

# IMIBUZO NEE MPENDULO

## AMAHEBHERE ISIQENDU SO-I



Angayenza njani ngaphandle koThixo? Iyakuba yeyenene, ayiyi kuba njalo? Ayinakwenziwa ngaphandle kweNkosi.

Andizukushumayela kokuphuma kuko konke okuya. Kodwa bendicinga bendingafumana into ethile yohlobo olunzima, niyayazi, ke kungcono ndibe ngolungeleyo. Kodwa, owu, yayikhaphukhaphu kakhulu, kakhulu. Ke mhlawumbi akukho mibuzo mininzi kakhulu ebantwini ngoko, ilula nje kakhulu kunye nemibuzo engekho nzima. Kuhle, ndiyavuya ukuzama ukuphendula yona ngokungcono endinokubanakho, ngoncedo lweNkosi.

<sup>2</sup> Kwaye ukuba uDade Arganbright ungaphakathi ngobu busuku. . . UDade uRuth. Ingaba ulapha, Dade uRuth? Ngapha. Ndine. . . Owu, ewe, ndinedilesi apha, kwaye. . . Hayi, andinayo. Kulungile, ndingayifumana khona apha. Ndinayo kwincwadi yam yepokotho, kwaye ndiyishiyile incwadi yam yepokotho ekhaya. Ngoku, ukuba ipolisa liyandibamba ndigoduka, Mzalwana Fleeman, uze kundihlangula. Xelela uBilly ndi. . . shiye incwadi yam yepokotho ekhaya, ndiqhuba ngaphandle kwelayisenisi ngobu busuku. Kwaye ndicinge ukuba bendinayo epokothweni; nditshintshe nje iimpahla. Ndingenile, ngale mva kwemini, bendicheba ingca ethile ngokukhawuleza kwaza kwafuneka ndiyeke ndize ndikhawulezise ndingene, nditshintshe iimpahla ndize ndibaleke ndehlele apha. Kwaye ndi—ndize nesichazi magama, kodwa ningayifumana msinyani emva kokuphuma phaya.

<sup>3</sup> Musani ukuziva kakubi malunga *nala* leta. Ukuba andizange ndifumane embi kakhulu kunaleyo, leya iyakuba yileta elungileyo. Okuya bekulungile. Bekulunge kakhulu, kakhulu. Ndinixelele bendingayi kuyifunda, kodwa ndilibele, niyayazi, kwaye nje ndingenakho ukuyinyamezela ngakumbi. Ndiye ndamangaliswa ngoko ukutshiloyo. Kwaye ibilunge kakhulu, kakhulu, ibhalwe ngokomfundisi wenene wesikolo afanele abhale ngako. Oko bekulungile, kwaye ndiyayincoma. Kwaye i—ininika. . .

<sup>4</sup> Niyabona, ndiyazithanda iileta zomntu othile oyaku—oyakwahluka kancinci kuwe. Yabona, ukuba uvumelana ngalo lonke ixesha, akukho mntu wahlukayo kuwe, uyaphelelwa. Kufanele ufumane ukwahluka okuncinci ukuze ube nokuqonda kwaye wombe ubheke ezantsi. Kwaye—kwaye ungena kwisiqhelo esinye ukuba akuqapheli; emva koko—emva koko

ungena engxakini xana usenza oko. Kufuneka nje ube kuhlobo lokuqhubeka kwaye ufumane umntu oyakwahluka kuwe kwaye vuthulula iintsiba zakho kanye ethubeni.

<sup>5</sup> Ngaphaya e-Afrika ndafumana iingonyama ezincinci ezimbini, kwaye zazingabafo abancikana, malunga nokufana *nokuya*. Zinamachokoza, encinci, intwanana yengonyama; ingonyama encinci, ingonyamakazi encinci. Kwaye ngoku, zakhangeleka njengamantshontsho ekati, zazincinci kakhulu okokuba, encinci. . . ezona zinto zintle kakhulu, beziya kudlala nje. Kwaye ndandizakuzizisa eMelika, ndandinazo kwikheji yentaka. Ndandizakuzizisa, kodwa andabinakho ukufumana nenye—nantoni enzokutofa, nayiphi ityhefu. Kwaye bebengayi kundivumela ukuba ndizizise e-United States ngaphandle kokuba zitofwe kuqala, kwaye bendingenakho ukusifumana kwi Afrika yonke. Kodwa ukuba ubufuna ukwazi nokuba yayiyingonyama okanye hayi, nje ukuyikhonxa kancikana. Iyakugoloza ize ikwazise ukuba yayiyingonyama, ke—ke olwahlobo lukwazisa apho yayimi khona.

<sup>6</sup> Leyo yindlela ofanele uyenze kanye ethubeni, uyayazi, uhlobo lokuvuthululela iintsiba ngasemva, ukuze ufumanise. Kodwa, ngoku, asicaphuki njengengonyama; si—siyakuthanda nje okuya, uku. . . abantu ukuba babuze imibuzo. Kwaye imibuzo engolwahlobo, Dade uRuth, ilunge kakhulu, kakhulu kum. Iyi. . . Ndi—ndiyakuthanda okuya, yabona. Zezo ntlobo zimbi kakhulu endizithiyile ukuzifumana. Kodwa zona. . . oko kwakulungile.

<sup>7</sup> Ngoku sinelungileyo, eshukumisayo, nje imibuzo yasekhaya. Kukho umshumayeli emva phaya ngasemva egumbini nje ngoku, undibuzile, wathi, “Abaprofeti ababini beSityhilelo 11, ingaba bayakuza ngaphambi koXhwilo? Okanye nje phambi kokuthatyathwa kukaSirayeli? Kwaye yintoni. . .” Ngoku, olo luhlobo lwemibuzo ethi—ethi—ethi ikubophelele. Kodwa le mibuzo ilula njengawo lo ilungile.

Kodwa ngoku, ngaphambi kokuba siqale, masithobise iintloko zethu ukwenzela umthandazo.

<sup>8</sup> Bawo, iqatshelwe ukuba xana Wawuneminyaka elishumi elinambini leminyaka ubudala, Wafunyanwa eTempileni kunye nababhali nezilumko, uxoxa nabo ngeZibhalo. Kwaye babe—babemangalisiwe eku. . . amadoda akudala, kwaye aqeqeshiweyo eZibhalweni, kwaye noko ebona iNkwenkwe encinci emalunga neshumi elinambini leminyaka ubudala eyayinakho nje—nje ukubabhida, ekucaciseni iZibhalo. Wawusemicimbini kaYihlo Wakho. Watsho kamama Wakho, “Anazi na ukuba Ndifanele ndibe semicimbini kaBawo Wam?” ukucacisa iZibhalo ngentsingiselo yazo kamoya.

<sup>9</sup> Kwaye ngoku siyathandaza, Nkosi, okokuba—okokuba Wena owaziyo sityhafe kwaye sibuthathaka kangakanani,

okokuba Wena uyakuza nje kunye nathi ngobu busuku kwimo kaMoya oyiNgcwele, kwaye uyakucacisa iZibhalo kuthi. Ndilindele kwaye ndixhomekeke kuWe. Kwaye ukuba ndingakhe, nangaliphi ixesha, ndizame ukubeka iingcingane ezizezam okanye utoliko okanye into yokuzithandela, ukuzama ukuyenza ivakale ngokungathi le ndlela bendiyicacisa ngayo iyakuba yelungileyo, vala umlomo wam, Nkosi, njengoko Ubuyakwenza. . . Wenzile kwiingonyama, xana zaya kuDaneyeli. Wena usenguThixo okwamnye.

<sup>10</sup> Kwaye yenze ibe yonke. . . Njengoko sixhomekeke kuMoya oyiNgcwele, Wanga nje ungatyhila ezi zinto kuthi. Kwaye njengoko Yena ezithetha, zenze zicace kakhulu ukuze lowo ubuzileyo umbuzo uyakubanakho ukuYamnkela. Kwaye ukuba Wona uphendula xamnye koko bendisoloko ndikukholelwa, ngoko yenza intliziyo yam igcobe nayo, Nkosi, ukwazi ukuba ndifumene into ethile entsha, kwaye indlela ethile elungileyo yeNkosi. Kuba Wena wathi, “Phengululani iZibhalo, kuba kuZo nicinga ninoBomi obunguNaphakade, kwaye Zizo Zona ezingqina ngaM.”

<sup>11</sup> Ngoku, emveni kwale mfundiso yeSibhalo, ngokuqinisekileyo iyakuvuselela iingcinga ezininzi nanjalo njalo. Kwaye ndiyathandaza, Thixo, ngoku okokuba yonke le mibuzo ikhangeleka ibuzwe ngendlela emnandi nangobunono kakhulu, wanga uMoya oyiNgcwele angabaphendula ngobunono nobumnandi. Kuba siyicela eGameni likaYesu, nokwenzela uzuko lukaThixo, nokwakhiwa kweBandla Lakhe. Amen.

<sup>12</sup> Kukho amatyeli amaninzi apho iinjongo zokuzithandela kuyo nantoni, ziyayonakalisa nje yonke inkcasa yayo. Kwaye ngoku, imibuzo emva kwesi Sibhalo ibe ibuziwe.

<sup>13</sup> Ngoku, ukuba ndiyatshitshiza nje kancinci intwana ngobu busuku, ndikhuphe izinyo. Kwaye ndiyalifaka, kwaye andinakho ukushumayela, ndiyacothoza xana ndishumayela; ndiyalikhupha, kwaye ndiphantse ndabiza umlozi.

<sup>14</sup> UNkskz. Billy Graham wabalisa ibali ngaye, lokokuba okona kubi ukuthabatheka awakhe wambona, ekuko, wakhupha izinyo ngaphambili. Kwaye walahlekana nalo, kwaye wayenenqubo kamabonwakude kwangoko, kwaye—kwaye wayengenakho. . . Lalisepleyitini kunye naliqela amazinyo angasemva kuyo. Kwaye xana waya kuthetha, wabiza umlozi “fyhu, fyhu” kuphuma ezinyweni lakhe. Kwaye wathi yena wayesezantsi emadolweni, ethandaza kwaye ebilile, imizuzu elishumi ngaphambi koqagamshelo kumabonwakude, kwaye ekugqibeleni balifumana liwile liphuma kwimilenze yebhulukhwe yakhe liseluzwaneni lwesihlangu sakhe. Omnye wezicaka zasehotele walifumana, elazinyo lobuxoki. Kwaye uNkskz. Graham walixela ngaye, kwaye ngapha. Kwaye ke

ndinalo kwiphetshana elincinci, ndiyacinga ndinalo kanye apha eBhayibhileni yam.

<sup>15</sup> Kwaye ke luhlobo lwe . . . xana sisiba badalana kwaye siguga, niyayazi, kwaye kufuneke siphulukane nezi, iyenza ibe mbi. Kwaye ke ndi . . . ngelixa bendiphumile noMzalwana uRoberson emva phaya, kunye nabo, bendixukuxa kulo ngenye intsasa ndaza ndophula iceba lalo, kwaza kwafuneka ndilise kugqirha, ukulenza lilungiswe. Ke iNkosi mayongeze iintsikelelo Zayo.

<sup>16</sup> Ngoku siza, ngoku, ndizakuzama ukugqiba yonke yawo, ukuba ndinganakho. Kwaye, Mzalwana uTony, ngobabalo lukaThixo, ndilufumene utoliko kwiphupha lakho, kwaye belimangalisa. Ndivuya kakhulu ukubona okuya. Kwaye lutoliko olulungileyo, endiqikelela ukuba andifanele ndilunikeze esidlangaleni apha, ke ndiyakukunika bucala ukuba a—ukuba aku . . . ukuba ulifuna ngala ndlela. Wandicela ngombunye ubusuku, wayenephupha, kwaye bendingenakho ukumxelela nje ukuba beliyintoni de ndaya eNkosini ndaza ndathandaza kulo. Emva koko iNkosi ilityhilile kum kwaye yandixelela ibiyintoni utoliko lwalo. Iyamangalisa, kwaye ziindaba ezilungileyo zakho, Mzalwana uTony.

<sup>17</sup> Ngoku, kumbuzo wokuqala. Ngoku, andiyazi nje mandiqale phi, kuba yonke iyelungeyo. Kodwa, ngoku, sizama ukungathabathi thuba lide, kwaye mhlawumbi singayigqiba ngeCawa, ukuba asigqithi kuyo yonke.

**51. Cacisa ithetha ntoni ngo “isohlwayo sanaphakade,” kuMateyu 25:46. “Kodwa i . . .”** Lowo ngumbuzo.

**52. Ngoko, umbuzo wesibini: “Kodwa abantwana bobukumkani bayakulahlelwa kubumnyama bangaphandle,” ingaba oko kukwakunye njengokulahlelwa kwabo ngaphandle kwengcinga kaThixo?**

<sup>18</sup> Ke, ngoku, fumanani umbuzo wenu wokuqala, ofumaneka kuNgcwele uMateyu, amashumi amabini . . . isahluko sa-25. Ngoku siya . . . Ngoku, andizange ndayifundisisa lena, ndiye ndajonga nje kuyo emva phaya, kwaye ndazama nje ngokungcono kwam ukuyijonga ngokungcono endi—endikwaziyo kanjani. Kwaye okwam . . . Tyhilani nam eziBhayibhileni zenu, njengoko siYifundisisa. Ngoku, bendifuna ukufumana oku kwisichazi magama sesiGrike ngokunjalo, ukuze nibe nokufumana e—eyimvelo yayo. Kwaye ndi—ndiyakuthanda okuya. Ke ngoko siyakubanaYo kuzo zombini i—kuzo zombini i—isiGrike kunye nokunye. Kwaye ngoku lena iyakuba—iyakuba luhlobo lokucotha, nokufundisisa, kuba kufuneka ndiye kwaye ndithabathe iZibhalo nje naphina endinokuzifumana khona, ndize ndizibeke kwindawo yazo. Kulungile.

<sup>19</sup> Ngoku, nabani ofuna iBhayibhile yokufundisisa ngayo? Ukuba unjalo, phakamisa isandla sakho. Kwaye thina . . .

ndicinga sinezintathu okanye ezine emva apha. Ukuba ufuna ukufundisisa ngeSibhalo, kulungile. Mzalwana uCox, ungeza apha uze undifumanele ezi Bhayibhile? Kwaye i—ikulungele, ukuba unganakho, uku... (nantsiya enye, kwaye wena nje—wena nje zithabathe uzehlise ukuba uyafuna, eziya zininzi). Kwaye nabani oyifunayo, nje gcina isandla sakho phezulu, inkwenkwe iyakuzizisa kanye kuwe, yabona. Kwaye sifuna ukufundisisa ezi ngokuhlangeneyo, kwaye nje... .

<sup>20</sup> Ngoku, koku kufunda kunye nezahluko zokugqibela... izahluko zokuqala ezisixhenxe zeNcwadi yamaHebhere. Emveni kwemfundiso, kakade, inkwenkwe eye yathabathela oku ezantsi, ezi zifundo, uMzalwana uMercier kunye noMzalwana uGoad, banazo kwaye ngoku balungiselela ukuzipapasha kwimo yencwadi. Kwaye banayo. Ngoku... kwaye asinanto enjengengokukanywa isiqingatha, sikrwempa nje umphezulu. Kwaye ndicinga bayibize yona... kwaye bathabathe a—amagaqa aphuma kwi... kwaye nje ukupolisha amagaqa, nje ambalwa amagaqa emfundiso yamaHebhere. UMzalwana uMercier uyakubanawo kwamsinyanana, eshicilelwe, nabani owafunayo.

<sup>21</sup> Ngoku lena apha, izisa... . Akunakugqitha nje... kwibandla lobuvangeli, ntoleyo eli libandla lobuvangeli. Akunakugqitha—imfundiso ngaphandle kokuvuselela izikrokro neengcinga zabaninzi babantu. Ufanele wenze njalo. Ngoku, ndikude ekubeni ngumfundisi ntsapho, hayi umcacisi weBhayibhile konke konke. Kodwa andizange ndazama uku—ukutsho nanye into, okanye nkqu ukwenza nanye into, kuphela kuqala—kuqala ukubuza okanye ukufumanisa eyona nto ingcono yayo.

<sup>22</sup> Ibibuziwe kum ngumzalwana othandekayo, phezolo, uthe, “Mzalwana uBranham, uMzalwana uSeward wakhe wathi wena—wena nje akunakho ukucinezelelwa phantsi nandawoni. Yabona, okokuba usoloko ufumana indlela ethile yokujikela ukuze uphume kuyo okanye uphuncuke kuyo.”

<sup>23</sup> Ndathi, “Kuhle, isizathu sokuya, ndisoloko ndizama ukucinga phambi kokwenza nantoni. Yabona? Kwaye ngoko ukuba abantu bayandibuzo, ngoko ndingabaxelela ibe izintoni iingcinga zam. Yabona?” Kodwa ikukuba xana ucinga kakuhle. Kwaye ngaphambi kokuba wenze nantoni na, zama ukuthabatha icala uThixo abeyakufuna ukuba ulithabathe, emva koko iyakubanzima kakhulu ukuba ukucinezelelwe phantsi.

<sup>24</sup> Ubungenakulicingela ixesha awathi—awathi u-Ahabhi wazama ukucinezelela phantsi u-Eliya. Ungafane ucinge ixesha abathi abaFarisi bazama ukucinezelela uYesu phantsi? Yabona, Yena wayene—wayenempendulo kwamsinya, ngokuba yonke into Yena awayenzayo, Wayenza ngentando kaThixo, kwaye Yena... leyo yindlela Yena—Yena awayenokuyifumana ngayo. Ngoku, leyo yindlela esiyifunangayo ngako oku.

Ngoku umbuzo ubuziwe, siyakuhlala embuzweni:

**Cacisa ithetha ntoni “ubetho olungunaphakade,” kuMateyu 25:46.**

<sup>25</sup> Ngoku phulaphulisisani. Wonke umntu ngoku, Mateyu 25:46:

*Kwaye aba baya kuya elubethweni  
olungunaphakade: . . .*

<sup>26</sup> Ngoku, umbuzo ngulo, “Yintoni . . . Cacisa . . .” Ngoku igama *ngonaphakade* lisuka kwigama ukusuka “ixesha elide,” kwaye ixesha *elide* si “sithuba sexesha.” Ithetha kuphela “ixesha elingako,” *njengexesha elide*. Ngoku ukuba niyakufunda nje . . . Andiyazi ngubani obebhale imibuzo, kuba akukho mntu ubeke igama labo kuyo; bekungadingeki ibe njalo, andiwafuni, yabona.

*Kodwa aba baya kuya elubethweni  
olungunaphakade: . . . (Ngoku qaphelani, abo  
ngabangendawo.)*

<sup>27</sup> Ngoku, othandekayo—mntu othandekayo othe wabuza umbuzo, funda nje ingxenye yaSo sonke:

*. . . kodwa amalungisa aya kubomi banaphakade.*

<sup>28</sup> Abangendawo bayakuya elubethweni olungunaphakade (isithuba esithile sexesha), kodwa amalungisa anoBomi obunguNaphakade. Akusokuze ufumane ubetho olunguNaphakade, ayinakuba njalo. Yabona, ukuba bafumana ubetho laNaphakade, bafumene uBomi obunguNaphakade; bafumene uBomi obunguNaphakade, basindisiwe. Yabona, ayinakuba njalo. Ngoku ukuba niyakuqaphela, u—umbuzo uyazibuza ngokwawo . . . uyaziphendula ngokwawo. Yabona?

*Kwaye aba . . .*

Ngoku qaphelani, ndiyakufika phambi koku:

*. . . kwaye bona . . .*

<sup>29</sup> Kuma-20 . . . umqolo wama-44:

*. . . kwaye bona kananjalo baphendula, bathi kuYe, Nkosi, iyakuba nini na silambe, nini nonxano, kwaye owasemzini, kwaye oze, . . . kwaye entolongweni, saza asakulungiselela?*

*Uyakwandula—uyakwandula ukubaphendula bona, athi, Inene ndithi kuni, Ekubeni nenze njalo . . . kwaba bangabona bancimane, niyenze . . . kum.*

*Kwaye aba bayakuya elubethweni (olungunaphakade) olungunaphakade: (oko ngabangendawo) . . . kodwa amalungisa ayakuya eBomini baNaphakade.*

<sup>30</sup> Yabona umahluko? Abangendawo banobetho olungunaphakade, kodwa *ingonaphakade* “sisithuba sexesha.”

