


# INZALO YENYOKA

 ...Nkulunkulu, uNkulunkulu omkhulu nonamandla, Owabumba zonke izinto ngamandla oMoya waKhe; futhi waletha uJesu Kristu, iNdodana yaKhe ezelwe yodwa, Owasifela ngesihle thina zoni, oLungileyo wafela abangalungile, ukusibuyisela kulenhlanganyelo emangalisayo esinayo futhi noNkulunkulu. Njengalokhu sifundiswa eZwini elibusisiweyo, ukuthi sasinenhlanganyelo naYe ngaphambi kokusekelwa kwezwe. “Lapho izinkanyezi zokusa zahlabelela kanyekanye, namadodana kaNkulunkulu enanela ngokujabula, le emuva ngaphambi kokusekelwa kwezwe.” Sazi kanjani ukuthi lokho kwakungesikho kulesisikhathi esifanayo iWundlu elahlatshwa ngaso; ukuthi kwathi uNkulunkulu, ekucabangeni kwaKhe okukhulu, wasibona sihlokoma sijabula ngokusindiswa kwethu ngoJesu!

<sup>2</sup> Futhi, namuhla ebusuku, sinesandulelo kuphela salobo buNkulunkulu obukhulu benkazimulo obuyokwambulwa ekuBuyeni kwaKhe kwesibili. Konke ukugula nokudabuka kuyophela. Khona-ke siyoba nomzimba onjengomzimba waKhe uQobo okhazimulisiweyo, ngokuba siyoMbona njengalokhu Enjalo. Lapha njengoba sibona izandla zethu zishwabana, izinwele zethu ziphenduka zibampunga, namahlombe eqhotha, siyaqonda ukuthi singabafayo futhi sibheke othulini lapho amakhanda ethu ekhothamele khona manje, futhi lapho esivela khona. Kodwa, Nkosi Nkulunkulu, njengoba ngempela Wena unguNkulunkulu, Wenza isethembiso sokuthi siyophinde sivuswe futhi ezinsukwini zokugcina, futhi siyakukholwa.

<sup>3</sup> Ngesizotha simi nokukholwa kwethu namuhla ebusuku eBukhoneni baKho, siza ngesibindi ngoba uJesu wasiyala ukuba sikwenze. Kungesikho phezu kwanoma yikuphi okuhle esikwenzile, ngoba akukho okulungileyo esikwenzileyo; kodwa siza ngokuzithoba, sizisho ukuba lingelethu leligugu ngenxa yomusa waKhe owabelwe thina. Ngakho-ke, siyeza sicela ukuthi Uzobusisa namuhla ebusuku ekwethuleni iZwi. Ngokuba kulotshiwe, ukuthi, “Umuntu akanakuphila ngesinkwa sodwa, kepha ngawo onke amaZwi aphuma emlonyeni kaNkulunkulu.” Futhi makube ngumlomo kaNkulunkulu ozothi ukhulume namuhla ebusuku. Amazwi mawafike, futhi kwangathi Lingahamba lijule lingene ezinhliziyweni zethu, thina balaleli, futhi sigcwaliswe ngoMoya waKho noBukhona baKho. Lokhu sikucela eGameni likaJesu. Amen.

<sup>4</sup> Na—namuhla nayizolo, izolo ebusuku, ngiqonde ukusho njalo, nanamuhla, besikhuluma ngesihloko, kuqala, ukuba sibe yisihloko esithi, *Kungani Singesilo Ihlelo*. Futhi sikwenze kwaqina impela, kungani singesilo ihlelo, futhi kungani

singakholelwa emahlelweni. Ngoba, siyakuthola eBhayibhelini, ukuthi amahlelo awakaze agcotshwe nguNkulunkulu; lagcotshwa ngudeveli; futhi kwafakazelwa nayiBhibheli. Nokuthi ngamahlelo, kuzaleka kanjani, ukweduka. Manje siyakusho lokhu ukuqondisa nokuletha leliTabernakele enhlanganyelweni eZwini likaNkulunkulu elibusisiweyo. Ukuthi, amathemba ethu awakhelwe kulokho okushiwo yihlelo, kumbe okushiwo noma yimuphi umuntu; lakhelwe kulokho okushiwo yiNkosi uNkulunkulu. Futhi yileyo ndlela kuphela esingaqondiswa ngokufanele ngayo.

<sup>5</sup> Futhi namhlanje ekuseni, benginezinhlanu, ngiyakholwa, izindatshana ezahlukeni eziphume ngehlelo, okungakhulunywa nhlobo ngazo eBhayibhelini, amabandla amaProtestane azikhothamelayo, futhi befundisa isifundiso; into efanayo isifebe esidala esiwunina, ibandla eliKatolika elisishumayelayo, bese siphumela ebandleni lamaProtestane. Futhi sikhothamela into efanayo ephambene noma yikuphi eZwini likaNkulunkulu.

<sup>6</sup> Ibandla lokuqala lehlelo, silibuke phezulu namuhla ntambama emlandwini wobaba baseNayisiya, bebandla laseNayisiya. Emva kokufa kwabapostoli, bafika lapho-ke obaba baseNayisiya, futhi baqhubeka iminyaka eminingi. Amakhulu amathathu namashumi amabili-nanhlanu eminyaka, ekugcineni kwafika e—eNayisiya, eFulansi, lapho ababeno—nomkhandlu omkhulu waseNayisiya. Futhi phakathi lapho babumba lezizifundiso ezingenakuphikiswa ibandla eliKatolika elinazo manje, ethe futhi yaze yehla yanikezelwa amaProtestane.

<sup>7</sup> Futhi njengoba ngishilo e—ekufundiseni namuhla ekuseni, ngamunye waleyominyaka yebandla, kuqhubeke kwenyukele kulowo—kulowonyaka webandla iThesalonika, ishumi nanhlanu lamakhulu eminyaka yezikhathi zobumnyama, akuzange nakanye ngaphandle kokuthi Wathi, “Usenalo iGama laMi.”

<sup>8</sup> Futhi ngakulolu olunye uhlangothi, babengasekho nhlobo kuKristu, beza ngegama lehlelo, “IKatolika, uLuther, uWesley, iBaptisti, iPresbyterian, iPentekoste,” kwehle njalo.

<sup>9</sup> Kodwa ngaphambi nje kokuvalwa konyaka, Wathi, “Ngimisile phambi kwakho umnyango ovuliweyo.” Niyabona na? Futhi yilowonyaka esikholwa wukuthi sikuwo njengamanje, unyaka womnyango ovuliweyo, phakathi kokuphuma kokugcina kwebandla laseLawodikeya.

<sup>10</sup> Futhi kuyiyo nse iminyaka engamakhulu amathathu namashumi amabili-nanhlanu emkhandlwini waseLawodikeya. Futhi phakathi lapho bazithathela lezizindlela njengokufafaza, ukuthela, nemibhaphathizo yamanga, umoya ongcewele wamanga, zonke lezi ezinye izinto. Bazithathela khona.

<sup>11</sup> Kwase kuthi-ke lapho uLuther, engumpristi, futhi waphuma ebandleni eliKatolika, kweza nalezizinto. Futhi khona lapho

kwaphuma uZwingli, kuZwingli kwaphuma uCalvin, kuCalvin kwaphuma uWesley, o, kwehle njalo. Futhi yilokhu behla nazo lezozimfundiso ezingenakuphikiswa. Futhi uNkulunkulu angalihola kanjani iBandla laKhe, nxa belandela imigwaqo Angakaze alokothe abakhiphele yona ukuba baholelwe kuyo na?

<sup>12</sup> Futhi khumbulani, eZambulweni 17, sithole “owesifazane.” Manje lamazwi asobala. Alotshwe eBhayibhelini, ngakho ngiqagele ngingawasho. Lathi lona wesifazane wayeyisi “febe.” Lokho kusho ukuthi wayengowesifazane onegama elibi; ukuthi wayefanele ukuba ugane indoda, futhi wafeba nezwe. Futhi wayene... wayengu “NINA WEZIFEBE,” ngakho-ke wayenamadodakazi. Futhi ngokomumo wamazwe sikudwebile lokho, elapho. Mina qobo lwami, ngikubona emBhalweni, ngibona izimfundiso zalo nakho konke, ngiyakholwa iNkosi ikubeke emgqeni ngokuphelele, ukuthi lokho kungebe ngenye into ngaphandle kwebandla eliKatolika. Yiyonandlela kuphela okungaba yiyona. Futhi lazalani na? Amabandla amaProtestane. Impela, lenzenjalo.

<sup>13</sup> Futhi esandleni sakhe wayephethe isitsha sewayini sobufebe bakhe, futhi wayelinika amakhosi omhlaba. Futhi wayengumbusi phezu komhlaba wonke, sikhuluma ngokomoya. Futhi kunjalo ngempela. Akekho omunye... .

<sup>14</sup> Bukani, ake sithi, singabuyela kuDaniyeli sithole isithombe. Bukani isithombe: ikhanda legolide, umbuso waseBabiloni; ithusi... kumbe isiliva, amaMede namaPeresiya; ithusi, uAlexander the Great, nokunye, umbuso wamaGrecki; kwase-ke kuba yimibuso yamaRoma, iRoma engaseMpumalanga nengaseNtshonalanga, izinyawo ezimbili.

<sup>15</sup> Futhi qaphela kulembuso elishumi, ehambisana ncamashi nalezozimpondo ezilishumi ebesikhuluma ngazo namuhla ekuseni, kuwo ngamunye waleyomibuso elishumi eyayizodlondlobala, kwabakhona insimbi nebumba kuxutshaniswe ndawonye. Naleyonsimbi ivela emilenzeni, okwakuyiRoma. Futhi kukhona umushwa wobuRoma oxutshaniswe ezizweni ngezizwe ezikhona phansi kweZulu, ngebandla eliKatolika. Kunjalo impela. Futhi soze zaxubana, nomaphi.

<sup>16</sup> Futhi bayoganiselana, phakathi komunye nomunye. IBhayibheli lathi bayokwenza. Futhi babuke namuhla. Umfana wakho uhamba nentombazane eyiKatolika; uma bezoganana, bafanele bethembise ukuthi bazokhulisa abantwana babo babe ngamaKatolika; niyabona, ngapha nangapha. Niyabo, kungukubhidliza amandla omunye.

<sup>17</sup> Kepha kuyini na? IBhayibheli likubeka ngokuthi konke kuyisifebe. Manje nizokwenzenjani na? Kunjalo. Futhi ziyohanjelwa kanjani izono zabantu... Sibuyeke emuva kuDutoronomi, ukukhombisa ukuthi umntwana oyivezandlebe,

umntwana wesihlahla, wayengenakulokotha ngisho ukungena ebandleni leNkosi ezizukulwaneni ezilishumi nane. Lokho kwakuphansi komthetho. NoKristu ufikela ukukhulisa umthetho. Ukangakanani-ke manje na?

<sup>18</sup> Futhi kwenzekani kulaba, yini indaba ngalaba osimukanandwendwana emgwaqeni namuhla, laba besifazane abancane bedonsa usikilidi, futhi begqoka izikhindi, osimukanandwendwe abaphungule izinwele, nokunye na? Yini indaba ngakho na? Yingoba unina wawo waziphatha kanjalo. Ngukuhanjelwa, ububi, kusuka esizukulwaneni kuya kwesinye. Futhi kuyilokho. Futhi sinani na? Sesifike endaweni, sekuyisibumbatha sesono esiyingxovangxova uqobo.

<sup>19</sup> Yingalesosizathu uNkulunkulu evuse iRashiya, ngaleya, nebhomu le atomu ukumesula, njengoba wabanjalo uzamcolo wasemandulo, lapho Ekhuphula amafu. Impela, Ukwenzile. NeBhayibheli lisho njalo. IRashiya, njengoba beyizwe elingakhohwa ukuthi uNkulunkulu ukhona, elingakhohlelwa ekutheni uNkulunkulu ukhona, ibisebenza ezandleni zikaNkulunkulu uSomandla uqobo impela. NjengeNkosi uNebukadinesari wayezobhubhisa uIsrayeli ngoba behluleka ukuhamba noNkulunkulu, iRashiya idlondlobala iya phezulu ukuba “iphindiselele abangwele,” kokwebandla eliKatolika, kwegazi elilichithile labangwele. IBhayibheli lasho njalo. Izothatha yonke into.

<sup>20</sup> Ngakho bukani lapha, uma unina wawo wayeyintombazane yamakhorasi, nogogo wawo, nonina wayeyisimukanandwendwe, uyini namuhla na? Umculi wokuzinyikanyika ahhundule izingubo. Bazoba yini abantwana bakhe na?

Wena uthi, “Ngabe uNkulunkulu wenza lokho na?” Yebo, mnumzane.

<sup>21</sup> UNkulunkulu uhambela ububi babantwana, isizukulwane, kuze kube nasezizukulwaneni zeshumi nane. Futhi uma uKristu efikela ukuwukhulisa, singathi, “Izizukulwane ezilikhulu, kumbe izizukulwane ezingamakhulu amahlanu.” Ngani, Wathi, “Ngabasendulo, nibezwile bethi, ngabasendulo, ‘Ungabulali.’ Ngithi kini, othukuthelela umfowabo, ngaphandle kwesizathu, usebulele vele. Nibezwile bethi, ngabasendulo, ‘Ungaphingi.’ Kepha Ngithe, obuka owesifazane amkhanuke, usephingile.” Wawenza . . . Yini ukukhulisa na? Ukwenza kube kukhulu ngokuphindwe kaningi. Futhi uma phansi komthetho kwakuyizizukulwane ezilishumi nane, kuyothatha isikhathi eside kangakanani entweni efanayo namuhla na?

<sup>22</sup> Futhi insizwa, nowesilisa ophakathi nendawo ubudala, nowesilisa oganiwe abasenakho ukuhlonipha izifungo zemishado yabo. Ngani, bavele bathathe abesifazane bahlale nabo noma kuphi, njengenzinja nja. Inja ihlonipha kangcono kabi futhi inobuqotho obungcono kabi kunabanye abantu

abanabo. Futhi ngiyazi ukuthi lokho kuqine kabi, kodwa kuliqiniso.

<sup>23</sup> Ngani na? Namabandla avele aziyele phambili nje futhi angathi vu ngakho. Ngani na? Benza njengoba kwenza unina nje. Amasonto akuthatha kube ufuzo. Isizathu, ibandla nalelibandla lamaProtestane aphuma ebandleni eliKatolika, izono zebandla eliKatolika zihanjelwe phezu kwamaProtestane. Impela, linjalo, ngakho ibhodwe ngeke lithi iketele lingcolile. Kuliqiniso ngempela.

<sup>24</sup> Manje siyathola, futhi emBhalweni, sitholile...Futhi angizange ngibone inothi phezu kwetafula lapha kulobubusuku. Ngathi, ngikhombise indawo eyodwa lapho uNkulunkulu ake agcoba khona ihlelo. Ngikhombise indawo eyodwa lapho uNkulunkulu ake agcoba khona umshumayeli wesifazane. Ngikhombise indawo eyodwa lapho uNkulunkulu ake agcoba khona ukufafaza. Ngikhombise indawo eyodwa lapho uNkulunkulu ake agcoba khona ukuthela. Ngikhombise indawo eyodwa lapho uNkulunkulu ake waba noma ngubani owabhaphathizwa egameni lika “Yise, iNdodana, uMoya oNgcwele.” Zithole lezozinto. Kepha nokho ngezikhathi zonke siyazena. Kuphansi nje impela ebandleni. Manje, ngithe, nina...

<sup>25</sup> Kuhle, isizathu sokuba singabanga yiBaptisti, ngoba sikholelwa ekubhaphathizweni eGameni leNkosi uJesu Kristu. Akukho noyedwa nhlobo, eBhayibheleni, owabhaphathizwa noma ngayiphi enye indlela. Ngikhombise indawo eyodwa lapho khona umuntu oyedwa abhaphathizwa khona egameni lika “Yise, iNdodana, uMoya oNgcwele,” ngizophakamisa izandla zami ngithi ngingumprofethi wamanga.

<sup>26</sup> Futhi uma iBhayibheli lithi umele u “bhaphathizwe eGameni likaJesu Kristu,” lokho kusho ukuthi umele ukwenze ngaleyondlela. UPawulu wabayala ukuba baphinde babhaphathizwe. Akunandaba ukuthi babebhaphathizwe kanjani, babefanele beze, babhaphathizwe futhi. Babebhaphathizwe yiyo leyondoda eyabhaphathiza uJesu Kristu; uJohane umBhaphathizi. Wathi, “Lokho ngeke kusasebenza. Nifanele nize, nibhaphathizwe futhi.” Futhi kwakufanele bakwenze ngaphambi kokuba bemukele uMoya oNgcwele. Kwakuluhlelo lukaNkulunkulu.

<sup>27</sup> Ngingahle ngithi ukujula kancane kunalokho, namuhla ebusuku. Ngani na? UJesu uyaligcina iZwi laKhe. Niyakukholwa lokho na? Manje, cishe impela nonke benikhona lapha namhlanje ekuseni, kodwa ngifuna ukubeka okuningana phezu kwalokho.

<sup>28</sup> Kwaba yingani umyalo kaPawulu, ayale lokho emva kokuba sekwenziwe na? UPawulu wathi, “Ngisho noma iNgelosi evela eZulwini yafika yashumayela noma yini enye, mayibe ngeqalekisiweyo.”

<sup>29</sup> Manje nina nithi, “SinokuKhanya okusha kukho.” Qhabo. aninakho. Yilokho udeveli afika nakho kuEva, ukuKhanya okunye okusha. Ningakudingi ukuKhanya okusha. Nidinga ukuhamba kukho ukuKhanya uNkulunkulu asevele ukubekile lapha, kuphela.

<sup>30</sup> Manje qaphelani lokhu, ukuthi kulula kanjani. Ngenkathi behla bevela eNtabeni yokuGuqulwa isimo, uJesu wathi, kubafundi baKhe, “Abantu bathi mina iNdodana yomuntu ngingubani na?”

“Omunye wathi Ungu ‘Mose, noma uEliya, omunye wabaprofethi.”

Wathi, “Nina nithi ubani na?”

<sup>31</sup> Wathi, uPetro wathi, “Wena unguKristu, iNdodana kaNkulunkulu ophilayo.”

<sup>32</sup> Wathi, “Ubusisiwe wena, Simoni, ndodana kaJona; ngokuba inyama negazi akukwambulelanga lokhu.” Niyabo, akuzi ngamakholi. Akuzi ngamahlelo. “Inyama negazi akukwambulelanga lokhu. Awuzange ukufunde nganoma yisiphi isikole sesayense yezenkolo ngoNkulunkulu nenkolo. Kepha uBaba waMi, oseZulwini, ukwambulele lokhu. Phezu kwalelidwala Ngiyakulakha iBandla laMi; amasango ehayidese awayikulahlula,” isambulo sokomoya sokuthi UnguBani.

<sup>33</sup> Qaphelani, “Nami ngithi unguPetro. Futhi Ngiyakukunika izihluthulelo kuwo umbuso. Oyakukubopha emhlabeni, Ngiyakukubopha eZulwini; oyakukukhulula emhlabeni, Ngiyakukukhulula eZulwini.” Manje, Wayefanele aligcine iZwi laKhe kungenjalo WayengesuYe uNkulunkulu. Manje, futhi lapho Ekwenza lokho, ezinsukwini ezimbalwa kamuva; Wabethelwa, wavuka, wenyukela wangena phezu eZulwini, noPetro wavula iVangeli ngoSuku lwePentekoste. Ngabe wakwenza na? Yena, ngempela, wakwenza. Manje qaphelani, lapho wayesezo . . .

<sup>34</sup> Bonke babebahinqa, ngoba babegcwaliswe ngoMoya. Babebizwa ngaba “kholwa okuphambene nokukholwa okuyikho, abaginqiki abangcwele,” kumbe inhlobo ethile yegama elinjengalokho. Futhi baze bahleka, base bethi, “Laba bagcwele iwayini elisha.”

