

ISAMBULO SIKAJESU KRISTU



Ngiyabonga, kakhulu impela, Mfowethu uNeville.

Ningahlala phansi.

Ngikholwa ukuthi kwake kwashiwo, ukuthi, “Ngajabula lapho bethi kimi, ‘Masiye endlini yeNkosi.’”

² Manje, siyaxolisa ukuthi asinayo indawo, noma indawo yokuhlala, yabonke abakhona, futhi mhlampe bazokwanda ngeviki elizayo, nabantu bengena, bezwa umhlango.

³ Kodwa isizathu salesisikhathi esikhethekile besiwukuthi besizo...phezu kwenhliziyo yami uMoya oNgcwele ububeke lesisexwayiso sokukholelwa, ukuthi, “IBandla ngalolusuku lifanele libe naloMlayezo.” Ngoba, ngikholwa ukuthi uyimiLayezo egqame kakhulu impela yeBhayibheli, ngoba kwembula uKristu eBandleni laKhe ngalesisikhathi.

⁴ Manje-ke, akekho ongaba nokukholwa noma azi ukuthi benzani, noma bayaphi, ngaphandle uma benokuthize, into ukuba besekele imicabango yabo nokukholwa kuyo. Ngakho-ke, uma umBhalo wembule uKristu kithi ngalezi izinsuku zokugcina, nesimo sesikhathi, bekungasisiza uku—ukuWuhlola bese sithola ukuthi sikuphi.

⁵ Manje, si—siyaxolisa ukuthi indlu yethu yokukhonzela ayibanzi kakhulu, ngolunye usuku siyethemba ukuba nayo.

⁶ Nalezizinsuku ezine ezedlule, ikakhulukazi, ngitadishela lokhu phezu kwengxenye yomlando we—weNcwadi yeSambulo, ngigijimele ezintweni engingazange ngicabange ukuthi ngempela zake zenzeka. Futhi kuze kulethwe ngisho kimi u—umuzwa ukuthi emva kwale *minyaka yeBandla eyisiKhombisa*, bese ngedlule kulokho, ngithanda ukuba nezinye izinhlu ezinjalo zokukhuphula “i—iBandla leqiniso nebandla lamanga,” kanye kanye, futhi nje ngomlando nomBhalo. Njengoba ngake ngalinga, entshumayelweni, ukuthatha “umVini weqiniso nomvini wamanga,” okutholakala eBhayibhelini. Futhi si... .

⁷ Sizozama ukuthola ezinye izihlalo, ngenkathi ngisazama ukucabanga ngabantu bezama ukuhlaliswa. Futhi sizothola, sizama ukuthola, ezinye futhi izihlalo, ukuzama ukugcwalisa izindawo emuva lapha, naphandle, nezinye futhi ngapha, ukuze sikwazi ukuhlalisa abanye abantu abambalwa ngesikhathi sezinkonzo.

⁸ Manje, kulokhu, ngizocela ngamunye wenu abakhathazeke ngempela ngalezizinto, ba—bazozama ngasonke isikhathi ukuthi sizo—zoKuchaza. Ngeke ngazithwalisa, noma ngabe ngicabange mina uqobo... [Akuqoshwanga eteyipini—Umhl.]... ukuzethwesa uku... [Akuqoshwanga eteyipini.]... leNcwadi

eNkulu yeSambulo se...[Akuqoshwanga eteyipini.]... imiNyaka yeBandla eyisiKhombisa. Kodwa ngincike ngokuqinile kuNkulunkulu, ukuba—ukuba akwembule kimi njengoba ngiza kukho nje.

⁹ Umlando wemvelo, ongowe...othathwe kosomlando abagqame kakhulu impela engibaziyo. Nginazo zibekwe ekamelweni lami lokutadishela, khona manje, cishe izincwadi ezihlaziyayo ezinhlano noma eziyisithupha, ekaHislop ethi *AmaBabiloni amaBili, ekaFoxe ethi iNcwadi YabaFelukhola*, nezinye izincwadi ezinkulu, njengoMkhandlu waseNayisiya wangaPhambili, mayelana nezincwadi kulokho, lapha emakhasini athi awabe ngamakhulu amane encwadini ngayinye. NoMkhandllu waseNayisiya, nawo wonke umlando esingawuthola. Ngoba, emva kwalokhu, eteyipini enobuzibuthe, sizobhala incwadi ehlaziya ngemiNyaka yeBandla eyisiKhombisa, ukuba ithunyelwe ezweni, esingaphumelela, ngoba sisezinsukwini zokugcina. Sisesikhathini sokugcina.

¹⁰ Akukaze kuse enhliziyweni yami kakhulu kangaka kwaze kwaba wu—wukhetho olwedlule, ngase ngibona-ke lapho esikhona. UMoya oNgcwele usuqala-ke ukwembula kimi, u—ukwexwayisa abantu, nokubeka lokhu. Futhi ngeke ngakwenza e—ebandleni elinjengaleli, ngokwenele. Bese kuthi-ke uma ngihlale phansi futhi ngavele nje ngabhala incwadi...Ngizwa ukuthi uma ngiye epulpiti, nokuphefumulela kukaMoya oNgcwele phakathi kwamaKristu kwafika phezu kwami, ukungisiza, manje-ke ngizokwenela kakhulu ukubhala incwadi-ke, emva kokuba sengikukhiphe eteyipini, ngoba lapho singathola ukuphefumulela kwakho. Izincwadi, kusobala, zizothi ukuqondiswa kancane, ngoba, phakathi lapha, sifaka izinto ebesingeke sizifake encwadini. Bese kuthi-ke si... Futhi sithatha isikhathi esiningi kakhulu ekuziphendeni thina, noma ngiyakwenza. Bese kuthi-ke, encwadini, kuzoqondiswa konke. Kodwa sizozama ukukuthola konke, ngakho konke esingakwenza, emateyipini.

¹¹ Manje, amateyiphu, ubusuku ngabunye, incwadi efundwayo ilitrisha nokunye nokunye, abafana bazoba nayo nje phandle esakhiweni lapho.

¹² Manje, ngingahle ngingakhoni ubusuku ngabunye, njengoba sizethwese thina ukuzama ngenkazimulo kaNkulunkulu, u—ukuletha lemiLayezo yebandla eyisikhombisa, noma imiNyaka yeBandla eyisiKhombisa, ebusukwini obuyisikhombisa, sithatha ubusuku ngabunye, unyaka. Njengokuthi, ngoMsombuluko ebusuku, iEfesu, ngoLwesibili ebusuku, iSmirna; ngoLwesithathu ebusuku, iPergamu; ngoLwesine ebusuku, iThiyathira; ngoLwesihlanu ebusuku, iSardesi; nangoMgqibelo ebusuku, iFiladelfiya; nangeSonto ekuseni nangeSonto ebusuku, owaseLawodikeya, unyaka webandla esiphila kuwo. Sinikeza okomlando webandla lasekuqaleni,

naba—nababhali nosomlandu, nezingelosi zalowonyaka, ne—nemilayezo, nokuphathwa kwebandla, lapho liza lehla njalo kuze kube yilesisikhathi.

¹³ Futhi kuyamangalisa ukubona ukuthi isibikezelo salowomBhalo sinqwamana ngokuqine kanjani nomlando, impela nje, umcabango wakho. Kungimangaze ngisho nakakhulu, kwaze kwaba, yizolo. Ngifunde ngaze ngezwa amehlo ami evuvukala. Ngase ngiphuma ngase ngithi kunkosikazi, “Angikaze ngikuphuphe kungaleyondlela.” Niyabo? Ukuthi kwakukukhulu kangakanani!

¹⁴ Futhi manje, ngesinye isikhathi, ngingahle ngingakwazi ukukuthola konke ngobusuku obubodwa, ibandla, umlayezo kulo ibandla. Futhi uma ngingenakukuqeda, ebusuku, ngokusa okulandelayo—ke ngeleshumi nqo. Kuzomenyezelwa ubusuku ngabunye, kulabo ofuna ukuza futhi akulalele konke, ngoba sizozama ukukufaka eteyipini. Ngizoba nezinkonzo—ke kusukela ngeleshumi nqo, ekuseni, ngiqhubeke kuze kube semini, ngesikhathi sasemini, ukuzama ukukukhipha, wonke umlayezo osele, ngoba bangawubamba eteyipini. Hhayi . . .

¹⁵ Simemezele ukuthi ngeke zibekhona izinkonzo zokuphilisa, ngoba sizama ukuba silokhu siphansi kokukhuluma kokuprofetha kweBhayibheli. Bese—ke, besinenkonzo yokuphilisa maduze nje lapha. Bese—ke emva kokuba seziphelile le izinkonzo, siyobe—ke sesiba nezinkonzo zokuphilisa futhi sibuyele endaweni.

¹⁶ Kodwa manje ngifuna ukwenza lokhu kucace ngempela, ukuze wonke umuntu akwazi ukukhumbula, ukuthi manje, phakathi lapha, kungahle kusike futhi kudonse, futhi kusinike sonke ukushukuma okukhulu. Kodwa ngibophezelekile, hhayi oku—okungokwalutho kodwa ukushumayela iZwi. Lokho, yilokho kuphela. Nje . . . Kodwa, kubambelele eZwini ngqo. Futhi izikhathi eziningi kungahle, kuleminyaka yebandla, kungahle kubonise ngokuveza ihlelo lomunye umuntu. Futhi uma kwenza lokho, akuqondiwe ukuba kube nendluzula. Ku—kungukubeka nje lokho umBhalo okushilo, nesambulo enginaso saWo. Futhi uma ucabanga ukuthi nginephutha kukho, khona—ke ungangibambeli khona, ngikhulekele nje ukuthi uNkulunkulu uzongikhombisa okuyiqiniso, ngokuba ngifuna ngempela ukuba ngibe nginqinisileyo.

¹⁷ Bese kuthi—ke enye into, ngiqonda ukuthi isibopho enginaso, e—emhlanganweni onje njengalo, ukuthi ukufundisa abantu, ukuthi uMoya oNgcwele uzongibeka icala ngamazwi engiwasho kulelipuliti. Ngakho niyabona ukuthi sisondelela ngesizotha kanjani kulokhu. Manje, okwethu . . .

¹⁸ Bengingaba nalokhu phandle kwenye indawo. Kodwa, ngenxa yokuthi kungukufundisa, khona—ke kokwethu . . . Phandle ezinkonzweni zokuvangela, sonke sinomqondo noma—

noma ukubona okufihlakele, noma njengoba bekunjalo wonke unyaka, futhi sinamabandla angawethu, nalokho amabandla ethu asifundise khona, nalokho esikukholwayo. Si... Angithandi ukuyongena ebandleni lomunye umuntu, noma phakathi kwabantu kanjalo, futhi ngisho into ephambene nalokho abantu akufundisiwe. Ngokuba, empeleni, ngizame ngokucacile ukwenza izitatimende zami ukuthi i. . .

Uma umuntu eyiKatolika, futhi wethembele ebandleni eliKatolika ngensindiso, ulahlekile. Uma eyiBaptisti, ethembele ebandleni leBaptisti, ulahlekile. Noma iPentecostal, ethembele ebandleni lePentecostal ukuba limsindise, ulahlekile. Kodwa, noma yiliphi ibandla! Kodwa uma lowomuntu ngamunye ephumule ngesizotha phezu kokukholwa emisebenzini esiqediwe kaKristu eKalvari, usindisiwe, angikhathali ukuthi ungowaliphi ibandla. Ngoba, “Nisindiswe ngokukholwa, nalokho kungomusa.”

¹⁹ Manje, ngezinye izikhathi, ekwenzeni lokhu, khona-ke ngizocabanga, endlini yami uqobo encane lapha esayiqala eminyakeni eminingi eyadlula, esinenqwathshana endala nje yamabloks kakhonkolo nezinto, nohlobo lwayo lwendawana engcwele kithi. Siyayizonda, nje siyakuzonda ukuyibona ishintshiwe, ngendlela eyodwa, ngoba lapha yilapho uNkulunkulu kuqala eqala ukuhlangana nathi, ngenkathi sasingenalo ngisho nephansi kuyo. Kodwa i—isifike endaweni lapho esiguge khona, futhi sisohlelweni lwendlu—lwendlu lapha, ukugcwalisa leblok ngebandla lapha.

²⁰ Manje, kuze kube ngaleyonkathi, ngizwa ukuthi uma ngibuya sengisuka ensimini, lapho engingeke ngibalimaze abazalwane futhi, noma, imilayezo kanjalonjalo, khona-ke kunginika ilungelo ukuzwakalisa umbono wami uqobo, kwe—kweyami... epulpiti lapha. Futhi ngakho uma uthi, “Ngifundiswe okwehlukile kancane.” Nginga... Bese kuthi-ke, kulokhu, simema nje noma ubani ofuna ukuza. Niyabo? Akukho-muntu okuxhasayo, kumbe noma yini. Yitabernakele lapha. Futhi noma ubani ofuna ukuza, nje wemukelekile ukuza. Woza nje ngqo. Ngakho ngiyakumema lethi iBhayibheli lakho, yonke imihlangano, futhi ulethe ipensela nephepha.

²¹ Futhi manje, nazo zonke izincwadi ezihlaziyayo kanjalonjalo, bengingekwazi ukuletha zonke izincwadi. Ngakho ngivele ngabhala nje, ngibhala phansi, isikhathi ngasinye, phezu kwephepha lapha, amanothi amancane asuka emlandwini nezincwadi ezihlaziyayo, kanjalonjalo, ukuze ngikwazi ukuba nje ngikufunde ema—manothini lapha, esikhundleni sokuba nencwadi nokuphenya amakhasi. Nokho, uma sekufika emBhalweni, sizosebenzisa iBhayibheli. Bese-ke kuthi-ke encwadini ehlaziyayo, ngizochaza; noma umlando, ukuthi wayengubani lowosomlando owakushoyo, kanjalonjalo. Bese-ke e... Kusobala, esehlakalweni sencwadi ezayo, ngani, khona-ke

singakufanekisa konke ngayo leyonkathi, futhi sikwazi ukuthola yonke into yenzeke kahle.

²² Manje, sizokwenza konke esingakwenza ukuba siqale kuse eli futhi siphume kuse eli impela okungenzeka. Kuzoba yizinsuku eziyisishiyagalombili, imihlangano, iSonto kuze kuyoba yiSonto.

²³ Kulokhu ukusa ngiqala isahluko 1 seSambulo, seNcwadi yeZambulo. NeZambulo sihlelwe izingxenye ezintathu. Nezahluko ezintathu zokuqala yilokho esizobe siphathelene nakho kulezizinsuku eziyisishiyagalombili. Ube, unyaka webandla owodwa ubungasithatha inyanga. Kodwa sizovele nje sishaye izindawo eziphakeme, njengoba sikubiza kanjalo. Bese-ke uma uthola incwadi, izobhalwa ikhishwe, isihlaziywe kakhulu.

²⁴ Manje, iZambulo, izahluko ezintathu zokuqala, kuphathelene neBandla, bese-ke iBandla liyanyamalala. Asibe sisaLibona kuze kube yisikhathi sokuphela. Kusakela eSambulweni 1 kuya kwese 3, yiBandla; iSambulo 4 kuya kwese 19, nguIsrayeli, isizwe; nese 19 kuya kwesama 22, yibo bobabili, ndawonye. Nezinhlupho nezixwayiso, kanjalonjalo, ekupheleni! Kuhlelwe izingxenye ezintathu. Niyabo? Futhi sithatha izahluko ezintathu zokuqala, zimayelana neBandla, nonyaka webandla esiphila kuwo.

²⁵ Manje, kuqala, kungahle kubonakale komile ngoba sizodingeka sibuyele emuva futhi senze isisekelo. Ngithandazile ngatadisha, futhi ngenze yonke into ebengingayenza, ukuzama uku—ukuthola umuzwa kaMoya oNgewele, okuyindlela yokuhlela lokhu, ukuthi abantu bazokubona, nokuthi nize nikwazi, ekukuboneni, nikhanyiseleke futhi kunibangele ukuba nize nisondele kakhulu kuKristu, ngokuba sisesikhathini sokuphela.

²⁶ Futhi kuyinto emangalisa ngempela, njengoba bengitadisha umlando, ukuthola ukuthi lelobandla laqala kanjani, nokuthi lahosheka kanjani, nokuthi kwenzekeni, nokubona leyoNzalo kaNkulunkulu ihamba idabula kuyo yonke leyominyaka; iphuma ngokuphelele, cishe, endaweni eyodwa.

²⁷ Manje, kusasa ebusuku, sizoqala, futhi sibe ne—sibe ne—neshadi lapha; hhayi ishadi, kodwa ibhlekbhod, engifuna ukuthi ukukufundisa ebhlekbhod. Ngikholwa ukuthi uthisha kaSonto sikole, omunye wabo, unebhlekbhod. Ngiyalibona ngemuva. Ngizothi umlindi-mnyango akalenyuse, alibeke lapha ngaphambili, ukuze ngifundise kulelobhlekbhod, futhi ngikubhale kugqame ukuze nizoqiniseka. Futhi ungakudweba ephepheni lakho, kanjalonjalo, futhi sikuthole kusondele ngakho konke esingakuletha.

²⁸ Kodwa ngifuna nje ukusho lokhu ngaphambi kokuqala. Ukubona ukuqala konyaka webandla; nokubona ukuthi

bakanjani abaphostoli, izimfundiso, nezinto abazifundisayo, nemigomo yeBhayibheli. Bese-ke nokubona lelobandla, ngojikelezo lwesibili lwabaphostoli, ukuthi Kwaqala kanjani ukufiphala; okwangempela, ukufundisa kweqiniso. Ujikelezo lwesithathu, kudeda kakhulu kakhulu. Ngojikelezo lwesithathu, kwase kufiphale kwaphuma kwayongena e—esivivini. Ibandla lazala ibandla elisivivi.

²⁹ Bese kuba-ke yiBandla eligcwaliswe ngoMoya! Okungukuthi, ngikusho lokhu ngenhlonipho yokumesaba uNkulunkulu kuyo yonke inkolo yomuntu. Kusukela ekuqaleni, kuze kube yilesisikhathi, elangempela, iBandla leqiniso beliyiBandla lephentekoste. Liqinisile. UNkulunkulu uligodlile leliBandla.

³⁰ Ngihlala njalo ngimangala, ngenkathi uJesu enza isiphawulo, wathi, “Ungesabi, mhlambi omncane, kuyintando enhle kaYihlo ukuninika uMbuso.” Bengihlala njalo ngimangala ukuthi lokho kwakusho ukuthini, kodwa sengiyakuqonda manje.

³¹ Ngeviki eledlule sasinomhlangano eShreveport, eLouisiana, umhlangano omkhulu kunayo yonke wokomoya esengake ngangena kuwo, empilweni yami. EShreveport!

³² Ngangikade nginezinsuku ezingangezimbili zeholide, ngase ngehlela eKentucky noMfowethu Wood lapha, omunye wabadikoni bebandla, noma abaphatheli, njalo, ukuyozingela. Sahamba sayongena emahlathini.

³³ Ngangidubule ingwejeje yokuqala. Ngase ngithi, “Ngizolinda nje,” ngoba omunye uphuma nezinja. Ngathi, “Ngizolinda nje izingwejeje zize zibuye ziphume emigodini. Zigijime zaya phezulu ezihlahleni, emgodini, zase zicasha manje.” Ngathi, “Uma ziphuma... ngizohlala bese ngilinda.” Ngoba, kubanda futhi kukhithika ngempela, nezindlebe zivutha. Futhi, niyazi, imimoya ebandayo kakhulu ivela ezingoxweni. Ngathi, “Ngizolinda nje izingwejeje zize zibuye ziphume.”

³⁴ Kwathi nje ngingakahlali naphansi, uMoya oNgewele waze wathi, “Sukuma, bese wenyukela endaweni oyibiza ngokuthi ‘ingoxi yomdlali.’ Lapho Ngizokhuluma kuwe.”

³⁵ Ngenyukela kulendawo engayetha ngokuthi “ingoxi yomdlali.” Ngoba, isizathu sokuba ngethe lezozingoxi, qobo lwami, ukuze ngazi ukuthi ngangikuphi. “ingoxi yomdlali,” kwakuyingoba babene... Ngahamba ngayongena lapho ngase ngibona izingwejeje eziyishumi nesithupha zihlezi esihlahleni esisodwa; ngadubula ezikaliwe, ngashiya zonke zazo ezisele lapho, ngase ngisuka ngihamba. Nalowo ngumdlalo, into yokuba yenziwe. Ngakho-ke ngase ngiyibiza ngokuthi, “ingoxi yomdlali.”

³⁶ Wayesengikhomba ekutheni, “Indawo oyibiza ngokuthi ‘ingoxi yomdlali.’” Hhayi ukuthi Yena wayeyibiza kanjalo, kodwa ngayibiza kanjalo.

³⁷ Ngase-ke ngenyukela enhlokweni yaleyongoxi ngase ngihlala phansi kwesihlahla se oki esimhlophe, ngase ngilinda cishe ingxenywe yehora, futhi akwenzekanga lutho. Ngase ngizicambalalela phansi, ngalala ngathi ja phansi, ngeneka izandla zami. Wayesekhuluma kimi.

³⁸ Futhi ngenkathi Enza, amaZwi Awembula kimi, kuwo lomBhalo ofanayo esiza kuwo kulokhu ukusa, ngangingakaze ngiwubone ngaphambili, kuyo yonke impilo yami.

³⁹ Kwase kuthi-ke ngenkathi ngifika eShreveport, eLouisiana; owesifazane ongowesifazane onesiphiwo, igama lakhe nguNkk. Shrader.

⁴⁰ Eminyakeni eminingi edlule, ngenkathi iNgelosi yeNkosi yahlangana nami ezansi lapha emfuleni, okokuqala, futhi yabonakala kulokho kuKhanya, namaZwi Eyawakhuluma lapho; eminyakeni eyishumi nanye kamuva, ngenkathi ngihamba ngiyongena emhlanganweni, lona wesifazane omncane wasukuma wayesekhuluma ngezilimi futhi wahumusha. Kwakuyizwi nezwi into efanayo iNgelosi eyayisho.

⁴¹ Nalona owesifazane omncane ofanayo, ngenkathi ngihamba ngiyongena etabernakele e...noma indawo eShreveport esasikuyo, iLife Tabernakele, uMoya oNgcwele waya phezu kwalowo wesifazane futhi washo izwi nezwi Alisho kimi phezu kwalapho egqumeni. Kwase kuthi-ke uMoya uqala ukuhamba futhi unikeza ukuhumusha, usho izinto zingakenzeki ngesambulo, ngesiprofetho, izinto ezazizokwenzeka emhlanganweni ngobusuku obulandelayo, futhi akukaze nakanye kwehluleke.

⁴² Ngaphambi kwalokho, owesifazane omncane wasukuma emhlanganweni, owesifazane oyiBaptisti uza ngapha, lapho ngingazi ukuthi yini ayengayenza. Futhi wayemi phakathi komhlangano noMoya oNgcwele wehlela kuye, wayeseqala ukukhuluma ngezilimi, owesifazane oyiBaptisti wasebandleni iFirst Baptisti laseShreveport. Kwase kuthi-ke wayengazi ukuthi wayenzani. Kwase kuthi-ke, ngaphambi kokuba asho noma yini, uMoya oNgcwele unikeza ukuhumusha, wathi, “ISHO KANJE INKOSI, ‘Phakathi kwezinyanga ezintathu, kuyobakhona uMoya kaMose, uElija, noKristu, ukhonzisa kulelitabernakele.’” Kwenzeka lapho, ngokupheleleyo.

⁴³ Indoda eyiBaptisti yaseMeridian, eMississippi, yaqala ukubeka isandla sayo phezu kwefriji layo, ukuthola into ethize efrijini, noMoya oNgcwele wafika phezu kwayo. Yayisikhuluma ngezilimi, ingazi ukuthi yayenzani. Futhi ngaphambi kokuba ithole...iqonde ukuthi yayenzani, uMoya oNgcwele wakhuluma

waphendula wawusuthi, “Hamba uye eShreveport, eLouisiana. Inceku yami izokutshela ukuthi yini ofanele uyenze.”

