

UNYAKA WEBANDLA

LASE-EFESU



INKosi inibusise.

Ubani phakathi lapha oshayela i—iDodge, iDodge entsha, ilayisense namba WX-2129, opake ngaphesheya komgwaqo lapho na? Ushiye amalambu abo ekhanya, amalambu angaphambili nawo onke, ekhanyisiwe. Futhi uma lowo muntu eshayela leyo moto, ngani, yithi nyelele futhi ucishe amalambu akho. Isohlangothini nje langakwesobunxele somgwaqo, ezansi ngqo eMgwaqeni u-Eighth. Ngigagele leyo inombolo yaseNew Albany, uWX-2129. IDodge ebomvu, iDodge entsha, leyo cishe eka '59, '60, noma ndawo ndawo ngalapho. Futhi bengingazi noma bekukhona othize phakathi lapha noma othize uelele nje . . . ovela ndawo ndawo. Kulungile, bekunjalo. Futhi ngakho lokho yinto enhle. Manje, angizukusho nje ukuthi abesifazane bayakukhohlwa lokho, ngoba nami ngiyakukhohlwa.

² Awu, impela kuhle ukubuya futhi kulobubusuku enkonzweni, nokuba nalesi sikhathi esikahle senhlanganyelo ndawonye ngaseZwini. NiyaLijabulela na? [Ibandla lithi, “Amen.”—Umhl.] O, kunjalo, sinesimangalisayo nje, isikhathi esimangalisayo. Futhi manje siyethemba ukuthi uNkulunkulu uzosisiza ukuba siqhubekele phambili.

³ Manje, umfowethu uhambile futhi wathola ibhlekbhode lapha, kodwa li—lifishane kakhulu, alifinyeleli phezulu ngokwenele. Ngakho kusasa, awu, ngizozama ukulilungisa lifike phezulu lapha, ngizolijikelisa enhla ngaphezulu bese ngilenza kanjalo . . . ngifuna ukudweba ezinye izinto ezehlukene engizothanda ukuzichaza, ngakho ningavele nje . . . futhi ukuze nje niqiniseke ukuthi nizoKuthola ngempela.

⁴ Kwakukhona . . . Izolo ebusuku, noma bekuyizolo, intombazanyana yami, uSarah, bekuthi ukuba ngokuhle. Umama kanye nami bengibuka iphepha lakhe elincane; ubethatha amanothi ami. Futhi ubhale kahle nje yonke into phansi, u-Isaya noMathewu nayo yonke into. Futhi ekugcineni ngqo kwe—kwephepha, ube “Futhi—futhi ukufa . . . Ithuna alisenakho ukunqoba kulokho, futhi ukufa kwakhishwa udosi.” Uneminyaka cishe eyisikhombisa ubudala. Futhi khona-ke esikhundleni sokuba ne “Sambulo,” uthe, “Incwadi yemibhedukazwe.” Awu, lokho kukhombisa ukuthi banokushisekela ekuzameni ukuthola okuthile, noma kunjalo, abanayo na? Ngicabanga ukuthi intombazanyana kaMfowethu Collins, ihlezi emuva lapho, futhi babhale (“Umbhedukazwe?”),

“Usuku lwemibhedukazwe,” kusho uMfowethu Neville. Uvumelana nayo. Ngiqugele sonke sifanele senze lokho.

⁵ Awu, impela sinesikhathi esihle kakhulu. He, iNkosi iyabusisa. Ngingenile ukuyotadisha kulokhu ukusa, egumbini, emuva nje kokuhambisa abantwana esikoleni, futhi ngase ngiphuma nje esikhashaneni esedlule; nje ngibe nesikhathi esimangalisayo. Izolo ebusuku, ngitadisha kwaze kwaba leyithi, kakhulu.

⁶ Futhi cishe lingamenxe elesibili ekuseni abanye abantu behlile bevela phezulu enyakatho, basithole... bangivusile ukuba ngikhulekele intombazanyana ebifa. Futhi ngiqinisekile ukuthi iNkosi izoyivumela iphile. Bahlile nje, yonke indlela bevela eBedford, e-Indiana, ukucela isicelo sokuthi intombazanyana ikhulekelwe ngaleyonkathi. Amadoda amabili abekade esenkonzweni izolo ebusuku futhi ashaye indlela yonke ehla lapho, khona-ke yonke indlela ebuyela ezansi, khona-ke yonke indlela ebuyela emuva futhi. Cishe ubusuku bonke eshayela. Futhi ngakho, kuhle ukwazi ukuthi abantu banalolo hlobo lokwethemba futhi akholwe nguNkulunkulu.

⁷ O, wusuku olukhulu lolo esiphila kulo. Futhi silindele manje, kuleminyaka yebandla, ukuthola nje okuningi nokuningi.

⁸ Manje sizama ukuqala eli kancane nje ubusuku ngabunye, ukuze siphume eli. Niyakuthanda lokho kangcono na? Futhi lokho kuvumela abantu abazodingeka basebenze, bafike ekhaya ukuze bezoya emsebenzini. Izolo ebusuku siphume cishe imihlanu, imizuzu eyishumi emva kwelesishiyagalolunye, noma okungenani besengiqedile. Futhi siyajabula kakhulu ukuba nabo bonke abefundisi abavakashile kanye nathi kulobubusuku. Futhi ngi—ngi...UMfowethu Junior Jackson, uMfowethu Carpenter, nomfowethu ovela ebandleni lapho, nabanye abaningi emsamo lapha naphandle emhlanganweni.

⁹ Futhi ngitsheliwe namuhla ukuthi umngani wami oyigugu kakhulu owayekanye nami emasimini ezimishini, uMfowethu noDadewethu Andrew abavele le ekujuleni kweShayina, bebesenkonzweni izolo kusihlwa. Isikhathi esimangalisa kanjani pho esaba naso ndawonye ngaleya eJamaica kulo nyaka owedlule. Saba nesikhathi esimnandi, ngangisenhla ekhaya labo. Futhi bakithi, uma... Angazi noma uMfowethu noDadewethu Andrew ukhona kulobubusuku lapha e—enkonzweni na? Lesi sakhiwo asakhiwe nje kahle, ngakho... Ya, bahlezi emuva le ngemuva. Angazi noma nje ningenza okukhulu nje nime ngezinyawo zenu, Mfowethu noDadewethu Andrew, umzuzwana nje. INkosi inibusise. Sijabula kakhulu ukunibona, Mfowethu noDadewethu Andrew. Ngabamema ukuba beze ngapha ngonyaka owedlule ngenkathi ngangingaphesheya ngapho.

¹⁰ Manje, kungesikho ukukusho ngoba bekhona (bengizosho okuningi, kodwa ngeke ngikusho manje), kodwa bayilokho engikubiza ngezithunywa zenkolo zangempela. Uma bengena kusasa ebusuku, sizoba nabo ukuba bakhulume lapha ngaphambi nje kokuba singene. Ngifuna nizwe ngempela ukuthi amasimu ezimishini achaza ukuthini, ngenkathi babesemuva le kude phakathi kwingaphakathi baze abangaba nalutho uku...Awu, ba...ngicabanga ukuthi kwakuyiminyaka ngeminyaka ngeminyaka babesemuva lapho, futhi babengakaze ngisho babe nokuningi ukubona imoto noma isitimela, noma yini enye, iminyaka ngeminyaka. Futhi ukuthi uDadewethu wayengasenza kanjani isinkwa sabo nge...Ukuthi wayesishaye kanjani. Futhi...Manje, lokho ukuba yisithunywa senkolo ngempela. UMfowethu Andrew wayenenalithi nentambo futhi wayengudokotela, wabathunga bonke ngenkathi babedabukile. Futhi ngiyacabanga lapho okomntwana...abantwana bayafika, uDadewethu Andrew mhlawumpe wayengumbelethisi noMfowethu Andrew engudokotela. Babethembele kubo nje.

¹¹ Futhi khona-ke lapho izimishini zo...abavela eNgilandi, iziMishini zePentecostal zaseNgilandi, kwathiwa zazi “ndala kakhulu ukubuyela emuva ensimini,” (Ngizonitshela nje ukuthi bayizithunywa zenkolo kangakanani, babengeke bathathe isihlalo esilula bese behlala phansi) babuyela emuva ngqo ngokwabo, emuva phandle eJamaica naphandle lapho ebuthunyweni bezenkolo manje. UMfowethu Fred Sothmann nami lapha saba nenhlanhla yokuya ekhaya labo futhi sivakasha nabo, futhi isikhathi esithandeka kanjani abasibonisa sona; ngo—ngokumnandi njengoba amaKristu engaba njalo. Futhi ngiyanitshela, angisho lokhu uku...ngingaqoka ukunikeza umqumbe wezimbali manje kunomqhele wezimbali emva kokuba sebehambile. Ngiyanitshela, bangamaKristu ngempela. Futhi ngatshela umkami ukuthi uDadewethu Andrew ungomunye wabanomoya omuhle ukubedlula bonke, abesifazane abangamaKristu abahle kunabo bonke ongake uze uhlangane nabo. Nje ungo...isimilo sakhe sibunjelwe kuKristu, futhi; noMfowethu Andrew, futhi. Ngakho, ngineqiniso uma nonke nibabonile labo nje obemile, ngifuna lonke lelibandla libaxhawule futhi libezwe ngaphambi kokuba bahambe.

¹² Manje, kusasa, iNkosi ithanda, ngani, si...kusasa ebusuku siqala ngalonyaka webandla wesibili. Kulobubusuku siqala ngonyaka webandla wokuqala. Ngineqiniso ukuthi iNkosi inesibusiso esigcinele sona.

¹³ Futhi khumbulani, njengoba ngishilo phambilini, kwezinye izikhathi kulezi zinto singahle singavumelani kuzo mayelana ne—nesayensi yezenkolo. Futhi iningi lezinsuku zami ngizithatha kosomlando bangeqiniso, okungukuthi ngempela abakhathalele noma yiluphi uhlangothi, bavele nje babhale phansi amaqiniso, noma ngabe kwakuyini, lokho amabandla

akwenza. Futhi mina...Kusobala, ingxenye yoBuNkulunkulu yokuhumusha, ngizama ukukubeka phezu kwalapho qobo lwami, okungcono kunakho konke engikwaziyo ukuthi kanjani. Futhi kwezinye izikhathi uma ngikhuluma ngokukhahla kancanyana noma ngokugagamela kanjalo, angiqondile ngaleyondlela. Wonke umuntu uyakwazi lokho, ongaziyo, ukuthi angiqondile ukwenza lokho. Ngifuna nje...Kodwa ukwenza iphuzu linamathele, wena...Njengokushayela isipikili ebhodini, uma nje uvele ubethele ngesipikili lapho, angeke kubambe. Uzofanele usishayeke phansi futhi ubethele usigobise, ukusenza sibambe. Futhi yilokho engizama ukukwenza. Ngakho akusikho ukuthi bengiyozama ukuphikisana, ngoba ngikhulumela onke amahlelo nokunye nokunye, ngakho aku... lokho.

¹⁴ Bengihlala ngisho, njengokushaya uphawu izinkomo. Ngiyakhumbula eminyakeni edlule ngangihlezi ngolunye usuku lapho babe...saba nokuqoqa izinkomo entwasahlobo, senyusela izinkomo zingene ehlathini, futhi ngangisiza ukuqhuba izinkomo enhla e, lokho abakubiza ngothango lokushushumbisa lapho iNhlangothi yamaHereford idlisa e—esiGodini saseMfuleni iTroublesome. Futhi ngangihlezi lapho umlenze wami ulenga phezu kophondo lwesihlalo sehhashi, ngibhekisisa umphathi wepulazi lapho ebhekisisa lezi zinkomo zihamba zedlula othangweni lokushushumbisa.

¹⁵ Manje, ufanele ube...kungalenkathi uwelela empahleni kahulumeni, futhi ufanele ukwazi ukukhulisa ithani lefolishi ngaphambi kokuba ufake inkomazi edlelweni. Futhi idlelo ngalinye likhiqiza ifolishi elingaka, izinkomo eziningi kangaka, khona-ke bangaba nazo.

¹⁶ Manje, zazedlula lapho nazo zonke izinhlobo zezimpawu kuzo. Ezinye zazo zazine “Bar X.” UMnu. Grimes eduze kwethu ngqo lapho wayene “Diamond T,” uT ekugcineni kwedayimane. Kwakukhona leyo “Lazy K,” enhla ngqo enhlokweni yoMfula iTroublesome. Ezethu kwakuyi “Turkey Track.” Ngezansi kwethu nje kwakuyi “Tripod.” Futhi kwakukhona zonke izinhlobo zezimpawu zedlula kulelosango.

¹⁷ Futhi ngaqaphela umphathi wepulazi wayenganaki kakhulu lezozimpawu, wayengazibuki. Ngesinye isikhathi zazingasohlangothini lwesinxele enkomazini, ngakho wayengeke alubone uphawu. Ngakho a—kwakungesikho ukuthi wayebhekisisa uphawu. Kodwa into eyodwa ayeqiniseke ngayo, ukuthi akukho nkomazi eyayedlule lapho ngaphandle kokuthi yayinecici legazi endlebeni yayo. Kwakufanele kube yiHereford yohlobo noma yayingeke ingene kulelohlati. Uphawu alwenzanga umehluko omkhulu kangako, kodwa kwakuyicici legazi. Futhi ngicabanga ukuthi yilokho okuyoba yikho ekwahlulelweni. Akuyikuba ukuthi hlobo luni lohawu esilufakile, kodwa Uyobheka icici leGazi, “Nxa Ngibona iGazi,

Ngodlula kini.” [UMfowethu Branham ukhuluma noMfowethu Gene ngohlelo lombhobho—Umhl.] Manje, ngabe nginephutha elincane nje, Gene, nginalo na? Kuyabuya. Kulungile... Ukushintshaniswa phakathi kokubili, kunjalo na? Kulungile. Ngiyabonga Mfowethu Gene. Kulungile.

¹⁸ Manje sizozama ukuphuma eli futhi kulobubusuku, ukuze sizobuya kusasa ebusuku futhi sithathe leminyaka. Futhi ngiyanitshela, kulukhuni kakhulu kimi ukuhlehlisa ezinye zalezo zinto ezinkulu ezibekwe phansi ngasonqenqemeni lomgwaqo; ukuzama nje ukukhipha konke ngobusuku obubodwa. Niyazi, lolu uhlobo lwemvelo yami, kodwa nje sifanele sithi ukukubamba kancanyana kuze kube ubusuku ngabunye.

¹⁹ Manje, ngaphambi nje kokuba siqale ukuvula iNcwadi enhle, angazi noma besingama okomzuzwana nje... Shintsha indawo yakho yo... njengoba sisukuma, labo abangakwazi. Futhi masikhothamise amakhanda ethu manje, ngokuthobeka, okwezwi lomkhuleko:

²⁰ Baba wethu waseZulwini, siyaphinda futhi sisondela esiHlalweni saKho soBukhosi esikhulu esiNgcwele, siza ngaphandle kokuvayizelisa ukukholwa, ngoba siyeza ngoba siyaliwe ukuba size. Besingeke sisho ukuthi siza egameni lebandla elithize noma ihlelo, noma egameni lalelibandla, noma ngegama lethu uqobo, ngoba besingeke saqiniseka ngalokho, ukuthi singathola yini lokhu ukuba ngengxoxiswano noNkulunkulu noma qhabo. Kodwa ngenkathi uJesu esitshela ukuthi, “Celani uBaba noma yini eGameni laMi, Ngiyolwenza,” khona-ke siyazi siza ngeGama likaJesu, Uzosizwa, Baba.

²¹ Sijabula kakhulu njengoba sifunda ngabafel’ukhoho bezinsuku ezedlule, ukuthi baphawula kanjani ubufakazi babo ngegazi labo uqobo, khona-ke, Baba, kusenza sizizwe sengathi senza okuncane kakhulu kulolusuku. Futhi ngikhuleka kuWe, Nkosi, ukuthi Wena uzothethelela ukunganaki kwethu—kwethu—kwethu, njengoba sinjalo, ngomsebenzi waKho. Futhi siyakhuleka ukuthi uzosigcoba kabusha njengoba sifunda ngeZwi laKho, futhi sibona ukuhlupheka okulethwe ezinsukwini ezedlule ukwenza uhlu oluqinisiweyo lwalokhu kuhlengwa kweBandla okukhulu likaNkulunkulu ophilayo.

²² Ngikhuleka kuWe, Baba waseZulwini, ukuba ukhulume kulobubusuku ngathi ngoba asazi ukuthi sithini; silinde nje futhi sicela lomkhuleko lapha ngoba siseBukhoneni bukaNkulunkulu eBandleni laKhe, futhi sicela ukuthi uMoya oNgcwele okulababantu uzohlanganisa amandla aWo ndawonye kulobubusuku futhi uzamazamise ngaphambili iVangeli kuyo yonke inhliziyo, ukuthi uzosinika ukuma okusha nethemba elisha lonyaka ozayo. Siphe khona, Nkosi, ngokuba sibona umkhiwane usuhluma no-Israyeli uba yizizwe, futhi izinsuku

zabeZizwe ziyafiphala futhi zibaliwe, futhi sibheke ukufika koMhlengi omkhulu, iNkosi yethu uJesu Kristu.

²³ Hamba phakathi kwethu, Nkosi. Njengoba kushiwo kulobubusuku, “Uhamba phakathi kwezinti zezibani,” khona-ke hamba phakathi kwethu kulobubusuku, Nkosi. Futhi uxwayise izinhliziyzo zethu ngobubi obungaphambili, futhi sinike ukuqonda iZwi laKho, ngokuba sikucela eGameni likaJesu. Amen. Ningahlala phansi.

²⁴ Manje, njengoba ngishilo usuku ngalunye, ngizama ukuthola okuningi kakhulu okubhalwe phansi ephepheni ngangokunokwenzeka, kwezikhathi, izindawo, nokunye nokunye, ngoba kuyisehlakalo sangokomlando esisondele kuso. Kade kungumlando, futhi manje siyehla, futhi, siwufanekisa nesikhathi.

²⁵ Manje, ngeSonto ekuseni nangeSonto ntambama... noma ngeSonto kusihlwa, njalo, saba nesikhathi esimangalisayo. Ngineqiniso saba naso. Ngaba naso, ngokwami. Futhi seSambulo...

²⁶ Manje, sitadishani na? ISambulo sikaJesu Kristu. Futhi satholani ukuthi uNkulunkulu wakhombisa isambulo nokuthi wayeNgubani na? Into yokuqala esiyitholayo, yazo zonke izambulo, ukuthi uNkulunkulu wenziwa waziwa ukuthi Wayengubani. Ukuthi, uJesu wayengesuye umuntu wesithathu kamthathu emunye, Wayengumthathu emunye ngokugcwele. Wayeyikho kokubili uYise, iNdodana, noMoya oNgcwele. Futhi leso kwakuyisambulo. Kwakhulunywa kane esahlukweni esifanayo, ukuthi WayenguNkulunkulu uSomandla; Owayekhona, okhona, futhi ozokuza; iMpande neNzalo kaDavide.

²⁷ Manje siyathola, khona-ke, ukuthi kulezizinto sizozama ukucacisa yonke indaba, ngoba angazi ukuthi siyophinde siKuzwe nini futhi, mhlawumbe angeke siphinde, size isikhathi singayikubakho futhi sifiphalele ePhakadeni. Futhi manje, njengoba ngisho, kungahle kube nabazalwane abaningi, othisha abafanelekile kangcono kakhulu ukukhuluma lokhu kunami, futhi mhlawumpe abangathola ukuhumusha okungcono kukho, kodwa uNkulunkulu ukubekile enhliziyweni yami ukuba ngikwenze futhi ngakho-ke bengingaba ngumzenzisi uma ngingakushongo nje ngqo lokho ebengicabange ukuthi bekulungile. Niyabo? Ngakho, ngi-ngihlala njalo ngifuna ukuba sobala phambi kukaNkulunkulu, ngazo zonke izikhathi, ukuthi “Angigwemanga,” njengoba uPawulu asho, “ukunxwayisa ubusuku nemini, ngezinyembezi, ukuze ibandla lime-ke.” Uma kukhona olahlekile, igazi malingabi phezu kwezandla zami, ngoba ngifuna ukucaca ngalolonke igazi labantu ngalesosikhathi. Ngakho uma wehluka, ngani, lokho kungukuthi, nje ngendlela enhle yobungane, lokho nje kuzoba

kahle. Manje, kodwa, mhlawumbe iNkosi izokwambula into ethize ezosisiza sonke, ndawonye.

²⁸ Manje, into yokuqala, siyabona ukuthi Wazembula Yena uqobo. Manje siyaqonda ukuthi Wayengubani.

²⁹ Manje, kuqhubeke phansi, njengoba ngenza lokho kucaphuna mayelana nokufafaza, nombhaphathizo egameni lika “Yise, iNdodana, noMoya oNgcwele” kungumbhaphathizo wamaKatolika futhi hhayi amaProtestani noma umbhaphathizo weTestamente eLisha, ngiyethemba ngikucacisile lokho. Futhi ngibuze noma yimuphi umuntu ongangikhombisa ingqikithi yomBhalo lapho noma ngubani ake abhaphathizwa eBhayibhelini noma kuze kube uMkhandlu waseLawodikeya lapho ababumba khona ibandla eliKatolika, lapho noma ngubani ake abhaphathizwa egameni lika “Yise, iNdodana, uMoya oNgcwele,” ngiyacela woza ungikhombise. Futhi ngizobeka emhlane wami, “umprofethi wamanga,” futhi ngihambe ngidabule isitaladi. Manje, ngikwenzile nje lokho . . . kungesikho ukuba lukhuni, kodwa nje ukukhombisa ukuthi kuyiQiniso. Niyabo?

³⁰ Manje, khona-ke iBhayibheli liyaMembula lapha, ukuthi unguNkulunkulu uSomandla, inyama phakathi kwethu. Niyabo? Akekho uYise, iNdodana, noMoya oNgcwele; akusibo onkulunkulu abathathu, noma uNkulunkulu oyedwa onqanyulwe izindawo ezintathu. NguNkulunkulu oyedwa esebenza ezikhundleni ezintathu: ubuBaba, ubuDodana, noMoya oNgcwele. UNkulunkulu ezehlisa kusukela ensimini yase-Edene, ezama ukwenza indlela yaKhe abuyele emuva ezinhliziyweni zabantu, ukuba baphile futhi babe amadodana namadodakazi kaNkulunkulu futhi kanye naYe. Lowo nguNkulunkulu ngaphezu kwethu, uNkulunkulu enathi, uNkulunkulu ekithi. Lowo ngumehluko. Niyabo?

