


# IMIBUZO NEZIMPENDULO

## KUGENESISI

 Manje, uma noma ubani enanoma yimiphi imibuzo abafuna ukuyifaka, ngani, nje iphusheni ikhuphuke ngqo, umntwana othize ayilethe kumbe noma ngabe yini eniyifunayo. Noma, mhlawumbe, uma siqeda...Ngi—nginecishe ibe yisithupha lapha ekhasini elilodwa, bese-ke kuba lapha, bese siba nemibili ngapho.

<sup>2</sup> Manje, si...sifuna ukuthola. Isizathu sokuba senze lokhu ngukuthola ukuthi yini esengqondweni yabantu, abacabanga ngayo. Niyabo? Futhi yilokho okwenza elihle, ibandla eliqinile. Nifanele nibe nezi—zikhathi, njengoba nje uzofanele ufunisise ugudluthukela uwukhiphe, niyazi, nayo yonk'into, ususe zonke i—izinto endleleni ukuze ukwazi ukuhamba ngokungaxhamazeli. Ngakho manje yingalesosizathu sinobusuku bemibuzo kanye ngasikhathi, ngukuthola.

<sup>3</sup> Manje, uma kukhona noma yimiphi imibuzo e...Manje, ngalesisikhathi ngithe nje ukuwuvula, kabanzi impela. Ngase ngithi...Manje, kwakuvamise ukuba ngithi, “Manje, uma noma ubani...nje noma yini ephathelene no—nomBhalo; iphendule. Ibuze.” (Ngiyabonga, mfowethu.) Ngase ngithi, “Noma yini nje ephathelene nomBhalo; iphendule.” Niyabo, futhi singayiphendula. Kodwa kulobubusuku ngithe... .

<sup>4</sup> Niyazi, bese-ke bayafika, bathi, “UMfowethu Bill,” wangibuza umbuzo, “ucabanga ukuthi uma—uma—uma uS'bani-bani enza into *ethize-thize*, ubuKristu lobo na?”

<sup>5</sup> Awu, lokho kuwuhlobo lokufuqela komunye umuntu. Kodwa ngithe, “Ababe nalokho kulobubusuku.” Niyabo, lokho kulungile. Ngakho singathola nje uma kukhona noma yikuphi ukufuqa okwenziwayo.

<sup>6</sup> O, ngi—ngi—ngizizwa ngikahle kakhulu kulobubusuku. Ngigunde utshani yonke intambama, ngakho ngizizwa ngikahle ngempela, phandle elangeni elishisayo.

<sup>7</sup> Sino—nomhlangano ozayo masinya nje manje, ningakhohlwa. Ngo-Agasti zingamashumi amabili nantathu, eStadiyamu eChicago, kuze kube nguSeptemba zinhlanu. Silindele isikhathi esikhulu eNkosini lapho. Futhi kwaziswe ngesikhangiso ndawo zonke manje, nawo onke amaphepha ehlukenegcwele wona. Futhi silindele isikhathi esikhulu.

<sup>8</sup> Manje, nginowodwa, emibili, emithathu, emine, eyisihlanu, eyisithupha, ngiyacabanga, ekhasini elilodwa lapha. Futhi konke kuwuhlobo oluphathelene nento efanayo, emuva e—eNcwadini kaGenesisi.

<sup>9</sup> Manje, kuqala nguGenesisi 1:26, noma 1:26 kuya kwelama 28, yilapho u—umuntu one...babuze ukuthi kuyoba yini. Ukuthi yini—yini lombuzo...Ngiqonde ukuthi, ubuze umbuzo, ngiyaxolisa. Futhi sifuna ukufunda lowo kuqala. Futhi manje, banawo ubhalwe lapha. Uma ufuna ukuwulandela emuva ngqo, kulungile. Wathi, “UNkulunkulu wamdala umuntu, Wabadala owesilisa nowesifazane.” Niyabo? Bese kuthi-ke kolandelayo unoGenesisi, noma, yena owesilisa noma yena owesifazane, oyedwa, unoGenesisi 2:7, “Wambumba umuntu ngothuli lomhlabathi.” Leyo ngenye indawo. Ngizokufunda konke, ukuze sikuhlanganise ndawonye lapha ukuze nibone. Manje owokuqala, isimo sokuqala salokhu ngukuthi, manje wathi:

**1. “UNkulunkulu wamdala umuntu, owesilisa nowesifazane. Wamdala umuntu, owesilisa nowesifazane.”** Manje lokho ngukuthi, ngiyacabanga, iphuzu lokuqala. **Manje kuGenesisi 2:7, kuthi, “Wambumba,”** (kudwetshelwe ngezansi) **“kodwa kuqala Wadala.”** Manje-ke une...unalokho kudwetshelwe ngezansi. **“Wayesembumba”** (kudwetshelwe ngezansi) **“umuntu ngomhlabathi, waphefumulela emakhali akhe,”** kanjalonjalo. **Manje, yini umehluko, noma kuphi ukuxhumana emiBhalweni ongaphezulu na?**

<sup>10</sup> Manje, lokhu yi...Manje, uma ninakho kubhalwe phansi, uGenesisi 1:26 kuya kwelama 28, noGenesisi 2:7. Manje, yinto ezweelayo kakhulu, futhi ngi—ngingahle nginga...Nginombono ongowami nje wakho, ngakho ngizovele ngininike khona ngendlela engizwa ukuthi kungayo. Futhi uma nehluka, awu, lokho kuhle nje.

<sup>11</sup> Ngifuna ukuncoma uMfowethu Neville ezimpendulweni ezinhle azinika leyomibuzo lapho. Manje, zinhle.

<sup>12</sup> Manje, kulokhu, uGenesisi 1:26, uNkulunkulu wenza umuntu ngomfanekiso waKhe uQobo. Futhi uma beningaqaphela, sizokuthola ukuze nikufunde, nelama 26... Uma beningathanda ukufunda kanye nathi, besingakujabulela ukuba nina—ukuba nina nikwenze, ningihlole.

*UNkulunkulu wathi, Masenze umuntu ngomfanekiso wethu, basifuze: babuse phezu kwezinhlanzi zolwandle,...kwezinyoni zezulu,...kwezinkomo zomhlaba,...nezilwanyana zonke ezinwabuzelayo emhlabeni.*

*UNkulunkulu wamdala umuntu ngomfanekiso wakhe, wamdala ngomfanekiso kaNkulunkulu; wabadala owesilisa nowesifazane.*

13 Manje, lokho yi...Ngike ngakuzwa lokho kuxoxwa izikhathi eziningi, nasemhlabeni jikelele, kuqubuka izingxoxo ngalokho. Manje kuGenesisi 2:7, bhekisisani ukuthi Wenzani lapha. Kulungile, Nakhu:

*Futhi...uNkulunkulu wambumba umuntu ngothuli lomhlabathi, waphefumulela emakhaleni akhe umoya wokuphila; umuntu waba-kanjalo umphefumulo ophilayo.*

14 Manje, hlobo luni lokwakheka...? U—umbuzi ufuna ukubuza:

**Kuhlangana kuni loGenesisi 1:26 noGenesisi 2:7 anakho na? UNkulunkulu wadala abantu ababili. Futhi yimuphi owayengumuntu, futhi yimuphi...Kuhlangana kuni lokho okunakho na? Yini...? Kuhlangana kanjani emBhalweni na?**

15 Awu, manje, uma nizoqaphelisisa manje, kuGenesisi 1:26, asithole inxenye yokuqala kuqala. UNkulunkulu wathi, “Mase.” Manje, “Mase,” *thina* yi...“Masenze umuntu ngomfanekiso Wethu uQobo.” *Wethu*, isizathu, siyaqonda Ukhuluma komunye, Wayekhuluma kwesinye isiDalwa. “Masenze umuntu ngomfanekiso Wethu uQobo aSifuze, futhi mababuse phezu kwezinkomo zasendle.”

16 Uma niqaphela, kokudaliweyo, into yokuqala eyadalwayo, kusobala, kwakungukukhanya. Wehlela njalo kokudaliweyo, into yokugcina eyadalwayo kwakuyini na? Owesilisa. Nowesifazane wenziwa emva kowesilisa. Kulungile, okokuqala...Into yokugcina eyadalwayo, yokudaliweyo kukaNkulunkulu, yisintu.

17 Kodwa ngenkathi uNkulunkulu enza umuntu waKhe wokuqala, uma niqaphelile, Wamenza ngokufuza Yena uqobo, wenziwa ngomfanekiso kaNkulunkulu. Futhi yini uNkulunkulu na? Manje, uma singathola ukuthi yini uNkulunkulu, singathola ukuthi hlobo luni lomuntu Alwenzayo.

18 Manje kuJohane oNgcwele, isahluko 4, futhi ngizo... nizokufunda lokhu, uJesu ekhuluma kowesifazane e...uma ningathanda ukuphenya kukho. Ngi...ngingenaso isikhathi esenele, nje angiyibhalanga phansi ngqo, nje ngidingeka ngiyithathe ngenkumbulo. Futhi abhekeni manje, uma ngingakuthola khona masinya. Manje asiqale cishe esahlukweni 4, nevesi 14:

*Futhi lowo ophuza kulawamanzi engiyakumnika wona akasayikoma naphakade;...futhi abe yimithombo yamanzi aphuphumayo kube-ngukuphila okuphakade.*

*Owesifazane wathi kuye, Nkosi, ngiphe lawamanzi, ukuba ngi... ngabe ngiseza ukukha lapha.*

*UJesu wathi...Hamba, ubize indoda yakho,...*

*Owesifazane waphendula . . .*

19 Ngikholwa ukuthi sifanele sithole ngaphezudlwana kwalokho manje, ukuthola, ukuthola ukuthi yini—yini engifuna niyibone lapha. Mhlawumbe akusikho, mhlawumbe ngingakuthola ngezansi lapha, nengifuna ukukubona. Nithini? Ivesi 23 nelama 24. Kulungile.

*Nina nikhuleka . . . (yilokho-ke) . . . Nina nikhuleka futhi eningakwaziyo: thina sikhuleka kwesikwaziyo: ngokuba insindiso ivela kubaJuda. (futhi lokho kuqinisile, niyabo)*

*Kodwa isikhathi siyeza, . . . Kodwa isikhathi siyeza, sesikhona namanje, ukuthi abakhulekayo abaqinisileyo (iJuda noma oweZizwe) beyakukhuleka kuBaba ngomoya nangeqiniso: ngokuba uBaba ufuna abakhuleka kuye abanjalo.*

20 Manje, ivesi elilandelayo yilapho engifuna khona:

*UNkulunkulu unguMoya: abakhuleka kuye bafanele ukukhuleka ngomoya nangeqiniso.*

21 Manje, uma uNkulunkulu adala umuntu ngomfanekiso waKhe uQobo nangokumfuza kwaKhe uQobo, hlobo luni lomuntu Aludalayo na? Umuntu ongumoya. Manje, uma nizoqaphela, emva kokuba Esenze konke okudaliweyo, futhi wadala umuntu ongumoya, ukufunda okusondele kwalokhu manje (kulowo obuze umbuzo) uzothola lokhu, ukuthi uNkulunkulu unikeza ukubuswa kwezinkomo nezinhlanzi nayo yonke into kumuntu. Kodwa, ekwenzeni kwaKhe lapho, Wenza umuntu ngomfanekiso waKhe uQobo ukuba ahole izinkomo, ahole izilwane zasendle, njengoba nje uMoya oNgcwele uhola ikholwa namhlanje. Niyabo?

22 Wayenguye, ngamany'amazwi, u-Adamu, umuntu wokuqala kokudaliweyo kukaNkulunkulu okuthe ukuba ngaphansi. Okudaliweyo kokuqala kwakunguNkulunkulu uqobo lwaKhe; kwase kuthi-ke kuNkulunkulu kwaphuma iZwi-mcabango, elaliyiNdodana kaNkulunkulu; kwase kuthi eZwini-mcabango, elaliyiZwi (“Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu. ULizwi waba yinyama wakha phakathi kwethu.”), eZwini-mcabango kwavela u—umuntu.

23 O, nginesithombe esihle emqondweni wami manje, uma ningathatha uhambo oluncane kanye nami. Ngikholwa ukuthi ngike ngakhuluma ngakho ngaphambili, kodwa ukuthola lokhu kube sendaweni lapho enizoqiniseka ukukubona khona. Manje, ake sithathe uhambo oluncane futhi sibuyele emuva isikhashanyana. Manje, ningacabangi ngokuthi kushisa kanjani, asibeke imiqondo yethu ibe kahle kulokho esikhuluma ngakho futhi sicabange manje.

<sup>24</sup> Ake sibuyele emuva iminyaka eyizigidi eziyikhulu ngaphambi kokuba kuze kubekhona inkanyezi, inyanga, kumbe noma yini ezweni. Manje, kwakukhona isikhathi ngenkathi kwakungekho lutho lapha, konke nje kwakuyingunaphakade nePhakade. Nakho konke okwanjalonjalo nePhakade kwakunguNkulunkulu, Wayelapho ekuqaleni.

<sup>25</sup> Manje, asiphumele lapha onqenqemeni lwesibambelelo esivimbela abantu bangawi esitezi bese sibuka ngale bese sibona lezizinto zenzeka.

<sup>26</sup> Manje, “Akekho umuntu oke wabona uBaba noma ngasiphi isikhathi.” Akekho umuntu ongabona uNkulunkulu esimweni somzimba, ngoba uNkulunkulu akekho esimweni somzimba, uNkulunkulu unguMoya. Niyabo? Kulungile. “Akekho umuntu oke wabona uBaba, kepha ozelwe yedwa kaYise uMbonakalisile,” 1 . . . uJohane, niyabo.

<sup>27</sup> Manje, kodwa qaphelani manje, akukho lutho, kukhona umkhathi nje. Akukho-kukhanya, akukho-bumnyama, akukho lutho, kubonakala kungelutho nje. Kodwa phakathi lapho nguBukhona obukhulu obungaphezu kwemvelo, uJehova uNkulunkulu, Owayesibekele wonke umkhathi wazo zonke izindawo ngazo zonke izikhathi. Wayekhona kusukela ngunaphakade kusukela ngunaphakade, Ungukuqala kokudaliweyo. Lowo nguNkulunkulu. Awukwazi ukubona lutho, awukwazi ukuzwa lutho, akukho-kunyakaza kwe-atomu emoyeni, kungekho lutho, kungekho-moya, kungekho lutho, kepha nokho uNkulunkulu wayelapho. Lowo kwakunguNkulunkulu. (Manje ake sibhekisise imizuzu embalwa, futhi emva kwesikhashana . . .) Akekho umuntu oke wakubona Lokho, manje, Lowo nguBaba. Lowo nguNkulunkulu, uBaba.

<sup>28</sup> Manje qaphelani. Kwase kuthi emva kwesikhashana ngiqala ukubona ukuKhanya okungcwele okuncane kuqala ukwakheka, njengendingilizi yokukhanya encane noma okuthize, wawungakubona kuphela ngamehlo kamoya.

<sup>29</sup> Kodwa bukani manje, sisabuka, lonke ibandla manje. Simi esibambelelweni sokuvimbela abantu bangawi esikhulukazi, sibhekisisa okwenziwa nguNkulunkulu. Futhi sizozonda ngqo phansi kulombuzo lapha futhi nizobona ukuthi Ukungenisa kanjani.

<sup>30</sup> Manje, akekho oke wabona uNkulunkulu. Futhi manje, into elandelayo esiqala ukuyibona, ngokubuka ngamehlo okubuka ngaphezu kwemvelo, sibona ukuKhanya okuncane okumhlophe kwakheka phandle lapho. Kuyini lokho na? Lokho kwakubizwa, ngabafundi beBhayibheli ngokuthi, “iZwi-mcabango,” noma “ogcotshiwe,” noma “ugcobo,” noma i . . . njengoba bengizosho, i—inxenye kaNkulunkulu iqala ukuthuthuka ibe yinto ethize ukuze izidalwa ezingabantu zikwazi ukuba nohlobo

oluthize lomqondo wokuthi Kwakuyini. Kwakungokuncane, okuphansi...ukuKhanya okuncane, kuhamba. U...Lelo kwakuyiZwi likaNkulunkulu.

<sup>31</sup> Manje, uNkulunkulu wazizalela Yena leNdodana eyayikhona ngaphambi kokuba kuze kubekhona ngisho i-atomu e...noma umoya ukwenza iatomu. Lokho kwakuyi...Niyabo, uJesu wathi, “Ngikhazimulise, Baba, ngenkazimulo Esasinayo ngaphambi kokusekelwa kwezwe.” Niyabo, emuva le ngaleya.

<sup>32</sup> Manje, kuJohane oNgewele 1, Wathi, “Ekuqaleni wayekhona uLizwi.” Neyokuqala...“ULizwi wayenguNkulunkulu. ULizwi waba yinyama wakha phakathi kwethu.” UNkulunkulu ezisombulula Yena uqobo, kuya phansi esidalweni esingumuntu. Manje bhekisisani ukuthi Wakwenza kanjani.

<sup>33</sup> Manje, emuva lapho, bese-ke, uma kufika lendingilizi yokukhanya encane. Manje, asikaboni lutho okwamanje, kodwa nje ngamehlo angaphezu kwemvelo nje sibona indingilizi yokukhanya imi lapho. Manje, leyo yiNdodana kaNkulunkulu, iZwi-mcabango. Manje, sengiyaMbona edlaladlala njengomntwana omncane, phambi komnyango kaBaba, nalo lonke iPhakade. Niyabo? Futhi, manje, bese kuthi-ke esimweni saKhe sokucabangela Uqala ukucabanga ngokuthi izinto ziyoba njani, futhi sengiyaMuzwa ethi, “Makube-khona ukukhanya.”

<sup>34</sup> Futhi ngenkathi Ekwenza, i-atomu laqhuma nelanga labakhona. Lashwileka amakhulu ezigidi zeminyaka, libumba izitini ezishiswe saqina kakhulu, futhi livutha, futhi libumba njengoba linjalo namhlanje; lisalokhu livutha, lisalokhu lihlehphula ama-atomu. Uma ibhomu le atomu belingake lize lidedeleke, iketango le-atomu belingathatha...lomhlaba ubungaba njengelanga, ngaleya, nje liqhuma futhi livunguza. Uma ubungama ngale kwelinye izwekazi bese ubuka kulona, ubungabukeka njengelinye ilanga, lapho ama-atomu izithako ezincu-ncu bezivuthisa khona lomhlaba, uma iketango belingake lize lidedeleke futhi nje liqale ukuphenduka, lishwibeka kanjalo. Izigidi ngezigidi zamamayela lifinyelele kulamalangabi amakhulu ezigidigidikazi zezinga lokubila iFahrenheit, lo—lo—lokushisa okusuka kulelolanga.

<sup>35</sup> Manje, bhekisisani lokhu manje. Kuhle! Manje, Wenza ilanga. Bese kuthi-ke, into yokuqala niyazi, isitini esishiswe saqina kakhulu sawa sisuka kulo, sisinda cishe...cishe njengalomhlaba nje, sahamba “Phewu!” Bese kuthi leliZwi-mcabango lapha manje, iNdodana kaNkulunkulu, iyasibhekisisa, Isidedela siwe iminyaka eyizigidi eziyikhulu bese Iyasimisa. Bese sisuka esinye sindize, futhi Iyasidedela (sisuke sindize) siwa izigidi zeminyaka, bese Iyasimisa. Manje, thina simi, siyasibhekisisa sibakhona.

<sup>36</sup> Manje, Unento emqondweni waKhe, futhi Wenzani na? Uloba iBhayibheli laKhe lokuqala. IBhayibheli lokuqala ukuba umuntu aze alibuke kwakuyizinkanyezi, umgamu wezulu eliphezulu. Futhi ngokuphelele... nje... Kwahlangana okwesisila sejuba naleliBhayibheli lapha. Kusuka kuqala, okokuqala komgamu wezulu eliphezulu yintombi. Kunjalo na? Okokugcina komgamu wezulu eliphezulu yini na? Imbube, ingonyama. Lokho ngukufika kokuqala kukaJesu, Wafika ngentombi; okwesibili, Ufika njengeNgonyama yesizwe sakwaJuda. Niyabo? Kudwethshwe kwakhishwa konke, unyaka womdlavuzi, nayo yonke into kwehle njalo. Manje, Ufaka konke lokho esibhakabhakeni wayesekubeka ngaphandle. Zonke lezi zinkanyezi ezihudayo, izinqamu zomhlaba, noma ilanga, kulengela lapha.