Ngoku, ukuba ibiyakuba yinto enye, ibiyakuba ibhaliwe, “Kwaye aba bayakuya elubethweni olungunaphakade, abanye bayakuya kubomi obungunaphakade.” Yabona? Okanye, “Bayakuya elubethweni lwaNaphakade, kwaye abanye baye kubomi baNaphakade.” Yabona, ukuba kukho ubetho lwaNaphakade, ukubethwa ixesha elide, ngoko kukho uNaphakade. . . yena unoBomi baNaphakade; kwaye okuphela kwabo uBomi baNaphakade, kwaye oko kuza kusuka kuThixo. Yonke into engenasiqalo ayinasiphelo, yonke into enesiqalo inesiphelo. Yabona oko ndikuthethayo?

<sup>31</sup> Ngoku, iSibhalo ngokwaSo okokuba o—othandekayo umntu uphenduliwe. . . Ngoku ukuba uyakuyithabatha kwisichazi magama, “*Kwaye aba bayakuya kwi ainion, basikwe, kwaye baye kunaphak- . . . nasemilweni, nakwidike lomlilo.*” Ngoku, igama *a-i-n-i-o-n* lithetha “isithuba sobetho.” Kwisichazi magama esiGrike, kanye apha, “isithuba sobetho,” okanye, “ixesha lobetho.” Yabona, “Bayakuya kwixesha lobetho.” Igama liyasetyenziswa, *a-i-n-i-o-n*. *Ainion*, othetha “amaxesha, ixesha, ixesha elinomda.” Ngoko libuyisele kwi—kwinguqulelo apha, isiNgesi, *ungonaphakade* li “xesha elinomda.” Yabona, lisuka kwisiGrike, “ixesha elincitshisiweyo.” Igama *ainion*, okanye *a-i-n-i-o-n*, *ainion* lithetha “ixesha elinomda lobetho.”

<sup>32</sup> Kodwa ngoko funda abanye, “Kodwa aba bayakuya kuNaphakade.” Oko kwahlukile. Yabona, uBomi baNaphakade. *UNaphakade* usuka kwigama “iPhakade,” kwaye iPhakade alinasiqalo lingenasiphelo. *Lingunaphakade* *kananaphakade*. Ngoku oko kufanele kuphendule okuya, yabona, ngokuba ukuba uyakufundisisa iSibhalo ngenene, uyakubona.

<sup>33</sup> “*Kwaye aba bayakuya elubethweni lwanaphakade, kodwa amalungisa. . .*” Abangendawo bayakuya elubethweni lwanaphakade, bohlwaywe okwesithuba sexesha; mhlawumbi izigidi zezigidi zeminyaka, andiyazi, kodwa ngokwenene uyakohlwaywa ngenxa yezono zakho. Kodwa njengokuqinisekileyo njengesono sinesiqalo, isono sinesiphelo. Ubetho lunesiqalo, kwaye ubetho lunesiphelo. Kwaye isihogo sadalelwa umtyholi kunye neengelosi zakhe. Yabona? Kulungile. Ngoku, ndinomnye ezantsi apha wokuba ndiphendule kokuya, nje kwimizuzu embalwa, ntoleyo iyinto entle, ibotshelelwe kuwo.

Ngoku, kodwa aba apha: **“Kodwa abantwana bobukumkani bayakulahlelwa ebumnyameni,” ingaba oko yinto enye nokulahlelwa kwabo ngaphandle kwengcinga kaThixo?**

<sup>34</sup> Hayi, ayinakuba yinto inye. Ngoku, ubhekiselele apha kwiSidlo sangokuhlwa soMtshato. Ngoku, “Kwaye abantwana bobukumkani,” njengoko bekubuziwe apha. Abantwana bobukumkani ngamaYuda, kwaye balahlelwa ebumnyameni bangaphandle. Kwaye bona—bona bebelahlelwe

kubumnyama bangaphandle, kwaye bahambe ngalo ixesha lokulila nesijwili nokutshixiza kwamazinyo. Balahlelwa kubumnyama bangaphandle ngokuba iyakukunika wena nam isithuba sokuguquka, kodwa abazange balahlelwe ngaphandle kwengcinga kaThixo. Akasayi kumlibala uSirayeli. Kwaye uSirayeli, njengaye nawuphi umfundi weBhayibhile esazi, ibhekiselele ku “bantwana bobukumkani.” Yabona, bubukumkani, isithembiso. Ngamanye amazwi, uThixo equbisana nesizwe, xana Waqubisana noSirayeli, ntoleyo ingabantwana bobukumkani.

<sup>35</sup> Ngoku, niyakhumbula, Wathi phaya, “Kwaye u-Abraham no Isake noYakobi,” kwindawo enye, “bayakuza baze bahlale ebukumkanini esiphelweni sexesha.” Yabona, kwaye okokuba u-Abraham, no Isake noYakobi bayakuba sebukumkanini; babe, babengabantu bentsikelelo yasebukumkanini. Kodwa abantwana bobukumkani bayakulahlelwa kubumnyama bangaphandle.

<sup>36</sup> Ngoku, apho ukulathisa kuvela khona apha ngu—nguMyeni. Xana uMyeni esiza, ngelixa babe... Ezintlanu iintombi zaphuma zaya kudibana neNkosi, kwaye—kwaye zange zaphatha nanye i-oli ezibaneni zazo. Kwaye e—ezinye ezintlanu zaphatha i-oli ezibaneni zazo. Ngoku, ukuba niyakuqaphela, ngumfanekiso omhle, kokubini umYuda kunye neNtlanga, njengabaliweyo. Gcina engqondweni yakho okokuba, kukho iindidi ezintathu zabantu lonke ixesha: umYuda, iNtlanga (osesikweni), . . . ; umYuda, iNtlanga, kunye neBandla. Ukuba wenza ezo ziphixane, ngokuqinisekileyo uyakungena engxakini xana ufika kwiSityhilelo. Kuba ukuba aku . . .

<sup>37</sup> Njengo Mnu. Bohanon watshoyo kum ngelinye ixesha, wathi, “Billy, nawuphi umntu ongazama ukufunda iSityhilelo uyakuphupha ishologu. Ngokuba,” wathi, “nanku uMtshakazi ezantsi apha emhlabeni, kwaye i—irhamncwa litsica amanzi ephuma emlonyeni walo ukwenza imfazwe naYe.” Waze wathi, “Ngoko kwangexesha elinye awathi uMtshakazi emile njengekhulu elinamanci amane anesine lamawaka” (Imfundiso yaMangqina kaYehova) “eNtabeni yeSinayi. Kwaye kwangexesha elinye uMtshakazi useZulwini.” Hayi, hayi, uyaphazama.

<sup>38</sup> Kukho iindidi ezintathu zabantu. Yabona, oku kuthetha, umYuda owaliweyo, kwaye nantsiya intombi eleleyo awathi amanzi . . . AsiyoMbewu yomfazi, yintsalela yeMbewu yomfazi elathi irhamncwa latsica amanzi emlonyeni walo . . . ISityhilelo 11. Kwaye ngoko, eneneni, amakhulu amane anamanci amane anesine lamawaka amaYuda ngokuqinisekileyo ayengengoMtshakazi, bayintsalela yebandla lamaYuda. Kwaye imfundiso yaMangqina kaYehova ababeka njengoMtshakazi, andiyiboni ningayenza njani lanto, ngokuba, asingoMtshakazi.



<sup>39</sup> Ukuba niyakuqaphela ngapha kwiSityhilelo phaya, Sithi, “Zazizintombi.” Kwaye yayingamathenwa. Kwaye ayeyintoni amathenwa? Aye...Ithenwa yayingabagcini betempile ababegcina ikumkanikazi, ngokuba...abe... Yayingamadoda ayetheniwe. Ayene...Ingaba uqaphele, wathi, “Akazange azingcolise ngabafazi”? Yayingamathenwa etempile. Kwaye yayilani elikhethiweyo awathi uThixo walithabatha kubanyulwa bamaYuda. Ngoku, ukuba niyakuqaphela... Ukuba singafumana nje okuya nje ithuba, ke ngandlela ithile iyakuyizinzisa engqondweni yakho, xana ngenene nino... .

<sup>40</sup> Masifumane iSityhilelo, isahluko se-7, kwaye siyakufumanisa apha ngoku, apho...into Eyitshoyo. Iyinto entle:

*Kwaze emva koku...Ndabona iingelosi ezine zimile kwimbombo zone zomhlaba...* (ngoku, oku kungqamanisana noHezekile 9, apho wabona ukutshatyalaliswa kwamaYuda. Kwaye apha ubona ukutshatyalaliswa kweeNtlanga, iSityhilelo, isahluko se-7) ...Ndaza ndabona iingelosi ezine zimile kwiimbombo zone zomhlaba, zibambe imimoya yomine (imimoya ithetha “imfazwe nembambano”) ... *ukuze kungavuthuzi moya phezu komhlaba, naphezu kolwandle...*okanye nawuphi umthi. (kwaye leyo yimfazwe, “ukuyibamba”)

<sup>41</sup> Owu, ukuba besinexesha lokuya kwinkcukacha kulo mbuzo. Oko kwenzeka...Phaya kulapho uRussel waphixaniseka khona. URussell waprofeta, ebona oku kusiza. Waprofeta “iyakuba kuKuza kweNkosi uYesu,” engazi ukuba yayi—yayikukutywinwa kweBandla. Yabona?

<sup>42</sup> Kwaye bamangaliswa yindlela imfazwe yehlabathi... iMfazwe yoKuqala yeHlabathi. Jonga, yayeka ngoNovemba weshumi elinanye, ngentsimbi yeshumi elinanye emini; inyanga yeshumi elinanye, usuku lweshumi elinanye, kunye neyure yeshumi elinanye. Kwaye kwamsinyane emva koko, ubhaptizo lwamanzi eGameni likaYesu lwatyhilwa kunye noBhaptizo loMoya oyiNgcwele eBandleni. Ngokuchanekileyo, ngokukhawuleza emva koko.

<sup>43</sup> Ukuba uyithabatha ngaphaya kwiSityhilelo, indlela esayibophelela Ihlangane, kwaye phakathi kweSigaba saseFiladelfi kunye neLawodike. Kwaye amaWisile ayeneSigaba saseFiladelfi, ukuthanda abazalwana. Kwaye isigaba sokugqibela, isigaba sebandla, yayisiSigaba saseLawodike, eyayisisigaba esidikidiki. Kwaye Wathi phaya, “Ndibeke ucango (ucango oluvulekileyo) phambi kwakho.” Ucango oluvulekileyo! Kwaye ukuba uyakubhekiselela ezo Zibhalo emva, iyakubophelela uMyalezo wonke kanye kwindawo enye phaya, ukubonisa wena ngokuchanekileyo.

44 Qaphela! Apha yonke into ibe inguYise, Nyana, Moya oyiNgcwele, elubhaptizweni, (ntoleyo esizakungena kuyo ngqo) eyayiyimvumo nkolo yobuKatolika ngenene kwaye ingazange ibe yimfundiso yobuKristu. Hayi, mhlekazi. Mna nje. . . Sinayo kanye apha, ngobu busuku, ukuba sifike kuyo; ngesichazi magama, ngokunjalo. Yabona? Ewe, mhlekazi, kunye nembali ngokunjalo. Akuzange kwabakho namnye umntu owakhe wabhaptizelwa ngokufana nokuya eBhayibhileni, okanye hayi kumakhulu okuqala amathandathu eminyaka emveni kweBhayibhile. Kwaye ndingayiqondakalisa kanye apha ngemfundiso yayo iKatolika, okokuba ngabo abayiqaalisayo, kunye nokutshiza nokugalela.

45 Zaphuma phaya zaya kwibandla lobuWisile, nakwibandla lamaMethodist, amaMethodist ayigqithisa ayizisa kwiBhaptizi, iBhaptizi yayigqithisa, kwaye iseyimfundiso yobuxoki! Kwaye inokubuyela eBhayibhileni ize iqondakalise kuwe ukuba iBhayibhile itshilo ukuba “unegama lokuba uyaphila, kodwa ufile.” Kunjalo ngqo oko. Kwaye babene. . .

46 Ndingaqondakalisa ukuba iBhayibhile ifundisile ukuba babeyakusebenzisa iGama Lakhe elubhaptizweni kwade kwaba sisigaba sobumnyama, ngokwesi—sigama sesine. . . sesi—sigaba sebandla, iSigaba seBandla lasePergamo. Kwaye Wathi, kwi, ngelaxesha leshumi elinesihlanu lamakhulu eminyaka yezigaba zobumnyama, wonke ubani, wathi, “Unokukhanya okuncinci okuseleyo, kuba akuliphikanga iGama Lam.”

47 Xana ifika kwesiya singesinye isigaba ngaphaya, isigaba iKatolika, Wathi, “Unegama lokuba ‘uyaphila,’ kodwa ufile! Kwaye uliphikile iGama Lam.” Nantso ke. Yabona? Iyonke nje ibopheleleka kumfanekiso omnye omkhulu omhle, iBhayibhile yonke.

48 Ngoku qaphelani oku:

. . . *zibambe imimoya yomine* . . .

*Ndaza ndabona esinye isithunywa sinyuka sivela eZulwini, sinetywina loThixo ophilayo: . . . (iTywina)*

49 Ngoku, yintoni itywina loThixo ophilayo? Ngoku, nina bazalwana bama Advent nizakuthi, “Gcina umhla wesabatha.” Ndifuna nindibonise oko eSibhalweni. Ayikho phaya. Akukho nenze indawo ethe. . . li—litywina. . .

50 Ukuba niyakufunda ama Efese 4:30, ngokukhawuleza, niyakufumanisa iTywina loThixo ophilayo yintoni. Ama Efese 4:30 athi, “Musani ukuwenza buhlungu uMoya oyiNgcwele kaThixo enathi natywinelwa kuwo kude kube yimini yentlangulo yenu.” Hayi de kube yimvuselelo elandelayo, kodwa nifumene ukhuseleko lwaNaphakade (uh-huh). “Musani ukuwenza buhlungu uMoya oyiNgcwele kaThixo enathi natywinelwa kuwo kude kube yimini yentlangulo yenu.” Jonga ukuba ama Efese 4:30 awakutsho na okuya, ngoko thabatha

indawo echaza amagama yakho uze uyithelekise ngazo zonke iZibhalo phaya, uze ufumanise. Ngoku, “Nitywiniwe kude kube yimini yentlangulo yenu. Ninetywina loThixo ophilayo.”

<sup>51</sup> Ngoku, khumbulani, uMoya oyiNgcwele zange ufundiswe njengoBhaptizo loMoya oyiNgcwele kwade kwayiMfazwe Yoku-1 yeHlabathi. Sisandula kubhiyozela owethu—owethu umbhiyozo wentlokomo yenkululeko wamashumi amahlanu, amashumi amane eminyaka, okanye kumnyaka wamashumi amane eminyaka wombhiyozo wentlokomo yenkululeko.

*. . . kwaye sadanduluka ngezwi elikhulu kuzo iingelosi ezine, zona ezo ezanikwa ukuwonakalisa umhlaba okanye ulwandle,*

*Sisithi, Musani ukuwona umhlaba nolwandle, okanye nawuphi umthi, side sibatywine abakhonzi. . . (ngoku nifikelela ezantsi kumbuzo wenu, “abantwana,” yabona). . . abakhonzi boThixo wethu emabunzini abo. (sanukonakalisa, sanukuwutshabalalisa umhlaba, sanukuvumela ibhombo ye atom iqhushumbe, sanukwenza into igqitywe bade abakhonzi bakaThixo batywinwe)*

<sup>52</sup> Ngoku ukuba singathabathela okuya emva ngaphaya size siye emva phaya, indlela okuya—okuya nkqu naku *Ukuphanza kweMfazwe yeHlabathi*, kumqulu wesibini, xana uNjengele Allenby wayelwile de wabetha umgca waseYerusalem, kwaye watsalela nje emva kwiKumkani yaseNgilane, waza wathi, “Andifuni kudubula esixekweni, ngenxa yesizathu sobungcwele baso.” Wathi, “Ndenze ntoni?”

<sup>53</sup> Wathi, “Thandaza.”

<sup>54</sup> Kwaye wabhabhela ngaphaya kwaswo kwakhona, kwaye xana bayenzayo, bathi, “U-Allenby uyeza.” Kwaye kwakukho amaMohamedi phaya, bacinga ukuba uthe, “U-Allah uyeza.” Kwaye bamisa iflegi emhlophe baza banikezela waza u-Allenby wangena eYerusalem waze wayithabatha ngaphandle kokudula imbumbhulu, ngokweziprofeto, injalo lonto, kwaye wayibuyisela kumaYuda.

<sup>55</sup> Baze emva koko bavusa uHitler ukuba atshutshise amaYuda, kwaye konke kwihlabathi lonke, ukuba bababuyisele emva phaya.

<sup>56</sup> Kwaye iBhayibhile yathi Yena uya “kubabuyisela emva ngamaphiko okhozi.” Kwaye xana baqalisa ukubuyela emva. . . ULindexsha i*Life* kunye nazo bayithabatha kwiiiveki ezimbalwa ezagqithayo, apho bababuyiselayo bengamawaka, eYerusalem, kwaye babeleka abo badala kwimihlana yabo. Badlana iindlebe nabo. Ndinayo yonke kwikhasethi nomfanekiso. Kwaye wathi. . . Phaya kundanda iflegi enkwenkwezi-ne kaDavide, indanda phaya; eyona flegi indala ehlabathini, ityeli lokuqala iye yabhabhiswa kwiminyaka engamawaka amibini.

57 UYesu wathi, “Xana umthi womkhiwane uvelisa ithupha, esi sizukulwana asisayi kudlula.”

58 Kwaye apha babesizisa abo badala, baze bathi, “Intoni? Ingaba nibuyela emva ukuza kufela ekhaya?”

59 Bathi, “Hayi, size kubona uMesiya.”

60 Kwaye, mzalwana, ndiyakuxelela, sisemnyango! Nabaya abakhonzi, bona abalinde ezantsi gaphaya. Hayi eli gquba lamaYuda ayakukukhohlisa kwizinyo lakho lobuxoki ukuba banganakho, asingomYuda Athetha malunga nawo. Kodwa ngalawo ngaphaya agcina i—imithetho nezinto, kwaye kwaye angazange ayazi kwa ukuyazi ukuba kwakukho uMesiya.

61 Kwaye Mzalwana...eStockholm, uMzalwana uPetrus, wathumela ezantsi isigidi seeTestamente Entsha, kwaye xana babafumanayo babezifunda zona. Bathi, “Kulungile, ukuba lona nguMesiya, masimbone yena esenza umnqondiso womprofeti, kwaye siyakumkholelwa.”

62 Onjani umgibe wolungiselelo lwam! Ndandingaphakathi kweeyure ezimbini zesango lokungena eYerusalem, lokuba ndingene, kwaye ndandiseCairo, eYiphutha. Kwaye ndandihamba phaya, waze uMoya oyiNgcwele wathi, “Sukuya ngoku.”

63 Ndacinga, “Bendicinga nje. Itikiti lam laliselithengiwe, ndisendleni yam. Indoda iphaya ukundihlangabeza, iqela lonke, izikolo kunye nanjalo njalo.”

64 Ndahambela mganyana, waze uMoya wathi, “Sukuya! Musa ukuya.”

65 Ndabuyela emva kumthengisi wetikiti, ndathi, “Ndayilirhoxisa eli tikiti. Ndifuna ukuya e-Athens, eGreece, kwiNduli iMars.

