

Umtshato Noqhawulo–mtshato



Masithobe iintloko zethu ngoku ukwenzela ithutyana lomthandazo. Bawo Othandeka Kakhulu, siyaKubulela ngale ntsasa ngeli cham lokuba lapha kule holo, sijongene nesiphumo semini. Kodwa asazi ukuba isiphathele ntoni na imini, kodwa siyaMazi ophethe imini. Ngoko siyathandaza ukuba Lowo Uphethe unamhlanje nengomso, nalo lonke iPhakade, asisikelele namhlanje njengokuba sihlalengene sonke eGameni laKhe, ukuze sibe nokwazi ngcono indlela esinokuphila ngayo ukuze siMkhonze. Le yinjongo yethu ezeleyo, Bawo. UThixo, Owazi iintliziyo zethu, uyazi ukuba oku kuyinyaniso. Sizinikela kuWe, kunye ne–kunye nexesha elisezayo lolu suku, ukuze sisebenzele Wena, eGameni likaYesu Kristu. Amen.

² Ningahlala phantsi. [UMzalwana uBranham uthi kumntu othile oseqongeni, “Nasi esinye.”—Mhl.]

³ Bhotani kusasanje, abaphulaphuli ababonakalayo kanaanjalo nabaphulaphuli abangabonakaliyo kwisizwe sonke apho sinxibelelene khona nabo ngale ntsasa. Oku kundinika icham elikhulu lokuza apha ndithethe ngale ntsasa ngale ngongoma iphilileyo. Kubaphulaphuli ababonakalayo, ngenene yinto enokudida kancinane, ngokuba kukho imidiya-diya nje phambi kwam, ukuze kufuneke ndithethe ndibhekise ngasekunene nangasekhohlo. Ke kubaphulaphuli abangabonakaliyo, ubukhulu beholo bungasekunene kwam, ukuze kubekho iholo yokuthamba ngasekunxele kwam; kwaye ndimi emgangathweni, kukho imidiya-diya evulwe phakathi, yenze isandla sam sokunene nesandla sokhohlo. Kwaye kuyaphuphuma, ngale ntsasa, kwiholo iyonke, nakwiholo yokuthambela, nasenkonzweni ngokunjalo, inkonzo esezantsi kwa-Eighth nePenn Street. Nakwindawo ekuphuphumayo kuzo, unxibelelwano lomnxeba luyawuthabatha luwuhlise luwuse kwezinye iindawo.

⁴ Sibe nexesha elimnandi kakhulu eNkosini, kwaye siphantsi kokulindela okukhulu malunga nale nkonzo kusasanje. Kwaye ngokuhlwanje ilituba lokuvala le mvuselelo yeentsuku ezine, kuba, ngenene simema wonke ubani, onokuba nakho, ukuba abelapha. Sithembe ukuba iNkosi iyakusinika uvutho-ndaba olukhulu ngokuhlwanje ngokwenza into ethile engaqhelekanga ngokukhulu, kangangokuba Ibe nokuphilisa bonke abagulayo yenze izinto ezinkulu Ehlala izenza esiqhelweni. Kwaye siphantsi kokulindela okukhulu malunga nolu rhatya. Abantu basekuhlaleni bayamenywa ngobubele, wonke umntu, yonke inkonzo yalo lonke ihlelo. Awumelwe nakuba ube nguMkristu;

sibiza ngokuqinisekileyo aboni ukuba bangene, bahlale phakathi kwethu. Kwaye senza konke okungcono esinokukwenza ukubafundisa ukuba iyintoni na indlela yeNkosi, ukuze sibe nokuphila.

⁵ Ngoku ndiyathemba ukuba abaphulaphuli abazi kuba phatshuphatshu. Kwaye ndithembe kuThixo ukuba andiyi kuba phatshuphatshu, kuba ndibe nobusuku obunzima kakhulu, ukubulaleka okukhulu. Kuba ndiyaqonda ukuba ezi zinto ndizithethayo ngale ntsasa ziyakubanjwa ngokuchasene nam ngoMhla woMgwebo, kwaye a—andikhange ndibe nakulala, kwaye ndiyazi ukuba ukuba andizithethi ziyakubanjwa ngokuchasene nam ngoMhla woMgwebo. Ngoko oko kwenza ukuba kube nzima, yinto ongenakuyicacisa.

⁶ Ke ngoku ngale ntsasa yiloo ngongoma ibalulekileyo sizakuxoxa ngayo u-*Mtshato noQhawulo-mtshato*. Kwaye isizathu sokuba ndibe ndiyenze yasisikolo seCawe, kukuze sibe nokuthetha ngayo sithabathe ixesha, endaweni yokushumayela umyalezo ngayo. Yimfundiso ephuma eSibhalweni.

⁷ Kwaye ndi—ndifuna ukuyithetha loo nto, ukuba nawuphina umlungiseleli okanye abalungiseleli, nayiphi na indawo, ukuba eli khasethi lithe lawela ezandleni zabo, ukuba silikhuphile eli khasethi. Andazi ukuba liyakuthini na ibandla ngalo. Ndicela uMzalwana uFred ukuba abonane nebhodi yenkonzo phambi kokuba bakhuphe eli khasethi. Kwaye kuni bantu bakwisizwe sonke, abanezishicileli-mazwi ezikhoyo, ncedani ningalikhuphi eli khasethi ngaphandle kokuba nive kuMzalwana Sothmann malunga nalo.

⁸ Ngoku, kwaye ukuba lithe layekwa laphuma, kwaye nawuphi na kubazalwana bam abangabalungiseleli, okanye nawuphi na uMkristu nakwiyiphi na indawo, oyakuthi angavumelani kwizinto endizithethayo malunga nale ngongoma, ndi—ndithemba ukuba awusayi kuYigxeka. Ukuba awuYiqondi ngendlela endiyishumayela ngaYo, kulungile, unelungelo lokwenza oko, njengomlungiseleli, njengomalusi. Kwaye ndiyayihlonipha nantoni na oyikholelwayo.

⁹ Kwaye zimbini iibono ezibalulekileyo ngale nto. Kwaye ukuba kukho imibuzo emibini, kuphakathi kokuba kubekho omnye wayo omelwe ukuba ngochanekileyo, okanye kube akukho uchanekileyo kuyo. Ngoko sizakuzama ukukhangela kwiLizwi likaThixo, ngale ntsasa, ukulungelelisa loo nto. Kum, ukuba ngumbuzo weBhayibhile, iBhayibhile ngokuqinisekileyo inayo impendulo kuwo.

¹⁰ Kwaye ngoku phambi nje kokuba sifumane ezi zinto, siqale le ngongoma, gxebe, phambi kokuba ndithandazele iLizwi, ndifuna ukuvakalisa kumntu ngamnye kuni, ukuba ndi. . . nina Makristu ingakumbi, ukuba ndinqwenela. . . Ndi—ndifuna ukuba nindithandazele ngale ntsasa. Nabo bonke

abangaphandle kubaphulaphuli abangabonakaliyo abaphulaphuleyo ngale ntsasa, ndithandazeleni, ngokuba ndifuna ukuthembeka ndinyaniseke.

¹¹ Ngoku siyaqonda, ekwenzeni ezi ntetho, umntu othile, ukuba ngumntu omnye kuphela, oyakubambeleva kuloo Nto njengokuba Ibiphakathi kobomi nokufa. Baninzi kuni apha abaya kumka bekhulwa. Kakade, abaninzi benu, mhlawumbi, abasayi kukholwa. Kodwa ndiyazi, kulungiselelo lwam, baninzi abantu abeza kundiphulaphula, baze baphulaphule oko ndikuthethayo; besuka, ngokuphandle, bahleli apha, ngale ntsasa, kwizizwe zonke, besuka kwindawo ezininzi zeZizwe eziManyeneyo, eCanada, nangaphesheya kweelwandle. Kwaye ungaqikelela ukuba oko kukubeka kokunjani ukubulaleka, ukwazi ukuba indawo enguNaphakade ayakuphelela kuyo loo mntu isezandleni zakho, kuba uyakubambeleva koko ukuthethayo. Ngoko uThixo uyakundenza ndiphendule ngenxa yaloo nto, kwaye ndifuna ukusondela kule nto ngokunyaniseka nje kangangoko ndinokuba nako.

¹² Ngoku ndi—ndicela oodade bethu. Kwaye ndiwaguqule amanye amazwi am ukuze ndibe nokuwathetha phambi kwabo. UBilly unawo engxoweni yakhe, ngale ntsasa, phaya phandle, izinto ezithile ezingenakuthethwa phambi kwe—kwesihlwele esixubeneyo. Nezithile endiyakuthi eneneni ndizithethe, ze ninyamezele. Nizithathe njengezisuka—zisuka kumzalwana wenu, ngokona kungcono ndikwaziyo. Ungahlala kwi-ofisi kagqirha umphulaphule, aze athethe amazwi acace kakhulu kuwe. Kwaye abanye benu manenekazi aselula namadoda aselula, andifuni kuba nifumane ukuqonda okungekuko. Ndifuna ukuba nikhulwe, nihlale nje nizole. Khumbulani, iNyaniso imelwe kukubhengezwa njengeNyaniso.

¹³ Kwaye, ngoku, ngaphandle kwamathandabuzo kuyakubakho abaninzi kuni abangasayi kuvumelana noko kuza kuthethwa, kodwa ndifuna ukukuqondakalisa kuni ngeBhayibhile. Ke ngoko ndiyakhulwa, ukuba niyakuwuhlonipha nje niphulaphule, ngoko niyakuba nokuqonda ngcono nokukulandela oko bendihleli ndikubetha, lonke ixesha. Ndiyakhulwa ukuba oku kuyakukucacisa, kwaye ndiyathemba ukuba kuyakuba njalo.

¹⁴ Ngoku sisenokuthatha ithuba elidana, iyure enesiqingatha, okanye ibe lithuba elide kunoko, kule nto. Andazi ukuba iyakusithatha ithuba elingakanani na.

¹⁵ Kwaye ngoku kwakhona, ndingathanda ukuyithetha eyokuba, ngeli xesha, ukuba, ndisazi ukuba abantu bayawabamba amazwi enu; benza njalo, kumlungiseleli wabo. Kwaye, kakade, ndikhe ndanguye umlungiseleli.

¹⁶ Kwaye bayawabamba amazwi omlungiseleli, kanye njengokungathi kukufa nokuphila. Bayabambeleva kumazwi

ompriste wabo, kanye ngokungathi kuphakathi kokufa nobomi. Kwaye kakade, umlungiseleli, mhlawumbi ngako konke akwaziyo ukuba akwenze, ufundisa abantu bakhe ngokuchanekileyo kanye njengokuba wafundiswayo kwisikolo sezakwalizwi; akuthandabuzeki ukuba kanye oko umpriste, ngokunjalo, kwiinkolo ezahlukeneyo ezinabapriste. Kakade, umlungiseleli eneneni ungumbingeleli; ngumthetheli. Ngoko, ukuba umbingeleli, kuko konke akufundisiweyo kweyakhe, kwisikolo sezakwalizwi nakwiziko lemfundo yezakwalizwi, loo ndoda ngobunzulu bokunyaniseka ixela kanye ngokuchanekileyo oko ikufundisiweyo.

¹⁷ Kulungile, ngoko, andinawo namava esikolo sezakwalizwi okanye amava eziko lemfundo yezakwalizwi, ndingenanto ndiyichasileyo malunga nawo onke, kodwa ndinobomi obunqhelekanga kakhulu.

¹⁸ Ndabizwa xa ndandiyinkwenkwe encinane nje. Kwaye ke kuloo nto yayikokubonakalayo, umqondiso ovakalayo endawunikwayo, i—iNtsika yoMlilo indanda etyholweni, kwiminyaka esixhenxe ubudala, kanye apha phezu kwe—Utica Pike. Utata wayesebenzela uMnu. O. H. Wathen osandula ukusweleka kutshanje. Kwaye nifundile kulaa ncwadi, niyalazi elo bali. Kwaye ukusukela ngelo xesha... Ezantsi phezu komlambo ngoko Kwavela kwabonakala phambi kwabantu. Ke ngoku Kunomfanekiso owathatyathwayo, ngamaxesha amaninzi, ujinga phakathi eWashington, D.C., njengomfanekiso ongenakukhutshelwa, kwiHolo yezeNkolo yeMifanekiso, njengokuphela koBume bamandla angaphezu kwendalo obakha baqondakalaliswa ngokwezenzululwazi ukuba bufotiwe; laa Ntsika yoMlilo inye, ngokuchanekileyo ikhangeleka ngendlela enye nangayo yonke indlela, leya yezisa uSirayeli imkhupha eYiphutha. Ndiyakholwa ukuba inguYesu Kristu ekwimo yoMoya, kuBunyana bukaThixo.

¹⁹ Kuba Wayebizwa ngokuba ngu”Nyana womntu” ekuzeni kwaKhe kokuqala, ngoku Ubizwa ngokuba ngu”Nyana kaThixo,” kwi-Millenium iminyaka eliwaka yophumlo Uyakuba ngu”Nyana kaDavide.” Weza enguNyana womntu, umprofeti, njengokuba kwakuthethwa ngaYe; ngoku UnguNyana kaThixo, kumandla angaphezu kwendalo; kwiMillenium enkulu eyakuza, Uyakuba nguNyana kaDavide, ehleli etroneni kaDavide. Njengokuba besazi bonke abafundi beBhayibhile ukuba elo lidinga eliNgewele noThixo kuDavide, Uyakuphakamisa uNyana waKhe ukuba ahlale etroneni yakhe.

²⁰ Ke ngoku ngendlela eyodwa, ulungiselelo olunqhelekanga, ndibizwe ngayo yonke into ukusukela ekubeni ngu”Thixo” ukuya “kumtyholi.” Kwaye oko, njalo kuhlala kulolo hlobo.

²¹ Nantso into eyathethwa ngulo bhishophu mkhulu webandla lamaKatolika kum ngobunye ubusuku phaya

ezantsi, apho yayikhona ingxoxo, owathi, “Mzalwana uBranham, uYohane umBhaptizi wazibonakalisa ngokucacileyo eZibhalweni, njengokuba kwathethwayo ngumprofeti u-Isaya.” Wathi, “Ulungiselelo lwakho lubonakaliswe ngokucacileyo eBandleni.” Wathi, “AmaLuthere aseBhayibhileni.” Wathi, “AmaLuthere amazi uLuther. AmaWisile ayamazi uWesley. Kodwa kwenzeka ntoni ngabenkonzo yakwaMoya?” Wathi, “Bazula esithubeni. Abazi ukuba mabayephi na.”

Ndaze ndathi, “Mhlekezazi, ndiyakuthanda ukuyiva loo nto.”

²² Kwakungelo xesha apho uMoya wathi wawela inenekazi elithile, elingazange lindibone ngaphambili, inkosikazi yakhe. . . yathetha yaqondakalisa kwa ezo zinto.

²³ Ngoku, ngokunyaniseka, phambi kwalo Myalezo ndiwuthetha kusanje, andazi. Ndamxelela, ndathi, “Mhlekezazi, andinakuyithetha loo nto. Yinto enkulu kakhulu leyo ukuba ibe nokuthethwa. Kukhangeleka ngathi kunjalo.”

²⁴ Inye into endiyaziyo, kukuba kukho into ethile emelwe kukwenzeka, ngokuqinisekileyo. Zonke ezi zinto, nje, ziqondakalaliswe ngokwenzululwazi, zaqondakaliswa jikelelele nasehlabathini jikelele, azinakuba yintsomi nje. YiNyaniso. Yintoni na? Mandithi, ngokuvuma, phambi kokuba ndithetha kuni kusanje, andazi. Kwaye makube lee kum ukuba ndenze nakuphi na ukushukuma ndide ndive kuYe lowo wathetha nam kwixesha elidlulileyo wandixelela ezi zinto.

²⁵ Nikhumbule, iNkosi yethu uYesu Kristu akazange aZikhombe njengoNyana kaThixo. Wathi, “Nithe ndinguye; Ndazalelwa le nto kanye,” njalo njalo, kodwa Akazange azikhombe Yena.

²⁶ Kwaye, ngoku, yayiyiNtsika yoMlilo leyo yakhokela abantwana bamaSirayeli, yayiyiNkosi uYesu Kristu ikwimo yoMoya, (niyakholwa yiloo nto?) uLogos owaphuma kuThixo. [Ibandla lithi, “Amen.”—Mhl.]

²⁷ Ke ngoko xa Wayesemhlabeni, Wathi, “Ndaphuma kuThixo, ndaye Ndibuyela kuThixo.” Siyayazi sonke loo nto.

²⁸ Kwaye emva kokufa kwaKhe, ukungcwatywa, nokuvuka. USawule waseTarso wayekwindlela yakhe esihla esiya eDamasko, ukuya kutshutshisa a—MaKristu, ngokuba ayefundisa izinto ezichaseneyo noko babekufundisiwe. Kwaye wayengumlwi omkhulu; phantsi koGamaliyeli, omnye wabona tishala baphambili baloo mhla, kwisikolo sabo, kwiziko lemfundo yezakwalizwi labo; indoda ebalulekileyo, kwaye ebambe isikhundla enkonzweni. Kwakulapho ke apho okwakuKhanya kukhulu, iNtsika yoMlilo kwakhona, apho yambetha yamwisa khona, enzulwini yemini. Laze iZwi lathi, “Sawule, Sawule, uNditshutshiselani na?”

²⁹ Ngoku ukuba uyaqaphela xa uPawulos, uSawule, waphakamayo, wathi, “Nkosi, unguBani na Wena?” Ngoku, laa mfana, eliJuda, ngokuqinisekileyo wayengenakubiza nantoni na, ngaphandle kokuba ibe yinto ethile engumqondiso kaThixo, wayengekhe ayibize ngokuthi “Nkosi.” Ngoko, Yayikwayiloo Ntsika yoMlilo inye.

³⁰ Njengokuba uYesu wathi, “Ndiya kuThixo. Ndaphuma kuThixo, kwaye Ndibuyela kuThixo.”

³¹ YayinguYe lowo, ebuyele kwimo yeNtsika yoMlilo kwakhona; Wathi, “NdinguYesu Omtshutshisayo wena; wenzakala ukhaba inviko nje.”

³² Kwaye siyaqonda ukuba xa uMpostile uPetros, ezathi zanikelwa kuye izitshixo zokwakha iBandla, sifumanisa ukuba wayesentolngweni, yaze kwaloo Ntsika yoMlilo yangena iphumela kwiintsimbi ezikhuselayo, yavula iingcango zentolongo, yamthabatha yamkhupha uPetros, ngokungumangaliso, nangaphandle kokuphazamisa onogada. Kum, InguYesu Kristu isekwanguye izolo, namhlanje, nangonaphakade.

³³ Kwaye ngoko uyakuhlala uyazi nantoni na ngobume bayo. Nantoni na yaziwa ngobume bayo, isiqhamo esithweleyo. Kwaye ndiyanicela ukuba nikhangele ukuba luhlobo luni na lwesiqhamo oKusithwalayo, oku kuKhanya kunguThixo, ngokuba kwahlala kubuyela njalo eLizwini likaThixo, kuze kuqondakalise iLizwi likaThixo, kushumayela iLizwi likaThixo, kwaye uThixo uqondakalisa elo Lizwi ngokubonakalayo phambi kwenu. Kumele ukuba kukho nto ithile iKuxhasayo.

³⁴ Abantu bandibize ngokuba ndingumprofeti. Andizibizi ngakuba ndingumprofeti, ngokuba makube lee kum ukuthetha oko, kodwa ndinako... Ukuthi, ndingayithetha le, ukuba iNkosi indenze ndabona izinto kwangaphambili, yandixelela izinto ezenzekileyo, ziyakwenzeka, ezenzekayo, kwaye akukho nexesha elinye ekwakhe kwasilela ngayo oko, kumashumi amawaka amaxesha. Yonke into Athe iyakwenzeka, yenzekile. Siyayazi sonke loo nto. Ukuba kukho umntu kwaba baphulaphuli babonakalayo ngale ntsasa, okanye naphi na, onokuthi ngexesha elinye yasilela, usenkululekweni yokuba aphakame ame ayithethe loo nto. Kodwa ukuba wonke umntu uyazi ukuba lonke ixesha, kumawaka amaxesha, yahlala inyanise ngokugqibeleleyo, yithini, “amen.” [Ibandla, “Amen!”—Mhl.] Yabona? Ngoko oko kumelwe ukuba kubeyinto enye kwihlabathi jikelele.

³⁵ Kukho into ethile esele izakwenzeka. UThixo akakhe azithumele ezi zinto ngaphandle kokuba zibe zinenjongo ezijoliswe kuyo.

³⁶ Bendicinga nje apho. Ndibeke apha, imibhalwana yam. Ukuba ndinxibe ngale ntsasa, amaqhosha okuqhobosha...

Kwaye abaninzi benu bakhe beva ngalo mdlali bhanya-bhanya, uJane Rusell, kwaye unina ungowenkonzu kaMoya; uDanny Henry ungomzala wakhe, umzala wakhe onondeleyo, umntwana wodade bonina. WayengumBhaptizi. Wayemi enkonzweni, kwinkonzu yaMadoda angooSomashishini eLos Angeles, eCalifornia, kwiminyaka emibini eyadlulayo.

³⁷ Kwaye ndandisandula ukugqiba ukuthetha ngentetho ebalulekileyo, enamandla, enegunya; ekwathi nkqu umveleli, omnye wabaveleli jikelele be-Assemblies of God, wehla weza eqongeni esuka phezulu elungamekweni apho wayehleli khona, waze wathi, “Andikholwa ukuba uMzalwana uBranham ebeyinyanisile laa nto.”

³⁸ Ndathi, “Ndimelwe ukuba ndiyinyanisile, mhlekazi. InguITSHO INKOSI.” Kwaye, ngoko, yayimalunga nebandla kwesi sigaba sexesha.

³⁹ Kwaye kwathi malunga nelo xesha, lo mfana ungosomashishini... Umntakwabo uphesheya... wayelapho ethabatha imifanekiso esenzela umabonwakude ngaloo ntasa, umntakwabo u—ungowongamele ezendlela kwisizwe eCalifornia. Kwaye uDanny Henry wahamba weza ngaphambili emva kokuba ivaliwe inkonzu, phezulu eqongeni, ngolu *hlobo*, apho ayehleli khona amadoda onke, wahamba wehla ukuza kundanga ngengalo zakhe. Waze wathetha la mazwi, “Mzalwana Branham, ndiyathemba ukuba oku akuvakali njengokuhlambelayo, kodwa,” wathi, “oko kunokwenziwa isahluko sama-23 seSityhilelo.” Kube, kukho amashumi amabini anesibini ezahluko kuphela kwiSityhilelo. Wathi, “Ndiyathemba ukuba oku akuvakali njengokuhlambelayo.” Wathi nje ukuba athethe oko... Ngoku, loo mfana wayengumBhaptizi, engazinto malunga nezinto zamandla angaphezu kwendalo. Endibambe ngengalo zakhe, waqalisa ukuthetha ngolwimi olungaziwayo.

