

# *Wa Phiwelwani UMoya oNgwele Na?*



Niyabo, uMfowethu Neville uyakholelwa ekubekweni izandla.

Ngiyabona nginemibuzo emibili. Manje, ngizoyithola lena kusasa ebusuku, ngoba anginaso isikhathi sokunibhekela yona yonke namhlanje ebusuku, mhlawumbe eMlayezweni wayizolo ebusuku. Manje, uma noma ubani onombuzo kunoma yimuphi uMlayezo, vele uyibeke phezulu ngobusuku obubodwa, futhi ngingayithatha ngobusuku obulandelayo.

<sup>2</sup> Manje, kusasa ebusuku ngizothanda ukuthola, kumbe ukuba nabo, ngiqonde, abanye abefundisi, uma kunokwenzeka; uma kungenjalo, abanye abalungileyo, abesilisa abathembekileyo kumbe abesifazane esingababiza esikhathini sesidingo, ukuthi esehlweni . . .

Kusasa ebusuku siyaqala, emva koMlayezo, ukubeka izandla, futhi, nangoMoya oNgwele. Bese-ke, kuzobakhona i . . . Unethuba lakho lokuhlala khona lapha uma ufisa, onke amaholide, uma kuthatha isikhathi eside kangako ukufa. Bese-ke-bese, uma kungenjalo, uma ufisa ukuya ekhaya okungelakho, ngani, sizojabula, uma ungafinyelela endaweni lapho khona o . . . Nje ungazi ukuthi uzoyaphi . . .

Sifuna ukuthola abanye abefundisi, izinombolo zabo, uma beyizivakash; izinombolo zabo, lapho behlala khona, lapho singasheshe sibathole khona; futhi sithole oyedwa ekhaya elilodwa, oyedwa kwelinye, noyedwa kwelinye, ukuze baninike imiyalo, nina enizofuna lesisibusiso esikhulu esikhuluma ngaso, umbhaphathizo kaMoya oNgwele.

<sup>3</sup> Izolo ebusuku besikhuluma ngokuthi, “waWuyini.” *Wa Wuyini UMoya oNgwele Na?* Futhi siWuthole ukuthi nje ucishe ubeyikho konke, uNkulunkulu asethembisa khona. Ehhe. KuWona sithole lokho iBandla likaNkulunkulu elizokudinga. SiWuthole ukuthi uluphawu, uMduduzi, ukuphumula, nokuthokoza, nokuthula, nokuvuka. Futhi konke lokho uNkulunkulu akwethembisa eBandleni laKhe, kukuMoya oNgwele.

<sup>4</sup> Futhi manje, kulobubusuku, sifuna ukushumayela ngawo, kumbe ukuxoxa ngawo, ukufundisa ngawo . . . Nginamakhasi athi awabe mathathu kumbe abe mane amatekisi lapha, kumbe imiBhalo, ngaWo, lapho . . . Izolo ebusuku ngishiye iCruden’s Concordance yami ibekwe lapha, futhi angiyitholanga. Futhi ngiyifunisise ngamandla ami onke namhlanje imiBhalo.

Manje, futhi kusasa . . . Namuhla ebusuku sifundisa ngokuthi: *KwaKuyini INhloso KaNkulunkulu Ekuthumeleni UMoya oNgcwele Na? Ungowani na? Uma Uyinto enkulu kangaka, pho uNkulunkulu waWuthumelelani na?*

<sup>5</sup> Ngakho, kusasa ebusuku sifuna ukukhuluma ngokuthi: *Ngabe UngoWakho Na? futhi UWuthola Kanjani Na? nokuthi Wazi Kanjani Uma UsuWutholile Na?*

Bese-ke, emva kokuqeda lokho, nemiBhalo, sikuchaze ngemiBhalo, sisebenzise imiBhalo ezintweni zonke, kuyothi-ke labo abafuna uMoya oNgcwele bayoza phambili-ke. Futhi-ke ngiyethemba imvuselelo ikhona, kusukela lapho kuqhubeke njalo, ukuqhubekela phambili-ke noMoya oNgcwele.

<sup>6</sup> Manje, njengoba kusengathi kusasa ebusuku abaningi kungenzeka bathi ukuhlala isikhashana emakamelweni endlini yokukhonzela, ngibona ukuthi uma singathola abefundisi abaningi impela nalabobantu asebenolwazi ekuholeleni abantu ukuba bemukele uMoya oNgcwele, ukuba babakhuthaze, ukuba baye ekhaya no—nowesifazane nomkhwenyana wakhe, kumbe—kumbe nomunye ofuna uMoya oNgcwele, oyalwe ngokwanele ukuthi kufanele kwenziweni.

Uma nje ungahle unikeze inombolo yakho yocingo kumbe ikheli kumfundisi, kulobubusuku kumbe kusasa ebusuku. Vele unikeze uMfowethu Neville, lokho-ke kuzosongela ukubuthanela umhlangano. Vele nje unikeze inombolo yakho yocingo lapho singafinyelela khona kuwe. Bese uthi, “Ngiyoba khona, futhi uma thina . . . ufuna ukungibeka ekhaya.” Uma kungo—ngowesifazane eyedwa, khona-ke siyothumela owesifazane, uyabona, kulona wesifazane. Bese kuthi-ke, uma kusekhaya lapho kunendoda nomkayo, ngani, singathumela umfundisi.

Futhi singakujabulela ukubambisana nani, ngoba ngiyazi niyabambisana, nonke, niyakuthakasela lokhu, lokhu kudingeke kakhulu. Futhi khumbulani, “Ohlenga umphefumulo ekudukeni kwakhe, usibekele inqwaba yesono.” Niyabona na? NoMlobokazi kaKristu ulambile futhi womile. Uyahelwa, ukuzala abantwana bakaNkulunkulu.

<sup>7</sup> Futhi manje, namuhla ebusuku, ngaphambi kokuba sifunde imiBhalo, ake sikhothamise amakhanda ethu okwesikhashana sikhuleke. Futhi singakakhuleki nje, nina enikhothamise amakhanda enu, ninaso isicelo na? Velani niphakamise izandla zenu nithi, “Nkulunkulu, ngesizotha ngiphakamisa izandla zami. Nginesidingo. Ngikhulekela ukuthi Uzongisiza, O Nkosi.” UNkulunkulu anibusise ngamunye wenu. Uyazibona izandla zenu. IziNgelosi sezizibhale phansi izicelo zabo.

<sup>8</sup> Futhi, Baba oseZulwini, manje siyeza, sisondela kuWe futhi, ngomkhuleko. Okungukuthi, akungabazeki ukuthi umkhuleko usuvele wenziwe phakathi kwabantwana

bakaNkulunkulu kulobubusuku, kulendawo encane, nalawomaculo asehlatsheleliwe, futhi sinezinhliziyo eziphakamisiwe ekujabuleni okuthokozisayo ekudumiseni uNkulunkulu.

<sup>9</sup> UDavide wathi uyongena ebandleni labangcwele bese azisa izicelo zakhe. Futhi namuhla ebusuku, zibeningi izandla. Mhlawumbe, kumbe, ngingathi, amashumi ayisishiyagalombili amaphesente alabo abahlezi kulendlu namuhla ebusuku baphakamise izandla zabo befuna izicelo. Kuyakhombisa, Nkosi, ukuthi ngempela singeze sahamba ngaphandle kwaKho. Simelwe ukuba naWe, imihla ngemihla. Wena ungukuPhila kwethu, ukuthokoza kwethu, impilo yethu, amandla ethu asiqiniso, ukuhlala kwethu, isihlangu sethu, ihawu lethu esitheni.

Futhi singeyilwe nje lempi yokuphila ngaphandle kwaKho. Kungenzeke nhlobo ukuba sikwenze, futhi sifanele ngokuphelele sethembele kuWe. Ngokuba, siyazi ukuthi sihamba sidabula kwelinyama nelinosizi izwe. Macala onke isitha sisihaqile, ngokunikeza izicupho nonoxhaka. Izindlela zethu, Nkosi, zibekwe zigcwele onoxhaka besitha, ukuba sisiwise.

<sup>10</sup> Futhi thina, futhi, siyazi, ekupheleni komgwaqo sinaleso eside, isigodi esinethunzi esibizwa ngokufa esizohamba sidabule kuso. O Nkosi, ubani-ke oyobamba izandla zethu lapho? Sifuna ukwazi Wena manje, Nkosi. Sifuna ukwazi ukuthi wena Unezandla zethu, futhi nathi sin sandla saKho, ukuze sibenaleso siqiniseko esigxilile ukuthi uma sesifika kulesosikhashana esikhulu sokugcina sokuphila kwethu, sokungena kulowomnyango obizwa ngokufa, ukuze sikwazi ukusho kanye nongcwele wasendulo, “Ngimazi Yena emandleni okuvuka kwaKhe, futhi ngiyazi ukuthi uma Ebiza ngiyophuma phakathi kwabafileyo.”

<sup>11</sup> Manje, Baba Nkulunkulu, sikhulekela ukuba Ubusise izicelo zethu nokubuthana kwethu. Busisa amaZwi aKho. Futhi uma ngisho noma yini enokuphambana neZwi laKho kumbe intando yaKho, Wena usenawo amandla okuvala umlomo, njengoba Wenza emphandwini wezingonyama ngenkathi uDaniyeli ekhona. Futhi siyakhuleka, Nkosi, ukuthi Uzovula izindlebe nezinhliziyi kulobubusuku, ukuthi, futhi udale kuzo ukulamba nokoma. Sengathi bangoma kakhulu baze bangalali noma baphumule, noma kuphi, kuze kufike uMduduzi.

<sup>12</sup> Sikholwa yikuthi siphila ezinsukwini zokugcina, ethunzini lokuFika kwaKhe. Futhi leMilayezo iqondiswe lapho, Nkosi. Kukubantu ukuba bakuthathe, bathathe isexwayiso. Futhi sengathi, namuhla ebusuku, singavele sihlube igobolondo, njengamanje, silibeke ngale eceleni kwebhentshi, sithi, “Nkosi Nkulunkulu, ngiyisitsha saKho. Vumela uMoya waKho

ududuleke kimi. Ngibumbe ungenze ngibe njengokuthanda kwaKho. Ngizonikela inhliziyi yami, amandla ami, ngonke, ngibe yisisusa saKho.”

<sup>13</sup> Sizwe, Nkosi. Asikho lapha ukuba sibukwe, kulobubusuku obunemvula. Asikho lapha ngoba nje kungekho ndawo lapho singaya khona. Silapha ngenxa yeqinile, engcwele, inhloso engcwele ezinhliziyweni zethu, lokho kungukuthi, ukuba sisondele eduze kuWe, sazi ukuthi Uthembisile ukuthi uma siyosondela eduze kuWe, naWe uyosondela eduze kithi. Futhi yingakho silapha. Ongena elambile akayikuphuma elambile. “Babusisiwe abalambela bomele ukulunga,” kwasho uJesu, “ngokuba bayakusuthiswa.” Futhi uma sicela isinkwa, asiyukwamukela itshe. Sinalesosiqiniseko. Futhi uma sicela inhlanzi, asiyukwamukela inyoka. Kodwa, uNkulunkulu uBaba wethu uzosondla ngeMana yaseZulwini, iZwi laKhe noMoya waKhe ofakaza ngaYe. Phendula imikhuleko yethu, Nkosi, nezicelo zethu, njengoba siqhubeka silindela Wena. EGameni likaKristu Jesu siyakhuleka. Amen.

<sup>14</sup> Manje, kinina enibhala phansi lemiBhalo, uma ningaphendula kanye nami kuJohane oNgcwele futhi, isahluko 14. Sifuna ukuqala esahlukweni 14 sikaJohane oNgcwele. Futhi asiqale ngithi evesini 14, uJohane oNgcwele 14:14, sithi nje ukufunda ingxenye yalomBhalo. Manje, kulokhu nizothola eningi ingqikithi engifuna ukukhuluma ngayo kulobubusuku.

<sup>15</sup> Futhi khumbulani, nina eninamaBhayibheli anamagama abomvu, kubhalwe ngokubomvu, kuyilokhu. NgamaZwi akhulunywa nguJesu qobo lwaKhe, ngakho-ke singaqiniseka ukuthi impela kuzoba njengalokho Eshilo. “Amazulu nomhlaba kodlula, kodwa iZwi laKhe alisoze lehluleka.”

Manje sizofunda kusukela evesini 14 lesahluko 14.

*Uma nicela utho egameni lami, ngolwenza.*

Isethembiso esibusiswe kangaka pho!

*Uma ningithanda, gcinani imiyalo yami.*

*Ngiyakucela kuBaba, aniphe omunye uMduduzi, wokuba ahlale nani phakade;*

*Ngisho uMoya weqiniso; izwe elingemamukele, ngokuba lingamboni, . . .*

Manje, nina enizobe nifunda eBhayibhelini lesiGreki, nizokubona phakathi lapha, hhayi . . . *Ukubona lapho kuchaza “ukuqonda.” “Ngokuba izwe aliMqondi.”* Kuyiqiniso elinjalo. Ake ngikufunde futhi manje.

*Ngisho uMoya weqiniso; eli . . . qiniso; izwe elingemamukele, ngokuba lingamboni, lingamazi: kodwa nina niyamazi (ubani? uMduduzi); ngokuba uhlala nani manje (inkathi yamanje), . . . uhlala nani, uyakuba kini.*

Ngabe Uyini na? Yena lowoMduduzi.

*Angiyikunishiya niyizintandane: Ngi. . .*

Noma ubani uyazi ukuthi u “Ngi” uyisabizwana sobuntu.

*. . . Ngiyeza kini.*

*Kuseyisikhashana, izwe lingasangiboni; kepha niyo. . . kepha niyangibona nina: ngokuba ngiphila, nani nizakuphila.*

*Ngalolosuku niyakukwazi nina ukuba ngikuBaba, nani nikimi, nami ngikini.*

Uzoba lapho umnyombo womcabango wami, kodwa sizothi ukufunda siqhubekele phambili kancane. Ake ngifunde lokho futhi manje, futhi.

*Ngalolosuku (usuku olukhulu, usuku lokwahlulela), ngalolosuku niyakukwazi nina ukuba ngikuBaba, nani nikimi, nami ngikini.*

*Onomyalo wami, ayigcine, nguyena ongithandayo: ongithandayo uyakuthandwa nguBaba, nami ngiyakumthanda, ngizibonakalise kuye.*

*UJuda ongesiye ulskariyothe, wathi kuye, Nkosi, kwenziwa yini ukuba uyakuzibonakalisa kithina, ungazibonakalisi kulo izwe na?*

Lokho, ikosmos, i “simo sezwe.” Uma unakho okufundwa emphethweni lapho, uzoqaphela. Kimina ngu “g,” futhi kuthi ngapha, “kosmos, kumbe uhlelo lwezwe.” Lawo ngamasonto, nokunjalo, niyabo.

*. . . kwenziwa yini ukuba uyakuzibonakalisa kithina, ungazibonakalisi kubo na? Ungakwenza kanjani na?*

*UJesu waphendula wathi kuye, Uma umuntu engithanda, uyakugcina amazwi ami: (ameni) uBaba uyakumthanda, siyakuza kuye, sihlale naye.*

*Ongangithandiyo kagcini amazwi ami: . . .*

Angahle agcine amazwi esonto; kodwa okuyikhona agcine amazwi aKhe, niyabo.

*. . . namazwi enilizwayo akusilo elami, kepha ngelikaBaba ongithumileyo.*

*Ngikhulume lokhu kini, ngisahlezi nani.*

*Kepha uMduduzi, uMoya oNgcwele, uBaba ayakumthumela egameni lami, uyakunifundisa konke, anikhumbuze konke lokhu, (lawo, angamaZwi aKhe) enginitshela khona.*

Nhlosoni-ke uNkulunkulu ayithumelela uMoya oNgcwele na? Sengathi Angengeza izibusiso zaKhe eZwini laKhe.

