


# IMBEWU AYISOZE YALIDLA

## IFA KANYE NEKHOBA

 Ngiyabonga kakhulu, Mfowethu Demos. Namanje siyajabula ukuba lapha ekuseni nje, nokuzwa zonke lezizimfakazo ezimnandi kulababantu abakahle, namanje siyethemba ukuthi uNkulunkulu uzoqhubeka ukuba nathi futhi asibusise.

<sup>2</sup> Manje, kusihlwa nje, ngiyaqonda ukuthi ngizokhuluma kulobubusuku, ngokuvuma kweNkosi. Futhi ngimbuzile uMfowethu Shakarian, emzuzwini embalwa nje eyadlulileyo, ngathi, “Manje, ungazizwa uphoxekile. Ngiyazi kumele siphume lapha ngeleshumi-nanye ngo, futhi ngi—ngivele ngilahlekelwe yiyo yonke inzwa yesikhathi uma ngenyukela lapha.”

<sup>3</sup> Kubukeka sengathi sonke siyakwenza. Sizwa... Bathi, “Imizuzu emibili, imizuzu emithathu, noma...” Mfowethu Smith, uyazi, lokho kunzima ukukwenza kwemibili noma emithathu imizuzu. Futhi ngiyazi ukuthi kunjani, futhi ngiyadabuka ngani nonke. Kepha sisonyakeni wesikhathi, lapho sikhona. Siya ePhakadeni, kepha manje sisesikhathini.

<sup>4</sup> Futhi ngathi, “Mfowethu Demos, kancane nje ngaphambi kwesikhathi, ungazizwa uphoxekile, vele ungidonse ngejazi khona ke ngiyokwazi ukuthi sekuyisikhathi sokuba ngime.” Manje, uma ngingaqedi, ngizoqeda kulobubusuku. Ngakho uma ngiqeda, kulungile, nginetekisi elisha lalobubusuku.

<sup>5</sup> Manje ngaphambi nje kokuba sivule iNcwadi, masikhulume kuMbhali, namakhanda ethu ekhotheme.

<sup>6</sup> Baba oseZulwini othandekayo, siyaKubonga namuhla ekuseni ngalombuthano, ngalokho esesivele sikuzwile. Uma singavele nje sedlulise isibusiso manje, Nkosi, besiyozwa ukuthi bekumnandi ukuba lapha. Ngakho ngiyakhuleka ukuthi Uzoqhubeka, uma kukuhle emehlweni aKho, futhi qhubeka ukuba nathi usisize. Futhi manje siziqoqela eZwini. Njengoba siqoqelene ekukhonzeni omunye nomunye, sizwa izimfakazo zalokho Osenzele khona, manje masibuyele eZwini sithole ukuthi konke lokhu kuqhamukaphi. Khona, kuyoba isifakazo salokhu esikuzwayo nesikubonayo, kwenzeka namuhla. Siphe lezizinto eGameni likaJesu Kristu. Amen.

<sup>7</sup> Manje, nje—njengenceku yaKhe, ngi—ngibophezeleke eMlayezweni. Nangezinye izikhathi bengingezwakalisiswa kakhulu impela, ezikhathini ezadlule, futhi mhlawumbe kohlala kunjalo. Kodwa angizisho izinto mhlawumbe ukuba—ukuba ngahluke, ngizisho ukuba ngibeqotho. Futhi ngiyathanda

ukusho engicabanga ukuthi kulungile. Wonke umuntu une—lungelo kulezozinto, ukusho umbono wakhe. Kungalokho ngiphakathi kwenu.

<sup>8</sup> NoMfowethu Shakarian, ekhuluma ngamakhadi okukhulekelwa emiggeni yomkhuleko, ekuboneni ukuthi uMoya oNgcwele. . . Manje, akakushongo lokho ngami. Lokho kumayelana noMoya oNgcwele, ngoba bengingenze lezozinto. Noma ngubani uyazi ukuthi bengingekwenze lokho. Kepha lokho kuyingxenywe encane, okubona lapha. Uboke uphumele kwenye indawo, futhi uqaphele ukuthi Uzibikezela kanjani izinto! Futhi ngi. . . izinto ezizokwenzeka, kuyilezi ezivele. . . wena, unguye owenza lokho. Unguye okholwa nguNkulunkulu.

<sup>9</sup> Futhi—futhi ngakho uma ungamkholwa uNkulunkulu, khumbula, Ukutshela kanjalo, khona lapha eplatifoma. Futhi uma usesonweni, Uyakutshela kanjalo. Nezinto ozenzile, nobekungamele uzenze, Ukutshela kanjalo. Akusikhona nje kuphela abakubeka ekhadini lokukhulekelwa. Bangakubeka ekhadini labo lokukhulekelwa. . . Bangesho ukuthi, phezu kwalapho, babe yi “soni,” nalo wesifazane waye “hlala nendoda okungesiyo eyakhe,” noma okunjalo. Futhi soze bakubeka lokho ekhadini lokukhulekelwa, kodwa uMoya oNgcwele uyakuthola lokho noma kanjani, uyabo. Uyabo? Futhi kanjalo kukanjalo manje (kanjani) i—ingxenywe yangokwaphezulu, bangani.

<sup>10</sup> Futhi ngikusho lokhu ngokuhlonipha. Isizathu, asibaningi lapha kulokhukusa, yisixuku esincane nje. Kuyangimangaza, kuze kungenze ngibenovalo, ngivele ngizizwe kuthi mangidazuluke ngezinye izikhathi. Futhi uma ngihlala phansi endaweni, ecaleni lentaba, lapho ngichitha isikhathi esiningi kakhulu lapho, ngamukela kuNkulunkulu, ngehlele phansi nginikeze abantu lokho Anginike khona. Futhi ngi—angifuni ukwahluka kubantu. Kepha nokho, ukubaqotho, ngimele ukubaqotho noNkulunkulu, uyabo, ku—kuMlayezo.

<sup>11</sup> Namanje si, ngokuvuma kweNkosi, silungiselela ukusuka impela sibe nohambo lwaphesheya kwezilwandle, ezinsukwini ezimbalwa nje, futhi uma lokho kuba yintando yeNkosi. Impela nginxusa imikhuleko yenu.

<sup>12</sup> Nibahle kakhulu! Ngingena ekukhulumeni, ngivele ngikhohlwe konke mayelana nesikhathi, njengathi sonke. Kepha kuMfowethu Shakarian, laba befundisi ababukeka kahle lapha eplatifoma, naphandle laphaya, nonke bangani kuJesu Kristu, ngiyanibingelela eGameni laKhe; njenge—ilunga emndenini kanye nani, nesiphambano, kuNkulunkulu, kungabafowethu nodadewethu.

<sup>13</sup> Ngifuna ukuvula, kulokhukusa, emBhalweni, ngale eNcwadini yabase Galathiya, ngokuvuma kweNkosi. Ngifisa ukufunda umBhalo.

14 Manje, izolo ebusuku, ekulaleni umlayezo ophume kumfowethu ongumfundisi wethu lapha eplatifoma, wakhuluma ngezilimi. UBredesen, uMfowethu Bredesen, indoda elunge kabi. Ngi . . .

15 Ukubona lokhu ngokungafundi kwami nemfundo, ukungaqondi kwami ngamazwi, bese ke ngazi uMlayezo ukuthi uliqiniso, nokubona umuntu onje njengoba wayekulelipulpiti ngobunye ubusuku, emi lapho, nongahlangabezana naleyonhlobo yokuhlakanipha. Bangekwazi ukwenza lokho iNkosi engibizele ukukwenza. Angikwazi ukwenza lokho iNkosi ebabizele ukuba bakwenze. Kepha thina sisebenza ndawonye, ngineqiniso singawuwelisa uMlayezo, uma nje siyohlala phambi kukaNkulunkulu.

16 Futhi ngenkathi enikeza u—ubufakazi lapha izolo ebusuku. NoMoya oNgcwele wakhuluma ngezilimi, futhi, omunye phandle kubalaleli, ngihlala njalo ngazi ukuhlonipha lokho. Imbangela, ngiyaqonda, ngeBhayibheli, lowo nguMoya kaNkulunkulu usilethela okuthize. Futhi wathi, wakhuluma ngemvula yakamuva, imvula yokuqala nemvula yakamuva. Nalokho kungilethela emcabangweni.

17 Ukuthi uMfowethu Bonham unginikeze iphakeshana nje ebelinamasheke athize kulona, wathi, “Lokhu umnikelo wokothando we . . . ovela kubantu.” Manje, u—u, bekungamele benze lokho. Niyabo, angizelanga leyonhloso lapho. Kepha ngi . . . u, bawunikeza mina, futhi, yebo, kuyobakhona . . . ayikho indlela yokuwubuyisela emuva. Futhi ngizowuthatha, uma iNkosi ithanda, ngizame ukuwufaka ezindlekweni zami, ngiye phesheya kwezilwandle. Ngoba, angixhasiwe, nakancane, lapho engiya khona.

18 Kuyinto esamfihlo, ngoba amabandla ngeke angivumele ngingene. Futhi ngiyongena njengomzingeli, ngoba kuseNkosini yami. INkosi ikubeke enhliziyweni yami ukuba ngikwenze, futhi kumele ngihambe ngokuzifihla. Uyabo? Ngakho banemiqonjwana engasile laphaya, ukuthi ngamunye ufuna ngisayinde ikhadi, ukuthi ngiyovumelana nabo kulokho abakukholwayo, nokuthi lesi *esinye* isixuku sisephutheni, nalesisixuku sithi bayongingenisa uma ngiyothi *lesisixuku* sisephutheni. Uyabo? Kepha angikuthandi lokho. Uyabo, si . . .

19 Bengihlala njalo ngizama ukuma phakathi kwabantu, ngaphandle kwezinhlangano nokwehlukana kwabo, nokubiza kwalokho okwabonakala njengalokhu uMoya kaNkulunkulu wawukusho ngabazalwane lapha ekuseni namuhla, ukuthi asilona ihlelo. Singabantwana bomndeni. Manje, akukho-hlelo likaBranham. Kukhona umndeni kaBranham, futhi sonke asiwujoyini lowomndeni, sizalwa kulowomndeni. Futhi ngakho, mina, yilokho engizama ukukumela, o-ngokungcono kakhulu engikwaziyo ukuthi kwenziwa kanjani.