⁴⁰ Wathi akugqiba ukuthetha ngolwimi olungaziwayo, kwakukho umfazi ontsundu, omkhulu ehleli kanye phambi kwam, waphakama, wathi, “Oko akuswele kutolikwa.” Wathi, “Ndivela eShreveport, eLouisiana; okanye eBaton Rouge eLouisiana.” Wathi, “Eso sisiFrench esicacileyo.”

⁴¹ UVictor Lee Dioux, owayengumFrench, naye ehleli apho phezulu, wathi, “Ngokuqinisekileyo, ndingumFrench, kwaye eso ibisisiFrench esigqibeleleyo.

⁴² Ndathi, “Yima umzuzu nje. Wena bhala phantsi oko akuthethileyo, *nawe* ubhale phantsi oko akuthethileyo, phambi kokuba nibe nento eniyithethayo. Bhalani phantsi oko nikuthethileyo, size sibone imibhalo yenu.” Ke ngoko omnye wabhala phantsi, nomnye wabhala phantsi, kwathi nkqu neziphumlisi zaziyo into enye.

43 Ke ngoko nje malunga nelo xesha, xa babesizisa imibhalo yabo beyinyusa, umfana okhangeleka emhle, onentloko egwangqa weza evela ngasemva. Apho, kwakungekho ndawo yaneleyo kuye ukuba ahlale phantsi; wayemi phaya emva. Weza ehamba esiza, wathi, “Umzuzu nje, ndingathanda ukufaka umbhalo, nam.” Wathi, “Ndiyitoliki yesiFrench ye-U.N., iZizwe eZimanyeneyo.” Wathi, “Ndingathanda ukushiya owam umbhalo.”

44 Kwaye, nantsi, iyonke loo mibhalo mithathu iyinto enye ngokuchanekileyo, yesiFrench. Nantsi ke indlela efundeka ngayo. Le yimibhalo yakuqala eyathatyathwayo, umbhalo othatyathwe ngqo. Lo ngumbhalo kaDanny, ngokwakhe, wawugcina epokothweni kuye. Kakade, waya kufika kuMadoda angooSomashishini baMakristu, nanjalo njalo.

Ngokuba ukhethe indlela emxinwa, indlela eyeyona inzima; uhambe ngokuzikhethela kwakho.

Unyule isigqibo esichanekileyo esisiso, kwaye siyiNdlela yaM.

Ngenxa yesi sigqibo senziwe ngexesha, inxeny enkulu yeZulu ikulindele.

Sesinjani ukuba nozuko isigqibo osenzileyo!

Oku ngokwakho koko kuyakunika kwenze ukuba kwenzeke uloyiso olukhulu kuthando oluNgcwele.

45 Ngoku, le ndoda yalisayina igama layo apha. “Le ngxelo ingentla yatolikwa ngu, iyekaDanny Henry eprofeta ngoMzalwana uBranham, yanikwa ngamangqina amathathu kwikhefi eLos Angeles, eCalifornia.”

46 Ngoku, nguloo mfana mnye wakhupha eso siprofeto, engayazi into awayeyithetha, obeseJerusalem malunga nenyanga edlulileyo. Waba nethamsanqa lokuya aphume a—angqengqe engcwabeni apho uYesu wafela khona wangcwatyelwa khona. Ke ngoko ngelo thuba wayengqengqe apho, wathi ndathi qatha engqondweni yakhe ngamandla kakhulu waze waqalisa ukulila. Wathi, “Indlela ekuthe kwanzima ngayo kangako kuMzalwana uBranham ukumelana nehlabathi kunye nezi zinto, nazo zonke iinkonzo!”

47 Njengokuba kwa—kwakhe kwathiwa ngomnye, ngenxaxheba kaBilly Graham, kwathiwa, “Sinako ukumbona uBilly Graham, kuba zonke iinkonzo zimanyene ngokummela. Siyambona u-Oral Roberts, iinkonzo zakwaMoya. Kodwa singathini ukubanayo nantoni na, xa Ichasene noko abantu bebekufundisile?” NguThixo.

48 Ke, uDanny, into ayenzayo ngokuzonwabisa nje, wenza amatye amancinane. Wahamba waya kutsho apho uMnqamlezo wawubekwe khona phantsi, apho babesithi uMnqamlezo wawuhleli khona edwaleni. Kwakungekho mntu

ukufutshane, ngoko waphula iceba elincinane lelitye waze wafaka epokothweni yakhe ukwenzela okuvela kwelinye ilizwe, wabuyela ekhaya wandenzela iziqhobosho zokuqhobosha ezibini ngalo. Kwaye, ngokumangalisayo, wathi akuzenza, zakhangeleka ngokungathi zichatshazelwe ligazi. Kwaye ngokuthe ngqo ukuphumela kuso ngasinye, kukulandelelana, uhamba ngokuthe ngqo, umgcana omncinane ophumela kuzo zozibini. Ngoku loo nto isenokuba nje yi... 'Yabona, omnye umntu usenokungayiqapheli, kodwa kum yinto engqinelana nezinto endizikholelwayo. Ndikholwa ukuba yonke into inentsingiselo kuyo.

⁴⁹ Ke ngoku, kwixesha, nantoni na iNkosi enayo. Ukuba le asiyiyo laa nto Yaprofeta ngayo, kaMalaki 4 kananjalo kaLuka 17, nezinye ezininzi iZibhalo oko kuyakwenzeka kulo mhla wokugqibela, ndingakhe ndikuthethe oku ekuvaleni, kuthe kwindlala isiseko saloo ndoda xa iyakuthi ifike. Ngoko ndinombulelo kakhulu kuThixo Onamandla onke, ukuba kulolo hlobo, undivumele ukuba ndenze into ethile encinane, kwimo yam yokungabi namfundo, ukubonakalalisa umbulelo wam ngothando lwaKhe kum, uthando lwam kuYe, nothando lwethu ebantwini.

⁵⁰ Ngoko ke, ngokunyaniseka, sisondelela kule ngongoma yo*Mtshato noQhawulo-mtshato*. Wanga uThixo anganenceba kuthi sonke.

⁵¹ Ke ngoku niphulaphulisise. Kwaye, boodade, ningaphakami niphume; hlalani nizole nje umzuzwana. Bazalwana, nenze kwaloo nto nani. Musani ukubacima oomatshini benu apho ngaphandle, koko kuza ngolu nxibelelwano. Ningayenzi loo nto. Hlalani nje nizole okwemizuzu embalwa, kude kugqitywe. Phulaphulisisani. Ukuba awuvumelani, bhala phantsi ezo Zibhalo ndizisebenzisayo, uze ngoko uzifundisise usemthandazweni phambi kokuba wenze isigqibo sakho.

Thixo, sincede njengokuba sizama ukuqala le ngongoma.

⁵² Ngoku, isenokuba nde noko. Andifuni ukuba ningxame konke. Thabathani nje ixesha lenu, thina sisonke, sifundisise iLizwi likaThixo, ngokunyanisekileyo nangokucokisekileyo, kangangoko saziyo ukuLifundisisa.

⁵³ Masiqale ngoMateyu oNgcwele, isahluko se-19. Size siqalisa, ndiyacinga, ngomqolo we-8 wesahluko se-19, ndinqwenela ukuqalisa. Ndisenokuqalisa ngeyoku-1, ndize ndifunde ndihle ukuya kweye-8 ivesi yesahluko se-19.

⁵⁴ Ngoku, ukhumbule, ezi zinto ndizithethayo zimelwe kukuphuma kwiLizwi likaThixo. Ayinakuba yimbono eyeyam, kuba eyam imbono ifana nje neyakhe nawuphi na umntu. Kodwa kumelwe kukuba kube kukuqhubeka kunye neLizwi likaThixo. Khumbula, uThixo uyigcina yonke into

ikwinkqubekeko. Akaguquguquki. Usekwanguye izolo, namhlanje, nangonaphakade. Niyakholwa yiloo nto? [Ibandla lithi, "Amen."—Mhl.] Usekwayinto enye.

⁵⁵ Ngoku ndizakufunda kwisahluko se-19.

Kwathi, xeshikweni uYesu wayewagqibile la mazwi, wanduluka kwelaseGalili, weza emideni yelakwaYuda phesheya kweYordan;

Zamlandela izihlwele ezininzi; waziphilisa apho. . .

Kweza kuye abaFarisi, bemlinga, . . .

⁵⁶ Ndiyanqumama apho ukuze ube nokukuqonda ukugxininisa kokuba yayingoobani na abo babeMlinga.

. . . besithi kuye, Kuvumelekile na ukuba umntu amale umfazi wakhe nangasiphi na isizathu?

Uphendule ke wathi kubo, Anilesanga na, ukuba owadalayo kwasekuqalekeni wabadala bayindoda nenkazana,

Wathi, ngenxa yoko umntu womshiya uyise nonina, anamathele emfazini wakhe; baze abo babini babenyamanye?

Ngako oko abasebabini, banyamanye. Oko ke ngoko uThixo akumanyileyo, makungahlulwa mntu.

Bathi kuye, Phofu ibiyini na ukuba uMoses awise umthetho wokuthi makamnike incwadi yokwahlukana a . . . amale?

Athi kubo, UMoses ngenxa yobulukhuni bentliziyo zenu wanivumela ukuba nibale abafazi benu: ke ekuqalekeni bekungenjalo.

Ngoku, Thixo, sinnede.

⁵⁷ Esi Sibhalo, lo mbuzo, wajongana noYesu kwasekuqalekeni kanye kolungiselelo lwaKhe. Kwaye kwajongana noMoses kwasekuqalekeni kolungiselelo lwakhe. Ngumbuzo ongowona uphambili ezintliziyweni zamakholwa. Umoni akakhathali. Kodwa kukumakholwa, ngokuba ikholwa lizama ukwenza konke elikwaziyo ukuba lingenza njani na ukuphila ngendlela eyamkelekileyo kuThixo. Ngoko ke malunga naloo nto, nawuphi na umbuzo uyavela ngonqulo, ngoko uMtshato noQhawulo-mtshato uyavela, (ngoba?) ngokuba nguwo unobangela wesono sakuqala. Nako apho isono saqala khona. Kwaye naso isizathu sokuba ube uye waveliswa lonke ixesha, ngokuba ukokona kuqala kanye kwesono.

⁵⁸ Ngoku andiyi kuba naxesha lakucacisa zonke ezi zinto, kodwa ndiyakuvuya ukuba ndinokuphendula incwadi yakho okanye nantoni na endinokuba nakho kuyo. Okanye, sinazo iincwadi ezibhaliweyo malunga naloo nto, nemibuzo emininzi, kwanokusikwe kumaphepha-ndaba nezinto ezithile apha,

ukuqondakalalisa oku, siyazi ukuba yayingu-Eva. I-apile awayemelwe kukuba walidla, ngeli thuba kungekho nangokweSibhalo oko, ngoku babanga ukuba yayiyi-aprikoso; yayingeziyo nayiphi na kwezo. Wakrexeza, loo nto yavelisa umntwana wokuqala, owayenguKayin, unyana ongokaSathana kanye, kuba kuye kwakulele ububi. Abuzange buze ngo-Abheli. Unyana kaSathana yayinguKayin.

⁵⁹ Ndiyawazi umbuzo wakho ngoku, “U-Eva wathi, ‘Ndizuze unyana ngeNkosi.’” Ichanekile kanye loo nto.

⁶⁰ Ungathabatha oyena mfazi uncolileyo apha edolophini, eyona ndoda imbi; ukuba babenosana lumelwe kukuthi luvele eNkosini, ngokuba uThixo unemithetho ayihlanganisileyo. Kwaye le mithetho, njengokuphuma kwelanga; ungabeka umthana onameva kwintsimi elungileyo, uyakukhula. Umelwe kukukhula, ngokuba kungumthetho kaThixo. Xa imbewu ityaliwe, imelwe kukukhula. Kwaye akukho nto inokukhulisa ubomi ingenguye uThixo, ngokuba isebenza phambi kwemithetho yaKhe. Ngoko ke xa imbewu engendawo yatyalwayo esizalweni sika-sika-Eva, yayimelwe kukuba ivelise, ngokuba kungumthetho kaThixo wemveliso. Akukho nto yayinokuyenza koko kukuyivelisa, kwaye yayivela kuThixo kakade.

⁶¹ Naso isizathu sokuba abantu bathi, “Iintsana ezincinane,” ngamanye amaxesha, “ezingazalwanga ngabazali abangaMakristu, zilahlekile.”

⁶² IGazi likaYesu Kristu liyamcamagushela umntwana, kwaye andikhathali nokuba wazalwa kangakanani na nokuba wazalwa ngokungcole kangakanani na. Yena yiMvana kaThixo ethabatha isuse isono sehlabathi. Umtwana omncinane akakwazi kuguquka, ngokuba akukho nto amelwe kukuyiguqukela, kwaye eso yayisisono sehlabathi esathathwa sasuswa ngeGazi likaKristu. Iintsana ziya eZulwini.

⁶³ Sisono sakuqala, nasi isizathu sokuba ku—kuba kukho umbuzo malunga naloo nto. Xa kuthe kwenzeka into enkulu engummangaliso esuka kuThixo, malunga nento yokuqala, “Kuthiwani ngoMtshato noQhawulo-mtshato?” Ngoku, okoko, kusengumbuzo phakathi kwabantu. Kwaye kwakunjalo kwakunguwo ngemihla kaYesu, njengokuba kwakunjalo ngemihla kaMoses, kuhleli kunjalo, kwaye kunjalo ngalo mhla, umbuzo phakathi kwabantu, ngokuba abantu bafuna ukwazi ukuba yintoni iNyaniso.

⁶⁴ Kodwa apho kukho umbuzo, kumelwe ukuba kubekho impendulo. Ke ngoku ekubeni iyimpendulo, njengokuba benditshilo ngaphambili, kule veki, kumelwe ukuba kubekho impendulo echanekileyo. Kwaye ukuba sifumana impendulo kuyo nantoni na, ize ibe—ibe ingeyonyaniso, ngoko siyazi ukuba ibiyephosakeleyo. Kodwa ikho, usengabuza ude ube

umbuzo onguwo uphendulwe, ukuba ufuna ukwazi iNyaniso. Kwaye ngenxa yokuba lo ingumbuzo weBhayibhile, umelwe kukuba nempendulo yeBhayibhile.

⁶⁵ Kunjengokuba benditshilo, ukuba bendifuna ukuya eMpuma kusanje; kube okona kungcono ndikwaziyo ikoku, bekuyakufanela ukuba ndifumane into ethile edlelweni, ibe ithe ngqo eMpuma, ndize ndiye eMpuma. Omnye umntu athi, “Mzalwana Branham, *naku* empuma.” KuseMpuma, ngokokuqonda, kodwa kuseMantla-mpuma. Ndingadlula kanye kuloo nto bendiyikhangela; ndingabuya, ndisazi ukuba oko bekuphosakele. Ukuze ukuba umntu othile uthe, “Mzalwana Branham, bheka *ngapha*, ngasekunene kwakho.” Ngoku, apho ngokokuqonda eneneni kusempuma, kananjalo, kodwa kuseMzantsi-mpuma. Ndingalahlekwa yiloo nto bendikhangela yona, ngokuba ndihambe ndadlula imida yendlela ethe ngqo ngokuchanekileyo.

⁶⁶ Ngoku, ukuba ke kunjalo, sineembono ezimbini ezahlukeneyo ngo*Mtshato noQhawulo-mtshato*. Kwaye ezo zezi, enye yazo ithi, ukuba, “Indoda ingatshata kuphela kubekanye, ngaphandle kokuba inkosikazi yayo iswelekile.” Kwaye lowo ngomnye wemibuzo, kodwa, uya ekulandeleni loo nto, ungaya ekuyibaxeni. Aze ke ngoko olandelayo athi, “Owu, ukuba inkosikazi okanye umyeni, nokuba nguwuphi na, othe wakrexeza, nokuba nguwuphi na kubo angaliwa kuze kutshatwe kwakhona.” Uzifumana usekuyibaxeni ngaloo nto.

⁶⁷ Ngoko, 'yabona, kuphakathi kokuba seMzantsi-mpuma okanye eMntla-mpuma; sifuna impuma ngokuthe ngqo. Ungabaleka uphume eSibhalweni xa uthe waya *ngapha*, uyabaleka uphume eSibhalweni xa uthe waya *ngaphaya*. Sifuna ukwazi ukuba kuphi na apho iSibhalo sihlalanga neSibhalo khona, size sazi ukuba yintoni na iNyaniso malunga naloo nto. Mntu ngamnye uthabatha indlela eyahlukileyo, aze asilele ukuvelisa impendulo echanekileyo, kodwa nangoko kusamelwe kukubakho impendulo.

⁶⁸ Kufana nje, namhlanje, kukho iimbono ezimbini ezahlukeneyo zemfundiso ebandleni; enye yazo bubuKalvin, enye yazo ibe bubuArmin-. . .ubuArminia. Enye yengqongqo ngokomthetho, enye ibe yeyobabalo. Kwaye sifika ekufumaniseni ukuba abantu abakholelwa elubabalweni, amaKalvin, bathi, “Makabongwe uThixo, akundenzakalisi ukutshaya. Akundenzakalisi ukusela. Ndingazenza ezi zinto, ndinokhuseleko lwaPhakade.” Size sifumanise ukuba elinye eli icala, kwabangqongqo ngokomthetho, bathi, “Owu, ndingathatha ukumkhupha inkani, ndingathanda ukumxelela ingqondo yam, kodwa, ndinguMkristu, ndimelwe kukuthi cwaka.” 'Yabona, uzifumana ukwindlela ezimbini ezahlukeneyo, kwaye akukho nanye kuzo ilungileyo. Ngoku, yinto enzima leyo ukuyithetha, kodwa iyinyaniso.

⁶⁹ Sizifumana sikwindlela ezimbini ezahlukeneyo; enye isiya kwelinye icala, enye kwelinye. Ngoku masifumane ukuba yintoni na iNyaniso.

⁷⁰ Ngoku phulaphula, ubone ukuba kuvakala inento eyithethayo na kuwe. Ngokomzekelo, ukuba ndilungiselela ukuya phesheya kolwandle. Kwaye ndizakuthabatha usapho olulolwam. Ndiyakubiza inkosikazi yam ize kum, ndize ndithi, “Sizakuha- . . . Ndiya phesheya kolwandle, sthandwa.” Ngoku nali icala labangqongqo ngokomthetho, “Ngoku, nkosikazi yam, ndizakubekela umthetho! Ukuba uthe wancokolisana nayo nayiphi na indoda ngeli thuba ndingekhoyo, ukubuya kwam ungumfazi owaliweyo wena. Kwaye andifuni ukuba uqhweba amehlo, andifuni ukuba uncokoliswe! Uyaqonda? Ndim umyeni wakho! Ukuba uyenzile loo nto, ndizakukulahla kude ukubuya kwam.”

⁷¹ Ngoko yena uyeza andibambe ngeqhina, athi, “Ndoda yam elungileyo, ndifuna ukukuxelela into, ’yabona, ’yabona, ukuba uthe waqhwebelana amehlo naye nawuphi na umfazi, okanye wakhupha nawuphi na umfazi, okanye wancokolisana naye nawuphi na umfazi, uyakuba yindoda eyaliweyo ekubuyeni kwakho.” Ngoku, ingaba likhaya lolonwabo elo? Ngaba ngqongqo ngokomthetho abo. Kulungile.

⁷² Ngoku, elinye icala leli, lokuba ukuba ndiya phesheya ndize ndenze impazamo . . . Ndiwele ndithi, “Ngoku, khangelana, ndiza kuthabatha lo mfazi ndimkhuphe. Owu, kulungile kwinkosikazi yam, ayikhathali.” Inkosikazi yam ithi, “Ndizakuphuma *nale* ndoda. Kulungile kuBill, akakhathali.” Ukuba andikhathali, ngoko kukho undonakele kum; andimthandi ngokukuko laa mfazi. Kwaye ukuba akakhathali kukho undonakele kuye. Uyinkosikazi yam; andifuni ukuba enye indoda idlale ngaye. Uyinkosikazi *yam*.

⁷³ Ngoku, indlela eyiyoku, kukuthi, kukho macala omabini kukho ubunyaniso, kodwa ingeyoNyaniso ichanekileyo.

⁷⁴ Ngoku xa ndisiya phesheya, ukuyenza le nto ilunge, usapho lwam oluncinane luyahlanganisana ndawonye, size sithandazelane. Ndize ndibanikele kuThixo, baze bona bandinikele kuThixo. Size sithi sakwenza njalo, siwelele phesheya kolwandle, ndiye phesheya kolwandle. Ngoku, ndiyazi ukuba uyandithanda; ndimthembile. Kwaye ndiyamthanda; undithembile. Okoko nje ndimthanda ngolo hlobo, akahlupheki ngakuba ndingathabatha omnye umfazi ndimkhuphe. Okoko nje endithanda ngendlela eyiyoku, kuba, akukho mfuneko yakuba mna ndicinge ngokuba nayiphi na enye indoda ingaphuma naye, ngokuba uyinkosikazi yam kwaye ndiyamkholelwa.

⁷⁵ Ndiyakholwa, ukuba ndingathi eneneni ndenze into ephosakeleyo, ndenze impazamo ndize ndiphume nomfazi

othile, ndize ndibuye ndivume isono kuye, ndimxelele, “Meda, bendingazimisele kuyenza loo nto. Ndimambeke nje emgibeni; lo mfazi uvele nje wabaleka weza kum wa—wandinqakula ngengalo, waqalisa *ukuthi-nokuthi*,” ndiyakholwa ukuba angaqonda. Ndiyakholwa ukuba angandixolela ngenxa yaloo nto. Kodwa andinakuyenza, naphantsi kwayiphi na imeko, ngokuba ndiyamthanda. Nakuba ebeyakundixolela, andinakuyenza loo nto. Andisayi kumvisa buhlungu, naphantsi kwayiphi na imeko. Nakubeni ndisazi ukuba uyakundixolela ngenxa yoko, andifuni kumenza buhlungu.

