

UNYAKA WEBANDLA

LASETHIYATHIRA

☛ Manje kulobubusuku si...Ngaphambi nje kokuba singene kulonyaka omkhulu webandla...Ngi—ngithemba nje ukuthi iNkosi yethu ithululela uMoya waYo phezu kwethu nje...futhi iyasibusisa futhi. Futhi singashaya kuphela amaphuzu aphezulu manje ngoba, esehlakalweni esikhulu sokuza, siyoba lapha iviki lonke gulukuqu. Futhi, o, izolo ebusuku sibe nesikhathi esihle kakhulu kangako!

² Awu, manje ngaphambi nje kokufunda imiBhalo, singashintsha nje isikhundla sethu—sethu okwemizuzwana embalwa futhi simele izwi lomkhuleko:

³ Baba wethu waseZulwini onomusa, siza eGameni elenele konke leNkosi uJesus, sazi ukuthi ngolunye usuku Wena uzofika. Futhi sizama ukulungiselela izinhliziyzo zabantu ukwemukela lesi sambulo esikhulu sokuthi Wena uyiNdodana kaNkulunkulu ephilayo; awufike, kodwa uyaphila kuze kube phakade; futhi uhlala eBandleni laKho njengoFakazi wePentekoste, waleso sikhathi esikhulu lapho isikhathi sokuhlumelelisa siyofika eBukhloneni beNkosi. Sijabule kakhulu ukuthokozela lezo zikhathi ezansi lapha emva kweminyaka engamakhulu ayishumi nesishiyagalolunye.

⁴ Futhi, Baba, sikhothamise amakhanda ethu ngokuzithoba maqondana nalamadoda amakhulu phansi kudabule eminyakeni, lezo zinkanyezi oWawuziphethe esandleni saKho, okungukuthi Wathi zazi, “yizingelosi zemiNyaka yeBandla,” abefundisi. SiKubonga kanjani ngoPawulu oNgcwele omkhulu, wase-Efesu. SiKubonga kanjani ngo-Irenaeus, O Nkosi, u-Irenaeus inceku enkulu yaKho; nangoMartin oNgcwele; futhi kulobubusuku ngoColumba oNgcwele. Nkosi, siKubonga kanjani ngalamadoda. Phakathi kobuRoma obumnyama, ubuhedeni bungena ebandleni, bama bengamaqhawe ngoMlayezo wepentekoste nesibusiso, bekhuluma ngezilimi, ne—nezibonakaliso ezinkulu nezimangaliso, ukuphulukiswa kwabagulayo, nokuvusa abafuleyo.

⁵ Iningi labo, Nkosi, ladwengulwa, futhi labulawa, futhi laphakelwa amabhubesi; izinto ezinkulu zenzekile. Umhlaba ugezwe ngegazi labalungileyo. Futhi, Baba, igazi labo liyakhala namhlanje ngokumelene nalelo elibi, ibandla eliphingayo. Futhi Wena wathi, ngolunye usuku lapho Uthulula... “Ingelosi yathulula isitsha sayo phezu kwawo, futhi i—igazi lawo wonke umfelukholo lafunyanwa kuwo.”

⁶ Nkosi, sisize ukuba sibe ne . . . silungele ukuma manje, ngoba isikhathi siyasondela. Njengoba sibona lesi silo esinezimpondo ezimbili siphuma emhlabeni, hhayi siphuma ekuminyaneni nezixuku zabantu, “Sinezimpondo ezifana nezewundlu, kodwa sikhuluma njengodrago.” Sikholwa ukuthi ihora selisondele eduze manje, Baba, lapho lamabandla lizihlanganisa wona ndawonye, “Senza umfanekiso kuso isilo”; futhi kuyoba kubi kakhulu kulelo qembu, Nkosi, elingeke lajoyina. Khona kanye ukuduba kuzofika, kodwa ngalelo hora Wena wathembisa ukuthatha iBandla laKho. Sisize, Nkosi.

⁷ Ngaphambi kokuba iconsi elilodwa lamanzi liwe, uNowa wayesesemkhunjini. Ngaphambi kokuba umlilo ugasele iSodoma, uLoti wayesehambile. Baba, siyakholwa, ngaphambi kokuba amandla e-atomu aze asakaze lo mhlaba ube izicucu, iBandla liyobe selihambile. Sijabule kakhulu, Nkosi. Futhi, siyazi ukuthi amabhomu alenga kwizilengisi, kulobubusuku.

⁸ Futhi singabheka ngaseZulwini futhi sibone iNdodana yomuntu iphakama esiHlalweni saYo sobukhosi ukuqala ibheke ngasemhlabeni ngoHlwitho lweBandla laYo, futhi sazi ukuthi izinyawo zaYo eziligugu ngeke zathinta lomhlaba onesono ngaleso sikhathi; ngokuba njengoba uRebeka wagibela ikameli futhi wagxumela kwikameli, phakathi ngqo kwendlu ka-Abrahama, waphumela ensimini wahlangana nomlobokazi wakhe. O Nkulunkulu, neBandla lizohlangana noMlobokazi wethu emoyeni, “Ngokuba thina esisekhona sisasele asiyikubandulela noma sibavimbele abaleleyo. Icilongo likaNkulunkulu liyakukhala, abafileyo kuKristu bayakuvuka kuqala, futhi siyakuhlwithwa kanye nabo sihlangabeze iNkosi (ensimini) emoyeni, futhi siyakuba naYo njalo.”

⁹ O, sisize, kulobubusuku, Nkosi. Siphe ubumnandi bemiMoya yethu, futhi ususe bonke ubumnyu nokungakhathali kude nathi, futhi kwangathi singancibilikila kakhulu noMoya oNgcwele. Vumela iNgelosi kaNkulunkulu ibuse kulobubusuku.

¹⁰ Nkosi, angazi ukuthi ngithini kulaba bantu. Manje, nginemilando nezinto zibhalwe phansi kwalokho Wena owakwenza, kodwa kubiza Wena ukuhumusha ikusasa, ngakho ngiyakhuleka ukuthi Uzosipha khona ngeGama likaJesu Kristu. Amen.

¹¹ Manje asiphenye manje eNcwadini yeSambulo. Futhi kulobubusuku sisonyakeni webandla lase . . . Unyaka webandla lesine, iThiyathira, unyaka webandla omkhulu owaziwa njengoNyaka wobuMnyama. Lonyaka webandla uqala ngo 606 wase uphela ngo 1520. Mina . . . Kwaba yikho konke ebengingakwenza, ukukucosha. Izazi eziningi zithatha—zithatha uPatrick oNgcwele ukuba abe inkanyezi noma i . . . ngamunye . . .

¹² *Izinkanyezi eziyisikhombisa* zaziyi “zingelosi eziyisikhombisa” zemiNyaka yeBandla eyisiKhombisa. Siyazi kusasa ebusuku, ngale kokungabaza, uLuther; bese kuba uWesley. Asazi ukuthi le nkanyezi yebandla laseLawodikeya izoba ngubani. Kungukuthi...Sisonyakeni manje, sibe kuwo kusukela ngo 1906 ekuqaleni kwePentekoste. Kodwa kuzoba nengelosi evukayo ezogqiba zonke izimfundiso-ze, ithathe iBandla lilungele ukuya eKhaya. Manje, enye inkosi ye...kuMoya, ezovuka nezibonakaliso nezimangaliso ezinkulu. Manje, ngikhulekela ukuthi uNkulunkulu uzosisiza ukuthi sazi lokhu.

¹³ Ekucosheni lokhu, ngibhekisisa, uPatrick oNgcwele wayengumfo omkhulu. Futhi ngithola eminye imibhalo yesandla yasendulo, uPatrick oNgcwele wayengelona iKatolika. Wabhikishela ibandla eliKatolika. Futhi ngesikhathi seNguquko, leyo mfundiso-ze ababekade benayo yambiwa, futhi yakufakazela ukuthi uPatrick oNgcwele wabhikishela ibandla eliKatolika. Ukuthi...uPatrick oNgcwele wayefana kakhulu nomuntu wenhlangano, wayenesikole esingesakhe. Waqala...ngenkathi ethunjwa osebeni lolwandle, yena, kanye nodadewabo abancane ababili angabanga esezwa ngabo. Bathathwa, mhlasimbe baya eRoma futhi bathengiselwa ukuba babe izigqila. Wathathwa naye futhi wathengiswa njengesigqila futhi wanikezwa umsebenzi wokwalusa izingulube.

¹⁴ Waqeqesha izinja ukuthatha—nakekela izingulube zakhe, nokunye nokunye; futhi ziyofika ekubhongeni okwahlukahlukene nezinto ayeyozinikeza izinja. Futhi lokho ekugcineni kwakuyindlela yokweqa, kwingaphansi lesikebhe, ngenkathi izinja zimvalele isikhala waze waphumela olwandle. Kamuva ufika endaweni yakhe ethandekayo, i-Ireland, futhi wathola umama wakhe nobaba besaphila. Futhi uPatrick oNgcwele wayengu—umshana kaMartin oNgcwele omkhulu.

¹⁵ Okungukuthi, wayengomunye wabakhulu kunabo bonke esake saba nabo emugqeni wamadoda kusukela kuJesu Kristu, kwakunguMartin oNgcwele. Amabandla akhe wonke ayegcwaliswe ngoMoya oNgcwele, wonke ayekhuluma ngezilimi, ayenezibonakaliso nezimangaliso ezinkulu, nezimangaliso, zonke nje izinhlobo zezimangaliso zenzeka. Wagcina uKholo lwakhe lwepentekoste maphakathi nalowo nyaka webandla owawushada nobuKatolika; ubuhedeni namaNikolawu beshada ndawonye, benza inhlangano. Futhi benza a—amaNikolawu...Esibabiza ngama *Niko*, kusho “ukunqoba.” “Nqoba noma ukwahlula abantu abangafundele lutho,” bese besusa uMoya oNgcwele ebandleni, futhi “umpristi nje ungcwele, umuntu nje.” Niyabo? Bese kuthi-ke baphila noma ngayiphi indlela abayifunayo, ngiyaqagela, futhi inqobo nje uma ukuvuma kumpristi. Khona-ke bona... .

16 Ngithole izolo ebusuku, ukuthi—ukuthi babamisa, ukuthi uConstantine wamisa umbhishobhi wokuqala, futhi wakubeka...ubanikeze lezi zakhiwo, njengoba sikunikeza izinsuku nakho konke onakho ezansi. Futhi khona-ke baba nomkhosi omkhulu wezikhathi ezimbili zonyaka okuthi ngazo ilanga liphenduke lapho, okwawusuku zi 21 kuDisemba, usuku olufushane kunazo zonke onyakeni. Futhi bangenisa ngaleso sikhathi leli hlebezi, kungukuthi, ukuthi Wayewu “suku lwelanga.” Niyabo, u—usuku lokuzalwa kwelanga, baletha usuku lokuzalwa kukaJesu Kristu lusukela ku-Apreli luya kuDisemba zi 25.

17 UDisemba 25. Ngalezo zinsuku ezinhlanu kwakuyilapho amaRoma aba nemikhosi yawo emikhulu, isekisi, nokunye nokunye, futhi yilapho ayenalomkhosi omkhulu wabahedeni. Futhi babeka lo muntu njengonkulunkulu qobo lwakhe phezulu lapho, futhi bamgqokisa nakho konke. Futhi babenonkulunkulu wabo kanye nabo. Futhi i...yilapho abantu abangaphambi kwesikhathi seminyaka eyinkulungwane beba khona, lapho ngqo, ngoba babecabanga ukuthi ibandla lalisesikhathini semiNyaka eyinkulungwane khona lapho. Niyabo, ngoba babecebile, babengadingi lutho, umbuso nebandla konke ndawonye. “Isikhathi semiNyaka eyinkulungwane isaqhubeka,” kuseyimfundiso yeKatolika kuze kube namuhla. Niyabo? Manje, “isikhathi semiNyaka eyinkulungwane sisaqhubeka,” ngokuba siyazi ukuthi akunjalo. Isikhathi semiNyaka eyinkulungwane: ukuFika kwesiBili kukaKristu kuletha isikhathi semiNyaka eyinkulungwane. Kunjalo.

Umhlaba uyabubula, ukhalela lolo suku
lokukhululwa okumnandi,
Lapho iNkosi yethu iyakubuyela emhlabeni
futhi.

18 Manje, lona ongwele omkhulu lapha kwakunguColumba. Wayeyindoda enkulu kaNkulunkulu.

19 Manje, nginomlando wakhe uthe ukubhalwa phansi lapha. Kuqala, unyaka webandla wesine, i*Thiyathira*, kusho ukuba “nokwenqena, oxekethile,” noma, “ukufikiza.” Niyabo? Kwakuyisikhathi nje sokuphambene nomthetho kusukela ngo 606 kuya ku 1500.

20 Inkanyezi kwakunguColumba, wase-Ireland naseScotland, owayengumshana kuMartin oNgcwele; futhi wahlala cishe iminyaka engamashumi ayisithupha ngemva kukaPatrick oNgcwele, futhi ngakho-ke inkonzo yakhe iqala cishe iminyaka engamashumi ayisithupha ngemva kukaPatrick oNgcwele. Okwakhe...

21 Akazange emukele imfundiso yeRoma. Wayeyindoda enkulu yokholo. Wenqaba isifundiso seRoma; akakaze aye eRoma, futhi wakwenqaba ngokuphelele. Kungukuthi, angikwazanga

ukubona lapho abake bamungcwelisa khona. Njengoba benza uMartin oNgcwele nabo, abazange bamungcwelise no-Irenaeus ngoba babesekulelo Bandla elalinezibonakaliso nezimangaliso zePentekoste, kodwa bakholwa. Akazange athathe isifundiso seRoma, ezifundisweni zabo. Wathatha iBhayibheli libe isifundiso emva kukanina owesaba uNkulunkulu, udadewabo kaMartin oNgcwele, futhi akazange athathe izifundiso zeRoma nganoma yisiphi isikhathi. Wafundisa ukuthi izibonakaliso zikaMarku 16 zifanele zilandele lonke ikholwa. Amen! Mina . . . Yilolo hlobo lomfo engiluthandayo; olukholwayo. Yebo, mnumzane.

²² We—wezwa iPhimbo likaNkulunkulu elizwakalayo libiza. Leso ngesinye isibonakaliso esihle kuye, niyabo. Khona-ke akukho okwakungammisa ngemva kwalokho, wayesehambile, e-hhe, e-hhe, wayesesendleleni ngenkathi ezwe iPhimbo likaNkulunkulu elizwakalayo.

²³ Esinye isimangaliso . . . nginokuningana kubhal- . . . phansi lapha, kodwa uma nje sithatha lokhu. Isimangaliso esisodwa sasingukuthi lapho eseye edolobheni elithile iNkosi eyayimthume kulo, futhi idolobha alifunanga ukumemukela, ngakho-ke baphuma lapho futhi bazama uku . . . bathatha abaculi, nokunye nokunye, futhi bavala amasango futhi bazama ukumminzisa ngokudlala, abaculi. Futhi uyaqala ukushumayela, futhi kwaminzisa abaculi futhi amasango avuleka, waqhubeka wangena, washumayela noma kanjani. Waphendula sonke isigjane.

²⁴ Nakhu okunye okuncane engingathanda nje ukuthi ukukhuluma ngakho. Wangena edolobheni. Babenamadolobha abo ebizelwe ngodonga ngalezozinsuku, kusobala. Ngakho-ke wangena edolobheni, futhi bamxosha. Wayemuka, futhi umfana wenduna wagula ngokudlanga, futhi bathumela ezansi nomgwaqo emva kwenceku enhle. Uyabuya futhi wazilalisa ngaphezu komfana ofayo, futhi uyaphila.

²⁵ Ibandla lakhe lagcwaliswa ngoMoya oNgcwele, wayeyoba nalutho olungaphansi, ngokuba lonke ilungu lebandla lakhe limele ligcwaliswe ngoMoya oNgcwele. Futhi wabhikisha futhi wabuzonda ngokuphakeme ubukhosi baseRoma. Ngikholwa ukuthi wayeyinkanyezi yonyaka. Wayenzani na? Ngokukhuluma ngezilimi, umbhaphathizo eGameni leNkosi uJesu, eqhubeka nazo kanye izinto abaziqala. Uma uNkulunkulu engenasiphelo, futhi yileyondlela Amisa ngayo iBandla laKhe ekuqaleni, lifanele lihlale linjalo, futhi libenjalo (ngisho nasengcosaneni ngesibalo) yonke indlela phansi; wacishe wakhanywa *lapha*, uyabuya futhi ngoLuther.

