


IMIBUZO NEZIMPENDULO

AMAHBERU INGXENYE I

 Wayengakwenza kanjani ngaphandle kukaNkulunkulu na? Lowo kungaba ngowangempela, bekungeke na? Bekungeke kwenziwe ngaphandle kweNkosi.

Angizukushumayela kuyo yonke. Kodwa ngicabange ukuthi ngingahle ngithole into ethize ethi ayibe nzima, niyazi, ngakho ngifanele ngibe ngolungiselele. Kodwa, o, ubulula kabi, kabi. Ngakho mhlawumbe ayiminingi kakhulu imibuzo phakathi kwabantu-ke, futhi imibuzo nje esobala nelula. Awu, ngiyajabula ukuzama ukuyiphendula ngawo onke amandla ami, ngokusizwa yiNkosi.

² Futhi uma uDadewethu Arganbright ekhona kulobubusuku. . .Dadewethu Ruth. Ukhona, Dadewethu Ruth na? Ngapha. Ngine. . .O, yebo, nginekheli lapha, futhi. . . Qhabo, anginalo. Awu, ngingalithola khona lapha. Benginalo ephaketheni lami, futhi ngishiye ibhukwana lephakethe lami ekhaya. Manje, uma iphoyisa lingibamba ngiya ekhaya, Mfowethu Fleeman, uze uzongiphephisa. Utshela uBilly ukuthi ngi. . . ngishiye ibhukwana lephakethe lami ekhaya, ngishayela ngaphandle kwelaysense kulobubusuku. Bengicabanga ukuthi benginalo ephaketheni lami; ngishintshe izingubo nje. Bengigijime ngangena, kulentambama, bengisika utshani masinya futhi ngidingeke ngiyeke futhi ngijahe futhi ngangena, ngishintshe izingubo futhi ngigijima ezansi lapha. Futhi nga—ngase ngiletha isichazamazwi ilexicon, kodwa ningakuthola nje kamuva lapho.

³ Ungaphatheki kabi ngaleyoncwadi iletha. Uma ngingayitholi neze embi ukwedlula leyo, leyo kungaba yincwadi enhle. Leyo ibiyinhle. Leyo ibiyinhle kabi, kabi. Nginitshelile ukuthi ngeke ngiyifunde, kodwa ngithe nyelele kuyo, niyazi, futhi nje angabe ngisakwazi ukuyibamba. Bengimangala nje ukuthi utheni. Futhi ibiyinhle kakhulu, kakhulu, ibhalwe njengoba uthisha wesikole efanele ukuyibhala. Leyo ibiyinhle, futhi ngiyayithokozela. Futhi i—ikunika. . .

⁴ Niyabo, ngiyazithanda izinewadi amaletha zomuntu oyo—oyothi ukwehluka kancane kuwe. Uyabo, uma nihambisana ngaso sonke isikhathi, kungekho-muntu ohlukayo kuwe, uyaphupha. Ufanele uthole umehluko omncane ukuze ukwazi ukuqonda futhi umbe ushone phansi. Futhi—futhi ungena esiseleni esisodwa nje uma ungabhekisisi; bese-ke—bese-ke ungena enkathazweni uma wenza lokho. Ufanele nje uthi

ukulokhu uqhubeka futhi uthole umuntu ohlukayo kuwe bese uqubula izimpaphe zakho kanye ngasikhathi.

⁵ Ngale e-Afrika ngathola amabhubesi amabili amancane, futhi ayengabafo abasebancanyana, cishe abangako. Emakhwifikhwifwi, elincane, ibhubesi elincinyane; ibhubesi elincane, ibhubesi lensikazi elincane. Futhi manje, ayebukeka efana nemithinyane, ayemancane kakhulu kanjalo, ncane... izintwana ezinhle kunazo zonke, ayedlala nje. Ngangizowabuyesela eMelika, ngangiwafake esibiyelweni sezinyoni. Ngangizowabuyisa, kodwa angitholanga lutho—lutho lokuwajova, noma yimuphi uphoyizeni. Futhi abangivumelanga ngiwalethe e-United States engajowwanga kuqala, futhi angiwutholanga kuyo yonke i-Afrika. Kodwa uma benifuna ukwazi ukuthi laliyibhubesi noma qha, nje lishaye ngesandla ngemuva kancanyana. Lalisuka likhukhumale futhi likwazise ukuthi laliyibhubesi, ngakho—ngakho lolohlobo lokukwazisa ukuthi lalimi kuphi.

⁶ Yileyondlela ofanele uyenze kanye ngasikhathi, uyazi, uthi ukuqubula izimpaphe zibheke emuva, ukuthola. Kodwa, manje, asithukutheli njengebhubesi; nje si nje siyakuthanda lokho, uku... abantu ukuba babuze imibuzo. Futhi imibuzo enjalo, Dadewethu Ruth, inhle kakhulu, kakhulu kimi. Iyi... Ngi—ngiyakuthanda lokho, niyabo. Yilezo uhlobo olucasulayo ngempela engikuzondayo ukuluthola. Kodwa leyo i... leyo ibiyinhle.

⁷ Manje sinemihle, eshukumisayo, imibuzo yasekhaya nje. Kukhona umshumayeli emuva lapho ekamelweni elingemuva njengamanje, ungibuzile, wathi, “Abaprofethi ababili beSambulo 11, ngabe bayongena ngaphambi koHlwitho na? Noma ngaphambi nje kokuthathwa kuka-Israyeli na? Futhi ini...” Manje, yilohlobo lwemibuzo olu—olu—olukubopha nxa zonke. Kodwa imibuzo elula njengalona ulungile.

Kodwa manje, ngaphambi kokuba siqale, asikhothamise amakhanda ethu ngomkhuleko:

⁸ Baba, kuyaphawuleka ukuthi ngenkathi Useneminyaka eyishumi nambili ubudala, Wafunyanwa useThempelini nababhali nezazi, uxoxisana nabo ngemiBhalo. Futhi babe—babemangele nge... indoda yasendulo, neqeqeshwe kahle emiBhalweni, futhi nokho bebona umfana omncane weminyaka ethi ayibe yishumi nambili ubudala ekwazi nje—nje eshaqisa, ekuchazweni kwemiBhalo. Wawusemsebenzini kaBaba waKho. Wathi kumama waKho, “Anazi yini ukuthi Ngimele ngibe semsebenzini kaBaba waMi?” ukuchaza imiBhalo ngencazelo yayo yokomoya.

⁹ Futhi manje siyakhuleka, Nkosi, ukuthi—ukuthi Wena uyazi ukuthi sibuthakathaka futhi sintengentenge kanjani, nokuthi sisephansi kanjani kwamaphutha, ukuthi Uzoza nje

nathi kulobubusuku esimweni sikaMoya oNgcwele, futhi uzosichazela imiBhalo. Ngilindele futhi ngethembele kuWe. Futhi uma ngingake ngize, noma ngasiphi isikhathi, ngizame ukubeka imicabango engeyami noma ukuhumusha noma into ethize yokuzazisa, ukuzama ukuyenza izwakale sengathi indlela ebengiyichaza ngayo ibiyiyo, vala umlomo wami, Nkosi, njengoba Ubunga. . . Wenza emabhubesini, ngenkathi ehlasela uDanyeli. Wena usengaNkulunkulu ofanayo.

¹⁰ Futhi makuthi ngakho konke. . . Njengoba sethembele kuMoya oNgcwele, kwangathi Angasembulela nje lezizinto. Bese kuthi-ke njengoba Ezikhuluma, azenze zicace kakhulu ngangokuthi lowo obuze umbuzo uzokwazi ukuWemukela. Futhi uma Uphendula okuphambene nalokho ebengihlala njalo ngikukholwa, khona-ke inhliziyo yami mayjabule futhi, Nkosi, ukwazi ukuthi ngithole into entsha, nendlela ethize enhle yeNkosi. Ngokuba Wena wathi, “Hlolani imiBhalo, ngokuba kuYo nithi ninokuPhila okuPhakade, futhi YiYo efakaza ngaMi.”

¹¹ Manje, emva kokufundisa kwalomBhalo, impela bekungavusa imicabango eminingi kanjalonjalo. Futhi ngiyakhuleka, Nkulunkulu, manje ukuthi yonke lemibuzo ibonakala ikamnandi kakhulu futhi ngibuzwe kamnene, kwangathi uMoya oNgcwele ngobumnene nakamnandi uyiphendule. Ngokuba sikucele eGameni likaJesu, nangenkazimulo kaNkulunkulu, nangokufukulwa kweBandla laKhe. Amen.

¹² Ziningi izikhathi izinjongo zokuzazisa kunoma yini, konakalisa konke nje ukunambitheka kwayo. Futhi manje, imibuzo emva kokuba lomBhalo usubuziwe.

¹³ Manje, uma ngiswebeza kancanyana nje kulobubusuku, ngiphume izinyo. Futhi ngilifakile, futhi angikwazi ukushumayela, ngiyanensa uma ngishumayela; ngiyakhipha, futhi impela ngicishe ngishaye ikhwelo.

¹⁴ UNkk. Billy Graham wamxoxela indaba, ukuthi ukuxhuxhuma okubi kunakho konke ake ambona ekukho, kwaku, uphume izinyo ngaphambili. Futhi walahlekelwa yilo, futhi wayenohlelo lwetelevishini khona manjalo, futhi—futhi wayengakwazi. . . Lalisepleyitini namanye amazinyo asemuva kulo. Futhi uma ekhuluma, wayeshaya ikhwelo “whewu, whewu” ngezinyo lakhe. Futhi wathi owesilisa wayeguqe ngamadolo akhe, ekhuleka futhi ejuluka, imizuzu eyishumi ngaphambi kokusakaza kwetelevishini, futhi ekugcineni balithola lapho elawela khona liphuma ebhulukweni lakhe ozwaneni lwezicathulo zakhe. Enye yamabellhop yalithola, lelozinyo lokufakelwa. NoNkk. Graham wamxoxela yona, nangapha. Ngakho ngayithola esiqeshini esincane sephepha, ngicabanga ukuthi nginaso sibekwe eBhayibhelini.

¹⁵ Ngakho kuwuhlobo...uma sesikhulakhulile sesiluphele, niyazi, futhi sizolahlekelwa yilawa, kukwenza kube kubi. Futhi ngakho ngi...ngenkathi ngisaphume noMfowethu Roberson emuva lapho, nabo, ngangilixubha ngokunye ukusa futhi ngaqhephula uphisi walo, futhi ngawuyisa kudokotela, ukuba lilungiswe. Ngakho iNkosi ayenezele izibusiso zaYo.

¹⁶ Manje siyaphuma, manje, ngizozama ukufinyelela kuyo yonke, uma ngingaphumelela. Futhi, Mfowethu Tony, ngomusa kaNkulunkulu, ngiyitholile incazo yephupho lakho, futhi ibimangalisa. Ngijabula kakhulu ukubona lokho. Futhi yincazo enhle, engibona ukuthi angifanele ngiyinikeze emphakathini lapha, ngakho ngizokunika yona ngasese uma u—uma unga... uma uyifuna ngaleyondlela. Wangibuza ngobunye ubusuku, wayenephupho, futhi angimtshelanga nje ukuthi kwakuyini ngaze ngaya eNkosini futhi ngakukhulekela. Yase-ke iNkosi ibuye ingembulela lona futhi yangitshela ukuthi incazo yayiyini. Iyamangalisa, futhi yizindaba ezinhle kuwe, Mfowethu Tony.

¹⁷ Manje, embuzweni wokuqala. Manje, angazi nje ukuthi ngizoqalaphi kuqala, ngoba mihle yonke. Kodwa, manje, asizami ukuthatha isikhathi eside kakhulu, futhi mhlawumbe singayiqeda nya ngeSonto, uma singayiqedi.

51. Chaza ukuthi kusho ukuthini ukuthi “ukujeziswa okungunaphakade,” kuMathewu 25:46. “Kodwa i...” Lowo umbuzo.

52. Khona-ke, umbuzo wesibili: “Kodwa abantwana bombuso bayophoswa ebumnyameni obungaphandle,” ngabe lokho kuyafana mayelana nokubaphosela ngaphandle komqondo kaNkulunkulu na?

¹⁸ Awu, manje, thola umbuzo wakho wokuqala, otholakala kuMathewu oNgcwele, amashumi amabili...isahluke 25. Manje sizo...Manje, angikaze ngiyitadishe lena, ngiyibukile nje ngemuva lapho, futhi nje ngazama ngamandla ami onke ukuyibukisisa ukwedlula konke enga—engazi ngakho ukuthi kanjani. Futhi okwami...Phenyani kanye nami emaBhayibheli enu, njengoba siLitadisha. Manje, bengifuna ukuthola lokhu esichazamazwini sesiGreki i-lexicon futhi, ukuze nithole e—engeyokuqala yayo. Futhi ngi—ngiyakuthanda lokho. Ngakho manje-ke sizoba naLo kuwo omabili—kuwo omabili—isiGreki namanye. Futhi manje lokhu kuzoba—kuzothi ukunensa, nokutadisha, ngoba ngizodingeka ngifinyelele bese ngidumela imiBhalo nje nomaphi lapho engingayithola khona, bese ngiyifaka ezindaweni zayo. Kulungile.

¹⁹ Manje, ukhona ofuna iBhayibheli ukutadisha ngalo na? Uma ulifuna, phakamisa isandla sakho. Futhi si...Ngicabanga ukuthi sinamathathu noma amane emuva lapha. Uma ufuna ukutadisha ngomBhalo, kulungile. Mfowethu Cox, ungeza lapha ungitholele lamaBhayibheli na? Futhi ku—kuhle kuwe, uma

ungaphumelela, uku... (likhona elilodwa, futhi uvele nje— uvele nje uwehlise uma ufuna, lawo amaningi). Futhi noma ubani ofuna elilodwa, phakamisa isandla sakho nje, umfana uzowaletha kini ngqo, niyabo. Futhi sifuna ukutadisha lena sindawonye, futhi nje... .

²⁰ Manje, kulokhu ukufunda nezahluko zokugcina... izahluko eziyisikhombisa zokuqala zeNcwadi yamaHeberu. Emva kokufundisa, kusobala, umfana owehlise lawa, lezizifundo, uMfowethu Mercier noMfowethu Goad, unazo futhi manje ulungiselela ukuzikhipha zibe yizincwadi. Futhi banayo. Manje... futhi asinayo into efana nokukanywa uhhafu, sivele nje sahwaya ingaphezulu. Futhi ngicabanga ukuthi bazibize ngokuthi... futhi bathathe i—izigaxa ezinenani eziphuma e... futhi nje bepholisha izigaxa ezinenani, nje ezimbalwa zezigaxa ezinenani zokufundisa ngamaHeberu. UMfowethu Mercier uzoba nazo masinya impela, sezishicilelwe, noma ubani ozifunayo.

²¹ Manje lona lapha, ungenisa... Ungeke nje wedlula... ebandleni levangeli, okungukuthi leli yibandla levangeli. Ungeke wedlula e—ekufundisweni ngaphandle kokovusa izinsolo nemicabango yabaningi babantu. Ufanele. Manje, ngikude ekubeni nguthisha, angisuyena umchazi weBhayibheli nhlobo. Kodwa angizami neze uku—ukusho noma yini, noma ngisho ukwenza noma yini, kodwa kuqala—kuqala ukubuza nokuthola into yami edlula konke yakho.

²² Ngabuzwa ngumfowethu othandekayo, izolo ebusuku, wathi, “Mfowethu Branham, uMfowethu Seward wake washo ukuthi u—ungeke waxozomela noma yikuphi. Uyabo, ukuthi njalo unendlela ethize ukuphuma kukho noma udede kukho.”

²³ Ngathi, “Awu, isizathu salokho, ngizama njalo ukucabanga ngaphambi kokuba ngenze noma yini. Niyabo? Bese kuthi-ke uma abantu bengibuza, khona-ke ngingabatshelela ukuthi imicabango yami ubuyini. Niyabo?” Kodwa kungukuthi uma ucabanga ngokufanelekile. Futhi ngaphambi kokuba wenze noma yini, zama ukuthatha uhlangothi uNkulunkulu angakuthathisa lona, khona-ke ngempela kungaba lukhuni ukuba uxozomelwe.

²⁴ Wawungeke wasicabanga isikhathi u—ukuthi u-Ahahi wazama ukuxozomela u-Elija. Wawungathini nje ngesikhathi abafarisi bezama ukuxozomela uJesu na? Uyabo, Wayeyoba—Wayeyoba nempendulo masinya, ngoba yonke into Ayenzile, Wakwenza ngentando kaNkulunkulu, futhi U... yingaleyondlela A—Ayengayithola ngayo. Manje, yileyondlela esikufuna ngayo ngalokhu.

Manje umbuzo uyabuzwa, sizohambisana nombuzo:

Chaza ukuthi kusho ukuthini ngokuthi “ukujeziswa okungunaphakade,” kuMathewu 25:46.

25 Manje lalélisisani. Wonke umuntu manje, kuMathewu 25:46:

Laba bayakumuka baye ekujezisweni okungunaphakade: . . .

26 Manje, umbuzo uthi, “Ini . . . Chaza . . .” Manje igama elithi *okungunaphakade* livela egameni elithi “phakade naphakade,” futhi *okuphakade* yi “banga lesikhathi.” Kuchaza kuphela ukuthi “iyisikhathi esingaka,” njengokuphakade. Manje uma nje nizofunda . . . Angazi ukuthi ubani obhale umbuzo, ngoba akukho-muntu ababhala igama labo kuyo; belingadingekile, angiwafuni, niyabo.

Kodwa laba bayakumuka baye ekujezisweni okungunaphakade: . . . (Manje bhekisisani, lowo ngababi.)

27 Manje, muntu othandekayo—othandekayo obuze umbuzo, nje ufunde wonke osele waWo:

. . . kodwa abalungileyo baye ekuphileni okuphakade.

28 Ababi bayakuya ekujezisweni okungunaphakade (isikhathi esithize sesikhathi), kodwa olungileyo unokuPhila okuPhakade. Awusoze wakuthola ukujeziswa okuPhakade, unbungeke. Niyabo, uma unokujeziswa okuPhakade, banokuPhila okuPhakade; banokuPhila okuPhakade, basindisiwe. Niyabo, ngeke kwenzeka. Manje uma nizobhekisisa, u—umbuzo ubuziwe uqobo lwawo . . . uyaziphendula. Niyabo?

Nalezi . . .

Manje bhekisisani, ngizothola ngaphambi kwalapha:

. . . futhi ba . . .

29 Kuma 20 . . . ivesi 44:

. . . futhi baphendula nabo, bathi kuYe, Nkosi, siyakulamba nini, ngenkathi unokoma, nomfokazi, futhi uhamba-ze, . . . futhi usetlongweni, singakukhonzanga na?

Khona iya—khona iyakubaphendula, ithi, Ngiqinisile ngathi kini, Lokho Enikwenze . . . komunye walaba abancinyane, nikwenzile . . . kimi.

Laba bayakumuka baye ekujezisweni okungunaphakade (okungunaphakade): (lowo ngomubi) . . . kodwa abalungileyo baye ekuPhileni okuPhakade.

30 Niyawubona umehluko na? Omubi unokujeziswa okungunaphakade, kodwa *ingunaphakade* yi “banga lesikhathi.” Manje, ukuba kwakufana, kwakuyolotshwa kuthiwe, “Nalaba bayakumuka baye ekujezisweni okungunaphakade, omunye uyakumuka aye ekuphileni okungunaphakade.” Niyabo? Noma, “Bayakumuka baye ekujezisweni okuPhakade, nomunye ekuphileni okuPhakade.”