³¹ Futhi manje lezozinto, futhi iBhayibheli lembula lokho futhi ngempela likushilo esahlukweni 1 seSambulo; okuyiNcwadi kuphela eBhayibhelini, eTestamenteni eLisha, lonke uhlu oluqinisiweyo lweTestamente eLisha, yiyonaNcwadi kuphela uJesu abeka uphawu lwaKhe uqobo phezu kwayo. Futhi Washo, okokuqala kwaYo, “Ubusisiwe ofundayo nozwayo.” Futhi ekugcineni, Wathi, “Uma umuntu eyosusa noma iyiphi ingxenye yaYo, noma enezele noma yini kuYo, kuyosuswa okufanayo, ingxenye yakhe, eNcwadini yokuPhila.” Ngakho, kuyisiqalekiso kunoma ubani ukususisa noma yini, lesi yiSambulo esiphelele sikaJesu Kristu. Ngakho uma siMenza abemthathu, niyazi ukuthi kwenzekeni. Niyabo, igama lakho liyaphuma.

³² Futhi akekho noyedwa, akukho Protestani, akukho bandla lasekuqaleni elake lakholelwa konkulunkulu abathathu. Kwakuwudaba olukhulu eMkhandlwini waseNayisiya, futhi omabili aya emagatsheni; ngaphandle ngalendlela, njengokusho.

Okaziqu-zintathu, abantu bakamthathu-emunye abakholelwa kuziqu-zintathu, okungukuthi ekugcineni ubunjwa ebandleni eliKatolika, bahamba ukuqedela uziq-zintathu, benza uNkulunkulu abe ngabantu “abathathu”. Futhi kwakukhona oyedwa owayekholwa ukuthi uNkulunkulu waye “munye,” base beqhubekela kolunye uhlangothi ukuba abe *ngokamunye*. Bobabili basephutheni. UNkulunkulu angeke. . .

³³ UJesu wayengeke abe nguBaba waKhe uqobo, futhi kanjalo uJesu wayengeke abe nobaba futhi naYe abe. . .kwakuzoba nonkulunkulu abathathu. Kwa—kwakungeke kusebenze. Ngoba uma Enobaba, futhi ubaba ngenye indoda ngaphandle kwaKhe, khona-ke Wayeno. . .futhi uMoya oNgcwele ungomunye, Ungumntwana wesihlahla. IBhayibheli lasho ukuthi uMoya oNgcwele wawunguBaba waKhe. Futhi uma sinoMoya oNgcwele, khona-ke akusiye uMoya oNgcwele, nguBaba ekithi egameni likaMoya oNgcwele, esebenzisa isikhundla kithi, ngoba kwake kwaba kumuntu obizwa ngoMoya, futhi ubuyela emuva futhi Ukithi manje, uJehova uNkulunkulu ofanayo. Niyabo?

³⁴ Akukho nkulunkulu abathathu. Onkulunkulu abathathu ngumhedeni nongakholwayo, futhi kwaletlwa ngapha. Futhi uma nje nizohlala iviki futhi ningabandlululi, kepha nibhekisise, niwuthathe, umlando. Nithathe imilando efanayo engiyithathayo noma noma ngubani, noma yimuphi umlando. Uwazi nje, ukuthi yonke imilando ivumelana ngokufana. Labo somlando babengahlanganise lutho nayinoma yiluphi uhlangothi, bakhathalele nje ukubeka amaqiniso, okwenzeka. Futhi bukani ngempela nje ukuthi leyonto yangena kanjani ngesinyelela ngoLuther futhi yaphuma ngoWesley, futhi idaluliwe ezinsukwini zokugcina, umbhaphathizo egameni lika “Yise, iNdodana, noMoya oNgcwele.” Bukani nje lapho ungena ebandleni elikaKatolika, eziKhathini zoBumnyama, uphuma ngoLuther, ezansi wedlula kuWesley, kodwa phakathi kukaWesley neLawodikeya (ekugcineni) kwakuzodalulwa. Kunjalo. Manje, futhi lokhu kungumlando konke, futhi hhayi umlando kuphela, kodwa yiBhayibheli.

³⁵ Futhi manje, kulobubusuku, sisondele emiNyakeni yeBandla eyisiKhombisa okwakungamandla ayisikhombisa ayese-Asiya Mayina ngesikhathi sokubhalwa kweNcwadi. Lamabandla ngalesosikhathi ngahle ukuba ayenezimilo zeminyaka yebandla eyayizofika, ngoba lokho. . .Kwakukhona amabandla amaningi kunalokho, ibandla laseKolose namanye amaningi ngalesosikhathi, kodwa uNkulunkulu wakhetha lamabandla ngenxa yezimilo zawo.

³⁶ Manje, sithola ukuthi Yena umi phakathi kwezinti zezibani eziyisikhombisa zegolide, Wayepethe izinkanyezi eziyisikhombisa esandleni saKhe. Futhi lezozinkanyezi eziyisikhombisa, Washo, evesini 20 lesahluko 1, ukuthi “Ziyizingelosi eziyisikhombisa emabandleni ayisikhombisa.”

³⁷ Manje, eBhayibhelini abasiqondanga lesiSambulo. Ngoba, bekungabasiza ngani ukubuka nokulinda uma bebazi ukuthi kuyobakhona iminyaka izinkulungwane zeminyaka ngaphambi kokuba uJesu afike na? Abakunikwanga.

³⁸ Futhi ngiyasho kulona, kinina bantu lapha, nina bantu abangamaKatolika, kinina maLuthela, kinina maMethodisti, futhi kanjalo njalo, akunikezwanga uMartin Luther, ukuKhanya okuseZwini namuhla. Kanjalo akunikezwanga uJohn Wesley. UJohn Wesley washumayela ukungcweliswa lokho uLuther akweqa. Futhi ukuKhanya kuza njengoba sidinga ukuKhanya. UNkulunkulu uyaKusho, futhi aKuvuliwe kithi ngoba Kufihliwe emehlweni ethu kuze kube usuku lapho uNkulunkulu engaKuvula. Angazi ukuthi kuyobanjani emva kokuba sesihambile? Ya, ngikhohisekile ukuthi kukhona impela, okuningi impela esingazi lutho ngakho. Kunjalo. KuneziMpawu eziyisiKhombisa, uma nje sithatha iNcwadi yeSambulo ephelele, enamathiselwe ngophawu kwingemuva leNcwadi. Akusiyongisho... akulotshiwe eNcwadini. Futhi lezoZimpawu zizovulwa ngalonyaka webandla, nezimfihlakalo eziyisikhombisa zokugcina zikaNkulunkulu zizo kwazi... ezizokwaziwa. O, ngingathanda nje ukukugcina ubusika bonke bese ngihamba ngedlule kuKho. Yebo, mnumzane! ImiNyaka yeBandla eyisiKhombisa.

³⁹ Njengoba uDanilyeli ezwa imidumo eyisikhombisa, futhi kwenqatshwa; futhi uJohane wezwa amaphimbo, futhi leNcwadi yanamekwa ngophawu, futhi ingemuva lencwadi lanamekwa ngophawu ngeziMpawu eziyisiKhombisa; kepha ngezinsuku zaleziMpawu ukuba zivulwe, “Imfihlakalo kaNkulunkulu isiyakuba ifeziwe.” Ngamanye amazwi, uNkulunkulu uyokwaziwa eBandleni laKhe; hhayi kubantu abathathu, kodwa njengoMuntu oyedwa. “Imfihlakalo kaNkulunkulu iyokwembulwa,” futhi lapho lokho kwase kwembuliwe ngokuphelele, khona-ke izimfihlakalo eziyisikhombisa ziyovulelwa iBandla; ngoba, phakathi lapho, iBandla liyobe liphila ngaphansi kokuphefumulelwa kukaMoya oNgcwele, Yena ephuma engena futhi ekhombisa izibonakaliso zaKhe zokuthi uyaphila futhi phakathi kwethu, uhlala phakathi kwethu, futhi khona-ke sikhonza uKristu ophilayo phakathi kwethu.

⁴⁰ Ungalokothi ufune amabandla amakhulu nezinto ezinkulu. Lapho sifika kulonyaka wePentecostal, nizobona impela ukuthi bakulahlakuphi. Lona kanye ibandla lase *Lawodikeya* lichaza “ukucebisa, ukungesweli lutho,” futhi uhamba-ze, ulusizi, uphuphuthekile, owokuhawukelwa, futhi awukwazi. Niyabo? Bahamba belandela okunjengemali eningi, nezakhiwo, nakho konke okunye.

⁴¹ Lapho, iBandla belilokhu njalo linge—ngelifunyenwe lomhlaba. Futhi nakhu lapho babekhona: babezondwa

ngabantu bonke, bekhishelwe ngaphandle, ezindleleni eziyimihume, nomaphi lapho abangahlala khona. Fundani amaHeberu 11, futhi nithathe amavesi okugcina ayisithupha noma ayisishiyagalombili aso, ukuthi “bazulazula kanjani ezingwadule, futhi—futhi bembethe izikhumba zezimvu nezikhumba zezimbuzi, futhi babeswele, futhi belusizi, futhi behlushiwe.” Labo bantu lapho, buyoma kanjani ubufakazi bethu bumelane nobabo ngosuku lokwaHlulelwa na? Niyabo, labo bantu ngalolosuku.

⁴² Manje, kulonyaka webandla... Sinamabandla ayisikhombisa, manje ngifuna ukuwathola endlaliwe. Angicabangi ukuthi ningawabona elapha, mhlawumbe uma abanye benu bengakwenza, ngiyakungabaza kakhulu, kodwa ngizozama ukukwenza, (ngiyazi ningekwenze, ukuhlala phansi lapha), ukukwenza imiNyaka yeBandla eyisiKhombisa. Ngizoyibamba ngesandla sami ukuze nizoqonda.

⁴³ Iqala, iBandla liqala ePentekoste. Ukhona umuntu ongakuphika lokho na? Qhabo, mnumzane! IBandla liqala ePentekoste ngesiBusiso sePentecostal, futhi lamiswa nguJesu Kristu ukuba liqhubeke kuze kube usuku lokugcina noMlayezo ofanayo nesibusiso esifanayo sisebenza kithi. Umyalo waKhe wokugcina eBandleni laKhe, uMarku 16, “Hambani niye ezweni lonke, nishumayele iVangeli, lezizibonakaliso ziyakubalandela abakholwayo.” Manje, kuphi na? “Ezweni lonke.” Kubani na? “Sonke isidalwa.” Omnyama, onsundu, ophuzi, omhlophe, noma ngabe kwakuyisiphi isidalwa, shumayelani iVangeli kuso sonke isidalwa. “Lezizibonakaliso ziyakubalandela abakholwayo.” Manje, kulobubusuku sisonqenqemeni kulokho, siqala nje ukusika kukho kulobubusuku, ubusuku ngabunye sisika isigaxa esikhudlwana saWo size sifinyelele phansi onyakeni webandla wethu uqobo. Manje, sithola ukuthi lokho kwakungumyalo waKhe.

⁴⁴ Manje, unyaka webandla wokuqala kwakuyibandla lase-Efesu. Unyaka webandla wesibili kwakuyiSmirna. Unyaka webandla wesithathu kwakuyiPergamu. Unyaka webandla wesine kwakuyiThiyatira. Unyaka webandla wesihlanu kwakuyiSardesi. Futhi unyaka webandla wesithupha kwakuyiFiladelfiya. Futhi unyaka webandla wesikhombisa kwakuyiLawodikeya.

⁴⁵ Manje, unyaka webandla wokuqala waqala cishe ngo 53 A.D [U A.D usho ukuthi uJesu azalwa—Umh.], ngenkathi uPawulu wayesungule ibandla e—e-Efesu. Ohambweni lwakhe lokuba yisithunywa senkolo, wasungula ibandla e—e-Efesu, ibandla lase-Efesu, futhi wayengumelusi walo waze wanqunywa ikhanda ngo 66, emenza umelusi cishe iminyaka engamashumi amabili nambili webandla lase-Efesu. Emuva kokufa kwakhe khona-ke siyatshelwa ukuthi uPawulu oNgcwele... noma uJohane oNgcwele omkhulu waba ngumelusi webandla

futhi waliqhubela phezulu langena kulonyaka, futhi unyaka webandla wagamanxela ku 170.

⁴⁶ Bese kuthi-ke emva koNyaka weBandla lase-Efesu, kusukela ku 53 A.D. kuze kube 170 A.D., wase-ke uqala oNyakeni weBandla laseSmirna owahlala kwaze kusukela ku 170 A.D. kuze kube 312 A.D. Khona-ke kungena uNyaka weBandla lasePergamu, futhi uNyaka weBandla lasePergamu uqala ngo 312 futhi wahlala kwaze kwaba ngu 606 A.D. Bese-ke kungena uNyaka weBandla laseThiyatira, futhi unyaka webandla waseThiyatira uqala ngo 606 futhi wahamba waya ku 1520, iZikhathi zobuMnyama. Bese kuthi-ke uNyaka weBandla laseSardesi uqala ngo 1520 futhi wahlala kwaze kwaba ngo 1750, unyaka wamaLuthela. Bese kuthi-ke kusukela ngo 1750, unyaka olandelayo ongenayo kwakuyiFiladelfiya, unyaka kaWesley; oqala ngo 1750 futhi wahlala kwaze kwaba ngu 1906. Futhi ngo 1906 uNyaka weBandla laseLawodikeya uyangena, futhi angazi ukuthi uzophela nini, kodwa ngiyabikezela ukuthi uzophela ngo 1977. Ngiyabikezela, hhayi ukuthi iNkosi yangitshela, kepha ngiyakubikezela ngokombono engakhonjiswa wona eminyakeni ethize edlule, ukuthi, ezinhlanu zalezo zinto (kweziziyisikhombisa) sezivele zenzekile.

⁴⁷ Cishe...Bangaki owukhumbulayo lowo mbono, ebandleni na? Impela. Washo lokho, ukuthi ngisho uKennedy uzokhethwa kanjani kulolukhetho lokugcina. Ukuthi abesifazane bayovunyelwa kanjani ukuthi bavote. Ukuthi uRoosevelt uyoliyisa kanjani izwe empini. Ukuthi uMussolini wayezoya kanjani ngase-Ethiopia, ukuhlasela kwakhe kokuqala, futhi uyoyinqoba; lokho kuyoba ngukuphela, uyofa ngemuva kwalokho. Lezimfundiso ezinkulu ezigqamile ziyovuka kanjani futhi zonke ziwele emuva ebuKhomanisini; ubuHitler, noMussolini, neCo-...UbuNazi, nokunye nokunye, konke kuyowela emuva ebuKhomanisini. Futhi iminyaka eyishumi nanye ngaphambili, kuthi “Siyolwa neJalimane, neJalimane yayizoqinisa emva kokhonkolo,” uMugqa iMaginot. Kwenzeka nje ngaleyondlela. Kwashiwo ngaleyonkathi, emva kwalokho, kuyofika endaweni ukuthi...kufezeke ukuthi isayensi iyokwanda kakhulu impela kuze kuthi bayosungula imoto, izimoto ziyobukeka kakhulu njenge “qanda” ngaso sonke isikhathi. Futhi lowo mbono washiwu khona lapha lapho iBandla likaKristu limi khona manje, kwendala iMes-... ikhaya lezintandane. UCharlie Kern, mhlawumpe usendlini kulobubusuku, wayehlala endaweni ngalesosikhathi. Ngokunye ukusa kwakungeSonto cishe ngelesikhombisa ngo kwenzeka. Futhi Kwathi, “Khona-ke lapho kuyofezeka ukuthi bayosungula imoto abangayikudinga isitelingi kuyo, iyolawulwa ngolunye uhlobo lwamandla.” Sebenayo manje. Banayo manje, ngamandla kazibuthe, ilawulwa ngeradar. Abalokothi ngisho...uvele nje

uhlele iradar yakho lapho uyakhona, kuthatha wena uqobo, awudingi ukuqondisa.

⁴⁸ Manje, futhi kwasho phakathi lapho, “Ngalesosikhathi, kuzobakhona owesifazane omkhulu osukumayo e-United States.” Futhi wayegqokile futhi emuhle, kodwa wayenehliziyo enonya. Futhi nginobakake embonweni, ngisho iphepha eliphuzi, lathi, “mhlawumpe ibandla eliKatolika.” Futhi abesifazane bevunyelwe ukuvota kuzosiza ekukhetheni umuntu ongafanele walesisizwe. Futhi yilokho abakwenzile. Impela. Manje, wathi, “Lokho kuyoba isiqalo.”

⁴⁹ Manje enye into owayisho, ukuthi . . . Khona-ke ngokushesha emuva kwalokho, ngabona lesisizwe silotha, nje saqhuma saba izicucu. Manje, uma lezozinto zenzekile, kanjalo nalokhu okunye. Sise . . . Yingalesosizathu ngilapha kulobubusuku ngizama ukuletha lokhu futhi ngikubeke kulababantu baseJeffersonville, ngoba ngilungiselela ukungena ezinkundleni zezimishini maduze futhi, futhi angazi ukuthi sikhathi sini engingabizwa ngaso noma ngihlwithe. Mina—mina . . . asikwazi lokho. Futhi ngifuna ukuqiniseka ukuthi ngi . . . ngazisa ibandla ihora abaphila kulo, ngoba uNkulunkulu uSomandla uzongibeka icala ngakho.

⁵⁰ Manje—manje, ngalinye lalamabandla, ngokomBhalo lapho, lalinengelosi. Futhi ingelosi yayi . . . Bangaki owaziyo ukuthi *ingelosi* kuchaza ukuthini na? Yi “sithunywa,” isithunywa. Futhi lapho—kwakukhona *izingelosi eziyisikhombisa* emabandleni ayisikhombisa, kwakuchaza “izithunywa eziyisikhombisa.” Manje, futhi zaziyizinkanyezi esandleni saKhe. Futhi esandleni saKhe lezi—lezi eziyishumi nambili . . . lezizinkanyezi eziyisikhombisa ezazizobonakalisa ukuKhanya koBukhona baKhe ngosuku lobusuku esasiphila kulo. Njengoba izinkanyezi zibonakalisa ilanga emhlabeni, kwenza ukukhanya ukuze sikwazi ukuhamba, futhi sizungeze ngesikhathi sasebusuku.

⁵¹ Manje khona-ke siyathola, ukuthi ngalesisikhathi, ukuthi ngayinye yalezozingelosi zazinesikhundla nendawo. Futhi, bazalwane, kulobubusuku asifiki kukho, ngoba siyayazi lengelosi yebandla lokuqala, kodwa kuzoba imfihlakalo nento ekhazimulayo ukuthola nokukhipha emlandweni, phambi kwenu, izingelosi zalawa amanye amabandla. Ingelosi yebandla lokuqala kwakunguPawulu oNgcwele, waliqamba, isithunywa sikaNkulunkulu. Ingelosi yebandla lase-Efesu kwakunguPawulu oNgcwele. Ibandla . . . Manje, isizathu ngi . . .

⁵² Manje, lawa amanye ningahle ningavumelani, kodwa ngihlalile lapho izinsuku nezinsuku ngaphansi kokuphefumlelwa ngaze ngezwa uMoya oNgcwele ungishaya futhi ungigcabela khona. Yingalesosizathu ngazi. Futhi bhekisisani lamadoda akhethiwe, uma unguSomlando, wona . . . Amadoda afanayo enginawo lapha, futhi ngiyazi ngesambulo

ukuthi ayeyizingelosi ebandleni, ayenenkonzo efanayo okungukuthi lawa ayenza ekuqaleni. Futhi leyo nkonzo ayisoze yaguquka, izofanele ihlale iyipentekoste kuyo yonke indlela.

⁵³ Manje, osomlando abahlezi lapha uzophikisana nami kulendoda; kodwa ebandleni laseSmirna, u-Irenaeus nguye engimaziyo ukuthi kwakunguye ingelosi yalolosuku. UPolycarp, abaningi benu bazothi kwakunguPolycarp, njalo, nizothi bekunguye. Kepha uPolycarp wencika kakhulu enhlanganweni nakumaKatolika, eza enkolweni. Kepha u-Irenaeus wayengumuntu owayekhuluma ngezilimi, futhi wayenamandla kaNkulunkulu, nezibonakaliso zamlandela. Wayeyingelosi kaNkulunkulu yokuKhanya, futhi wadonsa ukuKhanya ngaleya emuva kokuba uPolycarp wayesebethelwe noma wabulawa, wabulawa ngokwakhelwa uzungu, khona-ke u-Irenaeus wayengomunye wabafundi bakhe, futhi uPolycarp wayengumfundi kaPawulu oNgcwele...noma uJohane oNgcwele. Futhi khona-ke u-Irenaeus wathatha indawo yakhe, futhi waletha ukuKhanya.

⁵⁴ Futhi ingelosi yokuKhanya yase—yasePergamu kwakunguMartin omkhulu oNgcwele. Angikholwa ukuthi kwakukhona indoda ephakeme eyake yaphila emhlabeni, ngaphandle kukaJesu Kristu, kunoMartin oNgcwele. Amandla? Ababulali ngokwakha uzungu bafika kuye ukuba banqume ikhanda lakhe (wayekholelwa ezibonakalisweni nezimangaliso, nesiBusiso sePentekoste), futhi lapho babeye khona, babezombulala ngokumakhela uzungu, wadonsela emuva ijazi lakhe futhi wakhiphela intamo yakhe kubo. Futhi lapho obulala ngokwakha uzungu wahosha inkemba ukuba anqume ikhanda lakhe, amandla kaNkulunkulu amshaya wayothi ngqu emuva esuka kuye, futhi wagaqazela ngamadolo wamcela...?... Amen. Wayeyingelosi ebandleni.

⁵⁵ Ezinye izinto. Bukani ukuthi kanjani yena...Omunye wabazalwane bakhe wayelengisiwe, wayesendleleni eyozama ukumthola, abone ukuthi kwakwenzekeni. Futhi lapho efika lapho, base bevele bemlengisile. Wayelele enablee, efile, futhi amehlo akhe ephumele ngaphandle kwekhanda lakhe. Wangena waya kuye wawa phansi ngamadolo akhe futhi wabeka umzimba wakhe wanquma kuye ihora, ekhuleka kuNkulunkulu. Futhi amandla kaNkulunkulu afika phezu kwendoda futhi yavuka, wabamba isandla sayo futhi wasuka wahamba nayo khona lapho. Lowo ngumlando, njengoGeorge Washington nje, u-Abraham Lincoln, noma omunye. Kungumlando.