<sup>37</sup> Manje, uma isayense ihamba ukuyobuka leyomicibisholo amamazayili ewayo, lokho akufakazi ukuphikisa uNkulunkulu, lokho nje kuyakufakazisa kimi. Niyabo, lokho nje kukwenza kube yikho ngempela kakhulu. Manje, manje qaphelani, yonke lemicibisholo amamazayili elenga phandle lapho ngokuqhela kulelo langa elishisayo, futhi ephumela emoyeni, kusobala, baqoqile. Futhi into yokuqala niyazi, kuqale nje intaba yeqhwa entanta olwandle.

<sup>38</sup> Manje, lowo kwakuyilomhlaba uvela, nje elikhulu elidala iqhezu lelahle lasuka landizela ngaphandle ngaleya. Phansi ngaphansi kwalo manje akulutho kodwa ephendukayo, intabamlilo evuthayo, ngokuphelele, ukuqubuka kuvela ndawo zonke, zintabamlilo. Nesayense iyasho ukuthi—ukuthi lelizwe, uqweqwe kwingaphezulu lalo, lapho esihlala khona, sekuthi nje akufane nokucwecwiwe e-apuleni. Futhi yonke i... Manje, kunamamayela angamashumi amabili-nanhlano ezinkulungwane, mhlawumbe ngamamayela ayizinkulungwane eziyisishiyagalombili (lokho bekungaba mhlawumbe ngamamayela ayizinkulungwane eziyisishiyagalombili) ugqinsi. Futhi cabangani nje, ngakho phakathi lapho, ngokwentabamlilo evuthayo.

<sup>39</sup> Nokubili kokuthathu komhlaba, kungaphezu kokubili kokuthathu kwakho, kusemanzini; nokukodwa kokuthathu kwakho kusezweni, cishe okukodwa kokuthathu. Futhi lolu oluncane, loluqweqwe esiphila kulo, lugwele iziqhumane ezinengozi, igesi, upetroli, amafutha, yonke into. Kunjalo na? Nokubili kokuthathu kwakho, kungaphezu kokubili kokuthathu kwakho, amanzi. Yiyiphi inhlanganisela yokwakheka kwamanzi na? Izinxenye ezimbili zehayidrojini umoya ongugesi nenxenye eyodwa ye oksijini ugesi ongumoyampilo, iziqhumane.

<sup>40</sup> Kunogesi owenele kuwo onke amakamelo ukwehlukana ukushisa ekubandeni, futhi kuyokwenza ugesi owenele ukuqhumisa ikamelo. Ungafaka enele ama-atomu ebholeni legalofu ukuqhumisa iNew York isuke ebusweni bomhlaba. Bese

kuthi-ke umuntu, ehlezi phezu kwebhodwe lesihogo, uzishaya yena uqobo esifubeni futhi eyise iZwi likaNkulunkulu, futhi athi, “Ayikho indawo okuthiwa yisihogo.” (Nginakho lokho phansi lapha kancanyana, futhi sizofika kulokho, niyabo.) Nihlezi phezu kwebhodwe elikhulu laso nsuku zonke. Futhi niselapha nihlezi phezu kwaso ngqo, nesihogo singaphansi kwenu nje.

<sup>41</sup> Futhi manje, qaphelani, kodwa manje ngenkathi lokhu kuqala ukutholwa, ngenkathi uJesu... Manje bhekisisani indingilizi yokukhanya encane ngaleyana. Manje sengiya Yibona isuka iphuma iya kulomhlaba futhi ifika ngaphezulu phezu kwawo futhi iqala ukuwugudluzela ngapha usondele elangeni. Awulutho kodwa elikhulu ibhola lo ayisi. Futhi lapho liqala ukuncibilika, bese-ke izinguzunga ezinkulu zeqhwa ziqala ukuqhekezeka emazweni angasenyakatho futhi ayesehla. Futhi ngenkathi kwenza, kwaqhezula iKansas neTexas nazo zonke lezozindawo lapho, kwase kuqhubeka kuyongena eGumbini lolwandle laseMexico. Nento yokuqala niyazi, yonke into yambozwa amanzi.

<sup>42</sup> Kwase-ke, manje singena kuGenesisi 1, sifinyelela eBhayibhelini manje, futhi esithombeni sethu eBhayibhelini, uGenesisi 1, “Izwe laliyihlane, lingenalutho; namanzi ayesebusweni botwa.” Kunjalo na? “Futhi uMoya kaNkulunkulu wahamba phezu kwamanzi.” Manje, Wehlukana amanzi, wakhulisa amagquma namazwe kanjalonjalo; walomisa. Izimila nayo yonke into, Wakwenza. Wayesenza inyanga. Wayesehlela imincele yayo, yolwandle, ukuze lungakwazi ukwedlula.

<sup>43</sup> Wahlanganisa zonke lezozinto ndawonye, wenza...?... Wenza zonke ezinye izinto, yonke impilo yezilwane, izinyoni, izinyosi, izinkawu, futhi noma ngabe kwakuyini, wakubeka konke okwakho lapha emhlabeni. Wayesebuza lombuzo-ke manje. “Mase” (Ubani na? UYise neNdodana) “nze umuntu ngomfanekiso Wethu uQobo.”

<sup>44</sup> Manje, uma umuntu wenziwa waba yinto efana nalokho kuKhanya okuncane okungcwele, noma into efana naleyo, Kwakungenakubonwa (okunguBukhona bokomoya). Wabonakalisa noma wazisombulula Yena uqobo kakhudlwana, ukwenza ubuthathu baKhe uqobo ngoYise, iNdodana, noMoya oNgcwele. Futhi nangu uNkulunkulu wayekhona, wazisombulula Yena uqobo manje, wehla wangena ekutheni “Masenze umuntu,” okwabe kuyindodana yaKhe, inzalo evela kuYe, “umuntu ngomfanekiso Wethu uQobo,” wayengubukhona obungaphezu kwemvelo. “Futhi makabuse phezu kwezinkomo zasandle, kanjalonjalo.”

<sup>45</sup> Manje, umuntu wahola umuntu... wahola i—izinkomo nayo yonke into, njengoMoya oNgcwele nje uholo elangempela, ikholwa leqiniso namhlanje. IPhimbo likaNkulunkulu phandle



lapho . . . Iphimbo lomuntu, njalo, wakwazi ukukhuluma futhi athi . . . ebiza izinkomo ngalendlela, abize izimvu ngakulelidlelo, abizele izinhlanzi kulamanzi. Niyabo, wayenokubusa, yonke into yayimlalela.

<sup>46</sup> Manje, kodwa ngaleyonkathi kwakungekho-muntu wokulima umhlabathi, Genesisi 2, kungekho-muntu wokulima umhlabathi. “Kwase kuthi-ke uNkulunkulu wambumba umuntu” (Genesisi 2:7) “ngothuli lomhlabathi.” Manje Walandela . . . Wambumba umuntu ngothuli lomhlabathi, wayesefaka loMoya ongaphezu kwemvelo . . .

<sup>47</sup> Manje, wayelele lapho. Ngingaba nezithombe eziningi zakho. Sengiyambona u-Adamu emile . . . Asikuthathe ngalendlela, simbona emi njengesihlahla. UNkulunkulu wayemenzile. Wayefe fi; izinzwane zakhe, njengezimpande, zigxumeke emhlabathini. NoNkulunkulu wathi, “Makubekhona,” noma waphefumulela umoya wokuphila kuye, wayesegxuma, wayesephila. Wayeyi . . . Waphefumulela umoya wokuphila kuye, waba-kanjalo umphefumulo ophilayo. Manje, futhi uqala ukuqhubeka, ukuqhubeka.

<sup>48</sup> Kwase kuthi-ke uNkulunkulu wayethathe ohlangothini lwakhe uphisi wakhe, ubambo, wayesenza owesifazane. Manje, Wawutholaphi umoya, owesifazane na? Niyabo? Uma E . . . uGenesisi 1:26, Wathi, “Masenze umuntu ngomfanekiso Wethu uQobo, aSi—Sifuze, Wabadala (indoda) isilisa nesifazane.” Wenza umoya oyisidlakela wowesilisa; Wenza othambile, omncane, oyichoboka, umoya wesifazane wowesifazane.

<sup>49</sup> Futhi uma ubona owesifazane eziphathisa okowesilisa, uphumile endaweni yakhe, niyabo, ekuqaleni. Niyabo? Kulungile. Ufanele . . . Ngicabanga ukuthi kungamahloni ukuthi abesifazane ulahlekelwe ubuhle babo obuyichoboka, indawo yesifazane. Yihlazo. Ngiyanitshela, yilo. Yi . . . Niyazi, ngizosho lokhu. Manje, angikhulumi ngani besifazane lapha. Kodwa, kusobala, uma kulimaza, kuyakwenza nje. Kodwa, bukani, ake nginibuze okuthize. Kwakuvamise ukuthi abesifazane wayenobufazane kakhulu kuze kuthi owesilisa wayehamba ukuba akhulume nabo futhi babekhophoza. Hhe! Yini ukukhophoza, empeleni na? Angikakuboni esikhathini eside kakhulu bengengeke ngazi ngisho nokuthi kwakuyini uma omunye owesifazane akhophoza. Abasenakho okwalesosithunzi, konke lokho lapho umoya wobufazane omuhle. Bavele nje . . . Banga . . . Bayogqoka izingubo njengowesilisa, bagunde izinwele njengowesilisa, babheme njengowesilisa, baphuze njengowesilisa, bathuke njengowesilisa, bavote njengowesilisa, basebenze njengowesilisa, kanjalo, babenesihluku, ubudlakela. O, he! Lokho kukhombisa ukuthi senifinyelele kuphi. Kuyilokho impela.

50 Lokho okufana nobunenekazi okuncane, anisaliboni kakhulu impela, lingumuntu okul'khuni ukuthi umthole. Akunjalo lokho na? Yebo, lelo yiqiniso. Ngakho owesifazane akafanele ukusukuma futhi aziphathise okowesilisa, abemkhulu futhi abe yisidlakela, ngoba unobuhle obuyichoboka. UNkulunkulu wamenza ngaleyondlela. Ngingakufakazisa lokho ngemiBhalo. Yebo, mnumzane. Kunjalo. Futhi . . .

51 Kodwa, kusobala, siyasuka kulombuzo, kodwa angifuni ukuthola okuningi kakhulu okusuka kulombuzo. Kodwa, niyabo, yilapho Enza khona umuntu waKhe wokuqala, kwakusemfanekisweni waKhe uQobo.

52 Futhi-ke, uNkulunkulu, ngaphambi kokuba kuze kubekhona ngisho inkanyezi, wayazi ukuthi lelizwe liyoba njani. Futhi wayazi ukuthi ngiyoba nguWilliam Branham oshumayela iVangeli epulpiti futhi wena wawuzoba ngu*John Doe* uhlezi lapho uLilalele, ngaphambi kokuba ngisho izwe lize liqale. Haleluya!

53 Manje, yilapho abantu ngezinye izikhathi, kwabo—bomthetho nabakaCalvin, bethola khona konke ukuxoveka. Niyabo? Bathi, “Kungani abanye bamiselwa ukulahlwa na?” UNkulunkulu akathandi ukuba kubhubhe namunye. Akafuni kubhubhe-muntu, kodwa nokho, enguNkulunkulu, Uyazi ukuthi kunabanye abangayikuLamukela. Niyabo? Niyabo, Une . . . Wafanele azi ukuphela kusukela ekuqaleni ukuze abe nguNkulunkulu. Akazange na?

54 Ngakho Wayazi ukuthi Wayezoba nabanye abesifazane, ngakho Wavele nje wenza umoya wabo khona lapho. IBhayibheli lathi Wakwenza, kwelo 1, uGenesisi 1:26, “Wamdala yena, owesilisa,” ngokufanekisa kungakenzeki, “isilisa nesifazane.” Amen. Niyabo? Ngokufanekisa kungakenzeki, Wenza owesifazane nowesilisa ngaphambi kokuba baze babunjwe ngothuli lomhlabathi.

55 Wayese-ke uNkulunkulu enza owesilisa, hhayi ngomfanekiso waKhe uQobo. Lomzimba awukho emfanekisweni kaNkulunkulu, lomzimba usemfanekisweni wezilwane.

56 Ngingalikhumula ibhantshi lami na? Kuyashisa phezulu lapha. Ngigqoke iyembe elidabukile, kodwa ningeke nikuqaphele lokho. Inkosikazi ingitshele ukuthi uJesse akafikanga futhi athathe ilondolo, ngakho . . . Kodwa, bukani, sisendabeni lapha manje esho lukhulu kuneyembe elidabukile epulpiti. Ayinjalo na? Isho ukuPhila okuPhakade.

57 Manje, qaphelani owesilisa. UNkulunkulu wayazi ekuqaleni ukuthi Wayezoba nabesilisa nabesifazane, futhi Wayazi ukuthi uMsindisi wayezoba lapha futhi Wayezoleta uJesu, futhi Wayezobethelwa. NoJesu watshela abafundi, ngenkathi Elapha

emhlabeni, ukuthi Waye “bazi ngisho naphambi kokusekelwa kwezwe,” ngaphambi kokuba izwe lize livele.

<sup>58</sup> NoNkulunkulu washo, futhi, noma uPawulu ekhuluma, kwabaseGalathiya, washo ukuthi “Wasimisela futhi wasibizela kuYe ngaphambi kokuba izwe lize libunjwe.” Kucabangeni lokho! Ukuthi uNkulunkulu... Noma wubani ongathanda ukuzwa ukuthi uthini umBhalo ngalokho, phakamisani izandla zenu. Kuhambisana ngqo nombuzo. Tholani kanye nami kwabaseGalathiya, isahluko 1. Bukani lapha. Angiqondile kwabaseGalathiya, ngiqonde kwabase-Efesu. Lalelisani manje ukuthi uNkulunkulu wathini, kwabase-Efesu 1:

*UPawulu, umphostoli kaJesu Kristu ngentando kaNkulunkulu, kubo abangcwele abase-Efesu, nakubo abakholwa nguJesu Kristu.*

*Makube-kini umusa, nokuthula, okuwela kuNkulunkulu uBaba, naseNkosini uJesu Kristu.*

*Makabongwe uNkulunkulu noYise weNkosi yethu uJesu Kristu, osibusisile ezulwini kuKristu uJesu ngezibusiso zonke zokomoya:*

<sup>59</sup> Manje, nakhu, qaphelani:

*Njengalokho asikhethela kuye ngaphambi kokusekelwa kwezwe, . . . (whewu!)*

<sup>60</sup> Lokho kuhlanyana. Akunjalo na? Lokho akukuhlanyana, lokho kuhle ngempela! Ngaphambi kokuba kubekhona ukusekelwa kwezwe, uNkulunkulu wayemazi uOrman Neville futhi wazi ukuthi wayezoshumayela iVangeli. Lokho akumangalisi na? “Wakhetha . . .” Ngani, uyilunga leBandla, futhi uNkulunkulu wayazi ukuthi Wayezoba naleloBandla. Futhi wathi, uPawulu ekhuluma ebandleni lase-Efesu, wathi, “Wasikhethela kuYe.” Manje, sonke singamalunga oMzimba kaKristu. Kunjalo na? Futhi uNkulunkulu, ngaphambi kokuba izwe lize libunjwe, wakhetha wena nami kuYe ngaphambi kokuba izwe lize libunjwe. Whewu! He! Lokho akumangalisi na?

<sup>61</sup> Manje, umuntu wokuqala, manje, Wenza umuntu wokuqala ngomfanekiso *waKhe*, futhi sibuyela kulowomfanekiso, kunjalo, emfanekisweni wethu wokuqala odaliweyo.

<sup>62</sup> Ngenkathi uNkulunkulu engidala, uWilliam Branham, ngangikhona ngaphambi kokusekelwa kwezwe, Wenza ubukhona bami, umoya wami. Ngangingenakuzwa lutho ngokwazi kwami ngakho, kodwa i . . . Ngangikhona. O, a—angikholwa ukuthi niyakuthola. Kodwa manje, umzuzu nje, uJesu watshela abafundi ukuthi Waye “bazi ngaphambi kokusekelwa kwezwe,” noPawulu washo lapha ukuthi “Wasikhethela kuYe ngaphambi kokuba izwe liqale.” Manje, kwakukhona enye inxenye yami, Orman Neville, nani nonke

abanye lapha, okuKristu Jesu ngaphambi kokuba izwe lize liqale. Futhi nakhu kwizihlaziyo zami zalokho. Ngicabanga ukuthi abantu namhlanje abangenwe yiloMoya, noma umoya, inxenye yalezizidalwa zobungelosi, imimoya eyayijikeleza iphuma kuNkulunkulu, engazange iwe ekuqaleni futhi yamelana namanga kadeveli eZulwini.

<sup>63</sup> Futhi okubili kokuthathu komhlaba kusesonweni, nangaphezulu kwalokho, okungukuthi okubili kokuthathu kwezingelosi kwakhahlelwa kwakhishwa. Naleyomimoya yamademoni ifike ingene kubantu bese ihlala emzimbeni wabo. Niyabona ukuthi ngiqonde ukuthini na? Ingamademoni ake aba...ake abakhona angena kubantu bese ebanika imvelo. UJesu wakhipha ayisikhombisa awo kuMariya Magdalena. Ukuziqhenya, ukuqhosha (abantu abakhulu, niyabo), ukungahlanzeki, ukungcola, inhlamba, ukuncintisana, umbango. Zonke lezizinto, niyabo.

<sup>64</sup> Leyo kwakuyimimoya eyenziwa emuva lapho ngenkathi uNkulunkulu eqala ukwenza umuntu esuka lapho ngomfanekiso waKhe uQobo. Wadala lezozidalwa ezingaphezu kwemvelo, leyomimoya.

<sup>65</sup> Wayese-ke Efaka umuntu othulini lomhlabathi, okwakungumuntu wokuqala, u-Adamu. Nalowomuntu wenziwa ngomfanekiso, lomuntu ongumuntu lapha, wenziwe ngomfanekiso wesilwane. Lemizimba yabantu yenziwa ngomfanekiso wezilwane.

<sup>66</sup> Sinesandla njengenkawu nje, futhi—futhi sinonyawo njengebhete. Thatha iwundlu lebhete, ulihlubule kwehle, udonse isikhumba usisuse kulo bese ubhekisa phansi okwentombazane eyingane encane bese ubheka umehluko. Hhe! Mfowethu, impela ufanele ubhekisise. Lonke untu, ukwakheka, kucishe kufane impela, ngendlela olwenziwe ngayo nokubumbeka kwalo, nayo yonke into nje yikho ncamashi. Kusemfanekisweni wempilo yesilwane ngoba wenziwa waba yinto esohlelweni lwesilwane, ngoba lowo kwakungumsebenzi wakhe ukuba ahole isilwane.

<sup>67</sup> Futhi thatha uMoya oNgcwele uwususe endodeni, iphansi ukwedlula isilwane, imbi ukwedlula isilwane. Leyo yinto el'khuni ukuyisho. Kodwa thatha indoda engaphendukanga engqondweni yayo, ingenaMoya oNgcwele ukuqondisa imicabango yayo, ne—nezinto ezinjalo, iyohlwitha ingane ezingalweni zikanina bese iyidlwengula ngenxa yenkanuko yobulwane. Kunjalo impela.

<sup>68</sup> Nowesifazane ongalungile. Thatha umama ngulube omdala nomainja endala, siyinike zonke izinhlobo zamagama senzela i...Kodwa izimilo zayo ziyimidlwane yayo nje, nengulube okwabantwana bayo, kodwa oziphethe kabi obalwa ngokuthi akalungile ufana nje ne...nje ungcole ngaso sonke isikhathi.

Kunjalo. Ngakho khumbulani, ukuthi ni...ngaphandle kukaKristu, izimilo zakho zi...zingawa zehle zibe ngaphansi kwenja. Kunjalo.

<sup>69</sup> Inja ayidingi ukugqoka izingubo ukuba izimboze, asikho esinye isilwane. Ngumuntu owawayo, hhayi impilo yesilwane. Kodwa, impilo yesilwane ingaphansi komuntu (impilo yomuntu), yayiphansi kwaso ngoba umuntu wayengumqondisi waso nomholi waso ophakeme. Futhi sonke isilwane sasendle siyamesaba umuntu.

<sup>70</sup> Omunye wayengibuza, ngesinye isikhathi, ngokuzingela, “Uyakwesaba na?” Ngani, sonke isilwane esake sadalwa siyamesaba umuntu, ngoba lokho kufanele kusukela ekuqaleni emuva ngaleya. Niyabo? Impela kuyikho. Uyagijima futhi siyogijima emva kwakho, kunjalo, kodwa,inja noma yini oyifunayo. Kunjalo.