<sup>20</sup> Manje kumaGalathiya 4:27-31, ngikholwa yikuthi ngimake phansi lapha, ngizothanda ukufunda lokhu kube yitekisi.

*Ngokuba kulotshiwe, Thokoza, wena-nyumba ongazaliyo; qhuma umpongolozwe, wena ongenamihelo: ngokuba oyisikhwebu unabantwana abaningi kunalowo onendoda.*

*Manje thina, bazalwane, njengoba wayenjalo ulsaka, sngabantwana besethembiso.*

*Kepha njengakulesosikhathi lowo owazalwa ngokwenyama wazingela owazalwa ngokoMoya, kunjalo-ke namanje.*

*Kodwa umbhalo uthini na? Xosha isigqilakazi nendodana yalo: ngokuba indodana yesigqilakazi ayisoze yalidla ifa kanye nendodana yokhululekileyo.*

*Ngakho-ke, bazalwane, asisibo abantwana besigqilakazi, kepha singabokhululekileyo.*

Sengathi iNkosi ingenezela izibusiso zaYo manje eZwini laYo eliligugu.

<sup>21</sup> Nginengcosana, izolo ebusuku ngiloba phansi izinto ezimbadlwana; futhi kwakuba njalo, ngenkathi ngivele ngiba nenkonzo eyodwa ngeviki, ndawondawo, ngi—ngangikhumbula leyomiBhalo ngokucace bha emqondweni wami. Kepha manje ngemva kokuba ngi...Manje, njengoba ngisho ngendlela yehlayana, angiqonde kuhlekisa lapha kuleplatifoma. Kepha emva kokwedlula amashumi amabili nanhlanu, okwesibili, angisakhumbuli njengoba ngangenza. Iningi i...Maningi amamayela kulefodo endala, futhi ngakho angikukhumbuli. Kepha inqobo nje uma ngisanyakaza, ngifuna ukunika konke ukunyakaza enkazimulweni yaKhe Owangisindisayo.

<sup>22</sup> Manje mina, ngibona ngaleyonkathi namuhla ekuseni, ngiqaphele. Mhlawumbe lokhu kubonakala kungejwayelekile, futhi mhlawumbe emqondweni wesihlakaniphi kungaba konke yingxubevange, kepha kuyancomeka entweni engibizelwe yona. Ngisho yonke into encane iyisibonakalisi kimi. Ngiyakuqaphela, ukubona ukuthi kunyakaza kanjani. Ngiyaye ngiwuthole kanjalo-ke umlayezo wami ngesinye isikhathi, kungukuqaphela nokubona indlela uMoya onyakaza ngayo, nokubona ukuthi *lona* uthini, *lowo* uthini.

<sup>23</sup> Futhi ningiqaphelisisile, izikhathi eziningi, ngaphambi kwenkonzo yokuphulukisa, kumiwe lapho eplatifoma, noma kuhleziwe emuva, kuqashelwe. Ngizwa uMoya, ngendlela Onyakaza ngayo, bese ngivele ngazi ukuthi kwenzenjani mayelana nalowo muntu ohlezi laphaya. Uyabo? Ngikubone ngale, *ngapha*, uyabo, uyaKubamba ngisho ngaphambi kokuba uye eplatifoma.

<sup>24</sup> Ngezinye izikhathi ngaphambi kokuba ngiye enkonzweni, ngezinye izikhathi ngaphambi ngisho kokuzalapha njengaseCalifornia, ngihlale phansi nalabo abakanye nami, ngithi, “Kuzobakhona into ethize eyenzekayo, *lokhu* kuzokwenzeka lapha, *nalokhu* kuzoba phansi lapha, kuyohamba kuwele ngalendlela,” uyabo, ngoba kuseMoyeni kaNkulunkulu. Ungu... Wazazi zonke izinto kusukela ekuqaleni, uyabo, futhi ngakho UngoNgunaphakade.

<sup>25</sup> Futhi khona-ke ngiqaphela, ekuseni namuhla, uMfowethu Jewel Rose, oligugu elikhulu umngani nomfowethu kithi sonke, ukuthi wasukuma kanjani wafunda lawomaHubo. Buka ukuthi lokho kwahlangana ncimishi kanjani, njengoba athi, “Ngifuna ukubona ukuthi nhloboni yembewu elenga kuwe.” Izolo ebusuku, uMoya wakhuluma wathi, futhi mayelana, ne “Mvula yokugcina, eyokuqala neyokugcina imvula, yombili ithelwa ezinsukwini zokugcina.” Nasekuseni nje, “Imbewu elenga kuwe.” Uyabo, uMoya ukhuluma, qaphela ukuthi Wenza kanjani kulababefundisi, nokunye, ekuseni namuhla. Ngakho ngalokho ngithatha lendikimba: *IMbewu Ayisoze Yalidla Ifa Kanye NeKhoba*.

<sup>26</sup> Leyo yitekisi engejwayelekile impela, kodwa, *IMbewu Ayisoze Yalidla Ifa Kanye NeKhoba*. Nasekuthatheni, ukuchaza iziphetho zami zalokhu, noma itekisi lami, njalo, kusuka kwabaseGalathiya 4:27, okuthathu, uPawulu lapha ngempela ukhuluma ngembewu ngokomfanekiso yamadodana ka Abrahamama amabili. Manje, lokhu, ngifuna ukusebenzisa lokhu ukuze ubenesiqiniseko sokungaphundulwa yikho. Futhi uma ngihamba ngeqa isikhathi, ngizokuthatha kulobubusuku. Futhi ngifuna ukufundisa, njengesifundo sikaSonto sikolo nje, ukuze u, ngiyakholwa, ubenokuqonda okungecono.

<sup>27</sup> Manje, nabanye benu ndoda aba—banekhono kakhulu lokwenza lokhu kunanami, ngani, angisuyena usiyazi kwezenkolo, nakanci. Futhi ngakho uma ungavumelani nami ngaLokhu, vele uzizwe njengoba ngenzile izolo ebusuku lapho omunye udade othandekayo engibhakele uphaya owenziwe ngokusamathunduluka. Ngihleli e—kwelami-lami... ekamelweni lami lasehhotela ekuseni namuhla, ngi—ngelamele imbewu, kepha ngisadla uphaya. Ngivele ngakhipha imbewu, uyabo. Ngakho, yilokho ongakukholwa ngaKho, vele ukubeke eceleni, uyabo, bese uvele uqhubeke udle ocabanga ukuthi kuyikho.

<sup>28</sup> Manje, uPawulu ukhuluma ngamadodana ka Abrahamama amabili, maphi, eyodwa yawo yayingoSarah nenye yayingoHagar. Manje siyathola lapha, futhi siyaqonda lokho ngokwemiBhalo, ukuthi uNkulunkulu akamelwa ebubilini. Kusebuthathwini. Njalo ebuthathwini, uNkulunkulu upheleliswa kubo.

<sup>29</sup> Isayensi ephathelene nezibalo nokulinganisa yeBhayibheli ilandelana ngokuphelele. UNkulunkulu upheleliswa ebuthathwini, ukhonzwa esikhombiseni, nokunye. Uyabo, ngakho si—sithola ukuthi isayensi ephathelene nezibalo nokulinganisa yeBhayibheli ayehluleki.

<sup>30</sup> Futhi sithole lapha amabili amadodana ka Abrahama, kepha nokho singaba kuphela yizindlalifa inqobo nje uma singabanye balawo madodana, noma enye indodana ka Abrahama. “Ngokuba uma sifile kuKristu, khona-ke siba izinzalo zika Abrahama, futhi siyizindlalifa kanye naYe ngokwesethembiso,” ngalokho-ke u Abrahama kumele abe nenye iNdodana.

<sup>31</sup> Manje, siyazi ukuthi indodana yakhe yokuqala yaba ngoHagar, futhi siyathola ukuthi indodana yakhe yesibili yaba ngo—yaba ngoSarah. Kepha wayeneNdodana yesithathu, okwakunguJesu. Manje, lokho kungabonakala kuyisimanga, kepha yilokho esizozama ukukuveza. Njengoba ngishilo, uNkulunkulu Uzimela Luqobo, njalo ekupheleleni, ebuthathwini. Futhi ngizenze ngacaca ngaphambi kwabo bonke manje, futhi kakhulukazi kowethu usiya- . . . osiyazi bezenkolo, ukuthi lezizinto zivele ziyindlela engiYibona ngayo, indlela Eza ngayo kimi.

<sup>32</sup> Njengasekuqaleni, uNkulunkulu, uNkulunkulu wahlala yedwa, ngoba WayengoNgunaphakade, uyabo, wayengesiye ngisho uNkulunkulu. *UNkulunkulu* “yinto ekhonzwayo.” NeZwi-mcabango, njengoba siKubiza kanjalo, iZwi elaphuma kuNkulunkulu, Lelo, nobani uyakwazi lokho Lokho kwakuyiNgelosi yeNkosi, noma iZwi leNkosi, elalandela amaIsrayeli ehlane; iNgelosi yesiVumelwano, iZwi-mcabango elaphuma kuNkulunkulu. Khona-ke leloZwi-mcabango lenziwa inyama lakha phakathi kwethu. Manje sikuJohane oNgcwele 1, “Ekuqaleni kwakunguLizwi, iZwi lalinoNkulunkulu, neZwi lalinguNkulunkulu.” Namanje, njengoba Anikela thina ngempilo yaKhe, khona-ke uMoya waKhe ubuyela phezu kwethu. UJesu wathi, “Ngalolusuku niyokwazi ukuthi NgikuBaba, uBaba ukiMi; Ngikini, nani nikiMi.”

