


IMINYAKA YE~~B~~ANDLA

EYISI~~K~~HOMBISA

 ...iNkosi uJesu obusisiweyo. Futhi kunokulangazelela okukhulu engikulindele kulobubusuku benkonzo, ngethemba ukuthi ngandlela thize, ngenye indlela, ukuthi uBaba wethu waseZulwini uzomamathekisa isibusiso saKhe kithi. Futhi njalo ngezikhathi eziningi ngithola ithuba lokungena kulo ukuba ngibe nalezizinkonzo lapha e—ebandleni, neqembu, ninaqembu elincane elingamalunga lapha ebandla, nezivakashi, kusobala.

² Futhi lokhu akumenyazelwanga. Kwakungumhlangano womkhuleko ovamile wangoLwesithathu ebusuku. Futhi ngathi, “Mhlawumbe kulobubusuku sizothola ukuthi ngabe siyabuya yini.” Futhi ngacabanga ukuthi sizowuthatha, mhlawumbe, futhi siwumemezelele iviki elizayo, ngani, ubuzo... Asikwazi ukuhlalisa abantu abaningi kakhulu lapha.

³ Nalezizinhlobo zezinkonzo, uma uNkulunkulu ethanda, aziqondisiwe e... Iqondiswe eBandleni, ukuze kuzuze iBandla, lapho esizwa khona ukuthi idingeka kakhulu ngesikhathi, ndawo zonke, kunjalo, futhi, ukuze kwakhiwe uMzimba kaKristu. Futhi, manje lokhu, ekufundiseni. Benginezinkonzo zokuphilisa iminyaka eyisishiyagalombili, ngqo; kwase-ke kuba, ukufundisa, kuzoba wuhlobo lwento ethi ayibe yintsha.

⁴ Futhi bengicabanga, kulentambama, ngenkathi ngivula iBhayibheli, emva kokuba ngibe matasatasa impela usuku lonke. Ngacabanga, “Awu, ngitshela abantu ukuthi ngizobe ngifundisa ngokuthi *ImiNyaka yeBandla eyisiKhombisa*, mhlawumbe, uma iNkosi ithanda.” Ngase ngifunda, futhi nje ngathola lokho, ngajabula ngempela, ngenkathi ngiqala ukufunda. Ngase ngicabanga, “Awu, ngingakuthatha konke lokho ngobusuku obubodwa, ngehora.”

⁵ Ngakho, bengingazi ukuthi uMoya oNgcwele ubuzothi asenzi. Thina, asizami ukubeka noma yini. Kungukuthi nje, “Uma kuba yintando yaKho, Nkosi,” niyabo. Lokho kuhle ukwedlula konke. Bese kuthi-ke, uma kuba yintando yeNkosi, ngizothanda ukufundisa kulobubusuku ngeminyaka yebandla, nakusasa ebusuku ngokuthi *UPhawu LweSilo*, bese kuthi ngobusuku obulandelayo ngokuthi *UPhawu LukaNkulunkulu*, nalokho.

⁶ Bese, ke, kuba ngoMgqibelo. Umfowethu, umlindi-mnyango, ubengitshela nje, namhlanje; uthe, “Uma bebenayo ngoMgqibelo ebusuku nangeSonto ekuseni, ngokwejoyalekile, lapho

izihambi zifika khona zibe phakathi kwethu, ngani, indlu yokukhonzela ibizongcola kakhulu, kanjalonjalo.”

⁷ Ngakho baphakamise ukuthi babenayo ngoLwesithathu nje, oLwesine, nangoLwesihlanu, nangeSonto ekuseni, ngeSonto ebusuku. Ngase ngithi, “Awu, lokho kungakuhle kakhulu, ngokwami ukubona.”

⁸ Ngakho-ke sizozama, uma iNkosi ithanda, sibe nayo ngoLwesithathu, ngoLwesine, nangoLwesihlanu, ngeSonto ekuseni, nangeSonto ebusuku. Futhi, mhlampe, ngeSonto ebusuku singahle sibe nenkonzo yombhaphathizo, njengoba abantu bese bevele bebuza mayelana nokuthi babhaphathizwe. Futhi ngakho manje . . .

⁹ Futhi sizozama, njalo ebusuku, futhi nje siqale ngesikhathi, ligamenxe elesikhombisa. Futhi ngiye emsamo ngelesishiyagalombili nqo, sifanele sibe siphumile etabernakele ligamenxe elesishiyagalolunye, iNkosi ithanda. Ukuze ni . . . Ngiyazi niyasebenza, futhi sinokukuhlonipha lokho.

¹⁰ Futhi manje lemiLayezo emincane eNcwadini yeZambulo iqondiswe eBandleni. Futhi ngifisa sengathi wonke umuntu uzokukhumbula lokhu, ukuthi ayiqondisiwe enkolweni kanoma ubani, kumbe nanoma yiyiphi enye injongo; kuphela nje, ngolwazi lwami lonke, ekufundweni nasekuchazweni kweZwi likaNkulunkulu. Niyabo? Akungayo injongo yokuziqhayisa, noma awuqondisiwe kunoma ubani, noma yimuphi umuntu ngamunye, noma ebandleni likanoma ubani, enkolweni kanoma ubani.

¹¹ Nesizathu sokuba ngithande ukufundisa ngalesisambulo lapha etabernakele, liyibandla lami uqobo, ngani, ngizizwa nje sengathi ngisekhaya. Futhi—futhi nje ngi, niyazi, ngithi nje ukupha izimvu zami uhlobo lokudla okudliwayo engicabange ukuthi beziludinga, niyazi. Amanye ama far- . . .

¹² Abantu ngezinye izikhathi bathi ukufaka usawoti omncane uma i—i—ifolishi ialfalfa lithi ukukhunta kancane, niyazi. Kungalimaza izimvu uma ungakwenzi. Ngakho, kanye ngasikhathi, uma mhlawumbe ifolishi ialfalfa ithola ukukhunta kancane ngasebandleni, ne—nemehluko emincane iqubuka, ngakho ngicabanga ukuthi usawoti omncane, owuhlobo lwe, uyisinongo. Anicabangi kanjalo na? [Ibandla, “Amen.”—Umhl.] Uthi nje ukubavikela ekutholeni ukugula.

¹³ Ngakho manje sikhulekela ukuthi—ukuthi uNkulunkulu uzosibusisa kulemizamo. Futhi bangaki nje abazizwayo, njengabesilisa nabesifazane nje, njengoba sinjalo, ngithanda ukubuka kulokho, kusasa ebusuku, ngokuthi, “Yini uphawu lwesilo na?” Kuningi kakhulu okumayelana nalo eBhayibhelini. “Ubani onalo na? Futhi ubani ozoba nalo na?”

¹⁴ Bese kuthi-ke, okulandelayo, kuza isikhathi lapho lokho okuzobakhona. Futhi angazi, kungahle kube manje. Sizobuka

sibone. Lokho, kuzobakhona izigaba ezimbili kuphela zabantu emhlabeni, futhi omunye uzophawulwa noDeveli, nomunye wuphawu lukaNkulunkulu. Futhi ngicabanga ukuthi, ukuthi uma sisondela kulesosikhathi, kungcono sithi ukuhamba siqalaza, sithole ukuthi leyonto iyini, ngoba ngempela akuzungena kuphela njengento ethize enkulukazi. IBhayibheli lathi kuyongena ngesinyelela kalula kabi, ukuthi, “Kuyodukisa nabakhethiweyo uma kungenzeka.” Ngakho sizozama, uma uNkulunkulu ethanda, ukuba sibuke ngakho, kusasa ebusuku. Manje lokho nje kungokwedlula konke okwami . . .

¹⁵ Manje, nize namaBhayibheli enu, nepensela lenu nephepha, nani enifuna ukubhala phansi imiBhalo. Futhi, wena nje ongacabangi ukuthi kuyikho impela, ungibhalele inothi encane bese uyibekela ubusuku obulandelayo.

¹⁶ Ngiyakhumbula ngihlala unyaka nezinyanga eziyisithupha kuleNcwadi yeSambulo, e—etabernakele lapha. Yilokho engikuthandayo, e—ekufundiseni. Ngiyakuthanda nje ukufundisa. O, he! Ngi—ngi—ngicabanga ukuthi kuhle kakhulu. Kunikeza izisekelo, bese kuzinzisa ibandla.

¹⁷ Futhi—futhi, ukushumayela, manje, kukhona abanye abantu abangabashumayeli. Bangalicosha iZwi, ngokuphefumulelwa, bese beLishwizisa balikhiphele lapho ezindaweni. Lokho ngukunisela iziMbewu uthisha azifundisile. Niyabo? Manje, ufanele ufake iziMbewu, kuqala, bese-ke uyaYinisela. Nokunisela kuvela ekushunyayelweni kweZwi.

¹⁸ Kukhona omkhulu, umehluko omkhulu kakhulu phakathi kofundisayo nomshumayeli. Niyabo? Kuyiziphiwo ezimbili ezehlukene zikaMoya, ngakho konke, iziphiwo ezimbili ezehlukene. Futhi lokhu ngikusho ngokuzithoba, kodwa, anginaso isiphiwo sokunye kwakho.

¹⁹ Kodwa esami, njengokwejwayelekile, ngukukhulekela abagulayo. INkosi yangibizela ukuba ngenze lokho-ke. Bese kuthi-ke, ngalesisikhathi, kunikeza ukuphumula komqondo, ukutadisha ngenye into ehlukile, singenazo izinkonzo zokuphilisa ngokukaNkulunkulu; nje—nje sifundisa iZwi. Futhi, o, siqhuba kahle kakhulu lapha. Si . . . ngiyakhumbula, nahlala nami isikhathi eside, cishe iminyaka eyishumi nambili khona lapha, kukho.

²⁰ Futhi ngangivamise ukuthi, kodwa ngingakusholo ihlaya, kodwa, ukufundisa kunesihluku, ngathi, “Kunjengomfo eya etafuleni futhi edla isinkwa sommbila nobhontshisi.” Manje, sikulungele, kodwa uthola ukukhathala yikho, kanye ngasikhathi. Kodwa ungahle ube nento ethize ngaphakathi, uayiskrimu nekhekhe, kanye ngasikhathi, kodwa kuthi nje ukukubeka esilinganisweni esifanele ukudla okudliwayo. Kodwa into eyifeshini enhle endala iyonamathela kahle nje kuwe, futhi, okungenani, kukunika isiqaliso.

21 Manje, kulokhu, kusekukholweni kwami kokuzithoba ukuthi siphila ezinsukwini zokuvalwa komlando wezwe. Ngifuna ukukwenza kucace kahle ngempela lokho. Manje ngingaba nephutha. Angazi. Akekho omunye owaziyo. UJesu wathi, “Ngeke ngisho neziNgelosi zaseZulwini zazi.” Wayengazi, qobo lwaKhe. Wathi, “Lokho kungoBaba kuphela, nguYe kuphela Owaziyo.” Kodwa kuqinisile futhi kuyikho uqobo ukuthi Uyabuya. Futhi nje angiboni lutho olunye olusele kuphela ukuFika kweNkosi.

22 Lapho, ngibuka futhi ngibona, isizwe sibhidlikile. Ngibona ipolitiki ibhidlikile. Ngibona amakhaya abhidlikile. Ngibona ibandla libhidlikile. Manje, akukho nje okunye okungaliphesha, kodwa uNkulunkulu, kuphela, ngoba abanakho okunye. Izimilo zesizwe sibhidlikile. Namaqembu epolitiki abhidlikile. Awu, sethembele kakhulu kwipolitiki yethu; ibhidlikile.

23 Nomunye umufo omkhulu eNgilandi, esikhathini esingeside esedlule, wathi, “Awu, intando yeningi ya—yahamba ngomkhumbi futhi kungekho-hange.” Owathi, “Kuyofika isikhathi lapho beyoba semabhokisini ensipho, ukuzicelela ukuvotelwa.” Awu, lelo yiqiniso. Kodwa akazanga acabange ngezakhe iZindlu zamaKhosi, ukuthi kwakuyinqwaba kanjani yemikhumbi ehamba ngoseyili futhi ingenahange, futhi. Wakhukhuleka, futhi.

24 Futhi wonke umbuso walelizwe uyobhidlika ube yizicucu. UJesu Kristu uphethe futhi uyabusa. Kunjalo. Ngakho kukhona . . .

Amathemba ami lakhelwe kuphela
EGazini likaJesu nokulunga;
Macala onke umphefumulo wami udeda
indlela,
Uyithemba lami lonke nokuhlala.
Ngimi, kuKristu, iDwala eliqinile,
Yonke eminye imihlabathi yisihlabathi
esizikayo.

25 Futhi, o, ngifisa kanjani manje ukuba besiqala ukungena cishe inkonzo yokufundisa eyizinyanga ezintathu, ukuze ningene eNcwadini yeZambulo bese sibophela noDanyeli, umbono omkhulu.

26 Bangaki osele, kulomhlambi omncane lapha, owayevamise ukukhumbula ngenkathi ngineshadi elidala lokudwebela lapha na? Ngiyazi uMfowethu Head wayekhona, futhi sasinabaningana benu lapha ngenkathi beneshadi elidala lokudwebela.

27 Manje, iNcwadi yeZambulo, ukuthi Yenziwe kanjani. NoDanyeli ubophelana naYo. UIsaya ubophelana naYo. Lonke iTestamente eLidala libophelana naYo. Futhi IyiNcwadi

yeSambulo sikaJesu Kristu. Niyabo? INcwadi YeSambulo sikaJesu Kristu.

²⁸ Bese kuthi-ke, phakathi lapho, kukhona amaBandla ayisiKhombisa, iziNhlupheko eziyisiKhombisa, iziMpawu eziyisiKhombisa, amaCilongo ayisiKhombisa. Manje, icilongo limele impi; uphawu, imfihlakalo isombululeka; nenhlupheko yilokho okulandela yonke impi.

²⁹ Nangosizo lukaNkulunkulu, nangencwadi yomlando, ngingafakazisa kini ukuthi siphila eCilongweni lesiKhombisa, leNhlupheko yesiKhombisa, noPhawu lwesiKhombisa ukuba luvulwe, neSitsha sesiKhombisa ukuba sithululwe.

³⁰ Ukuthi elesithupha likhala nini; sizongena kulokho mhlawumbe kulokhu ukuhlwa, indlela, ngoLwesihlanu ebusuku. Ngenkathi iMpi yoMhlaba yokuQala, ngani, i...leloCilongo lesiThupha lakhala ngokufanele, impela ngokufanele, esikhathini uNkulunkulu akhuluma ngaso. Impela, ngokomumo womhlaba, lilandela uphawu ngaphambi kwalokho. Futhi ngenkathi imfihlakalo yembulwa phakathi lapho, ngokombhaphathizo kaMoya oNgewe; na—nabantu ngaleyonkathi, ukuthi ibandla alihambanga kanjani likhuphuke; nalabo ababehamba bala ukuhamba ekuKhanyeni, base bebuyela emuva. Nenhlupheko yavulwa ngalesosikhathi, yase ithululelwa emhlabeni, okwabe kungumkhuhlane imfuluyenza, eyabulala bonke abantu njengoba yenza, izinkulungwane ziphinde kazinkulungwane.

³¹ Bese-ke ukwehlela kulonyaka wokugcina, lapho esikhona lapha. Futhi nje size futhi silalele ukuthi iNkosi izothini ngakho, eZwini laYo. Manje, leso akusiso isimo esihlelwe yimi. Ngiyobe ngikufunda njengephephandaba nje, kuphuma eZwini likaNkulunkulu ngqo. Ngakho, Lesi yisambulo saKhe esiqonde ngqo eBandleni, eBandleni; ISambulo sikaJesu Kristu, eBandleni.

³² Manje ngaphambi kokuba sikhulume kuYe, noma sikhulume ngokubhala kwaKhe, asikhothamise amakhanda ethu futhi sikhulume kuye umzuzwana nje ngezwi lomkhuleko.

³³ Baba wethu waseZulwini onomusa, njengoba sikhothamisa amakhanda ethu ngesizotha emhlabathini, lapho esathathwa khona futhi siyobuyela ngoluny'usuku, uma Ulibala. Sikhothama ngokuzithoba, ukucela ukuthi Uzobe useduze kwethu, kulobubusuku, ukuba usibusise. Ngingawapheqa kuphela amakhasi aleliBhayibheli, kodwa akukho-muntu okwazi ukuvula iNcwadi noma aqaqe izimpawu kuyo. Futhi kulotshiwe phakathi Lapha, "Lowo okhipha kuLokhu, uyokhishwa kukho, isabelo sakhe, eNcwadini yokuPhila; nalowo onezela kuKho, izinhlpheko zikaNkulunkulu ziyothululelwa phezu kwakhe."

