

Imbewu Yenyoka



...Thixo, omkhulu nonamandla onke uThixo, Owenza zonke izinto ngamandla oMoya waKhe; waze wezisa uYesu Kristu, uNyana waKhe okuphela kwamzeleyo, Owasifela ngesisa thina boni, oliLungisa efela abangemalungisa, ukuze asixolelanise sibuyele kobu budlelane bungummangaliso sinabo kwakhona noThixo. Njengokuba sifundisiwe kwiLizwi eliyintsikelelo, ukuba sasinobudlelane naYe kwangaphambi kokusekwa kwehlabathi. “Ekumemeleleni kunye kwamakhwezi okusa, beduma bonke oonyana bakaThixo, kude lee ngaphambi kokusekwa kwehlabathi.” Sazi njani ukuba ngoko kwakungekho xeshanye apho yathi yaxhelwa khona iMvana; apho ngethuba wathi uThixo, ekucingeni kwaKhe okukhulu, wasibona siduma sivuya kusindiso lwethu olungoYesu!

² Kwaye, ngokuhlwanje, sifumana nje incasa yangaphambili yolozuko luNgewele luyakutyhilwa eKuzeni kwaKhe kwesibini. Konke ukugula nosizi kuyakupheliswa. Ngoko siyakuba nomzimba ofana nomzimba OngowaKhe wobuqaqawuli, kuba siyakuMbona njengokuba Enjalo. Apha njengokuba sikhangele izandla zethu zivuthuluka, iinwele zethu zijika zisiba ngwevu, amagxa ecuthana, siyaqonda ukuba singabantu ababhuhayo kwaye sisingise eluthulini apho zithobele khona ngoko iintloko zethu, nalapho sivela khona. Kodwa, Nkosi Thixo, kanye ngokuqiniseke njengokuba UnguThixo, Wenza isithembiso sokuba sakuvuswa kwakhona ngemihla yokugqibela, kwaye siyakholwa yiloo nto.

³ Ngokunyaniseka simi nokholo lwethu ngokuhlwanje eBusweni baKho, sisiza sinobuganga athi uYesu masibe nako ukuze senze oko. Kungekho phezu kwanto ithile ilungileyo siyenzileyo, kuba akukho nto ilungileyo siyenzileyo; koko siza ngokuzithoba, sibanga ukuba bobethu obu butyebi ngenxa yobabalo lwaKhe olwabelwe thina. Ngoko, ke siza sicela ukuba Usisikelele ngokuhlwanje ekuzisweni kweLizwi. Kuba kubhaliwe, ukuba, “Umntu akayi kuphila ngasonka sodwa, koko ngaMazwi onke aphuma emlonyeni kaThixo.” Kwaye makhe kuthethwe umlomo kaThixo ngokuhlwanje. Makafike amazwi, kwaye Linganga ngena nzulu ezintliziyweni zethu, baphulaphuli, sizaliswe nguMoya waKho nabuBukho baKho. Kuba sikucela eGameni likaYesu. Amen.

⁴ Na—namhlanje nayizolo, phezolo, gxebe, nanamhlanje, besithetha ngengongoma, kuqala, ukuyinika intloko, *Kutheni Na Singelilo Nje Ihlelo*. Kwaye siyenze yangqabalala kangako ke, ukuba kutheni na singelohlelo nje, nokuba kutheni na singakholelwa nje emahlelweni. Ngokuba, sikufumanisa eBhayibhileni, ukuba amahlelo akazange

amiselwe nguThixo; amiselwe ngongendawo; sayiqondakalisa ngeBhayibhile. Nokuba kwathi, ngamahlelo, kweziswa imposiso. Ngoku oku sikuthetha ukuze silungise nokungenisa lomnquba kubudlelane ngeLizwi eliyintsikelelo likaThixo. Ukuze, amathemba ethu angakhelwa koko kuthethwa ngamahlelo, okanye oko kuthethwa nayiyiphi na indoda; akhelwe koko iNkosi uThixo yakuthethayo. Kwaye kungaloo ndlela kuphela esinokuthi silungiswe ngokukuko.

⁵ Nakusasanje, bendinezihlanu, ndiyakholwa, izicatshulwa ezihlanu ezize ngehlelo, ekungathethwa ngazo ngokupheleleyo eBhayibhileni, athi amabandla obuProtestanti aqubude kuzo, kwakhona azifundise njengemfundiso; laa nto inye unina olihenyukazi, ibandla lobuKatolika liyishumayelayo, yaze yaphumela kwibandla lobuProtestanti. Kwaye siqubuda kwakuloo nto inye ichasene nayo nandawoni na kwiLizwi likaThixo.

⁶ Ihlelo lokuqala lenkonzo, siye salikhangela ngale njikalanga kwimbali yoobawo baseNicene, yebandla laseNicene. Emva kokufa kwabapostile, apho kwavela loo nto yoobawo baseNicene, baza baqhubeka isithuba seminyaka ethile. Amakhulu amathathu anamashumi amabini anesihlanu eminyaka, ekugqibeleni yaya kutsho e—eNicaea, eFrance, apho bathi bane—banebhunga elikhulu laseNicene. Kwaza phakathi apho baqulunqa ezi mfundiso lithe ibandla lobuKatolika lanazo ngoku, ukuze zidluliselwe ezantsi kumaProtestanti.

⁷ Kwaye njengokuba benditshilo e—ekufundiseni kusakanje, ngasinye kwezo zigaba zebandla, ukusuka apho ukuya kweso—sigaba sebandla laseTesalonika, ishumi elinesihlanu lamakhulu eminyaka ezigaba zobumnyama, kwakungekho nalinye ithuba apho Wakhe wathi, “Nisenalo iGama laM.”

⁸ Ukuze ke kweli icala, babengasekho kuKristu, beza bephuma ngegama lehlelo lenkonzo, “UbuKatolika, uLuther, Wesley, Baptist, ooRhabe, nkonzo kaMoya,” ukuhla.

⁹ Kodwa nje phambi kokuba sivalwe isigaba, Wathi, “Ndimise ucango oluvulekileyo.” ‘Yabona? Kwaye eso sisigaba esikholelwa ukuba sikuso khona ngoku, isigaba somnyango ovulekileyo, phakathi kokuphuma kokugqibela kwebandla laseLawodike.

¹⁰ Kwaye kungamakhulu amathathu anamashumi amabini anesihlanu eminyaka kanye emva kwebhunga laseLawodike. Kwaye apho bathabatha baqulunqa ezi mo zinjengokufefa, ukugalela, iimbaptizo zobuxoki, umoya oyingewele wobuxoki, nazo zonke ezinye zezizinto. Bathi bazithabatha.

¹¹ Ukuze kuthi xa uLuther, engumpriste, ephuma kwibandla lobuKatolika, weza nazo ezi zinto. Kwaze kwaphuma apho uZwingli, kuZwingli kwaphuma uCalvin, kuCalvin kwaphuma uWesley, owu, konke ukuhla. Bathi gqolo ukuzisa ezo

mfundiso behle nazo. Kwaye angathini uThixo ukulikhokela iBandla laKhe, ngeli thuba belandela indlela Angazange azizise nokuzizisa ukuba bakhokelelwe kuzo?

¹² Kwaye khumbula, kwiSityhilelo 17, sifumanise “umfazi.” Ngoku la mazwi acacile. Abhalwe eBhayibhileni, ngoko ndiyaqikelela ndinokuwathetha. Ithe lo mfazi waye eli “henyukazi.” Loo nto ithetha ukuthi ngumfazi okudumo olubi; ukuba ufanelwe kukuba abe utshate nomyeni, waze wenza imibulo nehlabathi. Kwaye wayene... Wayengu “NINA WAMAHENYUKAZI,” ngoko wayeneentombi. Kwaye ngokwemo yezomiwo mhlaba siye sayizoba, ukuba ikho iphaya... Kwaye apho, mna ngokwam, ndiyibona eSibhalweni, ndiyibona imfundiso yakhe nayo yonke into, ndiyakholwa ukuba iNkosi iyibeke ngokucacileyo emgceni, ukuze kungabikho nanto iyenye ngaphandle kokuba ilibandla lobuKatolika. Yiloo ndlela kuphela enokuba yiyo. Wazala ntoni ke? Amabandla obuProtestanti. Ngokuqinisekileyo, wenza njalo.

¹³ Kwaye esandleni sakhe wayenendebe yewayini yobuhenyu bakhe, kwaye wayinika ookumkani bomhlaba. Kwaye wayengumlawuli phezu kwehlabathi lonke, xa sithetha ngokomoya. Kwaye injalo kanye loo nto. Akukho nto yimbi...

¹⁴ Khangela, masi, sibuyela emva kuDanilyeli sifumane umfanekiso oqingqiweyo. Wukhangele laa mfanekiso uqingqiweyo: intloko yegolide, ubukumkani baseBhabhilon; isinyithi...okanye isilivere, ubuMedi-Peresi; isinyithi, u-Alexandra oMkhulu, njalo njalo, nobukumkani bamaGrike; kuze iindawo ezilawulwa ngobukumkani bamaRoma, iMpuma neNtshona yaseRoma, iinyawo ezimbini.

¹⁵ Kwaye qaphela kwezi zikumkani zilishumi, zona zithe zaphuma kanye kweza mpondo besithetha ngazo kusanje, kubo ngabunye kobukumkani bolishumi bathi bavela, kwakukho intsimbi ixutywe nodongwe. Ke intsimbi iphuma emlenzeni, ntoleyo yayiyiRoma. Kwaye kukho umcwe wobuRoma obuxutyiweyo kuso sonke isizwe esiphantsi kweZulu, ngenxa yebandla lobuKatolika. Injalo kanye loo nto. Kwaye loo nto yayingaxubeki, nandawuni na.

¹⁶ Kwaye babeye batshatiselane, omnye nomnye. IBhayibhile yathi baya kwenza njalo. Kwaye bakhangele namhlanje. Umfana wakho uhamba nentombazana yomKatolika; ngethuba besiya kuya emtshatweni, kunyanzelekile ukuba bathembise ukuba bayakubakhulisa abantwana babo ngobuKatolika; 'yabona, ngokutshintshiselana. 'Yabona, kukuze kwaphulwe amandla enye le.

¹⁷ Kodwa yintoni na? IBhayibhile ibanga ukuba yonke loo nto ibubuhenyukazi. Ngoku uzakwenza ntoni? Kunjalo. Nendlela ezithe ngayo izono zabantu zibe

ziyakuvelelwa... Sibuyele emva kwiDuteronomi, ukubonisa ubugqakhwe bomntwana, umntwana ongumgqakhwe, wayenganako nokungena ebandleni leNkosi isithuba sezizukulwana ezilishumi elinesine. Ngoko kwakuphantsi komthetho. Kwaye uKristu weza kuwandisa loo mthetho. Ingaba iyenkulu kangakanani ngoku?

¹⁸ Kwaye kwenzeka ntoni kwaba, yintoni undonakele kwabaphaphazela esitratweni ngoku namhlanje, aba bafazi bancinane bancana izigarethi, benxibe ezimfutshane, abaphaphazeli abanqothula iinwele, njalo njalo? Yintoni undonakele kubo? Kungenxa yokuba unina wabo wenze ngolo hlobo. Kukuvelelwa, bubugwenxa, kukusuka kwisizukulwana ukuya kwesinye. Kuyilonto kanye. Sinantoni ke? Sifikelele kwindawo, yimfumba nje yobubhutyu besono.

¹⁹ Naso isizathu sokuba uThixo avelise iRussia, phaya phesheya, iphetho isiqhumbisi se-atom ukuze ilitshayele, njengokuba unjalo umkhukhu kanogumbe, ekuveliseni kwaKhe. Ngokuqinisekileyo, Uyenzile loo nto. Kwaye iBhayibhile itsho. IRussia, ilizwe elingenabukristu njengokuba benjalo, abangakholwayo, ngokuqinisekileyo lidlala indima ezandleni zikaThixo Onamandla onke. Kanye njengokuba ukumkani uNebhukadinetsare wayezakutshabalalisa uSirayeli ngenxa yokuba basilelayo ukuhamba noThixo, iRussia ivelela kanye u“kuphindezela abangcwele,” kwibandla lobuKatolika, ngenxa yegazi elathi lalichitha labangcwele. IBhayibhile itshilo. Izakuyithabatha yonke loo nto.

²⁰ Ngoko khangela apha, ukuba unina wayeyintombazana eculayo, noninakhulu wayo, nonina engumphaphazeli, liyintoni lona namhlanje? Lingozihluba impahla we-rock-and-roll. Abantwana babo bayakuba yintoni ke?

Kwaye wena uthi, “Ingaba uThixo uyayenza loo nto?” Ewe, mhlekazi.

²¹ UThixo ubuvelela ubugwenxa babantwana, kwisizukulwana, ukuya kwizizukulwana ezilishumi elinesine. Kwaye ukuba uKristu weza kuyandisa loo nto, singathi, “ikhulu lezizukulwana, okanye amakhulu amahlanu ezizukulwana.” Ngoba, Wathi, “Kumanyange, neva ukuba kwathiwa, kwixesha lamanyange, ‘uze ungabulali.’ Mna ndithi, umntu ofumana amqumbele umzalwana wakhe, kungekho sizathu, usele ebulele. Nivile ukuba kwathiwa kubo, kwaba maxesha amandulo, ‘Uze ungakrexezi.’ Ke Mna ndithi, okhangela umfazi aze amkhanuke, usele ekrexezile.” Wayenza... Kukuthini ukwandisa? Kukuyenza ibe nkulu ngokuphindaphindiweyo. Ukuba phantsi komthetho yayilishumi elinesine lezizukulwana, iyakuba lithuba elide kangakanani kwaloo nto inye namhlanje?

²² Kwaye abafana, namadoda akubudala obuphakathi, namadoda atshatileyo akasazihloniphanga izifungo zawo zomshato. Ngoba, bathatha nje abafazi bahlale nabo naphi na, kanye njengezinja nje eziphantsi. Inja ingcono ngentlonipho nokuziphatha okungcono kunokuba abantu abaninzi benako. Kwaye ndiyazi ukuba loo nto ibukhali kakhulu, kodwa yinyaniso leyo.

²³ Ngoba? Kwaye amabandla aqhubekeka ukuya phambili angathethi nto ngaloo nto. Ngoba? Enza njengokuba unina wawo wenzayo. Amabandla ayidle ilifa loo nto. Kuba, ibandla neli bandla lobuProtestanti liphuma kwibandla lobuKatolika, izono zebandla lobuKatolika zivelele phezu kwamaProtestanti. Ngokuqinisekileyo, kunjalo, ngoko imbiza “ayinakuyigxeka” iketile. Iyinyaniso kanye loo nto.

²⁴ Ngoku sifumanisa ukuba, kwaye eSibhalweni, sifumanise... Kwaye andikhange ndibone phepha lasaziso etafileni apha ngokuhlwanje. Ndathi, ndibonise indawo ibenye apho uThixo wakha wamisela khona ihlelo. Ndibonise indawo ibenye apho uThixo wakhe wamisela umshumayeli womfazi. Ndibonise indawo ibenye apho uThixo wakhe wamisela ukufefa. Ndibonise indawo ibenye apho uThixo wakhe wamisela khona ukugalelwa. Ndibonise indawo ibenye apho uThixo wakhe wanaye nabani na obhaptizelwe egameni lo “Yise, Nyana, Moya oyiNgcwele.” Zifumanise ezo zinto. Nangoko siqhubela phambili sizenza. Yinto esoloko ikhona nje ebandleni. Ngoku, ndathi, “Indlela yenu... ”

²⁵ Isizathu sokuba singabingawo amaBhaptizi, kungokuba sikholelwa ekubhaptizweni eGameni leNkosi uYesu Kristu. Akukho namnye owakha, eBhayibhileni, wabhaptizwa nangaliphi na olunye uhlobo. Ndibonise indawo ibenye apho umntu wakha wabhaptizwa egameni lo “Yise, Nyana, Moya oyiNgcwele,” ndiyakuphakamisa izandla ndithi ndingumprofeti wobuxoki.

²⁶ Kwaye ukuba iBhayibhile ithi umelwe kukuba “ubhaptizwe eGameni likaYesu Kristu,” loo nto ithetha ukuba yenza loo nto ngoloo hlobo. UPawulos wayalela ukuba babhaptizwe kwakhona. Akunamsebenzi nokuba babebhaptiziwe, kwakufuneka bezile, babhaptizwa kwakhona. Babebhaptizwe ngendlela enye nale uYesu Kristu wabhaptizwa ngayo; kuYohane umBhaptizi. Wathi, “Loo nto ayisenakusebenza ngoku. Nimelwe kukuza, nibhaptizwe kwakhona.” Kwaye kwanyanzeleka ukuba bayenze loo nto ngaphambi kokuba bamkele uMoya oyiNgcwele. Yayiyinkqubo kaThixo.

²⁷ Ndimelwe kukungena nzulu kancinane nje kuloo nto, ngokuhlwanje. Ngoba? UYesu uyaligcina iLizwi laKhe. Niyakholwa yiloo nto? Ngoku, phantse ninonke benikho kusasanje, kodwa ndifuna nje ukufaka okuncinane kuloo nto.

28 Kwakutheni ukuze uPawulos anike umyalelo, ukuba ayiyalele loo nto emveni kokuba yasele yenziwe? UPawulos wathi, “Nokuba iNgelosi ihle eZulwini yashumayela nayiphi na enye into, mayiqalekiswe.”

29 Ngoku uthi, “SinokuKhanya malunga naloo nto.” Hayi, aninakho. Yiloo nto usathana aweza nayo ku-Eva, ukuKhanya okuthile okutsha. Asiswele kuKhanya kutsha. Umelwe kukuhamba ekuKhanyeni athe uThixo wakubeka apho, kuphelele apho.

30 Ngoku khangela koku, ukuba kulula kangakanani na. Bathi bakuhla kwiNtaba yoTshintsho, uYesu wathi, kubafundi baKhe, “Bathi ndingubani na Mna Nyana womntu abantu?”

“Omnye wathi ‘unguMoses, okanye u-Elisha, omnye wabaprofethi.’”

Wathi, “Nithini na nina?”

31 Wathi, uPetros, “Wena unguKristu, uNyana kaThixo ophilileyo.”

32 Wathi, “Unoyolo, Simon, nyana kaYona; kuba inyama negazi azikutyhilanga oku kuwe.” Yabona, ayiveli kumaziko emfundo. Ayizi ngamahlelo. “Inyama negazi azikutyhilelanga oku. Awukufundanga ngasikolo sezakwalizwi. NguBawo waM, oseZulwini, okutyhileyo oku kuwe. Kwaye phezu kolu lwalwa Ndiyakulakhela iBandla laM; namasango elabafileyo akasayi kuleyisa,” isityhilelo sokomoya sokuba Ungubani na Yena.

33 Qaphela, “Kwaye Ndithi wena unguPetros. Kwaye ndiyakunikisa izitshixo zoBukumkani nantoni na oyibophe emhlabeni. Ndiyakuyibopha eZulwini; nantoni na oyikhulule emhlabeni, Ndiyakuyikhulula eZulwini.” Ngoku, Wayenyanzelekile ukuba aligcine iLizwi laKhe kungenjalo WayengengoThixo. Ngoku, wathi Akwenza oko, kwintsuku ezimbalwa emva koko; Wabethelelwa, wavuka, wenyukela eZulwini, waze uPetros wayivulela iVangeli ngoMhla wePentekoste. Wayenza loo nto? Yena, ngokuqinisekileyo, wayenza. Ngoku khangela, wathi aku . . .

34 Babephoxisa ngabo bonke, ngokuba babezaliswe nguMoya. Babebizwa ngokuba “ngababaxi, abaqengqeleki abangcwele,” okanye naluphi na uhlobo lwegama olulolohlobo. Kwaye babebahleka, nokubahleka besithi, “Aba bazaliswe yiwayini entsha.”

35 UPetros ke emi phakathi kwabo, waliphakamisa ilizwi lakhe, wathi, “Madoda bazalwana, liveni ilizwi lam. Waveni amazwi am nindiphulaphule. Aba abanxilile njengokuba nicinga ukuba kunjalo; iselilixa lesithathu lemini. Kodwa oku koko kwathethwayo ngumprofeti uYoweli, ‘Kuyakuthi

ngemihla yokugqibela, Ndiwuthulule uMoya waM,' kwanoko Ayakukwenza koonyana baKhe, neentombi zaKhe, nakubakhonzazana baKhe, nokunjalo, ngaloo mini."