44 Yayisifika lapho, yathi, “Angikufondi lokhu; akukaze kwenzeke ngaphambili.” O, he!

45 Siphila ezinsukwini zokugcina ngaphambi nje kokuFika kweNkosi.

46 LeloBandla elincane belihlala njalo lisengcosaneni ngesibalo, ipentecostal. Angiqonde wona amaPentecostal ehlelo. Angiqonde lona. Kodwa, abantu abanesehlakalo sasephentekoste! IPhentekoste ayisiyo inhlangano. Iphentekoste iyisehlakalo esiya kothandayo. IKatolika, iJuda, iProselite, amaMethodisti, amaBaptisti, “Othandayo, makeze.” Kuyisehlakalo ukuthi umuntu ngamunye... UNkulunkulu akasebenzani nehlelo, kanjalo Akasebenzani kwabeZizwe nje—ngesizwe noma abantu. Usebenzana nabantu ngamunye, “Othandayo.” Makube umhlophe, umnyama, umpofu, unsundu; iMethodisti, iBaptisti, iProtestane, iKatolika. Noma ngabe uyini, “Makeze,” noma ubani. Ngijabula kakhulu ukuthi wakwenza ngaleyondlela. Ngi. . .

47 Njengomfo wake wathi, “Ngiqoka ukuthi Asho njalo kunokubiza igama lami, ‘Makuze uWilliam Branham,’ ngoba kungahle kubekhona ongaphezu kukaWilliam Branham oyedwa. Kodwa uma Ethe, ‘Othandayo,’ ngiyazi lokho kwathatha mina.”

48 Ngakho yileyondlela esingazizwela ngayo sonke, “Othandayo, makeze.”

49 Manje, ngiyazi kunabantu abaningi abalindile phandle lapha emahhotela namahhotela abahamba ngezimoto, abangenayo bevela ezweni lonke. Niyabo? Kunabantu lapha abavela eIreland nasezindaweni ezehlukene, belindele lezizinsuku ezinqunyiwe. Kodwa ngeke ngakubamba khona manje. Ngifuna ukunikela isikhathi sami kulokhu, niyaqonda.

50 Ngenkathi sengibuya ngivela kulemihambo, ngokuvamile ngiyobuya ukuba ngibe no—nomunye engingamkhonzisa, ngoba bagcina izinsuku ezinqunyiwe. Kodwa khona manje sifanele sibadedele bahambe ngenxa yaLokhu.

51 Manje, into eyodwa nje ngaphambi kokuba siqale kuleNcwadi. Ekuqaleni kwakukhona iBandla lephentekoste. Ibandla lephentekoste laphuma lisemandleni kaMoya futhi waloba iNcwadi yeZenzo. Ujikelezo lwesibili, liqala ukuphunguka, ibandla liba yilo ngegama nje. Unyaka webandla wesibili, lase liyilo ngegama nje kakhulu, kodwa leyoMbewu encane yasephentekoste eyayilokhu iza, eyomoya. Yase iyongena eminyakeni yezikhathi zobumnyama, zeminyaka cishe engamakhulu ayishumi nane nento, yokuhlushwa. Loyonyaka wephentekoste omncane waqhubeka nokuphila wedlula lokho. Ukuthi wasinda kanjani, ungangibuzi. Kwakuyisandla sikaNkulunkulu, into kuphela engahle ukuba yakwenza.

⁵² Ngoba, babebabethela phansi ngezikhonkwane, ezixotsheni. Bese bethatha abesilisa bababhekise phansi i—isiqu, bese bethatha izikhonkwane zokhuni bese bezibethela emilenzeni yabo, bese bededela isilwane, izinja, zibadle emhlane, zibadonse amathumbu, ngaphambi kokuba ngisho baze bafe. Bathathe abesifazane, babanqume amabele abo, ngokusika *kanjalo*, ibele labo langakwesokudla, bese bema bese bededela lelogazi ligobhoze nje, ukuphila kwabo kuze kuphume kubo. Bathathe izingane komama abakhulelwe bese bezipha izinja nezingulube, ngenkathi bebabuka. Bethatha ngokuthi kungubuKristu; kodwa iBhayibheli lathi, noJesu wathi, “Kuyakuthi banibulale, becabanga ukuthi benzela uNkulunkulu inkonzo.” Niyabo?

⁵³ Futhi manje leyonto yayigaqa phansi kuze kube omunye unyaka. Bese kuthi ekugcineni iphume. Manje-ke siyaqaphela njengoba, ibandla, baphumele enguqukwani. Kuhosheke kwahosheka, kusukela ngalesosikhathi, futhi badedla kuMoya, basuka kuMoya, kuqhubeke kwehle njalo kuze kube yilonyaka wokugcina lapho usulungele ukuzigxilisa futhi wenze umfanekiso kuso isilo.

⁵⁴ Kodwa lowoMoya omncane uyohlala ezinhliziyweni zabantu uJesu aze afike. Kufanele kube njalo. Kukhumbuleni lokho.

⁵⁵ Sizokudweba kuphumele emamephini, sithathe umlando nakho konke, bese sinikhombisa ukuthi kungaleyondelela ngempela. Sikudedele uthathe umlando, qobo lwakho, bese uwufunda. Ubone ukuthi iBhayibheli lathini, bese kuba ngokuthi umlando wathini. Sibone ukuthi kuhlanguka kanjani kanjalo impela nje. O!

⁵⁶ Kwangathi sonke singeke nje sithathe lokhu njengesifundo esifundwayo, kodwa kwangathi singathi ngesizotha, ngesizotha sithathe izexwayiso zikaMoya oNgcwele futhi sikhuleke, ubusuku nemini. Ungavumeli lutho lukumise ekukhulekeni.

⁵⁷ Siyangena, kuzovumbulula izimpilo zalawomadoda amakhulu emuva phakathi lapho, ukuthi azinikela kanjani. Nizobona ukuthi nenze okuncane kanjani. Kungenza ngibe namahloni ngami ngezinye izikhathi, ukuthi size sibe kanjani nayo yonke into ikalula kabi, futhi babenayo yonke into inzima kakhulu. “Bazulazula,” uPawulu washo kumaHeberu 11, “bembethe izikhumba zezimvu nezikhumba zezimbuzi, bazwiswa ubuhlungu nokuhlupheka, baswela.” Buyoma kanjani obethu ubufakazi ngasohlangothini labo na? Buyoma kanjani ngasohlangothini lwalobo na? Futhi size sibe nayo yonke into ikahle kakhulu.

⁵⁸ Manje, ngezinhlonipho nje, ngaphambi kokuba sivule iNcwadi, ngithanda ukuba thina sonke, esingaphumelela, ukuba nje sime umzuzwana senzele umkhuleko. Manje

ngobuqotho benhliziyo yakho, siphefumule izwi lomkhuleko we...kuNkulunkulu.

⁵⁹ Nkosi Nkulunkulu, Mdali wamazulu nomhlaba, mqalisi wokuPhila okungunaphakade, nomnikezeli wakho konke okuhle neziphiziphile. SingaKucela, Nkosi, kuqala, ukuba usithethelele kuyo yonke imehluko yethu, nezono zethu neziphambeko zethu kuWe, nakomunye nomunye nabafa bakithi.

⁶⁰ Kwangathi lesisikhathi esincane sokuza sihlangane kungabi kuphela esokwakhiwa kwemiphefumulo yethu uqobo, kodwa kwangathi singaba ngesokusikhanyisa kakhulu impela, futhi sisifake ugqozi, siyoze sihambe sitshele abanye. Kwangathi singaba yisikhathi sokuphind'ukuzinikela, sihlangane noMzimba ogcwele kaKristu nokuthi sibe ngabalungela uHlwitho.

⁶¹ Baba Nkulunkulu, kungabi ngemizwa okungeyami, ngazi ukuthi inceku yaKho, nazo zonke ezinye izinceku, aziwenele lomsebenzi omkhulu esindayo. Siqonda ukuthi ayekanjani amadoda amakhulu, edlulayo, ekwethwese izinhliziyi zawo ukwembula Lokhu, noma ukuphawula ngeSambulo esikhulu; khona-ke siyaqonda ukuthi si, ngaphezu kokuba enjalo wona, asenele. Kodwa Wena ungukwenela kwethu.

⁶² Futhi ngiyakhuleka, Baba waseZulwini, ukuthi Uzokwenza into ethize ekhethekileyo ngalesisikhathi, ukuthi uMoya oNgcwele uzoba yikho konke ezinhliziyweni zonke. Soka izindebe ezikhuluma nezindlebe ezizwayo. Futhi uma konke lokhu sekuphelile, futhi sikunikela kuWe, kwangathi singahamba sisuka phansi kombundu walendlu, sithi, "Kubekuhle kithi ukuba sibe lapho. UMoya oNgcwele ukhulume kithi ngenkathi sisahlezi lapho. Futhi manje siphokophelele ukwenza konke esingakwenza iziNkanyiso zakusihlwa zisakhanya." Siphe khona, Nkosi.

⁶³ Kwangathi, ngalesisikhathi, kungabangela abesilisa nabesifazane ukuba babambe, kabusha. Kwangathi ungavusa izikhulumi ngezilimi, umhumushi wezilimi. Kwangathi ungavusa iziphiziwo zesiprofetho. Uvuse abafundisi, abelusi, abavangeli, kanjalonjalo, ukuze iBandla lakhiwe. Vusa izithunywa zenkolo ukuba ziyongena ensimini ngaleya futhi ziveze leliVangeli lenkazimulo. Nomaphi lapho iZwi liyoya khona, kwangathi Lingawela emhlabathini omuhle, lithela ngekulu, ngokuba sikholwa ukuthi sisekupheleni kwezwe. Ukuphelelisa sekuseduze.

⁶⁴ Siphe lezizinto, Baba. Futhi phezu kwezinto zonke, Nkosi, ngalesisikhathi, ngisize Wena, engingodingayo. Ngokuba ngiyakucela, njengoba ngizunikela kuWe ngalezizinkonzo, eGameni likaJesu Kristu. Amen.

65 [Udade ukhuluma ngolunye ulimi. Umfowethu unikeza ukuhumusha—Umhl.]

66 Nkulunkulu onaMandla, Owavusa uJesu kwabafileyo, sijabula kakhulu ukwazi ukuthi uMoya oNgcwele uhlala phakathi kwethu. Uhlala njalo Eqinisile futhi akukho-zwi elingesilo iqiniso. Futhi manje, Baba, qinisa ngokuqhubela phambili iZwi laKho njengoba sifunda, ngenkazimulo yaKho. Futhi kwangathi yonke inhliziyi, njengoba Ushilo, “Zingaba ngezilungele futhi zime ngomumo, ngokuba kukhona okuzovela.” Kungahle ukuba abantu bazokwemukela isexwayiso sabo sokugcina ukuba baphenduke ezintweni abazenzayo manje, baye endleleni elungileyo. SiyaKubonga, Nkulunkulu oNgcwele, eGameni leNdodana yaKho, iNkosi uJesu. Amen.

67 Siphanya manje eNcwadini yeSambulo, isahluko 1. Manje, kuqala, ngifuna ukufunda amavesi amathathu okuqala eSambulo.

Isambulo sikaJesu Kristu, amnika sona uNkulunkulu, ukuba abonise inceku zakhe izinto ezimelwe ukwenzeka masinyane; ethuma ngengekosi yakhe esibonakalisa encekwini yakhe uJohane:

Owafakaza ngezwi likaNkulunkulu, nangobufakazi bukaJesu Kristu, konke . . . konke akubonayo.

Ubusesiwe ofundayo, nabo abawezwayo amazwi alesisiprofetho, bagcine okulotshiweyo kuso: ngokuba isikhathi siseduze.

68 Njengoba ngishilo ngaphambili, manje, kulokhu sizozama ukunikeza isihlaziyo esincane seNcwadi, ngokwemilando kanjalonjalo. Futhi njalo uma ningibona ngithathisela emakhasini engiwabhale lapha, kuyizinto engizithathe ezincwadini eziyizihlaziyi kanjalonjalo.

69 Manje, umbhali waleNcwadi nguJohane, uJohane oNgcwele onobunkulunkulu, walobela isizukulwane senkathi ezayo (A). (B) Iqondiswe ezingelosini eziyisikhombisa zezikhathi ezisobala zonyaka wamaKristu, unyaka kusukela ezinsukwini zabaphostoli kuya ekuFikeni kweNkosi. Futhi manje, iminyaka iqhamuka ngokulandelana, ngamunye, kusukela ekwenyukeni kweNkosi yethu kuya ekuBuyeni kwaYo. Unyaka webandla ngamunye uyachazwa ngesimilo sokomoya. (E) Unyaka webandla ngamunye ungazibheka wona ngokukhuluma kwawo ngokomBhalo nangokomoya kubo. Lapho uMoya ukhuluma, unyaka ngamunye ungazibheka wona. Unyaka ngamunye wathela uMvini weqiniso kaKristu, intombi eHlakaniphile. Futhi unyaka ngamunye wathela umvini ofakelwe, intombi eyisiwula.

70 Osomlando bayavumelana, lena yimpilo kaJohane. UJohane waphila iminyaka yakhe yokugcina emzini wase-Efesu

wayesefela lapho. Wayesiqhingi sasePatmose, ngesikhathi ebhala iNcwadi, iSambulo. Kwakungesiyona indaba yempilo yakhe, kodwa indaba kaKristu eminyakeni ezayo. Niyabo? Kwakuyisiprofetho. Akusiyo impilo kaJohane, akusiyo impilo kaKristu, kodwa eprofetha ngonyaka ozayo. Kwakungesikho ukuphimsela kokuprofetha kwakhe; kodwa, izindumiso zeNkosi, ngesizotha. Kwakungesiso iSambulo sikaJohane oNgwele umfundisi, kodwa iSambulo sikaKristu iNkosi.

⁷¹ YiNcwadi yokugcina yeTestamente eLisha, nokho ikhuluma ngokuqala nokuphela kwesimiso sesikhathi seVangeli. Nginezifundiswa ezinkulu zivumelana.

⁷² Izincwadi amalettha eminyakeni yebandla eyisikhombisa zabhalwa, ngokwesiprofetho, eminyakeni yenkathi ezayo. UPawulu wabhala ngempilo nenkazimulo yamabandla ayisikhombisa akhona kulolusuku. UJohane wabhala ngempilo nangenkazimulo yamabandla ayisikhombisa enkathini ezayo, ukuthi uJohane wayelobela abelusi abayisikhombisa noma izithunywa njengoba aqondisa onke amaKristu phansi kwalezizingelosi ezehlukene eziyisikhombisa.

⁷³ Manje, iNcwadi yeSambulo, manje sizothatha, njengoba sihlaziya lokhu okwalokhu ukusa nakulokhu ukuhlwa. Futhi sizozama ukuphuma cishe ngeleshumi nanye ngo nangeleshumi nanye ligamenxe, into efana naleyo, bese-ke siqala futhi ngalobubusuku ngelesikhombisa.

⁷⁴ Manje okuqkethwe yilesisahluko 1. Ivesi 1, ngempela ku—kuzikhulumela Khona, ngoba yiSambulo sikaJesu Kristu. Ivesi 2, uJohane oNgwele onobunkulunkulu ungumbhali nenceku. Ivesi 3, izibusiso ziyamenyezela. Ivesi 4 kuya evesini 6, isibingelelo ebandleni. Ivesi 7, izimemezelo. Ivesi 8, ubuNkulunkulu obuphakeme bukaJesu Kristu. Ivesi 9 kuya kwelama 20, umbono wasePatmose.

⁷⁵ Kanti, futhi, amavesi 14 nele 15 kuchaza inkazimulo yaKhe ekasikhombisa yokuba nguMuntu kwaKhe. O, kuhle uma sibona uKristu ekubeni ngabantu kwaKhe okukasikhombisa kwaKhe, izidalwa ezikasikhombisa zokuba ngabantu kwaKhe, ekuvukeni kwakhe okunenkazimulo.

⁷⁶ Manje, isihloko sichaza isimilo.

ISambulo sikaJesu Kristu, . . .

⁷⁷ Akusiso isambulo sikaJohane oNgwele onobunkulunkulu, kodwa iSambulo sikaJesu Kristu, iNdodana kaNkulunkulu.

⁷⁸ Manje, igama lesiGriki *lesambulo* yi *apocalypse*, okusho “ukusombulula.” Futhi bengithatha lelogama futhi ngilihlolisisa. Lisho ukuthi, ukwembulwa kwezinto ezifihliwe, nguku. . . Njengomqophi wemifanekiso yamatshu, wenze isithombe esikhulu esiqoshiwe, futhi usemboze ngeveyili. Bese-

ke eyahamba bese edabula ehlehlisa leveyili bese embula lokho anakho emva kweveyili. Kungukususa isimbozo.

⁷⁹ NaleNcwadi ayisikho ukususa isimbozo ko, kakhulu kangako, kokuba nguMuntu kukaJesu Kristu. Nokho, kukhuluma ngempela ngobuNkulunkulu baKhe nokuba ngumuntu kwaKhe okukasikhombisa, kanjalo futhi ngezinto Ayizo, njengomPristi, iNkosi, kanjalonjalo. Kodwa ngukwambulwa kwenkathi ezayo yemisebenzi yaKhe eminyakeni yebandla yaKhe ezayo. Ku . . .

⁸⁰ Ngenkathi iNkosi yethu isemhlabeni, abafundi baYibuza, base bethi, “Nkosi, Uzowubuyisela yini ngalesisikhathi umbuso kuIsrayeli na?”

⁸¹ NoJesu wathi, “Akusikho okwenu ukwazi lelihora noma isikhathi.” Futhi akukho-muntu oyokwazi. Wathi, “Ngisho neNdodana,” namanje, “yayingazi.”

⁸² Kodwa emva kokufa kwaKhe, ukumbelwa, nokuvuka, nokwenyukela eNkazimulweni, Wemukela kuNkulunkulu inkathi ezayo yeBandla. Wayeseyabuya, ukuletha loMlayezo eBandleni, naloMlayezo wokufika kwaKhe nesimo samabandla aKhe kusukela phansi oNyakeni.

⁸³ Wayengenakukwenza ngaphambi kokufa kwaKhe, ukumbelwa, nokuvuka, ngoba Wayengakakwazi. Kodwa niqaphelile yini ukuthi umBhalo ufundeka kanjani lapha na?

ISambulo sikaJesu Kristu, amnika sona uNkulunkulu (uKristu), . . .

⁸⁴ Ukuthi uNkulunkulu uBaba wasinikeza kanjani iSambulo eNdodaneni yaKhe uJesu Kristu. Wayesethumela ingelosi yaKhe kuJohane, ubonisa lezizinto eyayikhona, eyayikhona, ekhona, neyoba khona. O, kubekwe kahle!

⁸⁵ Manje, kulonyaka omkhulu ozayo uJohane awubonayo! Manje, lezi, lesiSambulo sasinike yena, ngokuqinile, ukwembula inhloso eqondene ngqo kaKristu, Ayoba yikho futhi afane nakho, kuyo yonke iminyaka. Yingalesosizathu ngithe, kulokhu ukusa, bekani ingqondo yenu eBandleni leqiniso. IBandla leqiniso laqala ngoSuku lwePhentekoste.

⁸⁶ Akukho-siyazi wezenkolo, isifundiswa esikhulu seBhayibheli, noma usomlando, ongake athi laqala ngezinsuku zikaMartin Luther, uWesley, unyaka weKatolika, kumbe noma yimuphi omunye unyaka. Kwaqala ePhentekoste. Lokho kwakungukugcotshwa kweBandla. Lokho kwakungukuqala. Ngakho, ngakho-ke, engxoxweni nanoma ubani, ame kulelosango lePhentekoste, futhi bangeke baya-ndawo.

⁸⁷ Kufana nokufaka unogwaja ensimini. Uyazi ukuthi yonke imigodi ikuphi, ngakho uwuvalile. Uzofanele ubuyele ngqo kulendawo efanayo lapho ongena khona.

⁸⁸ Awu, yileyondlela, noma ubani ekhuluma ngamabandla neminyaka yebandla, nemisebenzi kaMoya oNgcwele, uzofanele ubuyele kokwasekuqaleni, ukuqala. Kuzofanele kubuyele lapho ngoba uNkulunkulu ungongenasiphelo, futhi Ungumninimandla. Ngakho-ke, Yena engongenasiphelo, Angenze into *lapha*, bese enza into ephambene nakho, *ngapha*. Ufanele enze njalo njengoba Akwenza esikhathini sokuqala.

⁸⁹ Njengoba uPetru wathi, ngosuku ngenkathi abeZizwe bemukela uMoya oNgcwele, wathi, “Singenqaba namanzi na, lokhu sebemukele uMoya oNgcwele njengoba senza ekuqaleni na?”

⁹⁰ UJesu, ngenkathi Esemhlabeni, wakhuluma wayesethi, “Uma . . .”

⁹¹ Kufika omunye wayesethi, “Kuvunyelwe yini ukuba thina silahle omkethu noma ngaliphi icala na?”

⁹² UJesu wathi, “Owenza owesilisa, wenza owesifazane. Ngenxa yalokho umuntu uyaku . . .”

⁹³ Wathi, “Kodwa uMose wayala ukuba sinikwe incwadi yesahlukaniso.”

⁹⁴ UJesu wathi, “Kwakungenjalo ekuqaleni.”

⁹⁵ Buyelani ekuqaleni. Ngakho-ke uma sizoxoxa ngonyaka webandla, sizofanele sibuyele ekuqaleni, sibeka eceleni zonke izitatimende zonke umuntu azenzile kusukela phansi onyakeni.

⁹⁶ Lena yiNcwadi esemthethweni kakhulu yanoma yiyiphi iNcwadi eBhayibhelini. Lena yiyona-Ncwadi kuphela uKristu abeke uphawu lwaKhe phezu kwayo. Isuka iqale ngesibusiso bese iphetha ngesiqalekiso. “Ubusisiwe ofundayo.” Futhi, “Uqalekisiwe osusa noma yini kuYo.”

⁹⁷ Yiyona-Ncwadi kuphela uKristu ayilobayo, qobo lwaKhe, yeBhayibheli lonke. IMiyalo eyishumi, Waloba ngomunwe waKhe. Kunjalo. AbaJuda babambelela kulokho. Futhi, namhlanje, yi—yiSambulo.

⁹⁸ Futhi uma uSathane ezonda noma yiyiphi iNcwadi eBhayibhelini, yiSambulo. Zimbili. Uzonda wonke umBhalo, futhi ngumthetho wonke womBhalo. Kodwa, uma noma yini, ayenyanya kakhulu, yiSambulo noGenesisi. Ngoba, uGenesisi ukhuluma ngokuqala. ISambulo sembula lokho okuzokwenzeka kuye ngosuku lokugcina. Uzoboshwa iminyaka eyinkulungwane; bese kuthi yena, umprofethi wamanga, isilo, uzophoswa, ephila, eChibini loMlilo.

⁹⁹ Futhi uyoyihlasela iNcwadi kaGenesisi phezu kwayo ingene—ingeneqiniso. Uyosho, ukuthi, “Ayinalo iqiniso.” Uyogovuzisa imiqondo yabantu. Bhekisisani lapho uDeveli elele khona, leyoNcwadi kaGenesisi noma iNcwadi yeSambulo, eyokuqala neyokugcina.

100 NeNcwadi yeZambulo inezifanekiso eziningi kakhulu kuyo kunazo zonke ezinye iziNcwadi eBhayibhelini. Inezifanekiso eziningi kakhulu ngoba yiNcwadi yesiprofetho. YiNcwadi yesiprofetho. Ngakho-ke ifanele iqondwe ngabezinga lesiprofetho. LeNcwadi ayiqondisiwe ukuba ibe ngeyomuntu wonke. Akukho-muntu ongayiqonda, cishe impela. LeNcwadi yenzelwe abantu bezinga elithize. Ngale kuDuteronomi, Kuthi, “Izinto ezifihliwe zingeze—zeNkosi.” Kunjalo. Futhi Uyasembulela, abantwana baKhe, izinto ezifihliwe. Ngakho akuyi. . .

