


# INQUBO YE<sup>B</sup>BANDLA

 Sisanda kuvala nje umhlangano omkhulu wobusuku obuhlanu etabernakele, lapho, ngomusa kaNkulunkulu nangosizo lwaKhe, ngizamile kanzima, ngemiBhalo, ukuhlela ngokwenqubo iBandla leNkosi uJesu Kristu, njengoba sikholwa eTabernakele likaBranham.

<sup>2</sup> Into yokuqala engifisa ukuyisho ukuthi umelusi uhlala njalo ephethe ngokugcwele etabernakele uma ngingekho, futhi ngibheka kumelusi kuphela lapho ngibuya. Ngakho-ke, uphethe ngokugcwele ukuguqula noma ukwenza noma yini acabanga ukuthi ingcono ukwedlula konke, ngaphansi kobuholi bukaMoya oNgcwele, ngenkathi ngisahambile.

<sup>3</sup> Siyakholelwa eBandleni labaphostoli, elifundisa ngezibusiso zabaphostoli ukwenzela abantu balolusuku. Siyakholelwa eVangelini eligcwele, futhi siyakholwa ukuthi zonke izibonakaliso nezimangaliso ezakhulunywa yiNkosi yethu uJesu Kristu, ziyophelezela iBandla laKhe aze Abuye. Siyakholelwa kulezozinto, futhi siyakholwa ukuthi zifanele zihlelwe ngokwenqubo, lokho iBandla elinakho enqubweni yalo. Futhi ibandla ngalinye linezimfundiso zalo, nenqubo, nokuphatha.

<sup>4</sup> Ibandla lethu alinawo amalunga njengabajoyini. Siyakholwa ukuthi iBandla lomhlaba wonke likaNkulunkulu ophilayo lingabafowethu nodadewethu; nokuthi bonke abantu bamukelekile ngaso sonke isikhathi, kungakhathalekile ukuthi abaliphi ihlelo, eTabernakele likaBranham, eStaladini u-Eighth noPenn eJeffersonville, e-Indiana.

<sup>5</sup> Siyakholelwa “ekulungisisweni ngokukholwa,” kwabaseRoma 5:1. Siyakholwa ukuthi, emva kokuba umuntu eselungisisiwe ngokukholwa, unokuthula neNkosi uJesu Kristu. Kodwa kungenzeka ukuthi lomuntu ofanayo angabanayo imikhuba njengokuphuza, ukubhema, ukwenza izinto angafanele azenze, imikhuba engcolile yenyama.

<sup>6</sup> Khona-ke siyakholwa ukuthi iGazi likaJesu Kristu liyamngcwelisa lomuntu lenzele inkonzo yeNkosi. Futhi ngukuthi, siyakholelwa eku “ngcwelisweni” ngokwamaHeberu 13:12 nele 13, “Lapho naye uJesu, ukuze angcwelise abantu ngeGazi laKhe uQobo, wahlupheka ngaphandle kwamasango.” Futhi siyakholwa ukuthi ukungcweliswa kuyafundiswa eTestamenteni eLisha, futhi kwenzelwe amakholwa kwedlule onyakeni weTestamente eLisha, esiphila kuwo manje.

<sup>7</sup> Futhi siyakholwa futhi ukuthi emva kokuba umuntu esengcwelisiwe, imikhuba engahlanzekile isihambile kumuntu, yena uyikholwa eNkosini uJesu Kristu, nemikhuba yakhe

isihambile: siyakholwa ukuthi khona-ke usengongenele u “mbhaphathizo kaMoya oNgcwele,” ofika njengokugcwalisa kokholwayo. Bese kuthi-ke lapho ikholwa . . .

<sup>8</sup> Kunjengoba nje, izikhathi eziningi njengoba ngikufundisile, njengokucosha ingilazi phandle egcekeni lezinkukhu. *Ukulungisiswa* u “kuyicosha, ulungele ukuyisebenzisa,” ngenhloso enhliziyweni. Yilokho uNkulunkulu akwenzayo esonini. Sona sisalokhu singcolile.

<sup>9</sup> Khona-ke sihlanzwe ngeGazi likaJesu Kristu. Futhi igama *ukungcwelisa* yigama elimbaxambili, elisho ukuthi, “kuhlanziwe, kwase kubekwa eceleni kwenzelwa ukusetshenziswa.” ETestamenteni eLidala, i-altare lalingcwelisa isitsha, futhi sasibekwa eceleni senzewe ukusetshenziswa.

<sup>10</sup> Sikholwa ukuthi uMoya oNgcwele ubeka isitsha esifanayo ekusebenzeni. Ukuthi uMoya oNgcwele akusona esinye isinyathelo somusa, kepha ngokuningi komusa ofanayo ogcwalisa okholwayo kuze kufike ebangeni lapho izibonakaliso nezimangaliso, njengeziphiwo zabaphostoli okwakhulunywa ngazo kwabaseKorinte bokuQala 12, zizibonakalisa qobo lwazo ngalelikholwa ngenkathi uMoya oNgcwele ungena ukuthatha isiphiwo.

