


UNYAKA WEBANDLA

LASEFILADELFIYA

 UMfowethu uhambile wangitholela omkhulu, uphaya wamasheri obabayo. Ngiyanitshela, kuyakhokhela ukusikisela. Futhi wathi, “He. . .” Uthini ngalokho, Mfowethu Neville na? Nanguya. Niyabo? Kubukeka sengathi uphaya wamasheri uwuhlobo oluthandekayo. Kuhle ngempela. Njengoba ngisho nje ngakho uma udla uphaya wamasheri, manje, ngezinye izikhathi uzithela ehlamvini. Manje, angiangiwulahli uphaya, ngilahla nje inhlamvu futhi ngiqhubeka nokudla uphaya wamasheri.

² Yileyondlela engifuna nenze ngayo ngalemilayezo. Uma ugijima. . . Hambisanani nami ngqo, uma ulamela okuthile ongeke—ongeke waKugaya kahle nje, ngani, awu, nje. . . ungalahli yonke into, lahla nje leyongxenye (inhlamvu), bese uqhubeka nje nokudla uphaya. Ngani, uma nje uke wafunda. E-hhe.

³ Uma u. . . Niyayithanda inkukhu, inkukhu ethosiwe na? Cishe impela wonke umuntu uyayithanda. Awu, khona-ke, uma udla inkukhu, ulamela ithambo, awuyilahli inkukhu, ulahla nje ithambo. Akunjalo, Pat na? Ulahla nje ithambo, uqhubeka nokudla inkukhu.

⁴ Awu, siyjabula ngenxa yokuthi singakudla uKudla okungenathambo noma inhlamvu kuKho. Izinkwana ezilula ezelehla zivela eZulwini, ezabizwa ngokuthi “iMana,” zimboza yonke indawo ngobumnandi baseZulwini.

⁵ Niyazi, ngikholwa ukuthi kwakunguDavide ngesinye isikhathi owathi, “Kunambitheka njengoju edwaleni.” Ngikholwa ukuthi imbongi yathi, “KwakuwuJu eDwaleni.” O, mfowethu, sewake wanambitha i. . . ubone i. . . njengo. . . kunambitheka njengoju edwaleni. “UJu eDwaleni, mfowethu.” Kungaleyondlela.

⁶ Manje, niyazi, nga—ngazibuza ngesinye isikhathi ukuthi lokho kwakuchazani, “uju edwaleni.” Futhi ngacabanga, “Awu, kungukuthi mhlawumpe bathola indlu yezinyosi ngesinye isikhathi edwaleni.” Kepha ngiza ngikwehlisa, ngathola ukuphefumulelwa okuncane kukho. Mina. . . Hhayi ngaleso sikhathi engangikufuna ngaso, kodwa ngokuqhubeka kamuva ngathola ukuthi ngamunye walabo belusi bezimvu owayenezimvu. . . Kukhona okuthile ngakho, niyazi, imizimba yethu yakhiwe ngothuli lomhlaba. Yonke—yonke into ephilayo ivela emhlabeni. Futhi kwakukhona laba belusi bezimvu,

babekholwa ukuthi umcako wawusiza imvu lapho ingaba nokuthile okungalungile ngayo, niyazi, igula, noma enye into. Babefuna ikhothe edwaleni. Nizibonile izimvu zenza lokho, zihamba ziyokhotha edwaleni. Futhi ukuyisa izimvu ukuba zikhothe edwaleni, babethela uju edwaleni. Bese kuthi-ke izimvu zazihamba ziyokhotha uju, bese kuthi-ke yayithola idwala futhi, niyabo, ngenkathi—ngenkathi yayikhotha uju.

⁷ Awu, sinesikhwama sonke sencwadi yamashezi esigcwele uJu lapha. Sizoyibeka eDwaleni, hhayi kunoma yiliphi ibandla; eDwaleni, uKristu uJesu. Futhi nina zimvu hambani niyokhotha manje, futhi nina—nina—nizo—nizosinda khona lapho impela. Zonke izinkathazo zesono zizobe zingasekho lapho nikhotha—khotha iDwala. Yilokho kuphela enifanele nikwenze.

⁸ Okuthile mayelana nedwala elinokuphulukisa kulo, ukuphulukisa. Ezinsukwini ezedlule, ngaphambi kokuba babe nemijovo yamarabi, babevamise ukuba nalokho ababekubiza ngokuthi u “muthi okhanyelwa lapho olunywe isilwane esinamarabi imadistoni.” Uma umuntu ethola ukulunywa yinja ehlanyayo, ngani, babembeka kulemadistoni. Futhi manje, uma imadistoni. . .Uma inamathele kwimadistoni, iyasinda; uma inganamathelanga, khona-ke isiguli esiqhubekele phambili kakhulu, si—siyokufa.

⁹ Ngakho kungaleyondlela namhlanje. Ukuluma okubi kunakho konke engikwaziyo akuyonainja ehlanyayo, kepha udeveli. Futhi sineTshe lalokho, iDwala lemiNyaka. Bambelela nje kuLo. Inqobo nje uma ubambebele, uzophila. Futhi ungalokothi udedele futhi uhlehle, yiba ulokhu nje ubambebele. Namathela kuLo, futhi—futhi uzo—uzoba kahle.

¹⁰ Manje ngaphambi kokuba singene esifundweni sethu sasebusuku, futhi—futhi sifuna ukuma umzuzwana nje, uma singakwazi, senzele izwi lomkhuleko.

¹¹ Awusiye udadewabo kaRobert Daugherty, unguye na? Lapha. Ungishayele ucingo izolo, ngikholwa ukuthi bekuyikho, futhi ubekhumla ngokuthi ubefuna umkhuleko. Futhi ngi—bengingazi, ubukeka njengaye, bengingazi noma ubunguye noma qhabo. Ngikubonile lapha izolo kusihlwa.

¹² Manje, bangaki abafuna ukukhunjulwa phambi kukaNkulunkulu, noma ufuna uNkulunkulu akukhumbule, njalo na? Nje. . .

¹³ Baba wethu waseZulwini, njengoba—njengoba umholi wethu wamaculo omncane phezulu eChicago wayevame ukucula, “Ngikhumbule lapho izinyembezi zehla,” Nkosi, ngikhumbule manje. Ehoreni lokufa, e. . .konke phansi kwedlule ekuphileni, sifuna Usikhumbule, Nkosi. Ungasikhumbuli njengezoni, njengalokho siyizo, kodwa sifuna Usikhumbule njengamaKristu avumile; ukuthi semukele uJesu Kristu, iNdodana yaKho, noMsindisi wethu, ngokwethu. . .

ukuba abe yinhlawulo yethu ngezono zethu. Ukuthi, siyazi ukuthi yilona kuphela—kuphela ithuba esinalo, umgwaqo kuphela, imizamo kuphela yensindiso. Akunganoma yiliphi ibandla noma ngaziphi ezinye izihlaziyi zemishini, noma iyiphi enye inhlangano, kodwa ngoJesu Kristu, futhi Yena yedwa.

¹⁴ Ngakho sisondele eGameni laKhe kulobubusuku, sicela ukuthi Uzosibusisa njengoba sibuthana ndawonye ukutadisha iZwi laKho nokwazi ukuthi yini Osibekele yona, okwalobu busuku. Ukuthi singakha imizimba yethu—yethu yokomoya ibe yiBandla eliphilayo. IBandla lapho Ungahlala khona, futhi ungene, futhi uzizwele unethezekile, uhamba phakathi kwabantu baKho, usitshela ukuthi asenzeni, futhi wazi ukuthi sizokwenza khona lapho.

¹⁵ Futhi siyaKuthanda, Baba, kodwa siyazi ukuthi asikabi sesimweni esikahle nokho ukuthi Ubungakhuluma ngathi njengoba nje Ufisa ukukhuluma. Ngakho siyakhuleka ukuthi Uzosoka, lokho ngukuthi, unqume ususe bonke lobubuwula, yonke inyama eseleyo isuke kithi kulobubusuku, ukuthi singanelwa kuWe ngokuphelele, ukuthi Ungasisebenzisa nganoma yisiphi isikhathi. Futhi siyakhuleka ukuthi lesosikhathi sizoba kulobubusuku, Baba, ukuthi Uzosisebenzisa ukukhipha lezi zigaqa eBhayibheli futhi siwapholishe futhi sidedele abantu babone ukubonakaliswa kukaKristu kulonyaka omkhulu webandla. Sikucela eGameni likaJesu. Amen.

¹⁶ Manje, sibe neminyaka yebandla manje, kwehle njalo kuze kube unyaka webandla wakulobubusuku, unyaka webandla lesithupha. Kusasa ebusuku kuqedelwa iminyaka yebandla; kuthathwe owodwa ubusuku ngabunye, ngoMsombuluko kuze kube ngeSonto. Futhi kulobubusuku, unyaka webandla ubizwa ngokuthi uNyaka weBandla laseFiladelfiya. Futhi inkanyezi noma i—isithunywa, ingelosi-sithunywa kulowonyaka webandla, siyakholwa, ngokuzithoba, ngenhliziyo yethu yonke, ukuthi nguJohn Wesley. Unyaka webandla waqala ngo 1750 ngenkathi unyaka webandla lamaLuthela usuphumile, futhi wahlala kwaze kwaba ndawondawo ngo 1900, ngalapha ku A.D. 1906, [U-A.D. kusho ukuthi uJesu azalwa—Umh.] uNyaka weBandla likaWesley. Bese kuthi-ke, wangena usuka kulowo, iLawodikeya.

¹⁷ Futhi manje unyaka ngunyaka we... unyaka webandla “wothando lobuzalwane,” unyaka “wobuthunywa benkolo” omkhulu nonyaka “womnyango ovuliweyo”. Futhi umvuzo kwakuyi—yinsika, “wenziwe insika,” nesambulo samagama amathathu: igama likaNkulunkulu, igama loMuzi kaNkulunkulu, negama elisha likaNkulunkulu, yisambulo esanikwa lelibandla kulonyaka. Futhi manje, ibandla... Lonyaka uqala eSambulweni 3:7, kwehlele evesini 13, futhi ivesi 13 kanye nalo, iSambulo 3:7 kuya ku 13.

18 Manje, besibuyekeza lena kancanyanyana ngesikhathi sasebusuku, sibuyela emuva. Futhi unyaka webandla kuqala, kwakunguNyaka weBandla lase-Efesu. Ngabe ukhona ongasho ngqo ukuthi ingelosi noma ukuKhanya kwakungubani (umfundisi) yalowonyaka webandla na? UPawulu. UNyaka weBandla lase-Efesu, A.D. 55 kuya ku 170. Isizathu ngithathe u 55, kulapho aqala khona uhambo lwakhe lobuthunywa benkolo, futhi kwakungaleyonkathi lapho asungula khona ibandla lase-Efesu na—namabandla ehlukene ngalapho.

19 Kulungile, unyaka webandla lesibili kwakuyiSmirna. Ngabe ukhona okhumbulayo ukuthi ingelosi yalowonyaka webandla yayingubani, noma ubani wekilasi na? U-Irenaeus, kunjalo. Kulungile, kwakungu 170 kuya ku 312.

20 Unyaka webandla lesithathu kwakunguNyaka weBandla lasePergamu. Ngabe ukhona ongakhumbula, ekilasini, wayengubani ongwele walowonyaka webandla na? UMartin oNgwele, kunjalo. Kusukela ku 312 kuya ku 606.

21 Bese kuthi-ke unyaka webandla elilandelayo kwakuyiThiyathira. Ngabe ukhona yini omkhumbulayo ongwele futhi isithunywa, ingelosi yalowonyaka na? UColumba, kunjalo. Futhi lokho ngu 606 kuya ku '515.

22 Olandelayo kwakunguNyaka weBandla laseSardesi, obuyizolo ebusuku. Futhi noma ngubani... kusobala, niyazi ukuthi ingelosi yalowonyaka webandla yayingubani. Niyakhumbula na? UMartin Luther. Bese kuthi-ke owakhe kwakungu 1520 kuqhubekele ku 1750.

23 Futhi kulobubusuku sisoNyakeni weBandla laseFiladelfiya; okunguJohn Wesley, isithunywa sangalolo suku. Kusukela ku 1750 kuya ku A.D. 1906, futhi unyaka wo "thando lobuzalwane."

24 Manje, sithola ukuthi ngalinye lalamabandla, iminyaka yebandla, libonakalise isimilo salelobandla. La—lalisho lokho ibandla elaliyikho nabalingiswa bebandla, isimilo, njalo, sebandla.

25 Manje, izolo ebusuku bekunguMartin Luther. Ngi... kulokhu, ngi... Isizathu esenza ngithole lokhu futhi abafana bakufaka eteyipini... Ngiyatadisha usuku lonke. Futhi nithi, "Usuku lonke nje lomlando omncane owunikezayo lapha na?" Qhabo. Amaphuzu angokomlando azoya encwadini, niyabo. Lokhu lapha, ngi... isizathu sokufika lapha, ukuthola lezi izinto zikhishiwe ngokuphefumulelwa okusuka phambi kwenu bantu, lapho sibuthana ndawonye ukuthola ingxenye yokuphefumulelwa yakho. Umlando, ngingakufunda lokho encwadini. Kodwa lokhu yilapho engifuna khona ukuphefumulelwa, khona-ke sikucosha eteyipini. Khona-ke sine—i sine... Encwadini, khona-ke, sizoba nakho kokubili imininingwane yangokomlando yakho kanti futhi ukuphefumulelwa kukaMoya oNgwele kusinikile ngenkathi

sisendawonye lapha, lena izindawo zasezulwini kuKristu Jesu. Futhi ngikholwa ukuthi kufanele kwenze ukuphawula okuncane okumangalisayo kuleminyaka yebandla. Futhi iNkosi iphe izibusiso zaYo kukho.

²⁶ Manje, i...Izolo ebusuku, unyaka webandla, i...lokhu kunguNyaka weBandla lase*Sardesi*, empeleni ngesiGriki wawubizwa ngokuthi, “ophunyukileyo,” kodwa ngikholwa ukuthi ekuhumusheni ngesiNgisi ngu “kufa.” Manje, kwakuyikho kokubili ibandla “elifile” ne “liphunyukileyo” ngoba kwakuyibandla elase lifile ngaphansi kokubusa kukaphapha ngo 1500 lapho, noma ngo 1520, koku—kokubusa kukaphapha okukhulu esiwubiza ngokuthi iZikhathi zobuMnyama; lapho ubuKristu babusekulehlani okuphansi ukwedlula konke okwake kwaba khona noma okuyoke kube khona, ngisho nasoNyakeni weBandla laseLawodikeya.

²⁷ Manje, kunenye yezinto ezimangalisayo nokho, yibani nilokhu nikhumbula ukuthi leminyaka yebandla iyaqala, futhi noma yini ekulowo owodwa unyaka webandla kuhamba kwehle indlela yonke kudabule kuwo wonke unyaka webandla, futhi ngamunye weminyaka yebandla ugamanxela komunye. Uma utadisha umlando ngokusondele ngencwadi, uzothola.

²⁸ Kunjengokugamanxa *kanje*, ubekwe phezu komunye. Futhi unyaka webandla owodwa uphuma, futhi ingelosi ingena phakathi kwalapho ukubuyisela lelobandla ekukholweni elake lakulahla. Kuhlale kuyilokho.

²⁹ Bukani uJuda, incwadi yokugcina eBhayibhelini, niyabo, uze uyoshaya eSambulweni lapho. UJuda wathi, “Ngalobela ki—nganilobela ukuba nginivuselele ukulwela iNkolo abayinikelwayo abangewele kwaba kanye.” Ukugamanxa, phakathi kwabaphostoli nokufika kweSambulo, ngoba abaphostoli abaningi base befile ngaleyonkathi. Niyabo, wayengasekho. Oyedwa owayephila ngalesosikhathi, lowo kwakunguJohane oNgewele, omkhulu, ongumambuli noma umbhali owathola iSambulo engelosini yeNkosi ukuba abhale iNcwadi yeSambulo.

³⁰ Manje, niyabo, yagamanxana omunye komunye. Ngakho manje wena . . .Ngiqagele nikuqaphelile lokho futhi nakucosha, kwehla, njengoba kade ngikubalula. Ukuthi kanjani ngisho nalapha o—onyakeni wase*Sardesi*, ukuthi kwakungunyaka womshado. Empeleni, ibandla ngempela alifiki neze ekubeni khona okuphelele kuze kube yiThiyathira, kodwa lashada e*Sardesi*. Futhi i*Sardesi* lichaza “ukuba se—emshadweni.”

³¹ Manje—manje uma uqaphela lashada *lapha*, lase-ke ligamanxela kulowonyaka *lapho*. Futhi niyamqaphela uLuther, izolo kusihlwa, uphuma negama “elifile”, igama lokufa, bese-ke “ophunyukileyo.” Niyabo, lalinebandla elifile kusukela

emuva *lapha*, futhi ukuphunyuka kwensali encane eyakhishwa kulonyaka *lapha*.

³² Futhi kulobubusuku njengoba siqedela unyaka weFiladelfiya, ngukungenisa unyaka waseLawodikeya.

³³ Khona-ke kusasa ebusuku uma uphumela ngaphandle kwe... ekupheleni nje, niyaqaphela, ingelosi ibonakala ngqo ngesikhathi sokuphela (futhi nje ngesikhathi sokuphela) ukusola ibandla ngokulahlekelwa uthando lwalo lwasekuqaleni nokuthi laqhela kanjani kuNkulunkulu njengoba benza ezansi ukwedlula lapho, iminyaka. Futhi, ngalesosikhathi, uHlwitho luyafika ukuthatha iBandla liye eKhaya, iBandla liyenyuka nje ngesikhathi soMlayezo. Futhi ngakho si—sisondele kulowonyaka manje. Nikutholile lokho na? Kulungile. Niyabo? Kulungile. Niyabo, ngalesosikhathi nje i—ingelosi yebandla (isithunywa sonyaka) iyangena ukubasola ngokulahla uthando lwabo lwasekuqaleni, iletha... izama ukubabuyisela emuva.

³⁴ Into efanayo isithunywa esiyenzayo kulobubusuku, ingelosi-sithunywa iyabuya ukubasola (unyaka ngamunye kanjalo) ngalokho ababekwenzile. Ngakho lokho kwenza ukugamanzana kulowo ngamunye weminyaka yebandla, ugamanzana nje komunye kanjalo. Njengokukhwela isitebhisi, kubekwe emigamanzweni *kanjalo*, kukhuphuka.

³⁵ Manje nginesiqeshana nje somlando lapha esithunyweni kulobubusuku, kaJohn Wesley. UJohn Wesley wayeyinkanyezi yonyaka. Futhi wazalwa ngoJuni 17, 1703, e-Epworth Rectory, eNgilandi. Wayengumntwana weshumi nanhlanu ezinganeni eziyishumi nesishiyagalolunye. UJohn noSusanna Wesley, ubaba nomama. Ubaba, umshumayeli; umama, ongcwele ozinikele; nakuba enabantwana abayishumi nesishiyagalolunye ukuba abanekekele, wathola isikhathi esiningi ngosuku lwakhe olumatasatasa ukufundisa abantwana bakhe izifundo zeBhayibheli nezindaba zeBhayibheli futhi abakhulekele. Yilokho okwenza abafana babe yilokho ababeyikho. Umbhali wamaculo omkhulu, uCharles, umfowabo, owanikeza izwe amanye amaculo aphefumulelwe kakhulu esake saba nawo.

³⁶ UJohn, obambisene noGeorge Whitefield. UJohn—uJohn Wesley noGeorge—uGeorge Whitefield wayengumsunguli wokuqala ngempela wale Methodisti... noma ukungcweliswa.

³⁷ UJohn wayevuka kusesekuseni njalo ekuseni; iminyaka engamashumi ayisithupha wayevuka njalo ekuseni ngehora lesine nqo. Yileyonto eyodwa ibandla eliwe kuyo. Wayevuka njalo ekuseni ngehora lesine nqo, futhi wayeshumayela ngelesihlanu ekuseni iminyaka engamashumi amahlanu ilandelana. Futhi ngezinye izikhathi wayeshumayela kusukela kabili kuye kane ngosuku. Kwashiwo ngabantu baseNgilandi, ukuthi, “Wayegibela ihhashi amamayela angamashumi amane nanhlanu amakhulu amaNgisi njalo ngonyaka, ukushumayela

iVangeli.” Amamayela angamashumi amane nanhlanu amakhulu e...Lawo amamayela amaNgisi, niyazi, made kunawethu; ukushumayela iVangeli.