⁷⁶ Kwaye nantso indlela ekuyiyo ngoThixo. Ukuba mna... uthando oluyi*phelio*, olu luthando lobuntu, uthando lobudlelane, olunokwenza indoda izive ngolo hlobo malunga nenkosikazi yayo; uthini ke ngothando lwe-*agapao*, igama lesiGrike elithetha “uthando lukaThixo,” lungathini ukundenza ndenze njalo malunga noYesu Kristu? Mna, okoko nje ndifuna ukuyenza loo nto, kusentliziyweni yam ukuyenza! Nokuba... ndingathi, okoko nje kusentliziyweni yam ukuyenza, ndiyakuyenza. Ubungqongqo ngokomthetho abusayi kundivumela ndiyenze, kungokuba bendisazi ukuba ndiyakugwetywa ngokuyenza. Kodwa iNyaniso yenene malunga nayo, kuxa uthando lukaThixo lungena entliziyweni *yakho* ngokokude ufune ukuLenza. Nantso iNyaniso malunga naloo nto. Nazo iimbono ezimbini. Ingabi bubungqongqo ngokomthetho okanye okunye, okanye ubuKalvini, kuko kokubini.

⁷⁷ Ngoku sifumanisa ukuba namhlanje, kananjalo, kukho amahlelo eemvaba awahlukeneyo amaninzi. Kukho ibandla lobuKatolika, ibandla lobuProtestanti. Ngalinye kuwo lithi liyiNdlela, 'yabona, “Sinayo iNdlela, siyiNyaniso.” Kukho amaWisile, athi, “Sinayo iNyaniso.” AmaBhaptizi athi, “Sinayo iNyaniso.”

⁷⁸ Kulungile, kum, okoko nje beziva ngolo hlobo, akunjalo, ngokuba uYesu wathi, “Ndim iNyaniso.” 'Yabona?

⁷⁹ Ngoko ke, njengokuba intshumayelo yam yaphezolo ibinjalo, ngokuba Yena uyindawo apho uThixo abeke khona iGama laKhe, indawo ekuphela kwayo yokunqula. AwungoMkristu ngokuba ungumProtestanti. AwungoMkristu ngokuba ungumKatolika. AwungoMkristu ngokuba ungumWisile, umBhaptizi, okanye owenkonzo kaMoya. UnguMkristu ngokuba ubhaptizelwe kuYesu Kristu, ngoMoya oyiNgcwele, hayi ngamanzi. “Lunye uKholo; inye iNkosi; lunye ubhaptizo,” lubhaptizo loMoya oyiNgcwele olo. Ubhaptizo lwamanzi lukungenisa kubudlelane. Ubhaptizo loMoya oyiNgcwele lukungenisa kuKristu. Nantso iNyaniso.

⁸⁰ Sinengcinga ezimbini kananjalo ngo*Mtshato noQhawulo-mtshato*. Ngoku, ekubeni, iNkosi yethu iyityhilile imfihlelo eTywinwe kaSixhenxe yeLizwi laYo kuthi, kule mihla yokugqibela. Ngoku, abaninzi benu, oku kusenokuba sisiGrike

kuni, kodwa ibandla lam liyaqonda. Ngantoni? Kwaye nayiva imibono nento eyenzekayo. Kwaye umbuzo ngumbuzo weBhayibhile, simenyelwa apha ukukholwa ukuba kumelwe ukuba kubekho impendulo eyinyaniso kuyo yonke imfihlelo efihliweyo eyayifihlwe ukusukela ekusekweni kwehlabathi. Kwaye iBhayibhile iprofeta isitsho ukuthi ngalo mhla ezi mfihlelo ziyakwaziswa. IZityhilelo 10, “Ekuvakaleni kwesithunywa sesixhenxe, isithunywa saseLawodike, iimfihlelo zikaThixo ziyakwaziswa.” Kwaye esi sisigaba sexesha sokugqibela, esiyiLawodike.

⁸¹ Khangela yonke le mvuselelo iye yaqhubeka ishumi elinesihlanu leminyaka okanye ngaphezulu, kwaza akwabikho nalinye ihlelo elithe laphuma kuyo. ULuther waba nemvuselelo, kwaphuma ihlelo; uWesley, kwaphuma ihlelo; u-Alexander Campbell, kwaphuma imvaba yehlelo; nabo bonke abanye abo bakhulu... uJohn Smith njalo njalo, amahlelo emvaba, uMoody, konke ukhula. Kodwa apha kubekho into enye... Esiqhelweni imvuselelo ithabatha kuphela malunga neminyaka emithathu. Kodwa le ihleli iqhubeka isithuba esingaphezu kweshumi elinesihlanu leminyaka, kwaye akukho nenye imvaba ethe yavela iphuma kuyo, kuba eli lixesha leMbewu. Akusekho khasi; emva kokuba ikhasi elinye limnkile, yiMbewu.

⁸² UThixo sele elungele, ukuba Akayenzi ngoku loo nto, Uzakubiza iBandla liye kwingqibelelo kwiLizwi laKhe, uYesu Kristu. Qaphela, kumelwe ukuba kubekho impendulo kwindawo ethile, ngenxa yokuba loo Nto, imfihlelo etywinwe kasixhenxe kaThixo, aMatywina aSixhenxe.

⁸³ Bangaphi abayiqondayo loo nto, phakamisa isandla sakho. Masibone. Ndiyacinga ukuba abaninzi babo balibandla lethu elisuka phaya ekuhlaleni, phulaphula. Ukuba akunjalo, iincwadi zizakuphuma kwakutshanje, malunga naloo ngongoma. Sinazo iincwadi, iincwadi ezimalunga naloo Nto ngoku.

⁸⁴ UYesu, kumxholo wethu, usimemela ukuba sibuyele ekuqalekeni, ukuze sifumane impendulo eyinyani engokweSibhalo.

⁸⁵ Ngoku, xa kweziwa kuYe nale nto, kwakukho izinto ezimbini ezazibonakala. Ababingeleli bathi kuYe, “Angamala na umntu umfazi wakhe, atshate omnye, nangasiphi na isizathu?”

Waze uYesu wathi, “Kwakungenjalo ekuqalekeni.”

Ngoko bathi bona, “UMoses wasivumela ukuba sibhale incwadi yokwahlukana, size simale nangasiphi na isizathu ababefuna ngaso.”

⁸⁶ Wathi, “Oku, uMoses wakwenza ngenxa yokuba,” ndiyakuwuyeka loo mrhiba okomzuzwana, “ngenxa yobulukhuni beentliziyo zenu; kodwa ukusuka, okanye ekuqalekeni kwakungenjalo.” Umbuzo!

⁸⁷ Umbuzo wanamhlanje, njengoxolo lwehlabathi, “Ingaba luza ngezopolitiko, umanyano lwezizwe, umanyano?” Ndithi kuwe, hayibo. Lwahlala lusilela, kwaye luyakwenza njalo kwakhona. Kodwa kusele impendulo eyinyaniso kuloo mbuzo, “Ingaba luyakubakho uxolo phezu komhlaba?” Ewe, xa isono siyakube sisusiwe phezu komhlaba, luyakubakho uxolo. Kodwa kude kube lelo xesha, akusayi kubakho xolo; “isizwe siyakuvelana nesinye isizwe, nobukumkani buvukelane nobukumkani.” UThixo wanikisa ngonyango lwesono. Phulaphulisisa ngoku. UThixo wanikisa ngonyango lokususa isono emhlabeni, kodwa abantu bomhlaba abayi kulwamnkela unyango lukaThixo.

⁸⁸ UThixo wasinika ubonelelo nendlela yokutshata amakhosikazi ethu size sihlale nawo, kodwa umntu akafuni kulwamnkela ubonelelo lukaThixo, akusayi kulamnkela iLizwi laKhe ngaloo nto. UYesu uyithethile le nto. Kwaye oku kusikhumbuzo nga—ngaMazwi aKhe, sisazi ukuba wathi Yena, “AMazulu nomhlaba ayakusilela, adlule, kodwa elaM alingekhe.”

⁸⁹ Umbuzo, impendulo eyinyaniso awathi uYesu wafuna ukuba sibuyele khona, kukubuyela emva ekuqalekeni. Ngoko, apho kuyakuba kwiGenesis, kuba igama uGenesis lusisahluko sembewu kuwo wonke umbuzo oseBhayibhileni. Kwaye uhlala njalo umelwe kukuba ubuyele emva embewini ukuze ubone ukuba hlobo luni na lwembewu olusentsimini, ukuze ufumanise ukuba isivuno sakho siyakuba yini na. Ngoku, hlobo luni lwembewu oluhlwayelweyo? IGenesis, isisahluko sembewu, singabuyela kwiGenesis. UYesu usingenisa kweso Sibhalo, “ekuqalekeni.” Ngoku, khumbula, ngoko kungexesha ekwaqala ngalo ukuqala. Ngaphambi koko, yayiliNaphakade. Ngoku, umbuzo wethu apho ubukukuthi, qaphela, ukuba sibuyela ekuqalekeni.

⁹⁰ Ngoku musa ukusilela koku! Kwaye naso isizathu sokuba ndifune ukuthetha ngokucotha kangaka, ukuze abantu abangaphandle eminxebeni, nokuze namakhasethi abe nokuyithetha ngokucacileyo.

⁹¹ Ukuba uYesu wathi, “Buyelani ekuqalekeni,” sasisinye kuphela isibini sayo nayiphi na into phezu komhlaba. Kwakukho u-Adam omnye, u-Eva omnye, babenxityelelaniswe nguThixo yedwa. Inye imazi yehashe, inye inkunzi; sisinye isikhwenene esiyimazi, inye inkunzi. “Ekuqalekeni,” njengokuba Esixelele ukuba sibuyele khona, kwakukho isibini esinye sayo nayiphi na into. Ingaba yinyaniso leyo? [Ibandla lithi, “Amen.”—Mhl.] Ngoko, sifumanisa ngoku ukuba yonke into “ekuqalekeni” yayihamba ngolungelelwano olugqibeleleyo nokuvisisana noThixo, kwakungekho nto yayingekho ndaweni yayo.

⁹² Yonke into eZulwini isekulungelelwano; zonke iinkwenkwezi, nobume bendalo iphela, izinto ezisondele elangeni, yonke into ikulungelelwano ngokugqibeleleyo. Ukuba enye yazo ithe yashukuma, ingaphazamisana nenkqubo iphela.

⁹³ Ngoku phulaphula. Uyayibona? Ukuphazamisa okunye kona inkqubo iphela! Oku, xa abantu babehamba ngokuqhubeka noThixo, ngendoda enye nomfazi, lo mfazi wona yaze loo nto yaphosa yonke inkqubo yasemhlabeni ecaleni ekuqhubekeni noThixo. Ngoko ke, igama elinye elongeziweyo kule Ncwadi, okanye iGama elinye elisusiweyo kuYo; liphosa uMkristu ecaleni ekuqhubekeni noThixo, liphosa ibandla ngaphandle ekuqhubekeni noThixo, liphosa usapho ngaphandle ekuqhubekeni noThixo. Lonke ikholwa lingaphoswa ngaphandle, ngokungamnkeli lonke iLizwi likaThixo.

⁹⁴ Ngoko, yayingumfazi owabanga ukwahlukana kwekhaya elithandekayo. YayingeyoKerubhi eyaphazamisana nomhlaba. Yayingengo-Adam owalahla ikhaya phandle. Yayingeyiyo nanye enye into eyaphosa ikhaya phandle, yaphosa yonke into ngaphandle kokuqhubeka, koko yayingumfazi, u-Eva. Kwaye kulapha kanye apho “ekuqalekeni,” apho uYesu wathetha ngo, kwaphulwayo. UYesu wathi, “Ekuqalekeni, uThixo wenza iduna elinye, imazi enye, kuhlobo ngalunye.” Kwaye ngoku xa lo mfazi...hayi imazi yehashe, hayi imazi yenja; kodwa umfazi, waphula yonke inkqubekeko yokusebenza kaThixo phezu komhlaba, waze waphosa yonke into ekufeni. Umfazi, hayi indoda, wawaphula umnqophiso. Waphula umnqophiso, ngokuba (kutheni?) wathi cakatha ngaphaya kwemida yeLizwi likaThixo. Ngoku, ukuba waphula umnqophiso wakhe nomyeni wakhe, waphula umnqophiso wakhe noThixo; ngoko, ngokuba waphula umnqophiso noThixo, wawaphula nomyeni wakhe.

⁹⁵ Kwaye xa usaphula isithembiso nomnqophiso kwiLizwi likaThixo, yiloo nto ebange amalungu amaninzi kangaka ayimigqakhwe enkonzo, kuba iqela lamadoda liye lahlangana lathi, “Kulungile, Ibingathethi loo nto,” ize loo nto iphose loo mbutho uphela phandle kwinkqubekeko neLizwi. “Asikholwa yiloo Nto. UGqirha uJones wathi ayinjalo.” Kodwa okoko nje uThixo ethe Injalo, wathi Yena, “malithi lonke iLizwi lomntu libe bubuxoki, Elam libe yiNyaniso!” Nako apho yaphula khona inkqubekeko.

⁹⁶ Ngoku siyabona, kuba ekubeni ukuqhubela phambili kwaphulwe, ngoko umgeca woBomi, waphulwa, ngokunjalo nomgeca wexesha waphulwa, umnqophiso wawaphulwe, yonke into yadlakazeka! Yintoni eyabanga oko? Ngumfazi. Nantso into eyaphula umnqophiso. Ngoku, ukuba ufuna ukuyifunda loo nto, ungayifunda, kwiGenesis 3.

⁹⁷ Ngoku, kwakusemva koko apho indoda yathi yenziwa ukuba ibe nolawulo phezu komfazi, ngeLizwi likaThixo. Wayengasenguye ongolinganayo nayo. Wayengolinganayo ngokwendalo, uyazi; kodwa, wathi akwaphula iLizwi likaThixo, uThixo wenza indoda ukuba ibe ngumlawuli phezu kwakhe. KwiGenesis 3:16, ukuba ufuna ukuyibhala. Wayengasenguye olinganayo nendoda. Yayinguye umaphuli weLizwi likaThixo.

⁹⁸ Awuboni, “yena,” yena, umfazi, ibandla apha ezantsi? Umaphuli weLizwi likaThixo, waliphosa ngokupheleleyo ngaphandle kwenkqubekeko. Kwaye yiloo nto eliyenzileyo ibandla, laze laphosa ukufa kwasemoyeni phezu kwayo yonke into. Ngoku niyakuqonda ukuba kutheni na ndizigxibha ezi zinto njengokuba ndisenza nje. YiNyaniso! Ezi zinyaniso zeBhayibhile.

⁹⁹ Qaphela, kwakutheni ukuze enze into efana nale; wayenokuthini lowo uthandekayo, mhle, umfazi ogqibeleleyo?

¹⁰⁰ Ndakhe ndabona umfanekiso ngaxesha lithile, ndiyakholwa ukuba kwakuseGreece, umzobi owazoba umfanekiso ka-Eva. Wawuyeyonanto ikhangeleka imbi wakhe wayibona. Oko kubonisa ukuba inokukhangela entwenini na ingqondo yenyama. Kodwa, wayengenjalo; wayemhle, kuba wayengumfazi ogqibeleleyo, engumfazi ewonke.

¹⁰¹ Qaphela, kwakutheni ukuze enze into enje, ekuloo mo iphakamileyo? Wayelapho kunye nendoda, elingana nayo. Kodwa sonke siyazi ngoku ukuba walahlekelwa kukulingana kwakhe nendoda, xa wathi wona, kwaye uThixo wathi, “Indoda iyakukulawula ukusukela apha ukuya phambili.” Ngoku, siSibhalo eso. Ukuba uyafuna, singasifunda.

¹⁰² Ndiyaninika iZibhalo, ukuze songe ixesha ngenxa yolu nxibelelwano lukhulu lukwilizwe jikelele, ukuze ube nokuzifundela ngokwakho.

¹⁰³ Qaphela isizathu sokuba abe wenza loo nto. Wafika njani uSathana kuye?

¹⁰⁴ Ubusazi ukuba uSathana wayesekulinganeni noThixo ngenye imini? Ngokuqinisekileyo wayenjalo, ekuko konke koko engenguye umdali; wayeyinto yonke, wayemi ngasekunene kukaThixo, eMazulwini, iKerubhi enkulu ekhokelayo.

¹⁰⁵ Qaphela isizathu sokuba abe wenza le nto, wayengekho kwindalo yakuqala. Akakho kwindalo yakuqala kaThixo; uyimveliso ephuma kwimveliso. Ngoko ke, “ekuqalekeni,” njengokuba uYesu wabhekiselela khona, wayengeyiyo into edaliweyo yasekuqalekeni kaThixo. Uyimveliso ephuma kwindoda, xa uYesu wabhekiselela e “kuqalekeni.”

106 Khumbula, u-Adam wayekuko kokubini ubudoda nobufazi, kwindalo yakuqala, emnye, kodwa ngoko wahlulwa ngobambo.

107 Qaphela, kodwa imveliso ephuma kwimveliso, kwaye, qaphela, nguye kuphela kuyo yonke indalo kaThixo, kuso sonke isilwanyana nakuyo nantoni na eyenye, nguye kuphela owenziwa ngolu hlobo. Yonke enye imazi yayikho kwindalo yakuqala. Yonke enye imazi yayikho kwindalo yakuqala, kodwa u-Eva wayengekho kwindalo yakuqala. 'Yabona, oko kwakumelwe kukwenziwa ngolo hlobo. Sizakufika kuko emva komzuzwana. Qaphela, kule ndalo wayekuyo, hayi kwindalo yakuqala, koko imveliso ephuma kwimveliso. Kwaye kule ndalo, kukho . . .

108 Ngoku andifuni kunivisa buhlungu, kodwa ndifuna ukunixelela iNyaniso. Kwaye nihlale nje nizole; niqhuba kakuhle.

109 Akukho nto yenziwe ngokokuze ibe nokuqhatha, njengomfazi onobuqhinga. Akunakuze kubekho nantoni na eyenye; akukho nto yenziwe ngokokuze ibe lolo hlobo.

110 Kananjalo, akukho nto inokulahlekiswa lula njengomfazi. Ngoku, ukuwa kuyayingqina le ntetho ukuba iyinyaniso, ukuwa kwasekuqalekeni.

111 Wayengekho kwindalo yakuqala yasekuqalekeni. Wayeku-Adam, kodwa engekho kubume bobufazi, ngokwakhe, ekuqalekeni. Waba yimveliso ephuma kwimveliso eyenziwayo.

112 Ngoku, akukho nto yenziweyo inokuqhatha, ize iqhathwe, ngokulula njengomfazi. Akukho nto yenziweyo kanye inokuhla ibe phantsi njengokuba enokwenza umfazi. Cinga ngoku. Akukho nto yenziweyo, kuyo yonke indalo enokuhla ibe phantsi njengokuba enokwenza umfazi. Angayikrazula intliziyo yendoda ibe ngamasuntsu ngokulula kunayo nantoni na eyenye ekhoyo ehlabathini, yinkosikazi yayo leyo. Mayithi nje loo nkosikazi incinane ithandekayo iqale ukujikeleza esithubeni nenye indoda; khangela kuloo mfo ehleli apho nabantwana bakhe, iinyembezi zisiwa emehlweni akhe. Yenziwe ngolo hlobo. Yenziwe ngokokuze yenze le nto. Akukho hagu, nja, okanye nasiphi na esinye isilwanyana, esenziwe njengaye okanye esinokuhla sibe phantsi ngangokuba enokuhla yena. Ngoku, yinyaniso leyo.

Ngentlonipho koodade wethu, ndifuna nje ukuba nikhangele.

113 Akukho silwanyana sinokuziphatha kakubi kangako. Niyibizainja ngokuba “lixelegukazi,” imazi yenja, niyibiza inkunzi. . . ihagu i “mazi,” kodwa ukuziphatha kwayo kuzizigidi zeemayile ukudlula abadlali bhanya-bhanya

abaninzi baseHollywood. Kuphantsi kangako apho enzelwe ukuhla abe khona. Akangekhe... Cinga nje ngale nto ngoku. Akukho nto ehlabathini, eyenziweyo kwindalo kaThixo, enokuziphatha kakubi, ihle ibe phantsi kangako.

114 Uthi, “Yima, ‘mfo!’” sizakufikelela kuloo nto. Umfazi umelwe kukuthi, “ewe.”

115 Qaphela, akukho nto yenziwe ngokokuze ihle ibe phantsi kangako, okanye ihle ibe phantsi kangako, okanye ingcole, ingenguye umfazi. Inja ayinakuyenza loo nto, ihagu ayinakuyenza loo nto, intaka ayinakuyenza loo nto. Akukho silwanyana siziphethe kakubi, singenakuze senze njalo, kuba asenziwanga ngokokuze sibe njalo. Imazi yehagu ayinakho ukuziphatha kakubi, imazi yenja ayinakho ukuziphatha kakubi, imazi yentaka ayinakho ukuziphatha kakubi. Umfazi kuphela kwento enokukwenza oko.

116 Ngoku uyabona ukuba kuphi na apho waya khona uSathana? 'Yabona? Kodwa nangoko usenako, nguye onegunya lokuthi, “ewe” okanye “hayi.” 'Yabona, kuxhomekeke ekubeni ufuna ukuzibambela ngeliphi na icala. 'Yabona? Ngoku apha singayibona ngokucacileyo imbewu yenyoka, ukuba ingena phi na. Inye kuphela indawo awayenokuya kuyo. Ukuba oko akukubetheleli oku, umntu uyimfama. 'Yabona? 'Yabona, kwanyanzeleka ukuba uze kuloo nto.

117 Qaphela, isizathu sokuba izilwanyana zibe azinakuyenza loo nto, imazi yesilwanyana, zazikho kwindalo yakuqala. Kodwa umfazi wayengekho kulaa ndalo yakuqala. Ngoku sibuyele emva ukuya kuyimba le nto, size siyizise kuni kanye ezantsi kulo mhla wangoku, kwiTestamente.

118 Wenziwe ngolo hlobo, yedwa, esenzelwa impilo yokungcola engacocekanga. Inja ayengekhe, kwaye akukho nayiphi na enye imazi enokwenza njalo. Ngumfazi kuphela nje onokukwenza oko. Inja okanye nasiphi na isilwanyana esisesinye, kukanye ngonyaka, naloo nto iyenzela iintsana zayo; ingekuko ngenxa yokuzonwabisa ngokuhlangana kwendoda nomfazi, koko kungenxa yeentsana zayo. Imazi endala yehagu, ixelegukazi elidala lemazi yenja, kukanye ngonyaka, lithuba elinye, oko ikwenzela iintsana zayo. Kodwa umfazi wenziwe ngokokuze naxesha nini na enqwena. Ndinezinto ezithile ezihlatyiweyo zacinywa apha ngoku; ningaziqikelela eziseleyo zazo. Inja ayengekhe; umfazi unako. Ndiyathemba ukuba uMoya oyiNgcwele uyanityhilela eziseleyo zoku ndikucimileyo apha.