<sup>11</sup> Ngiyakholwa ukuthi umBhalo ufundisa ukuthi “iziphiwo nokubizwa kungaphandle kokuphenduka,” ukuthi lapho sizalwa kulomhlaba, sithunyelwe lapha ngenhloso eyodwa, okungukuthi, kaNkulunkulu. Nokuthi ngaphambi kokuba ngisho sibe ngabantu abadala, ngenkathi sisengabantwana, iziphiwo esinazo zikaNkulunkulu zikithina-ke, nokugcwaliswa kuphela kukaMoya oNgcwele kufaka leziziphiwo ekusebenzeni; kodwa sinazo ekuqaleni, njengabafundisi, nabaphostoli, na-nabaprofethi, neziphiwo zezilimi, neziphiwo zikamoya eziyisishiyagalolunye ngokwabaseKorinte bokuQala 12. Manje, siyakholwa ukuthi leziziphiwo ziyasebenza namuhla, futhi zifanele zibe kulo lonke ibandla lendawo.

<sup>12</sup> Nakuba kukanjalo, sitholile, emhlabeni wonke, ukuthi kungubuhlanya kakhulu obuxhunywe ngakubantu abazisho ukuthi bangamakholwa angabaphostoli. Njengoba nje benjalo kwezinye izinqubo, nokunye nokunye, sinezinhlanya. Ebezilokhu zihambisana, sibe nalezo kudabule eminyakeni. Babenakho osukwini lwabaphostoli; futhi njengoba uPawulu asho lapho, ukuthi kanjani ukuthi abanye babefikile futhi “babancenga baya le, balandela ezinye izimfundiso,” nokunye nokunye. Kodwa ekufundiseni kwakhe uqobo, wathi, “Uma iNgelosi evela eZulwini iyofundisa noma yini enye,” kunalokho akufundisile, “mayibe ngeqalekisiwe.”

<sup>13</sup> Ngakho-ke, thina, njengeTabernakele likaBranham, eStaladini u-Eighth noPenn lapha, sizama ukulandela

izimfundiso zeTestamente eLisha. Ngokuba siyakholwa, ukuthi, uJesu Kristu, eyiNdodana kaNkulunkulu, noPawulu umphostoli wabizwa futhi isitsha esikhethiwe, ngokhetho lukaNkulunkulu, ukuba athunyelwe eBandleni labeZizwe ukuba alibeke ngokuhlekile.

<sup>14</sup> Manje, siyakholelwa e “mbhaphathizweni wamanzi,” eTabernakele likaBranham, ngokucwilisa, “eGameni leNkosi uJesu Kristu,” okuyimfundiso yabaphostoli yeBhayibheli. Futhi kwangathi, onke amalunga e, noma, abeza eTabernakele likaBranham, abafisa okunjalo, kwangathi, noma ngasiphi isikhathi (becela ukuba bacwiliswe, eGameni leNkosi uJesu), bangaxoxisana nomelusi, futhi uma sebhendukile, futhi bakholwa yiNkosi uJesu Kristu, umelusi uzo, ngokukhulu ukushesha, ngisho nangalesosikhathi uma engakwazi, ababhaphathize masinyane. Lokhu kubangenisa enhlanganyelweni yamakholwa. Siyakholwa ukuthi ngombhaphathizo wamanzi singeniswa ekuhlanganyeleni.

<sup>15</sup> Kodwa ngombhaphathizo kaMoya oNgcwele, silethwa emalungeni, ngokuba amalunga oMzimba kaJesu Kristu, elisezweni lonke.

<sup>16</sup> Manje, enye into esiyikholwayo, ukuthi, “Ukubonakaliswa kukaMoya kunikezelwe kuwo wonke umuntu ukuba azuze nalokhu.” Manje, siyakholwa ukuthi lapho leziziphiwo, nokunye nokunye, kusebenza eBandleni, okungukuthi thina esihawukela futhi esifisa ukuthi abantu abanesiphiwo ngoMoya, beze futhi bakhonze nathi.

<sup>17</sup> Manje, ezindaweni eziningi, sithola ukuthi lapho leziziphiwo kubantu, abantu akaqondi ukuthi bazisebenzise *kanjani* futhi *nini* leziziphiwo, futhi, ngokwenza njalo, baletha kuphela ihlazo; esikholwa ukuthi kuzoba nje yilokho uSathane angakwenza ukwenza abangaphandle, abangakholwayo, nokunye nokunye, besabe ngalesisibusiso esimangalisayo uNkulunkulu asinikeze iBandla kulezizinsuku.

<sup>18</sup> UPawulu wathi, “Lapho kufika umfokazi phakathi kwethu, futhi sonke sikhuluma ngezilimi, ngeke yini umuntu asuke ahambe futhi athi siya ‘hlanya’? Kodwa uma omunye ezoprofetha, futhi azise imfihlo yenhliziyo, khona-ke bayowela phansi futhi, ‘Qiniso, uNkulunkulu unani.’”