<sup>33</sup> Uyabo, NguNkulunkulu, njalo nje, uNkulunkulu ezibonakalisa Luqobo, esebenza Luqobo eminyakeni eyahlukeneyo. Ngakho lezo zontathu, zika, Baba, iNdodana, noMoya oNgcwele, nguye lowoNkulunkulu esebenza ezingxenyeni ezintathu. Nathi namuhla simunye, iBandla qobo Lwalo, ingxenye yokucabanga kukaNkulunkulu ngaphambi kokusekelwa kwezwe, ukuba ne—neBandla. Ngakho labo abakuKristu babekuKristu ekuqaleni, lokho kwakuyimicabango yaKhe, nemicabango yaKhe iyizingxenye yaKhe.

<sup>34</sup> Nakhu la kuqala khona inzalo, esethembisweni. No Abrahama lapha wangabaza kancane, ngoIshmayeli. Futhi

ngifuna ukunikhombisa izigaba ezintathu zalezi, saleMbewu esizokhuluma ngayo, engalidli ifa kanye nekhoba. Manje siyathola ukuthi, ekuqaleni lapha, ukuthi uNkulunkulu wanikeza u Abrahama isethembiso.

<sup>35</sup> Wanikeza u Adamu isethembiso, kuqala. Nalokho kwaku, kumbe, isivumelwano sasisemibandeleni. “Uma ungayukwenza *lokhu*. Uma uyokwenza *Lokhu*.”

<sup>36</sup> Kodwa ngenkathi Esinika u Abrahama, sasingenammbandela, “Sengivele ngisenzile.” Zange... Akwenzayo, kwakungenammbandela, Wanikeza u Abrahama. Manje, nakulokho, u Abrahama enesethembiso, ngalokho-ke kumele sibe yiNzalo ka Abrahama. “Kwakungesikho kuphela ku Abrahama, kepha eNzalweni yakhe emva kwakhe.” Manje uma uyoqaphelisisa, kwakungesizo “izinzalo” emva kwakhe, kodwa “iNzalo” emva kwakhe.

<sup>37</sup> Manje siyathola ukuthi isethembiso, ngokungatshazwa kancane ngu Sarah, noSarah watshela u Abrahama ukuba athathe loHagar, umGibhithe, owesifazane osemncane, abengumfazi, futhi kuyoba ngaleyondlela ukuthi uNkulunkulu uyoveza lenzalo ethenjisiweyo.

<sup>38</sup> Manje, uyabo, kusukela njengoba ngishilo ebusukwini bayizolo, nayikuphi ukunyakaza kulelocebo likaNkulunkulu kuntshinga yonke into iphume ekudleni okulungisiweyo. Ngeke sigudluke kuleloZwi lokuqala. Kumele... Sakhuluma ngakho ngokusihlwa okwadlulileyo, kumbe kusihlwa kwakuthangi, njalo, ngoBalaam. Wathola impendulo kaNkulunkulu, iqondile futhi icacile, “Ungahambi!” Kepha Unentando evumelayo. Futhi ungasebenza kulokho uma ufisa ukukwenza, noNkulunkulu uyokwenza kuhlonipheke, kepha nokho akusiyo intando ephelele kaNkulunkulu. Futhi yilokho okumele sikulwele, intando yaKhe ephelele, hhayi intando yaKhe evumelayo. Umbuso kaNkulunkulu, ngawo A... osemhlabeni namuhla, intando... ngeke imiswe, ngokulunga, entandweni evumelayo. Kumele kubuyele entandweni ephelele yaKhe.

<sup>39</sup> Manje siyabona lapha ukuthi uSarah, emva kokuba uNkulunkulu etshela u Abrahama ukuthi umntwana uyozalwa ngu Sarah, oyobusisa izwe, manje uSarah wakungabaza. Futhi ngifuna niqaphele, akufikanga ngo Abrahama; kepha ngo Sarah, isifazane. Futhi wakungabaza, wayesethi, “Thatha uHagar.” Futhi u Abrahama wayengafuni ukwenza lokho, kepha uNkulunkulu wamtshela ukuba aqhubeke akwenze nokho. Ngakho wakwenza, wangabaza kancane. Manje, u Isaka, engokhululekileyo, futhi evela kowesifazane othenjisiweyo, wayengenakulidla ifa kanye no Ishmayeli, isigqilakazi, ekungabazeni.

<sup>40</sup> Yilokho uPawulu ayezama ukukusho lapha. Uyabo, lapho into eyodwa ingatshazwa, futhi yehlisela phansi into ethize

kaNkulunkulu, uhlelo oluthize lukaNkulunkulu, kodwa soze yalidla ifa kanye nohlelo lokuqala luka Nkulunkulu. Niyaqonda na? Uyabo, soze kwaba yindlalifa.

<sup>41</sup> Manje kungakho ngingoqinisa kangaka namuhla. Futhi ngicabange ukuthi lokhu kuyoba yisikhathi esihle, ngoba angazi ukuthi kuyoba kade kangakanani sindawonye, futhi, mhlawumbe ngingakwenza, ngandlela-thize uNkulunkulu uyongisiza ukunitshengisa isizathu esenza ngigxile kangaka ekusoleni inkolo ehleliwe. Uyabo? Uyabo, ingeke ibe yindlalifa kanye nohlelo lokuqala lukaNkulunkulu, ngoba inhlangani ayisiyo ekaNkulunkulu. Ingeyomuntu. Ibandla lokuqala elahlelwayo, kulo lonke izwe, kwaba yibandla lamaRoma eliKatolika eNicaea, e Roma. 1 Sambulo 17, sathi, “Wayeyisiphingikazi, nabobonke abantwana bakhe babeyizifebe.” Futhi isiphingikazi ngowesifazane ongahlali ngokweqiniso endodeni yakhe, nesifebe yinto efanayo. Kepha uyabo kwaphenduka kwaba yibandla, ngaphandle kokunaka, kuyinqubo ehleliwe futhi yehlukanisa ubuzalwane. Szama ukuhlela wonke amabandla ndawonye. Soze kwasebenza; zange kusebenze. Soze (nhlobo) kusebenze. UMkhandlu wamaBandla oMhlaba, bayi nje . . . bangaphandle kohlelo lukaNkulunkulu.

<sup>42</sup> Manje uthi, “Ungubani wena, umfo omi enhla laphaya ongenayo ngisho imfundo yasesikoleni emayelana nomthetho wokukhuluma nokubhalwa kolimi na?” Lokho akwenzi nayimuphi umehluko, ukuthi imfundo iyini. Akusiyona imfundo yami engizama ukukhuluma ngayo.

<sup>43</sup> KuyiZwi likaNkulunkulu engikhuluma ngakho, uyabo. Naleziziqinisekiso enizibonayo entshumayelweni, akusimina, nguNkulunkulu ezama ukukutholela lokho, ukuthi kuliQiniso. Kukhona yini uNkulunkulu angakwenza okuqondene namanga? Khona-ke makubekude nami, ukukhonza uNkulunkulu ongabusisa amanga. LiQiniso Alibusisayo, iQiniso Alihloniphayo.

<sup>44</sup> Manje, u Ishmayeli wayengenakulidla ifa no Isaka, ngoba oyedwa wangatshazwa kancane, wangatshazwa kancane nje. Kwakungumntwana, kwakuseyiyo inzalo ka Abrahamana, kepha kungesiyo indlela ephelele kaNkulunkulu yayo; u Ishmayeli. Manje ngingachitha esiningi isikhathi lapha, kepha ngiyethemba uMoya oNgcwele uzakukwedlulisela kini lokhu ngendlela yeqiniso okufanele kube ngayo. Manje uma be . . .

<sup>45</sup> Uma u Ishmayeli no Isaka babengenakulidla ifa ndawonye ngoba icebo lokuqala likaNkulunkulu labekelwa okunye esikhundleni salo phakathi e—ecebweni elivumelayo likaNkulunkulu, indlela evumelayo uNkulunkulu ayibusisayo, soze futhi iBandla lokomoya namuhla ladla ifa kanye nobuhlelo. Ubuhlelo, uNkulunkulu wababusisa, njengoba Enza ku Ishmayeli, kepha okokoMoya soze kwadla ifa kanye nabanye.



Kunjalo. Kuyobakhona, ukuphuma ebandleni lehlelo (okubizwa ngebandla, ibandla langokwenyama), kuyofika uMlobokazi kaKristu, oKhethiweyo.

<sup>46</sup> Manje lapho, okungikhathazayo kulelihora, ukwazi ukuthi sibona onke lamahlelo edonseleka kulokhu esikwazi kuyi... enikubiza ngemvula yokucina, noma, ukuthululwa kukaMoya. Niyaqonda ukuthi UJesu wathi, ukuthi, “Uma lokho kufezeka, kuyoba ngukuphela na”? Lapho, intombi-nto eyisithutha nentombi-nto ehlakaniphileyo ayilidlanga ifa ndawonye. Ngokuba lapho... Intombi-nto eyisithutha, yayiyintombi-nto, kuphela nje iswele amaFutha. Kepha lapho isifika ukuthenga amaFutha, kwaba ngalesosikhathi lapho uMyeni afika khona. Futhi yashiwa ngaphandle, ngenkathi isazama ukuthenga amaFutha. Niyaqonda na? Ngifuna lokho kugxile, kahle impela. Manje, impela ngeke ngiyigudluze leyondikimba iqhubekele phambili. Manje, soze ongowokoMoya nowongokwenyama badle ifa ndawonye.

<sup>47</sup> Kungakho uHlwitho, uMlobokazi, intombi-nto ehlakaniphileyo, obizelwe-ngaphandle, owagcotshwa maphakadeni, okhethiweyo! Ngani, wena somabhizinisindoda ungeliphathe ihhovisi lakho njengabanye abantu abacabanga ukuthi uNkulunkulu uphatha uhlelo lwaKhe, mahlaphahlapha. UNkulunkulu wayazi, ngaphambi kokusekelwa komhlaba, ukuba ngubani oyakusindiswa nokuthi ngubani ongayikusindiswa. Ngokunquma emaphakadeni, ngolwazi lwasemaphakadeni, Wabona lonke ilungu, wabeka lonke igama eNcwadini yokuPhila yeWundlu, ngaphambi kokuba iBandla lize liqale. UJesu uza ukufuna nokusindisa lokho okwakuseNcwadini. Wathenga iNcwadi yoku Hlengwa. Yalahleka, futhi Wasihlenga, nawo onke amagama lalikululeyo Ncwadi lahlengwa ngenkathi Esihlenga.

