

# UNYAKA WEBANDLA

## LASEPHERGAMU



Kulungile. Manje, ngokubona kwami, kungangcono ukukuphendulela ngaphandle. Kulungile.

<sup>2</sup> Sijabule kakhulu ukuba lapha futhi kulobubusuku enkonzweni yeNkosi. Futhi izolo ebusuku ngempela ngizizwele ukuthi isikhathi seminyaka eyiNkulungwane sesifikile. Futhi ngakho-ke manje sinenye, ngiyakholwa imibuzo ethile lapha, futhi ngizoyifaka ephaketheni lami ukuze...ngi-ngicabanga ukuthi lona ngumkhuleko...ukuba ukhulekwe phezulu kwakho. Futhi si...Futhi ngizozama ukuphendula okungcono okwedlula konke engingakwazi—engingakwazi.

<sup>3</sup> Awusho, uma ungatshela uDoc uma ebenga “phendulela lokho ngaphandle,” ukuthi i...kuhlaba phansi lapha ngqo kimi, ukuze, angikho ngaphansi kwelambu elikhanya kakhulu. Uyazi, a—angisiye omunye walaba bashumayeli abasemhlweni abantu. Ngakho kubangcono ngaphandle kwalo, ngiyacabangela. Okokugcina...

<sup>4</sup> Ngikucelile, Doc. Ngiyaphenduka, ngi—ngiyaphenduka, niyabo. O, o, wenzani...? Ufanele uvule lapho futhi ukulawule na? [UMfowethu Branham unengxoxiswano nomfowabo, uDoc—Umhl.] O, awu, kuyeke nje. Ya. Awu, kuyeke nje. O, qhabo! Manje, ungakuqathazi. Ya. Manje ngikuthanda kangcono lokho. Ngesinye isikhathi...Futhi angikuthandi ukukhanya kukhanye nje ebusweni bakho, uyazi. Futhi—futhi kuyakhanya phansi lapha lapho ngingabona khona kangcono. Ngiyabonga, mnumzane. Lokho kuzombiza inani.

<sup>5</sup> Niyazi, ungeke ukwazi ukuqeda kuleminyaka yebandla. Futhi namhlanje ngenkathi ngitadisha kulona, ngithe kumkami, ngathi, “O, he! Ngi—nginendikimba eyanele ukushumayela izintshumayelo ezingamashumi amahlanu kulona.” Niyabo? Futhi bavele nje...ayikho indlela yokukwenza kodwa nje ushaye amazwibela, futhi mhlawumbe uma sesibhala incwadi khona-ke sizozama ukuthola okuningi kukho.

<sup>6</sup> Angikubonanga lapha, mfowethu. Unjani, Mfowethu West? Ngisanda kuzwa izindaba ezimnandi, ukuthi owokugcina emndenini kaMfowethu Daulton ungenile, omunye umfana... enye intombazane. Lelo yishumi, akunjalo na? Isishiyagalolunye. Uyakhumbula ukuthi lokho kwakungaphansi kwenkonzo entsha lapho iNkosi imtshele khona lapho ukuthi i... umndeni wakhe uyosindiswa. Kade ngibakhulekela, ngimi lapho ngingazi ukuthi ngiyothini, uMoya oNgcwele wathi,

“Ngikunika umndeni wakho.” Niyabo? E-hhe. Futhi nanko, bonke. Uyabo ukuthi iNkosi yenza kanjani na? Uyabo, amaZwi aYo aphelele, awalokothi, awahluleki neze. Awu, asifuni ukungena ohlangothini lokuphulukisa ngokukaNkulunkulu, sizama ukuhlala inqobo nje...lengxenywe, ngasohlangothini lwesiprofetho.

<sup>7</sup> Manje, kulobubusuku ngizozama ukukhuluma nje, futhi uma ngingakwazi, futhi sizokwehlela ezingxenyeni zomlando zalonyaka webandla omkhulu, wesibili...noma unyaka webandla wesithathu esikuwo kulobubusuku. Ngabe niyawujabulela na? Kuyamangalisa nje. Ngicabanga nje ngempela ukuthi kuyamangalisa ukuthi iNkosi uJesu isibusise kanjani futhi yasipha lezi zinto, futhi siyakuthakasela ngenhliziyoyethu yonke, isivumela sazi ngaphambi kwesikhathi ukuthi kuzokwenzakalani kwikusasa. Wazi isiphelo kusukela ekuqaleni, futhi ngakho-ke sijabule kakhulu ngalokho. Ngakho-ke sethamba iNkosi ukuba isibusise.

<sup>8</sup> Futhi nike naqaphela, izolo ebusuku, uMoya oNgcwele usinike (ngemuva kokuba inkonzo isiphelile) imilayezo emithathu nemiphefumulo emithathu. Kunjalo impela. Futhi ngenkathi uMoya ubukhuluma, khona-ke kubuyile ekuhunyushweni kokugcina, kuphindwa, kwathi, “Lokho uMoya okushilo emabandleni...” O, “Onendlebe, makezwe lokho akushoyo uMoya emabandleni.” Nje...Futhi uMoya usho ngeziphiso zebandla. O, sengathi ibandla lingakubamba lokho ngokuhlonipha kokuzithoba manje, niyabo, likugecine ngokuhlonipha kokuzithoba nje. Qaphelani; uSathane uzokuba, azame ukukubalekisa ekugcineni kokujula kwakho. Qiniseka ukuthi nguMoya oNgcwele ngaso sonke isikhathi. Futhi uma kunguMoya oNgcwele, Uzokhuluma ngokuqondile entweni eqhubekayo. Kungokokwakhiwa kwebandla. Niyabo? Futhi-ke uma uhlonipha ngokuzithoba nalabo, uNkulunkulu khona-ke uzokunikeza okuningi. Uyabo, qhubeka nje wengeza okunye nokunye. Futhi njengoba...

<sup>9</sup> Manje, othile ubelokhu eshaya futhi ebuza...abantu beshaya namhlanje futhi bebuza ukuthi izinkonzo zokuphulukisa zizoba nini. Manje, kothi nje lapho lezi zinkonzo seziphelile, ngeSonto elizayo kusihlwa, ngiyahamba izinsuku ezimbalwa, ukuthi ukuphumuza umphimbo wami kancanyana, futhi ngeSonto elilandelayo, iNkosi ithanda, sizoba nenkonzo yokuphulukisa, ngeSonto elilandelayo ekuseni. Lokho kuzoba i...angazi nje ukuthi kuzoba yiluphi usuku, kodwa kuzoba iviki kusukela...Ziyi 18, ngeSonto ekuse...Ngabe kunjalo, Mfowethu Neville na? Mm? [UMfowethu Neville uyaphendula, “Yebo, mnumzane.”—Umhl.] NgeSonto ekuseni, ziyi 18, ukukhulekela abagulayo.

<sup>10</sup> Futhi kulokhu, umelusi wethu lapha, angilitholanga ithuba lokusho okuningi kakhulu ngaye, kodwa ngifuna nina nonke,

nizame ukuhlangana nomelusi wethu. Impela ungu—umfowethu wangempela kuKristu. Siyajabula ukuba nomfowethu o... wakhuliswa esisekelweni seMethodisti ngobungwele. Futhi sonke siyamazi u-Orman Neville, wonke umuntu ngapha uyamazi. Akukho muntu obeka umunwe empilweni yakhe. Nginga... Akathandi mina ukuba ngikusho lokho, kodwa nokho ngingamane ngimnike ihlumela lembali encanyanyana manje, kunaso sonke isixha sezimbali emva kokuba esehambile. Niyabo? Manje yisikhathi.

<sup>11</sup> Ngobunye ubusuku ngangiphuma endlini yokukhonzela futhi othile wathi, “O, Mfowethu Branham, ngiyithokozelile impela leyo ntshumayelo.”

Futhi ngathi, “Ngiyabonga.”

<sup>12</sup> Futhi ngakho omunye emi emnyango, (sekube yiminyaka eminingi edlule, ngapha etabernakele) umfundisi, wathi, “Awu, makabongwe uNkulunkulu, angifuni muntu engitshela lokho.” Niyabo? Wathi, “Ngifuna lonke udumo luye kuNkulunkulu.”

Ngathi, “Awu, luyaya.” Niyabo? Futhi ngathi, “Awu, ngiyakuthanda, qobo lwami.” Ngathi, “Ngikuthanda ngempela.” Futhi ngathi, “Ngifanele ngibe neqiniso.”

Futhi wathi, wathi, “Awu, angithandi ukuba abantu basho lokho ngami, makabongwe uNkulunkulu!”

Ngathi, “Kunomehluko owodwa kuphela phakathi kwami nawe: Ngiqotho ngakho, futhi wena awunjalo.”

<sup>13</sup> Noma ubani uyathanda... Uma uthatha umntwana omncane, uqhoshe ngaye kancane, uzokwenza umsebenzi ongcono. Niyabo? Kunjalo. Niyabo? Futhi uNkulunkulu, njalo, Uyathanda ukutshela abantwana baKhe uma enza kahle. Uyathanda ukubatshele uma benza okungafanele, ngakho kungani ungabatshele uma benza kahle na? Niyabo?

<sup>14</sup> Ngakho-ke ngibonga ngempela uNkulunkulu ngoMfowethu Neville ngokuba ngumelusi walomhlambi lapha etabernakele. Futhi ngibona leyondoda, esekelwe kwiMethodisti, engajahi uku... Ngani, kufana nje nokufuna ukudla esitolo esincane esingafanele. Ngakho... kodwa uthola ngo—ngoMoya oNgcwele omkhulu, futhi manje ungena kulezo ziphiwo; nokuthi uMoya oNgcwele umsebenzisa ngokuzwakala kahle kanjani lapho engasebenzisi khona ingqondo yakhe uqobo. Bheka ukuhumusha ngesigqi esifanayo, nokwehla nokwenyuka okufanayo, njengamabizo nezabizwana, nokunye nokunye, futhi ekuphendula ngqo futhi.

<sup>15</sup> Futhi lomfowethu omncane, angicabangi ukuthi ungu... UJunior Jackson. Awu, ngizolukhu ngizithulele, Junie. Ngiyabonga uNkulunkulu ngoJunie Jackson, umfowethu ngempela unesiphiwo esikhulu esivela eNkosini.

16 Futhi njalo nje uhlala ethobekile. Manje, wonk'umuntu ebandleni unokuthile ukuba akwenze; kodwa ungalokothi ukuhudulele eceleni kokunye okuthile, kudedele kuhlanguane nalo lonke ibandla. KungokukaNkulunkulu, zonk'izinto. Niyabo? Niyabo? Wonke umuntu akafuni ukukhuluma ngezilimi, wonk'umuntu ahumushe.

17 Zama ukwenza okuthile okuhle futhi uqhubeke nokulunga; ungabambi nzondo, hhayi amagqubu, ungavumeli nayibuphi ubumuncu. Kungenandaba ukuthi umuntu mubi kangakanani nokuthi bakhuluma kabi ngawe kangakanani, ungalokothi ucabange okubi enhliziyweni yakho ngokumelene nabo; ngoba khona lapho udeveli uzohlala phakathi ngqo, asebenze okuthile khona lapho. Kugcine nje konke kumbozwe ngothando lokuhlonipha uNkulunkulu, ukuvuma, nokulungisa, nokwenza okuhle kulabo abenza okubi kuwe. “Uma kuphela nenza okuhle kulabo abanenzela okuhle, ngani,” kwasho uJesu, “abenzi kanjalo abathelisi na?” Niyabo? Izoni, noma ngubani angaba muhle kulabo abenza okuhle kubo. Kodwa yiba muhle kulabo abangebale kuwe, benzele okuthile labo abangeke bakwenzele lutho. Khuluma igama elihle ngomuntu obengakhuluma okubi ngawe, futhi ngaleyo ndlela uvimbela bonke ubumunyu enhliziyweni yakho; futhi uhlala uthandana nawo wonke umuntu khona-ke, inqobo nje uma uhlala othandweni.

18 Manje wena uthi, “Awu, benza...” Asiyena umahluleli, uNkulunkulu unguMahluleli. Futhi ngeke ufune lowomfo bandla alahlwe, ubungakwenza na? Impela ubungeke, akunandaba ukuthi bangobani. Ubungeke ukufune lokho, ngakho-ke zama ukuba nomusa kubo. “Futhi uthando lufihla inqwaba yezono.” E-hhe. Yebo, mnumzane. Uthando, lolo oluhle nje, lobuKristu, uThando lokumesaba uNkulunkulu.

19 Uma umuntu evela futhi akubize ngo “mgingqiki ongewele” nazo zonke izinhlobo zamagama, manje—manje ungaziphathisi nje okwakhe, niyabo, uma ungeke uziphathise okwakhe, vele uhambe nje. Kodwa enhliziyweni yakho, ufanele ube sendaweni uthi, “Awu, ku...manje, mhlasi, mfowethu, uma ubuzwisile, ngendlela engizwisisa ngayo, ubuyozizwa njengoba ngenza ngakho.” Niyabo? Futhi yiba mnandi ngempela kuye, futhi ukuyeke kuqhubeke kanjalo. Futhi yize singahle sehluke kude njengoba impumalanga injalo kwintshonalanga, lokho akwenzi nayimuphi umehluko.

20 Njengoba ngasho ngobunye ubusuku, ngingomfowethu oyi... uyindoda egcwele, uMelvin; mude, unekhanda elimhloshana. Manje, asibukeki sifana kunokuba uma sasingahlobene sanhlobo. Futhi ukuhaha kwethu—kwethu kwehlukile, futhi ukulangazelela kwethu kwehlukile; kodwa nokho umama wakhe ungumama wami, ubaba wakhe ungubaba wami, ungumfowethu. Niyabo? Ngoba sazalwa emndenini ofanayo.

<sup>21</sup> Manje, siyahluka. UMelvin akayena umKristu, futhi uthanda ibheysisibholi, imijaho yamahhashi, nezinto ezinjalo. Futhi ngi—ngicabanga ukuthi uyawuthanda uphaya kashokoledi, ngakho-ke ngiqinisekile ukuthi siyahluka lapho. Ngakho-ke a—angiyithandi imijaho yamahhashi noma ibheysisibholi, ngithanda ukudoba nokuzingela. Niyabo? Futhi ubengayikusiphendulela isandla sakhe kulokho, futhi bengingenakusiphendulela isandla sami kokunye. Ngakho-ke, uyabo, kodwa uyawuthanda uphaya kashokoledi futhi mina ngithanda isheri. Ngakho-ke. . .

<sup>22</sup> Manje, angisikiseli, niyabo. Kodwa ngakusho lokho ngesinye isikhathi emhlanganweni ndawondawo, ukuthi ngangiwuthanda uphaya kashokoledi, futhi ngobusuku obulandelayo nganginoshokoledi abathi ababe bahlanu. . . noma uphaya wamasheri, futhi nganginophaya bamasheri abane noma abahlanu odade ababebabhakile futhi babaletsha kimi. He! Ngabe sibe nejubili phezulu egumbini lami! Kodwa, a—angikuqondile ngaleyo ndlela. Niyabo?

<sup>23</sup> Ngakho-ke ngiqonde nje ukunikhombisa umehluko, niyabo. Kodwa noma ngabe uyini, ngiyamthanda, ungumfowethu. Futhi ngakho-ke akasiyena umKristu ngoba ubona izinto ngokunye ukukhanya, ngibona izinto ngokuKhanya kukaKristu; kodwa nokho angeke ngisho ukuthi akayena umfowethu, ngoba singabafo abafa abazalwa emndenini ofanayo.

<sup>24</sup> Manje, izolo kusihlwa, ngenze isicaphuno, lokho okokugcina. Futhi khumbulani manje, umlayezo wokuqala uza ebandleni emva kwaleyo owaziyo ngayo, ngaphandle kwasezansi lapho eKentucky, wawungukuthi kuzoba nezinto eziyimfihlakalo kulomhlangano ezothusa abanengi. Niyakukhumbula lokho na? Kusetyipini, manje. Niyabo? Izolo ebusuku kudalulwe omunye wabo. Ngakho-ke kwathi ukuma umzuzwana nje, kodwa ngiqinisekile ukuthi ukubambile; ngoba uMoya oNgcwele waletha, lokho kwakuzoba: “isihogo saPhakade, ayikho into enjalo eBhayibhelini.”

<sup>25</sup> Asikho isihogo saPhakade. Uma ubunesiPhakade. . . Uma ushiswe esihogweni saPhakade, khona-ke ufanele ube nokuPhila okuPhakade ukuze ube lapho, uma uphila. Futhi kunesimo esisodwa kuphela sokuPhila okuPhakade, lowo nguNkulunkulu! Niyabo? Ngakho-ke, bese kuthi-ke iBhayibheli alifundisi ngesihogo saPhakade, lifundisa ngesihogo “sanguna phakade.” Lokho kungahle kube iminyaka eyizigidi eyizinkulungwane eziyishumi, angazi, kodwa kufanele kunqamuke.

<sup>26</sup> Ngoba bekufanele ngiWungenise lapho. NgiyaWuqhelisa emabandleni nezinto ngize ngi. . .kukimi ukuWusho. Bese kuthi-ke kunezinto eziningana phakathi lapha izoba kimi ukuWusho, futhi ngakho-ke ubusuku ngabunye siyazithola.

<sup>27</sup> Kodwa manje, kusukela kulobubusuku kuqhubeke, qala ukugqoka ukucabanga kwakho kokomoya, uyabo, vumela uMoya oNgcwele uvele uWuzikise nje. Bese kuthi-ke uma uzwa futhi ungavumelani naWo, vele uhambe futhi uthi, “uMfowethu Branham bandla, a—akazi ngempela. Ngizomkhulekela.” Futhi yenza lokho, futhi khona-ke ngizo... iNkosi izongazisa ukuthi yini iQiniso khona-ke, kodwa vele uzwelane nami, futhi unga—ungangilahli. Ngakho-ke lokho kungahle kube yiqiniso, futhi, kodwa, o, nginesikhathi esihle ngempela ngikucabanga ngalendlela. Ngakho-ke kwenza ukuphela ngakunye kuhlange. Futhi mina, o, ngi—ngingahle ngibe nephutha; kodwa kungahle kube nekhefu lapho ndawondawo engingazi lutho ngalo, ngakho-ke mhlawumbe uyazi, futhi khulekela ukuthi iNkosi ingitshengise khona.

<sup>28</sup> Futhi manje, futhi ngaphezu kwakho konke, qhubekani nikhulekelana futhi ningavumeli neze udeveli akhombise noma yikuphi ukuba muncu noma kuphi. Niyabo? Gcinani imiphefumulo yenu imsulwa kulelihora, ngoba sisemahoreni okuvala omlando walelizwe. Niyabo? Sisekupheleni, bangane, ngale kwethunzi lokungabaza.

<sup>29</sup> Njengoba sehla naleminyaka yebandla, sizothola masinyane impela, futhi mhlawumbe inqwaba yakho kulobubusuku. Sisekela kakhulu noma kancane futhi sithola isendlalelo lapho sifanele sikuvalele ngaphandle, futhi manje kulobubusuku sembula ezinye izinto zokomoya zangempela. Khumbulani manje, ngikushilo, nizofanele nigqoke ukucabanga kwenu kokomoya. Kodwa qaphelani imiBhalo, kufanele kube *phakathi* emiBhalweni, futhi kufanele kube *ngemiBhalo*. Niyabo? Manje khumbulani i...Ulwazi nje lweZwi, lokuthi, “Awu, ngaya esikoleni esiphakeme. Ngaya esikoleni seBhayibheli. Ngaya ekolishi.” Lokho akusho lutho. Bonke abaFarisi nabaSadusi benza into efanayo, futhi bageja ukwazi uJesu ngamamayela ayisigidi. Niyabo?

<sup>30</sup> ImiBhalo, ukwambulwa kwemiBhalo, “kufihliwe emehlweni abahlakaniphileyo nabanokuqonda, futhi wakwembulela izingane zona eziyofunda.” Ngakho kwenza wena nami sibe izingane kanye nje sithulule izinhliziyzo zethu, bese sithi, “Nkosi, Wena—Wena yasitshela, futhi si—silalele.” Bese-ke sibamba ukusebenza kokomoya. Manje khumbulani ukuthi, amazwi azoshiwo kusukela kulobubusuku kuqhubeke, bamba ukusebenza kokomoya, ngoba singena onyakeni omkhulu webandla oyimfihlakalo.

<sup>31</sup> Manje, ngicabanga ukuthi lokho bekuyikho konke. Manje khumbulani kusasa ebusuku, sikomunye unyaka webandla ubusuku ngabunye. Futhi ngiqinisekile ukuthi singaba nesikhathi esiningi kusasa ukugijima usuku lonke gulukunqu kulokhu, bese kuthi-ke futhi kusasa ebusuku futhi. Kodwa, niyabo, abaningi babo bazobe besebenza

futhi ngizozama ukuthola nje wona kanye amaphuzu avelele alomlayezo, ngishaye izindawana okukhulunywa ngazo lapha, eningakuthatha okunye kwakho futhi uqhubeke nje, ukuxoshe kuze kungabikho kusho nje lapho okuyoya khona. Niyabo? Kodwa . . . Bese kuthi-ke ukutadishisise ekhaya, futhi ngizobe nginikhulekela, futhi ngikhulekeleni, futhi uNkulunkulu asibusise sindawonye njengabantwana baKhe abakholwayo.

<sup>32</sup> Manje ngaphambi kokuba siqale, angazi uma bekungebe nzima kakhulu kini uma besingama.

Futhi niyazi ukuthi kungani ngithanda ukuma ngikhuleke na? UJesu wathi, “Uma ngabe uma, ukhuleka, ukhuleke uthi, ‘Baba wethu OseZulwini.’ Bese nithethelelane.” Niyabo? Futhi-ke uGideyoni wakhetha ibutho lakhe ngesinye isikhathi ngalabo abagoba futhi bakhothama futhi baxhapha amanzi, noma labo abasukuma futhi bakha amanzi. Niyabo? Ngakho-ke labo abawa, lowo ababe—ababekhothama phambi kwezithombe, futhi wayazi ukuthi babengezona izikhonzi ukuba ahambe nazo. Ngakho-ke, labo abama nehlo labo libhekisisa ngaso sonke isikhathi. Yileyo ndlela esenza ngayo, sima bese sikhuleka. Manje, ngiyakholelwa ekuguqeni ngamadolo bese ukhuleka, nami; kodwa, ukuma futhi ukhuleke, ngicabanga ukuthi kusho okuthile kithi, ngandlela thize.

Asikhothamise amakhanda ethu manje, inhliziyi ngayinye ikhothamisiwe nayo:

<sup>33</sup> Baba waseZulwini onomusa, njengoba manje sisondele ngesizotha esiHlalweni saKho sobukhosi sobulungiswa. Futhi asizile ukucela Wena ukuthi usinikeze ubulungiswa, ngoba sonke besiyqedwa nya, kodwa siyeza, sinxusa “Umusa, O Nkosi!” Thulula phezu kwethu, kulobubusuku, okoMoya waKho oNgcwele; hhayi ngoba sifanelekile, kodwa ngenxa yokuthi asifanelekile, futhi siyakubona futhi sikuqonda, futhi asizi ngegama lethu uqobo, ngoba akwanele. Asinabulungiswa, noma—noma lutho, ukulunga kwethu okukhulu kakhulu kuyoba izidwedwe ezingcolileyo phambi kwamehlo aKho. Ngakho-ke siza ngokuzithoba ngeGama leNkosi uJesu, siMletha phambi kwethu, iGazi lesivumelwano saKhe, siliphethe phezu kwezinhliziyi zethu, futhi sithi, “Nkulunkulu, sihawukele thina zoni ezinxusa umusa ngehora losizi.” Ukuthi, lapho ngolunye usuku intshumayelo yokugcina izoshunyayelwa, asazi ukuthi kuzoba nini; isikhathi sokugcina kuyoba nenhloko hambani ningene emoyeni; iBhayibheli lizobekwa livaliwe epulpiti; izingalo zizosongwa; futhi ompompi bazobe bekhala; ilanga lizobe lishona. O Nkulunkulu! Khona-ke ngifihle, Dwala lemiNyaka, kulelo hora.

