



Imfundiso YamaNikolawu

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# Imfundiso YamaNikolawu

ISambulo 2:15, "Kanjalo nawe unabo ababambisisa isifundiso samaNikolawu, okuyinto eNgizondayo."

Nizokhumbula ukuthi ngakusho oNyakeni wase Efesu ukuthi igama, *Nikolawu*, livela emagameni amabili esiGreeki: *Nikao* okuchaza *ukunqoba*, no *Lao* okuchaza *abantu abangafundele lutho*. Ukuthi Nikolawu kuchaza, "*ukunqoba abantu abangafundele lutho*." Manje yini lena kube yinto embi kangaka na? Imbi ngoba uNkulunkulu akaze abeke ibandla laKhe ezandleni zobuholi obukhethiweyo obuhambisana nomqondo wezombusazwe. Ubeke ibandla laKhe ekunakeleleni kwamadoda agcotshwe nguNkulunkulu, agcwaliswe ngoMoya, aphila ngeZwi ahola abantu ngokubondla ngeZwi. Akabehlukanisile abantu ngezigaba ukuze uquqaba luholwe ngobupristi obungcwele. Kuliqiniso ukuthi ubuholi bumele bubengcwele, kodwa-ke manje nebandla lonke kufanele libenjalo. Futhi-ke, akukho ndawo eZwini lapho abapristi noma abefundisi noma okunjalo belamula khona phakathi kukaNkulunkulu nabantu, kanjalo akukho ndawo lapho behlukaniwa khona ekukhonzeni kwabo iNkosi. UNkulunkulu ufuna bonke bamthande futhi baMkhonze bendawonye. UbuNikolawu bubhubhisa leyomithetho futhi kunalokho behlukaniwe abefundisi kubantu bese benza abaholi babe amakhosi esikhundleni sokuba yizinceku. Manje lemfundiso eqinisweni yaqala njengomsebenzi onyakeni wokuqala. Kuyabonakala ukuthi inkinga ilele emagameni amabili: "amalunga" (amagosa) na "babonisi" (ababhishophi). Noma umBhalo ukhombisa ukuthi maningi amalunga ebandleni ngalinye, abanye baqala (ulgnatius phakathi kwabo) ukufundisa ukuthi isu lombhishophi kwakungelinye lobukhulu noma igunya nokuphatha phezu kwamalunga. Manje iqiniso lendaba yigama "ilunga" likhomba ukuthi umuntu ungubani, kanti igama "umbhishophi" likhomba isikhundla sakhe yena lowomuntu. Ilunga ngumuntu. Umbhishophi yisikhundla somuntu. "Ilunga" belihlala njalo futhi liyohlala njalo kuphela liqondiswe ebudaleni bomuntu ngokulandelana kwezikhathi

eNkosini. Uyilunga, hhayi ngoba ekhethiwe kumbe egcotshiwe, njll., kodwa ngoba u SEMDALA. Usenesikhathi eside, uvivinyekile, hhayi imfundamakhwela, wethembekile ngenxa yolwazi nobufakazi obude obumileyo bolwazi lwakhe lobuKristu. Kodwa qha, ababhisophi abazange banamathele ezincwadini zikaPawulu, kepha kunalokho baya engxoxweni kaPawulu yangesikhathi e bize amalunga avela e Efesu eya eMiletu eZenzweni 20. Kuvesi 17 umlando uyasho, "amalunga" abizwa bese kuthi evesini 28 babizwa ngababonisi (ababhisophi). Nalabababhisophi, (akungabazeki babenomqondo wezombusazwe futhi beshisekele amandla) baphikelela nokuthi uPawulu wayenikeze incazelo ethi "ababonisi" babengaphezulu kwelunga lendawo nesikhundla sangokomthetho ebandleni okungelakhe kuphela. Kubona umbhisophi manje wayesenegunya elinwetshiweyo phezu kwamalunga amaningi endawo. Umqondo onjalo wawungesikho okomBhalo ungesikho nokomlando, nokho ngisho nendoda eveleleyo enguPolycarp yencika enhlanganweni enjalo. Kanjalo, lokho okwaqala njengomsebenzi onyakeni wokuqala kwenziwa kwaba yimfundiso yezwi ngezwi futhi kunjalo nanamhlanje. Ababhisophi basazinika amandla ukuphatha abantu futhi babaphathe ngendlela abafisa ngayo, bababeke lapho bezithandela khona ebufundisini. Lokhu kuphika ubuholi bukaMoya oNgcwele Owathi, "Ngahlukaniseleni uPawulu noBarnaba ukuba baye emsebenzini eNgibabizele wona." Lokhu kungumphiki-Zwi nomphiku-Kristu. Mathewu 20:25-28, "Kepha uJesu wababizela kuYe, wathi, Niyazi ukuthi ababusi beZizwe bazenza amakhosi phezu kwazo, nezikhulu zazo ziphethe amandla phezu kwazo. *Kepha akuyikubanjalo phakathi kwenu*; kodwa yilowo nalowo ofuna ukubamkhulu phakathi kwenu, makabe yisikhonzi senu; nalowo ofuna ukuba ngowokuqala phakathi kwenu, makabe yinceku yenu: Njengalokho iNdodana yomuntu ingezelanga ukukhonzwa, kepha ukukhonza, nokunikela ukuphila kwaYo kube yisihlengo sabaningi." Mathewu 23:8-9, "Kepha nina maningabizwa ngokuthi Rabi: ngokuba Munye uMfundisi wenu, uKristu; nina nonke ningabazalwane. Ningabizi muntu emhlabeni ngokuthi uyihlo: ngokuba Munye uYihlo, Osezulwini."

