


UBUKRISTU BUBHEKENE

NOKUKHONZA IZITHOMBE

 Lokhu kungokwakho. Lento encane kaMama. Nikeza lokho ku...?...Ukulungise bese kuthi-ke lokhu okuncanyana...?...

Ngiyabonga, Mfowethu Neville, iNkosi ikubusise.

Sanibonani ekuseni, bangani. Kuyinhlanhla ukubuyela etabernakele futhi kulokhu ukusa, ukuzizwa ngifreshi futhi ngikahle. Kuthangi bengingakwazi ngisho ukukhuluma. Ngibe nalomkhuhlane omncane ozungezayo, niyazi, ungena emiphinjeni yabo futhi ubenze bashelwe yizwi, kodwa iNkosi ingisizile futhi yangisindisa kulesosimo ukuze ngikwazi ukukhuluma kini kulokhu ukusa.

² Futhi siyajabula ukuthi kunetabernakele elihle eligcwele phama nabantu bemile. Ngifisa sengathi nje ngabe besinazo ezinye izihlalo, futhi sinikeze labobantu abamile. Besingajabula ukuba besinazo, kodwa ngicabanga ukuthi konke sekuthathiwe. Ngiyazi ukuthi ubungeke ufune ukuza futhi nihlale nalaba bantwana e-altare bese ufulathela ngenye indlela.

³ Manje, sekube yizinsuku ezimbalwa ebengifundisisa ngazo umlando, futhi ngicabange ukuthi mhlawumbe kulokhu ukusa esikhundleni sokushumayela ngingafundisa nje okwesikhashana eZwini likaNkulunkulu. Futhi manje mhlasi mbe sizobaleyithi kancanyanyana, ngakho-ke ngizo... abanye benu bangashintshanisana nalabo abamile, noma okuthize, impela bekuyoba kahle uma ubungakwenza—uma ubungakwenza futhi ubanike ukuphumula okuncanyana.

⁴ Futhi manje abangane abangingi, babangane bami bayafika, abanye babo besuka ezindleleni ezinde, ezansi eGeorgia, phezulu e-Ohio, eTennessee, izindawo ezihlukene nje, e-Illinois, eMissouri, eMichigan, behla bevela eChicago, kusukela nje emhlanganweni owodwa wetabernakele elincane kanje. Kungenza ngizizwe nginokubonga ngabantu abanjalo. Futhi hhayi lokho kuphela, kodwa ngingathanda ukusho lokhu, hhayi ekukhathaleleni kwe...kodwa ekukhathaleleni iZwi likaNkulunkulu: kuseduzane kakhudlwana kulowo walabo bantu abangafiki kuphela kodwa beza nokweshumi kwabo ukuba bakufake ebandleni benzele usizo.

⁵ Manje, lowo ngabangane nje abaqotho. Awukwazi nje ukukhohlwa abantu abakanjalo.

⁶ Bese kuthi-ke ngezinye izikhathi mhlawumbe ngifanele ngisho okuthize okubadabula babe yizicucu, kodwa uyabona ukuthi kusho ukuthini-ke. Enhliziyweni yakho awufuni ukukwenza, kodwa nokho kukhona oKuthile okuthi, “Wena . . . fanele kwenziwe,” niyabo, ngakho ufanele ukwenze.

⁷ Futhi ukubabona bevela kuyo yonke indawo futhi—futhi bezama ukukhonza iNkosi, futhi bekholwa enkonzweni iNkosi enginike yona futhi bengethemba ukuba ngibe yinceku yaYo ukuthi angiyikubatshele lutho oluyiphutha, bese kuthi-ke ngokufa bobuqotho ngifanele ngenze konke engikwaziyo ukuthi i—iluswa kanjani imiphefumulo yalabo bantu; ngazi ukuthi abezi lapha ukuze nje babonwe, beshayela benqamula izintaba namagquma okuneqhwa, nasezansi emigwaqeni egcwele eminyene, nabantwana babo beshoda ngokudla nokulala, namasutikesi abo ehlezi ngemuva emotweni. Futhi, niyazi, lokho kunzima.

⁸ Kodwa iBhayibheli lasho ngabantu abanjalo, ngale eNcwadini yamaHeberu, isahluko 11, “Ngisho nezwe alifanelanga abantu abanjalo.” Ngi—ngisho lokho ngoba ngikuhlosile enhliziyweni yami.

⁹ Futhi abaningi bakhona lapha eNew Albany naseLouisville, nanxazonke eduze, ezansi eKentucky, nasezindaweni ezihlukene ezingekude kakhulu, kodwa nokho bathembekile ukuba beze, bashayela eqhweni, iqhwa, noma yini enye, ukuba bafike lapha.

¹⁰ Manje, ngeSonto elilandelayo ngusuku phambi kukaKhisimusi. Futhi ngicabange ukuthi bengi . . . ngaba nomyalezo kaKhisimusi webandla, kodwa ngi—ngibe nomuzwa onjalo ngalabo bafu abancane, ngifanele ngisho uma bona . . . uma bengiyoba lapha, khona-ke abafu abancane cishe mhlawumbe bayo, abaningi babo bakude kakhulu, bayogeja uKhisimusi wabo nezinto. Ngakho bekuyothi ukuba nzima kulabo bafu abancane. Kodwa ngaphambi kokuhamba . . . Manje, si . . .

¹¹ Ngiyazi ukuthi thina bantu lapha asibafundisi abantwana bethu ngenganekwane enjalo njengoSanta Claus. Asikholelwa ekutsheleni noma ubani amanga, ngakho awuzukuqamba amanga kubantwana bakho. Izinto ezifana naleyo, leyo yisayense ephathelene nezinganekwane ekuphakameni kwayo, ngento enjalo njengokuthatha indawo kaKristu ngoKhisimusi.

¹² Futhi uKhisimusi ulahlekile . . . uKhisimusi awuseyikho ukukhonza; ngumgubho, ukuphuza, ukugembula, ukuphuza kakhulu utshwala, ubuhedeni ngakho konke. Futhi awu . . . Futhi bengifuna uku . . . Mhlawumbe emva kukaKhisimusi ngizokhuluma futhi ngo*Khisimusi*, niyabo, ukuze kungancishi ithuba omncanyana . . . Kodwa awukwazi ukuxoxa lokho kubantwanyana kanjalo. Babona abafu abancane ebusuku bukaKhisimusi bethola izipho zikaKhisimusi nezinto ezinjalo,

bona abakuqondi. Niyabo? Bona nje. . . bancane kakhulu. Futhi simele sibakhumbule, ukuthi ba. . . ukuthi banezinto ezifanayo. Sizofanele sizehlise ukuze sikhumbule labo bafo abancane, ukuthi bona qobo lwabo. . .

¹³ Futhi ngikhuluma kakhulu—kakhulu kuyo, mfowethu, ivolumu iphezulu kakhulu kuyo na? Niyangizwa kahle emuva lapho, emuva le na? Hhe? Mana, ngimi eduze kakhulu. Iyiphi imay'khi evuliwe, womabili, lena nale na? Ngi—ngicabanga yileyo lapho elungile. Leyo yi—leyo yi. . . Manje, kukanjani lokho, ngabe lokho kungcono na? Manje kulungile, kuhle.

¹⁴ Manje, abafu abancane bamele baqonde. Niyazi, ba—bangabafu abancane, futhi sifanele sikhumbule ukuthi sake saba ngabafu abancane, futhi.

¹⁵ Futhi ngiyakhumbula lapho siseyizinganyana ezincane, babephuma futhi banqume ihlathi lomsedari elidala ndawo ndawo, futhi umama wayeqhumisa omunye ummbila bese ewubopha. Yilokho konke okwakukhona esihlahleni. Kodwa lezo ezincane, amasokisi amadala amahhadlahhadla ayelenga phezulu njenge. . . Futhi, o, futhi mhlawumbe uzothola i. . . mhlawumbe isaka elilodwa elincane likaswidi, futhi labo oswidi abalukhuni, (futhi ababili noma abathathu kimi, futhi ababili noma abathathu kuHumpy, futhi ababili noma abathathu *kulona*), nje izingcezu ezincane zikaswidi, futhi siyogcina lowo usuku lonke gulukunqu, simunca lowo, niyazi. Futhi siwugoqe esiqeshini esincane sephepha bese siwufaka ephaketheni lethu. Futhi uma sinesivalo esidala sevolovolo, noma—noma uphondo oluncane ukuba silushaye, kwakuyinto enkulu, kwakusixhuxhumisa.

¹⁶ Namuhla, kusobala, kwehlukile. Abantu abampofu babambelele emalini encanyanyana futhi sekukanjalo ukuze bakwazi ukuthengela abantwana babo izinto eziningi, bagqoka kangcono, badla kangcono, baphila kangcono. Futhi konke—yonke indlela nxazonke, ngicabanga ukuthi bangcono, futhi ngaphansi kwesimo somholo sanamuhla. Futhi ngakho-ke, abantwana abancane, nifanele nibavumele bebe nokuthile.

¹⁷ Kodwa njalo qinisekani ngalokhu, batsheleni ukuthi ayikho into enjengoSanta Claus, ngoba akulungile. Ngolunye lwalezi zinsuku bazohamba benyuke bese bethi, “Kuthiwani ngoJesu, khona-ke na?” Niyabo? Niyabo? Ngakho batsheleni iQiniso, yibani gotho ngawo wonke umuntu. Yiba neQiniso. Futhi, ikakhulukazi, ngeke watshela abantwana bakho okuthile okungalungile, ngoba bayovuka bese bethi. . . Bakholelwa kuwe njengomKristu, futhi bafuna wena ukuba. . . Bakholelwa ukuthi lokho obatshela khona kuyiQiniso. Ngakho qiniseka ukuthi ubatshela iQiniso, khona-ke kuzophuma kahle.

¹⁸ Manje, bese kuthi-ke ngifuna okungenani ukuba nobusuku obunye ngaphezulu uma ngingakwazi, noma usuku,

etabernakele, ngaphambi kokuba ngihambe eminyakeni yami ezayo yenkonzo . . . unyaka wenkonzo, njalo.

¹⁹ Futhi uma kuba yintando kaNkulunkulu, ngifuna ukuzama ukuthola eminingi imihlangano yaphesheya kwezilwandle kulonyaka, ngoba ngizizwela isidingo sakho. Ikakhulukazi eSwitz- . . . eSweden naseNorway, namaningi aseScandinavia—amazwe aseScandinavia, nasezansi e-Asia. Nginomuzwa wokuthi ngokushisekela besifanele sibe semkhulekweni ngalezizinto, ukuthi sifanele sifunde indlela kaMoya oNgcwele nendlela Ayosihola ngayo, nezinto ebesifanele sizenze.

²⁰ Ekufundisiseni emlandweni wasekuqaleni webandla, kaBroadbent, noHazeltine, nokuphawula okuningi ngakho, o*Baba baseNayisiya*. . . Futhi izolo ngiphethe nje nempilo ephelele kaMartin oNgcwele ibandla lamaKatolika elenqaba ukuyibeka ngokusemthethweni; uNkulunkulu wenza lokho. Ngakho ba . . . ngempilo yakhe enkulu, nokuthi izibonakaliso nezimangaliso ezifanayo zalandela kanjani leyondoda ngqo ezansi empilweni yakhe; ukuthi wabavusa kanjani abantu ababili abafile, exosha imimoya emibi, wakhuluma ngezilimi ezingaziwa, futhi wabona imibono nezinto, futhi indoda enkulu kanje pho. Kodwa, nokho, kuyona impela imfihlo yamandla akhe yayisekuthobekeni ngaphambi kukaNkulunkulu. Futhi siyathola namhlanje ukuthi ibandla, nakuba lifundisa amandla alo futhi lifundisa izibonakaliso ukulandela ikholwa, nokho sibathola bekhukhumele, “khulu mina, ncane wena,” futhi lokho, a—akufani neBandla lasekuqaleni, niyabona. Babethobekile, futhi benomusa komunye nomunye, futhi bemnandi, beqonda. Futhi kwehluke kakhulu kakhulu namuhla. Futhi ngiyazibuza uma okuningi kwalokhu kungasiphambukisile e—emnyombweni wangempela wo—woMlayezo, ukuthi, sifuna ukuzithoba thina uqobo. Zigcine wena uqobo . . . Uma uthobeka kakhulu, uNkulunkulu uzokusebenzisa kangcono.

²¹ Ukufundisisa ngesayense ephathelene nezinganekwane nazo zonke lezi zinganekwane, uKhisimusi ngokwawo uyinganekwane. Akusikho . . . Akukho lutho oluphathekayo ngoKhisimusi. UKhisimusi awukaze uphathwe ngisho eBhayibhelini, abazange bakhonze usuku lokuzalwa lukaKristu. Yayingekho into enjalo. Leyo imfundiso-ze yeRoma eliKatolika futhi hhayi imfundiso yobuKristu, akukho mBhalo walo ndawo eBhayibhelini futhi eminyakeni eyikhulu yokuqala emva kweBhayibheli, niyabo, akukho lutho lwalo. Yinganekwane nje. USanta Claus, ukuhweba, konke, yonke into iphethela esibumbatheni esikhulu.

²² Uma ubuyela emuva futhi ufundisise ukuqala kwalo futhi ubheke ezansi manje, uyobona ukuthi sasikuphi. Akusekho lutho olusele, akukho lutho olungasiza kodwa ukuFika

kweNkosi. Yilokho kuphela. Akusekho lutho manje olungasisiza siphume kulenxushunxushu kodwa ukuFika kweNkosi.

²³ Ngabe lena yinkinobho encane ezwa lawomateyipu na? Mhlawumbe kungcono ngizwe yonke lento, ungakuthumeli nje, ngoba kungubuluhlaza impela. Kodwa ngisho lokhu kanje... Ngabe amateyipu ayenziwa manje na? Ningawathengisi lamateyipu, niyabo, lamateyipu awadayiswa. Angadluliselwa ngapha nangapha ebandleni, noma okunye nokunye, kodwa... ngoba ku...kuyobangela ukudideka, ngokuqinisekile njengezwe. Niyabo? Ngakho-ke libambe nje size sikulungise ngokwehlukile.

²⁴ Manje, ngaphambi kokuba sisondele emlayezweni, futhi wonke umuntu engazama ukucabanga futhi aphumule ngakho konke. Ngeke ngithathe isikhathi eside kakhulu, kodwa ngifuna ukuthatha isikhathi sami ukuze... ngikubethela kwehle, ukuze ukubone ngempela. Manje, ake kuthi kuqala...Manje, uma konke kuphumile endleleni, ngiyakholwa, kuze kube manje kukhona...

²⁵ [UMfowethu Neville uthi kunezihlalo ezikhona—Umhl.] Yebo, makuthi lawo manenekazi ame ngasohlangothini lapho benyuke bangene lapha. Kunendawo phezulu lapha yenu bodade. Ya. Nansi eyodwa khona lapha ngaphambili. Nasi isihlalo emuva lapha ngqo. Kunabantwana phezulu lapha e-altare, uma othile efuna ukusukuma nomntwana omncane, futhi anikeze isihlalo sakhe omunye umuntu, omdala omile. Ngani, kunendawo e—e-altare khona lapha yabantwana, nomdala angaba nesihlalo. Lawo manenekazi emi ngemuva ngemva kwensika lapho. Uma wena...Kusemuva le ngapha ekhoni, kodwa ku...kuyashaya ukuma lapho. Uma ungathanda ukuma...

²⁶ Nansi enye emsamo. Manje, abanye benu bazalwane ongathanda ukunyukela lapha, laba bantwana ba...Nangu oyedwa ehlezi lapha ngasohlangothini lukaMfowethu Way. Yenyuka uze manje, tholani izihlalo zenu ngalapha ngqo, ngakho wonke umuntu...ungaba khona ngqo ekhaya, uzizwe u... zenze uzizwele usekhaya ngqo. Nansi indawo khona lapha, Mfowethu Shelby, phezulu lapha emsamo, uma ufisa ukunyuka uze lapha futhi uhlale phansi ngakithi, khona phezulu lapha. Futhi Mfowethu Evans noMfowethu Charlie, nawe, nasi—nasi isihlalo khona lapha, nesinye khona lapha, nezimbili—mbili khona lapha. Woza ngqo phezulu, umfowethu lapho ovela... vele uze phezulu ngqo, uzenze unethezeke ukuze sikwazi... sithole wonke umuntu nje ethule ngakho konke esingakwazi ukwenzela—ukwenzela inkonzo, ukuze ningeke nakhathala futhi nikhandleke futhi nimile.

²⁷ Abanye benu bazalwane emuva...udade emuva le ehholo lapho, emi emuva le ezansi ehholo. U...isekhona

indawo. Nasi esinye, yisitulo sopiyano omunye umuntu angasisebenzisa, uma bezothanda ukuza futhi bahlale kuso. Bekungaba kuhle. Ngibona inenekazi emuva lapho liqhweba ngesihlalo esingenalutho ngasohlangothini lalo, ngakho-ke konke kulungile. Vele uzenze uzizwe unethezekile ngakho konke ongakwazi manje.

²⁸ Futhi manje ngenkathi sisabekwa endaweni, ake si... Sekuthi akube imizuzu engamashumi amabili, imizuzu engamashumi amabili nantathu emva kweleshumi, kulolusuku lweshumi nesikhombisa kuDisemba. Liyana ngaphandle, lapha eJeffersonville kulokhu ukusa. Futhi—futhi sibabi ngaphandle; kodwa sizizwa sikahle ngaphakathi, kuyamangalisa, ukwazi ukuthi siyasondela, ukuFika kweNkosi kuseduze, futhi sisondele ePhakadeni. Futhi sinokubonga kakhulu kuNkulunkulu ukuthi siyakwazi kulokhu ukusa ukuma nokudlulisa umlayezo kokholwayo, nongakholwa, iZwi likaNkulunkulu ophilayo. Sithemba ukuthi kuyoba usuku olukhulu kakhulu kithi sonke ukuba siqonde izinto zeNkosi.

²⁹ Manje asikhothamise amakhanda okwesikhashana nje senzele umkhuleko. Futhi sisakhothamise amakhanda ethu, uma kukhona noma ubani ongathanda ukuba akhunjulwe, phakamisa izandla zakho nje kuNkulunkulu, khumbula isicelo sakho enhliziyweni yakho. Ngiyabonga.

³⁰ Baba wethu waseZulwini, njengoba manje sisetabernakele, sonke sihlezi, nemayikrofoni izwakala, neziqophi zisebenza, namaKristu ekhuleka, izicelo zaziswa. Futhi ngamaviki amabili noma amathathu bengilokhu ngifundisisa kulomlayezo wanamuhla. Amagama ambalwa nje ukuthi mhlawumbe uMoya oNgcwele angawasebenzisa ukubethela indaba ezinhliziyweni zabantu, ukuthi bangahle babone isikhathi esiphila kuso, futhi bazilungiselele ukuhlangabezana neNkosi uNkulunkulu. Sikhulekela bonke abagulayo bethu nabahluphekile yonke indawo.

³¹ O Jesu, khumbula iBandla laKho, iBandla lomhlaba wonke, ezweni lonke kulokhu ukusa, abanye ngaphandle phakathi emahlathini, abanye ezansi esigodini sesinqumo, abanye babo basesicongweni sentaba. Futhi ezweni lonke abantwana baKho bathembele kuWe futhi babiza Wena. Futhi njengoJohane wasendulo, evela esiQhingini sasePhatmose, wathi, “Noma kunjalo, woza, Nkosi uJesu.”

³² Futhi siyaqonda ukuthi asikho ngaphandle kobukhona besitha, sihlale siseduze ukuvimba nokumisa, futhi senze noma yini esingakwenza. Kodwa, O Nkosi, yipha abantwana baKho ukukholwa kulokhu ukusa, amandla okuphakama ngaphezu kwesitha, ukuvula izinhliziyabo zabo nokwenza umphefumulo wabo ube yinsimu yomhlabathi ovundileyo lapho ukuthi iZwi

lokuPhila lingahlwanyelwa khona, futhi liveze injabulo enkulu nesivuno esibanzi.

³³ Ngiyakhuleka, Nkosi, ukuthi Uzobusisa iZwi laKho nezinceku zaKho. Siza leliphimbo lami elibuthakathaka ukuze ngikwazi ukubambelela ngokuqinile ngocobo lukaMoya oNgcwele. Bese kuthi-ke emgqeni womkhuleko, uphe amandla futhi nokukholwa, Nkosi, ukuthi ngeke kwaba khona muntu obuthakathaka phakathi kwethu ngenkathi sesishiya lesi sakhiwo. Siphe khona, Nkosi.

