwa siza ngokuzithoba, sifakaza ukuba lingelethu leligugu ngenxa yomusa waKhe owabelwe thina. Ngakhoke, siza sicela ukuthi Usibuyise lobubusuku ekwethuleni iLizwi. Ngokuba kubhaliwe, ukuthi, “Umuntu akayi kuphila ngesinkwa sodwa, kodwa ngawo onke amaMazwi aphuma emlonyeni kaNkulunkulu.” Futhi akube ngumlomo kaNkulunkulu ozathi ukhulume lobubusuku. Amazwi makafike, njalo Lingene ekujuleni kwezinhliziyi zethu, thina abalaleli, njalo sigcwaliswe ngoMoya waKho njalo loBukhona baKho. Lokhu sikucela eBizweni likaJesu. Amen.

⁴ La-lamuhla layizolo, izolo ebusuku, ngiqonde ukutsho njalo, lalamuhla, besikhuluma ngesihloko, kuqala, ukuba sibe yisihloko esithi, *Kungani Singayisiyo INhlanganiso YeNkolo*. Futhi sikwenze kwabalukhuni sibili, kungani singayisiyo inhlanganiso yenkolo, njalo kungani singakholwa

ezinhlanganisweni zenkolo. Ngoba, siyakuthola eBhayibhilini, ukuthi izinhlanganiso zenkolo kazange zisungulwe nguNkulunkulu; zagcotshwa ngudeveli; futhi kwafakazelwa yiBhayibhili. Lokuthi, ngezinhlanganiso zenkolo, kuletha impambeko. Manje siyakutsho lokhu ukuqondisa lokuletha lelithabanekeli kubudlelwano ngeLizwi likaNkulunkulu elibusisiweyo. Ukuthi, amathemba ethu kakhelwa kulokho okutshiwo zinhlanganiso, kumbe okutshiwo loba nguwuphi umuntu; akhelwe kulokho okutshiwo yiNkosi uNkulunkulu. Futhi yileyo kuphela esingaqondiswa silunge.

⁵ Futhi lamuhla ekuseni, bengilezinhlanu, ngiyakholwa, indatshana ezehlukeneyo eziphume ngenhlanganiso yenkolo, ezingakhulunywa ngazo ngitsho eBhayibhilini, amabandla amaProtestanti azikhothamelayo, njalo bezifundisa njengemfundiso: into efanayo unina oyisifebe esidala, ibandla leKhatolika elikutshumayelayo, futhi kuphumile kwangena kubandla lamaProtestanti. Futhi likhothamela into efanayo ephambene laloba yikuphi eLizwini likaNkulunkulu.

⁶ Ibandla lakuqala lenhlanganiso yenkolo, silikhangele lamuhla emini kumbali yabobaba baseNicene, abe bandla laseNicene. Ngemva kokufa kwabapostoli, bafika laphoke obaba base Nicene, njalo baqhubeka okweminyaka eminengi. Iminyaka engamakhulu amathathu amatshumi amabili lanhlanu, ekucineni yaya e—eNicaea, eFrance, lapho ababa lo—lomhlangano omkhulu waseNicene. Futhi phakathi lapho babumba lezi imfundiso ezilebandla leKhatolika khathesi, njalo zidluliselwe kumaProtestanti.

⁷ Futhi njengoba ngitshilo e—ekufundiseni lamuhla ekuseni, “Isizukulwane sebandla sinye ngasinye, ukuya kuleso—kuleso sizukulwane sebandla laseThesalonika, itshumi lanhlanu lamakhulu eminyaka ezizukulwane zobumnyama, kwakungekho lasinye isikhathi lapho oWake wathi, ‘Uselalo iBizo laMi.’”

⁸ Futhi ngakulolu olunye uhlangothi, babengasekho ngitsho kuKhristu, beza bephuma ngebizo lenhlanganiso yenkolo, “Khatolika, uLuther, uWesley, iBaptisti, iPresbyterian, amaPentekostali,” kwehle njalo.

⁹ Kodwa ngaphambi nje kokuvalwa kwesizukulwane, Wathi, “Ngimisile phambi kwakho umnyango ovuliweyo.” Bona? Futhi lesi yisizukulwane sebandla esikholwa ukuthi sikuso khathesi, isizukulwane somnyango ovuliweyo, phakathi kokuphuma kokucina kwebandla laseLawodekiya.

¹⁰ Futhi sokuthe ngqe kumakhulu amathathu amatshumi amabili lanhlanu eminyaka sifika kukhansili yeLawodekiya. Futhi phakathi lapho bazithathela lezindlela ezinjengokufafaza, ukuthela, lemibhaphathizo yamanga, umoya ongwele wamanga, zonke lezi ezinye izinto. Bazithathela khona.

¹¹ Kwase kuthike lapho uLuther, engumpristi, futhi waphuma kubandla leKhatolika, weza lalezizinto. Futhi khona lapho kwaphuma uZwingli, kuZwingli kwaphuma uCalvin, kuCalvin kwaphuma uWesley, o, kusehla njalo. Futhi balokhu besehla lalezomfundiso ezingaphikiswayo. Futhi uNkulunkulu angalikhokhela njani iBandla laKhe, nxa belandela imigwaqo Angakaze ngitsho abakhiphele yona ukuba bakhokhelwe kuyo?

¹² Futhi khumbulani, kuSambulo 17, sithole “owesifazane.” Manje lamazwi asobala. Alotshwe eBhayibhili, ngakho ngicabanga ukuthi ngingawatsho. Lathi lona lowo owesifazane waye “yisifebe.” Lokho kutsho ukuthi wayengowesifazane olebizo elibi; ukuthi wayefanele abeyendele endodeni, futhi wafeba lomhlaba. Futhi wayele... Wayengu “NINA WEZIFEBE,” ngakhoke wayelamadodakazi. Futhi sikudwebile lokho ngokuma kwamazwe, elapho... Futhi lapho, mina qobo lwami, ngikubona emBhalweni, ngibona izimfundiso zalo lakho konke, ngiyakholwa iNkosi ikubeke emzileni ngokucacileyo, ukuthi lokho akungeke kwaba ngeyinye into ngaphandle kwebandla leKhatolika. Yiyo indlela kuphela okungaba yikho. Futhi lazalani? Amabandla amaProtestenti. Ngeqiniso, lenza njalo.

¹³ Futhi esandleni sakhe wayephethe isitsha sewayini lobufebe bakhe, njalo wayeyinika amakhosi omhlaba. Futhi wayengumbusi phezu komhlaba wonke, sikhuluma ngokomoya. Futhi kunjalo ngempela. Akukho omunye... .

¹⁴ Khangelani, ake sithi, singabuyela kuDanilyeli sithole isithombe. Khangelani isithombe: ikhanda legolide, umbuso waseBhabhiloni; ithubi... kumbe isiliva, amaMedi lamaPeresi; ithubi, uAlexander the Great, njalo njalo, umbuso wamaGreci; kwase kuba yimibuso yamaRoma, iRoma eseMpumalanga leseNtshonalanga, inyawo ezimbili.

¹⁵ Futhi qaphelani kulibuso elitshumi, ehambisana lempondo ezilitshumi ebesikhuluma ngazo lamuhla ekuseni, komunye ngamunye wayelombuso elitshumi eyayizaphakama, kwabakhona insimbi lomdaka kuhlanguaniswe ndawonye. Laleyonsimbi ivela emilenzeni, okwakuyiRoma. Futhi kukhona umzila wobuRoma ohlanganiswe ezizweni lezizwe ezikhona phansi kweZulu, ngenxa yebandla leKhatolika. Kuqondile kakhulu lokho. Futhi zazingahlangani, loba kuyiphi indawo.

¹⁶ Futhi babesendiselana, phakathi komunye lomunye. IBhayibhili lathi bazakwenza. Futhi bakhangele lamuhla. Umfana wakho engahambisana lentombazana engumKhatolika; lapho besiya thathana, bafanele bethembise ukuthi bazakhulisa abantwana babo babe ngamaKhatolika; bona, ngapha langapha. Bona, yikubulala amandla omunye.

¹⁷ Kodwa yinto enjani na? IBhayibhili likubeka ngokuthi konke lokhu kuyisifebe. Manje lizakwenzanjani? Kunjalo.

Futhi zizahanjelwa njani izono zabantu... Sibuyele emuva kuDuteronomi, satshengisa ukuthi umntwana wobufebe, umntwana ozalelwe phandle komendo, wayengeke angene ebandleni leNkosi okwezizukulwane ezilitshumi lane. Lokho kwakuphansi komthetho. Futhi uKhristu weza ukuzokhulisa umthetho. Ingabe sekungakanani khathesi?

¹⁸ Futhi kwenzakalani kulaba, kuyini uhlu pho kulezi zifebe ezisemgwaqweni lamuhla, laba abesifazane abancane abahotsha igwayi, njalo begqoke okabhudula, izifebe ezigela inwele, njalo njalo? Kuyini uhlu pho ngakho? Kungenxa yokuthi unina wabo wenza njalo. Yikuhanjelwa, ububi, busuka kusizukulwane esinye kusiya kwesinye. Kuyikhonalokho. Futhi sesilani ke? Sesifike endaweni, osokuyikuhlangana nje kwengxubengxube yesono.

¹⁹ Yiso isizatho uNkulunkulu evuse iRussia, le, belebhomba le athomu ukuze ilitshabalalise, njengoba wabanjalo uzamcolo wasendulo, lapho Ephakamisa amayezi. Ngeqiniso, Ukwenzile. Njalo iBhayibhili litsho njalo. IRussia, njengoba bekulilizwe elingakholwa ukuthi uNkulunkulu ukhona, elingakholwa ukuthi uNkulunkulu ukhona, ngokuqinisekileyo ibisebenza ezandleni zikaNkulunkulu uSomandla. NjengeNkosi uNebukadinesari wayezabhubhisa uIsirayeli ngoba behluleka ukuhamba loNkulunkulu, iRussia iyaphakama iqonde “ukuphindisela ngenxa yabangcwele,” ngokwebandla leKhatolika, ngenxa yegazi labangcwele eyalichithayo. IBhayibhili latsho njalo. Izathatha yonke into.

²⁰ Ngakho khangelani lapha, uba unina wabo wayeyintombazana yamakhorasi, logogo wabo, lonina wayegqoka impahla ezingahloniphekanga, uyini lamuhla? Ungowe rock-and-roll ohlubula impahla. Abantwana bakhe bazakubayini?

Njalo wena uthi, “uNkulunkulu uyayenza into leyo?” Yebo, mnumzana.

²¹ UNkulunkulu uhambela ububi babantwana, isizukulwane, kuze kube lesizukulwane setshumi lane. Futhi uba uKhristu weza ukuzokhulisa, singathi, “Izizukulwane ezilikhulu, kumbe izizukulwane ezingamakhulu amahlanu.” Ngani, Wathi, “Bona abasendulo, lezwa besithi, bona abasendulo, ‘Ungabulali.’ Ngithi kini, ‘Wena, othukuthelela umfowakho, kungela sizatho, vele usubulele.’ Labezwa besithi, abasendulo, ‘Ungafebi.’ Kodwa Mina ngithi okhangela owesifazane aze amkhanuke, usefebile.” Wakwenza... Kuyini *ukukhulisa*? “Yikwenza kube kukhulu ngokuphindwe kanengi.” Futhi nxa phansi komthetho kwakuyizizukulwane ezilitshumi lane, kuzathatha isikhathi eside kangakanani entweni efanayo lamuhla?

²² Futhi amajaha, lamadoda aleminyaka ephakathi laphakathi, lamadoda athetheyo abasahloniphi izifungo zomtshado yabo.

Ngani, bathatha nje abesifazane futhi baphile labo loba ngaphi, njalo njenjezinja nje. Inja ingcono kunhlonipho njalo iziphatha okungcono ukwedlula okwenziwa ngabanye abantu. Futhi ngiyakwazi ukuthi lokho kulukhuni kakhulu, kodwa kuliqiniso.

²³ Ngani? Lamabandla ayaqhubeka esiya phambili futhi bengakhulumi lutho ngakho. Ngani? Benza okwenziwa ngunina wabo. Amabandla akuthatha kube lufuzo. Ngoba, ibandla lalelibandla lamaProtestenti aphuma kubandla leKhatolika, izono zebandla leKhatolika zihanjelwe phezu kwamaProtestenti. Qiniso, kunjalo, ngako imbiza kayingeke ithi igedlela “ingcolile.” Kuliqiniso sibili.

²⁴ Khathesi siyabona, futhi eMbhaweni, sabona ukuthi... Futhi kangizange ngibone iphepha lesaziso ethafuleni lapha kulobubusuku. Ngathi, “Ngitshengiseni indawo eyodwa lapho uNkulunkulu owagcoba khona inhlanganiso yenkolo. Ngitshengiseni indawo eyodwa lapho uNkulunkulu owagcoba khona umtshumayeli wesifazane. Ngitshengiseni indawo eyodwa lapho uNkulunkulu owamisela khona ukufafaza. Ngitshengiseni indawo eyodwa lapho uNkulunkulu owamisela khona ukuthela amanzi. Ngitshengiseni indawo eyodwa lapho uNkulunkulu owaba laloba ngubani owabhaphathizwa ebizweni lika ‘Yise, Ndodana, Moya oNgcwele.’ Zitholeni lezozinto.” Kodwa lokho sihlezi sikwenza ngezikhathi zonke. Yinto ekhona ebandleni.

²⁵ Khathesi, ngathi, “Ngokubona kwenu besingeke sibe yiBaptisti, ngoba sikholwa ekubhaphathizweni eBizweni leNkosi uJesu Khristu. Akukho loyedwa lanini, eBhayibhilini, owabhaphathizwa loba ngayiphi eyinye indlela. Ngitshengiseni indawo eyodwa lapho umuntu oyedwa abhaphathizwa khona ebizweni lika ‘Yise, Ndodana, Moya oNgcwele,’ ngizaphakamisa izandla zami njalo ngithi ngingumprofethi wamanga.”

²⁶ “Futhi uba iBhayibhili lisithi kumele ‘ubhaphathizwe eBizweni likaJesu Khristu,’ kutsho ukuthi kumele ukwenze ngaleyo ndlela. UPhawuli wabalaya ukuba baphinde babhaphathizwe. Akulandaba ukuthi babebhaphathizwe njani, babefanele beze, babhaphathizwe futhi. Babebhaphathizwe yindoda inye eyabhaphathiza uJesu Khristu; uJohane umBhaphathizi. Wathi, ‘Lokho ngeke kusasebenza. Kumele libuye, libhaphathizwe futhi.’ Futhi kwakufanele bakwenze ngaphambi kokuba bemukele uMoya oNgcwele. Kwakuluhlelo lukaNkulunkulu.”

²⁷ Ngingehla ngijule kancane kulalokho, lobubusuku. Ngani? UJesu uyaligcina iLizwi laKhe. Liyakukholwa lokho? Khathesi, phose lonke belikhona lapha lamuhla ekuseni, kodwa ngifuna nje ukufaka okuncinyane phezu kwalokho.

28 Kungani uPhawuli walay- . . . walaya lokho ngemva kokuba sokwenziwe? Uphawuli wathi, “Loba iNgilososi evela eZulwini ingafika itshumayele loba yikuphi okunye, kayiqalekiswe.”

29 Khathesi lina lithi, “SesilokuKhanya okutsha kukho.” Hatshi, kalilakho. Yilokho udeveli afika lakho kuEva, okunye ukuKhanya okutsha. Alidingi ukuKhanya okutsha. Kumele lihambe ekuKhanyeni uNkulunkulu akubeke lapha, yikho kuphela.

30 Manje khangelani lokhu, ukuthi kulula njani. Ngesikhathi besehla bevela eNtabane yokuGuqulwa isimo, uJesu wathi, kubafundi baKhe, “Abantu bathi Mina iNdodana yomuntu ngingubani na?”

“Omunye wathi uNgu ‘Mose, kumbe uEliya, omunye wabaprofethi.”

Wathi, “Lina lithi ngubani na?”

31 Wathi, uPhetro wathi, “Wena unguKhristu, iNdodana kaNkulunkulu ophilayo.”

32 Wathi, “Ubusisiwe wena, Simoni, ndodana kaJona; ngokuba inyama legazi akukwambulelanga lokhu.” Bona, akuveli kumaseminarini. Akubuyi ngezinhlanganiso zenkolo. “Inyama legazi akukwambulelanga lokhu. Awuzange ukufunde kuloba yisiphi isikolo sezokuthandaza. Kodwa uBaba waMi, oseZulwini, ukwambulele lokhu. Futhi phezu kwalelidwala Ngizakulakha iBandla laMi; njalo amasango asesihogweni kangeke alehlule,” isambulo sikamoya sokuthi UnguBani.

33 Qaphelani, “Futhi Ngithi wena unguPhetro. Futhi ngizakunika amakhiye awoMbuso. Futhi loba yikuyini okubopha emhlabeni, Ngizakubopha eZulwini; loba yikuyini okukhulula emhlabeni, Ngizakukhulula eZulwini.” Khathesi, Wayefanele aligcine iLizwi laKhe kungenjalo Wayengasuye uNkulunkulu. Khathesi, futhi lapho Ekwenza lokho, insuku ezimbalwa ngemva kwalokho, Wabethelwa, wavuka, wenyukela phezulu eZulwini, loPhetro wavula iVangeli ngoSuku lwePentekosti. Wakwenza lokho yini? Yena, ngeqiniso, wakwenza. Khathesi qaphelani, lapho esezaku . . .

34 Bonke babebayeyisa, ngoba babegcwaliswe nguMoya. Babebizwa bethiwa “zinhlanga, izigiqiki ezingcwele,” kumbe ibizo elithile elinjengalokho. Futhi baze bahleka, njalo bathi, “Laba bagcwele iwayini elitsha.”

35 Futhi uPhetro esukuma phakathi kwabo, waphakamisa ilizwi lakhe, njalo wasesithi, “Madoda bazalwane, zwanini ilizwi lami. Zwanini amazwi ami njalo lingilalele. Laba kabadakwanga njengokucabanga kwenu ukuthi banjalo; leli lihola lesithathu nje losuku. Kodwa lokhu kuyilokho okwakhulunywa ngumprofethi uJoweli, ‘Kuyakuthi ensukwini zokucina, ngizathulula uMoya waMi,’ njalo lokuthi

Uzakwenzani kumadodana aKhe, lakumadodakazi aKhe, lakuzincekukazi zaKhe, lokunjalo, ngosuku lolo.”

³⁶ Futhi beqalisa ukuzwa lokhu, bahlabeka enhliziyweni zabo. Ngoba, babezwe indoda eyayingabazi oABC bayo, kodwa babemele bemlalele, babakwazi ukuthi uNto ngaphakathi kwakhe, emtshisayo, uMoya oNgcwele. Ungawumisa yini? Ngani, kwakufana lokuzama ukucitsha umlilo, endlini ewomileyo, ngosuku olulomoya. Wawungeke ukwenze. Wayegcwaliswe ngoMoya oNgcwele. Pho waseyenzani khathesi?

³⁷ Bathi, “Kulungile, madoda bazalwane, singenzani ukuze sisindiswe?”

³⁸ Khathesi qhaphelani, Phetro, ulamakhiye oMbuso. Bona?

³⁹ Khathesi, ngesikhathi uJesu evuka ngosuku lwesithathu, Wayengelawo amakhiye oMbuso weZulu. Libelikwazi yini lokho? Wathi, “Ngilamakhiye okufa lesihogo,” kodwa hatshi awoMbuso, ngoba ayenikezwe kuPhetro.

⁴⁰ Manje Wathi, “Phetro, loba yikuphi okukhululayo emhlabeni, Ngizakukhulula eZulwini. Okubopha emhlabeni, Ngizakubopha eZulwini.”

⁴¹ Manje nangu emile lamakhiye, ukuba avule linto ebusisiweyo kuwo umhlaba. Futhi lapha ulamakhiye esandleni sakhe. Futhi bayabuza, “Singenzani na ukuze sisindiswe?” Manje, akulandaba ukuthi umpostoli wayethe kwenziweni, uNkulunkulu ufanele akuvume eZulwini, uba Wamnika lelogunya.