<sup>16</sup> UJesu washo, ukuthi, “Ngalolosuku niyakukwazi nina ukuba NgikuBaba, noBaba ukiMi; futhi ni... Ngikini, nani nikiMi.” Manje, ukuba besizosho lokhu. . .

<sup>17</sup> Manje, khumbulani, lokhu kuzoba seteyipini.

Usonabhezini ongumKristu, ngaphandle kweLouisville, wangibiza esikhathini esingaside esedlule. Futhi wathi, “Kuyadumaza, Billy, ukuthi leMilayezo, njengoba ushilo izolo ebusuku, akufinyeleli ezinkulungwaneni ezingamashumi amane lapha esikhundleni sekhulu namashumi amahlanu, kumbe amakhulu amabili, abantu abangamakhulu amathathu etabernakele lakho elincane.”

<sup>18</sup> Ngathi, “Mnumzane, ezinyangeni eziyisithupha kusukela manje, uma uJesu elibala, umhlaba wonke jikelele uyokuzwa lokhu.” Niyabona na?

Lamateyipu aya emhlabeni wonke, niyabo, wonke jikelele. Futhi, ngakho, siyafundisa lapha manje esikholwa ukuthi kuliQiniso, futhi esithole ukuthi uNkulunkulu ukuqinisekile kithi ukuthi kuliQiniso.

<sup>19</sup> Manje, inhloso, kwaku—kwakuyini inhloso kaNkulunkulu ekuthumeleni uMoya oNgewele na? Manje, ngingakuqopha phansi lokho, uJohane 14, kuqala evesini 14, futhi sifunde isahluko sonke, ukuqalisa. Inhloso kaNkulunkulu, siyathola lapha, ekuthumeleni uMoya oNgewele, kwakuyinhloso eyodwa, ukuze uNkulunkulu qobo lwaKhe akwazi ukuhlala eBandleni laKhe futhi aqhube amacebo aKhe kulo iBandla. Ukuthi, uNkulunkulu wayekuKristu, eqhuba amacebo aKhe ngoKristu; waphuma kuKristu, wangena eBandleni, eqhuba umsebenzi waKhe ngeBandla.

<sup>20</sup> Manje, siyazi ukuthi uMoya oNgewele uyini. Sitholile, izolo ebusuku, ukuthi NguNkulunkulu.

Manje, uma sicabanga ngoNkulunkulu, uBaba, njengoba uJesu akhuluma ngaye lapha, uYise; uNkulunkulu, iNdodana, nJesu; uNkulunkulu, uMoya oNgewele, njengoba siWubiza kanjalo namhlanje. Manje, lokho akusho ukuthi kukhona abathathu abangayedwa, oNkulunkulu abehlukile. Kusho ukuthi munye uNkulunkulu ezikhundleni ezintathu.

Ake sikusho kanje. Konke lokho uNkulunkulu ayeyikho, Wakuthululela kuKristu, ngoba Wazithulula qobo lwaKhe waWuthululela kuKristu. “NoKristu wayengukugcwala kobuNkulunkulu ngokomzimba.” Konke lokho uJehova ayeyikho, Wakuthululela kuKristu.

Nakho konke lokho uKristu ayeyikho, Wakuthululela eBandleni; hhayi kumuntu ongayedwana, kodwa eMzimbeni wonke. Lapho, lapho sibuthana khona ebunyeni, sibanaMandla. Konke lokho uNkulunkulu ayeyikho, kwakukuKristu; nakho konke lokho uKristu ayeyikho, kukini.

“Ngokuba uNkulunkulu wenziwa inyama, wakha phakathi kwethu.” UThimothewu wokuQala 3:16, uma ukuloba phansi, “Kuvunyiwe ukuthi inkulu imfihlakalo yokukhonza: uNkulunkulu owabonakaliswa enyameni, futhi saMphatha. UNkulunkulu, uJehova, wenziwa inyama, futhi wahamba emhlabeni, futhi saMbona ngamehlo ethu.”

<sup>21</sup> Niyazi, esahlukweni esifanayo, sikaJohane 14, uFiliphu wathi, “Nkosi, sikhombise uYihlo, kuzosanela.”

<sup>22</sup> UJesu wathi, “Benginani isikhathi esingaka, Filiphu, awukaNgazi na? Uma ubone Mina, ubonile uBaba. Usho kanjani kiMi ukuthi, ‘Sikhombise uYihlo na?’” UNkulunkulu wenziwa inyama.

<sup>23</sup> Manje nakhu. UBaba kwakunguNkulunkulu phezu kwenu, sisho njalo. Besilokhu sikhona kusukela ku Adamu. UNkulunkulu, uBaba, wayephezu kukaMose nabantwana bakwa Israyeli, eNsikeni yoMlilo. Kwase-ke, uNkulunkulu enathi, kuKristu; wahamba nathi, wakhuluma nathi, wadla nathi, walala nathi. UNkulunkulu phezu kwethu; uNkulunkulu enathi; namanje uNkulunkulu ukithi. Konke uNkulunkulu ayeyikho, kuza kuKristu; konke uKristu ayeyikho, kuza eBandleni.

Kuyini na? UNkulunkulu esebenza ephakathi kuwe. Noma yikuphi ezweni lapho Efuna ukukubiza khona, wena ukhona khonalapho, esebenza phakathi kuwe ukwenza intando yaKhe elungileyo. Sifanele ukumbonga kakhulu uNkulunkulu ngalokho! UNkulunkulu, uMoya oNgcwele, uthunyelelwe inhloso kaNkulunkulu ehlala eBandleni laKhe, ehamba kunyaka ngamunye, esebenza intando yaKhe yobuNkulunkulu.

<sup>24</sup> Uma umuntu ehlekisa ngawe, abahlekisi ngawe, bahlekisa ngaloWo okuthumileyo. Ngakho uJesu wathi, “Nibusisiwe nxa bekhuluma konke okubi ngani, beqamba amanga, ngenxa yeGama laMi. Nibusisiwe.” Kanti, futhi, “Bonke abathanda ukuhamba ngokumesaba uNkulunkulu kuKristu Jesu bayakuzingelwa.”

Ngokuba, lapho uNkulunkulu ezibonakalisa qobo lwaKhe kuKristu, baMzonda. Ubani owaMzonda, kabi kakhulu na? Yibandla. Ibandla laMzonda, kabi kakhulu. BaMzonda kabi ukwedlula i—isidakwa. BaMzonda kabi ukwedlula bonke abanye abantu. Kwaba libandla elaMzondayo. Ngakho, ngakhoke, uma ubona *ikosmos*, “Uhlelo lwezwe, izwe aliMazanga,” kuchaza, “ibandla,” elibizwa kanjalo, “aliMazanga. Weza kokwaKhe, abaKhe abaMemukelanga.”

“Kepha bonke abaMemukelayo, Wabapha amandla okuba babe ngamadodana kaNkulunkulu, labo abakholwa eGameni laKhe.” O, sifanele ukuMthanda kakhulu siMkhonze! Inhloso kaNkulunkulu, efuna ukuba senhlanganyelweni!

<sup>25</sup> Njengokuthi nje, ngaphambi kokuba siyeke leyotekisi, ake sisebenzise lokhu; ngezinsuku zikaRuthe, emthethweni wokuhlengwa, lapho uNawomi wayeshiye izwe, ngenxa yokuvivinywa, izikhathi ezinzima. Waya ezweni lakwaMowabi, ababeyisivivi nje, abazishaya amaKristu. Ngoba, amaMowabi avela endodakazini kaLoti, futhi babethiwa amakholwa, futhi beyingxubevange. Yase ifa-ke indoda yakhe, namadodana akhe amabili afa. Futhi lapho esebuyela ekhaya, uNawomi. . . uRuthe noNawomi, esebuyela ekhaya, yakhe. . . Omunye womalokazana bakhe, uOrpa, wathi uzobuyela ezweni lakubo, konkulunkulu bakhe, nasebandleni lakhe, nakubantu bakubo. NoNawomi wazama ukutshela uRuthe ukuba abuyele emuva, kepha wathi, “Abantu bakho bangabantu bami. UNkulunkulu wakho unguNkulunkulu wami. Lapho ufela khona, ngiyakufela khona nami. Lapho umbelwa khona, ngiyakumbelwa khona nami. Futhi angiyukubuyela emuva.”

<sup>26</sup> Kungenkathi nxa umuntu ebambe umbono. Akwenzi mehluko ukuthi abantu bakhe bathini, “Uzoya ngale ufike ube ngumginqiki ongcewele kumbe okuthile.” Lokho akwenzanga mehluko kuRuthe. Kwakukhona inhloso kaNkulunkulu okwakumele igcwaliseke.

<sup>27</sup> Futhi njengoba impela nje nilambe uMoya oNgcewele namhlanje ebusuku, kuyinto ethile kuwe, ekudonsayo, ukuthi inhloso kaNkulunkulu empilweni yakho ifanele igcwaliseke, njengoba kwakunjalo nje kuRuthe.

<sup>28</sup> Indaba imnandi kabi! Akuvumi nje ngiyiyeke, okwesikhashana. Niyazi umthetho wokuhlengwa, ukuthi ngenkathi uBowazi. . . Niyayazi indaba kaRuthe ukuthi wakhothoza kanjani ensimini futhi wafumana umusa emehlweni kaBowazi. Futhi ngaphambi kokuba baganane, kwakufanele ahlenge konke lokho alahlekelwa yikho uNawomi. Futhi okunguyena kuphela owayenokuhlenga ifa likaNawomi elase liwile, emthethweni wokuhlenga, kwakuba yisihlobo esisondelene; kwakumele kube yizihlobo ngaphambi kokuba akwazi ukuhlenga. Futhi lezo kwakuyizihlobo zakhe asondelene nazo kakhulu. Futhi kwakufanele akwenze kube yisiboniso esaziwa ngabantu bonke, ngaphandle kwesango, kumbe ukuvuma phambi kwabantu bonke ukuthi ukuhlenge konke uNawomi abe elahlekelwe yikho. NoBowazi wakwenza ngokukhumula isicathulo sakhe phambi kwamalunga, wayesethi, “Uma kukhona noma ubani lapha onanoma yini engekaNawomi, mina namhlanje ngiyihlengile.”

<sup>29</sup> Futhi yileyondlela uNkulunkulu enza ngayo, walandela imithetho yaKhe uQobo. UNkulunkulu angeke alandele, akunike umthetho owodwa ukuba uwulandele bese kuthi Yena alandele omunye. Ulandela imithetho yaKhe uQobo. Bese, uNkulunkulu, ukuze ahlenge ibandla elilahlekile, izwe elilahlekile, indalo elahlekile; uNkulunkulu, Ongenasiphelo



eMoyeni, ukuze ahlenge isintu esilahlekile, uNkulunkulu qobo lwaKhe uba yisihlobo, uMuntu, iNdodana Ayidala esizalweni sikaMariya. Wabe-ke Esenza isiboniso, kumbe ubufakazi; ngaphandle kwamasango aseJerusalema, Waphakanyiselwa phakathi kwamazulu nomhlaba, wafa, wayesehlenga konke. Futhi ngokopha, Wangcwelisa iBandla ukuze Yena qobo lwaKhe ahlale kulo, futhi ahlanganyele axoxisane nalo, leyondawo eyalahlekayo yokuhlanganyela ensimini yase Edene lapho uNkulunkulu ayehlela khona njalo ngakusihlwa, isikhathi sebandla.

Uke waqaphela, uNkulunkulu wayehla ngokuphola kwelanga, ukushona kwelanga. Kukhona okuthize uma sekuqala ukubasebusuku, abantu bacabanga ngebandla nangoNkulunkulu; amaKristu. Ubona ilanga lishona, uyaqonda ukuthi ilanga lakho liyashona.

<sup>30</sup> Futhi ekupholeni kwakusihlwa Wayehla axoxe nabo. Futhi lapho Walahlekelwa yileyonhlanganyelo, ngoba isono sasingeke siMvumele akwenze.

Wase Enziwa inyama-ke wakha phakathi kwethu, ukuze Akwazi ukubuyela kumuntu futhi, ahlale kumuntu, bese ebuyisela umuntu esimweni sokuxoxisana naYe futhi, bese embuyisela ilungelo lakhe ayeliphiwe nguNkulunkulu. Yilokho Akwenzayo.

<sup>31</sup> Yileyo inhloso kaMoya oNgcwele. NguBaba, futhi, uNkulunkulu uYise ehlala kini, esebenza amacebo aKhe, ukuqedela icebo laKhe lokuhlenga; esebenza kuwe, ekwenza ube yisisebenzi kanye naYe; ekunika indawo, ekunika ingxenye mayelana nowileyo, umfowenu nodadewenu olahlekileyo; ekunika uMoya waKhe nothando lwaKhe, ukuba uhambe uyofunisisa abalahlekileyo, njengoba Enza ensimini yase Edene. “Adamu, Adamu, uphi na?” Wenza lokho-ke uMoya oNgcwele kowesilisa kumbe owesifazane. Uma Ushaya enhliziyweni yabo bese uthatha indawo yaWo yokuhlala, kukhona ukomela nokulambela imiphefumulo elahlekileyo.

Yileyondaba emihlanganweni namuhla. Akukho ukuthinta kukaMoya okwanele kuwo, ukuhambela imiphefumulo yabalahlekileyo nabafayo. Okukhulu ukwakha igama, kumbe isonto, kumbe indlu, kumbe ihlelo, esikhundleni sohlelo lokuzuya imiphefumulo. Kuyadabukisa! Singahlala kakhulu kukho.

UNkulunkulu Wazithululela kuKristu. Kunjalo.

<sup>32</sup> UKristu Wazithululela eBandleni. Ngakho-ke, manje qaphelani, “Ngalolosuku niyakukwazi nina ukuthi NgikuBaba, nani nikiMi, naMi ngikini. Ngalolosuku niyakukwazi.” Ngokuba, kungukuthi, yonke into iyicebo elilodwa lokuhlangwa kwehlela phansi, uNkulunkulu ebuva ukuzohlala phakathi,

futhi ahlale nabo, futhi axoxe nabantu baKhe, njengoba Enza ekuqaleni.

Manje, bese, ethi Angalibeka nje ezimweni zokulikhulumisa iBandla laKhe, abeke iBandla laKhe endaweni lapho Engazihambela kulo kalula qobo lwaKhe, futhi alithande, alibonise ahlanganye, khona-ke kuyofika i Edeni. Uyothatha iBandla laKhe alibuyisele emuva lapho La—LaMshiya khona, libuyele e Edeni futhi, laphaya lapho Lawa khona. Lona, manje. . . Kulapho la Laqala khona ukuba Liqale, kumbe liwe. Kulapho la Lizothathwa libuyiselwe khona ngqo, libenakho konke ukungabinacala kokuhlangwa, ebabuyisela emuva ngqo kuleyondawo futhi.

<sup>33</sup> Sekunesikhathi eside iBandla lisezweni. Futhi iBandla, ngempela, emva kwenguquko, kweshumi nanhlanu lamakhulu eminyaka yezikhathi zobumnyama. . . ULuther waba ngumguquli wokuqala ukuvela emva kokuhamba kwabapostoli. Kwase kuthi-ke lapho uLuther efika, uNkulunkulu wathi ukuthi potsho kancane uMoya wase eWuthululela eBandleni, ekulungisisweni. Kwase kuthi-ke ezinsukwini zikaWesley, Wathi ukuthulula imbijana yaKhe, ekungcwelisweni. Futhi njengalokhu unyaka ubuyilokhu uqhubeke ukhula, kuze kube sesikhathini sokugcina, uNkulunkulu ubegwalisa iBandla laKhe. Ake uqalaze nje ubone ukuthi kuliQiniso yini lokho, noma qha.