³⁴ Siyazi ukuthi siphila esikhathini sokuphela. Futhi siyaKucela ukuba usibusise manje njengoba siqhubeka silinda kuWe futhi sifunda iZwi laKho. EGameni likaJesu siyakhuleka. Amen.

³⁵ Manje ngizofunda izindawo ezimbili noma ezintathu emBhalweni, futhi njengoba ngimemezele ngeSonto eledlule ukuthi namhlanje ngangizozama ukukhuluma ngo: *UbuKristu Bubhekene Nokukhonza Izithombe*. Futhi lokho yindaba yethu kulokhu ukusa. Futhi, manje, angisiye usiyazi wezenkolo, hhayi isifundiswa seBhayibheli ngalutho nhlobo, nje umuntu ongakwazi ukufunda nokubhala othanda iNkosi uJesu ngayo yonke inhliziyayo yami. Angizisho ukuthi ngingusiyazi wezenkolo noma ngizame ukuthatha indawo yomunye, kodwa ngizame nje ngokuthobeka kwenhliziyayo yami ukuchaza lezozinto engizizwela ukuthi uMoya oNgcwele ukwembule kimi, futhi ngifanele ngikunikeze ebandleni lami. Ngokuba kusekukhathaleleni kwami ukuba lelibandla likhule, ukuthi lelibandla lilungile ngokomoya. Kusekukhathaleleni kwami ngoba lelibandla lingukukhathalela kukaNkulunkulu, futhi ukukhathalela kwaKhe ngukukhathalela kwami. Ngakho-ke ngifanele ngibhekane nalokhu.

³⁶ Ngifunda kosomlando basekuqaleni, ngoIrenaeus nabo, ukuthi baligcina kanjani ibandla labo lingangcolisiwe yizinto zezwe, ukuthi labobafundisi abadala bavuka kanjani lapho futhi bahlala ngempela naleloVangeli. IBhayibheli lalingabhaliwe ngaleyonkathi ngesimo njengoba sinaLo manje, hhayi kwaze kwaba iNguquko, noLuther waliloba. Kodwa ba—babenalokho ababekubiza ngokuthi *IVangeli nomPhostoli*. *IVangeli nomPhostoli*, futhi bahlala nalokho.

³⁷ Manje, ezindaweni zethu ezimbili sihlose ukufunda kulokhu ukusa, enye yazo itholakala eNcwadini kaJeremiya, isahluko 7, futhi iqala ngevesi 10 kuya kwele 18. Enye indawo itholakala kwiZenzo 7:49. Futhi uma ufuna ukumaka indikimba yalokhu, noma indikimba kulokhu, uJeremiya 7, kuzoba ivesi le 18. Ngifuna ukuqala ukufunda kusukela evesini le 10.

Bese nifika nime ngaphambi kwami kulendlu, ebizwe negama lami, nithi, Sophuliwe ukuba senze zonke zalezi zinengiso na?

Lendlu, ebizwe ngegama lami, isiphenduke umhume wabaphangi emehlweni enu na? Bhekani, nami ngiyakubona, isho iNKOSI.

Kepha hambani niye endaweni yami eyayiseShilo, lapho ngalibeka khona igama lami kuqala, nibone engakwenzayo ngayo ngenxa yobubi babantu bami u-Israyeli.

Futhi manje, ngokuba niyenzile yonke lemisebenzi, isho iNKOSI, ukuthi ngakhuluma kini, ngivuka kusesekuseni futhi ngikhuluma, kepha anilalanga; . . . nganibiza, kepha kaningiphendulanga;

Ngakho-ke ngiyakwenza kule lokhu kulendlu, ebizwe ngegama lami, nenithemba kuyo, nakule ndawo engininika yona nina nawoyihlo, njengalokho ngenza kulo iShilo.

. . .Ngiyakunilahla ebusweni bami, . . .Ngizolahla bonke abafowenu, njengalokho ngabalahla bonke abafowenu, ngisho yonke inzalo yakwa-Efrayimi.

Wena-ke ungakhokheli laba bantu, ngakhulekeli . . . laba bantu, ungabaphakamiseli futhi ukukhala nemikhuleko ngabo, ungabanxuseli kimi: ngokuba angiyikukuzwa.

Awuboni ukuthi benzani emzini wakwaJuda nasezitaladini zaseJerusalema na?

³⁸ Manje ngifuna ukuma ngaphambi kokuba ngifunde ivesi lokugcina lalena. Ake ngiqale futhi manje. UNkulunkulu esola lababantu, futhi ethi, “Ningabakhulekeli ngisho.” Ake ngiqale ngevesi le 16 futhi ngifunde kuze kufike kwele 18 manje. Lalelisisani.

Wena-ke ungakhulekeli laba bantu, ungabaphakamiseli ukukhala nemikhuleko, ungabanxuseli kimi: ngokuba angiyikukuzwa.

Awuboni . . .Awuboni ukuthi benzani emzini wakwaJuda nasezitaladini zaseJerusalema na?

Abantwana batheza izinkuni, . . .oyise baphemba imililo, abesifazane baxova inhlama, ukuba benzele inkosikazi yezulu amaqebelengwane, bathululele abanye onkulunkulu umnikelo wokuphuzwa, ukuba ningicunule.

³⁹ Manje, ngifisa ukuphenya manje eNcwadini yeZenzo, isahluko 7, futhi ngiqale ngevesi 44, futhi ngifunde ngehlele kwelama 50.

Kwakukhona itende lobufakazi kobaba ehlane, njengalokho ekuyalile yena, owakhuluma noMose, ukuba alenze ngomfanekiso abewubonile.

Okungukuthi obaba bangena benoJesu kukho ukunqoba abeZizwe, abaxoshayo uNkulunkulu ebusweni bawobaba bethu, kwaze kwaba semihleni kaDavide.

Owathola umusa ebusweni kuNkulunkulu, wacela ukufunela uNkulunkulu kaJakobe idokodo.

Kepha nguSolomoni owamakhela indlu.

Kodwa oPhezukonke akahlali ezindlini ezenziwe ngezandla; njengokusho komprofethi ukuthi,

Izulu liyisihlalo sami sobukhosi, nomhlaba uyisenabelo sezinyawo zami: ngenjani indlu eniyakungakhela yona na? isho iNkosi: noma yiyiphi indawo yami yokuphumula na?

⁴⁰ Manje, ungabona ngokufundwa komBhalo, ukuthi, lapho engibeka khona umcabango wami kulokhu ukusa, phezu “ekukhonzeni izithombe,” kuqala, kwasekuqaleni. Kuncinyane okwabhalwa okuphathelene nokukhonza izithombe. Aziziningi izincwadi ezingachaza ukukhonza izithombe, ukuthi yini ukukhonza izithombe, futhi nokho izwe ligewele khona. Ngicabanga ukuthi isizathu sakho ngukuthi, yingenxa yokuthi akukaze kuchazwe ngempela kubantu, bengazi ukuthi kuyoba yini. Futhi kube yinhlahlala yami, futhi inhlanhla yami enkulu empilweni yami, ekuhambeni, ukubona okunye ukukhonza izithombe, ukwazi ukuthi kuyini.

⁴¹ Bese kuthi-ke ekufundisiseni ukukhonza izithombe, amaviki ambalwa okugcina, isayense ephathelene nezinganekwane, isayense ephathelene nezinganekwane zamaGrekini nokukholelwa ezinganekwaneni zamaRoma, khonake kungibuyisela emuva ukubona ukuthi bangabulala yini... besalokhu begcina leyonto efanayo iphila, ngibone ukuthi uma ukukhonza izithombe kuselokhu kunjalo njengasekuqaleni. Namuhla ekuhambeni, ngibona ukukhonza izithombe; bese-ke ngibona indlela okwaqala ngayo, ngifunda ukuthi kwaqala kanjani emuva e... ezinsukwini zasekuqaleni; ngiyabona ukuthi akukashintshi.

⁴² Manje, ngibe seNdiya, iNdiya igwele ukukhonza izithombe. Banabahamba emlilweni lapho futhi umehluko... Ngiyacabanga, ngenye intambama lapho ngifika eBombay, ngabungazwa ngaleyontambama nge... Ngi... omunye umuntu wangitshela, ngingeke ngazi ukuthi ubani wayengubani, bebesethempelini lamaJeyini nje. Futhi kwakungaba yishumi nesikhombisa noma isikhombisa, izinkolo ezahlukehlukehle, futhi ngiqinisekile impela ukuthi kwakuyizinkolo eziyishumi nesikhombisa ezahlukehlukehle ezahlangana nami lapho ekuphonseleni inselele iZwi, futhi ngayinye yazo ngokuqinile imelene noKristu. Izinkolo eziyishumi nesikhombisa ezahlukehlukehle! Futhi zazi... Basikhumulisa izicathulo

zethu ethempelini, futhi sangena, futhi basihlalisa phansi phezu kwemiqamelo. Futhi kuyothatha isikhathi esithile ukudlula kuyo yonke irigamarole (njengoba ngikubiza ngakho) esasidingeka sedlule kukho. Kodwa imeya yedolobha yasithatha yasingenisa lapho, yona uqobo yayingumHindu, okungumMohamede.

⁴³ Futhi uMohamede wayengumprofethi, futhi waphuma olibweni luka-Ishmayeli owayeyindodana ka-Abrahama futhi.

⁴⁴ Futhi kwakukulolulibo ukuthi lomvangeli odumile emhlabeni namuhla, ukuthi, wabalekela enye yendoda abo eyamphonsela inselele kwelamanqamu eZwini. Futhi, ngokombono wami, umvangeli kufanele ukuthi wathi, “Anginaziphiwo zokuphulukisa, kodwa umzimba wethu wamakholwa unokunjalo. Nginike amahora ambalwa, futhi ngizoletha omunye umuntu lapha.” Niyabo? Kodwa, kusobala, ekwenzeni lokho, khona-ke umvangeli wayeyoziveza obala ezinhlanganweni ezazimsekela, bese kuthi-ke wayeyophonselwa ngaphandle.

⁴⁵ Bese kuthi-ke emcabangweni wesibili wakho, angikholwa ukuthi ngangiyovumela lowo ongakholwa anqobe phezu kweZwi likaNkulunkulu. Uma bengiyonqotshwa, bengisayolokhu ngime lapho futhi ngakhombisa ukukholwa kwami nokukholwa kwami kuNkulunkulu ukuthi Uhlala enguye. Njengoba abantwana bamaHeberu bathi, “UNkulunkulu wethu angasikhulula kulesi sithando somlilo, kepha noma kunjalo singeke sakhothama ezithombeni zakho.” Ya, ngikholwa ukuthi bekuyoba yinto enobuqhawe kakhulu. Bese kuthi-ke futhi ngi. . .

⁴⁶ Njengodokotela wesayense yezenkolo futhi owaziyo ngempela umBhalo, njengoba umvangeli omkhulu enjalo, futhi indoda enamandla ayiyo, ngikholelwa ukuthi ngangiyomphonsela inselele phezu kweZwi, ukuthi uJesu wayenguKristu noma qhabo, noma ngabe uMohamede wayengumprofethi, futhi wafakazelwa ngeBhayibheli lakhe uqobo. Uma lokho bekuyoba ubizo lwami (eBhayibhelini) njengoba kunjalo kumvangeli, ukukuchaza, ngabe ngithathe lokho kuma esikhundleni sokukubalekela nje futhi ngihlela. Lokho kwabonisa. . .Lokho akubonisi leso sibindi sangempela somKristu wangempela ozoma lapho, aphile noma afe. UNkulunkulu uyakwazi ukukhulula. Ngikholwa ukuthi ngabe ngabiza isandla sakhe kulokho.

⁴⁷ Kodwa bayakhohlwa ukucabanga ngeBombay lapho umuntu oyimpumputhe lapho, abakwaMohamede, ngalobo busuku owemukela ukubona kwakhe emhlanganweni. Babengeke bakuphathe lokho.

⁴⁸ Kodwa, nokho, kulaba bantu, abasibo abazenzisi. Bangabantu abaqotho, abaqotho njengawe kanye nami,

futhi ngezinye izikhathi ngaphezulu kokuba sinjalo lapha eMelika. Abasibo abazenzisi. Bakholwa ngempela yilokho futhi bakwenze ngakho konke okukubo.

⁴⁹ Ake ngikunike into ethile encane ekukhonzeni izithombe. Ngiyalikhohlwa igama likankulunkulu ongukulunkulu wabahamba emlilweni, kodwa yisithombe esibaziwe esikhulu esinokukhulu kakhulu, esikhulu...into ethile efana nobuso bomuntu, uhlobo lobuso obufana netshe eliyigugu elibaziwe, nezinkulukazi, izindlebe ezinkulu zokuzwa zonke izono zabo nokunye nokunye. Namakhulukazi, amatshe abomvu ayigugu amakhulu njengamacici kwezawo...ezindlebeni zakhe lapha, ukuthi, mhlawumbe bekungabiza isigamu sezigidisi isiqeshana, mhlawumbe; lokho kungahle kuhlawumpiselwe ngaphezulu, kungahle kuhlawumpiselwe ngaphansi. Kodwa, o, amagugu abizayo anjalo kulesisithombe!

⁵⁰ Futhi umpristi wethempeli uletha umlimi ompofu, akadingeki ukuba...nje ojwayelekile, akudingeki ukuba kube ngumuntu okhethekile. Uyindoda nje ejwayelekile, umlimi ofuna ukubonga unkulunkulu wakhe ngesivuno esihle. Futhi, ekwenzeni lokho, ubonisa ukukholwa kwakhe kunkulunkulu njengoba eza ethempelini futhi ubusiswa ngumpristi wakhe.

⁵¹ Bese kuthi-ke uku...alungele ukuhamba adlule echibini lamalahle angamafidi amaningi ukujala namafidi amaningi ububanzi, futhi wapheshethwa ngezishayisamoya aze abe ngukushisa okumhlophe. Manje, lokho akugqokisiwe, kuyiqiniso. Uhamba phambi kwesithombe, evuma izono zakhe kulompristi, futhi bathululela amanzi phezu kwakhe; amanzi angcwele, nokunye nokunye, lawo umpristi awabusiwe.

⁵² Bese kuthi-ke, izikhathi eziningi, bathatha ihhuku elikhulu, ihhuku lenhlanzi, elikhulukazi, elikhulu, mhlawumbe isigamu seyintshi kuya emakoteni amathathu ukunqamula i-idayamitha, ukunqamula kusukela e-esihlokweni endaweni engemuva yehhuka. Futhi bafaka ibhola elincane lamanzi kulelo, njengomhlobiso wesihlahla sikaKhisimusi, nebholo elincane, bese eligwalisa ngamanzi ukuze alenze lisinde. Futhi bathatha, ngokwangempela, izinkulungwane zalawo futhi bawahhuke enyameni yabo, bewadoncula. Lapho engena, enyameni yabo, bawadonse, ukuba badlule ekuhlushweni ukuze bajabulise unkulunkulu wabo, isithombe. Abasibo abazenzisi.

⁵³ Khona-ke, izikhathi eziningi, bakhiphela ulimi lwabo ngaphandle bese behlaba imfologo kulo, ukuba idlule olimini lwabo futhi kwenyuke kudlule ekhaleni labo futhi likuhlenganise ndawonye, bathathe imicu yokuthunga bese behunga umlomo ndawonye uma be...lowo osho izinto ezingalungile. Futhi ukuhlushwa okunje!

⁵⁴ Bese-ke behlala phansi ngakulelichibi elikhulu lomlilo. Babulala imbuzi, ukunxusa isithombe, ukunikela ngempilo

ngezono zabo. Futhi bewufanele uzwe u—ukukhala lapho leyo mbuzi ibulawa. Bavuma izono zabo kuyo futhi babulale imbuzi, bephonsa . . . bethatha igazi njengomhlatshelelo.

⁵⁵ Bese kuthi-ke uma lona ohamba emlilweni, uma esaba futhi egijima edlula emlilweni, uletha ihlazo phezu kwakhe uqobo. Kodwa ufanele ahambe kancane futhi engatatazeli kulamaladle omlilo. Futhi ngezinye izikhathi maningi ngangamafidi ayishumi nanhlanu ukujula, lamaladle omlilo. Futhi mhlawumbe ishumi nanhlanu mhlawumbe amafidi ayishumi nanhlanu ukujula futhi mhlawumbe amayadi angamashumi amathathu noma amayadi angamashumi amane ubude, futhi cishe, o, mhlawumbe ayisishiyagalombili noma amafidi ayishumi ububanzi. Futhi ashisa okumhlophe. Futhi akagqoke lutho ngaphandle kwendwangu, okufana nesibhincosokhalo esisongwe maphakathi naye. Futhi uphuma lapho ne, ulenga konke lokhu, futhi opha, namahhuku ezinhlanzi nakho konke okusemzimbeni wakhe, ezisebenza ngokwakhe ekubeni mahlakahlaka kuze kuba yilapho ukugxaza kwamathe amhlophe athululeke evela emlonyeni wakhe.

⁵⁶ Futhi nangu eza, ehamba kulowo mlilo, futhi ehamba ephumela ngakolunye uhlangothi, engalimele nhlobo, emlilweni, futhi mhlawumbe izinyawo zakhe zijula *kangako* (imilenze) phansi phakathi emlilweni, amafidi amabili noma ngaphezulu lapho ehamba, edonsa ekhuphula lawo maladle ashisa okubomvu enyameni yakhe yomuntu, ehamba edabula kulowomlilo futhi aphume ngakolunye uhlangothi engalimele. Ungabheka izinyawo zakhe, akukho kuhwayeka noma ukuhashuka.

⁵⁷ Futhi ekubukeni okunjalo, nokucabanga, uma umhlatshelelo esithombeni somhedeni, negazi lembuzi, ngokukholwa kokunjalo bekyovikela umhedeni emlilweni, ngabe iGazi likaJesu Kristu beliyolenzelani ikholwa kuNkulunkulu ophilayo na?

⁵⁸ Manje, ukukhonza izithombe kuyinto exakile. Ezansi eminyakeni sike saba nakho, njalo kusukela . . . ngiqagele, ukuqala kwesikhathi. Manje, inqubo yalokhu kukhonzwa kwezithombe ngumuntu obeka isithombe, alungise isithombe, khona-ke uyangena futhi azilungiselele lokhu kukhonza okukhulukazi. Manje, ukholwa ukuthi lesi sithombe senziwe ngomfanekiso womunye unkulunkulu ukuthi akasoze . . . angakaze ambone. Akanasimo, ngakho ukholelwa ukuthi usemfanekisweni walesi sithombe asenza kulonkulunkulu.

⁵⁹ Manje, ungakuvumeli lokho kukushiye! I “sithombe” sisesithombeni sikankulunkulu oyinganekwane lowo akholwa ukuthi nguye.

⁶⁰ Khona-ke uya phambi kwalesi sithombe futhi akhothame, futhi akholwe ukuthi unkulunkulu ongumuntu ongabonakali

wehla kulesi sithombe, futhi yena ukholelwa ukuthi ukhuluma kunkulunkulu ngalesi sithombe, lowo nkulunkulu uziletha yena uqobo kulesi sithombe futhi ayiphendule. Futhi abanengi benu bafundisi lapha lowo othathe isayense ephathelene nezinganekwane. . . Ngisho nalabo onkulunkulu, babenezimpi omunye nomunye, basho, futhi konke, ngalezo zinsuku.

⁶¹ Manje, ngamanye amazwi, unkulunkulu wazithwebula yena uqobo ekumeni kwakhe okungaphezu kwemvelo, kulesi sithombe, futhi aphenhlele isikhonzi ngalesi sithombe. Futhi isikhonzi, ngolunye uhlobo lomuzwa wedlingozi owakiwe, ukholelwa ukuthi lesi sithombe sikhuluma kuye, enhliziyweni yakhe, futhi uthethelelwa ezonweni zakhe nokunye nokunye, ngalesi sithombe, ngokucacile kubonisa ukuthi ngudeveli. Ngudeveli okwenzayo.

⁶² Futhi abazeni nje izinto mahlaphahlapha; abanye babo bayakwenza, kodwa kunabakhonzi beqiniso ngempela balezo zinto. Isibonelo, nginganitshela izindatshana ukuthi labo develi kulezo zithombe benza kanjani zonke izinhlobo zezinto, benze igazi liphume ezintweni, nakho konke okunye. Ba—ba—bangodeveli!