<sup>34</sup> Futhi siyabona ukuthi akusenakuphunyuka manje, akukho lutho ngaphandle kwaKho. Sibona izizwe zehlukana. Sibona ukugcwaliseka kweBhayibheli. Sibona u-Israyeli ephaphama.

Sibona uMlayezo uya eBandleni. Futhi ihora selithi aliphele nje, nesikhathi sezinto ezinkulu ezizokwembulwa, neziMpawu eziyisiKhombisa zivulekile.

<sup>35</sup> Nkulunkulu, Nkulunkulu, O Nkulunkulu, yiba nomusa kithi, sinxusa umusa. Futhi njengenceku yaKho, nginxusa umusa ngabo bonke eBukhoneni bukaNkulunkulu kulobubusuku. Nkulunkulu, kwangathi kungebebikho muntu oyedwa phakathi kwethu onesono emiphefumulweni yabo, kodwa kwangathi singahlanzwa khona manje ngeGazi leNkosi uJesu, ukuthi sonke singahlangana kuleyondawo ejabulisayo ngaleya ngaphesheya kwesibhakabhaka.

<sup>36</sup> Futhi njengoba ngisondela kulomBhalo kulobubusuku, Baba, o angenele. Nkulunkulu, akekho kithi owanele. Siyavuma ukuthi asazi lutho, Baba, kodwa sincike ngesizotha kuMoya oNgcwele ukuthi Angahle embulwe kithi. Njengoba sisombulula ngolwazi lwethu—lwethu lomqondo Osiphe lona, umlando, kwangathi uMoya oNgcwele ungasinika ukusebenza kokomoya ezinhliziyweni zethu. Siphe khona, Baba, ngokuba silindele kuWe eGameni likaJesu iNdodana yaKho. Amen. Ningahlala phansi.

<sup>37</sup> Esahlukweni 2 seNcwadi yeSambulo, futhi ibandla lesibili, unyaka webandla lesithathu. Qala...[Udade ukhuluma ngolunye ulimi—Umhl.] Uxolo.

<sup>38</sup> Baba wethu oseZulwini, malingewelise iGama laKho. UMbuso waKho mawufike, intando yaKho yenziwe, emhlabeni njengaseZulwini. SiKucela ukuba ube nathi, Baba, futhi usibusise, futhi usisize ukuba sibe ngabakhi abakhulu abahlakaniphile kulelihora losizi olukhulu phakathi kwabantu. Lapho ukudideka nakho konke kuqhubezwa, sisize ukuba sibe ngokwethu okwedlula konke, Nkosi, ukuba yizinceku zaKho ngeGama likaKristu. Amen.

<sup>39</sup> Manje, ngikushilo lokho kuqala, ukuze nazi. Nikuqaphelile ukuhumusha akufikanga eZwini na? UDadewethu ubegcotshwe nguMoya oNgcwele, akungabazeki, kodwa unikeze umlayezo emva kokuba iZwi sekungeniwe kulo, niyabo. Kwehluke kancane nje enqubweni yento. Manje, lokho bekulungile, dadewethu othandekayo, noma ngabe ungubani. UMoya oNgcwele phezu kwakho, o, kunzima kakhulu ukukubamba kanjalo, ngiyazi. Kufana nje... Noma uma ukhuluma okuthile okunye futhi... Uyabo, kodwa bekulungile; kodwa mhlasi embe ukuzwile nangaphambi ngisho kokuba siqale, uyabo. Futhi yingalesosizathu, uyabo, kuyabuya lapho uMoya usebenza. Imimoya yabaprofethi ithobela abaprofethi, uyabo. Lowo nguwe.

<sup>40</sup> Manje, mhlawumbe uMoya oNgcwele uyakugcoba futhi, nje... Ngiyethemba Uyakwenza, emva nje kokuba inkonzo isiphelile. Futhi ubhekisise ukuhunyushwa kufika, uyabo, ngoba



kufanele kuqonde ngqo ngokwenqubo khona-ke, uyabo; kodwa sisondela nje eZwini, niyabo, phakathi lapha. Ngakho-ke, manje, lokho bekungokukaNkulunkulu ngempela, bekuyikho ngempela; ngiyakukholwa futhi ngikuzwa ngenhliziyo yami yonke, ngoba ngizwe ukuhlehla kukho, uyabo. Kodwa uMoya oNgcwele... bekungesisona isikhathi. Unomlayezo kudade webandla, kodwa *nakhu* lapho Asebenza khona uMlayezo waKhe manje. Uyabo, ngeke Azididanise Yena uqobo, Uhlela zonke izinto ngononina. Ngiqinisekile ukuthi wonke umuntu uyaqonda, niyabo, kukahle nje.

41 Manje e—esahlukweni 2 seNcwadi yeSambulo. Futhi ake... Siqala kulobubusuku ngo—ngoNyaka wasePhergamu, isahluko 12. Manje, izolo kusihlwa sishiye evesini 11:

*Onendlebe, makezwe lokho akushoyo uMoya emabandleni; Onqobayo akasoze oniwa ngukufa kwesibili.*

42 Manje, onyakeni webandla wokuqala, sithole ukuthi amaNikolawu aqaliswa. UNkulunkulu wazembula Yena uqobo njengo... UJesu wazembula yena uqobo njengoNkulunkulu uMninimandla onke: akekho omunye, azikho izingxenywe, akukho zingcezu zikaNkulunkulu, WayenguNkulunkulu yedwa.

43 Manje, onyakeni webandla wobusuku bayizolo, sithola ukuthi Wama emnyango Waloba lezi zinto ebandleni, futhi wabatshela ngendlala yabo. Kodwa wathi babese... lamaNikolawu, nokunye nokunye, ukuthi Wayekuzonda.

44 Izolo ebusuku bebeyi... bagqoka umqhele wabafel'ukholo. Wabatshela ukuthi bangesabi, kukho ukufa, ukuthi Uyo—Uyoba nabo. Bese kuthi-ke kulokho kugcina Wathi, "Onqobayo! Onqobayo akasoze oniwa ngukufa kwesibili."

45 Manje, uma kukhona ukufa okukodwa, futhi siyazi ngakho, khona-ke kuzofanele kubekhona okunye ukufa ndawondawo; ngoba okunye ukufa sikufa lapha enyameni, ukufa kwesibili sikufa emoyeni, umphefumulo. Kungukuthi, "Futhi umphefumulo owonayo uyakufa nokufa." *Ukufa* kungukuthi nje, "ukuphuma ngokuphelele kukho konke;" niyabo, wena u—wena u... *Ukufa* kusho, "ukususwa, kunguku—kunguku—kungukuthwalwa ususwe, ukufihlwa ususwe." Khona-ke lapho abathandiweyo bethu befa, abasaphili ngokwazi kwethu. Sibiza lokho ngokufa.

46 Kodwa umKristu akafi. Awukho umBhalo ukuthi umKristu uyafa, ngoba unokuPhila okuPhakade. Uma isoni sifa, siphelile, futhi umphefumulo waso ekugcineni uzofa. Kodwa uma umKristu efa, ulinde nje noJesu ukuthi abuyele futhi. O, ngithemba ukuthi nginesikhathi sokufika kulokho ekugcineni kwalombono kulobubusuku, kulokho lapho sibuya khona; futhi nizokubona, ukuthi kungenisa leyonto efanayo yokufa kwesibili.

Lesi sahluko esifanayo esikuso kulobubusuku singenisa into efanayo, futhi ukusebenza okuhle kanjalo lapha.

<sup>47</sup> Manje—manje, kulobubusuku, sizofunda le newadi iletha ngokushesha okukhulu, ngenxa yokuthi nginolwazi oluthile—oluthile ngokomlando esifuna ukufika kulo kuqala, bese sizama ukunganigcini isikhathi eside kakhulu. Manje, e... emva kokuba lezi zinkonzo seziphelile, noma ngasiphi isikhathi lapho ngifunda lokhu ngokushesha kakhulu, uma nifuna ukusetshenziswa kwakho; UMfowethu Mercier lapha unakho konke, ngibeka amanothi kuye ngqo; futhi angakwazi ngoba ubhala encwadini, anganinika noma yini eniyaziyo...eni—nikufunayo kukho. Lokho kuzolunga, Mfowethu Mercier.

<sup>48</sup> Ivesi 12:

*Kuyo ingelosi yebandla lasePhergamu loba ukuthi; Nakhu akushoyo lowo onenkemba ebukhali esika nhlangothi zombili;*

*Ngiyayazi imisebenzi yakho, nalapho wakhe khona, ngisho... isihlalo sikaSathane... nokho ulibambisisile igama lami, kawuphikanga inkolo yami, nasemihleni ka-Antipase ufakazi wami othembekayo, owabulawa phakathi kwenu, lapho uSathane wakhe khona.*

*Nokho kukhona okuyingcosana enginakho ngawe, ngokuba unabo lapho ababambisisa isifundiso sikaBalami, owafundisa uBalaki ukuphonsa isikhubekiso phambi kwabantwana bakwa-Israyeli, sokuba badle okuhlatselwe izithombe, nokuba bafebe.*

*Futhi-ke nawe unabo ababambisisa isifundiso... (izenzo zawo emuva lapho e-Efesu, manje sekube yi “mfundiso”)... isifundiso samaNikolawu,... (Niyangikhumbula nginitshela lokho ngobunye ubusuku, ukuthi kwakufike kanjani kulokho na? Izenzo e-Efesu, manje yi “mfundiso”)... i—isifundo samaNikolawu, okuyizinto engiyizondayo. (Mm!)*

*Phenduka; uma kungenjalo ngiyeza kuwe masinyane, ngiyakulwa nabo... (hhayi iBandla langempela)... nabo ngenkemba yomlomo wami.*

*Onendlebe, makezwe lokho akushoyo uMoya emabandleni; Onqobayo ngiyakumnika okwemana elifihliweyo, ngimuphe (yena) itshe elimhlophe, nasetsheni kulotshiwe igama elisha, elingaziwa muntu ngolamukelayo kuphela.*

Manje iNkosi mayinezele izibusiso zaYo kuLokhu, futhi isisize manje njengoba sizama.

<sup>49</sup> Manje esendlalelweni salelibandla. Ngunyaka webandla wesithathu, obizwa ngePhergamu. Futhi u—usuku lelibandla

elalikhona ngawo lalisuka ngo 312, A.D. [U A.D. kusho ukuthi uJesu azalwa—Umh.] 312 kuye ku 606.

50 Unyaka wawungukuthi: imfundiso yamanga, uSathane eqamba amanga, isisekelo sokubusa kobuphapha, kanye nomshado ebandleni nohulumeni.

51 Umvuzo wawungukuthi: imana efihliweyo, itshe elimhlophe.

52 Futhi inkanyezi, ingelosi yaleli bandla, ngakho konke lokho uMoya oNgcwele obungangivumela ukuba ngikwenze, ngikhethe uMartin oNgcwele. Kwaba yi—yisambulo esinikezwe mina kukho, ngenxa yokufunda ngabanye abangcwele ngaleso sikhathi. Ngakhetha uMartin oNgcwele ngoba wayeyindoda emesabayo uNkulunkulu, ngokombono wami wayengumphostoli ophindwe kashumi ukwedlula uPatrick oNgcwele.

53 Manje, uPatrick oNgcwele wayengumshana kaMartin oNgcwele; udadewabo kaMartin oNgcwele wayengumama kaPatrick oNgcwele. Futhi uMartin oNgcwele waye... kusobala, lowo kwakungumalume kaPatrick oNgcwele.

54 Manje, impilo yakhe yayisuka ku A.D. 315 kuye ku 399. Manje nasi isizathu ngimkhethile kunabanye abangcwele balolosuku, ngenxa yendlela aziphatha ngayo. Futhi ngaphansi kokuphefumulelwa kukaNkulunkulu, angikholwa ukuthi . . .

55 Manje, ibandla eliKatolika alizange limngcwelise, abamazanga, futhi leso ngesinye isizathu ngikhethe yena. E-hhe, e-hhe. Futhi bonke laba esibabonayo, banenkonzoyokomoya, lelo bandla lasekuqaleni laliwa. I—ibandla lamaNikolawu lalenqaba ngenxa yalezi zinto: babengabakamoya. Futhi njengoba ngidwebe lapha, iBandla lapitshizwa laphuma futhi imfundiso yamaNikolawu yayise—yayisebuningini ngesibalo; futhi iBandla leqiniso lalisebuncaneni ngesibalo, belihlala linjalo.

56 Futhi njengoba ngishilo ekuqaleni, kwakunguJesu owathi, “Ningesabi, mhlambi omncane, kuyintando enhle kaBaba ukuninikeza uMbuso.” Yingakho ngisebenzisa uMbuso eMbusweni wokomoya. Futhi si . . . noMbuso wokomoya, futhi sijabule kakhulu ngalokho, neNkosi kuloMbuso. Khumbulani, UyiNkosi yabangcwele (*abangcwelisiwe*), UyiNkosi yabo ebaholayo.

57 Impilo kaMartin oNgcwele yayi . . . ingenye yezimpilo ezinkulu kunazo zonke egcwaliswe ngesimangaliso yanoma ubani eminyakeni yebandla. Kusukele le kuPawulu oNgcwele kuphume, wayengenye yamadoda okomoya kakhulu. Waye . . .

58 Esinye sezimangaliso zakhe zokuqala sasingukuthi . . . Wayeyisosha, kwasekuqeni, ngiyakholwa. Bese kuthi-ke ngolunye usuku wayeza edlula futhi kwakukhona othize . . .

I—indoda ilele, igodola futhi iqhaq hazela, futhi bonke abantu owayefisa... noma, engafisi, kodwa babekwazi ukusiza indoda, bayedlula nje njengoba u—umpristi nabaLevi benza ku*Msamariya oLungileyo*. Kodwa kwathi lapho uMartin oNgcwele efika, eqonda isibopho sakhe njengekholwa elingumKristu, wayenebhantshi elilodwa, nesiphuku phezu kwamahlombe akhe, walisika laba kabili ngenkemba yakhe wanika ingxenye yalo umuntu oyisinxibi, wathatha enye ingxenye. Futhi ngalobo busuku waqala umsebenzi wakhe, ngokuba, uJesu Kristu wabonakala kuye, embonweni, ezisonge ngaleyo ngubo efanayo ayisike yaba kabili; okwagcwalisa umBhalo, “Njengalokhu nenze kulaba, nikwenze nakiMi.”

<sup>59</sup> Ngakho thatha lokho kube yisifundo. Noma yini oyenzayo komunye umuntu, uyenza kuKristu. Khumbula nje. Manje wena... Masisho lokho ngokubambisana [UMfowethu Branham nebandla bakhuluma ngazwi linye—Umhl.]: “Lokho okwenza kwabanye, ukwenzile kuKristu.” Ngakho-ke noma ngabe ucabangani ngawe, yilokho okucabangayo ngaye, niyabo, okuletha isibusiso.

<sup>60</sup> Lokho kwakuyisimangaliso sakhe sokuqala nokuqala kwenkonzo yakhe. Kunokuningi kakhulu kukho, a—angizukuba nesikhathi. Ngoba nginifuna nibuye kusasa ebusuku futhi njalo ubusuku, ngakho-ke angifuni ukunigcina isikhathi eside kakhulu.

<sup>61</sup> Kulungile, isimangaliso esilandelayo engikhethe ukukhuluma ngaso kulobubusuku.

<sup>62</sup> Wayediliza ubuhedeni ngokuphelele, futhi wayemelene ngokuqinile nebandla laseRoma. Akavumelananga ngokuphelele nabo bonke bababhishobhi bebandla lokuqala laseRoma, yena... babeba ngabezwe nokunye nokunye kanjalo, futhi wamelana nabo. Ngempela wayemelene nabo. Leso yisimangaliso aze asiphila ngisho ngalolohlobo lwezikhathi. Manje...

<sup>63</sup> Kodwa yena wayebhubhisa umgede wabahedeni ngolunye usuku, futhi ecekela i-altare lobuhedeni, futhi kwakukhona umuthi ongwele umi ngase-altare lobuhedeni. Futhi wayenquma lo muthi phansi, futhi abaningi bemile ngakhona bewudelela. Wathi, “Uma ngiyindoda kaNkulunkulu... Ngibopheni ngendlela lowo muthi oncike ngayo futhi niyekele umuthi uwele kimi. Uma ngiyindoda kaNkulunkulu... Uma ngingeyona indoda kaNkulunkulu, umuthi uzongibulala. Uma ngiyindoda kaNkulunkulu, uNkulunkulu wami angasonta lowo muthi kwenye indawo.” Inselele ngempela! Ngakho-ke baqala ukugawula umuthi; futhi lapho umuthi usuqale ukuwa, waphenduka wase ubulala isigejane sababukeli. UNkulunkulu wawusontela emuva phezulu egqumeni. Isimangaliso! O, sonke isikhathi kwakukhona izimangaliso emhlanganweni wakhe.

64 Esinye isimangaliso engicabange ukukhuluma ngaso, kwakuyingane efile abeka umzimba wakhe phezu kwayo. Futhi yavuka yaphila futhi, ngemuva kokuthi wayesekhulekele lengane isikhathi esithile.

65 Omunye ovelele kimi, kwakungumbusi. Futhi wayezobulala abanye babantu abagcwaliswe ngoMoya oNgcwele kaNkulunkulu. Futhi kusobala wayeyisandla sokudla sika—sikambhishobhi webandla lokuqala laseRoma, ngaleso sikhathi, futhi empeleni wayenguphapha ngaphambi kokuba abizwe ngophapha. Igama lakhe kwakunguD-a-m-a-s-u-r, futhi wayewabulala wonke amaKristu ayengawabamba ukuba awabulale. Futhi—futhi unkosikazi walombusi, umhedeni, nobumnyama phezu kwenhliziyo yakhe uqobo.

66 Futhi ngenkathi loMartin oNgcwele ongcwelisiwe esefike ukuzongenelela, umkakhe wambeka eduze kwakho ukuze ezozama ukunxusela lamaKristu ukuba angabulawa. Isizathu, lapho ekugcineni esefike kuye, akenzanga lutho oluhle, ngoba wayengumuntu wesandla sokudla kulo phapha; ngakho-ke wabulala lawomaKristu agcwaliswe ngoMoya oNgcwele noma kanjani.

67 Kodwa uMartin oNgcwele wayefuna ingxoxiswano naye, futhi onogada bammisa esangweni. Awu, uMartin oNgcwele wawa ngobuso bakhe wase elala lapho futhi wakhuleka uNkulunkulu waze wambonisa ukuthi angene. Lapho esevukile lapho, wahamba waya kuleyo minyango ekhiyiwe futhi yazivulekela ngokwayo, wahamba waqhubeka ngqo.

68 Manje, lokhu kungumlando, lokhu akuyena nje umuntu othile ebhala ngaye, futhi njengencane nje...Uma noma yini, bebeyoba nobandlululo, uma bekuyoba yibandla elithile likhuluma; noma, ngingathi, okungenani, ikakhulukazi ibandla likaphapha, bebengeke bazibalule lezo zinto. Kodwa, niyabo, umlando ucaphuna iqiniso. Niyabo?

69 Futhi le ndoda yahamba yenyuka ngqo, uMartin oNgcwele, futhi ngabo bonke ngqo onogada, nakho konke okunye, phakathi ngqo ngaphambi kombusi. Futhi umbusi wayengafuni ukuhlonipha incek uNkulunkulu. Niyazi, lokho—lokho aku—lokho akungayo inhlonipho yokuziphatha. Ngakho-ke wavele waphendula ikhanda lakhe wayengeke ngisho ayihloniphe. Niyazi ukuthi uNkulunkulu wenzani na? Wazama ukukhuluma naye wavele wagcina ikhanda lakhe liphendukile, futhi uNkulunkulu wayezokwenza lomhedeni ahloniphe incek uyaKhe. Ngakho-ke Wavele wokhela into ngomlilo, futhi kwamshisa wonke esihlalweni sakhe, yamphakamisa, yamenza wasukuma.

70 Manje lokho—manje lokho umlando weBhayibheli, *uMkhandlu waseNayisiya*. Wayefanele ahloniphe incek uNkulunkulu; Wamenza wasukuma. Kwaze kwashisa

nesihlalo lapho ayehleli khona; umlilo wangena emzimbeni wakhe futhi washisa ingaphansi lesihlalo, futhi wadingeka ukuthi agxume aphakame esuka lapho. UNkulunkulu unendlela yokwenza izinto, niyazi. E-hhe. “UNKulunkulu angamvusela u-Abrahama abantwana kulawamatshe.” Futhi khumbulani, lowoNkulunkulu ofanayo uhlala phakathi kwethu kulobubusuku. NguNkulunkulu ofanayo. Kulungile.

<sup>71</sup> Bese kuthi-ke esinye engisithandayo, khona-ke ngizoma. Nginezinye lapha, kodwa ngithola... Manje yilesi ebengisikhonze kakhulu, ngenkathi ngolunye usuku elindele abantu bakubo, emkhulekweni egumbini lakhe lokutadisha.

<sup>72</sup> Futhi wa—wayeyindoda enkulu, futhi wathwala leli Bandle eligcwaliswe ngoMoya oNgewele, futhi wasiklebhula sonke... O, wayeyi... waba nabo bonke begcwaliswe ngoMoya, lonke ibandla lakhe. Futhi konke ngaphandle kuyo yonke indawo kulo lonke izwe, amaKristu enza izimangaliso nezibonakaliso nesimanga.

<sup>73</sup> Niyabo, uNkulunkulu ukhuluma nesithunywa saKhe, isithunywa sikhuluma nabantu abangafundele lutho. Futhi-ke yilokho okwenzekayo, niyabo, U—Ugcina abantu abangafundele lutho naso befana kuNkulunkulu; niyabo, uMoya oNgewele ugeleza eqenjini labo.

<sup>74</sup> Izikhathi eziningi lapho bebulawelwa ukholo, bamisa umfundisi ngaphandle ngqo phakathi kwabo (*kanjalo*) futhi bababulala bonke ngasikhathi sinye. Futhi yeka ububi ababenza kulabo bantu! Babashisa. Bathatha amadoda futhi bawabethela nge... ezansi ezingodweni, futhi bakhulula izinja zasendle, noma... futhi bazidedela zidle emhlane womuntu, zidonsa izibilini zabo ngaphambi kokuba umuntu aze afe. Bethatha abesifazane, babenquma ibele labo langakwesokudla, futhi babayeke bame lapho ngenkathi inhliziyi yabo ishaya, futhi nje iphophoza baze baquleke, sebefile, kanjalo. Bathathe abantwana babo komama abalindele futhi bondle ngabo izingulube nezinto, bayekele omama bame futhi bakubukele. Nazo zonke izinhlobo!

<sup>75</sup> Manje, wawungeke ucabange ukuthi abantu ababezisho ukuthi bangamaKristu babengenza lokho. Kodwa lalalani, iBhayibheli lathi, uJesu wathi, “Kuyakufika isikhathi bayakunibulala, becabanga ukuthi bakhonza uNkulunkulu.” Khumbulani, ukuthi uJesu ofanayo owakusho lokho, ngoMoya ofanayo, wakubikezela futhi esikhathini sokuphela. Kufanele kufike. Uma laba abanye beshaya ngokuphelele nje nomBhalo, bhekisisani futhi nibone uma kungahambelani ncamashi ngomBhalo nangomlando. UNkulunkulu wathi kuyokwenzeka, nanku umlando wathi kwenzeka; uNkulunkulu wathi kuyokwenzeka lapha, futhi nakhu lapho kwenzeka khona. Niyabo, ncamashi nje. Manje-ke yini esizoyenza lapho sehlela

oNyakeni weBandla laseLawodikeya (niyabo, lapho esikhona manje) nomaye nezinto zishiwo ngokumelene nakho na?