<sup>35</sup> NoPetro esukuma phakathi kwabo, waphakamisa izwi lakhe, wayesethi, “Madoda bazalwane, yizwani izwi lami. Nizwe amazwi ami nibeke indlebe kimi. Laba kabadakiwe njengokuba nicabanga ukuthi banjalo; leli kuseyihora lesithathu nje lemini. Kodwa lokhu kuyikho okwakhulunywa ngomprofethi uJoweli, ‘Kuyakuthi ezinsukwini zokuphela, ukuthi ngiyakuthulula umoya wami,’ nalokho Ayokwenza phezu kwamadodana aKhe, namadodakazi aKhe, nezincekukazi zaKhe, nokunjalo, osukwini.”

36 Futhi lapho beqala ukuzwa lokhu, basikeka enhliziyweni yabo. Ngokuba, bayizwa indoda eyeyingamazi ngisho u ABC wayo, nokho bayazi, bazi ukuthi yayinokuthile ngaphakathi kuyo, kuyishisa, uMoya oNgcwele. Ungammisa na? Ngani, kwakuyofana nokuzama ukucisha umlilo, endlini eyomileyo, ngosuku olunomoya. Wawungeke ukwenze. Wayegcwaliswe ngoMoya oNgcwele. Pho wayesenze njani manje na?

37 Bathi, “Kuhle, madoda bazalwane, singenzenjani ukuze sisindiswe na?”

38 Manje qaphelani, Petro, wena unezihluthulelo kuwo umbuso. Niyabona na?

39 Manje, ngenkathi uJesu evuka ngosuku lwesithathu, Wayengenazo izihluthulelo kuwo umbuso weZulu. Benikwazi lokho na? Wathi, “Nginezihluthulelo zasekufeni nehayidese,” kepha hhayi kuwo umbuso, ngoba zazinikezelwe kuPetro.

40 Manje Wathi, “Petro, okukhulula emhlabeni, Ngiyakukukhulula eZulwini. Okubopha emhlabeni, Ngiyakukubopha eZulwini.”

41 Manje nangu umi nezihluthulelo, ukuba avule lento ebusisiweyo kulo izwe. Futhi nangu unezihluthulelo esandleni sakhe. Futhi bayabuza, “Singenzenjani ukuze sisindiswe na?” Manje, akunandaba ukuthi umpostoli wayethe akwenziweni, uNkulunkulu ufanele akuvume eZulwini, uma Emnika lelogunya.

42 Manje uPetro wathi, “Phendukani, yilowo nalowo, abhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zenu, khona niyakwamukeliswa isiphiwo sikaMoya oNgcwele.” Ngabe kunjalo na? Futhi yingaleso sizathu izihluthulelo zaphenduka eZulwini kunoma yiliphi elinye igama, nangayiphi enye indlela, nangasiphi esinye—nangasiphi esinye isimo. Saphenduka emhlabeni, futhi saphenduka eZulwini, kungenjalo uJesu akaligcinanga iZwi laKhe kuPetro. Futhi yonke indawo eBhayibhelini babhaphathizwa, emva kwalokho, baphaphathizwa eGameni likaJesu Kristu. Futhi labo ababebhaphathizwe ngaphambi kwalokho, babefanele beze baphinde babhaphathizwe futhi, eGameni likaJesu Kristu, ukuba bathole uMoya oNgcwele. Yilokho okuyikho. Kusahamba ngokufanayo.

43 Ngakho, uma sifundisa ngombhaphathizo egameni lika “Yise, iNdodana, noMoya oNgcwele,” kuyisiprofetho samanga. Manje angifuni ukunilimaza, kodwa kufanele ngikuqinise lokhu khona lelibandla lizokwazi ukuthi kuyini. Asikho lapha njengesixheke semidumba eqhumile engafundile; siyazi ukuthi simi kuphi eZwini likaNkulunkulu. Niyabo, siyazi. Ngiphonsa inselelo kunoma ngubani ukuba angikhombise indawo eyodwa lapho noma ubani ake abhaphathizwa khona eGameni lika

“Yise, iNdodana, uMoya oNgwele.” Manje nizolalela isiprofetho samanga noma iQiniso na? Hlolani imiBhalo. Kukini.

44 Ngikhombise ukuthi kukuphi lapho umuntu oyedwa eBhayibhelini, lapho khona ibandla lake lagcotshwa laba yihlelo e—eBhayibhelini. Ngikhombise eBhayibhelini lapho bake bagcoba khona umshumayeli wesifazane. Ngikhombise eBhayibhelini lapho zonke lezizinto, esikade sikhuluma ngazo, ukuthi zake zagcotshwa yini eBhayibhelini. Azikho lapho. Ngitshele indawo eyodwa. Niya ehlelweni . . .

45 Kuhle, ngenkathi amaMethodisti evuka, ashumayela ukungcweliswa. Lokho kuhle. Kodwa, ngenkathi benza lokho, benza ihlelo, kuphela lapho-ke. Yingalesosizathu iBhayibheli lathi, “Unegama.”

Uthi, “NgingumKristu.”

“Kuhle, ungowaliphi ihlelo na?”

46 Uthi, “IMethodisti,” ngani, uyisifebe-ke. “NgiyiBaptisti,” isifebe. “IPentekoste,” uyisifebe. Ungowalelobandla.

47 Ufanele ube ngokaKristu. Akukho sidingo sokuthi, “Methodisti,” “Baptisti.” Uma ungomKristu, ungomKristu ngenhliziyo.

48 Onke ngalinye alawomahlelo angazala abantwana, abantwana bakaNkulunkulu, kunjalo. Kodwa uma nicabanga ukuthi nizoya eZulwini ngoba nje niyiMethodisti noma iBaptisti, nisephutheni. Futhi yingalesosizathu sihlale ngaphandle kwaleyonto.

Kungani amaBaptisti engaboni na?

49 Ngabuza umlisa oyiMethodisti lapha, ebhala ngesifundo esithile ukuze athole isiqu senyunivesithi usanda kubhala esikhathini esingaside esadlule. Wathi, “Okukodwa kuphela thina okusiphambanisa nawe, uzilazila kumaPentekoste.”

Ngathi, “Ubani u ‘thina’ na?”

“Thina, maMethodisti.”

50 Ngathi “Kuhle, ngizokutshela ukuthi ngizokwenzani. Ngizoza edolobheni lakini bese uvumela amaMethodisti awuxhase.”

“O,” wathi, “kusobala, ngeke sakwenza lokho.”

51 Ngathi, “Yilokho—yilokho ebengikucabanga. Ngihlala namaPentekoste ngoba amaPentekoste ayakukholwa. Kunjalo. Abuthana kukho. Yiwo ahlomulayo kukho.”

52 Bangaki abafunda ngaleyondatshana ephaphabhukwini iLife, khona maduze nje, ngebandla lePentekoste na? Ingenye yezimangaliso ezivelayo ezinkulu kunazozonke kulonyaka. Athole abaningi abaphendukileyo ngonyaka owodwa kunawo onke amabandla ehlanganiswe ndawonye. Ngani na? Ngisho



naseziphosisweni zawo, uNkulunkulu ubaqhubela phambili, ngoba alikholwa iQiniso futhi amasha aqhubeke nalo. YiQiniso.

<sup>53</sup> Kodwa senzani manje na? Niyabona na? Yingalesosizathu singesilo ihlelo. Futhi ngempela njengoba iPentekoste ihlela . . .

<sup>54</sup> Futhi ngenkathi emuva ngaleya, ngenkathi uMoya oNgcwele okokuqala uthululwa ebandleni lePentekoste, emashumini amane eminyaka eyedlula, futhi baqala ukukhuluma ngezilimi, esinye seziphiwo. Leso ngesincane kunazozonke eziphiweni. Leso ngesincane seziphiwo, ngokukaPawulu oNgcwele, ngukukhuluma ngezilimi. Futhi wathi nje ungehla, “O” bathi, “siWutholile manje,” futhi benza ihlelo, uMkhandlu kaZwelonke, osekuyi Assemblies of God manje. “O, akukho muntu onaWo ngaphandle kokuba akhulume ngezilimi,” futhi uNkulunkulu wavele waqhubeke phambili wasuka kubo, wabayeka bahlala lapho. Impela. Yebo, mnumzane.

<sup>55</sup> Nakho sekufika abe Oneness, base bethola umbhaphathizo eGameni likaJesu. Bathi, “O, siWutholile,” bahlela. Benzani na? UNkulunkulu wavele wasuka waphuma wabashiya behleli lapho.

Kungokwalowo, “Othandayo, makeze.”

<sup>56</sup> Niyabona, abe Oneness bangeke baye kuma Assemblies. AmaAssemblies angeke aye kwabe Oneness. Ngike ngakhuluma kwamanye amadoda awedlula onke abanawo, uMnu. Goss, noDr. Pope, nabaningi. Amadoda angamadoda amakhulu e . . . Ngahlala phansi nabo. Ngathi, “Ungabufundisa kanjani lobubufakazi bokuqala, njengesifundiswa esikhulu na?”

<sup>57</sup> “Yebo,” wathi, “Mfowethu Branham,” obubodwa, obubili kumbe obuthathu babo, babuqinisile ngempela, wathi, “siyazi ukuthi lokho kuliphutha, kodwa singenzani pho? Uma sisho noma yini ngakho manje, ngani, kuyothikameza lonke uhlelo.” Impela, futhi ungeke usaphinde ube ngumbhishophi, umbonisi kazwelonke. Yilowo umqondo.

<sup>58</sup> Mfowethu, ngiqoka ukuba nemishini encane ekhoneni, kumbe ngishumayeke phansi komuthi weshoba, ngibe neQiniso, impela, bese wazi ukuthi ukhuluma iQiniso. Umuntu ufuna iQiniso. Futhi ubophezelekile, njengomKristu, ukuba uthete ubufakazi beQiniso. UNkulunkulu uzokubeka icala ngakho.

<sup>59</sup> Bese, kulezizinto, uma ungakabhaphathizwa eGameni likaJesu Kristu, futhi ungakazenzi lezizinto, futhi ungakawemukeli uMoya oNgcwele . . .

<sup>60</sup> Wena uthi, “O, ngakhuluma ngezilimi.” Lokho akusho ukuthi uMoya oNgcwele.

<sup>61</sup> Ngibabonile abathakathikazi, abathakathi besilisa, amademoni, nakhokonke okunye, bekhuluma ngezilimi. Impela. Abanawo uMoya oNgcwele, futhi niyakwazi lokho. Baphuze igazi ogebhezini lwekhanda lomuntu, basine, futhi babize

udeveli, bakhulume ngezilimi. Impela. Abanawo uMoya oNgcwele.

<sup>62</sup> Ngakho, ngoba wakhuluma ngezilimi, lokho akusho ukuthi unaWo. Okuyiyonandlela kuphela ongazi ngayo ukuthi unaWo, uma umoya wakho ufakazelana noMoya waKhe, nezithelo zikaMoya zikulandela: uthando, ukukholeka, ukujabula, ukuthula, ukubekezela, ubuvi, ubumnene, ububele. Kulapho wazi khona ukuthi unoMoya oNgcwele. UyaZifakazela.

<sup>63</sup> Manje, uma uzama ukuphumula phezu kokuthi, ngoba ungoweAssemblies, kumbe oweBaptisti, kumbe owePresbyterian, uyabona ukuthi wenzani na? Uthatha igama lesifebe. Kunjalo impela. Phuma kuleyonto. Deda kuyo. Angisho ukuphuma ebandleni lakho kumbe noma yini; yenza ofuna ukukwenzisa ngalokho. Kodwa shiya ekubambeleleni kokuthi, “O, ngiyiPresbyterian. Asikholelwa ezinsukwini zezimangaliso.” Awukukholwa ngani na? IBhayibheli liyakufundisa. “O, ngingowebandla likaKristu. Bathi izinsuku zezimangaliso sezedlula.” Bangabaprofethi bamanga.

<sup>64</sup> Nginganikhombisa lapho uJesu Kristu enika khona iBandla aMandla, ukuphulukisa abagulayo, nokuvusa abafuleyo, nokukhipha amademoni. Ngiphonsa inselelo kunoma yimuphi umuntu ukuba angikhombise umBhalo eBhayibhelini lapho Akususa khona eBandleni. Kwasuswa yini na? Yimfundiso yenu engaphikiswa, kunjalo, akusilo iZwi likaNkulunkulu. UMoya oNgcwele usawenza umsebenzi, uqhubeka ngokufanayo nje, futhi Uyoqhubeka njalo njalo.

<sup>65</sup> Yingalesosizathu singesilona ihlelo, “Banesimo sokumesaba uNkulunkulu, kepha aMandla akho bewaphika; labo-ke wobagwema.” Asikholelwa kuleyonto.

<sup>66</sup> Manje, kwaze kwaqala kanjani na? Kuzomele sisheshise singene kukho ngokushesha okungenzeka manje, kwaqaleka kanjani. Manje sinemiBhalo eminingi elotshwe lapha mayelana noMoya oNgcwele.

<sup>67</sup> Futhi enye into, siphonse inselelo izolo ebusuku, ngo “kubekezela kwabangewele,” hhayi ngendlela amaBaptisti akukholwa ngayo. Qhabo, mnumzane. Impela ngiyehluka kumaBaptisti nombono wabo, ngesichasiselo sokuzicabangela kwabo ngobu Calvin. Impela angivumelani namaPresbyterians. Angivumelani namaMethodisti ngendlela yawo yemfundiso ka Arminius. Yebo, mnumzane. Kepha bobabili banalo iqiniso, kodwa kumele ulibuyise *Lapha* lapho okuyiQiniso khona. Uma uphuma untantatheka lapho, udlebeleka nalo. Impela.

<sup>68</sup> AmaBaptisti ayangena, abhaphathize ababili ngapha, futhi acwilise; nomshumayeli ababhaphathise, abayisishiyagalolunye kwabayishumi babhema osikilidi, babuyele ngaphandle bese bema phandle lapho, futhi badlale amakhadi, beluthana ubusuku bonke, bezulazula, nokuthengiselana kwamabhizinisi

akhuthuzayo; nabobonke abesifazane begqoke izikhindi phandle lapha, bezulazula emigwaqeni, futhi baphungule izinwele zabo, futhi—futhi babheme bakhulume, namaphathana okutisha nokuthunga, futhi bakhulume amahlaya angcolile. Bese nithi lokho kungubuKristu na? Futhi nicabanga ukuthi ninokuphepha kwaPhakade na? Nizoya esiHogweni kanjalo. Ngeke wazijabulisa eZulwini nanoma ngayiphi indlela. Impela ngeke. Lokho akusikho ukuphepha kwaPhakade.

Kepha nxa umuntu ezelwe ngokusha ngoMoya oNgewele . . .

<sup>69</sup> Futhi nina Pentekoste, ngoba nagxumagxuma phansi-naphezulu, nakhuluma ngezilimi, nagijima phansi-na-phezulu ezikhaleni zezihlalo, lokho akusho ukuthi ninokuphepha kwaPhakade. Ungalokothi ufake lokho ekhanda lakho. Qhabo, mnumzane. Impela akusho lokho. Ngoba, uyazi ukuthi eyakho qho—eyakho qho impilo iyakuveza, ifakaze, ukuthi awulungile kuNkulunkulu. Kunjalo. Awulungile. Lokho akukabisikho ukuphepha kwaPhakade, nokho.

<sup>70</sup> Kodwa ngifuna ukunibuzisa okuthile. Ngabe kukhona yini ukuphepha kwaPhakade na? IBhayibheli lisho njalo. IBhayibheli lathi amagama ethu alotshwa eNcwadini yokuPhila yeWundlu izwe lingakabibikho.

<sup>71</sup> Njengoba ngishilo namuhla ekuseni, ngiyakusho futhi. Umlisa owaloba iculo, “Kubekhona igama elisha elilotshwe phansi eNkazimulweni kulobubusuku, futhi ngelami,” umbono wakhe wawulungile, kodwa wayenephutha, ngomBhalo. Igama lakho alizange lilotshwe ngobusuku owasindiswa ngabo.

<sup>72</sup> Igama lakho, ngokweBhayibheli, ngokweZambulo 13,17, nokunye, “lalotshwa lapho izwe lingakabibikho; noJesu Kristu wahlatshwa ngaphambi kokusekelwa kwezwe.”

<sup>73</sup> Wayengakwenza kanjani uNkulunkulu, Ongonganasiphelo; wayengakwenza kanjani uNkulunkulu ongenasiphelo, azi isiphetho kusukela ekuqaleni, Wayengake asivumele kanjani isono ukuba sifike emhlabeni, uma kwakungengasizathu na?

<sup>74</sup> Ukwesekela nje manje ezinye zezinto esizishilo. Yini eyaba ngeyokuqala, uMsindisi noma isoni na? [Omunye ebandleni uthi, “uMsindisi.”—Umhl.] UMsindisi, impela. Yikuphi okunamandla kakhulu, uMsindisi noma yisoni na? Uma uMsindisi engasusa isono, Unamandla kakhulu. Kuhle, Wasidedelelani isono senzeke endaweni yokuqala na? Ukuba akhombise ukuthi WayenguMsindisi. Yini enamandla kakhulu, umphulukisi noma ukugula na? [“Umphulukisi.”] Umphulukisi. Pho-ke wakudedelelani ukugula ukuba kufike na? Ukuba akhombise ukuthi Wayengumphulukisi. Ngizizwa ngigwala ukholo njengamanje. Yebo, mnumzane. O, he! Lokho yizingxenye zaKhe.

<sup>75</sup> Yingakho Ededela inkathazo ifike. Yingakho Ededela ukudabuka kufike, ukuba akhombise ukuthi Ungukujabula.

Impela, kuyikho. Yingakho sinobusuku, ukufakazisa ukuthi kukhona imini. Yingakho sinolaka, ukukhombisa ukuthi kukhona ukuthula. Impela, kuyisizathu esimelayo nesiphikisayo. O, Uyamangalisa.

<sup>76</sup> Manje, kwaqala kanjani na? Sizongena kukho ngqo, ngokushesha okukhulu esingakwenza, ukuze nginganihlalisi ubusuku bonke. Manje, kufanele kubekhona isiqalo sezinto zonke.

<sup>77</sup> Futhi ngifuna ukunibuza okuthize. Manje lokhu kunga... Ungavele nje lokhu ukusongele ngaphezulu ephaketheni lakho levesti. Awudingi lokhu ukukubeka ngaphezulu nendishi ejwayelekileyo. Kodwa lalalani lokhu.

<sup>78</sup> Uma uyisidalwa esingunaPhakade, khone-ke awukaze ube nesiqalo, kumbe ngeke uze ube nesiphelo. Ngokuba, iPhakade livela egameni elingukuthi “akunasiqalo kumbe akunasiphelo.”

<sup>79</sup> Anikukhumbuli na? Ngithe, namuhla ekuseni, ukuthi kwaba kanjani ukuthi uMelkisedeki, lapho ehlangabezana noAbrahama esebuya ekubulaleni amakhosi. NeBhayibheli lathi, kumaHeberu 7, ukuthi—ukuthi, “ULevi wamthelela okweshumi uMelkisedeki, esesezinkalweni zikayise uAbrahama.” UAbrahama wazala uIsaka; uIsaka wazala uJakobe; uJakobe wazala uLevi. Lowo kwakungubaba, umkhulu, nokhokho. Futhi uLevi esesezinkalweni zikakhokho wakhe, iBhayibheli liyambonga ngokuthela okweshumi kukaMelkisedeki. Ukhuluma ngePhakade! Wo, wo! Akazange athi, “Wakwenza esithunzini; kungashiwo-nje ukuthi wakwenza.” IBhayibheli lathi, “Wathela okweshumi.” Ameni.

<sup>80</sup> Ngakho, uma sivela ngenzalo okuyiyonayona, ngenkathi uPawulu eshumayela iVangeli ngangilapho nani nanilapho. Sizongena kulokho, emzuzwini nje, kuthe ngqo ezindlebeni zethu. Qaphelani, yilokho umBhalo okushoyo, kithi, kwaze kwaya emuva le.

<sup>81</sup> Cabanga nje! ULevi; kwase kuba nguJakobe, uyise; kwase kuba nguIsaka, uyise; kwase kuba nguAbrahama, uyise; ukhokho wakhe. Ngenkathi uLevi esesezinkalweni zikakhokho wakhe, wathela okweshumi kukaMelkisedeki.