³⁴ Baba, ngiqonda, njengabesilisa nabesifazane abasazokufa behlezi lapha kulobubusuku, sazi ukuthi singabantu abaqonde ePhakadeni. Nkulunkulu, kwangathi uMoya oNgcwele angafika, umbhali waleliBhayibheli, bese esivulela lamakhasi. Futhi kwangathi eyaKho ezithobile, inceku engazuzisi lutho ishumayele njengomuntu ofayo kubantu abafayo, kube sengathi lena kuzoba yinkonzo yokugcina engiyoba nayo ngakulelicala lePhakade, ubusuku bokugcina ukuba sike sibuthane ndawonye. Futhi kwangathi lonke ilunga lebandla lingenza kulobubusuku kube sengathi lena bekuyintshumayelo yabo yokugcina abayo bayizwe. Nkulunkulu, susa bonke ubuwula. Futhi senze sibe qotho, sazi ukuthi sifanele siphendule ekwaHluleleni kukaNkulunkulu, ngoluny'usuku. Nesimo sethu sokuziphatha kuYe neZwi laKhe, manje, sizonquma isiphetho sethu saPhakade.

³⁵ Ngakho, Baba, nezinhliziyo zithuthumela, siza kuWe, futhi siyacela. Makuthi iNkosi uJesu, esimweni sikaMoya oNgcwele, uthathe iZwi likaNkulunkulu, kulobubusuku, bese uLinika yonke inhliziyo, njengoba sidinga. Ngokuba sikucela eGameni laKhe. Amen.

³⁶ Kungahle kubonakale kuxakile kancane kimi, okwesikhashana esincane okwamanje, ekuzameni ukuvula indaba ukufundisa aphakamise avule indaba yokufundisa. Ngoba, bekuhlala njalo kusekuphilisweni ngokukaNkulunkulu eminyakeni edlule embalwa, bese—ke ke kungabi sesiprofethweni, akukho nhlobo, beseke—ke beseke bese siqonda ngqo emgqeni womkhuleko.

³⁷ Kodwa manje, kulobubusuku, sifuna ukuthola isendlalelo seNcwadi esicela uNkulunkulu ukuba asivulele yona, leyo yiNcwadi YeSambulo sikaJesu Kristu.

³⁸ LeNcwadi yabhalwa cishe ngo 96 uJesu azalwa, ngokwababhali, futhi kwakunguJohane othandekayo.

³⁹ Futhi wayenalombono wasesiqhingini sasePatmose, isiqhingi oLwandle lwase-Eshiya, cishe amamayela ayishumi nanhlanu, noma okuthize, okuya kukho, ebudeni bebanga lokuzungelezela, indawo enamadwala ngempela egcwele izinyoka, kanjalonjalo. Lapho, isizwe samaRoma sasisisebenzisa njengeAlcatraz, njengoba besingaba nayo namhlanje, indawo yokudingiswa kwezigelekeqe uhulumeni ayengakwazi ukuzilawula.

⁴⁰ NaleNcwadi yabhalwa ngowokugcina wabaphostoli beNkosi yethu uJesu Kristu, okukholakala ukuthi wayengothandekayo owencika esifubeni saKhe emva kokuvuka; Wayesethi, “Kuyini kuwe uma ehlala ngize Ngifike na?” UJohane wafa, indoda esindala. Bonke abafelukholo baphawula ubufakazi babo ngegazi labo uqobo.

41 UJohane, isiphetho sakhe anqunyelwa sona kwahlangatshewana naso kanje. Wabanjwa, wabiliswa emphongolweni wamafutha awugilisi amahora angamashumi amabili-nane, wamafutha kagilisi abilayo ashisayo, futhi kungekho-kulimala okuza kuye. Base bembeka esiqhingini, njengoba kukholakala ngokuvamisile, njengomthakathikazi, “Wathakatha amafutha awugilisi ukuze angamshisi,” basho njalo. Kusobala, kwakungaMandla kaNkulunkulu, lawo. Ungeke wabilisa uMoya oNgcwele uwukhiphe kumuntu. Ngani! Ngakho bazama ukuWubilisa bawukhiphe kuye, kodwa uNkulunkulu akakuvumelanga. Futhi Wayenomsebenzi wokuba awenze. Futhi uNkulunkulu aze aqede ngomuntu waKhe, akukho lutho ezweni olungamkhathaza. Yilokho kuphela.

42 Manje, uJohane esegugile, u...batshelwa ngosomlando, ukuthi walethwa e—ebandleni, ukuba ashumayele. Futhi wayeseguge kakhulu, into kuphela ayeyisho, kwakungukuthi, “Bantwanyana, thandanani.”

43 Ngiyanitshela, leyo yinto enhle kakhulu ukushumayela ngayo. “Bantwanyana, thandanani.” Njengoba ngiguga, enkonzweni manje, neyami...ciske onyakeni wami wamashumi amabili-nanye. Ngiyacabanga, ngasonke isikhathi lapho ngihambahamba, ukuthi le...Uma ngicabanga kakhulu ngeNkosi uJesu, kuba ikakhulu la ngiqala ukuthola ukuthi wuthando olusibekela yonk’into. “Uthando lukaNkulunkulu, luchithwe kabanzi enhliziyweni yethu nguMoya oNgcwele.”

44 Manje sizofunda amavesi ambalwa nje lapha, ukuba sithole ukuqala, sizobe-ke sesiqonda ngqo ekufundisweni kwebandla. Bese-ke sizama ukukuletha endaweni, uma uNkulunkulu ethanda, kulesisikhathi esiningi enginaso, ukukuwelisela lapho esingangena khona siye lapho esingacaphuna khona, *UPhawu LweSilo*, okwakusasa ebusuku.

45 Manje lokhu kuya ebandleni. Manje ngizozama ukuthola, okungenani, ibandla lase-Efesu, ibandla lokuqala, nebandla lokugcina esiphila kulo manje, ibandla laseLawodikeya manje.

ISambulo sikaJesu Kristu, amnika sona uNkulunkulu, ukuba abonise izinceku zakhe izinto ezimelwe ukwenzeka masinyane; ethuma ingelosi yakhe futhi wasibonakalisa...ethuma ngengelosi yakhe esibonakalisa encekwini yakhe uJohane:

46 Manje, umBhalo usinika isiqalo lapha. Singukuthi, “ISambulo...” Noma, igama *isambulo* lichaza “into embuliweyo.” “ISambulo sikaJesu Kristu,” sinikwa uJohane. Ingelosi yathunyelwa ukufakaza, noma ukubonakalisa ngaso.

Futhi wafakaza ngezwi likaNkulunkulu, nangobufakazi bukaJesu Kristu, nako konke akubonayo.

Ubusisiwe ofundayo,...

47 Bangaki abangathanda ukuba nesibusiso na? [Ibandla lithi, “Amen.”—Umhl.] Manje-ke, Lifundeni! Niyabo, “ofundayo.”

Ubusisiwe ofundayo, nabo abawezwayo amazwi esiprofetho, bagcine okulotshiweyo kuso: ngokuba isikhathi siseduze.

48 Ngamany’amazwi, sasingakabibikho eduze isikhathi ngalesosikhathi, kodwa, “Isikhathi siseduze, nxa bebona leliZwi lipheliseliswa, nxa sekuyisambulo esipheliseliswe.”

49 Ngenkathi uNkulunkulu eqala, njengengcweti yemifanekiso idweba isithombe sento ethize, Uqala ukugcwalisa izingxenywe zaKhe. Ungaqala ukusibona silolongeka. Futhi njengoba uqala ekuqaleni kweNewadi yeSambulo, ubona uJesu Kristu eqala ukungena esithombeni. Nasekugcineni kwaSo, uMbona esephelele, ehlezi neBandla laKhe, elikhazimulisiweyo; zonke izinsuku zesono nenkathazo nezilingo sezedlule, futhi uKristu uhleli neBandla laKhe, emaZulwini amakhulu ngaphezulu.

50 Kulungile, ivesi 4. Lalelani. “UJohane kuwo amabandla...” Manje lona nguJohane okhulumayo. Kuqala, kwakunguNkulunkulu ethula ISambulo sikaJesu Kristu. Okwesibili:

UJohane kuwo amabandla... aseAsiya: Makube-kini umusa, nokuthula, okuvela kuye okhona, nowayekhona, nozayo; nakoMoya abayisikhombisa abaphambi kukaNkulunkulu;

51 O, ukuba besinebhlekibhode lapha manje, ukuthola ukudweba, okuncane, niyabo, “oMoya abayisikhombisa abaphambi kukaNkulunkulu.”

52 Manje ukonga isikhathi esincane, futhi ngikholwa ukuthi ngi...ngazi ukuthi ngeke ngacaphuna noma yini ngokungesikho, ngalutho ezweni. Futhi uma nithola ukungabaza okuncane ngakho, kubhaleni phansi bese-ke ningibuza, futhi ngizoninika umBhalo ngakho. Futhi manje njengoba sifanele sisheshise ukuba singene kulokhu, ukucindezelela isikhathi.

53 Manje, “imiMoya eyisikhombisa ephambi kukaNkulunkulu.” LemiMoya eyisikhombisa wawumelwe njengoMoya abayisikhombisa ababezothunywa okwemiNyaka yeBandla eyisiKhombisa, “imiMoya eyisikhombisa phambi kukaNkulunkulu.” Besingacsha eTestamenteni eLidala, bese sikucosha sikukhiphe lapho, ukuba besinesikhathi nje.

NakuJesu Kristu, ufakazi othembekile, izibulo labafileyo, nombusi wamakhosi omhlaba. Kuye osithandayo, nowasihlanza...

54 He, bukani nje uJohane ukuthola konke kusongeke lapho, ngenkathi ebuka. Uyaqhubeka nje uyakhuluma. Wathi:

... Kuye osithandayo, nowasihlanza ezonweni zethu ngegazi lakhe,

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

55 “Usenze abapristi namakhosi kuNkulunkulu.” “Si” ngubuningi. Hhayi ukuthi “ungenze umpriisti nenkosi; kodwa, “usenze,” iBandla.

56 Manje ukhuluma kulamabandla ayisikhombisa, ngokuba yimiNyaka yeBandla eyisiKhombisa.

57 Manje wathi, “Ubukhosi nenkazimulo, futhi makube kuYe kuze kube-phakade naphakade.”

58 “Usenze abapristi.” Senake nazi ukuthi umpriisti uyini, ukuthi isikhundla sakhe siyini na? Umpriisti ngowokwenza umhlatshelelo, ukwenza ukunxusela. Futhi ngale kumaHeberu . . . Kwathi thina, iBandla, ngubupristi bobukhosi, “Ubupristi bobukhosi, isizwe esingwele, abantu abazuziweyo.” Niyabo? “Isizwe esingwele, abantu abazuziweyo, ubupristi bobukhosi.” “Ninikele,” nakhu manje, “ninikele ngemihlatshelo yokomoya,” wonke owesilisa nowesifazane oza kuNkulunkulu ungena evelini.

59 ETestamenteni eLidala, kwakukhona kuphela . . . Kwakukhona iveli elalilenga phakathi kwendawo engcwele nendawo eNgwelengcwele. NguAroni kuphela, yedwa, owayezongena lapho, kanye ngonyaka. Kodwa wonke owesilisa owayeba ngumpriisti, wayenokuba alume, noma abe nokunambitha imana lasekuqaleni elacoshwa nguMose noAroni ngosuku lokuqala imana eqala ukwehla ngalo ivela eZulwini. Ngenkathi bewela umfula waseJordani . . .

60 Izitha sabulawa, emva kwabo. Nangosuku olulandelayo baphuma, futhi kuwo wonke umhlabathi, kwakukhona izinkwa ezilucwecana ezincane. UNkulunkulu wazinisa zehla zivela eZulwini. Basibiza nge “mana,” sasinambitheka njengoju. Nabantu babefanele ukucosha okwenele ukubagcina lolosuku olulodwa. Uma besibekile, sasonakala.

61 NoNkulunkulu watshela uMose noAroni ukuba baphume bayocosha eningana engangohhafu wegalane, obhasikidi abakhulu, futhi bayifake e . . . ngomphongolo, iNdawo eNgcwele.

62 Futhi lapho, lokho, ngaso sonke isikhathi emva kwalesosizukulwane, esi . . . Sonke isizukulwane esilandela leso, inqobo nje uma lobo bupristi bobuLevi busekhona, ngiyethemba. Futhi wonke umuntu owayefanelekile ukuba ngumpriisti, ngenkathi egcotshelwa ukuba ngumpriisti, wayenelungelo eliphelele ukuba emukele umthamo wemana yasekuqaleni. Kucabange nje. Inhlanhla enje pho amadoda

ayecabanga ukuthi ayoba nayo, uma indoda yazi ukuthi yayingena ebupristini! Yayizothola u—umthamo wokubhakwe ngaphezu kokwemvelo, okubondwe ngaphezu kokwemvelo, ukudla okungaphezu kwemvelo okwakavela kuNkulunkulu kuphuma ezulwini, okwakugcinwe ngokungaphezu kwemvelo.

⁶³ Yonke inkonzo ingaphezu kwemvelo. Abantu bangake basho kanjani ukuthi bangamaKristu, futhi baphike okungaphezu kwemvelo na? Angazi ukuthi bakwenza kanjani, qobo lwami. Bukani. Kodwa okungaphezu kwemvelo kanjani! Wayethola ukugwinya kokungaphezu kwemvelo, masinya nje uma eseba ngumpristi.

⁶⁴ Umfanekiso omuhle kanje wakho manje, ukuthi wonk'umuntu...Lezozinsuku, babedingeka ukuthi bazalwe ngokohlanga oluthize, umLevi, ngaphambi kokuba babe ngumpristi, kodwa manje sekungukuthi “othandayo, makeze.” Niyabo? Futhi bathi bangeza nje, nokho, bafanele...ukuZalwa kuyanakwa kukho, futhi, “Ufanele uzalwe ngokusha.” Futhi wonke owesilisa noma owesifazane ozelwe ngokusha, ngoMoya kaNkulunkulu, unelungelo le (lolusuku) mana. Lemana inguMoya oNgcwele.

⁶⁵ Ngenkathi uPetru...emva kokuba sebephumile ekudidekeni okukhulu, nobugwala sebusukile kubo, neNkosi yayibabusisa, noMoya oNgcwele wehla ngoSuku lwePhentekoste. Babephumele emigwaqeni futhi baqala ukumemeza kakhulu, futhi benza sengathi abantu abahlanyayo, ngokuba ngangokuthi abantu bonke bacabanga ukuthi babedakiwe. “Bathi, ngiyamangala ukuthi sizokwenzenjani ngalokho?” Wonke u per-...Ngisho nezwe lezenkolo, ngaleyonkathi, lacabanga ukuthi labobantu babedakiwe.

⁶⁶ Futhi lalala, mngane wami oyiKatolika, uMariya intombi ebusisiweyo wayekanye nabo. Futhi uma wayengenakungena eZulwini aze enyukele lapho futhi athole ukunambitha kweNto ethize eyamenza wenza sengathi ungowesifazane odakiweyo, wena uzofika kanjani lapho kunoma yini engaphansi kwalokho na? Niyabo? Kodwa wemukela iNto ethize. “Ikhulu namashumi amabili, nabesifazane, uMariya Magdalena nalabo,” futhi baphumela emigwaqeni, benza sengathi abantu abadakiwe, bediyazela. Kwaze kwathi, okwangempela...

⁶⁷ Uma nizoxola ngesisho; ibandla elinolwazi ngezinto zomhlaba langalolosuku lathi, “Babukeni! Lokho kukhombisa ukuthi bayini. Bagcwele iwayini elisha.”

⁶⁸ Yilokho Elaliyikho. Manje lalalani, uPetru wathi...Manje-ke baqala ukuthi, bathi, “Nina madoda aseJerusalema, nina enakhile eJeru-...eJudiya, lokhu makwazeke kini, futhi nizwe amazwi ami. Laba kabadakiwe.” Manje ngikhuluma ngeBandla lase-Efesu lapha manje. Niyabo? Niyabo? Kulungile, unyaka webandla wokuqala. Wathi, “Laba kabadakiwe, njengoba

nicabanga. Leli yihora lesithathu lemini; akukavulwa ngisho izinkantini. Ngani, leli yihora lesithathu lemini.” Wathi, “Kodwa Lokhu yilokho okwakhulunywa ngomprofethi uJoweli. Kulotshiwe eBhayibhelini lenu uqobo. EBhayibhelini lenu uqobo, lokhu kulotshiwe, ukuthi lento iyokwenzeka. Ngani,” wathi, “benifanele nikwazi lokhu, nina bafundisi.”

⁶⁹ Awu, kungaba yikho, njengoba nje—njengebandla langeniswa phansi kwalokho kubonisa ngokwenza, nokubonisa ngokwenza okufanayo okwethenjiselwe izinsuku zokugcina, ngeke yini nakhomba emuva bese nithi, “Yilokhu okwakhulunywa ngakho na?” [Ibandla, “Amen.”—Umhl.] Niyabo? Nakho lapho okhona. Nezwe elingaphandle alazi lutho ngakho; Khona, Kungubuwula kubo. Manje bathi . . .