<sup>76</sup> Ngakho-ke, manje, khona-ke lokhu, wayephakathi lapho ekhuleka ngenkathi ibandla lakhe lalilindile. Futhi kwakukhona umuntu oyisinxibi ofika emnyango futhi wangqongqotha emnyango wakhe, futhi wavula umnyango (futhi wayematasa), futhi wamtshela ukuthi wayefuna i-ingubo. Wayehambaze futhi wayengenalutho, kwakubanda, futhi wathi. . . Wamthuma ngapha ukuba ayobona umdikoni omkhulu. Futhi umdikoni omkhulu washesha ukumcunukela futhi wamxosha. Futhi lapho esekwenzile, kwagijima, wabuya futhi wase etshela uMartin oNgcwele ukuthi u—u—umdikoni wayemxoshile.

<sup>77</sup> Futhi ngakho-ke, ngaleso sikhathi, lomdikoni omkhulu wabuya wangena futhi wamtshela kwathi ukuba ngokucacile, ukuthi, “Ibandla lakho likulindile! Uyabalindisa!” Kodwa wayesemkhulekweni. Kungcono ukuthi uhlala emkhulekweni aze azizwe eholwa uNkulunkulu ukuthi aphume.

<sup>78</sup> Futhi lomuntu oyisinxibi wabuyela emnyango. Futhi uMartin oNgcwele wakhumula ingubo yakhe enhle wase eyinika umuntu oyisinxibi, futhi wathuma u—u—umdikoni omkhulu ukuba ahambe futhi athathe enye bese eyiletha kuye. Ngakho-ke kwakumele athole ingubo, noma kanjani, futhi ayigqokise uMartin oNgcwele. Futhi wayegqoka ingubo encane kunenye phambi kwabantu esikhundleni sengubo yakhe enhle.

<sup>79</sup> Niyabo kuvele kubonise nje: nikeza okungcono kunakho konke lokho onakho, nikela impilo yakho, nikela isikhathi sakho, nikela konke kuKristu. Futhi lowo Moya ofanayo owawuhlala kuKristu, uhlala kuwe, futhi—futhi ukuthonya kwakho endaweni yangakini naphezu kwabantu osebenzelana nabo, kuyofana kakhulu noKristu kuze kube kuthi kuyosebenza into efanayo naleyo eyenziwa nguKristu.

<sup>80</sup> Ekugcineni kuyofezeka ukuthi abantu ababekwa ezithunzini futhi waphulukiswa. Lokho—lokho kunjalo, amandla amakhulu kangako nje othando phakathi kwabo. Futhi basho ukuthi “Ngenkathi uMartin oNgcwele wayeshumayela, ngemuva kokuba esephumule egqoke le ngubo encane kunenye, ukuthi ibandla lonke laqaphela ukubenezela kokuKhanya kumzungezile wonke.” E-hhe. Niyabo? Niyabo, ngoba wayenze into efanele.

<sup>81</sup> Njalo yenza kahle, umsebenzi wakho kuNkulunkulu; cabanga kahle, lokho kungumsebenzi wakho kuwe uqobo; futhi ufanele uzilungise. Kunjalo, ufanele ukwenze nje.

<sup>82</sup> Manje, sifuna ukuqala manje ngokuzama ukuthatha lokhu ngohlu lwezincazelo, kulobubusuku, ngoba Kuphathelene kakhulu impela.

Manje, *kuyo ingelosi yebandla lasePhergamu loba ukuthi; Nakhu akushoyo lowo onebukhali mbili... inkemba... inkemba esika nhlangothi zombili;*

<sup>83</sup> Manje ngifuna niqaphele Uzethula Yena uqobo futhi kulobubusuku ebuNkulunkulwini. Lonke ibandla lalingomunye wombuso waKhe okhazimulisiwe: Lowo owayenenkanyezi eziyishumi nambili... noma “izinkanyezi eziyisikhombisa esandleni saKhe, Lowo onenkemba ebukhali esika nhlangothi zombili,” niyabo, okuthile okunye, “Lowo onezinyawo zethusi, amehlo agijima ne... amalangabi omlilo.” Uzethula Yena uqobo ebuyela ebuNkulunkulwini baKhe.

<sup>84</sup> Manje wena uthi, “Ngabe ubuNkulunkulu bulele kuphi kulokhu, ‘Lowo onenkemba ebukhali esika hlangothi zombili iphuma emlonyeni waKhe?’”

<sup>85</sup> Awu, *inkemba* iyi “Zwi.” AmaHeberu 4, sikuthathile ekuqaleni lapho sigijimisa loba buNkulunkulu baKhe phansi. Inkemba, sitholile kumaHeberu 4:12, ukuthi kwakungukuthi, “IZwi likaNkulunkulu lalibukhali kunenkemba esika nhlangothi zombili.” Kunjalo na? Lokho bekuyiZwi likaNkulunkulu. Kunjalo na? Manje bhekisisani, niha... thola lokhu kuhunyushwa. Manje lilandeleleni leloZwi, uJohane oNgcwele 1, “Ekuqaleni” (emuva le) “wayenguLizwi owadala amazulu nomhlaba.” Kunjalo na? “Futhi uLizwi wayenoNkulunkulu, futhi uLizwi wayengubuNkulunkulu. Futhi ubuNkulunkulu benziwa inyama bakha phakathi kwethu.” Kunjalo na? “ULizwi wenziwa inyama wakha phakathi kwethu.”

<sup>86</sup> Futhi nangu Umi lapha, Lowo ekuqaleni, “Yisho lokhu engelosini yebandla lase—sePherga—...Phergamu. Yisho lokhu kuye, ‘NginguLizwi kaNkulunkulu.’” O, siMbona ngaleya eSambulweni, eza nengubo yaKhe ecwiliswe egazini, umqhele ekhanda laKhe, egibele ihhashi elimhlophe, futhi ethangeni laKhe kwakulotshwe, “ULizwi kaNkulunkulu.” O, ngiyakuthanda lokho. UyiZwi, iZwi likaNkulunkulu. Ngakho-ke sibona lobu buNkulunkulu khona-ke ekuqaleni, ukuzethula Yena uqobo, UyiZwi.

<sup>87</sup> Manje, uma EyiZwi eliphilayo, khona-ke Lokhu okulotshwe eBhayibhelini kuyingxenye yaKhe; khona-ke uma ungemukela Lokhu, kuYe (okuyiZwi), leliZwi liza kuwe ngokukholwa, lenza Kuphile, ngoba i... O! Bamba Lokho! IZwi lingena kuwe, uma uMoya oNgcwele uphakathi lapho, kuyaphila lapho masinya nje lapho kungena, futhi zonke izithembiso ziyiqiniso. Akukho lutho... “Ngakho-ke, uma uthi kulentaba ‘Nqukuleka,’ futhi ungangabazi enhliziyweni yakho.” Ngoba (ini na?) ungubuNkulunkulu bukhuluma. Uyakukholwa na? IBhayibheli lasho njalo. Futhi noma yini oyishoyo iyakufezeka uma ungeke ungabaze, uma ungakhipha konke oko—okokuzalanisiwe



kwezwe kuwe, uMoya oNgcwele mawukwenze indodana noma indodakazi kaNkulunkulu egcwele: akukho-zwe, akukho kulahlwa, akukho kungabaza. Kuyini, khona-ke na? Akusewena, nguNkulunkulu okuwe. Khona-ke uthatha iZwi laKhe, Liyisithembiso, bese uthi, “Baba, yisithembiso saKho.” “Sathane, . . .” Okuthile kuzofanele kunyakaze. Niyabo? Niyabo?

<sup>88</sup> Manje, awukwazi ukwenza lokho kuze kube uNkulunkulu usekwembulele khona-ke ukuthi lolo daba lufanele lube yini. Niyabo? Khona-ke lapho usuwazi ukuthi lolo daba luzoba yini, khona-ke usungasho, njengoJesu. Yena *wayeyiZwi*. Kunjalo na? Futhi nokho, uJesu, umuntu, itabernakele, wathi, “Angenzi lutho kuphela lokho eNgibona uBaba ekwenza kuqala.”

<sup>89</sup> Ngakho-ke akulona iZwi khona-ke kuze kubonakaliswe kuwe. Niyakuthola na? Akumangazi abantu bethi “izinsuku zezimangaliso selwedlula,” iZwi alibonakalisiwe kubo. Akumangazi bengeke bakholelwe kuMoya oNgcwele, iZwi alibonakalisiwe kubo. Akumangazi bengakwazi ukubona isambulo sombhaphathizo eGameni likaJesu Kristu, iZwi alikabonakaliswa kubo namanje; futhi nokho abanawo umBhalo owodwa ukuya kuwo, akukho ndawo lapho noma ubani wake wabhaphathizwa noma ngayiphi enye indlela.

<sup>90</sup> Mayelana noMoya oNgcwele, iBhayibheli lathi “Akekho umuntu ongabiza uJesu ngokuthi nguKristu, kuphela ngoMoya oNgcwele,” futhi abantu bese bethi abakholwa ukuthi uMoya oNgcwele uqinisele. Niyabo? Niyabo, akwenzelwanga bona. UJesu wathi, “Akekho ongeza kiMi uma uBaba waMi engamdonsi kuqala. Futhi konke lokho uBaba anakho” (inkathi edlule) “aNgiphe khona kuzokuza kiMi.” O, akukuhle lokho yini! “Konke lokho uBaba aNgiphe khona, kuzokuza kiMi. Akukho noyedwa kubo ozolahleka ngaphandle kwendodana yokulahlwa, futhi Ngizo . . . (wazalelwa leyonhloso), futhi Ngizomvusa futhi ngosuku lokugcina.”

<sup>91</sup> O, he! Yilapho amagama ethu ebekwe khona eNcwadini yokuPhila yeWundlu: kusukela ekusekelweni kwezwe. Akukuhle lokho yini! Singangabaza kanjani na?

<sup>92</sup> O Nkulunkulu, susa ukungabaza phakathi kwethu, vele nje usoke izinhliziyi zethu ezimpofu kuze kungabikho kungabaza nakancane phakathi kwethu. Lowo ngumkhuleko wami. Vele ugingqe konke ukungabaza, Nkosi. Ngenze ngiphile kamnandi, ngokuthobeka, futhi ngihambe njenge—njengewundlu likaNkulunkulu emhlabeni. Ngenze—ngenze ngihambe njengoba Ahamba. Ngenze ngikhulume njengoba Ekhuluma. Yenza izinjongo zami zibe njengezinjongo zaKhe. Yenza—ngenze . . . Yenza abanye bathole uJesu kimi. Ngenze ngilahlekelwe ubumina bese ngikuthola, Nkosi, kuWe. Yilokho-ke, ngeze ngilahlekelwe ubumina bese ngikuthola kuWe;

ngizibophelele kakhulu nje kuKristu kuze kungabikho gumbi lokungabaza, lokho Akushoyo nje.

<sup>93</sup> Manje, ungaphumi lapha bese uthi, “Udumo kuNkulunkulu! Haleluya! Udumo kuNkulunkulu! Uyakubona engingakwenza na? Udumo kuNkulunkulu!” Awukakabi naKho namanje. Leyo akuyona indlela Akwenza ngayo lokho, qha, aqhunsule isifuba saKhe bese ethi, “Niyakubona eNgingakwenza na? Yebo, mnumzane. Ngingu ku-...” Qha. Akazange azithathele udumo ngalutho, Walunika uNkulunkulu wahamba ngokuzithoba nakamnandi, ngomoya onjalo uMzungezele abantu baze bathanda nje ukuba ngakuYe. Izitha zaKhe kuphela... Futhi Wabathanda ngokwanele kwaze kwathi ngisho Wabakhulekela njalonjalo, ngaso sonke isikhathi. Futhi leso kwakuyisibonelo sakho, isibonelo sami, ukwenza kwabanye njengoba Enzile kithi.

<sup>94</sup> Manje, sifuna ukuqaphela lapha futhi manje, evesini 2, lokho obekuyoba ele 13:

*Ngiyayazi imisebenzi yakho, na—nalapho wakhe khona, ngisho... isihlalo sikaSathane... nokho ulibambisisile igama lami, kawuphikanga inkolo yami,...*

<sup>95</sup> Niyabo, bahlala lapho uSathane ahlaliswe khona, futhi noma kunjalo bagcina iGama likaJesu. Niyabo, “Futhi kawuphikanga inkolo yaMi.” Wabanikeza hlobo luni lwenkolo na? Inkolo yePhentekoste, ekuqaleni. Babenenkolo yamaNikolawu lapho, inhlango yebandla, kanjalonjalo, babeyakha, ibandla liba khona ngaphansi kwenhlangano; kodwa Wathi, “Usukile kulokho, wayizonda, eNgiyizondayo nami. Futhi kawuliphikanga iGama laMi; awuzange ulandele izinkolo-ze zabo ezindadlana nezinto, uhlale waqonda ngqo eGameni laMi. Futhi usenenkolo yaMi njengoba kwakunjalo ekuqaleni.” O, ngiyakuthanda lokho!

*...kawuphikanga inkolo yami, nasemihleni lapho... (ngiqagele nibiza lelo A-n-t-i-p-s)... Antipase ufakazi wami othembekayo, owabulawa phakathi kwenu, lapho uSathane wakhe khona.*

<sup>96</sup> Ngizoma lapho umzuzu nje. “Isihlalo sikaSathane.” Sifuna ukuthi ukuzilolonga kulezi zinto, ngifuna niKubambe. Qinisekani ukuthi niyakwenza, manje. “USathane, isihlalo.” Manje, uNkulunkulu wakusho kuGenesisise lapho isihlalo sikaSathane sasikhona, futhi lokho kwakuseBabiloni. Bekulokhu kuyisihlalo sikaSathane, futhi eSambulweni kwakuyinto efanayo. Kodwa, uma niqaphela, iBabiloni laziguqula lisuka *ebuhedenini* laba “ubuphapha.”

<sup>97</sup> Futhi manje eminyakeni yangasekuqaleni, noma ngaphambi nje kokuba lokhu kwenzeke (iminyaka embalwa), isihlalo sikaSathane sakha omkhulu... Ngicabanga ukuthi

ubungambiza ngompri...umpristi oyinkosi wamaKaledi. Ukubusa ezindaweni ezingcwele zaseBabiloni kwashintsha isihlalo sakhe ngenkathi amaPheresiya ayemlandela, futhi washiya iBabiloni. Igama lakhe lalingu-A-t-t-a-l-u-s, Attalus, umpristi oyinkosi omkhulu waseBabiloni. Ngenkathi amaPheresiya esengenile futhi enqoba iBabiloni, exosha amaKhaledi; u-Attalus, umpristi wabo oyinkosi, wabaleka wase ethatha isihlalo ePhergamu. “*Isihlalo sikaSathane* yilapho wakhe khona.” Niyakuthola na?

<sup>98</sup> Manje, yingakho ngibuyela emuva ukucosha lo mlando emlandweni webandla, ngithola lapho...kulokho okwenzekile lapho Ethi, “Wakhe lapho isihlalo sikaSathane sikhona.”

<sup>99</sup> Ngacabanga, “Awu, bekungaba kuphi lokho, into ethile, ‘isihlalo sikaSathane?’” Khona-ke ngithola ukuthi lenkosi enkulu, ngenwa kokuba yayibalekela amaPheresiya anqobayo enqobile (ngokombono kaDanilyeli), wafika kulomuzi wasePhergamu, eRoma, futhi lapho wakha khona ikomkhulu lakhe. USathane wasusa ikomkhulu lakhe eBabiloni laya ePhergamu, lapho (ikusasa) ayoqala khona iBabiloni elisha. O, he! Manje niyazithola izendlalelo lapho sikhona. Kulungile.

<sup>100</sup> Manje, futhi lapho wambulalela ukholo lomfowethu omangalisayo, wabulawelwa ukholo lapho, u-Antipase.

<sup>101</sup> Bese-ke eshintsha iqhinga lakhe. Okokuqala wayengumluphi wamaKristu. O, yeka indlela ayebuzonda ngayo ubuKristu! Futhi wayengumpristi oyinkosi qobo lwakhe, umhedeni ngokwemvelo nangenkambo. Wase-ke eshintsha isimo sakhe sokuziphatha futhi wahlangana ndawonye noConstantine.

<sup>102</sup> UConstantine wayehlala njalo ebhekwa (futhi kungobuphapha namuhla) umsuka weKnights of Columbus, manje, lowo owanikeza lesi sifungo segazi. Kodwa uConstantine (ngikusho lokhu ngenhlonipho yokuzithoba nangezinhlonipho), endleleni yami yokukufunda emlandweni, akakaze aphenduke.

<sup>103</sup> Manje, waphupha iphupho ngobunye ubusuku, ukuthi uma e... wabona isiphambano, futhi wathi ngalokhu uyonqoba impi; futhi i... ngenxa yokuthi wayethembise impumuzo kumaKristu, ukuthi uyoba ngumKristu, uma bezomkhulekela ukuba anqobe leyompi. Futhi ngama ngasebhulohweni lapho, ukuthi lapho yena...ngakolunye uhlangothi lwebhuloho labo, elele, waphupha leliphupho; futhi wavuka, wase endaweni isiphambano esimhlophe ezihlangwini zakhe nazo zonke ezamabutho akhe. Futhi yilapho kwakheka khona iKnights of Columbus engaphansi kokubuswa kwehlelo lamaRoma aliKatolika. Kodwa akazange neze enze into eyodwa yenkolo; okuwukuphela kwento ake ayenza elotshwe emlandweni, njengoba ngike ngayibona, kwakungukuthi, wabeka isiphambano ngaphezulu kweBandla iSt. Sophia. (Hhe!) Kodwa wayengusombusazwe,

futhi ngenkathi wayengumbusi waseRoma ngaleso sikhathi, yena nalompristi ongumhedeni, ndawonye, bahlanganisa base bengenisa ibandla elisivivi elalibizwa ngokuthi yiNikolawu ngaleso sikhathi. UbuKristu, obabuncike ngasebupristini, futhi wayekufuna kube sebandleni labo, ukuthi singenise izifundo zesikhathi esizayo zebandla lase-Efesu, kanjalonjalo, nezaseSmirna; lawo maNikolawu.

104 Manje amaNikolawu ayesebe i...hhayi “izenzo” njengoba kwakunjalo emuva ekuqaleni *lapha*, kodwa *lapha* yi “mfundiso.” *Lapha* kwaba yi “zenzo,” babezama ukukungenisa nje; kodwa phezu ngalapha onyakeni webandla wesithathu sekube yi “mfundiso,” abapristi abakhulu, abafu abakhulu. Beningakababizi ukuthi ophapha okwamanje, manje; kodwa babebizwa, njengokuthi, ababhishobhi abakhulu, abafu abakhulu, niyazi, abadumile. Futhi imfundiso yabo yayingokuthi, yayingokuthi, yayingokugcina umthetho ngegama.

105 Babesuka kweligcwaliswe ngoMoya, iBandla eliholwa nguMoya oNgcwele. Babadedela basuka bahamba ngobuncane ngesibalo base bebabiza ngokuthi “abakholwa okuphambene nokukholwa okuyikho,” ngoba babengevumelane nabo ukuthi babenalamahlelo amakhulu. Kodwa iBandla lalifuna ukuhlala likhululekile ngaphansi kwamandla esikhundla, ngaphansi kwamandla kaMoya oNgcwele njengoba noKristu wayebathembisile; Wayezoba nabo, futhi leyo kwakuyiNkosi yabo. O! INkosi yabo!

106 IBandla leqiniso alikaze lishintshe isimo salo sokuziphatha, hhayi ukubuswa ngelinye ibhodi la—la...Angazi ukuthi nibabiza ngani phandle lapho, okhadinali, nababhishobhi, nophapha, abangenakuphosisa. Sikholwa ukuthi kukhona oyedwa Ongenakuphosisa, uyiNkosi yethu, UnguJesu Kristu okanye nathi manje ngesimo sikaMoya oNgcwele; uNkulunkulu kithi, ephila phakathi kwethu, esiholela futhi esihola emanzini okuPhila, ezazisa Yena uqobo; ekhombisa, njengoba Enza phakathi kwalabo bangcwele basekuqaleni nabafel’ukholo, ukuthi WayeyiNkosi uNkulunkulu wendalo, ephulukisa abagulayo, evusa abafuleyo, ekhombisa imibono, ekhipha odeveli.

107 Hhayi nakanye engingake ngikhothoze into eyodwa, kubo bonke ababhishobhi bebandla lamaNikolawu elabumba ukubusa ezindaweni ezingcwele zaseRoma, uphapha; akukaze nakanye emlandweni sibe nokuqoshiwe kwanoma yibaphi abalabo babhishobhi abake bavusa abafuleyo, noma nanoma yini enjengaleyo, ngoba uKristu (uvuko) wayengekho ezinhliziyweni zabo. Babekade behlanganise ndawonye futhi bahamba baphumela ihlelo, bathengisa ngobuzibulo babo. Kodwa iBandla likaNkulunkulu ophilayo lalinamandla kaKristu, elinye ibandla

lalinezikhulu kulo; kodwa iBandla leqiniso lahlala noMoya. Niyaqonda na? Kulungile.

<sup>108</sup> Manje lokhu. . .Ngakho uConstantine, ukushisela umbuso wakhe ndawonye, nakhu akwenza. Wathatha lawo maNikolawu, wayeseya kuwo (okwakuwuhlobo lobuKristu). Niyakuqonda ngokucacile na? BabengamaKristu, okubizwa kanjalo; bezisho ukuthi bangamaKristu, ngaphandle kukaMoya oNgcwele. O, ngifisa ukuthi lokho kuyazika ukuze ningakudedeli kuhambe. Niyabo? KwakungamaKristu, amaKristu ehlelo, ngaphandle kukaMoya oNgcwele. BabengamaKristu ngegama, babengamaKristu ngokuhlangana kwabo ndawonye, bathathe isidlo, futhi bagcina izinqubo zabo; kodwa, benqaba ubuholi bukaMoya oNgcwele. Babengenazibonakaliso nezimangaliso phakathi kwabo, babezisho ukuthi lezo zinto zazisesikhathini esesadlula; ukuthi babefanele bamise ibandla ukuze libuse. Sizongena kukho emzuzwini, hlobo luni lokubusa. Niyabo?

<sup>109</sup> Manje, ngakho-ke iBandla likaMoya oNgcwele ladingeka liziqhelelanise Lona uqobo ezintweni ezinjalo. Kodwa, ePhergamu, konke kwethulelwa *ingelosi* yebandla lasePhergamu. Niyabo? Ngoba Kwakuyisibopho sakhe manje ukwenza lokhu.

<sup>110</sup> Kodwa uConstantine wayengabukhathalele ubuKristu, wayefuna ukuletha okhokho bakhe abangabahedeni, ibandla lakhe lobuhedeni. NeLawodikeya elalixile futhi. . .noma iNikolawu elalixile futhi lazinja eRoma futhi lalenze ukubukisa okukhulu, futhi iningi labantu lalingamakholwa angamaKristu (abizwa kanjalo), agcina umthetho ngegama. Futhi iBandla leqiniso lalilincane ngesibalo; lalilokhu linjalo futhi belilokhu linjalo! Ngizolinda nje umzuzu, ngidedele lokho kuzike kujule impela. Niyabo?

<sup>111</sup> Khumbulani, iBandla leqiniso belilokhu liyiqembu elincanyana elifuqelwe ngaphandle kwamanye amabandla. IBandla leqiniso alikaze lihlelwe, ngoba alisikhona okuncane okuphilayo, linguMzimba ongaqondakali kaJesu Kristu ophilayo emhlabeni, uMoya oNgcwele uhamba kulamalungu. Ngakho-ke awukwazi ukuhlela uKristu, awukwazi ukukwenza. Ngifuna nina nibambelele kulokho ngalowoNyaka waseLawodikeya, manje. Futhi kukhumbuleni futhi nikugcine, ngoba lonke iZwi engilikhulumayo likuleteyipu. Futhi manje khumbulani, kugcineni engqondweni: IBandla likaNkulunkulu leqiniso alikaze lihlelwe.