Ukuze ngicacise lokhu kakhudlwana, ake ngichaze ubuNikolawu ngalendlela. Niyakukhumbula lokho eSambulweni 13:3 kuthi, "Ngase ngibona elinye lamakhanda aso kungathi lalidebezwe okokufa: kepha ingozi yaso yokufa yelashwa: umhlaba wonke walandela isilo umangala." Manje siyazi ukuthi ikhanda elalidebeziwe kwakunguMbuso wobuhedeni wamaRomani, lawomandla ezwe amakhulu ezombusazwe. Lelikhanda laphinde lavuka futhi njengo "mbuso wokomoya weRoma eliKatolika." Manje kubhekisise ngokucophelela lokhu. Lenzenjani iRoma lobuhedeni lezombusazwe okwakuyizisekelo zempumelelo yalo na? Lona, "lahlukanisa lase linqoba." Leyo kwakuyimbewu yeRoma — lehlukanise linqobe. Amazinyo alo ensimbi adabula ashwabadela. Elamdabula lamshwabadela wayengaphinde avuke futhi nanjengalapho libhubhisa iCarthage lalitshala laba ngusawoti. Yona leyombewu yensimbi yahlala kulo lapho livuka njengebandla lamanga, nomgomo walo usalokhu ufana — ukuhlukanisa nokunqoba. Lobo ubuNikolawu futhi uNkulunkulu uyabuzonda.

Manje kuliqiniso lomlando elaziwayo kahle kamhlophe ukuthi ngenkathi lokhu ukweduka kungena ngesinyelela ebandleni, amadoda aqala ukuncintisanela isikhundla sobubhishophi nomphumela wokuthi lesisikhundla sasinikezwa amadoda afunde kakhulu naqhubekela phambili ngokubonakalayo nanengqondo yezombusazwe. Ulwazi lobuntu nohlelo lwaqala ukuthatha indawo yokuhlakanipha kukaNkulunkulu noMoya oNgcwele awabe usaphatha. Lokhu ngempela kwakungububi obulusizi olwesabekayo, ngokuba ababhishophi baqala ukuqinisa ukuthi akusadingeke similo esichachileyo somKristu ukukhonza iZwi noma izimiso ebandleni ngoba kwakuyizifundiso nomkhosi okuyikhona kubalulekile. Lokhu kwakuvumela amadoda onakeleyo (abadukisi) ukuba adwengule umhlambi.

Nemfundiso eyenziwe ngumuntu yokukhushulelwa kwababhishophi endaweni engabavumeli emBhalweni, isinyathelo esilandelayo kwaba ngukunikezwa kwamagama okuhlonishwa ngohlu lobukhulu okwakheka kwakhuphukela enkolweni yokubusa

ezindabeni ezingcwele; ngoba ngokushesha kwabakhona ababhisophi abakhulu ngaphezu kwababhisophi nophapha ngaphezu kwababhisophi abakhulu nangesikhathi sikaBoniface wesithathu kwakukhona uphapha phezu kwabo bonke, *uPontiff*.

Okwabayikho ngemfundiso yamaNikolawu kanye nengxubevange yobuKristu nobuBabiloni imiphumela isiyonke yaba yilokho okwabonwa nguHezekeli eSahlukweni 8:10, "Ngakho ngangena ngabona; bheka zonke izimo zezilwanyana ezinwabuzelayo, nezilwane ezinengekayo, nazozonke izithombe zendlu kalsrayeli, kudwetshiwe odongeni nxazonke." 1Sambulo 18:2, "Yamemeza kakhulu, ngezwi elinamandla yathi, liwile, liwile, iBabiloni elikhulu selibe yindawo yokuhlala amademoni, nendawo yokubopha bonke omoya abangcolileyo, nendawo yokubopha zonke izinyoni ezingcolileyo nezizondekayo, ngokuba izizwe zonke ziphuzile iwayini lolaka lobufebe balo."

Manje lemfundiso yamaNikolawu, lomthetho owakhiwa ebandleni awugadlanga kahlehle kubantu abaningi ngoba babekwazi ukufunda incwadi eyodwa nje noma indaba elotshiweyo eZwini elotshwe ngomunye umuntu olungileyo. Ngakho lenzenjani ibandla na? Lakhhipha abafundisi abalungileyo lashisa imibhalo egoqwayo. Bathi, "Kudinga imfundo eqhamileyo ukufunda nokuqonda iZwi. Ngani ngoba ngisho noPetro washo ukuthi izinto eziningi ezalotshwa nguPawulu kwakulukhuni ukuziqonda." Sebesuse iZwi kubantu, kwathi ngokushesha kwafika kubantu balalela kuphela lokho okushiwo ngumpristi, futhi benza lokho abatshele khona. Lokho bakubiza ngoNkulunkulu neZwi laKhe elingcwele. Babusa izingqondo nezimpilo zabantu base bebenza izinceku zokubuswa ubupristi.