³⁶ Bathi bakukuva oku, bahlabeka entliziyweni yabo. Kuba, babeve indoda eyayingabazi oo ABC bayo, kodwa nangoko babengazange bayinake, bengazi ukuba ineNto ngaphakathi kuyo, eyitshisayo, uMoya oyiNgcwele. Ukuyimisa? Ngoba, kwakunokufana nokuzama ukucima umlilo, kwisakhiwo esomileyo, ngomhla onomoya. Awunakuyenza loo nto. Yayizaliswe nguMoya oyiNgcwele. Yenza ntoni ke ngoku?

³⁷ Bathi, "Kulungile, madoda bazalwana, singenza ntoni ukuze sisindiswe?"

³⁸ Ngoku khangela nje, Petros, unazo izitshixo zoBukumkani. 'Yabona?

³⁹ Ngoku, wathi uYesu akuvuka ngomhla wesithathu, Wayengenako ukuba nezitshixo zokuya eBukumkanini bamaZulu. Ubuyazi loo nto? Wathi, "Ndinazo izitshixo zokuya nelabafileyo," kodwa hayi izitshixo zokuya eBukumkanini, ngokuba zazinikelwe kuPetros.

⁴⁰ Ngoku Wathi, "Petros, nantoni na oyikhulule emhlabeni, Ndiyakuyikhulula eZulwini. Okubophe emhlabeni, Ndiyakukubopha eZulwini."

⁴¹ Ngoku naku emi apha ephethe izitshixo, ukuze avulele lento ingcwele kwihlabathi. Kwaye unazo izitshixo esandleni kuye. Baye bayabuza, "Singenza ntoni na ukuze sisindiswe?" Ngoku, akukhathaliseki nokuba abapostile babesithi yenzani ntoni na, uThixo unyanzelekile ukuba ayihoye loo nto eseZulwini, ukuba Umnike elo gunya.

⁴² Ngoku uPetros wathi, "Guqukani, nonke ngabanye, nibhaptizwe eGameni likaYesu Kristu ukuze nixolelwe izono zenu, namkele isipho soMoya oyiNgcwele." Ingaba kunjalo? Kwaye naso isizathu sokuba izitshixo azivulanga eZulwini nakuliphi na igama, nangayiphi na enye indlela, nangayiphi na—naluphi na uhlobo. Zajika emhlabeni, zaza zajika eZulwini, kungenjalo uYesu akazange aligcine iLizwi laKhe kuPetros. Kwaye kuyo yonke indawo eBhayibhileni bake babhaptizwa kuyo, emva koko, babhaptizwa eGameni likaYesu Kristu. Kwaye abo babebhaptizwe ngaphambi koko, kwafuneka bephindiwe ukubhaptizwa kwakhona, eGameni likaYesu Kristu, ukuze bafumane uMoya oyiNgcwele. Injalo loo nto. Isabaleka ngohlobo olunye.

⁴³ Ngoku, ukuba sifundisa ubhaptizo egameni lo"Yise, Nyana, noMoya oyiNgcwele," sisiprofeto esibubuxoki. Ngoku andifuni kunikhathaza, kodwa kunyanzelekile ukuba ndikubethelele oku ukuze ibandla liyazi loo nto. Asikho apha njengeqela labangafundanga nje; siyazi ukuba sime phi na

eLizwini likaThixo. 'Yabona, siyazi. Ndicela undikho nakubani na ukuba andibonise indawo ibenye apho nabani na owakhe wabhaptizelwa eGameni lo“Yise, Nyana, Moya oyiNgcwele.” Ngoku uyakuphulaphula isiprofeto sobuxoki okanye seNyaniso? Ziphengulule iZibhalo. Zikuwe.

⁴⁴ Ndibonise umntu abemnye eBhayibhileni, apho ibandla lakha lamisela khona ihlelo e—eBhayibhileni. Ndibonise eBhayibhileni apho kwakukhe kwamiselwa khona umshumayeli womfazi. Ndibonise eBhayibhileni apho zonke ezi zinto, ezi besithetha ngazo, zakha zamiselwa eBhayibhileni. Azikho apho. Ndixelele indawo ibenye. Niya ehlelweni. . .

⁴⁵ Kulungile, xa amaWisile avumbulukayo, ashumayela ungcwaliso. Ilungile loo nto. Kodwa, bathi bakwenza loo nto, benza ihlelo, yaphelela apho. Naso isizathu sokuba iBhayibhile ithi, “Ninegama.”

Uthi, “NdinguMkristu.”

“Ke, ungoweliphi ihlelo?”

⁴⁶ Uthi, “UmWisile,” ngoba, ulihenyukazi ngoko. “NdingumBhaptizi,” ihenyukazi. “OwakwaMoya,” lihenyukazi. Ungwelobandla.

⁴⁷ Umelwe kukuba ngokaKristu. Awunanto yakwenza nakuthi, “UmWisile,” “umBhaptizi.” ukuba unguMkristu, unguMkristu entliziyweni.

⁴⁸ Ngalinye kuloo mahlelo lingavelisa abantwana, abantwana bakaThixo, injalo loo nto. Kodwa wakucinga ngokuya eZulwini ngenxa nje yokuba unguWisile okanye umBhaptizi, uphosisile. Naso ke isizathu sokuba sahlala ngaphandle kuloo nto.

Kutheni engaboni nje amabhaptizi?

⁴⁹ Ndakhe ndabuza umWisile apha, ebhala ingcinga engqinelwe zingxoxo apha eyabhalwa kudala nje. Wathi, “Inye into thina esiyithiyileyo kuwe, ujikeleza phakathi kwaba bakwaMoya.”

Ndathi, “Ngubani u‘thina?’”

“Thina, maWisile.”

⁵⁰ Ndathi, “Kulungile, ndizakukuxelela into endizakuyenza. Ndizakuya kwisixeko sakuni uze wenze amaWisile andixhase.”

“Owu,” wathi, “kakade, asinakuba nakuyenza loo nto.”

⁵¹ Ndathi, “Nantso—nantso ke ebendiyicinga. Ndihlala ndinabakwaMoya ngokuba ngabakwaMoya abakholelwayo kuloo nto. Injalo loo nto. Bajikeleza kuyo. Ngabo abanenzuzo abayifumanayo kuloo nto.”

⁵² Bangaphi abakhe balifunda inqaku kulindexsha iLife, kutshanje, malunga nebandla lakwaMoya? Yeyonanto

ingumangaliso wesi sigaba. Banamarhamente aguqukayo ngonyaka angaphezu kwawo wonke amanye amabandla ehlanganisiwe. Ngoba? Nangaphandle kweziphoso zabo, uThixo uyehla phezu kwabo, kuba bayakholwa kwiNyaniso bematsha beqhubela phambili kuYo. YiNyaniso leyo.

⁵³ Kodwa senzani thina ngoku? Yabona? Naso isizathu sokuba asilohlelo. Kwaye ngokuqiniseke kanye njengokuba eyakwaMoya izenza ihlelo. . .

⁵⁴ Kwaye xa phaya ngaphesheya ngethuba uMoya oyiNgcwele wehla okokuqala phezu kwebandla lakwaMoya, kwiminyaka engamashumi amane eyadlulayo baze baqalisa ukuthetha ngeelwimi, esi sesinye sezipho. Sesona sincinane kwizipho eso. Sesona sincinane kwizipho, ngokukaPawulos oNgcwele, kukuthetha ngeelwimi. Kwaye wathi nje ukuba uwe, “Owu,” bathi, “Siyifumene ngoku,” baza benza ihlelo, iBhunga Jikelele, eli ngoku liyi-Assemblies of God. “Owu, akukho mntu wumbi unaYo ngaphandle kokuba athethe ngeelwimi,” waze uThixo wafuduka kanye emka kubo, wabenza ukuba bahlale apho. Ngokuqinisekileyo. Ewe, mhlekazi.

⁵⁵ Kwalandela abobunye, balufumanisa ubhaptizo eGameni likaYesu. Baze bathi, “Owu, siYifumene,” bazenza ihlelo. Benza ntoni ke? UThixo wafuduka waphuma wabashiya behleli apho.

Kokwakhe, “Nabani othandayo, makeze.”

⁵⁶ 'Yabona, uBunye abunakuya kuma-Assemblies. Ama-Assemblies akanakuya kwaboBunye. Ndikhe ndathetha nawona madoda aphambili banawo, uMnu. Goss, noGqirha Pope, nabaninzi. Amadoda angawona makhulu kwi. . . Ndahlala phantsi nabo. Ndathi, “Ningathini ukufundisa ukuba obo bobona bungqina, njengesifundiswa?”

⁵⁷ “Ke,” wathi, “Mzalwana uBranham,” emnye, babini, okanye bathathu kubo, ninyaniseke kakhulu, wathi, “siyazi ukuba loo nto iphosakele, kodwa singenza ni? Ukuba sinento esiyithethayo ngaloo nto ngoku, ngoba, iyakuphazamisana nayo yonke inkqubo.” Ngokuqinisekileyo, kwaye awusenakuze ube ngumveleli kwakhona, umveleli jikelele. Nantso eyona njongo.

⁵⁸ Mzalwana kungcono ndibe nendlu yomfundisi encinane phaya engxingweni, okanye ndishumayeke phantsi komthi wepayina, ndineNyaniso, ngokuqinisekileyo, ndazi ukuba ndithetha iNyaniso. Abantu bafuna iNyaniso. Kwaye unyanzelekile, njengoMkristu, ukuba uthwale iNyaniso. UThixo uyakukubeka ityala ngaloo nto.

⁵⁹ Ngoko, kwezi zinto, ukuba awuzanga ubhaptizwe eGameni likaYesu Kristu kwaye ungazange uzenze ezi zinto, kwaye ungazange wamkele uMoya oyiNgcwele. . .

60 Uthi, “Owu, ndathetha ngeelwimi.” Loo nto ayithethi kuthi unoMoya oyiNgcwele.

61 Ndakhe ndababona abathakathi, amagqwirha, iidimoni, nayo yonke enye into, ithetha ngeelwimi. Ngokuqinisekileyo. AbanaMoya oyiNgcwele, kwaye uyayazi loo nto. Basele igazi ngeqokobhe lentloko yomntu, baxhente, bebiza kwiidimoni, bethetha ngeelwimi. Ngokuqinisekileyo abanaMoya oyiNgcwele.

62 Ngoko, kuba wathetha ngeelwimi, loo nto ayithethi kuthi unaWo. Inye indlela owazi ngayo ukuba unaWo, kuxa uMoya wakho ungqinelana noMoya waKhe, neziqhamo zikaMoya zikulandela: uthando, ukholo, uvuyo, uxolo, ukunyamezela, ukulunga, ukuthobeka, nobunono. Kuxa waziyo ngoko ukuba uMoya oyiNgcwele unawo. Uzingqinela ngokwaWo.

63 Ngoku, xa uzama ukuphumla nje, ngokuba ungowe-Assemblies, okanye iBhaptizi, okanye iRhabe, uyayibona ke into oyenzayo? Uthatha igama lehenyukazi. Injalo kanye loo nto. Phuma kuloo nto. Mka kuyo. Andithethi ukuba uphume kwibandla lakho okanye nantoni na eyenye; ungenza okufunayo malunga noko. Kodwa mka ekungqiyameni, “Owu, ndingumRhabe. Asikholwa kwiintsuku zemimangaliso.” Kutheni ningazikholwa nje? IBhayibhile iyazifundisa. “Owu, ndingowebandla likaKristu. Bathi iintsuku zemimangaliso zidlule.” Bangabapofeti bobuxoki.

64 Ndingakubonisa apho uYesu Kristu wanika khona aMandla kwiBandla, ukuze liphilise, livuse abafileyo, likhuphe iidemoni. Ndicela undikho nakubani na ukuba andibonise isiBhalo eBhayibhileni apho wakhe walisusa eBandleni. Yintoni eyalisusayo? Yimfundiso eyeyenu, kunjalo, hayi iLizwi likaThixo. UMoya oyiNgcwele usawenza umsebenzi, uqhubeka kanye njengokuba kwakunjalo, kwaye Uyakuhlala ewenza ngonaphakade.

65 Naso isizathu esibangela ukuba ingabililo ihlelo, “Benokumila kokuhlonela uThixo, ukanti bayawakhanyela aMandla ako; kwabo ke khwebuka.” Asikholelwa kuloo nto.

66 Ngoku, yaqaleka kanjani ke? Kuzakufuneka singxame sifike kuyo kangangokuba sinokuba nako ngoku, yaqaleka kanjani ke. Ngoku sineZibhalo ezininzi esizibhalileyo apha malunga noMoya oyiNgcwele.

67 Kwaye enye into, siyibize undikho phezolo, “ngonyamezelo lwabangcwele,” hayi ngale ndlela amaBhaptizi alukholelwa ngayo. Hayi, mhlekazi. Ndiyahluka ngokuqinisekileyo kumaBhaptizi nembono yawo, ngokwenkolo nqulo yabo yobuKalvini. Ngokuqinisekileyo andinavumelani namaPresbhithari. Andivumelani namaWisile ngendlela yawo yemfundiso yobu-Armenia. Ewe, mhlekazi. Kodwa bobabini

banayo inyaniso, kodwa kufaneleke ukuba uyibuyisele *Apha* apho iyiNyaniso khona. Xa uthe waphumela phaya ngaphandle, uyaphambana kunye nayo. Ngokuqinisekileyo.

⁶⁸ AmaBhaptizi ayafika, abhaptize iqela ngapha, ngokuntywilisela; aze umshumayeli ababhaptize, abalithoba eshumini betshaya imidiza, babuyele phaya phandle beme phaya phandle, badlale amakhasi, umdlalo oqhathayo wamaqashiso ubusuku bonke, bajikeleze esithubeni, benze izivumelwano eziqhathayo zeshishini; nabo bonke abafazi benzibe iibhulukhwe ezimfutshane apha phandle bejikeleza ezitratweni, benqothulwa iinwele zabo, be—betshaya bethetha, kwiipati ezincinci zokuthunga nokulapha, besenza iziqhulo ezingcolileyo. Uze uyibize into enjalo njengoBukristu? Ube ucinga ukuba unokhuseleko lwanaPhakade? Uya eSihogweni ngolo hlobo. Awungekhe ube nokonwaba eZulwini nangaluphi na uhlobo. Ngokuqinisekileyo akunjalo. Asilokhuseleko lwaPhakade.

Kodwa xa umntu ezelwe ngokutsha ngoMoya oyiNgcwele . . .

⁶⁹ Kwaye nina maPentekoste, kuba nixhuma nisihla ninyuka, nathetha ngeelwimi, nehla ninyuka ngemigca ephakathi kwezitulo, loo nto ayithethi kuthi ninokhuseleko lwaPhakade. Ningakhe niyifake entloko kuni loo nto. Hayi, mhlekazi. Ngokuqinisekileyo ayenzi loo nto. Ngokuba, niyazi obenu—obenu kanye ubomi buyangqina, ubungqina bokuba aningalungisanga phakathi kwenu noThixo. Injalo loo nto. Anilungisanga. Asilokhuseleko lwaPhakade olo, asikabilulo.

⁷⁰ Kodwa ndifuna ukunibuza into. Ingaba lukho ukhuseleko lwaPhakade? IBhayibhile itsho. IBhayibhile yathi amagama ethu abekwa eNcwadini yoBomi yeMvana kwangaphambi kokuba ihlabathi liqale.

⁷¹ Njengokuba benditshilo kusanje, ndisayitsho nangoku. Indoda eyabhala eli culo, “Kukho igama elitsha elibhalwe phantsi eBuqaqawulini ngokuhlwanje, kwaye lelam,” imbono yakhe yayilungile, kodwa wayeyiphosile, ngokweSibhalo. Igama lakho alizange libhalwe ngobusuku owasindiswa ngabo.

⁷² Igama lakho, ngokweBhayibhile, ngokweZityhilelo 13,17, njalo-njalo, “labhalwa apha ngaphambi kokuba libe laqala ihlabathi; kwaye uYesu Kristu Waxhelwa ngaphambi kokusekwa kwehlabathi.”

⁷³ Wayenokuthini uThixo, Ongenasiphelo; wayenokuthini uThixo ongenasiphelo, esazi isiphelo ukusukela ekuqalekeni, Wayenokuthini ukuze avumele isono size emhlabeni, ukuba kwakungekho ngenxa yesizathu?

⁷⁴ Ukuxhasa nje ngoku ezinye izinto esizithethileyo. Yayiyintoni eyokuqala, nguMsindisi okanye umoni? [Kukho umntu ebandleni othi, “NguMsindisi.”—Mhl.] NguMsindisi, ngokuqinisekileyo. Ngubani, nguMsindisi okanye umoni? Ukuba uMsindisi unako ukususa isono, nguYe onamandla. Kulungile, kwathini ukuze Avumele ukuba isono senzeke indawo yokuqala? Kukuze Abonise ukuba wayenguMsindisi. Yeyiphi eyona inamandla, ngumphilisi okanye sisifo? [“Ngumphilisi.”] Ngumphilisi. Ngoko wathini ukuze Avumele isifo sibekho? Kukuze abonise ukuba Wayengumphilisi. Ndiziva ndikholiwe khona ngoku. Ewe, mhlekazi. Owu, bethu! Zizibonakaliso zaKhe ezo.

⁷⁵ Kungoko Avumayo ukuba kuze inkathazo. Kungoko Avumela iintsizi zize, ukuze abonise ukuba uluvuyo. Ngokuqinisekileyo, kunjalo. Kungoko sinobusuku, ukuze siqondakalise ukuba kukho imini. Kungoko sinomsindo, ukubonakalisa ukuba lukho uxolo. Ngokuqinisekileyo, sisivumelani nesichasi. Owu, Uyamangalisa.

⁷⁶ Ngoku, yaqala kanjani? Sizakuya ngqo kuyo, ngokukhawuleza kangangoko sinako, ukuze ndinganigcini ubusuku bonke. Ngoku, kumelwe kubekho ukuqaleka kwezinto zonke.

⁷⁷ Kwaye ndifuna ukunibuza into. Ngoku oku kusenoku. . . Awunakuncamathisela nje oku kwipokotho yestivi yakho. Oku awumelwe kukubeka nje kwisitaya esiqhelekileyo. Ngoku phulaphula oku.

⁷⁸ Ukuba usisidalwa saPhakade, ngoko awuzange ubenasiqalo, ungenakuze ubenasiphelo. Kuba, *okwaPhakade* kuvela kwigama elingu “ongenasiqalo okanye siphelo.”

⁷⁹ Awuyikhumbuli loo nto? Ndithe, kusanje, indlela ekwathi ngayo uMelkitsedeke, ekuhlanganeni kwakhe no-Abraham evela ekubulaleni ookumkani. Kwaye iBhayibhile itshilo, kumaHebhere 7, ukuba—ukuba, “ULevi wahlawula izishumi kuMelkitsedeke, ngethuba wayesesinqeni sikayise u-Abraham.” U-Abraham wazala u-Isake; u-Isake wazala uYakobi; uYakobi wazala uLevi. Yayinguyise, uyise mkhulu, nokhokho. Kwaye ngethuba uLevi wayesesinqeni sikakhokho wakhe, iBhayibhile iyamncoma ngenxa yokuhlawula izishumi kuMelkitsedeke. Uthetha ngoNaphakade! Bethu, bethu! Akazange athi, “Wayenza ngesithunzi; wayenza ngenene.” IBhayibhile ithe, “Wahlawula izishumi.” Amen.

⁸⁰ Ngoko, ukuba siphuma sivela kwimbewu eyiyo, ngethuba uPawulosi wayeshumayela iVangeli ndandilapho nawe wawulapho. Sizakungena kuloo nto, emzuzwini nje, ingene nqo ezindlebeni zethu. Qaphela, sibanga lonto iSibhalo, ngathi, sibuyela nasemva kakhulu.

⁸¹ Cinga nje! ULevi; kuze uYakobi, uyise; kuze u-Isake, uyise; kulandele u-Abraham, uyise; ukhokho wakhe. Ngethuba uLevi wayesesinqeni sikakhokho wakhe, wahlawula izishumi kuMelkitsedeke.