²⁶ Manje, sifuna ukuqala manje, futhi sibone ukuthi singaqala yini ukuthola amanye alawa mavesi manje, e . . . sizoqala evesini 18:

. . . *kuyo ingelosi yebandla laseThiyathira loba; . . .*

²⁷ Niqaphelile lokhu—lokhu kuzethula na? Le milayezo ibhekiswa engelosini, noma umfundisi ophethe ukuKhanya kwalowo nyaka webandla. Niyabo? Manje, izolo ebusuku sithole ukuthi, ekuvalweni kwalona omunye unyaka webandla wase—wasePergamu, ukuthi ingelosi yebandla (ekunqobeni kwalonyaka webandla) liyomukela itshe. Futhi kulelitshe. . .

²⁸ Manje, sithathe lelo “tshe” futhi safanekisela, lisho “idwala.” Kuyini na? Ingelosi ibiyoba njengoPetru, obizwa ngokuthi “itshe.”

²⁹ Thola ukuthi igama lakho linomthelela empilweni yakho. Manje, angeke ngiye kakhulu kulokho, ngoba udeveli unezibalo ezingamanga; siyakwazi lokho; kuqala abantu *bazizwe*, nokunye nokunye kanjalo, okugijimela ekukhonzeni imimoya. Nokukhonza imimoya kungokukadeveli. Siyakwazi lokho. Futhi yileyo indlela, ufanele ubheke. Njengoba bona . . .

³⁰ Isizathu sokuthi babiza uJesu ngo “Belzabule,” u “develi,” ngoba, niyabo, Wayekwazi ukwahlukanisa imicabango yengqondo yabo. Niyabo, kodwa WayeyiZwi likaNkulunkulu. Futhi amaHeberu 4 athi, “IZwi likaNkulunkulu, libukhali kunenkemba esika nhlangothi zombili, lehlulela ngisho nezizindlo zenhliziyo, ingqondo.” Niyabo? Ngakho-ke, WayeyiZwi, UyiZwi eliphilayo, futhi iZwi eliphilayo liza kithi bese-ke Lenza umphumela ofanayo kithi. Niyabo, okufanayo, ngoba LiyiZwi elifanayo. Niyabo, Kuyinto efanayo phakathi kwethu. Futhi yileyo indlela. Futhi ngezinye izikhathi labo abangekho kulabo bakaki bakhuluma ngezilimi, futhi omunye akuhumushe. Kuyini na? ULizwi wenziwa inyama futhi phakathi kwethu.

³¹ Bese kuthi-ke, siyaqaphela-ke ukuthi le ngelosi iyokwamukela. . . ingelosi yonyaka webandla emukela i “tshe.” Kwakuyitshe *elimhlophe*, lingasho ukulunga kwakhe siqu, kodwa “ukulunga kukaNkulunkulu uQobo.”

³² Futhi kuleli tshe kwakukhona “igama,” igama elalingaziwa muntu ngaphandle kwalowo owalamukela ngokwakhe. Wayelazi, kodwa akekho omunye owayengalazi ngaphandle kwakhe. Ngakho-ke uma uzwa laba umfo uyakuthopha, bekutshela okwabo; bangu “Johane,” bangu “Pawulu,” bangu “Mariya,” bayi “lona,” “lowo,” noma o “munye.” Ningakukholwa, ngoba ukube bekunjalo, ubengelokothe asho lutho ngakho. Niyabo? Kunjalo. Ufanele akugcine kuye uqobo. Wayazi. Akekho owayazi ngaphandle kwakhe uqobo, kodwa wayazi ngoba wonke umnqobi ophelele wemukela igama elisha ngaleyo—leyo—leyo ndlela.

³³ Niqaphelile u-Abrahama wayebizwa ngo-Abrama, kodwa ngenkathi uNkulunkulu eseye komsebenzisa, Waguqula igama lakhe laya ku “Abrahama.” S-a-r-a-y-i wayengu Sarayi, kodwa

ngenkathi uNkulunkulu wayezomsebenzisa, Waguqula igama lakhe laya ku S-a-r-a: *Sara*, “inkosazana.” Niyazi ukuthi uJakobe...? U*Jakobe* kwakungu “mqineli.” U-*Esawu* kusho “obomvu,” onoboya nobomvu; onekhanda elibomvu, nobomvu yonke indawo, ngu-*Esawu*. Manje, futhi u*Jakobe* wayengu “mqineli.” Futhi *umqineli ungu* “mkhohlisi.” Akashongo yini u-*Esawu* ukuthi, “Igama lakhe alithiwa u*Jakobe*, ‘umqineli?’” Kodwa ngesikhathi esebambane neNkosi ubusuku bonke gulukunqu, futhi wanqoba, futhi wabasiswa, uNkulunkulu waguqula igama lakhe; u*Jakobe* kuya ku-*Israyeli*, “inkosana enoNkulunkulu.” UPawulu wayebizwa ngo*Sawuli* kwaze ukuba usehlangane noMoya oNgcwele esimweni sokuKhanya okwakhanyisa phansi kuye, igama lakhe laguqulwa lisuka ku*Sawuli* laya ku “Pawulu.” USimoni, ngenkathi ehlangane noJesu, Waguqula igama lakhe laya ku “Petru.” Lokho . . .

³⁴ Futhi ngenkathi uJesu enqoba, iGama laKhe laguqulwa. Futhi Uyolembula leloGama, “Lowo oyoba naYe, anqobe njengalokhu Enzile, wamukela igama elisha; futhi Ngizomembulela iGama laMi elisha.” Niyabo? Futhi wonke onqobayo, ngiqonde, phakathi kwabanjalo: labo baholi nokunye nokunye. Manje, bonke abantwana bakwa-*Israyeli* abazange bathole igama labo liguquliwe, kusobala. Kunjalo. Kodwa labo baholi abaphakeme, lapho benqoba, bamukela igama elisha. Niyabona ukuthi kuhlangukana kanjani okwesisila sejuba phakathi na? Ngokuphelele nje.

³⁵ Futhi manje sithola ukuthi naye wathola “imana efihliweyo.” Manje, imana efihliweyo ifanekiswa nesinkwa sokubukwa. Isinkwa sokubukwa sasingesabapristi bodwa. Kunjalo. Isinkwa sokubukwa sasingesompri nje. Futhi bona... Kwakuyinto ekhethekile eyenzelwe umpri, lokho ngukuthi, abaholi; futhi le ndoda inqobile. Lonke ibandla lathola imana, kodwa yona yathola *imana efihliweyo* (ekhethekile), noma “*isambulo esikhethekile*,” o, sokuthi wayengubani uJesu, futhi yini ngaYe, konke ngaYe. Niyabo, wathola lesa sambulo uma ngabe wayenqobile, engelosini. “Bambisisa, ngokuba lowo . . .” Unqobile. Wazethula *engelosini* yebandla. Niyabo?

³⁶ Manje siyathola-ke, kulobubusuku, siyaqala:

. . . kuyo *ingelosi yebandla laseThiyathira loba ukuthi; Nakhu ekushoyo iNdodana kaNkulunkulu, ena . . . amehlo anjenga . . . amalangabi omlilo, nezinyawo zayo . . . zifana nethusi elikhazimulayo;*

³⁷ Manje, ngenkathi sesiMbonile kowokuqala, uNyaka wase-Efesu, noma ekuqaleni kokuqala kweSambulo, siMbonile ekubeni ngumuntu okukasikhombisa obukhazimulisiwe. “Izinwele . . .” Sithola ukuthi uJohane waMthola ngaleya osukwini lweNkosi.

³⁸ Uma Efika manje, UngumPristi. Ngenkathi Elapha emhlabeni, WayenguMprofethi, umProfethi kaNkulunkulu. Manje Wathatha iGazi laKhe uQobo wase ehamba phambi kukaYise, okuMenza uMpristi. Uma Ebuya Uyoba yiNkosi. UmProfethi, umPristi, neNkosi. WayengumProfethi kaNkulunkulu, WayeluKhozi. WayengumPristi kaNkulunkulu, WayeyiWundlu. Uma Esebuya, Uyoba yiNgonyama, iNkosi, (isizwe sakwaJuda) ukuba abuse.

³⁹ Kodwa phakathi kokusebenza kobuPristi baKhe, lapho indawo engcwele ingasekho, khona-ke siMthola emi lapho. Futhi uJohane wathi wayekuMoya “ngosuku lweNkosi”; hhayi usuku lwesikhombisa, hhayi iSonto, konke lokho kunephutha. Sathola lokho, sakuhlolisisa emBhalweni, kwakuwusuku lweNkosi. Lolu wusuku lomuntu. Ukufika kweNkosi kuzoba wusuku lwaKhe.

⁴⁰ Futhi simthola osukwini lweNkosi. Futhi, ngenkathi esebone iNkosi, Yayigqoke i “zinwele ezimhlophe njengeqhwa.” Futhi siyazi ukuthi lokho kumele umahluleli.

⁴¹ Enye into, Wayengesiye umPristi ngaleso sikhathi, ngoba umPristi wayeboshwe maphakathi, kusho *ukukhonza*. Kodwa Wayeboshwe ngasezibeleni, phezulu *lapha*, okwakusho ukuthi Wayengu*Mahluleli*. Amen! Futhi siMbonile ehamba phakathi kwezinti zezibani eziyisikhombisa zegolide.

⁴² Futhi manje sibuyele ko “Mdala weziNsuku,” *emhlophe* eSihlalweni sobukhosi esiMhlophe sokwaHlulela ngenkathi uDanilyeli eMbona, “Woza koMdala weziNsuku Ozinwele zakhe zazimhlophe njengeqhwa.”

⁴³ Manje, “okumhlophe.” Abehluleli bakudala abangamaNgisi ezansi eminyakeni, babevame ukuba njalo, ngenkathi sebengene esihlalweni sokwahlulela babefaka iwigi enkulu emhlophe, iwigi elimhlophe njengeqhwa, ngoba babengabehluleli. Futhi uJohane waMbona ngosuku lweNkosi, ngenkathi WayengumaHluleli. Amen!

⁴⁴ Manje sithola ukuthi “Wayenamehlo anjengamalangabi omlilo.” Lawo mehlo khona-ke anjengamalangabi omlilo... Lawomehlo ake afiphaliswa yizinyembezi zabantu. Ayengama futhi akhale izinyembezi ngomuntu efa, futhi azi ukuthi emizuzwini emihlanu elandelayo ukuthi wayesazophila futhi; kodwa ukuzwela komuntu kuphela. Kodwa ngemuva kwalawo kwakungamandla amakhulu ukuthi Wayengabuka ngqo empilweni yendoda futhi ayitshele ukuthi yayingubani nakho konke ngakho. Ngoba kwakuza manje kulokhu kubonakalisa njengomlilo. Amehlo angabheka phambili nasemuva emhlabeni, futhi abone konke okwenzekayo. Uyoma kuphi ngoSuku lokwaHlulela na? Izone zakho ziyoba sobala phambi kwaKhe.

⁴⁵ Futhi niyabona Wayene, “Emlonyeni waKhe, i—inkemba ebukhali esika nhlangothi zombili,” esithole ukuthi yayiyi*Zwi*.

46 Sizibonile izinyawo zaKhe zaziyi “thusi elikhazimulayo,” nokunye nokunye, okwakusho “isisekelo saKhe.” Wanyathela isikhamo sewayini lolaka lukaNkulunkulu uMninimandla onke, futhi wagxoba phansi wase ethatha isono phezu kwaKhe, futhi wagxambuza, futhi wamjabulisa uNkulunkulu. Kunjalo. Futhi isisekelo saKhe siyisisekelo sethu:

KuKristu, iDwala elimiyo, ngiyama; (kwasho u-Eddie Perronet.)
Yonke eminye imihlabathi iyisihlabathi esibishayo. (Kunjalo.)

47 Manje siyathola lapha, isikhathi ngasinye lapho Ehlangana nonyaka webandla, Uzethula njengeliney lamaGama aKhe oBuNkulunkulu. Manje siyathola emuva lapho, esokuqala kuzo zonke izambulo uBuNkulunkulu (uBuNkulunkulu obuPhakeme) bukaJesu Kristu: “NginguYe owayekhona, okhona, oyakuza. Ngingowokuqala, nowokugcina, uNkulunkulu uMninimandla onke.” Niyabo, isambulo sokuqala. UJohane waphenduka ukuba abheke lokho okwakukhuluma naye. Into yokuqala, Umethula e . . .

48 Noma iyiphi inkosi, lapho yethulwa, i—i—iyazisho ukuthi ingubani; noma ngubani. “Ngingu *Sbani-bani* uma ngikhuluma nawe, awungazi. NginguWilliam Branham, ngingu*John Doe*,” noma ngabe ngubani.

49 Wathi, “Ngingowokuqala nowokugcina; Owayephila futhi ufile; futhi uyaphila kuze kube phakade.” O, he! UBuNkulunkulu. Lapha siMbona ekubeni ngumuntu kwaKhe okukasikhombisa kombuso waKhe okhazimulisiwe. Onyakeni webandla ngamunye U—Uza kubo ngokuhlukile kwalobo buNkulunkulu, okwehlukile kwaleyomibuso ekhazimulisiwe.

50 Manje, kulobubusuku, Uza ngomlilo onamalangabi. Ubheke phansi eLawodikeya . . . noma ezansi eThiyathira. Lona ngunyaka ibandla elishade ngawo ebuKatolikeni nobuhedeni, noma ubuNikolawu nobuhedeni bashadana futhi babumba futhi babeletha ibandla lokuqala, ibandla elihleliwe.

51 Futhi uNkulunkulu washo ukuthi *izenzo* zamaNikolawu (okwakuse-Efesu), ngaleya e—ebandleni elincane lasePergamu zaba i “mfundiso,” futhi wathi kwaku “yimfundiso kaBalami.” Futhi uBalami kwaba nguye owafundisa u-Israyeli ukuwelela lapho futhi ahlobonge, noma bahlobonga noMowabi (owayelilungu lebandla elisivivi), noma ibandla elivamile, inhlangotho enkulu. Futhi sithola ukuthi uNkulunkulu wathi, leyo mfundiso yamaNikolawu eyayiyi . . . thatha i . . . wabeka wonke amandla phezulu ebandleni wase ekubeka eceleni futhi wenza inhlangotho, Wathi, “Uyayizonda, naMi Ngiyayizonda futhi.” Uqhubeka nokuthi, “Zonda! Zonda! Zonda!” Futhi sekufike ekusontekeni okugcwele *lapha*. Niyabona ukuthi

ibandla likhameke kanjani, khona phezulu *lapha* kuze kube into encanyanyana nje, futhi lelo yibandla esikulo manje.

⁵² Manje, kulolu suku lesi sambulo esafika ngalo, noma sasingesalelibandla, kwakulusuku iRoma eyakhe phezu kwamatshe amakhulu endawo yabo ngalo, yotshani obomile nohlanga lukakolo olomile. Kodwa Wethula lokhu ebandleni ukuthi “Usalokhu uyimililo enamalangabi ebuka phansi idabule esikhathini, futhi isisekelo saKhe asisibo utshani obomile, izinhlanga, kodwa siqinile, ithusi elivivinyiwe esithandweni somlilo.” Isisekelo siqinisekile. Ngiyakuthanda lokho. Siyazi lapho simi khona.

⁵³ Kulungile:

Ngiyayazi imisebenzi yakho, nothando lwakho, nokukhonza kwakho, nokukholwa, nokubekezela kwakho, nemisebenzi yakho; neyokucina—gcina miningi kuneyakuqala.

⁵⁴ Kulungile, ibandla libonakala selinqunywe ngokuphelele cisha impela, lancipha kancane nje, futhi babesukile emihlanganweni emikhulu yokomoya, futhi babethi ukwethembela emisebenzini. UNkulunkulu akafuni sithembele emisebenzini.

⁵⁵ Lokho yi—isibonakaliso sokuphilayo. “Sithatha uNkosazana Jones ngaleya kwelinye ihlathi. Futhi sizothatha uS’bani-bani, abantwana babo, ngaleya ezinye izimpahla zokugqoka.” Futhi lokho kulungile. Kodwa, ungenciki kulokho, ungakwenzi lokho. Mfowethu, lokho—lokho—lokho yizenzo ezinhle; esihle, isakhamuzi esihloniphekile sizokwenza lokho. Kodwa okubiza ukuba ngumKristu yisehlakalo sokuzalwa ngokusha, umbhaphathizo kaMoya oNgewe. Kulungile.

⁵⁶ Lancipha laphela, basebenzisa imisebenzi esikhundleni sothando nokukholwa, kwanda futhi kwanda ngaso sonke isikhathi lapho kuqhubeka.

⁵⁷ Kulungile:

Ngiyayazi imisebenzi yakho, . . . Ngiyakwazi ukukholwa kwakho, ngiyakwazi ukubekezela kwakho, nokunye nokunye. . .

⁵⁸ Kodwa manje sizothatha ivesi 20, lalalani lokhu:

Kepha nginalokhu ngawe, ukuthi uvumela owesifazane uJezebeli, ozibiza ngokuthi ungumprofethikazi, afundise ne. . . adukise izinceku zami futhi zenze ubufebe, zidle okuhlatshelewe izithombe.