<sup>71</sup> Kodwa manje, qaphelani manje, lowomuntu ngenkathi ephansi lapha...Manje bukani, lapha...Wena uthi, “Manje, kuthiwani ngakho manje, Mfowethu Branham na?”

<sup>72</sup> Manje, lapha nithola uNkulunkulu kukho impela nje, naphakathi koBunye nobuThathu nizothola into ikahle impela nje manje. Manje bukani! Ngenkathi uNkulunkulu eqathaka, wazisombulula Yena, wazisombulula Yena phansi aze Ehlele kulomuntu. Manje, umuntu akonanga emoyeni wakhe, kodwa emzimbeni wakhe, inkanuko, ulaka. Kwase kuthi-ke ngenkathi ona, wazehlukanisa yena noMenzi wakhe. Kwase kuthi-ke uNkulunkulu, iZwi-mcabango, yena impela uMdali wakhe, wehla wayesenziwa ngomfanekiso womuntu. Umuntu wenziwa ngomfanekiso kaNkulunkulu, wase-ke enziwa ngomfanekiso wesilwane, wayesewa. Futhi uNkulunkulu wehlela emfanekisweni womuntu, kuMuntu uKristu Jesu, ukuzwa ubuhlungu. UNkulunkulu wayengenakubuzwa ubuhlungu eMoyeni. Wayengabuzwa kanjani ubuhlungu eMoyeni na? Wayengenakukwenza. Ngakho uNkulunkulu wazisombulula Yena futhi wenziwa ngomfanekiso womuntu, ukuhlenga umuntu owayelahlekile. Niyabo?

<sup>73</sup> Kwase kuthi-ke uNkulunkulu wahlupheka enyameni. UThimothewu wokuQala 3:16, “Ngaphandle kwempikiswano,” leyo yimpikiswano, “inkulu imfihlakalo yokukhonza. Ngokuba uNkulunkulu wabonakaliswa enyameni, wabonwa yizingelosi, washunyayelwa, kwabeZi...futhi wakholeka, futhi wemukelwa phezulu ngakwesokunene sikaBaba.” Kunjalo na? UNkulunkulu uqobo lwaKhe wehla futhi wahlala emzimbeni womuntu futhi wezwa ukulingana. “UNkulunkulu wayekuKristu, enza ukuba izwe libuyisane naYe.” Niyabona ukuthi uthando luyini na? Uthando lukaNkulunkulu!

<sup>74</sup> Manje, manje, ngicabanga ukuthi lokho bekungakuthola lokho, *owesilisa nowesifazane*. Manje, *owesifazane* u...Ake

ngikufake kahle ngqo lokhu manje, ukuze nikubone, niyabo. Owesifazane uthobela indoda yakhe. NeBhayibheli lasho ukuthi “Indoda ifanele ibuse phezu komkayo.” Kodwa bakushintshe kanjani lokho! Owesifazane ubusa phezu kwendoda, “Manje, hlala ekhaya, John! Awuhambi!” Nalokho kuyakuxazulula, “Yebo, s’thandwa sami.” Niyabo?

<sup>75</sup> Kodwa ake ngikutshela okuthize, mnumzane. Uzophendula ngomkakho, kodwa umkakho akazukukuphendulela neze. Wena uyinhloko yowesifazane, noNkulunkulu uyinhloko yendoda. Ngakho-ke Wathi, “Indoda mayigunde izinwele zayo ngenxa kaKristu. Nowesifazane makabe nezinwele zakhe, ngokuba uma egunda izinwele zakhe uhlazisa indoda yakhe.” Niyabo? Niyabona ukuthi ngiqonde ukuthini ngalokho okushiwo ngumBhalo na?

<sup>76</sup> Ngaba noshisayo ngalokho, ezansi ngolunye usuku eShreveport. Babekhuluma ngabesifazane, nabesifazane bafanele babe nezinwele ezinde. Ngase ngithi, “Owesifazane owayephungule izinwele zakhe, indoda yakhe yayinelungelo nelungelo leBhayibheli ukwehlukana naye.” Kunjalo. Yilokho iBhayibheli elikushoyo. Kunjalo impela. O, he! Abesifazane bakaMoya oNgcwele behlezi lapho, indlela nje ababekade befundiswe ngayo, yilokho kuphela. Niyabo? Nje, lokho kushelelelile.

<sup>77</sup> Wathi, “Manje, uma bengazigunda, uma kukhona okungalungile babefanele bazigunde izinwele zabo,” kwathiwa, “makathathe ireza futhi aziphuce zonke,” futhi enze izinwele zakhe ziqonde ngempela, zize ziphume ekhanda lakhe. Kunjalo. Yilokho umBhalo owakushoyo. Uthi, “Uma egunda izinwele zakhe, uhlazisa indoda yakhe. Nowesifazane onokuhlazisa unelungelo langokomthetho ukuba alahlwe futhi ehlukaniswe.” Kodwa, ingebuye iganwe, manje. Kodwa i—kodwa ingamalahla ngesahlukaniso. Kunjalo. Lowo ngumBhalo. O mfowethu, esikudingayo ngobunye ubusuku bemibuzo! Kunjalo. Lokho ngabaseKorinte bokuQala, isahluko 14, uma nifuna ukuKufunda. Kulungile. Manje, lokho—lokho... Manje, lona wesifazane... .

<sup>78</sup> UNkulunkulu—uNkulunkulu wamdala umuntu, isilisa nesifazane. Niyabona ukuthi Wenzeni na? Wenza umuntu. Wenza... Manje, lowo ngumbuzo wokuqala, niyabo, “Wabadala,” kanjalonjalo, uGenesisi 1:26. UGenesisi 2:7, “Wababumba ngothuli lomhlabathi wayesephefumulela emakheleni akhe.”

**Yini umehluko, noma—noma kuphi lokhu ukuxhumana emBhalweni ongaphezulu na? Kuxhumana kuni umuntu wokuqala anakho nomuntu wesibili na?**

<sup>79</sup> Umuntu wokuqala ungumuntu wesibili ebonakaliswe emizweni emihlanu. Niyabo? Khona manje ungeke—ungeke

wamthinta uNkulunkulu ngezandla zakho *kanjalo*, ungeke wambona uNkulunkulu ngamehlo akho. Akakunikezanga kuwe ukuba ukwenze lokho. U . . .

<sup>80</sup> Senake namuzwa ongcwele omdala efa, uma bethi, “Nanguya umama, sekuyiminyaka ngamgcina”? Senake nakuzwa lokho uma abantu . . .? Niyabo, kuyini, lamehlo ayafiphala namehlo angaphezu kwemvelo ayangena. Niyabo? Bese kuthi-ke ngezinye izikhathi uma thina, uma uNkulunkulu enza *kanjalo*, sibona imibono lapho leliso lemvelo lifiphala khona. Khona impela phambi kwethu, sibuka ngokuqondile ngqo, futhi kukhona umbono phambi kwethu ukhombisa izinto zikaNkulunkulu ezingaphezu kwemvelo. Niyabona ukuthi ngisho ukuthini na?

<sup>81</sup> Ngakho manje-ke, bukani, “Uma lelidokodo lasemhlabeni lapha . . .” Manje, abanye benu besifazane nowesilisa lapha sebeyaguga. Bukani, “Uma leli lasemhlabeni . . .” Ngicabanga ngobabayi omdala lapho, iminyaka engamashumi ayisishiyagalolunye-nambili ubudala. “Uma lelidokodo lasemhlabeni lidilizwa, kukhona umuntu kamoya, umzimba kamoya osilindele ongenakubhubha.” Ngiyonibona lapho. Ngiyohamba phezu . . .

<sup>82</sup> Ngeke ngamthinta uMfowethu Neville phakathi—phakathi phezulu lapho, ngoba uJohane wababona futhi babeyimiphefumulo phansi kwe-altare, bememeza, “Koze kube-nini, Nkosi, koze kube-nini na?” Niyazi kungani, sedlulile eSambulweni. Nokuthi kwaba *kanjani* phakathi lapho bafisa ukubuya futhi bembathe izingubo zemizimba efayo. Babememeza, “Koze kube-nini, Nkosi na?”

<sup>83</sup> Manje, babazana, kodwa babengenakukhuluma futhi baxhawulane, noma, sengathi babekwazi ukukhuluma, kodwa babengenakuxhawulana *kanjalonjalo*. Nanku umfanekiso ukukufakazisa. Ngenkathi umthakathikazi wase-Endori ebiza umoya kaSamuweli ewukhuphula, noSawule wambuka wayesemqonda ukuthi unguSamuweli. NoSamuweli wamqonda uSawule wayesethi, “Ungibizeleni ngiphume ekuphumuleni kwami, lokhu usuphenduke isitha sikaNkulunkulu noNkulunkulu usukile kuwe na?” *Kunjalo* na? Futhi nakhu kwakumi uSamuweli omdala embethe ingubo yakhe yomprofethi, wayesembuka. Wayesesudini.

<sup>84</sup> Umthakathikazi wambona wayesewela emhlabathini, wathi, “Ngibona onkulunkulu bephuma emhlabathini.”

Wathi, “Ungiphazamiseleni na?”

Wayesethi, “Awu, ngifuna ukwazi ukuthi impi ihamba *kanjani*.”

<sup>85</sup> Wathi, “Kusasa uzofela empini,” namadodana akhe azoba njalo, “futhi ngalesisikhathi kusasa ebusuku uzoba nami.” Niyabo? Manje, wayenokuzwa, futhi wayebukeka njengoba

enza nje ngenkathi eselapha emhlabeni, kulowomthakathikazi owayemile, embuka, noSawule.

<sup>86</sup> Manje, qaphelani. Izikhathi eziningi...Kuthiwani-ke ngoBabayi noma uMama ngenkathi befa futhi babona abathandekayo babo bemi lapho na? Babaqonda. Kodwa kusemzimbeni ongaphezu kwemvelo.

<sup>87</sup> Kodwa manje nansi inxenye ehle kakhulu. Ekubuyeni kukaJesu ekuvukeni, akuyikuba yilowomzimba. Lowomzimba ngaleyonkathi, lobo bukhona obungaphezu kwemvelo uNkulunkulu abudala ekuqaleni, obuyobuyela emhlabeni ukuthola omunye umzimba, hhayi ozalwa ngowesifazane, kodwa odalwe nguNkulunkulu (Haleluya!), ukuba ungabuye uguge noma ube nombimbi, ungabinazo neze izinwele ezimpunga ekhanda lakho, kodwa ophelele, kuze kube-phakade! Haleluya! O mfowethu, lokho bekungangenza ngimemeze ebusuku obushisayo! Kunjalo! O, "lengubo yenyama ngiyoyiqathaza, futhi ngivuke futhi ngibambe ngqi umklomelo wangunaphakade!" Yini ezweni esifanele sikhathazeke ngayo na?

<sup>88</sup> Nanto lonke icebo lilele khona lapho, ukuthi uNkulunkulu wangidala kanjani ekuqaleni. Ngehlela lapha emhlabeni, ngathatha indawo yami njengomshumayeli weVangeli, noma wena njengowesilisa noma owesifazane nensindiso, siphila impilo ngomusa kaNkulunkulu. Haleluya! Nalowomoya ofanayo uyasuka lapha owawukhona emuva ngaleya ekuqaleni. Ngiyobuyela emuva ekubeni nokuzwa kokwazi ukuthi kade ngilapha, (Haleluya!) bese-ke ngilinda lapho phansi kwe-altare, ngibusiswe phakade, ekuphumuleni. Bese kuthi-ke sengibuya, ngicosha umzimba wami esiqongweni sawo impela sobuhle-hle, ngaphambi kokuba ukufa kuze kuwushaye.

<sup>89</sup> Ukufa kukushaya cishe eminyakeni engamashumi amabili-nambili noma amashumi amabili-nantathu ubudala, uqala ukwehluleka. Awusesuye owesilisa owawuvamise ukuba nguye nowesifazane owawuvamise ukuba nguye, emva kokuba usufika cishe emashumini amabili-nanhlano, kukhona into engenayo. Imibimbi iqala ukufika phansi kwamehlo akho. Awusakwazi ukuwasha njengoba wawuvamise ukuwasha. Amashumi amathathu, ungakuqaphela kaninginingi. Linda uze ufike emashumini amane-nane, njengami, bese kuthi-ke ukuqaphela ngempela. Kodwa, O mfowethu! Linda ngize ngifike emashumini ayisishiyagalombili, amashumi ayisishiyagalolunye, futhi kuleyokheyini, ngimi lapho. Kuyini na? UNkulunkulu nje ungifaka ekuncintisaneni ukuba ngigijime. Kodwa ngolunye usuku lwenkazimulo...Lokho ngukufa kungena.

<sup>90</sup> Ngake ngaba namahlombe aqondile, nginezinwele ezimnyama (nekhanda ligcwele zona), futhi kungekho-mbimbi phansi kwamehlo ami; futhi ngibukeni manje,



ngishwabana kwehla, amahlombe eqhatha, sengikhuluphele, nemibimbi phansi kwamehlo ami, nginempandla. Ngani, bukani ukuthi ukufa kwenzani kimi cishe eminyakeni engamashumi amabili edlule. Ukufa kwenza lokho. Linda ngize ngifike emashumini ayisishiyagalombili, uma uNkulunkulu engivumela ngiphile, futhi bukani ukuthi ngibukeka nginjani, ngimi kanje ekheyinini endala, ngiqhaqgazela *kanjalo* ndawo ndawo. Kodwa, haleluya, ngolunye usuku lwenkazimulo, ukufa kuyobhuqa ngokugcwele. Bese kuthi uma ngivuka ekuvukeni ngiyoba yilokho engangiyikho, lokho uNkulunkulu angenza ngaba yikho lapha emhlabeni ngisemusha-sha, emzimbeni ongenziwanga nguNkk. Branham noMnu. Branham, kodwa odalwe nguNkulunkulu uqobo lwaKhe; okhululekile ekulingweni, okhululekile esonweni, okhululekile kunoma yini enye, ukuba ngingabe neze ngisaba nokugula, usizi. O, he!

<sup>91</sup> Khona-ke ngiyobamba izandla zomkami ezincane bese ngihamba ngehle ngidabule eParadisi likaNkulunkulu kanjalo, kabusha. Niyokwenza into efanayo. Hhayi owesifazane osekhanda limpunga ohamba umhola kulobubusuku, umbiza ngomkakho, kodwa nje uyoba muhle njengoba wayenjalo ngosuku owashada naye ngalo ealtare. Haleluya! Whewu! Lokho kwenele ukwenza umfo amemeze. Akunjalo na? Niyabo?

<sup>92</sup> Kulungile, lokho ngukuxhumana. UNkulunkulu uphokophelele. Uma uNkulunkulu enquma emqondweni waKhe ukwenza noma yini, izofanele ibe njalo. USathane wasona lesisithombe ngesifiso socansi, ngowesifazane, ukuzala abantwana. Wakona. Ngakho qhubeka futhi ukwenze, lokho kulungile. Lendawo yokuhlala izocosha lezi, ngoba into kuphela oyenzayo kulempilo ngukucosha isimo sakho nomfanekiso, lokho oyikho. Uma ungunwele-zibomvu manje, uyoba ungunwele-zibomvu ngaleyonkathi. Uma ungunwele-zimnyama manje, uyoba ungunwele-zimnyama ngaleyonkathi. Niyabo, owawuyikho usemusha impela. Futhi uma u... uSathane waphazamisa isithombe, awutholanga ngisho... Lokho uNkulunkulu ayekuhlosele ukuba ube yikho, uyoba yikho. O, kuhle kakhulu kanjani pho! Nango umuntu wakho.

<sup>93</sup> Manje uGenesisi 2. Shonini, ngifanele ngisheshise, ngizoyithola. (Ninayo into ethize na? Ninayo na? Ikhona eninayo na? Ninayo ukuba iphendulwe na?) Kulungile, uGenesisi 2:18-21:

2. UNkulunkulu wenza u-Eva evela obanjani luka-Adamu, uGenesisi 2:18-21. Ngabe uNkulunkulu wadala owesilisa nabesifazane, bese-ke enza u-Adamu noEva—Eva na?
3. Futhi ngabe uKayini waya nje kokudaliweyo kowesilisa nowesifazane kube ngumkakhe na?

<sup>94</sup> Manje, asithi manje. . . angu. . . Umuntu mhlawumbe ukhona obhale lokhu. Manje, ngenkathi uNkulunkulu. . . Embuzweni wokuqala lapha:

**Ngabe uNkulunkulu wenza owesilisa nabesifazane, bakaGenesisi 2:18-21 na?**

<sup>95</sup> Qhabo. Ngi—ngu. . . njengoba—njengoba nizobona lapha, 2:18-21 manje, qaphelani:

*INKOSI uNkulunkulu wathi, Akukuhle ukuba. . . umuntu ahlale yedwa; ngizomenzela umsizi ongumata onjengaye.*

*Futhi ngomhlabathi iNKOSI. . . wabumba zonke izilwane. . . kanjalonjalo.*

<sup>96</sup> Manje, uNkulunkulu wenza u-Eva ohlangothini luka-Adamu. Owesifazane unolunye futhi ubambo namhlanje emumweni womzimba nokwakheka kunoma owesilisa enza, ngoba ubambo lwathathwa emzimbeni ka-Adamu. U-Adamu wayesevele enziwe futhi wayephila, futhi wayenesizungu, wayesethi-ke uNkulunkulu, “Akukuhle ukuba umuntu ahlale yedwa.”

<sup>97</sup> Ngakho lababapristi kanjalonjalo abenqatshelwa amalungelo okuba nomfazi. Manje, lokho, ibandla lamaRoma lingenza noma yini. . . Lokho yibo, banguye ozophendula ngalokho—ngalokho, hhayi mina.

<sup>98</sup> Awu, ngabuzwa yi—yindoda, maduzane, yathi, “Ucabangani na?” Umpristi, wathi, “Ucabangani ngalawompristi osemncane lapha edolobheni owathatha lowo wesifazane, leyontombazane, intombazane yaseJeffersonville lapha, futhi wahamba futhi washada nayo na?” Ebandleni lama-Irishi, niyakhumbula. Ngiyalikhohlwa igama lakhe ukuthi lalingubani.

<sup>99</sup> Ngathi, “Wayenelungelo impela nje lokuba aganwe njengoba nami nginalo. Yilokho impela engikucabangayo ngakho.” Ngathi, “Into kuphela engiyibambayo. . . Ngicabanga ukuthi wenze okungafanele, wayefanele aye ebandleni bese eyesula esikhundleni sakhe beyese-ke eyahamba futhi ashade nentombazane, esikhundleni sokusuka abaleke nje kanjalo.”

<sup>100</sup> Manje, niyakhumbula ngenkathi kwenzekile emavikini ambalwa edlule lapha eJeff., umpristi weKatolika le-Irishi ezansi lapha. Ungumfo osemncane, futhi wayezo. . . unesithandwa sentombazane ethize ezansi lapha. Futhi ngenkathi e. . . Bamnika umnikelo wothando omkhulukazi, uzoshintsha izifunda zomfundisi naye, amthumele enhla e-Indianapolis ndawondawo. Futhi wavele nje wathatha umnikelo wothando, intombazane nabo bonke, futhi wasuka wahamba base beshada, futhi abaphindange bezwe ngaye. Awu, wayenelungelo lokuganwa, kodwa wayengenalo ilungelo lokwenza lokho. Wayengafanele enze lokho. Wayefanele

ngabe waya e—ebandleni futhi wathi, “Lapha, ngiyesula kulesisikhundla njengompristi. Ngizoganwa, nalokho kuyakuxazulula.”

<sup>101</sup> Kodwa, manje, uNkulunkulu enza u-Eva, no—no-Adamu no-Eva ngesikhathi esifanayo, into kuphela Ayenzayo kwakungokungaphezu kwemvelo, umoya ongu-Adamu nomoya ongu-Eva, owesilisa nowesifazane. Kwase kuthi-ke, ngenkathi enza...wafaka u-Adamu lapha, kwakungekuhle ukuba... Niyabo, yisithombe sikaNkulunkulu sisombuluka ngaso sonke isikhathi. Yonke into kanje, nje si—nje siyeza sehla ngqo, nje sisombuluka siphuma ngqo, siphuma ngesikhathi seminyaka eyiNkulungwane ngaphezulu ngaleya futhi siqonde ngqo ePhakadeni. Nje isithombe sikaNkulunkulu nje sisombuluka, uNkulunkulu ezisombulula Yena.

<sup>102</sup> Lapha, uNkulunkulu wazibonakalisa Yena kuKristu Jesu, ukukhombisa lokho Ayeyikho. Wayeyini uJesu na? UMuntu wezinhlupheko, elujwayele uhlupho, ethanda. Esifebeni, “Baphi abamangaleli bakho na?”