⁸² Ndifuna ukunibuza. Ngubani lo, uYobhi 27... amashumi amathathu anesibhozo, xa Wayesithi, “Wawuphi ekubekeni kwam iziseko zehlabathi? Xa amakhwezi okusa ayememela kunye, beduma bonke oonyana bakaThixo luvuyo?” Yayingobani aboonyana bakaThixo babeduma luvuyo? UYesu wabaxelela, ukuba, “Ndandivuya kunye nani ekusekweni kwehlabathi.” Asizozidalwa zaxesha. Sizizidalwa zoNaphakade.

⁸³ “Akukho mntu unokuza kuM, engathanga uBawo waM amtsale. Kwaye wonke ozayo kuM, ndiyakumnika uBomi obunguNaphakade, ndimvuse ngemihla yokugqibela. Akukho mntu unokubakhupha esandleni sikaBawo wam, Ondinike bona.” Uyakulahleka njani ke?

⁸⁴ 'Yabona, uyoyika. Uyoyika. Uzakujikeleza apha. Kwaye obo bobunye bobona bungqina bungcono, ehlabathini, awuyi kuya ndawo. Injalo loo nto. Anganokukusindisa njani uThixo ukuba U...

⁸⁵ Bangaphi apha kweli bandla abanokuphakamisa izandla zabo, bakholwe ukuba uThixo akanasiphelo? Uyazi ukuba lithetha ukuthini igama lokuthi *akanasiphelo*? Igqibelele nje loo nto. Okungenasiphelo, awunako—awunakulicacisa igama *okungenasiphelo*.

⁸⁶ Wakhe wayithabatha ikhamera uyibeke kwindawo yokungenasiphelo? Kuba, oko kuthetha nje ukusukela ngoko. Kulungile. Akukho ndlela yimbi unokuthi uyingqamanise ngako ngaphezu koko.

⁸⁷ Ke, yiloo nto uThixo ayiyo. Ungongenasiphelo. Kwaye ukuba Akanasiphelo, akunakubakho qongqothwane, nampukane nokuba yintakumba, nokuba yintwala, nambungu, okanye nantoni na eyakha yakho phezu komhlaba, okanye eyakuze ibekho, kuphela yileyo uThixo wayaziyo ukuba iyakubakho phambi kokuba ihlabathi libe lasekwa. Nako ukuqonda okukuko kokungenasiphelo.

⁸⁸ Ke, ngoko, uThixo ongenasiphelo Okusindisayo apha, esazi ukuba Uza kulahlekwa nguwe kwiveki ezayo okanye kwinyanga ezayo, okanye kunyaka ozayo, ngoba, ingaba Woyisa kwaloo njongo ayenzelayo. Akangekhe alahlekwe nguwe. “Lowo uwevayo amazwi aM, akholwe nguLowo waNdithumayo, unoBomi obunguNaphakade, akezi eMgwebeni, koko sele edlule ekufeni wangena eBomini.” Akunakwenzeka. Awungeze kwakhona...

⁸⁹ “Ozelwe nguThixo akasenzi isono; kuba imbewu kaThixo ihleli kuye, kwaye akanakona.” Angona njani ngeli thuba likhoyo idini lesono ngenxa yakhe?

⁹⁰ Ndingagula njani ngoku ndisempilweni egqibeleleyo? Ndingayimfama njani ngeli thuba ndibonayo? Owu, bethu! Ndingathini ukuba lapha esakhiweni ndibe ndingaphandle kwesakhiwo ngexesha elinye? Ndingathini ukunxila ndibesezingqondweni ngexesha elinye? Ndingayenza njani loo nto?

⁹¹ Kwaye xa usindisiwe, uphantsi koMnqophiso, kwaye izono zakho azibalelwa kuwe. Akazange athi uDavide, “Inoyolo indoda angayikubalela sono kuyo uThixo, angayikubeka sono kuyo?” UThixo akabambi sono ngakwisidalwa saKhe. Kungqongqo oko. Akulobisi lingumjijwa. Kodwa yiBhayibhile. UThixo akasayi kubalela sono kolilungisa.

⁹² “UThixo,” ngobabalo lwaKhe, ngonyulo lwakangaphambili, “engathandi ukuba kunga kungatshabalala nabani, koko bonke babuyele enguqukwani.” Kodwa ekubeni engongenasiphelo, kwaye esazi ukuba ngubani na oyakuza nongasayi kuza, Yena waba nokunyula kwangaphambili yonke into ukuba isebenzele intando yaKhe. Ukuba Akazange ayenze loo nto, kwathini ukuze Avumele isono kwindawo yokuqala? Ngethuba WayenguMsindisi... Ukuba akuzange kubekho moni, ngeWayengazange waba nguMsindisi... Ukuba kwakungazange kubekho moni, ngeWayengazange abe nguMsindisi; isibonakaliso, oko kwakukuYe, akunakukhutshwa.

⁹³ Kwathini ukuze Abe ngumphilisi? Kwathini ukuze Abe ngumphilisi? Ngokuba Wavumela isifo ukuba sibekho, ukuze Yena abonise ukuba Ungumphilisi. Wayengumphilisi. Wawunokuthini ukuze... Wayeyakwaziwa njani Yena? Zaziyakusebenza kanjani izibonakaliso zaKhe? Wayeyakuthini ukuze Abe ngumphilisi, ukuba kwakungazange kubekho sifo? Kwafuneka ukuba asivumele isifo.

⁹⁴ Akumangalisi ukuba, uPawulos athi, kumaRoma 8. “Msweli kuqonda, ngubani onokuxelela—onokuxelela umbumbi into amakayenze ngaloo nto; ngubani, xa udongwe lunokuphakama luthi, ‘Kutheni wenze, undenze ndanje?’ akuzange Athi uFaro wamvelisela eso sizathu, ukuze Abonakalalise uzuko lwaKhe ezantsi eYiphutha? Umenza lukhuni Athandayo, amngwalise Athande ukumenza njalo. Asikokothandayo, okanye obalekayo, koko kokukaThixo owenzela inceba.”

⁹⁵ Ngoko, awuzange ube nanto yakwenza nako. Awunayo nanye into yokwenza. Ukuba lubabalo, ukuba sisipho sasimahla, akukho nento le onokuyenza naloo nto. NguThixo okuphe sona, kwaye oko yintando kaThixo. Nantso into uThixo awayinyulela wena kwangaphambili.

⁹⁶ IBhayibhile yathi thina “sanyulwa kwangaphambili ukuze senziwe oonyana, oonyana bakaThixo, ngaphambi kokusekwa

kwehlabathi.” Ngoko, xa uThixo waxhela iMvana, kwingcinga EzizezaKhe, kwangaphambi kokusekwa kwehlabathi, ukuqondakalisa izibonakaliso zaKhe, into Awayeyiyo xa iMvana yaxhelwayo, saxhelwa kunye naYo. Xa iGazi leMvana lathi labanjwa engqondweni EyeyaKhe, phaya emva ngaphambi kokusekwa kwehlabathi, elakho nelam igama abhalwa eNcwadini ngoko, yonke loo nto ikwingcinga yaKhe enkulu.

⁹⁷ Ungongenasiphelo. Ukuba Akazange, kwathini ukuze Akuvumele oko? Yeyiphi eyona yeyomeleleyo, bendikhe ndatsho, nguMsindisi okanye umoni? Yeyiphi eyona inamandla? Ngoko, eyona yomeleleyo imele kukuvumela engeneno, kwaye Yena uyenza loo nto eyenzela uzuko lwaKhe. Ngethuba Wenza Lusifa, Wayesazi ukuba uyakuba ngumtyholi. Kwafuneka ukuba ayivumele ukuba yenzeke ukubonakalisa ukuba Yena wayenguMsindisi, uKristu. Kwafuneka ukuba ayivumele yenzeke ngolo hlobo.

⁹⁸ Ngoku, ayitsho iBhayibhile, ukuthi, “Zonke izinto zisebenziselana okulungileyo kwabo bamthandayo uThixo?” [Ibandla, “Amen.”—Mhl] Ngoko noyikiswa yintoni?

Masime bume sisebenza,
Sinesibindi nangaluphi unxunguphalo.
Ningabi njengenkomo ezizizimumu, ufuna
ukucengwa nokuthundezwa!
Nibe zintshatsheli!

⁹⁹ Ndiyayithanda loo nto. Yima ngenyawo! Isibongo esincinane esasidla ngokundinceda ngethuba ndandingumntwana, sihamba ngoluhlobo.

Kwakukho umRoma obekekileyo,
Ngemihla yobuKumkani bamaRoma;
Oweva isikhalo segwala,
Phambi kwenqaba sisithi:
“Owu, yindawo enqabileyo lomthi mhle,
Akukho mntu unokuwushukumisa.”
“Owu, hayi,” yatsho intshatsheli,
“Ndizakufumana indlela okanye ndiyenze.”

¹⁰⁰ Nantso ke. Injalo loo nto. Ukuba le Bhayibhile ifundisa ukuba uYesu Kristu nguye izolo, namhlanje, nangunaphakade . . . Kwakungeyonto ilula ngethuba ndaphumayo kulo mnquba ngalaa mini, wabe wonke umntu endixelela *ukuba* oku kuyakwenzeka, nokuba *okuya* kuyakwenzeka. “Uyakubalelwa ekuthini ungumbaxi, uvalelwe ejele, nazo zonke iintlanganiso zezamachiza ziyakuchasana nawe.” Kodwa uThixo wathi kwenze. IBhayibhile yathi unguYe. Kwaye ngoker umlilo wemvuselelo uvutha kuso sonke isizwe esiphantsi kweZulu. Ngoba? Yima kuyo kanye!

Uwuchukumisa kanjani umsebenzi wakho
 ngemini nganye?
 Ingaba uyawoyika umsebenzi owufumanayo?
 Ungamelana nawo kanye umsebenzi ojongene
 nawo?
 Unengqondo engenanto nediniweyo?
 (Ndiyithile loo nto.)
 Okanye uma ngqo ujongane nomsebenzi
 okujongileyo,
 Okanye uloyiko lusoloko lubaleka kuyo?
 Ukuba kunjalo, wuhlasele olandelayo
 owufumanayo,
 Ngokucinga ukuba uyakuwenza.

¹⁰¹ Hlala kuwo kanye. Ngokuqinisekileyo. Gqiba entliziyweni yakho, njengoDaniyele. Hlala noThixo.

¹⁰² “Kwenzeka phi konke oku? Kwenzeka njani? Yintoni eyenza abantu ukuba babenje? Kutheni nje sesilungele ukuba sitshatyalaliswe? Mzalwana uBranham, ndicacisele. Yintoni eyenza ukuba ucinge yonke lento ifanele ukuba itshayelwe isuswe?” Yayikhe yatshayelwa yasuswa ngaphambili, (ingaba kunjalo?) kwintshabalalo yangonogumbe. Ngoku nazi izinto ezinzulu zisiza. Kwaye sizakulungela ukufunda.

¹⁰³ Ngoku ndifuna ukuba nityhile kunye nam ngoku, ngaphaya eNcwadini yeGenesis, kwisahluko sesi-3. Ukuba kukho into ofuna ukuyazi, ndingakubonisa kule Ncwadi yeGenesis apho wonke oyibaxayo noyi-Ism, nayo yonke into esinayo namhlanje, iqala kwiGenesis. Bangaphi abayaziyo ukuba *iGenesis* ithetha “isiqalo”? Ngokuqinisekileyo.

¹⁰⁴ Sifumana ibandla lobuKatolika ekuqalekeni, iBhabhilon, inguNimrod umseki walo; silifumana phakathi embindini weBhayibhile, silifumane ekugqibeleni kweBhayibhile; siyifumana, lizama ukungenisa abashumayeli babafazi, ekuqalekeni kweBhayibhile, ngokunqula imifanekiso eqingqiweyo emincinane eyenziwe ngezigodo. Bangaphi abakhe bayifunda *i-Two Babylons* kaHislop, imbali? Kulungile. Fumanisa, kwezembali. Babenomfazi...Kwaye uyakukhumbula, noYakobi weba izithixo zikayise, yaze intombi yakhe yazifihla phantsi kwayo yazikhuphela phaya entlangeni, nto leyo yangcolisa inkampi, emva koko. Kulungile.

¹⁰⁵ Masifunde apha ngoku kwiGenesis.

Ke kaloku inyoka yaye inobuqhophololo ngaphezu kwazo zonke izinto eziphilileyo zasendle awayezidalile uYehova uThixo. Yathi kumfazi, utshilo na okunene uThixo ukuthi, zeningadli kuyo yonke imithi yomyezo?

...wathi umfazi kwinyoka, Eziqhameni zomthi womyezo singadla:

*Ke eziqhameni zomthi...osemyezweni phakathi
uthe uThixo, Zeningadli kuzo; zeningazichukumisi,
hleze nife.*

Yathi inyoka kumfazi, Anisayi kufa;

*kuba esazi uThixo ukuba, mhlana nithe nadla kuzo
oqabuka amehlo, (yabona, ukuzingela ukuKhanya
okutsha), nibe njengoThixo, nazi okulungileyo
nokubi.*

106 Uyabona ukuba banjani na aba bafo namhlanje, ukuzama ukususa kwiBhayibhile? “Ngoba, akululanga kanye njengokuba kugalelwe nje, okanye kutshizwe, okanye ngoluhlobo, okanye ngoluya hlobo?” Hayi, mhlekazi. UThixo wabeka inkqubo yakhe phantsi, kwaye yiloo nto esimelwe kukuba silandela yona, *Le*. [Umzalwana uBranham ubonisa iBhayibhile yakhe—Mhl.]

*Wabona umfazi ukuba umthi ulungele ukudliwa
nokuba uyakhanukeka emehlweni ingumthi
onqwenelekela...onqwenelekela ukuqiqisa,
wathabatha eziqhameni zawo wadla; wanika nendoda
yakhe inaye, yadla.*

*Aqabuka amehlo abo bobabini, bazi...ukuba
bahamba ze; bathunga amagqabi omkhiwane
bazenzela imibhinqo.*

107 Ndingathanda ukuma apho umzuzu nje. Ngoku, kumelwe ukuba kubekho isiqalo sayo yonke into. Unaso isiqalo. Ngoku thina...Naku apho ndifuna ukuyandlalela khona yonke into, ngoku, esithe sathetha ngayo kwezi nkonzo zimbini zidlulileyo, ukuza kutsho apha.

108 Ngoku, kusanenje siye sabuyela emva safuzisela, eBhayibhileni, ukuba ngexa uThixo wayesenza ihlabathi, ukuba ngethuba Wayebumba imimoya kwaze ke kwathi lo mimoya; yaba yi-calcium, nepotash, ne—nezinto ezahlukeneyo. Wayesenza umzimba wakho. Wayebeka isakhiwo apha, njengomakhi omkhulu onguchwepheshe, njengomakhi ebeka izixhobo zakhe ukuze akhe uphuhliso lwezakhiwo. Wayesenza umzimba wakho, Waba nawo ke ulapho. Wayesazi kanye, engqondweni yaKhe, into eyakwenziwa.

109 *Esi sandla, uThixo wasenza esa sandla ngaphambi kokuba Abe...ngethuba Wayesenza ihlabathi; kodwa, umoya wam Wawenza ngaphambi kokuba kwabakho ihlabathi. Ngoku, kodwa esi sandla nalo mzimba, Wazenza ngethuba Wayesenza ihlabathi, kuba lo mzimba uphuma emhlabeni, kwaye ubuyela emhlabeni. NguThixo owayenzayo loo nto. Wayizoba yonke kwincwadi-sikhokelo enkulu yaKhe nenkqubo yaKhe.*

110 Ngoku, ngethuba Waya ekwenzeni ihlabathi, Wenza umntu, waze umntu lowo akakhangeleka ngendlela eyiyo.

Ngoku besiyivile loo nto, kusanaje, saya ke kuko konke ukubonakalalisa, okokuba u—uBawo wehla eze kukhangela unyana waKhe, owenziwe ngokomfuziselo waKhe, njalo njalo. Waze Wamenzela umfazi, umncedi.

¹¹¹ Ngoku, khumbula, ukuba, zonke izidalwa zasehlabathini, ngu-Adam owazithiya amagama.

¹¹² Wazenza i—iinkomo, nezilo, nayo yonke into. Ke namhlanje, thina...Iinzululwazi zeziganeko namaxesha ne—neengqondi ezinkulu zenzululwazi ezahlukeneyo, zasoloko zizama, isithuba samawaka amathandathu eminyaka, ukufumanisa unxibelelwano oludukileyo, ukuba kutheni na ukuba isilwanyana...Umntu ububomi besilwanyana. Siyayazi loo nto, ukuba senziwe... .

¹¹³ Kwaye umfazi uyinxalenye nje yendoda, inveliso ephuma kwenye inveliso. Umfazi akazange abekho kwindalo yasekuqalekeni. UThixo wayesele eyekile ukudala, isithuba seminyaka ngeminyaka ngeminyaka, ukuza ekubeni Enze umfazi ngebambo eliphuma kwicala lakhe. U-Adam wayesele eyithiye amagama yonke indalo, yonke enye into, kodwa yayingeyonto iyeyakhe. Ngoko, Wamenzela umncedi; wathabatha ubambo ecaleni lakhe, wasivala eso sikroba, wamenzela umncedi. Kwaye umntu, emoyeni wakhe, wayekuko kokubini indoda nomfazi.

¹¹⁴ Kwaye umfazi uyinxalenye nje yendoda. Kwaye indoda xa izithathela umfazi, ukuba ngokuchanekileyo uyinkosikazi yayo, inkosikazi eyiphiwe nguThixo, uyakulunga kuyo kanye njengenxalenye yayo.

¹¹⁵ Naso isizathu sokuba kubekho ukuphixana okungaka emtshatweni, kungokuba uyaphuma ubone intombazana ethile enamehlo amahle amdaka okanye amehlo aluhlaza, okanye into elolo hlobo, nokumila kakuhle okuthile, uyiwele ke. Okokuqala uba nosana lwakhe lokuqala, aphume la mazingo aqale ukushwabana abe mdala, ngoko ufune ukumkhamba aphume. Kwaye abanye benu bafazi bafumana umfana omncinci iinwele zakhe zithe rhwelele zihlile, amafutha kamama wakhe enokuphela isiqingatha xa enokufakwa kuzo, zijikajikekile. Zize ke ziwe zonke; ndiyazi ngamava loo nto. Kodwa kwenzeka ntoni? Yintoni na? Niyayiwela loo nto.

¹¹⁶ Nimelwe kukuthandaza, kuqala, kuba umfazi uyinxalenye yakho. Kwaye ukuba umangele esifubeni sakho umfazi, wamthatha ukuba abe yinkosikazi yakho, ukuze u...Wenza ukushicilela phezu kwakho. Sizakuyithetha ngolu hlobo ukuze uqonde. Kwaye nawuphi na omnye umfazi oza phezu kweso sifuba akayi kulingana kokwakushicilela. Kwaye uThixo uyakukubela ityala ngenxa yoko. Kwaye uze uyikhumbule loo nto.

117 Wena uthabatha inkosikazi yomnye umntu uphume nayo. . .Ndikhe ndeva namhlanje intombazana encinane apha edolophini, usizana lwento. Ndiyayazi. Nomdlali maqashiso othile eyithengela impahla ezinkulu ezintle, nezinto ezinjalo, ezama ukuyidlala ngolo hlobo. Libuzi, elinokwenza into enjalo, akanako nokubalelwa ekubeni ngumntu.

118 Uyazi,inja ayikho phantsi olo hlobo, nangona niyibiza ngokuba imazi yenja “lixegukazi.” Inokuziphatha kakuhle kunokuba sinjalo isiqingatha sabafazi baseJeffersonville. Kwaye ninibiza ngokuba umama omdala wehagu yi “mazi,” kwaye akana. . .Uziphethe kakuhle kunokuba benjalo abafazi beziZizwe Zimanyeneyo, abaninzi babo. Injalo kanye loo nto. Ngoku, ndiyazi ukuba loo nto iyahlasela. Kwaye ndinixelele ukuba ndizakuyibethelela, kwaye ndifuna ukuba niyazi. Kwaye yinyaniso leyo. Bebonke, abafazi namhlanje, abazi nokuba yintoni na ukuziphatha kakuhle. Uthe, “Ungasenzakalisi isazela sam.” Ngoko, awunaso nokuba naso. Qaphela. Ewe, mhlekazi. Ngoko, niyazi ukuba yintoni na elungileyo nengalunganga.

119 Ngoku qaphela. Le ndoda, ekudalweni kwayo, uThixo wawahlula umoya wayo. Waza Wathabatha isuntsu endodeni, ecaleni layo, wenza umfazi ngalo. Waza Wathabatha owesifazi, o-ethe-ethe umoya kwindoda, wenza umfazi ngawo. Waza Wenza indoda, ngokobudoda, isigantsontso.