Niyabo, uma kukhona ukujeziswa okuPhakade, ukujeziswa kuze kube phakade naphakade, kusho ukuthi-ke kukhona okuPhakade. . . unokuPhila okuPhakade; nokuPhila okuPhakade okukodwa kuphela, nalokho kuvela kuNkulunkulu. Yonke into engenasiqalo ayinasiphelo, yonke into enesiqalo inesiphelo. Niyabona ukuthi ngiqonde ukuthini na?

³¹ Manje, umBhalo qobo Lwawo u—umuntu othandekayo awuphendulile. . . Manje uma uzokuthatha kwisichazamazwi, “*Nalaba bayoya kwiminyakanyaka, ukunquma, nase everla- . . . nasemlilweni, ichibi lomlilo.*” Manje, igama elithi *i-m-i-n-y-a-k-a-n-y-a-k-a* lichaza “ibanga lokujeziswa.” Esichazamazwini sesiGriki, khona lapha, “ibanga lokujeziswa,” noma, “isikhathi sokujeziswa.” Niyabo, “Bayomuka baye esikhathini sokujeziswa.” Igama liyasetshenziswa, *i-m-i-n-y-a-k-a-n-y-a-k-a*. *Iminyakanyaka*, okuchaza “izikhathi, isikhathi, isikhathi esinqunyelwe.” Bese-ke ulithatha ulibuyisele e—ehumushweni lapha, isiNgisi, *ingunaphakade* “yisikhathi esinqunyelwe.” Niyabo, livela egameni lesiGriki, “ukunqunyelwa isikhathi.” Igama *iminyakanyaka*, noma *i-m-i-n-y-a-k-a-n-y-a-k-a*, *iminyakanyaka* lichaza “isikhathi esinqunyiwe sokuJeziswa.”

³² Kodwa manje-ke funda amanye, “Kodwa laba baya ePhakadeni.” Lokho ngukwehluka. Niyabo, ukuPhila okuPhakade. *EPhakadeni* livela egameni le “Phakade,” futhi iPhakade lalingenasiqalo nasiphelo. Kuphakade *naphakade*. Manje lokho kufanele kuphendule lokho, niyabo, ngoba uma nizofunda umBhalo nje nisondele ngempela, nizobona.

³³ “*Nalaba bayakumuka baye ekujezisweni okungunaphakade, kodwa abalungileyo. . .*” Ababi bayongena ekujezisweni kwangunaphakade, bajeziswe ibanga lesikhathi; mhlawumbe iminyaka eyisigidigidikazi, angazi, kodwa impela uyojeziswa ngezono zakho. Kodwa njengoba kuqiniseke ngempela ukuthi isono sasinesiqalo, isono sinesiphelo. Ukujeziswa kwakunesiqalo, nesijeziso sinesiphelo. Nesihogo sadalelwa udeveli nezingelosi zakhe. Niyabo? Kulungile. Manje, nginomunye phansi lapha ukuba ngiphendule kulowo, emizuzwini embalwa nje, ongomuhle, uboshelwe kuwo.

Manje, kodwa lena lapha: **“Kodwa abantwana bombuso bayakuphoselwa ebumnyameni,” ngabe lokho kuyafana mayelana nokubaphosela ngaphandle komqondo kaNkulunkulu na?**

³⁴ Qhabo, bekungeke kwafana. Manje, ubhekisela lapha eSidlweni sakusihlwa soMshado. Manje, “Nabantwana bombuso,” njengoba kubuziwe lapha. Abantwana bombuso amaJuda, futhi aphoswa ebumnyameni obungaphandle. Futhi a—ayekade ephoswe ebumnyameni obungaphandle, futhi edlule esikhathini sokulila nokukhala nokugedla amazinyo. Aphoswa ebumnyameni obungaphandle ngoba kwakuzonika

wena nami isikhathi sokuphenduka, kodwa awazange aphoselwe ngaphandle komqondo kaNkulunkulu. Akasoze amkhohlwe u-Israyeli. No-Israyeli, njengoba noma yimuphi umfundi weBhayibheli uyazi, kubhekiselwa kuye njenga “bantwana bombuso.” Niyabo, ngumbuso, isithembiso. Ngamany’amazwi, uNkulunkulu esebenzana nesizwe, ngenkathi Esebenzana no-Israyeli, okungabantwana bombuso.

³⁵ Manje, niyakhumbula, Washo lapho, “No-Abrahama no-Isaka noJakobe,” endaweni eyodwa, “babezofika futhi bahlale embusweni esikhathini sokuphela.” Niyabo, nokuthi u-Abrahama, u-Isaka noJakobe babezoba sembusweni; babekuwo, babengabantu besibusiso sombuso. Kodwa abantwana bombuso bayophoswa ebumnyameni obungaphandle.

³⁶ Manje, lapho inkomba evela khona lapha ngu—nguMlobokazi. Uma kufika uMlobokazi, lapho ababe... Ezinhlanu zezintombi zaphuma ukuyohlangabeza iNkosi, futhi—futhi aziphathanga mafutha esibanini sazo. Nezinye e—ezinye ezinhlanu zaphatha amafutha esibanini sazo. Manje, uma nizoqaphela, yisithombe esihle, kanyekanye iJuda noweZizwe, njengabanqatshiweyo. Kugcineni engqondweni ukuthi, kunezigaba ezintathu zabantu ngaso sonke isikhathi: iJuda, oweZizwe (ozishaya ikholwa)...; iJuda, oweZizwe, neBandla. Uma uxova labo, uyongena enkathazweni uma usutheleka eSambulweni. Ngokuba uma unga...

³⁷ NjengoMnu. Bohanon washo kimi ngesinye isikhathi, wathi, “Billy, noma ubani obengazama ukufunda iSambulo ubeyoba namaphupho asabisayo. Ngani,” wathi, “nangu uMlobokazi phansi lapha emhlabeni, no—nodrago ekhwifa amanzi emlonyeni wakhe ukulwa naye.” Wayesethi, “Bese kuthi ngesikhathi esifanayo ukuthi uMlobokazi umi njengezinkulungwane eziyikhulu namashumi amane-nane” (imfundiso yoFakazi bakaJehova) “eNtabeni yaseSinayi. Futhi ngesikhathi esifanayo uMlobokazi useZulwini.” Qhabo, qhabo, uyaphosisa.

³⁸ Kunezigaba ezintathu zabantu. Niyabo, lokho ngukuthi, yiJuda elinqatshiweyo, futhi kukhona intombi elele ukuthi amanzi...Akusiyo iNzalo yowesifazane, yinsali yeNzalo yowesifazane udrago akhwifa amanzi emlonyeni wakhe...iSambulo 11. Bese kuthi-ke, empeleni, amaJuda ayizinkulungwane eziyikhulu namashumi amane-nane kwakungesuye ngokoqobo uMlobokazi, bayinsali yebandla lamaJuda. Nemfundiso yoFakazi bakaJehova ewabeka njengoMlobokazi, angiboni ukuthi ubungakwenza kanjani lokho, ngoba, akusuye uMlobokazi.

³⁹ Uma nizoqaphela ngale eSambulweni lapho, Sathi, “Futhi bayizintombi.” Futhi bangabathenwa. Futhi kwakuyini umthenwa na? Babe...Umthenwa kwakungabaqaphi

bethempeli ababeqaphe indlovukazi, ngoba babe...be... Babeyindoda ayenziwe ukuthi angazalisi. Ayene... Niqaphelile yini, kwathi, “Babengazingcolisanga ngabesifazane”? Babengumthenwa wasethempelini. Futhi kwakuyisibalo esikhethiwe uNkulunkulu ayesikhiphe kwabakhethiweyo bamaJuda. Manje, uma nizoqaphela...Uma nje besingathola lokho umzuzwana nje, ngakho kuzothi ukukuxazulula emqondweni wenu, lapho ngempela eninga...

⁴⁰ Asithole iSambulo, isahluko 7, futhi sizothola phakathi lapha manje, lapho... ukuthi Sathini. Kuyinto enhle:

Emva kwalokhu...ngabona izingelosi ezine zimi emagumbini omane omhlaba...(manje, lokhu kuhambisana noHezekeli 9, lapho abona khona izimbubhiso zamaJuda. Futhi lapha ubona izimbubhiso zabeZizwe, iSambulo, isahluko 7)...Futhi *ngabona izingelosi ezine zimi emagumbini omane omhlaba, zibamba imimoya emine (imimoya kuchaza “impi nombango”)*...*ukuze kungavunguzi-moya phezu komhlaba, naselwandle...*noma yimuphi umuthi. (naleyoyimpi, “zibambe”)

⁴¹ O, ukuba besinesikhathi ukuba singene ekuhlaziyeni kulombuzo. Lokho kwenzeka...Yilapho uRussell athola ukuxoveka khona. URussell waprofetha, ebona lokhu kuza. Waprofetha “kuyoba ngukufika kweNkosi uJesu,” engazi ukuthi kwakungu—ngukubekwa uphawu kweBandla. Niyabo?

⁴² Futhi bayamangala ukuthi kwenzeka kanjani ukuthi impi yomhlaba...Impi yokuQala yoMhlaba. Bukani, yanqamuka ngoNovemba ziyishumi nanye, ngeleshumi nanye nqo emini; inyanga yeshumi nanye, usuku lweshumi nanye, nangehora leshumi nanye. Futhi masinya emva kwalokho, umbhaphathizo wamanzi eGameni likaJesu wembulwa nomBhaphathizo kaMoya oNgcwele kulo iBandla. Impela, masinya emva kwalokho.

⁴³ Uma ukuyisa ngale eSambulweni, ukuthi saKubophela kanjani ndawonye, naphakathi koNyaka waseFiladelfiya nowaseLawodikeya. NamaMethodisti ayenoNyaka waseFiladelfiya, uthando lwabazalwane. Nonyaka wokugcina, unyaka webandla, kwakunguNyaka waseLawodikeya, okwakungunyaka oyisivivi. Futhi Wathi phakathi lapho, “Ngibekile umnyango (umnyango ovulekileyo) phambi kwakho.” Umnyango ovulekileyo! Futhi uma nizobhekisela emuva kuleyomiBhalo, kuzobopha wonke uMlayezo kuyo impela indawo eyodwa lapho, ukunikhombisa ukuthi kuyikho impela.

⁴⁴ Bhekisisani lapha! Yonke into yayikade inguYise, iNdodana, uMoya oNgcwele, embhaphathizweni, (esizongena kukho ngqo) okwakuyisivumokholo seKatolika ngokoqobo futhi asikaze sibe yimfundiso yamaKristu. Qhabo, mnumzane.

Nje ngi...Sinakho khona lapha, kulobubusuku, ukuba singene kukho; nesichazamazwi i-lexicon, futhi. Niyabo? Yebo, mnumzane, nanomlando futhi. Kwakungakaze kubekhona-muntu owake wabhaphathizwa kanjalo eBhayibhelini, noma akukaze eminyakeni engamakhulu ayisithupha yokuqala emva kweBhayibheli. Futhi ngingakufakazisa khona lapha ngemfundiso yamaKatolika uqobo, ukuthi yibo abakuqalayo, nokufafaza nokuthela.

⁴⁵ Baphuma lapho bangena ebandleni lamaWeseli, nasebandleni lamaMethodisti, iMethodisti yakwedlulisela kwiBaptisti, iBaptisti yakwedlulisa, futhi kusalokhu kuyimfundiso yamanga! Futhi singabuyela eBhayibhelini futhi ngifakazise kini ukuthi iBhayibheli lasho ukuthi “unegama lokuthi uyaphila, kodwa ufile.” Kunjalo impela. Futhi babene...

⁴⁶ Ngingafakazisa ukuthi iBhayibheli lafundisa ukuthi babeyosebenzisa iGama laKhe embhaphathizweni kuze kube yizikhathi zeminyaka yobumnyama, ngoko—konyaka wesine... wo—wonyaka webandla, unyaka webandla wasePergamu. Futhi Wathi, phakathi, ngesikhathi saleyominyaka engamakhulu ayishumi nesihlanu yezikhathi zeminyaka yobumnyama, wonke umuntu, wathi, “Unokukhanya okuncane okusele, ngoba awuliphikanga iGama laMi.”

⁴⁷ Uma sekufika kulowo omunye unyaka laphaya, unyaka weKatolika, Wathi, “Unegama lokuthi ‘uyaphila,’ kodwa ufile! Futhi uliphikile iGama laMi.” Nakho lapho okhona. Niyabo? Konke nje kubopha isithombe esihle esikhulu esisodwa, lonke iBhayibheli.

⁴⁸ Manje qaphelani lokhu:

...zibamba imimoya emine...

*Ngase ngibona enye ingelosi yenyukela eZulwini,
inophawu lukaNkulunkulu ophilayo:...(uPhawu)*

⁴⁹ Manje, yini uphawu lukaNkulunkulu ophilayo na? Manje, nina bazalwane be-Advent nizothi, “Gcina usuku lwesabatha.” Ngifuna ningikhombise lokho emBhalweni. Akukho lapho. Ayikho neyodwa indawo okwake kwa...wu—wuphawu...

⁵⁰ Uma nizofunda kwabase-Efesu 4:30, masinya impela, nizothola ukuthi uPhawu lukaNkulunkulu ophilayo luyini. Kwabase-Efesu 4:30 kuthi, “Ningamdabukisi uMoya oNgcwele kaNkulunkulu enabekwa uphawu ngaye kuze kube-lusuku lokuhlangwa kwenu.” Hhayi kuze kube yimvuselelo elandelayo, kodwa unokuphepha kwaPhakade (ahha). “Ningamdabukisi uMoya oNgcwele kaNkulunkulu enabekwa uphawu ngaye kuze kube-lusuku lokuhlangwa kwenu.” Bonani ukuthi kwabase-Efesu 4:30 akusho yini lokho, manje-ke thatha okubhalwe emphethweni bese ukubheka konke okusele ngendlela emiBhalweni lapho, bese uthola. Manje, “Enabekwa

uphawu kuze kube-lusuku lokuhlangwa kwenu. Ninophawu lukaNkulunkulu ophilayo.”

⁵¹ Manje, khumbulani, uMoya oNgcwele wawungafundiswa njengomBhaphathizo kaMoya oNgcwele kwaze kwaba semva kweMpi I yoMhlaba. Sisanda kugubha ijubili lethu—lethu legolide, iminyaka engamashumi amane, noma unyaka wamashumi amane wejubili.

...yamemeza ngezwi elikhulu kuzo izingelosi ezine, ezanikwa ukuba ziwone umhlaba noma ulwandle,

Yathi, Ningoni umhlaba, nolwandle, noma yimuphi umuthi, size sizibeke uphawu izinceku... (manje wehlela embuzweni wakho, “abantwana,” niyabo)... izinceku zikaNkulunkulu wethu ebunzini azo. (ningoni, ningawubhubhisi umhlaba, ningavumeli ibhomu le atomu liqhume, ningabi nayo yonke into zize zibekwe uphawu izinceku zikaNkulunkulu wethu)

⁵² Manje, uma besingathatha lokho emuva ngaleya futhi sigijimele emuva lapho, ukuthi kukanjani ukuthi—ukuthi ngisho nase-Ukuncipha kweMpi yoMhlaba, emqingweni wesibili, ngenkathi uJenene Allenby kade elwe phakathi waze washaya imigqa yaseJerusalema, futhi washayela emuva eNkosini yaseNgilandi, wayesethi, “Angifuni ukudubula edolobheni, ngenxa yobungcwele balo.” Wathi, “Ngizokwenzenjani na?”

⁵³ Wathi, “Khuleka.”

⁵⁴ Wayesendizela phezu kwalo futhi, futhi ngenkathi bekwenza, bathi, “U-Allenby uyeza.” Futhi kwakukhona abakaMohamede phakathi lapho, bacabanga ukuthi wathi, “U-Allah uyeza.” Futhi baphakamisa iflege elimhlophe base bezinikela no-Allenby wamasha wangena eJerusalema wase elithatha ngaphandle kokudubula inhlamvu, ngokwesiprofetho, kunjalo, wayeselibuyisela kumaJuda.

⁵⁵ Base bevusa uHitler ukuba ahlophe amaJuda, futhi yonke indawo emhlabeni, wayesewaxosha ewabuyisela emuva phakathi lapho.

⁵⁶ NeBhayibheli lasho ukuthi Wayezowa “buyisa ngamaphiko okhozi.” Futhi lapho eqala ukubuya... IPhephabhuku iLife nawo ayenakho emavikini ambalwa edlule, lapho abawabuyisa ngezinkulungwane, eyongena eJerusalema, futhi ahamba ukuyothwala lawo amadala ewabelethe emhlane. Ayebuzwa ngengxoxiswano. Nginakho konke erilini nesithombe. Wayesethi... Nakho kulengiswe iflege likaDavide elinezinkanyezi ezine, lilenga lapho; iflege elidala kunawo onke emhlabeni, okokuqala kade libhakuziswa eminyakeni eyizinkulungwane ezimbili.

⁵⁷ UJesu wathi, “Nxa umkhiwane usuqhakaza, lesisizukulwane asiyikudlula.”

58 Futhi lapha ayengenisa amadala, futhi athi, “Ini? Nibuyela ukuzofela ezweni lakini lendabuko na?”

59 Athi, “Qhabo, sifikele ukuzobona uMesiya.”

60 Futhi, mfowethu, ngiyakutshela, sisemnyango! Nazo izinceku, lezo elinde ezansi ngaleya. Hhayi lesisigejane samaJuda esingakukhohlisa emazinyweni akho okufakelwa uma ebengaphumelela, lelo akusilo iJuda Akhuluma ngalo. Kodwa yilawo asezansi ngaleya eligcine imithetho nezinto, futhi engakaze ngisho azi ukuthi kwakukhona uMesiya.

61 Futhi uMfowethu...eStockholm, uMfowethu Petrus, wawathumelela isigidi samaTestamente amaSha, futhi ngenkathi ewathola ayewafunda. Athi, “Awu, uma lona kunguMesiya, asimbone enza isibonakaliso somprofethi, futhi sizomkholwa.”

62 Okuhleleke kahle kanje pho okwenkonzo yami! Ngangiphakathi kwamahora amabili amasango eJerusalema, ukuba ngingene, futhi ngangiseCairo, eGibhithe. Futhi ngangihamba ngapho, noMoya oNgcwele wathi, “Ungayi manje.”

63 Ngacabanga, “Bengicabangela nje. Ithikithi lami selivele lithengiwe, ngisendleleni yami. Indoda iphandle lapho ukuba ingihlangabeze, lonke iqembu, izikole kanjalonjalo.”

64 Ngahamba ngaqhubeka kancane, noMoya wathi, “Ungayi! Ungayi.”

65 Ngabuyela kumthengisi wamathikithi, ngathi, “Ngiyalesula lelithikithi. Ngifuna ukwenyukela e-Athens, eGreece, eMars Hill.

66 Wayesethi, “Awu, ithikithi lakho libiza iJerusalema, mnumzane.”

67 Ngathi, “Ngifuna ukuya e-Athens esikhundleni sokuya eJerusalema.” UMoya oNgcwele ulindile, lelohora alikafiki nje okwamanje. Nje alikabi nje kahle.

