

IMIBUZO NEZIMPENDULO

AMAHÉBERU INGXYENYE III



...ukuba lapha futhi kulobubusuku etabernakele, ukuba namathemba kulenhlanyelo emangalisayo nokukhonza ngaseZwini likaNkulunkulu okunikwe thina ngesihle. Futhi si...thanda ukuba ngabahlanyeli balesibusiso.

⁵⁵⁴ Futhi ngethemba kuphela ukuthi uNkulunkulu uzosibusisa kulobubusuku njengoba Enzile kulokhu ukusa, ngomlayezo wasekuseni. Futhi bengisanda kukhuluma nomakhelwane wami, uNkk. Wood, esikhashaneni esedlule, futhi besikuxoxa, noMnu. Wood nabo. Futhi ngikholwa ukuthi leyo bekuyintshumayelo kaMfowethu Neville enhle ukwedlula zonke kuzo zonke ezinhle azishumayelile, leyo bekuyileyo engecono kimi kunanoma yiyiphi aseke wayishumayela kuze kube manje. Impela ngiyazisile futhi ngayithokozela leyontshumayelo emangalisayo. Futhi inginika ukukhuthazela, futhi iyangilungisa ngehle. Ngakho ngi—ngiyathanda ukuvuma iqiniso, niyazi. Ngakho, mayelana nezingxenywe ezikhuthazanayo, niyazi, ukukhuthazela, nokuthi kukanjani uku...uDavide wayelapho, nokuthi wakwenza kanjani uku...Ngenkathi kulokho kuvivinywa okukhulu, esikhundleni sokuthi, “Awu, ngizohamba ngiyokwenza lokhu, Nkosi, Wena ngisize nje,” walinda, wahamba futhi wabuza iNkosi ukuthi akenzenjani. Wehlisa ingubo yamahlombe, niyazi, wayesethi, “Manje asime futhi sibuze uNkulunkulu. ‘Sifanele senzenjani kulesisikhathi esisengozini na?’” O, lokho bekucebe ngempela. Lokho bekunamavithamini amaningi kunawo onke amakhemese ebinawo ezweni. Yebo, mnumzane, lokho kunisiza ngempela.

⁵⁵⁵ Manje, kulobubusuku, a—asihlosile ukuhlala ngaphezu kwaphakathi nobusuku, uma singahle sikwazi, kulembuzo. Ngakho si—sizonjena kuyo ngqo, khona manjalo. Kungukuqedela kwayo yonke lemibuzo, futhi njalo uma ngiqala ukuyiqeda yonke...Manje, Dadewethu Hattie, bengingaqondile lokho, uyakwazi lokho. Bengi—ngikusho nje lokho, niyabo; futhi, kulungile. Kodwa ngineqinile ngempela lapha evela kumfundisi, futhi il’khuni ngempela ukuyiphendula. Niyazi, labobashumayeli, bayakusonta ngaseBhayibhelini futhi bazama ukuthola impendulo engeyabo ngaphambi kokuba bazokubuza, uyabo. Kwase kuthi-ke...nalokhu kuqoshwa ngeteyiphu, kuya

ezansi eGeorgia kumngani wami ongumfundisi onemibuzo yeBhayibheli eyisishiyagalombili egqamile lapha ewumqansa ngempela, ngempela.

⁵⁵⁶ Futhi manje, leliviki elizayo, ningakhohlwa futhi nisikhulekele.

⁵⁵⁷ Nomkami usengcono kakhulu; usevukile manje, futhi usizile ngokupheka, namhlanje. Abangani bethu abathandekayo baseCanada, uMfowethu, uDadewethu Sothmann, balapha besivakashele, futhi sikuthokozela ngempela ukuvakasha kwabo. Futhi umkami, azi ukuthi bebeza, ngani, ubezovuka ukuze abe nombungazo nenhlanganyelo yalababantu abangamaKristu athandekayo. Siyajabula ukuba sibe noMfowethu Freddie kulobubusuku, futhi uhlale ne... Ubelapha kulobubusuku, ngikholwa ukuthi uhlale ne... qhabo, kunjalo, unoMeda, ukuthi ukuba naye ngenkathi sisehla; ngoba siyazi ukuthi kuzothi ukwephuza kancane kulobubusuku, yisidlo nokugezana izinyawo. Ngakho siyajabula ukuba nabo nezivakashi zinathi.

⁵⁵⁸ Manje, ngaphambi kokuba siqale ukuzethwesa ukuphendula imibuzo... Futhi khumbulani nje ukuthi ngi—ngingaba nephutha, niyabo, a—angizisho ukuthi ngikahle kuyo yonke into engiyenzayo. Ngi—ngiyazama ukuba kahle, kodwa mhlawumbe ngi—nginephutha. Futhi—futhi uma nginephutha, khona-ke ngithetheleleni nje; futhi ngikhulekela ukuthi uNkulunkulu uzongithethelela, futhi, ngoba angiqondile ukuba nephutha. Angizami ukuyiphendula nje be... noma indlela nje engi... ngokulimaza, ngiyiphendula ngakho konke ukwazi kwami, niyabo. Futhi uma ngifanele ngishintshe imibono yami embuzweni weBhayibheli, ngicabanga ukuthi nje leyo yinto yokwenziwa. Sifanele sishintshe, noma ngasiphi isikhathi, nxa iZwi likaNkulunkulu likhuluma; ngoba yiZwi likaNkulunkulu.

⁵⁵⁹ Futhi manje, ngicabanga ukuthi sizokhulekela abagulayo futhi kulobubusuku, njengokwejwayelekile. Futhi ngezinye izikhathi uyamangala nje; uthatha njengeqembu elincane njengaleli, elingaphansi kwalo, o, itabernakele elincane lapha, futhi ngezinye izikhathi awuyiboni imiphumela obungathanda ukuyibona. Kodwa into, oyenzayo, udonsa nje cishe kubantu abangamakhulu amabili. Nomunye wemihlangano emikhulu, mhlawumbe udonsa nomaphi kusukela kwezintathu kuya ezinkulungwaneni eziyishumi, niyabo, futhi—futhi mhlawumbe ngaphezulu. Ngakho yile yondlela, uthola ukubona abaningi kakhulu kakhulu. Kodwa kulobubusuku, kade nje ngiphendula... Kusobala ifoni yethu ikhala nje njalo emizuzwini embalwa emini nengxenyane yobusuku.

560 Ngabe lona nguNkk. Reiserst ohlezi lapha, engimbukayo na? IBhayibheli lakho, dadewethu, uDadewethu Wood unalo emuva lapho. Ngikulethele lona kulokhu ukusa, futhi a—angitholanga ukuthi ngikunike lona. Futhi a—angikubonanga kulokhu ukusa, noNkk. Wood unalo.

561 Ngakho ukuphendula ifoni nokuthola i—izinto ezinkulu eyenziwe. Inenekazi langibiza, lathi, “Mfowethu Branhm, ngangisemhlanganweni *othize-thize* futhi ngangikade ngiphethwe yinkathazo *ethize-thize* isikhathi eside *kangaka*. Futhi, uyazi, wena wavele wakhuluma nje emuva lapho, futhi nje...” Lathi, “Ngacishe ngaquleka impela ngenkathi nje Kubuyisa impilo yasemuva.” Laselithi, “Futhi angikaze ngigule kusukela lapho.”

562 Nenekazi liyanga lase lithi...Ngikholwa ukuthi likhona kulobubusuku, noma belizoshayela lisuka eBedford, ngiyakholwa, noma ndawondawo enhla phakathi lapho. Indodana yabo ibiphakathi lapha, ngiyakholwa, ebinenkathazo yenhliziyu, isesimweni esibi. Futhi ibihlezi lapha emhlanganweni, futhi—futhi iNkosi yahambahamba yase ithinta...yasho kumfana mayelana nenkathazo yakhe, futhi bekul'khuni nokuthi aphakamise ingalo yakhe, futhi ukuhlaselwa yinhliziyu, nengalo yakhe yonke inenkwantshu, nenhliziyu yakhe kanje. Futhi masinyane wangena ngqo emotweni wayeseshayela eya ekhaya, akakaze ahlushwe yikho kusukela lapho. Ngabe lelonenekazi lifikile lapha livela eBedford na? Ulapha, nenekazi na? Nantiya, ngemuva. Yebo, livele langibiza nje, esikhashaneni esedlule.

563 Manje-ke kukhona inenekazi elingibize livela ezansi e-Evansville. Futhi alikwazanga ukufika lapha ngoba likude kakhulu, alazanga ukuthi besizoba nenkonzo kulobubusuku yokuphilisa. Futhi lathi, “Mfowethu Branham, ngangihlezi emhlanganweni wase-Evansville,” lase lithi, “wabuka emuva phezu kwesixuku wase uthi...wangitshela ukuthi ngangingubani, nokuthi ngangikade ngenzeni, nokuthi ngangikade ngiguliswa yini, nokunye kanjalo.” Futhi lathi, “Nganginalesosimo sesifo sesifuba somoya, futhi nje ngangifanele ngishise i-Asthmador nayo yonke into ekamelweni kusukela ngiseyintombazanyana.” Lathi, “Lokho sekube yiminyaka emibili edlule, futhi angikaze ngibe nelilodwa ichashaza laso kusukela lapho.” Niyabo?

564 Futhi nje okwalabo abalapha kulobubusuku, obengekho lapha kulokhu ukusa ukujabulela ubufakazi; bengingale esitolo esithengisa izinto ezibiza osheleni, ngithenga unodoli, izolo. Manje, lowo bekungesiwo owami uqobo, niyabo. Lowo

ubungowentombazanyana yami, uRebekah, lapho. No—noSarah ubeya kwenye into, enye, namhlanje. Abanye babancane afunda nabo esikoleni ubenolunye uhlobo lombuthano omncane, komgubho wosuku lokuzalwa noma okuthize, futhi ubemthathele isipho esincane; futhi bengithenga unodoli oyingane encane, cishe omude *kangaka*. Futhi bekunenenekazi elenyukele lapho, lathi, “Uyangikhumbula mina na?”

⁵⁶⁵ Ngase ngithi, “Angikholwa ukuthi ngiyakukhumbula.”

⁵⁶⁶ Futhi kuyatholakala, bekuyisihlobo sakwaMfowethu Neville lapha, omayelana . . . ngenkathi ngisendleleni ngiya eSweden, ba . . . Ungena lapha, wayenomfana omncane esesihlalweni esinamasondo, njengo—Edith omncane nje lapho, nomfo omncane wayenomdlavuzo, isimila esiqhubekela phambili ebuchosheni. Nekhanda lakhe elincane lidonseleke phansi, futhi u . . . nodokotela base bemnike nje ukuthi uzophila amaviki amathathu. Babekade bekukhiphile futhi bakuhlola, futhi bebonile ukuthi kwaku . . . ukuthi kwakuyini, futhi nje bamnika ukuthi uzophila amaviki amathathu. Futhi babedingeka bamqhube ehambahamba ngesihlalo, base—ke bembeka ohlakeni ngenkathi eya egumbini futhi bemhlola, bese—ke bembuyisela phansi. Base behamba futhi bamkhulekela lowomfana omncane, base becela iNkosi ukuba imphilise. Futhi ngalo lona lolosuku olulandelayo, ngenkathi bemyisa lapho, wathi, “Angisifuni lesosihlalo esinamasondo.”

⁵⁶⁷ Ngangena emotweni ngase ngishayela ngiya lapho, nodokotela wendlala uhlaka, wathi, “Angilufuni lolohlaka.”

⁵⁶⁸ Ngagijima ngenyukela lapho ngase ngihlala phansi, udokotela wamhlola, wathi, “Awu,” wathi, “esikhundleni samaviki amathathu, ngizokunika iminyaka eyikhulu nesishiyagalombili ozoyiphila.”

⁵⁶⁹ Futhi, izolo, umama wahlangana nami. Futhi angahle ukuba ukhona lapha, yilokho kuphela engikwaziyo, kulobubusuku. Nomfana omncane ubephandle edlala ibhola lezinyawo, useyinsizwa manje. Olimazayo, umdlavuzo ebuchosheni, futhi nje kuyakhombisa . . .

⁵⁷⁰ O, izinkulungwane zezinto, niyabo. UNkulunkulu angehluleke. A—Angehluleke nje.

⁵⁷¹ Mfowethu John, iso lakho selingcono, mfowethu na? Waba nengozi, futhi wayeshayela isipikili futhi samshaya esweni. Futhi sonke sasikhulekela uMfowethu John O’Bannon, umfowethu wethu waseLouisville owayekade enengozi ngesipikili esamshaya esweni.

⁵⁷² Manje, lemibuzo i—ingukujula kwenhliziyo yomunye umuntu; abayifunda emBhalweni futhi bathola lezizinto, futhi aba . . . mhlawumbe abakwazi ukuzenelisa, ngakho bayinikezela phakathi lapha benzela thina ukuba sizame ukuyiphendula. Futhi niyayibona ingxaki okusifaka kuyo; ngoba, oyokusho, bayobambelela kukho. Ngakho ufanele ube nesiqiniseko ukuthi uqinisile, futhi ngi . . . njengoba ningaqiniseka ngakho konke. Ngakho manje-ke, into yokuqinisekiswa ukuthi siqinisile, ake nje sicele uMoya oNgewele manje ukusihumushela lokhu, sisakhothamisa ikhanda lethu.

⁵⁷³ Manje, Baba waseZulwini, o, kuyinhlanhla enkulu kangaka ukuthi “Baba” kuMdali omkhulu wamazulu nomhlaba. Futhi nje sicela ukuthi uzothatha lemibuzo ingene ekunakekeleni kwaKho uQobo manje. Ifakwe lapha ngokujule ukudlula konke kobuqotho. Nkulunkulu, lokho makuvele ezinhliziyweni zethu, ukujula okudlula konke kobuqotho, ukuyiphendula ngakho konke esikwaziyo ukuthi iphendulwa kanjani; siphe khona.

⁵⁷⁴ Futhi kwangathi umusa waKho omningi ungaphumula kulowo nalowo. Futhi kwangathi kungashiwo into ethize lapha kulobubusuku ezosiza wonke umuntu olapha nje. Futhi uma sisuka, emva komkhuleko wabagulayo futhi sithatha isidlo kanjalonjalo, kwangathi singasho njengalabo ababevela e-Emawuse, “Izinhliziyzo zethu bezingavuthi yini phakathi kwethu lapho Ekhuluma kithi endleleni na?” Ngokuba sikucela eGameni likaJesu. Amen.

⁵⁷⁵ Manje, njengoba ngishilo izikhathi eziningi, ukuthi lena—lena lapha i—idlula wonke umbono wami ngayo, bese kuthi-ke ngezinye izikhathi kuvusa ingxoxo encane. Owokuqala lapha, ngiyabona yinto esengike ngayisho ngaphambili, ukuthi uyabuyiswa futhi. Ngingeke . . . funa ukuwufunda futhi manje, uma nithanda.

65. Ngenkathi u-Adamu no-Eva benabantwana babo e-Edene, ngabe babekhona yini abanye abantu emhlabeni ngalesisikhathi na? KuGenesisi isahluko 5 nevesi 16, uKayini wakha ezweni laseNodi wayesemazi umkakhe.

⁵⁷⁶ Manje, lowo ngu—ngumbuzo omangalisayo. Manje, siyafundiswa eBhayibhelini . . . Futhi izikhathi eziningi lezi . . . ngezinye izikhathi ngokunganaki si . . . Ngangivame ukubeka isliphu esincane sephepha, bese ngithi, “Buza. Phendula noma yimuphi umbuzo weBhayibheli.”

⁵⁷⁷ Nomunye wathi, “Awu, wayengubani umkaKayini na?”

⁵⁷⁸ O, ngangisho ihlayana elincane ngakho noma okuthize, ngithi, “O, leyo kwakuyindodakazi kamkhwekazi wakhe,” noma

into efana naleyo, niyazi, noma—noma “WayenguNkk. Kayini.” Kodwa lokho akuwuphenduli umbuzo. Kukhona . . .

⁵⁷⁹ Lapho uKayini waba nomfazi wakhe, ngoba iBhayibheli lathi waba naye. Futhi uma uKayini wayenomfazi, wadingeka amthole ndawo ndawo. Nalokhu kwakulayina ngqo kungene lapha:

Ngabe babekhona yini abanye abantu emhlabeni ngenkathi u-Adamu no-Eva beba nabantwana babo ensimini yase-Edene na?

⁵⁸⁰ Manje, uma uqaphela, eBhayibhelini kuyivelakancane impela ukuba kuke kuze kubhalwe ngowesifazane ezalwa. Kuhlala njalo kungumntwana wesilisa nguye okubhalwa ngaye eBhayibhelini, hhayi owesifazane. Kuyivelakancane ukuba kuke kuze kuphathwe mayelana nokuzalwa kwengane yentombazane, eBhayibhelini. Noma, ngokusobala, angazi njengoba ngingathi ngiyamkhumbula oyedwa ophuma ngqo manje, emqondweni, lapho okwake kwabhalwa khona ukuzalwa kwengane; kwathi, “Bazala amadodana namadodakazi.”

⁵⁸¹ Manje, iBhayibheli kuphela linikeza ukubhalwa kwabantwana abathathu bezalwa ku-Adamu no-Eva, nalowo kwakunguKayini, u-Abela, noSeti. Manje, uma bonke bobathathu balabo bengowesilisa, uma kwakungekho-sifazane esizalwayo, bese kuthi-ke ngenkathi isifazane kuphela (u-Eva) efa, isintu sasiyokhawuka ukuba khona ngayo leyonkathi, ngoba yayingeke ibekhona indlela kubo ukuba—ukuba babene... isintu ukuba siqhubekele phambili, ngoba kwakungeke kubekhona-sifazane esisalayo. U-Eva wayeyoba nguye kuphela. Kodwa, niyabo, abakubhali uku—ukuzalwa kwezingane zamantombazane, eBhayibhelini, ngakho ngakho-ke badingeka babe namantombazane ngokufanayo njengabafana.

⁵⁸² Manje, umbhali omdala, omunye wababhali basendulo abamqoka kakhulu esinabo, uJesophus, usho ukuthi babenabantwana abangamashumi ayisikhombisa, no-Adamu no-Eva; omunye wababhali abadala kunabo bonke, “abantwana abangamashumi ayisikhombisa, futhi babeyikho kokubili amadodana namadodakazi.”

⁵⁸³ Manje, uma... Bese kuthi-ke uma uKayini aya ezweni laseNodi... Manje, uma uqaphela, umbhali ubekhaliphe ngempela, ngempela ebhala lapha. Niqaphelile ukuthi ukucaphune kanjani na?

E-Edene, ngenkathi bebanabantwana babo e-Edene...
Manje, hhayi ensimini yase-Edene, umbhali ubekwazi lokho. Noma ngabe ubani obhale inothi lapha, uthe:

Ngenkathi u-Adamu no-Eva benabantwana babo e-Edene. . .

⁵⁸⁴ Hhayi ensimini yase-Edene, ngoba babekade bexoshiwe ensimini yase-Edene. Kodwa babesalokhu bese-Edene, futhi insimu yase-Edene ibekwe ngasempumalanga yase-Edene. Kodwa iEdene yayinjengesifunda sezwe noma—noma ini. . . noma isifundazwe, bese kuthi-ke iNodi yayingesinye isifundazwe noma isifunda sezwe esiseduze kwalo.

⁵⁸⁵ Manje, umuntu kuphela uKayini ayengaba naye, noma amgane, kwakuyodingeka kube ngudadewabo uqobo. Wayefanele. Ngoba sinye kuphela isilisa nesifazane ababengavela kuso, niyabo, futhi wadingeka aganwe ngudadewabo uqobo. Manje, kwakuvunyelwe ngumthetho ngalezozinsuku.

⁵⁸⁶ No-Isaka waganwa ngumzala wakhe uqobo wokuzalana kokuqala, uRebeka, kumiswe nguNkulunkulu. USara wayengudadewabo ka-Abrahama, udadewabo azalana naye; hhayi ngonina, ngoyise. Niyabo, udade azalana naye u—u-Abrahama aganwa nguye; umama ohlukile, kodwa ubaba ofanayo.

⁵⁸⁷ Ngakho, niyabo, ukuganana ebuhlotsheni ngaleyonkathi, ngaphambi kokuba u—umgudu wegazi wenziwe waba lula esintwini, kwakuvunyelwe ngokomthetho futhi kulungile. Manje akusenjalo. Uma ubungaganwa ngudadewenu namhlanje, futhi nibe nabantwana, mhlawumbe bebenga. . . awu, bebengavele bakhubazeke nayo yonke into. Ngisho naphansi kuya kowokuqala nowesibili umzala abafanele neze baganane, niyabo, ngoba umgudu wegazi uyehla futhi wehle ube phansi.

⁵⁸⁸ Kodwa kuphela-ke into uKayini ayengayenza, kwakuyoba, aganwe ngudadewabo uqobo. Futhi yilapho abantwana ababekhona owaye. . . Wathola umkakhe, waya ezweni laseNodi wayeseyamazi, futhi kusukela lapho kuvela a—abantwana. Niyabo, i. . .

⁵⁸⁹ Futhi uma niqaphela, ohlangeni lukaKayini kuvela indoda ehlananiphile. Ohlangeni lukaSeti kuvela indoda ekholwayo, ngiqonde, u—umvini wokulunga. Khona lapho, labo ababili, bazala lona impela uhlanga esiphila kulo namhlanje.

⁵⁹⁰ Uma nizoqaphela namhlanje manje (ekuqedeni lombuzo nje): lolozalo lukaKayini lusekhona, nozalo lukaSeti lusekhona. Bobabili behla ngokufanayo nje. Abantwana bakaKayini ulapha eJeffersonville kulobubusuku, nabantwana bakaSeti ulapha eJeffersonville kulobubusuku. Njengoba umgudu wegazi

uya ngokuba lula futhi liphuma, kodwa lolozalo lusalokhu lubambebele.

⁵⁹¹ Manje, bhekisisani. Abantwana bakaKayini babehlala njalo... futhi ngaphambi kwembubhiso yezwe lasemandulo ngaphambi kukazamcolo, babengabantu abahlakaniphile: usosayense, othishela; futhi bekholwa impela, kodwa kwaba yisigejane esilahliwe. Niyabo? Manje bhekisisani, babefana noyise nje uKayini. UKayini, wayeyindoda ekholwayo. Wakha i-altare elisha, futhi wenza isonto elihle, futhi wazama ukulenza libukeke lilihle ukwedlula leyomishini encane uSeti ayenayo ezansi lapho. Benikwazi lokho na? Impela wa... Wahlobisa i-altare ngezimbali, futhi walilungisa laba lihle, futhi walenza labukeka kahle; wayesenza elibanzi, elikhulu, isonto elikhukhumele, ngoba wayecabanga ukuthi wayengafumana umusa kuNkulunkulu ngokwenzenjalo.

⁵⁹² Futhi u-Abela waya ngale wayesethatha iwundlu elincane, wayeseqala ukulidonsela phezu kwe altare, wayeselibeka phezu kwedwala wayeselibulala.

⁵⁹³ Futhi manje, uma uNkulunkulu enobulungiswa, uma konke Ayekudinga kwakungukhonzwa, uKayini wamkhonza uNkulunkulu ngobukhulu ubuqotho njengoba enza u-Abela. Bobabili babeqotho. Bobabili babezama ukufumana umusa kuNkulunkulu. Babengesibo bobabili abalabobaphikinkolo. Babeyikho kokubili, ngokoqobo, amakholwa kuJehova. Manje, lapho, okusinika okuthize ukuba sicabange ngakho.

