

IMIBUZO NEZIMPENDULO



Ngiyabonga, Mfowethu Neville. Ngizofanele ngixhawule isandla sakho nokho. INkosi ikuBusise, Mfowethu Neville

Awu kuhle kakhulu ukubuya lapha, ngisho noma kushisa. Ngikholwa njengoyedwa owathi eTestamenteni eliDala: “Ngajabula lapho bethi kithi, Masiye endlini yeNkosi.”

Futhi manje, ngempela kungukuhlwa okushisayo. Nakinina zivakashi esikanye nathi, ningabona ukuthi yingani i-Indiana, kul’khuni ukuhlala ezansi lapha ngakuleli—lelixhaphozi. Ngiyanitshela, kungamamashumi ayisishiyagalolunye nantathu kulokho, amashumi ayisishiyagalolunye nantathu. Ngakho, niyabo, uma ufika kumazinga ayikhulu namashumi amabili njengoba kunjalo eLouisiana naseArizona, ningaqonda-ke ukuthi kuyini, ukuthi ungena kanjani ngempela... Ukuba lokho—lokho bekulapha, besizovele sibhubhe nje; bekungaba yilokho kuphela. Kodwa kuhle ukuba lapha ukufaka kulesisikhathi sokukhonza.

² Emva kokuba ngiye ekhaya kulokhu ukusa, ngizizwe nje ngikahle, ngempela ngempela mayelana... Ngikholwa ukuthi abaningi baphilisiwe kulokhu ukusa a—abangakuqondi, mhlawumbe, kulesisikhathi, kodwa bazosinda; ngoba iZwi leNkosi beliyigugu kulokhu ukusa ezinhliziyweni zethu.

³ Nje bengi... Ngenkathi ngiqala ukusuka, kubukeke sengathi cishe impela lezizindonga beziphfumula ngo—hlobo lokufutha ngoMoya oNgcwele kunjalo phakathi lapha. Futhi ngijabule kakhulu ngalokho.

⁴ Bengizwa uMfowethu Smith, umngani wami, ukhuleka emzuzwaneni embalwa edlule, umelusi weChurch of God, uAnderson. NoMfowethu Smith unencwajana encane, angiboni ukuthi sizinikezile lapha etabernakele. Uma noma yimuphi wenu engenayo leyoncwajana encane, ifundeni. Leyo yincwajana encane eshaqisayo; iyiQiniso lomBhalo uqobo. Futhi ngithathe eziningi zazo ukuya eChicago nezindawo ezehlukene ukunikezela ngazo, ngoba zineqiniso ngempela, incwajana emangalisayo. Futhi ngiyazi ukuthi zabhalwa ngokusuka enhliziyweni ethembekile nemthandayo uNkulunkulu. Akukho njongo yobugovu emva kukaMfowethu Smith, nje engumKristu ngakho konke. Ngakho siyajabula ukuba sibambisane kulobubusuku nabantu kulobo bukhulu bengqondo.

⁵ Ngikholwa ukuthi ngibona umngani wami olungileyo, uMfowethu Borders lapha wase—wasenhla eCalifornia. Futhi ube—ungenzele umsebenzi omkhulu khona maduze nje—enzela iNkosi—enhla e—lapho—kuqala umhlangano waseSan Jose kanyekanye. Ngethemba ukuthi nizokwenza nje omuhle

umsebenzi kolandelayo Mfowethu Borders. Futhi ngiyamthanda uMfowethu Borders, ngoba ngithola kuye othobile, umoya omnene. Futhi ngi—ngicabanga ukuthi leyo yintengo enkulu. Ngicabanga ukuthi indoda enalohlobo lomoya ifanele ukujabula kakhulu.

⁶ Kunabaningi kakhulu abanye phakathi lapha, engingakwazi nje ukubabala ukuthi bangobani. Ngibona uMfowethu Collins emuva lapho, umfowethu, bese—ke abanye abefundisi, nomngani wethu olungileyo uMfowethu Sothmann, umndeni wakhe, waseNyakatho Saskatchewan. Futhi ngiyazi uMfowethu Evans ulapha; angikamboni okwamanje, kodwa ngiwubonile umndeni wakhe, nase—zansi e—eGeorgia. Futhi nango uMfowethu Palmer lapho no—ovela ezansi eGeorgia, no—noMfowethu West, ngiyakholwa, waseAlabama noma eGeorgia. Ungowakuphi Mfowethu West na? Ngi . . . Yi . . . O, eHuntsville. Bese kuba . . . O, sijabule kakhulu nje ukunibona nonke phakathi lapha.

⁷ Futhi manje, uMfowethu Lyle, emuva lapho, uWood, wase—enhla enyakatho Indiana, nabathandekayo bakhe. Futhi ngicabanga ukuthi uMfowethu Charlie ulapha, uphathini wami omdala—uphathini ozingelayo wasezansi eKentucky (ongwesibili umzingeli wezingwejeje obedlula bonke eKentucky, ongwesibili umzingeli wezingwejeje obedlula bonke. Uzongihlawulisa ngalokho. Kulungile!) nomkakhe nomndeni. Nakini nonke, ukubingelela kwamaKristu.

⁸ Umfowethu omncane lapha, angisalicabangi igama lakhe—lapha, abehlukene. Kodwa nonke niyazi ukuthi ngikuthokozela ngempela ukuphuma kwenu kulobubusuku ukukhonza kanye nathi etabernakele.

⁹ Futhi manje, kulobubusuku ngubusuku obungejwayelekile etabernakele, ngoba ngubusuku bemibuzo nezimpendulo. Nalokho ngokwejwayelekile kufika cishe kanye njalo ngonyaka noma emibili. Nesizathu sokuba ngenze lokho, ngukukugcina engqondweni okusengqondweni yabantu, ukuze ngizokwazi ukuthi nje imibuzo yabo uyini. Ngithi nje wonke umuntu akaphose umbuzo phakathi, bese-ke ngiwuphendula ngisemsamo.

¹⁰ Manje, kulokhu angitholanga—ngicabange ukuthi kuzoqina kakhulu, kodwa ngithole nje imibuzo embalwa kabi. Ngakho akuzukusithatha isikhathi eside ukuyiphendula. Bengicabanga ukuthi ngizothola lonke itreyi ligcwele, kodwa nje embalwa kabi nelula kabi. Kodwa eminye yayo iphathelene nezimfundiso.

¹¹ Futhi kulemfundiso ngizofanele ngiphendule umbuzo wabantu ngingazi ukuthi bebengobani (ngoba abanengi abawafakanga amagama abo emibuzweni); futhi ngakho-ke, ngizodingeka ngiwuphendule ngokwemfundiso esiyimeleyo etabernakele. Futhi ngokwenza lokho . . . Futhi uma kwenzeka kuthi ukuphambana ncingo oluncane kwabanye babazalwane

bethu abavakashile noma odadewethu, besingeke sakwenzela amahhala lokho. Asikholelwa kunoma ubani eqophisana phezu nje kwamaphuzu angokomBhalo. Sikholwa ukuthi uKristu wafela ukusisindisa sonke, futhi sonke sisindiswa ngeGazi laKhe.

¹² Kodwa njengebandla nanjenga—ngabantu, inhlangani yebandla, sifanele sibe nemfundiso esiyimeleyo ukuze sibe yi—yibandla. Nalemfundiso esiyimeleyo, ngokwazi kwethu okwedlula konke iya eZwini likaNkulunkulu, iQiniso likaNkulunkulu. Manje, ninelungelo eliphelele ukuyibuka ngendlela ehlukile uma nifisa. Futhi ngakho-ke, uma ngi . . .

¹³ Omunye obuza imibuzo lapha . . . Ethu ayibe mibili yayo ithe ukuba ngumqansa. Futhi ngizophendula manje ngakho konke engikwaziyo.

¹⁴ Manje, nansi indlela engizama ukuphatha ngayo umbuzo. Umbuzo . . . Uma—umuntu engathatha umBhalo owodwa nje futhi angacishe impela aWenze usho noma yini ofuna Uyisho. Kodwa umBhalo, wonke umBhalo uyiQiniso. Futhi Uphelele kakhulu, kuze kuthi uNkulunkulu ongenasiphelo Owakhuluma umBhalo, Uphelele kakhulu ngangokuthi Awunasiphelo. Ngakho ngakho-ke, Uyohamba usuka kuGenesisi uya eSambulweni, into efanayo. Awusoze washintshashintsha. Bese kuthi-ke, uma iBhayibheli liyiZwi likaNkulunkulu eliphefumulelwe, Alisoze Laziphambanisa-ndawo. Liyohamba yonke indlela emBhalweni.

¹⁵ Manje, izikhathi eziningi . . . Njengoba ngithe ukwedelela kancane kulokhu ukusa ekushumayeleni uSamsoni noDelila nebandla ehlane, kodwa angiqonde khona ukwedelela, kodwa ngiqonde ukuba qotho, ukuba qotho nje njengoba ngi—izinkolelo zami injalo.

¹⁶ Manje, emiBhalweni, Yona iyiZwi likaNkulunkulu elingenasiphosiso, ngikholwa ukuthi kukhona into eyodwa kuphela engahumusha umBhalo ngokuyikho, lokho ngukuthi, uMoya oNgcwele. Ngikholwa ukuthi lokho yi . . . NoMoya oNgcwele Owaloba imiBhalo, wathi Ayihunyushwa ngase . . . Ngakho-ke, uma kuzogijima kuhambe njalo ngemiBhalo, Kufanale kube nguMoya oNgcwele wangokoqobo-ke, kuhambe njalo, ukuLihumusha.

¹⁷ Kodwa manje, abantu abanengi emabandleni abo nezinkolo zabo, banemehluko, into ethize encane ababambelele kulokho okungahle ukuba kuphambene kancane nje. Uma zinjalo, yenza nje njengoba ngenza uma ngidla uphaya wamasheri. Angiyidli neze imbewu. Uma ngingqamama nembewu, ngivele ngilahle imbewu bese ngiqhubeka nokudla uphaya. Ngakho yilokho okwenzayo.

¹⁸ Ngiyabona uDadewethu Wooten unengane yakhe encane emi lapho. Uma ishisa, Dadewethu, futhi ungenaso isihlalo,

angazi noma uma omunye wabazalwane bethu ubengethathe isihlalo ngaphakathi bese esibeka emuva lapho ngasefenini ukuze uDadewethu abe nendawo epholile ukuba ahlale phansi. Singakujabulela ukwenza lokho, ngineqiniso, noma yimuphi walabo bafowethu. . . Isishayosamoya emuva lapho, Dadewethu, khona—siphetha ngapha futhi naso isihlalo. Uma ufuna ukusisebenzisa, qhubeka nje.

¹⁹ Manje, noma yimuphi wenu bazalwane enifisa ukukhumula amabhantshi enu, qhubekani nje ngqo, zenze uzizwele ukahle futhi ujabule.

²⁰ Manje, ngizocela umzimba, ukuthi uma bezongikhulekela. Ngaleliviki elizayo ngifanele ngiye eCalifornia, yonke indlela lapho, ubusuku obubodwa benkonzo. Ubusuku obubodwa nje ukushumayela eNgqungqutheleni Yamazwe ngamazwe yeChristian Business Men. Kodwa bayifake kwizaziso, futhi silindele izinkulungwane eziningi zabantu ukuba babe lapho. Futhi ngingethande ukubadumaza. Futhi ngibatshela ukuthi ngiyoza uma ngingabanga seAustralia ngalesisikhathi, ebengihlelelwe ukuba khona. Ngakho sikhulekeleni.

²¹ Futhi noma yimuphi wenu zihambi ezithandekayo zalomhlaba oseholidini lakho emsebenzini wakho onqunyelwe wona wansuku zonke futhi uthanda ukuba komunye wemihlangano, kuzoba nenkonzo yezinsuku ezintathu eCleveland, eTennessee, iChurch of God. Ngicabanga ukuthi leyo yiPentecostal Church of God, inhlangano kaTomlinson. UMfowethu Littlefield, uDavid Littlefield, ungumelusi, umnumzane ohloniphekile ongomKristu onomoya omuhle kakhulu. UngumMelika waseNyakatho, waseBangor, eMaine, kodwa umKristu wangempela, umfowethu onomoya omuhle.

²² Futhi ngakho, uma niso hambweni lwenu futhi nithanda ukwenyuka, mhlampe ngoMsombuluko ebusuku kuzoba ngukubusiswa kwelibanzi, itabernakele elikhulu abalakhile. Bese kuthi-ke, ngoLwesibili nangoLwesithathu ebusuku beviki elizayo, iNkosi ithanda—hhayi leliviki elizayo, iviki elilandelayo—kuzoba yizinkonzo zokuphilisa, okuzoba ziyisi 6, 7, ne 8.

Manje, ngaphambi kokuba sivule iZwi, ngingathanda uma besingakhothamisa amakhanda ethu okomzuzwana nje womkhuleko.

²³ Nkosi Nkulunkulu, Baba oligugu lethu sonke, Olethe iNkosi uJesu futhi ephuma kwabafuleyo futhi uMethule kithi esimweni sikaMoya oNgcwele. Emva kokubethelwa, wafa, wembelwa, wavuka ngosuku lwesithathu, futhi wenyukela enkazimulweni, lapho manje ehlezi ngakwesokunene soMkhulu kweliphezulu, ephilela njalo ukunxusela, umPristi oMkhulu onokuzwelana nobuthakathaka bethu futhi wazi ngisho nomzwilili omncinyane kunayo yonke obungawela emgwaqeni,

Ubengake akwedlule kanjani ukwethembeka kwabantwana baKhe behlezi kulobubusuku kulesisakhiwo esishisayo ukuzwa nje iZwi. Ngingeqiniso, Nkosi Nkulunkulu, ukuba ngisho besingacelanga, ukuthi Ubuzothulula izibusiso zaKho phezu kwabo ngobuqhawe bokuma ngensika yendawo yabo yokugada kulobubusuku.

²⁴ Kunezivakashi lapha, Nkosi; siyazikhulekela namabandla azo. Kukhona abefundisi abagcotshiwe beVangeli—abagcotshwe nguNkulunkulu—behlezi bekhona, oyena wenele kude kakhulu ukuphendula lemibuzo kunami. Futhi ngiyakhuleka, Nkosi Nkulunkulu, ukuthi Uzovumela uMoya oNgcwele eze kithi kulobubusuku futhi asinike izinto ezifaneleyo ukuba sizisho, ezizoletha injabulo engakhulumekiyo negcwele inkazimulo ezinhliziyweni zethu njengoba sihlezi ndawonye ezindaweni zasezulwini kuKristu Jesu, sitadisha imiBhalo ngaphandle kokulimaza, ngaphandle kwanoma yimiphi imizwa emibi, kodwa kuphela ukwazi ukuthi liyini iQiniso nokukhonza iQiniso. Siphe khona, Nkosi.

²⁵ Singacela ukuba ubusise uMelusi wethu othandekayo, uMfowethu Neville, ome ngobuqhawe endaweni yokugada uyaka nonyaka ekushiseni nasemakhazeni ukwelusa nokwalusela edlelweni izimvu zomhlambi obuthana lapha. Ngikhulekela ukuthi uMoya waKho ube phezu kwakhe, msize. Futhi busisa wonke oxhumene netabernakele. Futhi masinya, Nkosi, uma kuba yintando yaKho, silindele elithandekayo, itabernakele elikhulu limi lapha ekhoneni lapho esingaba khona nesikole, esingafundisa khona abefundisi abasha futhi sibathumele kumagumbi omane omhlaba ukukulwela impela ukukholwa okwathulwa kwabangcwele kwaba kanye.

²⁶ Nkosi, sesiyaguga, mina uqobo, futhi masinya ngifanele ngedlulisele iBhayibheli libuyele ezandleni zomunye futhi. Sisize, Nkosi, kulomzamo. Phendula imibuzo yethu kulobubusuku ngoMoya oNgcwele, njengoba sithembela kuYe, ngokuba sikucela eGameni likaJesu iNdodana yaKho. Amen.

²⁷ Manje, ngiyazi kushisa kabi, kodwa angithandi neze ukwedlula umbuzo ngize ngicabange ukuthi ngenze ngokulungileyo phambi kukaNkulunkulu ukuwuphendula. Manje, asinayo eminingi kakhulu; angizange ngiyibale, nje e—embalwa kakhulu. Kodwa bekungaba ngukuthi singahle singafinyeleli kuyo yonke, kodwa siyakufuna uma kungenzeka. Ngizocela lentombazanyana encane egqoke okuphinki ehlezi lapha...Woza lapha, S'thandwa. Ngikhulwa ukuthi leyo yintombazanyana kaMfowethu Beeler. Ngifuna uthathe lemibuzo phansi lapho bese nje uyayixubanisa, niyazi ukuthi ngiqonde ukuthini, nje siyishintshanise, kanje, niyazi, ngakho—bese niyibuyisela kimi. Niyabo? Ukuze ngingaxubanisi imibuzo yanoma yimuphi umuntu, niyazi, ngicabanga ukuthi nje ngiphendule owodwa, futhi angangafinyelela komunye;

ngeke ngakuthanda lokho. Nje yekelani intombazanyana nje ikuxubanise ndawonye, sizobe-ke nje sesithatha leyo engaphezulu ngqo futhi siyiphendule lapho siza.

²⁸ Manje, uma bekungabakhona (ngiyabonga, S'thandwa)—uma bekungenzeka kuba nombuzo engqondweni yomuntu, ngifuna ukusho, ukuthi ngingajabula uma emva kokuba sengiwuphendulile umbuzo wakho futhi kungabonakali kwenelisa, khona-ke niphakamise izandla zenu nje ekuphenduleni. Ngokuba ngingazo futhi lapha ezesiGrekhi, ezesiHeberu—zombili esesiGrekhi nesesiHeberu kwisichazamazwi ilekzikhoni, ngolwazi lwamagama (niyabo?), ngoba abanye babo babuza amagama—isiHeberu nesiGrekhi futhi.

²⁹ Futhi manje, iNkosi isisize njengoba siphendula. Futhi mangikubeke ngokucacile... (Ngabe ningizwa kahle ngemuva, phakamisani izandla zenu uma ningizwa. Lokho kuhle.) Mangikubeke ngokucacile manje, ukuthi ekuphenduleni lemibuzo, akusikhona okwanoma yikuphi ukulimaza, kodwa wonke umuntu uyakhumbula ukuthi etabernakele uma sekungena emfundisweni, sifanele siwuphendule ngokwezinkolelo zethu lapha, kungesikho ukuphambana nemibono yenu, kodwa uku—ukuletha izinkolelo zethu. Futhi ngezinye izikhathi sikubethela phansi uqine nqi. Ngakho khumbulani, kuphela kungukukwenza kuqiniseke kubakhonzi.

75. M anje, owokuqala ngaphezulu. O, yebo, lona ngumbuzo omncane. Akusiwo umbuzo, yi...Awu, ngumbuzo. Ngomunye umuntu othanda ingxoxiswano yangasese nami evikini lokuqala.

³⁰ Manje, leyo ngxoxiswano, ngizokutshela ukuthi sikwenza kanjani lokho. Kwakuvamise ukuthi ngaphandle kokucabanga sasibamba *ngokunkonyozana, ubani kuqala, lokhu, lokho*, kodwa sinenqubo kulokho. Futhi ngakho-ke, kunabantu abaningi abangena emigqeni yomkhuleko, mhlawumbe abedlula ngomugqa osheshayo, noma babe nesiphakamiso abangazi ukuthi bazokwenzenjani ngaso, bese-ke, bafuna ukuzwa eNkosini. Manje, banelungelo eligcwele kulokho; sanikelelwa lokho-ke lesisiphiwo sesiprofetho, singesalokho, leyonhloso yodwa.

³¹ EBhayibhelini uma kwakukhona abafuna ukukwazi, babehlela kubaprofethi, futhi babekhuleka futhi bacule amaculo uNkululnkulu aze aphenndule. Ngani, Akasuye uNkulunkulu obengondla iqembu elilodwa bese ebulala elinye iqembu ngendlala. Nguyena izolo, namuhla, naphakade. Futhi ngakho-ke, Singesalokho-ke.