³⁸ Izincwadi eziningi zakhe...yabhalwa ukumhlambalaza ngosuku lwakhe, zimhlambalaza, kuhlekiswa ngaye. Kodwa sebekhohlwakele kudala manje, kanjalo nababhali bazo. Angeke wenze lutho olumelene nomntwana kaNkulunkulu futhi uzedlulele ngakho, wena nje—ulwa nomoya nje. UNkulunkulu uzobathatha abedulise ngqo, noma kanjani.

³⁹ Wayebizwa ngeMethodisti ngenxa yezindlela zakhe zokwenza izinto. Kwathiwa, “Ngesikhathi sakhe sokuphila,” ukuthi, “washumayela izintshumayelo ezingaphezu kwezinkulungwane ezingamashumi amane.” Cabangani ngalokho: izintshumayelo eziyizinkulungwane ezingamashumi amane. Masinyane emuva kokumuka kwakhe ngo 1791, ihlelo leMethodisti lathatha izimpande zalo ezweni futhi lasungula ibandla leMethodisti. Khona-ke, kusobala, u-Asbury nabanye abaningi babephakathi ngalesosikhathi.

⁴⁰ Manje, uma siqaphela, ukubingelela kulelibandla; njengoba sizogala manje evesini 7, isithunywa saseFiladelfiya. IBandla leqiniso eku—iBandla leqiniso ebandleni elizishoyo. KwakuyiBandla leqiniso elizishoyo.

...kuyo ingelosi yebandla laseFiladelfiya loba ukuthi;...

⁴¹ Ngininakisile ekugamanxeni, ngakunye, manje. Manje, nizofika lapha, ingelosi...uma nizobhekisisa indlela angenisa ngayo unyaka we...unyaka weMethodisti ukugamanxa uqhubeka, futhi uyogijima ngaphezulu ungene kokuncanyanyana kweFiladelfiya...noma kwiLawodikeya, unyaka wePentecostal. Khona-ke, kusasa ebusuku, isithunywa sasePentecostal siyabuya ukusola lezi ngokuwa, njengoba nje lonyaka wabasola ngokuwa emuva lapha eSardesi (onyakeni weLuthela), ukugamanxana.

⁴² Uthando lobuzalwane. Kwakungunyaka omkhulu wezithunywa zenkolo nezimishini. Izwe alikaze lisibone isikhathi, kuhamba ngisho ngaphezulu kungene esikhathini sethu manje, ukuthi, lapho izwe selike labona isikhathi esinje sezithunywa zenkolo yonke indawo. Ekugcineni... O, bengingathi iminyaka eyikhulu namashumi amahlanu yokugcina, kube ngesinye sezikhathi ezigqame kakhulu somlando wezwe ukuba izithunywa zenkolo zingene kuzo zonke izingxenye zezwe neVangeli. Kube yi... .

⁴³ Ngokoqobo—njengokoqobo, nje kuhamba, kuthumela umyalezo weVangeli ngamaphepha nezincwajana nezincwadi nokunye nokunye, iVangeli selaya kudala kuzo zonke izizwe ngaphansi kwamazulu, kudala. Ngakho, niyabo, lokho kufakazela ukuthi lokho kwakungesikho lokho uJesu

ayekhuluma ngakho. Akazange athi, “Hambani niye ezweni lonke futhi nenze izikole zeBhayibheli.” Kanjalo Akashongo ukuthi, “Hambani niye ezweni lonke futhi badlulise incwadi yokufundwa.”

44 Lezo zinto zilungile, kodwa ukuthuma kwaKhe eBandleni kwakungukuthi, “Hambani niye ezweni lonke nishumayele iVangeli.” Futhi iVangeli alisilo nhlobo iZwi, kepha Lenza iZwi liPhile. Niyabo? Ngoba uJesu wathi, masinyane, “Lezizibonakaliso ziyakubalandela abakhohwayo.” Niyazi, uMarku 16, ukuthuma kwaKhe kokugcina—kwaKhe kokugcina eBandleni kwakungukuthi, “Lezizibonakaliso ziyakubalandela abakhohwayo.” Ukuthuma kwaKhe kokuqala eBandleni, kuMathewu isahluko 10, kwakungukuthi, “Phulukisani abagulayo, nivuse abafuleyo, nikhophe amademoni; njengoba nimukele ngesihle, yiphani ngesihle.” Futhi uMlayezo waKhe wokugcina eBandleni wawungukuthi, “Hambani niye ezweni lonke nishumayele iVangeli kukho konke okudaliweyo. Okhohwayo futhi abhaphathizwe uyakusinda, ongakhohwayo uyakuhlala, futhi lezizibonakaliso ziyakubalandela abakhohwayo.”

45 Akumangalisi yini ukuthi abanengi banqamula leyongxenyelapho na? “*Futhi*” isihlanganiso esibopha umusho wakho ndawonye, niyabo. Manje, Wathi, (Abanengi babafundisi bayothi, “Hambani nishumayele iVangeli.”) “Lowo okhohwayo abhaphathizwe uyakusinda, kepha lowo ongakhohwayo uyakuhlala, na lezizibonakaliso ziyakubalandela. *Ziyaku* balandela; *labo* abakhohwayo. NgeGama laMi bayakukhipha amademoni; bayakukhuluma ngezilimi ezintsha. Uma bephatha izinyoka, noma baphuze okubulalayo, akuyikubalimaza; uma bebeka izandla zabo phezu kwabagulayo, bayakusinda.” Izibonakaliso zikaNkulunkulu ophilayo zihamba phakathi kwabantu. O! Kuze kube nini manje na? Ezweni lonke. Niyakuthola na? Ezweni lonke.

46 Ngakho-ke uma ngithi uMlayezo wepentecostal... (Hhayi inhlangano yePentecostal manje.) UMlayezo wepentekoste iwona Mlayezo kuphela oyiqiniso ovela kuNkulunkulu. Manje bukani, uMarku 16, uma uWufunda lapho. Kulungile, khona lapha uJesu wathuma iBandla laKhe, “Hambani niye ezweni lonke; nishumayele iVangeli; lezizibonakaliso: ukukhuluma ngezilimi, ukuphulukisa abagulayo, ukwenza izimangaliso...” Ziyohlala kuze kube kude kangakanani na? “Ezweni lonke.” Kokungaki—ngaki na? “Kukho konke okudaliweyo.” Lokho yikho konke kwehlele le ekupheleni lapha, “Ekuphelelisweni.” Kulungile. Lezizibonakaliso ziyakubalandela nje *lelibandla* na? “Labo abakhohwayo, ezweni lonke. Ezweni lonke, kuso sonke isidalwa, lezizibonakaliso ziyakubalandela.” Hhayi lona, “labo” abakhohwayo. Ngakho yiBandla lepentekoste. Niyabona?

⁴⁷ Manje, singenisile kulonyaka, khona lapha esikhona kulobubusuku eFiladelfiya, *F-i-l*, uNyaka weBandla laseFiladelfiya. Kulowonyaka lapho, ukuvangela nokuba yisithunywa senkolo, ezweni lonke ngokuphelele ngencwadi yokufundwa.

⁴⁸ UJesu wathi, “Uma leliVangeli selishunyayeliwe—leliVangeli selishunyayeliwe ezweni lonke ukuba ngufakazi kiMi, khona-ke ukuphela kuyakufika.” Awu, khona-ke, uma lokho kwakuyilokho Ayekhuluma ngakho, esabalalisa incwadi yokufundwa, ethumela izithunywa zenkolo ngokufunda, ukubhala, izibalo, nokukhipha izincwajana nokwenza abantu baxhawulane futhi bakholwe ukuthi ukhona uNkulunkulu, uma lokho kuyikho konke okwakuyikho, khona-ke Usekudlule kakhulu ukufika kwaKhe. E-hhe. Ngakho kukhombisa ukuthi iVangeli . . . uPawulu wathi, “iVangeli alifikanga ngezwi kuphela, kodwa ngamandla nokubonakaliswa kukaMoya oNgcwele.”

⁴⁹ Khona-ke ngenkathi uJesu wathi, “Hambani niye ezweni lonke nishumayeke iVangeli,” Wathi, “Hambani niye ezweni lonke nibonakalise!” O, ngiyakuthanda lokho. “Nibonakalise amandla eVangeli.” Ukuthatha iZwi, ukuthi lokho eLikushoyo, futhi nikhombisa abantu ukuthi Lithini bese kuthi-ke niLenze libonakaliswe kubo. O, yileyondlela. Lokho kuyaLifakazela.

⁵⁰ O, lapho uMorris Reidhead omkhulu, emi lapho egumbini lami ngalolosuku, umongameli weSudan Missions, omkhulu kunabo bonke ezweni; lapho athi, “Mfowethu Branham, wena ungumBaptisti, ufanele wazi ukuthi liyini iQiniso.”

Ngathi, “IBhayibheli liyiQiniso.”

Wayesethi, “Awu . . .” Wathi, “Pho atholeni lamaPentecostal na?”

Ngathi, “UMoya oNgcwele.” Niyabo?

Futhi ngakho wathi, “O, ngiwabone eqaqulula ifenisha bese ekhahlela impahla.”

⁵¹ Ngathi, “Yebo! Into kuphela okuyiyo, yinina bafu nizigodlile futhi nazehlukanisa naqhela kubo.” Banomningi kakhulu umfutho, bangagingqa isondo futhi benze okuthile, kodwa bayokuqhumisa empempeni, niyabo. Ngathi, “Uma nje bengamhlalisa phansi lapha, bebeyoba nezibonakaliso, izimangaliso, nezimangaliso ezinkulu, nakho konke. Kodwa abazi ukuthi benzeni ngakho, kuzofanele kuye ndawo ndawo, ngakho bavele nje—nje bakumemeze kakhulu, futhi bakuqhumise.”

⁵² Ehhe, ngingaqoka ukukuqhumisa, kunokuba ngikubambe futhi ngingabi nawo umfutho wokukuqhumisa. Beningeke yini na? Njengomfo omdala wayevamise ukuthi, “Ngingaqoka

ukwesaba esincane sasendle...ngingaqoka ukuba ngibe nomlilo omncane wasendle kunokuba ngingabi namlilo nhlobo.”

⁵³ Inkathazo yakho namuhla, sizama ukupenda umlilo, sithi, “Uyazi, emuva le ezinsukwini zePentekoste, benza *lokhu*.” Manje, kusiza ngani ukukhombisa indoda egodolayo (ebulawa amakhaza) umlilo opendiwe na? Akusoze kwayisiza nakancu. Qhabo. Une...Izofanele ibe nomlilo qobo lwayo. Futhi uma kukhona amandla kaNkulunkulu enza amaPentecostal asebenzela iNkosi, futhi enze imisebenzi nezibonakaliso abazenza; uma nje ungeke *upende* isithombe, kodwa uletha isithombe ngokwempela kubo, bazothola isehlakalo esifanayo, insindiso efanayo, babeke uphawu ubufakazi babo uqobo ngendlela *bona* abenza ngayo. Niyabo? Kodwa nizodingeka nikuthole kubo. Anizukufanele nikubeke emuva kwesinye esithize isizukulwane, kodwa nisenyusele lapha.

⁵⁴ Manje siyathola ukuthi lonyaka wothando lobuzalwane wawungunyaka omkhulu wobuthunywa benkolo. UJesu wathi, “Kulo lonke izwe, nakukho konke okudaliwe, *futhi* lezizibonakaliso ziyakulandela.”

⁵⁵ Manje, njengoba sehlile sedlula emlandweni futhi sedlula eBhayibhelini, ngifuna akunibuza, akuzange ubusuku ngabunye...? Siyafunda eBhayibhelini lapha lokho uJesu akutshela uJohane ukuthi kuyokwenzeka, futhi khona lapha sithathe umlando futhi sifakazisile ukuthi kwenzeka. Kanjalo impela nje. Futhi yingalesosizathu ngibe nesikhathi esinjalo ngihlola la—lamadoda ukubona lapho ukuthi leyonceku kaNkulunkulu yayikuphi eyathwala loMlayezo yaqhubeka ngqo, kepha yayilapho. Yayilapho, njengoba nje iBhayibheli lashi, yagcina uMlayezo njengasekuqaleni nje, ayizange izilulaze ngaWo.

⁵⁶ Bese kuthi-ke saWubona wawusucishe waphela, futhi Wabiza lowonyaka ofanayo ngokuthi “unyaka ofile,” omnyama, nokunye nokunye. Bese kuthi-ke kuphume ukukhanya okuncane nje, khona-ke amandla amancanyana kakhudlwana, bese kuthi-ke kuhambe kungene epentekoste (isehlakalo sangempela) futhi khona ngqo esikhathini sokuphela; bese kuthi-ke uMlobokazi wahlwithwa, futhi Wasuka wahamba; futhi ukuHlupheka kuyangena futhi, kulungile, ukuHlupheka okuKhulu okuzayo ngaphambi kwezwe lonke.

⁵⁷ Manje unyaka omkhulu wobuthunywa benkolo, uthando lobuzalwane, unyaka wezimishini. Ake nginitshela amanye amadoda amakhulu (futhi khona-ke ngibhale nje amagama awo phansi lapha): UJohn Wesley; uGeorge Whitfie...Whitefield, wayecishe abe ngo 1739; uCharles G. Finney; uDwight Moody; uWilliam Carey, isithunywa senkolo esikhulu esaya eNdiya ngo 1773; uDavid Livingstone, eNingizimu Afrika. Niyabo, onke lawo, amanye alawo madoda amakhulu. Nje...Nginamagama

amaningi kakhulu awo lapha, amadoda amakhulu ayehlala kulolothando lobuzalwane; ukuthi, umuntu omnyama, umuntu omhlophe, umuntu onsundu, umuntu ophuzi, zonke izindonga zadilizwa, futhi lamadoda aphumela ngaphandle emasimini ezimishini. Uthando lobuzalwane, lwelulela isandla kuzo zonke izizwe ndawo zonke, futhi lwavulelwa bona ukuze bezokwazi ukuhamba. Omunye unyaka womnyango ovuliweyo, ngoba babengenaku... Ngaphambi kwalokho babengenakukwenza, uphapha no—nobuphapha beRoma nokunye nokunye babenakho konke kuvaliwe kakhulu baze abangakwazi ukuhamba. Kodwa kulowonyaka iminyango yayivuliwe, ngoba Wathi kwakungunyaka wo “mnyango ovuliweyo.”

58 Bavula iminyango eminingi ngalowonyaka: umnyango oya eVangelini, umnyango oya emasimini ezimishini, u—u—umnyango obuyela kuKristu, futhi yonke into yayivulekile ngalowonyaka. Futhi ningabona ukuthi benzani, abazalwane benze umsebenzi omkhulu ngakho.

59 Futhi kusuka kuJohn Wesley, inkanyezi emva koNyaka waseSardesi, emva kokuba esefikile wabavusa kusukeka oNyakeni waseSardesi, okweminyaka eyikhulu namashumi amahlanu eyedlule izithunywa zenkolo ezinkulu (ezingafani nesinye isikhathi noma unyaka ngaphambili) zasibekela umhlaba wonke. Cabangani ngalokho. Sonke isizwe ngaphansi kwamazulu silizwile iZwi. Laqedwa eminyakeni eminingi, eminingi, eminingi edlule, niyabo, kodwa hhayi iVangeli, iZwi nje, “Igama liyabulala kepha uMoya uyaPhilisa.” Niyabo?

60 Ngenkathi ngangimi eNingizimu Afrika, lapho emsamu ngalolosuku, futhi ngabona ukuthi kwakukhona izinkulungwane eziphindwe kazinkulungwane zihlezi phandle lapho, abakaMohamede. Futhi ngahlangana nesithunywa senkolo esisodwa sikaMohamede. Futhi lesisithunywa senkolo sikaMohamede sathi, “O, ngenxa yalowo mphefumulo oyigugu.” Manje, leyondoda yayikade ibe lapho iminyaka neminyaka, futhi yayiphendulele oyedwa kaMohamede kuKristu. Ngoba okaMohamede wayegxume esuka kumaMede-o-Peresiya, njengoba imithetho yawo ayishintshi noma kanjalo ayiguquki; uma bengokaMohamede, bangokaMohamede ngazo zonke izikhathi.

61 Ngakho lapho babenalowo mphefumulo owodwa lomfowethu ayekhuluma ngawo, bemi ngaphandle lapho egcekeni laseTshwane, inhlokodolobha yaseNingizimu Afrika. Lokho kuphezulu e—efree state, i-free state, e-Orange state, futhi ngale eTransvaal.

62 Futhi sahamba sisuka lapho, sehla sangena eCapetown naseBloemfontein, futhi ngaleyondlela; futhi sabuyela emuva sadabula eGrahamstown, e-East London, sase-ke singena...

sabuyela emuva eGoli futhi emuva kokusuka eCapetown, futhi sinyuka ngogu.

⁶³ Kulungile, idolobha lokugcina esaya kulo kwakuseThekwini, lapho esahlanganisa kakhulu abantu bomdabu, kwakukhona ikhulu namashumi amahlanu noma amakhulu amabili enkulungwane abomdabu behlezi ngaphandle lapho, abakaMohamede, abomdabu, saba... babene... sathatha amaviki ukunqamula... u—umzila womjaho, omkhulu kakhulu kuneChurchill Downs, ongowesibili ngobukhulu emhlabeni; iLandani inomkhulu kunayo yonke, iNingizimu Afrika, ne—neChurchill Downs. Khona-ke babenothango oluningi locingo ngoba babenezimpi zobuzwe, futhi amaphoyisa (onogada abangamakhulu amabili noma amathathu) emile ngaphandle lapho eqhuba izizwe ngazinye othangweni lokucingo ukuze zingalwisani, futhi beziphuca izikhali, nemikhonto yazo namaklwa, futhi nokunye nokunye ezazikuphethe. Zihlezi enkundleni lapho, esisodwa sibuka othangweni esinye, futhi izimpi zezizwana. Amakhosi azo... ebahlanganisa ku... othize enesishayisamoya esikhulu ewashayisela umoya kanjalo, nezindlovukazi. Indlovukazi yaseRhodesia [IRhodesia igama elidala leZimbabwe—Umh.] yehla nemithwalo yezimoto ezingamashumi amabili nesikhombisa noma isitimela noma amakhoshi egwele abantu abavela eRhodesia, ukwethamela umhlangano. Futhi i—isitimela esikhethekile sehla.

⁶⁴ INkosi yayenza izinto ezinkulu, izimangaliso ezinkulu nezibonakaliso. Futhi satholani thina na? USidney Smith, imeya yaseThekwini; ngiphuma ngalolosuku, ngathi, “Yini lomfo... lesosilengiso esincane entanyeni yakhe, esizungezile na?” Indoda eyikhaladi, njengoba besingayibiza lapha, uhlanga lwamanigro. Yilowo engangilapho ukuba ngishumayeke kubo. Futhi abaningi babo babengazigqokile nhlobo izingubo, kungekho lutho, abesilisa noma abesifazane. Ngakho-ke, wayenesithombe engalweni yakhe futhi wayenesilengiso esincane entanyeni yakhe. Ngathi, “Ezani... lezozilengiso ezintanyeni zabo na?”

Yathi, “BangamaKristu.”

Ngathi, “UmKristu? Nesithombe esandleni sakhe na?”

⁶⁵ Wathi, “Awu, manje, Mfowethu Branham, ngi... ungumSonghai,” wathi, “Ngingalukhuluma ulimi lwakhe.” Wathi, “Sizoshayela senyukele lapho, futhi ukhulume naye, umbize noma ngani ofuna ukumbiza ngayo. Ukhulume nje ngokungathi ubuzombuza noma yimuphi umbuzo, ngizombuza bese-ke ngikutshela ukuthi utheni.

⁶⁶ Ngakho ngathi, “Sawubona, Thomas?” Ngambiza ngoThomas ngoba ngacabanga ukuthi kwakuyigama elihle elimfanele. Futhi ngathi—ngathi, “Unjani—sawubona,

Thomas?” Futhi wangibuka. Futhi ngathi, “Ungu—ungumKristu na?”

“Yebo,” yena—wayengumKristu.