66 Waze wathi, “Kulungile, itikiti lakho libiza iYerusalem, mhlekazi.”

67 Ndathi, “Ndifuna ukuya e-Athens endaweni yokuya eYerusalem.” UMoya oyiNgcwele ulindile, la yure ayikafiki okwakalokunje. Nje ayikabi yelungileyo nje.

68 Qaphela:

*... tywine abakhonzi boThixo wethu kwibunzi labo,  
Sisithi, Ningawonakalisi umhlaba,... side si...  
sitywine abakhonzi boThixo wethu ebunzini labo.  
(nabani uyayazi ukuba eliya liTywina likaMoya  
oyiNgcwele; qaphela)*

*Ndaza ndeva inani labo babetywiniwe:... (ngoku,  
ukuba asingomaYuda, qaphela oku) ...kwaye  
kwatywinwa ikhulu elinamanci mane anesine  
lamawaka zonke izizwe zabantwana bakaSirayeli. (hayi  
oweNtlanga kubo. Oko kusesiphelweni sexesha)*

<sup>69</sup> Qaphela! Isizwe sakwaYuda, ishumi elinesibini lamawaka; isizwe sakwaRubhen, ishumi elinesibini lamawaka; kwaye ukwehla, kwaGadi, ishumi elinesibini lamawaka; kwaNafetali, kunye—kunye—kunye nendlela yonke ukwehlela kwa Ashere, kunye—kunye nakwaZebhulon, nazo zonke ezi zizwe zilishumi elinambini zakwaSirayeli. Kwaye ishumi elinambini liphindwe ngeshumi elinambini yintoni? Ikhulu elinamanci mane anesine lamawaka, amaYuda! Hayi iNtlanga, amaYuda! Leyo asiyonto yakwenza kunye noMtshakazi. Ke amaNgqina kaYehova awalunganga kwimfundiso yawo. IBhayibhile itsho ngokucacileyo ukuba banga “maYuda,” kwaye hayi iiNtlanga. Bangabakhonzi bakaThixo, kwaye iNtlanga ayizange yabalelwa umkhonzi. Singoonyana neentombi, hayi abakhonzi.

<sup>70</sup> Ngoku funda yonke yaYo. Njengendoda isitya ivatala, yathi, “Ilungile, kodwa masifumane eyongezelekileyo yayo.” Kulungile, uThixo uneninzi yaYo apha. Ngoku, nje qwalasela. Ngoku, ngoku sikumqolo we-8:

*Kwaye esizweni sakwaZebhulon... tywina ishumi elinambini lamawaka. Zonke izizwe zakwa Yosefu kwatwyinwa ishumi elinambini lamawaka. Kwizizwe sakwaBhenjamini kwatwyinwa ishumi elinambini lamawaka.*

<sup>71</sup> Yabona, uYohane, ekubeni engumYuda, wabaqonda ngamnye kubo bonke, wabona izizwe ezilishumi elinambini zakwaSirayeli; ishumi elinambini lamawaka kuso ngasinye isizwe, ishumi elinambini liphindwe kalishumi elinambini liba likhulu elinamanci mane anesine lamawaka. Nabo ke, hayi iBandla, amaYuda. IBhayibhile yathi apha, bonke “babengabantwana bakaSirayeli,” isizwe ngasinye sabizwa ngegama.

<sup>72</sup> Ngoku qaphela, umqolo we-9:

*Emveni koku (ngoku apha kuza uMtshakazi) . . .  
Emveni koku ndabona, . . . khangela, isihlwele esikhulu, ekungekho mntu unokusibala, . . .*

<sup>73</sup> Nango amathenwa akho etempile, alikhulu elinamanci amane anesine nje lamawaka, nje ichaphazana elincinci, nje abalindi betempile abazakuba kunye noMtshakazi; nje Yena—nje ukukhapha Yena. Elakhulu linamanci amane anesine lamawaka, ngabakhaphi kuMtshakazi; amathenwa etempile.

<sup>74</sup> Qaphela! Kakade, ndiyayazi ubuyela emva ngapha kwi-14, uze uthi, “Kutheni, bekunye noMtshakazi naphina apho ba. . .” Ngokuqinisekileyo! Amathenwa ahamba kunye nekumkanikazi naphina apho iya khona. Ngokunyanisekileyo! Kodwa ayeyintoni? Ayengeyonto kuphela abakhaphi, kwaye oko nje ngokuqinisekileyo koko iSibhalo sikudandalazisayo okokuba kulapha.

75 Qaphela:

*Kwaze emva koku...kwaye, naso, isihlwele esikhulu, ebekungekho mntu unako ukusibala, zonke iintlanga, ... izizwe, ... abantu, nelwimi, ... (nanko uMtshakazi wakho weeNtlanga uvela, kulungile) ... aba bema...phambi kweMvana, (nankuya umsindisi wabo, iMvana, hayi umthetho; iMvana, uBabalo) ... bethiwe wambu ngeengubo ezimhlophe, ... (qaphela, kwimizuzu embalwa, bona ukuba iingubo ezimhlophe ayibobulungisa babangwele)... kunye namasundu ezandleni zabo;*

*Baza bandanduluka ngezwi elikhulu, ... (ukuba lena asiyomvuselelo yePentekoste, andizange ndayiva) ... besithi, Usindiso kuye uThixo wethu lowo uhleli phezu kwetrone, nakuyo iMvana.*

*Zaye zonke iingelosi zimi zenze isangqa malunga netrone, namalunga namadoda amakhulu nakuzo izinto eziphilileyo ezine, ... zawa phezu kwe... phambi kwetrone ngobuso bazo, zaza zaqubuda kuThixo,*

*Zisithi, Amen: Ukubongwa, ... uzuko, ... ubulumko, ... umbulelo, ... imbeko, ... amandla, ukomelela, makube kuThixo wethu kuse emaphakadeni asemaphakadeni. Amen.*

76 Oko kuvakala njengomhlangano wasethafeni, awunjalo? Izakuba njalo! Yayingubani lowa? Ikhulu elinamanci amane anesine lamawaka? Hayi konke konke! Eli nani likhulu ekungekho mntu...lazo zonke izizwe, iilwimi, iintlanga. Akuboni na, sihlobo sam esithandekayo?

77 Ngoku qaphela, Yifunde nje umzuzu. Ngoku:

*Yaze yaphendula enye indoda enkulu, isithi kum, Ngobani aba kwaye... bathiwe wambu ngeengubo ezimhlophe? kwaye bevela phi na?*

78 Indoda enkulu yathi kuYohane, owayengumYuda owaliqondayo ikhulu elinamanci amane anesine lamawaka, yathi, “Ngoku, ububazi bona, bonke bangamaYuda. Kodwa ngoobani aba? Bavela phi na bona?” Yabona eyakuthethayo indoda enkulu? “Enye yamadoda amakhulu yaphendula,” (lawo ngamadoda amakhulu phambi kweTrone) “yandiphendula, isithi, ‘Bayintoni aba bathiwe wambu ngeengobo ezimhlophe? Kwaye bevela phi na? Ngoku, sonke siyawazi amaYuda kunye nomnqophiso wawo kunye nanjalo njalo, kodwa aba bavele nini na?’” Ngoku qaphela:

*Ndaza ndathi kuyo, Mhlekazi, nguwe owaziyo. (“A— a— andazi,” uYohane watsho, “iye nje yandigqitha. Andazi.”) Kwaye wathi kum, Aba ngabaphuma ezimbandezelweni ezinkulu, (“Ukudlula kwizilingo*

kunye nezi zininzi iingozi, ukubulaleka nezabatha, sele ndizile.” Yabona?) . . .aba baphuma ezimbandazelweni ezinkulu, kwaye bayihlamba ingubo yabo, . . . (ebandleni? Ingabo oko kuvakala lungileyo?) . . . bazihlamba iingubo zabo, baze bazenza mhlophe egazini leMvana.

. . .baphambi kwetrone kaThixo, kwaye baMkhonza imini nobusuku . . . (ngubani ondikhonzayo ekhayeni lam? Umfazi wam. Ingaba injalo?) . . .kwaye etempileni Yakhe: . . . (lowo ngulowo uhlala nam ekhayeni lam nakubutyebi bam, ngumfazi wam. Ngulowo uhlala nam, kwaye ahlambe iimpahla zam, aze agcine izinto zilungele mna) . . .kwaye lowo uhleli phezu kwetrone uyakuhlala phakathi kwabo. (Owu, bethu, phulaphulani!)

Kwaye abasayi kuba salamba, . . .(khangeleka ngathi baphose izidlo ezimbalwa besiza) . . .bengasayi kuba sanxanwa; abusayi kubawela nokukhanya kwelanga, akusayi kuba sabakho bushushu.

Kuba iMvana esesazulwini setrone iyakubondla, kwaye iyakubakhokelela emithonjeni yamanzi aphilayo: kwaye uThixo uyakuzosula . . .zonke iinyembezi emehlweni abo. (Nankuya, nankuya uMtshakazi wakho)

<sup>79</sup> Naliya ikhulu elinamanci amane anesine lamawaka, nabaya abakhonzi bakho. Ke “abantwana bobuKumkani” apha, mntu othandekayo obuze umbuzo, iyi . . . obuze lombuzo uqaphelekayo. Ndinginga ndingabe ndiwushiye emva apha . . . ndaweni ithile, kodwa “xana bayakulahlelwa ngaphandle,” ayithethi bayakulahlelwa ngaphandle kwengcinga kaThixo. Balahlelwe ngaphandle ekuxhamleni kwasemoyeni okwesithuba sexesha. Yabona, nje okwesithutyana esincinci.

<sup>80</sup> Ngokuba, xana umprofeti wabona uSirayeli kulo mhla awayezakuba kuwo, wathi, “Kuhle, ingaba uyakubalapho uSirayeli xana iSabatha iyakususwa, kwaye—kwaye bayathengisa ngeSabatha okukwakunye njengalo naluphi usuku, kunye nazo zonke ezi zinto?” Wathi, “Kuhle, Wena unga—Wena ungaze . . . Ingaba uSirayeli uyakulityalwa kuphele?”

<sup>81</sup> Wathi, “Kuphezulu kangakanani ukuya ezulwini? Unzulu kangakanani umhlaba? Wulinganise ngolwakhuni luleli phambi kwakho.”

Wathi, “Andinakho!”

<sup>82</sup> Wathi, “Nam andinakho ukumlibala uSirayeli.” Ngokuqinisekileyo hayi! USirayeli akasokuze alibaleke.

<sup>83</sup> Ke, niyabona, ixesha elide noNaphakade zizinto ezimbini ezahlukeneyo. USirayeli walahlelwa ngaphandle, kodwa hayi

ngaphandle kwengcinga kaThixo. Kwaye uPawulos uyayithetha ngapha, ukuba bendine... bendinexesha lokuyifundisisa, ukuze ndibe nokukhawuleza ndifike eSibhalweni... Ndingabhekiselela kuzo kuwe, yabona, eziza engcingeni yam.

<sup>84</sup> UPawulos ethetha ngaphaya, watsho ukuthi thina ziNtlanga ukuba sithathe ingqalelo, indlela esihamba ngayo nesikwenzileyo. Yabona? Kuba ukuba uThixo akaliconganga isebe lokuqala, yabona, kwaye thina ekubeni sixokonyezelelwe nje, yabona... Kwaye uSirayeli, owamfanyekiswayo okwethutyana, watsho. Nje okwethutyana, uSirayeli wamfanyekiswa. Injalo lonto, kodwa ikhuselo liyakususwa emehlweni abo. Kwaye kuxa iNtlanga yokugqibela izalelwa ebuKumkanini bukaThixo, ngoko ikhuselo labo liyakususwa emehlweni kaSirayeli. Kwaye bayakuthi, “Lowa nguMesiya Ebesifuna ukumbona.” Injalo lonto, kodwa isango leNtlanga livaliwe (umkhombe u—uvaliwe), akusekho lumbi—akusekho lumbi ubabalo luseleyo ukwenzela iNtlanga ngela xesha.

<sup>85</sup> Ngoku, ndithabatha lonke ixesha elininzi kumbuzo omnye. Kwaye umntu othile uthi, “Ngoku akufiki kowam.” Kulungile, siyakukhawulezisa size sibone ukuba asinakufika kuwo.

<sup>86</sup> Kulungile, nanku o—omde. Kwaye yonke intwanana yawo umfazi ubuzile okanye indoda ibuzile, okanye nabani enguye, ulungile.

**53. Asiyonyaniso ukuba iNkosi uYesu ayizange ifele ihlabathi lonke, ukutsho wonke umntu ehlabathini, kodwa gxebe... (ngoku, ndiyakukucacisa oko, kodwa umfazi... indoda okanye umfazi, nabani enguye... Ikhangeleka ngathi ngumbhalo womfazi) ... kodwa gxebe ukwenzela aba—gxebe ukwenzela kuyo yonke indawo yehlabathi, abo uBawo waMnikayo? Aba abathi phambi kokusekwa kwehlabathi, uThixo wababekela kuBomi obunguNaphakade, ethe wabanyula bona ngokwenkolelo yoKuthanda Kwakhe?**

<sup>87</sup> Ngokuqinisekileyo, kulungile oko! Oko kulungile ngokuchanekileyo. UYesu wafela... hayi uku... Unenjongo.

<sup>88</sup> Masibone, ndiyakholwa i... ndi—ndiyakholwa bafundile... umbuzo ozayo koku:

**54. ISibhalo ngaphandle kwamathandabuzo sisixelela ukuba aba ngabo abangasayi—ngabo abangasayi kusindiswa. Ngoko ke...**

<sup>89</sup> Injalo kanye lonto. ISibhalo sisixelela ukuba kukho abantu ababekelwa kwangaphambili nguThixo ukuba bagwetywe.

<sup>90</sup> Ningathanda ukukufunda oko, ukuze ibe iyakuphuma engcingeni yenu okoko? Kulungile, masityhile ngaphaya ngoku kwiNcwadi ka—kaYuda, uYuda ethetha apha.

*UYuda, umkhonzi kaYesu Kristu, umzalwana kaYakobi, kubo abangcwalisiweyo nguThixo*



*uYise, kwaye begciniwe kuYesu Kristu, kwaye bengababiziweyo:*

<sup>91</sup> Jonga abo aYibhalela bona? Hayi umoni, hayi kuphela inkonzo yobuvangeli, kodwa abangcwalisiweyo nababiziweyo. Ke, abo sele besebuKumkanini.

*Inceba mayibe kuni, kunye noxolo, kunye nothando, makwandiswe.*

*Zintanda, . . . ndikukhuthalele ngenyameko ukunibhalela ngalo usindiso esidlelana ngalo, kwafuneka ndinibhalele, ndinivuselele . . . ukuba niluzame ukholo abalunikelwayo kwakanye abangcwele.*

*Kuba kuthethwe bantu bathile kungaqondwanga, abo babemiselwe ngenxa engaphambili kolo lugwebo, . . . (njani?) . . . belujikela eburheletyweni ubabalo lukaThixo wethu, . . .*

<sup>92</sup> Bamiselwa kwakudala! Hayi ukuba uThixo wahlala etroneni, waza wathi, “Ndiyokusindisa lo mntu, Ndiyakuphulukana nala mntu.” Yayingeyiyo! UThixo wafa, kwaye xana uYesu wafayo, isicamagushelo sagquma umhlaba wonke ukwenzela wonke umntu. Kodwa uThixo, ngolwazi lwangaphambili . . . Hayi kuba Yena uya . . . Akathandi ukuba nabani atshabalale. Wafuna ukuba wonke umntu asindiswe. Leyo yayiyeYakhe—leyo yayiyeYakhe injongo yaNaphakade. Kodwa ukuba Yena wayenguThixo, Wayesazi ngubani oyakusindiswa kwaye ngubani ongayi kusindiswa. Ukuba Wayengayazi, ngoko Wayengengongenasiphelo uThixo. Ke iBhayibhile ifundisa oko. Okokuba siyaku . . .

<sup>93</sup> Ukuba besinexesha lokutyhila ngapha kwabaseRoma, isahluko se-8, kwaye unokuyifunda. KwabaseRoma, isahluko se-9, ezininzi zezinye iindawo eBhayibhileni. Kwabase Efese, isahluko so-1. Kwaye ungabona ulwanyulo lukaThixo, okokuba lunokuma, uThixo wanikeza umnqophiso ngokungenazixhomekeko. Wathumela uYesu ukuba afele abo Wabaziyo kwangaphambili. Yabona?

<sup>94</sup> Hayi ukuthi, “Kulungile, uthi uThixo akayazi nokuba umfazi uyakusindiswa okanye hayi?” UThixo wayazi ukuba wena uyakusindiswa, okanye nokuba uyakusindiswa okanye hayi, ngaphambi kokuba lakhe laqalisa ihlabathi, okanye WayengengoThixo.

<sup>95</sup> Ingaba niyayazi lithetha ukuthini igama *ngenasiphelo*? Jonga kwi . . . jonga kwisichazi magama uze ufumanise yintoni igama *ungenasiphelo* elikuthethayo. Kutheni, Wayazi yonke intakumba eyakuze ibe semhlabeni, yonke impukane, yonke imbuzane, yonke intsholongwana. Wayazi yona ngaphambi kokuba zibekhona, okanye WayengengoThixo. Ngokuqinisekileyo, Wayazi. Kulungile.

<sup>96</sup> Ngoko, khona phaya, uThixo ebenge—ebengenakuthi, “Ndiyakuthabatha *wena* ndize ndikuthumele esihogweni; kwaye ndiyakuthabatha *wena*, ndize ndikuthumele eZulwini.” UThixo ubefuna nobabini ukuba niye eZulwini. Kodwa ngolwazi lwangaphambili Wayazi ukuba omnye uyakuba ngunomaqhingana, kwaye omnye uyakuba linene kunye nomKristu. Yabona? Ngoko ke kwafuneka Athumele uYesu ukuba afe, ukuze asindise la ndoda awathi Wayazi kwangaphambili ifuna ukusindiswa. Niyayifumana?

Ngoku jongani apha:

**IZibhalo ngokubini zisixelela ukuba aba ngabo abangasayi kusindiswa.**

**55. Ngoko ke ukuba isicamagushelo sagubungela lonke... lonke uhlanga luka Adam, kwaye abanye babelahlekile ngokuba zange bazenze bafumanekile isithembiso, okanye esibonelelo, bebengayi... mhlawumbi-... simahla... ingaba... iyakuba ngamandla amakhulu kunezicwangciso zaNaphakade kunye nenjongo kaThixo uSomandla? Ingaba iyakuba... (Umntu ngoku, kulo mbuzo wesibini, uyabuza.) Ingaba intando yokuzikhethela komntu iyakuba ngamandla amakhulu kunezicwangciso zaNaphakade kunye nenjongo kaThixo uSomandla?**

<sup>97</sup> Hayi, mzalwana wam okanye dade. Ngokuqinisekileyo hayi! Akukho nto ingaphezulu ngokubanamandla... Intando yomntu ayinakuthelekiswa kunye no—nomgwebo kaThixo wenjongo kaNaphakade. Ibingenakho, yabona.

<sup>98</sup> Ngoku, umbuzo wakho wokuqala ube ulungile. Umbuzo wakho wesibini awunakuba njalo, sihlobo. Kuba jonga, jonga kwindlela obhalwe ngayo, yabona: “Ingaba intando yomntu yokuzikhethela iyakubanamandla amakhulu na kunezicwangciso zaNaphakade nenjongo kaThixo uSomandla?” Kutheni, ngokuqinisekileyo hayi. Ingathini intando yomntu ukuba namandla amakhulu kunenjongo kaThixo uSomandla? Umntu kwimeko yakhe yasenyameni ukufuna oko akufunayo, ngokunyanzelisa kakhulu kunoko onguNaphakade, uThixo ogqibeleleyo ayakubanjalo? Ngokuqinisekileyo hayi! Ibingenakuba njalo, yabona. UThixo onguNaphakade, onjongo Yakhe igqibeleleyo, ungathini ukutsho ukuba i—indoda esenyameni ezantsi apha, akukhathaliseki ililungisa kangakanani (kwaye isenokuba njalo), injongo yayo ayisayi kuthelekiswa koku: i—injongo yonguNaphakade nonguSomandla uThixo.

