

ISIKHATHI SEBANDLA

LASETHIYATHIRA



Manje lobubusuku sizaku. . . Ngaphambi kokuba singene nje kulesi isikhathi sebandla esikhulu. . . Ngi—ngiyathemba nje iNkosi yethu iyathulula uMoya Wayo phezu kwethu nje. . . futhi isibusise njalo. Futhi singathinta kuphela iziqokoqela manje ngoba, esenzakalweni esikhulu sokubuya, sizakuba silapha iviki yonke. Futhi, o, ubusuku obedluleyo saba lesikhathi esiyinkazimulo kangaka!

² Awu, manje nje singakabali iMibhalo, singaguqula nje ukuma kwethu—kwethu okwesikhathshana esimbalwa futhi simele ilizwi lomkhuleko.

³ Baba wethu oseZulwini oMusa, sibuya eBizweni elenela konke leNkosi uJesu, sisazi ukuthi ngolunye usuku Uzabuya. Futhi sizama ukulungiselela inhliziyi zabantu ukwamukela lesisambulo esikhulu ukuthi UyiNdodana kaNkulunkulu ophilayo; hatshi ofileyo, kodwa uphila kuze kube nininini; futhi uphila eBandleni Lakho njengoFakazi wePhentekhosti, okwaleso sikhathi esikhulu lapho isikhathi sokuvuselela sisiza sivela eBukhoneni beNkosi. Siyathokoza kakhulu ukukholisa lezozikhathi phansi lapha ngemuva kweminyaka engu 1,900.

⁴ Futhi, Baba, siyakhothamisa amakhanda ethu ngokuzithoba sihlonipha kulawamadoda amakhulu kudlula ezikhathini, lezonkanyezi Owazibambayo esandleni Sakho, Owathi kwakuyi “zingilosi zeZikhathi zeBandla,” abatshumayeli. SikuBonga okunganani ngoPhawuli oNgewele omkhulu, waseEfesu. SikuBonga okunganani ngoIrenaeus, O Nkosi, uIrenaeus inceku Yakho enkulu; langoMartin oNgewele; futhi lobubusuku ngoColumba oNgewele. Nkosi, siKubonga okunganani ngalawamadoda. Ngaphakathi kwesiRoma sobumnyama, isihedeni sisiza ebandleni, bema ngobuqhawe ngoMbiko wephentekhosti lesibusiso, bekhuluma ngendimi, futhi—futhi izibonakaliso ezinkulu lezimanga, ukusiliswa kwabagulayo, lokuvusa abafileyo.

⁵ Abanengi babo, Nkosi, bedatshulwa phakathi, futhi babulawa, futhi badliswa ezilwaneni; izinto ezinkulu zathathindawo. Umhlaba uthanjisiwe ngegazi labalungileyo. Futhi, Baba, igazi labo liyakhala lamuhla limelana lallobandla elibi, elifebayo. Futhi Wathi, ngolunye usuku lapho Uthulula. . . “Ingilosi yathulula isitsha sayo phezu kwalo, futhi i—igazi labo bonke abafela ukholo latholakala kilo.”

⁶ Nkosi, sizize ukuba sibe...silungiselele ukuma manje, ngoba isikhathi siyasondela. Njengoba sibona lesi isilo esilempondo ezimbili siphakama emhlabeni, hatshi phakathi kokuminyana lamaxuku abantu, “Ngezimpondo ezinjengewundlu, kodwa sakhuluma njengomgobho.” Siyakholwa ukuthi ihola lelo seliseduzane khathesi, Baba, lapho amabandla lawa ezibambanisa ndawonye, “Besenza umfanekiso wesilo”; futhi kuzakuba kubi kuleloqembu, Nkosi, lelo elingasoze lijoyine. Ukwalelwa sibili kuzabuya, kodwa kulelohola Wathembisa ukuthatha iBandla Lakho. Sizize, Nkosi.

⁷ Ngaphambi kokuba ithonsi lamanzi elilodwa liwe, uNowa wayesemkhunjini. Umlilo ungakehli eSodoma, uLothi wayengasekho. Baba, siyakholwa, amandla e-athomu engakadubuli lumhlaba ukuba yizicucu, iBandla lizabe selihambile. Siyathokoza kakhulu, Nkosi. Futhi, siyazi ukuthi amabhomba alengile ezindlini zawo, lobubusuku.

⁸ Futhi singakhangele ngaseZulwini futhi sibone iNdodana yomuntu iphakama esiHlalweni Sakhe sobukhosi ukuqala ukuza emhlabeni ekuHlwithweni kweBandla Lakhe, futhi sikwazi ukuthi inyawo Zakhe eziligugu azisoze zithinte lumhlaba ogcwele isono ngalesosikhathi; ngoba njengalapho uRebheka egibela ikamela futhi eseqa ekameleni, khona phakathi laphakathi kwendlu kaAbrahama, phandle ensimini wahlangana lomlobokazi wakhe. O Nkulunkulu, futhi iBandla lizahlangana loMlobokazi wethu emoyeni, “Ngoba thina esiphilayo lesiseleyo asisoze sibandulele kumbe sibeqabele labo abaleleyo. Uphondo lukaNkulunkulu luzakhala, abafileyo kuKhristu bazavuka kuqala, futhi sizakuhluthunywa ndawonye labo ukuhlangana leNkosi (ensimini) emoyeni, futhi sibe kanye Laye ninini.”

⁹ O, sizize, lobubusuku, Nkosi. Siphe ukuhlabusa kwemimoya yethu, futhi ususe bonke ubumnyu lokungakhathali kithi, futhi masibe sincibilikisiwe *kangako* kanye loMoya oNgcwele. INgilosi yeNkosi mayibuse lobubusuku.

¹⁰ Nkosi, kangikwazi lokho okokutsho kulababantu. Manje, ngilezimbali lezinto ezilotshwe phansi ngalokho Owakwenzayo, kodwa kuthatha Wena ukuchasisa ikusasa, ngakho ngiyakhuleka ukuthi Uzakupha khona ngeBizo likaJesu Khristu. Amen.

¹¹ Manje asivuleni manje eBhukwini likaSambulo. Futhi kulobubusuku sisesikhathini sebandla le...Isikhathi sebandla lesine, iThiyathira, isikhathi sebandla esikhulu saziwa njengeSikhathi sobuMnyama. Lesi isikhathi sebandla siqala ngo 606 futhi-ke sacina ngo 1520. Ngi...Yikho kuphela engangingakwenza, ngikudobhe. Izifundi ezinengi zithatha—

zithatha uPatrick oNgcwele ukuba yinkanyezi kumbe i... ngamunye...

¹² *Inkanyezi eziyisikhombisa* zaziyi “ngilos eziyisikhombisa” zeZikhathi zeBandla eziyisiKhombisa. Siyakwazi kusasa ebusuku, kungela kuthandabuza, uLuther; futhi-ke uWesley. Kasikwazi ukuthi linkanyezi yebandla leLawodikeya izabe ingubani. Ku...Sisesikhathini manje, kube kusukela ngo 1906 ekuqaleni kwePhentekhosti. Kodwa kuzakuba lengilos eziphakama ezakubulala zonke imfundiso-nkolo zamanga, ithathe iBandla lilungele ukuya eKhaya. Manje, omunye umnini we...eseMoyeni, ozakuphakama ngezibonakaliso lezimanga. Manje, ngiyakhuleka ukuthi uNkulunkulu uzasisiza ukubakwazi lokhu.

¹³ Ekuthatheni lokhu, ngikhangele, uPatrick oNgcwele wayeyindoda enkulu. Futhi ngithola eminye yemibhalo emidala yasendulo, uPatrick oNgcwele wayengasuye umKatolika. Waphikisa ibandla leKatolika. Futhi ngesikhathi seNguquko, leyo mfundiso-nkolo ababelayo yavumbululwa, futhi yafakaza ukuthi uPatrick oNgcwele waphikisa ibandla leKatolika. Ukuthi...UPatrick oNgcwele wayefana kakhulu lomuntu wenhlanganiso, wayelesikolo sakhe uqobo. Yena kuqala... lapho ethunjwa okhunjini lolwandle, yena, labodadewabo ababili abancinyane angazange aphinde azwe ngabo futhi. Basuswa, mhlawumbe bahanjiswa eRoma futhi bathengiswa njengezigqili. Wathathwa futhi njalo wathengiswa njengesigqili futhi waphiwa umsebenzi wokwelusa ingulube.

¹⁴ Wafundisa izinja uku—ukunakekela ingulube zakhe, lokunjalo, futhi zazisiza ngokubhonga okwahlukileyo lezinto ayezakunika izinja. Futhi lokho ekucineni kwakuyindlela yokubaleka, ngaphansi kwesikepe, lapho izinja zimboza, waze waphumela phandle olwandle. Ngokuya kwesikhathi wabuya endaweni yakhe enhle, iIreland, futhi wafumana umama wakhe lobaba belokhu besaphila. Futhi uPatrick oNgcwele waye ngu—ngumzukululu kaMartin oNgcwele omkhulu.

¹⁵ Okuyikuthi, wayengomunye wabakhulu esake saba labo emzileni wamadoda kusukela kuJesu Khristu, wayenguMartin oNgcwele. Amabandla akhe wonke ayegcwaliswe nguMoya oNgcwele, bonke bakhuluma ngendimi, babelezibonakaliso lezimanga, lezimangaliso, zonke inhlobo zezimangaliso zithathindawo. Wagcina ukhoho lwePhentekhosti phakathi kwaleso isikhathi sebandla elalizihlanganisa lesiKatolika, isihedeni lamaNikolayithi bezihlanganisa ndawonye, besenza inhlanganiso, futhi besenza a—amaNikolayithi, esibabiza ngokuthi *niko*, kutsho “ukunqoba, ukunqoba, kumbe ukugenqula,” ibandla, futhi ususe uMoya oNgcwele ebandleni, futhi “umpristi nje ungcwele, umuntu nje.” Bona? Futhi-ke baphila loba yiphi indlela abafuna ngayo, ngiyacabanga, futhi nje ingqe ukuvuma kumpristi. Khona-ke ba...

¹⁶ Safumana ubusuku obedluleyo, ukuthi—ukuthi bababeka, ukuthi uConstantine wabeka ubhishopi wokuqala, futhi wakubeka. . . wanika lesi izakhiwo kibo, njengoba silinika izinsuku layo yonke into olayo phansi. Futhi-ke baba lomkhosi omkhulu lapho welanga, elalingu 21 lukaMpalakazi, usuku olufitshane kulazo zonke emnyakeni. Futhi bangenisa phakathi lokhu ukuhlubuka, kuyikuthi Waye “lusuku lwelanga.” Bona, u—usuku losuku lokuzalwa kwelanga, baletha ukuzalwa kukaJesu Khristu kusuka kuMabasa kusiya kuMpalakazi 25.

¹⁷ Umpalakazi 25. Phakathi kwalezo insuku ezinhlanu kulapho amaRoma ayelemigubho yabo emikhulu, amasekhasi, lokunjalo, futhi yikho lapho ababelalumkhosi omkhulu wesihedeni. Futhi babeka lindoda njengonkulunkulu sibisakhe phezulu lapho, futhi bamgqokisa lakho konke. Futhi babe lonkulunkulu wabo khona kanye labo. Futhi i. . . yikho lapho abantu abangaphambi kwesikhathi seminyaka eyinkulungwane ababakhona, khona lapho, ngoba bacabanga ukuthi ibandla lalikuMileniyamu khona lapho. Bona, ngoba babenonye, bengaswelilutho, isizwe lebandla bonke bendawonile. “IMileniyamu isiqalile,” lokhu kuyimfundiso yeKatolika kuze kube lamuhla. Bona? Manje, “iMileniyamu iyaqhubeka,” ngoba siyakwazi ukuthi lokho akusikho. IMileniyamu: ukuBuya kweSibili kukaKhristu kuletha iMileniyamu. Kunjalo.

Umhlaba uyabubula, ukhalela lolosuku
lokukhululwa okumnandi,
Lapho iNkosi yethu iphenduka emhlabeni
njalo.

¹⁸ Manje, lowu ongcwele omkhulu lapha wayenguColumba. Wayengumuntu omkhulu kaNkulunkulu.

¹⁹ Manje, ngilembali yakhe engazathi ilotshwe phansi lapha. Kuqala, isikhathi sebandla lesine, i*Thiyathira*, kutsho uku “yekethisa, ukuxega” kumbe “ukufiphala.” Bona? Kwakuyisikhathi nje sokuphambana kusukela ku 606 kusiya ku 1500.

²⁰ Inkanyezi yayinguColumba, ovela eIreland leScotland, owaye ngumzukulungu kuMartin oNgcwele; futhi waphila phose iminyaka engu 60 emva kukaPatrick oNgcwele, ngakho-ke inkonzo yakhe yaqala phose iminyaka engu 60 emva kukaPatrick oNgcwele. Eyakhe. . .

²¹ Akazange amukele imfundiso yeRoma. Wayeyindoda enkulu yokholo. Waphika imfundiso yesiRoma; akazange ahambe eRoma, futhi wakulahla konke. Kuyikuthi, angizange ngibone lapho abamngwelisa khona. Njengalokho abakwenza uMartin oNgcwele labanye, abazange bamngwelise loIrenaeus ngoba babelokhu bekuleloBandla elalilezibonakaliso lezimanga zePhentekhosti, kodwa bekholwa. Kazange athathe imfundiso yeRoma, ngemfundiso zabo. Wathatha iBhayibhili ukuba

yimfundiso elandela umama wakhe olobunkulunkulu, udadewabo kaMartin oNgcwele, futhi kazange athathe imfundiso yamaRoma loba siphi isikhathi. Wafundisa ukuthi izibonakaliso zikaMarkho 16 kufanele zilandele lonke ikholwa. Amen! Ngi. . . Yilo uhlobo lomuntu engiluthandayo; okholwayo. Yebo, mnumzana.

²² Yena—yena wezwa iLizwi likaNkulunkulu elizwakalayo libiza. Lesi ngesinye isibonakaliso esihle kuye, bona. Khona—ke akulanto eyayinga'misa emva kwalokho, wayesehambile, uh-hum, uh-huh, wayesendleleni lapho esizwa iLizwi likaNkulunkulu elizwakalayo.

²³ Isimangaliso esisodwa. . . Ngilokuthile okulotsh-. . . phansi lapha, kodwa nxa nje singathatha lokhu. Isimangaliso esisodwa kulapho ayehambe edolobheni elithile iNkosi eyayimthumele kulo, futhi idolobho lalingafuni ukumamukela, ngakho baphuma phandle lapho futhi bazama uku. . . bathatha abaculi, lokunjalo, futhi bavala amasango futhi bazama ukumthulisa ngokukhalisa, abomnyuziki. Futhi waqala ukutshumayela, futhi kwathulisa abomnyuziki lamasango avuleka, wangena phakathi, watshumayela kungenani. Waphendukisa ixuku lonke.

²⁴ Nanku okunye okuncinyane engingathanda nje ukukhuluma ngakho. Wangena edolobheni. Babelamadolobho abo ebizelwe kulezonsuku, yebo sibili. Ngakho waya edolobheni, futhi bamkhuphela phandle. Wayesehamba, futhi umfana wenduna wasegula kakubi, futhi bathumela phansi emgwaqweni encekwini elungileyo. Waphenduka futhi wazilalisa phezu komfana ofayo, futhi wabuya waphila.

²⁵ Ibandla lakhe lagcwaliswa ngoMoya oNgcwele, waye engeke amukele okunye okungaphandle kwalokho, ngoba lonke ilunga lebandla lakhe kwakufanele ligcwaliswe ngoMoya oNgcwele. Futhi waphikisa futhi wazonda kakhulu ukubusa kweRoma. Ngiyakholwa wayeyinkanyezi yesikhathi. Kuyini ayekwenza? Kanye lokukhuluma ngendimi, ubhaphathizo ngeBizo leNkosi uJesu, eqhuba izinto uqobo lezo abaziqalayo. Nxa uNkulunkulu engelamkhwawulo, futhi yiyo indlela Abeka ngayo iBandla Lakhe ekuqaleni, kumele lihlale lingelifanayo, futhi likwenzile (ngitsho lasengcosaneni) yonke indlela kusehla; phose lakhanyelwa phandle *lapha*, liyaphenduka njalo ngoLuther.

²⁶ Manje, sifuna ukuqalisa manje, futhi sibone nxa singaqalisa ukususa ezinye zalezindima manje, e. . . sizaqalisa kundima 18:

. . . *kuyo ingilosu yebandla laseThiyathira bhala; . . .*

²⁷ Like lananzelela lezi—lezi izaziso na? Imibiko leyi ibhalelwe ingilosu, kumbe umtshumayeli othwele ukuKhanya kwaleso isikhathi sebandla. Bona? Manje, ubusuku obedluleyo safumana, ekuvaleni kwalesi esinye isikhathi sebandla le—lePhegamosi,

ukuthi ingilosi yebandla (ekunqobeni kwalesi isikhathi sebandla) yayizakwamukela ilitshe. Futhi kulelilitshe. . .