67 Futhi ngathi. . . O, kusobala, wayengangazi. Wayengakaze. . . akekho noyedwa kubo owayeke wasibona nokho. Ngakho ngathi, “Wenzani ngalesosithombe na?”

Yena, “O, ubaba wakhe—wakhe wayesiphatha.” Niyabo, kwaku—kwakungunkulunkulu. Niyabo?

68 Futhi ngathi, “Ngabe. . . Ubaba wakho wayesiphatha.” Ngathi, “Awu, lokho—lokho akusona isizathu sokuba usiphathe. UngumKristu, ubungafanele usiphathe.”

69 Wathi, “Awu, ngelinye ilanga ibhubesi lalilandela ubaba wakhe, futhi wenza umlilo omncane futhi washo umkhuleko inyanga-mthakathi eyayimtshela wona, phezu kwalesisithombe, futhi isithombe saxosha ibhubesi.” Izilwane zibulala abaningi babo lapho. Futhi yena. . .

70 Futhi ngathi, “Buka, kwaku—kwakungesiwo umkhuleko inyanga-mthakathi eyayikutshela wona, kwakungumlilo owaxosha ibhubesi.” Ngathi, “Ibhubesi liyawesaba umlilo.” Ngase ngithi, “NjengomKristu, Thomas, awufanele uphathe lokho. Awufanele uzihlanganise nalutho nakho.”

71 Wayesethi, “O, awu,” wathi, “uma u-Amoyah. . .” Lawo amandla angabonakali, uNkulunkulu wethu esingamboni. *U-Amoyah* kuchaza okuthile, “amandla anjengomoya onamandla.” Wathi, “Uma—uma u-Amoyah wehluleka, lokhu ngeke.” Ngakho wayezophatha kokubili, “Uma okunye kungasebenzi, okunye kuzosebenza.” Manje, lokho ngamandla okuqinisa obuKristu. E-hhe. Ya. O, he.

72 Kodwa khona-ke emva kwaleyontambama, lapho uMoya oNgcwele wehlela emhlanganweni emzileni womjaho futhi waqala ukwembula izimfihlo zenhliziyi, emva kokuba ngangithathe umBhalo. . .

73 Cishe ihora, lapho ngempela okwakungithathe imizuzu eyishumi nanhlanu, ngoba babenabahumushi abehlukene abayishumi nanhlanu ukuba kudluliswe kubo. Ngakho ngi—ngangiyokhuluma njengokuthi, “uJesu Kristu iNdodana kaNkulunkulu”; futhi *lona* omunye athi, “A, baa, baa, baa, baa”; futhi *lona* omunye ahambe, “glu, glu, glu, glu”; bese *kuthi-ke*, “mu, mu, mu,” kanjalo; konke kwakusho ukuthi “uJesu Kristu iNdodana kaNkulunkulu”; abahumushi. Futhi ngangifanele ngikubhalabhale phansi engikushilo ekugcineni, bengingeke ngisazi ukuthi ngikuphi, bese-ke ngilinda baze baqede.

74 Futhi khona-ke uma sekubuya, ngathi, “Manje, isithunywa senkolo sinitshelile ngoJesu ofikayo ukuba anisindise.” Wawungababona bebukana, niyazi, izizwe ezahlukahlukene, yonke indlela kwehliwa kwenyukwa kanjalo. Ngathi,

“Isithunywa senkolo sinitshelile lokho. Kepha ngabe lesosithunywa senkolo . . . Ekufundeni leNcwadi, nibonile lapho lapho Ayengumphilisi omkhulu futhi washo ukuthi Uyophila phansi edlule onyakeni kubantu aze Abuye futhi na? ‘Imisebenzi eNgiyenzayo nani niyakuyenza.’ Nina enake nemukela uKristu njengoMsindisi wenu, nifake lezo zilengiso, ningathanda ukubona uJesu ebuya lapha namhlanje futhi ahambe ehlele kubantu futhi enze into efanayo Ayenza ngenkathi Wayelapha emhlabeni na?”

⁷⁵ O, bonke, “Impela!” Babefuna ukubona lokho, niyabo. Babefuna lokho.

⁷⁶ Ngathi, “Khona-ke uma Ezokwenza, asebenzise thina lapha ukuba senze into efanayo Ayenzayo ngenkathi Wayelapha emhlabeni, ningalikhulwa iZwi laKhe na?”

“O, impela!” Niyabo, okaMohamede ehlezi phandle lapho.

⁷⁷ Owokuqala . . . umuntu wesibili emsamo kwakungowesifazane kaMohamede. UMoya oNgcwele ukhuluma, ngathi kowesifazane qobo lwami, ngathi, “Manje, uyazi angikwazi, angikwazi ngisho ukukhuluma ulwimi lwakho.” Futhi wakuvuma lokho.

⁷⁸ Wayenechashaza elibomvu ngqo phakathi kwamehlo akhe lapha, okwakusho ukuthi wayewuqobo kubuMohamede. Ngakho, ngathi, “Awu, manje, ngokukuphulukisa, angeke ngakuphulukisa.” Kodwa ngathi, “Ukuqondile e . . . engikushilo kulentambama, uMyalezo na?”

⁷⁹ Futhi yena—wangiphendula ngomhumushi kaMohamede ukuthi . . . WayengumNdiya, lokho ayeyikho. Wathi, “Yebo, ukuqondile. Wayelifundile iTestamente eLisha.” O, ya. E-hhe.

⁸⁰ Niyabo, bayakholelwa kuNkulunkulu, futhi. Bayinzalo kaAbrahama, futhi. Niyabo? Kepha washo ukuthi “uyakholelwa kuNkulunkulu,” kepha, “wayekholwa ukuthi uMohamede wayengumprofethi waKhe.” Futhi thina sikhulwa ukuthi uJesu wayeyiNdodana yaKhe. Niyabo? Ngakho wathi, o, yena—yena “wayemkholwa uNkulunkulu.”

⁸¹ Futhi ngathi, “Khona-ke uma wazi ukuthi iTestamente eLidala futhi wazi ukuthi uNkulunkulu wayeyini kubantu asebadlula, eminyakeni eyadlule, khona-ke uJesu, Lowo esimbiza ngokuthi ‘uKristu,’ wayezoba uNkulunkulu-Mprofethi. Yena . . . baMbulala. Ucabanga ukuthi abakwenzanga, ngoba uthi wagibela ihhashi elimhlophe futhi wagibela wahamba. Yilokho okufundiswa ngumpristi wakho, ukuthi, ‘Akazange abulawe, manje. Futhi wafa ukufa okujwayelekile kwenye indawo, eminyakeni kamuva.’”

⁸² Ngathi, “Uyakukholwa lokho. Kodwa loJesu, indlela . . . ngokweTestamente eLisha, Wafa futhi wavuka, futhi wathumela uMoya waKhe emuva eBandleni laKhe.” Manje niyabathola,

niyabo. Yikho impela lowo kaMohamede aphonsele inselele uBilly Graham ngakho, niyabo. Into efanayo, imigomo efanayo.

⁸³ Ngathi, “Manje uma . . . uMohamede akazange anenzele nonke noma iziphi izithembiso. Kepha uJesu wasenzela isithembiso, ukuthi imisebenzi efanayo Ayenza nathi sizoyenza. Manje, niyakhumbula ukuthi Washo kuJohane oNgcwele 5:19, ‘Angenzi lutho aze uBaba aNgikhombise.’” Ngathi, “Manje, uma uJesu ezofika futhi angikhombise ukuthi inkathazo yakho iyini noma ukuthi yini oyizele lapha, akutshele ukuthi umphumela wakho ubuyini, ukuthi imuva beliyini, nokuthi ikusasa lakho lizoba yini, futhi uma Engakutshela ukuthi ikusasa lakho . . . imuva laliyini, impela uzokholwa ukuthi ikusasa lizoba yini.”

Wathi, “Lelo yiqiniso.” Niyabo, ngomhumushi.

Futhi ngathi, “Kulungile, kwangathi Angakwenza.”

⁸⁴ Futhi bonke labo abakaMohamede bavele basukuma nje, bebhekisisa, niyazi. Futhi lapho uMoya oNgcwele usathe, “Umyeni wakho, ungemfishane, indoda eqatha, enamadevu amnyama. Ubukudokotela, cishe ezinsukwini ezintathu ezedlule.” Wathi, “Unabantwana ababili. Ukunikeza ukuhlolwa kwabesifazane, wathi, ‘Ubunesikhwanyana esikhulayo esinobomvu esibelethweni.’”

Wabheka phansi, wakhothamisa ikhanda lakhe, wayesethi, “Yiqiniso lelo.”

⁸⁵ Futhi ngathi, “Manje, uma wafunda iTestamente eLisha, lokho kufana nalokho uJesu Kristu Owatshela owesifazane emthonjeni na?”

“Yiqiniso lelo.”

⁸⁶ Futhi ngathi, “Awu, kungani uze kimi ngingumKristu na? Awuyanga ngani kumprofethi wakho kaMohamede na?”

Wathi, “Ngicabanga ukuthi ungangisiza.”

⁸⁷ Futhi ngathi, “Ngeke ngakusiza. Kodwa uma wemukela loJesu Olapha manje, Owazi impilo yakho futhi owazi konke ngawe, Uzokusiza.”

Wathi, “Ngiyamemukela uJesu njengoMsindisi wami.”

⁸⁸ Lokho kwakwenza. Kwakuyilokho. AmakaMohamede abayizinkulungwane eziyishumi beza kuKristu ngaleyontambama. Niyabo? Cishe iminyaka engamashumi amathathu ensimini yemishini, futhi kwaphendula oyedwa ngenchwadi yokufundwa; lapho, esikhathini esiyimizuzu emihlanu, izinkulungwane eziyishumi zeza ngeVangeli elibonakalisiwe.

⁸⁹ UNkulunkulu akazange asitshela ukuba sakhe amabandla, akazange asitshela ukuthi sakhe izikole. Konke kulungile. Izibhedlela nokunye nokunye, uNkulunkulu uyazi ukuthi siyazinga, kuluhlelo lwaKhe; kodwa ukuthunywa kweBandla

uku “Shumayela iVangeli!” Kodwa sedlulisa izincwajana, incwadi yokufundwa esuka e-Asbury, lendawana encane ekahle enhla lapha okungukuthi... uNkulunkulu ababusise labo bantu, lelokhohli elincane lamaMethodisti enhla lapha eWilmore, eKentucky, lingeziye ezinhle kunazo zonke, eyokomoya, izindawo ezincane ezweni, ngiyacabanga, ngalesisikhathi. Bangabantu abalungile.

⁹⁰ Futhi ngangehla ngiphuma e... Ngiyakhohlwa... KwakuyiRhodesia, kodwa angilazi igama ledolobha. Billy, ungalikhumbula? [UBilly Paul uthi, “Salisbury.”—Umhl.] ISalisbury, kunjalo, iNew Salisbury. (Ungumqondo wami.) INew Salisbury, eRhodesia. Futhi sasehla siphuma eRhodesia futhi ngabona ipaspoti yaseMelika lapho sigibela indiza, umfana namantombazane amathathu. Futhi ngathi... ngenyukela kubo, ngathi, “Sanibona lapho.” Ngathi, “Ngiyanibona ninamapaspoti aseMelika.”

Wathi, “Ukhuluma isiNgisi.”

Ngathi, “Yebo,” ngathi, “Ngi—nginguMelika.”

Wathi, “Awu, kuhle.”

Ngathi, “Ngabe niyazihambela.”

Wathi, “Qhabo, siyizithunywa zenkolo.”

Ngathi, “O, kuhle kanjani!” Ngathi, “Ngijabule impela ukuhlangana nani.” Futhi ngathi, “Ungowakuphi na? Bandla lini, noma ninenhlangano, noma nje nikhululekile na?”

Wathi, “Qhabo, singamaMethodisti. Siphuma eWilmore, eKentucky.”

Ngathi, “Kuthi akube seyadini lami elingemuva impela, ekhaya.” Ngathi...

Wathi, “Ubungeke yini ube nguMfowethu Branham enhla lapha na?”

⁹¹ Ngathi, “Yebo, mnumzane. Kunjalo.” Futhi lokho—lokho kwamelapha khona lapho. Niyabo. Akabange esasho lutho. Futhi nga—ngabona isimo sakhe sokuziphatha asenzayo, wajejeza lawo mantombazane, babukana *kanjalo*. Ngathi, “Umzuzu nje, ndodana.” Wayengelutho kuphela umfana nje. Futhi ngathi... namantombazane. Futhi ngathi, “Ngingathanda ukukhuluma nani umzuzwana nje emigomweni njengamaKristu, sonke siyiwo, futhi silapha ngesizathu esikhulu esifanayo. Ngifuna ukunibuza nina mantombazane amathathu nawe nsizwa, ‘Ningakwazi eGameni leNkosi uJesu...’ Nithe senibelapha iminyaka emibili. ‘Ningakhomba ngomunwe umphefumulo owodwa eniwuzuzele iNkosi na? Umphefumulo owodwa na?’” Abakwazanga ukukwenza. Hhayi ngisho umphefumulo owodwa.

⁹² Ngathi, “Angifuni ukulimaza imizwa yenu, nhlobo.” Futhi ngathi, “Ngiyakuthakasela lokhu enikwenzayo, kodwa nina amantombazane nifanele ngabe nisekhaya nisiza onyoko ngezitsha. Kunjalo impela. Aninamsebenzi lapha. Kunjalo impela.”

⁹³ Futhi akukho muntu onomsebenzi wokuba semasimini ngaphandle uma bemukele uMoya oNgcwele nokushumayela amandla okubonakalisa, ngoba yiyonanto kuphela eyo—eyonyakazisa labo bantu. Futhi bukani ukuthi ukuvukelana eninakho manje nakho konke, yingenxa yokuthi iVangeli leqiniso alishunyayelwanga kubo. Linikezwe bona ngesimo sezwi. Awu, niyabona ukuthi lokho kuyini na? Lokho ukuqhubeka ko—ko “kuphunyukileyo” onyakeni kaLuther, lapho kwanika izwe ukucindezela kwamahhala, kunjalo, noma iBhayibheli lamahhala.

⁹⁴ Manje, manje unyaka, unyaka omkhulu. Manje, asiqale manje, ngikholwa ukuthi sise... Lokho bekungukubingelela, ivesi 7. Kwedlula...

... kuyo... *Filadelfiya loba ukuthi; Nakhu akushoyo ongcwele, oqinisileyo, onezihluthulelo sikaDavide, ovulayo, kungavali-muntu; novalayo, kungavuli-muntu;*

⁹⁵ Istatimende ngempela! Akunjalo na? Ngi—ngizobuya kulokho emzuzwini nje, ngoba ku—kuphathelene phambidlana emBhalweni lapha.

Ngiyayazi imisebenzi yakho: bheka, Ngimisile phambi kwakho unyango ovuliweyo, ongenakuvalwa-muntu: ngokuba unamandla amancane, kanti waligcina izwi lami, kawuliphikanga igama lami.

⁹⁶ Manje, manje bhekisisani i—isikhathi siza manje, emva komnyakazo omkhulu wobuthunywa benkolo obushanele ezizweni zonke, zothando lobuzalwane, ukuthatha lokho ababenakho. Kungekho lutho olumelene nakho, zencwadi efundwayo nokunye nokunye, ezingxenyeni ezehlukene, zezwe. Manje, ibandla lehlelo laselibuyele emisebenzini yemfundo futhi. Niyabo, labuyela emuva.

⁹⁷ Emva kokuba ihlelo elikhulu lase limisiwe, uJesu wamisa “umnyango ovuliweyo.” Emva konyaka kaWesley wawusungenile futhi ibandla leMethodisti laselisunguliwe emhlabeni, lathatha izimpande, ezikhulayo, lenza ibandla elikhulu eliyilo namhlanje, elinye lamakhulu kunawo onke e, phakathi kwamabandla amaProtestane, futhi ngalesosikhathi, into eyenzeka ngaleyonkathi, kwakungukuthi, uJesu wamisa “umnyango ovuliweyo” webandla ngaphambi kokuba bangene onyakeni waseLawodikeya.

⁹⁸ Isizathu esenza ngisho lokhu ngalendlela, ukuze ningabona ukuthi ngiqonde ukuthini ngokugamanxana. Niyabo? Kusukela onyakeni wobuthunywa benkolo bomnyango. Kodwa, niyabo,

Waye—Wayekade ebatshela ukuthi Wayenesihluthulelo sikaDavide nokunye nokunye. Kodwa lapha Wathi Wayemisile phambi kwebandla manje; emva kwalowonyaka wobuthunywa benkolo, futhi uWhitefield, nabo—nabo bonke labo abanye, noFinney, noSankey, noMoody kuqhebeke ezansi (uMoody engomunye wabokugcina.) uyehla manje Umisa umnyango ovuliweyo phambi kwebandla. O, nakhu lapho enifanele nibhekisise khona manje. Kuphakathi nje kweFiladelfiya nonyaka waseLawodikeya, ukugamanxana.

⁹⁹ UJesu unguMnyango! Manje, uma nizopenya kanye nami kuJohane 10:17. Asesekele lokhu manje, qinisekani ukuthi i . . . Abaningi benu bazokholwa. Bese kuthi-ke othile obezothi, “Awu, a—angikaze . . . Uvele nje wakusho lokho.” Ngingathanda nje ukukufunda. UJohane, isahluko 10, nevesi 17. UJohane 10:17. Kulungile, sifunda lamaZwi. Ngixoleleni, uJohane 10:7, hhayi u 17.

Ngakho-ke uJesu wathi kubo . . . Ngqiqinisile, ngiqinisile, ngithi kini, Mina ngingumnyango esangweni lezimvu.

¹⁰⁰ Lokho kubuyela emuva kungene ezibusisweni. Singena kanjani kuKristu na? Uyini na? Isango lezimvu. Bengihlala ngizibuza ngalokho, “Ini na? Angaba nguMnyango, ebe engumuntu na?” Manje, ngaphesheya e—ngaphesheya emazweni asempumalanga lapho, ngathola ngolunye usuku lapho ngiqaphele ukuthi umelusi wezimvu, ngesikhathi sasebusuku, ungenisa zonke izimvu ngaphakathi esibayeni, aziqhube zingene ngesango. Futhi khona-ke lapho esezingenise zonke lapho, uyazibala zonke ukubona ukuthi zonke zingaphakathi. Bese-ke elala emnyango, qobo lwakhe. Akukho okungangena kuze ezimvini, noma noma iyiphi imvu engaphuma, ngaphandle kokweqa yena. Ngakho uJesu unguMnyango, niyabo, esibayeni sezimvu.

¹⁰¹ Futhi ngangigibele ijiphi yaseBritani encane, futhi ngasho kumfo, ngathi, “Labo ba . . .” Abelusi bezimvu bayehla bedlula edolobheni, futhi impempe yakhala, futhi wonke umuntu wanswinizisa amabhuleki abo, futhi ngacabanga, “Kwenzenjani na?” Futhi kwakungumelusi wezimvu ehamba edabula edolobheni nezimvu zakhe.

¹⁰² Manje, ngaphesheya eMpumalanga, akufani nalapha. Babeka bonke ubuhle babo ngaphandle—ngaphandle eceleni kwendlu ezindaweni zezimakethe. Futhi kukhona ama-apula namapheya, futhi naluphi uhlobo lwezithelo, namagilebhisi enqwabelene nje kahle, enqwabelene ngokulandelana kwerekhi kanje, ehlela phansi. Futhi ngamunye wabathengisi emi lapho futhi ezama ukukudonsa ukuba uthenge ezinye zezithelo zakhe nezinto.

103 Awu, lomelusi wezimvu, waqala wehla ngqo lowo mgwaqo omkhulu. Ngathi, “Mfowethu, nakhu lapho kungena khona isiphithiphithi, ngizosukuma futhi ngibhekisise lokhu.”

104 Futhi umfowethu owayekanye nami wathi, “Uzomangala, Mfowethu Branham. Bhekisisa.” Yonke into yama. Umelusi wezimvu wahamba waqhubeka, enganake lutho, zonke izimvu zimlandela ngqo. Zimlandela! Uma enza ichashaza kanje futhi ajike, zonke. . . izimvu ngemuva kwakhe ngqo zenza ichashaza, elandelayo yayimlandela, elandelayo yayimlandela, kuqhubeka kuzungeze futhi zenze lokho kujika.