120 Kwaye xa ubona i-i-indoda encinane. . .uyazi, iqaba inzipho, okanye nokuba niyibiza ngokuba yintoni na, inzipho zayo; kwaye, uyazi, zibe ne kwelinye icala zibentlanu kwelinye; ize-ize itsale iinwele zayo zihle; ithi meke umlomo wayo uvuleke ngaphambili, nezinto ezilolo hlobo ezinjalo; enye yala makhwenkwe mahle. Uze ukhumbule nje, sisi, ikho into engundonakele kuloo ntaka. Ikho into ephosakeleyo. Kungcono uyibeke esweni.

121 Naxa ubona umfazi enomdiza ecaleni lomlomo wakhe, enxibe i-ovarolo, esithi, “Ndizakukuxelela, tshomi, ukuba yintoni na!” Mzalwana, uze uyijonge loo ntombi indala. Ikho into engundonakele kuyo.

122 Umfazi umelwe kukuba ngumfazi kwaye ufanelwe kukuba anxibe njengomfazi. Ngethuba uThixo wenza indoda, Wayenza yayinto enye; waza Wenza umfazi ukuba abeyenye into. Naxa uThixo enxiba indoda, Wayinxiba ngenye indlela, nomfazi enye into. Kwaye iBhayibhile yathi, “Lisikizi ukuba umfazi anxibe impahla eyeyendoda.”

123 Kwaye nina bafazi, ninxiba ezi bhulukhwana zindala nezinto ezinjalo, nizinxiba apha phandle, ezindalana. . . Nizibiza ngokuba zintoni, ezinkulu ezima ezantsi kwamadolo?

Bayibiza ngokuba yintoni? Ewe, yiyoleyo. [Kukho umntu othi, “Zibhulukhwe ezimfutshane.”—Mhl.] Hayi, hayi, asizobhulukhwe zimfutshane. Zinemilenze emide zona. [“IiPedal Pushers.”] IiPedal Pushers, nee-overall needungaree.

Ngenani, batsho, “Ezi zezamanenekazi.”

¹²⁴ Ndathi, “Hayi, niyaphazama. Amanenekazi akazinxibi ezo zinto. Abafazi basenako, kodwa amanenekazi akangeke.” Injalo loo.

¹²⁵ IBhayibhile ithe, “Lisikizi ukuba umfazi anxibe impahla; nakwindoda ukuba inxibe impahla eyenzelwe umfazi.”

¹²⁶ Kwaye amadoda aya esiba ngoosisi kakhulu, yonke imihla, abafazi baya besiba zizigantsontso ngakumbi. Yintoni undonakele? Sizakufumanisa emzuzwini embalwa, ngeBhayibhile. Abafazi abasengobafazi ngoku. Andithethi ninabafazi baMakristu. Ndithetha ngomndilili lo. Bafuna ukwenza njengokuba esenza amadoda. Bafuna ukucheba iinwele njengamadoda. Bathi qhiwu izandla zabo ebharini, ngolo *hlobo*, bacule u*God Bless America*, benomdiza ecaleni lomlomo wabo.

¹²⁷ Behle ngesitrato, emva phaya ngolo hlobo, naphaya kanye kwindlela ephakamileyo. Sabala...Ndifuna ukunixelela into. Kwaye nina baqhubi bangabafazi, phulaphulani. UBilly Paul kunye nam, kolu hambo lokugqibela lokujikeleza ilizwe, iinyanga ezintandathu, ndahlala ndibala ukuba zingaphi na izigede endleleni. Kwaye kwizehlo ezimakhulu mathathu, endleleni, ungaqikelela ukuba zingaphi ezazenziwe ngabaqhubi abangabafazi? Kwakusweleke nje...Lishumi elinethoba elalingamadoda. Ukuze amakhulu amabini anamashumi asibhozo okanye, ndiyakhola ukuba yayingabo, amakhulu amabini anamashumi asibhozo ananye abeke ngabangwe ngabaqhubi abangabafazi. Abaqhubi abangafazi! Ngoku, andithethi kuthi akukho baqhubi bangabafazi bangabo. Kodwa ujikela nokuba kungaphi na umfazi.

¹²⁸ Uzame ke wena nje ukubuyela kuye? Ubone ukuba ungokhangeleka kakuhle, emi apho, etyhale ezo nwele lakuza ipolisa. “Ngoba,” liyakuthi, “kulungile, nguwe ophosisileyo!” Asinamthetho.

¹²⁹ Bayiqondakalalisa loo nto ngenye imini kwityala lerhafu endisandula ukuphuma kulo. Asisenamithetho. Ukuba ikhona...

¹³⁰ Akumangalisi ukuba aba baphathi bakhulu baseNgilane bathi, “Idemokhrasi yayikukuba nje kudade yonke into kungabikho zi-ankile.” Injalo loo nto, kumiwe ngokunyhwalaza, kusetyenzelwa unyulo. Idemokhrasi ibolile, ngokunjalo nababhukuqi nayo yonke loo nto. Yonke loo nto ibolile. Akukho nanye into anokuyenza uThixo,

kukutshabalalisa nje yonke loo nto, njengokuba Wathi Uyakwenza njalo, aqale ngokutsha. Ngoku khangela ukuba sikufutshane kangakanani na ekuZeni.

¹³¹ Ngoku ngethuba lomfazi. . . Wamenzela umncedi, kwaye kwakufanele ukuba abe ngumncedi. Kwaze ke. . .

¹³² Ngoku, apha, andikeva mshumayeli uvumelanayo noku okwangoku. Kwaye bazama ukuyenza ibelolunye uhlobo, kodwa nangoko ayivakali kum. Bazama ukuthi u-Adam no-Eva badla ama-apile athile. Mzalwana, ukuba. . . Andikuthethi njengokuqhula ngoku, kodwa ndifuna ukukuthetha. Kuba ukuba ukudla ama-apile kwenza abafazi baziqonde ukuba baze kungcono siwayeke ama-apile kwakhona. Kwaye niyazi ukuba loo nto injalo.

¹³³ Uyazi, ukudla i-apile, asiyilonto abayenzayo, eyabenza ukuba baziqonde ukuba babeze. Ngokuqinisekileyo, yayingeyiyo. Yayiyinto enokwenza ngokwazana kwendoda nomfazi. Kunyanzelekile ukuba kube njalo, kuba baziqonda ukuba bahamba ze bakuba bethabathe kwisiqhamo ababalelwe kuso. Akunguwo umthi weziqhamo umfazi? Awusiso wena isiqhamo sikamama wakho? Naso isiqhamo ekwakwaliwe ukuba sidliwe.

¹³⁴ Ngoku nantsi into enkulu. Ngoku eyona nto isondele kakhulu inzululwazi eyakha yayazi ukuba wayeyintoni na umntu lo. . . Bemba amathambo amadala, bathabathe izidalwa ezaziphila zaza zaba ngamatye, bathabathe neentloko, bazithabathe namakhakayi, neengalo, namathambo, baze bazame ukuba mayikhangeleke ngokungathi ngumntu. Kwaye bayazi ukuba eyona nto isondeleyo bakhe bayifumana emntwini, elandelayo kuye, yichimpanzee. Isesona sidalwa sikufutshane emntwini; kodwa nangoko ayiyonto emntwini, ngoyena uphakamileyo.

¹³⁵ Olona didi luphantsi lobomi likhoyo lisele; olona didi liphezulu lobomi ngumntu. UThixo waqala emazantsi waya esenza ukunyuka, wade Waza kuyifikelelisa kumfuziselo waKhe. Wayizisa ukuphumela ezintakeni nakwizilo, konke ukunyuka, Wade wafikelela kumfuziselo kaThixo. Wamenza umntu ngalomfuziselo. Lolona didi luphezulu olo. Olona didi luphantsi ngunjubalala nje ojike walisele, njalo njalo.

¹³⁶ Ngoku, olu nxibelelwano ludukile, bangenakulufumana. Khangela iSibhalo ngoku. Nina, anizikuvumelana noku, abaninzi benu, kodwa ndifuna. . . ndifuna nje ukuba niyigcine engqondweni. Kwaye ningabi nakratshi ngokubhekiselele kuyo. Kwaye phulaphula.

¹³⁷ Ndiyazi ukuba abaninzi benu bebesandula ukuphulaphula uGqirha DeHaan. Mna ngokuqinisekileyo. . . Njengendoda yodidi lwakhe kwaye umzalwana womBhaptizi olungileyo, kwaye ngokuqinisekileyo ndiyambuka. Uthe chatha ubulumko

nengqondo, kwaye—kwaye walibala okuninzi kunokuba ndinokuze ndikwazi; ngokuba unguGqirha wo—woBungcwele, kwaye ungugqirha wezamachiza, kwaye unguGqirha weNzululwazi. Uyindoda elumkileyo. Kodwa uthi ezo... Ngethuba oonyana bakaThixo babona iintombi zabantu ukuba zazintle; uthatha imbono kaJosephus, aze athi, “ba—bazingenisa enyameni yomntu,” bazithabathela abafazi. Kwaye kwakukho iingxilimbela emhlabeni wakwaLuphalaphala. “Baze bazithabathela abafazi bahlala nabo, ngethuba oonyana bakaThixo, iingelosi ezawayo, zathi zathabatha zabona iintombi zabantu; kwaye ukukhanuka kokwazana kwendoda nomfazi kwakuyinto enkulu kakhulu, kwaye nangoko ngenxa yokuba zona zizele sisono ngenxa yokuwa, zazingenisa kwinyama yomntu.”

¹³⁸ Ukuba banokuyenza loo nto, baphixanisa impiliso eNgcwele, baphixanisa yonke enye into. Ukuba umtyholi unako ukudala, uyalingana noThixo. Umtyholi akanako ukudala. Ndifuna ukhe undibonise indawo ibenye apho wakhe wadala khona umtyholi. Akanakho ukudala. Ugqwetha kuphela osekudaliwe. Akangomdali. Ungumgqwethi kuphela.

¹³⁹ Ke, ngoko, kwenzeka ntoni? Khangela. Nantsi eyam inguqulelo. Nalu unxibelelwano oludukileyo.

¹⁴⁰ Ngoku banayo ichimpanzee, kodwa awungeke uyixube ichimpanzee kunye nomfazi uvelise umntwana. Awunako ukuxuba umntu naso nasiphina isilwanyana. Ayisayi kudibana. Awungeke usinike ufunxo fakelo gazi, nasiphina isilwanyana.

¹⁴¹ Ngethuba ndandise—Afrika, babebaphethe ngeyona ndlela aba bantu bantsundu balusizana phaya; umntu othile wathi kum, wathi, “Akukho nto bayiyo bazizilwanyana kuphela.”

¹⁴² Ndathi, “Andikuya. Bangabantu kanye njengokuba unjalo, mhlawumbi ngokungconwanana kunoko.” Make ndinixelele, xa unolohlobo lokuqonda, ubuyela emva usiya ebulwanyaneni. Ndathi, “La mntu, ukuba umnyama njengokuba linjalo ikhasi lokuqala kwamnyama, okanye nokuba utyheli njengokuba linjalo ithanga, okanye nokuba uluhlaza njengokuluhlaza nzulu, usenokubusindisa ubomi bakho ngokukunika ufunxo fakelo gazi. Kodwa ungaze ufake igazi lesilwanyana kuwe.” Ngokuqinisekileyo, ungumntu.

¹⁴³ Nje ngenxa yokuba esinye isikhumba simnyama, size esinye sibe mdaka, esinye ke sibe tyheli, size esinye sibe mhlophe, lo nto ayinakwenza nto noko. IBhayibhile yathi, “UThixo wabenza ngagazi nye bonke abantu.” Kwaye injalo kanye loo nto. Indawo esithe sahlala kuzo, satshintsha imibala yethu, sasingenanto yakwenza noko. UThixo wamenza u—umntu wazizo zonke izizwe, igazi elinye, zonke izizwe yinto enye.

¹⁴⁴ AmaTshayina; umntu ontsundu akanakuthi ngoku, umntu omnyama akanakuthi ngoku athi, “Laa ndoda yomTshayina, yona—yona ityheli, andinakuba nanto yakwenza nayo.” Ingumntakwenu. [UMzalwana uBranham unkqonkqoza epulpitini kaninzi—Mhl.] Nawe mntu umhlophe awunakuthi kumntu otyheli okanye kumntu omnyama, nokuba ngowuphi na, “Andinanto yakwenza nawe.” Ungumntakwenu. Injalo kanye loo nto.

¹⁴⁵ Qaphela ngoku, nantsi into eyenzekayo. Ndiyakholwa kwaye ndinokuyixhasa ngeBhayibhile, ukuba yinyoka eyayenzayo. Inyoka yiyo laa mntu udukileyo phakathi kwechimpanzee nomntu. Kuba, phulaphula, yiqaphele lento ngoku, ukuba inyoka yayingesosirhubuluzi. Yayiyeyona “inobuqhophololo” kuzo zonke izilwanyana zasendle.

¹⁴⁶ Ngoku, ndiye ndaya kufumana isichazi magama, namhlanje, kuyo yonke indawo, ukuze ndikhangele eli gama, ukuba eli gama *unobuqhophololo* lithetha ntoni na. Lithetha “ukuba nobulumko, ukuba liqili,” kwaye, eyona ngcaciso iyiyo ye—yesiHebhere (isuka ku m-a-h-a-h, mahah) uthetha “ukuba nolwazi oluyinyaniso ngemithetho eyintloko yobomi.”

¹⁴⁷ Ngoku masikhangele oku okomzuzu nje. Ilumkile, iliqili, kodwa ibizwa ngokuba “yinyoka.” Kodwa, khumbula, yayiyeyonanto ilumkileyo yakha yakho, kwaye iyeyona ifana nomntu kunayo nayiphi na enye into endle; eyona isondeleyo emntwini. Yayingesosirhubuluzi. Sisiqalekiso esayenza isirhubuluzi. Kwaye yayiye...IBhayibhile ithi yayiyeyona yayintle kuzo zonke.

¹⁴⁸ Kwaye nesiqalekiso zange sibususe obo buhle; nangona imibala enomtsalane yenyoka imihle, nokuba nomtsalane kwayo nobuqhophololo bayo. Nesiqalekiso ngokwaso asizange sizisuse ezonto. Kodwa, khumbula, uThixo wayixelela ukuba imilenze ayisayi kuphuma kwaye iyakuhamba ngesisu. Kwaye awunakufumana nelinye ithambo enyokeni elikhangeleka ngathi lelomntu, kwaye naso isizathu sokuba inzululwazi ibe ilahlekile. Kodwa ke yiyo leyo.

¹⁴⁹ UThixo wayifihla emehlweni engqondi nezilumko, wathembisa ukuyityhila koonyana bakaThixo, ngemihla yokugqibela xa oonyana bakaThixo bayakuba bebonakalalisiwe, xa, “oonyana bakaThixo ababeduma kwangaphambi kokusekwa kwehlabathi.” Ngethuba isityhilelo esikhulu seNtloko-buthixo nezinto ezinjalo ziyakuba zizisiwe kanye kwimihla yokugqibela, Uyakuzibonakalalisa ezi zinto ngoonyana bakaThixo. Uyazi ukuba iSibhalo siyayifundisa loo nto. Naku ke sikho. Naso isizathu sokuba uThixo azivule ezi zinto kuthi. UThixo uzisa oonyana baKhe ekubonakalalisweni. Uhambela ngaphaya kokuphelelwa kwalo naluphi na ulwazi lomntu, ukuya kutsho ngaphakathi kwizityhilelo zomoya, aze

Ayizise ibelula. Besingafundisi, oku eBhayibhileni, “Abaya kulowo unobulumko”? Hayi ayifunde kwiziko lemfundo; kodwa kwinto ayifunde eguqe ngamadolo phambi koThixo, noko kukholise uThixo ukuba amnike. Oonyana bakaThixo, bebonakalalisiwe!

¹⁵⁰ Nantsi inyoka, ngoku nantsi into eyayiyiyo inyoka; ndizakuninika ingcaciso yam yayo.

¹⁵¹ Sinayo i . . . siyehla ukusuka eseleni, ukuya kula nojubalala, size sihle njalo, *nokunjalo njalo*, ude ekugqibeleni uyokufikelela kwinkawu, kwichimpanzee. Ukuze ukusuka kwichimpanzee, ngoku siyatsiba ukusuka kwichimpanzee ukuya emntwini, size simangaliswe ukuba kutheni na.

¹⁵² “Ngoko,” inzululwazi ithi, “ngoku yima! Sinako ukuhlanganisa umfazi kwinkawu nakwichimpanzee, nangokujika njalo, indoda ixubane nechimpanzee.” Ayisayi kusebenza. Yixubanise naso nasiphina esinye isilwanyana; ayisayi kusebenza. Igazi aliyi kuxubana; thabatha igazi lakho, ligazi elahlukileyo ngokupheleleyo, ngokupheleleyo.

¹⁵³ Kukho igazi elithile apha phakathi, kwaye abanakusifumana eso silwanyana. Owu, haleluya, ndiyaqala ukuziva ndikholiwe khona ngoku. Qaphela. Ngoba? UThixo wayifihla kubo. Akukho thambo enyokeni elikhangeleka ngathi lithambo lomntu. Wayibeka loo nto kude kakhulu ukuze ingabi nakufunyaniswa yindoda esisilumko.

¹⁵⁴ Ndizakunibonisa apho laa ndoda isisilumko ivela khona, apho—apho ikhoyo, nakanjani. 'Yabona, ayinakuza ngaloo nto.

¹⁵⁵ Imelwe kukuza ngesityhilelo, “Wena unguKristu, unyana ka . . .” “Ndiyakulakhela phezu kolu lwalwa ibandla laM; namasango elabafuleyo akasayi kuleyisa,” isityhilelo sokomoya. Kwenzeka njani—kwenzeka njani ukuba u-Abheli anikele imvu, endaweni kaKayin owanikela iziqhamo zomhlaba? Yayityhilwe ngomoya kuye. Awuyifumani ngamaziko amfundo. Awuyifumani ngamahlelo enkonzo. Uyifumana ivela eZulwini.

¹⁵⁶ Ngoku khangela inyoka, le nyoka yayiyeyakuqala. Masizobe umfanekiso wayo ngoku. Iyindonda ingumfo omde omkhulu. Iphakathi kwechimpanzee nendoda. Kwaye, inyoka; umtyholi, Lusifa, wayesazi ukuba yayilelogazi kuphela elalinokuhlangana negazi lomntu, yayikukuphela kwaloo mntu anokusebenza ngaye. Wayengenakusebenza ngechimpanzee, ela gazi lalingazikuxubana. Wayengazi kusebenza ngezinto ezezezinye ezahlukileyo. Wayengenakusebenza ngagusha. Wayengenasebenza ngehashe. Wayengenakusebenza nangasiphi na esinye isilwanyana; wamelwa kukuba asebenza ngale nyoka.

¹⁵⁷ Masiyithabathe ngoku sibone ukuba ikhangeleka njani na. Iyindoda ende enkulu, ingxilimbela yangaphambi kwezembali.

Naku apho bawafumana khona la mathambo makhulu, kwaye ndizakubonisa oku eBhayibhileni. Ngoku khangelisisa. Kulungile. Lo mfo mde mkhulu, wa—wayezinyawu ezine ubude, enamagxa aphakamileyo amakhulu; ekhangeleka kanye ngokwendoda. Kwaye igazi lakhe; emva kokuhla, ukusuka kwesinye isilwanyana kuye kwesinye. Unako ukuzixuba izilwanyana. Kwaye laya lisiba ligazi lodidi oluphezulu, udidi oluphezulwana lobomi, udidi oluphezulwana, lude luqabele luyokufika kwizinga lomntu. Kodwa ikhonkco lokugqibela apha, phakathi apha, laqhawulwa. Bangaphi abaziyo ukuba inzululwazi ayilufumani unxibelelwano oludukileyo? Nonke niyayazi loo nto. Ngoba? Nantsi ke, yinyoka. Yayiyiyo leyo, umfo ophakamileyo omkhulu.

Kwaye umtyholi uyehla, ngoku, uthi, “Ndinako ukuphembelela.”

¹⁵⁸ Ngoku xa uthe wajonga ebafazini, uze usebenze ngabafazi, khumbula, uthanjiswe ngumtyholi; asingoyinkosikazi eyeyakho.