³² Kulezizingxoxiswano zangasese, uma sithatha udaba, angilushiyi neze ngize ngizwe kuNkulunkulu ngendlela eyodwa noma enye. Ziza kancane. Uma kuthatha izinyanga

eziyisithupha noma unyaka, sihlala nakho ngqo size sibe no ISHO KANJE INKOSI. Niyabo? Futhi ngakho-ke, ziza kancane, futhi kunezinkulungwane ezishayayo. Kodwa si . . .

³³ Ngolunye usuku nganginendoda phakathi lapho izele—ngikholwa ukuthi kwase kuyizinyanga nezinyanga lendoda ikade ifune umbhaphathizo kaMoya oNgcwele, iBaptisti. Kodwa asizange siyidedele, sasiyiyeka nje ize, futhi ekugcineni ngomusa kaNkulunkulu engxoxiswaneni yangasese . . . Yavele yangena nje—yayihlale njalo ifuna ukubona umbono ukuthi kwakwenzenjani—nombono watheleka, futhi yemukela uMoya oNgcwele ihlezi esihlalweni sayo ngqo.

³⁴ Kwase kuthi-ke i-iKatolika, eliphenduke maduze nje, liyehla livela eChicago ngoluny'usuku ebelikade lisengxoxiswaneni yangasese—lizama ukungena—okungenani iminyaka emibili; kodwa engxoxiswaneni yalo yokuqala, imizuzu eyishumi nanhlanu ekamelweni, iNkosi yakhombisa umbono, isizathu nakho konke, kwembula yonke into, elalifanele likwenze ngaphambi kokuba lemukele uMoya oNgcwele. Niyabo, singesalokho-ke.

³⁵ Manje, uma noma ubani noma ngasiphi isikhathi . . . Uma kungena izingcingo futhi befuna ukubona noma babe nalezozingxoxiswano, uma bezoshaya, BUtler 2-1519, iofisi lingakuposela khona impela ukuthi ingaba nini ingxoxiswano. [Inombolo yocingo isishintshiwe.—Umhl.] Bese kuthi-ke, ukusho ukuthi ingxoxiswano yakho imayelana nani, ukuze bazi ukuthi yisikhathi esingakanani okumele bayabele sona. Bese-ke lokho kukwenza kube nobulungiswa, futhi wonke umuntu . . . Bese-ke uma lobo bungako besikhathi bungenelisi, bese-ke sibuyela kulolodaba futhi. Kufakwa emabhukwini ngqo, futhi sikugcine size sizwe kuNkulunkulu ngombono noma ngenye indlela uNkulunkulu ayikhulumayo. Ngakho izingxoxiswano zethu zigcinwa kanjalo.

³⁶ Ngakho-ke, niyabo, uma ngiphumile, abantu bayacabanga ngezinye izikhathi, “Mfowethu Branham, awubaboni abantu ngokwenele.” Awukwazi ukubona abantu futhi ube noNkulunkulu ngesikhathi esifanayo. Niyabo? Nginomuntu engimbukayo, futhi ngi—ngisemgedeni noma kwenye indawo ngikhuleka, futhi—futhi . . .

³⁷ Ngifuna ukubona ukuthi lona uthini. [UMfowethu Branham ufunda inothi, buthule, kuyena—Umhl.] “Ezinsukwini ezithi azibe mbili . . . wayesenhla naphandle . . . yena . . .” Uthini? [Umfowethu ukhuluma noMfowethu Branham.] O, yebo. O, yebo, yebo bekuyilendoda (uGene uwubeke nje phezulu lapha) lokho . . . Indoda yehla ivela eChicago ngoluny'usuku, ukuthi udokotela wayefuna ukusika akhiphe inhliziyoyayo, bese eyisika ayivule ukubona ukuthi kwakwenzenjani ngaphakathi. NoMoya oNgcwele wembula khona impela nje

ukuthi kwakuyini, futhi akadingekanga ukuthi asikwe avulwe; waphiliswa. Ngakho niyabo, lokho kusho okuninginingi. Nokunikhombisa ukuthi kuza kancane kanjani, ngalinda mina uqobo impendulo evela kuNkulunkulu, ngombono, iminyaka eyishumi nanhlanu. UNkulunkulu... Bese-ke kufika omunye futhi angadingeki ukuthi alinde imizuzu emithathu. Niyabo? Nje ku... uNkulunkulu uphendula ngesaKhe uqobo isikhathi. AsiKulawuli, Yikhona okusilawulayo.

76. Manje, umbuzo wesibili ubekwe ngaphezulu u... Mfowethu Bill, iNkosi ingawenza yini umsebenzi ophumelelayo ngami enhlanganweni yebandla lapho abangakholelwa khona eziphiweni zokomoya na?

³⁸ Akunagama kuwo, kodwa umuntu ufuna ukwazi uma iNkosi ingasebenza nabo lapho befakwe ngokwesikhundla enhlanganweni yebandla engakholelwa eziphiweni zokomoya. Ngikungabaza kakhulu impela.

³⁹ Ngisekungabazeni okukhulu impela, mngani othandekayo, ukuthi iNkosi ibingasebenza ngokunempumelelo ngawe, ngoba uxhumene phakathi kwabangakholwayo, neBhayibheli lathi, “Mawungaboshelwa jokweni-linye nabangakholwayo, kodwa phumani phakathi kwabo, futhi nizahlukanise, isho iNkosi, khona Ngiyakunamukela.” Ngikholwa ukuthi uma wakhe edolobheni, lapho okukhona ibandla elikholelwayo ezibonakalisweni neziphiwo zokomoya, futhi ube nalezozinto zisebenza kuwe, bengingaya kulelobandla lapho bekukholwe khona.

⁴⁰ Bese kuthi-ke ngingasho enye into, njengoba ngi—ngokwejwayelekile nginika—ngifuna ukunikeza umBhalo. Wena mhlawumbe, mngani othandekayo, uzame ngawo onke impela amandla akho ukuzama ukuthola lababantu bakholwe, wazama ukubenza bakholwe, futhi kalula nje bangakwenzi, mhlampe. Khona-ke ngizokunika umBhalo engikholwa ukuthi iNkosi uJesu ubezothokoziswa yithi siwunikeza.

⁴¹ Uma uzamile, uma ukhulume kumelusi, uma ukhulume kwabehlukile futhi bangakunaki nokukunaka futhi bangakukholwa, nakhu uJesu akusho kuMathewu 7:6 mayelana nokunjalo.

Ninganiki izinja okungcwele, ningaphonsi... amaparele enu phambi kwengulube, funa ziwanyathele ngezinyawo zazo, ziphenduke... ziniklebhule.

⁴² Ngakho angikholwa ukuthi bengingangeniswa phansi kwenhlangano yebandla engakholwanga eVangelini eligcwele leNkosi uJesu Kristu, ukukholwa ukuthi Wayenguye izolo, namuhla, naphakade. Uma ngihlala enhlanganweni yebandla futhi ngiMbone esebenza futhi enza nje njengoba Athi Wayezokwenza, ngikholwa ukuthi bengingezwa impela njenge—ngilungisisiwe ekutsheleni abantu ukuba baphume phakathi

kwelinjalo futhi uzitholele e—elihle ibandla elishumayela yonke imiBhalo neliYikholwayo.

77. Manje, umbuzo olandelayo uthi: Ngabe kuyiqiniso yini ukuthi awusindisiwe ngaphandle uma wemukele uMoya oNgcwele na?

⁴³ Bekungathatha cishe enhle ingxoxo yamahora amahlanu kulokho. Uma wemukela uKristu njengoMsindisi wakho bese-ke ulungela umbhaphathizo emanzini, awukaphenduki nokho; ukholelwa *kukho* ukuphenduka kokuzisola. *Ukuphenduka* kusho “ukuguqulwa.”

⁴⁴ Manje, ukwenza lokhu kube nekhono, uJesu wathi kuPetru naye owayeseMlandele iminyaka emithathu nengxenye... Futhi eNcwadini kaMathewu isahluko 10 uJesu wanika uPetru amandla ngokumelana nomoya ababi, ukuba aphume futhi abakhiphe, ukuphilisa abagulayo, nokushumayela iVangeli. Wayenamandla okwenza lokhu. Futhi kuJohane oNgcwele 17:17 uJesu wangewelisa uPetru ngeQiniso, wathi iZwi laliyiQiniso, futhi WayeyiZwi. Bese kuthi-ke e—ngaphambi kwePhentekoste Wathi, “Emva kokuba usuphendukile, khona-ke uqinise abafowenu.” Uthatha kuphela izinyathelo eziya ekuphendukeni njengoba ukholwa futhi wenza.

⁴⁵ Manje, ngiyazi abaningi benu, bangani bami abayiBaptisti nePresbyterian, niyaphikisana nalokho, ngoba nibuyela kulomBhalo... Manje, nakhu lapho engithi ngifanele ngikubethele phansi. Niyabo? Buyelani emBhalweni: u-Abrahama (kwabaseRoma 4) *wamkholwa* uNkulunkulu, futhi *kwabalelwa* kuye noma *kwanikwa* kuye ukuthi kungukulunga. U-Abrahama *wamkholwa* uNkulunkulu, noNkulunkulu wakubalelwa kuye ukuthi kungukulunga phezu kwezisekelo zokukholwa kwakhe ukuba akholwe. Kodwa ukufakazisa ku-Abrahama, Wamnika (ukubalelwa, ukuthi wabalelwa ezonweni zakhe, Wabe-ke ese—mabele ezonweni zakhe), ngoba wayekholiwe, Wamnika isibonakaliso. Futhi yilapho nina, bangani bami abathandekayo abangamaPresbyterian namaBaptisti, nehluleka khona ukukubona. Niyabo? Wamnika uphawu lokusokwa njengobufakazi, njengesifakaziso, ukuthi Wayekwemukelile ukukholwa kwakhe kuYe. Futhi yingakho uPawulu eZenzweni 19 wathi kulabobazalwane beBaptisti, ababenoApolo njengomelusi wabo, bekhola yiVangeli njengoba uJohane ayeLishumayelile, “Nimamukele yini uMoya oNgcwele lokhu nakholwayo na?” Niyabo, babekholiwe kodwa bengakaphenduki nokho.

⁴⁶ Manje, sithatha elingafanele—egameni elithi *ukuphenduka* namhlanje. Sithi indoda ephendukile iyindoda esiyeke ukuphuza nayo yonke into bese iya esontweni, noma ijoyine isonto. Ingalijoyina isonto, kodwa lesa akusiso isibonakaliso sokuthi iphendukile. Ayiphendukile andukuba impilo yayo

endala isifile, futhi imbelwe kuKristu, futhi ivuke kanye naYe ekuvukeni kokuphila okusha, lapho uMoya oNgcwele usudalile kuyo ithemba eliphilayo lokuPhila okuPhakade okufika kuphela ngoMoya oNgcwele. Niyabo?

⁴⁷ Manje, manje, ngangazi ukuthi umBhalo omkhulu, ngiWusebenzisa mina uqobo—nginaWo ubhalwe lapha—uJohane oNgcwele isahluko 5, ivesi 24. NgumBhalo othandekayo kimi. Ngokuba uJesu washo lokhu: “Ngiqinisile, ngiqinisile, Ngithi kini, ‘Okholwa yiMi unokuPhila okuPhakade.’” Ake ngiwufunde, ukuze ngiWuthole nje kahle hle. UJohane oNgcwele 5, futhi ngifuna nilalelisise manje njengoba singena kulomBhalo, 5 nevesi 24.

Ngiqinisile, ngiqinisile, Ngithi kini, Ozwa amazwi lami akholwe ngongithumileyo, unokuphila okuphakade, akayi ekwahlulelweni; kepha usephumile ekufeni wangena ekuphileni.

⁴⁸ “Okholwa yiMi.” Manje, umBhalo uthi akukho-muntu ongathi uJesu unguKristu kuphela ngoMoya oNgcwele. Ngakho ngeke wakholwa ukuthi uJesu unguKristu uze ukuba sewemukele umbhaphathizo kaMoya oNgcwele. Uyafakaza kuphela noma usho okushiwo ngumBhalo, usho okushiwo ngumelusi, usho okushiwo ngumama, noma okushiwo ngomunye umshumayeli olungileyo. Kodwa awukwazi wena ngesingawe Aze ukuba usefakaze ukuvuka kwaKhe kuwe. Futhi akukho-muntu ongabiza uJesu ngokuthi unguKristu kuze kube ngoMoya oNgcwele.

⁴⁹ Ngakho-ke, umbuzo uthi, ukuthi umuntu uyasindiswa, ngiyakholwa, uma ebheke ngaseKalvari, futhi afe ekulowomumo. Impela, ngikholwa ukuthi uzosindiswa; ngikholwa ukuthi uyokwedlula uma engabanga nalo ithuba ngaphambili. Kodwa kuya ngokuthi... Nibuyela eseleni elalifa esiphambanweni. Kodwa khumbulani, lelo kwakuyithuba lalo lokuqala nelokugcina. Ninalo kulobubusuku. Ningalindi kuze kube yilesosikhathi, ngoba kungahle kungabi yileyo ndlela kuwe. Ungahle ungabi nakho ukuvuma kombhede wokufa. Ngiyakutshela, bakahle, kodwa banethuba elikhulu kakhulu ukuthatha ithuba kukho. Ungawulindeli umbhede wokufa; yumela leli libe ngumbhede wakho wokufa khona manje, ukuthi uyaphela manje futhi uzalwe ngokusha ngoMoya oNgcwele.

Manje, kulombuzo olandelayo... Manje, uma kukhona umbuzo kulokho phakamisa isandla sakho nje. Ngizokujabulela ukwenza konke ngamandla ami.

78. Ungathola yini nomaphi lapho abaphostoli abathatha khona iSidlo emva kwePhentekoste na? Ngabe uPawulu wayesho ukuthi abantu abalehlukanisi iZwi na? UMoya oNgcwele kwakuyiyonandlela kuphela yokukhonza

uNkulunkulu na? Uma uthatha iwiyini namakhekhe amabheskidi, ukugula nokulala kwehlela kuwe na?

⁵⁰ Manje, nansi mhlawumbe indawo engikholwa ukuthi umuntu othandekayo obuze lona akungabazeki ungokujula nangobuqotho kulona, abawubuzayo, kungenjalo bebengeke bawubuze. Futhi mina—Mfowethu noma Dadewethu, noma ngabe bekungubani, ngiwuphendula ngokujula nangobuqotho nje njengoba uwuphendulile—noma uwubuzile.

⁵¹ Ngifuna manje niphenye kanye nami eNcwadini yeZenzo isahluko 2, nange—siqala ngevesi 42. Isahluko 2 seZenzo, futhi sizoqala, njengoba ngishilo, ngevesi 42.

⁵² Manje khumbulani, angikholwa ukuthi bengingasho nje khona ncamashi lapho umBhalo osho khona ukuthi uPawulu wathatha iSidlo, noPetru wayeselula isandla wayesesithatha; kodwa uma bekhuluma ngenhlangano yebandla, lokho kwakukukho konke, wonke umuntu. Futhi angikholwa ukuthi uPawulu wayengashumayela ngento futhi atshele abanye ukuba bayenze, ayengeke ayenze. Ngakho eZenzweni sithola lokhu:

Babambelela ngokuqiniseka njalo esifundisweni sabaphostoli... kuhlanguaneni,... (Bhekisisani! Baqiniseka, lonke ibandla, umzimba)... ubambelela ngokuqiniseka *esifundisweni sabaphostoli nasekuhlanguaneni,...* (na, isihlanganiso lapho. Niyabo?)... *nasekuhlephuleni isinkwa,...* (Leso yiSidlo)... *nasemikhulekweni.*

⁵³ Abaphostoli, owayengabashumayeli... Babambelela ngokuqiniseka emfundisweni yabo, yokuhlephula isinkwa (iSidlo), nasekuhlanguaneni, nasemikhulekweni. Manje-ke, uma lokho kusehlukanisa kubaphostoli iSidlo, kuyawehlukanisa futhi nomkhuleko kubaphostoli. Niyabo? Manje, asifunde nje siqhubeke. Niyabo?

Kepha kwaba-yilowo nalowomuntu wehlelwa ngukwesaba: kwenziwa ngabaphostoli izimangaliso nezibonakaliso eziningi.

Bonke abakholwayo babendawonye, bahlanganyela izinto zonke;

Bathengisa ngemfuyo nangempahla,abela wonke umuntu ngayo, njengokuswela kwabo.

Imihla ngemihla, baqiniseka nganhliziyonye ethempelini,... (Lokho ngabaphostoli nabo bonke)... *bahlephula isinkwa...* (iSidlo njalo uma behlangana)...

⁵⁴ Leyo kwakuyimfundiso yabaphostoli neyebandla lasekuqaleni, ukuthi njalo uma bebuthana babethathe iSidlo. Njalo! Manje, ngiyanazi ninabantu abangamaKristu eniya eChristian Church (ibandla iCambellite, njengoba silazi,

njenge...Ngoba mabili awo, elilodwa yiChurch of Christ, nelinye yiCambellite Church.), nithi, “Sisithatha njalo ngeSonto ekuseni. SinomBhalo ngakho.” NinomBhalo ongcono kukho kunoma iTabernakele likaBranham lenza. ITabernakele likaBranham lisithatha kanye ngenyanga. Kodwa umBhalo ungukuthi, njalo nxa nibuthana. Kunjalo. Lokho kungezikhathi zonke.

Futhi bona, baqhubeka imihla ngemihla baqinisela nganhliziyonye ethempelini, . . . bahlephula isinkwa izindlu ngezindlu, badla ukudla kwabo ngentokozo nangobumhlophe benhliziyo,

⁵⁵ Niyabo, njalo uma abaphostoli, bebambe lamaqembu emikhuleko, imihlangano ethempelini, izindlu ngezindlu; njalo uma behlangana, babehlephula isinkwa, bethathe iSidlo.

⁵⁶ Manje, uPawulu, kwabaseKorinte bokuQala sizo—besingafunda futhi isahluko 11, lapho esisebenzisa khona lapho okweSidlo . . . Ngingahle ngikufunde ukuze kukwazi ukunisiza, kwabaseKorinte bokuQala isahluko 11. Lalelani uPawulu ekhuluma manje, ivesi 23.

Ngokuba mina ngakwamukela eNkosini lokho nenganinika khona futhi, Ukuthi iNkosi uJesu ngalobo busuku . . . akhashelwa ngabo wathabatha isinkwa:

Wabonga, wasihlephula, wathi, Thathani, futhi nidle: lokhu kungumzimba wami, ohleshulelwe nina: kwenzeni lokhu ukuba ningikhumbule.

Kanjalo wathabatha nesitsha, futhi emva kokudla kwakusihlwa, wathi, . . . (isitsha manje) . . . Lesisitsha siyisivumelwano esisha egazini lami: lokhu kwenzeni . . ., ngezikhathi zonke enisiphuza ngazo, ukuba ningikhumbule.

Ngokuba njalo nxa udla lesisinkwa, niphuza lesisitsha, nimemezela ngaphambili ukufa kweNkosi ize ifike.

⁵⁷ Niyabo? YiSidlo. Nginyaqonda futhi ngiyavuma ukuthi u—umzimba weNkosi, iZwi eliphilayo, linguKristu uQobo. Kodwa lezi yizifanisekiselo njengomBhaphathizo nje, nokuGeza izinyawo, nezinye izimiselo zomthetho weBandla. Kodwa iSidlo sifanelekile uqobo sesinkwa, manje, isinkwa newayini.

Ngakho-ke lowo ozakudla lesisinkwa, aphuze lesisitsha seNkosi, ngokungafanele, . . .