⁶³ Futhi uma ungakholelwa kwi. . . kukhona udeveli wangempela, awukholwa ukuthi kukhona uNkulunkulu. Impela, ufanele ukholwe ngokuphambene nalokho, izizathu ezimelayo neziphikisayo. Ngakho kukhona udeveli wangempela, futhi ungumuntu. Hhayi *umcabango*, ungumuntu.

⁶⁴ Manje, kukhona ukufundisa okuqhubekayo okuthi, “Udeveli ungumcabango nje—nje omubi owutholayo.” Qhobo, qhobo, akunjalo. Udeveli ungumuntu.

⁶⁵ Abantu abafanayo bakholwa ukuthi “UMoya oNgcwele u—ungumcabango omuhle nje owutholayo.” Kodwa ungakholwa yilokho. UMoya oNgcwele unguMuntu, UnguMuntu kaKristu ngesimo soMoya.

⁶⁶ Manje, laba abakhonza izithombe. . . Futhi ninemiBhalo yenu ilungisiwe noma izindawo zemiBhalo yenu. Ngi—ngingahle ngibhekisele kweminye yayo emizuzwini embalwa, imiBhalo, singahle sifunde eminye. Manje, laba abakhonza izithombe, bezikhothamela bona ngaphambi kwesithombe, bekholwa ukuthi unkulunkulu abamkhonzayo umelwe kulesi sithombe. Manje, ngabe ukutholile lokho, ukuthi isikhonzi asisuye umzenzisi na? Empeleni sibamba okuthile okukulesosithombe, ngoba kuyamphendula, wenza okuthile; ukuthola kulesosithombe, okungunkulunkulu wenganekwane, hhayi Owangempela.

⁶⁷ Futhi izikhathi eziningi udeveli ungena kulezo zinto. Futhi udeveli ungena emihlanganweni ngesinye isikhathi futhi azifanise yena uqobo njengoNkulunkulu. Ngikubonile lokhu enkonzweni yami.

⁶⁸ Manje, khumbulani, lokhu nje kuyi...siyafundisa nje kulokhu ukusa. Futhi ngifuna lelibandla, lapho sengisuka ngingene enkonzweni lapha ukuba ngiphumele emasimini, ngifuna wena uhlale nomelusi wakho bese uhlala noKufundisa okufundisiwe lapha. Hlala naleliZwi, ungalinge uLishiye! Hlala ngqo neZwi kungenandaba ukuthi kuza noma kuhambani, hlala naleloZwi! Niyabo? Manje, futhi nje ngenxa yokuthi ngiyahamba...Ngingomunye wabelusi lapha. UMfowethu Neville ufundisa into efanayo engiyifundisayo, ngakho wozani ngqo ebandleni futhi nilalele iZwi.

⁶⁹ Angazi lapho Ezongiholela khona. Ngitshele umkami kulokhu ukusa etafuleni, “Kubekhona okuthile kimi obekumemeza kakhulu yonke leminyaka, ngizothola ukuthi kuyini.” Manje, angazi ukuthi iyiphi indlela Okuzoholela kuyo, lapho Okuzoya khona, kodwa lapho Engiholela khona ngiyomlandela.

⁷⁰ Manje, ukukhonza izithombe, kusekhona nanamuhla. Sithola ukuthi...ngithola abantu beza e-altare, futhi nokusho okuphuphuthekile kwabafundisi abayizimpumpithe, bayothi, “Vula nje, ukhohlwe yikho konke, wenze ingqondo yakho ingabi nalutho. Uzoba ngu—ngu-Eliya. Uzoba yilokhu, lokho, noma okunye.” Yeka amanga! Awuzi kuNkulunkulu... Lokho ngukuvula umphefumulo wakho kuzo zonke izinhlobo zemimoya kadeveli zingene. Ungakwenzi lokho. Ufanele ukhumbule ukuthi kukhona udeveli, futhi ulingisa uKristu ngakho konke, cishe impela.

⁷¹ Ngangifunda *IMpilo kaMartin oNgcwele* esikhathini esithile esedlule, ukuthi lapho umfana, empeleni wayeyindela lesilisa, futhi wathi uNkulunkulu wayembizile ukuba abe ngomunye wabaprofethi basendulo, “Ngilaleleni, ngingomunye wabaprofethi basendulo.” Futhi isikole...uMartin, kusobala, wayengeyilalele into enjalo. Ngakho abakukholwanga ngoba impilo yomfana yayingahambisani kukho. Ekugcineni wathi, “Ngizofakazisa kini ukuthi ngibiziwe ukuba ngibe umprofethi omdala. Umfo osemusha nje,” wathi, “kodwa ngibiziwe.”

⁷² Niyabo, “Iziphiwo nokubizwa kungaphandle kokuphenduka.” Niyabo, basuka eZwini, futhi uma usuka eZwini ungena kwinoma yini.

⁷³ Futhi lomfana wathi, “Namhlanje ebusuku, maphakathi kwamabili, uNkulunkulu uzonginika ingubo ende emhlophe, ukuba ngihlale phakathi kwenu nayo, ukukhombisa ukuthi ngingumprofethi omdala.” Ngakho ba...ngalobo busuku bonke balalela, futhi benyenyeza, “ngena,” nabantu behamba. Futhi umfana wemukela ingubo ende emhlophe. Lapho isivakashi sesihambile, bahamba base bebuka ingubo ende, yayingeyoqobo, eyangempela, ingubo ende emhlophe, ibukeka iyihle kakhulu.

⁷⁴ Kodwa, umbhishobhi omdala, akakutholanga nje lokho. Kwakungabonakali kuyikho, ngoba, nje kwakungekho ngokomBhalo (ingubo ende emhlophe).

⁷⁵ Futhi lapho esenzile, bathi, “Thatha lengubo ende bese uhamba ume phambi kukaMartin oNgcwele, leyondoda kaNkulunkulu.” Futhi wayengenakukwenza. Wayengenakuma phambi kwalowo mprofethi woqobo. Wayengeke eme; futhi bamphoqelela ukuba akwenze. Futhi lapho beqala ukumthatha, ingubo yaphelela emoyeni futhi yaya ndawo ndawo, abazanga ukuthi yaya kuphi. Niyabo, lapho isilethwa kwelamanqamu!

⁷⁶ Uma unegolide loqobo awudingeki ukhathazeke ngokuthi ngabe lilungile noma qhabo, kuzomela izivivinyo noma yikuphi. Futhi uMoya wangempela kaNkulunkulu uzosimela isivivinyo ngoba uvivinywa ngeZwi likaNkulunkulu. “Phezu kwalelidwala Ngizolakha iBandla laMi.”

⁷⁷ Ngike ngabona abantu bengena ekuhayizeni, abantu abalungile. (Manje ningabona ukuthi kungani ngingafuni le—letheyipu ithengiswe.) Ngibone abantu abalungile, nabantu bePentecostal, abelusi ababengaqondi, abantu bangena ekuhayizeni futhi bashaywe iziyezi, nakho konke okunjalo, futhi—futhi benza izinto, futhi ekugcineni babagijimise bangene esikhungweni sezinhlanga. Kwakuvula inhliziyi yabo, abantu abamsulwa, nodeveli bangena futhi bathatha indawo. Kukhona udeveli wangempela!

⁷⁸ Bengifunda lapha lapho omunye wafika e...Ngikholwa ukuthi kwakungu-Irenaeus noma uMartin, oyedwa, (abanye bezifundiswa zeBhayibheli abawazi kangcono amavesi kulokhu kunami), wayenomqhele wegolide ekhanda lakhe, embethe ingubo ende emhlophe, izicathulo ezimbozwe ngegolide, futhi wayesethi, “NginguKristu, Ngivume!” Lowo ongcwele wayengenakukwenza. Lowo mprofethi wangempela kaNkulunkulu wama lapho, walinda. Futhi basho kabili noma kathathu kuye, “NginguKristu, Ngivume!”

Wathi, “UKristu wethu akafiki kanjalo.”

⁷⁹ Kunjalo, umele ulazi iZwi! Hlalani eZwini! Niyabo, impi enkulu iseduze. Manje, sidlale ibandla iminyaka neminyaka, kodwa ihora selifikile manje ukuthi lapho oJambre noJane bezomelana noMose njengoba iBhayibheli lathi bayokwenza. Futhi kuzoba yimpi yangokomoya, ingxabano. Kuyoba khona abanye beqhubeka nje, ibandla lehlelo lizovele liqhubekele ngqo ekubuseni futhi liqhubeke ngendlela elihamba ngayo. Kodwa ngiqonde ikholwa langempela leqiniso liza kuleyonkundla yempi, futhi ubufanele ube nolwazi kangcono ngamavesi futhi wazi ukuthi wenzani, noma ungathatha umoya omubi kalula kakhulu futhi ungazi. Uma kuphambene naleliZwi, ungakukholwa! Hlala naleloZwi!

⁸⁰ Ukukhonza izithombe, ukukhonza izithombe kudala, kudala lapha e-United States. Futhi iminyaka edlule, amaNdiya asePueblo, naphandle e-Arizona, ayenokukhonza izithombe. Futhi, lokho kwakungukuthi, a—ayenonkulunkulu wemvula. Futhi unkulunkulu wemvula waye... thatha u—ufudu lodaka, futhi benza umfanekiso wofudu lwasodakeni. Futhi bafaka amabhadubhadu phezu kwalo lonke njengokungathi luphuma odakeni. Futhi babezoziphonsa bona uqobo ngaphambi kwalolufudu lwasodakeni, bekholwa ukuthi kwakukhona unkulunkulu wemvula owehle wangena kulolugqoko lofudu lwasodakeni futhi wakhuluma nabo ngalolufudu lwasodakeni. Ngoba babekholelwa ukuthi i... wayehlala odakeni nasemswakameni, futhi wayengunkulunkulu phezu kwalo. Babene... isayense ephathelene nezinganekwane, nje i—inkolelo eyakhiwe ukuthi kuyiqiniso.

⁸¹ Manje, futhi babekhonza odeveli ngokwenza kanjalo. Ukukhonza ufudu lwasodakeni, becabanga ukuthi kwakungunkulunkulu wemvula, baletha umoya phezu kwabo, impela, ngoba bavula izinhliziyi zabo kuwo. Kodwa kwakungumoya ongalungile!

⁸² Abantu abaningi kakhulu namuhla bavula izinhliziyi zabo entweni engalungile! Uthola umoya ulungile, kodwa izikhathi eziningi uphambene neZwi, uthi, “Izinsuku sezimangaliso selwedlule! Ayikho into enjalo efana nalokhu noma lokho.” Khumbula, lowo ngudeveli ngaphansi kokuzifihla kobuKristu. Nkulunkulu sisize lapho sesifika ezansi kulokhu kulandela emva kwesikhashanyana, ukuthi uyakubona, niyabo, ukuthi kungumoya omubi ekuzifihleni ngobuKristu. Kodwa akusiwo uMoya kaKristu, ngoba uMoya kaKristu uza eZwini ngaso sonke isikhathi. Akakwazi ukuphika iZwi laKhe uQobo.

⁸³ Manje, ngenkathi ubuKristu bafika eRoma, eRoma, kulona impela idolobha iRoma, lalinamathempeli abahedeni angamakhulu amane ngaphakathi kodonga olungamamayela ayisikhombisa. Amathempeli angamakhulu amane abahedeni, futhi ayengowonkulunkulu nonkulunkulukazi. *Onkulunkulu nonkulunkulukazi*, “abesifazane nabesilisa.” Onkulunkulu, amakhulu amane ehluahlukene abo. Kucabange, amakhulu amane!

⁸⁴ Manje, yilokho uPawulu akuthola lapho efika eRoma. Yilokho u-Akhwila noPrisila ababenakho ngenkathi bexoshwa ePentekoste futhi basungula ibandla eRoma; yilokho abangena kukho, ukukhonza izithombe kwabahedeni. Kwakunabantu abacelela ezigidini ezimbili eRoma, indawo eyakhele idolobha yeRoma; okungukuthi, izigqila, kanye nabahlali basemadolobheni abangaphandle, nokunye nokunye, abantu abacelela ezigidini ezimbili. Kodwa izindonga ezizungeze iRoma zazingamamayela ayisikhombisa. Futhi ngaphakathi kwalawo mamayela ayisikhombisa, khona impela ekugcineni

kwentaba, kwakungamathempeli abahedeni angamakhulu amane, awonkulunkulu nonkulunkulukazi babahedeni.

⁸⁵ Manje, ngingathanda ukukhuluma lapha umzuzwana nje kokuthile engikuthathe emilandweni, futhi nginokukodwa lapha nami. Indlela abangena ngayo ekukhonzeni, ukuthi bafika kanjani ekukhonzeni na? Umhedeni wafika kanjani ekukhonzeni na? Into yokuqala ayenza kwakungukuya ethempelini futhi athole umpri, umpri ongumhedeni. Khona-ke wayezomnika umnikelo wemali eningi kangako, bese kuthi-ke umhlatshelo, isilwane, ukunxusa unkulunkulu ayezokhuluma kuye.

⁸⁶ Futhi ngezinye izikhathi, ethempelini elilodwa, bekuyoba khona uhlobo olungaphezu kolulodwa oluhlukile lukankulunkulu. Kuyoba khona “onkulunkulu, onkulunkulukazi,” nakho konke okunye, ethempelini elilodwa.

⁸⁷ Ngakho umpri wabahedeni. . . Wayeya kuye futhi amnike imali ethile, futhi umpri wabahedeni wayembuyisela ikhandlela, ikhandlela elakhiwe ngamafutha esilwane elijwayelekile. Bese kuthi-ke isikhonzi sithathe lelikhandlela, ngemva kokuba sesikhokhele umpri, sathatha lelikhandlela futhi siya ngale kulelo-altare elithize lalonkulunkulu esifuna ukukhuluma kuye. Futhi kuleli-altare kwakukhona umlilo, lapho umhlatshelo wawuzoshiswa khona. Onyaweni lwesithombe esibaziwe, ithempeli elikhulu lethusi, noma—noma isithombe, futhi wathatha leli temp- . . . lelikhandlela futhi walokhela emlilweni wase-altare, umlilo we-altare wesithombe, wokhela ikhandlela futhi wehla onyaweni lwe-i-altare ngaphambi kwe—kwesithombe, futhi wabeka lelikhandlela phansi. Futhi emva kokuba esebeke ikhandlela phansi. . .

⁸⁸ Ngicabanga ukuthi kunjalo unkulunkulu othile phakathi kwabo bonke abanye onkulunkulu uyokwazi nje ukuthi yisiphi sezithombe ezibaziwe ayefanele ukungena kuso, wena uyazi, ukubuyela futhi ukhulume kuye. Kungani ikhandlela, angazi. Kodwa wayezobeka phansi ikhandlela, okhele imililo yase-altare.

⁸⁹ Bese kuthi-ke wayeyobuyela emuva phandle kwiphansi letabernakele, futhi lapho wayeyokhothama kwiphansi. Futhi lapho wayeyobeka khona wonke umphefumulo wakhe, wonke amandla akhe okuqina emkhulekweni wakhe, futhi akhuleke kulonkulunkulu omkhulu wohlobo oluthile, inkolo eyenziwe, unkulunkulu wenganekwane, akhuleke kulonkulunkulu ukuba ehle kulomfanekiso bese ekhuluma kuye.

⁹⁰ Kwathi “Omunye wababusi wayengakhothama kakhulu yena uqobo phambi komfanekiso ka-Apholo ukuthi empeleni angasho ukuthi wezwa amaphimbo evela etemp- . . . evela e—evela esithombeni, emphendula.” Ezikhothamisa yena uqobo!

⁹¹ Wena ubungathi kulesisikhathi, “Mfowethu Branham, ngabe walizwa iphimbo na?” Angikungabazi kodwa lokho akwenza, kodwa kwakuyiphimbo likadeveli. Yayingekho into enjengoJupiter, unkulunkulu, nabo bonke laba abanye onkulunkulu ababenabo.

⁹² Kodwa bazikhothamisa bona uqobo, futhi balala lapho futhi bakhonza, bakhonza lonkulunkulu ongaqondakali ababengazi lutho ngaye, ngenkathi umoya wakhe wawusesithombeni ababecabanga ukuthi wayebukeka kanjalo. Benza umfanekiso kuye, futhi lokho kwathola umusa kuye.

⁹³ Bese-ke benza umnikelo. Khona-ke lapho ezithole esesebenzeke wonke kulelidlingozi, uphinde anyuke futhi ngaphambi kwesithombe futhi ngalesi sikhathi umpristi wabahedeni umehlisele okunye—okunye ukudla nokuphuzwayo, futhi wakubeka ezinyaweni zesithombe. Bese kuthi-ke... (Manje, ngi... nginakho kubhalwe phansi lapha kulelikhasi, ngiyakufunda ngokuqondile. Niyabo?) Futhi wayeyoya phansi onyaweni kwalesi sithombe, futhi athathe okunye kwalomnikelo wokuphuzwayo futhi akuqhabule, bese edla kancanyana ekudleni, bese ekuthela phezu kwezinyawo zesithombe.

⁹⁴ Wayenzani na? Eba nesidlo nodeveli; eba nokuxoxisana nodeveli, onkulunkulu nonkulunkulukazi. Nje u—uhlobo olungokomfanekiso womKristu exoxisana noKristu, edla isidlo. Lolo kwakuluhlobo ukuthi ibandla lokuqala noma izithunywa zokuqala zeVangeli (ezavela eRoma) zakusungula, kwakukulaba bantu kululuhlobo lokukhonza.

⁹⁵ UBali wayengukulunkulu owaziwa kakhulu wayo yonke iminyaka, wezithombe, wayenguBali (B, a, l, i), wayengukulunkulu welanga. Kwase kuthi-ke wayeno—nonkosikazi, unkulunkulu wenyanga, unkulunkulukazi, u-Ishtar, I-s-h-t-a-r, u-Ishtar. Futhi kuphumusela ngokuthi, A-s-t-a-r-t-e, “Astarte.” Kusohlamvini lwemali yaseRoma. Wayebizwa ngonkulunkulukazi, unkulunkulukazi wenyanga, noma “indlovukazi yezulu, unina wonkulunkulu,” unkulunkulu wenyanga. Futhi unkulunkulu welanga kwakunguBalimu.

⁹⁶ Nokho, cishe bonke abahedeni balikhonza lelolanga. Ngisho namaNdiya ayenza okufanayo lapho—lapho sifika, sathola iMelika lapha, ngenkathi iMelika isungulwa. Kuza, obaba bafika lapha, bathola ukuthi babesakhonza i—ilanga. Ngoba, kulokhu, bakhonza.

⁹⁷ Yileyondlela ababekhonza ngayo onkulunkulu nonkulunkulukazi eRoma, ngenkathi umKristu efika eRoma.

⁹⁸ Manje, ekuhambeni kwami, ngiqaphelile ukuthi ukukhonza izithombe akukashintshi. Kanti futhi ubuKristu beqiniso abukashintshi. Kokubili kubambe izindawo zakho, futhi kuyoba njalo kuze kube sekuFikeni kweNkosi uJesu. Kulokhu ngizothanda ukukhuluma nje kancanyana, ukuze

nithole umqondo wakho, futhi uma ungowomoya ngempela uzokubamba.

⁹⁹ Ngenxa yokuthi uBali wayengukulunkulu welanga, awu, amaqebelengwane enziwa... Futhi uJeremiya wathi lapha, sikhulume ngakho emizuzwini embalwa edlule, abesifazane babenzele uBali amaqebelengwane, unkulunkulu welanga. Isizathu, uyathola kamuvanyana, ukuthi ezansi esahlukweni, uma ukufunda, ukuthi bathi, “Uma singakhuleki kuBali khonake izitshalo zethu zizofa, ngoba uBali wayengukulunkulu wemvundo.” Ngamanye amazwi, “Siyazi ukuthi ilanga lenza izitshalo zikhule.”

¹⁰⁰ Kodwa umprofethi wabatshela ukuthi, “Yingenxa yokuthi nimshiyile uNkulunkulu, yingaleso sizathu izitshalo zenu zingakhuli.”

¹⁰¹ Kodwa bakhonza uBali, bathi bayo “Khonza, benze iminikelo kuye.”