⁴² Manje uPhetro wathi, “Phendukani, lonke ngamunye, libhaphathizwe eBizweni likaJesu Khristu ukuze lithethelelwe izono zenu, khona lizakwamukeliswa isipho sikaMoya oNgcwele.” Kunjalo na? Futhi yiso isizatho amakhiye aphenduka eZulwini kuloba yiliphi elinye ibizo, langayiphi eyinye indlela, langasiphi esinye—langasiphi esinye isimo. Aphenduka emhlabeni, njalo aphenduka eZulwini, kungenjalo uJesu akaligcinanga iLizwi laKhe kuPhetro. Futhi kuyo yonke indawo eBhayibhili babhaphathizwa, ngemva kwalokho, babhaphathizwa eBizweni likaJesu Khristu. Futhi labo ababebhaphathizwe ngaphambi kwalokho, babefanele beze baphinde babhaphathizwe futhi, eBizweni likaJesu Khristu, ukuze bathole uMoya oNgcwele. Yikho okuqondileyo. Kulokhe kuhamba kunjalo.

⁴³ Ngakho, uba sifundisa ubhaphathizo ebizweni lika “Yise, Ndodana, loMoya oNgcwele,” kuyisiprofethi samanga. Khathesi kangifuni ukulizwisa ubuhlungu, kodwa kufanele ngikuqinise lokhu khona lelibandla lizabakwazi ukuthi kuyini. Asikho lapha njengeqembu labangafundanga abangelancedo; siyakwazi ukuthi sime ngaphi eLizwini likaNkulunkulu. Bona, siyakwazi. Ngipha umlandu kuloba ngubani ukuba angitshengise indawo eyodwa lapho loba ngubani owake wabhaphathizwa ebizweni

lika “Yise, Ndodana, Moya oNgcwele.” Manje lizalalela isiprofethi samanga kumbe iQiniso? Hlolani iMibhalo. Kukini.

44 Ngitshengiseni ukuthi kungaphi lapho umuntu oyedwa eBhayibhilini, lapho ibandla elamiswa laba yinhlanganiso yenkolo e—eBhayibhilini. Ngitshengiseni eBhayibhilini lapho abake bagcoba khona umtshumayeli wesifazane. Ngitshengiseni eBhayibhilini lapho zonke lezizinto, ebesikade sikhuluma ngazo, ukuthi zagcotshwa yini eBhayibhilini. Kazikho lapho. Ngitshelani indawo eyodwa. Liya enhlanganisweni yenkolo. . .

45 Kulungile, ngesikhathi amaMethodisti evuka, batshumayela ukungeweliswa. Lokho kuhle. Kodwa, ngesikhathi bekwenza lokho, benza inhlanganiso yenkolo, kwaphelela lapho. Kungalesosizatho iBhayibhili lathi, “Ulebizo.”

Uthi, “NginguMkristu.”

“Kuhle, ngowayiphi inhlanganiso na?”

46 Uthi, “UmMethodisti,” ngani, uyisifebe-ke. “NgingumBaptisti,” sifebe. “MPentekhosti,” uyisifebe. Ungowalelobandla.

47 Ufanele ube ngokaKristu. Awula sizatho sokuthi, “Methodisti,” “Baptisti.” Uba ungumKristu, ungumKristu ngenhliziyo.

48 Zonke lezozinhlanganiso zingazala abantwana, abantwana bakaNkulunkulu, kuqondile lokho. Kodwa uba ucabanga ukuthi uzakuya eZulwini ngoba nje ungumMethodisti kumbe umBaptisti, lisephutheni. Futhi kungalesosizatho sahlala ngaphandle kwaleyonto.

Kungani amaBaptisti engaboni?

49 Ngabuza indoda engumMethodisti lapha, ebhala ngesifundo esithile, wabhala isikhathi eside esedluleyo. Wathi, “Into eyodwa kuphela thina esiyisolayo kuwe, udlelana lamaPhentekhoste.”

Ngathi, “Ngubani ‘uthina?’”

“Thina, amaMethodisti.”

50 Mina ngathi, “Kuhle, ngizakutshela ukuthi ngizakwenzani. Ngizabuya edolobheni lakini ubusuvumela amaMethodisti awusekele.”

“O,” wathi, “kusobala, asingeke sikwenze lokho.”

51 Ngathi, “Yiko sibili ebengikucabanga. Ngihlala lamaPentekhostali ngoba amaPentekhostali ayakukholwa. Kuqondile lokho. Bayabuthana kukho. Yibo abathola inzuzo yakho.”

52 Bangaki abafunda udaba olwalotshwa kugwalondaba lwe*Life*, kusikhathi esifitshane esidlulileyo, mayelana lebandla lamaPentekhostali? Ngesinye sezimangaliso ezinkulu kulesisizukulwane. Balabantu abanengi ababaphendukisayo ngomnyaka owodwa ukwedlula amanye wonke amabandla

ehlanganiswe ndawonye. Ngani na? Loba lasemaphutheni abo, uNkulunkulu ubaqhubela phambili, ngoba bayakholwa iQiniso njalo bayahamba laLo. KuliQiniso.

⁵³ Kodwa thina senzani khathesi? Bona? Kungalesosizatho thina singasiyo nhlanganiso. Futhi ngeqiniso lokuthi amaPentekhostali ehlela izinhlanganiso. . .

⁵⁴ Futhi ngesikhathi emuva le, ngesikhathi uMoya oNgcwele okwakuqala uthululwa ebandleni lePentekhosti, iminyaka engamatshumi amane adlulayo, njalo baqalisa ukukhuluma ngendimi, esinye sezipho. Yiso esincane kulazonke izipho. Yiso esiphansi kulazonke izipho, ngokutsho kuka Phawuli oNgcwele, yikukhuluma ngendimi. Futhi wathi nje usehla, “O,” bathi, “sesiWutholile khathesi,” njalo bayenza inhlanganiso, iGeneral Council, esiyiAssemblies of God. “O, akula muntu oLawo ngaphandle kokuba akhulume ngendimi,” njalo uNkulunkulu wahle wahamba phambili wasuka kibo, wabayekela behlezi lapho. Qiniso. Yebo, mnumzana.

⁵⁵ Kwasekusiza abe Oneness, basebethola umbhaphathizo eBizweni likaJesu. Bathi, “O, siWutholile,” basebesenza inhlanganiso. Benzani na? UNkulunkulu wasuka waphuma wabatshiya behlezi khonapho.

Kungo, “Kwalowo othandayo, kaze.”

⁵⁶ Bona, abe Oneness kabangeke baye kuma Assemblies. Ama Assemblies kangeke aye kwabe Oneness. Ngike ngakhuluma kwamanye amadoda amakhulu abalawo, uMnu. Goss, loDokt. Pope, labanengi. Amadoda angamadoda amakhulu e. . . Ngahlala phansi labo. Ngathi, “Lingafundisa lokho njani ukuba yiso isitshengiselo sakuqala, njengesifundi?”

⁵⁷ “Kulungile,” wathi, “Mfowethu Branham,” oyedwa, ababili kumbe abathathu babo, wayethembekile kakhulu, wathi, “siyakwazi ukuthi lokho akuqondanga, kodwa singenzani pho? Uba singakhuluma ulutho ngakho khathesi, ngani, kuzaphazamisa lonke uhlelo.” Ngeqiniso, njalo kawusoze ube ngubhishopi futhi, omkhulu jikelele. Yiwo umqondo wakhona.

⁵⁸ Mfowethu, kungcono ngibe lebandla elincane ekhoneni, kumbe ngitshumayeke phansi kwesihlahla sephayini, ngibe leQiniso, qiniso, njalo usazi ukuthi ukhuluma iQiniso. Umuntu ufuna iQiniso. Futhi ubotshelwe, njengomKhristu, ukuba uthwale ubufakazi beQiniso. UNkulunkulu uzakwethesa icala ngakho.

⁵⁹ Ngakho, kulezizinto, uba ungakabhaphathizwa eBizweni likaJesu Khristu, njalo ungakayenzi lezizinto, njalo ungakawamukeli uMoya oNgcwele. . .

⁶⁰ Wena uthi, “O, ngakhuluma ngendimi.” Lokho akutsho ukuthi uloMoya oNgcwele.

⁶¹ Sengabona abathakathikazi, abathakathi besilisa, amadimoni, lakhokonke okunye, bekhuluma ngendimi. Qiniso. Abalawo uMoya oNgcwele, njalo liyakwazi lokho. Banatha igazi kukhakhayi lomuntu, njalo bagide, njalo babize udeveli, njalo bakhulume ngendimi. Qiniso. Abalawo uMoya oNgcwele.

⁶² Ngakho, ngoba wakhuluma ngendimi, lokho akutsho ukuthi ulaWo. Indlela kuphela ongaba kwazi ngayo ukuthi ulaWo, kulapho umoya wakho ufakazelana loMoya waKhe, lezithelo zikaMoya zikulandela: uthando, ukholo, ukujabula, ukuthula, ukubekezela, ukulunga, ukuthobeka, lobumnene. Yikho lapho ongabakwazi ukuthi uloMoya oNgcwele. Uyazifakazela Wona.

⁶³ Manje, uba uzama ukweyama phezu kokuthi, ngoba ungewe-Assemblies, kumbe oweBaptisti, kumbe owePresbyterian, uyabona ukuthi wenzani na? Uthatha ibizo lesifebe. Lokho kuqondile sibili. Phuma kuleyonto. Phuma kuyo. Kangitsho ukuphuma ebandleni lakho kumbe loba yini; yenza ofuna ukukwenza ngalokho. Kodwa suka ekubambeleleni kokuthi, “O, ngingumPresbyterian. Asikholwa ezinsukwini zezimangaliso.” Kungani ungakukholwa? IBhayibhili liyakufundisa. “O, ngingowebandla leChurch of Christ. Bathi insuku zezimangaliso sezadlula.” Bangabaprofethi bamanga.

⁶⁴ Ngingalitshengisa lapho uJesu Khristu owanika khona iBandla aMandla, ukusilisa abagulayo, ukuvusa abafileyo, lokukhupha amademoni. Ngipha umlandu kuloba ngubani ukuthi angitshengise umBhalo eBhayibhilini lapho Akususa khona eBandleni. Kwasuswa yini na? Yimfundiso yenu engaphikiswayo, kunjalo, akusilo Lizwi likaNkulunkulu. UMoya oNgcwele usawenza umsebenzi, uqhubeka ngokufananayo, njalo Uyaqhubeka lanininini.

⁶⁵ Yiso isizatho singayisiyo inhlanganiso, “Balesimo sobunkulunkulu, kukanti bayawaphika aMandla akho; kulabo suka.” Kasikholwa kuleyonto.

⁶⁶ Manje, vele kwaqalisa njani na? Kufanele siphangise futhi singene kukho ngokuphangisa khathesi, ukuthi kwaqalisa njani. Khathesi sileMBhalo eminengi ebhalwe lapha mayelana loMoya oNgcwele.

⁶⁷ Futhi eyinye into, siphe umlandu izolo ebusuku, ngo “kubekezelela kwabangcwele,” hatshi ngendlela amaBaptisti akukholwa ngayo. Hatshi, mnumzana. Ngiyaphikisana sibili lamaBaptisti lombono wabo, ngesichasiselo sabo ngobuCalvin. Ngeqiniso kangivumelani lamaPresbyterian. Kangivumelani lamaMethodisti ngendlela yabo yemfundiso kaArminius. Yebo, mnumzana. Kodwa bobabili balalo iqiniso, kodwa kumele ulibuyisele *Lapha* lapho okuliQiniso khona. Uba uphuma ugijima phandle lapho, uyahlanhlatheka lalo. Sibili.

⁶⁸ AmaBaptisti ayangena, babhaphathize abathile lapha, ngokucwilisa emanzini; lomtshumayeli ababhaphathize,

abayisificamunwemunye kwabalitshumi bayabhema igwayi, bayabuyela phandle njalo bame phandle lapho, njalo badlale amakhasi, badlale amakhasi ubusuku bonke, bezula zule, njalo benze izivumelwano ezingaqondanga kumabhizimusi; labobonke abesifazane begqoke okabhudula phandle lapha, bezula zula emgwaqweni, njalo begele inwele zabo, futhi—futhi bebhema lokukhuluma, njalo lamaphathi okuthunga—thunga, njalo bekhuluma indaba zokusoma ezingcolileyo. Beselisithi lokho yisiKhristu? Futhi licabanga ukuthi lilokugcinakala okuPhakade? Lizaya esihogweni linjalo. Kalingeke lizithokozise eZulwini lalobayiyiphi indlela. Ngitsho lakancane. Lokho akusikho ukugcinakala okuPhakade.

Kodwa nxa umuntu ezelwe kutsha ngoMoya oNgcwele . . .

⁶⁹ Futhi lina maPentekhosti, ngoba layeqa-yeqa, lakhuluma ngendimi, lagijima phansi la phezulu phakathi laphakathi kwezihlalo, lokho akutsho ukuthi lilokugcinakala okuPhakade. Lingakucabangi lokho emakhanda enu. Hatshi, mnumzana. Ngeqiniso akwenzi lokho. Ngoba, uyakwazi ukuthi eyakho wena—eyakho wena impilo iyakufakazela, ubufakazi, ukuthi kawulunganga kuNkulunkulu. Kuqondile lokho. Kawulunganga. Akukabi yikugcinakala okuPhakade, okwakhatesi.

⁷⁰ Kodwa ngifuna ukulibuza okuthile. Kungabe kukhona yini ukugcinakala okuPhakade? IBhayibhili litsho njalo. IBhayibhili lathi amabizo ethu alotshwa eNcwadini yokuPhila yeWundlu umhlaba ungakabikhona.

⁷¹ Njengoba ngitshilo lamuhla ekuseni, ngiyakutsho futhi. Indoda eyaloba ingoma, “Kukhona ibizo elitsha elilotshwe phansi eNkazimulweni kulobubusuku, njalo ngelami,” umbono wakhe wawulungile, kodwa wayephambukile, ngokoMbhalo. Ibizu lakho alizange lilotshwe ngobusuku owasindiswa ngabo.

⁷² Ibizu lakho, ngokutsho kweBhayibhili, ngokutshiwo kuSambulo 13,17, futhi lokunye, “lalotshwa lapho umhlaba ungakabikhona; loJesu Khristu wabulawa umhlaba ungakasekelwa.”

⁷³ Wayengakwenza njani uNkulunkulu, Ongelasiphetho, wayengakwenza njani uNkulunkulu ongelasiphetho, esazi isiphetho kusukela ekuqaleni, kambe Wayengavumela njani isono ukuba sifike emhlabeni, uba kwaku ngenzelwanga isizatho?

⁷⁴ Ukuze sisekele nje khatesi ezinye zezinto esizikhulumileyo. Kuyini okwaqalayo, uMsindisi kumbe isoni? [Omunye ebandleni uthi, “uMsindisi.”—Mhl.] UMsindisi, qiniso. Yikuphi okulamandla ukudlula okunye, uMsindisi kumbe isoni? Uba uMsindisi engasusa isono, nguYe olamandla. Kuhle, kungani Wavumela ukuba isono senzeke endaweni yakuqala? Ukuze atshengise ukuthi Yena wayenguMsindisi. Yikuphi

okulamandla, ukudlula okunye umsilisi kumbe umkhuhlane? [“Umsilisi.”] Umsilisi. Pho-ke wavumelani ukuthi ukugula kubekhona? Ukuze atshengise ukuthi wayengumsilisi. Ngizizwa ngikholwa khathesi. Yebo, mnumzana. O, minabo! Lezo yizimilo zaKhe.

⁷⁵ Kungakho Evumela ukuthi inkathazo ifike. Kungakho Evumela ukuthi insizi zifike, ukuze abonise ukuthi uYikujabula. Qiniso, kunjalo. Kungako silobusuku, ukufakazisa ukuthi kukhona imini. Kungakho silolaka, ukubonakalisa ukuthi kukhona ukuthula. Ngeqiniso, licele lokuhle njalo lecele lokubi. O, Uyamangalisa.

⁷⁶ Manje, kwaqala njani? Sizangena kukho ngqo, ngokuphangisa okukhulu esingakwenza, ukuze ngingalihlalisi ubusuku bonke. Manje, kufanele kubekhona isiqalo sezinto zonke.

⁷⁷ Futhi ngifuna ukulibuza okuthile. Khathesi lokhu kunga. . . Lokhu kufakeni esambeni esiphakathi kwevesti yenu. Lokhu alimelanga likuhlanganise lokudla kwenu okwenjwayelo. Kodwa lalalani lokhu.

⁷⁸ Uba uyisidalwa saPhakade, khona-ke awuzange ubelesiqalo, kumbe kawungeke ubelesiphetho. Ngoba, u*Phakade* livela ebaleni lokuthi “okungelasiqalo kumbe akulasiphetho.”

⁷⁹ Kalikukhumbuli yini? Ngithe, lamuhla ekuseni, ukuthi kwaba njani ukuthi uMelikizedeki, lapho ehlangabezana loAbrahama esevela ekubulaleni amakhosi. LeBhayibhili lathi, kumaHebheru 7, ukuthi—ukuthi, “ULevi wabhadala okwetshumi kuMelikizedeki, ngesikhathi esasekhalweni lukayise uAbrahama.” UAbrahama wazala uIsaka; uIsaka wazala uJakhobe; uJakhobe wazala uLevi. Lowo kwabangubaba, ukhulu, lokhokho. Futhi ngesikhathi uLevi esekhalweni lukakhokho wakhe, iBhayibhili liyambabaza ngenxa yokubhadala okwetshumi kuMelikizedeki. Khuluma ngokulaPhakade! Minabo, minabo! Akazange athi, “Wakwenza esithunzini; singathi wakwenza.” IBhayibhili lathi, “Wabhadala okwetshumi.” Amen.

⁸⁰ Ngakho, uba sivela kumbewu eyiyo, ngesikhathi uPhawuli etshumayela iVangeli ngangilapho lani lalilapho. Sizangena kulokho, kumzuzu olandelayo, kuthi ngqo ezindlebeni zethu. Qaphelani, yikho okutshiwo nguMbhalo, kithi, kwaze kwaya emuva le.

⁸¹ Kucabangeni nje! ULevi; kwaba nguJakhobe, uyise; kwaba nguIsaka, uyise; kwaba nguAbrahama, uyise; ukhokho wakhe. Ngesikhathi uLevi esekhalweni lukakhokho wakhe, wabhadala okwetshumi kuMelikizedeki.

⁸² Ngifuna ukulibuza. Ngubani lo, uJobe 27. . .38, lapho Esithi, “Wawungaphi lapho Ngibeka izisekelo zomhlaba na? Lapho izinkanyezi zokusa zahlabelela kanyekanye, lawo

onke amadodana kaNkulunkulu ememeza ngokujabula?" Ayengabobani lawomadodana kaNkulunkulu ayememeza ngokujabula? UJesu wabatshelela, ukuthi, "Ngangilokujabula kunye lani umhlaba ungakasekelwa." Asizo zidalwa zesikhathi. Siyizidalwa zaPhakade.

⁸³ "Akula muntu ongeza kiMi, ngaphandle uBaba waMi amdonse. Labo bonke abeza kiMi, ngizabanika iMpilo elaPhakade, njalo ngizamvusa ngensuku zokucina. Akulamuntu ongabakhupha esandleni sikaBaba waMi, Obanikeze kiMi." Lizalahlekelwa njani na?

⁸⁴ Bona, lilovalo. Liyesaba. Lizagijima yonke indawo lapha. Futhi lokho kungobunye bobufakazi obukhulu kulabobonke, emhlabeni, alikayi ndawo okwamanje. Kuqondile lokho. Engakusindisa njani uNkulunkulu uba Yena . . .