¹⁵⁹ Qaphela, ngoku, usathana wehla wangena enyokeni. Yaza yafumana u-Eva emyezweni wase-Eden, eze, yaze yathetha ngesiqhamo. *Esisesazulwini* sithetha “esisemphakathini,” njalonjalo; niyaqonda, njengokuba sikwibandla elixubileyo. Yaza yathi, “Ngoku, siyonwabisa. Sihle emehlweni.” Yaze yenza ntoni ke? Yaqala ukwenza ngokothando ku-Eva, yaze yahlala naye ngokomyeni.

¹⁶⁰ Waze wabona ukuba siyonwabisa, waze waya kuxelela umyeni wakhe, kodwa wayesekhulelwe ngoSathana.

¹⁶¹ Waza wazala unyana wakhe wamazibulo, ogama lakhe laba nguKayin, unyana kaSathana.

“Ngoku,” uthi wena, “yimposiso leyo.”

¹⁶² Kulungile, sizakufumanisa nje ukuba yimposiso na okanye hayi. “Ndaye ndiyakumisa ubutshaba phakathi kweMbewu yakho nembewu yenyoka.” Intoni? Imbewu yenyoka! Umfazi wayeneMbewu, nayo yayinembewu. “Ke Wena uyakuyityumza intloko. Yona iyakuKutyumza isithende.” Kwaye *ukutyumza*, apho, kuthetha “ukwenzela iDini.” Ngoku nantso i“mbewu” yenyoka.

Ngoku, qaphela, nanga evela la madoda mabini.

¹⁶³ Ngoku, le nyoka, ngethuba yayimi apho, le ngxilimbela inde inkulu yomfo imi apho, yayinetyala lokukrexeza nenkosikazi ka-Adam. Silele phi isono namhlanje? Yinto eyenza izinto zibe yilendlela ziyiyo namhlanje? Ngoku, ndi—ndi...Ngokuqinisekileyo unokuyiqonda le nto ndithetha ngayo. Kwaye yayiyiyo leyo.

Yathi ke yakwenza njalo, uThixo wathi, waqala ukubiza u-Eva no-Adam.

Waze wathi, “Bendize.”

Waze Yena wathi, “Ngubani na okuxeleleyo ukuba uhamba ze?”

¹⁶⁴ Baze baqala uku, ngokwesimbo sasemkhosini, ukukhombana. Wathi, “Ke, umfazi Ondinike yena, nguye owenze oko. Nguye othe wandicenga.”

¹⁶⁵ Waze umfazi wathi, “Inyoka indinike i-apile”? Kulungile, mshumayeli, yiba sezingqondweni.

¹⁶⁶ Umfazi wathi, “Inyoka indilukuhlile.” Uyazi ukuba kuthetha ntoni *ukulukuhla*? Kuthetha “ukungcolisa.” Kwaye wayenjalo. Umtyholi akazange amnike apile. “Inyoka indilukuhlile.”

Saze ke seza isiqalekiso.

¹⁶⁷ Wathi, “Ngokuba uphulaphule ilizwi lenyoka endaweni yomyeni wakho, ususe uBomi ehlabathini. Kwaye ziyazi—ziyakuphinda iintsizi zakho; kwaye inkanuko yakho iyakuba sendodeni yakho,” njalo njalo.

¹⁶⁸ “Kwaye ngenxa yokuba uphulaphule umfazi wakho, endaweni yaM (ndikuthabathe eluthulini; esona sidalwa sisesiphakamileyo), uyakubuyela kwaseluthulini.”

¹⁶⁹ “Kwaye, nyoka, ngokuba uyenzile loo nto, iyeesuka imilenze yakho. Uyakurhubuluza ngesisu sakho, yonke imihla yobomi bakho. Kwaye uyakuthiywa. Kwaye uthuli luyakuba kukudla kwakho.” Nantso ke. Nalo elaa khonkco lonxibelelwano ludukileyo.

¹⁷⁰ Ngoku naku kusiza uKayin. Masikhe sijonge izimo. Naku kusiza uKayin. Uyintoni? Ungusomashishini onobuqhophololo. Ulima imihlaba. Ulumkile, unengqondo; unenkolo, unenkolo kakhulu; masikhangele i—khangela izimbo zakhe. Ngoku hamba nje nam okwemizuzu embalwa ukubambezele.

¹⁷¹ Naku enyuka. Uyakwazi ukuziphatha kakuhle kwakhe. Uyafuna ukuya enkonzweni. Uzakhela icawe, azenzele umnikelo. Azise isibingelelo, nayo yonke into. Wakha isibingelelo, wabeka intyatyambo zakhe phezu kwaso. Wabeka ezomhlaba, iziqhamo zomhlaba, wazinikela kuThixo. Wathi, “Thatha Wena, Nkosi. Ndiyazi ukuba sidle ama-apile, nantso into ebangele oko.” Abanye babaphuma kunye banolohlobo lunye lwembono. Iyabonakala ukuba iphuma phi na. Wangenisa ama-apile akhe, ewakhupha entsimini, wawabeka apho ngaphezulu, wathi, “Oku kuyakulenza idini.”

UThixo wathi, “Yayingengoma-apile.”

¹⁷² Kodwa, ngesityhilelo sokomoya, u-Abheli wazi ukuba yayiligazi. Ngoko wezisa imvana, wayixabela emqaleni, yaza yafa.

173 Waze uThixo wathi, “Ilungile loo nto. Yiloo nto eyenza oku. Yayiligazi.” Uyazi ukuba gazi liphi endithetha ngalo. Kulungile. “Yayiligazi elabanga oko.”

174 Ngoku khangela. Kwaye ngethuba wathi uKayin wabona umzenzi-ngcwele ongumntakwabo amkelekile phambi koThixo, nezimanga nemiqondiso isenzeka apho ezantsi, waba nomona nguye. Wathi, “Sizakuyimisa laa nto khona ngoku.” Khangela kubantakwabo kubantwana bakhe, ukuza namhlanje. “Ngoku, ndilumkile kunokuba enjalo,” ngoku waba nomsindo. Wawuvela phi *umsindo*? Ungatsho ukuthi umsindo. . . Wabulala umninawa wakhe. Wayengumbulali.

175 Ungambiza uThixo ngokuba ngumbulali? Kwaye u-Adam wayengunyana kaThixo. IBhayibhile itshilo, ukuba, “u-Adam wayengunyana kaThixo,” esa siqalo sisulungekileyo emva phaya. U-Adam wayengunyana kaThixo. Kwaye ela khwele nomona, nayo yonke enye into, lalingenakuvela kuloo msinga usulungekileyo.

176 Lanimelwe kukungena ngenye indawo. Kwaye langena ngoSathana, owayengumbulali, indawo yokuqala. IBhayibhile ithe, “Wayelixoki nombulali, indawo yokuqala.” Yaba yiyo leyo ke. Waze wambulala umninawa wakhe.

177 Kwaye oko kwakungumzekelo wokufa kukaKristu. Ngoko, kuphuma koko, kuba, Wavelisa uSete ukuze athabathe indawo yakhe. Ukufa, ukungcwatywa, novuko lukaKristu.

178 Kwaye khangela, ngoko, nazo zifika iingxilimbela zakho. Waze uKayin waya kwilizwe lakuLuphalaphala. Ukuba uyise wayeyingxilimbela ephakamileyo enkulu yomfo, uKayin yena wayeyakuba njani? Uyise. Waza waya kwilizwe lakwaLuphalaphala, wazeka omnye woodade wabo.

179 Yiloo ndlela kuphela awayenokwenza ngayo. Akukho bantu basetyhini bangabanye babenokuza, kuphela kwakungo-Eva. Babanga ukuba babenamashumi asixhenxe oonyana neentombi. Ukuba—ukuba kwakungekho bantu basetyhini. . . iBhayibhile ayibabhali kumlibo abafazi bakuzalwa, ngamadoda kuphela. Kwaye xa, ukuba kwakungekho bantu bangabafazi ngaphandle ko-Eva, ekufeni kwakhe, ubomi boluntu bapheza ukubakho. Kunyanzelekile ukuba abe waba neentombi. Kwaye yena kwanyanzeleka ukuba atshate udade wabo kanye.

180 Waya kwilizwe lakwaLuphalaphala wafumana—wazifumanela inkosikazi. Waze wathi akuyitshata apho, kulapho bathi bafumana khona ezo ngxilimbela ziphakamileyo zinkulu, ezazingonyana bakaThixo eziwileyo; ezaziphuma kuyise wazo, umtyholi, ngoKayin. Nalo unxibelelwano lwakho oludukileyo.

181 Kwaye yikhangele imbewu yenyoka. Ngoku khangela. Khumbula, imbewu yenyoka inenkolo. Yijonge iqalisa ukuhamba ngoku, imizuzu nje embalwa. Nantso iqhubeka, imbewu yenyoka. Kwenzeka ntoni kubo? Ngoku makhe ndifunde into apha, ebendiyibhale ngale njikalanga.

182 Kwavela ntoni kumlibo ka-Abheli? Phulaphula oku. Kulungile. Kwathi gqi u-Abheli. Emva ko-Abheli kweza uSete. Emva koSete kweza uNowa. Emva koNowa kweza uShem. Emva koShem kweza u-Abraham. Emva ko-Abraham kweza u-Isake. Emva ko-Isake kweza uYakobi. Emva koYakobi kweza uYuda. Emva koYuda kweza uDavide. Emva koDavide kweza uKristu, ukuya kwingqibelelo.

183 Khangela kanye apho emva indlela awathi ngayo uMoya kaThixo waphila ku-Abheli. Khangela indlela Owaphila ngayo kuSete. Khangela indlela Owaphila ngayo kuYuda. Khangela indlela Owaphila ngayo kuDavide. Khangela kuloMoya mnye ubizela phandle, ngalaa mbewu yobulungisa, konke ukuhla. Kwakungenamsebenzi nokuba benze ni na, babenyulwe kwangaphambili.

184 Khangela kuYakobi, engcolile. . . Andiyithethi ngokunyelisa loo nto. Kodwa uYakobi, umqhathi omncinane, ehleli ejikeleza ezilokhweni zikanina lonke ixesha; ejikeleza, inkwenkwana eyayiyisisi. Wabeka izinto phezu kwakhe, waya wayakuqhatha uyise, ukuze afumane iintsikelelo; kodwa zazinikwe yena kwangaphambi kokusekwa kwehlabathi. Ngokuqinisekileyo, kwakunjalo.

185 Waphuma apho waxoka kuyisezala; wathabatha iintonga ezimibala-bala, iintonga zompampiri, wazifaka emanzini, ukothusa ezo nkomo ngethuba zazimithi; ukuze zizale iinkomo ezimibalabala, ukuze abe nokuqhatha azifumane ezo nkomo. UThixo wamsikelela kuloo nto. Injalo loo nto.

186 Yeha kuye nabani na oyakuthetha nantoni na ngoYakobi. Uyazi—uyazi into eyathethwa ngumprofeti wobuxoki. . . Okanye, wayeprofeta ngokuchanekileyo. UBhileham, wathi, “Nabani omsikelelayo uyakusikelelwa nawuphi omqalekiso yo uyakuqalekiswa.”

187 “Ndakuthabatha, Yakobi. Ndamfumana njenge—njengosemhlabeni wasemzini. . . kanye njengokuba ukhozi lususela indlu yalo, ndamshukumisa ndamkhupha.” Haleluya! [Umzalwana uBranham uqhweba izandla kathathu—Mhl.] “Akuyi ngamandla, akuyi ngabugorha, koko kuya ngoMoya waM, itsho iNkosi.”

188 Khangela loo nto yehla ukuza kulaa ngqibelelo. Laa Moya wasebenza ukuhla ukuya kwingqibelelo ekuKristu ukuhla kuphumele kuye ngamnye wabo Khokho, usiza kuphumela

kanye. Kungakhathaliseki nokuba benza ntoni na, nokuba bathetha ntoni na, nokuba benza ntoni na, ngokuqinisekileyo babeyimbewu yobulungisa.

¹⁸⁹ Kwaye, apha, ngethuba u-Abraham olilungisa...UZuko! Owu, ndiziva ndonwabe ngenene. Xa u-Abraham olilungisa wahlangana noMelkitsedeke, OwayenguThixo ngokwaKhe!

¹⁹⁰ Yayingubani uMelkitsedeke? “UKumkani waseSalem onguKumkani weYerusalem, uKumkani woxolo. Wayengenayise. Wayengenani. Wayengenasiqalo samihla, nasiphelo sabomi.” Ibe Wayengubani, Usaphila. “Akazange azalwe. Akasokuze afe. Wayengazange abe nayise okanye nina. Akazange abe nasiqalo samihla, okanye siphelo sabomi.” Ndixelele ukuba Wayengubani na. NguThixo Ongenasiphelo; kulento siyibiza ngokuba yi... .

¹⁹¹ Owu, ndiyayilibala nje ukuba niyibiza ngokuba yintoni na loo nto ngoku. I-theophany umzimba womoya, yiloo nto eyiyo. Kanye njengokuba...Hayi uyintsoni; kodwa ibe yinto nje eyenziwe yabonakalaliswa, kanye njengokuba Wezayo ku-Abraham ententeni phaya phezulu, njengengelosi, waprofeta, waxelela uSara ukuba uhlekile, emva kwaKhe, njalonjalo. Inye into, yinto enye.

¹⁹² Kwaye nanko Yena elapho. Wahlangana noMelkitsedeke. Kwaye uyise mkhulu kayise u-Abraham, embewini yelungisa, wahlawula izishumi kuMelkitsedeke; kwaze oko kwabalelwa kumzalwana womzukulwana wakhe apha ezantsi, imbewu yelungisa.

¹⁹³ Ngoku nantsi imbewu ye—yenyoka isiza. Ngoku khumbula, kuyakubakho ubutshaba imfazwe phakathi kwazo.

¹⁹⁴ Imbewu yenyoka iyeza, ivelisa ntoni ke? Ngoku masithabathe iminyaka embalwa yokuqala. Ngoku khangela ukuba kwenzeka ntoni na apho. Sizakuyifunda apha phantsi, kuba ndisandula ukuyiqwalasela. Imbewu yenyoka yavelisa uKayin. UKayin waya kwilizwe lakwaLuphalaphala, wavelisa iingxilimbela, baza beza kwilizwe likaNowa.

¹⁹⁵ Babelumkile, befundile, iingqondi zabantu. Ingaba kunjalo? Babengabakhi, abavelisi bezinto ezintsha, iinzululwazi; hayi ngokuphuma kwimbewu yelungisa, kodwa ngokuphuma kwimbewu kaSathana, inyoka. Babengamadoda a—azinzululwazi, nabakhi, namadoda adumileyo, abahlolhi. ISibhalo sitsho njalo. Basebenzisa isinyithi. Basebenzisa intsimbi. Basebenzisa iinkcenkce. Bavelisa izinto ezintsha. Basebenza ngeenkcenkce ezahlukeyo, bakha izindlu, nanjalo njalo. ISibhalo sitsho njalo. Kwaye babengabanyelisi beMbewu yomfazi, uNowa, ilungisa. Ingaba kunjalo? [Ibandla lithi, “Amen.”—Mhl.]

¹⁹⁶ Masibalandele ukubheka phambilana. Ngoko, sibabona bephaya phezulu enqanaweni, yonke into itshabalele. Yafikelela kubunyhukunyhuku obunjani besono, baze balawula, babe belumkile bengabanengqondo. Wade, uThixo wakhangela ezantsi, kwakungekho baninzi bashiyekileyo, ngoko wathi nje Wathabatha uNowa nosapho lwakhe wabangenisa enqanaweni, waza wanisa amanzi ehla atshabalalisa yonke loo nto. Wathabatha u-Enoki wamnyusa, kwangaphambili. Kunjalo? [Ibandla lithi, "Amen." Mhl.] Yayilapho yonke imbewu, phantse yonke imbewu; kodwa injongo yaKhe imelwe kukuba izaliseke.

¹⁹⁷ Ngoku, uNowa noonyana bakhe, ababephuma, kuHam, uShem, noYafete, baphuma kumnombo wamalungisa.

¹⁹⁸ Imbewu yaphumela njani ke? Imbewu yaphumela ngaphaya enqanaweni, kanye njengokuba yenzayo ekuqalekeni, ngomfazi, amakhosikazi abo. Athwala imbewu kaSathana ayiweza enqanaweni; njengokuba u-Eva wayithwalayo imbewu kaSathana, ukuze azale uKayin, kumfazi.

¹⁹⁹ Nifaka abo bafazi ezipulpitini ukuba babe ngabashumayeli, iBhayibhile iyigxiba loo nto! UPawulos wathi, "Ukuba umntu ucinga ukuba ungumprofeti okanye ungowomoya oku kokuba ngowomoya, makaziqonde izinto endizibhalayo ngokuba ziyimithetho yeNkosi; kodwa ukuba akazi, makahlale nje engazi."

²⁰⁰ Kungoko ndahamba ndaphuma apha kwicawe yaseBhaptizi. UMzalwana uFleeman ebelapha kungekudala kwixesha elidlulileyo; ndiyacinga ukuba wayekho ngokokuhlwa. UGqirha Davis wathi, "Uzakuma phaya ubathambise aba bafazi ukuba babengabashumayeli."

Ndathi, "Andiyi kuyenza loo nto. Hayi, ngenene."

Wathi, "Kulungile, ndizakukulahlela ngaphandle."

²⁰¹ Ndathi, "Ndigxothwe kweyona ndawo ingcono." Ndathi, "Eli liLizwi likaThixo, kwaye Liyayigxibha loo nto. Kwaye andinakubambelela ngenxa yento uThixo ayigxibhayo." Hayi, mhlekazi.

²⁰² Nabani na oyenzayo loo nto, babonisa ukuba bangabafundisi bobuxoki, abaprofeti bobuxoki. IBhayibhile ithe bayakubangabo. "Baqhathe nabanyuliweyo ngokwabo ukuba kunokwenzeka." Nantso ke.

²⁰³ Qaphela lento ngoku. Kwaye kwaphuma apho, ngoko, kweza uHam, uHam nenkosikazi yakhe, nabanye. Kwabakho isiqalekiso esabekwayo kuye. Ukusuka kuHam kweza uNimrod, owakha iBhabhilon. Kwaphuma eBhabhilon kweza ibandla lobuKatolika, ukuqaleka kwayo. Kwehla ukuza

kuphuma ku-Ahabhi. Kweza ukuhla ukusuka ku-Ahabhi, ukuya kungena kuYuda Skariyothi; ekuthungelaneni, umchasi-Kristu.

²⁰⁴ Kwaye ngemihla yokugqibela, nanku umoya womchasi-Kristu noMoya kaKristu. UMoya womchasi-Kristu uthi, “Iintsuku zemimangaliso zedlula.” UMoya kaKristu, uthi, “NguYe izolo, namhla, nangonaphakade.” Umoya womchasi-Kristu uthi, “Akwenzi mahluko nokuba ubhaptizwe kuYise, Nyana, Moya oyiNgcwele’ ugalelwe okanye ufefiwe, nokuba yintoni na, ithetha into enye.” IBhayibhile yatsho ukuthi uThixo akanakusilela, kwaye Yena akanakutshintsha. Uzakukhonza bani? Kukuwe.

²⁰⁵ Ngoku uthi, “Bangahlala kunye? Utshilo, ukuthi, phaya enqanaweni, Mzalwana uBranham, ubenabo bobabini uHam noSete.” Injalo loo nto, injalo kanye. UHam wayengongendawo. USete wayelikholwa ekwangolilungisa. Kulungile.

²⁰⁶ Masilandele uHam. Kulungile, ngoku, nanko uHam noSete kwinqanawe enye; omnye ulilungisa, abe omnye engongelolungisa. Kwakukho unomyayi nehobe kulo nqanawa inye. Kwakukho uYuda noYesu kwinkonzo enye. Kwakukho umchasi-Kristu noMoya oyiNgcwele kwibandla elinye.

²⁰⁷ Kwaye, namhlanje, loo mimoya minye iyasebenza. “Benokumila kokuhlonela uThixo, bengabekolo kakhulu, kodwa benokumila kokuhlonela uThixo bewakhanyela aMandla ako; kwabo ke khwebuka.” UMoya oyiNgcwele, uyabanga, “uYesu Kristu nguyeyi izolo, namhla, nangonaphakade.” Uzakukhetha eliphi icala?