<sup>112</sup> Ibandla elikaKatolika liyinhlango yokuqala ngqa eyake yaziwa ezweni, akukaze ngaphambili kwaze kwake kwaba nenhlango, futhi li—liyi “bandla elingumama” njengoba amaKatolika ethi linguye. Liyi “bandla elingumama.” Umama wamabandla ayinhlango. IBhayibheli lithi lalinguye, ngakho awukwazi ukuphikisa Lokho. Lapho bethi “Lelo yibandla

elingumama,” yibandla elingumama. Ufanekiswe eSambulweni 17, sizofika kuye ngokuqondile. Kulungile.

113 Manje, ngakho uConstantine, enalokhu engqondweni yakhe ukuqinisa umbuso wakhe (njengalokho iRoma belihlale lenza, ukubamba izihluthulelo zezwe), kwakufanele alethe imibono yakhe yobuhedeni bese ethatha imibono yobuKristu, futhi ngandlela-thize akuhlanganise ndawonye, ukushisela lokhu ndawonye futhi azenzele umbuso obuyoba ngowesibili kunalutho. Niyabo? Ngenxa yokuthi waye. . . Lokho bekuyomenza abe ngomunye umbusi umkhulu kunabo bonke ezweni, uConstantine.

114 Futhi ngokwenguquko nje: waye—wayengusombusazwe, kodwa engeyena ongewele kaNkulunkulu, njengoba abanye babo bezama ukumenza. Wayengenjalo! Akukaze kube nento eyodwa ake ayenza ukuthi yazwakala ngisho njengobuKristu kimi. Ngakho-ke kwelinye lamabandla amaNikolawu wabeka isiphambano; futhi kunoma yikuphi okunye ake akwenza okwakubukeka njengobuKristu, angizange ngikubone; ngaphandle uma yena. . . ngalobo busuku wazipenda ezihlangwini zakhe njengalapho ngoba waba nephupho, amaKristu ayemkhulekela ukuthi anqobe impi.

115 Manje, khona-ke kwakuyoqinisa umbuso wakhe. Futhi khona-ke ukwenza lokhu, wangenisa imikhosi yobuhedeni, ngaphezu kwebandla lobuKristu lamaNikolawu. Ngizolibiza ngebandla lehlelo eligcina umthetho ngegama elalibumbeka. Waletha imikhosi yobuhedeni yangena kulelibandla lamaNikolawu, futhi lokho kwakungukuzalwa kobuKatolika.

116 Manje, mfowethu, ngicaphuna umlando. Ngezezinkulungwane zabangani abangamaKatolika, futhi bangabangani kakhulu nje njengoba namaProtestane enjalo. Kodwa amaProtestane ayakwazi ukumpompoloza, linda nje kuze kuphele lobubusuku, niyabo. Niyabo? Uzobona ukuthi nabo benza into efanayo. Ibhodwe ngeke libize iketela ngokuthi “linamafutha.” Niyabo, ngoba yi—yinto nje efanayo, umoya ofanayo ofike ngqo phakathi kwabo. Bese kuthi-ke nizobona ukuthi kungani ngihlala ngigxeka leyonto. Ngoba akulungile! Wona kanye uMoya okimi, uma ngizama uku, nokuthile kimi kumemeze, angikwazi nje ukuthula ngakho, ngihlale nginakho. Babiza. . .

117 Amadoda amakhulu, abaholi benkolo abakhulu bangitshelile, “Uzokona inkonzo yakho. Mfowethu Branham, wenza izinto” wathi, “lokho—lokho akusiyo indaba yakho. UNkulunkulu wakubizela ukuba ukhulekele abagulayo.”

118 UNkulunkulu wangibizela ukwenza okungaphezu kokukhulekela abagulayo. Abagulayo yinto eyodwa nje ukuthi ngingabamba ukunaka kwabantu, futhi yilokho kuphela; abagulayo, ukukhulekela abagulayo kuyinto encane.

Niyabo? *UMlayezo* yilokho esikhuluma ngakho. Lezo zinto zibuyela emuva; abagulayo, umuntu, umuntu ogulayo angaphulikiswa abuye afe futhi. Kodwa umuntu ozelwe ngoMoya kaNkulunkulu unokuPhila okuPhakade. Ngakhoke uNkulunkulu akahambahambi nje ephulukisa abagulayo kanjalo. Leso siphosiphakathi ngqo ebandleni ukwenzela umzimba wendawo; esinye e, bese kuba esinye, bese kuba esinye, bese kuba esinye. Niyabo? Lokho, izipho, zidlula nje ebandleni. Kodwa Kungaphezu kwalokho, futhi ngithemba ukuthi niyaKubamba. Kulungile.

119 Ukuzalwa kobuKatolika, ukuze wenze lokhu, ukubamba a—amehlo amaKristu kanye namehlo abahedeni, ukuwashisela ndawonye bese wenza ibandla lilodwa.

120 O, ngifisa sengathi benginalokho khona manje nje, isiqephu sephepha esibekwe ngomunye umuntu phezulu lapha ngobunye ubusuku. Bengizosiletha, futhi ngisikhohliwe; izinto eziningi kakhulu zilele ngapha egunjini lapho. Benza yona kanye into efanayo khona manje, futhi nakuqala ngenkathi nikhetha indoda yokugcina enayikhethayo. Bayasebenza manje ukuthola ngisho iBhayibheli elingeke lilimaze umKatolika, noma umJuda, noma umProtestane. Bazozenzela iBhayibheli elizofanelana nayo yonke into. Anibuboni ubuqili bomunye uConstantine na? Umlando uziphindaphinda nje. Manje, niyabo, futhi ngine... Ningizwile ngikufunda ngobunye ubusuku, aningizwanga na? Futhi ngi—nginakho kubekwe ekhaya, futhi bebelokhu besebenza kukho isikhathi eside.

121 Manje bathi, “Ngo ’62 bazo...” Futhi qaphelani ukuthi uPhapha John XXII usefike e...ucele wonke amabandla amancane angamadodakazi ukuthi abuyele ekhaya ebandleni elingumama. Ningakhathazeki, lizokwenza. Azokwenza! Uzokwenza, asebuyile kakade. Awadingekile ukuthi abuyele emuva, asekhona kakade manje.

122 Njengoba bengisho, “Lelizwe lathi, ‘Awu, uma uMnu. Kennedy ekhethwa, amaKatolika azothatha izintambo.’” Thatha izintambo? Asevele akwenzile kakade kudala, futhi anazanga lutho ngakho. Ngubani okhokhela othisha babo na? Bazithola kanjani lezi izinto ukuba ziye ezikoleni zabo, futhi bafundise ubuKatolika khona ngqo esikoleni na? Futhi nina bakhokhintela niyakukhokhela. O, khona ngqo ngaphansi kwekhala lenu, niyabo, kanjalo. O, he, wasebenza kanjani! Futhi iBhayibheli lathi wayeyokuthatha ngokuthopha, futhi wakwenza; niyabo, kunjalo; niyabo, khokhela intela entweni engekho. Ngakhoke, o, kunokuningi kakhulu okungashiwo lapha. Ngizodingeka nje ngingamule kulezo zindawana, futhi ngibuyele emuva futhi ukuba ngikucoshe.

123 Ukuze ngithole lento ukuba isebenze, uConstantine wamisa okuningi ukuzijabulisa kwezwe ukuze adonse ukunaka

kwakho kokubili umhedeni namaKristu kungene ebandleni. Ngabe ninomqondo wokokomoya na? Ngabe niyacabanga na? Akuwona yini lowo uMlayezo weHora na? Ibandla linemidlalo yokuluthana, amaphathi, ukuphisana ngezimoto, nokubaxubanisa nje ndawonye. Ukushisela lawo mandla emuva ndawonye baze bathole indawo yokugadla. Khona lapha nje.

<sup>124</sup> Manje, lowo ngumlando, umuntu akanayo—akanayo imbazo ukuyigaya, bayacaphuna nje okwenzekile. Kodwa yena wakwenza, washisela ibandla ndawonye ngokuba nokuzijabulisa kwezwe, ukuhlanganisa ibandla lamaNikolawu. Manje khumbulani, wayengakwazi ukuthinta leloBandla elizelwe ngokusha. Qhabo, mnumzane, hhayi nanoma yiliphi lawo. Kodwa ibandla lamaNikolawu eligcina umthetho ngegama layengeka kukho.

<sup>125</sup> Futhi sinani emabandleni ethu eProtestane na? Amasapha esobho, ukuzijabulisa, ukushishiliza ngeskeyithi, (O, he!) ukuthengiswa kwamaragi, nakho konke okunye, niyabo. Manje, niyazi ukuthi lelo yiqiniso. Awu, manje, uma lelo—uma lelo kuyiZwi likaNkulunkulu, bangane, yiQiniso. Futhi wonke amabandla eProtestane anecala! Niyabo?

<sup>126</sup> Manje, akukaze kube yicebo likaNkulunkulu uku—ukuba namasapha esobho nemidanso ezindlini ezingaphansi, nakho konke lokho abakuqhubezayo, ukukhokhela umelusi nezinto. Ukuba abantu bafundiswa nje ukukhokha okweshumi kwabo, lokho bekuzoba yikho konke kukho. Lelo yicebo likaNkulunkulu. Kodwa uNkulunkulu unecebo, kodwa umuntu ufuna ukwenza icebo lakhe, ukubhastelisa icebo likaNkulunkulu. Kulungile.

<sup>127</sup> Manje, ekwenzeni lokhu, bona bahlanganisa ndawonye base benza elasekuqaleni... babumba ibandla eliKatolika langasekuqaleni, kamuva. Kwathi-ke eMkhandlwini wokuqala omkhulu waseNayisiya... Ngenkathi ngifunda lokho, ngavele ngawa ngamadolo ami. UMkhandlu omkhulu waseNayisiya wenzeke ngo A.D. 325, bonke bahlanganiswa, ababhishobhi nobaba benkolo yobuKristu bahlanganiswa eNayisiya. Yingaleso sizathu ibizwa ngoMkhandlu waseNayisiya, ngo A.D. 325. Futhi cishe izihambeli ezingamakhulu ayishumi nanhlanu zeza kwi—e—engqungqutheleni, noma umkhandlu, cishe izihambeli ezingamakhulu ayishumi nanhlanu, nabangafundele lutho badlula ngesibalo ababhishobhi ngokuhlana kokukodwa (ezihambelini); kodwa nokho, ngamaNikolawu (abandayo agcina umthetho ngegama) necebo likaConstantine lobumbusazwe, bavota bahlula iBandla leqiniso futhi bazuza ukunqoba, futhi bangenisa ababhishobhi nohlelo olungwele lwamadoda; besusa u—uMoya oNgewele emhlanganweni, futhi bewubeka phezu kwababhishobhi, okhadinali, nophapha, nokunye nokunye.



<sup>128</sup> Isivumelwano esifanayo esigwegile iqembu leDemocrat elidlale kulento yokugcina! Manje, kunjalo. Manje, asi... Nginga... Futhi amaRepublicans abengaba ophansi nje. Kodwa ngikhuluma ngento eyodwa abayifakazisa (u-Edgar Hoover) eCalifornia, nezinye izindawo eziningi: babenaleyo mishini yokuvota ibekelwe lapho ungavotela khona uMnu. Nixon, wawuzofanele uvotele u—uKennedy ngesikhathi esifanayo. Akabanga nathuba. Awu, manje njengoba sebefakazisile lokho “kungalungile,” khona-ke kungani bangenzi okuthile ngakho na? Siphila ehoreni, yilokho-ke, sisesikhathini sokuphela. Bayakwazi, bakufakazisa ukuthi baqinelwa, futhi manje ngeke benze lutho ngakho.

<sup>129</sup> Lokho kwayisembatho esiqinelayo emuva lapho, futhi nakhu ukuzalwa kwakho futhi: ukungenisa umuntu othile, ukuletha imfundiso ethile; imfundiso yamaNikolawu, eyake yaba nje i—*izenzo*, manje sekube yi “mfundiso.” Izinsuku zika-Al Smith kwakuyizenzo, kodwa manje sekuba yi “mfundiso.” E-hhe, e-hhe. Manje kulapha, kungaphezu kwethu. “O, uzoba ngumongameli onobuhlakani,” akukho kungabaza ngalokho engqondweni yami; impela, kwisigamu esilandelayo, aze akwazi ukushiselwa ngaphakathi, athole laba bahedeni namaKristu agcina umthetho ngegama eshiselwe ndawonye.

<sup>130</sup> Basebenza amaBhayibheli, ukuzama ukukuhlanganisa, ophapha, okhadinali. Umbhishobhi omkhulu waseNgilandi, umbhishobhi omkhulu waseCanterbury, ngahlangana naye, ngamxhawula, ngakhuluma naye, mina uqobo, ngenkathi ngiseNgilandi; amasokisi amade eshaya cishe ezinqulwini zakhe, futhi (O!) uhlobo lomfo ogqoke okuhlekisayo. Kodwa waya ngale ukuhambela uphapha, okokuqala behambela amakhulu eminyaka. Kwakuyini na? Sisehoreni lokugcina!

<sup>131</sup> Yingakho ngimi lapha kulobubusuku esikhundleni saphandle lapha emsamo ndawo ndawo ngizama ukushumayela nokukhulekela abagulayo. Futhi angikwazi ukuhlangana nabo bonke emisamo (le milayezo iphindelelwa), futhi yingalesosizathu siKuthatha kwiteyipu futhi siKuthumela ezweni, bangahle baxwayiswe futhi babuyele eNkolweni.

<sup>132</sup> Ngisho nasekupheleni konyaka wamaKristu, uJuda, ngaphambi kokuba kulotshwe incwadi yeSambulo; uJuda oNgcwele, efanele ukuba ngumfowabo (usingamfowabo) kaJesu, wathi, “Ngifuna uyilwele ngobuqotho iNkolo eyethulelwa abangcwele.” Baqala ukusuka kukho ngaleyonkathi, emva kokufa kweNkosi uJesu. Futhi manje kuqhele kade kangakanani kulobubusuku na? Niyabo.

<sup>133</sup> Manje, lo Mkhandlu wokuqala waseNayisiya, futhi kwakungo A.D. 330...325. Cishe izihambeli ezingamakhulu ayishumi nanhlanu nababhishobhi abathamela umhlangano, kodwa babalawula, enkungwini, emkhandlwini

onesivunguvungu owawuyikho. Futhi babalawula, futhi bavotela ukuthi amaNikolawu athathe izintambo, futhi lokho kwakungukuthatha i . . lonke ibandla, bese kulibeka ngaphansi kokungamela kophapha noma—noma ababhishobhi, noma okuthize; kuthatha amandla eBandleni futhi kulinikezela kubabhishobhi, ukuthi ababhishobhi bafanele balawule ibandla futhi yena kuphela owayengasho noma yini ngaLo.

<sup>134</sup> Nike naqaphela ebandleni eliKatolika namuhla na? “Awukwazi ukufunda lelo Bhayibheli, lokho akusikho okwakho ukulihumusha. Lowo ngumbhishobhi.” Niyabo lapho kuvela khona na? Manje ningabona lokho amaNikolawu ayeyikho ngaphambi kokuba aqale ukukhala nokukhasa. Lazalelwa khona lapho. Lelo yiqiniso. Futhi kwakuluhlobo lobuKristu; namanje kusenjalo!

<sup>135</sup> Bese kuthi-ke amaProtestane afanekiswa kulo. IBhayibheli, eSambulweni 17, lathi, “Umama namadodakazi.” Sizofika kukho ngemva kwesikhashana, iNkosi ithanda. Manje niyaqaphela kuyafana namhlanje, bathathe izintambo. Manje, uConstantine wasebenzisa isu likaBalami.

<sup>136</sup> Manje, ngifuna nizame ukulalelisisa ngangeningakwenza. Manje, Washo lapha, eBhayibhelini lapha, “Uyimbambisise inkolo yaMi.” Manje:

*. . . kukhona okuyingcosana enginakho ngawe, ngokuba unabo . . . wena . . . ngokuba unabo lapho . . . (hhayi laba lapha, kodwa laphaya; banabo bona, “unabo e—ebandleni lasePhergamu,” niyabo) . . . bamba isifundiso— isifundiso sikaBalami, owafundisa uBalaki ukuphonsa isikhubekiso phambi kwabantwana bakwa-Israyeli, sokuba badle okuhlatshele izithombe, nokuba bafebe.*

<sup>137</sup> Manje, uConstantine wasebenzisa isu elifanayo uBalami alenza. Babenomhlangano ngemva kwalomhlangano womkhandlu lapha wokuthi ababhishobhi babekwa phezu kwamabandla, nokunye nokunye, ukulibusa, futhi bathatha wonke amandla kwabangafundele lutho, “Futhi babengenakuzicabangela, kanjalo babengenalo nayiliphi ilungelo lokuhumusha imiBhalo.” Nokuthi konke kwakukubapristi, kwakungukuhumusha imiBhalo.

<sup>138</sup> Ekugcineni, ngemva kwesikhashana, benza umpriisti *oyinkosi*, futhi bona . . . umbambeli, okwakunguphapha. Kodwa manje sebefike endawaneni lapho bekubeka khona, “konke uku—ukuqonda kungokompriisti, nenhlangano yebandla ayidingekile ukuba ifunde iBhayibheli, abadingekile ukuba benze lutho;” futhi, ngokusobala, bona . . . iBhayibheli ligodliwe kubo. Futhi manje ba—sebezithwese konke phezu kwabo uqobo futhi kwavotelwa phakathi kithi ngoba kwakubukeka kukuhle.

139 Kwakubukeka kukuhle ngoba babenothile, nokunye nokunye, futhi wanikeza i...Kulo mhlngano omkhulu, lapho esebize ndawonye, uConstantine wanikeza ababhishobhi izakhiwo ezinhle; wabamba imali ethile futhi—futhi zonke lezi zindawo ezinkulu zokukhulu...njengezakhiwo, wanikezela lezi ebandleni, ukuthi bangazisebenzisa njenge—njengezindlu zebandla. O, zaziyizakhiwo ezinhle, zonke zilungisiwe, kanjalonjalo, ngakho wazinikezela ebandleni.

140 Ngaphandle kwalokho, wagqokisa laba babhishobhi ngezingubo ezinkulu ezinde, nezingubo zangaphansi nezinto ngaphansi kwabo. Futhi ngaphandle kwalokho, wababeka phezu kwe...noma wakha indawo ephakeme njengale, wase ebabeka phezulu lapho njengesithombe. Futhi ngaphansi phansi kwabo wenza ama-altare emabula, ngaphansi kwabo. Futhi wenza konke lokhu kuguqula, kusuka embonweni wobuhedeni, ngaphezulu, futhi engenisa ubuKristu kukho ngokuthatha umbhishobhi wabo. Niyabo, bavele basusa isithombe babeka umbhishobhi. Niyabo, emenza i-altare, into efanayo, futhi emenza unkulunkulu. Wabeka phezulu umbhishobhi, futhi wayenakho konke ukusho, wamgqokisa wonke njengonkulunkulu babo babahedeni. Esikhundleni sokumbeka njengonkulunkulu, bamgqokisa ingubo ende efana neyagqokwa uJesus. Niyabo? Futhi bamenza wabukeka njengesithombe nje sihleli lapho.

141 O, ungacabangela ukuthi umhedeni washo kanjani, “Awu, ngingakwenza lokho, kukhona umuntu ongasiphendula. Besikhuluma nesithombe, kodwa lo muntu angasiphendula.”

142 AmaKristu acabanga kanjani, “Awu, lokho kulungile nje. Manje singenza noma yini esifuna ukuyenza ngoba kukhona unkulunkulu wethu. Singavele nje...Singakhuluma kuye, angasiphendula ukuthi asenzi. Uma sona, siyomtshela ngakho, simnikeze okuthile okuncane, nokuncane...senze ukunikela ngomkhuleko okuncane noma okuthile; futhi into yokuqala niyazi, sonke silungile, bese sibuyela emuva siphume siphinde sizizwele sikhululekile futhi. Asidingekile ukuba sizikhathaze ngalutho.”

143 “O, lokho kubukeke kukuhle.” Impela! Kusakwenza emqondweni wenyama, kodwa awusoze wahlokoloza lokho phansi umntwana kaNkulunkulu ozelwe ngokusha. Abakaze bakwazi ukukwenza. Ngokuba uyazi ukuthi nguBani okholiwe futhi wakholiseka ukuthi Uyakwazi ukugcina lokho okuzinikele kuYe ngokumelene nalolo suku. Futhi sikhohlwa izinto ezedlule, sicindezela sijonge emgomweni wokubizwa kwaphezulu kuKristu. Amen! O, ngibonga kanjani!

144 I-altare lemabula ngaphansi kwakhe, ehlezi phezulu lapha, egqoke ngempela, ibandla elihle. O, he, bonke babelungisiwe. Kulungile. Futhi leli-altare lalindlaliwe, leli altare lemabule,

lihle. Benifanele niwabone, into efanayo. Lendlalwe ngegolide, lase lithiwa gqwa gqwa ngamatshe aligugu, ubucwebe kuleli altare. Lihle! Khona kanye ukufakwa kwezinto kwakungokwamaNikolawu futhi kwakungokwabahedeni. Niyabona ukuthi wenzeni na? Wathatha imikhosi yabahedeni, imibono yabahedeni; futhi wathatha ubuKristu, abandayo agcina umthetho ngegama ayengazi lutho olungcono, ayengenaMoya oNgwele ukubahola ngokwehlukile; futhi wabenzela unkulunkulu lapha emhlabeni, futhi wabenzela i-altare, nonkulunkulu ukuba ahlale lapho ukuze athethelele izono zabo. Ningabakamoya na? Niyakuqonda engikuqondile na? Niyabona ukuthi kuyini na? Isono sehlula ukuthethelelwa emhlabeni.

145 Angicaphuni lokho engqondweni yami, lokho umlando. Nikeza ikhasi nenombolo yomlando ongwele, ngokufanayo nje njengoba ngingakutshela uGeorge Washington, no-Abraham Lincoln, neMpi yaseGettysburg, kanjalonjalo. Impela, zonke lezo zinto zingumlando engiwucaphunayo lapha.

146 Manje, bese-ke kwakufaneleka kakhulu e...hhayi kuleliBandla elizelwe ngokusha. Qhobo, mnumzane! Awu, ngenkathi bebeka indoda phezulu lapho manje, ukuba ngumbhishobhi oyinhloko, ukuphindaphinda imikhosi, kusobala lokho kwagijimisa iVangeli eliGwele layothi ngqu laphuma kukho. Kusenzeke nanamuhla. Leyo minyaka iyadluliswa nje, yeqa nje, niyabo; olunye uhlobo, olunye usuku. O, ngenkathi bebeka isikhulu phezulu lapho njengonkulunkulu, futhi abe nemikhosi embalwa ishiwo.

147 Futhi qaphelani ukuthi abahedeni bakhuleka kokhokho babo abafa. Futhi ibandla lamaProtestane eliyosukuma bese lithi, “Ngiyakholelwa eBandleni eliNgwele eliRoma Katolika nesidlo sabangwele.” Nina maMethodisti fihlani ubuso benu, amaPresbyterian, namaLuthela. Noma yini enxuselana nabafileyo kungukukhonza imimoya yabangasekho! Impela. Kodwa, manje, umProtestane akakwazi ukuhleka umKatolika, wenza into efanayo, wenza lokhu kuvuma okwanele konke ukuthi ukholwa into efanayo; wabhabhathizwa wabuyela ngqo ebandleni eliKatolika ngombhaphathizo wakhe wamanzi, ala futhi ehlekisa ngabantu abazama ukuphila kahle kanjalo; yiya ebandleni futhi ubone abantu bememeza ngaphansi kwamandla kaNkulunkulu, futhi bame ngaphandle futhi bahlekise ngaKho. Konke lokho.