<sup>19</sup> Manje, siyakholwa ukuthi iziphiwo zokomoya, phakathi kwamakholwa, uhlelo losuku. Angeke sikholwe ukuthi umuntu angashumayela ngaphansi kogqozi bese-ke, noma, abe nguthisha ophefumulelwe, bese-ke ephika isiphiwo sokuphulukisa, noma isiphiwo sokuprofetha, noma ukukhuluma ngezilimi, noma ukuhumusha izilimi, noma yikuphi kwalezi ezinye iziphiwo.

<sup>20</sup> Ngakho-ke, nansi inkolelo yami eZwini likaNkulunkulu, indlela iTabernakele likaBranham, eStaladini u-Eighth noPenn

lapha eJeffersonville, okufanele lilawulwe ngayo. Ngicabanga ukuthi, into yokuqala, futhi ngikholwa ukuthi lezizinto engizishoyo zisemqoka futhi zifanele ziqhutshwe ngalendlela, eTabernakele likaBranham, ukuba lona liphumelele eNkosini. Futhi uma nganoma yisiphi isikhathi lezi, lokhu bekungabuzwa, umuntu onombuzo mayelana nakho angaxhumana nami uma bengeke bakwazi ukuthola umelusi, noma bangaxhumana nomelusi. Uma ngisekhaya, ngiphumile kolunye uhambo oluningi, ngiyobabula uku-ukusiza amalunga nje noma umelusi noma ngasiphi isikhathi. Futhi lezizinto zingokomBhalo, futhi ngiyakholwa ukuthi kuyinqubo yeBandla.

<sup>21</sup> Ngiyacabanga, kuqala, ukuthi lonke ilunga, noma, wonke umkhonzi, weTabernakele likaBranham, ufanele abe sothandweni lobuNkulunkulu kakhulu komunye nomunye kuze kube kuyo... izinhliziyi zabo ziyolangazelelana lapho beyodingeka ukuthi basuke bahambe, ukuba bashiyane enkonzweni, ebusuku. Ngiyikholwa leqiniso o “thandweni lobuNkulunkulu.” Umphostoli uPawulu washo ukuthi kwakungubufakazi bukaMoya oNgcwele. “Ngalendlela, bonke abantu bazokwazi ukuthi ningabafundi baMi,” kwasho uJesu, “uma nithandana.” Futhi siyakholwa ukuthi uthando lukaNkulunkulu olwathumela uJesu Kristu emhlabeni, ukuba asifele sonke. “UNkulunkulu walithanda izwe kangaka, Wanikela ngeNdodana yaKhe ezelwe yodwa, ukuba yilowo nalowo okholwa kuYo angabhubhi, kepha uyoba nokuPhila okungunaPhakade.” Futhi ukuPhila okungunaPhakade lapha ngu “kuPhila kukaNkulunkulu uQobo,” ngoba siba amadodana namadodakazi kaNkulunkulu, ngombhaphathizo kaMoya oNgcwele; okuyiMbewu ka-Abrahama, futhi usinika ukukholwa lokho u-Abrahama ayenakho, ngenkathi ekholwe nguNkulunkulu ngaphambi kokuba ngisho asokwe.

<sup>22</sup> Manje, into elandelayo, sikholwa ukuthi lababakhonzi bafanele “bahlangane ndawonye, lababantu abanesiphiwo,” njengezilimi, nabantu othola izambulo nokuhumusha, nokunye nokunye. Lamalunga, noma, lamakholwa, njalo, afanele ahlangane okungenani imizuzu engamashumi amane nanhlanu noma ihora ngaphambi kokuba izinkonzo zize ziqale. Indlu yokukhonzela ifanele ivulwe ngaphambi kwesikhathi, namakholwa ahlangana ndawonye ngalobubusuku, futhi okungenani imizuzu engamashumi amane nanhlanu kuya ehoreni ngaphambi kokuba izinkonzo ziqale.

<sup>23</sup> Ngiyakholwa, iTabernakele likaBranham ngazo zonke izikhathi lifanele libe nomshayi wopiyano ogcwaliswe ngoMoya, ozofika ngaphambi kwesikhathi, ogcwaliswe ngoMoya oNgcwele, futhi uzodlalela maphansi, maphansi kakhulu, umculo wokomoya, njengokuthi, “Phansi esiphambanweni lapho uMsindisi afela khona, ezansi lapho ukuhlazwa esonweni ngakhala; lapho enhliziyweni yami iGazi lagcotshwa, udumo

eGameni laKhe!” Okuthile okukanjalo. *Eduze, Nkulunkulu Wami, KuWe*. “Dwala leMinyaka, ngivulekele.” Noma, *Eduzane KweSiphambano*, noma okuthize okukanjalo; maphansi, ngokunensa, njengoba esazindla njalonjalo kuMoya oNgewele, yena owesilisa noma yena owesifazane, noma ngabe kungaba yini.