<sup>82</sup> Ngifuna ukunibuza. Ubani lo, uJobe 27... amashumi amathathu-nesishiyagalombili, lapho Ethi, “Wawukuphi lapho Ngibeka izisekelo zomhlaba na? Lapho izinkanyezi zokusa zahlabelela kanyekanye, nawo onke amadodana kaNkulunkulu enanela ngokujabula na?” Ayengobani lawomadodana kaNkulunkulu ayenanela ngokujabula na? UJesu wabatshela, wathi, “Nganginokujabula nani ngaphambi kokusekelwa kwezwe.” Asiyizo izidalwa zesikhathi. Siyizidalwa zobuPhakade.

<sup>83</sup> “Akakho ongeza kiMi uma uBaba waMi engamdonsi. Nakho konke okuza kiMi, Ngiyobapha ukuPhila okuPhakade, ngimvuse

ngemihla yokuphela. Akakho ongabahlwitha esandleni sikaBaba waMi, Ongipha bona.” Nizolahleka kanjani na?

<sup>84</sup> Niyabo, ninvalo. Niyesaba. Nizogijima yonke indawo lapha. Futhi lokho kungobunye bobufakazi obukhulu kunabobonke, ezweni, anikabikho ndawo. Kunjalo. UNkulunkulu angake akusindise kanjani uma E. . .

<sup>85</sup> Bangaki kulelibandla eningaphakamisa izandla zenu, nikholwe ukuthi uNkulunkulu ungongenasiphelo na? Niyazi ukuthi igama *ngenasiphelo* lichaza ukuthini na? Lokho kuphelele nje. Okungenasiphelo, ungeke—ungeke ulichaze igama elithi *ngenasiphelo*.

<sup>86</sup> Sewake wayithatha ikhamera yakho wayibeka phezu kokungenasiphelo na? Ngani, kuchaza ukuthi nje kusukela emva kwalokho. Kulungile. Ayisekho nhlobo indlela yokuyiqondisa.

<sup>87</sup> Kuhle, uyilokho-ke uNkulunkulu. Ungongenasiphelo. Futhi uma Engongenasiphelo, kwakungebebikho bhungane, nampukane, nazeze, nantwala, nantekanya, kumbe nalutho alwake lwaba semhlabeni, kumbe oluyoke lubekhona, uNkulunkulu angalwazanga ngaphambi kokubunjwa kwezwe. Ukhona omunye umqondo wokungabi nasiphelo.

<sup>88</sup> Yebo, ke, uNkulunkulu ongenasiphelo Okusindisa lapha, azi ukuthi Uzolahlekelwa nguwe ngeviki elizayo, kumbe ngenyanga ezayo, kumbe ngonyaka ozayo, ngani, Wehlula yona impela inhloso. Angeke alahlekelwa nguwe. “Ozwa amaZwi aMi, akholwe NgoNgithumileyo, unokuPhila okuphakade akasayikuya ekwaHlulelweni, kepha usephumile ekufeni wangena ekuPhileni.” Angeke akwenze. Niyokwenza eminingi. . .

<sup>89</sup> “Lowo ozelwe nguNkulunkulu akenzi isono; ngokuba imbewu kaNkulunkulu ihlala kuye, futhi akanakona.” Angona kanjani lapho kukhona umnikelo wesono ngaye na?

<sup>90</sup> Ngingagula kanjani uma ngiphile saka na? Ngingaba yimpumpathe kanjani uma ngikwazi ukubona na? O, he! Ngingaba kanjani sendlini futhi ngibe ngaphandle kwendlu ngesikhathi esisodwa na? Ngingadakwa kanjani futhi ngibe ngingadakiwe ngesikhathi esisodwa na? Ungeke ukwenze.

<sup>91</sup> Futhi uma usindisiwe, uphansi kwesiVumelwane, nezono zakho azibalelwa kuwe. Azange asho yini uDavide ukuthi, “Ubusisiwe umuntu uNkulunkulu angayikumbalela isono, abalelwe isono na?” UNkulunkulu akasibaleli isono isidalwa saKhe. Lokho kuqinile. Lokho akusilo utsege. Kodwa lelo yiBhayibheli. UNkulunkulu angake ambalele isono olungileyo.

<sup>92</sup> “UNkulunkulu,” ngomusa waKhe, ngokumisela ngaphambili, “engathandi ukuba kubhubhe namunye, kodwa ukuba bonke beze ekuphendukeni.” Kodwa engongenasiphelo, futhi azi ukuthi ubani oyokuza nokuthi ngubani ongayikuza,

Wayazi ukumisela ngaphambili ukuthi konke kusebenze kuyo intando yaKhe. Uma Engakwenzanga, Wasivumelelani isono khona ekuqaleni na? Lapho enguMsindisi... Ukuba sasingazange sibekhona isoni, Wayengeke abe nguMsindisi; ingxenye, okwakukuYe, kwakungeke kukhishwe.

<sup>93</sup> Waba kanjani ngumphulukisi na? Waba kanjani ngumphulukisi na? Ngoba Wavumela ukugula ukuba kufike, ukuze Azikhombise qobo lwaKhe engumphulukisi. Wayengumphulukisi. Ungaba kanjani yi... Wayeyokwaziwa kanjani na? Yayiyoke isebenze kanjani ingxenye yaKhe na? Wayeyoba ngumphulukisi kanjani, ukuba kwakungakaze kubekhona ukugula na? Wamele akuvumele ukugula.

<sup>94</sup> Akumangalisi, uPawulu wathi, kumaRoma 8. "Siwula, ngubani ongatshela u—umbumbi ukuthi akenzeni ngalo; ngubani, lapho ubumba luvuka khona lwase luthi, 'Ungenzelani, wena, ngibe njena na?' Akamphakamiselanga yona yini inhloso efanayo uFaro, ukuze Abonakalise inkazimulo yaKhe phansi eGibhithe na? Wenza-lukhuni lowo Athanda ukumenza-lukhuni, alungisise lowo Athanda ukumlungisisa. Akuyi ngentando, nangokuzikhathaza komuntu, kodwa kuya ngokuhawukela kukaNkulunkulu."

<sup>95</sup> Ngakho, wawungahlangene nakho. Awunakho nokukodwa ongakwenza. Uma kungumusa, uma kuyisipho sesihle, ayikho into ongayenza mayelana naso. UNkulunkulu ukuphe sona, futhi leyo yintando kaNkulunkulu. Yileyonto uNkulunkulu akumisele yona ngaphambili.

<sup>96</sup> IBhayibheli lathi sa "miselwa ngaphambili ukuba sibe ngamododana obuntwana, amadodana kaNkulunkulu, ngaphambi kokusekelwa kwezwe." Kwase-ke, ngenkathi uNkulunkulu ehlaba iWundlu, ekucabangeni kwaKhe qobo lwaKhe, ngaphambi kokusekelwa kwezwe, ukufakazela izingxenye zaKhe, lokho Ayeyikho. Ngenkathi iWundlu lihlathswa, sahlathswa kanye naLo. Ngenkathi iGazi leWundlu likhongozelwa emqondweni waKhe qobo lwaKhe, emuva le ngaphambi kokusekelwa kwezwe, amagama enu nelami alotshwa eNewadini ngaleyonkathi, konke kusekucabangeni kwaKhe okukhulu.

<sup>97</sup> Ungongenasiphelo. Uma Engakwenzanga, Wakuvumelelani na? Yikuphi okuqine kakhulu, ngishilo, nguMsindisi noma yisoni na? Yikuphi okunamandla amaningi kakhulu na? Ngakho-ke, oqinile wavumela omncane, futhi Ukwenzela kuphela inkazimulo yaKhe. Ngenkathi Enza uLusifa, Wayazi ukuthi uyoba ngudeveli. Wakuvumela kwaba khona ukuba Akhombise ukuthi WayenguMsindisi, uKristu. Wakuvumela kwenzeke ngaleyondlela.

<sup>98</sup> Manje, alisho yini iBhayibheli, ukuthi, "Konke kusebenzelana kube ngokuhle kulabo abamthandayo

uNkulunkulu na?” [Ibandla, “Ameni.”—Umhl.] Pho ninovalo lwani na?

Masisukume sisebenze,  
 Ngenhliziyo kwanoma yikuphi ukuxabana.  
 Ungafani nezinkomo eziyizimungulu  
 eziqhutshwayo, ezifuna ukukhongwa  
 ziboniswe!  
 Futhi yiba yiqhawe!

<sup>99</sup> Ngiyakuthanda lokho. Sukuma! Inkondlo encane eyayivamise ukungisiza kakhulu ngenkathi ngiseyingane, ithi ayihambe kanje.

Kwakukhona umRoma oyisikhulu,  
 Emihleni yoMbusi wamaRoma;  
 Owezwa umkhonondi oyigwala,  
 Phambi kwenqaba ethi;  
 “O, kuphephile kulomsayipuresi onje,  
 Akekho ongawunyakazisa.”  
 “O, qhabo,” kusho iqhawe,  
 “Ngizothola indlela kumbe ngiyenze.”

<sup>100</sup> Nakho la ukhona. Kunjalo. Uma leliBhayibheli lifundisa ukuthi uJesu Kristu unguye izolo, namuhla, naphakade... Kwakungesiyo into elula mhla ngiphuma kuleliTabernakele ngalolosuku, futhi wonke umuntu engitshela ukuthi *lokhu* kuyokwenzeka, *nalokho* kuyokwenzeka. “Uyothathwa njengohlanya, uphonswe etilongweni, futhi yonke inhlangano yemithi yokwelapha imelane nawe.” Kodwa uNkulunkulu wathi kwenze. IBhayibheli lathi Wayenjalo. Futhi manje umlilo wemvuselelo ushisa ezizweni zonke ezingaphansi kweZulu. Ngani na? Kumele!

Uwubamba kanjani umsebenzi wakho usuku nosuku na?  
 Unovalo ngomsebenzi owutholayo na?  
 Ungabhekana nawo ngqo umsebenzi ongaphambili na?  
 Ngabe unomqondo okhathele ongenalutho na?  
 (Ngiyayizonda leyonto.)  
 Noma ubhekana nawo ngqo umsebenzi ongaphambili,  
 Noma ukwesaba kuhlala kugijima kuwo na?  
 Uma kunjalo, bamba olandelayo owutholayo,  
 Ngokucabanga ukuthi uzowenza.

<sup>101</sup> Hlala nawo. Impela. Zimisele enhliziyweni yakho, njengoDanyeli. Hlala noNkulunkulu.

<sup>102</sup> “Kwenzekaphi lokhu konke na? Kwenzeka kanjani na? Yini eyenza abantu babenjena na? Kungani sesivele nje silungele ukubhujiswa na? Mfowethu Branham, ngichazele. Yini ekwenza ucabange ukuthi yonke lento imelwe ukwesulwa na?”

Yake yesulwa phambilini, (ngabe kunjalo na?) embubhisweni yasemandulo. Manje nakhu kufika izinto ezithile ezijulile. Futhi sizolungela ukufunda.

<sup>103</sup> Manje ngifuna niphenye kanye nami manje, ngale eNcwadini kaGenesisi, esahlukweni 3. Uma ufuna ukwazi noma yini, ngingakutshengisa kuleNcwadi kaGenesisi lapho khona zonke izinkoloze nazozonke izimfundiso ezigqamileyo, nakho konke esinakho nanamuhla, kuqala kuGenesisi. Bangaki abaziyo ukuthi *Genesisi* kuchaza “ukuqala” na? Impela.

<sup>104</sup> Sithola ibandla eliKatolika ekuqaleni, iBabiloni, uNimrodi umsunguli; silitholo phakathi neBhayibheli, silithole ekugcineni kweBhayibheli; siyathola, bezama ukungenisa abashumayeli besifazane, ekuqaleni kweBhayibheli, ngokukhonza izithombe ezincane ezenziwe ngezimpande. Bangaki abake bafunda ekaHislop, *Two Babels*, umlando na? Kulungile. Thola, kulemilando. Babenowesifazane... Bese nikhumbula, ngisho noJakobe weba izithixo zikayise, nendodakazi yakhe yazifihla phansi kwayo yazithatha yaphumela nazo lapho ehlane, okwangcolisa ikamu, kamuva. Kulungile.

<sup>105</sup> Asifunde lapha manje kuGenesisi.

*Manje inyoka yayinobuqili kunazozonke izilwane zasendle iNKOSI uNkulunkulu ebizenzile. Yathi kowesifazane, Ngempela, uNkulunkulu ushilo yini ukuthi, Ningadli emithini yasensimini na?*

*Owesifazane wathi enyokeni, Singadla izithelo zemithi yasensimini:*

*Kepha ngezithelo zomuthi... phakathi nensimu, uNkulunkulu ushilo ukuthi, Ningazidli, ningazithinti, ukuba ningafi.*

*Inyoka yathi kowesifazane, Aniyikufa nokufa:*

*Kepha uNkulunkulu uyazi ukuthi mhla nizidla, kuyakuvuleka amehlo enu, (niyabo, ukuzingela ukuKhanya okusha), nibe-njengonkulunkulu, nikwazi okuhle nokubi.*

<sup>106</sup> Niyababona lababafo ukuthi banjani namuhla, bezama ukususa eBhayibhelini na? “Ngani, akulula yini ukuthela, kumbe ukufafaza, kumbe lendlela, kumbe *leyondlela* na?” Qhabo, mnumzane. UNkulunkulu wabeka UMhlelo phansi, futhi yilona okufanele silulandele, *Lolu*. [UMfowethu Branham ukhomba iBhayibheli lakhe—Umhl.]

*Owesifazane ebona ukuthi umuthi ulungele ukudliwa, nokuthi uyabukeka esweni, nokuthi umuthi ukwenza... unxanelekile ekuhlakaniphiseni, wathatha izithelo zawo, wadla, wanika nendoda yakhe kanye naye; nayo yadla.*



*Ayesevuleka amehlo abo bobabili, babona...  
bahamba-ze; bathunga amaqabunga omkhiwane,  
bazenzela izibhinco.*

<sup>107</sup> Ngithanda ukuma lapha umzuzu. Manje, kufanele kubekhona isiqalo sezinto zonke. Wawunesiqalo. Manje si... Nakhu lapho engifuna ukumisa khona yonke into, manje, sikhulumile ngakho kulemihlangano emibili eyedlule, nalapha.

<sup>108</sup> Manje, namuhla ekuseni sibuyele emuva sakufanekisa samdlalo, eBhayibhelini, ukuthi ngenkathi uNkulunkulu enza umhlaba, ukuthi ngenkathi Ebumba amagesi; kwase kuthi lawomagesi aba yisithako semvelo esisemcakweni, nesithako semvelo esithakwa ne asidi senze usawoti, ne—nezinto ezehlukile. Wayenza umzimba wakho. Wayebekelela ukwakha, njengomakhi omkhulu oqasha izisebenzi, njengomakhi ngenkontilaka ebekelela impahla yakhe ukwakha uhlelo lwezindlu. Wayenza umzimba wakho, futhi Wayenakho kulele laphaya. Wayazi impela nse, emqondweni waKhe, ukuthi kwakuzokwenziwani.

<sup>109</sup> *Lesisandla*, uNkulunkulu wenza lesosandla ngaphambi kokuba A... ngenkathi Enza izwe; kodwa, umoya wami wawenza ngaphambi kokuba kubekhona izwe. Manje, kodwa lesisandla nalomzimba, Wawenza ngenkathi Enza izwe, ngoba lomzimba wavela emhlabathini, futhi ubuyela emhlabathini. UNkulunkulu wakwenza lokho. Wakubekelela konke esifanekisweni sokuzokwakhiwa saKhe esikhulu nohlelo lwaKhe.

<sup>110</sup> Manje, ngenkathi Ehamba eyokwenza umhlaba, Wenza umuntu, futhi nomuntu akangabukeka kahle. Manje sibe nakho lokho, namhlanje ekuseni, sedlule kukho ngokukwenza samdlalo, ukuthi u—uBaba wehla kanjani wase ebuka indodana yaKhe, eyenziwe ngomfanekiso waKhe, nokunjalo. Wabe Esemenzela umfazi, umsizi.

<sup>111</sup> Manje, khumbulani, ukuthi, zonke izidalwa zomhlaba, uAdamu wayeziqambe amagama.

<sup>112</sup> Wayenze i—izinkomo, nezilwane, nakho konke. Futhi namuhla, si... Abahleli bezikhathi zokwenzeka kwezinto emilandwini ne—nemiqondo emikhulu ehlukeneyo yesayense, bebelokhu bezama, iminyaka eyizinkulungwane eziyisithupha, ukuthola lesosihlanganiso esilahlekile, ukuthi kungani isilwane... Umuntu ungukuphila kwesilwane. Siyakwazi lokho, ukuthi senziwe... .

<sup>113</sup> Futhi owesifazane uyingxanye yowesilisa nje, umkhiqizo ovele kamuva. Owesifazane akabangabikho endalweni yokuqala. UNkulunkulu wayeseyekile ukudala, iminyaka ngeminyaka ngeminyaka, waze Wenza owesifazane ngobambo ohlangothini lwakhe. UAdamu wayeseyiqambile amagama yonke indalo, konke okunye, kodwa wayengelutho ngesingaye.

Ngakho, Wamenzela umsizi; wathatha ubambo ohlangothini lwakhe, wavala isikhala, wase emenzela umsizi. Futhi owesilisa, emoyeni wakhe, wayeyikho kokubili owesilisa nowesifazane.

<sup>114</sup> Futhi owesifazane uyingxenywe yowesilisa nje. Futhi uma indoda izithathela umfazi, futhi uma engumfazi wakhe ngokufanelekile, umfazi amphiwe nguNkulunkulu, uyovele abe yingxenywe yakhe kuye.

<sup>115</sup> Yingalesosizathu ninamathizethize amaningi emshadweni, yingoba uphuma bese ubona intombazana ethize enamehlo amahle ansundu kumbe amehlo aluhlaza okwesibhakabhaka, kumbe into ethize efana naleyo, nomzimba omi kahle, bese uyayithanda. Iqala nje ukuba nengane yokuqala, amazinyo ayawohloka, ibe mbimbi iguge, bese-ke ufuna ukuyixosha. Futhi abanye benu sifazane nithola umfana omncane izinwele zakhe ezibheke phansi ngqo, nekani lamafutha engulube likamama wakhe ingxenywe iqulelwe kuzo, bese ziyasongeka. Futhi onke ayophuma ehle; lokho ngikwazi ngokuzibonela. Kodwa kwenzekani na? Kuyini na? Nimthandela lokho.

<sup>116</sup> Ufanele ukhuleke, kuqala, ngoba owesifazane uyingxenywe yakho. Futhi uma usuke wamgona owesifazane esifubeni sakho, futhi wamthatha waba ngumkakho, futhi u... Akubeke isigxivizo. Sizokusho kanje ukuze niqonde. Futhi noma yimuphi omunye wesifazane onqika kulesosifuba angeke enele lesisigxivizo. Futhi uNkulunkulu uyokubeka icala ngalokho. Futhi nikukhumbule lokho.

<sup>117</sup> Wena othatha umkamuntu uphume naye futhi... Ngizwile namhlanje ngentombazanyana lapha edolobheni, intwana ezihluphekelayo. Ngiyayazi. Nomunye umgembuli eyithengela izingubo ezinkulu ezinhle, nezinto, futhi ezama ukudlala ngayo kanjalo. Igundwane, elenza into enjalo, akafanele ngisho ukubizwa ngokuthi ungumuntu.

<sup>118</sup> Niyazi,inja ayinalo ihlazo elinjalo, kepha nokho nibiza inja yensikazi nge “vabakazi.” Inobuqotho kabi kunalobo abanabo abesifazane abayingxenywe baseJeffersonville. Futhi nibiza ingulube yensikazi endala nge “ngulubekazi,” futhi ayi... Ingeqotho kakhulu kabi kunabesifazane baleUnited States, abanangibabo. Kunjalo impela. Manje, ngiyazi ukuthi lokho akunambitheki. Futhi nginitshelile ukuthi ngizokugaya ekhaya, futhi ngifuna nikwazi. Futhi lokho kuliqiniso. Bona bonke, abesifazane banamuhla, abazi ngisho nokuthi yini bona ubuqotho. Bathi, “Ungangilimazi unembeza.” Awu, awunawo. Qaphela. Yebo, mnumzane. Nxa, wazi ukuthi yikuphi okuyikho nokungesikho.