101 Umqondo wokwenyama ungeziqondisise lezozinto ezinkulu zomBhalo, ngoba kungubuwula kubo. Kodwa kulabo abangabathandi beZwi likaNkulunkulu, yilabo iNcwadi eyalotshelwa bona, eBandleni. ISambulo sikaJesu Kristu, “Kulo ibandla elise-Efesu, kulo ibandla laseSmirna, kulo ibandla, kuwo amabandla,” kwehle njalo. ISambulo sikaJesu Kristu kulo iBandla. Ngiyakuthanda lokho.

102 Futhi qaphelani, kungukupheleliswa futhi kwemiBhalo, ukupheleliswa okuphelele. Futhi kubekwe ngokomumo womhlaba endaweni efanele, ekugcineni kweBhayibheli. ISambulo sayo yonke into ibekwe emuva lapha nesibusiso kulowo oSifundayo noSizwayo, nesiqalekiso kulabo abayokwenezela noma basuse. Kungumthetho-mbhalo ophelele, o, uqobo. Akukho okungenezelwa kuWo. Futhi uma umuntu ezama ukususa noma yini kuLo, noma enezele noma yini kuLo, uNkulunkulu wathi Uyosusa isabelo esifanayo eNcwadini yokuPhila. Niyabo? Uyosusa isabelo sakhe eNcwadini, uma enezele kuLo.

103 Ngakho-ke, uma sibona ukuphindaphinda kweSambulo seNkosi yethu, Okhona, lokho Ayikho, uma noma yimuphi umuntu eyonezela kuLokho noma asuse noma yini kuLo, kuyisiprofetho samanga. Abanengi bazame ukuba bathi babenenye into kamuva kunaLokho. Kodwa Lokho kuyiSambulo seNkosi uJesu onyakeni webandla waKhe nangoSuku kwaKhe, iSambulo seNkosi yethu.

104 Manje—manje, *ukwembula*, igama lesiGreki, into ebifihliwe, unreve- . . . “kwembula” uKristu.

105 Manje, ivesi elilandelayo, siyathola, evesini 2.

106 Ivesi 1 lembula uKristu, iSambulo, noma ukususa isembozo. O! Ukuthi unyaka wokugcina nokuFika kweNkosi kwa—kwakwembozwe kanjani, kubaphostoli! Babuza umbuzo, kodwa oyedwa kuphela waphila ukuba abe neSambulo. Noma kunjalo, akasiqondanga, ngoba umlando wawungakenziwa.

107 Manje, umlando waleNcwadi, noma i—ingqikithi yendaba yaleNcwadi, yayiqondiswe emabandleni ayisikhombisa aseAsiya Mina, eyayilapho ngaleyonkathi. Yayiqondiswe kulawomabandla ayisikhombisa. Kwakunamabandla amaningi

kunalawo ayisikhombisa, ngalolosuku. Kodwa ngalinye lalawomabandla lalibalulekile, libalulekile ngesimilo kulelobandla, esasizolilandela kusukela phansi onyakeni, isimilo salelobandla. Njengelase-Efesu, lalinesimilo. ISmirna, iPergamu, futhi kwehle njalo, iFiladelfiya, ngalinye lalawomabandla lalinesimilo kulo, esasizobuye siqhamuke futhi eminyakeni ezayo. O! Uma kuphela beninga. . .

¹⁰⁸ Noma yimuphi umuntu angakubona u—ukuqondana kukamoya kwemiBhalo futhi obengathi yayingaphefumulelwe na? Zona impela izenzo zakho, zona impela izinjongo, zona impela izimpokophelo zabantu, ngani, kufakazisa ukuthi umBhalo uphefumulelwe, ukubona ukuthi uNkulunkulu uziqondanisa kanjani lezozinto. Lokho nje okwenzayo, *nanku* umfanekiso wento ethize.

¹⁰⁹ NjengoAbrahama enikela phezulu ngoIsaka, indodana yakhe kuphela; umfanekiso kaNkulunkulu enikela ngeNdodana yaKhe, amakhulu eminyaka kamuva. Ukuthi uJosefa wathengiswa kanjani nasetilongweni, wazondwa ngabafowabo futhi wathandwa nguYise, uJesu, emfanekisweni. Ukuthi uMoya wasebenza kanjani ngoJosefa, umuntu, futhi nje wafanekisa impilo kaKristu, ngokupheleleyo. Kanjani, uDavide, iNdodana kaDavide yahlala entabeni efanayo. Ngenkathi uDavide enqatshwa njengenkosi futhi wenyukela phezu kwegquma, iNtaba yemiNqumo, ebuka emuva, ekhala izinyembezi, njengenkosi elahliweyo; eminyakeni engamakhulu ambalwa emva kwalokho, iNdodana kaDavide yakhwela egqumeni elifanayo, njengeNkosi elahliweyo, yayisilikhalela iJerusalema. UMoya emfanekisweni nesimo. O!

¹¹⁰ Khona-ke ningabona elikhulu iBandla lephentekoste ngalolu izinsuku zokugcina na? Ningabona ukuthi uNkulunkulu waligcoba kanjani ngoSuku lwePhentekoste na? LowoMoya ufanele uhlale useBandleni yonke iminyaka.

Babangabayibo ngegama nabanganaki. Badingeka babe nehlelo. Badingeka bahlanganise ibandla nombuso ndawonye, futhi ekugcineni bakwenza futhi babangela amakhulu eminyaka yokuhlushwa. Kwase-ke, iNguquko, baphuma. Futhi unyaka ngamunye, abekade besika kuMoya futhi benezela kokwemvelo, besusa kuMoya futhi benezela kokwemvelo, sekuze kwathi manje sebelungele nje ukukwenza futhi. Siphila kwawokugcina, amahora okuvala, ukupheleliswa kokuqeda kwebandla. SiseFiladelfiya. . . noma uNyaka weBandla laseLawodikeya.

¹¹¹ Manje, isahluko 1, ivesi 1, kwethulwa ku—kuJohane. Manje, ubani umbhali na? UJohane. UJohane. Kwakungesiso isambulo sikaJohane, futhi siyazi ukuthi kwakungesiso, ngoba kwakuyiSambulo seNkosi uJesu Kristu. Wayeyilokhu, wakhethelwa ukuba ngumfundi. NeNcwadi uqobo lwaYo

yembula into ukuthi kwakunguye, uJesu Kristu, Okunguyena Owayembula.

¹¹² Futhi sathunyelwa ku...“Futhi ebonakalisa lokhu ngengelosi yaKhe kuJohane.” Asazi ukuthi ingelosi yayingubani. IBhayibheli alisho ukuthi lengelosi yayingubani. Kodwa siyazi ukuthi kwakungumprofethi, ngoba iBhayibheli kamuva lasho, ukuthi, “Mina Jesu Ngithumile ingelosi yaMi ukufakaza lezizinto ezimelwe ukufezeka masinyane.”

¹¹³ Bese-ke siyathola ukuthi ngenkathi uJohane eqala ukukhuleka kuyo ingelosi, ingelosi yathi, “Musa ukwenza njalo.” ISambulo 22, ngikholwa ukuthi yiso. Yayisithi, “Ngokuba ngiyinceku kanye nabaprofethi.” Kungahle ukuthi kwakungumprofethi. UJohane wayengumphostoli. Kodwa lomprofethi wathunywa.

Futhi uJohane, engumphostoli, buka imvelo yazo zonke zezincwadi zakhe, zifakazisa ukuthi kwakungesuye uJohane owayibhalayo, ngoba ayinamvelo njengoJohane. Thatha uJohane wokuQala, uJohane wesiBili, kanjalonjalo, futhi ifunde. Futhi buka imvelo yalokho, manje-ke buka imvelo yalokhu. UJohane wayengumbhali futhi wayengumphostoli, kodwa lona ngumoya womprofethi. Ngumuntu ohlukile, ngakho konke. Niyabo? Kwakungesikho ukubhala kukaJohane. Kwakungesiso isambulo sikaJohane. KwakuyiSambulo sikaNkulunkulu sikaJesu Kristu kuwo amabandla. Futhi kwakune...UJohane wayengumbhali nje, umbhali osemthethweni, ne—neNcwadi imemezela okufanayo.

¹¹⁴ Manje, yayinqondisiwe kuJohane. Yayinqondisiwe eBandleni. Kulungile. UJohane, ngalesosikhathi, wayengumelusi webandla lase-Efesu. Futhi manje iNcwadi inqondisiwe kuJohane... noma ebandleni, hhayi kuJohane.

¹¹⁵ Manje ivesi 3, Umemezela isibusiso. Lalelani lokhu.

Ububisiwe ofundayo, nabo abawezwayo amazwi alesiiprofetho, bagcine okulotshiweyo kuso, ngokuba isikhathi siseduze.

¹¹⁶ Sikhathi sini esiseduze na? Isikhathi lezizinto ezenzeka ngaso, lapho lesiSambulo sikaJesu Kristu sesiphelelisiwe onyakeni webandla ngamunye.

¹¹⁷ Manje isizathu Akubhala kanje. Ukuba wayethe, “Awu, manje, U...” BabeMbheke ukuba a; ukuba kwakukade kwembuliwe, ukuba (yena) kwakuyokwembulwa kuJohane, ukuthi Wayezofika masinya nje uma lawomabandla lapho lase liphelile. Yileyondlela uJohane akucabanga ngayo. Kodwa uma kwakunjalo, lawomabandla, kwathi nje angaqedwa, afika... Ukuba wayazi, ukuba kwakukade kwembuliwe kuye ukuthi kwakuzobakhona iminyaka yebandla emide eyisikhombisa, iminyaka eyizinkulungwane ezingana, noma iminyaka

engamakhulu amaningi, khona-ke besingeke sibekhona isizathu sokulinda. Bebeyovele nje baphile unyaka wabo webandla.

¹¹⁸ Ngakho-ke, uNkulunkulu wakukhuluma, futhi akwembulwanga kubo. Akwembulwanga kuMartin Luther, izinto uJohn Wesley ayezazi ngoMbhalo. Akwembulwa kumaBaptisti, lokho amaPentecostal akwaziyo ngomBhalo, ngoba kusonyakeni ohlukile. Yisikhathi eshlukile. Futhi uNkulunkulu wembula izinto zaKhe ngenkathi yonyaka nje. O!

¹¹⁹ Ungeke watshala ummbila ngesikhathi sasentwasahlobo bese uvuna ngesikhathi esifanayo. Utshala imbewu futhi iyakhula ukuba ivuthwe. UNkulunkulu utshala iZwi laKhe bese-ke Likhula liphume ngqo. Bese sibuka emuva bese futhi sithi, “Lalilapho-ke.” Ngani, impela, siLibona emva kokuba seLembuliwe.

¹²⁰ Manje, “Ubusisiwe,” iZwi, ukumenyenzelwa kwesibusiso, evesini 3, “kwabafundayo noma abezwa imfihlakalo yalo.”

Kwenza umqondo wenyama ukubalekele, ngoba umqondo wenyama awazi lutho ngakho. Akumangalisi umqondo wenyama ungakwazi, ngoba nguSathane kulowomqondo wenyama. NoSathane uyadalulwa, noSathane akathandi ukuba adalulwe yena uqobo.

¹²¹ Niyaqaphela ukuthi kubi kakhulu kanjani kuSathane uma ecabanga ukuthi uzodalulwa na? Bhekisisani kwenye yezinkonzo. Bhekisisani ukwenza kwabantu. Anobhekisisa, emhlanganweni. Ngaphambi nje kokuba uSathane ezodalulwa, phezu komuntu othize, ubona ubuso babo bushintsha. Niyabo, abazi ukuthi bazocabangani. Khonamanjalo, uMoya oNgcwele uyehla bese udalula lowodeveli. O! Uyaluzonda lolohlobo lomhlangano. Yingalesosizathu sibe nempi enjengaleyo, ngoba iZwi likaNkulunkulu lidalula uDeveli. Niyabo? Liyasho ukuthi uyini.

¹²² Njengokuthi uthi, “Lona wesifazane ohlezi lapha,” phansi kokuphefumulela kukaMoya oNgcwele, uthi, “igama lakhe nguNkosazana. Jones. Uvela kwa *S'bani-bani*.” Kwenzani lokho na? Kucaphuna umoya wakhe, kuwukhuphulele endaweni.

¹²³ “Ungazi kanjani na? Leyondoda ayingazi, ngakho kufanele kube ngumoya othize. Nhloboni yomoya oyiwo na?”

¹²⁴ “NguMoya kaNkulunkulu.”

¹²⁵ “Kanjani na? Yin’indaba ngami na?”

¹²⁶ “Unesifo sofuba, umdlavuza,” noma ngabe kuyini, “kodwa ISHO KANJE INKOSI. . .”

¹²⁷ “O!” O, uSathane ukuzonda kanjani nje lokho, ngoba Kuyamdalula.

¹²⁸ Manje, umqondo wenyama uyabuka, uthi, “Ukufunda umqondo, ukufunda umcabango ngengqondo.” Abazi. Kungubuwula kubo.

129 Kodwa kulabo abaziyo ukuthi Kuyini, o, isibusiso esinje pho! Kuyini na? Isambulo. Isambulo sikabani na? Somuntu ofanayo osepulpiti na? SikaJesu Kristu kulonyaka webandla wokugcina, Ezembula njengoba Ethembisa ukuthi Wayezokwenza.

130 ISambulo, niyabo, noSathane uyakuzonda lokho. He, ukuthi ukuzonda kanjani! Uyadalulwa, kudalula icebo lakhe. USathane uzonda iZambulo noGenesisisi, nginakho kubhalwe kwakhishelwa lapha. Kuliqiniso ngempela.

Manje, kungani ezonda isambulo na? Kungani emelene kakhulu kangaka nesambulo na? Yingenxa yokuthi wonke umthetho-mbhalo weZwi likaNkulunkulu neBandla likaNkulunkulu ngesizotha wakhelwe phezu kwesambulo.

131 Akusoze kwaba nge-ngesikole, akunandaba ukuthi mangaki amakholiyi amahle esinawo. Akude le emuva onyakeni ofiphele. IBhayibheli neBandla yisambulo ngokoqobo.

132 Asiphenye. Ngineminye imiBhalo ebhalwe phansi lapha, uMathewu, i-sahluko 16 nevesi 18. Akesibuke kancane nje kuMathewu 16:18, sibone ukuthi umBhalo ukuphi, lapho okuyisambulo khona. Ehla evela entabeni, ivesi 17.

UJesu waphendula wathi kuye, Ubusisiwe wena, Simoni kaJona: ngokuba inyama negazi akukwambulelanga lokhu, kodwa uBaba osezulwini.

...ngithi kuwe, ...unguPetru, phezu kwalelidwala ngiyakulakha ibandla lami; amasango ehayidese awayikulahlula.

133 Manje, ibandla eliKatolika lithi, “Walakha phezu kukaPetru.” Awu, lokho, kungukucabanga kwenyama ngempela. Ubungeke uwucabange umqondo wokwenyama uqondisisa into enjengaleyo; njengoNkulunkulu, neNdodana yaKhe uQobo emi lapho, kepha nokho akhele iBandla laKhe phezu kovamile, ojwayelekile, umuntu ozalwe isono. Umuntu wakufakazisa. Yena, nalowomoya ofanayo uphezu kwakhe, wathuka uJesu futhi waMphika phambi kwaKhe ngqo. Kwakungesuye uPetru.

Noma, kanjalo kwakunge-ngesilo idwala elalibekwe lapho, njengoba amanye amabandla esho ukuthi kwakuyilo. Kwakungesilo idwala. Isizathu, uPetru. . .

134 Idwala Ayekhuluma ngalo lapho, kwakungesuye uPetru, kanjalo kwakungesuye Yena uqobo.

135 Manje, abanengi babantu abangamaProtestane bazama ukuthi, “KwakunguJesu. KwakunguYe Owakha iBandla phezu. Yena!” Qhabo, lokho kuseyiphutha. Uma niqaphela, kwakungesuye uJesu. Kanjalo kwakungesuye uPetru. Kwakuyisambulo.

...Inyama negazi akukwambulelanga lokhu, kodwa uBaba osezulwini wenze lesisambulo.

¹³⁶ Bukani. Ngifuna ukunibuza. Ensimini yase-Edene, kwakungekho-miBhalo elotshiwe. Kwase kuthi-ke abafana ababili, uKayini noAbela, futhi bobabili babefuna ukwenza umhlatshele nokufumana umusa kuNkulunkulu. Ngenkathi benzenjalo, uKayini uyafika wayesakha ialtare; uAbela wakha ialtare. Awu, uma kuyilokho kuphela uNkulunkulu akudingayo, uNkulunkulu wayeyoba ngongalungile ukuba alahle uKayini. Kulungile. Wase-ke uKayini enza umhlatshele; wenzenjalo noAbela. Bobabili benza umhlatshele. UKayini wakhonza, wenzenjalo noAbela. UKayini wenza yonke into eyenziwa nguAbela.

¹³⁷ Ngakho uma ukuya esontweni, ukuba ngowesonto, ukwenza imihlatshele, nokukhuleka, nokukhonza uNkulunkulu, kuyilokho kuphela uNkulunkulu akudingayo, khona-ke uNkulunkulu wayeyoba ngongalungile ukuba alahle uKayini ngokwenza khona impela Athi akwenziwe.

¹³⁸ Kodwa, niyabo, uAbela, ngesambulo, wayazi ukuthi kwakungesiso isithelo esabakhipha ensimini yase-Edene, njengoba imicabango eminingi yenyama icabanga namhlanje. UAbela uyafika futhi wanikela ngesithelo sensimu, noNkulunkulu wasala, kodwa kwembulwa . . . ngiqonde ukuthi, kwenziwa nguKayini, ngiyaxolisa. UKayini wanikela ngesithelo sensimu ngoba wayecabanga ukuthi yilokho okwabakhipha ensimini yase-Edene. Bhekisisani lesosambulo. Bhekisisani ukungavumelani naso. Bhekisisani ukuthi silimaza kanjani namhlanje. Kodwa kwakungesiso isithelo esabakhiphayo. UEva akadli-ma apula. Impela. Waqonda kanjani ukuthi wayehamba-ze, uma kungukudla iapula na? Kwakuphathelene nempilo yocansi. Kwakufanele!

¹³⁹ Manje, sithatha lokho njengokutadisha, futhi sinakho, sibuyele kukho. Abanawo nowodwa umBhalo.

¹⁴⁰ Abanye babo bathi, “Awu, wathi, ‘Ngithole indodana eNkosini.’” Yebo, mnumzane. Senzenjalo nesifebe. UNkulunkulu ufanele enze konke ukuphila.

¹⁴¹ Kodwa ngukuphila okuphendukezelwe. Bukani imvelo yalowomfana. Wayengokayise, uDeveli; wayezonda, engenasithunzi, umbulali. Niyabo?

¹⁴² Futhi manje-ke kanjani, uAbela, ngenkathi abazali bakhe mhlawumbe bamtshela ukuthi—ukuthi imithi yayinezithelo kuwo, kanjalonjalo. Kodwa, kwembulwa kuAbela. UAbela wahamba wayesethola iwundlu, enzela igazi, ethatha ukuphila. Hhayi umuthi wesithelo, ukuletha ama apula nobanana namagonandoda. “Kodwa uAbela, ngesambulo sokomoya,” amaHeberu 11, “wanikela kuNkulunkulu ngomhlatshele omuhle kakhulu. UNkulunkulu efakaza ngawo, ngokuba kwembulwa kuye ngokukholwa.”

143 Yilapho uNkulunkulu akha khona iBandla laKhe. “Ngokuba inyama negazi akukwambulelanga Lokhu.” Akazange aKufundise ekholiji. Omunye umuntu akazange aKufundise kuwe ndawondawo. “Kodwa uBaba wami oseZulwini ukwembulele Khona.” Lapha, yonke into iphezu kwesambulo, lonke iBandla, “Phezu kwalelidwala leSambulo sikaJesu Kristu, Ngiyakulakha iBandla laMi.”

144 Ungahle uthathe lokho okushiwo ngumelusi. Ungahle uthathe lokho okufundiswa yikholiji. Ungahle uthathe lokho okushiwo yibandla. Futhi akulungile, nokho. Ungahle ukwazi ukukuchaza ngobuciko bokukhuluma. Kodwa uNkulunkulu aze embule kuwe ukuthi uJesu Kristu uyiNdodana yaKhe, futhi usindiswe ngeGazi laKhe; phezu kwalesosambulo, ukuthi, “UnguMsindisi wami.”

145 “Phezu kwalelidwala ngiyakulakha iBandla laMi, namasango ehayidese angelehlule.”

146 Ngakho manje-ke niyabona ukuthi kungani uSathane emelene kangaka neNcwadi yeSambulo. Noma yini embulwayo, isambulo sokomoya, uSathane umelene naso. Yingakho emelene kangaka nenkonzo namhlanje. Ngoba, kuyini na? Ukwembula kukaKristu.

147 Ibandla maliqhubeke namahlelo alo amakhulu nezinhlango, nemilayezo yalo enezimbali ezincane kanjalonjalo. Mabaqhubeke, uSathane ngeke akukhathaze lokho. Abanazinkathazo. Wonke umuntu ubambambatha emhlane.

148 Bese-ke kufika isikhathi sokuthi uNkulunkulu, ngoMoya oNgcwele, wembula uKristu abuyele eBandleni, ngamandla nezibonakaliso zokuphilisa abagulayo, futhi enza izibonakaliso Athi ziyobalandela abakhulwayo, zifezeke, bese-ke uSathane eguquka embhedeni wakhe. Wenza into ethize ngakho. Kuze kube yilesosikhathi, uSathane akanandaba ukuthi ujoyina isonto kangakanani. Akanandaba ukuthi kangakanani. Kodwa uma uKristu ekwambulela ukuthi UyiNdodana kaNkulunkulu, nemisebenzi Ayenza niyayenza nani; hhayi eminye imisebenzi ethize, kodwa imisebenzi efanayo.

149 “Okholwa yimi...” UJohane oNgcwele 14:7. “Okholwa yiMi, imisebenzi engiyenzayo Mina naye ngokunjalo. Enze imisebenzi efanayo, nemikhulu kunalo.” Ngoba, uKristu wayengenakushumayela umbhaphathizo kaMoya oNgcwele, iyoba mikhulu kuneminye. Wayengenakukuletha kubo, ngoba uMoya oNgcwele wawungakanikezwa. Kodwa ngenkathi uJesu efika futhi wanikela ngokuphila kwaKhe, noMoya oNgcwele wabuya, khona-ke babengabela ukuPhila okuPhakade kubantu. Lokho ngoku “khulu kunokunye.”

150 Kodwa izibonakaliso nezimangaliso, uJesu washo ngokucacile, kuMarku 16, “Hambani niye ezweni lonke,

futhi nishumayele iVangeli kukho konke okudaliweyo.” Kuze kube kuphi na? Lonke izwe. Abangaki na? Konke okudaliweyo. Inqobo nje uma iVangeli lishunyayelwa, lezizibonakaliso ziyakubalandela abakholwayo. Futhi uma lokho kuba yisambulo, mfowethu, ususeduze koMbuso-ke. “Phezu kwalelidwala Ngiyakulakha iBandla laMi, namasango ehayidese angelehlule.”

¹⁵¹ Ngoba, owesilisa noma owesifazane oke waba kulologwadule olungemuva eyedwa, njengoba wayenjalo uMose, nesambulo sikaNkulunkulu senziwe sabonakala kuye ngoMoya oNgewele, akukho okungamzamamazisa. Uphile futhi uqine nqi.

¹⁵² USathane uyasizonda iSambulo. Akasithandi, nhlobo; sichitha isu lakhe.

¹⁵³ Imvelo yeNcwadi ikhombisa ukuthi uJohane akayibhalanga. Kunjalo. Ngokuba ziyi—zingezokunye... Zingukukubhala kwakhe, kodwa hhayi ukuphefumulela kwakhe. Ngukuphefumulela kukaNkulunkulu okubhala iNcwadi. Kulungile.

¹⁵⁴ Ake sibone ukuthi kuthini manje.

Ubusisiwe ofundayo, nabo abawezwayo... lesisiprofetho, bagcine okulotshiweyo; kuso: ngokuba isikhathi siseduze.

¹⁵⁵ Manje, “Isikhathi siseduze.” Ini? Uma iSambulo esiphelele sikaJesu Kristu sesazisiwe emabandleni aKhe. Futhi lapho iminyaka iqhubeka, kwembuliwe nje kubo.