²⁸ Manje, sithethe lelo “litshe” futhi safanekisa, kutsho i “dwala.” Kuyini na? Ingilosi izakuba ngomunye onjengoPhetro, owayethiwa “ilitshe.”

²⁹ Thola ukuthi ibizo lakho lilomutsho empilweni yakho. Manje, angingeke ngingene kangako kulokho, ngoba udeveli ulesayensi yezinombolo yamanga; siyakwazi lokho; kuqala abantu besiba *lemizwa*, lokunjalo kanjalo, okungena emadlozini. Futhi okwamadlozi ngokukadeveli. Siyakwazi lokho. Futhi yiyo indlela, kufanele ukukhangele. Njengabo. . .

³⁰ Isizatho babiza uJesu “uBhelizebhabhu,” u “develi,” ngoba, uyabona, Wayesenelisa ukudalula imicabango yengqondo yabo. Bona, kodwa WayeyiLizwi likaNkulunkulu. Futhi amaHebheru 4 athi, “ILizwi likaNkulunkulu, libukhali kulenkemba esika inhlangothi zombili, lidalule ngitsho lemicabango yenhloso zenhliziyo, ingqondo.” Bona? Ngakho, WayeyiLizwi, UyiLizwi eliphilayo, futhi iLizwi eliphilayo liyangena phakathi kwethu futhi-ke Liyasebenza phezu kwethu ngokufanayo. Bona, okufanayo, ngoba KuyiLizwi elifanayo. Bona, Kuyinto efanayo phakathi kwethu. Futhi yiyo indlela. Futhi kwezinye izikhathi labo abangekho kuleloqembu bakhuluma ngendimi, futhi omunye azichasise. Kuyini na? ILizwi lenziwe laba yinyama njalo phakathi kwethu.

³¹ Futhi-ke, siyananzelela-ke ukuthi lingilosi izakwamukela. . .ingilosi yesikhathi sebandla eyamukela “ilitshe.” Kwakuyilitshe elimhlophe, akutsho ukuthi ukulunga kwakhe uqobo, kodwa “ukulunga kukaNkulunkulu uQobo.”

³² Futhi kuleli ilitshe kwakuli “bizo,” ibizo okungelamuntu owayelazi kodwa lowo owalemukelayo sibisakhe. Wayelazi, kodwa akula omunye owayelazi kodwa yena. Ngakho nxa usizwa lawa amadoda bekukhohlisa, bekutshela awabo; bangu “John,” bangu “Phawuli,” bangu “Mariya,” bayi “*lokhu*,” “*lokho*,” kumbe “*okunye*.” Ungakukholwa, ngoba nxa kwakunjalo, wayengasoze atsholutho ngakho. Bona? Kunjalo. Kumele akugcine kukuye. Wayesazi. Akulamuntu owayesazi kodwa yena ngokwakhe, kodwa wayesazi ngoba wonke umnqobi opheleleyo wemukela ibizo elitsha ngaleyo—leyo—ngaleyondlela.

³³ Linanzelele yini uAbrahama wayebizwa ngokuthi Abram, kodwa lapho uNkulunkulu ehamba ukuyamsebenzisa, Waguqula ibizo lakhe ku “Abrahama.” S-a-r-r-a engu Sara, kodwa lapho uNkulunkulu ezakumsebenzisa, Waguqula ibizo lakhe ku S-a-r-r-a-h: Sara, “inkosazana.” Liyakwazi ukuthi uJakhobe. . .? UJakhobe wayeli “qili.” UEsawu kutsho “okubomvu,” ihwanqa futhi okubomvu inwele ezibomvu; olenwele ezibomvu, futhi ebomvu kuyo yonke indawo, nguEsawu. Manje, futhi uJakhobe waye eli “qili.” Futhi iqili ngu “mkhohlisi.” Kazange atsho yini

uEsawu, “Kayisilo yini ibizo lakhe elithiwa ngu*Jakhobe* na, ‘iqili?’” Kodwa lapho ebindana leNkosi ubusuku bonke, futhi wanqoba, futhi wabusiwa, UNkulunkulu waguqula ibizo lakhe; u*Jakhobe* kusiya ku*Israyeli*, “inkosana kanye loNkulunkulu.” UPhawuli wayebizwa ngokuthi *Sawuli* waze wahlangana loMoya oNgcwele esimweni sokuKhanya okwakhanya phezu kwakhe, ibizo lakhe lantshintshwa kusuka ku*Sawuli* kusiya ku “Phawuli.” USimoni, lapho ehlangana loJesu, Waguqula ibizo lakhe ku “Phetro.” Lokho . . .

³⁴ Futhi lapho uJesu enqoba, iBizo Lakhe lantshintshwa. Futhi Uzakwambula leloBizo, “Lowo ozakuba kanye Laye, anqobe njengalokho Akwenzayo, wemukela ibizo elitsha; futhi Ngizakwembula iBizo Lami elitsha kuye.” Bona? Futhi wonke umnqobi, ngitsho, phakathi kwabanjalo: labo abakhokheli lokunjalo. Manje, bonke abantwana bakoIsrayeli abazange bantshintshe amabizo abo, yebo sibili. Kunjalo. Kodwa labo abakhokheli abakhulu, lapho benqoba, babemukele ibizo elitsha. Bona ukuthi kuhambelana njani? Ngokupheleleyo nje.

³⁵ Futhi manje siyathola ukuthi laye ule “mana efihliweyo.” Manje, imana efihliweyo ifanekiswe esinkweni sokubukiswa. Isinkwa sokubukiswa sasingesabapristi kuphela. Kunjalo. Isinkwa sokubukiswa sasingesompristi nje. Futhi ba . . . Kwakuyinto ekhethekileyo eyenzelwe umpristi, okuyikuthi, abakhokheli; futhi lindoda yanqoba. Ibandla lonke lathola imana, kodwa yena wathola *efihliweyo* (ekhethekileyo) *imana*, kumbe i “*sambulo esikhethekileyo*,” o, okokuthi uJesu wayengubani, lokuthi ini Ngaye, lakho konke okumayelana Ngaye. Bona, wathola lesosambulo nxa wayenqobile. Kungilosi, “Bambisisa, ngoba lowo . . .” Wayenqobile. Wabhalela *ingilosi* yebandla. Bona?

³⁶ Manje siyathola khona-ke, lobubusuku, siyaqala:

. . .ku *ingilosi yebandla* lase*Thiyathira bhala*; *Lezi izinto kutsho iNdodana kaNkulunkulu*, ola . . .*mehlo anjenga* . . .malangabi *omlilo*, *lenyawo zakhe* . . .*njengethusi elihle*;

³⁷ Manje, lapho siMbona ekuqaleni, iSikhathi seEfesu, kumbe ekuqaleni kokuqala kukaSambulo, siMbonile ebuntwini Bakhe obuphethwe kasikhombisa. “Inwele . . .” Siyathola ukuthi uJohane waMfumana osukwini lweNkosi.

³⁸ Lapho Esiza manje, UnguMpristi. Lapho Elapha emhlabeni, WayenguMprofethi, uMprofethi kaNkulunkulu. Manje Wathatha iGazi Lakhe uQobo futhi waya phambi kukaBaba, okuMenza uMpristi. Lapho Ephenduka Uzakuba yiNkosi. UMprofethi, uMpristi, leNkosi. WayenguMprofethi kaNkulunkulu, WayeyiNgqungqulu. WayenguMpristi kaNkulunkulu, WayeliWundlu. Lapho Ephenduka, Uzakuba yiSilwane, iNkosi, (isizwe sakoJuda) ukubusa.

³⁹ Kodwa phakathi kokusebenza Kwakhe kobuPristi, lapho indlu engcwele itshiywa, khona-ke siyaMthola emile lapho. Futhi uJohane wathi wayeseMoyeni ngo “Suku lweNkosi”; hatshi usuku lwesikhombisa, hatshi iSonto, lokho konke akusikho. Safumana lokho, sakuhlola eMbhalweni, kwakulusuku lweNkosi. Lolu lusuku lomuntu. Ukubuya kweNkosi kuzakuba lusuku Lwakhe.

⁴⁰ Futhi siyamthola osukwini lweNkosi. Futhi, lapho ebona iNkosi, Waye ele “nwele ezimhlophe njengongqoqwane.” Futhi siyawkwazi ukuthi lokho kumela umahluleli.

⁴¹ Enye into, Wayengasuye uMpristi ngalesosikhathi, ngoba uMpristi wayebotshwe phakathi laphakathi, kutsho *inkonzo*. Kodwa Wayebotshwe esifubeni, phezulu *lapha*, okwakusitsho ukuthi Wayengu*Mahluleli*. Amen! Futhi siMbonile ehamba phakathi kwezinti zezibane zegolide eziyisikhombisa.

⁴² Futhi manje sabuyela emuva ku “Simakade,” *zimhlophe* esiHlalweni esiMhlophe sokwaHlulelwa lapho uDanyeli eMbona, “Weza kuSimakade onwele Zakhe zazimhlophe njengeliqhwa.”

⁴³ Manje, “okumhlophe.” Abahluleli besiNgisi basendulo phansi eminyakeni, babevame ukuba, lapho besiya esihlalweni sokwahlulela babegqoka iwigi emhlophe enkulu, iwigi emhlophe njengeliqhwa, ngoba babengabahluleli. Futhi uJohane waMbona osukwini lweNkosi, lapho EnguMahluleli. Amen!

⁴⁴ Manje siyafumana ukuthi “Wayelamehlo njengamalangabi omlilo.” Lawomehlo khona-ke njengamalangabi omlilo... Lawomehlo ake afiphala ngenyembezi zobuntu. Ayesima futhi akhale phezu komuntu esifa, futhi esazi ngemizuzu emihlanu elandelayo wayezakuphila njalo; kodwa uzwelo lwabantu nje. Kodwa ngemuva kwalokho kwakulamandla athile okokuthi Ayengakhangela ngqo empilweni yomuntu futhi amtshela ukuthi wayengubani lakho konke ngakho. Ngoba kwakusiza manje kulokhu kubenyezela njengomlilo. Amehlo angakhangela emuva laphambili emhlabeni, futhi abone yonke into eyenzakalayo. Uzakuma ngaphi ngoSuku lokwaHlulelwa na? Isono zakho zisobala phambi Kwakhe.

⁴⁵ Futhi liyananzelela Waye, “Emlonyeni Wakhe kwaphuma, i—inkemba esika inhlangothi zombili,” esakufumanayo kwakuyi*Lizwi*.

⁴⁶ Sabona inyawo Zakhe zaziyi “thusi elikhazimulayo,” lokunjalo, elalisitsho “isisekelo Sakhe.” Wanyathela isikhanelo sewayini solaka lukaNkulunkulu uSomandla, futhi wanyathela phansi futhi wathatha isono phezu Kwakhe, futhi wagxambuza phandle, futhi wathokozisa uNkulunkulu. Kunjalo. Futhi isisekelo Sakhe yisisekelo sethu:

KuKhristu, iDwala eliqinileyo, ngiyama,
(watsho uEddie Perronet,)

Zonke ezinye indawo litshebetshebe
elitshonayo. (Kunjalo.)

⁴⁷ Manje siyathola lapha, isikhathi ngasinye lapho Ehlangana lesikhathi sebandla, Uyazethula kuye njengomunye wamaBizo Akhe obuNkulunkulu. Manje siyafumana emuva lapho, okokuqala kuzo zonke izambulo yibuNkulunkulu (ubuNkulunkulu obuKhulu) bukaJesu Khristu: “NgiNguye owayekhona, okhona, lozakuzo. Ngingowokuqala, lowokucina, uNkulunkulu uSomandla.” Bona, isambulo sokuqala. UJohane watshibilika ukuba akhangele lowo ayekhuluma laye. Into yokuqala, Wambhalela ku . . .

⁴⁸ Loba yiphi inkosi, lapho yethulwa, i—i—iyakhuluma ukuthi ingubani; loba ngubani. “Ngingu *Sibani-bani* lapho ngikhuluma kini, kalingazi. NginguWilliam Branham, ngingu*John Doe*,” loba engubani onguye.

⁴⁹ Wathi, “Ngingowokuqala lowokucina; Lowo owayephila futhi ufile; futhi ngiyaphila kuze kube nininini.” O, minabo! UbuNkulunkulu. Lapha siMbona ebuntwini Bakhe obuphethwe kasikhombisa besimo Sakhe esikhazimulisiweyo. Kusikhathi sebandla ngasinye U—Uyabasondelela ekobunye balobo bunkulunkulu obahlukileyo, esinye salezo zimo ezikhazimulisiweyo ezitshiyeneyo.

⁵⁰ Manje, lobubusuku, Ubuya ngomlilo ovuthayo. Ukhangele phansi eLawodikeya . . . kumbe phansi kuThiyathira. Lesi yisikhathi ibandla elizibambanise lesiKatolika lesihedeni, kumbe isiNikolayithi lesihedeni kwabanjaniswa ndawonye futhi kwabumba njalo kwazala ibandla lokuqala, ibandla elihleliweyo.

⁵¹ Futhi uNkulunkulu watsho ukuthi *imisebenzi* yamaNikolayithi (eyayi kwabaseEfesu), ngale e—ebandleni elincinyane lasePhegamosi yaba yi “mfundiso,” futhi wathi kwakuyi “mfundiso kaBhalamu.” Futhi uBhalamu wayenguye owafundisa uSrayeli ukuthi ahambe khonale futhi enze ukuphinga, kumbe baphinga kanye loMowabi (okwakulilunga lebandla elibuthukuthuku), kumbe ibandla elijwayelekileyo, inhlangano enkulu. Futhi siyathola ukuthi uNkulunkulu wathi, leyo imfundiso yamaNikolayithi eyayiyi . . . thatha i . . . beka wonke amandla ebandleni futhi babeka eceleni futhi bakwenza inhlanganiso, Wathi, “Uyakuzonda, futhi Ngiyakuzonda, lami.” Uyaqhubeka esithi, “Ngiyakuzonda! Ngiyakuzonda! Ngiyakuzonda!” Futhi sokuze ekumemethekeni okugcweleyo *lapha*. Bona ukuthi ibandla likhanyelwa phandle kanjani, khona phezulu *lapha* kuze kube yintwana nje encinyane, futhi yilelobandla esikilo manje.

⁵² Manje, kulolusuku lapho lesisambulo esibuye khona, kumbe sabuya kulelibandla, kwakulusuku lapho iRoma yayakhele phezu kwamatshe amakhulu endawo yabo, otshani lenhlanga.

Kodwa Ubhalela lelibandla ukuthi “Ulokhu ehlala eyimililo evuthayo ekhangela phansi kudlula esikhathini, futhi isisekelo Sakhe asisotshani, amabibi, kodwa ngeliqinileyo, ithusi elivivinyiweyo esithandweni somlilo esivuthayo.” Isisekelo siqinisekile. Ngiyakuthanda lokho. Siyakwazi lapho esime khona.

53 Kulungile:

Ngiyayazi imisebenzi yakho, lothando lwakho, lenkonzo yakho, lokholo, lokubekezela kwakho, lemisebenzi yakho; futhi eyokucina—kucina iyedlula eyokuqala.

54 Kulungile, ibandla likhangeleka liphose laqunywa ngokupheleleyo, ukuncipha nje okuncinyane, futhi babesukile emihlanganweni yomoya emikhulu, futhi bengathi bathembela emisebenzini. UNkulunkulu kafuni ukuthi sithembele phezu kwemisebenzi.

55 Leso yi—yisibonakaliso sokuhlela. “Siyaphathela uNkosazana Jones inkuni. Futhi sizaphathela uSibani-bani, abantwana babo, zigqoko.” Futhi lokho kulungile. Kodwa, ungathembi ngalokho, ungakwenzi lokho. Mfowethu, leyo—leyo—leyo yimisebenzi emihle; esihle, isakhamuzi esihloniphekayo siyakwenza lokho. Kodwa lokho okuthathayo ukuba ngumKhristu yisehlakalo sokuzalwa kutsha, ubhaphathizo lukaMoya oNgcwele. Kulungile.

56 Linciphile, babuyela emisebenzini esikhundleni sothando lokholo, kusengeza lokwengeza sonke isikhathi lapho lisiya phambili.

57 Kulungile:

Ngiyayazi imisebenzi yakho, . . . Ngiyalwazi ukholo lwakho, Ngiyakwazi ukubekezela kwakho, lokunjalo . . .

58 Kodwa manje sizakuthatha indima 20, lalalani kulokhu:

Kodwa ngilezinto ezinlutshwana ezimelane lawe, ngoba uvumele lowana umfazi uJezebhele, ozibiza ngokuthi umprofethikazi, ukufundisa loku . . . aduhise inceku zami ukuthi ziphinge, lokuthi zidle okuhlatshelewe izithombe.