Manje uma ufuna ubufakazi bokuthi iBandla eliKatolika libiza ngamandla izimpilo nezingqondo zabantu, ake ulalele isimemezelo sikaTheodosius X. *IsiMemezelo sokuQala sikaTheodosius*.

Lesisimemezelo sakhishwa ngokushesha emva kokuba esebhaphathizwe yiBandla lokuQala laseRoma. "Thina babusi sobathathu sivuma ukuthi ukubusa kwethu kubambebele kunamathele enkolweni eyafundiswa nguPetro oNgcwele kumaRomani, ebijilokhu ilondolozwe ngokwethembeka ngosiko futhi manje evunywe nguphapha, uDamasus waseRoma, noPetro, umbhishophi wase Alexandria, indoda yobungcwele bobuPostoli ngokwesimiso sabaPostoli, nemfundiso yeVangeli; masikholwe ngubuNkulunkulu obubodwa bukaYise, iNdodana, noMoya oNgcwele, bobukhosi obulinganayo ebuThathwini obuNgcwele. *Siyaleza ukuthi abalandeli balolukholo mababizwe ngokuthi ngamaKristu aKatolika; siphawula bonke abalandeli abangenangqondo bezinye izinkonzo negama elibi ngokwesabekayo lokukholwa ngokuphambene nokweywayelekile, futhi senqabela imihlangano yabo yangasese bezethwesa igama lamabandla.* Ngaphandle kokulahlwa ngokokulunga kwaphezulu, bafanele balindele inhlawulo enzima uhulumeni wethu, oholwa ngukuhlakanipha kwasezulwini uyocabangisisa kahle ukujezisa. . ."

Imithetho elishumi nanhlanu ephathelene namacala eyashaywa yilombusi iminyaka eminingi yephuca ezevangeli kuwo wonke amalungelo ekusebenziseni inkolo yabo, babavimbela kuzozonke izikhundla zenhlalakahle, futhi babasongela ngezinhlawulo, ukwephucwa, ukudingiswa futhi ngisho nakwezinye izikhathi, ukufa.

Niyazi ukuthini? Sibhekiswa lapho ngqo namhlanje.

IBandla laseRoma eliKatolika lizibiza ngebandla elinguMama. Lizibiza ngebandla lokuqala kumbe elingumsuka. Lokho kuyiqiniso impela. Laba liBandla elingumsuka lokuQala laseRoma elahlubukayo langena esonweni. Kwaba yilo kuqala elahlelayo. Kulona kwatholakala imisebenzi kwase-ke kuba yimfundiso yobuNikolawu. Akekho ozophika ukuthi lingumama. Lingumama futhi lizale amadodakazi. Manje indodakazi ivela kowesifazane. Owesifazane ogqoke ezibomvu uhlezi phezu kwezintaba eziyisikhombisa zaseRoma. Uyisifebe futhi usezale amadodakazi.

Lawomadodakazi angamabandla amaProtestane aphuma kuye asephinde ebuyela khona enhlanguweni nakubuNikolawu. LoMama wamabandla angamadodakazi ubizwa ngesifebe. Lowo ngowesifazane owayengethembekile ezifungweni zakhe zomshado. Wayeshade noNkulunkulu wayesesuka eyophinga nodeveli nasekuphingeni kwakhe uzale amadodakazi afana naye nje. Lokhu ukuhlanganiswa kukamama nendodakazi kungumphiki-Zwi, umphiki-Moya futhi ngenxa yalokho ngumphiku-Kristu. Yebo, UMPHIKUKRISTU.

Manje ngaphambi kokuba ngiqhubeke kakhulu ngifuna ukusho ukuthi labababhisophi bakuqala bacabanga ukuthi babengaphezu kweZwi. Batshela abantu ukuthi bangabathethelela izono zabo ngokuzivuma lezozono. Lokho kwakungesilona iqiniso. Baqala ukubhaphathiza abantwana abancane ekhulwini lesibili leminyaka. Eqinisweni baqala umkhuba wombhaphathizo wokuzalwa ngokusha. Akumangalisi abantu bedideke kangaka namuhla. Uma babedideke kangako ngaleyonkathi, besondele kangako kwiPentekoste, manje basesimweni esiyingozi kakhulu, beqhele cishe ngezinkulungwane ezimbili zeminyaka eqinisweni elingumsuka.

O, Bandla likaNkulunkulu, linye kuphela ithemba. Buyelani eZwini nihlale nalo.

## IMFUNDISO KABALAMU

1 Sambulo 2:14, "Unabo ababambisisa isifundiso sikaBalamu owafundisa uBalaki ukuphonsa isikhubekiso phambi kwabantwana bakwalsrayeli, sokuba badle okuhlatsshelwe izithombe, nokuba bafebe.