⁵⁹ Manje, “owesifazane.” Sithole ukuthi owesifazane wayemele ini izolo ebusuku na? I “bandla.” Manje, manje sithola lapha ukuthi babebizwa nga “maNikolawu,” “imfundiso kaBalami,” futhi manje sekube “nguJezebeli.”

⁶⁰ Manje, u “Jezebeli.” Uma nizoqaphela, lona ngumlando omkhulu. Manje, uma ufuna ukukubhala phansi, qala kumaKhosi okuQala, cishe i...amaKhosi okuQala, cishe 16. UJezebeli wayengeyona indodakazi ka-Abrahama; kanjalo wayengesilo leli qembu ngapha, iRoma lobuhedeni. AmaNikolawu ayengesibandayo, isigejane esigcina umthetho ngamehlo samaKristu ayezahluakanisile kumaKristu angempela, “kubonakala sengathi engenakho ukuKholwa.” Futhi ayefuna ukwenza ibandla njengedlangala, okufanayo njengoba benakho namuhla; njengedlangala, kungekho Moya kuso nhlobo; “Izinsuku zezimangaliso selwedlule. Konke lokho kwakungokomunye unyaka. Sinobuzalwane.” UMason omuhle, uMfo oyiNqaba, nanoma yini efana naleyo ekhiqiza lokho. Futhi lokho kulungile, kodwa lokho akusoze kwathatha indawo yokuzalwa okusha kuJesu Kristu, insindiso emphefumulweni, leli Qiniso.

⁶¹ Kulungile, lo Jezebeli. Manje wayeyindodakazi ka-Abrahama, lelo yiqiniso, inkosazana yokhonza izithombe. Ngaleso sikhathi ngenkathi umndeni wasebukhosini, umndeni wakhe wasebukhosini, wawudume ngobukhosi obunolaka obunonya kuBalami. Ubaba wakhe wayengumpristi wesithombe sika-A-s-t-a-r-t-e (angazi ukuthi ulibiza kanjani, ngivele ngalicosha emlandweni). U-Ahabi wasebenzisa isu lakhe njengoConstantine. Lesi sizwe esikhulu esinamandla sabekwa eceleni kuka-Israyeli, ngakho ngakho-ke . . .

⁶² Wenzeni uConstantine izolo ebusuku na? Wayengaphendukile. Wayengusopolitiki. Wayezama ukwenzani na? Wathatha amaKristu, lapho seabemtshele ukuthi bayokhuleka... (Futhi manje lapho, khumbulani, u ta... sikhuluma manje ngobuNikolawu). Futhi wathi uma beyokhuleka, futhi yena enganqoba le mpi, khona-ke uyo—uyoba ngumKristu. Wayenephupho. Wapenda izihlangu zakhe zaba mhlophe, ngalobo busuku, besiphambano. Lapho amaQhawe asendulo kaColumbus azalwa khona, khona kanye ngaleso sikhathi; manje yilapho abathatha ukuma kwabo khona. Kodwa akazange enze lutho njengomKristu! Elinye lamabandla amaNikolawu, elibizwa ngeSt. Sophia, wabeka isiphambano. Njengoba ngishilo izolo ebusuku, iyonanto kuphela ake ayenza eyazwakala noma yini njengokuthi wayengowebandla, ngakho konke engingake ngikhothoze kunoma yiliphi lamakhasi emilando; nezinye izazi eziningi zisho into efanayo. Asazi lutho ngokuphenduka kwakhe, manje. Kodwa wangena kukuphi na? Into ayefuna ukuyenza, wabona iningi leRoma, manje.

⁶³ Manje bhokani lokhu, bhokisisani leli cebo. Futhi nibhekisise ukuthi iBhayibheli likuqinisekisa kanjani, uNkulunkulu, amakhulu namakhulu eminyaka ngaphambi kokuba kwenzeke. NoConstantine wasebenzisa isu elifanayo, uNkulunkulu washo lapha, u-Ahabi alisebenzisa.

⁶⁴ Manje, uConstantine wabona ingxenye enkulu yabantu bakhe lapho lamaNikolawu, amaKristu. Abanye babo babebizwa nga “bakholwa okuphambene nokukholwa okuyikho,” lawo ngamaPentecostal; babe “ngabakholwa okuphambene nokukholwa okuyikho nabagingqiki abangcwele,” nokunye futhi. Yilapho izibonakaliso zakho zangempela nezimangaliso zilele khona. Kodwa ibandla *lemvelo* ngaleso sikhathi laliza lenyukela ehlanganweni. Wenzani na? UConstantine wadlala ingxenye ekhaliphile. Uwelela ngaleya futhi uthola abangane bakhe abangabahedeni, futhi uthola abangane bakhe abangamaKristu, futhi uhlanganisa amabandla ndawonye, umisa i—i... wangenisa ubuhedeni ebuKristwini. UbuKristu nobuhedeni bashada ebandleni lasePergamu.

⁶⁵ Manje, Wathini ngapha kulokhu kulobubusuku na? Into efanayo eyenziwa u-Ahabi. U-Ahabi, ukuqinisa umbuso wakhe, washada noJezebeli, lona okhonza izithombe; ukuqinisa umbuso wakhe, ukuthola amandla okuqina amaningi ku-Israyeli.

⁶⁶ Futhi yilokho amabandla elikuzamayo. Niyabona lapho ezama khona ukwenza iBhayibheli, alikhiphe ngonyaka ozayo ngo '62 na? Ukuthi yiBhayibheli elizothokozisa amaJuda, elizothokozisa amaKatolika, futhi lithokozise amaProtestani. O, mfowethu! Nginokusikwe ephephandabeni. Anginakho kulobubusuku, ningizwile ngikufunda ngobunye ubusuku nokho. Nakho lapho ukhona, uyabo.

⁶⁷ O, lezo zinto ukuzama ukwandisa! Bathatha izinto ezingcwele zikaNkulunkulu futhi bazihlakaze noma ngayiphi indlela, ukwandisa nokwenza iningi lezinombolo. Yilokho okwenziwe yibandla. Lemukele abantu bangena kulo ezisekelweni zokuxhawulana, futhi lathola abahlubuki nakho konke okunye, abantu abangazalekile ngokusha. Kodwa bangene eMzimbeni kaKristu weqiniso, okungeyona inhlangano, kodwa uMzimba kaKristu ongaqondakaliyo—oyingane kwane, ungangena lapho kuphela ngaphansi kwendlela eyodwa, futhi lokho kungombhaphathizo kaMoya oNgcwele. Kunjalo! Futhi izibonakaliso ezifanayo ezashaya labo baphostoli, zishaya iBandla. Kunjalo impela!

⁶⁸ Manje, asidingeki ukuba siyekethise bese sithi, “Awu, sizojoyina ama-Assemblies. Sizojoyina i-Oneness. Sizojoyinana *nalokhu*, noma iBaptisti, noma iMethodisti.” Masijoyinane noKristu! Hlala ukhululekile kulezi zinto. Isizathu ngayinye yalezo zinhlangano zilungile, kodwa ba—bathola izimfundiso zabo nezinto zabo, futhi uzofanele uhambe ubone ukuthi umbonisi omkhulu uzokuvumela yini ukuthi uze kulelozwe futhi ube nomhlangano. Uma ungafundisi nekamashi njengoba benza nje, bayakususa, ungeke uhlale neBhayibheli. UNkulunkulu angeke akwenze, Uyakuzonda lokho. Noma yimuphi omunye umKristu ozelwe ngokusha uyokwenza naye. Iningi lalabo bantu laphaya ngokuphelele ba... bafuna ukwenza, bafuna

ukukhonza, futhi bafuna ukuhlanganyela. Kodwa ungeke ukwenze, bayokuxosha. Awu, mabakuxoshe, qhubeka, uthole uMoya oNgcwele noma kanjani. Kunjalo impela. Kodwa, uyabo, ba—bafuna ukuthola leyo—leyo mfundisoze. Bafuna ukuthola nina lapho enathola khona imali eningi. IBaptisti yaba nesiqubulo ngo '44, "Esinye isigidi ngo '44." Bathola ini na?

⁶⁹ Njengoba nje umvangeli omkhulu uBilly Graham asho, ngenkathi wayeseLouisville, "Ngiyongena edolobheni..." Wathi, "UPawulu oNgcwele uzongena edolobheni, uzokwenza ophendukile oyedwa; abuye ngonyaka olandelayo usena—usenamashumi amathathu kulowo; abazukulu nomzukulu-bomzukulu-bomzukulu-bomzukulu-bomzukulu, kusukela kulokho kuphenduka okukodwa." Wathi, "Ngiyongena edolobheni, ngisukumise izinkulungwane ezingamashumi amathathu, ngiyobuyela ngonyaka olandelayo futhi angiwatholi amashumi amathathu." Futhi lokho akusho, we—wenza isitatimende esihle, kodwa noma kunjalo angikhulwa ukuthi umfowethu oligugu wayeqinisile. Wathi, "Nina bashumayeli abangamavila." Wathi, "Ngizoninikeza amagama abo nekheli, nihlala nezinyawo zenu ziphezu kwedeski futhi nibabhalele incwadi iletha esikhundleni sokuhamba, nikhulume nabo."

⁷⁰ Nga—ngathi ukumazisa ngalokho. Ngithanda ukuthi indoda ibe yilokho eyikho, hhayi umzencisi; ume uthi qekelele futhi ube yilokho oyikho. Futhi ngiyakuthanda lokho. Kodwa bengithanda ukuthi, "Billy, ubani owayephezulu lapho ukuthatha lowo ophendukile uPawulu ayenaye na? Okwakuyikho, Billy, uma ubuyoyeka nje ukubavumela babuyele emuva lapho futhi baxhawule, futhi bavuke, bese bethi, 'Yebo, ngiyamemukela uJesu njengoMsindisi wami siqu,' futhi ninyekele ahlale lapho kuze kuba uyafa futhi uyabola, futhi uzelwe ngokusha ngoMoya oNgcwele, uyokwenza abaphendukile abasha."

⁷¹ Mfowethu, u... ulokoza umlilo, awukwazi ukumcima. Ufana nendlu eshayo emoyeni ophakeme, awukwazi ukukwenza nje. O, ukusabalalisa kuyo yonke indawo, mfowethu, ophendukile wangempela kaKristu, angeke ahlale athule. Uvele nje... usemnyakazweni. O, ngijabule kakhulu! O, he! Umbhaphathizo oyimfashini endala kaMoya oNgcwele owokhela umphefumulo wakho ngomlilo! Awukwazi ukuma uthule, umoya ukuphephetha, umoya ovunguzayo onamandla uzoqhubeka ukufuthe nje. Yingakho ngiqhubeka ngiwondla izinkuni, futhi uqhubeke. Yebo, mnumzane! Akekho owayedingeka athathe ophendukile kaPawulu, uPawulu wabathatha bajula ngokwanele kuKristu waze wafa kuye uqobo, futhi ephila kuKristu, futhi *yena* wenza konke kwakho. Kunjalo! Yilokho-ke.

⁷² Abazalwane beBaptisti bakahle. Kodwa esinye isigidi ngaphezulu, kusiza ngani na? Unamagama ayisigidi ngaphezulu.

Awu, hlala nje phansi futhi wenze okunye uma ufuna ukuwabeka lapho. Konke lokho kulungile, kodwa, mfowethu, esikufunayo ngamagama eNcwadini yokuPhila yeWundlu, elahlatshwa kusukela esisekelweni kwezwe, ugezwe eGazini, wagcwaliswa ngoMoya oNgcwele, izibonakaliso nezimangaliso zikulandela.

⁷³ Hlolani imilando. Ngifisa ukuthi nonke beningathola iMikhandlu yaseNayisiya futhi nifunde lezo zinto, ukuze nibone ukuthi labo bafelukholo balibamba kanjani lelo langabi lepentekoste. Ngizokutshela manje, mfowethu, nina maBaptisti, amaMethodisti, nanoma ngabe niyini, ukuKhanya koqobo kweqiniso. . . akusiyo inhlango yePentecostal, manje; kodwa okuyiqiniso, ukuKhanya koqobo yiSehlakalo sePentekoste. Phansi. . . Sengibe izinsuku nezinsuku manje, leyo milando, ngayimba kuyo yonke engingayithola yonk'indawo, futhi yilelo langabi lepentekoste elahlala laphila kusukela ngePentekoste kwehlele kulesi sikhathi. Yebo, mnumzane! Kufuqelwe ngaphandle.

⁷⁴ Abanye babo bathi, “Awu, ibandla elikhulu leKatolika liwamelile amagagasi. Ngani, kufakazela ukuthi liyiBandla langempela.” Ngani, akusiyo into emangazayo kimi, ngombuso nakho konke okunye okume ngemva kwalo, belingaba khona. Kodwa lokho oku—lokho okuyinto exakile, yileso sigejane esincane esiphumelele, lelodlanzana elincane, elixoshiwe, lalahlelwa ejele, lasahwa laba yizicucu. Laze laba khona kanjani na? Ngoba uMoya kaNkulunkulu ophilayo uhamba ebuntwini babo. Futhi wonke amademoni esihogo angeke aLahlula! “Phezu kwaleli dwala Ngizolakha iBandla laMi, namasango esihogo awayikulahlula.” Nanso into yangempela. Yilokho okunikeza uMoya oNgcwele kulaba bashumayeli beMethodisti, nokunye nokunye, lapha. Niyabo, kubenza basukume, kwenza okuthile kuwe. Alisoze lahluleka.

⁷⁵ U-Ahabi, lowomzencisi. Niyabo, uya ngaleya, uthi, “Manje, ukube bengingahlanganisa nje manje, bese ngithola lesisizwe esikhulu. Futhi uma ngishadelwa yileyo ndodakazi yomfana omdala ezansi lapho, awu, lokho. . . si—sizoba ngabangane.” Wayenzani na? Ethengisa ngawo wona kanye amalungelo obuzibulo bakhe.

⁷⁶ Manje, lapho lelibandla leProtestani *lihamba* libuyela emuva futhi lihlangana nebandla leKatolika, lizokwenza into efanayo elayenza emuva ngaleya. U-Ahabi waphila ngosuku ukuthi. . .

⁷⁷ Sekukathathu. Wayesesehlakalweni samaphakathi nobusuku sohambo luka-Israyeli, futhi *lapha* kufika maphakathi nobusuku futhi, futhi sifika maphakathi nobusuku futhi *lapha*. Izizukulwane ezintathu ngaphambi kwalesi; sangena *lapha*, phakathi *lapha*, naphakathi *lapha*.

⁷⁸ Manje, uma niqaphela, u-Ahabi washada noJezebeli ukuqinisa abantu bakhe. Yilokho kanye okwenziwa

nguConstantine. Wamisa ibandla elikhulukazi, wase ethatha i-altare futhi wenza imabula enkulu, wagqokisa le ndoda, uphapha, wammisa phezulu lapho. Wayengukulunkulu ophilayo, wayekwazi ukukhuluma nabo, futhi—futhi amtshele ngezono zabo, futhi lokho nje kwavele kwalijabulisa lelo bandla elidala elisivivi, base beyahamba. Impela! Yilokho-ke! Awu, kodwa lokho akuzange kuyijabulise leyo ndoda eyayizelwe ngokusha, ngenkathi bethatha lokho bese bengenisa imikhosi yobuhedeni yokusho imikhuleko. Benzani na? Behlise uJupiter, base bekhuphula uPetru. Behlisa uVenus, base bekhuphula uMariya. Futhi kwaletsa—kwangenisa ubuhedeni emazingeni obuKristu.

⁷⁹ Futhi ngenkathi u-Ahabi eshada noJezebeli, wenza yona kanye into efanayo enye. Wangenisa ukukhonzwa kwezithombe kwa-Israyeli. Futhi yini uJezebeli ayenza na? Wabulala bonke abaprofethi ayengabeka isandla sakhe kubo. Ngabe kunjalo na? Benza kunjalo nophapha. Wonke umKristu weqiniso ababengabeka izandla zabo kuye, bababulala.

⁸⁰ Kodwa kwakukhona inkanyezi yalowonyaka, u-Eliya omdala! O, yebo, mnumzane! Wayengesabi, abatshele ngakho. Yebo, mnumzane! Wayeyinkanyezi kaNkulunkulu yalowo nyaka. Wafika phansi kwesinye isikhathi wathi, “Nkosi, yimi ngedwa osele.”