105 O, yileyo indlela esilandela ngayo uMelusi wezimvu! Kunjalo. Ukwehla ngqo unqamule phakathi kulowomgwaqo ukuthola okuthize phansi kolunye uhlangothi, futhi lezozimvu zimlandela njengenja nje. Zaziqalaza futhi zibuke lobobuhle, kodwa zazilandela umelusi wezimvu. O, ngiyakuthanda lokho! Niyabo. Ngathi, “O, mfowethu, ngifisa sengathi bengingakhuluma lolulwimi nje, bengingashumayela khona manje.” Nakho lapho okhona. Ya, yena—wayengaphendukeli kwesokudla noma kwesobunxele, kodwa hlala ngqo emva komelusi wezimvu.

106 Yilokho iBandla elikwenzile yonke indlela phansi kwedlule, ukuhlala emva koMelusi wezimvu, uMoya oNgwele osiholela ekuPhileni okuPhakade; hhayi ukujika ngenxa yokuthi leli yibandla elinezimbali elikhulu, futhi leli linos’*bani-bani* odokotela abaningi *nokuthi-nokuthi* kanjalo, kodwa hlala ngqo emva koMelusi wezimvu. Nomaphi lapho uMelusi wezimvu eya khona, izimvu ziyalandela, “Izimvu zaMi ziyalazi iZwi laMi, futhi umfokazi azisoze zamlandela.” Kunjalo. U. . . Lowo melusi wezimvu uyakwazi ukubhonga nakho konke okunye okwenza lezo zimvu ziziphathe.

107 Khona-ke lapho siphuma edolobheni, kwakuyinto emangalisayo, ngibone i—insimu phandle lapho, futhi indoda ethile ilele ngakhona, futhi babenezimbongolo, amankomazi, nezingulube, nezimvu, nezimbuzi, nayo yonke into phandle lapho. Futhi ngathi, “Awu, bayini labo bafo phandle lapho na?”

Wathi, “Abelusi bezimvu.”

Futhi ngathi, “Umelusi wezimvu ulusa izimbongolo na?”

Wathi, “Yebo, mnumzane.”

Awu, ngathi, “Ngi—ngicabange ukuthi umelusi wezimvu wenzelwa izimvu nje.”

108 Wathi, “Qhabo. *Umelusi wezimvu* ‘ungumelusi, oklabisayo.’ Futhi ngaleya ezweni lakini bababiza ‘ngamakhawa’ ne—nezinto ezinjalo.”

Ngathi, “O, ngiyabona, umelusi wezimvu ungumelusi.”

“Yebo.”

“Uqapha imihlambi.”

109 “Kunjalo.” Wathi, “Into exakayo ingesikhathi sasebusuku, lapho wena . . .kuyamangalisa. Wena njengoba ungumfundisi, ngingahle ngikutshele okuthile.” Wathi, “Lapho isikhathi sasebusuku sifika . . .Kuliqiniso welusa zonke, uyazihola azizungezise futhi azisize futhi abone ukuthi zithola izinto ezilungile usuku lonke. Kodwa uma sekufika isikhathi sasebusuku i . . .zonke i—iminyuzi nezimbongolo nama—namakameli, nakho konke anakho, kushiya ngaphandle kungene ensimini. Kepha uqoqa izimvu futhi aziyise esibayeni.”

110 “O,” ngathi, “Nkosi, ngenze imvu, noma yini Oyenzayo!” Niyabo? Ngokuba lapho isikhathi sasebusuku sifika, ngifuna ukuya esibayeni sezimvu. Ngingene ngoMnyango, ngize ngoMnyango. NgokukaJohane 17:7 lapha, noma—noma Wathi, “Ngingu . . .” 10:7, njalo, Wathi, “NginguMnyango esibayeni sezimvu. Bonke lowo oke afike ngaphambi kwaMi bangamasela nabaphangi, kepha izimvu azibezwanga. NginguMnyango, ngaMi uma umuntu engena, uyakusindiswa, futhi uyakungena aphume futhi athole idlelo.”

111 “Manje, ngimisile phambi kwalelibandla, phakathi konyaka waseFiladelfiya nonyaka waseLawodikeya, umnyango ovuliweyo.” O, niyakuthola manje na? Futhi niwafakile amakepisi enu okucabanga kahle ngempela futhi nawaqinisa na? Lalelani manje, lokhu kuhle. Ngiyanitshela, uJu eDwaleni, ukukhipha nje izigaxa kulo futhi uzikhazimulise. “NginguMnyango esibayeni sezimvu!” Yimuphi lowoMnyango owamiswa, manje na?

112 Masibuyele ezingqondweni zethu. Futhi kusukela kulowonyaka omkhulu wobuthunywa bevangeli, weMethodisti, owashanela wadabula izwe ngomyalezo wokungcweliswa. ULuther ngokulungisiswa. UWesley uyafika nomyalezo wokungcweliswa. Futhi ekupheleni konyaka weMethodisti, ukuphela, lapho wathatha izimpande futhi uqala ukuba inhlango enkulu. Futhi uma noma yiliphi ibandla . . .

113 Manje lalelani, lokho kuqinile. Kodwa ngifuna othile ukuba angikhombise noma kuphi ngokukhothoza umlando. Noma yiliphi ibandla uNkulunkulu ake alivusa, laphakama ngendlela yePentekoste ngaphandle kwanoma iyiphi inhlango; futhi yathi ingahlela nje, yafa futhi ayiphindanga yavuka. O, ubulungu buqhubekile, kodwa abakaze babe nemvuselelo. Imvuselelo kaLuther ayiphindanga yavuka, futhi kanjalo imvuselelo yeMethodisti ayikaze ivuke, futhi kanjalo imvuselelo yePentecostal ayikaze ivuke. Qhabo, mnumzane. Bayihlela, lokho okwashiwo uNkulunkulu eminyakeni yebandla, U “yayizonda leyonto,” imfundiso yamaNikolawu.

114 Manje, khumbulani, asikhulumi ngokumelene namuntu. Abantu abalungile bahlakazekile. Izimvu zikaNkulunkulu

zikuzo zonke lezo zindawo phandle lapho. Yiqiniso lelo. Kunjalo. AmaMethodisti, amaBaptisti, noma ngabe bayini, bangabantu bakaNkulunkulu uma bezelwe ngokusha ngoMoya kaNkulunkulu. Bangabantu bakaNkulunkulu, kepha izinhlango zibaminyanisele phansi. Futhi baphethe incwadi iletha evela kwiMethodisti iya kwiBaptisti iya kwabakaCampbellite, nokunye nokunye, baze ba—baze bagugise izincwadi amaletsa beziphethe nje besuka endaweni baye endaweni.

115 Kulungile, yakusho kanjani iNkosi manje, ekupheleni kwalowonyaka, “NginguMnyango esibayeni sezimvu.” Manje, yimuphi umnyango owavulwa ngoJesu, phakathi nje kwaleminyaka emibili na? Ngo 1906, cishe ngenkathi unyaka weMethodisti no—no—noDwight Moody futhi nabo banyamalala enkundleni, nakho kuza ngaphambili ukuqhekezeka kwabantu bemukela uMoya oNgcwele, bekhuluma ngezilimi nezinto zibuyela ebandleni. Sekuthi akube yikho ngqo, cishe ngo 1906, ngalapho.

116 Kulungile, kwenzakalani-ke na? Emuva kwalokho kuqala ukuza, into yokuqala niyazi, bahlela uMkhandlu kaZwelonke omdala owangenayo, manje ubizwa nge-Assemblies of God. Niyabo, kulelobandla elagamanxa. Futhi kwenzekani ngaleyonkathi na? Wamisa umnyango ovuliweyo, “umnyango ovuliweyo.”

117 Manje ake sikufunde manje, kubambeni igama ngegama ngendlela nje Akuletha ngayo. Niyabo, “Bheka . . .” Ake sibuke:

. . . *ongenakuvalwa-muntu*; . . .

. . . *misile phambi kwakho umnyango ovuliweyo*, . . .

118 Kukolunye uhlangothi:

Ngiyayazi imisebenzi yakho: bheka, ngimisile phambi kwakho umnyango ovuliweyo, ongenakuvalwa-muntu: . . .

119 “Umnyango ovuliweyo.” Kwakuyini na? Kwakuyisambulo sobuNkulunkulu obukhulu bukaJesu Kristu: engesiye umuntu wesibili kaziq—zintathu, kodwa enguNkulunkulu qobo lwaKhe enziwe inyama futhi akhe phakathi kwethu. Futhi isambulo . . .

120 Manje, uma uqaphela, emzuzwini nje, ake sifunde siqhubekele phambili kancane nje:

. . . *valayo: . . . ngoba unamandla amancane, . . . kanti kawuliphikanga igama lami.*

121 Okokuqala ukuba iGama kukhulunywe ngalo manje kusukela emuva kulonyaka emuva *lapha*, lalahlekelwa iGama lalo; futhi uLuther uphuma negama lokuthi wayephila, futhi wayefile (Kunjalo na?), “UYise, iNdodana, uMoya oNgcwele.” Nakhu kuphuma iGama likaJesu futhi, phakathi kwaleminyaka emibili *lapha*. Phakathi nendawo, u “mnyango ovuliweyo.”

Manje, yisambulo: lokho Ayeyikho, ubuNkulunkulu, izambulo zobuNkulunkulu baKhe.

¹²² Manje, yilokho Akwembula kuwo kanye unyaka webandla lokuqala. Manje bhokisisani. Lapho uJohane embona emi, izinti zezibani eziyisikhombisa zegolide, futhi Wayemi izandla zaKhe zingaphandle. Nalu uthi lwesibani lokuqala, lwesibili, lwesithathu, lwesine, lwesihlanu, lwesithupha, lwesikhombisa, nezandla zaKhe zingaphandle esimweni sesiphambano. Wathi, “Ngingu-Alfa no-Omega.” Ngamanye amazwi, “Ngizoba ngomkhulu ekuqaleni, Ngizoba ngomkhulu ekugcineni.” UkuKhanya kuphuma eMpumalanga futhi kushone eNtshonalanga. Kade kungesihwaqabele, isikhathi esimnyama, kepha “Kuyakuba ngukuKhanya ngesikhathi sakusihlwa.” Amandla eVangeli afanayo avuka *lapha* kwesinye isandla eMpumalanga, likhanye ngaphezulu futhi manje kwesinye isandla eNtshonalanga, “U-Alfa no-Omega, ngingu A futhi ngingu Z.” Ezandleni zaKhe! Niyakuthola na?

¹²³ Manje, Wenzani esahlukweni 1 seSambulo na? Wembula ubuNkulunkulu baKhe obukhulu ebandleni lokuqala, i-Efesu. Kunjalo na? Awu, qaphelani manje. Ngalinye lalamabandla lehla ledlula ngapha, Wazembula Yena uqobo ebuNkulunkulwini kuphela esimweni saKhe esikhazinyulisiwe; kepha kulona wokugcina, Uba ngu Z, ubuyela ekuqaleni kwasekuqaleni futhi. Niyabo, “Owokuqala nowokugcina.” Unyaka wokuqala, manje unyaka wokugcina, ngoba Wathi, “Ngingowokuqala nowokugcina.” Futhi . . .

¹²⁴ Kodwa wena uthi, “Awu, kwenzeka kanjani lokho na? Ngubani lowomfo owaveza lokho na?” Kwakuyisambulo! Abaningi benu phakathi lapha ukwemukelile, ngoba okwaKhe en- . . . Ngizosho okuthize manje. Bukani! IBandla laKhe lonke lakhelwe phezu kwezambulo zobuNkulunkulu zaKhe uqobo. Kunjalo? Uma ungakukholwa lokho, asiphenye kuMathewu 16:18, uzobona nje ngomzuzu ukuthi sonke isambulo sakhelwe phezu kwaKhe uqobo. IBandla laKhe lonke lakhelwe phezu kwezambulo zaKhe uqobo. Manje asiqale lapha e . . . Asiqale . . . asi, cishe evesini 14:

Khona-ke bathi: Abanye basho . . . wena unguJohane uMbhathizi; . . .

U—umbuzo wawungukuthi, uJesu wathi:

. . . phezulu emaphandleni aseKesariya Filipi, wababuza abafundi bakhe, ethi, Ubani, abantu basho ukuthi . . . iNdodana yomuntu ingubani na?

Ivesi 13, futhi lokho u 16:13 manje.

Futhi bathi, . . .

125 Manje bhekisisani, lapha yindawo yokuqala ebandleni uJesu ake akhuluma ngayo, futhi i...phezulu eSambulweni okungokokugcina.

Futhi yena wathi, Abanye bathi...uJohane uMbhaphathizi: futhi abanye, uEliya; futhi abanye, uJeremiya, futhi omunye, futhi—futhi...noma omunye wabaprofethi.

Wathi ku—kubo (lonke, iqembu lonke), Nina-ke nithi ngingubani na?

USimoni Petru waphendula wathi, Wena unguKristu, iNdodana kaNkulunkulu ophilayo. (O, he!)

Futhi uJesu waphendula wathi kuye, Ubusisiwe wena, Simoni—Simoni kaJona:...inyama negazi akukwambulelanga lokhu kuwe, kodwa uBaba osezulwini.

126 O, he! “Awukutholanga lokhu ekholiji. Ibingekho enye indlela oyoke ukuthole ngayo lokhu, Simoni, ndodana kaJona; indlela kuphela okuthola ngayo, kwakuyisambulo sokomoya esambulwa kuwe sivele eZulwini ukuthi NgiNguye.” UJesu wathi, “Uma ungakholwa ukuthi NginguYe, uyofela ezonweni zakho. NginguYe!”

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

127 Kuyini na? Ngokomoya! Ngokomoya! IQiniso lokomoya! IZwi leNkosi!

128 Manje, sithola ukuthi kulesisambulo esikhulu uNkulunkulu asinikeza iBandla lapha, kulolu izinsuku zokugcina, ukuthi uNkulunkulu wathumela futhi wembula kuYe uqobo u “Mnyango ovuliweyo” *phakathi* kweminyaka emibili. Kwakungesikho o—onyakeni waseLawodikeya, kanjalo kwakungekho kulo omunye unyaka (unyaka waseFiladelfiya), kodwa kwakuphakathi nendawo (ukugamanxana) ngoba i...ngizokufakazisa ngokwehla nje kuqhubeka kancanyana, futhi nizokuthola, niyabo. Sizokwenza kucebe, ngokuqinisekile kakhulu ukuthi angeke ningaKuboni, uma nifuna ukuKubona, niyabo. Kulungile.

129 Manje, isambulo saKhe uqobo yilapho Akha khona iBandla laKhe. Bangaki okwaziyo lokho ukuthi kuyiqiniso, manje na? Wakha iBandla laKhe phezu kwesambulo saKhe uqobo. Kulungile. Manje Wathini na? “Akukho muntu ongakuvala!”

Ngiyayazi imisebenzi yakho: bheka, ngimisile phambi kwakho umnyango ovuliweyo,...

130 Yini u “mnyango ovuliweyo” na? Isambulo sobuNkulunkulu obukhulu kukaJesu Kristu! Wathini eBandleni laKhe lokuqala emuva lapha, emuva kulo nyaka na? Wathi, “NginguYe

owayekhona, okhona, nozayo! Ngingowokuqala nowokugcina! NginguMninimandla onke!” Wakusho ngezikhathi ezintathu ezahlukene, wenza Yena uqobo ubuNkulunkulu kulelibandla lokuqala *lapha*; ngaphambi kokuba Angene onyakeni webandla lokugcina, Wathi, “Ngimisile phambi kwakho umnyango ovuliweyo.” Uma ufuna ukubona iSambulo, Nasi lapha, lapho Ayezolakha khona iBandla laKhe. Futhi indlela kuphela Ayengathatha ngayo iBandla laKhe, ukubuyela emuva esambulweni kulokho Ayikho. Qiniso!

¹³¹ Bukani! Ngenkathi u-Abrahama enze isivumelwano, noma uNkulunkulu enze isivumelwano no-Abrahama, ngalolosuku ukuthi wathi, “Ziyokwenzeka kanjani lezintathu, njengoba ubona ukuthi sengimdala na? Futhi indlalifa yami kuphela yile—yilenceku yaseDamaseku enginayo lapha, u-Eliyeza.” Wathi, “Sengimdala, futhi Ungethembise umntwana. Uzokwenza kanjani na? Kuzokwenziwa kanjani na?”

¹³² Futhi khumbulani wahamba wayolala, ubuthongo obunzima bamehlela njengoba wonke umuntu enza; ukufa. Futhi khona-ke waqaphela, phambi kwakhe kwahamba i—isithando somlilo esishunqayo; sonke isoni sifanelwe ukuya esihogweni. Wayebulele isilwane (isithole), nembuzi eyinsikazi nenqama, nehobhe nejuba elifuywayo. Akazange ehlukanise ihobhe nejuba elifuywayo. Futhi khona-ke lokhu kuKhanya okumhlophe okuncane kwahamba ngaphambili lapho, futhi kwabuyela emuva naphambili phakathi kwalezizingxeny ezisikiwe zesilwane, eqinisekisa isivumelwano no-Abrahama.

¹³³ Manje, eJapan, uma kungenzeka ukuba kunomuntu waseJapan lapha, niyazi ukuthi basenza kanjani isivumelwano eJapan na? Baphonsa usawoti komunye nomunye. Bathola uphiso oluncane lukasawoti, bese behlala lapho, bayakhuluma, “Uzokwenza *ukuthi-nokuthi* na?” “Ya, ngizokwenza *ukuthi-nokuthi*.” Khona-ke benza isivumelwano bese bethola usawoti futhi bawuphose komunye, ngoba usawoti uyisivikeli, niyabo. Kulungile. Baphosa usawoti komunye nomunye, leso yisivumelwano.

¹³⁴ EMelika, sisenza kanjani isivumelwano lapha, sithi, “Awu, ungayenza into ethize na?” “Ngizokwenza into ethize.” Futhi into yokuqala niyazi, siyaxhawulana, “Sixhawulane!” Futhi leso yisivumelwano.

¹³⁵ Kodwa, emazweni asempumalanga, indlela abasenza ngayo isivumelwano, babhala okuthize. Futhi babhala imvumelwano, futhi babulala isilwane, ngesikhathi sika-Abrahama. Banquma lesosilwane basiqaqe futhi bame ngaphakathi phakathi kwaso; babhale lemvumelwano, futhi bayidabule *kanjena*. Oyedwa wayethatha uphisi owodwa, futhi owodwa omunye. Bese kuthi-ke bathathe isifungo ukuthi “makuthi imizimba yabo ifane nalesisilwane esifile uma behluleka ukugcina lemvumelwano.”

Futhi manje indlela kuphela ukuba lemvumelwano ebingake ibe ngayo . . . Awusoze wayiphinda kabili. Izofanele ibuye impela iyinto efanayo, ijoyinane ndawonye.

¹³⁶ Manje, lokho uNkulunkulu ayekukhombisa u-Abrahama lokho Ayezokwenza na? Ukuthi Wayezothatha iNzalo ka-Abrahama, ngo-Isaka kwehlele kuJesu, futhi waMthatha wamenyusela eKalvari futhi lapho WaMdabula wamehlukhanisa phakathi. Wadabula uMoya waphuma kuYe, wasuka emzimbeni, Wavusa umzimba futhi wawubeka ngakwesokunene soMkhulu Phezulu, futhi wathumela emuva uMoya oNgcwele eBandleni. Leso yisivumelwano sikaNkulunkulu, saWudabula sawehlukanisa phakathi: sinoMoya, Unomzimba. Futhi uma uBuyela ndawonye, uMoya owawukithi uhlangani naYe njengoMlobokazi. Amen. Alikho noma yiliphi ihlelo elihhukeke kuLo nhlobo. Qhabo, mnumzane. Kungokumsulwa okungaxutshiwe, ukuZalwa kukaMoya oNgcwele. Yilokho kuphela. Leso yisivumelwano.

¹³⁷ Manje, manje sithola ukuthola Wathi, “Ngimisile phambi kwakho umnyango ovuliweyo.” Futhi angikhathali ukuthi zingaki izinhlango ezenziwe ngumuntu eziqubukayo, noma amahlelo, ngisho amasango esihogo angeke aWuvale. Yinye kuphela indlela yokuWushaya, Ujoyine. Yilokho kuphela. Angeke uWujoyine, ngakho ufanele uzalwe kuWo. Kunjalo. Ngakho akukho muntu ongake amise lowoMlayezo wobuNkulunkulu obukhulu nombhaphathizo eGameni likaJesu Kristu. Amasango esihogo awasoze aWehlula.