⁵⁶ Yebo, mnumzane! UMartin oNgcwele wayeyingelosi ebandleni lasePergamu, okungukuthi, ibandla lomshado elabathatha labawelisela ebuKatolikeni emva kwalokho.

⁵⁷ Ingelosi yebandla lase—laseThiyatira kwakunguColumba.

58 Ingelosi yebandla laseSardesi, ibandla elifile...Igama *Sardesi* lisho “ofile.” Liphuma negama, hhayi iGama laKhe, “Kepha igama lokuthi uyaphila, kanti ufile.” Bukani ukuthi bawukhipha kanjani lowo mbhaphathizo ngalolosuku. Niyabo, kuqhamuka kulo. Ingelosi yebandla laseSardesi kwakunguMartin Luther, umguquli wokuqala.

59 Ingelosi yebandla laseFiladelfiya kwakunguJohn Wesley, isithunywa.

60 Futhi ingelosi yebandla lase—laseLawodikeya ayikaziwa okwamanje. Kuzoba ngolunye usuku, kodwa mhlawumpe yena...emhlabeni. “Lowo onendlebe...” [Akuqoshwanga eteyipini—Umhl.]...yazini ukuthi lona ngunyaka esiphila kuwo. UNkulunkulu uzokwenza ukwahlulela kwalokho.

61 Manje, qaphelani manje, futhi sizofika manje emiBhalweni, emuva onyakeni webandla lokuqala. Manje ngizothanda... Nginezinto ezincane ezibhalwe phansi lapha engifisa ukuthi nizozilalelisisa.

62 Ibandla lokuqala, ibandla lase-Efesu, imisebenzi yebandla, lokho uNkulunkulu abalahla ngakho, kwakuyimisebenzi ngaphandle kothando. Umvuzo wabo kwakunguMuthi wokuPhila.

63 Ibandla laseSmirna laliyibandla elahlushwa, ladlula ezinhluhweni. Umvuzo kwakungumqhele wokuPhila.

64 Ibandla lesithathu, iPergamu, unyaka wemfundiso yamanga, uSathane eqamba amanga, nesisekelo somthetho wobupapa, umshado webandla nombuso. Umvuzo wawuyimana efihliwe netshe elimhlophe.

65 Ibandla laseThiyatira laliyibandla lobupapa elidukisayo, iZikhathi zoBumnyama. Umvuzo wawungamandla nokubusa kwezizwe, neNkanyezi yoKusa. Lokho ngubuncane ngesibalo obahamba bedlula.

66 Ibandla laseSardesi kwakungunyaka wenguquko, isithunywa senkolo esikhulu... noma hhayi isithunywa senkolo, kodwa amagama afihliwe, babenamagama abo uqobo. Futhi umvuzo kwakuyizingubo ezimhlophe, negama eNcwadini yokuPhila (okuzomele kuze ekwahlulelweni). Saba nakho lokho ngolunye usuku, iNcwadi yokuPhila; ufanele wahlulelwe ngokucela eNcwadini yokuPhila. AbaNgcwele baguquliwe futhi bathathiwe ngaphandle kwalokho, abayi kulokho.

67 UNyaka weBandla laseFiladelfiya kwakungunyaka wothando lobuzalwane, unyaka omkhulu womsebenzi wokuthunywa nonyaka omkhulu wesithunywa senkolo, umnyango ovulekile. Futhi umvuzo wawuyi—yinsika. Ukwembula amagama kaNkulunkulu kwakuzofanele kube phakathi ngalo—ngalonyaka, ngenkathi uphuma lapha ngo 1906. Kulungile.

⁶⁸ Unyaka waseLawodikeya kwakuyibandla elisivivi, elicebile, elinempahla eningi, elingaswele lutho; kepha lalilusizi, limpofu, liphuphuthekile, futhi elokuhawukelwa, futhi lihamba-ze. Futhi umvuzo kwakungukuhlala esiHlalweni neNkosi, labo abanqoba lowonyaka.

⁶⁹ Manje ukuhlaziya, kulobubusuku, ukunikhombisa okuncanyanyana mayelana nenkonzo kulobubusuku, sizothatha isahluko 2, unyaka webandla lokuqala. Manje si . . .

Wembulile futhi siyazi ukuthi Ungubani, UnguNkulunkulu!

⁷⁰ Manje, unyaka webandla uqala njengoba ngishilo, cishe ngo 53, kuya ku 170. Futhi (a) umuzi wase-Efesu, omunye wemizi emithathu emikhulu yase-Asiya; kaningi wawubizwa ngomuzi wesithathu wokholo lwamaKristu (owokuqala kwakuyiJerusalema; owesibili, i-Antiyokiya; futhi owesithathu, i-Efesu) . . . (c) umuzi omkhulu wezohwebo nentengiselwano . . . (e) uhulumeni kwakungowamaRoma . . . (f) ulimi kwakuyisiGriki. Osomlando bakholwa ukuthi uJohane, uMariya, uPetru, u-Andreya noFiliphu bonke bangcwatshwa lapho. Futhi i-Efesu yayaziwa ngobuhle bayo.

⁷¹ UbuKristu e-Efesu kwakulapho amaJuda ayehlala khona, e-Efesu. Futhi laqanjwa cishe ngo 53 A.D. noma ngo 55. UbuKristu batshalwa lapho nguPawulu oNgcwele. Kamuva, uPawulu oNgcwele wachitha iminyaka emithathu e-Efesu. Ukufundisa kukaPawulu kwathela ukuthonya okukhulu emakholweni e-Efesu. Olandelayo, uThimothi wayengumbhishobhi wokuqala webandla lase-Efesu. UPawulu wabhalela ibandla lase-Efesu. Ngesikhathi sikaPawulu kwakuyibandla elikhulu.

⁷² Efesu kusho ukuthi . . . lona kanye igama elithi *Efesu* lisho ukuthi “yekela, ziphumuze, hlubukile.” Elabizwa nguNkulunkulu, “Ibandla elihlubukile.” UNkulunkulu—uNkulunkulu wayazisa kuqala imisebenzi yabo, umshikashika wabo, nokubekezela kwabo. UNkulunkulu wakusola ukuphila kwabo, beshiya uthando lwabo lokuqala, ngokuhlubuka, nokungaphinde bathele ukuKhanya. I-Efesu kwakungesilo ibandla elikhohlisiwe, lazehlulekisa lona ngokungaqhubeki othandweni oluphelele.

⁷³ Ukufingqwa kwe-Efesu: Izithelo, ngaphandle kothando, zaholela ekuhlubukeni. Izethembiso: IParadesi lathembisa konqobayo, kwabangcwele base-Efesu onyakeni webandla, kwanikezwa uMuthi wokuPhila.

⁷⁴ Nansi into enhle. UMuthi wokuPhila kukhulunywe ngawo kathathu kuGenesisise, kathathu eSambulweni. Isikhathi sokuqala okwake kwakhulunywa ngakho ku—kuGenesisise, kwakuse-Edene, noKristu wayenguMuthi. Izikhathi ezintathu kwabalulwa ngakho eSambulweni, kwakunguKristu eParadesi. O, lokho kucebile. INkosi ayibusise.

⁷⁵ Manje siqala isahluko 1 sabase-Efesu...noma ivesi 1 lesahluko 2, ibandla lase-Efesu:

Kuyo ingelosi yebandla e-Efesu loba ukuthi; Naku akushoyo ophethe izinkanyezi eziyisikhombisa esandleni sakhe sokunene, ohambayo phakathi kwezinti zezibani eziyisikhombisa zegolide;

⁷⁶ UJohane uyi—isithunywa ngalesikhathi. Ehamba phakathi kwezinti zalezi zibani eziyisikhombisa zegolide okwakunguJesu Kristu, uNkulunkulu uSomandla. Wenzani na? Akashongo ukuthi Wayehamba othini lwesibani *olulodwa*, Wayehamba phakathi kwazo zonke. Kukhombisani lokho na? Ukuthi unguNkulunkulu ofanayo, izolo, namuhla, naphakade, futhi kuwo wonke unyaka webandla kulolonke ikholwa. Uza e...ngoMoya oNgcwele kuwo wonke unyaka nakuwo wonke umuntu; ofanayo izolo, namuhla, naphakade.

⁷⁷ “Ephethe esandleni saKhe sokunene.” *Isandla sokunene* sisho ukuthi “igunya namandla aKhe.” Ephethe esandleni saKhe sokunene (ngaphansi, kulawuliwe) izithunywa eziyisikhombisa eminyakeni yebandla eyisikhombisa. O, ngiyakuthanda lokho. SiMbona ehamba ezulazula edlula kuleminyaka yebandla, uKristu, eZazisa kubantu baKhe phansi kudlule eZikhathini zoBumnyama, phansi kwedlule kuwo wonke unyaka; ngenkathi ibandla laba yilo ngegama futhi laphuma, futhi abanye bahamba ngenye indlela futhi abanye ngenye, kepha labo abancane ngesibalo bebandla basalokhu babesabambelele, futhi uKristu wasebenza nabo, eqinisekisa iZwi laKhe; eLishwiba ledlule.

⁷⁸ Kulula kakhulu ukubona ukuthi sikuthole kanjani lokho esinakho namhlanje, uma uqala ukutadisha lokhu. Manje, lapha ekuqaleni...ngiyakholwa nonke niyabona phezulu la. [UMfowethu Branham ukhombisa ngomfanekiso ebhlekabhode—Umhl.] Lapha ngunyaka webandla owodwa, lelo yiPentekoste. Unyaka webandla lesibili, elesithathu, elesine, elesihlanu, elesithupha, unyaka webandla lesikhombisa. Manje uma nizoqaphelisisa lokhu, iBandla liqala ePentekoste. Bangaki okukholwayo lokho na? Niyabona ukuthi kwenzekani ePentekoste na? Khona-ke sibhekisisa ibandla lapho lihamba liqhubeka ezansi. Liqala nje ukufiphala kakhudlwanyana, ngokuqhubeka kancane, ngokuqhubeka kancane; kancanyana, liphansi njengalokho njengoba iBandla leqiniso ngempela liphuma.

⁷⁹ Manje, uKristu...akunandaba ukuthi iBandla lincane kangakanani, “Lapho kuhangene amabili noma amathathu eGameni laMi, Ngiyakuba phakathi kwabo.” Uma behlangene ndawonye kukuphi na? Egameni lamaMethodisti na? Egameni lamaBaptisti na? Egameni lePentecostal na? EGameni likaJesu! Lapho kuhangene ndawonye ababili noma abathathu, akunandaba ukuthi kuncane kangakanani. Futhi bazoba

bancane kakhulu ezinsukwini zokugcina kuze, Washo, Uzodingeka afike ngokushesha ukunqamula umsebenzi ube mfishane noma kungebebikho nyama esindiselwa uHlwitho. “Lapho kuhlange ababili noma abathathu eGameni laMi!”

⁸⁰ Manje, umzuliswano wokuqala, abaphostoli. Manje, siyabona lokhu isiqalo, iPentekoste. Uyahambahamba, uNkulunkulu omkhulu ofanayo, izibonakaliso ezinkulu ezifanayo zazizokwenzeka zonke phansi kwedlule kuyo yonke leminyaka ngoba Wahamba phakathi konyaka ngamunye. Ebusisa ini na? Abantu baKhe abahlangene eGameni laKhe.

⁸¹ Ngifuna nibuke kulokhu njengoba sihamba sidlula ebandleni. *Leli* bandla lalineGama likaJesu. *Leli* bandla lalineGama likaJesu. *Leli* bandla lalineGama likaJesu. Futhi *leli* bandla laLilahl. *Leli* bandla liyaphuma, unyaka wamaLuthela, ne “gama lokuthi uyaphila, kanti ufile.” Bese liyahamba liqhubekele phansi ekupheleni kwalonyaka; futhi phakathi kwalonyaka nalonyaka kunomnyango ovulekile obuyisela emuva leloGama futhi ebandleni. Manje bhekani futhi nibuke uma lokho kuyiQiniso, emva kokuba sikuthola lapha emiBhalweni. Lapho phakathi kwe—kweminyaka.

⁸² Manje, kusasa ebusuku ngizozama ukuba nalokhu kubekwe phezulu lapha ukuze sikwazi sonke ukukubona. Futhi ngizokwehla mhlawumbe kusasa ntambama futhi ngikudwebele... amanye a—amasu engifuna ukukhuluma ngawo kini. Futhi uma noma ubani kini enomlando, wozani nayo. Noma thatha amanothi akho bese wehlela ezansi emtapweni wolwazi noma ndawondawo futhi uthole umlando, futhi uwufunde futhi ubone uma lokhu kuqinisele.

⁸³ Manje ivesi lokuqala. Wenzani na? Uyababingelela.

Kuyo—kuyo ingelosi yebandla lase-Efesu... (kuJohane) loba; Nakhu akushoyo ophetheyo izinkanyezi eziyisikhombisa esandleni sakhe sokunene, ohamba phakathi kwezinti zezibani eziyisikhombisa zegolide; (yisibingelelo)

⁸⁴ Manje ivesi 2 nevesi 3, Uyabancoma:

Ngiyayazi imisebenzi yakho, nemishikashika yakho, nokubekezela kwakho, ...kuthi ukuthi kawunakubamela ababi: wabavivinya abazisho ukuthi bangabaphostoli, bengesibo, wabafumana beqamba amanga:

⁸⁵ Niyabo, lokho kuhlubuka kwase kuvele kuqalile ukungena, onyakeni wokuqala. Wase uvele uqalile khona lapho; ngoba abakhethiweyo neBandla leqiniso ababefuna ukugcina imiyalo yeBhayibheli, futhi bagcine amaZwi uJesu awasho ebufakazini baKhe, base bevele beqalile ukushiya. Into ethize iqala ukwenzeka, futhi kwakukade kukhona othisha bamanga

abavukayo, abantu ababefundisa okungalungile, okuphambene nomBhalo, bezama ukufaka okuthize noma ukunezela okuthize.

⁸⁶ Yingalesosizathu Anikeza lesisambulo ebandleni futhi wathi, “Osusayo noma anezele, ingxenye yakho iyosuswa eNcwadini yokuPhila.” Lokho nguku, lahleka, mfowethu! Ungazigaxi nje eZwini likaNkulunkulu! Kungakhathaleki nje ukuthi ubani eLimlimazayo noma ngabe Lilimazani, Lisho nje noma kanjani. Ngendlela nje eLilotshwe ngayo lapho, yileyondlela. Asidingi enye into ethize enkulu, asidingi noma yimuphi umprihi noma yini ukuba isihumushele Lona, uNkulunkulu uMoya oNgcwele ungumhumushi. Unikeza ukuhumusha.

⁸⁷ Manje, uma niqaphela, ukuphendukela ebubini futhi ukuthola abaprofethi bamanga, emuva kwalokho bafakazelwa benamanga, benesimo sokumesaba uNkulunkulu. Niyabona ukuthi ibandla laqala kanjani ukuba yilo ngegama nje ngalesosikhathi na? Baqala ukuba nohlobo lokubhidliza abantu ngaphansi kokuphefumulelwa kukaMoya oNgcwele, baqala ukubangela abantu ukuba nohlobo lokuhlekisa ngabo.

⁸⁸ Awu, akashongo yini uJesu ukuthi, “Nibusisiwe uma benihlupha ngenxa yokulunga”? Akazange athi niqala ukuba yikho ngegama nje. Wathi, “Jabulani, futhi nithokoze kakhulu impela, ngokuba kanjalo babahlupha abaprofethi ababengaphambi kwenu.” Washo ukuthi, kwakusemibusisweni, kuMathewu 5, “Nibusisiwe!” Ngani, ukuba nabantu ukuba bahlekise ngawe ngoba uthanda iNkosi uJesu, isibusiso ukuba nabo nje ukuba bakusho. Kuphela ba... Uma beniqalekisa, behlisela izibusiso zikaNkulunkulu kini. Kubuyela kubo, njengoba kwenzeka kuBalami ngalesosikhathi. Ku—kubuyela kubo. Uma bezama ukuhlekisa ngawe ngokuba ngumKristu, ngani, kubuyela kubo, futhi uNkulunkulu usinika isibusiso, ngoba, “Nibusisiwe uma abantu beyakunihlupha ngenxa yeGama laMi.” Ngenxa yeGama laKhe, “Nibusisiwe!”

⁸⁹ Manje siyathola ukuthi babefuna ukuqala futhi bangene esimweni sokumesaba uNkulunkulu.

⁹⁰ Manje, ngingahle ngime khona lapha futhi ngisho okuthize, ngiyakholwa ngizoma. Niqaphelile ukuthi yonke imvuselelo... Manje, mzalwane ongumfundisi, hlola lokhu. Yonke imvuselelo iveza amawele, njengoJakobe nje noRebeka baveza amawele: U-Esawu noJakobe. Ngiquonde ukuthi u-Isaka esikhundleni sika... u-Isaka noRebeka, esikhundleni sikaJakobe. U-Isaka noRebeka baveza amawele. Ubaba wayengcwele, umama wayengcwele, kepha babanabafana ababili abazalwayo: U-Esawu noJakobe.

⁹¹ Manje, bobabili wayekholwa. Kodwa u-Esawu, uma sekuza emisebenzini nezenzo, njengowomthetho okahle, mhlawumpe wayengumfana ongcono, yonke indlela nxazonke, kunokuba uJakobe wayenjalo. Benikwazi lokho na?

UJakobe wayengumfana omncane nje owayelokhu ezilazila ngakumama wakhe ngaso sonke isikhathi. Kepha u-Esawu waphumela ngaphandle futhi wasebenza, waphuma wathola inyama yenyamazane ukuze anike ubabayi wakhe omdala oyimpumpethe owayengumprofethi, wazama ukumnakekela. Kodwa uJakobe wayenento eyodwa kuphela engqondweni, wayefuna lobo buzibulo! Wayengakhathalele ukuthi wayezodingeka azilazile kangakanani noma ngabe yini ayezodingeka ayenze, into esemqoka empilweni yakhe kwakungubuzibulo! No-Esawu wakwedelela.

⁹² Manje animboni umuntu wemvelo—umuntu wemvelo na? Uma imvuselelo ifika, kunezigaba ezimbili zabantu eziphuma kuyo yonke imvuselelo. Kukhona umuntu wemvelo ohambayo, futhi uzonyukela e-altare futhi athi, “Yebo, mnumzane, ngamukela uKristu njengoMsindisi wami.” Uzophuma, futhi wenzani na? Into yokuqala niyazi, uzoziwayindela kwelithize elihle elibandayo, ibandla ngegama nje, ngoba ucabanga ukuthi, “Awu, uma ngiyoyina ibandla, ngilungile nje njengendoda elandelayo. Angilungile nje njengo *S'bani-bani* na? Kwenza mehluko muni inqobo nje uma ngingowebandla futhi ngenza ukuvuma kwami na?” Ngani, kuyinqwaba yomehluko. Ufanele uzalwe kabusha. Ufanele ube nobuzibulo.

⁹³ Futhi uJakobe wayengenandaba ukuthi wayehlekwe kangakanani. Wayefuna lobobuzibulo, futhi wayengenandaba ukuthi wayezodingeka abuthole kanjani.

⁹⁴ Manje, abantu abaningi abafuni ukuthola ubuzibulo ngoba bacabanga ukuthi kuyinto nje encanyana eNgajwayelekile. Abafuni ukwehlela phansi e-altare bese bekhala kancanyana, noma bahambe ngaphandle kokudla okumbalwa, ne—nenye into ethize. A—a—a—abafuni ukukwenza. Iningi labesifazane... okuningi okwe, niyazi, mani... ukuzipenda, bacabanga ukuthi uma bengakhala bangahle bakususe, bazofanele baphinde bakufake futhi. Ngani, ba...ku...Futhi angiqondile ukusho lokho ngokuthuka okungcwele, ngiyethemba akuzwakali ngaleyondlela, kodwa lelo yiqiniso. AbaKufuni nje. Abakufuni ukuZalwa ngokuSha, ngoba ukuZalwa ngokuSha kuthi ukuba ngamahlaphahlapha. Kunjenganoma yikuphi ukuzala. Noma yikuphi ukuzala kungamahlaphahlapha, angikhathali noma ngabe kukuphi. Uma kusehhokweni lezingulube noma engotsheni, noma ngabe kukweliphinki, igumbi lasesibhedlela elihlotshisiwe, kungamahlaphahlaphi.

⁹⁵ Futhi kanjalo ukuZalwa okuSha kungamahlaphahlapha! Amen. Kuyokwenza wenze izinto ongakaze ucabange ukuthi uyozenza; ume ekhoni futhi ushaye isigujana itamborini, noma ucule, “Udumo malube kuNkulunkulu! Haleluya! Makadunyiswe uNkulunkulu! Udumo kuNkulunkulu!” Ngani, uyoziphathisa okohlanya. Yilokho okwakwenzayo kubaphostoli, yilokho okwakwenzayo entombini uMariya, wenza sengathi

wayedakiwe. Wayengamahlaphahlapha emphakathini, kodwa kuthatha amahlaphahlapha empilweni ukuphuma kukho. Amen!

⁹⁶ Uma noma yini ingafi futhi ibole, ukuphila angeke kuvele kuyo. Uma umuntu engafi futhi abole emicabangweni yakhe, uKristu angeke angene enhliziyweni yakhe. Uma uzama ukuzicabangela, “Manje, uma ngenyukela e-altare futhi ngithi, ‘Yebo, Nkosi, ngingu—ngingimfo okahle, ngizoKuthatha. Ngizokhokha izishumi zami. Ngizokwenza lokhu,’” uzofanele ufe futhi ubole khona lapho emicabangweni yakho. Vumela uMoya oNgcwele alawule futhi wenze nje noma yini Ayifunayo ngawe. Thola uhlobo oluthile olumahlaphahlapha ngakho. Lokho kuzwakala kwesabeka, kungesikho ukuthuka okungcwele, kodwa kuyiQiniso. Yiyonandlela kuphela engiyaziyo ukushaya into iphume ukukwenza uLiqonde.

⁹⁷ Yini eyayingamahlaphahlapha kakhulu kunalesosigejane samaJuda anesithunzi ngalolosuku, kunokubona lababantu bephuma lapho nezindebe ezingingizayo na? Niyazi ukuthi kuyini ukungingiza na? Ehhe, ehhe, he, he, he, he...?.. Ezinye izilimi, nokuziphathisa okwabantu abadakiwe. [UMfowethu Branham ubonisa indlela umuntu odakiwe enza ngayo—Umhl.] Ehhe, ehhe, he, he, he. Yilokho impela nje ababekwenza. Babebukeka bengamahlaphahlapha!

⁹⁸ Futhi wathi, “Labababantu bonke bagcwele iwayini elisha na?”