59 Manje, “umfazi.” Kuyini esikutholileyo ukuthi *umfazi* umelani izolo ebusuku? I “bandla.” Manje, manje siyafumana lapha ukuthi babebizwa ngokuthi “AmaNikolayithi,” “imfundiso kaBhalamu,” futhi manje isibe ngu “Jezebhele.”

60 Manje, “Jezebhele.” Nxa ungananzelela, leyi yimbali enkulu. Manje, nxa ufuna ukukubhala phansi, qala ngaMakhosi okuQala, ngokungaba ku . . . aMakhosi okuQala, ngokungaba ku 16. UJezebhele wayengasuye indodakazi kaAbrahama; njalo lalingayisilo iqembu leli lapha, iRoma yesihedeni.

AmaNikolayithi ayengaqandayo, iqembu elipholileyo lamaKhristu ababezehlukanisile kumaKhristu aqotho, “bekhangeleka bengela uKholo.” Futhi babefuna ukwenza ibandla njengekilabhu, ngokufana lalokho abalokho lamuhla; njengekilabhu, kungela uMoya phakathi kwakho lakancane; “Insuku zezimangaliso sezedlula. Konke lokho kwakungokwesinye isikhathi. Silobuzalwane.” UMason omuhle, UMfo ongaJwayelekanga, kumbe enye into enjengalokho eletha lokho. Futhi lokho kulungile, kodwa lokho kakusoze kuthathe indawo yokuzalwa okutsha kuJesu Khristu, usindiso emphefumulweni, leliQiniso.

⁶¹ Kulungile, luJezebhele. Manje wayeyindodakazi kaAbrahama, kuliqiniso, inkosazana yomkhonzi wezithombe. Ngalesosikhathi lapho imuli yobukhosi, imuli yakhe yobukhosi, yayisazakala ngokuthembeka okulesihluku okulolunya kuBhali. Uyise wayengumprihi wesithombe sika A-s-t-a-r-t-e (Angikwazi ukuthi likubiza lisithini, Ngikuthethe nje embalini). UAhabhu wasebenzisa iqhinga lakhe njengoConstantine. Lelilizwe elikhulu elilamandla libekwe eceleni kukaIsrayeli, ngakho-ke . . .

⁶² Kuyini uConstantine akwenzayo izolo ebusuku na? Wayengaphendukanga. Wayengowepolitiki. Kuyini ayezama ukukwenza na? Wathatha amaKhristu, lapho bemtshela ukuthi bazakukhuleka . . . (Futhi manje lapho, khumbula, yena ukhul- . . . sikhuluma manje ngamaNikolayithi). Futhi wathi nxa bengakhuleka, futhi enganqoba kulimpi, khonake wayezakuba—wayezakuba ngumKhristu. Wayelephupho. Wadweba izihlangu zakhe zabamhlophe, lobobusuku, zesiphambano. Lapho amaKnights of Columbus azalelwa khona, khona ngalesosikhathi; manje yikho lapho abathatha khona ukuma kwabo. Kodwa akulanto ayenzayo njengomKhristu! Phezu kwelinye lamabandla esiNikolayithi, elithiwa St. Sophia, wafaka isiphambano. Njengoba ngitshilo izolo ebusuku, yiyo into kuphela ayenzayo eyazwakala sengathi wayengowebandla, ngalokho engingakukhothoza kuloba yiwaphi amapheji embali; lezinye ezinengi izifundi zitsho into efanayo. Asazi lutho ngokuphenduka kwakhe, manje. Kodwa kuyini angena kukho na? Into ayefuna ukuyenza, wabona inengi leRoma, manje.

⁶³ Manje khangela lokhu, khangela leliqhinga. Futhi khangela ukuba iBhayibhili likuqinisa njani, uNkulunkulu, amakhulu lamakhulu eminyaka kungakenzakali. Futhi uConstantine wasebenzisa iqhinga elifanayo, uNkulunkulu watsho lapha, lelo uAhabhu alisebenzisayo.

⁶⁴ Manje, uConstantine wabona ingxenye enkulu yabantu bakhe babengamaNikolayithi lawa, amaKhristu. Abanye babo babebizwa bethiwa “ngabahlamuki,” lawo ngamaPhentekhosti; babe “babengabahlamuki labagiqiki abangcwele,” futhi lani okunye. Yikho lapho izibonakaliso zakho eziqotho lezimanga

ezahlala khona. Kodwa ibandla ngok*wemvelo* ngalesosikhathi lalisiza enhlanganisweni. Kuyini akwenzayo na? UConstantine wadlala ingxenye ekhaliphileyo. Uyakhona ngale futhi athathe abangane bakhe besihedeni, futhi athathe abangane bakhe besiKhristu, futhi wamanyanisa amabandla ndawonye, wabeka i—i...waletha isihedeni esiKhristwini. IsiKhristu lesihedeni kwatshada ebandleni lePhegamosi.

⁶⁵ Manje, kuyini Akutshoyo lapha kulokhu lobubusuku? Into efanayo uAhabhu ayenzayo. UAhabhu, ukuqinisa umbuso wakhe, watshada uJezebhele, lumkhonzi wezithombe; ukuqinisa umbuso wakhe, ukungenisa amandla amanengi koIsrayeli.

⁶⁶ Futhi yikho lokho amabandla akuzamayo. Liyabona lapho abazama ukwenza iBhayibhili, babe lalo liphunyisiwe umnyaka olandelayo ngo' 62? Ukuthi liBhayibhili elizathokozisa amaJuda, lizathokozisa amaKatolika, futhi lithokozise amaProtestanti. O, mfowethu! Ngilesiqephu sephephandaba. Angilaso kanye lami lobubusuku, langizwa ngikubala ngobunye ubusuku loba kunjalo. Nanko-ke, uyabona.

⁶⁷ O, lezozinto ukuzama ukuzengeza! Bathatha izinto zikaNkulunkulu ezingcwele futhi bazihlakaze loba yiphi indlela, ukwengeza futhi benze amanani amanengi. Yikho lokho ibandla elakwenzayo. Langenisa abantu phakathi kwalo phezu kwesisekelo sokuxhawula izandla, futhi lathatha izixhwali layo yonke into, abantu abangaphendukanga. Kodwa eMzimbeni weqiniso kaKhristu, ongayisiyo inhlanganiso, kodwa uMzimba oyimfihlo—oyinganekwane kaKhristu, ungangena kuphela phakathi lapho ngaphansi kwendlela eyodwa, futhi lokho kungobhaphathizo lukaMoya oNgcwele. Yikho! Futhi izibonakaliso ezifanayo ezatshaya abapostoli, zatshaya iBandla. Kunjalo sibili!

⁶⁸ Manje, akumelanga siyekethise futhi sithi, “Awu, sizahamba ukuyajoyina kanye leAssemblies. Sizahamba ukuyajoyina kanye leOneness. Sizahamba ukuyajoyina kanye *lalokhu*, kumbe amaBaptisti, kumbe amaMethodisti.” Masihlanganeni kanye loKhristu! Hlalani likhululekile ezintweni lezi. Ngoba zonke lezozinhlanganiso zilungile, kodwa ba—bayathola imfundiso zabo lezinto zabo, futhi kumele uhambe ubone nxa umbonisi jikelele engakuvumela ukuthi ungene elizweni lelo futhi ube lomhlangano. Nxa ungafundisi khona kanye njengabo nje, bayakuxotsha, awungeke uhlale kanye leBhayibhili. UNkulunkulu angeke akwenze, Uyakuzonda. Loba nguphi omunye umKhristu ozelwe kutsha angakwenza laye. Abanengi balabobantu phandle lapho ngempela... bafuna ukwenza, bafuna ukukhonza, futhi bafuna ukuba lobudlelwano. Kodwa ungeke ukwenze, bangakukhahlelela phandle. Awu, bayekele bakuxotshe, qhubeka, uthole uMoya oNgcwele kungenani. Kunjalo sibili. Kodwa, uyabona, ba—bafuna ukuthola leyo—leyo mfundiso-nkolo. Bafuna ukulithola lina lapho elilemali enengi.

AmaBaptisti babelesilogani ngo' 44, "Isigidi esengeziweyo ngo' 44." Kuyini abakutholayo na?

⁶⁹ Njengomvangeli omkhulu nje uBilly Graham watsho, lapho eseLouisville, "Ngiyahamba edolobheni..." Wathi, "UPhawuli oNgcwele uzakuya edolobheni, uzakwenza oyedwa oguqukileyo; aphenduke umnyaka olandelayo u—uselabangu 30 bephuma kulowo oyedwa; abazukulu bomzukulu kamzukulu kamzukulu kuvela kulokho kuguquka okukodwa." Wathi, "Ngiyangena edolobheni, ngibize abangu 30,000, ngizaphenduka umnyaka olandelayo futhi angifumani abangu 30." Futhi lokho akutshoyo, we—wenza isitsho esihle, kodwa kunjalo angikholwa ukuthi umfowethu oligugu wayeqondile. Wathi, "Lina batshumayeli abangamavila." Wathi, "Ngizalinika amabizo abo lekheli, liyahlala kanye lenyawo zenu phezu kwetafula futhi libabhalele incwadi kulokuba lihambe liyekhuluma labo."

⁷⁰ Nga—ngathi ngiyambuka ngalokho. Ngiyathanda umuntu ukuba yilokho ayikho, hatshi umzenzisi; mana khona phandle futhi ube yilokho oyikho. Futhi ngiyakuthanda lokho. Kodwa ngizathanda ukuthi ngithi, "Billy, ngubani owayephezulu lapho ukuthatha lowo ophendukayo uPhawuli ayelaye na? Lokho okwakuyikho, Billy, nxa ungatshiya nje ukubavumela bebuyela lapho futhi bexhawula izandla, futhi bavuke, futhi bathi, 'Yebo, ngiyamamukela uJesu njengoMsindisi oqondene lami,' futhi umvumele ahlale lapho aze afe futhi abole, futhi azalwe kutsha ngoMoya oNgcwele, uzakwenza abaphendukayo abatsha."

⁷¹ Mfowethu, uyi... uyahluma ngomlilo, awungeke umcime. Unjengendlu esemlilweni okulomoya omkhulu, awungeke nje ukwenze. O, uyahlakaza yonke indawo, mfowethu, ophendukileyo sibili kaKhristu, angeke ahlale athule. Nje u... usengqubeni. O, ngiyathokoza kakhulu! O, minabo! Ubhaphathizo lwesidala lukaMoya oNgcwele lulumathisa umphefumulo wakho uvuthe! Awungeke ume uthule, umoya ukuphephetha, umoya omkhulu ovunguzayo uyaqhubeka nje ukuphephetha. Kungani ngiqhubeka ngikwezela inkuni, futhi ngiqhubeka ngihamba. Yebo, mnumzana! Akulamuntu owathatha ophendukileyo kaPhawuli, uPhawuli wabajulisa okwaneleyo kuKhristu waze wafa kusibisakhe, futhi ephila kuKhristu, futhi Wenza okunye kwakho konke. Kunjalo! Yikho lokho okuyikho.

⁷² Abazalwane beBaptisti bahle. Kodwa isigidi esengeziweyo, kuncedani na? Lilamabizo ayizigidi engeziweyo. Awu, hlala phansi nje futhi wenze abanye nxa ufuna ukubabeka phakathi lapho. Lokho kulungile, kodwa, mfowethu, lokho esikufunayo ngamabizo eBhukwini lokuPhila leWundlu, elahlatshwa kusukela ekudatshulweni komhlaba, wagezwa eGazini, ligcwaliswe ngoMoya oNgcwele, izibonakaliso lezimanga zikulandela.

⁷³ Hlolani izimbali. Ngifisa ukuthi lonke lingathola amaNicene Khansili wonke futhi libale lezo zinto, ukubona labo abafelukholo ukuthi baphakamisa kanjani ilangabi lephentekhosti. Ngizakutshela manje, mfowethu, lina maBaptisti, maMethodisti, loba yini oyikho, ukuKhanya kweqiniso okuqotho... akusiyo inhlanganiso yePhentekhosti, manje; kodwa okuliqiniso, ukuKhanya okuqotho yiSehlakalo sePhentekhosti. Phansi... sengibe lensuku lensuku khathesi, lezombali, ngaphanda konke engangingakufumana ndawo zonke, futhi yilo lelo langabi lephentekhosti elahlala liphila kusukela ePhentekhosti kusehla kusiya fika kulesi sikhathi. Yebo, mnumzana! Lafuqelwa phandle.

⁷⁴ Abanye babo bathi, “Awu, ibandla elikhulu leKatolika lalwisa amagagasi. Ngani, kuyafakaza ukuthi uliBandla eliqotho.” Ngani, akusiyonto emangalisayo kimi, kanye lesizwe lento yonke ingemuva kwayo, yenelisa ukusinda. Kodwa okuyinto—okuyinto emangalisayo, yileloqembu elincinyane elidonse laphuma, leyongcosana encinyane, ikhahlelwe phandle, iphoselwa entolongweni, basahwa babayiziqqa. Basinda njani na? Ngoba uMoya kaNkulunkulu ophilayo uhamba phakathi kobuntu babo. Futhi wonke amadimoni esihogo awangeke aLahlule! “Phezu kwalelidwala Ngizakulakha iBandla Lami, njalo amasango esihogo akayiKulahlula.” Nanso into eqotho. Yikho okwanika uMoya oNgcwele kulaba abatshumayeli beMethodisti, lokunjalo, lapha. Bona, kubenza baphakame, kwenza enye into kuwe. Akusoze kwehluleke.

⁷⁵ UAhabhu, lowomzenzisi. Bona, uyahamba, uthi, “Manje, nxa ngingahlanganisa nje manje, futhi ngithathe lesi isizwe esikhulu. Futhi nxa ngingathatha indodakazi yalowomfana omdala phansi lapho, awu, lokho... si—sizakuba ngabangane.” Kuyini ayekwenza na? Ethengisa khona kanye ubuzibulo bakhe.

⁷⁶ Manje, lapho ibandla leli lamaProtestanti *lingakwenza* libuyele futhi libambane lebandla leKatolika, lizakwenza into efanayo elakwenzayo emuva-le. UAhabhu wayephila osukwini lolu... .

⁷⁷ Sokube kathathu. Wayesesikhathini sesehlakalo saphakathi kobusuku sohambo lukaIsrayeli, futhi *nanku* kusiza phakathi kobusuku njalo, futhi siyabuya phakathi kobusuku njalo *lapha*. Izizukulwane ezintathu ngaphambi kwalokhu; zangena phakathi *lapha*, phakathi *lapha*, futhi phakathi *lapha*.

⁷⁸ Manje, nxa ungananzelela, uAhabhu wathatha uJezebheli ukuqinisa abantu bakhe. Yikho kanye lokho uConstantine akwenzayo. Wamisa ibandla elikhulu kakhulu, futhi wathatha i-altare futhi wenza i-marble elikhulu, wagqokisa lindoda, upapa, wamhlalisa phezu lapho. Wayengukulunkulu ophilayo, wayengakhuluma labo, futhi—futhi amtshale ngezono zabo, futhi lokho nje kwathokozisa lelobandla

elidala elibuthukuthuku, futhi nampo behamba. Sibili! Yikho lokho! Awu, kodwa lokho akuzange kuthokozise umuntu lowo owayezelwe kutsha, lapho bethatha lokho futhi-ke baletha imikhosi yesihedeni yokutsho imikhuleko. Kuyini abakwenzayo na? Behlise phansi uJupiter, futhi babeka uPhetro. Behlisa uVenus, futhi babeka uMariya. Futhi kwaletsa—kwaletsa isihedeni phakathi kwamalunga esiKhristu.

⁷⁹ Futhi lapho uAhabhu ethatha uJezebhelu, wenza into efanayo uqobo. Waletha ukukhonza izithombe koIsrayeli. Futhi kuyini uJezebhelu akwenzayo? Wabulala wonke umprofethi ayengabeka izandla zakhe phezu kwakhe. Kunjalo na? Benza kanjalo labo opapa. Wonke umKhristu weqiniso ababebeka izandla zabo phezu kwabo, bababulala.

⁸⁰ Kodwa kwakulenkanyezi yaleso sikhathi, uElija omdala! O, yebo, mnumzana! Wayengesabi, ukubatshela ngakho. Yebo, mnumzana! Wayeyinkanyezi kaNkulunkulu yaleso sikhathi. Wafika phansi kwesinye isikhathi wathi, “Nkosi, yimi kuphela engiseleyo.”