<sup>119</sup> Manje qaphelani. Lona wesilisa, ngenkathi edalwa, uNkulunkulu wawehlukanisa umoya wakhe. Futhi Wakhapha ucezu kowesilisa, uhlangothi lwakhe, wenza owesifazane ngalo. Wabe-ke Esethatha ubufazane, umoya omuhle wowesilisa,

wase enza owesifazane ngawo. Futhi Wenza owesilisa, ubulisa, oqatha.

<sup>120</sup> Futhi uma ubona i—i—indoda encane. . .niyazi, eqhatha izinzipho, noma ngabe ukubiza ngokuthini, izinzipho zayo; futhi, uyazi, zibe zine kwelinye icala zibe nhlanu ngakwelinye; futhi—futhi iqondise izinwele zayo zibeheke phansi; bese ihlala ikhamise umlomo wayo ngaphambili, nento enjengaleyo; omunye walababafana abahle. Ukhumbule, sisi, kukhona okungahambi kahle kuleyonyoni. Kukhona okungahambi kahle. Kufanele umexwaye.

<sup>121</sup> Futhi uma ubona owesifazane nosikilidi emlonyeni wakhe nganxanye, egqoke iovaloli enemilenze, futhi ethi, “Ngizokutshela, mfo, ukuthi kuyini!” Mfowethu, iqaphele leyontombazana endala. Kukhona okungahambi kahle kuyo.

<sup>122</sup> Owesifazane, ufanele abe ngowesifazane, futhi ufanele agqoke njengowesifazane. Ngenkathi uNkulunkulu enza owesilisa, Wamenza into eyodwa; futhi Wenza owesifazane waba ngokunye. Futhi ngenkathi uNkulunkulu egqokisa owesilisa, Wamgqokisa ngendlela eyodwa, nowesifazane ngokunye. Futhi iBhayibheli lathi, “Kuyisinengiso ukuba owesifazane agqoke ingubo engeyowesilisa.”

<sup>123</sup> Nani sifazane, nigqoka lamabhulukwana amadala nezinto, futhi niwagqoke phandle lapha, okudadlana. . .Nikubiza nithi ayini, amabhulukwe afingqwa ezansi kwamadolo? Bakubiza ngokuthi kuyini na? Yebo, yikho. [Omunye uthi, “Yizikhindi lezo.”—Umhl.] Qha, qha, akusizo izikhindi. Yilokho, okunemilenze emide. [“Amaphedal phushasi.”] Amaphedal phushasi, namaovaloli, odangala.

Hamb'ungene, wathi, “Lokhu okwezintombi.”

<sup>124</sup> Ngathi, “Qhabo, uphambekile. Izintombi azizigqoki lezozinto. Amakhosikazi mhlawumbe, kodwa izintombi azikugqoki.” Kunjalo.

<sup>125</sup> IBhayibheli lathi, “Kuyisinengiso ukuba owesifazane agqoke ingubo; nowesilisa ukuba agqoke ingubo engeyowesifazane.”

<sup>126</sup> Futhi owesilisa uya ngokuya eba yisitabane, nsukuzonke, nabesifazane baya ngokuya beba njengamadoda. Yin'indaba na? Sizothola emzuzwini embalwa, ngeBhayibheli. Abesifazane abasesibo abesifazane. Angisho kinina besifazane abangamaKristu. Ngikhuluma ngoquqaba. Bafuna ukuziphathisa okwendoda; bafuna ukugunda izinwele zabo njengendoda; baphakamisele isandla sabo enkantini, *kanjalo*, bacule *uNkulunkulu Busisa iMelika*, nosikilidi emlonyeni wabo nganxanye.

<sup>127</sup> Behle ngomgwaqo, emuva phandle kanjalo, nampaya emgwaqeni omkhulu. Sabala. . .Ngifuna ukunitshela okuthize.

Futhi nina besifazane abangabashayeli, lalalani. UBilly Paul nami, kulomkhankaso wokugcina esizweni sonke, izinyanga eziyisithupha, ngangilokhu ngibala ukuthi kungaki ukuthithiza emgwaqeni. Futhi ezingozini ezingamakhulu amathathu, emgwaqeni, qagelani ukuthi bangaki kubo ababengabashayeli besifazane na? Kwakushoda kuphela... Abayishumi nesishiyagalolunye babo kwakungabesilisa. Futhi amakhulu amabili namashumi ayisishiyagalombili kumbe, ngikholwa yikuthi kwakunjalo, amakhulu amabili namashumi ayisishiyagalombili-nanye kusho ukuthi-ke ngabashayeli besifazane. Abashayeli besifazane! Manje, angisho ukuthi abekho abashayeli besifazane abashayela kahle. Kodwa uphendukela noma yingaphi.

<sup>128</sup> Futhi nje awuzame ukubuyela kuye? Umenze abe ngowesifazane obukeka kahle, emi lapho, ephusha lezozinwele ezimisa uma iphoyisa likhuphuka. “Ngani,” liyothi, “ngempela, nguwe osephutheni!” Asinamthetho.

<sup>129</sup> Bakufakazela lokho ngelinye ilanga ecaleni lentela engisanda kuphuma kulo. Asinamithetho. Uma kukhona... .

<sup>130</sup> Akumangalisi lawomakhosi amakhulu aseNgilandi athi, “Ukubusa ngentando yabantu konke kwamuka ngomkhumbi futhi akukho hange.” Futhi kunjalo, ame ebhokisini lensipho, ukucelela othile ukuba avotelwe. Ukubusa ngentando yabantu kubolile, kanjalo nababusi abangaphikiswa nakhokonke kwakho. Yonke into ibolile. Akukho lutho ngaphandle kwento eyodwa ezokwenziwa nguNkulunkulu, ngukubhubhisa yonke into, njengoba Athi uyokwenza, bese eqala kabusha. Manje qaphela ukuthi sisondele kangakanani ekuBuyeni.

<sup>131</sup> Manje ngenkathi lo wesifazane... .Wamenzela umsizi, futhi wayezoba ngumsizi wakhe. Kwase-ke... .

<sup>132</sup> Manje, lapha, angikaze ngibe nomshumayeli ovumelana nalokhu kuze kube manje. Futhi bazama ukukwenza ngenye indlela, kepha nokho akuzwakali kimi. Bazama ukuthi uAdamu noEva badla ama apula athize. Mfowethu, uma... .Angikusho ukuba kube yihlaya lokhu manje, kodwa ngifuna ukukusho. Ngokuba, uma ukudla ama apula kwenza abesifazane bazibone ukuthi bahambaze, kungcono siwedlule ama apula futhi. Futhi niyazi ukuthi lokho kuliqiniso.

<sup>133</sup> Niyazi, ukudla i apula, akusikho lokho abakwenzayo, okwabenza bazibona ukuthi bahambaze. Impela, kwakungesikho. Kwakuphathelene nocansi. Kwakuyilo, ngoba bazibona ukuthi bahambaze ngenkathi bethathe lesisithelo esenqatshelwayo. Owesifazane akasiwo umuthi wesithelo na? Wena awusiso yini isithelo sikanyoko na? Yilesosithelo esasenqatshelwe ukuthathwa.

<sup>134</sup> Manje nansi into enkulu. Manje okuyikhona kusondelene kakhulu isayense esike yathola ukukwazi ukuthi isidalwa

esingumuntu sasiyini...Bembulula amathambo amadala, bathatha amathambo asaguquka aba yitshe, futhi bathatha amakhanda, futhi bathatha izingebhezi zamakhanda, nezingalo, namathambo, futhi bazama ukukwenza kubukeke njengesidalwa esingumuntu. Futhi bayazi ukuthi into esondelene kakhulu kumuntu asebeyitholile, esondelene nakho, yinkawu enkulu ishimpanzi. Iluhlobo olusondelene kakhulu esidalweni esingumuntu; kepha nokho ayihlangene nalutho nesidalwa esingumuntu, ophakeme kakhulu kunakhokonke.

<sup>135</sup> Uhlobo lokuphila oluphansi kunakhokonke okukhona yixoxo; uhlobo oluphakeme kunalolonke yisidalwa esingumuntu. UNkulunkulu waqala kusukela phansi wase ekwenza kukhuphuka ngqo, waze Wakuletha nqo emfanekisweni waKhe. Wakuletha kusukela ezinyonini nezilwane, wakhuphuka njalo, waze Wafika emfanekisweni kaNkulunkulu. Wenza umuntu kulowomfanekiso. Lolo wuhlobo oluphakeme kakhulu kunakhokonke. Uhlobo oluphansi kunakhokonke ngunoshobishobi nje oguquke waba yixoxo, nokunjalo.

<sup>136</sup> Manje, lesisihlanganiso esilahlekile, abangasitholi. Qaphela umBhalo manje. Wena, uzophikisana nalokhu, iningi lenu, kodwa ngifuna...ngifuna nje nikukhumbule. Futhi ungamelani nakho ngokubandlulula. Futhi lalela.

<sup>137</sup> Ngiyazi iningi lenu kade lilalele nje uDr. DeHaan. Impela ngi...Njengendoda enengqondo enkulu, nomfowethu olungileyo weBaptisti, futhi ngiyamncoma ngempela. Unokuhlakanipha okuningi kakhulu nobuchopho, futhi—futhi wakhohlwa kakhulu kunoma ngingaba nokwazi; ngoba unguDokotela we—wezobuNkulunkulu, futhi unguDokotela wezokwelapha, futhi unguDokotela weSayense. Uyindoda ehlananiphileyo. Kodwa uthi labo...Lapho amadodana kaNkulunkulu ebona amadodakazi abantu ukuthi mahle; uthatha okushiwo nguJosephus, futhi uthi “a—azicindezela wona aba ngabantu,” ase ezithathela abafazi. Futhi kwakukhona iziqhwaga ezweni lakwaNodi. “Futhi azithathela abafazi azihlalela nabo, ngenkathi amadodana kaNkulunkulu, iziNgelosi ezawayo, zathatha zabona amadodakazi abantu; futhi nokufisa ucansi kwakuyinto enkulu kabi, futhi nokho wona engawonileyo ngokuwa, azicindezela wona aba ngabantu.”

<sup>138</sup> Uma ayengenza lokho, onakalisa ukuphulukisa kukaNkulunkulu, ona yonke into. Uma udeveli ekwazi ukudala, uyalingana noNkulunkulu. Udeveli akakwazi ukudala. Ngifuna ningikhombise indawo eyodwa lapho udeveli ekwazi khona ukudala. Akakwazi ukudala. Kuphela uphendukezela lokho osekuvele kudaliwe. Akasuye umdali. Ungumphendukezeli kuphela.

139 Kuhle, bese, kwenzekani na? Qaphelani. Nakhu ukulandisa kwami. Nasi isihlanganiso esilahlekile.

140 Manje baneshimpanzi, kodwa ungeke uzalanise ishimpanzi nowesifazane bese kuzalwa umntwana. Ungeke uzalanise isidalwa esingumuntu nanoma yisiphi isilwane. Kungeke kuxubane. Ungeke uthekélise ngegazi, kunoma yisiphi isilwane.

141 Ngenkathi ngise Afrika, babaphatha kabi kabi labobantu abangamakhaladi azihluphekelayo laphaya ngangokuthi; omunye waze wathi kimi, wathi, “Abayilutho bayizilwane nje.”

142 Ngathi, “Uxolo. Bangabantu nabo njengoba nawe unguye, mhlawumbe bathi ukukwedlula.” Ake ngikutshele, uma unalolohlobo lwesimo, ubuyela emuva uqonde esilwaneni. Ngathi, “Leyondoda, uma imnyama njengechashazi lamakhadi okudlala angospedi, kumbe uma iphuzi njengethanga, kumbe uma iluhlaza okwesibhakabhaka njengomphekambedu, angayisindisa impilo yakho ngokukuthekelela igazi. Kodwa ungalokothi ufake igazi lesilwane kuwe.” Impela, ungumuntu.

143 Ngoba nje esinye isikhumba sasimnyama, nesinye sinsundu, nesinye futhi siphuzi, nesinye simhlophe, lokho akuthi shu. IBhayibheli lathi, “UNkulunkulu wabenza abantu bonke ngagazi linye.” Futhi kunjalo impela. Izindawo esasihlala kuzo, ziguqula imibala yethu, azithanga shu. UNkulunkulu wenza ngamunye—ngamunye umuntu zonke izizwe, igazi elilodwa, zonke izizwe ziyefana.

144 UmShayina; indoda yekhaladi ingeke ithi manje, indoda emnyama ingeke ithi manje, ukuthi, “Leyondoda yeShayina, i—iphuzi, angizukuba namsebenzi nayo.” Ingumfowenu. [UMfowethu Branham ushaya phezu kwepulpiti kaningi—Umhl.] Futhi wena ndoda emhlophe ungeke uthi endodeni ephuzi kumbe indoda emnyama, nomayiyiphi, “Anginamsebenzi nawe.” Ingumfowenu. Kunjalo impela.

145 Qaphelani manje, nakhu okwenzekayo. Ngiyakholwa, futhi ngingakwesekela ngeBhayibheli, ukuthi yinyoka eyakwenzayo. Inyoka iyilowomuntu olahlekile phakathi kweshimpanzi nomuntu. Imbangela, lalalani, qaphelani lokhu manje, ukuthi inyoka yayingesiso isilwane esihuquzelayo. Yayino “buqili” obukhulu kunazonke izilwane zasendle.

146 Manje, ngihambe ngathatha izichazamazwi, namhlanje, ndawo zonke, ukuba ngibheke leligama, ukuthi lalichaza ukuthini igama elithi *ubuqili*. Lisho “ukuhlakanipha, ukuba nobuciko,” futhi, incazelo engcono kakhulu kunazonke yesi—yesiHeberu (esukela ku m-a-h-a-h, mahah) kuchaza “ukuba nolwazi oluqinisileyo lwemigomo yokuphila.”

147 Manje ake siqaphele lokhu umzuzu nje. Ihlakaniphile, inobuciko, nokho ibizwa nge “nyoka.” Kodwa, khumbulani, yayiyinto ehlakaniphe kakhulu kunakhokonke okwakukhona, futhi ifana kakhulu nesidalwa esingumuntu kunanoma yini enye

into eyayisendle; isondele kakhulu esidalweni esingumuntu. Yayingesiso isilwane esihuquzelayo. Yisiqalekiso esayenza yaba yisilwane esihuquzelayo. Futhi yayiyi. . . IBhayibheli lathi yayiyinhle kakhulu kunazonke.

<sup>148</sup> Futhi ngisho nesiqalekiso asizange sibususe bonke ubuhle bayo; namanje imibala yenyoka emihle kakhulu mihle, futhi umusa wayo nokuhlakanipha kwayo. Ngisho nesiqalekiso asizange sikususe. Kodwa, khumbulani, uNkulunkulu wayitshela ukuthi imilenze yayo iyophuma futhi iyohamba ngesiso sayo. Futhi ungeke uthole elilodwa ithambo enyokeni elibukeka njengesidalwa esingumuntu, futhi yingalesosizathu isayense ilahlekile. Kodwa nanso.

<sup>149</sup> UNkulunkulu wakufihla emehlweni abahlakaniphile nabanokuqonda, futhi wethembisa ukukwembulela amadodana kaNkulunkulu, ezinsukwini zokugcina lapho amadodana kaNkulunkulu eyobonakaliswa khona, lapho, “Amadodana kaNkulunkulu ajabula ngisho nangaphambi kokusekelwa kwezwe.” Ngenkathi isambulo esikhulu sobuNkulunkulu nezinto ziyokwehliselwa ezinsukwini zokugcina, Uyobonakalisa lezizinto ngamadodana kaNkulunkulu. Niyazi umBhalo uyakufundisa lokho. Futhi naku sesikhona lapha. Yingalesosizathu uNkulunkulu esivulela lezizinto. UNkulunkulu uletha amadodana aKhe ekubonakalisweni. Uhamba edule ngaphambili kwemikhawulo yanoma yiluphi ulwazi lomuntu, kude le ezambulweni zokomoya, bese eSehlisela phansi. Besingafundisi yini, kuleliBhayibheli, “Naku konokuhlakanipha na?” Akusikho lokho akufunda ekholiji elithize; kodwa lokho akufunda emadolweni akhe phambi kukaNkulunkulu, nalokho okwathokozisa uNkulunkulu ukumupha. Amadodana kaNkulunkulu, abonakaliswa!

<sup>150</sup> Nansi inyoka, manje naku inyoka eyayiyikho; ngizoninikeza okwami ukulandisa ngayo.

<sup>151</sup> Sine. . . sehlela phansi, kusukela exoxweni, kuye kulokho unoshobishobi, siqhubeke sehle njalo njalo, nokuthize-thize, uze uzothi ekugcineni ufike enkawini, kwishimpanzi. Futhi ukusuka kwishimpanzi, manje sigxuma sisuka kwishimpanzi siye kumuntu, futhi siyamangala ukuthi kungani.

<sup>152</sup> “Kuhle,” isayense ithi, “manje awume! Singamzalanisa owesifazane enkawini naseshimpanzini, bese kuba yingapha nangapha, umuntu ezalaniswa neshimpanzi.” Kungeke kusebenze. Kuzalinise nanoma yisiphi esinye isilwane; kungeke kusebenze. Igazi lingeke lixubane; thatha igazi lakho, liyigazi elehluke nya, nya.

<sup>153</sup> Kukhona igazi elithize phakathi kwalapha, futhi abasitholi isilwane. O, haleluya, ngiqala ukuzizwa ngigcwala ukholo njengamanje. Qaphelani. Ngani na? UNkulunkulu wabafihlela. Akukho thambo enyokeni elibukeka njengethambo lomuntu.

Lento wayibeka kude kakhulu ukuze ingavunjululwa ngumuntu ohlakaniphile.

<sup>154</sup> Futhi ngizonikhombisa ukuthi leyondoda ehlananiphile ivelaphi, i—ikuphi, noma kanjani. Niyabo, angeke ize ngalokho.

<sup>155</sup> Kufanele kufike ngesambulo, “Wena unguKristu, iNdodana ka...” “Phezu kwalelidwala ngiyakulakha iBandla laMi; amasango ehayidese angelehlule,” isambulo sokomoya. Kwaba kanjani—wazi kanjani uAbela ukuthi akanikele ngewundlu, esikhundleni sikaKayini enikela ngezithelo zasensimini na? Kwembulwa ngokomoya kuye. Awukutholi ngamakholiji. Awukutholi ngamahlelo. Ukuthola kuvela eZulwini.

<sup>156</sup> Manje qaphelani inyoka, lenyoka eyayiyiyo ekuqaleni. Ake sidwebe umfanekiso wayo manje. Ingumfo omkhulu oqatha. Iphakathi kweshimpanzi nomuntu. Futhi, inyoka; udeveli, uLusifa, wayekwazi lokho ukuthi igazi kuphela elingaxubana naleligazi lomuntu, umuntu kuphela angasebenza ngaye. Wayengeke asebenze ngeshimpanzi, lelogazi lalingeke lixubane. Wayengenakusebenza ngezinto ezahlukile. Wayengenakusebenza ngemvu. Wayengenakusebenza ngehashi. Akazange asebenze nganoma yisiphi esinye isilwane; wasebenzisa lenyoka.

<sup>157</sup> Ake siyithathe manje siyibone ukuthi ibukeka kanjani. Ingumfo omkhulu oqatha, isiqhwaga sasendulo ndulo imilando ingakalotshwa. Yilapho abathola khona lamathambo amakhulu, futhi ngizonitshengisa lokhu eBhayibhelini. Manje bhekisisa impela. Kulungile. Lomfo omkhulu oqatha, ake sithi wa—wayeyishumi lamafidi ubude, amahlombe amakhulukazi; ebukeka njengomuntu nje. Futhi igazi lakhe; emva kokwehla, lavumelana nesinye isilwane kuya kwesinye. Ungaluxubanisa uhlobo lwezilwane. Futhi yaqhubeka iya ngokuthola igazi eliphakeme, uhlobo oluphakeme lokuphila, uhlobo oluphakeme, ize ikhuphukele esigabeni somuntu. Kodwa ukuxhumana kokugcina lapha, phakathi kwalapha, kwanqunywa. Bangaki abaziyo ukuthi isayense ayisitholi isihlanganiso esilahlekile na? Nonke niyakwazi lokho. Ngani na? Nansi, inyoka. Nakhu lapho eyayikhona, umfo omkhulu oqatha.