⁷⁰ Wathi, “Bukani lapha.” Futhi bathi manje, ngenkathi bekuzwa lokhu . . . Wabatshela ukuthi babembethele kanjani uJesu. Futhi ngaso sonke isikhathi . . .

⁷¹ Ungakuthola ukuthethelelwa ngokubethela uJesu. Ungakuthola ukuthethelelwa ngokuthatha iGama laKhe ngeze. “Kodwa okhuluma amelane noMoya oNgcwele akasoze athethelelwa, kulelizwe noma ezweni elizayo.” Sisosukwini lokugcina, ngakho qaphelani. Hambani ngokuzithoba. Yibani nokudabuka, umoya ophukileyo; inhliziyo ethobekileyo, nivuma ukuvumela uMoya oNgcwele anihole. Amen. Kulungile. O, he!

⁷² Nampa, bonke baphezulu lapho, abantu benza sengathi . . . Babengamagwala, emahoreni ambalwa ngaphambili; bevale ekamelweni eliphezulu. Kodwa lapho uMoya oNgcwele esefika phezu kwabo futhi wagwalisa izinhliziyi zabo, baphumela emigwaqeni! Angiboni ukuthi babe . . . Babengenzi izinto eyayiyiphutha. Babephandle lapho bethokoza futhi bedumisa uNkulunkulu, futhi—futhi ngangokuthi kwakukhona ukubonakaliswa. Babengekho nje phandle lapho beqophisana bodwa manje, ukuthi ngabe babeyiMethodisti noma iBaptisti, babe . . . noma babengabaFarisi noma abaSadusi. Babephandle lapho bethokoza ngenxa yokuthi babethole ukunambitha kwaseZulwini emphefumulweni wabo. UNkulunkulu wayebaphe imana yokomoya.

⁷³ Manje, njengoba uNkulunkulu athulula imana lapho kokwemvelo, futhi yahlala inqobo nje uma babesohambweni; umfanekiso omuhle. Nosuku abangena ngalo ezweni lesithembiso, imana yanqamuka.

Futhi ngoSuku lwePhentekoste, into efanayo . . .

⁷⁴ Bukani epentekoste, kuMose. Babuka emuva futhi basibona isitha ukuthi sasesifile. UMiriyemu wadumela isigujana itamborini, uqala ukusishaya, futhi umemeza kakhulu, futhi uyasina, futhi wagijima wehla ngogu. Abesifazane bamlandela, benza into efanayo. NoMose waphakamisa izandla zakhe, futhi wacula eMoyeni.

⁷⁵ EPhentekoste, abesifazane bayaphuma, bediyazela, futhi begxuma, futhi besina, futhi beqhubeka. UPetru wasukuma phakathi kwabo, wayesethi, “Madoda aseJudiya, nani enakhileyo eJerusalema, makwazeke lokhu kini, futhi nilalele amazwi ami. Ngokuba laba kabadakiwe, njengoba nicabanga, lokhu kuseyihora lesithathu lemini. Lokhu yilokho okwakhulunywa ngomprofethi uJoweli, ‘Kuyakuthi ngezinsuku zokugcina, usho uNkulunkulu, Ngiyakuthulula uMoya waMi phezu kwayo yonke inyama, amadodana enu namadodakazi enu ayakuprofetha; phezu kwezincekukazi zaMi, nezigqilakazi Ngiyakuthulula uMoya waMi; futhi bayakuprofetha. Futhi ngiyakuveza izimangaliso emazulwini phezulu, nasemhlabeni phansi; izinsika zomlilo, nokuthunqa, nomusi. Futhi kuyakufezeka, ngaphambi kosuku olukhulu nolwesabekayo lweNkosi oluyofika, ukuthi obiza iGama leNkosi uyakusindiswa.’” Futhi waqhubeka njalo, eshumayela.

⁷⁶ Futhi kwathi bekuzwa lokhu, balalela. Bathi, “Ake nibheke lowomfo! Uyitholephi lemfundo?” Abanye babo bathi, “Akakwazi ngisho ukubhala igama lakhe uqobo.” IBhayibheli lathi, “Wayeyindoda engazi lutho nengafundile. Uvela kusiphi isikole? Asikho. Awu, lokhu kufike kanjani? Lokhu kuze kwenzeka kanjani?” Banaka, bathi, “Awu, ake nisho, leyandoda ngempela icaphuna umBhalo. Futhi asikaze siWuzwe kanjalo ngaphambili.” Niyabo?

⁷⁷ Wathi, “Phendukani, yilowo nalowo, abhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zenu, khona niyakwamukeliswa uMoya oNgcwele. Ngokuba isithembiso ngesenu, abantwana benu, kubo abakude, nesabo bonke iNkosi uNkulunkulu wethu eyakubabiza.” Ngamany’amazwi, “Lesisibusiso semana esiwele lapha, njengoba kwenza imana emuva lapho, izoba ngeyalesisizukulwane, isizukulwane esilandelayo, isizukulwane esilandelayo, ukuya eJeffersonville, eIndiana, nasemikhawulweni yezwe.”

⁷⁸ NoMoya oNgcwele ofanayo owehla ngaleyonkathi, uyehla manje; imiphumela efanayo, into efanayo, abantu abafanayo. Niyabona ukuthi ngiqonde ukuthini na? Nje kuphelele!

⁷⁹ Qaphelani, “Ngiyomnika; onqobayo, Ngiyomnika iSinkwa sokuPhila.” Wakusho lokho ngaphambi kwelinye lamabandla. “Futhi angeke asaphinde ome, kanjalo angeke asaphinde alambe. Akasoze aphinde ome.” Uma umuntu eke kanye wa . . . Nakhu; bopha ijakhethe yakho ibopheke. Uma owesilisa noma owesifazane eke ngokweqiniso waze wemukela uMoya oNgcwele, awusoze wakwazi ukuphinde umgudluze. Uyazi ukuthi ukuphi. Ungafika nezimfundiso ezigqamileyo nakho konke. Uyohamba aqonde ngqo adabule kubo. “Akasophinde ome.” Uyazi kahle impela nje ukuthi Ubani uMenzi wakhe; akadideki neze. Akumhluphi neze; uhamba aqonde phambili.

80 “Ngiyomnika iSinkwa sokuPhila, futhi akasophinde alambe, kanjalo akasophinde ome.” Niyabo? NoMuthi ophakathi neparadisi likaNkulunkulu, futhi uyodla kuwo, niyabo, uMuthi.” Okungukuthi, uMuthi wawunguKristu Jesu. Niyabo? NoKristu Jesu, efile, Uyabuya esimweni sikaMoya oNgewe, ngakho Ulapha, nemana edliwayo eBandleni.

Qaphelani, bhekani, lokho, ivesi 6.

*Nowasenza sibe abapristi namakhosi
kuNkulunkulu. . .*

81 “Ubupristi bokomoya; isizwe sobukhosi; umnikelo wokomoya.” Kuyini manje na? “Imihlatshelo yokomoya, okungukuthi,” ecaphuna umBhalo, “okungukuthi, izithelo zezindebe zethu, sinika udumo eGameni laKhe.” Manje hlobo luni lwani na? “Umhlatshelo wokomoya.”

82 Manje, manje singahle vele siqale khona lapha, qaphelani, indawo enhle ukuqala kuyo.

83 Uma ukudideka okuncane kungena ebandleni, awugijimeli ohlangothini olulodwa bese uphukula umlomo manje. Uma unjalo, ngempela awusuye umpristi. Niyabo, khuleka wedlule. “Umhlatshelo wokomoya, izithelo zezindebe zethu sinika udumo eGameni laKhe.” Niyabona ukuthi ngiqonde ukuthini?

84 “Awu,” wena uthi, “Ngizwa nje ngingathandi ukuya esontweni.” Kodwa ungumpristi. Ngumsebenzi wakho owumiselwe. Ufanele ubekhona.

85 “Awu, ngizwa ngingathandi ukubamba iqhaza enkonzweni.” Ungumpristi, “ukwenza umhlatshelo, umhlatshelo wokomoya.” Kungesikho ukunika omunye angemuzezele, njengoba bekubiza kanjalo namhlanje; konke lokho kuhle, angiphambene ngalutho nakho. Angizukuthola omunye ukuba eze esontweni; konke lokho kuhle, angiphambene ngalutho nakho. Kodwa, nguwe, *wena* wenza umhlatshelo wokomoya, “izithelo zezindebe *zakho* zinika udumo eGameni laKhe.”

86 Uma nibona isikhathi siza ukuthi wonke umuntu ehlambalaza futhi esho lezizinto, futhi enza izinto ngokungafanele, wenzani, usuka uhambe na? Ufanele ume lapho nomhlatshelo wokomoya, uthi, “IGazi likaJesu Kristu lihlanza kuso sonke isono, lingenze ngibe yisidalwa esisha kuKristu Jesu.”

“Uyahlanya, mfo!”

87 “Ngalokho okushoyo. Kulungile. Kodwa, kimi, ‘NgaMandla kaNkulunkulu ensindisweni.’ NgiyaWakholwa.” Niyabo?

88 Manje, uthi uyakholelwa ekuphiliseni kukaNkulunkulu? “O, aha, angikholwa. . . Kungcono ubuze kumfundisi wakho.”

89 Ucabangani *wena* ngakho na? Ungumpristi manje. [UMfowethu Branham ushaya phezu kwepulpiti kabili—Umhl.]

Nguwe umfo. Uthi, “Yebo, mnumzane! NgiyaWakholwa, ngoba iZwi likaNkulunkulu lithi Anjalo!” Uyakholelwa embhaphathizweni kaMoya oNgcwele? “Yebo, mnumzane!” Wazi kanjani na? “NgiWemukele.” Amen. Isibusiso sokomoya! UMoya oNgcwele owehlela kubaphostoli, uMoya oNgcwele ofanayo wehla manje.

⁹⁰ Wena uthi, “Okwabaphostoli nje”? Sizokuxazulula lokho esikhashaneni esincane, sibone ukuthi kwakunjalo noma qha.

⁹¹ Kulungile, “Ubupristi bokomoya, benikela imihlatshelo yokomoya.”

Manje, manje ivesi 8 le . . . si 7.

Bhekani, uyeza namafu; . . .

⁹² Manje ake ngime lapha okomzuzwana nje. “Amafu,” akusho khona ukuthi Uza efwini elikhulu lokuduma.

⁹³ Futhi, umama, ayibusiswe inhliziyo yakhe, uhlezi lapha ndawondawo. Ngenkathi ngisengumfanyana, wayevamise ukuhlala bese engitshela, wathi, “Uza emafwini amakhulukazi; ‘yovuka ngoluny’usuku, noNkulunkulu uzofika.

⁹⁴ Futhi, manje, a “mafu” Eza ngalo. Ukuba nje besinesikhathi ukubuyisa konke lokhu, futhi sithole isandlalelo sangempela sento yonke! Manje, i “fu” Eza ngalo, alisilo ifu elinjengefu lokuduma. Kodwa, yi “fu lenkazimulo,” Eza ngalo. Niyabo? Niyabo?

⁹⁵ Manje, ngenkathi uJesu esibekelwa nguNkulunkulu, eNtabeni yokuGuqulwa isimo, “amafu aMsibekela nengubo yaKhe.” Niyabo?

⁹⁶ Futhi ngenkathi uElija ehla, ifu liyehla lase limemukela phezulu. Hhayi i—hhayi iNsika yoMlilo, hhayi . . . ngiqonde ukuthi, hhayi ifu lokuduma, kodwa, “ifu lenkazimulo.”

⁹⁷ ObaKhe obukhulu, uBukhona benkazimulo buyoshaya umhlaba. “Uza ngamafu.” O, ngiyakuthanda lokho! “Amafu,” kuyoba khona igagasi emva kwegagasi, enkazimulo yaKhe, ayofika emhlabeni, nokuvuka kwabangcwele bayofika. Ngenkathi lowoMoya oNgcwele obusisiwe ophile ezinhliziyweni zabo, futhi bafa, nezidumbu zabo zilele lapho, nonyembezi luba namabala ezihlathini zabo, nezinto ezinjalo, futhi zibekwe phandle lapha emathuneni. Igagasi elikhulu lalowoMoya ofanayo, nokuthi “whuuussh,” igagasi emva kwegagasi!

⁹⁸ “Owayengowokugcina uyoba ngowokuqala, nalowo owayengowokuqala uyoba ngowokugcina.” Kungaba kanjani ngaleyondlela na? Lolo wuhlelo lokuvuka. Angiyikwazi-muntu esizukulwaneni esiphambi kwami, noma isizukulwane esisemva kwami. Ngiyokwazi labo abasesizukulwaneni salokhu. Futhi zonke izizukulwane ziyofika, ngempumelelo, ngqo lapho sehla. “Labo ababengabokugcina bayoba ngabokuqala.” Impela, kufanele kube njalo. Niyabo? Ngiyobazi abantu bami. Umfo

olandelayo, ubaba wami, uyobazi abantu bakhe; umkhulu wakhe, abantu bakhe; kwehle njalo kanjalo.

⁹⁹ Igagasi emva kwegagasi, emva kwegagasi, emva kwegagasi, nabangwele bevuka ndawo zonke! Akuyikuba yisimangaliso lokho na? [Ibandla lithi, “Amen.”—Umhl.] Amen. Lokho kwenza abantu abadala bazizwe sebebasha futhi. Yebo. Manje qaphelisisani. Kulungile.

. . . fika nga—nga mafu; namehlo onke ayakumbona, (akunandaba ukuthi babefe emuva kangakanani; basayolokhu beMbona) nabo abaMgwazayo: nezizwe zonke ziyakulila ngaye. Yebo, Amen.

¹⁰⁰ UJohane waze nje wamemeza, “Amen!” Lokho kungukuthi, “Makube njalo! Makube ngaleyondlela!”

Mina nginguAlfa no-Omega, . . .

¹⁰¹ Manje u Alfa ungu “A” ohlamvini lwesiGrecki. U Omega ungu “Z” ohlamvini lwesiGrecki. Manje, ngamany’amazwi, uma lalihunyushwa namhlanje, “Ngingu A kuya ku Z.” Manje ubani omunye oyilokhu na? “NgingowokuQala; NgingowokuGcina. Ngisukela ku A kuya ku Z.”

¹⁰² Ngifisa sengathi besinesikhathi ukuba singene ebuNkulunkulwini bukaKristu, khona manje, obekungafanelana impela ngalesisikhathi, ubuNkulunkulu.

¹⁰³ Ngakho, izinsuku lapho abantu abaningi kakhulu bezama ukuMenza nje umfundisi, isazi sokwazi izimfihlo zokudabuka kwezinto zonke ezikhona, noma nje umprofethi. WayenguNkulunkulu. Kuphakathi kokuthi wayenguNkulunkulu noma umdukisi omkhulu kunabo bonke izwe eselake laba naye. Uma Wayengumprofethi, Igazi laKhe lalingumuntu. Uma Wayengu—ngumfundisi, ofundisayo, igazi laKhe lalingumuntu.

¹⁰⁴ WayenguNkulunkulu, neGazi laKhe lalingelobuNkulunkulu. UNkulunkulu uSomandla wasibekela intombi uMariya wase edala ingqamuzana lokuphila leGazi esizalweni sakhe elazala iNdodana, uKristu Jesu. NoNkulunkulu wazehlisa wase ephila kulowomzimba, uNkulunkulu (uEmanuweli), wenziwa inyama phakathi kwethu; ususa izonzo.

¹⁰⁵ Ngenkathi uNkulunkulu enza umuntu waKhe wokuqala, Wamenza ngomfanekiso waKhe, okwabe kungumuntu womoya, kuGenesisi 1:26. Kulungile. Manje-ke kwakungekho-muntu wokulima umhlabathi, emva kokuba Esemenzile umuntu, isilisa nesifazane. Sizongena kulokho, emva kwesikhashana, kulezo “zinkanyezi eziyisikhombisa.” Kodwa nje. . . Kodwa Wamenza waba yikho kokubili isilisa nesifazane, emuva lapho ekuqaleni, kunjalo, “ngomfanekiso waKhe.” Futhi uNkulunkulu unguMoya.

¹⁰⁶ Bese kuthi-ke, kuGenesisi 2, kwakungekho-muntu wokulima umhlabathi, ngakho uNkulunkulu umfaka enyameni; wenza umuntu, hhayi ngomfanekiso waKhe, kodwa ngothuli lomhlabathi, kunjalo, umnika isandla njengenkawu, nonyawo njengebhere, kumbe noma yini; angazi, kodwa Umnika imizwa emihlanu ukuba axhumane nekhaya lakhe lasemhlabeni. Kwase kuthi-ke lowomuntu wona.

¹⁰⁷ NoNkulunkulu wehla wase enziwa umuntu, ukususa izono somuntu, (amen) ehlenga.

NginguAlfa no-Omega, . . .