⁵⁸ Manje, umbuzo wabuzwa lapha: “Nina nithatha—nina nithatha iwayini namakhekhe angamabheskidi, ukugula nokulala kini.” Niyabo, ukuthi . . . Ngikholwa ukuthi umbuzo uthi, ukuthi ukukhonza kuphela okukhona, kukuMoya oNgewe, ukukhonza kuMoya oNgewe. Lelo yiQiniso impela. Nifanele nikhonze . . . Konke ukukhonza kuMoya oNgewe,

noPawulu uzama ukusho lapha, ukuthi ufanele ube kuMoya oNgcwele ngaphambi kokuba wenze lokhu kungenjalo udla futhi uziphuzela icala (uyabo?)—ngaphambi kokuba wenze lokhu, ngaphambi kokuba isimiselo senziwe.

⁵⁹ Manje, ukweseka lokho, nginombhalo lapha kaJosephus, lapho asho khona ukuthi amaKristu asekuqaleni emva kokufa kuka—kaJesu, ukuthi ayethathwa ngokuthi angamazimuzimu, ngoba ayethatha umzimba weNkosi futhi awudle. Futhi babecabanga ukuthi awumba, futhi awukhipha, futhi ayewusika ngamaqatha, futhi ewudla. Okungukuthi ayethatha iSidlo. Niyabo?

Manje, bhekisisani, kungani lomBhalo—ukuthi uPawulu usho kanjani lapha.

Kodwa umuntu akazihlolisise, khona-ke akadle isinkwa, . . .

⁶⁰ Ukudla isinkwa. Manje, ngiyazi uJesu uyiSinkwa sokuPhila; lokho kuqinisele. Kodwa lesi yisifanekiselo njengombhaphathizo nje. Umbhaphathizo awukusindisi; umbhaphathizo kuphela uyisibonakaliso ukuthi uyafakaza enhlanganweni yebandla ukuthi uyakholelwa ekufeni, ukumbelwa, nokuvuka kukaJesu Kristu. Awukusindisi. Amanzi awazukukusindisa. Ngukukholwa kwakho okukusindisayo. Kodwa umbhaphathizo uyisimiselo somthetho, futhi ufanele wenziwe, ngoba uNkulunkulu ngeke athi bhaphathizwa, bese ejika bese ethi awudingi ukwenziwa. Ngeke akhipha ukuthatha iSidlo, bese eyajika, bese ethi asikho isidingo sokusithatha. Ufanele ukwenze. Kuyisimiselo somthetho sanjalonjalo noNkulunkulu.

Ngokuba odlayo aziphuzele ngokungafanele, uzidlela aziphuzele icala, uma engawahlukanisi umzimba weNkosi.

⁶¹ Manje, niyabona lapho na? Kuza kubuyele ngqo kumKristu ozama ukuthatha iSidlo, lokho akukho kuKristu, akusikho ukhlanganyela eMoyeni; akafanele ukusithatha. Futhi uma ethatha lesiSidlo, uzidlela futhi aziphuzele icala, uma ephuma ebhema, eqamba amanga, eba, ephinga, noma into efana naleyo, noma engaphili impilo yomKristu. Nabantu babona uhlobo lwempilo aluphilayo, bese-ke engena, ethatha lesisimiselo somthetho sokufa no—nomzimba kaKristu, efaka kuye isifanekiselo ukuthi—ukuthi usemukele uKristu neZwi enhliziyweni yakhe, futhi ethatha lesisifanekiselo phakathi lapho emva kwakho, Wathi uzidlela futhi aziphuzele icala, engawahlukanisi umzimba weNkosi.

⁶² Manje, emizuzwini embalwa nje ngizofika kulowombuzo ofanayo, uma sifinyelela kuwo, ngoba kuluhlelo olufanayo lokuhlambalazwa kukaMoya oNgcwele. Niyabo? Ngoba uzisho enye into, futhi udlala ingxenye yomzenzisi ngaso, ube ufanele

ngabe awukwenzi. Kulungile! Ake ngiqede lona-ke, niyabo, sizobe-ke sesima.

Ngenxa yalokhu abaningi bayagula banobuthakathaka phakathi kwenu, nabaningi balele.

Kepha uma besizahlulela thina, besingayikwahlulelwa.

Kepha nxa sahlulelwa, siyalaywa yiNkosi, ukuze singahlwa kanye nezwe.

Ngakho-ke, bazalwane bami, nxa nibuthana ukuba nidle, anolindana. (Manje, bhekisisani.)

Futhi uma omunye edla . . . omunye elambile, . . .

⁶³ Ungangeni . . . ngoba komunye umBhalo lapha, babengenisa inyama, nokuphuza okungaka, nento kanjalo, baze benza indlu yeNkosi nje i—indawo ye—yedili, futhi bedakwa etafuleni leNkosi. Niyakukhumbula lokho eNcwadini yabaseKorinte lapha. Babedakwa etafuleni leNkosi. Kodwa uPawulu washo lapha:

. . . uma omunye elambile, akadle ekhaya; ukuba ningabuthaneli ukulahlwa. Kepha okuseleyo ngokulungisa mhla ngifikayo. (Niyabo?)

⁶⁴ Manje ngakho-ke, ngikholwa ukuthi ukudla ikhekhe ibheskidi . . . Manje, angikholwa ukuthi isinkwa ikosha sifanele simelwe yikhekhe ibheskidi. Ngikholwa ukuthi kufanele kube yisinkwa esingcwele esingenamvubelo, uhlobo lwesinkwa esingenamvubelo esenziwa eGibhithe. Futhi ngikholwa ukuthi iGazi alifanele kube ujusi wamagrepsi, kodwa kufanele kube yiwayini. Ujusi wamagrepsi uba muncu, futhi wonakale lapho uya ngokuba mdala. Kodwa iwayini liya ngokuba ngcono futhi libe namandla lapho liya ngokuba lidala; alilahlekelwa nhlobo ngamandla alo. NeGazi likaKristu alibi-muncu futhi lonakale; lapho liya ngokuba lidala, liya ngokuba namandla futhi libe ngcono lapho izinsuku luqhubeka ekholweni. Futhi liyiwayini langampela nesinkwa. Isinkwa seSidlo sifanele senziwe ngabantu abazinikele futhi bazehlukanisela uNkulunkulu.

⁶⁵ Ngaya esontweni kanye lapho ababethathe khona lolofu wesinkwa omdala, lapho izoni ziqalekisa khona futhi ziqhubeka, namanyala, futhi baqoba lesosinkwa esidala base besikhiphela lapho nolunye uhlobo lojusi ukuba luphuzwe. Kimi lokho—lokho kwakuyinsini. Ngikholwa ukuthi kufanele kube ngayo impela nje indlela umBhalo owathi kufanele kube ngayo; futhi kungaguquki nangechashaza elilodwa emiBhalweni, hlalani naWo ngqo.

79. Umbuzo. Manje! Mfowethu Branham, kuyiqiniso yini ukuthi uSathane wake waba seZulwini futhi wakhishwa, yena nezingelosi zakhe behlela emhlabeni, noma ngabe ngumbono njengoJohane awubonayo esiQhingini

sasePatmose na? Kungani ngibuze lokhu, ngukuthi, ngatshelwa ukuthi kwakungumbono.

⁶⁶ UJohane wakubona lokho njengombono, kodwa kwakuyisenzeko sangempela. Uma nizophenya kuIsaya 14:12. Manje, lena ihamba kancane, kodwa kimi, iyi—iyizifundo. Futhi uyinto e...Mhlawumbe niyacabanga, “Awu, angisakudingi lokho manje.” Anazi nje ukuthi uMoya oNgcwele uzondla kanjani ngeZwi likaNkulunkulu. Ufanele ube neZwi uku—ukuzondla ngalo, ngoba uMoya oNgcwele uzondla kuphela, futhi kuphela ngeZwi likaNkulunkulu. Niyakukholwa lokho na? IBhayibheli lasho njalo. “Akusinkwa sodwa umuntu ayakuphila ngaso, kodwa ngawo onke amaZwi aphuma emlonyeni kaNkulunkulu.” Kulungile! Isahluko 14 sikaIsaya, futhi ngikholwa ukuthi lapha manje sizozala evesini 12. Asifunde manje ngoLucifer.

Yeka ukuwa kwakho ezulwini, O Lusifa, . . . (Uwe eZulwini) . . . ndodana yokusa! . . . (Isidalwa esiyingelosi esivela eZulwini.)

Yeka ukuwa kwakho ezulwini, O Lusifa, ndodana yokusa! nokunqunyelwa kwakho phansi, wena owawuhamba—thobisa izizwe!

Ngokuba wena washo enhliziyweni yakho, ngiyakukhuphukela ezulwini, futhi ngiphakamisele isihlalo sami sobukhosi phezu kwezinkanyezi zikaNkulunkulu: ngiyakuhlala futhi entabeni yomhlangano, ohlangothini lwenyakatho:

Ngiyakukhuphuka phezu kwezindawo eziphakemeyo kakhulu zamafu; ngizenze ngibe ngangoPhezu-konke.

⁶⁷ Ngakho niyabo kwakungesiwo umbono. Uqobo, uLusifa wakhishwa eZulwini.

⁶⁸ Manje, asiphenye eTestamenteni eLisha kuLuka 10:18, umzuzu nje, futhi sibone ukuthi uJesu wathini. ENcwadini kaLuka, ninamaBhayibheli enu manje, lokho kungukuzama ukufinyelela kulemibuzo, uLuka 10:18:

Wathi kubo, . . . (uJesu ekhuluma.) . . . Ngabona uSathane ewa ezulwini njengonyazi.

⁶⁹ Niyabo, uSathane wayeyingelosi enkulu yasekuqaleni kaNkulunkulu. Wake wahlala eZulwini. Wake waba ngumuntu omkhulu kunabo bonke emazulwini ngaphandle kukaNkulunkulu. Wayeyindoda kaNkulunkulu yangakwesokunene ukuhlanganyela, futhi wathola ukuzikhukhumeza enhliziyweni yakhe.

⁷⁰ Futhi lokho akungayo yini nje indlela abantu abayitholayo namhlanje na? Ake uNkulunkulu ambusise umfo nje bese ebeka ithemba elincane kuye, futhi uthola ukuba ngusiyazi. Uthola

ukuba. . . Uzoqala inhlango, noma uzokwenza into ethize ehlukile. “Wawelani eZulwini, O Lusifa!”

⁷¹ Yi. . . UNkulunkulu unesikhathi esil’khuni ezama ukuthola umuntu Angasebenzana naye, ozohlala ezithobile, futhi abe mnene, futhi ahlale endaweni uNkulunkulu aze ambizele ukwenza okuthize (niyakukholwa lokho na? Niyabo?), umuntu uNkulunkulu angambusisa futhi uyolokhu ezigcina engumuntu, angabi yingelosi noma unkulunkulu. Uthi nje umuntu angathola ukubusiswa futhi enento ethize encane anikwa yona, ufuna ukuba ngunkulunkulu; ufuna ukuba yi—yingelosi. Ufuna ukuba ngumuntu othize omkhulu. “ENgikwenzayo, e. . . Mina futhi mina nokwami. . .” konke lokho. Leso yisimo esingalungile. UNkulunkulu uzingela umuntu Angambusisa futhi athululele izibusiso, futhi—futhi uma Embusise kakhulu, umuntu uzoba mncane kakhulu.

⁷² Futhi awusoze wathola okuningi kukaNkulunkulu uze ungabi yilutho. Uzofanele uzehlise. Lowo oyoziphakamisa, uNkulunkulu uyomehlisa. Lowo oyoziqhuba, uNkulunkulu uyomphakamisa. Ufanele uthole ukuba mncane ngaphambi kokuba uthole ukuba mkhulu. Futhi awusoze waba mkhulu ngesingawe; uyoba mkhulu kuphela njengoba uNkulunkulu eyoba mkhulu kuwe. Niyabo?

⁷³ Ngakho uLusifa usemhlabeni namhlanje ezama ukusebenza ebandleni ukufeza inhloso efanayo ayiqala ngaphambi kokusekelwa kwezwe. ULusifa wakhahlelwa wakhiswa eZulwini. Kulungile.

⁷⁴ Ngikholwa ukuthi kukhona enye into elapha, uHezekeli isahluko 28, ivesi 12. Ake sibone ukuthi lokho kuthini kuHezekeli 28:12. Futhi nginesiqiniseko ukuthi ngokutadisha lokhu, nokubuka kukho, sibona ukuthi uyini uISHO KANJE INKOSI, khona-ke siyazi ukuthi ngabe ngempela wawa eZulwini noma ngabe wayengumbono nje—28 nele 12. Kulungile. Ngikholwa ukuthi yilokho engikubhale phansi, 28:12. Kulungile. Siqala lapha.

Manje, lena yinto enkulu lapha; ngifisa sengathi ngabe besinesikhathi nje sokushumayela ngakho kancane nje (niyabo?), ngoba kuyinto ethile ngempela.

⁷⁵ Manje, njengoba ngisanda kukweseka lokhu, ukuthi uLusifa eZulwini wazama ukuziphakamisa futhi ngisho nokuba abe ngophakeme kakhudlwana nje kunoBasi wakhe. Futhi wakhaphela iMikayeli, futhi wazenzela umbuso omkhulu enyakatho, futhi uyehla. Manje, futhi yena nezingelosi zakhe wakhishwa.

Umuntu ubuze ngeSambulo. . . Lokho kuseSambulweni 12, esiQhingini sasePatmose.

Kodwa manje qaphelani lokhu lapha, evesini 12, bese nibhekisisa ukuthi uhlezi kanjani embusweni womuntu.

76 Bangaki abantu lapha abaqondayo ukuthi udeveli ulawula zonke izizwe phansi kweZulu na? Udeveli ulawula iUnited States. Udeveli unguhulumeni weUnited States. Udeveli unguhulumeni weJalimane. Unguhulumeni wazo zonke izizwe phansi kwamazulu. Udeveli ulawula zonke izizwe, iBhayibheli lithi uyakwenza. Fundani uMathewu isahluko 4. Ngenkathi uSathane enyusela uJesu esiqongweni sentaba, futhi waMkhombisa imibuso yezwe, futhi wayithatha ngokuthi ingeyakhe, wayesethi, “Ngizokunika yona uma uzokhuleka kimi,” uJesu akazange athi, “Uqambe amanga, Sathane.” Wayazi ukuthi yayingeyakhe. Kodwa ngale eNcwadini yeSambulo, kwathi, “Jabulani, nina mazulu nawe mhlaba, ngokuba imibuso yalelizwe isibe yimibuso yeNkosi yethu noKristu waKhe. Futhi Iyakubusa emhlabeni.”

77 UJesu wayazi ukuthi esikhathini seminyaka eyiNkulungwane ukuthi bonke ohulumeni nemibuso kuyobhidlizwa, futhi Uyoba nguNkulunkulu noMbusi phezu kwayo yonke. Wayazi ukuthi Wayidla ifa kukho konke okwayo, ngakho ngakho-ke, Watshele uSathane, “Buyela emva kwaMi, Sathane!” ngokuba Wayazi ukuthi Wayefanele enzeni.

Manje, lalalani lokhu, uMoya weNkosi kulomprofethi uHezekeli, ekhuluma, hhayi kulenkosi, kodwa kumoya enkosini. Bhekisisani lokhu manje.

78 Niyakhumbula kulokhu ukusa ngenkathi nginikhombisa emiBhalweni ukuthi ibandla lachezuka emzileni ongesiwo ngokuthatha izinhlangano zomuntu. Into efanayo, uIsrayeli wachezuka emzileni ngokujivaza uNkulunkulu njengeNkosi yabo futhi bafuna uSawule ukuba abe yinkosi. Futhi ngenkathi iNkosi yabo yangempela ifika, uJesu, abaMazanga, ngoba ukushumayela kwaKhe—kwaKhe nokufundisa kwaKhe kwakwehluke kakhulu emakhosini omhlaba, baze abangaMazi. Futhi namhlanje, uma iNkosi yeBandla, uMoya oNgcwele, uma Isilapha, futhi Ingena eBandleni ukwenza abantu bazalwe ngokusha, ukubanika ukuzalwa okusha, kwehluke kakhulu kulezinhlangano namahlelo baze bathi, “Awu, lokho kubukeka njengabagingqiki abangcwele kimi.” Niyabo?

79 Akusikho ukuthi Kubukeka kuyini kuwe, kuyilokho iZwi likaNkulunkulu elikushoyo ngakho. Bukani ngosuku lwePhentekoste, lokho kwabonakala kufana nani na? Bukani ezinye izikhathi ngenkathi bemukela uMoya oNgcwele; bekuyobukeka kunjani na? Abesifazane nowesilisa, intombi uMariya, nabo bonke babo, bediyazela njengomuntu odakiwe, bebhadzela nje, bempompoloza, izilimi ezingingizayo, nezinye izilimi, beqhubeka njengesigejane seziphukuphuku. Kodwa babefa kubo uqobo, noMoya oNgcwele wawuza uzongena kubo. Futhi bokhela izwe elaziwayo ngomlilo. Esikudingayo namhlanje ngumuntu abazophela kubo uqobo, futhi babole

kubo uqobo, futhi bashise onke amabriji ngemuva, futhi banikele yonke into kuKristu.

⁸⁰ Bhekisisani uMoya oNgcwele ekhuluma manje kudeveli ekulenkosi. Bukani ukuthi wayengubani lomfo obusa lenkosi.

Manje khumbulani ukuthi ngitheni kulokhu ukusa, umkami washo ngowesifazane ehla lapho, sonke lesosigejane sabesifazane benalezo ezibukeka zingcolile, bembethe izingubo eziyinhamba na? Niyabo? Wathi, “Bafanele ukuthi abanayo ingqondo esile. Owesifazane onengqondo yakhe esile ubengeke aziveza obala kanjalo.”

⁸¹ Ngathi, “S’thandwa, ungumMelika; yilokho kuphela. Lelo yisiko lapha. Bayokwenza, ngoba yisiko.” Niyabo, bahamba ngezinhlananipho zabo. Kodwa izinhlakanipho zakho, uma uhamba ngekhanda lakho, ukulawulwa kwakho ngudeveli. Udeveli wathatha ikhanda lomuntu, uNkulunkulu uthatha inhliziyu yomuntu. Udeveli ukwenza ubuke into ongayibona. Wena uthi, “Awu, lokho kulungile, lokho kulungile, zindla, kuzindle.” Kodwa iBhayibheli lisivumela silahle phansi imizindlo, futhi ngokukholwa sikhohwa izinto esingaziboni. Yilokho uNkulunkulu akwenzayo uma Eza phezu kwenhliziyu yomuntu.

⁸² Ensimini yase-Edene udeveli wathatha ikhanda lomuntu; uNkulunkulu wathatha inhliziyu yakhe. Naleso yisihlalo sobukhosi sikaNkulunkulu, lapho uNkulunkulu ehlala khona, enhliziyweni yomuntu. Futhi manje, uma kungokuhlakanipha... Impela, khona-ke owesilisa noma owesifazane ozelwe nguNkulunkulu bayokwenza njengoMbuso abavela kuwo. Haleluya! Lokho bekungangenza ngimemeze. Ngani na? Ngoba uma wazi ukuthi wedlulile ekufeni wangena ekuPhileni, ngoba uyasizonda isono, futhi uyamthanda uNkulunkulu; futhi uyoma kungakhathaleki uma ufa noma ungafi. Uyokumela ukuthi kuyiphutha, futhi ubize okuyiphutha ngokuthi kuyiphutha, futhi uhambe uqonde phambi kukaNkulunkulu. Kukhombisa ukuthi uMoya wakho, ukuPhila okukuwe kuvela kwenye indawo, lapho kungcwele khona, futhi kumsulwa, futhi kuyintombi, futhi kungangcoliswanga.

⁸³ Futhi wena uthi, “Ukuphilisa kukaNkulunkulu na?” Impela! UMoya wami uvela endaweni lapho okukhona uMphilisi ngoNkulunkulu. Sivela ezweni lokuphilisa kukaNkulunkulu. Amen!