¹⁵⁶ Manje siphansi ngqo ekupheleni kwesikhathi, ngakho manje sisekupheleni kwezwe ngempela. Sisekuphelelisweni komlando wezwe. Futhi ngaphambi kokuba kuphele leliviki, noNkulunkulu enathi, esisiza, sizofakazisa ukuthi sisekuphelelisweni kweminyaka yebandla. SikwiFiladel... noma oNyakeni weBandla laseLawodikeya, ukupheleliswa kwayo yonke iminyaka. Sisekuphelelisweni kwezwe lezombusazwe. Sisekuphelelisweni kwezwe le—lemvelo. Sisekuphelelisweni kwezinto zonke. Sisekupheleni kwayo yonke into yemvelo, silungele ukungena.

¹⁵⁷ Ngiza ngolunye usuku, ngikholwa ukuthi ngangiya eShreveport, noma ngiza ndawondawo. Ngabuka. Ngathi, “Izihlahla ziyafa. Utshani buyafa. Izimbali ziyafa. Ngiyafa. Izwe liyafa. Yonke into iyafa. Yonke into kulelizwe iyafa.” Sihlezi lapha kulokhu ukusa, sifa.

¹⁵⁸ Impela kunezwe ndawondawo, lapho yonke into ingafi. Uma likhona elilodwa lapho yonke into ifa khona, kuzofanele libekhona elilodwa lapho yonke into iphila khona. Yilokho esikulangazelele, ukufika kuleyondawo lapho i—izihlahla zima

zingaseyikufa. Ziye lapho yonke into ingasayikufa futhi imi e—enkazimulweni kaNkulunkulu.

¹⁵⁹ Manje, manje, amavesi amathathu okuqala esesibe nawo manje, ebeka isendlalelo. Elo 1, “ISambulo sikaJesu Kristu.” Ele 2, “Sanikwa uJohane yingelosi.” Nele 3, singukuthi, “Ubusisiwe, isibusiso kubo abafundayo, no,” uma ungakwazi ukufunda, “ubusisiwe ozwayo.” Awukwazi ukufunda na? UyaSizwa nje. Yilokho kuphela. “Ubusisiwe ofundayo, no,” uma ungakwazi ukufunda, “ubusisiwe ozwayo, ngokuba isikhathi siseduze.”

¹⁶⁰ Manje sengathi ngiyabona ukuthi umthetho-mbhalo walokhu usho ukuthini, ngukuthi, uJohane, umbhali lapho, ekukukhipheni ngokukubhala, kwakunguye. *Lona* nguJohane lapha, nje esho “izibusiso” kanjalonjalo. Manje, engicabanga ukuthi kwakuyikho, eTestamenteni eLidala, umpristi wayesukuma ekuseni futhi afunde imiBhalo. Inhlango yebandla ilalele. Abaningi babengakwazi ukufunda. Ngakho wathi, “Ubusisiwe ofundayo, naye ozwayo.” Niyabo? Umfundi nozwayo; lowo ofundayo, nozwayo, ubusisiwe. Ngakho uma uvele uhlala nje bese ukulalela, ubusisiwe. “Ubusisiwe ofundayo, naye ozwayo, ngokuba isikhathi siseduze.”

¹⁶¹ Manje, kusukela kwele 4 kuya kwele 6 yisibingelelo kulo iBandla. Manje sifuna ukuthatha kuleli le 4 nele 6.

¹⁶² Manje, ngaphambi kokuba sishaye kukho, ngifuna wonke umuntu ukuba azame ukucabanga kanzima manje. Kuyini manje na? Yisambulo sikaJesu Kristu, lapho uNkulunkulu asusa khona iveyili lesikhathi. *Nasi* isikhathi, uJesu angakwazanga ukusibona ngenkathi Elapha emhlabeni, iminyaka yebandla, okwakuzokwenzeka. Ngakho, uNkulunkulu wathatha iveyili, wayihlehlisela emuva, wayesededela uJohane ukuba abuke phakathi futhi abone ukuthi unyaka webandla ngamunye wawuzokwenzani, wayesekubhala encwadini wayesekuthumela emabandleni ayisikhombisa.

¹⁶³ Kuyini na? UKristu wembula ezinsukwini zomnyakazo waKhe—waKhe. Kugcwele umnyakazo, iNcwadi injalo. Futhi yi—yiNcwadi yesiprofetho enikezwe nguKristu, uNkulunkulu uyinike thina ngengelosi yaKhe, yabhalwa nguJohane. Nesibusiso kuwo wonke umuntu oyoYifunda noma aYizwe, ngokuba i—ngokuba isikhathi siseduze uma konke lokhu sekugcwaliseka.

¹⁶⁴ Kunokuhleleka okuhle manje. Futhi khumbulani, sigcina iBandla lisengqondweni. Ngale ecaleni elilodwa, iBandla laqala; ngale ngakwelinye icala, ibandla liyaphela. Okuningi kulo, ngoMsombuluko ebusuku, uma sishaya eminyakeni yebandla.

UJohane kuwo amabandla ayisikhombisa ase-Asiya: Makubekini umusa, nokuthula, okuwela kuye okhona, . . . owayekhona, nozayo; nakoMoya abayisisikhombisa abaphambi kwesihlalo sobukhosi.

165 Manje sesingena ezingxenyeni eziyimfihlakalo nezijulile zezifanekiso. Kuqondiswe emabandleni ayisikhombisa aseAsiya Mina. Babene—babene. . . I—iminyaka, ngalesosikhathi, yayizofika ngenkathi ezayo. Futhi wawaphakamisa futhi—futhi wawadumisa ngomsebenzi wawo nalokho ayekwenzile. Kodwa, manje, kuqondiswe kuwo amabandla, amabandla ayisikhombisa aseAsiya Mina.

166 Manje, iAsiya Mina ayengesiwo onke aseAsiya, izwekazi laseAsiya. Laliyngxenye encane nje. Basho njalo, indawo cishe ibe ngusayizi wesifundazwe sasePennsylvania, niyabo, noma into efana naleyo, noma iIndiana; indawo encane nje lapho lamabandla amancane ayehlezi khona. Kwakukhona angaphezu kwalawomabandla ngalesosikhathi. Futhi, kodwa, kwembula isimilo sawo. Manje, ngifunda lapha enginakho ekufundeni kwami emlandwini wakho.

167 “Futhi lowo o . . . Uqalekisiwe ozwa, noma, nongaLilaleli.”

168 Futhi—futhi manje, kwehlela esikhathini salelivesi 4 esifuna ukuchaza into ethize lapha. “Kuye Owayekhona, nokhona, nozayo, nonoMoya abayisikhombisa, koMoya abayisikhombisa abaphambi kwesiHlalo saKhe sobukhosi.” Manje, “ImiMoya,” sizofika kuyo kamuva.

169 Manje, nakhu kuyezwakalisa, uma nizokuqaphela phakathi—phakathi lapho. Futhi nasevesini 7, noma ivesi 8, Uyafika futhi wayesesho, futhi ezwakalisa. Manje bhekisani. Amabandla ayisikhombisa liyaqondiswa. “KuYe Okhona, Owayekhona, ngesinye isikhathi; umanje, nozayo.” Manje, Uyezwakalisa lapha uba kathathu kwaKhe, isibonakaliso saKhe esikathathu somsebenzi waKhe.

170 Manje uma nizothatha ivesi 8. Sizofika kukho, emzuzwini nje. Sizothatha ivesi 8.

*Mina nginguAlfa no-Omega, owokuqala nokuphela,
isho iNkosi, okhona, . . . owayekhona, nozayo,
uMninimandla onke.*

171 Manje sibambe ivesi 4 nelesi 6 ekubukeni manje, omabili ayafana. Elilodwa, Uthi, “KuYe owayekhona, okhona, ozayo.” Yini Azama ukuyibeka phambi kweBandla na? UbuNkulunkulu baKhe. Namhlanje, abantu bazama ukuMenza u—umprofethi. Udlula umprofethi. Nabanye abantu bazama ukuMenza oNkulunkulu abathathu. Akasibo oNkulunkulu abathathu. UnguNkulunkulu oyedwa owayephila ezikhundleni ezintathu, izibonakaliso ezintathu zikaNkulunkulu ofanayo.

172 Manje, khumbulani, lesi yiSambulo, “Nalowo oSizwayo futhi engagcini izisho zaleNcwadi, isabelo sakhe siyosuswa eNcwadini yokuPhila.” UJesu Akazembuli njengoNkulunkulu abathathu, kodwa uNkulunkulu oyedwa nezikhundla ezintathu. O! Kuzoceba emva kwesikhashana, uma sifika kuleyominyaka yebandla futhi sibone ukuthi bakulahla kuphi lokho.

Kwabangela okukhulu ukuqembukelana eMkhandlwini waseNayisiya. Bobabili baya eziphethweni zombili.

173 Futhi benze into efanayo ngalolu izinsuku zokugcina futhi, njengeMkhandlu waseNayisiya nje wangaphambili futhi, ngoba kuyobakhona omunye. Ngokuqinisekileyo impela nje njengoba ngihlezi lapha, amabandla amaKatolika neProtestane ayohlanganisa into ethize ndawonye, noma avumelane. Bukani umbhishobhi omkhulu waseCanterbury laphaya manje. Bonke labo benqwabelana bebuthana ndawonye ngqo. Futhi akukho ukufundisa kukaNkulunkulu omthathu-emunye eBhayibhelini. Munye uNkulunkulu.

174 Futhi kuyembulwa lapha eNcwadini yeSambulo, ukuthi wonke umthetho wemiBhalo ungahle ufakazelwe lapha, noKristu ubeke uphawu lwaKhe ngaphezu kwayo. Yiyo Le. Uma noma ubani esusa noma enezele kuyo, naye uyakususwa eNcwadini yokuPhila, ngaye. Ngakho ningasondeli kulokhu ngokuzidla, sondelani kulokhu ngenhliziyo evulekileyo nengqondo evulekileyo.

175 Manje, eMkhandlwini waseNayisiya, bafika ezinqumweni ezinkulu ezimbili. E...O, abaningi babo ngalolosuku lobaba bebandla lasekuqaleni, babenemiqondo emibili engeyasekugcinene ngci. Omunye wayo kwakunguNkulunkulu omthathu-emunye, uziqo zintathu. Nomunye kwakungu—nguNkulunkulu oyedwa. Futhi yomibili yaba khona yase iphumela emagatsheni amabili ngqo, iphuma kanjalo. Ubumthathu-emunye babayindawo yomuntu wonkulunkulu abathathu. Aboyedwa babangokamunye, bephambuke nje njengoba kwakuphambuke omunye. Ngakho bobabili baya emagatsheni, kodwa khona phakathi *Lapha* wembula iQiniso.

176 UJesu wayengeke aba nguBaba waKhe uqobo. Kanjalo ngeke, ukuba Wayenobaba ngaphandle kukaMoya oNgcwele, manje-ke Ungumntwana wesihlahla. Futhi ngeke... UMoya oNgcwele waMkhulelwa, futhi Wathi uNkulunkulu wayenguYise. Ngakho uMoya oNgcwele noNkulunkulu... Lowo nguMathewu 1:18. Uma... UMoya oNgcwele noNkulunkulu bazofanele babe nguMuntu ofanayo, kungenjalo Wayenoyise ababili. Futhi Wayebizwa *ngoEmanuweli*, okungukuthi, “UNkulunkulu unathi.” Washo, ngenkathi Elapha emhlabeni, ukuthi Yena noYise wayeMunye.

177 Nginayo yonke imiBhalo ibhalwe yakhishelwa lapha ukuze nikwazi ukuthola, ukuba besinalo—lombuzo, noma okuthize.

178 Manje, ngenkathi Ebonakaliswa lapha, njengezikhundla ezikathathu zobuYena, “Owayekhona, Okhona, Ozayo, uMninimandla onke.” Manje, abekho oNkulunkulu abathathu lapho. Munye uNkulunkulu.

179 Futhi eMkhandlwini waseNayisiya, ukwenza lokhu, ukuze wenze lokhu, badingeka bathathe umthathu-emunye, ngoba

ezweni lamaRoma babenonkulunkulu abaningi. Babekhuleka kokhokho babo abafileyo. Nginomlando khona lapha esingawucaphuna khona. Niyabo? Babekhuleka kokhokho babo abafileyo. Yingalesosizathu benoCecelia oNgcwele, noMarcus oNgcwele, nongcwele, ongcwele, ongcwele, ongcwele, ongcwele.

¹⁸⁰ Kanti, umPhostoli uPetru wathi, “Akekho omunye umlamuleli phakathi kukaNkulunkulu nabantu, kodwa lowoMuntu uKristu Jesu.” Oyedwa.

¹⁸¹ Badingeka babe nonkulunkulu omthathu-emunye. Ngakho, ba—babenoJupiter, uMars, uVenus. “Futhi kwakungalungile ukukubeka konke phezu kukaNkulunkulu oyedwa,” ngakho bavele bakucaza, base benza izikhundla ezikathathu zikaNkulunkulu ukuba kube oNkulunkulu abathathu abehlukene.

¹⁸² Kodwa Ukusho ngokucacile lapha, eSambulweni, Okhona. “NginguYe owayekhona, Okhona, Nozayo, uMninimandla onke.” SizoKuthola kamuvanyana lapha, Wathi, “NginguAlfa no-Omega,” uA kuya ku Z, wonke, lowonobumba wesiGrekhi. “UMnduze wesiGodi, iNtebe yaseSharoni; uYise, iNdodana, uMoya oNgcwele; Owayekhona, okhona, nozayo; iMpande neNzalo kaDavide.” UnguNkulunkulu. UnguNkulunkulu. “Nge-...” UThimothewu wokuQala 3:16. “Kuvunyiwe, ukuthi inkulu imfihlakalo yokukhonza: uNkulunkulu wabonakaliswa enyameni, wabonwa yiziNgelosi, wakholeka ezweni, wemukelwa phezulu eNkazimulweni.” UNkulunkulu! Hhayi umuntu wesithathu noma umprofethi, kodwa uNkulunkulu uqobo lwaKhe, wabonakaliswa esimweni somuntu. Manje, lesi yisambulo, khumbulani.

¹⁸³ Manje, uNkulunkulu, ekuqaleni, wayenguJehova omkhulu owayehlala eNsikeni yoMlilo, ilenga phezu kukaIsrayeli, futhi ibahola. Lowo kwakunguNkulunkulu, iNgelosi yesiVumelwano. Wehla entabeni; yonke intaba yalanguka uMlilo. Umlilo waqhasha entabeni, wayeseloba imiYalo eyishumi. Wayebizwa ngokuthi “ububaba bukaNkulunkulu,” kubantwana baKhe, isizwe saKhe sabantu abakhethiweyo, amaJuda.

¹⁸⁴ Kwase kuthi-ke lowoNkulunkulu ofanayo wabonakaliswa emzimbeni ozalwa yintombi. Awudala ezizalweni zikaMariya, futhi wahlala futhi wazifaka etabernakele futhi wanweba ithende laKhe, njengoba kwakunjalo, phakathi kwezidalwa ezingabantu. NalowoNkulunkulu ofanayo wenziwa inyama futhi wakha phakathi kwethu. IBhayibheli lasho njalo. “UNkulunkulu wayekuKristu.” Umzimba wawunguJesu. UJesu, “KuYe kwakuhlala ukugcwala kobuNkulunkulu ngokomzimba.” Ngeke kwaMenza abe ngabantu abathathu, manje. Ningabhaphathizi koNkulunkulu abathathu. Munye

uNkulunkulu. Niyabo? UNkulunkulu oyedwa. Manje lowoNkulunkulu ofanayo waba yinyama.

Wathi, “Ngavela kuNkulunkulu, futhi Ngiya kuNkulunkulu.”

¹⁸⁵ Emva kokuba Esenyamalele emhlabeni, ngokufa kwaKhe, ukumbelwa, nokuvuka, nokwenyuka, uPawulu wahlangana naYe esendleleni ebheke ezansi eDamaseku, ngenkathi wayesabizwa ngo “Sawulu.” NePhimbo lafika, lase lithi, “Sawulu, Sawulu, uNghluphelani na?”

¹⁸⁶ Wathi, “Ungubani Wena na?”

¹⁸⁷ Wathi, “NginguJesu.”

¹⁸⁸ Futhi WayeyiNsika yoMlilo, ukuKhanya okwakhapha amehlo omphostoli. Wayesebuyele emuva. UJesu ofanayo wayesebuyele kuNkulunkulu, uBaba, futhi. Yingalesosizathu Athi lapha, “NginguMninimandla onke,” isimo esifanayo Ayekuso Engakabi yinyama; nomzimba waKhe Ayehlala kuwo, owawubizwa ngoJesu, uMuntu esimaziyo, uJesu.

¹⁸⁹ Manje, njengenqwaba yenu bantu abathandekayo bakamunye nibhaphathiza nithi, igama lika “Jesu,” ninephutha. Kunamakhulu oJesu ezweni namhlanje, kodwa yinye kuphela iNkosi uJesu Kristu. Wazalwa enguKristu. Izingqaba zoJesu. Nginglangane nabaningi babo. Kodwa yinye iNkosi uJesu Kristu, UnguNkulunkulu.

¹⁹⁰ Futhi uYise, iNdodana, noMoya oNgcwele akusiwo *amagama*. Yiziqu eziya eGameni elilodwa. Bayabhaphathiza, “Igama lika ‘Yise, iNdodana, uMoya oNgcwele.’” *UYise* akusilo igama, *neNdodana* akusilo igama, *noMoya oNgcwele* akusilo igama. Yisiqu, njengo “muntu.” Yilokho okuyikho, uMoya oNgcwele. Umuntu. . . Noma, umoya, uMoya oNgcwele. Wayesethi “Egameni lika ‘Yise.’” Bukani obaba, namadodana amadodana enu. Bukani abantu phakathi lapha. Niyabo? “UYise, iNdodana, noMoya oNgcwele” akusilo igama. Yisiqu esiya eGameni le “Nkosi uJesu Kristu.”

¹⁹¹ Yileyondlela iBandla lephentekoste elalibhaphathiza ngayo, ekuqaleni. Futhi ngizocela noma ubani ukuba aveze indikimba eyodwa yomBhalo, noma kanye emlandwini, lowomzimba owake wabhaphathizwa eBandleni lamaKristu noma ngayiphi enye indlela kunaleyo kodwa eseGameni lika “Jesu Kristu” kwaze kwabunjwa ibandla eliKatolika. Base bezithathela “UYise, iNdodana, noMoya oNgcwele” kube yisivumokholo. Manje khuphula umlando wakho, omunye usomlando. Ya. Ayikho into enjengaleyo. Emva kuka 304 uJesu azalwa, 304, kufika umbhaphathizo kamthathu-emunye kaNkulunkulu omthathu-emunye, “UNkulunkulu uYise, uNkulunkulu iNdodana, uNkulunkulu uMoya oNgcwele.” Ngubuhedeni.

192 Ngaphambi kokuba kuphele leliviki, ngizokufunda ezincwadini futhi nginikhombise ngeBhayibheli. Sixoxa kulokhu ukusa ngeSambulo, futhi sifakazisa ukuthi kungenaphi, nokuthi kwaqala kanjani ukuba khona. Buyela eQinisweni, mfowethu! Sisosukwini lokugcina.

193 Linda size sithole lelobandla lase-Efesu futhi silifanekise nelaseLawodikeya, bese sibuka ukuthi kwenzekani phakathi kwawo. Nizobona leyonto yangena ngokunyanya kanjani. Ingena onyakeni kaLuther, wathi, “Unegama lokuthi uya ‘phila,’ kodwa ufile.” Lona impela igama elithi *Sardesi* lichaza o “kufile.” Bakulahla eminyakeni engamakhulu ayishumi nanhlanu yezikhathi zemiNyaka yoBumnyama. Onke lawo mabandla akugcina lokho kwaze kwaba yilesosikhathi. Khonake ngenkathi benoMkhandlu waseNayisiya ngo 606, futhi-ke baliqeda leloGama futhi benza oNkulunkulu abathathu ngaLo.

194 Wathi lapha, “NgiNguye owayekhona, nokhona, nozayo, uMninimandla onke.” Impela.

195 Wayenobukhona obukathathu emhlabeni. Ngenkathi Esesemhlabeni, WayenguBukhona obukathathu. Emhlabeni, WayengumProfethi, UseZulwini futhi, umPristi. Futhi ngenkathi Esebuyela emhlabeni futhi, Uyoba yiNkosi. UngumProfethi, umPristi, neNkosi. Owayekhona, okhona, nozayo. “Owayekhona,” kwakunguJesu, umprofethi. “Owayesekhona manje,” umPristi, enza imihlatshelo yokomoya, umPristi oMkhulu onokuzwelana nobuthakathaka bethu, futhi uziveza Yena futhi ufakazisa ukuthi Uphakathi kwethu. UmProfethi, umPristi, neNkosi, kodwa uNkulunkulu oYedwa.

196 Ngenkathi Esemhlabeni, Wayengumprofethi, iZwi. “Ufakazi othembekayo,” iBhayibheli liMbiza kanjalo, kamuvanyana. Ufakazi othembekayo, ngumprofethi.

Wayengumpristi, futhi ngenkathi Engumpristi manje.

Uma Efika, Uyoba yiNkosi.

197 Uma nizofika ngale, nifunde iSambulo 15:3, ningabona eSambulweni 15:3 Asiphenye ngale futhi sibone ukuthi U... Uma Ezoba yiNkosi. Uma EyiNkosi uma Efika. Manje siya eZambulweni, isahluko 15 ne—nevesi 3.

Bahlabelela igama likaMose inceku kaNkulunkulu, negama leWundlu, bathi, mikhulu iyamangalisa imisebenzi yakho, Nkosi Nkulunkulu uMninimandla onke; zilungile ziqinisile izindlela zakho, wena Nkosi yabangcwele.

198 Wayeyini emhlabeni na? UmProfethi. Babazi kanjani abantu ukuthi Wayengumprofethi na? Wenze isibonakaliso sikaMesiya, okwakungumprofethi. O, alibongwe iGama leNkosi! BaMgeja kanjani na? Ngoba babebheke enye into.

Futhi Wenze isibonakaliso sikaMesiya, futhi abakuzwanga. Wayengumprofethi.

¹⁹⁹ UMose wathi, “INkosi uNkulunkulu iyakunivusela umProfethi onjengami. Kuyakuthi uma bengayikumuzwala lomProfethi, bayakunqunywa phakathi kwabantu.”

²⁰⁰ WayengumProfethi emhlabeni, manje, ngoba Wayeyini na? “Ufakazi othembekayo weZwi likaNkulunkulu.” Amen. WayeyiZwi likaNkulunkulu elibonakalisiwe.

²⁰¹ UJohane oNgcwele, isahluko 1.

Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu.

ULizwi waba yinyama, wakha phakathi kwethu.

²⁰² Wayengufakazi othembekayo noqinisileyo eZwini likaNkulunkulu eliPhakade. WayeyiZwi, wayeyiZwi likaNkulunkulu. Futhi, eyiZwi, WayengumProfethi. Ngokuba iZwi likaNkulunkulu laligeleza kuYe. Wayezosho kuphela iNto. “Ngingenze lutho phakathi kwaMi uqobo, kodwa lokho uBaba aNgibonisa ukuba ngikwenze. AkusiMina owenza imisebenzi. Kodwa uBaba ohlala kiMi, Wenza imisebenzi. Mina noBaba simunye. Ubaba waMi ukiMi,” kwasho uJesu, uMuntu, itabernakele.

²⁰³ UNkulunkulu uneziqu eziningi: uJehova, uJehova-jire, -rafa. Umanase. O, eziningi! Unayisikhombisa ambaxambili, amagama okuhlenga. Uneziqu eziningi: INtebe yaseSharoni, uMnduze wesiGodi, iNkanyezi yoKusa; uYise, iNdodana, uMoya oNgcwele. Konke lokho. Kodwa UneGama elilodwa lobuntu. UNkulunkulu wayeneGama elilodwa kuphela, nalelo laliyi “Nkosi uJesu Kristu.”