⁵⁹⁴ Abanye lapha kulobubusuku angikaze ngibabone, abantu; angikaze nginibone ngaphambilini. Kodwa ufanele ukuqonde lokhu, futhi ukugcine lokhu engqondweni yakho. Uyabo? Akunandaba ukuthi ukholwa kangakanani, lokho akuhlangene ngalutho nakho. Ungahle uhlale esontweni, unahle ube qotho impela, futhi usalahlekile! Uyabo?

⁵⁹⁵ Futhi wena uthi, "Awu," wena uthi, "omelusi bethu bangabahlakaniphe kunabo bonke, beza ngamakhholiji futhi bathola imfundo edlula yonke. Bangosiyazi bezenkolo, bazi yonke—yonke isayense yezenkolo kanjalonjalo. Futhi bahlakaniphile, baqeqeshiwe, yona impela... abakhethwe ukwedlula bonke esaziyo ngabo." Futhi babesengalahlwa! Niyabo?

⁵⁹⁶ Manje uKayini, ohlangeni lwakhe: babe, bonke, bekholwa impela; abantu abadume kakhulu; futhi babengososayense, nodokotela, nabakhi, nabasebenzi, nendoda ehlahlaniphile. Kodwa lonke lolozalo lwenqatshwa, kusuka kuKayini kwehle njalo.

⁵⁹⁷ Futhi ohlangothini luka-Abela: babengesibo abakhi futhi bengesibo othishela noma indoda ehlananiphile; babeyi, cishe, abathobekile, uhlobo lwabafuyi bezimvu, nabalimi bamaplazi abancane, ababehamba ngoMoya nje.

⁵⁹⁸ Manje, iBhayibheli lathi, “Akusekho ukulahlwa kwabakuKristu Jesu, bengasahambi ngokwenyama kodwa ngoMoya.” Indoda yomoya inomphefumulo womoya ongasoze wafa. Nomuntu wenyama unesimo esimzungezile senkolo (futhi ufuna ukukhonza kanjalonjalo) kodwa ungowenyama; hhayi ongakholwayo, kodwa ikholwa lenyama; futhi kwaba luhlobo olwenqatshwayo.

⁵⁹⁹ Manje, kusukela lapho, uKayini wahamba wayeseganwa ngumkakhe ezweni laseNodi. Manje, akusho ukuthi uSeti waganwa ngubani, noma obani abanye abaganwayo. Nento enhle kakhulu yalokho ngukwazi ukuthi—ukuthi, uKayini eganwa, sinempendulo kukho. Isizathu wadingeka aganwe ngudadewabo, kungenjalo u...kungenjalo kwakuyobakhona i...

⁶⁰⁰ Babengekho abanye futhi abesifazane emhlabeni, kodwa nje babefanele bavele ku-Eva. Wayengunina wabo bonke abaphilayo. Lokho ngukuthi, bonke abantu owayephila, wayengunina wakho. Yingalesosizathu ukuthi waye...Igama elithi *Eva* lisho ukuthi “unina wabaphilayo.” Ngakho wafika wayeseletha lomntwana. Futhi uKayini waganwa ngudadewabo uqobo, kwakuyoba yiyona-ndlela kuphela engangingabona ngayo kukho. Ngakho kwakukhona abantu bephila ngalolosuku, qiniso. Niyabo? Awu, futhi...

Ngenkathi u-Adamu no-Eva beba nabantwana babo e-Edene... Manje bhekisisa, Lowo ngumbuzo: **Ngenkathi beba nabantwana babo e-Edene, ngabe babekhona yini abanye abantu emhlabeni ngalesisikhathi na? Qhabo! Manje-ke kuGenesisi 5:16, uyabo, uKayini wakha ezweni laseNodi futhi wamazimkake.** Impela. Niyabo?

⁶⁰¹ Lowo nguGenesisi 1, lapho Adala khona umuntu ngomfanekiso waKhe uQobo, owayekumzimba-moya. Futhi kuGenesisi 2, Wenza umuntu ngothuli lomhlabathi, okwakuyisidalwa esingumuntu esinaso manje. Bese kuthi-ke, kwase 3 kwakungukuwa, futhi wakhahlelwa wakhishwa ensimini yase-Edene; kwase kuthi-ke abantwana bazala abantwana. NoKayini wathatha umkakhe wayesehlala naye ezweni laseNodi, ngaphandle, ngoba uNkulunkulu wayemehlukanisile ehlanganyelweni nomfowabo uqobo (ngenxa yokufa kuka—kuka-Abela). Futhi yilowo abanaye,

udadewabo uqobo, futhi waganwa nguye; yiyonandlela engingahle ngayo, qobo lwami, engingayibona ukuthi wa-waganwa kanjalo.

⁶⁰² Manje, kuthiwe . . . Futhi ngethemba ukuthi abangani bami abangamakhaladi ophakathi lapha bazongixolela ngalokhu ukuphawula, ngoba ngokoqobo akulungile. Okokuqala ukuba ngize ngihlangane nanoma ubani empilweni yami, emva kokuba sengiphendukile . . . nga . . . ngahlangana noMfowethu George DeArk nabo ezansi lapho. Futhi ngangihamba, neNkosi yangiholela endaweni encane. Futhi babexoxa lapho kwavela khona ikhaladi. Futhi babezama ukusho ukuthi ikhaladi . . . Ukuthi uKayini waganwa yisilwane esifana nenkawu, futhi lapho kuvela isizwe samakhaladi. Manje, yiphutha lelo! Ngokoqobo, yiphutha lelo! Futhi ungalokothi umele lokho. Isizathu kwakungekho-khaladi noma omhlophe, kumbe noma yikuphi okunye okwehlukile, yisizwe esisodwa nje sabantu kuzamcolo. Kwase kuthi-ke emva kukazamcolo nombhoshongo waseBabele, ngenkathi beqala ukuphuma bahlakazeke, kungaleyonkathi lapho base bethathe imibala yabo kanjalonjalo. Bonke bavela emthini ofanayo. Kunjalo impela. U-Adamu no-Eva kwakungubaba nomama, ngokwasemhlabeni, wasosonke isidalwa esiphilayo sezidalwa ezingabantu ezake zaba semhlabeni. Kunjalo. Omnyama, omhlophe, ophaphathekile, onsundu, ophuzi, noma ungaba mbala muni, leyo yiyo ngokoqobo indawo ohlala kuyo, nendlela ukuthi—ukuthi i . . . Kufana nje . . .

⁶⁰³ Ngicabanga ukuthi ngingakuzwakalisa lokhu ngenkathi ngisekukho. Abantu lapha manje kulokhu ukubandlululana nemithetho nezinto abakushayayo, ngicabanga ukuthi kungubuthutha. Ngikucabanga ngempela. Lalelani, njengalabobantu nje bodwa, bayakwazi abakufunayo. UNkulunkulu wenza umuntu umuntu oyikhaladi, futhi uyajabula ngakho. Ngokoqobo! Uma uNkulunkulu angenza ikhaladi, bengiyojabula ngakho; uma Angenza umuntu onsundu, bengiyojabula; uma Angenza umlungu, ngiyajabula; uma Angenza umuntu ophuzi, bengiyojabula. UNkulunkulu wasenza ngemibala yethu, futhi Wasenza ngendlela Ayesifuna ngayo, futhi sonke singabantwana baKhe. Ngokoqobo! Futhi bebengafanele baqophisane futhi baqhubeke kanjalo. Lokho akulungile ukwenza lokho. Abafanele bakwenze. UNkulunkulu wasenza . . . indlela esikufuna ngayo.

⁶⁰⁴ Nekhaladi, alifuni ukuphuma lapha bese lephula isizukulwane salo—salo noma umbala walo, bese liwuxuba nomhlophe nayo yonke into kanjalo. Angilisoli. Angilisoli.

Ikhiladi linezinto ngisho umlungu angenazo. Ngokoqobo! Kunjalo impela. NoNkulunkulu akahlosile ukuthi babe ngaleyondlela.

⁶⁰⁵ Awu, bukani. Ikhiladi li...liyi—liyi...lino—linobuntu ngalo umlungu angenabo neze. Linenhlanhla yokuhamba lijabulile, ele “themba uNkulunkulu, futhi nje lidedele konke okunye kuhambe”; noma ngabe linakho noma ngabe alinakho, lijabule noma kanjani. Ngingathanda ukuba nayo yonke inqwaba yalokho, kulobubusuku, impela bengingathanda. Awu, linakho, lokho kuyifa lalo; awafuni ukukuxuba nesinye isizwe futhi akwephule akukhiphe, futhi. Kunjalo impela.

⁶⁰⁶ Ngicabanga ukuthi inenekazi ezansi lapho eShreveport lenza esinye seziphawulo esihle—esihle ukwedlula zonke engake ngazizwa empilweni yami. Lenza isiphawulo, futhi basifaka ephapheni. Lenyuka, lathi, “Indlela lezizinto ezihamba ngayo phakathi lapha, kulolubandlululo, angifuni abantwana bami beya esikoleni ngale kuleso sikole sabamhlophe.” Lathi, “Bangeke bathole ukuthi banake abebengaba nakho ukuba bebenothisha wekhaladi.” Lowo wesifazane ungowesifazane ohlakaniphile. Wayazi ukuthi wayekhuluma ngani, bathola imfundo engcono. Kunjalo impela. Ngakho ngicabanga ukuthi abantu benza okuyiphutha ngokwenza lokho.

⁶⁰⁷ Bese bethi-ke, “UKayini no-Abela...” nokunye kanjalo. Qhabo, mnumzane! Ibala lalingahlangene ngalutho nakho. Ngumoya ngaphakathi kwalapho ohlangene nakho. Kunjalo impela.

⁶⁰⁸ Ngakho uKayini wamazwi umkakhe, nalowo kwakungudadewabo. Futhi ba...wamthatha wamyisa ezweni laseNodi, futhi lapho kuvela izizwe ezinkulu zomhlaba: osonkolo nabakhonzi.

⁶⁰⁹ Futhi cabanga nje namhlanje, mngani, yima nje futhi ucabange nje umzuzwana. Ukuthi kunamashumi ezinkulungwane eziphindwe kamashumi ezinkulungwane zezinkulungwane nezinkulungwane zezinkulungwane, ngokoqobo zabantu abahamba isonto, abaqotho nje futhi abazihlukanisele kulelobandla abangaba yibo, lowo nje ulahleke kude njengoba wayenjalo uKayini. Niyabo? NguNkulunkulu Oqokayo! NguNkulunkulu Okhethayo! Niyabo? UNkulunkulu Ophana isihawu! Ubumba lungeke lwasho kumbumbi, ngumbumbi phezu kobumba. Kunjalo.

⁶¹⁰ Manje nanku omuhle, olandelayo lapha:

KuPetru wesiBili 2:4—2:4...

⁶¹¹ OneBhayibheli, ofuna ukuphenya kulemibhalo masinya impela ngisayifunda, uma nifuna. Nohlobo lokungisiza ngapha, sisathola lombuzo.

⁶¹² Manje, kuloKayini ka—kanjalonjalo, uma lokho kungakwenelisi manje, sinikeze nje. Sizojabula . . .

⁶¹³ Manje uPetru wesiBili 2:4. Kulungile, mnumzane, nakhu lapha esikhona:

66. Petru wesiBili 2:4, “Ngokuba uma uNkulunkulu... Ngokuba uma uNkulunkulu engayekanga izingelosi ezonileyo, kodwa wazinikela ukuba ziphonswe phansi esihogweni,” pho uKristu washumayeelani kwimimoya esekuboshweni, kuPetru wokuQala 3:19 na?

⁶¹⁴ Manje, sinoPetru 2:4, kuqala. Kulungile:

Ngokuba uma uNkulunkulu engayekanga izingelosi ezonileyo, kodwa wazinikela ukuba ziphonswe phansi—phansi esihogweni, no—nasemaketangweni obumnyama, ukuba zigcinelwe ukwahlulelwa;

⁶¹⁵ Manje, manje asithole kuPetru wokuQala, (lowo nguPetru wesiBili). UPetru wokuQala 3:19, lalelani lokhu. Nakhu lapha esikhona, khona lapha. Lena isanda kungena nje, yingalesosizathi ngingayibhalanga igqame.

. . .kanti futhi . . .hamba ngawo ukushumayeza omoya abasekuboshweni;

⁶¹⁶ O, yebo, nakhu lapha esikhona. Asiqale phambidlana kwalokho, ivesi 18:

Ngokuba naye . . .uKristu wahlupheka kwaba-kanye ngezono, olungileyo ngenxa yabangalungile, ukuba asiyise kuNkulunkulu, ebulawa enyameni kepha ephiliswa eMoyeni:

Ahamba ngawo ukushumayeza omoya abasekuboshweni;

Abakade bengalaleli, . . .

⁶¹⁷ Mngani wami othandekayo, uma nje ubuzofunda ivesi elilandelayo, futhi lapho Lakuchaza. Uyabo?

Abakade ngezinye izikhathi bengalaleli, okungukuthi lapho ukubekezela kukaNkulunkulu kubalindele ezinsukwini zikaNowa, umkhumbi usakhiwa, abasindiswa ngawo abayingcosana, okungukuthi, imiphefumulo eyisishiyagalombili ngawo amanzi. (Niyabo?)

618 Manje, uma nizoqaphela phakathi lapha, ngicabanga ukuthi lomshumayeli unomunye ose...into ekulowomugqa, uzophendulwa kamuvanyana.

619 UPetru wokuQala 4...noma 2:4, uma niqaphela, “ngokuba uma uNkulunkulu engayekanga izingelosi,” ipelishwa kanjani *leyongelosi* na? U “n” omncane. Niyabo? Manje, ngapha, “imimoya eyayisekuboshweni engaphendukanga ekubekezeleni kwezinsuku zikaNowa,” ingelosi efanayo. Kwakungumuntu: izithunywa, abashumayeli; “engayekanga izingelosi.” Benazi yini ukuthi i...igama elithi *ingelosi* livela egameni elithi “isithunywa”? Bangaki owaziyo ukuthi *ingelosi* yisi “thunywa”? Ngokoqobo, ingelosi yisithunywa, “futhi Akayenga izingelosi.” Niyabo?

620 Nangapha kumaHeberu, niyakhumbula sedlule kukho emavikini ambalwa edlule, “izingelosi”?

621 Nangale kuma He...eSambulweni, “Kuyo ingelosi yebandla laseSardesi loba lezizinto. Kuyo ingelosi yebandla lase-Efesu loba lezizinto. Kuyo ingelosi yebandla...” Niyakukhumbula lokho na? Futhi sihlehla negama elithi *ingelosi*, futhi kusukela kwisichazamazwi, futhi sithola ukuthi lokho kusho “isithunywa.” Kwakungaba yi “sithunywa emhlabeni, isithunywa esingaphezu kwemvelo,” igama elithi *ingelosi*.

622 Ngakho kulesisimo, ukuba besizothatha isichazamazwi ilekzikheni bese sihlehla nalo, nizobona ukuthi liqala e “zithunyweni, izithunywa zokuqala.” Niyabo, “Uma i...Uma engayekanga...Ngokuba uma uNkulunkulu engayekanga izingelosi ezonileyo,” (Niyabo?) “nezidalwa ezingaphezu kwemvelo,” (Niyabo?) “emva kokulindela...”

Manje bhekisisani, wathi:

*...uma...engayekanga izingelosi ezonileyo,
kodwa wazinikela ukuba ziphonswe esihogweni,
emaketangweni obumnyama, ukuba zilondolozelwe
ukwahlulelwa;*

623 Manje-ke bhekani ngale kuPetru wokuQala lapha futhi, 3:19, bhekisisani ukuthi lokhu kufundeka kanjani manje:

*Ngokuba ehamba ngawo ukushumayeza omoya
abasekuboshweni;*

*Abakade bengalaleli, lapho ukubekezela
kukaNkulunkulu kubalindele ezinsukwini
zikaNowa,...(niyabo, kwakuyizithunywa
zalolosuku, izithunywa)...umkhumbi usakhiwa,*

abasindiswa ngawo...okungukuthi, imiphefumulo eyisishiyagalombili ngawo amanzi.

⁶²⁴ Manje uma nizoqaphela ngenkathi lezozidalwa ziseZulwini. Manje, ngale eSambulweni 11...noma isahluko 7, ngiyakholwa...noma qhabo, qhabo, yisahluko 12. Unikeza isithombe sowesifazane emile; inyanga isekhanda lakhe nelanga...noma, ilanga lisekhanda lakhe nenyanga iphansi kwezinyawo zakhe. Nodrako obomvu wama ukuba ashwabadele uMntwana masinya Esezelwe, futhi wathatha umsila wakhe wayesedonsa okwesithathu kwezinkanyezi zeZulu wayeseziphonsa emhlabeni. Nikuqaphelile lokho na? Manje, lokho akusho khona ukuthi uSathane uno—nomsila omude ahhuka ngawo abantu abazongolozele, kodwa “indaba leyo ayishoyo,” wayesedonsa ingxenye yesithathu yalezozinkanyezi. Lezozinkanyezi zaziinzalo ka-Abrahama.

⁶²⁵ U-Abrahama wathi, “O...”

⁶²⁶ UNkulunkulu watshela u-Abrahama, “Bheka phezulu emazulwini, bese ubala izinkanyezi uma ungakwazi.”

⁶²⁷ Wathi, “Angikwazi ukukwenza.”

⁶²⁸ Wathi, “Kanjalo ungeke wakwazi ukubala inzalo yakho,” izinkanyezi.

⁶²⁹ Ubani iNkanyezi yoKusa ekhazimulayo na? UJesu waseNazaretha, ekhazimula ukwedlula konke okwake kwahlala enyameni yomuntu. UyiNkanyezi yoKusa ekhazimulayo. Futhi UyiNzalo ka-Abrahama, iza ngo-Isaka. Futhi thina, singabafileyo kuKristu, sithatha iNzalo ka-Abrahama futhi siyizindlalifa ngokwesithembiso.

⁶³⁰ Ngakho izinkanyezi ezulwini zazimele imimoya yomuntu lapha. Futhi ngenkathi udrako obomvu (iRoma, phansi kokuhlupha kwalo) wasingatha okubili kokuthathu kwe... noma okuthathu kwezinkanyezi, wayeseziphonsa phansi, lokho kwakusekubethelweni kweNkosi yethu uJesu ngenkathi beMenqaba futhi Waye... futhi baMkhiphela ngaphandle futhi abangazihlanganisa ngalutho naYe; yayilapho leyongxenye yesithathu yezinkanyezi eziyizingelosi, izidalwa eziyizingelosi.

⁶³¹ Niyabo, emzimbeni wakho, ingaphakathi lakho... (sinomunye umbuzo kulokho, ngokuqonde nqo, ukuwuphendula kangcono). Ngakho uma...Ingaphakathi lakho ngumoya, omunye umuntu. Ingaphandle lakho ngumuntu oyedwa, ingaphakathi lakho ngomunye umuntu. Ngakho ingaphakathi lakho lingokungaphezu kwemvelo, ingaphandle lakho lingokwenyama. Niyabo? Nalesisidalwa, uma uholwa nguMoya, nguNkulunkulu, wena waba yisithunywa sikaNkulunkulu,

noma ingelosi. *Isithunywa* sikaNkulunkulu, *ingelosi* kaNkulunkulu, yilo lelogama elifanayo; ungeke walehlukanisa: isithunywa sikaNkulunkulu, noma, ingelosi kaNkulunkulu.

⁶³² Futhi yiyiphi negunya elikhulu kunawo onke na? INgelosi evela eZulwini noma ingelosi esepulpiti na? Yiyiphi enalo na? Yingelosi esepulpiti! UPawulu wathi, “Uma ingelosi evela eZulwini ifika bese ishumayela elinye ivangeli kini kunaleli esengivele ngilishumayelile, mayibe ngeqalekisiweyo.” Ngakho ingelosi egcotshwe ngoMoya oNgcwele nangeZwi ima eceleni kukaNkulunkulu. Kunjalo. EZulwini, igunya layo. . .

⁶³³ “Onke amandla eZulwini nasemhlabeni anikelwa esandleni saMi. Hambani, futhi Ngiyohamba nani. Okubopha emhlabeni, Ngiyakukubopha naseZulwini. Okukhulula emhlabeni, Ngiyakukukhulula naseZulwini.”

⁶³⁴ O, uma iBandla elingcwele elikhulu kuphela laliwaqondile amandla alo okwenza lezizinto. Kodwa kunokuningi kakhulu ukungabaza nokwesaba nokuthuthumela, limangele ukuthi ngabe kuyokwenzeka yini, “Bekungenzeka nje na?” Inqobo nje uma lokho kusekhona, iBandla ngeke laze lama ngqo. Futhi nxa konke ukukhuluma ngokwesaba kunyamalala noMoya oNgcwele usekulawuleni ngokuphelele kweBandla, khonake konke ukwesaba sekuphelile, naleloBandla linamandla. Niyabo? Ngani, banayo yonke into engeyeZulu emva kwabo. Bangamanxusa esiHlalo sobukhosi. Ngokoqobo! Inxusa likaKristu linegunya, futhi yonke into engekaKristu ingeyalelonxusa. Futhi Wathi, “Hambani niye ezweni lonke, ningofakazi baMi emva kokuba uMoya oNgcwele esefikile phezu kwenu.” Futhi yini ufakazi na? Yinxusa; uzofika futhi afakaze okuthize. Onke amandla eZulu asezandleni zenu ngqo! O, sihlaleleni na? Nebandla liyinyumba, futhi sihlale salala. Yingenxa yokuthi asiziqondi lezizinto.

⁶³⁵ Manje, imiphefumulo eyayisekuboshweni (engaphendukanga), yayingesizo izidalwa eziyiziNgelosi ezazikade—zikade zehliselwe phansi ngesimo seziNgelosi, kodwa kwakuyimimoya yalezozidalwa eziyizingelosi ezawa ngaphambi kokusekelwa kwezwe, emuva lapho ngenkathi impi iqhubeka eZulwini. NoSathane no—nodrako balwa, kwase kuthi. . . noma uMikayeli no—no—nodrako belwa (noLusifa). NoLusifa waphonselwa ngaphandle nabo bonke abantwana bakhe (zonke izingelosi ayezidukisile), nalezozingelosi zifika emhlabeni kwase kuthi-ke zathotshiselwa ukuba zibe ngumuntu. Futhi ngenkathi zikwenza, kungaleyonkathi “amadodana kaNkulunkulu abona ukuthi amadodakazi omuntu yayiyinhle, ase ezithathela abafazi.”

⁶³⁶ Angamadodana kaNkulunkulu. Wonke umuntu ozelwe kulomhlaba uyindodana kaNkulunkulu. Kungakhathaleki noma ngabe uyisoni noma uyini, uyindodana kaNkulunkulu. Udalwe ngomfanekiso kaNkulunkulu kwenzelwe izindumiso zikaNkulunkulu, udalwe ngaleyondlela. Kodwa uNkulunkulu ekuqaleni wayazi ukuthi ubani owayezoMemukela nokuthi ubani owayengezukuMemukela. Ngakho Wayekwazi ukumisela ngaphambili, noma, hhayi ukumisela ngaphambili, kodwa ngokwaziphambili Wayekwazi ukusho ukuthi ubani owayezosindiswa nokuthi ubani owayengezokusindiswa, ngokuba Wayazi ukuthi yimuphi umuntu owayezothatha muphi wona umoya.