Manje ungeke umise uNikolawu ebandleni kodwa ungabi nalena enye ifundiso ingene phakathi, futhi. Niyabo, uma ususa iZwi likaNkulunkulu nokunyakaza kukamoya njengendlela yokukhonza (labo abaNgikhonzayo bafanele baNgikhonze ngoMoya nangeqiniso) khona-ke uyonika abantu olunye uhlobo lokukhonza njengesibambiso, nokubambela kubikezela ubuBalamu.



Uma sizoqonda ukuthi iyini imfundiso kaBalamu ebandleni leTestamente eliSha besifanele sibuyele emuva sibone ukuthi yayiyini ebandleni leTestamente eliDala bese siyiqondanisa kulowonyaka wesithathu bese-ke siyikhuphula siyiletha kulesisikhathi samanje.

Indaba itholakala kuNumeri iSahluko 22 kuya ku 25. Manje siyazi ukuthi ulsrayeli wayeyisizwe esasikhethwe nguNkulunkulu. BabengamaPentekoste osuku lwabo. Babethathe isiphephelo ngaphansi kwegazi, bonke babebhaphathizwe oLwandle oluBomvu futhi bakhuphuka baphuma emanzini, behlabelela eMoyeni futhi besina phansi kwamandla kaMoya oNgcwele, ngenkathi uMiryamu, umprofethikazi, eshaya uhlobo lwesigujana sakhe esiyisicaba. Yebo, emva kwesikhathi esithize sokuhamba, lababantwana bakwalsrayeli bafika kwaMowabi. Niyakhumbula ukuthi uMowabi kwakungubani. Wayeyindodana kaLoti ngayo enye yamadodakazi akhe uqobo, kanti uLoti yena wayengumshana ka Abrahama, ngakho ulsrayeli noMowabi babehlobene. Ngifuna nikubone lokho. AmaMowabi ayelazi iqiniso, noma ayephila ngalo noma qha.

Ngakho-ke ulsrayeli wakhuphukela emingceleni yakwaMowabi wayesethumela izithunywa enkosini ethi, "Singabafowethu. Masedlule ezweni lakho. Uma abantu bethu kumbe izinkomo zethu zidla noma ziphuza noma yini, siyokukhokhela ngokujabula." Kodwa iNkosi uBalaki wathukuthela kakhulu. Leyonhloko yalesosixuku samaNikolawu yayingezukulivumela ibandla ukuba ledlule nezibonakaliso zalo nezimangaliso nezibonakaliso ezahlukeneyo zikaMoya oNgcwele, nobuso babo bukhazimula inkazimulo kaNkulunkulu. Kwakunengozi enkulu, ngoba yayingahle ilahlekelwe ngabanye besixuku sayo. Ngakho uBalaki wala ukuvumela ulsrayeli edlule. Eqinisweni, wayebesaba kakhulu, ngangokuthi waze waya kumprofethi oqashwayo owayethiwa uBalamu wayesemcela ukuba abe ngolamulayo phakathi kwakhe noNkulunkulu bese enxusa uSomandla ukuba aqalekise ulsrayeli, futhi abafake ukukhathala. NoBalamu, elangazelele ukubamba iqhaza ezindabeni zombusazwe

abese eba umuntu omkhulu, wayekujabulele kakhulu ukwenzenjalo. Kodwa ebona lokho ayedinga ukuvelela kukho, futhi amukele akuzwa kuNkulunkulu ukuba aqalekise abantu, ngoba wayengenakukwenza ngokwakhe, wahamba wayobuza kuNkulunkulu ukuba athole imvume yaKhe yokuhamba. Manje lokho akufani yini namaNikolawu esinawo anathi namuhla na? Baqalekisa wonke umuntu ongayikuhamba ngendlela yabo.

Lapho uBalamu ecela kuNkulunkulu imvume yokuhamba, uNkulunkulu akamvumelanga. Wo lokho kwantinyela! Kodwa uBalaki wancengisisa, emethembisa ngisho imivuzo emikhulu nodumo. Ngakho uBalamu wabuyela kuNkulunkulu. Manje impendulo eyodwa evela kuNkulunkulu yayifanele ukwanela. Kodwa hhayi kuBalamu owayenenkani. Lapho uNkulunkulu ebona ububi bakhe, Wamtshela ukuba asukume ahambe. Ngokushesha wabophela imbongolo wasuka wahamba. Wayefanele ukuqonda ukuthi lena kwakuyintando nje kaNkulunkulu evumelayo futhi wayengeke abaqalekise noma ngabe wayehambe izikhathi eziphindwe kamashumi amabili futhi azame izikhathi eziphindwe kamashumi amabili. Abantu bafana nse noBalamu namuhla! Bakholwa woNkulunkulu abathathu, babhaphathizwa ezithophweni ezintathu esikhundleni se GAMA, kepha nokho uNkulunkulu uyothumela uMoya phezu kwabo njengoba Enza phezu kukaBalamu, futhi bayoqhubeka bekholwa ukuthi impela bahamba ngokuyikho, futhi nampa lapha bangoBalamu boqobo. Niyabo, imfundiso kaBalamu. Qhubeka noma yikanjani. Yenza ngendlela yakho. Bathi, "Hhawu, uNkulunkulu usibusisile. Kufanele kube yikho." Ngiyazi Unibusisile. Angikuphiki lokho. Kodwa kuseyindlela efanayo yokuhlala eyathathwa nguBalamu. Kungukwedelela iZwi likaNkulunkulu. Kuyimfundiso yamanga.