²⁰⁴ Ngenkathi Ezalwa, uKristu, iNkosi. Izinsuku eziyisishiyagalombili kamuva, uMoya oNgcwele wabiza iGama laKhe ngokuthi u “Jesu.” Unina waMsoka, wayeseMbiza ngokuthi u “Jesu.” Wazalwa enguKristu.

Njengokuthi, ngazalwa nginguBranham. Ngazalwa nginguBranham ngenkathi ngizalwa, futhi nginikwa igama elithi “William.”

Amen. Futhi Wazalwa enguKristu, uMsindisi. Futhi esenezinsuku eziyisishiyagalombili ubudala, Wanikwa igama elithi u “Jesu.” Futhi WayeyiNkosi yeNkazimulo, ebonakalisiweyo. Ngakho, UyiNkosi uJesu Kristu, uNkulunkulu weNkazimulo obonakalisiweyo phakathi kwethu. O, Nango!

²⁰⁵ Emhlabeni, WayengumProfethi. Enkazimulweni, UngumPristi. Efika, UyiNkosi. O! Ngiyakuthanda lokho.

UmProfethi, “Ufakazi othembekayo weZwi.”

UmPristi, “NeGazi laKhe uQobo phambi kukaNkulunkulu.”

INkosi, “INkosi yabangcwele.” Hhayi inkosi yezwe, manje. UyiNkosi yabangcwele. Thina sinamakhosi asemhlabeni phezu kwalabobantu. Kodwa sineNkosi, futhi, noMbuso. Yingalesosizathu siziphatha ngokwehlukile.

²⁰⁶ Njengoba ngishilo esikhathini kungekudala, ngonkosikazi wami, sasihamba siya esitolo ngenhla lapha futhi sabona isimangaliso, cishe impela. Kwakuyisikhathi sasehlobo, owesifazane wayegqoke ingubo. Futhi ngathi, “Leyo yinto exakile.” Ngathi, “Ukuba benginomshini wami wokuthwebula izithombe, bengizothatha isithombe senenekazi.” Niyabo? Ngoba si...Lowo kwakungowesifazane wokuqala ukuba simbone egqoke isiketi, niyazi, egqoke njengoba inenekazi lifanele libe njalo, bonke abesifazane.

²⁰⁷ Wathi, “Awu, kungani, Bill, ukuthi abantu bakithi bayagqoka, ngabe kungoba si—siyayalwa na?”

²⁰⁸ Ngathi, “Akusibo abantu bakithi. Ngabantu bakaNkulunkulu. Abantu bakaNkulunkulu, kudinga ubungcwele.”

²⁰⁹ Wathi, “Awu, abayi yini esontweni?”

²¹⁰ Ngathi, “Kunenenekazi khona *lapho*, ocula ekhwayeni ebandleni elithize lapha.”

²¹¹ “Awu, manje-ke, kungani kube yilokho na?”

²¹² Ngathi, “Ngoba akafundiswe-kwehluka.” Kunjalo impela.

²¹³ Nanto lelobandla lenyama, sizongena kuleliviki; iBandla lomoya, ibandla lenyama. Onke ashushumba abuyela ngqo emabandleni angumama. IBhayibheli lathi, eSambulweni 17, bayokwenza. Abuyela emuva khona manje, onke, eziphathisa okwalo, ehlela. “Mfana, *singelithize*. Siyahlela. Siyilokhu futhi siyil *okho*.” Kwakungenjalo ekuqaleni. Bekhipha onke amandla ebandleni bese bewabeka kumbhishobhi noma uphapha. UNkulunkulu useBandleni laKhe, phakathi kwabantu baKhe, Ezibonakalisa ngabantu nje abangafundele lutho nandawo zonke, manje. Kodwa ngalolusuku...

²¹⁴ Wathi, “Awu, asisibo abaseMelika na?”

²¹⁵ Ngathi, “Qhabo. Sihlala lapha, kodwa asisibo abaseMelikana. SingamaKristu. UMBuso wethu ungowaPhezulu.”

²¹⁶ Futhi uma izimpilo zethu zivela phezulu Lapho, khonake siziphatha kanjalo. Ngoba, siza...UkuPhila kwethu kuvela eNdaweni engcwele. Kubukeka kwehlukile. Kugqoka ngokwehlukile. Owesifazane phezulu Lapho unezinwele ezinde. Futhi ababufaki ubuqhathanzipho ebusweni babo. Futhi—futhi abazigqoki izikhindi. Bona, bagqoka iziketi, nezingubo eziyimijiva ezinde nezingubo. Futhi banezinwele ezinde, nezinto. Ngakho i—imvelo yakho, ivela phezulu Lapho, ibonisa emuva kithi.

217 Abesilisa ababhemi, bahlafune, baqambe amanga, bebe. Bayafika, imimoya yabo, ivela eNdaweni engcwele, ibenza baziphathe ngokungcwele, bazane omunye nomunye njengabazalwane. Yilokho-ke.

218 SingaboMbuso, futhi sineNkosi. Futhi IyiNkosi yabangcwele. Negama *abangcwele* livela egameni laba “ngcwelisiweyo.” Manje-ke uma umuntu engcwelisiwe, uKristu, uMoya oNgcwele uhamba ungene enhliziyweni bese uba yiNkosi phezu kwalokho. O, he! Lokho bekufanele kuye ekhaya. O! Uma isitsha esingcwelisiwe sikaNkulunkulu... uKristu, iNkosi, uMoya oNgcwele, uhamba ungena. Nenkosi ibe nokubusa kwayo. Amen. Nabo bonke ubuwena bubuswa yiNkosi yabangcwele. UMbuso! Wonke umbuso emhlabeni uyozyanyazanyiswa, udilizelwe phansi ngamandla eatomu. Kodwa iBhayibheli lithi, “Semukela uMbuso ongayikunyakaziswa.” Amen. INkosi yabangcwele.

219 Ngifuna niqaphele izifanekiso zikaKristu, futhi, eBhayibhelini nalapha emhlabeni. Emhlabeni, Wayengumprofethi. Niyakukholwa lokho na? [Ibandla lithi, “Amen.”—Umhl.] Umprofethi yiZwi. Siyakwazi lokho. Igama *umprofethi* lisho ukuthi “umhumushi onobunkulunkulu weZwi.” IZwi elinobunkulunkulu liyalotshwa, nomprofethi unoMoya ongcwele kaNkulunkulu phakathi kwakhe. Futhi, niyazi, umprofethi eTestamenteni eLidala wayebizwa ngo “nkulunkulu.” Bangaki abebekwazi lokho na?

220 UJesu wathi, “Uma babiza ngonkulunkulu... Akulotshiwe yini, umthetho wakini, bango, ‘Ningo nkulunkulu na?’ Futhi uma bababiza ngo ‘nkulunkulu,’ eleza kubo iZwi likaNkulunkulu, umprofethi, nizoNgilahla kanjani Mina uma Ngithi ngiyiNdodana kaNkulunkulu na?”

221 Ngoba, wayebizwa ngo “nkulunkulu,” ngoba wayephethe phakathi kwakhe iZwi likaNkulunkulu, ISHO KANJE INKOSI. Ngakho-ke, igama *umprofethi* lisho ukuthi u... ukuhumusha kwakhe—kwakhe akufanele kuxutshaniswe nakho. Niyabo? Uma uNkulunkulu... Uthi, “Uma ekhona phakathi kwenu, ongowomoya, noma umprofethi, Mina iNkosi ngiyakukhuluma kuye. Akushoyo kuyafezeka, khona-ke muzweni, ngoba Nginaye. Kodwa uma kungafezeki, khona-ke ningamuzwa; Angimthumanga.” Yingaleyondlela okwazi ngayo. Bese kuthi-ke, uyabo, ukuhumusha okunobunkulunkulu kweZwi kuzofanele kuvumelane nalesisambulo sokugcina ebandleni.

222 UnguNkulunkulu, uMninimandla onke. Emhlabeni, Wayengumprofethi, okulukhozi. Bangaki abaziyo ukuthi umprofethi uthathwa ngokuthi ulukhozi na? [Ibandla lithi, “Amen.”—Umhl.]

223 Ukhosi luyinyoni eqine kunazo zonke esinazo, inamandla kakhulu impela. Amanye amaphiko azo eluleka abe

amayintshi ayishumi nane, kusukela echosheni kuye echosheni. Lungathatha futhi lundiza luphakame kakhulu ukuthi uma noma yiyiphi enye inyoni izama ukululandela, ibiyobuthuka, izimpiko ziphume kuyo futhi ingahlukana phakathi. Ngoba ngani na? Lwakhiwe ngokukhethekile. Futhi kuyisiza ngani ukuba yenyuke iphakame kangako uma ingenakubona ukuthi yenzani uma iphezulu lapho na? Nikhuluma ngamehlo kaklebe na? Anoke nibone iso lokhozi.

²²⁴ Uklebe ungakwenza, ungawabona amachwane. Kunjalo. Yileyo indaba ngalaba abanye oklebe namhlanje. Ehhe. Kodwa, ngiyanitshela, ukhozi luyahamba, ngakho uma uklebe ezame ukululandela, ubungafa. Ubungacinana. Ungeke wangena kulezozibhakabhaka ukhozi olungena kuzo.

Bese kuthi-ke luneso, ukuthi luyakwazi ukubona kude kakhulu, uma luphezulu lapho. Ngakho yingalesosizathu uNkulunkulu abiza *abaprofethi* baKhe nge, “zinkozi.” Wenyukela lapho, ulukhozi. Angabona, kude le.

²²⁵ Futhi uKristu, emhlabeni, wayeluKhozi. Ngenkathi Efa, WayengumPristi, ngakho lokho kwaMenza iWundlu. Kunjalo na? [Ibandla lithi, “Amen.”—Umhl.] Futhi uma Esefika futhi, UyiNkosi, ngakho Uyoba yiNgonyama, amen, iNgonyama yesizwe sakwaJuda. Amen. UluKhozi, iWundlu, neNgonyama; amen; uYise, iNdodana, noMoya oNgcwele; umProfethi, umPristi, neNkosi; Owayekhona, okhona, nozayo; uMninimandla onke; uAlfa no-Omega, kusukela ekuqaleni kuya ekupheleni, uNkulunkulu oPhakade.

²²⁶ Ngifuna ukunibuza, abanye benu bantu beKatolika abaligugu, enibiza lokho ngokuthi, “Ubudodana baPhakade bukaNkulunkulu; uNkulunkulu, ubudodana baPhakade bukaJesu Kristu noNkulunkulu.” Ningalisho kanjani igama elinjalo na? Ngiyisichuse, nemfundo eyebanga lesihlanu, kodwa ngazi kangcono kunalokho. Igama elithi indodana lizofanele libe nokuqala. Ngakho Ingaba kanjani Phakade futhi abe yindodana na? IPhakade alinasiqalo noma isiphelo. Ngakho, Angeke aba yindodana, indodana ePhakade, bese iba nokuqala, ngoba ayikho into ethiwa yindodana ePhakade. Indodana yayinokuqala, ngakho ingeke yaba Phakade.

²²⁷ Niyabo, UnguNkulunkulu oPhakade, hhayi indodana ePhakade. Udumo! Umninimandla, uJehova-jire, uJehov-rafa, wabonakaliswa enyameni, “KuYe kwakuhlala ukugcwala kobuNkulunkulu ngokomzimba.”

²²⁸ Futhi ngoSuku lwePhentekoste, ngenkathi leyoNsika yoMlilo yehlela phezu kwabantu, niqaphelile, Yazehlukanisa Yona uqobo na? Nezilimi zoMlilo zahlala phezu kwalowo nalowo wabo. Umlilo, ofana nezilimi, uhlala phezu kwalowo nalowo. Wayenzani uNkulunkulu na? Ezehlukana Yena uqobo engena eBandleni, phakathi kwalowo ngamunye, enikeza abesifazane,

abesilisa, nabo bonke, izingxenywe zoMoya waKhe, ezaba Yena uqobo phakathi kweBandla laKhe.

229 Angeza kanjani umuntu bese ethi, “Umuntu ongcewele nguphapha. Umuntu ongcewele ngumbhishobhi”? UMuntu oNgcewele nguKristu, uMoya oNgcewele phakathi kithi. Ungasho kanjani ukuthi abantu-nje abangesibo abefundisi abanazwi abangalisho na? Ngamunye wenu ninokuthile eningakusho. Ngamunye wenu uzofanele abe nomsebenzi azowenza. Ngamunye wenu uzofanele apha the uMlayezo. Udumo!

230 UMoya oNgcewele Wazehlukanisa wona uqobo ngoSuku lwePhentekoste. UNkulunkulu, Ezehlukanisa yena uqobo. “Lolosuku niyakukwazi ukuthi ngikuBaba, uBaba ukimi; Ngikini, nani nikiMi.”

“Lolosuku,” uMoya oNgcewele, “phezu kwabo bonke, kubo bonke, ngabo bonke.” Amen. Nakho. UMoya oNgcewele unelungelo ukuya noma yikuphi Afuna ukuya khona, phezu kwanoma yimuphi umuntu Afuna ukuba phezu kwakhe. Awudingi ukuba uthathe lokho omunye umbhishobhi noma omunye umpristi akushoyo. Nguyena kuphela umPristi wethu, kunjalo, umPristi oMkhulu. Manje: umProfethi, umPristi, neNkosi.

231 Manje:

No... Jesu Kristu, ongufakazi othembekayo, i zibulo labafileyo, . . . (Sizongena kulokho). . . nombusi wamakhosi omhlaba. Kuye owasithandayo, nowasigeza ezonweni zethu ngegazi lakhe,

232 Igama geza lapho, empeleni, ngesiGrecki, lisho ukuthi “ukukhulula.” Wasikhulula e. . . Sasiboshelwe emhlabeni, yisono sethu. Sasingakwazi ukubona, singakwazi ukuzwa, singenawo umqondo wokuthi yini iZulu noma lutho. Kodwa ngenkathi iGazi lehla, Lanqamula ulayini sase sikhululwa. O!

233 Ngafunda indaba ngesinye isikhathi, ingahle ifaneleke kahle phakathi lapha. Umlimi wabamba igwababa wayeselibopha. Wayesethi, “Ngizofundisa amanye amagwababa isifundo.” Ngakho walibopha igwababa elidala, nangomlenze, ngentambo, nento endala bandla yathi ayibulawe yindlala. Ngakho yayisibuthakathaka kakhulu, kwakunzima nokuthi ihambahambe.

234 Yilokho-ke, ezinye zalezizinhlangano namabandla, kubophele abantu phansi. “Ngeke nje! Awu, nakhu lapha ongahamba ugcine khona. Izinsuku zezimangaliso sezedlule.” Ya. Uboshiwe nje. Yilokho kuphela. “Ayikho into ethiwa nguMoya oNgcewele. Akakhulumi ngezilimi njengoba Ayevame ukukwenza.”

235 UnguNkulunkulu. “Nguyena nje izolo, namuhla, naphakade,” AmaHeberu 13:8, ephila kuwo onke amabandla.

Sizofika kukho emva kokuhamba kwalokhu ukusa. Niyabo? UnguNkulunkulu, ophila kuwo wonke unyaka webandla. Uyophila kuwo wonke unyaka webandla, uyophila kubantu baKhe iPhakade. Ngokuba sinakho manje, phakathi kwethu, ukuPhila okuPhakade.

²³⁶ Ngakho, lelihlelo limbophele phansi, niyabo, “Awu, izinsuku zezimangaliso selwedlule. Ayikho into okuthiwa ukuphilisa ngokukaNkulunkulu.” Umfo omdala wayehamba exhuga waze waba buthakathaka kakhulu kwaba l’khuni ukuthi ahambe.

²³⁷ Futhi ngolunye usuku kwakukhona umuntu olungileyo ofikayo, wayesethi, “Niyazi, lelogwababa elidala bandla, ngiyalidabukela. Empeleni, lingahle ukuba lalikade lidla ummbila walo. Yileyondlela kuphela eliziphilisa ngayo. Lifanele libe nento ethize elizoyidla. Ngakho lalingazi-mehluko, liphandle nje lapho lidla ummbila.” Ngakho uma-ke athatha owakhe. . . Wayesethatha umese wakhe wayesenquma elikhulula igwababa. Futhi uyazi. . .

²³⁸ Nakhu kufika amanye amagwababa, ayafika, athi, “Woza, Johnny Gwababa. Asiye eNingizimu. Isimo sezulu esibandayo siyeza.”

²³⁹ Niyazi ukuthini? Igwababa lalivele nje lihambe lifike lapho elingaphumela khona lapho. Lathi, “Angikwazi ukukwenza. Aku. . . akusikho nje okwethu okwalolusuku. Si—singeke nje sakwenza.” Niyabo? Kwakukade sekuyisikhathi eside kakhulu lwaboshwa, laze lacabanga ukuthi lalisalokhu liboshiwe. Niyabo?

²⁴⁰ Futhi yileyondlela ngenqwaba yabantu, niboshelwe phansi ngezivumokholo namahlelo, kumama s’febe omdala emuva lapho, enitshela, ukuthi, “UJesu Kristu akasuye ofanayo. Ayikho into okuthiwa ngukuphilisa. Awukho umbhaphathizo kaMoya oNgcwele. Akukho-nakunye kwalezizinto okunjalo.” Bezama ukubatshela zona. Kade niboshwe isikhathi eside senize nicabange ukuthi niboshiwe.

²⁴¹ UMuntu olungileyo, uKristu, wanikela ngeGazi laKhe ukuze Asigeze futhi asikhulule esonweni sethu. Yini isono na? Ngizocela noma ubani angitshela. Yini isono na? *Isono* u “kungakholwa.” Kunjalo. “Ongakholwa uselahliwe vele.”

²⁴² Nesono sakho ziyonanto yakho kuphela ekuvimbela ukuba ukhululeke. Yingoba uNkulunkulu usike wakukhulula ekungakholweni kwakho, kodwa uboshwe kakhulu yizivumokholo ngangoba usalokhu ucabanga ukuthi uboshiwe. Ubulawa yindlala nje, uyabo, uhamb’uxhuga, “NgiyiPresbyterian. NgiyiMethodisti. NgiyiBaptisti. Bangitshela ukuthi ngiyichurch of Christ, ‘Izinsuku zezimangaliso selwedlule. Ayikho into enjalo.’”

²⁴³ Wena gwababa ndini elibulawa yindlala! Awuzi ngani kulokhu ukusa na? Awusuki ngani undize na? Haleluya!

“Sukuma ngamaphiko okusa, bese usuka undize uye eLangeni lokuLunga, lokuphilisa emaphikweni aLo.” Amen. Yilokho-ke. Yilokho-ke, mfowethu, dade. O! “Lowo iNdodana enqumile yamkhulula, ukhululekile impela.” Yebo, mnumzane!

244 “Awu, umelusi wami...” Akukho lutho ngalokho. IBhayibheli lathi ukhululekile. Kunjalo. Ukhululekile.

245 “Ibandla lami...”

246 Awu, sikwa ukhululwe. “Wasigeza futhi wasikhulula sisuka emahlelweni ethu, ngeGazi laKhe uQobo,” futhi wasikhulula ukuze sizicabangele, futhi sizenzele thina, futhi sizikhulumele, futhi sizenzele.

247 “Awu, ukuba bengibuyele emuva futhi ngatshela umelusi ukuthi bengidinga ukuphinda ngibhaphathizwe, ubezo...”

248 Kuthiwani ngokuthi, “Ukhululekile na”? Lesi yisambulo, niyazi. Kulungile. Ukhululekile.

249 Uma benifafazwe ngokuncane kokuvuvuzela usawoti *kanje*, igama lika “Yise, iNdodana, noMoya oNgcwele,” kunechibi elibekwe lapha, limi ngomumo kulokhu ukusa, linamanzi kulo. Niyabo? Yebo, mnumzane. Akulungile.

250 Ngakho, anisaboshiwe. Senikhululekile, kodwa mhlawumbe anikwazi. Kodwa ake nginitshela kulokhu ukusa, iBhayibheli lathi, “Wasikhulula ezonweni zethu, ukungakholwa kwethu, ukuze semukele iSambulo sikaJesu Kristu.” Mukani, nikhululekile!...ukuba uze uthathe okushiwo noma yiliphi ibandla ngaSo. Thatha okushiwo nguNkulunkulu ngaSo. Nasi iSambulo saKhe sembula ukuthi UnguBani.

251 “Bengihlala njalo ngikhulwa ukuthi uNkulunkulu uBaba wayenende, intshebe emhlophe, izinwele ezimhlophe, neNdodana yayingumuntu ophakathi nendawo ngobudala; noMoya oNgcwele wayengumfana oyimpaka.” Mfowethu, lobo ngubuhedeni. Lowo ngumhedeni, ukholwa oNkulunkulu abathathu.

252 Wona impela umyalo wokuqala, yimuphi uMyalo wokuqala na? “Yizwa, O Israyeli: NgiyiNKOSI uNkulunkulu wakho, uNkulunkulu oyedwa.” Yilokho-ke.

253 UnguNkulunkulu oyedwa, hhayi onkulunkulu abathathu. Wayehlala ezikhundleni ezintathu, wasebenza ezindaweni ezintathu. UngumProfethi, umPristi, neNkosi. UluKhozi, iWundlu, ne—neNgonyama. UnguMnduze wesiGodi, iNtebe yaseSharoni, uMnduze wesiGodi, neNkanyezi yoKusa. UyiMpande neNzalo kaDavide. Usuka ku A aye ku Z. UnguYise, iNdodana, noMoya oNgcwele. Uyikho konke lokho, kodwa munye. UnguNkulunkulu oyedwa. Lokho yiziqu zaKhe esiya kuYe, kodwa munye uNkulunkulu.

254 Kwakungakaze kubekhona-muntu, kunoma yimuphi unyaka weBhayibheli noma yimuphi umlando, kwaze kwaba yibandla

eliKatolika, owake wabhaphathizwa ngokucwilisa egameni lika “Yise, iNdodana, uMoya oNgcwele.”

²⁵⁵ Uma ungikhombisa ikhasi kumbe noma yini, kubhale, ukubeke phezu kwalapha kimi, kulobubusuku, futhi ngizophuma kulelibandla, ngithi, “Ngingumzenzisi. Ngifundise abantu iphutha,”; uma ungangikhombisa indikimba yomBhalo, noma ungilethele umlando owodwa, umlando oneqiniso, ozongikhombisa lokho lapho abantu bake babhaphathizwa, eBhayibhelini, egameni lika “Yise, iNdodana, uMoya oNgcwele.” Noma, angilethele owodwa umbhalo, noma incwadi eyodwa yomlando, ikhasi elilodwa, isicaphuno esisodwa emlandweni, lapho noma ubani ake abhaphathizwa khona, igama lika “Yise, iNdodana, noMoya oNgcwele,” kwaze kwaba nguMkhandlu waseNayisiya webandla eliKatolika. Woza, kulethe kimi; Ngizoqhasela isayini emhlane wami bese ngihamba ngidabule eJeffersonville, nawe ngemuva unophondo, ulushaya. Ngizobeka lapho, “Umprofethi wamanga, edukisa abantu.”

²⁵⁶ Futhi, melusi, uma ulapha kulokhu ukusa, ubungakwenza lokho, ufanele ungiyekele ngenze lokho kuwe. Uyabo? Uze, ungikhombise. Kodwa uyesaba.

²⁵⁷ Manje, kuyini na? *Lesi* yiSambulo. *Lesi* yiSambulo. Nalona nguMoya oNgcwele, uKristu, ethumela uMlayezo waKhe emabandleni. Sizweni. Sizweni. Yilokho iBhayibheli elikufundisayo.

²⁵⁸ Kwangena kukuphi na? Uma nje ngingezukuthukuthela, nisuke nihambe, iviki lonke, nizo...Nithola umKhandlu waseNayisiya. Tholani ekaHislop ethi *amaBabiloni amaBili*. Tholani...

²⁵⁹ Manje, umlando kaJosephus ulungile, kodwa wabhala kuphela isigaba esisodwa sikaKristu, wathi, “Kwakukhona uMuntu owayethiwa nguJesu Owayehambahamba, ephilisa abantu. Futhi—futhi Wafa, noma uPilatu waMbulala, futhi—futhi, noma uHerodi, noma waMbulala. Kwase kuthi-ke abafundi bakhe bahamba base beba umzimba waKhe, base bewufihla. Futhi njalo ebusuku bayahamba bese besika iqatha kuwo bese belidla.” Wathi, “Babengamazimuzimu.” Ngakho, babethatha isidlo, niyabo. Umqondo wenyama! UJosephus akasuye owokulalelwa.