¹⁰² Manje, uma uBali engukulunkulu oyindilinga... (Manje, bamba lokhu, izwi ngezwi, futhi uzothola konke, ukuphela kwaloMlayezo.)... unkulunkulu wayengukulunkulu oyindilinga, unkulunkulu welanga, babe namapuleti amakhulu kakhulu ebrasi ayeyobonisa ilanga futhi ebukeya njengomlilo. Bese kuthi-ke isinkwa uJeremiya asho lapha ukuthi ba... abesifazane babebhakela uBali lamaqebelengwane, ukuthi ayenziwe indilinga njengelanga. Awu, manje-ke, ayebekwa phezu kwe-altare, i-altare labahedeni, benzela isidlo, futhi benza izindilinga njengelanga noma njengenyanga, ngoba kwakungukulunkulu welanga noma unkulunkulu wenyanga.

¹⁰³ U...UBalimu kwakungukuthi, ukuthi sathi, “Ungukulunkulu wazo zonke izimvundo, wenza konke kukhule.”

¹⁰⁴ Manje, ibandla lokuqala liza libhekene nalokhu lapho lifika eRoma. Futhi kuyashiwo futhi kuyakholakala ngebandla laseRoma, noma ngebandla namuhla, noma ibandla eliRoma Katolika, elalibizwa ngokuthi “iKatolika...”

¹⁰⁵ Sonke singamakatolika. SiyiBandla elikatolika, singabaphostoli abakatolika. *Ikatolika* lisho ukuthi “mhlaba jikelele.” Futhi siyiBandla lomhlaba jikelele loKholo lobuphostoli. Yebo, mnumzane. Kukhona umehluko phakathi kwamabandla amabili; elinye lawo laliyikatolika, umhlaba jikelele, *lobuphostoli*; elinye lalingamaRoma aKatolika.

¹⁰⁶ Futhi kwashiwo ukuthi uPetru...noma bayakukholwa, ukuthi uPetru wasungula ibandla lamaRoma. Ngifuna umBhalo, ngifuna indawo ongasho ukuthi uPetru wake waba seRoma ngaphansi kwanoma yiziphi izimo. Njengoba ibandla lamaRoma lasho, “Wayelapho kusukela ngo 41 kuya ku 46.”

¹⁰⁷ Futhi, ngaleso impela isikhathi esifanayo, uKlawudiyu wayengumbusi eRoma, okwenza wonke amaJuda ashiye. Funda iZenzo, isahluko 18, futhi uzothola ukuthi uPawulu, lapho ngenkathi enyukele e-Efesu, wathola uAkhwila loPrisila, okungukuthi empeleni babengamaJuda, futhi babekhishiwe ngesikhathi sokuhlushwa, futhi babelapha ePalestina futhi ngoba uKlawudiyu wayeyale wonke amaJuda ukuba ahambe, kokubili amaKristu nebandla lomthetho. U-Akhwila noPrisila basungula ibandla eRoma, futhi kwakudingeka bahambe ngenxa yokuvuka kukaKlawudiyu, wayethathe wonke amabandla... noma amaKristu nawo wonke amaJuda aphuma eRoma.

¹⁰⁸ Manje, “UPetru engumbhishobhi webandla,” futhi nginganikhombisa umBhalo, uthi ngqu phansi okungenani cishe eminyakeni engamashumi ayisikhombisa, ukuthi uPetru akakaze aphume ePalestina. Khona ngqo emBhalweni! Futhi nisho ukuthi “uPetru wabulawa eRoma, futhi uPawulu wanqunywa ikhanda eRoma.” Lokho kuyimfundiso-ze. Ngifunde zonke ezabafel’ukholo engingazithola, futhi akukho nayinze yazo ezibalula noma yini ngoPetru noPawulu (nayinye) ebulawa eRoma. Kweyabafel’ukholo esemthethweni yasekuqaleni esingayifunda, ayikho eyazo esho noma yini ngakho. Wayengekho! Kuyimfundiso-ze.

¹⁰⁹ Ngilapha ukuveza obala ubuhedeni, ngakho-ke si-sizokwenza lokho ngosizo lweNkosi neZwi laYo, niyabo, nje ukunikhombisa ukuthi ibandla likanjani. Uyampopolozwa nge “Katolika!” kodwa nje linda imizuzu embalwa.

¹¹⁰ Manje, manje, sithola ukuthi emva kokuba uAkhwila noPrisila (ngokusho komBhalo) wakhishwa eRoma, ibandla elincane lashiya njengentandane, bonke ababephakathi lapho babengabahedeni abaphendukile abawelela ngapha bangena ebandleni lamaRoma lamaKristu, ibandla langasekuqaleni ukuthi u-Akhwila noPrisila nabanye abathi ababe babili ababesungule lelibandla futhi balikhulisa.

¹¹¹ Khona-ke sithola ukuthi, ngokushesha nje lapho sebehambile, ukuthi benza ababhishobhi babo base bethatha imfundiso yabo, base-ke bengenisa... ukuthola umusa kumbusi, uConstantine nalabo abafika kamuva, ukuthola umusa, ngoba babefanele bathole amalungu phakathi lapho ukuba babe nokuma kwezombusazwe kwesizwe. Bangenisa amalungu ebandla, futhi bebangenisa ko (“kuphelele”) nje ukuvuma, engazi lutho ngoNkulunkulu kunabanye balaba bantu esinabo eMelika benza namhlanje; njengokuvuma nje, okwakungumthamo omkhulu kubo ukuba bavume uKristu, omunye uNkulunkulu ngaphandle kukankulunkulu wabo. Futhi phakathi lapho bangenisa, emthethweni sisekelo wabo webandla, imikhosi yobuhedeni.

112 Manje, umpri sti wamaRoma, khona-ke bangenisa lokhu ngokuthatha nokwenza isidlo. Into yokuqala ekhuphukayo kwakungukwenza isidlo. Esikhundleni sephasela eliphukile njengoMzimba kaKristu, bona bebayolenza libe *yindilinga* njengelanga noma njengenyanga. Futhi kuze kube yilolusuku liseyindilinga! Impela. Luseyingcecwana eziyindingilizi, futhi hhayi ucezu oluphukile loMzimba waKhe. Liyindilinga futhi lubushelelezi. Abapristi bamaRoma namuhla babeka lolungcecwana oluphindilinga e-altare bese belubiza ngokuthi “UMzimba wangempela kaKristu.”

113 Manje, kunokuziqhelelanisa okukhulukazi phakathi kwamanye alama-Episcopali, nokunye nokunye. Futhi ibandla eliKatolika liphezu kwaleyondaba, noma ngabe uMzimba *wangempela* noma *lumelela* uMzimba. IRoma eliKatolika lithi “nguMzimba wangempela,” ngoba lowo kwakungumzimba wangempela kaBali (unkulunkulu welanga) owazibonakalisa yena uqobo kulolocezu lwethusi futhi walenza indingilizi. Akukho tafula lamaKristu elinesinkwa esiyindingilizi kulo!

114 Khona-ke babefuna ukubhekana nempumalanga, nokunye nokunye, njengoba benza ekukhonzeni kwabahedeni; futhi bangenisa abesifazane, nokunye nokunye, njengalokhu bebehlele benza, njengabahedeni kunkulunkulukazi, nokunye nokunye. Manje basanda kwehlisa uAstarte base bemisa uMariya, bamenza indlovukazi yezulu. Behlise uJupiter bamisa uPetru. Futhi kwadingeka bathole imfundiso-ze, ukuze benze lokho babene. . .

115 Ngenkathi u-Akhwila noPrisila sebebuyele emuva, emva kweminyaka eyishumi nantathu yokubusa kukaKlawudiyu, khona-ke sebebuyele emuva bathola ibandla labo selinikelwe ngokuphelele ekukhonzeni izithombe, kodwa lase likhule laba elikhulukazi, into enkulu.

116 Ukuze bangenise lokhu, bafanele ngokuphelele basuse iBhayibheli. Manje, ngingumIrishi, nginalena abayibiza ngokuthi *AmaQiniso OKholo Lwethu* engeyompri sti kuphela, nokunye nokunye. Futhi ngazi lokhu, ngezingxoxiswano nabapristi, umpri sti ngeke akuphikise ngeBhayibheli, iBhayibheli lingenye incwadi nje kuye. Lapho lona lapha uMbishobhi Sheen washo, lapha cishe eminyakeni emibili edlule, ukuthi “Noma ubani owazama ukukholwa yiBhayibheli, wayefana nohamba emanzini anodaka.” Abalikholwa Lelo! Baqala lapho futhi bathi, “UNKulunkulu usebandleni laKhe, hhayi iZwi laKhe.”

117 Lompri sti phezulu lapha emgwaqeni, lowo osanda kuzela ingxoxiswano kamuva, phezulu lapha eSacred Heart, wathi kimi. . . noma lelibandla phezulu emgwaqeni, ngiyakhohlwa ukuthi liyini. Ngicabanga ukuthi libizwa ngeSacred Heart. Uza kimi mayelana nombhaphathizo, uMary Elizabeth Frazier

owayehlubukile wase ephenduka waba yiKatolika. Wathi, “Ngabe wambhaphathiza na?”

Ngathi, “Yebo.”

Wathi, “Wambhaphathiza kanjani na?”

Ngathi, “Ngombhaphathizo wamaKristu.”

Wathi, “Uqonde ukuthini ni?”

Ngathi, “Munye kuphela umbhaphathizo wamaKristu.”

Wathi, “Uqonde ukuthini, ngokucwilisa na?”

Ngathi, “Yebo, mnumzane.”

¹¹⁸ Wathi, “Wamcwilisa khona-ke egameni lika ‘Yise, iNdodana, noMoya oNgcwele?’”

¹¹⁹ Ngathi, “Lowo akuwona umbhaphathizo wamaKristu.”
Ngathi, “Umbhaphathizo wamaKristu ngokucwilisa eGameni leNkosi uJesu Kristu.”

¹²⁰ Wabhala phansi. Wathi, “Ungasifungela yini lesi sifungo, futhi, noma lesi simemezelo kumbhishobhi na?”

¹²¹ Ngathi, “Uma engakwazi ukukholwa izwi lami, makakwenze ngaphandle kwalo.” Ngathi, “Angifungi ngalutho.” Niyabo? Futhi wathi. . . Futhi ngathi, “Kungesikho ukuzikhukhumeza, mnumzane, kodwa ngiyazi ukuthi iBhayibheli lathi, ‘Ungafungi amazulu noma umhlaba, ngoba uyisenabelo sezinyawo zaKhe,’ nokunye nokunye. Asifanele senze lokho.”

¹²² Wathi, “Kuyaxaka, ibandla eliKatolika lalivame ukubhaphathiza kanjalo.”

Ngathi, “Nini? Nini?” Niyabo? Kodwa bayasho ukuthi bakwenza.

¹²³ Ngoba, ngokusho ngokusobala, babenjalo, futhi sonke sasimunye ekuqaleni, futhi ku. . . imvelaphi—imvelaphi ivela ePentekoste. Lokho ngukuqala kwebandla lokuqala noma kuphi, noma ubani angakhuluma ngakho. Ibandla lamaKristu liqala ePentekoste, ngesihlakalo sepentekoste, abantu bepentekoste, umbhaphathizo wepentekoste. Konke kuvela ebandleni lokuqala ePentekoste.

¹²⁴ Manje, qaphelani. Manje, sithola ukuthi khona-ke ukuthi kwakudingeka baphume ekufundiseni kweBhayibheli ukuze babe nalezi zinto ukuba bajabulise ababusi nokunye nokunye, ukungenisa ubuhedeni.

¹²⁵ Manje, bhakani. UPetru wayengumJuda. Ngabe kunjalo na? Ubungamcabanga uPetru oNgcwele emukela umqondo wokumisa izithombe ebandleni, umJuda owayengavunyelwe ukubuka ngisho ngasesithombeni na? Ubungamcabanga enza into enjalo na? Hhayi uPetru! Ubungamcabanga ethi, “Yonke imibhalo yami emuva lapho ekuqaleni yonke yayiliphutha,

ngizolahla nje phansi manje. Ngizophila njengomoya kulelibandla lamaRoma, futhi ngizokwamukela . . .”?

¹²⁶ Awu, bekungaba yindoda eguquliwe. Ngakho-ke, ukwenza lokho, badingeka ukuba baqalise imfundiso-ze ethi “uPetru wangcwatshwa ebandleni futhi wayeshiye yonke iMiyalo nabo, futhi babeyibandla leKatolika lokuqala.” Abasilo! Akukho mBhalo, akukho mlando noma lutho ukukufakazisa; akukho lutho. Babengesilo.

¹²⁷ Futhi lowompristi ongumhedeni webandla lokuqala lamaRoma ngokuyikho ncamashi nje ufana nalowo namhlanje. Bakholwa ukuthi leso sinkwa singumzimba kaKristu, ukuthi ngandlela-thile uKristu wehla futhi uxumela kulolocwezu lwesinkwa esibekwe e-altare (leso igundane elizosithwala lisisuse ebusuku). Niyabo? Kholwa . . . Futhi yingaleso sizathu amakholwa eKatolika ekholwa ukuthi ufanele eye ebandleni ukuyokhonza, ngoba “uNkulunkulu uphakathi kulelo bandla.” Yilesa isizathu bezikhothamisa bona uqobo futhi bazingamulise, bazungeze ibandla, ngoba “Lolo cwezu lwesinkwa nguNkulunkulu.” Akulutho ngaphandle kokumelela kuBalimu unkulunkulu welanga, akukho mBhalo kukho nhlobo! Yebo, lolongewecwana oluyindilinga olubekwe e-altare.

¹²⁸ Manje, ngakho-ke, abazange bamukele ukufundisa kobuKristu ukuthi . . . U-Irenaeus, uPolycarp, nalabo bazalwane basekuqaleni, uPawulu. Sithola ukuthi, umfundi omdala kunabo bonke waye . . . owaphila isikhathi eside kunabo bonke, kwakunguJohane. Wadingiswa iminyaka emithathu, ePatmose, ngoba wayenesikole. Wayedlulisela noma elungisa iZwi likaNkulunkulu, eLihlanganisa ndawonye, izincwadi ama-Epistles ndawonye. Bathola yena nabafundi bakhe bekwenza, futhi bamxosha iminyaka emithathu (ngemuva kokufa kombusi wabuyiswa), wase-ke ebhala iNcwadi yeSambulo.

¹²⁹ Futhi ukhuluma ngokuthi “uNkulunkulu esebandleni laKhe noma uNkulunkulu eseZwini laKhe na?” IBhayibheli lasho ukuthi iZwi linguNkulunkulu.

Ekuaqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu.

ULizwi waba yinyama, wakha phakathi kwethu, . . .

¹³⁰ Ngaphandle kwalokho, noma yikuphi ukufundisa kwanoma yiliphi ibandla, makube yiBaptisti, iPresbyterian, iMethodisti, iPentecostal, noma kungahle kube yini, abahlali uhlamvu ngohlavu eBhayibhelini, akulungile! Ngokuba uJohane washo esiQhingini sasePatmose, uMoya oNgcwele, noma uKristu ekhuluma kuye, washo lokhu, “Uma ekhona osusa utho kuLena noma angeze utho kuYo . . .” Ngakho uzozengeza kanjani lezi zimpawu zobuhedeni zokukhonza izithombe, wenza onkulunkulu abathathu koYedwa, futhi zonke lezi

ezinye izindaba zobuhedeni okungukuthi ibandla lasekuqaleni alizange likufundise futhi lalimelene nakho na?

¹³¹ UMkhandlu waseNayisiya, noma ngabe Wayeyizinto ezintathu noma into eyodwa, inkulumo-mpikiswano enkulukazi, labo bafel'ukholo abenyukela lapho, abanye babo bene—bene. . . Omunye umfo, u—umbhishobhi, abashumayeli bepentekoste, ngokubeka izandla phezu kwabagulayo, bafaka induku eshisayo phezu kwezingalo zakhe base bedonsa izingalo zakhe emuva *kanje*. Abanye, bemile, lapho bethatha khona inkemba bese bekopolota bakhiphe amehlo akhe, kwakubukeka ngathi isigejane sabafel'ukholo ababemele leliZwi! Haleluya! Baxubanisa igazi labo nabaprofethi basendulo. LeliZwi, mfowethu, LiyiZwi likaNkulunkulu.

¹³² Lapho laba bahedeni beguqulwa, bangenisa lezi zimpawu ebuKristwini. Abasakwazi ukusebenzisa iBhayibheli, ngoba iBhayibheli liveza obala lokhu. Futhi bazokutshela khona namhlanje ukuthi abanalo. . . abalikholwa leLo. Bathi, “Konke kulungile, kodwa ibandla yiZwi eliphakeme kakhulu.”

¹³³ Awu, sithola into efanayo ePentekoste. Ungampopolozisi nge “Katolika,” uma sinecala njengalo, iMethodisti, Baptisti, nabo bonke.

¹³⁴ Nina maMethodisti, eningewele kakhulu, kungani nabulala uJoseph Smith khona-ke na? Lena yiMelika kanye nelungelo lokukhonzisa. Angikholwa yilokho uJoseph Smith akusho, kodwa naningenalungelo lokumbulala, kunjalo, iMormon.

¹³⁵ Nina maBaptisti, kungaki esenikufihlile na? Nonke na?

¹³⁶ NePentecost, ninecala nje njengabo bonke, niba yihembe elishwabene nesigejane sobuzenzisi. Futhi esikhundleni sentobeko namandla kaMoya, nineZwi ngaphandle koMoya. Futhi nenza okubi kakhulu kwebeniyokwenza uma nanifana nabo bonke. Emuva emikhosini yabo yobuhedeni kanye nayo yonke imibono kaziqo zintathu, nakho konke lokhu ezinye izinto, anikwazi ukukufakazisa ngeZwi. IZwi liphambene nakho. Kudabukisa kanjani, kudabukisa kanjani!

¹³⁷ Ngakho lapho sebebumbi ibandla lokuqala laseRoma, ubuKristu, babedingeka bakhiphe iBhayibheli; nokuthatha lemikhosi, ukuze bakwenze, babedingeka babe nolunye uhlobo lwesisekelo, ngakho bathi, “UPetru wayenguphapha wokuqala waseRoma. Futhi usahlala ngaleyo ndlela,” bayasho. Awu, ake sithi wayenguye, ngabe uPetru wayeyohlehla emaZwini ePhentekoste na? Ubungacabanga umJuda emisa izithombe na?

¹³⁸ Futhi lapho ngingafakazisa kini ngeZwi elilotshiwe elivela eBhayibhelini, impela izinsuku neminyaka, ukuthi uPetru akakaze ashiye ePalestina kodwa isikhathi esisodwa (futhi waya eBabiloni ezanzi ngase-Ewufrathe), akakaze abe seRoma, ngemiBhalo, ISHO KANJE INKOSI! Konke ngumqondo wobuhedeni.

Manje sizokhuphula lokho ngqo kungene kubuProtestani.

139 Bhekani iPhentekoste, ngaphandle kokuthatha iZwi. Hlala naleloZwi futhi uhlale uqinisile; phuma kuleloZwi, uzoya noma yikuphi.

140 Lapha isikhathi esithile esidlule emhlanganweni omkhulu nesikole esikhulu sePentecostal, owesifazane wagxuma waphakama, ekhuluma ngezilimi, futhi waphazamisa ukubizwa kwase-altare. Futhi ngalobo busuku lapho ngiphinda ngibuya, uBilly wahlangana nami phandle lapho, wathi, “Uyazi ukuthini? Lowo wesifazane uthe ubenomunye umlayezo kulobubusuku ayezowunikezela.”

141 Futhi ngambheka owesifazane (izinwele eziphunguliwe, egqoke ingubo ebukeya impintshile njengokungathi wayethululelwe kuyo, ehlezi phezulu lapho elungisa izinwele zakhe, ekhuphula amasokisi akhe amade), ngangazi ukuthi wayezogxuma aye phezulu. Futhi wagxumela phezulu, futhi ngathi, “Hlala phansi.” Wayelokhu eqhubeka nje. Ngathi, “Uyangizwa na? Hlala phansi!” O, he.

142 Ngenkathi ngiphuma ngalobobusuku, kwakukhona abane noma abahlanu balabo bafu abahlangana nami phandle lapho naye, athi, “Udabukise uMoya.”

143 Ngathi, “Noma yikuphi umoya engiwudabukise ngeZwi likaNkulunkulu ubufanele udabukiswe.” Ngathi, “IBhayibheli alisho ukuthi umoya wabaprofethi uthobela umprofethi na? Uma efakaza, yisiphi isiprofetho esi—esi. . . Ukukhuluma ngezilimi yisiprofetho uma sihunyushwa.” Ngathi, “Khona-ke makalinde ngize ngiqede, khona-ke angaba naso.”