⁸⁴ Uthi, “Uyakholwa ukuthi uNkulunkulu ukhona.” Impela, kuvela ezweni lapho uNkulunkulu ekhona. Futhi siyizihambi nabafokazi njengoAbrahama noIsaka. Ngenkathi nje uku—ukusibekela kukaMoya oNgcwele kuthelaka kubo, badabula izwe futhi bavuma ukuthi babeyizihambi nabafokazi. Babefuna uMuzi oMakhi noMenzi wawo kwakunguNkulunkulu. Futhi manje, emva kokuba sesithole ubuFakazi obubonakalayo

bakho buphila kithi, sifanele kakhulu kanjani ukuba sibe yizihambi nabafokazi, sidabula ezweni, sifulathelisa ikhanda lethu ezintweni ezimbi, ngoba singabesinye isizwe, abanye abantu. Impela!

⁸⁵ Manje bhekisisani izilawulo ezimbi zalelizwe manje, njengoba sifunda kuHezekeli 28:12.

Ndodana yomuntu, yenza isililiselo kuyo inkosi yaseTire, uthi kuyo, Isho kanje iNkosi uNKULUNKULU; . . . (Manje bhekisisani; Ikhuluma kumoya osenkosini. Niyabo?) . . . Isho kanje iNkosi uNKULUNKULU; Wawuluphawu lwelanga, wawugcwele ukhulakanipha, . . . phelele ngobuhle. (USathane, niyabona ukuthi wayemuhle kanjani uSathane kunazo zonke izingelosi ezinkulu na?)

Ubuse-Edene . . .

⁸⁶ Manje niyazi iNkosi yaseTire ngalesosikhathi yayingeke yaba se-Edene, ngoba kwakuyiminyaka eyizinkulungwane ezine ngaphambi kwalokho. Niyabo? “Ubuse-Edene,” Ukhuluma kubani na? Ukhuluma kuSathane ekuleyonkosi. Haleluya! Mfowethu, ngizizwa ngigwala ukholo. Ngenkathi . . .

⁸⁷ Bese kuthi-ke, bazokwenzenjani lababantu ohlambalaza futhi ehlekisa ngabantu phansi kokuzibonakalisa ngokwenza kukaMoya oNgcwele na? Ngenkathi behlekisa ngalabantu bahlambalaza uMoya oNgcwele okungenakuthethelelwa uqobo. Awukhulumi ngalowomuntu, ukhuluma kuMoya ohamba kulowomuntu. Sifanele sihloniphane, futhi sithandane, futhi silulekane, sikhulume okuhle ngomunye nomunye. Yilokho esifanele sikwenze.

Manje lalalani lokhu. Kulungile.

. . . Wawuluphawu lwelanga, wawugcwele ukhulakanipha, . . . phelele ngobuhle.

Wawu . . . e-Edene, insimu kaNkulunkulu; ngisho namatshe anqabileyo ayeyisisibekelo sakho, isardiya, itopazi, . . . dayimane, . . . shohamu . . . krisolite, . . . jaspi, . . . safire, . . . simararidu, . . . rubi, . . . golide: . . . msebenzi wemvunulo . . . yemitshingo walungiswa kuwe ngosuku lokudalwa kwakho.

⁸⁸ Nango uLusifa. Wake wahlala e-Edene. Manje, sizobuyela kulowombuzo emzuzwini, uLusifa e-Edene, ngoba sinenzalo yenyoka phansi lapha eyinto ebucayi kakhulu. Ngicabange ukuthi ngizovele ngethembe nje ukuthi uthi awube ngowokugcina.

⁸⁹ Kodwa wayekhona, nodeveli wakhahlelwa wakhishwa eZulwini. Nenhloso impela azama ukuyihlosa eZulwini, wehlela ngqo lapha emhlabeni futhi uzama ngamandla akhe onke ukugcwalisa lokho ayekuhlosile. Uya emakhosini

nakubabusi, futhi uma engabathola, khona-ke wehlela ngqo ebandleni bese ethola abantu—noma athole umshumayeli. Bese kuthi kusukela kumshumayeli, uhamba angene ngqo enhlanganweni yebandla bese engena enhlanganweni yebandla phansi kokuthonya okufanayo, udeveli ofanayo enza izinto ezifanayo. “Niyazi, uyiPresbyterian, awusoze waba ngumgingqiki ongcewele. Uyilokhu, lokho, noma okunye; ubungeke ukwazi ukuthi uzithele ngehlazo wena uqobo ukuba ube phakathi kwabo. Ngani, wazi kangcono kunokuhlala kwelinye lalawomatabernakele amadadlana noma izimishini emgwaqeni. Ngani, labobantu bayagula ekhanda labo.” Qhabo, abaguli. Qhabo, abaguli, bayaphila nje enhliziyweni yabo; yilokho kuphela. Abaguli ekhanda labo; balawulwa yinhliziywo yabo nje. UNkulunkulu uhlala enhliziyweni yabo, futhi bangabantu abazuziweyo, ubupristi bobukhosi, benikela ngomhlatshele wokomoya; lokho yizithelo zezindebe zabo benika udumo kuNkulunkulu, noma ngabe bazizwa bekuthanda noma qha. “Ngezinye izikhathi angiMboni,” kwasho umbhali wamaculo, “Ngiyethemba futhi ngiMnika udumo.”

⁹⁰ Uthi, “Awu, ngiya esontweni, futhi ngidumise iNkosi uma ngizwe ngikuthanda.” Awu manje, umpriisti uzokwenza umhlatshele. Futhi nina, inhlangano yebandla, ningabapristi abakhulu bakaNkulunkulu, ukwenza umhlatshele wokomoya; lokho yizithelo zezindebe zakho unika udumo kuNkulunkulu.

⁹¹ Uyehla bese uthi, “Awu, uma ngizwe ngikuthanda, ngizowela ngifike ngifakaze komuny’umuntu.” Awu, kwenze noma kanjani! Uma ungumpriisti omkhulu, mfowethu, Kuyavutha enhliziyweni yakho, noma ngabe uzwa ukuthanda noma qha. Hamba ukwenze noma kanjani, ngoba ufanele wenze umhlatshele, into okul’khuni ukuyenza. Hamba uyenze noma kanjani, ungubupristi bukamoya, abantu basebukhosini, benika uNkulunkulu udumo, ngoba uNkulunkulu uhlala kulenhliziywo.

⁹² Manje, uma ungokaSathane, uzizwa nje uthe ukuba ngconywa kunalesosigaba sabantu. Manje, uzokwazi kanjani ukuthi yikuphi okuyikho na? Kuthathe ngemiBhalo. Uma umuntu ezelwe nguNkulunkulu, ulikholwa lonke iZwi likaNkulunkulu elilotshiwe, futhi lithi Mkhulu nje namhlanje njengoba Wayelokhu enjalo, futhi Akaguquki neze, nguYena nje izolo, namuhla, naphakade. Uma egcwaliswe ngoMoya oNgcewele, noMoya oNgcewele ofanayo Awunikeza ngoSuku lwePhentekoste, futhi umenza aziphathe ngendlela efanayo futhi enze izinto ezifanayo. Uma ezelwe nguMoya kaNkulunkulu, uMarku 16, uJesu wathi, “Lezizibonakaliso ziyakubalandela abakholwayo.” Qiniso! Ngakho uthi, “Ngiyikholwa,” bese lezozibonakaliso zingalandeli, khona-ke ungumzentsisi, hhayi ikholwa.

⁹³ Kunezigaba ezintathu zabantu, ikholwa, umzentsisi, nongakholwayo. Nalokho yizigaba ezintathu kuphela esikhona.

Inqwaba yabazenzisi; kunenqwaba yamakholwa angempela; futhi kunenqwaba yabangakholwayo. Kodwa uma uyikholwa langempela, uJesu wathi, “Lezizibonakaliso ziyakubalandela abakholwayo. NgeGama laMi bayakukhipha odeveli, bakhulume ngezilimi ezintsha. Uma bengake banyathele inyoka (Mfowethu Evans) kwakungeke kwabalimaza. Uma bebeka izandla zabo phezu kwabagulayo, bayosinda!” O, lokho nje kuqinisele njengoba iZwi likaNkulunkulu liqinisele. Asinamsebenzi ukuthi singake sisuse noma yini kuLokho. IBhayibheli lathi lowo oyosusa noma enezele kuleliZwi, naye uyosuswa eNcwadini yokuPhila, kwakhe. UNkulunkulu uphelele kakhulu, ukuthi lonke izwi lifanele liphelele futhi lifanele lisuke kuGenesisi kuya eSambulweni elifanayo, lonke izwi, wonke umyalo kaNkulunkulu. Manje, ungaLenza lisho into ethize lapha futhi uLisonte ngapha.

⁹⁴ Ngangihlezi ngoluny’usuku phansi kwesihlahla noMfowethu Charlie enhla lapho noMfowethu Wood lapha; sasizingela ezansi eKentucky. Sasizingela ngesibhamu. Futhi mina . . . uMfowethu Charlie noMfowethu Wood babedubule ababekubonile ngalokho kusa. Emayadini cishe angamashumi amahlanu babeshaya indawana cishe enkulu kangaka ukuzungeza, enkulu ngangengwejeje. Bathi, “Lokho kulungile.”

⁹⁵ Ngase ngiphumela lapho . . . Ngangikade ngibethela izipikilana emayadini angamashumi amahlanu. Ngase ngigeja iso lengwejeje ngase ngiyishaya phansi esihlathini. Ngathi, “Lokho akulungile; isibhamu sami sitshekile.” Ngaseke ngikhathazeka usuku lonke. Ngokuhlwa okulandelayo angangena ngaphambi kwesikhathi. Ngadubula amabhokisi amagobolondo. Ngangi . . . Sasishaye kancanyana, uhhafu we-intshi, ngakwesokudla. Ngani, ngangishaya ingwejeje ekhanda empeleni.

⁹⁶ Ngakho uCharlie nabo, ngokusa okulandelayo wayesenhla lapho, nezibhamu nje zibhuza, nje zishaya izingwejeje, futhi mina ngihlezi emva kwesihlahla nje ngihlikihla izandla zami, ngithi, “O, kwenzenjani esibhanyini sami na?” Ngaba namahloni ngami, ngaze ngaguqa phansi ngamadolo ami, ngathi, “Nkosi Nkulunkulu, angazi ukuthi yin’indaba kimi. Ungenzeleni, ngaba ngencane, insumpa ekhathazekile na? Kungani ngibe yilokhu na? Kunalabobafo enhla lapho bedubula izingwejeje, ngamakhulu amandla. Sebevele banenyovanyova yezingwejeje; futhi mina nakhu la engikhona, ngihlezi emva kwesihlahla, ngihlikihla izandla zami, futhi ngimangele. ‘Isibhamu sami—sami asisishayeli isipikilana, emayadini angamashumi amahlanu.’” Ngakhala, ngahlala lapho eceleni kogodo.

Kwase kuthi—ke uMoya oNgewele wafika, hhayi ngePhimbo, kodwa ngesambulo, wathi, “Ngakwenza ngaleyondlela ngenhloso.”

⁹⁷ Ngani na? Ngeke ngathatha iBhayibheli lisho into ethize lapha, njengoba ibandla lithi, “UMoya oNgcwele wawungowaleloqembu nje emuva lapho,” ibandla lisho njalo; nomBhalo uthi, “Othandayo.” Ngeke ngakwenza lokho kushaye kokuhlosiwe.

⁹⁸ Angikwazi ukwenza ubuCalvini—kholwa nje eNkosini futhi unokuphepha okuphakade—nobu-Arminiya, “Ukuthi uma nje ngingathinti, ngingaphathi, nginganambithi, ngi—ngingathanda ukukwenza, kodwa ngeke ngikwenze!”...UbuArminiya buqhele kude kabi kubuCalvini, futhi bobabili basephutheni. Ngifanele ngibone lapho...Bobabili banemiBhalo, kodwa kufanele kushaye kokuhlosiwe. Manje, uma uNkulunkulu asho into eyodwa kuleliBhayibheli, kufanele kushaye kokuhlosiwe; kufanele kwenze yonke iringi kuleloBhayibheli ize iqonde ngqo ezansi kuleyosenta yokunenjwayo. Lifanele likwenze, ngoba LiyiZwi likaNkulunkulu; futhi Ungongenasiphelo, futhi Angeguquke. Amen! Ngiyakuthanda lokho, ngoba ke ungaphumula weneliseke ngokupheleleyo ukuthi LiyiZwi likaNkulunkulu eliPhakade. Futhi ngakho-ke, ngizama ukuLitadisha emiBhalweni ehlukenene ukuLenza—ngibone ukuthi Lizothini. Kulungile.

⁹⁹ USathane wakhishwa ngempela eZulwini nguMikayeli iNgelosi enkulu noNkulunkulu. Futhi waphoselwa emhlabeni, ufika emhlabeni, wangena enyokeni, wadukisa uEva, futhi manje-ke ungene kowesilisa, nabesifazane, kwehle njalo ngesikhathi seminyaka entweni efanayo waqala ekuqaleni—umbuso omkhulukazi, omuhle ukwedlula owomunye umfo, abe nguhulumeni phezu kwayo yonke, usiyazi. “Thlelo lethu likhulu kunawo onke; li—li—liyawedlula amanye.”

¹⁰⁰ Nibezwile bethi, “Ngani, sinabashumayeli abangamakhulu amaningi enhlanganweni yethu. Sinamabandla amakhulu kunawo onke elikhona edolobheni.” Into eyodwa kuphela ebikezelayo ngu S-a-t-o-n kimi. Kunjalo. Lokho kusho udeveli kimi. Uma uthola umuntu oyoqembuka futhi ahlele, futhi aqembule ubuzalwane, futhi bathi abazukuzihlanganisa ngalutho nebandla elincane. . .

¹⁰¹ Angikaze ngimbone umuntu ophansi kakhulu okwamanje, noma angikaze ngimbone umuntu osesonweni kude okwamanje; angikaze ngibone oyedwa—owesifazane owehle kakhulu noma owesilisa owehle kakhulu, engingeke gaya kuye, futhi ngimgaxe owesilisa, futhi ngimkhiphe kulokho uma ngingakwenza. Angikaze ngibabone abagingqiki abangcwele abayisigejane, noma ngabe ufuna ukubabiza ngokuthini, ukusiphula izimpande, nokugxuma, nokumpompoloza, kumbe noma yini abangahle bayenze, kodwa engingakuthola phakathi lapho futhi ngisiphule izimpande, futhi ngigxume, futhi ngimpompoloze nabo ukukhazimulisa uNkulunkulu (kunjalo

impela!) noma ungomnyama, ophuzi, onsundu, omhlophe, noma angaba njani. Yebo, mnumzane!

¹⁰² UMoya oNgcwele ufika elevelini elilodwa; ukuthi uhlangabezana nezidingakalo zikaNkulunkulu. Uma uke uze uWuthole, uzoza ngeleveli likaNkulunkulu futhi hhayi imicabango engekho ngaLo. USathane uzama ukulenza libe elezinga eliphezulu, into ethize ebanzi, into ethize enkulu, isihlakaniphi. Ufanele ulahle phansi lowomzindo futhi ukholwe okushiwo yiZwi ngakho. Amen!

80. Manje, nanku omunye; ake sibone ukuthi uyini. Kulungile. Ngicela uchaze umfanekiso wezintombi eziyishumi. Ngabe umKristu uyona na?

¹⁰³ Manje, umfanekiso wezintombi eziyishlanu—noma izintombi eziyishumi kunjalo, ngicela ningixolele. Izintombi eziyishumi itholakala kuMathewu 25:1. Izintombi eziyishumi zaya kohlangabeza umyeni (manje qaphela!), nezinhlalu zazo zazihlakaniphile futhi zinamafutha ezibanini zazo, ezinhlalu zazingahlakaniphile futhi zingenamafutha ezibanini zazo. Zisalele, ukumemeza—memeza kuyafika, “Hambani nihlangabeze umyeni.” Nalezo ezazinamafutha ezibanini zazo, zalungisa izibani zazo, umlilo wawuvutha, futhi zaphuma ukuyohlangabeza umyeni. Ezinye ziza ukuzothenga amafutha, futhi zazitshela ukuba zihambe futhi zithole e—amafutha kulabo ababewathengisa. Kwathi zisahamba, umlobokazi uyafika ne—nezi—zintombi ezihlakaniphile zangena, nentombi elele yakhishwa.

¹⁰⁴ Lokhu kuzolimaza, kulimaze ngempela, kodwa nje ngifanele ngikusho. Angizange ngibuze umbuzo; ngibophezeleke nje kuphela ngokuwuphendula. Manje, lokhu kusondele kakhulu ekhaya, mfowethu, kusondele kakhulu, ngize ngithembe ukuthi kuyasiza esikhundleni sokulimaza. Ngokwejoyalekile ufanele ulimaze...Njengomama wayevamise ukusho uma engithwansula, wayethi, “Kufanele kulimaze ngaphambi kokuba kukusize.” Awu, lokho—lokho kunjalo. Niyabo? Ngangingakuboni ngaleyonkathi, kodwa sengi—ngiyakubona manje.

¹⁰⁵ Bukani, i. . . Lonke ishumi lazo elaphumayo zaziyizintombi. Manje, kwakunezintombi eziyishumi ezaya kohlangabeza iNkosi. Manje, igama elithi *intombi* lisho ukuthi “ongcwelisiwe (ngabe noma ubani uyakwazi lokho na?), ongcwele, omsulwa, ongcwelisiwe.” Kwakuneshumi lazo ezaphumayo ukuhlangabeza iNkosi.

¹⁰⁶ Manje khumbulani, zazikade zilala emlindweni owokuqala, owesibili, umlindo wesithathu, kwaqhubeka kwaze kwaba ngumlindo wesikhombisa. Kodwa lezi ngempela zaya kohlangabeza iNkosi. Futhi khumbulani, lapho zihamba, iNkosi

yafika. Leso kwakuyisikhathi sokufika kweNkosi. Hhayi ukuthi ubani owayesehlindweni . . .

¹⁰⁷ UJesu wakhuluma lapho khona ezinye ezawa emlindweni wokuqala, nezinye emlindweni wesibili, nezinye e . . . Kodwa ekufikeni kweNkosi zonke zavuka phansi. Kodwa kuloludaba, kwakungumlindo wokugcina, ngoba baphuma, eziyishumi zazo, ukuhlangabeza iNkosi. Nezinhlano zaphuma intuthu ezibanini zazo, futhi azithathanga amafutha; ezinhlano zazinamafutha.

¹⁰⁸ Manje khumbulani, amafutha eBhayibhelini ayisifanekiselo sani na? Ukhona ongasho na? [Ibandla liyaphendula, “SikaMoya oNgcwele”—Umhl.] SikaMoya oNgcwele! Khona-ke ungaba ngohlazekile, nomsulwa, nongwelisiwe ngaphandle kokuba noMoya oNgcwele. Ukuhlanza yilokho o . . .

¹⁰⁹ Manje bhekisisani, ngizothatha njengalelibhodlela. Futhi lilele phandle lapho egcekeni lezinkukhu, futhi lonke ligcwele ukungcola. Ngiyalicosha; lokho ngukulungisiswa: “Ngizosisebenzisa lesisoni.” Nento elandelayo engiyenzayo uma ngizolisebenzisa, ngizodingeka ngilihlanze. Bese-ke, uma ngilihlanza, ngenzani kulo na? Ngiyalingwelisa. Igama *ngcwelisa* lenza—lisho “ukuhlanza,” into efanayo njengobungcwele. *Okungcwele—okungcwele* yigama lesiHeberu, *ngcwelisa* yigama lesiGriki. Igama *ngcwelisa* lisho ukuthi “kuhlanzekile kwase kubekwa eceleni kwenzelwa ukusentshenziswa.” Kodwa manje-ke, babusisiwe abalamba bomele ukulunga ngokuba bayakusuthiswa, bese befakwa ekusentshenzisweni.

¹¹⁰ Izitsha . . . Itabernakele leTestamente eLidala, ialtare lazingwelisa izitsha, futhi zabekwa eceleni *zenzela* ukusentshenziswa. Sezizwalisiwe, zase zisekusentshenzisweni.