Kepha emva kokuba omunye ethi ukuzithola, wathi, “Lokhu makwazeke kuni, futhi bekani indlebe emazwini ami, laba kabadakiwe njengoba nicabanga ukuthi kunjalo.” Kodwa wabuyela emuva emBhalweni, “*Lokhu yilokho okwakukhulunywa ngumprofethi uJoweli, ‘Futhi kuyokwenzeka ngezinsuku zokugcina,’ kusho uNkulunkulu, ‘Ngiyothululela uMoya waMi phezu kwayo yonke inyama.’*”

⁹⁹ Yileyo ndlela iBandla elazalwa ngayo kuqala. Bangaki okholwayo ukuthi uNkulunkulu ungongenasiyiphelo na? Khonake Angeguquke. Futhi uma lokho kwakungumqondo waKhe weBandla ekuqaleni, lolo uhlobo lweBandla Azoba nalo ekugcineni. Angeguquke. Ngakho uzokushintshanisa kanjani ukuxhawula, noma ukufafaza, noma—noma enye into ukuthi ayenzekanga khona lapho na? Ngamunye wabaphostoli wabuyela emuva kulokho.

¹⁰⁰ Emva kokuba sebekwenze konke okwalokhu...uMoya oNgcwele wawuwele phezu kwabo, uPetru wathi, “Singanqaba namanzi, sibona ukuthi laba wemukele uMoya oNgcwele njengoba senza ekuqaleni na?” Futhi wayayala ukuba babhaphathizwe eGameni leNkosi uJesu. Kunjalo.

¹⁰¹ UPawulu wawelela ngale futhi wathola abantu bememeza, benesikhathi esikhulu, isigejane sabamaBaptisti edumisa

uNkulunkulu, futhi wathi, iZenzo 19, wathi, “Namamukela uMoya oNgcwele lokhu nakholwayo na?”

Bathi, “Asazi nokuthi ukhona uMoya oNgcwele.”

Wathi, “Nabhaphathizwa kanjani na?”

Bathi, “Sabhaphathizwa yindoda efanayo eyabhaphathiza uJesu, uJohane umBhaphathizi.”

¹⁰² Wathi, “Ya, angeke kusaphinde kusebenze.” Niyabo? UPetru wayesevele ekubeke uphawu ngoSuku lwePentekoste. Wayenezihluthulelo. Niyabona?

Wathi, “Angeke kusaphinde kusebenze, nifanele niphinde nibhaphathizwe.” Ngakho waphinda wababhaphathiza futhi, eGameni leNkosi uJesu Kristu. Wabeka izandla zakhe phezu kwabo, futhi baba nohlobo olufanayo lwemiphumela ababenayo lapho ekuqaleni. UMoya oNgcwele wehlela phezu kwabo, baqala ukukhuluma ngezilimi futhi baprofetha.

¹⁰³ Manje, lelo bekuyiBandla ezansi kwedlule onyakeni. Manje, kwaqala khona lapha ekuqaleni.

“Ngiyakwazi ukubekezela kwakho. Unokubekezela okwesabekayo, ngiyazi ukuthi... Manje khumbulani, NginguYe ohamba phakathi kwezinti zezibani. Ngiyakwazi ukubekezela kwakho, nomsebenzi wakho, nomshikashika wakho, nothando lwakho, nokunye nokunye. Ngiyakwazi konke okwenzile. Futhi Ngiyazi ukuthi ubavivinyile lababantu abazibiza nga ‘baprofethi, abaphostoli,’ futhi wathola ukuthi bangabaqambimanga.” O, lokho kubekwe ngokusobala, akunjalo na? Anginasibopho ngalokho, Yena unaso. Wathi babengabaqambimanga.

¹⁰⁴ Kodwa iBhayibheli lathi, “Hlola umuntu. Uma ekhona phakathi kwenu ongokamoya noma umprofethi, noma esho ukuthi unguye, Mina iNkosi Ngiyakuzazisa kuye. Ngizokhuluma kuye ngemibono, nangamaphupho. Futhi uma lokho akushoyo kwenzeka, khona-ke muzweni; ningamesabi, niyabo, ngenxa yokuthi Nginaye. Kodwa uma kungenzeki, khona-ke ningamuzwa, akanalo iZwi laMi.” Niyabo, uma kuyiZwi laKhe, kuzokwenzeka.

¹⁰⁵ Manje, bathola ukuthi lababafo wayeqhubekela phambili ngokweBhayibheli. Niyabo, babezama ukuthola okuthize. (Ngifuna ukuba nigqoke ikepisi lenu manje, lapho sehlela ezansi esigaxeni sensimbi nje emizuzwini embalwa.) Manje, khona-ke Wathi, “Ngiyabona ukuthi wena... ukuthi unokubekezela, nokubekezela no... nabo. Ubavivinyile, futhi wafumana ukuthi abasibo abaphostoli. Abasibo.”

¹⁰⁶ Manje, njengoba ngishilo ukuqala, ngaphambi kokuba siqale kulokhu futhi, yonke imvuselelo iveza ipheya lamawele. Elinye lingumuntu wokomoya; elinye umuntu wemvelo womhlaba, “Ngijoyine ibandla, ngilunge nje njenganoma ubani.” Futhi

yilokho lemvuselelo ekuvezile. Yilokho, yonke imvuselelo. Yilokho uLuther akuveza, yilokho u-Irenaeus akuveza, yilokho okwavezwa nguMartin oNgcwele, yilokho okwavezwa nguColumba, yilokho okwavezwa nguWesley, futhi yilokho iPentekoste eyakuveza. Kunjalo impela.

¹⁰⁷ Niyabona ukuthi baye kanjani enzalweni na? Bakhe amabandla abo, futhi basuka bahamba, nezindawo ezinkulu ezinhle futhi (he, bakithi!) sukume futhi niphindaphinde iSivumokholo sabaPhostoli. “Ngiyakholwa kulo iBandla eliNgcwele eliRoma Katolika, nokudlelana kwabangcwele.” Noma ngubani okholelwa ekudlelaneni kwabangcwele ungokhonza imimoya yabangasekho. Noma yini exhumana nabafileyo ingekadeveli. Kunjalo impela. SinoMkhulumeli oyedwa phakathi kukaNkulunkulu nomuntu, lowo ngumuntu uJesu Kristu. Kunjalo. Yilokho uPetru akusho. Futhi nina bantu abangamaKatolika abathandekayo nimbiza ngokuthi “uphapha wokuqala, noPetru enguphapha wokuqala owahamba noJesu.”

¹⁰⁸ Futhi khona-ke wathi, “Akekho omunye umkhulumuleli phakathi kukaNkulunkulu nomuntu.” Futhi laba, ninabanye abayizinkulungwane eziyishumi namuhla. Kungani sekushintshe kangaka, uma ibandla lingenakuphosisa futhi lingashintshi na? Futhi onke amamisa enu ashiwo ngesi-Latin ukuze angashintshi. Kwenzenkani na? Sewake wasitholaphi iSivumokholo sabaPhostoli eBhayibhelini na? Uma abaphostoli babenesivumokholo, sasingukuthi “Phendukani, futhi nibhaphathizwe nonke eGameni likaJesu Kristu kukho ukuthethelelwa kwesono sakho.” Asikho esinye isivumokholo engake ngabezwa besazi noma beke bephindaphinde noma yini enye.

¹⁰⁹ Kodwa lapho kufika e “mabandleni amaRoma aNgcwele” nazo zonke lezi ezinye izinto, no “Nkulunkulu uBaba uSomandla olondoloza amazulu nomhlaba,” lowo ngumbhedo. Niyabo? Kunjalo. Akukho eBhayibhelini. Ayikho into enjalo emBhalweni. Yisivumokholo esenziwe okungukuthi abasenza. Kodwa yi. . . yonke imikhuleko nayo yonke into yinto eyenziwe.

¹¹⁰ Singabona namhlanje ukuthi amaProtestani ethu, uma sifinyelela phansi phakathi lapha, sihambe nje sisuke kuwo. Futhi njengoba uBilly Graham nje washo ngeSonto, “Abantu kade esephutheni kakhulu baze bacabanga ukuthi baqinisele bebe besephutheni.” Kunjalo. Yiqiniso. Ngiyajabula ukuthi ngi. . . Kusobala ngiyazi uBilly Graham wemukela uMoya oNgcwele ngaphansi kukaGeorge Jefferies ngapho, kodwa ngolunye lwalezizinsuku uzophuma kulokho. UNkulunkulu uyamsebenzisa khona lapho manje, ngoba angawuzamazamisa lowombuso ukuthi akukho muntu kanzima ongake angene kuwo. Kodwa ningakubona ukushumayela kwakhe, ukuthi kukhona okuthize emuva kwalokho, ngenxa yabanye balaba lapha ukuxhawulana kwamaBaptisti. Yebo mnumzane!

111 Manje:

Ngiyayazi imisebenzi yakho, . . . nokubekezela kwakho, . . . ukuthi kawu . . .

112 Akesibone manje, nginge . . .

Ngiyayazi imisebenzi yakho, nemizamo yakho, nokubekezela kwakho, . . . nokuthi kawunakubamela ababi: wabavivinya abazisho ukuthi bangabaphostoli, bengesibo, wabafumana beqamba amanga:

113 Wabafumana beqamba amanga. Babekwazi kanjani lokho na? Babengacashunwa nje neZwi.

114 Manje, uma umuntu ethi “LeliBhayibheli liyasho kumaHeberu 13:8, ‘UJesu Kristu, unguye izolo, namuhla, naphakade,’” umuntu athi, “A, izinsuku zezimangaliso selwedlule,” khona-ke lowomuntu ungumqambimanga.

115 Uma iBhayibheli lathi, “Phendukani, futhi nibhaphathizwe nonke eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zenu,” futhi yonke indawo eBhayibhelini isho into efanayo, futhi wonke umuntu owake wabhaphathizwa nge—ngesikhathi seBhayibheli wabhaphathizwa eGameni likaJesu Kristu, futhi wabayala ukuba babhaphathizwe, bafafazwe, noma enye into efana nalokho, lowo muntu ungumqambimanga, wafunyanwa engumprofethi wamanga.

116 Ngiyethemba angilimazi imizwa, kodwa ngi . . . Mfowethu, u—ungeke wakwenza ingane Lokhu, khumula amaglavu bese ubamba iVangeli. Niyabo? Lelo yiQiniso.

117 Manje, ngikhombise into ehlukile. Ngikhombise lapho umuntu oyedwa ake abhaphathizwa ngenye indlela ngaphandle kweGama likaJesu, niyabo, ngaphandle kwebandla lamaKatolika. Ngakho uma ubhaphathizwe ngaleyondlela, awukho ebandleni lobuKristu, usebandleni lamaKatolika ngoba ubhaphathiziwe. Khona-ke i*Sunday Visitor* yethu, ikhathekizimu lasho, umbuzo, “Ngabe amaProtestane ayoke asindiswe na?” Lathi, “Abaningi babo, ngoba anombhaphathizo wethu nezinto eziningi ezinjalo.” Lathi, “Basho ngeBhayibheli, futhi iBhayibheli lathi ‘bhaphathiza eGameni likaJesu Kristu,’ futhi sikuthathe lapho futhi sikufaka ku ‘Yise, iNdodana, noMoya oNgcwele’ futhi bazinikela kukho.” Impela. Niyabo? Hhayi u—hhayi . . . Akusiwo u—akusiwo umbhaphathizo wamaKristu, umbhaphathizo wamaKatolika.

118 Ningizwile ngobusuku, “Sewake wabhaphathizwa ngombhaphathizo wamaKristu na?” Umbhaphathizo wamaKristu, uKristu, “UJesu Kristu,” hhayi esiqwini esithile.

119 Manje, ivesi 3 manje. Kulungile, ivesi 2 nele 3. Manje ivesi 3:

Unokubekezela, wakhuthazela, ngenxa yegama lami wakhuthazela, kawukhathalanga.

¹²⁰ “NgeGama laMi.” Niqaphelile ukuthi babenokubekezela na? Bakhuthazela ini na? IGama laKhe. Niyabo leloGama libambebele kulelobandla na? Manje kubukeni, uma sehlela ezansi sedlule evikini, kufiphala kanjani lokho futhi kungene kwelinye igama. Niyabo? “Unokubekezela, ukukhuthazela, nokunye nokunye, futhi ngenxa yeGama laMi.” Yena... Bakhuthazela ngenxa yeGama laKhe.

¹²¹ Ukugcina iGama likaJesu Kristu ngaphezu kwanoma yiliphi ibandla, ngaphezu kwanoma yini enye, mayibe ngeyokuqala engenayo. “Noma yini...” IBhayibheli lathi, “Noma yini eniyenzayo ngezwi noma ngomsebenzi, kwenzeni konke eGameni likaJesu Kristu.” Kunjalo na? “Noma yini eniyenzayo ngezwi noma ngomsebenzi.” Uma ushada, shada umuntu; uma ungeke, uma benamathizethize emshadweni, ungabashadi nhlobo. Niyabo? Uma ungakwazi ukusho ngokukhululeka ukuthi, “Ngiyanimemezela njengendoda nomfazi eGameni likaJesu Kristu,” mabahambe. Kulungile. Uma ufuna ukubabhaphathiza, babhaphathize eGameni likaJesu.

¹²² Uma ufanele wenze into ethile ongeke wayenza eGameni likaJesu, iyeke! Omunye uthe, “Phuza kancane.” Ngeke ukwenze lokho eGameni likaJesu, ngakho kuyeke! Omunye uthe, “Dlala amakhadi amancane.” Ngeke wakwenza lokho eGameni likaJesu, ngakho kuyeke! Elincane, elingcolile, ihlaya elinenhlamba ephathini yakho yebhuloho, ngeke wakusho lokho eGameni likaJesu, ngakho kuyeke! Niyabo? Ngeke wagqoka izikhindi eGameni likaJesu, ngakho ziyeke! Ngingaqhubeka, kodwa thina...niyazi ukuthi ngikhuluma ngani. Kulungile. Ngeke wakwenza lokho. Ongeke wakwenza eGameni laKhe, kuyeke! Ngoba, Wathi, “Noma yini eniyenzayo ngezwi nomsebenzi, kwenzeni konke eGameni likaJesu Kristu.” Kulungile, manje.

¹²³ Manje sizo...Lokho yi...Wabancoma ngalokho. Manje ngizokhuluma ngesikhalazo manje esahlukweni 4...noma ivesi 4, njalo.

Kepha nginalokhu ngawe, ukuthi uluyekile uthando lwakho lwakuqala.

¹²⁴ O! “Nginalokhu ngawe. Ububekezele, ulibambile iGama laMi.” Bekungeke yini lokho kube yinto enhle nje yalelitabernakele namuhla na? Yebo mnumzane! “Ubukahle, futhi ubenenqwaba yokubekezela, futhi ubekezele isikhathi eside, kepha into yakho ingukuthi...Ulibambile iGama laMi. Ngiyakuthokozela konke lokho. Ngi—ngiyakuncoma ngalokho, kulungile. Futhi ngibonile ukuthi ubavivinyile abazisho ukuthi bangabaphostoli nokunye nokunye, futhi wabafumana bengabaqambimanga, ababambisani neZwi. Ngi—ngiyakuthakasela konke lokho. Kodwa kukhona enginakho ngawe, lokho ukuthi ulushiye uthando lwakho lwakuqala.

Ulushiyile lolo thando owake waba nalo ngabo kahle, eyimfashini endala, imihlangano kaMoya oNgcwele, futhi wena uqala ukushelelela emuva kweliyilo ngegama nje, ungena ngo 'Baba wethu. . .'" Umbhedo! Niyabo?

¹²⁵ Konke lokhu lapha mphakathi, futhi othile uzofanele aphume nengubo ende enkulu kubo (niyazi, ukucula ekwayeni, niyazi), futhi ubuqhathanzipho phezu kwazo zonke izinwele zabo nayo yonke into, nokuningi kokupenda ubuso ebusweni babo, futhi bacula sengathi angazi ukuthi yini.

¹²⁶ Lapha kungekudala, uma bekungewona umhlangano ka-Oral Roberts, impela bengiyobiza isigejane siphume. Ngangi—ngangisengqungqutheleni yeBusiness Men futhi yayibanjelwe. . .sasingenayo. . .ngalobo busuku ngangizokhuluma. Babengenakuyibambela lapho ehotela, futhi bangithatha bangiyisa e—esakhiweni sika-Oral Roberts. Futhi lapho ngangihlezi endaweni yokutadishela ka-Oral, kwakukhona isigejane sabantwana bamaPentecostal (o, izinsizwa nezintombi, ishumi nesithupha, iminyaka eyishumi nesikhombisa ubudala, ishumi nesishiyagalombili) bonke bemi phandle lapho; cishe abangamashumi amathathu noma amashumi amane abo becula uhlobo oluthize lwe—lwencane. . . kwezwakala kimi njengohlobo oluthize lesandulelo somdlalo ngothize njengoba uBecky ekhuluma ngakho, uTchaikovsky noma ezinye zalezo zinto ezinjalo; angazi, amanye alezo uhlobo lwamaculo, amaculo omculo wengcwenga. Futhi lapha waye, abazalwane babezothatha umnikelo emhlanganweni, futhi oyedwa walaba wahambisana futhi wabanika inkomishi encane, benza sengathi babephuphuthekile nawo onke amahlaya nokuqhubeka enake nakuzwa, phakathi kwalabo bafana namantombazane, futhi bekhuluma njengayo yonke into. Futhi lawo mantombazane enopende owenele kuwo, wawungapenda isakhiwo sika-Oral, cishe impela. Futhi lapho ayenjengalokho, futhi ezibiza nge "Pentecostal." Balahla uthando lwabo lwakuqala!

¹²⁷ Impela ngihamba noDavid duPlessis, "UNKulunkulu akanabazukulu." Qhabo, mnumzane! Sinabazukulu bamaMethodisti. Sinabazukulu bamaBaptisti. Sinabazukulu bePentecostal. Kodwa uNkulunkulu akanabo! Ningamadodana namadodakazi. Ngeke wangena ngomama wakho noma ubaba wakho ngoba bebengabesilisa nabesifazane abahle, uzofanele ukhokhe intengo efanayo abayikhokha. Uzofanele uzalwe njengoba bazalwa. UNkulunkulu akanabo nhlobo abazukulu. Uyindodana noma indodakazi; noma, awusuyena umzukulu oyindodana, leyo yinto eqinisekile.

¹²⁸ Ngaya emhlanganweni lapho, futhi bona lapho. . . ebandleni elikahle lePentecostal Assembly. Mfana, ubufanele ubabone labo besifazane behlakazeka lapho bengibona ngingena; nalezo ezimfishane, izinwele eziphunguliwe, nalezo

ezindadlana ezigqokwe ingxenye, njengofana nesoseji cishe impela, niyazi, bempintshe isikhumba kwehla kulezozingubo kanjalo, abesifazane bePentecostal, begqoke ngokukhanukisayo kakhulu.

¹²⁹ Uyofanele uphendule ngakho, uSuku lokwaHlulela. Uyoba necala lokuphinga, uJesu athi, “Obuka owesifazane ukuba amkhunukele, usevele uphingile naye vele enhlizweni yakhe.” Futhi uma uziveze wena endodeni kanjalo, ubani onecala na? Nguwe noma indoda na? Yiba ngokahle! Yeka khona kanye ukubonakala okubi! Niyabo? Ngakho nakho lapho okhona.

¹³⁰ Wenzani na? Walahla uthando lwabo *lwakuqala*. O, angeke ubathole ekhoneni netamborini ukuba bashaye izandla zabo futhi badumise uNkulunkulu. O, qhabo! Bacala olunye uhlobo oluthize lwengcwenga ethize nenqwaba yezingubo ezinde zibazungezile. Niyabo, balahle uthando lwabo *lwakuqala*. Yileyo indaba ngebandla lokuqala. Niyabo?

¹³¹ Bafanele nje baziphathe njengezwe. Bafanele bagqoke njengezwe, babukeke njengezwe, baziphathe njengezwe. Futhi babe nentandokazi yabo yethelevishini, niyazi, bangeke nje bazivimbe ekukuboneni. *Siyamthanda uSusie* noma okuthize okunye, niyazi, bafanele nje bakubone. Bazohlala ekhaya kunokuya emhlanganweni womkhuleko nakho konke okunye ukukubona. Uma bengahlalanga, bazonika umelusi wabo okuhle ukuklabalasa, ukuba abakhiphe ngesikhathi ukuze kuthi lolohlelo luvele ukuze bezoya ekhaya ukuba balubone. Uthando lwezwe kunothando lukaNkulunkulu!

¹³² O, kuyikho ngegama nje kakhulu, angeke bathi, “Amen!” nhlobo. He, bakithi, kwephula okunye kokuzipenda ubuso. Niyabo? AbasenaLo nhlobo. Lelo yiPentekoste. Lokho akusiyo iBaptisti. Abakaze babe naLo kwasekuqaleni nje, i—iPresbyterian. Ngikhuluma ngePentekoste. Kunjalo. Ngiyazi kuyagulisa kabi, mfowethu, kodwa sifuna ukuzalwa kwalokhu; kuzoletha ukufa ngaphambi kokuba ube nokuzalwa. Niyabo? Niyabo? YiQiniso. Kodwa nakho lapho okhona, ulushiyile uthando lwakho lwakuqala. Ngi . . .

¹³³ Uma uNkulunkulu wayenalokho ngokumelene *nalelibandla*, Unakho ngokumelene *nalelo* futhi! “Ngenxa yokuthi ulushiyile uthando lwakho lwakuqala, nginalokhu ngawe. Nginto ethile engimelene ngayo nawe, leso yisikhalo saMi. Wake waba nesikhathi esikhulu, kepha u—uvumele izwe liqale ukungena ngesinyelela, futhi uthole ukwenza njengelincanyana eliyilo ngegama nje. Usalibambile iGama laMi, futhi usalokhu wenza izinto ezilungile, futhi unenqwaba yokubekezela nokunye nokunye, futhi uyakhuthazela, unjengomnyuzi, ukukhuthazela nje futhi usebenze.”