<sup>34</sup> Buka onyakeni kaLuther, nina enifunda umlando, bukani imvuselelo yabo nokuthi benzani. Bukani ukuthi yayidlondlobele kangakanani imvuselelo kaWesley, ukuthi babenamandla amaningi kangakanani, kepha engcosaneni ngesibalo. Bhekisisa ezinsukwini zePentekoste, ukuthi babenemvuselelo enjani ngaleyonkathi, ukuthi yayinkulu kangakanani, ishanela kabanzi.

<sup>35</sup> Futhi, i *Our Sunday Visitor*, iphepha lamaKatolika, liyavuma ukuthi amaPentekoste azale isigidi namakhulu amahlanu ezinkulungwane zabaphendukileyo ngonyaka owodwa, bawedlula onke amanye amabandla endawonye. IKatolika lona laguqula kuphela, kushiwo njalo, isigidi. Kweyabo impela i*Sunday Visitor*, iphepha elithiwa i*Sunday Visitor*, lakhipha isitatimende ukuthi amaPentekoste abedulile.

Futhi, khumbulani, ukuphendukela ePentekoste kungukuphenduka kokugcwaliswa nguMoya oNgcwele. Engcosaneni ngesibalo, ukuqala nje, ngaseceleni kwendlela enqamula phakathi kwezakhiwo phandle laphaya, ne—nesiginci esidala. Nabesifazane babengakakwazi ngisho ukuthenga ipheya lamasokisi amade. Balale phandle emzileni wesitimela bacoshe okusanhlamvu bakucolisise, benze izinkwa zabantwana babo. Kodwa lifinyelelephi na? Liyibandla elimi linamandla kunawo onke ezweni namhlanje, hhayi emehlweni ezwe, kodwa

emehlweni kaNkulunkulu, ngoba Uyalifakazisa ngalokho Abenzela khona. Uzithululela yena uQobo kubo, eWuthululela phakathi.

<sup>36</sup> Qaphelani manje ukuthi kwenzekani, uNkulunkulu ezithululela yena uQobo kubo. Manje iBandla selifike endaweni, kusukela kuLuther, uWesley, nemvuselelo iyaqhubeka kwiPentekoste; namanje kulonyaka esiza kuwo manje, ngawo wona lowoMoya oNgcwele, okuningi nje kwaWo. Manje, ngenkathi lawomaLuthela emuva le esindiswa, athola ingxenye kaMoya oNgcwele. Ngenkathi amaMethodisti engcweliswa, lowo kwakungumsebenzi kaMoya oNgcwele. Niyabona, kwakuyingxenye kaMoya oNgcwele. “Bangepheleliswe ngaphandle kwethu,” kusho umBhalo. Niyabona na?

<sup>37</sup> Manje, uNkulunkulu, njengoba ukuKhanya sekuqale ukukhanya ezinsukwini zokugcina, Ulindele kithina, izinto ezinkulu kithina. Ngoba, “Lapho okuphiwe okuningi, kuyakubizwa okuningi.” Ngakho Uzobiza okuningi kithina kunanjengoba Enza kumaLuthela kumbe amaMethodisti, ngoba sihamba ekuKhanyeni okukhulu, naMandla amakhulu, nobukhulu... u—ubufakazi obukhulu kunalobo ababenabo. Manje, sinobufakazi obukhulu bokuvuka. Sinezinto eziningi ngokwedlulele ezigxilile, okuningi okuqinisekile kunalokho ababenakho.

<sup>38</sup> Kodwa kunjengoba ngishilo kwikoliji lamaLuthela, esikhathini esingaside esedlule.

Bathi, “Sinani na?”

Ngathi, “Umuntu watshala insimu yokusanhlamvu. Amadlebe okuqala amancane ahluma, wayesethi, ‘Ayibongwe iNkosi ngo—ngokudla okusanhlamvu!’ Kungashiwo nje, ukuthi wayenakho, kodwa empeleni wayenakho kusesebangeni eliselisha. Emva kwesikhashana, kuba yisiqu.”

Bese kuphuma intshakaza kukho, okwakungamaMethodisti.

<sup>39</sup> Uma uzoqaphela imvelo, uzobona uNkulunkulu esebenza. Kukhona imfihlakalo elele lapho eze ihambisane ngisho nanenkonzo yami. Niyabona na? Lokho, ukuqaphela imvelo, niyabona ukuthi kwenza kanjani, ukuthi nyaka muni nokuthi sikhathi sini, ungabona ukuthi uphila kuphi. Qaphela unyaka.

<sup>40</sup> Manje, bese, amaMethodisti, babeyintshakaza. Babuka emuva kumaLuthela, bathi, “Sinokuncweliswa; aninalutho kuWo.”

Emva kwesikhashana, ukusuka kuleyompova, ukusukela kumaMethodisti, kwavela uhlamvu lu... isikhwebu. Leyo kwakuyiPentekoste.

Nakho lapho ukhona, ukulungisiswa, isigaba esisodwa saWo. Ukungcweliswa, Esinye isigaba saWo. UMoya oNgcwele, esinye isigaba saWo; iPentekoste. ULuther, uWesley, iPentekoste.

<sup>41</sup> Manje yenzani iPentekoste na? Ngiyifanisa, ngoba, ePentekoste, yabuyisela, kungesilo ikhasi eliluhlaza, kungesiyo intshakaza, kodwa . . .

Uhlamvu lungeke luthi entshakazeni, “Angikudingi wena.” Kumbe, intshakaza ingeke yathi e—ekhasini, “Angikudingi wena,” ngoba ukuphila okufanayo okwakusekhasini kwenza intshakaza. Ukuphila okufanayo kwakusentshakazeni kwenza isikhwebu.

Futhi kwaba yibandla lamaLuthela elenza ibandla lamaWeseli. Kwaba yibandla lamaWeseli elenza iPentekoste.

Kodwa, iPentekoste, liyini na? Kungukubuyiselwa kohlobo olufanayo lohlamvu olwashona emhlabathini ekuqaleni, kubuyiselwa konke ukugwala kwaMandla ePentekoste, ngombhaphathizo kaMoya oNgcwele, niyabo, ezinsukwini zokugcina. O, kuyinto enkulu, ukukubuka, ukukholwa nokubuka.

<sup>42</sup> Manje kulonyaka esiphila kuwo manje, lonyaka, ungaphambili kwePentekoste.

IPentekoste selizakhele ezinhlanganweni, futhi laqala ukukhohlisa ngokuningi ngezinhlangano, “Siyilokhu futhi siyilokho.” Lokho yimvelo nje. Akukho ongakwenza. Yimvelo. Bazokwenza lokho. Yicebo, kubo ukuba benze lokho.

Kodwa iBandla seliqhubekele phambili. Selingene kokukhulu, labanamandla ngokwedlulele. Kungukubuyiselwa kweziphwiwo.

Futhi abantu bamaPentekoste abaningi abakholelwa ekuphulukiseni kukaNkulunkulu, inkonzo yeziNgelosi, namandla kaNkulunkulu. AmaPentekoste amaningi lemibono engiyibonayo ayibiza ngo, “develi.” Izinhlanganano eziningi azifuni ngisho nakuzwa ngaWo, ePentekoste. Niyabo, sedlulele phambili kwalokho. Njengoba nje amaMethodisti ayebiza amaPentekoste ngokuthi, “ayahlanya,” ngoba ekhuluma ngezilimi. Njengoba nje amaLuthela ayebiza amaMethodisti ngokuthi, “ayahlanya,” ngoba ememeza. Niyabona na?

Kodwa konke kungokuvela kuMoya oNgcwele, ngangokuthi iBandla elikhulu seliyagcwaliswa phama, futhi ligcwala sakuqhuma, haleluya, [UMfowethu Branham ushaya kabili phezu kwepulpiti—Umhl.] amandla amakhulu kaNkulunkulu uSomandla. Lize, lifike endaweni kuze kuthi yona impela imisebenzi eyenziwe nguJesu iyazibonakalisa eBandleni ngqo manje. Siseduze, bangane.

<sup>43</sup> Ake ngime lapha, umzuzu nje, ukuba ngithole ukuthi uNkulunkulu uwubekeleni uMoya oNgcwele eBandleni,

ngininikeze omunye umfanekiso ukuze nazi. Emuva eTestamenteni eliDala, uma u—umntwana . . .

Indoda yayizakhela umuzi. Athole umlobokazi wakhe, leyo yinto yokuqala.

Bese eba yindoda enkulu, njengenhlangano. Lokho kwakukuhle.

Into elandelayo eyenzekayo, kubakhona ukuzalwa kulowomuzi. Kulapho sekuba nguMoya oNgcwele, niyabo, sekufike omunye umoya, okwakuyindodana. Leyondodana, yayingengameli konke, kanjalo futhi yayingabi yindlalifa ize ifike onyakeni othize. Futhi kwakufanele ivivinywe, kuqala. Yebo.

Babeyaye-ke babenomthetho wobuntwana. Kinina befundisi, “ukubekwa kwendodana,” yilokho engikhuluma ngakho manje, niyabo, bese kuthi uma isifika ezingeni lokuthi ibekwe. UJesu wanikeza umfanekiso omuhle ngakho, eNtabeni yokuGuqulwa isimo.

<sup>44</sup> Njengoba ngishilo, uNkulunkulu akasoze achezuke emithethweni yaKhe ukuba enze noma yini.

Uma unomthombo oyisiphethu phezu kwaleligquma, uchinsela amanzi kuyoyonke indawo emoyeni. Bese kuthi phezu kwaleli elinye igquma nganeno, ubenesitshalo esishayo. Ungama phezu kwaleligquma umpongolozwe, “O, manzi, gelezela ngapha ugcwalise isitshalo sami! O, manzi, finyelela esitshalweni sami!” Awasoze akwenze. Kodwa uma uzosebenza ngokuhambisana nemithetho yokuzigelezela ungasinisela lesositshalo.

<sup>45</sup> Unomuntu ogulayo elele lapha, kumbe isoni silele lapha, kumbe umuntu ofuna ukuhamba kahle, kungavumi ayeke ukuphuza, engakwazi ukuyeka ugwayi, engakwazi ukuyeka inkanuko nezinto. Uma nje uzosebenza ngokuhambisana nemithetho kaNkulunkulu, vumela uMoya oNgcwele ungene lapho, khona-ke akasesuye owakhe. Yena, uzoyiyeka leyonto, ngoba uMoya oNgcwele uyamthatha. Kodwa ufanele usebenze ngokuhambisana nemithetho kaNkulunkulu, imigomo kaNkulunkulu.

<sup>46</sup> Manje, eTestamenteni eliDala, uma lengane izalwa, babeyibhekisisa, babone ukuthi kwakuziphatha kanjani, ukuziphatha.

Bese kuthi uyise, engusomabhizinisi omkhulu ngalesisikhathi, mhlawumbe elapha emashumini amane kumbe amashumi amahlanu, wayengenasikhathi sokufundisa lengane, yena uqobo, ngakho wayethola . . . Ngalezozinsuku babengenazo izikole zomphakathi njengoba sebenazo manje, ngakho babenalowo ababembiza ngo “mphathi,” kumbe u “mkhulisi,” uthisha wesikole. Futhi lothisha wesikole wayesuke

ewuqweqwe kulabo angabathola, ukuze abeneqiniso futhi amtshela iqiniso uyise ngakho.

<sup>47</sup> Bese kuthi-ke uma lomfana esefike ebangeni elithize, asithi, wayesevuthiwe. Uma lowomfana ubewuzulane nje, engalungile, engalikhathaleli ibhizinisi likayise; konke abe ekucabanga nje bekungukuqomisa futhi egijima nesifazane, kumbe—kumbe ephuza, kumbe egembula, kumbe edlala amahhashi; lowomfana ubehlala eyindodana, kodwa wayengalokothi abekwe esikhundleni sokuba nefa kukho konke uyise abe enakho.

Kodwa uma ubengumfana olungileyo, futhi ebasebhizinisini likayise, futhi wavivinywa ukuthi ungumtswana okahle, babeyaye babenomgubho-ke. Babemthatha umfana bamkhiphele emgwaqeni bese bemembesa ingubo emhlophe, bese bemqhwakelisa phezu kwebhesitulu ukuze wonke umuzi umbone. Babenza idili nejubili, bese-ke uyise ebanomgubho wobuntwana. Wayebeka indodana yakhe ebhizinisini lakhe uqobo, lapho-ke indodana yase ilingana noyise. Ngamanye amazwi, ukuba bekungaba yinamhlanje, igama lendodana eshekeni belizofana nokuthi ngelikayise nje.

<sup>48</sup> Manje qaphela ukuthi uNkulunkulu wenzani. Ngenkathi iNdodana yaKhe izalwa, WaYiyeka yaze yaba namashumi amathathu eminyaka, eYihlola, eYivivinya. Wayese-ke EYinika iminyaka emithathu yokuvivinywa okunzima. Kwase kuthi-ke ekupheleni kokuvivinywa okunzima, lapho Esebonile ukuthi iNdodana yaKhe yayisizongena ebhizinisini likaYise; iNtaba yokuGuqulwa isimo, iNcwadi kaLuka; Yathatha uPetro, uJakobe, noJohane, ofakazi abathathu, bakhuphukela esicongweni sentaba, nalapho uNkulunkulu wenza imithetho yobuntwana. Yena... Babheka phezulu babona uJesu, nezingubo zaKhe zakhanya zabamhlophe njengombani. Futhi kwathi iFu liMsithibeza, neZwi lavela eFwini, lathi, “Lo uyiNdodana yaMi ethandekayo; Yizweni. Ngizohlala phansi manje ngingabe ngisasho lutho. Ekushoyo kungumthetho neQiniso.”

<sup>49</sup> Manje ibandla ledlule kulezozikole. Lashada emuva ngaleya, kudala, lase liba yihlelo, inhlango. Kodwa, uyaqaphela, ukuZala kwaveza enye into. Futhi manje selifike endaweni lapho ibandla lePentekoste, nokuZala okusha, lihloliwe lavivinywa, futhi manje seliza endaweni... UNkulunkulu akasebenzi ngeBandla nje njengenhlangano. Akasebenzi ngebandla njenge—ngeqembu labantu.

Usebenza ngeBandla njengabangayedwana, umuntu ngamunye eBandleni. Futhi manje sekufike esikhathini... Futhi akusiyona imfihlo; sonke siyakubona. Uma umuntu efakazisa, noNkulunkulu uyamthanda, Uyamthatha amkhiphele kuYe uqobo ndawo ndawo. Lapho phambi kweziNgelosi

Umenzela okuthize. Umphakamisela lapho eBukhloneni bukaNkulunkulu, bese emupha izipho, amgcwalise, amhlalise ngaphandle. Yilowonyaka esiphila kuwo.

<sup>50</sup> UMoya oNgcwele ofanayo owasindisa amaLuthela; owangcwelisa amaMethodisti; owabhaphathiza amaPentekoste; manje uhlela kahle ukuBuya kweNkosi uJesu. Lapho, liyobanamandla amakhulu, lowoMzimba, uyoza kuleliQembu, iBandla, eliyobadonsa bonke libakhiphe ethuneni. Kuyobakhona uvuko. Ungowalokho-ke uMoya oNgcwele. Yini uMoya oNgcwele na? “Ngaphandle kwethu bangepheleliswe.” Baphila osukwini olulodwa, phansi kwalokho. Siphila kolunye usuku.

“Lapho isitha singena njengozamcolo, ngizo... uMoya kaNkulunkulu uyakuwumisela isimiso.” Niyabona na? Sisosukwini manje... .