¹³⁸ Wena uthi, “Wazi kanjani ukuthi Uqinisile na?” Ukanye neZwi impela, futhi akukho namunye ongasho lutho ngaWo. Impela! YiZwi. Akukho ndawo lapho noma ubani wake wabhaphathizwa egameni lika “Yise, iNdodana, noMoya oNgcwele.”

¹³⁹ Lo Pawulu oNgcwele omkhulu, ingelosi yase-Efesu, wathuma wonke umuntu owayengakabhaphathizwa, kungenandaba ukuthi wawubhaphathizwe kanjani, uma ungakaze ubhaphathizwe eGameni likaJesu Kristu, wakuthuma ukuba uze futhi uphinde ubhaphathizwe futhi eGameni likaJesu Kristu. Wathi, “Uma ingelosi evela eZulwini ifika ifundisa enye into, mayibe ngeqalekisiweyo.”

¹⁴⁰ Ngakho ningabona ukuthi ingelosi engena kulolu izinsuku zokugcina, nhloboni yoMlayezo ezoba nawo uma iphuma. Kungenzeka sikuholele kuyo. Kodwa ngiyanitshela, uma ifika, iyoshumayela umbhaphathizo eGameni likaJesu Kristu. Uma ningawukholwa, wozani ngapha kusasa ebusuku futhi anginikhombise emBhalweni. Impela izokwenza! Futhi ukusoka kwenhliziyo, nezimangaliso zobuNkulunkulu, nokusebenza kwamandla njengoba nje babenawo ngoSuku lwePhentekoste. Sona kanye isiBusiso

sePhentekoste sasekuqaleni sizobuyela ngqo kuleyonsali encane ukuyinyusela ngaleya. Leyomvumelwano izofana ncamashi njengoba yayinjalo ngenkathi idatshulwa ekuqaleni. O, ngiyaMthanda! Ngijabula kakhulu, jabula kakhulu. A—angikwazi ukuKuzwakalisa kanzima ngokwanele. Ngijabula kakhulu ukuthi ngingomunye wabo. Ngijabula kakhulu!

¹⁴¹ Ngifisa sengathi nje bonke abazalwane bami ubenjalo. Ngifisa nje sengathi bengingaba nabafowethu nodadewethu phandle lapha, abangane bami abayigugu phandle ezweni, ukubona lento enkulu. Bengi—ngi—nginga, bengingathanda, kulobubusuku, uNkulunkulu uyakwazi lokhu. Nginomfana omncane, uJoseph, ukuba ngimkhulise; nentombazanyana, uSarah noRebekah; nonkosikazi othandekayo engizondayo ukumshiya; kodwa uma bengazi ukuthi abazalwane bami ngaphe- . . . abantu engibaziyo kulomhlaba, bebengakwemukela Lokho futhi baKukholwe, futhi bagwaliswe ngoMoya oNgcwele, bengingalungela ukuhamba khona manje. Kunjalo impela. Niyabo? O, uma nje benginga . . . futhi ungeke . . . Uma ukhuluma ngobumnene, bacabanga ukuthi uzama ukubeka okuthize phezu kwabo. Futhi—futhi kunento eyodwa kuphela okumele uyenze, lokho ngukuhlala ngqo neZwi bese ulibethela phansi. Futhi kunjalo impela, hlala naLo ngqo. O, ngiMthanda kanjani!

¹⁴² Isambulo saKhe uqobo, ubuNkulunkulu baKhe obukhulu. Ini, Wakwenza na? Angikwazi nje ukuLishiya, ngandlela thize. Wakwembula ebandleni e-Efesu. Ngabe kunjalo na? Futhi lokho kwakungenkathi ukuKhanya kuqala ukubhobokela ukuba kukhanye, ukuKhanya komKristu. Kunjalo na? Unyaka woMoya oNgcwele waqala khona *lapha* e-Efesu.

¹⁴³ Futhi umprofethi wathi, “Kuyofika usuku olungayikuba ubusuku noma imini, kodwa ngokuhlwa ukuKhanya kuyobuya futhi.” Niyakubona na? Niyabo. Niyabo, lolusuku lokuhwaqabala, luyafika luyedlula, konke lokhu lapha ukuhwaqabala (izinhlangano nakho konke); kodwa ngezinsuku zokugcina ngapha, ezansi le lapha Ubeyomisa lowo mnyango ovuliweyo. UJesu wathi, “Ngiyilowo Mnyango.”

¹⁴⁴ Senake naMuzwa ethi, “Ngiyisango. Ngiyindlela, iQiniso, nokuKhanya”? Niyabo? Senake naMuzwa ethi, “Isango lincane, nendlela iyingcingo”? Senake naqaphela ukuthi u *ingcingo* lipelishwa kanjani na? N-g-c-i-n-g-o, amanzi. Igama *ingcingo* lisho a “manzi,” lipelishwa kanjalo. (N-g-c-i-n-g-o, niyabo.) *Ingcingo*, “Amanzi ayindlela. Futhi lawo manzi ayisango, futhi indlela iyingcingo.” Yini amanzi na? Isango, umnyango. Niyabo, ukuvula. “EGameni leNkosi uJesu yindlela, emanzini. Isango lincane, indlela iyingcingo, lokho . . .” UJesu . . . “Amanzi ayisango, eGameni leNkosi uJesu, kuyangenwa.”

145 “Phendukani yilowo nalowo nibhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zenu khona niyakwamukeliswa, lapho nibuka ngaseKalvari, isiphiwo sikaMoya oNgcwele. Ngokuba isethembiso ngesenu nesabantwana benu.” (Abanye babo bathi, “Esabaphostoli nje.”) “Ngesenu nesabantwana benu, nakulabo abakude, bonke iNkosi uNkulunkulu wethu eyakubabiza.” Lokho—yilokho kuphela. “Bonke iNkosi uNkulunkulu wethu eyakubabiza.” Isethembiso ngesomuntu wonke, uma uzoza ngendlela efanayo isithako somuthi nokusetshenziswa kwawo esifundeka ngayo. Kunjalo.

146 Ungasho ukuthi, “Awu, ngizothi nyelele ngalapha ngalendlela.”

147 Kwakunendoda ngesinye isikhathi eyanyelela ngokuzungeza, niyazi, futhi yangena ngenye indlela. Benikwazi lokho na? Senake nawufunda umfanekiso wakho na? Kwakunendoda eyathi nyelele ngapho futhi yangena ngenye indlela. Manje, emazweni asempumalanga, lapho ba—babesidlwani sakusihlwa somshado . . . Sizokuthatha ekuseni: eSidlwani sakusihlwa soMshado, ukuthi umuntu wangena kanjani lapho. Sizozama, ukuthatha lokho ekuseni. Bengizokusho manje, kodwa ngizokuyeka kuhambe. Ekuseni: ukuthi leyondoda yangena kanjani kuleyondawo ivela eSidlwani sakusihlwa soMshado . . . noma, okweSidlo soMshado.

148 Kulungile, “Isango lincane, indlela ingumgeingo.” Amanzi ayisango, indawo yokungena eNkosini uNkulunkulu.

149 “Ngimisile umnyango ovuliweyo. Nginezihluthulelo. YiMina kuphela engingawuvula, yiMina kuphela engingaKwembula, Nginezihluthulelo.” Kunjalo. “Akekho ongeza kiMi uma uBaba waMi engamdonsi, futhi konke uBaba aNgiphe khona kuyakuza kiMi.” Akekho umuntu ongasindiswa kuphela ngoJesu Kristu. Hhayi nganoma yiliphi ibandla, noma iyiphi inhlango, noma yimuphi umbhishobhi, uphapha, ngoJesu Kristu nje. Unesihluthulelo, Nguye kuphela onga . . . Izihluthulelo zani na? UDavide, iminyaka eyiNkulungwane yesikhathi esizayo ezayo lapho Ayohlala khona esihlalweni sobukhosi sikaDavide. “Nginezihluthulelo zikaDavide, ngizovula lomnyango futhi akekho ongawuvala. Akekho ongawuvula ngaphandle kwaMi, futhi akekho ongawuvala kiMi.”

150 Kungenzeka kanjani na? Umuntu angazi kanjani ukuthi unguKristu aze Azembule Yena uqobo kuye na? Niyabo, Uyazembula Yena uqobo, Unesihluthulelo. Angawuvula noma awushiye. Niyabo? “Nginesihluthulelo somnyango. NginguMnyango. NgiyiNdelela. NgiyiQiniso. NgingukuKhanya.” O! “Ngingu-Alfa. Ngingu-Omega. NgingowokuQala nowokuGcina. NginguBaba. NgiyiNdodana. NginguMoya oNgcwele. NGINGUYE! Hhayi ukuthi ‘Ngangi’ khona noma ‘ngizobakhona.’ NGINGUYE ENGINGUYE, lokho—lokho

kusho yonke into. NGINGUYE, hhayi ukuthi ‘Ngangi’ khona noma ‘ngiyobakhona.’ NGINGUYE, lokho kusho ‘ukuphila kwamanje kwaPhakade.’ Niyabo, NGINGUYE! Owayehlale khona njalo, oyohlalekhona njalo, Nginguye manje njengoba Ngangihlale ngikhona futhi ngiyohlale ngikhona.” Niyabo, U—Ungu NGINGUYE nje!

¹⁵¹ Unezihluthulelo zikaDavide zombuso, “akekho umuntu ongawuvala.” Ivesi 7 liyakufakazisa lokho, kulungile, ukuthi Unezihluthulelo zikaDavide, “Akekho umuntu ongawuvala!”

¹⁵² Manje asibone ukuthi yini elandelayo, masinya:

...ngokuba unamandla amancane,...

¹⁵³ O! Wathi kuleliqembu elincane ezansi lapha, “Unamandla nje amancane manje.” Kusho ukuthini lokho na? Njengomuntu nje okade efile, ethi ukuzinyakazisa yena uqobo, evuka, evuseleleka kancane, aphile. Uphumile kulezo zivumokholo ezindala ezifile nakho konke, usuqala ukuphila kancanyanya, uzinyakazisa, uhlobo lokuzivusa. “Unamandla amancane, kodwa Ngimisile umnyango phambi kwakho manje.” Kwathi nje bangaphuma e—ebuLutheleni nobuphapha, nazo zonke lezo ezinye izimfundiso—ze, no—nobuMethodisti nakho konke, Wathi, “Ngibekile umnyango phambi kwakho, manje unamandla amancane, uzokwenzani ngawo na? Umisiwe phambi kwakho, ungangena noma uphume, noma yikuphi okufunayo. Umnyango umisiwe phambi kwakho. Unamandla amancane, uza nje ekuPhileni, uyaqala nje.”

¹⁵⁴ Ngakho kwakunjalo ngebandla lasekuqaleni. Qaphelani ekupheleni konyaka waseLawodikeya, kwabuyela emuva emisebenzini futhi. Manje uma niqaphela ngapha, uku—ukukhombisa ukuthi lelibandla liphakathi kwalezi ezimbili. Uma ufinyelela ngale onyakeni waseLawodikeya, noma uNyaka weBandla laseLawodikeya, “Ngiyayazi imisebenzi yakho,” ekupheleni ngqo konyaka waseLawodikeya. Kwakuyini na? “Imisebenzi yakho, nesihlalo lapho uSathane ekhona.” Sasiyini isihlalo sikaSathane na? Niyabo, wabuyela ngqo wangena ehlelweni futhi.

¹⁵⁵ Nina ma-Assemblies of God, nePentecostal Oneness, neChurch of God! O, aniboni yini, bazalwane, ukuthi nenzeni na? Nihambe nabuyela emuva ngqo entweni uNkulunkulu ayeyizonda, nahlakaza ubuzalwane. Bukani ama-Assemblies of God, abanye babantu abahle ukubedlula bonke ezweni bakulawo ma-Assemblies of God. Bukani lelo bandla le-United Pentecostal, likahle nje njengoba wake wahlangana nalo empilweni yakho. Bukani iChurch of God. Futhi ngenxa yalezo zinhlango, bayaqophisana futhi bakhale futhi baqophisane, futhi babizane omunye nomunye “iqhude likaklebe” no “mgodi wengundwane.” Ngani, kuyihlazo!

156 Into eyodwa uNkulunkulu ayizondayo uku “hlwanyela ukungezwani phakathi kwabazalwane.” Futhi kunjalo. Futhi lezo zabo zinhlangano yilokho okukwenzayo, ukuhlwanyela ukungezwani phakathi kwabazalwane. Besifanele sime esikhaleni futhi sithi, “Singabafowethu!”

Asehlukene,
 Sonke singumzimba owodwa;
 Omunye ethembeni nemfundiso, (Imfundiso
 yeBhayibheli.)
 Omunye othandweni.

157 Ngiyalithanda leloculo elidala, *Phambili, Butho ElingumKristu*. Yebo, mnumzane.

158 Ukuphela kwabaseLawodikeya, babuyela emuva emisebenzini futhi, noma amahlelo ePentecostal abuyela ehlelweni. Asithole ivesi 15. Nginalo lapha, “Ivesi 15 leSambulo 3.” Futhi sibone uma lokho kungenjalo, manje. ISambulo 3, futhi—futhi. . . noma ake sibone, ngabe ngikubhale kahle lokho. ISambulo. . . O, qhabo, qhabo, bengi—nginephutha, ivesi 15. Yivesi 15 lalesisahluko esifanayo, likhombisa into efanayo phansi lapha. Yebo, e—hhe:

Ngiyayazi imisebenzi yakho, ukuthi kawubandi kawushisi: . . .

159 “Ngiyayazi imisebenzi yakho.” Kwakhombisa ukuthi babuyela entweni yabo yasekuqaleni futhi. Babuyela emuva namandla abo futhi babuyela emahlelweni ePentecostal. Ivesi 15 le—lesahluko esifanayo. Kulungile.

160 Phakathi kweminyaka emibili bathola amandla amancane, phakathi kweminyaka emibili yemfundiso yamahlelo yobuNikolawu. Manje, ngenkathi iLuthela lapha lalakhawe, labuyela emuva ebuNikolawini, ababhishobhi abakhulu kakhulu nokunye nokunye. Khona—ke kufika uWesley, babumba umbhishobhi omkhulu waseCanterbury nabo bonke laba abehlukene abakhulu, konke kwalokho phezu emabandleni nokunye nokunye ku—kulowonyaka. Khona—ke ngapha ePentecostal, babuyela emuva ngqo entweni efanayo futhi, konke okwamahlelo abo amakhulu, imfundiso yamaNikolawu. Kodwa phakathi kwaleminyaka emibili Wavula umnyango futhi wanika ibandla amandla amancane ukuvuselela ngokwanele kuze kunyakazise ikhanda lalo, bukani phandle ngaleya futhi nibone lapho kwakukhona, tholani isambulo. Phendukani, nibone noma yini (ishayeke yaphuma, niyazi), futhi into yokuqala niyazi, uqala ukunikina ikhanda lakhe futhi aqalaze futhi anikine ikhanda lakhe.

161 Ngandlela—thize, bengiphupha ngalokho izolo ebusuku. Charlie, ngicabange ukuthi ngidubule ingwejeje; ngayishaya yawa egatsheni. Futhi ngibone owesifazane omdala ngapho. O, ngabe wayelokhu engithukuthelele, wayezofika, angilande.

Futhi lengwejeje yayinentambo encane emhlophe ezungeze intamo yayo. Futhi lowomfo omncane elele lapho futhi wanikina ikhanda lakhe izikhathi ezimbili noma ezintathu futhi wangibuka, futhi wathathela njejubane ngakho konke, wabuyela ngqo emahlathini.

¹⁶² Niyazi, futhi lowo wesifazane omdala ngahle ukuba kwakusho ibandla. Ngeke bubenjalo na? Wazama ukungiklabalasele, ngasuka kuye ngandlela thize. Futhi... Kodwa, o, ukukhanya nje okuncane nje, kodwa kwenele uku—uku... Ngiyazi ngehla ngesitaladi futhi wayezonginquma lapho, futhi ngajikisa iFord yami ngokushesha okukhulu; babenenqola ngemuva kwayo, ngagoqa yonke into ngazungeza, ngathathela ngenye indlela, ngimvimba ukuba angangitholi. Ngazedlulela nje.

¹⁶³ “Manje, unamandla amancane asele, ngakho ufuna ukusebenzisa lamandla ukujika ufulathele ngempela phakathi kwamahlelo amabili.” Niqaphelile na? “Waligcina iZwi laKhe!” Bhekisisani ivesi elilandelayo lapha manje:

... unamandla amancane, waligcina izwi lami, ...

¹⁶⁴ “Waligcina iZwi laMi,” yileyondlela abawathola ngayo amandla abo. Basithola kanjalo isambulo sabo. Lowo owathola iBhayibheli ngenkathi uLuther wayelobe iBhayibheli, futhi Lehla ledlula onyakeni kaWesley nokunye nokunye, baLithola lapho futhi bagcina iZwi; futhi babona isambulo sikaJesu Kristu enguNkulunkulu owenziwe inyama phakathi kwethu, nombhaphathizo wamanzi eGameni likaJesu, ngakho bahamba baqonda ngqo baya kuye. Nakho lapho okhona. Khona-ke ba—bathola iGama laKhe ngaleyonkathi. Niyabo? Ngani, kucace bha... kucace kakhulu kunokufunda iphephandaba. Niyabo? Nje... Futhi awukwazi ukukuphika, ngoba khona lapha kukhona. Kufanekisiwe khona lapha eBhayibhelini, futhi naku lapha khona lapha, futhi sine... Umlando. Yilapho ngqo ibandla lePentecostal laqala khona futhi lathola igama lalo, cishe ngo 1908, '10, '12, ndawo ndawo ngalapho, liqala ukuwa.

¹⁶⁵ Manje, kulungile:

... kawuliphikanga igama... kawuliphikanga igama lami.

¹⁶⁶ Manje, ngiyakuthanda lokho. Une—nezihluthulelo zikaDavide manje, Angaligcina iZwi laKhe futhi—futhi akufake eMbusweni. IGama laKhe laselembuliwe. Baphuma ebandleni elali “negama lokuthi babefile,” futhi manje bangene ebandleni elineGama, elingukuthi, linokuPhila. Niyabo? Phuma kwabafuleyo, “UYise, iNdodana, noMoya oNgcwele.” IGama lika “Yise, iNdodana, noMoya oNgcwele,” lokho akuwenzi ngisho umqondo. Niyabo, kunikeza lapho okwesambulo. INcwadi yaKhe yonke ibhalwe ngesambulo. Yilokho okuyikho, Uyazembula Yena uqobo.

167 Manje Wathi, “Hambani nibhabhathize abantu eGameni likaYise, iNdodana, noMoya oNgcwele,” uMathewu 28:19. Manje, yilona liphi lalawomagama ozolisebenzisa na? Manje, iningi labantu bakaziquzi-ntathu libhaphathiza, “Egameni likaYise, egameni leNdodana, egameni likaMoya oNgcwele.” Lokho akusikho ngisho ngokomBhalo. Buza noma ngubani. Nibone uma kungesikho...Kusegameni, ubunye, hhayi amagama. *Igama!* Igama likaYise neNdodana noMoya oNgcwele. Niyabo? Kulungile. UYise akusilo igama; iNdodana akusilo igama; uMoya oNgcwele akusilo igama. Ngakho kuyini na? Into ethize efile! Akukho gama kukho. Kodwa kulezo ziqu ezifile. . .

168 NgokuPhila kukaKristu, kuyembula. Futhi uPetru ngahle ukuba wayene. . .Wayemi khona lapho nezihluthulelo zo—zoMbuso waseZulwini esandleni sakhe, futhi uMbuso nguMoya oNgcwele; ulenga ohlangothini lwakhe, izihluthulelo zoMbuso. Ngamanye amazwi, isambulo, ngoba uJesu wamtshela. O, mfowethu, awukuboni lokho na? UPetru nguyeyi owabusiswa ngesambulo seQiniso. Futhi lapho wayemi lapho ngqo, futhi wezwa uJesu ethi, “Ngakho hambani, nifundise izizwe zonke, nibabhaphathize eGameni likaYise, iNdodana, noMoya oNgcwele.”