68 Bhekisisani:

...sizibeke uphawu izinceku zikaNkulunkulu wethu ebunzini azo,

Yathi, Ningoni umhlaba, ...size si...zibeke uphawu izinceku zikaNkulunkulu wethu ebunzini azo. (noma ubani uyazi ukuthi lolo wuPhawu lukaMoya oNgcwele; bhekisisani)

Ngase ngizwa umumo owababekwa uphawu... (manje, uma bengesiwo amaJuda, bhekisisani lokhu)... izinkulungwane eziyikhulu namashumi amane-nane ezizweni zonke zabantwana bakwa-Israyeli. (akekho oweZizwe kubo. Lokho kusesikhathini sokuphela)

69 Bhekisisani! Isizwe sakwaJuda, izinkulungwane eziyishumi nambili; isizwe sakwaRubeni, izinkulungwane eziyishumi nambili; futhi kwehle njalo, uGadi, izinkulungwane eziyishumi nambili; abakaNafetali, futhi—futhi—futhi kwehle njalo kuze kuyofika ku-Aser, no—noZabuloni, nazo zonke lezizwe ezingamashumi amabili nambili zakwa-Israyeli. Futhi ishumi nambili uliphindaphinda neshumi nambili kwenzani? Izinkulungwane eziyikhulu namashumi amane-nane. Nazo izinkulungwane eziyikhulu namashumi amane-nane, amaJuda! Hhayi oweZizwe, amaJuda! Ayikho into ehlangene noMlobokazi. Ngakho uFakazi kaJehova unephutha emfundisweni yabo. IBhayibheli lisho ngokucacile ukuthi bangama “Juda,” futhi hhayi abeZizwe. Ayizinceku zikaNkulunkulu, noweZizwe wayengakaze athathwe njengenceku. Singamadodana namadodakazi, hhayi izinceku.

70 Manje fundani okusele kwaKho. Njengendoda idla ikhabe, yathi, “Lelo limnandi, kodwa asithole elinye futhi.” Kulungile, uNkulunkulu unenqwaba yaKho lapha. Manje, qaphelani nje. Manje, manje sisevesini 8:

Futhi esizweni sakwaZabuloni... beka uphawu izinkulungwane eziyishumi nambili. Sonke isizwe sakwaJosefa ababekwa uphawu abayizinkulungwane eziyishumi nambili. Esizweni sakwaBenjamini kwabekwa uphawu izinkulungwane eziyishumi nambili.

71 Niyabo, uJohane, eyiJuda, wawaqonda onke, wabona izizwe eziyishumi nambili zakwa-Israyeli; izinkulungwane eziyishumi nambili esizweni ngasinye, ishumi nambili liphindaphindwa kashumi nambili liyizinkulungwane eziyikhulu namashumi amane-nane. Alapho, hhayi iBandla, amaJuda. IBhayibheli lasho lapha, onke ayenga “bantwana bakwa-Israyeli,” sonke isizwe esashiwo ngegama.

72 Manje bhekisisani, ivesi 9:

Emva kwalokhu (manje nangu eza uMlobokazi) . . .

Emva kwalokhu ngabona, . . . bheka-ke, isixuku esikhulu, ebesingenakubalwa-muntu, . . .

73 Nampo abathenwa bakho bethempeli, bayizinkulungwane eziyikhulu namashumi amane-nane nje, indawana encane nje, abaqaphi bethempeli abancane nje ozoba noMlobokazi; umphelekezeli waKhe nje—waKhe nje. Lezo yizinkulungwane eziyikhulu namashumi amane-nane, ngumphelekezeli kuMlobokazi; abathenwa basethempelini.

74 Bhekisisani! Kusobala, ngiyazi nibuyela ngapha kwese 14, futhi nithi, “Ngani, banomlobokazi noma ngabe ba . . .” Ngokoqobo! Abathenwa bahamba nendlovukazi noma ngabe yayiyaphi. Qiniso! Kodwa babeyini na? Babengelutho kodwa

abaphelekezeli, futhi yilokho impela nje umBhalo omemezela ukuthi kuzoba lapha.

⁷⁵ Qaphelani:

Futhi emva kwalokhu...futhi, bheka-ke, isixuku esikhulu, ebesingenakubalwa-muntu, sivela kuzo zonke izizwe...mindeni... bantu, nolimi... (nango uMlobokazi wakho wabeZizwe ekhuphuka, kulungile)...*laba simi...phambi kweWundlu*, (nango uMsindisi wabo, iWundlu, hhayi umthetho; iWundlu, uMusa)...*sembethe izingubo ezinde ezimhlophe...* (bhekisisani, emizuzwini embalwa, nibone ukuthi izingubo ezinde ezimhlophe azisikho yini ukulunga kwabangcwele)...*siphethe amasundu ngesandla zaso;*

Samemeza ngezwi elikhulu... (uma lena kungesiyo imvuselelo yePhentekoste, angikaze ngibe nayo)...*sithi, Insindiso ngekaNkulunkulu wethu ohlezi esihlalweni sobukhosi, neyeWundlu.*

Nezingelosi zonke ezazimi zizungeze isihlalo sobukhosi, namalunga nezidalwa ezine... *zawa phezu e...ngobuso phambi kwesihlalo sobukhosi, zakhuleka kuNkulunkulu,*

Zathi, Amen: Isibusiso...nkazimulo... kuhlakanipha...kubongwa...dumo...kunqoba, amandla, makube-kuNkulunkulu wethu kuze kube-phakade naphakade. Amen.

⁷⁶ Lokho kuzwakala njengesikhathi somhlangano wasekamu, akunjalo na? Kuzoba yiwo! Kwakungubani lowo na? Izinkulungwane eziyikhulu namashumi amane-nane na? Akusizo nhlobo! Lesisibalo esikhulu ukuthi akukho-muntu... kuyo yonke imindeni, izilimi, nezizwe. Awuboni yini, mngani wami othandekayo na?

⁷⁷ Manje bhekisisani, Kufundeni nje. Manje:

Elinye lamalunga lase liphendula, lithi kimi, Laba futhi...abembethe izingubo ezimhlophe bangobani na? bavelaphi na?

⁷⁸ Ilunga lathi kuJohane, owayeyiJuda owaziqondayo izinkulungwane eziyikhulu namashumi amane-nane, lathi, “Manje, wawubazi, bonke bangamaJuda. Kodwa laba bangobani na? Bebengavelaphi na?” Niyabona ukuthi ilunga lathini na? “Elinye lamalunga laphendula,” (lelo ngamalunga phambi kwesiHlalo sobukhosi) “langiphendula, lithi, ‘Bangobani laba abembethe izingubo ezimhlophe na? Futhi bavelaphi na? Manje, sonke siyawazi amaJuda nesivumelwano sawo kanjalonjalo, kodwa laba bavelaphi na?’” Manje bhekisisani:

Ngase ngithi kulo, Nkosi yami, nguwe owaziyo. (“A—a—angazi,” uJohane wathi, “kungedlulile nje.

Angazi.”) *Lase lithi kimi, Laba yibo* abaphuma ezinhlophekweni *okukhulu*, (“Ezivivinyweni nalezizingozi eziningi, imishikashika nezingibe, sengivele ngedlulile.” Niyabo?)...laba bakhuphuka *baphuma* ezinhlophekweni *okukhulu*, *bahlanza ingubo yabo*,... (ebandleni na? Ngabe lokho kuzwakala kahle na?)...*bahlanza izingubo zabo, bazenza zaba-mhlophe egazini leWundlu.*

...*baphambi kwesihlalo sobukhosi sikaNkulunkulu, beMkhonza imini Nobusuku*... (ubani ongikhonza ekhaya lami na? Umkami. Kunjalo na?)...*futhi basethempelini laKhe*:... (yilowo ohlala nami ekhaya lami nasemnothweni wami, ngumkami. Nguye ohlala nami, futhi ahlanze izingubo zami, futhi angigcinele izinto zimi ngomumo)...*nohlezi phezu esihlalweni sobukhosi uyakuhlala phakathi kwabo.* (O, he, lalelani!)

Futhi kabasayikulamba,... (kwakubukeke sengathi babegeje ukudla okumbalwa beza)...*kabasayikoma; noma kabasophinde bahlatshwa yilanga, nakushisa kuni.*

Ngokuba iWundlu elingaphakathi kwesihlalo sobukhosi liyakubelusa, libaholele emithonjeni yamanzi okuphila: noNkulunkulu uyakwesula...*izinyembezi zonke esweni abo.* (Nango, nango uMlobokazi wakho)

⁷⁹ Nazo izinkulungwane zakho eziyikhulu namashumi amane-nane, nazo izinceku zakho. Ngakho “abantwana boMbuso” lapha, muntu othandekayo obuze umbuzo, yi... obuze lombuzo oqhamile. Ngicabanga ukuthi ngingahle ukuba ngiwushiye emuva lapha e...ndawondawo, kodwa “lapho beyophoselwa ngaphandle,” akusho ukuthi bayophoswa bakhishelwe ngaphandle emqondweni kaNkulunkulu. Bakhishelwa ngaphandle kwezinzuzo zokomoya okwesikhathi esinqunyiweyo. Niyabo, okwesikhathi esincane nje esinqunyiweyo.

⁸⁰ Ngoba, ngenkathi umprofethi ebona u-Israyeli ngalolusuku ayeza kulo, wathi, “Awu, ngabe u-Israyeli uyobakhona lapho sekususwa iSabatha, futhi—futhi bathengisa ngeSabatha ngokufanayo njenganoma yiluphi olunye usuku, nazo zonke lezizinto.” Wathi, “Awu, Uyo—Uyoke u...Ngabe u-Israyeli uyokhohlwakala ngokuphelele na?”

⁸¹ Wathi, “Kuphakeme kangakanani ukuya ezulwini na? Ujule kangakanani umhlaba na? Ukale ngalolothi olubekwe phambi kwakho.”

Wathi, “Angikwazi!”

⁸² Wathi, “Kanjalo Ngingeke neze ngamkhohlwa u-Israyeli.” Impela ngeke! U-Israyeli akasoze akhohlwakala.

⁸³ Ngakho, niyabo, *ingunaphakade* nokuPhakade yinto embili ehlukeni. U-Israyeli waphoselwa ngaphandle, kodwa hhayi ukukhishelwa ngaphandle komqondo kaNkulunkulu. NoPawulu uyakukhuluma ngapha, ukuba bengine. . . nesikhathi ukutadisha, ukuze ngikwazi ukuthi masinyane ngingene emBhalweni o. . . Bengingabhekisela kuyo kini, niyabo, okufika emqondweni wami.

⁸⁴ UPawulu ekhuluma ngaleya, washo lokho ukuba thina beZizwe sinake, indlela esasihamba ngayo nalokho esikwenzile. Niyabo? Isizathu uma uNkulunkulu engayekanga igatsha lokuqala, niyabo, futhi thina sifakelwe nje, niyabo, . . . Futhi u-Israyeli, owaphuphuthekiswa okwesikhathi esinqunyiweyo, washo. Okwesikhathi esinqunyiweyo nje, u-Israyeli waphuphuthekiswa. Kunjalo, kodwa iveyili iyosuswa esweni labo. Futhi lokho kungenkathi oweZizwe wokugcina ezalwa eMbusweni kaNkulunkulu, khona-ke iveyili iyasuswa emehlweni ka-Israyeli. Futhi bayothi, “Lona nguMesiya ebesibheke ukumbona.” Kunjalo, kodwa umnyango wabeZizwe uyavalwa (umkhumbi u—uyavalwa ngqi), akusekho—akusekho-musa osele woweZizwe ngalesosikhathi.

⁸⁵ Manje, ngithatha yonke inqwaba yesikhathi embuzweni owodwa. Nomunye uthi, “Manje awufiki kowami.” Awu, sizojaha futhi sibone ukuthi singefike yini kuwo.

⁸⁶ Kulungile, nanku o—omude. Futhi wonke nomncinyane wawo owesifazane awubuzile noma owesilisa awubuzile, kumbe noma ngabe ubani, uqinisile.

53. Akusilo yini iqiniso ukuthi iNkosi uJesu akafelanga izwe lonke, ngichaza wonke umuntu osezweni, kodwa kuphela. . . (manje, bengingakuchaza lokho, yena owesifazane. . . yena owesilisa noma yena owesifazane, noma ngabe ubani u. . . Kubukeka njengokubhala kowesifazane). . . kodwa kuphela laba—kuphela laba kuzo zonke izinxenye zomhlaba, uBaba aMnika bona na? Laba phambi kokusekelwa kwezwe, uNkulunkulu abamisela ukuPhila okuPhakade, ebakhethile ngokwentando yaKhe uQobo enhle?

⁸⁷ Ngokoqobo, kunjalo! Kunjalo impela. UJesu wafela. . . hhayi nje uku. . . Uhlosile.

⁸⁸ Ake sibone, ngikholwa ukuthi i. . . Ngi—ngikholwa ukuthi bafunde. . . umbuzo ungena kulokhu:

54. UmBhalo ngokungenakungabaza usitshela ukuthi laba yilabo abangayiku—yilabo abangayikusindiswa. Ngakho-ke. . .

⁸⁹ Kunjalo impela. UmBhalo usitshela ukuthi kukhona abantu abaziwa phakade nguNkulunkulu ukuthi balahlwe.

⁹⁰ Ningathanda ukukufunda lokho, ukuze njalo kuphume emqondweni wenu na? Kulungile, asiphenye ngale manje eNcwadini ka—kaJuda, uJuda ekhuluma lapha.

UJuda, inceku kaJesu Kristu, umfowabo kaJakobe, kubo ababizweyo, abangcwele kuNkulunkulu uYise, nabagcinelwe uJesu Kristu:

⁹¹ Niyabona ukuthi uKubhekise kobani na? Hhayi isoni, hhayi kuphela inkonzo yokuvangela, kodwa kwabangcwelisiwe nababizweyo. Niyabo, labo asebevele baseMbusweni.

Makwandiswe kini umusa, nokuthula, nothando.

Bathandekayo, . . . nginikeza inkuthalo yonke ukunilobela ngensindiso esiyihlanganyele sonke, kwasweleka ukuba nginilobele, nginiyale . . . nize niqinise ukulwela inkolo abayinikelwayo abangcwele kwaba-kanye.

Ngokuba sebengenile ngokunyanya umuntu abathile, okwalotshwa ngabo phambili endulo abakumiselwe lokhu ukulahlwa phakade, . . . (kanjani na?) . . . bephendukezela umusa kaNkulunkulu wethu ubengamanyala, . . .

⁹² Abakumiselwa endulo! Akusikho ukuthi uNkulunkulu wahlala waqhiyama esihlalweni sobukhosi, wayesethi, “Ngizosindisa lowo muntu, Ngizolahlekelwa yiLowomuntu.” Kwakungesikho lokho! UNkulunkulu wafa, futhi ngenkathi uJesu efa, ukubuyiswa kwasibekela umhlaba wonke kuwo wonke umuntu. Kodwa uNkulunkulu, ngokwaziphambili . . . Hhayi ukuthi Uzo . . . Akathandi ukuba kubhubhe namunye. Wayefuna wonke umuntu ukuba asindisiwe. Leyo kwakungeyaKhe—leyo kwakuyinhloso yaKhe yaPhakade. Kodwa uma WayenguNkulunkulu, Wayazi ukuthi ubani owayezosindiswa nokuthi ubani owayengezokusindiswa. Uma Wayengazi, khona-ke Wayengesuye uNkulunkulu ongenasiphelo. Ngakho iBhayibheli lifundisa lokho. Ukuthi besinga . . .

⁹³ Ukuba besinesikhathi ukuphenya ngapha kwabaseRoma, isahluko 8, futhi beningakufunda. KwabaseRoma, isahluko 9, eziningi ezinye izindawo eBhayibhelini. Kwabase-Efesu, isahluko 1. Futhi ningabona ukuthi ukukhetha kukaNkulunkulu, ukuze kume kuqinisele, uNkulunkulu wanikeza isivumelwano ngokungenambandela. Wathuma uJesu ukuba afele labo Ayebaziphambili. Niyabo?

⁹⁴ Hhayi nje ukuthi, “Awu, uthi uNkulunkulu akazi noma owesifazane uzosindiswa noma qha?” UNkulunkulu wayazi ukuthi wawuzosindiswa, noma wawuzosindiswa noma wawungezokusindiswa, ngaphambi kokuba izwe lize liqale, kungenjalo Wayengesuye uNkulunkulu.

⁹⁵ Niyazi ukuthi igama elithi *okungenasiphelo* lisho ukuthini na? Bukani e...bukani kwisichazamazwi bese nithola ukuthi igama elithi *okungenasiphelo* lisho ukuthini. Ngani, Wayelazi lonke izeze eliyoke lize libe semhlabeni, yonke impukane, yonke imbuzane, lonke igciwane. Wakwazi ngaphambi kokuba kuze kube-khona, kungenjalo Wayengesuye uNkulunkulu. Impela, Wayekwazi. Kulungile.

⁹⁶ Manje-ke, phakathi lapho, uNkulunkulu wayengeke—ngeke athi, “Ngizothatha *wena*, futhi ngikuthumele esihogweni; futhi Ngizothatha *wena*, futhi ngikuthumele eZulwini.” UNkulunkulu wayefuna nina nobabili niye eZulwini. Kodwa ngokwaziphambili Wayazi ukuthi omunye wayezoba ngumkhohlisi, nomunye wayezoba ngumnumzane ohloniphekile nomKristu. Niyabo? Ngakho-ke Wadingeka athumele uJesu ukuba afe, ukusindisa lowomuntu Ayemaziphambili owayefuna ukusindiswa. Niyakuthola na?

Manje bukani lapha:

ImiBhalo ngokungangabazeki isitshela ukuthi laba yilabo abangayikusindiswa.

55. Ngakho-ke uma ukubuyisana kwasibekela wonke u... sonke isizwe sika-Adamu, nabanye balahlwa ngoba abasizakalanga bona ngesithembiso, noma ukuhlizeka, aba...might-...khululekile...ngabe uzo...zoba ngumfutho onamandla ukwedlula amacebo aPhakade nezinhloso zikaNkulunkulu uSomandla na? Bekungaba... (Umuntu manje, embuzweni wesibili, uyabuza.) Ubengeke yini umuntu ngokuzithandela abe ngumfutho onamandla ukwedlula amacebo aPhakade nenhloso kaNkulunkulu uSomandla na?

⁹⁷ Qhobo, mfowethu noma dadewethu. Impela ngeke! Ayikho into enamandla ukwedlula...Intando yomuntu yayingeke neze iqhathaniseke ne—nenhloso yaPhakade yokwahlulela kukaNkulunkulu. Yayingeke, niyabo.

⁹⁸ Manje, umbuzo wakho wokuqala ubuqinisele. Umbuzo wakho wesibili ubungeke, mngani. Isizathu buka, bukani indlela okulotshwe ngayo lapha, niyabo: “Bekungeke yini ukuzithandela komuntu kube ngumfutho onamandla ukwedlula amacebo aPhakade nenhloso kaNkulunkulu uSomandla na?” Ngani, impela ngeke. Yayingaba kanjani intando yomuntu ngumfutho onamandla ukwedlula inhloso kaNkulunkulu uSomandla na? Nomuntu esimweni sakhe senyama ukuthanda lokho akufunayo, umfutho omkhulu kunalokho oPhakade, uNkulunkulu ophelele abe ngaba yikho na? Impela ngeke! Kwakungeke, niyabo. UNkulunkulu oPhakade, Onhloso yakhe iphelele, ubungasho kanjani ukuthi u—umuntu wenyama phansi lapha, akunandaba ukuthi ulunge kangakanani (futhi angahle),

izinhloso zakhe bezingeke nhlobo zaqhathaniseka nalokhu: i—inhloso yoPhakade noNkulunkulu uSomandla.