Nodeveli wehla, manje, uthi, “Angikwazi ukuphefumulela.”

<sup>158</sup> Manje uma uhamba ubuke abesifazane, futhi ube sesenzweni nabesifazane, khumbula, ugcotshwe ngudeveli; uma kungesuye umkakho qho.

<sup>159</sup> Qaphelani, manje, udeveli wehla wangena enyokeni. Futhi wathola uEva ensimini yeseEdeni, ehambaze, futhi wakhuluma ngesithelo esimaphakathi. *Imaphakathi* kuchaza “phakathi nendawo,” nokunjalo; niyaqonda, ebandleni elixubene. Futhi yathi, “Manje, siyabukeka. Silungile esweni.” Pho yenzani na? Yaqala ukweshela uEva, futhi yahlala naye, njengomyeni.



160 Futhi wabona ukuthi siyabukeka, ngakho wahamba watshela indoda yakhe, kodwa wayesevele ekhuleliswe nguSathane.

161 Futhi wazala indodana yakhe yokuqala, egama layo kwakungu Kayini, indodana kaSathane.

“Manje,” uthi, “yiphutha lelo.”

162 Kulungile, sizothola nje ukuthi yiphutha noma akusilo. “Ngizakubeka ubutha phakathi kweNzalo yakho nenzalo yenyoka.” Ini na? Inzalo yenyoka! Owesifazane wayeneNzalo, nayo yayinenzalo. “Iyakulimaza ikhanda lakho, wena uyakulimaza isithende saYo.” Futhi ukulimaza, lapho, kuchaza “ukwenza ukuBuyisana.” Manje nanso i “nzalo” yakho yenyoka.

Manje, qaphela, nakhu kuphuma lamadoda amabili.

163 Manje, lenyoka, ngenkathi imi lapho, lesisiqhwaga esikhulukazi somfokazi sisukuma lapho, sasinecala lokuphinga nomkaAdamu. Sikuphi isono namuhla na? Yini eyenza izinto zibe yilendlela eziyiyo namuhla na? Manje, ngi—ngi... Ngempela ningakubamba engizama ukukhuluma ngakho. Futhi kwakulapho.

Futhi isikwenzile, uNkulunkulu wathi, eqala ukubiza uEva noAdamu.

Wayesethi, “Bengihambaze.”

Wayesethi, “Ubani okutshela ukuthi uhambaze na?”

164 Base beqala-ke, okomkhuba wempi, ukubalekela icala. Wathi, “Hhayi, owesifazane Ongipha yena, okwenzile. Nguye ongiyengile.”

165 Owesifazane wayesethi, “Inyoka inginika iapula na?” Kulungile, mshumayeli, hluza ingqondo yakho.

166 Owesifazane wathi, “Inyoka ingikhohlisile.” Niyazi ukuthi kuchaza ukuthini ukuthi *khohlisa* na? Kuchaza ukuthi “woniwe.” Futhi woniwa. Udeveli akalokothi amnike iapula. “Inyoka ingikhohlisile.”

Sasesifika-ke isiqalekiso.

167 Wathi, “Ngoba ulalele inyoka esikhundleni sendoda yakho, uthathe ukuPhila wakususa ezweni. Futhi uya—uyakuba nezinhlungu ezinkulu; nokukhulelwa kwakho kuyakuba sendodeni yakho,” nokunjalo.

168 “Futhi ngokuba ulalele umkakho, esikhundleni saMi (Ngikuthathe othulini; uhlobo oluphakeme kunazonke), buyela othulini.”

169 “Futhi, nyoka, ngoba wenze lokho, umlenze wakho uyasuka. Uzakuhamba ngesisu sakho, izinsuku zonke zokuhamba kwakho. Futhi uyakuzondwa. Nothuli luyakuba ngukudla kwakho.” Nakho la ukhona. Naso lesosihlanganiso esilahlekile.

170 Manje nakhu kufika uKayini. Asiqaphele izimvelo. Nakhu kufika uKayini. Uyini na? Ungusomabhizinisi ohlakaniphile. Ulima amasimu. Uhlakaniphile, ukhaliphile; uyakholwa, ukholwa imepele; qaphela ezakhe—qaphela izingxenye zakhe manje. Ake uthi nje ukuhambisana nami imizuzu ethi ayibe mbalwa nje.

171 Nangu ephuma. Uyazi ukuthi ungofayo. Ufuna ukuya enkonzweni. Uzakhela indlu yokukhonzela, uzenzela umnikelo. Uletha ialtare, nakhokonke. Wakha ialtare, wabeka izimbali zakhe phezu kwalo. Wabeka insimu, izithelo zasensimini, wanikela ngakho kuNkulunkulu. Wathi, “Nazo kuWe, Nkosi. Ngiyazi sidla ama apula, kwenziwa yilokho.” Eminye yemixhantela yakhe inohlobo olufanayo lomqondo. Kukhombisa ukuthi kuqhamukaphi. Wayengenisa ama apula akhe, avela ensimini, wawabeka phezulu lapho, wathi, “Lokhu kuzokwenza ukubuyisana.”

UNkulunkulu wathi, “Kwakungesiwo ama apula.”

172 Kodwa, ngesambulo sokomoya, UAabela wazi ukuthi kwakuligazi. Ngakho waletha iwundlu, walizikiza umphimbo walo, lase lifa.

173 UNkulunkulu wayesethi, “Kuhle. Yilokho okwenzekayo. Kwakuligazi.” Niyazi ukuthi gazi lini engikhuluma ngalo. Kulungile. “Kwenziwa yigazi.”

174 Manje qaphela. Kwase kuthi-ke lapho uKayini ebona ukuthi umfowabo ongumginqiki ongcwele wemukelwe phambi kukaNkulunkulu, futhi izibonakaliso nezimangaliso zazenzeka ezansi lapho, waba nomona ngaye. Wathi, “Sizoyimisa lento njengamanje.” Buka abafowabo, buka abantwana bakhe, namuhla. “Manje, ngihlakaniphile kunaye,” ngakho wathukuthela. Kwakuqhamukaphi *ukuthukuthela* na? Ungasho ukuthi ukuthukuthela... Wabulala umfowabo. Wayengumbulali.

175 Ungambiza yini uNkulunkulu ngombulali na? Futhi uAdamu wayeyindodana kaNkulunkulu. IBhayibheli lasho, ukuthi, “UAdamu wayeyindodana kaNkulunkulu,” lokho kuqala okuhlazekileyo emuva lapho. UAdamu wayeyindodana kaNkuulunkulu. Futhi lowomona nomhawu, nakhokonke, kwakungenakuvela kulowomfula ohlanzekileyo.

176 Kwavela kwenye indawo. Futhi kuvela ngoSathane, owayengumbulali, kwasekuqaleni. IBhayibheli lathi, “Wayengumqambimanga nombulali, kwasekuqaleni.” Futhi nakho. Futhi wabulala umfowabo.

177 Futhi lokho kwakungumfanekiso wokufa kukaKristu. Kwase, kulokho, kambe, Wavusa uSeti ukuthatha indawo yakhe. Ukufa, ukumbelwa, nokuvuka kukaKristu.

178 Futhi qaphela, ngaleyonkathi, nakhu kufika iziqhwaga zakho. UKayini wayeseya ezweni laseNodi. Uma uyise wayeyisiqhwaga esikhulukazi somfokazi, wayeyobanjani pho uKayini na? Uyise. Futhi waya ezweni laseNodi, wayesethatha omunye wawodadewabo.

179 Yiyona ndlela kuphela ayengayenza. Abekho abanye abesifazane ababengabakhona, kodwa kuphela ngoEva. Bathi babenamadodana angamashumi ayisikhombisa nendodakazi. Uma—uma kwakungekho sifazane...IBhayibheli alibhali ngabesifazane uma bezalwa, yisilisa kuphela. Futhi uma, ukuba kwakungekho abanye besifazane ngaphandle kukaEva, ngenkathi efa, kusho ukuthi isintu saphela ukubakhona. Wayenawo amadodakazi. Futhi waganwa ngudadewabo qho.

180 Waya ezweni lamaNodi wase ethola—wase ethola umkakhe. Futhi eseganwe nguye phakathi lapho, kulapho la bathola khona lezoziqhwaga ezinkulukazi, ezazingamadodana kaNkulunkulu awayo; avela ngoyise, udeveli, ngoKayini. Naso isihlanganiso sakho esilahlekileyo.

181 Futhi qaphela inzalo yenyoka. Manje qaphela. Khumbulani, inzalo yenyoka iyakholwa. Iqaphele iqala ukunyakaza manje, imizuzu embalwa. Nansi ihamba, inzalo yenyoka. Kwenzekani kubo na? Manje ake ngifunde okuthize lapha, ngibhale phansi namuhla ntambama nje.

182 Kuvelani ngasohlangeni lukaAbela na? Lalelani lokhu. Kulungile. Kwase kufika uAbela. Emva kukaAbela kufika uSeti. Emva kukaSeti kufika uNowa. Emva kukaNowa kufika uShemi. Emva kukaShemi kufika uAbrahama. Emva kukaAbrahama kufika uIsaka. Emva kukaIsaka kufika uJakobe. Emva kukaJakobe kufika uJuda. Emva kukaJuda kufika uDavide. Emva kukaDavide kufika uKristu, kuze kufike ekupheleleni.

183 Qaphela emuva laphaya ukuthi uMoya kaNkulunkulu wahlala kanjani kuAbela. Buka ukuthi Wahlala kanjani kuSeti. Buka ukuthi Wahlala kanjani kuJuda. Buka ukuthi Wahlala kanjani kuDavide. Buka uMoya ofanayo ubizela ngaphandle, ngaleyonzalo elungileyo, kwehle njalo. Akunandaba ukuthi benzeni, babemiselwe ngaphambili.

184 Buka uJakobe, ukungcola...Angikusho lokhu ukuba ngingcolise okungcwele. Kodwa uJakobe, umkhohlisi omncane, elenga ngaphansi komsila webhantshi likanina sonke isikhathi; ezungezeza, umfana oyisitabanyana. Wazemboza ngezinto, wahamba wakhohlisa uyise, ukuba athole isibusiso; kodwa wasinikwa ngaphambi kokusekelwa kwezwe. Impela, wasinikwa.

185 Waphumela lapho waqamba amanga kumkhwe wakhe; wase ethatha izinti ezimanakanaka, izinti zompopula, wazifaka emanzini, ukuba ethuse lezizinkomo ngenkathi zimithi; ukuzenza zizale izinkomo ezimanakanaka, ukuze akhohlise

abese ethola lezozinkomo. UNkulunkulu wambusisa kukho. Kunjalo.

<sup>186</sup> Maye kunoma ngubani osho noma yini ngoJakobe. Uyazi ukuthi—uyazi ukuthi umprofethi wamanga wathini... Noma, wayeprofetha okuyikho. UBalamu, wathi, “Ombusisayo naye uyobusiswa, omqalekisayo naye uyoqalekiswa.”

<sup>187</sup> “Ngakuthatha wena, Jakobe. Ngamthola njengo... njengosezweni labezizwe. Nanjengokhozi lunyakazisa isidleke salo, Ngamnyakazisa ngamthatha ngamkhipha.” Haleluya! [UMfowethu Branham ushaya izandla zakhe kanyekanye kathathu—Umhl.] “Kungabi-ngempi, kungabi-ngamandla, kepha kube-ngoMoya waMi, isho iNkosi.”

<sup>188</sup> Kuqaphele lokho kwehlela kulokho kuphelela. LowoMoya wasebenza kusuka phansi kuya ekupheleleni kuKristu, kwehlele kubobonke oKhokho, kuze kwehle njalo. Akunandaba ukuthi benzani, ukuthi bathini, ukuthi benzani, babeyinzalo yolungileyo uqobo.

<sup>189</sup> Futhi, lapha, ngenkathi uAbrahama olungileyo... Udumo! O, ngivele ngizizwe ngikahle ngempela. Ngenkathi uAbrahama olungileyo ehlangana noMelkisedeki, OwayenguNkulunkulu qobo lwaKhe!

<sup>190</sup> Wayengubani uMelkisedeki na? “INkosi yaseSalema, oyiNkosi yaseJerusalema, iNkosi yokuthula. Wayengenayise. Wayengenanina. Wayengenakuqala kwezinsuku, nakuphela kokuphila.” Noma ngabe Ungubani, Usaphila. “Akazange azalwe. Akasoze afa. Wayengakaze abe nayise kumbe nanina. Wayengenakuqala kwezinsuku, kumbe kuphela kokuphila.” Ngitshele ukuthi kwakuNgubani. UNkulunkulu oPhakade; kulokho esikubiza ngo... .

<sup>191</sup> O, ngiyakukhohlwa nje manje ukuthi nikubiza nithini. Ukuzibonakalisa kukaNkulunkulu kubantu esesimweni somuntu, kuyilokho. Njengase... Akusiyo insumansumane; kepha nokho kuyinto eyabonakaliswayo. Njengoba Efika kuAbrahama ethendeni phezulu laphaya, njengengelosi, waprofetha, futhi watshela uSara ukuthi uhlekile, emva kwaKhe, nokunjalo. Into, into efanayo.

<sup>192</sup> Futhi Wayelapha. Wahlangana noMelkisedeki. Nomkhu... ukhokho uAbrahama, enzalweni yolungileyo, wathela okweshumi kuMelkisedeki; futhi wahlukaniselwa umzukulu kamzukulu wakhe phansi lapha, inzalo yolungileyo.

<sup>193</sup> Manje nakhu kufika inzalo ye—yenyoka. Manje, khumbulani, kuyobakhona ubutha, impi phakathi kwabo.

<sup>194</sup> Inzalo yenyoka iyafika nayo, futhi izezani na? Manje ake sithathe iminyaka embalwa yokuqala. Manje qaphela ukuthi kwenzekani lapho. Sizokufunda sehle njalo, ngoba ngisanda kukuhlolisisa. Inzalo yenyoka yaveza uKayini. UKayini waya

ezweni laseNodi, waveza iziqhwaga, base-ke befika ezweni likaNowa.

<sup>195</sup> Babehlakaniphile, befundile, abantu abakhaliphile. Ngabe kunjalo na? Babengabakhi, abaqambi, ososayense; hhayi ngenzalo yolungileyo, kodwa ngenzalo kaSathane, inyoka. Babengamadoda anjengo—njengososayense, nabakhi, namadoda adumileyo, abafundisi. UmBhalo usho njalo. Babesebenza ngethushi. Babesebenza ngensimbi. Babesebenza ngezinsimbi. Baqamba izinto. Baqinisa izinsimbi ezahlukene, bakha izindlu, nokunjalo. UmBhalo usho njalo. Futhi babengabahleki abahleka usulu iNzalo yowesifazane, uNowa, olungileyo. Ngabe kunjalo na? [Ibandla lithi, “Ameni.”—Umhl.]

<sup>196</sup> Ake sithi ukuqhubeka kancane sibalandele. Bese, sibathola phezulu emkhunjini, yonke into yabhujiswa. Bangena kwesikhulu isibumbatha sesono, futhi babusa, futhi behlakaniphe kunabobonke futhi bekhaliiphile. Waze wathi, uNkulunkulu wabuka phansi, babengasebaningi abasele, ngakho Wavele wathatha uNowa nomndeni wakhe wabafaka emkhunjini, wanisa amanzi ehla wase ebhubhisa yonke into. Wakhuphula uEnoke, kuqala. Ngabe kunjalo na? [Ibandla lithi, “Ameni.”—Umhl.] Yayikhona yonke inzalo, cishe yonke inzalo; kodwa inhloso yaKhe imele igcwaliseke.

<sup>197</sup> Manje, uNowa namadodana akhe, aphumayo, uHamu, uShemi, noJafete, baphuma ohlangeni olulungileyo.

<sup>198</sup> Yeqela kanjani inzalo na? Inzalo yeza emkhunjini, njengoba yenza nje ekuqaleni, ngowesifazane, omkabo. Bathwala inzalo kaSathane, ngomkhumbi; njengoEva nje owathwala inzalo kaSathane, ukuba azale uKayini, kowesifazane.

<sup>199</sup> Nibeka labo besifazane emisamo yenu ukuba babe ngabashumayeli na? IBhayibheli likulahla! UPawulu wathi, “Uma umuntu ethi ungumprofethi, noma ngisho ethi ungowomoya, makaqonde ukuthi engikulobayo kuyimiyalo yeNkosi; kepha uma engazi, makahlale engazi.”

<sup>200</sup> Yingakho ngasuka ngaphuma ebandleni iBaptisti ezansi lapha. UMfowethu Fleeman ubelapha esikhashaneni esadlule; ngicabanga ukuthi wayelapho ngalobobusuku. UDr. Davis wathi, “Uzosokuma ume lapha ugcoke laba besifazane babe ngabashumayeli.”

Ngathi, “Ngeke ngikwenze. Lutho, nhlobo.”

Wathi, “Kulungile, ngizokuphonsa phandle.”

<sup>201</sup> Ngathi, “Sengiphonswe phandle kokungcono.” Ngathi, “YiZwi likaNkulunkulu leli, futhi Liyayilahla lento. Futhi ngeke ngabambelela kulokho uNkulunkulu akulahlayo.” Qhabo, mnumzane.

<sup>202</sup> Noma ngubani okwenzayo, kukhombisa ukuthi bangabafundisi bamanga, abaprofethi bamanga. IBhayibheli

lathi bayoba yibo. “Kudukiswe nabakhethiweyo uma kungenzeka.” Nakho lapho ukhona.

<sup>203</sup> Qaphela lokhu manje. Futhi lapho, ngaleyonkathi, kufika uHamu, uHamu nomkakhe, nabanye. Wabekwa isiqalekiso. KuHamu kuphuma uNimrodi, owakha iBabiloni. KwiBabiloni kuvela ibandla eliKatolika, ukuqala kwalo. Kwehle njalo kuyodabula kuAhabi. Kwehle njalo kusuka kuAhabi, kuyongena kuJuda Iskariyotho; kuze kuyofika esiphethweni, umphikuKristu.

<sup>204</sup> Futhi kulezizinsuku zokugcina, nanku umoya womphikuKristu, noMoya kaKristu. Umoya womphikuKristu, uthi, “Izinsuku zezimangaliso sezedlule.” UMoya kaKristu, uthi, “Unguye izolo, namuhla, naphakade.” Umoya womphikuKristu uthi, “Akwenzi mahluko uma ubhaphathizwe ku ‘Yise, iNdodana, uMoya oNgwele,’ wathelwa, wafafazwa, noma ngabe kuyini, kusho into efanayo.” IBhayibheli lasho ukuthi uNkulunkulu ungongenasiphosiso, futhi Akanakuguquka. Ngubani ozomkhonza na? Kukuwe.

<sup>205</sup> Manje uthi, “Bangahlala ndawonye na? Ukushilo, ukuthi, lapho kulowo mkhumbi, Mfowethu Branham, uthe babephakathi bobabili uHamu noSeti.” Kunjalo, kunjalo impela. UHamu wayemubi. USeti wayengokholwayo futhi engolungileyo. Kulungile.

<sup>206</sup> Ake silandele uHamu. Kulungile, manje, kukhona uHamu noSeti emkhunjini munye; omunye ulungile, nomunye akalungile. Kwakukhona igwababa nejuba emkhunjini munye. Kwakukhona uJuda noJesu ebandleni linye. Kwakukhona umphikuKristu noMoya oNgwele ebandleni linye.

<sup>207</sup> Futhi, namuhla, imimoya efanayo iyasebenza. “Banesimo sokumesaba uNkulunkulu, bakholwa impela, kodwa banesimo sokumesaba uNkulunkulu bephika aMandla akho; labo-ke wobagwema.” UMoya oNgwele, usho, “UJesu Kristu nguyena izolo, nanamuhla, naphakade.” Yiluphi uhlangothi ozolukhetha na?