²⁶⁰ Kodwa thatha ethi *Fox iNcwadi YabaFelukhoho*. Kuneqiniso elikahle. U *Fox iNcwadi YabaFelukhoho*, bangaki abake bayifunda na? [Ibandla lithi, “Amen.”—Umhl.] Impela. EkaPember ethi *imiNyaka yasekuQaleni*, noma—noma ekaHislop ethi *amaBabiloni amaBili*, noma—noma elinye iqiniso elikhulu. Noma, e—enkulu kakhulu kunazo zonke esinazo nguMkhandlu waseNayisiya, uMkhandlu waseNayisiya wangaphambili noMkhandlu waseNayisiya. Futhi uyathola lapho, lokho akukaze kuphathwe, akukho-bantu.

261 Thatha imiBhalo eNgcwele bese ubona ukuthi wake wabakhona yini noma ubani eBhayibhelini owake wabhaphathizwa, esebenzisa lezoziqu, igama lika “Yise, iNdodana, noMoya oNgcwele.” Kukhombisa onkulunkulu abathathu. Kungokomgubho wobuhedeni. NobuKatolika abulutho okunye ezweni kodwa i—isimo sobuhedeni bobuKristu. Futhi ebandleni eliKatolika kuvela uMartin Luther, uJohn Wesley, iBaptisti, amaPresbyterian, kanjalonjalo.

262 Kodwa ngezinsuku zokugcina kwakukhona umnyango obekwe phakathi kwalapho, owavula iQiniso futhi, ukuthi, “IBhayibheli lasho njalo,” nomprofethi omkhulu owayezofika emhlabeni ngezinsuku zokugcina. Futhi sikholwa ukuthi uyeza. Bhekisisani. Futhi uyoba neBandla. Manje, sizokubona lokhu, manje.

263 Manje, khumbulani, lesi yiSambulo. Ungeke wasusa kuSo. Manje, inselelo enje pho! Thola umuntu oyedwa eBhayibhelini, indawo eyodwa abake baphaphathiza noma ubani egameni lika “Yise, iNdodana, uMoya oNgcwele,” noma owake wafafaza noma ubani, kuthole lokho eBhayibhelini, kukho ukuthethelelwa kwezono zabo. Abakaze. Futhi wonke umuntu, akunandaba ukuthi babebhaphathizwe kanjani, babedingeka beze futhi babhaphathizwe, baphinde futhi, eGameni lika “Jesu Kristu,” ukuba bathole uMoya oNgcwele.

264 IZenzo 19, “UPawulu wadabula ezweni elingasenhla kwase-Efesu, ufumana abafundi abathile.” Wathi, “Bafundi.” Bona benomhlangano omkhulu. Babelandela umuntu ogama linguApolo, owayeyisazimthetho esiphendukile; umBaptisti owayekholwa kuJohane umBhaphathizi, futhi wayefakaza ngemiBhalo ukuthi uJesu wayenguKristu.

265 UPawulu wadabula wayesebona uAkwila noPrisila, esahlukweni 18 seZenzo. Wayese-ke ewela ukuba abe nedina, noma enye into ethize, noAkwila noPrisila. Bamtshela ngalomuntu omkhulu. Bahamba bayomuzwa. Wamlalela ngalobo busuku. Wathi, “Uphila kahle kakhulu. Lokho kuhle kakhulu. Lokho kuhle. Kodwa,” wathi, “namamukela yini uMoya oNgcwele lokhu nakholwayo na?”

266 Kunjani kini maBaptisti ndini emuva lapho, nikholwa ukuthi nemukela uMoya oNgcwele *mhla* nikholwayo?

267 Wathi, “Nimamukele yini uMoya oNgcwele *lokhu* nakholwayo na?”

268 Omunye wathi, “Lokho kwakungalotshiwe kulokho.”

269 Ngikushaya indiva lokho. Nginesigreki esineqiniso khona lapha, isiHeberu, futhi. IBhayibheli liyasho ngesigreki, nawo omabili isiHeberu, kanti futhi nesiAramu. Nawo onke omathathu, nginawo khona lapha, athi, “Nimamukele yini uMoya oNgcwele *lokhu* nakholwayo na?” Kunjalo. “Nimamukele yini uMoya oNgcwele lokhu nakholwayo na?”

- 270 Manje, wathi, “Asazi nakuba kukhona uMoya oNgcwele.”
- 271 Wayesethi, “Kanti nabhaphathizelwa kukuphi na?”
- 272 Bathi, “Sesivele sibhaphathizwe ngumuntu owabhaphathiza iNkosi uJesu Kristu. Sibhaphathizwe kukho ukubhaphathiza kukaJohane,” umgodi ofanayo wamanzi, mhlampe, “umuntu ofanayo.”
- 273 UPawulu wathi, “Lokho ngeke kusebenze. Wabhaphathizela kuphela kukho ukuphenduka, hhayi kukho ukuthethelelwa kwezono.”
- 274 Manje, abanye benu bantu bakaMunye bayafika ngapha bese—bese ebhaphathiza lokho, kuyiphutha. Ubhaphathiza lokho ku, kwensindiso. Amanzi awamsindisi umuntu; yiGazi, ukuphenduka. Hhayi ngombhaphathizo ekuzalweni ngokusha. Qhabo, mnumzane. Ukuphindukuzalwa kufika ngoMoya. Umbhaphathizo ungu—ungukuzwakalisa okungaphandle komsebenzi ongaphakathi wokuzalwa ngokusha okwenziwe. Niyabo? Kulungile. Qaphelani.
- 275 Wathi, “Nimamukele yini uMoya oNgcwele lokhu nakholwayo na?” Bathi . . .
- 276 Wathi, “Asazi nakuba kukhona uMoya oNgcwele.”
- 277 Wathi, “Wabhaphathizwa kanjani na?”
- 278 Wathi, “Sibhaphathizwe kuJohane.”
- 279 Wathi, “UJohane ngempela wabhaphathizela kukho ukuphenduka, ekuphendukeni, ethi ‘nifanele nikholwe nguYe,’ iWundlu, uMhlatshelo wawuzofika, eNkosini uJesu Kristu.” Futhi bathi ukuzwa Lokhu, baphinda babhaphathizwa futhi eGameni likaJesu Kristu. NoPawulu wabeka izandla zakhe phezu kwabo base bemukela uMoya oNgcwele, base bekhuluma ngezilimi futhi baprofetha.
- 280 Ngitshela ukuthi lowo akusiwo umBhalo, futhi ngikhombise, nomaphi, noma yimuphi umuntu owake wabhaphathizwa noma ngayiphi enye indlela eTestamente eLisha kodwa eGameni leNkosi uJesu Kristu. Ngikhombise.
- 281 UAgabus oNgcwele nabaningi babanye owabhaphathizwayo, kwehle njalo kuze kube yisikhathi so—so—soMkhandlu waseNayisiya, nabo bonke babhaphathizwa eGameni likaJesu Kristu. Izithunywa zenkolo zalima amasimu ngeGama likaJesu Kristu.
- 282 Kodwa uma kufika uMkhandlu waseNayisiya, badingeka babe nonkulunkulu abathathu. Bethula uPawulu . . . noma bethula uJupiter, base bephanyeka uPawulu. Bethula uVenus, base bephanyeka uMariya. Babenazo zonke izinhlobo zonkulunkulu, zonke izinhlobo zabangcwele, yonke enye into, base benza umbhaphathizo kamthathu-emunye base bewuphakela amaProtestane. Futhi asalokhu ewuminza.

283 Kodwa iziNkanyiso zakusihlwa sekufikile manje. Umprofethi wathi, “Kuyoba ngukuKhanya ngesikhathi sokuhlwa.”

Kuyakuba—kuyakuba ngukuKhanya
ngesikhathi sokuhlwa,
Indlela yezinyawo eya eNkazimulweni
niyoyifumana ngempela;
Endleleni yamanzi, lokho ngukuKhanya
namhlanje,
Ngimbelwe eGameni likaJesu eliligugu.
Basha nabadala, phendukani esonweni senu
sonke,
UMoya oNgcwele uzongena ngempela;
IziNkanyiso zakusihlwa sezifikile,
Kuyisiminya ukuthi uNkulunkulu noKristu
baMunye.

284 NiyaSikholwa na? [Ibandla lithi, “Amen.”—Umhl.] UPetru wathi, ngoSuku lwePhentekoste, “Lokhu makwazeke kini, indlu kaIsrayeli, ukuthi uNkulunkulu umenzile yena loJesu, enaMbethelayo, kokubili iNkosi noKristu.” Ivesi 16, isahluko 2. Yebo. “UNkulunkulu umenzile yena loJesu, enaMbethelayo, kokubili iNkosi noKristu. Yonke indlu kaIsrayeli mayazi, impela.”

285 Ngakhuluma neJuda kungekudala, enhla lapha eNdlini kaDavide, lathi, “Nina beZizwe ngeke nanquma uNkulunkulu abe yizigaba ezintathu bese niMnikeza eJuden. Sazi kangcono kunalokho.”

286 Ngathi, “Yilokho nje, rabi. Asinqumi-Nkulunkulu izigaba ezintathu.” Ngathi, “Uyabakholwa abaprofethi na?”

Lathi, “Impela.”

Ngathi, “Uyamkholwa uIsaya 9:6 na?”

Lathi, “Yebo.”

Ngathi, “Ngubani umprofethi ayekhuluma ngaye na?”

“UMesiya.”

Ngathi, “Budlelwane buni uMesiya ayoba nabo kuNkulunkulu na?”

Lathi, “Uyoba nguNkulunkulu.”

Ngathi, “Kunjalo.” Amen.

287 Niyabo, nakho lapho okhona. Ngakho ungeke wamnquma uNkulunkulu abe yizigaba ezintathu.

288 Uma nina zithunywa zenkolo lapha . . . Omunye wazo lapha uhamba lapha uya kumaJuda, ngiyakholwa, lomlisa ohlezi *lapha*. Ungazami neze ukuba unike iJuda u “Yise, iNdodana, noMoya oNgcwele.” Liyokutshela ngokushesha impela, liyazi ukuthi kuvelaphi, “UMkhandlu waseNayisiya.” Aliyikulalela

lokho. Kodwa libonise lapho khona uNkulunkulu waba yinyama, futhi nguYena kuphela uNkulunkulu okhona. UNkulunkulu, waba yinyama esimweni somuntu futhi waphila phakathi kwethu, ukuba asingwelise; asuse, ukuze Yena uQobo afike esimweni sikaMoya oNgcwele. UNkulunkulu, uYise, uMoya oNgcwele, nguMuntu ofanayo.

²⁸⁹ IBhayibheli lasho o—olibweni lokuzalana lukaJesu Kristu, esahlukweni 1 sikaMathewu, Lathi, “UAbrahama wazala uIsaka. UIsaka wazala uJakobe.” Kwehle njalo, lathi, bese-ke kuba se. . . Ake ngikufunde, khona-ke nizokwazi ukuthi nje ngikhuluma ngani. UMathewu, isahluko 1. Futhi sizo. . . Manje asiqale evesini 18.

Manje ukuzalwa kukaJesu Kristu kwabanje: unina uMariya esemiselwe uJosefa, bengakahlangani, wafunyanwa ekhuleliswe ngu. . .

²⁹⁰ “NguNkulunkulu uYise na?” Ngabe lokho kufundeka ngaleyondlela na? [Ibandla lithi, “Qhabo.”—Umhl.] Wafunyanwa ekhulelwe uMntwana kaBani na? [“KaMoya oNgcwele.”] U. . . [Akuqoshwanga eteyipini.] Bengicabanga ukuthi uNkulunkulu uYise wayengu baba waKhe? Manje-ke, uNkulunkulu, uYise noMoya oNgcwele, nguMoya ofanayo, kungenjalo Wayenobaba ababili.

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

Kodwa esazindla ngalokhu, bheka, ingelosi yeNkosi yabonakala kuye ngephupho, ithi, Josefa, ndodana kaDavide ungesabi ukumthatha uMariya umkakho: ngokuba lokho akukhulelweyo kungokuka. . .

²⁹¹ “Nkulunkulu uyise na”? Hhe? [Ibandla lithi, “Qhabo. ‘UMoya oNgcwele.’”—Umhl.] “UMoya oNgcwele.” Manje-ke kwakungubani uYise kaJesu Kristu na? [“UMoya oNgcwele.”] UMoya oNgcwele. Kuyini Lokho kini na? [“UMoya Ongcwele.”] Awu, lowo nguNkulunkulu, uYise, futhi. Akusuye na? [“Amen.”] Impela.

Uzakuzala indodana, uzakuyiqamba igama lokuthi uJESU: . . .

²⁹² Lona nguNkulunkulu uYise, lona nguNkulunkulu uMoya oNgcwele, na lona nguNkulunkulu iNdodana, niyabo, lokho ngoNkulunkulu abathathu. IBhayibheli alikusho. Lokhu okubili kuzofanele kufane, kungenjalo Wayenobaba ababili. Niyabo? Angeke aba nobaba ababili. Niyakwazi lokho.

Manje, uzakuzala indodana, bazakuyiqamba igama lokuthi uJESU: ngokuba nguye oyakusindisa abantu bakhe ezonweni zabo.

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

...intombi iyakukhulelwa, izale indodana bayakuyiqamba igama lokuthi uEmanuweli, okungukuthi ngokuhunyushwa, uNkulunkulu unathi.

²⁹³ Leso isahluko 1 sikaMathewu.

²⁹⁴ UMathewu 28:19, lapho uJesu athi, “Hambani, nibhaphathize eGameni likaYise, iNdodana, uMoya oNgcwele.” Ubani iGama likaYise, iNdodana, uMoya oNgcwele na? [Ibandla lithi, “UJesu Kristu.”—Umhl.] UJesu Kristu, kusobala.

²⁹⁵ Wafunda indaba yothando, yayithi, “UJohn noMary bahlala ngokujabula njalonjalo kamuva.” Ubani uJohn noMary na? Buyela emuva, ukuqala kwendaba, bese uyathola.

Uma ingekho into enjalo, akukho-gama, “UYise, iNdodana, noma uMoya oNgcwele,” pho-ke Ubani, YiGama likabani na? Buyela emuva, ukuqala kwendaba, bese ubona ukuthi Ubani Ayekhuluma ngaye.

²⁹⁶ UPetru, ngoSuku lwePhentekoste, wathi, “Phendukani, yilowo nalowo, nibhaphathizwe eGameni lika ‘Jesu Kristu’ kukho ukuthethelelwa kwezono.” Wayenesambulo.

UJohane wayenesambulo.

²⁹⁷ UJesu wayeyiSambulo, Waziveza Yena uqobo khona lapha emBhalweni, “Nginguye owayekhona, okhona, noyoza, uMninimandla onke.” Whewu! Kulungile.

²⁹⁸ Manje asithole ivesi 7, masinya impela manje, ngaphambi kokuba ngiphume, ngokukhulu ukushesha esingakwenza.

...uMninimandla onke.

...bukhosi, yinkazimulo nobukhosi kuze kube-phakade naphakade. Amen.

Nowasenza sibe-ngumbuso nabapristi kuNkulunkulu uYise; kuye makube yinkazimulo nobukhosi kuze kube-phakade naphakade. Amen.

²⁹⁹ Niyasibona lesosambulo lapho, ukuthi Sembulwe kanjani na? Ukuthi wakwenza kanjani uNkulunkulu... Amadoda enwaya amakhanda awo futhi adonse izinwele zawo, nezinto, ezama ukuthola ukuthi uyini u “Yise, iNdodana, uMoya ongcwele,” kwenze omthathu, koyedwa.

Ungadonsi izinwele zakho futhi wenwaye ikhanda lakho. Buka phezulu nje. ISambulo sivela Phezulu. Futhi lokho kunjalo. Uzokwembula, aku “Yise, iNdodana, noMoya oNgcwele.” Yizikhundla ezintathu uNkulunkulu oyedwa ayehlala kuzo.

³⁰⁰ Kwakusesikhundleni, “uMoya,” ngaYe uqobo, ngoba isidalwa esingumuntu sizehlisela phansi. Wayese-ke Ezenzela yena umzimba, wahlala kuwo, ukuveza iGazi laKhe uQobo; hhayi ngokocansi, njengoba kwakunjalo ensimini yase-Edene,

kodwa waveza umzimba odalayo. Nangalowomzimba ozalwa yintombi, Wanikeza iGazi elasingwelisayo futhi lasikhulula ekungakholweni kwethu, ukuba sikholwe kuYe. Manje-ke, siyakwenza lokho, siyaMemukela angene enhliziyweni yethu, lowo nguNkulunkulu kithi; uNkulunkulu: uYise, iNdodana, noMoya oNgcwele. Niyabo? NjengomProfethi nje, umPristi, neNkosi, leyo yinto efanayo. Kulungile.

301 Manje, ivesi 7, lesi isimemezelo. Isimemezelo sithi:

Bhekani, uyeza namaфу; namehlo onke ayakumbona, nabo abamgwazayo: nezizwe zonke zomhlaba ziyakulila ngaye.

302 O! Sinesikhathi esingakanani na? Lokho kuhle lapho. Ningangipha eminye engamashumi amathathu, imizuzu engamashumi amabili na? [Ibandla lithi, “Yebo.”—Umhl.] Ningangipha na? [“Amen.”] Kulungile. Manje, manje-ke, kusasa... Kulobubusuku, sizozama ukubamba okusele, *UMbono wasePatmose*, kulobubusuku. Namhlanje, sizozeda esimemezeleni.

303 O! Nizizwa nikahle na? [Ibandla lithi, “Amen.”—Umhl.] Niyawathanda lamavesi eBhayibheli elidala na? [“Amen.”] YiSambulo. Ini, kuyini na? UNkulunkulu ufinyelela phansi, kuleNcwadi, bese esusa iveyili, wathi, “NaNgo: umProfethi, umPristi, iNkosi; uYise, iNdodana, uMoya oNgcwele; Owayekhona, okhona, nozayo. Zonke lezizinto, NguNkulunkulu.”

304 Manje asisuse iveyili, okwemizuzu embalwa nje manje, iNkosi isisiza, sisuse iveyili emehlweni ethu. Futhi sithole...

Bhekani, uyeza namaфу; . . .

305 Manje, Uza kanjani na? “Namaфу.” Nhloboni yefu na? Amaфу enkazimulo. Hhayi elinye lalawa aqongeleleka aye phezulu abikezela ukuduma, amaфу emvula, kodwa amaфу enkazimulo.

Nizobhekisisa ukuthi nhloboni yefu Ayezemboze ngalo ngenkathi uPetru nabanye bebona umbono waKhe eNtabeni yokuphenduka esinye iSimo, ifu laMsibekela. Izingubo zakhe zakhazimula. Wayembozwe ngefu, amandla kaNkulunkulu.

306 O, sifika kulokho, ngapha kuleminyaka yebandla. Ngiyanitshela, nje ku—nje kukitaza ingaphakathi impela lobumina, ukucabanga ngakho, ini, ukuFika kwaKhe. Ngibona lolusuku ukuthi lapho esiphila khona, lapho okungekho khona lutho, akukho-mathemba asele kodwa ukuFika kwaKhe.

307 Manje sizosheshisa sithole lokhu. Manje khumbulani.

. . . onke amehlo ayombona, . . .

308 Manje, lolo kwakungesilo uHlwitho, ngaleyonkathi. Kwakuyilo na? [Ibandla lithi, “Qhabo.”—Umhl.] Niyabo?

Kwakungesilo uHlwitho. Kwakungesilo uHlwitho. Wayekhuluma kukuphi na? UkuFika kwaKhe kwesibili.

...nabo abamgwazayo: nezizwe zonke zomhlaba ziyakulila ngaye.

³⁰⁹ Manje sizobuyela emuva bese sithola omunye umlando. Asibuyele kuZakariya, futhi sithole isahluko 12 sikaZakariya. UZakariya. Kulungile.

³¹⁰ “NeNkosi yenezela ebandleni imihla ngemihla ababeyosindiswa.” Sibonga kakhulu ngesambulo esihle sikaJesu Kristu! Anijabuli ngaYe na? [Ibandla lithi, “Amen.”—Umhl.] Manje, sizokuthola lokhu sekuyincwadi ngokukhulu nje ukushesha okungenzeka, kuye kubantu, usungaba nayo-ke, ukuba uyifunde lapho okuthule khona ekamelweni lakho nezinto, bese uyayitadisha, qobo lwakho. Kulungile.

³¹¹ UZakariya, uZakariya, isahluko 12 manje sikaZakariya. Futhi sifuna ukuthatha lokhu ngomkhuleko ngempela manje. Futhi ngifuna ukuthola lokhu kube ngokwenkazimulo kaNkulunkulu. Manje, uZakariya 12, asiqale evesini 9. Lalelisisani manje. Ukhuluma ngokuFika. UZakariya 12, futhi siqale evesini 9, ivesi 9, “Kuyakuthi.” UZakariya, eprofetha, iminyaka engamakhulu amane namashumi ayisishiyagalombili-nesikhombisa ngaphambi kokufika kukaKristu.

Kuyakuthi ngalolosuku, ngifune ukuchitha bonke abezizwe abahlasela iJerusalema. (Kucabangeni.)

Ngiyakuthululela phezu kwendlu kaDavide, naphezu kwabakhileyo eJerusalema, umoya womusa nowokunxusa: bambheke mina abamgwazileyo, . . .

³¹² Manje, libuyela nini iVangeli kumaJuda na? Uma usuku lwabeZizwe seluphelile, iVangeli selilungele, ukuya kumaJuda. O, benginga, ukuba benginga, nje nginitshela ingakenzeki into encane elungiselela ukwenzeka khona lapha, niyabo, ngalo impela lolusuku. Niyabo? Ilungiselela ukwenzeka. Siyithola oNyakeni weBandla. Nalento enkulu ilungiselela ukwenzeka, iyoqhubeka iwelele eSambulweni 11 bese icosha labobaprofethi ababili, uElija noMose esebuyela amaJuda futhi. Sesikulungele. Yonke into ibekwe ngokuhlelekile, nje isilungele. LoMlayezo wabeZizwe, njengoba amaJuda awuletha kwabeZizwe, abeZizwe bayowuthatha bawubuyisele ngqo kumaJuda futhi. NoHlwitho luyofika.

³¹³ Manje khumbulani, lokho lapha kufika, emva kwenhlopheko. . .Ibandla aledluli ekuHluphekeni. Siyakwazi lokho. IBhayibheli liyasho. Niyabo? Kulungile.

³¹⁴ Manje, Uyothululela phezu kwendlu kaIsrayeli, (ini?) uMoya oNgewele ofanayo, niyabo, emva kokuba iBandla labeZizwe selihambile.

... bambheka mina abamgwazileyo, bamlilele, njengokulilela lowo ozelwe yedwa babenomunyu ngaye, njengonomunyu ngezibulo lakhe.

Futhi ngalolosuku kuyakuba-khona ukulila okukhulu eJerusalema, ... futhi kulila... e—esigodini saseMegidoni.

Ne—nezwe liyakulila, imindeni ngemindeni ngokwayo; umndeni wendlu yakwaDavide ngokwayo, no... mndeni wendlu yakwaNathani ngokwayo, nenye ngayinye yezindlu ngokwayo;

315 Ngenkathi sebebona, kuyokwenzekani na? Kuyokwenzekani lapho Eza ngamafu enkazimulo, ekubonakaleni kwaKhe kwesibili. Futhi ngenkathi lawomaJuda aMgwazileyo... Niyazi, omunye umBhalo uthi bayoMbuza, “Wawatholaphi lamanxeba na?”