⁶³⁷ Naleyomimoya evela esiHlalweni sobukhosi sikaNkulunkulu, futhi uma phambi kwesiHlalo sobukhosi sikaNkulunkulu, futhi yayiphila... nezigidigidikazi nezigidigidikazi nesikhathi esiyiminyakanyaka ngaphambi kokuba izwe lize liqale futhi, eBukhoni bukaNkulunkulu. Ucabanga ukuthi akukho ekwaziyo ngokukhonza na? Futhi iyehla futhi ingena ngqo kumuntu, futhi ikhonza uNkulunkulu! Ngokoqobo, ikhonza uNkulunkulu; futhi inokwazi kukaNkulunkulu, futhi ihlakaniphile, futhi inobuqili, futhi ifundile, njalo. Kodwa uNkulunkulu wayenqaba kusukela ekuqaleni!

⁶³⁸ Ngakho ngakho-ke, bangani, ubulunga bebandla, noma—noma ukwazi kwesayense ethize yezenkolo noma into ethize, ayihlangene ngalutho naLo. Kuzofanele kube yiGazi likaJesu Kristu nokuzalwa okusha okukujoyinisa naYe njengomuntu oyedwa. Nakho laphe okhona.

⁶³⁹ UNkulunkulu, ekuqaleni ngenkathi Azi ukuthi... Abesilisa nabesifazane wenziwa waba munye, hhayi ababili, benziwa baba munye. Behlukaniswa, omunye wafakwa enyameni nomunye wafakwa emzimbeni-moya. Wayekwazi lokho. Ngakho ukuze ngikufakazise lokho kini: ngenkathi uNkulunkulu enza owesifazane, Akazange athathe olunye uthuli wayesemenza njengoba Enza owesilisa; Wakhapha ubambo ohlangothini luka-Adamu, wayeseba ngumkhiqizo ovele kamuva wovesilisa (ngoba uyingxenywe yakhe). NiyaKuthola manje na? Niyabo? Nakho laphe okhona.

⁶⁴⁰ Nazo izingelosi. NoNkulunkulu nomoya ohlangene noNkulunkulu unguMoya owodwa. Kunjalo. Manje, uMoya kaNkulunkulu ohlala eBandleni, nguMoya ovela eZulwini, uNkulunkulu awazi ngaphambi kokusekelwa kwezwe, owenqaba amanga kadeveli. Nalowomoya wadingeka uthathe umzimba wenyama ukuze u... ukuthatha izivivinyo zakhe.

Wadingeka abe yinyama njengoba kwenza lena eminye, futhi yonke yafakwa ejokweni elilinganayo. Futhi uNkulunkulu, ngokuqala, uyayazi imimoya eyayizokwenza, nokuthi yiyiphi eyayingezukukwenza. Nakho lapho okhona. Udeveli uhlakaniphe kakhulu engadukisa nabakhethiweyo, uma kungenzeka.

⁶⁴¹ Ngakho lemimoya, lezizingelosi ezashumayelayo, wawusekuboshweni; *izingelosi*, uma nizokuqaphela lapha, ngu “n” omncane okusho “umuntu”; izingelosi, izithunywa lapha emhlabeni. Zona, nendlela kuphela eyayingona ngayo kwakungaba ngukungakholwa! Nendlela...Zazinenkolo engeyazo, futhi aziwukholwanga umlayezo kaNowa. Aziwukholwanga umlayezo ka-Enoke. Futhi zawenqaba uMlayezo wabo, “futhi zalahlwa,” iBhayibheli lathi zalahlwa.

⁶⁴² U-Enoke waprofetha kuzo, wathi, “INkosi iza nezinkulungwane eziyishumi zabangwele baKhe.”

⁶⁴³ Futhi baprofetha. NoNowa wakha umkhumbi, futhi bathi, “Ungumgingqiki ongwele! Uluhlanya! Ayikho into ethiwa yimvula ezayo.” Futhi iminyaka eyikhulu namashumi amabili yaqhubeka, futhi wayenenkolo eyayinensindiso kuyo, kwakukhona indlela yokuphunyuka eyenziwa, kodwa babenlisekile esimweni sabo.

⁶⁴⁴ Yileyondlela okungayo namhlanje, ukuthi umuntu benlisekile esimweni sabo. Kodwa ikhona indlela yokuphunyuka, naleyondlela ingoJesu Kristu. Amen. Nakho lapho okhona: isizwe esifanayo, imimoya efanayo.

⁶⁴⁵ Futhi ngokoqobo babengumuntu okholwayo, bekhola impela, kodwa basigeja isifungo sesivumelwano.

⁶⁴⁶ Kunjalo nanamhlanje. Umuntu uya ebandleni, futhi ajoyine amabandla amakhulu, futhi azame ukuba ngumuntu odume kakhulu kunabo bonke edolobheni. Uma befuna ukujoyina ibandla, bathola elikhulu ukwedlula onke edolobheni, elingcono kunawo onke nelicatshangwa kangcono edolobheni. Balugeja kude kanjani ubizo lwabo! BaKugeja kude kanjani!

⁶⁴⁷ Indlela kuphela oyoke wazi ngayo uJesu Kristu ingesambulo sokomoya, hhayi ngesayense yezenkolo nokuthi ulitadisha kangakanani iBhayibheli. Noma uba ngoweSayense yamaKristu, iMethodisti, uFakazi kaJehova, kumbe noma ngabe uyini; akunandaba ukuthi uyini, awusoze waKwazi ngeZwi, nguMoya kaNkulunkulu oMembulayo kuwe. Yisambulo sokomoya!

⁶⁴⁸ Ngenkathi u-Adamu, ensimini yase-Edene, no-Eva, ngenkathi labobantwana wayekhishelwa ngaphandle,

nakhu kufika uKayini nesayense yezenkolo enhle. Wathi, “UNkulunkulu ufanele azi ukuthi senza lokhu ngokwedlula—dlula konke okwenhliziyo yami. Ngizokwakha i-altare elihle, ngizobeka izimbali kulo, ngizobeka izithelo kulo, ngizolenza libukeke kahle. Impela ngingashweleza kuNkulunkulu ngalokhu futhi ngiMazise ukuthi ngiqotho enhliziyweni yami.” Wayeqinisile mayelana nokuhamba kweZwi; uNkulunkulu wayefuna ukukhonza, waya kokhonza. Wenza indawo enhle ukukhonzela kuyo, elikhulu, ihlalabhishobhi elihle (njengoba belibiza namhlanje). Futhi walenza kahle, walakha kahle, wayesefaka i-altare kulo; wayengesuye umphikinkolo.

⁶⁴⁹ Kodwa u-Abela, phezu kweZwi likaNkulunkulu... Kwakungekho-Bhayibheli elalibhaliwe ngaleyonkathi, kodwa uNkulunkulu *wembula* kuye ukuthi kwakungesiso isithelo esasikhipha ensimini yase-Edene, kwakungesiwo ama apula u-Adamu no-Eva abawadlayo, ngokoqobo kwakuyizinto zokocansi ezazibehlukanisile futhi zabehlukanisa. Futhi azi ukuthi bonakala, futhi ngegazi lika-Adamu, nangegazi lenyoka eyakuqalayo lokhu. U-Abela, ngesambulo sikaNkulunkulu, wahamba futhi wathola iwundlu futhi wanikela ngalo. NoNkulunkulu wathi, “Yilokho-ke!” Impela.

⁶⁵⁰ Ngenkathi behla eNtabeni yokuGuqulwa isimo, uJesu wathi, “Umuntu uthi Mina iNdodana kaNkulunkulu ngingubani na?”

⁶⁵¹ “Abanye bathi Ungu ‘Mose,’ nabanye bathi Ungu ‘Eliyase,’ nabanye bathi Ungu ‘Jeremiya,’ nabanye bathi Uyi ‘lowomprofethi.’”

⁶⁵² Wathi, “Kodwa nina nithi Ngingubani na?”

⁶⁵³ UPetru wathi, “Wena unguKristu, iNdodana kaNkulunkulu oPhilayo.”

⁶⁵⁴ Wathi, “Ubusisiwe wena, Simoni ka-Jona, ngokuba inyama negazi akukwambulelanga lokhu.” (Bhekisisani!) “Akusesikho ukuthi ngenwadi, akusesikho ukuthi ngesikole; awuzange ukufunde ekholiji, futhi akukho-muntu okutshela khona. Inyama negazi akukwambulelanga lokhu, kodwa uBaba waMi oseZulwini ukwambulele lokhu. Naphezu kwalelidwala Ngiyakulakha iBandla laMi, namasango ehayidese angeLehlule.” Nakho lapho okhona. Nanto iBandla likaNkulunkulu ophilayo. Yilokho-ke. Phezu kwalelobandla... Phezu kwalesosambulo, leliBandla elakhelwe kuso. Yisambulo sikaNkulunkulu uNkulunkulu asembulile, ukuthi uJesu Kristu uyiNdodana kaNkulunkulu, futhi uMemukele njengoMsindisi oqondene nawe, wedlulile ekufeni wangena ekuPhileni.

⁶⁵⁵ NoMoya oNgwele uyanyakaza futhi usebenza emalungeni aloMzimba. Nanto iBandla! Akunandaba noma limpofu, futhi kusemishini, futhi nime phandle phansi kwesihlahla seshoba ndawondawo, kumbe noma yikuphi, uma kusendlini yomunye emhlanganweni wangasese, akunandaba ukuthi bekungaba kuphi. Ubuhle nezinto akumjabulisi uNkulunkulu. Ngubuqotho behliziyo ngesambulo ukuthi uJesu Kristu asethulile njengeNdodana kaNkulunkulu, uMsindisi wethu oqondene nathi. Amen!

⁶⁵⁶ He, si...awuzitholi neze lezi, zihamba zedlula kanjalo, sizozithola na?

⁶⁵⁷ Nampo labo aba...laphaya Aya khona; izingelosi: izithunywa, labobashumayeli, labo izihlakaniphi, lezozithunywa ezingakholwanga ngenkathi uNowa ehamba ukuyoshumayela kubo futhi wabatshela, “Ngani, woza ungene kulomkhumbi.”

⁶⁵⁸ Bathi, “Lalelani lomgingqiki ongwele. Lalelani lolohlanya. Ngani, akukho-mvula. Ubani owake wezwa into enjalo na? Ngani, he, asinawo amabandla na? Asisibo abakholwayo na?” Ngani, babekholwa!

⁶⁵⁹ UJesu wathi kwakuyoba yisizukulwane esasisanda kwedlula ngaleyonkathi, lesosizukulwane sasizophinda futhi ngaphambi nje kokufika kwaKhe, “Njengoba kwenzeka emihleni kaNowa, kuyakuba njalo ekufikeni kweNdodana yomuntu. Ngokuba babedla, bephuza, begana, beganiselana.” BabeneReno, iNevada ngaleyonkathi, ndawondawo. Babenazo zonke izinhlobo zombhedo abanazo namhlanje; bebuthana, futhi bengqabashiya, futhi bebhuqa, abahleki abahleka usulu kanjalo njalo; benesimo sokumesaba uNkulunkulu, kodwa bephika iQiniso langempela: isivumelwano, uMlayezo womusa. UNkulunkulu enza indlela yaKhe, futhi enika abantu isivumelwano saKhe—saKhe, ukuthi babekwazi kanjani ukuphunyuka; Wawunensindiso kuwo, insindiso kwakuyindawo yokuphunyuka.

⁶⁶⁰ “Yini esiyidinga ngensindiso na?” Namhlanje abantu bathi, “Asiphili yini phansi kwesimo sikahulumeni wentando yeningi na? Yini esiyidingayo na?”

⁶⁶¹ Angikhali ukuthi sinesimo sikahulumeni wentando yeningi engakanani esiyiphilayo, sidinga iGazi likaJesu Kristu. Kunjalo! Sidinga uKristu. Ngiyasithokozela isimo sikahulumeni wentando yeningi; lokho akuhlangene, hlangene nensindiso yomphefumulo. Ngokoqobo! Labohulumeni bayodlula, nazo zonke izizwe ziyodlula. Futhi ngime nge...lapho ofaro bama khona, futhi usungamba amafidi angamashumi amabili phansi

komhlabathi ukuba uthole izihlalo zabo zobukhosi lapho zihlezi khona. Bonke ofaro nemibuso yakhe yalomhlaba, nazo zonke izinto zawo ezinamaphutha ziyohluleka futhi zimuke, kodwa uJehova uyobusa kuze kube phakade, ngokuba UnguNkulunkulu ongafiyo. Simi phezu kweDwala eliqinile elingu Kristu Jesu, ngokuba yonke eminye imihlabathi yisihlabathi esibishayo.

⁶⁶² Khathal' noma ku... imibuso iyovuka futhi iwe, kodwa o, akukho-lutho... angikhathali noma ngabe ku... noma yini; akukho lutho olukhona, lutho lwenkathi ezayo, lutho (izindlala noma izingozi ezinzima kumbe noma yini) okungake kuze kusahlukanise nalolothando lukaNkulunkulu olukuKristu. Uma umuntu ezelwe nguMoya kaNkulunkulu, useyisidalwa esingasesiso esesikhathi, kodwa uyisidalwa sePhakade. Amen. Wedlulile ekufeni wangena ekuPhileni. Wedlulile e... Usewedlulile umsuka wesikhathi, wangena ePhakadeni. Angebhubhe neze! NoNkulunkulu wafunga ukuthi Uyomvusa ngemihla yokugcina.

⁶⁶³ Ngakho bangaba nawo onke amabandla enu amakhulu, nazo zonke izikhathi zenu ezinkulu, nakho konke enikufisayo, futhi nisho amahlaya enu amabi futhi nibe nemidlalo yenu yokuWaka, namasapha amasobho nayo yonke enye into eniyifunayo; futhi nibe nomshumayeli ofundile emi lapho. Mhlawumbe angenza umsebenzi ongcono kukho kunabanye balababafana abadadlana okul'khuni ukuba azi o-ABC babo. Kodwa nginitshela iqiniso, ngingaqoka ukuba nomfana obengamazi u-ABC wakhe engishumayeza (obemazi uKristu) kunabo bonke osiyazi bezenkolo abakhulu okhona nazo zonke izimfundo zenu obekungacatshangwa ngazo. Ngokoqobo!

⁶⁶⁴ Ezansi lapha eKentucky, esikhathini esingese esedlule, umfana omdadlana okwakul'khuni ngisho nokuthi akwazi ukufunda igama lakhe uqobo, wathi iNkosi yambiza ukuba ashumayele futhi wayefuna indlu yesikole. Ngani, izikhulu azangannika sona. Omunye uthisha omkhulukazi ufika ngapho nesibambo egameni lakhe *kanjalo*, omunye omkhulu udokotela wezobunkulunkulu, ngani, bamnika isikole. Impela. Wabamba imvuselelo yamaviki amabili, kungekho namunye umphefumulo. Noyise wabuyela emuva, wathi, "Manje mnikeni, ngingumtheli wentela, nginelungelo lokuba umfana wami anikwe sona. Nomfana wami ufanele abe naso naye."

⁶⁶⁵ Ngakho wabuyela emuva ukuyothola, futhi wababuza, bathi, "Awu, sizomnika sona okungenani ubusuku obubili." Futhi baqhubeka futhi bamnika sona ubusuku obubili.

⁶⁶⁶ Futhi ngalobobusuku lowomfana omdadlana wasukuma lapho futhi wayengakwazi ngisho nokufunda iBhayibheli, wayeyifundelwa ngomunye indikimba yakhe. Kodwa ngenkathi eya emsamo, wayegcotshwe ngoMoya oNgcwele. Futhi ngenkathi eshumayela, cishe amashumi amabili eza e-altare; nalowomshumayeli ozazisayo wahamba indlela yakhe owesifazane eqonde eKalvari, e-altare.

⁶⁶⁷ Impela, mfowethu, akusikho—sikho ukuthi wazini, kungukuthi Ubani omaziyo. Yilowo umqondo, kuthatha lokho-ke, kuthatha ukwazi uKristu. UkuMazi, kungukuPhila; ukuMenqaba, kungukufa.

⁶⁶⁸ Masinya kweminye imibuzo yethu, imibuzo manje owehlela eGeorgia:

67. Amatshe a e . . . meleni eSambulweni 21:19 nelama 20 na?

⁶⁶⁹ Uma nifisa ukuthatha isikhathi ukuba nivule amaBhayibheli enu, esingenaso isikhathi esiningi kakhulu manje, kodwa ngizozama ukuyiphendula masinyane. ISambulo samashumi amabili- . . . ngikholwa ukuthi ngesama 21:19 nelama 20. Yebo.

⁶⁷⁰ Kulungile, phakathi lapho nizothola ukuthi wayekhuluma ngamatshe elalisendlini. Namatshe ayeyizisekelo. Uma nizoqaphela . . . Ngikholwa ukuthi likhona, Mfowethu Neville. Futhi itshe ngalinye laliyisisekelo. Akukho nalinye itshe eliyisisekelo, namanye . . . Kodwa itshe ngalinye laliyisisekelo. Itshe ngalinye laliyisisekelo njalonjalo. Futhi kwakunamatshe ayishumi nambili. Futhi uma niqaphela lawomatshe ayishumi nambili, anikeza ngalinye . . . Kuqala kuqala ngejaspi, nesardiyo, nokunye kanjalo, kumele itshe ngalinye.

⁶⁷¹ EBhayibhelini lapho nizothola ukuthi lalibizwa ngetshe elithize. Amanye awo ehlukile kancane, anikaze nizwe ngalo. Uma ubuka emuva kwisichazamazwi uthola ukuthi yitshe elifanayo, igama elehlukile nje; liguquliwe.

⁶⁷² Kodwa lisuka liqale nge—ngejaspi. Ijaspi laliyitshe lika—likaBenjamini, noma, itshe le . . . o, indodana yokuqala, uRubeni. Itshe lokuqala kwakunguRubeni, okwakuyijaspi. Itshe lokugcina kwakunguBenjamini, itshe lokugcina ngaphezulu.

⁶⁷³ Manje, lamatshe ayishumi nambili izisekelo esabekwa phezu kwawo, lawo—lawomatshe ayishumi nambili ayelenga esihlangwini sesifuba sika-Aroni. Futhi a—futhi ayemele, wayengumpristi omkhulu walezi—walezizizwe. Ngalinye lamatshe azo okuzalwa liphakathi lapha, kule—lesisihlangu. Futhi ngenkathi abantu bebona lesisihlangu, baqonda ukuthi u-

Aroni wayengumpristi omkhulu walesosizwe sonke, ngenkathi sebebone itshe lokuzalwa likulesisihlangu.

⁶⁷⁴ Manje, ngenkathi sithola kulokhu ukusa emlayezweni kaMfowethu Neville. Futhi njengezikhathi eziningi babeletha i-Urimi Thumimi. Niyayibona iphathwa eBhayibhelini njengendlela ababazi ngayo ukuthi ngabe umlayezo wabo wawuyiQiniso noma qha. Lawomatshe, uma babehamba bayosho ukuthi indoda itheni, umprofethi eprofethile, nalawomatshe onke ayebonisa kanyekanye. Kwenza imbumbuthela yokukhanya okwakuthatha isafire, nejaspi, nerubi, nawo onke lawo amanye amatshe ebonisa ukukhanya kwawo, kwenza omkhulukazi umbala owodwa wothingo lwenkosikazi omuhle owaxubanisa yonke into ndawonye.

⁶⁷⁵ Manje, manje, namhlanje ngenkathi leyo Urimi Thumimi yasuswa nalobo bupristi, manje leliBhayibheli liyi-Urimi Thumimi kaNkulunkulu namhlanje. Futhi uma umshumayeli eshumayela, akufanele nje kube yindawo eyodwa encane lapha, futhi yilokho kuphela abeka phezu kwakho amathemba akhe; kufanele kube yiBhayibheli lonke libonisa umlayezo umuntu awushumayelayo. Yileyonto. Hhayi nje indawo eyodwa, bese uthi, “Awu, iBhayibheli lisho lokhu.” O, impela, lisho izinqwaba zezinto. Kodwa ufanele ukwenze konke kuhlanganiswe ndawonye. Futhi uma uMoya kaNkulunkulu ufika bese ungena e—eZwini, Likubeka likuhlanganise konke ndawonye bese kubonisa ukuKhanya okukhulukazi okukodwa, nalokho kuKhanya kunguJesu Kristu. Amen.

⁶⁷⁶ Manje, lamatshe ayishumi nambili kwakuyizisekelo eziyishumi nambili elasuka laqala kuRubeni, noGadi, futhi kwehle njalo kuye kuBenjamini; izizwe eziyishumi nambili, amatshe ayishumi nambili. Nalawomatshe eThempelini, eJerusalema elisha laseZulwini, isisekelo ngasinye siyobekwa phezu komunye wawokhokho.

⁶⁷⁷ Manje bhekisisani, niyawaqaphela amatshe, manje nizobhekisisa labo okhokho baboniswa kuyo impela enye into, komunye umbuzo nje.

68. Chaza — chaza esesine . . . izidalwa eziyizilo ezine zeSambulo 5.

⁶⁷⁸ Mfowethu Neville, uma unakho lokho khona lapho kusondele, noma abanye benu, kweSambulo 5, sizofunda lokhu umzuzu nje. Yi—yisithombe esihle lapha se . . . Lapha, nginaso qobo lwami, iSambulo isahluko 5:

Ngase ngibona esandleni sokunene sakhe owayehlezi phezu—phezu esihlalweni sobukhosi incwadi ilotshiwe

ngaphakathi nangaphandle na—na—nangemuva, inamatheliswe ngezimpawu eziyisikhombisa.

Ngase ngi . . .

⁶⁷⁹ Manje, leyo akusiyo indawo. Ngifuna ukuthola phambidlana nje, izidalwa eziyizilo ezine. Ake sibone, ivesi 14. Kulungile, mnumzane. Manje nakhu lapho esiya khona, kunjalo. Manje asiqale ngenhla lapha e—evesini 12, qhabo, ngiqagele i . . . “Nezidalwa eziyizilo ezine zathi, ‘Amen.’” Qhabo, kunendawo encane emva kwalokho, Mfowethu Neville, “Bheka, ngezwa iphimbo . . .”

⁶⁸⁰ Ake sibone, umzuzu nje, bengikufunda esikhashaneni esedululile. O, nakhu lapha esikhona, asiqale evesini 6. Ivesi 5:

Omunye wamalunga wathi kimi, Ungakhali: bheka, inqobile iNgonyama yesizwe sakwaJuda, iMpande kaDavide, ukuba ivule incwadi, nokuqaqa i . . . zimpawu zayo.

Ngase ngibona, futhi, . . . ngaphakathi kwesihlalo sobukhosi ne . . . izidalwa eziyizilo ezine, na, ngaphakathi kwamalunga, kumi iWundlu kungathi lihlatshiwe, linamakhandla ayisikhombisa namehlo ayisikhombisa, angomoya abayisikhombisa . . . abathunyelwe bevela . . . emhlabeni.

⁶⁸¹ Ngifuna nibambe lowombuzo, futhi uma ngingakubambi phansi lapha emzuzwini, ngifuna nibuyise futhi, ngifuna ukubhekana nalokho, “imiMoya eyisikhombisa yamehlo ayisikhombisa ayeseWundlwini.” O, leyo yinto enhle ngempela. (Awu, sifuna ukuthola lombuzo womfowethu manje.) Kulungile, ningakukhohlwa lokho manje.

Leza layithabatha incwadi esandleni sokunene sakhe owayehlezi esihlalweni sobukhosi.

Kuthe seliyithabathile, izidalwa eziyizilo ezine namalunga angamashumi amabili nane awa phansi phambi kweWundlu, . . . kuyilelo nalelo linamahabhu, . . .

⁶⁸² Manje, lokho yi—ezine—izidalwa eziyizilo ezine lapha, uma nizoqaphela. Manje ake siqhubeke futhi sifunde siqhubeke kancane:

. . . mahabhu egolide, . . . zigcwele izitsha namaphunga, . . . nemikhuleko yabangcwele.