<sup>208</sup> UmphikuKristu uthi *Lena* yincwadi yesivumokholo nje. [UMfowethu Branham ukhomba iBhayibheli lakhe—Umhl.] “Sizophinda phinda isiVumokholo sabaPostoli.” Ngiphonsela inselelo noma yimuphi umshumayeli ukuba angitshela ukuthi sitholakalaphi eBhayibhelini isiVumokholo sabaPostoli: “Ngiyakholwa kuNkulunkulu, uYise uSomandla, uMdali wamazulu nomhlaba; nakuJesu Kristu, iNdodana yaKhe. Ngiyakholwa kulo iBandla eliNgwele eliRoma Katolika, ukudlelana kwabangwele.” Ukutholaphi lokho eBhayibhelini na? Kodwa nokho niyokuphinda emabandleni enu amakhulu amaMethodisti namaBaptisti. Kuyimfundiso kadeveli, nabaprofethi bamanga bayakufundisa.

209 Futhi ngiyethemba anginephuli umoya, kodwa ngiqinisa lokho kuleliTabernakele. Nina lapha eTabernakele likaBranham, dedani kuleyonto enjalo. Noma yini ekholelwa ekudlelaneni kwabangwele kuyinkolo yokukhonza imimoya yabafileyo. “Munye umlamuleli phakathi kukaNkulunkulu nomuntu, futhi lowo nguMuntu uJesu Kristu.” [UMfowethu Branham ushaya phezu kwepulpiti kane—Umhl.] Angikhathali ukuthi bangaki oMariya abakhona!

210 Niyabona ukuthi leyonzalo yowesifazane yenza kanjani emuva le na? Niyabona ukuthi inzalo yowesifazane yeqela kanjani lapho na?

211 Buka namuhla, eMelika. IMelika iyinzalo kadeveli. Iyini na? Iyisizwe sowesifazane. Nizwile, “Leli yizwe lowesifazane.” Kunjalo. Yisizwe sowesifazane. Babeka iphethini.

212 Ngake ngawelela ngapha, esikhathini esingeside, eSwitzerland. Abesifazane bethi... Oyedwa omncane, owesifazane kaMoya oNgcwele wathi, “Uyazi, uma ngiwelela eMelika, bathi abesifazane banenkululeko.”

213 Ngathi, “Ake ngikutshele ukuthi kuholela kuphi.” Ngase ngiqala ukumtshela.

Wathi, “O, bakithi, angifuni lutho lwalokho.”

Ngathi, “Kuholela lapho-ke.”

Niyazi, lapho abenzi izinto njengoba bezenza lapha.

214 Yini na? Ake nginitshengise ukuthi iMelika ingowesifazane. Ohlamvini lwakithi lwemali yisithombe sowesifazane. Yonke into phakathi lapha ngowesifazane.

215 Awungitshela, awenele amajoyinti otshwala obungekho emthethweni ezweni, anga... Ungabeka amajoyinti angamashumi amane otshwala obungekho emthethweni kulelidolobha, bese ubeka izifebe ezintathu, abesifazane ababukeka kahle abazibinyayo behle ngomgwaqo; bayothumela eminingi ngokwedlulele imiphefumulo esihogweni, bebakhanukela, kunawo onke amajoyinti otshwala obungekho emthethweni ongawafaka edolobheni. Kunjalo impela.

216 Ngubani-ke na? Ngowesifazane. Uyini na? Ungukulunkulu waseMelika.

217 Bathathe abanye balababatlali abadala bamabhayisikobho, futhi basukume lapha, asebagana kane noma kahlanu, behlala namathathu kumbe amane amadoda ehlukene ngasikhathi sinye; namanye alamaphephabhuku ebadalula ebatshela, bebathatha izithombe benqunu ngaphandle lapha. Nani mantombazanyana nibeka lokho kube yisibonelo senu, (ngani na?) ngoba unyoko phambi kwenu, mhlawumbe, ukhulu wenu phambi kwenu. Uyabona ukuthi leyonzalo yenyoka isebenza kuphi na? Impela, yiyo.

218 Futhi yenzeni na? Uma ububi bungukuhambela izizukulwane eziyishumi nane, phansi komthetho, ububi buyobanjani uma buhanjelwa kulolusuku, lapho inzalo yolungileyo esicishe iphelelwe ngamandla na? Futhi uNkulunkulu wathi kuyobakhona isikhathi, ukuba Wayengawufinyezanga umsebenzi, bekungayikusala neyodwa. Sisesikhathini sokuphela. Funisisani abalungileyo namuhla ebusuku; guduzani amadolobha!

219 O, uthola amalunga ebandla ethembeke ngempela kumaBaptisti namaPresbyterian, nokunjalo, ngakhokonke. Kodwa abanalutho abangalwenza noNkulunkulu kunonogwaja egqoka amapulungwe okuhamba eqhweni. Abazi lutho ngaLo! Abakwaziyo kuphela... UngumKristu na? “NgiyiKatolika.” UngumKristu na? “NgiyiBaptisti.” UngumKristu na? “NgiyiPresbyterian.” UngumKristu na? “NgiyiPentekoste.” Lokho akuhlangene naLo.

220 UngumKristu ngoba uNkulunkulu, ngomusa waKhe, wakusindisa. Futhi uyazi ngaLo. Futhi kukhona okuguqule impilo yakho, ukuthi uphila ngokwahlukile. Futhi ungumuntu omusha futhi uyisidalwa kuKristu Jesu. Impela.

221 Kodwa niyayibona ukuthi ikuphi inzalo yenyoka na? Kwakuyini inzalo yenyoka na? Ukuphinga. Niyalandela na? Ukuphinga noEva. Kwenzekani kulokho na? Yini eyaletha lokho na? Kuyini kulobubusuku na?

222 Buka emuva ngaleya, eminyakeni embalwa eyedlula, lapho iculo lokuqala liphuma. Nina bantu asebebadala, lapho i... Babevamise ukuwahlolisisa amaculo ngaphambi kokuba bawadedele aculwe emsakazweni. Futhi elokuqala laphuma, kwakuyilelo elithi, “Bagingqeni, mantombazane, bagingqeni, niveze amadolo enu amahle,” nakhokonke kanjalo. “Bahlekeni ubaba nomama, nibanike bonke u ‘ha-ha-ha!’” Yilelo lokuqala abalidedela laputshuka. Ucabanga ukuthi ukuphi namuhla ebusuku lowomfo owabhala leloculo na? Ufile.

223 Ucabangani ngoClara Bow, ophuma kuqala wayesethi, “amajika ayingozi,” nemidanso yokuhhundula izingubo ethumele izinkulungwane zemiphefumulo esihogweni na? Ucabanga ukuthi lo wesifazane ukuphi kulobubusuku na? Kade afa. Ukuphi, nalowomzimba wakhe na? Ulele ngaleya, udleka othulini, nezibungu nezimpethu seziwudle zaphuma ngale. Nomphefumulo wakhe ulele ngaleya phambi kukaNkulunkulu olungileyo.

224 Uphi umlisa owathatha lowo wesifazane wenza lezozingubo ezibukeka zizimbi zindala abaziqokayo, ezibafuqa baye le nale, zingabalingani na? Pho bakwenzelani na? Niziqokela ukuthini lezozinto ezinjalo na? Imbangela nifuna ukubukwa yisilisa, futhi ayikho enye indlela yokukufakazela. [UMfowethu Branham ushaya phezu kwepulpiti kaningi—Umhl.]



225 Futhi uyazi ukuthi uma wenza lokho, nesoni esinye esidala sikubuke, uyazi ukuthi kusuke sekwenzekeni na? EsiNqumweni sokwaHlulelwa... Uthi, “Mfowethu Branham, ngethembeke ngokweqiniso ngakhokonke kumyeni wami.” Uyobalwa ngokuthi unecala lokuphinga. UJesu wathi, “Yilowo nalowo obuka owesifazane amkhanuke usephingile naye enhliziyweni yakhe.” Lapho leyondoda isiziphendulela ngenxa yokuphinga, ngubani ozoba yimbangela yokukwenza na? Indlela owagqoka ngayo waziveza ngayo.

226 Manje, angisho ukuthi sekufanele nigqoke into esengathi iphuma ebhokisini eseligugile. Kodwa, ungabukeka kakhulu okwenenekazi.

227 Bese uphuma lapha uhhundule, isikhinjana sakho esifishane, bese usibopha ngeribhini encane kanjalo; nengane yakho inamehlo angathi awethileyi likasikilidi, nosikilidi emlonyeni wakho, uhamba wehla ngomgwaqo. Awukwenzi lokho kungenganhloso ethize. Ungahle ubemsulwa ekutheni kukhona ohlose ukukwenza, kodwa udeveli ukusebenzisa ube yithuluzi njengoba nje enza kuEva.

228 Kungani ibe yisizwe sowesifazane na? Ngoba iholela khona impela ehlelweni lobuKatolika na? Iyini namuhla na? Awubezwa nhlobo bephatha uJesu. “Yethi Mariya! Mariya, nina kaNkulunkulu! Cecilia oNgewe!” Zonke izinhlobo zabangcwele, abangcwele abafileyo. Lapha esikhathini esingeside esadlulileyo, ezansi e...

229 Ngangisezansi eMexico, ngonyaka odlule. Nakhu kufika owesifazane ohluphekayo, ezihudula. Amadolo akhe, onke ezihudula kanjalo, nesikhumba; ekhala, futhi ebambe ezandla zakhe. Nobaba ehambisana naye, ephethe abantwana ababili abancane, nabo bekhala; umama egula kakhulu; ngoba othile wesifazane, abambiza ngongcwele, wafa. Babenesithombe sakhe phezulu laphaya egqumeni. Isithandwa esithile sambulala. Wathi nje angabalawa kanjalo, kusobala, wayengcwele; wayeliKatolika. Ngakho ngaleyonkathi wayehamba, ukuba ayophenduka; futhi wayedonsa amamayela amabili, phezu kwamatshe ayizimbokojwana, ukuba ayophenduka.

230 Mfowethu, uma kukhona okukodwa engingakwenza, uJesu Kristu wafela ize-ke. Ngomusa, ngisindisiwe; futhi akunga—ngami, kodwa ngentando kaNkulunkulu, nangobubele bukaNkulunkulu.

231 Lezozintatheli zangibuza, zathi, “Mnu. Branham...” E—encane, ingane efile yabe ikade ivusiwe, nezinto ezimbalwa lapho. Amashumi amathathu ezinkulungwane eKatolika... Qhabo, ngiyaxolisa. Kwakungamashumi amabili ezinkulungwane. Amashumi amathathu ezinkulungwane ayeseAfrika. Amashumi amabili ezinkulungwane amaKatolika emukela uKristu njengoMsindisi oqondene nabo, ngasikhathi

sinye, ngenkathi lokho kwenzeka, ngimi eDolobheni laseMexico. Nalabobapristi, babengenakusho lutho; abaningi kakhulu, baqala isiphithiphithi. Wayenabaningi kakhulu ngaseceleni. Ngakho wathi, “Mnu. Branham, uyakholwa ukuthi abangcwele bakithi banga into efanayo noyenzayo na?”

<sup>232</sup> Ngiyazi imfundiso yabo, ngathi, “Impela, uma bephila na.” Niyabona na? Ngakho, ungeke ube ngongcwele oyiKatolika uze ufe kuqala, uyazi.

Ngakho wathi, “O, ungeke ube ngongcwele uze ufe kuqala.”

<sup>233</sup> Ngathi, “Ukufundaphi lokho na? UPawulu wathi, ‘Kubo abangcwele abase Efesu,’ nalabo ababizwa nguNkulunkulu. ‘Kubo abangcwele abase Efesu,’ wayefunda incwadi yakhe; nabangcwele bakwezinye izindawo, eGalathiya, na—‘nabangcwele eRoma,’ nokunjalo. Abangcwele, ‘abangcwelisiwe.’ Uthini ngalokho na?”

<sup>234</sup> Wathi, “Kusobala, manje, asifanele ukuphikisana ngeBhayibheli. Ngoba, siyibandla, nalokho ibandla elikushoyo. Asikhathali ukuthi iBhayibheli lithini. Kuyilokho okushiwo yibandla.” Wathi, “Uthini-ke umbono wakho ngebandla eliKatolika na?”

<sup>235</sup> Ngathi, “Ngifisa sengathi ngabe awungibuzanga lokho. Ngesizathu sokuthi ungibuzile, manje ngizokutshela iQiniso.”

Wathi, “Kulungile, ngifuna ungitshele iQiniso.”

Ngathi, “Wuhlobo lwenkolo yokukhonza imimoya yabafileyo oluphakeme kunazonke engizaziyo.”

Wathi, “Ukuthola kanjani lokho na?”

<sup>236</sup> Ngathi, “Noma yini exhumana nabafileyo ingokhonza imimoya yabafileyo.” Ngathi, “Uma lowo ongcwele ephendula, kusho ukuthi usesihogweni-ke. Ngoba, labo asebenqamule indlela, elami—elami iBhayibheli lathi akabe esabuya.” Kunjalo. Futhi ngathi, “Uma kungukuthi, uma wayengongcwele; ngudeveli ekhuluma njengongcwele, futhi akusikho okungcwele, eqinisweni.”

<sup>237</sup> Wayesethi, “Kuhle, manje, umzuzu nje.” Wathi, “Nawe uxhumana nabifileyo, futhi.”

Ngathi, “Kuphi na?”

Wathi, “UJesu Kristu wafa.”

<sup>238</sup> Ngathi, “Kodwa wavuka futhi. Akafile. Kodwa Uyaphila, ukuba amele, nomlamuleli kuphela phakathi kukaNkulunkulu nomuntu.”

<sup>239</sup> “Ngangifile, sengingophilayo, futhi ngiphila kuze kube-phakade naphakade. Nginezihluthulelo zokufa nehayidese.” “Othandayo, makeze aphuze ngesihle kuwo amanzi okuPhila.” He! Lowo nguNkulunkulu wethu. Lowo nguNkulunkulu wethu.

240 Nenzalo yolungileyo isizophuma. Khuluma kubantu ngalezizinto. Khuluma kubantu ngokubuyela endleleni yeBhayibheli. Khuluma kubantu ngezimangaliso. Khuluma kubantu ngalokho. Elabo “ibandla aliLikholwa,” ngakho bangabantwana besihlahla, kuNkulunkulu. IBhayibheli lathi uma singenakukumela ukuzingelwa, nokuvivinywa, ukuhlekwa usulu, futhi sibizwe “ngabaginqiki abangwele” nokunjalo, kanjalo; uma ningenakukumela, ningabantwana besihlahla, futhi anisibo abantwana bakaNkulunkulu. IBhayibheli lasho njalo.

241 Ngibize “ngomginqiki ongwele,” uma uthanda. Ngibize nganoma yini oyithandayo. Inqobo nje uma inhliziyo yami ikahle noNkulunkulu, nokubona kwami kuhambelana neBhayibheli likaNkulunkulu, ngiqhubeka ngalendlela efanayo. Yebo, mnumzane. Yilokho esikukholwayo. Lelo yiBandla likaNkulunkulu ophilayo, elingafiki ngesayense yenkolo. Alifiki ngomqondo wokuhlakanipha, okwenziwe ngumuntu. Kufika ngeQiniso elembuliwe ngokoqobo ukuthi uJesu Kristu uyiNdodana kaNkulunkulu.

242 Uma kuphela ngangikade nginomqondo wokuhlakanipha, ngoba ibandla leBaptisti noma ibandla leMethodisti langifundisa ukuthi lento iyilokhu-nalokhu, lapho ngizwa leliBhayibheli, uma iBhayibheli... Uma ngangikade ngibhaphathizwe egameni lika “Yise, iNdodana, noMoya oNgwele,” futhi ngalifunda leliBhayibheli, nomshumayeli wangitshela ukuthi kwakungekho namunye eBhayibhelini owake wabhaphathizwa ngaphandle kwaseGameni likaJesu Kristu, futhi ngakufunda futhi ngabona ukuthi lelo kwakuliQiniso, ngangiyosho phakathi emanzini ngokukhulu ukushesha. Yebo, mnumzane.

243 Uma othize angitshela ukuthi—ukuthi uJesu Kristu wayengumphulukisi omkhulu; nesonto lami langitshela ukuthi, “Izinsuku zezimangaliso sezedlule,” futhi ngangesidingo sokuphulukiswa; ngangiyogijima ngesikhulu isivini, ngiye kulelo altare, ukuba ngiphulukiswe. Impela ngangiyokwenzenjalo.

244 Uma bengingumshumayeli, futhi ngino—nomshumayeli wesifazane epulpiti lami, futhi ngafunda kuleloBhayibheli futhi ngabona ukuthi owesifazane ubengafanele ukushumayela, bengiyomkhipha lapho, uma kuhlubule isikhumba emhlane wami.

245 Khumbulani, kuhlezi emuva impela lapho uDadawethu Wright ekhona, ngobunye ubusuku, ukuthi owesifazane wayezongiphonsa phandle ngiphume ngomnyango ngokwenza into efana naleyo. Yebo, mnumzane. Ngathi, “Awungeni ebandleni lami neyakho endala...” Ngenkathi besavamise ukugqoka, kumbe basike izingubo zabo kwehle kuyofika

phansi kanje, naleyonto ebukeya ingumhlola, futhi cishe ingxenywe yomzimba wabo ihlezi obala. Ngathi, “Bake bangena nje ebandleni lami, impela ngiyobakhapha.” Nomdlwembe omdadlana ezansi lapha, wafa esikhathini esingeside emva kwalokho; futhi wangibiza, ufa. Wawuyintombazane eliKatolika, yenyukela lapho yahlala phansi naleyonto kanjalo. Ngabuka emuva ngayibona, ihlezi phezulu lapha, futhi babecula. Ngakhumula ibhantshi lami, ngaya emuva lapho, ngalicabeka emahlombe ayo. Ngathi, “Nkosikazi, uma uzongilalela ngishumayela, ngicela ugqoke lelibhantshi ngenkathi usesebandleni likaNkulunkulu.” Niyabona na? Impela.

<sup>246</sup> Yavele yagqishazela yaphuma lapho, yazendlala izindetshana zomlomo. Yaphuma endlini. Yathi, “Uma enenkolo, ngingeyivumele inkomazi yami ibe nalolohlobo lwenkolo.”

Ngathi, “Ungakhathazeki, ingeke ibe nayo.”

<sup>247</sup> Sase siba nethende, bangibiza ngenkathi ifa. Yahlaselwa yinhliziyi, futhi yayifa. Umyeni wayo wafika. Wathi, “Woza masinya!” Futhi ngangiphakathi emhlanganweni. Omkhulu, umfana omude, emi emnyango, engilindle. Futhi ngagijima nje...

<sup>248</sup> Ngangena emotweni yami ngagijimela phandle lapho. Ngisakhuphuka, ngahlangana nalowomhlangikazi omdala phandle lapho, ohlala ezansi eHoward Park, manje. Wathi, “Mfundisi, asisekho isidingo sokuza.” Lokho sekucishe kube yiminyaka engamashumi amabili eyedlula, mhlambe ngaphezudlwana. Wathi, “Usefile.” Wathi, “Sekuyimizuzu ethi ayibe mithathu efile.” Wathi, “Udazuluke kakhulu, ekhalela wena.” Wathi, “Nginomlayezo wakho.”

Ngathi, “Yini na?”

<sup>249</sup> Wathi, “Utshela lowomshumayeli, ukuthi ngalokho engakushoyo, ‘Ngicela angithethelele.’”

<sup>250</sup> Ngehlela lapho ukuyombheka. Owesifazane omuhle; futhi wayegule kakhulu. Wayenezithembuzane ezincane zivundle ekhaleni lakhe; owesifazane omuhle. Nezithembuzane, zabukeka sengathi, ziphumele ngaphandle. Namehlo akhe eqhunsuleke onke engaphandle kwezingoxe, futhi ayekweq ingxenywe. Kusobala, izibilini zakhe nezinsu kwakugudlukile, nomusi uqubuka yonke indawo embhedeni, kanjalo.

<sup>251</sup> Nomyeni wayo wangibuka, wathi, “Mfowethu Branham, khuleka, ngoba ubefuna ukukubona.”