119 Ukuphela kwesidalwa, imazi yesidalwa, eyenziwe yantle kunenkunzi. Akukho sidalwa sisesinye phakathi kwayo nantoni na. Zonke ezinye izidalwa zikaThixo ziinkunzi ezintle, njengakwizilwanyana, iintaka, njalo njalo, kuhlala njalo iyinkunzi entle.

120 Khangela kwixhama elikhulu eliyinkunzi, neempondo ezintle ezinkulu, sisidalwa esikhulu; nencinane, imazi ethobekileyo. Khangela kumqhagi omkhulu nazo zonke ezo ntsiba zawo zintle; nesincinane, isikhukukazi esimdaka. Khangela ezintakeni, inkunzi nemazi. Kuba, kutheni ukuba kube njalo, kuzo zonke izidalwa zikaThixo? Sonke isidalwa, kwiduna lelona lihle. Phakathi kweegusha, phakathi kwee-kweehagu, phakathi kwamahashe, phakathi kwayo nantoni na eyenye, kuhlala njalo iliduna elikhulu elilelihle, nasezintakeni.

121 Kodwa kuhlanga loluntu, ngumfazi omhle, hayi indoda; ukuba injalo, kukho into ethile engalunganga, kukho ukuxubana kweembewu kwindawo ethile. Ngokwasekuqalekeni kulolo hlobo. Kuba, yenzelwa ntoni loo nto? Ukuba kulukuhlwe ngayo. Umlungisi wakhe, uSathana, usasebenza ngaye, kananjalo, kule mihla yokugqibela.

122 Mandipheze okomzuzwana nje. “Ubuhle!” Ubusazi ukuba, kwintshabalalo yokuqala, kumazwe onke, ehlabathi, okanye kwihlabathi jikelele, kwakungenxa yabafazi abahle? “Xa oonyana bakaThixo babona iintombi zabantu ukuba zazintle, bazithabathela abafazi kuzo.” Ingaba kunjalo?

123 Ukhe wakuqaphela ukwanda kobuhle babafazi kuloo mhla? Bendikhe ndabona umfanekiso kaPearl O’Brien, owayemelwe ukuba ungyonyena mfazi mhle esizweni, ngaxesha lithile. Akukho ntombazana isakhulayo kwesi sikolo onke nje angamdlula, xa kusiziwa kubuhle.

124 Ukwanda kobuhle babafazi kubonakalisa ixesha lokulukuhla. Kunini apho ibandla lakha lakhangeleka lilelihle ngokungaphezulu kunokuba linjalo namhlanje? Yonke into ibonisa ngezikhulu, izakhiwo ezikhulu ezihle, nezigidi zoku nezigidi zokuya. Aniboni, “umfazi,” ukulukuhla!

125 Ngoku, akukho nto inokuhla ibe phantsi njengaye, kwaye wenziwe ngokokuze abe ngolukuhlayo. Kwaye uSathana usebenza ngenene kuye namhlanje, kule mihla yokugqibela, ngokuba nguye umlungisi wakhe. Ungayiqondakalisa loo nto ngoku. Ukubuyela kanye emva ekuqalekeni, ngubani owaqala ukusebenza ngaye, ngu-Adam okanye uSathana, nguThixo okanye uSathana? Yabona, ngumlungisi wakhe lowo. Sisixhobo esiyintloko sakhe sokuwisa amadoda ekungcoleni kwakhe, ngokuba ngumfazi omhle, angayijijela nakwiyiphi na indlela ayifunayo indoda. Mzalwana, asiyondlu yentengiso yeziyobisi elapha ezantsi enokufumana indoda; ngumfazi omhle ohamba esihla ngesitrato, ezibhija, enxibe ngokungagqibekanga. Nantso into ethabatha... Nanko umlukuphi kanye apho. Kwaye ungobulalayo ngaloo nto, ngokupheleleyo uyabulala. Usenokundibuza malunga noSathana ukuba ungunlungisi wakhe, kodwa yiNyaniso leyo. USathana wamlungisa. Usayenza loo nto.

¹²⁶ Mandikubonise into ethile eSibhalweni. Ndifanelwe kukubuyisela eSibhalweni, uze ugqibe eyakho imbono njengoko ujonge kuso namhlanje.

¹²⁷ USathana nguye obonisa olo hlobo lobuhle. Ukuba siyakuqaphela, wayeyeyona intle kuzo zonke iiNgelosi eziseZulwini. Ingaba kunjalo? Kwaye wanqwenela ukwenza iZulu libe yindawo entle ngokuthe chatha kunobukumkani bukaMikayeli. Ingaba kunjalo? Kananjalo, ukubonisa ukuba uKayin wayengunyana wakhe, wanikela ngolona nqulo luhle, esihombisa isibingelelo sakhe ngeziqhamo neentyatyambo, njalo njalo. Ingaba kunjalo? Sisihle! Isono sihle, le nto siyibiza ngokuba bubuhle namhlanje. Kwaye isono siyaqhatha, ngobuhle. Awunakuze ukhangele kumfazi ohamba esihla ngesitrato uze umxelele into esentliziyweni yakhe. 'Yabona? Kodwa ndifune ukuzithetha ezi zinto ukuze nibe nokubona ukuba kutheni na ukuba uSathana abe ngumlungisi wakhe. Ichaneke kanye loo nto. Unyana wakhe buqu wakuqondakalisa oko, uKayin. Ngoku, mhle yena ukwenzela ukuba abe nokulukuhla.

¹²⁸ Ihlabathi lihle khon'ukuze lilukuhle. Ndithetha i-*kosmos*, inkqubo yehlabathi. Intle ngokuze ilukuhle, indawo ezinkulu ezintle ezitofotofu.

¹²⁹ Khumbula umprofeti, u-Amos, ekunyukeni kwakhe ewela ekhangela ezantsi esixekweni, waze wasibona sinjeenge Hollywood yanamhlanje, amehlo akhe amancinane ancineka, phantsi kwezo nwele zingwevu zijinga ebusweni kuye. Wahamba wehla apho enoMyalezo, waWugqabhuza kuloo ndawo. Wathi, "Kwalo Thixo nibanga ukuba niyamnqula, uyakunitshabalalisa!" Injalo loo nto.

¹³⁰ Isono sihle. Bamfanekisa uYuda njengohlobo oluthile lomdala onxilileyo phandle esitratweni kwindawo ethile, nomlomo ubhuza iimpukane kuwo, njalo njalo, njengoYuda. UYuda wayemhle, omelele, umlukuhli. Asinguloo mfo omelwe kukuba umlumkele kufutshane nawe, asingomfo (ngula mlimi mdala) ungena enxibe i-ovalolo, omelwe kukumlumkela kufutshane nenkosikazi yakho; ngulowo unobuqhokolo, nguye indlavini.

¹³¹ Isono sihle kumehlo ehlabathi, kodwa uThixo akabonakaliswa kolo hlobo lobuhle. Ubuyazi loo nto? UThixo ubonakaliswa kwisimo, isimo esihle.

¹³² EBhayibhileni, u-Isaya 53, ukuba ufuna ukusibhala phantsi eso Sibhalo. Sinemigca yeSibhalo ebhalwe ecaleni apha. Ku-Isaya 53, iBhayibhile yatsho ngeNkosi yethu uYesu, ukuba, "Kwakungekho buhle bakuba siMnqwenele. Kwaye wanga ngulowo sabusithelisayo ubuso bethu kuYe." Ingaba kunjalo? Asizange siMnqwenele, ngokuba Wayengemhlanga. Ngeliphandle wayengumfo omncinane, omagxa anyukileyo,

ekhangeleka egadalala, kwaye Wayenganqweneleki ukuba abe yinkokeli. Wayengakhangeleki njengenkokeli. Wayethetha ngentetho nje eqhelekileyo yasesitratweni, njalo njalo, njengokuba abantu besenza, abantu abaphantsi, ke ngoko ke Azange akhangeleke ngokungathi Wayesisifundiswa esithile esikhulu, efundile, emhle, ezinxibe wonke, nayo yonke into. Wayengumntu nje oqhelekileyo. “Kwakungekho buhle kuYe, bakuba siMnqwenele.” Wahamba wangena waphuma ebantwini, lonke ixesha, babengaMazi ukuba wayenguBani na. Wayengakhangeleki njengothixo ehamba apho, into esasinokuyicinga ngokuba nguthixo. Kodwa, kwayena, wayenguYe!

¹³³ Wakhe waqaphela xa iNkosi uThixo yathi ku— kuSamweli, “Nyuka uye endlwini kaYese uthambise omnye woonyana bakhe, abengukumkani, ukuthabatha indawo kaSawule?”

¹³⁴ Ngoku, abantu bakhetha uSawule, xa uSamweli ngokupheleleyo wayebaxecelele ukuba bangayenzi loo nto. Wathi, “UThixo akafuni ukuba nibe nakumkani; nguye uKumkani wenu.” Waze wathi, “Ndakhe ndathetha into na kuni, eGameni leNkosi, yaza ayenzeka? Ndakhe ndangqiba imali na kuni okanye nantoni na, eyenye, endiyakuphila ngayo?”

¹³⁵ Bathi bona, “Hayi, awuzange usingqibe mali. Kwaye nantoni na owayithethayo, eGameni leNkosi, yenzeka. Kodwa sifuna ukumkani, nakanjani,” ngoko banyula uSawule. Khangela into eyanyulwa lihlabathi! Khangela into eyanyulwa nguSirayeli! USirayeli, umthanjiswa kaThixo, banyula indoda eyayinentloko ethe gqi emagxeni ayo nayiphi na indoda esizweni; ebalulekileyo, enkulu, entle, umfo okhangeleka enomkhitha, kwaye wahlala njalo engobabuyisela umva.

¹³⁶ Kodwa uThixo wathi, “Ndizakuninyulela ukumkani ngokunyula kwaM.” Ngoko Wathi, “Samweli, andizikukuxelela ukuba ungubani na, kodwa nyuka uye phaya. Ungomnye woonyana bakaYese.”

¹³⁷ Kwaye uYese, inkosikazi yakhe, nabo bebonke baphunguza, bathi, “Ewe, unyana wethu ongoyena mdala, nguye omkhulu, omde, indoda entle, uyakukhangeleka elunge kanye kwisithsaba sobukumkani. Ulumnkile. Ufundile. Uyindoda entle. Ndiyazi ukuba uyakuba ngolungileyo nje. Ulithetha kakuhle ilizwi lakhe.”

¹³⁸ Bathi bakumkhupha, uSamweli wathabatha igubu le-oli wahamba esiya ngakuye. Wathi, “Hayi, iNkosi imalile.” Ngoko wahamba yonke indlela ukuhla, ukuya koonyana abathandathu, kwaye iNkosi yabala ngabanye bona. Wathi, “Akukho ungomnye na?”

139 “Owu,” wathi, “ewe, ukho omnye, phaya emva ekwaluseni izimvu. Uhlala nje phaya emva adlale amaculo, aze awacule, akhwaze, aqhubele phambili. Kodwa, uyinto endala emagxa anyukileyo, umfo okhangeleka egadalala, akangeke abe ngukumkani.”

140 Wathi, “Yiyani kumthabatha.” Kwaze kwathi ngethuba uDavide angenayo phambi komprofeti, umprofeti wabaleka ne-oli wayigalela entloko kuye, wathi, “Naku ukunyula kukaThixo.” Engemhlanga; koko isisimo. UThixo ukhangela kwisimo.

141 Abantu bakhangela kubuhle bemvelo. Buyaqhatha. Kwaye kungesosizathu umfazi wanikwa obo buhle, kukwenzela ukuqhatha, ukuze aqhathe. Umfazi omhle, ukuba akabusebenzisi ngendlela elungileyo, busisiqalekiso kuye; buyakumthumela esihogweni ngokukhawuleza kunayo nantoni na eyenye endazi ngayo. Ukuba nje. Ukuba angamhle, ngokuqinisekileyo, okoko nje ehleli nomyeni wakhe enze oko kulungileyo, kwaye oko—oko kuhle kulungile. Kodwa angathabatha kwaloo nto inye aze, bethu, indlela anokulukuhla ngayo ngaloo nto, kuba wayinikelwa ukuba enze njalo.

142 Qaphela, ngoku, kodwa uThixo ubonakaliswa kwisimo. “Kwakungekho buhle bakuba simnqwenele uYesu,” kodwa akuzange kubekho simo sifana naYe, phezu komhlaba.

143 Ngoku sifumanisa ukuba, namhlanje, ukuba i—isimo sebandla, uSathana neqela lakhe, bakhangela amakhulu, amabandla amahle, izinto ezintle. Nantso into elikhangela kuyo ihlabathi namhlanje. “Owu, ngumlungiseleli, omkhulu ~~wesha~~ usibani-bani, usibani-bani, onobubibengeleli nobuthixo kangako, ahambe ephuma nezambatho zakhe ezikhulu nezinto ezilolo hlobo.” Bayibiza ngokuba bubuhle loo nto.

144 Kodwa iingcwele zenene zikaThixo zikhangela isimo seLizwi elingqinelweyo.

145 Nantso into eyenziwa ziingcwele zala mhla, xa zazibona uYesu. Wayengeyonto kunokukhangelwa kuyo konke, kodwa zabona ukuba uThixo wayekuYe. Zabona ukuba uThixo wayenaYe.

146 Kwakunjalo kwabo, uYowabhi nabo bantu banesimo noDavide, umfana omdala, kodwa babona i—indoda eyayingaphakathi kuye. Babona ukuba uThixo wayekuye, baze bazi ukuba wayeyakuza esemandleni ngamhla uthile. Bona . . . Omnye wabulala abo bazalwana bahlanu bakaGoliyathi, ngasandla sinye. Omnye wabulala amakhulu amathathu amadoda; xa abafazi abathile babechola chola iimbotyi bezakwenza idinala, wabe umkhosi uphumile wemka, waze wathabatha ikrele wabulala amakhulu amathathu amadoda,

amaFilisti. Isimo! Kuba? Bahlala ecaleni koDavide. Bazi ukuba intambiso yayiphezu kwakhe, kwaye bazi ukuba wayeza kungena emandleni.

¹⁴⁷ Umfanekiso osulungekileyo weBandla namhlanje eliyakuma ngakwiLizwi! Siyazi ukuba Lizakungqinelwa. Siyazi ukuba Lizakungena emandleni ngamhla uthile. Nakubeni uSawule. . . Kwaye wayengozula esithubeni ephuma kwizizwe zonke, kodwa bazi ukuba wayezakungena emandleni. Siyazi ukuba Uzakungena emandleni, naye, ngoko sithabatha ela Lizwi sime kanye apho, akunamsebenzi nokuba kusibiza ntoni na oko. Ukuba kumelwe kukuba asisike amaFilisti, okanye sixhumele emhadini sibulale ingonyama, njengokuba wenzayo omnye, siyahamba nakanjani na, kuba kuyi. . . nantso indlela uThixo amise ukuba kube yiyo. Sikhangelisa isimo.

¹⁴⁸ Usenokundibuza ngoku, “Kwakutheni ukuze Amvumele ukuba alungiswe ngolo hlobo?” Andifuni kuthatha ithuba elininzi kakhulu, kuba ndinokuninzi kakhulu okukokunye endimelwe kukukuthetha apha. “Kuba,” umbuzo usenokuvela ngoku, “kwakutheni ukuze uThixo amenze lo mfazi abe lolo hlobo? Kwakutheni ukuze Amvumele ukuba abe njalo?” Kwakungenxa yentando elungileyo EyeyaKhe. Ngokuqinisekileyo.

¹⁴⁹ Ngoku ukuba ufuna ukutyhila iBhayibhile yakho umzuzu nje, masityhile kumaRoma 9, umzuzu nje, ndikubonise into ethile, indlela azenza ngayo uThixo ezi zinto, ukuba ufuna u—ukuyifunda. Size sibe nokubona apha oko uThixo akwenzela intando elungileyo EyeyaKhe. KumaRoma 9:14.

Sithini na ke ngoko? Kukho ukuswela kulungisa kusini na kuye uThixo? . . .

¹⁵⁰ Xa Wanyula u-Esawu, okanye wanyula uYakobi waze wamala u-Esawu, ngaphambi kokuba nayiphi na kuloo makhwenkwe ibe yenza into elungileyo okanye yazikhethela, ngokwayo, nayiphi na kuwo; phambi kokuba azalwe, besesizalweni sikanina, uThixo wathi, “Ndimthiyile u-Esawu, ndamthanda uYakobi.” ’Yabona? Kuba?

Kuba esithi kuMoses, Ndiyakuba nenceba kosukuba ndinenceba kuye, Ndibe netarhu kosukuba Ndinetarhu kuye.

Ngoko ke asikoko. . . kothandayo, ka. . . kanaanjalo asikokobalekayo, kokukaThixo onenceba.

Kuba isibhalo sithi kuFaro, Ndakuvelisela yona le nto, yokuba Ndiwabonakalalise kuwe amandla am, nokuthi laziswe igama lam kulo lonke ihlabathi.

Ngoko ke. . . (ngoku khangela apha) . . . ke u. . . unenceba kwathanda ukumenzela inceba, athi ke athandayo amenze lukhuni.

Uyakuthi kum...ngoko, Usasolelani...na ke? Kuba ngubani na omelana necebo lakhe?

Yehla ke, Mntundini, ungubani na wena ukuba uphendulane noThixo? Into exonxiweyo ingatsho na kumxonxi wayo ukuthi, Yini na ukuba undenjenje ukundenza?

Khona akahagunya na umbumbi wodongwe ukwenza, ngadongwe labumba-nye esinye isitya sibe sesembeko, nesinye sibe sesingesambeko?

Hi ukuba ke uThixo, ethanda ukubonakalisa ingqumbo yakhe, nokwazisa amandla akhe, wathwala...enokuzeka kade okukhulu izitya zengqumbo zilungiselwe intshabalalo:

...ukuze abazise ubutyebi bozuko lwakhe ezityeni zenceba, abe zilungisele uzuko ngenxa engaphambili,

¹⁵¹ Ngoku xambulisana naloo Nto umzuzwana. UThixo wayenza! Wayefanele ukuba ayenze ngale ndlela. Kwakumele ukuba ibekho. Ngoku phulaphula ngoku isithuba esimalunga nemizuzu emihlanu, ndifuna ukutsalela umdla wakho kwinto ethile.

¹⁵² Yintoni uThixo? UThixo unguNaphakade omkhulu. Ekuqalekeni, kude lee ngaphambili kokuba kube kwabakho ukuqala, Wayengenguye naThixo. Ubuyazi loo nto? *UThixo u"sisibizo sokunqula,"* kwaye kwakungekho nto yakuMnqula. Wayephila yedwa.

¹⁵³ Kwaye kuYe kwakukho izibonakalaliso. Yintoni izibonakalaliso? Yingcinga. Ngoku uyakufumana into ethile eyakuthi ihlangane nesifundo sangokuhlwa nje. Qaphela, Yena wayezizibonakalisa zaKhe ezazikuYe. Ngoku, kwakukuYe ukuba nguYise, kwakukuYe ukuba nguThixo, kwakukuYe ukuba nguNyana, kwakukuYe ukuba nguMsindisi, kwakukuYe ukuba nguMphilisi. Kwaye zonke ezi zinto zilapha zidandalazisa nje izibonakaliso zaKhe. Akukho nto iphume emgceni. Ucinga ukuba uThixo wayengazange abone isiphelo ukusukela ekuqalekeni? Ngokuqinisekileyo, Wenza njalo. Akukho nto iphume emgceni, kubonakalisa nje izibonakalalisa zaKhe.

¹⁵⁴ Ngoku, Wayengenakuba *ngolilungisa* aze enze umntu ukuba awe. Kwafuneka ukuba ambeke kumlinganiselo olinganayo, wokuzikhethela ngokukhululekileyo ukuze azenzele okwakhe ukukhetha, kodwa esazi ukuba uyakuwa.

¹⁵⁵ Ngoku, akanakuba nguMsindisi ngaphandle kokuba kubekho into ethile elahlekileyo. Akanakuba nguMphilisi ngaphandle kokuba kubekho into ethile egulayo. Ezi zinto zazimelwe kukuba lolo hlobo. UThixo wenza ukuba kubenjalo ukuze izibonakalaliso zaKhe ezikhulu zibe nokudandalaziswa.

Ukuba kwakungekho oko, ngengazange Abe nguMsindisi. Kodwa siyazi ukuba wayenguYe, kwangaphambi kokuba kube kwabakho ixesha, WayenguMsindisi. WayenguMsindisi, ngoko kumelwe ukuba kubekho into ethile elahlekileyo. Iyakubakho njani?

¹⁵⁶ Ukuba Uthabatha okuthile alahlekwe kuko, ukwenzela nje ukuze akusindise, ngoko asibobulungisa oko kumgwebo waKhe. Wayengekhe athumele umntu esihogweni, ukuze abe lilungisa. Unobubele, ulinene, uyinyaniso, uthembekile, kwaye UnguMgwebi omkhulu. 'Yabona, Wayenokuba usebenza ngokuZiphikisa.

¹⁵⁷ Ngoko kwafuneka ukuba Ambeke umntu apha phandle, amenze abe ngonokuzikhethela ngokukhululekileyo, ngoko wayeya kumthanda, esazi, eyakuwa; kwaye umntu, engumfanekiselo OngowaKhe, wayeyakuwa njani? Ngoku uyakubona ukuKhanya kwemini? Ngoko, kwafuneka ukuba Enze imveliso ephuma kwimveliso, into ethile ephumileyo kwindalo yakuqala. Ngoku uyayibona. 'Yabona? Nantso ifika. 'Yabona? Ngoko, nantso into eyawayo. Wayenza, esazi ukuba yayizakuwa. Yanikelwa ngaphaya ezandleni zikaSathana, njengesitya esingesambeko. Ibhekiswa phi imbeko namhlanje? Uze ucinge ngaloo nto. Qaphelisisa ngoku.