Wathi, “Kodwa ufundisa iZwi.”

Ngathi, “Yilokho engimi ngakho.”

144 Wathi, “Ubenento efreshi futhi entsha evela eZulwini, into ehluke kuLokho.” Uma lokho kungabuyelanga ebuKatolikeni beRoma angazi ukuthi kuyini!

145 Wonke amazwi omuntu mawabe ngamanga futhi wonke umoya ube ngamanga, futhi iZwi likaNkulunkulu libe yiQiniso. YiZwi likaNkulunkulu kuqala!

146 Okuyinkathazo namhlanje, banezambulo eziningi kakhulu nezinto zamanga. Ngukuzikhothamisa qobo lwabo phandle lapho nokuvula gengelezi inhliziyi yabo kodeveli, esikhundleni sokuhlala neZwi likaNkulunkulu. Yilapho inkathazo ilele khona, yileyo indaba. Abantu, abathembekile, abaqotho, abantu abalungile, kodwa ungeke ubatshele. “Awu, sikholwa *yilokhu*, njengabantu bePentecostal.” “Sikholwa *yilokhu*, njengabantu beBaptisti.”

147 Ngikholwa yiLokhu ngoba KuyiZwi likaNkulunkulu! Ngiphosela inselele noma ubani ukuba angiqondise kuKho. Niyabo? Kunjalo. Leli yiZwi! Hlala naLeli, Leli liqinisile!

148 Ngakho babumba ibandla lokuqala, ibandla lokuqala lamaRoma aKatolika. Futhi esikhundleni sokubiza...yena *umbhishobhi*, ababehlale bembiza ngalo, manje bambiza ngo “Fata.” Basakwenza. Futhi bathi lapha, “Ufanele ukuvume, ukuthi lolungcwecwana *lingu* Mzimba kaKristu. Futhi, kuze kube manje, umpristi ungunkulunkulu, ngoba uNkulunkulu ubophezelekile ukulalela iphimbo lompristi oshintsha lolungcwecwana luye eMzimbeni wangempela kaKristu.” Bese kuthi-ke amadoda ahlakaniiphile avumela lokho kuhlohlwe kwehle ngomphimbo wabo! O, he! O, kanjani. . .

149 Kodwa abakhonzi beqiniso, ababhishobhi beqiniso, bahlala neZwi. Bahlala khona ngqo lapho phakathi kulowoMkhandlu waseNayisiya, babamba leloZwi khona lapho ngqo. Yebo, mnumzane. Bangena njengabafel’ukholo, konke okunye, kodwa bahlala naleloZwi. Babengafuni kukhonza izithombe nhlobo.

150 Futhi ngifuna umuntu othile angikhombise lapho uPatrick oNgcwele ake aba iRoma eliKatolika. Ayikho into enjalo! Wabhikishela lelobandla lamaRoma. Wayengumshana kaMartin oNgcwele. Ngangifunda lapha, e...owesifazane owabhala i...uHazeltime, uNkk. Hazeltime, *Izicaphuno zoMkhandlu waseNayisiya*, wathi waya ekhadini e-Oxford ukuthola i—ikhadi le, ukuthatha, *IMPilo kaMartin oNgcwele*, futhi lomfo wathi, “Kodwa akabekwanga ngokusemthethweni yibandla lamaRoma.” Impela akunjalo, wayibhikishela into! Wenza kanjalo noPatrick oNgcwele. Indoda eyahlala neZwi likaNkulunkulu bakha izikole zabo, badeda kulolohlobo lwezinto.

151 Manje, sithola ukuthi, kunjalo nanamhlanje. Ibandla lamaRoma liyaqhubeka ngqo namabhiskidi abo afanayo ayindingilizi, bekholwa ukuthi uKristu uyehla futhi agxume angene. Futhi, lalelani, niyazi ukuthi umpristi uphuza iwayini na? (Kanti, bafanele baliphuze omunye nomunye, “Wedlulisela inkomishi komunye nomunye.”) Kodwa, ngendlela yabahedeni, abapristi baphuza iwayini. Niyabo? Namanje usa...Konke ngubuhedeni! Ncamashi nje. Abanandaba.

152 Bakutshela ukuthi, “Angisoze ngakhuluma nawe ngeBhayibheli.” Lowo mfundisi, noma umpristi, washo kimi phezulu lapho, wathi, “Mnu. Branham, uzama ukukhuluma ngeBhayibheli, ngikhuluma ngebandla.”

Ngathi, “UNkulunkulu uyiZwi!” Kunjalo. Manje, kulungile.

153 Sithola kulokhu, kuze kube yilolu suku, yingakho ibandla eliRoma Katolika lifanele liye ebandleni ukuze bakhonze. Bafundiswa ukuthi “uNkulunkulu ukulongcwecwana oyindingilizi, iBandla etabernakele.” Niyabo? Anikuboni ukuthi lobo ngubuhedeni na? Impela, kunjalo.

154 Aniboni yini ukuthi abantu abazokwamukela noma yini—noma yini ephambene naleliZwi yinqubo efanayo na?

Alizange yini iBhayibheli, eSambulweni 17, libize ibandla eliKatolika nge “sifebe”? ALibizanga yini amaProtestani unina we... ukuthi “lalingunina wezifebe”? Into efanayo! Unikeza imfundiso evela enkomishini yakhe yencithakalo yokuphinga kwakhe, ukungcola namanyala, ukwakheka komuntu nje, esikhundleni seZwi likaNkulunkulu ophilayo eliyiqiniso futhi lingangcoliswanga.

“O Nkulunkulu, yiba nomusa kithi,” umkhuleko wami.

¹⁵⁵ U-Irenaeus wathi, ngibhale phansi inothi lapha lokho akushoyo, wathi, “IZwi likaNkulunkulu linjengesigejane esihle samagugu amakhulu amahle abekwa ngaphandle ukwenza isithombe esiqoshiwe senkulukazi, iNkosi enamandla. Kodwa,” wathi, “izivumkholo, izimfundiso-ze, amahlelo, athathe lawo magugu amahle futhi enza umfanekiso wenja ngawo, futhi kwakhohlisa ongalazi iZwi. Lokhu bakwenzela ukonakalisa izindlela zikaNkulunkulu nokuletha ihlazo phezu kwaLo.” Haleluya!

¹⁵⁶ Uma uzama ukwenza iZwi likaNkulunkulu lisho into ethile ukuthi lifanele inhlango yakho, uthatha amagugu eMzimbeni weNkosi enkulu futhi wenza umfanekiso wenja, noma impungushe, noma ingulube, noma into ethize, ngawo. Futhi ukhohlisa ongalazi iZwi.

¹⁵⁷ Haleluya! Kukhona abanye abanoMoya kaNkulunkulu, abamela ukungenwa yiZwi. (Nkulunkulu, yandisa ubizo lwethu.) IZwi, lutho ngaphandle kweZwi! Thatha leloZwi lapho uJesu washo phakathi lapho, “Kodlula onke amazulu nomhlaba, kepha iZwi laMi alisoze.”

¹⁵⁸ Lapho Lathi, “Bhaphathiza eGameni leNkosi uJesu Kristu”; benza “uYise, iNdodana, uMoya oNgewele,” onkulunkulu abathathu kuLo. Bathatha zonke izinhlobo zezimfundiso-ze, futhi bakhe zonke izinhlobo zezinto, nokufafaza esikhundleni sokucwilisa. Konke! Benza uhlobo oluthile lokuzibhixa okwenziwe ngakho, esikhundleni sokukufaka eGugwini, eNkosini enkulu, uKristu.

O, Haleluya! Lowo unguNkulunkulu ongenwe, uKristu!

¹⁵⁹ Bonakalisa izindlela zikaNkulunkulu. Bavumele abantu bangene ebandleni, abesifazane benezinwele eziphunguliwe, bezipendile, abagqoka lokho okubukeka njengepitikoti. Amadoda asazitabane kakhulu, avumele owesifazane abadonse nxazonke ngendlebe. Eza ebandleni, futhi adlale ubunco ne-bingos, nazo zonke izinhlobo zezinto zenkohlakalo. Futhi abashumayeli nokunye nokunye phandle ezingwini, nabesifazane abahamba-ze begqoke izingubo zokubhukuda futhi beya kobhukuda, bebhema osikilidi, futhi bezibiza nge “zinceku zikaNkulunkulu”; lapho leli thempeli liyithempeli elingcwele elinikelwe kuNkulunkulu, hhayi ekungcoleni kwezwe. Yiqiniso. Kodwa bathathe amagugu kaNkulunkulu

base benza ingulube ngawo, noma impungushe, nomainja, noma isilwane esisamvukuzane esikhulu ipolecat, noma okuthile, futhi ukufunze abangafundile, abangazi.

¹⁶⁰ Ngiyabonga, Doc. Benginelilodwa lapha kodwa angicabanganga nje ngokulisebenzisa, iduku lesandla.

Yebo, yilokho abakwenzayo. U-Irenaeus wayelunge kakhulu—kakhulu.

¹⁶¹ UNkulunkulu ucabangani ngakho konke lokhu na? Kunjengalokho ababezama ukukusho, “O, akusho lutho kuYe”? Kusho utho kuYe! Kusho utho.

¹⁶² Kungani Atshela uJeremiya izinto Azenzayo ngalesosikhathi na? Kungani Asho lokho na? Kusho utho. UNkulunkulu unendlela.

¹⁶³ Kuthiwani ukuba uMose wathi, “Ngizokhumula isigqoko sami esikhundleni sezicathulo zami”? Wayengeke awubone neze umbono. Uzofanele uze ngendlela kaNkulunkulu. UNkulunkulu unendlela.

¹⁶⁴ Kunokuningi kakhulu ebesingakusho. Asiphenye emBhalweni owodwa lapha. Ngineminingi yayo ibhalwe phansi. Asiphenye kuNumeri 25, umzuzu nje. UNumeri 25, sibona ukuthi ngabe ku—kusho okuthile noma yini kuNkulunkulu, noma qhabo. Asibone uma kwenza, noma ngabe lezi zivumokholo, izimfundiso-ze (nokunye nokunye) kusho okuthile. “UnguNkulunkulu omuhle, Weqa nje yonke into.” Akeqi! Ubeka umugqa bese edweba ukuphahlazeka, futhi ufanele uze kuLo.

U-Israyeli wahlala eShithimi, abantu baqala ukuphinga namadodakazi akwaMowabi.

(Lalelani!)

Futhi babiza abantu ukuba beze emhlatshelweni yawonkulunkulu babo: abantu badla, bakhothamela onkulunkulu babo.

U-Israyeli wazihlanganisa noBali-peyori: intukuthelo yeNKOSI yayisimvuthela u-Israyeli. (Akumangazi Athi, “Ningalukhulekeli lolohlobo lwabantu”! Hhe?)

INKOSI yathi kuMose, Thabatha zonke izinhloko zabantu, uziphanyekele iNKOSI elangeni, ukuze intukuthelo evuthayo yeNKOSI ibuye ku-Israyeli.

UMose wathi kubo abahluleli bakwa-Israyeli, Bulalani kube yilowo nalowo umuntu bakhe aba... zihlanganisile noBali-peyori.

¹⁶⁵ “Bulala bonke!” UNkulunkulu ufuna ukuba nguNkulunkulu, futhi uma Engesiye uNkulunkulu aKazukuba nguye indawo yesibili. Akadingeki ukuba avumele uBali (nenye imfundiso-ze eyenziwa ngumuntu, nokunye okucatshangwayo

komuntu othile, noma umqondo othile wesivumokholo, noma umbono othile we—wehlelo) ukuma endleleni yaKhe, UnguNkulunkulu futhi Unamandla okuvusela u-Abrahama abantwana kulawamatshe. Akadingeki ukuba abe namahlelo enu. Akadingeki ukuba abe nezinhlangano zenhlaliswano zenu ezinkulu nezikole zenu nezinto. Uthatha lokho Angakuthola esandleni saKhe, lokho okungelutho, uphefumulela umoya wokuPhila kukho futhi kuba yinto ethize eyoMkhonza. Yilokho okuMenza abe nguNkulunkulu. Impela, kusho okuthile kuNkulunkulu.

Wena uthi, “Akusho lutho.” Kusho utho! Impela, kusho utho.

¹⁶⁶ Uphapha Leo oMkhulu, wabusa kusukela ngo 440 kuya ku 461. O, wayecabanga ukuthi wenza khona kanye okwakulungile, ungena ebandleni. . . Ngaphambi kwakhe kwakukhona uVictor, futhi wayeyigundane, naye. Futhi ungena lapho, nokuthi wawabulala kanjani amaKristu nakho konke okunye.

¹⁶⁷ Futhi khona-ke ngubani owaqala konke lokhu, ukubeka “ngokusemthethweni” ukubulala na? Niyazi ukuthi kwakungubani na? UAugustine oNgcwele waseHippo, nguye kanye owakwenza.

¹⁶⁸ U-Augustine oNgcwele waba nethuba kanye, kusho umlando, ukuba abe indoda enkulu futhi agcwaliswe ngoMoya oNgcwele. Uhleli ngemuva kwegceke lapho, eLyons, eFransi, kuleso sikole esikhulu lapho u-Irenaeus wayefundise khona, nalabo noMartin oNgcwele. Uhleli kuleligceke lesikole noMoya oNgcwele uza kuye, kodwa wenqaba ukuWamukela.

¹⁶⁹ Khona-ke waba yini na? Umntwana wesihogo ongaphezulu kabili kunokuba wayenjalo kwasekuqaleni, waqhubeka wehlela ngqo eHippo, e-Afrika, lapho wabeka isikole sakhe. Futhi kwakungu. . .

“Ngibonise!”

¹⁷⁰ Nginganiyisa emlandweni. Wayenguye owagunyaza izwi lakhe kukho, ukuthi “Kwakulungile ukubulala noma yiliphi ihlubuka elalingevumelane nezimfundiso-ze zebandla lamaRoma,” u-Augustine oNgcwele waseHippo. Ngabe sikhona yini isazi seBhayibheli lapha, noma omunye umuntu ofunde umlando, owaziyo ukuthi lokho kuqinisele, phakamisa isandla sakho? Ya, niyabo? Impela zikhona. U-Augustine oNgcwele waseHippo, nguye owadlulisa isinqumo sejaji ukuthi “Kwakulungile ukubulala abahlubuki abangavumelananga nebandla lamaRoma.” Egunyaza lezo zimfundiso zobuhedeni, zokuqhela eBhayibheleni, futhi bemisa ukukhonza unkulunkulu wendodana. Niyasazi isizathu sokuthi ubuKristu bu. . .

¹⁷¹ Niyazi ukuthi nawuthola kuphi uKhisimusi na? UKristu wazalwa ngo-Ephreli, kodwa benzani na? Uhlelo lokudonsa ilanga luyenyuka kancane manje njengoba lisuka, usuku ngalunye luba lude kancane, noma lufushane kancane, futhi

kafushane kancane, futhi kusukela zingamashumi amabili kuze kube zingamashumi amabili nanhlanu yilapho unkulunkulu welanga ayenosuku lwakhe lokuzalwa. Nje kuthi akube izinsuku ezinhlanu lapho, yilapho ababenesekisi lamaRoma ngaleso sikhathi, umgubho wosuku lokuzalwa lukankulunkulu welanga ngaleso sikhathi. Futhi manje uyabona ukuthi unani manje na? “Bathi kwenze ‘unkulunkulu welanga,’ asikuthathe kube ‘yiNdodana kaNkulunkulu.’” Futhi yonke into ingubuhedeni kwasekuqaleni nje! Futhi abantu abasezitaladini nezicathulo zabo ezinezithende eziphakemeyo, futhi bayatshikiza phansi phezulu ezitaladini, futhi begijimela ezitolo.

¹⁷² Futhi lapha ngolunye usuku umkami wayengitshela, “Omunye wathi, ‘Angazi ukuthi ngimtholele ini uBabayi.’ Wathi, ‘Umfowethu uzomtholela ikwata kagologo, kanti omunye uthe ubezomtholela ishampeni.’ Futhi omunye wathi, ‘Awu, ngizomtholela i—iseti yamakhadi.’” Umgubho kaKhisimusi, umhedeni, ukukhonza udeveli! Kulungile.

¹⁷³ Kodwa uAugustine wakugunyaza. Uma ufuna ukubhekisela kulokhu kokukaSchmucker, ukubhala kukaSchmucker, S-c-h-m-u-c-k-e-r-s, *INGuquko eNkulu kakhulu* kaSchmucker, nakhu akubalulayo, ukuthi “Kusukela ngesikhathi uAugustine oNgwele waseHippo adlulisela lesi sinqumo sejaji ebandleni lamaKatolika, kwavula gengezezi iminyango ukuba babulale noma yini abayifunayo ngaleso sikhathi, eyayiphika lelo bandla labahedeni. Futhi kusukela ngesikhathi sika-Augustine oNgwele, cishe eminyakeni engamakhulu amathathu emva kukaKristu, kwaze kwaba ngo 1850, ukulalisa uyaca okukhulu kunakho konke kwe-Ireland, kwakukhona amashumi ayisishiyagalombili nesithupha ezigidi zamaProtestani ezabulawa yibandla lamaKatolika. Lokho kukweyabafel’ukholo yamaRoma, ‘Izigidi ezingamashumi ayisishiyagalombili nesithupha.’” Manje qophisana nosomlando, nguye owasho lokho. Ngiphindaphinda izwi lakhe nje. “Wonke umuntu owayengavumelani nemfundiso—ze yeKatolika!”

¹⁷⁴ Hhayi *ikatolika*, igama katolika, aba—abalifaneli lelogama. Bangabahedeni abangamaRoma.

¹⁷⁵ Hhayi labo bantu abayigugu. Kukhona amashumi ezinkulungwane zalabo bantu phandle lapho, beqotho nje njengabo . . . noma yimuphi omunye okhonza izithombe unjalo. Bacabanga ukuthi bakhonza uNkulunkulu, lapho (emuva eZwini) basesithombeni nezithombe kuyo yonke indawo. Niyabo!

¹⁷⁶ Kulungile, kwakuyi dog . . . imfundiso—ze, izimfundiso—ze zamaRoma. Futhi, lalalani, ngifuna ukuphawula okuthile lapha. Ngikwedlulile lokho.

¹⁷⁷ Ngonyaka ka 1640, ngonyaka ka 1640, lapho ukubulawa kwe-Ireland kwafika, ngaphansi kwezazimthetho nabapristi

baseRoma, abaphendukile abayizinkulungwane eziyikhulu bakaPatrick oNgcwele babulawa. Uma uPatrick oNgcwele wayeyiRoma eliKatolika, khona-ke kungani babulala abantu babo na? Labo kwakungabantu abasebenza efektri, nakho konke. Kunjalo. “Izinkulungwane eziyikhulu,” kweyabafel’ukholo, “ukuthi bababulala ngoba abavumelananga nokufundisa.”

¹⁷⁸ Ngike ngaba kwamanye amabandla kaPatrick oNgcwele eNorthern Ireland. Yebo, mnumzane. Ngaba nenhlanhla yokubona lokho. Kwakuwugqoko olukhulu oludala. Babengenazo lezozithombe zinanyekiwe, nokuthululela izinto ezinyaweni zabo, nokukhokhela labo bantu ukuba babuye futhi bangene kuleso sithombe. “UMariya, yethi, Mariya, nonina kaNkulunkulu,” into efanayo njengoba bayenza ku-Astarte (ukuthakatha), umoya kaMariya.

¹⁷⁹ Nje iminyaka emibili noma emithathu edlule ibandla eliKatolika liqale imfundiso-ze entsha ethi “UMariya wayevukile kwabafileyo futhi uye eZulwini.” Bangaki okukhumbulayo lokho na? O, nonke niyakukhumbula, impela, amaphepha ayegcwele khona. Izimfundiso-ze! Lakhelwe phezu kwezimfundiso-ze, futhi akukho nachashazi leQiniso ndawo.

¹⁸⁰ Manje, nina maProtestani nibabi kakhulu, eninqaba ukuthatha iZwi kaNkulunkulu. Yimfundiso-ze yebandla lamaProtestani elifana nemfundiso yalo lebandla lamaKatolika, futhi sonke sinephutha kuze kuba sibuyela emuva eZwini likaNkulunkulu ophilayo! Kunjalo.