Ngathi, “Ukumkhulekela manje ngeke kusasiza.”

<sup>252</sup> “Indlela isihlahla esitsheke ngayo, yileyo ndlela esiwa ngayo.” Niyabona na? “Ningaduki; uNkulunkulu akahlekwa. Lokho akuhlwaneyelayo umuntu, lokho wokuvuna.”

253 Niyabona ukuthi kukuphi na? Manje kwenzekeni na? Buka owesifazane enza lokho. Buka owesifazane owayehlala ngaleyana, intombazane yamakhorasi, wayeyini undodakazi wakhe na? Usimukanandwendwe. Iyini indodakazi yesimukanandwendwe na? Itshitshi lomgqashiyi. Izoba yini indodakazi yakhe na? We! Kuyini na?

Niyayibona inzalo yolungileyo na?

254 Bukani nina maBaptisti. Akenithi ukubuyela emuva esikhathini esincane esadlulileyo. Nibuyele emuva kuJohn Smith, umqambi wenu, nina maBaptisti. Lapho, ekhulekela ububi babantu, waze, wakhala wakhulekela abantu amehlo akhe aze avuvukala avaleka, nomkakhe amfunze etafuleni, ibhulakufesi lakhe.

255 Nani maMethodisti konke lapha, namagugu okuhloba ekhaleni lenu nangaphezu kwezindlebe zenu, bese nibukeka ngendlela yokugibela ngokuhlalela eceleni kukadeveli; niphume, nigqoke izikhindi, nezinto ezifana nalokho! Lapho, uJohn Smith omdala, omunye wamalunga ebandla lamaMethodisti, ngaphambi kokuba afe enamashumi ayisishiyagalombili nanhlanu eminyaka ubudala, washumayela intshumayelo emfishane iminyaka emine... amahora amane. Babemthwala bambeke epulpiti. Futhi nanka okwaba ngamazwi akhe okugcina. Wathi, “Ngimangala kakhulu ngokuziphatha kwebandla lamaMethodisti.” Wathi, “Ngisho namadodakazi ebandla lamaMethodisti afaka amaringi egolide eminweni yawo.” Ubengathini manje, begqoke izikhindi, becula ekwayeni na?

256 Benigijima kahle. Kwenzenjani pho? Niziphathisa okukanyoko. Kuyikho impela.

257 Yingalesosizathi singafuni nalinye lalamahlelo azilazile kulokhu, kumbe athembele lapha, “SingamaMethodisti. SingamaBaptisti.” SingabakaKristu nje kwaphela. Kushiye kanjalo, ukhululeke.

258 Manje, niyayibona inzalo yenyoka na? Owesifazane onjalo wakhokhani okokugcina na? Ngabe lokho kungenzani na? Ini? Baqhubekela phambili, behla njalo. Bafuqela iBaptisti emuva, bafuqela iMethodisti emuva, bafuqela iPresbyterian emuva. Benzani na? Bonke babuyela khona emuva, njengonina, isifebe esidala. Balapho-ke bonke, benza ubufebe obufanayo. “Hhayi, akwenzi mehluko. Bacwilisiwe. Bafafaziwe. Bona, bafikile, bavuma. Bathathe izinyanga zabo eziyisithupha zomgoqo wokwalela ukuphuzwa kotshwala; abaphuzanga kakhulu ngalesosikhathi, nokunjalo. Babengamalunga amahle. Bakhokha kahle e...” O, he! Lokho akuhlangene nakancane nezithelo zikaMoya.

259 Izithelo zikaMoya zinguku “kholwa,” ukholwe nguJesu Kristu onguye izolo, nanamuhla, naphakade; “uthando”

Iwabazalwane; “ukujabula, ukuthula, ukubekezela, ubuvi, ububele, ukukhuthazela, ubumnene, ukuzithiba.” Yilezozintoke, izithelo zikaMoya.

<sup>260</sup> Futhi kesithathe umlisa, “Kuhle, u—uphila impilo elungileyo kwakhelene nabo.” Wenzenjalo noEsawu.

<sup>261</sup> UEsawu akazange one muntu, futhi uEsawu wayengokadeveli; kodwa uJakobe, ephuma esizalweni sinye, wayengokaNkulunkulu. Inzalo kadeveli; iNzalo yowesifazane, iNzalo kaNkulunkulu ivela.

<sup>262</sup> Manje, niyabo, konke sekwehlele kulokhu, kuyikuphi okusele ezweni namuhla na? Lokhu ngizokusho ngesankahlu ngempela, ngishayeke phansi lokhu, khona-ke sizobe sesiqala imvuselelo emva kwalokhu, emhlanganweni olandelayo. Sekufike esimweni. Futhi, sizani, angikusho lokhu ukuba ngingcolise okungcwele. Angikusho ukuba ngikweye. Sekufike endaweni, kwabakhulu, inqwaba yamavezandlebe akholwayo, abantwana besihlahla. Nakho ukuphawula kwami kokugcina. Sekufike lapho ngempela. Niyakwazi ukuthi kuyiqiniso lokho. Sekufike lapho khona osekuvele kube ukujoyina isonto nokuba ngamalunga esonto, “Nabanesimo sokumesaba uNkulunkulu, aMandla akho bewaphika,” sekuze kwafika enqwabeni yabakholwayo, abantwana besihlahla. Kuyilokho impela.

<sup>263</sup> Yini okunye okulandelayo okusele na? Kukhona umcibisholo ovuthayo olenga ngaleya, inqwaba yayo, amabhomu athakwe ngokusansimbi nakhokonke okunye. Alinde lawomandla nje ukuba afike. Futhi kuyobakhona imbubhiso ngomlilo, njengoba kwakukhona ngamanzi.

<sup>264</sup> Futhi bangane, noma ngabe nenzani, uma ungumKristu futhi unoNkulunkulu enhliziyweni yakho, futhi wazi ukuthi wedlulile ekufeni wangena ekuPhileni, ufanele ukuba ngumuntu ojabule kunabobonke ezweni lonke. Nxa uMoya oNgcwele kuwe...

<sup>265</sup> Lapho, iBhayibheli lithi, “UJesu Kristu nguyeyizolo, nanamuhla, naphakade.”

<sup>266</sup> Amahlelo athi, “Kodwa sikhohlwa ngukuthi izimangaliso zedlule.”

<sup>267</sup> UMoya oNgcwele uthi, “Ameni. UJesu Kristu nguyeyizolo, naphakade. Makube njalo.”

<sup>268</sup> Uma iBhayibheli lathi, “Phendukani, yilowo nalowo nibhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono, niyakwamukeliswa uMoya oNgcwele. Ngokuba isethembiso ngesenu, nesabantwana benu, kwabeZizwe, bonke abakude, iNkosi uNkulunkulu wethu... iNkosi uNkulunkulu wethu eyakubabiza.” Niyabona na? (Akusibo, “ababizwa ngamaMethodisti, ababizwa ngamaBaptisti.”) Kodwa, “iNkosi uNkulunkulu wethu eyakubabiza, bayokwamukela loMoya

oNgwele, futhi babhaphathizwe eGameni likaJesu Kristu.” Kuyilokho okwashiwo yiBhayibheli.

Uma lokho kushaya kuwe, thana, “Ameni.”

Ibandla lathi, “O, akwenzi mehluko.”

<sup>269</sup> Kodwa loMoya oNgwele kuwe, uthi, “ameni” eZwini laKhe. “Umuntu akanakuphila ngesinkwa sodwa, kodwa yiZwi eliphuma emlonyeni kaNkulunkulu.” Nakho lapho ukhona.

<sup>270</sup> Ngifuna ningikhombise umBhalo owodwa lapho okwake kwasho khona ukuthi yi apula elaqala lento ukuba iqhubeke manje. Ngifuna ningikhombise ukuthi badla ama apula. Senginikhombisile lokho lapho uKayini acabanga khona into efanayo, nalapho inzalo yakhe esacabanga into efanayo.

<sup>271</sup> Kodwa isambulo sokomoya sikaNkulunkulu siyafakaza, ngeBhayibheli, ukuthi kwaba ngukulalana phakathi kwendoda nomfazi, ngokungemthetho. Zivela lapho-ke iziqhwaga zenu. Sivela lapho-ke isono senu. Kuvela laphoke ukonakala kwenu. Kwehla lapho-ke.

<sup>272</sup> Manje qaphelani kukho konke lokhu—lokhu, bukani, i—inyoka yayihlakaniphe ngokuphindwe kabili. Inzalo yakhe ibihlala njalo ihlakaniphe ngokuphindwe kabili. Futhi ngithanda ukukhwela phezu kwalelipulpiti bese ngidumela lombhobho ngesandla sami, [Umfowethu Branham ususa umbhobho—Umhl.], bese ngithi mbe ngezinyawo zami phezu kwepulpiti, bese ngisho lokhu. Futhi, namuhla, kuphi ukuhlakanipha kwenu okukhulu na? Umfundisi wenu owehlile wase ethola oluningi ulwazi lokuhlakanipha, futhi uyasukuma; ungumfundisi wamabandla amakhulu kunawo onke akhona ezweni, nokunjalo njengalokho. Imiphi inzalo yenyoka na? Ezindaweni ezikhaliphile ezihlakaniphile njengalokho; ezihlakaniphile, izifundiswa ezinkulu eziyizingqapheli. Ilapho-ke. Ilele lapho-ke.

<sup>273</sup> “Kungabi-ngempi, kungabi-ngamandla, kepha kube-ngoMoya waMi kuphela, isho iNkosi.” Niyabona na? Kulapho-ke eni. . .

<sup>274</sup> Bese uthatha umfowethu omncane emi ezansi ekhoni, ekhala ekhiphe amehlo, futhi mhlawumbe emi ezansi lapho eshaya isiginci esidala, ethi, “Mfowethu, woza, uthole iNkosi!” [Umfowethu Branham ushaya phezu kwepulpiti kanye—Umhl.]

<sup>275</sup> Umfundisi adlule ngakhona, athi, “Ha! Ngeke ngaba nebandla lami. . .Ngani, ngingeke ngazihlanganisa, ngeke ngavumela eyami. . .ngeke ngathanda uLiddy noJohnny nabanye bangibone ngisendaweni enjengaleyo.” Qhubeka, nzalo kadaveli, uqonde ekupheleni kwakho kwaPhakade, noma kanjani. Kunjalo. Bengingasho elinye igama lapho, futhi ngithi “bantwana besihlahla,” futhi kuthi impela akube lapho ekhona. Ngokuba, niyabo, ni. . .

276 “Akakho ongeza kiMi uma uBaba waMi engamdonsi. Nakhokonke okuza kiMi, Ngiyakukuvusa ngomuhla wokuphela. Akukho lutho okuzolahleka. Nginakho. Ngizokugcina. Akukho muntu ongakwenza, ngaphandle kwalokhu.”

277 Konke kukuYe. Ungeke uthi, “Ngenze okukodwa.” Ngumusa kaNkulunkulu okwenzileyo konke. Ngakho, akukho lutho engikwenzile. Angizange ngibe nakho engingakwenza; awuzange, nawe. Awuzange ube nokukodwa ofanele ukutiswa ngakho. UNkulunkulu wakwenza konke jikelele. Awukaze uthinte neyodwa ingxenye yakho ngomunwe wakho. Awuzange uthi, “Kuhle, ngivela emndenini olungileyo. Ngenza *lokhu*.” Lokho akuhlangene nakho. UNkulunkulu nguYe Owakwenzayo; umusa kaNkulunkulu.

278 Ngiyaxolisa manje, alikashayi eleshumi nanye, kodwa sengizovala, noma kanjani. Niyabona na?

279 Bangaki abakuqondayo ukuthi iBhayibheli liyakhuluma ngalezizinto ukuthi ziliQiniso; nina bantu beTabernakele likaBranham, ikakhulukazi na? [Ibandla lathi, “Ameni.”—Umhl.] Manje, lokho nje kuthi akube ngokukodwa eshumini nesithupha kwalokho esikufundisayo nesikukholwayo. Kodwa, khumbulani, kinina zibukeli, ngingasho lokhu, nina bantu eningezi lapha njengelunga. Indlela esikukholwa ngayo lokhu, ukuthi *Leli* yiBhayibheli, neBhayibheli liyiQiniso likaNkulunkulu.

280 Futhi siyakholwa, ukuthi, eTestamenteni eliDala, manje, babenendlela yokwazi ukuthi kwakuyini iqiniso nokuthi yikuphi okwakungesilo iqiniso.

281 Manje, sonke siyazi ukuthi babenomthetho owawulotshiwe. Bangaki abakwaziyo lokho na? Umthetho, i—imiyalo yayisemphongolweni, nokunjalo; kulungile, nomthetho emiyalweni. Wathi, “Ungaphingi. Ophingayo ukhandwa ngamatshe.” Niyabona na? Lowo kwakungu—ngumyalo, nomthetho emyalweni. Manje, umphongolo wawuhlezi *kanje*; imiyalo yayiphansi phakathi lapho, nemithetho yemiyalo yayisemaphaketheni ngaphezulu ohlangothini lomphongolo. Uma umuntu ehlela lapha, ephingile; afike phansi lapha athole okwashiwo ngumthetho, “mkhandeni ngamatshe.” Babemkhiphela ngaphandle khona manjalo bamkhande ngamatshe. Wawunjalo-ke umthetho emyalweni.

282 Manje babenezinye futhi ezimbili izindlela zokwazi. Kuhlala njalo kukhona okuthathu, njengokuqinisa. Babenenye indlela yokwazi, futhi kwakuba ngomprofethi kumbe umphuphi. Bangaki abakwaziyo lokho na? “Uma ekhona phakathi kwenu ongowomoya, kumbe umprofethi, Mina Nkosi Ngiyakuzazisa kuye ngamaphupho, ngikhulume kuye ngemibono.” Kunjalo. Manje, wayengoprofethayo.



283 Manje, uma umuntu efika, athi, “O, haleluya, ngiKutholile! Ngiyaprofetha manje eGameni leNkosi. Nginesambulo.” Babengakuvumeli lokho kuhambe kanjalo, njengoba nina bantu nenza. Babekuhlola lokho ngoNkulunkulu, kuqala.

284 Manje, esihlangwini sesifuba sika Aroni babenalokhu ababekubiza nge Urimi Thumimi. Bangaki asebake balizwa lelogama na? Kwakuyini na? Kwakungamatshe alishumi nambili, eyisithupha ngapha nangapha, okhokho abalishumi nambili; ijasi, uJuda, kanjalo kanjalo, kwehle njalo, amatshe alishumi nambili. Bese-ke bethatha lomprofethi, kumbe umphuphi, bese bephanyeka lesisihlangu sesifuba, futhi bammise lapho. Base bethi, “Manje profetha usho isiprofetho sakho.”

“INkosi ikhulume kimi yasho izinto ezithize-thize.”

285 Akunandaba ukuthi kwakubukeka kuyikho ngempela kanjani, kwakungezwakala sengathi kuliqiniso eliphelele phaqa; kodwa uma lezozinkanyiso zazingahlangani zenze umbala wothingo lwenkosikazi luvundle lapho, iUrimi Thumimi, lezozinkanyiso ziba yisibumbatha ndawonye, ukusebenza okungesikho okwasemhlabeni, kuqinisa. Niyabona, uNkulunkulu ubelokhu eliqinisa njalo iZwi laKhe. Niyabona na? Futhi lezozinkanyiso ezingesizo ezasemhlabeni zingazange zibaneke lapho, khona-ke angikhathali ukuthi kwakubukeka kuyikho ngempela kanjani, kwakuliphutha.

286 Uma umphuphi ethe, “Ngiphuphe iphupho, naleliphupho lasho, ukuthi, ‘UIsrayeli kufanele asuke aye endaweni ethize, ngoba ama Asiriya azongena ngakulelicala amvimbezele.’” Bamthatha-ke lowomphuphi bamehlisela lapho; alisho iphupho lakhe. Uma lezozinkanyiso zingazange zibaneke zivundle lapho, wayesuke esephutheni, akunandaba ukuthi. . . Uma ama Asiriya ayesevase ehlezi empini ngaleyay, wayenephutha. Qhabo, mnumzane. Bona, ngokoqobo, lalifanele lifakazelwe yi Urimi Thumimi.

287 Manje wonke umuntu uyazi ukuthi ubupristi obudala sebaphela, kwaphela, ne Urimi Thumimi yahamba nabo. Siyakwazi lokho, asikwazi na? [Ibandla lithi, “Ameni.”—Umhl.]

288 Nobupristi obusha babuzongena. Futhi, iyiphi, esinayo i Urimi Thumimi namuhla na? Yebo, mnumzane. Yizwi likaNkulunkulu! Yebo, mnumzane. Yilo *Leli*. [Umfowethu Branham ukhomba iBhayibheli lakhe—Umhl.] Uma noma yimuphi umuntu enahlobo luni lwesambulo, kumbe ekhuluma noma yini, kumbe noma yiyiphi imfundiso engahambisani ne co-...futhi ibhekane naleliBhayibheli, emBhalweni jikelele, unephutha. Angikhathali ukuthi uhlelo lini, ulunge kangakanani, uhlakaniphe kangakanani, ufunde kangakanani; usephutheni.

289 Futhi nxa noma yimuphi umuntu ekutshela lezizinto, esizifundise lapha ebandleni manje, futhi akutshela, ukuthi, “Uma ufafaziwe, kulungile,” ukutshela amanga. Lokho kungeke kubaneke kwi Urimi Thumimi. Nxa ekutshela, ukuthi, “Ukuthela kulungile,” ukutshela amanga. Akutshela ukuthi, “Ukubhaphathizwa egameni likaYise, iNdodana, uMoya oNgwele, kulungile,” ukutshela amanga. Uma ekutshela ukuthi, “Izinsuku zezimangaliso sezedlule,” ukutshela amanga. Uma ekutshela ukuthi, “Kulungile ukuba abesifazane bashumayele,” ukutshela amanga. Uma ekutshela ukuthi, “Kulungile ukuba uziqhubekele unamathele ehlelweni lakho,” ukutshela amanga. Kungeke kubaneke kwi Urimi Thumimi. Namadazini ezinto eziphumayo, kuleso esidala “ISIFEBE ESINGUMAMA,” futhi sehlela lapho, futhi lapho yingakho singasondelani nehlelo.

290 Siyabathanda abazalwane bethu nodadewethu abaphandle kulawomahlelo. Kodwa awuhambi, bese uthi, “NgiyiMethodisti,” bese uzenza umKristu, kimi. UngumKristu ngoba uzalwa ngoMoya kaNkulunkulu. Awudingi ukuba ngumMethodisti kumbe umBaptisti. Awudingi ngisho ukuba ngoyedwa. Kuphela nje ufanele ukuzalwa nguMoya kaNkulunkulu. Niyakukholwa na? [Ibandla lithi, “Ameni.”—Umhl.]

291 Phezu kwalezizisekelo, uma noma ngubani olapha futhi efuna ukubambisana futhi eze ehlanganyelweni yalokhu ukukhonza, futhi efuna ukuba—efuna ukuba acwiliswe, abhaphathizwe eGameni likaJesu Kristu, nanti ichibi. Bazobhaphathiza, emzuzwini nje.

292 Uma ekhona noma ngubani, abaningi lapha, noma ngubani ofuna ukuza, noma ngayiphi enye indlela na? Sikhona. Kunjalo.

293 Manje, a—asinabulunga; uvele nje uze kulelibandla. Siyakholwa ukuthi uKristu usebandleni leMethodisti, ibandla leBaptisti, ibandla lePresbyterian. Unawo unamalunga kuwo onke. Futhi okusilele, namuhla; yisiprofetho samanga sikhapha lezozinto, ukufundisa kwalawomabandla, okuphambene uqobo neBhayibheli.

294 Manje, uma othile engicacisele Lokho, impela bengiyozithola... Ngikholwa ukuthi kukhona uMoya kaNkulunkulu owanele kimi, ukuhlolisisa leloBhayibheli bese ngiza ngikulungise. Uma nje ngivele ngenyuka ngaxhawula umshumayeli, bese ngibhala igama lami encwadini, kepha ngibe ngisenayo inzondo nobubi ehliziyweni yami, ngibe ngisenomhawu nombango, ngibe ngisalokhu ngingakholwa yikuthi uJesu Kristu ungumphulukisi omkhulu, nokunjalo kanjalo, bengiyohamba ngiqondisane noNkulunkulu, ngokukhulu ukushesha. Ngempela ngikholwa yikuthi bengiyokwenzenjalo. Be—bengiyoba qotho kanjalo ngakho.