⁹⁹ [Udade uyakhuluma ebandleni—Umhl.] Yebo. [“Ngiyaxolisa. Bengifuna nje ukubuza umbuzo, futhi—futhi awuzwisanga ukuthi ngiqonde ukuthini lapho.”] Ya, kulungile, dade. [“Angikukholwa nhlobo lokho, bengiqonde ukuthi ‘Inhloso yaPhakade kaNkulunkulu yeqa ukuzithandela komuntu.’”]

¹⁰⁰ Kunjalo. O, awu, ngi—ngikufunde ngokungesikho-ke, uyabo. Kulungile. Yebo, uqinisile impela-ke, dadewethu. Bengingazi ukuthi bekungumbuzo wakho—wakho. Kulungile. Kodwa, niyabo, lapho engikuthole khona lapha, uyabo, . . . Manje ake ngibone, “Kusibekela sonke isizwe sika-Adamu, nabanye balahlwa ngoba abasizakalanga—bona ngokuhlinzekela kwaso, bekungeke yini ukuzithandela komuntu kube ngumfutho onamandla ukwedlula amacebo aPhakade nenhloso kaNkulunkulu uSomandla na?” Uyabo, ngi—ngihumushe umcabango wakho ngokungesikho lapho. Yebo, inhloso yaPhakade kaNkulunkulu uSomandla. Awu, lokho kuyakuzazulula.

¹⁰¹ Ngiqagele wonke umuntu uyakuqonda lokho. Niyaqonda, phakamisani izandla zenu. Yi—yinhloso yaPhakade kaNkulunkulu uSomandla, impela bekungaba ngaphezulu kude—ngaphezulu kude kulokho umuntu abengakwenza.

Manje:

56. Angikuqondi ukukhanya embhaphathizweni wamanzi, isahluko 28 se . . . vesi 19, likaMathewu. Kusho ukuthini lokhu na?

¹⁰² Awu, manje, mhlawumbe ngeke kungithathe kodwa nje umzuzu. Futhi asithole omunye ozophenya kanye nami uma nithanda, kuMathewu, isahluko 28, nevesi 19. Futhi sizothola, lokho nje umuntu ayikho. . . amashumi amabili-nanhlanu. . . Manje, Lokhu kuzonenza niqine uma nje nizohlala naKho. Ku—Kuhle, niyabo. Akusikho okwevangeli, kodwa Ku . . .

¹⁰³ Manje si. . . Manje nakhu lapho abantu abazama khona ukuthi, “Kukhona ukuphikisana eBhayibhelini.” Manje, ngifuna omunye ukuba aphenye e. . . noMathewu 28:19. Noma, qhabo, ngifuna omunye. . . uMathewu 28:19. Ngifuna omunye aphenye eZenweni 2:38. Unalo iBhayibheli lakho lapho, Mfowethu Neville na?

¹⁰⁴ Futhi ngifuna nizifundele nina manje. “Futhi ngizokutshengisa ukuphikisana okuqinile eBhayibhelini. Futhi lokho i—iBhayibheli. . . abantu bathi ‘iBhayibheli aLiziphikisi,’ Ngifuna unake lokhu.”

¹⁰⁵ Nalokhu kwenza osolwazi babempunga. Kodwa Ku—Kulula. Manje ngizofunda uMathewu 28:19, ngilandeleni. Nabanye benu

neZenzo 2:38, nibe seniyilungisile. Ngizoqala evesini 18, lesi yisahluco esivalayo sikaMathewu:

UJesu wasondela wakhuluma kuba disci- bakhe... wakhuluma kubo, wathi, Ngiphiwe amandla onke ezulwini nasemhlabeni. (aphi amandla kaBaba na?)

¹⁰⁶ Uma onke amandla eZulwini nasemhlabeni ephiwa uJesu, uNkulunkulu akanamandla-ke Akazange na? Noma ngabe Waxoxa indaba nje na? Ngabe Wayekhuluma ihlaya na? WayeKuqondile! Anikholwa ukuthi WayeKuqondile na? Awu, uma onke amandla ephiwe Yena, aphi-ke amandla kaNkulunkulu-ke na? WayenguNkulunkulu! Kunjalo impela. Yileyonto kuphela ekhona kukho. Yilokho nje okwakukhona. Niyabo, WayenguNkulunkulu; noma kambe kukhona umuntu ohlezi lapho, wayenamandla athize, akasenawo. Niyabo? Ngakho ungeke—ungeke waKudida. Sizokufaka ngqo lokho kulento efanayo lapha. Kulungile:

...Onke amandla ezulwini nasemhlabeni a... ezulwini nasemhlabeni.

Ngalokho hambani,...nifundise izizwe zonke, nibabhaphathize egameni likaYise, neleNdodana, nelikaMoya oNgcwele:

Nibafundise ukugcina konke enginiyale ngakho:... bhokani, mina nginani njalo, kuze kube-sekupheleni kwezwe.

¹⁰⁷ IZenzo 2:38, manje omunye akafunde. Linda umzuzu nje. IZenzo, isahluco 2, ivesi 38. Manje, lalélisisani manje, futhi nje yibani ngababekezelayo, futhi sizobona manje. Manje, lokhu yizinsuku eziyishumi kamuva emva kokuba uJesu ebatshelele manje, uMathewu 28:19, “Ngalokho hambani, nifundise izizwe zonke, nibabhaphathize egameni likaYise, neleNdodana, nelikaMoya oNgcwele.”

¹⁰⁸ Manje, uPetru, ezinsukwini eziyishumi kamuva... Abazange bashumayele enye intshumayelo. Benyukela ekamelweni eliphezulu laseJerusalema, futhi balinda lapho (izinsuku eziyishumi) ukuba uMoya oNgcwele afike. Bangaki okwaziyo lokho na? Kulendawana. Nangu uPetru, uPetru unezihluthulelo kuwo uMbuso. Kulungile, sizobona ukuthi wenzani. UMathewu, noma ngiqonde iZenzo 2, asithathe ivesi 36:

Ngakho indlu yonke yakwa-Israyeli mayazi impela, ukuthi uNkulunkulu umenzile loJesu, ena...mbethela, kokubili iNkosi noKristu.

“Kokubili iNkosi noKristu.” Akumangalisi, onke amandla emazulwini nomhlaba aphiwa Yena.

Manje sebekuzwa lokhu, bahlabeka enhliziyweni yabo, bathi kuPetru na... banye abaphostoli, Ndoda bazalwane, siyakwenzenjani na?

UPetru waphendula... uPetru wathi kubo; Phendukani, yilowo nalowo, abhaphathizwe egameni likaJesu Kristu kukho ukuthethelelwa kwezono, khona niyakwamukeliswa isiphiwo sikaMoya oNgcwele.

109 “Manje, kukhona ukuphikisana. UMathewu wathi, ‘nibabhaphathize egameni likaYise, iNdodana, uMoya oNgcwele,’ futhi uPetru wathi eZenzweni 2:38, ezinsukwini eziyishumi kamuva, ‘Phendukani, futhi nibhaphathizwe eGameni likaJesu Kristu.’”

110 Kwase kuthi-ke okulandelayo lapho ukuphenduka kwakhulunywa—kwakhulunywa ngakho, noma, umbhaphathizo, eBhayibhelini, yiZenzo i—isahluko 8, ngenkathi uFiliphu ehla futhi washumayela ku... ku—kumaSamariya. Futhi bemukela uMoya oNgcwele, futhi babhaphathizwa eGameni likaJesu Kristu.

111 Isikhathi esilandelayo okwakhulunywa ngakho, kwakungenkathi abeZizwe beMamukela, iZenzo 10:49:

Futhi kwathi uPetru... esakhuluma lawamazwi, bheka, uMoya oNgcwele wehlela phezu... kwabo... futhi wabezwa.

Ngokuba babezwa bekhuluma ngezilimi, futhi betusa uNkulunkulu. Khona uPetru wathi,

Ukhona yini ongala namanzi, ukubona lokhu laba... abamukele uMoya oNgcwele njengoba senza ekuqaleni na?

Wayeseyala ukuba babhaphathizwe egameni leNkosi uJesu Kristu.

112 Manje ake ngibe nenye into lapha, nje nginikhombise into ethize encane ukuze ningayikhohlwa; ngizonenzela umdwebho omncane. Ngizobeka... Zingaki izi gener-... buzwe babantu abasezweni na? Buthathu: uHamu, uShemi, nabantu bakaJafete. Bangaki okwaziyo lokho na? Thina sivela kulawomadodana amathathu kaNowa. Abantu bakaHamu, abantu bakaShemi... abantu bakaJafete ngama-Anglo-Saxon, abantu bakaShemi nga... Izizukulwane ezintathu, leso yi: Juda, oweZizwe, nohhafu weJuda noweZizwe. Manje, qaphelani, ngenkathi lokho... nalona nguHamu... uShemi, uHamu, noJafete.

113 Manje, okokuqala ukuba umbhaphathizo kuze kukhulunywe ngawo, kwakhulunywa ngawo nguJohane umBhaphathizi. Bangaki okwaziyo lokho ukuthi kuyiqiniso na? Kulungile, ngizokubeka phezu kwalapha, le phezu kwalapha, uJohane umBhaphathizi. NoJohane wabhaphathiza abantu emfuleni waseJordani, ebayala ukuthi bafanale baphenduke futhi

balungisane noNkulunkulu, futhi bathengise izimpahla zabo, futhi baphe abampofu, futhi amasosha eneliswe yimali yabo, nokulungisana noNkulunkulu. Bangaki okwaziyo lokho na? Futhi wababhaphathiza emfuleni waseJordani, akabafafazanga, akabathelanga, kodwa wabacwilisa! Uma ungaKukholwa, nasi isichazamazwi ilexicon, thola ukuthi akusiwo yini um-*baptizo*, okungukuthi nguku “bhaphathiza, cwilisiwe, faka ngaphansi, mbeliwe.” Manje, kungokokuqala ukuze umbhaphathizo kukhulunywe ngawo, kwakulapho.

114 Okwesibili umbhaphathizo ukuze kukhulunywe ngawo, uJesu wawuthumela, kuMathewu 28:19.

115 Okulandelayo ukuba kukhulunywe ngawo, kwakuyiZenzo 2:38.

116 Okulandelayo ukuthi umbhaphathizo kukhulunywe ngawo, kwakusesahlukweni 8 seZenzo.

117 Okulandelayo ukuba umbhaphathizo kukhulunywe ngawo, kwaku—kusesahlukweni 10 seZenzo.

118 Manje-ke sivela esikhathini lapho uJesu athi, lapha, “Ngalokho hambani, nifundise izizwe zonke, nibabhaphathize eGameni likaYise, neleNdodana, nelikaMoya oNgcwele.

119 Manje ake siqondise lombhalo, kuqala. Nginitshelile ukuthi “akukho nowodwa umBhalo eBhayibhelini oyophikisana nomunye.” Ngifuna niwulethe kimi. Ngikubuzile lokho iminyaka engamashumi amabili-nesithupha, futhi angikawutholi namanje. Akukho-mBhalo o contra- . . . Uma kuphikisana naWo, khona-ke kuludaba olulotshwe ngumuntu. Qhabo, mnumzane, akukho kuphikisana eBhayibhelini!

120 Manje lokhu uthe, “Uthini ngalokho na?”

121 Lapha kumi uJesu ethi, “Ngalokho hambani, nifundise izizwe zonke, nibabhaphathize eGameni likaYise, iNdodana, uMoya oNgcwele.”

122 NoPetru uphenduka ujika ubuyela emuva ngqo, wayesethi, “Phendukani, yilowo nalowo, nibhaphathizwe eGameni likaJesu Kristu.”

123 “Nakho ukuphikisana kwakho.” Kubukeka njengakho. Manje, uma ufunda ngengqondo yenyama, futhi hhayi ngenhliziyo evulekile, kuyoba ngukuphikisana.

124 Kodwa uma nizoKufunda ngengqondo evulekile, “UMoya oNgcwele ukufihlile lokhu emehlweni abahlakaniphile nabanokuqonda,” uJesu washo njalo, futhi wambonga uNkulunkulu ngakho, “futhi uKwambulele izingane zona eziyofunda.” Uma unengqondo, futhi hhayi ingqondo yokuziqhenya, kodwa inhliziyo evuma ukufunda, uMoya oNgcwele uzonifundisa lezizinto.

125 Manje uma kungaqhathaniseki... Wena wathi, “Wazi kanjani ukuthi uqinisele na?” Awu, kuqhathaniseka nawo wonke omunye umBhalo. Uma ungakwenzi, unokuphikisana isiqothu lapha.

126 Manje ngifuna ukunibuza umbuzo. Lesi yisahluko sokugcina sikaMathewu. Ngizowuthatha esimweni esincane, ukuze kuthi nonke... abantwana bezoKuqonda.

127 Isibonelo nje, uma ufunda indaba yothando, nengemuva layo lithe, “Futhi uMary noJohn baphila ngokujabula njalonzalo emva kwalokho.” Awu, uyamangala ukuthi kwakungubani uJohn noMary abaphila ngokujabula njalonzalo kamuva. Manje, uma ufuna ukwazi ukuthi uJohn noMary ngubani, bekuzobangcono ubuyeke emuva ekuqaleni kwencwadi bese ubona ukuthi ubani uJohn noMary. Bese-ke ubuyela lapha bese ubona ukuthi wayengubani uMary, nokuthi uvela kumuphi umndeni; nokuthi wayengubani uJohn, nokuthi uvela kumuphi umndeni, nokuthi wayengubani igama lakhe, nokuthi baganana kanjani, nakho konke ngakho. Kunjalo na?

128 Awu, leyo yinto efanayo ekufundeni iBhayibheli lapha. Ngenkathi... Bukani, uJesu akazange athi, “Hambani nibhaphathize abantu egameni likaYise, egameni leNdodana, egameni likaMoya oNgcwele,” indlela abantu bakamthathu emunye ababhaphathiza ngayo. Akukho-mBhalo walokho eBhayibhelini. Akazange athi, “Emagameni (a-m-a-g-a-m-a), amagama” kaYise, iNdodana, noMoya oNgcwele.

129 Wathi, “E (g-a-m-e-n-i) gameni,” ubunye. Buka eBhayibhelini lakho lapho bese ubona ukuthi lokho akunjalo yini, uMathewu 28, “EGameni.”

130 Hhayi “egameni likaYise, egameni leNdodana,...” yileyo ndlela umshumayeli kamthathu emunye abhaphathiza ngayo. “Egameni likaYise, egameni leNdodana, nasegameni likaMoya oNgcwele.” Lokho akukho ngisho naseBhayibhelini.

131 “Bese kuthi-ke egameni...” Wena uthe, “Awu, bese kuba segameni lika ‘Yise, iNdodana, noMoya oNgcwele.’” Manje-ke kukhona igama elithize lapho.

132 Awu, uYise yigama na? Bangaki owaziyo ukuthi uYise akusilo igama. UYise yisiqu. INdodana akusilo igama. Bangaki abaziyo ukuthi iNdodana akusilo igama na? Bangaki obaba ophakathi lapha na? phakamisa isandla sakho. Mangaki amadodana ephakathi lapha na? phakamisani izandla zenu. Awu, yimuphi oyedwa kini owethiwa ngegama elithi “ndodana” na? Yimuphi oyedwa kini owethiwa ngegama elithi “Yise” na? Kulungile, uMoya oNgcwele akusilo igama. UMoya oNgcwele yilokho Oyikho. Bangaki abantu ophakathi lapha na? phakamisa isandla sakho. Uyabo? Nakho lapho okhona, uMoya oNgcwele yilokho Oyikho. UYise, iNdodana, noMoya oNgcwele, akukho nalinye lawo elingamagama; akukho-gama kukho.

¹³³ Awu, manje-ke, uma Athi, “Nibhaphathize eGameni likaYise, iNdodana noMoya oNgcwele,” bekungangcono sibuyele emuva futhi sithole ukuthi uBani uYise, iNdodana, noMoya oNgcwele. Asiphenye emuva esahlukweni 1 sikaMathewu-ke, sibone ukuthi wayenguBani lomfo esifanele sibhaphathize kuliphi iGama. Futhi sisuka siqale manje ngoMathewu, isahluko 1, nevesi 18. Fundani ngokusondela, nonke.

¹³⁴ Manje, wena obuze umbuzo, ngifuna ukunikeza umfanekiso omncane lapha. Manje ngizobeka izinto ezintathu ukuze lapha nizoqonda ngokucacile, (ngenze umfanekiso) lamaBhayibheli nezincwadi, ukwenza umfanekiso.

¹³⁵ Kulungile, ngifuna ningibhekisise ngokusondele, futhi ngamunye angilandele manje. Manje, *lokhu* lapha nguNkulunkulu uYise. *Lokhu* lapha nguNkulunkulu iNdodana. *Lokhu* lapha nguNkulunkulu uMoya oNgcwele. Manje, bangaki abaqondayo na? Kushonini emva kwami. Ubani lona ophansi lapha na? [Ibandla lithi, “UMoya oNgcwele.”—Umhl.] UMoya oNgcwele. Ubani lona ongapha na? [Ibandla lithi, “UYise.”] Ubani lona lapha na? [Ibandla lithi, “iNdodana.”] Manje, yileyo ndlela okamthathu emunye akukholwa ngayo lokho, Niyabo, lokho kusenza abahedeni, nje kubeluhlaza cwe ngakho konke.

¹³⁶ iJuda; yingalesosizathu ungeke wenza lutho ngeJuda. Lathi, “Ungeke wagawula uNkulunkulu abe yizinqamu ezintathu bese uMnika iJuda.” Kodwa, impela ngeke, ungeke nami futhi. Niyabo? Qhabo, mnumzane. UnguNkulunkulu oyedwa. Kunjalo impela. Hhayi oNkulunkulu abathathu. Manje qaphelani ukuthi Kulula kanjani—kanjani—kanjani.

¹³⁷ Manje sizothola. Manje, ubani u... *Lona* nguBani? Abanye bayakhuluma kuzwakale manje. UNkulunkulu iNdodana. Kunjalo na? *Lena* yiNdodana. Awu, uYise nguNkulunkulu-ke. Kunjalo na? Bangaki okholwayo ukuthi uYise nguNkulunkulu, phakamisa isandla sakho. Bangaki okholwayo ukuthi uNkulunkulu nguYise kaJesu Kristu na? Kulungile.

Manje ukuzalwa kukaJesu Kristu kwabanje: . . .

¹³⁸ Manje sibuyela emuva ukuthola ukuthi ubani uYise, iNdodana, noMoya oNgcwele, uMathewu athi “nibhaphathize eGameni lika.” Niyabo, iGama; hhayi amagama manje, ngoba ngeke baba ngamagama, ngoba akukho-gama lapho.

*Manje ukuzalwa kukaJesu Kristu kwabanje:
Ngenkathi. . . unina uMariya esemiselwe uJosefa,
bengakahlangani, wafunyanwa ekhuleliswe
uNkulunkulu uYise. (Ngabe iBhayibheli lisho njalo na?
Lithini iBhayibheli na?) . . . wafunyanwa ekhuleliswe
uMoya oNgcwele.*

¹³⁹ Manje yimuphi oyedwa walaba onguYise na? Manje, iBhayibheli lasho ukuthi *lona* nguYise, noJesu washo ukuthi *lona*

kwakunguYise. Manje, yimuphi oyedwa onguYise na? Manje, uma wayenobaba ababili, manje kuthiwani-ke ngakho na? Uma Wayenobaba ababili, Uyivezandlebe.