⁸⁵ Bangaki kulelibandla abangaphakamisa izandla zabo, abakholwa ukuthi uNkulunkulu kalamkhawulo? Liyakwazi ukuthi ibala lokuthi *kalamkhawulo* litshoni na? Lokho kuphelele nje. Okungelamkhawulo, awungeke—awungeke ulichasise ibala elithi *okungelamkhawulo*.

⁸⁶ Sewake wayithatha ikhamera yakho wayifaka kundawo yokungelamkhawulo na? Ngani, kuchaza ukuthi nje kusukela lapho kusiya. Kulungile. Ayisekho indlela yokuyikhombela.

⁸⁷ Yeboke, yikho okunguNkulunkulu. Kalasiphetho. Futhi uba Engelamkhawulo, akungeke kube lesiqabulongwe, lempukane, lentwala, lensikizi, kumbe imfulo, kumbe ulutho olwabakhona emhlabeni, kumbe oluzabakhona, uNkulunkulu ungakwazanga umhlaba ungakadalwa. Nanko umbono wokungabi lesiphetho.

⁸⁸ Kulungile, ngakho, uNkulunkulu ongelamkhawulo Okusindisa lapha, esazi ukuthi Uzalalahlekelwa nguwe ngeviki elizayo, kumbe ngenyanga ezayo, kumbe ngomnyaka ozayo, ngani, Wehlula yona ngokwayo inhloso. Kangekhe alahlekelwa nguwe. "Lowo ozwayo aMazwi aMi, akholwe kuLowo owaNgithumayo, uleMpilo ephakade njalo kasoze aye ekwaHlulelweni, kodwa usedlulile ekufeni wangena ekuPhileni." Kangeke akwenze lokho. Awungeke ngitsho . . .

⁸⁹ "Lowo ozelwe nguNkulunkulu akenzi isono; ngoba imbewu kaNkulunkulu ihlala kuye, njalo kangeke ewone." Engawona njani khona kulomhlatshelelo wakhe wesono?

⁹⁰ Ngingagula njani mina ngiphile kahle? Ngingaba yimpumputhe njani mina ngibona? O, minabo! Ngingaba njani phakathi kwendlu njalo ngibe ngaphandle kwendlu sikhathi sinye? Ngingadakwa njani futhi ngibe ngingadakwanga sikhathi sinye? Kawungeke ukwenze.

⁹¹ Futhi nxa usindisiwe, uphansi kweNhlawulo, lezono zakho azibalelwa kuwe. Kazange atsho uDavida ukuthi, "Ubusisiwe

lowomuntu uNkulunkulu angayikumbalela isono, angayikubeka isono kuye”? UNkulunkulu akasibaleli isono isidalwa saKhe. Lokho kulukhuni. Akusiwo mlaza wochago lokhu. Kodwa lelo liBhayibhili. UNkulunkulu angeke ambalela isono olungileyo.

⁹² “UNkulunkulu,” ngomusa waKhe, ngokumisela ngaphambili, “engathandi ukuthi kubekhona ongabhumba, kodwa ukuthi bonke bephenduke.” Kodwa engongelamkhawulo, njalo esazi ukuthi ngubani ozakuza longasoze eze, Wayengamisela ngaphambili yonke into ukuthi isebenzele kuyo intando yaKhe. Uba Engakwenzanga, kungani Wavumela isono ekuqaleni? Lapho Engu Msindisi. . . Uba sasingazange sibekhona isoni, Wayengeke abe nguMsindisi; isimilo, okwakukuYe, kwakungeke kukhutshwe.

⁹³ Waba kanjani ukuze Abe ngumsilisi? Waba kanjani ukuze Abe ngumsilisi? Ngoba Wavumela ukugula ukuthi kufike, ukuze Azibonise ukuthi Ungumsilisi. Wayengumsilisi. Wawungaba njani. . . Wayezakwaziwa kanjani? Sasizasebenza njani isimilo saKhe? Wayezaba ngumsilisi njani, uba kwakungazange kubekhona ukugula? Wayemele avumele ukugula.

⁹⁴ Akumangalisi, uPhawuli wathi, kwabaseRoma 8, “Siwula, ngubani ongatshela u—umbumbi ukuthi enzeni ngakho; ngubani, kunini lapho ibumba elaphakama njalo lathi, ‘Lingibumbelani, lina, ngalindlela?’ Akamphakamisela yona inhloso efanayo uFaro, ukuze Abonakalise inkazimulo yaKhe phansi eGibhithe? Umenza lukhuni lowo Athanda ukumenza lukhuni, alungisise lowo Athanda ukumlungisisa. Akuyi ngalowo ofunayo, langalowo ogijimayo, kodwa nguNkulunkulu ohawukelayo.”

⁹⁵ Ngakho, kawuzange ube lento yokwenza ngakho. Awulakho lokukodwa ongakwenza. Uba kungumusa, uba kuyisipho sesihle, ayikho into ongayenza mayelana lawo. NguNkulunkulu okuphe wona, njalo leyo yintando kaNkulunkulu. Yileyo nto uNkulunkulu akumisele yona ngaphambili.

⁹⁶ IBhayibhili lathi sa “miselwa ngaphambili ukuba sibe ngamadodana ngokubekwa ubuntwana, amadodana kaNkulunkulu, umhlaba ungakasekelwa.” Ngakho-ke, ngesikhathi uNkulunkulu ebulala iWundlu, emcabangweni waKhe ngokwaKhe, umhlaba ungakasekelwa, ukutshengisela izimilo zaKhe, lokho Ayeyikho; lapho iWundlu libulawa, sabulawa kanye laLo. Ngesikhathi iGazi leWundlu likhongozelwa emcabangweni Wakhe Yena, emuva le umhlaba ungakasekelwa, elami lawenu amabizo ayeselotshiwe eBhukwini ngalesosikhathi, konke kusekucabangeni kwaKhe okukhulu.

⁹⁷ Kalamkhawulo. Uba Wayengenjalo, Wavumelelani na? Yikuphi okulamandla kakhulu, (Ngitshilo,) nguMsindisi kumbe yisoni na? Yikuphi okulamandla amanengi kakhulu na?

Ngakho-ke, olamandla wavumela omncane, njalo Ukwenzela kuphela inkazimulo yaKhe. Ngesikhathi Esenza uLusifa, Wayesazi ukuthi uzakuba ngudeveli. Wakuvumela kwaba khona ukwenzela ukuthi Etshengise ukuthi WayenguMsindisi, uKhristu. Wakuvumela kwenzakala ngaleyondlela.

⁹⁸ Manje, alitsho yini iBhayibhili, ukuthi, “Zonke izinto zisebenzelana kube ngokuhle kulabo abamthandayo uNkulunkulu na”? [IBandla lithi, “Ameni.”—Mhl.] Ngakho lesabani?

Asibeni simile sisebenza,
Silesibindi salobayiphi inxhabano.
Lingabi njengenkomo eziyizimungulu
zihutshwa, zifuna ukucelwa njalo
lokuncengwa!
Futhi woba liqhawe!

⁹⁹ Ngiyakuthanda lokho. Sukuma ume! Inkondlo encane eyayivame ukungisiza kakhulu ngesikhathi ngisasengumntwana, ihamba kanje:

Kwakukhona umRoma ohloniphekileyo,
Ngezinsuku zamaKhosi amaRoma;
Wezwa ukukhala kwegwala,
Phambili kwenqaba lisithi:
“O, akulangozi kulesisihlahla somfiri,
Akula muntu ongasinyikinya.”
“O, hatshi,” kwatsho iqhawe,
“Ngizathola indlela kumbe ngiyenze.”

¹⁰⁰ Nanko ke. Kuqondile lokho. Uba leliBhayibhili lifundisa ukuthi uJesu Khristu unguye izolo, lamuhla, laphakade... Kwakungasiyonto elula ngesikhathi ngiphuma kulelithabanekeli ngalolosuku, njalo wonke umuntu engitshela ukuthi *lokhu* kuzakwenzakala, *lalokho* kuzakwenzakala. “Uzathathwa njengohlanya, uphoselwe entolongweni, njalo zonkinhlanganiso ezokwelapha zizalwisana lawe.” Kodwa uNkulunkulu wathi kwenze. IBhayibhili lathi Wayenjalo. Futhi khathesi umlilo wemvuselelo utshisa ezizweni zonke ezingaphansi kweZulu. Ngani na? Kumele!

Uwenza njani umsebenzi wakho ngalanga
linye?
Ulovalo yini ngomsebenzi oyabe uwutholile?
Uyenelisa ukumelana lomsebenzi ophambili
na?
Ulengqondo ediniweyo njalo engelalutho?
(Ngiyayizonda leyonto.)
Kumbe uyamelana lomsebenzi ophambi
kwakho,
Kumbe ukwesaba kuhlala kugijima kuwo?

Uba kunjalo, bamba olandelayo owutholayo,
Ngokucabanga ukuthi uzakwenza.

¹⁰¹ Hlala lawo. Qiniso. Zimisele enhliziyweni yakho, njengoDanilyeli. Hlala loNkulunkulu.

¹⁰² “Kwenzakala ngaphi konke lokhu na? Kwenzalaka njani na? Kuyini okwenza abantu babenjalo na? Kungani sesivele nje sesilungele ukubhujiswa na? Mfowethu Branham, ngichasisele. Kuyini okwenza ucabange ukuthi konke lokhu kufanele kubhujiswe?” Yake yesulwa phambilini, (kungabe kunjalo?) ekubhujisweni ngozamcolo. Manje nanzi izinto ezifikayo ezijulileyo. Futhi sizalungela ukufunda.

¹⁰³ Khathesi ngifuna ukuthi livule kunye lami khathesi, eBhukwini likaGenesisi, kusahluko 3. Uba ufuna ukubakwazi loba yini, ngingakutshengisa kuleliBhuku likaGenesisi lapho yonke inkolo yamanga lamaqembu onke, layo yonke into esilayo lamuhla, kwaqala kuGenesisi. Bangaki abakwaziyo ukuthi *Genesisi* kutsho “ukuqala”? Liqiniso.

¹⁰⁴ Sithola ibandla leKhatolika ekuqaleni, iBhabhiloni, uNimrodi umqali walo; silithola phakathi kweBhayibhili, silithole ekucineni kweBhayibhili; siyathola, bezama ukungenisa abatshumayeli besifazane, ekuqaleni kweBhayibhili, ngokukhonza izithombe ezincane ezenzwe ngezigodo. Bangaki abake bafunda ekaHislop, *Two Babels*, imbali? Kulungile. Sitholukuthi, kulezimbali. Babelowesifazane... Futhi-ke, liyakhumbula? Ngitsho loJakhobe wantshontsha onkulunkulu bakayise, lendodakazi yakhe yabafihla phansi kwayo yazithatha wahamba labo phandle enhlane, into leyo yangcolisa inkamba, sekuphambili. Kulungile.

¹⁰⁵ Kasifundeni ke lapha kuGenesisi.

Inyoka yayilobuqili ukudlula zonke izinyamazana zeganga iNkosi uNkulunkulu ayezenzile. Yathi kowesifazana, Yebo, uNkulunkulu utshilo ukuthi, Kumele lingadli kuso sonke isihlahla sesivande?

...owesifazana wathi enyokeni, Singadla okwesithelo sezihlahla esivandeni:

Kodwa okwesithelo sezihlahla... esiphakathi kwesivande, uNkulunkulu uthe, Lingadli kuso, njalo lingasithinti, funa life.

Inyoka yathi kowesifazana, Kalisoze life ngempela:

Ngoba uNkulunkulu uyazi ukuthi ngelanga lisidla kuso, amehlo enu azavuleka, (bona, ezingela ukuKhanya okutsha), libe njengonkulunkulu, lisazi okuhle lokubi.

¹⁰⁶ Liyabona lababantu ukuthi banjani lamuhla, bazama ukususa eBhayibhiloni? “Ngani, akulula yini ukuthela, kumbe

ukufafaza, kumbe *lindlela*, kumbe *leyana* indlela?" Hatshi, mnumzana. UNkulunkulu wabeka phansi uhlelo, njalo yilo okumele silulandele, *Lolu*.

Wathi owesifazana ebona ukuthi isihlahla lesa sasilungile ukudliwa, lokuthi sasibukeka emehlweni, lokuthi kwakuyisihlahla esokwenza...sikhwabitheka ukwenza uhlananiphe, wathatha okwezithelo sazo, wadla, njalo wanikeza kumkakhe kanye laye; laye wadla.

Njalo amehlo abo bobabili ayesevuleka, futhi basebesazi...babenqunu; basebethungela ndawonye amahlamvu omkhiwa, bazenzela amafasikoti.

¹⁰⁷ Ngithanda ukuma lapha okomzuzu. Manje, kufanele kubekhona isiqalo sezinto zonke. Wawulesisiqalo. Manje si... Lapha yikho engifuna ukubeka khona isisekelo sento yonke, khathesi, sikhulumile ngakho kunkonzo ezimbili ezidlulileyo, lalapha.

¹⁰⁸ Manje, lamuhla ekuseni sibuyele emuva sakufanekisa, eBhayibhilini, ukuthi ngesikhathi uNkulunkulu edala umhlaba, ukuthi ngesikhathi Ebumba amagasi; kwase kuthi lawomagasi aba yi calcium, lephotashi, le—lezinto ezihlukeneyo. Wayesenza umzimba wakho. Wayeqalisa isakhiwo, njengomakhi omkhulu oyingcitshi, njengokhontilaka ebeka impahla yakhe egcekeni ukuze akhe uhlelo lwezindlu. Wayesenza umzimba wakho, njalo Wayelawo ulele khonapho. Wayesazi kahle, engqondweni yaKhe, ukuthi Kwaku zakwenziwani.

¹⁰⁹ *Lesisandla*, uNkulunkulu wenza isandla lesa ngaphambi kokuba E...ngesikhathi Edala umhlaba; kodwa, umoya wami Wawenza umhlaba ungakabi khona. Manje, kodwa lesisandla lalumzimba, Wakwenza ngesikhathi Ezenza umhlaba, ngoba lumzimba wavela emhlabathini, njalo uyabuyela emhlabathini. UNkulunkulu wakwenza lokho. Wakubeka konke kuplani yaKhe enkulu yalokho okuzakwakiwa lohlelo lwaKhe.

¹¹⁰ Manje, ngesikhathi Ehamba esenza umhlaba, Wenza umuntu, futhi umuntu lowo kakhangelekanga kuhle. Manje sibelakho lokho, lamuhla ekuseni, sidlule kukho ngokukwenza samdlalo, ukuthi u—uBaba wehla njani wasekhangela indodana yaKhe, eyenziwe ngomfanekiso waKhe, lokunjalo. Wasemenzela umfazi, umncedisi.

¹¹¹ Manje, khumbulani, ukuthi, zonke izidalwa zasemhlabeni, uAdamu wayezithe amabizo.

¹¹² Wayenze i—izinkomo, lezinyamazana, lakho konke. Futhi lamuhla, thina...Abalandeli bezikhathi zokwenzakala kwezinto le—lengqondo ezinkulu ezehlukeneyo zesayensi, babelokhe bezama, okweminyaka eyizigidi eziyisithupha, ukuthola lesosixhumanisi esingekho, kungani inyamazana

leyana...Umuntu uyimpilo yenyamazana. Siyakwazi lokho, ukuthi senziwa...

¹¹³ Futhi owesifazane uyingxenye yowesilisa, waphuma endodeni. Umfazi waye engekho ekudalweni kokuqala. UNkulunkulu wayeseyekelile ukudala, okweminyaka leminyaka leminyaka, waze Wenza owesifazane ngobambo olohlangothini lwakhe. UAdamu wayesenikile amabizo kuzozonke izidalwa, konke okunye, kodwa wayengelakho okwakhe. Ngakho, Wamenzela umncedisi; wakhupha ubambo ehlangothini lwakhe, wavala isikhala, wasemenzela umncedisi. Futhi owesilisa, emoyeni wakhe, wayeyikho kokubili owesilisa lowesifazane.

¹¹⁴ Futhi owesifazane uyingxenye yowesilisa. Futhi nxa indoda izithathela umfazi, njalo uba engumfazi wakhe ngokuqondileyo, umfazi amphiwe nguNkulunkulu, uyavela abe kuye yingxenye yakhe.

¹¹⁵ Kungalesosizatho lilokuphixana okungaka emtshadweni, kungoba uyaphuma ubusubona intombazana ethile elamehlo amahle ansundu kumbe amehlo aluhlaza okwesibhakabhaka, kumbe into ethize efanana laleyo, lomzimba omi kahle, ubusumthanda. Eqalisa nje ukuba lomntwana wakuqala, lawo mazinyo ephuma, atshwabhane lokuluphala, futhike ubusufuna ukumxotshela khatshana. Futhi abanye benu lina besifazane lithola umfana omncane olenwele ezitshelelayo zisehla phansi, eseqedele ingxenye yegabha lamafutha kanina kuzo, njalo ziphothene. Futhi zonke zizawa; lokho ngiyakwazi ngokuzibonela. Kodwa kuyini okwenzakalayo? Kuyini? Liyakhangwa yikhonokho.

¹¹⁶ Kufanale uthandaze, kuqala, ngoba owesifazane uyingxenye yakho. Futhi uba ugone owesifazane esifubeni sakho, njalo wamthatha waba ngumkakho, futhi wa...Uyafaka isidindo kuwe. Sizakukhuluma kanje ukuze lizwisise. Futhi loba yiwuphi omunye owesifazane ongeza phezukwaleso sifuba kakwani kuleso sidindo. Njalo uNkulunkulu uzakubeka icala ngenxa yalokho. Futhi likukhumbule lokho.

¹¹⁷ Wena othatha inkosikazi yomunye uphume laye njalo... Ngizwile lamhla ngentombazanyana lapha edolobheni, umntwana ozihluphekelayo. Ngiyamazi. Futhi omunye otshova amakhasi emthengela impahla ezinkulu ezinhle, lezinto, ezama ukumhuga ngedlela leyo. Igundwane, lingenza into enjalo, kafanelanga ngitsho ukubizwa ngokuthi ungumuntu.

¹¹⁸ Liyakwazi, inja kayilahlazo elinjalo, kodwa libiza inja ensikazi endala “wule lenja.” Ilokuziphatha okudlula ingxenye yabafazi baseJeffersonville. Futhi libiza ingulube ensikazi endala “siphingi,” njalo ayila...Iziphethe kakuhle ukudlula abafazi baliUnited States, inengi labo. Kuqondile sibili lokho. Manje, ngiyakwazi ukuthi lokho akunambitheki. Futhi ngilitshelile ukuthi ngizakuchola ukuze kungene, njalo

ngifuna libekwazi. Futhi lokho kuliqiniso. Bona bonke, abesifazane balamuhla, abakwazi ngitsho ukuthi kuyini ubuntu. Bathi, “Akungitshayisi ngovalo.” Hawu, awulalo. Qaphela. Yebo, mnumzana. Nxa, ukwazi ukuthi yikuphi okulungileyo lokungalunganga.

¹¹⁹ Khathesi qaphelani. Lindoda, ngesikhathi idalwa, uNkulunkulu wehlukana umoya wayo. Futhi Wakhapha ucezu kowesilisa, uhlangothi lwakhe, wenza owesifazane ngalo. Futhi-ke Wasethatha umoya wesifazane, omuhle kowesilisa, wasesenza owesifazane ngawo. Futhi Wenza owesilisa wabayindoda, ekhuluphele.

¹²⁰ Futhi uba libona i—i—indoda encane...liyazi, izipenda penda, kumbe likubiza lisithini, inzipho zayo; njalo, uyazi, zibe zine kwelinye icele zibe nhlanu kwelinye, njalo—njalo inwele zayo zitshelela zisiya phansi; ibisihlala ikhamise umlomo wayo phambili, lento enjengaleyo; omunye walababafana abahle. Ukhumbule, sisi, kukhona okungahambi kuhle kuleyonyoni. Kukhona okungamanga kuhle. Kungcono umnanzelele umfana lowo.