<sup>51</sup> Emuva laphaya, babengahlakaniphile ngisho ingxenye kunanamhlanje. Babengakwazi ukwenza ibhomu le athomu kumbe imoto. Babengenayo isayense nezinto njengoba sinazo manje, kodwa, nezinto zezinto eziyizimfihlakalo; ukuzama ukusho ukuthi umuntu wapheshethwa waqoqana, ngothuli oluthize nokunjalo, bathathe ukuhlaziya okuthize bese bezama ukukufakazela, ukuze benze omphikinkolo ngabantu.

Kodwa manje, uma siWudinga, uMoya kaNkulunkulu umisa isimiso. Kuyini na? Uthululela phakathi uMoya waKhe. Bese, labo abaphumule ngaphandle ngaleya engcwabeni, kumbe ngaphansi kwe altare likaNkulunkulu, njengoba kusho umBhalo, bayamemeza, “Koze kube nini, Nkosi na? Koze kube nini na? Kuyoba yisikhathi esingakanani na?” UNkulunkulu ulindele mina nawe. IBandla lilindele mina nawe. Isikhathi sobuntwana, lapho uNkulunkulu engathululela kithi ukugcwala kwaKhe, aMandla aKhe, uvuko lwaKhe, ukuthi uma iBandla noKristu lisondelana ndawonye kuze kuthi uKristu abe sobala phakathi kwethu, avuse abafileyo, bese sihamba singena ekuHlwithweni.

<sup>52</sup> Manje sizothi, sikhombise emva kwesikhashana, ukuthi yilabo kuphela abagcwaliswe ngoMoya oNgcwele abangena kuloloHlwitho. “Abafileyo ababesele kabaphila isikhathi esiyiminyaka eyinkulungwane.” Kunjalo. Kuphela ngabantu abagcwele uMoya oNgcwele okuyibona bonke abangena ekuHlwithweni. Manje, uNkulunkulu wanikeza uMoya oNgcwele... .

<sup>53</sup> Nginomunye umBhalo lapha, kuJohane 14:12. Lowo ngumBhalo ojwayelekile impela kubobonke abantu lapha etabernakele.

*Ngiqinisile, ngiqinisile, ngithi kini, Okholwa yimi... .*

Manje, ningalivumeli lelozwi “okholwa” kube sengathi linihlehlisela emuva. Ebandleni ngegama nje, ukuthi, “Yebo,

ngiyakholwa. Impela, ngiyakholwa ukuthi uJesu Kristu uyiNdodana kaNkulunkulu.” Udeveli ukholwa yinto efanayo. Kunjalo impela. IBhayibheli lathi uyakholwa.

Kodwa umBhalo uyasho, kuJohane, ukuthi, “Akukho muntu ongathi uJesu unguKristu, kuphela ngaye uMoya oNgcwele.” Unakho, eqinisweni, ngomBhalo . . . Ake ngithi ukuma umzuzu nje lapha, ngaphambi kokuba ngiqede ukufunda. Usuke ungaphendukile uze wamukele uMoya oNgcwele. Kunjalo.

<sup>54</sup> Usakholelwa “ku.” UMoya oNgcwele usukhulumile kuwe, futhi usuMvume phambi kwabantu. Udeveli unento efanayo. “NgiyaMkholwa ukuthi uyiNdodana kaNkulunkulu.” Wenzenjalo nodeveli. Kodwa wena uhamba uqonde ngakuYe.

Lapho, uPetro esebiziwe futhi walungisiswa, ngokukholwa yiNkosi uJesu Kristu; futhi kuJohane 17:17, uJesu wabangwelisa ngeZwi, ngoba iZwi laliyiQiniso. Futhi WayeyiZwi. UJohane 1, uthi, “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu. ULizwi waba yinyama, wakha phakathi kwethu.” WayeyiZwi, ngakho Wabangwelisa. Wathi, “Baba,” ekhuluma kuMoya ophakathi kuYe, “Ngibangwelisa ngeZwi,” Yena qobo lwakhe, ngokubeka izandla zaKhe phezu kwabo. “IZwi laKho liyiQiniso.” Elavele lakhuluma nje wase Ebakhona, esizalweni sowesifazane; o, impela angeke kwenzeke Abe yinoma ngayiphi enye indlela kunaleliZwi likaNkulunkulu ukuba liMbonakalise. “Ngiyabangwelisa.”

<sup>55</sup> Wabanika amandla phezu kwawomoya ababi. Baphuma. Waloba amagama abo eNcwadini yokuPhila yeWundlu. Wase Ebathuma, uJohane . . . uMathewu 10, wase ebanika amandla phezu kwawomoya ababi; bakhapha imimoya emibi, benza nemisebenzi, nokunye. Base bebuya, bejabula, bathi, “Namademoni ayasithobela.”

Wathi, “Ningathokozi ngokuthi amademoni ayanithobela; kepha nithokozele ukuthi amagama enu aseNcwadini.” NoJuda wayenabo. Niyabona ukuthi angasondela kakhulu kangakanani; wakhuphuka waze wayophumela ekulungisiseni, waqhubeka njalo waze wayongena ekungcweliseni. Kodwa wakubonakalisa kuphi ukukhanya kwakhe na? Waziveza kuphi na? Ngaphambi kwePentekoste, waziveza ubunjalo bakhe.

<sup>56</sup> Qaphela, lowomoya uyokhonza uNkulunkulu futhi uzigqamise ngobungcwele ngakho konke ongakwenza, uze ufike kuMoya oNgcwele, futhi bayoWunquma khona lapho. Lowo yilowomoya, (aniwuboni na?) ukhuphuka, umphikukristu. Futhi uJesu wathi, “Iyosondelana ndawonye, ezinsukwini zokugcina, iyodukisa abaKhethiwo uma kunokwenzeka.” Kodwa, khumbulani, ngabaKhethiweyo kuphela abayowubona.

UNkulunkulu ubiza ngokhetho. Nina, anijabuli yini ukuthi ningabanye babo na? [Ibandla lithi, “Ameni.”—Umhl.] Aninjalo



yini, bantu lapha ebusuku namuhla, ukwazi ukuthi okuthize enhliziyweni yenu kuyadonsa, “Ngifuna lowoMoya oNgcwele. Ngifuna wena, Nkosi, enhliziyweni yami na?” Lokho kungoba uNkulunkulu waloba igama lakho eNcwadini yokuPhila yeWundlu ngaphambi kokusekelwa kwezwe. Washo lokho.

“Akekho ongeza kiMi,” kwasho uJesu, “uma uBaba waMi engamdonisi kuqala. Nakho konke okuza kiMi, Ngiyobapha ukuPhila okuPhakade.” Yini ukuPhila okuPhakade na? NguMoya oNgcwele. “UkuPhila okuPhakade,” thatha lelogama ulibheke esiGrekini, futhi lathi, *Zoe*. UkuPhila okuPhakade nguMoya oNgcwele. “Konke aNgiphe khona uBaba kuyakuza kiMi. Nakho konke okuza kiMi, Ngiyakumupha uMoya oNgcwele, futhi Ngiyakumvusa ngomuhla wokuphela. Ngiyakukwenza,” Washo. Akusikho ukuthi uma kambe-mhlasimbe-ngaWo. “Ngiyokwenza. Konke lokho okuzayo; futhi Ngikupha ukuPhila okuPhakade.” Uyovuka, ngoba unokuPhila okuPhakade. Uyoza. Angeke afe njengoba noNkulunkulu engeke afe.

<sup>57</sup> O, bangane bami abathandekayo abavela kulolonke lelizwe nakulelidolobhana, uma nje kuphela ngingahle, ngephimbo lami lobuntu, ngibeke enhliziyweni yenu ubumqoka bokwamukela umbhaphathizo kaMoya oNgcwele, kungaba yisambulo esikhulu kakhulu esimangalisayo kosewake wabanaso empilweni yakho. Ukubona ukuthi yini . . . Ufanele ukwenze.

Ake ngikucacise lokho, kokuthi, “Awuphendukile.”

<sup>58</sup> UPetro wabe esesindisiwe. Wakholwa yiNkosi, waYilandela. UJesu wamtshela ukuthi wayengubani, waba ngoMlandelayo. Wamnika amandla phezu kwawomoya ababi futhi wamngcwelisa. Kodwa emva kwakho konke lokho, futhi waba ngumkhulumeli omkhulu weqembu; njengalokhu amaKatolika ethanda ukukubiza ngokuthi, “ngumbhishobhi webandla, kumbe uphapha,” kumbe noma kwakuyini, induna yebandla; nokho uJesu wathi, ngobusuku bokukhashelwa kwakhe, “UyaNgithanda, Petro na?”

Wayesethi, “Nkosi, Uyazi wena ukuthi ngiyaKuthanda.”

Wathi, “Yalusa izimvu zaMi.” Wakusho lokho kathathu.

UPetro wayesethi, “Uyazi wena ukuthi ngiyaKuthanda, ngiyoze ngihambe naWe kuze—kuze kube sekupheleni, futhi ngiyohamba naWe ekufeni,” nokunye.

<sup>59</sup> Wathi, “Lingakakhali kathathu iqhude, uza . . . lingakakhali iqhude, uzakube usuNgiphike kathathu.” Wathi, “Kepha, Petro, Ngikukhulekele.” Lalelani. Akugcini lapho. “Ngikukhulekele. Futhi nxa usuphendukile, ubaqinise abazalwane bakho.”

“Nxa usuphendukile.” Wayememezile. Mhlawumbe wayesinile eMoyeni. Yena, wayenze zonke izinhlobo zezinto, kodwa wayengakawemukeli uMoya oNgcwele nokho. “Nxa

usuphendukile, ubaqinise abazalwane bakho,” lelo yiqiniso, “qhuba icebo laKhe.”

<sup>60</sup> Manje ake ngiqedele ukufunda uJohane 14:12. Manje esahlukweni 14 nevesi 12, uJesu wathi, “Ngqiqinisile, ngiqinisile, ngithi kini, okholwa...” Futhi ungeke ukholwe... “Kholwa yiMi.” Ungakholwa kuYe. Bangaki abakuqondayo lokho, thanini, “Ameni.” [Ibandla, “Ameni.”—Umhl.]

<sup>61</sup> Niyakhumbula, eZenzweni 19. Ngiyakuzonda ukuyeka lokhu lapha, kodwa kufanele ngikusho njengoba kufika kimi. EZenzweni isahluko 19, ngenkathi lomshumayeli oyiBaptisti, owayengu—ngummeli futhi waphenduka, futhi wayeshumayela ethola abantu basindiswe. Futhi babenokuthokoza okukhulu, bezithokozela nje futhi bememeza, benenkonzo. IZenzo 18, u Akwila noPrisila, sike sakuphatha izolo kusihlwa, futhi babehambele ukuyombona. Futhi babazi ukuthi wayeyindoda edumileyo, futhi wayengofundayo. Futhi wayefakazisa ngeBhayibheli ukuthi uJesu wayeyiNdodana kaNkulunkulu, azi umbhaphathizo kaJohane kuphela. Wayengawazi umbhaphathizo kaMoya oNgcwele nokho. Ngakho wathi...

U Akwila noPrisila, leyondoda nomkayo, abathungi bamathende amancane; uPawulu, owayengumthungi wamathende, naye. Futhi babemukele uMoya oNgcwele ngaphansi kokufundisa kukaPawulu. Bathi, “Sinomfowethu omncane ozokwenyukela lapha. Ake athi ukukhuluma kithi kancanyana nje ngakho.”

Futhi lapho uPawulu ekhuphuka emuzwa eshumayela, emazi ukuthi wayeyindoda edumileyo, wathi, “Namamukela uMoya oNgcwele mhla nikholwayo na?”

Bathi, “Asazi ukuthi kukhona... ukuba kukhona uMoya oNgcwele.”

Wathi, “Pho kukuphi,” kumbe igama langempela lesiGreki lapho lithi, “nabhaphathizwa kanjani na?”

Bathi, “Sesivele sibhaphathiziwe nguJohane umbhaphathizi.”

<sup>62</sup> Manje qaphelani ukuthi uPawulu wathini. UPawulu washo, ukuthi, “Yebo uJohane wabhaphathizela ekuphendukeni; kungesikhona ekuthethelelweni kwezono, kodwa ekuphendukeni, ethi, yilokho enakukholwayo.”

Uma wemukela uKristu njengoMsindisi oqondene nawe, ukholelwa kumbhaphathizo kaMoya oNgcwele. Lowo akusiwo umbhaphathizo kaMoya oNgcwele, bazalwane bami abangamaBaptisti. Kuliphutha.

Umfowethu wathi kimi ngelinye ilanga, wathi, “Mfowethu Branham,” kumbe esikhathini esedlule, ezinyangeni ezedlule, wathi, “Mfowethu Branham, u Abrahama wakholwa nguNkulunkulu, futhi kwabalelwa kuye ukuthi ukulunga.”

Ngathi, “Qiniso.”

Wathi, “Yini okunye umuntu angakwenza kunokukholwana?”

<sup>63</sup> Ngathi, “Yilokho kuphela umuntu angakwenza. Yilokho kuphela angakwenza namhlanje, ngokukholwa nguNkulunkulu. Kodwa uNkulunkulu wamnika uphawu lokusokwa,” esedlule kukho izolo ebusuku, “njengesibonakaliso sokuthi Wayeiwamukele ukholo lwakhe kuYe.” Futhi, namhlanje, uNkulunkulu aze. . .

Ukholwa kuYe uma uMemukela njengoMsindisi oqondene nawe. Kodwa uma uNkulunkulu ekunika uPhawu lukaMoya oNgcwele, Ukubeka uphawu uze uyofika lapho uya khona kwiPhakade lakho. Manje nina maBaptisti kuthatheni lokho, futhi ngiyohamba nani ekuphepheni kwaPhakade. Yebo, mnumzane. Ngoba, “Ningamdabukisi uMoya oNgcwele kaNkulunkulu, enabekwa uphawu ngaye kuze kube lusuku lokuhlengwa kwenu.” Awubekwa uphawu ngokukholelwa kuye, kodwa ubekwe uphawu ngoMoya oNgcwele. Kwabase Efesu 4:30, “Ningamdabukisi uMoya oNgcwele kaNkulunkulu, enabekwa uphawu ngaye kuze kube lusuku lokuhlengwa kwenu.” Lokho kukubeka uphawu, nxa usufumene umusa kuNkulunkulu, futhi Ukubeka uphawu ngoMoya oNgcwele.

Kunjalo, ngoba iBhayibheli lathi, “Akekho ongathi uJesu unguKristu kuphela ngaye uMoya oNgcwele.”

<sup>64</sup> Uthi, “Ngiyakukholwa ngoba umfundisi washo njalo.” Uqinisile, kodwa lokho akukubali wena. “Ngiyakukholwa ngoba iZwi lisho njalo.” Kunjalo, kodwa lokho akusikhona okwakho, lokho akukubali wena.

Okuyiyona indlela kuphela ongasho ngayo ukuthi uJesu unguKristu, kungenkathi lapho uMoya oNgcwele ufika kuwe bese ufakaza, futhi uzifakazele qobo lwaWo, “UyiNdodana kaNkulunkulu.” Yileyondlela kuphela owazi ngayo uvuko, kungenkathi lapho uMoya oNgcwele efakaza khona. “Nxa Esefikile yena uMoya oNgcwele, Uyofakaza ngaMi, anibikele okuzayo; anikhumbuze, lezizinto, eNgizishilo.” Anisoze nikuthole esikoleni. Niyabona na? Uyonikhumbuza lezizinto.

<sup>65</sup> Manje sifuna ukufunda sithi ukuqhubeka kancane kulomBhalo manje, uJohane oNgcwele 14:12.