¹⁴⁰ Manje ake sifunde nje siqhubeke kancane:

Kepha uJosefa indoda yakhe, engumuntu olungileyo, wayengathandi ukumthela ihlazo, kodwa wayefuna ukumlahla ngasese.

Kodwa esazindla ngalokhu, bheka, ingelosi yeNkosi yabonakala kuye ngephupho, ithi, Josefa, ndodana kaDavide, ungesabi ukumthatha uMariya umkakho: ngokuba lokho akukhulelweyo kungokuka... [Ibandla lithi, “Moya oNgcwele”—Umhl.]

¹⁴¹ Ini? UMoya oNgcwele na? Awu, angaba kanjani uYise nguyise, noMoya oNgcwele abe nguYise ngesikhathi esifanayo na? Manje, Wayenoyise ababili-ke, uma lokho kuba ngokuqinisele. Qhabo, mnumzane! UMoya oNgcwele UNGUNKULUNKULU. UMoya oNgcwele UNGUNKULUNKULU. Ngakho uNkulunkulu noMoya oNgcwele yilowoMuntu qobo lwakhe, kungenjalo Wayenoyise ababili.

¹⁴² Niyabo, sithola ukuthi ubani uJohn noMary, emva kwesikhashana. Kulungile, siyathola ukuthi ngabe uPetru noMathewu wayezama ukuphikisana noma qha, sibone ukuthi umBhalo uyaZiphikisa yini. Kungukushoda kokuqonda ngokomoya. Kunjalo.

Kodwa esazindla ngalokhu... .

¹⁴³ Ngikutholile lokho, ivesi 20. Manje ivesi 21:

Uzakuzala indodana,... (LoMuntu, owayengowalaba? Oyedwa, uNkulunkulu)... uyiqambe igama lokuthi... (ini?) [Ibandla liyaphendula, “UJESU”—Umhl.]... ngokuba nguye oyakusindisa abantu bakhe ezonweni zabo.

...lokhu konke kwenzeka, ukuba...kugcwaliseke okwakhulunywa yiNkosi ngomprofethi, ukuthi,

Bheka, intombi iyakukhulelwa, izale indodana, bayakuYiqamba igama lokuthi U-Emanuweli,... ngokuhunyushwa, uNkulunkulu unathi.

¹⁴⁴ Ngakho kwakungubani uJohn noMary abaphila ngokujabula njalonzalo kamuva na? WayenguBani Lowo owathi, “Ngalokho hambani, nifundise izizwe zonke, nibabhaphathize egameni likaYise, iNdodana, uMoya oNgcwele?” Kwakungubani uYise na? IGama likaYise, iNdodana, uMoya oNgcwele na? [Omunye uthi, “uJesu”—Umhl.] Ngempela, kwakuyilo. Impela, akukho-kuphikisana kulokho. Akukho nokuncu. Kuqondisa umBhalo nje. WayenguYise, iNdodana, noMoya oNgcwele. UNkulunkulu wayengu (Emanuweli) ehlezi nathi, ezifake etabernakele emzimbeni othiwa u “Jesu.”

145 Manje, ukufundisa kukamunye kwebandla likaMunye, impela ngiyaphikisana nalokho, ukucabanga ukuthi uJesu uyilowo ofana nomunwe wakho uwodwa. Wayefanele abe nobaba. Uma Wayengenaye, Wayengaba kanjani nguyise waKhe Yena na? Futhi uma uYise wayengumuntu njengoba kusho okamthathu emunye, khona-ke Wazalwa ngokobuvezandlebe enobaba ababili. Ngakho, niyabo, nobabili ninephutha ngokuphikisana. Niyabo?

146 Kodwa iQiniso lakho lingukuthi, ukuthi kanyekanye uYise, iNdodana, noMoya oNgcwele, nguBuntu obubodwa. [Akuqoshwanga eteyipini—Umhl.] . . . ngokuhlala etabernakele lenyama, ukususa isono ezweni. Kunjalo impela, “UNkulunkulu unathi.” Manje, ngakho-ke, ngenkathi uMathewu 28:19 . . .

147 Manje, hlolani imiBhalo, futhi uma ningathola ukuthi kukuphi lapho umuntu oyedwa eBhayibhelini . . . (manje cabangani ngakho, manje ningakuvumeli lokhu kwedlule phezu kwenu) . . . lapho umuntu oyedwa eBhayibhelini ake abhaphathizwa egameni lika “Yise,” ne “Ndodana,” no “Moya oNgcwele,” buyani kimi futhi ningitshele ukuthi ngingumzenzisi, futhi ngizobeka isayini emhlane wami bese ngihamba ngidabula idolobha. Akukho emiBhalweni, kusukela kuGenesisi kuya eSambulweni. Kodwa wonke umuntu eBhayibhelini wabhaphathizwa eGameni likaJesu Kristu!

148 Wena uthi, “Awume kancane, mshumayeli. Uthini ngoJohane na? Akabhaphathizanga egameni nhlobo!”

149 Kulungile, siyathola ukuthi kwenzekani; asiphenye ngale kwi—kwi—iZenzo, isahluko 19. Yilapho esithola khona abafundi bakaJohane. Wonke umuntu bonke babhaphathizwa eGameni likaJesu Kristu, kwenyuke njalo size sithole leliqembu ngapha. IZenzo, isahluko 19. Futhi asiqale ukufunda manje, futhi sithola abafundi bakaJohane:

Kwathi, . . . u-Apholo (owayeyisazimthetho, esiphendukile) eseKorinte, uPawulu esedabulile amazwe angasenhla ase . . . Efesu: ufumana abafundi abathile, (babengabafundi bakaJesu)

150 Uma nje nisiqaphelile isahluko esingaphambili ngaphambi kwalapho, babenesikhathi esikhulu impela baze bamemeza futhi bethokoza. Bangaki owaziyo ukuthi lokho kuqinisile na? No-Akwila noPrisila wayethamele umhlangano. NoPawulu noSila washaywa futhi bashaywa imivimbo, futhi bafakwa ejele. Kunjalo na? Futhi beza ngapha, futhi bafumana u-Akwila noPrisila. Futhi babenemvuselelo enhla lapho ngomshumayeli oyiBaptisti, ogama lingu-Apholo, owayefakazisa ngemiBhalo ukuthi “uJesu wayenguKristu.” Manje uPawulu uyamfumana:

. . . uPawulu esedabulile amazwe angasenhla ase . . . Efesu: . . . ufumana abafundi abathile,

Wathi kubo, Nimamukele yini uMoya oNgcwele lokhu nakholwayo na? . . .

151 Manje, wena mngani othandekayo oyiBaptisti, uma lokho kungashayi i—isisekelo phansi kwesayanse *yakho* yezenkolo, ngenkathi uthi we “mukela uMoya oNgcwele *ngenkathi* ukholwa.”

152 Kodwa uPawulu wayefuna ukubuza lamaBaptisti, “Nimemukele uMoya oNgcwele *lokhu* nakholwayo na?” Manje bhekisisani ukuthi bathini:

. . . Base bethi kuye, Siyazi . . . ukuthi kukhona uMoya oNgcwele.

Wayesethi kubo, Pho kukuphi . . . (manje, uma nifuna ukuthola isichazamazwi sesiGreki ilexicon lapha, sizonikhombisa, “Nabhaphathizwa *kanjani* na?”) . . . *Pho nabhaphathizelwa . . . kukuphi na? Base bethi kuye, Phansi kukaJohane emuva lapha. UJohane wasibhaphathiza.*

153 Manje ngifuna ukubuza: Uma ubunalowombhaphathizo, ubuyoneliswa yiwo na? Indoda efanayo eyakhipha uJesu waya emfuleni, futhi yabhaphathiza uJesu Kristu, leyondoda efanayo yayibhaphathize lababantu. Lowo ngumbhaphathizo omuhle ngempela: hhayi ukufafaza, hhayi ukuthela, kodwa ukucwiliswa eJordan elidala elinodaka endaweni efanayo uJesu abhaphathizwa kuyo. Cabangani ngalokho.

154 UPawulu wathi, “Nimamukele yini uMoya oNgcwele lokhu nakholwayo na?” Ba . . . u . . .

Bathi, “Siyazi . . . ukuthi kukhona uMoya oNgcwele.”

Wathi, “Wabhaphathizwa *kanjani* na?”

Bathi, “Sibhaphathiziwe.”

“Wabhaphathizwa *kanjani* na?”

“KuJohane!”

155 Manje bhekisisani ukuthi uPawulu wathini. Bhekisisani lapha:

Wayesethi kubo, . . . ngabe na bap- . . . KuJohane . . . Base be . . .

Futhi wayesethi uPawulu, uJohane qiniso wabhaphathiza . . . u bap- . . . kuwo wokuphenduka, ethi . . . kubantu, . . . mabakholwe nguyena oza emva kwakhe, kungukuthi, uJesu Kristu.

156 Niyabo, uJohane kuphela wabhaphathizela *kukho* ukuphenduka, kodwa umbhaphathizo wamanzi eGameni likaJesu ungowokuthethelelwa kwezono. Ukubuyisana kwakungakenziwa ngaleyonkathi, izono zazingenakuthethelelwa. Manje . . . Kwakuyimpendolo nje kanembeza, njengaphansi komthetho. ULuka 16:16, wathi,

“Umthetho nabaprofethi kwakukhona kwaze kwafika uJohane, kusukela kulesosikhathi uMbuso ubushunyayelwa.” Manje bhekisisani. Futhi . . . Bhekisisani.

Futhi uPawulu *wathi un-* . . . (manje bhekisisani) . . .
Nimamukele yini . . .

157 Ivesi 5—5:

Futhi *bathi ukuzwa lokhu, babhaphathizwa* (futhi)
egameni lika . . . Jesu Kristu.

158 Kunjalo na? Manje-ke lababantu, abantu eZenzweni 2, babhaphathizwa eGameni likaJesu. AmaJuda labhaphathizwa eGameni likaJesu. AbeZizwe wabhaphathizwa eGameni likaJesu. Futhi wonke umuntu eBhayibhelini lonke wabhaphathizwa eGameni likaJesu.

159 Manje thola indawo eyodwa ukuthi noma ubani omunye wake wabhaphathizwa noma ngayiphi indlela, futhi ngizobuyela ngqo lapha futhi nginikhombise lapho ibandla eliKatolika likuvuma khona, futhi lithi niyakukhothamela. Futhi kwathiwa, “Kungahle kubekhona amanye amaProtestane asindiswayo ngoba anembalwa yemfundiso yamaKatolika, njengombhaphathizo nje egameni lika ‘Yise, iNdodana, noMoya oNgcwele’; ukuthi ibandla eliKatolika elingcwele linelungelo lokushintsha lesosizotha eGameni likaJesu, siye ku ‘Yise, iNdodana, noMoya oNgcwele,’ nebandla lamaProtesatane liyakuvuma.” Leli alivumi, ngihlala neBhayibheli. Ngiyalikhulwa iBhayibheli.

160 Wena uthi, “Mfowethu Branham, uyabayala yini abantu ukuba baphinde babhaphathizwe na?” Ngokoqobo! UPawulu wakwenza, lapha.

161 Manje bhekisisani, asithole kwabaseGalathiya 1:8, futhi sithole ukuthi uPawulu wathini:

. . . noma kungaba-yithina, noma ingelosi evela ezulwini, enishumayeza elinye iwangeli . . . makabe ngoqalekisiweyo.

162 Nakho lapho okhona, “Uma thina noma ingelosi.” Futhi uPawulu, indoda efanayo, yayala abantu ukuba baphinde babhaphathizwe ababekade benombhaphathizo ongcono kakhulu kakhulu kunalowo obenawo, mfowethu wami; ngoba uJohane umBhaphathizi wayengumzala uQobo kaJesu, umzala wesibili; ebhaphathiza umzala wakhe uqobo emfuleni waseJordani, wayesephenduka ngqo wayesebhaphathiza abafundi bakaJohane. NoJesu wathi, “Lokho ngeke kusebenze!” noma uPawulu waKusho, futhi wabayala ukuba baphinde babhaphathizwe eGameni likaJesu Kristu ngaphambi kokuba baze bakwazi ukwemukela uMoya oNgcwele; emva kokuba babekade bememeza futhi bedumisa uNkulunkulu futhi benesikhathi esikhulu, benemvuselelo enkulu—enkulu, futhi

befakaza ngeBhayibheli (ngesayense yabo yezenkolo) ukuthi uJesu wayenguKristu. Bangaki owaziyo ukuthi lowo ngumBhalo na? Isahluko 18. Impela yiwo. Nakho lapho okhona. Ngakho akukho-mbuzo kuWo.

¹⁶³ Manje ake ngininike inothi elincane eliqhamile. Manje, akazange ahambe aphume enqubweni, kodwa kuLuka... Mathewu, isahluko 16. UJesu, ngenkathi beza behla entabeni, Uthi, “Umuntu uthi Mina iNdodana yomuntu ngingubani na?”

¹⁶⁴ “Abanye bathi Ungu ‘Elija,’ nabanye bathi U ‘ngabaprofethi,’ nabanye bathi Uyi ‘lokhu, lokho.’”

¹⁶⁵ Wathi, “Kodwa nina nithini na?”

¹⁶⁶ UPetru wathi, “Wena unguKristu, iNdodana kaNkulunkulu ophilayo.”

¹⁶⁷ Bhekisisani! “Ubusisiwe wena, Simoni kaBar-jona (indodana kaJona), inyama negazi akuzange kukwambulele Lokhu.” Amen!

¹⁶⁸ Niyabo, Kuzofanele kufike kuyisambulo sokomoya. Inyama negazi akuzange kumtshela u-Abela ukuthi wayenephutha (uKayini, ukuthi wayenephutha), akazange atshela u-Abela ukuthi “uKayini wayenephutha.” Kodwa Kwakuyisambulo u-Abela aba naso, “Kwakuyigazi!” Singena kulowombuzo emizuzwini embalwa. Kwakuyigazi, hhayi izithelo, okwasisusa eNsimini yase-Edeni. “Kwakuyigazi,” no-Abela, ngesambulo sokomoya... kwembulwa nguNkulunkulu ukuthi kwakuyigazi. Futhi yena, “Ngokukholwa” amaHeberu 11:1 kuthi, “Wanikela kuNkulunkulu ngomhlatshelelo omuhle kakhulu kunoKayini. Okungukuthi, uNkulunkulu wemukela umhlatshelelo wakhe.” Nakho lapho okhona. Niyabo, wanikela ngawo ngokukholwa, ngesambulo.

¹⁶⁹ Manje bhekisisani, “Inyama negazi akukwambulelanga lokhu,” (kuyothi ngqi eNkosini uJesu) “kodwa uBaba waMi oseZulwini ukwambulele Lokhu. Phezu kwalelidwala (isambulo sikaJesu Kristu)...Phezu kwalelidwala Ngiyakulakha iBandla laMi, namasango ehayidese angeLehlule.” Yilokho Akushoyo. Esokomoya irev-... “Nami Ngithi kuwe unguPetru, futhi Ngizokunika izihluthulelo zoMbuso. Futhi noma yini...Ngoba sinomgudu ovulekile wokomoya phakathi kwalapha neZulu. Inyama negazi: awuzange ufake ikholiji, awuzange uthathe ukufunda, awuzange uthathe i—i—sifundo sesayense yezenkolo. Kodwa wethembele kuNkulunkulu, noNkulunkulu ukwambulele Khona, futhi ngokoqobo YimiBhalo ecacile ukuWubophela ndawonye. Ngithi unguPetru, kunjalo, futhi Ngizokunika izihluthulelo; futhi okubopha emhlabeni, Ngiyakubopha eZulwini; okukhulula emhlabeni, Ngiyakukhulula eZulwini.”

¹⁷⁰ NoPetru wayeyisikhulumi ngoSuku lwePentekoste, ngenkathi bonke babesaba ukukhuluma, wakhulumela phezulu

wayesethi, “Madoda aseJudiya nani enakhileyo eJerusalema, lokhu makwazeke kini futhi nibeke indlebe emaZwini ami. Laba kabadakiwe njengokucabanga kwenu, lokhu kuseyihora lesithathu lemini, kodwa lokhu kuyilokho okwakhulunywa ngomprofethi uJoweli. ‘Kuyakuthi ngezinsuku zokugcina,’ usho uNkulunkulu, ‘Ngiyakuthulula uMoya waMi phezu kwayo yonke inyama. Amadodana enu namadodakazi enu ayakuprofetha. Naphezu kwezincekukazi zami, incekekazi eyisisebenzi, Ngiyakuthulula uMoya waMi. Futhi Ngiyakuveza izimangaliso emazulwini phezulu nasemhlabeni phansi, nezinsika zomusi nokuthunqa. Kuyakuthi ngaphambi kokufika koSuku lweNkosi olukhulu nolwesabekayo, ukuthi yilowo nalowo oyakubiza iGama leNkosi uyakusindiswa.” Nakho lapho okhona. O, he.

¹⁷¹ “Ake ngikhulume kini ngokusobala ngokhokho uDavide,” wathi, “ukuthi wafa futhi wembelwa, nokuthi ithuna lakhe lisekhona kithi nanamuhla. Ngakho-ke, engumprofethi, wabona...waMbona kusengaphambili ngakwesokunene saKhe, ‘Futhi angiyikuzanyazanyiswa. Kakhulu inyama yaMi iyakuphumula ngokwethemba ngoba Akayikushiya umphefumulo waMi ehayidese, angiyikuvuma ONGcwele waMi abone ukubola.”

¹⁷² “NoDavide uyikho kokubili ufile,” wathi, “futhi wembelwa, nethuna lakhe lisekhona kithi nanamuhla. Kodwa engumprofethi, wakubona kusengaphambili ukufika KoLungileyo, uNkulunkulu amenze kokubili iNkosi noKristu.” O, he. Nanso imiBhalo yakho. Nanso into. Yilokho-ke.

¹⁷³ Manje siyathola lapha, manje-ke, ukuthi indlela eyiyonayona, nendlela yangempela, nendlela kuphela eyake yamiswa...Futhi uPetru wayenezihluthulelo, futhi ngosuku ngenkathi eshumayela, bathi...Manje bhekisisani, nanti iBandla lokuqala. Nina maKatolika lalalani Lokhu. Nina bakaCampbell lalalani Lokhu. Nina maBaptisti namaMethodisti lalalani Lokhu. Nani maPentecostal lalalani Lokhu. Church of God, Nazarene, Pilgrim Holiness, lalalani Lokhu.

¹⁷⁴ UPetru wayenezihluthulelo, futhi wayenegunya, kungenjalo uJesu waqamba amanga. Futhi akunakwenzeka ukuba Yena aqambe amanga, “izinto ezimbili ezingeguqulwe, akunakwenzeka uNkulunkulu aqambe amanga.” Wayenezihluthulelo. UJesu umnika izihluthulelo. Ngenkathi Evuka ngo—ngosuku lwesithathu kanjalo, Wayenezihluthulelo zokufa ne, hayidese, kodwa hayi izihluthulelo kuwo uMbuso. UPetru wayenazo! Kunjalo impela.

¹⁷⁵ Futhi manje bhekisisa, Petru, unezihluthulelo zilenga ohlangothini lwakho, futhi uyashumayela. Kufika umbuzo, abokuqala abaphendukile bebandla elisha. IBandla lamaKristu lasekuqaleni. Manje Katolika, manje Baptisti, Methodisti,

Presbyterian, ngabe nisemfundisweni yeBandla eLisha na? Tholani ukuthi nikuyo yini.