“Anginabo, Nkosi.”

“Kanjalo naMi angikumangaleli. Hamba, ungabe usona.”

<sup>103</sup> Ekhathele futhi ekhandlekile wukuhamba cishe amamayela angamashumi amathathu ngalolosuku, edabula ezingwadule ezinesihlabathi nezinto; kwakukhona owesifazane waseNayini ephuma; nomfana wakhe kuphela, efile, elele lapho. Wamisa udwendwe lomngcwabo, wabeka izandla zaKhe phezu kwakhe, wathi, “Vuka.” Nomfana owayefile wabuye wavuka. Leyo—leyo yiNkosi yethu uJesu. (Ngiyabonga, Teddy, ndodana.) Futhi lapho, leyo kwakuyiNkosi yethu uJesu. Wayengakhathele neze kakhulu, engakhandlekile neze kakhulu ukuba enze noma yini enhle. Kulungile.

Manje nansi enye into:

**Ngabe uKayini waya ko—kokudaliweyo kokuqala kowesilisa nowesifazane kube ngumkakhe na?**

<sup>104</sup> Manje, nanko umbuzo obucayi kabikabi, manje lalélisisani ngempela. Manje, o, ngine...nibabonile abantu befaka ephapheni, “UKayini wamtholaphi umkakhe na?” O, ngangivamise ukukusho.

<sup>105</sup> Futhi angizange ngifundise ukuthi kwakukhona isihogo esivuthayo cishe iminyaka emine emva kokuphenduka kwami. Kwadingeka ngikubone emBhalweni. Uma ngingazi, ngeke ngisho lutho ngakho. Niyabo?

<sup>106</sup> Kodwa, manje, “UKayini wamtholaphi umkakhe na?” Manje, lokho yi—yizihlaziyo zalombuzo manje. “Futhi ngabe uKayini waya kumkakhe kokudaliweyo kowesilisa nowesifazane, kube ngumkakhe na?” Niyabo? Manje, manje, okukodwa kokuqala... .

<sup>107</sup> LoNkk. DeArk, nonke nezwa ngokuphiliswa kwakhe ngobunye ubusuku, ukuthi uNkulunkulu wambusisa kanjani nayo yonke into. Wayelele, efa, bafika lapha kwelesibili nqo ekuseni.

<sup>108</sup> Futhi ngakho, manje, ngifika kanjalo-ke. . . Umfana wakhe, uGeorge, umfana wayeyisangoma, u-Ed, naye. Babesitolo, futhi ngayizwa ingxoxo emuva lapho, ngenkathi okokuqala. . . lapho uKayini athola khona umkakhe. Awu, lo owayenelungelo lokukhuluma wabonakala uyedlula yonke eyempikiswano, wathi, “Ngiyakutshela lapho uKayini athola khona umkakhe,” wathi, “UKayini wawela wayesegawu yinkawu enkulukazi yesikazi engenamsila.” Wayesethi, “Kuleyonkawu engenamsila kuvela isizwe samakhaladi.” Wathi, “Uyaliqaphela ikhanda lomuntu oyikhaladi lithe ukucija phezulu *kanjalo*, njengoba—njengoba injalo inkawu engenamsila, ekhanda.”

<sup>109</sup> Awu, ngama lapho, ngangiselapha nje cishe ezinyangeni ezimbili ubudala eVangelini. Ngathi, “Angifuni ukwehluka kuwe ndoda, ngoba angisiso isitshudeni, ngisanda kusindiswa nje. Kodwa” ngathi “uma lokho kunjalo, khona-ke isizwe sabantu abangamakhaladi sasiyofanele sishabalale ngenkathi imbubhiso yezwe ngaphambi kokubhubha komhlaba ngamanzi, ngenkathi izwe libhujiswa ngamanzi, ngokuba uNowa nomndeni wakhe kwaba yibo kuphela owayesemkhunjini. Lowo kwakuyibo kuphela owayesemkhunjini. Isizwe samakhaladi sasiyoshabalala,” ngathi, “uma lokho kwakungaba njalo.” Ngathi, “Qhabo, mnumzane! Isizwe samakhaladi asiveli khona neze lapho. Qhabo, mnumzane. Isizwe samakhaladi siphuma emthini ofanayo esiphuma kuwo, naso sonke isidalwa esingumuntu, ofanayo.” Akukho-mehluko. Impela. Sonke nje si. . . Omunye angaba-phuzi, nomunye abe-nsundu, omunye abe-mnyama, nomunye abe-mhlophe, nomunye aphaphatheke, nomunye abe-bomvu, futhi kanjalo nje, kodwa nonke nivela kulowomuthi ofanayo. Leyo nje yinxenye yokomzimba phandle lapho. Kunjalo. Niyizidalwa ezingabantu ngokufanayo nje, nadalwa lapha nguNkulunkulu.

<sup>110</sup> Futhi manje, qaphelani, lapha kungekudala, ngimi ngapha nabanye odokotela eLouisville, ngangikhuluma mayelana nase-Afrika ukuthi bakanjani labobantu abahluphekayo, uhlobo lwamazimuzimu, ikakhulukazi, ukuthi babekanjani nowesifazane lapho, wathatha ingane encane, ayethole ingane encane, futhi—futhi wayeyishaye kanjalo wayeseyibophela phezulu esihlahleni wayeseyiyeka yabola izinsuku ezimbalwa, niyazi, yaze yavunda ngaphambi kokuba bayidle, niyazi. Noma yini enjalo, bayiyeke ibole isikhashanyana, ithambe.

<sup>111</sup> Ningacabangi ukuthi lokho kukhulu kakhulu mayelana namazimuzimu. ENgilandi benza into efanayo, babulala izinkwali bese bezilengisa emithini, ngakho kuyothi amaqubu angawa kuzo bese beyazidla-ke. Leso yisizwe esingumama

wabantu baka-Anglo-Saxon, eNgilandi. Kunjalo. Futhi ningacabangi... Anidingi ukuba niye eNgilandi, yehlelani lapha ezifundazweni zangaseningizimu, nizothola into efanayo. Impela. Noma yimuphi umuntu ongadla umnenke noma—noma izinyoka ezinomsila okhehlezelayo, angadla noma yini enye. Ngakho... Ya.

112 Manje qaphelani, ake—ake nginitshela. Kodwa, nakhu okwenzeka. Ikhiladi...i—isizwe samakhaladi asihlangane ngalutho nalokhu. UKayini... .

113 Manje, ngifuna nibhekisise. Bathi “Waya ezweni lakwaNodi.” Manje, uKayini wayese-Edene. Futhi i-Edene, iNsimu yase-Edene, ingasempumalanga ye-Edene. Kunjalo na? INsimu yase-Edene yayisempumalanga kwe-Edene, icala langasempumalanga kwe-Edene. NamaKherubi labekwa, noMuthi wokuPhila wawusesangweni lasempumalanga yeNsimu, futhi yilapho engicabanga ukuthi uKayini no-Abela benza khona umhlathshelo wabo. Futhi yilapho iKherubi nenkemba yelangabi engabange isabavumela bangene, empumalanga yesango!

114 Niqaphelile yini, uJesu uyovela empumalanga. Ukukhanya kuphuma empumalanga. Yonke into iza... Impucuko yaqala empumalanga futhi iya entshonalanga, ize ihambe ijikeleza ibuye izibambe futhi. SiyiNxenye yesibili yomhlaba engaseNtshonalanga. Leyo eyangaseMpumalanga, eyangaseMpumalanga yimpucuko endala kunayo yonke. IShayina iyimpucuko endala kunayo yonke eyaziwayo, ngosomlando, ezweni namhlanje. Impumalanga!

115 O, besingahlala kanjani kulembuzo amahora, kowodwa, kodwa ungeke nje eminye. Kodwa qaphelani, nansi... Bangaki abangathanda ukwazi ukuthi yini esiyikholwa ngoKayini, kuphi nokuthi kwakungubani umkaKayini na? Ake sibone. Kulungile. Ngizonitshela ukuthi uKayini wenzeni, futhi yiyona-mpendulo kuphela enomqondo ongayicabanga: uKayini waganwa ngudadewabo uqobo. Wayefanele, ngokuba kwakukhona esisodwa isifazane emhlabeni ngaleyonkathi; iBhayibheli kuphela linikeza okubhaliweyo komlando wabathathu abazalwayo, uHamu, uShemi... noma hhayi... Ngiyaxolisa, kwakunguKayini, u-Abela, noSeti. Kodwa uma kwakungekho... IBhayibheli alivamisile ukuba libhale ngomlando wokuzalwa kwentombazane. Niyakwazi lokho.

116 Manje, ngineqiniso ngibhekene nabesifazane kulobubusuku. Kodwa, bukani, izwe likhonza abesifazane, kodwa abesifazane wayeyithuluzi likadeveli ekuqaleni. Futhi ongalungile namhlanje uyithuluzi eledlula onke analo. Uyothumela abaningi abashumayeli esihogweni kunawo onke amajoyinti ogweva elikhona ezweni. Ake kuthi usimukanandwendwe omncane nosikilidi ekhoneni lomlomo wakhe, nezinwele zakhe zonke

zilungisiwe phezulu kanjalo, nezinde ezinkulukazi izinkophe ezicwayiza phansi-phezulu, mfowethu, esincane... isimo somzimba esithi ukubukeka kahle kuye, bhekisisani ukuthi uzokwenzani.

117 Mshumayeli, kungcono uzemboze ngeGazi likaJesu Kristu. Kunjalo. Manje, ungangitsheli, uyindoda! Ngibone okuningi kakhulu kwakho. Manje, bhekisisani lapha. Into enhle ukwedlula zonke ukuba uyenze ngukugcina ingqondo yakho imaphakathi nendawo kuJesu Kristu futhi udedele imicabango yakho ibe-msulwa.

118 NjengoPawulu wathi ngale phakathi lapho, wathi, “Ku... Siyazi ukuthi sinamandla ukuhola udade. Nginamandla okukwenza, kodwa” wathi “Ngeke ngikwenze.” Niyabo, akakwenzanga. Wathi, “Ngiyazi ukuthi inkonzo bafanele baphile ngeyabo—yabo... Ungayifaki isimfonyo inkabi nxa ibhula amabele.”

119 Niyazi, ngezinye izikhathi siyacabanga, ngoba singumshumayeli... (Hhayi nina nami, angisho, mfowethu.) Kodwa abashumayeli bacabanga ukuthi ngoba bangabashumayeli ukuthi—ukuthi bangumuntu othize omkhulu kunomunye wamalunga angabantu—nje ebandla. Anibakhulu ukwedlula abanye futhi anehlukile ebusweni bukaNkulunkulu kunoalesosidakwa esiphenduke ehoreni eledlule.

120 Leyo yinto eyodwa inguquko engazange iyihlanze, kwakuyilezizinto. Ngiyazi ngisayina igama lami “Mfundisi ohloniphekile.” Kunjalo impela, lokho nje ngu—ngumkhuba wanamhlanje, kodwa akufanele kwenziwe. “Mfundisi ohloniphekile” no “Mbhishobhi” no “Dokotela” nazo zonke lezozinto ziyiziqu ezenziwe ngumuntu, futhi zingumbhedo! EBhayibhelini babengo “Petru,” “Jakobe,” “Pawulu,” “Johane,” nabobonke abanye babo.

121 UPawulu wathi, “Manje, lapha, ngiyazi ngishumayela iVangeli, lowo—lowo—lowo ngumsebenzi engimiselwe wona.” Ngingumshumayeli, ungumshumayeli, uMfowethu Neville ungumshumayeli, kodwa ku... Lowo ngumsebenzi esimiselwe wona, ngukuba ngumshumayeli. Awu, yilokho nje esifanele sikwenze. “Kodwa ake ngenze into ethize,” uPawulu wathi, “lokho kungaphambili le kwalokho.” “Manje, nginelungelo lokuqoqa imali,” uPawulu wathi, “kodwa ngizokwenza amathende nje ukunikhombisa ukuthi nginga—nginganikela.” Wathi, “Kuyahlonishwa, ukuganana makuhlonishwe ngumuntu wonke, umbhede ungabi-nasisihla. Kuhle ukuba indoda iganwe.” Wathi, “Nginelungelo lokuganwa. Manje, nga—ngangingaganwa, nginelungelo langokomthetho ukuba ngiganwe. Kodwa nje angeke ngiganwe, ngifuna ukwenza omunye umhlatshelo eNkosini.” Niyabo? Wayesethi-ke, “Wonke

umuntu uyalwazi ubizo lwakhe. Makenze njengoba . . . Omunye ungumthenwa ngenxa yeZwi likaNkulunkulu, kanjalonjalo.”

<sup>122</sup> Sifuna ukwenza into ethize engaphambili le komsebenzi wethu esiwumiselweyo. Futhi uma ngempela nizelwe ngokusha ngoMoya kaNkulunkulu futhi uthi, Awu, “ngumsebenzi engiwumiselweyo wokuya enkonzweni, ngiqagele ngizodingeka ngihambe.” O, he! Awu, ngifuna ukwenza okungaphezu kwalokho, ngifuna ukuzuzela uKristu eminye imiphefumulo. Kukhona engifuna ukukwenza! Ngifuna ukuvakashela abagulayo noma ngiMenzele okuthize. Kungumsebenzi engiwumiselweyo ukushumayela imingwabo, kungumsebenzi engiwumiselweyo ukushumayela iVangeli, kungumsebenzi engiwumiselweyo ukukhulekela abagulayo. Mangenze okunye okuthize, mangiphume futhi ngenze okuthize lapho uNkulunkulu azongihlonipha ngakho.

<sup>123</sup> Manje, sibuyele kuKayini. [Akuqoshwanga eteyipini—Umhl.] Ngokuba u-Eva wayenguye kuphela isifazane esadalwa nguNkulunkulu, futhi uma wayengenamadodakazi, ngenkathi lesosifazane sokugcina (okuyisona sodwa isifazane) sifa, isintu sasiyoshabalala. Kunjalo na? Babengeke babekhona abesifazane abanye. Ngakho kwafanele abe namadodakazi. Futhi uKayini waganwa ngudadewabo uqobo, ngokuba wayefanele, ayikho enye indawo ukuba abesifazane bavele kuyo.

<sup>124</sup> Futhi kwakusemthethweni futhi kungumthetho ngalezozinsuku, ngisho naku-Abrahama, futhi ngisho nasekwehleri njalo kuya ku-Isaka. U-Isaka waganwa umzala wakhe wegazi uqobo. No-Abrahama waganwa ngudadewabo uqobo, udadewabo wegazi. Kayise . . . Ngomama abehlukene kodwa ubaba oyedwa. Nembewana ivela ebulilini bowesilisa. USara, owazala u-Isaka oyisimangaliso. Kunjalo na? Kwakungekho-muntu emhlabeni ngaleyonkathi.

<sup>125</sup> Konke lokho kwakusemfanekisweni, kukhombisa ukuthi i . . . Nakhu, mfowethu! U-Isaka . . . uRebeka ungumfanekiso weBandla, no-Isaka ungumfanekiso woMlobokazi, uKristu. Kunjalo na? Futhi bafanele bahlobane ngeGazi! Haleluya! Amen! Ukuhlobana ngeGazi!

<sup>126</sup> Ngakho uKayini waganwa ngudadewabo, futhi lokho ku . . . Base-ke bewelela lapho ezweni lakwaNodi. Manje, singena endabeni ejulile ukuba besihambe sathi ukuqhubeka kancane, futhi ngiyajabula awuzange ubuze kuqhubeka kunalokho, (njengokuthi, “Sasikuphi lezoziqhwaga esasisezweni ngalolosuku na?” UJosephus nabehlukene ueziningi izimpikiswano kukho). Amen! Uma ngingakutholanga lokho kahle, mfowethu, kulethe futhi ngeSonto ekuseni. Kulungile.

**4. Ungachaza yini ukuthi iSonto liwusuku lokuqala lweviki noMgqibelo ulusuku lwesikhombisa na? AmaKristu aya**

**esontweni ngeSonto, usuku lokuqala lweviki. Awafanele yini aye ngoMgqibelo, usuku lwesikhombisa lweviki na?**

127 Awu, manje, mngani othandekayo, noma ubani obuze lokho, lowo ngumbuzo omuhle kabi. Ngumbuzo omdala obekuphikiswana ngawo phakathi kwezinkulungwane zezitshudeni namhlanje, kodwa bengingathi, ake nje nginikeze ukuhumushela kwami, niyabo, yilokho kuphela engingakwenza. Futhi uma ngingaqinisile, awu, u—ungibekezelele, noNkulunkulu angithethelele, niyabo, uma—uma ngikwenza ngokungesikho.

128 Manje, maqondana nomthetho...Manje, mhlawumbe ngumuntu weSeventh-day Adventist ohlezi lapha. Lokho kwaba ngukutadisha kwami kokuqala, kwakuyiSeventh-day Adventist. Kunjalo. KwakuyiSeventh-day Adventist, engayitadisha kuqala. Futhi ngenkathi befika futhi bangitshela ukuthi “uMgqibelo wawulusuku lwesikhombisa,” mfowethu, lokho kwakuhambisana nekhalenda lamaJuda. Nekhalenda lamaRoma alikulungisanga, noMgqibelo ngempela wawufanele ube yiSonto. Awu, bangenza ngithengeke entweni engangicabanga ukuthi yayiqinisile. Futhi inqobo nje uma ngangifunda incwadi yabo efundwayo ngangingene ngqo kukho, amaphesente ayikhulu, kodwa ngelinye ilanga ngathola iBhayibheli ngase ngiyabona ukuthi kwakwehlukile-ke. Niyabo?

129 Manje, uMgqibelo wusuku lwesabatha ngokomjikelezo weviki. Manje, asazi. Sekuguquliwe, futhi sinezinguquko eziningi kakhulu ungeke usazi nje ukuthi yikuphi okwakuyikho. Niyabo? Ngoba si...Manje, amaJuda asho ukuthi sesithi nje asibe...khona manje sekuthi akube ngu 1970 okuthize, ngokomjikelezo wawo, ikhalenda lawo. Ikhalelenda lamaRoma likuthatha kube ngu 1953. Futhi babenelinye ikhalenda elikuthatha likuyise kwenye into. Kodwa lokho yikho okukwenza kufakazise ubuKristu, konke kwesekeleke emuva ekuzalweni kukaKristu. Niyabo, sikuthatha lapho-ke.

130 Manje, kodwa manje njengosuku lwesikhombisa, manje, kunenqwaba yabantu bePentecostal oyisabatha—sabatha abangamasabatha, bagcina isabatha loMgqibelo. Manje, bathi, “Akukho-Zwi eBhayibhelini lokuba nina nigcine uMgqib-... iSonto njengosuku.” Manje, ngizosho into efanayo ngesabatha eTestamenteni eLisha. Niyabo? Manje, uMgqibelo wawulusuku lwesabatha olwanikwa amaJuda. Manje, lwanikezwa kuphela ebangeni.

131 Manje, lokhu kungahle kuveze omunye umbuzo ukudubula ubuyisele kuwo. Kodwa, manje qaphelani. Ngenkathi uNkulunkulu ephumula ngosuku lwesikhombisa, ngaleyonkathi usuku lwesikhombisa lwalungagcinwa, ngo—ngokwazi kwami emBhalweni, kwaqhubeka kwaze kwaba cishe yiminyaka



engamakhulu ayishumi nanhlanu. Futhi ehlane, uNkulunkulu wanika u-Israyeli usuku lwesikhombisa lube yisibonakaliso phakathi kwe. . . Nkulunkulu.

<sup>132</sup> Futhi uNkulunkulu waphumula izinsuku eziyisikhombisa, usuku lwaKhe lokuphumula lwesikhumbuzo. Ngisho lokho kanjalo ekuzuzeni lokhu kungahle kube ngumfowethu noma udadewethu o—oyiSeventh-day Adventist, niyabo, futhi banesonto elihle. Futhi manje qaphelani, benginga differen kubo kancanyana ku—kulombuzo.

<sup>133</sup> Manje, uNkulunkulu walungcwelisa usuku lwesikhombisa. Izinsuku eziyisithupha kwakungumuntu. Usuku lwesikhombisa kwakulusuku lokuphumula lukaNkulunkulu, olwalungumfanekiso, umfanekiso wesikhathi seminyaka eyiNkulungwane. Manje, manje qaphelani lokhu, ukuthi kuhlangana kanjani—kanjani thaqa. Manje ngenkathi uJesu efika emhlabeni, okwabethela uJesu kwakungukuthi Akalugcinanga usuku lwesabatha; amacala amabili kuphela ababenawo ngoJesu kwakungukuthi “Wephula usuku lwesabatha, futhi Wazenza uNkulunkulu.” Futhi Wathi WayeyiNkosi yesabatha. Wayene. . . WayenguNkulunkulu weSabatha futhi, futhi WayenguNkulunkulu. Ngakho babengenandlela yokuMbeka icala.