¹⁰⁸ NgaMbheka ngapha eZambulweni isahluko 4. Ngenkathi uJohane ephenduka ukuba abone leliPhimbo futhi, elalikhuluma naye, “Wayehlezi esiHlalweni sobukhosi, nothingo lwenkosikazi lwaluphezu kwekhanda laKhe.” Nothingo lwenkosikazi lunemibala ephelele eyisikhombisa, nalesi esiphelele eyisikhombisa isembozo. . . imibala imele imiNyaka yeBandla eyisiKhombisa. Kunjalo, futhi. Futhi kwakuyini na? Nakhu. Mfowethu, lokhu kufreshi. Buka, imibala ephelele eyisikhombisa, isikhombisa! Nothingo lwenkosikazi lumele isivumelwano.

¹⁰⁹ UNkulunkulu wanika uNowa uthingo lwenkosikazi, kuqala, njengesivumelwano. Naleyomisuka isekhona emhlabeni, njengesithembiso sikaNkulunkulu phambi kwakhe; uma lina, ubona umnsalo. Wathi, “Angisophinde ngilibhubhise ngamanzi.”

¹¹⁰ Kwase kuthi-ke wabuka uJesu, wayenemibala yothingo lwenkosikazi eyisikhombisa ngaphezu kwaKhe; Wayekulokhu, okwakuyisivumelwano sikaNkulunkulu. Futhi Wayemi phakathi kweZinti zezibani zeGolide eziyisiKhombisa. “Futhi Wayefana netshe lejaspi nesardiyu ukubukeka kwakhe.” Ijasper kwakunguRubeni, nesardiyu kwakunguBenjamini; lowo kwakungabokuqala nabokugcina kokhokho. Lowo “Alfa no-Omega; ukuQala nokuPhela,” nemibala yothingo lwenkosikazi eyisikhombisa, imiNyaka yeBandla eyisiKhombisa, isivumelwano sinaYe, eZintini zeGolide eziyisiKhombisa, nezinkanyezi eziyisikhombisa. O, isithombe esinje pho, uma singena kukho emva kwesikhashana, mhlawumbe, iNkosi ithanda. Kulungile.

. . . Alfa no-Omega, ukuqala nokuphela, kusho iNkosi, okhona, . . . owayekhona, nozayo, uMninimandla onke.

¹¹¹ Oo! Ungubani na? Lesi yisambulo sikabani na? UJesu Kristu. Futhi, lapha, Akasuye umprofethi. Lapha, UnguMninimandla onke, uNkulunkulu obonakalisiwe; uAlfa, uOmega. “Nginguye kusukela ku A kuya ku Z. NginguYe OwayeKhona, OKhona, noZayo. NginguMninimandla onke.” Kucace kahle, akunjalo na? [Ibandla lithi, “Amen.”—Umhl.] Akukho-thuba lokuphikisana

lapho. “INkosi, EyayiKhona, EKhona, neZayo, uMnini mandla onke.”

112 Manje uJohane uyakhuluma. Lalelani.

*Mina-Johane, umfowenu, no kuzwelana
ekuhluphekeni, nasembusweni nasekubekazeleni
kukaJesu Kristu ngangisesiqhingini esithiwa
yiPhatmose, ngenxa yezwi likaNkulunkulu, . . .*

113 Awusho, ungathini nje umuntu efakwa endaweni enjalo, ngenxa yeZwi likaNkulunkulu na? Yebo.

*. . . ngenxa yezwi likaNkulunkulu, na . . . ubufakazi
bukaJesu Kristu.*

114 Wadingiselwa phandle lapho ngenxa yokushumayela iZwi kubantu bezenkolo. Yilokho iZwi elikushoyo. Akunjalo na? Wayephandle lapho ngenxa yokushumayela; edingisiwe, ekhishiwe ebandleni, emphakathini, kulo lonke izwe. Amen. Kodwa wayengakhishiwe kuLowo Owayemthanda futhi wamhlanza eGazini laKhe uQobo. WayenoBukhona baKhe, esiqhingini esithiwa yiPhatmose, “ngenxa yeZwi likaNkulunkulu.”

115 Ngiyamangala ukuthi bangaki abashumayeli namhlanje abebengahamba? Ehle aze ahambe, enze into encane, into encane ithukuthelise, sithikamezeka kakhulu yiyo. Futhi lapha lomuntu wayekade ebiliswe emafutheni awugilisi amahora angamashumi amabili-nane, futhi waphoswa phandle esiqhingini sasePhatmose, neNkosi yayisalokhu inaye.

116 Ngiyalithanda nje leloculo elidala ababevame ukulicula, “Uma uJesu ehamba nami, ngiyoya noma kuphi.” Siyalicula, kodwa ngiyamangala ukuthi ngabe sikusho ngempela yini. Ngokubona kwami okuqotho, ngeke kube yisikhathi eside kakhulu lapho ozoze ithuba lokukufakazela, ngakho kungcono uqiniseke ngempela. Hlola, thatha uhlu oloqukethe impahla, ubone ukuthi nje yonke into ikahle yini.

117 Manje, nje kanjani, nje uthole ukuthi usugalile lapha manje. UJohane uyaphendula, futhi wathi waye “sesiqhingini sasePhatmose, ngenxa yeZwi likaNkulunkulu, nobufakazi.”

NgangikuMoya . . . (Ngiyakuthanda lokho.)

NgangikuMoya ngosuku lweNkosi . . .

118 Ekhuluma ngolunye usuku, manje; kubangane bami abangama Advent, ngempela esizongena kukho, emva kwesikhashana. Kulungile.

*. . . eMoyeni ngosuku lweNkosi, wangena kuMoya,
ngezwa emva kwami izwi elikhulu, . . . elecilongo,*

119 Asingazishiyi lezizifanekiselo manje. Sedlulela phezulu manje, ngakho siyakwazi esikhuluma ngakho uma ngifika ngapha. Niyabona ukuthi sizokhuluma ngokuthi, “UWubani na?”

Uyini loMfo na? Yini iSambulo sikaJesu Kristu na? UnguBani, empeleni na? Wafika kanjani na? Usho ukuthini kimi na?" Ubone uma kukhona Okushoyo kuwe, niyabo. "Nibone ukuthi kwenzekani lapho, kimi." Qaphelani.

NgangikuMoya . . .

¹²⁰ Akunandaba ukuthi ungcwale kangakanani, ukuthi umesaba kangakanani uNkulunkulu, ungumfundisi kangakanani noma ilunga nje, futhi noma ngabe uyini, awusoze wakwazi ukufikaphi noNkulunkulu uze ungene eMoyeni. Kunjalo. Angisho khona ukungena emadlingozini. Ngisho ukungena eMoyeni. Niyabo? Niyabo? Niyabo, ungena emadlingozini, wenze noma yini. Kodwa uma ungena eMoyeni, ubona izinto. Kunjalo.

¹²¹ Sengathi ngiyambona uElija omdala, umprofethi omdala, ezansi lapho ngalolosuku lapho—lapho i . . .lapho indodana kaAhabi, bona, kade benze umbimbi nabanye abangakholwayo, no—noJehoshafati wayekade ejoyinane nabo. Futhi baphumela ogwadule izinsuku eziyisikhombisa, futhi akangalanda-nkombandlela. Izinsuku eziyisikhombisa nje, okwenele ukubagcina izinsuku eziyisikhombisa; ababuzanga eNkosini; bavele baqhubeka baphuma nje, noma kanjani.

¹²² Lokho akufani yini nje nabantu? "O, ngizokutshela, lowo ngumsebenzi ongcono. Ngizovele nje ngiliyeke lelibandla bese ngiwelela *kuleliya*." Kungcono ubuze eNkosini ngalokho, uthole ukuthi kuyini.

¹²³ Baphumela lapho base bethola ukuthi bangena enkathazweni. Amanzi eniwaletelwayo anqamuka. Yileyo indaba ngamabandla namhlanje, bezungeleza benza inqwaba yezinto eningayibuzi iNkosi ngazo, nenikulethelwayo kuyanqamuka. Niyamangala ukuthi kungani ningazitholi izibusiso enanivame ukuzithola, namandla kaNkulunkulu esebenza phakathi kwenu, mhlawumbe ulayini okulethelayo unqamukile. Niyazi, uma niphuma, amanzi . . .

¹²⁴ Ngingena ogwadule ngesinye isikhathi, ngaphandle lapho eArizona. Futhi ngiqaphela ukuthi sonke isihlahla esidadlana kulologwadule siyingozi; siyonamathela kuwe. Ngaso sonke isikhathi uma uphambana naso, siyonamathela kuwe. Ngoba asinawo amanzi enele ukuba asigcine, onamathela baphumela ukuvikela.

¹²⁵ Ubuyela phezulu lapha, noma phezulu eOregon noma ndawondawo lapho elina khona ngaso sonke isikhathi, zonke ezalolohlobo olufanayo lwezihlahla esinonamathela kuzo. Niyabo, amanzi ayazigcina zithambile.

¹²⁶ Futhi yileyo indaba ngebandla. Uma nome nkwe futhi niboshwe ngamaketango, nakho konke, nithola ukubanda kakhulu futhi nigcine umthetho ngamehlo nje futhi ninganaki, anitholi-sibusiso sokomoya khona-ke inhliziyu yenu ithola

ukugcwala phama futhi igcwele intukuthelo nolaka, futhi, wonk'umutu, "O, ngizotholana ngisho naye. Ngizotholana ngisho naye owesifazane. Ngizoliyeka ibandla." Isigejane sonamathela nje sihlala ogwadule. Kunjalo. Enikudingayo ngaManzi kaMoya oNgcwele ayifeshini endala amnandi ane ehlela kini, athambisa leyohliziyo eyikhadi elidala. Amen.

¹²⁷ Angi—angizami khona ukuhlelisa. Ngizama ukufinyelelisa lokhu kini. Mfowethu, uzothola, uma uthatha uphawu lwesilo, lapho ozobe umi khona. Futhi awunasizo ngokoqobo futhi awunathemba uma ukwenza. Akukho kuthethelelwa kwakho. Ungeke neze waphuma kukho. Kunjalo. Ungakwenza ngokucwayiza kweso lakho, cishe, niyabo, ngakho xwaya. Manje nakhu. Kuzonikwa yena . . . Qaphelani, ugwadule . . .

¹²⁸ Ngathi, a—amanzi amaningi, ukuthi amanzi amaningi azigcina kanjani zithambile. Yilokho esikwenzayo namhlanje, ngenani eMoyeni. UJohane wathi, "NgangikuMoya."

¹²⁹ Ngenkathi uElija ephandle lapho ogwadule, bayehla. UJehoshafati wathi, "Asehle sibuze kumprofethi." Behla phambi komprofethi.

¹³⁰ Awu, manje, wasukuma ukuthukuthela kwakhe okulungileyo. Ubuka ngale kulowomfo, wayesethi, "Awuyingani kunkulunkulu kanyoko na? Awubuyeli ngani kwelakho uqobo, elidala, elibandayo, ibandla eligcina umthetho ngamehlo nje na? Awuzanga ngani kimi ngakho, ngenkathi ungena enkathazweni na?" Leyo kwakungesiyo into enhle kakhulu ukuyisho, kodwa nje lelo yigama elikhulu kakhulu ukuba lisho lokho. "Wehleleni weza kimi na? Awuyi ngani kunkulunkulu kanyoko na? Nonke ninalawo mabandla amahle amakhulu, nabobonke labobapristi abonkliwa kahle, kanjalonjalo, emuva lapho. Qhubekani nibuyele emuva futhi nibuze bona ngakho. Wehleleni uze lapha kimi na?" Wewu! He! Wathi ukuhlohleka wagcwala, impela impela, akazange na? Wathi, "Kwakungesikho ukuthi ngangihlonipha ubukhona balowomuntu omesabayo uNkulunkulu, uJehoshafati; bencingeke ngize ngisho ngikubuke." O, he, isimo esinje umprofethi angena kuso pho! Manje usewonke kulolohlobo lokuqinisa.

¹³¹ Wathi, "Awu, ngiletheleni umshayi wogubhu." Abanye abantu abakholelwa kumnyuziki ebandleni. Kodwa wathi, "Ngiletheleni umshayi wogubhu." Futhi lapho umshayi wogubhu eqala ukushaya ihubo elidala elimnandi, *Mangisondezwe, KuWe, Nkulunkulu Wami*; noma ngabe nifuna ukulibiza ngaliphi, angazi. Lapho umshayi wogubhu eqala, ukukhuleka, uMoya kaNkulunkulu waba phezu komprofethi. Futhi lapho uMoya uba phezu kwakhe, waba sembonweni; uqala ukubona izinto.

132 Ufanele uthole uMoya kaNkulunkulu. Noma, uthi, “Angiqondi ukuthi bangakusho kanjani abantu ukuthi, ‘Amen.’” Ake ungene eMoyeni kanye. Kunjalo.

133 Angiboni ukuthi bama kanjani emdlalweni webhesbholi futhi bashayane emhlane, futhi bampongoloze futhi bashaye indingilizi, futhi behlise izigqoko futhi baqhubeke. Kubonakala sengathi bayahlanya, kimi. “Awu,” wena uthi, “awusiso isishisekeli esikahle ngempela sebhesbholi.” Kuthi nje impela angibe kakhulu. . .

134 Kuthiwani ngawe, njengomKristu na? Kulungile. Kunjalo. Sifanele singene eMoyeni wakho.

135 Kungaleyondlela ngenkathi nisavamise ukuya emdansweni. Angikholwa ukuthi nifanele nihambe manje. Impela qha. Kodwa uma na—nanivamise ukuya, babedlala umnyuziki wokushaya indingilizi, bese beshaya izandla bese beshaya izigubhu, bese benza yonke inhlobo yento lapho eyayimayelana nawo; nabesifazane baphume bagijimele lapho, benqunu uhhafu nakho konke okunye, bese bedansa phansi, nezinto; banifake emoyeni ukuba nidanse. Awu, kunjalo, ningena emoyeni wawo. Ngumoya kaDeveli. [Ibandla lithi, “Amen.”—Umhl.] Ngiyajabula nithe, “Amen,” ngoba yiqiniso. Ngizokufakazisa ngeBhayibheli. Kunjalo. Kulungile.

136 Uthi, “Awu, angikukholwa lokho, mfowethu.” Awu, wena, akusikho lokho okushiwo nguwe, noma lokho engikucabangayo.

137 Kuyilokho okushiwo yiZwi likaNkulunkulu. Yilokho okukuxazululayo. Lelo yiZwi elingunqamajuqu. Yebo, mnumzane. Wathi, “Uma nithanda izwe, noma izinto zezwe, uthando lukaNkulunkulu alukho ngisho kini.” Kunjalo. Futhi niyamkhumbula lowo omncane, owesifazane omdala owafundisa indodakazi yakhe ukuba idanse iqhwabaze, nezinto ezinjalo, yase yehlela lapho futhi yadansa phambi kwenkosi, yase icela ikhanda likaJohane umBhaphathizi; amashumi amane abantwana bayo bafa njengezifebe nasezilengisweni. Ningabona ukuthi kwenzani kunjalo.

138 Umama kaMose wayehlala ekhaya, futhi wamgcina, futhi wamfundisa iZwi leNkosi, niyabona ukuthi kwenzekani kuye nakwabakhe. Ngaye kuphuma. . . uAbrahama, kanjalonjalo, futhi kwehle njalo.

139 Kulungile, nje kuya ngokuthi ufuna ukwenzani. Wena, ungozikhethelayo. Wenza kunoma yikuphi ofisa ukwenza kukho. Kunjalo. UNkulunkulu ubekile phambi komuntu, njengensimu yase-Edeni, uMuthi wokuPhila noma umuthi wokufa. Wenza ukuzikhethela kwakho. Niyabo? Noma yikuphi umphefumulo wakho othonywa yikho, yilokho oyokudla. Qaphelani manje. Futhi babe. . .

140 Ngifuna ukufunda lokhu futhi manje. WayeseMoyeni. UMoya ufika phezu kwakhe. Uqala ukubona izinto. Manje bhekisisani.

NgangikuMoya ngosuku lweNkosi, ngezwa . . .

Ngangena kuMoya ngosuku lweNkosi, ngezwa emva kwami izwi elikhulu, . . . lecilongo,

141 “Icilongo.” *Icilongo* linguku “memezela.” UGabriyeli, ekuFikeni kweNkosi, uyoshaya icilongo likaNkulunkulu. Lokhu kwakungukubethwa kwecilongo likaNkulunkulu. Ngamany’amazwi, Ulungiselela ukumemezela isiphethelo saPhakade sezwe. Icilongo! Kuyini na? “Lungelani. Ngizoninika isambulo sikaJesu Kristu, ukuba sinikwe ibandla. Ngizokhuluma nani, ukuthi siyoba yini isiphethelo sezwe, kulabo abemukelayo nabenqabayo.”

142 Icilongo likaNkulunkulu. “Qaphelani!” Wonke umuntu, uma icilongo libethwa, udumela inkemba yakhe bese ema endaweni, aqaphele. Icilongo!