Ahlabelela igama elisha . . . Ufanele wena . . . (ayeseqhubeka futhi enza okwawo . . . konke ukukhonza kwawo eNkosini)

⁶⁸³ Manje, lezizidalwa eziyizilo ezine zeSambulo, uma niziqaphela, yonke indawo... (Nina bafundi beBhayibheli, nanoma yimuphi umuntu ozolalela kulokhu ukuqopha ngeteyipu). Lezozidalwa eziyizilo ezine, zazinobuso obune: esisodwa sasinobuso obunjengobomuntu, esinye sasinobuso obufana nenkabi, obunye ubuso babufana nokhozi, nobunye ubuso babufana nengonyama. Futhi azizange zihlehle nyovane, zazingenakuhlehla nyovane.

⁶⁸⁴ Bangaki okhumbula incwadi endala yeSambulo ngenkathi befundisa ngayo eminyakeni eyedlula, ngenkathi ngithatha cishe iminyaka emibili lapha ngeNcwadi yeSambulo na? Inqwaba yezingwazi ezindala iyakhumbula.

⁶⁸⁵ Bukani, zazingenakuhlehla nyovane, ngoba nomaphi lapho ezaziya khona zaziya phambili. Uma ziye *ngapha*, zazihamba njengomuntu; uma ziye *ngapha*, zazihamba njengengonyama; ziye *ngapha*, zazihamba njengokhozi; uma ziye *ngapha*, zazihamba njengenkabi. Niyabo, zazingenakuhlehla nyovane, zaziya phambili ngaso sonke isikhathi.

⁶⁸⁶ Manje lezozidalwa eziyizilo ezine. Manje ukuze sithole lokhu ngokushesha, ngoba angifuni ukuhlala isikhathi eside kakhulu kulokhu. Kodwa izidalwa eziyizilo ezine... *Isilo*, eBhayibheli, simele "amandla." Futhi niyazi lezizidalwa eziyizilo zazingekho ngaphandle ngaleya echibini elikhulu noma olwandle ndawondawo zikhuphuka, kodwa zazisesiHlaweni sobukhosi sikaNkulunkulu, futhi zazikhonza uNkulunkulu. Lezozidalwa eziyizilo ezine kuchaza amandla amane enyuka evela emhlabeni, nalawomandla amane ayengamaVangeli amane: uMathewu, uMarku, uLuka, noJohane; omunye akamphikisi omunye.

⁶⁸⁷ Nomunye wabo, i...Njengoba iVangeli liqhubeka njengengonyama, liqine nqi, linesibindi; iVangeli linesibindi njengengonyama, futhi liyinkosi njengengonyama. Uma liya ngasebusweni bomuntu, linobuhlakani futhi lihlakaniphe njengomuntu. Uma lihamba ubukhozi, linamaphiko anejubane nokuphakama okuphakeme. Ku...Niyabona ukuthi ngisho ukuthini na? Uma lihamba njengenkabi, yihhashi lomsebenzi elingadonsa, inkabi yomsebenzi engadonsa u—u—umthwalo weVangeli. Izidalwa eziyizilo ezine kwakungamandla amane, okwakungo: Mathewu, uMarku, uLuka, noJohane; amaVangeli amane ezwakala eBukhoneni bukaNkulunkulu. Lokho kwakuyi... .

⁶⁸⁸ Uma niqaphelile, zazinamehlo ngaphambili nangemuva. Za—za...Nomaphi lapho siyakhona, sasibonisa. Zazibona

yonke indawo ezaziya kuyo. Nalawo ngamandla amaVangeli lapho liphuma, linga... Linokuhlakanipha komuntu; linejubane lokhozi; lina—na—na—namandla, amandla adonsayo, umthwali-mthwalo njengenkabi; lino—nokuqina nqi nesibindi sengonyama. Niyabo, ngamaVangeli amane, angamandla amane eSambulo, isahluko 4.

Kulungile, manje olandelayo:

69. Obani abangamalunga angamashumi amabili nane na?

Kulungile, ngikholwa ukuthi lokho bekungaba se—se...

Obani abangamalunga angamashumi amane-nane na?

⁶⁸⁹ Manje lowo ulula nje, besingangena kuwo. Amalunga angamashumi amane-nane lalihlezi phambi kwesiHlalo sobukhosi. Lokho kuse...ngikholwa ukuthi kusevesini 4, yilapho kutholakala khona. “Kwaphuma elinye...” Ngifanele ngi... Ake sibone, ngine... 4:10.

⁶⁹⁰ Kulungile, iSambulo, isahluko 4, nevesi 10. Kunjalo. Sizofika kukho.

Futhi amalunga angamashumi amabili nane awa phansi phambi kwakhe ohlezi esihlalweni sobukhosi, akhuleka kuye ophilayo kuze kube-phakade naphakade, aphonisa imiqhele yawo phambi kwesihlalo sobukhosi ethi,

Ufanele wena, O Nkosi, ukwamukela inkazimulo nodumo namandla: ngokuba nguvena owadala izinto zonke, nangenza yentando yakho zaba-khona, zadalwa.

⁶⁹¹ Manje amalunga angamashumi amabili nane. Ilunga ngumbonisi. Manje qaphelani, ayengokhokho abayishumi nambili nabaphostoli abayishumi nambili. Futhi ayehlezi, eyishumi nambili ngakuloluhlangothi neshumi nambili ngakolunye. Ayengamalunga angamashumi amabili nane, ayengokhokho abayishumi nambili ngakolunye uhlangothi, iTestamente eliDala; abaphostoli abayishumi nambili ngakolunye uhlangothi, beTestamente eLisha. Akashongo yini uJesu ukuthi, “Niyohlala ezihlalweni zobukhosi eziyishumi nambili, nahlulele izizwe eziyishumi nambili zakwa-Israyeli na”?

⁶⁹² Manje, izisekelo. Bukani kukhona ngisho nomuthi phakathi lapho. Nomuthi ngapha nangapha uthela izinhlobo eziyishumi nambili zesithelo. Futhi ithela isithelo sayo kanye ngenyanga, okuyizinyanga eziyishumi nambili ngonyaka. Inikela izinhlobo eziyishumi nambili zesithelo minyaka yonke lapho wedlula. *Ishumi nambili*, enombolweni yoku “khonza,” niyabo. Futhi kunamashumi amabili nane, bekungaba amashumi amabili-

nane, abaphostoli abayishumi nambili nokhokho abayishumi nambili. AseSiHlalweni sobukhosi.

⁶⁹³ Kulungile, manje ivesi 4, noma, umbuzo wesine:

70. Yayimele ini intambo ebomvu kuGenesisi 38 na?

⁶⁹⁴ Intambo ebomvu, uma nizoqaphela, kwakunguJuda. Futhi wayenamadodana, nenye yamadodana akhe yaganwa ngowesifazane waseKhanani. Nalowesifazane waseKhanani wayengenabantwana, nendodana yakhe yafa. Kwase kuthi-ke, umthetho ngaleyonkathi wawungukuthatha... indodana elandelayo yayithatha umkamfowabo, bese ivusela inzalo ofileyo. Neny indoda ayibambisananga futhi yenze njengoba yayifanele yenze, neNkosi yayibulala. Manje-ke yayinendodana encane; ngakho uJuda wathi, “Linda lendodana ize ishaye. . . ikhule ize ifike endaweni lapho osungayishadisa khona.”

⁶⁹⁵ Futhi ngenkathi esekhulile wafika endaweni lapho ashadisa khona inkosikazi yokuqala yabafowabo ababili, awu, wayefanele ukumthatha ngaleyonkathi, ukuba avusele abafowabo inzalo ababekade be... ababekade befefe phambi kwakhe. UJuda akamnikanga owesifazane (owesifazane waseKhanani) indodana, umfana, futhi nje amdedele aqhubeke. Ngakho wabona owesifazane ukuthi wayenza okungalungile, ngakho uyaphuma futhi uzisonga ngeveyili phezu kobuso bakhe, wayesehlala endaweni yomphakathi njengoba bekungahlala isifebe.

⁶⁹⁶ UJuda uyafika wayesemthatha owesifazane njengomkakhe, futhi wayeyisifebe, futhi wahlala naye. Wathi, owesifazane wathi, “Awu, yini obungayititiliza ngami na?” Futhi u... wathi owesifazane. . .

⁶⁹⁷ Wathi, “Ngimnika i—izinyane lembuzi.” Wathi, “Awu, nginike isibonakaliso ukuthi uyokwenza.” Ngakho owesifazane wathatha udondolo nendandatho yakhe kanjalonjalo, wayesekugcina.

⁶⁹⁸ Futhi ngenkathi beletha izinyane lembuzi, abasitholanga isifebe, ngoba sasingsiso isifebe.

⁶⁹⁹ Emva kwesikhashana, wayesevele obala ukuthi wayesezoba ngumama. Futhi ngenkathi evela obala ukuthi wayesezoba ngumama, bafika bamtshela uJuda, “Umalokazana wakho udlale ingxenye yesifebe.” Bathi, “Ngenxa yokuthi u—usezoba ngumama, nabafana bakho bobabili bafile.”

⁷⁰⁰ Wathi, “Awu, uzobizwa, futhi ashiswe.”

701 Futhi ngakho wathumela izwi kuJuda, wayesethi, “Umuntu owenza lokhu, wayengumnikazi waloludondolo nalendandatho.” Kulungile, lowo kwakunguyisezala.

702 Wayesethi, “Ulunge kakhulu kunami.”

703 Manje, ngenkathi esazi ukuthi abantwana bakhe wayesezobelethwa, babengamawele. Futhi ngenkathi iwele. . . Ingane yokuqala eyayizozalwa, umkhuba omdala wamaJuda, umntwana wokuqala unobuzibulo, umntwana wokuqala ukuphuma. Nalowo, khumbulani, kwakungumntwana wakhe wokuqala. Akukho namunye wabo bonke abanye abafana owayenabantwana ngaye. Wayengakaze abe nomntwana kwaze kwaba yilesisikhathi.

704 Futhi ngenkathi umntwana wakhe wokuqala ephuma, kwakuyisandla nje. Nombelthisi wayithandela ngomudwa obomvu, ngoba umushwe obomvu wawukhuluma ngokuhlangwa ukuthi indodana yokuqala yentombi uMariya yayizoba yi. . . ibe nomushwe obomvu wokuhlangwa.

705 Futhi ngenkathi ebuyisela isandla sakhe emuva, omunye ufika kuqala. Futhi ngenkathi enza, wathi, “Ukwenzeleni lokhu na? Omunye unobuzibulo.”

706 Ngakho yilokho uGenesisi 38 akuchazayo, niyabo. Ukuthi umntwana wokuqala wayesalokhu ekhona kuze kube sekufikeni kweNkosi uJesu Kristu. Ukuthi owokuqala wayengaphansi komthetho wokuhlangwa.

707 Niyazi ngathi. . .umnyuzi omncane, niyazi, ngikhulume ngawo, ukuthi amehlo awo lali. . .nokunye, izindlebe zawo zephuke zabheka phansi, kodwa, uma wazalwa nobuzibulo, elingenacala, iwundlu eliphелеle lafa endaweni yawo. Nakho-ke.

708 Ngakho lokho kwakungokobuzibulo. Ingane yokuqala eyaphuma kuqala kunina, futhi basibonile lesosandla (futhi bazi ukuthi singabuyela emuva futhi). Futhi ngesikhathi ifuqela phambili isandla sayo ukukhombisa ukuthi yayinabo, yaba ngeyokuqala, umbelthisi wabopha intambo ebomvu wayithandela yayisisihosha isandla sayo. Niyabo? Kodwa, ngokoqobo, yayingeyokuqala. Lowo kwakungumushwe obomvu, umushwe obomvu une. . .konke eBhayibhelini, kuchaza ukuhlengwa; okwakukhomba phambili kumntwana wokuqala efika.

709 Kuzalwa ihhashi lokuqala, kuzalwa inkomazi yokuqala, noma ngabe kwakuyini, yonke into eyazalwa kuqala (evela kuqala) yayiphansi kokuhlangwa, yayifanele ihlengwe; yonke into yayifanele ihlengwe! Haleluya! O, lokho nje

kuyangixhuxhumisa. Niyakuthola na? Okokuqala kwakufanele kuhlengwe. Kwakungumthetho. Alibongwe iGama leNkosi!

⁷¹⁰ Futhi ngenkathi uJesu Kristu ezalwa, Wahlanga umhlaba wonke. Ngempela, Wakwenza. WayenguMhlengi waso sonke isidalwa esake sadalwa emhlabeni. WayenguMhlengi. Futhi e...konke ukuhlengwa kulele kuYe, futhi ayikho enye indlela nhlobo ongake uze uze ngayo ngemisebenzi emihle, ngokujoyina ibandla, kumbe noma ngabe kuyini; ufanele uze ngalowomushwe obomvu, lowoMhlengi, lowoMhlengi oyisihlobo somndeni.

Kulungile, manje olandelayo uthi:

71. Ziphi izipho...Ziyini izipho ezizothunyelwa mayelana nokufa kofakazi ababili, eSambulweni 11 na?

O, Mfowethu Palmer, uma ungenakubuza mibuzo!

⁷¹¹ Manje, ukuhlengwa, lemidwa lapha, lomushwe obomvu, siyabona wawusho ukuhlengwa.

⁷¹² Manje umbuzo olandelayo uthi:

Ziyini izipho eSambulweni 11 na?

⁷¹³ Kuzofika isikhathi...Manje nakhu okuzophendula umbuzo owaphendulwa ngobunye ubusuku, umngani wami ongumshumayeli awubhalayo mayelana namaJuda, ukuthi kwakuzoba njani.

⁷¹⁴ Manje lamaJuda lineminyaka emithathu nengxenyethenjiswe wona. Bangaki okwaziyo lokho na? Amaviki angamashumi ayisikhombisa lethenjiswa. Wathi, "UMesiya ufika futhi anqunywe maphakathi." UKristu washumayela iminyaka emithathu nengxenyethenjiswe, wabulawa ngayo impela iminyaka emithathu nengxenyethenjiswe, Washumayela iminyaka emithathu nezinyanga eziyisithupha.

⁷¹⁵ Kwase-ke kuba yisinengiso esenza incithakalo, i—imoslem yase-Omar yabekwa eMhlabathini oNgcwele; njengoba uNkulunkulu asho, iminyaka engamakhulu angamashumi amabili-nanhlanu ngaphambi kokuba kwenzeke, yayizobe imi lapho. Umprofethi wayibona, futhi uyibonile, wayesethi, "Babeyo... AbeZizwe bayoba nokuphatha lapho kuze kuqedwe isimiselo sesikhathi sabeZizwe."

⁷¹⁶ Manje kusekhona namanje iminyaka emithathu nengxenyethenjiswe. Uma niqaphela, labofakazi beSambulo 11 baprofetha inkulungwane, izinsuku ezingamakhulu amabili namashumi ayisithupha; impela iminyaka emithathu nengxenyethenjiswe. Manje...futhi babembethe ingubo yamasaka. Manje,

bhekisisani inkonzo yabo, lokho abayikho. Manje, labofakazi ababili bayabulawa.

⁷¹⁷ Manje, i . . . Babuyela kumaJuda emva koHlwitho lweBandla labeZizwe. IBandla labeZizwe liya eKhaya liyela iSidlo sakusihlwa soMshado, futhi njengoba uRebeka wathathwa wafakwa endaweni ka-Abrahama no-Isaka futhi lapho washada. Futhi uRebeka no-Isaka baphuma nefa eligcwele layo yonke into u-Abrahama ayenalo, lonke laya ku-Isaka. Ngokoqobo! Futhi lalingeke lize ku-Isaka u-Isaka aze aganwe kuqala. O Haleluya! Nakho lapho okhona.

⁷¹⁸ NoKristu uba . . . UNkulunkulu uhlala kulowo ophelele, umzimba owonakalisiweyo ngokuphelele kuze kubephakade nakwiPhakade. Ngenkathi iWundlu noMlobokazi lishada eZulwini, liphuma lihambe lisefeni eligcwele. Ngokoqobo! U-Isaka noRebeka bavela besefeni eligcwele.

⁷¹⁹ Futhi ngenkathi lomgubho usaqhubeka eZulwini, woMlobokazi, uMlobokazi wabeZizwe eshada iNkosana (iNdodana kaNkulunkulu), eNkazimulweni; besashada, kuneminyaka emithathu nengxenyeye eyenzekayo ngenkathi i . . . uMose no-Eliza . . .

⁷²⁰ Okungukuthi, uMose akazange angabibikho . . . qhabo, umzimba wakhe wathwalwa. IziNgelosi zamthatha, akabhubhanga inyama, akabolanga. Wayengumfanekiso ophelele kaKristu. Wafa neziNgelosi zamthwala, futhi ngisho nodeveli akazi ngisho nokuthi wambelwaphi, futhi wazama ukuphikisana noMikayeli iNgelosi enkulu ngokumbelwa kwakhe. Yilokho iBhayibheli elakushoyo. UNkulunkulu wamenyusela ekuHlwithweni.

⁷²¹ Futhi u-Eliza, ngenkathi ehamba lapho, umprofethi kaNkulunkulu, wahamba wehlela eJordani, wakhumula ingubo yakhe wayeseshaya amanzi, ayesehlukana kwesokudla nesokunxele. Wayesenyukela entabeni. U-Elisha wathi . . . Wathi, “Ungilandelelani na?”

⁷²² Wathi, “Ngifuna okuphindwe kabili koMoya wakho.”

⁷²³ Wathi, “Ucele into el’khuni, kodwa uma ungibona uma ngenkathi ngihamba.” Amehlo akhe ayelokhu embhekile.

⁷²⁴ Emva kwesikhashana, yafika phansi ivela eZulwini inqola yomlilo neziNgelosi zomlilo, amahhashi omlilo, no-Eliza wekhwela wayeseya eNkazimulweni. Akazange akuzwe ukufa, wahlwithwa, uzofanele afe!

⁷²⁵ Futhi uma nizobhekisisa lababaprofethi ababili beSambulo 11, benza yona impela into efanayo eyenziwa nguMose no-Eliza.

Wena uthi, “Mfowethu Branham, uqonde ukungitshela ukuthi u-Elija noMose usaphila na?” Ngokoqobo!

⁷²⁶ Ngani, ngaphambi kweNtaba yokuGuqulwa isimo... ENtabeni yokuGuqulwa isimo, ngaphambi kokuba uJesu aye eKalvari, lapho kwama bobabili uMose no-Elija bemi lapho bekhuluma naYe. Impela, bakwenza, abafile. Futhi babengakaze bafe; bangabafayo, bafanele bafe. Ngakho basesimweni esikhazimulisiweyo belindele lesosikhathi.

⁷²⁷ Kwase kuthi-ke ngenkathi sebebuya futhi bashumayela ncamashi iminyaka emithathu nengxenye phansi kogcobo lomBhaphathizo kaMoya oNgewele, izibusiso sithathwa kwabeZizwe (neBandla liyahlwithwa); nelibandayo, ibandla eligcina umthetho lizingelwa lixoshelwa ukubanjwa njengezinja, yikhomanisi neqemba lamaRoma, futhi uma bezingelwa lixoshelwa ukubanjwa futhi babulawe. Babayabulawa-ke; lababaprofethi bashumayela iminyaka emithathu nengxenye, neBhayibheli lasho ukuthi babulawa komkhulu... emgwaqeni, obizwa ngowomoya, iSodoma neGibhithe, lapho iNkosi yethu yabethelwa khona. Lokho kusemuva eJerusalema; niyabo, emuva eJerusalema, elibizwa ngokomoya.

⁷²⁸ Futhi balala emgwaqeni izinsuku ezintathu nobusuku. Kwase kuthi-ke ekupheleni kwezinsuku ezintathu nengxenye, umoya wokuphila ungena kubo futhi bavuka. Babefanele bafe njengabanye abafayo, babefanele bakwenze. Futhi ngenkathi bebulala lababashumayeli ababili...

⁷²⁹ Bashumayela bamelana nokungalungile, futhi baletha umlilo uphuma ezulwini. Ubani owenza lokho na? Niyabo? Baletha izinhlupheko ziphuma ezulwini, futhi bashaya umhlaba ngokukhulu ukushesha... futhi noma ngasiphi isikhathi ababefuna ngaso. Futhi baletha umlilo uphuma ezulwini. Base bemisa amazulu ukuba angani, inqobo nje uma babefuna ukukwenza. Kwakungubani lowo na? Nguye impela uMose no-Elija. Futhi nampo labofakazi ababili.

⁷³⁰ Futhi ngenkathi behlupha ibandla, noma izwe, ngokushumayela kwabo; futhi bemukela amaJuda bewabuyisa, futhi bewabuyisela ekuphendukeni, bewabuyisela ukuba akholwe e... Ngenkathi ebona uJesu efikela uMlobokazi, bayothi, “Bhekani, lona nguNkulunkulu wethu ebesimlindele. Lowo nguYe!” Kodwa Akafikeli wona; Ufikela uMlobokazi waKhe. NoMlobokazi waKhe...

⁷³¹ Ngenkathi uJosefa eyongena eGibhithe, akabathathanga abafowabo kanye naye, kodwa waba nomlobokazi wakhe

lapho. Ngokoqobo! Kodwa ngenkathi ezazisa kubafowabo, kwakungekho-muntu owayekhona. Kunjalo impela. Futhi ngenkathi Ezazisa Yena uqobo kulamaJuda, akuyikubakhomuntu lapho kodwa amaJuda. Nampo labo ababulala uJosefa, bemi lapho; wayesethi, “Awu, nginguJosefa, umfowenu.” Wayesekhala izinyembezi.

⁷³² Base bethi, “Manje siyazi ukuthi sinecala, ngoba sambulala.”

⁷³³ Into efanayo, lawomaJuda ayoba naleso sikhathi esikhulu senkathazo ngaphambi nje kokufika manje, sokuhlushwa kuwaxosha ebuyela emuva eyongena ezweni lendabuko. Kuwaxosha njengesigejane sezimvu ebuyela eNtabeni iKameli ngaleya.

⁷³⁴ Lapho iNkosi uJesu eyofikela uMlobokazi waKhe, futhi bayaMbona, bayothi, “YiLowo ebesimlindele, Nango!” Uyovuka enokuphilisa emaphikweni aKhe. Kunjalo.

⁷³⁵ Nebandla, insali yamaJuda, ngenkathi ekugcineni ebulala lababaprofethi ababili, futhi balala emgwaqeni ngokomoya obizwa ngeSodoma neGibhithe, lapho iNkosi yethu yabethelwa khona, bathumela izipho omunye komunye (izwe liyakwenza).

⁷³⁶ Manje, Mfowethu Palmer, ulapha. Buka emuva emlandwini wamaRoma futhi uzothola ukuthi sinye kuphela isizwe kulo lonke izwe esake sathumela izipho emva kwempi, lowo nguMbuso wamaRoma.

⁷³⁷ Yingalesosizathu ngithi umphikikristu uphuma eRoma. Isilo siphuma eRoma, ngeke saphuma eMoscow. Sivela eRoma, udrako obomvu owama kowesifazane ukuba ashwabadele uMntwana wakhe masinya nje emva kokuzalwa kwaKhe. Lowodeveli, wayekuphi lowodeveli na? Wayengubani na? UKesari Augustus owathumela futhi wabulala abantwana abasukela eminyakeni emibili ubudala kwehle. Udrako obomvu, udrako, *isilo* sisho “amandla.” Amandla amaRoma ahlupha futhi azama ukuthola lowoMntwana uKristu.