⁸¹ UNkulunkulu wathi, “Manje, linda umzuzu, linda umzuzu, linda umzuzu, Eliya.” E-hhe. “Sengivele ngicashise amakhulu ayisikhombisa ngapha, phakathi ngaley. Niyabo? Anazi ukuthi bakuphi. Baphandle laphaya, abaFarisi, abaSadusi, amaBaptisti, amaMethodisti, namaPresbyterian, kodwa Ngizo—Ngizobakhipha lapho, wena linda nje. Niyabo? Ngibakhiphele phandle lapho. Kukhona . . . ba—ba—bangabaMi, abakhothami kuBalamu nokho.” Kodwa u-Eliya omdala wayeyiPhimbo likaNkulunkulu ngalolo suku. Wayeqinisekile ukuthi wayeyisifanekiso sePhimbo likaNkulunkulu ekufikeni kokuqala kukaKristu, futhi kuzoba isifanekiso sePhimbo ekufikeni kwesibili kukaKristu futhi, ngokusho kwemiBhalo.

⁸² Manje, sithola ukuthi lo Jezebeli omncane, ngenkathi efika ngalapho, wayezodiliza ngempela onke ama-altare kaNkulunkulu bese ekhuphula ama-altare angawakhe. Futhi wayenama-Israyeli ekhothama phambi kwesithombe. Yilokho kanye uConstantine akwenza lapho ebumba ibandla eliKatolika. Waweza ubuhedeni bangena e—ebandleni lamaKristu, futhi waba namaKristu ekhothama ezithombeni. Yilowo kanye unyaka wobumnyama futhi; unyaka wobumnyama ka-Israyeli, unyaka wobumnyama we—webandla; ukukhothamela izithombe. Futhi u-Eliya wayeyinkanyezi ngosuku lwakhe.

⁸³ Futhi wabangela ukuba wonke u-Israyeli ukhonze uBalami, lenzenjalo nebandla lamaKatolika eThiyathira.

⁸⁴ Manje, ngifuna niqaphele enye into eshaya lapha, bengithola umlando wami lapha. UJesu wathi yena owesifazane wa... wazibiza ngomprofethikazi. “Lowo wesifazane uJezebeli, ozibiza (azibize) ngomprofethikazi.” Manje, niyabo, ibandla eliKatolika alivumeli abantu balo ukuba bafunde iBhayibheli ngoba basho ukuthi umpristi nguye kuphela ongambula ngokwaPhezulu leloZwi.

⁸⁵ Awu, lokho ngukuhumusha kweqiniso komprofethi. Umprofethi unokuhumusha ngokukaNkulunkulu kweZwi likaNkulunkulu. Kunjalo impela. Umuntu angabiza kanjani omunye, othile, “umprofethi” bese ethi, “banesambulo esingesiso”? Kungumqondo ophakeme nje njengobudodana baPhakade futhi, niyabo. Niyabo? Niyabo, ku—kuyi... *Umprofethi* kusho “umambuli oqinisile, lowo iZwi leNkosi eleza kuye, isambulo seza kuye.” Igama elithi *mprofethi* lisho “umambuli weZwi laPhezulu.” UJesu wathi, “Uma kukhona oyedwa phakathi kwenu ongokamoya noma umprofethi, Mina iNkosi ngizokhuluma kuye. Futhi uma akushoyo kufezeka, khona-ke muzweni, Ngikanye naye. Uma kungafezeki, khona-ke ningamuzwa.” Yilokho kuphela. Kwakuyi—kwakuyiZwi likaNkulunkulu laPhezulu, futhi iZwi leNkosi leza kubaprofethi.

⁸⁶ Manje, basho ukuthi leli *bandla* khona-ke lalingu “ngumprofethi.” Manje khumbulani, sekuguquliwe kusuka kuleNikolawu manje, sekuguqulekele ku “*owesifazane*.” Niyakubona na? “UJezebeli.” Manje, izolo ebusuku bekuyimfundiso kaBalami. Niyabo, “imfundiso yamaNikolawu” kanye ne “mfundiso kaBalami.”

⁸⁷ Manje, uBalami wayenguye owenza ubufebe no-Israyeli. Futhi enzani a—a—amaNikolawu na? Enza inhlango. Akubeka kokubili ndawonye futhi uno *wesifazane*, “ibandla.” Impela! ISambulo 17, “Isifebe esikhulu esihlala phezu kwamanzi amaningi.” *Owesifazane*, isifebe. Uyini, noma uyisifebe kanjani na? Wenza ubufebe, ubufebe bokomoya, ehumusha ngokungesikho iZwi kubantu. Sukani kulokho kuhlanya! Lokho kungukuhlanya kwangempela. Kunjalo.

⁸⁸ Manje, niyabo, uzibiza ngomprofethikazi, “Singuye! Siwumkhandlu! Sesiwumkhandlu waseLawodikeya futhi, umkhandlu wamadoda, futhi siye sanquma *lokhu*, *nalokhu*, futhi *ngaleyo ndlela*. Ngakho nina silaleleni!” Kodwa... .

⁸⁹ Lowo—lowo mpristi omncane enhla lapha ukuxoxisana nami ngo-Elizabeth Frazier, noma leyo ntombazane yakwaFrazier. Wathi, “U—ukhadinali ufuna ukwazi uma uzo... noma umbhishobhi, uma ubhaphathize le ntombazane yakwaFrazier.” Wathi, “Useba ngumKatolika.”

Ngathi, “Ya, ngiyakuqonda lokho.”

Wathi, “Ngabe—ngabe wayibhaphathiza na?”

Ngathi, “Yebo, mnumzane.”

Wathi, “Wayibhaphathiza kanjani na?”

Ngathi, “Ngombhaphathizo womKristu.” E-hhe.

Wathi, “Awu, ngabe uqonde ukuthini ngalokho na?”

Ngathi, “Umbhaphathizo womKristu, indlela iBhayibheli eliyishoyo. Yinye kuphela indlela yokubhaphathiza embhaphathizweni womKristu. Wonke umuntu oseBhayibhelini wacwiliswa ngaphansi kwamanzi ngeGama lika ‘Jesu Kristu.’”

⁹⁰ Wabhala phansi, waqala ukubhala phansi kanjalo. Wathi, “Uyazi, ibandla eliKatolika lalivame ukwenza lokho.”

Ngathi, “Nini na?” Ngathi, “Nginayo yonke imilando yasendulo lapha engingake nje ngiyibambe, kusukela eLandani nakuyo yonke enye indawo.” Ukuze ngizotadisha lapho leli hora lizosondela khona maduze, lapho kuzokwenzeka into ethize. Mm. Ngathi, “Ngi-ngifuna ukwazi ukuthi kuphi.” Ngingathanda ukuya . . .

Wathi, “O,” wathi, “eBhayibhelini.”

Ngathi, “Usho ukuthi . . .?”

Wathi, “UJesu wahlela ibandla eliKatolika.”

Ngathi, “Ngabe uPetru wayenguphapha wokuqala, khona-ke na?”

Wathi, “Kakhulu impela.”

Ngathi, “Bengicabanga ukuthi ‘ibandla lalingalenzi iphutha futhi alizange lishintshe, futhi onke amamisa ashiwo ngesiLatin ukuze angezukulushintsha.’”

Wathi, “Yiqiniso lelo.”

⁹¹ Ngathi, “Awu, ngempela nenze ukushintsha okuthile kusukela ngaleso sikhathi.” Ngathi, “Uma lelo Bhayibheli liyincwadi yeKatolika, khona-ke ngingumKatolika oyimfashini endala.” Niyabo? Kunjalo. Ngathi, “NgingumKatolika oyimfashini endala, khona-ke.” Ngase ngithi, “Impela kwenzeka . . .

Wathi, “Awu, manje, uyabona, iBhayibheli lingumlendo nje webandla eliKatolika.” Wathi, “UNKulunkulu usebandleni laKhe.”

Ngathi, “UNKulunkulu useZwini laKhe.” Kunjalo.

⁹² “IZwi laMi malibe yiqiniso, futhi wonke amazwi omunye umuntu abe ngamanga.” Futhi lapha kuleNcwadi yeSambulo iyona Ncwadi kuphela (Ake ngikuphinde.) ukuthi uJesu wabeka isigxiviso saKhe phezu kwakho. Futhi into yokuqala Ayenza kwakungukwembula ubuNkulunkulu baKhe, futhi Uyakwenza ngokuphelele. Futhi wathi, “Noma ngubani oyosusa noma yini kuLo noma engeze noma yini kuLo, kuyosuswa okufanayo (ingxenywe yakhe) eNcwadini yokuPhila. Ubusisiwe ofundayo,

noma ozwayo. Futhi uqalekisiwe oyokwengezela okukodwa kuLo noma asuse noma yini kuLo.” Nakho lapho ukhona, ngakho uyayibona ingxenye eyingozi. Ngakho ungalinge wengeze lutho kuLelo; Lishiye nje ngendlela eLingayo, futhi ulokhu uqhubeka nje nokuhamba.

⁹³ UMoya uzoLembula kuwe uma uzothobeka nje, Mcele. Niyabo? Kunjalo. Manje, ngakho aLixakanisekile. UNkulunkulu... UJesu wabonga uBaba nge... ethi, “NgiyaKubonga, Baba, ukuthi Ufihlile lezi zinto emehlweni orabi, nababhishobhi, nokhadinali, ababonisi abajwayelekile, futhi—futhi waKwembulela izingane zona eziyofunda.” Niyabo?

⁹⁴ Yilokho okufunayo. Yisambulo sikaNkulunkulu esingafika kuphela njengoba Asho lapho, “Abantu bathi Ngingubani na?”

Wathi, “Wena unguKristu, iNdodana kaNkulunkulu ophilayo.”

⁹⁵ Wathi, “Simoni, awukaze ufunde lokho ekolishi. Uyabo? Akekho owake waktshela lokho. Lokho kuza, bekuyisambulo esivela eZulwini. Futhi phezu kwalelidwala Ngiyakulakha iBandla laMi, namasango ehayidese awayikuLahlula.”

⁹⁶ Leso yisambulo kanye u-Abela aba naso ekuqaleni. Yisambulo; kwabayiso ngaleso sikhathi, kuseyisambulo namanje, futhi kuyohlala kuyisambulo. Kunjalo.

⁹⁷ Manje, siyathola lapha ukuthi wayengowesifazane manje, futhi *owesifazane* umelele i “bandla.” (Ngabe kunjalo na? UKristu uzela ini na? UMlobokazi, owesifazane, intombi emsulwa.) Futhi owesifazane omdala lapha, wayezisho ukuthi uyiBandla likaNkulunkulu; kodwa, lokho ayeyikho, wayevunule ngengecebo neparele, nakho konke, futhi wayenenkomishi yokungcola yobufebe bakhe, enza ngayo wonke amakhosi omhlaba aphuze phezu kwewayini laso. Ngabe kunjalo na?

⁹⁸ Manje, sithola owesifazane lapha ukuthi ubizwa ngo “Jezebeli.” Futhi uJezebeli, ububi uJezebeli abenza, ngokushesha nje lapho esebambebelele phakathi kwalawo ma-Israyeli, wawabulala futhi wenza konke ayengakwenza, futhi—futhi wamisa ama-altare angawakhe. Ngabe kunjalo na? Yilokho kanye okwenziwa ibandla eliKatolika. Kunjalo impela. Kodwa manje ake sifunde phambidlana nje. Lokhu kuzonibhashisa. Ngesinye isikhathi niba ngababhashile, nizodla okuthe xaxa.

... osho *ukuthi ungumprofethikazi*, (Manje, uma ethi, “Yimi ngedwa umhumushi weZwi.”) afundise futhi *adukise izinceku zami ukuba zifebe, ... zidle okuhlatschelwe izithombe*.

⁹⁹ Lowo mfowethu owabuza mayelana ne “nyoka enobuqili,” mayelana no “kudla isithelo ensimini yase-Edene.” Niyabona ukuthi kuyini (Aniboni na?) ngenkathi Ethe, “yidla,” lapha. Okwakuyikho, kwaba ngokomoya, niyabo. Futhi i... futhi...

*Ngamnika isikhathi sokuba aphenduke ngobufebe—
febe bakhe, kaphendukanga.*

*Bheka. Ngiyamphonsa embhedeni, . . . (Hlobo
luni lombhede na? Wezwe. Yilokho impela
ayikho namuhla.) . . . naphinga naye ngibaphonse
ekuhluphekeni okukhulu, uma bephenduka
emisebenzini yabo. (Lokho kungena eNhluphweni
eNkulu.)*

Futhi . . . zobulala abantwana bakhe ngokufa; . . .

¹⁰⁰ Wu! Owesifazane ini na? Le ntombazane endala yayinabantwana. Manje iSambulo 17. Bangaki kini . . . ? Nonke ebenilapha izolo ebusuku, ngiyacabangela. Kulungile. ISambulo 17, lesi sifebe esidala, ibandla eliKatolika, lalibizwa nge “sifebe,” futhi sasingunina “wezifebe.” Bekungeke kube ngabafana, ayengamabandla.

¹⁰¹ Manje ngabe lavelaphi ibandla lamaLuthela, wonke lawa amanye na? Yavelaphi yonke inhlangotho na? Iqala kuphi, iLawodikeya na? AmaNikolawu ekugcineni abumbelwa kulokho; lokho yinto efanayo impela futhi. Awukwazi ukuvimba, mfowethu. O, u-Eliya wamemeza ngokumelene nalento osukwini lwakhe. UJohane wamemeza ngokumelene nakho osukwini lwakhe. Yebo, mnumzane! Awucabangi yini ukuthi ukusho ngaphakathi kwakho uqobo, “Sino-Abrahama kubaba wethu: ngokuba ngithi uNkulunkulu angamvusela u-Abrahama abantwana kulamatshe.” Niyabo? Nje akakwazi nje ukusizwa.

¹⁰² Manje, wayenabantwana. Ngabe uJezebeli wangempela wayenabo abantwana na? Yebo, mnumzane! Lalelani:

. . . Ngizobulala abantwana bakhe . . .

¹⁰³ Yini na? Ibandla eliKatolika, abantwana bakhe yihlelo lamaProtestani. Niyabo, kunjalo impela, ngoba benza into efanayo. Babhaphathizelwa kuye ngqo ngombhaphathizo wabo oyinqaba, umbhaphathizo ongekho embhalweni; ukuxhawulana ukwenzela uMoya oNgcwele; “UYise, iNdodana, noMoya oNgcwele” esikhundleni sika “Jesu Kristu.” Futhi benza nje konke okuphambene neBhayibheli. Namanje! Futhi bahamba bangene kukho ngqo.

¹⁰⁴ Indodakazi yakhe yayibizwa ngo-Athaliya, A-t-h-a-l-i-y-a. Wayenaye . . . Yena, uJezebeli, wendisela u-Athaliya kuJehoram indodana yenkosi yakwaJuda, futhi kwathi nje ama-altare akaBalimu ayesemi eJerusalema. Manje, awudingekile ukuya emlandweni ngalokho, lelo yiBhayibheli. Niyabo? Indodakazi yakhe, u-Athaliya, washada indodana kaJehoshafati, okwakunguJehoram. Namadodakazi akhe enza into efanayo ayenza.

105 O, he! Anikuboni na? Niyabona ukuthi lezo zinhlango zenze kanjani, bazalwane na? Bayabuya ngqo ngoLuther nabo, ncamashi nje, futhi bazihlela ndawonye esikhundleni sokuvumela uMoya oNgcwele. NePentecost yenza into efanayo ncamashi. Babengevumele nje ukuthi uMoya oNgcwele uqhubeke futhi ube nendlela yaWo, futhi uqhubeke; futhi konke ukukhanya kuza, kuhlole nje ngeZwi, bese uqhubeke. Babengeke nje bawuyekele uMoya oNgcwele uhole, babefanele benze inhlango futhi banqamule kuyo yonke enye into eyayizofika. Babuyela ngqo bashada entweni futhi! Impela nje. Lapho sifika kulowonyaka, qaphela nje ukuthi ulindwe yini ezansi emgwaqeni lapha. Niyabo? Washada ngqo emuva phakathi! UJesu wathi lapha, “Owesifazane...Lo Jezebeli, ozibiza ngo ‘mprofethikazi,’ futhi ngizakumphonsela embhedeni wezwe, futhi ngibulale abantwana bakhe futhi” (Manje, hlobo luni...?) “ngokufa.”

106 Yini i...hlobo luni lokufa olukhona abantwana bakhe abazobulawa ngalo na? Niyabo bafile manje! Bafe ngokomoya! Abanasambulo! Bayayazi inhlango yabo, bayalazi ikhathekizimu labo, bayayazi imfundiso yabo yebandla; kodwa uma sekuziwa ekwazini uNkulunkulu, abanye babo abasazi lutho ngaLo njengoba iLawu belingazi ngobusuku baseGibithe; kunjalo, uma sekuziwa ekwazini kwangempela uMoya oNgcwele. Ezibuza; Kubize...funa ukubiza uMoya kaNkulunkulu nge “sanusi,” noma “udeveli,” ka...ngemimoya ehlukanisayo, nezinto ezinjalo, nokukhipha ububi. “Ngani, akayena owenhlango yethu. Lelo qembu, o, brrruu.” Niyabo, abazi nje. Bese-ke beKuqhasela nge—ngegama “likaJesu Yedwa,” noma uhlobo oluthile lo “mgingqiki ongcwele,” noma—noma uhlobo oluthile lwento efana naleyo. Abazi nje!