316 Wathi, “Endlini yomngani waMi.”

317 Futhi akusikho lokho kuphela okuyoba yisikhathi sokulila samaJuda abaMenqabayo, njengoMesiya, kodwa kuyoba yisikhathi sokulila kulabo beZizwe abasele emuva lapha, owemukele... oMenqabile njengoMesiya wabo walolusuku. Bayokhala bakhale izinyembezi. Intombi elele iyobe ikhala izinyembezi. Lelo yilelobandla elala ukuthola amaFutha eLambini lalo. Zaziyizintombi ezilishumi ezaphumayo, bonke abantu abalungileyo, kodwa ezinhlanu zazo zazinamaFutha esibanini sazo. Ezinye ezinhlanu zazingabantu abalungileyo, abantu abalungileyo, kodwa zehluleka ukuthola amaFutha esibanini sazo. “Futhi zaphoswa ebunmyameni obungaphandle lapho okukhona ukukhala izinyembezi, ukukhala, nokugedla amazinyo.”

318 Nakhu, “Bayobe bekhala.” IBhayibheli lasho lapha, “Bayobe bekhala, futhi bedabuke kakhulu! Kuze kuthi ngisho...”

319 Lapha, ngizoninika okunye, uGenesisi 45, uma nifuna ukukuthola lokho. Asifinyelele kukho umzuzwana nje futhi ngifunde lokho futhi kuGenesisi, i... Ngiyakholwa, ngesahluko 45 sikaGenesisi. Ngithatha ukuthola lokhu lapha, uJosefa ezibonakalisa kubafowabo kubantu bakubo—bakubo. Futhi sizothola lokhu, nje ngikhombise i—imifanekiso yalokho okuyokwenzeka ngalolosuku, khona-ke kuzohlangana thaqa.

Khona uJosefa wayengenakuzibamba phambi kwabo... ababemi naye; wakhala wathi, Phumisani kimi abantu bonke.

Manje khumbulani, uJosefa, ezazisa, wakhala, “Wonke umuntu akasuke phambi kwami.”

Kwakungemi-muntu naye, uJosefa esazazisa kubafowabo.

Wayesephakamisa izwi ngokukhala: abaseGibhithe bakuzwa nendlu kaFaro yamuzwa. (Ufanele ukuthi wadazuluka.)

UJosefa wathi kubafowabo, NginguJosefa; ubaba usekhona na? Abafowabo babengenakumphendula; ngokuba bashaqeka ebusweni bakhe.

UJosefa wayesethi kubafowabo, Ake nisondele kimi. Basondela-ke. Wayesethi, nginguJosefa umfowenu, e—enathengisa ngaye eGibhithe.

Manje ningabi-buhlungu, ningazithukutheleli, ukuthi nathengisa ngami: ngokuba uNkulunkulu wangithuma phambi kwenu ukulondoloza impilo. (O, kuhle kanjani pho!)

Ngokuba isimibili iminyaka indlala ikhona ezweni: no...okuyothi ngayo, okungayikulinywa kuvunwe ngayo.

UNkulunkulu wangithuma ngaphambi kwenu ukunilondoloza nibe yinsali emhlabeni, nisindiswe kube ngokukhululwa okukhulu.

³²⁰ Ake ngithathe nje manje futhi ngiqhathanise lokho noZakariya, 12, okomzuzwana nje. Manje, siyakwazi lokho, emfanekisweni. Uma ufundisa imifanekiso, khona-ke uyokuthola kahle njalo, ngiyacabanga, ngo—ngomfanekiso.

³²¹ Manje, uJosefa, ngenkathi ezalwa, wayezondwa ngabafowabo. Kunjalo na? [Ibandla lithi, “Amen.”—Umhl.] Manje ngifuna ukunikhombisa, uJosefa umele iBandla eligcwaliswe ngoMoya. UJosefa wayezondwa ngabafowabo. Ngani na? Ngoba wayengowomoya. UJosefa akukho ayengakwenza ngoba wayekwazi ukubona umbono. Akukho ayengakwenza ngoba wayephupha amaphupho, niyabo, futhi wayekwazi ukuhumusha amaphupho. Yena, kwakuyilokho okwakukuye. Wayengakwazi ukuveza obala noma yini enye kodwa lokho okwakukuye. Awu, manje-ke, abafowabo bamzonda, ngaphandle kwesizathu. Kodwa uyise wamthanda, ngoba ubaba wakhe wayengumprofethi.

³²² Niyabona ukuthi kwakukanjani ngoJesu na? UNkulunkulu wayithanda iNdodana yaKhe. Kodwa abazalwane, abaFarisi nabaSadusi, baMzonda, ngoba Wayekwazi ukuphilisa abagulayo, futhi asho izinto zingakenzeki, futhi abone imibono, ahumushe. Niyabona ukuthi ngiqonde ukuthini na? “BaMzonda, ngaphandle kwesizathu.”

³²³ Futhi benzani kuJosefa na? Bashaya sengathi wayefile, futhi bamphosa emgodini. Bathatha ijazi elinegazi, lemibala eyisikhombisa, lelo uyise. . .

³²⁴ Kunemibala eyisikhombisa kuphela othingweni lwenkosikazi. Nothingo lwenkosikazi, siyazi ukuthini. . . Sifika

kukho kamuvanyana, ngiyacabanga, kulobubusuku. Uthingo lwenkosikazi phezu kwaKhe lapha, uJesu, lapho, “Ubukeka efana netshe lejaspi nesardesi, nothingo lwenkosikazi.” Uthingo lwenkosikazi luysivumelwano.

³²⁵ Naleso kwakuyisivumelwano phezu kukaJosefa. Base-ke beletha igazi engutsheni yakhe, wayeseyibuyisela kuyise. Futhi wayefanele ukuba wayefile. Futhi . . .

Kodwa wavuswa wakhishwa emgodini wayesefakwa e—e . . . wathengiswa kuFaro, abanye eGibhithe, ne—nenduna yamgcina. Futhi ngenkathi bekwenza, yena, into embi iyamvukela, yase imphosa ejele. Futhi lapho waprofetha, wayesetshela amadoda amabili ukuthi eyodwa yayizoyaphi nokuthi enye yayizoba kuphi; umphathizitsha no—nomphekizinkwa, ngenxa yamaphupho abo.

³²⁶ Kwase kuthi-ke waphakanyiswa, esuka lapho, waya ngakwesokunene sikaFaro. Futhi akukho-muntu owayengathinta uFaro, kuphela ngoJosefa. [Akuqoshwanga eteyipini—Umhl.]

³²⁷ Bhekisisani lokhu manje, i . . . ngenkathi uJosefa ngaleyonkathi wathengiswa kumaGibhithe. Futhi, bhekisisani, yonke into ayenzile yayifanekisa uKristu. Bukani lomphathizitsha nalomphekizinkwa phakathi lapho, futhi bobabili babenamaphupho. Futhi uJesu, ngenkathi Esendlini yetilongo. Khumbulani, uJosefa wayesetilogweni. Futhi ngenkathi uJesu wayesetilogweni laKhe, (kanjani na?) Wabethelwa ngezipikilana esiphambanweni, kwabakhona oyedwa osindiswayo noyedwa walahlwa. UJosefa, ngenkathi esetilogweni lakhe, oyedwa wasindiswa, oyedwa walahlwa.

³²⁸ Futhi qaphelani-ke emva kokuba uJesu esehliswe esiphambanweni, Waphakanyiselwa eZulwini, futhi uhlala ngakwesokunene soMoya omkhulu, uJehova. “Akekho ongeza kuNkulunkulu ngaphandle kwaMi.” Abekho *oyethi Mariya*, abekho okubusisiwe *lokhu* noma kubusisiwe *lokho*. Kodwa, ngoJesu Kristu, “Onguyena umlamuleli kuphela okhona phakathi kukaNkulunkulu nabantu,” niyabo, lowomzimba oligugu uNkulunkulu azitabernakela kuwo, phakathi kwethu, owathatha iGama likaNkulunkulu. NoNkulunkulu wathatha igama lobuntu. UNkulunkulu wathatha . . .

³²⁹ Bukani lapha. Ekuqaleni, ngenkathi uAdamu . . . Angikwazi nje ukuphuma kulokho. Kubonakala sengathi ukhona ongaKutholi, ndawo ndawo. Bukani. Ekuqaleni . . . Ake nginikhombise enye into futhi. UMoya oNgwele ungexwayise ukuba ngenze lokhu. Ngishiya indaba yami umzuzu. Ngenkathi izindaba zokuqala ezintsha zifika eNkazimulweni, ukuthi indodana yayilahlekile, uAdamu, ngabe uNkulunkulu wathuma iNgelosi na? Ngabe Wathuma indodana na? Ngabe

Wathuma noma ubani omunye na? Wafika, Yena uqobo, ukuhlenga indodana yaKhe elahlekile. Haleluya! UNkulunkulu akakwethembelanga kumuntu kuphela kuYena uqobo. UNkulunkulu waba yinyama wakha phakathi kwethu, wahlenga umuntu, Yena uqobo. Kungukuthi, “Sisindisiwe,” iBhayibheli lathi, “ngeGazi likaNkulunkulu.” Ofayo, uNkulunkulu waye . . . UNkulunkulu ongafi wenziwa ofayo, ukuze asuse isono, ukuba abe yiWundlu, Yena uqobo; ukuba angene eNkazimulweni, embozwe ngeveyili, naneGazi laKhe uQobo phambi kwaKhe, ngaleya kweveyili.

³³⁰ Manje, uJosefa, ezansi eyongena eGibhithe. Futhi lapho waphakanyiswa esuka etilongweni lakhe, waya kwesokunene sikaFaro, futhi wenziwa umbheki. Futhi yonke into yaphumelela ngezinsuku zikaJosefa.

³³¹ Manje, lapho uJesu esebuya, ngisho nogwadule luyiqhakaza njengentebe. UyiNdodana yempumelelo, umfanekiso kaJosefa.

³³² Bafaka uJosefa e . . . Induna yayimfake endlini yayo; yonke into ayenzile, waphumelela. Bamfaka ejele, nalo lonke ijele laphumelela. Yonke into abayenzile, waphumelela. Futhi ngenkathi ephakanyiswa, ophakeme kunabo bonke, kaFaro, eduze kukaFaro, yonke into eGibhithe yaphumelela ngaphezu kwanoma yini ezweni.

³³³ Lapho Esebuya, kuyoba yizwe lempumelelo. Izingwadule ezindala ziyiqhakaza, futhi kuyoba nokudla ndawo zonke. Singakwena, wonke umuntu, sihlale phansi kowethu uqobo umkhiwane, futhi sihleke futhi sijabule, futhi siphile phakade eBukhweni baKhe, uma Esebuya njengeNkosi.

³³⁴ WayeyiNdodana yomuntu, umProfethi. Amen. WayeyiNdodana yomuntu, umHlatshelo, umPristi. UyiNdodana yomuntu, njengeNkosi, iNdodana kaDavide ihlezi esihlalweni sobukhosi baYo. INdodana yomuntu, UyilowoNkulunkulu ebonakaliswe njengeNdodana yomuntu. Uyehla bese eba ngumuntu, ukususa izono ezweni. Uba ngumuntu, njengomProfethi. Uba ngumuntu, njengomPristi. Uba ngumuntu, njengeNkosi; iNkosi yeZulu, iNkosi yabangcwele, iNkosi yaPhakade; njalo wayeyiNkosi, njalo uyoba yiNkosi, iNkosi yaPhakade.

³³⁵ Manje qaphelani, ke, uJosefa. Ngaphambi kokuba uJosefa aphume, babefanele bashaye icilongo, kuqala. Nabantu badazuluke, “Guqelani uJosefa ngedolo.” Akunandaba ukuthi umuntu wayenzani, wayethengisa umkhiqizo emgwaqeni, ngenkathi lelucilongo likhala, wayeguqa ngedolo lakhe. Umuntu wayeselungele nje ukuba elule isandla bese ethola imali yakhe, kodwa wayeguqa ngedolo lakhe, uJosefa wayeza. O! U—u—umthenwa wayeselungele nje ukwenza isenzo sakhe, futhi wenzani na? Wayedingeka ame. “UJosefa uyeza.” Icilongo lalikhala.

³³⁶ Ngolunye lwalezizinsuku, yonke into, ngisho nesikhathi, siyoma ngqi. “Lapho icilongo likaNkulunkulu liyokhala, nabafile kuKristu bayakuvuka, nokusa kuse iPhakade, kukhanya kubalele.” Yonke into iyoguqa ngedolo. “Onke amadolo ayoguqa, nezilimi zonke ziyakuKuvuma.”

Qala manje. “Ezinye izono zabantu zihamba ngaphambili, ezinye ziyalandela.”

³³⁷ Kodwa manje qaphelani ukuthi kwenzekeni. Ukuthi kukhazimula kanjani! Ngenkathi uJosefa ngaleyonkathi... emva kokuba eseshade noweZizwe futhi wemukela umndeni, uEfrayimi noManase, amadodana akhe. Niqaphelile ekugcineni na? Ngenkathi uJosefa... UJakobe waqala ukubusisa uEfrayimi noManase. Ngenkathi eqala ukubeka izandla zakhe, wabeka uEfrayimi ngakwesokunene, uManase ngakwesokhohlo, ukuthola isandla sokunene sibusise omdala. Kodwa ngenkathi eqala ukukhuleka, izandla zakhe zaphambana, wayesenika omncane isibusiso sesandla sokunene esikhundleni salowo wayengakwesokunene.

³³⁸ Wayesethi uJosefa, “Kungabi-njalo, Baba.” Wathi, “Ubeke isibusiso phezu kukaManase esikhundleni sikaEfrayimi.”

³³⁹ Wayesethi, “UNkulunkulu uphambanise isandla sami.”

³⁴⁰ Ini? KumaJuda, omdala, okhethwe kuqala kaNkulunkulu, esiPhambanweni kufika isibusiso sibuyele kwabeZizwe, ukuthola uMlobokazi. Isibusiso sivela ngesiPhambano, sisuka kumaJuda siya koweZizwe. Enqaba! Enqaba isiPhambano, ngakho-ke Wathola uMlobokazi wabeZizwe.

³⁴¹ Manje ngenkathi uJosefa, ngaphambi kwalokhu, ngenkathi elinyazwa ngabafowabo, o... Babekade bengenayo inhlanganyelo iminyaka eminingi, iJuda.

³⁴² Manje bhekisisani. Sibuyela kuZakariya manje, lapho bekhala, futhi balile futhi bakhale. Futhi ngisho nemindeni iyozehlukhanisa kweminye imindeni, iphume, ithi, “Sakwenza kanjani na? Sasingaze sikwenze kanjani na?” Lapho bethi, “Wazitholaphi lezozibazi, leyomisalela ezandleni zaKho na?” ngisho nalabo abaNkuzakazi. “Uyofika ngamafu. Futhi bayoMbona, ngisho nalabo abaNkuzakazi. Nayo yonke indlu iyakulila, futhi bayokhala.” Abayikwazi ukuthi benzenjani.

³⁴³ Kwase kuthi-ke uJosefa... Niyayazi indaba. Ngenkathi esebona abafowabo, futhi washaya sengathi wayengakwazi ukukhuluma isiHeberu, futhi uthola umhumushi ukuba amhumushele. Futhi wayengasikhulumi isiHeberu, washaya sengathi; kodwa wafuna ukuthola. Futhi ngenkathi ekugcineni, ngolunye usuku, ngenkathi beletha umfowabo omncane, niqaphelile na? KwakunguBenjamini owavuthisa umphefumulo kaJosefa?

³⁴⁴ Kuyini, namhlanje, okuzovuthisa umphefumulo waKhe, uJosefa wethu, uJesu na? Lelobandla eliselisha elikade lisezansi ngaleya ezweni, ligcine imiyalo kaNkulunkulu. Futhi ngabantu abazalwe kabusha obuthanele ePalastine, futhi baphinde babuyiselwa. LeyoNkanyezi kaDavide enemicijo eyisithupha, iflege elidala kunawo onke ezweni, isizwe sizaliwe eminyakeni embalwa edlule. Nango uIsrayeli.

Izizwe ziyehlukana, uIsrayeli uyaphaphama,
Izibonakaliso iBhayibheli elazibikezelayo;
Izinsuku zabeZizwe zibaliwe, ngokwesaba
okuthiyayo;

Buyani, O bahlakazekileyo, niye kwabakini.

Usuku lokuHlengwa seluseduze,
Izinhliziyo zamadoda zehlulwa ngukwesaba;
(Bukani ibhomu lenu, ukukhanya kwe atomu.)
Gcwaliswani ngoMoya, isibani senu
silungisiwe sahlanzwa,
Bhekani phezulu, ukuhlengwa kwenu
sekuseduze.

Abaprofethi bamanga baqamba amanga,
iQiniso likaNkulunkulu bayaliphika,
Ukuthi uJesu Kristu unguNkulunkulu wethu;
Udumo! Kodwa iSambulo sifikile,
Ngakho sizohamba lapho abaphostoli
benyathele khona, khona impela endaweni
yabo efanayo.

Ngokuba uSuku lokuHlengwa seluseduze,
Izinhliziyo zamadoda zehlulwa ngukwesaba;
Gcwaliswani ngoMoya kaNkulunkulu, isibani
senu silungisiwe futhi sahlanzwa,
Bhekani phezulu, ukuhlengwa kwenu
sekuseduze.

³⁴⁵ O! O, uJosefa, ngenkathi esebone uBenjamini omncane emi lapho! Lowo ngumfowabo omncane. Niyambona uBenjamini omncane manje phezulu ngaleya, ehlezi laphaya. Izizwe zozomhlaba, amaJuda, ebuyela emuva lapho lapho okuyobakhona izinkulungwane eziyikhulu namashumi amane-nane zazo zima lapho, ukwemukela uKristu lapho ziMbona eZa. Ziyothi, “Bhekani, lona nguNkulunkulu wethu ebesimlindele.” Khonake siyakubona ogwaziwe. . . “Zavelaphi lezi na?”

³⁴⁶ Wathi, “Endlini yomngani wami.”

³⁴⁷ Futhi ziyolila futhi zikhale. Umndeni ngamunye, izizwe zabo zikaDavide noNepthalim, zonke, ziyozehlukanisa, umndeni ngamunye, futhi zikhale zona izinyembezi lapho ziMbona emi emoyeni, Lowo ezamgawazayo.

³⁴⁸ Uyoba yini umlayezo waKhe na? Bhekisisani ukuthi uJosefa wathini. Ngenkathi ethi. . .

349 Bhekisisani enye into. Ngenkathi uJosefa ethola abantwana bephambi kwakhe, wababuka, wambona uBenjamini omncane. Wambona uEfrayimi, wababona bonke abanye babo lapho, uGadi nabobonke babo. Nezizwe eziyishumi nambili, izizwe eziyishumi ngaleyonkathi, zimi phambi kwakhe. Ubabone bonke bemi lapho. Wazi ukuthi babengabafowabo. Wayesebuka uBenjamini omncane, ngoqobo, umphimbo wakhe uqala ukubindeka. Wabazi ukuthi babengabakubo. Wathini na? “Wonke umuntu akangishiye.” Kwenzekani kumkakhe nabantwana na? Bahamba bayongena esigodlweni.

350 Liyoyaphi iBandla labeZizwe ekuHlwithweni na? EsiGodlweni. UMlobokazi, haleluya, uMlobokazi uyosuswa emhlabeni, oHlwithweni. Bese kuthi-ke uma Esebuya, uMlobokazi waKhe akekho lapho ngenkathi Yena Ezazisa kubafowaBo, amaJuda, labo abaMgwazayo, labo abaMenqabayo. Kodwa umkakhe nothandekayo wakhe, abangani bakhe abasondele lapho, isithandwa sakhe—sakhe impela esathunywa nguNkulunkulu ayenaso ethempelini.

351 Futhi ngenkathi ebuka, wathi babeyi. . . Babengazi. Bathi, “O, lenkosana enkulu!” Baqala ukuthi, omunye komunye, o, ngalezizinto ababekade bezenzile.

352 Ngikholwa ukuthi kwakunguEfrayimi, noma hhayi uEfrayimi, kodwa ngiyakhohlwa ukuthi nguyena muphi okwakunguye manje, o—owathi, “Awu, sasingafanele sibulale umfowethu, uJosefa.” Bathi, “Niyabo, sekubuya umvuzo.” URubeni, uRubeni wathi, “Sasingafanele ukuba sibulale umfowethu,” bathi, “ngoba, niyabo, sekubuya umvuzo walokho esikwenzile.”

353 NoJosefa emi lapho; babengacabangi ukuthi wayesiqonda isiHeberu. O, o, o, o! Kodwa wayesazi.

354 Abanye uyacabanga, “Angikuqondi ukukhuluma ngezilimi,” kodwa Yena wazi konke ngakho. Ya. Uyazi. Umbuso wabeZizwe ungena ngokukhuluma ngezilimi nezihumusho, ekhandeni legolide (ikhanda lokuqala) ngaphambi kokuba uwe. Yini eyaphetha lesosimiselo sesikhathi sabeZizwe na? Isandla esiloba odongeni sezilimi ezingaziwa odongeni, nendoda lapho yayikwazi ukuluhumusha futhi isho ukuthi lwaluyini. Uphuma ngendlela efanayo. Amen. Wangena futhi uphuma ngendlela efanayo.

355 Babecabanga ukuthi wayengaziqondi lezozilimi ayezikhuluma, kodwa wayelwazi. Bathi, “Niyabona ukuthi sinani na?”

356 Futhi uJosefa-ke wayesebona ukuthi babedabukile ngalokho ababekade bekwenzile.

357 Manje Uyalubona usizi lwabo nokuzisola ngokuMenqaba, ngakho Uyabindeka emphinjeni waKhe manje. Usevele ulikhiphile iBandla laKhe emhlabeni, uLithatha ulifaka

eNkazimulweni. Bese ebuya-ke, nazo zonke izizwe zomhlaba ziyakulila.

³⁵⁸ Yini abayenza na? Reuben, bonke, baqala ukukhala, bathi, “O! O!” Besaba base bethi, “Nguye lo. Manje siyazi ukuthi sinecala. Manje uzosibulala. Manje u...Siyazi ukuthi sizobhujiswa khona manje, ngenxa yokuthi lowo nguJosefa okade ahamba kithi isikhathi eside kakhulu. Lowo nguJosefa, umfowethu, manje sinecala ngempela kukho.”

³⁵⁹ Wathi, “Ungazithukutheleli. UNkulunkulu wakwenza lokhu ukulondoloza ukuphila.”

³⁶⁰ Wenzani uNkulunkulu na? Kungani amaJuda enqaba uJesu na? Ukuze thina abeZizwe, kanjalo, ukuthi, abantu Ababiza baphume ngenxa yeGama laKhe. UNkulunkulu wakwenza ukuba alondoloze ukuphila kweBandla labeZizwe, uMlobokazi.

³⁶¹ Zonke izizwe ezaMenqabayo ziyolila. Ziyocasha emiphandwini, namadwala, nezinto. Bahamba ngezinyawo kuyo yonke lentaba. BayaLenqaba, Yena. Zonke izizwe zomhlaba ziyakulila ngaYe. Futhi umndeni ngamunye kwaIsrayeli lapho iyozehlukana. Imindeni iyokwehlukana, omunye komunye, futhi bethi, “Sakwenzelani na? Safika kanjani ekutheni siMenqabe na? Kanjani na? Nango Emi. Nango uNkulunkulu ebesiMlindele. Futhi Nango, nemisalela yezipikili ezandleni zaKhe, futhi sakwenza.”

³⁶² Yilokho impela labobafowabo abakushoyo khona ezansi lapho, ngenkathi bebuya base bethi, “Nango uJosefa, esamthengisa.”

³⁶³ Wathi, “NginguJosefa, umfowenu, enamthengisa eGibhithe.”

³⁶⁴ “O!” Babesaba. Futhi babelila futhi bekhala, futhi begijimelana, “Singenzenjani na?”

³⁶⁵ Wathi, “Ungazithukutheleli, ngoba uNkulunkulu wakwenza konke lokhu. UNkulunkulu wangithuma ngaphambili.”

³⁶⁶ UNkulunkulu wadala bonke abantu; abantu abamhlophe, abantu abamnyama, abantu abansundu, abantu abaphuzi, wonke umuntu. UNkulunkulu wadala wonke umuntu. Wadala oweZizwe, wadala iJuda. Wadala bonke. Konke kungokwenkazimulo yaKhe. NamaJuda ayefanele, aLenqabe, ukuze kuthathwe uMlobokazi wabeZizwe.