⁷³⁸ Naleyonto efanayo! Ngaso sonke isikhathi amaRoma, amaRoma angabahedeni abadala ayevamise ukuba nokunqoba okukhulu, ayethumela amatshe amhlophe nayo yonke into komunye nomunye, njengezipho ezinjalo, njengesikhumbuzo. Ngakho lawomatshe elali... Okwakuyikho, kwakuyizipho ezincane ezazithunyelwa phakathi kwebandla lamaRoma. Ngokoqobo! Impela. Kufanele kube njalo.

⁷³⁹ Ngama khona lapho eVatican City futhi ngakuqinisa ngeBhayibheli. Uphapha efake umqhele ohlanganiswe kathathu, *Vicarius Filii Dei*, zonke lezozinto engizizwile

kanjalonjalo, kuyiqiniso ngokoqobo; iqembu lezenkolo elibusa sonke isizwe esiphansi kweZulu, futhi liyakwenza. Nanto, linjalo.

⁷⁴⁰ Akukho okumelene nabantu abangamaKatolika (qhabo, mnumzane), balunge nje njengawo wonke omunye umuntu, kodwa inkolo yabo iyiphutha ngokwaleliBhayibheli. Uma leliBhayibheli liqinisile, bona basephutheni. Bathi aba... “Akunandaba ukuthi iBhayibheli lithini, kungukuthi ibandla lithini.” Sikholwa ukuthi iBhayibheli likhuluma ngegunya eliphakeme! Ngokoqobo, yiZwi likaNkulunkulu.

⁷⁴¹ Ngakho niyabona lapho, lamatshe athunyelwa ngaleyonkathi, eSambulo lapha, nga—ngamatshe ayeyizipho bethumelana ngawo. Okukhombisa kuphela ukuthi... IBhayibheli lathi, iSambulo lapha, sathi, “Onokuhlakanipha makabale izibalo zesilo. Onokuhlakanipha akenze *ukuthi-nokuthi*. Onomoya weziphiwo ezithile akenze *ukuthi-nokuthi*.” Niyabona ukuthi ibandla lifishane kanjani na?

⁷⁴² Insizwa ingibuzile kulokhu ukusa mayelana neziphiwo zikamoya, ngokukhuluma ngezilimi. Umfo osemncane, eqotho impela, ngikholwa ukuthi uzoba ngumfundisi ngolunye lwalezizinsuku. Namayelana nebandla, ngathi, “Kuningi kakhulu kwakho okuyinyama. Asikufuni lokho, kodwa sifuna into yangempela. Silangazelela ukuba nakho.”

⁷⁴³ Ungeke uyokufundisa ebandleni; into yokuqala niyazi, oyitholayo, omunye unolimi, omunye unehubo, bese-ke uzofanele ulwe nento uyikhiphe. Kodwa uma uNkulunkulu enikeze isiphiwo ngokuzibusa, siyozibonakalisa. Kunjalo. Niyabo, lezo yiziphiwo zikaNkulunkulu, yilokho Akuthumela eBandleni enzela ukunqoba.

⁷⁴⁴ Manje, umphikikristu unento enjengesizathu esimelayo nesiphikisayo, une—ne—nendlela ephendukezelwe yokukwenza. Nalowo ngumbuso wamaRoma othumela izipho komunye nomunye, izipho zemvelo. UNkulunkulu uthumela iziphiwo zokomoya kubanqobi; umRoma uthumela izipho zemvelo komunye nomunye.

⁷⁴⁵ Sikholwa ukuthi uMoya oNgcwele unguMoya, siMemukela ngombhaphathizo ovela Phezulu.

⁷⁴⁶ Ibandla eliKatolika liyafundisa, “Isidlo senkosi esingcwele iyukaristi esingumzimba kaKristu; ukuthi uma wemukela lesisinkwa nekosha, *nguMoya oNgcwele*, uMoya oNgcwele, isidlo senkosi esingcwele iyukaristi.” Niyabo?

⁷⁴⁷ Sikholwa ukuthi wucezu lwesinkwa, asikholwa ukuthi singumzimba kaKristu, (silungiselela ukusithatha emizuzwini

embalwa). Sikholwa ukuthi simele umzimba kaKristu. Kodwa akusiwo. . .

⁷⁴⁸ Lowo ngumehluko phakathi kwemfundiso yamaKatolika namaProtestane. Niyabo? Ibandla eliKatolika lithi, “Umzimba u. . . Isinkwa singumzimba wangempela. Ibandla linamandla ukuguqula lokhu.” Senake nalibona iKatolika ledlula esontweni, likhothamisa ikhanda lalo, lenze iziphambano na? Futhi ngoba lokho kukhanya okuncane kuyavutha esontweni lapho phansi kwalelotabernakele elincane. Linokukhanya okuncane phakathi lapho, nalesosinkwa ikosha sibekwe phakathi lapho. “Nalowo ngumzimba kaKristu. Futhi uma uthatha lokho, ngokoqobo uthatha umzimba wangempela kaKristu esidlwani sakho sokuqala nezivumo zakho kanjalonjalo. Uthatha, ngokwempela, umzimba kaKristu.”

⁷⁴⁹ Sithi *simele* umzimba kaKristu, niyabo, ukuthi asilutho ezweni kodwa ucezu lwesinkwa. Futhi akunandaba ngisho uma kwakungesiso isinkwa, uma kwakunoma yini enye into, yayizomela okufanayo nje. Nje—nje impela. Noma ngabe ba. . .

⁷⁵⁰ Njengalababantu abathi, “Ngeke ngabhaphathizwa echibini, ngifuna ukubhaphathizwa emfuleni.”

⁷⁵¹ Kwenza mehluko muni, inqobo nje uma ubhaphathizwa na? Uma kusechibini, ne. . . Ngani, uFiliphu wabhaphathizwa echibini. . . ngenkathi umthenwa ebhaphathizwa. Ngenkathi uFiliphu ebhaphathiza umthenwa echibini, uMoya oNgcwele wamhlwitha ngangokuba Wahlwitha uFiliphu, akabonwanga amamayela angamakhulu amabili. WaMhlwitha eMoyeni, umnika i—inqola ivela eZulwini amamayela angamakhulu amabili. Amen. Kuyamangalisa!

Manje:

Bayoba kuphi abangcwele emva kokubusa iminyaka eyinkulungwane na? Futhi hlobo luni lomzimba abayoba nalo na? Ngizobuyela emuva kulokho emzuzwaneni [UMfowethu Branham uphendula lona uqala esigabeni 820, njengombuzo 74—Umhl.] Bayoba noJesu.

⁷⁵² Kulungile, u—umbuzo wesikhombisa:

72. Siyozehlulela kanjani izingelosi na?

⁷⁵³ Lokho kutholakala e. . . Siyozehlulela kanjani izingelosi na? Ngokuba ngamadodana namadodakazi kaNkulunkulu. Izingelosi yizinceku; singamadodana namadodakazi kaNkulunkulu. NeBhayibheli lasho ukuthi siyohlulela izingelosi. Kunjalo. Manje, manje uma ni. . .

Umbuzo 8:

73. Kungani izinwele ngenxa yezingelosi zabaseKorinte bokuQala na?

⁷⁵⁴ Manje omunye akangitholele abaseKorinte bokuQala, i—isahluko 11, futhi sizobona lapho, ukuthi nizothola ukuthi i—i... KwabaseKorinte bokuQala, ese—ese 11, sithola ukuthi uPawulu uyakhuluma. Ake ngiwelele kukho umzuzu nje, sizobe-ke sesikufunda ngokushesha impela sizobe-ke sesi—sizoba nakho phansi.

⁷⁵⁵ Kukhona engifuna ukukusho kuleli elinye ivesi lapha, engethemba ukuthi iNkosi isinika khona indlela esifanele sibe nakho. Uma omunye ekuthola... Ngicabanga ukuthi lesi yisahluko 11, ya, kulungile. Manje lalelisani, nisondele ngempela manje, ukuze nizoqonda. Manje thatha wonke unembeza wakho bese uwufaka ephaketheni lakho levesti kuze kube semva kokuba sengifunde lokhu, niyabo, ukuphawula ngaKho. Lalelisani, lona ngu ISHO KANJE INKOSI:

Yibani ngabalingisi bami, njengokuba ngisho... ngilingisa uKristu. (UPawulu wathi, “Lingisani mina, njengoba nje ngilingisa uKristu.”)

Manje ngiyanibonga, bazalwane, ngokuba ningikhumbula ezintweni zonke, nokubambelela ezifundisweni, njengokuba nginike... kini.

Kepha-ke ngithanda ukuba nazi, ukuthi inhloko yawo onke amadoda inguKristu; nenhloko yowesifazane iyindoda; nenhloko kaKristu inguNkulunkulu.

⁷⁵⁶ Niyabona ukuthi kukanjani na? UNkulunkulu, uKristu, indoda, owesifazane. Manje:

Yileyo naleyondoda esuke ikhuleka noma iprofetha, ikhanda layo limboziwe, ihlazisa uKristu.

Kepha yilowo nalowwesifazane osuke ekhuleka nokuba aprofethe ikhanda lakhe lingagutshuzelwe uhlazisa ikhanda lakhe:...

⁷⁵⁷ Manje sinomzuzu nje, futhi nginikhombise ukuthi izinwele kowesifazane ziyisembozo sakhe:

...ngokuba lokho... kunye nokuthi uphucile. (Lokho kusho ukuthi uma—uma ezogunda izinwele zakhe, khona-ke akaziphuce)

Ngokuba uma owesifazane engagubuzele, akagundwe: (ukugunda kusho ukuphuca, niyabo)... kodwa uma kuyihlazo kowesifazane ukuba agundwe noma aphuce, akagubuzele.

758 Manje sifinyelela ngqo phansi embuzweni lapha owubuzayo. Niyabo? Kulungile, manje kuyiphutha ukuba i—inenekazi ligunde izinwele zalo, ngokweBhayibheli. Manje lalalani khona lapha futhi nibone ukuthi iBhayibheli aliyiniki yini indoda ilungelo lomthetho ukuba ihlukanise nomkayo uma egunda izinwele zakhe, nibone ukuthi lokho kunjalo noma qha.

Uma *indoda...Ngokuba nempela indoda ayifanele ukumboza ikhanda layo* (lokho ukuthi, nezinwele ezinde), lokhu *ingumfanekiso nodumo lukaNkulunkulu: kepha owesifazane ukulo udumo lwendoda*. (Senake nacabanga ngalokho na?)

759 Manje ngifuna ukuma lapha, ngoba ngifuna lokhu kuzike phakathi kahle kakhulu, niyabo. Futhi manje khumbulani, ngibone amashumi ezinkulungwane zabetesifazane abathandekayo (ngiyabazi khona manje, nenqwaba yabo behlezi kulelibandla) onezinwele ezimfishane, ongamaKristu. Futhi engibeka kukho akusini, yindlela enifundiswe ngayo. Niyabo? Yilokho-ke. Umshumayeli wenu akazange anitshela lokhu. Kodwa uma noma yimuphi wabetesifazane ngasetabernakele kanjalo, khona-ke banecala. Niyabo, ngoba ngempela siyabatshela ngakho.

760 Manje, manje bhekisisani lokhu:

...*indoda...Ngokuba...*(ivesi 7)...*Ngokuba indoda...*

761 Manje, ubani okhulumayo lapha na? Manje, ngesinye isikhathi inenekazi lithi, “O, uPawulu wayengumzondi wabetesifazane omdala.”

762 Awu, manje sisekulokho, asiphenye manje ngapha kwabaseGalathiya 1:8, futhi sibone ukuthi uPawulu uthini ngalokhu, niyabo, kwabaseGalathiya 1:8. Nizothola ukuthi uPawulu washo lapha kwabaseGalathiya 1:8:

...*noma kungaba yithina, noma yingelosi evela ezulwini, ishumayela ivangeli eliphambene kunaleli esenivele nilizwile, makabe ngoqalekisiweyo*.

763 Manje ningangisoli mina, solani Yena, niyabo.

Ngokuba nempela indoda ayifanele ukumboza ikhanda layo, kakhulu isodumweni nasemfanekisweni kaNkulunkulu: kepha owesifazane ukulo udumo nomfanekiso wendoda.

764 Manje bhekisisani ivesi elilandelayo:

Ngokuba indoda ayivelanga kowesifazane; kodwa ngowesifazane ungowavela endodeni.

Ngokuba indoda ayidalelwanga owesifazane; kodwa owesifazane wadalelwa indoda.

⁷⁶⁵ Manje, ngiqonde lokhu manje ngothando lwangempela nobumnandi, futhi ngethemba ukuthi niyakuqonda ngendlela efanayo engikusho ngayo lokhu. Kodwa iMelika... Njengomhambi wamazwe ngamazwe, iMelika ineminye eyehle isithunzi kakhulu ukwedlula yonke, imigomo yabesifazane babo kunoma yisiphi isizwe emhlabeni. IPerisi, iFransi ibingaba yibhilidi eliphakeme kakhulu ngasecaleni lendlela yeMelika elivumela abesifazane benze ngayo. Yihlazo!

⁷⁶⁶ Nike naqonda yini ukuthi unkulunkulu weMelika ngowesifazane na? Ngingakufakazisa lokho kini ngaleliBhayibheli. Kunjalo. Niyaqonda yini izoza ngaleyondlela ukuze ibandla eliKatolika likwazi ukungenisa imfundiso yabo yentombi uMariya na?

⁷⁶⁷ Manje, uma owesifazane engenzelwanga indoda, hhayi... Uma indoda ingenzelwanga owesifazane, kepha owesifazane wenzelwa indoda, pho uzomkhonza kanjani owesifazane na? Niyabo? Manje, okwakwenzayo, kwaqala ePerisi kwase kwehlela eHollywood. Manje iPerisi isiza eHollywood ukuba bathole izitayela zabo futhi bathole izimfeshini zabo nezinto, kungukwehliswa isithunzi kwabesifazane bakithi baseMelika.

⁷⁶⁸ Kuyini na? Isizwe sakithi sesibe sincane kakhulu sebeze bephuca indoda imisebenzi, futhi bakhiphela abesifazane kulezizindawo, sekuze kwathi amapesente abo angamashumi ayisishiyagalolunye, cishe, ayizifebe. Futhi ukhuluma ngendoda ihambile, impela, ngoba anabesifazane phandle lapho emisebenzini yawo. Futhi asehle isithunzi kakhulu aseze abeke abesifazane njengezikhulu zokuthula emgwaqeni. Lelo yihlazo kunoma yisiphi isizwe! Yebo, mnumzane. Nizokwenzenjani ngakho na?

⁷⁶⁹ “Wenzani ngakho, Mfowethu Branham na?” Ngifanele ngikuhloniphe, ngiyisakhamuzi saseMelika, ngenza lokho ubasi omkhulu athi angikwenze. Uma ngike ngaze...Uma u—uma umndeni uke waze walahlekelwa yinhlonipho yawo yomndeni (abantwana balahlekelwa yinhlonipho kumzali), lowomndeni udabuka ube yizicucu. Uma i—uma ibandla like laze lalahlekelwa yinhlonipho yomelusi walo, ngani lelobandla alisekho. Futhi uma isizwe sike saze salahlekelwa yizinhlonipho zaso zenkantolo ephakeme nesinqumo sayo, lesosizwe sesihambe saba yizicucu. Kunjalo impela. Sifanele sizihloniphe lezozinto zingubasi omkhulu, niyabo. Kodwa akulungile ekuqaleni. Uqobo!

⁷⁷⁰ Benazi yini ukuthi indoda eBhayibhelini... kaGenesisi, isahluko 1, ngenkathi uNkulunkulu edala owesifazane ne—nendoda, futhi wenza indoda nabesifazane, noNkulunkulu watshela u—Eva ukuthi “umyeni wakho uyobusa phezu kwakho, abe ngumbusi wakho”? Khuluma lokho eMelika bese ubona ukuthi uzotholaphi! Mfana, akusikho lokho, owesifazane ubusa phezu kwendoda; bafanele bakwenze lokho, izindawo zomphakathi zibekwa... .

⁷⁷¹ Bengingaletha abesifazane, ukuba bengingakwenza, ekamelweni lami lapho, ngamadazini, abesifazane abaqotho... . Angisho ukuthi bonke abesifazane abafanele ngesinye isikhathi basebenze; mhlawumbe banomyeni ogulayo noma okuthize, futhi badingeka basebenze. Kodwa uma bengadingekile ukuba basebenze, abafanele bakwenze. Indawo yabo isekhaya, inqaba yabo encane, yilapho impela abafanele babekhona.

⁷⁷² Nabesifazane bakithi baseMelika ubenenhlanhla ukuba bahambe futhi badle ingulube noma bafe. Ngisho nakuzo zonke izilwane kanjalonjalo, uma leyonto inqoba, iyenzeka futhi yehlisa isithunzi sonke isizwe sayo.

⁷⁷³ Kukhona inyoni encane e-Afrika, futhi iyinyoni encane engqofayo.

⁷⁷⁴ Manje, ngokwejwayelekile, isikazi njalo libi kakhulu kwezimbili. Iduna njalo lihle kakhulu, inyamazane yeduna idiye, inyamazane yeduna i-elki, inkwali yeduna, i—inkukhu yesilisa, futhi njalo ikakhulu kakhulu... Ngoba, isifazane yinyoni yasekhaya. Ihlala esidlekeni, ikhulisa amachwane ayo. Iyazifihla kuklebe, enyokeni, kwinkentshane ikoyote, noma yiziphi ezinye, niyabo, ukuba ikhulise amachwane ayo.

⁷⁷⁵ Kodwa esintwini lapho i... ebulilini o—o—owesifazane, noma isifazane, unqoba ngobuhle, njalo wuhlobo olwehlisa isithunzi. E-Afrika, thatha inyoni... Kukhona inyoni encane lapho, nokuyiyona yodwa emazwenikazi engazi ngayo, ukuthi isikazi lithe ukuba lihle kakhulu kuneduna. Futhi uma yenza... . Leyo—leyonyoni iyisifebe sanjalonjalo. Iyokwehla yenyuka futhi ithole umata, bese iphuma igijima bese izalela inqwatskana yamaqanda emva kokuba isikhwelane nenyene, bese idedela umata ahlale emaqandeni ngenkathi isahamba futhi izingela omunye umata. Kunjalo impela. Niyabo? Niyabona ukuthi ngisho ukuthini na?

⁷⁷⁶ E, manje bukani, eMelika namhlanje, ngabesifazane bakithi. Insizwa yaseKentucky yangitshela, ezinsukwini ezimbalwa ezedlule, ukuthi kwakukhona abesifazane abangamakhulu ayisishiyagalombili besebenza esikhungweni esithize lapha

eKentucky. Futhi yathi, “Bekungenzeka ngizizwe ngiphephile ekufungeni ukuthi amakhulu amane abo yizifebe zasemgwaqeni uqobo, nabesifazane abashadile benabantwana.” Omunye umfo wakhiphela umkakhe lapho wayesemsebenza ngepulangwe, futhi wathi akambulale. Nomunye waqhubeka ukuba ayodubula indoda. Nomunye esika futhi elwa. Lokho akufanele kube njalo. Lokho akulungile.

⁷⁷⁷ Beka owesifazane emuva ekhishini lapho engowakhona, khona-ke yonke into izoba kahle. Kodwa nimbeka phandle lapho emsebenzini womphakathi, usephelile. Abso-... Angikusho lokho...

⁷⁷⁸ Abesifazane baseMelika bayagigitheka ngekhalo labo futhi bathi, “Akukho lutho kuLokho.” Futhi, “Ngikhombise.” Impela, ufanele ukwenze, ngoba iBhayibheli labikezela ukuthi niyokwenza. Nifanele nikwenze.

⁷⁷⁹ Futhi lapha nxa... Kwakuvamile, kudala, ebandleni leMethodisti, uma owesifazane egunda izinwele zakhe, wayekhishelwa ngaphandle kwebandla. Impela, bakwenza. Yebo, ngempela. AmaNazaren, iPilgrim Holiness, amaPentecostal, onke ayevamise ukukwenza. Kwenzekani na?

⁷⁸⁰ Niyazi ukuthi kungani na? Ninezinye izitabane emva kwepulpiti. Kunjalo impela. Umuntu uyesaba ukuthi ithikithi labo lokudla... nesaba ukuthi nizobaxosha esontweni, nibaxoshe ebandleni. Babengenaso sona impela isibindi sokuma, bame eZwini likaNkulunkulu noma ngabe Kwakulimaza kumbe noma ngabe Kwakungalimazi. Kunjalo impela.

⁷⁸¹ Lalelani lapha, indoda ingumbusi. Ungacabangi ukuthi ungabusa indlu. Awusuye umbusi wendlu. Wena ngokoqobo... Awusiso isigqila manje, kodwa wena ungumsizi. No-Adamu... Indoda inokubusa phezu komkayo, futhi ibophezeleke kuphela kumkayo. UNkulunkulu wenza indoda iphendule ngomkayo. Manje, funda futhi ubone ukuthi uNkulunkulu uyakusho yini lokho manje.

Ngokuba indoda nempela ayifanele ukumboza ikhanda layo, kakhulu ikuwo umfanekiso nodumo lukaNkulunkulu:...

⁷⁸² UNkulunkulu akasuye owesifazane, uNkulunkulu uyiNdoda. Niyazi ngenkathi benza intombi uMariya nakho konke lokho, futhi ba interce-... noma izinxuselo nayo yonke into enjalo, futhi bakhuleka entombini uMariya, niyazi ukuthi kungikhumbuzani? Unkulunkulukazi omkhulu uDiyana, uPawulu amkhuzayo futhi wamxosha. Kunjalo. Wathi, “Ngani, uNkulunkulu akasuye owesifazane!”

783 Idwala lawela endle, futhi bathi unkulunkulukazi waphosa phansi umfanekiso wabo, yingalesosizathu owesifazane eKorinte, nasenhla phakathi lapho, i. . . owayekhonzwa uDiyana, babefuna ukuba ngabashumayeli.

784 Bathi, “Ngani, umoya wasitshela ukuthi singashumayela.”

785 Wathi, “Ini? Laphuma kini yini iZwi likaNkulunkulu, futhi lafika kini kuphela na? Uma umuntu ezisho ukuthi ungowomoya noma umprofethi, makazi ukuthi engikushoyo kuyimiyalo yeNkosi: owesifazane makathule futhi abe ngaphansi kwezintobeko ebandleni, ukuba angafundisi noma abe nayiliphi igunya.” Kunjalo impela! Yilokho umBhalo owakushoyo. Niyabo? Futhi uNkulunkulu uzokwenza isigejane sabashumayeli baphendule ngalokho ngoSuku lokwaHlulelwa.

786 Awu, lalalani! Wena uthi, “Awu, ngiyakutshela, ngafundiswa lokho.” Senazi kangcono manje! Kunjalo. Uma wena noma omunye umuntu eqala ukuthatha ithamo lomuthi, nomunye umuntu ekutshela ukuthi ngumuthi onobuthi, bese u—bese uqhubeka futhi uwuthathe noma kanjani, lelo yiphutha elingelakho emva kwalokho. Niyabo?

787 Manje lalalani lokhu:

Ngokuba indoda ayivelanga kowesifazane; kodwa ngowesifazane owavela endodeni.

Ngalokho-ke owesifazane ufanele ukuba abe-nophawu lwesithunzi ekhanda ngenxa yezingelosi.

788 Noma yimuphi omunye wenu uyakufunda na? KwabaseKorinte bokuQala, isahluko 11, nevesi 10. Uma niqaphela, “uphawu lwesithunzi,” (Ngani?) “sezingelosi,” kwabaseKorinte bokuQala, ngoba izingelosi ngumuntu, isithunywa. Bukani, ngu “n” omncane futhi. Lapho iziNgelosi ziphathele, neziNgelosi zaseZulwini, ngu “N” omkhulu, u “N” omkhulu. Lapho okungu “n” omncane, yizingelosi ezingumuntu.