¹⁵⁸ Ngoko kwakhona, kwakutheni ukuze enziwe ngolo hlobo angabi njengezinye izinto zesifazi, kwakutheni ukuze umfazi enziwe njalo angabi njengezinye izinto zesifazi? Akukho nanye kwezinye iimazi eyenziwa ngolo hlobo. Azinjalo, namhlanje. Azingekhe. Zingenziwanga ngolo hlobo, azinakukwenza oko. Kwakutheni ukuze Angamenzi lo ungumfazi ngoko, umfazi, njengezinye iimazi, ukuze abe luhlobo olunye nje, abe nokukhulisa nje iintsana zakhe? Ngoko ngewafumana umyeni wakhe, waphila; kuze kwakufika ixesha losana lwakhe, afumane usana lwakhe. Kuba, kwakutheni ukuze Angamenzi ngolu hlobo?

¹⁵⁹ Andinakuwabiza la magama. Kwaye niyaqonda ukuba ndithetha ngantoni na, akunjalo? Ukuba niyaqonda, yithani, "amen." [Ibandla lithi, "Amen."—Mhl.] Ewe. 'Yabona? Nanga amantombazana enu asematsha ehleli apha, nabafana abasebatsha, 'yabona. Kodwa uyazi, isilwanyana simelwe kukufika kwixesha elithile lonyaka, nomlingane waso, ngoko kuphelele apha. Kodwa, umfazi, kuko naxesha nini na. Kwaye kwakutheni ukuze Amenze ngolu hlobo?

¹⁶⁰ Ngoku khangela kule nkqubo yaKhe inkulu isombuluka, njengokuba sihambela phambili apha ngoku, ngokugqibelele kanye njengokuba kunokuba njalo ukugqibelela. Bendingayazi le nto kwade kwangoku ngenye imini.

¹⁶¹ Kwakutheni ukuze Angamenzi abe lolo hlobo ekuqalekeni, njengazo zonke ezinye izinto ezizimazi zaKhe? Ngokuba

kwakungasayi kuba kokulungileyo oko kuYe. Yena unguMthombo wabo bonke ubunyulu. Naso isizathu sokuba Abe kwafuneka ukuba avumele uSathana amfumane, ngento awayenzayo ekugqwetheni. Isidalwa esinjalo sasiya kuba, sasingayi kuba sesifanelekileyo kuYe, sikulungiselelwe ngokwasekuqalekeni oko.

¹⁶² Yonke imisebenzi yaKhe Awayilungisayo, kweyasekuqalekeni, ikwinkqubekeko yayo. Konke okwemisebenzi yaKhe yakuqala kwakukwinkqubekeko. Imazi yenja, inkunzi yenja; 'yabona, imazi yenkomo, inkunzi yenkomo; yonke into ikwinkqubekeko. Yonke indalo ikwinkqubekeko. Imbewu iyafa, ingene emhlabeni; kanye njengokufa, ukungcwatywa, uvuko. Incindi iyehla iphume emthini, uwise igqabi lawo, ibuyele kunyaka ozayo ngovuko lwegqabi elitsha. 'Yabona ukuba ndithetha ukuthini na? Yonke into, nendalo ngokwayo, okukaThixo, iyonke ikwinkqubekeko, kwinto enye; kwaye nanku owenziwe ngokungaphandle kwenkqubekeko kaThixo. Indalo ilungiswe ngokokuze ingabinakona. Cinga! Indalo yakuqala, kaThixo, yayingenakona.

¹⁶³ Owu, akuyiboni ngoku, koku kubonakala kulapha, ukugqwethwa kwebandla? Elakuqala liLizwi likaThixo! Akukho sono kuThixo. 'Yabona ukuba ndithetha ukuthini na? Nasi isidalwa esibekho ngokugqwethwa. UThixo uzakuba neBandla, kodwa khangela kule nto igqwethiweyo banayo apha phandle.

¹⁶⁴ UThixo unenkunzi nemazi. Kodwa, loo mfazi, 'yabona, kwa izibonakalaliso zaloo nto zibonisa kwakhona oko kwakusengqondweni kaThixo. Singathabatha iyure, okanye zibe mbini, sikucalucalule oko. Yena, esi sidalwa senzelwa loo ndlela, Wasenza eso sidalwa wasikhululela ukuze uSathana abe nokusifumana, waze wenza njalo. Nangoku usasifumene. Kungcono abalekele eMnqamlezweni, njengendoda, ngokunjalo.

¹⁶⁵ Qaphela, yonke indalo ihamba ngenkqubekeko. Ukuba Wayemenze ukuba umfazi abe kwindalo enye yakuqala, ngekungazange kubekho sono, ngokuba ngewayengazange ayenze loo nto, ngewayengazange ayenze. Ukokugqwethiweyo kwendalo yakuqala.

¹⁶⁶ Sinjalo sonke isono ukuba kokugqwethiweyo kweNyaniso yakuqala! Yintoni ubuxoki? BuyiNyaniso igqwethiwe. Yintoni ukukrexeza? Sisenzo esilungileyo sigqwethiwe. Ngoko naso isidalwa esigqwethiweyo, nantso yonke into egqwethiweyo. Kwaye iyonke loo nto ipelwa ngokuthi s-o-n-o, ilele kanye apho. Kungoko umkhulu kangako lo mbuzo.

¹⁶⁷ Isuntsu kuphela, okukhutshwe kokunye, okwenziwe ngendoda, ukuze kulukuhlwe yona ngako; uThixo wenza loo nto, ukuqondakalalise kanye apha. Nantso into awayenzelwe yona.

168 Umfazi oziphethe kakubi uyeyona nto iphantsi ekunokucingwa ngayo, emhlabeni. Nindixolele ngale nto, manenekazi aselula. Akukho nto ayiyo koko ngumgqomo wenkunkuma woluntu, obhentsiswa ngokwesini. Nantso kuphela into ayiyo, umfazi oziphethe kakubi, ungumgqomo, ukungcola kokwazana kwendoda nomfazi woluntu, apho ukungcola, ubumdaka, ubukrwada, ukungcola okuphantsi kakhulu kukhutshwa khona ngaye. Wenzelwe ntoni ngolu hlobo? Ukuze alukuhle. Sonke isono esakha sakho phezu komhlaba sabangwa ngumfazi.

169 Kwaye umpicothi othile osandula kuvela eChicago, u—umfazi wabhala lo mhlathi, umkhosi wamapolisa; ukuba baye basukela, e-United States, kwi-United States enkulu, wathi “Amashumi alithoba anesibhozo ekhulwini alo lonke ulwaphulo mthetho olwakha lwenziwa nakuyiphi na imo, kwi-United States, kwakukho mhlawumbi umfazi kulo okanye eluphembelela.”

170 Ngoku ndikuthetha konke oku, ukuba ndifike kwinto enye ekugqibeleni, ukuze ube nokubona ukuba konakele phi na.

171 Wayengowokulahlekisa, njengokuba wenzayo ku-Adam ekuqalekeni, wamxelela ukuba isiqhamo sasikhangeleka sisonwabisa, njalo njalo, ukuze amlukuhle amthabathe amkhuphe eLizwini. Nantso indlela ibandla elenza ngayo namhlanje, ikwayinto enye.

Kodwa ngoko, emva koko, waba ngumlawuli wakhe, ukuba alawule phezu kwakhe.

172 Ngoku ngonjani umahluko kulo mhla, kulo mhla wokuthabatha. Endaweni yokuba ibe yindoda elawula yena, nguye obe nguthixo kuyo. Ngokuqinisekileyo, uyayilawula. Ngoku ungathi ngokupheleleyo uqonde ukuba bendibetha phi na. Ngenxa yobuhle bakhe nokulawula kwakhe ngokwesini, ukumila kwakhe awakunikwa nguSathana, imveliso ephuma kwimveliso awayenzayo uSathana, uthunyelelwe ukulukuhla oonyana bakaThixo. Kwaye unokuwexula abaninzi babo baye esihogweni ngaphezu kwaso nasiphi na esinye isixhobo anaso uSathana. Loo nto ichanekile kanye.

173 Ndithetha ngoziphethe kakubi ngoku, hayi nina boodade. Sizakuninika indawo yenu, indawo elungileyo, kwimizuzu embalwa, eLizwini likaThixo apha. Kwakukwicebo likaThixo ukusuka ekuqa—ekuqalekeni.

174 Ngoku ukwenza oku namhlanje, yintoni isiThixo se-United States? Niyakhumbala emnqubeni kwiminyaka eyadlulayo, ndashumayela ngaloo nto? Isithixo salo mhla wangoku, umphaphazeli omncinane ohleli apho eqabe imake-up, nelokhwe inyuselwe entla kwamadolo akhe, nezinto ezinjalo.

Ndathi, “Nanko uthixo wenu!” Kwaye loo nto injalo, ukulo lonke upapasho lwentengiso, enxibe ngokungagqibekanga. Usesitratweni, ekwayindlela inye.

¹⁷⁵ Usisixhobo sikaSathana, “ukusuka ekuqalekeni,” uYesu utsho. ‘Yabona? Siyabona ukuba loo nto injalo ngoku, kwaye “ukusuka ekuqalekeni,” kwaye yiloo nto Athetha ngayo.

¹⁷⁶ Ngoku, abahedeni babedla ngokumenza isithixo, (ubuyazi loo nto?) isithixokazi. Ngokuqinisekileyo kwakusenziwa oko. Bamenza isithixokazi. Kuba babezenza izenzo zokwazana komfazi nendoda elunqulweni lwabo. Babebanga ukuba, “Wayengumdali. Esizalweni sakhe wayethwala imbewu adale.” Bubuxoki obo. Mnye kuphela uMdali, nguThixo ke lowo. Kodwa niyankumbula uPawulos phaya? “UDiana wase-Efese,” umfanekiso oqingqiweyo welitye, kusithiwa, “nguthixokazi weZulu, ethotyelwe phantsi.” Awuluboni ukuba lunjani na unqulo lobuhedeni?

¹⁷⁷ Kwaye thina, singazi, sibuyela kanye ngqo emva kunqulo lobuhedeni kwakhona, ebafazini, esona sidalwa sisosona siphantsi phezu komhlaba, unqulo-mfazi! Uyakuwawexula amadoda nangeyipi na indlela ayifunayo. Kwaye engazi, bonke obo buhle bungaphandle, ukuba sisihogo singaphakathi. USolomon wathi, “Yena, amasango akhe ngamasango aya kwelabafileyo.”

¹⁷⁸ Ngoku sibona ngokucacileyo apha into uYesu awayethetha ngayo kwiSityhilelo, isahluko se-2 nomqolo we-15, ngemfundiso yamaNikolawo, ukuvela kwelo bandla lizitsala limnka kwiLizwi.

¹⁷⁹ Kananjalo singabona apha, ngokucacileyo, ezi zikrwada, zingenabuthixo, iinkqubo ezingcolileyo esinazo kumabonwakude, zookumkanikazi bokwazana kwendoda nomfazi baseHollywood. Singabona ukungcola kwesi sixeko, njengokuba aba bantwana, amantombazana amancinane amadala ehamba enyuka esihla ngesitrato apha, enezincinane kakhulu, iimpahla eziwaqinisayo, ezibhija ejikeleza, kube kubanda kangangokuba kungawagodolisa abe ngumkhenkce afe. Abazi ukuba oko kunguMtyholi esenza loo nto. Bangenwe ngumoya ongcilileyo, babe bengawazi! Awuyiboni imazi yenja isenza loo nto, uyayibona? Awuboni nayi phi na enye into eyimazi isenza loo nto, kwaye akukho nto iliduna imelwe kukuba ihambe iye kuyo, kananjalo.

¹⁸⁰ ‘Yabona, ngoku uyawufumana umfanekiso? Sizakungenisa into ethile emzuzwini nje, iNkosi ithandle.

Ngoku niyawabona amaNikolawo, niyayibona imfundiso yawo.

¹⁸¹ Niyababona ookumkanikazi abasakhulayo, bababiza ngolo hlobo, aba bazihluba iimpahla esitratweni. Wawukade umelwa

kukuba uye kumboniso othile ongcilileyo ongaphandle, ukuze ubone umfazi ozihluba iimpahla. Vula nje amehlo akho, ukhangele esitratweni, nantso kuphela into omelwe kukuyenza ngoku. Yonke into ingabazihluba iimpahla. Ngokuqinisekileyo. Bayenzela ntoni loo nto? Ukuwexula, ukuhenda, yiloo nto kuphela anokuyenzela yona. Uyenza loo nto ngenxa yokuba engcolile. Uyenza loo nto ngenxa yokuba enziwe ngolo hlobo. Akaziqondi ukuba usisixhobo esisezandleni zikaSathana, kwaye yiloo nto ayiyo.

¹⁸² Nasezikolweni zethu namhlanje, bafundisa izenzo zokwazana kwendoda nomfazi. Ihlabathi lethu elibolileyo lonqulo-mfazi! Ndiyazi ukuba abafuni kuyikholelwa loo nto. Yima uculu uhlobo oluthile lweculo, njalo njalo, ngenye imini; uphume nabafazi, ujikeleze, ubusuku bonke. 'Yabona? Kulungile. Xa, ebusweni bukaThixo, iLizwi, isisona siphantsi kuzo zonke izilwanyana awathi uThixo wazibeka phezu komhlaba. Lumka.

¹⁸³ Kungoko uThixo amalelayo ukuba afundise iLizwi laKhe. Injalo loo nto. KuTimoti wokuQala 2:9-15, "Andimvemeli umfazi ukuba afundise, okanye abe negunya." 'Yabona? Kananjalo kumaKorinte okuQala 14:34, "Abafazi benu mabathi cwaka emabandleni, kuba abavunyelwa ukuba bathethe, kuba bayalelwa ukuba bazole; njengokuba usitsho noMthetho." Kodwa, namhlanje, lenza ntoni ibandla? Bamenza abalungiseleli, abavangeli, ngeli thuba iBhayibhile iyala ngokupheleleyo loo nto. Kwaye iBhayibhile yathi, "njengokuba usitsho noMthetho," oko kukwenza oko kuhambe nenkqubeko, iyonke loo nto.

¹⁸⁴ Kanye njengokuba ibinjalo iMvana, phezolo, indawo ekuphela kwayo yokunqula, phantsi kweGazi eliphalaziweyo leMvana. Kukuphela kwendawo namhlanje, kuKristu. Yiloo ndawo ekuphela kwayo eyeyoKunqula. Kwahlala kunjalo. Indawo ekuphela kwayo yokunqula iphantsi kweGazi eliphalaziweyo.

¹⁸⁵ Ngoko ngoku siyawubona uwonke umfanekiso waloo nto usombuluka kuthi. Nguye lowo. Yiloo nto uThixo angayi kumvumela ukuba afundise, angayi kumvumela ukuba enze nantoni na ebandleni koko ibe kukuhlala azole enobuso obugqutyuthelweyo.

¹⁸⁶ Ngoku ungabona ukuba kutheni na ndithetha ezi zinto nje ndenza ezi zinto ndizenzileyo, ndisazi konke oko entliziyweni yam, mzalwana, boodade? Ndiyazi, boodade, ndi... indawo yakho (emzuzwini nje), kunye nesimo esimangalisayo anokuthi uThixo asibumbe kuwe. Kodwa ndizama ukuthetha kwelinye icala ukubonisa oko eneneni ukuko ukusuka, "ekuqalekeni."

uYesu wasixelela ukuthi "buyelani ekuqalekeni," ukuze niyifumanise. Nantso into esenza yona.

187 Ngoku kumelwe ukuba ndibethe kwiingongoma eziphezulu kwizinto ezininzi, kwaye ndiyathemba ukuba niyayiqonda. Kwaye nina bantu niyakuba niphulaphule eli khasethi, ndiyathemba ukuba niyakuqonda. Buyela nje emva. Kukubonisa nje oko wakuthethayo uYesu, “Buyelani emva, ukusukela ekuqalekeni, nize nifumanise.” Zonke izinto, buyelani ekuqalekeni. Ningabona, namhlanje.

188 Kutheni, abantu, bathi ndingumthiyi-bafazi. Oko kukude lee ukuba kube yiNyaniso. Andibathiyanga. Bandibiza, “Umthiyi-bafazi!” Khumbula, uPawulos bambiza ngokuba ngumthiyi-bafazi. Umlungiseleli womfazi, kungekudala kweli lixa lidlulileyo, wathi, “Owu, ufana noPawulos wakudala, kuphela kwento awayeyenza ukuchubushana nabafazi.”

189 Ingcwele kaThixo, eyavunyelwa ukuba ibhale iBhayibhile iTestamente eNtsha, ukuze uphikisane naMazwi ayo? Wathi, “Ukuba iNgelosi evela eZulwini ifundisa nayiphi na enye into kunaLe ndiyithethileyo, mayiqalekiswe,” asithethi ngomshumayeli othile womfazi.

190 Bathi u-Eliya wayengumthiyi-bafazi. Wayengengomthiyi-bafazi, wabafazi benene. Wayengabathandi nje bona oo-Izebhele abo.

191 Kwaye ukuba kunjalo, ngoko imelwe kukuba uThixo abe uyiloo ndlela inye, ngokuba Yena uliLizwi eliza kubaprofeti. Ngoko inokuba nguThixo, eyindlela enye, ngoko, 'yabona, Uyayazi indalo yokuqala, “ukusukela ekuqalekeni,” Watsho, “ukusukela ekuqalekeni.” Babengabaprofeti elalisiza kubo iLizwi.

192 Kwaye Wamenzela indoda yena, hayi indoda isenzelwa yena. Ubuyazi loo nto, ukuba, “Umfazi wenzelwa indoda, hayi indoda isenzelwa umfazi?” Bangaphi abayaziyo loo nto? [Ibandla, “Amen.”—Mhl.] IBhayibhile ifundisa loo nto. Kulungile. Wanikwa indawo endodeni, ngaphambi kokuwa, enokulingana phezu kwayo yonke indalo. Kodwa “emva” kokuwa, ngoku apha singenisa ingongoma apha. Kodwa “emva” kokuwa, yona yayingumlawuli wakhe, umelwe kukuthi cwaka kuyo yonke imicimbi, ngoku emva kokuba isiqalo sakuqala sidlule.

193 UYesu wathi, “Kwakungenjalo ekuqalekeni.” Oko kuxa laqalayo ixesha, xa uThixo wenza oku kwindalo yaKhe yakuqala. Bonke abaqondayo, mabathi, “amen.” Kwakhona. [Ibandla lithi, “Amen.”—Mhl.] Ekuqalekeni uThixo wadala nje inkunzi enye nemazi enye. Kodwa ngoko umfazi wenziwa ngokwahlukileyo kwizilwanyana, zonke ezinye izilwanyana, esenzelwa ukulukuhla. Ngoku khangela ngoku, “Kwakungenjalo ekuqalekeni.” Wenziwa, ukuba wayehleli kwimo yakuqala, ngewayengazange abe sisiwo. Kodwa

wabanga ukuwa nokuphazamiseka okwaphula yonke inkqubekeko kaThixo, kwafaka ukufa, usizi, nayo yonke enye into, phezu komhlaba. Wenziwa ukuze abe njalo.

¹⁹⁴ Ngoku qaphela ngoku “emva” kwasekuqalekeni, emva kwasekuqalekeni, emva kokuba laqalayo ixesha; ngaphaya koko yayiyilinguNaphakade, kuphelile. Qaphela, emva kweso siwo senziwa ngu-Eva, emva kokuwa, kwakukho imfuneko yokuba kubekho omnye umnqophiso owenziwayo. Ngoku oku kuza kukukhubekisa, kodwa ndizakuninika iSibhalo sokuqondakalisa ukuba oku kuyiNyaniso. Ngoku qaphela emva kwesiwo, uYesu wathi... UThixo, ekuqalekeni, wenza yanye kuhlobo ngalunye; kodwa ngoku, emva kokuwa, ngoku siwelela ngaphaya koko. Umnqophiso yayingowokulingana; kodwa ngoku, emva kokuwa, kukho omnye umnqophiso owenziwayo. Ngoku yena wayengasenguye umlawuli kunye nayo, ngamnye umelwe kukuba nomnqophiso owahlukileyo.

¹⁹⁵ Ngoku masifumanise ukuba injalo na loo nto. Masithabathe iGenesis 3, sifumanise ukuba oku kuyinyaniso na, ngoku njengokuba siqhubela phambili, kuba sifuna ukuqiniseka ngokupheleleyo ngezi zinto, zifundwa apha zikhutshwa ngokuchanekileyo ziyinyaniso. Ngoko loo nto isenokuba yinyaniso apha sinexesha elincinane, kuba asikudanga kakhulu esiphelweni ngoku, ukuya kwinxenye yokuvala yale ngongoma, ukubonisa ukuba *kutheni* na nokuba *kuthiwani* malunga nokwalana, nezinto ezinjalo. Ngoku kwiGenesis isahluko se-3, kwaye siyakuqala ngoku ngesesi-3, nomqolo we-16. Masiqale ngomqolo we-14.

Wathi UYEHOVA... wathi kwinyoka, (ngoku Yena uzakuyiqalekisa), Ngokuba uyenzile—uyenzile—uyenzile le nto, uqalekisiwe wena ngaphezu kwezinto zonke ezizitho zine,... nento zonke eziphilileyo zasandle; uyakuhamba ngesisu, udle uthuli yonke imihla yobomi bakho:

Ndiyakumisa ubutshaba phakathi kwakho nomfazi, naphakathi kwembewu yakho nembewu yakhe; yona iyakukutyumza intloko, wena uyakuyityumza isithende. (Idinga, “lisiza ngomfazi,” uMesiya, ukuza kuhlangula.)

Wathi kumfazi, . . .

¹⁹⁶ Ngoku khangela, ngoku nanko umnqophiso kunye nenyoka. Owawukukuthi, babelungile ngaphambi koko, ekuqalekeni, okanye ngaphambi kwesiqalo.

Wathi kumfazi ndiyakukwandisa kakhulu ukubulaleka kwakho ekumitheni; uzale abantwana unembulaleko; inkanuko yakho ibe sendodeni yakho, ikulawule yona, kungasekho kulingana nayo konke.

¹⁹⁷ Ngoku umfazi ujike ngokupheleleyo kanye, kwaye nguye ongumlawuli.

Ku-Adam wathi, Ngokuba uphulaphule izwi lomkakho, wadla kuwo umthi, endakuwisela umthetho ngawo, ndathi, Uze ungadli...kuwo: uqalekisiwe umhlaba (akuqalekisiwanga Adam, ngoku) uqalekisiwe umhlaba ngenxa yakho; uyakudla kuwo ubulaleka yonke imihla yobomi bakho;

Uya...kukuntshulela imithana enameva nenkunzane; udle umfuno wasendle;

Uyakudla ukudla kokubila kobuso bakho, ude ubuyele emhlabeni; kuba uthatyathwe kuwo, ngokuba uluthuli uyakubuyela kwaseluthulini.