¹³⁴ He! He! He! Niyabo, uwushiyile umusa nokukholwa namandla, ukuwshintshanisa ngokusebenza kanzima

nemisebenzi. “Awu, ngiyakutshela Mfowethu Branham, ngi—ngizosiza wonke umfelokazi engingakwazi.” Awu, leyo yinto enhle, ngiyakuncoma ngalokho. Kodwa luphi lolothando lwakuqala owake waba nalo na? E-hhe, e-hhe. Iphi leyonjabulo owawuvamise ukuba nayo na? Njengoba uDavide wake wakhala, “O Nkosi, buyisele kimi injabulo yami yensindiso yami.” Uphi leyo mihlangano yomkhuleko yobusuku bonke, nezinyembezi ezihlathini zakho na? He, bakithi, iBhayibheli linothuli ngisho futhi linobulembu kuLo. Nifunda izindaba zothando ezindala, nezindaba nezinto; nezinto ezingafanele ngisho ukuvunyelwa ukuba zishicilelwe futhi zikhishelwe e—ekanini lemfucumfucu, futhi thina bantu bePentecostal siyabacoshisa futhi nje sibayise phezulu emoyeni njengesigejane sezimpukane emgqonyeni kadoti. Kunjalo. O, umusa! Esikudingayo nguku: Buyela othandweni lwethu lwakuqala! Emuva ePentekoste! O, kungcono ngisuke lapho. Kulungile. Kodwa, uyaqonda, “Ushiya lolo thando lwakuqala.”

¹³⁵ Ivesi 4, ivesi 5 manje. Isexwayiso, ivesi 5, isexwayiso: “Khumbula futhi uphenduke!” Niyabo?

Ngakho khumbula lapho uwe khona, . . . (Uvelaphi na? Kusukela epentekoste wawela phansi lapho ukhona manje, ukuhlubuka) . . . uphenduke, wenze imisebenzi yakho yokuqala; (buyela emuva epentekoste futhi) . . . uma kungenjalo ngiyeza kuwe ngokushesha, ngilususe uthi lwesibani l-w-a-k-h-e . . . (Niyabo ukuthi uyini, aniboni na?) . . . endaweni yalo, uma ungaphenduki.

¹³⁶ Ngamanye amazwi, uma unomelusi ogcwaliswe nguNkulunkulu, ogcwaliswe ngoMoya oNgwele, futhi uzame ukumbamba ngaphansi komunwe wakho, uthi, “Awu, uma esho noma yini ngathi sinekhwaya egqoke izingubo, uma esho noma yini ngathi sizipendile, sizomxosha nje.” Ungakhathazeki, uNkulunkulu uzokwenza ngaphambi kokuba uthole ithuba lokukwenza. Uzophuma futhi ashumayele ematsheni emigwaqweni ngaphambi kokuba axegise ngalolohlobo lwezinto. Ninomelusi onitshela iQiniso ngempela, benifanele nimhloniphe uNkulunkulu futhi nihlale kuMoya, futhi nikhonze uNkulunkulu, niqonda ukuthi nizolahleka uma ningakwenzi. Niyabo?

¹³⁷ Kodwa abantu baphila namhlanje sengathi bebehamba . . . lena yiyonanto kuphela eyayikhona, “hlala lapha emhlabeni, yilokho kuphela.” Awuqondi ukuthi unomphefumulo ozophuma lapha uye ndawondawo. Futhi unamathisela ngophawu isiphetho sakho khona lapha, indlela ophila ngayo nangendlela owenza ngayo, phandle ubambe amagqubu, futhi udelela, nakho konke, bese-ke ugijimela ebandleni. O, bakithi! Whewu! Ngiyakudabukela.

¹³⁸ Uletha ihlazo phezulu—phezu kwembangela kaKristu. Akunjalo na? Asikwenzi na? Ogweva abalimazi iBandla; akusikho *lokho*. Akusuye unondindwa olimaza iBandla. Ngabantu abazisho ukuthi bangamaKristu olimaza iBandla. Siyazi ukuthi ugweva uyini nokuthi unondidwa uyini. Uma odadewethu begqoka njengonondindwa, lokho kwehlukile, *lokho* yilokho okulimaza iBandla. Uma indoda iphuza njengogweva, awu, khona-ke, yilokho okulimaza iBandla. Bazisho ukuthi bangamaKristu futhi benza lokho. Abantu bayakucinga khona-ke. . . “Makuthi lowo obiza iGama likaJesu Kristu adede esonweni.” Niyabo? Suka kukho.

¹³⁹ O, sisilalelwe kakhulu, bazalwane. Mina, nina, thina sonke, si—sisilalelwe yilokho uKristu afuna sibe yikho. Futhi khona lapha kulolusuku sekuyisikhathi sokubekwa eceleni zonke izono esithandela kangaka, futhi wagijima ngokubekezela umncintiswano esibekelwe wona ngaphambi kwethu. Abashumayeli, kunjalo, bazalwane. Kunjalo impela.

¹⁴⁰ “Khumbula futhi uphenduke, uma kungenjalo Ngiyeza ngikususe ukuKhanya kwenkanyezi endaweni yakhe.” Iyini indawo yakhe na? EBandleni. “Kodwa uma ungaphenduki futhi ubuyele emuva lapho wawukhona endaweni yokuqala, Ngizothatha umelusi wakho ngimsuse kuwe futhi ngimkhiphe endaweni yakhe; Ngiyombeka kwenye indawo lapho eyakhe. . . lapho Ngiyobonakalisa khona ukuKhanya kwaMi okuzokhanya.” Mm! Bekungenasizotha lokho na?

¹⁴¹ Sekuyisikhathi sokuba amabandla aphenduke. Sekuyisikhathi sokuba iPentekoste ithole eziningi zalezi zifundiswa ezipholishiwe eziphuma emapulpiti, futhi bathole umshumayeli oyifashini endala lapho ozonitshela iQiniso; hhayi ukumbambatha ngokuzungeza nokusebenza ibandla njengethikithi lokudla, amaholo amakhulu, nokunye okufana nalokho, nenjulamqondo, nemijaho yamahhashi embalwa, amasapha esobho, nayoyonke enye into. Sekuyisikhathi sokubuyela emuva eVangelini. Anginendaba ukuthi nibancane kangakanani “Lapho ababili noma abathathu behlangene, Ngiyo—Ngiyoba phakathi kwabo.”

¹⁴² “Phendukani, kungenjalo ngiyeza futhi ngilususe uthi lwesibani; ngimhambise, kwenye indawo ukukhanyisa ukukhanya kwakhe.”

Manje ivesi 6. Manje nanti esizokuba nenkinga ngalo. Manje, ngaphandle uma uphenduka, Uzofika futhi asuse umelusi.

Kepha unalokhu ukuthi, . . .

¹⁴³ Manje, khumbulani. O, ningakugeji lokhu manje. Lokhu kuzokhiya konke okwakho ndawonye, kuthi ngqu kuqhubeke ezansi kulokhu esi. . . unyaka esikuwo manje. Wonke umuntu uzizwa ekahle, kuqala na? [Ibandla lithi, “Amen!”—Umhl.] Nijahile na? [Ibandla lithi, “Qhabo!”]

Kulungile, manje. Kulungile, thanini ukubekezela nje kancanyanyana. [Umfowethu ebandleni uthi, “Hlala ubusuku bonke.”] Manje. . . Ngiyabonga.

Kepha unalokhu ukuthi, . . . (Babenokuthile ngaleso sikhathi, babengenakho na? Manje, yini ababenayo na?) . . . ukuthi uyayizonda imisebenzi yamaNikolawu, engiyizondayo nami.

144 “Uyayizonda leyomisebenzi yamaNikolawu.” Ngihlezi ekutadisheni namuhla phezulu lapho, ngibhale okuthile lapha ngalokho, ngifuna nilalelisise manje, kungamakhasi ambalwa lapha. Ivesi 6, izindumiso nokuvumelana; lokho ngu, Nkulunkulu neBandla bevumelana ngento eyodwa, ukuthi babe “yizonda imisebenzi yamaNikolawu”; umVini weqiniso, umVini weqiniso, iBandla leqiniso elalikulelibandla lase-Efesu.

145 Manje, khumbula, ibandla ngalinye lalinokuba yilo ngegama nje nokwalo kwemimoya. Lawo ngamawele azalwayo kuyo yonke invuselelo futhi ahlala kulo lonke ibandla. Baqala kahle kulonyaka futhi baphelela kulonyaka. Futhi ekugcineni, ukuba yibo ngegama nje kwalithatha kwaliyisa ngale oNyakeni waseThiyatira, noLuther wakubuyisela emuva futhi. Futhi manje kuyashwibeka kubuyela emuva futhi. Niyayibona leyonkolo nje ngegama na? Akukho mehluko phakathi kwalokho nobuKatolika. Konke kuyinto efanayo. Yonke inhlango yabulawa ingena kukho ngqo. UNkulunkulu akazange neze ahlele iBandla laKhe. Yilokho impela ababezama ukukwenza lapha. Futhi bhekisisani futhi nibuke manje uma lokho kungenjalo, kuyakhombisa nje ukuthi inhlango iqalekiswe kanjani. Kwaku—kwakungaziwa eBandleni elisha, iBandla leTestamente eLisha. Niyabo?

Kepha. . . wena. . . Kepha unalokhu ukuthi, ukuthi uyayizonda imisebenzi yamaNikolawu, engiyizondayo nami.

146 UmVini weqiniso wawuyizonda imisebenzi ngegama nje yamaNikolawu, kanjalo noNkulunkulu. Kwakuyini imisebenzi ebandleni lase-Efesu, ebandleni lase-Efesu, laba yimfundiso ebandleni lasePergamu. E-Efesu, ibandla lokuqala, kwakungumsebenzi, ebandleni elilandelayo kuba yimfundiso. NiyaKuzwa na? NiyaKuqonda manje na? Kwakungumsebenzi e-Efesu, futhi bukani, ngapha ePergamu kwaba yimfundiso. Kwaqala nje lapha esimweni esincane sengane. Manje, emzuzwini sizothola ukuthi lokho kwakuyini. Nazi *izimpisi* zikaPawulu, “imisebenzi yamaNikolawu.”

147 Manje ini. . . Masihlakaze lelogama bese sithola ukuthi sinani ngaphambi kokuba siqhubekele phambili. Igama *Nikolawu* liwuhlobo lwento engaziwa kimi. Nginezichazamazwi zonke zesiGrecki ilexicon engi—ebengingasithola. *Nikolawu* livela egameni elithi *Niko*, N-i-k-o. Lindani, ngiyakholwa

ngikubhale phansi lapha. N-i-k-o, *Niko*, okuchaza ukuthi “ukunqoba noma ukwehlula.” *AmaNikolawu*, “hlula noma nqoba abantu abangafundele lutho.” Ababezama ukukwenza lapha kwakungukuzama ukuthatha ibandla lapho uNkulunkulu wayenabelusi, futhi uMoya kaNkulunkulu uhamba ngezipho eBandleni likaNkulunkulu ophilayo, futhi, babenemfundiso iqala ukuthi babezoba nabapristi obathize, nababhishobhi, nophapha, kanjalonjalo. Lokho, uNkulunkulu wathi, Wayekuzonda! Uyakuzonda nanamuhla. *AmaNikolawu*, (*Niko*, “nqoba”) noma, “hlula abantu abangafundele lutho.” *Abangafundele lutho* yi “bandla.” Bangaki owaziyo ukuthi abantu abangafundele lutho yibandla na? Kulungile, “Hlula noma unqobe, noma uthathe indawo yabantu abangafundele lutho.”

¹⁴⁸ Ngamanye amagama, thatha konke okobungcwele, konke okwamandla avela ebandleni, futhi ukubeke phezu kwabapristi; “Ibandla maliphile ngendlela elifuna ngayo, kodwa umpriisti ungongcwele.” Ukususa uMoya oNgcwele kubantu nezibonakaliso nezimangaliso zibalandela, bese useuse lokho bese ubanika ubupristi obungcwele. Ukususa uMoya oNgcwele futhi uWushintshanise ngobupristi. Niyabona ukuthi kwakuyini na? Kwakuyi... Ekugcineni kwaba... *Kulelibandla* lapha, kwakuyimisebenzi; futhi *lendawo* iba yimfundiso; futhi *iThiyatira*, yakwangamela. Futhi ngenkathi uLuther ephuma, kwakungeke kuhlale ngaleyondlela, kwabayela emuva ngqo futhi kwakuthatha: ababhishobhi, okhadinali, ababhishobhi abakhulu. Ubani ezweni oyinhloko yeBandla likaNkulunkulu ngaphandle kwaKhe Yena uqobo na? Amen! Whewu! Manje ngizizwa nginokholo. UMoya oNgcwele wathunyelwa ukubusa iBandla; hhayi nje umshumayeli, ibandla lonke!... umshumayeli nje makabe ngcwele, kunjalo, lonke iBandla linoMoya oNgcwele.

¹⁴⁹ Futhi esikhundleni saLokho, esikhundleni sokuba noMoya wokukwenza, bathathe isinkwa esincane esilucwecwana esiyidilingana nekhekhe elihashukile newayini elithize, futhi bakubize “*I-Yukharisti* engcwele echaza ‘uMoya oNgcwele.’” Kungenzeka kanjani ezweni ukuba ikhekhe elihashukile nophisi wewayini ube umoya na? Manje, uma—uma leyo kuyindlela, ufanele ufunde iZenzo 2 kanjena: “Kwathi sekufikile usuku lwePentekoste, nakhu kufika umpriisti wamaRoma enhla lapho emgwaqeni, futhi wathi ‘Khiphani ulimu’ futhi wabeka isinkwana esilucwecwe esiyidilinga, futhi waphuza iwayini, wathi, ‘Manje seninoMoya oNgcwele.’” Manje, manje sicabanga ukuthi lokho kuyesabeka. Kunjalo.

¹⁵⁰ Manje asehlele phansi; ngagcotshwa ebandleni leBaptisti, asithathe amaBaptisti. Uthini. Mm? AmaMethodisti, senzani na? “Uma uzovuma ukuthi ‘uJesu Kristu uyiNdodana kaNkulunkulu,’ usindisiwe.” Udeveli uyakholwa ukuthi

uyiNdodana kaNkulunkulu, futhi uyathuthumela kuLo; mhlawumpe uyalikholwa ngaphezu kokuba amalungu amaningi ebandla ekwenza. Udeveli ukholwa yinto efanayo futhi uyathuthumela, ngoba uyazi ukuthi ulahliwe.

¹⁵¹ Manje sikuthatha ngesimo samaMethodisti, ba—basho ukuthi “uJohane akabhaphathizanga,” ukuthi, “wafafaza.” Wathi, “Kwakunenqwaba yezilwane ezihlala emgodini amagofa ezweni, na—namanzi evela ezindaweni. Futhi wayenegobolondo lezimbaza nokuhwaya umgodi wesilwane esihlala emgodini igofa.” Futhi empeleni bashumayela lokho. “Futhi kukhona amanzi athize kuleligobolondo lesilwane esihlala emgodini igofa, noma leligobolondo lezimbaza, eliphuma esilwaneni esihlala emgodini igofa, futhi lifafaze abantu.” Umbhedo! O, mfowethu!

¹⁵² Awu, lapha sizokuthatha, “Kwathi sekufikile usuku lwePentekoste, bonke babebuthene ndawonye, benhliziyonye. Futhi umelusi wehlela phansi futhi washumayela intshumayelo enhle, futhi wathi, ‘Nginike isandla sokunene senhlanganyelo, futhi sizofaka igama lakho encwadini.’” Lokho akuzwakali kahle, kunjalo na? Ungahle ukuthole lokho... Ubungeke ukuthole lokho kwi-almanaki, babazi kangcono kunalokho. *I-Almanaki Yosuku Lokuzalwa Lwamanekazi* endala ilungile kakhulu kunalokho ebingaba yikho.

¹⁵³ Awu, yini eyabangela lokho, ngaleyonkathi na? AmaNikolawu eletha isigejane samadoda ukusonta umBhalo, futhi enze ihlelo elingeke lavumela uNkulunkulu angene kulo. Lifa khona lapho! Khona-ke Wathi lapha, “Ufile! Une ‘gama’ uyaphila, kepha ufile!” Abaningi babo, bafile, futhi abakwazi.

¹⁵⁴ Mina nomfowethu sasidoba, sasingabafana abancane, lapha. Futhi mina ngabamba ufudu oludala olulumanayo, nganquma ikhanda lalo; ngalisusa olayinini, ngangingafuni ukuzilulaza ngaleyonto; futhi ngaluphonsa phezulu osebeni lapho. Futhi umfowethu omncane uyafika, futhi wathi, “Yini oyibambile esikhashaneni esedlule na?”

Ngathi, “Ufudu.”

Wathi, “Wenzeni ngalo na?”

Ngathi, “Nanto, lulele, *lapho*, futhi ikhanda lalo lilele phezulu *lapho*.”

Futhi wakhuphukela lapho. Futhi wathi, “Ngabe lufile na?”

Ngathi, “Impela! Ngehlukhanise ikhanda emzimbeni walo, kufanele ukuthi lufile.”

¹⁵⁵ Ngakho-ke wacoshisa induku, futhi wayeseqala ukufinyelela phansi ukuba aphose leli khanda lofudu alubuyisele emfuleni, futhi ngenkathi... noma umfudlana. Futhi lapho ekwenza, ufudu oludala lwayibamba. Niyazi, luyokuluma ihora noma

amabili. Wagxumela emuva, wathi, “Hheyi! Ngicabanga ukuthi uthe, ‘Belufile.’”

Ngathi, “Lufile.”

Wathi, “Awu, alikwazi. Qhabo.”

¹⁵⁶ Ngakho yileyo ndlela abantu abaningi abayiyo: bafile futhi abakwazi! AmaNikolawu! O, he! O, Wathi, “Uyakuzonda lokho.” Ethatha konke okugcwele, abapristi abangcwele abakahle, ukhadinali ongcwele, umbhishobhi ongcwele.

¹⁵⁷ Futhi abanye benu maPentecostal, “Umbonisi omkhulu, myekeni ehlele ezansi. Umbonisi ongujenene, uzokutshela ukuthi ungaba nayo yini inkonzo yokuphulukisa lapha noma qha. Ha, ha.” Haleluya! UMoya oNgcwele nguye okumele asho lokho noma qha, iZwi likaNkulunkulu eliPhakade.

¹⁵⁸ “Awu, Mfowethu Branham, sikholwa ukuthi iBhayibheli liyafundisa ‘ukubhaphathiza eGameni likaJesu,’ kepha umbonisi ongujenene wathi uma siqale lokho ebandleni lethu, uzosikhahlela asikhiphe sonke.” Qhubekani. Kulungile. Ngingaqoka ukukhahlelwa ngikhishwe lapha kunokuba ngikhahlelwe ngikhishwe Lapho. Ngakho, uma ukhipha noma yini *lapha*, uzokhahlelwa ukhishwe Lapho, noma kunjani, ngakho ungahle ngokunjalo ukhahlelwe ukhishwe lapha. Uma ekukhahlela uphuma lapha, uzokhahlelwa ungeniswe Lapho. Ngakho lokho nje yinto efanayo, ngakho hlala naWo ngqo.

¹⁵⁹ Sifuna ukuba ngabalungile. O, he, kuyinto ebalulekile, mfowethu. Sifanele silungise lento. Asisoze sakwazi ukuba neBandla kuze kube uNkulunkulu uthola isisekelo ukulibeka phezulu kwaso. Akasoze akhe iBandla laKhe phezulu kwesigejane sombhedo. Uzofanele eze ngeZwi laKhe noma Angeke eze nhlobo; khona kanye eZwini laKhe.

¹⁶⁰ Umuntu othile, kungekudala, phezulu lapho, wathi, “Mfowethu Branham, phumela lapha eChautauqua.” Bangaki owayeseChautauqua na? Ngani, bukani lapha nje, okuthathu kwebandla noma okungaphezulu kwakuseChautauqua. Okungukuthi... Manje, lowo muntu wavuka lapho ngaleyo ntambama, futhi nonke namuzwa, engazi ukuthi ngangazi ngakho. UNkulunkulu angembula endlini phezulu lapho abakushoyo phansi lapho, futhi, niyazi, Wakwenza. Yenyukela lapho, wathi, “Manje, Mfowethu Branham, o, uyinceku yeNkosi. Uma uMoya uphezu kwakhe, ungumprofethi ogcotshiwe, impela uyazi, uNkulunkulu uyamtshela ukuthi yini nokuthi kuzoba yini; kodwa isayense yakhe yezenkolo, ayikulaleli lokho.”

¹⁶¹ Umbono ongamathizethize kanje pho! Umuntu angakusho kanjani lokho na? Ngani, angina... Awu, uma wawungakwazi ukuhlukanisa ubhontshisi ekhofini, ubu—ubuzokwazi kangcono kunalokho. Ubungake uze uyicabange kanjani into enjengaleyo na? “Ngani na?” Ngani, lona kanye igama elithi *umprofethi* qobo lwalo lichaza ukuthi, “umambuli ngokukaNkulunkulu weZwi.”

Ungake . . . IZwi leNkosi lafika kumprofethi. Angikaze ngithi nganginguye, bakusho. Kodwa nakho lapho okhona. Niyabo?

162 Kanjani umuntu . . . Ukubamba imfundiso yebandla encane ndawo ndawo, ngoba inhlangotho yabo ibingeke yaVumelane naLo. Uthengisa ngobuzibulo bakho ngokudlanyana, Esawu, wena mzenzisi olusizi! Kunjalo. Ukuthengisa ngobuzibulo bakho ngenxa yokudlanyana, ngenxa yemfucumfucu yehlelo, imfucumfucu yenhlangotho uNkulunkulu ayizondayo. Khumbulani nje, wena uthi “inhlangotho,” uNkulunkulu uyayizonda! Yinto ehlukana abazalwane, futhi yephule . . . KunamaMethodisti amaningi, amaBaptisti, namaPresbyterian, kulobubusuku, abengathanda ukuba nenhlangotho ngokuzungeza itafula likaNkulunkulu. Kepha uma benza, bazokhahlelwa bakhiswe okokuqala beqala ukungena kuLo. Kunjalo impela.

163 “Umama wayesonta kulo,” futhi bangumzukululu nje kwase kuqaleni nje. O, he! Anginendaba ukuthi umama wayesontaphi, umama wayephila kukho konke ukuKhanya ayenakho osukwini lwakhe, uphila kolunye usuku.

164 Isayensi yake yakufakazela, cishe iminyaka engamakhulu amathathu eyedlule, ngokupininiza ibhola ngokuzungeza umhlaba, wathi, “Uma noma iyiphi imoto ibiyoke ihambe ngejubane elesabekayo lamahora angamashumi amathathu ngehora, amandla adonsela phansi abengayisusa emhlabeni futhi ayikhiphele emkhathini.” Ucabanga ukuthi isayensi namuhla iyakukholwa lokho na? Bagijima amamayela angamakhulu ayishumi nesishiyagalolunye ngehora. Ababheki emuva ukubona lokho abakusho, babheke emuva, babone lokho abangakubona bebheka phambili.