<sup>24</sup> Khona-ke ngikholwa ukuthi abakhonzi, abangenayo, bafanele bahlangatshezwe, futhi awabo . . . bagaxe amabhantshi abo nezigqoko, bakhonjiswe izihlalo zabo, ngempatho enhle ukuthi abangenisi kuphela noma abadikoni abagwaliswe ngoMoya oNgewele abangakwenza, futhi ngothando, ukubona iBandla likaNkulunkulu ophilayo liqhubeka.

<sup>25</sup> Lababakhonzi abafanele bakhulume bodwa, futhi bakhulume ngapha nangapha, nokwenza umsindo ebandleni.

<sup>26</sup> Bafanele beze ndawonye. Okokuqala, bathi shelele phezulu ngokukhuleka buthule, mhlawumpe e-altare, okwemizuzwana embalwa. Kungakhulekwa kakhulu, uphazamisa omunye; umkhuleko othule, usekukhonzeni. Vumela lokho kuzike. Ukukhonza, ngomoya wakho, bese-ke ubuyela esihlalweni sakho.

<sup>27</sup> Noma, awudingi ukuya e-altare. Vele nje ungene futhi uzitholele isihlalo, hlala phansi, ulalele umnyuzikhi; uvale amehlo akho, ukhothamise ikhanda lakho; futhi, ngokuthula, ukhonza uNkulunkulu, sonke lesisikhathi.

<sup>28</sup> Manje-ke uma uMoya ufanele wembule okuthile komunye, noma—noma omunye ogwaliswe ngoMoya kuze kufike endaweni lapho beyokhuluma khona ngezilimi, khona-ke lomuntu ufanele asukume futhi anikeze umyalezo. Futhi wonke umuntu ufanele athule kuze kufike ukuhumusha.

<sup>29</sup> Lapho ukuhumusha kufika, akufanele kube ukucaphuna nje umBhalo, noma into ethile engenancazelo. Kufanele kube umlayezo obhekiswe ngqo eBandleni, noma sicabanga ukuthi uzoba senyameni; sibona okuningi kwalokho. Futhi manje, ngi—ngiyakholwa, u—uMoya ubuzokhuluma kuphela ngo “kwakha iBandla.”

<sup>30</sup> Futhi manje, kuzoba umlayezo, okuthize okukanjena, mhlawumpe. Mhlawumpe abantu bayabuthana ngalesisikhathi, abanye abantu abagulayo uyangena. Mhlawumpe kukhona indoda elele, ekhubazekile noma okuthize. Awukaze uyibone ngaphambilini. Kodwa lapho ukuhumusha kufika, kuzoba into ekanjena; lapho ukuhumusha, noma lowo osanda kukhuluma nje, ubengathi, “Awu, ISHO KANJE INKOSI, indoda ephakathi kwethu ivele endaweni *ethize-thize*,” bese echaza indawo. Futhi ubeyosho ukuthi, “Ikhubazekile ngoba, eminyakeni emithathu noma emine edlule,” noma kungahle kube yini, udaba lungahle lube yini, “yenza into ethize embi,” njengo, “kushiya umkayo nezingane, futhi yabaleka kubo. Futhi iwele emlenzeni

wetafula,” noma into efana nalokho okukanjalo, “futhi ithole ukulimala, futhi kuyikhubazile. ISHO KANJE INKOSI, uma izophenduka kulokho, futhi izokwethembisa ukuya kumkayo futhi ibuyisane naye, khona-ke izophulukiswa manje futhi ibuyele emndenini wayo.”

<sup>31</sup> Futhi khona-ke ngaphambi kokuthi noma ubani asho noma yini, kufanele okungenani kube nababili, noma ngaphezulu, amadoda noma abantu esakhiweni, abaqinile ngokomoya eMfundisweni yeVangeli, onokwahlukanisa okuhle kukamoya, uyakuphakama futhi asho ukuthi, “NgokweNkosi.”

<sup>32</sup> Futhi uma leyonto ingenzeki, khona-ke izilimi azifanele zishiwo ebandleni. Uma umuntu ekhuluma ngezilimi, uPawulu wathi, “Uma engekho ohumushayo,” nokunye nokunye, “mabakhulume ekhaya,” noma ngabe bakuphi, “ngoba bazibusisa bona kuphela, futhi akusikho okokwakha iBandla.”

<sup>33</sup> Khona-ke lomuntu, emva kokukhuluma, nokuhumusha; bese kuthi-ke abahluleli ababili noma abathathu, ngokweMfundiso kaPawulu oNgcwele yeBhayibheli, ukuthi kufanele kwe “hlulelwe ngabahluleli ababili noma abathathu.”

<sup>34</sup> Khona-ke makuthi umuntu eLibiza kuye, angene. Futhi kona, mhlawumbe kungahle kukhombwe umuntu othize, noma umelusi noma omunye, ukuba ahambe abeke izandla kulomuntu, futhi lowo ogulayo noma ohluphekile, futhi bayophulukiswa. Khona-ke makuthi umelusi noma omunye umuntu, noma kungaba ngubani okhonjwe nguMoya oNgcwele ukuthi ahambe “akhuleke umkhuleko wokukholwa,” bamahambe futhi bashumayele kumuntu ngalokho uMoya okushilo. Bese kuthi-ke ngalesosikhathi, umuntu ophezu. . . Futhi noma ngabe yini uMoya oNgcwele oyishilo, kuzokwenzeka, ngokushesha ngaleyonkathi, njengoba nje uMoya oNgcwele ukunikeza.