¹⁹⁸ Iminqophiso emibini. Ngoku oko kuyakuvala “ukuqaleka,” koko uYesu wakuthethayo, “Kwakungenjalo ekuqalekeni.” Sinomnye umnqophiso ngoku. Qaphela, ngomnye umnqophiso. Ngoku ukho umnqophiso wemveliso, nemveliso ephuma kwimveliso. Qaphela, ukuwa kwezisa inkathazo, ukufa, kuso sonke isidalwa sendalo, sisenza umahluko kuyo yonke indalo. Ngoku masiqaphele oko uYesu wakuthethayo malunga, “Nokuba kwakungenjalo ekuqalekeni.” Ngoku akunjalo “ukusuka,” kusekubeni “kusemva” kokuqaleka. Ngoku kukho umnqophiso ophindaphindiweyo.

¹⁹⁹ Okokuqala yayingumnqophiso nje, u-Adam no-Eva babelingana, indoda enye nomfazi omnye. Ngoku umfazi wona, kwaze (wenza ntoni?) loo nto yabaphosa bonke ekufeni, waze uThixo wanyanzeleka ukuba enze umnqophiso ngaloo nto, omnye umnqophiso. Nanku kanye apha kwiGenesis 3:16, Wenza omnye umnqophiso.

²⁰⁰ Ngoku ihlabathi lifanelwe kukuzaliswa ngabantu, hayi ngendalo yakuqala kaThixo, njengasekuqalekeni, hayi ngendalo eyeyakuqala, koko ngenkanuko yokuhlangana kwendoda nomfazi. Ngoku oko kuqondakalisa “ukuqaleka,” akunjalo? Ekuqalekeni kwakukho indoda enye kuphela nomfazi omnye, inkunzi enye nemazi enye; kodwa wathi akunqumla umgca wangenisa esi sono, ngoku ihlabathi limelwe kukuzaliswa ngabantu kwakhona, ngokuhlangana kwendoda nomfazi, hayi ngendalo; ngokuhlangana kwendoda nomfazi. Yabona apho umfazi akhoyo ngoku, ngoku? Kodwa leyo yindlela ihlabathi elizaliswa ngayo ngabantu namhlanje, ngabafazi.

²⁰¹ Naso isizathu sokuba uYesu abe weza ngomfazi, ukuza kubuyisela oko ukuqaleka kwasekuqalekeni kwakhona, ngaphandle kwenkanuko yokuhlangana kwendoda nomfazi. Uzelwe yintombi eseyintombi. Kodwa, haleluya, kuyakubakho ixesha apho kungasayi kuba kukuhlangana kwendoda nomfazi kwakhona, kodwa uThixo uyakubiza abantwana baKhe

bephuma eluthulini lomhlaba, babuyele ekubeni babe njalo ekuqalekeni, hayi ngamfazi; kodwa ngokuxonxa kodongwe nokukhanya kwendalo nokuguqula ngokwenzululwazi, Uyakudala kwakhona njengokuba Wenzayo ngo-Adam kwixa lakuqala. UYesu wakwenza kwanokwenzeka oku, ngokuba uThixo waMenza uMntu weza ehlabathini ukuze Afe, ngaloo mfazi. Ngoku lixesha lokuvavanywa, ngesono.

²⁰² Ngoku uyabona ngoko, “emva” kokuqala, yayiyinto eyenye eyangeniswayo. Ngoku oku kuzakunothusa. Nidiniwe? [Ibandla lithi, “Hayi.”—Mhl.] Hlalani nje nizole ithuba elidana.

²⁰³ Ngoko xa umnqophiso ophindaphindiweyo wenziwayo ngendoda nomfazi, ngokuhlangana kwendoda nomfazi, omnye umnqophiso ngokupheleleyo (ongengomnqophiso wakuqala, kodwa umnqophiso ongomnye), ngoku wangenisa ntoni? Ukutshata ngokungaphezu kwesinye, kubo bonke. Ngoko, emva kokuqaleka, ukutshata ngaphezu kwesinye kwangeniswa kokubini emntwini nakwizilwanyana; emva kwasekuqalekeni, ukuwa. UThixo ngoku, ngokwesibini, ubeka indalo entsha eyokhona, ngokuhlangana kwendoda nomfazi. UThixo wadala eyokuqala ngaphandle kokuhlangana kwendoda nomfazi. Niyakholwa yiloo nto? [Ibandla, “Amen.”—Mhl.] Ngoku ngomnye umnqophiso kunye nendalo, Ubeka kolunye ulungelelwano, ngokuhlangana kwendoda nomfazi. Umnqophiso wesibini: inkunzi enye, iimazi ezininzi; inkunzi yexhama enye, igquba elikhuli leemazi. Ingaba kunjalo? Inkunzi enye, umhlambi wonke weenkomo, iimazi zeenkomo; umqhagi omnye, iyadi ezeleyo zizikhukukazi. Ingaba kunjalo? UDavide omnye, ongantliziyo yaKhe Buqu, enamakhosikazi angamakhulu amahlanu; enabantwana abalikhulu awabazalelwayo, ngonyaka omnye, ngabafazi abahlukeneyo, indoda engantliziyo kaThixo Buqu. USolomon omnye namakhosikazi aliwaka. Kodwa qaphela ngoku, kwakungenjalo ekuqalekeni, kodwa ngoku “emva” kwasekuqalekeni. Ngumfazi owenze le nto, ngoko uba yiloo nto ayiyo. 'Yabona?

²⁰⁴ UDavide, ukumkani owayemele uKristu! Kugcine engqondweni yakho oko. UDavide wayemele uKristu. Niyakholwa yiloo nto? [Ibandla lithi, “Amen.”—Mhl.] UKristu ehleli, eyakuhlala kwitrone yakhe. Kwaye lo Davide, indoda engantliziyo kaThixo Buqu, wayenamakhosikazi angamakhulu amahlanu. 'Yabona ukuba ndithetha ukuthini na? UDavide enamakhulu amahlanu amakhosikazi akhe, uSolomon enewaka lakhe. Kwaye uSolomon ungunyana kaDavide, ngokwasenyameni; ntoleyo imele uYesu Kristu, uNyana kaDavide, ngokwasemoyeni. Kodwa oko kukokwasenyameni, ubomi bokuhlangana kwendoda nomfazi. Obu buyakuba bobomoya, obudaliweyo. Kuba? Obadalwayo. 'Yabona, nantso indlela ekuyiyo ekuqalekeni, kodwa hayi ngoku koku bomi sibuphila ngoku.

205 Ngoku, musani ukukuphosa oku ngoku, kuthabatheni kuhlele ngaphakathi ezintliziyweni zenu. Kodwa akukho namnye kwabo bafazi owayenakho nokuba naye nokuba mnye umyeni ongaphezulu. Yena uyindalo yasekuqalekeni, hayi umfazi. Akukho namnye kwabo bafazi owayenokuba nomyeni omnye ngaphezulu, kodwa loo myeni mnye wayenokuba newaka lamakhosikazi. Lowo nguITSHO INKOSI. YiBhayibhile leyo. Ngoku ndibuyele emva, ndathabatha ixesha ndanibonisa emva apho kwaqala khona, oko wakuthethayo uYesu. Ngoku niyakubona ngokucacileyo? Babenokuba nabo babebaninzi kangako. . .

206 “Owu,” uthi, “loo nto yayiyekaSirayeli kuphela.” Ingaba kunjalo?

207 Xa u-Abraham wathabatha uSara wehla naye waya kungena kwilizwe lamaFilisti, apho kwakukho ukumkani owayebizwa ngokuba ngu-Abhimeleki. Kwaye uSara wayenekhulu leminyaka ubudala, ekulo kanye, kodwa wayeguqulwe wabuya wangumfazi osemntsha enziwe wamhle. Niyayazi loo nto? [Ibandla, “Amen.”—Mhl.] Kulungile. Kwaye u-Abhimeleki wafuna ukumenza inkosikazi. Niyawukhumbula uMyalezo wam ngaloo nto? U-Abhimeleki wafuna ukuthabatha uSara amenze inkosikazi. Ngeliphandle wayenegquba, kodwa wayengenakumthabatha yena ukuba wayetshate no-Abraham. Ngoko u-Abraham wathi kuSara, “Yitsho ukuthi unguye, ‘umnakwethu,’ ngokuba uyakundibulala ukuze abe nokukufumana.” Wayetheni ukuze angamsukeli nje u-Abraham aphume kwelo lizwe, aze athathe inkosikazi ahambe? Kwakungengomthetho nje wabakholwayo, koko kubo bonke abantu basandalweni, ingumoni okanye oyingwele, unoxanduva, mntu, ngezi zenzo. Yayingukumkani wabahedeni lowo. Bangaphi abaziyo ukuba elo bali liyinyaniso? [“Amen.”] YiBhayibhile, kwiGenesis, malunga nesahluko se-16, ndiyacinga.

208 Niyaqaphela, u-Abhimeleki ngewamthathayo wamenza inkosikazi. Wazilungiselela ukufumana le ntombazana intsha yomHebhere. Waze wathi, “Lo ngowam. . .” Wathi yena, “Ngumnakwethu lowa.”

Wathi yena, “Ngudade wethu lowa.”

209 Waze u-Abhimeleki wathi, “Ndiza kumthabatha nje ndimenze inkosikazi ngoko.” Ungayiqikelela indoda isenza into enjengaleyo? Kodwa wayenza.

210 Ke ngoko ngobo busuku, xa wayeye kulala, iNkosi yavela kuye ephupheni yaze yathi, “Abhimeleki, ufana nje nendoda efuleyo.” Wayekhusela loo nto, laa msinga wegazi lobuYuda apho, uyabona. Wathi, “Ufana nje nendoda efuleyo. Uthabathe inkosikazi yenye indoda le ulungiselela ukuyitshata.”

211 Wathi, “Nkosi, uyayazi imfezeko yentliziyo yam.” Wathi, “Akatsongo na yena ukuthi ngu‘mnakwabo’? Ayitshongo na indoda ukuthi, ‘Ngudade wethu lowa?’”

212 Wathi, “Ndiyakwazi ukunyaniseka kwentliziyo yakho, naso isizathu sokuba ndibe andikuvumelanga ukuba wone kuM.” Ingaba kunjalo? Wathi, “Buyisela loo ndoda inkosikazi yayo, ngokuba loo ndoda ingumprofeti waM. Kwaye ngaphandle kokuba ubuyisele inkosikazi yayo kuyo. . . Uvume ikuthandazele, hayi umbingeleli wakho. Ukuba ayikuthandazele yona, isizwe sakho sifile.” Amen. Nalo ubabalo olumangalisayo. Kulungile. “Isizwe sakho siphela sifile. Leyo yinkosikazi yalaa ndoda, kwaye yona ingumprofeti waM.” Amen. Lo ngu-ITSHO INKOSI. SiSibhalo eso. Kunjalo.

213 Sifumanisa ukuba, kwabanga ukufa. Ukufa kungenxa yesono somfazi, eseza ngomfazi hayi ngendoda. Ngendlela yakhe yokuphila ubomi bakhe, nangaye, kuyeza konke ukufa. Indlela yokuphisa kwakhe ubomi ikukufa. Bangaphi abayaziyo loo nto? UYobhi 14, ukuba ufuna ukusibeka phantsi eso Sibhalo.

214 Ndinaso, ukuba uyasibuza, ndinaso, ndinazo iZibhalo zibhalwe phantsi ngayo yonke intwana yoku.

215 Ukuba ufuna ukufunda apho kuYobhi 14, Ithi, “Umntu into ezelwe ngumfazi imihla yayo mifutshane, izele ziinkathazo.” Ingaba kunjalo? “Uphuma njengetyatyambo, abune, ubaleka njengethunzi,” njalo njalo. ‘Yabona? Wonke umntu ozelwe ngumfazi, uzalelwa ekufeni nje ukuba afike.

216 Kodwa xa ezalelwe ngaphakathi kwindalo kaThixo, akanakufa; uvela komnye lowa uMthi wawusemyezweni wase-Eden, uKristu. UBomi obunguNaphakade buza ngaloo Mthi.

217 “Owu,” uthi, “umfazi wayengumthi?” Ngokuqinisekileyo. Kulungile, bathi, “Anisayi kudla kulo mthi. ‘UThixo watsho, kwiGenesis phaya emva, Anisayi kudla kulo mthi.’”

218 Kuba, umfazi ngumthi. Ungumthi wesiqhamo. Usisiqhamo sikamama wakho. Isiqhamo sesizalo nguwe. Injalo loo nto. Ke ngoko isiqhamo soMthi woBomi, owawusemyezweni wase-Eden, nguKristu. Ngomfazi kweza ukufa; ngeNdoda, kwindalo yakuqala, kweza uBomi. Ukuzalwa ngumfazi kukufa; ukuzalwa nguKristu buBomi. Niyayifumana loo mbono? Ilapho. Ngoku uyabona ukuba ziyephi na izithixokazi, akunjalo?

219 U-Adam wokuqala no-Eva babezekelisa u-Adam no-Eva wesibini, ‘yabona, ukwanda. Ngoku ukwanda kuka-Adam no-Eva kwakungokuhlangana kwendoda nomfazi, ukuzalisa ihlabathi, kodwa kwakungenjalo ekuqalekeni. UThixo wenza nje indoda nenkazana, njengokuba Wenzayo kwezinye izidalwa zaKhe, ‘yabona, ngokomthetho, kanye njengeBandla.

²²⁰ Ngoku masithi, elitheni lezi Nyaniso zingqinelweyo nguThixo, sizingele ngokubhekela phaya, ukuba niyafuna. [Ibandla lithi, “Amen.”—Mhl.] Kulungile. Ngoku oku kusenokukhubekisa kancinane side sihle siye kufika ezantsi nako, kodwa ndizakunibonisa nje iNyaniso ngako.

²²¹ Akukho mlungiseleli unokutshata umhlolokazi. Beniyazi loo nto? Niyafuna ukuyifunda? Kulungile, ningayifumana kwezeLevitikus, iLevitikus 21:7 noHezekile 44:22, kwaye iyakukubonisa ukuba ababingeleli babengamelwe kutshata mfazi owayekhe wachukunyiswa yindoda. Lo mzekelo ngowoMtshakazi oseyintombi kaYesu Kristu, ngokuba babephatha uMlilo kaThixo, ababingeleli babesenza njalo, oonyana baka-Aron. Asinaxesha lakuYifunda yonke, size siphume emini. Sisashiyekelwe ngamashumi amabini emizuzu. Kwaye bona oonyana baka-Aron babephatha u—u—umlilo kaThixo, ngoko babengenakutshata umfazi owayekhe wachukunyiswa yenye indoda. UThixo ongaguququkiyo wakuthetha oko. Babengenakutshata omnye umfazi, nomfazi ochukunyisiweyo yindoda, oko kubonisa ngomzekelo apha, ukuba ufuna ukukubona, ukuba iBandla likaThixo ophilileyo linyulu, alikrexezwanga, liLizwi likaThixo, kwaye akukho mvaba yahlelo ibiphethwe zizandla zendoda.

²²² Qaphela, masifunde oku apha. Ndifuna ukufika kuni. KuMateyu 5, uYesu wayethetha ngento ethile ephile ngenene ngokubaluleka. Sifuna ukuyibona, uMateyu 5. Ndebhale kweyam. . .

²²³ Ndiphawule izinto ezithile ebendizakuzithetha kumadoda kuphela, ngoko sinexesha elincinane kakhulu lokuzithetha nje phambi koodade bethu. Kodwa ndifuna u—ukuphuma apha ngoku phambi. . .

²²⁴ Ngoku, dade, ndifuna ukukubeka kwindawo apho iLizwi likaThixo lakuthembisa yona, kwaye uyakubona ngoko ukuba uhleli kuloo ndawo, futhi.

²²⁵ UMateyu 5:32. Ndifuna ukuba uqaphele apha, ukuxhasa le mbono inye yo”mnye” na “baninzi.” UMateyu, amathathu- . . . Ndinga ukuba nguMateyu 5:32, siqale ngeyama-31.

Kwathiwa ke, Othe wamala umfazi wakhe, makamnike incwadi yokwahlukana:

²²⁶ NguYesu lowo ethetha, Lowo wathi, “ukusukela ekuqalekeni.” Ngoku khangela.

Ke Mna ndithi kuni, Othe wamala umfazi wakhe, ngaphandle. . . kwendawo yombulo, uyamkrexezisa; yabona, othe wamala umfazi wakhe, ngaphandle. . . kwendawo yombulo, uyamkrexezisa: (kuba? Uyakubuya atshate kwakhona) nothe wazeka owaliweyo uyakrexeza.

227 'Yabona, umfazi yena unomyeni ophilayo, ngoko akukho ndoda inokumtshata. Andikhathali nokuba wenza ntoni na nokuba ungubani na, unomyeni ophilayo, akukho mihlaba kuye konke. Kodwa, akunjalo, kwindoda. "Imenza," hayi yona. Niyayifumana? Umelwe kukuba wenze iLizwi libaleke ngokuqhubekeka. 'Yabona, akukho nto ithi yona ayingekhe, kodwa yena akangekhe. 'Yabona, "imenza," hayi yona. Yiloo nto kanye ethethwa yiBhayibhile, "imenza." Akukho nto ichaziweyo ngokuchasene nayo ngokuphinda itshate, koko "nguye." Kuba? InguKristu emzekelweni.

228 Qaphela, kuchaziwe ukuba yona ayinakuphinda itshate, ingeyiyo intombi eseyintombi. Ingaphinda itshate. Inganako, ingaphinda itshate kwakhona ukuba iyintombi eseyintombi, kodwa ayinako ukutshata umfazi womntu othile. Hayi ngenene. Kwaye ukuba itshata umfazi owaliweyo, iphila ekukrexezeni, andikhathali nokuba ingubani na. IBhayibhile ithi, "Otshata owaliweyo, uphila ekukrexezeni." Nantso ke, hayi ingengabo abaliweyo.

229 'Yabona oko kwakuqala kubuyele apho, "ngokusuka ekuqalekeni," ngoku? Ukutshata kwakhona, ngoku qaphela, inako yona, kodwa yena akanako. NjengoDavide, njengoSolomon, njengokuqhubekeka kweBhayibhile iphela, ngoku, yinto enye noDavide nabanye bebonke.

230 Ngoku uyaqaphela kumaKorinte okuQala 7:10, qaphela, uPawulos uyalela inkosikazi ethi, eyala umyeni wayo, ukuba ihlale ingatshatanga okanye ixolelaniswe, hayi ukuba iphinde itshate. Imelwe kukuhlala ingatshatanga, okanye ixolelaniswe kwakhona nomyeni wayo. Ayinako ukutshata kwakhona. Imelwe kukuhlala ingendanga, kodwa, qaphela, akazange athethe nto malunga nendoda. 'Yabona, awunakulenza lixoke iLizwi. "Ukusuka ekuqalekeni", umthetho wokuhlangana kwendoda nomfazi ngesininzi emtshatweni. Ngoku, iLizwi likaThixo lihamba ngokunyanisekileyo nendalo kaThixo, lihamba ngokuqhubela phambili.

231 'Yabona indlela ekuthi ngayo kubekho uhlobo olunye lwengcinga lubheke eMpuma, luze olunye luye eNtshona, ngaloo nto? Nimelwe kukubuyela emva kwiNyaniso, ukufumanisa ukuba iyintoni na.

232 Kwahlala kulolo hlobo, lowo ngumnqophiso othe roqo noThixo ukusuka ekuqalekeni. *Owokuqala*, ngaphambi kwasekuqalekeni, ukusukela ekuqalekeni kwakukho nje isinye nesinye. *Emva* kokuba isono sangenayo, ngoko kwakukho indoda enye neqela labafazi; kuqhubeka ngolo hlobo kwindalo, sonke isilwanyana, nabantu nenyama yemvelo isisilwanyana. Sizizilwanyana ezanyisayo, siyayazi loo nto, sonke, 'yabona, kodwa yonke loo nto yindalo kaThixo isekuqhubeleni phambili.

233 Kodwa ngoku njengokuba aMatywina etyhiliwe, uMoya weNyaniso usikhokelela eLizwini. Loo nto icacisa ukuba kutheni na zonke ezi ziphoso ziyeza zakho konke kwizigaba zexesha, ngokuba aMatywinwa ayengatyhilwanga, Oku kwakungatyhilwanga. Kuyinyaniso oko.

234 Qaphela, wena, awunakuzenza zisilele izithunzi. Njengokuba bendishumayela kuni phezolo malunga nesithunzi esibetha emgangathweni, simelwe kukuphuma siyinto eyiyo. Kungathini ukubakho isithunzi sendlovu sisiza sibetha emgangathweni, nentwana encinane nje, umntu ongcodololo aphume abe yiloo ndlovu, okanye indlovu encinane, ibe ngumntu ongcodololo?

235 Ngoku ukuba uyakuyiqaphela kumzekelo ogqibeleleyo.

236 Ngoku, kukho umfazi wenene, umfazi wenene, intombi eseyintombi, etshata umyeni wayo, iphile, kwaye iyinto ethandekayo kuloo ndoda. Ukuba uThixo wayenokunika unyana waKhe nantoni na engcono kunenkosikazi yakhe, ngeWamnika yona.

237 Kodwa yona ilungiselwe ukuba sisenzo sokwazana kwendoda nomfazi, kwaye akukho silwanyana sisesinye silungiswe ngolo hlobo. Akukho sidalwa sisesinye phezu komhlaba silungiswe ngolo hlobo. Naso isizathu sokuba ubone ukutshatwa kwesininzi, kungenxa yaloo nto. Yiloo nto eyangenisa oko.

238 Ngoku khangela, ekucaluleni kokugqibela, kukho uYesu Kristu omnye (ingaba kunjalo?), indoda Enye, uThixo, u-Imanuweli. Niyakholwa yiloo nto? [Ibandla, "Amen."—Mhl.] Kodwa amalungu eNkosikazi yakhe maninzi, 'yabona, ngamawaka aphindwe ngamawaka amawaka (ingaba kunjalo?), iNkosikazi yaKhe, uMtshakazi, iBandla. Niyaqonda ngoku? ["Amen."]

239 Kungenxa yoko Wathi u-Adam, ngaphambi kokuba kube ukwazana kwendoda nomfazi kwathi kwafakelwa okanye kwangeniswa, "Qhamani nande, niwuzalise umhlaba," xa wayesekuqalekeni, xa wayesekuko kokubini ubudoda nobufazi kuye ngokwakhe. Apho, kubonisa ngoko ukuba uMtshakazi umelwe kukuba aphume eLizwini, ngokuqhama koMoya, ukuqhama okuninzi, 'yabona, ezalisa umhlaba.