<sup>48</sup> Khona-ke, njengoba ngike ngasho ezikhathini eziningi, uyakuqonda lokho. Kungakho ulapha namuhla ekuseni, kungakho nenyuka niphume kuzo zonke lezizinhlangano nezinto. Ni... Kukhona Into enidonsayo. Njengoba umcabango wami omncane wawu, mayelana nokhozi olwachanyuselwa phansi kwesikhukhukazi, uyabo, u—uyaqonda ukuthi kukhona into eyahlukile. I—ibandla alizange libe—nokwenelisayo okuthize. Kepha, wena, wezwa into ethize eyayingukukleklebuka, wakuqonda lokho, ukuthi wazalelwa Lokho. Uyingxenywe yaKho. Wena, uyenela kuKho, njengegilavu esandleni. Futhi kungakho sihlengene ndawonye namuhla ekuseni lapha, kungoba, njengoba omdala wangaseningizimu umama wami wayevamise ukuthi, “izinyoni zophaphe zimhlambi ndawonye,” ngoba ninezinto ezifanayo.

<sup>49</sup> Oklebe namajuba akunalutho okuzihlanganisayo. Ukudla kwazo kwahlukile, naphezu kokuba ijuba lingachanyuselwa ngaphansi kukaklebe. Kunjalo. Kuya ngokuthi kwakuyini,

ekuqaleni. Manje, nakulokho, nanokuba, i—ijuba kungahle ukuba lifumaniseka linakekelwa okwesikhashana yilokho, yilowo klebe, kepha ekugcineni uyomthola umata wakhe.

<sup>50</sup> Yilokho okwenziwa yiBandla numuhla, ngoba uJesu uyiZwi futhi UnguMyeni, noMlobokazi uyingxenye yoMyeni. Ngakho-ke iZwi okumele ligcwaliswe kulolusuku yingxenye efanayo yeZwi elagcwaliswa osukwini lwaKhe, futhi kuyiZwi elifanayo, ulwazi olufanayo, ukuPhila okufanayo.

<sup>51</sup> Ngokuba, ngenkathi uNkulunkulu ahlukhanisa u Adamu, wabe-yikho kokubili. Siyathola, u Adamu wayengumoya, ekuqaleni. “Wenza umuntu ngomfanekiso waKhe Qobo, Wadala owesilisa nowesifazane.” Kwase kuthi-ke, kuGenesisi 2 kuqhubeke, Wadala umuntu e...ngothuli lomhlabathi. Umuntu wadalwa ngomfanekiso kaNkulunkulu (uNkulunkulu unguMoya), ngakho ungumuntu ongumoya. Kwase kuthi lapho ebangumuntu oyinyama, isilwane esiyinyama emhlabeni, U—Uyakhombisa, ebumba lapha uMlobokazi. Akazange athathe enze omunye umuntu, kepha wathatha ingxenye kaAdamu, indalo yokuqala, wathatha kuye, ubambo ohlangothini lwakhe; wayesekhipha umoya wobufazane kuAdamu, washiya umoya wobudoda phakathi lapho, wasewubeka engxenyeni yobufazane. Ngakho-ke, ingxenye yomoya wakhe, ingxenye yomzimba wakhe; inyama yenyama yakhe, ithambo lethambo lakhe; iZwi leZwi laKhe, ukuPhila kokuPhila kwaKhe, futhi ungaleiyondlela uMlobokazi kuKristu!

<sup>52</sup> Kungakho uHlwitho lweNzalo yasebukhosini kumele lufike kuqala. Nabasele babafileyo kabaphilanga iminyaka eyinkulungwane, base belethwa phezulu esiHlalweni sobukhosi esiMhlophe sokwaHlulela. Uyabo, akukho kwahlulela eNzalweni yasebukhosini, kumbe iNzalo ka Abrahamama eyanqunywa emaphakadeni. Manje uma uyothatha uJohane oNgwele 5:24, lalala kulokhu, “Lowo ozwa iZwi laMi, akholwe NgoNgithumileyo, unokuPhila okuphakade.”

<sup>53</sup> Manje lokho kwahluka kakhulu kangakanani kweningi isayensi yethu yezenkolo na? Manje ngingahamba ngiphume lapha ngithi esidakweni, “Uyakholwa na?” “Impela!” Indoda kanye nomunye umkamuntu, “Uyakholwa na?” “Impela!” “Uhlalile enkonzweni ebusukwini bayizolo, ukulalela iZwi na?” “Impela!” “UyaLikhola na?” “Impela!” Uyakusho nje lokho.

<sup>54</sup> Kepha ihumusho lokuqala laleliZwi, “lowo oqonda iZwi laMi, futhi oyokholwa nguYe oNgithumileyo.” “Lowo oqondayo,” okungukuthi, lo Elaziswe kuye.

<sup>55</sup> UJesu wathi, “Akakho ongeza kiMi ngaphandle kokuba edonswe nguBaba waMi. Nakho konke lokho uBaba waMi aNginike khona, bayokuza. Izimvu zaMi, amajuba aMi, ziyalizwa iPhimbo laMi. Umfokazi soze zamlandela.” Futhi yini iPhimbo likaNkulunkulu na? LiyiZwi likaNkulunkulu. Yini

iphimbo lomuntu ngaphandle kokuthi liyizwi lakhe na? YiZwi likaNkulunkulu; bayolizwa iZwi likaNkulunkulu.

<sup>56</sup> Inzalo yokwenyama ngakho-ke yayingumthwali kuphela, ngoIshmayeli kuqala, uIsaka owesibili, bese kwehla njalo kuye eNzalweni. Njengesiqu nje, intshakaza, nekhoba, lokusanhlamvu. Manje, lapha, izigaba ezintathu zembewu kusitshengisa umfanekiso oliqiniso engifuna nikuqaphelisise nami namuhla ekuseni. Siyabona lapha.

<sup>57</sup> Futhi njengokuba ngingafundile, ngimele ngithathe izinto zemvelo engizibonayo, ukufanekisa izinto zokomoya ezaziswe kimi, ngoba ngingenakukwenza kuzwakale kini nanganoma yimiphi imithetho emayelana nokukhulunywa nokubhalwa kolimi.

<sup>58</sup> Futhi, noma kanjani, uNkulunkulu njalo ufanekisa okomoya ngokwemvelo. Uma lalingekho iBhayibheli, bengiyolokhu ngazi ukuthi ubuKristu babulungile, ngoba umhlaba wonke uphendukela ekufeni, ukumbelwa, nokuvuka. Imvelo isebenza ukufa, ukumbelwa, nokuvuka.

<sup>59</sup> Buka amanzi aphuma emthini, ukuthi aliletha kanjani icembe, nesithelo siwe; kubuye emuva emhlabathini ngenxa yobusika obubandayo, phansi ngaphansi kwegade; kubuye futhi entwasahlobo, nempilo entsha. Njalo ngonyaka, kufakaza ukuthi kukhona ukuphila, kukhona ukufa, kukhona ukuvuka.

<sup>60</sup> Ilanga liphuma ekuseni, usana lusanda kuzalwa nje, libuthakathaka impela. Ngelesikhombisa noma ngelesishiyagalombili nqo, liqala ukuya esikoleni, Ngeleshumi noma ngeleshumi nanye nqo, seliphumile ekolishi. Likhanya ngamandla alo, kusuka cishe kweleshumi nanye kuze cishe kube elesithathu, beseke liqala ukuba buthakathaka. Kusihlwa lishona phansi, liba buthakathaka, indoda endala. Kungabe ukuphela kwalo, liyafa na? Qhabo. Liyaphuma futhi ngokusa okulandelayo. Uyabo?

<sup>61</sup> Yonke imvelo, iBhayibheli lakho langeqiniso ngempela elifakaza naleli-Bhayibheli! Futhi yilokho engizama ukunikhombisa khona namuhla ekuseni manje, emvelweni uyobona iZwi likaNkulunkulu, efanekise i-iZwi likaNkulunkulu, ngoba imvelo iyisimiso sikaNkulunkulu.

<sup>62</sup> Njengesayensi, bathola izinto zokwakha imishini nemithetho yemvelo, kepha kabazi ukuthi leyomvelo iyini. Abakwazi ukuPhila kwemvelo. Lowo nguNkulunkulu. Ngakho, izinto zokwakha imishini ngaphandle kwamandla okunyakazisa azisizi lutho.

<sup>63</sup> Manje, isiqu, intshakaza, nekhoba, qaphela. UHagar lapha wayemele isiqu, okwakungukuphila kokuqala okwaqala esethembisweni. USarah umele intshakaza, noma impova, kungena entshakazeni. UMariya, intombi-nto, wamela wazala eyangokomoya yeqiniso iNzalo, ukuveza eseqiniso ngempela

isiqu. UHagar noSarah, bobabili kwakungokokuhlangana ngobulili. Kepha uMariya, intombi-nto, kwaba ngamandla eZwi likaNkulunkulu elethenjisiweyo, ngokuzalwa yintombi-nto. Wazala eyangokoqobo iNzalo. Isiqu, uHagar, umfazi wesibili, ngokungabaza isethembiso, kusebenza ngesingabazo, kancane.

<sup>64</sup> Ngiyethemba nje, sengathi uNkulunkulu angasisiza. Angi. . . Ngifuna kabi ukuba nikubone lokhu. Ngeke nakancane ukungabaze nayikuphi okwaKho. Kufanele uKuthathe njengoba Kunjalo. Akudingi kuhunyushwa. IBhayibheli lithi, “IZwi likaNkulunkulu alisilo elokuhunyushwa ngasese.” UNkulunkulu kadingi nayisiphi sezikole zethu ukhumusha iZwi laKhe. Nxa ELiqinisekisa aLenze liphile, lokho kungukuhunyushwa kwaLo. Ngenkathi uNkulunkulu ethi, “Makubekhona ukukhanya,” kwaba khona ukukhanya. Lokho akudingi kuhunyushwe. Lapho Etho, “Intombi-nto iyokhulelwa,” yakhulelwa. Akudingi kuhunyushwe.