148 Niyabo, imimoya ayifi; abantu bayafa, kodwa hhayi imimoya. Niyabo? UMoya oNgwele, Awufi. WawukuJesu, manje UseBandleni laKhe; uyohlala ukhona aze Afikele iBandla laKhe, ngoba Liyingxenywe yaKhe. Niyabo? Noma abashushisi, ba—bahlekisa ngabo lapho ngalolo suku, basahlala lapha nanamuhla. UNkulunkulu uthatha umuntu waKhe kodwa

hhayi uMoya waKhe emhlabeni. Udeveli uthatha umuntu wakhe kodwa awukaze umoya usuke emhlabeni.

149 Labo bapristi abavume ukufa kukaJesu, lowo owathi Wayengu “mbhuli,” noma “udeveli,” labo bafo babekholwa njengoba zonke izinkolo bezingabanjalo. Kunjalo. Babazi lowo mBhalo ngencwadi iletha, kodwa babengakwazi ukuhunyushwa kweqiniso kwaWo. Babenomqondo wabo siqu, futhi babengeke balalele lutho olunye. Bese-ke baMbona futhi bazi... Babengahluleka kanjani ukubona ukuthi uJesu wayengafaneleki kuyo yonke into wonke umprofethi owake wakusho ngaYe na? Kodwa babephuphuthekile. Futhi uNkulunkulu wathi Waphuphuthekisa amehlo abo ngenhloso, ukuze sibe nethuba lensindiso.

150 Manje iBhayibheli labikezela futhi ukuthi Uyo... ukuthi sisoNyakeni wePentecostal, u “hamba-ze, owokuhawukelwa, uphuphuthekile, kanti kawazi.” Naso-ke isimo sebandla, iFiladelfiya. O, nina maBaptisti agcina umthetho ngegama, amaPresbyterian, namaPentecostal! Niyabo, nakho la nikhona. Ngezinye izikhathi angiqondile lokho kuwe ohlezi lapha; ngiseteyipini, uyabo, futhi ngiyazi ukuthi kuyaphi. Niyabo? Phenduka! Buyela eBhayibhelini! Buyela kuKristu!

151 Kulungile, kodwa yilokho okwenzekile, iVangeli eliGcwele lafuqelwa ngaphandle. Izibonakaliso nezimangaliso ebandleni zaxoshwa, kwathi lapho iqembu likaMoya oNgcwele laxoshwa phakathi kwabanye, khona-ke baphika ukuthi kwabakhona usuku olunjalo. Futhi kwaba kulokho... Futhi benza into efanayo namuhla! Kunjalo impela. Aniwuboni umoya wakho na? Njengoba nginitshelile; isiqalo, gqoka ukucabanga kwakho kokomoya, uvumele uNkulunkulu avule inhliziyi yakho. Ungabi nobandlululo, hlala ulalele; uthi, “Moya oNgcwele, ngambulele. Ngiyakubona, nakhu.”

152 Imikhosi. Kuphi na? AmaBaptisti, amaPresbyterian, ngisho namaPentecostal, aba nje ngumkhosi wenkolo. Into kuphela abayenzayo ukushaya upiyano, okuthile noma okunye, ukugxuma phansi naphezulu okwesikhashana; futhi lapho nje upiyano selumile: Bayavunguza! Baphume, bakhohlise, bantshontshe, baqambe amanga, konke okunye. Kodwa okwangempela... Nolaka olanele ukulwa nesaha eliyindilinga, bakhulume ngawo wonke umuntu nakho konke. Niyabo? Nakho lapho ukhona. Hhayi kuphela iMethodisti, iBaptisti, iPresbyterian, iKatolika, kodwa ibandla lePentecostal oNyakeni waseLawodikeya lapha.

153 O, kungani ningabuyeli emuva kulokho lokho okhokho benu ababenakho na? Yingani singabuyeli kwiphentekoste yangempela engcwelisayo futhi igcwalise ngoMoya oNgcwele, oletha uKristu kithi na? Yilokho esikudingayo. Kulungile. Manje, kuyafana nanamuhla!

154 Manje, igama *Phergamu* lisho ukuthi “shadile.” Lona kanye igama *Phergamu* lisho ukuthi “shadile.” UbuKristu (lolo uhlongothi lwamaNicolawu, uhlangothi olugcina umthetho ngegama) bushade nombuso, nemikhosi yabahedeni. Imikhosi yabahedeni! Futhi kwakungukuzalwa kwebandla eliKatolika ngalolosuku.

155 Manje, noma ubani uyazi ukuthi ibandla eliKatolika langeniswa eMkhandlwini waseNayisiya. Ngaphambi kwalapho, lalibizwa ngokuthi i “Nicolawu” nguNkulunkulu; okusho ukuthi *Niko—Niko*, “ukunqoba,” ukunqoba noma ukwahlula abantu abangafundele lutho. Futhi lapho sebenze lokho, babengafuni uMoya phakathi kwabantu; futhi *abelusi*, okusho “abelusi bezimvu,” ukuvumela uMoya oNgewele. . .

156 Wena uthi, “Kungani, umpristi angeke abe ngumelusi wezimvu na?” Hlobo luni lokudla akondla ngalo na? Ngabe uthola imiphumela efanayo ababenayo, uSuku lwePhentekoste na? Ngokuqinisekile akunjalo! “Yethi Mariya,” noma ubani obone lokho ePhentekoste na? Ukunikela ngemikhuleko, konke lokhu kufafaza, ukuthulula, ukusebenzisa uNkulunkulu ongumthathu emunye (“uYise, iNdodana, uMoya oNgewele”), uze ukuthole kuphi lokho ePhentekoste na? UJesu wathi, “Indlu ka-Israyeli mayazi ngokuqinisekile, uNkulunkulu umenzile lo Jesu ofanayo, enambethela esiphambanweni, kokubili iNkosi noKristu.” Kunjalo. Sizitholaphi lezozinto na? UbuNicolawu kwasekuqaleni, futhi kwabumbekela ebuKatolikeni.

157 Manje wena uthi, “Awu, ngijabule impela ukuthi angikho phakathi kwabo.” Manje ungaqiniseki nje kakhulu. Niyabo? Manje khumbula: ubuKristu, ubuNicolawu. Manje uyayithola indaba na? Lalelisisa ngaphambi kokuthi size siqhubeke. Ngifuna nikuthole uma sihlala lapha kuze kube phakathi kwamabili. Ngakho-ke, e-hhe...ngakho-ke i...ngoba, mfowethu, ngumphefumulo wakho! Wena ungathi, “Awu, ngingowe...” Lokho aku—lokho akusiKho. Uma ungakawutholi uMoya oNgewele, mfowethu, angikhathali ukuthi ungowamabandla amangaki, ulahlekile. Uma ungazelwe ngokusha ngoMoya kaNkulunkulu, ngombhaphathizo kaMoya oNgewele, ulahlekile; ngoba awunakho ukuPhila okuPhakade, futhi ukuPhila okuPhakade kuyiyona-nto kuphela uNkulunkulu azoyivusa, ngoba yiKhona kuphela ukuphila okusasele.

158 Uma uhlamvu lommbila...njengoba ngicaphunile lapha, i-Agricultural Hour. Bangaki abakhumbulayo uMfowethu Spurgeon omdala, umshumayeli weMethodisti enhla eHenryville na? Uhlobo oludala olumangalisayo. Sasihleli emthonjeni ka-ayisikhilimu kwaRed Furnish, ngolunye usuku, sidla u-ayisikhilimu; futhi sasikhuluma ngomhlangano enganginawo enhla lapho, ne-Agricultural Hour yayidlala. Futhi uRed wayenesipikha esincane sivuliwe, se...somsakazo wakhe ubekwe laphaya. Futhi ndawo ndawo babekhuluma...

isizathu umlayezo wawuvela eLouisville. Kodwa i 4-H Club yayino—yayinomshini owawungaguqula uhlamvu lukambila ababengafaka ikhalisiyamu, namaphetroliyamu, nakho konke ohlamvini, futhi ulenze libukeke ncamashi nje njengoba lwenziwa nge...

<sup>159</sup> I 4-H yayinawo, isayensi isikuphelelise ukuthi ummbila wawubukeka ungowangempela kakhulu ukuthi ungakhipha ogcwele isandla esakeni okuliswe ensimini, ogcwele isandla esakeni umshini owuphendulile, nalokhu ngalapha (lokho umshini owakuphendula) uyokwenza uhlobo olufanayo izimpephelezi zombila, isinkwa sommbila. Futhi emeleni wawungakuyisa ezansi endlini yesayensi yokucwaningela futhi ukusike ukuhlukanise, okusanhlamvu, futhi wawungeke uhlukanise olunye kolunye. Lwalunenani elilinganayo lephetroliyamu, inani elilinganayo—elilinganayo lekhalisiyamu, no—nomswakama; yonke into eyangena onhlamvini olulodwa, kwakukolunye.

<sup>160</sup> Wathi, “Indlela kuphela ecacile ukwazi lolo olwakhuliswa ensimini, nalolo olwenziwa ngumshini: zimbele zombili ezigcwele isandla. Futhi zombili zabola, futhi lolo olwenziwa ngomshini ngeke lusaqhuma futhi; kodwa lolo uNkulunkulu alukhulisa, lwaphila futhi.” Ngani na? Ngoba alumilanga.

<sup>161</sup> Futhi ungahle ubukeke njengomKristu, uziphathise okomKristu, futhi wenze zonke isenzo esihle obungasenza, futhi uphile ngokwethembeka ebandleni lakho; kodwa uma ungamilanga ngoMoya oNgcwele, ukuPhila kukaNkulunkulu, ukuPhila okuPhakade kungena kuwe; hhayi ngesivumo, kodwa ngesipho sikaMoya oNgcwele. UWuthola kanjani na? Udokotela wathi, ngoSuku lwePhentekoste, lowo owabhala isithako somuthi nokusetshenziswa kwawo, “Phendukani, yilowo nalowo abhaphathizwe eGameni likaJesu Kristu, khona-ke niyakuphiwa isiphiwo sikaMoya oNgcwele.” Isiphiwo sikaMoya oNgcwele, esingukuPhila okuPhakade. Lokho yiyonanto kuphela uNkulunkulu azoyivusa. Iyonanto kuphela enokuPhila Angakuvusa. Niyabo? Yinanto kuphela engahamba. Ngiyethemba lokho kucacile. Nkulunkulu siphe lokho okucacile.

<sup>162</sup> Manje, amaNicolawu ayeseba nohlangothi olugecina umthetho ngegama, futhi ashada nebandla labahedeni; ingenisa ama-altare abahedeni, enza ama-altare amaKristu; angenisa unkulunkulu wabahedeni, futhi wakwenza ukuba kukhulume futhi kuxoxe, ngesimo sombhishobhi. Hlala phezulu lapho, wakugqokisa ingubo ende futhi wakwenza kwabukeka njengonkulunkulu. Niyabo? Akusikho okungaphandle, yilokho okungaphakathi. Lezo zinhlamvu ezimbili zombila zazibukeka zifana; kwakungesikho okwakungaphandle, kwakuyilokho okwakungaphakathi. Niyabo, ingaphakathi, ukuPhila. Awu, kwenziwa lapho,

futhi leyo kwakuyindawo yokuzalwa yebandla eliKatolika langasekuqaleni, kwakungumama wawo wonke amabandla amahlelo.

<sup>163</sup> Manje wena uthi, “Awu, mina...Mfowethu Branham, khona-ke inqobo nje uma ngingesilo iKatolika.”

<sup>164</sup> Manje, umzuzu owodwa nje, ake sime lapha umzuzwana nje, empeleni. Futhi asi—asiphenye manje eSambulweni, isahluko 17, umzuzu nje. Sivele sajika nje ngqo kukho. Manje, lesi yisambulo sani na? UJesu Kristu, emabandleni aKhe. Njengoba ngifunda, lalelisisani:

*Kwase kuza enye yezingelosi eziyisikhombisa ezazinezitsha eziyisikhombisa, yakhuluma nami, ithi...Woza lapha; futhi ngitshengise...wena ukwahlulelwa kwesifebe esikhulu esihlezi phezu kwamanzi amaningi:*

<sup>165</sup> Manje, ukuze ngibe nobufakazi, bangaki owaziyo *owesifazane* eBhayibhelini, ngaso sonke isikhathi ukuthi kunikezwe ngesifanekiso, kusho “ibandla”? Kulungile. Bangaki owaziyo ukuthi “isifebe” esikhulu, khona lapha esahlukweni esifanayo, ngu “muzi ohlezi phezu kwamagquma ayisikhombisa”? Kulungile.

<sup>166</sup> Futhi manje bangaki owaziyo ukuthi iBhayibheli lathi a “manzi”? Lapha sihlezi phezu “kwamanzi amaningi”; hhayi *amanzi*, kodwa “*amanzi amaningi*.” Futhi *amanzi* asho “abantu.” Ngani, thola isahluko 15, ungabona lapha, niyabo, ivesi 15, niyabo:

*Yayisithi kimi, Amanzi owabonayo, lapho sihlezi khona isifebe, angabantu, . . . izixuku, . . . izizwe, nezilimi. (Niyabo? Niyabo?)*

<sup>167</sup> Manje, lona wesifazane wayengumhlubuki. Wayengesiye na? Manje lokhu ukufundisa, ngakho-ke ufanele ubeke unembeza wakho ngemva kwakho manje. Niyabo? Ubizwana ngokuthini lowo wesifazane oncolile “isifebe”? Ngowesifazane ongathembekile esifungweni sakhe somshado. Manje ibandla, ibandla eliKatolika, lizisho ukuthi linguMlobokazi noNkosikazi kaKristu. Ngisho nezindelakazi zigunda izinwele zazo, azinayo imizwa yokulangazelela, “yonke imizwa yokulangazelela ikuKristu.” Ngabe kunjalo na? Impela. Noma noma ubani . . .

<sup>168</sup> Ngivela esisekelweni seKatolika, niyabo. Nginethi *Facts Of Our Faith*, nezincwadi zabo; namaProtestane enu, namaBaptisti, nanoma yini enikukholwayo; lapho endlini yami yokutadisha. Ngakho-ke, ngiyakutadisha ukuze uma kukhona osho noma yini. “Wu phezulu!” Ngingakusekela ngqo ekushoni kwakho. Niyabo? Ngakho-ke, ihora selifikile lokuba Lokhu kuphume.

<sup>169</sup> Manje, into yokuqala, uNkulunkulu wayezo hamba anqamule isizwe, ekhombisa izibonakaliso, izimangaliso,



nezibonakaliso ezinkulu, ukuze abantu bezokwazi. Izimvu zikaNkulunkulu ziyalazi iPhimbo laKhe, ziyazi, ziyazi ncamashi. Ufanele uthole kuqala... Uyaphuma ngale kokwaziwa, bese-ke uvele nje... Wenzani na? Uyabalimaza kunakuqala. Maku... uvumela uNkulunkulu anakekele lokho. Niyabo?

170 “Ngizonikhombisa ukwahlulelwa kwesifebe esikhulu.” Manje, uma wayeyilokho, khona-ke wayengowesifazane ezisho ukuba ngokuthile oku... Wayephinga! Ngabe kunjalo na? Awu, khona-ke, uma kwakuyibandla, laliphingela uNkulunkulu. Ngabe kunjalo na? Khona-ke ukuphinga, kungaba ukuhlobonga, ukuhlobonga *kokomoya*: uyafundisa okuthile kubantu okungesilona iZwi likaNkulunkulu. Ngabe kunjalo na? Lifundisa okuthile okungelona iqiniso. Lokho ngamaNikolawu. Niyabo kuza lapha na? Kuhamba ngokubeka ophapha, nabapristi, nokukhipha uMoya oNgcwele, “Izinsuku zezimangaliso selwedlule”; futhi iBhayibheli lathi, “UJesu Kristu onguye izolo naphakade.” IBhayibheli lathi, “Phendukani, yilowo nalowo abhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zenu”; lithi, “uYise, iNdodana noMoya oNgcwele,” fafaza, uthele ndawo zonke. O, he! Niyabo?

171 Kulungile, bhekani ukuthi lona wesifazane wayenzani:

*... afeba naso amakhosi omhlaba, nabakhileyo e... mhlabeni badakiswa yiwayini lobufebe baso.*

172 “Dakwa!” Kukubulala, ukukubulala, ukukudubula, noma yini enye, mfowethu. Badakiswe yilezozinto ngempela. Niyabo?

173 “Iwayini.” Yilokho abelana ngakho, niyabo, iwayini laso lobufebe baso. “Ake ngikutshele okuthile! Umama wami wayeyiKatolika, futhi ngizo...” Kulungile.

174 Manje wena uthi, “Lokho kubi.” Manje linda nje umzuzu, amaProtestane. Hhe! (Ngikhuluma kulaba emateyipini, niyabo.)

*Yayingiyisa ehlane ngikumoya: futhi ngabona— ngabona owesifazane ekhwele isilo esibomvu,...*

175 Manje, igama elithi *okubomvu* libonisani na? Libonisa “okwasebukhosini.” Kusho... ngiqonde ukuthi, kusho, “ubukhosi, ukwethembeka kwasebukhosini,” niyabo, njengamakhosi nokunye nokunye.

*... sigcwele amagama enhlamba, sinamakhanda ayisikhombisa nezimpondo eziyishumi.*

176 Manje, *amakhanda* ayisikhombisa ayi “zintaba” eziyisikhombisa umuzi ohlezi kuzo. Futhi lona wesifazane ungumuzi, siyazi.

*Nowesifazane wayembethe okububende...*

177 “Owesifazane.” Isilo sasibomvu, kodwa owesifazane wayembethe *okububende*. Manje, angikaze nginixwayise ngolunye usuku, kunamakhethini amathathu? Angazi ukuthi ngizophila isikhathi eside kangakanani, kodwa kukhumbuleni lokhu. Njengoba nginitshelile eminyakeni eminingi edlule, “qaphelani iRashiya.” Kunamakhethini amathathu, kukhumbuleni lokhu. Kukhona ikhethini *lensimbi*. Kukhona ikhethini *loqhalu* (iShayina eBomvu *nokunye nokunye*). Futhi kukhona ikhethini elibubende, liqapheleni *lelo khethini, lowo* ngumkhohlisi. Kuningi kakhulu. . .

*...owesifazane wayembethe okububende... imibala ebomvu...evunule ngegolide...amatshe anenani nangamaparele,...* (Niyangikhumbula ngikhuluma emuva lapha ukuthi i-altare lokuqala laliyini lamaNikolawu na? Niyabo? *Owesifazane* eyi “bandla.”) *...ephethe isitsha segolide ngesandla sakhe...* (Niyakhumbula na? Igolide lemboze i-altare; isitsha, wayenikeza abantu.) *...sigcwele amanyala okungcolileyo kobufebe bakhe:*

178 Yilokho akunikeza abantu; babekugwinya. Impela. Badakwa yikho! Ukudakwa nje! Sonke lesi sigejane se-Irish, neFrench, kanjalonjalo, basike umphimbo wakho uma usho into eyodwa ngokumelene nalelobandla. Impela, bazokwenza. Niyabo?

*Nasebunzini lakhe kulotshiwe igama, IMFIHLAKALO, IBABILONI. . .*

179 Manje, iBabiloni lasuka kuphi na? Ukusuka eBabiloni kwakhuphukela ePhergamu, futhi kwaba...USathane eshintsha isihlalo sakhe. O, ngifisa sengathi besingadlula kuso sonke iSambulo, ukuthi beningakubona.

*... IBABILONI ELIKHULU, UNINA WEZIFEBE... UNINA WEZIFEBE NOWAMANYALA OMHLABA.*

180 Wayeyini na? Unina wezifebe. Labo kwakungesiwo amadodana. Kwakuyiwo na?

181 [Akuqoshwanga eteyipini—Umhl.] *...ibandla labo. Yebo, mnumzane. Wathi, “Ngabe ibandla alibizwa, eBhayibhelini, ‘iBabiloni’?” Niyabo, encwadini yabo uqobo. Kulungile.*

182 Manje, uma wayeyisifebe, isifebekazi, futhi wayengunina wezifebe, wayefanele ukuba namadodakazi. Futhi uma ayengamadodakazi, ayengamantombazane, ayengamabandla. Manje lavelaphi ibandla lamaProtestane na? Ngabe kunjalo na? Uyini umehluko phakathi kwe—kwesifebekazi nesifebe na? Into efanayo.

183 UMartin Luther waphuma, ukuzoguqula, ukunikeza iBandla leqiniso ithuba; uWesley; kuqhubeke kungene ePhentekoste; futhi bonke babuyela emuva ngqo kulowo mqondo weNikolawu wokuhlela, nababonisi abakhulu, nakho konke okunye,

futhi wabuyela emuva ngqo ngombhaphathizo ofanayo ababhaphathizwa ngawo, uhlobo olufanayo, imikhosi efanayo, ngisho nabaningi babo nobukhathekhizimu no ‘*yethi Mariya.*’ Hhayi *Yethi boMariya*, kodwa... Yini le ethi ayibe yinto efanayo na? Leso *Sivumokholo sabaPhostoli*. Ngikhombise iSivumokholo sabaPhostoli eBhayibhelini, mfowethu. Uma—uma babenesivumokholo, yiZenzo 2:38, yilokho abayala wonke umuntu ukuba akwenze. Wake wamuzwa kuphi umphostoli enza isivumokholo, ethi, “Ngiyakholelwa eBandleni eliNgcwele eliRoma Katolika. Ngiyakholelwa kwinhlanganyelo yabangcwele?”

<sup>184</sup> Lapho i...UPetru, lowo owayenezihluthulelo, wathi, “Akekho omunye umlamuleli phakathi kukaNkulunkulu nabantu, kodwa uKristu Jesu.”

<sup>185</sup> Kodwa bukani amabandla eProtestane. Benzani na? Abanelisekanga. Ngamunye walabo abaphuma, waphuma neSibusiso sePhentekoste. Kunjalo impela. Ngisho noMartin Luther wakhuluma ngezilimi. Kunjalo impela. Wazixolisela, ethi, “Nkulunkulu, la magama asabekayo engiwakhulumayo, futhi angazi ukuthi ngithini.” Niyabo? Impela, wayekholelwa kuKho. Impela, wakwenza.

<sup>186</sup> Manje, ezansi onyakeni babeno—babenoMoya, kodwa babehlala bedonsa futhi benze izinhlangano ngemva kokuba labo basunguli bokuqala sebehambile. Ukube nayekela ibandla lamaLuthela liqhubeke, futhi ningalihleli, beliyoba yiPentecostal. Liyini iBandla lephentekoste na? Ngiquonde iphentekoste langempela. Hhayi ihlelo, manje, kufana nje ne “bhodwe neketela” futhi. Niyabo? Kodwa benze into efanayo, futhi lokho kwababuyisela emuva kumaNikolawu njengoba nje benza ekuqaleni. Bangaki okubonayo lokho na? thanini “Amen.” [Ibandla lithi, “Amen!”—Umhl.] Kunjalo. Manje, ukuze nje ngibe nezwi lenu ukuthi niyakubona . . .

<sup>187</sup> Niyabo, unina “wezifebe.” Uma eyizifebe, baba kanjani izifebe na? Ngokuhlobongela iZwi likaNkulunkulu. Uma iZwi likaNkulunkulu lathi, “Phenduka futhi ubhaphathizwe eGameni likaJesu,” futhi wonke umuntu phakathi lapho wabhaphathizwa eGameni likaJesu Kristu, bese-ke uthatha “uYise, iNdodana, noMoya oNgcwele.” Lobo ngubufebe! Ngabe kunjalo na? Futhi uma umbhaphathizo weBhayibheli ungukucwiliswa (*baptizo*, kusuka egameni lesiGrekhi), khona-ke ukuthola kanjani ukuthi ukufafaza nokuthulula na? Lokho kungena kuphi na? Uma ufaka esikhundleni ukuxhawulana, noma ukuthatha ucwezu lwekhekhe elinoshukela odebeni lwakho obese uligwinya, noma okuthize okunye okunjalo, kube uMoya oNgcwele, futhi uMoya oNgcwele wavela eZulwini njengomoya ovunguzayo onamandla futhi wagcwalisa abantu, futhi wabenza bakhuluma ngezilimi, futhi bamemeza, futhi baziphathisa okomuntu odakiwe, futhi ufaka esikhundleni

ukuxhawulana, noma ufake incwadi yakho ebandleni, noma okunye okufana nalokho, uzoze uphume kanjani endleleni yokuhlobonga ngokomoya na?