⁸¹ UNkulunkulu wathi, “Manje, mana okomzuzu, mana okomzuzu, mana okomzuzu, Elija.” Uh-huh. “Sengibe labangu 700 abafihliweyo ngalapho, phakathi ngale. Bona? Awukwazi lapho abakhona. Baphandle lapho, abafarisi, amaSadusi, amaBaptisti, amaMethodisti, lamaPresbyterian, kodwa ngiza—ngizakubakhupha phandle lapho, mana nje. Bona? Ngilabo phandle lapho. Kule... banga—banga—bangaBami, futhi abakhothami idolu kuBhalimu.” Kodwa uElija omdala wayeyiLizwi likaNkulunkulu kulolosuku. Ngeqiniso wayengumfanekiso uqobo weLizwi likaNkulunkulu ekubuyeni kokuqala kukaKhristu, futhi kuzakuba ngumfanekiso weLizwi ekubuyeni kwesibili kukaKhristu njalo, ngokutsho kweMibhalo.

⁸² Manje, siyafumana ukuthi luJezebhelu omncinyane, lapho efika khona ngale, wayezakudilizela sibili phansi wonke ama-altare kaNkulunkulu futhi abeke ama-altare akhe uqobo. Futhi waba lamaIsrayeli ekhothamele isithombe. Yikho kanye lokho uConstantine akwenzayo lapho ebumba ibandla leKatolika. Waletha isihedeni phakathi kwe—kwebandla lesiKhristu, futhi waba lamaKhristu bekhothamela izithombe. Yiso kanye isikhathi sobumnyama njalo; isikhathi sobumnyama sikaIsrayeli, isikhathi esobumnyama se—sebandla; likhothamela izithombe. Futhi uElija wayeyinkanyezi ngosuku lwakhe.

⁸³ Futhi wabangela wonke uIsrayeli ukuthi akhonze uBhalimu, futhi kanjalo lebandla leKatolika lakwenza eThiyathira.

⁸⁴ Manje, ngifuna ukuthi linanzelele enye into emangalisayo lapha, bengingenisa imbali yami lapha. UJesu wathi waye... wazibiza ngokuthi umprofethikazi. “Lowomfazi uJezebhelu, ozibiza sibisakhe (ozibiza sibisakhe) umprofethikazi.” Manje, uyabona, ibandla leKatolika kalivumeli abantu babo ukubala

iBhayibhili ngoba batsho ukuthi umpristi nguye kuphela ongenelisa ukwambula ngokwaPhezulu leloLizwi.

⁸⁵ Awu, lokho yingcazelo yeqiniso yomprofethi. Umprofethi uleNgcazelo yaPhezulu yeLizwi likaNkulunkulu. Kunjalo sibili. Umuntu angabiza kanjani oyedwa, omunye umuntu, “umprofethi” futhi-ke athi, “balesambulo esingayisiso”? Kuyingqondo efana nje lobudodana obulaPhakade njalo, liyabona. Bona? Bona, ku—kuyi... *Umprofethi* kutsho “umambuli oqondileyo, lowo iLizwi leNkosi elabuya kuye, isambulo sabuya kuye.” Ibala *mprofethi* litsho “umambuli yeLizwi likaNkulunkulu.” UJesu wathi, “Nxa ekhona oyedwa phakathi kwenu ongokamoya kumbe umprofethi, Mina iNkosi ngizakhuluma laye. Futhi nxa lokho akutshoyo kugewaliseka, khona-ke muzweni, ngilaye. Nxa kungagcwaliseki, khona-ke lingamuzwa.” Yikho kuphela. Kwaku yi—yiLizwi likaNkulunkulu, leLizwi leNkosi leza kubaprofethi.

⁸⁶ Manje, bathi lelibandla khona-ke lali “ngumprofethi.” Manje khumbula, kuguquliwe kulokhu kwamaNikolayithi manje, kuguquliwe kusiya “*kusifazane*.” Liyakubona na? U “Jezebhele.” Manje, ubusuku bayizolo kwakuyi “mfundiso kaBhalamu.” Bona, “imfundiso yamaNikolayithi” futhi “imfundiso kaBhalamu.”

⁸⁷ Manje, uBhalamu wayenguye owenza isiwule kanye loIsrayeli. Futhi kuyini a—a—amaNikolayithi akwenzayo? Benza inhlanganiso. Ngakho babeke ndawonye bobabili futhi ulowesifazane, “ibandla.” Sibili! ISambulo 17, “Isifebe esikhulu esihlezi phezu kwamanzi amanengi.” UMfazi, iwule. Uyini, kumbe uliwule kanjani? Wenza ukuphinga, ukuphinga kukamoya, ukuchasisa ngokungayisikho iLizwi ebantwini. Suka kulokho kudlulisa amalawulo! Lokho yikudlulisa amalawulo sibili. Kunjalo.

⁸⁸ Manje, bona, uzibiza sibisakhe umprofethikazi, “Siyibo! Siyikhansili! Siyikhansili yeLawodikeya njalo, ikhansili yamadoda, futhi sesinqume *lokhu*, *lalokhu*, futhi *lokhu*. Ngakho silalele!” Kodwa . . .

⁸⁹ Lowo—lowo mpristi omncinyane phezulu lapha ukuzongibuza ngoElizabeth Frazier, kumbe leyonkazana kaFrazier. Wathi, “U—ukhadinali ufuna ukubakwazi nxa unga . . . kumbe ubhishopi, nxa wabhaphathiza linkazana kaFrazier.” Wathi, “Usesiba ngumKatolika.”

ngathi, “Yebo, ngiyakuzwisisa lokho.”

Wathi, “Wa—wabhaphathiza yini?”

Ngathi, “Yebo, mnumzana.”

Wathi, “Wabhaphathiza njani?”

Ngathi, “Ngobhaphathizo lwesiKhristu.” Uh-huh.

Wathi, “Awu, utshoni ngalokho?”

Ngathi, “Ubhaphathizo lwesiKhristu, indlela iBhayibhili elikutsho ngayo. Kulendlela eyodwa kuphela yokubhaphathiza ngobhaphathizo lwesiKhristu. Wonke umuntu eBhayibhilini wacwiliswa ngaphansi kwamanzi eBizweni lika ‘Jesu Khristu.’”

⁹⁰ Wabhala phansi, waqala ukubhala phansi njengalokho. Wathi, “Uyazi, ibandla leKatolika lalivame ukukwenza lokho.”

ngathi, “Nini?” Ngathi, “Ngilembali zonke zasendulo egenelisa ukuzithola, kuvela eLondon lapha landawo zonke.” Ngakho ngingataditsha lapho lelihora lisondele masinyane, lapho enye into izakwenzakala. Hmm. Ngathi, “Ngi—ngifuna ukubakwazi ukuthi ngaphi.” Ngingahamba . . .

Wathi, “O,” wathi, “eBhayibhilini.”

Ngathi, “Utsho ukuthi . . .?”

Wathi, “UJesu wahlela ibandla leKatolika.”

Ngathi, “UPhetro wayengu upapa wakuqala, khona-ke?”

Wathi, “Ngempela sibili.”

Ngathi, “Bengicabanga ukuthi ‘ibandla alehluleki futhi kalizange liguquke, Imasi yonke yayisenziwa ngesiLatini ukuze ingantshintshi.’”

Wathi, “Lokho kuliqiniso.”

⁹¹ Ngathi, “Awu, ngeqiniso lenze okokuguquka okuthile kusukela kulesosikhathi.” Ngathi, “Nxa leloBhayibhili liyibhuku leKatolika, khona-ke mina ngingumKatolika wesidala.” Bona? Kunjalo. Ngathi, “NgingumKatolika wesidala, khona-ke.” Futhi ngathi, “Ngempela ikwenzile . . .”

Wathi, “Awu, manje, uyabona, iBhayibhili yimbali nje yebandla leKatolika.” Wathi, “UNkulunkulu usebandleni Lakhe.”

Ngathi, “UNkulunkulu useLizwini Lakhe.” Kunjalo.

⁹² “ILizwi Lami malibe liqiniso, futhi lonke ilizwi lomunye umuntu amanga.” Futhi lapha kuleliBhuku leSambulo liBhuku kuphela (Mangikuphinde.) ukuthi uJesu wabeka isidindo Sakhe phezu kwalo. Futhi into yokuqala Ayenzayo yikwembula ubuNkulunkulu Bakhe, futhi Uyakwenza ngokupheleleyo. Futhi wathi, “Loba ngubani ozaphungula ulutho Kilo kumbe angezelele ulutho Kilo, ofanayo uzakuswa (ingxenywe yakhe) eBhukwini lokuPhila. Ubusisiwe lowo obalayo, kumbe lowo ozwayo. Futhi uqalekisiwe lowo ozakwengeza into eyodwa Kilo kumbe akhuphe ulutho Kilo.” Nanko-ke, ngakho uyabona ingxenywe yengozi. Ngakho ungangezeleli lutho kuLokho; kuTshiye nje ngendlela Okuyiyo, futhi uqhubeke nje uhamba.

⁹³ UMoya uzakuLambula kuwe nxa ungathobeka nje, uMcele. Bona? Kunjalo. Manje, ngakho Akusinkinga. Nkulunkulu . . . UJesu wabonga uBaba ngo . . . esithi, “NgiyaKubonga, Baba, ukuthi Wena wafihla lezi izinto emehlweni aborabi,

labobhishopi, lamakhadinali, ababonisi jikelele, futhi—futhi waKwambula kuzingane ezingafunda.” Bona?

⁹⁴ Yikho lokho elikufunayo. Kuyisambulo sikaNkulunkulu esingeza kuphela njengoba Watsho lapho, “Abantu bathi Ngingubani?”

Wathi, “Wena unguKhristu, iNdodana kaNkulunkulu oPhilayo.”

⁹⁵ Wathi, “Simoni, kawuzange ukufunde lokho eseminari. Bona? Akulamuntu owake wakatshela lokho. Lokho kwabuya, kwakuyisambulo esivela eZulwini. Futhi phezu kwalelidwala Ngizakulakha iBandla Lami, njalo amasango esihogo akayi kuLahlula.”

⁹⁶ Leso yiso kanye isambulo uAbhela ayelaso ekuqaleni. Kuyisambulo; sasiyiso lesosikhathi, lokhu siyisambulo, futhi sizahlala siyisambulo. Kunjalo.

⁹⁷ Manje, siyafumana lapha ukuthi wayengumfazi khathesi, futhi *umfazi* umela i “bandla.” (Kunjalo na? UKhristu ulanda ini? UMlobokazi, umfazi, intombi emsulwa.) Futhi umfazi omdala lapha, wazitsho ukuba liBandla likaNkulunkulu; kodwa, lokho ayeyikho, wayececiswe ngenotho langamapareli, lakho konke, futhi wayelenkezo yokungcola kokuphinga kwakhe, ukuthi wenza wonke amakhosi omhlaba adakwa phezu kwewayini lakho. Kunjalo na?

⁹⁸ Manje, simfumana lapha ukuthi ubizwa ngokuthi “Jezebhele.” Futhi uJezebhele, ububi uJezebhele abenzayo, masinya lapho egxila phakathi kwabo labo abakoIsrayeli, wababulala futhi wenza konke ayengakwenza, futhi—futhi wakha ama-altare akhe uqobo. Kunjalo na? Yikho kanye lokho ibandla leKatolika elakwenzayo. Yikho kanye. Kodwa manje kasibaleni phambidlana nje kancinyane. Lokhu kuzaliqalela indlala. Kwesinye isikhathi ungaqalwa indlala, kuyakwenza udle okunengi.

...ozibiza *ngokuthi umprofethikazi*, (Manje, nxa esithi, “Yimi ngedwa umchasisi weLizwi.”) futhi ufundisa *lokuduhisa inceku zami ukuphinga*,... *ukudla izinto ezihlatshelwe izithombe*.

⁹⁹ Lowo mfowethu owabuza mayelana “ngenyoka,” mayelana “ngokudla isithelo esivandeni saseEdeni.” Liyabona ukuthi kuyini na (Alikuboni na?) lapho Esithi, “dlana,” lapha. Lokho okwakuyikho, kwakungokomoya, uyabona. Futhi i . . . futhi . . .

Futhi Ngamnika indawo yokuphenduka ngenxa yokuphinga kwakhe—ukuphinga; futhi akaphendukanga.

Khangela. Ngizamphosela embhedeni, (Luhlobo bani lombheda? Wokomhlaba. Yikho kanye ayikho lamuhla.) *lalabo abenza ubufebe laye ekuhluphekeni okukhulu,*

ngaphandle baphenduke emisebenzini yabo. (Lokho yikuya ekuHluphekeni okuKhulu.)

Njalo...ngizakubulala abantwana bakhe ngokufa; . . .

¹⁰⁰ Whoa! Ini bakhe? Linkazana endala wayelabantwana. Manje uSambulo 17. Bangaki abenu...? Lonke belilapha izolo ebusuku, ngiyathemba. Kulungile. ISambulo 17, leli iwule elidala, ibandla leKatolika, labizwa ngokuthi “isifebe,” futhi wayengu “nina wezifebe.” Kwakungeke kube ngabafana, kwakungamabandla.

¹⁰¹ Manje kungaphi lapho ibandla leLutheran, lapho bonke laba abavela khona? Inhlanganiso yonke yavela ngaphi na? Ukuqala kwakho kungaphi na, Lawodikeya? AmaNikolayithi ekucineni babumbeka kulokho; lokho kuyinto kanye efanayo njalo. Awungeke ukwenqabele, mfowethu. O, uElija wabizela ephikisa into efanayo ngosuku lwakhe. UJohane wabizela ephikisana lakho ngosuku lwakhe. Yebo, mnumzana! Lingacabangi ukuthi lithi ngokwenu, “SiloAbrahama ukuba ngubaba wethu: ngoba Ngithi uNkulunkulu uyenelisa ngamatshe lawa ukuvusela uAbrahama abantwana.” Bona? Akungeke nje kwenqatshelwe.

¹⁰² Manje, wayelabantwana. UJezebhelu weqiniso wayelabantwana na? Yebo, mnumzana! Lalelani:

. . . Ngizabulala abantwana bakhe . . .

¹⁰³ Ini na? Ibandla leKatolika, abantwana bakhe yinhlanganiso yesonto yeProtestanti. Bona, yikho kanye, ngoba benza into efanayo. Babhaphathizelwe khona kuye ngobhaphathizo lwabo olungayisilo, ubhaphathizo olungekho embhalweni; bexhawula izandla bethi nguMoya oNgcwele; “UBaba, iNdodana, loMoya oNgcwele” esikhundleni sika “Jesu Khristu.” Futhi besenza nje yonke into ephambene leBhayibhili. Kunjalo! Futhi bayangena khona kukho.

¹⁰⁴ Indodakazi yakhe yayithiwa nguAthaliya, A-t-h-a-l-i-y-a. Wayeleyakhe...Yena, uJezebhelu, wayeloAthaliya etshade kuJehoram, indodana yenkosi yakoJuda, futhi masinya ama-altare kaBhalimu ayemile eJerusalema. Manje, awudingi ukuya embalini ngalokho, lelo liBhayibhili. Bona? Indodakazi yakhe, uAthaliya, watshada lendodana kaJehoshafathi, okwakunguJehoram. Futhi amadodakazi akhe benza into efanayo ayenzayo.

¹⁰⁵ O, minabo! Alikuboni na? Bona ukuthi zona izinhlanganiso ziyenze njani, bazalwane? Baphenduka khona ngoLuther futhi labo, khona kanye nje, futhi bazihlela ndawonye kulokuvumela uMoya oNgcwele. Futhi iPhentekhosti yenze into efanayo khona kanye. Babengelakuvumela nje uMoya oNgcwele aqhubeke futhi abe lendlela Yawo, futhi baqhubekele phambili; futhi ukukhanya konke kwabuya, kuhlale nje ngeLizwi, futhi uqhubekele phambili. Babengeke bavumele uMoya oNgcwele ukhokhele, kwakumele benze inhlanganiso futhi baquma kukho

konke okunye okwakungeza ngalapho. Babuyela khona emuva futhi bazibambanisa entweni njalo! Khona kanye nje. Lapho sifika kuleso sikhathi, khangela nje lokho okukulindeleyo phansi emgwaqweni lapha. Bona? Bazibambanisa khona kanye emuva phakathi! UJesu wathi lapha, “Yena...LuJezebhelu, uzibiza sibisakhe ‘umprofethikazi,’ futhi ngizamphosela embhedeni wezomhlaba, futhi ngibulale abantwana bakhe njalo” (Manje, luhlobo bani...?) “ngokufa.”

¹⁰⁶ Kuyini i...yikufa bani okukhona abantwana bakhe abazabulawa ngakho? Uyabona bafile khathesi! Bafile ngokukamoya! Kabalasambulo! Bazi inhlanganiso yabo, bazi ikhathekazi yabo, bazi imfundiso yabo yebandla; kodwa lapho kusiza ekwazini uNkulunkulu, abanye babo kabazi lutho Ngakho ukwedlula umHottentot engazi lutho ngobusuku baseGibhithe; kunjalo, lapho kusiza ekwazini sibili uMoya oNgwele. Bemangala; beKubiza...befuna ukubiza uMoya kaNkulunkulu i “sanuse,” kumbe “udeveli,” woku...ngokudalula imimoya, lezinto kanjalo, lokukhupha ububi. “Ngani, akasuye wenhlanganiso yethu. Leloqembu, o, *brrr*.” Bona, abakwazi nje. Futhi-ke uKubambanise le-lebizo lika “Jesus Only,” kumbe olunye uhlobo lo “mgqiqiki ongwele,” kumbe—kumbe olunye uhlobo lwento enjengalokho. Abakwazi nje!