¹⁸¹ Wena Assemblies of God, wena Foursquare, wena bePentecostal kamunye, mthathu emunye, noma ungahle ube yini, woza ubuyele eZwini likaNkulunkulu! Yeka ezinye zalezi zithombe zamahlelo, amahlelo ekhanda elikhulu eliqoshiwe lehubesi. Bazithakatha bona uqobo (umoya kadeveli) kulezi zithombe zamahlelo. Niyakwazi lokho na? *Ihlelo* yi “sithombe”!

Wena uthi, “Ngabe ungumKristu na?”

“NgiyiPresbyterian.”

“Ngabe ungumKristu na?”

“NgiyiMethodisti.”

“Ngabe ungumKristu na?”

“NgiyiPentecostal.”

¹⁸² Lokho akusho lutho kunokuba uyi “ngulube” noma i “nja” noma i “qaqa,” akunalutho ukuhlanganisa naLokho. Kunjalo. Esikudingayo namuhla nguku: buyela eZwini likaNkulunkulu!

¹⁸³ Manje, kulaba basebenzi basesitolo nabantu abayigugu eNorthern Ireland, ukuba uPatrick oNgcwele...lapho zonke izikole zakhe zazikhona. Niyazi, igama lakhe lalingelona uPatrick na? Igama lakhe lalinguSuccat. Wathunjwa

njengomfanyana; udadewabo wabulawa. Futhi waphindela emuva, ngoba wayeqeqeshe izinja ukuba zixoshe izingulube nokunye nokunye, ngakho-ke we—we—we—wenza, ngenkathi esenze lokho, khona-ke bona . . . wayithola indlela yakhe ebuyela ekhaya kuyise nonina. Futhi waqala isikole. Futhi isikole eNorthern Ireland asikaze samukele uphapha njengomkhulu kakhulu omelele uNkulunkulu, abazange bakukholwe. Bahlala neZwi. UNkulunkulu abusise leyonceku ebusisiwe, uPatrick oNgcwele, indoda enkulu.

¹⁸⁴ Futhi nibeza bethi “uPatrick oNgcwele uxosha zonke izinyoka eIreland.” Funda umlando futhi ubone ukuthi kwakuyini. UPatrick oNgcwele wayekhohlelwa ekukhulumeni ngezilimi. UPatrick oNgcwele wayekhohlelwa ekuphatheni izinyoka noma ukuphuza okubulalayo; futhi lapho engacosha khona inyoka bese eyjikijele ayisuse endleleni yakhe, bathi, “Uxosha izinyoka e-Ireland.” Kwakungoba wayekhohlelwa ekuphatheni izinyoka, futhi akukho lutho olwaluyobalimaza. Yebo, o, impela.

¹⁸⁵ Babengenazo lezo . . . lezi zindawo ezinkulu zokukhonzela. Futhi yayiyo—yayiyokwenza inceku . . . Yini u-Irenaeus abeyoyenza namhlanje na? Ngabe uPatrick oNgcwele wayeyokwenza ini namhlanje, ukubona amakhulu ezigidigidikazi zamadola ebekwe ebuKatolikeni beRoma, ukwakha amabandla amakhulu nesithombe esibaziwe esibiza isigidi samadola nayo yonke into ifana nje njengoba amaProtestani enza na?

¹⁸⁶ Ngenza isitatimende ngolunye usuku futhi sashiya wonke umuntu nombuzo ongungqingetshe, yilesi sizathu ngibambe leteyipu. Vele nje ubayeke nje, impumputhe ihola impumputhe, mabawele emgodini. Yilokho kuphela ongakwenza, niyabo. Ngenkathi ngibatshela ngokubizelwa e-altare, kwakungekho'nto enjalo eBhayibhelini enjengokuthi “ukubizelwa e-altare.”

¹⁸⁷ [Akuqoshwanga eteyipini—Umhl.] . . . bobungcwele baKhe. Ngokuzithoba thina uqobo ekufeni kwaKhe, singazibaleli lutho, khona-ke uMoya oNgcwele uyangena futhi usiphakamise. Futhi asithembeli kithi uqobo, ngoba singenze lutho, kepha ngaYe singenza konke.

¹⁸⁸ Thina, emfanekisweni waKhe, umfanekiso ophilayo kaNkulunkulu ophilayo. Wenzani . . . Uma uzinikela wena uqobo kuNkulunkulu futhi uNkulunkulu engena kuwe, kukwenza ini na? Umfanekiso ophilayo kaNkulunkulu. Hhayi isithombe esibaziwe esifile esibekwe ekhoneni; hhayi ihlelo eliphezulu ekomkhulu eWashington, e—e—eNhlanganiseleni yamaBandla; hhe-e, qhabo, leso yisithombe esibaziwe esifile, isithombe esibaziwe esifile nesivumokholo esifile. Kodwa umfanekiso ophilayo kumuntu ngamunye!

189 Omuny'umuntu wayefundisa ngolunye usuku, noma waba nenothi elincane, futhi omunye umuntu wathi "Uma indoda yayingasindisiwe, futhi...Uma indoda yayisindisiwe futhi umkayo engasindisiwe, ngabe bayoya oHlwithweni na? Owesifazane ubengeke angene oHlwithweni, bekungeke kwaba khona into enjengowesifazane engena oHlwithweni ngoba bamunye." Umbhedo! UJesu wathi, "Bayoba babili embhedeni, futhi Ngiyothatha oyedwa futhi ngishiye oyedwa." Udaba oluqondene nomuntu ngamunye phakathi kwakho noNkulunkulu, unikela umzimba *wakho*; noma ngabe umama, ubaba, abantwana, noma yini enye eLemukelayo noma qhabo. Amen!

190 O Nkulunkulu! Leli elikhohlakele, elingcolile, izwe elinamanyala; lawa angcolile, amabandla anamanyala abizwa ngokuthi amabandla abizwa kanjalo; lezi ezingcolile, izinhlango ezinamanyala; lezi ezingcolile, izivumokholo ezinamanyala ezimelene neZwi likaNkulunkulu. O Nkulunkulu, letha umuntu omncane othobekile ndawo ndawo bese ubahlanza, futhi ubaphakamisele ezindaweni zaseZulwini futhi uzibonise Wena uqobo, Nkulunkulu Mninimandla onke. Amen. Into ekhohlakele kanje pho osekube yiyo!

191 Senziwe abahlanganyeli bobungwele baKhe. Thina, emfanekisweni waKhe, siyimifanekiso ephilayo kaNkulunkulu ophilayo. Bese kuthi-ke, safa kithi uqobo, savuswa kanye naYe, (manje lalalani, lalalani lokhu), iZwi laKhe lenziwe inyama futhi *kithi*. (O, Mfowethu Neville!) Bukani! Kuyini na? Akusiye yingane kwane, unkulunkulu wokuzicabangela ohlezi phandle lapho, kepha uNkulunkulu ophilayo. Uyini uNkulunkulu ophilayo na? IZwi ngaphakathi kuwe eLizenza lona liphatheke. Whewu! Udumo kuNkulunkulu! O, ngiyazi ukuthi nicabanga ukuthi ngingumgingqiki ongwele, mhlawumbe nginguye. Kodwa, o, mfowethu, uyakubona na? Nqoba ngaphezu kwawo wonke amahlelo, nqoba ngaphezu kwabo bonke ubuhedeni, uNkulunkulu ophilayo ubonakalisiwe ethempelini eliphilayo, futhi iZwi likaNkulunkulu (okungukuthi linguNkulunkulu) lenziwe inyama kuwe. Ngani na? Nihlaliswe ezindaweni zaseZulwini, nanqoba phezu kwazo zonke izinto, kuKristu uJesu. Amen!

O, ngiyaKuthanda nje. Ngimele ngeqe okuthile futhi ngiqhubeke.

192 Manje, lalalani. Khona-ke amakholwa aKhe amancinyane, kungenandaba ukuthi umude kangakanani—kangakanani, noma ngubani—ngubani, umncane, noma ngabe ungubani, omncinyana wamakholwa aKhe (kuYe) unabo bonke ububi ngaphansi kwabo. Niyabo? Bhokani! UKristu uyiNhloko yoMzimba. Ngabe kunjalo na? Awu, noma kuphi lapho iNhloko ikhona umzimba unaYo. Udumo! Lapho ikhanda lami liya khona lihamba nomzimba wami. Futhi lapho uJesu ekhona, iBandla

linaYe. Amen! Akaphumi eZwini laKhe; Uhlala eZwini laKhe, uyaLiqaphela, ukuLenza libonakaliswe. IBandla laKhe linaYe.

¹⁹³ Futhi, bukani, wena uthi, “Kodwa, Mfowethu Branham, ngingomncinyane.” Lokho ngamathe ezinyawo zaKhe. Kodwa, khumbula, Unqobe kanye nawe, unqobe kanye nawe phezu kwakho konke okunci kwakho, ngisho ngabe ungamathe ezinyawo zaKhe. Konke ukugula, wonke udeveli, onke amandla, ngisho nokufa imbala, kungaphansi kwezinyawo zakho, ngaphansi *kwakho*. Udumo! Angizizwa sengathi benginamashumi amahlanu nambili kulokhu ukusa. Leli yiQiniso. Uma nje ngingakwazi ukuthola lelibandla ukuba libone lokho, mfowethu, siyoba ibandla elinqobayo. Amakholwa kuYe, bonke ububi ngaphansi kwaKhe. O, udumo!

¹⁹⁴ Ngizohlola kancane, ngizoqala futhi ngokuzayo.

¹⁹⁵ Lalelani, lalalani lokhu. Wena uthi, “Mfowethu Branham, anginamandla.” Nami anginawo. Angina’mandla. “Awu, Mfowethu Branham, ngingumuntu obuthakathaka.” Nami nginguye. Kodwa angencikile emandleni ami okuqina, akusiwo amandla ami okuqina. Ngencike egunyeni lami, niyabo, igunya lami enginikwe lona. Akumina engiqinile, angiqinile. UYena oqinile, futhi ngi—ngingowaKhe.

¹⁹⁶ Lapha, njengalokhu, asithi isibonelo nje, nasi isiminyaminyana sezimoto sehla ngomgwaqo, kuFourth noBroadway eLouisville, “zumu, zumu, zumu, zumu,” ngokushesha nje ngabanokukwenza, amamayela angamashumi ayisithupha ngehora zinqamula kulowomgwaqo, wonke umuntu uyaphuthuma, uyaxina, uyajahana. Indoda eyodwa encane ihamba iphumela lapho, iphakamisa isandla sayo, futhi, mfowethu, amabhuleki ayashishiliza. Awu, leyondoda encane ayinawo amandla enele okumisa eyodwa yalezo zimoto, kodwa inegunya. (Udumo!) Akusiwona amandla ayo. Awu, uma enye yalezo zimoto beyiyoyishayisa, ibiyoyibhubhisa. Kodwa ake iphakamise isandla sayo! Ngani na? Abashayeli bemoto bayawuqonda lowomfaniswano.

¹⁹⁷ O, mfowethu, bayawuqonda lowomfaniswano, amabhuleki ayashishiliza. Ngani na? Bukani igunya layo. Bukani ukuthi yini esemva kwayo. Uhlelo lonke lwedolobha lusemva kwayo. Umbutho wamaphoyisa edolobha ungemva kwayo. Lowo mfaniswano umele lokho. Ihlukile, yebo, mnumzane, ngoba iyiphoyisa.

¹⁹⁸ Iyampongoloza, “Yima!” Awu, enye yalezo zimoto ithi “zumu,” futhi nje iyithathe kanjalo. Kodwa kungcono bangakuzami, bukani ukuthi yini engemva kwayo. Bayoklwiklwizisa amabhuleki futhi ashishilize. Ayidingeki ngisho nokusho okuthile, nje iphakamisa isandla sayo. Lokho kuyakwenza, impela. Igunya layo livela embuthweni wamaphoyisa, konke kusemva kwayo. Yona uqobo,

ibuthakathaka, kodwa yini engemva kwayo na? Yilokho inkanyezi . . . ingubo yayo, wonke ugqoke lowomfaniswano.

¹⁹⁹ Yilokho i . . . hhayi isithombe, kodwa lokho umuntu ngamunye abefanele akwembathe. Masembathe zonke izikhali zikaNkulunkulu, amen, isigqoko sesivikelo sensindiso, lesisihlangu esikhulu kakhulu (usayizi womnyango) sokukholwa. O, mfowethu. Akusikho lokho eyikho, kodwa lokho ekumele.

²⁰⁰ Yilokho iphoyisa . . . akusiyo leyondoda encane emi lapho, iyindoda ejwayelekile nje, kodwa lokho ekumele!

²⁰¹ ISikhali sethu nguJesu Kristu. Yebo, mnumzane. Bonke odeveli bashishilizisa amabhuleki abo lapho bebona Lokho. Lapho bebona lezo zikhali eziphelele zikaNkulunkulu, umbhaphathizo weqiniso kaMoya oNgcwele, amen, oKubone kuza ngqo kuvela eSihlalweni sobukhosi sikaNkulunkulu, bembethe ngokuphelele izikhali zovuko lwaKhe. Amen.

²⁰² Hhayi ukuthi *wena* uqinile, awuyilutho, yilokho okusemva kwakho. Ngani na? Ufile. Ujoyine umbutho, ujoyine umbutho wamaphoyisa, uzogcina umthetho nokulawula labodeveli. Kunjalo, usembuthweni wamaphoyisa, yonke into ingemva kwakho. Niyabo, uthathwa ngengofile, awuyilutho, ubungeke umise lutho. Kodwa igunya lakho onikezwe lona, ngoba uphakanyisiwe futhi uhlezi ezindaweni zaseZulwini kuKristu uJesu, udeveli uyakuqonda lokho. Yonke into ishishilizisa amabhuleki ayo lapho lezozandla ziphakama.

²⁰³ UMartin oNgcwele, ngesinye isikhathi enkantolo . . . Kwakukhona indoda ezansi lapho izigcaba (udeveli), yayiluma amaqatha amakhulu kubantu kanjalo, futhi abantu wayegijima, yayizama ukubabulala. Yadonsa enkulu i hand- . . . yayinamazinyo enja amakhulu, amazinyo, yayidephuna umthamo omkhulu kangako njengoba isimoshile.

²⁰⁴ [Akuqoshwanga eteyipini—Umhl.] . . . kubakhonzi. Futhi izinsuku azibona ngaphambili, futhi wazi ukuthi kuyoba ngalendlela, ngenkathi Yena qobo lwaKhe eyokhishwa ebandleni laKhe uQobo, ibandla laseLawodikeya. Wathi, “Bheka, Ngimi emnyango ngingqongqotha.” Leyo nhlangano iMkhiphele ngaphandle, futhi bakwenzile namhlanje, kepha Umi emnyango ukuba angqongqothe.

²⁰⁵ O Nkulunkulu, kwangathi amalungu oMzimba waKhe angaqonda namhlanje ukuthi singabanqobi beBandla. Si—sikuKristu. Sihlezi ngaphezu kwazo zonke lezizinto zezwe.

²⁰⁶ Kungani abesifazane bethu befuna ukugunda izinwele zabo na? Nkulunkulu, kubonisa ukuthi kukhona okungalungile. Kungani befuna ukuziveza obala ngezinto ezikhanga ngokocansi na? Kungani abantu bakithi bebe nokulamba ezinhliziyweni zabo ukuzwa u—umfo onjengo-Elvis Presley noma—noma abanye balaba oRicky, noma okunye nokunye, bame

lapho nesiginci esidala nalowomculo omdala onswininizayo futhi benze amantombazane ethu amancane ashwibeke futhi adluthule izimpahla zawo zangaphansi, nezinto na? Nkulunkulu, bese kuthi lowo mfana uzisho ukuthi uyiPentecostal! O Nkulunkulu, yini e... Bukani loPat Boone ozisho ukuthi ungoweChurch Of Christ nazo zonke lezi ezinenhlamba, into ezingcolile... O Nkulunkulu, ezibiza ngo “vela kwiChurch of Christ.”

²⁰⁷ Nkulunkulu, siyaqonda ukuthi ibheji legunya alisilona igama lehlelo, kodwa ngamandla—amandla ovuko lukaKristu empilweni yomuntu ngamunye. Nkulunkulu, kwangathi laba bantu lapha kulokhu ukusa bangazama ngamandla kakhulu ukungena kuLokho. Futhi uma leteyipu ingake iphumele ezweni lapho abantu bekhona, Nkosi, bazise ukuthi bekungashiwo ukuba kube unya, ngoba bengiyoba nephutha mina uqobo, kodwa ukuthi iBandla lingahle libe ngelinqobayo futhi liqonde indawo yalo. Ukuthi bazobona lapho zonke lezi zithombe... Lapho ibandla eliKatolika liba yincaca futhi lakwenza “isithombe,” amaProtestani akwenza “inhlango,” futhi kubi kanjalo nje; bephika iZwi, “Benesimo sokwesaba uNkulunkulu, kepha aMandla akho bewaphika.” O Nkulunkulu, iZwi laKho liqinisile kanjani pho, lonke iZwi!

²⁰⁸ Manje siyakhuleka, Baba, ukuthi Uzosithethelela ezonweni zethu, futhi kwangathi loMlayezo ungazika ujule ezinhliziyweni. Futhi kwangathi abantu... Kwangathi lelibandeni, njengalelitabernakele elincane manje elisekuqhubekeni ukwakha ibandla, kwangathi bengelokothe neze babheke okuthile into ethile enhle, kodwa nje okwanele ukukhoselisa abantu. Nkulunkulu, kwangathi bengelokothe neze bahambe babheke futhi bathi, “Singabetabernakele elikhulu elinehlo elikhulu lomdanso kulo.” Nkulunkulu, makube ugqoko olungenalutho. Kwangathi bengelokothe neze balahlekelwe umbono weNjongo, kaJesu Kristu. Kwangathi Kungaba nguYe ogcwalisa ithempeli labo, bese kuthi-ke amandla nomlilo kaMoya oNgcwele uzowela e-altare lezinhliziyo zabo. Lapho yilapho i-altare langempela likhona, Nkosi, lisenhliziyweni yomuntu ngamunye.

²⁰⁹ Ngiyakhuleka kulokhu ukusa ukuthi leliZwi lizolala kakhulu kakhulu e-altare layo yonke inhliziyo kuze kuba yilapho bengasoze bakwazi ukuphunyuka kuLo, ukuthi bazoswangukula futhi babe nokuqonda eVangelini, bekholwa amaZwi; futhi bengavuli inhliziyo yabo emandleni amademoni (noma amadlingozi, noma ukunswininiza, noma ukugxuma, noma—noma okunye ukubonakaliswa, olunye uhlobo oluphathekayo, noma into ethize enjengalokho), kodwa kowangempela, uMoya weqiniso onothando lukaKristu, lapho Ezozibonakalisa Yena uqobo ngothando namandla.

²¹⁰ Siphe khona, Nkosi. Phulukisa abagulayo nabahluphekile. Sicela eGameni likaJesu. Amen.

Ng'yaMthanda, Ng'yaMthanda
Ngoba Wang'thanda kuqala
Wang'thengel'insindiso
Emthini waseKalvari.

[UMfowethu Branham uqala ukuhamisha elithi
Ng'yaMthanda—Umhl.]

. . . Ng'yaMthanda
Ngoba Wang'thanda kuqala
Wang'thengel'insindiso
Emthini waseKalvari.

²¹¹ Namakhanda ethu ekhotheme, bangaki abazobeka inhliziyi yabo phezu kwe-altare bese belenza inkundla kaNkulunkulu, ukuthi Angahlwanyela iZwi laKhe phezu kwe-altare lenhliziyi yakho, okuzoveza impilo yovuko kulaKristu na? Ungaziphakamisa izandla zakho bese uthi, “Nkulunkulu, ngifisa lokhu ngenhliziyi yami yonke”? UNkulunkulu abusise izinhliziyi zenu ezilambile, amadazini ngamadazini.

Kushiye lapho, kushiye lapho nje,
Yisa umthwalo wakho eNkosini bese uwushiya
lapho;
Uma sithemba futhi singangabazi neze, impela
Uzosikhipha;
Asiyise umthwalo wethu eNkosini bese
siwushiya lapho.

²¹² Khona ngqo enhliziyweni yakho, khumbula uKristu uMsindisi, khumbula ukuthi Wakufela. Futhi uma uzofa nje kuwe uqobo, lokho kuyothulula umzimba wakho, kuthulule umphefumulo wakho, kuthulule inhliziyi yakho konke okwalelizwe nakho konke kwezinjabulo zalo, khona-ke uKristu . . . uyovuka naYe.