²⁰⁸ Umchasi-Kristu uthi *Le* yincwadi nje yemfundiso. [UMzalwana uBranham ubonakalisa iBhayibhile yakhe—Mhl.] “Sizakucengeleza iMfundiso yabaPostile.” Ndimema nawuphi na umshumayeli ukuba andixelele apha iMfundiso yabaPostile ifumaneka khona eBhayibhileni: “Ndiyakholwa kuThixo, uYise onamandla Onke, uMdali wezulu nomhlaba; nakuYesu Kristu, uNyana waKhe emnye. Ndiyakholwa kwiBandla eliNgcwele lobuKatolika laseRoma, ubudlelane babangcwele.” Uyifumana phi loo nto eBhayibhileni? Kwaye niyakhulala niyiphinda kumabandla enu amakhulu obuWisile nobuBhaptizi. Yimfundiso yomtyholi, nabaprofeti bobuxoki bayayifundisa.

²⁰⁹ Kwaye ndiyathemba ukuba andinikhathazi, kodwa ndiyayibethelela loo nto kulo mnquba. Nina balapha kuMnquba kaBranham, zilumleni kwinto elolo hlobo. Nantoni na ekholelwa kubudlelane nabangcwele abangasekhoyo kukunqula imimoya. “Mnye umlamleli phakathi koThixo nomntu. Lowo ke nguMntu uYesu Kristu.” [UMzalwana uBranham unqonkqoza epulpitini kane—Mhl.] Andikhathali nokuba bangaphi na ooMariya abakhoyo!

210 Niyabona ukuba yayinjani na laa mbewu yomfazi phaya emva? Niyabona ukuba imbewu yomfazi yathwalwa njani na ukukhutshwa phaya?

211 Khangela namhlanje, iyiMerika. IMerika iyimbewu yomtyholi. Yintoni na? Isisizwe somfazi. Nakha nayiva, “Eli lilizwe lomfazi.” Injalo loo nto. Isisizwe somfazi. Bayawubeka umfanekiso.

212 Ndakhe ndaya apha ngaphesheya, kungekudala, eSwitzerland. Abafazi bathi...Omnye omncinane, umfazi onomoya oyiNgcwele, wathi, “Uyazi, ukuba ndithe ndawela ndaya eMerika, bathi abafazi banenkululeko.”

213 Ndathi, “Mandikuxelele into ekhokelela kuyo loo nto.” Ndaza ndaqalisa ukumxelela.

Wathi, “Owu yiba nenceba, andifuna nanye kuloo nto leyo.”

Ndathi, “Ikhokelela kuloo nto ke.”

Uyazi, abazenzi izinto phaya njengokuba bezenza apha.

214 Yintoni na? Mandikubonise ukuba iMerika ingumfazi. Kwingqekembe zethu zemali kukho umfanekiso womfazi. Yonke into apha ingumfazi.

215 Ndixelele, akukho zikroxu zatywala zaneleyo kweli lizwe, ungana...Awunako ukuhlanganisa izikroxu zotywala ezingamashumi amane kwesi sixeko, namahenyukazi amathathu, abafazi abakhangeleka bebahle abazibhijayo besihla ngesitrato; bayakuthumela esihogweni imiphefumlo emininzi kakhulu, iwakhanuka, kunokuba zonke izikroxu zotywala zinokubafaka kwesi sixeko. Injalo kanye loo nto.

216 Ngubani na ke ngoko? Ngumfazi. Uyintoni yena? Unguthixo weMerika.

217 Thabatha omnye waba badlali badala bemifanekiso bhanyabhanya, unyukele apha, etshate kane okanye kahlanu, ehlala nabathathu okanye abane abayeni abahlukileyo; kwaye abanye babalindinyanga bamaphepha bezityhila bezixela ezo zinto, bethabatha nemifanekiso yabo beze phaya phandle. Nize nina mantombazana amancinane nithathe umzekelo wenu kuloo nto (ngoba?) ngokuba umama ophambi kwakho, mhlawumbi, umakhulu wakho ungaphambi kwakho. Uyabona apho isebenza khona laa mbewu yenyoka? Ngokuqinisekileyo, yiyo.

218 Yenzeni ntoni ke? Ukuba ubugwenxa buvelelwa kwizizukulwana ezilishumi elinesine, phantsi komthetho, buyakuvelelwa phi ubugwenxa kulo mhla, xa imbewu yobulungisa ilindele ukuba isebenze? Kwaye uThixo wathi kuyakuza ixesha, ukuba Yena akathanga awunqamlele umsebenzi, akusayi kubakho nto ishiyekayo. Sikwixesha lokuphela. Zingela amalungisa ngokuhlwanje; hamba kuso sonke esi sixeko!

219 Owu, ufumana amalungu enkonzo athembeke kangako kumaBhaptizi nakumaPresbhithari, njalo njalo, njengokuba enokuba nako. Kodwa abananto yakwenza nto ngoThixo ngaphezu kokuba umvundla unokwenza ngezihlangu zekhephu. Abazinto ngaYe! Inye into abayaziyo... UnguMkristu? “NdingumKatolika.” UnguMkristu? “NdingumBhaptizi.” UnguMkristu? “NdingumPresbhithari.” UnguMkristu? “NdingumPentekoste.” Loo nto ayinanto yakwenza naYe.

220 UnguMkristu ngokuba uThixo, ngobabalo lwaKhe, wakusindisa. Kwaye uyazi ngaloo Nto. Kwaye kukho into etshintshileyo ebomini bakho, ukuze uphile ngokwahlukileyo. Kwaye ungumntu nesidalwa esitsha kuKristu uYesu. Ngokuqinisekileyo.

221 Kodwa uyabona apho ikhoyo imbewu yenyoka? Yayiyintoni imbewu yenyoka? Lukrexezo. Uyalandela? Kukukrexeza no-Eva. Kwenzeka ntoni kuloo nto? Yezisa ntoni loo nto? Iyintoni ngokuhlwanje?

222 Khangela phaya emva ngaphesheya, kwiminyaka embalwa edlulileyo, xa kwathi ingoma yokuqala yavela nina bantu badalana, xa kwathi... Babedla ngokuzihlolisisa iingoma ngaphambi kokuba bazivumele ukuba ziculwe kunomathotholo. Kwaze eyokuqala yavela, yayileliya, “Zinyuseni, mantombazanana, zinyuseni, nibonisa ngamadolo enu amahle,” nezinto ezilolo hlobo. “Hleka utata nomama, banike wonke u’ha-ha-ha!” nalo elokuqala abaliyeka lanyebelezela langena. Ucinga ukuba uphi laa mfo ngokuhlwanje owabhala elo culo? Ufile.

223 Ucinga ntoni ngoClara Bow, owavela kuqala wathi, “amagophe anobungozi,” nehenyukazi lasesitratweni elathumela amawakawaka emiphefumlo esihogweni? Ucinga ukuba uphi ngokuhlwanje? Wafa kudala kwixesha eladlulayo. Uphi apho akhoyo, nalamzimba wakhe? Ulele ngaphesheya phaya, ubolile eluthulini, nemisundulu neempethu ziwudle wavuthuluka. Umphefumlo ulele phaya ngaphesheya phambi koThixo olilungisa.

224 Iphi indoda eyathabatha loo mfazi yenza ezo mpahla zindala zingcolileyo bazinxibayo, ukuze ibatyhalele kwelinye icala iphinde ibase kwelinye, yabafaka kwindawo engafanelekanga? Ngoko bayenzela ntoni loo nto? Kutheni ukuba ninxibe ezo ntlobo zempahla? Kuba nifuna ukuba amadoda anijonge, kwaye akukho ndlela yimbi inokucaciswa ngayo. [UMzalwana uBranham unkqonkqoza epulpitini amatyeli amaninzi—Mhl.]

225 Kwaye uyazi ukuba xa usenza loo nto, ukuze umoni omdala akujonge, uyazi kwenzeke ntoni? KwiSihlalo sokuGweba... Uthi, “Mzalwana uBranham, ndinyaniseke

kumyeni wam kangangokuba ndinokuba nako.” Uyakubalelwa ekubeni unetyala lokukrexeza. UYesu wathi, “Wonke umntu okhangela umntu ongumfazi amkhanuke sele krexeza naye entliziyweni yakhe.” Xa laa ndoda imelwe kukuba iphendulele ukukrexeza, iyakuba ngubani owayibangelayo loo nto? Yindlela owazinxibisa ngayo wazizisa.

²²⁶ Ngoku, andithethi kuthi ufanelwe kukunxiba njengomntu othile ophuma kwibhokisi yakudala. Kodwa, ungakhengeleka nje ngokukhulu njengenenekazi.

²²⁷ Ukuphuma apha uzihlube ezi bhulukhwana zenu zimfutshane, uqhine umtyana uyijikeleze ngolo hlobo; lube usana lwakho lunamehlo afana nesityana somdiza, unomdiza emlonyeni wakho, usihla ngesitrato. Akukho sizathu sibhadlileyo sokuba wenze loo nto. Usenokuba unyanisekile eneneni, kodwa umtyholi uyakusebenzisa ukuba ube sisixhobo njengokuba wenzayo ku-Eva.

²²⁸ Kutheni nje ukuba ibe sisizwe somfazi? Ngokuba sikhokelela kwihlelo lobuKatolika. Siyintoni namhlanje? Soze ubave bemphatha uYesu. “Aa Mariya! uMariya, unina kaThixo! UCecilia oNgcwele!” Nazo zonke iintlobo zabangcwele, abangcwele abafayo. Apha kungekudala, ezantsi e . . .

²²⁹ Ndandiphaya ezantsi eMexico, kunyaka ophelileyo. Naku kusiza usizana lomfazi, luzirhuqa amadolo alo erhuqeka ngolo hlobo, ezifihla; elila, ephakamise izandla zakhe. Wabe uyise ehamba ecaleni, ephethe abantwana ababini, belila; umama ebulaleka ngoko; kuba omnye umfazi abambiza ngokuba yingcwele ebhubhile. Babenomfanekiso oqingqiweyo wakhe phaya phezulu endulini. Isithandwa sakhe esithile sambulala. Kwaye kwathi nje ukuba abulawe ngolo hlobo, kakade, uyingcwele; wayengumKatolika. Ngoko ke wayehamba, esiya enguqukweni, kwanyanzeleka ukuba arhuqe iimayile ezimbini zonke, enyuka ematyeni, ukuya kuloo nguquko.

²³⁰ Mzalwana, ukuba kukho into enye endimelwe kukuyenza, uYesu Kristu wafela ilize. NgoBabalo ndisindisiwe; kungeko—kungekokwam, kodwa ngokuthanda kukaThixo, nangokulunga kukaThixo.

²³¹ Aba bacholacholi beendaba bandibuza, bathi, “Mnu. Branham . . .” O—oluncinane, usana oluncinane obelufile lwaza lwabuyiselwa ebomini, nezinto ezimbalwa apho. Amashumi amathathu amawaka amaKatolika . . . Hayi, uxolo, yayingamashumi amabini amawaka. Amashumi amathathu amawaka kwakuse-Afrika. Amashumi amawaka amabini amaKatolika amkela uKristu njengoMsindisi wawo, ngaxesha, ukwenzeka kwalonto, ndimi phakathi eMexico eSixekweni. Baze aboo bapriste ababananto yakuthetha; babebaninzi

kakhulu; kwaqala isidubedube. Babeninzi kakhulu kwelo cala. Ngoko bathi, “Mnu. Branham, uyakholwa ukuba abangcwele bethu bangenza lento inye nale uyenzayo?”

²³² Ndiyazi imfundiso yabo, ndathi, “Ngokuqinisekileyo ukuba bayaphila.” ‘Yabona? Ngoko, awunakuba yingcwele yomKatolika ude ube ufile, uyazi.

Ngoko wathi, “Owu, awunakuba yingcwele de ube ufile.”

²³³ Ndathi, “Uyifunda phi loo nto? UPawulos wathi, ‘abangcwele abase-Efese,’ nakwabo bakuThixo. ‘Abangcwele abase-Efese,’ wayefunda incwadi yakhe; nabangcwele abakwezinye iindawo, eGalati, na—na‘bangcwele abaseRoma,’ njalonzalo. *Abangcwele*, ‘abangcwalisiweyo.’ Uthini ngaloo nto?”

²³⁴ Wathi, “Kakade, ngoku, asimelwe ukuba sixambulisanane ngeBhayibhile. Ngokuba, silibandla, nento ethethwa libandla. Asikhathalele nto ithethwa yiBhayibhile. Yinto eyathethwa libandla.” Wathi, “Ithini imbono yakho ngoko ngebandla lobuKatolika?”

²³⁵ Ndathi, “Bendingwena ukuba ube awundibuzanga loo nto. Ngenxa yokuba undibuzile, ngoku ndizakukuxelela iNyaniso.”

Yathi, “Kulungile, ndifuna undixelele iNyaniso.”

Ndathi, “Yeyona mo iphezulu yokunqula imimoya ndiyaziyo.”

Wathi, “Uyifumana njani loo nto?”

²³⁶ Ndathi, “Nantoni na enxibelelana nabafileyo kukunqula imimoya.” Ndathi, “Ukuba loo ngcwele iyaphendula, ngoko isesihogweni. Ngokuba, abo bathe bawela ngapha kwendlela, eyam—eyam iBhayibhile yathi abanako ukubuya kwakhona.” Injalo loo nto. Ndaze ndathi, “Ukuba kunjalo, ukuba ebeyingcwele; ngumtyholi ethetha njengengcwele, kwaye asiyiloo ngcwele, indawo yokuqala.”

²³⁷ Waze wathi, “Ngoko, ngoku, umzuzu nje.” Wathi, ninxibelelana nabafileyo oku, kwenu.”

Ndathi, “Phi?”

Wathi, “UYesu Kristu wafa.”

²³⁸ Ndathi, “Kodwa Wavuka kwakhona. Akafanga. Koko Uyaphila, ukuze enze izincwino, kwaye kuphela komlamleli phakathi koThixo nomntu.”

²³⁹ “NdinguLowo wayefile, kwaye ndiyaphila kwakhona, kwaye ndiphila ngonaphakade. Ndinazo izitshixo zokufa ne zelabafileyo.” “Lowo uthandayo, makeze asele ngesisa kumanzi oBomi.” Owu! NguThixo wethu lowo. NguThixo wethu lowo.

²⁴⁰ Kwaye imbewu yobulungisa seyizakuphela. Thetha nabantu ngezi zinto. Thetha nabantu ngokubuyela kwindlela

yeBhayibhile. Thetha nabantu ngemimangaliso. Thetha nabantu ngaloo nto. Eyabo “inkonzo ayikholelwa yiloo Nto,” ngoko bangabantwana abayimigqakhwe, kuThixo. IBhayibhile ithe ukuba asizinyamezeli iintshutshiso, nezilingo, nokuxwaxwa, nokubizwa “bazenzi-ngcwele” njalo njalo, ngolo hlobo; ukuba awunakumelana naloo nto, ungumgqakhwe womntwana, awungomntwana kaThixo. IBhayibhile ithethe ngoloo hlobo.

²⁴¹ Ndibize “mzenzi-ngcwele,” ukuba ufuna njalo. Ndibize nangantoni na oyifunayo. Okoko nje itliziyo yam ilungile kuThixo, namava am edibana neBhayibhile kaThixo, ndiqhubela phambili ndisiya kweli cala linye. Ewe, mhlekazi. Nantso into esiyikholelwayo. Nalo iBandla likaThixo ophilileyo, elingaveli kwimfundiso yezakwalizwi. Aliveli ngento ethile eyenziwe ngumntu, ukuqonda okuthile kobulumko. Livela ngokupheleleyo ngeNyaniso etyhiliweyo yokuba uYesu Kristu unguNyana kaThixo.

²⁴² Ukuba nje bendinokuqonda kobulumko, ngenxa yokuba ibandla lamaBhaptizi okanye ibandla lamaWisile landifundisa *oku noku* kwezinto; xa ndisiva leBhayibhile, ukuba iBhayibhile... Ukuba bendibhaptizwe egameni lo”Yise, Nyana, noMoya oyiNgcwele,” ndize ndifunde le Bhayibhile, abe umshumayeli endixelele ukuba akukho mntu eBhayibhileni wakha wabhaptizwa ngenye indlela kungengalo iGama likaYesu Kristu, ndize ndiyifunde ndize ndiyibone ukuba loo nto yiNyaniso, ndingagxuphuleka emanzini ngokukhawuleza kangangoko ndinokuba nako. Ewe, mhlekazi.

²⁴³ Ukuba omnye undixelele ukuba—ukuba uYesu Kristu wayengumphilisi omkhulu; ibe inkonzo yam indixelele, “Iintsuku zemimangaliso zedlula,” ndibe ndiyiswele impiliso; ndingabaleka kakhulu kangangokuba ndinokuba nako, ukuya esibingelelweni, ukuya kuphiliswa. Ndingayenza ngokuqinisekileyo loo nto.

²⁴⁴ Ukuba bendingumshumayeli, ndibe ndino—nomshumayeli womfazi epulpitini yam, ndize ndifunde eBhayibhileni ndibone ukuba umfazi wayengamelwe kushumayela, ndingamkhupha apho, nokuba indixobule isikhumba emqolo.

²⁴⁵ Kwaye khumbula, ndihleli phaya emva kulaa ndawo akuyo uDade Wright, ngobunye ubusuku, laa mfazi ezakundilahlela ngaphandle komnyango ngenxa yokwenza into enjengaleyo. Ewe, mhlekazi. Ndathi, “Awuzi kungena ebandleni lam nezinto ezilolo hlobo...” Ngethuba babedla ngokunxiba, okanye banqumlele iilokhwe ezantsi kakhulu ngolu hlobo, nalaa nto ikhangeleka ngendlela embi, kube phantse isiqingatha somzimba wakhe siphandle. Ndathi, “Nabani na oyakuza ebandleni lam, ngokuqinisekileyo ndiyakumkhuphela ngaphandle.” Kwaze umntu oziphethe kakubi omncinanana apha ezantsi, usandula ukusweleka kungekudala emva koko;

wandibiza, esifa. Wayeyintombi yomKatolika wenyuka waya phaya waya kuhlala enento elolo hlobo. Ndakhangela phaya ndamhlola, ehleli phaya phezulu, baye babecula. Ndakhulula ibhatyi yam, ndaya phaya emva, ndayibeka emagxeni akhe. Ndathi, “Nkosikazi, ukuba uzakuphulaphula ndishumayela, ungathanda ukunxiba le bhatyi ngeli thuba uselapha enkonzweni kaThixo.” ’Yabona? Ngokuqinisekileyo.

²⁴⁶ Wangqisha waphuma apho, wayitweza loo milityana wayinyusa. Waphuma kwesi sakhiwo. Wathi, “Ukuba unenkolo, andinakuvumela nemazi yenkomo yam ukuba ibe nohlobo olunjalo lwenkolo.”

Ndathi, “Ungahlupheki, ayisokuze ibenayo.”

²⁴⁷ Saze ke saba nentente, bandibiza ngethuba wayesifa. Wahlaselwa yintliziyo, waye wayesifa. Umyeni wakhe weza. Wathi, “Yiza ngokukhawuleza!” Kwaye ndandiphakathi enkonzweni. Umfana, omkhulu omde, emi emnyango, endilindile. Ndaza ndabaleka njengokuba . . .

²⁴⁸ Ndangena emotweni yam ndabaleka ndaphumela apho. Ndathi ndinyuka apho, ndahlangana nalaa mongikazi mdala phaya phandle, uhlala phaya ezantsi eHoward Park, nangoku. Wathi, “Mfundisi, akusekho sizathu sakuza.” Kwakumalunga namashumi amabini eminyaka eyadlulayo ngoko, mhlawumbi ngaphezulwana koko. Ndathi, “Ubhubhile.” Wathi, “Sesweleke isithuba semizuzu emithathu.” Wathi, “Ukhale kakhulu kangangokuba enokuba nako, ekhalela wena.” Wathi, “Ndinomyalezo wakho.”

Ndathi, “Intoni?”

²⁴⁹ Uthe, “Uxelele laa mshumayeli, lo ndathetha laa nto ngaye, ‘Ancede andixolelele.’”

²⁵⁰ Ndehla ukuba ndiye kumkhangela. Umfazi omhle; waye wayefumene ubunzima ngoloo hlobo. Wayenamachokoza amancinane phezu kwempumlo yakhe; umfazi omhle. Kwaye loo machokoza, ayekhangeleka ngathi, athe gqi. Amehlo akhe abe ephume ngokupheleleyo kwimingxuma yawo, ayephakathi kokuba abuyele emva. Kakade, izibilini zakhe nezintso zazishukumile, kuphuma ivumba kuyo yonke loo bhedi, ngolo hlobo.