169 UPetru waphenduka futhi wathi, “Nkosi, ngiqinisekile nginezihluthulelo lapha. Nginesambulo ukuthi lokho kwakusho ukuthini, ngoba ngiyazi ukuthi uYise akusilo igama, iNdodana akusilo igama, futhi uMoya oNgcwele akusilo igama, kodwa ngiyazi ukuthi leloGama lingubani.” “Ngakho ngiyaniabhaphathiza eGameni leNkosi uJesu Kristu.” Amen. Whewu! Kunjalo.

170 Manje, kufana nje nokuthi ubufunda incwadi yothando. Futhi wena. . .Leyo yincwadi yokugcina kaMathewu, ingxenye yokugcina kaMathewu. Uma ucoshe indaba yothando, abanye benu manenekazi. . .Ngiyazi anikwenzi, impela beningeke nikwenze; qhabo, qhabo. Niyabo? Kodwa uma wakwenza ngenkathi wawuseyisoni, uyabo, ucosha indaba phansi e. . . uyazi, ngenkathi wawuseyintobana endadlana, futhi wacocha lendaba, futhi yathi, “UJohn noMary bahlala ngokujabula njalo njalo emva kwalokho.” Hhe! Ubani uJohn noMary na? Manje, yinye kuphela indlela yakho ukuba wazi ukuthi ngubani uJohn noMary, lokho ngukuthi, buyela emuva ekuqaleni kwencwadi bese uyayifunda. Kunjalo na?

171 Awu, khona-ke encwadini yokugcina kaMathewu, ivesi lokugcina, ukuthi uJesu wathi, “Ngakho hambani, nifundise izizwe zonke, nibabhaphathize eGameni likaYise, neleNdodana, noMoya oNgcwele, nibafundise ukugcina noma yini Engabayala ngayo.” Manje, uma—uma uYise kungesilo igama, futhi iNdodana akusilo igama, futhi uMoya oNgcwele akusilo igama, kungcono ubuyele emuva ekuqaleni kweNcwadi. Niyabo?

Manje, uma sibuyela emuva ekuqaleni kweNcwadi, isahluko 1 sikaMathewu, uthola lokhu.

¹⁷² Ngithanda ukunikeza lomfanekiso omncane lapha ngenxa yokuthi kungahle kube nomuntu lapha ongakaze awubone. Bhekisisani lokhu. *Lona* nguYise, *lena* yiNdodana, futhi *lona* nguMoya oNgcwele. Manje, bhekisisani. UYise, iNdodana, uMoya oNgcwele. Yilokho uJesu akusho kuMathewu 28:19. Kunjalo na? UYise, iNdodana, uMoya oNgcwele. Manje, ubani *lona*? UYise na? Lalelani kilasi. UYise, uMoya oNgcwele, iNdodana. Manje, ubani *lona*? UMoya oNgcwele. Ubani *lona* na? [Ibandla lithi, “UYise.”—Umhl.] Ubani *lona*? [Ibandla lithi, “iNdodana.”] INdodana. Kulungile. Manje, *lona* kwakunguYise kaBani na? KaJesu Kristu. Kunjalo na?

¹⁷³ Manje, uMathewu, isahluko 1, ivesi 28, asilifunde. Sizothatha indaba yothando manje futhi sibone ukuthi ifundeka kanjani. Sizobona ukuthi loMfo wayeNgu—Ngubani lowo, ka, ukuthi Wathi, “Hambani nibabhaphathize eGameni likaYise, neleNdodana, noMoya oNgcwele.” Kulungile. Manje, isahluko 1 sikaMathewu siqala ngezizukulwane:

Incwadi yezizukulwane kaJesu Kristu, indodana kaDavide, indodana ka-Abrahama.

Abrahama wazala u-Isaka; . . . Isaka wazala uJakobe; . . .

¹⁷⁴ Futhi kuqhubeke, kuqhubeke, futhi kuqhubeke, kuqhubeke kwehle kuze kufike e—evesini 18. Manje, niyabo, qhubekela phambili ezansi lapha evesini 17 ne . . .

Zinjalo-ke izizukulwane zonke ezisukela ku-Abrahama ziye kuDavide zaziyizizukulwane eziyishumi nane; nezisukela kuDavide ziye ekuthunjelweni eBabiloni. . . yizizukulwane eziyishumi nane; ne. . . zisukela kuthunjelweni eBabiloni ziye kuKristu zaziyizizukulwane eziyishumi nane.

Manje ukuzalwa kukaJesu Kristu kwabanje: Lapho . . . unina uMariya esemiselwe uJosefa, . . .

¹⁷⁵ Niyafunda emuva kwami na? Lalelisisani:

. . . Lapho . . . unina uMariya esemiselwe uJosefa, . . . wafunyanwa e . . . bengakahlangani, enomntwana kaNkulunkulu uBaba.

¹⁷⁶ Ngabe lokho kufundeka kanjalo na? Wafunyanwa enomntwana wani na? [Ibandla lithi, “UMoya oNgcwele!”—Umhl.] Awu, ngicabanga ukuthi othize uthe *lona* kwakunguBaba waKhe. Manje, uma uMoya oNgcwele ungumuntu oyedwa, futhi uBaba ngomunye umuntu, khonake Wayenobaba ababili. Ninani na? Umntwana wesihlahla. “O,” nithe, “yena. . . bavele bathi shelele futhi benza iphutha ekubhaleni lapho.” Kulungile:

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

Esazindla ngalokho, bheka, ingelosi yeNkosi yabonakala kuye ngephupho, yathi, Josefa, ndodana kaDavide, ungesabi ukumthatha uMariya umkakho, ngokuba lokho akukhulelweyo kungokuka... [Ibandla lithi, "Moya oNgcwele!"]

177 "Ngemilomo yawofakazi ababili noma abathathu, onke amagama mawaqiniswe." Niyabo? E-hhe. UMoya oNgcwele wayenguBaba waKhe. Awu, Wathi "UNkulunkulu" wayenguBaba waKhe. Manje, uma kukhona abantu ababili abehlukene, yimuphi owayengubaba waKhe na? Niyabo ukuthi nizithola kuphi. Nizilengisa nina uqobo phandle maphakathi naphakathi komoya. Niyabo? Manje, nifanele nisho ukuthi uMoya oNgcwele nguNkulunkulu qobo lwaKhe! NguMoya oNgcwele, onguNkulunkulu. (Manje, unokubili manje, esikhundleni sokuthathu.) Kulungile.

178 Kulungile, ivesi 21:

...lokho akukhulelweyo kuye... (Ubani owabeka... Ubani Lowo owamkhuleliswa lokhu kuye na? UMoya oNgcwele. Kulungile.)

Futhi uzakuzala indodana, uyiqambe igama lokuthi (iGama) UJESU: ngokuba nguye oyakusindisa abantu bakhe ezonweni zabo.

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

Bheka, intombi iyakukhulelwa, izale indodana, bayakuyiqamba igama lokuthi u-Emanuweli, ... uNkulunkulu unathi.

179 Wayengubani iGama laKhe na? Manje, ngubani uJohn noMary abahlala ngokujabula emva kwalokho? Ngubani iGama likaYise, iNdodana noMoya oNgcwele na? Ngenkathi uJesu ezalwa emhlabeni, WayenguKristu iNkosi. Ekusokweni kwaKhe (ezinsukwini eziyisishiyagalombili kamuva) unina waMetha iGama noyise waMetha iGama elithi "Jesu." WayenguJesu Kristu, iNkosi uJesu Kristu, ngaleyonkathi.

180 WayeyiNkosi! Ngenkathi ezalwa, WayenguKristu iNkosi. Kwase kuthi-ke ngenkathi Emukela iGama laKhe lika "Jesu," lokho kwamenza uJesu Kristu iNkosi. Yikho impela okwembulwa kuPetru, wazi ukuthi uJohn noMary kwakungubani lapho ethi, "Hambani nibabhaphathize eGameni likaYise, iNdodana, uMoya oNgcwele." Ngakho, kwakungembulwa ngoba uJesu wayazi ukuthi uPetru wayenesiphiwo sezambulo, Wayazi, ngoba kwase kuvele

kwembuliwe kuye ngoMoya ngaphezulu. Futhi uma uNkulunkulu ebona ukuthi umuntu angemukela izambulo ezivela phezulu, Angayethemba leyondoda, enze okuthize ngayo; uma kwembuliwe kuyo, ngoba Wathi, “Akekho umuntu ongembula lokhu ngaphandle kukaBaba waKhe.” UNkulunkulu nguYe kuphela ongakwembula, futhi Wayemazi uPetru e... wayenoxhumana noMoya. Ngakho yena. . .

¹⁸¹ UPetru wayesazi isambulo, futhi ngakho-ke wenyukela phezulu lapho wathi, “Phendukani, futhi nibhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwesono senu.”

¹⁸² Manje, ezinsukwini ezimbalwa nje ngaphambi kwalokho, uJesu watshela uPetru, (Ngalesosikhathi ngenkathi Emtshela ukuthi isambulo sasiYini, “Phezu kwalelidwala ngiyakulakha iBandla laMi, namasango esihogo awayikuLahlula.”), “Futhi Ngithi wena unguPetru, futhi ngizokunika izihluthulelo.” O! “Izihluthulelo eMbusweni! Ngizokunika izihluthulelo. Okubophile emhlabeni, Ngiyokubopha eZulwini. Okukhulula emhlabeni, Ngiyokukhulula eZulwini.”

¹⁸³ Khona-ke ngoSuku lwePhentekoste, ekugcotshweni kweBandla, izinsuku eziyishumi emva kokuba uJesu ethe “hambani nibhaphathize e—eGameni likaYise, iNdodana, noMoya oNgcwele,” uPetru ngesambulo sokomoya wayazi ukuthi yayingekho into enjalo njengegama lika “Yise, iNdodana, uMoya oNgcwele.” Awu, akekho omunye owafundisa lokho kwaze kwaba unyaka weKatolika. Futhi wonke umuntu obhaphathizwe egameni lika “Yise, iNdodana, noMoya oNgcwele” empeleni ubhaphathizwe enkolweni yeKatolika, (kunjalo) hhayi embhaphathizweni wamaKristu. Kwakukhona. . . insali.

¹⁸⁴ Manje, ngoSuku lwePhentekoste, bonke bagcwaliswa ngoMoya oNgcwele, futhi bakhuluma ngezilimi futhi—futhi benza sengathi babedakiwe. Futhi babedakiwe, babedakwe yiWayini elisha. IWayini elisha elivela eZulwini, livela eKhanani phezulu. Futhi lapho bonke babekhala kakhulu futhi bememeza futhi benza sengathi babedakiwe nokunye nokunye, uPetru wasukuma phakathi kwabo futhi wabatshela ukuthi “Babengadakiwe, kodwa babe—babe. . . Lokhu yilokho abaprofethi ababethe kuyokwenzeka, ‘Uyothululela uMoya waKhe.’”

¹⁸⁵ Futhi manje ba—bathi, “Madoda bazalwane, singenzenjani na? Madoda bazalwane, singenzenjani na?” Lowo ngumbuzo. “SizoWuthola kanjani na? Ngubani onezihluthulelo na?”

¹⁸⁶ “Woza lapha, Simoni. Unezihluthulelo, zidonse ohlangothini lwakho. Futhi uzothini na? Manje khumbulani, uJesu Kristu wathi, ‘Uma ukubopha emhlabeni, Ngiyokubopha eZulwini. Uma ukukhulula emhlabeni, Ngiyokukhulula eZulwini.’ Futhi uma EnguNkulunkulu, Uzofanele aligcine iZwi laKhe.”

¹⁸⁷ Manje, nina bapristi beKatolika, ngikhombiseni okwenu “ukuthethelelwa kwezono.” Umpristi oliKatolika wangitshela ngesinye isikhathi, wathi, “Akashongo yini uJesu ukuthi, ‘Enibathethelela izono, bathethelelwe?’”

Ngathi, “Wakusho.”

“Enibabamba ngezono, nabo babanjwa?”

“Ya.”

“Enibathethelelayo, bathethelelwe; eningabathetheleli, abathethelelwanga.”

Ngathi, “Yikho kanye lokho eLakushoyo.”

Wathi, “Khona-ke uKristu akanikezanga iBandla laKhe, okungukuthi siyiBandla laKhe, amandla ukuthethelela izono emhlabeni?”

¹⁸⁸ “Impela Wakwenza.” Ngathi, “Manje, uma uzobathethelela ngendlela efanayo leyo ababaxolela ngayo, ngizohamba nani.” Ya. Ngathi, “Babathethelela kanjani na? Ngabe babatshela ukuthi, ‘Hambani niyokwenza ukunikela ngomkhuleko’ noma okuthize, noma indlela enenza ngayo na?”

¹⁸⁹ Qhabo, mnumzane. UPetru wathi, “Phendukani!” Amen. Naso isihluthulelo, “Phendukani, yilowo nalowo, futhi nibhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zakho, khona-ke niyakwemukeliswa isipho sikaMoya oNgcwele.” Isihluthulelo sahamba “chofo” emhlabeni, futhi sahamba “chofo” eZulwini. YiLokho-ke.

¹⁹⁰ Yingaleso sizathu lapho uPawulu ehlangana nabathize abase bevele bebhaphathizwe indoda efanayo eyabhaphathiza uJesu, wathi, “Namamukela yini uMoya oNgcwele lokhu nakholwayo na?”

Bathi, “Asazi nokuthi ukhona uMoya oNgcwele.”

Wathi, “Kukukuphi...” Uthatha igama lakho lesiGriki, uthi, “Wabhaphathizwa kukuphi na?”

Bathi, “KuJohane.”

Wathi, “Lokho ngeke kusasebenza nhlobo. IZulu selivele livaliwe. Nifanele nize; nibhaphathizwe eGameni lika ‘Jesu Kristu.’”

¹⁹¹ Ngakho bakuzwa lokhu, baphinda babhaphathizwa futhi eGameni likaJesu Kristu. Futhi lapho sebekwenzile, uPawulu wabeka izandla zakhe phezu kwabo, uMoya oNgcwele wafika phezu kwabo, bakhuluma ngezilimi futhi baprofetha.

¹⁹² O, mfowethu, lokho kusemuva ekuqaleni. Kunjalo impela. Lokho ngu “mnyango ovuliweyo” owawumisiwe khona lapha. Ngokomumo wezwe ukahle, iziNkanyiso zokuhlwa, futhi wonke umBhalo eBhayibhelini uholela ngqo kukho.

193 Besingama lapha amahora, futhi nginesinye isikhathi esiyimizuzu eyishumi nanhlanu, futhi cishe ukuphawula okwehlukene okungamashumi amathathu nanhlanu ukuba ngikwenze lapha. Futhi uma singakwenzi, sizoyithola kusasa ekuseni uma singayitholi kulobubusuku. Kulungile.

194 Manje, kulungile:

...futhi akakho umuntu ongawuvala; ngokuba unamandla amancane, kanti waligcina izwi lami,...
(Kulungile)... *kawuliphikanga igama lami.*

195 Lapho sikutholile! “Kawuliphikanga iGama laMi.” IGama lase lembuliwe, laqhela ehlelweni elidala elifile laseSardesi, futhi lase lingene eBandleni eliphilayo.

196 Manje ake sithathe ivesi 9. Manje, sizobhekisisa manje, siza siwelela entweni ethize eyingozi kakhulu:

Bheka, ngiyakubenza isinagoge likaSathane, abazishaya abaJuda, bengesibo, kepha beqamba amanga; bheka, ngiyakubenza beze bakhuleke phambi kwezinyawo zakho, bazi ukuthi ngikuthandle.

197 Nabo ubusuku obuhle obugwele, khona lapho. Bhekisisani! Bayini manje na? Labo Akhuluma nabo, ababethole iGama laKhe emva kwaso sonke lesi sikhathi lapha phansi *lapha*, bayangena ngo “Mnyango ovuliweyo” uJesu Kristu (wayeneZwi lokuPhila, wayegcwaliswe ngoMoya oNgcwele), futhi manje Wathi, “Kukhona abaphakathi kwenu abasesinagogeni likaSathane.”

198 Manje, mfowethu, uma nje ubungafuna ukubuyela emuva e—ePergamu, eSambulweni 2:13, umzuzu nje, futhi angikhombise nje lapha ukuthi lokho kuyini ngempela: ihlelo.

Ngiyayazi lapho usebenza khona, lapho wakhe khona, lapho kukhona isihlalo sobukhosi sikaSathane:...

199 Nakho lapho okhona. Lowo waseLawodikeya...noma, ngiqonde lowonyaka webandla lobuNikolawu lapho babehlele khona. Futhi bhekisisani, ukukhombisa ukuthi babeyibandla, isinagoge, ibandla, ibandla lehlelo. O, mfowethu! “Isinagoge likaSathane.” Khona-ke, imisebenzi yehlelo ingekadeveli! Hhayi amaKristu, manje, khumbulani, bangamaKristu, kodwa ihlelo qobo lwalo. Kulungile.

200 Manje, niqaphelile ukuthi Wathi, “Unabo labo phakathi kwakho abazisho ukuthi bangama ‘Juda,’ kepha ubafumane beqamba amanga.”

201 Manje, khumbulani, ingelosi enkulu...Manje ukhuluma kobani na? Leli bandla lokugcina, lomnyango ovuliweyo phakathi kwamabandla amabili.

202 Manje, unyaka webandla lokuqala wafundiswa ngubani na? UPawulu. Manje asiye kwabaseRoma 2:29 futhi sibone

ukuthi iJuda liyini, ukuze uzoqiniseka ukukwazi—akusiwona umcabango wami uqobo ngakho. KwabaseRoma isahluko 2, nevesi 29, kwabaseRoma. Kulungile, nakhu lapho esikhona:

Kodwa ungumJuda, onguye ngaphakathi; nokusoka ku...kwenhliziyo, futhi emoyeni, kungengegama encwadini; okutusa kwakhe ku—kungaveli...okutusa kwakhe kungaveli kubantu kepha kuNkulunkulu.

203 Yini u—yini umJuda na? UMoya, umKristu ogcwaliswe ngoMoya oNgcwele! “Ngiyazi ukuthi uphansi lapha emuva kwalowonyaka wokungcweliswa othi ba ‘noMoya oNgcwele,’ kodwa wakusho, angikaze.” Basho ukuthi babenoMoya oNgcwele ngaphandle kwezibonakaliso zibalandela, kodwa Wathi, “Bangumqambimanga.” “Lezizibonakaliso ziyakubalandela abakholwayo.” Angeke zaMenza aqambe amanga. O, mfowethu! Lokho kuyakuphuphuthekisa kukuzungezise, uzungeze. Niyabo? O, he!

Ngizo...Bheka, ngiyakubenza isinagoge likaSathane, abazishaya abaJuda, (“Abazisho ukuthi banga ‘maKristu agcwaliswe ngoMoya,’ besho; isinagoge, inhlango. Ngizobenza abathi ba ‘noMoya oNgcwele,’ futhi bonke bahlele—bahlele enhla lapho. Abanaso ngisho isambulo okwamanje!” Niyabo? Kulungile.)...Ngizosho...labo abazishaya abaJuda (bangamaKristu), bengesibo, kepha beqamba amanga; bheka, ngiyakubenza...beze bakhuleke phambi kwezinyawo zakho, bazi ukuthi ngikuthandle.

204 Khona lapha ngizodingeka nje ngibhobokele kimi emlayezweni wasekuseni. Leyo intombi elele khona lapho. Niyakubona na? Kwakunini na? Esikhathini sokuphela. O, lapho bephuma. Nansi i...Niyabo? Balungisisiwe ngokukholwa, bangcwelisiwe. Balungisisiwe ngomlayezo kaLuther, bangcwelisiwe khona lapha, kodwa bayawugeja u “Mnyango ovuliweyo.” Niyakubona na? Balungisisiwe ngokukholwa, ngoLuther; bangcwelisiwe, ngonyaka kaWesley.

205 Abanangi balawo amaNazarene ayigugu, iPilgrim Holiness, amaMethodisti kaWesley, nokunye nokunye, bonke baphila enhle, impilo ehlanzekile, engcwelisiwe, futhi bacabanga ukuthi inoMoya oNgcwele; futhi bezwa umfo ekhuluma ngezilimi, noma okuthize, bayomhleka, bahlekise ngaye, futhi bathi, “Kungokukadeveli.” Mfowethu, ubeke uphawu ukubhubha kwakho uma wenze lokho. Uhlambalaze uMoya oNgcwele, okungenakuthethelelwa.