²¹³ Uma ungakabhaphathizwa eGameni likaJesu Kristu, kunechibi eligewele amanzi lapha. Futhi, lapho uphakama uphuma kulawomanzi, uvuka ukuba uhambe noKristu empilweni entsha. Usufile-ke, awusekho . . . ulaka nakho onke sekuhambile. Uyisidalwa esisha kuKristu. Khona-ke Uyakuvusa ngoMoya oNgewele futhi akuhlalise ezindaweni zaseZulwini kanye naYe uqobo, kude ngaphezu kwawo onke amandla alelizwe.

²¹⁴ Akunandaba ukuthi umncane kanjani, uma ungowesifazane omncane owashayo, uma u—uma ungumfowethu nje ongenakho lokhu . . . wazi o ABC bakhe, akwenzi noma yimuphi umehluko ukuthi ungubani. UkuKristu, unqoba phezu kwazo zonke izinto. Futhi igunya lakho lingaphezu kwalo lonke idemoni nawo onke amandla udeveli anawo. UkuKristu, unqoba.

Ngenkathi nisakhothamise amakhanda enu:

²¹⁵ Ngiyazi ukuthi kunomfowethu ozayo ehla lapha kulokhu ukusa, uMfowethu Slink (ngikholwa ukuthi bambiza ngo “Sink, uJim Sink”), engikholwa ukuthi nguye... Futhi umfowethu lapha waziwa njengomfundisi waleliZwi. Akunjalo, Mfowethu Sink na? Sizombeka izandla kulokhu ukusa ngaphambi nje kokuba sikhulekele abagulayo, ukuba simgcobe njengomfundisi (omunye wabafowethu) ukuba aphume aye emabandleni ukuba ashumayele iVangeli.

²¹⁶ Mfowethu Jim Sink, ungenyukela lapha e-altare na? Woza, Mfowethu Neville. Mfowethu Junie Jackson, ngabe ulapha na? Noma yimuphi wabanye abafundisi baloluKholo na?

²¹⁷ UMfowethu Jim Sink lapha ukholelwa kuleliVangeli esilishumayelayo, iNdodana kaNkulunkulu, ukukholwa ukuthi ngempela IyiNdodana kaNkulunkulu ezelwe yintombi. Ngabe kunjalo, Mfowethu Sink na? [UMfowethu Jim Sink uyaphendula, “Amen!”—Umhl.] Uyakholwa ukuthi Wafa futhi wavuka ngosuku lwesithathu, wanqoba ngaphezu kwakho konke, futhi uhlezi ngakwesokunene sikaNkulunkulu, phakathi ngqo emandleni kaNkulunkulu kweliPhezulu, ophila njalo njalo ukuba asinxusele na? [“Amen!”] Uyakholelwa embhaphathizweni wamanzi eGameni likaJesu Kristu kukho ukuthethelelwa kwezono na? [“Amen!”] Uyakholelwa embhaphathizweni kaMoya oNgcwele njengoba nje uNkulunkulu ezoWunikezela, ngezibonakaliso nezimangaliso zilandela ikholwa na? [“Amen!”] Uyakukholwa lokho. Futhi ngikholwa ukuthi ubunempilo engenahlazo phambi kwabantu. Ushumayela lapha ebandleni, ngokuvamile kubo lapha, futhi ngithola ukuthi, “indoda emangalisayo kaNkulunkulu.”

²¹⁸ Manje, kulelibandla, ngabe likhona yini igama lapha, noma imuphi umuntu onegama elimelene noMfowethu Sink na? Lisho manje noma uthule inguna phakade. Bangaki abakholwa ukuthi ngokushunyayelwa kwaloMlayezo naleliZwi ukuthi uMfowethu Sink... futhi ukholwa lokho ngokufakaza kukaMoya oNgcwele, ukuthi uMfowethu Sink ufanele agcotshwe futhi athunyelwe esuka kulelibandla lapha njengomfundisi weVangeli, ukumemezela leMilayezo njengoba ishunyayeliwe kulokhu ukusa, kuyo yonke indawo angangena kuyo izwe iNkosi ezomthumela kulo na? Phakamisa izandla zakho bese uthi, “Ngizobe ngikukhulekela, Mfowethu Sink.” UNkulunkulu anibusise.

Asikhothamise amakhanda ethu.

²¹⁹ Mfowethu Neville, uma uzobeka izandla zakho kuMfowethu Sink ngenkathi usabeka isandla sakho eBhayibhelini.

²²⁰ Baba wethu waseZulwini, siletha kuWe, kulokhu ukusa, indoda ekhishiwe enkohlakalweni yalelizwe, izibale yona njengefile kuyo uqobo futhi yamukele uKristu

njengoMsindisi, yabhaphathizwa eGameni likaJesu Kristu, yavuswa nesithembiso sokwamukela uMoya oNgcwele, futhi manje ezindaweni zaseZulwini, futhi izwa ubizo empilweni yayo enkonzweni.

²²¹ O Nkulunkulu, njengamalunga amadala alelibandla, njengombuthano nababonisi jikelele nokunye nokunye, ukuqaphela umhlambi okungukuthi uMoya oNgcwele usenze ukuba siwunakekele, umhlambi uphakamisa isandla sawo ukuthi wazi ukuthi uMfowethu Sink, “ukuthi uyindoda elungile,” ngakho-ke sibeka izandla zethu phezu kwakhe, njengoba uMfowethu Neville nami, njengamalunga amadala aKho, futhi ngalokhu sikhuleka omkhuleko wokukholwa futhi sigcoba uMfowethu Jim Sink enkonzweni kaJesu uKristu. Siphe khona. Kwangathi angagcwaliswa ngamandla kaNkulunkulu. Kwangathi angelokothe neze axegise. Kwangathi angazuza imiphefumulo kuWe.

²²² Futhi, Nkulunkulu, sithembisa ukuthembeka kwethu nobuzalwane kuye, ukumeseka noma ngabe ukuphi, ngomkhuleko, nasosizweni, futhi nanoma ngayiphi indlela esingayenza. Memukele, O Nkulunkulu, njengoba simethula kuWe. EGameni likaJesu UKristu, iNdodana kaNkulunkulu. Amen. Amen.

²²³ Nezandla zakho ziphezu kweZwi, futhi lapho Mfowethu Sink, ngiyakugcoba umfowethu kuKristu nehlanganyelo yethu, eGameni likaJesu Kristu. Amen. UNkulunkulu akubusise. Kulungile. Nebandla lithe, “Amen.” [Ibandla lithi, “Amen!”—Umhl.] UNkulunkulu akubusise. Kuningi okumelwe kwenziwe eVangelini, okudingeka kabi kabi, singemva kwakho ngekhulu lamaphesente ngakho konke esingakwenza ukuba sizise. UNkulunkulu akubusise.

²²⁴ Yena akamangalisi yini ukuba abe...O, he! Ngiyathanda ukubona indoda. Lokho kuhle. Yena u, njengoba ngiqonda manje, uthatha izintambo zokwelusa iHoliness Tabernakele eUtica, e-Indiana, okungukuthi akahlali kude nalapho.

²²⁵ Manje, ake sibone. O, sinabo labobazalwane na? O, ngikholwa kuthi sinabagulayo ukuba sibakhulekele nokho, asinabo na? Kulungile, ngabe ba... unikezela amanye amakhadi omkhuleko na? Kulungile, asibize amakhadi omkhuleko ambalwa ngokushesha khona manje, nje wonke umuntu makahlale anganyakazi umzuzwana nje. Sileyithi ngempela. Ningangipha imizuzu eyishumi na? Kulungile. Amakhadi omkhuleko, makuthi abantu abanamakhadi omkhuleko... Nibanikeze kusukela kuliphi, elokuqala na?

²²⁶ Kulungile, ikhadi lomkhuleko lokuqala, ungeza, elesibili, elesithathu, elesine, elesihlanu. Ikhadi lomkhuleko lokuqala, elesibili, elesithathu, elesine, elesihlanu, yimani khona ngapha, ngokushesha ngangenengakwazi manje, uma ungakwazi

ukusukuma. Uma ungakwazi, awu, sazise, sizozo sikuthwale. Sizozama ukuthola abaningi ngangokunokwenzeka. Wokuqala, isibili— isibili, isithathu, isine, isihlanu, isithupha, isikhombisa, isishiyagalombili, isishiyagalolunye, ishumi; isithupha, isikhombisa, isishiyagalombili, isishiyagalolunye, ishumi; futhi ababili kuphela abaphakamile kulokho. Ishumi, ishumi nanye, ishumi nambili, ishumi nantathu, ishumi nane, ishumi nanhlano. (Hhe?) Bonke, wonke amakhadi omkhuleko, qhubekelani phambili ngakulolu olunye uhlangothi, khuphukelani ngakululuhlangothi ngapha, kuloluhlangothi uma nithanda.

²²⁷ O, Akamangalisi na? Manje, wonke umuntu akahloniphe ngokuzithoba nje ngangeningakwenza, cishe imizuzu eyishumi manje, cishe imizuzu eyishumi nje. Manje, labo abanamakhadi omkhuleko, senze isimemezelo ukuthi “Abantu abafuna ukukhulekwa, abeze namakhadi abo omkhuleko,” ukuze singezuku. . . Niyabo, balokhu beqhubeka bebuya, bese kuthi-ke bazama ukusebenzisa isiphiwo sikaNkulunkulu njengebhodi le-Ouija, kodwa asi— asikholelwa ekwenzeni lokho.

²²⁸ Si—sikholelwa nje ekuvumeleni uNkulunkulu enze uMsebenzi waKhe. Niyakukholwa lokho na? Bangaki abakholwa yiloMlayezo kulokhu ukusa ukuthi uyiQiniso na? [Ibandla lithi, “Amen!”—Umhl.] Ngiyabonga. Ngiyabonga. UNkulunkulu anibusise. NgiWukholwa ngayo yonke inhliziyoyami, umphefumulo, nengqondo.

²²⁹ Manje, kubukeka sengathi sinabantu cishe abangamashumi amahlanu lapha ukuba bakhulekelwe, into ethize enjalo. Manje, lalalani. Manje, ngamunye wenu nikuKristu. NikuKristu uJesu, abanqobayo phezu kwakho konke ukugula. Nonke enisemgqeni womkhuleko, eningamaKristu, amakholwa azelwe ngokusha, phakamisani izandla zenu. Isikhundla sakho khona-ke sikuKristu. Usuvele usunqobile, futhi into kuphela omele uyenze manje ngukwamukela futhi ukholwe yilokho uNkulunkulu akushilo ukuthi kuyiQiniso.

²³⁰ Bengingekwazi kanzima ukuthatha lowo mugqa ukuba uye ekwahlukaniseni, bekuyoba kuningi kakhulu ukukwenza, kusithathe isikhathi eside kakhulu. Bekungeke kwaba yimi, ngikholwa ukuthi ngingahlala lapha usuku lonke gulukunqu, ngizizwa ngikahle nje. Ngizizwa ngikahle nje. Ngiyazi ukuthi Kuyiqiniso. Mayidunyiswe iNkosi! Kodwa *manje* sikuKristu, *manje* sihlezi endaweni eyiyonayona kuKristu. Amen! O, he! Ngabe lezi zinto engizifundisile ziyiQiniso na? Uma kunjalo, khona-ke Uyoziveza Yena uqobo. Kunjalo.

²³¹ Bangaki kini bantu osemgqeni womkhuleko abayizihambi kimi na? Ngazi iningi lenu, kodwa abanye benu bayizihambi. Phakamisa isandla sakho, owaziyo ukuthi angazi lutho olungalungile ngawe, phakamisa isandla sakho; nonke emgqeni,

e-hhe, kulungile. Ngabe UnguKristu na? NiyaKukholwa na? Ufanele ube nokukholwa, ufanele uKukholwe. Uma ungaKukholwa, khona-ke ngeke Kusebenze. Uzofanele wazi isikhunda sakho, ufanele wazi indawo yakho. Ngabe kunjalo, Mfowethu West na? Kunjalo. Yazi isikhundla sakho, uKristu wathembisa “Izinto engizenzayo Mina nani niyakuzenza.” Kukholwe ngayo yonke inhliziyo yakho.

²³² Leyondoda emile emuva lapho inokuthile okungalungile ngenqulu yayo. UyaKukholwa ngayo yonke inhliziyo yakho. Awukwazi ukungena emgqeni womkhuleko, kodwa ungaqhubekela emuva futhi uhlale phansi, kuzohamba. Futhi akusiwo umdlavuzo. Buyela emuva futhi uhlale phansi, sekuphelile. Angikaze ngiyibone indoda empilweni yami. Uma siyizihambi, mfowethu, phakamisa isandla sakho. Uma siyizihambi. . . Iyini inkinga, uphulukisiwe!

Ngakuleli altare lapha, niyakholwa na?

²³³ Kuthiwani ngawe na? Siyizihambi, angikwazi. UNkulunkulu uyakwazi. Uyakholwa ukuthi ngiyinceku yaKhe na? Uyakholwa yiloMlayezo engiwushumayelayo na? Ubungathini ukuba ngikutshele ukuthi inkathazo yakho yeqolo izokushiya na? UyaKukholwa ngayo yonke inhliziyo yakho na? Mnu. Burkhart, ubuyela e-Ohio, usuphulukisiwe. UJesu Kristu uyakuphilisa.

²³⁴ Awukho lapha ngesingawe, ulapha ngomunye umuntu. Ngowesifazane. Futhi ungowase-Ohio, naye, kunjalo, igama ngu-Alice McVan. Kunjalo. Ube nokuhlinzwa. Kunjalo. Inkathazo yesisu nenkathazo yabesifazane kanye nokuguliswa yimizwa. Ngabe kunjalo na? Kholwa nje futhi uzosinda. Qhubeka futhi uKukholwe ngayo yonke inhliziyo yakho. Kukholwe ngayo yonke inhliziyo yakho, uzoba nakho.

²³⁵ Sawubona? Angikwazi, siyizihambi. Ngabe kunjalo na? Uyangikholwa ukuthi ngiyinceku yaKhe na? Uyakholwa ukuthi singabanqobile kuKristu na? Uma ukholwa, ngokuguliswa kwakho yimizwa nangezinkathazo zakho nezinto onazo, khona-ke, Nkk. Allen, ungabuyela emuva ekhaya lakho futhi usinde.

²³⁶ Ngikholwa ukuthi siyizihambi, ngabe siyizo na? Angikaze ngikubone ngaphambilini. Lesi yisikhathi sokuqala ukuthi sake sahlangana, siyizihambi komunye nomunye. Uyakholwa ukuthi ngingumprofethi waKhe na? Uyakukholwa na? Uhlushwa inkathazo yenso. Kunjalo, akunjalo na? Awusiye owalapha, ungowasezansi eNingizimu. Ukhulekela abantwana bakho abangasindisiwe. Lowo ngumyeni wakho ngemuva emva kwakho. Unomuntu enhliziyweni yakhe kulokhu ukusa, umngane amkhulekelayo. Awusho, ngibona umuntu othile, wena u—wena ungumngane kamama wami nobaba. Indoda ikhuphukela lapha ebizwa ngo L. C. noma u S. T., noma into ethile, u S. T. noma into ethile, lowo yi—lowo yindodana yakho.

[UMfowethu Neville uthi, “u J. T.”—Umhl.] U J. T. . . Nakho lapha okhona, S. T. Qhabo, akusuye u J. T., ngiyazi. Ngencane, indoda enekhanda elimnyama, ngimbone emi khona lapha ngaphambili lapho ekhona manje. Buyela ekhaya, unaso isicelo sakho. Qhubeka ubuyele ekhaya.

²³⁷ Ngabe lendoda ilapha kulokhu ukusa, indoda evela ezansi eGeorgia na? Ya. T. S. Ya. Angikaze ngimbone uyihlo nonina empilweni yami, futhi uyazi ukuthi lokho yiqiniso, kodwa ngikubonile uvela, khona lapha phambi kwabo ngaeso sikhathi-ke. Ngazile ukuthi bekuyikho. Unaso isicelo sakho, ungangabazi.

²³⁸ Nonke niyakholwa, ngayo yonke inhliziyu yenu na? Manje, bangaki na? Ngamunye wenu nonke nikuKristu. Nithi, “Ngabe lelo yiVangeli na?” Yilokho kanye uJesu Kristu akwenza. Yilokho kanye abaphostoli abakwenzile. Yilokho kanye u-Irenaeus nabo bonke abakwenzile. Yilokho kanye.

UyaKukholwa na? Khona-ke kothamisa ikhanda lakho.

²³⁹ Woza lapha, lunga elidala. Kunabantu abaningi kakhulu ukudlula kuwo wonke lowomugqa onjalo. Sikhethe ababili noma abathathu phansi lapho. Yehlela phansi lapha ngqo. LoMfowethu Neville wami uyindoda kaNkulunkulu. Ngiyakukholwa.

²⁴⁰ Sizokwedlula kulomugqa lapha futhi sikhulekele laba bantu, sibeke izandla phezu kwabo. Nonke niyakholwa ukuthi nizosinda, ngamunye wenu na? Wonke umuntu ophakathi lapha uzoKukholwa na? Khona-ke kothamisa ikhanda lakho manje, sisekunqobeni kweBandla.

²⁴¹ Nkosi Jesu, ngiyamazi lomfowethu, yingalesosizathu ngingashongo lutho kuye ngakho. Ngiyazi ukuthi ufunani. Ngikhulekela ukuthi Uzomphulukisa, Nkosi, futhi umuphe isicelo sakhe. EGameni likaJesu Kristu.

²⁴² Baba waseZulwini, nezandla zibekwe phezu kwalomfowethu omncane, kulokhu ukusa, siyacela eGameni likaJesu ukukhululwa kwakhe. Amen.

²⁴³ O, wena u. . .

Baba waseZulwini, yipha uDadewethu Dauch lapha, udadewethu othandekayo, obengumngane wangempela kithi lapha, emndenini wami nabathandiweyo bethu. Sikhulwa ukuthi yena nomyeni wakhe bangabantwana baKho. Ngiyakhuleka, Nkulunkulu, ukuthi Uzomupha isicelo sakhe kuye kulokhu ukusa. EGameni likaJesu Kristu. Amen.

²⁴⁴ Nkulunkulu, eGameni likaJesu, busisa uDadewethu Bruce. Siyazi, Nkosi, ukuthi uyinceku yaKho. Sikhulekela ukuthi Uzomupha isicelo sakhe—sakhe. EGameni likaJesu Kristu. Amen.

245 O Baba waseZulwini, ngiyaqonda ukuthi—ukuthi Wena kuphela ungamphilisa uDadewethu Blankco, sikhulekela ukuthi Uzombusisa futhi umuphe lesi sicelo kuye, Nkosi. EGameni likaJesu Kristu. Amen.

246 Baba waseZulwini, phezu kukadadewethu sibeka izandla zethu eGameni likaJesu Kristu, sicela ukukhululwa kwakhe ngexxa yenkazimulo yaKho. Amen.

247 “Lezi zibonakaliso ziyakubalandela abakholwayo,” futhi sibeka izandla zethu phezu kwalo dade ozakusinda. EGameni likaJesu, siphe khona, Nkosi. Ngenkathi lona onokwethuka, umzimba othuthumelayo, umi lapha, Nkosi, ngaphansi kokusebenza kukaMoya oNgcwele, futhi ukhathele, kepha UnguNkulunkulu. Philisa lona wesifazane osemncane, ngiyakhuleka, eGameni likaJesu.

248 Nkulunkulu Mninimandla onke, yipha umfowethu isicelo sakhe. Muphe khona, Baba. Sibeka izandla phezu kwakhe futhi siyala isitha, zona eziyofaka ubuthi umphefumulo wakhe, noma sibeke u—umaka omnyama phambi kwakhe. Kwangathi angavuka ngokunqoba phezu kwalokho kulokhu ukusa, Nkosi, futhi aqonde isikhundla sakhe kuKristu uJesu. Futhi kanjalo angakuthola lokho akucelayo, eGameni likaJesu.

249 Baba wethu waseZulwini, nezandla zibekwe phezu kukamfowethu, eGameni likaJesu Kristu, yipha isicelo sakhe. Amen.

250 Lentombazanyana ethandekayo, Baba, eGameni likaJesu kwangathi iNkosi ingaba nomusa, kwenzelwe iNkazimulo kaNkulunkulu sicela ukukhululwa kwayo.

251 Nkulunkulu, siyazi inhliziyi ikhalela lomama nokukhala kwendodakazi yakhe. Nkulunkulu, muphe ukukholwa kwakhe kulokhu ukusa, bese-ke ekusebenzisa khona manje, azi ukuthi unamandla phezu kwakho. Futhi kuzakwenziwa, eGameni likaJesu Kristu.