¹¹¹ Manje, yilapho nina abathandekayo, amaNazarene aligugu kanjalonjalo, nashiya khona umaka. Niyabo? Sonke si . . . Nehlulekelani na? Yagijimelani iPentecost yachezuka yase inishiya. Ngoba nenqaba ukuhamba ekuKhanyeni. Kunjalo impela. Niyabo? Kuyikho impela. Ialtare lokuqala engake ngaguqa kulo kwakukweliligugu, ialtare laseNazarene elidala ezansi lapha. UNkulunkulu ababusise, elihle, elingcwele, ibandla elihlanzekile, kodwa nikwenza umthetho kakhulu ngangokuthi nihamba nithi, “Ufanele wenze *lokhu*, futhi ufanele wenze *lokho*. Ufanele wenze *lokhu*,” futhi aniqondi ukuthi ngumusa kaNkulunkulu futhi ubizwe ngokukhethwa. Akusuye othandayo noma ogijimayo, kodwa nguNkulunkulu okhombisa isihawu. Niyabo? UNkulunkulu wamisela iBandla phambili ngaphambi kokusekelwa kwezwe (sinombuzo kulokho emizuzwaneni embalwa. Niyabo?), wamisela ngaphambili iBandla ngaphambi kokusekelwa kwezwe.

¹¹² Ungeke, uthatha umcabango, wenezele ingalo eyodwa emumweni wakho. “Akekho ongeza kiMi uma uBaba waMi

engamdonsi kuqala.” Niyabo? Niyabo, kwakunguNkulunkulu owenza ukubiza, uNkulunkulu owenza ukudonsa, uNkulunkulu owahlela kahle iBandla. Manje, manje, uthi, “Mfowethu Branham, lobo ngubuCalvini uqobo.” Qhabo, akusibo. Manje, linda! Angikholwa ukuthi uNkulunkulu wenyusela umuntu lapho bese ethi nje, “Lapha, Ngizokuqukula bese. . .”

¹¹³ Onke lamaBaptisti namaPresbyterian athi, “Awu, ngiyakholwa eNkosini, angina—ngiwulahli unembeza wami!” Akumangalisi, awunalutho ongalulahla. Bathi, “Awu, ukudansa akungilimazi. Ukuphuza uphuzo oluncane lokuzihlanganisa nomphakathi ngeke kwangilimaza.” Ngoba akukho lutho phakathi lapho olulimazayo. “Ukusho amahlaya angcolile ngeke kwangikhathaza.” Ngoba ngani na? Akukho lutho phakathi lapho olulimazayo.

¹¹⁴ Kodwa angikhonzi iNkosi ngoba ngicabanga ukuthi Ibiyongithumela esihogweni ukuba bengingaYikhonzanga; ngiYikhonza ngoba ngiyaYithanda. NgiYikhonza ngoba kukhona okuthize phakathi kimi. Uma uphuma bese uthi, “Sizo, ngifanele ngiyeke ukwenza lokhu ngoba ibandla lami alikholelwa kukho,” udlala ingxenye yomzenzisi nje. Kunjalo. Kodwa uma ukwenza ngenxa yokuthi uyakuthanda, futhi—futhi kungumnikelo kuNkulunkulu, nento ethize enhliziyweni yakho yenza uthando lukaNkulunkulu lube lukhulu kakhulu impela kunalezizinto, manje usemgqeni ofanele. Kodwa uma ngingaphuzanga, ngabhema, ngampolomba, ngathuka, ngingenzi lutho, bengisayolokhu ngiyoya esihogweni. Impela! Ngajoyina onke amabandla, ngabhaphathizwa, futhi ngaba negama lami kuzo zonke izincwadi, futhi ngadlala ingxenye enhle, futhi ngaphila impilo enhle, “Uma umuntu engazalwa ngokusha, angewubone ngisho noMbuso kaNkulunkulu.” Kunjalo!

¹¹⁵ Manje lezintombi, ishumi lazo zahamba kahle. Okwavimbela abantu abangamaNazarene kwaba yilokhu; ngoba amaPentecostal athatha ubufakazi bangempela obubonakalayo bukaMoya oNgcwele kungukukhuluma ngezilimi. Babayisa phansi ealtare base bebenza basho into ethize noma enye bayiphindaphinde baze bakhuluma ngezilimi. Elangempela, iPentecostal leqiniso ngeke lazifaka kulokho. Udeveli wayenenqwaba yezinto ebandleni lakho lamaNazarene futhi. Niyabo? Futhi unayo yonke inqwaba yezinto ebandleni lamaPentecostal, kodwa maqondana nombhaphathizo kaMoya oNgcwele, lelo yiQiniso. Lelo yiQiniso impela.

¹¹⁶ Bayinqwaba, engibaziyo. Ngibezwile abantu bekhuluma ngezilimi. Ngeke ngehlululela; angithunyelwanga ukwehlululela. Ngizwe inqwaba yakho; kuzwakala njengethushi elikhencezayo namasimbali ancencethayo. Kodwa ngiyazi ukuthi kukhona uMoya oNgcwele wangempela okhululuma ngezilimi. Futhi ngiyazi ukuthi kunjalo. Yebo, mnumzane!

¹¹⁷ Kodwa babone abantu bengenabese bethi, “Udumo kuNkulunkulu, sengiWutholile.” Awu manje-ke, leyo yinto efanayo... Manje, ningakubizi lokho ngePentecostal ngoba bagxuma phansi-phezulu, futhi bakhuluma ngezilimi, futhi nibabonile phandle lapho nomunye umkamuntu noma nomunye umyeni womuntu.

¹¹⁸ Wena uthi, “Ngabe lowo nguMoya oNgcwele na?” Nina maNazarene namemeza konke phansi futhi nenza into efanayo. Nathi naninaWo ngenkathi nimemeza. Niyabo? Ayikho nhlobo indlela ongakufakazisa ngayo—kodwa ngempilo yakho oyiphilayo. “Niyakubazi ngezithelo zabo.” Kungaleyondlelake. Impilo yokumesaba uNkulunkulu noKristu esebenza nawe eqinisa iZwi, izibonakaliso nezimanga kulandela ngempilo yokumesaba uNkulunkulu, leyo yinto yangempela. Manje, ungaba nenqwaba yezibonakaliso futhi hhayi impilo. Ungayingisa impilo ngaphandle kwezibonakaliso, kodwa uma uzibona zombili zindawonye, khona-ke yikho. Yilowo-ke.

Manje! Bese kuthi-ke, khumbula, uMlobokazi... Manje ngingahle ngikuqede lokhu uma nje ninesikhathi esiyimizuzu embalwa, ngiqhubeke kukho.

¹¹⁹ Bukani, owesifazane uzosika ingubo. Unesiqephu esibanzi sendwangu. (Ake sisibize ngokuthi yini? Ukaliko, igingamu, noma enye into, uhlobo oluthile lwegama onalo. Ake sithi usilika.) Futhi unephethini. Futhi usibuka uyasengama lesisiqephu esikhulu sendwangu. Manje, kukuye ukuthi uyibekaphi lephethini. Kunjalo na? Angakhetha kunoma yiyiphi ingxenye yalendwangu, nendwangu yonke ingcwelisiwe, ihlanzekile. Niyabo, ngokhetho. Ukhetho lukaNkulunkulu. Ngakho Wenzani na? UNkulunkulu uthatha ngokhetho bese ebeka lephethini yomKristu noma yikuphi lapho Efuna khona endwangwini. Bese-ke iyasikwa. Konke okwendwangu esele kungcwele nje njengoba lengxenye ingcwele, kodwa ngokukhetha uNkulunkulu wenza ukukhetha kwaKhe ngaphambi kokusekelwa kwezwe. Akashongo yini uPawulu kwabaseKorinte 8, ngiqonde, kwabaseRoma 8, ukuthi, “Angasho yini uMbumbi... lungasho yini ubumba kuMbumbi, ungenzelani kanje na?” UNkulunkulu angakwenza yini, Olungileyo, abe Akwazi ukusho kuEsawu noma uJakobe umfana engakazalwa noma wenza okulungile noma okungalungile, “Ngamzonda uEsawu futhi ngamthanda uJakobe?” Kungenxa yokuthi ngokwaziphambili Wayezokwazi ukuthi uEsawu wayeyini nokuthi uJakobe wayeyini. Uyakwazi okukumuntu. Ngaphambi kokusekelwa kwezwe Wazi, U...

¹²⁰ Uma ubungachaza igama lokuthi *okungenasiphelo*... Ngani, igama elithi *okungenasiphelo*... Ngithi bekunamathani ezimbuzane ezingamathani ayizigidididikazi eziyikhulu ezweni (lokho bekungeke kukuqale), amathani ezimbuzane ezingamathani ayizigidididikazi eziyikhulu ezweni, futhi

ngayinye yazo zacwayiza ngamehlo azo kazigidigidikazi eziyikhulu lezigidigidigidikazi. Futhi akukho nayinye yazo ezike zacwayiza ngamehlo azo kepha uNkulunkulu wakwazi ngaphambi kokusekelwa kwezwe. Lokho ngukungabinasiphelo. Lokho yinto esohlelweni *lokungabinasiphelo*. Niyabo?

¹²¹ Ungongenasiphelo. Ngakho ngaphambi kokusekelwa kwezwe Wazi impela ukuthi wena uyokwenzani. Futhi Wathuma uKristu, hhayi nje ukuba yi... Uma omunye umuntu, “Awu uma nje ngizoyeka ukuncishana kwami futhi ngiMlandele,” noma into efana nalokho, akusikho lokho. Wayazi ukuthi ubani oyosindiswa, ngakho Wathuma uKristu ukusindisa lokho Akubonaphambili ukuthi kuyosindiswa. Kunjalo impela.

¹²² Manje, iBandla uqobo lwaLo linokuphepha okuPhakade. Uma useBandleni, uphephe kanye neBandla. Kodwa uma uphuma eBandleni, awuphephile. Uyabo? Manje, hlala eBandleni.

¹²³ Ungena kanjani eBandleni na? Ngokujoyina izandla, ukubhala igama lakho encwadini na? NgaMoya munye thina sonke sabhaphathizwa sibe Mzimba munye; lelo yiBandla. Kanjani na? Ngombhaphathizo kaMoya oNgcwele sibekwe uphawu eMzimbeni kaKristu. Kuze kube nini na? Kuze kube lusuku lokuhlangwa kwenu. Kwabase-Efesu 4:30, “Ningamdabukisi uMoya oNgcwele enibekwe uphawu ngaye kuze kube lusuku lokuhlangwa kwenu.” Nisuke nabekwa uphawu kuze kube lusuku lokuhlangwa kwenu. Manje. Impela, impela, lowo nguMoya oNgcwele.

¹²⁴ Futhi manje, leloBandla lahlwithwa, nensalela yenzalo yowesifazane egcina imiyalo kaNkulunkulu futhi inokukholwa kuJesu Kristu (niyabo?), hhayi uMlobokazi, insalela yenzalo yowesifazane. Kwase kuthi udrako wakhwifa amanzi emlonyeni wakhe ukulwa nensalela yenzalo. Kungalenkathi ibandla lamaProtestane phansi koBumbano lwamaBandla, okungumfanekiso kuso isilo, oselubunjwa manje... Futhi kuyobakhona ukuduba phezu kwawo onke amabandla njengaleli.

¹²⁵ Njengoba singukuqoqa okukhulu kwentela khona lapha manje, impikiswano, sizama ukusho ukuthi asisilo ibandla, futhi sinamalungelo oMthetho-sisekelo ukuba sisho ukuthi siyibandla. Inqobo nje uma uMthetho-sisekelo umi lapho, akukho-sichibiyelo kulokho, khona-ke sinamalungelo uqobo, sinalo impela nje ilungelo njenganoma ubani. Okhokho bethu bamela lokho. Kodwa esikwenzileyo, sephule yonke imiThetho-sisekelo yomthetho abangayephula, futhi masinya uBumbano lwamaBandla, okungukuthi onke amabandla namahlelo amenyelwe kulo, nodeveli ungenile futhi wenza ubuzwe nayo yonke into emalungeni ebandla lendawo nokunye okunjalo, nezinhlango ezinkulu zamabandla, nabezinga,

nomphakathi, kanti ibandla elidadlana liselokhu lisezansi ngaleya lizalwa ngokusha emfucumfucwini njenganoma yikuphi ukuzala kunjalo, lisalokhu likhokha inani, lisalokhu lehla futhi liphela, liziphatha ngendlela efanayo abayenzayo ngenkathi kuqala bezalwa ngosuku lwePhentekoste, uhlobo olufanayo lwebandla ezansi lapho. . . Bayovalwa futhi bavalelwe ngaphandle koBumbano lwamaBandla. Kuyoba ngukuduba njengenyunyana noma okuthize. Uyoba phakathi kokuthi uyangena noma uyophuma.

¹²⁶ Uphawu lwesilo lukhona namhlanje, futhi u—uPhawu lukaNkulunkulu lunguMoya oNgcwele. Ukulenqaba kuluphawu lwesilo. Noma ngabe ubani obona uMoya oNgcwele, ukuthi nifanele ukuWemukela, futhi ningakwenzi, ngokuzenzekelayo nithatha uphawu lwesilo, ngoba zimbili izigaba okufanele zibe khona: wonke lowo owayengenalo uphawu lukaNkulunkulu wayenophawu lwesilo. Ngakho ukwemukela uPhawu lukaNkulunkulu kungukwemukela uMoya oNgcwele. UkuLwenqaba kungukuba nophawu lwesilo. Nanso yonke into. Kunjalo impela.

¹²⁷ Manje, uMlobokazi wenyukela phezulu, insalela yasala lapha. Futhi yiyo efika ekuvukeni kwesibili. “Ubusisiwe futhi ungewele onesabelo ekuvukeni kokuqala, okukuyena ukufa kwesibili akunamandla.” Kunjalo. Ukuvuka kwesibili kuyoba ngukwaHlulela kwesiHlalo sobukhosi esiMhlophe, bese-ke kuba yibandla. . . “Anazi yini,” kwasho uPawulu, “niya phakathi kwabangakholwayo nezazimthetho kanjalonjalo kanti abangcwele bayokwahlulela umhlaba.” Lezizindaba zifanele zehlulelwe phambi kweBandla, hhayi phambi kwezimantshi ezingalungile kanjalonjalo, kodwa izindaba zethu zifanele zibe phambi kweBandla. Lapho niyisana emthethweni. NoNkulunkulu uyamdabukela umuntu oyothatha umKristu amyise emthethweni. Kunjalo. UPawulu washo ngisho nokuthi bangalokothi bakwenze.

¹²⁸ Manje, lowo nguMlobokazi, futhi nakho kuhamba intombi elele, eshiywe emhlabeni. Intombi ehlananiphile ihamba iyongena eZulwini namafutha esibanini sayo.

Ngiyazi besingachitha inqwaba yesikhathi kulokho, kodwa ngine—ngizosheshisa ukuba ngiqede lokhu.

¹²⁹ “AmaKristu ayona na?” Lutho qobo! Akukho-mBhalo lapho umKristu ona khona. Angeke ona. Ngiyazi kukhona ukucasuka kulokho. Awu, sizoya nje kuJohane wokuQala 3 futhi sibone ukuthi umBhalo uthini. UmKristu akoni.

¹³⁰ Senake nayibona emnyama, inyoni emhlophe noma emhlophe, inyoni emnyama na? Senake nayibona edakiwe, indoda engadakiwe na? Qhabo! Anikaze nisibone isoni, esingcwele futhi. Ayikho into enjalo.

¹³¹ Manje, uma lokhu kuthola ukuthinta kancane, fakani nje ibhalisamu eliningi, niyazi, futhi lizo—liyokwelapha kancanyana manje.

¹³² Manje, imiBhalo iwuqobo lwethu, ubufakazi obungenasiphosiso balokho esikhuluma ngakho. UJohane wokuQala isahluko 3 nevesi 9. Kulungile, lalalani kulokhu!

Owenza isono ungokasathane; ngokuba usathane wona kwasekuqaleni. INdodana kaNkulunkulu yenziwa yabonakala, ukuze ichithe imisebenzi kasathane.

Lalalani, senimi ngomumo na? Yembathani amajakhethe enu, izikhali zonke nqi? Lalalani, ngoba lokhu kuyethusa.

Lowo ozelwe nguNkulunkulu akenzi isono;... (Kukanjani lokho na?)...ngokuba imbewu yakhe... (imbewu yaKhe, kaNkulunkulu)...ihlala kuye:... (Indoda!)...futhi akanakona, ngokuba uzelwe nguNkulunkulu.

Ngalokhu kubonakala abantwana bakaNkulunkulu, nabantwana bakasathane: lowo ongenzi ukulunga akasiye okaNkulunkulu, naye...ongathandi umzalwane wakhe.

Ungaba kanjani namahlelo futhi udwebe izivimbelo nezinto ezinjalo, futhi uthi uzelwe nguNkulunkulu na? Ayikho into enjalo. Kungukubhuqa kuka—Sathane. Kunjalo. Kodwa umuntu ozelwe nguNkulunkulu akanakona; akunakwenzeka kuye ukuba one.

¹³³ Bhekisisani! Ake ngithathe lesisiphambano esinesithombe sikaKristu umzuzu nje uma sizophuma lapha. Kwakungubani umnikelo wesono na? UJesu Kristu. Singana kanjani kuKristu na? Ubani owasifela na? UKristu. Wafelani na? Isono zethu. Wathatha isijeziro sami. Kunjalo na? Bese kuthi-ke ngingena kanjani kuYe na? NgaMoya munye thina sonke sabhaphathizwa sibe Mzimba munye. Futhi uma sikuloMzimba, sisibekelwe yiGazi futhi sikhululekile ekwahlulelweni. Akanakona, ngoba kunomhlatshelelo weGazi ulalele yena imini nobusuku. Haleluya! Akanakona. Akanasifiso sokona. Uma ekwenza—uma enza okungalungile, akaqondile ukukwenza. IBhayibheli lasho kumaHeberu isahluko 10, “Ngokuba uma sona ngamabomu emva kokuba sesamukele ukwazi kweQiniso (futhi UyiQiniso), akusekho umhlatshelelo ngesono. Odelele umthetho kaMose wafa phansi kofakazi ababili noma abathathu, ufanele ukushaywa kangakanani kunalokho lowo, nokho okufanele, onyathele iGazi likaJesu Kristu phansi kwezinyawo zakhe futhi wadelela iGazi lesivumelwano angcweliswa ngalo ngento engengcwele, futhi wahlambalaza umsebenzi womusa.”

¹³⁴ NgaMoya munye thina sonke sabhaphathizwa sibe Mzimba munye futhi sikhululekile esonweni, futhi asinakona. Kunokubuyisana okusilindeleyo. Futhi uma kusekhona isifiso

enhliziyweni yakho sokuba wone, awukaze ubhaphathizwe kulowoMzimba, ngoba ufile nokuphila kwakho kufihliwe kuKristu ngoNkulunkulu futhi ubekwe uphawu nguMoya oNgcwele. AmaKristu awoni. Enza amaphutha, kodwa awoni. Amen! Yingalesosizathu engoni, ngokuba akanakona.

¹³⁵ Ngingaba kanjani ne... Uma ngehla ngidabula edolobheni lapha, nemeya yedolobha ithi, “Mnu. Branham, ngiyazi ukuthi ubizelwa abagulayo. Kunokunqunyelwa ijubane. Ukunqunyelwa ijubane okuphakeme kunakho konke edolobheni kuthi akube ngamamayela angamashumi amathathu ngehora. Kodwa ngikunika imvume ukuba ugijime amashumi ayisishiyagalolunye uma ufuna, ngoba ngingokukukholwa ukuthi ungeke ukwenze ngaphandle uma ubunokubizwa okuphuthumayo noma umuntu ofayo ngaleya esiphihlini sengozi. Futhi ngizokunika imvume, njengemeya yedolobha, ukuthi ungeqa noma yiziphi izibani zibomvu, wenze noma yini ofuna ukuyenza, uqhubeke nje.” Besingake size singibophe kanjani isikhulu esincane esishibhile phandle lapha ngenza amamayela angamashumi amane endaweni yamamayela angamashumi amathathu na? Singeke. Ngeke ngephula noma yimiphi imithetho yejubane kulelidolobha, ngoba ngani na? Ngingaphezu kwemithetho yejubane. Amen! Ngiyethemba niyakubona.