*Ngiqinisile, ngiqinisile, ngithi kini, Okholwa yimi, imisebenzi engiyenzayo mina naye uyakuyenza, nemikhulu. . .*

Okungukuthi, ukuhunyushwa okuyikho ngempela lapho ukuthi “eminingi ngokwedlulele,” uma ufuna ukulibheka.

*. . . imisebenzi emikhulu kunale uyakuyenza; ngoba mina ngiya kuBaba.*

<sup>66</sup> Uma Eye kuBaba, uMoya oNgcwele uyofika. Ngabe kunjalo na? Omunye umBhalo wathi, “Uma Ngingamuki, uMduduzi kayikuza. Kepha uma Ngimuka, Ngiyakubuya futhi ngibe nani, ngibe kini.” Niyabona, nguNkulunkulu enani. Ephezu kwenu, kuqala; enani, kuKristu; ekini, kuMoya oNgcwele. NguNkulunkulu ekini.

<sup>67</sup> Manje, “Imisebenzi engiyenzayo mina nani niyakuyenza,” akusiwo omunye umsebenzi. Kepha uNkulunkulu ufuna ukuletha uMoya oNgcwele, kini, ukuqhuba wona lowomsebenzi ofanayo Ayewenza ekuKristu.

Umsebenzi wawungadingeki kakhulu kangako ezinsukwini zika Luther. Lelo kwakuyiBandla likaNkulunkulu. Kwakunga... Wathi ukudingeka ngokuthe xaxa kancanyana ezinsukwini zikaWesley.

Ngoba, “Izwe,” iBhayibheli lathi, “liyoya ngokuya libabuthaka, futhi liya lihlakanipha, futhi landa liba libi sonke isikhathi.” Si... Izwe liya ngokuba libi sonke... Siyakwazi lokho. Ngani, umuntu wenza izinto namhlanje lezo, ekhulwini leminyaka eledlule obungeke ucabange ukuthi kuyobakhona umuntu ononya kangako. “Kwande ububi sonke isikhathi, nababi bayokwenza okubi, sonke isikhathi,” kwasho umBhalo, “kakhulu kakhulu.”

<sup>68</sup> Ngakho, uMoya oNgcwele ubuyilokhu uqhubeka. Kwakukhona ukuphefumulela kwaWo okuncanyana nje noLuther; ukuphephetha kwaWo okuncane noWesley; nokuphephetha kwaWo okuthe ukujula namaPentekoste; manje ukuphefumula noMoya sekuyafana. Liyahlangana, liletha lokho kuphephetha okunamandla okufanayo kukaMoya oNgcwele njengoba Enza emuva le, ubonakalisa imisebenzi efanayo Ayenzayo emuva le, ibonakaliswa khona namuhla, into efanayo.

<sup>69</sup> Qaphela ukuthi uJesu wathini. “Ngqiqinile, ngiqinile ngithi kini, iNdodana ingenze lutho kuphela lokho Ebona uYise ekwenza kuqala. Lokho uYise akwenzayo, Ukukhombisa iNdodana. UBaba uhlala kiMi; Wenza imisebenzi.” Niyabona na?

<sup>70</sup> Manje qaphelani, nansi enye into engithanda ukuyisho khona khona lapha. “Njengokuba,” uJesu wathi, “njengokuba uBaba engithume Mina. Njengokuba,” manje qaphelani, “njengokuba uBaba engithume Mina, nami Ngiyanithuma.” “Njengokuba uBaba...” WaMthuma kanjani uYise na? UYise, owaMthuma, wehla evela eZulwini wahlala kuYe.

Waphuma. Wathi, “Ngenza njalo okuthandeka kuBaba waMi.” Niyabona na? Wayehamba enza lokho uYise ayeMkhombisa ukuthi akwenze. “Angenzi lutho uBaba waMi aze aNgikhombise kuqala.” UNkulunkulu owaMthumelayo, wayengaphakathi kuYe. “Futhi njengokuba uBaba engithume Mina, indlela efanayo uBaba aNgithume ngayo, nami

Ngiyanithuma.” Kuyini na? UNkulunkulu ekini, ethwele (ini na?) imisebenzi efanayo, iyafana.

UJesu wathi, “I... *okholwayo*, onaMi ngaphakathi kuye, uMoya oNgcwele; *okholwayo*, osevele ukufakazele ukuvuka kwaMi, azi ukuthi Ngiphakathi kuye. OkiMi; uma nihlala kiMi, amaZwi aMi ehlala kini.”

<sup>71</sup> Manje uthi, “Ngihlala kuJesu; kodwa impela angikholelwa ekuphulukiseni kukaNkulunkulu.” Lokho kukhombisa ukuthi Akekho lapho.

<sup>72</sup> “Ngiyakholwa nguJesu; angikholelwa kuMoya oNgcwele namuhla, hhayi njengoba babenaWo emuva laphaya.” Lokho kukhombisa ukuthi Akekho lapho.

<sup>73</sup> UMoya oNgcwele uyofakazela lonke iZwi Owalikhulumayo. Akasuye umqambimanga. Akesabi muntu kumbe nhlango. Akadinge kuthatha muntu amehlise. Uyakhuluma, bese Ehlala nakho.

Uma eziphakeme, nezonakele, nezifundile, noma njengoba singakubiza sithi, izicebi ezibusayo, uma zingafuni ukuWemukela, “UNkulunkulu angamvusela u Abrahama abantwana kulawamatshe.” Uyothatha izigebengu, nabadayisi botshwala obungekho emthethweni, nakho konke okunye, futhi akuvuse. UNkulunkulu angakwenza, futhi Uyakwenza. “UNkulunkulu angamvusela u Abrahama abantwana kulawamatshe.” Ukhona ozokwenza, ngoba UnguNkulunkulu.

<sup>74</sup> “Uma nihlala kiMi, namaZwi aMi ekini, niyakucela enikuthandayo,” ngoba nicela iZwi laKhe, neZwi laKhe lingukuPhila. Likhulume. Uma uNkulunkulu ekushilo, futhi uqinisekile ukuthi Ukushilo, uMoya oNgcwele uyafakaza ukuthi leloZwi liqinisile, lapho-ke, nakho la ukhona, mfowethu. Kukhulume; nakhuya. “Thana kulentaba, ‘Suka.’ Ungangabazi enhliziyweni yakho, kodwa ukholwe ukuthi okushiloyo kuzofezeka.” [UMfowethu Branham ushaya izandla zakhe kanyekanye kathathu—Umhl.] Akusuwe okhulumayo, kodwa uBaba ohlala kuwe; nguYe okhulumayo. Akusuwena okhuluma kuleyontaba, nguBaba okuwe, ekhuluma kuleyontaba. Ifanele isuke. “Onke amazulu nomhlaba kodlula,” Wathi, “kepha uMoya waMi awusoze... kumbe iZwi laMi alisoze ladlula.” Impela, Lingeze ladlula. Baba!

<sup>75</sup> Manje, “Imisebenzi eNgiyenzayo.” UNkulunkulu useBandleni laKhe, ukuqhuba imisebenzi yaKhe. Yingakho Athumela uMoya oNgcwele. Manje, Wayekwazi lokho. Yena, Wayazi ukuthi kwakungenzeke, akwenzekanga ngaleyondlela, ngakho ngenye indlela, ngakho Wathumela. UYise wathumela iNdodana, wabeka konke lokho okuse fon... iNdodana kuwe. Nemisebenzi efanayo Ayenzayo, yona leyomisebenzi efanayo manje uJesu ayenzayo, nani niyoyenza, iBandla.

Ungethande ukwenza imisebenzi kaNkulunkulu na? [Ibandla, “Ameni.”—Umhl.] UJesu wathi, “Uma nifuna ukwenza imisebenzi kaNkulunkulu, kholwani yiMina.” Ukholwa kanjani nguYe na? Ungeke ukwenze uze uthole uMoya oNgcwele.

<sup>76</sup> Imbangela, akekho ongathi UyiNdodana kaNkulunkulu; usho nje lokho okushiwo ngomunye umuntu. “IBhayibheli lathi UyiNdodana kaNkulunkulu; ngiyalikhola iBhayibheli.” Kulungile. “IBhayibheli lithi UyiNdodana kaNkulunkulu; ngiyalikhola iBhayibheli. Umfundisi uthi UyiNdodana kaNkulunkulu; ngiyamkhola umfundisi. Umama uthi UyiNdodana kaNkulunkulu; ngiyamkhola umama. Umngane wami uthi UyiNdodana kaNkulunkulu; ngiyamkhola umngane wami.”

Kodwa okuyiyona ndlela kuphela engingasho ngayo ukuthi UyiNdodana kaNkulunkulu, kulapho uMoya oNgcwele engena bese ezifakazela qobo lwaKhe, khona-ke ngiyazi ukuthi UyiNdodana kaNkulunkulu. [UMfowethu Branham ushaya phezu kwepulpiti kane—Umhl.] “Akekho ongathi uJesu ungu ‘Kristu,’ kuphela ngaye uMoya oNgcwele.”

<sup>77</sup> Ha! Akukho muntu okhuluma ngoMoya kaNkulunkulu ongathi kathukwe uJesu, kumbe athi Wayengenye into ngalolosuku futhi ungenye into namuhla. Lokho kuMenza abebuthakathaka futhi abe manqikanqika. Qhabo, mnumzane.

Unguye izolo, namuhla, naphakade. Nayimuphi umoya weqiniso uyokufakazela lokho. Kulungile.

<sup>78</sup> Manje, Wathi, “Lemisebenzi eNgiyenzayo nani futhi,” uJohane 14:12, manje, imisebenzi efanayo.

“O,” bathi, “ibandla lenza umsebenzi omkhulukazi namuhla.” Ngandlelani na?

Wathi, “Imisebenzi eNgiyenzayo.”

“Okungukuthi,” bathi, “kuhle, sinezithunywana zenkolo umhlaba wonke jikelele, lowo ngumsebenzi omkhulukazi.”

<sup>79</sup> Kodwa Wathi, “Imisebenzi eNgiyenzayo.” Manje yenze, yenze kuqala, bese-ke ukhuluma ngezithunywana zenkolo.

<sup>80</sup> Namhlanje, ngikhuluma lapha esikhathini esadlulileyo ngokaMohamede, wathi, u “Mohamede ufile.”

“Kunjalo, usethuneni, kodwa ngolunye usuku uyovuka.” Wathi, “Uma evuka ethuneni, umhlaba wonke uyokwazi emahoreni angamashumi amabili-nane.” Wathi, “Ninabantu nithi uJesu uvukile eminyakeni eyizinkulungwane ezimbili, kepha akukho ngisho ingxenye eyodwa yokuthathu yabantu ekwaziyo nokho.”

Lokho kuyingoba wakukhuluma ngasohlangothini langasekuhlakanipheni. Wakukhuluma ngokukubheka ngesimo sesikole kumbe imfundo.

Uma leli lonke, ibandla likaNkulunkulu elikhulu, kubalwa iKatolika, iProtestane, onke kanye kanye, abemukele uMoya oNgcwele, lelizwe beliyoba sebuKristwini bokuqina; ibingeke ibebikho into okuthiwa ubukhomanisi; ibingeke ibekhona into ethiwa ukuxabana, kumbe ubutha, kumbe ukuncishana, kumbe inzondo. UJesu ubeyozihlalela esiHlalweni saKhe sobukhosi, futhi besiyozihambela emaparadesi kaNkulunkulu, sinokuPhila okuPhakade, sihlale njalo njalo; sesivele sivukele emzimbeni omusha, sihamba hamba, singasayikuguga, singasayikuba mpunga, singasayikugula, singasayikulamba; sihamba ezinjambulweni zeNkosi, sikhulume nezilwane. Futhi, o, usuku olumnandi kangaka pho! Kodwa senze konke okunye ngaphandle kwalokho A . . .

<sup>81</sup> Wathi, “Hambani niye ezweni lonke nishumayele iVangeli.” Lenzani iVangeli na? “Akusilo iZwi kuphela, kodwa ngaMandla nangezibonakaliso zikaMoya oNgcwele.” Lenza iZwi likaNkulunkulu libonakaliswe, yiVangeli.

<sup>82</sup> Ungeke ukwenze. Manje, uJesu wayekwazi lokho, ukuthi Wayezohlala eBandleni laKhe.

Ngakho-ke, Wayazi ukuthi siyoba nezikole zokuhlakanipha. Futhi soze wakuthola Lokhu esikoleni sokuhlakanipha. Bayophikisana naKho. Ngoba, abakwaziyo kuphela ngukufunda komuntu othize ohlakaniphileyo, isivumokholo esithize kumbe ihlelo abafuna uku-ukuphila ngalo. Ngakho bayo-bayokumisa kulokho bese bekwenza ilunga lalowomzimba, bese, mfowethu, bakucaphunele izinto ezithile eziphuma kwisivumokholo ezingabonakala sengathi bezingeziphелеle phaqa. “Ibandla elikhulu elingewele, umama, lamela okuningi ukushaywa, lamela okuningi ukugxotshwa.” Wenzenjalo nodeveli; ubeyilokhu ekhahlelwa ekhishwa noma yikuphi lapho ekhona, cishe, kepha usaqhubeka ngokufanayo nje. Yebo, mnumzane. O, bayozama ukucaphuna lezi.

<sup>83</sup> Ngakho uJesu wayazi ukuthi kuyobakhona okukhulu ukunyakaza kokuhlakanipha njengoba kwakukhona ezinsukwini zaKhe, ekugezeni amabhodwe namapani, nokugqoka izingubo, nokhola ababhekiswe emuva, nakho konke njengoba bakwenza, zonke lezizinto ezehlukile abayozenza. Wayazi ukuthi bayokwenza lokho, ngakho Wathi, “Manje ake nime umzuzu nje. Angizukunishiya niyizintandane, Ngiyabuya futhi ukuba ngibe nani. Ngakho-ke,” Wathi, “imisebenzi eNgiyenzayo, niyoyenza nani.”

<sup>84</sup> Inhloso yokuthumela uMoya oNgcwele kwakunguba uNkulunkulu aqhubeka esixukwini sabantu, ukuba abe elokhu eqhubekile ebonakalisa uNkulunkulu ezweni. Kunjalo impela. Kungabi ngesivumokholo, kungabi ngehlelo; kepha ngaMandla okuvuka kwaKhe, ngokwenza iZwi laKhe libe yilo ngempela; ngokuthatha isethembiso saKhe, bese ema ngasohlangothini

Iwabancane ngesibalo, nokukholwa nguNkulunkulu; nokubheka izibhakabhaka ezimnyama zihlehla, naMandla kaNkulunkulu angene aphanthe. Amen. Yilokho Akufunayo. Wathunyelelwa lokho-ke uMoya oNgcwele. WaWuthumelela leyonhloso. Siyazi ukuthi Uyini manje, futhi yingalokho AWuthumela.

<sup>85</sup> Ngakho-ke, alikho elinye igazi elinokungcwelisa abantu. Ngingekungcwelise, nawe ungengingcwelise, ngoba sobabili sizalwe ngobulili. Kodwa uJesu wazalwa ngaphandle kobulili, kunjalo, ngakho iGazi laKhe lalingumngcwelisi. NoNkulunkulu wehla, wenza umzimba, wahlala kuwo, waphalala leloGazi ukuze kungcwelise lokhu, eqinisweni elachitha icala lesono nehloso. Kwase kuthi-ke, ngokukholwa, ukukholwa yiLokho, uNkulunkulu wehla aqonde ngqo angene kulowomzimba womuntu, ngokungcwelisa kwaleloGazi, limfake iNzalo ka Abrahama, ngokukholwa.