143 UPawulu wathi, “Uma icilongo likhala ngezwi elingaqondakaliyo, ngubani oyakuzilungiselela ukulwa na?”

144 Yileyondlela okuyiyo namhlanje. O, mfowethu, uma ngiqalaza bese ngibona onke lawa abandayo, agcina umthetho ngamehlo nje, amabandla anganaki, nezinto ezifana nalokho, “benesimo sokumesaba uNkulunkulu, kepha aMandla akho bewaphika,” umuntu angazilungiselela kanjani na? Likhala ngezwi elingaqondakaliyo!

145 Uthi, “Awu, manje, ngizojoyina amabandla. Ngizoya ngale bese ngizama iMethodisti, noma iBaptisti, noma iLuthela, noma amaPentecostal. Ngizokwenza okuthize. Ngizokwenza uhlobo oluthize lomnyakazo.” O, akusikho lokho.

146 “Uma umuntu engazalwa ngokusha.” Angikhathali noma ngabe uyiMethodisti, iBaptisti, iPentecostal, kumbe noma ngabe uyini, ufanele uzalwe ngokusha; ungeke ungene eMbusweni. Amen.

147 Bukani, “Izwi lecilongo, lithi kimi, ‘NginguAlfa no-Omega.’”

148 Into yokuqala manje, Wethula lapha, “Nginguye, owokuQala nowokuGcina.” Into yokuqala, ngenkathi icilongo likaNkulunkulu likhala, waphenduka. Wayesethi, “NginguAlfa no-Omega. Ngisukela ku A kuya ku Z. Ngingowakho konke manje. Yima uNgilalele, isikhashana.” Kulungile.

. . . owokuqala nowokugcina: . . . Lokhu okubonayo, kulobe encwadini, . . . (leyo yileNewadi esiyifundayo) . . . ukuthumele ku . . .

149 Kuphi? Kwabhekiswa ikakhulukazi. Mayelana nakuphi, emuva onyakeni na? Qhabo. “Ebandleni.” Ebandleni! Qaphaleni.

. . . Lokhu okubonayo, kulobe encwadini, ukuthumele
kuwo amabandla ayisikhombisa aseAsiya; . . .

¹⁵⁰ Okungukuthi, kwakungumfanekiso webandla. Manje sizongena kulokho, emizuzwini embalwa, sikhombe ukuthi iTestamente eLidala lalifanekisa kanjani eminyakeni eyisikhombisa. Iminyaka eyisikhombisa yabekwa, noma amabandla ayisikhombisa ahlezi lapha eAsiya, iBhayibheli elisho kokucacile, okwakuyisithunzi, noma umfanekiso wemiNyaka yeBandla eyisiKhombisa owawuza. Nangosizo lukaNkulunkulu, nangeBhayibheli, ngingafakazisa ukuthi wonke unyaka webandla wehlela khona impela nje lapho Elalithe uyokwehlela khona impela nje, lapho iBhayibheli elathi uyokwehlela khona. Futhi sisekupheleni konyaka webandla wokucina.

¹⁵¹ Futhi sibuyele emuva eTestamenteni eLidala, sicoshe iphupho likaDanyeli, futhi lambonisa umbono wombuso wabeZizwe, ukuthi wasibona kanjani isithombe simi; sinekhanda legolide, isifuba slesiliva, namathanga ethusi, nezinyawo nemilenze yensimbi nebumba. Futhi wakhombisa ukuthi yonke eyaleyo mbuso ilandelane kanjani ngokungena esikhundleni, ngayo impela indlela iBhayibheli elasho ngayo. Futhi, bukani, ikhanda legolide, iBabiloni; amaMede namaPeresiya, iGreci; nombuso wamaRoma; nombuso wamaRoma wahlakazeka waba yimibuso eyishumi, iRoma yangasempumalanga neyangasentshonalanga, kanjalonjalo. Futhi phakathi lapho, kwakukhona insimbi nebumba, futhi kwakungenakuxubana ndawonye; iProtestane nobuKatolika phansi kokubusa okufanayo kwabeZizwe. Futhi washo ukuthi ngisho ukuzama ukubhidliza amandla omunye nomunye, bayoganiselana, khona impela abakwenzayo namhlanje, impela.

¹⁵² Nalowombuso ngezinsuku zalawomakhosi. UNkulunkulu waseZulwini waqhephula itshe entabeni, kungengazandla, elashaya lesisithombe ezinyaweni futhi labhidliza yonke imibuso yabeZizwe. NoMbuso kaKristu waphatha futhi wabusa, futhi wakhula, futhi wasibekela umhlaba nolwandle nesibhakabhaka. Imibuso yabeZizwe yanyamalala njengokuthintitha njengekhoba esibuyeni ngesikhathi sasehlobo. Isithombe esinje pho esiphila kuso! Lelo yiqiniso.

¹⁵³ Futhi namhlanje, niyalibona iKatolika neProtestane beganiselana phakathi komunye nomunye, bezama ukubhidliza amandla; khulisa izingane zakho, ufanele wethembise ukubakhulisa nga *le* ndlela noma *ngaley* ndlela. Sizongena kukho, emva kwesikhashanyana, ebusukwini obumbalwa. Qaphelani ukuthi kunjani, nokuthi kanjani (omunye) ukuqina kwensimbi ibusa phezu komunye, yahlephuka yaba yizicucu futhi yaphohloka yaphela.

154 Kodwa iWundlu lafika lase lima! Nabantu abangcwele ngalolosuku. . .

155 Nokuthi lawomandla amaRoma aphumela kanjani kuzozonke izizwe. Awekho amany'amandla ezweni, futhi indlela kuphela eyodwa angaphumela ngayo, kungobuKatolika, ibandla eliKatolika, kulolonke izwe, esakazekela phakathi lapho. Kungesimangalisayo, isithombe esikhulu lapha.

156 Manje kinina maProtestane, gcinani izicathulo zenu zigqokiwe nje, ngoba, mfowethu, nikanye nakho ngqo. Futhi ngingakufakazisa ngeZwi likaNkulunkulu, nikukho ngqo kukhulu nje njenga—njengabo bonke abanye.

157 Manje, bhekisisani manje, “OwokuQala nowokuGcina. Okubonayo, kulobe eNcwadini.” Manje Wathi kuye:

. . . *kulobe lokhu encwadini, ukuthumele kuwo amabandla. . . , ase—aseAsiya; e-Efesu, naseSardesi, na. . . Pergamu, . . . kanjalonjalo, neFiladelfiya, na. . .*
kwabaseLawodikeya.

158 Manje sizoma lapha, umzuzuzwana nje noma emibili, ngibone nje ukuthi ngingesikhathi esingakanani, ngoba ngifuna ukufinyelela kulelinothi lokugcina okuyilona ligqamile lapha, eEfesu, bese ngilidonsela kwelaseLawodikeya, bese ngibona ukuthi asifanekisi yini ebandleni elifanayo, niyabo, sibone ukuthi asiphili yini osukwini olufanayo.

159 O, Bandla likaNkulunkulu ophilayo, vuka ukhanye. Bukani. Aniqondi. Ngifisa sengathi benginolunye uhlobo olwethusayo ebengizoninika lona, ngenye indlela. Ngifisa sengathi ngabe uMoya oNgcwele ubungeza emandleni aWo amakhulu bese uniyisa endaweni lapho ebenizodumela khona leliBhayibheli bese nithi, “Mangikubuke Lokhu!” Uma nibona:

Izizwe ziyehlukana, uIsrayeli uyaphaphama,
Izibonakaliso iBhayibheli elazibikezelayo;
Izinsuku zabeZizwe zibaliwe, ngokubanga
umunyu okuthiyayo;
“Buyani, O bahlakazekileyo, niye kwabakini.”
Kunjalo.

Usuku lokuhlengwa seluseduze,
Izinhlziyo zabantu zehlulwa ngukwesaba;
Gcwaliswani ngoMoya kaNkulunkulu, izibani
zenu zilungisiwe zahlanzwa,
Bhekani phezulu, ukuhlengwa kwenu
sekuseduze!

160 Kunjalo. O, usuku olunje pho! “Kulobe, bese ukuthumela emabandleni.”

161 Manje, njengoba nje uIsrayeli engena ebuhleni bakho, emuva ekuqaleni phansi kuka-Abrahama, kwehla njalo ngokhokho. Nasosukwini luka-Ahabi kwahamba kwangena ezikhathini

zobumnyama, unyaka omnyama ukwedlula yonke ibandla elawubonayo. Baphumela lapho...Futhi ngalesosikhathi, ukuthi uAhabi waganwa kanjani nguJezibele, wangenisa ukukhonza izithixo ebandleni lomthetho.

¹⁶² Into efanayo, ukuthi, ubuProtestane bagana ubuRoma eminyakeni engamakhulu ayishumi nanhlanu yezikhathi zobumnyama, ebandleni lonyaka wasePergamu, base bephuma nokukhonza izithixo phansi kwesimo sobuKristu, beqhubeka bephuma beyongena onyakeni wokuba sivivi ozayo phambi kwethu. Futhi sikuwo khona manje. Sisonyakeni oyisivivi.

¹⁶³ Anikukholwa na? Manje ngizohlala phansi e...ninabantu eningaphandle kwamanye amabandla. Nisonyakeni oyisivivi. Nabavangeli benu banqamula umhlaba, umhlaba wonke, beshumayela izinto ezinjengalokho; ngeke nifike ndawo. Niyampongoloza...Nina maBaptisti niyampongoloza, "Esinye isigidi ngo '44." Ninani ngenkathi nibathola na? Ninesigejane sezoni nje esingenayo, namagama abo encwadini, kunjalo, bathi basonta ebandleni lamaBaptisti. Akusikho lokho kuphela, kodwa, ninamaMethodisti, abakaCampbell, neqembu lonke, nje bagcina umthetho ngamehlo nje futhi benganaki. UBilly Graham wayenakho lokho, "Abaphendukile abayizinkulungwane ezingamashumi amathathu," wathi, "futhi emavikini ayisithupha..." Futhi emavikini ayisithupha kamuva akawatholanga amashumi amathathu. Ngani na? Ngani na? Abatholanga lutho neze, kwasekuqaleni nje. Nje isigejane sezoni, ngenkathi befaka igama labo encwadini, phansi kwesikhathi sokwenza umsebenzi wemvuselelo.

¹⁶⁴ Wathi, "Umbuso weZulu unjengalowo owamisa inetha olwandle. Kwathi eseliletha, wayenayo yonke into." Wayenezimfudu zasolwandle. Wayenesikhuphashe. Wayenezimfudu amateraphini. Wayenezilwembu. Wayenezilwanyakazana zasemanzini. Wayenezinyoka. Kunjalo. Kodwa phakathi lapho, wayenezinhlazi futhi, futhi.

¹⁶⁵ Futhi uma umuntu eshumayela imvuselelo phansi kwamandla nesibonakaliso sikaMoya oNgcwele, inetha idonswa izungeze abantu. Kunjalo. Futhi, kodwa, uma eyisilwanyakazana kwasekuqaleni nje, uyisilwanyakazana ekupheleni kwemvuselelo.

¹⁶⁶ Uma ewulwembu lwamanzi, into yokuqala niyazi, uyahamba eqalaza, ethi, "Angikholelwa kulento endala empeleni," bese luthi qhu lubuyele emanzini.

¹⁶⁷ Uma eyinyoka, uzothi, "Ngikutshelile," futhi uyosuka ahambe. Wayeyinyoka, kwasekuqaleni nje. Imvelo yakhe yayinjalo. Futhi akasoze aba ngenye into ize leyomvelo iguqulwe.

¹⁶⁸ Umuntu ngeke ajoyina ibandla, noma athole konke ukusetshenzwa ngamadlingozi, kumbe noma yini enye, futhi abe

ngumKristu. Kufanele kube ngukuZala okuqinile kukaMoya; ufe uphele ngobuqotho, ukhala kakhulu, alale lapho aze afe kabili. Khumbula, ukuphila kungavela kuphela ekufeni.

169 Uhlamvu lommbila, uma luhleli, luhlala lodwa, alusoze lwasho lutho kunalohlamvu olulodwa lommbila. “Uma uhlamvu lukakolo luwela emhlabathini, luhlala lodwa.” Kodwa uma luwela lapho, luyabola, lonakale, naphakathi kwalokho konakala kuphuma imbewana yokuphila elunika ukuphila kukhiqiza kakhulu.

170 Ngaphandle uma ibandla lizozalwa ngokusha, life liphele ezivumweni zokholo zalo namasayense ezenkolo, kanjalonjalo, futhi lizalwe ngokusha ngoMoya kaNkulunkulu, lizoba ngelidala, elibandayo, eligcina umthetho ngamehlo nje, elingamesabi uNkulunkulu, elinganaki. Amen. Kunjalo. Lokho ngokuyifeshini endala, ukushumayela okuyisihlahla esincane, kodwa kuzokusindisa, mfowethu. Kunjalo. Kuzokugcina uma iziphepho sezivunguza kanzima. Uthole ukubambelela ngezimpande futhi ugxile emhlabathini. Uthole ukukorobha lonke uthuli lusuke ngaphambi kokuba uthele ukhonkolo wakho; qaphelani, kunjalo, nezinsimbi zehange ziphansi zikahle futhi ziqinile. O, mfowethu, usuku olunje pho esiphila kulo; owokugcina umthetho ngamehlo nje; unyaka webandla onganaki! Yebo, mnumzane.

“Kuwo amabandla ayisikhombisa,” wathi, “thumela lomlayezo.”

171 Manje, kulowonyaka webandla, baqala ukungena; baganana nokukhonza izithombe. Benza into efanayo manje; bangenile, benza into efanayo. Futhi kulokho, kungena ubuKristu ngegama nje, buqala ukunyamalala sebeze bafinyelela phansi onyakeni webandla wokugcina.

172 Manje, ibandla lesimodeni, esilibiza ngokuthi “ihlelo.” Thina bantu bobungewele, niyazi, sibabiza ngokuthi, “isimodeni,” futhi baphumela lapho futhi baqale imvuselelo yabo, nabo. Wena uthi, “Abafinyeleli-ndawo.”

173 Kodwa manje awulinde umzuzu nje. Sinani na? Asinalutho, kunalokho abanakho. Kunjalo impela. Inqobo nje uma siqophisana futhi sikhathazeka futhi siqhubeka phakathi komunye nomunye, sisalokhu sihamba njengomuntu; aze umuntu aguqe ealtare futhi alungisane noNkulunkulu, aze akwazi ukukhohlwa yizinto ezincane futhi aqhubekele phambili njengoba umKristu efanele. Ibhodwe ngeke labiza iketela ngokuthi limnyama. Kunjalo. Futhi ningabampongolozeli. Asihlanze izinyathelo zethu kuqala.

174 Ngiyaxolisa ezihambini, ngithi ukuthwansula ibandla eyinqeni kancane ngeVangeli manje. Qaphelani, kunjalo. Kuyikho impela enikudingayo.

¹⁷⁵ “O,” nithi, “sinaLo.” Bese nisukuma lapho bese nishaya upiyano kakhulu impela ngokukhala kwalo konke, nesixukwana sezigubhu, bese nigijima nehla nenyuka phansi, bese niphuma niqophisane nomakhelwane wenu. Kukhona eninakho na? Hhe-e. Qhabo, mnumzane. Into kuphela esinayo yisivivi. Inqobo nje uma umnyuziki usadlala, siyagijima. Uma umnyuziki uma, siyama. Mfowethu, ungabizi omunye umfo ngeny’into; asiqalaze ngakowakho uqobo umnyango, kuqala. Amen.

¹⁷⁶ Ngiyanitshela, sidinga imvuselelo eyifeshini endala njengoba sasivamise ukuba nayo ezweni, ngenkathi belala ngobuso babo ubusuku bonke. Kungesikho ukuqhubeka, kodwa lapho kungukudabuka kokumesaba ngempela uNkulunkulu; futhi kungesikho ukubuyela ealtare bese nihlala, kodwa baphume babuyisane nomakhelwane abenze okungalungile kubo, futhi bathole ukuqondiswa. Niyazi lokho kuqinisile. Kuyashisa, kodwa, mfowethu, kuzokusiza. Kunjalo. Ufanele ukwazi lokho, mngane wami. Yebo, mnumzane.

¹⁷⁷ Isivivi, leso yisimo esesabekayo sokuba ibandla libe kuso. Anikubhekisisi, iTabernakele likaBranham lingene kulokho kushwiza okufanayo. Lalelani, niyazazi lezizinto. Kufundisiwe, unyaka nonyaka, nonyaka, nonyaka, phezu kwalomsamo, nixwayiswa ngalezizinto ezizayo. Lapho, iBhayibheli lathi kuyobakhona isikhathi lapho bayohamba besuka empumalanga baye entshonalanga, nasenyakatho naseningizimu, bezama ukuthola iZwi likaNkulunkulu leqiniso, futhi behluleke ukuLithola. Kungcono nigxilise okwehange, lapho enazi khona ukuthi nimi kuphi.