¹⁰⁷ Futhi ihola seliseduzane lapho into leyo izakuvezwa obala. Kunjalo sibili. UNkulunkulu uzakwenza ngokuqiniseka njengoba ngimile ngemuva kwaliphuluphithi, ngoba Uzakuhluthuna abantwana Bakhe ngokuqiniseka njengoba ngimile khona lapha. UNkulunkulu eZulwini uyakwazi lokho. Liyangikholwa ukuba ngumprofethi weNkosi, inceku yeNkosi, lingilalele. Useduze lokufika. Yebo, mnumzana.

¹⁰⁸ “Abantwana bakhe bazabulawa ngokufa kukamoya.” Bakhangele: beqanda futhi bepholile. Khangela i...khangela okwethu...Akudingi ukuba sikhulume ngamaBaptisti lamaPresbyterian, siyakwazi ukuthi bebefile okweminyaka. Ini...

¹⁰⁹ Lapho uLuther elemvuselelo yakhe, ukulungisiswa, nxa wayengabe...Nxa wayengabe waqhubeka, li—lingqubo enkulu yePhentekhosti manje yayizakuba ibelibandla leLutheran. UkuKhanya kwakuzabe kubuye ngokungcwelisa, aluba uWesley wayekulandelile. Yena...ULuther wayengeke akulandele lokho. Hatshi, mnumzana, sebevele sebengamaLutheran.

¹¹⁰ Ngakho-ke uWesley wabuya. Emva uWesley esefile, khona-ke kwenzakalani? Bayenza inhlanganiso lokho, futhi benza iMethodisti kaWesley, iPrimitive Wes...o, zonke inhlobo zamaMethodisti. Bona? Futhi lapho...Babalemvuselelo enkulu, kodwa lapho bephosela phakathi inhlanganiso, kuyini okwenzakalayo lapho iPhentekhosti isiza ikhuluma ngendimi

futhi iletha ukubuyiselwa kwezipho? Babengeke bahambe; bababiza ngokuthi odeveli.

111 Manje kuyini iPhentekhosti ekwenzileyo na? Into efanayo abayenzayo! Futhi bangaphi na? Bafile nje njengesipikili. Yebo, mnumzana! Yikho kanye. “Ngizaphosela abantwana bakhe embhedeni woku—embhedeni wokufa, futhi ngibabulale.” Awu, mangi—mangibale lokho ukuze libone lapha, ngiyakholwa bekuyindima 22:

Futhi *ngizaphosela embhedeni, lalabo abenza ubufebe laye ekuhluphekeni okukhulu, (i—ukuHlupheka okuKhulu) . . .*

112 Yikho lokho okwenzakalayo. Manje khumbulani, mangime lapha okomzuzu nje, lokho kuHlupheka okuKhulu kuyilokho—lokho okuzaphosela phakathi lapho, yilabo abantu abazintombi ezileleyo ezingazange zibe lamafutha ezibaneni zazo; kanti babengabenhlanganiso, abantu abalungileyo, bahamba ebandleni, yonke into; kodwa beza belande amafutha, kodwa basebephuzile ngalesosikhathi. Bona, wabaphosela ekuHluphekeni okuKhulu, uzakuya kulokho, ibandla leKatolika liyangena phakathi, bonke abantwana bakhe bangena phakathi laye, ekuHluphekeni okuKhulu.

. . . *ngaphandle baphenduke emisebenzini yabo.*

113 Hatshi—hatshi abantwana abaphakathi lapho; kodwa ibandla ngokwalo, labo ngabantwana bakhe (leyo yinhlanganiso), hatshi abantu abaphakathi lapho, njengamaKatolika ahawulayo, amaBaptisti, amaPresbyterian, kumbe amaPhentekhosti. Ngibazwela usizi. Nje, “Awu, ngi . . .”

“UngumKhristu na?”

“Awu, ngingumPresbyterian.” O!

114 Lokho akulani Lakho ukwedlula ukuthi “ihotshi ilesihlalo eceleni yayilibhiza lomjaho.” Ngakho kuyini emhlabeni ongakwenza ngalokho? Ngani, akulalutho ngitsho. Bengingakutsho ngokusoma, lokho yi . . . leyi kayisiyo . . . kayisiyo indawo yokusoma, leli li—leli liVangeli. Bona? Bengifuna nje ukunika umzekeliso. Bona, kodwa lokho—lokho kunjalo. Bona, abala u—ulutho abangalwenza Ngakho ukudlulani.

“NgingumPhentekhosti.”

115 Lokho akulani lokwenza Ngakho ukungedluli lutho. Ungabe ungowenhlanganiso zabo ezingu 40-11, kodwa ungumntwana kaNkulunkulu ozelwe kutsha na? Sibili, uyathanda wonke umuntu ngenhliziyo yakho yonke, ngomphefumulo wakho, futhi uyamthanda uNkulunkulu, futhi insuku zonke . . . kungenani lalokho omunye umuntu akwenzayo kuwe? Nxa ungabuyela muva, uthi, “Hmmm!” njengomtshina wesaha, kuyatshengisa ukuthi uMoya oNgcwele ususukile, nxa wake waba Lawo.

116 Khangela:

. . . ngaphandle *aphenduke kulezo zenzo*.

Futhi ngizabulala abantwana bakhe ngokufa; . . .

117 “Abantwana bakhe,” abakaJezebheli. Manje, kuyini uJezebheli akwenzayo? Watshadisa indodakazi yakhe kolunye uhlangothi (lukaJuda) ngale, koJuda. Manje khangela ukubekwa ngokomoya. Mhlawumbe ngingakudweba. Lapha, khangelisisa lokhu sibili manje:

118 *Nangu* uJezebheli, loIsrayeli. Kodwa *nangu* uJuda, umfanekiso owahlukileyo khona lapha, komunye; lowu ngokaJehoshafathi ngaphezulu *lapha*. Kulungile. Manje, lowu *lapha* kwakunguAhabhu; manje nangu uJezebheli khona phakathi *lapha*. Manje, ungena phakathi *lapha* futhi wabangela wonke uIsrayeli ukuthi ahambe ekukhonzeni izithombe.

119 Yikho kanye lokho ibandla leKatolika elakwenzayo emuva ngensuku zakhe lapho uConstantine emanyanisa amaNikolayithi (abapholileyo bemikhuba phakathi *lapha*) phakathi kwe—kwe—kwebandla lakumahedeni, futhi wenza isimo sesihedeni sobuKhristu. Angifuni ukuzwisa imizwa yenu ubuhlungu, bantu beKatolika, kodwa ngilomlandu phambi kukaNkulunkulu. Yikho kuphela ibandla leKatolika eliyikho, liyisimo sesihedeni sobuKhristu: ukukholwa okungekho, lezithombe, lakho konke okunye. Kunjalo sibili, isimo sesihedeni nje. Manje, lokho kuliqiniso. Nxa ngisifa kulumzuzu, lelo liqiniso. Futhi amaProtestanti khona phakathi kwento efanayo kwesinye isigaba nje.

120 Manje khangela lokho uJezebheli akwenzayo. Khonake, uyabona, u—udeveli. . . Wayezinikele kakhulu, wathatha amadodakazi akhe. Wayelendodakazi eyazalwayo *lapha*, futhi lindodakazi iyahamba ngalapha kulindoda enkulu engcwele futhi ithathe futhi itshade indodana yakhe; futhi waletha into efanayo ngangapha kuvela kuJehoshafathi, kuvela ngapha kulingxenye.

121 Manje, amaNikolayithi aqotho, amaNikolayithi, abapholileyo abemkhuba ababefuna leyonhlanganiso, bazitshadisa kuyo *lapha*. Futhi manje nanzelela into efanayo. Bathatha uJezebheli *lapha* (ibandla leKatolika), futhi phansi *lapha* uthatha indodakazi yakhe (izinhlanganiso zakhe) futhi azibambanise khona phansi lapho, futhi enze into efanayo kibo. “Ngibulale abantwana bakhe ngokufa,” ukufa kukamoya. Bazihlele ekufeni, futhi into yokuqala uyazi, uMoya wonke awusekho.

122 Ngitshela. Ake ngilibuze into eyodwa nje, loba ngubani owezembali lapha, engikwaziyo ukuthi kulabahlanu kumbe abayisithupha benu abahlezi lapha. Ngifuna ukuba libuye lingivezele uMbhalo owodwa kumbe—kumbe isifundo esisodwa se—sembali, ukuthi loba yiwaphi alawomabandla ake awa

futhi abuyela enhlanganisweni ake avuka njalo ngemvuselelo. Ngitshela. Lapho bezihlela, bake baba lemvuselelo emva kokuba sebezihlelile na? Hatshi, mnumzana! UMoya wabatshiya. Ngigoqela iPhentekhosti.

¹²³ Lapho iziBusiso zePhentekhosti zisehla, futhi lonke lakhuluma ngendimi, lina abesikhathi sakudala, lisiba lazo lezo ezinkulu iziBusiso zePhentekhosti lezinto, ezayehlayo. Ngemuva kwesikhatshana labalalokho elakubiza iKhansili eNkulu. Ukuhleleka kuhle kodwa hatshi inhlanganiso. Into yokuqala uyazi, lalingeke likumele, lenza okokubuyela khona emuva futhi laba “ngumntwana ka... Sathane,” futhi lazhlela.

¹²⁴ Futhi-ke okunye ukuKhanya kwabuya, mayelana leBizo likaJesu Khristu. Khona-ke baphakama, futhi bathi, “Busisa uNkulunkulu, nxa ungelabizo likaJesu, uya esihogweni. Futhi sesiKutholile, futhi lina kaliLakho.” Kuyini abakwenzayo na? Bafa nje khona endleleni yabo; benza inhlanganiso ngakho. Bona? Kulokuvumela ukuKhanya kugeleze phezu kwebandla, kuzazenzela ukuthatha indawo yakho. Kodwa uyazihlela sibisakho. Kuyini? Umntwana kaJezebhele. Futhi bonke bafa, ndawonye.

¹²⁵ Manje ngifuna ukulibuzisa enye into. Ngabe iAssemblies of God, kumbe iOneness, kumbe—kumbe amanye awo wonke ake avuka emvuselelweni enkulu ebambeneyo na? Ngitsho lakancane! Limvuselelo yokucina yedlula nje, leyo uMoya oNgcwele owehla phansi emfuleni (abanengi benu elihlezi lapha khona manje) ngo 1933, futhi linkonzo enkulu yokusilisa yayizathathindawo, lathi, “Kuzakuthanyela umhlaba,” futhi akuzange kubuye kuloba yiphi inhlanganiso eyahlukileyo lakancinyane. UNkulunkulu waphuma phandle kwezimo futhi wavusa umhedeni, phose, ukuqalisa leyomvuselelo. Futhi khangela lokho Okukwenzileyo! Bona?

¹²⁶ Zona izinhlanganiso, masinya nje lapho behlela, bafile. Wathi, “Ngizabulala abantwana bakhe ngokufa.” O, minabo! Ngiyakwazi wena...Ngiyacela lingezwa kubi kimi, kodwa ngi...Nxa ngikwazi Lokhu futhi ngingaKukhulumi, ngingumzenzisi odlulisileyo, futhi uNkulunkulu uzangibeka umlandu Ngakho. Ngifuna ukuba njengoPhawuli, “Ukungabalekeli ukumemezela lonke icebo likaNkulunkulu.” Kunjalo. Kulungile. Kulungile.

¹²⁷ Manje, futhi bakha ama-altare eJerusalema. Manje ngifuna ukubona...Futhi lapho uJezebhele etshada uAhabhu, waletsha izithombe kuIsrayeli ukuba azikhothamele. Kanjalo imfundiso yamaNikolayithi, itshada kusihedeni; yethula uJupiter, yabeka uPhetro; loVenus, kuMariya; futhi njengoba iBhayibhili latsho, “Wabangela wonke uIsrayeli ukuthi awone.”

¹²⁸ Ngakho kanjalo ibandla leKatolika libangele wonke amadodakazi ukutshada phakathi kwenhlanganiso, futhi into

yonke yisono, njengoJezebhele kundodakazi yakhe. Kulungile. Futhi ekwenzeni lokhu lapho ukubusa kwabekwa, futhi uPapa Boniface—Boniface III wathatha isihlalo sakhe, futhi baba lo—lonkulunkulu esihlalweni sobukhosi, babengaselakusebenzisa futhi ubhaphathizo lukaMoya oNgcwele ebandleni. Kunjalo. Bathola izivumankolo labemkhuba yabo, futhi baqhubeka.

¹²⁹ Futhi lapho inhlanganiso isamukela imfundiso-nkolo efanayo, banyathezela phansi inkululeko kaMoya oNgcwele ebandleni, Baptisti, Presbyterian, Methodisti, lokunjalo. Ngeqiniso bakwenza! Futhi kancane kancane siyababona bebuna futhi besifa njengoJesu watsho okwevini. Manje, wonke uMoya oNgcwele ezibonakalisweni lezimanga zabekwa osukwini olwedlulayo. Futhi sebenothile, njengakwenzayo. Ngakho wabangela wonke umhlaba ukuba uwone, ngoba usehambile ezizweni zonke, yena lamadodakazi akhe. Kunjalo.

¹³⁰ Manje uMkhangele embiza kwesinye isikhathi sebandla khathesi. MKhangele embiza. MKhangeleni enxusa phansi lapha ekucineni, futhi ekhupha iNsali Yakhe, “ngenxa yabaKhethwa,” abalutshwana nje, ukuba akulanyama ezakusindiswa nxa . . . omunye engasoze.

¹³¹ Njengoba kulotshiwe kuSambulo 13:6. Lithanda ukufika kulokho okomzuzu nje na? Ukuthi Wathi Yena . . . ukuthi “Lumfazi wabangela bonke ukwamukela uphawu (lesisilo sakwenza), sabangela bonke ukuthi bemukele uphawu (bonke abadubekayo, abakhulu, loba babengobani), uphawu lwesilo,” okwakuliBandla leRoma Katolika.

¹³² Loba lokho kumbe benza umfanekiso . . . ISambulo 13:14, benza umfanekiso wesilo. Li—li . . . Ngithemba lonke liyakubala lokho. Nxa lingazange, ngani, sizabuyela khona emuva futhi sibale. Isambulo 13:14:

Futhi wabakhohlisa abahlala emhlabeni ngezibonakaliso zalezo zimangaliso ayelamandla okuzenza ebusweni besilo; (Yiwo lowu umanyano webandla.) . . . lokwenza ebusweni besilo; esithi kubo abahlala emhlabeni, ukuthi bamele benze umfanekiso kuso isilo, esasilenxeba eliyingozi (isihedeni) . . . futhi sasingenkamba, futhi saphila . . . (ngobupapa, iRoma yesihedeni kusiya kuRoma engaphansi kukapapa. Bona?)

¹³³ “Yenza umfanekiso kuye.” Kwakuzakuba yini na? Khona nje lokho abakwenzayo manje, khona kanye nje, bengena kulumanyano wamabandla, “Wonke amabandla angawalinhlanganiso, wonke angena eqenjini elilodwa.” Manje sebethola iBhayibhili. Futhi uPapa John ubanxusile bonke ukuba baphenduke. Ubhishopi omkhulu weCanterbury, bonke behamba hamba. Into yokuqala uyazi, into yonke iyaphenduka khona kuMama, ngoba bayizifebe kwasekuqaleni. Bona? Bathi,

“Sonke sizahlanganyela ndawonye ngokwembangela eyodwa enkulu ukulwisa isiKhomanisi.” Futhi bengakwazi ukuthi uNkulunkulu wavusa isiKhomanisi (Ngingakufakaza lokho ngeBhayibhili leli.) futhi babeke lokubeka engqondweni zabo ngokuphindisela abangcwele, ngegazi ababelichithe phezu komhlaba. UNkulunkulu wahlela iSikhomanisi ngokufanayo njengalokhu nje Akwenzayo iNkosi uNebhukhadineza esiya—ukutshaya uIsrayeli. Wavusa isikhomanisi, futhi ngolunye usuku uzadubula iRoma isuke emephini. [Indawo engelalutho ethephini—Mhl.] Yikho kanye. UNkulunkulu watsho njalo. Kunjalo.

Ngiyamelana lesikhomanisi; siphikisana loNkulunkulu. Sibili siyakwenza. Kodwa lingalaleli kangako kuleloKhetheni leNsimbi, kodwa khangelani lelokhetheni elibubende. Bala iFoxe's *Book of Martyrs* futhi lizakubona lokhu, kunjalo.