<sup>99</sup> [Udade uthetha noMzalwana uBranham—Mhl.] Ewe. [“Ndiyaxolisa. Bendifuna nje ukubuza umbuzo, kwaye—kwaye ukuqonde ngokuphosakeleyo oko ndithetha kona phaya.”] Ehe, kulungile, dade. [“Andikukholelwa okuya konke konke,

Ndithetha ‘injongo yaNaphakade kaThixo iyayigqumelela intando yokuzikhethela komntu.’”]

<sup>100</sup> Injalo lonto. Owu, kulungile, ndi—ndifunde ngokungekuko ngoko, yabona. Kulungile. Ewe, ulungisile kanye ngqo ngoko, dade. Bendingayazi ukuba ibingumbuzo wakho—wakho. Kulungile. Kodwa, yabona, apho ndiwufumene khona apha, yabona, . . . Ngoku makhe ndibone, “Igubungela lonke uhlanga luka Adam, kwaye abanye babelahlekile ngokuba abazange bazenze—bazenze bafumenekela oko ibonelela ngako, ingaba intando yokuzikhethela komntu iyakuba ngamandla amakhulu na kunezicwangciso zaNaphakade zikaThixo uSomandla?” Yabona, ndi—ndiyitolike ngokuphosakeleyo ingcinga yakho phaya. Ewe, injongo yaNaphakade kaThixo uSomandla. Kuhle, oko kuyilungisile.

<sup>101</sup> Ndiyaqikelela wonke umntu uyakuqonda okuya. Niyakuqonda, phakamisani izandla zenu. Yi—yinjongo kaNaphakade kaThixo uSomandla, ngokuqinisekileyo iyakuba ngasentla kakhulu—ngasentla kakhulu koko umntu anokukwenza.

Ngoku:

**56. Andikuyiqondi ukukhanya kubhaptizo lwamanzi, kwisahluko sama-28 so . . . somqolo we-19, kaMateyu. Kuthetha ntoni oku?**

<sup>102</sup> Kulungile, ngoku, mhlawumbi ayisayi kundithabatha nje kuphela umzuzu. Kwaye masibe nomntu otyhila kunye nam ukuba uyakuthanda, kuMateyu, isahluko sama-28, kunye nomqolo we-19. Kwaye siyakufumanisa, nje oko nje umntu u . . . namashumi amabini anesihlanu . . . Ngoku, Oku kuyakunenza nomelele ukuba nje niyakuhlala naLo. Li—Lilungile, niyabona. Alibobuvangeli, kodwa Li . . .

<sup>103</sup> Ngoku si . . . Ngoku apha kulapho abantu bazama ukuthi, “Kukho impikiswano eBhayibhileni.” Ngoku, ndifuna umntu othile atyhile ku . . . kunye kuMateyu 28:19. Okanye, hayi, ndifuna umntu othile . . . Mateyu 28:19. Ndifuna umntu othile atyhile kwiZenzo 2:38. Unayo iBhayibhile yakho apho, Mzalwana uNeville?

<sup>104</sup> Kwaye ndifuna nizifundele ngoku. “Kwaye ndiyakunibonisa impikiswana engqongqo eBhayibhileni. Kwaye oko i—iBhayibhile . . . Abantu bakutshoyo ‘iBhayibhile ayiZiphikisi,’ Ndifuna uthabathele ingqalelo oku.”

<sup>105</sup> Kwaye oku kwenza iinjingalwazi zibengwevu. Kodwa I—Ilula. Ngoku ndifunda uMateyu 28:19, ndilandeleni. Kwaye abanye benu kunye neZenzo 2:38, yenzeni ilungele. Ndiyakuqalisa kumqolo we-18, esi sisahluko sokuvala sikaMateyu:

*Waza uYesu weza wathetha kwabakhe abafund-...  
wathetha kubo, esithi, Linikwe mna lonke igunya  
ezulwini nasemhlabeni. (Liphi igunya likaBawo?)*

<sup>106</sup> Ukuba lonke igunya eZulwini nasemhlabeni linikwe uYesu, uThixo akanagunya ngoko, akunjalo? Okanye ingaba Yena ubalise nje ibali? Ingaba Yena wayeqhula? Wayebhekiselele kuYo! Anikholelwa Wayebhekiselele kuYo? Ke, ukuba lonke igunya linikelwe kuYe, liphi igunya likaThixo ngoko? WayenguThixo! Oko kuchanekile. Yilonto kuphela ekhoyo kuyo. Oko kuko kuphela okwakukhona. Yabona, WayenguThixo; okanye kukho mntu uthile uhleli phaya, owayenegunya elithile, akasenalo. Yabona? Ke akunakho—akunakuyibhidisa Yona. Siyakukufumana oko kanye kulento inye apha. Kulungile:

*...Lonke igunya ezulwini nasemhlabeni li...  
ezulwini nasemhlabeni.*

*Hambani ngoko,..nifundise zonke iintlanga,  
nibabhaptizela egameni loYise, neloNyana, neloMoya  
oyiNgcwele:*

*Nibafundisa ukuba bazithobele zonke izinto endithe  
ndaniyalela ngazo:... Bonani, Ndinani okoko, kude  
kuba sekupheleni kwehlabathi.*

<sup>107</sup> Izenzo 2:38, ngoku umntu othile afunde. Linda nje umzuzu. Izenzo, isahluko se-2, umqolo wama-38. Ngoku, phulaphulisisani ngenene ngoku, nize nje nibe nomonde, kwaye nje siyakubona ngoku. Ngoku, ezi ziintsuku ezilushumi emveni kokuba uYesu wabaxelelayo ngoku, uMateyu 28:19, “Hambani ngoko, niye kuzo zonke iintlanga, nibabhaptizela egameni loYise, loNyana, neloMoya oyiNgcwele.”

<sup>108</sup> Ngoku, uPetros, iishumi leentsuku kamva...Abazange bashumeyela enye intshumayelo. Banyukela kwigumbi eliphezulu leYerusalem, baze balinda phaya (iintsuku ezilishumi) belindele ukuza kuMoya oyiNgcwele. Bangaphi abakwaziyo oko? Kule ndawo. Nanku uPetros, uPetros unezitixo zobuKumkani. Kulungile, siyakubona oko akwenzayo. UMateyu, okanye ndithetha Izenzo i-2, masithabatheni umqolo wa-36:

*Ngoko ke mayazi yonke indlu kaSirayeli  
ngokuqinisekileyo, ukuthi uThixo wamenza kwayena lo  
Yesu, ena...mbethelelayo emnqamlezweni nina, iNkosi  
noKristu.*

“INkosi kwa noKristu.” Akumangalisi, lonke igunya emazulwini nasemhlabeni lanikelwa kuYe.

*Ngoko xana bakuwa oku, bahlabeka entliziyweni yabo,  
baza bathi kuPetros na...nakubo bonke abapostile,  
Madoda nani bazalwana, masenze ntoni na?*

Waphendula uPetros...uPetros wathi kubo, Guqukani, nonke ngabanye, nize nibhaptizelwe egameni likaYesu Kristu ukuze nixolelwe izono, naye niyakusamnkela isipho soMoya oyiNgcwele.

<sup>109</sup> Ngoku, nantso impikiswano, uMateyu wathi, “Bhaptizela eGameni: Yise, Nyana, Moya oyiNgcwele,” kwaye uPetros wathi kwiZenzo 2:38, iintsuku ezilishumi kamva, “Guqukani, nize nibhaptizelwe eGameni likaYesu Kristu.”

<sup>110</sup> Ngoko ixesha elilandelayo inguquko kwathethwa—kwathethwa ngayo, okanye, ubhaptizo, eBhayibhileni, ziZenzo i—isahluko se-8, xana uFilipu wehlayo waza washumayela kuwo a...ku—kuwo amaSamariya. Kwaye amkela uMoya oyiNgcwele, kwaye abhaptizelwa eGameni likaYesu Kristu.

<sup>111</sup> Ixesha elilandelayo ekwathethwa ngalo, kuxana iiNtlanga zaWamkelayo, iZenzo 10:49:

Kwaye ngelixa uPetros...wathetha la mazwi, khangelani, uMoya oyiNgcwele wawa phezu... kwabo...baza babeva.

Kuba babeva bethetha iilwimi, kwaye bedumisa uThixo. Ngoko wathi uPetros,

Angabanakho na umntu ukwalela amanzi, ekubeni aba...bathe bamkela uMoya oyiNgcwele njengoko senzayo ekuqalekeni?

Waze wabayalela ukuba babhaptizelwe egameni leNkosi uYesu Kristu.

<sup>112</sup> Ngoku mandibe nento apha, nje ukubonisa wena into encinci ukuze ungabinakuyilibala; ndizakwenza umzekeliso omncinci. Ndizakubeka...Zingaphi izizuk...izizwe zabantu ezikhoyo ehlabathini? Kukho ezintathu: abantu bakaHam, Shem, noYafete. Bangaphi abakwaziyo oko? Siphuma kwabonyana bathathu bakaNowa. Abantu bakaHam, abantu bakaShem... abantu bakaYefete ngama Anglo-Saxon, abantu bakaShem ngama...Ngoku izizukulwana ezintathu, oko kukuthi: umYuda, iNtlanga, kunye nosisiqingatha somYuda neNtlanga. Ngoku, qaphela, xana phaya kwakukho...kwaye lona nguHam... Shem, Ham noYafete.

<sup>113</sup> Ngoku, ixesha lokuqala ekwakhe kwathethwa ngalo ubhaptizo, lathethwa nguYohane umBhaptizi. Bangaphi abakwaziyo oko ukuba yinyaniso? Kulungile, ndizakuyibeka ngapha, kude ngapha, uYohane umBhaptizi. Kwaye uYohane wabhaptiza abantu emlanjeni iYordane, ebayalela ukuba kufuneka baguquke baze babe ngabalungileyo kuThixo, kwaye bathengise ngeempahla zabo, baze bondle amahlwempu, kwaye amajoni mawonele yimali yawo, kwaye babe ngabalungileyo kuThixo. Bangaphi abakwaziyo oko? Kwaye wababhaptiza bona emlanjeni weYordane, hayi ukubaphehlelela, hayi

ukubagalela bona, kodwa ukubantwiliwela bona! Ukuba akuyiYikholelwa, nasi isichazi magama, fumanisa ukuba asingobaptizo, ntoleyo ilu “bhaptizo, ukuntwiliwela, ukufakwa ngaphantsi, ukungcwatywa.” Ngoku, ubhaptizo lokuqala okwakhe kwathethwa ngalo, lwaluphaya.

114 Ityeli lesibini ubhaptizo okwakhe kwathethwa ngalo, uYesu waluyalela, uMateyu 28:19.

115 Ityeli elilandelayo ubhaptizo okwakhe kwathethwa ngalo, kwakukwiZenzo 2:38.

116 Ityeli elilandelayo ubhaptizo okwakhe kwathethwa ngalo, kwakukwisahluko se-8 seZenzo.

117 Ityeli elilandelayo ubhaptizo okwakhe kwathethwa ngalo, kwakukwi—isahluko se-10 seZenzo.

118 Kwaye emva koko sisuka kwixesha apho uYesu wathi, apha, “Hambani ngoko, niye kufundisa zonke izizwe, nibabhaptizela eGameni loYise, neloNyana, uMoya oyiNgcwele.”

119 Ngoku masisolule esi Sibhalo, kuqala. Ndinixelele ukuba “akukho nasinye iSibhalo eBhayibhileni esiyakuphikisana nesinye.” Ndifuna nina nisizise kum. Ndikubuzile oko amashumi amabini anesithandathu eminyaka, kwaye andikasifumani unakalokunje. Akukho Sibhalo esiphik-... Ukuba Siyaphikisana, ngoko ngumba obhalwe ngumntu. Hayi, mhlekazi, akukho mpikiswano eBhayibhileni!

120 Ngoku oku niyakutsho, “Malunga naphi *noku*?”

121 Nanku emile uYesu esithi, “Hambani ngoko, nifundise zonke izizwe, nibabhaptizela bona eGameni loYise, Nyana, Moya oyiNgcwele.”

122 Kwaye uPetros wabuyela kanye emva, waza wathi, “Guqukani, nonke ngabanye, nize nibhaptizelwe eGameni likaYesu Kristu.”

123 “Nantso impikiswano yenu.” Ikhangeleka ngathi yiyo. Ngoku, ukuba ufunda ngengqondo yasenyamani, kwaye ingeyiyo intliziyo evulekileyo, iyakuba yimpikiswano.

124 Kodwa ukuba uyakuYifunda ngengqondo evulekileyo, “UMoya oyiNgcwele ukufihlile oku emehlweni ezilumko nengqondi,” UYesu watsho njalo, kwaye wabulela uThixo ngalonto, “waza waYityhila kwiintsana ezinjengezo ziyakufunda.” Ukuba unengqiqo, kwaye hayi ingqondo yokuzithanda, kodwa intliziyo evumayo ukufunda, uMoya oyiNgcwele uyakunifundisa ezi zinto.

125 Ngoku ukuba ayithelekiseki... Nithi, “Wazi kanjani ukuba ulungisile?” Ke, ithelekiseka kunye naso sonke iSibhalo. Ukuba akunjalo, unempikiswano ngqo apha.

126 Ngoku ndifuna ukunibuza umbuzo. Esi sisahluko sokugqibela sikaMateyu. Ndiyakuyithabatha kwimo encinci, ukuze wonke ubani wenu . . . abantwana bayakuSiqonda.

127 Umzekelo, ukuba nifunda ibali lothando, kwaye umva walo uthi, “Kwaye uMariya noYohane baphila ngolonwabo emva koko.” Ke, uyakumangaliswa ngubani uYohane noMariya ababengabo abaphila ngolonwabo emva koko. Ngoku, ukuba nifuna ukwazi ngubani uYohane noMariya, kungcono nibuyele emva kukuqala kwencwadi nize nifumanise ngubani uYohane noMariya. Ngoko buyela emva apha nize nifumanise yayingubani uMariya, kwaye uphuma koluphi usapho; kwaye yayingubani uYohane, kwaye loluphi usapho aphuma kulo, kwaye yayingubani igama lakhe, kwaye batshata njani, kunye nako konke malungana nawo. Ingaba oko kunjalo?

128 Kulungile, leyo yinto ekwanye nasekufundeni iBhayibhile apha. Xana . . . Khangela, uYesu akazange wathi, “Hambani niyekubhaptiza abantu egameni loYise, egameni loNyana, egameni loMoya oyiNgcwele,” indlela abantu bamatriniti ababhaptiza ngayo. Akukho Sibhalo sako okuya eBhayibhileni. Akazange wathi, “Emagameni (a-m-a-g-a-m-a), amagama” kaYise, Nyana, noMoya oyiNgcwele.

129 Wathi, “E (g-a-m-e-n-i) gameni,” isinye. Khangela eBhayibhileni yakho phaya uze ufumanise ukuba oko kulungile, uMateyu 28, “EGameni.”

130 Hayi “egameni loYise, egameni loNyana, . . .” leyo yindlela umshumayeli wobutriniti abhaptiza ngayo. “Egameni loYise, egameni loNyana, kunye nasegameni loMoya oyiNgcwele.” Oko akukho naseBhayibhileni.

131 “Ngoko egameni . . .” Uthe, “Kulungile, ngoko egameni lika ‘Yise, Nyana, noMoya oyiNgcwele.’” Ngoko kukho iGama elithile phaya.

132 Kuhle, ingaba *uyise* ligama? Bangaphi abayazi ukuba *uyise* asilogama? *UYise* sisihlonipho. *UNyana* asilogama. Bangaphi abayaziyo ukuba *unyana* asilogama? Bangaphi ooyise abangaphakathi apha? Phakamisa isandla sakho. Bangaphi oonyana abangaphakathi apha? Phakamisani izandla zenu. Ke, ngowuphi kuni obizwayo “Nyana”? Ngowuphi kuni obizwayo “Yise”? Kulungile, *uMoya oyiNgcwele* asilogama, *uMoya oyiNgcwele* koko Akuko. Bangaphi abantu abangaphakathi apha? Phakamisani isandla senu. Yabona? Nantso ke, uMoya oyiNgcwele koko Akuko. *Yise, Nyana, noMoya oyiNgcwele*, nanye kuzo eziligama; akukho gama kuyo.

133 Kuhle, ngoko, ukuba Uthe, “Bhaptizela eGameni loYise, Nyana noMoya oyiNgcwele,” kungcono sibuyele emva size sifumanise Ngubani uYise, Nyana, noMoya oyiNgcwele. Masityhileni kwisahluko so-1 sikaMateyu ngoko, jonga yayiNgubani loMfo esimelwe sibhaptizelwe kweliphi iGama.

Kwaye siyaqalisa ngoku ngoMateyu, isahluko so-1, kunye nomqolo we-18. Fundisisani, nonke.

<sup>134</sup> Ngoku, nina ababuze umbuzo, ndifuna ukunika umzekeliswana omncinci apha. ngoku ndizakubeka izinto ezintathu apha ukuze nibenakho ukuqonda ngokucacileyo, (ukwenza umzekeliso) ezi Bhayibhile kunye neencwadi, ukwenza umzekeliso.

<sup>135</sup> Kulungile, ndifuna nindiqaphelelisise, kwaye ngamnye andilandele ngoku. Ngoku, *lona* apha nguThixo uYise. *Lona* apha nguThixo uNyana. *Lona* apha nguThixo uMoya oyiNgcwele. Ngoku, bangaphi abaqondayo? Yitshoni emva kwam. Ngubani *lona* ezantsi *apha*? [IBandla lithi, “Moya oyiNgcwele.”—Mhl.] Moya oyiNgcwele. Ngubani *lona ngapha*? [“Yise.”] Ngubani *lona apha*? [“Nyana.”] Ngoku, leyo yindlela umtriniti akholelwa oko, Yabona, oko kusenza thina amahedeni, nje okukrwada okunokuba kuko.

<sup>136</sup> UmYuda; eso sisizathu ungenakwenza nto ngomYuda. Wathi, “Akunakunqunqa uThixo abe zizijungqe ezintathu uze uMnike umYuda.” Kodwa, ngokuqinisekileyo hayi, akunakuyenza nakum lonto. Yabona? Hayi, mhlekazi. UnguThixo Omnye. Injalo ngqo lonto. Hayi ooThixo abathathu. Ngoku qaphela Ilula njani—njani—njani.

<sup>137</sup> Ngoku sizakufumanisa. Ngoku, ngubani u...*Lona* Ngubani? Abanye mabathethe ngoku. UThixo uNyana. Ingaba kunjalo? *Lona* nguNyana. Kuhle, ngoku uYise Wakhe nguThixo. Ingaba oko kunjalo? Bangaphi abakholelwayo ukuba uYise nguThixo? Phakamisani isandla senu. Bangaphi abakholelwayo ukuba uThixo nguYise kaYesu Kristu? Kulungile.

*Ngoku ukuzalwa kukaYesu Kristu kwakukoku: . . .*

<sup>138</sup> Ngoku sibuyela emva ukuya kufumanisa Ngubani uYise, Nyana, noMoya oyiNgcwele, owathi uMateyu “bhaptizelani eGameni lakhe.” Yabona, iGama; hayi amagama ngoku, kuba ayinakuba ngamagama, kuba akukho gama phaya.