¹⁷⁸ Kodwa uma umuntu eke wazalwa ngokusha; kungesikho ukuthi usetshenzwe ngokwamadlingozi, kungabi intshisekelo ethize, kungabi ngokufaka igama lakhe encwadini yebandla, kungesikho ngokujoyina ibandla elikhulu kunawo onke edolobheni. Kodwa uma ngempela ekhale wedlula, futhi wanxusa, ngezinyembezi emehlweni akhe, aze uNkulunkulu usemthethelele izono zakhe, wahlanza umphefumulo wakhe empilweni yesono, futhi wamgcwalisa ngoMoya oNgcwele; ngothando olunamandla, nolokumesaba uNkulunkulu, aze abuyisele lawomathuluzi amadala ethayi, aweba komakhelwane, bese ehamba futhi alungise lezizinto, bese ephila ngokumesaba uNkulunkulu phambi komuntu. Asisoze saba nemvuselelo kulelizwe size sibe nalokho. [UMfowethu Branham ushaya phezu kwepulpiti kane—Umhl.]

¹⁷⁹ Ukwahlulela kuqala endlini kaNkulunkulu, ngeZwi likaNkulunkulu. Amen. Hhayi ibhuku eliphethe indaba yesifundo, kodwa iBhayibheli. Hhayi lokho ibandla elithize elikufundisayo kwisayense yabo yezenkolo, kodwa lokho okushiwo nguNkulunkulu. Khona-ke niyoba nemvuselelo lapho khona amandla amakhulu, nezimanga, nezibonakaliso, nezimangaliso, nakho konke okunye, kuyokwenzeka.

¹⁸⁰ Siyisivivi. Ngoba siyisivivi kulonyaka, uNkulunkulu wathi, “Ngiyakukuhlanza uphume emlonyeni waMi.” Lonyaka webandla uyonqatshwa. Kuyobakhona insali kukho, eyosindiswa. Ngakho kungcono uzimake wena uqobo, kahle kakhulu, ukubona ukuthi ukuyo yini insali manje. Sizongena kukho emzuzwini, uma uNkulunkulu ethanda. Qaphelani nje manje.

*Ngaphenduka ukuba ngibone izwi ebelikhuluma kimi.
Kuthe ngiphenduka, ngibuka, ngabona izinti zezibani
eziyisikhombisa zegolide;*

¹⁸¹ Noma, “izitsha zezibani,” kusho isiGrekhi. Manje, lelo yihumusho lokuqala, ngoba babengenawo amakhandlela ne... Babenesitsha sesibani esincane. Manje, iZinti zezibani eziyisiKhombisa zeGolide, sizibiza kanjalo.

¹⁸² Manje, endaweni engcwele, lapho isinkwa sokubukwa; nabaningi benu befundisi basesontweni niyaqonda, nalokho. Nani bantu lapha etabernakele, nifundiswe nguthisha okahle lapha, ni—niyazazi lezizinto.

¹⁸³ IZinti zeziBani eziyisiKhombisa zeGolide, babe... zazinezibani ezincane phezu kwazo, ezazishisa amafutha. Ngale kuZakariya, lapho abona khona umbono, ngikholwa ukuthi kwakuyiwo, futhi wabona umnqumo wasendle nomnqumo wasekhaya; umJuda noweZizwe, le kude ngaphambi kwesimiselo sesikhathi soweZizwe. Babenezitsha zegolide, futhi zombili lezizitsha zegolide zihamba zingene kuloluthi lwesibani lapha olikhipha amafutha azo zonke izibani. Futhi wayengaqondi ukuthi lezizinto kwakuyini; umnqumo wasendle nomnqumo wasekhaya. Nomnqumo wasekhaya, kusobala, wephulwa, nomnqumo wasendle wafakelwa kuwo.

¹⁸⁴ Nalawomafutha esibanini, *amafutha* amele u “Moya oNgcwele,” njalo. Sizongena kulokho, ophawini lwabantu, ngoLwesihlanu ebusuku. Qaphelani, kodwa lamafutha amele uMoya oNgcwele. Yingakho sigcoba abagulayo ngamafutha, yingoba amele uMoya oNgcwele.

¹⁸⁵ IBhayibheli lathi, eZambulweni isahluko 6, ngenkathi kuphuma inhlupheko, wathi, “Imbenge kakolweni ngodenariyu, nezimbenge ezimbili zebhali ngodenariyu; iwayini laMi namafutha aMi ungakoni.” Ngifisa sengathi besizothatha iZambulo siqhubeke nazo zonke, amaviki ambalwa, futhi singene kulokho, ukuthi ubani lelowayini namafutha. “Ubone ukuthi iwayini laMi namafutha aMi ungakoni! Ungasondeli eduze kwakho.” Amen.

¹⁸⁶ Manje qaphelani lezizinti zezibani zegolide. Lamafutha ayethelwa kulezizinti zezibani. Manje, amafutha kwakuyilokhu okwakufakwa esibanini, ukuba sivuthe. Manje uAroni waye... Kwakungumsebenzi wakhe awumiselweyo ukukhanyisa lezizibani. Nalezizibani zazifanele zikhanyiswe. Kubambeni

manje. Bukani. Zigcineni nithobile, futhi nilalele. Lezizibani zazikhanyiswa ngomlilo uNkulunkulu ayewukhanyisile. Amadodana ka-Aroni angena nomlilo othize ongafanele, futhi uNkulunkulu wawabulala emnyango; kunjalo, umlilo ongafanele. Umlilo owaqalwa nguNkulunkulu!

¹⁸⁷ Futhi bhekisisani, manje, izinti zezibani zihamba epayipini eligotshisiwe. Lwaluba *lapha* uti lwesibani olulodwa, olwesibili, olwesithathu, olwesine (kwenyuke njalo), olwesihlanu, olwesithupha, olwesikhombisa, *kanje*. Manje, lezozinti zezibani zegolide lapha...njengoba esho emizuzwini embalwa.

¹⁸⁸ Ake sifunde siqhubeke kancane, mhlawumbe sizokuthola. Futhi lalelani ukuthi wathini manje. Kulungile. “Futhi ikhanda laKhe...” Ngikholwa ukuthi ngeqele ngaphambili kwevesi 12 lapho, “IZinti zezibani eziyisiKhombisa zeGolide.” ivesi 13:

Nofana neNdodana yomuntu ephakathi kwezinti zezibani eziyisikhombisa zegolide, embethe ingubo ekhawula onyaweni, eboshiwe ngasemabeleni ngebhande legolide.

Ikhanda lakhe lalinjenge—njenge...unwele lwakhe kumhlophe njengoboya bezimvu, ezimhlophe njengeqwha; namehlo akhe enje ngamalangabi lomlilo;

¹⁸⁹ Manje ake sime lapho umzuzu nje, ngoba ngeke sasishiya lesosithombe lapho kunjalo nje. Bukani lezozinti zezibani zimi lapha manje. Manje, lezozinti zezibani, njengoba sizothola kamuvanyana, kumele imiNyaka yeBandla eyisiKhombisa. Zimele iEfesu, iPhergamu, futhi kwehle njalo kuyofika eFiladelfiya, nakuwo wonke owaseLawodikeya; imiNyaka yeBandla eyisiKhombisa.

¹⁹⁰ Futhi ngalunye lwalezizinti zezibani ezincane lwalunophiso oluncane lwamafutha lubekwe lapho, nalamafutha ayevutha kulesisibani. Manje ngenkathi isibani esisodwa sokhelwa ngomlilo kaNkulunkulu, babethatha lesosibani bokhele esinye, bese besibeka phansi; bese bokhela esinye; esinye sokhelwa kwesinye, kwesinye, kwesinye, kuze kube ngesokugcina. Qaphelani, amafutha afanayo!

¹⁹¹ Manje lemiNyaka yeBandla eyisiKhombisa, kuqala nge-Efesu, ne ‘Thira, iPhergamu, futhi kuqhubeke njalo. NoMoya oNgwele, ongamafutha kaNkulunkulu, wehlela ebandleni ekuqaleni, e-Efesu, iBandla lase-Efesu, okwakuyibandla lomusa. Wena Baptisti bekufanele umpompoloze u “amen” lapho. Bese kuthi-ke ebandleni lomusa okuyiEfesu, nencwadi eyiletha yase-Efesu isibeka ngaphandle, thina esasikhona ngaphambi kokusekelwa kwezwe. Wehlela lapho, futhi bemukela uMoya oNgwele.

¹⁹² Kodwa linda umzuzu, mfowethu oyiBaptisti, baMemukela kanjani na? BaMthola kanjani na? [UMfowethu Branham ushaya

phezu kwepulpiti kanye—Umhl.] Ngokujoyina ibandla na? Lutho. BaMthola ngombhaphathizo kaMoya oNgcwele. Wena uthi, “Yebo, Mfowethu Branham, kunjalo.” Kwenzekani kuwe ngenkathi Wehlela kuwe na?

¹⁹³ Qaphelani, uMlilo ofanayo owawuvuthisa amafutha lapho, e-Efesu, wawuvuthisa e “Thira; uMlilo ofanayo owawuvutha lapho, wawuvutha ePhergamu; wawuvutha kwehle njalo, kuze kuyofika oNyakeni weBandla laseLawodikeya. UMoya oNgcwele ofanayo. Owokhelwa nguNkulunkulu ofanayo, ngoMlilo ofanayo. NoMlilo owehla ePentekoste wokhele isibani, iBandla, kuyo yonke imiNyaka, kwehle njalo ngqo manje.

¹⁹⁴ Kodwa inkathazo yakho ingukuthi, thina maBaptisti, thina maMethodisti, sile emuva phezulu *lapha*, sizama ukuthatha into ethile yomlando, futhi lapha kwehla iBandla *lapha*. Kunjalo. Yilapho esishiywa khona ngemuva. Lonke ibandla, lapho liqala, kwakungekho . . .

¹⁹⁵ Bukani uLuther, enguqukweni yokuqala. Imvuselelo enje pho, uLuther! Bukani, nginebhuku lakhe eliphethe indaba yesifundo ekhaya. Ukuthi leyondoda yazamazama kanjani phansi kwaMandla kaNkulunkulu! Ukuthi yayikholelwa kanjani ekuphiliseni kukaNkulunkulu, yaMemukela yona uqobo; yakholwa aMandla kaNkulunkulu, ngisho ngangokuthi, yaze yakhuluma ngezilimi, uMartin Luther. Kunjalo impela. UMartin Luther wakhuluma ngezilimi.

¹⁹⁶ Kwase kuthi-ke unyaka olandelayo uyehla, uJohn Wesley. UJohn Wesley wenze into efanayo. Ngenkathi eshumayela, wathi, “Ayini lamazwi engiwabubulayo, angaziwa nayimina uqobo na?” Kunjalo, ekhuluma ngezilimi; wayekholelwa ekuphiliseni kukaNkulunkulu. Futhi ngenkathi efika eMelika, amabandla lapha amphatha njengoba enza kubagingqiki abangcwele, namhlanje, ambeka ngaphandle, emabandleni. Futhi bashumayela iVangeli phandle lapho, futhi babewa phansi kwaMandla kaNkulunkulu, baze balale phansi, ubusuku bonke ngesikhathi.

¹⁹⁷ Nebhuku likaJohn Wesley uqobo eliphethe indaba yesifundo, enginalo ekhaya manje, kwalapho ayegibele khona ihhashi ngoluny’usuku, ukuba ayokhulekela owesifazane owayegula, nehhashi lawa lase lephuka umlenze. Wayesehla ehhashini, wayesethatha uphiso lwamafutha wayeseligcoba ihhashi ngamafutha, wayeseligibela wasuka wahamba. UMlilo ofanayo uvutha lapho!

¹⁹⁸ Kodwa senikwehlisele phansi kwaze kwayofika esimweni senkambiso ehlotshisiwe yento ethile, noMoya oNgcwele uqhubekela phambili. Impela. Kunjalo.

¹⁹⁹ Nasebandleni leMethodisti, “Banento engalungile,” ba by-. . .incwadi yabo yathi, “banokudlukuzeka.” Futhi bayaye baqale ukuhamba, bese bedlukuzeka bagxume,

futhi benze kanjalo, emihlanganweni yabo yamathende nezinto, amaMethodisti. Ngani, mfowethu, uma uJohn Wesley ubengavuka enkundleni, ubeyoba namahloni kabi ngani, ubeyoniphika; ngaphandle uma ubenganibhaxabula ngesiswebhu seVangeli ngeVangeli alishumayelayo.

²⁰⁰ Ngama esikhathini esingese esedlule, ngasethempelaneni, lapho abadedela khona izinja zokuzingela, ngalolosuku ngenkathi eshumayela ukuZalwa okusha, kanjalonjalo, nalokho. Nebandla eliphakeme laseNgilandi lamsasazela ngalezozinja. Futhi wathi, “Ilanga ngeke lehlele phezu kwekhanda lenu kathathu, aze angibize ukuba ngizomkhulekela.” Futhi wakwenza; futhi wafa. Kunjalo. Impela.

²⁰¹ Yilokho esikudingayo namhlanje. Sidinga lolohlobo lweMethodisti. Sidinga omunye umBaptisti onjengo John Smith, owahlala ekamelweni futhi wezwa ubuhlungu noNkulunkulu, futhi wakhuleka ubusuku bonke, ngangokuthi, amehlo akhe aze avuvukala kabi kakhulu, ekuseni, umkakhe wamhola eya etafuleni, eyokudla.

²⁰² O, senzani namhlanje na? Sima sithi qekelele ekhoneni, nosikilidi emlonyeni wethu; nomdikoni ebandleni, bese sehla bese senza; lapho okubukwa khona izithombe, bese sibuka amatelevishini ubusuku bonke; futhi sikubalekele ukuya enkonzweni; sibheme, siphuze, sigembule, futhi sigijimele emijahweni yamahashi, futhi sizibize ngeBaptisti. Bonke ubuphuphuku.

²⁰³ Esikudingayo namhlanje ngenye eyifeshini endala, ethunyelwe nguNkulunkulu, imvuselelo kaMoya oNgcwele. Amen. Angisho... Angizami khona ukuba nithole ukuthi nesase. Ngizazi anesese, kodwa, mfowethu, lelo yiqiniso. Ngizama ukuninika iphuzu. Yiqiniso. Kuyilokho esikudingayo. Kulungile.

²⁰⁴ Manje, lelo yiBhayibheli. Yilokho uMoya owakushoyo, niyabo. Izinti zezibani.” Kulungile. Manje ivesi 13

Nofana neNdodana yomuntu ephakathi kwezinti zezibani eziyisikhombisa zegolide, . . .

²⁰⁵ Ini? Ofana naYo. Kwakungubani lona na? UMlobokazi waYo. Ofana naYo. Bhekisisani ukuthi kwakukanjani.

. . . embethe ingubo ekhawula onyaweni, . . .

²⁰⁶ Ubungcwele bukaJesu Kristu buMemboza. “Usihlanzile ezonweni zethu, ngeGazi laKhe uQobo.” Kulungile.

. . . eboshiwe ngasemabeleni (hhayi owesilisa; owesifazane) ngebhande legolide. (iVangeli elalibambe aMandla nenkazimulo kaNkulunkulu phezu koMzimba kaKristu!)

²⁰⁷ O, isithombe esihle kanje pho esinaso lapha phansi kokunaka! Bukani lapha.

...ekhawula onyaweni eboshiwe ngasemabeleni ngebhande legolide.

Ikhanda lakhe nonwele lwakhe kumhlophe njengoboya bezimvu, kumhlophe njengeqhuwa (ukulunga, ubungwele; okumhlophe kukhuluma ngalokho); namehlo akhe...njengamalangabi lomlilo; (Ubuka ngalo ngqo!)

208 Ungazami ukuMcashela. Uyakwazi ukuthi ungubani, ukuthi ukuphi, nokuthi wenzeni. Yebo, mnumzane. Ubona yonke into. O, Nkulunkulu. . .

209 Sinemizuzu embalwa nje esele, ukufinyelela kulo omunye unyaka webandla, uma singahle sikwazi. Qaphelani.

Nezinyawo zakhe zifana nethusi elikhazimulayo, . . .

210 *Ithusi* njalo li “ngukwahlulelwa,” niyazi; ialtare lethusi, nenyoka yethusi, kanjalonjalo. Ithusi likhuluma ngokwahlulelwa. Izinyawo zaKhe, manje-ke, iBandla likaJesu Kristu libekwe phezu kokwahlulela kobuNkulunkulu. UKristu efa endaweni yethu, OLungileyo ekhokhela ukwahlulelwa kwethu phezulu lapho, e...phambi kukaNkulunkulu, futhi wafela lapho njengesoni esiphambanweni, nomphefumulo waKhe wenyukela esihogweni. Futhi uNkulunkulu, engavumi ukuba Ongcwele waKhe abone ukubola, waMvusa ngosuku lwesithathu, ngokulungisiswa kwethu; Ohleli ngakwesokunene saKhe manje, umPristi oMkhulu onokuzwelana nobuthathaka bethu; oyobuya kanjalo njengalokhu Aya eZulwini, ukwemukela iBandla elinenkazimulo Elizilungiselele, eligezwe ngeGazi futhi elizalwe okwesibili. U—umbono onje pho! Amen. Kulungile. “Njengethusi elicolisekile,” noma, manje bhekisisani, “nezaKhe...ne...”