²⁵¹ Waza umyeni wakhe wakhangelela kum, wathi, “Mzalwana uBranham, yenza umthandazo, kuba ebefuna ukukubona.”

Ndathi, “Umthandazo owenzelwa yena ngoku awuselonedo.”

²⁵² “Icala othambekele kulo umthi lelo cala owela kulo.” ’Yabona? “Musani ukulahlekiswa; uThixo akangowokuhlekisa. Loo nto umntu ahlwayela yona uyakuvuna yona.”

²⁵³ Uyayibona ukuba iphi na? Ngoku kwenzeke ntoni? Khangela umfazi onokwenza loo nto. Khangela kubafazi

abaphila phaya ngaphesheya, umfazi ongoculayo, yayiyintoni intombi yakhe? Umbhabhazeli. Iyintoni intombi yobhabhazelayo? Ingoselula we-rock-and-roll. Iyakuba yintoni intombi yayo? Aha! Yintoni na?

Uyayibona imbewu yolilungisa?

²⁵⁴ Khangela kuni maBhaptizi. Buyelani emva kwixeshana eladlulayo. Buyelani emva kuJohn Smith, owaveza nina, nina maBhaptizi. Ngoko, wathandazela isono sabantu, wade, walila ethandaza ethandazela abantu ade amehlo akhe adumba avaleka, yaze inkosikazi yakhe kwanyanzeleka ukuba imkhokele ukuya kumdlisa etafileni, kwisidlo sakusasa.

²⁵⁵ Nibe nina maWisile jikelele apha, nifake amatye anqabileyo ezimpumlweni nasezindlebeni zenu, zikhangeleka okwesali zasemacaleni zikamtyholi; niphuma, ninxibe ezimfutshane, nezinto ezinjalo! Ngethuba, uJohn Smith omdala, omnye wabadala bebandla lamaWisile, phambi kokuba afe enamashumi asibhozo anesihlanu eminyaka yobudala, washumayela intshumayelo emfutshane iminyaka... iyure ezine. Kwanyanzeleka ukuba bamfunqule bamkhwelisa epulpitini. Kwaye nanga amazwi akhe okugqibela. Wathi, “Ndothuke kakhulu zizenzo zenkonzo yamaWisile.” Wathi, “Nditsho neentombi zenkonzo yamaWisile zinxiba imisesane yegolide eminweni yazo.” Angathini ngoku, kunxitywe iibhulukhwe ezimfutshane, kuculwa ekwayaleni?

²⁵⁶ Benibaleka kakuhle. Kwenzeke ntoni? Nixelisa umama wenu. Yiloo nto kanye.

²⁵⁷ Naso isizathu sokuba singafuni nalinye kula mahlelo ajikeleze kulento, okanye ancanyathiselwe apha, “SingamaWisile. SingamaBhaptizi.” SinguKristu nje. Yiyeke ilolo hlobo, khululeka.

²⁵⁸ Ngoku uyayibona imbewu yenyoka? Angahlawula ntoni umfazi onjengalowo ngoku? Ingenza ntoni loo nto? Intoni? Baqhubeka, ukuza. Bawatyhalela emva amaBhaptizi, bawatyhalela emva amaWisile, bawatyhalela emva amaPresbhithari. Benza ntoni ke? Abantu babuyela emva, njengonina wabo, ihenyukazi elidala. Nabo ke bonke, besenza ukuhenyuza ngokufanayo. “Kulungile, akwenzi mahluko. Bantywiliselwe. Batshiziwe. Bona, bezile, bavuma izono. Basithathile isalelo sabo senyanga ezintandathu; abaselanga kakhulu ngelo thuba, njalo njalo. Babengamalungu alungileyo. Bahlawula kakuhle nge...” Owu, bethu! Loo nto ayinakwenza nto neziqhamo zoMoya.

²⁵⁹ Iziqhamo zoMoya lu“kholo,” ukukholwa kuYesu Kristu inguye izolo, namhla, nangonaphakade; “uthando” lobuzalwana; “uvuyo, uxolo, ukuzeka kade umsindo, ukulunga, ububele, ukunyamezela, ukuthobeka, ubulali.” Nazo izinto, iziqhamo zoMoya.

260 Kwaye sithabatha umntu, “Kulungile, u—uphila ubomi obulungileyo ebumelwaneni.” Wenza ngokunjalo no-Esawu.

261 U-Esawu akazange enzakalise mntu, kwaye u-Esawu wayengowongendawo; kodwa uYakobi, ephuma kwisizalo esinye, wayengokaThixo. Imbewu yongendawo; imbewu yomfazi, imbewu kaThixo yaphuma.

262 Ngoku, uyabona, ihlile yonke yafikelela koku, ishiyekele kwintoni ehlabathini namhlanje? Ndizakuyithetha ngendlela erhabaxa kakhulu, ndiyibethelele, ukuze siqale imvuselelo emva koku, kwinkonzo elandelayo. Imelwe kukuba yakheke. Kwaye, nincede, andithethi oku ngokunyelisa. Andikuthethi kuba ndingumntu ombi. Kufikelele endaweni, kwabakhulu, iqela lemigqakhwe yabenkolo, abantwana abayimigqakhwe. Nantso intetho yam yokugqibela. Kufikelele kanye kuloo nto. Niyayazi ukuba iy-inyaniso. Kufikelele kwindawo apho ikukujoyina inkonzo namalungu enkonzo, “Benokumila kokuhlonela uthixo, bewakhanyela aMandla ako,” kwade kwafikelela kwiqela labamnqulayo, abantwana abayimigqakhwe. Yiloo nto ekuyiyo.

263 Yintoni elandelayo eshiyekileyo? Kukho isiqhumbisi esibhabha phezulu esijinga phaya phesheya, iqela lazo, iziqhushumbisi zesinyithi nayo yonke enye into. Zilindele nje amandla ukuba afike. Kwaye kuyakuba-kho intshabalalo yomlilo, njengokuba yayikho ngamanzi.

264 Kwaye, zihlobo, nokuba nenza ntoni na, ukuba unguMkristu ube unoThixo entliziyweni yakho, ube usazi ukuba udlule ekufeni wangena eBomini, ufanelwe ukuba ubengoyena mntu wonwabileyo kwihlabathi lonke. Xa uMoya oyiNgcwele ekuwe. . .

265 Ngoko, iBhayibhile ithi, “UYesu Kristu nguYe izolo, namhla, nanganaphakade.”

266 Amahlelo enkonzo athi, “Kodwa thina sikholelwa ukuba imimangaliso idlule.”

267 UMoya oyiNgcwele uthi, “Amen. UYesu Kristu nguye izolo, namhlanje nanganaphakade. Makube njalo.”

268 Ukuba iBhayibhile ithi, “Guqukani, nibhaptizwe nonke ngabanye eGameni likaYesu Kristu ukuze nixolelwe izonzo, naniyakwamkela uMoya oyiNgcwele. Kuba idinga likuni, nakubantwana benu, kwiiNtlanga, bonke abasekude, esukuba iNkosi uThixo wethu—esukuba iNkosi uThixo wethu iyakubabiza!” Yabona? (Hayi, “njengokuba amaWisile ebabiza, amaBhaptizi ebabiza.”) Yabona koko, “Esikuba iNkosi uThixo iyakubabiza, bayakwamkela lo Moya oyiNgcwele, babhaptizelwe eGameni likaYesu Kristu.” Yiloo nto eyathethwa yiBhayibhile.

Xa kuthe kwenzeka oko, uthi, “Amen.”

Icawe ithe, “Owu, akwenzi mahluco oko.”

269 Kodwa lo Moya uyiNgcwele ukuwe, uthi, “amen” kwiLizwi laKhe. “Umntu akayi kuphila ngasonka sodwa, koko ngeLizwi eliphuma emlonyeni kaThixo.” Nantso ke.

270 Ndifuna ukuba undibonise iSibhalo apho sake sathi li apile elaqala lento iqhubeka ngoku. Ndifuna undibonise ukuba babedle ama-apile. Ndinibonisile apho uKayin wayecinga kwaloo nto inye, nalapho imbewu yakhe isacinga kwa into enye.

271 Kodwa isityhilelo sokomoya sikaThixo siyaqondakalalisa, ngeBhayibhile, ukuba yayikukuhlangana ngokwazana indoda nomfazi, kungekho mthethweni. Naku apho ingxilimbela zakho zivela khona. Naku apho siphuma khona isono sakho. Naku apho ukungcola kwenu kuvela khona. Naku apho kwakuthe kwehla khona.

272 Ngoku qaphela kuko konke oku—oku, khangela, i—inyoka yayilumke ngokuphindiweyo. Imbewu yayo yasoloko ilumke ngokuphindiweyo. Kwaye ndingathanda ukuqabela ngaphezulu kule pulpiti ndixhiphule lo mboko ngesandla sam, [UMzalwana uBranham ushukumisa umboko—Mhl.], ndize ndivelise iinyawo zam ngaphaya kwepulpit, ndikuthethe oku. Kwaye, namhlanje, ziphi iingqondi zenu ezinkulu? Umlungiseleli wakho oye wehla wafumana bonke ubulumko bolwazi, aze aphakame; abe engumlungiseleli wamabandla angawona makhulu akhoyo kweli lizwe, nezinto ezinjalo ezilolo hlobo. Imephi imbewu yenyoka? Kwindawo ezilumkileyo ezinengqondo ezilolo hlobo; ukulumka, izifundiswa ezinobuqili. Naku apho imi khona. Naku apho ingqengqekhona.

273 “Akuyi ngamandla, akuyi ngabugorha, koko ngoMoya Wam, itsho iNkosi.” Yabona? Nantso apho ikhoyo. . .

274 Ukuze ke uthathe umzalwana omncinanana emi phaya ezantsi ekoneni, elila ngokude amehlo akhe aphume, kube mhlawumbi emi apho ebethe ikitala endala, esithi, “Mzalwana, yiza, fumana iNkosi!” [UMzalwana uBranham unqonqoza epulpitini kanye—Mhl.]

275 Umlungiseleli uyedlula, athi, “Ha! Andingeke ndivume ibandla lam. . . Ngoba, andinakuzibandakanya, andinakulivumela. . . andinakumvumela uLiddy noJohnny nabanye ukuba bandibone ndijikeleza kwindawo ezinjengaleya.” Hamba, mbewu yomtyholi usingise kanye kwindawo yakho yokugqibela Yaphakade, nakanjani na. Injalo loo nto. Bendisenokuthetha elinye ilizwi apho, kwaye ndithe “abantwana abayimigqakhwe,” kwaye iphantse ukuba lapho kanye. Kuba, uyabona, wena. . .

276 “Akukho mntu unokuza kuM engathanga uBawo waM amsale. Kwaye konke okuzayo kuM, ndiyakukuvusa ngomhla wokugqibela. Akukho nto iyakulahleka. Ndiyifumene. Ndiyakuyigcina. Akukho mntu unokuyenza ngaphandle koKu.”

277 Konke kukuYe. Akunako ukuthi, “Ndenze into yanye.” Lubabalo lukaThixo olwenze konke. Ngoko, akukho kwanto ndiyenzileyo. Andizange ndibe nanto yakwenza; awuzange nawe, nawuphi na. Awuzange ufanele into nokuba inye. UThixo wenza indawo nendawana yakhe. Awuzanga uguqule umnwe wakho nakwindawana yayo. Awuzange uthi, “Kulungile, ndiphuma kusapho olulungileyo. Ndenze *oku*.” Loo nto ayinayo nanye into yokwenza naloo nto. UThixo nguYe Owayenzayo; lubabalo lukaThixo.

278 Uxolo ngoku, ayikabiyiyo intsimbi yeshumi elinanye entloko, kodwa ndizakuvala, nakanjani na. ’Yabona?

279 Bangaphi abaqondayo ukuba iBhayibhile iyathetha ngezi zinto ukuba ziyiNyaniso; nina bantu boMnquba kaBranham, ingakumbi? [Ibandla lathi, “Amen.”—Mhl.] Ngoku, loo nto imalunga nje nesinye kwishumi elinesithandathu kwinto esiyifundisayo. Kodwa, khumbula, nina bemi ecaleni, ndisenokuthi, nina bantu bangezi apha kuba bengamalungu. Indlela esikholelwa ngayo yile nto, ukuba *Oku* yiBhayibhile, kwaye iBhayibhile yiNyaniso kaThixo.

280 Kwaye siyakholwa, ukuba, kwiTestamente eNdala, ngoku, babenendlela yokwazi ukuba yayiyintoni na eyayiyinyaniso nento eyayingeyonyaniso.

281 Ngoku, siyazi sonke ukuba babenomthetho obhaliweyo. Bangaphi abayaziyo loo nto? Umthetho, i—imiyalelo yayisetyeyeni, nanjalo njalo; kulungile, kwaye umthetho usemyalelweni. Kwathiwa, “Uze ungakrexezi. Umntu okrexezileyo uyaxulutywa.” ’Yabona? Lowo yayi—yayingumyalelo, waze umthetho waphezu kwaloo myalelo. Ngoku, ityeya yayihlala ngolu *hlobo*; imithetho yayibhalwa phantsi phaya, yaye imithetho yemiyalelo yayisengxoweni ecaleni letyeya. Ukuba umntu wayesihla apha, akrexeze; azokufikelela apha afumane loo nto yayithethwa ngumthetho, “mxulubeni.” Babemthatha bamkhuphe kwangoko bamxulube. Uyiloo nto umthetho owawusemyalelweni.

282 Ngoku babenezimbini iindlela ezingaphandle koko zokwazi. Zihlala zintathu njalo, njengobungqina. Babenayo enye indlela yokwazi, leyo kwakuthi mhlawumbi kube ngumprofeti okanye umphuphi. Bangaphi abayaziyo loo nto? “Ukuba kukho phakathi kwenu ongowomoya, okanye umprofeti, mna ndiyiNkosi ndiyakuZazisa kuye ngamaphupha, ndithethe naye ngemibono.” Injalo loo nto. Ngoku, wayeba ngoprofetayo.

283 Ngoku, ukuba umntu uyafika, athi, “Owu, haleluya, ndiyifumene! Ndiyaprofeta ngoku eGameni leNkosi. Ndinesityhilelo.” Babengayivumeli loo nto ukuba ihambe ngolo hlobo, njengokuba nisenza nina. Babeyihlola loo nto ngoThixo, kuqala.

284 Ngoku, kwisigcina-sifuba sika-Aron babenento ababeyibiza ngokuba yi-Urim Tumim. Bangaphi abakhe balifunda elo gama? Yayiyintoni? Yayingamatye alishumi elinesibini, amathandathu kwicala ngalinye, woobawo khulu abalishumi elinesibini; ijasper, Judah, njalo njalo, konke ukuhla, amatye alishumi elinesibini. Ukuze ke bathathe lo mprofethi, okanye umphuphi baxhome esi sigcina-sifuba phezulu, baze bammise apho. Baze bathi, “Ngoku profeta usixelele isiprofeto sakho.”

“INKosi ithethile kum yathetha izinto ezinje nakanje.”

285 Akunamsebenzi nokuba ikhangeleka iyinyani kangakanani na, isenokuvakala ngokugqibeleleyo iyinyaniso; kodwa ukuba eza zibane azikhange zihlangane zenze umbala womnyama unqamleze apho, i-Urim Tumim, ezo zibane zidibene zihlangana kunye, ukusebenza kwamandla angaphezu kwendalo, ungqina. 'Yabona, uThixo uhlala njalo elingqinela iLizwi laKhe. 'Yabona? Zize ke ezo zibane zinamandla angaphezu kwendalo zibe azikhange zidanyaze apho, ngoko andikhathali nokuba ikhangeleke iyinene kangakanani na, yayiyephosakeleyo.

286 Ukuba umphuphi wayesithi, “Ndiphuphe iphupha, laze eli phupha latsho, ukuthi, ‘USirayeli umelwe kukufuduka aye kwindawo ethile, kuba amaSiriya azakuhla angene *kweli* cala amngqinge.’” Babemthatha loo phuphi behle naye apho; achaze iphupha lakhe. Ukuba eza zibane azikhange zidanyaze zinqamleze phaya, wayephosisa, akunamsebenzi nokuba... Ukuba amaSiriya ayesele elungile ehleli edabini phaya ngaphesheya, wayephosisa. Hayi, mhlekazi. Bona, ngokuqinisekileyo, kufuneka ibe yengqinisiswe nge-Urim Tumim.

287 Ngoku wonke umntu uyazi ukuba oba bubingeleli budala babumkile, buphelisiwe, kwaze ke i-Urim Tumim yemka kunye nabo. Siyayazi loo nto, asiyazi? [Ibandla lithi, “Amen.”—Mhl.]

288 Kwaze ke ububingeleli obutsha bangena. Yintoni? Ingaba sinayo i-Urim Tumim namhlanje? Ewe, mhlekazi. ILizwi likaThixo! Ewe, mhlekazi. *Lilo* Eli. [UMzalwana uBranham ubonisa iBhayibhile yakhe—Mhl.] Ukuba nabani na unalo naluphi na uhlobo lwesityhilelo okanye uthetha nantoni na, okanye nayiphi na imfundiso engahambi nango-enci... ingqinelane neBhayibhile, kuso sonke iSibhalo siphela,

uyaphosisa. Andikhathali nokuba ulelphi na ihlelo lenkonzo, ulunge kangakanani na, ulumke kangakanani, ufunde kangakanani; uyaphosisa.

²⁸⁹ Ukuze xa nabani enixelela ezi zinto, siye sazifundisa enkonzweni ngoku, anixelele, ukuba, “Ukuba uthe watshizwa, kulungile,” uthethe ubuxoki. Loo nto ayisayi kudanyaza kwi-Urim Tumim. Xa ekuxelela, ukuba, “Ukugalelwa kulungile,” ukuxelele ubuxoki. Ukuxelela ukuba, “Ukubhaptizwa egameni lo’Yise, Nyana, noMoya oyiNgewele,’ kulungile,” ukuxelele ubuxoki. Ukuba ukuxelela, “Iintsuku zemimangaliso zedlula,” ukuxelele ubuxoki. Ukuba ukuxelela, “Kulungile ukuba abafazi bashumayele,” ukuxelele ubuxoki. Ukuba ukuxelela, “Kulungile kuwe ukuba uqhubele phambili unamathele kwihlelo lakho lobunkonzo,” ukuxelele ubuxoki. Loo nto ayisayi kudanyaza kwi-Urim Tumim. Kwaye zingamaqela izinto ezaphuma, ngaphakathi phaya kulaa “UNINA ULIHENYUKAZI,” zehla zeza apho, kwaye nako lento sithihlala kude nehlelo lobunkonzo.

²⁹⁰ Siyabathanda abazalwana bethu noodade abangabaloo mahlelo wenkonzo. Kodwa awuhambi, ube usithi, “NdingumWisile,” yiloo nto ekwenze uMkristu, ngoku. UnguMkristu ngokuba uzalwe ngoMoya kaThixo. Akumelanga ukuba ubengumWisile okanye umBhaptizi. Awunyanzelekanga ukuba ube yiyo nanye kwezo. Umelwe nje kukuthi uzalwe ngoMoya kaThixo. Uyakholwa yiloo nto? [Ibandla lithi, “Amen.”—Mhl.]

²⁹¹ Phezu kwezi ziseko ke, ukuba nabani na apho ufuna ukusebenzisana angene ebudlelaneni kunye nokunqula, efuna ukuba—efuna ukuntywiliselwa abhaptizwe eGameni likaYesu Kristu, nali iqula. Bayakubhaptizwa, emzuzwini nje.

²⁹² Ukuba kukho nabani na, abaninzi apha, nabani na ofuna ukuza, nangayiphi na enye indlela? Sikhona. Kunjalo.

²⁹³ Ngoku, a—asinabulungu; uza nje apha kweli bandla. Sikholwa ukuba uKristu ukulo ibandla laseWisile, ibandla laseBhaptizi, ibandla laseRhabe. Unamalungu kuwo wonke ngamanye. Into nje esileleyo, namhlanje; sisiprofeto sobuxoki esivelisa ezo zinto, iimfundiso zaloo mabandla, ezichasene ngokupheleleyo neBhayibhile.