107 Futhi ihora seliseduze lapho leyonto izodalulwa. Kunjalo impela. UNkulunkulu uzokwenza ngokuqinisekile nje njengoba ngimi emva kwaleli pulpiti, ngoba Uzodluthula abantwana baKhe baphume ngokuqinisekile njengoba ngimi khona lapha. UNkulunkulu oseZulwini uyakwazi lokho. Niyangikholwa ukuthi ingumprofethi weNkosi, inceku yeNkosi, ngilaleleni. Usondele. Yebo, mnumzane.

108 “Abantwana bakhe bazobulawa ngokufa ngokomoya.” Babhekeni: ababandayo nabagcina umthetho ngamehlo. Bhekani e...bhekani okwethu...Asidingeki ukuba sikhulume ngamaBaptisti namaPresbyterian, siyazi ukuthi sebafa iminyaka. Lokho...

109 Lapho uLuther esebe nemvuselelo yakhe, ukulungiswa, ukube ubenze...Ukuba wayeqhubekile, lo—lomnyakazo omkhulu wePentecostal manje abezoba yibandla lamaLuthela. UkuKhanya bekuzofika ngokungcweliswa, ukube uWesley walandela wangena. Yena...uLuther akakwazanga ukulandela lokho. Qhabo, mnumzane, kakade bangamaLuthela.

110 Ngakho-ke uWesley uyafika. Ngemuva kokufa kukaWesley, kwabe sekwenzekani na? Bahlela lokho, base benza iMethodisti eyiWeseli, i-Primitive Wes-...o, zonke izinhlobo zamaMethodisti. Niyabo? Futhi lapho...Baba nemvuselelo enkulu, kodwa lapho sebephonse phakathi enhlanganweni, okwenzeka lapho iPentekoste ifika ikhuluma ngezilimi futhi iletha ukubuyiselwa kweziphona na? Abakwazanga ukunyakaza; bababiza ngodeveli.

111 Manje yini eyenziwe yiPentekoste na? Into efanayo abayenzile! Futhi bakuphi na? Bafile nje njengesipikili somnyango. Yebo, mnumzane! Kunjalo impela. “Ngiziphonsa abantwana bakhe embhedeni wo—embhedeni wokufa, ngibabulale.” Awu, ake—ake ngifunde lokho ukuze nizobona lapha, ngikholwa ukuthi kwakuyivesi 22:

Futhi *ngiyaphonsa embhedeni, nabaphinga naye ngibaphonsa ekuhluphekeni okukhulu, (u—ukuHlupheka okuKhulu)...*

112 Yilokho okudlulayo. Manje khumbulani, ake ngime lapha umzuzu nje, ukuHlupheka okuKhulu yilokho—lokho okuzophonsa phakathi lapho, kulabo bantu abayizintombi ezilele ezingabanga nawo amafutha ezibanini zazo; nokho babengabenhlangano, abantu abalungile, baya ebandleni, konke; kodwa bazela amafutha, kodwa sekwedlule isikhathi kakhulu ngaleso sikhathi. Niyabo, wamphonsela ekuHluphekeni okuKhulu, uzongena kulokho, ibandla eliKatolika liyangena, bonke abantwana bakhe bangena kanye nalo, ekuHluphekeni okuKhulu.

... *uma bengaphenduki emisebenzini yabo.*

113 Hhayi—hhayi abantwana abakhona phakathi lapho; kodwa ibandla uqobo lwalo, lowo ngabantwana bakhe (yinhlangano), hhayi abantu abaphakathi lapho, njengama Katolika ampofo, amaBaptisti, amaPresbyterian, noma amaPentecostal. Ngiyabazwela. Nje, “Awu, ngi...”

“Ngabe ungumKristu na?”

“Awu, ngingumPresbyterian.” O!

114 Lokho akuhlanganise nalutho naKho kunokuthi “ingulube embethe isihlalo sehashi sasohlangothini yayiyihashi lomjaho.” Ngakho-ke yini emhlabeni obungayenza ngalokho na? Ngani, lutho nhlobo. Bengingaqondile lokho kube yihlaya, lokho ngukuthi...lokhu akusikho...akusiyona indawo yamahlaya, lokhu yi—lokhu yiVangeli. Niyabo? Bengifuna nje ukunikeza incasiselo. Niyabo, kodwa lokho—lokho kunjalo. Niyabo, abasenalutho—lutho abangalwenza ngaKho kunalutho.

“NgiyiPentecostal.”

115 Lokho akusahlanganise lutho naKho kunalutho. Ungaba kwifoti-ileveni yezinhlangano zabo, kodwa ngabe ungumntwana

kaNkulunkulu ozelwe ngokusha na? Ngempela, ngabe uthanda wonke umuntu ngenhliziyo yakho yonke, ngomphefumulo wakho, futhi uyamthanda uNkulunkulu, futhi ukwenza usuku nosuku... akunandaba ukuthi noma ubani wenzani kuwe na? Uma ungemuva phezulu futhi uthi, “Mmm!” njengesaha eliyindilinga, kuvele kubonise nje ukuthi uMoya oNgcwele ususukile wahamba, uma wake waba naWo.

116 Bukani:

. . . funa *aphenduke kuleyo misebenzi*.

Ngiyakubulala abantwana bakhe ngokufa; . . .

117 “Abantwana bakhe,” abakaJezebeli. Manje, wenzani uJezebeli na? Washadisa indodakazi yakhe kwelinye izinga (likaJuda) ngalapho, ngaleya kwaJuda. Manje bhekani ukusetshenziswa kokomoya. Mhlawumbe ngingadweba. Lapha, bhekisani lokhu manje:

118 *Nangu* uJezebeli, no-Israyeli. Kodwa *nangu* uJuda, olunye uhlobo olwehlukile ngapha, komunye; lolu ngolukaJehoshafati ngapha. Kulungile. Manje, lona *lapha* kwakungu-Ahabi; manje nangu uJezebeli khona phakathi *lapha*. Manje, ungena *lapha* futhi wabangela wonke u-Israyeli ukuba aye ekukhonzeni izithombe.

119 Yilokho kanye lokho ibandla eliKatolika elakwenza emuva ezinsukwini zakhe owesifazane ngesikhathi uConstantine esehlanganise amaNikolawu (abandayo abagcina umthetho ngamehlo phezulu *lapha*) bangena e—e—ebandleni nasebuhedenini, futhi wenza uhlobo lomhedeni lobuKristu. Angifuni ukulimaza imizwa yenu, bantu abayiKatolika, kodwa ngibophezelekile phambi kukaNkulunkulu. Yilokho konke ibandla eliKatolika eliyikho, uhlobo lomhedeni lobuKristu: izinkolelo-ze, nezithombe, nakho konke okunye. Kunjalo impela, uhlobo lomhedeni nje. Manje, lelo iqiniso. Uma ngifa ngalomzuzu, lelo iqiniso. NamaProtestani khona ngqo entweni efanayo, komunye umkhakha nje.

120 Manje bhekisani okwenziwe nguJezebeli. Khona-ke, niyabona, u—udeveli... Owesifazane wanikelwa kakhulu, wathatha amadodakazi akhe. Wayenendodakazi ezalwe *lapha*, futhi le ndodakazi iwelela *ngapha* kulendoda enkulu engcwele futhi ishada nendodana yayo; futhi iletha into efanayo phakathi *lapha* evela kuJehoshafati, kule ngxenye.

121 Manje, amaNikolawu angempela, amaNikolawu, abandayo agcina umthetho ngamehlo ayefuna leyo nhlango, bashada yona *lapha*. Futhi manje qaphelani into efanayo. Bathatha uJezebeli *lapha* (ibandla eliKatolika), futhi ezansi *lapha* uthatha indodakazi yakhe (izinhlango zakhe) futhi wayishadisa khona ngqo nabo ezansi lapho, futhi benza into efanayo kubo. “Babulala abantwana bakhe ngokufa,” ukufa ngokomoya.

Bazihlelele ekufeni, futhi into yokuqala niyazi, wonke uMoya awusekho.

¹²² Ngitssheleni. Ake nginibuze into eyodwa, noma yimuphi usomlando lapha, engaziyo ukuthi kukhona abahlanu noma abayisithupha kini ohlezi lapha. Ngifuna ukuthi uze bese uzongivezela umBhalo owodwa noma—noma indikimba eyodwa yo—yomlando, ukuthi noma yimaphi alawo mabandla ake awa futhi abuyela angena enhlanganweni aphinda avuka ngemvuselelo. Ngitssheleni. Ngenkathi sebezihlelele, ngabe bake baba nemvuselelo ngemuva kokuhlela na? Qhabo, mnumzane! UMoya wabashiya. Ngibala nePentecostal.

¹²³ Lapho iziBusiso zePhentekoste seziwile, futhi nonke nakhuluma ngezilimi, nina esenimnkantsh'ubomvu, ninalezo ziBusiso zePhentekoste ezinkulu nezinto, nawa. Ngemva kwesikhashana naba nalokho enikubiza ngoMkhandlu kaZwelonke. Into ephilayo ilungile, kodwa hhayi inhlango. Into yokuqala niyazi, naningeke nikwazi ukukumela, nanifanele nihambe nibuyele emuva ngqo bese niba “umntwana ka... Sathane,” futhi uzihlele wena uqobo.

¹²⁴ Bese kuthi-ke okunye ukuKhanya kwafika, mayelana neGama likaJesu Kristu. Base-ke bema bonke, bathi, “Makabongwe uNkulunkulu, uma ungenalo igama likaJesu, uzoya esihogweni. Futhi sinaKho, futhi nina aninaKho.” Benzani na? Bavele bafa khona lapho emikhondweni yabo; benza inhlango ngakho. Niyabo? Esikhundleni sokuvumela ukuKhanya ukuthi kudlule kuqhubeke nje ebandleni, bekuyothatha indawo yakho ngokuzenzekelelayo. Kodwa niyazihlela nina uqobo. Kuyini na? Umntwana kaJezebeli. Futhi bonke bafa, ndawonye.

¹²⁵ Manje ngifuna ukunibuza okuthile. Ngabe ama-Assemblies of God, noma i-Oneness, noma—noma yimuphi wabanye babo owake wavuka emvuselelweni enkulu ehlangene na? Lutho nhlobo! Le mvuselelo yokugcina esanda kwedlula nje, ukuthi uMoya oNgcwele wehlela emfuleni (abaningi benu abahlezi lapha khona manje) ngo 1933, futhi le nkonzo enkulu yokuphulukisa yayizokwenzeka, kwathi, “Izoshanela umhlaba,” futhi akukaze kufike nganoma iyiphi inhlango ehlukile nhlobo. UNkulunkulu waya ngaphandle kwamazinga futhi wavusa umhedeni, cishe impela, ukuba aqale leyo mvuselelo. Futhi bhokani ukuthi Kwenzeni! Niyabo?

¹²⁶ Lezo zinhlango, ngokushesha nje lapho zihlela, sezifile. Wathi, “Ngizobulala abantwana bakhe ngokufa.” O, he! Ngiyakwazi. . . Ngiyacela ningangizwa kabi, kodwa ngi. . . Uma ngikwazi Lokhu futhi ngingaKusho, ngingumzencisi ophansi kakhulu, futhi uNkulunkulu uzongibeka icala ngaKho. Ngifuna ukuba njengoPawulu, “Ukugwema ukungamemezeli lonke icebo likaNkulunkulu.” Kunjalo. Kulungile. Kulungile.

127 Manje, futhi bakha ama-altare eJeruselema. Manje ngifuna ukubona . . . Futhi lapho uJezebeli washada Ahabi, waletshela u-Israyeli izithombe ukuba akhothame phansi kuzo. Yenza kanjalo nemfundiso yeNikolawu, ishada nobuhedeni; behlisa uJupita, baphakamisa uPetru; noVenus, kuMariya; futhi njengoba iBhayibheli lasho, “Wabangela wonke u-Israyeli ukuba one.”

128 Kanjalo nebandla eliKatolika labangela onke amadodakazi ukuba ashade nenhlango, futhi yonke into yisono, njengoJezebeli endodakazini yakhe. Kulungile. Futhi ngokwenza lokhu lapho ukubusa kwase kumisiwe, futhi uPhapha Boniface—uBoniface III esethathe isihlalo sakhe, futhi baba no—nonkulunkulu esihlalweni sobukhosi, babesengenamsebenzi wombhaphathizo kaMoya oNgcwele ebandleni. Kunjalo. Bathola izivumokholo zabo nokugcina umthetho ngegama, futhi baqhubeke.

129 Futhi lapho inhlango seyemukele imfundiso-ze efanayo, banciphisela inkululeko kaMoya oNgcwele ebandleni, iBaptisti, iPresbyterian, iMethodisti, nokunye nokunye. Ngempela bakwenza! Futhi kancane kancane sibabona bebuna futhi befa njengoba uJesu asho ngomvini. Manje, wonke uMoya oNgcwele ngezibonakaliso nezimangaliso wabekwa emuva osukwini olwedlule. Futhi sebecebile, njengoba owesifazane enza. Ngakho wabangela ukuba wonke umhlaba wone, ngoba uye kuzo zonke izezwe, yena owesifazane kanye namadodakazi akhe. Kunjalo.

130 Manje Mbhekisiseni ebiza owesifazane komunye unyaka webandla manje. Mbhekisiseni ebiza owesifazane. Mbhekisiseni enxusa lapha ekugcineni, futhi akhiphe iNtali yaKhe, “ngenxa yabaKhetheyo,” abambalwa nje, ukuthi akukho nyama ebiyosindiswa uma . . . kungenjalo.

131 Njengoba kulotshiwe eSambulweni 13:6. Niyathanda ukufika kulokhu umzuzu nje na? Ukuthi Wathi Yena . . . ukuthi “Owesifazane wenza bonke ukuba bazibeke uphawu (lesi silo sakwenza), wenza ukuba bonke bazibeke uphawu (bobabili abampofu, abakhulu, noma ngabe babengobani), uphawu lwesilo,” okwakuyiBandla eliRoma Katolika.

132 Kuphakathi kwalokho noma benza umfanekiso . . . ISambulo 13:14, benza umfanekiso kuso isilo. Wena—wena . . . Ngicabanga ukuthi nonke nifunda lokho. Uma ungakaze, ngani, sizophenya emuva ngqo futhi sikufunde. ISambulo 13:14:

Futhi sabadukisa abakhileyo phezu komhlaba ngezibonakaliso esazinikwayo ukuba sizenze phambi kwesilo; (Lowo ngumfelandawonye webandla.) . . . nokuba sizenze phambi kwesilo; sithi kwabakhileyo phezu komhlaba, mabasenzele umfanekiso kuso isilo, esasinenxeba elesabekayo (ubuhedeni) . . . futhi

lalingelenkemba, futhi sasinda... (ngobuphapha, iRoma lobuhedeni kuya kwiRoma likaphapha. Niyabo?)

133 “Senzele umfanekiso kuye owesifazane.” Kungaba yini na? Lokho nje abakwenzayo khona manje, ncamashi nje, benyukela kulomfelandawonye wamabandla, “Onke amabandla angawalenhlangano, onke ahamba angene eqenjini elilodwa.” Manje sebethola iBhayibheli. Futhi uPhapha John uwamemile wonke emuva. Umbhishobhi omkhulu waseCanterbury, wonke ezungeza. Into yokuqala niyazi, yonke into ibuyela ngqo ku*Mama*, ngoba ayizifebe kwasekuqaleni. Niyabo? Bathi, “Sizohlangana sonke embangeleni enkulu yokulwa nobuKhomanisi.” Futhi abazi ukuthi uNkulunkulu uvuse ubuKhomanisi (ngingakufakazisa lokho ngaleli Bhayibheli.) futhi baze bafaka ezingqondweni zabo ukuthi baphindisele abangcwele, ngegazi ababelichithile emhlabeni. UNkulunkulu wahlela ubuKhomanisi njengoba nje Enza iNkosi uNebukhadinezari ukuba—ukuba ijizise u-Israyeli. Wavusa ubuKhomanisi, futhi ngolunye usuku uzosakaza iRoma ithi ngqu isuke ebalazweni. [Akuqoshwangwa eteyipini—Umhl.] Kunjalo impela. UNkulunkulu washo njalo. Kunjalo.

Ngimelene nobukhomanisi; kungumphiki-Nkulunkulu. Impela kunjalo. Kodwa ninganaki kangako kulelo Khethini leNsimbi, kodwa qaphelani ikhethini elibubende. Fundani i *Book of Martyrs* kaFuxe futhi nizokubona lokhu, kunjalo.