... Ndoda *bazalwane*, *singenzenjani na?*

... *UPetru* wasukuma wayesethi... *Phendukani*,... *iyilowo nalowo*... (qaphela, mfana; indlela obeka ngayo lezozihluthulelo lapha, uKristu uyozebeka eZulwini)... *Phendukani*, *iyilowo nalowo*, *nibhaphathizwe egameni likaJesu Kristu*... (ungena kanjalo-ke kuLokhu)... *kukho ukuthethelelwa kwezono zenu, khona niyakwamukeliswa isiphiwo sikaMoya oNgcwele*.

¹⁷⁶ Izihluthulelo zathi “kli” lapha, futhi zathi “kle” Lapho. Yingalesosizathu abafundi bakaJohane badingeka beze futhi baphinde babhaphathizwe, futhi, eGameni likaJesu Kristu (ngaphambi kokuba bayongena eZulwini), bathole uMoya oNgcwele. Waligcina iZwi laKhe. Ngakho akunididi manje, kuyanidida na? Niyabo? Impela, uMathewu 28:19 kwakuyisiqu, hhayi iGama.

¹⁷⁷ Kulungile, sisenesikhathi esingakanani na? Singaba nayo eminye imizuzu eyishumi nanhlanu ukuphendula imibuzo ethi ayibe mibili noma ngaphezulu masinyane ngempela na? Singaba nayo na? Kulungile, sizosheshisa masinyane impela. Nginemibili phansi lapha phansi ekugcineni, bengifuna ukuyithola masinya, ngiyijoyinise ngqo nalona, uma bengingaphumelela. Khona-ke ngingayithola yonke eminye ngeSonto ekuseni.

**57. Ngabe uKayini wayeyinzalo yenyoka na? (Lona ngomuhle.)
Uma kunjalo, kungani u-Eva engakhulelwanga kwaze kwaba semva kokuba u-Adamu esemazile na?**

Ofanayo... Umbuzo olandelayo uyindlela efanayo:

58. Ngabe kwakungu—ngumuthi wangempela u-Eva adla kuwo isithelo na? Wabona ukuthi wawulungele ukudliwa.

¹⁷⁸ Kulungile, mfowethu, dadewethu, noma bekungubani, asibuyele emuva kuGenesisi futhi sithole into ethize lapha. Asiye kuGenesisi 3:8, uma nithanda. Kulungile, futhi lalelisani impela manje.

¹⁷⁹ Manje ngizoyikhuphula indaba. Konke kwakumsulwa futhi kungcwele, kwakungekho-sono noma kungekho kungcolisa. Manje ngizothola i...okwakho...lombuzo wokuqala kuqala. Umuthi ekuphileni...iphakathi nensimu, phakathi nomuthi. *Umuthi* wawu “ngowesifazane.” Manje ngizokufakazisa lokho kini ngemiBhalo uma nje nizobekezela imizuzu embalwa.

¹⁸⁰ Sizothola kuqala ukuthi ngabe wa...ukuthi ngabe wakhulelwa ngaphambi kokuba azi u-Adamu noma qha, noma ngaphambi... Lalelani:

Base bezwa izwi leNKOSI uNkulunkulu ehamba ensimini, futhi ntambama: u-Adamu nomkakhe bacasha

ebusweni beNkosi uNkulunkulu phakathi kwemithi yensimu.

Kepha iNkosi. . . mbiza u-Adamu, wathi. . . Uphi na?

Wathi, ngizwe izwi lakho ensimini, ngesaba, ngokuba ngihamba-ze; . . . (manje, wayengazi ukuthi ngayizolo; kukhona okwakwenzekile, kukhona into eyembuleka kuye ukuthi wayehamba-ze) ngalokho ngacasha.

Khona wathi, Ngubani owakutshela ukuthi ubuhamba-ze na? Udlile kulowomuthi, . . . ?

¹⁸¹ Edlile emthini kumenza aqonde ukuthi wayehamba-ze na? Njengoba bengihlale ngisho, (leli akusilo ihlaya, angiqondile ukuba kube yihlaya) “Kodwa uma ukudla ama apula kwabangela abesifazane ukuba baqonde ukuthi bahamba-ze, kungcono siledlule i-apula futhi.” Niyabo? Kwakungesuye ohamba-ze. Kwakungesiwo umuthi, i-apula abalidlayo, kwakungokocansi. Bhekisisani:

. . . Udlile kulowomuthi, engakuyala ngawo ukuthi ungadli kuwo na?

Futhi umuntu wathi, Owesifazane owangipha yena, ukuba abe-nami, unginikile. . . umuthi, ngadla.

Futhi iNkosi. . . yathi kowesifazane, Yini lokhu okwenzileyo na? Owesifazane wathi, Inyoka ingikhohlisile, . . . (hhe?) . . . Inyoka ingikhohlisile, ngadla. (isikhathi eside ngaphambi kokuba akhuleliswe, niyabo, ngu-Adamu)

¹⁸² U-Adamu wamazi, wayesekhulelwa wayesezala—futhi wazala u-Abela.

¹⁸³ Kodwa ngifuna ukunibuza, nje esimweni sokubuka sangempela. Manje ukufakazisa kini ukuthi wayengumuthi, wonke owesifazane ungumuthi wesithelo. Bangaki okwaziyo lokho na? Wena awusiso yini isithelo sikanyoko na? Impela, uyiso. “Naphakathi nesithelo, noma phakathi nomuthi, isithelo angafanele asithinte.”

¹⁸⁴ Uma nizoqaphela, uJesu wayengesiwo yini uMuthi wokuPhila na? Akethembisanga yini kuMathewu oNgcwele, noma, uJohane oNgcwele, isahluko 6, “NgiyiSinkwa sokuPhila esivela kuNkulunkulu siphuma eZulwini na”?

¹⁸⁵ Uma owesilisa edla kowesifazane. . . Futhi bukani, ngokuzalwa kwe. . . ngowesifazane, sonke siyafa; ngoba siphansi kokufa (kunjalo na?) ngokuzala kowesifazane. Ngokuzala kowesilisa, sonke siphila kuze kube-phakade. Owesifazane ungumuthi wokufa, owesilisa ungumuthi wokuphila; ngokuba owesifazane akazali ngisho nokuphila kuye. Kunjalo impela. I—imbewana yokuphila iphuma kowesilisa, kuyikho impela. Iya kowesifazane, nowesifazane akalutho kodwa ungumshini wokuchamusela; nengane ayihlangene, kuphela inkaba. Akukho

nelilodwa ichashazi legazi likamama elisenganeni; ezalwa egazini lakhe, kodwa akukho nelilodwa ichashazi enganeni. Hamba uthole. . . noma ukufunda incwadi kadokotela, noma ubuze udokotela wakho, uzobona. Alikho lapho, qhabo, mnumzane, akukho nelilodwa ichashazi nhlobo. Owesifazane uyiqanda nje, yilokho kuphela. Nokuphila kuvela kowesilisa.

¹⁸⁶ Lowo ngumfanekiso omuhle ukukhombisa ukuthi ngowesifazane, ngokuzalwa kwemvelo, sizodingeka sife, ngoba sifile kwasekuqaleni nje; futhi kungoMuntu uKristu Jesu kuphela esingaphila ngaye. Futhi nanso imithi emibili eNsimini yase-Edene. Anikuboni na?

¹⁸⁷ Futhi bhekisani! Futhi ngalolosuku kwakukhona iKherubi libekwe lalinda lomuthi. Ukuthi uma bake baze banambitha lowoMuthi wokuPhila, bonke babeyophila kuze kube-phakade. Bangaki okwaziyo lokho na? Bonke babeyophila kuze kube-phakade. Futhi okokuqala ukuba bawunambithe. . . INgelosi yathi, “Awu sizoWulinda.” Futhi babeka amaKherubi lapho nalezozinkemba zamalangabi ngasempumalanga ukuWulinda. ZaWuthatha zawubuyisela eMpumalanga, zase zilinda lowoMuthi nezinkemba zamalangabi ukuze bangakwazi ukungena ukuba baWuthole (loMuthi).

¹⁸⁸ Futhi ngenkathi kufika uJesu, Wathi, “NgiyiSinkwa sokuPhila, ukuthi umuntu odla lesisinkwa akasoze afa.” Nanko uMuthi wakho.

¹⁸⁹ Nango owesifazane wakho, nanto ucansi lwakho oluletha ukufa. Njengoba impela nje kukhona isifiso socansi, kukhona ukufa okushiywa yiso. Futhi njengoba impela nje kukhona ukuzalwa ngokomoya, kukhona ukuPhila okuPhakade okushiywa yiKho. Ukufa kufika ngokuzala kowesifazane, nokuPhila kufika ngokuzala kowesiLisa. Amen! Nakho lapho okhona.

¹⁹⁰ Manje asithathe emuva kuKayini. Ningangitshela ukuthi lowomoya nalokho kuncishana kuvelaphi na? Uma uKayini. . . bukani, ukuba uKayini wayeyindodana ka-Adamu owayeyindodana kaNkulunkulu, bavelaphi lobobubi na? Into yokuqala ngenkathi ezalwa, wayezonda, wayengumbulali, wayenomona. Futhi manje thatha imvelo kayise, khona impela ukuqala ekuqaleni, uLucifer, futhi wayesekuqaleni. . . wayenomona ngoMikheyeli, okwaqala yonke inkathazo. Bangaki okwaziyo lokho na? NoKayini wayeyimvelo kayise, owayenomona ngomfowabo futhi wambulala. Emsulwa. . . leyomvelo yayingenakuphuma kuleNzalo emsulwa. Kuvela. . . kwaphuma kulomgudu ophendukezelwe. Futhi qaphelani uKayini, masinya nje ekuzalweni kwakhe.

¹⁹¹ Kwase kuthi-ke u-Abela wazalwa emva kwakhe, wayese-ke ekhuleliswa ngu-Adamu, futhi wamazi—mazi wayesezala indodana u-Abela. No-Abela wayengumfanekiso kaKristu;

futhi ngenkathi—ngenkathi u-Abela ebulawa, uSeti wathatha indawo yakhe; ukufa, ukumbelwa, nokuvuka kukaKristu, emfanekisweni.

¹⁹² Kodwa, manje, uKayini wakhonza; konke okwemisebenzi yakhe zenyama, njengebandla nje lenyama namhlanje: bayasonta, bayakhonza. UKayini wakhonza; wayengesuye umphikinkolo, wayengesilo ikhomanisi. UKayini wayeyikhola; waya kuNkulunkulu, wakha i-altare. Wenza yonke into yezenkolo u-Abela ayenzile, kodwa wayengenaso isambulo sokomoya sentando kaNkulunkulu. Alibongwe iGama leNkosi! Nakho lapho okhona. NiyaKubona na? Wayengenaso isambulo sokomoya, futhi yileyo indaba ngebandla namhlanje. NoJesu wathi Wayezokwakha iBandla laKhe kulesosambulo sokomoya. NiyaKuthola na? O, he, amehlo enu angavuleka manje. Niyabo, isambulo sokomoya.

¹⁹³ UKayini uyafika: wakha i-altare, wakhonza, waletha umhlathshelo, waguqa phansi, wadumisa uNkulunkulu, wakhonza uNkulunkulu, wenze yonke into ngokwenkolo u-Abela ayenzile. NoNkulunkulu wamala isiqothu ngoba wayengenaso isambulo sokomoya!

¹⁹⁴ Landela lowomugqa ofanayo kaKayini: kwehle njalo kwedlule emkhunjini, ukusuka kwa-Israyeli kuqonde ngqo kuyongena kuJesu, futhi ukusuka kuJesu kuqhubeke ngqo kuze kube yilolusuku; futhi nibone ukuthi ngabe lelo lenyama, ibandla eliqavile, elilukhuni neliyisitashi, elibonisa ulwazi olukhulu, ngiqonde umuntu onemibhalo, owazi yonke imfundiso namasayense ezenkolo, bangakuchaza, mfana, nje ka [UMfowethu Branham ushaya umunwe wakhe—Umhl.] njalo, kodwa ngaphandle kwesambulo sokomoya! Kunjalo. Leyo yimfundiso kaKayini.

¹⁹⁵ IBhayibheli lathi, “Maye kubo! ngoba bahamba ngemfundiso kaKayini, bahamba ekwedukeni kukaBalami, futhi babhubha ekuphikeni kukaKora.” INcwadi efanayo, uJuda, wathi, “Bamiselwa ngaphambili kulokhu ukulahlwa.” Impela, banjalo. Niyabo? Wayeyini uBalami na? Wayengumbhishobhi. Wayephezu kwalo lonke ibandla. Wenyukela lapho ngokuqavile impela nje ngawo onke amandla akhe. Wanikela... Mbukeni emi lapho kumuntu odumileyo, emi lapho kowabo omkhulu odumileyo. Futhi babengesibo abaphikinkolo, babengamakhola.

¹⁹⁶ Leso—lesosizwe sakwaMowabi siphuma endodakazini kaLoti. ULoti owahlala... indodakazi kaLoti eyahlala noyise, yase ikhulelwa yase izala umntwana, nalowomntwana waye... kwavumbuka isizwe sakwaMowabi. Futhi babeyihlelo elikhulu. Abakhulu, abantu abanezinto ezinamafulawa,

futhi babenamakhosana namakhosi nomuntu odumileyo. Babenababhishobhi nezikhulu zesonto nayo yonke into.

¹⁹⁷ Futhi nakhu kufika isigejane sabangqiki abangwele benyuka, elinye iqembu, u-Israyeli; isigejane esidadlana esasingesilo ihlelo, abangakhethi-hlelo. Futhi benze yonke into eyayikhona ebalazweni ukuba yenziwe, embi futhi. Kodwa okwakuyikho, babenesambulo sokomoya, noNkulunkulu wayenabo eseNsikeni yoMlilo.

¹⁹⁸ O, ngi—ngiyazi babenezinto zenyama, nabantu bathi, “Isigejane esinje sebuya esinjalo, akukho okungenziwa kodwa ukubakhahlela baphume.” Kodwa babenesambulo sokomoya, futhi babeneDwala elishayiwe, babenenyoka yethusi, babeneNsika yoMlilo ihamba nabo. Haleluya! Ngiyazi ni—nicabanga ukuthi ngiyaxhuxhuma, kodwa anginjalo. Nje ngizizwa ngikahle.

¹⁹⁹ Qaphelani! Uma ngicabanga, “LowoNkulunkulu ofanayo, namhlanje, uhlala nathi.” Kuseyiso isambulo sokomoya seZwi. Impela, yiso. Yilungelo eliPhakade. Alibongwe iGama leNkosi! Yebo, mnumzane.

²⁰⁰ Nangu emi enhla lapho, oqavile; labo isigejane samaBaptisti namaPresbyterian sama egqumeni, futhi sinombhishobhi waso phandle lapho. Futhi babekholwa impela nje, nohlobo olufanayo lwenkolo, babekhonza uNkulunkulu ofanayo. Bathi, “Bukani phansi lapho kulesosigejane semfungumfungu. Ngani, abanalo ngisho nehlelo. Abayilutho kuphela isigejane esiwakayo, esinswinizayo, abangqiki abangwele.”

²⁰¹ Kunjalo na? Impela, babeyibo. Uma ungakholwa ukuthi babengabangqiki abangwele, thatha emuva kuGenesisi bese uthola ngenkathi bewela. Nesimangaliso senziwa, noMiriya wadumela isigujana itamborini wayesehlela onqenqemeni, esishaya; esina eMoyeni, noMose wacala eMoyeni. Uma lesi kungesiso isigejane esasisibiza ngabakhululekileyo... abangqiki abangwele, angazi ukuthi kuyini; becula futhi begxuma futhi bedumisa. Futhi ngaso sonke isikhathi izizwe zazibazonda, kodwa uNkulunkulu wayekanye nabo. Babenesambulo sokomoya, wayelandela leyoNsika yoMlilo.

²⁰² NoMowabi wathi, “Manje, bukani lapha. Sizobiza zonke izikhulu zesonto nabo bonke ababhishobhi, nawo onke amagosa, bese ubakhiphela lapha. Sizokwenza okuthize ngalabo, isizathu siyisizwe esikhulwayo. Asizukuyivumela imfundisoze ixoveke ehlelweni lethu elihle.”

²⁰³ Futhi ngakho babakhiphela lapho. Futhi bakha ama altare ayisishumi nambili; yilokho impela nje u-Israyeli ayenakho, ama altare ayisishumi nambili. Babeka imihlatshelo eyishumi nambili kuwo, izinkabi; khona impela nje u-Israyeli ayenakho, uNkulunkulu akudingayo. Babeka izimvu eziyishumi nambili

kuwo, zimele ukufika kweNkosi uJesu Kristu; izimvu eziyishumi nambili ezindaweni zombili.

204 Wonke umuntu odumileyo, ababhishobhi nabo bonke, bama bazungeza. Bokhela umhlatshele. Bakhuleka, baphakamisela izandla zabo kuJehova base bethi, “Jehova, sizwe!” Yini ababezama ukuyenza na? NoBalami wabo omdala waqhubekela phambili kanjalo, noMoya wehlela phezu kwakhe. Impela (kodwa wayengowenyama).

205 UMoya ungehlela phezu komzenzisi, iBhayibheli lasho. Ningizwile ngifundisa lokho, manje. “Imvula inela abalungile nabangalungile.” Kodwa kuzofanele kuqhathaniseke neZwi, yilapho okuthola khona.

206 Kwase kuthi ngenkathi enza, ne...ngenkathi uMoya, nakuba, ophezu kwakhe ukhuluma iQiniso, wazama ukuqalekisa u-Israyeli, futhi Wambusisa u-Israyeli.

207 Manje, uma uNkulunkulu ehlonipha ibandla elihle nje, nombhishobhi omuhle, nomelusi oyisimangaliso, isigejane sabantu esibonisa ulwazi olukhulu, Wayebophezelekile ukuwemukela lowomhlatshele, ngoba wayeqave nje ngokufanele njengoba u-Israyeli wayenjalo; kodwa wayengenaso isambulo sokomoya seZwi nentando kaNkulunkulu. Nakho lapho okhona, yilowo umehluko namhlanje.

208 Bukani uJesu. Bathi, “Msuseni lowomfo. Siyazi ungumSamariya. Uyahlanya. Uzosifundisa thina na? Awu, wazalwa ekuphingeni. Wawungelutho kodwa ivezandlebe ukufika nakho. Ubani uyihlo na? Uthi uNkulunkulu unguyihlo, wena mhlambalazi! Ngani, uqonde ukusitshela thina na? Kade singabashumayeli, kade singumbhishobhi; ngawokhokho bokhokho bokhokho bokhokho bokhokho bokhokho bokhokho bethu kwakungabashumayeli nababhishobhi. Sazalelwa futhi sakhulela ebandleni. Sedlule emakholiji aphakeme kunawo onke. Sazi onke amaZwi kuze kuyofika ekugcineni. Futhi wena uzama ukusifundisa thina na? Yisiphi isikole owake waya kuso na? Wawungakutholaphi lokhu ukufunda na?”

209 Wathi, “Ningabaka... uyihlo udeveli,” kwasho uJesu.

210 Babengenazibonakaliso nezimanga phakathi kwabo. Babengenakuphilisa kukaNkulunkulu nezinto phakathi kwabo. Babengenazibusiso phakathi kwabo. Kodwa uJesu wayeyisambulo sokomoya ngokoqobo semiBhalo.