²⁹⁴ Ngoku, ukuba umntu wenze loo Nto yacaca kum, ndingaziqokelela ngokuqinisekileyo... Ndiyakholwa wanele uMoya kaThixo ngoku, ukuze ndiphengulule la Bhayibhile ndilungise ke. Ukuba ndiye nje ndahamba ndabambana isandla nomshumayeli, wabhala igama encwadini, ndibe ndisenentiyo nolunya entliziyweni yam, ndibe ndisenomona nempixano, ndibe ndingakholwa ukuba uYesu Kristu ungumphilisi omkhulu, nezinto ezinjalo njalo, ndingalungisa phakathi kwam noThixo, ngokukhawuleza okukhulu.

Ndiyakholwa ngokuqinisekileyo ukuba ndingenza njalo. Ndi—ndinganyaniseka malunga naloo nto. Ndingahamba ndiye kulungisa phakathi kwam noThixo. Ukuba ndiye ndabambelela nje ngenxa yokuba ndingumBhaptizi okanye umWisile, ndingehla ndifumane uKristu entliziyweni yam. Ndingayenza loo nto. Ewe, mhlekazi.

²⁹⁵ Ngoku niyikhumbule le mvuselelo izayo, eyakuthi iqalise, iNkosi ithandle, kulo Lwesithathu uzayo ngokuhlwa. Ibekelwe phezu kwezi ziseko.

²⁹⁶ Khumbulani, zihlobo, ukho uThixo oyinene ophilayo. Injalo loo nto. UYesu Kristu unguNyana kaThixo. UMoya oyiNgcwele useBandleni namhlanje.

²⁹⁷ Ngoku, ukuba ndisuke nje kwakho umntu ondixelela loo nto, ndinganalo ilungelo lokuyithandabuza. Kodwa, phulaphula. Ngenye imini phaya ngaphesheya, ndiyinkwenkwe encinane, ndandimi phantsi komthi, ndaze ndaMbona. NdaMva. Wandixelela, wathi, “Zigcine kude kwaba bafazi bangcolileyo. Zigcine kude kwimidiza. Zigcine kude ekuthukeni, ekuseleni, nakuzo zonke ezi zinto. Ndinomsebenzi ongowakho oyakuwenza wakuba mdala.” Ndiyazi ukuba Yena uyinene, uThixo ophilileyo ongqinelana neLizwi laKhe.

²⁹⁸ Ndathi ndakuba mdalana, indlela Awathi wahlangana nam ngayo, indlela Awathi wathetha kum ngayo! Nendlela endaMbona ngayo phaya ngaphesheya njengetyholo elivuthayo, wabe loMlilo ujikeleza phaya ngaphesheya! Indlela endaMbona ngayo ethetha exela kanye into eyakuthi yenzeke; kwaye, lonke ixesha, ichane kanye njengokuba inokuba nako, ngokugqibelele ngolo hlobo.

²⁹⁹ KwaLowo wathetha ezo zinto zigqibelele ngolo hlobo, isekwanguYe Lo undiphefumelela kuba ndifundise le Bhayibhile kanye ngale ndlela ndiYifundisa ngayo. Injalo loo nto. Ngoko, Ivela kuThixo. Kum, nguThixo onamandla Onke, kwaye nguYe izolo, namhla, nangonaphakade.

³⁰⁰ UYesu wathi, “Ndaphuma kuBawo, ndiyakubuyela kuBawo.” Ekuzeni kwaKhe. . .

³⁰¹ Ngethuba waYenguThixo entlango, wayekukuKhanya okuvuthayo. Kwaye bangaphi abayaziyo loo nto? [Ibandla, “Amen.”—Mhl.] WayekukuKhanya okuvuthayo, iNtsika yoMlilo.

³⁰² Kwaye Weza apha emhlabeni, waze Wathi, “Ndivela kuBawo, yaye Ndi. . .Ndaphuma kuThixo, ndaye ndibuyela kuThixo.”

³⁰³ Ekufeni kwaKhe, wangcwatywa, wavuka kwakhona, waze uPawulos endleleni yakhe eya eDamasko wahlangana naYe kwakhona, Wayeyintoni? [Kukho umntu othi, “INtsika yoMlilo.”—Mhl.] EseyiNtsika yomlilo. Ewe, mhlekazi.

304 Wenza ntoni Yena ekufikeni kwaKhe emhlabeni? Wenza ntoni Yena ekuhlanganeni kwaKhe noPawulosi? Wenza ntoni ukumthuma kwaKhe? Wamthumela kumprofeti owamxelela ukuba makababhaptizwe, wamxelela into amakayenze; wambeka izandla waze wamphilisa, emxelela ukuba ubone umbono.

305 Loo Yesu mnye ulapha namhlanje, esenza ezo zinto, kwaye eseyiloo Ntsika yoMlilo inye, ifundisa kwa ezo zinto, izingqinela ngeLizwi laKhe, nangemiqondiso nezimanga. Ndivuya kakhulu ukuba ndibe nguMkristu, andiyazi into endinokuyenza. Ndiyavuya ukuba nawe ubenguMkristu.

306 Kwaye nina, mnquba apha, ndanixelela ukuba sizaliguqula igama lale nto. Ayilunganga ukuba ibizwe ngokuba nguMnquba kaBranham. Ngumntu nje lowo, 'yabona. Sizakulitshintsha igama layo, silenze libe gama limbi. Sizakufikelela kuloo nto, emva komzuzwana. Ndifuna nje ukuba ibe—ibelibandla loThixo ophilileyo. Andifuni ukuba ibe yiWisile, iBhaptizi, iRhabe, eyoMoya. Ndi . . .

307 Bonke abo bantu, ndibathanda ngentliziyo yam yonke. Andazi ukuba ngowuphi ongowuphi. Andinakunixelela. Ndimelwe nje ukushumayela iLizwi. Ndiujala umnatha ndiwutsale. Kukho amasele, kukho izigcawu zasemanzini, kukho iinyoka, kukho intlanzi, ngokunjalo. KukuThixo ukugqiba loo nto. Nditsala nje umnatha, ndishumayela nje iLizwi ndiwutsale ungene, ndize ndithi, “Naba, Nkosi, bejikeleze isibingelelo. Uyabazi Wena abangabaKho; Wabazi ukusukela ekusekweni kwehlabathi. Andazi ukuba nguwuphi na onguye. Nguwe owaziyo, ngoko kukuWe, Nkosi. Kokona kungcono endinokukwenza oko. Ndizakuwela ndiye ngapha ndiphose umnatha kwenye indawo, ndifumane elinye iqela lingene. Nantso kuphela into endinokuyenza.” Kulungile.

Owu, ndiziva ndingangabheka phambili,
 Ndiziva ndingangabheka phambili;
 IKhaya lam laseZulwini liyakhanya lihle,
 Kwaye ndiziva ndingangabheka phambili.

308 Ngoku khumbula, nabani na ofuna ukubeka idinga lokuhlangana, tsalela nje uMnumzana Mercier apha, okanye uButler 2-1519 siyakuvuya ukukubona. Ukuba isihlobo siye sangena. Kwanyanzeleka ukuba siphume ngokukhawuleza ngethuba lalo mvuselelo. . .Ngoku ndizakuya, ukusuka ngokuhlwanje, ndibe ndedwa, ndimke isithuba sentsuku ezimbini ngoku, ndindedwa.

309 Ndingena nje apho ndiye kufunda, ngolu hlobo, “Nkosi, Ukufutshane kum. Ndiyazi ukuba Ulapha. Kwaye iLizwi laKho lathi Wena Uyakusondela kwabo basondelayo kuWe.” Ndihlale ndithandaza ndilindile de ndibone laa Ntsika yoMlilo iqala ukushukuma. Ndiyazi ukuba sekulungile ke ngoko.

Ukuze ndihambe ndiyokungena eqongeni ndisenzela inkonzo yempiliso, ukuya kuthandaza, nokuya kwenza endinokukwenza ukunceda abagulayo nabaxhwalekileyo.

³¹⁰ Siyabubulela bonke ububele benu ngoku. Kwaye xa nithe neza, yizani nikholwa, kwaye silindele ukuba nenkonzo enkulu. Ndifuna ukuyithetha loo nto . . .

³¹¹ UMzalwana uJefferies, ulapha ngokuhlwanje? Sifuna ukubulela kuMzalwana uJefferies nomsebenzi wakhe. Ndiyakholwa ukuba uphindele eziqithini, njalo njalo.

³¹² Siyavuya ukubona uMzalwana noDade Wright, nabaninzi benu bantu balapha.

³¹³ Kwaye ndibone igqwetha uRobertson apha, emzuzwini odlulileyo, engena emzuzwini odlulileyo. Bendifuna ukumncoma ngo—ngomyalezo wakhe awayewuqhuba ngenye imini. Akukho mntu watshoyo ukuba yayingubani na; ndandineentloni. Wayenomyalezo oyinene onguwo ngesiprofeto, into efana nento ebendiyishumayela ngokuhlwanje.

³¹⁴ Kwaye, ngoko, ngoko bekukho omnye umlungiseleli apha kusasanje, okanye phezolo, uMzalwana uSmith, ophuma kwibandla lamaWisile . . . okanye kwibandla likaThixo, phaya ngaphesheya. Andazi nokuba ukhona na apha ngokuhlwanje, okanye hayi. Xa uthe wema apha kule pulpiti ukhangele phaya emva, kuba nzima ukubona; kusezantsi, uyabona, kwaye awunakuba nakubona. Kwaye ukuba ukho, Mzalwana Smith, siyavuya ngobukho bakho.

³¹⁵ Kwaye asinguye, lo uhleli kanye apha, lo mzalwana mncinane waseGeorgia, kanye apha emva ehleli ngakuMzalwana uCollins? [UMzalwana uNeville uthi, “Ewe.”—Mhl.] Ndiyavuya ukukubona unyukile walapha kwakhona ngokuhlwanje, mzalwana.

³¹⁶ Kwaye ninonke, mntu ngamnye kuni niyazazi ukuba ningobani na.

³¹⁷ Ndiyakholwa ukuba lo ngulo dade nomzalwana apha sasiye kuthandazela intombi ngaxesha lithile, kanye apha, ugqirha uhleli phaya ecaleni. INkosi ikusikelele, gqirha.

³¹⁸ Ngoku, nincede ningazivi nikhubeka kum, nina balungiseleli nabazalwana, ngendlela endingqongqo ngayo ukubethelela oku ngokulukhuni kangangoko ndinako. Lo ngumnquba wethu. Yinto esimele yona leyo, kwaye sifuna ukuYibeka kanye eLizwini, sibagungqise ngaLo. Ngoko, ukuba nje uthe waphuma emgceni, sizakubuyela kuwe sithi, “Wazi ngcono. Yive le Nto kwikhasethi.” ’Yabona? Nantso ke. “Yiyo Leyo ekhasethini.”

³¹⁹ Sinokuninzi okukokunye okumelwe kukuqhubeka ngoko, Leo. Kodwa, si . . . Ninoko kungako. Kufuneka nje nihlale naloo Nto, kwaye sizakukulungisa okunye kwaKho emva

komzuzu nje. Njengokuba indoda ethile, yayisidla ivatala, “Imnandi ngenene, kodwa kusekho enye.” Sisenokuninzi kwaYo, kwakhona, okuzayo.

³²⁰ INkosi inisikelele, ngokulunge kakhulu ngoku. Ngeli thuba si... Sizakuba nenkonzo yobhaptizo khona ngoku. Ingaba kunjalo, Mzalwana Neville? [UMzalwana uNeville uthi, “Ewe, ndiyakholwa kunjalo.”—Mhl.] Ingaba kukho umntu apha ozakubhaptizwa khona ngoku? Asikhathali nokuba ungubani na; si—silapha ukuze sibhaptize. Phakamisani izandla zenu, abo baza kubhaptizwa. Omnye ndiyakholwa ukuba ibingu... Apha inenekazi elilapha. Ingaba bekukho omnye? Ngoku, sinazo impahla apha zako kokubini amadoda nabafazi.

³²¹ Ngoku, asithi, “Shiya inkonzo yaseBhaptizi. Shiya inkonzo yaseWisile.” Asitsho. Unalo ilungelo lokubuyela enkonzweni yakho. Kodwa ukuba awukabhaptizwa ngokweSibhalo, eGameni leNkosi uYesu... Hayi eGameni lika “Yesu” yedwa, ngoku. EGameni le”Nkosi uYesu Kristu,” siSibhalo eso. Ubhaptizwe ngokungekuko.

³²² Andifuni nkathazo ndakufika emlanjeni. Ndifuna ukuba yonke into icace njengoko ndaziyo, xa ndibambe elo tikiti, yabona, kuba ndifuna ukukhwela ngelo thuba. Ndingakucebisa ukuba wenze kwaloo nto.

³²³ Buyela enkonzweni yakho. Oko kuxhomekekile, phakathi kwakho noThixo. Nantso kuphela into endinokukuxelela yona.

³²⁴ Kodwa akukho mntu eSibhalweni wakhe wabhaptizwa ngayo nangeyiphi na enye indlela koko kungeGama le“Nkosi uYesu Kristu”. Kwaye kwabo babebhaptiziwe, bayalelwa nguPawulos oNgcwele, owathi, “nokuba iNgelosi ishumayele nantoni na eyenye, mayiqalekiswe.” Wayalela ukuba mabeze baphindwe ukubhaptizwa, kwakhona, eGameni le“Nkosi uYesu Kristu.” Injalo loo nto. Kwaye wayenza. Kwaye loo nto wayenzayo, wayalela thina ukuba siyenze; kwaye oko siyakukwenza uThixo ethandle.

Siyakholwa ekuhlanjweni kwenyawo. Siyakholwa kumthendeleko.

³²⁵ Siyakholwa ekuZeni kwesibini kukaKristu, izinto ezibonakalayo, umzimba ophathekayo weNkosi; hayi uMoya, kodwa umzimba ophathekayo weNkosi uYesu usiza kwakhona usebuqaqawulini.

³²⁶ Siyakholwa kuvuko lwenyama lwabafuleyo, ukuza kwamkela umzimba, hayi omdala oshwabeneyo njengokuba sasingene sinawo engwabeni; kodwa ongomtsha, ebuqaqawulini bobutsha, ukuze uphile ngonaphakade.

³²⁷ Siyakholwa ekungafini komphumlo, ngokupheleleyo. Siyakholwa ukuba lunye uhlobo loBomi obunguNaphakade, kwaye bobo Bomi ubufumana kuKristu uYesu. Injalo kanye loo nto.

328 Ngoko ke, asikholelwa kubetho lwaNaphakade. Sikholwa ukuba sikho isihogo somlilo, isulfure evuthayo, kodwa asikholelwa ukuba ivutha ngonaphakade; ukuba injalo, ingaba unoBomi obunguNaphakade. Bunye uBomi obunguNaphakade; Bobo buvela kuThixo. Injalo loo nto. Uyatshiswa, mhlawumbi isithuba sesigidi seminyaka, ishumi lezigidi zeminyaka, andazi, kodwa awungekhe ubenoBomi obungunaphakade. Awunakutsha ngokungapheliyo. . . Unako ukutsha ngokungapheliyo, kodwa hayi ngoNaphakade. 'Yabona, mkhulu umahluko phakathi koNaphakade nobungapheliyo. *Ukungapheli*, kukungapheli, kubekho indawo ekuphelela kuyo, oko kuthetha ukuthi "isithuba sexesha." Kodwa, uNaphakade, awunakuba nako ukugwetywa ngokunguNaphakade.

329 Unabo uBomi obunguNaphakade, kuba lunye kuphela uhlobo loBomi obunguNaphakade. Kwaye lowo unoBomi obunguNaphakade, uyaphila kwaye usikelelwa nguThixo ngokungapheliyo.

330 "Kodwa umphefumlo owonayo, loo mphefumlo uya. . ." Yintoni? [IBandla lithi, ". . . kufa."—Mhl.] Injalo loo nto. Ngoko, awunaBomi bunguNaphakade. Ngokuqinisekileyo. Unawo—unawo umgwebo, kodwa hayi uBomi obunguNaphakade.

331 Ngoko, uyabona, zininzi izinto ezisafuna ukufundiswa, sizakufikelela kuzo emva kwexesha. INkosi inisikelele.

332 Ngoku masicule eli culo lakudala limnandi, ngeli thuba udade wethu angenayo. Ndiyakholwa ukuba eli nenekazi lilapha mhlawumbi. . .

333 Rosella, ingaba ngumama wakho lowa? [Udade uRosella Griffin uthi, "Ewe."—Mhl.] Kungoba, ayisikelele intliziyo yakho! Ndiyavuya ukukubona, dade, usenza loo nto. Ilunge kakhulu.

334 URosella Griffin, ungomnye wezona zihlotyana zilungileyo sakha saba nazo. Ungumfazi oselula owayelixhoba lezinxilisi; kwabanye benu bantu balapha, usenokuba ungowasemzini. URosella akakhathali kuba ndiyithetha loo nto. Wathi akuza apha eqongeni phaya phezulu e—e kwakuphi. . . phezulu e-Indiana. Nake nambona umntu olinikiniki, wayengomnye wawo, elelayelayo lona ixhoba lokunxila. Apho, oogqirha abane abakhulu baseChicago bathi kuye u. . . I-Alcohols Anonymous, nayo yonke enye into, yamncama. Kodwa ngobunye ubusuku akufika enkonzweni, uMoya oyiNgcwele wabuphethulula ubomi bakhe wamxelela kanye apho. Yaphela apho indaba.

335 Mjonge ngoku, ndiyaqikelela, unamashumi amathathu anento ubudala, angalunga kwishumi elinesibhozo; uyathandeka, umfazi oselula omhle. Akazange aphinde ayingcamle iwisky emva koko; akasenamqweni wayo. Uphilela uKristu, ejikeleza apha ezitratweni, kuyo yonke

indawo, engqinela uzuko lukaThixo, kuboni nakumaxhoba ezinxilisi, nakuzo zonke iindawo zembacu, nayo yonke enye into, kuyo yonke iChicago, esenzela into iNkosi.

³³⁶ Wabhaptizelwa eGameni leNkosi uYesu, kwaye unina uyeza ngokuhlwanje ukuze enze ngolo hlobo naye; ukuba uThixo angamphilisa yena, ukuba uYesu wayenokumphilisa . . . “Nantoni enisukuba niyenza ngelizwi nokuba kungomsebenzi, yenzeni eGameni le . . .” [Ibandla, “. . . Yesu Kristu.”—Mhl.] Nantso into eyathethwa yiBhayibhile. Kunjalo.

³³⁷ Kulungile, ngoku sizakuba nenkonzo yobhaptizo. Sizakuzicima izibane okwemizuzwana embalwa nje ngeli thuba silungiselela loo nkonzo, yokubhaptizwa, ke—ke ngoko siyakulindela ithuba elimnandi eNkosini.

³³⁸ Ingaba uzakuyiqhuba inkonzo yobhaptizo ngokuhlwanje? Kulungile, kungcono—kungcono nizilungiselele. Kwaye ndizakuqalisa, ndizakuculisa nezinto ezinjalo ngeli thuba niqhubekayo. Ngeli thuba basalu- . . . [UMzalwana uNeville uthi, “Ingaba zikho impahla phaya emva, Doc?”—Mhl.] Impahla zokubhaptiza, Doc, ngokukhawuleza. Kulungile.

³³⁹ Masicule nje lala alungileyo madala . . . [UMzalwana uBranham ukhokela ibandla ekuculeni, ngeli thuba uMzalwana uNeville ebhaptiza loo dade—Mhl.]

³⁴⁰ [Yindawo engenanto ekhasethini le—Mhl.] Kwaye side senze loo nto, njengokuba sihamba, kufanele senze ntoni?

Thabatha iGama likaYesu,
Uwe ezinyaweni zaKhe,
Ukumkani wookumkani eZulwini,
uyakuMthwesa,
Lwakuphela uhambo lwethu.

Kulungile, masime ngeenyawo zethu!

Thabatha iGama likaYesu,
Mntwana wentsizi neentlungu;
Liyakukunika uvuyo nentuthuzelo . . .

³⁴¹ Ndizakukuxelela into emasiyenze. Guquka nje ubambe isandla nomntu olapho, uthi, “Kunjani, mzalwana? Ndivuya kunene ukhlanganiswa kunye nawe.”

IGama elinoyolo, Owu limnandi!
Ithemba lomhlaba uvuyo lweZulu;
IGama elinoyolo, iGama elinoyolo, Owu . . .



Imbewu Yenyoka, Umq. 6 Inani 1
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