Bengiyohamba ngibuyisane noNkulunkulu. Uma ngavele ngazigaxa nje ngoba ngangikumBaptisti kumbe iMethodisti, bengiyokwehla ngithathe ubuKristu ngibufake enhliziyweni yami. Bengiyokwenza. Yebo, mnumzane.

<sup>295</sup> Manje khumbulani imvuselelo ezayo, ezoqala, iNkosi ithanda, ngalobubusuku bangolwesiThathu oluzayo. Lokhu kuphezu kwalezizisekelo.

<sup>296</sup> Lalelani, bangane, kukhona uNkulunkulu weqiniso nophilayo. Kunjalo. UJesu Kristu wayeyiNdodana kaNkulunkulu. UMoja oNgcwele useBandleni namuhla.

<sup>297</sup> Manje, ukuba benginomuntu ongitshela lokho, bengiyoba nelungelo lokukungabaza. Kodwa, lalelani. Ngelinye ilanga ngaleya, ngisengumfanyana, ngangimi phansi kwesihlahla, futhi ngaMbona. NgaMuzwa. Wangitshela, wathi, “Bagweme labo besifazane abangcolileyo. Ugweme osikilidi. Ugweme ukuqalekisa, ukuphuza, nazozonke lezizinto. Nginomsebenzi wakho ozowenza uma usukhulile.” Ngiyazi ukuthi UnguNkulunkulu ophilayo ngempela, obambisana neZwi laKhe.

<sup>298</sup> Lapho sengimdadlana, Wahlangana nami, futhi Wakhuluma nami! NgaMbona ngaleya, njengesihlahla esivuthayo, nalowoMlilo uzungeleza ngaleya! NgaMbona ekhuluma futhi esho khona ngempela okuzokwenzeka; futhi, ngasonke isikhathi, kushaya kuphelele ngakhokonke, kuphelele kanjalo.

<sup>299</sup> Yena loWo osho lezozinto eziphelelisiwe kanjalo, nguye yena loWo Ongiphefumulela ukuba ngifundise leliBhayibheli ngendlela engiLifundisa ngayo nje. Kunjalo. Ngakho, Livela kuNkulunkulu. Kimi, nguNkulunkulu uSomandla, futhi Nguye izolo, nanamuhla, naphakade.

<sup>300</sup> UJesu wathi, “Ngivela kuBaba, Ngibuyela kuBaba.” Lapho Wayezokuza. . .

<sup>301</sup> Ngenkathi EnguNkulunkulu ehlane, WayengukuKhanya okuvuthayo. Futhi bangaki abakwaziyo lokho na? [Ibandla, “Ameni.”—Umhl.] WayengukuKhanya okuvuthayo, iNsika yoMlilo.

<sup>302</sup> Futhi Uza lapha emhlabeni, futhi Wathi, “Ngivela kuBaba, Ngiya. . . Ngivela kuNkulunkulu, Ngibuyela kuNkulunkulu.”

<sup>303</sup> Ngenkathi Efa, embelwa, evuka futhi, noPawulu endleleni ebheke eDamaseku wahlangana naYe futhi, Wayeyini na? [Omunye uthi, “INsika yoMlilo.”—Umhl.] Useyiyo iNsika yoMlilo. Yebo, mnumzane.

<sup>304</sup> Wenzani Eselapha emhlabeni na? Wenzani ngenkathi Ehlangu na? Wamthuma kanjani na? Wamthumela kumprofethi owamtshela ukuthi kubhaphathizwa kanjani, wamtshela ukuthi akenzeni; wambeka izandla zakhe wamphulukisa, wamtshela ukuthi wayebone umbono.

<sup>305</sup> Lowo Jesu ofanayo ulapha namuhla, enza izinto ezifanayo, futhi kuseyiNsika yoMlilo efanayo, ufundisa into efanayo, futhi ekuqinisa ngeZwi laKhe, nangezibonakaliso nezimangaliso. Ngiyajabula kakhulu ukuba ngumKristu, angazi ukuthi ngizokwenzenjani. Ngiyajabula ukuthi ungumKristu.

<sup>306</sup> Futhi nani, Tabernakele lapha, nginitshelile ukuthi sizoliguqula igama laleli. Akulungile ukuba libe yiTabernakele likaBranham. Ngumuntu nje lowo, niyabo. Sizoliguqula igama lalo, silenze libe ngelinye igama. Sizongena kulokho, emva kwesikhashana. Ngilifuna nje libe yi—yibandla likaNkulunkulu ophilayo. Angilifuni libe yiMethodisti, iBaptisti, iPresbyterian, iPentekoste. Ngi. . .

<sup>307</sup> Bonke labobantu, ngibathanda ngenhliziyo yami yonke. Angazi ukuthi nguyena muphi okunguyenayena. Ngeke nganitshela. Ngimele ukushumayela iZwi nje. Ngiphonsa inetha ngilidonse. Kukhona amaxoxo, futhi kukhona izilwembu zasemanzini, futhi kukhona izinyoka, futhi kukhona nezinhlazi, futhi. Lokho kukuNkulunkulu ukunquma lokho. Ngidonsa inetha nje, ngishumayela iZwi nje ngilidonse, bese ngithi, “Nampa, Nkosi, macala onke e altare. Uyabazi abaKho; Ubaze kwasesisekelweni. Angazi ukuthi yimuphi okunguyenayena. Uyabazi, ngakho kukuWe, Nkosi. Yilokho kuphela engingakwenza ngamandla ami onke. Ngizowelela ngapha ngibambe izinhlanzi ngenethi kwenye indawo manje, ngingenise elinye iqembu. Yilokho kuphela engingakwenza.” Kulungile.

O, kuthi angihambe ngiqhubeke,  
Kuthi angihambe ngiqhubeke;  
IKhaya lami laseZulwini likhanya bha,  
Futhi kuthi angihambe ngiqhubeke.

<sup>308</sup> Manje khumbulani, wonke umuntu ofuna ukunquma usuku lokubonana, vele ubize uMnu. Mercier lapha, kumbe BUtler 2-1519. Siyojabula ukukubona. Uma abathandwa benu bengena, kuzoshesha ngesikhathi semvuselelo. . .Manje ngiyahamba, kusukela kulobubusuku, ukuba ngiye kimi uqobo, futhi ngingabibikho izinsuku ezimbili manje, kimi uqobo.

<sup>309</sup> Ngivele ngingene lapho ngihambe ngiyofundisisa, kanje, “Nkosi, Useduze kwami. Ngiyazi ukuthi Ulapha. Futhi iZwi laKho lathi Uyosondela kulabo abasondela kuWe.” Ngiyaqhubeka ngikhuleke futhi ngiqaphele ngize ngibone leyoNsika yoMlilo iqala ukunyakaza. Ngiyazi ukuthi isilungeleke. Bese ngiyahamba ngiyongena emsamo mayelana nenkonzo yokuphulukisa, ukukhuleka, nokwenza engingakwenza ukuba ngisize abagulayo nabakhathazekileyo.

<sup>310</sup> Siyawubonga wonke umusa wenu manje. Futhi nxa niza, nize nikholwa, futhi sibheke ukuba nomhlangano omkhulu. Ngifuna ukusho ukuthi. . .

311 UMfowethu Jefferies, ngabe ukhona namuhla ebusuku na? Sifuna ukumbonga uMfowethu Jefferies nomsebenzi wakhe. Ngicabanga ukuthi usebuyele eziqhingini, nokunjalo.

312 Ngiyajabula ukubona uMfowethu noDadewethu Wright, nabaningi benu bantu lapha.

313 Futhi ngibone ummeli uRobertson lapha, esikhashaneni esadlule, engena esikhashaneni esedlule. Bengifuna ukumncoma ngowakhe—ngomlayezo aba nawo ngelinye ilanga. Akekho owasho ukuthi kwakungubani; ngaba namahloni. Waba nomlayezo omuhle kabi mayelana nesiprofetho, othi awube njengalokhu engikade ngikushumayela kulobubusuku.

314 Futhi, ngakho, kwase kuba khona omunye umfundisi lapha namuhla ekuseni, kumbe izolo ebusuku, uMfowethu Smith, ovela ebandleni lamaMethodisti... kumbe ovela ebandleni likaNkulunkulu, nganeno. Angazi noma ukhona yini kulobubusuku, noma qha. Uma uke usukume ume kulelipulpi besi ubuka emuva ngapha, kunzinyana ukusho; akunambitheki, niyabo, futhi awukwazi ukusho. Uma ukhona, Mfowethu Smith, siyakubonga.

315 Ngabe akusuye lona, ohlezi khona lapha, lomfowethu omncane ovela eGeorgia, emuva khona lapha ohlezi ngakuMfowethu Collins na? [UMfowethu Neville uthi, “Yebo.”—Umhl.] Ngiyajabula ukukubona phezulu lapha futhi kulobubusuku, mfowethu.

316 Futhi nani nonke, nonke, yilowo nalowo uyazi ukuthi ungubani.

317 Ngikholwa yikuthi laba ngudadewethu nomfowethu lapha abahamba bayokhulekela intombazane ngalesosikhathi, khona lapha, udokotela ohlezi ngapha ohlangothini. INkosi ikubusise, dokotela.

318 Manje, ngiyacela ningakhutshwa yimina, nina befundisi nabazalwane, ngenxa yendlela engikuqinisa ngayo lokhu kakhulu ngamandla ami onke. Leli yiTabernakele lethu. Kuyilokho esikumlele, futhi sifuna ukuKubeka kuleloZwi ngqo, futhi sibanyakazise ngaLo. Bese-ke, uma kwenzeka uphuma emgqeni, sizobuye sibuye sithi, “Wena wawazi kangcono. NaKhu kuseteyipini.” Niyabona na? Nakho lapho ukhona. “NaKhu kuseteyipini.”

319 Sinenqwaba enye eningi ezophuma, ngalesosikhathi, Leo. Kodwa, kodwa si... Ninalokho okungako. Hlalani naloKho, futhi sizoKuthola konke emva kwesikhashana. Njengoba indoda yayinjalo, idla ikhabe, yathi, “Belimnandi ngempela, kodwa lisekhona elinye.” Ngakho sinenqwaba enye yaKho, futhi, ezayo.

320 INkosi inibusise, kahle kakhulu manje. Sisa... Sizoba nenkonzo yethu yombhaphathizo khonamanje. Ngabe kunjalo, Mfowethu Neville na? [UMfowethu Neville uthi,

“Yebo, ngikholwa kanjalo.”—Umhl.] Ukhona yini lapha ozobhaphathizwa khona manje na? Asikhathali ukuthi ungubani; si—silapha ukuba sibhaphathize. Phakamisani izandla zenu, labo abebezobhaphathizwa. Omunye, ngikholwa yikuthi bekuyi. . . Nanti inenekazi lapha. Futhi ngabe ubekhona omunye na? Manje, sinezingubo lapha zabo bobabili abesilisa nabesifazane.

<sup>321</sup> Manje, asisho ukuthi, “Shiya ibandla leBaptisti. Shiya ibandla leMethodisti.” Asisho. Hamba ubuye khona ebandleni lakho. Kodwa uma ubungakabhaphathizwa njengokusho kombhalo, eGameni leNkosi uJesu. . . Hhayi eGameni lika “Jesu” kuphela, manje. EGameni le “Nkosi uJesu Kristu,” lowo ngumBhalo. Ubhaphathizwe ngokungesikho.

<sup>322</sup> Angifuni nkathazo uma sengifika emfuleni. Ngifuna yonke into icace bha njengoba ngazi ukuthi kanjani, lapho sengibambe lelothikithi, niyabo, ngoba ngifuna ukugibela ngalesosikhathi. Nginganeluleka ukuba nenze okufanayo.

<sup>323</sup> Buyela ebandleni lakho. Lokho ku, phakathi kwakho noNkulunkulu. Yilokho kuphela enginganitshela khona.

<sup>324</sup> Kodwa akekho emBhalweni owake wabhaphathizwa nganoma yiyiphi enye indlela kodwa kwaba seGameni le “Nkosi uJesu Kristu.” Futhi labo ababebhaphathiziwe, bayalwa nguPawulu oNgcwele, owathi, “Uma iNgelosi ishumayele noma yini enye, ayibe ngeqalekisiweyo.” Wayaleza ukuba beze baphinde babhaphathizwe, futhi, eGameni le “Nkosi uJesu Kristu.” Kunjalo. Futhi wakwenza. Futhi akwenzayo, wasithuma ukuba sikwenze; futhi yilokho esizokwenza, uNkulunkulu ethanda.

Siyakholelwa ekugezaneni izinyawo. Siyakholelwa esidlweni.

<sup>325</sup> Siyakholelwa ekuBuyeni kwesibili kukaKristu, okubonakalayo, umzimba ophathekayo weNkosi; hhayi uMoya, kodwa umzimba ophathekayo weNkosi uJesu ebuya futhi enkazimulweni.

<sup>326</sup> Siyakholelwa ekuvukeni ngokwenyama kwabafuleyo, ukwemukela umzimba, ongasemdala futhi oshwabene njengoba siya ethuneni; kodwa omusha, entokozweni enkulukazi impela yobusha, ukuba siphile kuze kube phakade.

<sup>327</sup> Siyakholelwa emphefumulweni ongasayikufa, ngoqobo. Sikholwa yikuthi lulodwa vo uhlobo lokuPhila okuPhakade, futhi lokho ngokuPhila okuthola kuKristu Jesu. Kunjalo impela.

<sup>328</sup> Ngakho-ke, asikukholwa ukujeziswa okuPhakade. Sikholwa emlilweni wesihogo, ukuvutha kwesibabule, kodwa asikholwa ukuthi sivutha kuze kube phakade; uma senzenjalo, phela unokuPhila okuPhakade. Kunye kuphela ukuPhila okuPhakade; lokho kuvela kuNkulunkulu. Kunjalo. Uyoshiswa,

mhlawumbe isigidi seminyaka, izigidi ezilishumi zeminyaka, angazi, kodwa ungeke ube nokuPhila okuPhakade. Ungeke ushe kuze kube phakade... Ungasha kuze kube phakade, kodwa hhayi Phakade. Niyabo, kukhona umehluko phakathi kwePhakade no kuze kube phakade. U *kuze kube phakade* ungu kuze kube phakade naphakade, isihlanganiso, kuchaza i “banga lesikhathi.” Kodwa, iPhakade, awunakho ukujeziswa okuPhakade.

<sup>329</sup> UnokuPhila okuPhakade, ngoba lunye vo uhlobo lokuPhila okuPhakade. Futhi lowo onokuPhila okuPhakade, uphila futhi ubusiswe nguNkulunkulu kuze kube phakade.

<sup>330</sup> “Kepha umphefumulo owonayo, lowomphefumulo uyo... ” Ini? [Ibandla lithi, “...kufa.”—Umhl.] Kunjalo. Ngakho, awunakho-ke ukuPhila okuPhakade. Impela. Une—unesijeziso sawo, kodwa akusikho ukuPhila okuPhakade.

<sup>331</sup> Ngakho, niyabo, ziningi izinto okusamele zifundiswe, sizozithola kamuva. INkosi inibusise.

<sup>332</sup> Manje asicule leliculo elimnandi elidala, udadewethu esayongena lapho. Ngikholwa yikuthi lelinenekazi lapha linga...

<sup>333</sup> Rosella, ngabe ngumama wakho lowo na? [UDadewethu Rosella Griffin uthi, “Yebo.”—Umhl.] Ngani, ayibusiswe inhliziyi yakho! Ngiyajabula ukukubona, dadewethu, wenza lokho. Kuhle kakhulu.

<sup>334</sup> URosella Griffin, omunye wabangane abancane abahle kunaboyonke esibe nabo. Ungowesifazane omncane owayeyisidakwa; kwabanye benu lapha, ongahle ubeyisihambi. URosella akanandaba uma ngisho lokho. Ngenkathi eya emsamo phezulu laphaya lapho—lapho la... enhla lapha eIndiana. Wena osewake wabona olusizi, wayengomunye wabo, wayeyinkuzimalanga yesidakwa. Lapho, odokotela abane abadumileyo baseChicago bathi u... IAlcohols, Anonymous, nakhokonke okunye, wayesebehlule. Kodwa ngobunye ubusuku ngenkathi efika emhlanganweni, uMoya oNgcwele wayisumbulula impilo yakhe futhi wamtshela khona lapho. Kwaphela konke.

<sup>335</sup> Mbuke manje, ngiqagele, unamashumi amathathu nento eminyaka ubudala, usungathi uneshumi nesishiyagalombili; othandekayo, owesifazane omuhle omncane. Akakaze awuthi-mbibi ugologo kusukela lapho; akasenaso isifiso sawo. Uphilela uKristu, ehamba macala onke emigwaqeni, yonke indawo, efakaza ngenkazimulo kaNkulunkulu, ezonini nasezidakweni, kuzozonke izindawo ezigcwele izidakwa, nakhokonke okunye, edlulele eChicago, enzela iNkosi okuthize.

<sup>336</sup> Wabhaphathizwa eGameni leNkosi uJesusu, nonina uzela ukuzokwenza okufanayo namhlanje ebusuku; uma uNkulunkulu akwazi ukumphulukisa, uma uJesusu akwazi

ukumphulukisa . . . “Konke enikwenzayo noma kungezwi noma kungomsebenzi, kwenzeni konke eGameni lika . . .” [Ibandla, “. . . Jesu Kristu.”] Yilokho iBhayibheli elakushoyo. Kunjalo.

<sup>337</sup> Kulungile, manje sizoba nenkonzo yombhaphathizo. Sizoke sicime amalambu imizuzu embalwa nje sisalungiselela inkonzo, ukuba nibhaphathizwe, futhi—futhi-ke sizolindela isikhathi esimnandi eNkosini.

<sup>338</sup> Nizoyenza inkonzo yombhaphathizo kulobubusuku na? Kulungile, nibap- . . . Kungcono nilungele. Futhi ngizoqala, ngizohola amaculo nezinto ngenkathi sisaqhubeka-ke. Ngenkathi besamak- . . . [UMfowethu Neville uthi, “Ngabe zikhona izingubo ngemuva lapha, Doc na?”—Umhl.] Izingubo zombhaphathizo, Doc, sheshisani impela. Kulungile.

<sup>339</sup> Ake sicule elinye lalawa amnandi amadala . . . [UMfowethu Branham uhola ukuhlabelela kwebandla, ngenkathi uMfowethu Neville ebhaphathiza udadewethu—Umhl.]

<sup>340</sup> [Akuthwetsulwanga—Umhl.] Futhi size senze lokho, njengoba sisuka, kufanele senzeni na?

Sihambe neGama likaJesu,  
Siwa sikhuleka ezinyaweni zaKhe,  
INkosi yamakhosi eZulwini, iYothweswa  
umqhele,  
Lapho uhambo lwethu selufeziwe.

Kulungile, sime ngezinyawo zethu!

Hamba neGama likaJesu,  
Mntwana osekuhluphekeni nosesitheni;  
Liyakukunikeza injabulo nentokozo . . .

<sup>341</sup> Ngizonitshela ukuthi masenzi. Phenduka ujike uxhawule omunye lapho, bese uthi, “Ninjani, mfowethu? Impela ngiyajabula ukuba kanye nawe.”

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





*INZALO YENYOKA* ZUL58-0928E  
(The Serpent's Seed)

LoMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngeSonto kusihlwa, ngo Septemba 28, 1958, eTabernakele likaBranham, eJeffersonville, eIndiana, U.S.A., wathathelwa kwisiqophamazwi sikazibuthe futhi washicilelwa ngesiNgisi ungafinqiwe. Lokhu ukuhunyushwa ngesiZulu kwakhishwa ngo 1994 ngabe:

ZULU

©1994 VGR, ALL RIGHTS RESERVED

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

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

## Inothisi yelungelo langokomthetho

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

Ngolwazi olwengeziwe noma olwenye impahla ekhona, siza uxhumane ne:

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