<sup>134</sup> Manje, ake nje nginixazululele lokhu futhi nginikhombise ukuthi yiluphi usuku esifanele silugcine. Manje, ngabe ukhona umBhalo na? Ngizobuza lokhu ukuze kusizakale nina:

**Ngabe ukhona umBhalo, Mfowethu Branham, ositshelayo futhi osigunyazayo ukuba sigcine iSonto njengoba nje amaJuda agcina uMgqibelo na?**

<sup>135</sup> Qhabo, mnumzane, awukho. Akukho-mBhalo eBhayibhelini, ngokuba seTestamenteni eLisha, ukuba thina sigcine noma uMgqibelo noma iSonto. Kodwa isizathu sokuba sigcine iSonto, yisikhumbuzo sokuvuka. Lutho. . .

<sup>136</sup> Manje, nizothi, “IRoma eliKatolika lakwenza lokho.” Bazisho ukuthi bakwenza, kodwa uma benza, uPawulu oNgewele wayeyiRoma eliKatolika, futhi wayenjalo noPetru, uJohane, noJakobe, nabo bonke abanye, ngokuba babehlangana ngosuku lokuqala lweviki ekukhonzeni kwabo. Futhi, ngokosomlando, indlela kuphela ababekwazi ukwehlukana ngayo phakathi kweJuda elingumKristu neJuda lomthetho (bobabili babeya esinagogeni), kodwa omunye wayeya ngoMgqibelo (owayekuphika ukuvuka kukaJesu), nomunye wayeya ngeSonto (owayekholwa ukuthi uJesu wavuka kwabafileyo). Nalolo kwakuluphawu. Futhi kuyoba yilo, kuseluphawu namanje, futhi lungahle luphume seluwuphawu lwesilo.

<sup>137</sup> Manje, ngiyazi ukuthi i, abazalwane bethu abathandekayo beSeventh-day Adventist becabanga ukuthi lolo wuPhawu

lukaNkulunkulu. Bathi, “Unamekwa uphawu ngokugcina isabatha.” Akukho-mBhalo eBhayibhelini osho lokho.

<sup>138</sup> Futhi nanku umBhalo eBhayibhelini oshoyo ukuthi—ukuthi nibekwe uphawu, kwabase-Efesu 4:30, kwathi, “Ningamdabukisi uMoya oNgcwele kaNkulunkulu enabekwa ngaye uphawu kuze kube-lusuku lokuhlangwa kwenu,” umbhaphathizo kaMoya oNgcwele.

<sup>139</sup> Manje ngizofakazisa kini ukuthi uPhawu lukaNkulunkulu lungumbhaphathizo kaMoya oNgcwele. Niyabo? Lowo ngumbhaphathizo kaMoya, wuPhawu lukaNkulunkulu. Manje, u-Isaya 28, wathi, “Isiyalezelo sifanele sibe-phezu kwesiyalezelo, umudwa phezu komudwa, lapha ingcosana nalapho ingcosana.”

<sup>140</sup> Manje bhekisisa, manje, mngani othandekayo. Manje, abantu abayeka ukusebenza...Niyabo, amadoda azama ukuthola into ukuba izisindise. Ayikho into ongayenza ngakho. Usindiswa ngomusa. UNkulunkulu wenza ukubiza, uNkulunkulu wenza ukusindisa. Wena nje ulandela i—izinyathelo zikaNkulunkulu, yilokho kuphela. Ungeke usho. Injalo-ke imvelo yomuntu. Bazama ukuyeka ukudla inyama, bazama ukugcina izinsuku zamasabatha, bazama uku...“Uma ubungayeka ukwenza *lokhu*.” Kunguku... Awusindiswa ngokungadli inyama. Awusindiswa ngalokhu, lokho, noma *okunye*, Usindiswa ngomusa! Futhi uNkulunkulu, ngomusa, ukunika okusha, ukuPhila okuPhakade. Niyabona ukuthi ngichaza ukuthini na? NokuPhila okuPhakade kungumbhaphathizo kaMoya oNgcwele.

<sup>141</sup> Manje ake nginikhombise. Lichaza ukuthini igama elithi *isabatha* na? Noma ubani uyazi, ungasiphakamisa nje isandla sakho na? Isabatha na? [Udade uthi, “Ukuphumula.”—Umhl.] Ukuphumula. Impela. *S-a-b-a-t-h-a*, usuku lwesabatha, luchaza “u-k-u-p-h-u-m-u-l-a,” usuku lokuphumula. Thola okufundwayo okusempethweni eBhayibhelini bese ubheka, usuku “Lokuphumula.” Manje asiye kumaHeberu, isahluko 4, masinya impela manje. Futhi sizo... .

<sup>142</sup> Lona—lona ngumbuzo wami wokugcina khona lapha. Futhi, mfowethu, bheka ukuthi uMfowethu Neville unayo yini lapha. Ngiyazi ethi ayibe mibili yayo ngemifishane, ngakho asizukunihlalisa isikhathi eside kakhulu. Manje, ngixoleleni ngisayithola.

<sup>143</sup> Manje, uma nibona igama lapha, *ukuphumula*, khona-ke niyazi ukuthi kuchaza ukuthi “isabatha.”

<sup>144</sup> Manje, nanti iTestamente eLisha. UJesu, kuMathewu oNgcwele, Uqala esahlukweni 5 sikaMathewu oNgcwele, futhi Uqala kanje: “Nibezwile bethi, abasendulo, ‘Ungaphingi.’” Lokho, kwakuyini lokho na? Umthetho, imiyalo. “Kepha Mina ngithi kini, ukuthi, yilowo nalowo obuka owesifazane

amkhanuke.” Wawuguqula, Akazange na? “Nibezwile bethi, abasendulo, ‘Ungabulali,’ kepha Mina ngithi kini!” Wawuguqula, Akazange na? (Benicabanga ukuthi Akawuguqulanga umthetho na?) Kulungile. Wathi, “Kepha Mina ngithi kini ukuthi yilowo nalowo othukuthelela umfowabo ngeze usebulele vele.” Lokho kwakungekho neze phansi kweTestamente eLidala, lelo yiTestamente eLisha. Wavele nje washushuluzela wedlulela ngaphambili le kwalokho. Niyabo? Waqhubekela phambili futhi unikeza leyomiyalo, kodwa Wageja, Weqa owesine, olusuku lwesikhombisa. Manje esahlukweni 7, lapho A . . .

145 EziBuisweni, nakhu Akusho, Wathi, “Nibezwile bethi, abasendulo, ‘Uyo, futhi unga,’ futhi Mina ngisho kini okwehlukile. Nibezwile bethi, ‘Izinyo ngezinyo, neso ngeso,’ kepha Mina ngithi kini! Nibezwile besho okwehlukile, kepha Mina ngithi kini!”

146 Manje, ekupheleni kwakho konke, Washiya umyalo wesine. Manje, lokho kwakungukuthi, “Khumbula usuku lwesabatha futhi ulugcine lungcwele.” Manje Wathi:

*Zanini kimi, nina nonke enikhatheleyo nenisindwayo, mina ngizakuniphumuza emphefumulweni wenu.*

147 Manje bhekisisani, “Yilowo nalowo ophingayo ufanele akhandwe ngamatshe,” babefanele baze babekuso impela isenzo sokuphinga. Kunjalo na? Futhi kwakufanele kwenziwe ngokomzimba. “Yilowo nalowo obulalayo,” wayefanele abe ngumbulali.

148 Kodwa uJesu wathi, “Yilowo nalowo obuka owesifazane,” umphefumulo wakhe, umoya, lutho emzimbeni wakhe manje. Umphefumulo wakhe uhlelengiwe, kwakungakabibikho ngaleyonkathi; wawungumlayi, niyabo, umthetho wawunjalo. Manje Wathi, “Yilowo nalowo obuka owesifazane amkhanuke usephingile vele naye enhliziyweni yakhe.” Manje Wathi, “Nibezwile bethi, ‘Ungabulali,’ kepha Mina ngithi yilowo nalowo othukuthelela umfowabo ngeze usebulele vele.”

149 Manje Wathi, ngamany’amazwi, mayelana nesabatha, Wathi:

*Zanini kimi, nina nonke enikhatheleyo ne... sindwayo, mina ngizakuniphumuza emphefumulweni yenu, isabatha emphefumulweni yenu. (Hhayi emzimbeni wenyama, emphefumulweni wenu.)*

150 Manje, lalalani—lalalani uPawulu manje. Uma nje ningavele . . . Ngiyazi kuyashisa nayo yonke into, kuyashisa phezulu lapha, futhi. Kodwa, manje, asithole lokhu kusondele manje ukuze siqiniseke ukukuxazulula. Manje, uPawulu, ebhalela amaHeberu. Kwakungubani amaHeberu na? Khulumani. AmaJuda. Kunjalo na? Manje, labo kwakungabagcinimthetho, abagcini besabatha. Kunjalo na?

Kunjalo, mfowethu, mshumayeli na? Babengabagcini besabatha, babengabagcinimthetho. Kulungile.

<sup>151</sup> Manje, uPawulu uletha amaJuda, ngamathunzi nomfanekiso, ekhombisa ukuthi umthetho wawufanekisa ini, “Umthetho lokhu unesithunzi sezinto ezinhle ezizayo,” futhi uyaqhubeka futhi ukunikeza lapho endaweni eyodwa njengenyanga nelanga. Njenge—nge—ngenyanga yisithunzi nje selanga likhanya kwelinye izwe noma komunye umhlaba othize, futhi kubonisa emuva lapha. Manje, kodwa manje, futhi bekungeke, i. . . amaHeberu 9.

<sup>152</sup> Manje, qaphelani manje kumaHeberu 4, uza esiphakamisweni sesabatha. Manje bukani:

*Ngakho-ke masesabe, ukuba, kuthi kusekhona isithembiso sokungena ekuphumuleni kwakhe, . . .*

<sup>153</sup> Manje, uPawulu ekhuluma kubagcini besabatha manje, abantu ababegcina isabatha. “Masesabe ukuba lokhu sisekhona isithembiso mayelana nosuku lwesabatha,” ngamany’amazwi. Noma uma nizoqaphela imibhalo yakho esemphethweni, noma u “kugcina isabatha.” Ngu “j” kwelami, kwiScofield Bhayibheli, noma “ukugcina isabatha.” Niyabo? Kulungile.

*Mase . . . sabe, ukuba, kuthi kusekhona isithembiso . . . esele emuva.*

*Ngokuba phela nathi sashunyayezwa ivangeli, njengabo (emuva phansi komthetho): kepha izwi abalishunyayezwayo alibasizanga bona, lokhu lingahlangananga nabezwayo ngokukholwa.*

<sup>154</sup> Manje, lokho kusemuva phansi komthetho. Babengenakho ukukholwa, ngoba akukho lutho lokwesekela phezu kwalo. Niyabo? Kulungile:

*Ngokuba ukungena ekuphumuleni kwaKhe, thina esikholiwe njengokusho kwakhe, . . .*

<sup>155</sup> Manje, ukuphumula “kwaKhe.” Manje, “kwaKhe,” ngukuPhumula kukaKristu. Kulungile, ukuPhumula kwaKhe, “isabatha” laKhe. Futhi ngasonke isikhathi ngizosebenzisa ukuphumula, kubhalwe lapho, ngizosebenzisa i “sabatha” ukuze niqonde mayelana nokuginwa kwesabatha. Niyabo?

*Ngokuba thina esikholiwe ukungena esabatheni laKhe, ukuphumula, njengokusho kwakhe, . . . ngafunga ekuthukutheleni kwami, (kumaHeberu) ngathi abayikungena ekuphumuleni kwami: nakuba . . . (Manje, bhekisisani uPawulu ukukwenza usuku lukaNkulunkulu olungcwelisiwe) . . . nakuba imisebenzi yayenziwa kwasekusekelweni kwezwe.*

*Ngokuba ushilo endaweni ethile ngosuku lwesikhombisa lokuphumula, noma isabatha . . . (Kunjalo na? Ngizokubeka lokho lapho, niyabo.)*

*Ngokuba ushilo endaweni ethile (emthethweni) ngosuku lwesikhombisa ukuthi, UNkulunkulu waphumula ngosuku lwesikhombisa emisebenzini yakhe yonke.*

156 Nanto usuku lwakho lwesikhombisa. Manje, uPawulu wayeyovuma ukuthi uNkulunkulu ulunika bona, lolo kwakulusuku lwesikhombisa. NoNkulunkulu waphumula ngosuku lwesikhombisa, Wabusisa usuku lwesabatha, Walwehlukanisela, futhi Walungcwelisa, futhi walwenza usuku lokuphumula. UNkulunkulu walwenza, kuyo yonke imisebenzi yaKhe.

*Nakulendawo uthi futhi, Abayikungena ekuphumuleni kwami. (Kukhuluma uJesu.)*

157 Manje, kukhona elinye isabatha ndawondawo. Liphi na? Manje, khumbulani lokhu lapha, “ukuphumula kukaNkulunkulu,” lolosuku lwesikhombisa. UPawulu wathi, “Babenakho lokho endaweni ethile.” Kodwa manje futhi wathi, “Abayikungena ekuPhumuleni kwaMi,” kukhuluma ngoJesu kuMathewu kahle.

*Ngakho lokhu kusasele ukuba abanye bangene kukho, nalabo abashunyayezwa kuqala bengangenanga... ngokungakholwa:*

*Futhi, . . .*

158 Manje lalelisisani! Wonke umuntu ulalele, thanini “Amen!” [Ibandla lithi, “Amen!”—Umhl.] Lalelani:

*Uyanquma futhi, usuku oluthile, . . .*

159 Wanquma usuku lapha. Lwaluyini na? Wonke umuntu akakusho kanyekanye. Isabatha! Kunjalo na? Wanquma usuku lwesikhombisa lweviki njengesabatha kulendawo.

*Kanti futhi, wanquma usuku oluthile, esho ngoDavide (emaHubweni), Namuhla, emva kwesikhathi esingaka; (kuze kufike uJesu, niyabo, isikhathi sokuqala)... ukuthi, Namuhla uma ni...lizwa izwi lakhe, ningazenzi-lukhuni inhliziyo zenu. (kukhona okunye ukuphumula okuzayo; hhayi okomzimba, okomoya)*

160 Manje, bhekisisani. O, nina nithi, “Uma sinusuku lwesikhombisa, futhi.” Manje, kubambeni umzuzu nje. Asifunde ivesi elilandelayo, niyabo, ningakujahi kakhulu. Kulungile:

*Ngokuba uma uJesu wabe ebanikile... Ngokuba uma—uma uJesu wabe ebanikile ukuphumula, usuku lokuphumula, wayengayikukhuluma emva kwalokhu ngolunye usuku.*

161 Ngenkathi Eguqula umthetho, ukusuka emthethweni kuya emseni, Wayengenakubanika usuku ukuba baphumule, usuku lokuphumula, usuku oluthile na? Kodwa Akazange asho lutho

ngesabatha. Akazange asho lutho ngeSonto, Akazange asho lutho ngoMgqibelo. Kodwa nakhu Akusho, uPawulu washo. Manje bhekisisani, “Ngakho . . .” Ele 19 . . . noma ivesi 9:

*Ngakho-ke kubasalele abantu bakaNkulunkulu isabatha. (Lokho kunamhlanje!) . . . Kubasalele . . . isabatha abantu bakaNkulunkulu.*

*Ngokuba o (wena noma mina) ngenile ekuphumuleni kwakhe (ukuPhumula kukaJesu, “Zanini kiMi, nina nonke enikhatheleyo nenisindwayo, Mina ngizakuninika ukuPhumula”), yena (wena noma mina) uphumulile emsebenzini yakhe, njengoNkulunkulu kweyakhe ekuqaleni.*

162 Amen! Nanto isabatha lakho. Kunjalo na?

*Ngakho masikhuthalele . . . (kwasho uPawulu) . . . ukungena kulokho kuphumula, ukuze kungawi-muntu ngalesosiboniso sokungakholwa (kwezinsuku nokunye nokunye, niyabo).*

*Ngokuba izwi likaNkulunkulu liphilile, linamandla, libukhali kunezinkemba zonke ezisika-nhlangothi zombili, lihlaba kuze . . . kwahlukaniswe umphefumulo . . . futhi lahlulela i . . . ne . . . (ake sibone) . . . komoya, ne . . . (umzuzu nje) . . . kwahlukaniswe umphefumulo nomoya, ne . . . amalungu nomnkantsha, ne . . . lahlulela imicabango nezizindlo zenhliziyo.*

*Futhi akukho-nto edaliweyo . . . engabonakali phambi kwakhe: kepha konke kwembuliwe futhi kuvuliwe phambi kweso laKhe esiyakuzilanda kuye.*

163 Manje, bukani, uNkulunkulu waphumula ngosuku lwesikhombisa, wadala usuku lwesikhombisa, ulunika amaJuda kube yisikhumbuzo. Ngikhuluma ngoPawulu oNgewele manje, niyabo, lapha. Manje, nicabanga ukuthi wayeKuletha na? Nicabanga ukuthi wayenelungelo na? Manje, wayezothini kwabaseGalathiya 1:8 na? “Uma ingelosi evela eZulwini ingahle ifike futhi inifundise noma yiliphi elinye iVangeli kunalelo engilishilo, mayibe kini yisiqalekiso.” Niyabo, amavangeli acacile. Manje, bhekisisani.

164 “Awu, Mfowethu Branham, manje bengingenzani, kuphela nje ngikholwe nguJesu Kristu na?” Qhabo. Lokho akusikho ukuPhumula.

165 Manje, uma ufuna ukwazi ukuthini . . . Bangaki abangathanda ukwazi ukuthi kuyini ukuPhumula kwamaKristu, thanini “Amen.” [Ibandla lithi, “Amen!”—Umhl.] Manje, ningakumaka uma nifuna, u-Isaya 28. Wathi, “Isiyalezelo sifanele sibe phezu kwesiyalezelo—siyalezelo,” ekhuluma. “Isiyalezelo phezu kwesiyalezelo, umudwa phezu komudwa,

lapha ingcosana nalapho ingcosana, bambelela kulokho okuhle.” Umprofethi ekhuluma ngesikhathi siza, mayelana nokuPhumula, isabatha. Fundani isahluko sonke, niyabo, uthi, “Izikhathi lapho ngenkathi usuku lwesabatha luyoqedwa,” futhi bayothengisa izicathulo ngoMgqibelo ngokufanayo njengoba benza ngoMsombuluko, noma yini okunye. Niyabo? Wathi, “Lesikhathi siyakuba nini na?” Wathi:

*... isiyalezelo phezu kwesiyalezelo; ... umudwa phezu komudwa; lapha ingcosana, nalapho ingcosana: bambelela kulokho okuhle.*

*Yebo ngezindebe ezingingizayo nangezinye izilimi ngiyakukhuluma kulababantu.*

*... Nalokhu kuyisabatha, ukuphumula engathi bafanele bangene kukho. Nangakho konke kwaLokhu bazenza lukhuni izinhliziyi zabo futhi banikina amakhanda abo futhi baKwala. (Into efanayo nje abayenza ePhentekoste ngenkathi uMoya oNgcwele wehlela kubantu, noMoya oNgcwele kuqala wanikezwa abantu emuva lapho ngoSuku lwePhentekoste. Lokho ngukuPhumula, isabatha kubantu bakaNkulunkulu.) . . .*

<sup>166</sup> Ngakho okuyisona sizathu kuphela sokuthi sigcine iSonto, laqalwa ngobaba basendulo beBhayibheli, uPawulu oNgcwele, uJohane, uMathewu, uMarku, uLuka, nabo bonke, babengena izindlu ngezindlu, babethatha isidlo ngosuku lokuqala lweviki ngenkathi abafundi bebuthana ndawonye, futhi kwakubizwa ngokuthi, hhayi isabatha, kodwa usuku lweNkosi.

<sup>167</sup> UJohane wathi, esiQhingini sasePatmose, ususunguliwe vele ebandleni, “NgangikuMoya ngosuku lweNkosi.” Kunjalo. Niyabo? Wase-ke ebona . . .