134 Manje ake sibuke lapho esi... Bese-ke nibona lapha manje ukuthi wabangela ukuba bamukele (abacebile, abampofu) ukuba bamuke uphawu; kodwa kunezinga elilodwa angakwazanga ukulithinta. Niyakwazi lokho na? ISambulo 13: . . . 8.

135 Lalelani lokhu. Ake ngifunde lokhu:

Ngase ngima phezu kwezihlabathi zolwandle, ngase ngibona isilo sikhuphuka ezilwandle, sinezimpondo eziyishumi namakhanda ayisikhombisa, . . . ezimpondweni . . . imiqhele, nasemakhanda aso kukhona amagama ayinhlamba. (Lawo amagquma ayisikhombisa; sikuthathe konke izolo ebusuku, niyazi.)

Futhi isilo owasibonayo sasifana nengwe, . . . izinyawo zinjenge—njengezebhethere, nomlomo waso . . . umlomo wengonyama: nodrako (Okwakungudeveli obomvu owama phambi kowesifazane ukuba ashwabadele umntwana wakhe, okwakuyiRoma, sonke siyazi.) . . . futhi wasinika . . . amandla, nesihlalo sakhe, nokubusa okukhulu.

Futhi ngabona elinye lamakhanda aso lalidebezwe okokufa; (ubuhedeni, niyabo) . . . kepha ingozi yaso yokufa yelashwa: (uphapha uthatha indawo yaso,

wajoyina ubuKristu, namaNikolawu)... *umhlaba wonke ualandela isilo umangala.*

¹³⁶ UbuKatolika sebushanele bangena kuzo zonke izizwe ngaphansi kwamazulu. Kunjalo. Njengoba uDanilyeli washo mayelana nensimbi ingena obumbeni, nokunye nokunye.

¹³⁷ Futhi ngizoninika into encane kulokho, leyo “nsimbi nobumba.” Ngabe niqaphelile, noma ngike nganicaphulela khona, kuleyo nkomfa enkulu yokugcina ababenayo enhla lapha lapho uKhrushchev akhumula khona isicathulo sakhe wase eshaya itafula ngaso na? Kwakukhona izizwe ezinhlanu zasempumalanga ezazibuthene lapho, kwakukhona izizwe ezinhlanu zasentshonalanga. UKhrushchev wahola amazwe asempumalanga, u-Eisenhower wahola amazwe asentshonalanga; kukhona abaholi ababili abaphambili, izinzwane ezimbili ezinkulu. UKhrushchev, eRashiya, kusho “ubumba.” U-Eisenhower, eMel... ngesiNgisi, kusho “insimbi.” Sisekupheleni.

Bakhuleka kudrako ngokuba wanika isilo amandla akhe: futhi... (Yilowo umlayezo wethu olandelayo lapha etabernakele, uyaqonda)... bakhuleka nakuso isilo, bethi, Ngubani ofana nesilo, futhi ngubani ongalwa naso na?

¹³⁸ Ngamanye amazwi, bukani lapha. U-Eisenhower une— unegama elikhulu lapha e-United States, kodwa eRoma akalutho; eRashiya, akalutho. UKhrushchev mkhulu eRashiya, kodwa e-United States akalutho. Kodwa kukhona indoda eyodwa enkulu yonke indawo, leyo yilowo phapha (Kunjalo.) “Ake sizihlele ndawonye, futhi sihlangane ndawonye.”

Sase sinikwa umlomo ukukhuluma izinto ezinkulu... inhlamba;... sanikwa amandla okwenza lokho izinyanga ezingamashumi amane nambili.

Savula umlomo waso ukuhlambalaza uNkulunkulu, (futhi “befundisa imfundiso imiyalo yabantu; nabanamawala, nabakhukhumele, abathanda injabulo; benesimo sokumesaba uNkulunkulu, kepha Amandla akho bewaphika”) nokuhlambalaza igama lakhe, (Bathatha u “Yise, iNdodana, noMoya oNgcwele,” esikhundleni se “Nkosi uJesu Kristu.” Niyabo)... netabernakele lakhe, nabo ababehlezi e... e—ezulwini.

Sanikwa ukuba silwe nabangcwele, (nakho kuza ukuhlushwa kukhuphuka)... sibanqobe: sanikwa futhi amandla phezu kwemindeni yonke, ... izilimi, nezizwe.

Bayakhuleka kuso bonke labo abakhileyo emhlabeni—emhlabeni, wonke ogama lakhe lingalotshwanga encwadini yokuphila yeWundlu elihlatshweyo selokhu kwasekelwa umhlaba. (O, o, o, o, o, o, o.)

139 “Ukusekelwa komhlaba.” Amagama ethu, uma ayelokhu ekhona eNcwadini, afakwa emuva lapho. UJesu wathi, “Akekho ongeza kiMi uma uBaba waMi engamdonsi kuqala, futhi konke lokho uBaba aseNgiphe khona kuzoza kiMi. Izimvu zaMi ziyalizwa iPhimbo laMi,” (Lokhu uKudla, niyabo.) “futhi umfokazi. . .”

140 Khona-ke angathi, “Awu, ngisanda kujoyina ibandla, ngilunge njengawe nje.” Lokho akusikho uKudla kwezimvu.

141 *Nakhu* uKudla kwezimvu, “Hlala ndawonye ezindaweni zaseZulwini kuKristu.” O, Umangalisa kakhulu! Akamangalisi na? Kulungile.

142 Manje ake siqede masinyane ngoba, ya, isikhathi sesidlulile manje. Kulungile. “Kodwa mina ngithi. . .” Ake sibone manje, nginevesi 23:

Ngiyakubulala abantwana bakhe ngokufa; amabandla onke ayakwazi ukuthi Nginguye ophenya izinso nezinhliziyu: futhi Ngiyakumnika yilowo nalowo wenu ngokwemisebenzi yakhe.

Kodwa Ngithi kinina, nakini eniseleyo eThiyathira, nonke ongenaso lesi sifundiso. . . (Hlobo luni lwesifundiso esaba khona na? Inhlango, ababhishobhi, nababhishobhi abakhulu, nophapha, niyabo.)

143 “Ongenaso lesi sifundiso.” Manje, iBhayibheli, sitholile izolo ebusuku ukuthi u-Israyeli, eza ngoMowabi, babengesona isizwe. Babehlala ebusweni bomhlaba, futhi babengabantu, abakhululekile. Ngabe kunjalo na? Isifanekiso; abazulazulayo, ematendeni nokunye nokunye. Amaqembu epentecostal ayindlela efanayo, nepentekoste leqiniso, ezulazula indawo ngendawo. Niyabo? Kulungile.

. . .futhi ongenaso lesi sifundiso (kodwa bazihlele bona uqobo, futhi benze inhlango enkulu ngayo). . .*ongenaso lesi. . .eningakwaziyo okujulileyo kukaSathane. . .*

144 Manje khumbulani sitholile lapho isihlalo likaSathane sasikhona. Izolo ebusuku simthathe sathi ngqu sambuyisela emuva ekuqaleni. Sasikuphi isihlalo sakhe ekuqaleni na? IBabiloni. Futhi iBabiloni. . .Lapho u—ukubusa, inkosi engumpriisti yaseBabiloni, yaphikeleliswa ngokunqoba amaKaledi, uza ePergamu futhi wenza isihlalo sakhe. Niyabo, wasunduza isihlalo sakhe sasuka ezweni laseShinari sakhuphukela ePergamu. Sisanda kufunda lokho nje emilandweni izolo ebusuku. Futhi manje nango uqala lapho, wabumba ibandla eliKatolika, elisengunina weBabiloni. Kulungile, “Isihlalo sobukhosi sikaSathane.”

...futhi isihlalo sikaSathane, njengabakushoyo;
Kangiphonsi lutho omunye umthwalo ngaphezu kwenu.

¹⁴⁵ “Angeke usabakhona umthwalo; nje lokho osuvele unakho.” Lelidlanzana ngesibalo elincane eliphakathi lapho, niyabo, lelo elikhanyiwe kuloNyaka wobuMnyama. Manje sekusondele impela iminyaka engamakhulu ayishumi nanhlanu badlula kulokho.

Kepha lokho onakho kubambisiseni ngize ngifike. (Ngamanye amagama, “NiseneSibusiso sePentekoste ezinhliziyweni zenu. Bambani lokho ngize Ngifike ukuninikeza impumuzo, ngokuba lomnyaka olandelayo uyeniyuka nje esikhathini esilandelayo.”)

...onqobayo, nogcina amazwi ami kuze kube sekupheleni, lowo Ngizomnika amandla phezu kwezizwe:

Uyakuzibusa ngentonga yensimbi; futhi ziphahlazwe njengesitsha ezibunjiweyo; njengalokhu nami ngamukelisiwe nguBaba.

¹⁴⁶ Niyabo, lelo Bandla, liyoba yini lapho lelo Bandla lesiKhathi sobuMnyama livuka ukuba lime ekwahlulelweni limelene naleso sigejane sabahedeni... emuva lapho na? Ingabe bayoboshelwa phansi na! Lezo zinyawo zethusi ziyonyathela zidlule lapha ngqo, ngiyanitshela! “Uzoziphula zibe yizinyanda,” kwasho iBhayibheli.

Futhi ngiyakumnika inkanyezi yokusa. (Niyazi ukuthi lokho kuyini, anazi na? UKristu yi “Nkanyezi yoKusa.” Kulungile.)

Lowo onendlebe, makezwe lokho akushoyo uMoya emabandleni.

¹⁴⁷ O, he! Awujabuli yini! Kuleyithi kancane nje. Nginokunye okuningi, ngizokucosha mhlawumbe kusasa ebusuku, kulokhu kweminyaka eyizinkulungwane ezimbili lapho.

Kodwa UnguMnduze weSigodi,
INKanyezi yoKusa eKhanyayo,
Ungusomhle kazi wabayizinkulungwane
eziyishumi emphefumleni wami;
UMnduze weSigodi, ngibona Yena kuphela,
Konke engikudingayo... futhi ngenze
ngiphelele ngokugcwele.
Osizini Uyinduduzo yami, enkathazweni
Ungukuhlala kwami,
Ungitshela konke ukunakekela kuYe
kugingqike. Haleluya!

UnguMnduze weSigodi, iNkanyezi yoKusa
eKhanyayo,
Ungumhlekezi wabayizinkulungwane
eziyishumi emphefumlweni wami.

148 Niyamthanda na? O, nje ngi:

Ng'Mthanda, ngi... (Manje asiMkhonze
manje, wonke lawo maZwi noMlayezo
osikayo.)
Ngoba Wang'thanda kuqala
Wang'thengel'insindiso
Emthini waseKalvari.

149 AkaMangalisi yini! Ngiyamthanda. Manje, izinto engigejile ukufinyelela kuzo, zizoba sezincwadini, kusobala, ngoba asikwazi ukuletha wonke unyaka webandla ngobusuku obubodwa. Ngithe ukukuthulisa kancane kulobubusuku, ngenxa yokusha izwi kancane. Kodwa, o, Akamangalisi yini! O! Mm!

Kunabantu cishe ndawo zonke,
Abanhliziyi zabo zonke ziyavutha,
Ngomlilo owehla ngePhentekoste,
Owahlanza wabenza bahlanzeka;
O, usuyavutha manje phakathi kwenhliziyi
yami,
O, udumo eGameni laKhe!
Ngijabula kakhulu ukuthi ngingasho ukuthi
ningomunye wabo.

O, omunye wabo, ngingomunye wabo,
Ngijabula ukuthi ngingasho ukuthi
ningomunye wabo, Haleluya!
Omunye wabo, omunye wabo,
Ngijabule kakhulu ukuthi ngingasho ukuthi
ningomunye wabo. (Niyajabula na?)

150 Ngiyakhumbula ngivela eChattanooga ngobunye ubusuku; futhi indiza yehliselwa e—e—eTennessee, ezansi lapho eMemphis. Bangibeka phezulu kulelo elikhulu, ihhotela elihle lapho. Futhi bangibiza, wathi, “Indiza izophuma nge—ngelesikhombisa nqo, ngokusa okulandelayo.”

151 Futhi ngangehlisela elinye iposi ezansi ukulifaka ebhokisini leposi; ngivela ekhaya, ngibhala ngiphendula abanye babangani bami. Futhi ngehla, uMoya oNgcwele wathi, “Qhubeka uhambe.” Ngangilokhu ngiqhubeka nje, ngehlela esifundeni samakhaladi.

152 Ngangimi ezansi lapho, ngacabanga, “He! Bhokani lapha, sekuyisikhathi sokuba ibhanoyi lihambe.”

153 Futhi uMoya oNgcwele wayelokhu ethi, “Qhubeka uhambe.” Njengoba nje enza emahlathini ngolunye usuku ezansi lapho,

niyazi. “Qhubeka nje uhambe.” Ngakho-ke ngaqhubeka nokuhamba.

¹⁵⁴ Kwenzeka ngabuka ezansi le lapho, komunye waleyo imikhukhu emincane yamakhaladi lapho abantu abangamakhaladi babehlala khona, abampofu, ezansi lapho. U-*Anti Jemima* osekhulile, ofana naye, nehembe elinjengelomfana eliboshwe ekhanda lakhe, encike phezu kwe . . . kanjalo.

¹⁵⁵ Futhi ngangihamba ngalapho ngicula:

Ngi . . . wabo, ngingomunye wabo,
Ngijabula kakhulu ukuthi ngingasho ukuthi
ngingomunye wabo, Halleluya! (“Futhi
Ufunani, Nkosi na?”)

Omunye wabo, ngingomunye wabo,
(Niyakholelwa ekuholelweni nguMoya na?
Yebo, impela.)

Ngijabula kakhulu ukuthi ngingasho ukuthi
ngingomunye wabo.

¹⁵⁶ Sekube yiminyaka eyishumi nane edlule manje. Wayebuka engamele ucingo lokubiya. Ngase ngicishe, o, ingxenye yendlu yasedlobheni ukusuka kuye, futhi ngabona leli eselikhulile, inenekazi eliyikhaladi lingibuka phansi ngqo, niyazi. Awu, ngaqhubeka nje, ngayeka ukucula, ngaqala ukuhamba ngiqhubekela ezansi. Ngenyukela eduze kwalo, izinyembezi ezinkulu kulezo zihlathi ezinkulu ezifuthekile; langibheka, lathi, “Sawubona ekuseni, Mfundisi!”

¹⁵⁷ Ngaphenduka, ngathi, “Unjani, Anti?” Futhi lathi . . . Ngaphenduka, wayehleka, wayenokumamatheka okukhulu ebusweni bakhe. Ngathi, “Waze kanjani ukuthi bengingumfundisi na?” Ezansi eNingizimu, niyazi, *umshumayeli* “ungumfundisi.” Lathi . . . Ngathi, “Waze kanjani ukuthi bengingumfundisi na?”

Lathi, “Bengazi ukuthi uyeza!”

Futhi ngathi, “Ukwazi kanjani lokho na? Uyangazi na?”

Lathi, “Qhabo, mnumzane.” Futhi lathi, “Ngiyazi ukuthi ubuza.” Lathi, “Ngabe wake nje nakanye wayizwa indaba mayelana nowesifazane waseShunemi na?”

Ngathi, “Yebo, mnumzane.”

¹⁵⁸ Lase lithi, “Awu,” lathi, “Bengiyilolo hlobo lowesifazane.” Lathi, “Futhi iNkosi inginika ingane, futhi ngamtshela owesifazane . . . ngaMtshela ukuthi ngizoyikhulisa.” Yathi, “Ngingowesifazane ompofu. Ngiyawasha ngiphinde ngisebenzele abahlobo abamhlophe ukuze ngiziphilise.” Lathi, “Futhi Wangitshela ukuthi U—Unginika ingane, futhi ngaMtshela ukuthi ngizoyikhulisa.” Lathi, “Ngiyikhulisele okungcono kunakho konke engaziyo ukuthi kanjani, kodwa” wathi, “Mfundisi, yangena phakathi kwabangani

abangalungile. Wathola isifo, futhi besingazi lutho ngaso.” Lathi, “Isithole esigabeni esesidlulele. Futhi iyafa, phakathi lapho embhedeni.” Lathi, “Isiqulekile manje, izinsuku ezimbili.” Lathi, “Udokotela-owesilisa uyeza wase ethi, ‘Sesiqedile ukudla inhliziyayo yayo nokunye nokunye, sangena emgudwini wegazi layo, kabi kakhulu saze sayilimaza; ukuze izinto abayinika zona zingayisizi manje.” Futhi lathi, “Liyafa.” Futhi wathi, “Ngeke nje ngikwazi ukuyibona ifa, iyisoni.” Futhi lathi, “Ngikhulekile futhi ngakhuleka,” lathi, “ubusuku bonke gulukunqu ngikhulekile.” Lathi, “Iqulekile, ayazi lutho.” Lathi, “Ayikaze izinsuku ezimbili.”