<sup>86</sup> Ukukholwa ukuthi leloGazi laliyofika, leloGazi elimsulwa elaliyoba yisimangaliso njengegazi lakhe, wahamba wawelela laphaya emva kokuba “wayesenjengofileyo.” Wakholwa nguNkulunkulu iminyaka engamashumi amabili-nanhlano, yena enamashumi ayisikhombisa-nanhlano eminyaka ubudala, wakholwa waze waba nekhulu. NoSara, enamashumi ayisithupha-nanhlano, futhi wakholwa waze waba namashumi ayisishiyagalolunye. “Futhi nguye owesilisa owayesenjengofileyo.”

Futhi uNkulunkulu wathi, “Ukuze abantu impela bangakugeji lokhu, mkhuphulele lapha egqumeni bese unikela ngaye abe ngumhlatshelelo.”

<sup>87</sup> Wathi ezincekwini, “Manini lapha nomnyuzi nilinde. Indodana nami sizakuya laphaya sikhuleke, futhi indodana nami sizobuya.” O, uzokwenza kanjani na?

U Abrahama wathi, “Ngamemukela enjengovela kwabafileyo. Futhi ngiyazi ukuthi Lowo ongipha yena, enjengovela kwabafileyo, uyakwazi ukumvusa kwabafileyo uma nje kuphela ngigcina iZwi laKhe. Ngigcine, ngigcina iZwi laKhe; Uyakwazi ukumvusa kwabafileyo.”

<sup>88</sup> Ngokuphelele kukhuluma ngoKristu! Nanguya. Futhi nangalelo ngqamuzana leGazi kuphuma uMoya oNgcwele, Owawuzibophele emzimbeni owawubizwa ngoJesu. LeloGazi langcwelisa indlela, ngokukholwa, ukubiza abahlengiweyo, kumbe abakhethiweyo baka Nkulunkulu. Futhi uma sewukwamukele Lokho, noMoya oNgcwele usukhiphe konke ukucishana kuwe, Ungena ngqo, uNkulunkulu qobo lwaKhe, ukubenza intando yaKhe.

<sup>89</sup> Phansi lapha, lokho kusho ukuthi ubasi unochuku; nalona omdala omunye *us'bani-bani* ngapha wenza *ukuthi-nokuthi*; nalomfo omdala ukhuluma ngaKho, uphambene naKho.



Umuntu ogcwaliswe ngoMoya oNgcwele uyobhekana nakho ngqo. Amen.

<sup>90</sup> “Futhi balalela. Babengafundile futhi beyimifunda nje, kepha babazi ukuthi kade benoJesu.” Uzela lokho-ke uMoya oNgcwele.

<sup>91</sup> Umdobi omdala omncane wayengakwazi ukusayinda igama lakhe. Kodwa wama lapho wayesethi, “Ubani esizomkholwa, umuntu noma uNkulunkulu na?” Amen. [UMfowethu Branham ushaya izandla zakhe kanyekanye kanye—Umhl.] “Makwazeke kini, sisayolokhu sishumayela eGameni likaJesu.” He, isibindi esingaka! Wayazi u—ukuthi wayeneKhaya ngaleya. Kunjalo. Wayeyisihambi nomfokazi lapha. Wayefuna uMuzi ozayo.

Wayechaza ukuthini lowompristi ongumzenzisi kuye na? Wayengaphansi kokubusa kukaNkulunkulu waseZulwini, owavusa iNdodana yaKhe, uKristu Jesu, wase emgcwalisa ngoMoya kaNkulunkulu owenza amazulu nomhlaba. Nakho lapho ukhona. Wayengamesabi. Qhabo, mnumzane. Ukufa. . .

<sup>92</sup> Ngani, ngenkathi bemkhiphela ngaphandle lapho uStefanu omdadlana, wayesethi, “Kubuyisele emuva!”

Wathi, “Nina bontamo-zilukhuni, abangasokile enhliziyweni nasezindlebeni, nimelana njalo noMoya oNgcwele. Njengoba kwenza oyihlo, ninjalo nani.”

Bathi, “Sizokushaya uze ufe!”

Wathi, “Beningeke nikwenze lokho ukuba ni . . . ? . . .”

“Sizokukhombisa ukuthi sizokwenza noma qha!” Base bedumela amadwala amakhulu baqala ukumgxoba ekhanda.

<sup>93</sup> Wabhaka phezulu, wayesethi, “Ngibona amaZulu evulekile. Ngibona iladi lehla. Ngibona uJesu emi ngakwesokunene soBukhosi baKhe.” Futhi iBhayibheli alishongo ukuthi wafa; walala ubuthongo. O, he! Ngiyayibona iNgelosi yehla, imqokula futhi imthunduzela njengengane, unina, waze walala ubuthongo. O, he! Impela.

<sup>94</sup> Yileyo inhloso kaMoya oNgcwele. Yilokho-ke uNkulunkulu akuthumelela uMoya oNgcwele. UMoya oNgcwele ufikela ukukupha aMandla. Ngineminye futhi imiBhalo lapha, umzuzu nje. UMoya oNgcwele ufikela ukukupha aMandla. A—angi . . . Ungakuthola lokhu; ngikude kakhulu, namuhla ebusuku.

Akuphe aMandla, aMandla emkhulekweni!

<sup>95</sup> Thatha umuntu ophile impilo elungileyo, kodwa behlulwa njalo. “O, ngiyanitshela . . .” Umuntu olungileyo, “O, impela, ngiyayithanda iNkosi, Mfowethu Branham.” Uhlulwa njalo, awuphendulwa nhlobo umkhuleko wabo.

Gcwalisa lowo wesifazane omncane ngoMoya oNgcwele ngesinye isikhathi, uqaphele ukuthi kwenzekani. Uma eya phambi kuka Nkulunkulu, akehlulwa. Uza ngesibindi

esiHlalweni sobukhosi sikaNkulunkulu, ekholwa. Unelungelo ngoba uyindodakazi kaNkulunkulu, ngokuZalwa.

Thatha lowo wesilisa omncane, onobugwala kabi, ubasi ukhahlela indawo yonke. Uthi, “Awume kancane lapha manje.” Kukhona okuguqukileyo, niyabo, usenoMoya oNgcwele. Ukupha aMandla. Impilo yakho isigcwele aMandla.

Ukupha aMandla enkulumweni.

<sup>96</sup> Ngani, he, labobantu ababesaba, bemi phandle lapho; uPetro, uJakobe, uJohane, uLuka, nabobonke abanye. Babengene ekamelweni elingaphezulu, bethi, “O, akusekho esingakusho. Bona, bebuka lapho, nanguya uDokotela *S'bani-bani nozibanibanyana* phandle lapho. Nanguya uRabi *S'bani-bani nozibanibanyana*. Niyazi, wayeneziqo ezine zasekoliji; siyoke simelane kanjani naye na?” UPetro wathi, “O, ngiyakhumbula leyandoda ngiyithengisela inhlanzi ngelinye ilanga. Yona, yakhuluma, futhi ngangingazi nokuthi yayikhuluma ngani. O, ngeke ngakwazi nhlobo ukumelana nayo.” Kodwa yini eyenza . . .

“Singenzenjani, bazalwane na?”

“Wathi, ‘Lindani.’”

“Yebo, sekuyizinsuku ezine silapha.”

“Qhubekani nje nilinde.”

“Kuze kube nini na?”

“Nize.”

“Yebo, ngabe Uthe kuyoba ngosuku lwesihlanu na?”

“Akazange asho ukuthi kuze kube nini. Wathi, ‘Nize.’”

Yebo, baqhubeka nje balinda. Kuze kube nini na? “Nize.” Zedlula izinsuku eziyisishiyagalombili. “Nize.” Zedlula izinsuku eziyisishiyagalolunye. “Nize.”

*Kwathi ekugcineni sekufikile usuku lwePentekoste, bonke babesendaweni eyodwa, behliziyonye.*

<sup>97</sup> UNkulunkulu wayekade engaphezu kwabo, eFwini lomlilo; uNkulunkulu wayehambe nabo, emhlabeni; manje enye into ethize yayizokwenzeka. Kukhona okuzokwenzeka.

. . . *bonke babesendaweni eyodwa, behliziyonye.*

*Ngokungazelelwe kwavela ezulwini inhlokomo ku . . . kuvunguza komoya onamandla, yona yagcwalisa ikamelo lonke ababehlezi kuyo.*

. . . *izilimi ezahlukeneyo . . . zahlala phezu . . . kubo.*

Yini *okwahlukeneyo* na? “Okwahlukanisiwe.” Njengokungingiza, senake namuzwa noma ubani engingiza na? Bayaye bathi, “ah-ah-ah, o, ah-ah,” niyabona, abasho lutho. “Okwahlukeneyo, okwahlukanisiwe.” Njengenselo *eyehlukeneyo*, kuchaza into eya “hlukene, eyahlukanisiwe.”

Babengakhulumi. Babengankwankwazi. Babengenzi lutho kepha bebanga umsindo nje.

*... izilimi ezahlukeneyo zahlala phezu kwabo, kwaba sengathi kwakungumlilo. (O, abakwazanga ukuzibamba!)*

*Base begcwala bonke uMoya oNgcwele, . . . Wewu!*

<sup>98</sup> Pho kwasekwenzekani-ke na? Nampaya bephumela emigwaqeni. “Uphi lowoRabi uJones na? Uphi lowomfo na? Futhi siphi lesiya siqhwaqa esihlakaniphile na?”

“UNKulunkulu wayengaphezu kwethu, enoMose, esihlahleni esivuthayo; Wasondla ngemana, yaPhezulu. Wahamba nathi iminyaka emithathu nesithupha. . . iminyaka emithathu nezinyanga eziyisithupha, lapha emhlabeni. Kepha manje Usekimi. Akusimina engikhulumayo; nguYe. Ngiyazi ukuthi Ungubani, futhi ngiyazi ukuthi ngingubani. Akusesimi; Nguye.”

Mkhuphuleleni lapha! *Madoda akwa* Israyeli, *na . . . nina enakhe* eJudiya, *lokhu makwazeke kini—makwazeke kini, nibeke indlebe ezwini lami*, nonke nina befundisi norabi.

Wewu! Wo! AMandla enkulumo! O! “Laba kabadakiwe!” Ephakamisa leyongcosana encane ngesibalo, ikhulu namashumi amabili, bebhekene nezinkulungwane ezilishumi kumbe ngaphezulu.

*. . . laba kabadakiwe, njengokucabanga kwenu, lokhu kuseyihora lesithathu lemini.*

Ngingumshumayeli weVangeli eligcwele. *Kodwa lokhu kuyikho okwakhulunywa ngomprofethi uJoweli;*

*. . . kuthi ezinsukwini zokuphela, kusho uNkulunkulu, ngiyakuthulula . . . uMoya wami (wewu) phezu kwayo yonke inyama; enu . . . Nimbonile uMary phandle laphaya esina eMoyeni, ekhuluma ngezilimi eqhubeka na? . . . phezu kwayo yonke inyama: . . .*

*. . . naphezu kwezincekukazi zami ngiyakuthulula; . . . uMoya wami; . . .*

[UMfowethu Branham ushaya izandla zakhe kanyekanye kathathu.]

*. . . Ngiyakuweza izibonakaliso emazulwini phezulu, na . . . emhlabeni ngaphansi; . . . izinsika zomlilo, nokuthunqa komusi:*

UNKulunkulu wayesekubantu baKhe-ke. Ameni.

“Yebo, manje, wawunaziphi iziqu na? Kuphi, yisiphi isikole owavela kuso na?”

<sup>99</sup> “Lokho akwenzi mehluko njengamanje.” O, uqala ukuthululela phakathi umBhalo.

UDavide wambona ngaphambili!... *iNkosi njalo phambi kwami... ngiyikunyakaziswa:*

...futhi *inhliziyoyami yajabula, ngoba... nolimi lwami lwethabiswa;*

...*akayikushiya umphefumulo wami ehayidese, futhi akayikuvuma ONgcwele wakhe abone ukubola.*

...*ake ngikhulume kini ngokusobala ngokhokho uDavide, ... wafa nokuthi wembelwa, nokuthi ithuna lakhe lisekhona kithi... namuhla.*

Kodwa ngomprofethi... wakubona ngaphambili ukufika KoLungileyo.

...futhi makwazeke kini, *ukuthi uyena uJesu enimbethele ngezandla ezimbi, uNkulunkulu umenzile iNkosi noKristu. Ameni!*

100 “Madoda bazalwane, senzenjani ukuze sisindiswe na?”

...wathi, *Phendukani, yilowo nalowo, nibhaphathizwe egameni likaJesu Kristu kukho ukuthethelelwa kwezono zenu, khona niyakwamukeliswa isiphiwo sikaMoya oNgcwele.*

*Ngokuba isethembiso ngesenu, nesabantwana benu, esabo bonke abakude, bonke iNkosi uNkulunkulu wethu eyolokhu ibabiza. Ameni.*

101 Inqobo nje uma uNkulunkulu esenabo abantu, uNkulunkulu uneBandla, uNkulunkulu unoMoya oNgcwele umasha naLo. Yilokho-ke uNkulunkulu akunikelela uMoya oNgcwele. Kuyovela izihlakaniphi; zihlala zibakhona. Kodwa uNkulunkulu unabayingcosana ngesibalo ndawondawo. UNkulunkulu uneBandla elincane eliyohamba liqonde phambili nombhaphathizo kaMoya oNgcwele, ukubiza ukuKhanya. Futhi yibo abayothi, ngobufakazi babo, bahlulele izwe.

Alisho yini iBhayibheli ukuthi uJesu wathi, “Babusisiwe abanenhliziyoy ehlanzekileyo; bayakubona uNkulunkulu na”? Futhi Alisho yini, ukuthi, “Abalungileyo, abangcwele, bayokwahlulela umhlaba na”? [Ibandla, “Ameni. —Umhl.] Impela.

Ubufakazi benu namuhla buyoletha ukwahlulela okumelene nalelidolobha. Ubufakazi bethu bombhaphathizo kaMoya oNgcwele naMandla ka Nkulunkulu, impilo engcwele, ayoletha ukwahlulela okumelene nedolobha. Lapho lokhu . . .

102 “Labo abangabokuqala bayoba ngabokugcina; labo abangabokugcina bayoba ngabokuqala.” Ngeke ngazi lutho ngoSankey noMoody, ekuvukeni kwabo. Abayikwazi lutho ngami, kulokhu. Kodwa ngiyoma kulokhu, ukwethula ubufakazi; kanjalo nani.

Futhi ngalokho, ngokusabalalisa ukuKhanya kwakho, nombhaphathizo kaMoya oNgcwele, futhi nangezimpilo enaziphilayo, nezinto uNkulunkulu azenzile ukufakazisa ukuthi Uhamba lapha; futhi ngokuhlakanipha kwabo, basuka baKushiya; bayohlulelwa ngabangcwele. Sebevele bahlulelwe. Sebevele bakwedlulile. O, he!

<sup>103</sup> Bengikhuluma ngaMandla omkhuleko, aMandla enkulumo, aMandla empilo engcwele. Ameni. Ungowokwenza lokho-ke uMoya oNgcwele.

<sup>104</sup> Abanye benu bantu nihamba, nithi, “Awu, akuvumi ngiyeke ukuphuza. Akuvumi ngiyeke *lokhu*.”

UMoya oNgcwele ufika uhlale kuwe, ukuba wenze konke lokho othi wena “akuvumi” kusuke kuwe. Kunjalo. Wenze abesifazane bayeke ukugunda izinwele zabo, ubenze bayeke ukugqoka izikhindi namabhulukwe. Kungabikho zaba. Ubenze bayeke ukuncetheza. O, yebo, Ungowalokho, ukukwenza ubeyimpilo engcwele. Uyolandela iziyalo zeBhayibheli sonke isikhathi.

<sup>105</sup> Owesifazane uthi, “Ukuthi nje kushisa kakhulu; kungcono ngigqoke lezi. Kungibangela ukuphathwa yikhanda uma ngiyeke izinwele zami zikhule.”