¹²¹ Futhi uba ubona owesifazane elomhlanga wegwayi eceleni komlomo wakhe, egqoke iovorosi, njalo ethi, “Ngizakutshela, mfo, ukuthi kuyini!” Mfowethu, iqhaphela leyontombazana endala. Kukhona okungamanga kuhle kuyo.

¹²² Owesifazane, ufanele abe ngowesifazane, njalo ufanele ukuthi agqoke njengowesifazane. Ngesikhathi uNkulunkulu edala owesilisa, Wamenza into eyodwa, njalo Wenza owesifazane waba ngokunye. Futhi ngesikhathi uNkulunkulu egqokisa owesilisa, Wamgqokisa ngendlela eyodwa, lowesifazane ngokunye okutshiyeneyo. Futhi iBhayibhili lathi, “Kuyisinengiso ukuba owesifazane agqoke impahla engeyowesilisa.”

¹²³ Njalo lina abesifazane, ligqoka amabhulugwe lawa amancane amadala lezinto, njalo liwagqoka phandle lapha, okuncane okudala...Likubiza lisithini, knickerbocker? Bakuthi...? O, bakubiza besithini lokhuyana aba...? Hatshi, hatshi, kayisibo okabhudula, yilokhuyana, okulemilenze emide. [IBandla lithi, “amaPedal pushers.”—Mhl.] Ama Pedal pushers, lama ovorosi, amadungaree.

Ngena phakathi, bathi, “Lokhu ngokwabafazi.”

¹²⁴ Ngathi, “Hatshi, liphambanisile. Amaninakazi kawagqoki lezinto. Abafazi mhlawumbe, kodwa amaninakazi kawakugqoki.” Kuqondile lokho.

¹²⁵ IBhayibhili lathi, “Kuyisinengiso ukuba owesifazane agqoke impahla...lowesilisa ukuba agqoke impahla engeyowesifazane.”

¹²⁶ Futhi abesilisa sebengezelela ukuba ngabafazi, insuku zonke, labesifazane baya besiba njengamadoda. Kuyini okwenzakalayo? Sizakuthola kumizuzu embalwa, ngeBhayibhili. Abesifazane abasengabesifazane. Kangitsho lina abesifazane abangamaKhristu. Ngikhuluma ngabanye nje. Bafuna ukuziphatha njengamadoda; Bafuna ukugela inwele zabo njengamadoda; bafaka izandla zabo esigodweni, *kanje*, njalo bahlabele ukuthi *Nkulunkulu Busisa iMelika*, belomhlanga wegwayi eceleni komlomo wabo.

¹²⁷ Behle ngomgwaqo, emuva phandle njalo, nampayana emgwaqweni omkhulu. Sabala . . . Ngifuna ukulitshela okuthile. Futhi lina besifazane elitshayelayo, lalalani. UBilly Paul lami, kulumkhankaso wokucina elizweni lonke, inyanga eziyisithupha, ngangilokhu ngibala ukuthi zingaki ingozi ezenzakele emgwaqweni. Futhi engozini ezingamakhulu amathathu, emgwaqweni, ngitshelani ukuthi zingaki ezabangelwa ngabatshayeli abesifazane? Kwakusilalele kuphela . . . Abalitshumi lasificamunwemunye babo kwakungabesilisa. Futhi abangamakhulu amabili lamatshumi ayisificaminwembili kumbe, ngikholwa kwayekunjalo, kungamakhulu amabili lamatshumi ayisificaminwembili lanye yazo zabangelwa ngabatshayeli abesifazane. Abatshayeli abesifazane! Manje, kangitsho ukuthi abakho abatshayeli besifazane abatshayela kuhle. Kodwa owesifazane uyakhona noma ngaphi.

¹²⁸ Futhi ukuthi wena ungazama ukubuyela kuye? Kabe ngowesifazane obukeka kuhle, eme lapho, ephululele inwele zakhe phezulu lapho ipholisa lisiza. “Ngani,” ipholisa lizakuthi, “ngeqiniso, nguwe ophambanisileyo!” Hmm! Kasiselamthetho.

¹²⁹ Bakufakazela lokho ngelinye ilanga endabeni yomthelo engisanda kuphuma kuyo. Kasilamthetho. Uma ikhona . . .

¹³⁰ Akumangalisi lawomakhosi amakhulu aseNgilandi athi, “Ukubusa ngentando yabantu bonke yisikepe esingelangwegwe.” Kuqondile lokho, bama ebhokisini lokukhulumela, bekhankasela othile ukuba avotelwe. Ukubusa ngentando yabantu bonke kubolile, kunjalo lababusi abangaphikiswayo lakho konke. Into yonke ibolile. Akulalutho ngaphandle kwento eyodwa ezakwenziwa nguNkulunkulu, ukubhubhisa yonke into, njengoba Wathi Uzakwenza, ebeseqala kutsha. Manje qaphelani ukuthi sesisondele kangakanani ekuBuyeni.

¹³¹ Manje ngesikhathi lo wesifazane . . . Wamenzela umncedisi, njalo wayemele abengumncedisi wakhe. Futhi ke . . .

¹³² Manje, lapha, angikaze ngibe lomtshumayeli ovumelana lalokhu kuze kube khathesi. Futhi bazama ukukwenza kube ngeyinye indlela, kodwa akuzwakali kimi. Bazama ukuthi uAdamu loEva badla ama apuli athize. Mfowethu, uba . . .

Kangikhulumi lokhu ukuze ngihlekise abantu khathesi, kodwa ngifuna ukukukhuluma. Ngoba, aluba ukudla ama apuli kwenza abesifazane bazibone ukuthi banqunu, kungcono sibaphe ama apuli njalo. Futhi liyazi ukuthi kuqondile lokho.

¹³³ Liyakwazi, ukudla i apuli, akusikho lokho abakwenzayo, okwabenza bazibona ukuthi banqunu. Ngeqiniso, kayisikho. Kwakuphathelane lokuhlangana kwendoda lomfazi. Kwakuyikho, ngoba bazibona ukuthi banqunu sebedle isithelo leso esayaliswayo. Owesifazane kasisosihlahla sesithelo yini? Wena awusiso yini isithelo sikamama wakho? Yilesosithelo esayaliswayo ukuthathwa.

¹³⁴ Khathesi nansi into enkulu. Manje into eseduze kakhulu abe sayensi abazama ukubakwazi ukuthi isidalwa esingumuntu sasiyini... Bayagebha amathambo amadala, bayathatha enhlabathini amathambo asaguquka aba ngamatshe, njalo bathathe inhloko, njalo bathathe okhakhayi, lengalo, lamathambo, njalo bazame ukukwenza kukhangeleke njengesidalwa esingumuntu. Futhi bayakwazi ukuthi into eseduze kakhulu lomuntu asebeyitholile, esondelane lakho, yichimpanzi. Yiso isidalwa esiseduze kakhulu lomuntu; kodwa kayihlangani lalutho lesidalwa esingumuntu, uphakeme kulakho konke.

¹³⁵ Uhlobo lwempilo ephansi kulakho konke okukhona lixoxo; uhlobo oluphezulu kulayo yonke yisidalwa esingumuntu. UNkulunkulu waqala kusukela phansi wasekwenza kukhwela, waze Wakuletha ngqo emfanekisweni waKhe. Wakuletha kusukela enyonini lezinyamazana, njalo wakhwela, Waze wafika emfanekisweni kaNkulunkulu. Wenza umuntu kulowomfanekiso. Lolo luhlobo oluphezulu. Uhlobo oluphansi kulakho konke ngushobishobi owaguquka waba lixoxo, lokunjalo.

¹³⁶ Khathesi, lesisixhumaniso esingekho, abangasitholiyo. Khangelani uMbhalo khathesi. Lina, lizaphikisana lalokhu, inengi lenu, kodwa ngifuna...ngifuna nje ukuthi likufake engqondweni. Futhi lingamelani lakho ngokuphambeneyo. Lalelani.

¹³⁷ Ngiyakwazi inengi lenu kade lilalele nje uDr. DeHaan. Nginqinisekile...Njengomuntu wohlobo lwakhe, lomfowethu olungileyo weBaptisti, njalo ngiyamncoma ngokuqinisekileyo. Ulokuhlakanipha okunengi kakhulu lengqondo, njalo—njalo wakhohlwa okudlula engingabakwazi; ngoba unguDokotela weze—wezeNkolo, futhi unguDokotela wezokwelapha, futhi unguDokotela weSayensi. Uyindoda ehlakaniphileyo. Kodwa uthi labo...Lapho amadodana kaNkulunkulu ebona amadodakazi abantu ukuthi mahle; uthatha umbono kaJosephus, njalo uthi “ba—bazingenisa enyameni yabantu,” bazithathela abafazi. Futhi kwakukhona iziqhwaga elizweni

laseNodi. “Futhi bazithathela abafazi bahlala labo, ngesikhathi amadodana kaNkulunkulu, iNgilosi ezawayo, zathatha zabona amadodakazi abantu; njalo ukukhanuka kokwazana kwendoda lomfazi kwakuyinto enkulu kakhulu, njalo lakho zona ngenxa yokuba zilesono ngenxa yokuwa, zazingenisa enyameni yabantu.”

¹³⁸ Uba bengayenza lokho, bayona ukusilisa kukaNkulunkulu, bayona yonke into. Uba udeveli ekwanisa ukudala, uyalingana loNkulunkulu. Udeveli kakwanisi ukudala. Ngifuna lingitshengise indawo eyodwa lapho udeveli akwanisa khona ukudala. Kakwanisi ukudala. Uyaphendulela kuphela osekuvele kudaliwe. Akasuye umdali. Ungumphenduleli kuphela.

¹³⁹ Yebo, ke, kuyini okwenzakalayo? Khangela. Nanku ukubona kwami. Nansi isixhumaniso esingekho.

¹⁴⁰ Manje bale chimpanzi, kodwa kawungeke uhlanganise ichimpanzi lomfazi kuzalwe umntwana. Kawungeke uhlanganise isidalwa esingumuntu laloba yiphi inyamazana. Akuhlangani. Awungeke uhlanganise igazi lethu, laloba yiphi inyamazana.

¹⁴¹ Ngesikhathi ngiseAfrika, babaphatha kabi labobantu abansundu abazihluphekelayo ngendlela yokuthi; omunye waze wathi kimi, wathi, “Kabasilutho bazinyamazana nje.”

¹⁴² Ngathi, “Uxolo. Bangabantu labo njengawe, mhlawumbe ukwedlula wena.” Ake ngikutshela, nxa ulomcabango onjalo, usubuyela emuva ukuba yinyamazana. Ngathi, “Umuntu lowo, uba emnyama njengamatshatha amnyama asemakhasini okutshovisa angospedi, kumbe uyi yellow njengethanga, kumbe uluhlaza okwesibhakabhaka njenge indigo, engasindisa impilo yakho ngokukunika igazi. Kodwa ungaqali ukufaka igazi lenyamazana kuwe.” Liqiniso, ungumuntu.

¹⁴³ Ngoba nje elinye ijwabu limnyama, lelinye linsundu, lelinye lilithanga, lelinye limhlophe, akulalutho lokwenza ngakho. IBhayibhili lathi, “UNkulunkulu wabenza abantu bonke ngegazi linye.” Futhi lokho kuqondile sibili. Indawo esasihlala kuzo, ziguqula imibala yethu, sasingelalutho lokwenza ngakho. UNkulunkulu wenza ngamunye—ngamunye umuntu zonke izizwe, igazi elilodwa, zonke izizwe ziyafana.

¹⁴⁴ UmChina; umuntu onsundu kangeke khathesi athi, umuntu omnyama kangeke khathesi etsho, ukuthi, “UmChina lowana, u—ulithanga, kangisoze ngibe lento eyokwenza laye.” Ungumfowenu. Futhi wena muntu omhlophe kawungeke uthi emuntwini olithanga kumbe emuntwini omnyama, loba nguwuphi wabo, “Kangilalutho lokwenza lawe.” Ungumfowenu. Kuqondile lokho.

¹⁴⁵ Qaphelani, khathesi, nanku okwenzakalayo. Ngiyakholwa, njalo ngingakusekela ngeBhayibhili, ukuthi yinyoka eyakwenzayo. Inyoka iyilowomuntu ongekho phakathi

kwechimpanzi lomuntu. Imbangela, lalalani, qaphelani lokhu khathesi, ukuthi inyoka yayingasiyo sidalwa esihuquzelayo. Yayilo “buqili” obukhulu kulazo zonke izinyamazana zasendle.

¹⁴⁶ Manje, ngihambe ngathatha izichazamazwi, lamuhla, ndawo zonke, ukuze ngikhangele lelibala, ukuthi lalichaza ukuthini ibala elithi *ubuqili*. Litsho “ukuhlakanipha, ukuba lamaqhinga,” njalo, ingcazelo engcono kakhulu kulazononke ngeye—ngeyesiHebheru (isuka ku m-a-h-a-h, mahah) kuchaza “ukuba lolwazi lweqiniso ngezimiso zempilo.”

¹⁴⁷ Manje kasikhangeleni lokhu okomzuzu nje. Ihlakaniphile, ilamaqhinga, kodwa ibizwa ithiwa “yinyoka.” Kodwa, khumbulani, yayiyinto ehlakaniphileyo kakhulu kulakho konke okwakukhona, njalo ifanana kakhulu lomuntu ukwedlula konke okusegangani; ifanana kakhulu lomuntu. Yayingasiso isidalwa esihuquzelayo. Isiqalekiso sayenza yaba yisidalwa esihuquzelayo. Futhi yayi. . . IBhayibhili lithi yayinhle kakhulu kulazononke.

¹⁴⁸ Futhi lesiqalekiso kasizange sibususe bonke ubuhle bayo; lakhona imibala yenyoka ekhazimulayo mihle, njalo lokukhangeleka kwayo lokuhlakanipha kwayo. Lesiqalekiso ngokwaso kasizange sizisuse lezozinto. Kodwa, liyakhumbula, uNkulunkulu wayitshela ukuthi inyawo zayo zazizaphuma njalo yayizahamba ngesisu sayo. Futhi kawungeke uthole ithambo elilodwa enyokeni elikhangeleka ingathi ngelomuntu, njalo kungalesosizatho isayensi ilahlekile. Kodwa nanso lapho.

¹⁴⁹ UNkulunkulu wakufihla emehlweni abahlakaniphileyo lezazi, futhi wathembisa ukukwembula kumadodana kaNkulunkulu, ngensuku zokucina lapho amadodana kaNkulunkulu ayakubonakalaliswa khona, lapho, “amadodana kaNkulunkulu ajabula ngaphambi kokusekelwa komhlaba.” Ngesikhathi isambulo esikhulu sobuNkulunkulu lezinto zizayehliswa ngensuku zokucina, Uzabonakalisa lezizinto ngamadodana kaNkulunkulu. Liyakwazi uMbhala yakufundisa lokho. Futhi nanku sesikhona lapha. Yiso isizatho uNkulunkulu esivulela lezizinto. UNkulunkulu uletha amadodana aKhe ekubonakalisweni. Uhamba edlule ngaphambili kwemikhawulo yaloba yiluphi ulwazi lomuntu, aphakame engena ezambulweni zikamoya, abe eSekwehlisela phansi. Besingafundisi yini, kuleliBhayibhili, “Nanku kulowo olenhlakanipho”? Akusikho lokho akufunda kuzikolo zemfundo yebhayibhili; kodwa lokho akufunda emadolweni akhe phambi kukaNkulunkulu, lalokho okwathokozisa uNkulunkulu ukumupha khona. Amadodana kaNkulunkulu, ebonakalisiwe!

¹⁵⁰ Nansi inyoka, khathesi nanku inyoka eyayiyikho; ngizalinikeza ingcazelo yami ngayo.

¹⁵¹ Sile. . . sehlela phansi, kusukela exoxweni, kusiya kulokho ushobishobi, siqhubeke sehle njalo njalo, *lokhu-la-lokhu*, uze

ufike enkawini, lasechimpanzini. Futhi kusuka echimpanzini, manje siyeqa sisuka kuchimpanzi siye emuntwini, njalo siyamangala ukuthi kungani.

¹⁵² “Yebo,” isayensi ithi, “manje mana! Silakho ukuhlanganisa owesifazane lenkawu le ’mpanzi, njalo lokukutshintshanisa, umuntu ahlanganiswe lechimpanzi.” Akungeke kusebenze. Kuhlanganise laloba yiyiphi inyamazana; akungeke kusebenze. Igazi kalingeke lihlangeane; thatha igazi lakho, liligazi elehlukileyo kakhulu, ngokupheleleyo.

¹⁵³ Kukhona igazi elithile phakathi lapha, njalo kabayitholi leyo nyamazana. O, Haleluya, khathesi ngizizwa ngingena emoyeni. Qaphelani. Kungani na? UNkulunkulu wabafihlela. Alikho ithambo enyokeni elikhangeleka njengethambo lomuntu. Leyonto wayibeka khatshana kakhulu ukuze ingavunjululwa ngumuntu ohlakaniphileyo.

¹⁵⁴ Futhi ngizalitshengisa ukuthi umuntu ohlakaniphileyo uvela ngaphi, ukuthi—ukuthi ungaphi, lobakanjani. Bona, kangeke abuye ngalokho.

¹⁵⁵ Kufanele kubuye ngesambulo, “Wena unguKhristu, iNdodana ka . . .” “Phezu kwalelidwala Ngizakulakha IBandla laMi; njalo amasango esihogo akayi kulahlula,” isambulo sikamoya. Wakwazi njani—wakwazi njani uAbela ukuthi anikele ngemvu, endaweni kaKayini owanikela ngezithelo zasensimini na? Kwembulwa kuye ngomoya. Awukutholi ngezikolo zemfundiso yebhayibhili. Awukutholi ngezinhlanganiso zenkolo. Ukuthola kuvela eZulwini.

¹⁵⁶ Manje khangela inyoka, linyoka eyayiyiyo ekuqaleni. Ake sidwebe umfanekiso wayo khathesi. Iyindoda enkulu ekhulupheleyo. Iphakathi kwechimpanzi lomuntu. Futhi, inyoka; udeveli, uLusifa, wayekwazi lokho ukuthi lelo kwakuligazi kuphela elalingahlangu laleligazi lomuntu, nguye kuphela umuntu owayengasebenza laye. Wayengeke asebenze lechimpanzi, lelogazi lalingeke lihlangeane. Wayengeke asebenze ngezinto ezehlukeneyo. Wayengeke asebenze lemvu. Wayengeke asebenze lebhiza. Wayengeke asebenze lalobayiphi inyamazana; wayemele asebenze lalinyoka.

¹⁵⁷ Kasimthatheni khathesi njalo sibone ukuthi ukhangeleka njani. Uyindoda enkulu ekhulupheleyo, isiqhwaga esabakhona imbali ingakaqalisi ukubhalwa. Kulapho abathola khona lamathambo amakhulu, njalo ngizalitshengisa lokhu eBhayibhilini. Manje khangelisisani. Kulungile. Lumfo omkhulu okhulupheleyo, asithini wa—wayemude amafidi alitshumi, amahlombe amakhulu; ekhangeleka njengomuntu nje. Futhi igazi lakhe, ngemva kokwehla, ubambanisa enye inyamazana leyinye ukusuka; ulakho ukuzixubanisa inyamazana; njalo kwaqhubeka kusiba ligazi eliphakemeyo, isimo sempilo ephakemeyo, isimo esiphakemeyo, ize ikhwele ifike esigabeni

somuntu. Kodwa isixhumaniso sokucina lapha, phakathi kwalapha, saqunywa. Bangaki abakwaziyo ukuthi isayensi kayisitholi isixhumaniso esingekho? Lonke liyakwazi lokho. Ngani na? Nansi lapha, inyoka. Nansi ilapha eyayikhona, umfo omkhulu okhulupheleyo.

Lodeveli wehla, khateshi, uthi, “Ngilakho ukuphefumulela.”

¹⁵⁸ Manje, uba uhamba ubuka abesifazane lokwenza kwabesifazane, khumbula, ugcotshwe ngudeveli (njalo uba kungesuye umkakho).