Ngakho uBalamu wahamba ngokudlwayizela ehla ngomgwaqo kwaze kwathi ingelosi evela kuNkulunkulu yama endleleni yakhe. Kodwa lowomprofethi (umbhishophi, uphapha, usihlalo, umongameli nombonisi owujenene) wayephuphuthethe kakhulu

ezintweni zikaMoya ngomcabango wodumo nokuziqhayisa nemali ngangokuthi akakwazanga ukubona ingelosi imi ihoshe inkemba. Nanso imi ukuvimbela umprofethi ohlanyayo. Imbongolo encane yayibona futhi yashalaza iya emuva naphambili kwaze kwathi ekugcineni yahlifiza unyawo lukaBalamu odongeni lwamatshe. Imbongolo yama ayangabe isaqhubeka. Yayingenakuqhubeka. Ngakho uBalamu wagxuma wehla waqala ukuyishaya. Imbongolo yase iqala-ke ukukhuluma noBalamu. UNkulunkulu wayivumela leyombongolo ukuba ikhulume ngolimi. Leyombongolo yayingazalwanga yizinto ezingafani ngohlobo lwazo; yayiyinzalo yokuqala. Yathi kumprofethi ophuphuthekile, "Angisiyo imbongolo yakho, futhi angikuthwalanga ngokwethembeka na?" UBalamu waphendula, "Yebo, yebo, uyimbongolo yami futhi ungithwale ngokwethembeka kwaze kwaba manje; futhi uma ngingenakukuhambisa, ngizokubulala. . . hhanewu! yini le, ukukhuluma nembongolo? Umhlola lowo, bengicabanga ukuthi ngizwe imbongolo ikhuluma futhi bengiyiphendula."

UNkulunkulu ubehlala njalo ekhuluma ngolimi. Wakhuluma edilini likaBelshazari kwase kuba sePentekoste. Uyakwenza futhi namuhla. Kuyisexwayiso sokwahlulela okuza masinya.

Khona-ke ingelosi yenziwa yabonakala kuBalamu. Yatshela uBalamu ukuthi ukuba bekungenganxa yembongolo ngabe usefile ngisho namanje ngenxa yokulinga uNkulunkulu. Kepha lapho uBalamu ethembisa ukubuyela emuva, wathunyelwa nomyalo ukuba asho kuphela lokho akunikwe nguNkulunkulu.

Ngakho uBalamu wehla wamisa ama altare ayisikhombisa ukulungiselela izilwane ezihlanzekile zomnikelo. Wabulala inqama ekhomba ukufika kukaMesiya. Wayazi ukuthi kwenziwa kanjani ukuze uvelele kuNkulunkulu. Wayenayo imishini isethwe kahle; kodwa engekho amandla; kufana namanje. Anikuboni, maNikolawu na? Kwakukhona ulsrayeli ezansi laphaya esigodini, enikela ngomnikelo ofanayo, enza izinto ezifanayo, kodwa munye kuphela owayelandelwa yizibonakaliso. Munye kuphela owayenoNkulunkulu

phakathi kwabo. Isimo singeke sikufikise ndawo. Singeke sithathe indawo yesibonakaliso sikaMoya. Yilokho okwenzeka eNayisiya. Babeka ngaphezulu imfundiso kaBalamu, hhayi imfundiso kaNkulunkulu. Futhi bakhubeka; yebo bawa. Babangabantu abafileyo.

Emva kokuba sekwenziwe umnikelo, uBalamu wayeselungele ukuprofetha. Kodwa uNkulunkulu walubopha ngqi ulimi lwakhe futhi akakwazanga ukubaqalekisa. Wababusisa.

UBalaki wayethukuthele kakhulu, kodwa ayikho into ayengayenza uBalamu ngesiprofetho. Sasikhulunywe nguMoya oNgcwele. Ngakho uBalaki watshela uBalamu ukuba ehlele ngezansi, esigodini, abese ebabuka ngaphezulu izingxenyane zabo ezingemuva ukuba abone ukuthi yayingekho yini enye indlela okwakungenzeka abaqalekise ngayo. Amasu asetshenziswa uBalaki angamasu afanayo abawasebenzisa namuhla. Amahlelo amakhulu awabukela phansi amaqembu amancane, futhi noma yini abayithola phakathi kwawo ukuba benze ihlazo bayakukhipha bakumemezele. Uma abesimanje behlala esonweni, akukho muntu osho utho ngakho; kodwa ake kuthi omunye wabakhethiweyo angene enkathazweni futhi onke amaphepha akusakaza kugcwale izwe lonke. Yebo, ulsrayeli wayenezingxenyane zengemuva lakhe (okwenyama). Babenohlangothi lwabo olwalungatuseki; kodwa naphezu kokungapheleli kwabo, ngenhloso kaNkulunkulu esebenza ngokhetho, ngomusa kepha hhayi ngemisebenzi, BABENEFU EMINI NENSIKA YOMLILO EBUSUKU, BABENEDWALA ELISHAYIWEYO, INYOKA YETHUSI NEZIBONAKALISO NEZIMANGALISO. Babeqinisekisiwe — hhayi kubo uqobo lwabo, kodwa kuNkulunkulu.