165 Kodwa ibandla lhlala njalo lifuna ukubheka emuva, libone okwashiwo uWesley, okwashiwo uMoody, okwashiwo uSankey. “Zonke izinto zingenzeka kulabo abakholwayo,” asibuke phambili! Into kuphela eBhayibhelini ebuka emuva . . . Niyazi ukuthi hlobo luni lwesilwane oluhlala njalo lubuka emuva na? Ukuphila okuphansi kunakho konke okukhona. Bangaki owaziyo ukuthi ukuphila okuphansi kunakho konke okunyakazayo na? Iselesele. Iselesele lingukuphila okuphansi kunakho konke okukhona, futhi umuntu ungukuphila okuphakeme kunakho konke okukhona. Futhi iselelese libuka emuva. Angikuthandi lokho kuphila okuphansi okudala. Ngifuna ukubuka phambili, ngikholwa, ngithemba, ngihamba ekuKhanyeni njengoba EsekuKhanyeni, amen, njengoba Ekhanyisa ukuKhanya.

166 Ngesinye isikhathi ezansi eKentucky nganginenkonzo, umfo omdala uyaphuma, futhi wathi, “O, angikukholwa lokho kuphilisa.”

Futhi ngathi, “Awu, kulungile, ungowaseMelika.”

Wathi, “A—angikholwa noma yini ngaphandle uma ngiyibona.”

Futhi ngathi, “Awu, kulungile.”

Wathi, “Manje, anginalutho olumelene nawe, kodwa a—angikukholwa okushoyo.”

Ngathi, “Kuyilungelo lakho laseMelika, awudingekile.”

Wathi, “Manje, angemukeli lutho ngaphandle kokuthi ngiyibone ngokusobala.” Mm!

Ngathi, “Awu, manje ngi...lokho—lokho kulungile, kufanele ukuthi ungowaseMissouri.”

Wathi, “Qhabo, ngingowaseKentucky.” Whewu!

“Akuzwakali kukuhle kakhulu ukuba owaseKentucky,” ngathi. “Kodwa, noma kunjalo,” ngathi, “uma wena... yileyo ndlela ocabanga ngayo, qhubekela phambili.” Futhi wathi—wathi... Ngathi, “Uzoya kanjani ekhaya na?”

¹⁶⁷ Wathi, “Ngizowelela ngaphesheya kwegquma. Ngihlala ngaphesheya...Awu, hamba uwele nami.” Indoda ekahle. Yathi, “Yana ekhaya nami, uhlale ubusuku bonke, Mfowethu Branham.”

Ngathi, “Ngifisa sengathi bengingakwenza, mfowethu.” Kepha, ngathi, “Ngikhuphukela lapha nomalume wami.” Futhi wathi... Ngathi, “Ufuna ukugibela uwele na?”

Wathi, “Qhabo, ngizofanele ngikhuphuke ngiwele igquma lapho, ngenyuke ngalendlela, futhi ngehlele engoxweni, futhi phezulu,” niyazi ukuthi kwenziwa kanjani ezansi lapho.

Futhi ngathi, “Awu,” ngathi, “uzofika kanjani lapho na?”

Wathi, “Ngizokhuphuka ngendlela yezinyawo lapho.”

“Ngani,” ngathi, “awukwazi ngisho ukubona isandla sakho phambi kwakho.” Ngathi, “Uzofika kanjani enhla lapho na?”

Wathi, “Ngingesiketeketete!”

Futhi ngathi, “Awu, kanjani wena...Wenzakanjani, ukhanyisa lesosiketeketete bese-ke uhamba ngaso na?”

Wathi, “Yebo, mnumzane.”

Ngathi, “Uma ukhanyisa lesosiketeketete, ungasiphakamisela phezulu kanjena na? Ngingathanda ukubona indlu yakho.”

Wathi, “Angeke wayibona.”

Ngathi, “Khona-ke uzofika kanjani lapho na?”

“O,” wathi, “Ngizovele ngikhanyise isiketeketete; futhi lapho ngihamba, si... ngihamba nje njengokukhanya...”

Ngathi, “Kuyilokho nje. Amen, vele nje uhambe ekuKhanyeni.”

¹⁶⁸ Yibani nilokhu niqhubeka nje nihamba! Ningami, anisoze nafika ndawo. Uma ubukade usindisiwe, yana ekungcwelisweni.

Wena uthi, “Ufinyelela kanjani lapho na?” Yibani nilokhu nje niqhubeka nihamba. “Ngabe ngumbhaphathizo kaMoya oNgcwele emva kokungcweliswa na? Ngiwuthola kanjani lowo na?” Yibani nje nilokhu niqhubeka nihamba ekuKhanyeni. “Ngabe izibonakaliso, izimangaso, nezimangaliso. . .?” Yibani nje nilokhu niqhubeka nihamba ekuKhanyeni. Niyabo? Yibani nje nilokhu niqhubeka! Ngasonke isikhathi uma uthatha isinyathelo, ukuKhanya kuzogxumela nje ngaphambidlana kwakho, ngoba Uhlala njalo engaphambi kwenu. Akaphushi, Uyahola. UngukuKhanya. O, ngijabula kakhulu ngalokho. Anijabuli na? UngukuKhanya, kuYe akukho bumnyama.

¹⁶⁹ “Uyayizonda imisebenzi yamaNikolawu.” Iba yimfundiso. Manje ake sibone ukuthi uPawulu. . . Manje, ibandla likabani. . . Ubani owaqamba lelibandla na? UPawulu, e-Efesu.

¹⁷⁰ Asiphenye sibuyela emuva manje eZenzweni isahluko 20, umzuzu nje. EZenzweni isahluko 20, futhi sibone ukuthi uPawulu. . . Niyakholwa yini ukuthi uPawulu wayengumprofethi na? Impela, wayenguye. Ngokuqinisekile, wayenguye. Niyakhumbula ngalobo busuku umbono olwandle olunyesivunguvungu, nokunye nokunye na? Manje, . . . futhi konke ngakho. Manje isahluko 20 soNgcwele. . . sika-Exo- . . . IZenzo, futhi asiqale manje cishe nge—ngevesi 27, futhi lalelisisani manje sisafunda. Manje, lona nguPawulu, umprofethi, ebikezela okuzokwenzeka.

Ngokuba angigwemanga ukunitshela icebo lonke likaNkulunkulu.

¹⁷¹ Leyondoda ebusisiwe! O, ngifuna ukuma lapho ngalolosuku futhi ngibuke lowomqhele wabafelukholo ufakwa ekhanda lakhe. Uma ikhona into enjalo njengoba ngingakhala izinyembezi, khona-ke ngiyokhala izinyembezi. Ngiyomemeza, ukubona uPawulu.

Ukubona uPawulu oNgcwele, lowomphostoli omkhulu,
Nengubo yakhe ende eyenziwe yakhanya futhi yabayinhle;
Futhi ngiqinisekile kuyoba khona ukumemeza
Lapho sonke sifika lapho. (Angeke nina na?)

¹⁷² Manje:

. . . angigwemanga ukunitshela. . . icebo lonke likaNkulunkulu.

¹⁷³ Ngabe kunjalo na? Manje, maKristu, bukani ngapha; ngifuna ukunibuza okuthize. Kwakuyini leyo eyayala abantu ababekade bebhaphathizwe ngenye indlela ngaphandle kweGama likaJesu Kristu ukuba beze futhi baphinde babhaphathizwe futhi na? [Ibandla lithi, “UPawulu.”—Umhl.] Washumayela icebo lonke. Ngabe kunjalo na? Awu? Futhi uPawulu wathini ku. . . Ngikholwa ukuthi kwakuyi. . . Angisazi

manje noma ngabaseThesalonika isahluko 1 nevesi 8. “Uma thina noma ingelosi evela eZulwini ibingashumayela noma yiliphi elinye iVangeli, uma ingelosi yehla ivela eZulwini futhi yashumayela noma yiliphi elinye iVangeli kunaleli” (khona-ke yayala abantu ukuba babhaphathizwe futhi eGameni likaJesu Kristu, futhi iVangeli uPawulu alishumayela)... “Uma noma iyiphi ingelosi evela eZulwini” (hhayi u... kungasaphathwa umbhishobhi, noma ukhadinali, noma umbonisi ongujenene, noma umelusi, noma—noma okuthize)... “Uma ingelosi yehla ivela eZulwini futhi ishumayeke elinye ivangeli ngaphandle kwaleLi, mayibe ngeqalekisiweyo.” Kunjalo. Ngabe kunjalo na? Wathini, lokho abaseGalathiya 1:8. Kwenzekile nje ngacabanga ngakho. Kulungile, kwabaseGalathiya 1:8, uma ufuna ukukubhala phansi lokho, ubone ukuthi uPawulu wathini.

174 Manje, lapha uthi... Manje elama 27, ngikholwa ukuthi ivesi 27:

Ngokuba angigwemanga ukunitshela... icebo lonke likaNkulunkulu.

175 Manje lalelani ukuthi lokhu... Lesi yisiprofetho:

Ziqapheleni nina, nomhlambi wonke, kuwo anibeke... uMoya oNgcwele... ukuba nibe ngababonisi, bokwalusa ibandla likaNkulunkulu, azizuzele lona ngegazi lakhe.

176 Ubani owazizulela na? Kwakungelikabani lelogazi na? IBhayibheli lathi kwakuyiGazi likaNkulunkulu. UNkulunkulu, ngeGazi laKhe uqobo. Kunjalo na?

... kwalusa ibandla likaNkulunkulu, azizuzele lona ngegazi lakhe.

177 IBhayibheli lathi sasindiswa ngeGazi likaNkulunkulu. Benikwazi lokho na? Impela, Liyakwenza. Kulungile:

... uku zizuzele lona ngegazi lakhe.

Mina ngiyazi lokhu, ukuthi emva kokumuka kwami kuzakungena kini izimpisi ezihahayo, zingawuhawukeli umhlambi.

Nphakathi kwenu... (Bukani, lowo muntu wayengabuka phansi edlule kulokho futhi abone leyonto ifika)... phakathi kwenu kuzovuka amadoda, akhuluma okudukisayo, ahunge abafundi ukubalandela.

178 [Akuqoshwanga eteyipini—Umhl.] Iminyaka kamuva lapho e... Noma isigejane samadoda afuna ukwenza inhlango futhi athathe u—ubungcwele noMoya oNgcwele usuke ebandleni, futhi abubeke kubabhishobhi nakophapha nabapristi, ukuze... bazobangcwele, futhi inhlango yebandla iphile nganoma iyiphi indlela aba—indlela abayifunayo. Futhi bazokhokhela abapristi futhi uzo bakhulekela baphume esihogweni, nayo

yonke into kanjalo. Futhi ubuNikolawu! Futhi uNkulunkulu wathi, “Ngiyakuzonda lokho!” Manje lalalani.

“Ake ngibone, futhi wena uthi, ‘uNkulunkulu wathi Uyayizonda?’”

179 Manje ake sibone uma Akwenza:

Kepha unakho lokhu, ukuthi uyayizonda imisebenzi yamaNikolawu, engiyizondayo nami.

180 UNkulunkulu uyayizonda inhlango. Kunjalo na? Manje niyabona impela ukuthi babezokwenzani, niyabona ukuthi benzani. Manje bhekisisani phansi ebandleni uma bengakwenzi lokho. Uyayizonda inhlango!

Onendlebe, makezwe lokho akushoyo uMoya emabandleni; . . .

181 Manje, *izimpisi* zikaPawulu zase zibe “amaNikolawu.” Babezama ukubumba ubupristi obunjengobupristi babaLevi, okwakungaziwa emfundisweni yeTestamente eLisha. Amen! Igama elithi *Niko*, igama lesiGrekhi *Niko* lichaza ukuthi “ukunqoba, ukwehlula.” Ukwehlula ini na? Abantu abangafundele lutho, uMoya oNgewe. Wakhapha ebandleni iNkosi uJesus ovukileyo ngezibonakaliso nezimangaliso phakathi kwamakholwa, futhi wafaka amadoda avotelwa ukuba abe nguphapha, noma owenyama. . . ukhadinali, noma umbonisi ozama ukususa uMoya oNgewe kubantu abangafundele lutho futhi abanike umyalo obizwa ngokuthi umyalo ongcwele wamadoda, ebabeka *ngaphezu* kwabantu abangafundele lutho; bengababizi *ngabelusi* okuchaza ukuthi “abelusi bezimvu,” kodwa *ubaba*; uJesus athi, “Ningabizi muntu ngo ‘baba’ kulomhlaba.” Niyayibona leyonto embi na? Futhi senzani na?

182 O, uma besingama. Ngifisa sengathi ngabe asinabo bonke lobubusuku bunqwabelene phezulu kanjena, ngizothanda ukuthatha kusasa ebusuku esahlukweni 12 seSambulo futhi nginikhombise leso sifebe esidala sowesifazane ehlezi phezulu lapho, isifebekazi. Futhi yena. . . isizathu ayeyiso, ngoba wayephephile. . . noNkulunkulu, futhi wayezibiza ngomfelokazi, kanti futhi wayengunina wezifebe. Kunjalo na? Manje, siyazi ukuthi leyo kwakuyiRoma, ngoba wayehlezi emagqumeni ayisikhombisa, nayo yonke into impela nje, indoda kuye futhi yinombolo yesilo, nokunye nokunye. Siyazi sonke ukuthi kusukela ekufundiseni okwedlule, okwakuyikho. Kodwa into edabukisayo, wayengunina wezifebe. Lokhu ngukuqala kwelungelo lakhe lapha, liqala eRoma njengesigejane samaKristu, ababizwa ngamaKristu.

183 Lalalani! Nkulunkulu ngisize ukuba ngikwenze kube ngokoqobo! Isigejane samaKristu ebandleni elinje. Bathola ukuba yibo ngegama, futhi abanganaki, futhi baphumelela, futhi bazihlela bona enhlanganweni. Futhi khona-ke bahlanganise lokho, eziKhathini zoBumnyama, nohulumeni. Futhi uhulumeni

nebandla babangokukodwa okuyini na? Ibandla lamaKristu, “Ibandla leKatolika eliNgcwele” labizwa kunjalo, (Igama elithi *iKatolika* lingukuthi, igama lichaza ukuthi, “umhlaba wonke”), “ibandla lamaKristu elikhulu lomhlaba wonke.” Futhi libize abantu ababekhulume ngezilimi, futhi bamemeza, futhi baphulukisa abagulayo, nokunye nokunye, “ukukholwa okuphambene nokukholwa okuyikho.” Futhi ekugcineni bakwenze kwaphoqelelwa kakhulu kuze kuthi noma ubani obanjwe ekhonza ngaleyondlela, waphonswa emphandwini wezingonyama, uma bengeke babusingathe ubuKatolika. Lokho kwahamba yonke leminyaka engamakhulu emuva lapho yalokho kuhlushwa. Kodwa leloBandla alizange life. Ungeke walibulala. UNkulunkulu wathi Lizophila kuze kube sekugcineni bese kuthi—ke UzoLinika umqhele wokuPhila. Lehle ledlule kuleyominyaka yokuhlushwa.

¹⁸⁴ Khona-ke kufika uMartin Luther ukuqhuba unyaka futhi washwiba ibandla walikhipha ngaphansi kokulungiswa. Kwenzekani ngenkathi uLuther efa na? Balihlela, balenza ibandla lamaLuthela; babenemfundiso. Ngenkathi belihlela, benzani na? Balinika ubuzibulo emuva ebuRomeni futhi. Kunjalo impela.

¹⁸⁵ Khona-ke uMoya oNgcwele waphuma kulokho futhi uWesley waLibona. Futhi uWesley, noWhitfield, noGeorge Whitfield, nabaningi balabo abanye, no—no-Asbury, futhi abaningi balabo babengabavuseleli abakhulu. Basindisa izwe ngalolosuku. Babenemvuselelo kulowoNyaka waseFiladelfiya owasindisa iNgilandi, ne-United States futhi. Babenemihlangano lapho abakhahlelwa khona bakhishwa futhi babizwa “ngabagingqiki abangcwele.” Nina maMethodisti na, kwenza lokho; bawela phansi ngaphansi kwamandla kaNkulunkulu, futhi baphonsa amanzi ebusweni babo base bebashayisa ngomoya. Kunjalo. Futhi badluthula kanzima ngaphansi kwakho, baze bathola... baze bathi “babanokudlukuza.” Kwakunabantu ababengadlukuza futhi baqhaqhazele ngaphansi kwamandla kaMoya oNgcwele. Lowo ngumlando weMethodisti. Ukusuka lapho kufika oQuakers nokunye nokunye; ukuthi manje bayihlelile.

¹⁸⁶ Benza leMethodisti, iMethodisti yasekuQaleni, futhi loluhlobo lweMethodisti, nalolohlobo leMethodisti, kuze kuthi kwekhe kakhulu kuze kuthi abantu bamaMethodisti bafune ukukhipha i “Gazi” ezincwadini zabo zamaculo.

¹⁸⁷ Lapha ngobunye ubusuku, ohlelweni lwethelevishini (Umama wami wangibiza.) babenomelusi wamaMethodisti, khona lapha e-Indiana, efundisa umculo wokuzibinya ebandleni. Wathi, “Kuyihlazo ukuthi sehlulekile ukubona lobu buciko obuhle obungena ebandleni.”

¹⁸⁸ Lowo ngudeveli kumprofethi wamanga! Kunjalo! Angifuni ukulimaza imizwa yenu kodwa, mfowethu, lelo yiQiniso likaNkulunkulu. Ngingaqoka ukunicasula kancanyana ngalendlela futhi ngingenze nitadishe umBhalo, mhlawumbe nilungisane noNkulunkulu, kunokuba nilahleke ekugcineni. Ningahle ningangithandi manje, kodwa ngolunye usuku uyongigaxa ngengalo, uthi, “Mfowethu Branham, lelo yiQiniso.” Nakhu khona lapha, futhi ukungena kwabo kulokho. Yilapho aba . . . Kulapho nje. IBhayibheli lathi bazokwenza lokho.

¹⁸⁹ Khona-ke ukusuka kuWesley, uma uWesley akwenza lokho, khona-ke kufika amaPentecostal. Futhi bathola ukubuyiselwa kweziphwiwo, baqala ukukhuluma ngezilimi, umbhaphathizo kaMoya oNgcwele.

¹⁹⁰ Njengohlamvu lommbila luphuma emhlabathini. Into yokuqala, luyabola. Luveze amacembe amabili. Khona-ke . . . Unensimu yommbila, uyacabanga. Lelo cembe liyakhula futhi lenze intshakaza. Lokhu kuqala, kwakuyiLuthela. Intshakaza, kwakuyini na? IMethodisti; impova, uthando lobuzalwane, ukuvangela, impova iphumele kokunye.

¹⁹¹ Ngani, ngisho nemvelo iyayisho leminyaka yebandla. IMethodisti iphuma enxushunxushwini . . . noma, ngiqonde, iLuthela iphuma enxushunxushwini. IMethodisti ithintitha uthando lwayo lobuzalwane, nosuku lokuvangela, futhi u—futhi usuku lwe—lobuthunywa benkolo. Usuku olukhulu kunazo zonke lobuthunywa benkolo izwe eselake laba nabo kwakuyisikhathi seMethodisti. Kunjalo. Ukuthintitha impova yakho.

¹⁹² Kwenzekani phandle lapho na? Kuleyompova kuphuma isikhwebu sommbila, amaPentecostal. Uhlamvu, njengento efanayo nje eyangena. Hhayi icembe, hhayi intshakaza, kodwa uhlamvu. Futhi manje a—amaPentecostal anesikhunta phezu kwalo lonke lolohlamvu, kuze kuthi . . . kulukhuni kuwe ngisho ukuba ubone uhlamvu. Yisikhathi sokukuhlanza! Amen! Benzani na? Benza into efanayo ncamashi amaMethodisti ayenza. Elilodwa lahlela isigejane, wathi, “Singama-Assemblies of God.” Elinye, “SiyiPentecostal Holiness.” Elinye, “SingabakaMunye.” “SingabakamBili.” Futhi—futhi kunenqwaba *yaleli*, namaningi awo. He! Ukugibela ikamela elinesifumbu esisodwa ngemuva, izifumbu ezimbili, izifumbu ezintathu, nakho konke. O, nezingamashumi ayisithupha, noma amashumi amathathu, noma amashumi amane ezinhlango ezihlukene zazo.

¹⁹³ Benzani na? Bakuphonsa bakubuyisela emuva ngqo ebuRomeni futhi, babhaphathiza ngombhaphathizo weBandla lamaRoma Katolika. Ngibuza noma yiliphi iPentecostal ukuba lingikhombise lapho noma ubani eBhayibhelini abhaphathizwa egameni lika “Yise, iNdodana, noMoya oNgcwele.” Ngibuza

noma yimuphi umbhishobhi, ukhadinali, noma yimuphi umfundisi, ukuba angikhombise lapho kwake, kwake kwenziwa ngaphandle kwebandla lamaKatolika. Futhi uLuther wawuletha kanye naye, waletha ikhathekizima nayo yonke enye into yalo. IMethodisti yaqhubeka nalo. AmaPentecostal, nifanele nibe namahloni! Hlanzisisani! Buyelani eZwini! Phendukani noma uNkulunkulu uzolususa uthi lwesibani kini, ukuKhanya eninakho. Amen! Kulungile.

¹⁹⁴ Susa uMoya oNgcwele njengoMholi, futhi ubanikeze umyalo ongcwele wabantu, futhi ubabeke phezu kwabantu abangafundele lutho. Futhi ungababizi ngo “melusi, belusi bezimvu,” (Sifanele ukubizwa ngabelusi, “belusi bezimvu,” igama *umelusi* lichaza lokho.) kodwa “baba, khadinali, mbhishobhi omkhulu, noma mbonisi ongujenene.” Abeqiniso bayayizonda lento! Futhi uNkulunkulu wakuvumela enzela bona, futhi wathi, “Ngiyayizonda, nami!” Ngoba Ufanele abe ngumbonisi ongujenene, umbhishobhi omkhulu, nophapha. Usebenza ngomuntu ngamunye; hhayi inhlangano, kodwa umuntu.

¹⁹⁵ Manje, ngokumangazayo . . . Lalelani, njengoba sizosondela ekuvaleni. Sinelinye nje ivesi elilodwa futhi.