159 Lathi, “Ngakhuleka, ngathi, ‘Nkosi, Wena unginika leyongane’ futhi lathi, ‘njengoba Wenza ngowesifazane waseShunemi.’ Lathi, ‘Uphi u-Eliya waKho na? Uphi . . .?’ Lathi, ‘Awu, ikuphi—ikuphi into ezongisiza na?’”

160 Futhi lathi, “Ngalala ngamadolo ami.” Lase lithi, “INKosi ikhulume kimi, ephusheni lami,” lase lithi, “‘Phuma bese uma ngasesangweni. Futhi kuzoba nomuntu oza ehla ngomgwaqo, egqoke esincane, isigqoko esimpofu nesudi emnyama.’ Yathi, ‘Uzokhuluma nawe.’”

161 Futhi lathi, “Bengimi lapha kusukela ngaphambi kokusa.” Futhi umhlane walo wawumanzi ngamazolo. Futhi lathi, “Futhi ngikubone ungena naleso sigqoko esimpunga,” wathi, “kodwa ubufanele ukuphatha isikhwama esincane.”

162 Ngathi, “Ngisishiye ehhotela.” Niyabo? Futhi ngathi, “Umfana wakho uyagula na?”

Lathi, “Uyafa.”

Ngathi, “Igama lami ngingu Branham.” Ngathi, “Uyangazi na?”

Lathi, “Qha, mnumzane, Mfundisi Branham, a—angikaze ngizwe ngawe.”

Ngathi, “Ngikhulekela abagulayo.” Lalingakukhathalele lokho. Lalingafuni umfana walo ukuba afe, eyisoni.

163 Ngangena; babenesango elidala lapho elinehhuka legeja lezinkabi lilenga kulo ukulijikisa libuyeke emuva (mhlawumbe abaningi kini baseNyakatho beningazi ukuthi kuyini), kodwa, ukugcina isango livaliwe. Futhi ngangena endlini, kwencane, encanyana, endala, enamagumbi amabili (kwakubukeka njengencane . . . lokho esikubiza nge “ndlu eyisibhamu esifushane”) kanjalo, ehlezi lapho; kukhona igumbi *lapha*, futhi lelo igumbi lokuhlala, igumbi lokulala, futhi konke ndawonye; nekhishi emuva *lapho*. Ngenkathi ngingena . . . Kwakuyindawo encane ecakiwe, futhi ehle, ehhundulwe ezinhlangothini, nelephibhodi. Ngakho-ke . . . Qhabo, ngikhulwa ukuthi wayenephepha letiyela phezu kophahla, ngiyakhumbula

ngibona lawo mabhamuza amakhulu, anjengamazolo, elenga phezu kwalo.

164 Kwathi lapho ngingena, kwakukhona isayini ilenga lapho ngaphesheya komnyango, yathi, “Nkulunkulu Busisa Ikhaya Lethu.” Khona lapha ekhoni kwakukhona uhlaka lombhede omdala ngapha, nolunye ngapha. Nakho kwakulele umfo omkhulu kakhulu (kungekho ngubo kwiphansi lendlu), umfana omkhulu kakhulu, umfo omkhulu obukeka kahle emi lapho. Ngicabanga ukuthi waye... esinda amaphawondi ayikhulu namashumi ayisikhombisa noma amashumi ayisishiyagalombili, esondele emafidini ayisithupha. Futhi wayepethe ingubo yokulala esandleni sakhe, ehamba, “Mm. Mm.”

165 Futhi lathi, “Ingane kamama.”

166 Futhi ngacabanga, “Ingane kamama.” Futhi nokho wayene—wayenesifo senhlalo, isifo esidlanga kakhulu esithelelanayo ngokocansi. Futhi wa—wayefa.

167 Futhi wamanga ebunzini, wase emumbambatha kanjalo, wathi, “Ngane kamama.”

168 Ngani, inhliziyi yami yavele yaba nkulu. Ngacabanga, “Yebo, kungakhathaleki ukuthi ujule kangakanani esonweni, useyingane yakhe.” Khona-ke ngacabanga, “Niyabo, kungakhathaleki ukuthi wayemubi kangakanani, ‘kuseyingane kamama.’” Futhi ngacabanga, “uNkulunkulu wathi, ‘Umama engalukhohlwa usana lwakhe oluncelayo; kodwa Angikwazi neze ukukukhohlwa, ngokuba igama lakho liqoshwe ezintendeni zesandla saMi.’” Niyabo? Bekungenzeka kanjani!

169 Ngabheka lowo ongewele ompofu omdala ezungeza lapho. Wawungasho, mfowethu, wayengenalutho endlini; kodwa wayenokuthile endlini ukuthi yonke indlu e-Indiana ibifanele ibe nakho; lowo nguNkulunkulu. Ngingancamela ukuba nalokho kunokuba nomuzi omkhulu omuhle onezithombe zamantombazane akhanukisayo, nakho konke lokhu kuthuka, nezinto ezinukubele. IBhayibheli elidala lilele lapho Livulekile, amakhasi amadala eshwabene kuLo.

170 Ngalibheka. Futhi lathi, “UMfundisi uza ukukukhulekela, s’thandwa.”

171 Uthi, “Mm. Mm. Kumnyama. Mm.”

172 Futhi ngathi, “Uthini na?”

Lathi, “Akazi. Udokotela wesilisa uthi, ‘Uphithene ekhanda lakhe.’” Lathi, “Ucabanga ukuthi uphandle olwandle olukhulu ndawo ndawo, futhi ugwedla isikebhe, futhi ulahlekile.” Futhi wathi, “Yilokho engingakwazi ukukumela, Mfundisi: ukwazi ukuthi ingane yami iyafa, ilahlekile.” Futhi lathi, “Ngiyazi uza ukuzongisiza, ngoba iNkosi isivele ingitshela kanjalo.”

Ngathi, “Ngizoyikhulekela,” futhi ngathi, “mhlawumbe iNkosi izoyiphulukisa.”

173 Lalingakukhathalele lokho, lalifuna nje ukuthi isukume bese ithi 'isindisiwe.' Yilokho kuphela, inqobo nje uma yayisindisiwe. Kungenandaba, izofanele ihambe noma kanjani, ngakho, ngesinye isikhathi; inqobo nje uma yayisindisiwe! O, ukube nje besingathola nje lesosimo sokuzophatha! Lelo Khaya laPhakade ngaleya, lalazi ukuthi lalizophila naye futhi khona-ke.

Lathi, "Uma nje ngingayizwa nje ithi yayi 'sindisiwe.'"

Ngathi, "Asikhothame phansi." Futhi laguqa. Futhi ngavele ngabamba izinyawo zayo, futhi izinyawo zayo zazibanda impela futhi zinamfuka. Futhi angikwazanga ukudonsa isembozo phezu kwazo, encane—ingubo encane elula elaliyimboze ngalo phezu kwakhe lapho; futhi nje yayigqoke isikhinjana sayo, niyazi.

174 Futhi ngakho yona . . . Futhi yayidonsa lokho emuva kanjalo, nje icabanga ukuthi yayikukho. Yabamba lokho, futhi icabanga ukuthi yayidonsa izigwedlo. Wayilokhu ithi, "Kumnyama kakhulu. Mm. Mm. Kumnyama kakhulu." Ngakho-ke lazama ukukhuluma nayo; futhi ilokhu iqhubeka nje ithi, "Kumnyama futhi kuyabanda," idonsa nje.

175 Khona-ke nga—ngalibuka kancanyana, futhi laguqa phansi lapho, futhi ngathi, "Anti, ungasihola ngomkhuleko na?"

Lathi, "Yebo, mnumzane."

176 Nje lona, nami, nomfana, noMoya oNgewele egumbini, yilokho kuphela. Lowo ongewele omdala wakhuleka. He! Ngenkathi selikhuluma naYe, wawazi ukuthi lalike lakhuluma naYe ngaphambili. Yebo, mnumzane! Lalazi ukuthi lalikhuluma nobani. Lathi, "Nkosi, angazi ukuthi Uzokwenza ini," lathi, "kodwa konke nje kungendlela nje Okusho ngayo."

177 O, he! O! Ngijabula kakhulu, ngijabula kakhulu ukuthi UsenguJesu ofanayo Owayekhona lapho nalabo bangewele emuva lapho. UsenguJesu ofanayo nanamuhla.

178 Futhi angikaze ngilibuze ngenkolo yalo, ukuthi ngabe lalingumBaptisti, iPentecostal, noma yini. Lokho kwakungeyona indaba yami. Ngangi—ngangilandela nje uMoya oNgewele, futhi nalo lalenza into efanayo. Sasifuna ukubona ukuthi Wayezokwenzani.

179 Ngakho-ke saguqa phansi, futhi laqala ukukhuleka. Lapho seliqedile ukukhuleka, lavuka lase langa ikhanda layo, lathi, "Nkulunkulu, busisa ingane yami."

180 Ngakho-ke lathi, "Manje ungakhuleka, Mfundisi na?"

181 Ngase ngithi, "Yebo, memu." Futhi ngaso leso sikhathi kwase kuyisigamu sesishiyagalombili, mhlawumbe ikota kuze kube elesishiyagalolunye, futhi ngangiphakathi. . . amamayela amabili ukusuka endaweni, ne—nendiza ihamba ngehora lesikhombisa nqo; futhi ngangingazi ukuthi ngangiyoke ngiphume nini.

¹⁸² Ngakho-ke ngabeka izandla zami phezu kwezinyawo zayo, ngathi, “Baba waseZulwini, angikuqondi lokhu. Futhi Wena . . . Mina—mina bengifanele ukubamba ibhanoyi esikhashaneni esedlule, cishe ihora nesigamu esedlule. Uvele waqhubeka nokuthi, ‘Hamba,’ futhi lena yiyonanto kuphela engisayitholile okwamanje. Futhi lathi Wena . . . lingibonile ngiza. Uma lokho—uma lokho bekunguWe, Nkosi, khona—ke angazi ukuthi ngenzeni ngaphandle nje kokubeka izandla zami phezu komfana.”

¹⁸³ Yathi, “O, mama,” yathi, “sekuyakhanya phakathi lapha manje.” Futhi cishe imizuzu emihlanu kusukela ngaleso sikhathi, yayisukuma ohlangothini lombhede, nezingalo zakhe zigaxe umama wayo.

¹⁸⁴ Ngathi shelele ngaphuma, ngagijima ngehlela lapho ngase ngibamba itekisi, futhi ngagijimela ngaleya ehhotela ukuthola ipotimende lami. Futhi ngangicabanga ukuthi ngizowela bese ngilinda nje, mhlawumbe ngizofanele ngilinde usuku noma ezimbili ngalezo zinsuku. Niyazi ukuthi kwakunzima kanjani ngemuva ngqo kwempi lapho ukuthola ibhanoyi, ngakho-ke ngacabanga, “Ngizodingeka ngilinde izinsuku ezimbalwa.”

¹⁸⁵ Futhi ngangena etekisini futhi ngagijimela phandle lapho, esikhumulweni sezindiza. Kwathi nje ngingafika lapho, bathi, “Indiza engunombolo 196 yaseLouisville, eKentucky, isiyasuka manje.” UNkulunkulu wabamba lelo bhanoyi phansi enzela mina, kanjalo. O, ngiyakukholwa!

¹⁸⁶ Cishe iminyaka emibili ukusuka lapho, ngangehla ngesitimela, ngiwelela e-Arizona, kwaMfowethu Sharrit, lapho emhlanganweni. Futhi ngakho-ke ngangizolanda uMfowethu Moore nabo. Futhi ngakho-ke lapho sengiwelele lapho, ngama lapho eMemphis. Futhi isitimela sama, uma nonke nazi ukuthi sima kanjani entshonalanga kanjena, bese-ke nihlehle siphume bese sithathe isiqondisi sikajantshi bese siyacisha.

¹⁸⁷ Futhi lawo masendiwishi ezitimeleni, afuna cishe amasenti ayisithupha ngawo. Futhi ngingawathenga ngayishumi, amasente ayishumi nanhlanu, niyazi, ngaphandle kwenye indawo ethile. Futhi ngalinda nje isitimela saze sama, ukuzitholela amasendiwishi athile. Ngangizozitholela iha- . . . isaka eligcwele amahembhega, futhi nginejubili ngempela ngiwelela lapho. Ngakho-ke ngagxuma ngaphuma futhi ngagijima ngehla ngadlula lapho ngokushesha impela, ukuzitholela isitende samahembhega; ngiqalaza, sizolala ngalapho cishe imizuzu engamashumi amathathu.

¹⁸⁸ Futhi ngakho-ke nga—ngaqala ukuzitholela amahembhega, futhi ngezwa othile ethi, “Sawubona, laphaya, Mfundisi!” Futhi ngaqalaza, ikepisi elincane elibomvu, emi lapho ecwayizisa amehlo akhe, niyazi, wathi, “Awungazi, uyangazi na?”

“Angikholwa ukuthi ngiyakwazi, ndodana.”

Weza ngapha, wathi, “Ngibuke kahle!”

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

Wathi, “Mina ngiyakwazi!” Wathi, “Ungumfundisi Branham!”

Ngase ngithi, “Ya, kunjalo.” Ngathi, “Uke waba komunye wemihlangano yami na?”

Wathi, “Qhabo, mnumzane!” Wathi, “Uyakhumbula ngalokho kusa wehlela endlini yakithi futhi umama wami w...?”

“O!” Ngathi, “Awusuye!”

Wathi, “Yebo, mina uye! Yebo, mina uye!” Wathi, “Mfundisi,” wathi, “Mina ngiphilisiwe, ngikahle, ngisindile. Futhi hhayi lokho kuphela, kodwa mina ngingumKristu manje!”

¹⁸⁹ Mayibongwe iNkosi! O!

Babebuthene ekamelweni eliphezulu,
Bonke bekhuleka eGameni laKhe,
Babhaphathizwa ngoMoya oNgcwele,
Namandla enkonzo afika;
Manje Abenzela khona ngalolosuku
Uzokwenzela okufanayo, (Anijabule na?)
Ngijabula kakhulu ukuthi ngingasho ukuthi
ningomunye wabo.

Omunye wabo, omunye wabo,
Ngijabula kakhulu ukuthi ngingasho ukuthi
ningomunye wabo, Haleluya!
Omunye wabo, omunye wabo,
Ngijabula kakhulu ukuthi ngingasho ukuthi
ningomunye wabo.

Abanazo izimfundo ezinkulu nezinto:

Nakuba lababantu bangezisho ukuthi bayibo,
Noma baqhoshe ngodumo lwezwe,
Bonke bemukele iPhentekoste labo,
Babhaphathizwa eGameni likaJesu;
Futhi bayasho manje, kokubili kude
nakabanzi,
Amandla aKhe namanje asafana,
Ngijabula kakhulu ukuthi ngingasho ukuthi
ningomunye wabo.

Omunye wabo, ngingomunye wabo,
Ngijabula kakhulu ukuthi ngingasho ukuthi
ningomunye wabo, Haleluya!
Omunye wabo, omunye wabo,
Ngijabula kakhulu ukuthi ngingasho ukuthi
ningomunye wabo.

Woza, mfowethu, ufune lesisibusiso
 Esizohlanya inhliziyi yakho esonweni,
 Esizoqala ukukhala kwezinsimbi zokujabula
 Futhi sizogcina umphefumulo wakho uvutha;
 O, uyavutha manje phakathi kwenhliziyi yami,
 O, udumo eGameni laKhe,
 Ngijabula kakhulu ukuthi . . .

Manje xhawulana nomunye ngaphambili, ngemuva,
 nangapha:

O, omunye wabo, omunye wabo,
 Ngijabula kakhulu ukuthi ngingasho ukuthi
 ngingomunye wabo, Halleluya!
 Omunye wabo, omunye wabo,
 Ngijabula kakhulu ukuthi ngingasho ukuthi
 ngingomunye wabo.

Omunye wabo, omunye wabo,
 Ngijabula kakhulu . . . ? . . .
 . . . omunye wabo,
 Ngijabula kakhulu ukuthi ngingasho ukuthi
 ngingomunye wabo.

Ngingomunye wabo, omunye wabo,
 Ngijabula kakhulu ukuthi ngingasho ukuthi
 ngingomunye wabo, Halleluya!
 Omunye wabo, omunye wabo,
 Ngijabula kakhulu ukuthi ngingasho ukuthi
 ngingomunye wabo.

¹⁹⁰ Iyini le nkolo yakudala na? Kwaqala emuva *lapha*, futhi
 ivuza yonke indlela ezansi iGazi likaJesu Kristu. O, he! O,
 ngijabule kanjani ngeVangeli! O! O, yebo, mnumzane!