UNkulunkulu wayengawahloniphi lawomaNikolawu neziqo zawo zo PhD, oLID noDD nazozonke izinhlangano zawo ezinhle nokuhle kakhulu umuntu angaqhosha ngakho; kodwa Wamhlonipha ulsrayeli ngoba babeneZwi eliqinisekisiweyo phakathi kwabo. Ngempela ulsrayeli wayengabukeki engophucuke kangako, beziphumela eGibhithe nje ngokweqa emangelengeleni, kodwa wayeyisizwe

esibusisiweyo nokho. Ukuphela nje ayekwazi eminyakeni engaphezu kwamakhulu amathathu kwakungukwelusa imihlambi, ukubheka amasimu nokugqilazwa njalo ngokwesabela ukufa phansi kwamaGibhithe. Kodwa wayesekhululekile manje. Wayeyisizwe esibusisiweyo ngobukhosi bukaNkulunkulu. Ngempela uMowabi wambukela phansi. Zonke ezinye izizwe zenzenjalo, nazo. Inhlangotho njalo ibabukela phansi abangahlelele, futhi mhlawumbe kuyoba ngokuphikelela ukubangenisa enhlanganweni noma babhujiswe uma bengenuka.

Manje omunye angangibuza, “Mfowethu Branham, yini ekwenza ucabange ukuthi uMowabi wayehleliwe kanti ulsrayeli wayengenjalo na? Uwutholaphi lowomqondo na?” Ngiwuthola khona lapha eBhayibhelini. Konke kufanekiswe lapha. Konke okulotshwe eTestamenteni eliDala okusesimweni esingumlando kulotshelwe ukusiyala thina ukuze sifunde kukho. Nakhu khona lapha kuNumeri 23:9. “Ngokuba ngisesiqongweni samadwala ngiyabona, ngisemadulini ngiyambuka; bheka kungabantu abayakuhlala BODWA, aba NGAYIKUBALWA PHAKATHI KWEZIZWE.” Kulapho-ke. UNkulunkulu ebuka phansi esesiqongweni samadwala, hhayi esigodini esithize efuna amaphuzu abo amabi futhi abasole. UNkulunkulu ebabuka ngendlela Ayefuna ukubabuka ngayo — esekuphakameni kothando nomusa. Bahlala BODWA futhi babengahleliwe. Babengenayo inkosi. Babenomprofethi, nomprofethi wayenoNkulunkulu phakathi kuye ngoMoya; neZwi lafika kumprofethi neZwi laya kubantu. Babengahlangene neNhlangotho yeZizwe. Babengahlangene noMkhandlu wamaBandla oMhlaba, namaBaptisti, amaPresbyterian, iAssembly of God noma yiliphi elinye iqembu. Babengadingi ukuzihlanganisa. Babeihlanganiswe noNkulunkulu. Babengadinge kwelulekwa okubela kunoma yimuphi umkhandlu — babeno “Isho kanje iNkosi” phakathi kwabo. Haleluya!

Manje naphezu kweqiniso lokuthi uBalamu wayeyazi indlela eyiyo yokufinyelela kuNkulunkulu futhi ekwazi ukuveza isambulo esivela eNkosini ngokunikwa okukhethekileyo kwamandla, wayesalokhu, kukho konke lokho, engumbhishophi eqenjini lamanga. Ngokuba

wenzani ukuze manje athandeki kuBalaki na? Wabumba icebo lapho uNkulunkulu eyophoqeleka khona ukuba amshaye ngokufa ulsrayeli. NjengoSatane nje wayazi ukuthi angamkhohlisa uEva (amenze ukuba awele esonweni senyama) bese kwenza uNkulunkulu ukuba avume isigwebo saKhe esinamandla sokufa ngenxa yesono, ngakho uBalamu wayazi ukuthi uma engenza ulsrayeli ukuba one, uNkulunkulu uyobashaya ngokufa. Ngakho wahlela indlela yokuba abathole bawele beze nganeno bese behlanganyela esonweni. Wathumela izimemo ukuba beze edilini likaBali-peyori (welani nikhonze kanye nathi). Manje ulsrayeli, akungabazeki, wayewabonile amadili amaGibhithe ngakho abazizwelanga kuliphutha kangako ukuhamba nje bese bebukabuka futhi mhlawumbe badle kanye nabantu. (Yini eliphutha kambe ekuhlanganyeleni na? Sifanele sibathande asifanele, noma singabazuya kanjani na?) Ukuba nobungane akulimazi muntu nhlobo — noma, ngakho bacabanga. Kodwa lapho labo besifazane abakhanukisayo abangamaMowabi beqala ukudansa futhi bekhumula izingubo ngenkathi beshwibeshwibeka benza umdanso wabo wokuzinyikinya nomgqashiyo, inkanuko yavuka kumalsrayeli futhi adonselwa ekuphingeni futhi uNkulunkulu ngolaka wabulala izinkulungwane ezingamashumi amane-nambili awo.