252 Nkulunkulu, philisa lomfanyana, siyakhuleka eGameni likaJesu Kristu.

253 Nkulunkulu, Baba wethu, sibeka izandla phezu kukadadewethu futhi sicela kulokhu ukusa Umuphe isicelo sakhe. EGameni likaJesu Kristu. Amen.

254 Baba wethu waseZulwini, njengoba lelinenekazi elincane liza ukuba lizothatha indawo yalo yokuphulukiswa, sibeka izandla phezu kwalo futhi sicela ukuphulukiswa kwalo. EGameni likaJesu Kristu. Amen.

255 Phezu kwalomntwana omncane othandekayo sibeka izandla zethu, eGameni likaJesu Kristu, sicela ukuphulukiswa.

256 NgeGama likaJesu Kristu, nezandla ziphezu kukadadewethu, kwangathi Ungamphulukisa manje.

257 Baba wethu, OseZulwini, malingeweliswe iGama laKho, phezu kwalomfana sibeka izandla zethu. EGameni likaJesu Kristu, kwangathi angaKukholwa. Amen.

258 Baba waseZulwini, phezu komfowethu oliqhawe lapha, Nkosi, inceku kaKho, indoda kaNkulunkulu, sibeka izandla phezu kwakhe ukuba isicelo sakhe angaphiwa sona. EGameni likaJesu Kristu kwangathi angathatha isikhundla sakhe manje. Manje, nansi indodana kaNkulunkulu, esikhathini esikhulu kakhulu lapho sonke siphela khona.

259 Baba waseZulwini, phezu kukadadewethu omncane ophuma kubo bonke ubumnyama ukuba ahambe ekuKhanyeni, muphe khona, Nkosi, ukuthi umphefumulo wakhe omncane oyiqhawe uzophakanyiselwa phezulu kulokhu ukusa, ungene emkhathini waseZulwini. Futhi muphe isicelo sakhe—sakhe, eGameni likaJesu. Amen.

260 Baba waseZulwini, phezu komfowethu lapha sinezandla zibekiwe eGameni leNkosi uJesu, sicela lesi sicelo ukuba siphawe yena. EGameni leNkosi uJesu Kristu. Amen.

261 Baba wethu waseZulwini, sibeka izandla phezu kwengane kaDadewethu, futhi sicela ukuba isicelo sakhe aphiwe sona, Baba, njengoba sibeka izandla zethu phezu kwakhe eGameni likaJesu Kristu.

262 Baba wethu waseZulwini, sibeka izandla phezu kukadadewethu, eGameni likaJesu Kristu. Kwangathi isicelo sakhe angaphiwa sona, eGameni likaJesu. Amen.

263 Baba wethu waseZulwini, njengoba udadewethu edlula kulomugqa nokuvumela . . . sibeka izandla zethu phezu kwakhe, kwangathi uKristu kaNkulunkulu angasondela manje bese elahla inkathazo futhi amsindise. Amen.

264 Baba waseZulwini, phezu komfowethu, sibeka izandla phezu kwakhe futhi sicela lokho eGameni likaJesu Kristu, ukuthi Uzomphulukisa eGameni likaJesu. Amen.

265 Baba waseZulwini, phezu kwalentombazane sibeka izandla zethu, futhi sicela iNkosi yethu eyigugu. EGameni likaJesu Kristu, sicela ukuphulukiswa kwayo. Amen.

266 Nkosi yethu eyigugu, sibeka izandla phezu komfowethu, eGameni leNdodana kaNkulunkulu, uJesu Kristu, kuYo esingaphezu kwabanqobi ngaYo. Futhi sicela ukuthi Uzopha umfowethu isicelo sakhe, eGameni likaJesu. Amen.

267 Baba wethu, phezu kwenceku kamfowethu, lelisosha elincane leSiphambano, ngiyakhuleka, Nkulunkulu, ukuthi uMoya waKho ufike phezu kwayo futhi uyiphe isicelo sayo. EGameni likaJesu Kristu. Amen.

268 Baba wethu waseZulwini, phezu kwalelisosha eliyiqhawe lesiPhambano, kade limele iZwi laKho e—ezikhathini zokugxekwa nokunye nokunye, futhi nokho lima ngaseZwini,

lahamba ngaphezu komnqobi kuKristu uJesu. Liphe isicelo salo, Baba. Ngikhuleka umkhuleko wami futhi ngilinika esibusisweni saKho, Nkosi, ukuthi Uzoliphulukisa futhi uliphe isicelo salo. EGameni likaJesu. Amen.

²⁶⁹ Baba waseZulwini, lengane ngeke iphile ngaphandle kukaNkulunkulu, kodwa uNkulunkulu angayisindisa. Ngibeka izandla phezu kwayo futhi ngiyala isitha, eGameni kaJesu Kristu. Busisa umntwana, futhi kwangathi Ungamsiza ukuba aphumelele eGameni likaJesu Kristu. Amen. Ngaphezu kwabanqobi.

²⁷⁰ Baba waseZulwini, kudadewethu, esibeka izandla phezu kwakhe eGameni likaJesu Kristu, itabernakele likaNkulunkulu elinqobayo elenziwe inyama futhi lakha phakathi kwethu. Kwangathi ngeGama laKhe, iGama elilungileyo laleyoNdodana kaNkulunkulu, uJesu Kristu, yipha udadewethu isicelo sakhe. Amen.

²⁷¹ Dadewethu Kidd, mayibusiswe inhliziyu yakho. Baba wethu waseZulwini, njengoba ngibambe lelikhehla nesalukazi ezandleni zethu lapha, oshumayele iVangeli ngenkathi ngisengumfanyana nje, izinsuku ezimbalwa ezedlule elalisiwe efa enomdlavuzo; ngiphuthumela ukufinyelela kulo, namandla kaNkulunkulu awela ashanela phansi phezu kwekhehla elineminyaka engamashumi ayisishiyagalombili ubudala futhi aliphulukisa, baze odokotela bathula ngokuyisimangaliso, abangakuqonda. Ngikhulekela ukuthi Uzosipha isicelo salo kulokhu ukusa. Umkalo omncane obusisiwe, Nkosi, oye wawashela ebhodini ukuba athumele umyeni wakhe enkonzweni ukushumayela leli—leliVangeli eliVuzayo likaJesu Kristu. Siphe khona, Nkosi.

²⁷² Busisa indodana yabo, uJunior, Nkosi. Sikhulekela ukuthi Uzomsindisa futhi umgcine eqinile, Nkosi. Ungumsekeli wabo ukuba ubahole indawo nendawo, ukubeka amaduku. Nakuba sebekhule kakhulu abasakwazi ukuphuma bangene ensimini, kodwa basuka esibhedlela baye emakhaya, bebeko amaduku phezu kwabagulayo. Nkulunkulu, Uzohlonipha lokho, ngiyazi Uzokwenza. Babusise futhi ubaphe amandla okuqina ezinye izinsuku eziningi, Baba. EGameni likaJesu Kristu. Amen.

²⁷³ Busiswa. Kuzakwenziwa, Mfowethu Kidd, kuzakwenziwa. [UMfowethu noDadewethu Kidd bakhuluma kuMfowethu Branham—Umhl.] Udumo kuNkulunkulu. Amen. Yebo, lowo esibekho nomkhuleko ngaye ocingweni.

²⁷⁴ Indoda nowesifazane oneminyaka engamashumi ayisishiyagalombili ubudala, nangaphezulu, akakwazi ukuphuma angene emasimini futhi ame epulpiti, ukhule kakhulu ngalesi sikhathi ukushumayela kanjalo, kodwa noma kunjalo uzothumela ezansi lapha bese ethola amapaki ezindwangu zomkhuleko futhi azithumele kulabo abagulayo

nabahluphekile, aziyise ezibhedlela nakho konke kanjalo. Ukuyibeka phezu kwa... Abasakwazi ukuphuma futhi baseke inkonzo ngaleyo ndlela, kodwa bayaqhubeka ngokusemandleni abo onke. Bekufanele kwenze thina bantu abasha sizizwe sinamahloni ngathi uqobo. Kunjalo, ukwenzela uKristu okuthile.

²⁷⁵ Khumbulani, lendoda endala lapha, uMfowethu Kidd, wayeshumayela iVangeli ngaphambi kokuba ngizalwe. Kunjalo, phandle lapho ekhulekela abagulayo, isosha elidala eliyiqhawe. Futhi lapha, emdala, uneminyaka emingaki, Mfowethu Kidd na? Iminyaka engamashumi ayisishiyagalombili nanye ubudala, usahambela uMbuso kaNkulunkulu! Mdala kakhulu ukuba ame epulpiti futhi abambe umlayezo kanjalo, kodwa uyoya esibhedlela, ezinhlangothini zombhede, lapho enomfana omhambisa azungeze ngemoto. Futhi abakwazi ukuhamba, ngakho-ke bavele bamhambise ngemoto bese bemyisa endaweni, futhi labo bobabili, izithandani ezikhulile, bangena lapho uthi babeke iduku phezulu.

²⁷⁶ Baba nomuntu othandiweyo eseseduze kakhulu nokufa ngolunye usuku, intombazane, babengitshela ngakho. Sabakhulekela, umzukulu, wahamba futhi walaliswa... Umntwana usevukile manje. Makadunyiswe uNkulunkulu!

²⁷⁷ UMfowethu Kidd, bangibiza lapha esikhathini esithile esidlule, cishe iminyaka emibili edlule, ngiyacabanga, kwenzeka, ukuthi wayenomdlavuzo endlaleni, cishe eneminyaka engamashumi ayisikhombisa nesishiyagalombili ubudala, noma amashumi ayisishiyagalombili, esondelele kakhulu eminyakeni engamashumi ayisishiyagalombili ubudala, enomdlavuzo endlaleni. Udokotela wawubeka nje emuva, akukho okwakungenziwa. Saphuthuma, uBilly nami sashintshana ngokushayela, ukwenyukela lapho ayekhona. Futhi uMoya oNgwele wasitshela ukuba siye ngalokho kusa. Ngokuvamile asikwenzi ngaphandle uma siholwa ukuba sikwenze. Futhi uMoya oNgwele wathi, "Hamba," futhi sasuka saya lapho futhi sabeka izandla phezu kumfo omdala, ukuba simkhulekele. Futhi odokotela abakwazi ukuthola umkhondo wawo noma kuphi. Udumo kuNkulunkulu! O! Ngani na? Isikhundla sethu sikuKristu uJesu, sanyukela phezulu kakhulu kwazo zonke izifo nawo wonke amandla esitha.

²⁷⁸ O, anijabule ngaYe na?

Kunabantu cishe yonk'indawo,
 Izinhliziyi zabo zonke zivuth'umlilo
 NgaloMlilo owehl'ePhentekoste,
 Owahlambulula futhi wabahlanza;
 O, uyavutha manje ngaphakathi
 enhliziywen'yami,

O, udumo eGameni laKhe!
 Ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo.

Ngingomunye wabo, omunye wabo,
 Ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo;
 Omunye wabo, omunye wabo,
 Ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo.

Nakuba laba bantu bengahle ukuba
 abafundile,
 Noma baqhoshe ngodumo lwezwe,
 Bonke bamukela iPhentekoste labo,
 Babhaphathizwa eGameni likaJesu;
 Futhi bayasho manje, kokubili kade
 nakabanzi,
 Amandla aKhe asenjalo,
 Ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo.

²⁷⁹ Bangaki abangomunye wabo ba? Phakamisani izandla zenu manje:

. . . wabo, omunye wabo,
 Ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo;
 O, omunye wabo, omunye wabo,
 Ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo.

Manje woza, mfowethu, ufunisise lesi sibusiso
 Esizohlambulula inhliziyo yakho esonweni,
 Esizoqala izinsimbi zenjabulo
 Futhi esizogcina umphefumulo wakho uvutha;
 O, uyavutha manje ngaphakathi enhliziyweni
 yami,
 Udumo eGameni laKhe,
 Ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo.

Ngingomunye wabo, omunye wabo,
 Ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo; Haleluya!
 Omunye wabo, omunye wabo,
 Ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo.

Babebuthene ekamelweni eliphezulu,
 Bonke bekhuleka eGameni laKhe,

Babhaphathizwa ngoMoya oNgcwele,
 Khona-ke amandla enkonzo afika;
 Manje lokho Abenzela khona ngalolo suku
 Uzokwenzela okufanayo,
 Futhi ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo.

Ngingomunye wabo, omunye wabo,
 Ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo; Haleluya!
 Omunye wabo, omunye wabo,
 O, ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo.

²⁸⁰ Manje sisalihamisha, asixhawule izandla omunye nomunye.
 Sithi:

Omunye wabo, omunye wabo,
 Ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo; Haleluya!
 Omunye wabo, omunye wabo,
 Ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo.

²⁸¹ Awusiye na? Thani, “Amen!” [Ibandla lithi,
 “Amen!”—Umhl.]

Ngingomunye wabo, omunye wabo,
 Ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo;
 Omunye wabo, omunye wabo,
 Ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo.

²⁸² Ngingalricula lelivesi elilodwa ngapha na?

Nakuba laba bantu bengahle ukuba
 abafundile. (Abanawo noma yimaphi ama
 D.D., Ph.D. amakhulu, niyabo, akukho zinto
 ezinkulu kakhulu, niyabo.)

Laba bantu bangahle ukuba abafundile,
 Noma baqhoshe ngodumo lwezwe, (inhlango
 ethize enkulu)

Bonke bamukela iPhentekoste labo,
 Bonke babhaphathizwa eGameni likaJesu;
 Futhi bayasho manje kokubili kade nakabanzi,
 Amandla aKhe asenjalo,
 Ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo.

Omunye wabo, omunye wabo,
 Ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo;

Omunye wabo, omunye wabo,
Ngijabula kakhulu ukuthi ngingathi
ngingomunye wabo.

O, hhayi ngazo zonke izigidi zegolide zomhlaba
engingashiya ngazo lendawo eyigugu,
Nakuba umlingi e . . . ezame ukungiwola ukuba
ngiphume,
Kodwa ngiphephile enkundleni
kaNkulunkulu, ngijabule othandweni
lwaKhe nomusa,
Futhi ngiphila ohlangothini lukaHaleluya!

²⁸³ O, he! Ngijabule kakhulu ngalokho. Awujabule na? Awujabule ukuba ngomunye wabo na? Omunye wabo nje, omunye walabo bantu abathobekile abavele bazithulula wonke nje, wehla (hhayi ngaphambi kwesithombe), ngaphambi kukaNkulunkulu ophilayo, (hhayi ngaphambi kwenhlangano futhi wafaka igama lakho encwadini), ngaphambi kukaNkulunkulu ophilayo, (hhayi ukuphindaphinda isivumokholo), kodwa ukuvumela iZwi libe yinyama kuwe. Niyabo, kuyilokho. Futhi wazithoba, bese kuthi-ke ngalokho Wakuphakamisela phezulu, (hhayi ukuzi, uzikhukhumeza, uthi “Ngiyilokhu, lokho noma okunye”), kodwa ngentobeko, ubumnandi, nokuthi “Waze wamsindisa kanjani olusizi njengami, futhi Wake waze wakwenza kanjani na?” Yileyo indlela umKristu wangempela azizwa ngayo. Anikukholwa lokho na? O, Unguye ngempela!

Unguye, unguye, Unguye ngempela kimi!
O, unguye, unguye, Unguye ngempela kimi!
Nakuba abany’abantu beMngabaza,
ngingekwazi ukuphila ngaphandle kwaKhe,
Yingakho ngiMthanda, futhi Unguye ngempela
kimi!

Unguye, Unguye ngempela kimi! (Liculeni!)
Unguye, unguye, Unguye ngempela kimi!
Nakuba abany’abantu beMngabaza, kepha
ngingekwazi ukuphila ngaphandle kwaKhe,
Yingakho ngiMthanda, futhi Unguye ngempela
kimi!

²⁸⁴ O, ngijabule kakhulu ngalokho! Yebo, mnumzane. O, ngijabule kakhulu ngalendlela enkulu yeVangeli elidala, ukuphila kulendlela yeVangeli elidala.

²⁸⁵ Manje, bangane, size sibonane eSihlalweni sobukhosi sikaKristu futhi, lapho nikhuleka, ningikhumbule. Futhi uNkulunkulu abusise ngamunye wenu. Ngi . . . Angikwazi ukuthi ngiyaxolisa ukuthi nginigcine lapha.

²⁸⁶ Manje, kuwe oneduku libekwe lapha, ngivele nje ngabeka izandla nje phezu kwawo ngenkathi besikhulekela abagulayo,

uma ungiqaphelile ngikwenza ngokushesha nje lapho uMoya ugadla. Angingenanga emibonweni eminingi kakhulu, ngoba ngibuthakathaka, ngikhathele, niyazi, ngibelapha cishe amahora amabili noma amathathu manje, ngishumayela, futhi ngisanda kuqala nje ukuthola abambalwa emgqeni ukuze nibone ukuthi uNkulunkulu unguNkulunkulu. Niyabo? Okungenakwenzeka, indida, ukuthi izinto ezingenakuhlolwa . . . Udeveli . . .

²⁸⁷ Manje, khumbulani, ngamunye wenu unamandla kuKristu. Awunawo amandla, unegunya, igunya lakho. Uphakanyisiwe nje, le ngaphezulu; hhayi uziphakamisa wena ngokwakho, kepha uKristu ekuphakamisile. Uma uKristu ekuphakamisa kakhulu, ufuna ukuba phansi kakhulu, niyabo, uzozizwa uthobeke kakhulu. Ngakho Wayengake abe kanjani nolusizi njengami, Wake waze wakwenza kanjani na? Kodwa Wakwenza, futhi yingakho nginokubonga ngakho. Amen! Kuhle kakhulu!

EGameni likaJesu ngiyakhothama,
Ngiwa ngobuso ezinyaweni zaKhe,
INKosi yamakhosi eseZulwini siyoYiqhelisa,
Lapho uhambo lwethu seluphelile.

Gam'eliligugu (Gam'eliligugu!), O limnandi kangaka!

Themba lomhlaba nokwethaba kweZulu;
Gam'eliligugu (O, Gam'eliligugu!
Akamangalisi na?)

Themba lomhlaba nokwethaba kweZulu.

²⁸⁸ Manje, lalalani, ningakukhohlwa lokhu. Nicula ikhorasi, ake ngicile ivesi kulo. Niyabo? Angazi uma ngingacabanga ngevesi engifuna ukulicula, yinto elandelayo.

EGameni likaJesu ngiyakhothama,
Ngiwa ngobuso ezinyaweni zaKhe,
INKosi yamakhosi yeZulwini siyoYiqhelisa,
Lapho uhambo lwethu seluphelile. (Niyabo?)

Hamba neGama likaJesu,
Njengesihlangu kuzo zonke izingibe;
Lapho izilingo zibuthelana ngakuwe,
Vele uphefumule leloGama elingcwele
ngomkhuleko nje.

Yilokho kuphela. Phakamisa lesosandla bese ulalela amabhuleki eshishilizisa! Niyabo? Niyabo?

Phefumula leloGama elingcwele
ngomkhuleko.

Gam'eliligugu, O limnandi kangaka!
Themba lomhlaba nokwethaba kweZulu;

Gam'eliligugu (O, Gam'eliligugu!), O limnandi
kangaka!

Themba lomhlaba nokwethaba kweZulu.

²⁸⁹ Asilisho futhi, sonke kanye kanye. Uthini na? Ake nje sithathe lelo vesi futhi, ngokuthi, “Hamba ngeGama likaJesu, njengesihlangu kuzo zonke izingibe.” Ake silicile manje namehlo ethu avalawe.

Hamba neGama likaJesu,
Njengesihlangu kuzo zonke izingibe;

Manje lalalani. Wenzani na?

Lapho izilingo zibuthelana ngakuwe,

Yini ofanele uyenze na?

Phefumula leloGama elingcwele
ngomkhuleko.

Gam'liligugu (Gam'eliligugu!), O limnandi
kangaka!

Themba lomhlaba no . . .

[UMfowethu Neville ukhuluma kuMfowethu Branham—Umhl.] (Angikwenzi. Qhabo, ngi—ngishe izwi kancane, nginokusha kwezwi okuncane, ngakho ngeke ngasho . . . ? . . . Ufuna ukukhulula . . . ? . . . Qhabo, kulungile, qhubeka ngqo, lokho kuhle.)

Themba lomhlaba no . . .

Mfowethu Neville, umelusi wenu, manje.



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