¹⁹⁶ Lapha sinombhedesho wokuqala kobuKatolika, ukulandelana kobuphostoli. Bangaki okwaziyo lokho na? Ubuphostoli. Manje iKatolika lithi “Uphapha namuhla ungolandela uPetru, ukulandelana kobuphostoli.” Ayikho into enjalo. Sikanjani esakho sokwenyama, isifiso socansi . . . Kwakukanjani kulowo e-Esawu noJakobe bobabili wazalwa ngubaba ongcwele nomama ongcwele, futhi oyedwa wabo ungumKristu futhi omunye ngudeveli na? E-hhe. Kungenzeka kanjani na? Ngoba isono yisono, nocansi ucansi, kodwa uNkulunkulu unikeza ukuZala.

¹⁹⁷ UNkulunkulu usikhetha kusukela ekusekelweni komhlaba. Benikwazi lokho na? Lindani size sifike ekufundeni labo somlando, futhi nibone ukuthi kanjani u-Irenaeus . . . ukuthi umnika kanjani uNkulunkulu udumo ngokumkhetha ngaphambi kokusekelwa komhlaba; ukuthi kanjani uMartin oNgcwele nabo bonke labo, beMnikeza udumo; uNkulunkulu, udumo. Wathi, “Ngoba . . .” Nabantu bekhuluma ngaye, bethi, “Wakhethwa ngaphambi kokusekelwa komhlaba.” Lowo ngumBhalo. Labo bafowethu babemi emgqeni ngqo noNkulunkulu. Kodwa lelibandla elidala elimnyama liza ledlula kuyo iminyaka engamakhulu ayishumi nesihlanu yemiNyaka yoBumnyama, wawugcwalise yonke into ngomule njengesibani sishunqa intuthu, siphuphuthekisa ukuKhanya. “Kepha kuyakuba ngukuKhanya ngesikhathi sokuhlwa,” kusho iNkosi.

198 Ukulandelana kobuphostoli, omunye emva komunye; uphapha oyedwa, futhi ufanele ube sozalweni lophapha ngaphambi kokuba ube nguphapha. O, he, he! Ngumbhedo lowo. A—abantu abangafundele lutho... Hhayi abangcwele nabalungile, kepha a...yekela i...yekela—yekela abapristi babakhulekele futhi babakhiphe ezonweni zabo, babathethelele izono zabo, bakhokhe imali ngokuvuma izono.

199 AmaProtestani enza okufanayo! Azama ukuba... ambambatha umelusi wawo emhlane futhi aphile njengezwe lonke. Futhi akazi kakhulu ngoNkulunkulu kunoma enza... abavumele bahlale ebandleni lakhe futhi ababize ngamalungu ebandla lakhe, futhi ebavumela bahlale phakathi lapho futhi ebatshela ukuthi basindisiwe. Bayophoxeka kanjani ngalolo suku uma bengazelwe ngokusha! Ngaphandle kukaMoya oNgcwele ulahlekile. Akekho umuntu ongathi, “UJesu unguKristu,” kuphela ngoMoya oNgcwele.

200 IBandla leqiniso e-Efesu alizange likhohliswe ngalena epholishiwe, izinkulumo zobuhlakani. Yena... Babelizonda. Abazange bakhohliswe, babazi; iBandla leqiniso alikhohliswanga.

201 Isambulo samanga lababafo ababenaso, esasibizwa ngamaNikolawu, esasingabambisani neZwi likaNkulunkulu. Ake ningitshela nake nambona kuphi “umpristi ekuvumeni izono” kufundiswa eBhayibhelini lapha. Uke wakubona kuphi “ukufafaza” kufundiswa eBhayibhelini lapha ngokuthethelelwa kwesono na? Uke wambona kuphi noma ngubani ebhaphathizwa egameni lika “Yise, iNdodana, noMoya oNgcwele” ngokuthethelelwa isono na? Uke wakubona kuphi lokhu, “Ekunika isandla sokunene senhlanganyelo, futhi befaka amagama abo encwadini yebandla” phakathi lapho na? Uke wayibona kuphi yonke lento na? Kuyini na? Ngubupristi noma a—abefundisi basesontweni elingenabudlelwane neZwi, futhi bangamaNikolawu, futhi uNkulunkulu wathi, “Ngiyabazonda!” Buyelani emuva eZwini. O, lokho yi... Ngiyazi lokho kuqinile, bazalwane, kodwa a—a—anginasibopho; kuJesu, ukuqophisana naYe.

202 Isambulo samanga, hhayi ngeZwi, kodwa, babizwa “ngabaqambimanga, abaphostoli bamanga, abaprofethi bamanga.” Kodwa iBandla leqiniso labambelela ekufundiseni kwasekuqaleni kukaPawulu oNgcwele nombhaphathizo kaMoya oNgcwele, ngezibonakaliso zilandela futhi ziqinisekisa iZwi uPawulu alifundisa. Amen! Ngikhombise lapho uNkulunkulu ayoke aqinisekise izwi lokufafaza. Ngikhombise lapho uNkulunkulu ayoke aqinisekise, futhi alethe ukukhuluma ngezilimi nezinto ezinkulu, ngokuxhawulana nomelusi ndawo ndawo nokufaka igama lakho encwadini; futhi ube usalokhu umpilomba, ubhema, uphuza, ukuqamba amanga, amaphathi amakhadi, ukuzijabulisa okuncane, ukuhamba... O, bakithi!

Lokho kungokwenyama, umprofethi wamanga, mngani. Yebo, mnumzane.

²⁰³ Indlela kaNkulunkulu ingubungcwele. Lokhu makwazeke kuwo wonke amalungu lapha oMzimba kaKristu: uze uphile impilo engcwele, uNkulunkulu uyawenqaba umhlatsshelo wakho. Umhlatsshelo ufanele unikelwe ngezandla ezingcwele. Lokho ngukuthi...?..kulungile. Umpristi omkhulu ngaphambi kokuba aze angene ngisho ukuba anikele umnikelo, wayedingeka abengcwele, futhi anikelwe, futhi agcotshwe, futhi afakwe amakha, nakho konke, ngaphambi kokuba ngisho angene ebukhweni bukaNkulunkulu ukunikela umhlatsshelo. Kunjalo na? Khona-ke ungaphuma kanjani lapha futhi ukhohlise, futhi untshontshe, futhi uqophisane, futhi ulwe nomakhelwane bakho, nayoyonke into enye, futhi uqhubeke ngendlela owenza ngayo, bese-ke uyangena futhi uthi, “O Nkosi Nkulunkulu! Akadunyiswe uJesu! Haleluya!”?

²⁰⁴ Abantu bathi, “Ngiyababona bekhuluma ngezilimi.” Lokho akusho namanje ukuthi banoMoya oNgcwele. “Ngiyabezwa bememeza.” Lokho akusho namanje ukuthi banoMoya oNgcwele. UMoya oNgcwele yimpilo.

²⁰⁵ IBhayibheli lathi, “Imvula ifika phezu komhlabathi kaningi, ukuwulungiselela, ukuwulungiselela lokho olungiselelwe khona,” (amaHeberu 6) “kepha ameva namakhakhasi aseduze nokwaliwa, akuphela kwawo ngukushiswa.”

²⁰⁶ “Ilanga likhanya phezu kwabalungile nabangalungile. Imvula inela abalungile nabangalungile.” Imvula ifikela ukwenza isivuno sikakolo (sizokubiza kanjalo), futhi lonke ukhula olusensimini. Uma ukolo womile, khona-ke ukhula lomile. Futhi imvula efanayo enisela ukolo, inisela–inisela ukhula futhi. Ukolo omdadlana uzophakamisela ikhanda lawo phezulu futhi umpompoloze, “Ayibongwe iNkosi! Haleluya! Haleluya! Ngijabula kakhulu ukuthola lemvula!” Ukhula oludadlana luzompompoloza, “Udumo kuNkulunkulu! Akabongwe uNkulunkulu! Haleluya! Ngiyababula ukuYithola.”

²⁰⁷ “Kepha niyakubazi ngezithelo zabo.” Kunjalo. “Niyakubazi ngezithelo zabo.”

²⁰⁸ Ivesi 7, futhi khona-ke sesiyavala, lona ngunyaka webandla wokugcina. Manje sizoba leyithi cishe ngemizuzu eyisihlanu, noma eyishumi, umzuzu nje.

Onendlebe, makezwe lokho akushoyo uMoya emabandleni; Onqobayo ngizomnika ukuba adle kuwo umuthi wokuphila, oseparadisi likaNkulunkulu.

²⁰⁹ Manje bukani, bangane, nansi indlela eninqoba ngayo. Okokuqala ufanele unqobe, khona-ke ungasidla isithelo. Ngonqobayo. Niyakhumbula ngobunye ubusuku, isifundiso sethu izolo ebusuku na? UJohane wayefanele angene eMoyeni ngaphambi kokuba abone noma yini. Futhi uzohlala kanjani,

uthi, “Uma engesuye umBaptisti, angizukumlalela”? “Uma engesuye umPresbyterian, angizukumlalela.” “Uma engafundisi khona impela nje ibandla lami elikufundisayo, ngi. . .” Wena—wena—wena ngeke unqobe, awukahambi eMoyeni okwamanje. Uphumile enqobweni.

²¹⁰ Ngena eMoyeni, uthi, “Nkosi Jesu, ngiyaKuthanda, manje yembula kimi noma yini Oyibona ifanele, ifake nje kimi.” Khona-ke—khona-ke ubakahle. Kunjalo.

²¹¹ Qaphelani, izikhathi ezintathu iBhayibheli likhuluma ngo—ngoMuthi wokuPhila kuGenesisise, izikhathi ezintathu eNcwadini yeSambulo. Ngolunye usuku saba nakho lokho. Niyakhumbula na? NgeSonto, izolo. Yona kuphela. . . Udeveli uzonda konke okuncinyane komBhalo okukhona, kodwa uzonda, kakhulu kunakho konke, uGenesisise neSambulo. Uhlasela uGenesisise ngenxa yobufakazi beqiniso bakhe, ngoba ufuna ukwenza abantu bakholwe ukuthi Kwakungenjalo; “UGenesise akafikanga ngendlela uNkulunkulu athi bena ngayo, wayenento ethize enye eyabangela lokhu okudaliwe nento.” Khona-ke uMhlasela ngaleyondlela. Futhi ususa abantu eSambulweni ngoba Siyembula: uJesu enjengoNkulunkulu, futhi yena engudeveli (futhi ulahlekile), futhi inkazimulo yeBandla elingcwelisiwe iya ekhaya kuNkulunkulu, nokulahleka komprofethi wamanga, nabo bonke abaqamba amanga futhi benze yonke into ezophoswa echibini lomlilo. Akumangalisi ebaqhelisa kuSo. Kodwa, khumbulani, zombili izindawo zikhuluma ngoMuthi wokuPhila eParadesi.

²¹² Manje asithathe lokhu umzuzu nje, futhi manje u “Muthi.” UJohane oNgcwele isahluko 6, uma ufuna ukukumaka phansi, uJesu wathi, “Ngiyi—i—iSinkwa sokuPhila.” Manje, khumbulani.

²¹³ Manje sizosebenzisa lezizinsika ezimbili njengomfanekiso lapha. Ngakho, ngaphambi nje kokuvala, manje. Manje, ngakwesokunene sami ngumuthi ensimini obizwa ngoMuthi woku “Phila,” ngakwesobunxele sami ngumuthi ensimini obizwa ngomuthi wo “kwazi.” Bangaki owaziyo ukuthi iBhayibheli liyasho ukuthi kukhona uMuthi wokuPhila nomuthi wokwazi na? Manje, umuntu kwakufanele aphile ngaloMuthi wokuPhila, angawuthinti umuthi wokwazi. Kunjalo na? Futhi isikhathi sokuqala awuthinta ngaso, wazehlukanisa yena uqobo kuMdali wakhe. Walahlekelwa inhlanganyelo yakhe—yakhe noNkulunkulu ngenkathi elume okokuqala ekwazini. Manje, cabangani kanzima manje. Futhi nina enibhala amanothi enu, ngizoninika isikhathi ukuze nizokuthola, ngoba angifuni nikugeje lokhu.

²¹⁴ UJesu, kuJohane oNgcwele 6. Babephuza emthonjeni, futhi bephakamisa izandla zabo futhi bebhuqa lapho, ukuthi, obaba

babo baphuza eDwaleni langokomoya, nokunye nokunye. Wathi, “Ngiyilelo Dwala elalisehlane.”

215 Futhi bathi, “Lapha wena uthi wa ‘wungaphambi kuka-Abrahama,’ futhi ungumuntu ongakevi eminyakeni engamashumi amahlanu ubudala. Futhi uthi wena ‘wabona u-Abraham’? Siyazi ukuthi manje, ukuthi, uyahlanya, ungudiveli.” Niyabo?

216 Wathi, “Engakabibikho u-Abrahama, NGIKHONA.” NGINGUYE owayesesihlahleni noMose; isihlahla esivuthayo, NGIKHONA. “Engakabikho u-Abrahama, NGIKHONA”; hhayi ukuthi “Ngangikhona.”

217 Manje, nina bantu enithi izinsuku zezimangaliso selwedlule, nizodingeka nenze lowomBhalo uthi, “Nganginguye omkhulu owayekhona.” Niyabo?

218 Hhayi ukuthi “ngangikhona,” noma “ngizobakhona”; “NGIKHONA,” lokho yisikhathi sonke. UngoPhakade. Igama elithi “NGIKHONA” lingeliPhakade, wonke unyaka wabo, sonke isikhathi, kuzo zonke izinti zezibani eziyisikhombisa zegolide, lonke ibandla, yonke indawo, yonke inhliziyu. “NGIKHONA,” (hhayi ukuthi “ngangikhona” noma “ngizobakhona”) “Ngikhona manje njengoba beNgilokhu ngikhona njalo.” Niyabo? “Njalo, NGIKHONA.”

219 Bathi, “Obaba bethu...Asikwazi wena. Siyazi ukuthi ungudiveli.” Wathi, “Obaba bethu badla imana ehlane isikhathi seminyaka engamashumi amane.”

220 Futhi uJesu wathi, “Futhi bonke bafile.” Kunjalo na? “Bonke bafile. Kodwa Mina...” O! “NgiyiSinkwa sokuPhila esivela kuNkulunkulu siphuma eZulwini. Uma...ISinkwa sokuPhila. Uma umuntu edla lesi Sinkwa akasoze afa.”

221 “Lendoda inganikela ngomzimba wayo, ukuba udliwe na?” bathi, “Manje uyahlanya, nakanjani.”

222 ISinkwa sokuPhila sasivela eMthini wokuPhila, lapho ababedla khona, ensimini yase-Edene. WayenguMuthi wokuPhila. Manje, uma uMuthi wokuPhila wawunguMuntu, khona-ke umuthi wokwazi wawungumuntu. Manje nithi inyoka yayingenayo inzalo! Uma ukuPhila kufika ngeNdoda, ukufa kufika ngowesifazane. Kulungile, wayengumuthi wokufa.

223 Kuthi lapho—lapho lona umngcolisile, akwenzayo (inyoka), wathi, “Inyoka ingikhohlisile.” Kunjalo. Hhayi inyoka ehuzelayo; yayinobuqili kakhulu kunazo zonke izilwane, yayiphakathi kweshimpanzi inkawu enkulu nomuntu. Inzalo yesilwane angeke ixubane nowesifazane, ngeke ikwenze; kodwa lomfo wakwenza, wayengukuxhumana okulandelayo kukho. Futhi uNkulunkulu wabeka isiqalekiso esinjalo kuyo Wayibuyisela emuva yayothi ngqu esiswini sayo, futhi ingenamilenze, futhi wathatha onke amathambo kuyo futhi

wayiguqula kunoma yini enjengomuntu. Isayensi izama ukumba ensimini. Lokho kufihliwe ezimfihlakalweni zikaNkulunkulu, phakathi neParadesi kaNkulunkulu. Naso isambulo sakho.

²²⁴ Wazala indodana yakhe yokuqala okwakunguKayini (Kunjalo na?), indodana kaSathane, indodana kaSathane. Uma bengakwenzanga, bavelaphi—velaphi lobobubi na? Ku-Adamu owayeyindodana kaNkulunkulu na? Buvela kudeveli, uyise. Futhi wabulala; umbulali wokuqala kwakungudeveli, indodana kadeveli.

²²⁵ Bhekisisani ukuthi kwenzekani emva kwalokho, bhekisisani uzalo lukaKayini. Kwehle njalo kwedule kuleso sizukulwane esalandela, emva kukaKayini, sasingusosayensi kanye namadoda amakhulu. Funda iBhayibheli. Bakha izindlu, basebenza ngensimbi, futhi babengososayensi. Kepha bonke lowo owavela kuSeti, (Okungukuthi u-Abela wafa, umfanekiso kaJesu, wafa; futhi u-Abela wafa, futhi uSeti wathatha indawo yakhe: ukufa, ukungcwatshwa, nokuvuka.) . . . kusukela kwesakhe kufika abantukazana abazithobile, abelusi bezimvu behlela phansi bedule kulokho.

²²⁶ Manje uJesu wathi, “Oyihlo badla imana ehlane futhi bonke bafa. Kepha ngiyiSinkwa sokuPhila,” (Siphi sona iSinkwa sokuPhila na? Esivela e-Edene!) “ukuthi umuntu angadla kulesiSinkwa futhi angalokothi afe.” Manje, uNkulunkulu wabeka iNgelosi ezungeze lowo Muthi wokuPhila, ukuqapha ukuthi akukho muntu owayengake akuthinte, ngaphandle kokuthi bayodla lowo Muthi futhi baphile kuze kube phakade. Kunjalo na?

²²⁷ Ngoba, babefanele baqhubeke kulomuthi futhi bafe. Kunjalo na? Isizathu, inqobo nje uma babefanele badle kulowo, bafa. Futhi ngokuqinisileyo impela nje njengoba ufa ngoba udla kulowo muthi wokwazi . . . Manje, ake sibuke kulowo muthi wokwazi manje. Bukani ukuthi wenzeni. Manje asibone ukuthi kwenzeni. Into yokuqala, ake sibone, ku . . . Awu, ake sibone oyedwa aba . . . yasungula iziqhumane. Kubulala abangani bethu. Kunjalo, babulalana ngeziqhumane, okusuka emthini wokwazi. Into elandelayo esiyenzile, he, ake sibone, si—sisungule imoto, kusuka kulowo muthi wokwazi. Kubulala abanengi kunoma isiqhumane senza. O, ya! Manje, sinebhomu lehayidrojini umoya ongugesi. UNkulunkulu akabhubhisi lutho, umuntu uzibhubhisa yena uqobo ngokwazi kwakhe.

²²⁸ Kodwa konke labo abangabakaNkulunkulu, uNkulunkulu uzokuvusa futhi; uNkulunkulu akalahlekelwa yilutho. UJesu washo njalo, kunjalo, “Odlala lesiSinkwa unokuPhila okuPhakade, futhi ngiyomvusa ngosuku lokugcina.” Leso yisithembiso saKhe. Manje, uNkulunkulu . . .

229 Baphambili le, bedla emthini wokwazi futhi bayafa. Kodwa masinyane nje uma bengafika kuloMuthi, bebengaphila phakade.

230 Ngakho manje esikhundleni seNgelosi phandle lapho ibaqhelisa kuloMuthi, kuphandle lapho kubahambisa ngakuloMuthi; izingelosi zamabandla, amabandla ayisikhombisa, zibuyiselwa emuva eGameni likaJesu Kristu onguMuthi wokuPhila omile eParadesi likaNkulunkulu. Whewu! He! Ngiyethemba niyakuthola lokho. UMuthi wokuPhila umi eParadesi likaNkulunkulu ukuze uhlanganyele kuYe futhi ube yindodana nendodakazi kaNkulunkulu futhi uphile phakade. “Ozwa amaZwi aMi futhi akholwe nguYe oNgithumileyo unokuPhila okuPhakade, futhi akasoze wangena ekwahlulelweni kepha wedlulile ekufeni wangena ekuPhileni.”

231 Mfowethu, dadewethu, manje ngi...ngi...Impela, ngine...Ngi—nginisikile, nganilimaza. Bengi—ngingaqondile ukukwenza ngaleyondlela. Niyabo? UNkulunkulu uyakwazi lokho, kodwa ngifanele ngikwenze ngalendlela ukuba nibone ukuthi sikuphi. Angikholwa ukuthi sinesikhathi eside kakhulu ukuhlala. Angizami ukunenza abangesiwo amakristu ngoba ningabenhlangano. Akusikho lokho. Abantu bayizisulu zezimo. Abazi ukuthi benzeni; bonke abazali babo abebekwenza njalo ngukuhamba ujoyine ibandla nezinto.

232 Kodwa, mfowethu, into eyodwa ngaphambi kokuba sihambe, ake ngenze lokhu okunye futhi ukucaphuna. Umprofethi wathi...Niyabakholwa abaprofethi na? IBhayibheli lathi balaleleni. Umprofethi wathi, “Kuzofika isikhathi esingayikuba yimini noma ubusuku, kepha kuzoba uhlobo losuku oluhwaqabele. Kepha ngesikhathi sakusihlwa, ngaphambi nje kokushona kwelanga, kuyakuba ngukuKhanya.” Kunjalo na?

233 Manje bukani ukuthi sibe nani. Manje, ake sibuke nje. Kanjani ilanga...Liphuma kuphi ilanga, ngokomumo wezwe na? Empumalanga. Kunjalo na? Lishona entshonalanga. Ngifisa sengathi ngabe bengine...Ngizothatha imephu kusasa ebusuku futhi nginikhombise. Ngenkathi uMoya oNgcwele wawuwele eJerusalema, Wenza isithombe esiphelele semicijo eyisishiyagalombili, umgudu waWo. Uwelela ngaphesheya ngqo phezulu e-Ireland, emuva ngqo ngokuzungeza, ngapha ngqo, futhi uze oGwini lwaseNtshonalanga, bese uwela emuva ngqo futhi; isithombe esiphelele semicijo eyisishiyagalombili lapho iVangeli laya khona. Manje, impucuko ihambe nelanga. Bangaki okwaziyo lokho na? Ufundisiwe lokho futhi uyakwazi. Impucuko endala kunayo yonke esinayo yiShayina, bese kuthi—ke kusukela kulokho ifika ngqo ngokunqamula ngasempumalanga. Futhi lapho uMoya oNgcwele, hhayi i s-u-n [U Sun kusho ukuthi ilanga—Umh], kodwa iNdodana iS-o-n [U Son kusho ukuthi ilanga—Umh]... .