Kodwa akukho zaba ngoMoya oNgcwele. Ulapho ukuba ukwenze kube njalo. Uyolandela iZwi ngqo. Uzokwenzenjalo-ke uMoya oNgcwele.

Ungowokwenza wena ndoda ubafulathele labo besifazane abanqunu ingxenye, futhi uyeke ukubakhanukela, namalunga ebandla. Ungowokwenzenjalo-ke.

<sup>106</sup> Ungowokuba ukwenze uyeke ukubhema nokuphuza, bese uba... ukufuna ukuba yisikhulu. Uyokukhipha lokho kuwe. Uyokuthobisa uma wenza lokho. Ungowalokho-ke uMoya oNgcwele. Ungowempilo engcwele. Kunjalo. Ukwenze uyeke ukuhleba. Ukwenze uyeke ukudlala amaphepha, ukushaya amadayisi, nazozonke lezi ezinye izinto ozenzela ngale ekhoneni.

Uyokwenza uyeke ukuzenzela noma yikanjani ngendlela owenza ngayo, ukungaphilelani ngokweqiniso nomkakho. Yilokho Oyokwenza. Kunjalo. Uyokuyekisa ukukwenza ufune ukuganwa ngumkamuntu. Kunjalo impela.

UyiLokho-ke. Ungowokukwenza uphile impilo engcwele. OnaMandla alokho-ke uMoya oNgcwele, “ukuba ninake okwaPhezulu,” lapho uNkulunkulu ema e...?...umqondo kaKristu ukini. Awukwazi ukungaziboni lezozinto; uma uzibuka, uvele uphendule ikhanda lakho. Kunjalo. Ungowokukwenza.

<sup>107</sup> Uthi, “Angikwazi ukukwenza. O, angikwazi nje ukukwenza.” Impela, *wena* ungekwenze.

Kodwa uMoya oNgwele ufikela leyonhloso. Yilokho Owakwenzayo. Ufikela ukukukhipha kuwe, yonke leynomikhuba emidala nezinto enizenzayo.

Lokho kuhleba okudala, uzehlukhanisa, uthi, “Akabongwe uNkulunkulu, ngiyiMethodisti, angeke ngibenamsebenzi nalabo baginqiki abadala abangewele.” UMoya oNgwele ufikela ukukukhipha lokho kuwe.

<sup>108</sup> “NgingumBaptisti. NgingumPresbyterian. Ngeke ngize ngiye kuleso sixuku esincane esidala sabaginqiki abangewele.” UMoya oNgwele ufikela ukuzokukhipha sonke lesositashi kuwe. Yilokho Owakwenzayo. Ukugeza eGazini; uku ayina ukukhiphe. Yilokho Ofikele ukukwenza.

Ufikela ukuzokuqondisa. Wathi, “Ngihlelembe amagebhugebhu.” Yilokho Ofikele ukukwenza; ukukuqondisa. “Izindawo eziphakemeyo zehliswe; wenze izintaba zonke zibukeke sengathi zonke ziyasina kuhle kwezinqama ezincane, nawo onke amaqabunga ashaya izandla zawo, kuwe.” [UMfowethu Branham washaya izandla zakhe kanyekanye kane—Umhl.] Izinyoni zihlabelela ngokwahlukile. Izinsimbi zokuthokoza ziyakhala. Akukho zaba. Yilokho Afikela ukuzokwenza. Leyo yinhloso kaNkulunkulu ethumela uMoya oNgwele, ukuze wenze lezizinto, ukuze usebenze... uhambe emva kwaKhe.

<sup>109</sup> Manje angifuni ukunilimaza, kodwa nginitshelile ngilapha ngobuqotho obujule kakhulu. Ukuba nginganincinzi, kuyenzeka ngithi ukugxumela emgqeni ndawondawo; futhi ngihlale neQiniso, kodwa ngihlale laphaya futhi ngikwenze ngendlela engeke inincinze kakhulu.

<sup>110</sup> Kodwa ngifuna ukunitshela okuthize. Uma iBhayibheli lithi kuliphutha kowesifazane ukuba agunde izinwele zakhe, futhi uthi unoMoya oNgwele kepha ugunde izinwele zakho, ngiyamangala ukuthi unawo. Ungahlanyi; uma kwenza, lokho kusakhombisa khona ukuthi kukhona olunye uphawu olumelene nawe.

<sup>111</sup> Uma iBhayibheli lithi kuliphutha kowesifazane ukugqoka ingubo engeyowesilisa, futhi nigqoka lama ovaloli amancane amadala namabhulukwe phandle lapha emgwaqeni, nina besifazane asebekhulile! Ngigagele ingane encane kungalu... into, ukuthi zizidlalele nabafanyana nezinto. Kodwa, buka, uma nina—uma nina besifazane asebekhulile, enineshumi nesihlanu, ishumi nesithupha, ishumi nesishiyagalombili leminyaka ubudala, kuze kuyofika kugogo, phandle lapha emgwaqeni! NeBhayibheli lathi, “Kuyisinengiso emehlweni kaNkulunkulu,” ukuba owesifazane agqoke lezozinto. Futhi niyazigqoka, noma kanjani, bese uthi unoMoya oNgwele na? Ngiyamangala ngesinye isikhathi. UMoya oNgwele uyolandela iZwi likaNkulunkulu ngqo.

Nomshumayeli emva kwepulpiti, ongenawo umusa owaneleyo ukuLishumayela, ngiyangabaza ukuthi unaWo. Kunjalo impela! Yebo, ungowalokho-ke uMoya oNgcwele.

<sup>112</sup> Ungowokunikeza ukugcotshwa kumshumayeli. Ungowokunikeza ubungcwele eqenjini. Ungowokubeka iBandla ohlelweni. Ungowokuletha ubunye bukaMoya. Ungowokusihlanganisa ndawonye ngaMandla. Ungowokusihlanganisa ndawonye ngothando, uthando lobuzalwane.

Angikhathali uma uyiMethodisti, iBaptisti, iPresbyterian, iLuthela, noma ngabe ungubani, ukuba sonke ngoMoya oNgcwele besibhaphathizelwe eMzimbeni owdwa, bese siba ngamalunga oMzimba kaJesu Kristu. Akukho... akukho lutho olukhona, akukho lutho enkathini ezayo; ukulamba, indlala; akukho okungasehlukanisa nothando lukaNkulunkulu, uthando lukaKristu, “uthando lukaNkulunkulu olukuKristu,” ngoba sizalwe ngoMoya waKhe, sihlanzwe eGazini laKhe. Siyisidalwa esisha. Yilokho uNkulunkulu afikele ukukwenza. Ungowalokho-ke uMoya oNgcwele. Yebo, mnumzane. Yilokho.

<sup>113</sup> Manje, bantu, ngibhekeni, ebusweni. Izandla eziningi ziphakamile, beninoMoya oNgcwele; niyabo, impela, wawukhona. O, manje ngi-ngizoke ngithi ukuqhasha kancanyana nje lapha. Lokhu kuyaqoshwa. Kodwa sizothola okuningi kukho kusasa ebusuku.

Uma uthi unaWo, futhi unecala lalokhu, ngiyamangala ukuthi yini ekuholayo. UNkulunkulu soze akuhole akuchezukise eZwini. Uyokugcina uneZwi, ngoba leyo yimithetho kaNkulunkulu qobo lwaKhe, yeBandla laKhe, kubantu baKhe, kwabesifazane, nakowesilisa.

<sup>114</sup> “Yebo,” uthi, “akungilimazi ukwenza *lokhu* kumbe *lokho*.” Akungilimazi? IZwi lithi kuyakulimaza.

Futhi uma uMoya oNgcwele ukuni, Uyokuholela eZwini ngqo. Akuyikubakho zaba. UNkulunkulu akazenzi izinguquko kumbe izaba. Wenza uphawu wena uhambe kulo. Yilokho kuphela. Kunjalo kuwo wonke umuntu. Uza ngendlela efanayo.

<sup>115</sup> UPetro wathi, “Phendukani, yilowo nalowo; nibhaphathizwe, yilowo nalowo, eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zenu, khona-ke niyokwamukela isiphiwo sikaMoya oNgcwele.” Niyabona na? Yilokho-ke. Sifanele sishaye lowomugqa.

<sup>116</sup> Manje angiqondile ukunilimaza; nginithanda kakhulu. Kodwa, mfowethu, dadewethu, niyaqonda, ne... ukuthi ngiyazi ukuthi ngizoma ezinsukwini zokugcina kulolovuko, nalesisizukulwane sabantu, bese ngiphendula mayelana naleliZwi na? NoMoya oNgcwele ukhombisa lokhu, mina ngiLishumayela ngaleya ngaphesheya, nizomaphi na? Niyohambisana kanjani nakho na? Ungeke ukwenze, mngane.

Ungakwenzi. Manje kuyekeni lokho. Nomangabe yikuphi enikwenzayo okungafanele, kuyekeni.

Uthi, “Angikwazi.”

Ngakho awukabi nalo iPhakathi-ngqo phakathi kuwe. Uma uMoya oNgcwele ufika, Ukupha aMandla phezu kwezwe. Futhi uma ni . . . Lalelani ukuthi Wathini. “Uma nithanda izwe noma izinto zezwe, kuyingoba uthando lukaNkulunkulu alukho kini.” Manje, akukho zaba. Uyakucacisa, futhi sifanele sikhuphukele kulolophawu.

<sup>117</sup> Ngiyazi nicabanga ukuthi ngimubi kabi. Kodwa ngimubi kabi ngokugcwele njengamanje. Niyabona na? Lalelani. Lokho liqiniso. Manje khuphukela kuWo, mfowethu, dadewethu.

<sup>118</sup> Ningawavumeli amanye alamakoliji ahlakaniphile akulendawo anitshela ukuthi, “O, lolo wuhlobo oludala lomuntu oyisidala.”

Uma Kuwuhlobo oludala lomuntu oyisidala, kusho ukuthi-ke noNkulunkulu uwuhlobo oludala lomuntu oyisidala. Futhi uma uNkulunkulu ewumuntu oyisidala, kusho ukuthi nami nginguye, futhi, Amen. Ngifuna ukuba njengaYe. Ngani na? UMoya waKhe ukimi, olamba womele, ubiza yonke into ephambene neZwi . . .

<sup>119</sup> Uma abantu bethi, “Kuyalunga nje, o, uma umuntu edlala amaphepha amancane ukuba azijabulise, bese ethi nje ukugembula ngozuka noma ababili. Kulungile.” UNkulunkulu uthi akulungile.

<sup>120</sup> “O, uma nje uthi ukuthatha utshwala obuhle bokuba nobudlelwane, bese nje ukuthi ukuba mnandi, kanye nje.”

Kodwa uNkulunkulu wathi, “Maye kuye.”

<sup>121</sup> “O,” uthi, “kulungile, Mfowethu Branham. Ngi—ngi—ngigunda izinwele zami ngenxa yento yangempela. Owesifazane, uyazi, bonke abanye besifazane bayakwenza.” Angikhathali ukuthi bonke abanye besifazane benzani. Abasiso isibonelo sakho kumbe abasuye ubasi wakho. Uma unoMoya oNgcwele phakathi kuwe, uyolandela iziyalo zaKhe ungabinandaba ukuthi abantu bathini ngawe.

<sup>122</sup> “Qha, Mfowethu Branham, ukuthi nje kushisa kabi, futhi kungcono ngigqoke lezingubo ezincane *ezithize-thizeni*.” Isihogo sishisa ukwedlula lokho, dadewethu othandekayo. Ake nginitshela lokho. Futhi—futhi ningalokothi. Nikukhumbule lokho.

<sup>123</sup> NoMoya oNgcwele njalo uyoniholela eQinisweni, futhi iQiniso laKhe liyiZwi. “IZwi laMi liyiQiniso. Onke amazwi omuntu awabe ngamanga, kepha awaMi abe liqiniso.”

Futhi cabanga nje, “isinengiso.” Uke wakucabanga na?



<sup>124</sup> Leli yigama elibi kabi ukuba lishiwo ngumfundisi, kodwa ngike ngangena ezindlini zokuphumula zezindawo lapho okuyaye kuvele ku... Uvele uhlehlele emuva uphume, cishe, kwakunjalo... Nezinto ezingcolile obondeni. Ngacabanga, “Yini indaba abantu bazehlise kangaka ezweni na?” Futhi kunuka! Futhi lapho ngihamba ngiyongena kulezozindawo, bengihlale ngicabanga, “Ukunuka okunje!” Nginga... Phakathi lapho, ngangibamba ikhala lami *kanje*, ukuba ngigeze izandla zami. Ngangesaba ukuthi ngizothi ngibamba ingide, futhi, kube namagciwane esifo sogconsula nezinto. Futhi ngacabanga, “O!”

<sup>125</sup> Ngelinye ilanga, ngimi esikhumulweni sezindiza, enye yalezozindawo engake ngangena kuyo, kumbe endaweni yomzila wesitimela, ngangena kulokho. Futhi ngacabanga, “O, bakithi.”

<sup>126</sup> Futhi Okuthize kwathi kimi, “Linuka kanjalo-ke izwe kuNkulunkulu. Kuyisinengiso.”

<sup>127</sup> Ngacabanga, uma ngibona owesifazane ehla ngomgwaqo, ezithwabazela nje kanjalo, futhi egqoke izingubo zabelilisa, kubukeka kanjalo-ke kuNkulunkulu. Kuyisinengiso, into engcolile futhi enukayo, phambi kukaNkulunkulu. Nokho, uyovele aziyele esontweni nje ngeSonto, bese eyahlobisa.

Kuyokwehlela owesilisa lapho, afike aphuze, futhi akhohlise, futhi athande imali, futhi akhohlise umakhelwane wakhe, nakho konke okunye, ukuba athole imali ethe xaxa; bese enza lezizinto, futhi agembule, futhi abheme, futhi aphuze, futhi aqambe amanga; asuke lapho aye esontweni afike afakaze. Isinengiso! Ukungcola! Lelo yisonto lezihlakaniphi.

<sup>128</sup> Uthi, “Kuhle, ngiyasonta.” Yebo, bese bethi ukukhipha inkonzo, imizuzu elishumi nanhlanu, ukuze bonke abadikoni nabo bonke bake bathi ukubhema, nomfundisi, futhi, ngaphambi kokuba nibuye nibuyele nibe nenkonzo. Ngitshele? Zehlukanise nakho konke okungcolileyo!

<sup>129</sup> “Nichitha umzimba; ngiyakuwuchitha.” UNkulunkulu wathi Uyokwenza. Futhi namuhla, phezu komdlavuzi, ubanga ukufa okungamashumi ayisishiyagalolunye-mento amaphesente, womdlavuzi womphimbo namaphaphu, ubangelwa ngukubhema osikilidi. “Nichitha umzimba; ngiyakuwuchitha.” Kodwa baboshwe ngqi yisihogo, beginqika kanjalo, abazi.

Futhi omunye umshumayeli emi epulpiti eneziqu ezine, ephuma ekoliji, ebhema, qobo lwakhe. Ake ngikutshele okuthize, mfowethu. UMoya oNgcwele wathunyelwa ukubiza abesilisa nabesifazane baphume kuleyonto. Zehlukanise!

Igama *ibandla* lichaza ukwa “hlukaniswa.” “Phumani phakathi kwabo,” kwasho iBhayibheli. “Ningathinti okungcolile kwabo, khona Ngiyonamukela; futhi niyoba ngamadodana namadodakazi kiMi, futhi ngibe nguNkulunkulu kini.” O,

he! Angiqonde khona ukuba ngedeleleke, kodwa ngiqonde ukubaqotho nokuba neqiniso. Yebo, mnumzane. O, into embi kangaka!

<sup>130</sup> Silisa nesifazane, simiphi thina namuhla na? Sikuphi na? Ake sime.