Nezinyawo zakhe zifana nethusi elikhazimulayo, sengathi bezikade zishiswe esithandweni (lokho kungukuthi, onke amanyela ekhishiwe); nezwi lakhe... izwi lamanzi amaningi.

211 Bhekisisani, yiBandla likhuluma kuYe manje, “amanzi.” IZambulo 17:15, zathi, “Amanzi achaza ukuminyana nokuthi izixuku zabantu.” Manje, “Izwi laKhe,” noma lobubukhona obabumi lapho bubukeka kanje, uKristu neBandla laKhe, njengoMlobokazi noKristu bemunye, njengendoda nomfazi munye; iBandla noKristu bebunjwa ndawonye noMuntu oyedwa, uMoya oNgcwele ofanayo.

212 Nezinto uKristu azenzayo, iBandla liyazenza nalo. Niyakubona? Lelo Bandla elihle ebungcweleni, eMandleni, ebukhosini, ngokubona imibono, izibonakaliso, izimanga. Yonke into njengoba Enza nje, nakhu emhlabeni; linika lonke udumo kuNkulunkulu, lithi, “Ngingenze lutho ngaphandle uma uBaba eNgibonisa; kodwa WaNgibonisa, futhi nakhu.” Futhi bayeza babone lezizinto zenzeka.

213 Manje, uKristu, ebumbeke wamunye, “Nezwi lamanzi amaningi, abantu abaningi.” Hhayi oyedwa nje; kwakuyiBandla lonke, amaBandla ayisiKhombisa ebunjwe ndawonye eMzimbeni ohlengiwe omkhulu owodwa weNkosi. AmaMethodisti, amaBaptisti, iPresbetryian, wonke ozelwe ngokusha noMoya oNgcwele, likhuluma ngaMandla kaNkulunkulu, lowo nguMzimba. Lowo nguMzimba.

Futhi wayephethe . . . sakhe sokunene . . .

214 “Sokunene.” Yonke into eBhayibhelini inekushoyo kuyo, niyabo.

. . . izinkanyezi eziyisikhombisa esandleni sakhe sokunene (manje U—uyiNkosi): nasemlonyeni wakhe kuphuma inkemba ebukhali esika-nhlangothi zombili: nobuso bakhe bunjenge langa likhanya ngamandla alo.

215 Manje, “emlonyeni waKhe kuphuma inkemba ebukhali esika- nhlangothi zombili,” emlonyeni waLo omi lapho, uKristu neBandla benjenge yedwa.

216 “Esandleni saKhe Wayephethe izinkanyezi eziyisikhombisa.” Futhi nizobona emizuzwini embalwa; ngifuna ukufika kukho, nidedele iBhayibheli nje likhulume ukuthi kwakuyini. Kwakungabefundisi abayisikhombisa, umfundisi oyedwa onyakeni ngamunye walemiNyaka yeBandla eyisikhombisa, uyeza manje, ubabamba ngesandla saKhe sokunene. Amen. Nango. Kwakukhona izingelosi eziyisikhombisa, izithunywa eziyisikhombisa, esisodwa ebandleni ngalinye. Niyakuthola na?

217 Lapho, Umi lapho, “Nasemlonyeni waKhe kuphuma inkemba ebukhali esika-nhlangothi zombili.” Yini inkemba esika-nhlangothi zombili na? AmaHeberu isahluko 4, athi, “IZwi likaNkulunkulu libukhali, linamandla kakhulu, kunenkemba esika-nhlangothi zombili, lize liya ngisho nasemnkantsheni wethambo, futhi lahlulela imicabango yengqondo.” Kulungile.

Ngathi ukumbona, ngawa kwawami . . . Ngawa ngasezinyaweni zakhe njengofileyo. Wayesebeka isandla sakhe sokunene phezu kwami, ethi . . . ungesabi; mina ningowokuqala nowokugcina:

Nophilayo, ngangifile; futhi, bheka, sengingophilayo kuze kube-phakade naphakade, Amen; futhi nginezihluthulelo zehayidese no . . . kufa. (Lowo nguJesus. Manje bhekisisani.)

Ngakhoke loba lokhu okubonileyo, nokukhona, nalokhu okuzakwenzeka emva kwalokhu; (Kulungile)

Imfihlakalo yezinkanyezi eziyisikhombisa ozibonileyo esandleni sami sokunene, zi . . . isandla, . . . nezinti zezibani eziyisikhombisa zegolide. Izinkanyezi

*eziyisikhombisa ziyizingelosi eziyisikhombisa
zamazandla ayisikhombisa: . . .*

218 Uu! Kubambeni lokho. “Izingelosi eziyisikhombisa zingabefundisi abayisikhombisa bamabandla ayisikhombisa.” Kwakukhona ibandla lomholi wase-Efesu. Manje uma uNkulunkulu ubezovuma, futhi besizoqhubeka nalokhu, futhi singathathi *UPhawu LweSilo*, nginganikhombisa bona bonke, kwehle njalo kuze kuzofika kulonyaka wokugcina, ukuthi—ukuthi babengobani; nginikhombise iBandla laseFiladelfiya, okwakungamaMethodisti, uJohn Wesley; nginikhombise i—iBandla laseThiyathira, masinya emva kwePhergamu; okwakunguMartin Luther, bese ngiqhubeka ngqo ngehle ngonyaka, bese ngikhombisa ngamunye wabo ofikayo waletha umlayezo, wamisa umlayezo emhlabeni.

219 Futhi kwehle njalo kuye eMlayezweni wokugcina, namhlanje, kunjalo, lapho uNkulunkulu athumela khona ingelosi evela eZulwini, waqinisekisa inceku yaKhe, wase ethumela uMlayezo kuwo wonke umuntu. Leli akuzukuba silo ibandla. Akuzukuba siyo inhlango ngalolu izinsuku zokugcina. Isizathu, uNkulunkulu ufake inhlango eshalofini, futhi nonke niyakwazi lokho. Futhi lindani size siqede kusasa ebusuku, ngokuthi *UPhawu LweSilo*, bese sibona ukuthi ibandla lakho likuphi, niyabo, nenhlango yakho.

Manje bhekisisani amabandla.

*. . .nezinti zezibani eziyisikhombisa owazibonayo
zingamazandla ayisikhombisa. (Zingamazandla.)*

220 Futhi “izinkanyezi,” okungukuthi, Ubambe inkanyezi ngayinye. Manje bukani. Besingama umzuzu na? Ngiyazi nginemizuzu ethi ayibe yishumi nambili ukuba ngihambe lapha futhi ngifuna ukufika kulesisahluko khona lapha, futhi ngisifunde ngisiqede, uma kungekho okunye. Ngifuna ukufikisa lokhu kini. Inkanyezi kwakungumfundisi, futhi umfundisi ogcotshwe ngoMoya ovela Phezulu.

221 Nyaqonda yini ukuthi nimele inkanyezi eZulwini, futhi yonke inkanyezi eZulwini imele wena na? Benazi yini ukuthi uNkulunkulu watshela uAbrahama ukuthi inzalo yakhe iyoba njengezinkanyezi zaseZulwini na? Kuqala babeluthuli lomhlabathi, bese kuthi-ke ekuvukeni babeyizinkanyezi zaseZulwini, ezingenakubalwa. Niyakuqonda lokho na?

222 Benazi yini ukuthi uJesu wayeyiNkanyezi eKhazimulayo yoKusa, iNkanyezi enkulu ukwedlula zonke izinkanyezi zaseZulwini na? O, haleluya! Uma ngicabanga ngakho, umphefumulo wami ugxunyiswa yinjabulo. Nango! Lapho ekufaneni naYe, eBukhoni baKhe, siyohlaliswa ngoluny’usuku, haleluya, lapho izinto zalomhlaba isidlule.

223 Kodwa, lalalani, omunye umBhalo ufika kimi. UDanyeli wathi . . . Lapho Ethu, “Vala . . .”

224 “Lapho ebone leNgelosi yehla, inothiingo lwenkosikazi phezu kwekhanda laYo; yabeka olunye unyawo phezu kwezwe, nolunye phezu kolwandle; yayisiphakamisa izandla zaYo, yafunga Yena ophilayo kuze kube-phakade naphakade. Lapho lawomazwi ayisikhombisa ezwakalisa awawo...ImiDumo eyisiKhombisa yezwakalisa amazwi ayo.” Yathi, “Kunamathelise ngophawu; kungaziwa kuze kube wusuku lokugcina.” Yathi, “Kodwa isikhathi lemfihlakalo kaNkulunkulu ezofezwa ngaso, lapho lezi sezembulwa eBandleni; futhi yafunga Yena ophilayo kuze kube-phakade naphakade, ukuthi akusayikubakho isikhathi.”

225 Lalelani ukuthi Yathini lapho ngaleyonkathi. Yathi, “Hamba, Danyeli, uvale iNcwadi.” Niyabo? “Wophumula wena, futhi uyakuma ngezinsuku zokugcina, esabelweni sakho. Kepha abaningi balabo abaphendulela abaningi ekulungeni bayokhanya ukwedlula izinkanyezi, kuze kube-phakade naphakade.”

226 Nakho lapho okhona, “izinkanyezi,” labobafundisi abayisikhombisa. Abafundisi abayisikhombisa, emiNyakeni yeBandla eyisiKhombisa, okuhlanganisa iminyaka eyizinkulungwane ezimbili.

227 Kusukela eminyakeni eyizinkulungwane ezimbili yokuqala, yimbubhiso yezwe lasemandulo elabhubha ngamanzi; iminyaka eyizinkulungwane ezimbili yesibili, ukufika kokuqala kukaKristu; iminyaka eyizinkulungwane ezimbili yesithathu, isithupha, ngukuFika kwesibili kukaKristu; nesikhathi seminyaka eyiNkulungwane, nokuphela, ukuphumula kosuku lwesikhombisa.

228 “Kulo ibandla...” O, ningangibekezelela nje kuqhubeke ngemizuzu embalwa na? [Ibandla lithi, “Yebo.”—Umhl.] Futhi angifuni ukunikhandla, kodwa ngizofunda ngisheshise impela manje. “Kuyo ingelosi...” Manje bhekisisani, Ubhekise lokhu ngokuqondile manje. Futhi sizowelela ePhergamu bese sithola okokugcina kwakho manje-ke...Ngiquonde, eLawodikeya, sizobe-ke sesivala. Kusasa ebusuku sizocosha sisukela lapha, *UPhawu LweSilo*.

Kuyo ingelosi yebandla lase-Efesu... (elokuqala)

229 Manje bhekisisani, ngenkathi uJesu emi izandla zaKhe zivulekile. Nansi into encane engingafuni ukuyishiya ngaphandle, kini. Yizweni. Yibhekisiseni. Uma phakathi nendawo, lelo yimaphakathi, leZinti zezibani eziyisiKhombisa zeGolide.

230 Manje, ukuba bengimi *lapha*, nezinti zezibani zigothshiswe zazungeza, *lapha* esandleni sami esisodwa yilapho engikuthole khona ngaphandle, futhi *nakhu* okunye, esayinini yesiphambano, ngoba kungesiphambano esaletha iBandla.

²³¹ Lapha Umi; nothingo lwenkosikazi luphezu kwekhanda laKhe, njengesivumelwano. “Ngenze isivumelwano neBandla, ngoAbrahama, ngeNzalo yakhe, wonke lowo obizweyo.”

²³² Umfowethu, ngobunye ubusuku, emukela uKristu, wathi, “Ungalokothi ungifuqe, Bill.” Wathi, “Ngenkathi uNkulunkulu ekhuluma kimi. . .”

Ngathi, “Ungeke uze aze Akubize.”

²³³ “Akekho ongeza kiMi uma uBaba waMi engambizi.” Omunye umuntu wenza enye into, uyakudonsa akuphakamise, lowo ngomunye umuntu. Kodwa uma uNkulunkulu ekhuluma, uzoza, niyabo. Kunjalo. Ngimi lapho. . .”Akekho ongeza kiMi uma uBaba waMi engamdonisi.”

²³⁴ Nango la Ekhona emi lapho, “efana netshe lejaspi nesardiyu ukubukeka, owokuqala nowokugcina,” uBenjimini noRubeni, bonke okhokho abayishumi nambili. Futhi kanjani, iBhayibheli, konke nokuncinyane kuhlanguana nje ndawonye ngqo okwesisila sejuba kanjalo, yonke into iphelele! Qaphelani njengoba Emi lapho, ukubukeka manje, bhekisisani ukuthi kwenzekani. Wathi Waye ngu “Alfa no-Omega,” Waye “ngukuQala nokuPhela. OwayeKhona, noKhona, noZayo.” Wayephethe ngesandla saKhe sokunene, manje, izinkanyezi eziyisikhombisa.

²³⁵ Manje lapha Usukela e-Efesu, futhi Uqala ukokhela uthi lwesibani. Ulokhela lapho. Kwase kuthi-ke ngonyaka olandelayo, sithola ukuthi, unyaka webandla olandelayo kuqala ukufiphala; ngonyaka olandelayo kufiphala kakhudlwana; kwaze kwaba unyaka wesine, iminyaka engamakhulu ayishumi nanhlanu yeminyaka yobumnyama. Futhi lapha ema 500, 1500, lapho nje, kuqala ukuba mnyama kakhulu baze baba kude phezulu le, futhi kwacishe kwaphuma.

²³⁶ Futhi, qaphelani, ngamunye waleyominyaka yebandla, Wathi, “Awuliphikanga iGama laMi. Awuliphikanga iGama laMi. Awuliphikanga iGama laMi.” Kodwa uma Esephuma ngakolunye uhlangothi lweminyaka yobumnyama, wathi, “Unegama, othe ‘uyaphila,’ kanti ufile.” Lalihlelile. Lathatha elinye, igama lamanga.

²³⁷ Bhekisisani, kusasa ebusuku, ukuthi umphikukristu uyini. Unombhaphathizo wamanga, enenza nikhholwe wukuthi ngumbhaphathizo kaMoya oNgcwele. Unombhaphathizo wamanzi wamanga, yebo, mnumzane, ongesiwo ngisho nangokomBhalo. Unazo zonke lezozinto, nje zenele ukulingisa, ukuba yiqili nokuslick.

²³⁸ Bhekisisani ukuthi kuphuma kukuphi. Khona lapho yilapho okwaqala khona, khona lapho phakathi; kuphumela ngapha kolunye uhlangothi *ngapha*.

Wayesethi-ke, “Unokukhanya okuncane,” Luther.

239 Kwase-ke kufika uWesley, nokuthi kwakunjani onyakeni wakhe. Kuqala ukugqama.

240 Kwase kuthi, kusukela phakathi kwalowonyaka nonyaka wokugcina, Wabeka umnyango ovulekileyo. Wabeka umnyango ovulekileyo kulabo abayongena. Wayesethi, "Lahamba layosithela esimweni esiyisivivi." Wayeselikhwifa emlonyeni waKhe. Wathatha insali, nokuvuka kuyafika, Wayesesuka ehamba nalo. Kunjalo.

241 Nango, emi eZintini zezibani eziyisiKhombisa zeGolide. Manje:

Kuyo i...bandla lase-Efesu loba ukuthi; Lezizinto loba, nakhu akushoyo ophethe izinkanyezi eziyisikhombisa esandleni sakhe sokunene, ohamba phakathi kwezinti zezibani eziyisikhombisa zegolide uthi;

242 "Ngiyayazi imisebenzi yakho." Khumbulani, abakhohlwakele.

Ngiyayazi imisebenzi yakho, nokukhuthazela kwakho, nokubekezelela kwakho, nokuthi kawunakubamela ababi:...

243 Futhi sivele nje sihambisane nanoma yini embi, futhi siyibize ngenkolo. "O, awu, bahamba... Siya esontweni. Sifana nje nabo bonke abanye abafu." Siqonde ekhaya, sihlale ekhaya ngoLwesithathu ebusuku bese sibuka ithelevishini yona impela imigodi yesihogo. Kunjalo. Bese silalela isithome sebhayisikobho, ebhayisikobho ebukwa abahamba ngezimoto. Kushisa kakhulu ukuya ebhayisikobho, ngisho... esontweni; futhi ngisho nomshumayeli uyavala, ngesikhathi saphakathi nehlobo. Nithi, "Kushisa kakhulu ukuya esontweni." Akubi kubi kakhulu, ukuya esihogweni, mfowethu. Uyohamba, ngolunye lwalezizinsuku, lapho okushisa khona kakhulu kunalokhu. Kungcono ulalele.

244 Ungakwenza kanjani na? Mfowethu, ubungeke wenze ijuba ukuba lidle ihhashi elifile, uma ubufanele ukwenze. Bellinge likwenze. Imvelo yalo yehlukile. Ijuba alinanyongo. Alikwazi ukukugaya.

245 Nomuntu ozelwe ngokusha, ngoMoya kaNkulunkulu, angezidle lezozinto. Angezibekezelele. Akukho emqondweni wakhe. Angekwenze. Angeke.