240 Ngoku kwisenzo sokwazana kwendoda nomfazi, 'yabona, ezimbono zinezo zinto zimbini zixutyiwe nje. Ngoko ke awunakuyenza loo nto, umelwe kukuyibuyisela emva kwiNyaniso yayo, "ekuqalekeni."

241 Kwaye ekupheleni kuyakubakho iNkosi uYesu enye, noMtshakazi waKhe omninzi, esisinye. Niyayifumana? Kwakukho uDavide omnye ophezu kweTrone enye, ukumkani omnye (ongantliziyu kaThixo Buqu) namakhosikazi angamakhulu amahlanu. UYesu ehleli kwiTrone yaKhe,

haleluya, kwiMillenium uphumlo leminyaka eliwaka neNkosikazi; njengokuba kwakunjalo ekuqalekeni, edalwe ngokuphuma emhlabeni, ngesandla sikaThixo Onamandla onke, eluvukweni, lwamalungu amaninzi. Nantso ke.

²⁴² Bafazi, zamani ukuba yiloo nto, yizani ningene kuKristu, ngoko anisayi kuba kuloo mbutyulela yokungcola apho phandle. Kodwa okoko uselilungu nje lebandla uzama ukuphila ngokuziphatha kakuhle ngokulungileyo, ngokwakho, awungekhe ukufumane oko. Nendoda ayingekhe ikufumane ngaphandle kukaKristu. Njengokuba uPawulos waqhubela phambili esithi, “Kodwa kwabakuKristu, akukho ndoda nankazana.” Bantonye bonke.

²⁴³ Kodwa ukulungisa lo *Mtshato Noqhawulo-Mtshato* ume ngendlela, ukuze ube nokukwazi ukuba yiyiphi na into elungileyo iyeyiphi na engalunganga, ngoku Ubonisa ngokucacileyo apha kule mizekelo. Kwakukho uKristu omnye; namalungu amaninzi waloo Nkosikazi. Qaphela, Yena angasala ngenxa yombulo ngokomoya nemfundiso engeyayo, nangaliphi na ixesha Afuna ngalo; kodwa makube lee ukuba wena uzame ukuMala, uze uphumelele? Indoda ingayala inkosikazi yayo ize itshate enye; kodwa hayi umfazi ale umyeni wakhe aze atshate omnye. 'Yabona zonke izithunzi nemizekelo apho ilinganiswe ngokugqibeleleyo? 'Yabona yindalo yasekuqalekeni; kungekho mveliso iphuma kwimveliso ndawo. Hayi ibandla; uMtshakazi ophuma kwiLizwi. Hayi umfazi; indoda, xesha ngalinye. Kungoko le nto ingazange ithethe nantoni na ngokuchasene nendoda ekwenzeni oko; kuhlala kungumfazi njalo. [UMzalwana uBranham unkqonkqoza epulpitini kahlanu—Mhl.] Ichaneke kanye loo nto.

²⁴⁴ Kodwa yena angaba nguMtshakazi kaKristu, ngokuthi abe. . . Kwaye khumbula, yena eyinxenye yendoda, iBhayibhile yathi anganako uku- . . .” Andimvumeli ukuba umfazi afundise, okanye abe negunya, kodwa makazole. Kuba kwabunjwa u-Adam kuqala, yaze yangu-Eva. Kwaye u-Adam akazange alukuhlwe, kodwa yimveliso ephuma kwimveliso eyalukuhlwayo. Noko ke uyakusindiswa ukuba *uthe* waqhubeka ebungcweleni nasekunganxilini, nasekuzaleni abantwana, nakuko konke okunjalo,” ngokuba ngoko uba yinxalenye yale ndoda. Nantso into ezisa. . .

²⁴⁵ Kwakutheni ukuze u-Abraham. . . Kwakutheni ukuze uThixo angambulali uSara ehleli kanye kuloo ndawo, ekhanyela, exoka kanye ebusweni bukaThixo? Ehleli kanye apho ngokweNdoda ebhubhayo, esidla inyama, isidla isonka, esela ubisi, waze Wathi, “Uhlekele ntoni uSara emva phaya ngemva,” emva kwaKhe, ententeni, Wayengazange ambone, “esithi, “Zingathini na ukubakho ezi zinto,?”

²⁴⁶ Wathi, “Andikhange ndiyithethe loo nto!” Aha, bethu, axelele uThixo ukuba Yena ulixoki, ebusweni kuYe? Kodwa

Wayengenakumthabatha. Kuba? Uyinxalenye ka-Abraham. Amen. Wayengenakumenzakalisa ngaphandle kokwenzakalisa u-Abraham.

²⁴⁷ Ngoku nina bafazi 'yabona ukuba ningabaphi na. Kwaye iBhayibhile yathi, "Nina bafazi yibani njengokuba wayenjalo uSara, owazihombisayo ngezambatho ezinesidima, wahlala ethembekile enyanisekile kowakhe umyeni, wamthanda kangankuba (yena) umfazi wambiza ngokuthi 'nkosi,'" umlawuli, ubunini.

²⁴⁸ Kwaye nina, abanye benu bafazi, banxiba ezi zinto zimbi zempahla nize niphume apha ukuya kuzijula phambi kwamadoda. UYesu wathi, "Othe wakhangela umfazi ukuba amkhanuke sele ekrexeze naye kakade entliziyweni yakhe." Ngoku ngubani onetyala, yindoda okanye nguwe? Yena uyindoda, uyindoda wenziwe ukuze abe nokuthatha esi senzo, 'yabona; kwaye wena uyinkazana, emelwe kukwala.

²⁴⁹ Ke kutheni ukuba uzibeke ngolo hlobo? Asikokwenzela ukuba ube khaphu-khaphu, niyazi ukuba akungebi ngenxa yoko, xa uphakathi kokuba ukhenkcezeke ufe unxibe ezo bhulukhwe zimfutshane. 'Yabona, asinakuba kukuze ube khaphu-khaphu. Ngoko yintoni na? Kukwenzela ukungcola! Anisayi kuyivuma loo nto, kodwa yiBhayibhile etshoyo. KuyiNyaniso oko. Ngumoya ongcolileyo ongaphakathi kuni. Anifuni kuba ngabangcolileyo; kodwa aniqondi, ngokwasemoyeni ningcolile, ngokuba nizimisa kokungcolileyo.

²⁵⁰ Ngoku, indoda, awayo amadala, amdaka, amadolo anamaqhuma, kwaye ukuba bekuya kuba nzima ukuba ibe inxibe kwa mpahla, bekungayi kwenza mahluko, umzimba wayo awuhendi. Kuba? Yayikho kwindalo yakuqala, isimo; imelwe kukuba njalo, 'yabona. Kodwa, wena uyimveliso ephuma kwimveliso, ukuze kuhendwe ngawe.

²⁵¹ Owu Thixo, yiba nenceba! Owu, bethu, eli hlabathi lizele sisono! Ndiyakuvuya lakudlula.

²⁵² Qaphela, Angayala eyaKhe iNkosikazi naxesha nini na Efuna, kodwa yona ayinakuMala; Angandenza, Angandiphosa eluthulini naxesha nini na Ethe wacinga ukwenza njalo, kodwa, owu, mzalwana, kungcono ndingakhe ndizame ukuMlahla apho, kuphelile ngam.

²⁵³ USolomon wayenokutshata nawuphi na umfazi owayengatshatanga, wayenokutshata nawuphi na umfazi awayefuna ukumtshata. Umbingeleli wayenokutshata kuphela umfazi owayeyintombi engazananga nandoda. USolomon. . .

²⁵⁴ NjengoDavide, watshata (yayingubani igama lakhe?) u-Abhigali. Othetha ukuthi, kwakukho indoda ebizwa ngokuba "sisidenge," yayinenkosikazi elungileyo, yaze yafa. U-Abhigali wendela kuDavide; wayengukumkani yena, hayi umbingeleli, 'yabona, ngoko wa-wamtshata.

255 Kodwa umbingeleli wayengenakuyenza loo nto, ngokuba wayechukumise okanye ethabathe umfazi ukuba abe yinkosikazi yakhe owayeselekhe wayinkosikazi yendoda ethile. Ngoko oko kubonisa ubunyulu beBandla leNkosi uYesu Kristu, uMtshakazi kuyakufuneka ukuba abe ngongakrexezwanga, iLizwi, kungabikho Gama linye lilahlekileyo naphi na. Ngokuqinisekileyo. Ungamqikelela umtshakazi onguye, elinye ibele lisukile, kwaye, elinye, kukho into ethile eyenye ephosakeleyo, uyazi? Loo nto ayisayi kuba kuMtshakazi kaKristu. Yena ugqibelele. Uyinto yonke eliLizwi, akukho neGama elinye elisilelayo naphi na. Hayi.

256 Qaphela, Yena angamala umfazi, kodwa yena akangekhe aMale. Wakwenza oko, waze wakuqondakalalisa, ngemihla xenikweni uLuther, uWesley, nobuPentekoste, xa balayo ukuba yinxalenye ebheka phambili yaKhe ngokuba nento yokwenza ngokwazana kwendoda nomfazi ngokomoya ukuze bakhulelwe ngenxalenye ebheka phambili yeLizwi. Niyaqonda? Wala umfazi. Ibandla lobuLuthere lala ukuba uKristu abe saba nankanuko kulo kwakhona; uLuther wayala loo nto. Kwaye mandithethe oku, bayakundibiza ngento ethile nakanjani na; kunjalo namhlanje ngabo bonke ngabanye, bayasilela ekuthabatheni ela Lizwi, bayamala uKristu!

257 Kwaye nawuphi na umfazi owalayo ukuba indoda ibe nabantwana, akanalungelo lakuba yinkosikazi kuyo. Amen. Niyakhumbula, eBhayibhileni, xa ukumkani watshata u-Estere? Ngenxa yokuba ukumkanikazi walayo, wazifunela nje omnye. Kwaye xa i...Kwenzeka ntoni xa umfazi walayo ukuphuma nokumkani amthobele? Kuyinto enye namhlanje kumfazi owalayo ukuba yinkosikazi kumyeni wakhe.

258 Kwaye kunjalo ngebandla elalayo ukuba likhulelwe kwesi sigaba sexesha siphila kuso ngoku, ukuze avelise abantwana besi sigaba sexesha. AsingomaLuthere, asingomaWesile, singengabo abenkonzo kaMoya! Simelwe kukuba singabantwana besi sigaba sexesha, ngokukhulelwa ngeLizwi likaThixo, ukuze kuvele uMntwana wesi sigaba sexesha, uMntwana oyiMbewu. Amen. Ndiyathemba ukuba niyaqonda. Alibanga nakukhulelwa, hayi, ngoko wenze ntoni Yena? Umalile, ngokwahlukana. Injalo loo nto. Kodwa yena akangekhe aMale. Yena umalile umfazi.

259 Uhambele phambili nje etyhila iLizwi laKhe kuwo uMzimba, kananjalo eZingqinela, ngokufanayo, ngokwaKhe. Abantwana bakhe bayaqala ukuba bufana naYe, ngokuba Likhule ngokuzeleyo, okanye, baba ngabantwana beLizwi, hayi abantwana bebandla. Abantwana beLizwi! Kwaye uMtshakazi uyakuba liNenekazi elincinane elithandekayo leLizwi, elingakrexezwanga, lingachukunyiswanga nanguwuphi na umbutho wendoda, nayiphi na imbono yemfundiso eyenziwe ngumntu. Uyakuba nyulu

engakrexezwanga, uMtshakazi weLizwi! Amen! Amen! Ndiyathemba ukuba niyayifumana loo nto, apho phandle emoyeni. Uyakuba yintombi kaThixo ethabathileyo.

²⁶⁰ 'Yabona ukuba yimbeko enkulu kangakanani na anokuba yiyo umfazi? 'Yabona ukuba yinto enkulu kangakanani na ibandla elinokuba yiyo, kodwa uyabona apho ukungcola kumse khona? Bazama ukuthelekisa ibandla apho phandle neBandla elilapha, awunakuyenza loo nto. Uze uzame ukuthelekisa ihenyukazi lasesitratweni neBandla likaThixo ophilileyo; okanye umfazi, umfazi onguye, nehenyukazi?

²⁶¹ Kutheni ukuba kubekho izinto ezinjalo nje? Kungumthetho kaThixo, umthetho wezinto ezichaseneyo. Siyakwazi njani ukukuvuyela ukukhanya kwemini ukuba kwakungekho busuku? Siyakwazi njani ukuba singathini na ukuyivuyela imozulu eyomileyo ukuba kwakungekho mvula? Sasinokukwazi njani ukuvuyela sihloniphe umfazi wenene, ukuba ebengekho ongcolileyo?

²⁶² Uhambela phambili njalo eLityhila, etyhila iLizwi laKhe, kodwa makube lee ukuba nabani na kuthi angazama ukwala Yena aze atshate omnye.

²⁶³ Ngoku ngokuqinisekileyo kucacile ukuba zitheni na ezo mbono zeemfundiso zombini ziphosakele nje. Awunakuyenza ibaleke ngolu *hlobo*, iphume emgceni; awunakuyenza ihambe *kanjeya*, ingabaleka idlule ngaphaya kwedinga. *Nali* idinga, nantsi eyona nto kanye apha. ILizwi aliphikisani. Limelwe kukuhlala likwinkqubekeko ngoku, kanye njengokuba uMateyu 28:19 engenakuphikisana neZenzo 2:38.

²⁶⁴ Ngoku, abanye benu bafazi, abanye benu madoda, ndi—ndiyazi ukuba ani—anivumelani naLo. Ngokuba, uyazi, aninakuyifihla loo nto khona ngoku. Aninakho.

²⁶⁵ Kodwa mandinibonise nje into ethile. Ukuba uMateyu 28:19 wathi, "Hambani, nifundise zonke iizizwe, nibabhaptiza eGameni loYise, loNyana, loMoya oyiNgcwele," baze bajika, waze wonke umntu owakhe wabhaptizwa wabhaptizwa ngokuchaseneyo noko, ebhaptizelwa eGameni likaYesu Kristu, kuba nkqu kuso sonke isigaba seBhayibhile nakwisithuba samakhulu amathathu eminyaka emva kwesigaba sexesha seBhayibhile, ukuya kwiBhunga laseNicea. Ngoko kulapho bathi bamisela khona imigaqo endaweni yoko. Yintoni umahluko, ukuba alityhilwanga?

²⁶⁶ Kwaye uyazi ukuba iNcwadi iphela, iBhayibhile iyonke, isisityhilelo? Nantso indlela omelwe kukwazi ngayo inyaniso phakathi kwale naleya, kungokuba isisityhilelo. Kwaye isityhilelo simelwe sichaneke kanye ngeLizwi, singachasani neLizwi. Uthi, "Ke, mna, yatyhilwa kum." Ngoko ukuba ichasene neLizwi, ayivelanga kuThixo. Injalo loo nto.

²⁶⁷ Ngoku ukuba ufuna ukuthabatha uMat-. . .UMateyu 16:18. UYesu wathi, ngokwaKhe, watsho ukuba iBandla liphela, ibandla laKhe, liyakwakhelwa phezu kwesityhilelo sokomoya sobuqu baKhe, esiliLizwi. “Ndithi kuwe, wena unguPetros. . . Kwaye inyama negazi azikutyhilanga oku kuwe, koko nguBawo waM oseZulwini okutyhilelyo oku kuwe. Kwaye phezu kolu lwalwa. . .”

²⁶⁸ Ngoku, ndiyazi, bahlobo bethu abangamaKatolika apho, nithi, “Lakhelwa phezu koPetros, kwaye uPetros ngokobupostile, ngoko, *uSibani-bani*, ngokunikezelana kobupostile, ukushiyelana izikhundla.”

AmaProtestanti athi, “Lakhelwa phezu koYesu Kristu.”

²⁶⁹ Hayi ukwenzela ukwahluka, kodwa thabatha nje oko Wakuthethayo! Wathi, “Inyama negazi azikutyhilanga oku kuwe, kodwa nguBawo waM oseZulwini okutyhilelyo oku kuwe. Kwaye phezu kolu lwalwa, isityhilelo sokomoya saloo nto ithethwa liLizwi, Ndiyakulakha ibandla laM; kwaye amasango elabafileyo akasayi kuLishukumisa liwe.” INkosikazi yaKhe ayisayi kuhendwa ngamanye amadoda. “Ndiyakulakha iBandla laM, namasango elabafileyo akanakuze aLishukumise.”

²⁷⁰ Kwaye u-Abheli noKayin, emyezweni wase-Eden. UKayin wenza ukuqonda okukokwakhe, wathi, “Ngoku, khangela, uThixo unguThixo olungileyo. Ungaphezu kwayo yonke indalo, ngoko ndizakuthabatha iimbotyi neetapile, kwaye ndiyakuthabatha i-iintyatyambo, kwaye ndiyakuMenzela isibingelelo esihle ngenene.” Libandla ke elo. Waguqa phantsi. Wakholwa kuThixo. Wanqula uThixo, waphakamisa izandla zakhe wanikela ngomnikelo. Wenza yonke into u-Abheli ngokholwayo awayeyenza.

²⁷¹ U-Abheli wenza uhlobo olunye lwesibingelelo. Kodwa xa u-Abheli wezisa elakhe, wezisa imvana. Ngoku, uKayin wacinga ukuba, ukuzenzela isingxengi sesono, ukuba utata nomama wakhe banokuba babeledle isiqhamo njengokuba babefundiswe loo nto kuloo myezo. Kodwa u-Abheli, ngesityhilelo esiNgcwele, wazi ukuba yayiligazi elenza loo nto. Ngesityhilelo esiNgcwele! Kwaye iBhayibhile iyithethile loo nto kumaHebhere isahluko se-12, isahluko se-11, ukuthi, “U-Abheli, ngokholo, isityhilelo, wanikela kuThixo elona dini lamnkelekileyo kunelikaKayin, ekwathi ngalo uThixo wamngqinela ukuba wayelilungisa.” Ingaba kunjalo? [Ibandla, “Amen.”—Mhl.] Amen! Mzalwana, dade, icace kanye njengokuba nantoni na inokuba njalo, kum. Nantso loo nto iyonke.

²⁷² Ngoku uMtshato noQhawulo-mtshato, 'yabona, umelwe kukutyhilwa. Ude ube utyhiliwe, awazi. Kodwa Wathembisa ngale mihla yokugqibela, kwesi sigaba sexesha ukuba yonke imfihlelo efihliweyo eBhayibhileni iyakutyhilwa. Bangaphi

abayaziyo loo nto? KiSityhilelo isahluko se-10! UYesu wayithembisa loo nto, ukuba zonke ezi mfihlelo zifihliweyo ngo—ngo*Mtshato noQhawulo-mtshato*, zonke ezi mfihlelo zizezinye zifihliweyo bezihleli zinjalo, ziyakutyhilwa ngexesha lokugqibela. Ngoku nikhumbule, iZwi lathi, “Yiya eTuscon.” Niyayikhumbula inqaba yokuKhanya esibhakabhakeni; iNgelosi yesixhenxe imi apho; ndabuya, yakukutyhilwa kwaMatywina aSixhenxe? Khangela ukuba kwenzeka ntoni na. Yinyaniso leyo.

273 Ngoku ukuqhubela phambili kancinane nje. Kodwa ngoku yivani, nina! Ndiyazi ukuba kusondela ixesha lokuba niye kudla, kodwa ndiyadla nje ngokulungileyo mna. [Ibandla lithi, “Amen.”—Mhl.]

274 Qaphela, ngoku, umfazi unendawo yakhe, kwaye ulitye elinqabileyo. USolomon, indoda eyayineshumi lamawaka amakhosikazi...okanye iwaka lamakhosikazi, gxebe, wakuthetha oko, “Indoda efumene inkosikazi, ifumene into elungileyo.” Wathi, “Umfazi olungileyo ulitye elinqabileyo esithsabeni sayo,” yimbeko leyo. “Kodwa ongalunganga ungamanzi kwigazi layo,” bubomi bayo obo. Wathi, “Ingakho indoda elilungisa engafunyanwayo ewakeni,” nguSolomon owathetha oku, “kodwa,” wathi, “awunakufumana nomnye umfazi olilungisa ewakeni.” USolomon wathetha oko, ‘yabona. Ngoku kuqaphele oko, ukuba kunjani na.

275 Kodwa, uyabona, umfazi, ulilo—ulilo ilitye elinqabileyo ukuba ufuna ukuba lelinqabileyo, kodwa umnqweno umelwe kukuba ube kuwe. Kwaye uyabona ukuba kutheni ukuba u*Mtshato noQhawulo-mtshato* ube wawunjalo, awathi uYesu wakhomba emva ngaphaya, kwakungenxa yodidi lwakho olwabanga sonke isono. Naso isizathu sokubautshatwa kwabaninzi nokwalana nezinto ezinjalo, ukuba kube kwangeniswa. Ekuqalekeni kwakungenjalo, kwaye akusayi kuba njalo kwilizwe eliphaya ngaphesheya.

276 Khangela kuYakobi, apho kuphuma khona oomawokhulu. Wayeneshumi elinesibini lamakhosikazi ubuncinane. Watshata oodade ababini, wabe enamashweshwe ngaphandle kwabo, abafazi nje ekuhlalwa nabo awayehlala nabo. Kwaye abo mawokhulu bazalwa kanye ngokuphuma kwabo bafazi bangamashweshwe. Ingaba kunjalo? [Ibandla lithi, “Amen.”—Mhl.] Yabona, umelwe kukulenza iLizwi lihambe nje ngokumsulwa.

277 Owu, ndinamaphepha abhaliweyo ngabo. Ukuba umfundisi othile ukhe wanemibuzo kum ngale nto, size sihlangane, singathetha ngayo. Kodwa ngokuqinisekileyo, ukuba unako oku kokuba nako ukuba ngowomoya, angayibona kanye apha ukuba iyiNyaniso. Akukho mbuzo kuYo.

278 Umfazi olungileyo uyinto elungileyo. Ndiyayazi ngabafazi benene. Ndikhe ndahlangana nabafazi benene abangabo, abayinene nje kanye njengokuba nawuphi na umntu wakhe wahamba.

279 Yena uyimveliso ephuma kwimveliso lisuntsu lendoda, kwaye ekuweni yona yaphulaphula yena. Yona nje...Yena uyinxalenye yayo. Kodwa, kukuye, wenziwe ngokokuze abe angangcola, kwaye yena unikwe ilungelo lokwala okanye amnkele. Oko kuchasene nendalo yakuqala ekuqalekeni, 'yabona, kodwa yiyo leyo.