²³⁴ Lapho ilanga, i s-u-n, liqala ukukhanya phansi lidabule inkungu nomlalamvubu wasebusuku, kungakhathaleki ukuthi imbewu ikuphi, izophila; ngoba yonke impilo yezimila iphila ngelanga. Siyakwazi lokho. Ungathululela ukhonkolo ngaphesheya kophisi wotshani, futhi ngentwasahlobo elandelayo, bukuphi utshani obukhulu kakhulu na? Ngaphandle ngqo ekugcineni kokhonkolo. Ngani na? Yileyompilo engaphansi lapho, ngeke wakufihla ukuphila kwangempela. Lokho kuphila okuncane, kuthi kungazi ukuthi ilanga liyahlabana ngokudabula lapho, lizofudumalisa indlela yalo cishe ngengxenye yendlu yasedolobeni, ukufinyelela ngaphansi kwalowo khonkolo kuze kukwazi ukunamathelisa ikhanda labo phezulu emoyeni futhi buhambe budumisa uNkulunkulu.

²³⁵ Angeke wakufihla ukuPhila. Kunjalo, ukuPHILA. Uma uzelwe kabusha angeke waKufihla. Okuthile kuzofanele kumemeze kakhulu uma uthola ukuPhila.

²³⁶ Manje, zonke izinto ezifile manje, ne—izimbewu ezincane seziziphume zavuleka, impushumpushu iyaphuma, futhi isifile, kodwa ukuphila kuselapho. Manje, uma ilanga liqala ukukhanya entwasahlobo, izimbali ezincane zizokhuphuka, futhi yonke into izonamathelisa ikhanda layo phezulu futhi (ngaphandle ngaphansi kwamabhizela, ngaphandle ngaphansi kwezingodo, ngaphandle ngaphansi kwamadwala), zizovuka futhi, futhi ziphile futhi. Kunjalo na? Ngoba ilanga i s-u-n liyakhanya.

²³⁷ Manje, ngolunye usuku iNdodana i S-o-n izokhanya, enguMqambi wokuPhila okungunaPhakade, futhi yonke into emilisiwe kuYe yokuPhila okuPhakade, Wathi, “Ngizoyivusa ngosuku lokugcina.” Niyabona ukuthi ngiqonde ukuthini na? UkuPhila okuPhakade kuzovuswa ezinsukwini zokugcina. Uma bekungcwaba olwandle, noma bashise umzimba wakho futhi bawushwibele emimoyeni yomine yomhlaba, uNkulunkulu uzowuvusa ngosuku lokugcina. Uma uzofanele ugcwalise isisu sebhumbesi elilambile, noma—noma ungene emigodini evuthayo ezothatha onke a—a—amapetroliyamu uketshezi olusamafutha kapetroli ayishumi nesithupha nekhosmik layithi ukukhanya komhlaba nezulu nayoyonke into iphume kuwe, uNkulunkulu uzokuvusa. “Zona kanye izinwele zekhanda lakho zibaliwe.” Amen! UNkulunkulu uzokuvusa!

²³⁸ Manje, bukani lapha. Manje, uma wonke umuntu efa ngowesifazane, khona-ke wonke umuntu uphila ngeNdoda. Thatha owesifazane kulolohlobo lwempilo, uyazi ukuthi uzofa. Akukhondlela yokuphuma kukho, uzofa. Futhi ngokuqinisekile njengoba uthatha okwaLokho, uzophila; akukho ndlela yokuphuma kukho, ufanele uphile. Amen! Uma lokho kuveza ukufa ngokulungile, Lokhu kuveza ukuPhila okulungile. Yingaleyo ndlela kuphela ongakwemukela ngayo, kungukuba nokuPhila.

239 Manje, umprofethi washo, ukuthi, “Kuyobakhona ukuKhanya ngesikhathi sokuhlwa.” Manje bukani. Washo ukuthi kuyoba khona usuku oluyohwaqabala, aluyikubizwa ngemini noma ubusuku. Luluhlobo olunamafu, inkungu, usuku olubandayo, kepha nokho iNdodana inikeza ukuKhanya. Phezulu le ngaphezu kwaleyo izinkungu namafu nokunye nokunye, iNdodana inikeza ukuKhanya. Kunikeza ukuKhanya okwanele ungakwazi ukuhamba, futhi ungabona ukuthi ungazungeza kanjani, nokunye nokunye, kodwa nokho a-akukhanyi, usuku oluhle. Niyabo? Manje, akukho lutho olungaphila kulolosuku.

240 Uma ungatshala noma yini ngaphansi lapho ilanga lingashayi khona, kubhashile. Lokho akunjalo na? Nina balimi niyakwazi lokho. Faka ummbila ngaleya ethunzini noma ndawana thize, bhekisisa, kuyakubhashisa. Fred, ufanele ukwazi lokho ngokolo wakho. Uwubeka phandle lapho, futhi uma ubenehlobo elibi, o, elibandayo nelinemvula, liyawubhashisa.

241 Awu, yileyo indaba ngebandla phansi kwedlule kuleminyaka, libhashisiwe. Libhashisiwe amahlelo, “Faka igama encwadini. Sibe nokuKhanya okwanele ukwazi ukuthi kukhona uNkulunkulu.” Ngiyajabula ngalokho. “Sibe nokuKhanya okwanele ukwazi ukuthi kukhona uKristu, kukhona ukwahlulela okuzayo. Sibe nokuKhanya; ngakho sifaka amagama ethu ezincwadini, sixhawulane nomelusi, nokunye nokunye, futhi senza lokho.” Kulungile, kodwa manje sekuyisikhathi sokuhlwa.

242 Manje, impucuko ivela empumalanga iya entshonalanga, futhi manje sisoGwini lwaseNtshonalanga. Angeke sisaqhubekela phambili; siwelile, sesibuyele eMpumalanga futhi. Angeke sisaqhubekela phambili, sisoGwini lwaseNtshonalanga.

243 Manje, iBhayibheli lathi, “Ngesikhathi sokuhlwa ukuKhanya kuzofika.” Manje, hlobo luni lwelanga olukhanya ngesikhathi sokuhlwa na? Ngabe ilanga elehlukile kweliphuma ekuseni na? Yilanga elifanayo. Kunjalo na? Awu, khonake, yini uNkulunkulu ayethembisa na? Manje sizofinyelela kulokhu, kubambeni, khona phansi lapha kulonyaka. IBhayibheli lasho njalo, ngizokufakazisa, leminyaka yebandla, njengoba siqhubeka, ukuthi, “Ngesikhathi sokuhlwa kuzofika ukuKhanya kuqubuke eNtshonalanga okuzobuyisa iLanga lokuLunga futhi nokuphilisa emaphikweni aKhe. Futhi izibonakaliso ezifanayo nezimangaliso ezifanayo ezenziwa emuva lapha eMpumalanga zizokwenziwa ngapha eNtshonalanga, nokunye ukuthululwa kukaMoya oNgcwele ngosuku lokugcina.”

Kuyobakhona ukuKhanya ngesikhathi
 sokuhlwa,
 Indlela eya eNkazimulweni impela
 niyoyifumana;
 Kuleyondlela yamanzi, NgukuKhanya
 namuhla,
 Ningewatshwe eGameni eligugu likaJesu.
 Bancane nabadala, phendukani ezonweni zenu
 zonke,
 UMoya oNgcwele ngempela uyongena;
 IziNkanyiso zakusihlwa sezifikile,
 Kuyiqiniso ukuthi uNkulunkulu noKristu
 bamunye.

O, kuyobakhona ukuKhanya ngesikhathi
 sokuhlwa,
 Leyondlela eya eNkazimulweni impela
 niyoyifumana;
 Kulendlela yamanzi ngukuKhanya namuhla,
 Ningewatshwe eGameni eliligugu likaJesu.
 Bancane nabadala, phendukani ezonweni zenu
 zonke,
 UMoya oNgcwele ngempela uyongena;
 LezozinKanyiso zakusihlwa sezifikile,

²⁴⁴ Into efanayo uPetru ayisho, “Makwazeke kini, ukuthi uNkulunkulu umenzile loJesu ofanayo, enambethela, kokubili iNkosi noKristu. Phendukani, nonke” wathi, “futhi nibhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zenu.”

²⁴⁵ Ake nginitshela okuthile. Njengoba ngangikhuluma ngolunye usuku *ngesithako somuthi nokusetshenziswa kwawo sikadokotela*. Abantu abathandi ukuthatha isithako somuthi nokusetshenziswa kwawo sikadokotela. Uma enekhambi elizokwelapha ukugula kwakho, futhi wena uphinde wehluleke. . . uyenqaba ukusithatha, akusilo iphutha likadokotela ukuthi uyafa. Qhabo, mnumzane. Yiphutha lakho, ngoba uyenqaba ukusithatha.

²⁴⁶ Futhi manje, uma udokotela ebhala isithako somuthi nokusetshenziswa kwawo futhi yena. . . futhi uthatha lesithako somuthi nokusetshenziswa kwawo kusokhemisi onguwaka, futhi ufaka into ethize phakathi lapho engafanele ukuba phakathi lapho, kuzokubulala, futhi. Kunjalo na? Lowo dokotela ukufundile lokho aze azi ukuthi kunokuningi kangaka kulesithako somuthi nokusetshenziswa kwawo okunguphoyizeni, ukubulala lezozilokazana ezisemzimbeni wakho; futhi kunekhulalo elenele phakathi lapho ukuchitha uphoyizeni ukuthi ngeke ukubulale. Futhi kufanele kube yileveli. Uma ufaka ikhubalo eliningi kakhulu, ngeke lisisize

isiguli; ukufaka uphoyizeni omningi kakhulu, kuzombulala. Kufanele kubhalansiswe.

²⁴⁷ Umbuzo wawungukuthi, “Alikho yini ibalisamu kwaGileyadi na? Ayikho inyanga lapho na?” kwasho umprofethi. “Khona-ke kungani isifo sendodakazi yaMi singaphulukiswa.” Yini indaba ngebandla na? Yini indaba ninenqwaba yamabandla amadala agulayo na? Ngoba sibe nabanye osokhemese abangowaka abakhipha isiThako somuthi nokusetshenziswa kwawo ngokungesikho. Kunjalo. Akazange athi, “Yise, iNdodana, uMoya oNgewele.” U. . .

²⁴⁸ Sathini isiThako somuthi nokusetshenziswa kwawo na? Nangu uPetru. Bangaki owaziyo ukuthi wayanezihluthulelo zoMbuso na? UJesu washo njalo. Wathini na? Ngamanye amagama, wayenepeni likayinki lesiThako somuthi nokusetshenziswa kwawo.

²⁴⁹ Lapho bezwa wonke lomsindo ngaphesheya, (Babedazuluka, bememeza, bekhuluma ngezilimi, futhi benesikhathi esinjalo.) futhi bathi, “Lababantu bagcwele iwayini elisha.”

²⁵⁰ UPetru wathi, “Laba abagcwele iwayini elisha, njengoba nicabanga, nibona ukuthi yihora lesithathu emini. Kepha lokhu yilokho okwakhulunywa ngumprofethi uJoweli, ‘Kuyofezeka ngosuku lokugcina,’ kwasho uNkulunkulu, ‘Ngiyothululela uMoya waMi phezu kwayo yonke inyama. Amadodana enu namadodakazi enu ayakuprofetha, naphezu kwezincekukazi zami nezincekukazi eziyizisebenzi Ngiyakuthulula okoMoya waMi, futhi bayakuprofetha. Futhi Ngiyakukhombisa izibonakaliso emazulwini phezulu, nasemhlabeni ngaphansi; umlilo, nentuthu, nomsokama. Futhi kuyakufezeka ukuthi oyobiza iGama leNkosi angeke. . .uyakusindiswa.”

²⁵¹ Kanti futhi washo ngoDavide, wathi, “Ukhokho uDavide wakubona phambili, futhi wathi, ‘Ngisho nenyama yami iyakuhlala ngokwethaba ngokuba Awuyikushiya umphefumulo waMi ehayidese, kanjalo Akayikuvuma ONgewele waKhe abone ukubola.’ Ake ngikhulume kini ngokusobala, bazalwane, bakakhokho uDavide. Wafa nokuthi wembelwa, futhi ithuna lakhe lisekhona kithi nanamuhla. Niyabo, kepha yena, engumprofethi, wabona ukuvuka kukaKristu. Makwazeke kini, ukuthi loJesu, enambethela ngezandla ezingcolile, uNkulunkulu uMenzile kokubili iNkosi noKristu.”

²⁵² Lapho bezwa lokhu, bahlabeka enhliziyweni yabo, futhi bathi, “Madoda nabazalwane,” noma, “Dkt. Simoni Petru, sibhalele isiThako somuthi nokusetshenziswa kwawo. Singasithola kanjani Lesi na? Sifuna iselapho sesono.” O!

²⁵³ Manje bhekisisani, ukuthi wathini. Manje niyathola ukuthi kukuphi lapho lamabandla achezuka khona emzileni. Wathi, “Ake nime! Ngizobhala isiThako somuthi nokusetshenziswa kwawo, futhi kuzoba isiThako somuthi nokusetshenziswa

kwawo saPhakade. Sizoba ngesenu, nesabantwana benu, nakubo abakude, nabaningi iNkosi yethu uNkulunkulu eyakubabiza.”

254 Wathini na? Wakulungisa kanjani na? Njengoba iKatolika laba nakho na? Njengoba iBaptisti yabanakho na? Njengoba iMethodisti yaba nakho na? Bonke wanezela okuthize noma wathatha okuthile kuLo. NjengamaPentecostal? Banezela noma basusa. Kodwa wathini na? “Phendukani, nonke, nibhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zenu, futhi niyakwamukeliswa isiphiwo sikaMoya oNgewele.” IsiThako somuthi nokusetshenziswa kwawo saPhakade! “Ngesenu, nabantwana benu; lokhu kuyohlala kade konke phansi kwedlule kuwo wonke unyaka webandla, uSinika bonke.”

255 O Nkulunkulu, hlanza izandla zami. Hlanza inhliziyoyami, Nkosi. Kwangathi. . .Uma kuthatha wonke umngani enginaye, manginike isiThako somuthi nokusetshenziswa kwawo indlela uDokotela athi angisiSinikeze.

256 Yingalesosizathu ninenqwaba yamabandla afile, amaningi kakhulu amalungu efile. Nengeza ikhubalo, futhi nisuse okungaka kuSo kuze kuthi isiThako somuthi nokusetshenziswa kwawo asisesiso nhlobo, angeke ngisho saphilisa lutho; ukuxhawulana, nokujoyina amabandla, nokufafaza. O, bakithi, lokho akusiso isiThako somuthi nokusetshenziswa kwawo, lokho ukufa. Uma ufuna ukuPhila, futhi ufuna uMoya oNgewele, landela lokho uNkulunkulu athi kwenze. Thatha isiThako somuthi nokusetshenziswa kwawo! Yileyo ndlela kanye akusho ngayo, “Ungenezeli kuLo noma ususe kuLo.” Khona-ke nakhu kufika iSambulo ngapha futhi sathi, “Oyosusa noma anezele, okufanayo kuyosuswa (ingxenye yakhe) eNcwadini yokuPhila.” O, he, lowo nguDokotela *omkhulu*. O, ngiyaMthanda. Animthandi na?

257 O, kulowonyaka omkhulu, wonyaka wase-Efesu, lapho lenzwabethi iqala ukunyenya ingene, ukwenza inhlango. Futhi abelusi namadikoni. . .noma hhayi amadikoni, kepha umelusi. . .hhayi abelusi, kodwa oKhadinali, ababhishobhi, ophapha, ababonisi bebandla, betshela uMoya oNgewele, betshela iBandla, “Manje, angeke ube nakho phakathi lapha!” Ngubani ubasi, empeleni na?

258 UPetru wabuzwa lokho ngesinye isikhathi. Kwathiwa, “Angeke usashumayela futhi eGameni likaJesu. Ungashumayela uma ufuna, kodwa hhayi ngeGama likaJesu.” O, udeveli uyalizonda leloGama!

259 UPetru wathi, “Ngabe kulungile kimi uku. . .” IBhayibheli lathi, “UPetru egcwele i. . .” (ihlelo?) O, a, “. . .uMoya oNgewele.” Wathi, “Lindani, ngizohamba ngiyobona umbonisi

ongujenene, ukubona ukuthi ungitshela ukuthi ngenzeni ngaLokhu.”

²⁶⁰ Ake nginitshela. Benazi ukuthi ama-Assemblies of God inesazi sezifo zengqondo ukuba sahlulele, futhi ayahamba alethe izithunywa zenkolo zawo ngaphambi kwesazi sezifo zengqondo, ukubona ukuthi leyondoda ngokwengqondo iyakwazi ukuba yisithunywa sevangeli na? AmaPentecostal Assemblies of God. Bangaki abake bakuzwa lokho na? Impela, kuqeda konke, wonke umuntu uyazi. Impela. Ubani ofanele abuke isithunywa ngaphezulu futhi abe ngumahluleli, isazi sezifo sengqondo noma uMoya oNgcwele na? Niyabo, yilokho okutholayo, ukuba nendoda. Niyabo, imicabango eyenziwe ngumuntu, izimfundiso ezenziwe ngumuntu. Lindani size sifike phansi kulowo nyaka wePentecostal! UNkulunkulu uzoyishisa leyonto ayiqede ngokuqinisekile nje njengomhlaba. Yebo, mnumzane. Yebo, impela. Futhi nizobona ukuthi selibamba umlilo yonke indlela kuye phansi. E, hhe. Impela.

²⁶¹ Kodwa ngolunye usuku olukhazimulayo Uzofika. Futhi khumbulani, lalala, kukhona iminyaka yebandla eyisikhombisa. Kunjalo na? Kuneminyaka yebandla eyisikhombisa. Futhi niyakhumbula lapho bephuma ukuyohlangabeza uMlobokazi—uMyeni, abanye balala ngomlindo wokuqala (Kunjalo na?), umlindo wesibili, (Impela, hhayi—hhayi ukuthi bafa, balala.) umlindo wesithathu, umlindo wesine, umlindo wesihlanu, umlindo wesithupha; futhi ngomlindo wesikhombisa kwezwakala umsindo, “Bhekani, uMyeni uyeza! Phumani niMhlangabeze!” Kwenzekani na? Zonke lezo zintombi ezalala, zaviruswa.

Ngalokho kusa ok’the bha lapho abafele kuKristu beyovuka, (Okungenamafu, ukuKhanya kwakusihlwa kuyobe kukhanya.) Nokusa kusa Phakade, kukhanya futhi kubalele;

Lapho abasindisw’emhlabeni bayobuthana khona ngale emakhaya abo ngale kwesibhakabhaka,

Nxa ebizwa amagama phezulu laphaya, ngoba khona.

Nxa ebizwa amagama phezulu laphaya,
Nxa ebizwa amagama phezulu laphaya,
Nxa ebizwa amagama phezulu laphaya,
Nxa ebizwa amagama phezulu laphaya, ngoba khona.

Asisebenzele iNkosi kusukela kusa kuze kushone ilanga,
Asikhulume ngalolonke uthando lwaKhe olumangalisayo nokunakekela;

Khona-ke nxa konke okokuphila sekuphelile,
nomsebenzi wethu emhlabeni sewenziwe,
Nxa ebizwa amagama phezulu laphaya, . . .

Wonke umntwana kaNkulunkulu phakamisani izandla zenu manje:

Nxa ebizwa amagama phezulu laphaya,
Nxa ebizwa amagama phezulu laphaya,
Nxa ebizwa amagama phezulu laphaya,
Nxa ebizwa amagama phezulu laphaya, ngoba
khona. (O!)

Kwelimnandi khona maduzane,
Siyakuhlangana kulologu oluhle;
Kwelimnandi khona maduzane,
Siyakuhlangana kulologu oluhle.

²⁶² Niyawathanda amaculo amadala ebandla na? O!

KuBaba wethu onikeza izidingo ophezulu,
Sizonikela izethulo zethu zendumiso,
Ngenxa yesipho esimangalisayo sothando
lwaKhe,
Nezibusiso ezingcwelisa usuku lwethu.

Kwelimnandi khona maduzane,
Siyakuhlangana kulologu oluhle;
Kwelimnandi khona maduzane,
Siyakuhlangana kulologu oluhle.

Manje xhawulana nongakuwe, nxazonke kanjalo. Lokho kuhle.

Limnandi khona maduzane, (Uthi,
“Ngizohlangana nawe mfowethu.”)

Siyakuhlangana kulologu oluhle;
Kwelimnandi khona maduzane,
Siyakuhlangana kulologu oluhle.

Siyakuhlangana kulologu oluhle,
Amaculo amtoti. . . (Wonke umuntu akalicule
manje.)

Futhi umoya wethu awusayophinde udabuke,
Kungasekho kukhathazekela izibusiso zethu
zokuphumula.

Wonke umuntu, izandla zenu ziphakeme:

Kwelimnandi khona maduzane,
O, siyahlangana kulologu oluhle;
Kwelimnandi khona maduzane,
Siyakuhlangana kulologu oluhle.

²⁶³ Amakhanda ethu ekhotheme manje, asisho lokhu: Nkosi Jesu, [Ibandla lithi, “Nkosi Jesu,”—Umhl.] NgiyaKuthanda. [“NgiyaKuthanda.”] Ngiyakholwa [“Ngiyakholwa”] ukuthi


uJesu Kristu ["ukuthi uJesu Kristu"] uyiNdodana kaNkulunkulu, ["uyiNdodana kaNkulunkulu,"] uNkulunkulu wabonakaliswa ["uNkulunkulu wabonakaliswa"] enyameni ["enyameni"] ukususa isono sami. ["ukususa isono sami."] Angizethembi izimfanelo zami, ["Angizethembi izimfanelo zami,"] anginazo, ["anginazo,"] kodwa ngesizotha ["kodwa ngesizotha"] ngethembele ["ngethembele"] ezimfanelweni ["ezimfanelweni"] zikaJesu Kristu ["zikaJesu Kristu"] onguMsindisi wami, ["onguMsindisi wami,"] uNkulunkulu wami, ["uNkulunkulu wami,"] iNkosi yami. ["iNkosi yami."] NgiyaMthanda. ["NgiyaMthanda."] Amen. ["Amen."]

²⁶⁴ Kusasa ebusuku ngehora lesikhombisa nqo, iNkosi ithanda, sizothatha ibandla laseSmirna.

Kwelimnandi . . . (Namakhanda ethu
ekhotheme manje) . . . O, maduzane;
Siyakuhlangana kulologu oluhle, maduzane;
Kwelimnandi khona maduzane,
Siyakuhlangana kulologu oluhle.

Manje kancane, wonke umuntu, kamnandi:

O, kuBaba wethu onikeza izidingo ophezulu,
Sizonikela izethulo zethu zendumiso,
Ngenxa yesipho esimangalisayo sothando
lwaKhe . . .

[UMfowethu Branham uyaphuma ngenkathi ibandla liqhubeka nekhorasi—Umhl.] 

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