<sup>168</sup> Futhi—futhi, manje, usuku lweNkosi wu—wusuku iNkosi eyavuka ngalo. Manje, hamba ulande usomlando, uJosephus, u-Actibus. [Asiqondakali isipelingi—Umhl.], abaningi balabo omunye. Noma hhayi u-Actibus, o, angikwazi . . . Noma yimuphi wababhali babo basendulo, futhi nizothola emuva lapho. Osomlando bebandla, *iNcwadi kaFoxye yabaFel'ukhlo*, abaningi abanye, futhi nizothola lapho ukuthi umehluko kuphela . . . Bayiqembu lamaJuda. Omunye wabo bambiza nga “mazimuzimu,” lawo kwakungamaKristu. Bathi, “Kwakukhona umuntu uPontius Pilatu ambulalayo nabafundi bafika base bentshontsha umzimba waKhe. Base bewufihla, futhi njalo—njalo ngeSonto bayahamba badle inxenye yawo.” Babethatha isidlo, niyabo. Bavele nje . . . Babethatha umzimba waKhe, niyabo. Bathi babethatha umzimba weNkosi, isidlo. Futhi babengazi ukuthi kwakuyini, futhi wathi, “Babengamazimuzimu.” Wathi, “Bayahamba badle ngosuku

lokuqala lweviki, bahlangana ndawonye bese bedla lomzimba womuntu.”

<sup>169</sup> Futhi indlela kuphela owawungehlukana ngayo noma babengabagcinimthetho futhi bakuphike kamunyo ukuvuka, kumbe noma babengamaKristu futhi bekukholwa ukuvuka, omunye wayeya esontweni ngoMgqibelo nomunye wayeya esontweni ngeSonto, okwabe kuluphawu phakathi kwabo.

<sup>170</sup> Lokho kuthi ukuqina kancane, akunjalo na? Kulungile. Ngithemba ukuthi lokho kuyakuthola. UMoya oNgcwele u. . .

<sup>171</sup> Manje, kukhona onakho lapho, mfowethu na? Ufuna. . . Ufuna—ufuna ukwenyuka bese uyawuphendula na? Ake sibone, khona lapha. O, yebo.

**5. Ngabe amaJuda ayolokhu esenalo ithuba lokuba asindiswe emva kokuba isimiselo sezikhathi zabeZizwe sesifika ekuvalweni na?**

<sup>172</sup> O, he, uma lokho kungekule kakhulu! Asinaso isikhathi sokungena kukho kahle ngempela, kodwa ake nginitshele lokhu. Futhi thathani izwi lami, ngizonikhombisa. Nge. . . Uma nizothatha izwi lami (njengoba ngikuchaza) kuNkulunkulu, bese-ke nihamba nikubheke, niyabo, khona-ke nizothola. Isizathu ngiyacabangela. . . Angikwazi ukubona iwashi elikhulu, kodwa ngicabangela ukuthi sekwedlule. . . Sikhathi sini na? Ini? Ligamenxe elesishiyagalolunye. Ngisazofanele ngiye esibhedlela, futhi ngisazofanele ngiye eNew Albany okwamanje, futhi sizofanele sivuke emizuzwini engamashumi amabili-nanhlano emva kwelesithathu ekuseni. Ngakho. . . Futhi angikaze ngibe sembhedeni phansi kwelesibili noma elesithathu nqo noma ngabuphi ubusuku kuleliviki.

<sup>173</sup> Manje qaphelani lapha, masinyane manje, ukuba nithole lokhu. Yebo, mngani wami othandekayo ongumKristu, usuku lwabeZizwe seluphelile, luphela khona manje. NoNkulunkulu uzobuyela kumaJuda. Futhi ake ngisho kulelibandla elincane engilikhulekela njalonjalo. Neziprofetho ezivela ezinxenyeni ezehlukene zezwe, zithululeka phakathi lapha mayelana nalokhu. Ngikholwa ukuthi iJuda. . . Manje, gcinani amabhantshi enu niwembethe umzuzu nje, manje.

<sup>174</sup> IJuda alikaze likwazi ukucabanga lento eyodwa yebandla lamaKristu. IJuda lingitshelile, izikhathi eziningi, “Mfowethu, ungeke umjuqule uNkulunkulu abe yizinxenye ezintathu bese uMnika mina.” IJuda linoNkulunkulu oyedwa, nalowo nguJehova.

<sup>175</sup> NoweZizwe ukuguqukezele lokho kakhulu impela, ngangokuthi useze wakufundisa ngendlela, nokho, ngokwazi. Ngikholwa ukuthi u—uno—nomcabango awuthwele wakho, ukuthi abekho onkulunkulu abathathu. Munye uNkulunkulu, izibonakaliso ezintathu. Ubuntu obuthathu kuMuntu oyedwa. Futhi uma ungathola umlayezo, ngasho kuHyman Appleman. . .



Abaningi benu bayamazi. Wathi, “Mfowethu Branham, uma uyisa lowomlayezo ePalastine nezibonakaliso nezimanga,” wathi, “kuyoba nezigidi zamaJuda ezemukela uJesu Kristu njengoMsindisi oqondene nomuntu.” Niyabo, kunjalo. Manje, ngathi. . .

176 Nanku uMlayezo esinawo lapha. UJesu wayenguJehova ezifake eveyilini lenyama, wehla ezifake eveyilini. Manje, uNkulunkulu (uYise, iNdodana, noMoya oNgcwele) akafani nomunwe wakho, owodwa, njengabanye abantu bekucabanga. Yonke into nje ifana. . . Qhabo, uNkulunkulu u. . . Ngisanda kunisombululela khona nje esikhashaneni esedlule, niyabo, ukuthi kukhona ubuthathu koYedwa.

177 Ngingumthathu koyedwa. Ngingumphefumulo, umzimba, nomoya, kumuntu oyedwa. Ngabe kunjalo na? Impela. Nge—ngenziwe ngama—ngamangqamuzana, igazi, nemizwa, kepha nokho ubukhona obubodwa. Niyabo? Yonke into eniyibukayo isebuthathwini, nobuthathu koyedwa.

178 Kwakukhona ubuthathu emkhunjini. Isitezi esiphansi ekugcineni, izinto ezinwabuzelayo; isitezi sesibili izinyoni, izinto ezindizayo; nesitezi sesithathu esikaNowa nomndeni wakhe. Yonke into!

179 Etabernakele. Kwakukhona ibandla, indawo engcwele, indawo eNgwelengcwele. Niyabo?

180 Futhi bekukhona izimiselo zezikhathi ezintathu. UbuYise, ubuDodana, nesimiselo sesikhathi sikaMoya oNgcwele. Niyabona ukuthi ngichaza ukuthini na? Kodwa lezo ezintathu zonke. . . Asisho ukuthi, “oNkulunkulu bethu.” Lowo ngumhedeni, neJuda liyakwazi lokho. Kodwa uma ungakwenza kulo ukuthi loJesu UNGUNKulunkulu, uJehova uNkulunkulu, hhayi umuntu wesibili noma umuntu wesithathu, nguMuntu ofanayo ngaso sonke isikhathi Ezenza abonakale. Niyabo? Bese kuthi-ke ngezibonakaliso nezimanga ukufakazisa ukuthi uJesu uvukile kwabafileyo.

181 NaloDokotela Reidhead. . .

182 Umfowethu emuva lapho, uthisha webandla, uthisha ngale, uthisha wesikole, lapha ebandleni kulobubusuku, ngimbonile, ngase ngixhawulana nomkakhe nengane emuva lapho. Wayephandle lapho ukuzomuzwa eshumayela ngobunye ubusuku. Ngicabanga ukuthi bakhona, uma bengakahambi, ngikholwa ukuthi unguthisha wesikole eLouisville. Empeleni, babephandle lapho ukumuzwa.

183 Kuyamangalisa, indoda ifika endlini yami, yona nomunye (neJuda), izinyanga ezimbalwa ezedlule. Yayisithi, “Mfowethu Branham, ngineziqhu *ezingaka* kuBob Jones. Ngine. . . eWheaton.” Yonke imfundo eyayinganqwatschelwa kuyo! Yathi, “Ngimkholiwe uNkulunkulu kusukela ngisengumfana

omncane.” Wayesethi, “Impilo yami isalokhu ingenalutho!” Yathi, “Ngabe othisha bebenephutha na?”

<sup>184</sup> Futhi nanku umqondo othwelweyo. Uma noma yini... Uma abanye benu wayengale eOpen Door ngobunye ubusuku, ngenkathi sasimbalwa sishumayela ndawonye. Wathi, “Ngenkathi ngithole usho kanjalo wami...” Manje, lalalani, tabernakele elincane, ngemikhuleko yenu nezinto okusizile, lalalani lokhu. Wangitshela lokho ngaphambili, lapha endlini.

<sup>185</sup> Ufika endlini yami, wathi, “Mfowethu Branham,” wathi, “Bengishaqekile.” Wathi, “Ngabe ikhona into enkulu kunale engiyikholiwe futhi ngayemukela, uKristu njengoMsindisi oqondene nami na? Futhi ngiyakholwa ukuthi ngizelwe ngokusha ngoMoya, kodwa anginabufakazi banoma yini.”

<sup>186</sup> Ngathi, “Mfowethu, njengoba ngikuzonda kabi impela ukukusho, othisha bakudukisile, ekufundeni kwakho esikoleni.”

<sup>187</sup> Bukani, njengoba ngi—ngingakusho lokho, angikholelwa ekushayeleni izithupha indlela yakho eya eZulwini: “Uyakukholwa lokhu na?” emabandleni, “Manje, lapha, mangedlulise isithupha sami lapha, i—iBhayibheli lisho *lokhu*, uyakukholwa lokho na?” Udeveli uyakholwa futhi athuthumele! Akuyi ngokuthi ukholwa yini. Umoya wakho uzofanele ufakazelane noMoya waKhe ukuthi ningamadodana namadodakazi kaNkulunkulu, ngokuzalwa ngokusha futhi wemukela umbhaphathizo kaMoya oNgcwele.

<sup>188</sup> Wathi, “Mfowethu Branham, ucabangani ngamaPentecostal na?”

<sup>189</sup> Ngase ngithi, “Yingalesosizathu ngiphathelene nawo. Yingalesosizathu ngi—ngiwulazeka nawo, anento eningenayo.” Ngathi, “Nobuhlanya bawo nakho konke, aneqiniso eningazi lutho ngalo.” Futhi ngangikhuluma nenyendoda edume kunawo onke eMelika, ngayo leyonkathi. Yebo, mnumzane. Ingumongameli weziMishini zaseSudan, ingedume kunawo onke emhlabeni, iqave kuze kuyofika emnyombweni. Yayiyazi imiBhalo, *nokufa, ukumbelwa nokuvuka*, futhi nje ikushumayela njengendlu isha. Kodwa lokho akusiKho. Udeveli angakwenza lokho, naye. Udeveli uqavile nje impela ngakho konke.

<sup>190</sup> Kodwa, mfowethu, uJesu Kristu wathi, “Uma umuntu engazalwa ngoMoya kaNkulunkulu akayikuwubona uMbuso kaNkulunkulu.”

<sup>191</sup> Hhayi nje ngoba uthi, “Yebo, ngiyakukholwa lokho. Ya, ngi—ngikhulwa ukuthi lokho kuyileyondlela. Ngiyakukholwa lokho. Yebo.” Lokho akukwenzi. Kuzofanele kube yisehlakalo sangempela sokuZalwa okusha. Kuzofanele kube yinto ethile phakathi kwakho noNkulunkulu ukuthi uyazi ukuthi wedlulile ekufeni wangena ekuPhileni.

192 Wathi, “Mfowethu Branham, ngingawemukela uMoya oNgcwele na?”

193 Ngathi, “Kwabekwa izandla nje phezu kukaHyman Appleman ezansi lapho, futhi wemukela umbhaphathizo kaMoya oNgcwele.”

194 Leli elinye iJuda laqala ukukhala, futhi lephula ingilazi etafuleni elincane lekhofi lapho, futhi lakhala kwaba ngelikhulu ibhaka phezu kwalapho. Bobabili bathi, “Mfowethu Branham, simemukela kanjani uMoya oNgcwele na?” Izifundiswa! Ezibukhali kunazo zonke, ezintelayo! Ezedlula zonke kwesikhona ezweni!

195 Ngase ngithi, “Indlela yabaphostoli yokwemukela uMoya oNgcwele ngukubeka izandla phezu kwabo.” Kunjalo.

196 “Ukubekwa izandla.” U-Ananiyase ufika ukuzobeka izandla phezu kukaPawulu ukuze akwazi ukubona futhi agcwaliswe ngoMoya oNgcwele.

197 UFiliphu wehla wayeseshumayela ezansi lapho, wayesebhaphathiza sonke isigejane ezansi lapho eGameni likaJesu Kristu. UMoya oNgcwele wayengakafiki nakoyedwa, ngoba uPetru wayenezihluthulelo. Futhi uyehla, wayesebeka izandla phezu kwabo, base bemukela uMoya oNgcwele. Kunjalo na?

198 UPawulu, eZenzweni 19, emva kokuba esedlule. U-Apolo, wayewuhlobo lukaBilly Graham enhla lapho, wayenemvuselelo enkulukazi nesikhathi esimnandi. Wathi, “Namamukela uMoya oNgcwele lokhu nakholwayo na?” kulesosigejane samaBaptisti.

199 Bathi, “Singabalandeli bakaJohane. Siyazi! U-Apolo ungumshumayeli wethu, uyisazi-mthetho esiphendukileyo, indoda ekhaliphe kunawo onke ezweni.”

200 Wathi, “Kodwa namamukela uMoya oNgcwele lokhu nakholwayo na?”

Wathi, “Asazi nokuthi ukhona uMoya oNgcwele.”

Wathi, “Pho-ke nabhaphathizwa kanjani na?”

Bathi, “Sibhaphathizwe kuJohane.”

201 Wathi, “Wabhaphathizela ekuphendukeni, ethi kholwani nguYe ozayo, kuJesu Kristu.” Futhi kwathi bekuzwa Lokhu, babhaphathizwa eGameni likaJesu Kristu. NoPawulu wabeka izandla zakhe phezu kwabo futhi bemukela uMoya oNgcwele, baqala ukukhuluma ngezilimi futhi bemdumisa uNkulunkulu. Lokho kucace nje njengoba ngazi umBhalo.

202 Manje, buka, mngane! Kungahle kubekhona umehluko omncane lapha emibonweni yakho, ngoba sixoveke nayo yonk’into. Kodwa asikweneke, ungazami ukubeka ukuhumusha kwakho. Shono okushiwo yiBhayibheli, Kufunde ngalendlela nje.

203 Ngase ngithi, “Into kuphela engiyaziyo, bafowethu, ngukubeka izandla phezu kwabo ofuna uMoya oNgcwele.”

204 Yathi, “Ungazibeka izandla bese—bese ucela uNkulunkulu ukuba asibusise bese esipha uMoya oNgcwele na?”

205 Ngathi, “Ngizokwenza.” Futhi sase siguqa phansi kwiphansi, ngase ngikhuleka futhi ngabeka izandla phezu kwabo. Futhi cishe emavikini ambalwa emva kwalokho, bobabili bemukela uMoya oNgcwele. Futhi ngenkathi loDokotela Reidhead emukela umbhaphathizo kaMoya oNgcwele, uza ekhuluma ngezinye izilimi. Yebo, mnumzane.

206 NeziMishini zenu zaseSudan zathi, “Asinandawo yomuntu okhuluma ngezilimi.”

207 Futhi ifika kimi yayisithi, “Ukhona okhuluma ngezilimi na?”

208 “Ngani, ngani,” ngathi, “abanandawo kaJesu Kristu, ngokuba uJesu wakhuluma ngezilimi ezingaziwa; wayesefa, ekhuluma ngezilimi ezingaziwa.”

209 Babengenakukuvuma ukushumayela kukaPawulu, uPawulu wakhuluma ngezilimi ukubedlula bonke.

210 Omunye uthe kimi izolo, wathi, “Ngiqoka ukukhuluma amazwi amahlanu ngokuqonda.”

211 Kodwa ukufundisa kukaPawulu kwathi, “Zondelelani isiprofetho, futhi ningakuvimbela ukukhuluma ngezilimi.” Futhi bavinjelwe ukukhuluma ngezilimi!

212 Ukukhuluma ngezilimi kuyisiphiwo sobuNkulunkulu sikaNkulunkulu esingasesebandleni ngokufanayo nje namhlanje njengoba kwakunjalo lapho ekuqaleni. Lelo yiQiniso impela. Yebo, impela! Lokho ngukufundisa kweBhayibheli. Yisiphiwo sobuNkulunkulu, futhi niphika lokho ngokufanayo nje njengoba ni—niphika ukuZalwa okusha, niphika yonke into uJesu ayifundisa uma nizama ukunquma lokho nikushiye.

213 Manje, ningadlebeleka ngalokho, abanengi babo badlebelekele. Kodwa ngithi, “Lokho kunendawo yakho.” Kunjengepheya lezicathulo; uma uthenga ipheya lezicathulo, izilimi zikuzo. Futhi lokho kunjalo. Uma useMzimbeni kaJesu Kristu, uNkulunkulu unetafula lonke lidekwe ligcwele, lapha. Unothando, Unokujabula.

214 Uma ngiye etafuleni lakho ngase ngihlala phansi lapho, wase uthi, “Mshumayeli, woza udle nami,” ngikholwa ukuthi uyangithanda. Futhi ubunobhontshisi namazambane nokherothi nenkukhu ethosiwe nophaya wethanga no ayisikrimu, yonke into ihlezi lapho. Ngani, ngikholwa ukuthi nje bengizokwemukeleka emazambaneni njengoba benginjalo kubhontshisi. Into kuphela, ngikholwa ukuthi nje bengizokwemukeleka enkukhwini njengoba benginjalo kuphaya. Konke kusetafuleni. Futhi into kuphela engifanele

ngiyenze ngukuba ngithi, “Ungangedlulisela uphaya na?” Futhi ngikholwa ngenhliziyo ekhululekileyo enhle, uthando lwakho kimi, ubuyothi, “Impela, mfowethu, thatha omnandi uphaya omkhulu wawo.” Kunjalo na? Uma bengingathi, “Ungangedlulisela amazambane na?” “Ngani, impela, mfowethu, nakhu.”

<sup>215</sup> Nazo zonke izibusiso zokuhlenga uJesu Kristu azifelayo futhi wazithenga ekubuyisaneni kwaKhe eKalvari, sihlezi etafuleni nalo lonke ikholwa lihlezi phambi kwaso. Haleluya! Uma ngidinga ukuphiliswa, ngithi, “Baba, ngedlulisela ukuphiliswa,” futhi ngikuthululela epleyitini lami bese ngidla okukhulu... Manje, uma ufuna ukubulawa yindlala, qhubeka. Yebo, mnumzane. Futhi uma isiprofetho, ukukhuluma ngezilimi... .

<sup>216</sup> Futhi—futhi manje-ke indoda yabhala phakathi lapho, yayingazi ukuthi ngangikhulume... ngangikhulume ngezilimi uqobo lwami. Futhi ibhala lelibhuku, nizothola lizosabalalisa izizwe. Futhi nangaphandle kwalokho, lendoda inabefundisi abagqamileyo abangamashumi amabili-nanhlano besiKhungo seBhayibheli iMoody befuna isiphiwo sokukhuluma ngezilimi. Abantu abaqavile babhekiswa phansi. *IChristian Life*, kule—kulenyanga, bukani iphephabhuku i*Christian Life* kulenyanga, ekhasini leshumi nesishiyagalolunye, futhi bukani lowodokotela omkhulu wezobunkulunkulu, wathi, “Singakwemukela lokhu na? Ngabe kukhona esikulahlile na?”

<sup>217</sup> Ngizwa ubuningi bemvula buza! Ninabantu abakusonta ngasekhoneni, kodwa sekufike endaweni lapho uNkulunkulu enika khona izwe labeZizwe ukuzamazama ngombhaphathizo kaMoya oNgwele, eWuthulula ngakho konke ukugcwala kwaWo namandla nezibonakaliso nezimanga. Isizathu ngibamba... iPhentekoste ifuqelwe ngaphandle ekhoneni futhi yadlebeleka ezintweni ezechukene kanjalo, isikhathi besingakavuthwa. Yingalesosizathu babenabo bonke lobubuhlanya. Kodwa leso yisithembiso sikaNkulunkulu sobuNkulunkulu neZwi likaNkulunkulu lobuNkulunkulu, futhi Lizofanele lifezeke ngokuba uNkulunkulu usevele usho njalo. Futhi ngikholwa ukuthi ngaphambi nje kokuphela kwesimiselo sesikhathi sabeZizwe ukuthi uNkulunkulu uzothululela kwabaqavileyo.