Livuza igazi, yebo, livuza igazi,
 LeliVangeli likaMoya oNgcwele livuza igazi,
 Igazi labafundi (abafelukholo, konke kwehle)
 abafela iQiniso,
 LeliVangeli likaMoya oNgcwele livuza igazi.

Manje, hlobo luni lweVangeli eLiyilo na? Njengoba Laqala
 ePentekoste, niyabo.

Owokuqala ukufela lelicebo likaMoya
 oNgcwele,
 KwakunguJohane umBhaphathizi, (Niyabo,
 wamukela, esibeletweni sikamama,
 niyazi) . . . wafa njengendoda;
 Kwase-ke kwafika iNkosi uJesu, baMbethela,
 Washumayela ukuthi uMoya ubuyosindisa
 abantu esonweni.

Liqhubeka livuza igazi, yebo, livuza igazi,
 LeliVangeli likaMoya oNgcwele livuza igazi,
 Igazi labafundi abafela iQiniso,
 LeliVangeli likaMoya oNgcwele livuza igazi.

Ubungeke uLihlele! Hhe-e!

Nango uPetru noPawulu, noJohane umfundisi,
 Banikela ngezimpilo zabo ukuze leliVangeli
 likhanye;
 Baxubanisa igazi labo, nabaprofethi bakudala,
 Ukuze iZwi leqiniso likaNkulunkulu
 ngobuqotho belingashunyayelwa.

Liqhubeka livuza igazi, yebo, livuza igazi,
 LeliVangeli likaMoya oNgcwele livuza igazi,
 Igazi labafundi abafela iQiniso,
 LeliVangeli likaMoya oNgcwele, livuza igazi.

Kwakukhona imiphefumulo engaphansi kwe-
 altare, ikhala, “Koze kubenini na?”
 Ukuba iNkosi ijezise labo abenze okubi;
 Kodwa kuyoba nabaningi abayonikela ngegazi
 lempilo yabo
 NgaleliVangeli likaMoya oNgcwele
 nokuwululeka kwesikhukhula.

Liqhubeka livuza igazi, yebo, livuza igazi,
 LeliVangeli likaMoya oNgcwele livuza igazi,
 Igazi labafundi abafela iQiniso,
 LeliVangeli likaMoya oNgcwele, livuza igazi.

¹⁹¹ Manje, kusukela esikhathini sePentekoste, nabafel'ukholo bePentekoste, ezansi ebandleni lase-Efesu, kwehle kungene ezansi ePergamu, kwehle kungene eThiyathira, kuwele kungene e—eSardesi, e-Efesu... noma iFiladelfiya, futhi kuqhubeke kwehlele kungene eLawodikeya. Futhi manje lokho thina... kwenzeka ezansi lapha na? Njengoba iBhayibheli lasho, yonke into iyangena, futhi lesi silo siyovuka e-United States.

¹⁹² Niyawukhumbula umbono owafundwa lapha, ngo 1933 na? Ngangiya... Ibandla lalingakakhiwa ngisho. Ngangingazi ukuthi umbono wawuyini, ngawubiza nge “siyezi.” Ngangingumshumayeli osemusha weBaptisti, futhi sasi... .

¹⁹³ Kuyo yonke impilo yami ngabona leyo mibono, futhi ngicela noma ubani ukuba asukume bese esho uma omunye wayo yake yahluleka. Qha, akukaze kwenzeke! Ngeke kwenzeke! Niyabo? Akusoze kwenzeke!

¹⁹⁴ Futhi manje, futhi lapho sengiqale uSonto sikole ngaphathwa yisiyezi. Sasinawo ngapha ekhaya elidala lamaMasonic, endaweni kaCharlie Kern, iqembu lethu elincane. Futhi ngabona lo Mongameli Roosevelt eholo umhlaba empini yomhlaba. Kwabikezelwa! Ngathi, “Futhi kunezinkolelo-

ze ezintathu: iNazi, nobuFasi, nobuKhomanisi.” Ngathi... (Bangaki phakathi lapha okhumbulayo na?) Ngathi, “Gcina amehlo akho ebuKhomanisini, konke kunyukela phakathi lapho.” Ngathi, “I-Etiyopiya, uMussolini uzoya e-Etiyopiya, kodwa uzohluleka.” Futhi ngathi, “Ekugcineni sizoya empini neJalimane, kodwa” ngathi “iJalimane izokwakha isivikelo ngaphakathi, esigejaneni esikhulu kakhulu sikakhonkolo.” Iminyaka eyishumi nanye ngaphambi komugqa iMaginot Line ukuba yakhiwe, iminyaka eyishumi nanye.

¹⁹⁵ Ngathi, “Khona-ke emva kwempi...Ekugcineni sizoyinqoba. Futhi emva kokuba impi isidlulile, kuzokwenzeka ukuthi isayensi izoqamba izinto ezinkulu.” Futhi ngathi, “Lapho benza, bazokwenza imoto, nezimoto ziyohubeka zilolongeke zehle.” (Niyazi ukuthi zazibukeka kanjani ngo '33.) Manje khona-ke, bathi, “Ziyoba njengamaqanda, zibukeke njengamaqanda. Ngokuba ngiyibonile emgaqweni omkhulu, umgwaqo omkhulu kakhulu, imoto ihamba yehla ngomgwaqo eyayingenasitelingi sokujikisa kuyo. Yayilawulwa ngamandla.” Banayo khona manje.

¹⁹⁶ Ngathi, “Ngaleso sikhathi...Manje bavumela abesifazane ukuba bavote; futhi abesifazane, ngokuvota, ekugcineni...” Ngathi, “Lesi sizwe siyisizwe sowesifazane, sibeke uphawu ngowesifazane. Ngowesifazane phansi ngqo ngesiprofetho, yonke indawo; futhi inombolo ishumi nantathu yonke indawo esiprofethweni.” Futhi ngathi, “Yizwe lowesifazane, unezinkululeko zakhe lapha. Futhi uzolonakalisa, ungukonakaliswa kwezwe.”

¹⁹⁷ (Futhi, Roy, nginezincwadi amalettha akho kulokho, lowo wesifazane omkhulu ukuthi... “Onke amacala obugebengu... Sesi...Ngikuhlole ngeX-rayi phansi manje ukuthi: wonke amacala obugebengu ake enziwa e-United States, owesifazane wayengemva kwawo.” Kunjalo impela. Labo ngabesifazane abangaziphathi kahle, niyabo, nezinto.)

¹⁹⁸ Manje, ngakho-ke ngathi, “Kuzoba khona ngaleso sikhathi, ngaleso sikhathi abesifazane bazovunyelwa ukuba bavote, futhi bazokhetha umuntu ongafanele.” Bakwenzile kulolu khetho olwedlule. Kunjalo. “Okuzoqala isiphephelo. Ngaleso sikhathi kuzokwenzeka ukuthi—ukuthi kuzoba khona owesifazane omkhulu ovukayo e-United States, uzobe egqoke kahle,” futhi ngafaka obakake: “(mhlawumbe ibandla eliKatolika).” Niyabo? “Lokho kuzothatha ukubusa phezu kwamandla, ukuqinela abanye e-United States. Uzoba muhle ukumbuka, kodwa uzoba nenhliziyo enonya ngakho konke.”

¹⁹⁹ Ngathi, “Ngase-ke ngibheka futhi, futhi ngabona i-United States ivele nje yasakazeka yaba izicucu. Kwakungasasele lutho kuyo.”

200 Futhi ngabikezela ngaleso sikhathi. “Manje lokhu, lowo kwakungu ISHO KANJE INKOSI.”

201 Futhi cabangani! Ezinhlanu zalezo zibikezelo eziyisikhombisa, sezivele zenzekile.

202 Ibandla elizobamba, ibandla eliKatolika. Nokuza kwesikhathi sokuphela.

203 Futhi ngathi, “Ngibonile, kwakubukeka sengathi kwakukhona izingamu ezivuthayo; amadwala, asakazeka; futhi yonke i-United States yayibukeka nje ingenalutho, ilele kanjalo, ngangokubona kwami lapho engangimi khona.”

204 Futhi ngathi, “Ngiyabikezela, ngendlela isikhathi esihamba ngayo, kuzoba ngesinye isikhathi phakathi kwalo nyaka u '33 no '77.” Futhi kuzofanela kumpintshe kanzima kabi ukudlula lapho.

205 Futhi sihleli phezu komphongolwana wempuqumpuqu, bangane. Yonke into isimi ngomumo.

206 O, kodwa uBaba wethu waseZulwini oyigugu Owethembisa, Owethembisa! Akumangalisi yini ukuba inceku kaKristu na? Zonke izinto Azethembisa! Futhi cabanga; sinenhlanhla. Uphila khona lapha. Yena kanye nathi manje, wazi yonke imfihlo yayo yonke inhliziyo, wazi konke ngawe; lawo malangabi emililo edlula ngqo ezinhliziyweni zethu, wazi konke ngathi, uyasithanda.

207 Futhi anijabuli yini ukuba kulelo qembu elincane ngesibalo, kulobubusuku, eligcina ukuKholwa na? Ngokuba kwakungumyalo waKhe, “Ningesabi, mhlambi omncane, kuyintando enhle kaYihlo ukuninikeza uMbuso. Futhi uma lomsebenzi ubungafinyezwanga, bekungebebikho nyama esindiswayo.” Niyabo, sisesikhathini sokugcina ngqo.

208 AmaPentecostal aseyabanda qa, asivivi, ahlanziwe emlonyeni kaNkulunkulu.

209 Iqembu elincanyanyana nje elikhishelwe ngaphandle lapha, abambalwa nje, kodwa kulokho kuzofika: “Bheka, uMyeni uyeza!” Futhi uma kwenzeka, yilowo nalowo waleyo milindo, yilowo nalowo waleyo milindo uku. . . Khumbula, kunemilindo eyisikhombisa yayo. Futhi sikulomlindo wokugcina ngqo. Kodwa yileyo naleyo yalezo zintombi emuva ngalapha yavuka. Amen! O, kwakuyini na? UMoya oNgewele ofanayo.

210 Khona-ke lapho ibandla selingenile. . . Njengoba sithathile ngeSonto ebusuku, uJosefa ukuba azazise kwa-Israyeli, abafowabo, waxosha umlobokazi wakhe, yonke into, futhi wabathumela phakathi esigodlweni. Futhi wema yedwa namaJuda, futhi wathi, “NginguJosefa, umfowenu.”

211 Kubeke khona ngqo ngaleya emBhalweni lapho bathi bayobeka usuku lokulila, nayo yonke indlu izililela.

212 Bathi, “Wazitholaphi lezo zibazi na?”

Wathi, “Ezandleni zika . . .”

“Ezandleni zaKho?”

Wathi, “Endlini yabangani baMi.”

213 “Labo abaNkosi bazokuMbona.” Futhi nango emile, uJosefa.

214 Wathi, “Ninga . . .” Njengoba uJosefa wathi, “Ningazithukutheleli, ngoba uNkulunkulu ukwenzile ukulondoloza ukuphila.” Ini na? Ukuphila kweBandla, abeZizwe, “Ngenxa yeGama laKhe, abantu abavela kwabeZizwe.”

215 O, sisekupheleni, bazalwane bami. Silapha! Malibongwe iGama leNkosi! Ake sicule leliculo elimnandi lakudala, njengabafowethu nodadewethu bepentecostal, ndawonye. Manje, wena uthi, “Awu, ngiyiBaptisti.” Kodwa uma unesiBusiso sasePentekoste, uyipentecostal. E-hhe. Kulungile. Kulungile:

Libusisiwe igoda elibophayo
Izinhliziyo zethu othandweni lukaKristu;
Inhlanganyelo yomqondo ofanayo
Injalo ngaphezulu.

216 Manje lalalani, bangane. Uma kukhona noma ubani lapha phakathi kwethu, ukuthi uma noma yikuphi ezansi ohambweni lokuphila, ukuthi ukufutheka okuncane kufikile enhliziyweni yakho, (Ngizwe!) kukhiphe lapho manje. Thola lokho, ungavumeli lutho neze . . .

[Udade ukhuluma ngolunye ulimi. Akuqoshwanga eteyipini. Umfowethu unikeza umyalezo—Umhl.]

Amen.

[Umfowethu ukhuluma ngolunye ulimi bese-ke eyahumusha—Umhl.]

Amen. Amen.

217 Nkosi Jesu, siyaKubonga ngalemilayezo. Iyasishukumisa, Nkosi sazi ukuthi asigwemanga kodwa siye sagcina ukholo. O, ngiyakhuleka, Nkulunkulu, ukuthi uMoya uzoqhubeka nokuhlala ebandleni. Sigcine sisondelene omunye nomunye, Baba. Sigcine naWe. Futhi uhambe phakathi kwethu, Nkosi, kulonyaka wokugcina wothi lwesibani esiphila kuwo. Yiba ukuKhanya kwethu. Khanya ngaphambili phezu kwethu, lesi zikhathi ezinkulu zobumnyama, Nkosi, ngokuba siyaqonda ukuthi *uthi lwesibani nezinkanyezi* kukhuluma ngobu “mnyama.” Futhi Nkosi, siyajabula ukuthi singabantwana bokuKhanya, sihamba ekuKhanyeni kukaNkulunkulu. Asiboshiwe emhlabeni ngalezi zinto zomhlaba, kodwa singabantwana baKho. Sibonga Wena kanjani ngalezi zinto zomhlaba.

218 Siyakubonga ngokuthumela le milayezo njengokuqinisekisa kweZwi laKho. Kwangathi Ungahlonishwa njalo phakathi kwethu, Baba. Kwangathi ungasivimbela kukho konke ukufutheka komhlaba. Sigcine singewelisiwe, ukuthi izimpilo zethu zizoba msulwa futhi zihlanzeke futhi zibengcwele phambi kwaKho. Vumela iGazi likaJesu Kristu lenze lokhu ngawo wonke umuntu wethu, Nkosi. Susa phakathi kwethu, uma kukhona noma yini nje okungahambi kahle. Kususe kithi, Nkosi. Leli yihora lezikhathi zokuhlola.

219 Le mihlangano yenzelwe leyo nhloso ukuhlola izinhliziyi zethu. Wena wathi lawo malangabi omlilo amehlo aKho, “wabhekisisa futhi wazi ukubusa kwenhliziyi.” Ngokuqinisekile Wena uyakwenza, Baba. Futhi usiphendule bese usitshela ukuba senze...sizigcine silungele ukuthi ihora seliyafika.

220 O, siKubonga kanjani ngalokhu, Baba. Lokho sizokwenza lokho ngakho konke okukithi ngomusa waKho. Amen.

221 O, aniMthandi na? Manje, uma bekungaba khona isihambi phakathi kwethu, yileyo ndlela okwakuyiyo ekuqaleni. Ngenkathi uJesu wayelapha emhlabeni, Wathi, othile waMbuza ngodaba lomshado nesehluhaniso noma okuthile, Wathi, “Kwakungenjalo kusukela ekuqaleni.” Kufanele kubuyele emuva ekuqaleni.

222 Manje-ke uma isiqalo kwakuyibandla lasePentekoste futhi UnguMvini, singamagatsha, ngaso sonke isikhathi lapho uMvini uveza ibandla, kuzoba yibandla lasePentekoste, igatsha lasePentekoste; into efanayo eyayiyo ekuqaleni (Niyabo?), isikhathi ngasinye. Manje, ungafakela eminye imivini kuso futhi uzothela isithelo sawo. Ungathatha i—isihlahla samawolintshi futhi ufake ulamula kuso, sizothela ulamula ophilayo ngokuphila kwewolintshi. Faka igreyiphufruthi eceleni kwaso, futhi sizothela igreyiphufruthi ngoba isithelo sesihlahla esisawolintshi.

223 Ngakho-ke lezi zinhlangano, amahlelo nezinto, zinamathele lapho, zibiza amaKristu, zingaphila ngokuphila komKristu. Kunjalo impela, kodwa ziyothela izithelo zobuhlelo. Kunjalo. Ngoba zinamathele kanjalo. Kodwa uma lelo gatsha ngokwalo like laveza i...noma uma lowo Mvini uke waveza igatsha, lizoba...lizoloba iNewadi yeZenzo ngemva kwalo. Kunjalo impela. Ngoba yilokho okwenzeka esikhathini sokuqala. Wonke amagatsha eliziveza ngokwalo liyoba namawolintshi, wonke. Futhi iBhayibheli likhulumile; lalinamagatsha ayishumi nambili kulo.

224 O, ngijabula kakhulu ukuphila ngaphansi kwalelo gatsha, anijabuli na? Yebo, nnumzane. O, kuyamangalisa.

²²⁵ Kulungile, khumbulani kusasa ebusuku manje onyakeni waseFila-...waseSardesi. I...?...ukufika kwenhlangano yeLuthela, uMartin Luther...?...



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