<sup>65</sup> Asikudingi konke lokhu, amakhholiji akho nezinto okuthola abantu, “Kulungile, sisitholile isihumusho. Sisitholile isihumusho.”

<sup>66</sup> UNkulunkulu qobo lwaKhe uhumusha iZwi laKhe Qobo. Akadingi noma ngubani ukuba aMhumushele. Wathi, “Kuyokwenzeka,” futhi kuyenzeka. Wathi, “Ezinsukwini zokugcina, Uyothulula uMoya waKhe,” Wakwenza. Angikhathali ukuthi amahlelo athini. Wakwenza, noma kanjani, ngoba Wathi Uyokwenza. Ngakho, aKudingi humusho, ngoba uNkulunkulu wenza ukhumusha kwaKhe Qobo.

<sup>67</sup> Nalezizinto enizibonayo, okubonakala kuyimfihlakalo kini manje. Uma ungamele, uyakhumbula; intshumayelo yakho, nina maPentekoste, emuva ngaleya emashumi amathathu kumbe amashumi amane eminyaka eyadlulayo, kwakuyimfihlakalo impela njengase—ebandleni leMethodisti neBaptisti, njengoba Lokhu kunjani namuhla. Kepha manje Kuthole eZwini. Ngizama ukunikhombisa njengalokhu nazama ukubakhombisa. Futhi kalokhu uma uNkulunkulu ephenduka futhi athi Kunjalo, eZwini, ngakho bese eKugcizelela ukuba kunjalo, khona-ke yikuhumusha kukaNkulunkulu Qobo. Awudingi noma ngubani akhumushele.

<sup>68</sup> Manje, uHagar, ngokuthi “kancane!” Khumbula, ngeke ukhiphe elilodwa iZwi Lapho. NoJesu wathi, eSambulweni, ekuvalweni kweNcwadi. Futhi nasekuqaleni kweNcwadi, uKristu wathi, “Nayimuphi umuntu owathatha esisodwa isiQephu asisuse kuleloZwi!” Elilodwa nje iZwi elahunyushwa ngokuhlanekezelwa, kwabangela konke ukugula, ukufa, esake sabanakho. Kulungile, uma uNkulunkulu, oNgewe, wabuka phansi; kwabanga yonke lenxushunxushu ngokuvele nje kancane kuhunyushwe ngokuhlanekezelwa iZwi elilodwa, futhi nayini into encane ephambene naleloZwi elikhulu

kwabanga yonke lenxushunxushu; nobuhlungu, ukopha nokufa kweNdodana yaKhe Qobo, ukubuyisa lento ebuhlungu kakhulu ibuyele kuYe; sizoyingenisa kanjani nayiphi into ngaphandle kokucina iZwi lonke na?

<sup>69</sup> “Kulungile,” uthe, “Mfowethu Branham, lokho kwakukuGenesisi.” Ngikuzwile lokho, uyabo.

<sup>70</sup> Kepha ake nginitshela, iSambulo, siyingxenye yokugcina yeNcwadi. “Uma ekhona oyosusa iZwi elilodwa kuyo iNcwadi yalesisiprofetho, noma enezele izwi elilodwa kuYo, isabelo sakhe siyosuswa eNcwadini yokuPhila.”

<sup>71</sup> UJesu wathi, phakathi neNcwadi! Nampo ofakazi bakho abathathu futhi: UGenesisi, iTestamente eLisha, nosuku namuhla. UJesu wathi, “Umuntu akanakuphila ngesinkwa sodwa, kepha ngawo onke amaZwi aphuma emlonyeni kaNkulunkulu.”

“Kulungile, Akakuchazanga.”

<sup>72</sup> Wayekhuluma kubantu abangosiyazi bezenkolo, kwabasesicongweni. Labobapristi, oyise mkhulu-mkhulu-mkhulu- mkhulu- mkhulu- mkhulu- mkhulu babengabapristi. Ukuphendukezela iZwi elilodwa laKho, ngani, impela inhlawulo kwakungukufa qhwaba. Babegxotshwa ngamatshe, ngexa yeZwi elilodwa elalishiyiwe. Kodwa babanokuhumusha okuliphutha kwaLo. Ngakho-ke lapho iZwi qobolwaLo; ngenkathi uNkulunkulu ethembisa ukuthumela uMesiya, futhi eKuthumela kukuyo impela indwangu ethandelweyo Athembisa ukuthi Kuyongena kuyo, babenomsongelo owahlukile ukuba kusongelezelwe kuwo.

<sup>73</sup> Mangisho lokhu. Kunjalo nanamuhla, ukuba bangaKutholi! AKukho emsongelweni wobuhlelo noma wokuhlakanipha. Kusemsongelweni wamandla nokuvuka, nesibonakaliso sikaKristu ovukile, indlela uNkulunkulu aKwethembisa ngayo, futhi akusikhona emsongelweni wemicabango yabantu waKho.

<sup>74</sup> Manje, uHagar, ngomehluko owodwa omncanyana, ngowesifazane, hhayi ngoAbrahama manje. UAbrahama wayengafuni ukukwenza, kepha uNkulunkulu wamdedela akwenze ngoba u...Into efanayo, Wadedela uBalaam waqhubeka. Manje qaphela, ngokwahluka okuncane kuKho, wazala uIshmael, owayeyindoda yasendle, akazange anqobe. Wayephila ngomnsalo wakhe. Wayeyindoda yasendle. Usenjalo, nanamuhla.

<sup>75</sup> Manje uSarah, intshakaza, noma impova, uSarah, umfazi weqiniso wesethembiso, uzala insizwa elungileyo, ngalokho wazala isizwe esethenjisiweyo.

<sup>76</sup> Manje, kodwa, uMariya, akukho kuhlangu ngobulili, kepha ngesethembiso, njengoAbrahama nje wathola isethembiso kuNkulunkulu, iZwi likaNkulunkulu, kepha wakholwa

yisethembiso, “Bheka incekekazi yeNkosi,” uyabo, akazalanga isiqu, kepha iNzalo yokuqala, ngoba Wabe eyiZwi uAbrahama alikholwayo nalelo uMariya alikholwayo.

<sup>77</sup> Manje, uMariya wayengesiyona iMbewu, wayelikhoba kuphela ngeMbewu. Ababili abanye babengabathwali bokuphila, imbewu yemvelo kuphela. UMariya wayengesiyona iMbewu, ngokwakhe; kepha njengokukholwa eZwini likaNkulunkulu, waletha umfanekiso owedlulele wangempela weZwi, ngoba WayenguLizwi. Kepha njengekhoba, i... likakolo, uhlamvu lukakolo, ikhoba libamba ukolo phakathi kwalo liwuvikele uze ukwazi noma uvuthwe uzimele ngokwawo. Uyabo? Khona-ke, kwaba yiMbewu qobo lwaYo eyamshiyayo. Njenga nje, iMbewu yayisesizalweni sakhe, wayengesiyona iMbewu. Akazange ayiveze iMbewu. UNkulunkulu uyiMbewu.

<sup>78</sup> Manje, igazi-ke, abanengi abantu bacabanga ukuthi kwakuligazi leJuda esasindiswa ngalo. Nabanye babo bathi, “Kulungile, sinelungelo ngabeZizwe, ngoba uRahabi isifebe no—noRuth wakwaMowabi, nokunye, babe ngabeZizwe.” Awunambangela walokho nhlobo, akukho noyedwa. WayengeJuda engengoweZizwe.

<sup>79</sup> WayenguNkulunkulu, iZwi-mcabango, iZwi elaphuma kuNkulunkulu. Ngenkathi, Eqala ukufukama phezu komhlaba, wazala okuphila olwandle. Lapho uMoya kaNkulunkulu, iZwi-mcabango, iZwi, uNkulunkulu athi, “makube khona,” laphuma lapho-ke iZwi-mcabango, okuyiZwi. NeZwi liqala uku...ngoba konke lokhu kwakuseZwini-mcabango; iZwi lonke likaNkulunkulu, iBhayibheli lonke, lawo wonke unyaka. Futhi lapho iZwi-mcabango seliqala ukuphefumula phezu komhlaba, nakho kufika okuphila olwandle; kukhula, impilo yenyoni, kuqhubeka kuze kube sempilweni yesilwane. Futhi ekugcineni nakho kufika into-thize emeleyo, noma kubukeka njengento eyayikuveza, ikufukamela, uNkulunkulu, umuntu emfanekisweni wakhe impela uNkulunkulu.

<sup>80</sup> Lowomuntu wawa, njengembewu kumele iwe. Futhi khona uNkulunkulu uqala ukukufukamela, emva kokuwa. Wakhulisa u—uEnoch, Wakhulisa uElijah, Wakhulisa uMose, Wakhulisa umprofethi emva komprofethi, ezama ukubuyisela lowomfanekiso futhi. Futhi, ekugcineni, phezu komhlaba kwafika umfanekiso wangempela kaNkulunkulu Qobo futhi, owawungu Nkulunkulu, iZwi-mcabango lenziwa inyama lakha phakathi kwethu.

<sup>81</sup> Manje lona leloZwi-mcabango linengxenye, LinoMlobokazi, nalona leliZwi-mcabango, leliZwi elingenakuthintwa yilutho, liyafukamela phezu kwamabandla namuhla, lizama ukubuyisela iZwi ekubonakalisweni kwaLo okugcwele. Okuyi, a—abaprofethi babengabathwali kuleyoMbewu, nebandla lamahlelo belingabathwali eMbewini manje. Manje qaphelisisa,

ngokushesha, kepha njengokusingatha kwekhoba, kubambelele eMbewini manje, bese iyalishiya.

<sup>82</sup> UJesu wayenguNkulunkulu. Wayenguye. UYise wayeyiZwimcabango elikhulu ngokwaLo. Futhi WayengenakuKuthulula konke kuMose, ngoba wayengumprofethi.