*Ngoku ukuzalwa kukaYesu Kristu kwaye kungolu hlobo: Xana . . . unina uMariya wayeganelwe kuYosefu, ngaphambi kokuba bahlangane, wafunyaniswa enomntwana kaThixo uYise. (Ingaba iBhayibhile itshilo oko? Yintoni iBhayibhile eyitshoyo?). . . wafunyaniswa enomntwana kaMoya oyiNgcwele.*

<sup>139</sup> Ngoku ngowuphi *kwaba* onguYise Wakhe? Ngoku, iBhayibhile yathi *lona* nguYise Wakhe, kwaye uYesu wathi *lona* yayinguYise Wakhe. Ngoku, ngoWuphi onguYise Wakhe? Ngoku, ukuba Waye enootata ababini, ngoku yintoni okuyiyo? Ukuba Yena wayenootata ababini, Ungumntwana ongumgqakhwe.

<sup>140</sup> Ngoku masifunde nje mganyana:



*Ngoko uYosefu indoda yakhe, ekubeni eyindoda elilungisa, wayengathandi ukumhlaza ekuhlени, kodwa wayecinga ukumala ngasese.*

*Kodwa ngelixa ezicinga ezi zinto, naso, isithunywa seNkosi sibonakala kuye ephupheni, sisithi, Yosefu, nyana kaDavide, musa ukoyika ukumthabathela kuwe uMariya umfazi wakho: kuba oko kukhawulweyo phakathi kwakhe kungo... [IBandla lithi, “Moya oyiNgcwele”—Mhl.]*

141 *INToni? UMoya oyiNgcwele? Kuhle, angathini uYise abe nguYise Wakhe, kwaye uMoya oyiNgcwele abe nguYise Wakhe ngaxesha linye? Ngoku, Wayenooyise ababini ngoko, ukuba oko kulungile. Hayi, mhlekazi! UMoya oyiNgcwele NGUTHIXO. UMoya oyiNgcwele NGUTHIXO. Ke uThixo noMoya oyiNgcwele ikwangulowo omnye uMntu, okanye Wayenootata ababini.*

142 *Yabona, sifumanisa ngubani uYohane noMariya ababengabo, emveni kwethuba. Kulungile, siyafumanisa okokuba uPetros noMateyu babezama ukuphikasana omnye nomnye okanye hayi, sibone ukuba iSibhalo siyaziphikisa Sona. Kukusilela kokuqonda okokomoya. Injalo lonto.*

*Kodwa ngelixa esacinga ngezi zinto...*

143 *Ndiyifumene leyo, umqolo wa-20. Ngoku owa-21:*

*Kwaye uyakuzala unyana... (Lo Mntu, yayingowuphi waba? UMntu Omnye, uThixo.) ... kwaye uyakulibiza igama lakhe... (Intoni?) [IBandla liyaphendula, “YESU”—Mhl.] ... kuba uyakubasindisa abantu bakhe ezonweni zabo.*

*... konke oku kwenzeka, ukuze... kubenokuzaliseka oko kwathethwayo yiNkosi ngomprofeti, isithi,*

*Bonani, intombi iyakuba nomntwana, kwaye iyakuzala unyana, kwaye bayakulibiza igama Lakhe uImanuveli... ngokutolikwa, uThixo unathi.*

144 *Ke ngubani uYohane noMariya abaphila ngolonwabo okoko kamva? Ngubani Lowo owathi, “Hambani ngoko, niye kuzifundisa zonke iintlanga, nibabhaptizela egameni loYise, Nyana, noMoya oyiNgcwele”? Yayingubani uYise? IGama likaYise, Nyana, Moya oyiNgcwele? [Umntu othile uthi, “Yesu.”—Mhl.] Ngokuqinisekileyo, yayiliLo. Ngokuqinisekileyo, hayi ukuphikasana kokuya. Nakancinci. Iyasolula nje iSibhalo. WayenguYise, Nyana, noMoya oyiNgcwele. UThixo wayengu (Imanuveli) ehleli nathi, ehleli kumzimba obizwa “Yesu.”*

145 *Ngoku, imfundiso yobunye yebandla loBunye, Ngokuqinisekileyo andivumelani nokuya, ekucingeni ukuba uYesu mnye ngokufana nomnwe wakho umnye. Kwakufanele abe notata. Ukuba Akazange, Angathini ukuba ngutata weSiqu*

Sakhe? Kwaye ukuba uYise Wakhe yayingumntu njengakutshoyo umTriniti, ngoko Wazalwa ngozalo lobugqakhwe enootata ababini. Ke, niyabona, anilungisanga nobabini ngokuxambula. Yabona?

<sup>146</sup> Kodwa iNyaniso yayo yile, yokuba bobabini oYise, Nyana, noMoya oyiNgcwele, buBuntu obunye. [Indawo engenanto eteyiphini—Mhl.] . . . ekuhlaleni emnqubeni wenyama, ukuze athabathe asuse isono ehlabathini. Oko kunjalo ngqo, “UTHixo enathi.” Ngoku, ngoko ke, xana uMateyu 28:19. . .

<sup>147</sup> Ngoku, phengululani iZibhalo, kwaye xana ninokufumanisa apho umntu omnye eBhayibhileni. . . (Ngoku cingani ngayo, ngoku sanukuvumela oku kugqithe phezu kwenu.) . . . apho umntu omnye eBhayibhileni owakhe wabhaptizelwa egameni lo “Yise,” no “Nyana,” no “Moya oyiNgcwele,” buyela kum uze undixelele ukuba ndingumhanahanisi, kwaye ndiyakubeka uphawo kumqolo wam ndize ndihambe esixekweni. Ayikho Sibhalweni, ukusuka kwiGenesis ukuya kwiSityhilelo. Kodwa wonke umntu eBhayibhileni wabhaptizelwa eGameni likaYesu Kristu!

<sup>148</sup> Nithi, “Linda umzuzu, mshumayeli. Malunga naphi noYohane? Akazange abhaptizele nakweliphi igama konke konke!”

<sup>149</sup> Kulungile, siyafumanisa okwenzakayo; masityhileni ngaphaya kuzo i—kuzo i—iZenzo, isahluko se-19. Phaya kulapho sifumana abafundi bakaYohane. Wonke umntu wabhaptizelwa eGameni likaYesu Kristu, khona ngoku de sifumane eli qela ngapha. Izenzo, isahluko se-19. Kwaye masiqaliseni ukufunda ngoku, size sifumane abafundi bakaYohane:

*Ke kaloku kwathi, . . . ngelixa u-Apolo (owayeligqwetha, eguqukile) wayeseKorinte, UPawulos ewatyhutyhile amacala asentla ase . . . Efese: wafumana abafundi bathile, (babengabalandeli bakaYesu)*

<sup>150</sup> Ukuba uqaphela nje isahluko esigqithileyo phambi kwaphaya, babenelinjalo ukuba mnandi ithuba de babe bayakhwaza kwaye bayavuya. Bangaphi abakwaziyo okuya yinyaniso? Kwaye u-Akhwila noPrisila babesemhlanganweni. Kwaye uPawulos noSilas babebethiwe kwaye bahlutywa, baza bafakwa entolongweni. Ingaba injalo? Kwaye beza ngapha, baza bafumana u-Akhwila noPrisila. Kwaye babenemvuselelo phezu phaya kumshumayeli womBhaptizi, ogama lingu Apolo, owayeqonondisa ngeZibhalo ukuba u “Yesu waye enguKristu.” Ngoku uPawulos wamfumana:

*. . . UPawulos ewatyhutyhile amacala asentla ase . . . Efese: . . . wafumana bafundi bathile,*

*Wathi kubo, UMoya oyiNgcwele namamkela na nakholwayo nje? . . .*

151 Ngoku, wena sihlobo somBhaptizi othandekayo, ukuba oko akuwisi i—izixhaso phantsi kwemfundo *yakho* ngezenkolo, xana ubuthe wa “mkela uMoya oyiNgcwele *xana* wakholwayo.”

152 Kodwa uPawulos wafuna ukubuza lamaBhaptizi, “Ingaba namamnkela na UMoya oyiNgcwele *sukela* nakholwayo nje?” Ngoku qaphela oko bakutshoyo:

*... Bathi ke bona kuye, Siyayazi... nokuba kukho uMoya oyiNgcwele.*

*Waza wathi kubo, Enini na... (ngoku, ukuba nifuna ukufumana isichazi magama sesiGrike apha, siyakunibonisa, “Nabhaptizwa njani?”)... Nabhaptizelwa... enini na? Baza bathi kuye, phantsi koYohane emva apha. UYohane wasibhaptiza.*

153 Ngoku ndifuna ukubuza: Ukuba beninalo olwabhaptizo, ingaba beniyakwanela lulo? Indoda ekwanye eyathi yahamba noYesu phaya emlanjeni, kwaye yabhaptiza uYesu Kristu, laa ndoda ikwanye yabhaptiza aba bantu. Olo lubhaptizo oluhlana: hayi ukutshiza, hayi ukugalela, kodwa ukuntywilisela kwendala enodaka iYordane kwindawo ekwanye uYesu awabhaptizelwa kuyo. Cinga ngoko.

154 UPawulos wathi, “Ingaba namamnkela uMoya oyiNgcwele kusukela nakholwayo nje?” Ba... wa...

Bathi, “Siyayazi... nokuba kukho uMoya oyiNgcwele.”

Wathi, “Nabhaptizwa njani?”

Bathi, “Sibe sibhaptiziwe.”

“Nabhaptizwa njani?”

“KuYohane!”

155 Ngoku qaphela oko uPawulos wakutshoyo. Qaphela apha:

*Kwaye wathi kubo, ... ingaba nabhap-... KuYohane... Kwaye ba...*

*Waza wathi ngoko uPawulo, okunene uYohane wabhaptiza... ubhap-... lwenguquko, esithi e... bantwini... kumele bakholelwe kulowo uzayo emveni kwakhe, ukutsho ke, kuYesu Kristu.*

156 Yabona, uYohane wabhaptizela kuphela enguqukweni, kodwa ubhaptizo lwamanzi eGameni likaYesu leloxolelo lwezono. Isicamagushela sasingekenziwa ngoko, izono bezingenakuxolelwa. Ngoku... Ibikukubuzisa nje kwesazela esiphilileyo, nje ngaphantsi komthetho. ULuka 16:16, wathi, “Umthetho nabaprofeti kwada kwakuYohane, kusukela ngoko ubuKumkani bube bushunyayelwa.” Ngoku qaphela. Kwaye... Qaphela.

*Kwaye uPawulos wathi ku-... (qaphela ngoku)... Ingaba namamnkela...*

157 Umqolo we-5—mqolo we-5:

Kwaye *xana bakuvayo oku, babhaptizelwa*  
(kwakhona) *egameni lika* . . . Yesu Kristu.

158 Injalo lonto? Ngoko aba bantu, abantu kwiZenzo 2, babhaptizelwa eGameni likaYesu. AmaYuda abhaptizelwa eGameni likaYesu. IiNtlanga zabhaptizelwa eGameni likaYesu. Kwaye wonke umntu kwiBhayibhile yonke wayebhaptizelwe eGameni likaYesu.

159 Ngoku fumanisani indawo ibenye apho nabani ongomnye wakhe wabhaptizelwa nangayiphi enye indlela, kwaye ndiyakubuyela emva apha ndize ndinibonise apho ibandla iKatolika liyivumayo, kwaye litsho ukuba niqubuda kulo. Kwaye lathi, “Kungabakho amaProtestanti athile asindisiweyo ngokuba banezimbalwa iimfundiso zeKatolika, njengobhaptizo egameni lo ‘Yise, Nyana, noMoya oyiNgcwele’; okokuba ibandla leKatolika engcwele linelungelo lokuguqula olwandiliseko ukusuka kwiGama likaYesu, ukuyisa ku ‘Yise, Nyana, noMoya oyiNgcwele,’ kwaye ibandla iProtestanti liyayivuma.” Lona akayenzi, ndihlala neBhayibhile. Ndikholelwa iBhayibhile.

160 Uthi, “Mzalwana uBranham, ingaba uyalela abantu ukuba babhaptizwe kwakhona?” Ngokuqinisekileyo! UPawulos wayenza, apha.

161 Ngoku qaphela, masifumane amaGalati 1:8, size sifumanise oko uPawulos waktshoyo:

*. . . nokuba sithi, okanye isithunywa esisuka ezulwini,  
sishumayela naziphi ezinye iindaba ezilungileyo  
kuni . . . masisingelwe phantsi.*

162 Nantso ke, “Ukuba sithi okanye isithunywa.” Kwaye uPawulos, indoda ekwanye, wayalela abantu ukuba babhaptizwe kwakhona ababenobhaptizo olungcono kaninzi kunolo ubunalo, mzalwana wam; kuba uYohane umBhaptizi wayengumzala Wakhe uYesu, umzala wodidi lwesibini; ebhaptiza umzala wakhe emlanjeni iYordane, kwaye wajika waza wabhaptiza abafundi bakaYohane. Kwaye uYesu wathi, “Oko akusayi kusebenza!” okanye uPawulos uYitshilo, kwaye wabayalela bona ukuba babhaptizelwe eGameni likaYesu Kristu kwakhona phambi kokuba bangamnkela uMoya oyiNgcwele; emveni kokuba babekhwaza kwaye bedumisa uThixo kwaye benexesha elimnandi, benenkulu—enkulu imvuselelo, kwaye beqononondisa ngeBhayibhile (ngemfundo yabo ngezenkolo) ukuba uYesu wayenguKristu. Bangapi abayaziyo ukuba oko siSibhalo? Isahluko se-18. Ngokuqinisekileyo yiyo. Nantso ke. Ke akukho mbuzo kuSo.

163 Ngoku mandinike isandulela sandi. Ngoku, akazange waphuma kulungelelwano, kodwa kuLuka . . . Mateyu, isahluko se-16. UYesu, xana behlayo ukusuka entabeni, Wathi, “Bathi abantu NdiNgubani mna Nyana womntu?”

164 “Abanye bathi Ungu ‘Eliya,’ kwaye abanye bathi Unga ‘baprofeti,’ kwaye abanye bathi Ungu ‘lo, lowa.”

165 Wathi, “Kodwa nina nithi NdiNgubani?”

166 UPetros wathi, “Wena unguye uKristu, uNyana kaThixo ophilayo.”

167 Qaphela! “Unoyolo wena, Simon Ka-yona (unyana kaYona), inyama negazi azizange zakutyhila Oku kuwe.” Amen!

168 Yabona, Ifanele ize isisityhilelo ngokomoya. Inyama negazi azizange zamxelela u-Abheli ukuba wayengalungisanga (UKayin, okokuba wayengalungisanga), zange saxelela u-Abheli ukuba “UKayin wayengalungisanga.” Kodwa Yayisisityhilelo awathi wabanaso u-Abheli, “Yayiligazi!” Siza kulambuzo kwimizuzu embalwa. Yayiligazi, hayi iziqhamo, elasikhuphayo emyezweni we Edeni. “Yayiligazi,” kwaye u-Abheli, ngesityhilelo ngomoya, kwatyhilwa nguThixo ukuba yayiligazi, kwaye yena, “Ngokholo,” amaHebhere 11:1 athi, “wanikela kuThixo umnikelo ogqithisileyo kunokaKayin. Ntoleyo, uThixo wawamnkela umnikelo wakhe.” Nantso ke. Yabona, wawunikela ngokholo, ngesityhilelo.

169 Ngoku qaphela, “Inyama negazi azikutyhilanga oku kuwe,” (yayakufikelela ngaphaya kwiNkosi uYesu) “kodwa uBawo waM oseZulwini ukutyhilile Oku kuwe. Kwaye phezu kweli litye (isityhilelo sikaYesu Kristu)...Phezu kweli litye Ndiyakulakhela iBandla laM, kwaye namasango esihogo akasayi kuLeyisa.” Oko koko Wakutshoyo. Esomoya isityh-... “Kwaye Ndiyatsho ukuthi wena unguPetros, kwaye Ndiyakukunika izitixo zoBukumkani. Kwaye nantoni na...Ngokuba unejelo eluvuliweyo lokomoya phakathi apha kunye neZulu. Inyama negazi: akuzange wakuthabatha kwisikolo sakwalizwi, akuzange wathabatha isikolo, akuzange wathabatha isifundo ngezenkolo. Kodwa uye waxhomekeka kuThixo, kwaye uThixo uYityhilile kuwe, kwaye ngokuqinisekileyo siSibhalo esicacileyo esiYibopha siyidibanise. Ndithi unguPetros, injalo lonto, kwaye Ndiyakukunika izitixo; kwaye oko ukubophayo emhlabeni, Ndiyakukubopha eZulwini; oko ukukhululayo emhlabeni, Ndiyakukukhulula eZulwini.”

170 Kwaye uPetros wayesisithethi ngoMhla wePentekoste xana bonke babesoyika ukuthetha, wathetha waza wathi, “Nina madoda elakwaYuda nani abahleli eYerusalem, makwaziwe oku kuni kwaye wabazeleni iindlebe aMazwi am. Aba abanxilanga njengoko nicinga njalo, ekubeni iyiyure yesithathu yemini, kodwa oku koko okwathethwayo ngumprofeti uYoweli. ‘Iyakwenzeka kwimihla yokugqibela,’ itsho iNkosi, ‘Ndiyakuwuthulula uMoya waM phezu kwayo yonke inyama. Oonyana neentombi zenu ziyakuprofeta. Kwaye phezu komkhonzazana, isicakakazi saM, ndiyakuwuthulula uMoya waM. Kwaye Ndiyakubonisa imiqoniso emazulwini

phezulu nasemhlabeni ezantsi, nentshinyela yomsi nomphunga. Kuyakwenzeka phambi kokufika kwenkulu neyoyikekayo iMini yeNkosi, bayakuthi bonke abasukuba belinqula iGama leNkosi bayakusindiswa.” Nantso ke. Owu, bethu.

<sup>171</sup> “Mandithethe ngokukhululekileyo ngeqhawe uDavide,” wathi, “ukuba ufile kwaye engcwatywe, kwaye ingcwaba lakhe likunye nathi kude kube ngulo mhla. Ngoko ke, ekubeni engumprofeti, wabona...wabona Yena kwangaphambili kwisandla Sakhe sasekunene, ‘Kwaye andisayi kushukunyiswa. Ngaphezu koko inyama yaM iyakuphumla kwithemba ngokuba Yena akasayi kuwushiya umphefumlo waM kwelabafileyo, kananjalo ungasayi kumnikela oyiNgcwele Wakho ekuboneni ukubola.”

<sup>172</sup> “Kwaye uDavide ufile,” wathi, “kwaye engcwatywe kwaye ingcwaba lakhe likunye nathi kude kube ngulo mhla. Kodwa ekubeni engumprofeti, wakubona kwangaphambili ukuza kwaLowo uLilungisa, Lowo uThixo wamenza iNkosi kwanoKristu.” Owu, bethu. Nazo iZibhalo zakho. Nantso into. Yilonto.

<sup>173</sup> Ngoku siyafumanisa apha, ngoko, ukuba indlela elungileyo, kunye nendlela yenene, kunye nekuphela kwayo indlela eyakhe yamiselwa...Kwaye uPetros wayenezitixo, kwaye ngomhla xana washumayelayo, bathi...Ngoku qaphela, nali iBandla lokuqala. Nina maKatolika phulaphulani kOku. Nina maCampbells phulaphulani kOku. Nina maBhaptizi nani maWisile phulaphulani kOku. Nani maPentekoste phulaphulani kOku. IBandla likaThixo, amaNazarene, Pilgrim Holiness, phulaphulani kOku.

<sup>174</sup> UPetros wayenezitixo, kwaye wayenegunya, okanye uYesu waxoka. Kwaye ayinakwenzeka ukuba Yena axoke, “izinto ezimbini ezingenakuguquka, akunokwenzeka uThixo axoke.” Wayenezitixo. UYesu wamnika izitixo. Xana Wavukayo ngo—ngomhla wesithathu ngolwahlobo, Wayenezitixo zokufa kunye, nelabafileyo, kodwa hayi izitixo zoBukumkani. uPetros wayenazo! Injalo ngqo.

<sup>175</sup> Kwaye ngoku qaphela, uPetros, unezitixo zijinga ecaleni lakhe, kwaye uyashumayela. Umbuzo uyeza, abaguquki bokuqala bebandla elitsha. IBandla lobuKristu langaphambili. Ngoku Katolika, ngoku Bhaptizi, Wisile, Rhabe, ingaba nikwimfundiso yeBandla eLitsha? Fumanisani ukuba ninjalo.