¹³⁶ Futhi uma sifile, noNkulunkulu wakuvuma ukuphenduka kwethu, Uwuvumile umbhaphathizo wethu, Ulivumile iGazi leNdodana yaKhe uqobo, okungukuthi ngokukholwa libheciwe, Uyakuvuma ukwaziphakade kwaKhe, futhi wayazi ukuthi ngiyokwenza, futhi ungivumile kuKristu, ngifile... NoKristu wafa endaweni yami ngenkathi Ehlatshwa ngaphambi kokusekelwa kwezwe. Igama lami lafakwa eNcwadini yaKhe njengomKristu. Haleluya! UKristu wafa ukufa kwami. UKristu unguMhlatshelo wami. Futhi uNkulunkulu angeke esabalela kimi isono. Unginike uPhawu lukaMoya oNgcwele njengofakazi ukuthi sengedlulile ekufeni ngangena ekuPhileni. Whewu! Lwenzalokho.

¹³⁷ Manje-ke labo abazelwe nguNkulunkulu akasenzi isono, ngokuba akanakona. ETestamenteni eLidala njalo ngonyaka kwakukhona ukukhunjulwa kwesono. Kodwa uKristu, ngomhlatshelo owodwa Umphelise kuze kube phakade okhonzayo. “O—okhonzayo esehlanjululwe kanye (amaHeberu 10)—okhonzayo esehlanjululwe kanye akasena-valo ngesono.” Ngakho uthatha lababantu abagijima ebandleni futhi bagxume phansi-phezulu, futhi bamemeze, futhi bakhulume ngezilimi, futhi benze njengomKristu impela nje, futhi baphume begijima, futhi ngonyaka ozayo bafanele babuye futhi, ngeviki elizayo. Abakaze bafinyelele-ndawo kwasekuqaleni nje. Bayalingisa kuphela, ngokuba iBhayibheli lasho ukuthi uMoya oNgcwele usibeka uphawu kuKristu kuze kube lusuku

lokulhlangwa kwethu. Haleluya! Yilokho okungenza ngiphumule ngiqinisekile, ngoba uNkulunkulu ukuthembisile.

¹³⁸ Akusekho-sono. Umbuzo wesono usuxazululiwe. Yingalesosizathu isono sibukeka singcole kakhulu kumKristu. Yingakho abesifazane phandle lapha befake lezizikhindi bebukeka bengcole kakhulu kumKristu. Yingakho inhlamba, yingakho inqwaba yezinto ezingcolile, yingakho ukubhema, ukuphuza, ukugembula, zonke lezizinhlelo ezingahlungiwe kwitelevishini, yonke leyonto ibukeka ingamanyala. Ngani na? NingaboMbuso ohlukile. Nizalwa eMbusweni kaNkulunkulu futhi nabekwa uphawu nguMoya oNgcwele kuze kube lusuku lokulhlangwa kwenu.

¹³⁹ Ozelwe nguNkulunkulu akenzi isono, ngokuba akanakona. Imbewu kaNkulunkulu ikuye, futhi akanakona. Inqobo nje uma lowoMoya oNgcwele uphakathi lapho Ususa sonke isifiso sesono kuwe. Amen! Ungeke wona; asisekho isifiso.

Besingathatha isikhathi eside kulokho, kodwa asisheshise. Asizukuyiqeda, ngiyesaba.

81. Kungani amabandla abhaphathiza egameni likaYise, iNdodana, noMoya oNgcwele futhi amukele abashumayeli besifazane ukuba bashumayele, kungani enamandla amakhulu kangaka negunya na?

¹⁴⁰ Manje, leyo yinto ebucayi. Manje, ngiyazi ukuthi ngikhuluma kubantu abazokwehluka kulokhu, kodwa njengomKristu ngifanele ngikusho. Akukho-gunya langokomBhalo eBhayibhelini lombhaphathizo wamanzi egameni likaYise, iNdodana, noMoya oNgcwele. Wayengakaze abekhona noyedwa owake wabhaphathizwa eBhayibhelini egameni likaYise, iNdodana, uMoya oNgcwele. Lowo ngumkhuba weKatolika owafundiswa ekhulwini minyaka lesithupha.

¹⁴¹ Ukufafaza kwakungakaze kube seBhayibhelini, ukuba abantu bafafazwe noma bathelwe, kodwa bacwiliswa. Uma nifuna ukukwazi lokho, nginakho kokubili isiGrekhi nesiHeberu kukho.

¹⁴² Futhi ngoSuku lwePhentekoste, uPetru wafuna ukuthi umuntu ufanele aphenduke futhi abhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwesono sabo. Futhi uYise, iNdodana, noMoya oNgcwele akusilo igama. UYise, iNdodana, noMoya oNgcwele...UMathewu 28:19 wathi "Ngalokho hambani, nifundise izizwe zonke, nibabhaphathize eGameni," hhayi emagameni, eGameni, ubunye be...Hhayi egameni likaYise, igama leNdodana, igama likaMoya oNgcwele, kodwa eGameni likaYise, iNdodana, noMoya oNgcwele. UYise akusilo igama; iNdodana akusilo igama; uMoya oNgcwele akusilo igama. Yiziqu ezingezeGama.

¹⁴³ Manje, ezinsukwini eziyishumi kamuva uPetru wathi, “Phendukani, yilowo nalowo abhaphathizwe eGameni leNkosi uJesu Kristu.” UYise, iNdodana, noMoya oNgcwele, niyawubona umqondo kamthathu emunye odlulele... Niyabo, bazama ukwenza onkulunkulu abathathu kulokho. Abekho onkulunkulu abathathu. Ngingathanda ukunifundela lokho esiGrekini sasekuqaleni lapha. Indlela kuphela ababebhaphathiza ngayo eGameni likaJesu kwaku, neBhayibheli lasho esiGrekini sasekuqaleni, kwakungukubenza bakuqonde ukuthi WayenguNkulunkulu.

¹⁴⁴ UYise, iNdodana, noMoya oNgcwele yizikhundla zikaNkulunkulu oyedwa. WayenguYise; WayeyiNdodana; UnguMoya oNgcwele. Yizikhundla ezintathu zezimiselo zezikhathi ezintathu: ubuYise, ubuDodana, nesikhathi sesimiselo sikaMoya oNgcwele. Kodwa uYise, iNdodana, noMoya oNgcwele uneGama elilodwa, iNkosi uJesu Kristu.

¹⁴⁵ Wonke umuntu kusukela ngalolosuku kuqhubeke wayebhaphathizwa eGameni likaJesu Kristu, futhi bafumana abanye owayengabhaphathizwe-Gameni nhlobo, nesiGriki sasekuqaleni sasho khona lapha futhi kokubili nesiHeberu, ukuthi umbhaphathizo eGameni likaJesu ungowokuthethelelwa kwezono, kokubili isiGriki nesiHeberu. *Ukuthethelela* kusho “ukuxolela,” kusobala. Uma ngithethelela noma yini, ngukukususa. *Ukukuthethelela*; “kususe.”

¹⁴⁶ Kodwa akukhomBhalo eBhayibhelini... NoPawulu umphostoli wedlula wayesefumana abanye abazalwane bamaBaptisti, iZenzo 19. Babenesikhathi esikhulu; babememeza; babenokujabula okukhulu nezinto ezinkulu; futhi babeshumayela, benokujabula ekamu.

¹⁴⁷ U-Akwila noPrisila esahlukweni 18 babevakashele lababantu, u-Apolo; babengamaBaptisti. NoPawulu waya kubo, wayesethi, “Nimamukele uMoya oNgcwele lokhu nakholwayo na?”

Base bethi, “Asazi ukuba kukhona uMoya oNgcwele.”

¹⁴⁸ Wathi, “Wabhaphathizwa kanjani na?” Ngiyazi kwiKing James kuthi “kukuphi”; kwelasekuqaleni kwathi, “kokunjani.” “Kukuphi noma wabhaphathizwa kanjani na?”

¹⁴⁹ Bathi, “Sibhaphathizwe yindoda efanayo eyabhaphathiza uJesu, uJohane.” UPawulu wathi, “Lokho ngeke kusasebenza. Nifanele niphinde nibhaphathizwe.” Futhi bathi ukuzwa lokhu, babuyela emanzini futhi baphinda babhaphathizwa eGameni likaJesu Kristu. UPawulu wabeka izandla zakhe phezu kwabo, noMoya oNgcwele wehlela phezu kwabo. Manje, uma lokho—uma uYise, iNdodana, noMoya oNgcwele, usho lapha, neNkosi uJesu Kristu, isho lapha, ngeke ngakwazi ukushaya okuhlosiwe kokubili. Kuzofanele kube yikho.

¹⁵⁰ Manje, kuMathewu 28:19, lesi yisahluko sokugcina nevesi lokugcina kuMathewu. Uma ufunda indaba yothando, futhi ithe, “UJohn noMary baphila ngokujabula njalonzalo kamuva,” ubani uJohn noMary na? Buyela ekuqaleni kwencwadi; uthole ukuthi bangobani. Ubone ukuthi uJohn noMary wayengubani abaphila ngokujabula njalonzalo kamuva. Uma uJesu athi, “Hambani nibhaphathize eGameni likaYise, iNdodana, uMoya oNgcwele,” futhi uYise akusilo igama, iNdodana akusilo igama, noMoya oNgcwele akusilo igama, manje-ke Wayekhuluma ngani na? Ubani uYise, noMoya oNgcwele na? Buyela emuva ekuqaleni kwayo bese ufunda. Ngizocaphuna izizukulwane zikaJesu Kristu, isahluko 1, ivesi 18:

Manje ukuzalwa kukaJesu Kristu kwaba kanje: . . . (Manje qaphelisisani impela. Lesosigxobo sizosibiza ngokuthi uYise, lelipulpiti, iNdodana, lo, uMoya oNgcwele. Manje, Ubani uYise kaJesu Kristu na? NguNkulunkulu. Nonke niyakuvuma lokho na? UNkulunkulu unguYise kaJesu Kristu. Lowo nguNkulunkulu uYise. Lona nguNkulunkulu iNdodana. Lowo nguNkulunkulu uMoya oNgcwele.)

Manje ukuzalwa kukaJesu Kristu . . . kanje . . . (uMathewu 1:18) U . . . nina oganile—uMariya esemiselwe uJosefa, bengakahlangani, wafunyanwa ekhuleliswe . . . ([Ibandla lithi u “Moya oNgcwele!”—Umhl.] Bengicabanga ukuthi uNkulunkulu wayenguYise. Bengicabanga ukuthi Wathi uNkulunkulu wathi wayenguBaba waKhe. Manje-ke uNkulunkulu noMoya oNgcwele bangaba kanjani bobabili nguBaba waKhe, uma bengabantu ababili abehlukene, abantu ababili abehlukene, abantu babantu, noma yiyiphi indlela ofuna ukukubeka ngayo na? Bazofanele babe nguMuntu qobo lwakhe, kungenjalo Wayenobaba ababili bakamoya.)

. . . zalwa kukaJesu Kristu kwaba kanje: Lapho . . . uninina uMariya . . . esemiselwe uJosefa, engakahlangani, wafunyanwa ekhuleliswe . . . (hhayi uNkulunkulu uYise, kodwa u) . . . uMoya oNgcwele.

Futhi lokhu konke kwenzeka, ukuze kugwaliseke njengokwakhulunywana yiNkosi ngomprofethi, ukuthi,

Bheka, intombi iyakukhulelwa, futhi izale umntwana, . . . (Niyabo?) . . . bayakuyiqamba igama lokuthi uEmanuweli, okungukuthi ngokuhunyushwa, uNkulunkulu unathi.

¹⁵¹ NeGama laKhe laqanjwa ngokuthini na? UJesu. Kulungile. UYise, iNdodana, uMoya oNgcwele. Manje, uYise noMoya oNgcwele nguMoya qobo lwawo. Yini uMoya na? NguMoya kaNkulunkulu. Futhi ngenkathi kubakhona, Weza

embhaphathizweni kaJesu wayesehlala kuYe, “Lo uyiNdodana yaMi ethandekayo ENgithokozile ukuhlala kuyo.” Wehla wase ehlala kuJesu, nalokho kwaMenza uEmanuweli emhlabeni. Ngakho kwakungubani iGama likaYise, iNdodana, noMoya oNgcwele na? [Ibandla liyaphendula, “uJesu Kristu!”—Umhl.] Impela kwakuyilo.

¹⁵² Ngakho uPetru wayenesambulo esifanayo. Manje, sinokubona kwethu kuqeqeshwe phakathi. Sishaya esenta yokunenjwayo. Ake sibone ukuthi abafundi balusebenzisa yini lolohlobo lokudubula. Njalo uma behlangana ndawonye, njalo uma umbhaphathizo uphathwa, babefanele babhaphathizwe eGameni likaJesu Kristu, ngokuba Wathi “Alikho elinye iGama elinikiwe phansi kweZulu phakathi kwabantu enifanele nisindiswe ngalo.” Kungumqondo wamanga kadeveli futhi akukho-mBhalo nhlobo wokunjalo. Kunjalo.

¹⁵³ Futhi manje, ngethemba ukuthi lokho akulimazanga, kodwa kuyiQiniso. Niyabo? KuyiQiniso, mfowethu. Ungeke wenza lokho. . . Ungeke washaya uYise, iNdodana, uMoya oNgcwele endaweni eyodwa noJesu kwenye, kube kungekho-muntu owake wabhaphathizwa egameni likaYise, iNdodana, uMoya oNgcwele. Wonke umuntu eBhayibhelini wabhaphathizwa eGameni likaJesu, nalabo owayengabhaphathiziwe ngaleyondlela wayedingeka eze futhi aphinde abhaphathizwe futhi ngaphambi kokuba baze ngisho bathole uMoya oNgcwele. Ungahle wenze sengathi banenqwaba yamandla. Ufanele ulandele isu likaNkulunkulu elingenasiphelo. Kunjalo impela. Kulungile.

¹⁵⁴ UYise, iNdodana, noMoya oNgcwele kuyiphutha. Manje, ngabashumayeli besifazane, noma ubani uyazi ukuthi lokho kuyiphutha. Uma ungazi ngaphezu kwalokho! Bengifisa sengathi ngabe benginesikhathi ukufunda lokho esiGrekini lapha, ukuthi kwathini. Kwathi, “Uma abesifazane benu befuna ukwazi utho, mababuze emadodeni abo, ngoba kungamahloni nehlazo ukuba owesifazane ngisho ukuba akhulume ebandleni.” IsiGrekini sisho lokho—ngiqonde, isiHeberu. “Njengokuba usho njalo nomthetho mabathule nakho konke ukuthobeka kumelusi (Niyabo?), ngokuba kuyisono nehlazo ukuba owesifazane akhulume ebandleni.” He, noma ubani ubefanele akwazi lokho. Futhi manje. . . Okungukuthi yonke indlela emiBhalweni, noThimothewu, nemiBhalo ehlukeni, nginawo ubhalwe phansi lapha, yiQiniso. Kulungile.

¹⁵⁵ Manje, pho kungani babenamandla na? Wena uthi, “Kukwenzelani lokho na?” Buka, mfowethu, ake ngikubuze, noma dadewethu, noma ngabe ubani obuza lombuzo, buka. Ngike ngabona enye yemihlangano enamandla kakhulu phakathi kwabakaMohamede, bememeza, begxuma, bathathe umese babhoboze ngawo ngqo inhliziyi kanje, bese bethela amanzi kuyo ngemuva, bahambe emlilweni ngezinyawo zingafakwe lutho, yonke enye into kanjalo, balale emibhedeni

wameva ensimbi, futhi—futhi bathathe inkemba futhi bayiphisele emlonyeni wabo futhi bayigijimise bayishaye yehle kanjalo—ungayithatha wena uqobo uyihoshe, futhi inegazi kuyo nayo yonke enye into. Ungakhulumi ngalezozinto. Uyabo? Lelo akusilo iQiniso; lokho akuqinisekisi lutho. Niyabo? UJesu wathi...Ake ngifune imiBhalo nginayo ibhalwe yakhishelwa lapha, uMathewu 7:21-23: “Abaningi bayakuza kiMi ngalolosuku...Akusibo bonke abathi, ‘Nkosi, Nkosi,’ abayakungena eMbusweni, kodwa yilabo abenza intando kaBaba waMi oseZulwini abayakungena. Ngokuba abaningi bayakuza kiMi ngalolosuku futhi bathi, ‘Nkosi, angishumayelanga yini ngeGama laKho. Angikhiphanga yini odeveli, futhi ngaprofetha, futhi ngenza zonke lezi ezinye izinto.’ Iyakuthi, ‘Sukani kiMi, nina benzi bokubi, aNgizange ngisho nginazi.’” Niyabo?

¹⁵⁶ Ngakho unga...Uyabo, iQiniso lingafika ngendlela eyodwa, mfowethu. Manje, angisho ukuthi abantu ababhaphathiza abantu eGameni likaJesu Kristu wonke uya esihogweni. Angikusho lokho. UNkulunkulu ungumaHluleli; makube nguYe owenza noma yini Afisa ukuyenza, kodwa akukho-miBhalo yangokomthetho eBhayibhelini yokuba noma yimuphi umuntu abhaphathizwe egameni likaYise, iNdodana, noMoya oNgcwele.

¹⁵⁷ UPawulu wayala wonke umuntu owayebhaphathizwe noma ngayiphi enye indlela kunaseGameni likaJesu ukuba eze futhi aphinde abhaphathizwe futhi eGameni likaJesu, futhi wathi, “Uma ingelosi evela eZulwini ifika futhi yashumayela noma yiyiphi enye imfundiso (kwabaseGalathiya 1:8), mayibe ngeqalekisiweyo.” NoPawulu wathi, “Njengoba sengishilo ngaphambili, ngisaphinda futhi, uma ingelosi evela eZulwini ibingashumayela noma yini enye kini, mayibe ngeqalekisiweyo.”

¹⁵⁸ Manje, lokho ngeke...Ungeke wenza into enenjwayo ishaywe lapha nento enenjwayo ishaywe lapho. UYise, iNdodana, noMoya oNgcwele, uthi, “Mabahambe, bakahle!” NeGama likaJesu, lokho makuhambe futhi uthi, “Bakahle.” Kuzofanele kube nento ethize ezoshaya kahle. UNkulunkulu akasuye owesiyaluyalu.

¹⁵⁹ Futhi hambisa lokho eBhayibhelini nomaphi lapho ofuna khona, futhi uzothola ukuthi ngumbhaphathizo wamanga. Bese-ke ubuyela emlandwini, naphansi ekhulwini-minyaka lesithupha ngenkathi u-Agtobus omkhulu, ngikholwa ukuthi kwakunguye, owabhaphathiza noma omunye we...Ngeke ngathi kwakungu-Agtobus; ngiyakhohlwa ukuthi wayengubani igama lakhe owabhaphathiza...Uma ufuna ukukuthola kwi—kwi*Ante Nicene Fathers* ngaphambi komhlangano we*Ante-Nicene*, 325 A.D. [U A.D. kusho ukuthi uJesu azalwa—Umh.] babesalokhu bebhaphathiza eGameni leNkosi uJesu. Futhi ngenkathi ibandla eliKatolika lingena embusweni bacosha igama likaYise, iNdodana, noMoya oNgcwele. Akukaze nakanye

kusukela kulelomuva, kwake kwabakhona noma ubani owake wabhaphathizwa egameni likaYise, iNdodana, uMoya oNgcwele. Kungumkhuba weKatolika.