<sup>188</sup> Manje, zibuze lokho nje. Zixukuzeni imiqondo yenu, vulani inhliziyu yenu nibeqotho, bazalwane. Sisekupheleni komgwaqo. Le mihlangano ayihleliwe nje lapha ngeze, yayalwa nguNkulunkulu. Ngiyakukholwa nje impela njengoba nje ngi... niyangikholwa ukuthi ngiyinceku yaKhe. Ngikusho eGameni likaJesu, ukuthi uNkulunkulu wabeka phezu kwenhliziyu yami ukuba ngize lapha. Angitholi napeni owodwa ngokukwenza. Ngi—ngi—ngi—ngi—ngingahle ngibe ngaphandle lapho ngikhulekela abagulayo ndawondawo, noma okuthile njengalokho. Noma ngingahle ngibe phandle ngaleya ngiya kodoba, futhi ngidonse imali yami ngokufanayo nje, ngithola iholo ebandleni. Kodwa uNkulunkulu waKubeka enhliziyweni yami; Angikwazanga ukuqhela kuKho, ngaqhubeka nje ngikhala kimi kuKho, futhi ngenza konke engingakwenza. Ngilapha ngeGama leNkosi, ngenza konke engikwaziyo ukuthi kwenziwa kanjani. Ungakuvumeli kuKudlule.

<sup>189</sup> Manje, Protestane, uyakubona engikuqondile ngebandla eliKatolika neProthestane na? Nje... Elilodwa nje liyefana nje nelinye. Kunjalo impela.

<sup>190</sup> Manje, kusho ukuthi shadile, *iPhergamu* lisho ukuthi “shadile.”

<sup>191</sup> Manje ake sithathe... Wathi, “Unabo phakathi kwakho onesifundo sikaBalami.” Ake nje sithathe lokho.

<sup>192</sup> Ngabe sinaso isikhathi na? Ngizophuthuma ngokushesha engingakwenza. Noma ningaqoka ukulinda bese nibona ukuthi singabuya ekuseni na? Bangaki nje abangaqoka ukuthi siqhubeke, isikhashana esidana na? Asi... Kulungile, manje ngi—ngiyazi ukuthi kuyashisa phakathi lapha. Futhi uma uhleli uthule futhi ushisa, ucabangani phezulu lapha na? Niyabo? Kodwa, o, he, sizama ukubalekela leyo ndawo eshisayo. Niyabo, lokho—yilokho eyikho, ngokuba, siPhakade.

<sup>193</sup> Manje, manje kusobala ngenkathi bemisa ibandla elinjalo, yini eyenzeka na? Manje lalelisisani, bantwana bami. Yini eyenzeka na? Ngani, kusobala, lokho kwakhipha uMoya oNgcwele ebandleni ngqo. Akumangazi akekho kubabhishobhi babo owavusa abafileyo noma wenza izimangaliso. Futhi nabo bekhuluma ngabanye balaba abangcwele besebandleni labo! Bayibhikishela into, kodwa bathi kubo!

<sup>194</sup> Bukani uJoan wase-Arc, leyo ntombazane esencane. Nginyanibuza bantu abayiKatolika, noma nina maProtestane, noma ubani kini. UJoan wase-Arc, osukwini lwakhe, kwakungekho lutho eFransi lapho, kodwa ibandla eliKatolika elagqiba abangcwele phansi. Kodwa uNkulunkulu wahamba phezu lwaleyo ntombazane futhi yayinoMoya oNgcwele. Futhi

yenzani na? Yayingabikezela izinto, iNkosi yayiyoyika imibono futhi iyibikezele. Yakhulekela abagulayo. Yakhulekela ingane encane efile, futhi yabuye yaphila futhi. Lokho yiphentekoste. Niyabo? Futhi layenzani ibandla eliKatolika ngoba yabhikishela ibandla eliKatolika na? Bayibizela ekuthethweni kwecala, futhi bayishisela esigxotsheni 'njengomthakathikazi.'

<sup>195</sup> Futhi manje wena uthi, "UJoan wase-Arc oNgcwele." Iminyaka engamakhulu amabili kamuva, cishe, lapho ibandla lithole ababekwenzile, ukuthi wayengoNgcwele, o, kusobala, sebaphenduka ngakho; bamba lowo mzimba wabapristi owavumela ukuba afe, base bebaphonsa emfuleni. Nicabanga ukuthi lokho kuyoke kugeze igazi ezandleni zalo na? IBhayibheli lathi, "I—igazi lawo wonke umfel'ukholo latholakala kuye." Yilokho iNgelosi yeNkosi eyathi kwatholakala eBabiloni, "Lonke icala lokubulala, noma umfel'ukholo, nabo bonke abangcwele bakaKristu abake babulawelwa ukholo, batholakala ngaphakathi lapha ngqo kusukela oNyakeni weNikolawu kuye phambili, wonke umfel'ukholo." Cabangani ngalokho. (Ngiyabonga, Mfowethu Ben.) Manje, cabangani ngalokho.

<sup>196</sup> Manje, ukuqhubeka kancane manje. Ibandla lamaKristu lashada ne—ne— . . . eBabiloni. *IPhergamu* lisho "umshado."

<sup>197</sup> Manje, "Imfundiso kaBalami. Ninabo phakathi kwenu onemfundiso kaBalami."

<sup>198</sup> O, ngiyazithanda nje lezi zinto. O, uma ubungahlala nje isikhashana kweyodwa, uyabo, kodwa uvele nje. . . Sifuna ukukwenza ukubone bese-ke uqhubekela kwenye into, ngoba kugcwele nje—nje izigaxa zegolide. Ngingumhlwayi; ngiyathanda ukwehla bese ngimba lezi zigaxa bese ngizicwebezela, futhi ngizipholishe kanje, bese ngizibuka. Futhi zonke zizobonisa uJesu Kristu! Zonke, niyabo. Zonke zibonakalisa uJesu Kristu. Ungu-Alfa no-Omega, wonke—wonke ama-karat egolide esigaxeni. Kunjalo. Uyikho konke okuncane kwakho. Yingaleso sizathu enguBuNkulunkulu benziwe inyama phakathi kwethu.

<sup>199</sup> Manje, ukuze uthole. . . Ngi—ngeke ngithathe isikhathi ngalokhu, ngoba ngine. . . ngiyabona ukuthi elesishiyagalolunye. Futhi ngi—nginenye into engifuna ukungena kuyo kulobubusuku, uma uNkulunkulu ethanda. Futhi ngifuna nina nibhale lokhu futhi nikufunde kusasa, futhi bhalani uNomeri 22 kuye ku 25. Ngifuna nifunde lokho manje, futhi ningangilandela. Futhi manje—futhi manje uNomeri 22 kuya ku 25.

<sup>200</sup> Siyazi ukuthi u-Israyeli—u-Israyeli wayengabantu abakhethiweyo bakaNkulunkulu. Ngabe kunjalo na? Babeyi. . . BabengamaPentekostali. BabenoMoya phakathi kwabo. Niyawukhumbula umlayezo wayizolo ebusuku na? Ukuthi

kanjani uMose ngenkathi esewele uLwandle oluBomvu, noma uLwandle oluFile, futhi wathola ngemva kwakhe uLwandle oluBomvu, lwegazi, elalimelele igazi. . . bonke abaphathi abake bamshaya nabo bonke abantwana bakwa-Israyeli. UMose waphakamisa isandla sakhe wase ecula eMoyeni. O, sonke singaba uMose uma sibheka emuva eGazini elibomvu leNkosi uJesu futhi sibone sonke isidakwa esidala, lonke ibhodlela elidala, wonke umuntu wesifazane othuka inhlamba, yonke into endala engcolile esake sayenza empilweni yethu, bonke abafileyo eGazini leNkosi uJesu. Kuzenza sicule eMoyeni! Osikilidi, ogwayi, nemikhuba emibi, nakho konke okunye, kufile, eGazini leNkosi uJesu; khona-ke singaphakamisa izandla zethu bese sicula eMoyeni. Niyabo?

<sup>201</sup> Bukani ukuthi uMiriye mu wenzeni, umprofethikazi. Manje, khumbulani, wayengumprofethikazi. Wathatha isigujana ithamborini wase eqala ukushaya isigujana ithamborini futhi wasina eMoyeni, futhi amadodakazi akwa-Israyeli amlandela ezansi osebeni, beshaya lezi zigujana amathamborini, futhi besina eMoyeni. IPentecostal yangempela!

<sup>202</sup> Futhi-ke uma niqaphela lapho befika kwaMowabi. Manje sibuyela emuva. . . SisemBhalweni, manje, “imfundiso kaBalami.” Futhi uMowabi—uMowabi wayengumfowabo ka-Israyeli. Bangaki abaziyo ukuthi uMowabi wavela kuphi na? Kulungile. UMowabi yilokho engingakubiza ngebhastela, ngenxa yokuthi uMowabi waqala emadodakazi kaLoti. ULoti waba nomntwana ngendodakazi yakhe uqobo, wayenabantwana ababili. Futhi uMowabi wayengomunye wabo, futhi wabumba isizwe sakwaMowabi, isizwana. Futhi, empeleni, uLoti wayengumshana ka-Abrahama, okungukuthi empeleni kubuyela emuva kulowo mugqa ofanayo. Siyakwazi lokho. Manje ngifuna niqaphele ukuthi babengesibona abahedeni, njengoba eminye yemidlalo yethu kungekudala ininikeze uku. . . Khumbulani, babengamakholwa. Manje, ngenkathi lapha kukhuphuka u-Israyeli endleleni yabo ebheke ezweni lesethembiso, belungisa indlela yabo khona ngqo emgqeni womsebenzi, futhi nakhu kulele uMowabi phakathi endleleni ngqo. Bathumela izithunywa kuMowabi, futhi bathi, “Masidabule ezweni lakho. Singumfowenu.”

<sup>203</sup> Manje, uMowabi wayemelele amaNikolawu. Manje niyabona emzuzwini nje. U-Israyeli wayemelele iBandla leqiniso. Futhi uBalami wayengomunye wababhishobhi, ophapha. Bhekisisani nibone manje; ubuKristu benyama. Manje sizoqaphela ukuthi wayenesiphiwo, akukho kungabaza ngakho. Iningi labo bayizikhulumi ezikahle, odokotela besayense yokwazi ukufunda ingqondo, na—namadoda amakhulu. Anikwazi ukuphika lokho. Kodwa, “Benesimo sokumesaba uNkulunkulu, kepha amandla akho bewaphika.”

204 Buyelani emuva kuleloPhentekoste lasekuqaleni! Ningasuki lapho. Uma lapho nikwenza, nilahlekile. Hlalani naleso sibusiso. YiloKho-ke, uMbusisi wesibusiso.

205 Manje, qaphelani lapho behamba. Bakhuphukela kuleli bandla elibhasteliwe eligcina umthetho ngegama, base bethi, “Sidlulela emvuselelweni. Siwelela ezweni lesithembiso. Ungasivumela ukuba sidlule na? Uma izinkomo zethu zidla utshani, uma ziphuza amanzi, sizonikhokhela ngakho.”

206 Manje wenzani...? INkosi Balaki, waxhuxhuma kakhulu, futhi wayengawufuni umhlangano onjengalowo ebandleni lakhe noma ezweni lakhe. Manje-ke wenzani na? Wathumela kuphapha, noma kumbhishobhi, uBalami, umprofethi oqashiwe, lowo owayethanda imali ngaphezu kokuthanda uNkulunkulu. Futhi iNkosi uBalaki yamtshela, “Uma uzophuma lapha futhi uqalekise laba bantu, ngizokwenza umuntu omkhulu.” Futhi uNkulunkulu wakhuluma noBalaki. Futhi ngiyazibuza uma kwakuyokwenzeka ukuba so...ngiqonde uBalami. Ngiyazibuza ukuthi bangaki oBalami abakulelizwe kulobubusuku? Abefundisi bamaMethodisti, abefundisi beBaptisti, abapristi beKatolika, (Bakithi!) abazi ukuthi uNkulunkulu...uma ufunda lomlando ofanayo neNcwadi efanayo engiyifundayo. “Balami!”

207 Manje, qaphelani. Khona-ke wathi, “Yehla bese uqalekisa abantu.”

Futhi uBalami wathi, “Ngizobuza uNkulunkulu.”

UNkulunkulu wathi, “Ungahambi!”

208 Kodwa ukusa okulandelayo, wathi...wahamba wase etshela umpristi, noma i—inkosi.

Futhi uyabuya, wathi, “O, ngizo—ngizokwenza indoda enkulu.”

Ngakho uBalami waqhubeka; uNkulunkulu wathi, “Qhubeka-ke, qhubeka.”

209 Niyabo, uma ningeke nilandele iQiniso...Nicabanga ukuthi, amaNikolawu, ukuthi ngenxa yokuthi uNkulunkulu unenzela khona lokho enikwenzayo njengalokho...Kukhona iQiniso lasekuqaleni! Uthatha kuphela intando kaNkulunkulu evumelayo. Wena uthi, “UNkulunkulu usipha uMoya oNgewele,” noma “Uyasibusisa, futhi sibhaphathizwe egameni lika ‘Yise, iNdodana, noMoya oNgewele.’” Nina bakaBalami! Niyabo, imfundiso kaBalami. UNkulunkulu wamtshela, emva kokuthi wayezikhukhumeza kakhulu, Wamvumela nje waqhubeka, wazilengisa. Nifanele nibuyele eQiniseni, iQiniso eliyisisekelo. Nibuyele eBhayibhelini. “O, awu, Usibusisile! Futhi gi-...” O, ngiyakwazi lokho. Wakwenza, watshela uBalami, wathi, “Qhubeka. Uma nifuna ukuhamba, uma lokho

ku. . . Ubophezelekile ukuhamba ngaleyondlela, futhi uyafuna emzileni wenhlangano; kuthathe, qhubeka.”

<sup>210</sup> Khona-ke uBalami waqala, wase egxumela emnyuzini wakhe, noma, hhayi umnyuzi wakhe, imbongolo yakhe, wehla wedlula lapho. Futhi into yokuqala, niyazi, iNgelosi yeNkosi yama endleleni. Futhi, uyazi, lowomprofethi, lowophapha, umbhishobhi, ukhadinali, noma ngabe wayeyini, wayephuphuthেকে kakhulu ezintweni zokomoya, umcabango owawuzomenza akhushulwe esikhundleni, ngoba wayehlala eMfuleni i-Ewufathe. Ngiqagele wayecabanga ukuthi lelo kwakuyifa elithile, njengokuthi, “Phezu kwalelidwala Ngiyakulakha iBandla laMi, uPetru,” noma edwaleni elithile elaliseRoma, noma okuthize. Kodwa lapho efika endaweni, nakho kumi iNgelosi ihoshe inkemba, futhi wayephuphuthekisiwe kakhulu ukuthi wayengayiboni. Futhi umnyuzi washayisa unyawo lwawo odongeni. Wayeseqhubeka nokugibela, futhi i—iNgelosi yema endleleni futhi. UNkulunkulu uzovimbezela yonke iminyango! Futhi lomnyuzi waqhubeka waphenduka. Futhi wagxuma wehla, wase ethatha induku yakhe futhi waqala ukuwukhalisa ngayo. Imbongolo encane, ilele lapho, ishaywa ekhanda.

<sup>211</sup> Futhi ngi, qinisekile ukuthi yini eyamguqula, yini eyamenza waba nomcabango, noma eyamtshele ukuthi wayenephutha kuphi, Wavumela lowo mnyuzi ukhulume ngezilimi. Hhayi umnyuzi, kwakuyimbongolo! Ungasho ukuthi kwakungu “mnyuzi;” wawungeke ukuthole, wawuyibhastela. Niyabo? Yayiyinzalo yasekuqaleni.

<sup>212</sup> UMowabi kwakungukuthi, “Izibonakaliso zadlula, zonke izinto sezedlule.” U-Israyeli wayenezibonakaliso zilandela.

<sup>213</sup> Kodwa lembongolo encane yaphenduka yayisithi, “Angikaze ngibe imbongolo yakho na? Angikaze. . .” Futhi lowo—lowo mbhishobhi ophuphuthekile ehleli phezu lapho, esashaya lowo mnyuzi; futhi umnyuzi wakhuluma naye, ngezilimi ezingaziwa kumnyuzi.

Wayesethi, “Yebo, uyi—uyimbongolo yami.”

“Futhi ngabe a—angikuthwalanga, noma ngake ngakwehlulekisa na?”

“Qha, awukaze. Kodwa ukuba benginenkemba, bengizokubulala, bengizowumisa lo mhlango. Ngisendleleni yami eyehlela lapho ukumisa leso sigejane sabagingqiki abangcwele ekudluleni kulelizwe. Benginga—bengizoyifaka kuwe.” Niyabo?

<sup>214</sup> Futhi into yokuqala niyazi, kwenzeka waqalaza, wacabanga, “Awu, lokhu kuxakile. Ngingezwa lowo mnyuzi ukhuluma.”

<sup>215</sup> O, Balami! Mm! Niyabo, uNkulunkulu ubehlala njalo ekhuluma ngezilimi ezingaziwa kubantu. Wenza ezinsukwini



ze...Wena uthi, “Lokho kukwiPentecostal.” O, qha. Qha, qha. Emkhosini kaBelishazari Wakhuluma ngezilimi, waKuloba odongeni. Babenendoda lapho eyayinesiphiwo sokuhumusha, ngakho-ke yabahumushela khona, yabatshela ukuthi kwakuyini. Into efanayo inamhlanje.

<sup>216</sup> Ngakho-ke, kungukuthi kwakungekho mhumushi kuKho, uNkulunkulu wavele wayeka lo Balami omdala avuke (lo khadinali) futhi waqonda ukuthi Kwakuyini. Futhi benazi ukuthi lowomfo oyimpumpu the waqhubeka ngqo noma kanjani na? Impela. Yileyo ndlela abakwenza ngayo namuhla, into efanayo; abakwaMowabi, amaNikolawu, beqhubeka nje. Futhi baqhubekela ngqo ngaleya, futhi wahamba... Manje bhekisisani, uma uNkulunkulu wayefanele abheke okuyisisekelo, Wayebophezekile ukubusisa uMowabi; ngoba, qaphelani, uBalami wakha ama-altare ayisikhombisa. Kunjalo impela.

<sup>217</sup> Inombolo isikhombisa: iminyaka yebandla eyisikhombisa. Niyabo ukuthi ukusebenza kokomoya kukanjani na? Manje, bamba lokho manje: ukusetshenziswa kokomoya. Ngizofinyelela kukho emzuzwini, endaweni enzima. Niyabo, ukusetshenziswa kokomoya. Ama-altare ayisikhombisa, izinkunzi eziyisikhombisa (izilwane ezihlanzekile), nezinqama eziyisikhombisa; kukhuluma ngokufika kukaKristu, amakhulu eminyaka ngaphambi kokuba Afike.

<sup>218</sup> Kodwa, bakholelwa. Bakholelwa kwini na? Bakholelwa kuJehova uNkulunkulu. Yini enye abakholelwa kuyo na? Bakholelwa ukuthi umhlathshelo ohlanzekile wawufanele unikelwe. Kunjalo. Futhi bazisho ukuthi babekholwa ukuthi uMesiya wayeza, ngoba banikela nge-ngemvu yeduna, okwakuyinqama. Kunjalo na?

<sup>219</sup> Manje, uvele uzibophe nje neBaptisti kanye; thola uma bengezi into efanayo. Kunjalo impela.

<sup>220</sup> Awu, manje yini umehluko na? Nangu u-Israyeli ezansi kwiphansi lentaba, enikela ngeminikelo efanayo abanikela ngayo phezulu lapha, ekhuleka kuNkulunkulu ofanayo. Aniwaboni amaNikolawu na? Ibhastela! Niyakubona na? Anikuboni okungokomoya kweqiniso na? Wawuyini umehluko wabo na? Omunye wabo waba nezibonakaliso zilandela! Omunye wayenohlobo, omunye wayenezibonakaliso zilandela.

<sup>221</sup> Leyo yinto efanayo naleyo eyenzeka lapha, uMkhandlu waseNayisiya; amaNikolawu, ubuKristu obugcina umthetho ngegama. NoMoya oNgewele uyabuya wase uthi, “Unemfundiso kaBalami phakathi kwakho.” Niyabo? “Futhi wena... Ngiyayizonda leyo misebenzi yamaNikolawu, lezo zimfundiso ababenazo, ngoba imfundiso kaBalami owafundisa abantwana bakwa-Israyeli ukuthi bakhubeke.” Wakwenza kanjani na?

222 Khona-ke lapho ephuma ukuba aqalekise labo bantu, uNkulunkulu wathi, “Ngizobopha ulwimi lwakho; ungeke usasho lutho kunalokhu eNgikutshela khona. Ungeke uqalekise lokhu eNgikubusisile.” Ngakho wabuka ezansi lapho.

223 Futhi bukani lomzencisi! O, singagijimisana nakho nje, niyabo. Bukani le Nkosi uBalaki endala, i—i—i—inhloko yakho konke, watshela lona lapha umprofethi wamanga, wathi, “Yehlela lapho futhi ubuke nje engxenyeni engemuva yabo.”

224 Yileyo ndlela a—amabandla amakhulu athanda ukuyisho eqenjini elincane ngesibalo likaNkulunkulu. “Niyazi ukuthini? Ngangazi oyedwa wabo. Mfana! Niyazi ukuthi wenzeni na? We—wenza *lokhu*, futhi wenza *lokho*. Lawo maPentecostal. Impela.” O, kodwa uma nje ubulazi iqiniso *ngabo*, kodwa amaphepha nezinto zizothulisa lokho. Kodwa makuthi iPentecostal elincane liphume kokulungile ngesinye isikhathi, bese ubhekisisa ukuthi izwe lonke likukhalela ngamandla kanjani. Impela. Yebo, mnumzane.

225 Kodwa, manje qaphelani, wathi, “Buka nje ingxenye engemuva, ingemuva, ingxenye embi kakhulu.” UBalami wathi, “Ya, ngizobuka nje engxenyeni engemuva, leyo ngxenye embi lokho abakwenzayo. Yilokho engizokwenza, ngizovele ngibuke nje ekubeni nenhliziyo elukhulni kwabo—kwabo, ukungalungi kwabo.” Ngoba uma wawubuka ekungalungini, babengenjalo. Kunjalo. Babenze zonke izono ekhalendeni. Kodwa lokho ehluleka ukukubona, wehluleka ukubona leloDwala elishayiwe, leyoNyoka yeThusi, leyo njabulo yeNkosi phakathi kwabo, ukuphulukisa, izibonakaliso, isimangaliso, naleyoNsika yoMlilo ilenga phezu kwabo.

226 Lowo mprofethi ophuphuthekisiwe akazange aYibone. Qhobo, mnumzane. Kodwa wayekhombisa ingxenye engcolile yabo, “Awu, ngiyamazi oyedwa owabaleka nonkosikazi wenye indoda. Ngi—ngiyamazi lona, weba imali ethile.” Kunjalo. Kunjalo. Ngizokuvuma lokho; kodwa bathola into efanayo laphaya, kodwa abashongo lutho ngakho. Niyabo? Ngakho ukhombisa nje ingxenye embi kakhulu.