...Madoda nani bazalwana, singenza ntoni na?

...UPetros wema waza wathi...Guqukani,... nonke ngabanye kuni... (khangelana, nkwenkwe; indlela obeka ngayo ezo zitixo apha, uKristu uyakuyibeka eZulwini) ...Guqukani, nonke ngabanye, nize nibhaptizelwe egameni likaYesu Kristu...(leyo

yindlela ongena ngayo kOku) . . . *ukuze nixolelwe izono zenu, naye niyakwamkela isipho soMoya oyiNgcwele.*

<sup>176</sup> Izititso zathi “khixi” apha, kwaye yathi “khixi” Phaya. Eso sisizathu abafundi bakaYohane kwafanela beze baze baphindwe babhaptizwe, kwakhona, eGameni likaYesu Kristu (ngaphambi kokuba banokuya eZulwini), bafumana uMoya oyiNgcwele. Waligcina iLizwi Lakhe. Ke ayikubhidisi ngoku, ayikwenzi? Yabona? Ngokuqinisekilyo, uMateyu 28:19 yayizizihlonipho, hayi iGama.

<sup>177</sup> Kulungile, likangakanani ixesha esisenalo? Singaba nemizuzu elishumi elinesihlanu ngakumbi ukuze siphendule iqela leminyane imibuzo ngokukhawuleza kakhulu? Singayenza? Kulungile, siyakukhawulezisa. Ndinemibini ezantsi apha ngasezantsi, bendifuna ukufika msinyana, ihlanganiswe kanye kunye noku, ukuba ndinganakho. Ngoko ndingayifumana yonke eminye yayo kusasa ngeCawa.

**57. Ingaba uKayin wayeyinzala yenyonka? (Lona ngolungileyo.)  
Ukuba kunjalo, kutheni u-Eva engakhawulanga kude kube semveni kokuba u-Adam emazile?**

Into enye . . . Umbuzo olandelayo yinto ekwanye:

**58. Ingaba yayi—yayingumthi wenene apho u-Eva watya isiqhamo? Wabona ukuba wawulungele ukudliwa.**

<sup>178</sup> Kulungile, mzalwana, dade, nokuba ibingubani, masibuyeleni emva kwiGenesis size sifumanise into ethile apha. Masibuyeleni kwiGenesis 3:8, ukuba niyakuyenza. Kulungile, kwaye phulaphulisani ngokuzondeleleyo ngoku.

<sup>179</sup> Ngoku ndiyakulizisa ibali. Kwakunyulu konke kwaye kungcwele, kwakungekho sono okanye kudyobheka. Ngoku ndiyakufumana i . . . owakho . . . lo mbuzo wokuqala kuqala. Umthi kubomi . . . umbindi womyezo, embindini womthi. *Umthi* yayingu “mfazi.” Ngoku ndiyakukuqondakalisa oko ngeZibhalo ukuba nje ngabanomonde imizuzu embalwa.

<sup>180</sup> Siyakufumana kuqala nokuba waye . . . nokuba wakhawula ngaphambi wamazwi u-Adam okanye hayi, okanye phambi . . . Phulaphula:

*Kwaye baliva izwi likaYEHOVA uThixo ehamba emyezweni, ekupholeni kwemini: waza u-Adam nomfazi wakhe bazimela ebusweni bukaYEHOVA uThixo phakathi kwemithi yomyezo.*

*Waza uYEHOVA . . . wabiza ku-Adam, wathi . . . Uphi na?*

*Waza wathi, Ndilivile izwi lakho emyezweni, ndaza ndoyika, ngokuba bendize; . . . (ngoku, wayengakwazi oko kusuku olungaphambili; into ethile yayenzekile, into ethile yatyhila kuye ukuba waye eze) kwaye ndizimele.*

*Kwaye wathi, Ngubani onixeleleyo ukuba benize?  
Ingaba nityile na kumthi, . . . ?*

<sup>181</sup> Ukutya emthini kumenza aqonde waye eze? Njengoko ndisoloko ndisithi, (esi ayisosiqhulo, andibhekiselanga kuyo ngokwesiqhulo) “Kodwa ukuba ukutya ama apile kubangela abafazi baqonde ukuba baze, kungcono sigqithise amapile kwakhona.” Yabona? Yayingebobuze. Yayingengomthi, i-apile abalityayo, yayilisondo. Qaphela:

*. . . Ingaba nityile emthini, ebendiniyalele ukuba nize ningatyi?*

*Yaza indoda yathi, Umfazi ondinike yena, ukuba aba kunye nam, undinikile. . . umthi, ndaza ndatya.*

*Waza uYEHOVA. . . wathi kumfazi, Yintoni na le uyenzileyo? Waza umfazi wathi, Inyoka indilukuhlile, . . . (huh?) . . . Inyoka indilukuhlile, ndaza ndadla. (kudala phambi kokuba akhawule, yabona, ngo Adam)*

<sup>182</sup> U-Adam wamazwi, waze wakhawula wazala—waza wazala u-Abheli.

<sup>183</sup> Kodwa ndifuna ukunibuzwa, nje ngokusuka ekuqondeni ngokuphandle. Ngoku ukuqondakalisa kuni ukuba wayengumthi, wonke umfazi ngumthi weziqhamo. Bangaphi abakwaziyo oko? Akusosiqhamo sikama wakho na? Ngokuqinisekileyo, usiso. “Kwaye embindini wesiqhamo, okanye embindini womthi, isiqhamo ekungafanelanga asichukumise.”

<sup>184</sup> Ukuba uyakuqaphela, wayengengoMthi woBomi na uYesu? Ingaba Akathembisanga na ngaphaya kuNgcwele uMateyu, okanye, uNgcwele uYohane, isahluko se-6, “NdisiSonka soBomi esisuka kuThixo eZulwini”?

<sup>185</sup> Ukuba umntu uthi atye kumfazi. . . Kwaye khangela, ngozalo lo. . . ngomfazi, sonke siyafa; kuba sifanelwe kukufa (ingaba injalo?) ngozalo lomfazi. Ngozalo lwendoda, siyakuphila sonke ngonaphakade. Umfazi ngumthi wokufa, indoda ngumthi wobomi; kuba umfazi akanabo nabomi kuye. Oko kunjalo ngqo. I—intsobi yobomi iphuma kwindoda, ngokuchanekileyo. Iye kumfazi, kwaye umfazi akayonto kuphela isifukamisi; kwaye usana aluxibelelwanga, kuphela inkaba. Akukho nesuntswana legazi likamama kusana; lizalwa egazini lakhe, kodwa akukho nesuntswana kusana. Hamba uyekufumanisa. . . okanye ufunde incwadi kagqirha, okanye buza ugqirha wakho, uyakubona. Ayikho phaya, hayi, mhlekazi, akukho nasuntswana lalo konke konke. Uliqanda nje, kuphela oko. Kwaye ubomi buphuma endodeni.

<sup>186</sup> Lowo ngumfuziselo omhle wokubonisa ukuba ngomfazi, ngozalo lwendalo, sonke sifanele sife, ngokuba sifile indawo



yokuqala; kwaye kuphela ngeNdoda uKristu uYesu singaphila. Kwaye nantsiya imithi emibini emyezwani we-Eden. Akuyiboni na?

<sup>187</sup> Kwaye qaphela! Kwaye ngala mhla phaya yayiyiKherubhi ihleli igadile la mthi. Okokuba ukuba babekhe bangcamla laMthi woBomi, babeya kuphila naphakade bonke. Bangaphi abakwaziyo oko? Babeya kuphila naphakade bonke. Kwaye ityeli lokuqala babenokungcamla wona...INgelosi yathi, "Siyakuwugada Wona." Kwaye zabeka iiKherubhi phaya kunye naloomakrele omlilo ajikajikayo ngasempuma ukugada Wona. Bawuthabatha Wona bawubuyisela eMpuma, baza bagada uMthi ngamakrele omlilo ajikajikayo ukuze bangabinakho ukungena ukuya kuWufumana (loMthi).

<sup>188</sup> Kwaye xana uYesu wezayo, Wathi, "NdisiSonka soBomi, othi umntu asitye esi Sonka akasayi kufa." Nanko uMthi wakho.

<sup>189</sup> Nanko umfazi wakho, nalo isondo lakho elizisa ukufa. Nje ngokuqinisekileyo njengokuba kukho umnqwano wesondo, kukho ukufa okushiywa kuko. Kwaye nje ngokuqinisekileyo njengoko kukho uzalo ngokomoya, kukho uBomi obunguNaphakade obushiywa luLo. Ukufa kuza ngozalo lomfazi, kwaye uBomi buza ngozalo lweNdoda. Amen! Nantsoke.

<sup>190</sup> Ngoku masiyithabathele emva kuKayin. Ungandixelesa kuphi apho la moya kunye nokwakukhohlakala kuvela khona? Ukuba uKayin...khangela, ukuba uKayin wayengunyana ka Adam yena owayengunyana kaThixo, kuphi apho kuvela khona okwakungcola? Into yokuqala xana wazalwayo, wathiya, wayengumbulali, wayenomona. Kwaye ngoku uthatha indalo katata wakhe, eyona ndawo yokuqala ekuqalekeni, uLusifa, kwaye wayenguye ekuqalekeni...wayemonela uMikhayeli, okwaqala yonke ingxaki. Bangaphi abakwaziyo oko? Kwaye uKayin wayeyimvelo kayise, owayemonela umntakwabo waza wambulala. Leya inyulu...lamvelo ayinakuphuma kulamsinga unyulu. Iphuma...ifanele iphume kulo ugqwethekileyo umsinga. Kwaye qaphela uKayin, kwamsinya njengoko wazalwayo.

<sup>191</sup> Kwaye ngoko u-Abheli wazalwa emveni kwakhe, ngoko wakhawula ngo Adam, waza wamazi—wamazi yena waza wazala unyana u-Abheli. Kwaye u-Abheli wayemfuziselo kaKristu; kwaye xana—xana u-Abheli wabulawayo, uSete wathabatha indawo yakhe; ukufa, ukungcwatywa, novuko lukaKristu, kumfuziselo.

<sup>192</sup> Kodwa, ngoku, uKayin wanqula; yonke imisebenzi yakhe yenyama, nje ngokufana nebandla lenyama lanamhlanje: bayaya ecaweni, bayanqula. UKayin wanqula; wayengenguye ongakholwayo kubukho bukaThixo, wayengelokomanisi. UKayin wayelikholwa; waya kuThixo, wakha isibingelelo.

Wenza yonke into yenkolo awathi u-Abheli wayenza, kodwa wayengenaso isityhilelo sokomoya sentando kaThixo. Malibongwe iGama leNkosi! Nantso ke. Niyayibona Yona? Wayengenaso isityhilelo sokomoya, kwaye oko koko kuyingxaki nebandla namhlanje. Kwaye uYesu wathi Uyakulakhela iBandla Lakhe kwesacityhilelo sokomoya. Niyayifumana Yona? Owu, bethu, amehlo enu angavuleka ngoku. Yabona, isityhilelo sokomoya.

<sup>193</sup> UKayin uyeza: wakha isibingelelo, wanqula, wazisa idini, waguqa phantsi, wadumisa uThixo, wanqula uThixo, wenza yonke into yenkolo awathi u-Abheli wayenza. Kwaye uThixo ngokuphandle zange ambeke ngokuba wayengenaso isityilelo sokomoya!

<sup>194</sup> Landela lamnombo mnye kaKayin: kanye ukwehla ukuya kumkhombe, ukusuka kumkhombe kanye ukunyukela kuSirayeli, ukusuka kuSirayeli kanye ukuqhubeka ukuya kuYesu, nokusuka kuYesu kanye ukuqhubeka de kube ngulo mhla; kwaye jonga ukuba ela lenyama, ibandla lomthetho-siseko, lilukhuni kwaye lomileyo, lifundile, ndithetha amadoda aneZibhalo, awayaziyo yonke imfundiso kunye nezifundo ngezenkolo, angayicacisa, nkwenkwe, nje ngokufana *nokuya*, kodwa ngaphandle kwesityhilelo sokomoya! [uMzalwana uBranham unqomfa iminwe yakhe—Mhl.] Injalo lonto. Leyo yimfundiso kaKayin.

<sup>195</sup> IBhayibhile yathi, “Yeha nina! kuba bahamba ngemfundiso kaKayin, bakhukuliswa lulahlekiso lukaBhalam, baza batshabala ephikeni likaKorah.” INcwadi ekwanye, uYuda, wathi, “Babemiselwe ngexa elingaphambili kulomgwebo.” Ngokuqinisekileyo, banjalo. Yabona? Yayingubani uBhalam? Yayingubhishopu. Wayongamele lonke ibandla. Wanyukela phaya nje ngowomthetho-siseko njengoko anokubanakho. Wanikela . . . Khangela kuye emile phezulu phaya kwindumasi, emile phezulu phaya kwindumasi yabo enkulu. Kwaye babengengabo abangakholwayo kubukho bukaThixo, babengamakholwa.

<sup>196</sup> Oluya—oluya hlanga lamaMowabhi laphuma kwintombi kaLote. ULote owahlala . . . Intombi kaLote eyahlala noyise, yaza yakhawula yaza yazala umntwana, kwaye umntwana wa . . . kwaphuma uhlanga lamaMowabhi. Kwaye babelihlelo elikhulu. Abakhulu, abanewunewu abantu, kwaye babeneenkosana neekumkani nodumileyo. Babenebhishopu neenkulu zabefundisi nento yonke.

<sup>197</sup> Kwaye apha kweza igquba labaqengqeleki abangcwele phezulu, elinye iqela, uSirayeli; elincinci elidala igquba elalingelohlelo, elisebenzisana namahlelo onke. Kwaye benza yonke into eyayikhona emephini enokwenziwa, nemi nayo.

Kodwa yayiyintoni, babenesityhilelo sokomoya, kwaye uThixo wayekunye nabo kwiNtsika yoMlilo.

<sup>198</sup> Owu, ndi—ndiyayazi babenezinto zenyama, kwaye bathi abantu, “Elinjalo igquba elitsalela emva elinjengeliya, akukho nto yakwenza kuphela kukubagxotha.” Kodwa babenesityhilelo sokomoya, kwaye babeneLiwa elibethiweyo, babenenyoka yobhedu, babeneNtsika yoMlilo ihamba kunye nabo. Haleluya! Ndiyayazi ni—nicinga ndithabathekile, kodwa andinjalo. Ndiziva nje kamandi.

<sup>199</sup> Qaphela! Xana ndicinga, “La Thixo ukwamnye, namhlanje, uphila nathi.” Isesisityhilelo sokomoya seLizwi. Ngokuqinisekileyo, siso. Silunge ngoNaphakade. Malibongwe iGama leNkosi! Ewe, mhlekazi.

<sup>200</sup> Naku kumi yena phezulu phaya, owomthetho-siseko; lona igquba lamaBhaptizi namaRhabe ema phezulu phaya endulini, baza babiza ubhishopu wabo phaya. Kwaye babengabenkolo nje, kunye nohlobo olunye lwenkolo, babenqula uThixo okwamnye. Bathi, “Khangela ezantsi phaya kwelagquba lenkunkuma. Kutheni, abanalo nahlelo. Abalutho kuphela igquba lentsholo, ukugxwala, abaqengqeleki abangcwele.”

<sup>201</sup> Ingaba injalo? Ngokuqinisekileyo, babenjalo. Ukuba akukholelwa babengabaqengqeleki abangcwele, yithabathele emva kwiGenesis uze ufumanise xana banqumlayo. Kwaye ummangaliso wenziwa, waze uMiryam wathatha ithamborina waza wehlela elunxwemeni, ebhetha yona; edanisa ekuMoyeni, noMoses ecula ekuMoya. Ukuba eliya asilogquba esilubiza abakhululekileyo... abaqengqeleki abangcwele, andiyazi yintoni; ukucula nokuxhuma nokudumisa. Kwaye lonke ixesha izizwe zazibathiyile, kodwa uThixo wayekunye nabo. Babenesityhilelo sokomoya, babelandela laNtsika yoMlilo.

<sup>202</sup> Kwaye uMowabhi wathi, “Ngoku, jonga apha. Siyakubiza zonke izikhulu zabefundisi kunye nabo bonke oobhishopu, kunye nabaphathi babefundisi, ndize ndibazise apha. Siyakwenza into ethile malunga nayo, kuba sisizwe senkolo. Asiyikuvumela olwasasazo lobuxoki luxubane nehlelo lethu elilungileyo.”

<sup>203</sup> Kwaye ke babasa phaya. Baza bakha izibingelelo ezilishumi elinambini; oko nje kanye uSirayeli wayenako, izibingelelo ezilishumi elinambini. Babeka amadini alishumi elinambini kuso, iinkabi zenkomo; kanye nje oko uSirayeli wayenako, oko uThixo wakufunayo. Babeka iigusha ezilishumi elinambini kuso, zimele ukuza kweNkosi uYesu Kristu; iigusha ezilishumi elinambini kwiindawo zombini.

<sup>204</sup> Bonke abadumileyo, oobhishopu nabo bonke, bema phaya. Batshisa idini. Bathandaza, baphakamisa izandla zabo kuYehova baza bathi, “Yehova, sive!” Yintoni ababezama ukuyenza? Kwaye uBhalam wabo omdala waya

ngaphambili ngolwahlobo, kwaye uMoya weza phezu kwakhe. Ngokuqinisekileyo (kodwa wayesenyameni).

<sup>205</sup> UMoya ungawela phezu komhanahanisi, iBhayibhile yatsho. Nindivile ndifundisa oko, ngoku. “Imvula iwela kumalungisa nabangemalungisa.” Kodwa ifanele ingqamane neLizwi, nakuya apho uyifumana khona.

<sup>206</sup> Ngoko xana wakwenzayo, kwaye i...xana uMoya, nakubeni, kuye waxela iNyaniso, wazama ukuqalekisa uSirayeli, kwaye wamsikelela uSirayeli.

<sup>207</sup> Ngoku, ukuba uThixo uhlonipha nje ibandla elilungileyo, kunye nobhishophu elungileyo, kunye nomalusi omangalisayo, igquba labantu abazizifundiswa, Wayebophelelekile ukuba amkele ela dini, kuba naye nje wayelungisile ngokomthetho-siseko njengoko uSirayeli wayenjalo; kodwa wayengenaso isityihilelo sokomoya seLizwi kunye nentando kaThixo. Nantso ke, lowo ngumahluko namhlanje.

<sup>208</sup> Khangela kuYesu. Bathi, “Msuseni lamfo. Siyayazi ungumSamariya. Uphambene. Ungasifundisa na? Kuhle, wazalelwa elukrexezweni. Ube ungelutho kuphela umntwana ongumgqakhwe. Ngubani utata wakho? Wathi uThixo ngutata wakho, wena mnyelisi! Kutheni, uthetha ukusixelela? Sibe singabashumayeli, sibe singubhishopu; ngabo oobawo mkhulu-mkhulu-mkhulu-mkhulu-mkhulu-mkhulu-mkhulu bethu babengabashumeyali nobhishophu. Sazalelwa kwaye sakhuliselwa ebandleni. Siyile kwezona ziphakamileyo izikolo zakwalizwi. Siyalazi lonke iLizwi ukuya kunobumba. Kwaye wena uzama ukusifundisa? Kuphi apho wakha waya esikolweni? Kuphi apho uyifumene khona lemfundiso?”

<sup>209</sup> Wathi, “Ningabaka...uyihlo wenu umtyholi,” watsho uYesu.

<sup>210</sup> Babengenamiqondiso nazimanga phakathi kwabo. Babengenampiliso ziNgcwele kunye nezinto phakathi kwabo. Babengenazintsikelelo phakathi kwabo. Kodwa uYesu ngokuqinisekileyo wayesisityihilelo sokomoya seZibhalo.