¹³⁴ Manje kasiboneni lapho esi... Futhi-ke liyabona lapha manje ukuthi wabangela bonke (abanothileyo, abayanga) ukwamukela uphawu; kodwa kulekilasi eyodwa ayengeke ayithinte. Liyakwazi lokho na? ISambulo 13: . . . 8.

¹³⁵ Lalelani kulokhu. Mangibale lokhu:

Futhi ngama etshebetshebeni lolwandle, futhi ngabona isilo siphakama olwandle, silamakhandanda ayisikhombisa lempondo ezilitshumi, . . . laphezu kwempondo . . . imiqhele, laphezu kwamakhandanda ibizo lokuhlambaza. (Lezo zintaba eziyisikhombisa; sikuthethe izolo ebusuku, liyazi.)

Futhi isilo owasibonayo sasifana lengwe, . . . inyawo njenge—njenge bhere, lomlomo wakhe . . . umlomo wesilwane: lomgobho (Okwakungudeveli obomvu owema phambi komfazi ukuze adle umntanakhe, okwakuyiRoma, sonke siyakwazi.) . . . *futhi wamnika . . . amandla, lesihlalo sakhe, legunya elikhulu.*

Njalo ngabona elinye lamakhandanda akhe engathi lalinyazelwa ukufa; (isihedeni, bona) futhi inxeba lakhe lokufa lasiliswa: (isipapa sathatha indawo yaso, sahlanganiswa kanye lesiKhristu, lamaNikolayithi) futhi umhlaba wonke walandela isilo.

¹³⁶ IsiKatolika sesithanyele sangena kulolonke ilizwe ngaphansi kwamazulu. Kunjalo. Njengo Daniyeli watsho ngensimbi isiya edakeni, lokunjalo.

¹³⁷ Futhi ngizalipha into encinyane kulokho, leyo “insimbi lodaka.” Linanzelele na, kumbe ngake ngakucaphuna kini na, kulowo umhlangano omkhulu wokucina ababelawo phezulu lapha lapho uKhrushchev wakhupha khona isicathulo sakhe futhi watshaya itafula ngaso? Kwakulezizwe ezinhlanu zasempumalanga zibuthene lapho, kwakulezizwe

ezinhlanu zasentshonalanga. UKhrushchev wakhokhela izizwe zasempumalanga, UEisenhower wakhokhela izizwe zasentshonalanga; nampo abakhokheli ababili abakhulu, amazwane amabili amakhulu. UKhrushchev, eRussia, kutsho “udaka.” UEisenhower, eAmer-. . . ngesiNgisi, kutsho “insimbi.” Sisekucineni.

Futhi bakhonza umgobho owanika amandla kusilo: futhi. . . (Lowo ngumbiko wethu olandelayo lapha ethabhanekeli, liyazwisisa). . . futhi bakhonza isilo, besithi, Ngubani ofanana lesilo na? futhi ngubani ongenelisa ukwenza impi laye?

¹³⁸ Ngamanye amazwi, khangela lapha. UEisenhower ule-ulebizo elikhulu lapha kuliUnited States, kodwa eRoma akasilutho; eRussia, akasilutho. UKhrushchev umkhulu eRussia, kodwa eUnited States akasilutho. Kodwa kulendoda eyodwa enkulu ndawo yonke, lowo ngulowo papa (Kunjalo.) “Asizihleleni ndawonye, futhi size ndawonye.”

Futhi lapho wanikwa umlomo ukukhuluma izinto ezinkulu. . . ukuhlambaza; . . . amandla aphiwa kuye ukuthi aqhubeke inyanga ezingamatshumi amane lambili.

Futhi wavula umlomo wakhe futhi wahlambaza uNkulunkulu, (futhi “efundisa imfundiso eziyimilayo yabantu; abalamawala, abaziphakamisayo, abathanda intokozo; belesimo sobunkulunkulu, belandula aMandla akho”). . . futhi wahlambaza ibizo lakhe, (Wathatha “Baba, Ndodana, loMoya oNgcwele” esikhundleni se “Nkosi Jesu Khristu.” Bona?) futhi ithabhanekeli lakhe, lalabo abahlala e. . . e—ezulwini.

Futhi kwaphiwa kuye ukwenza impi lokulwisana labangcwele, (nanko kusiza ukuhlukuluzwa kuphakama) lokubangoba: futhi amandla aphiwa kuye phezu kwezinhlobo zonke, . . . indimi, lezizwe.

Futhi bonke labo abakhileyo emhlabeni—emhlabeni bazakumkhonza, amabizo abo ayengalotshwanga ebhukwini lokuphila leWundlu elahlatshwayo kusukela ekusekelweni komhlaba. (O, o, o, o, o, o, o.)

¹³⁹ “Ekusekelweni komhlaba.” Amabizo ethu, nxa ayevele eseBhukwini, afakwa ngemuva-le. UJesu wathi, “Akulamuntu ongeza Kimi ngaphandle uBaba Wami amdonse kuqala, futhi konke lokho uBaba anginike khona kuzakuza Kimi. Izimvu zami ziyezwa iLizwi Lami,” (Lokhu yiKudla, bona.) “futhi owemzini. . .”

¹⁴⁰ Khona-ke angathi, “Awu, ngijoyine ibandla nje, ngifana lawe.” Lokho kayisikho uKudla kwezimvu.

141 *Nanku* uKudla kwezimvu, “Sihlezi ndawonye endaweni zasemaZulwini kuKhristu.” O, Uyamangalisa sibili! Akanjalo na? Kulungile.

142 Manje kasiqediseni khona ngokuphangisa ngoba soku, yebo, sokudlule isikhathi manje. Kulungile. “Kodwa ngithi . . .” Kasiboneni manje, Ngilendima 23:

Futhi Ngizabulala abantwana bakhe ngokufa; lamabandla wonke azakwazi ukuthi Yimi engihlola izinso lezinhliziyo: futhi Ngizakunika lowo lalowo wenu ngokwemisebenzi yakhe.

Kodwa kini Ngithi, njalo lakubo bonke abaseThiyathira, bonke abangela limfundiso, . . .
(Kwakuluhlobo bani lwemfundiso okwakuyiyo? Inhlanganiso, obhishopi, labobhishopi abakhulu, labopapa, bona.)

143 “Abangela limfundiso.” Manje, iBhayibhili, safumana izolo ebusuku ukuthi uIsrayeli, esiza edlula koMowabi, babengayisiso isizwe. Bahlala ebusweni bomhlaba, futhi babengabantu, abakhululekileyo. Kunjalo na? Umfanekiso; labazulayo ngendawo, emathenteni lokunjalo. Amaqembu amaphentekhosti angendlela efanayo, iphentekhosti yeqiniso, ezulazula indawo ngendawo. Bona? Kulungile.

. . . futhi bengela limfundiso (kodwa bezihlela sibisabo, futhi besenza inhlanganiso enkulu ngakho) . . . abangela lesi . . . futhi abangazanga ukujula kukaSathane, . . .

144 Manje khumbula safumana lapho isihlalo sikaSathane esasikhona. Izolo ebusuku simthethe sambuyisela ngqo ekuqaliseni. Sasingaphi isihlalo sakhe ekuqaleni? Bhabhiloni. Futhi iBhabhiloni . . . Lapho u—ukubusa kwamandla, inkosi-mpristi yeBhabhiloni, wayexotshaniswa ngamaKhaladiya ayenqoba, weza ePhegamosi futhi wenza isihlalo sakhe. Bona, wantshintsha isihlalo sakhe elizweni laseShinari sisiya ePhegamosi. Sikubalile nje lokho ezimbalini izolo ebusuku. Futhi manje lapho waqala lapho, wabumba ibandla leKatolika, elilokhu lingumama Bhabhiloni. Kulungile, “Isihlalo sikaSathane.”

. . . lesihlalo sikaSathane, njengoba bekhuluma; Angiyikubeka omunye umthwalo phezu kwakho.

145 “Akusoze kube khona umthwalo futhi; lokho nje osuvele ulakho.” Leyi ingcosana encinyane ephakathi lapho, bona, ekhanyelwe yonke phandle kulesi iSikhathi sobuMnyama. Manje kuphose kube yiminyaka engu 1,500 badlula kulokho.

Kodwa lokho osuvele usulakho kubambisise ngize Ngibuye. (Ngamanye amazwi, “UlesiBusiso sePhentekhosti silokhe sisenhliziyweni yakho. Bamba

lokho Ngize ngibuye ukuzokunika ukukhululwa, ngoba lesi isigaba esilandelayo siyeza nje esikhathini esizayo.”)

...lowo onqobayo, futhi agcine amazwi ami kuze kube sekucineni, kuye Ngizakumnika amandla phezu kwezizwe:

Futhi uzazibusa ngentonga yensimbi; futhi njengesitsha sombumbi bazakuphahlazwa babe yizicucu futhi lanjengoba Ngikwamukele ngoBaba wami.

¹⁴⁶ Liyabona, leloBandla, kuzakuba yini lapho leloBandla leSikhathi sobuMnyama liphakama ekwahluleleni limelana laleloqembu lamahedeni ele... emuva lapho? Bazakunyathezelwa phansi! Lezonyawo zethusi zizafohloza khona lapho, ngiyakutshela! “Uzabafohloza babeyizicucu,” iBhayibhili latsho.

Futhi ngizakupha kuye inkanyezi yokusa. (Liyakwazi ukuthi lokho yikuyini, alikwazi yini? UKhristu yi “Nkanyezi Yokusa.” Kulungile.)

Lowo olendlebe, akezwe lokho uMoya akutshoyo emabandleni.

¹⁴⁷ O, minabo! Alithokozi na! Isikhathi sesihambile nje kancinyane. Ngileminywe futhi, ngizakuyithatha mhlawumbe kusasa ebusuku, kulokhu okweminyaka ezinkulungwane ezimbili lapho.

Kodwa UliLuba lesiGodi, iNkanyezi eKhazimulayo leyoKusa,
Ungomuhle wezinkulungwane ezilitshumi emphefumulweni wami.
ILuba lesiGodi, Kuye kuphela ngiyabona,
Konke engikudingayo... futhi ungenza ngiphelele ngokugweleleyo.
Phakathi kosizi Uyinduduzo yami, ebunzimeni Uyikuhlala kwami,
Ungitshela konke okukhathazayo Kuye ngikunikele.
Haleluya!
UliLuba leGodi, iNkanyezi eKhazimulayo leyoKusa,
Ungomuhle wezinkulungwane ezilitshumi emphefumulweni wami.

¹⁴⁸ LiyaMthanda na? O, nje ngi:

NgiyaMthanda, ngi... .

Manje kasiMkhonzeni khathesi, wonke lawo aqumayo aMazwi loMbiko.

Ngoba Wangithanda kuqala

Futhi wathenga insindiso yami
Esihlahleni seKhalvari.

149 Akamangalisi na! NgiyaMthanda. Manje, izinto engizeqileyo ukungena kuzo, zizakuba semabhukwini, yebo sibili, ngoba asingeke silethe isikhathi sonke sebandla ngobusuku bunye. Ngingazathi ngikuthulisile kancane lobubusuku, ngenxa yokuba lomphimbo ohelezayo. Kodwa, o, Akamangalisi na! O! Hmm!

Kulabantu phose indawo zonke,
Onhliziyo zabo zivutha amalangabi
NgoMlilo owehla ePhentekhosti,
Lowo owabagezayo futhi wabenza bahlanzeka;
O, kuyavutha manje ngaphakathi kwenhliziyo
yami,
O, udumo eBizweni Lakhe!
Ngiyathokoza kakhulu ukuthi ngingathi
ningomunye wabo.

O, omunye wabo, ngingomunye wabo,
Ngiyathokoza kakhulu ukuthi ngingathi
ningomunye wabo, (Haleluya!)
Omunye wabo, omunye wabo,
Ngiyathokoza kakhulu ukuthi ngingathi
ningomunye wabo.

150 Uyathokoza na? Ngiyakhumbula ngivela eChattanooga ngobunye ubusuku; futhi indizamtshina yehliswa phansi e—e—eTennessee, phansi lapho eMemphis. Bangifaka kuleyo hotela enkulu enhle lapho. Futhi bangibiza, bathi, “Indizamtshina izaphuma khona nge—ngehola lika 7 nta, ukusa okulandelayo.”

151 Futhi ngangihambisa izincwadi ukuyozifaka ebhokisini lencwadi; ngisiza ngekhaya, ngibhalela abanye babangane bami. Futhi ngisehla phansi, uMoya oNgcwele wathi, “Qhubeka uhamba.” Ngaqhubeka ngisiya, ngafika ngisehla phakathi kwesigaba sabansundu.

152 Ngangimile phansi lapho, ngacabanga, “Minabo! Khangela lapha, sokuyisikhathi saleyo ndizamtshina ukuthi ihambe.”

153 Futhi uMoya oNgcwele waqhubeka usithi, “Qhubeka uhamba.” Njengalokho Akwenzayo nje emaguswini ngolunye usuku phansi lapho, uyazi. “Qhubeka nje uhamba.” Ngakho ngaqhubeka ngihamba.

154 Ngenza ukuthi ngikhangele phansi lapho, phakathi kweminye yalowo umkhukhu wabensundu lapho abantu abansundu ababehlala khona, abayanga, phansi lapho. Omdadlana uBabakazi Jemima, abafananayo, eleyembe yomfana ithandele ekhanda lakhe, eyamile phezu kwe... kanjalo.

155 Futhi ngangihamba lapho ngihlabela:

Ngi. . . wabo, ngingomunye wabo,
Ngiyathokoza kakhulu ukuthi ngingathi
ngingomunye wabo, (O, Haleluya!)

“*Futhi kuyini Okufunayo, Nkosi?*”

Omunye wabo, ngingomunye wabo,
Uyakholwa ukukhokhelweni nguMoya na? Yebo, sibili.
Ngiyathokoza kakhulu ukuthi ngingathi
ngingomunye wabo.

¹⁵⁶ Sekube phose iminyaka engu 14 edluleyo manje. Wayekhangele ngale kothango. Ngasengizakuba, o, ingxenye yebhuloko yedolobho kusuka kuye, futhi ngabona leli elidala, ikhosikazi elinsundu lingihlabe phansi ngamehlo, uyazi. Awu, ngaqhubeka nje, ngayekela ukuhlabela, ngaqala ukukwehla phansi ngihamba. Ngasondela duze laye, inyembezi ezinkulu kakhulu ezihlathini ezinkulu ezizimukileyo; wangikhangelala, wathi, “Ukusa okuhle, Malusi!”

¹⁵⁷ Ngatshibilika, ngathi, “Kunjani, Babakazi?” Futhi wathi. . . Ngatshibilika, wayehleka, wayelokubobotheka okukhulu ebusweni bakhe. Ngathi, “Ukwazi njani ukuthi ngangungumalusi?” Phansi eNingizimu, liyazi, *umtshumayeli* ungu “malusi.” Wathi. . . Ngathi, “Ukwazi njani ukuthi ngangungumalusi?”

Wathi, “Bengisazi ukuthi uyabuya!”

Futhi ngasengisithi, “Wena ukwaze njani lokho na? Uyangazi mina yini?”

Wathi, “Hatshi, mnumzana.” Futhi wathi, “Ngiyakwazi ukuthi wena ubusiza.” Wathi, “Wake wezwa yini indaba ngomfazi ongumShunami?”

Ngathi, “Yebo, mnumzana.”

¹⁵⁸ Futhi wathi, “Awu,” wathi, “Ngangiyilohlobo lomfazi.” Wathi, “Futhi iNkosi yanginika ingane, futhi ngamtshela. . . ngaMtshela ukuthi ngizamondla.” Wathi, “Ngingumfazi ohawulayo. Ngiyawatsha futhi ngisebenzele abantu abamhlophe ukuziphilisa.” Wathi, “Futhi Wangitshela ukuthi Wa—Wangipha ingane, futhi ngamtshela ukuthi Ngizamondla.” Wathi, “Ngamondla ngobungecono engibaziyo, kodwa” wathi, “Malusi, wangena phakathi kwabantu abangayisibo. Ulomkhuhlane, futhi kasazanga lutho ngakho.” Wathi, “Uselakho esimweni esesimemethekile. Futhi uyafa, phakathi lapho embhedeni.” Wathi, “Ubeqalekile khathesi, insuku ezimbili.” Wathi, “Umuntu ongudokotela wabuya wathi, ‘Sokudlile inhliziyi yakhe lokunjalo, sokungene egazini lakhe, kakubi sibili kwaze kwamlimaza; kwaze kwathi into ababemnike yona yayingeke imsize manje.’” Futhi wathi, “Uyafa.” Futhi wathi, “Angeke nje ngime ngimbone esifa, eyisoni.” Futhi wathi, “Ngakhuleka futhi ngakhuleka,” wathi, “ubusuku bonke ngakhuleka.”