227 Kodwa Wathi, uNkulunkulu wathi, “Vele usho lokho eNgikushoyo.” Futhi uBalami wangena kuMoya, waphathwa yisiyezi; futhi esikhundleni sokuqalekisa u-Israyeli, wawubusisa. Amen! Nakho lapho wayekhona.

228 Manje, uma uNkulunkulu wayebuyisele. . . noma ukuhlonipha okuyisisekelo, lezi zikole eziphakeme, namakolishi amakhulu nekolishi, nama Ph.D nama D.L.D. na, o, zonke izinhlobo zama D.D. . . . Awu, kuthiwani uma Wayekuhlonipha lokho, awu, khona-ke, ubunga. . . Wayedingeka abe nenhlonipho kubo. Niyabo? Kodwa Wahlonipha futhi wayesevele ebusisile laba bantu ngesibusiso, ngoba uMoya, iNkosi. . . Bathi, “Kwaba nokumemeza kweNkosi ekamu.” Ini na? Ini na? “*INkosi*

*yabangcwele.*” Ukumemeza nenjabulo! Okwani na? Omunye uMbuso.

229 Ngizofakazisa kini ukuthi babengesibona abamahlelo. Nifuna ngenze lokho na? Ngicabanga ukuthi ngibhale phansi umBhalo lapha ngalokho. Yebo, mnumzane. Ake ngifakazise kini ukuthi u-Israyeli wayenga...Ake siphenye emuva kuNumeri, ukuze nje nizobona ukuthi babengenjalo. Ba... Manje, uMowabi wayeyihlelo elikhulu. Sizothola uNumeri 23:9, ngizothola i-ivesi 8 nalo:

Futhi... *Nginga—ngingamqalekisa kanjani*, (kusho uBalami), *ongaqalekiswa ngaNkulunkulu na? noma ngingamdlelelela kanjani, ongadlelelelwanga yiNkosi na?* (E-hhe.)

230 Manje lalalani lokho i... lokho Akusho:

*Ngokuba—Ngokuba ngisesiqongweni samadwala ngimbonile...* (Lowo nguNkulunkulu. Hhayi phansi esigodini, kodwa esiqongweni samatshe. O! “Iso lakhe libheke umzwilili, futhi ngiyazi ukuthi Ungibhekile”)... *ngisesiqongweni samadwala ngimbonile...* (Amen! Hhayi kokunye... emuva ngemuva kwesinye isigodi ukuze ukwazi ukubona ingxenye yangemuva yabo; “Ngabona yonk’into,” kwasho uNkulunkulu.)... *ngisesiqongweni samadwala ngimbonile, ngisemadulini ngambuka: bheka, kungabantu abahlala bodwa, abangayikubalwa phakathi kwezizwe.*

231 Lokho kuyakuxazulula na? Babengelona ihlelo, “izizwe.” O, babeyimihambima, ematendeni, ezindleleni eziyimihume, ezansi ekhonaleni lesitaladi, imishini encane. Buyela ngemuva, intela, babaxosha; uNkulunkulu wayebafuna ukuba baye kwenye indawo. Niyabo? Umhambuma! Kunjalo!

232 Ngaphesheya eJamaica, kungekudala nje, kwakunodokotela wezobuNkulunkulu oyiPentecostal emi lapho. Futhi ngathi, “O, iNkosi yalibusisa kanjani iBandla lokuqala lasephentekoste: babengenalutho.” Ngathi, “Babeyimihambima nje.”

Wathi, “E, Mfowethu Branham?”

Ngathi, “Yebo, mfowethu.” Mthande; umfo okahle.

Wayesethi, “Bengi—ngifuna ukukukhombisa lapho unephutha khona.

Ngathi, “O, ngijabula kakhulu ngalokho. Ngi—ngihlala ngifuna ukwazi lapho nginephutha khona, ngoba uNkulunkulu uyakwazi lokho; A—angifuni ukuba nephutha” Ngathi, “Awu, uma nginephutha, ngifuna ukulazi ngempela, mfowethu. Ngiyabonga.”

Wathi, “Ulokhu udumisa labo bantu abangamapentecostal.”

Ngathi, “Yebo!”

Wathi, “Benza iphutha elibi kakhulu abake balenza, ngenkathi bethengisa ngempahla yabo.” Wathi, “Lapho ukuhlushwa kuvuka, babengenalo ngisho nekhaya ukuba baye kulo. Babengenandawo abangaya kuyo, futhi bazulazula.”

Ngathi, “Yona impela intando kaNkulunkulu.”

Wathi, “Ngani na?”

<sup>233</sup> Ngathi, “Ukube babenekhaya ngabe babuyela emuva, kodwa babefanele basuke lapha baye lapho, besakaza izindaba, yonke indawo, ukuthi uMoya oNgcwele ufikile. Ungangitsheli ukuthi uNkulunkulu wenza iphutha. Akalenzi neze iphutha. Uyazi ukuthi kwenziwa kanjani. Bathengisa ngezimpahla zabo futhi babe ngabandidayo, besakaza izindaba yonke indawo.” Futhi wathi, “Izindaba zasakazekela ezweni lonke elaziwayo ngaleso sikhathi, ngaleyo mihambima abadela yonke into ukuba babe noMoya oNgcwele.” Abantu ababanga ngabehlelo. Niyabo?

<sup>234</sup> Manje, khumbulani, ihlelo yilokho uNkulunkulu akubiza ngokuthi, “Kujovelwe emfundisweni kaBalami.” Awu, manje-ke, ngenkathi engakwazanga ukubangenisa kuleli hlelo, niyazi ukuthi uBalami wenzeni na? Manje, lalelisisani manje, sisondela ekuvaleni. Manje yini uBalami ayenzile, wenze yona kanye into efanayo abayenzile lapha eMkhandlwini waseNayisiya. Yingaleso sizathu Wathi, “Unemfundiso kaBalami nalawo maNikolawu.”

<sup>235</sup> Manje, amaNikolawu ayengabantu abahoxa futhi bafuna ukwenza izinhlangano no—nokunye nokunye. Okungukuthi, ekugcineni . . . Bangaki owaziyo ukuthi lelo yiQiniso una ngithi, “inhlangano”? Yilelo ncamashi iQiniso likaNkulunkulu. Futhi ekugcineni bahlela inhlangano enkulu kunazo zonke ezweni. Futhi bayenza ini na? IKatolika. Futhi lisho ukuthini igama elithi *katolika* na? “Umhlaba wonke.” Inhlangano, umhlaba jikelele, ehleliwe, “Zonke lezi zinto ezincane zifanele zingene ebandleni elilodwa.” Manje, uma nizoqaphela. O, ngi . . . ulokhu uqhubeka nje.

<sup>236</sup> Bukani! Laliyini iBabiloni na? Ubani owasungula iBabiloni na? UNimrode. Wenzani na? Wenza umbhoshongo owodwa omkhulu emzini omkhulu, futhi wenza yonke eminye imizi ikhonze kulomuzi. Inhlangano! Yilesi izisekelo zakho. Impela. Uza ngapha onyakeni webandla waphinda wahlela futhi, futhi wangenisa zonke izizwe kukho. Futhi khona lapha Kwathi, “Isifebe esenza ukuba zonke izizwe ziphuze iwayini lobufebe baso.” Ukuphinga kwaso esasikwenza, sizisho ukuthi singu “mKristu” futhi sinikezela ngezinto ezinjengalezo: amakhathekizimu, izincwadi zomkhuleko, nakho konke okunye. Futhi amaProtestane ayahambisana ngqo, into efanayo, ilandela ngqo nje emkhondweni waso.

237 Kulungile, ake siqhubekele phambili kancanyana manje. Kulungile. Kulungile. Wathi manje, ukuthi, “Lezi kwakuyizimfundiso zikaBalami.”

238 Manje, wenzani uBalami lapho ethola ukuthi wayengakwazi—ukuthi wayengakwazi ukuqalekisa u-Israyeli na? Watshele uBalaki ukuthi kuyoba umqondo omuhle, khona-ke, yena ukuba amemele laba bantu emkhosini kankulunkulu. Babene—babeno—nomkhosi omkhulu enhla lapho, babe... lapho ababezoba khona nawo. Futhi ba... Umkhosi wabizwa ngokuthi “Umkhosi kaBali-p-e-y-o-r-i, u-Bali-peyori.” Ngicabanga ukuthi p...peyori, uBali-peyori. Kwakungu—umkhosi, ukukhuleka.

239 Futhi uBalami wathi, “Manje, ngizokutshela, Balaki, ngizokunikeza umbono omuhle. Uma nje uzo...uma wena... uNkulunkulu engeke abaqalekise, yilokho kuphela okukukho, ngakho-ke ngizokutshela ukuthi sizokwenzenjani. Ngeke sibaxoshe; kodwa uma nje uzovele ubamemele ngapha, uzosonta yonke into ngendlela yakho.”

240 Niyabo, impela, impela lokho uConstantine akwenza. Ngokuphelele! Yilesi sizathu “imfundiso kaBalami.”

241 Benzani na? Khona-ke bona...Imfundiso kaBalaki yehlela phakathi kuka-Israyeli. Futhi bamema wonke ama-Israyeli enhla kulo mkhosi omkhulu, ukuvunguza okukhulu ababenakho. O, iphathi ethile enkulu, indumezulu yento enhla lapho ababenayo. Futhi lapho sebefika enhla lapho, ngani, laba bantu bakwa-Israyeli baqala ukubona laba abahle, abesifazane bakwaMowabi abagqoke ngokukhanyisa. Yebo, babengafani njengamantombazane akubo ajwayelekile ezansi lapho. “O, ayebukeka emahle kakhulu. He! Ukuthi enziwa kanjani, o, ayengaziveza kanjani wona uqobo.” Futhi bayengeka, base beqala ukuphinga. Futhi uBalami wayazi ukuthi uma uNkulunkulu engeke abaqalekise, wayezobawelisela kuloluhlangothi lwehlelo futhi abangele intukuthelo kaNkulunkulu ukuba ibabulale noma kanjani; uNkulunkulu makazibulalele bona Yena qobo, uma wayengake akwazi ukubakhapha endleleni yeQiniso.

242 Futhi kwathi lapho nje uphuma futhi ujoyine ibandla esikhundleni sokwamukela umbhaphathizo kaMoya oNgcwele, ufile! (Hhayi wena, kodwa phezulu *lapha*, ngivumela lokho kuzike isikhashanyana.) Ufile! “Unegama,” washo kuLuther lapha, oNyakeni waseSardesi. Igama *Sardesi* lisho ukuthi “ufile.” “Unegama lokuthi uyaphila, kodwa ufile!” Yilokho uNkulunkulu akusho. Ya. Niyabo?

243 Futhi lapho sebehlobonge ngokomoya enhla lapho, ibandla lashada lisuka embhaphathizweni kaMoya oNgcwele liya ehlelweni, bafa. Nakho laph'ukhona. Yilokho iBhayibheli

elakushoyo, yilokho uNkulunkulu akusho, ekhuluma emabandleni.

<sup>244</sup> Manje ngifuna ukunifundela nje into ethile lapha, engi. . .

<sup>245</sup> Futhi uNkulunkulu, Wenzani na? Futhi manje ngenkathi sebenze lento embi, futhi babesekuphingeni, uNkulunkulu wabulala izinkulungwane ezingamashumi amane nambili zabo ngasikhathi sinye; izinkulungwane ezingamashumi amane nambili, ngokuphinga. Futhi kukhulunywa ngani lapha ebandleni na? Ukuphinga kokomoya, ukuthi wena uzisho ukuthi ungu “mKristu” futhi usaphila njengezwe. O, mfowethu, yemukelani uMoya oNgcwele! Sukani kulezi zivumokholo ezindala nezinto o. . .zifile; uphindandiphe iSivumokholo sabaPhostoli, noma uhlobo oluthile lwesivumokholo, bese usho imikhuleko embalwa ebhalwe encwadini yomkhuleko, noma into efana naleyo. UJesu akazange atshele abantu baKhe ukuthi basho umkhuleko, Wathi, “Khuleka!” Khuleka! Kulungile.

<sup>246</sup> Manje, umkhosi kaConstantine, njengoBalami nje. Manje bhekisisani. Njengomkhosi wabahedeni kaBalami, uConstantine waba nomkhosi wabahedeni. Kulungile. IPhergamu yamenywa. Futhi qaphelani manje lokhu. . .

<sup>247</sup> Nginento ebhaliwe phansi lapha, ngizoyishiya khona manje. Kulungile. Kulungile. Bengizama nje ukubamba lawo manothi lapha e. . .into engiyibhale phansi.

<sup>248</sup> IPhergamu yamenywa. Kulungile, bamenyelwa emkhosini ngemuva koMkhandlu waseNayisiya. Babemenyelwe emkhosini we*Winter Solstice*; okusho ukuthi, “ilanga, ukukhonzwa kwelanga,” okwakungunkulunkulu wabahedeni; okwawa ngoDesemba 21, usuku olufushane kunalo lonke onyakeni. Futhi iminyaka. . .Isikhathi esifanayo asishintshi kuze kube nguDisemba 25. Bonke abahedeni bakugubha, usuku lokuzalwa lukankulunkulu welanga. Usuku lokuzalwa lukankulunkulu welanga kwakuwusuku olufushane kunazo zonke onyakeni, uDisemba 21. Futhi-ke noma ngubani owake wafunda umlando wamabandla uyazi ukuthi abahedeni babekhonza ngalolo suku. Kwakungumgubho.

<sup>249</sup> Awu, amaRoma ayene. . .ayenemidlalo emikhulu, isekisi yaseRoma. Bangaki okubonile lokhu lapha, noma ngabe bekuyini, lapha kungekudala, ababekukhiphile na? UBen Hur! Niyabo? Manje, isekisi yamaRoma; yilokho amaRoma ayenakho ngalolo suku lwelanga, esikhumbuzweni sosuku lokuzalwa lukankulunkulu welanga. Niyabo?

<sup>250</sup> Futhi manje. . .futhi benza umkhosi omkhulu phezulu lapho futhi bamema amaNikolawu ukuba akhuphuke. O! Ngabe akuphelele lokho na? “Imfundiso kaBalami onayo kuwe.” Niyabo, etshela iPhergamu lokho ababenakho, izinhlanga ezinkulu. Lapho babecabanga ukuthi. . .Lawa maNikolawu acabanga, “Awu, manje, lokho kulungile. Lomkhosi omkhulu

ugujwa minyaka yonke? Yebo.” Ngakho ngakho-ke ngesimemo ko—o—obizwa ngombhishobhi omkhulu, noma ngabe yini ayeyiyo ngaleso sikhathi, futhi yonke into, bakuthathele ukukwenza into eqhubekayo: ukungenisa ukuhlobonga, ukungenisa ukuphinga, ukubumba ibandla eliKatolika; okuyiwona onke amahlelo eProtestane ilungu lalo, inhlango. UNkulunkulu akananhlango, futhi uzonda lona kanye igama layo. IBhayibheli lasho njalo.

<sup>251</sup> Futhi lapho sebenze lokho, kwenzekani na? Ba—bathi manje. . . Babemele babe nokusebenza kokomoya, ngakho-ke bashintsha i (Nkosi uJesu) usuku lokuzalwa kweN-d-o-d-a-n-a kaNkulunkulu kusuka ngo-Ephreli (Okungukuthi zonke izazi ezinhle ziyazi, futhi noma ngubani onezambulo zokomoya, ukuthi Wazalwa ngesikhathi sendalo njengalapho amawundlu nakho konke okunye kuzalwa: ngo-Ephreli.) emuva le kunyukele osukwini zingu 25 kaDisemba. Futhi basakhonza uKhisimuzi, manje sekunguSanta Claus. Futhi lokho. . . O, umusa. Niyabo? Namanje imikhosi eminingi yabahedeni eyengeziwe kukho. Yilokho kuphela nje. Nakho laph’ukhona, omenyiwe, uBalami. “Unemfundiso kaBalami phakathi kwakho.” Nakho-ke. (O Nkulunkulu, kwembule nje, Baba.) Niyabo? Usuku lokuzalwa kusuka ku-Ephreli kuze kube. . .

<sup>252</sup> Manje, usomlando uthi “Bonke ubufakazi bokuthi uJesu wazalwa ngenyanga ka-Ephreli lapho konke okunye ukuphila kuvela khona.” Kodwa balushintshile labuyela osukwini luka 25 kuDisemba, izinsuku ezinhlanu ngemva (niyabo?) ngemva kukankulunkulu wabahedeni, ukuze bahlanganise imikhosi yabo ndawonye: ubuhedeni nobuKristu. Futhi ubuKatolika abuyilutho ezweni ngaphandle kwesigejane sezinkolelo-ze zabahedeni nokulahlwa kobuKristu kuhlanganisiwe. Kunjalo. Yiqiniso lelo. Futhi amaProtestane akunikela kukho yiyo ncamashi indodakazi kanina oyisifebe. Kunjalo impela.

<sup>253</sup> Manje, Nkulunkulu sisize ubaba sibe ngababhikishi bangempela simelane nanoma yini engekho ngcwele. Niyabo? O!

<sup>254</sup> Nokwenza ukusebenziswa kokomoya kanye nakho, niyazi ukuthi umbhishobhi wathini na? Umbhishobhi wathi, “Sinelungelo lokwenza lokhu ngoba uyi ‘Langa lokulunga.’” Mm! O, bathola intuba, njengoba benza ku “Yise, iNdodana, noMoya oNgcwele;” uMathewu 28:19, uhlobo olufanayo, ncamashi. Impela, bathola intuba, bafanele babe nohlobo oluthile lokusetshenziswa kokomoya, niyabo. Kodwa aku. . .

<sup>255</sup> IBhayibheli lathi, “Emlonyeni wofakazi ababili noma abathathu makuqiniseke wonke amazwi.” UNkulunkulu washo kulokho, Ukusho kathathu. Uma uNkulunkulu ethatha ukuqinisekisa enye into, Wathatha uPetru, uJakobe, noJohane; konke Akwenzile, Wayenofakazi ababili kuya kwabathathu

ukufakazela konke Akwenzileyo, yonke indlela emBhalweni. Kunjalo.

<sup>256</sup> Kodwa, niyabo, lezozinto ezincane zifanele ukuza lapho ukuze bazokwazi ukuzikhetha zibe yilokho. UNkulunkulu wakwazi ngaphambi kokusekelwa kwezwe. Nakho banakho, ukusetshenziswa kokomoya, “Ngoba uyiN-d-o-d-a-n-a kaNkulunkulu, sizothatha nje usuku lokuzalwa lwel-a-n-g-a bese silwenza usuku lokuzalwa lweN-d-o-d-a-n-a, futhi ngoba ‘uyiLanga lokulunga.’” Mm! Mm! Niyazi, amaProtestane asakukholwa lokho, okuthile okufana nalokho. Impela, bebeyo, kuthatha khona lapho emBhalweni bakuyise kwenye indawo. O, he! Ngi. . . Ake sime nje umzuzu. Kulungile.

<sup>257</sup> Lapha yinto eyodwa encane engingathanda ukuyithola. Ake sithole okokugcina kwaleli vesi lapha ngokushesha impela. Singakwenza na? Ya. Awu, ngizophuthuma ngempela, ngokushesha impela manje, futhi nizo. . . sizoshaya amaphuzu avelele aKho. Kulungile. Sikuphi manje na?

*Nokho. . . okuyingcosana. . . enginakho. . . ngawe, . . .  
Balami, . . .*

Kulungile, ngikutholile lokho.

*Futhi-ke nawe. . . isifundiso samaNikolawu. . .*

*Phenduka; . . . uma ngi. . . yeza. . . masinyane,  
futhi. . . kulwa nawe ngenkamba yomlomo wami.*

*Onendlebe, makezwe lokho akushoyo uMoya  
emabandleni; . . .*

<sup>258</sup> He! Lapha ngenkathi uConstantine esenze lokhu, kwaku. . . Lapho sebelungise lo mkhosi omkhulu. Ngi—ngi nje. . . ngiqale ukusuka lapho; ngizolinda ngaphambi kokuba ngifunde lokho ngoba uMoya oNgewele ulokhu uhlehlela emuva, yingakho ngenze lokho engikwenzile ngaleso sikhathi; wathi, “Ungakugodli lokho.” Niyabo? Nakhu kufika! E-hhe, e-hhe, e-hhe. Kulungile. Isizathu. . .

<sup>259</sup> Ngenkathi sebelungise lento enkulu, (ngifuna ukunitshela okwenzekile ukuze nizoqonda.) lokho kwakungukuzalwa kwesikhathi esingaphambi kwezikhathi zeminyaka eyinkulungwane. Ngoba ibandla lase lizebile; lalicebile ngakho konke. Futhi kwakuyini na? Kunamandla. Kwakungaphezu kombuso; umbuso nebandla kwakundawonye.

<sup>260</sup> Manje, uNkulunkulu enombuso na? Futhi akashongo yini uJesu ukuthi ba. . . Yonke eyalemibuso yayingeyakhe, watshela uJesu kanjalo, waMkhombisa imibuso yomhlaba, wathi, “Yonke ingeyami. Ngenza noma yini engiyifunayo ngayo.” Futhi wase ehlanganisa uNkulunkulu nodeveli ndawonye na? O, awukwazi ukukwenza! Impela, awukwazi. Yingaleso sizathu umbuso uhleliwe. UNkulunkulu akanjalo, lezi zinhlangano. Impela akunjalo, awukwazi ukukwenza.



<sup>261</sup> Kodwa babenakho ngaleso sikhathi, babenebandla labo elibizwa ngobuKristu; babenalo lihlanganiswe nesizwe, wonke umbusi waseRoma, konke okwakho. Umbhishobhi omkhulu enhla lapho ngaphezulu kwakho konke, okwakunguBoni... Emva kwesikhashana bambiza ngophapha, kodwa wayengu—wayengumbhishobhi ngaleso sikhathi. Futhi uBoniface III kwaba nguye owaba uphapha wokuqala.

<sup>262</sup> Khona-ke sithola ukuthi nangu ehleli phezulu lapho njengophapha ngempela phezu... Unkulunkulu ababenaye, esimweni somuntu. Babene-altare elikhulu. Babenengecebo enhle. Babenamakhulu, anamandla, ama-altare andlalwe ngemabula, futhi ahlotshiswe ngamatshe egugu, nokunye nokunye, kulo lonke. Futhi babenamabandla amakhulu. Balawula umbuso. Futhi niyazi ukuthini na? Izwi laphuma ukuthi “leso kwakuyisikhathi seminyaka eyiNkulungwane,” ukuthi zonke izithembiso kulawo maJuda ampofu, ukuthi, “UNkulunkulu wayewashiyile” (okuyinto Ayethe Wayengeke neze ayenze), futhi bazama ukungenisa isikhathini semiNyaka eyinkulungwane ngaphambi kokufika kweNkosi uJesu. Lapho uJesu eza yilapho isikhathi seminyaka eyiNkulungwane singena.

<sup>263</sup> Leyo indawo yokuzalwa yesikhathi esingaphambi kwesikhathi seminyaka eyinkulungwane. Futhi yileso sizathu iKatolika lingafundisi ngokufika kukaJesu, kuze kube namuhla. “Konke kusebandleni. Lesi yisikhathi seminyaka eyiNkulungwane. Ibandla lingumnikazi wayo yonke into. Yilokho-ke.” Niyabo, isikhathi esingaphambi kwesikhathi seminyaka eyinkulungwane (O, he!) ngaphandle kokubuya kukaJesu Kristu. Lokhu kwahlala kwaze kwaba sekusocongweni kukaConstantine okufika phakathi kuka 312 no—no...ngo A.D. 312 no 606. Khona-ke uBoniface III wenziwa umbhishobhi noma uphapha womhlaba jikelele phezu kwebandla lomhlaba jikelele.