<sup>211</sup> Bathi, “Kutheni, kubhaliwe *nje-na-nje*.”

<sup>212</sup> Kwaye uYesu wathi, “Ewe, kwaye kubhaliwe kananjalo.” Kodwa uThixo wangqinela indoda Yakhe ngemiqondiso.

<sup>213</sup> UPetros watsho into ekwanye, kwiZenzo 2, wathi, “Nina madoda akwaSirayeli; uYesu waseNazarete, iNdoda engqinelweyo nguThixo phakathi kwenu, ngemiqondiso nezimanga owathi uThixo wayenza ngaYo phakathi kwenu, kwaye enaziyo nina nonke.” (nantso ke) “Yena ekubeni wanikelwa kwi...ngolwangaphamb-...ngeBhunga elikhulu leSanhedrin phezulu phaya. Kodwa ngolwazi lwangaphambili likaThixo, uThixo wammisela kwangaphambili Yena ukuba afe oku kufa. Namnikela Yena ngezandla ezinoburhalurhume

nenkohlakalo. Nayibhethela iNkosana yoBomi, Leyo uThixo wayivusayo. kwaye singamangqina oko.”

<sup>214</sup> Whew, onjani umshumayeli! Ngenakho... wayenganakho nokutyikitya igama lakhe, kodwa wayemazi uThixo. Bathi ba “mgqala bambona ukuba wayekhe wakunye noYesu.” Ngokuqinisekileyo, sisityhilelo sokomoya. Owu, bethu. Ngoku, nantso ke.

<sup>215</sup> UKayin wayekulamnombo nje, ela bandla lenyama likumnombo omnye namhlanje. IBandla loMoya liseneNtsika yoMlilo, lisenemiqondiso, izimanga, lisenokristu okwamnye; ongqinelayo yonke indlela ukusuka kwimvana efayo, nasemyezweni wase-Eden, de kube kukuza kwesibini kweMvana. Ngokuqinisekileyo, okwamnye izolo, namhlanje, naphakade.

<sup>216</sup> Kwaye lamnombo kaKayin, ukuba nenkolo kunye nokuhonjiswa nokufunda, kanye ezantsi into ekwanye; nje into ekwanye, zonke iintsuku nje into enye. Abagxeki nabatshutshisi, njengoKayin wayenjalo ku Abheli, banjalo nanamhlanje, kwaye babenjalo kwaye bayakusoloko benjalo; ukuba kwinyama, abangakholwayo. Injalo lonto.

<sup>217</sup> Ngoku iGenesis 3:8, kunye kananjalo ndibeka ama-20 apha, bendijongile kwithuba eligqithileyo:

*Waze u-Adam wambiza... Waze u-Adam wambiza umfazi wakhe... u-Eva; ngokuba wayengunina wabo bonke abaphilayo. (yabona, oko kwakusemva koku kulukuhlwa kwakusekwenzekile)*

<sup>218</sup> UKayin waye... “Ngoku linda!” Uthi, “Ingathini inyoka, inyoka?”

<sup>219</sup> Kodwa, mzalwana, qaphela apha, iBhayibhile ayithi wayeyinyoka; iBhayibhile yathi, “Wayesesona sinobuqhophololo kuzo zonke izilwanyana zasendle.” Wayengesosirhubuluzi, wayesisilwanyana. Wayeyi... Kwaye kukho... .

<sup>220</sup> Kwaye mandikunike nje oku njengomqondiso omncinci phakathi kwethu, ukuba uyakuthanda. Okuya kulapho inzululwazi iphixene khona. Eyona nto isondeleyo abanokuyifumana kumntu, yichimpanzee. Bangaphi abakwaziyo oko? Kodwa kukho into ethile phakathi kwaphaya. Abanakwenza amathambo echimpanzee ahlangani namathambo omntu, noko iyeyonanto isondeleyo. Banakho ukuyizisa ukusuka kumntwana wesele. Banakho ukuyizisa ukuyizisa kunojubalala. Banakho ukuyizisa kwisilwanaya naso sonke isilwanyana. Banakho ukuyizisa kwibhere. Uthabatha ibhere uze utsale ususe ufele lwalo, lifana nje nomfazi omncinci. Nje into ekwanye. Thatha umva wakhe nayoyonke into, zimise phaya, uze unyuke utsale umfazi ngohlobo... misa umfazi ngolwahlobo. Iyinto nje enye njenge—njenge—njengebhere. Iinyawo ziphuma ngohlobo olunye, kwaye nezandla ziphuma

ngolu hlobo, nje ngokufana nomntu. Kodwa ichimpazee isondela kakhulu kunokuya. Iphantse, kodwa abanakho ukuyifumana.

221 Nantsi imfihlelo encinci, ukuba ufuna ukuyazi. Uyayazi apho ikhoyo? Ifihliwe kubo. Bangomba onke amathambo abafuna ukuwomba. Bangomba... Abaxhonxi bangomba, nenzululwazi, kunye ne—kunye nenzululwazi ngamaxesha eziganeko ingalinganisela izixa zamaxesha ngemilinganiselo ye-atom, kodwa abasokuze bayifumane. Kuba oko yayiyinyoka eyayifana kakhulu nomntu kunayo nayiphi enye into eyayikho emhlabeni, kwaye uThixo wayiqalekisa waza wayibeka ngesisu sayo, kwaye ijikwe yayakutsho kwinyoka ingenamfuziselo womntu. Ngoku nje krwempani intloko yenu, zona zinzululwazi, nize nibayeka bathabathe oko ithutyana.

222 Kodwa iBhayibhile ichaza ukuba, “Yayisesona sinobuqhophololo sazo zonke izilwanyana zasendle.” Injalo lonto. Yayilolaqhagamshelo elimi phakathi komntu nenkawu, kwaye uThixo wayiqalekisa waza wayibeka yabuyela ekurhubuluzeni ngenxa ye—yento eyayiyenzile. Yalukuhla lo mfazi, waza wazala unyana wakhe wokuqala owayenguKayin, emveni kwemvelo yempembelelo yenyoka, umtyholi, owangena enyokeni, eyenza okuya.

223 Kwaze emva koko wakhawula wazala, wakhawula kwakhona emveni kokulukuhlwa. Ngoku qaphelani, walukuhlwa, waphantse... Kulungile, wenza okungalunganga. Kodwa yena, ngokucacileyo, wayengokwasesikweni xana wakhawula ngendoda yakhe, kuba oko kungaba kwakukuninzi, amatyeli amaninzi emveni koko, iinyanga ezininzi kunye neentsuku ezininzi emveni koko; akunakuxela oko, besingazi, kodwa wazala okuka Adam.

224 Kwaye umntu othile ube enombuzo, wathi, “Kulungile, unyana... wathi wayezaku... Njengoko uKayin wazalwa, wathi u ‘fumene unyana ngeNkosi.’” Ngokuqinisekileyo, ngokuchanekileyo, yafanela ibe njalo. Yayingumtheto wendalo. Oko nje ngokuchanekileyo yindlela oyiyo namhlanje. Xana uzalwa, uThixo akezi nje akwenze. Uyinzala kayihlo nonyoko. Kwaye uyaku yi... kuyakubakho i... abantwana bakho bayakuba yinzala yakho. Kukuqhama kwakhona lonke ixesha, kanye ukwehla, njengemithi yembewu kunye nezinto ezifana nokuya; kodwa emva ukubuyela kwimvelo. Ndiyathemba oko kuyayicacisa.

225 Lingakanani ixesha esinalo? Asisenalo. Phulaphulani kule ilungileyo okulandelayo... okokuba sifumana iCawa: “NgaMoya mnye sonke sabhaptizelwa Mzimbeni mnye...” (Singathanda ukukwazi okuya.) “...UKristu.” Ngexesha... Ngoku, ndicinga ndifumene iZibhalo ezithile, iZibhalo ezilungileyo kokuya [UMzalwana uBranham uphendula oku kwiSiquqendu se-II, umbuzo 60—Mhl.].

226 Nanku olungileyo, nje ngokufana...Ningandinyamezela nje umzuzu ubemnye ngaphezulu okanye emibini, ukuze ndiphendule oku? Wona ungaziphendula.

**59. Xana—xana usithi “abangendawo abayikutsha Naphakade,”...** (Kulungile, ngoku ndenze iNgqina likaYehova libaleke, andenzanga njalo?) ...**Xana usithi abangendawo abayikutsha Naphakade, ingaba uthetha esihogweni okanye edikeni lomlilo? Ndiyayazi ithi kwiSityhilelo** (eso sisahluko sa-20) **okokuba isihogo siyakulahlelwa edikeni lomlilo. Ukuba abatshi Naphakade, ngoko baba yintoni?**

227 Njengokuba bendisandula ukugqiba ukutsho, mzalwana okanye dade, nokuba ibingubani; bayanyamalala, akusabikho nto ingabo. Babenesiqalo, kwaye phaya bayakuphela; nje abaseyonto. Ingathi...ixesha elide kangakanani bayakutsha, oko nje kunzima ukukuxela. Kodwa, jonga, phaya...

228 Ukuba nje ningafaka oku engqondweni yenu, yabona, ilula kakhulu. Kukho kuphela uhlobo olunye loBomi obunguNaphakade, kwaye oko kuza ngoThixo Ngokwakhe. Kwaye uThixo yedwa buBomi obunguNaphakade. Ukuba nje uyakuza nje apha kwisichazi magama, jonga igama lesiGrike uZoe. UZoe bu “Bomi obunguNaphakade.” UBomi obunguNaphakade ngu “Thixo.” Kwaye uYesu wathi, “Ndininika uBomi obunguNaphakade.” Kwaye ukuba ningajonga apha kwisichazi magama, sithi, “Zoe.” Obo kuphela koBomi obunguNaphakade obukhoyo. Akukho ndawo eBhayibhileni apho Eyakhe yathi kuyakubakho isihogo saNaphakade, yathi bayakutsha “ixesha elide nelide.”

229 Ngoku, ukufumana igama *ixesha elide*, khangelwa ku, *aeon*. Ingaba niqaphele *apha*, eBhayibhileni? Bangaphi abakhe bayiva isithi, “Ne aeons ne ae-...”? Bangaphi abayaziyo ukuba i-*aeon* si “sithuba sexesha”? Ngokuba, ngokuqinisekileyo, nabani uyayazi ukuba i-*aeon* si “sithuba sexesha.”

230 “Kwaye bayakutsha i-aeons,” ezo zizithuba zexesha. “Balahlelwa edikeni lomlilo, kwaye bayakutsha i-aeons.” I-*Aeons* ithetha i “sithuba sexesha.” Bangatsha ikhulu lezigidi zeminyaka ekohlwayweni kodwa, ekugqibeleni, kufanele bafike esiphelweni; ukuba banyamalale, ngokupheleleyo. Yabona, ngokuba yonke into engagqibelelanga ikukugqwetheka okusuka kokuGqibeleleyo; kwaye ibinesiqalo, ke kufuneka ibe nesiphelo.

231 Kodwa thina siyakholwa kwiNkosi uYesu Kristu sine Zoe, “UBomi Bakhe uThixo” kuthi, kwaye sinoBomi obunguNaphakade. Hayi sinobomi bexesha elide nelide, umoni unobomi obude nobude, kodwa sino “Bomi obunguNaphakade.”

232 UMzalwana uCox, kungekudala kakhulu, wayehleli kwindlela yam yokukhupha imoto phambi kokuba sibeke i...emveni kokuba sibe namatye phaya, waza wachola into

yakudala eyaba litye, waza wathi, “Mzalwana uBranham, kudala kangakanani okuya?”

<sup>233</sup> “Owu,” ndathi, “ngokwenzululwazi yamaxesha eziganeko, ungathi ilishumi lamawaka eminyaka ubudala. Uhlobo oluthile lelincinci, igongqongqo elidala laselwandle elaphila ngelinye ixesha, isilwanyana esincinci saselwandle, singabe sasiphila kudala kwisigaba esagqithayo.”

<sup>234</sup> Wathi, “Cinga nje bufutshane kangakanani ubomi bomntu *koba* bomi.”

<sup>235</sup> Ndathi, “Owu, kodwa, mzalwana, lanto inesiphelo, kodwa uBomi esinabo kuKristu abunasiphelo. Okuya kungaphila *ixesha elide* ngophindwe kabini okanye kathathu, kodwa ayisokuze ibe noBomi obunguNaphakade, kuba uBomi obunguNaphakade busuka kuThixo yedwa.”

<sup>236</sup> UNaphakade, “Lowo uwevayo aMazwi aM aze akholwe kuLowo waNdithumayo, unoBomi obunguNaphakade kwaye AKASAYI kuza emgwebeni kodwa udlulile ekufeni wangena eBomini.” Nantso ke, ufumana uBomi obunguNaphakade ngokuba likholwa. Ongakholwayo unobomi obude. UNaphakade... ikholwa linoBomi obunguNaphakade, kwaye alinakutshabalala ngokuba BunguNaphakade.

<sup>237</sup> Kodwa ikholwa, liyakuya... Ongakholwayo uyakugqitha ehlabathini, uyakuba neenkxwaleko, neentsizi; oko bakubiza ixesha elimnandi, “whoopee, ukuba nexesha elimnandi.” Abafazi, iwayini, nexesha elimnandi, yena ucinga uyaqhubeka. Uyakufa, Uyakuya kwidike lomlilo kunye nesulfure evuthayo, apho ukutsha kuqhubeka ixesha elide nelide, kwaye mhlawumbi okwekhulu lezigidi zeminyaka umphefumlo wakhe ungathuthunjelwa edikeni lomlilo nesulfure.

<sup>238</sup> Ndi... uthi, “Ingaba yisulfure nje eqhelekileyo?” Ndiyakholwa iyakuphindwa ngesigidi ukuba mbi kunokuya. Ndiyakholwa ubungenakuyichaza ngomlilo, ngomlilo onguwo. Isizathu ekuphela kwaso ibekwa “ngomlilo,” kuba umlilo yeyona nto ilenyayo esinayo. Ilenya ngokuqinisekileyo kwaye itshabalalisa yonke into, umlilo uyayenza. Kuhle, ngoko, iyakuba phaya, kodwa uyakuba nomphefumlo oyakufuneka wohlwaywe ngalo uhlobo oluthile. . .

<sup>239</sup> Ngoku, kufuneka uqaphele igama *umlilo*, ngokuba uMoya oyiNgcwele uyasetyenziswa “uMoya oyiNgcwele nomlilo”; kuba umlilo kaMoya oyiNgcwele utshisa isono, yabona, uze ucoce.

<sup>240</sup> Kodwa lomlilo, uphuma esihogweni, ithi i “dike lomlilo.” Kwaye nokuba yintoni, sisohlwayo ngentuthumbo. Indoda esisityebi yaphakamisa amehlo ayo, isesihogweni, yaza yathi, “Thumela uLazaro aze namanzi ngeminwe yakhe, abeke emilebeni yam, kuba lamadagatye ayandithuthumbisa.” Sukucinga asikho isihogo esivuthayo, kwanesihogo esisiso, sikho. Ukuba kukho umtyholi onguye, kukho isihogo esisiso.



241 Kodwa, niyabona, yonke into egqwethekileyo inesiphelo sayo, ngokuba ekugqibeleni ifanele ibuyele kobabunyulu nobungcwele bukaThixo. Kwaye uThixo nguNaphakade; kwaye ukuba sinoBomi obunguNaphakade, uThixo ukuthi, kwaye asisenakho ukufa kunokuba uThixo angafa. Nantso ke.

242 Ngoku, isiqendwana siyazichasa ngenene Ngokwaso, yabona, kwaye iyayilungisa. Ngoku, masibone, ndine... andiyazi nokuba... Ewe:

**“Yintoni aba—yintoni abayakuba yiyo?”**

243 Bayanyamalala, akusekho nto kubo: umphefumlo uyemka, umoya uyemka, ubomi buyemka, umzimba uyemka, iingcinga ziyemka, inkumbulo iyemka.

244 Kwaye akusayi kusabakho nazingcinga zabubi, okanye kwakhe, kwakhe kwenzeka, eLuzukweni. Injalo lonto, iyakuba... Ungafune ucinge, ukuba apha iyakuba ngabantu ngapha kulendawo...?

245 Ayitshongo na iBhayibhile, “Kwa neengcinga zokungendawo ziyakunyamalala”? Kwa iingcinga zako ziyakunyamalala.

246 Apha iyakuba yindoda ngapha, naku uThixo Lowo Mkhulu uyiNgcwele *apha*, kwaye ukwazi ukuba kanye ngaphaya umgxunya onemphefumlo etshaya kuwo? Kutheni, leyo ayinakuba liZulu. Kwa iingcinga, kwa inkumbulo, yonke into egqwethekileyo, yonke ingcinga engendawo, yonke into iyakutshabalala, kwaye yonke into engedawo kuyo. Kwaye asiyikuba nto kuphela ubunyulu, *neZoe*, uBomi bukaThixo; ukuya kuNaphakade, kwaye ngezigaba ziqhubeka, nokuqhubeka, nokuqhubeka, nokuqhubeka; Akasokuze aphele, ibe nguNaphakade!

247 “Baya elubethweni *lwexesha elide*, kodwa amalungisa aya kuBomi obunguNaphakade.” Niyayifumana? Ubetho *lwexesha elide*, uBomi obunguNaphakade, onjani umahluko!

248 Ngoku, yabona, ayi... Ngoku, ndiyayazi, kuni, zithandwa zam ezincinci, A—andibhekiselele ekuzameni ukuziveza njengowazi-nkonke. Ukuba ndiyakwenza okuya,...

249 Ngoku, ndinemithathu okanye emine ngaphezulu imibuzo elungileyo. Ndiyakuyichola kusasa ngeCawa, iNkosi ithandle.

250 Ngoku, khangelani. Yabona, oku kuvusa imibuzo. Ndingumshumayeli omdala. Ndi—ndi—ndi—ndinamashumi amabini anesithandathu eminyaka kulungiselelo. Kwaye ndi—ndinombulelo kakhulu ngoku, okokuba ndingatsho oku, eyam... Andizange ndazama ukuzama ukuzisa nanye into ebomini bam ngaphandle kuqala ibe ityhiliwe. Kwaye ndibulela kakhulu okokuba iNgelosi yeNkosi... Ntoleyo ndingenamfundo, ndingenasakhono. Kwaye le Ngelosi yehla yeza, kwaye ibe iluncedo lam ithunyelwe isuka kuThixo. Kwaye Ayizange yandixelela nento enye kuphela oko ngokuqinisekileyo

kunxibelelanayo nokuya ukusuka kwiGenesis ukuya kwiSityhilelo, kangangokuba de...Ndabhala phantsi kanye ngokukhawuleza xana Yathi, “Kwaye u—kwaye uyakuthabatha isipho sempiliso eNgcwele.” Kwaye ndayibhala phantsi nje ngendlela Esayitshoyo.

<sup>251</sup> Kwaye malunga neminyaka emithathu kamva, umphathi wafuna ndi—ndiyigqale, wathi, “Mzalwana uBranham, ingaba ukuqwalasele okuya? Igqibelele kakhulu de Wakuxelala ‘isipho.’”

<sup>252</sup> Ke, zange athi “esona isipho.” Kwaye wonke—wonke ubani eBhayibhileni...sonke isipho si “sipho” kodwa impiliso eNgcwele, kwaye isi “sipho.” Isi “sipho sempiliso.” Unganazo zonke iintlobo zezipho zempiliso, iindlela ezahlukeneyo. Kodwa, sonke esinye se “esona sipho”: “i” sipho sokuprofeta, “i” sipho soku. Kodwa impiliso eNgcwele ikwisininzi: “izipho.” Kwaye andizange ndaqaphela okuya, okokuba uMoya oyiNgcwele ugqibelele kangako. Owu, mayibongwe iNkosi!

<sup>253</sup> Ingaba niyaqonda ukuba uMoya oyiNgcwele okwamnye owabhala la Bhayibhile, ngamadoda angamakhulu, amakhulu eminyaka ukwahlukana...kwaye akukho namnye wabo wahluka komnye, wonke kubo wayephelele; kwaye zange ave ngomnye.