246 Wena uyakwazi. Izinyoni zohlobo olulodwa ziba-mshungu ndawonye. Futhi, namhlanje, izwe nebandla lifana kakhulu, u... Bakhuluma ngokufanayo, baphuza ngokufanayo, babhema ngokufanayo, bethuka ngokufanayo, bagqoka ngokufanayo, benza ngokufanayo. Futhi ba, ungeke wabehlukanisa omunye komunye, kepha nokho ufanele ukubekwa uphawu ngoMoya oNgcwele.

247 Lokho kuqine kakhulu, mfowethu, kodwa, ngiyakutshela, kuzokunika ukuPhila.

248 Kwakukhona umfo, ngesinye isikhathi, wenyukela esigejaneni sabashumayeli, lapho ababenekholoji, elalibizwa ngesikole sabaprofethi. Nomunye wabo wathi, “Bekani ibhodwe elikhulu manje. Sizoba nedina.” Wathi, “Elija yenyuka, indoda ngempela eyathola isabelo esiphindwe kabili.”

249 Ngakho omunye wabafo waphuma ukuyokha u—uphizi, futhi wathola kwagcwala ingubo izintangazana eziluhlaza wayesezifaka ebhodweni, wayeseqala ukukubilisa. Ngani, baqala ukudla. Bathi, “Kukhona ukufa ebhodweni.” Lokho kuthi akufane nje namanye alamakholoji abawaphekayo, nawo. Kunjalo. Bathi, “Kukhona ukufa ebhodweni.”

250 UELija wathi, “Lindani umzuzu, singakunakekela lokho.” Uyahamba uthatha impuphu engagcwala isandla, uyiphosa phakathi, ngakho lokho kwashintsha izinto. Impuphu, umnikelo wempuphu, “UJesu Kristu nguyena izolo, namuhla, naphakade,” ukugaya kwetshe okufanayo, komnikelo wempuphu, futhi kwenza umehluko.

. . . nakubamela ababi: wabavivinya abazisho ukuthi bangaba shumayeli, noma bangabaphostoli, bengesibo, wabafumana be ngaba qamba amanga:

251 Yilokho Akushoyo; akuzange kushiwo yimi. Ngicaphuna Yena nje. Kodwa niyazi ukuthi uNkulunkulu udingani na? UNkulunkulu udinga umbhaphathizo kaMoya oNgewele, kungenjalo nilahlekile.

252 Nomlisa asuke lapha eno D.D.D. abangangabili, no L.D., noPh.D., neZiqu ze BA, nakho konke okunye emva kwalokho, futhi ngesinye isikhathi engazi lutho ngoNkulunkulu kunalutho. Lelo yiqiniso. Mfowethu, lokho akusho lutho. Kodwa umhlaba wonke uthi, “Kodwa, umfundisi wethu uneziqu zobuDokotela kwezobuNkulunkulu.” O, bakithi! Lokho akuhlenganise lutho noNkulunkulu kuno—kunokuphuza ithamo lamanzi; hhayi kakhulu kangako. Kunjalo. UNkulunkulu akanandaba ukuthi bangaki o Ph.D., noma D.D.. Futhi—futhi niyazi iBhayibheli likubiza ngokuthini. . . Manje, leli akusilo ihlaya, ngoba angikholelwa ekulixoxeni. Kodwa iBhayibheli libiza iD.D. ngokuthi, “inja efile.” Yilokho impela iBhayibheli elathi yayiyikho, “inje efile.” Kulungile, lathi, “Azikwazi ukukhokhonta.” Ngakho, manje-ke, kulungile.

Unokubekezela, . . . ngenxa yegama lami . . .

253 O, ngifuna ukukugaya kungene lokho, ngakho lokho nizokuthola ebusukwini obumbalwa, uNkulunkulu ethanda.

. . . wakhuthazela, kawukhathalanga.

254 “Wahlala naLo ngqo.” Kulungile. Qaphelani.

Kepha nginezinto ezithile ngawe, . . .

255 Manje nakhu lapha engizodingeka ngishiye khona manje, kancanyana, ngize ngithole lokhu kahle phezulu lapha ukuze sikubambe kusasa ebusuku.

. . . nginezinto ezimbalwa ngawe, ngokuba uluyekile uthando lwakho lakuqala.

256 Kwenzenjani etabernakele na? Owesilisa ubefanele akwazi ukuthi athi, uma udibana nowesilisa, ngukuthi. . . Izehlakalo zakho zobuKristu, sasithandeka kakhulu kunakho konke nini kuwe na? Ubufanele ukwazi ukuthi uthi, “Khona manje”.

257 “Awu, isehlakalo sami esihle kunazo zonke sasisemuva ngenkathi ngiqala ukuthola umbhaphathizo kaMoya oNgcwele ngenkathi ngifika.”

258 Uthi nje, “O, mfowethu, uwile emseni.” Kunjalo. Buka, “Ulushiyile uthando lwakho lwakuqala,” kukhombisa ukuthi babenento ethize ekuqaleni, futhi uyishiyile.

259 “Akusuye oqalayo; kodwa lowo okhuthazela kuze kube-sekupheleni, yena lowo uyakusindiswa.” “Akusibo bonke othi, ‘Nkosi, Nkosi,’ kuphela owenza intando kaBaba waMi.” O, ake nje ngikuyeke kucwile lokho imizuzu embalwa nje. Bengikhuluma ngisheshisa kulobubusuku, empeleni, ngakho ake sikuyeke kucwile lokho imizuzu embalwa nje, niyabo. “Owenza intando kaBaba waMi.” “Okhuthazela kuze-kube sekupheleni. Okhuthazelayo!”

260 Uma umuntu ethi, “Ngikholwa ukuthi yena, lowomfo, ungumzenzisi omdala.”

261 “Awu, uma ucabanga lokho ngami, ngizolishiya ibandla. Ngeke ngisazihlanganisa ngalutho nalo.” Kulungile, nakho lapho okhona. Niyabo? Kukhombisa ukuthi wakhiwe ngani. Kodwa uma kwakungukolo kwasekuqaleni nje, kuyoba ngukolo ekugcineni. Awuzange nje uhlale isikhathi eside ngokwenele phansi lapha. Awuzange uyilungise into. Kunjalo.

Ngakho khumbula lapho uwe khona, . . .

262 Buyela emuva ukhumbule lapho usavamise ukuba nolwazi lapho wawungakhulumi ngomuntu. Noma yini eyayingahambi kahle ebandleni, wawungahlali ezitebhisini zakwamakhelwane wakho lapho bese ukhuluma ngebandla, bese ukhuluma ngawo wonke omunye umuntu, udlebeleke bese uhamba ujoyine elinye ibandla. Qha, wawuhlala khona lapho, ngokubekezela futhi ukukhulekele, noNkulunkulu wayekwedlulisa, niyabo.

. . . khumbula lapho uwe khona, uphenduke, . . .

263 Niyazi ukuthi “phenduka” kuchaza ukuthini, anazi na?

. . . wenze imisebenzi yakho yakuqala; . . .

264 Buyela emuva uthole usunolwazi ngakho kwakho kwakuqala. Wenze izinto owazenza ekuqaleni. “Yenyukela

ealtare futhi ukulungise noNkulunkulu,” ngamany’amazwi. Kunjalo.

...wenze imisebenzi yakho yakuqala; uma kungenjalo ngiyakuza masinyane, ngilususe uthi lwesibani sakho endaweni yalo, uma ungaphenduki.

265 Ehhe, “Uma ungaphenduki, uyoba nebandla elihlakazekileyo, futhi laba yizicucu, ngaphandle uma uphenduka.”

266 “Kepha lokhu ukuthi u...” O, manje nakhu lapho esifika khona. Bambani niqinise. Lalelisisani. Geinani iveri yenu yobushumayeli igqokiwe manje, bese nehlisa isambulela senu. Lalelani. Ngokuba...

Kepha unalokhu, ukuthi uyayizonda imisebenzi yeNikolawu, engiyizondayo nami.

267 “Uyayizonda imisebenzi yeNikolawu.” Manje bhekisisani. Okwakuyi “misebenzi” e-Efesu, onyakeni webandla olandelayo kwakuyi “mfundiso.” Sizokucosha lokho, kusasa ebusuku, “iNikolawu.”

Onendlebe, makezwe lokho akushoyo uMoya emabandleni; Onqobayo ngiyakumnika ukuba adle kuwo umuthi wokuphila ophakathi neparadisi likaNkulunkulu.

268 Manje, elilandelayo, ivesi elilandelayo liqala phakathi ngeBandla laseSmirna.

269 Manje, “iNikolawu,” yilapho esizoqala ngakho, kusasa ebusuku, kukhishwe eSambulweni 13. Ubupristi bobuNikolawu, ukuthi buqala kanjani khona lapho e-Efesu. Futhi yilapho lowonyaka webandla wehluleka khona, eminyakeni engamakhulu amathathu yokubakhona kwawo. Ngaphambi kokuba uphele, amaNikolawu aqala ukusungula imfundiso, ubupristi bobuzalwane.

270 Bese kuthi-ke, into elandelayo buvela kuNikolase, owayengomunye waba—ba apo...omunye waba..futhi u... EZenzweni isahluko 6, ngiyakholwa, nevesi 5, lapho aya khona wase ekhetha abadikoni. Base bethatha lona, owayenguNikolase lapho, base beqala kusukela lapho base bekubiza ngoNikolawu, base beqala ukuhlela ubupristi. Futhi kusukela lapho kwaba wu “imisebenzi,” ababeyenza, besho lezizinto ekuvumeni izono, kanjalonjalo. Kwase-ke kuba yi “mfundiso” ngapha, yase iyongena eBabiloni. Yase iphelela ezansi lapha, esikhathini sokugcina, nabobonke ubuKristu buzisongele kuyo; yinsali encane nje ukuba isindiswe kuyo. Bhekisisani futhi nibone ukuthi iyini, kusasa ebusuku, uma uNkulunkuu engothandayo.

271 O, mfowethu othandekayo, dadewethu othandekayo! KuYe okwaziyo ukunigcina ningawi, kuYe okwaziyo ukubamba inhliziyo yenu emseni, kwangathi Angavuthuzela izibusiso

zaKhe phezu kwenu. Kwangathi ningekhohlwe neze ukuthi siphila ezinsukwini zokugcina zonyaka webandla wokugcina, lapho obikezelwe ukuthi ungunyaka webandla elisivivi, elidengayo ngaLo. Futhi yekani ukudenga! Ngempela wozani kuKristu, ngenhliziyo yenu yonke.

²⁷² Anginitsheli khona ukuthi yiliphi ibandla enifanele nilijoyine. Lokho akuna... UNkulunkulu akasoze anibuze lokho ekwaHlulelweni. Qhabo, mnumzane. Akanandaba ukuthi usonta kuliphi ibandla.

²⁷³ Ufuna *wena*; ngumuntu ngamunye. Futhi ufanele uzalwe ngokusha futhi wemukele umbhaphathizo kaMoya oNgcwele, kungenjalo uphelile. Niyabo? Uyadlala nje ebandleni nje, uyalingisa nje, uze ngempela ube nolwazi lokuzalwa ngokusha.

²⁷⁴ Futhi, manje, Lowo owama lapho, neZinti zezibani eziyisiKhombisa zeGolide, emiNyakeni yeBandla eyisiKhombisa; noMoya oNgcwele ofanayo owokhela iBandla lapho, uLokhela ngapha.

²⁷⁵ Manje, bekade kukhona abalingisi kulelobandla, nalokhu amaNikolawu lapho, nabobonke kwehle njalo kuyo yonke iminyaka yebandla, abalingisi, sekuze kwafika phansi lapha sekuze nje kwathola esisodwa esikhulukazi isibumbatha senhlangano. NoNkulunkulu uyikhahlela ayikhiphe yonke into, bese ethatha insali yabantu baye eNkazimulweni.

²⁷⁶ INkosi mayinibusise. Lolu wuhlobo olunesihluku, bangane, kodwa luhle. Luzonisiza futhi lunigcine ningawi. Manje, ningahambi nijikeleza, nithi, "UMfowethu Branham uchitha ibandla lami." Bekungaqonde noma yiliphi ibandla. Bekuqonde wena kuphela, njengomuntu ngamunye. Angi. . .

²⁷⁷ Uma usonta ebandleni lamaBaptisti, khona-ke yiba yiBaptisti yangempela egcwaliswe ngoMoya oNgcwele. Uma usonta ebandleni lamaMethodisti, yiba yiMethodisti yangempela egcwaliswe ngoMoya oNgcwele, noma ngabe kuyini. Futhi awuzukuba nesikweletu esiyicala; uyoba yisikweletu kunoma yiliphi ibandla, noma yibuphi ubukhewane, kwenzelwe inkazimulo kaNkulunkulu.

INkosi mayinibusise manje, sisama, uma nithanda.

²⁷⁸ Mnini-kuPhila othandekayo, emva kokufunda iZwi laKho, simi sinovalo. Siqonda ukuthi ngoluny'usuku lokhu ukufunda kulobubusuku kuyoba... SizoKuzwa ekuqoshweni ngeteyipu, njengoba kwakunjalo, ngoSuku lokwaHlulelwa. Sizokwenzenjani ngakho na? Sibona ukuthi siphila kulonyaka wokugcina, ubumnyama ndawo zonke, isikhathi esinje pho! Sibona ukuFika kweNkosi, izibonakaliso ziqhamuka, "amagagasi amakhulukazi ehlokoma; izinhliziyi zabantu zehluleka; ukwesaba, ukukhungatheka kwesikhathi; ukhulupheka phakathi kwezizwe."

279 Abaningi bathi, “O, ngikuzwile lokho iminyaka.” Kodwa awushongo yini umBhalo ukuthi bayokusho lokho, “Akukho-mehluko esikhathini kunangenkathi obaba bethu belala”? Singazi ukuthi sisesimbundwini ngqo. Angafika ngaphambi kwasekuseni.

280 Futhi, Baba, yiluphi usuku noma yiliphi ihora, esilaziyo, ukuthi lezizintanjana eziphoqokayo zokuphila esihamba phezu kwazo ziyogqashuka nini phansi kwethu. Imiphefumulo-ndini yethu iyolenga ngaleya esilinganisweni, eZwini likaNkulunkulu, nezimilo zethu zokuziphatha ngalokho esikuzwile futhi sakufunda.

281 Kusifanele, Nkosi, ukuba sime manje futhi sizihlele thina. Futhi ngenkathi abesilisa nabesifazane, abafana noma amantombazane, bemi lapha kulezizethameli ezincane, kulobubusuku, ngokusa nokuzwakala, kwangathi bangacabanga ngokujulile njengamanje. Futhi uma bebengakazalwa ngokusha, kwangathi banganquma enhliziyweni yabo khona manje, “Angisoze ngadla noma ngiphuze uze Ungigcwalise ngemana efanayo Owabagcwalisa ngayo ngoSuku lwePentekoste. Izwe lize libe ngelifileyo, nayo yonke into ibe ngeyesibili ngaphandle kwaKho, Nkosi yaMi, nothando lwayo yonke into iyonyamalala. Kodwa thatha lonke uthando lwezwe kimi, makuthi mina kusukela kulolusuku ngibe ngowaKho ngakho konke.” Siphe khona, Nkosi.


282 Yiba nabantu lapho beya emakhaya abo. Khumbula abadingayo, O Nkulunkulu, abampofu ezweni lakithi, abampofu emoyeni, labo abalambile.

283 Nkulunkulu, vusa abafundisi, ndawo zonke. Bagcwalise ngoMoya oNgcwele, bese uyabathuma, bashumayele, Nkosi, njengezikhuni zomlilo. Asazi ukuthi hora lini... Kuphela sedlula ngapha kanye. Kuphela singabafayo kanye, futhi makabongwe uNkulunkulu ngalokho. Kodwa, ukuphila okulandelayo, asiyikushumayela iVangeli ekuphileni okulandelayo okuzayo; kodwa siyothokoza eVangelini, nalabo beminyaka oLemukelile; noKapteni oyiNhloko, iNkosi yethu uJesu Ofanele konke, nalo lonke udumo malube kuYe kuze kube-phakade naphakade. Amen.

284 UNkulunkulu anibusise. Phendukani nixhawulane, sisacula elithi *Libusisiwe IGoda Elibophayo*. Uma ni . . .

Libusisiwe igoda elibophayo
 Izinhliziyo zethu othandweni lobu Kristu;
 Inhlanganyelo yemiqondo efanayo
 Injengalokho Phezulu.
 Phambi kwesiHlalo sobukhosi sikaBaba
 wethu,

285 Manje xhawulanani. Sekuyimizuzu eyishumi nje, isikhathi, ngokuba amalambu manje ledluliselwa kwamanye. Nonke

xhawulanani, hambani niye ekhaya, nithokoze, futhi nibuye kusasa ebusuku. Ligamenxe elesikhombisa, nqo, sizoqala inkonzo, uNkulunkulu ethanda. Kumnandi kanjani! 

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