¹⁵⁹ Qaphelani, khateshi, udeveli wehla wangena nyokeni. Futhi yathola uEva esensimini yaseEden, engagqokanga, njalo yakhuluma ngesithelo esiphakathi. *Phakathi* kutsho “phakathi kwendawo,” lokunjalo; liyakuzwisisa, ebandleni elihlangeneyo. Futhi yathi, “Manje, siyabukeka. Silungile emehlweni.” Kuyini akwenzayo? Yaqala ukukhombisa uEva, njalo yaphila laye, njengendoda.

¹⁶⁰ Futhi wabona ukuthi siyabukeka, ngakho wahamba watshela indoda yakhe, kodwa wayesevele esezithwele, ngoSathane.

¹⁶¹ Ngakho wazala indodana yakhe yakuqala, ibizo layo nguKhayini, indodana kaSathane.

“Manje,” wena uthi, “akuqondanga lokho.”

¹⁶² Kulungile, sizathola ukuthi liphutha kumbe akusilo. “Njalo ngizabeka ubutha phakathi kweNzalo yakho lenzalo yenyoka.” Kuyini? Inzalo yenyoka! Owesifazane wayeleNzalo, layo yayilenzalo. “Futhi Izalimaza ikhanda lakho, njalo wena uzalimaza isithende saYo.” Futhi *ukulimaza*, lapho, kuchaza “ukwenza ukuBuyisana.” Manje nanso i “nzalo” yakho yenyoka.

Manje, qaphelani, nanko lapho okuza khona lamadoda amabili.

¹⁶³ Manje, linyoka, ngesikhathi imi lapho, lesisiqhwaga esikhulu simile lapho, yayilecala lokufeba lenkosikazi kaAdamu. Singaphi isono lamuhla? Kuyini okwenza izinto zibe yilindlela eziyiyo lamuhla? Manje, ngi—ngi... Ngeqiniso liyakubamba engizama ukukhuluma ngakho. Futhi kwakulapho.

Futhi isikwenzile, uNkulunkulu wathi, waqala ukubiza uEva loAdamu.

Futhi wathi, “Benginqunu.”

Futhi Yena wathi, “Ngubani okutshelileyo ukuthi unqunu?”

¹⁶⁴ Base beqala-ke, okomkhuba webutho, ukubalekela icala. Wathi, “Hayi, umfazi Owangipha yena, nguyeyo okwenzileyo. Nguyeyo ongiyengileyo.”

165 Owesifazane wasesithi, “Inyoka inginike i apulu na?” Kulungile, mtshumayeli, cabanga kuhle njengomuntu.

166 Owesifazane wathi, “Inyoka ingikhohlisile.” Liyakwazi ukuthi kutshoni *ukukhohlisa*? Kutsho ukuthi “woniwe.” Futhi woniwa. Udeveli kazange enike umfazi i apulu. “Inyoka ingikhohlisile.”

Sasesifika-ke isiqalekiso.

167 Yena wathi, “Ngoba ulalele inyoka esikhundleni sendoda yakho, uthethe ukuPhila wakususa emhlabeni. Futhi uza—uzakuba lezinhlungu ezinkulu; lokukhulelwa kwakho kuzaba sendodeni yakho,” lokunjalo.

168 “Futhi ngoba ulalele umkakho, esikhundleni saMi (Ngikuthethe ethulini; isidalwa esiphezulu), buyela ethulini.”

169 “Futhi, nyoka, ngoba wenze lokho, kazisuke inyawo zakho. Uzahamba ngesisu sakho, zonke insuku zokuphila kwakho. Futhi uzazondwa. Lothuli luzakuba yikudla kwakho.” Nankoke. Nanso isixhumaniso esingekho.

170 Manje nangu uKhayini esiza. Kasikhangeleni imvelo yakhona. NanguKhayini esiza. Uyini? Ungusomabhizimusi ohlakaniphileyo. Ulima amasimu. Uhlakaniphile, ukhaliphile; uyakhonza, uyathanda kakhulu ukukhonza; khangela—khangela izimilo zakhe khathesi. Hambani kanye lami okwemizuzu nje embalwa.

171 Nangu esiza. Uyakwazi ukuthi ungumuntu wembeko. Ufuna ukuya esontweni. Uzakhela isonto, uzenzela umnikelo. Uletha ilathi, lakhokonke. Wakha ilathi, wabeka amaluba akhe phezu kwalo. Wabeka insimu . . . izithelo zasensimini, wanikela ngazo kuNkulunkulu. Wathi, “Nanzo Thatha, Nkosi. Ngiyakwazi ukuthi sidla ama apuli, kwenziwa yilokho.” Abanye abaphuma kuye balombono munye ofananayo. Kutshengisa ukuthi kuvela ngaphi. Waletha ama apuli akhe, avela ensimini, wawabeka phezulu lapho, wathi, “Lokhu kuzakwenza ukubuyisana.”

UNKulunkulu wathi, “Kwakungayisiwo ama apuli.”

172 Kodwa, ngesambulo sikamoya, uAbela wabakwazi ukuthi kwakuligazi. Ngako waletha iwundlu, waliquma intamo, lafa.

173 Futhi uNkulunkulu wathi, “Kuqondile lokho. Yilokho okwabangelayo. Kwakuligazi.” Liyakwazi ukuthi yiliphi igazi engikhuluma ngalo. Kulungile. “Kwenziwa ligazi.”

174 Manje qaphelani. Futhi ngesikhathi uKhayini ebona ukuthi umfowakhe oysisigiqiki esingcwele wemukelwe phambi kukaNkulunkulu, njalo izibonakaliso lezimanga zazisenzakala phansi lapho, wamenzela umhawu. Wathi, “Sizayimisa into leyi khathesi.” Khangela abafowakhe, khangela abantwabakhe, lamuhla. “Manje, ngihlakaniphile ukwedlula yena,” ngakho wazonda. Kwavela ngaphi *ukuzonda*? Ungatsho ukuthi ukuzonda . . . ? Wabulala umfowakhe. Wayengumbulali.

175 Lingambiza yini uNkulunkulu ngokuthi ngumbulali? Futhi uAdamu wayeyindodana kaNkulunkulu. IBhayibhili latsho, ukuthi, “uAdamu wayeyindodana kaNkulunkulu,” lokho kuqala okungangcolanga emuva le. UAdamu wayeyindodana kaNkulunkulu. Futhi lowo mhawu lomona, lakho konke, kwakungeke kuvele kulowomfula ongangcolanga.

176 Kwavela kweyinye indawo. [Akulalutho kuthephu—Mhl.] Futhi kweza ngoSathane, owayengumbulali, kusukela ekuqaleni. IBhayibhili lathi, “Wayengumqambi wamanga lombulali, kusukela ekuqaleni.” Futhi nanko ke. Futhi wabulala umfowakhe.

177 Futhi lokho kwakungumfanekiso wokufa kukaKhristu. Ngakhoke, kuphuma lapho, ngokuba, Wavusa uSethi ukuthatha indawo yakhe. Ukufa, ukungcwatshwa, lokuvuka kukaKhristu.

178 Futhi khangela, ngalesosikhathi, yikho lapho okuza khona iziqhwaga zakho. Ngakho uKhayini waya elizweni laseNodi. Uba uyise wayeyisiqhwaga esikhulu somuntu, uKayini yena wayezakuba njengobani? Uyise. Futhi wahamba elizweni laseNodi, wasethatha omunye wabodadewakhe.

179 Yiyo kuphela indlela ayengayenza ngayo. Abakho abanye abesifazane ababengabakhona, ngaphandle ngoEva. Bathi babelamadodana lamadodakazi abangamatshumi ayisikhombisa. Uba—uba kwakungekho abesifazane... iBhayibhili kalibhali abesifazane uba bezalwa, ngamadoda kuphela. Futhi lapho, aluba kwakungekho abanye abesifazane ngaphandle kukaEva, ngesikhathi esifa, kutsho ukuthi usendo lwabantu lwalucina ukubakhona. Wayelawo amadodakazi. Futhi wayemele athathe udadewabo.

180 Waya ezweni lamaNodi njalo wathola—njalo wathola umkakhe. Futhi esemthethe phakhathi lapho, kulapho abathola khona lezoziqhwaga ezinkulu, ezingamadodana kaNkulunkulu awayo; abuya ngoyise, udeveli, ngoKhayini. Nanso isixhumaniso sakho esingekho.

181 Futhi ikhangele inzalo yenyoka. Khathesi khangela. Khumbulani, inzalo yenyoka ngeyenkolo. Ikhangele iqalisa ukuhamba khathesi, okwemizuzu nje embalwa. Nansi ihamba, inzalo yenyoka. Kwenzakalani kubo? Khathesi ake ngibale into ethile lapha, engiyibhale phansi emini.

182 Kwavelani ngosendo lukaAbela? Lalelani lokhu. Kulungile. Kwabuya uAbela. Ngemva kuka Abela kweza uSethi. Ngemva kuka Sethi kweza uNowa. Ngemva kuka Nowa kweza uShemu. Ngemva kuka Shemu kweza uAbrahama. Ngemva kuka Abrahama kweza uIsaka. Ngemva kuka Isaka kweza uJakhobe. Ngemva kuka Jakhobe kweza uJuda. Ngemva kuka Juda kweza uDavida. Ngemva kuka Davida kweza uKhristu, kuze kufike ekupheleleni.

183 Khangelani emuva le ukuthi uMoya kaNkulunkulu waphila njani kuAbela. Khangelani ukuthi Waphila njani kuSethi. Khangelani indlela oWaphila ngawo kuJuda. Khangelani indlela oWaphila ngayo kuDavida. Khangelani uMoya munye ubizela phandle, ngaleyonzalo elungileyo, kusehla njalo. Akulamsebenzi ukuthi benzani, babe miselwe ngaphambili.

184 Khangelani uJakhobe, ukungcola...Kangitsho lokhu ngokungahloniphi okokukhonza. Kodwa uJakhobe, umkhohlisi omncane, elenga ngaphansi komsila webhatshi likanina sonke isikhathi; ebhoda-bhoda, umfana omncane oyenza njengenkazana. Wazigqokisa ngezinto, wahamba wayakhohlisa uyise, ukuzwa athole isibusiso; kodwa wayesiphiwe umhlaba ungakasekelwa. Ngeqiniso, kwabanjalo.

185 Wahamba phandle le njalo waqamba amanga kuyisezala; wasethatha okuyizigodo okulamabala, okuyizigodo kompoplar, njalo wazifaka emanzini, ukuba ethuse lezinkomo ngesikhathi zimithi; ukuzenza zizale inkomo ezilamabalabala, ukuze adlezele njalo abesethola lezonkomo. UNkulunkulu wambusisa kukho. Kuqondile lokho.

186 Maye kuloba ngubani okhuluma ulutho ngoJakhobe. Liyakwazi ukuthi—liyakwazi ukuthi umprofethi wamanga wathini...Kumbe, wayeprofitha okuqondileyo. UBalamu, wathi, “Loba ngubani ombusisayo uzabusiwa, laloba ngubani omqalekisayo uzaqalekiswa.”

187 “Ngakuthatha wena, Jakobe. Ngamthola enjengo...njengosemzini. Futhi njengengqungqulu inyakazisa isidleke sayo, Ngamnyakazisa ngamkhupha.” Haleluya! “Hatshi ngamandla, hatshi ngobukhulu, kodwa ngoMoya waMi, kutsho iNkosi.”

188 Kuqapheleni lokho kusehla kusiza kulokho kuphelela. LowoMoya wasebenza kusuka phansi kusiya ekupheleleni kuKhristu, kwehlela kubobonke oKhokho, kusehla njalo. Akulandaba ukuthi benzani, ukuthi bathini, ukuthi benzani, babeyinzalo yolungileyo uqobo.

189 Futhi, lapha, ngesikhathi uAbrahama olungileyo... UDumo! O, ngizwa kuhle sibili. Ngesikhathi uAbrahama olungileyo ehlangana loMelikizedeki, OwayenguNkulunkulu qobo lwaKhe!

190 Wayengubani uMelikizedeki? “iNkosi yaseSalema, oyiNkosi yaseJerusalem, iNkosi yokuthula. Wayengelayise. Wayengelanina. Wayengelakuqala kwezinsuku, lokuphela kokuphila.” Loba ngabe waye Ngubani, Usaphila. “Akazange azalwe. Akasoze afe. Akazange abe loyise kumbe lonina. Wayengelakuqala kwezinsuku, kumbe ukuphela kokuphila.” Ngitshela ukuthi kwakuNgubani. NguNkulunkulu oPhakade; kulokho esikubiza sisithi yi... .

191 O, ngiyakhohlwa nje khathesi ukuthi likubiza lisithini. Umzimba weLizwi, kuyilokho. Njengase... Akusikho okokucabangela; kodwa lokho kuyinto eyabonakaliswayo. Njengoba Efika kuAbrahama ethendeni phezulu lapho, njengengilosi, njalo waprofetha, futhi watshele uSara ukuthi uhlekile, ngemuva kwaKhe, lokunjalo. Into leyi, yinto inye.

192 Futhi waYelapha. Wahlangana loMelikizedeki. Lokhu-... ukhokho uAbrahama, kunzalo yabalungileyo, wabhadala okwetshumi kuMelikizedeki; njalo kwehlukaniselwa kumzukululu womzukululu wakhe lapha, inzalo yolungileyo.

193 Manje nansi inzalo ye—yenyoka isiza. Khathesi, khumbulani, kuzakubakhona ubutha, impi phakathi kwabo.

194 Inzalo yenyoka iyafika layo, njalo izalani? Khathesi kasithatheni iminyaka embalwa yakuqala. Manje khangelani ukuthi kwenzakalani lapho. Sizakufunda sisehla phansi, ngoba ngikuhlolisile. Inzalo yenyoka yazala uKhayini. UKhayini waya elizweni laseNodi, wazala iziqhwaga, njalo basebebuya elizweni likaNowa.

195 Babehlakaniphile, befundile, abantu abakhaliphileyo. Kungabe kunjalo na? Babengabakhi, abalungisi bezinto ezintsha, abantu besayensi; hatshi ngenzalo yolungileyo, kodwa ngenzalo kaSathane, inyoka. Babengamadoda abanjenge—abanjengabesayensi, labakhi, lamadoda adumileyo, abafundisayo. Umbhalo utsho njalo. Babesebenza izinto zethusi. Babesebenza ngensimbi. Babesebenza ngezinsimbi. Balungisa izinto ezintsha. Babehlanganisa insimbi ezehlukeneyo, bakha izindlu, lokunjalo. Umbhalo utsho njalo. Futhi babengabakloloda iNzalo yowesifazane, uNowa, olungileyo. Kungabe kunjalo na? [IBandla lithi, “Ameni.”—Mhl.]

196 Kasibalandeleni phambili kancane. Ngakhoke, sibafikise emkhumbini, yonke into yabhujiwa. Bangena Phakathi kwengxabangxoza yesono, njalo babusa, njalo behlakaniphile kulabobonke bekhaliiphile. Waze, uNkulunkulu wakhangelana phansi, babengabanengi abaseleyo, ngakho Yena wathatha nje uNowa lemuli yakhe wabangenisa emkhumbini, njalo wanisa amanzi ayehla abhubhisa yonke into. Wathatha uEnoki wayaphezulu, kuqala. Kunjalo? [IBandla lithi, “Ameni.”—Mhl.] Yayikhona yonke inzalo, phose yonke inzalo; kodwa inhloso yaKhe imele igwaliseke.

197 Manje, uNowa lamadodana akhe, aphumayo, uHamu, uShemu, noJafethi, baphuma kusendo lwabalungileyo.

198 Kanti inzalo leyi yachapha njani? Inzalo leyi yangena emkhumbini, njengalokho eyakwenza ekuqaleni, ngowesifazane, omkabo. Bathwala inzalo kaSathane, ngomkhumbi, njengoEva owathwala inzalo kaSathane, ukuze azale uKhayini, ngowesifazane.

¹⁹⁹ Liyababeka labo abesifazane kumaplatifomu enu ukuthi babe ngabatshumayeli, iBhayibhili likwala! UPHawuli wathi, “Uba umuntu ecabanga ukuthi ungumprofethi, kumbe ungowomoya, kavume ukuthi izinto engizibhalayo ziyimithetho yeNkosi; kodwa uba engazi, kahlale nje engazi.”

²⁰⁰ Yikho ngasuka ngaphuma ebandleni leBaptisti phansi le. UMfowethu uFleeman ubelapha isikhathi esilutshwana esidlulileyo; ngicabanga ukuthi wayekhona ngalobobusuku. UDr. Davis wathi, “Uzasukuma ume lapha ugcoobe laba abesifazane babe ngabatshumayeli.”

Ngathi, “Kangisoze ngikwenze lokho. Ngitsho, sibili.”

Yena wathi, “Kulungile, ngizakuxhotshela phandle.”

²⁰¹ Ngathi, “Sengaxhotshelwa phandle kokungcono.” Ngathi, “Leli yiLizwi likaNkulunkulu, njalo liyakwala lokho. Futhi ngeke ngibambelele kulokho uNkulunkulu akulahlayo.” Hatshi, mnumzana.

²⁰² Loba ngubani okwenzayo, kutshengisa ukuthi bangabafundisi bamanga, abaprofethi bamanga. IBhayibhili lathi bazakubanjalo. “Bayakhohlisa labakhethiweyo uba kusenzeka.” Nanko ke.

²⁰³ Qaphelani lokhu khatesi. Futhi lapho, ngesikhathi lesi, kweza uHamu, uHamu lomkakhe, labanye. Wabekwa isiqalekiso. KuHamu kuphuma uNimrodi, owakha iBhabhiloni. KuBhabhiloni kuvela ibandla leKhatolika, ukuqala kwalo. Kwehle njalo kudlule kuAhabi. Kwehle njalo kusuka kuAhabi, kuyongena kuJudasi Iskariyothi; kuze kuyofika ekucineni, umphikukristhu.

²⁰⁴ Futhi kulezizinsuku zokucina, nanku umoya womphikukristu loMoya kaKhristu. Umoya womphikukristu, uthi, “Izinsuku zezimangaliso sezadlula.” UMoya kaKhristu, uthi, “Uyafana izolo, lamuhla, lanininini.” Umoya womphikukristu uthi, “Akwenzi mahluko uma ubhaphathizwe ku ‘Yise, Ndodana, Moya oNgwele,’ wathelwa, wafafazwa, loba kungabe kuyini, kutsho into efanayo.” IBhayibhili lathi uNkulunkulu kaphambanisi, njalo Kaguquki. Uzakhonza ubani? Kukuwe.

²⁰⁵ Manje uthi, “Bengahlala bonke yini? Utshilo, ukuthi, lapho emkhumbini, Mfowethu Branham, uthe babephakathi bobabili uHamu loSethi.” Kuqondile lokho, kuqondile sibili. UHamu wayemubi. USethi wayengokholwayo njalo engolungileyo. Kulungile.

²⁰⁶ Kasilandeleni uHamu. Kulungile, khatesi, kukhona uHamu loSethi emkhumbini munye; omunye ulungile, lomunye kalunganga. Kwakukhona iwabayi lejuba emkhumbini munye. Kwakukhona uJudasi loJesu ebandleni linye. Kwakukhona umphikukristu loMoya oNgwele ebandleni linye.

207 Futhi, lamuhla, imimoya efanayo iyasebenza. “Balesimo sobunkulunkulu, bayakholwa sibili, kodwa balesimo sobunkulunkulu kodwa bephika aMandla akho; sukani ebantwini abanje.” UMoya oNgcwele, usitsho, “uJesu Khristu ofananayo izolo, lamuhla, kuzekube nininini.” Uzakhetha liphicele?