211 Bathi, “Ngani, kulotshwe *ukuthi-nokuthi*.”

212 NoJesu wathi, “Yebo, kanti kulotshiwe futhi.” Kodwa uNkulunkulu waqinisekisa umuntu waKhe ngezibonakaliso zakhe.

213 UPetru washo okufanayo, eZenzweni 2, wathi, “Wena ndoda yakwa-Israyeli; uJesu waseNazareth, indoda efakazelwe

nguNkulunkulu phakathi kwenu, ngezibonakaliso nezimanga uNkulunkulu azenza ngaYe phakathi, nani enaziyo qobo lwenu.” (nakho lapho okhona) “Yena enikelwa ngaba... ngu fore-... nguMkhandlu omkhulu weSanhedrin enhla lapho. Kodwa ngokwaziphambili kukaNkulunkulu, uNkulunkulu waMnqumela ngaphambili ukuba afe ngalokhu ukufa. NiMnikele ngonya nezandla ezimbi. Nibethele iNkosana yokuPhila, uNkulunkulu aYivusile. Futhi singofakazi bakho.”

²¹⁴ Whewu, umshumayeli onje pho! Akuzange... wayengakwazi ngisho nokusayina igama lakhe uqobo, kodwa wayemazi uNkulunkulu. Bathi ba “bamazi ukuthi wayekade enoJesu.” Impela, yisambulo sokomoya. O, he. Manje, nakho lapho okhona.

²¹⁵ UKayini wayekulowolayini nje, lelobandla lenyama lisolayinini ofanayo namhlanje. IBandla lokoMoya lisenayo iNsika yoMlilo, lisenazo izibonakaliso, izimanga, lisenokristu ofanayo; okuqinisekisa yonke indlela kusukela ewundlwini elifayo, naseNsimini yase-Edene, kuze kube ngukufika kwesibili kweWundlu. Ngokoqobo, onguyena izolo, namuhla, naphakade.

²¹⁶ Nalowolayini kaKayini, okholwayo nophucukile nobonisa ulwazi olukhulu, kwehle njalo ngokufanayo; okufanayo nje, nsuku zonke ngokufanayo nje. Abagxeki nabahluphi, njengoba uKayini wayenjalo ngo-Abela, banjalo namhlanje, futhi kade benjalo futhi bayohlala njalo benjalo; abenyama, abangakholwayo. Kunjalo.

²¹⁷ Manje uGenesisi 3:8, kanti futhi ngibeka elama 20 lapha, kade ngilibheka esikhashaneni esedlule:

U-Adamu waqamba... U-Adamu wamqamba umkakhe... u-Eva; ngokuba waba ngunina wabo bonke abaphilayo. (niyabo, lokho kwakusemva kwalokhu kukhohlisa okwase kuvele kwenzekile)

²¹⁸ UKayini wa... “Manje awulinde!” Wena uthi, “Yayingakwenza kanjani inyoka ehuquzelayo, inyoka na?”

²¹⁹ Kodwa, mfowethu, bhekisisa lapha, iBhayibheli alisho ukuthi yayiyinyoka; iBhayibheli lathi, “Yayinobuqili kunazo zonke izilwane zasendle.” Yayingesiso isilwane esihuquzelayo, yayiyisilwane. Yayiyi... Futhi lapho...

²²⁰ Futhi ake nje ngininike lokhu njengophawu oluncane phakathi kwethu, uma nithanda. Yilapho isayense ixoveke khona. Into esondele kakhulu kunazo zonke abangayithola kumuntu, yinkawu enkulu ishimpanzi. Bangaki okwaziyo lokho na? Kodwa kukhona into ethize phakathi kwalapho. Abakwazi ukwenza amathambo enkawu enkulu ishimpanzi ahlangane nethambo lomuntu, nokho kuyinto esondele kakhulu. Bangamkhuphula esuka kunoshobishobi ipolliwog. Bangamkhuphula esuka kunoshobishobi. Bangamkhuphula aqhubeke ayofika esilwaneni nazo zonke izilwane.

Bangamkhuphulela ebhereni. Thatha ibhere bese ulihlubula isikhumba, lifana nowesifazane omncane nje. Into efanayo nje. Thatha umhlane walo nayo yonke into, uzimise lapho, bese wenyuka udonse owesifazane ngokufanayo... umise owesifazane kanjalo. Kuyafana nje njenge—njenge—njengebhere. Unyawo luhamba ngokufanayo, nesandla siphuma kanje, njengesidalwa esingumuntu nje. Kodwa inkawu enkulu ishimpanzi ifika isondele kakhulu kunalokho. Icishe impela, kodwa abakutholi.

²²¹ Nansi imfihlo encane, uma nifuna ukuyazi. Niyazi ukuthi ikuphi na? Ifihliwe kubo. Bangamba onke amathambo abafuna ukuwamba. Bangamba... Abaqophi bemifanekiso bangamba, nesayense, ne nesazi sezehlakalo zezikhathi zemilando singalinganisa izikali zesikhathi ngezilinganiso ze atomu, kodwa azisoze zakubamba. Ngokuba leyo kwakuyinyoka eyayifana kakhulu nomuntu kunanoma yini enye into eyayikhona emhlabeni, noNkulunkulu wayiqalekisa wayeseyibeka ngesisu sayo, futhi isibuyele emuva yayothi ngqu enyokeni ehuquzelayo ingenakho ukufanana nomuntu. Manje yenwaya ikhanda lakho nje, labo ososayense, futhi ubadedele bakuthathe lokho okwesikhashana.

²²² Kodwa iBhayibheli ngokucacile liyakumemezela lokho, “Yayinobuqili kunazo zonke izilwane zasendle.” Kunjalo. Yayiyilesosihlanganiso esimi phakathi komuntu nenkawu, noNkulunkulu wayiqalekisa yabuya yayothi ngqu ngesisu sayo ngenxa ye—yento eyayiyenzile. Yakhohlisa lona wesifazane, futhi wazala indodana yakhe yokuqala okwakunguKayini, emva kwemvelo yokuphefumulelwa, udeveli, owangena enyokeni, eyenza lokho.

²²³ Wayese-ke ekhulelwa wayesezala, wakhulelwa futhi emva kokuba wayesekhohlisiwe. Manje bhekisisani, wakhohliswa, wacishe impela...Awu, wenze okungalungile. Kodwa yena, ngokwangempela, wayevunyelwe ngumthetho ngenkathi ekhulelwa yindoda yakhe, ngokuba lokho kufanele ukuthi kwakukade sekungeziningi, izikhathi eziningi kamuva, izinyanga eziningi nezinsuku eziningi kamuva; ungeke wakusho lokho, asazi, kodwa wazala eka-Adamu.

²²⁴ Nomunye waba ngisho nombuzo, uthi, “Awu, indodana... owesilisa wathi owesifazane wayezo...Njengoba uKayini azalwa, wathi owesifazane ‘utholile indodana eNkosini.’” Ngokoqobo, impela, kwakufanele. Kwakungumthetho wemvelo. Yileyondlela impela nje eningayo namhlanje. Uma uzalwa, uNkulunkulu akehi nje bese eyakwenza. Uyinzalo kayihlo nonyoko. Futhi uzoba yi... kuyobakhona i... abantwana bakho bayoba yinzalo yakho. Ngumkhiqizo ngaso sonke isikhathi, kwehle njalo, njengezihlahla zembewu nezinto ezinjalo; kodwa emuva kokwasekuqaleni. Ngethemba ukuthi lokho kuyakuchaza.

225 Sinesikhathi esingakanani na? Asisenaso. Lalelani lona omuhle olandelayo...ukuthi sithola iSonto: “NgaMoya munye thina sonke sabhaphathizwa sibe-Mzimba munye...” (Sithanda ukukwazi lokho.) “...uKristu.” Ngesikhathi... Manje, ngicabanga ukuthi ngithola eminye imibhalo, imibhalo emihle kulokho. [UMfowethu Branham uphendula lona eNgxenyeni II, isigaba 361, njengombuzo 60—Umhl.].

226 Nanku omuhle, njenge...Ningangibekezelela omunye umzuzu owodwa noma ombili, ukuphendula lona na? Ungaziphendula wona uqobo.

59. Uma—uma uthi “ababi abayikusha Phakade,”... (Awu, manje nginoFakazi kaJehova ohlwini, anginaye na?)... Uma uthi ababi abayikusha Phakade, uqonde esihogweni noma echibini lomlilo na? Ngiyazi kuyasho eSambulweni (leso isahluko 20) ukuthi isihogo siyophoswa echibini lomlilo. Uma bengashi Phakade, pho kwenzekani kubo na?

227 Njengoba nje ngisanda kuqeda kusho nje, mfowethu noma dadewethu, noma bekungubani; baphela nya, akusekho lutho kubo. Babenesiqalo, futhi baphela lapho; abaseyilutho nje. Kuyoba kanjani...ukuthi bayosha isikhathi esingakanani, lokho kul’khuni nje ukusho. Kodwa, buka, kukhona... .

228 Uma nje ubungathola lokhu engqondweni yakho, uyabo, kulula kabi. Kunye kuphela ukuPhila okuPhakade, nalokho kuvela ngoNkulunkulu qobo lwaKhe. NoNkulunkulu yedwa ungukuPhila okuPhakade. Uma nje uzothola lapha kwisichazamazwi ilexicon, ubheke igama lesiGreeki elithi *Zoe*. I *Zoe* nguku “Phila okuPhakade.” *UkuPhila okuPhakade* ngu “Nkulunkulu.” NoJesu wathi, “Ngibapha ukuPhila okuPhakade.” Futhi uma nizobuka lapha kwisichazamazwi ilexicon, kwathi, “*Zoe*.” Yilokho kuPhila okuPhakade kuphela okukhona. Akukho-ndawo eBhayibhelini lapho Okuke kuthi kuyoba khona isihogo saPhakade, kwathi bayosha “kuze kube-phakade naphakade.”

229 Manje, thola igama elithi “kuze kube-phakade.” Bese ubuka *iminyakanyaka—iminyakanyaka*. Niqaphelile lapha eBhayibhelini na? Bangaki owake walizwa lithi, “Futhi iminyakanyaka ne ae-...”? Bangaki owaziyo ukuthi *iminyakanyaka* yi “banga lesikhathi na”? Ngani, impela, noma ubani uyazi ukuthi *iminyakanyaka* yi “banga lesikhathi.”

230 “Futhi bayosha iminyakanyaka,” lelo yibanga lesikhathi. “Baphoswe echibini lomlilo, futhi bayosha iminyakanyaka.” *Iminyakanyaka* kusho “ibanga lesikhathi.” Bangahle bashiswe iminyaka eyizigidi eziyikhulu ekujezisweni kodwa, ekugcineni, bazofika ekupheleni; ukuba baphele nya, ngakho konke. Niyabo, ngoba yonke into engaphelele ingephendukezelwe isuka kokuPhelele; futhi yayinesiqalo, ngakho ifanele ibe nesiphelo.

²³¹ Kodwa thina esikholwa eNkosini uJesu Kristu sineZoe, “UkuPhila kukaNkulunkulu uQobo” kithi, futhi sinokuPhila okuPhakade. Asinakho ukuphila kuze kube-phakade naphakade, isoni sinokuphila kuze kube-phakade naphakade, kodwa thina sinoku “Phila okuPhakade.”

²³² UMfowethu Cox, esikhathini esingese esedlule, wayehlezi emseleni wami wamanzi ngaphambi kokuba sibeke... emva kokuba sibe namadwala lapho, wayesecosha ithambo elincane, elidala eselaguquka laba yitshe, wayesethi, “Mfowethu Branham, lidala kangakanani lelo na?”

²³³ “O,” ngathi, “ngokwezehlakalo zezikhathi zemilando, ungahle uthi lineminyaka eyizinkulungwane eziyishumi ubudala. Uhlobo oluthi alube ngencane, inunu endala yasolwandle eyake yaphila, isilwane esincane sasolwandle, ngahle ukuba sasiphila emuva le eminyakeni eyadlula.”

²³⁴ Wathi, “Cabanga nje ukuthi kufishane kanjani ukuphila komuntu kulokho kuphila.”

²³⁵ Ngathi, “O, kodwa, mfowethu, leyonto inesiphelo, kodwa ukuPhila esinakho eBandleni akunasiphelo. Leso singahle ukuba saphila okuze kube-phakade ababili noma abathathu, kodwa asisoze saba nokuPhila okuPhakade, ngoba ukuPhila okuPhakade kuvela kuNkulunkulu yedwa.”

²³⁶ OkuPhakade, “Ozwa amaZwi aMi futhi akholwe NgoNgithumileyo, unokuPhila okuPhakade futhi akaSOZE aya ekwahlulelweni kodwa wedlulile ekufeni wangena ekuPhileni.” Nakho lapho okhona, uthola ukuPhila okuPhakade ngokuba yikholwa. Ongakholwayo unokuphila kuze kube-phakade. OkuPhakade... ikholwa linokuPhila okuPhakade, futhi angehubhe ngoba KungokuPhakade.

²³⁷ Kodwa ikholwa, liyoya... Ongakholwayo uyohamba edlule ezweni, uyoba nezinhlupheko, izinsizi zomaye; lokho akubiza ngokuba nesikhathi esikhulu, “injabulo exhuxhumisayo, benesikhathi esikhulu.” Abesifazane, iwayini, nesikhathi esikhulu, ucabanga ukuthi uyaqhubeka. Uzofa, uyoya echibini lomlilo nesibabule esivuthayo, lapho ukuvutha kwenzeka khona kuze kube-phakade naphakade, futhi mhlawumbe iminyaka eyizigidi eziyikhulu umphefumulo wakhe ungahle uhlushwe echibini lomlilo nesibabule.

²³⁸ Ngi... Wena uthi, “Ngabe kuyoba yisibabule esivamileyo na?” Ngikholwa ukuthi siyoba sibi ngokuphindwe kasigidi ukwedlula lesa. Ngikholwa ukuthi ubungeke wakuchaza ngomlilo, ngomlilo wangempela. Isizathu kuphela sokuthi kubekwa “ngomlilo,” lowomlilo uyinto eqothula ukwedlula wonke esibe nayo. Uqothula ngokoqobo futhi ubhubhisa yonke into, umlilo uyenza. Awu, manje-ke, uyoba phakathi lapho, kodwa wena uyoba nomphefumulo oyodingeka ujeziswe ngohlobo oluthize... .

239 Manje, nizofanele nibhekisise igama elithi *umlilo*, ngoba uMoya oNgcwele usetshenziswa ngokuthi “uMoya oNgcwele nomlilo”; ngoba umlilo kaMoya oNgcwele ushisa ukhiphe isono, niyabo, futhi wenze kuhlanzeke.

240 Kodwa *lomlilo*, uvela esihogweni, kwathi i “chibi lomlilo.” Futhi noma ngabe kuyini, yisijeziso esinokuhlushwa. Isicebi saphakamisa amehlo aso, sisesihogweni, sase sithi, “Thumela uLazaru namanzi amancane eminweni yakhe, ukuwabeka ezindebeni zami, ngokuba lamalangabi ayangihlupha.” Ningacabangi ukuthi asikho isihogo esivuthayo, nesihogo sangempela, sikhona. Uma ekhona udeveli wangempela, sikhona isihogo sangempela.

241 Kodwa, niyabo, yonke into ephendukezelwe inesiphelo kuyo, ngoba ekugecineni ifanele ibuyele kulobo bumsulwa nobungcwele bukaNkulunkulu. NoNkulunkulu uPhakade; futhi uma sinokuPhila okuPhakade, uNkulunkulu ukithi, futhi ngeke safa kunoma uNkulunkulu engafa. Nakho lapho okhona.

242 Manje, indikimba ngempela izichaza Yona, niyabo, futhi ikwenza ngokuyikho. Manje, ake sibone, bengine... angazi noma... Yebo:

“Kuyo—kuyokwenzekani kubo na?”

243 Baphela nya, akusekho lutho kubo: umphefumulo uyahamba, umoya uyahamba, ukuphila kuyahamba, umzimba uyahamba, imicabango uyahamba, inkumbulo iyahamba.

244 Futhi akusayikubakhona micabango ngisho nowobubi, noma buze, buze benzeke, eNkazimulweni. Kunjalo, konke kuyoba... Ungathini nje, ukuthi lapha kuyobakhona abantu ngapha kulengxenywe...?

245 Alisho yini iBhayibheli ukuthi, “Ngisho nemicabango yababi iyobhubha na”? Yona impela imicabango yakho iyobhubha.

246 Kuyobakhona umuntu *ngapha*, nangu uNkulunkulu Omkhulu oNgcwele *lapha*, futhi azi ukuthi khona ngaphandle ngaleya ngumgodi onemiphefumulo eshayo kuwo na? Ngani, lelo kwakungeke kwaba yiZulu. Yona impela imicabango, yona impela inkumbulo, yonke into ephendukezelwe, yonke imicabango emibi, yonke into iyobhubha, nayo yonke into embi kuyo. Futhi akuyikubayilutho kodwa ubumsulwa, neZoe, ukuPhila kukaNkulunkulu; kuya ePhakadeni, futhi iminyaka iqhubeka, iqhubeka, iqhubeka, iqhubeka, iqhubeka; Akusoze kwaphela, kube Phakade!

247 “Baya ekujezisweni *okungunaphakade*, kodwa abalungileyo baye ekuPhileni okuPhakade.” Niyakuthola na? Ukujeziswa *okungunaphakade*, ukuPhila okuPhakade, umehluko ongaka pho.

248 Manje, niyabo, aku. . . Manje, ngiyazi, kinina, bathandekayo bami abancanyana, a—angiqonde khona ukuzama ukuzethula mina njengosiyazi-konke. Uma ngenza lokho, . . .

249 Manje, ngiseneninye emithathu noma emine imibuzo emihle. Ngizoyicosha ngeSonto ekuseni, iNkosi ithanda.

250 Manje, bukani. Niyabo, lemibuzo evukayo. Ngingumshumayeli omdala. Ngi—ngi—ngi—ngineminyaka engamashumi amabili-nesithupha enkonzweni. Futhi ngi—ngibonga kakhulu ngalokhu, ukuthi ngingasho lokhu, eyami. . . Angikaze ngizame ukwethula noma yini empilweni yami ngaphandle kokuba kuqala kwembulwe. Futhi ngibonga kakhulu ukuthi iNgelosi yeNkosi. . . Engingenamfundo, akukho-khono. Futhi leNgelosi iyehla, futhi ibe lusizo lwami oluthunywe luvela kuNkulunkulu. Futhi Ayikaze ingitshela lutho kodwa lokho okuhlangana okwesisila sejuba uqobo kusuka kuGenesisi kuya eSambulweni nalokho, ngangokuthi kuze. . . Ngabhala phansi masinyane impela ngenkathi Ithi “Futhi wena—futhi wena uyothatha isiphiwo sokuphilisa ngokukaNkulunkulu.” Ngase ngikuqobela phansi ngendlela nje Eyakusho ngayo.

251 Futhi cishe eminyakeni emithathu kamuva, imenenja yangi—nginakisisa khona, yathi, “Mfowethu Branham, ukuqaphelile lokho na? Lokho kuphelele kakhulu ngangokuthi Yaze yakutshela ngisho nokuthi ‘isiphiwo.’”