<sup>83</sup> Futhi iZwi leNkosi njalo, alehluleki, lifika kumprofethi. Akukho-ndawo, akukhosikhathi, eBhayibhelini, noma kusukela eBhayibhelini, ukuthi ukuhunyushwa okuyikho kweZwi kufika kusiyazi wezenkolo. Akukho emiBhalweni. Akukaze kube kubaFarisi, akukaze kube kubaSadusi, futhi akakaze uNkulunkulu avuse umprofethi kunoma yimuphi kubo, futhi Akakaze kulolu izinsuku zokugcina.

<sup>84</sup> Ngenkathi bethi bakuvusile nje, bonke babuthana ndawonve benza inhlangotho kukho, kufa lapho. Kepha kungenhloso ukuba Enza lokhu. Sizozama ukukuchaza, uNkulunkulu esisiza. Qaphela, buka lapha ukuthi lisondele kangakanani, ibandla, imbewu manje, litholakala libukeka njengeMbewu qobo lwaYo.

<sup>85</sup> Manje uyaqaphela uma imbewu ingena emhlabathini, kuyimbewu yakuqala. Uma iqhuma, izala ukuphila. Kepha yenzani impilo embewini kakolo na? Ayivezi isiqu esifanayo sikakolo zisuka nje, kumbe uhlamvu olufanayo lukakolo. Yimpilo kakolo, kepha isesigabeni sokuthwalwa. Futhi lokho kwakuyinguquko yokuqala, ngenkathi uLuther ephuma ebumnyameni benxushunxushu. Kwakufanele ife.

<sup>86</sup> Ngakho izikhathi eziningi, abantu bayezwela. O, futhi ngafunda incwadi esikhathini esingeside esadlulileyo, ngokuthi, *UNkulunkulu Othule*, inikwa ngabanye balaba besimanje abathanda inhlakanipho ejulile mayelana nokudabuka kwezinto abazama ukuniphendula nisuke kuNkulunkulu. Uma ungalazi iZwi likaNkulunkulu necebo likaNkulunkulu, unganyakaziswa kalula. Kepha uma ubona icebo likaNkulunkulu, uhlelo lwaKhe, khona-ke ngokukholwa uyazi ukuthi nguNkulunkulu; noNkulunkulu ezikhomba Luqobo, enza lokhu Akwenza e-kwezinye izikhathi, ehamba, efakazisa.

<sup>87</sup> Kungalesosizathu uMose wayengenakunyakaziswa. Wakhuluma ubuso nobuso noNkulunkulu, noNkulunkulu wamtshela, “NgiyiLowo owayenoAbrahama emuva ngaleya. NgiyiLowo owenza lesisethembiso. Ngiyoba nawe.” Uyoyimisa kanjani pho leyondoda na?

<sup>88</sup> Njengomprofethi wasendulo wathi, “Uma ibhubesi libhonga, ubani ongayikwesaba na? Futhi uNkulunkulu ukhulumile, ngubani ongayikuprofetha na?” Uma sibona izinto uNkulunkulu azethembise kulelihora, sikubona kwambulwa, ungama kanjani uthule ubona lokho ukuthi kuyindlela yaKhe na? Akushoyo, kuyokwenzeka. Ukubona zonke izinto eziyimfihlakalo, kodwa kungaleyondlela impela uNkulunkulu athi kuyokwenzeka ngayo.

<sup>89</sup> Manje qaphela, “owesifazane,” umthwali. Manje, uHagar uqhamuka njengesiqu, bese ke kuqhamuka impova, bese ke kuza ikhoba, bese ke kuza iMbewu. Manje qaphela lababathwali, ngifuna niqaphele, kuqala.

<sup>90</sup> Manje, isiqu asibukeki nhlobo sifana neMbewu, kepha ukuPhila okwakuseMbewini kusesiqwini. Lowo kwakunguLuther. Manje, isiqu esincane sinamacembe amaningi; kwasuka kuLuther, kwaya kuZwingli, futhi kwehla kwaya kuCalvin nabanye abaningi.

<sup>91</sup> Manje qaphela, kwase ke, kwashintsha isimo sakho. Qaphela imvelo manje ibumbeleka eZwini likaNkulunkulu, njengelanga; ukufa, ukumbelwa, nokuvuka. Bese kuza impova, lowo kwakunguWesley. Nalapho zaziningi izimpova ezincane ezazilenga kuyo, okwakubukeka empeleni kufana nse neMbewu kunalokho okwenziwa yilelocembe, kukolo noma ohlamvini. Kwakubukeke kufana kakhulu impela nawo; ngoba, uWesley neZwi lesibili, iZwi likaNkulunkulu lesibili, enyusa ibandla laKhe, lize lifike ekungcwelisweni. Lowo kwakungumlayezo wakhe. Kulungile.

<sup>92</sup> Kwase-ke, emva kwesikhashana, lokho kwawa kwabuyela esiqwini futhi, kwaveza idlebe lohlamvu. Kepha ngaphambi kokuba leidlebe liqale, kwabakhona ukuzamazamisa, ikhoba, isembozo, amahlube. Futhi nayimuphi umlimi kakolo, umlimi wokusanhlamvu, uma uyogubha phakathi lapho bese ucosha lelodlebe lohlamvu kumbe lelodlebe likakolo, uyocabanga ukuthi leyo encane—leyo encane kuqala into encane iyilolo hlamvu lukakolo. Kepha, manje, nanko unyaka wePentekoste. Manje ungeke, wena, noma yisiphi isazi sezenkolo kumbe . . .

<sup>93</sup> Nayimuphi owezomlando, njalo, uyazi lokho ukuthi kuyiminyaka, indlela eza ngayo. Thatha i—iNcwadi yeSambulo, thatha iminyaka yebandla, futhi ubone uma lokho kungengayo qobo indlela eyembuleka ngayo.

<sup>94</sup> Manje, kusuka kuWesley kwafika aboHambo oluNgcwele, amaNazaretha, nabobonke abamabandla amancane obungcwele, konke okuthe ukusondela kakhudlwana eZwini kunalokho inguquko yamaLuthela eyayiyikho. Kepha, uyabo, ngenkathi uLuther ehlela, lokho kwaqala lawomacembe. Futhi lapho lokhu kukhuphuka, wonke uMoya walishiya lelobandla lamaLuthela, konke kwase kungubuhlelo nje kuphela, futhi amakholwa angeqiniso ngempela ahamba angena ekungcwelisweni.

<sup>95</sup> Kwase kuthi ke lapho ubungcweliswa buqhubeka, aboHambo oluNgcwele, nokunye, nazozonke izinhlangano zobungcwele, amaNazaretha, nokunye, Kwasuka lapho, kwaqonda ngqo kulonyaka wePentekoste. Futhi buka kulohlamvana manje, lukakolo, lubukeka luthi alufane impela ngokuphindwe kasigidi nokolo wokuqala, owangena



emhlabathini, kunalokho okwenziwa isiqu kumbe okwenziwa impova. Kepha uma uyohlala phansi, ulubeke phansi kwengilazi, bese uvula lawomakhoba amancane phezulu, angabathwali nje futhi. Uhlamvu alukaqali nokho. Kuyintwanyana engumqumbe emuva laphaya, ngenkulu enamandla kakhulu ingilazi ungasibona lesosihlokwana, njengesihloko sikamakhajana, nakho kuza imbewu. Nalokhu lapha ikhoba elibukeka impela nje lifana nento yangempela, alisiyona into yangempela. Liyisizalo kuphela.

<sup>96</sup> Njengesizalo sikaMariya. UMariya wayengesiyona iMbewu, ekumeleni lapha kwesiqu. Wayengumthwali kuphela waYo, njengakho konke kwayo. Kepha ngokubizwa nokukhethwa kuqala, nguNkulunkulu siqu saKhe, ngalenhloso, kwabukeka kufana impela njengoba abangani bethu abangamaKatolika bengacabanga, ukuthi wabe engumama kaNkulunkulu. Qhabo, wayengesiyona unina kaNkulunkulu, kanjalo wayengesiyona iMbewu kaNkulunkulu.

<sup>97</sup> Owesifazane uveza iqanda. UNkulunkulu uveza u—ukuphila. Inhlaiya ebomvu yegazi, igazi, lisebulilini bowesilisa.

<sup>98</sup> Isikhukhukazi singazalela iqanda noma inyoni ingazalela iqanda, entwasahlobo yakhe isidleke sayo, kodwa, uma leyonyoni yesifazane ibingazange yaba nenyoni yesilisa, ingeke ichamsele. Lifile. Liyobolela khona esidlekeni.

<sup>99</sup> Njengoba ngangihlale ngisho, kuyileyondaba nasemabandleni namuhla, abolela khona esidlekeni, esibizwa ngokuthi iMethodisti, Baptisti, amaPentekoste, nokunye. Uma engahlangene neZwi, qobo lwaLo, abolela khona esidlekeni, enhlanganweni yabo.

<sup>100</sup> Manje, manje abanye babo bathi khona ke, iProtestane cishe likholwa ngokuthi kwaba nguMariya owaveza iqanda. Uma lokho kunjalo, buka ukuthi umenza uJehova uNkulunkulu enzani. Iqanda ngeke lavezwa ngaphandle kwevuso.

<sup>101</sup> Ngakho, uyabo, uNkulunkulu wenza kokubili iqanda nembewu, Wakudala kokubili esizalweni sikaMariya. NaleyoNdoda akusikho ukuthi yayingelutho kodwa inguNkulunkulu qobo lwaKhe enziwe inyama wakha phakathi kwethu, uEmmanuel, hhayi indoda ebukekayo nje, umprofethi; WayeyiNdoda ebukekayo nomProfethi; hhayi umfundisi, usiyazi kwezenkolo. O, Wayenga—Wayengaba yikho konke lokho; Wayeyikho konke kukho konke. Kepha ngaphezu kwakho konke lokho, WayenguNkulunkulu qobo lwaKhe. IBhayibheli lathi, “Sisindiswa ngeGazi likaNkulunkulu.” UNkulunkulu qobo lwaKhe, kungesiyona umuntu wesithathu kumbe umuntu wesibili. UMuntu, uNkulunkulu qobo lwaKhe, uJehova omkhulu, wasibekela uMariya; noMdali, futhi wadala kokubili inhlaiya yegazi, ukuphila neqanda futhi.