208 Umphikukristhu uthi *Leli* libhuku lesivumokholo nje. “Sizaphinda phinda isiVumokholo sabaPostoli.” Ngipha umlandu kuloba nguwuphi umtshumayeli ukuba angitshela ukuthi sitholakala ngaphi eBhayibhilini isiVumokholo sabaPostoli: “Ngiyakholwa kuNkulunkulu, uBaba uSomandla, uMdali wezulu lomhlaba; uJesu Khristu, iNdodana yaKhe. Ngiyakholwa kulo iBandla eliNgcwele iRoma Khatolika, ubudlelwane babangcwele.” Ukutholangaphi lokho eBhayibhilini? Futhi lokho liyakuphinda emabandleni enu amakhulu aweMethodisti leBaptisti. Kuyimfundiso kadeveli, labaprofethi bamanga bayakufundisa.

209 Futhi ngiyathemba ukuthi kangizwisi mizwa yenu ubuhlungu, kodwa ngiqinisa lokho kulelithabanekeleli. Lina abalapha eBranham Thabanekeleli, sukani ezintweni ezinjalo. Loba yini ekholwa ekudlelaneni kwabangcwele kuyinkolo yokukhonza amadlozi. “Munye umeli phakathi kukaNkulunkulu lomuntu, njalo lowo nguMuntu uJesu Khristu.” Kangilandaba ukuthi bangaki oMariya abakhona!

210 Liyabona ukuthi leyonzalo yowesifazane yenzani emuva le? Liyabona ukuthi inzalo yowesifazane yachapha lapho njani?

211 Khangelani lamuhla, eMelika. IMelika yinzalo kadeveli. Iyini na? Iyisizwe sowesifazane. Lizwile, “Leli lilizwe lowesifazane.” Kuqondile lokho. Lilizwe lowesifazane. Yibo ababeka iphetheni yezinto.

212 Ngahamba phetsheya, esikhathini esingaside esidlulileyo, eSwitzerland. Abesifazane besithi... Omunye omncane, owesifazane kaMoya oNgcwele wathi, “Uyakwazi, uba ngingaya phetsheya eMelika, bathi abesifazane balenkululeko.”

213 Ngathi, “Mana ngikutshela ukuthi kuholela ngaphi.” Ngase ngiqala ukumtshela.

Wathi, “O, bakithi, kangifuni lutho lwalokho.”

Ngathi, “Yikho lapho okuholela khona.”

Liyazi, khonale kabenzi izinto njengoba besenza ngapha.

214 Kuyini na? Ake ngilithshengise ukuthi iMelika ingowesifazane. Emalini yethu yensimbi kulomfanekiso wesifazane. Yonke into phakathi lapha ngowesifazane.

215 Ngitshelani, akula mabhawa eneleyo elizweni, anga... Lingafaka amabhawa angamatshumi amane kulelidolobho, njalo lifake izifebe ezinathu, abesifazane ababukeka kahle abazitshilayo besehla ngomgwaqo; bayakuthumela esihogweni

imiphefumulo eminengi kakhulu, iba hawukela, ukwedlula wonke amabhawa elingawafaka edolobheni. Kuqondile sibili lokho.

²¹⁶ Ngubani ke? Ngumfazi. Uyini na? Ungukulunkulu waseMelika.

²¹⁷ Thathani abanye balaba abadlali abadala bamabhayisikopo; bayafika lapha njalo batshade kane kumbe kahlanu, behlala lamadoda amathathu kumbe amane ahlukeneyo ngesikhathi sinye; futhi lezinye ingwalondaba eziveza njalo zibatshela, bebathatha imifanekiso benqunu phandle lapha. Futhi lina mantombazanyana libeka lokho kube yisibonelo senu, (ngani na?) ngoba unyoko phambi kwakho, mhlawumbe, ugo go wakho phambi kwakho. Liyabona ukuthi leyonzalo yenyoka isebenza ngaphi na? Ngeqiniso, yikho.

²¹⁸ Futhi kwenzani na? Uba ububi buvakatshelwa kuzizukulwane ezilitshumi lane, phansi komthetho, buzabe bunjani ububi uba buvakatshelwa kulolusuku, lapho inzalo yabalungileyo isiphosa iphele? Futhi uNkulunkulu wathi kuyabakhona isikhathi, uba Wayengafinyezanga umsebenzi, bekungayikusala loyedwa. Sisesikhathini zokucina. Dingani abalungileyo lobubusuku; guduzani amadolobho!

²¹⁹ O, uthola amalunga ebandla ethembekile sibili kumaBaptisti lamaPresbyterian, lokunjalo, ngakhokonke. Kodwa abalalutho abangalwenza loNkulunkulu njengomvundla ongelalutho lokwenza ngokugqoka izicathulo zongqoqwane. Abakwazi lutho ngaKho! Abakwaziyo kuphela: “UngumKhristu na?”

“NgingumKhatolika.”

“UngumKhristu na?”

“NgingumBaptisti.”

“UngumKhristu na?”

“NgingumPresbyterian.”

“UngumKhristu na?”

“NgingumPentekoste.” Lokho akulalutho lokwenza ngaKho.

²²⁰ UngumKhristu ngoba uNkulunkulu, ngomusa waKhe, wakusindisa. Futhi uyakwazi ngaKho. Futhi kukhona okuguqule impilo yakho, okokuthi usuphila ngokwahlukileyo. Futhi ungumuntu omutsha njalo uyisidalwa kuKhristu uJesu. Ngeqiniso.

²²¹ Kodwa liyabona ukuthi ingaphi inzalo yenyoka na? Kwakuyini inzalo yenyoka na? Ubufebe. Liyakulandela yini? Ubufebe loEva. Kwenzakalani kulokho na? Kuyini okwaletha lokho? Kuyini kulobubusuku na?

²²² Khangalani le emuva, eminyakeni embalwa edlulileyo, kuze kuphume ingoma yokuqala. Lina bantu elibadala, lapho

i...Babevame ukuzihlolisisa ingoma ngaphambi kokuba bazivumele ukuthi zihlats shelwe emsakazweni. Futhi eyokuqala ukuphuma, yayisithi, “Zikhwezeni, mantombazana, zikhwezeni, tshengisani amadolo enu amahle,” lakho konke kanjalo. “Bahlekeni ubaba lomama, libanike bonke u ‘ha-ha-ha!’” Yileyo eyakuqala abayivumela yaphunyuka yangena. Licabanga ukuthi umfo owabhala leyongoma ungaphi lobubusuku? Ufile.

²²³ Licabangani ngoClara Bow, owaphuma kuqala wasesithi, *amaKhona aleNgozi*, lemigido yabakhumula impahla abathumele izinkulungwane zemiphefumulo esihogweni? Licabanga ukuthi lo wesifazane ungaphi kulobubusuku? Kade wafa. Ungaphi, lomzimba wakhe lowo? Ulele khonale, ubolile ethulini, njalo impethu lezibungu seziwudlile wavuthuluka. Futhi umphefumulo wakhe uphambi kukaNkulunkulu olilungileyo.

²²⁴ Ingaphi indoda eyathatha lowesifazane njalo wenza lezompahla ezindala ezikhangeleka zingcolile abazigqokayo, ezibafuqa baye le lale, zingabalingani? Wathi, “Bakwenzelani? Kungani ligqoka impahla ezinjalo?” Ngoba lifuna ukubukwa ngamadoda, njalo ayikho eyinye indlela eyokukutshengisa.

²²⁵ Futhi liyakwazi yini ukuthi nxa lisenza khonokho, lesoni esinye esidala singalibuka, liyakwazi okuyabe sokwenzakele? ESihlalweni sokwaHlulelwa...Uthi, “Mfowethu Branham, ngithembekile ngokweqiniso ngakho konke kumkami.” Uyakubalelwa ekubeni lecala lobufebe. UJesu wathi, “Lowo lalowo obuka owesifazane amkhanuke usefebile laye enhliziyweni yakhe.” Nxa leyondoda izaphendulela ukwenza ubufebe, ngubani ozabe engokubangeleyo? Indlela owagqoka ngayo wazibonisa ngayo.

²²⁶ Manje, kangitsho ukuthi kumele ligqoke njengento ephuma ebhokisini lakudala-dala. Kodwa, ungabukeka kakhulu okweninakazi.

²²⁷ Futhi uyaphuma phandle lapha njalo uhlubule, okongokabhudula kwakho okuncane okufitshane, ubusubopha ngomribhoni omncane uwuthandele *kanjalo*, lomtanakho elamehlo afanana letreyi yegwayi, ulomhlanga wegwayi emlonyeni wakho, usehla ngomgwaqo. Awukwenzi lokho ulenhloso enhle. Ungabe ungakwazi lokho, kodwa udeveli uyakusebenzisa njengesikhali njengalokho akwenza uEva.

²²⁸ Kungani kuyilizwe lowesifazane? Ngoba kusikhokhelela ekubuseni kwesiKhatolika. Kuyini lamuhla? Kawusoze ubazwe beqamba uJesu. “Sakubona Mariya! Mariya, mama kaNkulunkulu! Cecilia oNgcwele!” Umhlobo wonke wabangcwele, abangcwele abafayo. Lapha isikhathi esifitshane esidlulileyo, phansi e... .

²²⁹ Ngangile eMexico, umnyaka odlulileyo. Kweza owesifazane ohluphekayo, ezihudula. Amadolo akhe, wonke ehluzukile

kanjalo, lesikhumba; ekhala, njalo ephakamise izandla zakhe. Futhi lobaba wakhe ehambisana laye, ephethe abantwana ababili abancane, labo bekhala; umama ehlupheka kangako; ngoba omunye owesifazane, abambiza besithi ngongcwele, wafa. Babe lesithombe sakhe phezulu entabeni. Isithandwa sakhe esithile sambulala. Futhi kwathi nje esebulewe njalo, kusobala, ungcwele; wayengumKhatolika. Ngakhoke wayehamba, esiyaphenduka; njalo wayemele akhase ngamadolo okwamamayili amabili, phezu kwamatshe azimbumbuluza, esenza ukuphenduka.

²³⁰ Mfowethu, uba kukhona okukodwa engingakwenza, uJesu Khristu wafela ize. Ngomusa, ngisindisiwe; hatshi ngo—ngokwami, kodwa ngokuthanda kukaNkulunkulu, langukulunga kukaNkulunkulu.

²³¹ Intatheli zendaba zangibuza, zathi, “Mnu. Branham . . .” E—encnane, ingane yayisivusiwe yaphila, lezinto ezimbalwa lapho. Amatshumi amathathu ezinkulungwane zamaKhatolika . . . Hatshi, ngiyaxolisa. Kwakungamatshumi amabili ezinkulungwane. Amatshumi amathathu ezinkulungwane kwakuse Afrika. Amatshumi amabili ezinkulungwane zamaKhatolika zamukela uKhristu njengoMsindisi wabo, ngasikhathi sinye, lapho lokho kusenzakala, ngimile eDolobheni laseMexico. Futhi labobapristi, babengelalutho lokutsho; abanengi kakhulu, kwaqala isiphithiphithi. Wayelabanengi kakhulu ngaseceleni. Ngakho wathi, “Mnu. Branham, uyakholwa ukuthi abangcwele bethu bangezina into efana loyenzayo?”

²³² Ngisazi imfundiso yabo, ngathi, “Ngeqiniso, uba bephila.” Bona? Ngakho, kawungeke ube ngongcwele weKhatolika uze ufe kuqala, liyazi.

Ngakho wathi, “O, kawungeke ube ngongcwele uze uqale ufe.”

²³³ Ngathi, “Likubala ngaphi lokho? UPhawuli wathi, ‘Kubangcwele abase Efesu,’ lalabo ababizwe nguNkulunkulu. ‘Kubangcwele abase Efesu,’ wayebala incwadi yakhe; labangcwele bakwezinye izindawo, eGalathiya, lala ‘bangcwele abaseRoma,’ lokunjalo. *Abangcwele*, ‘abangcweleliweyo.’ Lithini ngalokho?”

²³⁴ Yena wathi, “Kusobala, khathesi, kasimelanga siphikisane ngeBhayibhili. Ngoba, silibandla, njalo okukhulunywa libandla. Kasilandaba ukuthi iBhayibhili lithini. Yilokho okwakhulunywa libandla.” Wathi, “Uthini ke umbono wakho ngebandla leKhatolika?”

²³⁵ Ngathi, “Ngifisa aluba awungibuzanga lokho. Ngoba ungibuzile, njalo ngizakutshela iQiniso.”

Wathi, “Kulungile, ngifuna ukuthi ungitshele iQiniso.”

Ngathi, “Luhlobo oluphezulu lwenkolo yokukhonza amadlozi engiyaziyo.”

Wathi, “Ukuthola njani lokho?”

²³⁶ Ngathi, “Loba yikuphi okunxusela kwabafileyo ngokwamadlozi.” Ngathi, “Uba lowo ongcewele ephendula, kutsho ukuthi usesihogweni. Ngoba, labo asebechaphe indlela, elami—elami iBhayibhili lathi abenelisi ukuphenduka.” Kuqondile lokho. Futhi ngathi, “Uba kunjalo, uba wayengongcewele, ngudeveli ekhuluma njengongcewele, njalo kasuye ongcewele, eqinisweni.”

²³⁷ Futhi wathi, “Kulungile, manje, okomzuzu nje.” Wathi, “Lani liyakhulumisana labafileyo, futhi.”

Ngathi, “Ngaphi?”

Wathi, “UJesu Khristu wafa.”

²³⁸ Ngathi, “Kodwa Wavuka njalo. Kafanga. Kodwa Uyaphila, ukuze asimele, njalo nguye kuphela umeli phakathi kukaNkulunkulu labantu.”

²³⁹ “NgiNguye owayefile, njalo ngiyaphila futhi, njalo ngiphila kuze kube phakade. Ngilamakhiye okufa lesihogo.” “Othandayo, makeze njalo anathe ngesisa emanzini okuPhila.” Minabo! Lowo nguNkulunkulu wethu. Lowo nguNkulunkulu wethu.

²⁴⁰ Futhi inzalo yabalungileyo isizaphela. Khuluma labantu ngalezizinto. Khuluma labantu ngokubuyela endleleni yeBhayibhili. Khuluma labantu ngezimangaliso. Khuluma labantu ngalokho. Elabo “ibandla alikukholwa loKho,” ngakho bangabantwana bobufebe, kuNkulunkulu. IBhayibhili lathi uba singeke simele ukuhlukuluzwa, lezilingo, ukuyeyiswa, njalo sibizwe “izigiqiki ezingcewele” lokunjalo, kanjalo, uba lingenelisi ukumelana lakho, lingabantwana bobufebe, njalo kalisibo abantwana bakaNkulunkulu. IBhayibhili latsho njalo.

²⁴¹ Ngibizeni lisithi “sigiqiki-esingcewele,” uba lifuna. Ngibizeni langakuphi elikufunayo. ingqe nje inhliziyoyami ilungile kuNkulunkulu, lesenzakalo sami sihambelana leBhayibhili likaNkulunkulu, ngiqhubeka ngalindlela efanayo. Yebo, mnumzana. Yilokho esikukholwayo. Lelo liBandla likaNkulunkulu ophilayo, elingaveli ngesayensi yenzakalo. Kaliveli ngento ethile eyenzwe ngumuntu, ukucabanga kwenqondo. Livelana ngokupheleleyo ngeQiniso lokuthi uJesu Khristu uyiNdodana kaNkulunkulu.

²⁴² Uba kuphela bengilomqondo wokuhlakanipha, ngoba ibandla leBaptisti kumbe ibandla leMethodisti langifundisa ukuthi linto iyilokhu-lalokhu, nxa ngisizwa leliBhayibhili, uba iBhayibhili... Uba ngangibhaphathizwe ebizweni “likaYise, iNdodana, loMoya oNgewele,” njalo ngalifunda leliBhayibhili, lomtshumayeli wangitshela ukuthi akula loyedwa umuntu eBhayibhilini owabhaphathizwa ngeyinye indlela ngaphandle

ngeBizo likaJesu Khristu, njalo mina sengikufundile ngakubona ukuthi lelo liQiniso, ngiyagijimela emanzini ngokuphangisa konke engingakwenza. Yebo, mnumzana.

²⁴³ Uba othile wangitshela ukuthi—ukuthi uJesu Khristu wayengumsilisi omkhulu, njalo ibandla lami langitshela ukuthi, “Insuku zezimangaliso sezadlula,” njalo ngilendingo yokusiliswa, ngangizahle ngijime ngokuphangisa engikwenelisayo, ngisiya kulelo lathi, ukuba ngisiliswe. Ngeqiniso ngangizakwenza.

²⁴⁴ Uba ngangingumtshumayeli, njalo ngilo-lomtshumayeli wesifazane kupulupiti yami, futhi ngafunda kuleloBhayibhili njalo ngabona ukuthi owesifazane kafanelanga atshumayele, ngangizamkhupha lapho, loba kwakungangihlubula isikhumba emhlane wami.

²⁴⁵ Futhi khumbulani, okuhlezi khona emuva okuloDadewethu Wright, ngobunye ubusuku, khonapho kwakulowesifazane owayefuna ukungiphosela phandle emnyango ngokwenza into enjengaleyo. Yebo, mnumzana. Ngathi, “Awungeni ebandleni lami leyakho endala...” Ngesikhathi besagqoka, kumbe besaquma izigqoko zabo kwehle kuyofika phansi kanje, laleyonto ekhangeleka ngendlela engaqondanga, njalo phose ingxenye yomzimba wabo ukhanya. Ngathi, “Uba bengabuya ebandleni lami, ngeqiniso ngizabaxhotshela phandle.” Futhi eyinye intombazana encane eziphethe kakubi lapha phansi, yafa isikhathi esingaside kusukela khonapho; njalo wangibiza, esesifa. Wayeyintombi engumKhatolika, wahamba waya phezulu lapho wahlala khonapho egqoke khonokho. Ngakhangela emuva ngambona, ehlezi phezulu lapho, njalo babehlabela. Ngakhulula ibhatshi lami, ngaya emuva lapho, ngalibeka emahlombe akhe. Ngathi, “Nkosikazi, uba uzangilalela ngitshumayela, ngicela ugqoke lelibhatshi ngesikhathi usebandleni likaNkulunkulu.” Bona? Qiniso.

²⁴⁶ Waphangisa waphuma lapho, walengisela phezulu indebe zakhe ezincane. Waphuma kuleso sakhiwo. Wathi, “Uba elenkolo, kangisoze ngivumele inkomo yami ukuthi ibe lohlobo olunjalo lwenkolo.”

Ngathi, “Ungakhathazeki, kayisoze ibelayo.”

²⁴⁷ Khonapho sasilethende, bangibiza lapho esifa. Inhliziyo yakhe yama ukusebenza, njalo wayesesifa. Umkakhe wabuya. Yena, “Anga, buya masinya!” Futhi ngangiphakathi enkonzweni. Omkhulu, umfana omude, emi emnyango, engilindele. Futhi ngagijima nje. . .

²⁴⁸ Ngangena emoteni yami ngagijimela khona lapho. Ngisaqansa, ngahlangana lalowomongikazi omdala lapho, ohlala phansi eHoward Park, manje. Wathi, “Reverendi, akusadingakali ukuthi uze.” Sokuleminyaka engaba ngamatshumi amabili eyadlulayo, mhlawumbe iyadlula. Wathi,

“Usefile.” Wathi, “Sekuyimizuzu engaba mithathu efile.” Wathi, “Umemeze kakhulu, ekhalela wena.” Wathi, “Ngilomlayezo wakho.”

Ngathi, “Kuyini?”

²⁴⁹ Wathi, “Tshela umtshumayeli lowana, lokhuyana engikhulume ngakho, ‘Ngicela angixolele.’”

²⁵⁰ Ngehlela lapho ukuyambona. Owesifazane omuhle; njalo wayezwe ubuhlungu obukhulu. Wayelamachatha amancane phezu kwamakhala akhe; owesifazane omuhle. Futhi lawomachatha, ayekhanya ngathi, uvuvukile. Futhi amehlo akhe ayesephumele phandle kwezimboko, njalo ayesehendukele emuva kancane. Yeboke, lamathumbu akhe lezinso kwakusukumile, njalo lenthuthu yamanzi yayithunqa kuwo wonke umbheda, kanjalo.