<sup>35</sup> Futhi khona-ke abantu bangajabula, futhi babonge, futhi badumise futhi bakhonze uNkulunkulu, ngoba uNkulunkulu ufuna ukukhonzwa.

<sup>36</sup> Khona-ke bafanele—khona-ke bafanele bakhothamise amakhanda abo futhi babesemkhulekweni futhi, ukubona ukuthi ngabe ukhona yini omunye umyalezo uMoya oNgcwele ongafuna leziziphiwo zibonakale, ngaphambili.

<sup>37</sup> Bese kuthi-ke uma nganoma yisiphi isikhathi ukuthi umuntu ubeyokhuluma ngezilimi, futhi ahumushe, futhi a—abahluleli bayothumela umuntu ukuba athathe, ukuba enze noma ngabe yini okushiwo ukuba kwenziwe, futhi akufezeki, khona-ke iqembu lonke labo lizoya e-altare futhi lapho likhuleke kuNkulunkulu ukuba asuse lowomoya kubo, ngoba akekho ongafuna umoya onjalo. Besiyokwazi ukuthi bekuyoba ngamanga, futhi bekuyoba ngokwesitha, futhi kungabi okukaNkulunkulu, ngoba uNkulunkulu angasho kuphela

iqiniso. Makuthi lokho kuqondwe ngokucacile yibandla, ngaphambi kokuba uqale lokhu, lenqubo entsha.

<sup>38</sup> Khona-ke, mhlawumbe kuzoba yinto enjengale, umlayezo ubuyosho kumfowethu othize, mhlawumbe lokho, uthi, ubungathi, “Ubuhlala ngasemzileni wesitimela,” noma okuthize, “ukuba yena aphume, ngoba kuzobakhona ukusakazeka emgwaqeni,” noma okuthize, noma yini okukanjalo.

<sup>39</sup> Futhi makuthi abahluleli, ngemuva kokunikeza ibandla invume yokukhuluma, noma ukusebenzisa lomlayezo osanda kuphuma nje, uma ukwahlulela kwabo kungukuthi, “NgokukaNkulunkulu,” khona-ke bhekisisani futhi nibone ukuthi kuyafezeka yini.

<sup>40</sup> Futhi uma kufezeka, bonga uNkulunkulu, futhi ube nomusa omkhulu—umusa omkhulu enhliziyweni yakho ngakuYe. Futhi uMnike indumiso nokukhonza, futhi uzithobe. Ngaphezu kwazo zonke izinto, zithobe.

<sup>41</sup> Ungalokothi uzikhukhumeze ufike endaweni lapho wazi khona okuningi ngakho kunomelusi wakho noma ibandla okhonza kulo. Uma ufika kuleyondawo, khona-ke ngizoneluleka ngamunye wenu ukuba nithole enye indawo ukuba nikhonze kuyo. Ngoba, ngicela umelusi angalokothi avumele noma yini ngaphandle kwenqubo yeBhayibheli, ngendlela esikubone ngayo lapha ebandleni. Futhi khona-ke sifuna leziziphiwo zisetshenziswe, futhi endaweni, nabakhonzayo. Uma kuqhutshwa ngokulungile, ngokweZwi, nizobona elinamandla, ibandla elimangalisayo lisebenzela iNkosi yethu uJesu Kristu.

<sup>42</sup> Manje, khona-ke into elandelayo ezokwenzeka, kuzoba ukuthi uma lababantu abane, abaphuma enqubweni ngalezizikhathi, ukuthi idikoni noma umngenisi othile ogcwaliswe ngoMoya oNgcwele nonomusa omningi enhliziyweni yabo, uzakuya kumuntu, ngenhlonipho yokuzithoba, njengosababa, futhi uyakubaqondisa ngalendlela. Noma, umelusi, noma kungaba ubani, okuzoba ngokubaluleka kakhulu kubadikoni ukuba bakwenze kanjalo; kumelusi, ngalesisikhathi, ngenkathi lezizinkonzo zokomoya ziqhubeka, ufanele abe segumbini lokukhulekela, noma ndawo ndawo, ekhuleka.

<sup>43</sup> Lemilayezo, khona-ke, uma ungekho imilayezo eqhubekayo, kungekho izambulo, khona-ke abantu bazoba nelungelo, uma befisa, ukuba baphakame futhi banikeze ubufakazi, ubufakazi kuphela benkazimulo kaNkulunkulu. Ababophezelekile ukwenza lokhu, kepha ubufakazi bufanele bunikezwe ngaphambi komlayezo noma ukuqala kwanoma iyiphi inkonzo yomculo, noma yini, ubufakazi kulezizinkonzo zokukhonza.