<sup>131</sup> Ngobunye ubusuku, ngale kwesihlalo esincane esidala laphaya ekamelweni, (futhi sekufanele ngivale), isihlalo esincane esidala esigoqwayo. Emva kokuba kade ngikhuleka izinsuku ezintathu kumbe ezine, ngakho ngafinyelela kwenye indawo, ngihamba ngizungeza, futhi ngicabanga, “O Nkulunkulu,” futhi ngafinyelela kwenye indawo ngaze angangabe ngisazi ukuthi kumele ngenzeni. Ngathi, “Nkulunkulu, sisekupheleni komgwaqo. Futhi ngiyaqonda ukuthi ngibe ngonganaki. Nganginezimemo okwakufanele ngiye kuzo, futhi ngikhathele, futhi angangakwenza.” Ngase ngicabanga-ke ukuthi sengathi ngiyayibona iNkosi yami ibhadazela ngaleya ebumnyameni, ngenkathi Isikhathele kakhulu sekulukhuni ngisho ukuba Iphakamise unyawo emva kolunye, kodwa Yayinga... Yamela owesifazane waseNayini, kwase kuphunyiswa umfana lapho owayefile; Yaze yaya ngale yathinta uhlaka, futhi yasebenzisa lawomandla amancane aye kuYo ukuvusa lowomfana. “Awu, ngikhathale kanjani na? Yini indaba ngami, Nkosi na? Lapha ngiyacabanga, ‘Yebo, sengiyaguga. A—angikwazi ukukwenza.’”

<sup>132</sup> Kwakukhona uMose, uNkulunkulu ofanayo engimkhonzayo, wama ngaleya, enekhulu namashumi amabili eminyaka ubudala.

Kwakukhona uKalebi, wama emdala ngeminyaka engamashumi ayisishiyagalolunye, ephethe inkemba esandleni sakhe, wayesethi, “UJoshuwa wabeka lenkemba esandleni sami, eminyakeni engamashumi amane eyedlulayo.” Wayesenamashumi ayisishiyagalombili ngaleyonkathi. Wathi, “Ngiseyilowomuntu okahle nanamhlanje njengoba nganginjalo ngaleyonkathi.” Amen.

Ngathi, “Nkulunkulu, yiba nomusa kimi.”

<sup>133</sup> Ngathi, “Kuhle, buka lapha, ngihlala njalo...” Futhi ngathatha umkami (emuva laphaya) ngesandla, sanquma kabili kuleliBhayibheli naseBhayibhelini lakhe elincane, ngase ngithi, “S’thandwa, bengiyilokhu ngenqaba impela. UMoya oNgcwele uyangisola phakathi kwami.” Ngathi, “Ngicabanga ngalezo zingwejeje ngaleya. Ngicabanga ngoHattie Wright emuva laphaya, nabafanyana. Ngicabanga ngalokho uNkulunkulu akwenzayo, ekhombisa ukuthi WayenguNkulunkulu, okwazi ukudala.” Haleluya!

Ngacabanga, “Ungitshelile lokho, eminyakeni eyedlula, Angiyikukuyeka. Angisoze ngakushiya. Akukho muntu oyoma phambi kwakho, zonke izinsuku zokuphila kwakho. Ngiyoba

nawe. Futhi kusukela kulesisandla sokwahlukanisa, kuyofika lapho khona oyoze wazi imfihlo yenhliziyi. Emva kwalokho, kuyodlondlobala kuye phezulu.’ Unyaka emva kwalokho, kwafakazeka ukuthi kuphelele, izwe lonke. Nakhu kufika lokhu, lena enye inkonzo enkulu, ekwedlula kude kakhulu lokho.”

Ngathi, “S’thandwa, ngithatha isandla sakho. Ngokusizwa nguNkulunkulu nomusa kaNkulunkulu, ungaphinde ungivumele ngenqabe futhi. Mangiqhubekele kulemvuselelo lapha ukuba ngishumaye sengathi angikaze. Mangihambe lapha, ukuba kuqala kungeweliseke mina uqobo, bese ngenzela abantu indlela; ukuthi izono okungezami, ukunganaki kwami ngqo kube ngaphansi kweGazi, amaphutha ami ngqo abengaphansi kweGazi, ukuze ngiphume ngihambe bese ngithi, ‘Ngilandeleni, bantu.’” Kunjalo.

Ngiyakuzonda ukubona umfo ethi, “Hamba ukwenze.” Ngithanda ukubona umuntu ozohola indlela ukuba akwenze. Yebo, mnumzane.

<sup>134</sup> Lapha esikhathini esedule, sasinomlilo ezansi edolobheni lapha, iNkampani iPfau Oil yathungeleka ngomlilo. Babenomnyango wezoMlilo waseJeffersonville ezansi laphaya. Nomngane wami, indoda elungileyo, wayengayejwayele imililo emikhulu kanjalo, wayehamba lapho, ethi, “Chinsani ngamanzi amancane *ngapha*, bafana. Chinsani ngamanzi amancane *ngapha*.”

Nakhu kukhuphukela iClarksville encane lapho, “nqe, nqe, nqe, nqe,” yagijimela phezulu lapho. Wayesethi, induna yomlilo yagxuma yehla, yathi, “Chinsani ngamanzi amancane phansi *ngapha*. Shaya lelifasitela phansi *ngapha*. Chinsani ngamanzi amancane *laphaya*.”

<sup>135</sup> Kodwa ngaphesheya komfula kwafika amadoda omlilo aqeqeshiwe evela eLouisville. Lelohhuku elikhulu nelada lathi lima nje induna yabe isisekupheleni kwelada. Ngenkathi ilada likhuphuka, yabe isisenhlokweni. Yaphonsa imbazo yayo ingakafiki lapho, yashaya ifasitela laphuma, yathi, “Wozani, bafana!” Yilokho-ke. Umlilo wacima emizuzwini embalwa.

Akusikho ukuthi, “Chinsani ngamanzi amancane *lapha*. Chinsani ngamanzi amancane *laphaya*.” Kunikhumbuza, abanye balaba abashumayeli abahlakaniphile.

<sup>136</sup> Wozani! Asambeni! Ngiyazi ukuthi KuliQiniso. Nginambithile futhi ngabona. Udumo! UMoya oNgcwele uqinisile. UNkulunkulu ulungile. Ungazami *lapha*, uzame *laphaya*; asihambe singene kuYe! Ulapha. Ungowakho. UNkulunkulu wapha aMandla aKhe eBandleni laKhe. Akusikho ukuchinsa ngaphandle *lokhu* lapha, futhi uchine ngaphandle; awusoze wenza lutho. Holela phambili! Amen. Wo! Wewu!

Ungeke usabona ngisho nangazo. [UMfowethu Branham ususa izibuko zakhe zokufunda—Umhl.]

<sup>137</sup> Ameni! Sizokwenzenjani na? Umuntu ngamunye ohlezi lapha ugcwaliswe ngento ethize.

Ngizobe sengivala-ke; ngifanele impela, emva kwalokho.

Ugcwaliswe ngento ethize. Ungeke uhlale lapho kungekho ogcwele khona. Unokuphila kuwe. Lokho kuphila kuyakubusa, nalokho kuphila kubuswa umoya.

Manje, ungahle ukuba ugcewele izwe, uthanda izwe kumbe izinto zezwe. UNkulunkulu abenomusa kuwe.

Ungahle ukuba ugcewele izivumokholo ezivela esontweni elithize, imithandazwana ethize oyishoyo, ucabanga ukuthi kuzonxusela umuntu othize ofileyo, kumbe—kumbe wenze uphawu oluthize luphambane kuwe. UNkulunkulu abenomusa kuwe.

<sup>138</sup> Futhi ungahle ukuba ugcewele inkolo, futhi nalokho kusekubi kakhulu. Kunjalo. Kunjalo. IBhayibheli lathi, “Ezinsukwini zokugcina bayoba ngabakholwayo impela, benesimo sokumesaba uNkulunkulu; benesimo sokumesaba uNkulunkulu, kepha aMandla akho bewaphika: labo-ke wobagwema.”

Uma ugcewele inkolo, ungolusizi; inkolo nje, kuphela. Uma ugcewele izivumokholo, awazi ukuthi ukhuluma ngani. Uma ugcewele izwe, uphuphuthekile.

<sup>139</sup> Bese-ke, futhi, ungagcwala uMoya oNgcewele. Ameni. Ngethemba ukuthi ninawo. Futhi, uma ningenjalo, ngethemba ukuthi niyagcwala. Futhi uma nigcwale uMoya oNgcewele, ninani na? NinaMandla. Ninothando. Ninokuthula. “Ukuthula kwaMi ngiyonipha khona; akunjengokupha kwezwe, ukupha kwaMi.” Ninokuthula. Nibekwe uphawu. Ninophawu. Ameni. Ninokuphumula. Ninenjabulo engakhulumeki, futhi nigcewele inkazimulo. Nigxilile. O, he! Yilokho eniyikho, noMoya oNgcewele. Nino. . . Uma nigcewele uMoya oNgcewele, “Nedlulile ekufeni nangena ekuPhileni,” nilindele uvuko olukhulu osukwini lokugcina. Ameni!

<sup>140</sup> Ezweni elizayo, ngeNkosi yethu uJesu Kristu, futhi yena owaMbona eza ngenkazimulo nangobukhosi, “Ulwandle luyokhipha abafuleyo balo.” “Imizimba ebolayo yalabo abalele kuYe bayo. . . .”

“Lalani kuYe.” Ningenani kanjani kuYe na? “NgaMoya munye thina sonke sabhaphathizwa sibe-Mzimba munye.”

“Imizimba ebolayo yalabo abalele kuYe bayoguqulwa benziwe babenjengomzimba waKhe uQobo wenkazimulo, ngamandla Angazihlelela ngawo konke phansi kwaKhe.”

“Ngezwa izwi livela eZulwini,” kwasho uJohane, “lathi kimi, ‘Loba ukuthi, ‘Babusisiwe abafuleyo abafele eNkosini. . . .’” Nizongena kanjani na? “NgaMoya munye sibhaphathizelwe eMzimbeni.” [UMfowethu Branham ushaya izandla zakhe

kanyekanye kanye—Umhl.] “...abafela eNkosini kusukela kulesisikhathi; ngokuba baphumule ekukhandlekeni kwabo; ngokuba imisebenzi yabo iyabalandela.”” Hm!

Wawuthumelela lokho-ke uMoya oNgcwele. O, isibusiso esiqinisekile, uJesu ungowami! NgikuYe, naYe ukimi; uBaba ukuYe, naYe ukuBaba; noBaba ukimi, nami ngikuYe.

UJesu ungowami!  
O, isandulela senkazimulo kaNkulunkulu!  
Ngiyindlalifa yensindiso, ngithengwe  
nguNkulunkulu,  
Ngizalwe nguMoya waKhe, lapho ngihlanzwa  
eGazini laKhe.

Ameni. Ngangingenakukuhweba. O, he!

Onke amatshe abomvu klebhu aligugu  
namadayimane, nesiliva negolide,  
Amabhokisi aKhe agcwele, Unengecebo enkulu  
kakhulu.

Ngokuba ngingumntwana weNkosi!  
Ngingumntwana weNkosi!  
NoJesu uMsindisi wami,  
Ngenze ngibe umntwana weNkosi!

<sup>141</sup> Ameni futhi ameni. Ngingekushintshanise.  
Ngingekushintshanise. Nginemibili kumbe eminye emithathu  
imiBha-...

Manje-ke, nanku omunye umBhalo. Uma—uma ugcewaliswe ngoMoya oNgcwele, yilezozinto onazo. Manje-ke uyini, ezweni na? Umfokazi. Ngiyazi ukuthi isikhathi sesihambile, kodwa asikahambi kakhulu kulokhu. [UMfowethu Branham ushaya izandla zakhe kanyekanye kanye—Umhl.] Umfokazi! O!

Siyizihambi futhi singabafokazi lapha,  
Sifuna umuzi ozayo,  
Isikebhe sokuhlenga siyeza masinyane,  
Ukuqoqa amaGugu aKhe aye eKhaya.

<sup>142</sup> Ngiyawezwa amanzi ehaza ngaleya eMfuleni iOhio, ngenkathi ngisengumshumayeli osengumfana omdadlana cishe ngineminyaka ubudala engamashumi amabili-nambili, ngicula lelo lapho. Futhi ngezwa, ngabuka phezulu ngaphezu kwami, ngase ngizwa iZwi elathi, “Buka phezulu.” Nakhu kufika lokho kuKhanya okukhulu kulenga khona ngaleya, kweza kwehlela phezulu kwami kwathi, “NjengoJohane umBhaphathizi wathunyelwa ukwandulela ukufika kokuqala kukaKristu, wena uyoba noMlayezo oyokwandulela ukuBuya kwesibili kukaKristu.”

O, ngangingakukholwa kanjani na? Kodwa kwenzeka ngokufanayo nse. Futhi kulobubusuku imililo yemvuselelo ivutha ngokujikeleza umhlaba wonke. Elikhulu iBandla

elihlengiweyo likaNkulunkulu Laziphakamisa laphuma kuleyondawo, nemikhulu imikhankaso yokuphulukisa, nezibonakaliso, nezimangaliso, nezimanga, likhombisa ukubuya.

<sup>143</sup> Ungumfokazi, futhi uyisihambi. Wenza izinto ezingejwayelekile, zahlukile kulokho owawuvamise ukukwenza. Awuziphathi njengoba wawenza. Abantu . . . UMoya oNgcwele, uma Ufika phezulu kwakho, bese ugqwaliswa ngoMoya oNgcwele, uzishaya indiva izinto zezwe. Uzishaya indiva izinto ezizokuba. Ukushaya indiva. Bese uba yi—yisidalwa esiziphathisa okwensumansumane, ichwane ledada elibi, kubo, ukhozi oluncane olwachanyuselwa phansi kwesidleke sesikhukhukazi; engashumayela ngalo, *Nalapho UKhozi Lunyakazisa IsiDleke Salo*. Uyisidalwa esibukeka sihlekisa, kubo.

Kodwa, o, he, uhamba ukhuphuka ngoMgwaqo omkhulu weNkosi! Amen. O, nguMgwaqo omkhulu oya eZulwini. Futhi ngihamba ngikhuphuka ngoMgwaqo omkhulu weNkosi.

Bathi, “Awubheke lowaya mgingqiki ongcewele, lelochwane ledada elibi. Nguye lowomshumayeli ongumgingqiki ongcewele.”

<sup>144</sup> Umshumayeli odumileyo oyiMethodisti uthe kumlisa namhlanje, eLouisville, wathi, “Ngithanda ukusiza uMfowethu Billy, kodwa uyazi ukuthi ngizokwenzenjani na? Ngizokhipha intamo yami.” Awudinga kungikhiphela-ntamo yakho.

Wangikhiphela ukuphila kwaKhe. Amen! . . .? . . .Kuphela nje uzihambela ukhuphuka ngoMgwaqo omkhulu weNkosi, yilokho kuphela. O, he! Ugqwaliswe ngoMoya waKhe! Uzalwe ngoMoya waKhe! Ngahlanzwa eGazini laKhe! Haleluya! Thokoza!

<sup>145</sup> Bese futhi enye into, ngani, yini ekwenza wenze lokho na? Usengumuntu, kodwa yini ekwenza ukwenze na? Yingoba uyafika, wena, uMoya wakho uvela phezulu. NguNkulunkulu ekuwe.

<sup>146</sup> Ngenkathi ngiwelela eRoma, ngaqaphela ukuthi bona, bonke, babenomoya waseRoma. Ngenkathi ngiya eGreece, bonke babenomoya wase Greece. Ngaya eNgilandi; bonke babenomoya wamaNgisi. