


# IZINKOMBA EZINHLANU

## EZIYIZO-DU ZE BANDLA LEQINISO

### LIKANKULUNKULU OPHILAYO

 Ngiyabonga, Mfowethu Neville, iNkosi ikubusise. Kuyinhlanhla ngempela ukuba lapha kulobubusuku. Ngijabula kakhulu ukuthi uNkulunkulu usivumele ukuba sikwenze. Nginamahlonyana ngemishini yokuthwebula izithombe. Ngithanda... Qhubeka, zithwebule. Kulungile. Ngiyayibhekisisa nje. Ngiyazi ngayo. Futhi lokho kulungile. Kulungile. Manje, kufudumele impela. Sibe nemiLayezo emibili emikhulu kakhulu evela eNkosini. Futhi manje ngicabangile, kulobubusuku, ngibona ukuthi. . .

<sup>2</sup> Abaningi babangane bami balapha odingeke ashayele esuka kude, abanye babo bevela ezansi le eKentucky. Ngibona uMfowethu Welch Evans nomndeni wakhe lapha abavela eTifton, eGeorgia. Ngibonane nabantu phandle lapha abavela eCalifornia. Kukhona abanye lapha abavela eJalimane nasezindaweni ezehlukene, bengena kulendawana eyodwa encane, ukuzokhonza iNkosi. Futhi ngibona uDadewethu Nellie Cox. Ngikholwa ukuthi uninazala wakhe nabo balapha. Okungukuthi, mhlawumbe bazobuyela emuva amamayela amaningi kulobubusuku eKentucky, eGeorgia, behle bayongena eTennessee, bakhuphuke bayongena eOhio, abangane bami lapha. Umngane oyedwa lapha, uMfowethu Ted Dudley, uvela le ePhoenix, eArizona. Baningi lapha, abanye, uma nje ngingahle ngibabize ngamagama abo, abeza lapha ukuzovakasha nathi namhlanje. Abangamapesente angamashumi ayisishiyagalolunye angikaze ngisho ngithinte izandla zabo. Ngibona abangane bami abavela eChicago, nasezindaweni nje zonke ezizungezile. Bangaki abantu ophakathi lapha abavela ngaphandle kwedolobha, phakamisani izandla zenu. Amapesente angamashumi ayisishiyagalolunye ezethameli, manje, enziwe ngabangane abehlukene abavela emabandleni ehlukeni ndawo zonke ezweni.

<sup>3</sup> Futhi ngishumayele isikhathi eside kulokhu ukusa, ngakhulekela abagulayo kwaze kwagamanxa elokuqala, ngakho ngithe nje ukusha izwi kancane. Futhi ngizodingeka ngishumayele isikhashana esincane ukuba ngithi ukungena, kulokhu esikubiza ngokuthi, yigiya lesibili, ngaphambili.

<sup>4</sup> Kukhona uMfowethu Lee Vayle, ngisanda nje kumxhawula, omunye walabo engihambisana nabo; ibandla lamaBaptisti, eOhio.

<sup>5</sup> Ngabe nguwe lowo, Ben? [UMfowethu Ben Bryant uthi, “Amen.”—Umhl.] Bengingakakuzwa uthi “amen” okwamanje, kungenjalo bengizokwazi. Bonke bayamazi uMfowethu Ben. Futhi ngiyazi ukuthi ungowangaphandle kwedolobha, ngakho angazi nje... Ungowakuphi manje, Mfowethu Ben? [“Awu, sisenhla eNorth Borden, eIndiana, mfowethu.”] Borden, Indiana.

<sup>6</sup> Sijabula kakhulu ukuba nawo wonke umuntu lapha. Futhi manje angizukunihlalisa isikhathi eside kakhulu, ngenxa yamamayela esabekayo enisazowashayela. Ngifisa sengathi benginganithatha nonke ngamunye niye ekhaya nami kulobubusuku. Ngikusho ngeqiniso lokho. Kufanele ngihambe cishe ngelesithathu, phakathi kwelesithathu nelesine nqo ekuseni, futhi ngi—ngifisa sengathi benginganithatha sihambisane. Ngibona umngane wami lapha ovela eArkansas, umkakhe. Awusuye umlisa esasi... iNkosi eyakhuluma kuye futhi yasho lezizinto phakathi lapha ngobunye ubusuku na? Bengicabanga ukuthi ubunguye. Nje uma ngiqalaza, ubona abangane abasha nabadala. Ngakho, uNkulunkulu uyazazi izinhloso zenhliziyi yami, ukuthi bengingathanda ukunibona, futhi nginithathe niye ekhaya nami futhi sibe nokuxoxa okumnandi. Kodwa ngeliny’ilanga siyokwenza lokho, lapho esingeki sisadingeka ukuba sithi, “Kufanele sisheshise. Kufanele kulandwe abantwana. Ukhona ogulayo.” Lokho kuyobe kungasekho ngaleyonkathi, loloSuku olukhulu. Ngethemba ukuthi sibonana ezinye izikhathi eziningi.

<sup>7</sup> Manje, kuyinhloso yami, ngisalinde eNkosini manje, ukuthola indlela yami. Manje, ngoLwesibili, ngizodinga umkhuleko kabi kakhulu ukwedlula esengake ngawudinga kuyo yonke impilo yami. Ngizonibuza ukuthi nizongikhulekela yini. [Ibandla lithi, “Amen.”—Umhl.] Ngi—ngizoyidinga imikhuleko yenu. Qinisekani ukuthi ningikhulekele. Indlela umoya ovunguzayo ophenduka ngayo, ngoLwesibili, ungahle usho into enkulu kimi, naseBandleni nasesizathwini sikaKristu. Ngakho qinisekani ukuthi ningikhulekele.

<sup>8</sup> Manje, manje-ke, ngize ngithole ukuthi yiyiphi indlela okufanele ngiyithathe nokuthi ngenzeni, ngilinde eNkosini. Ngalesosikhathi, ngizobe ngingakhona lapha etabernakele, ngiphuma ngingena, ngishumayela, ngikhulekela abagulayo, ngenza noma yini engingayenza. Sifuna ukuthi, ngoluny’usuku, uma uhulumeni engasimisi, sifuna ukwakha indlu yokukhonzela lapha, indlu yokukhonzela enhle lapho esingaba nendawo ebanzi yokuhlala, indawo ephansi enkulu, novulande ophezulu, njalonzalo, ngakho kuyoba yindlu yokukhonzela enhle ngempela, efakwe isishayisa-moya, ukuze abantu bakwazi

ukuhlala ngokuthokomala, balalele izinkonzo, uma besivumela sikwenze. Sithemba kanjalo. Manje, sikhulekeleni.

<sup>9</sup> Futhi manje, kulobubusuku, sizosondela endabeni engiyethembisile, kulokhu ukusa, iNkosi ithanda, ukukhuluma ngayo, kulobubusuku. Futhi izoba, ngokufana, nokufundisa, ngenxa yephimbo. Ngifuna ukukhuluma, kulobubusuku, ngokuthi: *IziNkomba eziNhlanu Eziyizo-du ZeBandla leQiniso LikaNkulunkulu oPhilayo*. Iziqinisekiso ezinhlanu eziyizo-du zeBandla leqiniso, noma izinkomba, njalo, zeBandla leqiniso!

<sup>10</sup> Manje, ngaphambi kokuba sisondele kulendaba enkulu nenamandla, ngizocela izwi lomkhuleko. Ngizocela umelusi wethu, uMfowethu Neville, uma ezokwenyuka futhi enze umkhuleko phezu kweZwi likaNkulunkulu. Sisaphenya, sonke, kuMathewu oNgcwele, isahluko 16, ivesi 18, ukuqala, uMathewu oNgcwele 16:18, uMfowethu Neville esenza indlela yakhe yomkhuleko wenduduzo.

[UMfowethu Orman Neville ukhuleka umkhuleko olandelayo—Umhl.]

[“Baba wethu waseZulwini, siyabonga kulobubusuku ngalokhu, enye inhlanhla nethuba esiphiwa khona, ngesaKho esikhulu, isihawu esingunaphakade. Siyabonga kulobubusuku ngokudluthula nokudonsa, nobuholi bukaMoya oNgcwele. Siyakuthokozela, Nkulunkulu wethu, ukuthi UyilowoNkulunkulu owehla ukuba ube kithi futhi ube nathi, kuze kube sekupheleni kwalelizwe.”] Yebo. [“Baba, izinkinga ezinkulu nezivivinyo zakusasa ziyobonakala zingelutho uma nje sikwazi ukubamba isandla saKho futhi sihambe sedlule naWe.”] Qiniso, Nkosi. [“Siyakhuleka, Nkosi, ukuthi Wena uzosinika isihawu esihlale sajula, omunye komunye, sazi ukuthi ngenkathi omunye esesekujuleni kokuvivinywa, nobul’khuni bokuhlolwa, ukuthi thina, futhi, ngolunye lwalezizinsuku, siyodlula ezehlweni ezinjalo. Nkulunkulu, siphe uMoya kaJesu kithi, size sizwelane, ngokwenele, kuze kubekhona ubunye phakathi kwethu, size sikwazi ukuKukhonza, ndawonye.”] Yebo.

[“Baba, siyaKubonga, kulobubusuku, ngenxa yalokhu, omunye, inhlanhla esiphiwe yona, ukuba sikwazi ukuhlala phansi kokufundisa kwenceku yaKho Wena oyigcobile, Wena oyikhethele lesisikhundla.”] NgiyaKubonga. [“Ngayo Wena obone kufanele ukusivumela sibe nenhlanhla yokuba phakathi, phansi kwazo impela izinzuzo zefa lalenkonzo. Ibusise nathi, kanyekanye, ne...nalenkonzo enayo phezu kwayo.”] Siphe khona. Yebo.

[“Baba, sikhulekela ukuthi njengoba lezizinsuku ezisondelayo evikini elizayo, lapho sizobiza Wena manje ngalendlela yokukhulunyelwa, sisho phakathi kwezinhliziyi zethu, ukuthi, ‘Nkulunkulu, njengalokhu Wasitshela ukuthi

noma yiziphi izinto esizishoyo, iyoba njengoba siyikhuluma, uma kuphela sizokholwa futhi sethembe futhi sithobeke Wena.’ Ngakho-ke, Nkosi, lezizinsuku ezilandelayo ezizoba ukuhlolwa phezu kukamfowethu, nomfowethu, nenceku yaKho. O Nkulunkulu, siyamncoma kuWe, kakhulu, eGameni leNkosi uJesu, futhi sikhulekela ukuthi Wena uzomboza ngesivikelo saseZulwini nesibusiso esingakaze saziwe ngaphambili.”] Siphe khona, Nkosi. Kwenze, Nkosi.

[“Nkulunkulu wami, sikhulekela ukuthi Wena uzowavimbela abindwe onke amandla ezihlakaniphi ayophakama, azama ukukhalima noma azama ukugudlulela eceleni.”] Siphe khona, Nkosi. [“Kwangathi umlomo wayo ungavuleka namazwi okuhlakanipha uma kubakhona ithuba lokukhuluma.”] Yebo, Nkosi. [“O Nkosi, siyaKubonga, Nkulunkulu wethu, ukuthi Wena wenze ukuhlinzekela zonke izinceku zaKho, iminyaka ngeminyaka.”] Yebo. [“NoMoya oNgcwele bewenele ukunikeza i-intshumayelo ekhulunywa ngomlomo ebima phambi kwezifundiswa namadoda ayizihlakaniphi.”] Yebo, Nkosi.

[“SiyaKucela, Babawethu, ukuba usivumele sihambe ngokuzithoba nangokungenamsindo, naphambi kwaKho, O Nkosi Jesu. Kuphela sivumele senze intando yaKho futhi sizwe uBukhona baKho. Yiba nathi manje. Futhi, O Nkulunkulu, sikhulekela ukuthi Wena udumiseke ngokuphelele ngaphakathi kithi, kuze kuvele, hhayi okwempopo, kodwa ukudumisa kuzovela kithi, ngocobo.”] O Nkulunkulu!

[“O, Nkosi yami, kulobubusuku, qeda lolusuku olumangalisayo Ofike ngalo futhi waphilisa abagulayo, futhi wahlenga abalahlekile, futhi ubunathi, ukungcwelisa izinhliziyu zabangcolile.”] Yebo!...?.. [“Manje, Nkosi, kulobubusuku thatha wena, kulenkonzu, futhi ubusise umphimbo womfowethu. Futhi ubusise iZwi lapho Liphuma ligeleza. Kwangathi singaba nezinhliziyu nezingqondo ezinamandla okulalela nokukhumbula. Futhi, O Nkulunkulu, manje yemukela ukudumisa kwethu khona, eGameni likaJesu. Amen futhi Amen.”] Amen.

<sup>11</sup> Ngabe lowo uvuleke wonke uzokuthatha na? [Omunye uthi, “Kulungile.”—Umhl.] Ngabe yiyo le imayikhi yombhobho, imayikhi efanele? [“Omabili.”] Ningizwa kahle na? Emuva ngemuva, niyangizwa? [“Amen.”] Kulungile. Kuhle.

<sup>12</sup> Ngifisa ukufunda manje eNcwadini kaMathewu, isahluko 16 nevesi 18. Ngizoqala ngevesi 17.

*UJesu waphendula wathikuye, Ubusisiwe wena-Simoni kaJona: . . . inyama negazi akukwambulelanga lokhu, kodwa uBaba osezulwini.*

*... ngithi kuwe, Wena unguPetru, phezu kwalelidwala  
ngiyakulakha ibandla lami; amasango ehayidese  
awayikulahlula.*

<sup>13</sup> UNkulunkulu akanezele izibusiso zaKhe eZwini laKhe. Igama elithi i*Bandla*, kulezizindaba ngayinye engizikhethe kulobubusuku, ukuzama ukukhuluma kini ngazo, enye yayo ithi: Yini i*Bandla* na? Ubani owaLimisayo na? Uyini uMlayezo waLo na? Siba kanjani yilunga laLo na? Futhi singafinyelela yini eZulwini ngaphandle kokuba yilunga laLo na?

Manje, ngayinye yalezozindikimba ingathatha amahora, sifunisisa emuva naphambili. Kodwa ngifisa nje ukushaya amaphuzu ambalwa aqavile, ukubonisa ukuthi yiliphi i*Bandla* langempela. Futhi, manje, ngifuna nibe namaBhayibheli enu.

<sup>14</sup> Manje, indawo yokuqala, igama elithi i*Bandla*, qobo lwalo, lisho ukuthi, “abaBizelwe ngaphandle.”

Manje, uIsrayeli wayengesilo i*bandla* likaNkulunkulu inqobo nje uma babeseseGibhithe. Babenga *bantu* bakaNkulunkulu. Kwase kuthi-ke lapho uNkulunkulu esebazela ukuba baphume eGibhithe, baba y*ibandla* likaNkulunkulu, ngoba base be “ngababizelwe ngaphandle.”

Manje, lokho kusalokhu kumi kufana namhlanje. Igama elithi i*bandla* lisho ukuthi “Ababizelwe ngaphandle,” labo ababizelwe ngaphandle, behlukaniswa, benziwa behluka.

<sup>15</sup> Manje, eTestamenteni eLidala, i*Bandla* elaziwayo lalibizwa ngokuthi “uMbuso kaNkulunkulu,” uMbuso kaNkulunkulu. Manje, ngikuthatha lokho ehlelweni lezikhathi zokwenzeka kwezinto emilandweni yeBhayibheli. ITestamente eLidala, i*Bandla* lalibizwa ngokuthi “uMbuso kaNkulunkulu.” Ngamany’amazwi, uNkulunkulu uyiNkosi, ne*Bandla* liyindawo yaKhe agiBusayo. “UMbuso kaNkulunkulu,” iTestamente eLidala.

<sup>16</sup> ETestamente eLisha, Libizwa ngokuthi “uMbuso i-empaya wobuMesiya.” O, ngiyakuthanda lokho, kaMesiya. Ngamany’amazwi, “uMbuso i-empaya kaMesiya,” lapho uMesiya ebusa ngokomthetho futhi ebusa ngokobukhosi. Akukho-migoqo evimbayo yamahlelo noma lutho, uMesiya uyabusa eMbusweni waKhe i-empaya. Lokho akusikho ukucabanga okuyisimangaliso na? UMbuso i-empaya wobuMesiya. Ngakho-ke, i*Bandla* alisiyo inhlango, i*Bandla* alisiwo umbuthano wabantu. I*Bandla* ngabantu bakaNkulunkulu ababizelwe ngaphandle kwezwe, ukuba bakhonze komunye uMbuso.

<sup>17</sup> Lokho bekungamela ukuthi kucashunwe. Ezinyangeni ezimbalwa ezedule, unkosikazi nami sasiya esikhungweni sezitolo. Futhi sathola into exakile, kwakukhona owesifazane emgwaqeni, owayegqoke isiketi. A, ngeke nikukholwe, kodwa

ngempela samthola oyedwa. Nonkosikazi wathi kimi, “Awu, awubheke lokhuya.”

<sup>18</sup> Ngathi, “Ufanele ukuthi ungumKristu. Wehluke kakhulu impela.” Amahloni.

<sup>19</sup> Kwase kuvuka umbuzo, “Kungani, Bill, ukuthi thina, njengamaKristu, nalokhu ukuKholwa esikholelwa kukho, kungani ukuthi siphophele abesifazane bakithi ukuba bagqoke amalokwe, ukuziphatha ngaleyondlela na? Abenzi yini abantu bakwamanye amabandla? Bagqoka lezozingubo zokwembatha kanjalo, izingubo zokwembatha ezingahloniphekile, futhi kungani na? Wawungeke usho ukuthi babenesimilo esixegayo.”

<sup>20</sup> Ngathi, “Yiqiniso lelo. Ngeke ngehlulele-muntu. Kodwa, ukubabona, ‘Baziwa ngezithelo zabo.’ Bangahle bangenzi ngempela icala elinzima, kodwa kubo kukhona umoya obaqhubela esimilweni esixegayo.”

<sup>21</sup> Manje, uJesu wathi, “Yilowo nalowo obuka owesifazane amkhanuke, usephingile naye enhliziyweni yakhe.” Manje, ngenkathi lesosoni sizofanele siziphendulele ngokuphinga, ubani ozoba necala na? Owesifazane owaziveza yena. Ungahle ube msulwa njengomnduze, mayelana nesiqiniseko sokuziphatha. Kodwa uma uziveze wena phambi kwabantu, ngendlela yesimilo esixegayo, nakuba ungenacala ngokwenza isenzo, ubangele indoda ukuba icabange okubi ngawe, kube kuyiphutha lakho. UJesu wathi uyoba necala loku “phinga.” Futhi, “Isiphingikazi asisoze sangena eZulwini.”

<sup>22</sup> Kodwa, njengoba ngihamba umhlaba jikelele, ngithola ukuthi sonke isizwe sinomoya waso. Nazozonke izizwe zilawulwa nguDeveli. Bonke ohulumeni babuswa nguDeveli. IBhayibheli lasho njalo. Bayalwa, balwa impi, futhi bayolwa kuze kufike uJesu, khona-ke Uyobe esemisa uMbuso okungayikubakhona-mpi. Kodwa uSathane wathi yonke imibuso yezwe wawungowakhe, futhi wayenza noma yini ayefuna ukuyenza ngayo, khona impela ebusweni bukaJesu Kristu. Futhi yonke ingamathuluzi kaSathane, imibuso kaSathane. USathane watshela uJesu, “Ngizoyinika Wena uma Uzoziwisa phansi ukhuleke kimi.”

<sup>23</sup> UJesu wayazi ukuthi Wayezoba yindlalifa kuyo, esikhathini seminyaka eyiNkulungwane, ngakho Wathi, “Suka, Sathane.” Wayazi ukuthi uNkulunkulu wayezoMnika yonke imibuso, futhi iyoba ngeyaKhe, futhi iyoba nguMbuso owodwa.

<sup>24</sup> Uma uya eJalimane, uthola umoya waseJalimane. Uyongena eNgilandi, uthola umoya waseNgilandi. Uyongena eSwidi, uthola umoya waseSwidi. Uyongena eFransi, uthola umoya waseFransi. Ungena eMelika, uthola umoya waseMelika.

<sup>25</sup> Ngama eSan Angelo, eRoma, esikhathini esithize esedlula, futhi ngangifuna ukubona umgede okwakulahlwa kuwo izidumbu. Futhi okwangimangaza, nokokusolwa,

njengomMelika, ngimi phambi kwesango lomgede okwakulahlwa kuwo izidumbu lapho owawungena khona, kwakuthi, “Kwabesifazane baseMelika: niyacelwa ukuba nembathe futhi nihloniphe abangasekho ngaphambi kokuba ningene lapha.” Uma isizwe sesicwila sibe phansi kangako, kubi kakhulu, uma sesifika kuleyondawo. Ngakho niyabo, ngoba . . .

Ngake ngabuza owesifazane, “UngumKristu na?”

<sup>26</sup> Wathi, “NgingumMelika. Kusobala, nginguye.” Lokho akuhlangene ngalutho nakho.

<sup>27</sup> UMfowethu Bosworth wabuza oyedwa, ngobunye ubusuku, wathi, “UngumKristu, dadewethu na?”

<sup>28</sup> Wathi, “Ngizokunika ukuthi uqonde, ngikhanyisa ikhandlela njalo ebusuku.” Kube sengathi lokho kukhona okukhlanganisa nobuKristu, ukukhanyisa ikhandlela. UbuKristu abuhlanganisile izinto ezinjengalokho. NeBandla likaNkulunkulu alizihlanganisile izimo ezinjengalokho.

<sup>29</sup> Manje, okwenza abesifazane . . . Asibaphoqi neze abesifazane ukuba benze lokho. Asibaphoqi neze abesilisa bakathi ukuba bangaphuzi, ukuba bangathuki. Sishumayela iVangeli nje, bese sendlala iphethini leBhayibheli. Abesilisa abanengi oza ezinkolweni zamaPentecostal nezinkolo zobungcwele, bangene bezisho ukuthi banjalo, kanti abanjalo, enhliziyweni yabo. Abesifazane abanengi wenza into efanayo. Asibatsheli ukuthi bafanele bakwenze. Sivele sibanike iphethini nje. Sibatshele ukuthi iBhayibheli lithini, futhi uma bezalwa nguMoya waseZulwini, khona-ke umoya wabo awusesiwo owesMelika, awusesiwo owesJalimane. UsungowaseZulwini, lapho, uMbuso kaNkulunkulu. Ngoba, sikomunye uMbuso, uMbuso kaNkulunkulu, lapho ukuzihlonipha, ubungcwele, namandla kuhlala khona.

<sup>30</sup> Sinokungena eNkosini yethu. Sinengxoxiswano naYo noma yinini uma sifuna ukuYibiza. Asinabo abanye abakhulumeli, akekho omunye umlamuleli phakathi kweNkosi nathi, kodwa lowoMuntu oyedwa, uKristu Jesu. Ngakho sihlala eMbusweni. Futhi ubizwa ngokuthi, ehlelweni lezikhathi zokwenzeka kwezinto emilandweni yeBhayibheli, “ubuMesiya, uMbuso wobuMesiya.” Ngamany’amazwi, lapho uMesiya ebusa khona kukho konke ukuphila ekubuseni kokuBusa kwaKhe, ebusa izimpilo zabantu baKhe, abantu ababizelwe ngaphandle abavela kuyoyonke indima yempilo, ebaqoqela ndawonye babe yiqembu, bese eLibiza ngokuthi, “IBandla laKhe,” noma “Ababizelwe ngaphandle baKhe.” Akusiyo into enhle lokho na? [IBandla lithi, “Amen.”—Umhl.]

<sup>31</sup> Manje, uSrayeli kwakunga bantu bakaNkulunkulu kwaze (sithola eZenzweni 7:38, uma nikubhala phansi) kwaba yilokho base-ke bebizwa nge *bandla* likaNkulunkulu, ngoba babizwa nguNkulunkulu, bephuma eGibhithe, bephuma ezweni,

baphuma badedu kwamany'amabandla, badedu kwezinye izinkolo, ukuba bahambe noNkulunkulu yedwa qhwaba.

<sup>32</sup> Futhi, manje, iBandla likaNkulunkulu namhlanje liyinto efanayo, babizwe baphuma kuyo yonke into yezwe, babizwe baphuma kuzozonke izinkoloze, babizwe baphuma kuwo onke amahlelo ezenkolo, babizwe baphuma kuzozonke izinhlangano zezenkolo, ukuba bahambe noNkulunkulu. Bengabuswa ngumbhishobhi, kodwa bebuswa nguKristu, kuloMbuso wobuMesiya esiphila kuwo. UKristu uyiNkosi. UKristu nguYe.

<sup>33</sup> Manje, uKristu uyiNhloko yalona. UKristu uyiNhloko yaloMbuso wobuMesiya. Futhi ungeke uwuhlele uMbuso uKristu ayiNhloko yawo. Ungeke uwenze ihlelo uMbuso uKristu ayiNhloko yawo. Ngoba, uKristu uyiNkosi, futhi ungeke uthathe izihlakaniphi zomuntu bese wenza inhlangano uKristu azoyibusa. Ngakho-ke, noma yiziphi izinkampani, noma yibaphi abantu, noma yimaphi amaqembu abantu, okuzama ukuhlela uMbuso kaNkulunkulu, kuhamba ngokuphambana neNkosi. Futhi uma behamba ngokuphambana neNkosi, kuyophikisana neNkosi. Ngakho uma kuphambene neNkosi, kuyoba ngumphiki-Kristu. Lokho kunokukhahla ngempela. Ukuba nje bengisenalo kakhudlwana iphimbo, besizokwenza kuthi ukucaca kakhulu lokho. Kungumphiki-Kristu. Futhi uma nizongibezelele imizuzu embalwa, ngizokufakazisa lokho. Umoya womphiki-Kristu uzama ukuthatha a—abantu futhi ubabize besuka enhlanganweni baye enhlanganweni, bezihlela ngokuzihlanganisa ndawonye, okungakaze kube yintando kaNkulunkulu. Abantu bebeqophisana njalo nami ngoba bengishaya kakhulu izinhlangano. Akusibo abantu abaphakathi lapho, engibashayayo. Yilowomoya obusayo owenza abantu bacabange ukuthi, “Yithina abantu.”

<sup>34</sup> Abantu bakaNkulunkulu bangabantu baKhe ababizelwe ngaphandle. Ngikholwa ukuthi bakuwo onke amahlelo. Bebengaba yiKatolika. Bebengaba yiProtestane. Bebengaba ngabamaJuda. Bebengaba noma yiluphi uhlobo lwebandla. Kodwa iBandla langempela linguMzimba kaJesu Kristu ofihlakele.

<sup>35</sup> Manje, ungeke uwuhlele uMzimba kaKristu ofihlakele. Manje, wonke umuntu oza kuKristu, uyaphuma ezweni, angene kuKristu, angene eMzimbeni waKhe ofihlakele. Futhi uyilunga lalowoMzimba uma ungeniswa kuleliBandla, ubizelwe ngaphandle futhi ubhaphathizwe kuloMzimba ofihlakele. Niyakuthola na? Hhayi iMethodisti, hhayi iBaptisti, hhayi iPentecostal, hhayi iNazaretha, hhayi aboHambo oluNgewele, hhayi iKatolika; kodwa uMzimba kaJesu Kristu. Sizokucosha lokho ngokuthe ukujula kancane kweminye imibuzo, emizuzwini embalwa, lapho siqhubeka singena ezingxenyeni ezijulile kakhulu zakho. Kodwa, uMzimba kaKristu uyiBandla.



<sup>36</sup> Manje, ULixhumanisa nemifanekiso eminingi, njengasendodeni nomfazi. Ubiza iBandla, “uMlobokazi.” Nomlobokazi akusesibo, nomyeni akusesibo, abantu ababili; bamunye. “Uyinyama yenyama yakhe nethambo lethambo lakhe.” Bese kuthi-ke uma owesilisa noma owesifazane ebizelwa eMzimbeni kaKristu ofihlakele, ngoMoya oNgcwele, baba yilunga eligcwele laloMzimba ngenkathi begcwaliswa ngoMoya oNgcwele. Ngoba, uNkulunkulu wakhapha uMoya kuKristu, wavusa umzimba waKhe wase ewubeka esiHlalweni saKhe sobukhosi, wase ethumela emuva uMoya oNgcwele ukuba wenze uMzimba kaKristu ofihlakele, oyohlanganiswa eSidlweni sakusihlwa soMshado ekuFikeni kweNkosi. Ungeke uWuhlele. Uyimfihlakalo.

<sup>37</sup> UJesu wathi kuNekodemu, “Umoya uphaphetha lapho uthanda khona. Kawazi lapho uvela khona kumbe lapho uyakhona. Banjalo bonke abazelwe nguMoya.” Ungeke uWuqonde. Uvela ndawo ndawo. Futhi akusiyo iMethodisti. Akusiyo iBaptisti. Akusiyo iPentecostal. Akusiyo noma yiyiphi inhlangano. NgukuZalwa, ukuzalwa eMbusweni kaNkulunkulu.

<sup>38</sup> Manje, ukuzama ukuLihlela, khona-ke kukuletha kumphiki-Kristu, ngoba noma yini ephambene noKufundisa kukaKristu kungumphiki-Kristu.

<sup>39</sup> Manje, yaqalaphi-ke pho lenhlangano na? UJesu, ngenkathi Eseseemhlabeni, akazange ahlele-bandla. Wakhuluma ngeBandla elizayo, kodwa Akazange ahlele-bandla. Lalingekho neze ibandla elahlalwayo, amakhulu eminyaka emva kokufa komphostoli wokugcina. Nebandla lokuqala elihleliwe elake laba semhlabeni, kwaba yibandla eliRoma Katolika. Manje, ngine *Pre-Nicene Fathers*, *Foxe Book of Martyrs*, imibhalo kaJosephus, iPemberman's *Early Ages*, nabaningi bababhali basendulo. Futhi akukho-ndawo, akukho-ndawo lapho okuke kwabhalwa khona kunoma yiliphi ikhasi lomlando, lapho okwake kwabakhona ibandla elihleliwe kwaze kwahlelwa ibandla eliRoma Katolika. Futhi liba yinhlangano, okwakuphambene noNkulunkulu.

Manje, uma into enjalo yayiza...O, ngifisa sengathi bengingawelisela lokhu kini. Uma into enje yayiza, futhi ibe ngomkhulu umphiki-Kristu, ubengafanele yini uNkulunkulu ukuba akwazi ngaphambili, uma EnguNkulunkulu ongenasiphelo na? [Ibandla lithi, “Amen.”—Umhl.] Ungongenasiphelo. Ubengeke Azi yini ukuthi lezizinto yayiza na? Futhi uma kuyinto embi kabi kangaka, ubengeke yini alexwayise iBandla laKhe ngaphambili na? [“Amen.”] Manje, ngiyethemba ninokuqonda okungcono kokuthi kungani ngishaya, hhayi kubantu abasezinhlanguweni, kodwa izinhlangano ekuhleleni kwazo. Kungebe yilutho olunye ngaphandle komphiki-Kristu, kuzo zonke.

40 Manje wena uthi, “Awume kancane, bengicabanga ukuthi ubungashumayeli lutho olunye ngaphandle kweBhayibheli.”

41 Asidedele iBhayibheli likusho, ke. Asiphenye manje futhi sifunde isikhashana. Phenyani kanye nami eZambulweni, isahluko 17. Lesi yisambulo sikaJesu Kristu, eBandleni laKhe, iBandla elibizelwe ngaphandle. ISambulo 17. Futhi sizozama ukukwenza lokhu nje ngokukhulu ukushesha okunokwenzeka. Kodwa bhekisisani njengoba sifunda.

*Kwase kuza kimi enye yezingelosi eziyisikhombisa ezazimezitsha eziyisikhombisa, yakhuluma nami, yathi. . . Woza lapha; futhi ngikutshengise ukwahlulelwa kwesifebe esikhulu esihlezi phezu kwamanzi amaningi:*

42 Manje, konke lokhu kufanekisiwe, ngoba yisambulo sikaJesu Kristu, sinamekwe ngophawu. Benikwazi lokho na? Kuyinto efihlakele, futhi ingembulwa kuphela, hhayi ngomqondo wokuhlakanipha, kodwa kwembulwa ngoMoya oNgcwele ngesiphiwo sikaMoya. “Onokuhlakanipha makabale isibalo sesilo. Onokuhlakanipha, isiphiwo sokuhlakanipha, makenze lokhu futhi makenze lokho.” Futhi Lesi yisambulo.

43 Manje, noma ubani uyazi ukuthi uma owesifazane efanekiswa eBhayibhelini, kuphathelene nebandla. IBandla likaKristu libizwa ngokuthi “uMlobokazi.” UPawulu wathi, “Nginendisela kuKristu njengentombi emhlophe.”

44 Manje lapha sikhuluma ngowesifazane omkhulu ongowesifazane onegama elibi. “Woza lapha ngizokutshengisa,” kwasho iNgelosi kuJohane, “ukwahlulelwa kwesifebe esikhulu esihlezi phezu kwamanzi amaningi.” Manje, “owesifazane ehlezi phezu kwamanzi amaningi,” kuzwakala kufihlakele kakhulu, kodwa konke kulapha. IBhayibheli liyakuchaza.

Manje asiphenye ngale esahlukweni 15, ukuze sikwazi uku. . . noma ivesi 15, njalo, lesahluko esifanayo, ukuze nikwazi ukubona ukuthi a—a—a “amanzi” achaza uk’thini.

*Yayisithi kimi, Amanzi owawabonayo, lapho sihlezi khona isifebe, angabantu, . . . zizuku, . . . zizwe, nezilimi.*

45 Ngakho-ke, a *manzi* owesifazane ayehlezi phezu kwawo, phezulu ngaphezulu, wayenokulawulwa kwe “zizwe, abantu, izizuku, nezilimi.” Wayekulawula konke; owesifazane, owesifazane onegama elibi.

Manje, uma owesifazane enegama elibi, uma sazi ukuthi owesifazane wayebizwa ngalokho ngokwemvelo, kowe—wesifazane, besizokwazi ukuthi wayengathembekile endodeni yakhe. Yilokho abezobizwa ngakho. Khona-ke ubeyobe ezenzisa ukuthi uhlala ngokwethembeka kowesilisa, futhi uhlala ngokungethembeki kuye. Kunjalo na? [IBandla lithi, “Amen.”—Umhl.]

Awu, manje-ke, leli yibandla elithi uKristu uyiNdoda yalo, futhi imfundiso yalo iphambene nokuFundisa kwaKhe. Uyisifebekazi. Futhi unokulawulwa kwabantu nezixuku nezizwe. “Woza lapha futhi ngizokutshengisa ukwahlulelwa kwaso.” Manje sesinaso isithombe.

*Afeba naso amakhosi omhlaba, nabakhileyo emhlabeni badakiswa yiwayini lobufebe bakhe.*

<sup>46</sup> Yini uku *feba* na? “Ukungcola, ukungahlanzeki.” Uyisifebekazi. Unokungcolanaye, nabobonke abantu abacebile bezwe, amakhosi namadoda amakhulu ezizwe nezixuku, bafebile naso, bathathe ububi baso. Niyabona ukuthi kuza kuphi, anikuboni na? [Ibandla lithi, “amen.”—Umhl.] Niyabo?

<sup>47</sup> Manje, anginacala ngokubhala Lokhu, kodwa nginecala uma ngingaKufundisi. Ehhe. Sikhuluma nge *bandla* manje. Manje, uma nizoqaphela, lapho sithi ukuqhubeka kancane.

*Yayisingiyisa ehlane ngikumoya: ngabona owesifazane ekhwele isilo esibomvu, . . .*

<sup>48</sup> Ake ngithole lemifanekiso njengoba sihamba. Manje, *okubomvu tebhhu* ku “bomvu.” Okubomvu, ngendlela eyodwa, kungumbala omuhle. Okubomvu, ngenye indlela, kungumbala onegama elibi, ilambu elibomvu, umbala wengozi, umbala obomvu tebhhu. “Wayevunule ngombala obomvu tebhhu,” obomvu, unondindwa.

<sup>49</sup> “Futhi ekhwele isilo.” I *silo*, eBhayibhelini, sichaza “amandla.” Uma niqaphela, abefundisi abanengi, ngiabona benqekuzisa ikhanda labo, kunjalo, ngoba bangothisha beBhayibheli. I *silo* sichaza “amandla.” Siyazibona lezizilo ze—zeBhayibheli, zeSambulo 13, nezikaDanyeli, zikhuphuka zivela emanzini; izilo, amandla, zikhuphuka zivela phakathi kwabantu.

<sup>50</sup> Kodwa nike naqaphela na? ESambulweni 13, ngenkathi iUnited States ikhuphuka, yisona silo kuphela eBhayibhelini, esikhuphukayo, esingaphumanga emanzini. IBhayibheli lathi sikhuphuka sivela emhlabeni, lapho okwakungekho-bantu khona. Leso kwakuyilombuso omusha. Futhi sasifana newundlu, kodwa emva kwesikhashana sakhuluma njengodrako. Lelo yilelizwe. Kufanele kwenzeke. Ngoluny’usuku bayokwenza iphutha bakhethe umfo ongafanele. Bayovusa uJosefa, noma . . . “uFaro ongamazi uJosefa.” Bakuzama ngaphambili, futhi bazophinda bakwenze, uma behluleka ngalesisikhathi. Kuyofika ekugcineni. IBhayibheli lisho njalo. Angisuye usombusazwe. Macala omabili abo bagwegwile. Ngibeka ivoti lami kuJesu Kristu. Nguye Yedwa engimkhathalele. Kodwa, ngiyanitshela, kungcono nesule amaglasi enu manje, nibheke noma yiyiphi inkululeko yabantwana benu. Angazi ukuthi isondele kangakanani. Khulekani. Kulungile. Kuno . . . Bhekisisani.

*Yayisingiyisa ehlane ngikumoya: ngabona owesifazane (ibandla) ekhwele isilo esinombala obomvu, esinombala obomvu, sigcwele amagama enhlamba, sinamakhanda ayisikhombisa nezimpondo eziyishumi.*

<sup>51</sup> “Amakhanda ayisikhombisa.” Kwehlele phansi lapha, Kwathi, “Amakhanda ayisikhombisa,” elalisesilweni, “ngamagquma ayisikhombisa lapho u—umuzi uhlezi khona.” Manje yimuphi umuzi owakhiwe phezu kwamagquma ayisikhombisa na? [Ibandla lithi, “YiRoma.”—Umhl.] IRoma, impela, umuzi ohlezi phezu kwamagquma ayisikhombisa; ibandla, owesifazane, unondindwa ozolawula izwe ngamandla akhe. Ngani, kucace bha njengokufunda iphephandaba nje. Niyabo? Ngempela.

*Manje, owesifazane wayembethe okububende nemibala ebomvu, (owesifazane, ibandla, licebile), evunule ngegolide nangamatshe anenani nangamaparele, . . .*

<sup>52</sup> Ngitshele ukuthi kukuphi lapho elilodwa lawo likhokha khona intela yeholo. Ngitshele lapho khona batheliselwa khona noma yini. Ngendlela, yanoma yini abafuna ukuyenza. Nokho, uNkulunkulu unabantwana baphakathi lapho. Ngempela unabo.

<sup>53</sup> Ngokufanayo nje, ibhodwe ngeke libize iketela ngokuthi limnyama. Izikhathi ezininginingi, amaProtestane athi, “Awu, amaKatolika, babulala *lo, lowo, nomunye*.” Ubani owabulala uJoseph Smith na? Angivumelani naye. Kodwa wayenalo nje kakhulu naye ilungelo lokufundisa kwakhe njengoba nginalo elami, lapha eMelika. Nebandla lamaMethodisti labulala uJoseph Smith. Uma ungena e—eDolobheni iSalt Lake, linesayini enkulu phezulu, “Nina maMethodisti, qaphani okhrikethe baseMormon.” Kunjalo. Ibandla lamaMethodisti ladubula uJoseph Smith lamlahla phansi. AmaProtestane! Ngakho, ningampongolozeli iKatolika. Bhekisani, emizuzwini embalwa nje, iBhayibheli lizosho njalo, nalo.

*. . .amatshe anenani . . . amaparele, ephethe isitsha segolide ngesandla sakhe sigcwele amanyala nokungcolileyo kobufebe bakhe, izimfundiso zakhe, lokho ayenikezelana ngakho, amakhosi omhlaba ekuphuza.*

<sup>54</sup> Noma yimuphi umuntu ubengakukholwa lokho, ubengawakholwa amaphilisi amavitamini kaMfowethu Jagger, ukuthi, “Ungafafaza owesifazane ngamanzi oseneminyaka engamashumi amathathu agana, futhi waba nesigejane sabantwana, bese umbuyisela ebuntombini—nto bese umthumela embhedeni wobukoti ngalobobusuku nendoda yakhe.” Noma

ubani obengakukholwa ukuthi amanzi ayokwenza lokho, angakholwa noma yini. Kunjalo.

Kodwa amakhosi omhlaba enza izinto ezinjalo njengalokho. Kungokokuba ukuze aphile futhi abe nokuzizwela ukuthula. Phansi enhliziyweni yakho uyazi ukuthi ubolile. Kuthatha iGazi likaJesu Kristu ukukuhlanza. Kodwa manje qaphelani, waba yibandla lokuqala ukuhlela, iBhayibheli likhuluma ngakho lapha.

*Kwakulotywe ebunzini lake igama lokuti,  
MFIHLAKALO, IBABULONA ELIKULU, UNINA  
WEZIFEBE NOWOKUNENGEKAYO KOMHLABA.*

<sup>55</sup> Manje bhekisisani. Sonke sizovumelana. Nezincwadi zalo impela iRoma, izincwadi zalo impela iKatolika, ziyavuma ukuthi lelo yibandla lamaRoma. Izincwadi zabo impela ziyavumelana nakho. Nginalena ebizwa ngokuthi *Amaqiniso Okhoho Lwethu*, ingeyompristi kuphela. IKatolika laphendukela kwelami... Okungukuthi, umfana wakhe owesifazane wayengumpristi, futhi wanginika incwadi. Wase eyameceba ebandleni; ufike uzoyifuna, futhi angimvumelanga ukuba ayithathe. Ngayigcinela ukuba ibe ngubufakazi obubonakalayo, ngangifuna ukwazi ukuthi ngangikhuluma ngani. Uma ngisho noma yini, ngifanele ngiyazi. UNkulunkulu uzongibeka icala ngayo.

<sup>56</sup> Futhi khumbulani, wayebizwa nge “MFIHLAKALO, IBABULONA.” Siyazi ukuthi lelo yibandla eliKatolika. Kodwa, qaphelani, ungu “NINA WEZIFEBE.” Yini isifebe iharlot na? Into efanayo naleyo ayiyo, isifebekazi. Manje, zavelaphi lezizinhlangano na? Nango unina. Yilokho abayikho, ukusuka nje. Bese-ke wena uthi, “Lowo ngumphiki-Kristu.” Yiqiniso lelo. Manje-ke uma lowo kungumphiku-Kristu, kuthiwani-ke ngezinhlangano zethu na? Njenge *sifebe* ne *sifebekazi* nje, yinto efanayo, “ziphinga, zihlobonga,” zemukela izinto ezingamanga ngenxa yomqondo nokuba yizihlakaniphi kwabantu. Njengoba iBhayibheli lathi, “Befundisa iziFundiso eziyimiyalo yabantu.” Yilokho okubizwa nge *bandla* namhlanje, okuphambene noMbuso kaNkulunkulu.

<sup>57</sup> NjengaseTestamenteni eLidala. UNkulunkulu wayefuna ukuba yiNkosi phezu kukaIsrayeli, ngaphambi kokuba kube yibandla, futhi WayeyiNkosi. Futhi nakuba babenomprofethi, uSamuweli, indoda elungileyo, futhi lapho esebatshele lokho, uma babefuna inkosi. Kodwa babefuna ukufana nabobonke abanye abantu. Babefuna ukuba njengamaFilisti.

<sup>58</sup> Yileyo indaba ngabantu abangamaProtestane. Bangeke nje badedele okwenele kahle kodwa. Bavele nje... Ngenkathi uMoya oNgcwele wehlela kubo emuva ngaleya, iminyaka engamashumi amane eyedlule, namandla aqala ukuthululeka, futhi baqala ukusina nokumemeza, futhi bakhuluma ngezilimi.

Babengalishiyi kanjalo. Balihlela. Kwase-ke kufika omunye, futhi bababiza ngoMkhandlu oMkhulu. Kwase kufika omunye, enokuKhanya okuncane eGameni, uJesu Kristu, futhi bababiza nge “Zimpumelelo Ezintsha” base bebaxosha. Base-ke bebatholela inhlango ebizwa nge P.A. ye J.C., iPentecostal Assemblies kaJesu Kristu. Ukushayisana okuncane phakathi kwabo, noma ngabe Uza egibele ihhashi elimhlophe noma Wayeza kanjani, futhi bahlela elinye, elibizwa nge P.A. ye W., iPentecostal Assemblies yeZwe. O, he, he! Kwase-ke kufika ichurch of God. Base-ke beqembuka ngesiprofetho, bahlela futhi. Ngaso sonke isikhathi uma nikwenza, niyaphuma entandweni kaNkulunkulu. Umoya womphiki-Kristu!

<sup>59</sup> IBandla likaNkulunkulu likhululekile. IBandla likaNkulunkulu aliboshwe-mincele, ngoba, ukusuka olwandle kuya olwandle ngokukaNkulunkulu, sonke isidalwa esingumuntu esiphansi komhlaba singesaKhe. Noma ngabe sasiseKatolika, iProtestane, kumbe noma ngabe uyini, uNkulunkulu ufuna labo abanenhliziyi enhle. Futhi sisindiswa ngokukholwa, sikhohwa nguYe. Lelo yiBandla. Manje, niyabo, iBandla alisiyo inhlango.

<sup>60</sup> Futhi njalo uma ubona inhlango, khumbulani nje, “umphiki-Kristu” ubhalwe phezu kwayo. Nakhu kuseBhayibhelini. Lokho kucace bha njengoba ngikwazi ukuLifunda. Ngi—nginenqwaba yabangane abayigugu abahlezi lapha, ongowenhlango, angisho ukuthi wena ungumphiki-Kristu. Angikubizi ngalokho. Kodwa emva kwayo yonke into, futhi kubonakala sengathi uDeveli uyisonte ngangokuthi uze ube nento enjengaleyo kungenjalo ngeke bakuvumele ukuba ushumaye.

Leyo yinto efanayo izizwe esinakho. Ungeke ube umuntu ungenaso isizwe. Ufanele ube nesizwe ndawo ndawo. Ufanele ukuthi ube phakathi kokuthi ungumMelika, iJamane, noma okuthize. Niyabo, konke kusonteki macala onke.

<sup>61</sup> Ngakho, ngempela, umKristu ozelwe ngokusha ngempela cishe impela uwuzulane. Ebusweni bezwe uyimbuka. Kodwa ebusweni bukaNkulunkulu uyigugu. Ngifisa sengathi besingaba nesikhathi ukuba siye kumaHeberu 11, futhi nibone ukuthi (akanjani) lawomaqhawe okukholwa. Ukuthi uAbrahama waphuma futhi wazibiza ngesihambi nomfokazi, wathi lelizwe laliyikhaya lakhe, kodwa wayezulazula, efuna uMuzi omakhi nomenzi wawo kwakunguNkulunkulu. “Futhi uma thina, singabafile kuKristu, sithatha iNzalo ka-Abrahama, futhi siyizindlalifa kuYe, ngesithembiso.” Futhi lokho kusenza sibe yini na? Izihambi nezinzulane.

<sup>62</sup> Ngenkathi uIsrayeli ukhuphuka ephuma eGibhithe. Kwakukhona uMowabi, izwe elikhulu elihleliwe. Kwakukhona uEsawu futhi, izwe elikhulu elihleliwe. Futhi nakhu

kwakukhona uIsrayeli, nongesilo ihlelo, eza. Bobabili, ngokusuka phansi esiqwini, eZwini. Khumbulani, uBalamu wanikela ngomhlatshelo ofanayo nowanikelwa nguIsrayeli, ama altare ayisikhombisa, isidingakalo sikaNkulunkulu. Imihlatshelo ehlanzekile eyisikhombisa, izinqama eziyisikhombisa, zikhuluma ngokuza kwaLowo oLungileyo. Ngokusuka phansi esiqwini, bobabili babeqinisile, bekhuluma ngokusuka phansi esiqwini. Kodwa uBalamu ehluleka ukukubona, wehluleka ukubona lokho okungaPhezu kokwemvelo phakathi kukaIsrayeli, leloqembu elingakhethihlelo. Kungekho-ndawo abangaya kuyo, babezulazula, kodwa babesendleleni yabo beqonde ndawo ndawo.

<sup>63</sup> Yileyondlela iBandla likaNkulunkulu ophilayo eliyiyo namhlanje. Alihleliwe, maqondana nezwe. Kodwa liboshelwe ndawonye, hhayi ngezibopho zehlangano, kodwa ngamandla noMoya kaJesu Kristu, ngamagoda othando.

<sup>64</sup> Kwenza iMethodisti neBaptisti bambambathane emhlane, futhi bathi, “Mfowethu oligugu,” lapho bebona ukuthi bangehambe kanyekanye bengavumelananga.

Abantu bathi, “UngumKristu na?”

<sup>65</sup> “NgiyiBaptisti.” Lokho akuwuphenduli umbuzo, nhlobo. “NgingumKristu na? NgiyiPentecoste.” Lokho akuwuphenduli umbuzo.

<sup>66</sup> Uma ungumKristu, uyisidalwa esizelwe ngokusha. Use—seMbusweni kaNkulunkulu ofihlakele. Amehlo akho awekho ezintweni zalezizwe, kodwa ezintweni zaphezulu. Futhi kungalenkathi ongayo kuyo eBandleni. Lelo yiBandla. Akusiyo inhlango. Ngeke neze kwaba yinhlangano. Ngithatheni erekhodini. IBandla likaNkulunkulu ophilayo angeke neze laba yinoma yiliphi iqembu elithize. Ngeke laba yinhlangano. Kufanele kube nguMzimba ofihlakele, uMoya oNgcwele. Ukuqhubeka kancane, uma sithola isikhathi, sizongena kukho ngqo.

<sup>67</sup> Manje, manje niyabona ukuthi kuchaza ukuthini ukuthi iBandla na? Ukuthi iBandla kuchaza isigejane saba “bizelwe ngaphandle”, abantu ababizelwe ngaphandle ababuswa kuphela yiNkosi yaloMbuso wobuMesiya. O, akumangalisi lokho na? [Ibandla lithi, “Amen.”—Umhl.] Ngiyakuthanda lokho. Uma ngifunda lokho e... namhlanje. Futhi ngenkathi kusho lapho, “UMbuso, uMbuso we Empaya wobuMesiya.” Umbhali uyakubeka, “UMbuso we empaya wobuMesiya.” Umbhali futhi wathi, “Ayikho into ethiwa yiBandla likaNkulunkulu ophilayo elake lahlelwa. Inhlango iyinto eyafaneliswa, abazithathela bangena kuyo, ukuthatha indawo yayo.”

<sup>68</sup> Yiyo leyondlela impela nje zonke lezizimfundiso eyangeniswa ngayo, ukuthatha indawo yokwangempela. Yingalesosizathu owesifazane wayenesitsha sokungcola

kokunengeka kwakhe. Manje, niyabo, angisho ukuthi... AmaPentecostal linecala nje njengalo iKatolika, noma aboHambo oluNgewele, noma iNazaretha, noma amaBaptisti, noma amaMethodisti. Kodwa, kuwo onke lawomabandla amahlelo, uNkulunkulu unabantwana. Bangabangaphakathi kuloMbuso ofihlakele. Into kuphela abayilindele ngukubona leyo nto ethize yenzeka, ukuthi izodonsa izinhliziyo zabo zingene kuyo. Ngijabula kakhulu ukwazi, kulobubusuku, ukuthi bavela empumalanga nasentshonalanga, enyakatho naseningizimu, bezidonsa bona uqobo bephuma, bekhonza, belinde ukuFika kweNkosi. IBhayibheli lathi bayokwenza lokho ngezinsuku zokugcina. Kunjalo impela. Futhi lathi, “Bayogijima bevela empumalanga baye entshonalanga, enyakatho naseningizimu, befuna iZwi likaNkulunkulu leqiniso; indlala kungesiyo eyesinkwa namanzi, kodwa eyokuzwa iZwi likaNkulunkulu.”

<sup>69</sup> Bafuna wena, “Woza ujoyine lokhu. Woza ujoyine lokhu.” Ayikho into oyijoyinayo. EMbusweni kaNkulunkulu, ayikho neyodwa into ongayijoyina. Kungulwazi lwesipiliyoni lokuzalwa eBandleni, hhayi ukujoyina kuLo. Manje, ngingahle ngithole okuthe xaxa kulokho, emzuzwini. Ngineminye eminingi imiBhalo ebhalwe phansi lapho.

<sup>70</sup> Kodwa manje asiye emcabangweni wesibili, ukuze sizame ukuyiqeda yonke. Ubani owaWumisayo, lokho ngukuthi, loMzimba ofihlakele na? Ubani owaqala Leli na? NguJesu Kristu. Futhi yi... UyiNhloko yaloMzimba ofihlakele. UyiNkosi phezu kwaWo, esebenza intando yaKhe uQobo ekuBuseni kwaKhe uQobo ubukhosi. Hhayi ukulawula kombhishobhi noma ukulawula kwebhodi yebandla; kodwa iNkosi, okunguMesiya uqobo lwaKhe esebenza ekuBuseni kwaKhe uQobo ubukhosi. Waqala nini na? EPentekoste. Hhayi inhlangotho yePentekoste; ulwazi lwesipiliyoni lwepentekoste. Uqala ngaleyonkathi-ke kuwe. Wakhuluma ngokufika kwaWo. Washo ukuthi kuyokwenzekani. Washo ukuthi Wawuza.

<sup>71</sup> Manje, uma sithanda, singaphenya kuLuka, isahluko 24, ivesi 49, futhi singabona lapha, siqale ukufunda eminye imiBhalo ukuze lababantu othatha lokhu bakwazi ukukubhala phansi. ULuka 24:49, sizobona ukuthi Wathini.

*Futhi, bhokani, ngiyathumela kini isithembiso sikaBaba: kepha hlalani emzini eJerusalema, nize nembathiswe amandla avela phezulu.*

<sup>72</sup> Manje, Wethembisa ngeBandla elizayo, uMbuso ozayo. Manje phenyani ngqo ngale eZenzweni 1:8. Manje, khumbulani, Wakhuluma futhi kuMathewu 16:18, ngokuthi, “Phezu kwalelidwala,” Wayezokwakha iBandla laKhe, “namasango ehayidese awayikuLahlula.” Sizofinyelela kulokho emizuzwini embalwa nje, lapho siqhubeka sehla singena kwenye indaba. IZenzo 1:8.



*Kodwa nizakwamukeliswa amandla, uMoya oNgcwele esefikile phezu kwenu: nibe-ngofakazi bami eJerusalema, . . . eJudiya . . . eSamariya, kuze kube-sezingxenye ezisekugcineni kwamandla komhlaba.*

<sup>73</sup> UMBuso ozayo wofakazi: ofakazi bokuvuka kwaKhe, ofakazi bamandla aKhe, ofakazi baKhe, bokuphila. “Ningofakazi baMi,” manje, iZenzo 1:8.

<sup>74</sup> Siyathola-ke futhi ukuthi kwabase-Efesu, isahluko 1, ivesi 22, wena okubhala phansi lokho. Nje, kuyinqwaba okufanele kubhalwe phansi, kodwa nje ukukubethelela phansi, ukukwenza kuqiniseke ukuthi u . . . uyakubona. Kulungile. Ivesi 22 kwabase-Efesu, isahluko 1.

*Wakubeka konke phansi kwezinyawo zakhe (lowo nguKristu), wammisa abe-yinhloko phezu kwakho . . . kulo ibandla,*

*Elona lingumzimba wakhe, nokugcwala kwakhe ogcwalisa konke kubo bonke.*

<sup>75</sup> Ubani owamisa leliBandla na? UJesu Kristu. Akukho-mbhisobhi, akukho-qembu lamadoda, akukho-phapha, akukho-mandla enziwe ngumuntu, nhlobo. Kodwa uJesu Kristu wakhuluma ngaLo linguMBuso waKhe owawuzongena emandleni. “Abanye umi lapha . . .” Isahluko 16 sikaMathewu, “Ngiqinisele, Ngithi kini, abanye umi lapha abangenakukubona ukufa baze babone uMBuso kaNkulunkulu uza ngamandla.” Ezinsukwini ezimbalwa nje emva kwalokho, Wabethelwa, noMoya oNgcwele wehla. “Abanye omile lapha, abayikukubona ukufa baze babone uMBuso kaNkulunkulu.”

<sup>76</sup> “Usawubuyisela uMBuso ngalesisikhathi na?” amaJuda aMbuza.

<sup>77</sup> Wathi, “Akusikho okwenu ukwazi isikhathi nemizuzu, uBaba akumisele ngomqondo waKhe uQobo. Kodwa nizakwamukeliswa amandla.” IZenzo 1, “Nizakwamukeliswa amandla uMoya oNgcwele esefikile phezu kwenu.” Uzakwamukeliswa amandla emva kokuba sewenziwe umbhisobhi, emva kokuba sewenziwe umshumayeli, emva kokuba sewenziwe uphapha, emva kokuba sewenziwe umpristi na? “Nizakwamukeliswa amandla uMoya oNgcwele esefikile phezu kwenu.” Lowo ngufakazi uNkulunkulu ayemfuna, ufakazi uMoya oNgcwele esefikile. Hhayi ufakazi wokuthi ngingumbhisobhi, hhayi ufakazi wokuthi ngingumelusi. Kodwa ufakazi (wani na?) weNkosi evukile. Lelo yiBandla leqiniso likaNkulunkulu ophilayo. Kulungile.

<sup>78</sup> Kanti futhi nakwabaseKolose 1:17 nele 18, singakufunda lokhu sisekukho nje. KwabaseKolose 1:17 nevesi 18.

*Yona engaphambi kwakho konke, nezinto zonke zimi ngayo.*

*Yona iyinhloko yomzimba, ngisho ibandla: lokho eyikho, engukuqala, izibulo kwabafileyo; ukuze yona ibe-ngowokuqala ezintweni zonke.*

<sup>79</sup> Ubani iNhloloko yaleliBandla na? UJesu Kristu. Mbuso muni na? UMbuso wobuMesiya, iBandla, hhayi inhlango; iBandla, uMzimba ofihlakele kuwona uKristu ayiNhloloko. O, ngiyakuthanda lokho, lihamba eMoyeni, lilalela iNkosi. Liwubuwula ezweni; liyigugu ebusweni bukaNkulunkulu. Lihamba eMoyeni; lingaqondwa, lihlekwa, kuhlekiswa ngalo. “Bonke abahamba ngokumesaba uNkulunkulu bayakuzingelwa. Uma babazingela abaprofethi abanandulelayo, babiza uMnini—uMninindlu ngo, ‘Belzebule,’ bayobabiza kakhulu kangakanani labo abangabafundi baKhe na?” Kodwa nihamba eMoyeni, nizifulathela izinto zezwe, ningaboshwe ngazibopho. “Lowo iNdodana emkhululile ukhululekile impela.” Amen. Lelo yiBandla likaNkulunkulu ophilayo. Yilowo-ke OwaLimisayo.

<sup>80</sup> Manje siyabona, kofakazi, eZenzweni 1:8, Wathi, “Niyakuba ngofakazi baMi uMoya oNgewele esefikile phezu kwenu.”

<sup>81</sup> Yini iBandla na? UMzimba ofihlakele kaKristu. Ubani owaLimisayo na? INkosi uJesu, uqobo lwaKhe. ALimiswanga eRoma. Kanjalo futhi alimiswanga eNgilandi, nguJohn Wesley. Kanjalo futhi alimiswanga nguCalvin, noma eMelika, iBaptisti, nguJohn Smith. Kanjalo futhi alimiswanga eCalifornia, ngamaPentecostal. Lamiswa nguJesu Kristu, uMbuso wobuMesiya weNkosi. Lamiswa yiLowo-ke. Uyiyo INkosi. Ufuna ukuba yiNkosi. Ufuna ukusibusa. Ufuna ukuba nguMbusi.

<sup>82</sup> Abantu bayaMvumela angene, bathi, “NgizoMvumela abe nguMsindisi,” kodwa ngeke baMvumele abe nguMbusi. *Mbusi* kuchaza ukuthi “ubumnini, ukubusa.” “Ngena enhliziyweni yami, Mbusi, ngisindise esihogweni, kodwa ungangitsheli ukuthi angenzeni.” Leso yisimo sabantu. Yilesosizathu. Akumangalisi iBhayibheli lathi, “Onke amatafula asephenduke agcwala ubuhlanzo.” Niyazi ukuthi yini ubuhlanzo. “Njengenja iphendukela ebuhlanzweni bayo.” Uma lezizinhlangano zingasebenzanga, esikhathini sokuqala, noNkulunkulu wadingeka ukuba azihlanze ziphume: buyela kuzo, ziyokwenza uhlanze futhi. Wathi, “Sengathi ngabe uyashisa noma ubande. Ngoba usivivi, Ngiyakukuhlanza uphume emlonyeni waMi.” UyaMgulisa uNkulunkulu esiswini saKhe, futhi Usihlanza siphume.

<sup>83</sup> Ngitshele inhlango eyake yawa, yaphinde yavuka futhi. Ngikhombise ngomlando lapho eyodwa yake yakwenza. Umuntu uyovuka enenkonzu, uNkulunkulu uyombusisa lowomuntu. Into yokuqala niyazi, uyoyiguqula bese engena phakathi kwabantu bese enza inhlango ngayo, futhi lokho kuyibulala khona lapho. Bukani emilandwini yonke nithole eyodwa eyake yakhuphuka.



yaqhubekela eNgilandi, kuWesley; iqhubekela eUnited States, kuJohn Smith; eCalifornia, kwiPentecoste.

Kodwa iBandla liqala eJerusalema. “Ukuphendukela kuNkulunkulu, nombhaphathizo eGameni likaJesu Kristu kube-ngukuthethelelwa kwezono, kuqala eJerusalema. Futhi kufanele. . .” “Kufanele,” Washo njalo. Akushongo ukuthi bonke bayofinyelela kukho. “Ku *fanele* kuqale. Ku *fanele* kuye ezweni lonke. Ku *fanele* kushunyayelwe.” Kodwa lapho kuncane kabi okwakho. Kodwa yilokho Akushoyo, uMlayezo waLo, lowo nguMlayezo weBandla. Ngikhombise ibandla eliLilifundisayo. Ngitshele ukuthi Likuphi. Awulitholi.

<sup>88</sup> Manje, uJesu uyiNkosi, uMlayezo wesibili. UJesu uyiNkosi, futhi uphila kuze kube-phakade. UMathewu 28:20. UJesu uyiNkosi, futhi uphila kuze kube-phakade. Yilokho iBandla elifanele likufundise. UMathewu 28:20.

*Nibafundise ukugcina konke enginyiyele ngakho: futhi, bhekani, mina nginani izinsuku zonke kuze kube-sekupheleni kwezwe.*

<sup>89</sup> Kunjalo na? [Ibandla lithi, “Amen.”—Umhl.] AmaHeberu 13:8, “UJesu Kristu nguyena izolo, namuhla, naphakade.” Lowo nguMlayezo weBandla: enza umsebenzi waKhe, efakazela ukuvuka kwaKhe, futhi enikeza izimfazazo.

Manje, iZenzo 5:32, lapho esibona khona ukuthi babenakho yini noma qha. Njengoba siphanya, iZenzo, isahluko 5, ivesi 32.

*Thina singofakazi bakhe balezizinto; kanye noMoya oNgcwele, uNkulunkulu amnikile labo abamlalelayo.*

<sup>90</sup> Ufanele afakaze. UJohane 14:12, Unikeza ukufundisa, lokho iBandla elifanele likwenze. KuJohane, isahluko 14, i. . . nevesi 12, sizobona ukuthi lokho kuthini. UJohane 14:12, ngakho siyakufunda, sikwenze kube ngokusemthethweni. Kulungile. UJohane 14, nevesi 12.

*Ngiqinisile, ngiqinisile, ngithi kini, Okholwa yimi, imisebenzi engiyenzayo mina naye uyakuyenza; nemikhulu kunale uyayenza yena, uyoyenza, ngokuba mina ngiya kuBaba.*

<sup>91</sup> Lowo nguMlayezo weBandla. “UJesu Kristu nguyena izolo, namuhla, naphakade,” ehlala eBandleni, iNkosi yeBandla, wavuka kwabafuleyo. “Nguyena izolo, namuhla, naphakade,” enza imisebenzi efanayo, enza izinto ezifanayo uJesu azenzayo. Lowo nguMlayezo weBandla. Uma ibandla lingakufundisi Lokho, lifundisa enye isayense yezenkolo yamanga. Yilokho uJesu abayala ukuba bakufundise.

<sup>92</sup> Kuzoba yini enye na? Sizokwazi kanjani noma lababantu. . . Bathi, “Awu, ngiyikholwa.” Ake sibone ukuthi umyalo waKhe wokugcina wawuyini eBandleni laKhe, wamakholwa, uMarku 16. Thathani uMarku, isahluko 16, futhi sizothola ukuthi

wawuyini uMlayezo waKhe wokugcina eBandleni, futhi sizobona-ke ukuthi ngabe silandela wona yini umyalo waKhe. UMarku 16, asiqale evesini 14.

Kamuva *wabonakala kwabayishumi nanye*, lokho kungukuthi emva kokuvuka kwakhe, *behlezi ekudleni, . . .*

<sup>93</sup> Nanku umyalo eBandleni manje, lalalani, umyalo wokugcina. Sizozihlola thina uqobo, ukuthi ngabe singamakholwa yini, noma ngabe sikuleliBandla, noma qha.

Kamuva *wabonakala kwabayishumi nanye behlezi ekudleni, wasasola ngobulukhuni behliziyo yabo, ngokungakholwa kwabo nangobulukhuni behliziyo, ngokuba bengakholwanga yilabo abambonileyo esevusa- . . . esevukile.*

<sup>94</sup> Ukhona owayeMbonile. Ukhona owayezama ukubatshela ngakho, futhi abakukholwanga. Uma leyo kungesiyo into efanayo namhlanje. Siyazi ukuthi Uyaphila, sinobufakazi boMoya waKhe kithi. Sibona amandla aKhe ehamba phezu kwezethameli, namashumi ezinkulungwane zabantu, nokwahlulelwa kwemicabango—micabango yabo nezinhliziyo ngakho impela nje njengoba Enza ngenkathi Elapha. Njengoba iBhayibheli lathi, “IZwi likaNkulunkulu.” Futhi UyiZwi likaNkulunkulu. “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu. ULizwi waba-yinyama wakha phakathi kwethu.” “IZwi likaNkulunkulu libukhali, linamandla kunenkemba esika nhlangothi-zombili, lihlabane ngisho umnkantsha wethambo, lahlulele imicabango nezizindlo zehhliziyo.” UKristu, “Imisebenzi engiyenzayo Mina nani niyakuyenza.” SiMbona enza lokho. Bangaki abamBonile ekwenza na? [Ibandla lithi, “Amen.”—Umhl.] Impela. Siyazi ukuthi Uyakwenza. Uhlala lapha. Usezinhliziyweni zethu.

<sup>95</sup> AbaLikhholwa. AbaLikhholwanga ngaleyonkathi. AbaLikhholwa manje. Bakholwa ukuthi, “Wafa, nalokho kuqeda konke. Futhi sinento ethile yomlando, omunye umfo wavuka eminyakeni embalwa edlule wase akha ibandla, wase ebhala ikhathekizima, futhi yilokho esibambebelele kukho.” Lowo ngumhedeni. Kunjalo! Akukho-qiniso kulokho. O, angisho ukuthi “qiniso,” umuntu angahle ukuba ukwenzile. Umuntu angahle ukuba wayelokhu eqotho njalo. Kodwa uNkulunkulu akalilawuli iBandla laKhe kanjalo. Akazange neze akufune.

<sup>96</sup> Ngenkathi becela inkosi, uSamuweli wababiza wayesesho lokhu. Wathi, “Kukhona eNgifuna ukunibuza khona. Sengake ngehluleka yini kini na? Sengake ngacela yini kini noma yiyiphi yemali yenu na? Sengake nganitshela yini noma yini eGameni leNkosi ngaphandle kwalokho okwakufanele na? UNkulunkulu akafuni nibe nenkosi. Ufuna ukuba yiNkosi yenu.”

<sup>97</sup> Wathi, “O Samuweli, impela, uqinisele. Ungumprofethi omuhle. Akaze usitshela lutho kuphela iQiniso. Awukaze usikhwahle imali. Lezozinto ziqinisele. Kodwa sifuna ukuba njengabo bonke abanye. Sifuna inkosi, noma kunjalo.”

<sup>98</sup> USamuweli wathi, “Kuzonibangela izinsizi nezinkathazo. Kuzo hamba-. . . Izothatha amadodana namadodakazi enu. Izowona, ngezinto ezozenza. Izokwenza.” Futhi yakwenza. Kodwa, noma kunjalo, babefuna inkosi.

<sup>99</sup> Yileyondlela abenza ngayo namhlanje. O, sifanele sibe nohlobo oluthize lwegama oluqhaselwe kithi. Sifanele sitshela abantu uma besibuza, “SiyiMethodisti, iBaptisti.” Thanini nje ningama *Kristu*, kunjalo, “ukufana noKristu.”

. . . Emva kokuba Esevukile kwabafileyo, abakukholwanga.

*Wayesethi kubo*, (bhekisisani umyalo omkhulu), *Hambani niye* . . .

Kungakanani okwezwe na? [Ibandla lithi, “Lonke.”—Umhl.] “O, bengicabanga, iJerusalema nje.” Omunye wathi, “Lezozibonakaliso zaya kuphela eJerusalema.”

. . . *ezweni lonke, nishumayele ivangeli* . . .

<sup>100</sup> Bangaki owaziyo ukuthi yini iVangeli na? [Ibandla lithi, “Amen.”—Umhl.] Hhayi i “Zwi.” [UMfowethu Branham umbambatha iBhayibheli laKhe.] UPawulu wathi, “IVangeli alifiki kithi ngeZwi kuphela, kodwa ngamandla nesibonakaliso sikaMoya oNgcwele.” IVangeli lingamandla kaNkulunkulu ukwenza iZwi likwenze Elithi Liyokwenza.

“Nishumayele iVangeli, lonke izwe.” Shumayelani iVangeli kubantu abamhlophe nje, noma abansundu nje, abampofu, abamnyama na?

. . . *kukho konke okudaliweyo*.

<sup>101</sup> Amen. “Konke okudaliweyo.” Niyakholwa ukuthi lokho kuchaza lokho na? [Ibandla lithi, “Amen.”—Umhl.] Ngibone uNkulunkulu ethiya inkunzi, ngoluny’usuku. NgiMbone enza imivi ukuba ingatinyeli. NgiMbone evusa iopozamu isilwane esifana nenkawu, sikade silele sifile, ubusuku bonke. “Konke okudaliweyo.” IVangeli liyosebenza phezu kwanoma yini oyicelayo.

Wena uthi, “Yiphutha lelo, Mfowethu Branham.” Akusilo iphutha.

<sup>102</sup> UJesu wathi kulowomuthi, “Uqalekisiwe. Akungadli-muntu kuwe, emva kwalokhu.” NeVangeli lashunyayelwa kulowomuthi. Amen. Wewu! Ngizizwa ngigcwala inkolo, njengamanje.

“Kukho konke okudaliweyo.” Amen. Lishunyayelwe kukuphi? “Konke okudaliweyo.” O, ukuba nje besingaba nesikhathi salezizinto.

Manje, *okholwayo abhaphathizwe uyakusindiswa*; . . .

“O, ngiyakholwa, ngibhaphathiziwe.” Kukahle. Kuhle. Kulungile.

*Okholwayo [futhi] abhaphathizwe uyakusindiswa*: . . .  
*ongakholwayo uyakulahlwa.*

<sup>103</sup> “O, ngiyajabula ukuthi ngiyikhola.” Awume kancane. “Futhi,” u *futhi* yisihlanganiso, ubopha umusho awuhlanganise ndawonye.

*Futhi lezizibonakaliso* . . .

O, bengicabanga ukuthi beningakholelwa esibonakalisweni. Lokho ngamaZwi kaJesu uQobo. Kuphikisane naYe.

. . . *lezizibonakaliso ziyaku* . . . (Hhayi ukuthi “zingahle; ngezinye izikhathi ziyakwenza.”) . . .  
*ziyakubalandela abakholwayo*; . . .

<sup>104</sup> Manje sizobona ukuthi uyakhola noma qha, sizobona ukuthi inhlango yakho iyakhola noma qha. Bangahle *bathi* bayakhola. UJesu wathi, “Lezizibonakaliso ziyakubalandela abakholwayo.” Ngani, bayaziphika lezizibonakaliso.

. . . *lezizibonakaliso ziyakubalandela abakholwayo*;  
(Kanganani na?) *Ngegama lami bayakukhipha amademoni*; . . .

<sup>105</sup> Futhi nina eningakholelwa ekuphiliseni ngokukaNkulunkulu, nina-mabandla! Lokhu kuyatheyishwa, niyaqonda. Angikhulumi kinina kuphela. Ukhona omunye ozoLizwa. Nizisho ukuthi nikhola nguNkulunkulu, futhi nikholelwa emyalweni, ukuthi ibandla lenu liyalelwe ukuba lithathe iVangeli na? Nayo impela into yokuqala ngukuphilisa ngokukaNkulunkulu.

Kwakuyini into yokuqala uJesu ayitshela abafundi baKhe ngenkathi Ebathuma na? UMathewu 10:1, “Niphilise abagulayo, ukukhipha amademoni.” Kwakuyini into yokugcina Ayisho eBandleni laKhe na? “Niphilise abagulayo, ukukhipha amademoni.” UAlfa no-Omega; uBenjamini noRubeni; owokuQala nokuGcina; OwayeKhona, OKhona, NoZayo; iNkanyezi yoKusa; iMpande neNzalo kaDavide. Haleluya! Lowo nguYe. Yebo, mnumzane.

“Lezizibonakaliso ziyakubalandela, bekhola. NgeGama laMi bayakukhipha amademoni.” EJerusalema nje na? “Ezweni lonke, nakukho konke okudaliweyo.” Ngabe yiBhayibheli lelo na? [Ibandla lithi, “Amen.”—Umhl.] Yilokho eLakushoyo. Lowo nguMlayezo weBandla. “Izwe lonke, konke okudaliweyo, iVangeli. Kuwo wonke okholwayo, lezizibonakaliso ziyakulandela.”

. . . *gama lami bayakukhipha amademoni*;  
*bashumayele ngezilimi ezintsha*;

<sup>106</sup> Nani maNazaretha ndini nibabiza ngesigejane sabantu be “zilimi”. Naningahlali ngisho nabo enkonzweni. Akukubi kabi lokho na? Niyokwenzenjani uma senifika eZulwini na? UJesu wafa, ekhuluma ngezilimi. Bathi, “Wakhuluma, futhi wakhuluma ngolunye ulwimi.” Impela. Wakwenza. “Wakhuluma ngesiHeberu.” Akazange. Lokhoo akusikho ukubhala kwesiHeberu. Wakhuluma ngolwimi lwaseZulwini.

<sup>107</sup> Ngenkathi—ngenkathi uAbela enikela ngewundlu phezu kwedwala, ngenkathi iwundlu elincane lifa, wayelizikiza entanyeni. Umfanekiso kaKristu, le emuva ensimini yase-Edene, iwundlu elincane likhala ngolunye ulwimi, lapho lifa. Lalifanekisa, lapho igazi lalo elinovolvo libhukudiswa egazini lalo uqobo. Lalifanekisa iNdodana kaNkulunkulu ilenga ngaleya eKalvari, yagencwa yaba yizicucu, nezono zethu, ifa, ikhuluma ngolunye ulwimi, “Nkulunkulu waMi, Nkulunkulu waMi, UNgishiyeleni na?”

<sup>108</sup> Lowo nguMlayezo weBandla. “NgeGama laMi bayakukhipha amademoni; bashumayele ngolimi olusha.” Yilokho Akushoyo. Lowo nguMlayezo weBandla. Yilokho Akuyalela iBandla ukuba likwenze, “Ukukhipha amademoni; bashumayele ngezilimi ezintsha.”

*Baphathe izinyoka; uma bephuza okubulalayo,  
akusoze kwaba-limaza; ba...beka izandla  
kwabagulayo, basinde.*

<sup>109</sup> Lowo ngumyalo weBandla. Lelo elangempela, iBandla elikholwayo.

Ngabe Lokho kuyafundiswa kwiMethodisti, iBaptisti, iPresbyterian, iKatolika, iLuthela, iNazaretha, aboHambo oluNgcwele na? [iBandla lithi, “Qhabo.”—Umhl.] Qhabo, mnumzane. BayaKuphika. Udumo! Ngani na? Bahleliwe, futhi abakwazi ukukwenza. Kukhona eliningi ilunga phakathi lapho elikukholwayo loKho, kodwa ngeke lisho lutho ngaKho, ngoba lizoxoshwa ebandleni. Lowo ngumoya womphiki-Kristu, ubenze bahlela.

IBandla likaNkulunkulu ophilayo lizelwe ngokukhululeka nguMoya kaNkulunkulu, alidingi-hlelo. Balandela iNkosi yoMbuso wobuMesiya. Abadingi-kuthatha okushiwo ngumuntu. Bazalwe ngokukhululekile, benziwa bakhululeka yiNdodana Ebonza bakhululeke impela. Lezizibonakaliso ziyakubalandela.

<sup>110</sup> LeliVangeli liyoshunyayelwa. Ubani ozoLishumayela na? UNkulunkulu uyakwazi ukuthatha abayimifunda nje. UNkulunkulu angamvusela, uAbrahama abantwana ematsheni. UNkulunkulu angenza lokho Afuna ukukwenza. UnguNkulunkulu, futhi yileyo ndlela Akwenza ngayo. Uma Efika, Akazange abize uKayafase. Akazange abize noyedwa umpri. Akazange abize usiyazi wezenkolo oyedwa. Wathatha abadobi, abelusi, nabayimifunda nje



nabangafundile. IBhayibheli lasho, ukuthi, “UPetro noJohane babengabantu abangafundile nabayimifunda nje.” Kodwa Wakwazi ukubanika, futhi wasebenza ngabo, uMbuso kaNkulunkulu, futhi wajabhisa amehlo nezingqondo zabahlakaniphile nabanamandla. Bathi, “Babazi ukuthi babengamadoda angafundile beyemifunda nje, kodwa babazi, ukuthi babekade benoJesu.” Ngani na? BabenoMoya waKhe phezu kwabo. Babenza njengoba Enza. Babenza izinto Azenzayo. Yilokho impela Athi kwakuzokwenzeka, uMbuso wobuMesiya. O, ngijabula kanjani ngalezizinto. “Lezizibonakaliso ziyakubalandela abakholwayo.” Impela. Izibonakaliso ziyakubalandela.

<sup>111</sup> Manje, enye into leliBandla elizoyishumayela, kuyoba ukuphilisa ngokukaNkulunkulu, uMlayezo weBandla. Ngisanda kukucaphuna, uMathewu 10, ngenkathi Ethuma iBandla laKhe. Ake nje siye kuMathewu 10:1, futhi sithole, umzuzu nje. Bhekisisani ukuthi uJesu wathini ngenkathi Egcoaba iBandla laKhe futhi waLiqaalisa ukuba liphume.

*Wayesebabiza abafundi bakhe abayishumi nambili, futhi wabanika amandla phezu kwawomoya abangcolileyo, ukukhipha, ukuba babakhiphe, baphilise izifo zonke nokugula konke. (Umyalo wokuqala eBandleni laKhe.)*

<sup>112</sup> Umyalo wokugcina, “Hambani niye ezweni lonke, nishumayele iVangeli. Okholwayo, abhaphathizwe.” Ake ngiKucaphune ngendlela Okufanele kube ngayo, ngendlela Okuhlaziywe ngayo. “Hambani niye ezweni lonke, nasezizweni zonke, futhi nibonise ngokwenza amandla kaMoya oNgcwele. Okholwa yiLokhu futhi abhaphathizwe uyakusindiswa. Ophika Lokhu, uyakuhlwa. Lezizibonakaliso ziyakubalandela abakholwayo: bayobeka izandla phezu kwabagulayo, basinde; bayokhipha amademoni; bayokhuluma ngezilimi ezintsha. Lezi kuyakuba yizibonakaliso esilandelayo.” Ivesi lokugcina lathi:

*Kepha bona babuyela. . . iNkosi isebenza nabo, iqinisa izwi layo ngezibonakaliso ezilandelayo.*

<sup>113</sup> Yileyondlela iBandla lokuqala elaliyiyo. Futhi, lalalani, uJesu wathi, “Mina nginguMvini, nina ningamagatsha.” Futhi uma igatsha liveza umvini, nalowomvini uthelwe amagilebhisi, igatsha elilandelayo livele, liyothela njengoba nje igatsha lakuqala lenza.

<sup>114</sup> O, wena uthi, “Mfowethu Branham, kodwa, awu, buka onke lawa amany’amabandla.” Lokho yimivini *efakelwe*.

Manje, ungasifakela isithelo esisamawolintshi. Ungathatha isihlahla samawolintshi bese ufakela ulamula kuso futhi siyomila. Yilokho-ke wena muntu owakufakelayo. Nalezizihlangano iyilokho okufakelwe ngumuntu. Ngulamula, ngaso sonke isikhathi. Kuyomila ngoba kunamatheliswe

egameni lebandla. Kodwa, ake nginitshele, uma lesosihlahla kwenzeka ukuba sike siveze elinye igatsha, qobo lwaso, siyothela amawolintshi.

Futhi uma amandla kaNkulunkulu kwenzeka eveza elinye iBandla, kuyoba ngenye ipentekoste. Nenye incwadi yezenzo iyobhalwa emva kwaLo, kunjalo, ngoba LiyiBandla likaNkulunkulu.

<sup>115</sup> UJesu wathi, “NginguMvini. Nina ningamagatsha. Ungeke wathela isithelo ngesingawe, kodwa Ngiphosa ubuMina uQobo egatsheni.” Futhi hlobo luni lwesithelo eLasithelayo na? “Lezizibonakaliso ziyakubalandela abakholwayo.”

<sup>116</sup> IBandla lesibili liyavuka, uMzimba kaKristu ofihlakele uyoba nezibonakaliso ezifanayo. “Kuseyisikhashana izwe lingabe lisaNgibona. Nokho niyoNgibona nina, ngokuba Ngiyakuba nani, ngibe kini, kulolonke igatsha, kuze kube sekupheleni kwezwe,” uJesu Kristu nguye iZolo, namuhla, naphakade. Lelo yiBandla likaNkulunkulu ophilayo. LiyiLowoke. Yilolohlobo lofakazi Analo.

<sup>117</sup> Manje, futhi, iBandla lifanele lifundise umbhaphathizo. Lifanele libhaphathizwe. Lowo kwakungumyalo. UJesu washo lapha, kuMarku 16. Sizomsebenzisa nje. “Okholwayo abhaphathizwe.” Ukholwe, kuqala, bese-ke uyabhaphathizwa kukho ukuthethelelwa kwezono zakho, khona-ke uyokwamukela isiphiwo sikaMoya oNgcwele.

<sup>118</sup> “NoMoya oNgcwele futhi uyokwehlela,” uyoba ukufundisa kweBandla. Ngokuba, uJesu wathi, kuLuka 24:49. Sisondele ngqo kukho, ngakho asivele nje siphendukele kukho, umzuzwana nje, ivesi 49 lapha. Sifunda elama 46 nama 47. Bukani elama 49.

*Futhi, bhekani, ngiyathumela kini isithembiso sikaBaba: kepha hlalani, noma lindani (hlalani kuchaza ukuthi “lindani”) emzini eJerusalema, nize nembathiswe amandla avela phezulu.*

<sup>119</sup> Uma uKristu wayengenakusiyeka isigejane samadoda, ayehambe naYe iminyaka emithathu nengxenye, sihambe siyoshumayela noma yiliphi iVangeli, noma ayengenakushumayela-Vangeli aze alindela uMoya oNgcwele, iBandla namhlanje lifanele lenze into efanayo. Lilindele uMoya oNgcwele.

<sup>120</sup> Ngangikhuluma nenekazi eliyiKatolika, lapha esikhathini esingeside esedlule, eOregon, futhi lathi, “Awu, uqonde ukungitshela ukuthi lesosigejane seziphukuphuku ezansi lapho lapho owawushumayela khona, futhi beklabalasa futhi bekhala, beqhubeka kanjalo, uqonde ukuthi bayoba seZulwini, futhi babuse eZulwini na?”

Ngathi, “Yebo, mem.”

Lathi, “Awu, asikholwa thina yinto enjalo.”

Ngathi, “Ngoba awulikholwa iZwi likaNkulunkulu.”

Lase lithi, “Sikholwa ukuthi uMariya uyasikhulumela.”

Ngathi, “Lobo ngubuhedeni uqobo.”

<sup>121</sup> Wayengakaze abe ngukulunkulukazi. Ungowesifazane. “Umama kaNkulunkulu,” uNkulunkulu wayengaba kanjani nomama na? “Yethi Mariya, mama kaNkulunkulu,” uNkulunkulu wayengaba kanjani nomama na? Wazala iNdodana kaNkulunkulu, uKristu Jesu. Akekho owesifazane ongumdali. Ubamba imbewu yendoda. Indoda ayisuye umdali. UNkulunkulu udala ukuphila. Kuyiminininganwe nje yomsebenzi ngokulandelana kwawo yo—yohlelo, uNkulunkulu alubekayo, ukuletha abantwana. Yena, akasuye umama kaNkulunkulu. UNkulunkulu ngeke aba nomama, ngoba Wayengenakuqala kwezinsuku noma ukuphela kokuphila. UPhakade. Angeke aba ngumama kaNkulunkulu.

<sup>122</sup> Ngathi, “Ungathini uma ngikutshela ukuthi intombi yenu ebusisiweyo, eniyibuka njengonkulunkulukazi, ungathini uma ngikutshela ukuthi uNkulunkulu wayengeke ayivumele ize eZulwini yaze yenza njengoba labobantu benzile izolo ebusuku na?”

Lathi, “Lokho akulungile.”

<sup>123</sup> Ngathi, “Ungitshelani yini ukuthi ibandla eliKatolika labhala iBhayibheli, abaphostoli, futhi uthe babeyiKatolika na? Ngikushay’indiva lokho. Kwakungekho-bandla eliKatolika iminyaka engamakhulu amathathu emva kokufa komphostoli wokugcina, kwaze kwaba semva koMkhandlu waseNayisiya. Ngikhombise ikhasi lomlando, noma yini oyifunayo; hhayi ikhathekizima lakho, ngoba aliqhathaniseki nomlando. Yayingakaze ibekhona into enjalo.” Kodwa ngathi, “UMariya . . . IBhayibheli lasho ukuthi uMariya, umama kaJesu, nabanye bonke abesifazane, bekanye nekhulu namashumi amabili, bonke babefanele bakhwele lezozitebhisi eziya ekamelweni eliphezulu, futhi bagcwaliswe ngoMoya oNgcwele baze badiyazela sengathi babedakiwe, bekhuluma ngezilimi futhi beziphathisa okwesigejane sezidakwa. Yilokho iBhayibheli elakushoyo.” Ngabeka umunwe wami evesini. Ngathi, “Lifunde.”

Lathi, “Angifuni ukuLifunda. Angifanele ukuLifunda.”

<sup>124</sup> Ngathi, “Awuqotho. Nakhu lapho uMariya intombi emukela khona uMoya oNgcwele, futhi wakhuluma ngezilimi futhi wadiyazela njengowesifazane odakiweyo. Manje, uma uya eZulwini, ungeke uhambe naye, ngoba wadingeka ukuthi emukele uMoya oNgcwele. Futhi uma wadingeka ukuthi enze lokho, engumama kaJesu Kristu, wena uwudinga kakhulu kangakanani!”

<sup>125</sup> Lathi, “Uma bengidingeka ukuba ngiye eZulwini nanoma yini enjalo, bengingefune ukuya eZulwini.”

<sup>126</sup> Ngathi, “Awudingekile ukuba ukhathazeke kakhulu ngakho. Ungacabangi ukuthi uyaya, empeleni, kanjalo, ngaphandle uma uguquka. Ungacabangi ukuthi unokuningi ongazikhathaza ngakho.” Lowo nguMoya kaNkulunkulu ngempela.

<sup>127</sup> “Manje, ungufakazi waMi uMoya oNgcwele esefikile phezu kwenu.” Manje, yini lokhu manje na? Sithini na? Kuyini na? Ubani owaLimisayo na? Futhi yimuphi uMlayezo waLo na? Manje, ukusheshisa, ukuthi nje ukuqhubekela phambidlana kancane.

<sup>128</sup> Into yesine. Siba kanjani yilunga laLo na? “SiLijoyina kanjani na? Siyabona ukuthi Liyini, manje ini? Silijoyina kanjani leliBandla na?” AwuLijoyini. Ungeke waLijoyina. Ayikho indlela yokuLijoyina. Uyazalwa kuLo. Benginomndeni kaBranham, iminyaka engamashumi amahlanu-nanye, futhi angizange neze ngijoyine umndeni. Ngazalwa nginguBranham. Futhi uyazalwa, indodana kaNkulunkulu noma indodakazi kaNkulunkulu.

<sup>129</sup> Asithathe uJohane, isahluko 3, umzuzwana nje, futhi nje sibone ukuthi uNkulunkulu wathini lapha ngaLo. Ungena kanjani kuleliBandla na? Yisiphi isiphakamiso uNkulunkulu akunika sona na? UJohane, isahluko 3, 1 kuya kwele 8.

*Kwakukhona umuntu wakubaFarisi, nguNikodemu igama lakhe, isikhulu somJuda:*

*Lowo-ke weza kuJesu ebusuku, wathi kuye, Rabi, siyazi. . . ungumfundisi ovele kuNkulunkulu. . . akakho ongenza lezizibonakaliso ozenzayo, uma uNkulunkulu engenaye.*

*UJesu waphendula wathi kuye, . . . ngiqinisile, ngithi kuwe, Uma umuntu engazalwa ngokusha, . . .*

*. . . ngiqinisile, ngithi kuwe, Uma umuntu engazalwa ngokusha, angewubone umbuso kaNkulunkulu.*

<sup>130</sup> Ungena kanjani kuLo na? Uzalelwa kuLo. Asifunde umbuzo siqhubeke kancane.

*UNikodemu wathi kuye, Umuntu angazalwa kanjani esemdala na? . . .*

Niyambona lowo, owenyama, umfundisi, umuntu omkhulu, umpristi, esemdala, efunda iBhayibheli yonke impilo yakhe.

*. . . angangena ngokwesibili esiswini sikanina, azalwe na?*

Manje, akufani yini lokho nabanye balababafundisi abayizihlakaniphi obezwayo namhlanje na?

*Waphendula UJesu wayesethi kuye, . . . ngiqinisele  
ngithi kuwe, Uma umuntu engazalwa ngamanzi . . .  
(Singena kanjani kuLo na?) . . . ngamanzi nangoMoya,  
angengene embusweni kaNkulunkulu.*

<sup>131</sup> “Funa ajoyiniswe kuLo na”? Ungejoyiniswe kuLo. Ufanele uzalwe kuLo. Hhayi ukuthi “woza ujoyine.” Woza uzalwe!

*Lokho okuzelwe yinyama kuyinyama; nalokho  
okuzelwe nguMoya kungumoya.*

*Ungamangali ngokuba ngithe kuwe, Nimelwe  
ukuzalwa ngokusha.*

*Umoya uphephetha lapha uthanda khona, ungelusho  
udumo lwawo, kodwa kawazi lapho uvela khona,  
nalapho uya khona: banjalo bonke abazelwe nguMoya.*

<sup>132</sup> Niyabo, awuLijoyini. Liyinto eyimfihlakalo. Uyazalwa eMzimbeni kaKristu ofihlakele. Ungena kanjalo-ke kuLo.

KwabaseKorinte bokuQala, isahluko 12. Asithi nje ukuqhubekela phambidlana kancane. Siseneminye nje embalwa. Ngifuna ukuzama ukukukhipha uma kungaba nokwenzeka ngikwazi. Uma nje nizo . . . Ngiyazi ukuthi kuyashisa, kodwa asiqale lapha, umzuzu nje. KwabaseKorinte bokuQala, isahluko 12, ivesi 13.

“Ngokuba ngokuxhawulana kunye, ngasifungo sinye. Ngiyafunga ebandleni lamaRoma elingwele elikhulu. Woza, ungixhawule. Faka igama lakho encwadini. Ngancwadi yinye, uza ngencwadi”? Ungakufunda lokho kwiAlmanac yosuku lokuZalwa kwamaNenekazi amaDala, kodwa awukufundi eBhayibhelini likaNkulunkulu. Yebo, mnumzane. Yebo.

*Ngokuba ngaMoya munye thina sonke (sajoyina,  
sarekhodwa na?) sabhaphathizwa (nhlangano yinye  
na?) sibe-mzimba munye, okunguMzimba kaKristu,  
noma singabaJuda noma singabeZizwe, noma  
siyizigqila noma singabakhululekileyo; thina . . . sonke  
saphuziswa-Moya munye.*

<sup>133</sup> Hhayi umoya weMethodisti, umoya weBaptisti, umoya wePentecostal. Kodwa, “NgaMoya oNgcwele munye sonke sibhaphathizelwe kuloMthombo ogcwaliswe ngeGazi.”

Elimuncwe emithanjeni kaImanuweli,  
Lapho izoni zibhukuda ngaphansi  
kukazamcolo,  
Lisuse lonke ibala abo lecala.

Isela elalifa lajabula ukubona  
LowoMthombo ngosuku lwalo;  
Nami mangibe lapho, nakuba ngenyanyeka  
njengalo,  
Ngigeze zonke izono zami zisuke.

<sup>134</sup> UMzimba owodwa! Singena kanjani kulowoMzimba na? Singena kanjani kuWo na? “NgaMoya munye sabhaphathizwa sibe-Mzimba munye.” Futhi uma sikulowoMzimba, sikhululekile, sinesiqiniseko sokuvuka, “UNkulunkulu ebeka phezu kwaYo ububi bethu sonke.” Hhayi ngoku “xhawulana kunye,” hhayi nge “ncwadi yinye yebandla.” Kodwa, “NgaMoya oNgewele munye; iJuda, oweZizwe, ompofu, omnyama, omhlophe, sonke sibhaphathizwe ngaMoya munye kulowoMzimba munye, ngeGazi lesivumelwano saKhe uQobo.” “Futhi nxa Ngibona iGazi, Ngodlula kini,” futhi nikhululekile ekufeni, nikhululekile ebuhlungwini, nikhululekile esonweni. “Lowo ozelwe nguNkulunkulu, akenzi isono, ngoba iMbewu kaNkulunkulu ihlala kuye futhi akanakona.” Akukho-sono.

“Ngakho-ke manibe-ngabapheleleyo, njengokuba uYihlo waseZulwini ephelele,” kwasho uJesu. Ungaphelela kanjani na? Ungeke ukwenze. Wazalelwa esonweni, wabunjwa ebubini, ufika ezweni ukhuluma amanga. Kodwa ngenkathi wemukela uKristu njengomthwali wesono sakho, ngenkathi uMemukela ngokukholwa, ukholwe ukuthi Wakusindisa, futhi Wafa endaweni yakho futhi wathatha izono zakho, khona-ke uNkulunkulu uyakwemukela bese ekubhaphathizela eMzimbeni futhi angeke esabona-sono. Ngingaba kanjani yisoni kube kukhona u—ukubuyisana nami ealtare na?

<sup>135</sup> Iphoyisa lingangibopha kanjani edolobheni, uma izimiso zomthetho zinginika amalungelo ukuba ngigijime noma ngaliphi ijubane engilifunayo na? Ungeke ungibophe. Uma imeya ithi, “Mfu. Branham, uya lapho obizwa khona yizingcingo zabagulayo. Gijima noma ngaliphi ijubane olifunayo, kunoma yiyiphi indawo,” inginika incwadi yokukhulumela yalokho, akukho-phoyisa elingangivalela. Ngoba imeya ingethembile, ukuthi ngeke ngikwenze ngaphandle uma kuphuthuma.

<sup>136</sup> Futhi ngenkathi uNkulunkulu engemukela futhi engibhaphathiza ngoMoya oNgewele, Wangethemba ukuthi ngangingezukona ngamabomu. Amen. Ngangingezukona ngamabomi. Ngakho-ke, iNdodana yaKhe yenza ukubuyisana nami, futhi ngeke ngaba yisoni inqobo nje uma ngilungisisiwe futhi Ingithathe yangifaka eMzimbeni waYo. Ngihlengwe naYo. Hhayi ngengikwenzayo, kodwa lokho Eyangenzela khona. Lelo yiVangeli.

<sup>137</sup> Kwabase-Efesu 4:30, kuthi, “Ningamdabukisi uMoya oNgewele kaNkulunkulu enabekwa uphawu ngaye kuze kube-luSuku lokuHlengwa kwenu.”

<sup>138</sup> Umshumayeli wamaBaptisti odumile wathi kimi, esikhathini esingaside esedlule, wathi, “Mfowethu Branham, uAbrahama wamkholwa uNkulunkulu, futhi kwabalelwa kuye ukuthi kungukulunga. Yini enye ayengayenza ngaphandle

kokukholwa uNkulunkulu na?” Wathi, “Sikholwa ukuthi semukela uMoya oNgcwele ngenkathi sikholwa.”

<sup>139</sup> Ngathi, “Kodwa unephutha. Unephutha ngempela. UPawulu wathi, eZenzweni 19, kulawomaBaptisti ayenomelusi omuhle phezulu lapho, ummeli owaphendukayo, ‘Namamukela uMoya oNgcwele lokhu nakholwayo na?’”

Wathi, “Elakuqala alikusho lokho.”

<sup>140</sup> Ngathi, “Liyakusho lokho. Nginge Emphatic Diaglott. Futhi liyakusho, kuwo onke amahumusho, omabili elesiGriki nelesiHeberu. Wathi, ‘Namamukela yini uMoya oNgcwele lokhu nakholwayo na?’” Ngathi, “UAbrahama wakholwa, kwakuyiqiniso lelo. Kodwa uNkulunkulu umnika isibonakaliso sokuthi Wayekwemukelile ukukholwa kwakhe, ngokumnika uphawu lokusokwa.” Kunjalo. Wayemamukele, ngoba Umnika uphawu lokuthi Wayemamukelile.

<sup>141</sup> Uma uthi uyakholwa, futhi ungakawemukeli uMoya oNgcwele namanje, uNkulunkulu akakakubeki uphawu namanje, akakabinalo ithemba elenele ukukwethemba namanje. Uma uza kuNkulunkulu, uNkulunkulu ukubeka uphawu ngoMoya oNgcwele kuze kube luSuku lokuHlengwa kwakho. Futhi lowo nguMlayezo weBandla. Amen. Ukuqhubekela phambili kancane nje. Kulungile. Manje, KwabaseKorinte bokuQala 12:13, “NgaMoya munye thina sonke sabhaphathizwa sibe-Mzimba munye.”

<sup>142</sup> IZenzo, nansi indlela esiKungena ngayo. Nakhu ukugcotshwa kweBandla, iZenzo, isahluko 2. Ngenkathi uMlayezo wokuqala ushunayelwa eBandleni, emva koSuku lwePentekoste, bonke bagcwaliswa ngoMoya oNgcwele. UMariya, bonke abaphostoli, bonke bagcwaliswa ngoMoya oNgcwele, bekhuluma ngezilimi, futhi nje beqhubeka njengesigejane sa—sabantu abadakiwe. Futhi ngenkathi benesikhathi esimangalisayo nje, nje bememeza futhi bedumisa uNkulunkulu, futhi bediyazela ngaphansi komfutho kaMoya oNgcwele. Babengakhathali noma ngabe kwakuyiSonto, uMsombuluko, noma kwakuyiluphi usuku. Babenesikhathi esikhulu, bememeza nje futhi beqhubeka. Ngani, a—abantu abayizihlakaniphi ezinkulu bathi, “Lababantu badakwe yiwayini elisha.”

<sup>143</sup> Manje, nakhu kumi uPetru nezihluthulelo zoMbuso, ohlangothini lwakhe, izihluthulelo kuwo uMoya oNgcwele. UJesu wathi, “Ngithi kuwe unguPetru. Phezu kwalelidwala Ngiyakulakha iBandla laMi, namasango ehayidese awayikuLahlula.” Kuyini na? Elokomoya, iQiniso elembuliwe. “Inyama negazi akukwambulelanga Lokhu. Awuzange ukufunde Lokhu ekholiji. AwuKufundiswanga-muntu, ezincwadini. Kodwa, Kuyisambulo osibonayo. Isambulo! Ngithi wena unguPetru. Ngikunika izihluthulelo zoMbuso. Okubopha

emhlabeni, Ngiyakukubopha eZulwini. Okukhulula emhlabeni, Ngiyakukukhulula eZulwini.” Ufanele Aligcine iZwi laKhe. NgoSuku lwePentekoste, obani owayengumkhulumeli na? UPetru, ngoba wayenezihluthulelo.

<sup>144</sup> Futhi babebahleka, bathi, “Lababantu bagcwele iwayini elisha.”

<sup>145</sup> UPetru wathi, “Lokhu kuseyihora lesithathu lemini, laba kabagcwele iwayini elisha. Kodwa lokhu yiLokho okwakhulunywa ngoJoweli umprofethi, ‘Kuyakuthi ezinsukwini zokuphela, kusho uNkulunkulu, Ngiyakuthulula uMoya waMi phezu kwayo yonke inyama. Amadodana enu namadodakazi enu ayakuprofetha. Phezu kwezincekukazi zaMi nezinceku zesifazane Ngiyakuthulula uMoya waMi. Izinsizwa zenu zibone imibono. Nabadala benu baphuphe amaphupho. Futhi, Ngiyakuveza izibonakaliso eZulwini phezulu nasemhlabeni ngaphansi. Kuyakuthi yilowo nalowo obiza iGama leNkosi uyakusindiswa.”

<sup>146</sup> “Sebekuzwa lokhu, bahlabeka enhliziyweni yabo, base bethi kuPetru nakwabanye abaphostoli, ‘Madoda bazalwane, singenzenjani ukuze sisindiswe na?’” Nanku umyalo weBandla. Manje bafuna ukuthola ukuthi ungena kanjani kuloMzimba ofihlakele. Kulungile.

<sup>147</sup> IZenzo, isahluko 2, kuqala evesini 37, iNtshumayelo yokugcotshwa. Ungeke uYiguqule. Ungeke uYiguqule. Lalelani.

<sup>148</sup> Uma udokotela ekubhalele isithako sakho somuthi nokusetshenziswa kwawo, bese usithatha uye naso ekhemisi, kusokhemisi othize onguwaka, uyazi, angakubulala ngalesithako. Uyabo, lowodokotela ubhala ukuthi awubengaka kuleso, ngoba ukuqeqeshelwe lokho. Futhi ukubhalela ukuthi awube-ngaka uphoyizeni, bese efaka isibiba esingaka phakathi lapho ukubulala okungaka kwalowophoyizeni. Ufanele abeke okuthize ukudambisa esinye isidakamizwa. Futhi uma lesithako singagcwalisiwe ncamashi ngendlela lowodokotela asibhale ngayo, besiyokubulala.

<sup>149</sup> Futhi, lokho, uNkulunkulu unguDokotela. UnguDokotela womphefumulo. UnguDokotela wensindiso. Futhi wafundisa indoda eSayensini yaKhe uQobo, uPetru, indoda engafundile eyayingakwazi ngisho ukufunda igama layo ngenkathi libhalwa phambi kwayo. Kodwa Uyinika uMoya oNgcwele, futhi uyinika ipensela ukuba ibhale iMfundiso ngalo. Ngakho, ngoSuku lwePentekoste, wabhala isiThako. Ake sibone ukuthi wabhalani. UDr. Simon Petru, ake sibone ukuthi yini isiThako sakho sensindiso. Ake sibone ukuthi Sasibhalwe ini.

*Sebekuzwa, bahlabeka ezinhliziyweni, bathi kuPetru na... banye abaphostoli, Madoda bazalwane, singenzenjani na?*



(Bhekisisani, unezihluthulelo.) *UPetru wayesethi kubo, Phendukani, yilowo nalowo abhaphathizwe egameni likaJesu Kristu kukho ukuthethelelwa kwezono, khona niyakwamukeliswa isiphiwo sikaMoya oNgcwele.*

*Ngokuba isithembiso ngesenu, nesabantwana benu,.. kulabo okude, labo iNkosi uNkulunkulu wethu eyakubabiza.*

<sup>150</sup> Leso yisiThako. Musa ukuSinyanga; uyobulala isiguli sakho. Yiyo leyondaba ngenqwaba yalababantu bekhuluma lokhu, “UYise, iNdodana, noMoya oNgcwele.” Babulala inqwaba yabantu bakamoya, babanyange ngento engafanele. Ayikho into enjalo. Akekho umuntu owake wabhaphathizwa, igama lika “Yise, iNdodana, uMoya oNgcwele,” eBhayibhelini. Wawungakaze ubebikho umgubho onjalo owake washwiwo kwaze kwaba yibandla eliKatolika. Ibandla eliKatolika lingumama walokho. Hlolani imiBhalo. Hlolani umlando futhi nithole. Uhlelo lokuqala ukuba luze lwenziwe ngo “Yise, iNdodana, noMoya oNgcwele,” kwakungumpristi wamaKatolika.

<sup>151</sup> Bayabafafaza. Ukufafaza kwagcotshwa yibandla eliKatolika, “UNINA WEZIFEBE.” Kwehla kubuyela ngqo esi “febeni.”

<sup>152</sup> Kuthi ekhathekizimeni, “Ngabe ikhona into okuthiwa yiProtestane elike lisindiswe na?” Lathi, “Ngezinye izikhathi, kusobala, ngoba bayayivuma i—imfundiso yamaKatolika.” Bangeke balithathe iBhayibheli labo. Bayabhaphathiza, igama lika “Yise, iNdodana, noMoya oNgcwele,” futhi abanamBhalo walokho. Lathi, “Kodwa ibandla eliKatolika lawuqala,” futhi bayawuvuma. “Ngezimiso zamaKatolika, bangahle babekhona abasindiswayo.” Ayikho into enjalo. Akekho umuntu owake wabhaphathizwa ngaleyondlela. Akekho umuntu owake wafafazwa, eBhayibhelini, wathelwa, kumbe noma ngayiphi enye indlela, kodwa, ukucwilisa emanzini, eGameni likaJesu Kristu, kukho ukuthethelelwa kwesono.

<sup>153</sup> Yini esiyifundile esikhashaneni esedlulile, futhi nginitshelile, sizofika kukho kamuva na? Ukuthi, “Ukuphenduka nokuthethelelwa kwesono kufanele kushunyayelwe eGameni laKhe.” Kuphi na? EJerusalema nje, kumaJuda na? “EZizweni zonke, lonke izwe, kuqalwe eJerusalema.” Manje, uDr. Simon Petru wabhala isiThako.

<sup>154</sup> Kuthiwani ngani, bodokotela, ngabe nizama ukuSibeka nokunye okuthize na? Ningenezeli lutho kuSo. Sithatheni ngendlela eSiyiso. Lowo ngumyalo weBandla. Ningena kanjalo-ke kuLo, “Ngokuphenduka, futhi ngokubhaphathizwa eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zenu, nesithembiso ukuthi niyokwemukela uMoya oNgcwele.” Manje,

yilokho iBhayibheli elakushoyo, “Nibhaphathizelwe eBandleni! Nibhaphathizelwe eBandleni!”

<sup>155</sup> Asifunde kwabaseGalathiya 3:26, umzuzu nje. Sesisele neyodwa kuphela nje, ezinye ezimbili, ezinye izinto ezintathu lapha, bese-ke si-sizobe sesivala. Manje asifunde ngapha kwabaseGalathiya, isahluko 3. Uma ekhona osithola ngingakasitholi, akasifunde. [Udade uqala ukufunda kwabaseGalathiya 3:26, “Ngokuba nonke ningabantwana...”—Umhl.] Qhubeka. [“Ngokuba nonke ningabantwana bakaNkulunkulu ngokukholwa kuKristu Jesu.”] KwabaseGalathiya 3:26? [“Ngifunda khona.”]

Mhlawumbe ngahle ukuba ngifunde, ngikubhale ngokungesikho lapha, ke. Kungahle kube kwabaseKolose. Asifunde kwabaseKolose. Ngi-ngiyazi lapho ebengiya khona. Ake sibone ukuthi yikho yini kwabaseKolose 3:26. Qhabo. Asikho esesi 3:26.

Yini leyo manje, kwabaseGalathiya 3:26? [Udade uthi, “Yebo.”—Umhl.] Lapha, nakhu sengikutholile. Kuyikho. Funda uqhubeke, dade, kwabaseGalathiya 3:26, njengoba usuqalile. Nakhu, 26, 27 nelama 28. Manje lalelisani. [Udade ufunda kwabaseGalathiya 3:26-28, kanje.]

*Ngokuba nonke ningabantwana bakaNkulunkulu ngokukholwa kuKristu Jesu.*

*Ngokuba nonke enabhaphathizelwa kuKristu nembatha uKristu.*

*Akakho umJuda nomGrecki, akakho oboshiweyo nokhululekileyo, akakho owesilisa nowesifazane: ngokuba nina nonke nimunye kuKristu Jesu.*

<sup>156</sup> Singena kanjani kuloMzimba na? Sikwenze kanjani na? “Sibhaphathizwa ngoMoya oNgcwele, eMzimbeni kaKristu Jesu.”

<sup>157</sup> Manje, enye into uMlayezo weBandla oyiyo, singena kanjani eBandleni, kungokungweliswa. Futhi ukungweliswa, amaHeberu 13:12 nele 13, “UJesu wahlupheka ngaphandle kwamasango, ukuze angcwelise abantu ngeGazi laKhe uQobo.”

<sup>158</sup> Manje, kwabase-Efesu, asiye lapha. Sifanele sisifunde leso. Kwabase-Efesu 5:25, masinya impela manje. Kwabase-Efesu 5:25. Kulungile. Silapha, 5:25. Qhabo, ngisathole yona into okungesiyo. Anginakho lapho kubhalwe kahle. Ake sibone. “Ngakho-ke, bashumayeli nabapristi...” O, yebo. Bengikubhala phansi lokhu, ngokukhulu ukushesha, esikhashaneni esedlule, ngakho kufanele ukuthi ngishaye kokungesikho...O, nginekhasi okungesilo. Kunjalo. Amen. Yebo. Kulungile.

<sup>159</sup> AmaHeberu 12 nele 13, “UJesu wahlupheka ngaphandle kwamasango, ukuze Angcwelise abantu ngeGazi laKhe uQobo.”

<sup>160</sup> Ngakho-ke, bantu, nakhu ukuthi siza kanjani neBandla: ngokuphenduka; sibhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zethu; nesithembiso sokuthi siyokwemukela umbhaphathizo kaMoya oNgcwele. Ngakho-ke, akukho-mshumayeli ongasinyakazisa kuLo. Akukho-mpristi ongasifungisa kuLo. Kodwa siyazalwa kuLo, ngeNkosi yoMbuso wobuMesiya. Amen.

<sup>161</sup> Manje, lokhu nje, ngingayithola lena enye futhi na? Nakhu lapho enganginayo. Bangaki abazohlala nami eminye imizuzu embalwa nje ethe xaxa na? [Ibandla lithi, "Amen."—Umhl.] Niyabo? Nje i...Seligamenxe elesishiyagalolunye, futhi sekwedlule esikhathini.

<sup>162</sup> Manje, singangena eZulwini ngaphandle kweBandla na? Ukuthatha iziphawulo ezithi azibe mbili nje kulokhu, ngoba cishe nginedazini elibhalwe phansi lapha, njengoba nibona. Kodwa ngi—ngi...into eyodwa nje, esingahle siyazi. Qhabo, mnumzane. Ungeke ungene eZulwini ngaphandle kokuba ube yilunga laleliBandla.

<sup>163</sup> Manje, into yokuqala, kuJohane 3:5, uJesu wathi, "Uma umuntu engazalwa ngamanzi, nangoMoya!" ("Phendukani, nibhaphathizwe, iGama likaJesu Kristu kukho ukuthethelelwa kwezono, khona-ke niyozalwa ngoMoya-ke.") Nizalwe ngamanzi, nizalwe ngoMoya! "Uma umuntu engatholi Lokhu, angeke ngisho aze angene eMbusweni weZulu." Angeke ngisho awubone uMbuso weZulu. Manje-ke uma uzalwa ngamanzi nangoMoya, useBandleni. Uma ungazalwa ngamanzi nangoMoya, awukho eBandleni, futhi ungewubone uMbuso weZulu. Ngabe lokho kuzwakala kahle kini na? [Ibandla lithi, "Amen."—Umhl.] Kunjalo impela nje. Manje, benazi...

<sup>164</sup> Wena uthi, "Awu, Mfowethu Branham, ngiyakholwa," awu, lalela, "futhi angikaze ngimamukele uMoya oNgcwele." Qhabo, awukakholwa. Usakholelwa nje enkolelweni. Unethemba.

Ngokuba, kwabaseKorinte bokuQala, isahluko 12, nevesi 3. Ake sikudumele nje lokho masinya impela siseseduzane kwakho, uma nifuna. KwabaseKorinte bokuQala 12, isahluko 12 nevesi 3. Futhi sizokuthola lokho masinya impela nje, futhi—futhi sifunde lokhu lapha, futhi sibone ukuthi iNkosi isiphatheleni kuLokhu. KwabaseKorinte bokuQala 12, kulungile, nevesi 3.

*Ngakho ngiyanazisa, ukuthi akukho-muntu okhuluma ngoMoya kaNkulunkulu ongathi kathukwe uJesu: futhi akukho-muntu ongathi uJesu uyiniNkosi, kuphela ngaye uMoya oNgcwele.*

<sup>165</sup> Awazi lutho ngaLo uze wemukele uMoya oNgcwele. Wena uthi, "Ngemukela uJesu Kristu njengoMsindisi oqondene nami." Wamamukela yini uMoya oNgcwele lokhu wakholwayo na? Uma ungamamukelanga, ngeke uze uMbize ngisho ngeNkosi, ngoba Akasiyo iNkosi. Yena uyisiDalwa somlando ukuthi

wena, ngokukholwa, usemukele. Kodwa uma Esengene kuwe, ngoMoya oNgcwele, UyiNkosi yakho. Akukho-muntu ongathi uJesu, “uyiNkosi,” kuphela ngaye uMoya oNgcwele; uze uzalwe ngoMoya kaNkulunkulu, noMoya oNgcwele ukuwe. Khona-ke, uma unjalo, uzalwe kuloMbuso, futhi uyingxenyi yeBandla. NingaBabizelwe-ngaphandle, ke. Niyakubona na? [Ibandla lithi, “Amen.”—Umhl.] Kulungile, manje.

<sup>166</sup> Ukuphila kungaphuma ommbileni, ngaphandle uma lowommabila unokuphila kuwo na? Uma uhlamvu lommbila lufakwa emhlabathini, olunye luyahluma, nolunye aluhlumi. Lolu olungahlumi, lungabuye luphile futhi na? [Ibandla lithi, “Qhabo.”—Umhl.] Ngeke nhlobo. Akukho lutho kulo. Nakuba, ngokuphathekayo, luyokwenza nje kahle impela, lufane kahle nje njengezimpepha zommabila njengoba nolunye luyokwenza. Luyokwenza nje kahle isinkwa sommbila njengoba nolunye luyokwenza. Luyobukeka kahle nje impela eshalofini njengoba nolunye luyokwenza. Kodwa uma lungenakuphila kulo, ngeke luphinde luvuke futhi.

<sup>167</sup> Indoda eyindoda elungileyo, ingaba ngelihle nje ilunga lebandla njengomKristu. Indoda eyindoda elungileyo, ingaba ngesihle nje isakhumuzi njengomKristu; indoda elungileyo, indoda enesimulo. Kodwa uma ifa, yilokho-ke, ngaphandle uma izalwa ngokusha ngoMoya kaNkulunkulu. Ngoba, yonke into eyayinesiqalo inesiphelo.

<sup>168</sup> UNkulunkulu yiyonanto kuphela ePhakade. Ngakho-ke, siyingxenyi kaNkulunkulu, ngokwemukela ukuPhila kwaKhe. UJesu wathi, “Ngibapha ukuPhila okuPhakade.” Igama lesiGriki lapho lithi *Zoe*, lichaza “ukuPhila kukaNkulunkulu uQobo.” Futhi indlela kuphela ongake uze uphile ngayo futhi ngukuba nokuPhila okuPhakade, okungukuPhila kukaNkulunkulu, ngoba ukuphila kwakho kuyobhubha. Kodwa ukuPhila kwaKhe kuyovuswa futhi, ngoba uNkulunkulu uPhakade. Futhi unokuPhila okuPhakade, futhi unga . . . ngeke wafa kunoma uNkulunkulu engafa. “Okholwa yiMi unokuPhila okuPhakade, futhi Ngiyakumvusa ngomuhla wokuphela, ngiphinde ngimvuse futhi.” UkuPhila okuPhakade okukuye kuyomvusa.