¹⁶⁰ ULuther waphuma nenqwaba yawo. UWesley waletsa wonke oseleyo, futhi sisaya kuwo. Nekhathekizima lamaKatolika, okubizwa ngo*Kholo lawoBaba Bethu*, ngikholwa ukuthi yiyo, ekhasini 144, ngikholwa ukuthi yilo, wathi—athi, “Ngabe noma yimaphi amaprotestane ayosindiswa na?” Athi, “Mhlampe amanye awo. Azisho ukuthi aphila ngeBhayibheli, kodwa asalokhu ethatha ukufundisa kweKatolika.” Athi, “IBhayibheli, amanye amaKatolika, abhaphathiza egameni likaYise—eGameni leNkosi uJesu Kristu, kodwa sithatha isizotha kulokho futhi sisifaka kuYise, iNdodana, uMoya oNgcwele, namaprotestane ayakuvuma.” Athi, “Mhlawumbe amanye awo ayosindiswa.” Hhayi ngokuthi angeke! Kulungile.

82. Ngabe likhona yini elinye izwe ngaphezu kwelilodwa na?

¹⁶¹ Yebo, kukhona amazwe amazwe, amaHeberu isahluko 1 ivesi 2, amaHeberu isahluko 11 nevesi 3. Kukhona amazwe amazwe. UNkulunkulu wadala amazwe, a-m-a-z-w-e, amazwe.

83. Ngabe likhona yini elinye izulu ngaphezu kwelilodwa na?

¹⁶² Yebo. KwabokuQala—kwabaseKorinte besiBili 12:3 uPawulu wathi wayemazi umuntu owahlwithelwa kwelesithathu iZulu. Nangale eSambulweni kanjalonjalo, kukhona okungaphezu kwalokho. Ngizodingeka ngisheshise, ngoba khona manje se—sesedlule isikhathi sami sokuba ngivale. Kungalunga uma nje ngizofunda esele yalena futhi nje (kulungile!) ngiphawule na?

84. Ngabe ingane ekuKristu iyonyukela ohlwithweni na?

¹⁶³ Uqobo, uma iyingane izelwe ngokusha. Akunandaba ukuthi isencane kanjani, iyokwenyuka noma kanjani. Niyabo?

85. Kungani uKristu afanele abonakale kimi lapho ngase ngizothatha amaSakramente na?

¹⁶⁴ Awu, akungabazeki inhliziyu yakho yayisekuvumelaneni nje futhi wawukhuphukela ngobungcwele kuNkulunkulu ukuba ukwenze; futhi yingakho Abonakala kuwe. Uyabo, lesa bekungaba yisizathu kuphela engisaziyo. Bengingeke ngasho okungaphezu kwa—phezu kwalokho oku . . . Ake sibone.

86. Uma sasindiswa ngaphambi kokusek- . . . (O, o. Asifuni ukuma lapha siyafuna na?) Uma sasindiswa ngaphambi kokusekelwa kwezwe—sasikhona na?

¹⁶⁵ Yebo, mnumzane! ISambulo 13:8 sasho ukuthi wasindiswa negama lakho lafakwa eNcwadini yokuPhila yeWundlu ngaphambi kokuba izwe lize lidalwe. Nakwabase-Efesu 1:4 nele 5 . . . Ake ngikufunde nje lokho; akuzukuthatha kodwa nje umzuzu futhi nje ukuze nibone ukuthi angikucaphuni nje—nje, ngi—ngi . . . Kulungile, silapha; asikufunde lokhu.

Makabongwe uNkulunkulu noYise . . . (Kwabase-Efesu isahluko 1 ivesi 3.)

Makabongwe uNkulunkulu noYise weNkosi yethu uJesu Kristu, osibusisile ngezibusiso zonke zokomoya ezindaweni zasezulwini kuKristu Jesu:

Njengalokho . . . (Lalelani!) . . . Njengalokho asikhethelela kuye ngothando ngaphambi kokusekelwa kwezwe, ukuba sibe-ngcwele singabi-nakusolwa phambi kwaKhe . . . (Njengalokhu uKristu wasifela, kusobala.)

Wasimisela ngaphambili ukuba sibe ngabantwana kuYe ngoJesu Kristu, njengalokho ngentando ehle yaKhe uqobo.

¹⁶⁶ Manje, eNcwadini yeSambulo . . . Nginakho lokho lapha; ake ngikuthole masinyane impela, ukuze ni—nibone ukuthi angizange nje ngikucaphune, ngifuna ukukucaphuna. ISambulo 13:8, lalelani lokhu masinyane nje.

Bayakukhuleka kuso bonke abakhileyo emhlabeni abamagama abo—emhlabeni, abamagama abo engalotshwanga encwadini yokuphila yeWundlu elihlatshuwayo ngaphambi kokusekelwa kwezwe. (Kwakungaleyonkathi-ke. Kulungile.)

87. Sa—sasiyimimoya yini ngaleyonkathi na?

¹⁶⁷ Qhabo, sasingelutho ngisho ngaleyonkathi, kodwa emqondweni kaNkulunkulu sasikhona. Futhi Wakukhuluma futhi kwaba yinto ephathekayo. UJesu wahlatshwa ngaphambi . . . Bangaki owaziyo ukuthi iBhayibheli lifundisa ukuthi uJesu Kristu wayeyiWundlu elahlatshwa ngaphambi kokusekelwa kwezwe. Ngani na? UNkulunkulu wakukhuluma, futhi ngenkathi Ekukhuluma, kwakufana nje nokuthi sekuphelile. Futhi ngenkathi Ebona mina, Wakubona wena ngaphambi kokusekelwa kwezwe, sasisengukulinganiswa kuphela emqondweni waKhe. Kwase kuthi sesifika ezweni, sasiyikho kokubili owesilisa nowesifazane, isilisa nesifazane. Wehlukanisa umoya wobufazane emoyeni wovesilisa wase enza owesifazane kuwo wayeseshiya umoya wobulisa kovesilisa.

¹⁶⁸ Uma ubona owesifazane eziphathisa okovesilisa, kukhona okungalungile. Ubona owesilisa eziphathisa okwesitabane njengowesifazane, kukhona okungalungile.

¹⁶⁹ Wase-ke Ethatha ohlangothini lowesilisa ubambo wayesenza umsizi kuye, futhi bobabili bamunye.

¹⁷⁰ Kodwa ngaphambi kokusekelwa kwezwe amagama ethu . . . Ngenkathi iWundlu lihlathwa, amagama ethu abekwa eNcwadini, ngenkathi emqondweni kaNkulunkulu Esibona ngaphambili futhi wasimisela ngaphambili ngokwaziphambili kwaKhe ngaphambi kokusekelwa kwezwe. O, mfowethu, uma

lokho kungelenze ibandla lisukume futhi ligijime ezikhaleni zezihlalo na? Kucabangeni. Nina enizelwe kabusha, ngaphambi kokusekelwa kwezwe, uNkulunkulu wabeka igama lakho eNewadini yokuPhila yeWundlu. UKristu wafa futhi wathumela uMoya oNgewele lapha ukukubizela ekuPhileni okuPhakade. UsuKwemukele, Wakubeka uphawu. Wena ulapho kuze kube lusuku lokuhlengwa kwakho. Halleluya!

¹⁷¹ Ukhuluma ngokubambelela. Akunjalo, ngabe ngiyabambelela; kungukuthi, ngabe Wabambelela. Akusikho ukuthi ngenzeni kuyilokho Akwenzayo. Akusikho, “Ngiyeka ukubhema; ngiyeka ukuqamba amanga; ngiyeka ukweba;” Wafela mina. Futhi Wakhipha umoya wami kimi wayesengiphendulela ekubeni yisidalwa esisha.

Manje umbuzo olandelayo khona ngezansi ukuthi u... Masinya manje ukuze siwuthole.

88. Mehluko muni phakathi komzimba, umphefumulo, nomoya na?

Umzimba uyinyama oyibukayo, efanele ibole. Yazalwa ngokwesifiso socansi sikababa nomama. Ifanele ibole. Ayilungile. Ngakho-ke, ukuzalwa okusha, ekuvukeni lapho—lapho usulethwa futhi emzimbeni omusha, kuyoba ngamandla kaNkulunkulu adalayo ayokhuluma njengoba Enza ku-Adamu futhi wena uyovuka.

UJobe wathi, “Ngizoba nesifiso. Uzokhuluma futhi mina ngiMphendule.” Niyabo? Manje, umzimba yilokho okubukayo, umoya yilokho okukulawulayo, umphefumulo wakho ungumongo walowomoya, noma imvelo yalowo moya. “Umphefumulo owonayo, lowo mphefumulo uyakufa.” Uzalwa emhlabeni unomphefumulo ogcwele isono. Lokho ngukuthi, imvelo yomoya wakho igcwele isono. Ulangazelela izinto wezwe. Khona-ke uMoya oNgewele uyehla futhi ukubhaphathize futhi uguqula imvelo yalowo moya. Khona-ke imvelo esisele kuwe ingeyaseZulwini. Khona-ke usho ukuthi ungumhambi nomfokazi. Khona-ke uzalwa phezulu. Uvela phezulu, uyilunga elikhethiwe laseZulwini, uyisidalwa esisha kuKristu Jesu, nomzimba ofanayo, nomoya ofanayo, kuphela kuguquliwe.

Futhi uyi, noma, imvelo yakho yalowomoya uguquliwe isuka ekungalungini iya ekulungeni. Lowo ngumphefumulo, umzimba, nomoya.

88b. Mfowethu Branham, ngabe noma yimuphi umuntu angayenza imisebenzi kaKristu ngaphandle uma enguKristu na?

Qhabo. Manje, wena, usho ukuthi, muntu othandekayo, ukuthi...? Ake ngifunde lokho futhi.

Ngabe noma yimuphi umuntu angayenza imisebenzi kaKristu ngaphandle uma wayenguKristu na?

Yilokho-ke, “Ngaphandle uma wayenguKristu na?” Impela. Ake sithathe uJohane oNgcwele, umzuzu nje. UJohane oNgcwele i—isahluko 14 futhi ngifuna wena ubuke lokhu, manje, uma ungakubamba ngokushesha kakhulu, ukuze u...uJohane oNgcwele 14:12, ngikholwa ukuthi nguye.

Sizokuthola ngokushesha kakhulu, futhi sibheke ukuthi uJesu wathini ngalokhu. Kulungile, “Ngiqinisile, ngiqinisile, Ngithi kini, Lowo...” noma ngabe ubani, “Okholwa yimi, imisebenzi eNgiyenzayo naye uyakuyenza.” Noma yimuphi umuntu, uma...Umuntu qobo lwakhe ngeke aba uKristu, kodwa imisebenzi kaKristu izolandela lonke ikholwa. Niyabo? Uyokwenza imisebenzi kaKristu kunoma yimuphi umuntu. “Okholwa yiMi, imisebenzi eNgiyenzayo, naye uyakuyenza.” Hhayi ukuthi, “Ngiyakuyenza,” “uyakuyenza, yena uyakuyenza,” hhayi ukuthi, “Ngi.” “Kodwa ukholwa yiMi futhi wavuma ukholo lwakhe kiMi futhi wafa kuye futhi uMoya waMi uhlala kuye futhi uba yingxenywe yaMi.”

Manje lokho akumenzi uKristu. Kumenza ingxenywe kaKristu nalo lonke iBandla. Kulungile. Akasuye uKristu, ngoba lokho kuyoba ubuphiku-Kristu, niyabo. Uyobe esusa kuKristu. Kodwa angakwazi, enze imisebenzi kaKristu, noma yiliphi ikholwa. Kulungile.

88c. Siyazi ukuthi uMoya oNgcwele obusisiwe awunikezwa ukuphindaphinda ngeze ekwendlaleni imiBhalo eNgcwele, ngakho ngicela ungitshela ukuthi kungani igama elithi *Moya oNgcwele* lisetshenziswa ngezinye izikhathi, futhi igama elithi *Moya oNgcwele uqobo* liyasetshenziswa ngezinye izikhathi. Ngiyazi ukuthi kunesizathu esizwakalayo mayelana...isizathu salokhu futhi ngingathanda ukwazi ukuthi kungani.

Yigama elifanayo nse. Umoya nomoya uqobo yinto efanayo khona kanye. Umoya uqobo noma umoya, akunandaba; ayafana nje, okufanayo nse. Kulungile. Manje sesifinyelela phansi ngqo ngasemsukeni, manje.

88d. Iyini leyo Nsika yoMlilo enawe na?

Lowo ngomuhle! UKristu! UMoya oNgcwele! Ayikho nami kuphela, Inawe. Ivele yabonakala lapho. Lapho iBhayibheli lifundisa ukuthi abantwana bakwa-Israyeli bakhishwa eGibithe, kwenzekani na? Kwakukhona iNsika yoMlilo eyabalandela. Kwakungesibona abantwana bakwa-Israyeli abenza isimangaliso, kwakuyiNsika yoMlilo eyayibalandela. Ngabe kunjalo na? Bangaki abazi lokho ukuthi kwakunguNgelosi yeSivumelwano, iZwimcabango na? Ngani, kusobala, siyazi ukuthi kwakuyiNgelosi yeSivumelwano. Kulungile. Lowo kwakunguKristu. UMose wayebheka ingcebo kaKristu ingcebo enkulu kunalokho...ingcebo yaseGibithe. Ingabe kunjalo na? Kulungile.

Khona-ke lowo kwakunguKristu, iZwimcabango, iNkanyezi yoKusa, u-Alpha, u-Omega. Wafika emhlabeni. Wabonwa isikhathi eziningi. Futhi—futhi kulokho esingakubiza, ngiyaqagela, umzimbamoya. Lokho kwakusemuva etestamenteni lasekuqaleni lapho babona Lokhu esimweni somuntu. Kodwa Wenziwa inyama futhi wakha phakathi kwethu, nokugcwala kukaNkulunkulu kwahlala kuYe. Kulungile. Khona-ke Wathi, “Isikhashana futhi izwe lingabe lisaNgibona. Kodwa nokho niyoNgibona ngoba Ngiyoba nani. . .” Kunjalo na? “kuze kube sekupheleni kwezwe. Ngivela ku. . .” Ini na? “Nkulunkulu; Ngiya kuNkulunkulu.” Ngabe kunjalo na? Khona-ke Wavela (Ini?) iNsika yoMlilo. Ngabe kunjalo na? Khona-ke Wabuyela (Ini?) eNsikeni yoMlilo.

Ngenkathi uPawulu wayesendleleni yakhe ehlela eDamaseku leyoNsika yoMlilo yahlana naye yamshaya waphuphutheka. Ngabe kunjalo na? Futhi Wathi “Sawule, uSawule, uNgihluphelani na?”

Wathi, “Nkosi. . .” Uma uqaphela, lowosonhlamvukazi u N usho “Elohim.” “Nkosi, Ungubani na?”

Wathi, “NginguJesu.” INsika yoMlilo.

Futhi Nangu lapha ezinsukwini zokugcina ngaphambi nje kokubonakala kwaKhe okubonakalayo, ethumela uMoya waKhe ubusa kakhulu futhi uphatheka kakhulu kuze kuba sebethe isithombe saWo. Nanku uza ungena ebandleni, ngakwenza khona manje, ngosizo lukaMoya oNgcwele, ngeke kwaba yimfihlo enhliziyweni yakho kodwa lokho Ongakwembula. IBhayibheli lathi, amaHeberu isahluko 4, ukuthi iZwi likaNkulunkulu; UJesu uyiZwi. “Ekuqaleni wayekhona uLizwi, uLizwi wayenoNkulunkulu uLizwi waba yinyama futhi wakha phakathi kwethu.” Ngabe kunjalo na? “Futhi iZwi libukhali kunanoma iyiphi inkemba esika nhlangothi zombili. Ye. . . Libukhali futhi linamandla kunenkemba esika nhlangothi zombili, lihlabane lehlukane ithambo, emnkantsheni wethambo, noMehlukanisi wemicabango yenhliziyo.”

Nakho-ke. Akusimi. Akusiwe. NguYe. Yiyo leyoNsika yoMlilo elandelayo. NguMoya oNgcwele; iNkosi yaseZulwini; iZwimcabango; uJesu Kristu; u-Alpha, i-Omega; Owayekhona, okhona, futhi oyakuza; iMpande neNzalo kaDavide; iNkanyezi yoKusa; uNGINGUYE; uYise, iNdodana, uMoya oNgcwele; uMeluleki; iNkosana yokuThula; uNkulunkulu onaMandla; uBaba oNgunaphakade; oMangalisayo. Lowo nguYe. Ubungeke wathola iziqu ezanele zokuMusho. . . iGama laKhe.

Ngizosheshisa kulokhu, lokho yilokho okukhulu.

89. Mfowethu Branham: Ungakuchaza ukucabangela kwakho ukuthi u-Eva wakhulelwa uKayini kadeveli na?

¹⁷² Angizange ngikusho lokho; ngathi uEva wakhulelwa uKayini wenyoka enobuqili.

KuGenesisi 4:1, kukulanda ngokucacile ukuthi, “u-Adamu wamazi umkakhe uEva; wayesekhulelwa, wayesezala uKayini, wayesethi, ‘Ngitholile indoda kuNkulunkulu.’”

Uqobo! Konke ukuphila kufanele kuvele kuNkulunkulu. UJohn Dillinger uvela kuNkulunkulu. UAdolf Hitler uvela kuNkulunkulu. Wonke... UGeorge—uGeorge Whitefield uvela kuNkulunkulu, futhi kanjalo noBob Ingersol. Wonke umuntu uvela kuNkulunkulu.

¹⁷³ Kodwa engakusho yilokhu: Futhi ngifuna omunye nje akunikize. Niyabo? IBhayibheli lathi Wayezobeka (kuGenesisi 3:8). Ngi...I...Ngenkathi umbuzo ubuzwa ngenkathi uEva wayekade—kukhona okwakwenzekile kuye, wadibana nenyoka...Manje inyoka yayingesiyoy inyoka ehuquzelayo; yayiyisilwane, esinobuqili kunazo zonke endle. Kwakungekho lutho...

¹⁷⁴ Namhlanje isayense icinga ithambo lesilwane esithile elixhumanisa umuntu nenkawu ndawonye. Esondele kunazo zonke abanayo yimfene enkulu ishimpanzi. Abalitholi ithambo. Abasoze, ngoba yinyoka. Yisambulo esivela kuNkulunkulu.

¹⁷⁵ Bhekisani! Inyoka yayi yi—njengomuntu wasendulondulo imilando ingakabhalwa, into eseceleni kukaNkulunkulu—noma eseceleni komuntu. Futhi yileyo nto kuphela. Ukuba noma yisiphi isilwane kwakwenzekile sa—uSathane wayezongena kuzo, inzalo yayingeke ixubane nowesifazane. Ungeke waxuba inzalo yomuntu nanoma yiluphi uhlobo lwenzalo yesilwane. Ngeke kuxubane. Kodwa lesisilwane esiyoxubanisa inzalo ngokuphelele si—sesaphela. UNkulunkulu wasiphendula saba yinyoka ehuquzelayo. Kodwa khumbulani ngenkathi...

Wathi, “Ucasheleni na? Uzimbozeleni ngamahlamvu omkhiwane na?”

Base beqala ukubalekela icala njengoba umbutho unjalo. “Awu,” uAdamu wathi, “owesifazane Onginika yena ungiyengile ukuba ngithathe okwesithelo.”

¹⁷⁶ Nowesifazane wathi, “Inyoka ingikhohlisile.” Manje, kusho ukuthini ukuthi *khohlisa* na? “Owesifazane—ingikhohlisile.”

¹⁷⁷ NoNkulunkulu wathi, “Ngizakubeka ubutha phakathi kwenzalo yakho nenzalo yenyoka.” Inzalo! Inyoka yayinenzalo yangempela, futhi ifika ngoKayini. NgoKayini kufika konke ukukhalipha, abantu abafundile kwehlele kuzamcolo wasemandulo. Futhi emva kwalokho kufika uAbela owabulawa, noSeti wavuka endaweni yakhe ukumela ukufa, ukumbelwa, nokuvuka kukaJesu. Futhi kusukela kuye kufika abantu abathobile, abelusi bezimvu kanjalonjalo, kodwa abantu abesaba uNkulunkulu. NoJesu wathi abantwana balelizwe bahlakaniphe kakhulu, bakhali phe kakhulu, kunabantwana boMbuso. Kunjalo!

¹⁷⁸ Ngeke saqhathanisa nabo. Ungazami ukuzibeka phezulu njengabo. Zithobe phambi kukaNkulunkulu. Ungafisi ukukhalipha nokuhlakanipha. Fisa nje ukwazi uJesu bese uyeka kanjalo, ngoba lapho kulele inzalo yenyoka namhlanje. Nabantu bayaziqhayisa ngoba ososayense, namadoda akhaliphile, nafundile, nezifundiswa ezinkulukazi zingezamabandla abo. Ngingaqoka ukuba nendoda emazile ngempela uNkulunkulu uma ibingabazi o-ABC ukuba ibe ngeyebandla lami (kunjalo!) inqobo nje uma iyinzalo kaKristu.

¹⁷⁹ INzalo yowesifazane, iNzalo yowesifazane eyayinguKristu. UMariya wazala uKristu. Nenzalo yenyoka eyabe inguKayini yehlela kuJuda Iskariyotho. Kwakukhona bobabili uJesu noJuda bengene khona phakathi lapho, uNkulunkulu nodeveli. Esiphambanweni saseKalvari kwakunabantu abane befa. Kwakukhona isela ngapha nangapha kukaJesu, noJuda waziphanyeka esihlahleni somthombe, okuyisiphambano: “Uqalekisiwe olenga emthini.”

Kwakukhona isela elilodwa elathi, “*Uma UyiNdodana kaNkulunkulu, sehlise.*”

¹⁸⁰ Elinye lathi, “Nkosi, senza ngokufanele, sithola ukujeziswa; Wena awenzanga lutho. Ungikhumbule uma Usufika eMbusweni waKho.”

UJesu wathi, “Namuhla uzakuba naMi eparadisi.”

¹⁸¹ Kwakukhona i—uJesu, umshumayeli weVangeli, eshumayela esiphambanweni. Kwakukhona uSathane ebuyela esihogweni, ehamba nenzalo yenyoka, ongakholwayo. Kwakukhona uNkulunkulu ebuyela eZulwini Ehamba nesoni esiphendukile, inzalo yowesifazane. Impela!

¹⁸² Kwakungesiyo inzalo kadeveli; kwakuyinzalo yenyoka. Nenyoka yayinenzalo; iBhayibheli lathi yayinenzalo. Futhi isekhona nanamhlanje, inzalo yenyoka. Kakhulu ngangokuthi . . .

Manje, ungangibuza omunye umbuzo kulokho. Ukuba nje besinesikhathi, nginawo onke amazwi akho, ne . . .

90. Ungasiza yini uchaze ukuthi kusho ukuthini ngokuthi, “Akoni” kuJohane wokuQala 5:18 na?

He, sikukho ngqo, ngikholwa ukuthi lapha. Mhlawumbe ku . . . Nginakho; ngaphenya kukho impela ngqo. Mhlawumbe iNkosi ibifuna ngikufunde. Kulungile, uJohane wokuQala.

Siyazi ukuthi yilowo nalowo ozelwe nguNkulunkulu akoni; . . .

¹⁸³ Impela qha! Ngisanda kwedlula nje kulokho. Akanakona; uzalwa nguNkulunkulu. “Akoni,” akanakona, imbewu ihlala kuye. Omunye umBhalo ongase ukhombwe kuwo ukuya lapha ungaba kwabaseRoma 4:8, 4 nele 5-8 lapho uNkulunkulu . . . Kwakhuluma uDavide, njalo, iminyaka eyadlula, “Ubusisiwe

umuntu uNkulunkulu ongayikumbalela isono.” Niyabo? Futhi isizathu, akoni.

Manje, sisenomunye bese ke yilokho kuphela.

91. Mat-... (Ake sibone.) Mfowethu Bill, yini umehluko phakathi kokuhlobonga nokuphinga, uMathewu 19:9 na?

¹⁸⁴ UJesu wathi kuMathewu 19:9, “Yilowo nalowo olahla umkakhe aganwe ngomunye, kungenganxa yokuhlobonga, uyaphinga.” Umehluko phakathi kokuhlobonga nokuphinga, igama belingasebenza nxa zombili. Kodwa ukukwenza kucace ayekhuluma ngakho lapho, ukuthi—owesifazane ongaganile angephinge, ngoba akanandoda aphinga kuyo. Kungukungcola kuye. Uzofanele akuhlambuluke lokho endodeni yakhe ngaphambi kokuba baganane uma ekwenzile lokho. Uma engakuhlambulukanga futhi indoda yakhe ikuthole kamuva, inelungelo lokumlahla, ngoba uthathe isifungo samanga. Ngokuba iBhayibheli lathi, “Makube kuhle...” noma kusho inkambiso. “Makwazeke kahle kini (Nginakho kwelami) uma noma yiziphi izithandani zihlanganiswa ngenye indlela kunaleyo iZwi likaNkulunkulu ayivumelayo, umshado wabo awukho ngokomthetho. Ngizodinga futhi ngizoniyala nobabili njengoba ngempela nizophendula ngosuku lokwahlulelwa lapho izimfihlo zezinhliziyo zonke ziyodalulwa, uma noma yimuphi omunye wenu azi noma yisiphi isixako ukuthi kungani ningafanele ukuhlanganiswa ndawonye ngokomthetho, manje kuhlambulukeni.” Nakho lapho okhona. Niyabo?

¹⁸⁵ Ngakho ukuhlobonga yilokho intombazane, uma iphila ngokungcola, lokho ngukuhlobonga, ngoba ayinandoda. Kodwa uma iganile, bese kuthi-ke uma iphila kanjalo, iphingela indoda yayo.

¹⁸⁶ Owesifazane uyafika esikhathini esingeside esedlule, wayesethi, “O, ngikuhlambuluke konke lokho.” Wayethukile, futhi enokwephuka, wathi, “Ngikuhlambulukile konke lokho kuNkulunkulu.”

¹⁸⁷ Ngathi, “Uzofanele ukuhlambuluke endodeni yakho. Akusuye uNkulunkulu owaphinga kuye; kwakuyindoda yakho.” Kunjalo.

¹⁸⁸ Futhi uma owesilisa eganwa ngowesifazane futhi ephile ngokungcola ngaphambi kokuba amgane, bese-ke eza kuye, uma bebelokhu baganana isikhathi eside, bese-ke eza kuye bese ethi, “S’thandwa, kukhona engifuna ukukutshela khona. Ngake ngazikhipha nanye indoda, angizange ngikutshela,” uJesu wathi unelungelo lokumlahla bese eganwa ngomunye, ngoba abaganene ekuqaleni, ngoba ngamanga ukhulume a—amanga kuye.

Manje, kukhona enye into lapha . . . Ngiyabonga.

92. Ngicela uchaze uJohane wokuQala 5:16.

UJohane wokuQala 5, sinakho khona lapha.

Uma umuntu ebona umzalwane ona ngesono esingesiso esokufa, uyakacela, uyakumnika ukuphila ekunika labo abenza isono esingesiso esokufa. Sikhona isono sokufa: Angisho ukuthi uyakusikhulekela lesosono.

¹⁸⁹ Kulungile. Siya... Ake sikuthathe nje sikubuyisele emuva futhi sikuthole kahle masinya, lona ngowokugcina. Asiphenye khona impela ngale kuMarku, futhi lokhu kuzokuchaza nje impela ukuthi siyini lesosono sokufa. Kukhona isono sokufa, futhi awusikhulekeli ngisho lesosono. Bangaki owaziyo ukuthi kukhona isono sokufa. Awusikhulekeli ngisho. Thathani uMarku, isahluko 3 sikaMarku. Futhi emva kokuba sesithola isahluko 3 sikaMarku, khona-ke masinya sizoba nalomBhalo owodwa ngaphambi kokuvala. Asiye kwesesi 3 nelama 22.

Nababhali abehla bevela eJerusalema bathi, UnoBelzebule,...(Babembone ehlulela imicabango yabantu.)...bathi, UnoBelzabule, ukhipha odeveli ngombusi wodeveli.

Wayesebabezela kuye, wakhuluma ku—kubo ngomfanekiso ethi, USathane angakhipha kanjani uSathane na?...(Manje, uma udeveli engaphilisa, engakwenza kanjani na?)...USathane angakhipha kanjani uSathane na?

...uma umbuso wahlukene wodwa, lowombuso ungeme.

Nendlu uma yahlukene yodwa, leyondlu ayizukuma.

Futhi uma ngi...NoSathane uma ezivukela yena, ahlukane, akanakuma, kepha uyaphela.

Akakho ongangena endlini yesiqhwaga, aphanje impahla yaso, uma engasibophi kuqala yena— isiqhwaga; andukuba aphanje impahla yaso.

Angaphumela kanjani lapho, kulezozinhliziyi bese ethola lokho oku... (Niyabo?) ngaphandle uma kungokukaNkulunkulu na?

Ngiqinisele ngithi kini, Abantwana bomuntu... bayakuthethelelwa zonke isono, nokuhlambalaza noma...ba—noma ngabe yini—kungakanani abangahlambalaza ngakho:

Kepha lowo ohlambalaza uMoya oNgcwele kanakuthethelelwa naphakade, kodwa unecala lokulahlwa okuphakade: (Lokho ngukwahlukaniswa!)

Ngokuba... (Wakusholoni na?)...Ngokuba bathi, Unomoya ongcolileyo.

¹⁹⁰ Bebiza uMoya kaNkulunkulu owawenza lezizimangaliso kuKristu, bathi kwakungumoya kadeveli wenza lokho; uJesu wathi kuyisono esingenakuthethelelwa. Futhi uma ubona umuntu...Khuleka—ungamkhulekeli uma ehlekisa ngoMoya oNgwele futhi ekhuluma ngokumelana noMoya oNgwele, unqatshelwe ngisho nokukhulekela umuntu onjalo. Niyakuqonda na? Ngokuba kukhona isono sokufa. Sinye kuphela isono. UJesu wathi yonke inhlobo yesono iyothethelelwa amadodana omuntu, kodwa ukuhlambalaza uMoya oNgwele akuyikuthethelelwa.

¹⁹¹ Manje abantu bathi, “Awu, ukuhlambalaza uMoya oNgwele...” Yini *ukuhlambalaza* na? Kusho “ukukhuluma ngo, insini, ukuhlekisa ngakho, ukuhlambalaza.” Kulungile!

¹⁹² BaMhlambalaza ini na? Besho ukuthi uMoya oNgwele owawunaYe, uMenza aziphathe futhi enze izinto Ayezenza, bathi, “Ukhwelwe nguBelzabule, udeveli. Nalowo udeveli, umbhuli kuYe eMenza enze lezozinto. Ebona lezozimfihlo enhliziyweni yabantu, futhi etshela uFiliphu ukuthi Wayazi ukuthi wayekuphi ngaphambi kokuba eze emhlanganweni, futhi ekhipha odeveli, futhi enza lezozinto lapho, Ukwenza ngoBelzabule, futhi Ungudeveli.” NoJesu wathi lesosono asisoze sathethelelwa, ngakho leso yisono esingathetheleleki esingafanele neze sikhulekelwe. Singeze sathethelelwa. Owesilisa nowesifazane owenza lokho sebezibeke uphawu phakade basuka eBukhoneni bukaNkulunkulu kuze kube phakade, akukho kuthethelelwa.

NiyaMthanda na?

Ng'yaMthanda, ng'yaMthanda,
Ngoba Wang'thanda kuqala,
Wang'thengel'insindiso
Emthini waseKalvari.

¹⁹³ Lalelani, nibemnandi kakhulu, nalena ubungemigoxigoxi, futhi ibiyisikhathi eside. Manje kade nihlezi kulendlu yokukhonzela kusukela ligamenxe elesikhombisa, ligamenxe elesishiyagalombili, ligamenxe elesishiyagalolunye, amahora amabili nohhafu, nihlezi kulendlu yokukhonzela eshisayo. Anikwenzanga lokho ukuba nje nihlale lapho. Futhi ngiqagele amapesente angamashumi ayisishiyagalolunye-nesishiyagalombili noma angamashumi ayisishiyagalolunye-nesishiyagalolunye enhlangano yebandla bahlale mbe esihlalweni sabo kusukela ngalesosikhathi. Ngifuna ukusho lokhu: iJeffersonville, ngiyakuzwa lokhu; ukuthi yone yasuka osukwini lwayo lomusa. Ngiyakukholwa, lokho. Ngikholwa ukuthi yonke iUnited States ikwenzile, kodwa nginabanye babangane abangabathenjwa abakhulu okhona ezweni khona lapha eJeffersonville. Nginabantu lapha abebengafa ngakimi.

¹⁹⁴ Manje, ubusuku obushisa njengalobu, izihambi esisemasangweni akithi, ngitsheleni ukuthi kukuphi lapho umuntu ebengahlala nje ukuba ahlale ukuzwa umuntu, mhlampe, ekhuluma ngemiBhalo abangakholwa ngisho ngendlela ebengingawuchaza ngayo, kodwa bayahlonipha futhi banokumesaba uNkulunkulu ngokwenele ukuhlala nokuwulalela. Futhi kwangathi ningaphila isikhathi eside. Nxa izinkanyezi isiphendulwa uthuli, kwangathi ningaphila niqhubeke kuKristu Jesu. Kwangathi uNkulunkulu anganipha yonke into eninesidingo sayo. Kwangathi Anganipha isidingo senhliziyo yenu. Uma ningikholwa ukuthi ngiyinceku yaKhe futhi nikholwa ukuthi imikhuleko yami inganisiza, makuthi uNkulunkulu waseZulwini Owavusa iNdodana yaKhe, uJesu Kristu, ukuba abe yinhlawulo yezono zethu, ukufa esikhundleni sethu, kwangathi Yena Onamandla onke, Yena Osezindaweni zonke lapha kulesisakhiwo manje, kwangathi Anganipha isifiso senhliziyo yenu ngumkhuleko wami oqotho wenu nonke. Nasezweni lapho ilanga lingasophinde likhanye kini futhi ukuba linishise, lapho imimoya eshisayo ingasoze yavunguza, ngethemba ukuba neminyaka ephindwe kaminyaka eyizigidi ukuba ngihlale nani ngamunye wenu eMbusweni kaNkulunkulu futhi sixoxe ngazo izinto zaphakade zalobubusuku nezinto ukuthi sahlala kanjani ndawonye. Ngikusho lokho ngakho konke lokho okukimi, yonke inhliziyo yami. Ngikhulekela ukuthi uNkulunkulu uzonipha lokho, ngamunye.

¹⁹⁵ Kwangathi umusa waKhe ungaba nani. Kwangathi Anganiphilisa ekuguleni kwenu. Kwangathi Anganipha umbhaphathizo kaMoya oNgcwele. Futhi ngisho lokhu manje ngaphandle kwanoma yibuphi ubulula, ngaphandle... Uma ngilethe noma yisiphi isikhubekiso nganoma yini engiyishilo ngenzalo yenyoka, umbhaphathizo eGameni likaJesu, okungukuthi lezozinto...

¹⁹⁶ Manje omunye umuntu uthi, “UMfowethu Branham ungokamunye.” Qhabo, mnumzane, angisuye okamunye. Angikholwa ukuthi uJesu wayengaba nguyise waKhe yena uqobo. Ngikholwa ukuthi uJesu wayenoYise, nalowo kwakunguNkulunkulu. Kodwa uNkulunkulu wakha futhi wahlala etabernakele kulomzimba obizwa ngoJesu, futhi WayenguImanuweli, uNkulunkulu unathi. Futhi akekho omunye uNkulunkulu ngaphandle kwaloNkulunkulu. UnguYise, iNdodana, noMoya oNgcwele. NeGama likaYise, iNdodana, uMoya oNgcwele: *uYise*, iNkosi; *iNdodana*, uJesu; *uMoya oNgcwele*, iZwimcabango, uMoya kaNkulunkulu. UYise, iNdodana, noMoya oNgcwele: iNkosi uJesu Kristu; nguYe lowo. Futhi kuYe kuhlala ukugcwala kobuNkulunkulu ngokomzimba.

¹⁹⁷ Ngiyakholwa kungekho nasinye isithunzi sokungabaza, nginithanda, futhi akunandaba noma nisala nibhaphathizwe eGameni likaYise, iNdodana, uMoya oNgcwele, nifafaziwe,

nitheliwe, noma yini eniyoyenza, ngikhuleka uNkulunkulu ngawo wonke umphefumulo wami nomzimba ukuthi nina nami sizohlangana eMbusweni kaNkulunkulu, noNkulunkulu uzo, uma nginephutha, uzoweqa awami, uma uweqa unephutha weqa awakho. Kodwa e—ngezinkolelo zami uqobo zomBhalo ukuzama ukwenza into yokuhlosiwe ishaywe ukuba kusuke kuGenesisi kuya eSambulweni, ngiyaniyala ukuba niphinde nibhaphathizwe futhi eGameni likaJesu Kristu uma ningakakwenzi.

¹⁹⁸ Futhi uma ungakamamukeli uMoya oNgcwele, nempilo yakho ingezwakali imnandi, akunandaba noma uma wakhuluma ngezilimi, uma umemezile, uma ugxume phansi-phezulu, uma ubeke izandla phezu kwabagulayo futhi basinda, uma wenze zonke izinhlobo zezimangaliso nezibonakaliso, uma ungenazo izithelo zikaMoya zothando, ukujabula, ukuthula, ukubekezela, ubuvi, ubumnene, ububele, ukukhuthazela, ukukholwa nazo zonke lezizinto kuwe, khona-ke ngiyakuyala futhi ngiyakuncenga eGameni likaJesu Kristu ukuba ungaphezi ekukhulekeni uMoya oNgcwele uze ufike phezu kwakho! Akunandaba ukuthi ukhulume kangakanani ngezilimi, umemeze kangakanani, sekuyisikhathi eside kangakanani uyilunga lebandla, uma ubulapha, konke okwenzile akuzukuba nalutho oluhlangene nakho aze athi uKristu, uMoya oNgcwele, athathe indawo yaKhe enhliziyweni yakho futhi ufile ezintweni zezwe futhi uphila kabusha kuKristu.

¹⁹⁹ UNkulunkulu anibusise ngumkhuleko wami. Asime manje ngezinyawo zethu. O, lena yinhlango yebandla enhle. Nibebahle kakhulu; ngiyakuzonda nje ukunishiya nimi kanje.

[Umfowethu utshela uMfowethu Branham ngosuku lokuzalwa lukaDadewethu Edith—Umhl.] UEdith omncane emuva lapho unosuku lokuzalwa. Edith, ngingayibala eyakho... Ngizokwenza uMfowethu Neville akufakele lezi. (Vele uze lapha.) Sizothola ukuthi isineminyaka emingaki lentombi. [UMfowethu Neville uthi, “Amashumi amathathu nesishiyagalombili.”] Ineminyaka engamashumi amathathu nesishiyagalombili ubudala. UNkulunkulu akubusise. David, sinike i—ngiqonde ukuthi, Teddy, sinike indlela encane, *Usuku lokuZalwa oluHle kuWe*, kulungile, uma uthanda.

Usuku lokuzalwa oluhle kuwe;
 Usuku lokuzalwa oluhle kuwe;
 Usuku lokuzalwa oluhle, Dadewethu Edith;
 Usuku lokuzalwa oluhle kuwe.

Manje, yonke lenhlango yebandla joyinani ningene kanyekanye, *Soze SaGuga*. Wozani, sonke kanyekanye manje.

Soze saguga, soze saguga,
Ezweni lapho singasoze saguga khona;
Soze saguga, soze saguga,
Ezweni lapho singasoze saguga khona.

Kwelihle elihle . . .
Sohlangana kulologu oluhle;
Kwelihle elihle hle,
Sohlangana kulologu oluhle.

NiyaMthanda na? O, Uyamangalisa. Muhle kakhulu, nomusa kakhulu.

Sinokubusiswa kwengane okuncane na?



IMIBUZO NEZIMPENDULO ZUL59-0628E

(Questions and Answers)

UCHUNGECHUNGE LWE-UKUZIPHATHA, INQUBO, NEMFUNDISO YE BANDLA

LoMlayezo ngoMfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngeSonto kusihlwa, ngoJuni 28, ngo 1959, 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.

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