280 Ngoku yintsimbi yeshumi elinesibini, ngoko ndizakuyitsiba nje into ethile apha okwemizuzu embalwa. Ndifuna ukunibuza into.

281 Ngoku, khumbula, oku ndikuthetha nje kwiqela lam kuphela. Kwaye apho emoyeni, ndikuthetha oku kuphela kubalandeli abangabam. Lo Myalezo uyakubo kuphela, naloo nto ndizakuyithetha apha.

282 Nawuphi na umlungiseleli, yena, kukokwakhe, ewe, ungoyena malusi womhlambi, makenze nantoni na afuna ukuyenza. Kukuye nakuThixo. Nawuphi na umpriste, nawuphi na umshumayeli, kukuwe, mzalwana wam.

283 Ndithetha kuphela apha eJeffersonville, indawo ekukuphela kwayo endinokukuthetha kuyo oku, kungokuba ngumhlambi ongowam. Ngumhlambi athe uMoya oyiNgcwele wandinika wona ukuba ndiqonde ukuba ngumveleli wawo, kwaye Yena uyakundibeka ityala ngenxa yoko. Kwaye aba bantu bam babengabaguqulweyo apha bevela kulo lonke ilizwe, endithe ndabakhokelela kuKristu. Kwaye, bantwanana, ndikho ukuze ndincede, kwaye ndingumhlobo wenu. Nisenokucinga ukuba ndithetha ngokuchasene nani; ndikutsho oku, 'yabona, ukuze kulunge kuni. Ndiyanithanda. Kwaye ukuba ayinjalo loo nto, uThixo unguMgwebi wam. Niyazi ukuba ndiyanithanda.

284 Yinto engqongqo ngokoyikekayo le, bendingazi ukuba ndakuthini na ukuyikhupha. Into endiyakuyenza, ndakufumana amadoda nabafazi behleli ebandleni lam, abanye babo babe betshate kabini okanye kathathu? Amadoda alungileyo nabafazi abalungileyo, bonke bexubene! Yintoni eyenza loo nto? Yimfundiso engeyiyo, ngokuchanekileyo, kukungalindeli eNkosini.

285 "Okoko akumanyileyo uThixo, makungahlulwa mntu." Hayi oko kumanywe ngumntu; oko "uThixo" akumanyileyo! Xa unesityhilelo esithe ngqo esivela kuThixo, yinkosikazi yakho leyo, kukwayinto enye, ngowakho, ubomi bakho buphela. 'Yabona, kodwa oko kumanywe ngumntu, nabani na angakwahlula. Kodwa oko uThixo akumanyileyo, akukho mntu unokulinga nje ukukuchukumisa. "Okoko akumanyileyo

uThixo,” Wathi, “makungabikho mntu ukwahlulayo.” Hayi oko athe umantyi osemqheleni okanye nantoni na eyenye ethe yakuhlanganisa, okanye umshumayeli othile okreqileyo onemfumba yeencwadi zeemfundiso, eziya kumvumela enze nantoni na ehlabathini, libe iLizwi likaThixo lilele kanye apho. ‘Yabona? Ndithetha ngoko uThixo akumanyileyo.

²⁸⁶ Ngoku ndizakuthetha oku kuni. Ndikumkele kakhulu oko ndikuthethayo kuni. Andizimisele kuba gadalala kuni bantu. Andizimisele kuba gadalala kuni, bazalwana bam bangabalungiseleli. Andizimiselanga kuloo nto. Kodwa ndinoxanduva, ndisazi ukuba oku kunikelwe ezandleni zam, kwaye andinakuKubamba. Kwaye andazi ukuba ndingaKukhupha njani na, kwaye ndiyazi ukuba eli khasethi liyakuphuma. Owu, bethu, ndiyakube ndizilungiselele nje, i-ofisi ivuliwe, kuba nantso isiza. ‘Yabona?’

²⁸⁷ Kanye njengokuba kwakunjalo kwi*Mbewu Yenyoka*, kodwa ngokupheleleyo iqondakalisiwe ukuba injalo. Ndinamaphepha kanye apha, aphuma ephepheni, apho abafazi kanye ngoku. . . kwaye na—nakwenkulu. . . Abanye beesekethe ezinkulu banemifanekiso yakuqala, yenyoka irhubuluza phezu komlenze womfazi, nokuthi nje ihamba ijikela kuye; uneentlobo zonke zokuvakalelwa kwizinto ezinjalo, into ethile indoda ebingenakumchukumisa ngayo, ngale nyoka inkulu ijikele kuye, njalo njalo. Yinyaniso ngokuchanekileyo leyo. Kwaye iya isiba mbi ngokuba mbi, kwaye iyakuya isiba mbi. Inyoka, into awayengeyiyo, yayingenakuba nabudlelane bakuhlangana kwendoda nomfazi naye xa yayiyinyoka, kodwa khumbula. . .

²⁸⁸ Ndandinengxoxo ngenye imini no. . . ingeyongxoxo, ingumlungiseleli nje nomncedi wase-Assembly of God, wathi, “Awukho nyanisweni, ngaloo Nto.”

Ndathi, “Kulungile, ndisenokuba njalo. Ndingathanda ukuba undixelele ke wena.”

²⁸⁹ Wathi ngoko, waqhubela phambili waqalisa ukuthetha ngayo. Into yokuqala uyazi, wasuka wazilahlekisa. Ke into enye awayithethayo, wathi, “Mzalwana Branham, sipi eso sidalwa? UThixo wathi, ‘ibenye ngokohlobo lwayo.’ Ngoku sipi eso sidalwa uthi sasiphakathi komntu nesilwanyana, ingenakusifumana inzululwazi ngoko? Sipi apho sikhoyo?” Wathi, “Ingaba sisemhlabeni? Ingaba sasiyi-chimpanzee?”

²⁹⁰ “Hayi, ngokuba igazi le-chimpanzee alisayi kuxubana nomfazi, akukho silwanyana sisesinye esiya kuxubana naye. Hayi, asingekhe, kungekho noko kuphuma kwindoda okuya kuxubana ne—nemazi. Akungekhe kwenze njalo.”

²⁹¹ Ngoko sipi eso silwanyana sithile? Ngoku, uThixo uthe, “Yonke into mayivelise ngokohlobo lwayo.”

292 Ndalinda umzuzu nje. Baze ubumnandi boMoya oyiNgcwele bathi, “Mxelele, ‘Silapha.’”

Ngoku, ekuqaleni wathi, “Ke, kungenzeka ukuba safikelela ekupheleni.”

Wathi, “Kodwa, mzalwana uBranham, kuba, sithetha ngeLizwi, asithethi ngalo?”

293 Ndathi, “Ewe, mhlekazi.” Ndaze ndathi, “Bona, kakade, babanga ukuba ezinye ezi izinto, njengamagongqongqo amakhulu akudala nee—neendlovu ezinkulukazi zamandulo, njalo njalo, iindlovu ezo zona, iindlovu ezinkulukazi, gxebe, zafikelela ekupheleni, njalo njalo.” Ndathi, “Inokuba kwenzeka loo nto.”

294 Wathi, “Mzalwana uBranham, sithetha ngokuqondakalisa kweLizwi. Ukuba isono silapha; ngoko, isono sakuqala, simelwe kukuba sibe lapha ngokunjalo.”

295 Ndaze ndathi, “Nkosi Yesu, wathi ‘nize ningacingi ukuba niyakuthetha ntoni na xa benizisa phambi kwabantu, ngokuba niyakunikwa ngaloo yure.’ Nkosi, ndizakuthini?” Yathi, “Mxelele, ‘silapha.’” Yinto enye kanye njengokuba ndiyibona imibono eqongeni.

296 Ndathi, “Silapha,” ndingazi ukuba phi na.

Wathi, “Phi?”

Kanye phambi kokuba ndibe ndacinga nokucinga, Yathi, “Siyinyoka.”

297 Nantso kanye into esiyiyo, kuba asisesosilwanyana. Saqalekiswa sabekwa phantsi ngesisu ubomi baso. Silapha. Ingaba kunjalo? [Ibandla, “Amen.”—Mhl.] Kwaye kwangeso senzo sasenzayo, kusekho eso sono sinye sisebenza ngakubafazi, njengesini sobudoda ngolo hlobo. Nako apho afumaneka khona iimeko zakhe zokubulaleka nezinto ezinjalo, xa enokuvakalelwa kwakhe okungaphaya kakhulu kunokuba nayiphi na indoda ibinokwenza.

298 Ndizakuma apho kuba sisihlewele esixubileyo. Ndiyakufumana amadoda, ndize... siyakuthetha ngokuthe chatha malunga naloo nto. Ndinawo onke amaphepha nezinto ezinjalo zilele apha, kanye kwisandla sokunene ngoku, kwaye bendizakuzizisa kuni ngale ntsasa. Bendizakuthatha imini ezeleyo kulento, kodwa ndizakuvala ngoku ngokuthetha oku.

299 Oku kuya kwibandla lam kuphela eli. Hayi ibandla lam... Umhlambi omncinane okholelwa kum undilandela, oku kuya kuwo.

300 Ngenye imini, ndisazi ukuba xa ndinixelele nantoni na, imelwe kukuba ibe ngu ITSHO INKOSI, ngoko ndinazo iZibhalo njengokuba wazityhilayo kum. Kodwa, “Nkosi Thixo,

ndingathini kwela bandla? Ndiyakufumana izahlukwano. Abantu bayakuhlala eziverandini naphandle eziyadini, nakuyo yonke enye indawo, 'Ingaba kufuneka ndimlahle umfazi?' Abafazi, 'Ingaba kufuneke ndimshiye umyeni wam?' 'Ndizakuthini?' Ndathi, "Nkosi, ndingenza ntoni?"

³⁰¹ Kwakho into ethi kum, "Nyuka uye ngaphaya entabeni, kwaye Ndiyakuthetha nawe."

³⁰² Kwathi ngethuba ndandilapho phezulu entabeni, ndingazi ukuba ezantsi eTuscon babeyibona loo Nto. Kodwa nkqu ootishala bababiza abantwana bephuma... intombazana yam nabanye, bephuma kwigumbi lokufundela, bathi, "Khangelani ngaphaya kulaa ntaba! Kukho into ekhangeleka ngathi ngumlilo iLifu elibomvu-luhlaza linyuka emoyeni liphinde lihle, linyukela phezulu emoyeni liphinde libuye lihle."

³⁰³ Nkosk. Evans, ingaba ukho apha? Ronnie, ukhona apha? Ndehla ndaya kutsho ngasegaraji, lo mfana uselula uphaya egaraji, kwigaraji yamafutha yakwa-Evans phaya. Kwaye ngaphambi kokuba ndazi ukuba wayezakuthini na umfana, wanditsala ngonyawo, wathi, "Mzalwana uBranham, ubuphaya phezulu entabeni ngaphaya ngaphesheya, ibingenguwe lowa?"

³⁰⁴ Ndathi, "Uthetha ukuthini, Ronnie? Hayi," 'yabona, ukubona ukuba wayeza kuthini na. Ngamaxesha amaninzi oku kuyenzeka, andize, awuyithethi ebantwini. Kuyenzeka... Into ekuyiyo kukuthi, ubona okuninzi kangako kusenzeka, iba yinto eqhelekileyo kuwe. 'Yabona? Andixeleli bantu nje. Ndathi, "Ronnie, ubusithi..."

³⁰⁵ Wathi, "Ndingakubonisa kanye apho ubukhona." Wathi, "Ndibize umama, saza sema apha sakhangela elaa Lifu lindanda phaya phezulu ngaphesheya, linyuka lisihla. Ndathi, 'Kumele ukuba nguMzalwana uBranham ohleli phaya ngaphakathi kwindawo ethile. NguThixo lo wayethetha naye.'"

³⁰⁶ Kwaye isixeko sisonke, abantu, bekhangele kuLo. Ngemini ezolileyo engenamafu naphi na konke, kukho eli Lifu likhulu libomvu-luhlaza lindanda phaya; lisihla ngokwefanela, libuyela umva lize livuleke.

³⁰⁷ Zihlobo, ke ngoko ndiyavala, ungahamba umke koku, ngoko bekuxa Oku bekutyhilwa kum, le nto ndizakunixelesa yona khona ngoku, ngoko musa ukuYiphosa.

³⁰⁸ Ngoku ndithetha kubalandeli bam kuphela, abalandela mna noMyalezo lo kuphela, hayi abangaphandle. Ndingqineleni ngale nto phambi koThixo. Kukweli qela nje kuphela!

³⁰⁹ Ngoku sifunyanwa sikobu bubhutyu-bhutyu ngenxa yokuba imfundo yezakwalizwi yachazwa ngendlela engeyiyo.

Ingaba kunjalo? Kungoko nina bafazi batshate okwesibini, nani madoda, kungenxa yokuchazwa ngendlela engeyiyo kwemfundo yezakwalizwi. Ngoku ndifuna ukunibonisa into ethile Andixelele yona.

³¹⁰ Kwaye ukuba uThixo, uMdali wethu, wabuzwa umbuzo xa Wayelapha emhlabeni, uYesu Kristu; kwaye xa umprofeti waKhe okhululayo wafikayo, uMoses, ezantsi eYiphutha, ukukhupha abantwana e—eYiphutha, ukuya kubabeka kwilizwe ledinga waze uYesu watsho apha ukuthi uMoses ebona abantu bekule meko, wabanika imvume yokubhala incwadi yokwahlukana, ngenxa yokuba imeko yayiyinto eyayiyiyo. UMoses wafumana abanjalo, njengokuba, “Makabavumele. . .” UThixo wamvumela uMoses, laa mprofeti wayethunyelwe ebantwini, ukuba anikezele ngoku kubhalwa kwencwadi yokwahlukana kubo.

³¹¹ Kwaye kumaKorinte okuQala, i—isahluco se-7, umqolo we-12 nowe-15, kumprofeti weTestamente eNtsha, uPawulos, wahlangana naloo nto inye ebandleni, waze wathetha oku, “Oku ndim, ingeyiyo iNkosi.” Ingaba kunjalo? Ngenxa yemeko yokuqhawulwa komtshato.

³¹² “Kwakungenjalo ekuqalekeni.” Kodwa uMoses wakuvumela oko, kwaye uThixo wakuphawula njengobulungisa. NoPawulos ngokunjalo wayenelungelo, wakufumana ibandla lakhe likuloo meko.

³¹³ Ngoku nikhohle ukuba le Nto iyinyani, nikhohle ukuba Ivela kuThixo! Kwaye ngokungqinela kweLifu laKhe noMyalezo waKhe oziswe ndim ukuza kuthi ga ngoku, akanakuthi uThixo phezu kwentaba ndinivumele ukuba ndiyenze kwaloo nto inye, ukuba ndiniyeke niqhubele phambili ngendlela eniyiyo, nize ningaphindi niyenze! Hambani namakhosikazi enu niphile ngoxolo, kuba ilixa seliphelile. Ukubuya kweNkosi kusondele. Asisenaxesha lakuzaphula ezi zinto. Ungakhe uzame ukuyenza kwakhona! Ndithetha kuphela kwibandla lam. Kodwa ukuba utshatile. . . Kwaye uThixo ube lingqina laloo nto, entabeni, kuba ndingayithetha le Nto, isityhilelo samandla angaphezu kwendalo, ngenxa yokuvulwa kwaMatywina aSixhenxe, kwaye lo ngumbuzo oseLizwini likaThixo. “Bayeke bahambe njengokuba benjalo, bangabuye bone!”

³¹⁴ “Bekungenjalo ekuqalekeni.” Injalo loo nto, kwakungenjalo, kwaye akusayi kuba njalo ekugqibeleni. Kodwa phantsi kweemeko zangoku, njengesicaka sikaThixo. . . Andisayi kuzibiza ngokuba ndingumprofeti waKhe; kodwa ndiyakhohla ukuba mhlawumbi, ukuba andisayi kuthunyelwa loo nto, ndandlalela yena ekufikeni kwakhe. Ngoko phantsi kwezi meko zangoku, ndiyakuyalela ukuba ubuyele ekhayeni lakho, nenkosikazi yakho ngoku. Ukuba

wonwabile ngenxa yayo, khuliselani abantwana benu ekuhloneleni uThixo. Kodwa uThixo abe nenceba kuwe ukuba uthe wayenza loo nto kwakhona! Nifundise abantwana benu ukuba bangaze bayenze into efana naleyo, nibakhulisele ekuhloneleni uThixo. Ke ngoku ngenxa yokuba nilolo hlobo nilulo, masihambe ngoku, urhatya olukhulu esiphila kuyo, si “xunele kubizo lwaphezulu olukuKristu,” apho zonke izinto ziyakuba nokwenzeka.

315 Ndide ndinibone kwakhona ngokuhlwa nje, iNkosi uThixo inisikelele, ngoku sithandazayo.

316 Nkosi Thixo, sizisa umbulelo kuWe. SiyaKudumisa. Wena usenguYehova omkhulu owavumela uMoses. UMoses, loo mkhonzi, nento awayeya kuyixelela abantu baKhe? Kwaye, Thixo, Wamvumela ukuba abanike ukubhalwa kwencwadi yokwahlukana. UPawulos, umpostile omkhulu owayengumbhali weTestamente eNtsha, njengokuba uMoses wayengowendala. UMoses wabhala imithetho nezigaba zexesha zemithetho. Abaninzi kubaprofeti, amazwi abo afakelwa phakathi kuYo, kodwa uMoses wabhala iMithetho. Kwaye Wena wamvumela ukubhala, ukuba ababhalele umbhalo wencwadi yokwahlukana, ngenxa yobulukhuni bentliziyo yabo.

317 UPawulos oNgcwele omkhulu, ingumbhali weTestamente eNtsha, ngokunjalo wayenokuyenza intetho enegunya enjalo, yokuthi, “Ndikuthetha phantsi kwezi meko; ndim, asiyiyo iNkosi.”

318 Kunjalo namhlanje, Nkosi Thixo, ekupheleni kwehlabathi, njengokuba silapha phantsi kwenceba kaThixo, sisazi ukuba kwakutshanje simelwe kukuya kuphendula kuBukho baKhe. Kwaye ngenxa yokuba Wenza okungaka, Nkosi, ndiqinisekile, ebusweni baba bantu, bayakubambelela kuloo Nto njengeNto evela kuWe. Kwaye ukungqina apha namhlanje, ngabantu abaninzi abahleli apha abathi babona nokubona laa Mqondiso phezulu entabeni, apho iiNgelosi zeNkosi zehlayo kwisakhwithe, apho yathi yeza iNgelosi yesixhenxe, apho ukutyhilwa kweMfihlelo eziSixhenxe kwaconjululwa khona; kwaye kwaloo Ngelosi inye, ibhekise kwicala elinye, kwakwintaba enye, mhla kwathi kwatyhilwa Oku!

319 Thixo, ndiyathandaza ukuba abantu banganga goduka benombulelo ukuba uThixo ethe wabanika olu babalo. NdiYithethile nje mna, Nkosi, ngemvume. Kwaye ndithetha kuphela Oko ngemvume, Nkosi. Kwaye mabathi abantu babe nombulelo kangako ukuba bengasayi kuzama kusenza eso sono kwakhona! Kwaye banga abangephinde bazame ukwenza nasiphi na isono, koko baKuthande ngazo zonke iintliziyo zabo. Nkosi, yenza ezi ntsapho zibe zezonwabileyo, kwaye banga bangakhula bakhulisele abantwana babo ekuhloneleni uThixo.

³²⁰ Kuba, uMyalezo wam owawusentliziweni yam ukhutshiwe, Nkosi. Ndenze konke endikwaziyo ukuba ndingenza njani na. Kwaye uSathana ulwe nam iiveki ezininzi, neeyure kungekho kulala. Kodwa ngoku ndiyaWuyalela, Nkosi, kwaba bantu, ukuba baWufunde, baze bahambe baphilele Wena. Siphe oko, Nkosi. Kusukile emagxeni am ngoku. Basezandleni zaKho. Ndiyathandaza ukuba Ubasikelele.

³²¹ Sikelela ezi tshefu, Nkosi, zithe zabekwa apha phezulu, izezabagulayo nabaxhwalekileyo. Banga obu busuku bangabobona bubanamandla, ubusuku obunamandla, apho wonke umntu ayakuphiliswa khona. Siphe oko, Nkosi. Sisikelele sisonke.

³²² Sanga singahamba ngoxolo, sonwabile sivuya, ngokuba uThixo wendalo usibonisile “ukusukela ekuqalekeni,” kwaye uye wandisela kuthi, kububhutyululu bethu esikubo, ubabalo lwakhe kwakhona, kule mihla yokugqibela. Owu Thixo ongunaphakade oMkhulu, indlela esiKubulela ngayo ngenxa yawo! Kwaye zanga iintliziyo zethu zingonwaba kangako, ukuze singabe sibuye sibe nomnye umnqweno wokona kuWe. EGameni likaYesu. Amen.

NdiyaMthanda, (ungathini ungaMthandi?)
 ndiyaMthanda
 Ngokuba Wandithanda kuqala
 Wathenga usindiso lwam
 EKalvari e . . .

³²³ Oku ndikuthetha ngoku ukuze abalungiseleli baqonde. Oku kuya kwabo balandela lo Myalezo kuphela!

³²⁴ Owu, nonwabile? [Ibandla lithi, “Amen.”—Mhl.] Ndinixelele iNyaniso, ITSHO INKOSI, konke ukuphuma! [“Amen!”]

³²⁵ Ngoku masime ngeenyawo siphakamise izandla zethu, njengokuba silicula kwakhona, “NdiyaMthanda NdiyaMthanda ngenxa yobabalo lwaKhe.” NdiyaMthanda ngenxa yenceba yaKhe. NdiyaMthanda ngenxa yeLizwi laKhe. “Kwaye iLizwi leNkosi leza kubaprofeti!”

NdiyaMthanda.

³²⁶ Yiza, mzalwana. [UMzalwana uBranham unomntu othile ozakundulula ibandla—Mhl.] 

Umtshato Noqhawulo-mtshato, Umq. 8 Inani 7
(*Marriage And Divorce*, Vol. 3 No. 13R)

Lo Myalezo kaMzalwana uWilliam Marrion Branham owawushunyayelwe ekuqaleni ngesiNgesi ngeCawe kusasa umhla wama-21 kuFebhali, ngowe-1965, kwiSikolo iParkview Junior High eholweni, eJeffersonville, e-Indiana, eMelika, wathatyathwa kwisishicileli-mazwi washicilelwa ungafinyezwanga ngesiNgesi. Le nguqulelo yesiXhosa ipapashwe ngowe-1999 ngabe:

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