<sup>44</sup> Ngabe niyaqonda, bandla, ukuthi, ekwenzeni lokhu, ninalo lonke ibandla emoyeni wokukhonza, ngaphambi kokuba iZwi lingene ukuba lifundiswe na? Khona-ke uMoya oNgcwele

ungena eZwini, bese ubonakalisa uNkulunkulu ngeZwi, ukuba kube ukuqinisa kokukhonza kwenu.

<sup>45</sup> Manje, khona-ke emva kwalokhu, isikhathi sokuba umelusi angene, uma imilayezo iqhubeka... Asithi, umelusi ufanele aphume ngqo, athi, seligamenxe elesikhombisa, futhi... noma ikota lesishiyagalombili. Futhi uma lemilayezo isalokhu iqhubeka, ngaphambi kokuba umelusi eze kweyakhe... aphume ekutadisheni kwakhe, noma ngabe ukuphi, ukuthatha indawo yakhe emsamo, omunye umfowethu ufanele amyalele, ngoba abangcwele bayazi ukuthi uma umelusi eza emsamo, sekuyisikhathi sakhe khona-ke senkonzo. Futhi lokho kunikeza esiyinqwaba, isikhathi esanele sakho konke ukubonakaliswa kwezephiwo, ukuletha uMoya kaNkulunkulu phakathi e—enhlanganweni yebandla.

<sup>46</sup> Futhi uma noma yimuphi ongakholwayo bekuyokwenzeka ukuba abelapho, abe ngophazamisayo; umuntu onenhliziyi enhle ubeyoya kubo, njengomngenisi noma idikoni, futhi ubeyobatshela ukuthi bebeyo—bebeyo... bacelwe ukuba belokhu benenhlonipho yokuzithoba, noma babe nenhlonipho yokuzithoba ngenkathi inkonzo isesenqubweni. Ngoba, uMoya usesakhiweni, nezephiwo zikaNkulunkulu ziyenziwa zibonakaliswe ukwakha iBandla. Futhi lomuntu ufanele atshelwe ngothando, futhi hhayi ngokukhahla. Ngaphandle kokuthi bekuyofika endaweni lapho bebephuza khona, noma ukungalaleli okuthile, noma enye into ethize ebizobe ithikazisana nokukhonzwa kwe—kweNkosi, okungukuthi iziphiwo, khona-ke, ziyabonakaliswa; khona-ke umuntu uyofanele, ubeyo, noma uyofanele akhishwe ngaphandle kolunye uhlangothi, kwelinye lamagumbi angemuva, noma kwenye indawo, bese kukhulunywa naye, futhi kubhekwane nakho, ngomusa.

<sup>47</sup> Manje, ngenkathi umelusi eza emsamo... Emva kokuba umelusi eze emsamo, ngizophakamisa, njengeTabernakele likaBranham lapha, ukuthi umelusi ahole inhlangotho yebandla okungenani ngelilodwa noma amaculo amabili amahle. Ngokuba sikuthole kunjalo, ukuthi lapho abaningi bezama ukusebenzisa... ebandleni, kuletha inkathazo kuphela. Bengizophakamisa, njengoba ngenza ngenkathi ngangelusa ibandla; ngahola amaculo, qobo lwami. Futhi ngizizwela ukuthi bekuyoba yinto enhle uma umelusi enze kunjalo, qobo lwakhe.

<sup>48</sup> Futhi kuyo yonke imihlangano yomkhuleko, lapho bebuthene khona ndawonye, amaqembu emihlangano yomkhuleko, umelusi ufanele abekhona komunye ngamunye. Akufanele neze kushiyelwe kumuntu ngamunye ukuba ahambe ahole imihlangano enjalo. Ngokuba sikuthole kunjalo, ukuthi bayasuka emzileni, emfundisweni, futhi khona-ke bangabangela, bayibuyisa ngqo bayingenise ebandleni, futhi, isikhathi esiningi, kuletha izinkolo eziphambene



nokukholwa okuyikho, kanjalonjalo, okungesikho okweBandla likaNkulunkulu ophilayo. Futhi umelusi ufanele abe kuyo yonke imihlangano yomkhuleko, nokunye nokunye, lapho ibandl- . . . imibuthano ikhona.

<sup>49</sup> Futhi umelusi akafanele neze acheme emhlanganweni, ngokuthi athi kukhona iqembu elilodwa lingalendlela nelinye ngaleyondlela. Umelusi ufanele ame phakathi kwawo omabili, futhi aye kuwo, futhi abathole bebuyisene, ngokushesha. Futhi uma enganakubathola babuyisane, akahambe nedikoni. Futhi khona-ke uma be—bengeke bamuzwe umelusi noma idikoni, khona-ke kufanele kushiwo ebandleni, futhi, njengoba uJesu asho, “Makabe kuwe njengomhedeni nomthelisi.” “Futhi noma yini oyibopha emhlabeni,” kwasho uJesu, “Ngiyokubopha eZulwini, futhi okukhulula emhlabeni, Ngiyokukhulula eZulwini.”