Futhi yilokho uConstantine nabalandela esikhundleni sakhe abakwenzayo eNayisiya nasemva kweNayisiya. Bamemela abantu bakaNkulunkulu engqungqutheleni. Futhi lapho ibandla selihlala phansi ukuba lidle, lase lisukuma ukuba lidlale (ukuhlanganyela isimo sebandla, imikhosi, namadili obuhedeni ayethiwa ngezimiso zamaKristu), labanjwa ngunoxhaka; lase liphingile. Futhi uNkulunkulu waphuma wahamba.

Uma noma yiyiphi indoda ephenduka isuke eZwini likaNkulunkulu bese ijoyina isonto esikhundleni sokwamukela uMoya oNgcwele, leyondoda iyafa. Ifile! Iyilokho. Ungalijoyini isonto. Ungangeni enhlanganweni bese uthathwa yizivumokholo nesiko kumbe nomayini ethatha indawo yeZwi noMoya, kungenjalo ufile. Sekuphelile. Ufile. Wehlukene ingunaPhakade noNkulunkulu!

Yilokho okwenzeke kulowo nalowonyaka selokhu kwathi nhlo. UNkulunkulu ukhulula abantu. Baphuma ngegazi, bangcweliswe ngeZwi, bahambe badabule emanzini ombhaphathizo bese begcwaliswa ngoMoya; kodwa emva kwesikhashana uthando lokuqala luyaphola bese omunye afake umqondo wokuthi bafanele bahlele ukuze bazilondoloze bona uqobo lwabo bese bezenzela igama okungelabo, futhi bayazihlela bona uqobo khona le emuva esizukulwaneni sesibili futhi mhlambe ngisho nangaphambi kwaleyonkathi. Abasenawo uMoya kaNkulunkulu, kungukukhonza kokwakhiwa nje. Bafile. Bazizalanise nesivumokholo nesimo futhi akukho kuphila kubo.

Ngakho uBalamu wathola ulsrayeli ukuba aphinge. Niyazi ukuthi ukuphinga ngokwenyama kungumoya ofana nse nalowo osenkolweni ehleliwe na? Ngishilo ukuthi umoya wokuphinga ungumoya wenhlangano. Futhi zonke iziphingi indawo yazo iyoba sechibini lomlilo. Yilokho uNkulunkulu akucabanga ngenhlangano. Yebo mnumzane, isifebe namadodakazi aso siyoba sechibini lomlilo.

Amahlelo awasiwo akaNkulunkulu. Awakaze abe ngawakhe futhi awasoze abe ngawakhe. Kungumoya omubi owehlukanisa abantu bakaNkulunkulu bangene ekubusweni nabantu-nje; futhi uyilokhu, ngakho-ke, ungumoya omubi owahlukanisa abantu kubantu. Yilokho okwenziwa yinhlangano namahlelo. Ekuhleleni bazehlukanisa neZwi likaNkulunkulu, bese bezingenisa bona qobo ekuphingeni ngokomoya.

Manje qaphelani ukuthi uConstantine wanikezela amadili akhethekileyo kubantu. Ayengamadili amadala obuheni enamagama amasha athathelwe ebandleni, kumbe kwezinye izikhathi amasiko amaKristu ayethathwa ahlanjalazwe nemikhosi yobuheni. Wathatha ukukhonzwa kukukulunkulu welanga wakugququlela eNdodaneni kaNkulunkulu. Esikhundleni sokugubha umkhosi ngoDisemba 21, okuyilapho babevamise khona ukugubha idili kukulunkulu welanga, balenyusela kuDisemba 25 base

belubiza ngokuthi usuku lokuzalwa kweNdodana kaNkulunkulu. Kodwa siyazi ukuthi Yazalwa ngo Apreli lapho kusuke sekuvela ukuphila, hhayi ngoDisemba. Futhi bathatha idili ku Astarte base belibiza ngokuthi umgubho woMkhosi woVuko lapho umKristu efaneele khona ukugubha ukufa nokuvuka kweNkosi. Eqinisweni kwakulidili lobuhedeni ku Astarte.

Babeka ama altare phakathi ebandleni. Bafaka imifanekiso. Banikeza abantu lokho abakubiza ngesivumokholo sabapostoli, naphezu kokuba ungeke usithole eBhayibhelini. Bafundisa abantu ukukhonza okhokho ngalokho benza iBandla eliRoma eliKatolika laba yibandla elikhonza abangasekho elikhulu kunawo onke emhlabeni. Zonke izinyoni ezinengekayo zazikuleyondawo yokuboshwa. Futhi unamaProtestane nezinhlango zawo benza into efanayo.