Wathi, “Uqalekile, akazi lutho.” Wathi, “Akazanga okwensuku ezimbili.”

¹⁵⁹ Wathi, “Ngakhuleka, ngathi, ‘Nkosi, Wangipha leyongane’ futhi wathi, ‘njengalokho Owakwenzayo umfazi waseShunami.’ Wathi, ‘Ungaphi uElija Wakho na? Ungaphi u. . .?’ Wathi, ‘Awu, i—ingaphi enye into yokungisiza na?’”

¹⁶⁰ Futhi wathi, “Ngalala ngisemadolweni ami.” Futhi wathi, “INkosi ikhulume lami, ngephupho lami,” futhi yathi, “Phuma phandle futhi ume ngasesangweni. Futhi kuzakuba lendoda isehla phansi esitaladeni, igqoke encane, ingawne ensundu lesudu emnyama.’ Wathi, ‘Uzakhuluma lawe.’”

¹⁶¹ Futhi wathi, “Bengimile lapha kusukela ilanga lingakaphumi.” Futhi umhlane wakhe ubumanzi ngamazolo. Futhi wathi, “Futhi ngikubonile ungena ugqoke leyongwane ensundu,” wathi, “kodwa ubumele uthwele isikhwama esincinyane.”

¹⁶² Ngathi, “ngisitshiye ehoteleni.” Bona? Futhi ngathi, “Umfana wakho uyagula?”

Wathi, “Uyafa.”

Ngathi, “Ibizo lami nguBranham.” Ngathi, “Uyangazi na?”

Wathi, “Hatshi, mnumzana, Malusi Branham, a—angikaze ngizwe ngawe.”

Ngathi, “Ngiyakhulekela abagulayo.” Wayengelandaba lalokho. Wayengafuni umfana wakhe ukuthi afe, eyisoni.

¹⁶³ Ngangena phakathi; babelesango elidala lapho lilomcijo wekhuba ulengile kulo ukulijikisa emuva (mhlawumbe inengi lenu abaseNyakatho lingeke libekwazi ukuthi yikuyini) ukugcina isango livalekile. Futhi ngangena endlini, phakathi kwencinyane, intwanyana, elidala, amakamelo amabili (kwakhangeleka njengencinyane. . . esikubiza ngokuthi encinyane “indlu enjengombhobho omfitshane”) efanayo, imile lapho; kulekamelo *lapha*, futhi likamelo luhlala, indlu yokulala, futhi konke ndawonye; futhi ikhitshi emuva *lapho*. Lapho ngingena phakathi. . . Yaye iyindawo ependwe kamhlophe, futhi inhle, ilemizilazila emaceleni, lebhodi lokubopha. Ngakho-ke. . . Hatshi, ngiyakholwa wayelephepha lethara phezu kophahla, Ngiyakhumbula ngiwabona amakhulu amagwebu, njengamazolo, elenga phezu kwayo.

¹⁶⁴ Khona-ke lapho ngingena phakathi, kwakulesibonakaliso silengile lapho emnyango lowo, sathi, “Nkulunkulu Busisa iKhaya Lethu.” Khona lapha ekhoni kwakungumbheda omdala phezulu lapha, futhi omunye phezulu lapha. Lapho kwakulele umfo omkhulu sibili (kungela isigcabha esibuyeni), umfana omkhulu sibili, umfo omkhulu okhangeleka emuhle emile lapho. Ngithemba waye. . . esinda amaphawundi angu

170 kumbe 80 amaphawundi, phose amafidi angu 6. Futhi wayelengubo esandleni sakhe, esithi, “Uhm. Uhm.”

165 Futhi wathi, “Ingane kamama.”

166 Futhi ngacabanga, “Ingane kamama.” Futhi kanti wayele—wayelesifo semacansini, ingulamakhwa. Futhi waye—wayesifa.

167 Futhi wamqabuja ebunzini, futhi wambambatha njengalokho, wathi, “Ingane kamama.”

168 Ngani, inhliziyo yami yabankulu. Ngacabanga, “Yebo, kungenani ukuthi ujule okunganani esonweni, ulokhu usaseyingane yakhe.” Khona-ke ngacabanga, “Bona, ngungelandaba ukuthi wayesesimweni esibi okunganani, kulokhu kuyi ‘Ngane kaMama.’” Futhi ngacabanga, “UNkulunkulu wathi, ‘Umama engakhohlwa ingane yakhe emunyayo; kodwa Angingeke ngikukhohlwe, ngoba ibizo lakho libhaliwe ezimpameni zesandla Sami.’” Bona? Kungaba kanjani lokho!

169 Ngamkhangela lowo ohawulayo ongcwele ehambahamba lapho. Wawuzibonela, mfowethu, wayengelalutho endlini; kodwa wayelenye into endlini leyo yonke indlu eIndiana kumbe yonke indawo ibifanele ukuba layo phakathi kwayo; lowo nguNkulunkulu. Ngingangcono ngibelalokho kulokuba lendlu enkulu enhle inanyatheliswe imipikitsha yamankazana, layo yonke leyi inhlamba, izinto ezimbi. IBhayibhili elidala lilele lapho Elivuleke khona, amapheji amadala etshwabhene Kilo.

170 Ngamkhangela. Futhi wathi, “UMalusi ubuyile ukuzokukhulekela, sithandwa.”

171 Wayethi, “Uhm. Uhm. Kumnyama. Uhm.”

172 Futhi ngathi, “Uthini na?”

Wathi, “Akakwazi. Undoda ongudokotela uthi, ‘Usephambene ekhanda lakhe.’” Wathi, “Ucabanga ukuthi uphandle olwandle olukhulu kwenye indawo, futhi ugwedla isikepe, futhi ulahlekile.” Futhi wathi, “Yikho lokho engingeke ngikumele, Malusi: ukwazi ukuthi ingane yami iyafa, ilahlekile.” Futhi wathi, “Ngiyakwazi ukuthi ubuye ukuzongisiza, ngoba iNkosi isingitshelile njalo.”

Ngathi, “Ngizamkhulekela,” futhi ngathi, “mhlawumbe iNkosi izakumsilisa.”

173 Wayengelandaba lalokho, wayefuna nje ukuthi asukume futhi atsho ukuthi waye ‘sindisiwe.’ Yikho kuphela, ingqe kuphela wayesindisiwe. Kungelandaba, kumele ahambe kungenani, ngakho, kwesinye isikhathi; ingqe kuphela wayesindisiwe! O, nxa singathatha nje lesosimilo! Lelo Khaya laPhakade phetsheya, wazi ukuthi wayezaphila kanye laye njalo lapho.

Wathi, “Nxa ngingamuzwa nje esithi waye ‘sindisiwe.’”

Ngathi, “Kasikhothameni phansi.” Futhi waguqa phansi. Futhi ngabamba inyawo zakhe, lenyawo zakhe zaziqanda sibili futhi zinamathela. Futhi ngangingela kudonsa isembatho phezu kwazo, ingubo engelahlonzi ayemembathise ngayo lapho; futhi nje wayelayo okhalweni lwakhe, uyazi.

174 Futhi-ke wa... Futhi wayedonsa lokho ngemuva njengalokho, ecabanga nje ukuthi wayephakathi kwayo. Yena wabamba lokho, futhi ecabanga ukuthi wayedonsa izigwedlo. Waqhubeka esithi, “Kumnyama kakhulu. Uhm. Uhm. Kumnyama kakhulu.” Ngakho-ke wazama ukukhuluma laye; futhi uyaqhubeka esithi, “Kumnyama futhi kuyaqanda,” edonsa nje.

175 Khona-ke nga—ngamkhangela kancinyane, futhi waguqa phansi lapho, futhi ngathi, “Babakazi, ungasikhokhelela emkhulekweni?”

Wathi, “Yebo, mnumzana.”

176 Yena nje, lami, lomfana, njalo loMoya oNgcwele ekamelweni, yikho kuphela. Lowo ongcwele omdala wakhuleka. Minabo! Lapho ekhuluma Laye, wakwazi ukuthi wayekhulume Laye ngaphambili. Yebo, mnumzana! Wayemazi lowo ayekhuluma laye. Wathi, “Nkosi, kangikwazi lokho Ozakwenza,” wathi, “kodwa yonke into nje iyindlela Owakhuluma ngayo.”

177 O, minabo! O! Ngiyathokoza kakhulu, Ngiyathokoza kakhulu ukuthi Ulokhu enguJesu ofanayo owayekhona emuva lapho kanye lalabo abangcwele ngemuva phakathi lapho. Ulokhu enguJesu ofanayo lamuhla.

178 Futhi angizange ngimbuze ngenkolo yakhe, loba wayengumBaptisti, umPhentekhosti, kumbe ini. Lowo kwakungasiwo umsebenzi wami. Ngangi—ngangilandela nje uMoya oNgcwele, futhi wayesenza into efanayo. Sasifuna ukubona lokho Ayezakwenza.

179 Ngakho saguqa phansi, futhi waqala ukukhuleka. Lapho eseqedile ukukhuleka, waphakama futhi waqabuja ikhanda lakhe, wathi, “Nkulunkulu, busisa ingane yami.”

180 Futhi-ke wathi, “Manje ungakhuleka na, Malusi?”

181 Futhi ngathi, “Yebo, mama.” Futhi khona-ke kwasekwedlule ingxenye yelesi 8, mhlawumbe ikota kuze kube ngu 9, futhi ngangiphakathi... amamayila amabili kusuka kuleyondawo, futhi indizamtshina isukuma ngo 7 nta; futhi angizange ngazi ukuthi ngangizaphuma nini.

182 Ngakho ngabeka izandla zami phezu kwenyawo zakhe, ngathi, “Baba oseZulwini, angikuzwisisi lokhu. Futhi Wena... Bengi—bengimele ngibambe indizamtshina isikhatshana esedluleyo, phose ihola lengxenye eledluleyo. Uqhubeke nje usithi, ‘Hamba,’ futhi leyi yinto kuphela engiyitholileyo kuze kube manje. Futhi wathi ukuthi Wena... wangibona ngisiza.

Nxa lowo—nxa lowo kwakuNguwe, Nkosi, khona-ke angazi lokho okokwenza kodwa ukubeka nje izandla zami phezu komfana.”

¹⁸³ Wathi, “O, mama,” wathi, “sekusiba lokukhanya phakathi lapha khathesi.” Futhi phose imizuzu emihlanu kusukela lapho, wayesehlezi eceleni kombheda, lengalo zakhe zigone umama wakhe.

¹⁸⁴ Nganyonyobela phandle, ngagijima phansi lapho futhi ngabamba itekisi, futhi ngagijima ngisiya ehoteleni ukuthola isutukesi yami. Futhi ngacabanga ngizahamba futhi ngiyemelela, mhlawumbe ngimelele usuku olulodwa kumbe ezimbili kulezonsuku. Liyazi ukuba kwakunzima kangani emva kwempi lapho ukuthatha indizamtshina, ngakho ngacabanga, “Kuzamele ngilindele insuku ezimbalwa.”

¹⁸⁵ Futhi ngangena etekisini futhi ngagijima phandle lapho, egcekeni lendizamtshina. Ngifika nje lapho, bathi, “Inombolo yokundiza 196 eya eLouisville, Kentucky, isisukuma khathesi.” UNkulunkulu wangimisela phansi leyondizamtshina, kanjalo. O, ngiyakukholwa lokho!

¹⁸⁶ Phose iminyaka emibili kusukela lapho, ngangisehla phansi esitimeleni, ngisiya eArizona, koMfowethu Sharrit, lapho emhlanganweni. Futhi-ke ngangizathatha kanye loMfowethu Moore futhi labo. Futhi-ke lapho ngisiya khonale, ngama lapho eMemphis. Futhi isitimela sadonsela phakathi, nxa lonke lisazi ukuthi sidonsa njani phakathi usiya entshonalanga njenga lokhu, futhi-ke sibe sesiphenduka futhi sithathe isipolo sokutshibilika futhi sicitshe.

¹⁸⁷ Futhi lawomasangweji esitimeleni, bafuna amasenti angu 60 elilodwa kuwo. Futhi ngingawathenga ngamasenti angu 10, 15, uyazi, phandle kwenye indawo. Futhi ngalinda nje isitimela saze sama, ukuzitholela amasangweji. Ngangizazitholela iha... isaka ligcwele amahambega, futhi ngibe lejubhili sibili ngisiya lapho. Ngakho ngeqela phandle futhi ngagijima phansi ngidlula lapho ngokuphangisa sibili, ukuyathola isitendi sehambega; ngithalaza ngalapho, sizakuma lapho ngokungaba yimizuzu engu 30.

¹⁸⁸ Futhi-ke nga—ngaqala ukuzithengela amahambega, futhi ngezwa omunye esithi, “Sakubona, lapho, Malusi!” Futhi ngathalaza, ogqoke ikepesi ebomvu encinyane, emile lapho ecwayiza amehlo akhe, uyazi, wathi, “Kawungazi, uyangazi na?”

“Angikholwa ukuthi ngiyakukhumbula, ndodana.”

Wabuya, wathi, “Ngikhangele kahle!”

Futhi ngathi, “Yebo?” Ngathi, “Angikholwa ukuthi ngiyakwazi.”

Wathi, “Ngiyakwazi!” Wathi, “Wena unguMalusi Branham!”

Futhi ngathi, “Yebo, kunjalo.” Ngathi, “Wake waba semihlanganweni yami?”

Wathi, “Hatshi, mnumzana!” Wathi, “Uyakhumbula lokho kusa ubuye phansi endlini lomama wami waye w- . . . ?”

“O!” Ngathi, “Awusuye na!”

Wathi, “Yebo, mina nginguye! Yebo, mina nginguye!” Wathi, “Malusi,” wathi, “Ngisilisiwe, ngiphilile, futhi ngipholile. Futhi kungeyisikho lokho kuphela, kodwa mina ngingumKhristu manje!”

¹⁸⁹ Dumisa iNkosi! O!

Babebuthene endlini yaphezulu,
Bonke bekhuleka eBizweni Lakhe,
Babhaphathizwa ngoMoya oNgcwele,
Futhi amandla enkonzo abuya;
Manje lokho Abenzela khona lolosuku
Uzakwenzela lawe okufanayo, (Alithokozi na?)
Ngiyathokoza kakhulu ukuthi ngingathi
ningomunye wabo.

Omunye wabo, omunye wabo,
Ngiyathokoza kakhulu ukuthi ngingathi
ningomunye wabo, Halleluya!
Omunye wabo, ngingomunye wabo,
Ngiyathokoza kakhulu ukuthi ngingathi
ningomunye wabo.

Abala zimfundo ezinkulu lezinto:

Ngakho lababantu bengeke bafunde ukuba
njalo,
Kumbe baziqhenye ngodumo lomhlaba,
Bonke bamukele iPhentekhosti yabo,
Babhaphathizwe eBizweni likaJesu;
Futhi bayakhuluma manje, konke kude
lakhathshana,
Amandla akhe alokhu engafanayo,
Ngiyathokoza kakhulu ukuthi ngingathi
ningomunye wabo.

Omunye wabo, ngingomunye wabo,
Ngiyathokoza kakhulu ukuthi ngingathi
ningomunye wabo, Halleluya!
Omunye wabo, omunye wabo,
Ngiyathokoza kakhulu ukuthi ngingathi
ningomunye wabo.

Woza, mfowethu, dinga lesisibusiso
Esizahlanza inhliziyu yakho esonweni,
Sizakuqala amabhera entokozo ekhala
Futhi sizagcina umphefumulo wakho uvutha;

O, kuyavutha manje ngaphakathi kwenhliziyo
yami,
O, udumo eBizweni Lakhe,
Ngiyathokoza kakhulu ukuthi . . .

Manje xhawulana izandla lomunye umuntu phambili,
ngemuva, langokuzungeza:

O, omunye wabo, omunye wabo,
Ngiyathokoza kakhulu ukuthi ngingathi
ningomunye wabo, Haleluya!
Omunye wabo, omunye wabo,
Ngiyathokoza kakhulu ukuthi ngingathi
ningomunye wabo.

Omunye wabo, omunye wabo,
Ngiyathokoza kakhulu . . . ? . . .
. . . omunye wabo,
Ngiyathokoza kakhulu ukuthi ngingathi
ningomunye wabo.

Ngingomunye wabo, omunye wabo,
Ngiyathokoza kakhulu ukuthi ngingathi
ningomunye wabo, Haleluya!
Omunye wabo, omunye wabo,
Ngiyathokoza kakhulu ukuthi ngingathi
ningomunye wabo.

¹⁹⁰ Yini linkolo yesikhathi sakudala? Yaqalela emuva *lapha*,
futhi ichinca indlela yonke kusehla phansi ngeGazi likaJesu
Khristu. O, minabo! O, ngithokoza okunganani ngeVangeli! O!
O, yebo, mnumzana!