<sup>50</sup> Manje, lapho umelusi eza emsamo, khona-ke umelusi akahole, oku—okungenani, elilodwa noma amaculo amabili, bese eqonda ngqo eZwini.

<sup>51</sup> Hhayi ukuthi asikho isikhathi salemihlangano yobufakazi emide, futhi wonke umuntu esukuma, nezwi angalisho. Lokho akuphumeleli eTabernakele likaBranham.

<sup>52</sup> Uma noma yibaphi abantu abalalele leteyipu, futhi, wena, kuye kwaphumelela ebandleni lakho, awu, lokho kulungile ngokuphelele. Futhi siyajabula kakhulu ngalokho, ukuthi kuyaphumelela ebandleni lakho.

<sup>53</sup> Kodwa kwelethu lapha, akunjalo, kuphela kubangela ukudideka. Kade ngelusa lapha iminyaka eyevile emashumi amabili, futhi ngithole ukuthi kubangela ukudideka kuphela. Uma unobufakazi, bunikeze ngaphambi kwe. . . ebandleni labantu, ngenkathi uMoya usabusisa, nokunye nokunye.

<sup>54</sup> Noma, indlela yangempela yokufakaza, ayikho ebandleni, ingaphandle ezindaweni ezimnyama. Makukhanye uKhanya kwakho lapho kumnyama khona. Yana ezindlini zasemigwaqeni nezindawo ezahlukahlukene, nalapho isono nento kuqwabelana khona, khona-ke makukhanye ukuKhanya kwakho. Nanso indawo yokukwenza.

<sup>55</sup> Kepha, nokho, uma iNkosi ikubusisile futhi yakunikeza isibusiso esithile esikhethekile esikhulu, noma okuthize ozofanele ukutshela abantu, kwenze ngesikhathi senye inkonzo, inkonzo yangaphambili, yokulungiselela, noma lapho uMoya ubusisa futhi unikeza ubufakazi nezambulo, nezilimi nokuhumusha, nokunye nokunye, ekukhonzeni, kwabangcwele, ngaphambi kokuba iZwi likaNkulunkulu lilethwe ngaphambili.

<sup>56</sup> Khona-ke umelusi, ngemuva kokuhola lelihobo, ngokushesha uyakuhola ibandla ngomkhuleko, futhi umkhuleko webandla, qobo lwakhe, lapho ema emsamo, abacele bonke ukuba bakhothamise amakhanda abo ngomkhuleko.

57 Lokhu sikuthole kuba yisibusiso esikhulu, futhi kubuseka kakhulu ekulawuleni ebandleni.

58 Bese kuthi-ke, into elandelayo umelusi afanele ayenze-ke, kamuva. Uma bebenomhlangano wangempela wokomoya, neziphwiwo zenziwa zibonakala eziningi izimfihlo zezinhliziywo zabantu, nezinto ebezifanele zenziwe ngeziphwiwo emhlanganweni; khona-ke uMoya kaNkulunkulu usemhlanganweni, futhi kulula kakhulu ngaleyonkathi kumelusi ukuthola uMoya kaNkulunkulu (osuvele usemhlanganweni) eZwini likaNkulunkulu, lapho efunda futhi eqala ukushumayela. Umelusi khona-ke umshumayela noma yini uMoya oNgcwele ozoyibeka enhliziyweni yakhe, noma ngabe yini afisa ukuyenza, emi lapho.

59 Kodwa ibandla kufanele kuphela... Bangathokoza, lapho eshumayela, kusobala, noma bathi “amen” lapho iZwi liphuma. Kodwa, maqondana nokusukuma futhi unikeze imilayezo ngezilimi nokuhumusha, ngenkathi u—uMoya oNgcwele usebenza ngomelusi, umBhalo uyakulahla lokho, futhi wathi, “Umoya wabaprofethi uthobela umprofethi.”

60 Umelusi khona-ke ufanele ahlalise phansi lomuntu oyedwa, futhi abacele ukuba bahloniphe ngokuzithoba futhi bagcine indawo yabo. Umelusi ufanele abe yindoda enendlela ethobekile kakhulu ngaye, kepha hhayi ukuthobeka kakhulu kepha lokho angaba yikho njengeNkosi uJesu Kristu ngenkathi Ibone okungalungile kuqhubeka ebandleni, Waluka izintambo futhi wabaxosha endlini yokukhonzela. Futhi manje iBandla likaNkulunkulu liyindlu yokwahlulela, futhi umelusi uwuhlelo oluphakeme eBandleni. Ilunga liyinto ephakeme kunazo zonke eBandleni labaphostoli, ngaphandle kukaMoya oNgcwele. UMoya oNgcwele uletha uMlayezo waKhe ngqo elungeni, nelunga liWunikeza abantu.