³⁶⁷ Yingalesosizathu yonke imifanekiso injalo. Ngakho uMlobokazi wabeZizwe nenzalo engabantwana baKhe kanye naYe, leloBandla lenkazimulo lephentekoste lagezwa eGazini leWundlu, nawo onke amandla okuvuka ephila kubo, bayovuka ngolunye usuku oHlwithweni (ngesikhashanyana, ngokuphazima kweso) ukuba lihambe liyoba seBukhoneni bukaJesu, ngenkathi Esabuya (futhi ephumisa yonke into) ukuba Azazise kubafowabo.

- 368 Bhekisisani ukuthi umBhalo uthini lapha, sengivala. O!
Bhekani, uyeza namafu; namehlo onke ayakumbona, (manje ukhuluma ngokuFika kwesibili, hhayi uHlwitho), nabo abamgwazayo: . . .
- 369 Isahluko 7, ivesi 1 . . . Noma, ivesi 7 lesahluko 1.
. . . mehlo onke ayakumbona, nabo abamgwazayo: nezizwe zonke zomhlaba ziyakulila ngaye. Yebo, Amen.
- 370 Manje-ke Unikeza leso esikhulu, isicaphuno esikhulu. Ubani Lo na? Ubani Lo abazombheka na?
NginguAlfa no-Omega, Ngingu A kuya ku Z, (uA no Z wesiGreki, unobumba wesiGreki) . . .
- 371 Izenzo 2:36, i. . . uPetru wathi, “Alikho elinye igama elinikiwe phansi kweZulu abantu abafanele basindiswe ngalo.” Noma, qhabo, ngiyaxolisa; ngilicaphuna ngokungesikho. Wathi, “Yonke indlu kalsrayeli mayazi impela, ukuthi uNkulunkulu umenzile yena loJesu, enambethela, kokubili iNkosi noKristu.”
- 372 UJohane 14:7 nele 12, uTomase wathi, “Nkosi, sikhombise uYihlo, futhi kusanele.”
- 373 Wathi, “Isikhathi esingaka Nginani, futhi aningazi na?” Wathi, “Ongibonile mina ubonile uBaba. Usho kanjani ukuthi, ‘Ngikhombise uYihlo na?’ Mina noBaba siMunye.”
- 374 Ngake ngakusho lokho kumuntu. Inenekazi lathi, “Umzuzu nje, Mnu. Branham.” Lathi, “Wena nomkakho nimunye, futhi.”
 Ngathi, “Kodwa hhayi lolohlobo.”
 Lathi, “Angizwa.”
 Ngathi, “Uyangibona mina na?”
 Lathi, “Ngiyakubona.”
 Ngathi, “Uyambona umkami na?”
 Lathi, “Qha.”
- 375 Ngathi, “Manje-ke bawuhlobo olwehlukile. Wathi, ‘Uma ubone Mina, *usubonile* uBaba.’” Ngakho lokho kwakwenele okwalokho.
- 376 Ngakho kuJohane oNgcwele, noma uJohane wokuQala 5:7 kuya kwele 8, nina nonke enikubhala phansi. UJohane wokuQala 5:7 kuya kwele 8, iBhayibheli lasho. Isikhulumi, yena lowomuntu impela owaloba lesiSambulo uJesu amnika sona. Wathi, “Bathathu abafakazayo eZulwini: uYise, iZwi (iZwi liyiNdodana). . . uYise, iZwi, noMoya oNgcwele, nalaba abathathu bamunye. Bathathu abafakazayo emhlabeni: amanzi, iGazi, noMoya, futhi bayavumelana; abamunye, kodwa bavumelana entweni yinye.”
- 377 Ungeke waba noBaba ungenayo iNdodana. Ungeke waba noBaba noma iNdodana ungenawo uMoya oNgcwele. Kunjalo.

Kodwa wena . . . Namanzi, iGazi, noMoya, kuthatha leyomisuka yezinto ukungena eMzimbeni waKhe.

³⁷⁸ Uma ukuzala ngokwemvelo kwenzeka, yini into yokuqala eyenzekayo uma owesifazane ezala ingane na? Into yokuqala, ngamanzi. Into yesibili, yigazi. Kunjalo na? Into elandelayo, ngumoya. Ingane ibamba umphefumulo wayo, iqala ukuphefumula. Amanzi, igazi, nomoya, lokho kwenza ukuzala ngokwemvelo.

³⁷⁹ Futhi, ukuZala komoya. Umbhaphathizo wamanzi, iGama likaJesu Kristu; ukulungisiswa ngokukholwa, ukholwa eNkosini uJesu Kristu. Amanzi! Yini elandelayo na? IGazi; ukungcweliswa, lihlanzisisa, limkhipha.

³⁸⁰ Yilapho nina bantu baseNazaretha nehluleka khona; nahamba nje naze nafika lapho futhi anabe nisaqhubeka. Isitsha esingcwelisiwe ealtare, sesilungele ukusetshenziswa, kodwa asikho ekusetshenzisweni. “Babusisiwe,” imibusiso, “abalambele bomele ukulunga, ngokuba bayakusuthiswa.” Isitsha singcwelisiwe. Lelo yiqiniso.

³⁸¹ Lokho kufana nentombi. Igama elithi *intombi* lisho “omsulwa, ongwele, ongonakele, ongwele.” Ezinhlanu zazinamafutha, nezinhlanu zazingenawo; ezinhlanu zagcwaliswa, nenye nje yasala ekungcwelisweni. “Nimamukele yini uMoya oNgwele *lokhu* nakholwayo,” nina maBaptisti, maPresbyterian na?

³⁸² “Asazi ukuba kukhona uMoya oNgwele.”

³⁸³ “Manje-ke, wabhaphathizwa kanjani na?” Ehhe.

³⁸⁴ Emva kokuba esebeke izandla phezu kwabo, bathi-ke, emva kokuba sebesindisiwe futhi bangcweliswa, bagcwaliswa ngoMoya oNgwele. Kunjalo.

³⁸⁵ Amanzi, iGazi, uMoya! UJesu ufikela ukuba ageze nokuthi ahlanze, nokungcwelisa iBandla, ukuze Afike futhi ahlale kulo. NgeGazi laKhe uQobo, Wanikela ngeGazi laKhe uQobo elizalwa nguNkulunkulu, ukuze Asihlanze ekuzalweni kwethu ngokocansi, futhi wasinika esingcwelisiwe, isitsha esingcwele ukuze Yena uqobo lwaKhe afike.

³⁸⁶ “Kuseyisikhashana, izwe lingabe lisaNgibona; nokho niyakuNgibona nina ngoba Ngi,” isabizwana sobuntu, “yakuba nani, ngibe kini, kuze kube sekupheleni kokuphelelisa.” Amen. “Yonke indlela kuze kuyophela, Ngiyakuba nani nakini. Imisebenzi engiyenzayo Mina nani niyayenza. Lezizibonakaliso ziyakubalandela abakholwayo.” UNkulunkulu eBandleni! O, he! UbuNkulunkulu! “Bathathu abafakazoyo eZulwini: UYise, iZwi (iNdodana), uMoya oNgwele. BaMunye.”

³⁸⁷ Manje, ungasindiswa ngaphandle kokungcweliswa. Ungangcweliswa, ungenaye uMoya oNgwele; kunjalo, umoya ongcwelisiwe, ungagcwelisiwe. Ungcwelisa inhliziyo

yakho, uhlanza inhliziyi yakho, ngaphandle kokugcwaliswa ngokuthile. Lasho njalo-ke, “Nxa umoya ongcolileyo esephumile kumuntu, uyadabula izindawo ezingenamanzi. Uyabuya, athole indlu yakhe ihlotshisiwe, bese eyangena. Ukugcina kwalowomuntu izikhathi eziningi, ngokuphindwe kasikhombisa, kuba kubi kakhulu kunakuqala.”

³⁸⁸ Kwenzeka lokho-ke kini nina bePilgrim Holiness, maNazaretha, kanjalo njalo. Nemukela. Futhi nxa uMoya oNgcwele efika, eqala ukukhuluma ngezilimi, bese enikeza izibonakaliso nezimanga, nakubiza ngokuthi “nguDeveli” futhi nahlabalaza imisebenzi kaNkulunkulu, naKubiza “ngento engcolileyo.” Futhi niyabona ukuthi ibandla lenu laya kuphi na? Phumani kukho. Ihora lilapha, iSambulo sikaJesu Kristu siyafundiswa, uNkulunkulu wembula ngamandla ezibonakaliso zaKhe zikaMoya oNgcwele. Amen. Usuku lokuHlengwa luseduze.

³⁸⁹ Manje, ubuNkulunkulu kuYe, uThimothewu wokuQala 3:16.

. . . kuvunyiwe ukuthi inkulu imfihlakalo yokukhonza: ngokuba uNkulunkulu wabonakaliswa enyameni, . . . wabonwa yizingelosi, wakholeka ezweni, wemukelwa phezulu enkazimulweni.

³⁹⁰ O, nje kuqhubeka kuqhubeka. Kodwa sikuphi manje na? Ekupheleni kwevesi 8.

³⁹¹ Kulobubusuku siqala i—ivesi 9, *UMbono wasePatmose*. O, kunezinto ezinkulu esibekelwe zona. NiyaMthanda na? [Ibandla lithi, “Amen.”—Umhl.]

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

³⁹² Niyakwenza ngempela lokho na? Ngabe uNkulunkulu Uzazisile kuwe, futhi wembula ukuthi UyiNdodana kaNkulunkulu, uJesu Kristu, uNkulunkulu ubonakalisa enyameni, ukususa isono na? Uzembula Yena uqobo ngalezizinsuku zokugcina emabandleni aKhe, Ezazisa.

³⁹³ Manje, zona impela lezizinto eqhubekayo eBandleni, bhekisisani nibone, ekupheleni kwaloMlayezo, ukuthi uma iBhayibheli lingasho ukuthi lezizinto zizokwenzeka, khona impela nje. Nibone ukuthi abenzanga yini impela, oNyakeni wase-Efesu, iPergamu, iThiyathira, kwehle njalo, yonke iminyaka.

³⁹⁴ Kwasho ukuthi uLuther wayezokwenza kanjani, nokuthi uWesley wayezokwenza kanjani. Nokuthi lelihlelo lePentecostal liyongena kanjani eLawodikeya, isimo esisivivi, kodwa, phakathi kwalokho, Wayezodonsa abantu. Kunjalo. Impela. Sisekupheleni. O, ngijabula kakhulu! Futhi, o, njengoba

ngizibone mina ngiqgashuka, bese ngibuka abangani bami nezinto, bese ngibona izwe ne—nenxushunxushu elikuyo. Bese-ke ngicabanga ukuthi ukuFika kweNkosi kusondela kakhulu. Sisekupheleni konyaka.

³⁹⁵ Izinhliziyo zamadoda zehlulwa ngukwesaba. Ndawo zonke, wonke umuntu, kuyethusa, nasemsakazweni, ngaso sonke isikhathi, “Kulungiselela ukuhlasela ngezindiza. Faka *lokhu*, bese ufaka *lokho*, bese wehlela ekamelweni elingaphansi.” Uzokucashela kanjani lokho na? Ngeke wakucashela lokho. Awu, leyonto iyohamba ishone ngamafidi ayikhulu namashumi amahlanu emhlabathini, amamayela ayikhulu namashumi amahlanu, isikwele. Ngani, ukuxukuza ubuchopho kwakho bekunga... Uma kushaya lapha, kungazamazamisa i-Indianapolis ishayeke phansi. Ngani, kungayiqhumisa nje i-Indianapolis ibe yizicucu, ishaye khona lapha eLouisville, niyabo, enye yalezo. Kul’khuni ukusho ukuthi banani ngaphandle kwalokho.

³⁹⁶ Futhi, bukani, anidingi ukuba nikwenze. Anidingi. IRashiya ayidingi ukuba yenze lokho. ICuba ingakwenza lokho. Noma yiyiphi indawo encanyanyana, i—indawo encanyanyana ubungako beAlcatraz phandle ngaleya, ibingakwenza, isibekele umhlaba wonke. Into kuphela odinga ukuthi uyenze ngukuyiqondisa nje bese udonsa intambo. Awudingi-mabutho. Udinga uhlanya olulodwa nje ukuba lukwenze, ezandleni zikaDeveli. Kunjalo impela. Belungakwenza, bese-ke yonke into isiphelile. Sekuphelile-ke.

³⁹⁷ Kodwa, o, ake ngininike lento ebusisiweyo. Uma sibona lokho sekusondele kakhulu, uma sibona ukuthi bekungenzeka ngaphambi kwasekuseni. Khumbulani, iBandla liya ekhaya ngaphambi kokuba lokho kwenzeke. UHlwitho lwenzeka ngaphambili.

³⁹⁸ Manje, ukuze ningatholi ukuthi nisonteki, khumbulani, uJesu wathi, “Njengoba kwakunjalo, imihla kaNowa, njengasemihleni kaLoti.” Khumbulani, ngaphambi kokuba kwehle noma yiyiphi imvula, uNowa wayesemkhunjini. Niyabo? UNowa wayesemkhunjini. Wathwalwa wawezwa, ngalokhu. Futhi manje, uNowa wayengumfanekiso weJuda. Kodwa uEnoke waya ekhaya ngaphandle kokufa. Futhi ngenkathi uNowa esebone uEnoke ehamba, wasazi isikhathi sakho, waqala ukuya kulowomkhumbi. Kunjalo. Leso kwakuyisibonakaliso sikaNowa, ngenkathi uEnoke eya ekhaya. Futhi kothi nje iBandla labeZizwe lingasuswa, khona-ke Azazise Yena uqobo kuIsrayeli. Niyabo? Kunjalo.

³⁹⁹ Khumbulani, ngemihla kaLoti, njengoba uJesu asho, ngaphambi kokuba ichashazi elilodwa lomlilo like laze lashaya umhlaba, leyoNgelosi yathi, “Shesha. Phuthuma. Phuma lapha, ngokuba ngingenze lutho uze uze lapha.” Ngaphambi

kokuba kugadle noma yimuphi umlilo, uLoti nomndeni wakhe wayesengaphandle futhi engasekho. Ngakho, uHlwitho luyofika ngaphambi kokuba iNhlupheko ingene.

⁴⁰⁰ INhlupheko, abantu abaningi bayakuxova. Sizokuqondisa, kuleliviki, iNkosi ithanda, ngosizo lweNkosi. Khumbulani, nibheke isiKhathi esikhulu seNhlupheko, esasikhona, uma nizokufanekisa lokho eBhayibhelini, lezo kwakuyizinsuku zeNkathazo zikaJakobe, niyabo, ngenkathi ekhathazwa. Lokho kwakungahlangene ngalutho nabeZizwe. OweZizwe akahlangene ngalutho nakho. Akukho-mfanelekiso eBhayibhelini kulokho. IBandla labeZizwe liyaHlwithwa.

⁴⁰¹ Futhi nibheke “amanzi ukuba aphenduke igazi,” nezinto ezinjalo. Lokho kuzofika phezu kukaIsrayeli futhi, emuva ngaleyo noMose noElija, ngenkathi sebebuya. UElija, okwesine, uyabuya, eMoyeni. Akukho namunye walabo owayefile.

Noma, uMose wafa. Abazi ukuthi bammbela kuphi. Wayebophezelekile ukuthi avuswe ndawondawo phakathi kwabo nalapho, ngoba, eNtabeni yokuphenduka esinye iSimo, wayelapho, ekhuluma kuJesu. Akazange na? [IBandla lithi, “Amen.”—Umhl.] Niyabo?

⁴⁰² Ngakho bayobuya futhi babulawe, futhi balale emgwaqeni wokomoya othiwa “iSodoma,” lapho iNkosi yethu yabethelwa khona, iJerusalema. Bayoshunyayelwa kumaJuda, futhi bashaye umhlaba, futhi bavale amazulu, kanjalonjalo kanjalo. Nokuphela kwenkonzo yabeZizwe kuyoqhubeka futhi kuxhumane nalokho, nabeZizwe bayoya ekhaya, naleyonkonzo iyoqhubeka. Kuyobakhona ukubhubha kwezinto zonke. Okwesithathu komhlaba kwawa, nayo yonke enye into. Ngenkathi leyomizimba efile ilele emgwaqeni, izinsuku ezintathu, bhekisisani ukuthi hlobo luni okwakuyilo.

⁴⁰³ Bukani lezizithombe engazithola eNgingizimu Melika, ngenkathi bebulala lesosithunyuwa senkolo sePentecostal lapho, umkaso, elele emgwaqeni, naso nabantwana abancane ababili. Intombazane encane, nesisu sayo esincane sivuvuke kanjalo. Babengabangcwabi ngisho. Bahamba ngakhona, babaphimisela lapho kanjalo, izinsuku ezintathu noma ezine. UMfowethu Kopp wathatha isithombe. Nginazo ekhaya, niyabo, indlela abenza ngayo.

⁴⁰⁴ Bese-ke bethumela izipho, omunye komunye. Bukani ukuthi lokho kufanekisa kanjani eBhayibhelini, niyabona ukuthi yiliphi ibandla elizokwenza lokho. Kunjalo, kuseduze impela, futhi bengena ngqo njengenyoka khona manje, kunobuqili nje ngakho konke okungaba yikho, isibonakaliso sezinto khona manje.

⁴⁰⁵ Bukani isiprofetho iNkosi enginika sona ngo '33, ukuthi kwakuzokwenzeka kanjani, “Bayovumela abesifazane ukuba bavote. Ekuvoteni, bayokhetha umuntu ongafanele.” Izinto

eziyisikhombisa yanikezwa, nezinhlano zazo isivele yenzekile. Into elandelayo kwakungowesifazane omkhulu, ibandla, amandla noma into ethize, iyodla leUnited States, ukuba ibuse. Ngase-ke ngikubona njengemilotha nje, kulele, lapho kufika ekupheleni. Kwakuyisikhathi sokuphela.

⁴⁰⁶ Kwathi, “Bayoba nomshini ongashayela. Babengadingeki ukuba babenomshayeli kuwo.” Bavele bawuphelelisa nje. Kwathi, iminyaka eyishumi nanye. . .

UMoya oNgcwele wathi kimi. Nakho kusephepheni. Ungeke. . .Kungeke kwaphikwa. Nakho kusephepheni, njengoba uMoya oNgcwele washo.

Iminyaka eyishumi nanye ngaphambi kokuba kwakhiwe uMugqa iMaganot, ngathi, “AmaJalimane. . .iMelika iyovele nje. . .uMongameli uRoosevelt uyoba yishinga labo bonke.” Futhi lokho kunjalo. Wayeyilo.

Kungesikho ukulimaza imizwa yamaDemokrati, kodwa ngiyanitshela. Akusiyo iDemokrati noma iRipabliken manje. NguJesu Kristu, iNdodana kaNkulunkulu, esikhuluma ngayo. Angisiye oweDemokrati noma oweRipabliken. NgingumKristu. Ngakho manje-ke, bona, noma ngabe kwakuyini, kodwa niyaqaphela lapho.

⁴⁰⁷ Futhi bukani lapha, ngoluny’usuku, uma nifuna ukubona ukuthi isigejane esinjani samambuka lesa. Sithatha leyo mishini siyilungisa, lapho, ngasonke isikhathi ubuyovotela uMnu. Nixon, wawuyofanele uvotele lona omunye umfo, ngesikhathi esifanayo. Ya! UJ. Edgar Hoover wahosha imishini. Bangaki obekufunda na? Ngani, impela, kukuwo onke amaphepha onke, izindaba, yonke enye into. Niyabona ukuthi sikuphi na?

⁴⁰⁸ Ayisekho into eqotho kodwa uKristu. Amen. O, leyoNcwadi endala ebusisiweyo! Yileyo. YiLeyo kuphela ekutshela ukuthi ungubani wena, uvelaphi, nokuthi uyaphi. Yebo, mnumzane. LeNcwadi endala eBusisiwe, o, lokho kungenza ngiMthande. Animthandi na? [Ibandla lithi, “Amen.”—Umhl.]

Ukukholwa kuBaba, ukukholwa eNdodaneni,
Ukukholwa kuMoya oNgcwele, laba abathathu
baMunye;
Amademoni ayothuthumela, nezoni
ziphaphame;
Ukukholwa kuJehova kwenza yonke into
izamazame.

⁴⁰⁹ Amen. Usuku olukhulu kanje pho olungaphambi kwethu, bangani! “ISambulo sikaJesu Kristu uNkulunkulu asinika ingelosi yaKhe, wafika futhi wasibonakalisa kuJohane, ukuze saziwe kuyo yonke imiNyaka yeBandla, izinto esibekelwe zona.”

410 Kwangathi iNkosi ingasibusisa manje, njengoba sima ngezinyawo zethu. Nanoma ubani odlala upiyano, sinike indlela encane uma uthanda, *Hamba NeGama LikaJesu*.

411 Manje lalalani. Kune, akumangalisi, kunezihambi lapha phakathi kwethu etabernakele kulokhu ukusa. Ngifuna nizixhawule. Nizimeme, ziye ekhaya nani, nokunye. Futhi nenze wonke umuntu emukeleke. Ngifuna wonke umuntu aqiniseke ukwenza lokho.

412 Futhi nikhumbule inkonzo izoqala ngelesikhombisa nqo, kulobubusuku. Nangelesikhombisa ligamenxe, ngizokhuluma ngokuthi *ImiBono EPatmose*. Kusasa ebusuku, iNkosi ithanda, ngizokhuluma ngonyaka wokuqala webandla, iEfesu, woNyaka weBandla.

413 Manje sizocula elithi *Hamba NeGama LikaJesu*, iculo lethu lokusikhipha etabernakeleni elincane. Futhi akucule wonke umuntu manje. Kulungile.

Hamba neGama likaJesu,
Mntwana wokudabuka nowosizi;
Liyakunikisa injabulo nentokomalo,
Lithathe noma uyaphi.

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

414 Manje ngaphambi kokuba sicule ivesi elilandelayo, ngifuna amaMethodisti, amaBaptisti, amaPentekoste, amaKatolika, amaNazaretha, amaPilgrim Holliness, kubo bonke nivele nje nelule izandla ngapha, uxhawulane nomunye ophambi kwakho, ngakuwe, ngemva kwakho, uthi, “mhambi ongumKristu, mngani, ngiyajabula ukuba nawe kulokhu ukusa. Ngiyajabula ukuhlanganyela nawe, ngasezintweni zikaNkulunkulu. Ngiyazi sibe nesikhathi esikhulu. Ngithemba ukukubona lapha futhi kulobubusuku.” Into efana naleyo, lapho uxhawulana nabantu, phambi kwakho, emva kwakho, ngakuwe.

NgeGama likaJesu siyakhothama,
Ngizokubona kulobubusuku, Mfowethu
Neville. Ngizokubona kulobubusuku.
. . . zinyawo,
Nkosi yamakhosi, eZulwini, siyoYiqhelisa,
Lapho uhambo lwethu selufeziwe.

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

Size sibonane! Size sibonane!
Size sibonane ezinyaweni zikaJesu;
Size sibonane! Size sibonane!
UNkulunkulu abe nani size sibonane futhi!

⁴¹⁵ Manje njengoba sikhothamisa ikhanda lethu:
Size sibonane! size sibonane!



ISAMBULO SIKAJESU KRISTU ZUL60-1204M

(The Revelation Of Jesus Christ)

UCHUNGECHUNGE LWE SAMBULO SIKAJESU KRISTU

Lentshumayelo engafinqiwe ngoMfowethu William Marrion Branham yethulwa ngeSonto ekuseni, ngoDisemba 4, 1960 eTabernakele likaBranham eJeffersonville, eIndiana, U.S.A. Kwenziwe wonke umzamo ukwedlulisa ngokucophelela uMlayezo womlomo usuka ekuqopheni ngeteyipu kazibuthe uya ekhasini elishicilelwe. Lencwadi igaywe futhi yakhishwa ngabeVoice Of God Recordings.

ZULU

©2010 VGR, ALL RIGHTS RESERVED

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

VOICE OF GOD RECORDINGS
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org

Inothisi yelungelo langokomthetho

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

Ngolwazi olwengeziwe noma olwenye impahla ekhona, siza uxhumane ne:

VOICE OF GOD RECORDINGS
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org