<sup>169</sup> Manje, singangena eZulwini ngaphandle kokuba seBandleni na? Ungeke waba seBandleni uze uzalwe ngokusha. Ungeke uye eZulwini uze uzalwe ngokusha. Uma uzalwe ngokusha, useBandleni. Ngakho ungeke uye eZulwini uze ube yilunga laleliBandla, futhi ungeke ube yilunga uze uzalwe kuLo.

<sup>170</sup> Futhi manje ake ngithi ukunenza nibe bushelelezi kancane. Futhi ungeke ube yilunga ngaphandle uma ubizwe nguNkulunkulu ukuba ube yilunga. Manje, ufanele ujabule kangakanani ngalokho, ngokuba wamiselwa ngaphambili kokusekelwa kwezwe. Negama lakho . . . Wewu! “Amagama enu

lalotshwa eNcwadini yokuPhila yeWundlu,” iNcwadi yeBandla, “ngaphambi kokusekelwa kwezwe.” Lelo yiBhayibheli.

IBhayibheli lathi, “Umpniki-Kristu,” izinhlangano, ibandla eliKatolika kanye nazo zonke ezinye izinhlangano, izinhlangano, “ziyodukisa bonke phezu kobuso bomhlaba, abamagama abo engalotshwanga eNcwadini yokuPhila yeWundlu ngaphambi kokusekelwa kwezwe.”

UJesu wathi, “Konke lokho uBaba aNgiphe khona kuyakuza kiMi.” Lelo yiZwi laKhe uQobo. Akuyi ngokuthi wenzeni, kodwa lokho Akwenzile.

<sup>171</sup> Ake sikuxazulule lokho, umzuzu. Asiphenye kwabase-Efesu, isahluko 1, masinya impela. Lalelani lokhu. Lona nguPawulu. Manje, wayefanele aqhubekele ekupheleleni naleliBandla. UPawulu wethula lokhu kumaKristu. Mangaki amaKristu elilapha na? Asibone isandla sakhho. [Ibandla lithi, “Amen.—Umhl.] Kulungile. Lokhu akusikho okwezingane, manje. Lokhu yi—lokhu yilabo abakwazi ukudla inyama. Manje, isahluko 1, bhekisani ukuthi uLethula kobani.

*UPawulu, umphostoli kaJesu Kristu ngentando kaNkulunkulu, . . . (hhayi ngokugcoba kombhishobhi, hhayi ngenhlangano).*

*. . . umphostoli (lowo othunywayo) ngentando kaNkulunkulu, kwabangcwele (lowo ngabagcotshiweyo, noma abangcwelisiweyo) abase-Efesu, na . . . abakholwa nguKristu Jesu:*

<sup>172</sup> ULethula kobani na? Kulabo osevele eseBandleni. Uma ukuKristu, useMzimbeni waKhe. Kunjalo na? [Ibandla lithi, “Amen.”—Umhl.] Khona-ke seningamalunga eBandla.

*Makube-kini umusa, nokuthula, okuvela kuNkulunkulu uBaba wethu, . . . Nkosini uJesu Kristu.*

*Makabongwe uNkulunkulu noYise weNkosi yethu uJesu Kristu, osibusisile ezulwini kuKristu Jesu ngesibusiso sonke sokomoya:*

<sup>173</sup> Wakwenza kanjani na? Wakwenzani na? Base befike eJordani. Bawelela eZweni lesithembiso, futhi babelezi ezindaweni zaseZulwini kuKristu Jesu. Nakhu. “Usibusise ndawonye ngezibusiso zaseZulwini,” ukufundisa kweZwi, njengeBandla, Ababizelwe-ngaphandle okuKristu Jesu. “Njengoba sihlezi ndawonye ezindaweni zaseZulwini,” njengeBandla, uma sizalwa kuKristu Jesu. “Abangcwelisiwe, Ababizelwe-ngaphandle,” o, he, umuntu Angamfundisa okuthize. Wayeneningi kakhulu inkathazo ngabaseKorinte, kodwa hhayi leliBandla. Wayekwazi ukubafundisa, izinto ezinkulu. Kulungile.

*Makabongwe uNkulunkulu noYise weNkosi yethu uJesu Kristu, osibusisile . . . sonke . . . (Niyayikhumbula*

iMilayezo yami emibili yokugcina na?)...ezulwini  
kuKristu ngesibusiso sonke sokomoya:

*Njengalokho...*

Lalalani. Lokhu makunishaqise manje.

*Njengalokho a (inkathi edule) sikhethela kuye...*

“Ngemvuselelo yokugcina”? Ngabe ngikufunde kahle lokho na? [Ibandla lithi, “Qhabo.”—Umhl.]

*Njengalokho asikhethela kuye ngothando ngaphambi kokusekelwa kwezwe, ngaphambi kwezwe,...* (Bukani lapha.)...*ngaphambi kokusekelwa kwezwe, ukuba sibe-ngcwele, singabi-nakusolwa phambi kwakhe:*

*Wa...m-i-s-e-l-a n-g-a-p-h-a-m-b-i-l-i... .*

<sup>174</sup> Senzani na? Lutho. Akwenzile yilokho engikubhekile. Wakwenza nini na? Wasikhetha, wafaka amagama ethu eNcwadini yaKhe, eNcwadini yaKhe yeBandla, ukuba sibe yilunga laloMzimba ofihlakele, ngaphambi kokuba izwe lize liqale.

*Futhi usimisele ngaphambili ukuba sibe ngabantwana kuye ngoJesu Kristu, njengalokho kwaba-kuhle kuye ngentando yaKhe uQobo,*

<sup>175</sup> Wewu! Ufanele ube kuleloBandla, mfowethu, uma uphumelela, ngokuba Uzofikela iBandla. Nhloboni yebandla na? “IBandla elingenabala, noma elingenambimbi.” Singaba kanjani yilelo na? Ngokuba ngabafuleyo kuKristu, sibhaphathizwe ngoMoya oNgcwele eMzimbeni waKhe ofihlakele, nokubuyisana ngeGazi leNdodana kaNkulunkulu libekwe lapho ngenxa yethu mahora onke osuku. “Sifunyanwe singenakusolwa,” lelo yiBandla, “lingenabala, noma lingenambimbi.” Wasikhethela kuYe, futhi wafaka amagama ethu eNcwadini yaKhe.

IBhayibheli lasho, ukuthi, “UJesu wayeyiWundlu elihlatshiwe...” Eminyakeni engamakhulu ayishumi nesishiyagalolunye eyedlula na? Kuze kube kuphi na? “IWundlu elihlatshiwe kusukela ekusekelweni kwezwe.”

<sup>176</sup> Uma kuthi, “Nkulunkulu,” eBhayibhelini, igama kuGenesisi, uGenesisi 1. Kwathi, “Ekuqaleni uNkulunkulu...” Thatha lelogama uNkulunkulu ngesiHeberu, futhi ubone ukuthi lichaza ukuthini. Lipelwa lithiwe *El, Elah, Elohim*, okuchaza ukuthi “wonke, Oziphilela yena, Owenele konke, Onamandla.” Kwakungekho-lutho ngaphambi kwaLokho. Kwakungekho-moya wasemkhathini. Kwakungekho-zinkanyezi. Kwakungekho-mswakamo. Kwakungekho—kwakungekho-moya owemboze umhlaba jikelele. Kwakungekho-ma atomu izithako ezincinci. Kwakungekho-ma molekhuli imsuka emincane kakhulu. Kwakungekho lutho ngaphambi kwaLokho. KwakunguNkulunkulu, OngoPhakade. Futhi kuYe kwakukhona izingxenye ezingahlukaniseki,



likaMata waLo ofileyo, uMsindisi, uJesu Kristu. Futhi Linqamula izwe namhlanje, libhakuzisa amaphiko alo, limemeza “Ngewe!le, ngewe!le, ngewe!le, eNkosini!” Amen! Ngijabula kakhulu ukuthi ngiyazi ngaLo. Ngijabula kakhulu ukuthi igama lami liseNcwadini yaLo, lifakwe lapho hhayi ngobubele bami; qhabo, mnumzane, ngangingeke neze ngibe Lapho, noma ngokulunga kwakho. Kodwa ngobubele nezihawu zikaNkulunkulu, ngaphambi kokusekelwa kwezwe, wafaka amagama ethu eNcwadini yaKhe.

<sup>180</sup> Yini inkomba yeBandla na? Lifanele Libe yini na? Laliyini na? Liyini na? Iqembu elibizelwe-ngaphandle.

Ubani owaLimisayo na? UJesu Kristu. Hhayi umbhishobhi, hhayi ibandla eliKatolika, hhayi iMethodisti, hhayi uLuther, hhayi uWesley. Qhabo, mnumzane. Ubani owaLimisayo na? UJesu Kristu.

Yini uMlayezo waLo na? Ukuphenduka, umbhaphathizo wamanzi, umbhaphathizo kaMoya oNgewe!le, ukuphilisa ngokukaNkulunkulu, insindiso.

Siba kanjani yilunga laLo na? Ngokuzalwa kuLo.

Singaya eZulwini ngaphandle kwaLo na? Qhabo, mnumzane. “Ngokuba labo abafile kuKristu uNkulunkulu uyakuba!letha kanye naYe,” futhi hhayi—futhi hhayi noma ubani omunye kodwa labo abafile kuKristu. UJesu uzofikela labo abafile kuKristu. Kwabase-Efesu 4, isahluko, kwasho ukuthi i...Qhabo. KwabaseGalathiya, ngikholwa ngukuthi yibo, isahluko 4. Kwasho, ukuthi, “Labo abafile kuKristu uNkulunkulu uyoba!letha kanye naYe. Labo abafile kuKristu uNkulunkulu uyoba!letha kanye naYe.”

<sup>181</sup> Manje, ngakho-ke, Liyiqembu elibizelwe-ngaphandle, uMzimba ofihlakele. UKristu waLimisa ngokuhlelekile. Ngaphambi kokuba Afe, Wakhuluma ngaLo liza, Wathi, “Ngiyofika futhi ngibe yiNkosi phezu kwalendawo eBuswayo.” “Kuseyisikhashana izwe lingabe lisaNgibona, nokho niyoNgibona nina. Ngeke nihlanganise lutho nombuso wezwe.”

<sup>182</sup> Yingalesosizathu besekudidekeni okungaka, bebizwa nge “Babiloni.” Oyedwa, “Awu, akabusi!le uNkulunkulu, ngiyiPresbyterian. Akabusi!le uNkulunkulu, ngiyiMethodisti. Akabusi!le uNkulunkulu, ngi...”

Akabusi!le uNkulunkulu, ngingumKristu. Amen. Yilokho-ke. Ngazi kanjani ukuthi nginguye na? “Lezizibonakaliso zilandela ikholwa.” Niyabo? Nanto ikhadi lakho elikukhombayo. Hhayi ukuthi, “Awume kancane, ngikholwa wukuthi nginalo ikhadi lami lenhlanganyelo.” Qhabo. Anginalo. Elami liphezulu Lapho. Lingangilahlekela leli phansi lapha. Kodwa Wangitshela, “Ngaphambi kokuqala kwezwe,” Unginika ikhadi lami elingikhombayo, kuwo wonke ongena eMbusweni. Ligcinwe



eZulwini, ngakho amarekhode aqondile. Ngijabula kakhulu. Ngi...

<sup>183</sup> Omunye wathi, “Ngangifuna uNkulunkulu. Ngangifuna uNkulunkulu.” Lokho kuphambene neBhayibheli. NguNkulunkulu efuna wena, akusuwe ufuna uNkulunkulu. UNkulunkulu wayehla-enyuka ensimini yase-Edene, ememeza, “Adamu, uphi na?” Akusuye uAdamu omemezayo, “Nkulunkulu, Uphi na?” KwakunguNkulunkulu eememeza, “Adamu, uphi na?”

<sup>184</sup> O, ngijabula kakhulu ukuthi ngiyilunga laLo. Anijabuli nina na? [Ibandla lithi, “Amen.”—Umhl.] Ngijabula kakhulu ngaleliBandla elikhulu. Ngiyaxolisa ukunihlalisa kuze kwedlule isikhathi kakhulu. Kodwa niyakholelwa eBandleni elikhulu na? [“Amen.”] Niyakholelwa kuLo na? [“Amen.”] Niyakholwa ukuthi LinguMzimba ofihlakele na? [“Amen.”]

<sup>185</sup> Manje, ninabantu abangamaKatolika, into kuphela ofanele uyenze ukuba ube yilunga laWo ngukwemukela uJesu Kristu futhi uzalwe ngoMoya. Wena Baptisti, wena Methodist, Presbyterian, Luthela, noma ngabe uyini, lalela lapha. Ungacabangi ukuthi ngichema namaPentecostal. Ayiwo impela nje amambuka amaPentecostal njengoba likhona noma yiliphi elinye ibandla. Kunjalo impela. Angena kuphela ngegama nokukufundela. Yilokho kuphela. Kodwa, ukuba babenakho, abanakho. Kunjalo. Ngoba, uma uzelwe ngoMoya, uba yisidalwa esisha, noNkulunkulu uqala ukusebenzana nani njengamadodana, futhi niholwa nguMoya kaNkulunkulu. Akunandaba ukuthi ungowayiphi inhlango, lokho akuna... Lokho ngoluncane nje, uhlelo oludala lwezwe, luzokwedlula. Kodwa ngabe uyilo ilunga laloMzimba kaKristu ofihlakele omkhulu na? [Ibandla lithi, “Amen.”—Umhl.] Uma kungenjalo, kwangathi ungaMemukela, kulobubusuku, njengoba sikhothamisa amakhanda ethu okomzuzwana ngomkhuleko.

<sup>186</sup> Sisacabanga manje, bangabakhona abanye lapha obungathanda ukuphakamisa isandla sakho bese uthi, “Nkulunkulu, ngiphakamisela isandla sami kuWe, ngenze ngibe yilunga laleloBandla, kulobubusuku. Nginike ukuZalwa, ukuthi Lingelami. Ungibizile, Nkosi na? Ngakho-ke ngifuna ukuba yilunga laleloBandla. Ngisonta kwelinye lalezizihlangano zasemhlabeni, kodwa anginalo ulwazi lwesipiliyoni. Anginawo amandla okukhipha amademoni nokwenza lezizinto, njengoba Wena wathi ziyolandela ikholwa. Angikakwamukeli lokho okwamanje, Nkosi. Futhi Wena washo, ukuthi, ‘Izibonakaliso ziyo...’ *Ziyo* kuchaza ukuthi Wena uyokwenza. Ngiphe amandla, Nkosi.”

<sup>187</sup> UNkulunkulu akubusise. UNkulunkulu akubusise, nawe, nawe, nonke nina ophakamise izandla zakho. UNkulunkulu

akubusise futhi akuphe lawomandla, ukuba ube yilunga laleliBandla elikhulu, iBandla likaJesu Kristu.

Omunye futhi, ngaphambi kokuba senze umkhuleko? UNkulunkulu akubusise, nenekazi elincane. UNkulunkulu akubusise, dade. UNkulunkulu akubusise. Yebo, ngiyazibona izandla zakho le emuva lapho. UNkulunkulu akubusise, ngapha, ngiyasibona isandla sakho, ndodana. Ngibona izandla zakho lapha, mfowethu. Yebo. UNkulunkulu akubusise. Nawe, omncinyane lapho, intombazane esencane. UNkulunkulu akubusise.

Omunye futhi, phakamisa isandla sakho nje. Nkulunkulu busisa lodade ohlezi *lapha*. “Ngifuna ukuba yilunga. Ngifuna ukuba neGazi laKhe phezu kwami, njengoba ngiphuma kulendlu kulobubusuku, ukuze ngiphume nempilo yami imemeza, ‘Ngcwele, eNkosini.’” UNkulunkulu akubusise emuva lapho, ndodana. UNkulunkulu akaniphe izibusiso. Omunye futhi manje, uphakamisa isandla sakho na? Omunye futhi uthi, “Nkulunkulu, ngihawukele.”

Uma ufisa ukuhamba wenyukele ealtare, ufuna izwi lomkhuleko, sisacula leliculo.

Woz'ekhaya, woz'ekhaya,  
Wena okhandlekile, woz'ekhaya.

Uma umanqikanqika ngesimo sakho, ngiyakumema ukuba uze.



*IZINKOMBA EZINHLANU EZIYZO-DU ZE BANDLA LEQINISO  
LIKANKULUNKULU OPHILAYO ZUL60-0911E*

(Five Definite Identifications Of The True Church Of The Living God)

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