61 Abangcwele neziphwiwo zabo bayakuba nendawo yabo, kuqala, ukukhonza nokuhlangana, okuletha (njengoba ngishilo ngaphambili) uMoya weNkosi, esakhiweni, womelusi. Futhi kwenza kube lula kakhulu ukuba uMoya oNgcwele usebenze ngaye ngalesosikhathi, lapho umhlangano omuhle kamoya wandulele ukufundisa kwakhe; bese kuthi-ke uMoya oNgcwele ungena eZwini futhi ufundise iZwi; usuvele ubonakalisiwe ngeziphwiwo.

62 Bese kuthi-ke ukubizela e-altare kuyenziwa ngaleyonkathi, kamuva, futhi abaningi khona-ke bazobona futhi bazi, ngokusebenza kukaMoya oNgcwele, neZwi likaNkulunkulu, umelusi aLibekayo, ukuthi nina niyiBandla likaNkulunkulu ophilayo. Futhi njengoba uPawulu asho, wasendulo, “Uyowa phansi futhi athi, ‘Qiniso, uNkulunkulu unani.’”

Manje, kulezizinto, makwenziwe ngenhlonipho yokuzithoba.


<sup>63</sup> Futhi manje kumelusi (kuMfowethu Neville, ngalesisikhathi), khumbulani, uyinhloko egcwele yebandla. UMfowethu Neville unelungelo ukusebenzisa noma yiliphi igunya uMoya oNgcwele ayoba nalo, noma yini uMoya oNgcwele obuyomtshela ukuthi akusho, ngamanye amazwi. Ebandleni, yena unelungelo kunoma yini uNkulunkulu abeyomholela ekutheni ayenze. Unelungelo futhi ngaphezu kwebhodi lakhe labadikoni. Angalishintsha ibhodi labadikoni, abaphatheli, noma—noma umshayi wopiyano, noma yisiphi esinye isikhundla ebandleni afisa ukusishintsha, ezizwa eholwa nguMoya oNgcwele ukuthi enze kanjalo. Futhi noma yini ayenzayo, ngizokuqonda, njengoba yena e (ngiyakholwa) zoba yindoda emesabayo uNkulunkulu. Ngizokuqonda ukuthi kungokweNkosi, futhi ngizokuvuma ngokufanayo, ngakho-ke kumnika igunya khona-ke ukuhambisa ibandla ngendlela azizwa eholeleka ngayo ukuthi akwenze. Manje, noma, noma yisiphi isikhundla ebandleni, uma efisa uku—uku—ukushintshanisa izikhundla, ngabantu, ngokuba unegunya lokwenza lokho. Okungukuthi, ngiyethemba ukuthi lokhu kuzohlala kuthandeka futhi akusoze kwadingeka kusetshenziswe.

<sup>64</sup> Manje, kwangathi iNkosi inganibusisa nonke. Futhi ngiyethemba ukuthi lokhu kuzoqhutshwa ngolwazi lweni olwedlula konke kakhulu. Futhi kwangathi uMoya oNgcwele ungaqaphela yilowo nalowo wenu.

<sup>65</sup> Futhi kwangathi wonke ophethe isikhundla sebandla angagcwalisa indawo yakhe yomsebenzi, azi lokhu, ukuthi uNkulunkulu uzokwethwesa icala ngokuthi wasibamba kanjani isikhundla sakho ebandleni. Ngamunye uyodingeka azilande.

<sup>66</sup> Futhi kumalunga nje, nabangcwele abanesiphiwo abathandekayo osebandleni lethu, labo a—abaprofethayo, noma abakhuluma ngezilimi, noma abahumushayo, noma abanezambulo, sijabule nje kakhulu ukuba nani ebandleni. Futhi sizoninikeza ukubambisana okugcwele kuyo yonke into uMoya oNgcwele ayakuyifakazisa lokho Akushilo kini. Futhi siyanithanda. Futhi siyakholwa ukuthi leziphiwo zikini, nokuthi uma ninethuba elikahle, nokuthulwa kwangokomBhalo kwakho, ukuthi niyokwenza izisebenzi ezinkulu phakathi kwethu. Futhi kwangathi iNkosi inganibusisa nonke, ngumkhuleko wami oqotho.

<sup>67</sup> MaKristu, selokhu ngilalele leteyipu, ngingento eyodwa engiyibone ngiyishiye ngaphandle, futhi lokho yilokhu: ukuthi, ngenkathi abantu besakhuluma ngezilimi, kufanele kube ngukudedelana kwa “bili noma amathathu,” ngokwemiBhalo. Lokho ngukuthi, kunemiyalezo emibili noma emithathu kuphela okufanele unikezwe enkonzweni ngayinye. Emva kwalokho ngokwemiBhalo, ukuthi, “Lokhu kudedelana; lokhu kumele kube amabili kuphela, noma amathathu.” Ngakho-ke kwangathi

ningazigcina lezizinto, ngokufanele, indlela uMoya oNgcwele akuqondise ngayo eBhayibhelini laKhe. Futhi lokhu ngu, kwazi kwami okwedlula konke, indlela yokukwenza. UPawulu wathi, “Makube ngokudedelana, kwababili noma abathathu, uma bekhuluma.” INkosi inibusise. 

*INQUBO YE~~B~~ANDLA ZUL58-1007*

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