206 Awu, wena uthi, “Singabebandla lokuQala.” Angikhathali ukuthi mangaki amabandla osonta kuwo. Akuhlanganise lutho neZwi likaNkulunkulu, futhi “ungasusi noma wenezele.” Kunjalo, “Amasinagoge kaSathane!”

207 Ngiyethemba anginilimazi. Ngi—ngiyakuzonda nje ukukhuluma kanjalo, kodwa kukhona—kukhona Okuthize ngaphakathi kimi okungigqugquzelayo ukuba ngikwenze. Angazi ukuthi kungani ngikwenza. Niyazi angithandi ukwenza lokho. Ngivele ngizizwe ngikabi lapho ngikusho, kodwa nokho ngifanele ngikusho. Kukhona Okuthize phakathi lapho okungenza ngikusho. Ngihlale ngikuzonda ukusika abesifazane, ngi—ngizizwa kanjalo... Owesifazane angakhala, futhi ngivele nje ngizwe okwesabekayo. Ngi—ngiyakuzonda nje ukusika abesifazane, kodwa kukhona Okuthize phakathi lapho okungenza ngikwenze. Niyabo? Owesifazane owonakeleyo (Oo, ndoda!), angikwazi nje ukukumela. Ngoba, kukhona Okuthize ngaphakathi okungenza ngikwenze, uMoya oNgcwele.

208 Futhi ngibuka phansi lapha eZwini, ngicabanga ukuthi, “Nkosi, uma nginephutha, ngikhombise lona. Ungangivumeli ngenze lokho ukuba nje ngihambe kanjalo. Abantu ngeke... ngeke ngi...ngiyabathanda abantu, Uyazi ngiyabathanda. Ungangivumeli ngilimaze muntu, Nkulunkulu, Uyazi ukuthi bengegeke ngikwenze lokho.”

209 Kodwa uMoya oNgcwele uvukile futhi uthi, “Yima kuleloZwi! Hlala lapho! Hlala khona lapho kuleloZwi!”

210 Futhi ngithi, “Yebo, Nkosi. Uma ku...UnguMngane wami omkhulu. Unguye kuphela engi...UnguMngane wami impela ozo...Yena kuphela ozongisiza lapho lokhu kuphila kushabalala, ngakho ngizoma ngqo naWe-ke, Nkosi.”

211 Nakhu ngiza. Angiqondile ukulimaza, ngiyacela ningangithathi kabi uma ngingquma lezo zinhlango nezinto. Le ngaphambi kokuba ngazi noma yini ngalokhu, yonke impilo yami, ngikusikile. Angikaze ngikukholwe, yingalesosizathu ngingasoze ngahukana nakho. Futhi... Kulungile. Ngiyakubonga Nkulunkulu ngokungisusa kukho!

Bheka, ngiyakubenza isinagoge likaSathane, abazishaya ukuthi bagcwaliswe ngoMoya, abanjalo, kepha...amanga; futhi ngiyakubenza ukuba beze... bakhuleke phambi kwezinyawo zakho,...

212 Niyayikhumbula yini intombi elele ngenkathi ivuka na? Manje, khumbulani, wabizwa ngani na? Kukhona eziyishumi zazo ezaphuma ukuyohlangabeza uMyeni. Kunjalo na? Ezinhlanu yayihlakaniphile, zazinamaFutha esibani zazo. Bangaki owaziyo ukuthi amafutha abonakalisani eBhayibhelini na? Umoya. Manje, akekho ongathi, “Awungcwelisiwe, futhi angi...” Zonke zazingcwelisiwe, ngamunye wazo. Zonke zazingcwelisiwe; kodwa ezinhlanu yayihlakaniphe ngokwanele (ukuba nokuhlakanipha kwesambulo) ukubamba lowo Mnyango, niyabo, ukuba ugwaliswe ngoMoya. ZazinamaFutha ezibanini zazo, futhi ezinye zazingenamaFutha. Futhi ngenkathi zivuswa, ngani, nazi zikhuphukela kuzo, zathi, “O! O!

Nginikeze okuthize koMoya oNgcwele wakho, amaFutha. Ngiphe amanye!”

²¹³ Yathi, “Ya, ngiyaxolisa, dadewethu, senginanele mina nje. Ngiqinisekile anginawo ayisipele.”

²¹⁴ Ngakho... futhi ngenkathi... Wathi, “Hambani niyokhuleka.” Futhi ngenkathi zisahambile ukuyothola amanye, uMyeni wafika futhi bangena eSidlweni sakusihlwa soMshado; futhi zashiywa zingenawo, lapho ziyodlula khona esikhathini sokuHlupheka... Bhekisisani nje kancane, amavesi amanye awathi awabe mabili, nizobona zahamba ngqo zangena esikhathini sokuHlupheka. Niyabo?

²¹⁵ Manje, elele... Sizokuthatha lokho ekuseni. Ya, ngikholwa ukuthi kungaba ngcono kancane uma sizolindela lokho, ngoba sehlala phansi lapha manje cishe ngesikhathi, kulungile, ukuvala.

²¹⁶ Manje asibone:

Bheka, ngizo...

Babathola ukuthi bangabaqambimanga, ukuthi abanawo uMoya oNgcwele.

²¹⁷ Into eyodwa nje encane lapha, ngiyacela, ngenkathi sonke sisendawonye. UJuda Iskariyotho, njengoba ngishilo izolo ebusuku, wayeyindodana yokulahlwa. IBhayibheli lathi, “Wazalwa eyindodana yokulahlwa.” Khona-ke lapho e... Futhi uJesu Kristu wazalwa eyiNdodana kaNkulunkulu. Khona-ke, uNkulunkulu wayehlala kuKristu. Kunjalo na? I... uSathane wayehlala kuJuda. Uma WayeyiNdodana kaNkulunkulu, ezelwe eyiNdodana kaNkulunkulu, iNdodana kaNkulunkulu engenwe; khona-ke uSathane wazalwa eyindodana yokulahlwa, wayengongene... indodana yokulahlwa, uSathane, udeveli.

²¹⁸ Manje, uma niqaphela, wazihlanganisa qobo lwakhe *noJesu*, futhi uba ngomunye wabo. Niyabo? Manje, isizathu enza lokho, ukuthola leyonkohliso ukuthi wayengangena kululusuku ebandleni. Manje, uJesu wathi, “Lawo masinagoge akaSathane.” O, he! Kugadlile na? Bangamasinagoge kaSathane! Lowo nguJuda enza sengathi ungumKristu.

²¹⁹ Kwakuyini into enkulu kaJuda na? Kwakuyimali. Ukudonsa okukhulu kunakho konke kwalezi zinto eziningi namuhla imali. Bukani ama-Assemblies of God, akha isakhiwo samadola ayizigidi eziyisithupha ngapha, futhi efundisa “iNkosi iyeza khona manje.” “O, amabhomu lisezilengisini ukusiqothula,” futhi bakha isakhiwo sezigidi ezisithupha zamadola. O, he. Awu, nicebile futhi nidinga... Siyakuthola lokho kusasa ebusuku, manje, iNkosi ithanda.

²²⁰ Manje qaphela lapha. O, bukani ukuthi amabandla makhulu kangakanani, lezi zihlangano ezinkulu. Bahlanganisa imali yabo ndawonye futhi... O, bakithi! Bavele babe

ngozigidigidikazi. . . baze babe ngisho nezimali, izinhlangano ezibolekisa ngemali phakathi kwabo, nakho konke. Bebolekisa ngemali nezinto, amabandla. Mfowethu, lokho akuzwakali kimi njengobupostoli kimi.

²²¹ UPetru wathi, “Isiliva negolide anginalo, kepha enginakho. . .” Ngiphe Lokho, futhi uthathe yonke imali yakho. Kunjalo. “Isiliva negolide anginalo, kepha enginakho ngikunika khona: eGameni likaJesu Kristu. . .” Yilokho ayenakho, isambulo saKho. “Ngiphe khona: EGameni likaJesu Kristu sukuma uhambe.”

²²² Kulungile, manje siyathola lapha ukuthi babenga “masinagoge kaSathane.” Manje, babengaba yiwo kanjani na? Manje, uJuda ngenkathi eza. . . Manje bukani! Cishe ngesikhathi nje lapho uJesu efika enkundleni, uJuda wafika enkundleni. Niyakuqaphela lokho na? Futhi nje cishe ngesikhathi uJesu asuka ngaso enkundleni, uJuda wasuka enkundleni. Cishe ngesikhathi nje uMoya oNgcwele owabuya ngaso enkundleni futhi, uJuda wabuya enkundleni. Umoya womphiki-kristu, ukusebenza, futhi kanjalo abantwana bokungalaleli, bengalinaki iBhayibheli, kodwa benaka i—ihlelo. Niyabo? Futhi bazenzela isinagoge! Futhi uJesu wathi lapha, “Yisinagoge likaSathane.” Kuphi na? Kuhleliwe phansi le kulonyaka phansi *lapha*. Kwaqala kanjani emuva *lapha* na? Ngenhlangano. Yinto efanayo okwayenzayo phansi *lapha*. “Isinagoge likaSathane.” Niyakuthola na?

²²³ “Isinagoge likaSathane,” Wathi, “abazisho ukuthi bagcwaliswe ngoMoya.” Manje, babengakusho kanjani lokho na?

²²⁴ UJuda, ngenkathi wayelapha emhlabeni, wahlangana noJesu, wenza ukuvuma ukuthi wayeyikholwa kuJesu, futhi waba ngumphathisikhwana, eqoqa yonke imali. Kunjalo na? Nonke niyakwazi lokho. Manje, uma wayekholwa nguJesu Kristu, wakwemukela (ngamanga) ukulungisiswa. Kunjalo na? KwabaseRoma 5:1, “Ngakho lokhu sesilungisisiwe ngokukholwa.” Kunjalo. Kulungile.

²²⁵ Manje, khona—ke enye into, kuJohane oNgwele 17:17, uJesu wabangcwelisa ngeQiniso, Wathi, “IZwi laKho liyiQiniso,” futhi WayeyiZwi.

²²⁶ Futhi Wabanika amandla ngokumelana nemimoya engcolile; ukuba bahambe baphume futhi babe nezinkonzo zokuphilisa, nokukhipha amademoni, no—nokwenza zonke izinhlobo zezimangaliso. Futhi ngenkathi sebebuyela emuva, uJuda wayekanye nabo. . . Manje bhekisisani, amaNazarene, amaMethodisti kaWesley! Abuyela emuva, ethokoza, futhi ejabule ngokweqile, futhi bedumisa uNkulunkulu, futhi bememeza ngoba amademoni ayebathobela. Futhi uJesu

wathi, “Ningathokozi ngoba amademoni ayanithobela, kepha thokozani ngoba igama lakho lilotshiwe eNcwadini yokuPhila.”

227 Futhi khumbulani uJuda wayengomunye wabo! Niyabo, wayengakhohlisa ibandla khona enhla phakathi kulokho. Wayesebenze kanye nabo kuleyo migqa, niyazi, kodwa lapho sekufika ePhentekoste wakhombisa ubunjalo bakhe. Yilokho kanye akwenza ePrimitive, ebandleni leMethodisti, nalokho akwenza ebandleni leLuthela, nalokho akwenza ebandleni leNazarene, neChurches of God nawo, eza enyukela ekungcweliseni; lapho sekufika embhaphathizweni kaMoya oNgcwele ukuba bakhulume ngezilimi, futhi babe nezibonakaliso nezimanga, baKulahla.

228 Bazohamba ngendlela yokuphulukisa ngokukaNkulunkulu benzela wena. Impela, uJuda wakwenza naye. Niyabo? Kodwa lapho... Kunokuningi ukuphulukisa ngokukaNkulunkulu. Basemgwaqeni namhlanje, mfowethu, sukuma amahora amabili bese uthi, “Izitshalo zakho sizosha uma ungabaniki amadola angamashumi amahlanu ngobusuku, ngabunye.” Futhi lonke lolohlobo lwento, lokho ngudeveli. Impela nguye. Ngiyakholelwa ekuphulukiseni ngokukaNkulunkulu ngayo yonke inhliziyoyami. Kodwa leyonto ekadeveli, ngokuphelele, lokho okukadeveli. Akukhathaleki ukuthi ungenza okuningi kangakanani, noma kuningi kangakanani; uJuda wakhapha amademoni, naye.

229 UJesu wathi, “Abanengi bayakuza kiMi ngalolosuku, bathi, ‘Nkosi, Nkosi, ngi... angiwakhiphanga yini amademoni ngeGama laKho futhi ngenza imisebenzi yamandla na?’”

230 Wathi, “Uma nayenza, angazi lutho ngakho. Sukani kimi, nina benzi bokubi, aNgizange nginazi.” Impela.

231 O, mfowethu, “isango lincane, nendlela iyingcingo, futhi bayingcosana abayoYifumana.” Sikhuluma ngale “ngcosana” ngoba sisonyakeni wokugcina lapho nje okuzoba yingcosana nje. Kwemukeleni, ngiyanicela, bazalwane bami!

232 Ningacabangi ukuthi ngimi lapha... Ngingamane... Uma kungahle kube yimi, benginga—benginga... Ngokuba mina, ngingenzelela ngami uqobo futhi ngithi, “Asithathe i-Assemblies of God noma omunye umnyakazo, zihlanganise nje nabo bese uhambisana nabo.” Kodwa, O, mfowethu, maye kimi uma ngenza lokho! Maye kimi! Ngazi kangcono kunalokho. UNkulunkulu ubengangithumela esihogweni ngokwenza into enjengaleyo. Yebo, mnumzane. Uma nginokunye... ngifanele ngibeke uphawu ubufakazi bami ngokuphila kwami, bengizofanele ngikubeke uphawu, yilokho kuphela. Ngoba kuneNto ethize kimi, angeke ngisakwazi ukwenza lokho kunalutho ezweni.

233 Ngiyazi ukuthi lokhu yiQiniso, futhi ngifanele ngime ngakulokho okuyiQiniso, futhi iBhayibheli liyaKusekela.

Inhlangano imelene naKho, kodwa iBhayibheli lithi Kulungile. “Onke amazwi omuntu mawabe ngamanga, futhi elaKhe liqinisele.” Lelo yiQiqiniso, yiLo, hlala naleLo nje.

...ngiyakubenza...isinagoge likaSathane,...
(Kulungile)...Futhi bayokwazi...beze ezinyaweni
zakho, futhi...bazi ukuthi ngi...kuthandile wena.

*Ngokuba ulilondile amazwi lokubekezela kwami,
nami-ke ngiyakukulonda ngehora lokulingwa,...*

²³⁴ Bhekisisani manje, ukukhombisa ukuthi lokhu akusiwo unyaka weMethodisti engikhuluma ngawo, nokho, ukugamanxana. Bukani! Nilungele ukulalela na? Wonke umuntu na? Lalelisani manje:

Ngokuba ulilondile izwi lokubekezela kwami, nami-ke ngiyakukulonda (leyo nsali encane) ngehora lokulingwa, ngenkathi...

²³⁵ Ibandla lizofika endaweni lapho eniyodingeka ukuba ningene kulenhlangano noma—noma nibe...niyoba—niyoba nayo, mfowethu. Yilokho kuphela. Kuphakathi kokuthi uyohlelwa noma uthathe uphawu lwesilo, noma uthathe... Kuphakathi kokuthi uyolihlela, noma ungene ehlelweni (eliza ngempela ophawini lwesilo), ngoba ukuduba. Niyabo?

...eliyakufika...ukuthi eliyakufika kulolonke izwe,
lokulinga bonke abakhileyo emhlabeni.

Bhaka, ngiyeza masinyane: bambelela uqinise lokho onakho, ukuze kungabikho-muntu okwamuka umqhele wakho usuke.

²³⁶ Manje lesi “silingo” esikhulu, ihora lokulingwa elizofika ukuvivinya umhlaba wonke, lingena ekuHluphekeni. Nje emizuzwini embalwa sizokubona. Kuqhubekela ekuHluphekeni, futhi ukuHlupheka akufikanga ngezinsuku zikaWesley. Ngakho yimuphi lonyaka esikuwo na? Yimuphi lo “Mnyango” omisiwe ngaphambili na? Kuphakathi kukaWesley no... lapho ibandla eliqonde khona manje, futhi selivele liphakathi, onyakeni waseLawodikeya. Kodwa lendawo encane khona phakathi lapha, phakathi kwengamashumi amathathu nanhlanu edule, iminyaka engamashumi amane, bekukade kungu “mnyango ovuliweyo” umisiwe phambi kwabantu ngqo ukuba bangene, futhi uNkulunkulu uyothatha iNsali futhi aYibeke uphawu. Futhi bayoqhubekela phambili ekubeni yisivivi futhi Uyobakhwifa baphume emlonyeni waKhe. Umsebenzi uyofinyezwa, iBandla lenyuke, futhi nakhu kufika umphik’ukristu engena ukuba abhujiswe. Kuphelele nje, kulingana nalo lonke iBhayibheli ngokulijikeleza ngqo. Kulungile, manje.

²³⁷ Futhi nakhu ukubonakala kwentombi elele futhi. Lapha kufakazisa ukuthi ukugcina kweminyaka yebandla kuya

engxenyeni yokuqala yePentekoste, ngokuba bayaqhubeka bangena ekuHluphekeni okuKhulu okuyongena e... okungangenanga onyakeni kaWesley.

238 Ivesi 11, kulungile, “umqhele wokuPhila.” I—ivesi 11 lathi:

Bheka, ngiyeza masinyane: . . . (Ini? Masinyane emva kwalokhu manje, niyabo.)

Bheka, ngi . . . bambelela uqinise lokho onakho (siqhubeke kukho), ukuze kungabikho-muntu okwamuka umqhele wakho awususe.

239 Yini “umqhele” na? Yini umqhele na? Yi—yi—yi . . . *Umqhele* kusho ukuthi “uno—unombuso.” Uyinkosi uma uthweswe umqhele. Niyabo? Futhi singamadodana kaNkulunkulu uma sethweswe umqhele ngokuPhila okuPhakade, futhi umbuso wethu usemhlabeni, “Nenziwe abapristi namakhosi kuNkulunkulu.” Kunjalo. Ngakho nakho lapho okhona.

240 Futhi ngale eJerusalema eLisha, ukuthi amakhosi omhlaba ake aze aluletha kanjani udumo lwawo eMzini lapho. O, kuyamangalisa! Vumela . . . uma ufuna ukuthatha lokho. Niyabo, kukhanya nje njengezinkanyezi, imiqhele. Futhi uDaniyeli 12:3 unikeza enkulukazi, enkulu incazelo yakho, uma ningathanda ukukubhala phansi. Mhlawumbe besingaba nesikhathi nje imizuzu embalwa nje ukukuthola. Asithole uDaniyeli, akushoyo lapha, esahlukweni 12 sikaDaniyeli. Kulungile. Asiqale kwelokuqala, isahluko 12:

Ngalesosikhathi uMikayeli uya . . . (Niyabo? O, niyazi ukuthi ubani lowo!) . . . uya . . . kuvela, isikhulu esiqhamileyo esimela abantwana babantu bakho: kuyakuba yisikhathi sokuhlupheka, (Yini na? Emva kwalokhu ngqo. Ukuhlupheka) . . . esingakaze sibekhona kusukela ekuveleni kwabantu kuze kube-yilesosikhathi: nangalesosikhathi abantu bakho bayakukhululwa, bonke ofunyanwa belotshiwe encwadini.

Abaningi abalele emhlabathini wothuli bayakuvuka, futhi abanye bavukele ukuphila okuphakade (umqhele), abanye ihlazo nokudelela okuphakade.

Abahlakaniphile bayakukhanya njengokukhazimula kwesibhakabhaka; nabaphendukela abaningi ekulungeni baya . . . njengezinkanyezi kuze kube-phakade naphakade.