<sup>254</sup> Kwaye uPawulos waya ezantsi, kwaye wayesezantsi e-Arabhiya, kwaye zange atyelele nokutyelela iYerusalem iminyaka elishumi elinesine, kodwa wayesezantsi eYerusalem nasezantsi...wasuka e...zange waya eYerusalem. Kodwa ezantsi e-Arabhiya, waza waqalisa ukushumayela, akazange wambona kwa ukumbona uPetros kunye nabo bonke babo iminyaka elishumi elinesine. Kwaye xana bahlanganayo, babeshumayela into ekwanye: ubhaptizo lwamanzi eGameni lika Yesu Kristu, kunye nempiliso eNgcwele, namandla kaThixo.

Owu!

Ndivuya kakhulu kukuba ndibenokuthi ndingomnye wabo.

Omnye wabo, ndingomnye wabo,  
Ndivuya kakhulu kukuba ndibenokuthi ndingomnye wabo; (Haleluya!)

Omnye wabo, ndingomnye wabo,  
Nje ndivuya kakhulu ukuba ndibenokuthi ndingomnye wabo.

Kukho abantu phantse yonke indawo,  
Abantliziyo zabo zonke zisemadagatyeeni,  
NguMlilo owathi wawa ePentekoste,

Owabacoca wabenza bahlambuluka;  
 Owu, uyavutha ngoku phakathi kweyam  
 intliziyo,  
 Owu, uzuko kweLakhe iGama!  
 Ndivuyiswa kukuba ndibenokuthi  
 ndingomnye wabo.

Babehlangene kwigumbi eliphezulu,  
 Bonke bethandaza eGameni Lakhe  
 Babebhaptizwe ngoMoya oyiNgcwele,  
 Kwaye amandla enkonzo afika;  
 Ngoku oko Yena awabenzela kona ngala mini  
 Uyakunenzela into ekwanye,  
 Ndivuya kakhulu kukuba ndibenokuthi  
 ndingomnye wabo.

Ndingomnye wabo, ndingomnye wabo,  
 Ndivuya kakhulu kukuthi ndibenokuthi  
 ndingomnye wabo; (Haleluya!)  
 Omye wabo, omnye wabo,  
 Ndivuya kakhulu kukuba ndibenokuthi  
 ndingomnye wabo.

255 Phulaphulani, ndinomyalezo wenu omncinci:

Yiza, mzalwana wam, funa lentsikelelo  
 Eyakucoca intliziyo yakho kwisono,  
 Eyakuqalisa iintsimbi zovuyo ezikhalayo  
 Kwaye iyakugcina umphefumlo wakho uvutha;  
 Owu, uyavutha ngoku phakathi kweyam  
 intliziyo,  
 Owu, uzuko kwigama Lakhe,  
 Ndivuya kakhulu kukuba ndibenokuthi  
 ndingomnye wabo.

256 Akuvuyi ungomnye wabo? Iyintoni? NguMoya otyhilayo.  
 Sisityhilelo sikaThixo, "Phezu kolu lwalwa." Andikhathali  
 ukuba ngubhishopu omkhulu. . .

257 Umpristi womKatolika wahlala, kungekudala, endlwini  
 yam. Waza wathi, "Mnu. Branham, ndize kukubuza umbuzo."

Ndathi, "Kulungile, mhlekazi."

258 Wathi, "Ndineleta apha esuka kubhishopu, eza kuwe."

Ndathi, "Kulungile, mhlekazi."

259 Wathi, "Intetho ozenzayo, ungabamba isandla sakho uze  
 ufunge uyakuxela inyaniso?"

260 Ndathi, "Andiyi kuyenza." Ndathi, "IBhayibhile ithe,  
 'Uze ungafungi, ngamazulu okanye ngomhlaba (kuba sisihlalo  
 seenyawo Zakhe). U-ewe wakho makabe ngu hayi no ewe.'  
 Ukuba ubhishopu ufuna ukuva endiyakukutsho, uyakuthabatha  
 ilizwi lam ngayo. Ukuba akafuni, andifungi."

261 Lo mpristi mncinci phezulu apha kwibandla iSacred Heart, wathi, “Ingaba ubhaptize uPauline Frazier ngomhla *othile-thile*?”

262 Ndathi, “Ndiyenzile, mhlekazi, ezantsi kuMlambo i-Ohio.”

263 Wathi, “Umbhaptize njani?”

264 Ndathi, “Ndimbhaptize ngokumntywilisela ngaphantsi kwamanzi eGameni leNkosi uYesu Kristu.”

265 Wayibhala phantsi. Wathi, “Uyayazi, ibandla iKatolika laliqhele ukubhaptiza ngolwahlobo.”

Ndathi, “Nini?”

Wathi, “Kwisigaba sangaphambili.”

Ndathi, “Esiphi isigaba sangaphambili?”

Wathi, “Ke, ekuqaleni.”

Ndathi, “Kokuphi ekuqaleni?”

Wathi, “EBhayibhileni.”

Ndathi, “Ingaba uthetha ngaphamb- . . . ku—kubafundi?”

Wathi, “Ngokuqinisekileyo.”

Ndathi, “Ingaba ubiza amaKatolika, okanye i—i . . . ? Uthi umfundi babengamaKatolika?”

Wathi, “Ngokuqinisekileyo, babengawo.”

Ndathi, “Bendinga ukuba ibandla iKatolika zange latshintsha?”

Wathi, “Alitshintshi.”

266 Ndathi, “Ngoko ke kutheni uPetros esithi, ‘Guqukani, nize nibhaptizelwe eGameni likaYesu Kristu?’ Kwaye uthi oko yayi . . . okokuba wayengupope?”

267 “Ehe.”

268 “Ngoko kutheni nibhaptizela egameni lika ‘Yise, Nyana noMoya oyiNgcwele?’ Kwaye wantywilisela, kwaye nina niyafefa. Ngoku kwenzeka ntoni?”

269 Wathi, “Kodwa, uyabona,” wathi, “ibandla iKatolika linegunya lokwenza nantoni na abafuna ukuyenza.” Huh.

270 Ndathi, “Kwaye nibabize abafundi amaKatolika?”

271 Wathi, “Ehe.”

272 Ndathi, “Mhlekazi, ndinoJosephus, ndine *Ncwadi kaFox Yababulawelwa Inkolo*, Ndine*Zingaba Ezingaphambili* zikaPemberman, ndinee*Bhabhiloni Ezimbini* zikaHislop, abona badala ababalisi mbali abakhoyo ehlabathini, ndibonise khona phaya apho ibandla iKatolika elakhe labekwa okanye laba ngumbutho . . . amakhulu amathandathu eminyaka emveni kokufa kompostile wokugqibela.”

“Owu,” wathi, “sikholelwa koko ibandla likutshoyo.”

Ndathi, “Ndikholelwa koko iBhayibhile ikutshoyo.” Yabona?

“Kutheni,” wathi, “UTHixo usebandleni Lakhe.”

273 Ndathi, “UTHixo useLizwini Lakhe.” Ndaza ndathi, “Ukuba...” Wathi...Ndathi, “IBhayibhile ayithi uThixo usebandleni Lakhe, kodwa iBhayibhile ithi uThixo useLizwini Lakhe. ‘Ekuqalekeni ebekhona uLizwi, kwaye uLizwi ebekunye noThixo, kwaye uLizwi ebenguThixo; waza wahlala phakathi kwethu.’” Injalo lonto. Ndathi, “UTHixo useLizwini Lakhe.”

274 Waqhubeka waza wachaza oko. Wathi, “Kuhle, besingenakuxambula,” wathi, “ngokuba ukholelwa eBhayibhileni, ndikholelwa ebandleni.”

275 Ndathi, “Ndikholelwa ukuba iBhayibhile iliLizwi likaThixo eliphefumlelweyo kwaye akukho nakunye ukuphikisana kuYo. Kwaye IiLizwi likaThixo, izicwangciso Zakhe zaNaphakade zezigaba zonke eziyakuza. Wathi, ‘Amazulu nomhlaba ayakugqitha kodwa iLizwi Lam aliyikugqitha.’ Injalo lonto. Ndiyalikholelwa iLizwi.”

276 Waya kuNkskz. Frazier. Wathi, “Nkskz. Frazier, unqatshelwa iphepha apha uvuma ukuba intombi yakho ingaba lilungu lebandla iKatolika?”

277 Wathi umfazi, “Ndingaxolela ukuhamba naye ukuya engcwabeni.”

278 Wathi, “Usizi kuwe.” Wathi, “Ufanele ube nombulelo wokokuba lantombi iyaphuma kobabuvuvu, isiya kwibandla iKatolika.”

279 Wathi, “Kungathini ukuba ibinguwe ntombi usiza ebandleni lam, ubuyakuthini malunga noko?”

280 “Owu,” wathi, “oko kwahlukile.”

281 Wathi, “Hayi, ayinjalo.” Wayeyazi ukuba ube esendaweni ethile xa wayeshiya lamfazi mncinci phandle phaya. Wayazi ukuba ube esendaweni ithile. Wathi umfazi, “Ngoku, umnyango okwamnye uvuliwe ubuthe wangena ngawo.”

282 Yabona, leyo yindlela. Sukunyathelwa, akudingeki ukuba unyathelwe. Ukuba uThixo ungakuwe, ngubani ongakuchasayo? Injalo! Ingxaki yayo namhlanje, ulibhetyebhetye endaweni yokuba ubenomqolo. Mela uThixo nokulungileyo!

283 UMoya oyiNgcwele okwamnye owehla kwabo bapostile nangasemva kwizigaba, useseBandleni Lakhe namhlanje, abo athe uThixo Wazityhila kubo. “Asikokwalowo ufunayo, okanye lowo ubalekayo, kodwa nguThixo obonisa inceba.” NguThixo, ngokhetho Lakhe, uzisa abantu aze avule amehlo abo. UbungenakuYibona, uyimfama, kwaye zange wayibona ngaphandle kokuba uThixo avule ingqinqo yakho. IBhayibhile yathi uyimfama, kwaye akunakho ukubona. Akukho sidingo

sokuba uzame. Ngayo yonke imfundo, amancedo emali yokufunda onokuwafumana, uyaqhubeka nje ukuba yimfama.

<sup>284</sup> Ngoku, nina Bandla likaKristu apha, ni “thetha apho iBhayibhile ithethayo, nize nithule apho ithuleyo,” malunga naphi nokunye kOku? Nithule ngamandla kOkuya. Injalo.

<sup>285</sup> Yabona, kuthabatha eyekomoya iNyaniso etyhiliweyo. Ngoko uThixo uyehla aze azityhile yena aze aYingqinele ukuba yiNyaniso. Amen! NiyaMthanda? Ke nam ndinjalo. Amen.

<sup>286</sup> Kulungile, nonke maWisile afuna ukuxhawula izandla kunye namaBhaptizi ngoku? Nina maRhabe?

<sup>287</sup> “Ngoku,” nithi, “Mzalwana uBranham, ingaba uwakhuphela ngaphandle kobudlelwane amaBhaptizi namaRhabe angabhapt- . . .?”

<sup>288</sup> Hayi, mhlekazi, andiyenzi. Ndibabalela abazalwana bam. Ngokuqinisekileyo! Andikhathali nokuba akubhaptizwanga konke konke, ukuba ububhaptizelwe egameni lo “Mfiyo waseSharon, iNyibiba yaseNtlanjeni, kunye neKhwezi loKusa,” oko bekungayi kuba . . .oko nje bekuya kuba kokulungileyo njengo “Yise, Nyana, Moya oyiNgcwele.” Nje izihloko ezintathu. WayenguMfiyo waseSharon. WayenguYe? UMfiyo waseNtlanjeni, iKhwezi loKusa, zonke ezo. Ngokuqinisekileyo, Wayenjalo. Nje into enye okanye engenye. Kodwa nantsi into eyiyo: indlela echanekileyo yeSibhalo iseGameni likaYesu Kristu. Ukuba ufuna indlela yeSibhalo, oko kuchanekile. Leyo yindlela eyiyo.

<sup>289</sup> Ngoku, ukuba ubhaptizelwe egameni lika “Yise, Nyana, noMoya oyiNgcwele,” uva ngokuvakalelwa ukuba oko konke kulungile, amen. Ukuba yimpendulo elungileyo kuThixo ngokubhekiselele kwisazela esicacelweyo kuThixo, amen. Qhubekela phambili, yabona.

<sup>290</sup> Kodwa kangangokuba ndikhathala, kangandima yam, ukuba ubunonkundibuza, uthi, “Mzalwana uBranham, ingaba ndifanele ndibhaptizwe kwakhona?” Bendiya kuthi, “Ewe,” ngokwendima yam.

<sup>291</sup> Umfazi omncinci uze apha ngenye imini, wathi, “INKosi indibizile ukuba ndibe ngumshumayeli.” Andikhange ndikukholelwe oko, hayi ngaphezulu kunokuba ndikukholelwa ukuba—ukuba angaxhumela ngaphaya kwenyanga. Kwaye yena . . .

<sup>292</sup> Ndathi, “Kulungile, kulunge kakhulu okuya, dade.” Ndathi, “Ingaba utshatile?”

“Ewe.”

“Unabantwana ababini?”

“Ehe.”

Ndathi, “Yintoni i . . .? Ingaba umyeni wakho usindisiwe?”

“Hayi.”

Ndathi, “Uzakwenza ntoni ngaye?”

“Ndizakumshiya ekhaya.”

<sup>293</sup> Ndathi, “Eso sisithiyelo esingcono awakhe wanaso umtyholi. Ungumfazi omhle indawo yokuqala, kwaye uyanyebelezela usiya apha entsimini, uyakuba sisithiyelo esiqhelekileyo kunye nento ajongise kuyo umtyholi. Kwaye umyeni wakho, ekhaya, umfo osemntsha, kwaye uyamshiya kunye nabantwana ababini; Uyakuqalisa ukuhla enyuka kunye nomnye umfazi, kwaye ababantwana bayakuba nomnye utata ngenye yezi mini.” Ndathi, “Indawo yokuqala, ukuba uThixo ubize umfazi, Uphikisene neLizwi Lakhe.” Ndathi, “Ngoku, ukuba ufuna ukuyenza, konke kulungile.” Ndathi, “Ngoku, ukucalula, uthi iNkosi ikunike ukucalula. Ingaba ufuna ukuphuma, eqongeni, uze uluzame?”

<sup>294</sup> Wathi, “Ewe.” Kwaye uyabona okwenzekileyo.

<sup>295</sup> Uyabona, iyachulumancisa. Ifanele ize eLizwini. Ukuba ayikho seLizwini, ngoko ayilunganga. Andikhathali iyintoni imihlali yakho, ayilunganga. Amen! Oko kuvakala lungileyo. Amen!

<sup>296</sup> Kulungile:

Siyakuhamba ekuKhanyeni, okunjalo ukuba  
kuhle ukuKhanya,  
Kuvela apho amaqabaza ombethe wenceba  
akhanyayo;  
Kukhanya konke ukusijikeleza emini  
nasebusuku,  
UYesu, ukuKhanya kwehlabathi.

Nonke bangcwele bokuKhanya babazani,  
UYesu, ukuKhanya kwehlabathi;  
Ngoko iintsimbi zeZulu ziyakukhala,  
UYesu, ukuKhanya kwehlabathi.

Siyakuhamba ekukhanyeni, okunjalo  
ukubakuhle ukukhanya,  
Kuvela apho amaqabaza ombethe. . .  
Kukhanya konke ukusijikeleza emini  
nasebusuku,  
UYesu, ukuKhanya kwe. . .

<sup>297</sup> Ngoku ndifuna wonke ubani aguquke aze axhawule izandla, iindlela ezine, kunye nomntu wonke ngoku, njengoko sicula oku kwakhona:

Siyakuhamba ekuKhanyeni, ukuKhanya  
okuhle, (Amen!)  
Kuvela apho amaqabaza ombethe wenceba  
akhanyayo;

Kukhanya konke ukusijikeleza emini  
nasebusuku,  
UYesu, ukuKhanya kwe . . .

<sup>298</sup> Ungaba uyawathanda amaWisile? Yithi, “Amen.” [IBandla lithi, “Amen.”—Mhl.] iBhaptizi? IRhabe? IKatolika? I . . . owu, ingaba uyabathanda? Yithi, “Amen.” [“Amen.”]

Siyakuhamba ekuKhanyeni, okuhle . . .

Xhawulani izandla, njengoko sihamba.

Owu, kuvela apho amaqabaza ombethe  
wenceba akhanyayo;  
Kukhanya konke ukusujikeleza emini  
nasebusuku,  
UYesu, ukuKhanya kwe . . .

<sup>299</sup> Phambi kokuba sicule iculo lethu lokunqumamisa . . . Ngoku, kunokwenzeka ukuba ndiyakuba lapha kwakhona ngeCawa. Ngoku, emveni kokuya andiyi kubuyela kwakhona de kube semva kweKrisimesi. Yabona, kuba ndiya eMichigan, ukusuka eMichigan ukuya eColorado, ukusuka eColorado ukuya ngaphaya e-Idaho, ukusuka e-Idaho ukuya ngaphaya eCalifornia, kwaye siyakubuya. Kwaye kunokwenzeka (ndifuna nindithandaze!) Ndiyakuba seWatarloo, Iowa, ekuqaleni kuJanywari amashumi amane anesine kude kube nguFebhrwari isibini. Yabona, landawo yokuhlangana inkulu phaya, ndifumene nje ifoni kungekudala, kwaye ndifumene ukusukela ngoku de kube yiCawa ukuba ndithandaze. Yabona, eWaterloo, Iowa, ntoleyo ikufutshane ngoku.

<sup>300</sup> Kodwa ngoku, khumbulani, phulaphulani kusasazo lukamzalwana ngentsimbi yesithoba, ngoMgqibelo kusasa. Siyakumfonela simazise. Kwaye iyakubangaphaya kwi-WLRP, abaculi abane bakwaNeville ngentsimbi yesithoba, ngoMgqibelo kusasa. Siya . . . Ukuba a—andikwazanga kuyithabatha, uMzalwana uNeville uyakugqibezela imibuzo. Uyakuyenza, Mzalwana uNeville, ukwenzela iCawa kusasa? [UMzalwana uNeville uyahleka aze athi, “Umyalelo onzima!”—Mhl.] Kuhle, jongani, ukuba ungena engxakini, ndiyakubaleka nawe. Uyakujonganga. Kulungile.

<sup>301</sup> Kulungile:

Thabatha iGama likaYesu uhambe nalo,  
Mntwana wentsizi nentlupheko;  
Liyakukunika uvuyo nentuthuzelo,  
Owu, lithathele Lona kuyo yonke indawo oya  
kuyo.

IGama elixabisekileyo, Owu alimandi!  
Ithemba lomhlaba novuyo lweZulu;



IGama elixabisekileyo, (IGama  
 elixabisekileyo!) Owu alimandi!  
 (Alimnandi!)

Ithemba lomhlaba novuyo lweZulu.

<sup>302</sup> Ngoku, ukuba nifuna ukwazi umBhaptizi okholelwa ekukhwazeni, olo luhlobo lokukhwaza endikholelwa kulo. La mama mdala ohleli nje phaya, kwaye uMoya weza phezu kwakhe. Waqalisa ukudanduluka, wayengenakho ukuzibamba, wabuyela emva waza wanga intombi yakhe. Leyo yindlela endithanda ukuyibona. Amen. Kuhle kakhulu okuya, uhlobo lwakudala, iimvakalelo zokuva entliziyweni. Owu, bethu, omdala—omdala, owexesha, ovuthiweyo ungwele, olungele ukugoduka aye eLuzukweni. Ulindele nje ukubizwa, niyabona, nje ukuba nexesha elimnandi.

Kulungile, Mzalwana uNeville ngoku, nantoni na afuna ukuyenza.



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XHOSA

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