252 Niyabo, ayizange ithi “yisiphiwo.” Futhi wonke—wonke umuntu eBhayibhelini. . . sonke isiphiwo yi “yisiphiwo” kodwa ukuphilisa ngokukaNkulunkulu, futhi i “siphwiwo.” Yi “yiziphiwo zokuphilisa.” Ungaba nazo zonke izinhlobo zeziphiwo zokuphilisa, izindlela ezehlukene. Kodwa, zonke ezinye yi “yisiphiwo”: “yi” siphwiwo sokuprofetha, “yi” siphwiwo *salokhu*. Kodwa ukuphilisa ngokukaNkulunkulu kusebuningini: “iziphiwo.” Futhi angizange ngikuqaphele lokho, ukuthi uMoya oNgcwele uphelele kakhulu kangaka. O, ayibongwe iNkosi!

253 Niyaqonda ukuthi uMoya oNgcwele ofanayo owaloba leloBhayibheli, ngamakhulu amadoda, amakhulu eminyaka ngokwehlukana. . . futhi akukho nayinye yawo eyehluka kwenye, onke ayephelele; nanye ayizange izwe ngisho ngenye.

254 NoPawulu wehla, futhi wayesezansi e-Arabiya, futhi akazange avakashele ngisho naseJerusalema iminyaka eyishumi nane, kodwa wayesezansi eJerusalema futhi ezansi. . . wasuka e. . . akazange aye eJerusalema. Kodwa ezansi e-Arabiya, wayeseqala ukushumayela, engakaze ambone ngisho uPetru nabo bonke abanye iminyaka eyishumi nane. Futhi ngenkathi behlangana, babeshumayela yona into efanayo: umbhaphathizo wamanzi eGameni likaJesu Kristu, nokuphilisa ngokukaNkulunkulu, namandla kaNkulunkulu.

255 O! Ngijabula kakhulu ukuthi ngingasho ukuthi ngingomunye wabo:

Omunye wabo, ngingomunye wabo,
Ngijabula kakhulu ukuthi ngingasho ukuthi
ngingomunye wabo; (haleluya)
Omunye wabo, ngingomunye wabo,
Nje ngijabula kakhulu ukuthi ngingasho
ukuthi ngingomunye wabo.

Kunabantu cishe ndawo zonke impela,
Abanhliziyi zonke zivutha amalangabi,
Ngalomlilo owehla ngePhentekoste,
Owahlanza futhi wabenza bahlanzeka;
O, uyavutha manje phakathi kwenhliziyi yami,
O, udumo eGameni laKhe!
Ngijabula kakhulu ukuthi ngingasho ukuthi
ngingomunye wabo.

Babebuthene ekamelweni eliphezulu,
Bonke bekhuleka eGameni laKhe,
Babhaphathizwa ngoMoya oNgcwele,
Namandla enkonzo afika;
Manje Abenzela khona ngalolosuku
Uzokwenzela okufanayo,
Ngijabula kakhulu ukuthi ngingasho ukuthi
ngingomunye wabo.

Ngingomunye wabo, ngingomunye wabo,
Ngijabula kakhulu ukuthi ngingasho ukuthi
ngingomunye wabo; (haleluya)
Omunye wabo, omunye wabo,
Ngijabula kakhulu ukuthi ngingasho ukuthi
ngingomunye wabo.

256 Lalelani, nginomlayezo omncane wenu:

Woza, mfowethu, ufune lesisibusiso
Esizohlana inhliziyi yakho esonweni,
Esizoqala ukukhala kwezinsimbi zokujabula
Futhi sizogcina umphefumulo wakho uvutha;
O, uyavutha manje phakathi kwenhliziyi yami,
O, udumo egameni laKhe,
Ngijabula kakhulu ukuthi ngingasho ukuthi
ngingomunye wabo.

257 Anijabuli ukuthi ngingomunye wabo na? Kuyini na? NguMoya owembulile. Yisambulo sikaNkulunkulu, "Phezu kwalelidwala." Angikhathali uma umbhishobhi . . .

258 Umpristi wamaKatolika wahlala, esikhathini esingeside esedlule, endlini yami. Wayesethi, "Mnu. Branham, ngizokubuza umbuzo."

Ngathi, "Kulungile, mnumzane."

Wathi, “Nginencwadi lapha evela kumbhishobhi, ize kuwe.”

Ngathi, “Kulungile, mnumzane.”

259 Wathi, “Izitatimende ozenzile, ungasiphakamisa isandla sakho futhi ngesizotha ufunge ukuthi uzokhuluma iqiniso na?”

260 Ngathi, “Angizukusiphakamisa.” Ngathi, “IBhayibheli lathi ‘Ungafungi nhlobo, amazulu noma umhlaba (ngokuba uyisenabelo sezinyawo zaKhe). Oyebo bakho mababe uqhabo noyebo,’ Uma umbhishobhi efuna ukuzwa engizokusho, uzothatha izwi lami ngakho. Uma engakwenzi, angifungi.”

261 Lompristi omncane enhla lapha ebandleni iSacred Heart, wathi, “Ngabe wambhaphathiza uPauline Frazier mhla zingu *kuthi-nokuthi* na?”

262 Ngathi, “Ngakwenza, mnumzane, ezansi eMfuleni i-Ohio.”

263 Wathi, “Wambhaphathiza kanjani na?”

264 Ngathi, “Ngambhaphathiza ngokumcwilisa phansi kwamanzi eGameni leNkosi uJesu Kristu.”

265 Wakubhala phansi. Wathi, “Uyazi, ibandla eliKatolika lalivame ukubhaphathiza kanjalo.”

Ngathi, “Nini?”

Wathi, “Onyakeni wasekuqaleni.”

Ngathi, “Muphi wona unyaka wasekuqaleni?”

Wathi, “Awu, ekuqaleni.”

Ngathi, “Kuphi ukuqala?”

Wathi, “EBhayibhelini.”

Ngathi, “Uqonde i ear- . . .ku—kubafundi na?”

Wathi, “Impela.”

Ngathi, “Ngabe nibiza amaKatolika, noma, i—i . . .? Wena uthi abafundi babeyiKatolika na?”

Wathi, “Impela, babeyilo.”

Ngathi, “Bengicabanga ukuthi ibandla eliKatolika alishintshanga?”

Wathi, “Alishintshi.”

266 Ngathi, “Pho kungani uPetru athi, ‘Phendukani, futhi nibhaphathizwe eGameni likaJesu Kristu na?’ Futhi wena obu . . . wayenguphapha na?”

267 “Ya.”

268 “Pho nibhaphathizelani egameni lika ‘Yise, iNdodana noMoya oNgcwele?’ Futhi wacwilisa, futhi nina niyafafaza. Manje kwenzekani na?”

269 Wathi, “Kodwa, niyabo,” wathi, “ibandla eliKatolika linamandla ukwenza noma yini abafuna ukuyenza.” Hhe.

270 Ngathi, “Futhi nabiza abafundi ngokuthi bangamaKatolika na?”

271 Wathi, “Ya.”

272 Ngathi, “Mnumzane, nginoJosephus, ngine*Ncwadi yabaFelukhola kaFoxe*, nginethi i*Minyaka yasekuQaleni kaPemberman*, nginethi *amaBabiloni amaBili* kaHislop, imilando yasendulo emikhulu kakhulu kokhona ezweni, ngikhombise phakathi lapho lapho ibandla eliKatolika lake lagcotshwa khona noma lake laze langena enhlanganweni. . . iminyaka engamakhulu ayisithupha emva kokufa komphostoli wokugcina.”

“O,” wathi, “sikholwa yilokho okushiwo yibandla.”

Ngathi, “Ngikholwa yilokho okushiwo yiBhayibheli.” Niyabo?

“Ngani,” wathi, “UNkulunkulu usebandleni laKhe.”

273 Ngathi, “UNkulunkulu useZwini laKhe.” Ngase ngithi, “Uma. . .” Wathi. . . Ngathi, “IBhayibheli alisho ukuthi uNkulunkulu usebandleni laKhe, kodwa iBhayibheli lithi uNkulunkulu useZwini laKhe. ‘Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu; wakha phakathi kwethu.’” Kunjalo. Ngathi, “UNkulunkulu useZwini laKhe.”

274 Waphumela phandle wayesekusho lokho. Wathi, “Awu, besingeke siphikisane,” wathi, “ngoba uyakholelwa eBhayibhelini, ngiyakholelwa ebandleni.”

275 Ngathi, “Ngiyakholwa ukuthi iBhayibheli liyiZwi likaNkulunkulu eliphefumulelwe futhi akukho nokukodwa ukuphikisana kuLo. Futhi LiyiZwi likaNkulunkulu, amacebo aKhe aPhakade ayo yonke iminyaka ezayo. Wathi, ‘Kodlula amazulu nomhlaba kodwa iZwi laMi alisoze ladlula.’” Kunjalo. Ngikholwa iZwi.”

276 Waphuma waya kuNkk. Frazier. Wathi, “Nkk. Frazier, ungalisayina iphepha lapha elivuma ukuthi intombazane yakho ingaba yilunga lebandla eliKatolika na?”

277 Wathi, “Ngingaqoka ukuhamba nayo ngiye ethuneni.”

278 Wathi, “Ngiyakudabukela.” Wathi, “Ubufanele ubonge ukuthi leyontombazane iyaphuma kulowombhedo, ingena kulelobandla eliKatolika.”

279 Ngathi, “Ukuba-ke bekunguwe intombazane uza ebandleni lakithi, ubuzothini ngakho na?”

280 “O,” wathi, “lokho kwehlukile.”

281 Ngathi, “Qhabo, akwehlukile.” Wazi ukuthi wayekade endawondawo ngenkathi eshiya lowo wesifazane omncane phandle lapho. Wazi ukuthi wayekade endawondawo. Wathi, “Manje, umnyango ofanayo uvuliwe ukuba ningene ngawo.”

282 Niyabo, vileyondlela. Ungagayiswa, awudingi ukugayiswa. Uma uNkulunkulu engakuwe, ubani ongamelana nawe na? Kunjalo! Inkathazo yakho ingukuthi namhlanje, ninethambo lesifuba esikhundleni sethambo lomgogodla. Melani uNkulunkulu futhi nilunge!

283 UMoya oNgcwele ofanayo owehlela kulabobaphostoli nasemuva eminyakeni, usalokhu ukhona eBandleni laKhe namhlanje, labo uNkulunkulu Azembule kubo. “Akusuye othandayo, noma ogijimayo, kodwa uNkulunkulu ubonisa isihawu.” NguNkulunkulu, ngokukhetha kwaKhe, uletha abantu bese evula amehlo abo. Beningeke neze niKubone, niphuphuthekile, futhi beningeke neze nabona ngaphandle uma uNkulunkulu evula ukuqonda kwenu. IBhayibheli lathi niphuphuthekile, futhi anikwazi ukubona. Asikho isidingo kini sokuzama. Nayo yonke imfundo, imifundaze ebeningayithola, nilokhu nje niya ngokuphuphutheka kakhulu njalonzalo.

284 Manje, nina Church of Christ lapha, ni “khuluma lapho iBhayibheli likhuluma khona, futhi nithule lapho lithule khona,” nithini ngokunye kwaLokhu na? Ningahle nithule kuLokho. Kunjalo.

285 Niyabo, kuthatha iQiniso elembulwe ngokomoya. Bese uNkulunkulu eyehla futhi Azembule futhi aLiqinisekise ukuthi LiyiQiniso. Amen! NiyaMthanda na? Kanjalo nami. Amen.

286 Kulungile, nonke nina maMethodisti nifuna ukuxhawulana namaBaptisti manje na? Nina maPresbyterian na?

287 “Manje,” wena uthi, “Mfowethu Branham, awuhlanganyeli namaBaptisti namaPresbyterian anga bap- . . . ?”

288 Qhabo, mnumzane, anginjalo. Ngiwathatha njengabafowethu. Uqobo! Angikhathali noma wawungabhaphathizwanga nhlobo, uma wabhaphathizwa egameni le “Ntebe yaseSharoni, uMnduze wesiGodi, neNkanyezi yoKusa,” lokho bekungebe ne . . . lokho bekuyofana nje njengo “Yise, iNdodana, uMoya oNgcwele.” Iziqo ezintathu nje. WayeyiNtebe yaseSharoni. WayeyiYo na? UMnduze wesiGodi, iNkanyezi yoKusa, zonke lezo. Impela, Wayeyiwo. Into eyodwa nje noma enye. Kodwa nakhu okuyikho: indlela eyiyo yomBhalo kuseGameni likaJesu Kristu. Uma nifuna indlela yomBhalo, kunjalo impela. Leyo yindlela eyiyo.

289 Manje, uma ubhaphathizwe egameni lika “Yise, iNdodana, noMoya oNgcwele,” kuzwakala sengathi kulungile, amen. Uma kuyimpendulo ehle kuNkulunkulu ngakunembeza ocacile kuNkulunkulu, amen. Qhubeka ngqo, uyabo.

290 Kodwa ngokwazi kwami, ngokwenxenye yami, uma ubuzongibuza, uthi, “Mfowethu Branham, ngifanele ngiphinde ngibhaphathizwe na?” Bengizothi, “Yebo,” ngokwenxenye yami.

²⁹¹ Owesifazane omncane ufika lapha ngoluny'usuku, wathi, "iNkosi yangibizela ukuba ngibe ngumshumayeli." Angikukholwanga lokho, kanjalo njengoba ngingakholwanga ukuthi—ukuthi wayengagxuma phezu kwenyanga. Futhi u . . .

²⁹² Ngathi, "Awu, lokho kuhle kakhulu, dadewethu." Ngathi, "Ushadile na?"

"Yebo."

"Unabantwana ababili na?"

"Ya."

Ngathi, "Yini i . . . ? Umyeni wakho usindisiwe na?"

"Qhabo."

Ngathi, "Uzokwenzenjani ngaye na?"

"Ngizomshiya ekhaya."

²⁹³ Ngathi, "Lolo wudobo olwedlula zonke udeveli ake aba nalo. Wena ungowesifazane omuhle okokuqala nje, futhi uphuma uthi nyelele lapha ensimini, uyoba wudobo oluvamile nesikhungo sokuhlasekela sikadeveli. Nomyeni wakho, ikhaya, insizwa, futhi uyamshiya nalababantwana ababili; uzoqala ukwehla enyuka nomunye wesifazane, nalababantwanyana abazoba nomunye ubaba ngolunye lwalezizinsuku." Ngathi, "Indawo yokuqala, uma uNkulunkulu ebize owesifazane, Uphikisana neZwi laKhe." Ngathi, "Manje, uma ufuna, lokho kulungile." Ngathi, "Manje, ukubona okufihlakele, uthi iNkosi ikunikeze ukubona okufihlakele. Ufuna ukuphumela ngaphandle, emsamo bese, ukuzama na?"

²⁹⁴ Wathi, "Yebo." Futhi niyabona ukuthi kwenzekani.

²⁹⁵ Niyabo, kushisekelwe. Kufanele kuze eZwini. Uma kungekho eZwini, khona-ke akulungile. Angikhathali ukuthi amadlingozi akho ayini, akulungile. Amen! Lokho kuzwakala kahle. Amen!

²⁹⁶ Kulungile:

Sizohamb'ekukhanyeni, ukukhanya okuhle kangaka,
Kufika lapho amathonsi amazolo omusa ekhanya khona;
Kusikhanyisa ndawo zonke emini nasebusuku,
UJesu, ukukhanya kwezwe.

Nonke nina bangcwele bokukhanya memzelani,
UJesu, ukukhanya kwezwe;
Khona-ke izinsimbi zaseZulwini ziyokhala,
UJesu, ukukhanya kwezwe.

Sizohamb'ekukhanyeni, ukukhanya okuhle
 kangaka,
 Kufika lapho amathonsi amazolo . . .
 Kusikhanyisa ndawo zonke emini nasebusuku,
 UJesu, ukukhanya kwe . . .

²⁹⁷ Manje ngifuna nonke nijike ngqo bese nixhawula, izindlela ezine, nawo wonke umuntu manje, njengoba sicula leli futhi:

Sizohamb'ekukhanyeni, ukukhanya okuhle,
 (amen)
 Kufika lapho amathonsi amazolo omusa
 ekhanya khona;
 Kusikhanyisa ndawo zonke emini nasebusuku,
 UJesu, ukukhanya kwe . . .

²⁹⁸ Niyawathanda amaMethodisti na? thanini "Amen." [Ibandla lithi, "Amen"—Umhl.] IBaptisti na? IPresbyterian na? IKatolika na? I . . . O, niyabathanda bonke na? thanini "Amen." [Ibandla lithi, "Amen."]

Sizohamb'ekukhanyeni, beauti- . . .
 (sixhawulana, lapho sihamba)
 O, kufika lapho amathonsi amazolo omusa
 ekhanya khona;
 Kusikhanyisa ndawo zonke emini nasebusuku,
 UJesu, ukukhanya kwe . . .

²⁹⁹ Ngaphambi kokuba sicule iculo lethu lokusikhulula . . . Manje, kungenzeka ukuthi ngiyoba lapha ngeSonto. Manje, emva kwalokho ngeke ngisaphinde ngibuye kuze kube semva kukaKhisimuzi. Niyabo, ngoba ngiya eMichigan, ngisuke eMichigan ngiye eColorado, ngisuke eColorado ngiwelele e-Idaho, ngisuke e-Idaho ngiwelele eCalifornia, futhi sizobuya. Futhi kungenzeka (ngifuna ningikhulekele) ngiyoba seWaterloo, e-Iowa, ekuqaleni kukaJanuwari zingamashumi amabili-nane kuze kube nguFebuwari zimbili. Niyabo, leyonkundla enkulu ebizelwe lapho, ngisanda kuthola ucingo esikhashaneni esedlule, futhi nginakho kusukela manje kuze kube yiSonto ukukhuleka. Niyabo, eWaterloo, e-Iowa, esisondele manje.

³⁰⁰ Kodwa manje, khumbulani, lalelani ukusakaza kukamfowethu ngelesishiyagalolunye nqo, ngoMgqibelo ekuseni. Sizombiza futhi simazise. Futhi kuzoba seWLRP, os'cula ngabane bakaNeville ngelesishiyagalolunye nqo, ngoMgqibelo ekuseni. Sizo . . . Uma ngi—ngingatholi ukuyithatha, uMfowethu Neville uzoyiqeda imibuzo. Uzokwenza, Mfowethu Neville, eyasekuseni ngeSonto na? [UMfowethu Neville uyahleka futhi uthi, "I-oda elikhulu"—Umhl.] Awu, bukani, uma ungena enkathazweni, ngizogijima nawe. Uzobuka. Kulungile.

³⁰¹ Kulungile:

Hamba negama likaJesu,
Mntwana wokudabuka nowosizi;
Liyokunika injabulo nenduduzo,
O, lithathe noma uyaphi.

Gama eliligugu, O limnandi kangaka!
Themba lomhlaba nokwethaba kweZulu;
Gama eliligugu, Gama eliligugu, O limnandi
kangaka! Limnandi kangaka!
Thema lomhlaba nokwethaba kweZulu.

³⁰² Manje, uma nifuna ukwazi iBaptisti ekholelwa ekumemezeni, yilolohlobo lokumemeza engikholelwa kulo. Lowomama omdala ehlezi lapho nje, noMoya wehlele kuye. Waqala ukudazuluka, akakwazanga ukuzibamba, waya emuva wayesegona indodakazi yakhe. Yileyondlela engithanda ukukubona ngayo. Amen. Leyo ngenhle ngempela, eyifeshini endala, imizwa ezwakala enhliziyweni. O, he, omdala—omdala, oseywayele, ongcwele osevuthiwe, oselungele ukuya ekhaya eNkazimulweni. Nje elindele isamaniso, niyabo, nje enesikhathi esimnandi.

Kulungile, uMfowethu Neville manje, noma yini afuna ukuyenza.



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