241 O, mfowethu, nanko “uMqhele” wakho, lowo mqhele okhazimulayo wokuPhila okuPhakade! Umqhele wokuPhila okuPhakade.

242 Ivesi 12, masinyane ngaphambi kokuba si . . . Futhi ngicabanga ukuthi siyahamba lapha emva kwalokho khona-ke.

*Onqobayo ngiyakumenza abe-yinsika ethempelini
likaNkulunkulu wami, . . .*

243 Manje sizodlula kulokhu ngokukhulu ukushesha impela ngoba sengivele ngedlule isikhathi ngemizuzu emihlanu. Kodwa ningathi ukulala kancane ekuseni, angeke na? Mama, mvumele alale. Uzovuka ukahle, kodwa uBaba kuthi ukuba lukhuni ukuvuka. Kodwa mvumele nje athi ukulala kancanyana nje. Athi nyelele ngempela kalula, athole ikhofi lakhe selenziwe, noma yini ayenzayo, futhi uzojabula.

*Onqobayo ngiyakumenzela abe-yinsika ethempelini
likaNkulunkulu wami, . . .*

244 O, asikuthathe nje igama ngegama nje umzuzu. Ningangibezelela kade kangako, nje kancanyana na? Ngiyazi ukuthi kuyashisa, futhi niyazi kuyashisa naphezulu lapha futhi. Kodwa asibone:

*. . . Ngiyo menza a . . . Lowo Onqobayo ngiyakumenza
abe-yinsika ethempelini likaNkulunkulu wami, . . .*

245 “Insika.” *Insika*, noma “isisekelo.” Isisekelo ethempelini leNdlu, noma iNdlu kaNkulunkulu. “*Ithempeli* likaNkulunkulu wami,” noma, “i ‘Ndlu’ kaNkulunkulu wami.” Yinsika, isisekelo. Laba yilabo abathathe iZwi abalizwile (evesini 8), futhi babuyela emuva esisekelweni.

246 Manje asithole abase-Efesu 2:19, ngale ebandleni lase-Efesu. Niyazi, nifanele nibuyele emuva kwabase-Efesu, lokho kwakungukuqala. Kunjalo na? Kulungile, asibuyele emuva kwabase-Efesu lapho uPawulu wayekhona, ibandla alisungula. Futhi ake sibone manje ukuthi sikuphi. Kulungile, ibandla lase-Efesu. Asibuyele emuva manje futhi sibone ukuthi siyini lesisisekelo emuva lapho, futhi sibone ukuthi uPawulu wathini mayelana nesisesekelo emuva kulowonyaka webandla lokuqala lapho. Manje ukhuluma nabase-Efesu:

*Ngakho aniseyibo abafokazi noma izihambi,
kodwa senimbuso munye nabangcwele, ningabendlu
kaNkulunkulu;*

*Nakhiwe phezu kwesisekelo se . . . (iLuthela, noma—
kwe noma kweBaptisti . . . Manje, lindani, nginakho
kuxubene, anginjaló na? E-o.)*

*Kodwa nakhelwe phezu kwesisekelo sabaphostoli
nabaprofethi, uKristu Jesu uqobo lwakhe eyitshe
legumbi;*

247 Konke kwangena eMnyango, uJesu! “Futhi onqobayo ngizomenza insika.” Ngamanye amazwi, ingxenye yesisekelo. “Ngizomnika ini na? Ngizomfaka eMfundisweni yabaphostoli nabaprofethi kusukela ekuqaleni, bese ngimnika iSambulo.” Bathini abaprofethi ngaYe na? UnguMluleki, iNkosi yokuThula, uNkulunkulu onaMandla, uBaba ongunaphakade. Yilokho

abakusho, abaprofethi, abaphostoli. “Futhi lowo onganqoba onke lamasinagoge kaSathane, azikhulule futhi abuke ngqo eSangweni, Ngizomenza insika, Ngizombuyisela esisekelweni seZwi laMi eNdlini kaNkulunkulu waMi.” O, he! “Ngizombeka khona lapho kuleyonsika, esisekelweni lapho ohlala khona ngqo eZwini.” Amen. Ngiyakuthanda lokho, mfowethu, Kuhle. Ngingahle ngiziphathe ngokuhlekisayo, ngi . . . kodwa ngizizwa ngikahle. Kulungile.

. . . *menza yena i . . . Lowo onqobayo . . . menza yena abe-yinsika ethempelini likaNkulunkulu wami, futhi akasoze akhuma khona: . . .*

Yini lokho na? Uma eyinsika, akasaphumi nhlobo. UnguMlobokazi! Kunjalo.

²⁴⁸ Njengoba unyaka wase-Efesu wawune, njengoba uPawulu wabafundisa eZenzweni . . . Manje, linda umzuzu. Uma uzoba yinsika . . . Nginomunye umBhalo phansi lapha bengifuna ukunitholela wona ngaphambi kokuba siye kuMlobokazi. Manje, uma ezoba yinsika, nibuyela emuva e-Efesu, nibuyela emuva onyakeni uPawulu ayekuwo. Futhi uPawulu, ingelosi yase-Efesu, okwakungukuqala kwebandla, isisekelo, wabafundisa, “Uma babhaphathizwa nganoma iyiphi enye indlela ngaphandle kweGama lika ‘Jesu Kristu,’ babemelwe ukubhaphathizwa futhi.” Kunjalo, iZenzo 9, noma 5:19, noma 19:5, njalo. KwabaseGalathiya 1:8, wathi, “Uma ingelosi ifundise enye into, mayibe ngeqalekisiweyo.”

²⁴⁹ BabenguMlobokazi futhi owayesethempelini. Manje asiye eSambulweni isahluko 7, sibone uma babenguMlobokazi, isahluko 7 seSambulo.

²⁵⁰ Manje, ngingahle, ngi—ngi . . . Siyakhuluma lapha, insali ka-Israyeli, izinkulungwane eziyikhulu namashumi amane-nane, nokunye nokunye, kodwa asi—aseqe lokho kancanyana nje futhi sehlele ezansi lapha cishe evesini 12. Sithi, ngumhlangano wepentekoste lapho! Lona ngabantu ababe . . . o, niyabona . . . Awu, sizoqala lapha evesini 9 ngoba elokuqala elika-Israyeli, futhi kwakukhona izinkulungwane eziyikhulu namashumi amane-nane zabo ababekwa uphawu, esifinyelela kukho kusasa.

Futhi . . . *Emva kwalezi ngabona, bheka, isixuku esikhulu ebesingenakubalwa-muntu, . . .*

²⁵¹ Manje, khumbula, kusuka ku 4 kuya ku 8 u-Israyeli, owayengumthenwa, oqapha ithempeli. Niyabo, sizokuthola ekuseni, iNkosi ivuma. Manje, Ubeka uphawu lapho, zonke izizwe eziyishumi nambili. Sesizwe sakwaJuda, Wabeka uphawu abayishumi nambili; uRubeni, Wabeka uphawu abayishumi nambili; bakwaGadi, Wabeka uphawu abayishumi nambili; noLevi; noZabuloni; noBhenjamini, ishumi nambili. Futhi zingaki izizwe lapho zakwa-Israyeli na? [Ibandla liyaphendula,

“Ishumi nambili.”—Umhl.] Awu, ishumi nambili uliphinda kashumi nambili kuyini na? Izinkulungwane eziyikhulu namashumi amane-nane. Futhi bonke babengabantwana ba-Israyeli; uJohane wayebazi, bonke, wayeyiJuda.

Emva kwalokhu...bheka, inombolo esikhulu, ebesingenakubalwa-muntu, (Nakhu kuza abeZizwe.) sivela kuzo zonke izizwe,...imindeni,...izilimi, simi phambi kukaNkulunkulu, na...iWundlu, sembeth ngezingubo ezinde ezimhlophe, siphethe amahlamvu esundu esandleni zaso;

²⁵² Yilezo zidalwa ezimpofu emuva ngaleya ezafayo (futhi amabhubezi azidla aziqeda, nakho konke okunye) ngenxa yaleliVangeli likaMoya oNgcwele elalilokhu livuza igazi. Izinkulungwane eziphindwe kazinkulungwane zabantwana abancane namakhanda abo esakazwe ezitaladini, futhi nakho konke okunye, lapho bama! Bembethe izingubo ezinde ezimhlophe, namasundu esandleni sabo. O, he!

Sona samemeza ngezwi elikhulu, sithi, Insindiso ngekaNkulunkulu wethu ohlezi esihlalweni sobukhosi, nakulo iWundlu.

...Insindiso ngekaNkulunkulu wethu ohlezi esihlalweni sobukhosi,...kulo iWundlu.

Nezingelosi zonke ezazimi zizungeze isihlalo sobukhosi, namalunga nezidalwa ezine,...zawa phezu kwezazo...zawa phansi ngobuso phambi kwesihlalo sobukhosi, zakhuleka kuNkulunkulu,

²⁵³ Lalelani, uma ningacabangi ukuthi lona ngumhlangano wepentekoste:

Zithi—zithi, Amen: Izibusiso,...inkazimulo,... ukuhlakanipha,... ukubonga,...udumo,... amandla,...ukunqoba, makube-kuNkulunkulu wethu kuze kube-phakade naphakade. Amen.

²⁵⁴ Whewu! Kuzwakala sengathi babenomhlangano wasekhempini lapho, akunjalo? E-hhe.

...elinye lamalunga okungukuthi—okungukuthi liphendula, labuza kimi,...noma, lithi kimi, Laba abembethe izingubo ezimhlophe bangobani? bavelaphi, na?

“Manje, ungumJuda, uyazazi zonke izizwe eziyishumi nambili. Manje, bangobani laba na? Bavelaphi na? Bambethe izingubo ezinde ezimhlophe, babevelaphi na? Akusiso isizwe sakwaBenjamini nabanye. Bangobani laba abangapha na?”

²⁵⁵ Futhi uJohane wayekakhulu...?...

...Ngathi kulo, Nkosi, nguwe owaziyo. (“Ku—kungitholile! Ngi—ngi...” Niyabo?)...Lase lithi

kimi, Laba yibo abaphuma ekuhluphekeni okukhulu, bahlanza izingubo zabo, bazenza zaba-mhlophe egazini leWundlu.

Ngokuba...*Ngakho-ke bangaphambi kwesihlalo sobukhosi sikaNkulunkulu, (ngaphakathi eNdlini) bayomkhonza imini nobusuku ethempelini lakhe; nalowo ohlezi phezu esihlalweni sobukhosi uyakuhlala nabo.*

(Kwakubukeka sengathi babethe ukulamba kancanyana, akubukekanga na?) *Kabasayikulamba, (Udumo!) abasayikoma, kabasayi kuhlatshwa yilanga, nhlobo, nakushisa kuni.*

Ngokuba iWundlu elingaphakathi nesihlalo sobukhosi liyakubelusa, futhi...libaholele emithonjeni yamanzi okuphila: noNkulunkulu uyakwesula izinyembezi zonke ehlweni labo.

Nango-ke; nango uMlobokazi. O, he! Kuhle kanjani! UMlobokazi!

²⁵⁶ Asibone ukuthi Wathini lapha manje, ukuze siqiniseke ukuthi asikugeji manje, ele 12:

Yena Onqobayo ngizokumenza abe-yinsika ethempelini likaNkulunkulu wami, futhi...akasayi kuphinde aphume:...

UMlobokazi emi lapho noMyeni. O!

²⁵⁷ O, o, ukube besingaba nesikhathi ukuthatha lokho enginakho (ngokwencwadi ngalapho); ngale eSambulweni, wathi, “Onke amakhosi omhlaba aletha udumo lwawo kuso.” Lokho kufana ne... (emfanekisweni) isizwe sikaLevi: bonke bakhokha okweshumi kuye, niyabo; kusukela enyangueni entsha kuye kwenye, elinye isabatha kuye kwelinye, bakhuphuka ukuba bakhonze. Usuku olunje pho okuyoba yilo! Kulungile. “Futhi ngiyo...” Ake sibuke, “Akasayi kuphinde aphume.” Kulungile:

...insika ethempelini likaNkulunkulu wami,...
ngiyakuloba negama likaNkulunkulu wami,...

²⁵⁸ Manje, ubani iGama likaNkulunkulu na? UJesu. Uma nifuna ukubhala-bhala lokhu phansi (Sesiba leyithi kancane.), “UJesu!” Kwabase-Efesu 3:15 wathi, “Izulu nomhlaba, konke kwethiwe ngoJesu,” niyabo. Kulungile. Kulungile, manje. Kulungile:

...negama lomuzi kaNkulunkulu wami, iJerusalema elisha, elehlayo eZulwini kuNkulunkulu wami: Ngiyakubeka kuye...(O! Uma nikubona, konke yiGama elifanayo, kufanele ngabe senikubambile. Niyabo? Niyabo?)...Ngizobeka kuye...igama lomuzi kaNkulunkulu wami,...

259 “Umuzi.” Uqhubekela phambili uthi, “okuyiJerusalema eLisha.” Niyabo, iJerusalema eLisha. “Ngiyakubeka kuye iJerusalema eLisha.” Manje, uMlobokazi, noma iBandla, liyiJerusalema eLisha. Bangaki okwaziyo lokho na? IBandla qobo lwalo liyiJerusalema eLisha. Niyakukholwa lokho na?

260 Asikufakazise nje. ISambulo 21, ngicabanga ukuthi yiso, yilapho engifuna khona. Kulungile, asibuke emuva lapha ukuze sizonikhombisa. IBhayibheli lathi, “Fakazisa zonke izinto,” niyabo. Manje, iSambulo 21. O, lalelani lokhu kahle. . . lokhu. . . lalelani lokhu, nifuna ukubona ukuthi loMuzi omusha waKhe (iGama likaNkulunkulu) uyini.

*Ngase ngibona amazulu elisha nomhlaba omusha:
ngokuba izulu lokuqala no. . . mhlaba wokuqala
udlulile; nolwandle alusekho.*

*Futhi mina Johane ngabona umuzi ongcwele,
iJerusalema elisha, wehla uvela ezulwini
kaNkulunkulu, ulungisiwe njengomlobokazi
ohlotshiselwe umyeni wakhe.*

261 IBandla elisha—elisha iBandla labeZizwe, uMlobokazi. UMlobokazi ungoweZizwe, futhi abeZizwe uneGama laKhe. Wakhipha abantu kwabeZizwe ngenxa yeGama laKhe. Niyakukholwa lokho na?

262 Uma ningakukholwa, phenyani eZenzweni 15:14 futhi nithole. IZenzo 15:14, uma nifuna ukuphenya kukho umzuzwana nje, futhi sizo. . . khona-ke nizo. . . IZenzo isahluko 15 nevesi 14, ngikholwa ukuthi sizokuthola. Manje, sesithi nje asilungele ukuvala. IZenzo 15, nevesi 14:

*Kepha lokho sebethulile, uJakobe wathatha, wathi,
Madoda bazalwane, ngilaleleni:*

*USimeyoni uselandile ngokuhlela kukaNkulunkulu
ekugaleni ukuba athathele igama lakhe, isizwe kubo
abeZizwe.*

E-hhe. Kulungile, naNgo-ke. O!

263 Manje ngicabanga ukuthi lokho sekuthi akusondele kakhulu nje ekugcineni kwakho, futhi manje sizovala ngokuthi sithi lona nguYe.

*. . . ngiyakuloba negama likaNkulunkulu wami phezu
kwakhe, negama lomuzi kaNkulunkulu wami, . . .*

Okuyikho konke okufanayo: UJesu, uJesu, uJesu. Futhi uMlobokazi ushade noJesu, kwenza abe nguNkk. Jesu; kanjalo njalo, niyabo.

264 Kunabesifazane abakahle kakhulu kulesisakhiwo kulobubusuku, abakahle kakhulu, kodwa kukhona oyedwa wabo ongowami, unegama lami. Ngiyethemba nikutholile

lokho. Uthwele igama lami, uyoba kanjalo noMlobokazi waKhe. Kulungile:

... Ngiyoloba negama likaNkulunkulu wami phezu kwakhe, ... iJerusalema elisha, elehla... noma, lomuzi kaNkulunkulu, iJerusalema Elisha, likaNkulunkulu, owehlayo uvela kuNkulunkulu... uphuma ezulwini kuNkulunkulu wami: ngiyakuloba kuye igama lami elisha.

265 Kungcono ngikushiye lokho, bengingafanele na? Kulungile. Qaphelani, “yena” kukhona ubunye. Manje uma nizobuyela emuva eSambulweni 2:17 umzuzwana nje, ukukubuyekeza nje umzuzu:

Onendlebe makezwe lokho akushoyo uMoya emabandleni; Onqobayo ngiyakumnika okwemana elifihliweyo, ngimuphe itshe elimhlophe, nasetsheni kulotshiwe igama elisha elingaziwa-muntu ngolemukelayo kuphela.

266 AniMthandi na? AKamangalisi na?

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

267 Niyazi, ngiyakuthanda ukucula ngoMoya ngemva komhlangano lapho nibe nalokhu okusikayo nakho konke. Anikuthandi na? O, ngithanda kanjani ukungena eMoyeni khona-ke. IZwi! Niyabo, iZwi seliwile manje, manje into kuphela eLiyidingayo kungumswakama okuthize. Niyabo, ezinye izindumiso, bese-ke Liqala ukukhula, niyabo. O, aniMthandi na? Asiphakamise izandla zethu futhi sicule lelo:


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

268 O, asikhothamise amakhanda ethu futhi sithi: “Baba, siyaKuthanda. SiyaKuthanda. O, siKuthanda kanjani! SiyaKubonga nje, kakhulu, Nkosi. O, izinhliziyiyo zethu—zethu zabantu ezimpofu azisoze zezwakalisa lokho esikuzwayo ngaphakathi kithi, ngokuthi Usigeze kanjani eGazini laKho uQobo. Sasingabafokazi, Nkosi. Si—sasithanda izinto zezwe, futhi sonke sasi—sonke sasixovekile phandle lapho ezintweni zezwe, futhi Wena wehla ngomusa waKho futhi wafinyelelisa izandla zaKho ezingcwele eziyigugu ezansi enkucunkucwini yesono esasikuyo, wasikhipha, wasikhetha, wasigeza, wasihlanza, wafaka uMoya omusha kithi, futhi wahlela izifiso zethu ezintweni zaphezulu. SiKuthanda kangakanani, Nkosi!”

²⁶⁹ Kulonyaka okhohlisiwe, ukuthi akukho lutho olunye ezweni olusisalele, Nkosi. Akukho lutho okusalele izwe, kuse—kuse—kusesikhathini sokuphela. Siyabona ngeBhayibheli, wonke unyaka usuhambile. Sesikupheleni manje, siyaphuma ngokukhulu ukushesha. Ngeke kusaba kade kuze kuthi uJesu afike. O Nkulunkulu, vuthisa izinhliziyi zethu ngomlilo, ungasivumeli ukuba sime singanyakazi. Ngiyacabanga, ukuthi uPawulu oNgcwele omkhulu ubeyokwenzani ukube ubelapha kulobubusuku futhi ubeyobona izinto indlela ezingayo na? Kanjani ukuthi...Leyo ndoda, babekade benayo ejele ngaphambi kwemini, ubeyobe ephandle lapha etshela abantu ukuba bazilungiselele ukuza kweNkosi.

²⁷⁰ Kulelihora, Nkosi, kukhona abanengi abagulayo ngoba nanka amaduku nezicelo kubekwe lapha. Ngiyakhuleka ukuthi Uzophulukisa bonke, Baba. Siyazi ukuthi leyo yingxenye yenkonzo yaKho Oyifakazisile ukuthi ayisoze yehluleka ukuba yiQiniso, “izibonakaliso zilandela okholwayo.” Emzimbeni kaPawulu bathatha amaduku nezindwangu futhi bazithumela kwabagulayo; futhi imimoya engcolile yaphuma kubo, futhi baphulukiswa ngoba labobantu bakholwa nguNkulunkulu ophilayo. Siphe khona kulobubusuku, Baba, njengoba ngibanikela kuWe, ngoJesu Kristu.

²⁷¹ Futhi manje, Nkosi, ngiyakhuleka ukuthi Uzothatha imiphefumulo yethu ngesandla saKho, usigeze, usi-ayine, ngoba Kwathi Wawu “zela iBandla elingenasisihla noma umbimbi.” Makuthi i-ayini eshisayo kaMoya oNgcwele nje icindezele yonke imibimbi iyisuse kithi, futhi siyalenga silindele ukuza kweNdodana yomuntu.

²⁷² Manje, Baba, siyakhuleka ukuthi izibusiso zaKho ziphumule phezu kwethu. Khonza kanye nathi, Baba. SiyaKukhonza. Simile kulobubusuku futhi siKunika izinhliziyi zethu. Si... [Akuqoshwanga eteyipini—Umhl.] 

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