Nokho owesilisa kalutho lapho . . . noma owesifazane, . . . owesifazane kalutho ngaphandle kwendoda—ndoda, eNkosini.

Ngokuba njengalokhu owesifazane evela endodeni, kanjalo nendoda ivela ngowesifazane; . . . konke kuvela kuNkulunkulu.

Zibonele . . . wena ngokwakho: kufanele yini ukuba owesifazane akhuleke kuNkulunkulu (nezinwele ezimfishane) engagubuzele na? (cabangani ngakho manje)

789 Manje bhekisisani:

Ngabe *imvelo uqobo lwayo ayinifundisi yini, ukuthi, uma indoda inezinwele ezinde, . . .*

790 Uthi, “Kwakuphathelene nani na?” Izinwele. Aniboni yini ukuthi uPawulu ukhuluma ngani na? Izinwele, izinwele ezinde! Uma . . . Owesifazane ufanele abe nezinwele ezinde. Ivesi 14 manje.

Ngabe *imvelo uqobo lwayo ayinifundisi yini, ukuthi, uma indoda inezinwele ezinde, kuyihlazo kuyo na?*

791 Niyakuthola na? Kuyihlazo endodeni ukuba ibe nezinwele ezinde, kodwa o wom- . . . leyo yindawo yowesifazane. UNkulunkulu wenza indoda yehluka kowesifazane, ubulili nasekubukekeni, nakuyo yonke enye into. Akafanele ukugqoka ingubo . . . IBhayibheli lasho ukuthi “Uma owesifazane eyokwembatha ibhulukwe kumbe noma yiyiphi ingubo engeyowesilisa, kuyisinengiso nokubonakala kungukungcola namanyala phambi kukaNkulunkulu.” NoNkulunkulu uyomenza akhokhe ngakho. Ubani enizomlalela na? Kodwa leli yiBhayibheli!

792 Bese uhamb’ujikeleza futhi uthi, “Ngani, ngicabanga ukuthi kuhle ku . . . nibona abesifazane begqoke amabhulukwe.” Kodwa uNkulunkulu wabenza behluka, Ubafuna begqoke ngokwehlukile.

793 NeBhayibheli lathi, “Uma owesifazane eyoze afake ngisho nengubo engeyowesilisa, kuyisinengiso.” Niyazi ukuthi yini *isinengiso* na? Yi “nto enyanyekayo ebusweni bukaNkulunkulu.” NoJehova oMkhulu obuka phansi phezu kwakho wena unjengento enyanyekayo . . . NeBhayibheli lathi . . .

794 Nawe othe . . . Abanye benu manenekazi manje, emantombazaneni enu asemancane lapha ebutshitshini, ishumi nesishiyagalombili, iminyaka engamashumi amabili ubudala, niwadedela agijimele phandle lapha egqoke njengoba linjalo!

795 Nawe, futhi, mama! Uyabo? Uma uphuma futhi ugqoke lawomabhulukwe nezinto futhi uphile . . . futhi uye emgwaqeni, futhi—futhi ube nalezozingubo enizenzayo kulezizinsuku, futhi zikwenze ubukeke njengento ongesiyo. Uyabo? Futhi uphumele lapho emgwaqeni konke ubukeka ukhanukisa, ungahle ube gotho nje futhi ube msulwa phambi komyeni wakho nayo yonke into, kodwa uma uphumela emgwaqeni nendoda ikubuke ngoba uziveze wena kanjalo, unecala, futhi uzophendula ngoSuku lokwaHlulelwa ngokuphinga nawo onke amadoda akubukayo kanjalo. Yilokho iBhayibheli elakushoyo.

⁷⁹⁶ IBhayibheli lathi, “Obuka owesifazane amkhanuke, usephingile naye enhliziyweni yakhe vele,” futhi unecala futhi uzo. . .

⁷⁹⁷ Uza ekwahlulelweni futhi uthi, “Nkosi, Uyayazi inhliziyoyami; angizange ngiphinge, ngihlale ngokwethembeka kumyeni wami.”

⁷⁹⁸ Kodwa lapha kuzoba nendoda, lapha kuzoba nenye, lapha enye, enye, enye, ishumi nanhlanu, amashumi amabili, amashumi amathathu, amashumi amane awo emi lapho ethi, “Unecala lokuphinga!” Ngani na? Enye indoda yakubuka.

⁷⁹⁹ “Awu, ngangingahlanganise lutho nakho.” Awu, wawuzivezela ukuba njani wena kanjalo na? Ngenkathi uNkulunkulu ekutshela ukuthi ungazembathi, kwakuyisinengiso ukukwenza, futhi uhamba uyolalela okuthi *Ubani Othanda uSusie?* Noma yini leyo. . .

⁸⁰⁰ Nitholile ukuthi kwenzekeni ngalowo *Ubani Othanda* umyeni *kaSusie?* na? Nonke nikubonile lokho lapha maduze nje ephapheni. Ngenkathi sasiphumile siseCasper, eWyoming, kuyaphuma. Futhi ungubani igama lakhe na? Lowomfo o. . . kulokho okuthi *Ubani Othanda uSusie*, noma yini e—yini ezweni eyayinjalo na? I. . . O, yini nonke nihlale ekhaya ngoLwesithathu ebusuku futhi niphuthelwe ngumhlangano womkhuleko ukuba nikubuke. Yini leyo manje na? *SiThanda*. . . Yini igama lalokho na? [Udade uthi, “*NgiyaMthanda uLucy*”—Umhl.] *NgiyaMthanda uLucy*, umyeni wakhe ufanele uku. . . ushaya la nala, ubanjwe ngaleya eReno, eNevada, nentombi yekhaladi, kade ehlala nayo iminyaka. Futhi yilokho enikuhlalela ekhaya ukuba nikubone esikhundleni sokuhamba, nizwe iVangeli. Owesifazane wakuvuma. O, bakithi! Ayikho into ehlanzekile ngaphandle kukaJesu Kristu!

⁸⁰¹ Ayibusiswe inhliziyoyakho, mfowethu, ngi—ngizokutshela wena—wena mfo, abanye be. . . Wena uthi, “O, he, bukani izinga.” Amanye a—amanqe amabi kunawo onke impela esinawo, imithuthambi, ayizinyoni ezinhle. Ungeke wehlulela inyoni ngezimpaphe zayo, niyabo. Ngakho nje kukhumbuleni lokho. O, he!

⁸⁰² Manje bhekisisani:

Ngabe *imvelo uqobo lwayo ayi*. . . (lelo yivesi 14). . . *nifundisi* yini, ukuthi, kuyihlazo ukuba indoda ibe nezinwele ezinde na? (Lokho kungokowesifazane)

Kepha uma owesifazane enezinwele ezinde, kuludumo kuye: . . .

803 Manje ukhuluma ngani na? Isigqoko nina bantu beKatolika enisigqokayo ebandleni na? Lutho nhlobo! Isembozo esincane esithe chwa phezu kwekhanda lakho, neduku lesandla na? Ukhuluma ngezinwele zakho!

804 Manje! Futhi uma owesifazane egunda izinwele zakhe, ugunda udumo lwakhe, futhi akavunyelwe e-altare ukuba akhuleke. Uyabo, lokho nje elakushoyo lapha, “Ngabe kuyinto evamile yini ukuba owesifazane ayokhuleka ikhanda lingamboziwe na?” Kuyasho lapha, kuyasho, “Awu, ufanele azigunde izinwele zakhe.” Ngakho makaphucwe kubebushelelezi-ke. “Futhi uma ezophucwa kube bushelelezi,” kwathi, “lokho kungukuhlazisa, kuyihlazo kowesifazane ukuba enze lokho.” Kwase kuthi-ke, “Ufanele ambozwe.” Manje, nje ngi—nje ngifunda incwadi kaPawulu. Nonke, kukini, niyabo.

Kepha uma owesifazane enezinwele ezinde, kuludumo kuye: ngokuba uphiwe izinwele ukuba zibe yisembozo.

805 Ngabe kuthe uyophiwa isigqoko na? Ninabantu beKatolika noma nina maProtestane, oyedwa wenu, oya esontweni futhi ofuna ukugqoka isigqoko, uthi, “Awu, ngiya esontweni, ngifanele ngifake isigqoko.” Qhabo, ufanele uyeke izinwele zakho zikhule. Yilowo umehluko. Niyabo?

...ngokuba uphiwe izinwele ukuba zibe yisembozo.
(Futhi kuyihlazo kuye ukuba angene endlini yokukhonzela engambozile, ukuba aye e-altare ukuba akhuleke)

Kepha uma umuntu efuna uku—uku... (angikholwa ukuthi ngingalibiza lelogama, c-o-n-t-e...)
Ukuphika inkani—ukuphika inkani (niyazi ukuthi kuyini ukuphika inkani), *asinawo umkhuba onjalo thina, neBandla likaNkulunkulu kawanawo.*

806 Manje uma nifuna ukuphikisana ngakho, phikisana naLokho. Kulungile, nifuna ukuphika inkani ngakho, “O, akwenzi-mehluko. Masibayeke baqhubeke. Ngani, kuyilokho okungelutho. Ng. . . Akusikho ukuthi izinwele ziyini, empeleni, kuyilokho inhliziyoy eyikho.” Lelo yiqiniso; uma inhliziyoy ilungile, izinwele ziyolunga (Ehhe).

807 Qhubekani, nifuna ukuphika inkani, uPawulu wathi, “Asinawo umkhuba onjalo thina, kanjalo nebandla likaNkulunkulu kalinawo.” Wathi, “Uma nifuna ukuba ngabohlangothi lukaKayini, awu, qhubekani nje.” Kodwa yilokhu uPawulu ayekusho.

⁸⁰⁸ O, futhi angiqondile ukuhleka, ngoba akusilo udaba lokuhleka. Kodwa ngiyanitshela bangani, kuyihlazo ukubona indlela lezizinto evunyelwe ngayo ukuba yenziwe. Ngi...

⁸⁰⁹ Lalelani! Kinina, bodadewethu abathandekayo, ngifuna nibuke okuhle ukwedlula konke kwenu futhi kube ngokwenu okuhle ukwedlula konke, yilokho enifanele nibe yikho. Yilokho enifanele nibe yikho. Futhi ufanele ube nomoya omnandi futhi ube freshi nayo yonke into ngakho konke ongakwenza uma umyeni wakho efika, ngokufanayo nje njengokuthi kwakuyisithandwa sakho. Futhi ufanele umhlangabeze emnyango nje ngo—nje ngokwanga okumnandi kuye njengoba kwakunjalo ngosuku owamanga ngalo e-altare ukuba abe ngumyeni wakho. Kunjalo. Angikusoli ngokubuka okwakho okuhle ukwedlula konke nokuba ngowakho omuhle ukwedlula konke. Futhi ngifuna ube ngaleyondlela, uNkulunkulu uyazi ngiyafuna.

⁸¹⁰ Lapha esikhathini esithize esedlule, ngangikhuluma noJack Shuler. Ubani owake wezwa ngoJack Shuler na? Umshumayeli odume ukwedlula bonke iMethodisti enabo. Wathi, “Owesifazane uyafika wayesethi...izinwele zonke zingcolile, futhi ehlafuna ishungama, nezingubo zakhe zinguhhafu kuye, wathi, ‘Uyazi, umyeni wami ngeke ngisho esangibekezelela.’”

⁸¹¹ Wathi, “Angimsoli.”

⁸¹² Kunjalo. Manje, kodwa ofanele ukwenze, ufanele ube ngendlela efanele. Ungabuthathi ubufreshi nobuhle bakho eHollywood, buthathe eBhayibhelini, phambi kukaNkulunkulu. Yiba yinenekazi, ziphathise okwenenekazi, gqokisa okwenenekazi, hlanzeka. Ziphathise okwenenekazi, ungazigqoki lezo...

⁸¹³ Noma yiyiphi indoda eyekela umkayo aphume futhi agqoke lezozinto ezindadlana phambi kwendoda, nalezozinto ezindadlana...uphumele otshanini ungwengwe bese ugunda igceke, nezinto ezinjalo, mnumzane, ngiyakutshela, mfowethu! Angi—angiqonde khona ukweya, ngi...uNkulunkulu uyazi ukuthi leyo yinhliziyi yami. Kodwa ngizodingeka ngi... Ngizodingeka ngishintshe kakhulu impela ngaphambi kokuba ngidedele owami akwenze. Ngizoba ngubasi phezulu egqumeni phezulu lapho inqobo nje uma ngingakwenza, niyabo; futhi uma ngingenakukwenza, ngizosuka. Kunjalo.

⁸¹⁴ O, mfowethu, lokho amahloni nehlaho ukuba abesifazane benze lokho. Futhi a—angiqondile, dadewethu...A—anginehlisi isithunzi, ngizama nje ukuthi...Ibandla lethu

lapha alinamalunga, abantu beza lapha nje. Kodwa lena yindlu kaNkulunkulu, futhi sitshela abantu uqobo ukuba bangazigqoki lezozinto. Lokho yi...uzophendula ngakho ngoSuku lokwaHlulelwa. Manje bhekisisa lapha. Futhi yeka izinwele zakho zikhule, uyabo, futhi ube yinenekazi.

815 Manje:

Kepha nxa i...ngiyala ngalokho anginibongi, ukuthi nibuthana nge...kungekukho okuhle, kepha kukho okubi.

Ngokuba okokuqala, nxa nibuthana ebandleni, ngizwa ukuthi kukhona ukwahlukana phakathi kwenu; kanjalonjalo,...(kuyaqhubeka manje kuya etafuleni lesidlo)

816 Manje lalalani Lokho. Yingenxa yalokho ukuthi izingelosi...

817 Manje, Mfowethu Palmer, angikutsheli kuleteyipu ukuthi ushumayela into efanayo ezansi lapho engikwenzayo lapha. Kodwa wena wazi kahle nakamhlophe, futhi wena ungumshumayeli, uyazi ukuthi lelo yiQiniso, mfowethu. Kulungile.

818 Ngakho *izingelosi* lapha ziyi “ndoda.” Uma ukuqaphela, Mfowethu Palmer, kusohlamvini oluncane, i “zingelosi.” NeBhayibheli liyaqhubeka...Ukhuluma ngendoda nomkayo, niyabo, iyilokho-ke indaba.

819 Yileyondlela abantu abathola ukudideka ngayo kakhulu eBhayibhelini, bathi, “Awu, uNkulunkulu usho into eyodwa *lapha*, neyodwa...” Qhabo, u—uyadeda endabeni. Hlala endabeni efanayo ngqo, yilokho kuphela. Ukhuluma ngendoda nomfazi.

820 Manje enye futhi into engifuna ukuyishaya ngaphambi nje kokuba sivale, izongithatha cishe imizuzu emibili:

74. Bayoba kuphi abangcwele emva kokubusa kweminyaka eyinkulungwane na? Futhi hlobo luni lomzimba abayobanalo na?

821 Ngicabanga ukuthi lowo ngumbuzo omnandi kunayo yonke, ngiyawuthanda nje lowo. Manje ake sibuke kuwo ngqo.

822 Ekuqaleni, uNkulunkulu...Sizobuyela ekufundiseni kwethu kwamaHeberu imizuzu embalwa nje. UNkulunkulu wayeyilona omkhulu, umthombo omkhulu wemibala eyisikhombisa. Bangaki okwaziyo lokho na? Niyabo? Futhi bangaki owaziyo ukuthi uNkulunkulu unemiMoya eyisikhombisa na? Uqobo, imiMoya eyisikhombisa. Futhi

kwakukhona amehlo ayisikhombisa ewundlwini, kanjalonjalo, konke lokho kuyahlangana manje. Niyabo? Manje, lowo kwakunguNkulunkulu.

⁸²³ Manje ngenkathi Yena (iZwi-mcabango) ephuma kuNkulunkulu, okwabe kunguNkulunkulu evela kulomthombo omkhulu owodwa engena emzimbeni ngesimo so—somuntu; futhi wenza iZwi-mcabango, esikubiza ngomzimba-moya.

⁸²⁴ Manje, uma uthatha umzimba-moya uma ubuka lokho, lowo ngumuntu. Manje ukuze si... Manje, yilapho esasikhona ekuqaleni. Manje, anikuqondi manje, kodwa wawusemuva lapho ekuqaleni ngaleyondlela. Ngenkathi umuntu enza... Ngenkathi uNkulunkulu enza umuntu ngomfanekiso waKhe, Wamenza umzimba-moya. Futhi wamfaka kuphela enyameni... Ngenkathi uNkulunkulu enza umuntu ngomfanekiso waKhe, aMfuze, babe... KuGenesisi 2, kwakukhona... noma uGenesisi 1:28, ngikholwa ukuthi nguye, “Kwakangakabikho-muntu wokulima umhlabathi,” futhi uNkulunkulu wayesevele emenzile owesilisa nowesifazane. Kunjalo, “Kungekho-muntu wokulima umhlabathi.”

⁸²⁵ Kwase kuthi-ke uNkulunkulu wehlisa umuntu waba ngaphansana wayesemfaka empilweni yesilwane, lowo yilomzimba, njengezilwane nje ukuze akwazi ukulima umhlabathi, akwazi ukuthinta. Lowomzimba-moya awuthinti, awuboni, unambithe, uhogele, uzwe; lemizwa esinayo. Ngakho uNkulunkulu wabeka umuntu phansi lapha ukuze a—athinte nokuthi ezwe ngokuthinta.

⁸²⁶ Futhi—futhi lapho ehamba ensimini yase-Edene, kuqala njengomzimba-moya, (njengoba uMoya oNgcwele unjalo phakathi lapha manje uhamba phakathi lapha), wawuhola impilo yezilwane. Wawulawula yonke into, kodwa wawungenakuwulima umhlabathi, niyabo. Ngakho uNkulunkulu wamfaka enyameni ukuze akwazi ukulima umhlabathi. Umnika imizwa yakhe emihlanu, ukulima umhlabathi futhi alungise i—izivini no—nokunye nokunye, kwase kuthi-ke umuntu wayesalokhu ebukeya enesizungu. O, lesi yisithombe esihle.

⁸²⁷ Bukani, ngokuba ngenkathi eqala ukwenziwa, wenziwa waba ngabantu ababili bendawonye. Wenziwa waba yikho kokubili isilisa nesifazane, umuntu waba njalo. IBhayibheli lathi waba njalo. UNkulunkulu wenza umuntu waba yikho kokubili isilisa nesifazane, “Wamdala.” Qaphelani manje, ngenkathi umuntu ehlukaniswa kumzimba-moya futhi wafakwa enyameni, wa—wayengekho nje ngakho konke lapho;

ingxenye yobuyena yayiselokhu ingumzimba-moya, ngakho akubukekanga kukuhle.

⁸²⁸ Nakho kuhamba iduna nesikazi enkomazini, nakho kuhamba ihhashi, futhi nakho kuhamba inkabi, futhi nakho kuhamba yonke enye into, ngambili. Kodwa u-Adamu, u... kwaku... Niyabo, kwakukhona okushodayo. Khona impela lokho kukhalela kwakukhombisa ukuthi kwakukhona umata emlindele. Niyakuthola na? Nayo impela imicabango ukuthi sizofa lapha, ukuthi siyakhathazwa futhi sididwe, futhi silangazelela ukuPhila okungenakufa, kukhombisa ukuthi kusilindele. Niyabo?

⁸²⁹ Futhi u-Adamu wayenesizungu. Futhi uNkulunkulu, ukukhombisa ukuthi babengenakwehlukaniswa... Manje ngizobuyela emuva kulento efanayo, umzuzwana nje.

⁸³⁰ Bukani, Akazange ahambe wayesethola uthuli wayesenza u-Eva, kodwa Wenza ngothuli lwasekuqaleni, u-Adamu. Wathatha ubambo ohlangothini lwakhe wayesemenzela umsizi, nalowo kwakungu-Eva. Wenzelwa indoda, nengxenye yendoda. Wayeyingxenye yakhe ekuqaleni, kokudaliweyo, emzimbeni-moya. Wayeyingxenye yakhe phansi lapha kulokhu okudaliweyo. Wayengenakwehlukaniswa abe ngokunye okudaliweyo, wadingeka enziwe ngokudaliweyo okufanayo.

⁸³¹ Yingakho impela uKristu noNkulunkulu badingeka babenguMuntu ofanayo impela, kwakungeke kube yinoma yini ehlukile. Ukuba Wayekade engumuntu olungileyo noma umprofethi, Wayengeke abe nguMhlengi; Wadingeka abe nguMdali qobo lwaKhe. Kodwa Uselokhu engumzimba-moya manje, niyabo, nendlela Ayeyiyo ngaleyonkathi.

⁸³² Manje umuntu wehlela lapha futhi wa—wayeyisimangaliso; noNkulunkulu wayekuthanda lokho, Wathi, “Lokho kuhle, mababe semhlabeni futhi baphile lapho kuze kube phakade. Yilokho kuphela; kwe—kwePhakade, kuqhubeke njalonjalo njalonjalo. Makukhule nje, nazo zonke izithombo ziyathela, nayo yonke into enjalo. Futhi wavumela umuntu aphile, nezilwane ziphile, nayo yonke enye into, kuze kube phakade naphakade. Lokho kulungile.” Niyabo?

⁸³³ Kwase-ke kungena isono. Futhi ngifuna ukwenza lenkulumbiko. E... Abantu abaningi kakhulu benza iphutha elibi kakhulu impela kulomBhalo owodwa, nalowo useHubweni 23. BaWufunda kanje, “Yebo, noma ngihamba esigodini *esimnyama* sethunzi lokufa.” Manje, ayikho into enjalo. IBhayibheli alisho, ukuthi, “Ithunzi elimnyama lesigodi... isigodi esimnyama samathunzi okufa.”

⁸³⁴ Uthi, “Noma ngihamba esigodini sethunzi lokufa.” Manje, ngaphambi kokuba kube yithunzi, lizofanele libe nokukhanya ukwenza ithunzi. Niyabo, uDavide engumprofethi futhi ephansi kogcobo, akenzanga iphutha, washo iQiniso nje: “Yebo, noma ngi . . .” hhayi, ngihamba esigodini *esimnyama* kodwa, “noma ngihamba esigodini *samathunzi* okufa.”

⁸³⁵ Bese kuthi-ke ufanele ube nephesente elithize lokukhanya ukwenza ithunzi. Futhi yingaleyondlela lilapha. Siyikho kokubili okwemvelo nokomoya. Lomzimba usephansi kokufa, futhi walethwa ngowesifazane; hhayi ngalutho kodwa nge . . . Hhayi ngoNkulunkulu, ungozalwa ngu-Adamu no-Eva. Noma ngabe umnyama, umhlophe, kumbe noma ngabe uyini, ungumkhiqizo, inzalo evela ku-Adamu no-Eva. Lokho kwenza umzimba wakho “uzalelwe ebubini, ubunjwe ekoneni, ufika ezweni ukhuluma amanga.” Ulahlwe futhi walahlwa ngecala ekuqaleni kwempilo yakho, hhayi ngisho, nokungabi nathuba.

⁸³⁶ Manje, ngoba umoya onawo ufike kuwe ngemvelo, nangemvelo uvela ekulalaneni, isifiso ngabesilisa nabesifazane siveza umntwana wasemhlabeni. Futhi ake umyeke kanjalo lowomntwana, futhi ungamfundisi lutho oluhle, uyokwenza okubi. Ungamfundisi okuhle nokubi, uyothatha okubi. Ngoba kuyimvelo yakhe ukwenza okunjalo.