102 Uma ungathola iJuda likubone lokho, wena, liyazi ukuthi ungubani uMesiya. Ngenkathi lowo John Ryan ephulukiswa enhla laphaya eBenton Harbor, wayelokhu eyimpumpu the iminyaka engamashumi amane. Lowomfundisi wangibuza, wathi, nganginengxoxiswano naye, wathi, “Ungeke unqume uNkulunkulu izijuqu ezintathu bese Umnikeza iJuda.”

103 Ngathi, “Abanye babo bayenza. Kepha asimnqumi uNkulunkulu izijuqu ezintathu.” Ngathi, “Uyabakholwa abaprofethi na?”

“Impela, ngiyakholwa ngabaprofethi,” washo.

104 Ngathi, “Wayekhuluma ngobani uSaya, Isaya 9:6, ‘sizalelwe uMntwana?’”

Wathi, “Ngani, kwakunguMesiya.”

105 Ngathi, “Uyakuba nabuhlobo buni uMesiya kuNkulunkulu na?” Lokho kukwenzile. Ngathi manje . . .

Wathi, “Uyoba nguNkulunkulu.”

106 Ngathi, “Impela kunjalo. ‘IGama laKhe liyakubizwa ngoMluleki, iNkosana yokuThula, uNkulunkulu uMninimandla, uYise oNgunaphakade.’”

107 Kulapho la abakamunye baphunduleka khona, kulapho la abakamthathu emunye baphunduleka khona, macala omabili omgwaqo. Kepha owenzayo othokozayo uphakathi naphakathi ngqo. Uma uNkulunkulu wayengaba nguYise siqu saKhe, uma uJesu wayenguYise waKhe siqu saKhe, Wayengeke. Futhi uma Wayenomunye uYise ngaphandle kukaNkulunkulu, neBhayibheli lathi u “Moya oNgcwele” waWunguYise, futhi uma beyimimoya emibili eyahlukeneyo, Wayengumntwana wesihlahla. Kunjalo. Ubani owayenguYise waKhe, nguNkulunkulu noma nguMoya oNgcwele na? Yisho oyedwa bese uqaphela ukuthi uzothola ukuphoxeka okunjani. UNkulunkulu waYenguYise. Kunjalo na? [Ibandla lithi, “Ameni.”—Umhl.]

108 Mathewu 1:18, Wathi.

*Manje ukuzalwa kukaJesu Kristu kwaba nje: Kwathi . . . unina uMariya wayemiselwe uJosefa, bengakahlangani, wafunyanwa enomntwana kaMoya oNgcwele.*

109 Manje Ngubani uYise waKhe na? Uyabo, uyabona ukuthi ngichazani na?

*“Qaphela, uJosefa indoda yakhe, engumuntu olungileyo . . . engathandi ukumthela ihlazo, wayefuna ukumlahla ngasese, ngenxa yalokhu.*

*Bheka, esazindla ngalezizinto, . . . ingelosi yeNkosi yabonakala kuye ngephupho, ithi, Josefa, ndodana kaDavide, ungesabi ukumthatha—wena uMariya*

*umkakho: ngokuba lokho akukhulelweyo kungo...*  
[Ibandla lithi, “Moya oNgcwele.”—Umhl.]

<sup>110</sup> Ngicabange ukuthi bathe, “UNkulunkulu uYise wayenguYise”? O, bosiyazi bezenkolo, kuphi ukuqonda kwenu na?

Qaphela, “KuyoKhanya cishe ngesikhathi sokuhlwa!”

<sup>111</sup> IMbewu yeqiniso yavela kuMariya, kepha kwakungesiyo iMbewu yakhe. Kwakuyisethembiso sikaNkulunkulu, lokhu wathi, “Bheka incekekazi yeNkosi.” Abathwali bokuphila kwakungabesifazane. Futhi manje, uMariya, iMbewu yasondela kakhulu.

<sup>112</sup> UHagar wayemukela ngendlela ehlanekeselwe. USarah, engabaza into, wayiletha ngembewu yemvelo nje, ngokunxanela kobulili. Kepha uMariya, ngaphandle kobulili nhlobo, wakholwa yiZwi, neZwi lenziwa inyama.

<sup>113</sup> Kepha qaphela, uMariya ngokusondela kangaka, wabamba iMbewu esizalweni sakhe, futhi kwabukeka sengathi koba yiMbewu yakhe. Nakanjalo namaPentekoste. Sengizoya ekhaya. Kepha khumbulani, uJesu wathi, kuMathewu 24 isahluko, 24 ivesi, “Ezinsukwini zokugcina, imimoya emibili...” Akusikho ezinsukwini zasekuqaleni, manje. “Ezikhathini zokugcina, imimoya emibili iyosondelana ndawonye ize idukise nabakhethiweyo impela uma kwakunokwenzeka.” Umoya wePentekoste, njengayo impela into eyiyonayona, iphelele impela ukuthi iyodukisa nabakhethiweyo impela uma kwakunokwenzeka.

<sup>114</sup> Manje, lokho akusiwona amazwi ami. Yilokho Akushoyo. Manje, emva kwesikhashana, mhlawumbe uyothola ukuqonda ukuthi ngizama ukuthini. Manje leyoMbewu ngempela yayibukeka kakhulu. . .

<sup>115</sup> Lelokhoba lalibukeka lifana kakhulu neMbewu, kuze kube ngaphezu kokwenziwa yimpova, nangaphezu kokwenziwa yisiqu, kepha babengabathwali beMbewu kuphela. Uyabo, uLuther wahlela, isiqu safa; uWeseli wahlela, impova yafa; iPentekoste yahlela, ukuphila kwafa. Namanje kuvela iMbewu. Ungeke waqhubekela phambili kuneMbewu.

<sup>116</sup> Qaphela, kusukela kuyoyonke iminyaka, uma ukunyakaza okukhulu kusukuma, ngokushesha khona manjalo emva kwakho kubakhona inhlango. Cishe iminyaka emithathu kuba yimvuselelo ethi mayibe yinde kangako, bese-ke beyayihlela, benze inhlango. Iba neziningi eziphuma kuyo; njengoba bebaningi abaphuma kuLuther, amacembe; neziningi eziphuma empoveni, uWeseli; namacembe amaPentekoste ephuma, abaka munye, abaka mbili, abaka mthathu, abaka mune, abaka mhlanu. O, sihawukele! Uyabo?

<sup>117</sup> Kepha, qaphela, amashumi amabili eminyaka kaJesu Kristu ezibonakalisa! Akukho nayinye inhlangotho evukileyo, futhi akukho neyodwa eyovuka; iyofa njengokunyakaza kwayo yonke imvula yokugcina, nakho konke okunye. Lesi yisikhathi sokugcina, iMbewu, futhi ayisoze yalidla ifa kanye nekhoba, soze njengalokhu uIshmayeli engalidlanga ifa nolsaka.

<sup>118</sup> Buka lapha manje ukuthi lisondele kangakanani, lisondele ngokwanele ukuba lidukise. ULuther, isiqu; uWeseli, intshakaza; noMariya, yikhoba, kumbe isizalo, kumbe iPentekoste. Ngingaya impela lapha kulelo khoba, nginikhombise. Kusuka phansi onyakeni, kakukaze kusondele kangaka njengoba kunjalo manje nje. Yonke into yibandla, *ibandla*, uyabo, o “wesifazane.”

<sup>119</sup> Futhi qaphela, kwakungo “wesifazane,” ekuqaleni, owangabaza isethembiso sokuqala. Kwakungesiye uNkulunkulu owathatha iZwi laKhe walibuyisa. UNkulunkulu akathathi iZwi laKhe alibuyise namuhla; Ufakazisa iZwi laKhe lokuqala! Kepha uSarah wathi, “Mhlawumbe, ingabe; silindle.”

<sup>120</sup> Kuyileyondaba nakubantu namuhla, uzama ukukhwela entweni ongazi ukuthi ukhwelela kukuphi. Uzokwenza kanjani ngaphandle kokuba wazi ukuthi wenzani na? Ngabe uhamba umboziwe na? Uzama ukukhwela entweni ongazi ukuthi wenzani, uyowa. “Uma impumputhe ihola impumputhe, zombili ziwela emgodini,” UJesu owacaphuna lawomazwi.

<sup>121</sup> Kepha manje simi esikhathini seMbewu. Manje iMbewu iyobamba (ini?) yelekelela, ibambisana neMbewu, iyibambile. Yabekwa lapho ngexxa yaleyonhloso ukuyibamba.

<sup>122</sup> Ngoba, njengelanga nxa liphuma ekuqaleni kwentwasahlobo, phezu kukakolo, qaphela yonke imvelo ekuphendukeni kwenkathi yonyaka, kuye ekupheleni kosuku, yonke into iphenduka ngokuphelele phaqa, noNkulunkulu. Manje nxa lelolanga elifudumele liqala ukukhanya phezu kwembewu, iyaqhuma. Kepha izwe kumele libe sesimweni esithize ukwenza leyoMbewu iqhume iphume othulini. Kumele lifike lizungeze ngalendlela, lime ngesimo esithize ukwenza leyombewu iqhume. Kwamele lifike ngaleyondlela, ukuyikhulisa iphume e . . . ngaphezu konyaka wobumnyama.

<sup>123</sup> Abany’abantu, lomgxeke engithe wabhala incwadi, *uNkulunkulu oThule*, wathi, “Kusukela kuyoyonke iminyaka yobumnyama, labo bafel’ukholo abampofu bafa, behlela phansi, lawomaKristu, noNkulunkulu uhlezi eZulwini sengathi Wayengenandaba.” Ngani, impofana engafundile, ephumputhekile, indoda eyimpumputhe ngokomoya, uma amehlo ayo ayevulekile! Awazi ukuthi imbewu kumele ilale emhlabathini, ukuba ife nokuthi ibole, ngaphambi kokuthi imile futhi na?