²⁵¹ Lomkakhe wangikhangela, wathi, “Mfowethu Branham, khuleka, ngoba ubefuna ukukubona.”

Ngathi, “Ukumkhulekela khathesi ngeke kusasiza.”

²⁵² “Indlela isihlahla esitsheke ngayo, yileyondlela esiwa ngayo.” Bona? “Lingakhohliswa; uNkulunkulu kahlekwa. Lokho umuntu akuhlanyelayo, yikho azakuvuna.”

²⁵³ Liyabona ukuthi kungaphi? Manje kwenzakaleni? Khangelani owesifazane oyenza lokho. Khangelani abesifazane abaphila kudala, intombazane yamakhorasi, indodakazi yayo yaba yini? Ogqoka okuphambukileyo. Iyini indodakazi yalowo ogqoka okuphambukileyo? Ngosakulayo we rock-and-roll. Indodakazi yakhe izaba yini? Hum! Yikuyini lokho?

Liyayibona inzalo yabalungileyo?

²⁵⁴ Khangelani lina maBaptisti. Buyelani emuva esikhathini esincane esadlulayo. Libuyele emuva kuJohn Smith, owaqalisa ibandla lenu, lina maBaptisti. Lapho, ekhulekela ububi babantu, waze, wakhala wakhulekela abantu amehlo akhe aze avuvuka avaleka, lomkakhe emfunzela ethafuleni, ukudla kwakhe kwekuseni.

²⁵⁵ Lani maMethodisti, konke lapha, lamagugu emakheleni enu lasezindlebeni zenu, njalo likhangeleke njenge zihlalo zemaceleni ebhiza zikadeveli; liphumela phandle, ligqoke okabhudula, lezinto ezinjalo! Lapho, uJohn Smith omdala, omunye wamalunga ebandla lamaMethodisti, ngaphambi kokuba afe elamatshumi ayisificaminwembili lanhlanu ubudala, watshumayela intshumayelo emfitshane iminyaka emine, kumbe, amahola amane. Babemthwala bambeke epuluphitini. Futhi nanka amazwi akhe okucina. Wathi, “Ngiyamangala ngokuziphatha kwebandla lamaMethodisti.” Wathi, “Ngitsho lamadodakazi ebandla leMethodisti afaka indandatho zegolide eminweni yawo.” Ubengathini khathesi, begqoke okabhudula, behlabela kukwaya?

256 Beligijima kuhle. Kwenzenjani pho? Seliziphatha njengo mama wenu. Kunjalo sibili.

257 Kungalesosizatho singafuni layinye yezinhlanganiso zenkolo zizulazule kulokhu, ku, kumbe okulotshwe lapha: “SingamaMethodisti. SingamaBaptisti.” SingabakaKhristu nje. Kutshiye kunjalo, ukhululeke.

258 Manje, liyayibona inzalo yenyoka? Owesifazane onjalo kuyini angakwenza? Ngabe lokho kungenzani? Ini? Baqhubekela phambili, behla njalo. Bafuqela amaBaptisti emuva, bafuqela amaMethodisti emuva, bafuqela amaPresbyterian emuva. Benzani? Bonke babuyela khona emuva, njengonina, isifebe esidala. Balapho-ke bonke, besenza ubufebe obufanayo. “Kulungile, akwenzi mehluko. Bacwilisiwe. Bafafaziwe. Bona, babuyile, bavuma izono. Bathathe inyanga zabo eziyisithupha zokunganathi; abanathanga kakhulu ngalesosikhathi, lokunjalo. Babangamalunga alungileyo. Babhadala kuhle e . . .” O, minabo! Lokho akuhlangani kancane lezithelo zikaMoya.

259 Izithelo zikaMoya lu “kholo,” ukukholwa kuJesu Khristu ofananayo izolo, lamuhla, laphakade; “uthando” kubazalwane; “ukujabula, ukuthula, ukubekezela, ukulunga, ububele, ukubekezelela, ubumnene, ukuzithiba.” Yilezozinto-ke, izithelo zikaMoya.

260 Futhi sithathe owesilisa, “Kuhle, u—uphila impilo elungileyo kulabo akhelane labo.” Wenzanjalo uEsawu.

261 UEsawu kazange awonele muntu, njalo uEsawu wayengokadeveli; kodwa uJakobe, ephuma kusibeletho sinye, wayengokaNkulunkulu. Inzalo kadeveli; iNzalo yowesifazane, iNzalo kaNkulunkulu yeza ngalapho.

262 Manje, liyabona, konke sokwehlele kulokhu, yikuphi okusele elizweni lamuhla? Lokhu ngizakutsho ngolaka sibili, ngikubethele phansi lokhu, khona-ke sibe sesiqalisa imvuselelo ngemva kwalokhu, emhlanganweni olandelayo. Sekufike kusimo. Futhi, ngiyacela, kangikhulumi lokhu ngokweyisa. Kangikukhulumeli ulunya. Sekufike endaweni, yokuba liqembu lezenkolo labantwana bobufebe, elikhulu, abangafanelanga. Nanka amazwi ami okucina. Yikho sibili osokufike khona. Liyakwazi ukuthi lelo liqiniso. Sekufike endaweni lapho sokuyikujoyina ibandla lamalunga ebandla, “Balesimo sokukhonza, bewaphika aMandla akho,” kwaze kwaba liqhembu lezenkolo, abantwana bobufebe. Yikho sibili okuyikho.

263 Kuyini okulandelayo okuseleyo? Kukhona irokhethi elengileyo le, ezithile, amabhomba ecobalt lakho konke. Balindele nje ukuthi isikhathi leso sifike. Futhi kuyakuba khona ukubhujiswa ngomlilo, njengoba kwakekwabakhona ngamanzi.

264 Futhi, bangane, loba kuyini elikwenzayo, uba ungumKhristu njalo uloNkulunkulu enhliziyweni yakho, njalo usazi ukuthi

udlulile ekufeni wangena ekuPhileni, ufanele ube ngumuntu ojabula kakhulu emhlabeni wonke.

²⁶⁵ Uba uMoya oNgcwele okuwe... Lapho iBhayibhili lisithi, “UJesu Khristu nguye izolo, lamuhla, laphakade”: inhlanganiso zithi, “Kodwa sikholwa ukuthi izimanga sezadlula”; uMoya oNgcwele uthi, “Ameni, UJesu Khristu nguye izolo, laphakade. Ngakho akubenjalo.”

²⁶⁶ Uba iBhayibhili lathi, “Phendukani, libhaphathizwe lonke eBizweni likaJesu Khristu ukuze lithethelelewe izono, lizakwamukela uMoya oNgcwele. Ngoba isithembiso ngesenu, labantwabenu, kwabeZizwe, bonke abakude, labo bonke iNkosi uNkulunkulu wethu...” (Labo bonke iNkosi uNkulunkulu wethu ezakubabiza, bona, hatshi labo bonke abazabizwa ngamaMethodisti, abazabizwa ngamaBaptisti, kodwa labo bonke iNkosi uNkulunkulu wethu ezakubabiza, bazakwamukela luMoya oNgcwele, njalo babhaphathizwe eBizweni lika Jesu Khristu, njengokutsho kweBhayibhili): uba lokho kukuthinta, uyathi, “Ameni!”

²⁶⁷ Ibandla lathi, “O, akwenzi mehluko.”

²⁶⁸ Kodwa luMoya oNgcwele okuwe uthi “ameni” eLizwini Lakhe.

²⁶⁹ “Umuntu akayi kuphila ngesinkwa sodwa, kodwa iLizwi eliphuma emlonyeni kaNkulunkulu.” Nanko-ke.

²⁷⁰ Ngifuna ukuthi lingitshengise uMbhalo owodwa lapho okwathiwa i apuli yilo elaqalisa izinto lezi ukuthi ziqhubeke njengakhathesi. Ngifuna lingitshengise ukuthi badla ama apuli. Sengilitshengisile lokho lapho uKhayini acabanga khona into efanayo, lalapho inzalo yakhe ilokhe icabanga into efanayo.

²⁷¹ Kodwa isambulo somoya sikaNkulunkulu siyafakaza, ngeBhayibhili, ukuthi kwaba yikuhlangana phakathi kwendoda lomfazi, kungekho emthethweni. Yikho lapho okuvela iziqhwaga zenu. Yikho lapho okuvela khona isono senu. Yikho lapho okuvela khona ukubola kwenu. Yikho lapho okwehla kuvela khona.

²⁷² Manje nanzelelani kukho konke lokhu—lokhu, khangelani, i—innyoka yayihlakaniphe okuphindwe kabili. Inzalo yayo ihlezi ihlakaniphe okuphindwe kabili. Futhi ngingathanda ukukhwela phezu kwalipuluphiti njalo ngibambe linkulisamazwi ngesandla sami, njalo ngifake inyawo zami phezu kwepuluphiti, ngikhulume lokhu. Futhi, lamhlanje, bangaphi abakhulu benu benhlakanipho? UMFundisi wenu wahamba phansi le wanikwa ulwazi lwenqondo, njalo uyama; ungumfundisi wamabandla amakhulu kulawo onke akhona elizweni, lezinto ezinjalo okunjengalokho. Imbewu yenyoka ima ngaphi? Endaweni ezikhaliphileyo ezihlakaniphileyo njengalokho; izifundi ezikhaliphileyo, abahlakaniphileyo. Yikho lapho akhona. Yikho lapho ahlezi khona.

273 “Hatshi ngamandla, hatshi ngobukhulu, kodwa ngoMoya Wami, kutsho iNkosi.” Bona? Kulapho-ke eli. . .

274 Khonapho uthathe umfowenu omncane omi phansi ekhoneni, ekhala izinyembezi, futhi mhlawumbe emile phansi lapho etshaya ikatali endala, esithi, “Mfowethu, woza, ufumane iNkosi!”

275 UMfundisi adlule khona, athi, “Huh! Ngeke ngivumele ibandla lami. . . Ngani, ngingeke ngidlelane, kangengeke ngivumele eyami. . . kangengeke ngithande uLiddy loJohnny labanye ukuthi bangibone ngimile endaweni enjengaleyo.” Qhubeka, nzalo kadeveli, uqonde esiphethweni sakho esiPhakade, loba kanjani. Kuqondile lokho. Bengingakhuluma elinye ibala lapho, futhi ngithi “bantwana bobufebe,” njalo kuphosa kube khonapho. Ngoba, liyabona, lina. . .

276 “Kakho umuntu ongabuya kiMi ngaphandle kokuba uBaba waMi ambize. Futhi bonke abezayo kiMi, ngizabavusa ngosuku lokucina. Akulalutho oluzalahleka. Ngilakho. Ngizakugcina. Akula muntu ongakwenza, ngaphandle kwaloKhu.”

277 Konke kukuYe. Kawungeke uthi, “Ngenza okukodwa.” Ngumusa kaNkulunkulu okwenzileyo konke. Ngakho, akula lutho engalwenzayo. Kangizange ngibe lakho engingakwenza; lawe kawuzange, futhi. Kawuzange ube lokukodwa owakufaneleyo. UNkulunkulu wenza konke nje. Kawuzange uhambise umunwe wakho lokwengxenye yakho. Awuzange uthi, “Kuhle, ngivela emulini elungileyo. Ngenza *lokhu*.” Lokho akulanto leyodwa eyokwenza ngakho. UNkulunkulu nguYe Owakwenzayo; umusa kaNkulunkulu.

278 Ngiyaxolisa khateshi, kalikafiki kahle ihola letshumi lanye, kodwa sengizavala, loba kanjani. Bona?

279 Bangaki abazwisisa ukuthi iBhayibhili liyakhuluma ngalezizinto ukuthi ziliQiniso? Lina bantu beBranham Thabanekeli, ikakhulu. Manje, lokho ngokukodwa phakathi kokulitshumi lesithupha kwalokho esikufundisayo lesikukholwayo. Kodwa, khumbulani, lina zethekeli, ngingatsho lokhu, lina bantu elingabuyi lapha njengamalunga. Indlela esikukholwa ngayo lokhu, ukuthi *Leli* liBhayibhili, njalo iBhayibhili liQiniso likaNkulunkulu.

280 Futhi siyakholwa, ukuthi, kuTestamente eliDala, manje, babelendlela yokwazi ukuthi yikuphi okuliqiniso lokuthi yikuphi okungayisilo qiniso.

281 Manje, sonke siyakwazi ukuthi babelomthetho owawubhaliwe. Bangaki abakwaziyo lokho? Umthetho, i—imilayo yayisemtshokotshweni, lokunjalo; kulungile, njalo umthetho osemalayweni. Wathi, “Ungafebi. Umuntu ofebayo uzakhandwa ngamatshe.” Bona? Lowo kwakungu—ngumlayo, lomthetho emalayweni. Khateshi, umtshokotsho wawuhlezi *kanje*; imithetho yayiphansi phakhathi lapho,

lemithetho yemilayo yayisezikhwameni eceleni komtshokotsho. Uba umuntu wayesehla lapha, efebile; efike phansi lapha athole okwatshiwo ngumthetho, “mkhandeni ngamatshe.” Babemkhiphela phandle bamkhande ngamatshe. Wawunjalo-ke umthetho emlayweni.

²⁸² Khathesi babelezinye futhi indlela ezimbili ezokubakwazi. Zihlala zintathu, njengesiqiniseko. Babeleyinye indlela yokwazi, njalo kwakungaba ngumprofethi kumbe umphuphi. Bangaki abakwaziyo lokho? “Uba ekhona phakathi kwenu ongowomoya, kumbe umprofethi, Mina iNkosi Ngiyakuzazisa kuye ngamaphupho, ngikhulume kuye ngemibono.” Kuqondile lokho. Khathesi, wayengoprofethayo.

²⁸³ Khathesi, uba umuntu efika, ethi, “O, Halleluya, sengilakho! Sengiprofetha khathesi eBizweni leNkosi. Ngilesambulo.” Babengakuvumeli lokho kuhamba kunjalo, njengoba lina bantu lisenza. Babekuhlola lokho ngoNkulunkulu, kuqala.

²⁸⁴ Khathesi, phezu kwesambatho sesifuba sikaAroni babelalokhu ababekubiza ngokuthi yiUrimi Thumimi. Bangaki abake balizwa lelobala? Kwakuyini? Kwakungamatshe alitshumi lambili, ayisithupha kucele ngalinye, okwabokhokho abalitshumi lambili; ijasper, uJudah, njalo njalo, kusiya kusehla, amatshe alitshumi lambili. Futhike babethatha lumprofethi, kumbe umphuphi, njalo baphanyeke lesisambatho sesifuba, njalo lowu bammise lapho. Futhi bethi, “Khathesi profetha njalo usitshela isiprofethi sakho.”

“INkosi ikhulume lami yatsho izinto lezi—lalezi.”

²⁸⁵ Akulandaba ukuthi kwakubukeka kuyikho kanjani, kwakungazwakala ngani kuliqiniso eliphelileyo; kodwa uba lezozibane zazingahlangani zenze umbala womcilo wamakhosikazi khonapho, iUrimi Thumimi, lezozibane zihlangana ndawonye, zisebenza ngamandla aphezu kwemvelo, ukukuqinisa. Bona, uNkulunkulu ubelokhu eliqinisa iLizwi laKhe. Bona? Futhi lezozibane zamandla angaphezu kwendalo zingazange zikhanyise lapho, ngakhoke kangilandaba ukuthi kwakubukeka kuyikho okungakanani, kwakungaqondanga.

²⁸⁶ Uba umphuphi ethe, “Ngiphuphe iphupho, njalo iphupho leli lithe, ukuthi, ‘Ulsirayeli kufanele asuke aye endaweni ethile, ngoba amaSiriya azangena ngakuleli icele njalo bamvimbezele.’” Babemthatha lowomphuphi behle laye lapho; akhulume iphupho lakhe. Uba lezozibane zingazange zikhanyise khonapho, wayephosisile, akulandaba ukuthi... Loba amaSiriya ayevele eselungele impi ngakhona, wayephosisile. Hatshi, mnumzana. Bona, ngeqiniso, kwakumele kusekelwe yiUrimi Thumimi.

²⁸⁷ Khathesi wonke umuntu uyakwazi ukuthi ubupristi bakudala sobadlula, basuswa, leUrimi Thumimi yahamba labo. Siyakwazi lokho, asikwazi na? [IBandla lithi, “Amen.”—Mhl.]

288 Futhi ubupristi obutsha basobungenile. Kuyini? Silayo yini iUrimi Thumimi lamuhla? Yebo, mnumzana. ILizwi likaNkulunkulu! Yebo, mnumzana. *Yiyoyeyi*. Uba loba nguphi umuntu elesambulo loba siphi, kumbe ekhulume loba kuphi, kumbe iphi imfundiso engahambelani njalo ivume-...njalo ivumelane laleliBhayibhili, kuwo wonke uMbhalo, uyaphambanisa. Kangilandaba lokuthi ungowayiphi inhlanganiso, ukuthi ulunge kangakanani, ukuthi uhlakaniphe kangakanani, ukuthi ufunde kangakanani; uyaphambanisa.

289 Futhi nxa loba nguwuphi umuntu okutshela lezizinto, esizifundise lapha ebandleni khathesi, njalo akutshela, ukuthi, “Uba ufafaziwe, kulungile,” ukutshela amanga. Lokho akungeke kukhanyise iUrimi Thumimi. Nxa ekutshela, ukuthi, “Ukuthelwa kulungile,” ukutshela amanga. Ekutshela ukuthi, “Ukubhaphathizwa ebizweni lika ‘Yise, Ndodana, loMoya oNgcwele,’ kulungile,” ukutshela amanga. Uba ekutshela ukuthi, “Izinsuku zezimangaliso sezadlula,” ukutshela amanga. Uba ekutshela ukuthi, “Kulungile ukuba abesifazane batshumaye,” ukutshela amanga. Uba ekutshela ukuthi, “Kulungile ukuba uqhubekele phambili unamathele enhlanganisweni yakho,” ukutshela amanga. Akungeke kukhanye kuUrimi Thumimi. Futhi lamadazeni ezinto eziphuma, kulowo “MAMA SIFEBE,” omdala njalo kusehlela lapho, njalo lapho kungakho sihlalela kude lenhlanganiso.

290 Siyabathanda abafowethu labodadewethu abaphandle kulezo nhlanganiso. Kodwa awuhambi, ube usithi, “NgingumMethodisti,” kukwenze umKhristu, kimi. UngumKhristu ngoba uzalwe ngoMoya kaNkulunkulu. Awudingi ukuba ngumMethodisti kumbe umBaptisti. Awudingi ngitsho ukuba ngoyedwa. Kuphela nje kufanele uzalwe ngoMoya kaNkulunkulu. Liyakukholwa na? [IBandla lithi, “Ameni.”—Mhl.]

291 Phezu kwalezizisekelo, uba loba ngubani olapha njalo efuna ukuhambisana njalo eze ebudlelwaneni balokhu kukhonza, njalo efuna ukuba—efuna ukucwiliswa, ebhaphathizwe eBizweni likaJesu Khristu, nanti ichibi. Bazabhaphathiza, kumzuzu olandelayo.

292 Uba ekhona, abanengi lapha, loba ngubani ofuna ukuza, langayiphi indlela? Sikhona. Kunjalo.

293 Khathesi, a—asilabulunga; uyazibuyela nje kulelibandla. Siyakholwa ukuthi uKhristu usebandleni leMethodisti, ibandla leBhaptisti, ibandla lePresbyterian. Ulawo amalunga kuwo onke. Futhi okusilelayo, lamuhla; yisiprofethi samanga sikhapha lezozinto, ukufundisa kwalawo mabandla, okuphambene ngokupheleleyo leBhayibhili.