*Badla okuhlatshele izithombe.* Manje angisho ukuthi lokhu ngempela kuchaza ukuthi babedla ngempela izinyama ezazihlatshele izithombe. Ngokuba naphezu kokuba umkhandlu waseJerusalema wawukhulume waphikisana nento enjalo, uPawulu akazange akwenze kube kukhulu kangako njengoba athi izithombe zazingelutho. Kwakuludaba lukanembeza nje ngaphandle-ke uma kwakukhubekisa umzalwane obuthakathaka ngakho-ke kwakungavunyelwe. Kanti futhi, lesiSambulo siqondene nabeZizwe kepha hhayi amaJuda njengoba phela lawa ngamabandla abeZizwe. Ngikubona lokhu ngokufanayo nanjengoba ngibona amazwi eNkosi, "Uma ningadli inyama yaMi niphuze igazi laMi aninakuphila kini. Umuntu akanakuphila ngesinkwa sodwa kodwa ngawo onke amazwi aphuma emlonyeni kaNkulunkulu." Uyabona ukuthi ukudla eqinisweni kungukuhlanganyela ngokomqondo wokomoya. Ngakho ngenkathi lababantu babekhothamela imifanekiso, bekhanyisa amakhandlela, besebenzisa amaholide obuhedeni, bevuma izono zabo kubantu (kukho konke okungokwenkolo kadeveli), babengabahlanganyeli kanye nodeveli futhi hhayi neNkosi. Babesekuphingeni noma ngabe babekuvuma noma babengakuvumi. Bangakhuluma konke abakuthandayo ukuthi ama



altare nempepho kungokokubakhumbuza ngemithandazo yeNkosi kuphela kumbe nomayini abacabanga ukuthi kuyayichaza; futhi bangasho ukuthi uma bekhuleka phambi komfanekiso kungenxa yezigcizelelo nje; nanokuthi uma bevuma kumpristi, eqinisweni ezinhliziyweni zabo bakwenza kuNkulunkulu, futhi uma bethi umpristi uyabathethelela, kungukuthi nje ukwenza eGameni leNkosi; bangasho abakuthandayo kodwa bahlanganyela ngokweBabiloni elaziwa kahle kamlhlophe, inkolo yobuSatane futhi bazihlanganise nezithombe futhi baphinga ngokomoya, okusho ukufa. Bafile.

Ngakho ibandla lashada nombuso. Ibandla lazihlanganisa nezithombe. Namandla ombuso emva kwabo bakuzwa lokho manje, "Umbuso usufikile nentando kaNkulunkulu isiphoqeelwe emhlabeni." Akumangalisi iBandla eliRoma eliKatolika lingakulindele ukubuya kweNkosi uJesu. Abasibo abeminyaka eyinkulungwane. Baneminyaka yabo eyinkulungwane khona lapha. Uphapha uyabusa njengamanje noNkulunkulu ubusa kuye. Ngakho nxa Efika, ngokusho kwabo, kuyoba ngenkathi lapho amazulu amasha nomhlaba sekulungiswa. Kodwa banephutha. Lowophapha uyinhloko yebandla lamanga, futhi kuzobakhona iminyaka eyinkulungwane, kodwa uma lokho kusaqhubeka angeke abe kuyo. Uyoba kwenye indawo ethize.

## ISEXWAYISO

1Sambulo 2:16, "Ngakho-ke phenduka uma kungenjalo ngiyakuza kuwe masinyane, ngiyakulwa nabo ngenkamba yomlomo waMi."

Yini enye Angayisho na? UNkulunkulu angasiyeka isono salabo abaliphathe ngeze iGama laKhe na? Yinye kuphela indlela yokwamukela umusa ehoreni lesono, PHENDUKA. Vuma ukuthi usephutheni. Woza kuNkulunkulu ukuze uthethelelwe nangoMoya kaNkulunkulu. Lona ngumyalo ovela kuNkulunkulu. Ukungalaleli kungukufa, ngokuba Uthi, "Ngiyolwa nawe ngenkamba esemlonyeni

waMi." Isilo salwa nabangcwele, kepha uNkulunkulu uyolwa nesilo. Labo abalwa neZwi ngelinye ilanga bayothola iZwi selilwa nabo. Kuyinto enzima ukususa, noma ukwengeza eZwini likaNkulunkulu. Ngokuba labo abaliguqulayo, futhi ngalo benza lokho okubafanelayo, kuyoba yini ukuphela kwabo ngaphandle kokufa nokubhujiswa na? Kepha nokho umusa kaNkulunkulu usamemeza, "Phendukani." O, imnandi kangakanani imicabango yokuphenduka. Anginanto esandleni sami engiyilethayo, ukuphela nje ngibambelela esiphambanweni saKho. Ngiletha usizi lwami. Ngiyaphenduka ekutheni ngiyilokhu engiyikho, nalokho engikwenzile. Manje yigazi, akukho lutho kuphela yigazi likaJesu. Kuyoba yini na? Ukuphenduka, noma yinkemba yokufa na? Kukuwe.

*(Isuselwe EkuChasisweni kwemiNyaka yeBandla eyisiKhombisa)*

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