⁸³⁷ Bhekisisa ingane endadlana, engakabi ngaphezu kwalokho, ihlanye kakhulu nje; iyovele nje . . . i—isonde izandla zayo, futhi iphenduke ibe bomvu ebusweni, futhi ibambe umoya. Impela. Kuyini na? Yimvelo yayo. Yayithola kubaba wayo noma umama wayo, oyedwa; wayenolaka olwenele ukulwa nomsindo wesaha, noma uyise. Uma babengenjalo, umkhulu wayo noma ugo wayo wakwenza. Niyabo, yinzalo.

⁸³⁸ Ngakho lokho kwenza . . . Uyazalwa ezweni. Ufika ngemvelo, nabo bonke ubuwena bumnyama futhi bunenhlamba, futhi ulahliwe, futhi uqalekisiwe futhi uya esihogweni. Kunjalo!

⁸³⁹ Kodwa uma uzalwa ngokusha, khona-ke ukuKhanya kukaNkulunkulu kukhanya phansi phakathi kulowomphfumulo (haleluya) khona-ke akusesiso isigodi esimnyama, kodwa yisigodi esinethunzi kuso. Ungahle wembozwe ngeveyili lapha ngenyama, nezinto phezu kobuso bethu, kodwa kunokuKhanya okwenele phakathi lapho. Futhi ngolunye usuku lokho kuKhanya nobumnyama kuzofanele kwehlukane! Futhi uma kukhanya ukukhanya, ubumnyama buyabaleka. Futhi uma sihamba ukuba siyoba noKristu kulowomzimba, ubumnyama nokufa kuyanyamalala, bese sibhobokela ekuKhanyeni okuphelele. Udumo kuNkulunkulu!

Silapho-ke; akusekho kugula, akusekho bumnyama obuxutshwe nakho.

⁸⁴⁰ Khona manje sinakho kokubili ukugula nokujabula, futhi sinempilo nokuqina, futhi sinemininingwane, nempumelelo nokungaphumeleli, nokujabula nosizi, kanjalo njalo. Awu, yithunzi nje. Sinokukhanya okwenele ukwazi ukuthi kunokuKhanya lapho; futhi sisalokhu sisesemzimbeni, enyameni. Kodwa ngolunye usuku uSuku luzokusa. Lokho kungenkathi ingelosi yokufa ihlala onyaweni lombhede, lokho kungenkathi udokotela esethi konke sekuphelile; nalokhu kwemvelo kuyadeda kokungaphezu kwemvelo, nokukhanya kweqele ekuKhanyeni, nobumnyama bubuyele ebumnyameni. Bese lokhu ukufa kwembathe ukungafi. Lokho kungenkathi lokhu ukubola sekwembatha ukungaboli. Lokho kungenkathi lokhu ukufa sekwembatha ukungafi, bese sisuka ekubeni yisidalwa sesikhathi siye ekubeni yisidalwa sePhakade. Ungeke waphumela lapho nobumnyama obuphelele, ufanele ube nokukhanya ebumnyameni. Nakho lapho okhona. Lowo yilowomzimba owemukelayo.

⁸⁴¹ Senzenjani na? Awu, mfowethu ongcewele othandekayo, dadewethu ongcewele othandekayo, ngaphambi kokusekelwa kwezwe, ngesikhathi uNkulunkulu ekudala ngomfanekiso waKhe, noma edala u—umuntu ngomfanekiso waKhe, futhi wadala owesifazane ngomfanekiso womuntu enzela udumo lwendoda, Wakwenza wena waba ngumzimba-moya. NjengaYe uqobo nje, ngenkathi Ethi “Mase” ezidalweni Ayesezenzile, “Masenze umuntu ngomfanekiso wethu uqobo, aSifuze, umzimba-moya.” UNkulunkulu wayengakaze abe yinyama nokho, Wayesemzimbeni-moya.

⁸⁴² NoMose waMbona. UMose wakhala, “Nkosi, ake ngiKubone.”

⁸⁴³ Wathi, “Hamba uye ngaleya ucashe edwaleni, emfantwini.” NoMose wabuyela kulowomfantu; futhi ngenkathi uNkulunkulu edlula, umbani nokuduma. . . Futhi lapho uNkulunkulu edlula, Wayefulathelise umhlane waKhe *kanje*.

NoMose wathi, “Kwakungumhlane woMuntu.” Haleluya!

⁸⁴⁴ KwakunguBani na? UMelkisedeki owehlayo, iNkosi yaseSalema, engenayise noma unina, engenakuqala kwezinsuku noma ukuphela kokuphila. Lowo nguYe! Futhi Uyehla, yilowo-ke Owakhuluma no-Abraham; baMqoqela umzimba omncane wenyama kanjalo, futhi “Whewu!” waphefumulela kuwo, wangena kuwo, futhi uyehla futhi udla inkonyane,

waphuza ubisi oluvela enkomazini, futhi udla ibhotela nesinkwa sommbila. NeziNgelosi ezimbili.

⁸⁴⁵ Futhi ngenkathi behamba bephumela lapho, nayo yonke leyonto yavele nje “Whewu!” yanyamalala futhi yasuka yahamba.

⁸⁴⁶ Angikaze ngicabange ngalokho. Lapha esikhathini esingaside esedlule, ngihlohla igobolondo lesibhamu, nganginesibhamu i .22, siyi .220 Swift. Futhi nina bazalwane bemisele eyinzungenzunge ethunjini lesibhamu eniphakathi lapha niyazi. Inhlamvu encane, yinhlamvu ewuhlamvu olungamashumi amane-nesishiyagalombili, ende *kangaka* nje, inhlamvu eyi .22 ejwayelekile. Ihlohlwe cishe impela emandleni okuhlohla kwe .30-06. Manje ngi... Imboni ihlohla kuphela lokho kuye cishe emafidini angamakhulu angamashumi amane-nane ngomzuzwana. Kulungile, kodwa ungabeka okwenele... zihlohlele, futhi ungakufaka kuze kuyofika emafidini ayizinkulungwane ezinhlanu ngomzuzwana. Futhi—futhi kungenjalo, uma ubudubula... Sasidubula, ngolunye usuku, emayadini angamakhulu amabili, nenhlamvu yayishaya uthuli, yayindiza ngaphambi kokuba isibhamu igani size sidume. Ishesha kanjalo-ke.

⁸⁴⁷ Bese-ke uthatha uthi lokuvungula (niyazi, ingxenye eyisicaba othini lokuvungula) bese ufinyelela phansi empushaneni yakho bese uthola leyonto igcwale impushana, cishe nje izinhlamvana ezine noma ezinhlanu, bese uyibeka esihlokweni salokho, bese-ke ufaka inhlamvu lapho. Ume lapha, futhi unenhlamvu esandleni sakho ngomzuzwana. Bese uyidubula phandle lapho esilwanyaneni esisavondwe sihlezi emafidini angamakhulu amabili ukusuka kuwe, nesilwanyana esisavondwe singanyakazanga ngisho. Inhlamvu iphenduka ibuyeke ezimweni zayo zasekuqaleni, ibuyeke ekubeni amagesi. Nansi inhlamvu eyikhopho nomthofu kuxutshwe ndawonye, neyodwa yehlukana umzuzwana, isibuyile ngangokuthi ungeke usayithola futhi. Yabuyela emuva njengoba yayinjalo eminyakeni eyizigidigidikazi eziyikhulu eyedlula, ibuyela emagesini. Lawomagesi azofanele abumbeke futhi abuye abe yikhopho nokuba ngumthofu, nokunye, okunjalo. Lawomagesi azofanele azinze.

⁸⁴⁸ Manje, nakho lapho okhona. Yileyondlela esingayo lapha, sivela emntwini ophakeme kakhulu. Ekuqaleni sasisemfanekisweni kaNkulunkulu. Iveyili nobumnyama kuyasivimbela ukuba singakwazi manje. Kodwa uJesu watshela abafundi bakhe Wa “yenabo ngaphambi kokusekelwa kwezwe.” Niyabo? Sasikhona! Ningeke nakwazi manje, kodwa wena

wawukhona ekuqaleni. “Futhi uma lelidokodo lasemhlabeni lidilizwa, sinalo eselivele lilindile!” Haleluya! Bese-ke sigudlukela kulomzimba-moya, esake saphila kuwo, ukuze sikwazi ukudla futhi sixhawulane. Nemphefumulo ephansi kwe-altare imemeza, “Koze kube nini, Nkosi na?”

⁸⁴⁹ Kukhona izinyathelo eziyisikhombisa eziya kuNkulunkulu, zoMoya abayisikhombisa lapho—lapho Wehla. Kulungile, njengoba uya phansi kwe-altare likaNkulunkulu, yayimemeza, “Nkosi, koze kube nini na? Singabuyela emuva, phansi lapha na?”

⁸⁵⁰ UNkulunkulu wathi, “Okwesikhashana nje, kuze kuthi umfo wakini ahlupheke ngento efanayo eniyihluphekele.” Niyabo?

⁸⁵¹ Bese-ke imphefumulo iyabuya, bese iba ngabesilisa nabesifazane futhi, futhi baphile kuze kube phakade naphakade lapho bonke ubumnyama nokufa nokugula nosizi kobumnyama sebushabalele; akusekho-thunzi, ngukukhanya kwelanga uqobo!

⁸⁵² Lalelani. Nakhu okuyikho. Akube-mnyama ngakho konke okufuna ukukuthola; ngeke kwaba-mnyama kakhulu ilanga lize liphihlize konke nokunci kobumnyama. Ubumnyama nokukhanya ngeke kwahlala ndawonye isikhathi eside. Kwe... Yikuphi okunamandla kakhulu na? Ngukukhanya. Futhi uma ukukhanya kukhanya, ubumnyama buyabaleka. Amen. Anijabuli na? Anithokozile ukuthi niyazi na? Akukho kungabaza, akukho thunzi ndawo. Kodwa lokhu ukuKhanya okubusisiweyo okusezinhliziyweni zethu khona manje, into ethize ibuya ifakaza: iNdodana kaNkulunkulu, amandla kaNkulunkulu.

⁸⁵³ Futhi sihamba lapha, sibhekisisa amandla kaMoya oNgwele ehla futhi aphumele emhlanganweni, futhi uthi, “WawunguNkk. *uS'bani-bani*, ukuthi wenza into *ethize*, endaweni *ethize*. Kade uhlushwa yilokhu isikhathi eside *kangako*, kodwa ISHO KANJE INKOSI, ‘Yima ngezinyawo zakho, usuphilisiwe.’” Nokhubazekile nezimpumputhe bama ngezinyawo zabo. Nesithunzi somuntu, sidliwe ngumdlavuzo, asukumele ekuphileni nempilo entsha futhi.

⁸⁵⁴ Akukho-kungabaza, uJesu wathi, “Lezizinto eNgizenzayo, nani niyakuzenza.” Wayesethi, “Angenzi lutho uBaba aze aNgikhombise.”

⁸⁵⁵ Yini leyo na? Lokho ngukuKhanya okufika kuxubane kulobu ubumnyama, niyabo, ukuhlenga thina. Niyakuthola engikushoyo na?

⁸⁵⁶ Manje, ngolunye usuku kubuyela emuva lapho, bese kuthi-ke lapho umzimba-moya uba yinyama engafi futhi njengoba wawunjalo ekuqaleni, khona-ke uJesu uyafika, noNkulunkulu...lapho uKristu eyoba munye. UKristu uyohlala esiHlalweni sobukhosi, nabo bonke abantu bayoba ngumuntu. UKristu uyoba sesihlalweni sobukhosi sikaDavide, uMuntu, iNkosi uJesu; kungaphinde kufiwe. Asisoze safa, asisophinde sigule, ngeke sisaba nosizi, futhi siyophila iminyaka eyinkulungwane.

⁸⁵⁷ Futhi uma iminyaka eyinkulungwane isiphelelwe yisikhathi kulomhlaba, khona udeveli uyenyuka; nokuvuka kwesibili kuyafika, ukuvuka kwabangalungile. Babutha impi enkulu njengezihlabathi zolwandle, futhi benyukela ukuhaqa ikamu labangwele, futhi uma kukwenza, uNkulunkulu unisa umlilo nesibabule kuvela ezulwini futhi ubabhuhise.

⁸⁵⁸ NoJohane wathi, “Ngabona izulu elisha nomhlaba omusha, ngokuba izulu lokuqala nomhlaba wokuqala kwedlula, futhi ulwandle lwalungasekho. Futhi mina, Johane, ngabona uMuzi oNgcwele, iJerusalema eLisha, wehla uvela kuNkulunkulu uphuma eZulwini, ulungisiwe njengomlobokazi ehlotshiselwe umyeni wakhe.” Nakho lapho okhona.

⁸⁵⁹ Lapho wathi, “Unkosikazi...IWundlu noMlobokazi bayoba lapho kuze kube phakade.” Kuyoba khona umhlaba omusha, izigidi nezigidi zamamayela sikwele. O, he. UMuzi, iBhayibheli liyawulinganisa uMuzi wamayela sikwele ayizinkulungwane eziyishumi nanhlanu. Ungamayela ayizinkulungwane eziyishumi nanhlanu ubude, amamayela ayizinkulungwane eziyishumi nanhlanu ububanzi, namamayela ayizinkulungwane eziyishumi nanhlanu ukuphakama. Yilokho impela ukuchaza iBhayibheli elikunikezayo koMuzi. Akumangalisi ulwandle lungasekho, yayingasekho indawo yalo.

⁸⁶⁰ O, kuyoba khona ubuhle obukhulu! Futhi phakathi lapho, kukhona umthombo khona impela esiHlalweni sobukhosi sikaNkulunkulu, ogeleza phambi kwesiHlalo sobukhosi. Kunomuthi ngapha nangapha komuthi...komfula wokuPhila. Futhi kulomuthi kuhlala izinhlobo eziyishumi nambili zesithelo, futhi uthela isithelo sawo njalo ngenyanga.

⁸⁶¹ Nanko amalunga angamashumi amabili nane. Nango uMlobokazi. Nazo izinkulungwane ezingamashumi amane nane, abathenwa bethempeli. O mfowethu, siya ndawondawo! Izinto zisihlalele ngaphambili. Amane...Amalunga angamashumi amabili nane. Izinkulungwane eziyikhulu namashumi

amane-nane zabathenwa. UMlobokazi ehlezi noKristu. He, ukhuluma . . . Khaya laMi, Khaya elihle! Amen.

⁸⁶² Ukucabanga ukuthi ngingenhlanhla yokuya lapho, nani ningenhlanhla yokuya lapho. Futhi kungani ningakhetha ukuhamba kulobubumnyama futhi ningaboni-kuKhanya, futhi nife futhi niye enxushunxushwini futhi ningabi yilutho na? Ngokuba uma ukuKhanya kuthatha igunya lakho eliphakeme, akukho ndawo yobumnyama. Hambani nithole lapho ubumnyama baya khona ngenkathi kufika ukukhanya. Yileyonlela okungayo uma zonke izinto sezijika zibuyiselwa kuNkulunkulu. Kwakukhona, ubumnyama babunesiqalo, ubumnyama bunesiphelo. UkuKhanya akuzange kube nesiqalo noma akunaso neze isiphelo. UNkulunkulu akazange abe nesiqalo noma akanaso neze isiphelo. Ngakho, ngoluny'usuku, wonke umhlaba ozitika ngemikhuba emibi nakho konke okwesono sawo nobuhle bawo, okubizwa kanjalo, nakho konke okwawo okufekethisiweyo namadlingozi, nakho konke okobukhazikhazi bawo nayo yonke into kuyophuma kushabalale kungabi yilutho, futhi akusayikubakho. Akusayikubakho, akusayikucatshangwa! Kwasho, ngisho, "Akusayikukhunjulwa ngisho."

⁸⁶³ Kodwa obusisiweyo weNkosi uyoba naYe njalo. Siyoba nomzimba ofana nomzimba waKhe uQobo wenkazimulo; futhi siphile naYe, futhi sidle naYe, futhi sihlale naYe, futhi sihlale naYe kuze kube phakade naphakade isikhathi seminyakanyaka; neminyaka yaPhakade iyophenduphenduka kanye nomhlaba ungenasiphelo.

⁸⁶⁴ Futhi unokuzikhethela kulobubusuku. Uma ungakulungiselele ukuhlangana naleyondawo, akunandaba ukuthi uya kaningi kangakanani esontweni, ukuthi uyilunga elilunge kangakanani, ulahlekile aze uKristu usekunike ukuPhila okusha kulobo bumnyama ohamba kubo. Ungaba ngokholwayo. Okholwayo, lalelani, bangani, inkolo ingukuhlakanipha. Niyabo? Bonke abantwana bakaKayini ubehlala njalo enenkolo. LawomaJuda ayenenkolo ngenkathi uJesu efika, kodwa ayala insindiso.

⁸⁶⁵ Ungaba ngokholwayo impela kulobubusuku. Ungaba yiPresbyterian, iMethodisti, iPentecostal, iNazaren, iPilgrim Holiness. Ungaba ngokholwayo impela nje; uye esontweni lakho futhi ufakaze, ungacula futhi umemeze futhi udumise iNkosi, ungaletsha izishumi zakho esontweni, ungamphatha kahle umakhelwane wakho, lokho akuhlangene ngalutho nesiphetho sakho saPhakade. UKayini wakwenza konke nokunci kwalokho. Uqobo.

⁸⁶⁶ IBhayibheli lasho ukuthi “ukolo nokhula lukakolo kuhlangana ndawonye.” Ukolo omdadlana wahlala, ubulawa yindlala yemvula, na—amakhakhasi linjalo nalo. Uma kufika imvula, amakhakhasi ajabula impela nje ukuthola imvula njengoba ukolo unjalo. “Kodwa, kungezithelo zabo, eniyakubazi ngazo.”

Manje asikhuleke nisahlola izithelo zenu:

⁸⁶⁷ Manje, Baba, Nkulunkulu, kade kunemibuzo ejiyile lapha kulobubusuku. Ngingahle ukuba angiyenzanga into efanele, kodwa ngokwazi kwami konke; Wena uyayazi inhliziyo yami. Ngiyakhuleka, Nkulunkulu, ukuthi Uzowemukela. Futhi manje, mhlawumbe, kweminye yalemibuzo, uma ngingayenzanga kahle, khona-ke Wena khuluma enhliziyweni yabantu, futhi Ubenze nje babe lapho befanele babe khona. Ngiyezwa ukuthi Wena ungitshelile. Kodwa uma bengingaba nephutha, khona-ke Wena ngithethelele.

⁸⁶⁸ Ngiyakhuleka, Nkulunkulu, ukuthi ngamunye walaba bazothatha lezizinto zibe senhliziyweni yabo, futhi kwangathi bangazindla ngazo futhi bacabange kanje, “Yebo, nanto ibandla, nazo lezizinto. Yilokho iBhayibheli elakushoyo.”

⁸⁶⁹ Mhlawumbe amanenekazi, Nkosi, Uyazi bengingaqonde noma yini eqondene nomuntu ngokubatshele. Kodwa, Nkulunkulu, ngi—ngiyabathanda odadewethu, futhi Uyakwazi lokho, Baba. Uyazi ukuthi ngicabanga kanjani ngabo. Kodwa ukuma futhi ngibatshela into eyiphutha, ngingaba ngu—ngumdukisi kubo. Angifisi ukuba ngumdukisi kodadewethu, ngifuna ukubatshele iQiniso. Futhi, Baba, ngiLithatha eZwini laKho ngqo.

⁸⁷⁰ Futhi manje angibagxeke abazalwane bami, kodwa, Nkosi, ngithi bebesephutheni ngenkathi bevumela lezizinto. Futhi uma inenekazi belikwazi okwehlukile futhi lahamba lase likwenza, khona-ke kukulo, umelusi akanacala.

⁸⁷¹ U-Aba Baba, lezozinto ziyiZwi laKho, futhi zikuWe. Manje Wena khuluma ezinhliziyweni zabantu. Ngibanikela bonke kuWe. Ngizokubona Okwenzileyo, Baba; Uyazi. Khuluma enhliziyweni ngayinye. Sicela eGameni likaKristu.

Namakhanda ethu ekhotheme:

⁸⁷² Angazi noma ukhona obengaphakamisa isandla zabo, athi, “Mfowethu Branham, ngikhumbule nje ukuthi ngibe ngumnqobi ophелеle, futhi ngosuku lokugcina ngigqoke ingubo yomshado futhi ngibe noKristu.” Ungasiphakamisa isandla sakho, uthi, “Ngikhulekele?”

⁸⁷³ Wonke umuntu gcina ikhanda lakho likhotheme manje, khothama nje. UNkulunkulu anibusise, lokho kuhle. Lapho, uNkulunkulu anibusise, bodadewethu; nabafowethu, futhi, niphakamisa izandla zenu. Lokho kuyamangalisa.

⁸⁷⁴ Manje, Baba, Uyazibona izandla zabo. (Ngiyazi, ngesinye isikhathi niyacabanga, “Awu, umkhuleko omncane njengalowo nje na?”) Nkulunkulu, ngicabanga ngalowomama, othe izolo, “Umkhuleko omncane nje lapho endlini yakhe ngalolosuku ngenkathi lowomfana wayefa, ezophila amaviki amathathu, lokho-kuba nesimila ebuchosheni, futhi manje ushintsha izinto.”

⁸⁷⁵ Ngicabanga ngoHezekeli, encikise ubuso bakhe ngasodongeni, futhi ekhala, “Nkosi, ngiyaKuncenga, ngihawukele. Nginake, ngokuba ngihambile phambi kwaKho ngenhliziyo epheleleyo.” Kwashintsha kusuka ekufeni kwaya ekuphileni.

⁸⁷⁶ Ukudazuluka okukodwa okuvela eNdodaneni kaNkulunkulu, “Lazaru, phuma!” nendoda efile yaphuma.

⁸⁷⁷ O Nkulunkulu, Wena wathi, “Khuluma, cela, futhi kuyakuphiwa. Uma usho noma yini, kholwa ukuthi okushoyo kuyafezeka, uzoba nakho okushoyo.”

⁸⁷⁸ Manje, Baba, ngikhulekela ukuthi ngamunye abaphakamise isandla sabo bazokwemukela abakuphakamisele izandla zabo. Futhi kwangathi bangabusiwa. Futhi Nkulunkulu, ngikhulekela ukuthi Uzosiza odadewethu, ukuthi bazoba... baziphathe, lowoSathane ngetelevishini namaphephabhuku athi *Indaba eyiQiniso* kanjalonjalo, ephathwe budedengu kakhulu, nezinhlelo ezingahlungwanga, ukuthi kukanjani ukungcola nenhlamba kumatelevishini kanjalonjalo, engaba... Ebingaba yithuluzi lokuzuza izigidi zemiphefumulo kuWe, kodwa ukuthi azihlungwa kanjani, futhi kukhishwa zonke lezizinto ezingcolile ezindala ezi... O, kubi kanjani! Nokwazi ukuthi umoya kadeveli usungene futhi ngakodadewethu, futhi izama ukubenza ifeshini futhi bagqoka kanjalo.

⁸⁷⁹ Futhi sithola ukuthi e... kubafowethu, futhi, Nkosi, ukuthi bakubona kanjani ukuthi bangabhema futhi baphuze, futhi baqhubeke kanjalo, futhi babe besalokhu bengamaKristu ngoba bathi baya “kholwa.” Bazise ukuthi “udeveli uyakholwa, futhi.” Futhi akasindiwe, “uyakholwa futhi athuthumele.”

⁸⁸⁰ Futhi manje, Baba, sikhulekela ukuthi Uzosihawukela sonke, futhi usithethelele izono zethu, futhi mhlawumbe abanye abaziphakamisanga izandla zabo, O Nkulunkulu,

sihawukele. Kwangathi ithuba elilandelayo abanalo, kwangathi bangaphakamisa izandla zabo.