<sup>264</sup> Ngikholwa ukuthi sizoqeda leli vesi, bese kuthi-ke ngizolithola. Makabongwe uNkulunkulu. Niyabo? Manje, ngibambile umzuzu nje. Ivesi 17:

*Onendlebe, makezwe lokho akushoyo uMoya—  
Moya emabandleni; Onqobayo ngiyakumnika ukuba  
adle... imana elifihliweyo, ngimuphe itshe elimhlophe,  
nasetsheni kulotshiwe igama elisha, elingaziwa muntu  
sindisa olamukelayo kuphela.*

<sup>265</sup> Ningaqoka ukulinda kuze kube kusasa ebusuku, noma nibe nakho manje na? [Ibandla liyaphendula, “Manje!”—Umhl.] Kulungile.

<sup>266</sup> Baba waseZulwini, ngiyakhuleka ukuthi Uzokwenza laba bantu baqonde manje, eGameni leNkosi uJesu, ukuthi bengaqonda ndawo zonke (nalapho amateyipu eya khona),

ukuthi bangazi ukuthi ngi—ngisho lokhu ngoba Ngu—  
Ngukuhunyushwa kobuNkulunkulu Ongiphe khona. Amen.

... *onqobayo* ...

267 Into yokuqala engifuna niyikhumbule: ukuthi ngamunye wale milayezo ubhekiswe hhayi ebandleni, kodwa engelosini yebandla. Bukani emuva lapha, owokuqala, ibandla lase-Ef-... Kulo ibandla... Ku...

*Kuyo ingelosi yebandla lase-Efesu*... (Kunjalo na?)

268 Kulungile, unyaka webandla olandelayo, ivesi 8:

... *kuyo ingelosi yebandla laseSmirna* ...

269 Kulungile, nevesi 12:

... *kuyo ingelosi yebandla lasePhergamu*... (Ngabe kunjalo na?)

270 UMLayezo ubhekiswe kumholi webandla. Nkulunkulu siza lowomfo ozosuka kulowoMlayezo! Kodwa Wanikezwa ingelosi, futhi ingelosi yayisesandleni saKhe ngaphansi kokulawula kwaKhe uQobo, eyinikeza amandla aphuphumayo avela kuYe, evela esandleni saKhe sangakwesokunene. Zisesandleni saKhe sangakwesokunene, lokho ngukuthi, zisemandleni amakhulu ngenkathi ziselapha emhlabeni; ngoba zingukuKhanya okuvela kuYe, zinikeza ukuKhanya kulowo nyaka webandla. Niyabo? “Kuyo *ingelosi yebandla*.” Kubhekiswe *enkanyezini* (yonyaka) ebophezelekile. Ingelosi yebandla izophendula uma ingashumayeli iZwi. Kunjalo. Futhi leyongelosi izodingeka iphendule ekwahlulelweni.

271 Bangaki abakhumbula umbono lapha kungekudala mayelana... Bukani lapha. Ngenkathi ngangi—ngenkathi ngangicambalele embhedeni, futhi kwafika uMoya oNgcwele; futhi ngabheka emuva, umkami lapho. Futhi ngangilapho ngilele lapho, futhi ngaya eBukhloneni lapho, futhi ngibone bonke labo bantu. Futhi niyakhumbula ngixoxa lokho na? Nonke niyakhumbula. Niyabo?

Futhi ngathi, “Awu, ngabe ba...?”

Wathi, “Bangabakho.”

Ngase ngithi, “Bonke oBranham na?”

Wathi, “Qha.” Kwakunabayizigidi babo. Wathi, “Labo ngabaphenduke kuwe.”

Ngase ngithi, “Abaphendukile na?”

272 “Uyambona lowaya wesifazane obumncoma kanjalo, laphaya, osemncane futhi emuhle,” wathi, “wayesadlula emashumini ayisishiyagalolunye ngenkathi umholela kuKristu.”

Ngathi, “O!” Ngathi, “Khona-ke bengesaba lokhu na?”

Wayesethi, “Silindile lapha ukufika kweNkosi.”

Ngathi, “Ngifuna ukuYibona.”

<sup>273</sup> Wathi, “Awukwazi ukuYibona manje, kodwa” wathi, “maduzane Izofika. SiYilindile, kodwa lapho Ifika, Izoza kuwe kuqala. Futhi uzokwahlulelwa ngokweVangeli olishumayelile, futhi sizoba yizikhonzi zakho.”

“Awu,” ngathi, “uqonde ukuthi ngizophendula ngabo bonke laba na?”

“Sonke!”

Ngathi, “Awu, ngabe wonke umuntu . . .?”

Wathi, “Wazalwa ungumholi.”

Ngase ngithi, “Awu, ngabe wonke umuntu uzophendula na?”

Wathi, “Wonke umholi.”

Ngathi, “Kuthiwani ngoPawulu oNgcwele na?”

Wathi, “Uzophendula ngonyaka *wakhe*.”

“Awu,” ngathi, “Ngishumayele iVangeli elifanayo nalishumayela.”

Nezigidi zamaphimbo zaphakama, zathi, “Siphumule kulokho!” [Ibandla lithi, “Amen!”—Umhl.]? Niyabo? Nakho lapho ukhona, “ukuphumula.”

<sup>274</sup> Ngakho *ingelosi* kaNkulunkulu, isithunywa ebandleni, sizophendula uma singashumayeli iZwi. Kulungile.

<sup>275</sup> “Imana efihliweyo.” Ake sinikeze ukuhumusha ngokusemandleni ethu. Ifanekisani i “mana efihliweyo”? Imana efihliweyo kwakuyimana eyayigcinwe endaweni . . . noma isinkwa sokubukwa, eBhayibhelini, leso kwakungesabapristi kuphela. Bangaki owaziyo lokho nxazonke na? Niyabo? Manje, sasingesiso esoku . . . Babenesinkwa sebandla, kodwa kwakukhona isinkwa esikhethekile sompristi. Ngabe kunjalo na?

<sup>276</sup> Lesi yisinkwa esikhethekile, isinkwa esikhethekile, imana *elifihliwe*. Siyini na? Ubani iMana yethu na? UKristu. Kulungile, uJohn oNgcwele, isahluko 6, ivesi 48 kuya kwele 50, uma nikubhala phansi. UJesu wathi Wayeyi “Sinkwa sokuPhila esivela kuNkulunkulu sivela eZulwini,” iMana.

<sup>277</sup> Awu, iyini “imana efihliweyo”? Imana enganikezwa yonke inhlango yebandla. ISambulo sithululelwa phezu kwengelosi yebandla, isambulo seZwi. Niyabo? ISambulo seZwi sinikezwa ingelosi yalowo nyaka, ngokuba ifihlakele kuyo yonke indawo, futhi yembula emuva (imana efihliweyo) e . . . Ibhekiswe *engelosini* yebandla. Niyabo? Niyakuthola na? Yisambulo esikhudlwana salokho uKristu ayikho, mhlawumbe ukubiza kwaphezulu okuncane.

<sup>278</sup> Ngiyazibuza ukuthi uLuther wakuqonda yini lokho? Ngiyazibuza ukuthi uWesley wakuqonda yini osukwini lwakhe?

O! Ngiyazibuza ukuthi uMartin oNgwele wakuqonda yini? U-Irenaeus? Manje, niyazi, ibandla alizange liwangcwelise ngisho lawo madoda, babengesibo abangcwele kubo; kodwa babeyilowo owayenezibonakaliso zilandela. Bathatha ababhishobhi babo—babo uqobo, nokunye nokunye, ukuba bangcweliswe.

279 Ngani, lapha kungekudala, owesifazane wahamba ukuyothola i*Life of Saint Martin* esitolo sezincwadi zesiNgesi. Futhi lapho . . . Wathi, “UMartin oNgwele.”

280 Futhi umuntu othile wakhapha irekhi, wathi, “Akaziwa kakhulu emlandweni, akangcweliswa.” Niyabo? Kuze kube namuhla; kodwa uNkulunkulu unegama lakhe, uNkulunkulu uyazi ukuthi ungubani.

281 Niyabo, lowo umehluko. Othile ufuna igama labo entweni ethile enkulu, kodwa abantu bakaNkulunkulu bafuna ukugwema lolo hlobo lwezinto. Abafuni izinto ezinkulu kakhulu, nento ethile enkulu kakhulu; bafuna ukuthobeka, leyo ntobeko. Indlela—indlela eya phezulu iphansi. “Lowo ozithobayo uyakuphakanyiswa; oziphakamisayo uyakuthotshiswa.” Wazithoba. Ungazami ukuba yinto ethile enkulu; zama ukuba yinto ethile encane, kodwa yiba yilokho oyikho. Niyabo? Yiba mncane emehlweni kaNkulunkulu, yiba mncane emehlweni akho, wonke omunye umuntu ungaphezulu kwakho. “Makuthi omkhulu kunabo bonke phakathi kwenu yisikhonzi sabo bonke.”

282 Ubani nje owayengaba mkhulu kunoJesu Kristu owazigiga Yena uqobo futhi wageza izinyawo zabafundi na? INsila yenkosi egeza izinyawo, Uba yiyo. UNkulunkulu waseZulwini, uMdali wamaZulu nomhlaba, egeza izinyawo ezingcolile zabadobi (O!) zinobulongwe nezinto, nothuli olusuka emigwaqeni, lapho izingubo zabo ezazikubuthile, futhi ekugeza; iNsila yenkosi egeza izinyawo, lokho Ayeyikho. Bese-ke sicabanga ukuthi, “Singumuntu othile. Sifanele ukuba nguDokotela, Ph.D., *S’bani-bani*.” O, he! Lowo akusuye uKristu. Lokho akuvezi uthando . . . uJesu Kristu othandekayo. Waba yiNceku yabo bonke. Kunjalo. Wasifundisa isibonelo esifanele sisenze komunye nomunye njengoba Enza nakithi. O, leyo—leyo yiNkosi yami. Okumenza abe mkhulu, ngoba Wazenza Yena uqobo waba mncane. Niyabo, yilokho okwaMenza waba mkhulu.

283 Ngike ngaba nenhlanhla yokuhlangana namadoda amakhulu empilweni yami, futhi ngike ngaba nenhlanhla yokuhlangana namadoda *ayecabanga* ukuthi ayemakhulu. Indoda enkulu yangempela izama ukukwenza ucabange ukuthi umkhulu futhi yona ayilutho. Niyabo? Ngihlangana namakhosi, kanjalonjalo, namadoda ngempela angamadoda amakhulu. Futhi uhlangana namaKristu okuqina angempela, izimpahla zokugqoka ezipheshiwe, nezinto ezinjalo. Futhi abanye babo

beza epulpiti njengebhokisi lekhathoni elithwala izigqoko bese-ke . . . Niyabo? O, he! Awu, kukude kakhulu . . . Kulungile.

<sup>284</sup> “Imana efihliweyo,” into ethile encane *ekhethekile*. Yini *ekhethekile* na? Hhayi okuthile uku. . . Izibusiso zikaMoya oNgcwele na? O, qhabo, lokho kungokwalo lonke ibandla. Kodwa “imana elifihliweyo” yayiyisambulo esikhethekile ngoba kwakufanele afundise abanye. Niyabo? Kwakuwulwazi olukhudlwana lomBhalo, ukuthi angalufundisa abanye. Ufanele ukuba njalo. Ngabe kunjalo na? Awusoze waphila ngaphezu komelusi wakho. Kukhumbule nje lokho, uyabo. Futhi ngakho-ke. . . Isizathu ungumalusi wezimvu okondlayo. Uma engumalusi wezimvu, ufanele azi ukuthi ikuphi imana, ukondla i—izimvu. Ngabe kunjalo na? Manje, ukhethekile kancane. Futhi qaphelani lokhu umzuzu nje, isambulo, imana efihliweyo.

<sup>285</sup> Manje, “Idwala elimhlophe, uyakuba netshe elimhlophe.” Lengelosi iyakuba netshe elimhlophe. Lelo yidwala, akunjalo na? [Umfowethu uthi, “Ubumsulwa.”—Umhl.] Futhi i. . . Uqinisile, “ubumsulwa.”

<sup>286</sup> Wa—Wahlangana nendoda ngesinye isikhathi futhi igama layo kwakunguSimoni, futhi Washintsha igama laya ku iDwala, “Petru.” Ngani na? Wayenezihluthulelo. Ngabe kunjalo na? Washintsha igama lakhe wase emenza idwala. Ngabe kunjalo na? UPetru wayenezihluthulelo ngoba kwaba nguye owaba nezihluthulelo zoMbuso.

<sup>287</sup> “Igama elisha, igama elisha lilotshwe kuleli dwala okungukuthi akekho owaziyo ngaphandle kwakhe.” Uyazi ukuthi ungubani, kodwa akakwazi ukutshela abanye. Niyabo? Niyabo? Akekho owaziyo ngaphandle kwakhe. Niyabo? UPetru uyazi ukuthi wayenezihluthulelo, kodwa awuzange umuzwe eqhosha ngakho. Niyabo? Laba bafu abaqhosha ngalokho abayikho imvamisa abayilutho. E-hhe, e-hhe. “Idwala elimhlophe, futhi kulo igama elisha.” Hhayi igama lakhe, kodwa ungomunye umuntu (Niyabo?) lelo yena qobo lwakhe alaziyo; lowo onedwala, igama. Niyabo, imana elikhethekile ukondla ibandla, khumbulani.

<sup>288</sup> Khumbulani ngenkathi Lokhu kwenzeka kulelibandla, kwakungunyaka ofanayo (isikhathi esifanayo Lokhu okwembulwa ngaso) ukuthi amaNikolawu ayezimise aba yinhloko yebandla *labo*, uphapha, futhi amnike i-altare ledwala elimhlophe ngaphansi, ngaphansi kwakhe, i-altare lemabula. Ngabe kunjalo na? Futhi lendlalwe ngamastadiyu, nezinto ezinjalo, okwakuyigugu *kuye*.

<sup>289</sup> Kodwa lengelosi yeNkosi yayazi ukuthi *yena* wayengubani, indodana kaNkulunkulu, nge—ngesambulo sikaJesu Kristu.

<sup>290</sup> Futhi ngenkathi—ngenkathi amaNikolawu emisa umholi *wawo* futhi abeka itshe lemabula ezinyaweni zakhe (Niyabo?), uNkulunkulu wamisa umholi waKhe ogcwaliswe ngoMoya

ukwenzela iqembu laKhe eligwaliswe ngoMoya; ingelosi yaKhe; futhi Kubekwe phezu kwayo uphawu lwegama, kodwa akumele akwembule. Ufanele akugcine kuye uqobo, niyabo. “Akekho owaziyo ngaphandle kwakhe.”

<sup>291</sup> “Imana efihliweyo, itshe, igama elisha okungekho muntu olaziyo ngaphandle kwakhe,” futhi kwabhekiselwa engelosini yebandla. Ngiyazibuza ukuthi uLuther wayekwazi yini lokho na? Ngiyazibuza ukuthi uWesley wayekwazi na? Ngiyabuza ukuthi—ukuthi ezinye izingelosi ezinkulu zona?

<sup>292</sup> Futhi ngiyazibuza namhlanje, uma e... Kuza ezweni maduzane, ingelosi enkulu yokuKhanya ezofika kithi, ezosihola isikhiphe, uMoya oNgcwele omkhulu, uza ngamandla, futhi uzosiholela eNkosini uJesu Kristu. Cishe ngeke ikwazi, kodwa izoba lapha ngolunye lwalezi zinsuku. Izokwenza... uNkulunkulu uzoyazisa. Ngeke adingeke ukuba azazise, uNkulunkulu uzomazisa. UNkulunkulu uzozifakazela OwaKhe. Yilokho Akusho ngenkathi uJesu wayelapha futhi abaMazanga, niyabo. Wathi, “Uma Ngingenzi imisebenzi kaBaba waMi, khona-ke ningangikholwa; kodwa uma Ngenza imisebenzi kaBaba waMi, futhi ningaNgikholwa, khona-ke kholwani yimisebenzi.” Ngabe kunjalo na?

<sup>293</sup> O, Akamangalisi yini! INcwadi yeSambulo. Manje, niyabo lapho amabandla likhona na? Niyabona ukuthi aminyaniswe kanjani na? Niyabona ukuthi ibandla liphume kanjani lapha na? Manje, *lona* ngunyaka esiza kuwo kusasa ebusuku, iNkosi ithanda.

<sup>294</sup> Manje, ngiyaxolisa ukuthi ngingcine isikhathi eside kangaka, kodwa ngi—ngi—ngithemba ukuthi ni—nizofunda okuthile. Futhi ukubhala phansi amanothi, ukuthi lapho... ngingokunye okuningi lapha, cishe amakhasi amathathu noma amane ngaphezulu, kodwa anginaso nje isikhathi ukufinyelela kukho, futhi, ngoba sekubaleyithi, futhi sekuthi akube imizuzu eyishumi nesikhombisa manje kuze kube... Kodwa sizokufaka encwadini, noma kanjani, futhi ngakho-ke sizo—sizo—sizoba nakho.

<sup>295</sup> Manje, bangaki oMthanda ngenhliziyo yakho yonke na? Bangaki oMkholwa ngenhliziyo yakho yonke na? O! Manje, ucabanga ukuthi ngizoma lapha ngenxa yokuthi nje asikho ezinhlanganweni—ukuthi asikho ezinhlanganweni futhi siyosho lezo zinto na? Ngabe niyaqonda manje, bazalwane, kungani ngi—ngi (impilo yami yonke) ngilwe ngamelana naleyonto na? Niyabo, BekunguMoya oNgcwele. Angikwazanga ukukuqonda qobo lwami, bengingayazi kwaze kwaba ezinsukwini ezimbalwa nje ezedlule. Niyabo? Bengingazi ukuthi yini engenze ngenza lokho; bengingazi ukuthi kungani bengihlala ngimemeza ngimelana nabesifazane abaphila ngokungalungile, nezinto; bengingayazi, ngiyazi manje. Niyabo?

<sup>296</sup> Manje, iNkosi iyazi ukuthi lezizinto azilungile. Lapha zidonswa zikhuphulwa ngqo emlandweni, futhi kuza... IBhayibheli lathi... Manje bukani lapha, iBhayibheli lathi (ngaphambili) ukuthi lezi zinto ziyokwenzeka. Manje, siyakwazi lokho, besingakwazi na? Khona-ke sithatha umlando walowonyaka, futhi sibone ukuthi kwenzeka ncamashi nje ngendlela iBhayibheli elasho ngayo. Ngabe kunjalo na? Awu, khona-ke, uma sehlela lapha onyakeni *wethu* webandla, nalokho Akubikezelayo nkonyaka *wethu* webandla, kuzokwenzeka ncamashi nje ngendlela uNkulunkulu athi kuyokwenzeka ngayo. Niyakukholwa lokho na? O! Ngabe anifuni. . .

O, ngifuna ukuMbona, ngibuke ubuso baKhe,  
Lapho ukucula phakade ngomusa waKhe  
osindisayo;  
Ezitaladini zeNkazimulo mangiphakamise  
iphimbo lami;  
Izinkathazo zonke zedlulile, ngisekhaya  
ekugcineni, ngijabula phakade.

O, ngifuna ukuMbona, buke... (Bangaki  
abafunayo na?),  
Lapho ukucula phakade ngomusa waKhe  
osindisayo;  
Ezitaladini zeNkazimulo mangiphakamise  
iphimbo lami;  
Izinkathazo zonke zedlulile, ngisekhaya  
ekugcineni, ngijabula phakade.

Manje njengoba nisaxhawulana, phambili, emuva, nangaseduze, nawo onke amaMethodisti, amaBaptisti, iPresbyterian, noma ngabe yini:

Lapho ngihamba ngedlula kulelizwe,  
ngihamba ngihuba,  
O, ngikhomba imiphefumulo eKal...  
(Hhayi ibandla, iKalvari.) Ekugobhozeni  
okububende,  
Imicibisholo emingi igwaza umphefumulo  
wami, ngaphandle, ngaphakathi;  
Kodwa iNkosi yami iyangihola, ngaYo  
ngifanele ngicashe.

Asisukume manje:

O, ngifuna ukuMbona, ngibuke ubuso baKhe,  
Lapho ukuba ngicule naphakade...  
(Asiphakamise izandla zethu)... umusa  
osindisayo;  
Ezitaladini zeNkazimulo mangiphakamise  
iphimbo lami;  
Iminako yonke isidlulile, sengisekhaya  
ekugcineni, ukuba ngijabule njalo njalo.

297 O, ngiMthanda kanjani! NgiMthanda kanjani!  
Kuyamangalisa! Kuyamangalisa!

Isimangaliso, isimangaliso, uJesu kimi,  
Umluleki, iNkosi yokuThula, uNkulunkulu  
onaMandla nguYe;  
O, uyangisindisa, uyangigcina kuso sonke  
isono nehlazo,  
Isimangaliso nguMhlengi wami, alidunyiswe  
iGama laKhe.

Ngangilahlekile, manje sengitholiwe,  
ngikhululiwe ekulahlweni,  
UJesu unikana inkululeko nensindiso egcwele;  
Uyangisindisa, uyangigcina o, kuso sonke  
isono nehlazo,  
Isimangaliso nguMhlengi wami, alidunyiswe  
elaKhe . . .

Wonk'umuntu, kuzwakale kakhulu ngempela;

Isimangaliso, isimangaliso, uJesu ukimi,  
Umluleki, iNkosi yokuThula, uNkulunkulu  
onaMandla nguYe;  
O, uyangisindisa, uyangigcina kuso sonke  
isono nehlazo,  
Isimangaliso nguMhlengi wami, alidunyiswe  
iGama laKhe.

O, kumangalisa kanjani!

O, isimangaliso, isimangaliso, uJesu ukimi,  
UnguMluleki, iNkosi yokuThula,  
uNkulunkulu onaMandla nguYe;  
Uyangisindisa, uyangigcina kuso sonke isono  
nehlazo,  
Isimangaliso nguMhlengi wami, alidunyiswe  
iGama laKhe.

298 Ndawonye masithi: “Malibongwe iGama laKhe!”  
[UMfowethu Branham nebandla bakhuluma ngokuvumelana—Umhl.]:  
“Malibongwe iGama laKhe!” Mhlengi wami! Khumbulani  
kusasa ebusuku, ihora lesikhombisa. Kuze kube yilesa sikhathi,  
nize nibuye futhi, yenzani lokhu:

Hamba neGama likaJesu,  
Mntwana wokuhlupheka nowosizi;  
Liyakunikikeza injabulo, induduzo  
ukunikeza . . . (Ngiyjabula ukunibona lapha  
bazalwane, iNkosi inibusise.)  
. . . noma uya kuphi.



Gama eliligugu (Gama eliligugu), O limnandi  
 kangaka! (O limnandi kangaka!)  
 Themba lomhlaba nokwethaba kweZulu;  
 Gama eliligugu (Gama eliligugu), O limnandi  
 kangaka!  
 Themba lomhlaba nokwethaba kweZulu.

<sup>299</sup> Njengoba sisakhothamisa amakhanda ethu ngomkhuleko,  
 ngeculo lokugcina, noma isitanza sokugcina:

NgeGama likaJesu siyakhothama,  
 Siwa sikhuleka ez... (Nkosi Nkulunkulu,  
 phulukisa laba, Nkosi, njengoba  
 thina... )... siyoYiqhelisa,  
 Lapho uhambo lwethu selufeziwe.



*UNYAKA WEBANDLA LASEPHERGAMU ZUL60-1207*

(The Pergamean Church Age)

UCHUNGECHUNGE LWE SAMBULO SIKAJESU KRISTU

LoMlayezo ngoMfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngoLwesithathu kusihlwa, ngoDisemba 7, ngo 1960, eTabernakele likaBranham eJeffersonville, eIndiana, U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

ZULU

©2020 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS, SOUTH AFRICA OFFICE  
58 DISA ROAD, ADMIRAL'S PARK, GORDON'S BAY 7140 WESTERN CAPE  
REPUBLIC OF SOUTH AFRICA

VOICE OF GOD RECORDINGS  
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.  
[www.branham.org](http://www.branham.org)