124 Nebandla lepentekoste lafa, ngasekuqaleni kwebandla eliKatolika. Futhi liza nje esimweni sesiqu, kepha uyabona ukuthi lilolongeka ngokusondele kangakanani, ngamunye kusuka kumaLuthela, Weseli, unyaka wePentekoste na? Niyaqonda na? [Ibandla lithi, “Ameni.”—Umhl.]

125 Manje Limele lize kahle liqonde emuva kuleyontshumayelo yakuqala Abenayo lapha emhlabeni, ngoba nguMlobokazi. Bamunye. Manje Wethembisile, ezinsukwini zokugcina, ukuthi lezizinto ziyokwenzeka kanjani. Futhi siyazibona zenzeka, njengazo zonke izethembiso, uMalaki 4, uLuka oNgcwele 17:30. O, mingaki eminye imiBhalo, ingephele!

126 Futhi, o, sengizoma, ngoba isikhathi sesihambile. Yebo. Kulungile, u—ubatshele, ubone uma bengathola. . . Ubabuze, uyabo, bese-ke uyeza ungitshele. Manje, umzuzu nje. Ngifuna ukuthola lokhu, kabi kabi. Ngi—nifuna nikubone lokhu, kabi kabi. Bheka, uJesu. . . Qaphela, uyabo, uMlobokazi.

127 Futhi, sithola, kulonyaka manje esiphila kuwo, uyabo, ukuthi isizalo, inhlango yamaPentekoste, yabukeka ifana nse nento yangempela. Kepha uke waqonda ukuthi iSambulo 17, sabiza ibandla lamaRoma eliKatolika, inhlango yokuqala, “isiphingikazi.” Bangaki kowazi ukuthi lokho kuliqiniso na? Bangaki abaziyo ukuthi lalingunina wezifebe na? Yini owesifazane onesimilo esixegayo na? Manje, Wathi lona wesifazane wayeli “bandla.” Yini isiphingikazi na? Ngowesifazane ongenaqiniso esifungweni somshado wakhe. Yini isifebe na? Yinto efanayo, igama elilodwa.

128 Manje, wazala. Nhloboni yokuzala na? Akusikho eZwini, kepha ukuzala inhlango. Nansi iMethodisti, iBaptisti, namaPentekoste, nabo bonke bathatha izinkambiso zikanina. Nayimuphi owesifazane ongaziphethe kahle waseCalifornia angazala intombazane-nto; uvela kanjalo umlayezo wokuqala, kepha, lapho iqiniso selenekwa onyakeni kaLuther, lokungweliswa, akazange alithathe. Ngenkathi umbhaphathizo kaMoya oNgcwele usuvunyelwe, unekelwa amaMethodisti, awawuthathanga. Namanje lapho isikhathi seMbewu sesiveze ipentekoste, alinakuYithatha. Lihleliwe. Kepha libe ngumthwali weMbewu, uyabo.

129 [Umfowethu ukhuluma ngezilimi. Akuthwetshulwanga—Umhl.] Ameni. Manje bonga iNkosi ngalokho, iZwi, ubulula beZwi obushiwoyo.

130 Uyabo, kulula nje, njengakulokhu nje, njengokubhekisisa uhlamvu lukhula nje. Awudingi ukuba nokuhumusha okukhulu kolwazi lwezenkolo ngakho. Vele ukuqaphelise. U. . . Ukhona la eduzane kwakho. Sonke isikhathi. Uyabo, i. . . kuyi. . .

131 Kumele ngime. Ngizwe umdonso omncane, futhi ngimcelile ukuba enze lokho. Kumele sivale. Manje, mfowethu, lokhu ukuphawula okukodwa nje, sengiyobe sengiyahamba.

<sup>132</sup> Buka, manje, ikhoba, isiqu, nokunye kuphela kungabathwali beZwi. Babenengxenye yeZwi, uyabo, haze behlela phansi; ubulungiswa, ubungcweliswa, ukubuyiselwa kweziphiwo e—kumaPentekoste. Kepha manje qaphela, njengoba kwakunjalo ngoIshmael, uIsaka, uyabo, bese kuba kuJesu ke; uyabo, omunye wayengohlanekezelwe, omunye wayengowokuqala, nalapha sekufika iMbewu qobo lwaYo. Uyabo? Manje, ibandla liphume kuleyonto efanayo, kusuka emuva. Njengembali noma yini enye, iyaphuza, idonsele phakathi, bese ihamba . . .

<sup>133</sup> Lokho akusho ukuthi amaLuthela alahlekile. AmaLuthela achithe ukungcweliswa, ayoba, afuna ukubambelela entweni ethize . . . Uyabo, uIsrayeli udla imanna ubusuku bonke, uyabo. Qaphela.

<sup>134</sup> Kepha manje esikhathini sokugcina, buka kulelikhoba lapha, manje qaphela, kukolo. Imfihlakalo ephelele yo—yokuPhila ivalwe ngophawu phakathi kulelokhoba. Siyakubona kuLuther, kukhuphuka. Siyakubona entshakazeni, kuphuma. Siyakubona esiqwini. Seqela ngapha, namanje sekusesimweni sekhoba, sekuthi akufane nasonyakeni wepentekoste, kepha imfihlakalo yangampela ifihlwe ngaphakathi.

<sup>135</sup> Manje khumbula, ngokweSambulo, imfihlakalo yonke yeNcwadi inamatheliswe ngeziMpawu eziyisiKhombisa, ukuthi abaguquli ababanganalo ithuba lokuzala, izigaba ezine zokuguqula, izigaba ezine zeZilo ezine ezaphuma ukuyohlangabezana namandla amane ezwe. Esokuqala saphuma, sasiyi . . .

<sup>136</sup> Yini eyaphuma kuqala na? Ihubesi, ukuhlangabezana nonyaka weRoma. Lelo kwakuyiZwi, lokuqala. UyiNgonyama yesizwe sakwaJuda. UKristu qobo lwaKhe wahamba ukuhlangabezana nalowonyaka. Kwakuyini isilwane esalandelayo esaphuma ukuyohlangabezana; isilwane esalandelayo saphuma, ukuhlangabezana nomunye umgibeli wehhashi, wayeyini na? Uyabo, lowomgibeli wehhashi wokuqala wayegqoke okumhlophe, eqhelisiwe ekhanda lakhe, kamuva, nakanjalo, kepha umnsalo ongenamcibisholo.

<sup>137</sup> Qaphela ihhashi lesibili elaphumayo, iSilo esaphumayo ukuyohlangabezana naye kwakuyinkabi. Inkabi yisilwane somnikelo. Behlela phansi ekufeleni ukhoho ngonyaka wobumnyama.

<sup>138</sup> ISilo sesithathu esaphuma ukuyohlangabezana nehhashi elilandelayo, ngaphambi kokuba ihhashi lokufa ligitshelwe, ukufa nesihogo, ihhashi elalandelayo elaphumayo. . . ISilo esilandelayo esaphuma ukuhlangabezana nomgibeli wehhashi wangalolosuku, kwakuyiSilo esasinobuso bomuntu. Bangaki abakwaziyo lokho na? Unyaka wokuhlakanipha, abaguquli, uLuther, uWeseli, uCalvini, uKnox, uFiney, uMoody. Uyabo?


<sup>139</sup> Kepha khona-ke qaphela, kwaphumani ngesikhathi sokuhlwa na? [Umfowethu uthi, “Ukhozi!”—Umhl.] Ukhozi, ubuprofethi babuya futhi. Kuyoba khona ukuKhanya ngesikhathi sokhozi, indlela eya eNkazimulweni niyakuyithola impela, O Bandla likaNkulunkulu ophilayo!

<sup>140</sup> Ngifisa sengathi ngingeza lapha futhi—ngivele ngihlale phansi ekuseni, ngihlale usuku lonke, ngikhonze nani eduzane kwalezizinto. Lalelani, nicabanga ukuthi anginithandi na? Ngiyanithanda, bafowethu. Ngi—Ngi—Ngingathanda ukuya kuyo yonke inhlango ngihla-... futhi—ngivele ngikholwe nomunye nomunye. Kepha, uyabo, akwenzeki. Akulula ukuba bangamukele.

<sup>141</sup> Ngishuthekeka esizweni njengamanje, ngenxa yenhlango, ngoba abanakuyivumela intshumayelo uNkulunkulu... Ngibabhalele incwadi ngabaphendula, ngithe, “Iminyaka elishumi ngizame ukungena. Futhi nina nombhaphathizo wenu oyimbude!”

<sup>142</sup> Oyedwa wabo ukholwa ukuthi, “Ufanele ukubhaphathizwa kathathu; kanye kuBaba, nakanye eNdodaneni, noMoya oNgewele; ubuso bubheke phambili.” Omunye wathi, “Qhobo, ufanele ukubhaphathizwa kathathu uqethuke; kanye eNdodaneni, kanye kuBaba, noMoya oNgewele.” Futhi bobabili basephutheni.

<sup>143</sup> Oyedwa wathi, “Yena, ubhaphathizelwa ekufeni kwaKhe, futhi Wagebela ngaphambili ngenkathi Efa. Sibhaphathizelwa ekufeni kwaKhe.” Omunye wathi, “Ngubani ongwaba umuntu ngobuso bakhe na? Umngcwaba, alale ngomhlane.” Umbhedo nje, kwahlukaniswa abantu, kukhombisa umona wakho. Kuvela kuSathane. Akusikho okukaNkulunkulu.

<sup>144</sup> Phakathi kwamacala amabili, uNkulunkulu akekho macala omabili, kepha Ubiza macala omabili, “Phumani phakathi kwabo, nizahlukanise,” usho uNkulunkulu, “futhi Ngiyonamukela kiMi qobo.” UNkulunkulu anibusise. 

*IMBEWU AYISOZE YALIDLA IFA KANYE NEKHOB* ZUL65-0429B  
(The Seed Shall Not Be Heir With The Shuck)

LomMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngeLwesine ngo Apreli 29, ngo 1965, eHotel likaBiltmore, eLos Angeles, eCalifornia, U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

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