⁸⁸¹ Silungiselela ukuthatha isidlo, Nkosi. Sithethele iziphambeko zethu nokuphila kwethu okwedlule. Futhi kwangathi singemukela okwesibusiso saKho, ngokuba sikucela eGameni likaKristu. Amen.

⁸⁸² INkosi inibusise. Ngiyaxolisa ukunihlalisa kanje. Angazi noma nje, ngaphambi nje kwesidlo, uma ekhona ozela ukuzokhulekelwa, ongathanda ukukhulekelwa, awu, singakujabulela ukukwenza lokho ngalesisikhathi nje, uma ekhona ozokhulekelwa.

⁸⁸³ Kulungile, mfowethu, mkhuphule ngqo, lokho kuzoba kuhle. Futhi umzuzwana nje, sizobe-ke sesi—sizophuma. Bese kuthi-ke uma siphuma, khona-ke labo ofuna ukuhlalela isidlo, angahlala. Kodwa khona manje sizonikela umkhuleko wabagulayo. Lathini iBhayibheli na?

⁸⁸⁴ Uma umfowethu engekwazi ukusukuma... Lokho kulungile, myeke nje ahlale lapho, sizozu kuye. Lokho kulungile, myeke nje ahlale khona lapho. Futhi sizokwehla futhi simkhulekele. Lokho kulungile. Kulungile, mnumzane, nje myeke—myeke ahlale lapho. Kul'khuni kuye ukuba ame lapha, ngani, sizojabula ukuza kuye ngqo.

⁸⁸⁵ Manje ngifuna ukubalula lokhu okuncane, mngani wami othandekayo. Niyabo, ngi—ngiyazi ukuthi iNkosi ikufakazisile lokhu iphindaphinda iphindaphinda izikhathi eziningi kakhulu. Niyabo? Angisuye umshumayeli kakhulu kangako, anginayo imfundo kanjalonjalo. Ngiyayithanda iNkosi uJesusu, uNkulunkulu uyazi ukuthi ngiyaMthanda. Kodwa into eyodwa engabizelwa ukuyenza, ukukhulekela abagulayo. Niyakukholwa lokho na? Ngisho naphambi kokuba ngize ngazi ngesiphiwo, ngangivamise ukuphuma lapha esibhedlela; futhi ngiyawakhumbula lawomanesi ethi, “Manje usuzosinda.” Niyabo? Futhi nje into ethize, uNkulunkulu ube nomusa kakhulu ukuhlonipha imikhuleko yami yabantu.

⁸⁸⁶ Sengathi ngiyabona, kulobubusuku, uma bekungabizwa, ukuqhuma nje komhlaba wonke jikelele kuye ndawo zonke emhlabeni. Futhi kuthiwe, wonke umuntu okhulekelwe nguMfowethu Branham, akeze lapha, bengiyothanda ukuba ninikeze impendulo kuhulumeni wase-United States, ngencwadi. Nalokho bekungaba ngukusakazwa umhlaba wonke jikelele. Ngiqagele, mhlawumbe abantu abayizigidi ezine noma ezinhlanu bebengakuphendula lokho kubizwa ukuba bekwaziwa. Niyabo?

⁸⁸⁷ Nalabobantu, noma abanye babo base bevele befile, babekwa phandle ngudokotela, no—nomngcwabi. Abanye babo ubulawe ezingozini; abanye babo wafa ukufa kwemvelo. Abanye babo baphuphuthekile, abaxhugayo, izishosha, abashwabene, abahluphekile, ngokwengqondo . . . ezibhedlela, bengazi ngisho nokuthi sasisesibhedlela ukuzobakhulekela. Bangeniswe, badingeke ukuba bathathwe. Babelwela indlela yokuba bedlule futhi bazisike babe yizicucu, engazi ngisho nokuthi ukuphi. Emizuzwini emihlanu, abe esephila ngokwejwayelekile, enomoya omnandi, abantu abathandekayo, futhi baba ngabasileyo zonke izinsuku zabo. Niyabo?

⁸⁸⁸ Yi . . . Kuyini na? Akusuye uMfowethu Branham. NguJesu Kristu, Wangithumela ukukhulekela abagulayo. Manje nakhu okuyikho. Bekungaphumeleli kakhulu eJeffersonville, ngoba, nakhu ukuthi kungani. Manje, ngifuna nazi ukuthi nginabanye babasondele kunabo bonke nabangani abedlula bonke ukhona lapha kulelidolobha. Nanxa idolobha qobo lwalo, isifundazwe sedolobha, ngingalithandi. Angisithandi lesisimo, futhi angikaze ngilithande; ngenkathi ngisengumfanyana, ngihlezi, ngifunda izincwadi zami zemilando, ngathi, “Ngoluny’usuku ngiyosuka lapha.” Niyabo?

⁸⁸⁹ Angiyithandi iJeffersonville, yixhaphozi, lisezansi phakathi lapha. Inexhaphozi ngempela nje, futhi—futhi libi kakhulu. Yenyukela lapha eSpickert Knobs noma kwenye indawo, bese ubuka ezansi ngaseNew Albany neJeffersonville, uma ufuna ukubona. Buka lapha, odokotela bayasho ngisho namanje, ukuthi, “Abantu balesisigodi uba nokuphaphatheka kwegazi ngenxa yesimo.”

⁸⁹⁰ Inenekazi elincane enhla lapha, uNkk. Morgan, waphiliswa kumdlavuzwa, wakhaphainja yakhe lapha wayisa ekliniki, wayecabanga ukuthi yayinotwayi. Niyazi ukuthi kwakuyini na? Ukuma kweColgates nezinto okhuleni lapho kwedlula khona. Yindawo engenayo kakhulu impilo.

⁸⁹¹ Umfo wayeseMbuthweni, wehlela lapha futhi wathola . . . Wayenesifuba somoya. Wehlela lapha eFlorida namehlo akhe aba mnyama ngempela, futhi wawelela kudokotela, wayesethi, “Dokotela . . .”

⁸⁹² Udokotela wathi, “Manje, kade usekulweni, ubungekho na?”

⁸⁹³ Wathi, “Qhabo, mnumzane, angizange.”

⁸⁹⁴ Uma ufuna ukwazi ukuthi ngubani, igama lakhe nguHerby. Manje, uma nje ngingacabanga . . . Kuse—kuse—Union National Bank, eNew Albany, ungumabhalane wasebhangane. Yana lapho nje bese ubona lowo othi “Herby,” umbuze.

895 Wayesethi . . . Wahamba, wathi, “Dokotela,” wathi, “Ngiphethwe amankanka.”

896 Wayesemhlola, wathi, “Kunjalo.” Wathi, “Bengicabanga ukuthi kade usekulweni.” Wathi, “Mfana, wakhephi na?”

897 Wathi, “Ungahle ungayazi indawo,” wathi, “Ngakhe edolobheni elincane ngaphesheya kweLouisiville, eKentucky, elithiwa yiNew Albany, e-Indiana.”

898 Wathi, “Uqonde ukungitshela ukuthi uthathe inkathazo yamankanka kulamanzi anosawoti lapha eMiami, ekufikeni na?” Wathi, “Uma ubungakha eJeffersonville, e-Indiana, noma eNew Albany, e-Indiana, ungakha noma yikuphi ezweni umbutho wase-United States ongakuthumela kulo.” Yilokho kuphela. Niyabo?

899 Kuyindawo engenampilo kakhulu ekhona ezweni, engaziyo ngayo, ngaphandle uma ibingaba sexhaphozini elithize likamalaleveva. Niyabo? Futhi ngi—ngi—ngi—nginabangani lapha.

900 Bukani lapha, ngingahamba nje ngibabiza kanje. Bukani uDkt. Sam Adair, ubhuti wami. Kulungile, nango uMike Egan, ehlezi lapho. O, he, bangaki ebengingabasho ngamagama! Nje amakhulu obhuti abalunge ngempela, oshomi bami abadala, engishomene . . . Akunandaba ukuthi bangaki abangani abasha engibatholayo, akukho okungathatha indawo kubhuti omdala. Niyakwazi lokho.

901 Nango umama wami omdala ehlezi emuva lapho, akusekho nsuku eziningi zomhlaba, uselapha emashumini akhe ayisithupha manje. Nango umama kamkami, amashumi ayisikhombisa, uqhubekela emashumini ayisikhombisa-nanye; ehlezi emuva lapha ndawo ndawo, ngiyacabanga, kulobubusuku. Futhi lapho, ashiywe. Ubaba wami wangewatshwa enhla lapha; unkosikazi wangewatshwa phandle lapha eWalnut Ridge; ingane yami ilele phandle lapho. Niyabona ukuthi ngisho ukuthini na?

902 A—a—angithandi . . . a—a—a—angithandi ukuhlala lapha, futhi ngikholwa ukuthi masinya, khona nje, ngizosuka. Niyabo, ngoba kufike kimi, ngisho lokhu phezu kwepulpiti neBhayibheli lami, njalonjalo.

903 Ngenkathi ngitshela umkami, ngenkathi besinika imali ukuba sakhe indlu yomfundisi engayiphendulela kulelibandla . . . Lelibandla lingumnikazi waleyondlu yomfundisi; yehlela lapha, uthole ukuthi akunjalo yini. Niyabo, angizithathelanga yona mina.

904 Manje, ngenkathi ngiyokwakha lapho, uMeda wathi, “Ngifuna ukuhlala lapha ngesizathu sikamama wami.”

905 Ngathi, “S’thandwa, njengoba nje impela senza, siyozisola ngakho. Niyabo, nje ngeke kusebenze. UNkulunkulu uthe, ‘Hlukana,’ ngifanele ngikwenze.”

906 Wayesethi, “Awu, umama wami!”

907 Ngathi, “Umama wami, naye. ‘Kodwa ongayikushiya abakhe uqobo, futhi aNgilandele, akafanele ukubizwa ngokuthi ungowaMi.’ Nalokho kuqinisile.”

908 Ngoluny’usuku, kafishane, ngiyezwa ukuthi ngizodingeka ngithuthe, lokho ngokuthi, ngimuke. Kodwa nansi indlela, imihlangano ngeke isebenze lapha. Ngeke usebenze njengoba wenza noma kuyiphi enye indawo, futhi noma yimuphi umuntu oke waba semhlanganweni uyazi ukuthi lokho kuqinisile, ngoba kukhona khona lapha edolobheni lasekhaya kithi uqobo. Yilokho-ke.

909 UJesu washo into efanayo ngenkathi Efika.

910 Bathi, “Ubani lomfo na? Lowo akusuye yini umfana wombazi phandle lapha na? Yisiphi isikole ake aya kuso na? Wayengakutholaphi lokhu ukufunda na? Manje angikubone wenza . . . Wathi wenza izimangaliso ngapha, angikubone wenza into efanayo lapha. Okwenze eKapernawume, angikubone ukwenza lapha.”

911 UJesu wathi . . . “Wamangala ngokungakholwa kwabo.” Waphenduka wayesethi, “Ngiqinisile, ngiqinisile, Ngithi kini, umprofethi akasuye ongenamvuzo ngaphandle uma ephakathi kwabantu bakubo uqobo esifundeni sakubo uqobo.” Kunjalo na?

912 Futhi siyazi . . . bukani i . . . Thatha uFinney, thatha uSankey, uMoody; thatha uJohn Wesley, akazange neze enze ukuhamba kwakho, niyabo, waze wasuka ezweni lakubo. Bukani u—bukani u—u—uMoody. Ngenkathi uMoody, umkhandi wezicathulo waseBoston, akakwazanga ukuhamba nhlobo, ufika eChicago ngaphambi kokuba adume. Niyabo? Wadingeka akuthole kwabakubo uqobo. Uyodingeka ukwenze njalo.

913 Kodwa manje, lapha, uNkulunkulu uzophendula umkhuleko uma nizokhohlwa ukuthi nguWilliam Branham (Niyabo?), uma nizokhohlwa ukuthi nguWilliam Branham ohlangene nakho, kuphela oyedwa nje ukuba ame futhi akukhulekele. NguJesu Kristu osevele ekwenzile ocele akwenze, uma nje uzokukholwa. Niyabo? Akusiyiyo noma yiyiphi into yokwenza . . . Angihlangene ngalutho nakho, ukufakaza nje. Kodwa kubonakala sengathi

emva kokukhulela lapha nani, futhi nazi bonke ubuthakathaka enginabo, nawo onke amaphutha enginawo... Futhi niyazi ukuthi uNkulunkulu wenzeni, kulo lelidolobha.

⁹¹⁴ Lelidolobha, ngosuku lokwahlulelwa, lizophendula ngentengo enkulu ngoluny'usuku, ngoba kube namakhulu ngamakhulu okuphilisa okugqamileyo khona lapha (Kunjalo.), khona lapha. Izibonakaliso nezimanga, nokubonakala kweNgelosi ezansi lapho, namaphepha akuqhumisa nayo yonke into, nabantu basalokhu benga... Kungani na?

⁹¹⁵ Manje ngoluny'usuku, ngizosuka lapha. Ngiyamangala: "Kuyoba yini ukuphela kwami na? Ngabe sekuphelile na? Ngabe sekuzophela nje na? Senginemyaka engamashumi amanesishiyagalombili ubudala. Ngabe sekuthi nje akuphele na?" Ngiyamangala ngalokhu. Uma kuyi... .

⁹¹⁶ Bukani, kungani izwe lingasiqondanga lesosithombe lapho na? Abasibambanga ngani leso ngokushesha impela na? Abazibambi ngani lezi ezinye izinto na? Abazibambi ngani leziziprofetho nezinto na? Niyazi, ngeke bakwenza manje, kodwa ngolunye usuku ngizolishiya izwe, futhi uma ngishiya, khonake bazoKuqonda. Abanye benu bantu abasha bazokuqonda lokho emva kokuba sengihambile. Niyabo? Kodwa uNkulunkulu akakuvumelanga ukuba kwenziwe manje. Niyabo ukuthini... . uyaqonda ukuthi ngithini. [Akuqoshwanga eteyipini—Umhl.]

⁹¹⁷ ...Isongo nje lentombazane encane. Noma ubani angaba nalo. Futhi ngiyakholwa ukuthi uMfowethu Sothmann uthe ushiye iBhayibheli lapha ngesikhathi esedlule wayelapha, ngiyakholwa. Noma ubani othola iBhayibheli, i—Bhayibheli elidukile ngalapha na? Uma ulithola, lingelikaMfowethu Fred Sothmann waseCanada. Manje asikhuleke.

⁹¹⁸ Nkosi, yiba nesihe, njengoba umculo kamnandi uzodlala noMfowethu Neville uzogcoba ngamafutha, ngiya kobeka izandla kwabagulayo eGameni likaJesu. Siphe khona, Nkosi, kwenzelwe ukuphulukiswa kwabo. Amen.

⁹¹⁹ Wonke umuntu makakhuleke, manje, wonke umuntu. Kulungile.

Nkosi, omncane, njengoba umkhulu wakhe emi lapha ngaye. Ubisi luyamgulisa, lonke ubisi. Kodwa Wena unawo wonke aMandla nomfo omncane angeke abe nokukholwa okungokwakhe. Futhi-ke, Nkosi, nginokukholwa ngakho, kanye nabazali nogogo nomkhulu futhi sithi, eGameni likaJesu, ukuthi leyo ngane izokwazi ukuphuza ubisi futhi iphilele inkazimulo kaNkulunkulu. Amen. Kuzoba ngaleyo ndlela.

O, Nkulunkulu, ikhulekela uyise. Ngikhuleka nayo ukuthi Uzophulukisa uyise bese umnika lokho akudingayo, eGameni likaKristu. Amen.

⁹²⁰ Manje, akulula yini? Abantu bekhuleka, kodwa yilokho abantu... Bafuna into enkulu futhi bakwenza kube nzima. UNkulunkulu ukwenza kube lula. Wena ukwenza kube nzima futhi ukugeje. Niyabo? Wenza nje... Makube lula njengoba uNkulunkulu athi: "Lezi zibonakaliso ziyakulandela labo abakholwayo; uma bebeka izandla zabo phezu kwabagulayo, bayosinda," njengoba uNkulunkulu asho.

⁹²¹ Sibeka izandla kulo wesifazane, Nkosi, lona ngudadewethu emi lapha, futhi kwangathi angaphulukiswa njengoba sikucela, eGameni likaJesu Kristu. Amen.

⁹²² Baba, njengoba sibeka izandla phezu kukadadewethu, eGameni likaJesu Kristu, esikhumbuzweni seBhayibheli nokufundisa kweNkosi, kwangathi angaphulukiswa.

Baba, eGameni likaKristu, sicela ukuphulukiswa kukadadewethu, nami ngikhulekela ukuthi Uzomphilisa njengoba sihlonipha iZwi laKho, kungekho kungabaza okukodwa engqondweni yami kodwa lokho angaba...?... Amen.

⁹²³ Baba, sibeka izandla phezu kukadadewethu, futhi sicela ukuthi, eGameni leNkosi Jesu, ukuthi uzomphulukisa futhi umphilise. Amen.

Egameni leNkosi uJesu, sibeka izandla phezu komfowethu futhi sicela ukuthi Umphilise wenzele inkazimulo kaNkulunkulu.

Baba, eGameni leNkosi uJesu, sigcoba udade, futhi sibeke izandla phezu kwakhe futhi sicele ukuphulukiswa kwakhe eGameni likaJesu.

Baba Nkulunkulu, sibeka izandla phezu komfowethu, sicela ukuthi, eGameni likaJesu Kristu, njengoba simgcoba ukuthi Uyamphilisa.

Baba, lapha, umkakhe othandekayo...?...mgcoba futhi sibeka izandla phezu kwakhe, sikucela, eGameni likaJesu Kristu.

⁹²⁴ Nkosi Nkulunkulu, sigcoba u-Edith omncane, sibeka izandla phezu kwakhe, futhi sicela eGameni leNkosi uJesu Kristu ukuthi Uzomupha isicelo sakhe.

Baba, kunina, siphinde sigcoba futhi sibeka izandla phezu kwakhe futhi sicela ukuphulukiswa kwakhe, eGameni leNkosi uJesu Kristu, kwangathi angaphilikiswa.

925 Baba, sigcoba leligugu elincane lomndeni, ukushaya kwenhliziyo okuncane, eGameni leNkosi uJesu, usuku olulodwa lunikelwe kuYe, futhi ngikhulekela ukuthi Uzokuphulukisa...?...

926 O Nkulunkulu, Wena wazi isicelo sikadadewethu futhi sibonga Wena ngokukholwa kwakhe okuliqhawe. Manje, kwangathi lezozinto azicelile, ukuthi...?...adlala nayo lapho isencane, futhi Nkulunkulu, kwangathi isitha sidadele owesifazane futhi kwangathi eze ekhaya esindile, Nkosi. Sikhulekela leyo ndoda, futhi, ayicelelile, Wena uthembisile, “Uma ucela noma yini eGameni laMi, Ngizolwenza.” Ngikhulekela ukuthi Uzopha lesi sicelo, eGameni likaJesu. Amen. UNkulunkulu akubusise.

927 Nkosi, njengoba lomuzwa ufa ebunzini lomfowethu, sicela ukuphila ukuba buqhakaze, njengoba sibeka izandla phezu kwakhe futhi sikucela, eGameni likaJesu, ukuthi lowo muzwa uzoba kahle.

Baba Nkulunkulu, sibeka izandla phezu kukadadewethu emva kokumgcoba ngamafutha, eGameni leNkosi uJesu Kristu, sicela ukuphulukiswa kwakhe. Amen.

928 Baba waseZulwini, njengoba udadewethu emelele impumelelo eningi kakhulu Oyivezile, umele omunye wenceku yaKho, umfundisi, ukwesaba okukhulu; inhliziyu yethu yokuzwelana iya kuye siyazi ukuthi udlula kuphi. Ngiyakhuleka, Nkulunkulu, ukuthi Uzogcoba udadewethu ngokuma lapha enzela yena futhi umgcobe ngokuphulukiswa kwakhe. Ngiyakhuleka, eGameni likaKristu. Amen...?...INKOSI iyazi...?...

929 Kuhle. Ngijabule kakhulu. Lolo ugcobo lwangempela lweNkosi. Nkosi Nkulunkulu, emva kokuba lo wesifazane ezokhululwa edemonini akade elwa nalo iminyaka, ngolunye usuku Wamdlulisa ngasendlini lapho kwase kuthi-ke uMoya wehla, “ISHO KANJE INKOSI,” emva kokuba wayekade ekhala, walala e-altare, wayekabe enze konke ayekwazi ukuthi kwenziwa kanjani, kodwa kwathatha u ISHO KANJE INKOSI. Manje, uzela ingane kadadewabo ehlanzayo; engakwazi ukuhamba, esingaphezulu konyaka ubudala kakade. Ngiyakhuleka, Nkosi, ukuthi Uzopha izibusiso zikaNkulunkulu kuye eGameni likaJesu Kristu. Sijabule kakhulu ngalokho, dadewethu, ubukeka uhlukile, futhi. Futhi ukude kakhulu ekufeni manje, awunjalo na?

Baba Nkulunkulu, sikhulekela ukuthi Uzobusisa udadewethu njengoba simgcoba bese sibeka izandla phezu

kwakhe futhi sicela ukuthi lento Othe: “Lezi zibonakaliso ziyakubalandela abakholwayo. Bayobeka izandla phezu kwabagulayo, bayosinda.” Sizisho ukuthi singamakholwa, Nkosi, ngakho-ke sikhulekela ukuthi Wenze okuthize, eGameni likaJesu . . . ? . . .


⁹³⁰ Baba Nkulunkulu, wazi inhliziyo yalona wesifazane omncane, njengoba ekuthululile konke, sikhulekela ukuthi Uzoba nesihe kuye futhi umuphe isicelo asicelile. O Baba Nkulunkulu, ngomndeni wakhe, ngabantwana bakhe, umfana wakhe, ikakhulukazi, Nkulunkulu, ngiyakhuleka manje, ukuthi Uzopha lezi zinto . . . ? . . . ngayo yonke inhliziyo yami, ngiyakucela, eGameni likaJesu. Amen.

Baba Nkulunkulu, njengoba sigcoba lo wesifazane ngamafutha, futhi sikhuleka phezu kwakhe eGameni leNkosi uJesu, ukuthi Uzomphulukisa futhi umsindise wenzele inkazimulo kaNkulunkulu.

⁹³¹ Igama lakho belingeke kube iWest, akunjalo na?

Baba, sikhulekela leli nenekazi elincane. Licelela ubabayi walo. Manje, ngikhulekela ukuthi Uzopha ubabayi walo, ubize phezu kwenhliziyo yakhe, Nkosi. Limfuna esindisiwe. Alimfuni ukuba abe sezweni njengoba ekulo, lokhu, umntwana wakhe uqobo, inzalo yakhe. Ngiyakhuleka, Baba, ukuthi Uzoba nesihe kuye, eGameni likaKristu.

⁹³² Busiswa, ndodakazi yami, kwangathi uNkulunkulu angakunika, into oyicelile.

Nkulunkulu othandekayo, sikhulekela umusa kuye, futhi sicela ukuthi Uzoba nomusa, njengoba simgcoba . . . ? . . . 

IMIBUZO NEZIMPENDULO AMAHEBERU INGXENYE III ZUL57-1006

(Questions and Answers on Hebrews Part III)

UCHUNGECHUNGE LWE-UKUZIPHATHA, INQUBO, NEMFUNDISO YEBANDLA

LoMlayezo ngoMfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngeSonto kusihlwa, ngo-Oktoba 6, ngo 1957, eTabernakele likaBranham eJeffersonville, eIndiana, 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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