294 Khathesi, uba othile engichasisele Lokho, ngeqiniso bengizazithathela...Ngiyakholwa ukuthi kuloMoya

kaNkulunkulu oyeneleyo kimi, ukuze ngihlrole lonke iBhayibhili njalo ngibuye ngikulungisise. Uba nje ngisiza ngixhawule izandla lomtshumayeli, ngibe sengibhalisa ibizo lami ebhukwini, kodwa ngibe ngilokhe ngilenzondo lolunya enhliziyweni yami, ngibe lomhawu lombango, njalo ngibe ngilokhe ngingakholwa ukuthi uJesu Khristu ungumSilisi omkhulu, lezinto ezinjalo, bengizahamba ngiyezilungisisa loNkulunkulu, masinyazana. Ngiyakholwa ngeqiniso ukuthi bengiza kwenzanjalo. Ngi—ngibengizaba qotho ngakho. Bengizahamba ngiye lungisa phakathi kwami loNkulunkulu. Uba ngibambelela nje ngenxa yokuthi ngingumBaptisti kumbe umMethodisti, bengiyakwehla ngithathe isiKhristu ngisifake enhliziyweni yami. Bengizakwenza. Yebo, mnumzana.

²⁹⁵ Khathesi khumbulani imvuselelo ezayo, ezaqalisa, iNkosi ithanda, ngalobubusuku bangolwesiThathu oluzayo. Lokhu kuphezu kwaleziziseko.

²⁹⁶ Lalelani, zihlobo, kukhona uNkulunkulu weqiniso ophilayo. Kuqondile lokho. UJesu Khristu uyiNdodana kaNkulunkulu. UMoya oNgewele useBandleni lamuhla.

²⁹⁷ Khathesi, aluba bengilomuntu obengangitshela lokho, bengizaba lelulungelo lokukuthandabuza. Kodwa, lalelani. Ngelinye ilanga phetsheya, ngisengumfanyana, ngangimile phansi kwesihlahla; ngaMbona. NgaMuzwa. Yena wangitshela, wathi, “Zigcine khatshana labesifazane abaphila okungcolileyo. Zigcine khatshana legwayi. Zigcine khatshana lokuthuka, ukunatha, lakuzo zonke lezizinto. Ngilomsebenzi wakho ozawenza uba usukhulile.” Ngiyakwazi ukuthi Yena ngoqhotho, uNkulunkulu ophilayo osekela iLizwi laKhe.

²⁹⁸ Ngathi sengikhulile kancane, indlela oWahlangana lami ngayo, indlela aKholuma ngayo kimi! Lendlela engamBona ngayo lapho, njengesihlahla esivuthayo, lalowoMlilo uzungeleza lapho! NgaMbona kanjani ekhuluma njalo etsho khona sibili okwakuzakwenzakala; njalo, ngasosonke isikhathi, kutshaya khona ngakho konke, kuphelele kanjalo.

²⁹⁹ Yena Lowo okhuluma lezozinto ezipheleliswe kanjalo, nguYe yena loWo ongiphefumulela ukuba ngifundise leliBhayibhili ngendlela engilifundisa Ngayo. Kuqondile lokho. Ngakho, Kuvela kuNkulunkulu. Kimi, nguNkulunkulu uSomandla, njalo nguYe izolo, lamuhla, laphakade.

³⁰⁰ UJesu wathi, “Ngivela kuBaba, njalo Ngiyabuyela kuBaba.” Ekubuyeni kwaKhe . . .

³⁰¹ Ngesikhathi EnguNkulunkulu enhlane, wayeyikuKhanya okuvuthayo. Futhi bangaki abakwaziyo lokho? [IBandla lithi, “Ameni.”—Mhl.] WayeyikuKhanya okuvuthayo, iNsika yoMlilo.

³⁰² Futhi Weza lapha emhlabeni, njalo Wathi, “Ngivela kuBaba, njalo Ngiyabuyela . . . Ngivela kuNkulunkulu, njalo Ngiyabuyela kuNkulunkulu.”

303 Ngesikhathi Esifa, wangcwatshwa, wavuka njalo, loPhawuli esendleleni yokuya eDamaseko wahlangana laYe futhi, Wayeyini? [Omunye uthi, “INsika yoMlilo.”—Mhl.] Ulokhe eyiNsika yoMlilo. Yebo, mnumzana.

304 Wenzani Eselapha emhlabeni? Wenzani ngesikhathi Ehlangana loPhawuli? Wamthuma njani? Wamthumela kumprofethi owamtshela ukuthi abhaphathizwe njani, wamtshela ukuthi enzeni; wambeka izandla zakhe wamsilisa, wamtshela ukuthi wayebone umbono.

305 Lowo Jesu ofanayo ulapha lamuhla, esenza izinto ezifanayo, futhi kuseyiNsika yoMlilo efanayo, ufundisa into efanayo, njalo ekuqinisa ngeLizwi laKhe, langezibonakaliso lezimangaliso. Ngiyajabula kakhulu ukuba ngumKhristu, angazi ukuthi ngenzeni. Ngiyajabula ukuthi ungumKhristu.

306 Futhi lani, thabanekele lapha, ngilitshelile ukuthi sizaliguqula ibizo lalo. Akulunganga ukuba libe yiBranham Thabhanekeli. Ngumuntu nje lowo, bona. Sizaliguqula ibizo lalo, silenze libe ngelinye ibizo. Sizangena kulokho, ngemva kwesikhathshana. Ngilifuna nje libe li—libandla likaNkulunkulu ophilayo. Kangifuni ukuthi libe yiMethodisti, iBaptisti, iPresbyterian, iPentekostali. Ngi. . .

307 Bonke labobantu, ngibathanda ngenhliziyo yami yonke. Angazi ukuthi ngubani oyini. Ngingeke ngilitshelile. Kumele ngitshumayele nje iLizwi. Ngiyaphosela umambule ngibe sengiwudonsa. Kulamaxoxo, kule zayobe zasemanzini, njalo kule nyoka, njalo kube lenhlanzi, futhi. Lokho kukuNkulunkulu ukukukhetha lokho. Ngiyadonsa nje umambule, ngitshumayela nje iLizwi njalo ngibe sengidonsa, njalo ngithi, “Nampa, Nkosi, yonkindawo elathini. Uyabazi abangaKho Wena; Wabazi kusukela ekusekelweni. Angazi ukuthi ngubani oyini. Uyabazi, ngakho kukuWe, Nkosi. Yilokho kuphela engingakwenza ngamandla ami onke. Ngizakuya ngapha ngiphose umambule kweyinye indawo, njalo ngilethe elinye iqembu phakathi. Yilokho kuphela engingakwenza.” Kulungile.

O, kuthi ngiqhubekele phambili,
Ngizwa kuthi ngiqhubekele phambili;
IKhaya lami laseZulwini likhanya ngobuhle,
Futhi ngizwa kuthi ngiqhubekele phambili.

308 Khathesi khumbulani, loba ngubani ofuna ukubeka isikhathi sokuthi sibonane, tshayela nje uMnu. Mercier lapha: BUTler 2-1519. [Inombolo yocingo seyantshintsha.—Mhl.] Sizajabula ukukubona. Uba abathandekayo benu bengabuya, kumele liphangise ukuphuma ngesikhathi semvuselelo. . . Khathesi ngiyahamba, kusukela kulobubusuku, ukuba ngibe ngedwa, futhi ngizabe ngihambile amalanga amabili, ngibe ngedwa.

309 Ngiyangena nje lapho ngihambe ngiyefundisisa, kanje, “Nkosi, Useduze kwami. Ngiyazi ukuthi Ulapha. Futhi iLizwi laKho lathi Uyasondela kulabo abasondela kuWe.” Ngiqhubeka ngithandaza njalo ngilindile ngize ngiyibone leyo Nsika yoMlilo iqala ukunyakaza. Ngiyakwazi ukuthi isilungele. Besengisiya kuplatifomu okwenkonzo yokusilisa, ukuthandaza, lokwenza engingakwenza ukuba ngingcede abagulayo labakhathazekileyo.

310 Siyawubonga wonke umusa wenu khatesi. Futhi nxa lisiza, lize likholwa, njalo sikhangelele ukuba lomhlangano omkhulu. Ngifuna ukukhuluma ukuthi . . .

311 UMfowethu Jeffries, engabe ekhona lapha lobubusuku? Sifuna ukumbonga uMfowethu Jeffries ngomsebenzi wakhe. Ngicabanga ukuthi usebuyele ezihlengi, lokunjalo.

312 Ngiyajabula ukubona uMfowethu loDadewethu Wright, labanengi benu bantu lapha.

313 Futhi ngibone ugqwetha Robertson lapha, isikhatshana esedluleyo, engena isikhatshana esedluleyo. Bengifuna ukumncoma ngowakhe—ngowakhe umbiko abalawo ngelinyilanga. Akulamuntu owakhulumayo ukuthi kwakungubani. Lokho kwayangisa. Waba lombiko omuhle sibili mayelana ngesiprofethi, njengalokhu engibe ngikutshumayela kulobubusuku.

314 Futhi, ke, kube kulomunye umtshumayeli lapha lamuhla ekuseni, kumbe izolo ebusuku, uMfowethu Smith, ovela ebandleni leMethodisti . . . kumbe ovela eChurch of God, phezulu lapha. Angazi ukuthi ukhona lapha yini kulobubusuku, kumbe kakho. Uba uyake ume kulelipulupithi leyi ubusukhangela emuva le, akubonakali kuhle; akuphakamanga, liyabona, ngakho kunzima ukutsho. Uba ukhona, Mfowethu Smith, siyakubonga.

315 Futhi engabengasuye lowu, ohlezi lapha, lumfowethu omncane ovela eGeorgia, emuva khona lapha ohlezi eceleni kukaMfowethu uCollins? [UMfowethu Neville uthi, “Yebo.”—Mhl.] Ngiyajabula ukukubona phezulu lapha njalo kulobubusuku, mfowethu.

316 Futhi lani lonke, lonke, munye ngamunye wenu uyakwazi ukuthi ungubani.

317 Ngiyakholwa ukuthi laba ngudadewethu lomfowethu lapha abahamba ukuyathandazela intombazane ngalesosikhathi, khona lapha, udokotela ohlezi lapha eceleni. INkosi ikubusise, dokotela.

318 Khatesi, ngicela lingezwa likhubeka ngami, lina batshumayeli labazalwane, ngenxa yendlela engikuqinisa ngayo lokhu ngamandla ami onke. Leli lithabanekeli lethu. Kuyilokho esikumelayo, njalo sifuna ukuKubeka ngqo kuleloLizwi, njalo sibanyikinye ngaLo. Ngakho, uba uthe waphuma

emzileni, sizaphenduka njalo sithi, “Ubusazi ngcono. Nanku lapha kukhasethi.” Bona? Nanko-ke. “Nanku Khona lapha ekhasethini.”

³¹⁹ Silakho okunye okunengi okumele kungene lapho, Leo. Kodwa, kodwa si. . . Lilalokho okungako. Hlalani laloKho, njalo sizaKuthola okunye Kwakho konke ngemva kwesikhathshana. Njengoba indoda yayinjalo, isidla ikhabe, yathi, “Belimnandi sibili, kodwa kusalelinye phela.” Ngakho siselakho okunye okunengi kwaKho, futhi, okubuyayo.

³²⁰ INkosi ilibusise, kahle kakhulu khathesi. Sisa. . . Sizakuba lenkonzo yethu yombhaphathizo khathesi nje. Kungabe kunjalo, Mfowethu Neville? [UMfowethu Neville uthi, “Yebo, ngikholwa ukuthi kunjalo.”—Mhl.] Ukhona yini lapha ozobhaphathizwa khathesi? Asilandaba lokuthi ungubani; si—silapha ukuba sibhaphathize. Phakamisani izandla zenu, labo abazobhaphathizwa. Omunye, ngiyakholwa ukuthi bekuyi. . . Nanti ininakazi lapha. Futhi kungabe kukhona omunye? Khathesi, silempahla lapha zabobonke amadoda labesifazane.

³²¹ Khathesi, kasitsho ukuthi, “Tshiya ibandla leBaptisti. Tshiya ibandla leMethodisti.” Kasitsho. Hamba ubuyele ebandleni lakho. Kodwa uba ubungakabhaphathizwa ngokokutsho komBhalo, eBizweni leNkosi uJesu. . . Hatshi eBizweni lika “Jesu” kuphela, kuphela. EBizweni “leNkosi uJesu Khristu,” lowo NguMbhalo. Ubhaphathizwe ngendlela engayisiyo.

³²² Kangifuni nkathazo nxa ngingafika emfuleni. Ngifuna yonke into icace njengokwazi kwami konke, lapho ngilibambile lelothikithi, bona, ngoba ngifuna ukugada ngalesosikhathi. Ngiyalicebisa ukuthi lenze okufanayo.

³²³ Buyela ebandleni lakho. Lokho ku, phakathi kwakho loNkulunkulu. Yilokho kuphela engingalitshela khona.

³²⁴ Kodwa akula muntu emBhalweni owakhe wabhaphathizwa ngeyinye indlela kodwa kwaba eBizweni le “Nkosi uJesu Khristu.” Futhi labo ababebhaphathiziwe, balaywa nguPhawuli oNgewe, owathi, “Uba iNgilosi itshumayela okunye okungayisikho lokho, kayibe ngeqalekisiweyo.” Walaya ukuthi babuye baphinde babhaphathizwe, njalo, eBizweni le “Nkosi uJesu Khristu.” Kuqondile lokho. Futhi wakwenza. Futhi lokho akwenzayo, wasilaya thina ukuthi sikwenze; lokho sizakwenza, uNkulunkulu ethanda.

Siyakholwa ekugezisaneni inyawo. Siyakholwa esidlweni.

³²⁵ Siyakholwa ekuBuyeni kwesibili kukaKhristu, obonakalayo, umzimba obambekayo weNkosi; hatshi uMoya, kodwa umzimba obambekayo weNkosi uJesu ebuya njalo enkazimulweni.

326 Siyakholwa ekuvukeni ngokoqobo kwabafileyo, ukwamukela umzimba, ongaguganga lotshwabheneyo njengoba sisiya ethuneni; kodwa omutsha, enkazimulweni yobutsha, ukuba siphile kuze kube phakade.

327 Siyakholwa emphefumlweni ongasayikufa, ngokupheleleyo. Siyakholwa ukuthi kulomhlobo owodwa oweMpilo ePhakade, njalo yiyo iMpilo oyithola kuKhristu uJesu. Lokho kuqondile sibili.

328 Ngakho-ke, asikukholwa ukujeziswa okuPhakade. Sikholwa emlilweni wesihogo, isibabule esivuthayo, kodwa kasikholwa ukuthi sivutha kuze kube phakade; uba senzanjalo, uleMpilo ePhakade. Inye kuphela iMpilo ePhakade; Leyo ivela kuNkulunkulu. Futhi lokho kuqondile. Uzatshiswa, mhlawumbe okweminyaka eyisigidi, iminyaka eyizigidi ezilitshumi, angazi, kodwa kawungeke ube leMpilo ePhakade. Kawungeke utshe kuze kube phakade. . . Ungatsha kuze kube phakade, kodwa hatshi Phakade. Bona, kulomehluko phakathi kwePhakade lolanininini. Ulanininini kunininini lanininini, ibala elihlanganisayo, lichaza “ibanga lesikhathi.” Kodwa, uPhakade, kawungeke ube lokujeziswa okuPhakade.

329 UleMpilo ePhakade, ngoba kulesimo esisodwa seMpilo ePhakade. Futhi lo oleMpilo ePhakade, uyaphila njalo abusiswe nguNkulunkulu ngokungapheliyo.

330 “Kodwa umphefumulo owonayo, lowomphefumulo uza. . .” Ini? [IBandla lithi, “. . . kufa.”—Mhl.] Kuqondile lokho. Ngakho, kawulayo iMpilo ePhakade. Qiniso. Kulo—kokujeziswa kwawo, kodwa kayisiyo Mpilo ePhakade.

331 Ngakho, liyabona, zinengi izinto okusamele zifundiswe, sizazithola phambili. INkosi ilibusise.

332 Khathesi kasihlabeleni lingoma emnandi eyakudala, udadewethu esiyangena phakathi lapho. Ngiyakholwa ukuthi lelininakazi elilapha linga. . .

333 Rosella, engabe engumama wakho lowo yini? [Udadewethu uRosella uthi, “Yebo.”—Mhl.] Ngani, inhliziyo yakho kayibusiswe! Ngiyajabula ukukubona, dadewethu, usenza lokho. Kulungile kakhulu.

334 URosella Griffin, omunye wabangani abancane abalungileyo esibe labo. Ungowesifazane osakhulayo owayeyisidakwa; kwabanye benu lina bantu lapha, elingaba ngabemzini. URosella kalandaba ukuthi ngikukhulume lokho. Ngesikhathi esiza phezulu kuplatifomu laphana e—e lapho. . . phezulu lapha eIndiana. Lina selake lambona ophelileyo, wayengomunye wabo, wayeyisidakwa sokucina. Lapho, odokotela abane abadumileyo baseChicago bathi u. . . IAlcoholics Anonymous, lakho konke okunye, bamkhalala. Kodwa ngobunye ubusuku ngesikhathi efika emhlanganweni,

uMoya oNgewele wavula impilo yakhe wamtshela khona lapho. Kwaphela konke.

³³⁵ Mkangeleni khathesi, ngicabangela, uleminyaka edlula amatshumi amathathu, usungathi uleminyaka elitshumi lesificaminwembili; othandekayo, owesifazane omuhle omcane. Kazange ephinde efake utshwala emlonyeni kusukela lapho; kaselaso isifiso sabo. Usephilela uKhristu, ehamba ezitaladini, yonkindawo, efakaza ngenkazimulo kaNkulunkulu, kuzoni lezidakwa, kuzozonke indawo ezigwele izidakwa, lakho konke okunye, edlulele eChicago, esenzela iNkosi okuthile.

³³⁶ Wabhaphathizwa eBizweni leNkosi uJesu, lonina ubuyile lobubusuku ukuze enze okufananayo; uba uNkulunkulu engamsilisa, uba uJesu engamsilisa... “Konke elikwenzayo ngelizwi kumbe ngesenzo, kwenzeni konke eBizweni lika...” [IBandla lithi, “Jesu Khristu.”—Mhl.] Yilokho iBhayibhili elakutshoyo. Kuqondile lokho.

³³⁷ Kulungile, khathesi sesizakuba lenkonzo yombhaphathizo. Sizazicitsha izibane okwemizuzu embalwa nje sisalungiselela inkonzo, ukuba libhaphathizwe, futhi—futhi-ke sizakhangelela isikhathi esihle eNkosini.

³³⁸ Lizakwenza inkonzo yombhaphathizo kulobubusuku na? Kulungile, kungcono lina—kungcono lina lilungiselele. Futhi ngizaqala, ngizakhokhela ingoma lezinto ezinjalo ngesikhathi siqhubekele phambili khathesi. Ngesikhathi besa... [UMfowethu Neville uthi, “Zikhona yini impahla lapha emuva, Doc?”—Mhl.] Impahla zombhaphathizo, Doc, phangisani. Kulungile.

³³⁹ Ake sihlabeledeni eyinye yalawa amnandi amadala... [UMfowethu Branham ukhokhela ukuhlabelela kwebandla, ngesikhathi uMfowethu Neville ebhaphathiza udadewethu—Mhl.]

³⁴⁰ [Indawo engelalutho ethephini—Mhl.] Futhi size senze lokho, sesihamba, kufanele senzeni?

Kasithathe iBizo likaJesu kanye lathi,
Siwa sikhuleka ezinyaweni zaKhe,
iNkosi yamakhosi eZulwini, sizakuMethesa
umqhele,
Lapho uhambo lwethu seluphelile.

Kulungile, sime ngezinyawo zethu!

Kasithathe iBizo likaJesu kanye lathi,
Mntwana wokuhlupheka lowosizi;
Liyakukunika injabulo lenduduzo...

³⁴¹ Ngizalitshela ukuthi senzeni. Tshibilika uxhawule isandla somuntu olapho, njalo uthi, “Kunjani, mzalwane? Ngiyajabula sibili ukuba senkonzweni lawe.”

IBizo eliliGugu, O limnandi kangaka!
. . . njalo intokozo yeZulu;
IBizo eliliGugu, iBizo eliligugu, O . . .



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