<sup>218</sup> Ningakufunda kwi*Reader's Digest* kulenyanga, kwephuma kulo-Agasti. Hambani nikubheke, ukuthi wenza kanjani lowomshumayeli weMethodisti ezansi lapho epulpiti lapho, ekhulekela leyondoda ilele lapho ifa embhedeni wasesibhedlela, nobufakazi bukaMoya oNgwele bafika nendoda yaphiliswa khona lapho. Haleluya! Impela. UNkulunkulu unokuphilisa kobuNkulunkulu kuhlezi etafuleni lapha! Unesiprofetho sihlezi etafuleni lapha! Unokukhuluma ngezilimi etafuleni lapha! Uneziphiwo zikamoya eziyisishiyagalolunye eMzimbeni, futhi

nemukelekile kuzo zonke! Haleluya! Yebo, mnumzane, nakhu lapha esikhona.

**Ngabe . . . Ekuvalweni koweZizwe, ngabe amaJuda ayobuyiswa na?**

<sup>219</sup> Yebo, mnumzane. ImiBhalo eminingi, dadewethu, mfowethu, noma ngabe ubani. UJoweli oyedwa, “Okushiywe yisibotho, kudliwa yinkasa,” kanjalonjalo, lesosihlahla. NoJesu washo qobo lwaKhe ukuthi babeyoxoshwa kanjani nayo yonke into. O, wonke umBhalo, uDanyeli nandawo zonke, wakhuluma ngakho. Yebo, uJesu wathi, “Nxa nibona umkhiwane uveza imiqumbe yawo, yazini ukuthi isikhathi sesisondele.”

Ngikholwa ukuthi lona omunye uphathelene ngokuthile nawo:

**6. Uyakholwa ukuthi ukubuyela kwamaJuda—kwamaJuda ePalastine kungukugcwaliseka kwesiprofetho seBhayibheli na? Sizwile ukuthi ubuzoya ePalastine, ngabe yiqiniso lelo na?**

<sup>220</sup> Yebo. Yebo, mnumzane. Ake ngikutshale okuthile, okunye kokukhulu kunakho konke. . . Uma ufuna ukubona ukuthi sikhathi sini sonyaka, bheka ekhalendeni. Uma ufuna ukwazi ukuthi sikhathi sini sobusuku, bheka iwashi elikhulu. Uma ufuna ukubona ukuthi suku luni ophila kulo, bheka ukuthi amaJuda akuphi. Leso yisikhathi sewashi sikaNkulunkulu.

<sup>221</sup> Futhi bukani! Ngabo lobobusuku, ngalo lolosuku, ukuthi iNgelosi yeNkosi eyahlangana ngalo nami, 1946, ngoMeyi ziyisikhombisa, eGreen’s Mill, eIndiana, lolosuku olufanayo isivumelwano sokuthula sasayinelwa amaJuda futhi amiswa ngokuthi asevisizwe okokuqala iminyaka engamakhulu angamashumi amabili-nanhlanu. Haleluya!

<sup>222</sup> Futhi, kulobubusuku, iflege elidala kunawo onke emhlabeni wonke, inkanyezi enemicijo eyisithupha kaDavide, libhakuza phezu kweJerusalema okokuqala eminyakeni engamakhulu angamashumi amabili-nanhlanu, selokhu kwaba ngukuthatha kweBabiloni. UJesu wathi, “Nxa nibona umkhiwane uveza imiqumbe yawo.” Nango! Lapho Wathi, “Fundani umfanekiso. Nithi ‘ihlobo seliseduze.’ Uma nibona lokhu, yazini ukuthi isikhathi sesisemnyango.” Sesisekupheleni kwesikhathi ngqo.

<sup>223</sup> Bukani ukuthi sikanjani “isinengiso” sikaDanyeli, kanjalonjalo, niyazi, ngenkathi uJesu esho. “Lapho iNkosana enkulu iyakufika, Iyoprofetha i—izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha,” okwakuyiminyaka emithathu nezinyanga eziyisithupha. Futhi yilokho impela uJesu akushumayelayo. Ufika kumaJuda odwa, khona-ke Uyakuqunwa abe ngu—ngumhlathshelo wabantu. “Nalesosinengiso senza incithakalo,” abakaMohamede bamisa iMoslem of Omar lapho. “Futhi bayakunyathela phansi izidonga zeJerusalema kuze” (whewu!

Kuze kube njani?) “kugcwaliseke isimiselo sesikhathi sabeZizwe.” Uyobe-ke Esebuyela kumaJuda futhi, futhi yilapho Impi yaseArmagedoni ithatha khona... Lapho Wabiza abeZizwe, ukukhipha abantu beGama laKhe, uMlobokazi waKhe. Qaphelani. Yebo, mnumzane. Izinkulungwane eziyikhulu namashumi amane-nane zonke zingamaJuda ahlangiweyo asazokuma lapho. Zonke lezi... .

<sup>224</sup> Bese kuthi-ke uma iBandla selikhushulwa, uMose noElija uyaqhamuka, eSambulweni 11, futhi ashumayeke uJesu Kristu kuwo. NoMoya oNgcwele usususiwe kwabeZizwe, noHlwitho lufikela iBandla ukuba lisiwe phezulu. NamaJuda elishiywa lapha ayoshunyayezwa iminyaka emithathu nohhafu, ngoba wathi, “Kunamashumi ayisikhombisa amaviki asalokhu enqunyelwe abantu baKho, noMesiya uyakunqunywa phakathi kwawo.” Lapho esuswa, abeZizwe bayonikwa indawo, bese-ke eba neminye iminyaka emithathu nohhafu ukuba ashunyayezwe, kaJesu Kristu.

<sup>225</sup> Impela, amaJuda ayeza. Futhi ngiyakholwa, mfowethu, ukuthi uma sifika lapho ePalastina ngalesisikhathi... O, khulekani! Afunda leloBhayibheli.

<sup>226</sup> Esisodwa nje futhi isitatimende, bese-ke nginomncane, umbuzo omfishane lapha, futhi yileyo kuphela yayo. Lona owodwa lapha ngicabanga ukuthi ngumkhuleko.

<sup>227</sup> Bukani lokhu! UDokotela Reidhead wathi, emi lapho ekhuluma kokaMohamede okhaliphile... .

<sup>228</sup> Manje, misani izindlebe zenu zisondele. OkaMohamede, nganginezinkulungwane ezilapha emashumini amabili zabo beza eNkosini uJesu ngenkathi bebone izibonakaliso nezimanga lapho eAfrika. Lokhu... Noma, qha, hayi izinkulungwane ezingamashumi amabili, kwakuyizinkulungwane ezingamashumi amathathu sebebonke. Ngikholwa ukuthi kwakuyizinkulungwane eziyishumi zabo ezizayo, ngoba iningi elikhulu ngesibalo kwa-kwakungabakaMohamede. Futhi ngenkathi bema lapho, ngase ngithi, “Yimuphi wabaprofethi benu ethempelini ongaphilisa lendoda na?” Ngathi, “Yisiphi sezithixo zenu, kinina bomdabu, ongaphilisa lendoda na?” Ngathi, “Akukho namunye wabo! Akukho-mprofethi ethempelini... futhi akukho-mpristi, njalo.” Ngase ngithi, “Akukho-sithixo ebesingakwenza. Futhi kanjalo nami ngeke. Kodwa uNkulunkulu waseZulwini uvuse iNdodana yaKhe uJesu Kristu Ophilayo phakathi kwendoda namhlanje, Oyenze yaphila saka njengoba niyibona imile.” Indoda ineketango lizongolozele intamo yayo, babefanele bayihole njengenja. Ngesikhathi esingumzuzu owodwa yayimi ngezinyawo zayo, iphila ngokweywayelekile futhi isindile.

<sup>229</sup> NoDokotela Reidhead wangitshela ngobunye ubusuku ngenkathi sihlezi lapho emotweni, wathi, “O, he!” ecabanga

ngakho. Wathi lona kaMohamede uza kuye, wayesethi wayekhuluma kulona kaMohamede, indoda eyisifundiswa esikhulu ngempela. Wathi, “Awu, mnumzane, awumlahli ngani umprofethi wakho omdala ofile, uMohamede na?”

<sup>230</sup> Manje, khumbulani, abakaMohamede bayakholelwa kuNkulunkulu. Phandle lapho e—eAfrika, enkulu “insimbi engenqezayo;” u “msindo ojulile,” ilenga kanjalo. Base bethatha esikhulukazi isando serabha base beyishaya kanjalo, futhi ikhala izwakala phezu kwalo lonke izwe. Futhi wonke okaMohamede uyama, nompristi aphume isiqongo sethempeli, futhi athi “Munye uNkulunkulu weqiniso nophilayo, futhi uMohamede ngumprofethi waKhe.”

<sup>231</sup> Lowo ngabantwana bakaIshmayeli. Niyabo, uHagari, bangabantwana baka-Abrahama abaphuma kuHagari. Niyabo? Bakholwa kuJehova uNkulunkulu weqiniso, kodwa bacabanga ukuthi uJesu... (Lowo kwakungu... UnguMhlengi *wethu*, owathunyelwa kwabeZizwe evela kowesifazane okhululekileyo; u-Isaka, niyabo, nangoSara). Futhi manje, babengoHagari, uIshmayeli, futhi kuvela abakaMohamede.

<sup>232</sup> Futhi ethuneni likaMohamede, uboke uhambe uyobuka, kuyethusa, ingcwaba elikhulu lapho. Futhi iminyaka eyizinkulungwane ezimbili bekunehhashi elimhlophe lifakwe isihlalo, limi lapho. UMohamede wethembisa ukuthi uyovuka kwabafuleyo ngolunyusuku futhi agxumele kulelohhashi bese enqoba umhlaba. Futhi njalo—njalo ngesikhashana bayawashintshanisa nje amahhashi; lilinde lapho nomqaphi othembekile, emi, elinde uMohamede ukuba avuke kwabafuleyo. Iminyaka eyizinkulungwane ezimbili isidlule kusukela ngaleyonkathi.

<sup>233</sup> Bayakholelwa kuJesu, bathi Wayengumprofethi. Ezindongeni zeJerusalema endala kukhona elikhulukazi ithempelana elakhiwe, lelo elikaMohamede ukuba afikele kulo. Nethempelana elincanyana ezansi lapha, lelo elikaJesu. Niyabo, bathi, “UJesu akabethelwanga, bonke baxoveka kulokho.” Bathi, “Wagibela ihhashi wayesesuka ehamba.” Niyabo? Manje, ba—bakholwa yilokho.

<sup>234</sup> Banechashaza elibomvu phakathi kwamehlo abo. Abafo lapho oya eNdiya, niyokuqaphela. He, bayoma lapho ngezinkulungwane.

<sup>235</sup> Kwase kuthi-ke uDokotela Reidhead wayemi lapho, wayesethi, “Manje, awumlahli ngani lowomprofethi wakho omdala ofile bese wemukela Lowo Ovukile kwabafuleyo, uKristu ophilayo na?” Manje, wayeyisifundiswa esikhulu futhi wayazi ukuthi abekwa kanjani amazwi akhe.

<sup>236</sup> Wathi okaMohamede wambuka, (indoda ekhaliphile, efundile, khona lapha eMelika, yayikade ifundiswe lapha) wathi, “Mnumzane, mnumzane onomusa, yini enye futhi



angangenzela yona uJesu wakho ovukileyo edlula okwenziwe ngumprofethi wami ofileyo na?” Wathi, “Umprofethi wami ofileyo wangethembisa ukuPhila emva kokufa. Yilokho uJesu wakho akwenzayo.” Awu, wayenento ethize. Wathi, “Manje, bobabili babhala incwadi. Wena ukholwa yileyo eyabhalwa nguJesu, mina ngikholwa yileyo eyabhalwa nguMohamede. Bobabili bethembisa ukuPhila.” Wathi, “Yini enye futhi angangenzela yona uJesu wakho kunengenziwa nguMohamede wami—wami na?” Awu, indoda, emaqiniseni alula nje, yiqiniso. Wathi, “Kodwa umzuzwana nje, mnumzane onomusa.” Wathi, “UMohamede wami akazange angethembise izinto njengoba kwenza uJesu wakho. UJesu wakho wethembisa... Bathi, ‘Wavuka,’ futhi wayezoba nani sonke isikhathi, kuze kube sekupheleni kwezwe; nezibonakaliso ezifanayo nezimanga azenza, nani nanizozenza, kuze kuyothi ngqu ekupheleni kwezwe. Nanizophilisa abagulayo, futhi nivuse abafileyo, futhi nihlambulule abanochoke, futhi nikhiphe amademoni.” Wathi, “Ngabutadisha ubuKristu, ngokucophelela.” Wathi, “Manje ake nginibone bothisha niveza uJesu Kristu, futhi ngizokholwa ukuthi Wavuka kwabafileyo. Kodwa, ngaphandle kwalokho... uMohamede akazange asithembise izinto ezinjalo ezinjengalokho, wavele nje wasethembisa ukuPhila emva kokufa. Futhi leyo yinto efanayo impela eniyifundisayo, bese niyedlula enye.” Indoda yayiqinisile, okaMohamede wayeqinisile impela.

<sup>237</sup> UDokotela Reidhead wathi wama futhi wakhala. Wathi, “Mfowethu Branham, ngacabanga ngawe.” Wayesephuthuma ngapha, wayesengena lapho, ngase ngibeka izandla phezu kwakhe, nombhaphathizo kaMoya oNgcwele wehlela kuye. Futhi manje usebona ngisho imibono nayo yonke into. Manje okaMohamede ake ahlngane naye! Useyindoda ehlukile!

<sup>238</sup> Ngithi uJesu wethu wavuka kwabafileyo, Uyaphila namhlanje. Futhi Wenza izinto ezifanayo namhlanje Azenza ngaleyonkathi, zonke izinhlobo zezibonakaliso nezimanga. Nani bantu abaqavile nihlezi nizungezile nizama ukukuchaza ngokukudedisa lokho, futhi nigeja yona impela ixenye eqavile yeBhayibheli. Kunjalo impela. UJesu Kristu, iNdodana kaNkulunkulu evukileyo, angakhuluma ngezinye izilimi ngawe, Angaprofetha ngawe, Angabonisa imibono ngawe, Angahumusha izilwimi ezingaziwa ngawe. Nakho konke okwalokho yinxenye yaKhe.

<sup>239</sup> Futhi ukuthatha *lenxenye* yaKhe bese ushiya *leyonxenye* yaKhe, kuyofana nokungisika ngibe uhhafu ngibe kabili nokuthatha izinqulu zami nemilenze yami ukubeke phansi bese uthi ungitholile, ube ungeke uyemukele *lenxenye*.

<sup>240</sup> Kuphakathi kokuthi uzongemukela ngokugcwele... Futhi yingalesosizathu ngingumshumayeli weVangeli eligcwele okholwa yiyo yonke into uNkulunkulu athi iyiQiniso. Amen!

Udumo! Ngizizwa nginjengomgingqiki ongcwele khona manje. Yebo, mnumzane. NgiyaKukholwa!

**7. UMathewu 24:29, ukhuluma ngokuthi “Ilanga liyakufiphazwa, nenyanga ayiyikukhanya, nezinkanyezi ziyakuwa ezulwini.” Ngabe lokhu kuyokwenzeka ngaphambi noma emva koHlwitho, noma nje ngaphambi kokuba uJesu afikele uku r-i- . . . busa emhlabeni na?**

<sup>241</sup> Enkolelweni yami ethobekileyo, manje, ngingeke . . . Angazi, ngicabanga ukuthi ukhuluma ngoMathewu 24, lapho. Manje, uJesu ukhuluma ngezinkanyezi nezinto ziwa, ngikholwa ukuthi lokho kungaphambi nje kokuba isikhathi sokuHlupheka sibekwe emhlabeni.

<sup>242</sup> Manje, nginomcabango oxake ngempela lapha abaningi benu abazophikisana nami kulokhu, ngani, sengicabanga ngabanye bezingwazi ezindala bezwa ukufundisa esedlula kukho. Niyabo, angikholwa ukuthi iBandla lizodlula esikhathini sokuHlupheka. Ngikholwa ukuthi iBandla lizo . . . Bukani, ngi . . . Indlela kuphela engifundisa ngayo iTestamente eLisha ingesithunzi seTestamente eLidala, njengoMoya oNgcwele nje lapha ngosuku lwesabatha kanjalonjalo. Yonke into iyisithunzi emuva lapho.

<sup>243</sup> Manje, bukani emuva eTestamenteni eLidala. Uma nibona izinhlupheko zehla, zaziseGibhithe. Zazingekho na? NoNkulunkulu wayekhipha abantu baKhe beya ezweni lesithembiso. Kunjalo na? No-Israyeli akazange emukele neyodwa inhlupheko. Lapho nje izinhlupheko . . . ngaphambi kokuba ihambe, baya eGosheni. Kunjalo na? Nelanga alizange lifiphale, akukho-miyane efikayo, akukho-maxoxo elalilapho, akukho-zintwala eyayilapho, akukho-ziphepho esasilapho, akukho-mbani owawulapho, akukho-kubulala ezinkomeni okwakulapho, nayo yonke into ababenayo yayilondolozwe eGosheni. Kunjalo na? Ngumfanekiso weBandla lihamba ngaphambi nje kwesikhathi sokuHlupheka. UJesu wathi, “Ngenkathi lezizinto ziqala ukufezeka, phakamisani amakhanda enu, ukuhlengwa kwenu sekuseduze.” Niyabo?

<sup>244</sup> Ngikholwa ukuthi inyanga nelanga nezinkanyezi . . . Base-ke besho ukuthi . . . Qhubeka futhi ngiKufunde, wathi, “Nomuntu wabaleka base bezifihla e . . . futhi bawela phezu kwawabo . . . bafuna ukuzibulala, futhi abakwazanga, nayo yonke into.” Ngikholwa ukuthi lokho kwenzeka ngaphambi nje kokuHlupheka.

<sup>245</sup> Manje, bhekisisani, kufika ukuHlupheka. Uma ukuHlupheka kungadla, iBandla liyenyuka. Manje, khumbulani, ibandla nje elejwayelekile elingenawo uMoya oNgcwele lihamba ledlule kuso isikhathi sokuHlupheka. NgabaKhethiweyo kuphela abedlulayo.

246 O, bengingahlikihla into el'khuni lapha, umzuzu nje. Ninganginika eminye imizuzu emithathu na? Babizwa ngokuthini—thini abantu abahlwithiwe, insali na? Kunjalo na? Kunjalo. . . Ngi—ngiqonde ukuthi ngu—nguMlobokazi. Manje, insali yashiywa.

247 Manje, uma owesifazane ehamba eyosika iphethini yesiketi, nikhuluma ngakho. Wendlala izindwangu (kunjalo na?), uphisi wezindwangu. Bese ebeka iphethini yakhe phansi phezu kwalokhu. Wenza ukulungisa lapho iphethini izosikwa khona. Kunjalo na?

248 O mfowethu, lokhu ngempela kunenzela okuhle! Ubani owenza ukukhetha na? UNkulunkulu wenza ukukhetha! Kunjalo na? Akusimi ukuba ngisho, nguYe ukuba asho. Futhi Ubeka iphethini phezu kwalowo Athandayo. Kunjalo na?

249 Manje, kwakukhona izintombi eziyishumi ezaphuma ukuyohlangabeza uMyeni. Kunjalo na?

250 Yini “intombi”? *Intombi* kusho “okumsulwa, okungcwele.” Kunjalo na? Yini intombazane eyintombi na? Yintombazane engakaze ithintwe, iyintombi. Yini enye emsulwa, njengamafutha omnqumo amsulwa na? Kusho ukuthi akhongozelwe aze aba sebuntombini obumsulwa bawo, amsulwa. Yini igolide elimsulwa na? Kungalenkathi onke amanyela. . . ledlule ekushiseni nakho konke futhi labiliswa kwakhishwa onke amanyela. Kunjalo na? Konke okwensimbi nomtapho okhipha insimbi, nakho konke okunye, kubiliswe kwakhishwa, lisebuntombini obumsulwa balo nje.

251 Manje, kwakukhona eziyishumi ezaya ukuyohlangabeza uMyeni. UJesu washo njalo. Kunjalo na? Bangaki abavumelana nalokho, thanini “Amen.” [Ibandla lithi, “Amen!”—Umhl.] Eziyishumi zaya ukuyoMhlangabeza. Manje, bhekisisani, zonke zazingcwele. Awu, ukuze zibe *ngcwele* zazifanele zi “ngcweliswe,” ngoba yilokho kuhlanza kuphela, umfudlana ongcwele uNkulunkulu anawo, ngukungcweliswa. Kunjalo na?