Lichinca ngegazi, yebo, Lichinca ngegazi,
Leli iVangeli loMoya oNgewele lichinca
ngegazi,
Igazi labafundi (abafela ukholo, indlela yonke
phansi), labo abafela iQiniso,
Leli iVangeli loMoya oNgewele lichinca
ngegazi.

Manje, luhlobo bani lweVangeli Eliyilo na? Njengalokho
Okwaqala ePhentekhosti, bona.

Owokuqala ukufela lelicebo likaMoya
oNgewele,
KwakunguJohane umBhaphathizi (Bona,
wamukela, esiswini sikamama wakhe,
liyazi). . . wafa njengomuntu;
Khona-ke kwasekusiza iNkosi uJesu,
baMbethela,
Watshumayela ukuthi uMoya uzasindisa
abantu esonweni.

Laqhubeka lichinca ngegazi, yebo, lichinca
 ngegazi,
 Leli iVangeli loMoya oNgcwele lichinca
 ngegazi,
 Igazi labafundi labo abafela iQiniso,
 Leli iVangeli loMoya oNgcwele lichinca
 ngegazi.

Wawungeke uLihlele! Huh-uh!

Kulo Phetro loPhawuli, loJohane
 ongcwelisekileyo,
 Banikeza impilo zabo ukuze leliVangeli
 likhazimule;
 Baxubanisa igazi labo, labaprofethi bakudala,
 Ukuze iLizwi leQiniso likaNkulunkulu
 likhulunywe ngokuthembekileyo.

Laqhubeka lichinca ngegazi, yebo, lichinca
 ngegazi,
 LeliVangeli loMoya oNgcwele lichinca ngegazi,
 Igazi labafundi labo abafela iQiniso,
 LeliVangeli loMoya oNgcwele laqhubeka
 lichinca ngegazi.

Kwakulemiphefumulo ngaphansi kwe-altare,
 ikhala, “Kuze kubenini?”
 Ukuze iNkosi ijezise labo abenze okubi;
 Kodwa kuzakuba labanengi abazanikeza igazi
 lempilo yabo
 Ngenxa yaleliVangeli likaMoya oNgcwele
 lesikhukhula salo esibomvu.

Liqhubeka lichinca ngegazi, yebo, lichinca
 ngegazi,
 LeliVangeli loMoya oNgcwele lichinca ngegazi,
 Igazi labafundi labo abafela iQiniso,
 Leli Vangeli loMoya oNgcwele lichinca
 ngegazi.

¹⁹¹ Manje, kusukela ngesikhathi sePhentekhosti, labafela ukhoho bePhentekhosti, phansi ebandleni laseEfesu, kusehla kusiya ePhegamosi, phansi kusiya eThiyathira, ngangapha e—eSardisi, kwabaseEfesu...kumbe iFiladelfiya, futhi kusehla kusiya eLawodikeya. Futhi manje lokho esi...okwenzakala phansi lapha? Njengoba iBhayibhili latsho, yonke into yangena, futhi lesisilo sasizakuphakama eUnited States.

¹⁹² Liyakhumbula umbono owabalwa lapha, 1933? Ngangihamba...Ibandla lalingakhiwanga ngitsho. Ngangingazi lokho umbono owawuyikho, ngakubiza ngisithi “isiyephupho.” Ngangingumtshumayeli weBaptisti omncane, futhi sasi... .

¹⁹³ Impilo yami yonke ngabona leyomibono, njalo ngizacela loba ngubani aphakame futhi atsho nxa ukhona omunye wayo eyake yehluleka. Hatshi, akuzange! Akungeke! Bona? Akusoze!

¹⁹⁴ Futhi manje, futhi lapho ngiqalisa isikolo seSonto ngawela kusiyeziphupho. Sasilalokho lapha ekhaya leMasonic elidala, indawo kaCharlie Kern, iqembu elincinyane lethu. Futhi ngabona luMongameli Roosevelt ekhokhela umhlaba empini yomhlaba. Kwabikezelwa! Ngathi, “Futhi kule nkolo-ze ezintathu: iNazi, lesiFascism, lesiKhomanisi.” Ngathi... (Bangaki phakathi lapha abakhumbulayo?) Ngathi, “Bekani amehlo enu phezu kwesiKhomanisi, konke kuya phezulu phakathi lapho.” Ngathi, “iEthiopia, uMussolini uzakuya eEthiopia, kodwa uzakwehluleka.” Futhi ngathi, “Sizacina sisiya empini kanye leGermany, kodwa” ngathi i “Germany izakuvikelwa phakathi, phakathi kwenqumbi enkulu sibili yekonkili.” Iminyaka engu 11 iMginot Line ingakakhiwa, iminyaka 11.

¹⁹⁵ Ngathi, “Khona-ke emva kwempi... Sizakucina siwunqoba. Futhi emva impi isiphelile, kuzakugcwaliseka ukuthi isayensi izabe ilungisa izinto ezinkulu.” Futhi ngathi, “Lapho bekwenza, bazakwenza imota, lezimota zizaqhubeka zibumbeka.” (Liyazi ukuthi zazikhangeleka kanjani ngo '33.) Manje-ke, wathi, “Zizakuba njengamaqanda, zikhangeleke njengamaqanda. Ngoba ngabona emgwaqweni omkhulu, umgwaqo omkhulu sibili, imota isehla phansi emgwaqweni eyayingela ngitsho isidirayivo kiyi. Yayilawulwa ngamandla.” Balayo khona khathesi.

¹⁹⁶ Ngathi, “Ngalesosikhathi... Manje bavumela abafazi ukuvota; futhi abafazi, ekuvoteni, bazacina...” Ngathi, “Ilizwe leli yilizwe lowesifazana, lifakwa uphawu ngumfazi. Ngumfazi kusehla phansi kudlula esiprofithweni, indawo zonke; futhi ngunombolo 13 yonke indawo kusiprofethi.” Futhi ngathi, “Yilizwe lomfazi, ulenkululeko zakhe lapha. Futhi uzakuliwona, nguye umawona umhlaba.”

¹⁹⁷ (Futhi, Roy, ngilencwadi zakho kulokho, lowomfazi omkhulu ukuthi... “Wonke amacala obugebengu... Sile... Ngakwenza iX-ray kusehla kusiyaku: lonke icala lobugebengu elake lenziwa kuliUnited States, umfazi wayengemuva kwalo.” Kunjalo sibili. Labo ngabafazi abangaziphathiyo, liyabona, lezinto.)

¹⁹⁸ Manje, ngakho-ke ngathi, “Kuzakubakhona ngalesosikhathi, ngalesosikhathi abafazi bazakuvunyelwa ukuvota, futhi bazakutha umuntu ongayisuye.” Bakwenza kulolukhetho lokucina. Kunjalo. “Okuzaqalisa inqaba. Ngaleso sikhathi kuzakugcwaliseka ukuthi—ukuthi kuzakuba lowesifazana omkhulu ozaphakama eUnited States, uzabe egqoke kuhle,” futhi ngilakho phakathi kwezibaya:

“(mhlawumbe ibandla leKatolika).” Bona? “Elizakuthatha ububusi phezu kwamandla, lehlule abanye eUnited States. Uzakuba ekhangeleka emuhle, kodwa uzakuba lenhliziyo elolunya ngakho angabayikho.”

¹⁹⁹ Ngathi, “Khona-ke ngakhangela njalo, futhi ngabona iUnited States idutshulwa nje yaba yizicucu. Kwakungela lutho olwasalayo kuyo.”

²⁰⁰ Futhi ngabikezela ngalesosikhathi. “Manje lokhu, lokho kwakuyi ITSHO KANJE INKOSI.”

²⁰¹ Futhi cabanga! Ezinhlanu kulezo eziyisikhombisa izibikezelo, sezivele zenzakala.

²⁰² Ibandla ukubamba, ibandla leKatolika. Lokubuya kwesikhathi sokucina.

²⁰³ Futhi ngathi, “Ngibone, kwakukhangeleka sengathi kwakuleziphunzi zibhebha; amadwala, edutshulwe; futhi yonke iUnited States yakhangeleka nje iligceke, ihlezi kanjalo, ngokubona kwami lapho engangime khona.”

²⁰⁴ Futhi ngathi, “Ngiyabikezela, ngendlela isikhathi esihamba ngayo, kuzakuba kwesinye isikhathi phakathi kwalumnyaka u '33 lo '77.” Futhi kuzadinga kuminyezele kanzima sibili ukuthi kudlule lapho.

²⁰⁵ Futhi sihlezi phezu kwento esizadubuka, bangane. Yonke into isilungele.

²⁰⁶ O, kodwa uBaba wethu oseZulwini oligugu Owathembisayo, Lowo owathembisayo! Akumangalisi ukuba yinceku kaKhristu na? Zonke izinto Azithembisayo! Futhi cabanga; silethuba. Uyaphila khona lapha. Yena ekhona kanye lathi khathesi, uyazi zonke imfihlo zenhliziyo zonke, uyazi konke ngawe; yona imililo evuthayo idlula khona enhliziyweni zethu, wazi konke ngathi, uyasithanda.

²⁰⁷ Futhi alithokozi na ukuba kuleloqembu elincinyane elitutshwana, lobubusuku, eligcina uKholo? Ngoba kwakungumlayo Wakhe, “Lingesabi, mhlambi omncinyane, kuyintando enhle kaBaba Wenu ukulipha uMbuso. Futhi ngaphandle lumsebenzi ungafinyezwa, akuyikuba lenyama ezasindiswa.” Bona, sisesikhathini sokucina.

²⁰⁸ AmaPhentekhosti aseqanda, abuthukuthuku, akhafuliwe emlonyeni kaNkulunkulu.

²⁰⁹ Iqembu elincinyane nje lidonselwe phandle lapha, abalutshwane nje, kodwa kulokho kuzabuya i: “Khangela, uMyeni uyeza!” Futhi lapho kukwenza, yonke leyi imilindo, wonke umlindo waleyi imilindo, uku . . . Khumbula, kulemilindo eyisikhombisa yayo. Futhi khona sikulowu umlindo wokucina. Kodwa zonke zalezontombi emuva *lapha* zavuka. Ameni! O, kwakuyini na? UMoya oNgcwele ofanayo.

210 Khona-ke lapho ibandla selingenile...Njengoba sithethe ubusuku bangeSonto, uJosefa ukuba azazise kuIsrayeli, abafowakhe, wakhupha umlobokazi wakhe, yonke into, futhi wababuyisela endlini yobukhosi. Futhi wema eyedwa lamaJuda, futhi wathi, “NginguJosefa, umfowenu.”

211 Kubeke khona eMbalweni lapho abathi bazakubeka usuku lokulila, futhi indlu yonke ilila kuyo sibisayo.

212 Bathi, “Wawathola ngaphi lawa amanxeba?”

Wathi, “Ezandleni ze...”

“Ezandleni Zakho?”

Wathi, “Endlini yabangane Bami.”

213 “Labo abaMgwazayo bazaMkhangela Yena.” Futhi nango Emile, uJosefa.

214 Wathi, “Lingakwenzi...” NjengoJosefa wathi, “Lingazizondeli, ngoba uNkulunkulu wakwenza ukugcina impilo.” Ini? IMpilo yeBandla, abeZizwe, “Ngenxa yeBizo Lakhe, abantu abaphuma kwabeZizwe.”

215 O, sesisekucineni, bazalwane bami. Sesilapha! Kalibusiswe iBizo leNkosi! Kasihlabeleni lingoma enhle endala, njengabafowethu labodadabethu maphentekhosti, ndawonye. Manje, wena uthi, “Awu, ngingumBaptisti.” Kodwa nxa ulesiBusiso sePhentekhosti, ungumphentekhosti. Uh-hum. Kulungile. Kulungile:

Masibusiswe isibopho esibophanisa
Inhliziyo zethu othandweni lwesiKhristu;
Ubudlelwano bemikhumbulo efanayo
Ifana lalayo ephezulu.

216 Manje lalalani, bangane. Nxa ekhona loba ngubani lapha phakathi kwethu, ukuthi nxa loba ngaphi phansi ohambweni lwempilo, ukuthi ubumunyu obuncinyane buze enhliziyweni yakho, (Ngizweni!) kususe lapho khathesi. Kuthole lokho, ungavumeli ulutho...

[Udadewethu ukhuluma ngolunye ulimi. Indawo engelalutho ethephini. Umfowethu uyachasisa—Mhl.] Ameni. [Umzalwane ukhuluma ngolunye ulimi futhi-ke achasisa.] Ameni. Ameni.

217 Nkosi Jesu, siyakuBonga ngemibiko leyi. Kuyasinyikinya, Nkosi sisazi ukuthi asibalekanga kodwa silugcinile ukhoho. O, ngiyakhuleka, Nkulunkulu, ukuthi uMoya uzaqhubeka uhlale ebandleni. Sihlalise eduzane omunye lomunye, Baba. Sigcine kanye Lawe. Futhi uhambe phakathi kwethu, Nkosi, kulesi isikhathi sesinti esibane sokucina esiphila kuso. Woba yikuKhanya kwethu. Khazimula phezu kwethu, lezi izikhathi ezinkulu zobumnyama, Nkosi, ngoba siyananzelela ukuthi *uluthi lwesibane lezinkanyezi* zikhuluma ngobu “mnyama.” Futhi Nkosi, siyathokoza ukuthi singabantwana bokuKhanya,

sihamba ekuKhanyeni kukaNkulunkulu. Kasibotshelwanga lalezi izinto zomhlaba, kodwa singabantwana Bakho. SiKubonga okungakanani ngalezi izinto.

218 SiyaKubonga ngokuthumela imibiko leyi njengesiqiniseko seLizwi Lakho. Mawuhlale uhlonitshwa phakathi kwethu, Baba. Mawusigcine kude lokubaba konke okomhlaba. Sigcine sihlanziwe, ukuba impilo zethu zizakuba msulwa futhi zihlanzekile futhi zingwele phambi Kwakho. Makuthi iGazi likaJesu Khristu lenze lokhu kithi sonke, Nkosi. Susa phakathi kwethu, nxa kungaba lolutho lakancinyane olungalunganga. Lususe kithi, Nkosi. Leli liholo lezikhathi zokuhlola.

219 Imihlangano leyi ilungiselwe leyonjongo ukuhlola inhliziyiyo zethu. Wathi lawo amalangabi omlilo wamehlo Akho, “ahlola futhi esazi izinso zenhliziyiyo.” Ngeqiniso uyakwenza, Baba. Futhi khuluma lathi futhi-ke usitshela ukuthi senze. . . sizigcine silungiselele ukuthi ihola selifika.


220 O, sikuBonga okungakanani ngalokhu, Baba. Sizakwenza lokho ngakho konke okukithi ngomusa Wakho. Amen.

221 O, awumthandi Yena na? Manje, nxa kungaba lowemzini phakathi kwethu, yiyo indlela okwakuyiyo ekuqaleni. Lapho uJesu elapha emhlabeni, Wathi, omunye umuntu waMbuza ngodaba lomtshado lokwahlukana kumbe enye into, Wathi, “Kwakungenjalo kusukela ekuqaleni.” Kumele kubuyelwe ekuqaleni.

222 Khona-ke nxa ukuqala kwakulibandla lePhentekhosti futhi UliVini, thina sizingatsha, sonke isikhathi lowoMvini ukhupha ibandla, kuzakuba libandla lePhentekhosti, ugatsha lwePhentekhosti; into efanayo eyayiyiyo ekuqaleni (Bona?), isikhathi ngasinye. Manje, ngaxhumela eminye imivini phakathi kwaso futhi lizakuthela izithelo zaso. Ungathatha i—isihlahla se-olentshi futhi ufake ilemoni kiso, sizakuthela amalemoni siphila empilweni ye-olentshi. Faka igrapefruit kuso, futhi lizathela igrapefruit ngoba yisithelo se-citrus.

223 Ngakho lezi inhlanganiso lezinto, zinamathiselwe phandle lapho, bezithi amaKhristu, bangaphila ngempilo yesiKhristu. Kunjalo khona kanye, kodwa bazakuthela izithelo zenhlanganiso yesonto. Kunjalo. Ngoba bananyathiselwe kanjalo. Kodwa nxa lologatsha ngokwalo lukhupha i. . . kumbe nxa lowoMvini uhluma ugatsha, lizabe li. . . lizabhala iBhuku leMisebenzi ngemuva kwalo. Kunjalo khona kanye. Ngoba yikho lokho okwenzakala okokuqala. Lonke ugatsha eliluvezayo ngokwalo luzakuba lama-olentshi, lonke. Futhi iBhayibhili likhulumile; lwalulezingatsha ezingu 12 kulo.

224 O, ngiyathokoza sibili ukuphila ngaphansi kwalologatsha, kawuthokozi na? Yebo, mnumzana. O, kuyamangalisa.

²²⁵ Kulungile, khumbulani kusasa ebusuku manje kusikhathi
seFila-...seSardisi. I...?...ukuza kwenhlanganiso
yeLutheran, Martin Luther...?... 

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