252 Manje, bhekisisani. Zonke eziyishumi zazo zangcweliswa, kodwa ezinhlanu zazingenamaFutha esibanini sazo, nezinhlanu zazinamaFutha esibanini sazo. Kunjalo na? Ameleni *amaFutha* na? Manje, hhayi ubumsulwa, ubuntombi obumsulwa. *AmaFutha* amele u “Moya oNgcwele.”

253 Manje, uma ngisho lokhu ku. . . futhi ngilimaze kancanyana, angikusho ngendlela engenza ngayo. Manje, ningixolele, futhi ningalibalekeli ibandla. Kuphela ngisepulpiti lapha ukuzama ukunisiza. Niyakubona na? Manje, bukani, ake nginikhombise.

254 Akukho-bandla emhlabeni elalingaphila ukwedlula noma yikuphi ukuba msulwa okwedlula iNazarene ezifundisweni zabo, iPilgrim Holiness nabo. Kunjalo na? Bakholelwa ngoqobo ebumsulweni bokungcweliswa, hhayi. . . ngisho nakwabesifazane babo befaka amaringi, futhi

noma yini. Ubumsulwa nokungcweliswa, ndlela zonke, bayabukholwa. Izinhlangano zeHoliness, bonke abomthetho, lokho ngukufundisa kwabo, bayakukholwa. Ukuba ngewe! Abesifazane bayeka izinwele zabo zibe zinde nesiketi eside. Owesilisa akafanele ngisho ukuba afinqe imikhono yakhe, abaningi babo. Yonke into, hhayi ngisho ukuthinta... ukubhema, ukuphuza, noma yini... Lutho okwakho, niyabo. Ukuba ngewe! Wawungeke uphile noma yikuphi ukuhlanzeka okwedlula lokho.

255 Kodwa lelobandla elifanayo leNazarene, uma umuntu wayengake akhulume ngezilimi ebandleni, wayeshovelwa emnyango. Futhi bathi babengahlali ngisho noyedwa. Manje, lelo yiqiniso. Uma ningakukholwa, kuzameni kanye, nithole. Tholani kanye. Bazonda yona impela imicabango yakho. Bathi, “Ngudeveli!”

256 Ezinhlalu zazo... Eziyishumi zazo zaziyantombi. Ezinhlalu yayihlakaniphile ezazinamaFutha esibanini sazo, nezinye ezinhlalu yayimsulwa nje futhi zingcwele kodwa zazingenawo amaFutha (zazingcwelisiwe, zingenaMoya oNgcwele).

257 “Bathathu abafakazayo emhlabeni: amanzi, igazi, uMoya.” UJohane oNgcwele 5:7... UJohane wokuQala 5:7, njalo, wathi “Bathathu abafakazayo eZulwini: uYise, iNdodana, noMoya oNgcwele, laba abathathu baMunye. Kodwa bathathu abafakazayo emhlabeni: amanzi, igazi, noMoya, ababathathu kodwa bavumelana njengoyedwa.”

258 Manje, ungebe noYise ungenayo iNdodana. Ungebe noMoya oNgcwele ungenaye uYise, iNdodana, noMoya oNgcwele. BaMunye. U... Abehlukaniseki.

259 Kodwa ungalungiswa ngaphandle kokungcweliswa. Futhi ungangcweliswa ngaphandle kokuba noMoya oNgcwele; uhlanzeke, uphile impilo emsulwa, futhi ube nesimo sokumesaba uNkulunkulu, futhi uphike aMandla okuphilisa nokukhuluma ngezilimi neziphiso ezinkulu zikaNkulunkulu (nazozonke ziphakathi Lapho).

260 Nazo izintombi zakho ezinhlalu ezihlakaniphile ezazinamaFutha esibanini sazo, ukuKholwa kokuhlwithwa, zikhulwa yizo zonke izibonakaliso, izimanga, iziprofetho, nayo yonke into. Nalezi ezinhlalu ezaxetshulwa ensalini yahlwithwa.

261 Nazo zonke ezinye ezisele zaziselokhu ziyizintombi futhi aziyikulahlwa, kodwa ziyokwedlula kuso iSikhathi sokuHlupheka. UJesu wathi “Kuyoba yi...”

262 Futhi zathi—zathi, “Sipheni amaFutha kwawenu, sifuna uMoya oNgcwele manje.”

263 Manje, noma ubani uyazi ukuthi uMoya oNgcwele, uZakariya 4, futhi, o, uJakobe 5:14, wonke uyazi ukuthi—ukuthi kumele uMoya oNgcwele. Manje, zathi... Yingalesosizathu

sigcoba ngamafutha, amele uMoya oNgcwele; manje, “AmaFutha kaMoya,” iBhayibheli lasho.

264 Manje, *lezi zazinoMoya oNgcwele; nalezi zazingwelisiwe. Lezi zazingwelisiwe kuhlanguke noMoya oNgcwele, zizikholwa zonke izimanga ezivelayo nayo yonke into yaMandla kaNkulunkulu. Yonke into uNkulunkulu akhuluma ngayo Lapha, zazinayo, ziyikholwa. Lezi zahlwithwa.*

265 Nalezi zathi, “Sipheni, kithi, manje.”

266 Zathi, “Sinanele nje ukuba singene nawo,” futhi zasuka zahamba zangena oHlwithweni.

267 Futhi zathi, “Hambani nithenge kulabo abanithengiselayo,” zasho. Futhi zahamba ukuyozama ukukhulekisisa ngaleyonkathi, ukwemukela uMoya oNgcwele, kodwa isimiselo sesikhathi sabeZizwe sase siqediwe nokuhlushwa kwavuka. Wayesethi, “Zaphoswa ebumnyameni obungaphandle lapho okuyobakhona ukukhala nokulila nokugedla amazinyo.” Kodwa ekuvukeni kwesibili kuyobakhona izimvu ezehlukaniswa nezimbuzi, kodwa lutho neze uMlobokazi, lutho neze abaKhethiweyo. Leyo yinsali yeNzalo yowesifazane.

268 Yini insali na? Uphisi osikiwe, washiywa. Uhlobo olufanayo lwezimpahla. Kunjalo na? Uyahamba uyozisikela ingubo kukaliko, bese wendlala uphisi omkhulu kakaliko bese uyayisika uyikhiphe. Kungumsebenzi wakho ukuthi uyibekaphi iphethini. Kungumsebenzi kaNkulunkulu ukuthi Uyibekaphi iphethini. Uyisika ayikhiphe ngqo. Kunjalo na? Futhi manje lokhu, okunye kwalokaliko okushiywe lapha, kuhle impela nje njengokaliko osengutsheni. Kunjalo na? Kodwa ngukukhetha kukaNkulunkulu. UNkulunkulu ukhetha iBandla laKhe, uNkulunkulu umisela ngaphambili iBandla laKhe; uNkulunkulu wakwazi-phakade lokho, ulazi phakade iBandla laKhe, futhi Ukhipha leloBandla! Nensali iyashiywa ukuba iyokwedlula eSikhathini sokuHlupheka.

269 Futhi yilapho izifundiswa eziningi ezinkulu zeBhayibheli namhlanje zithola khona ukuxoveka, zicabanga ukuthi uMlobokazi ungaphambili ngaleya ekuHlushweni. Umfo wathi kimi, wathi, “Ngeke ngakutshela, Mfowethu Branham.” Wathi, “Ngibone uMlobokazi phezulu eZulwini. Nodrago ekhwifa amanzi emlonyeni wakhe ukulwa noMlobokazi. Nezinkulungwane eziyikhulu namashumi amane-nane, okunguMlobokazi, emi eNtabeni yaseSinayi.”

270 Ngathi, “O, qhabo. Qhabo. Qhabo. Qhabo. Ukuxove konke. UMlobokazi wayeseZulwini.” Nensali yeNzalo yowesifazane, hhayi yena. . . hhayi iphethini, insali yayilapho, nokuhlushwa (uMbuso wamaRoma) lapho ubuKatolika buyogxila futhi bayohlanganisa amandla abo ndawonye nebandla eliKhulu.

271 Ngani, banakho kahle. . . Kwakukutelevishini ngobunye ubusuku. Ibandla lamaMethodisi lizama ukuhlanganisa

iMethodisti neBaptisti nawo onke amabandla agcwele kaKristu azama ukuhlangana nobuKatolika futhi ame phambi kwealtare elilodwa elicacile. Wathini umbhishobhi ngenkathi efakwa ecaleni ngobunye ubusuku, laphaya ukuba abe yiKhumanisi na? Ngangimi, ngikubuka kutelevishini uqobo lwami. Zonke izigejane zabo! Futhi uma lesosikhathi sifika, kuyobakhona ukuhlushwa okuvukayo. Khon-ke uMoya oNgcwele uyokwehla, nama Methodisti, namaBaptisti, nawo onke, ayokhuluma ngezilimi, akabongwe uNkulunkulu, futhi aphilise abagulayo futhi aprofethe, nazo zonke izibonakaliso nezimanga ziyofika. AbaKhethiweyo bayonyuka, nensali iyoshiywa lapha ukuba iyokwedlula eSikhathini sokuHlushwa. Futhi ekupheleni kwesikhathi, lapho sebebona ukuthi kwenzekeni, bayofanele behlele ekufeleni ukholo.

<sup>272</sup> Manje-ke bukani. Wena uthi, “Awu, manje, Mfowethu Branham, uqonde ukungitshela ukuthi kuzobakhona... labo—labobantu abazoba lapho esiHlalweni sobuKhosi esiMhlophe na?” Bayo...UMlobokazi akasoze ahlulelwe. Qhabo, mnumzane. UkuKristu. Ningena kanjani kuKristu na? “NgaMoya munye thina sonke sabhaphathizwa sibe-Mzimba munye.” Kunjalo na?

<sup>273</sup> Manje, bukani, bukani lapha. IBhayibheli lathi, “Ukwahlulela kwabekwa, neziNcwadi zavulwa.” Kunjalo na? IziNcwadi zezoni. “Nenye iNcwadi yavulwa,” okuyiNcwadi yokuPhila, nawo wonke umuntu wehlulelwa kanjalo. Kunjalo na? Futhi ubani owayenza ukwahlulela na? UJesu nabaNgcwele. Wathi, “Wezela ukuzokhonza, ongoMdala wethu weZinsuku, onwele zaKhe zinjengoboya bezimvu.” Wayesethi, “Izinkulungwane eziyishumi eziphindwe kazinkulungwane eziyishumi ziza naYe, futhi zaMkhonza ekwaHluleleni.” Lapha uJesu ubuya njengeNkosi neNdlovukazi, uMshado usuphelile, futhi Useganiwe. Nansi iNkosi neNdlovukazi bemi lapha. Futhi nakho kumi lesosigejane esingcwelisiwe, uNkulunkulu wathi, “Yima ngakwesokunene saMi lapha.” YileyoNcwadi eyavulwayo, kwakuyizoni, “Buyelani ngakwesokunxele saMi.” Nampa labo ababenamagama abo elotshwe eNcwadini yokuPhila yeWundlu.

<sup>274</sup> Wena uthi, “Mfowethu Branham, igama lami lilotshiwe lapho, ngiyohamba!” Awume kancane! UJuda Iskariyotho wangcweliswa. Whewu! Mfowethu, phaphama manje, ncinza, ukuze uthole Lokhu, uyabo.

<sup>275</sup> UJuda Iskariyotho, umoya wakhe ungumphikukristu namhlanje. Niyakwazi lokho. UJesu wayeyiNdodana kaNkulunkulu, wavela kuNkulunkulu futhi wabuyela kuNkulunkulu; uJuda wayeyindodana yokulahlwa, wavela esihogweni futhi wabuyela esihogweni. UJesu uthathe isoni esinokudabuka naYe; uJuda uthathe esingenakudabuka naye, “Uma uyi! Uma! Uma! Uma Ungumphilisi wobuNkulunkulu,

yenza *lokhu*, Uma uyi*Lokhu*, yenza *lokhu*.” (Niyabo, lowomaka wombuzo ngaseZwini likaNkulunkulu.) “Izinsuku zezimangaliso selwedlule. Uma linjalo, ngikhombise *lokhu*. Uma! Uma! Uma!” Niyabo?

“Lonke liqinisile,” uNkulunkulu washo.

<sup>276</sup> Manje bhekisani. UJuda Iskariyotho walungisiswa ngokukholwa, futhi wakholwa eNkosini uJesu Kristu futhi wabhaphathizwa. IBhayibheli lathi, “UJesu—uJesu wabhaphathiza abafundi, abafundi baKhe.” Kulungile.

<sup>277</sup> UJohane oNgcwele 17:17, ngaphambi kokuba Abathume, Wathi, “Bangcwelise, Baba, ngeQiniso. IZwi laKho liyiQiniso.” Futhi WayeyiZwi, ngisho nangaphambi kokuba kwenziwe ukubuyisana. Ngamany’amazwi, “Njengokubona lokho okuyoba yikho, Baba, ngeGazi laMi elichithiweyo, Ngiyabangcwelisa laba.”

<sup>278</sup> Ubanika amandla ukuba bamelane nemimoya emibi, futhi baphuma futhi bakhapha amademoni. Kunjalo na? Futhi baphilisa abagulayo. Kunjalo na? Futhi bayabuya, bengcwelisiwe, bethokoza, begxuma, bememeza, futhi bemdumisa uNkulunkulu. Kunjalo na? Base bethi, “Ngisho namademoni liyasithobela.”

<sup>279</sup> Wayesethi uJesu, “Ningathokozi ngoba amademoni liyanithobela, kodwa thokozani ngoba amagama enu alotshiwe eNcwadini yaseZulwini.” Kunjalo na? NoJuda Iskariyotho wayenabo, omunye wabo, obizelwe ngaphandle, ongcwelisiwe, negama lakhe lilotshwe eNcwadini yokuPhila yeWundlu. Fundani uMathewu 10 futhi nibone ukuthi lokho akunjalo yini. Wababiza ngamunye wabo, noJuda nabo bonke, khona ezansi lapho. Wabathuma, ubanika amandla ukuba bamelane nemimoya emibi.

<sup>280</sup> Manje bhekisani! Fakani ivesti yenu evikela ukushokeka. Kodwa ngenkathi uJuda ekhuphukela ngqo kulelobandla lapho, njengomphathisikhwama webandla, esebenza nomelusi, i...uJesu. Kodwa lapho sekufika isikhathi sokuya ePhentekoste, waveza ubunjalo bakhe. Wakhombisa lokho ayikho. Futhi eno—nokuziphatha kahle ngaye, wazibhubhisa wayesezilengisa emthombeni, ukugcwalisa isiprofetho. Nalowomoya kaJuda uyokhuphuka ngqo futhi uyikholwe iNkosi uJesu Kristu. Njengoba uJesu athi, “Amademoni ayakholwa futhi athuthumele.” Uyokhuphuka ngqo futhi afundise ukungcweliswa, nje njengemsulwa impilo engcwele njengoba ingaba njalo konke; kodwa uma sekufika embhaphathizweni kaMoya oNgcwele neziphwi zikaMoya, uyoWuphika! Uyozeza ubunjalo bakhe ngaso sonke isikhathi. Nanko lowomoya mo- . . .

<sup>281</sup> NoJesu wathi, “Xwayani!” UMathewu 24, futhi. “Imimoya emibili iyosondelana kakhulu uyoze udukise nabaKhethiweyo. . .” Kunjalo na? Lapho okubekwe khona

lelophethini . . . Mfowethu, kungcono ukholelwe kwabayifeshini endala, abashumayeli bakaMoya oNgcwele khona lapha futhi ubuyisane noNkulunkulu. Kunjalo. Ungabi nesimo sokumesaba uNkulunkulu kepha uphike Amandla. Amen! Wonke umuntu uzizwa ekahle na? [Ibandla lithi, "Amen!"—Umhl.]

Nxa sifika sonke eZulwini,  
Lolo kuyoba lusuku lokuthokoza okukhulu!  
Nxa sonke sesibona uJesu,  
Sohlabelela futhi simemeze ukunqoba.

Nxa sifika sonke eZulwini,  
Lolo kuyoba lusku lokuthokoza okukhulu!  
Nxa sonke sesibona uJesu,  
Sohlabelela futhi simemeze ukunqoba.

<sup>282</sup> Haleluya! Asime umzuzwana nje. Bangaki oMthandayo ngayo yonke inhliziyi yakho na? Phakamisa isandla sakho, uthi, "Ayibongwe iNkosi!" [Ibandla lithi liphinda emva kukaMfowethu Branham—Umhl.] "Nkosi, ngikholwa yiVangeli eligcwele. Ngisize ukuba ngibe yinceku yaKho." Haleluya! Haleluya! NiyamThanda na? [Ibandla lithi, "Amen!"] EBhayibhelini ba . . .

<sup>283</sup> Owesifazane wathi kimi oyedwa . . . umfana, angahle ukuba ulalele kulobubusuku, uhlala nje ngaphesheya komgwaqo. Wenyukela lapho. NoDadewethu Lula owayevamisa ukuba lapha ebandleni, wayememeza emuva lapho. Ngangishumayela, Mfowethu Neville. Nalowomfana wathi kimi . . . Manje, wayenguthisha kaSonto sikole ezansi lapha ebandleni iFirst Baptisti. Wathi, "Billy, ngangijabulela intshumayelo yakho kwaze kwathi lowo wesifazane waqala ukukhala futhi empompoloza, 'NgiyaKubonga, Jesu! Ayidunyiswe iNkosi!' futhi kanye njalo ngasikhathi" wathi "enye indoda yathi," (uMfowethu Seward) "yampompoloza, 'Ayidunyiswe iNkosi! Amen!'" Futhi ngangishumayela ngokuthi *Ukulahlekelwa ngamaLungelo obuZibulo baKho*, u-Esawu wathengisa ngoBuzibulo bakhe. Futhi ngangiqhubeka, futhi nje babememeza, beqhubeka. Futhi wathi, "Uuuu," wathi, "lokho—lokho nje kwenza amakhaza ahambe emhlane wami." Wathi, "Angikwazanga ukukumela lokho!"

<sup>284</sup> Ngathi, "Mfowethu, uma uyoke uze ufike eZulwini uyobulawa amakhaza." Ngathi, "Ngempela kukhona ukumemeza eZulwini, imini nobusuku." Futhi kunjalo, mfowethu. O, yebo, mnumzane!

O, ngifuna ukuMbona, ngibuke ubuso baKhe,  
Lapho ukuba ngicule naphakade ngomusa  
waKhe;  
Emigwaqeni yaseNkazimulweni  
mangiphakamise iphimbo lami;




Iminako yonke isidlulile, sengisekhaya  
ekugcineni, ukuba ngijabule njalo njalo.

O, ngifuna ukuMbona, ngibuke ubuso baKhe,  
Lapho ukuba ngicule naphakade ngomusa  
waKhe;

Emigwaqeni yaseNkazimulweni  
mangiphakamise iphimbo lami;

Iminako yonke isidlulile, sengisekhaya  
ekugcineni, ukuba ngijabule njalo njalo.

<sup>285</sup> Amen! Kulungile, Mfowethu Neville. UNkulunkulu  
akubusise. Finyelela khona phezulu lapho futhi ngelakho,  
uyabo. 

*IMIBUZO NEZIMPENDULO KUGENESISI ZUL53-0729*  
(Questions and Answers on Genesis)

UCHUNGECHUNGE LWE-UKUZIPHATHA, INQUBO NEMFUNDISO YEBANDLA

LoMlayezo ngoMfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngoLwesithathu kusihlwa, ngo Julayi 29, ngo 1953, eTabernakele likaBranham eJeffersonville, eIndiana, U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

ZULU

©2019 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS, SOUTH AFRICA OFFICE  
58 DISA ROAD, ADMIRAL'S PARK, GORDON'S BAY 7140 WESTERN CAPE  
REPUBLIC OF SOUTH AFRICA

VOICE OF GOD RECORDINGS  
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.  
[www.branham.org](http://www.branham.org)

## Inothisi yelungelo langokomthetho

Onke amalungelo agodliwe. Lencwadi ingaprintwa kwiprinta yasekhaya yenzelwe okuqondene nomuntu noma inikezelwe, ngesihle, njengethuluzi ukusabalalisa iVangeli likaJesu Kristu. Lencwadi ingethengiswe, iphinde ikhiqizwe zibe ningi, iposwe kwiwebsayiti, igcinwe ngohlelo lokuthi iphinde itholakale, ihunyushelwe kwezinye izilwimi, noma isetshenziselwe ukuzicelela izimali ngaphandle kwemvume ebhaliwe eshiwoyo ye Voice Of God Recordings®.

Ngolwazi olwengeziwe noma olwenye impahla ekhona, siza uxhumane ne:

VOICE OF GOD RECORDINGS  
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.  
[www.branham.org](http://www.branham.org)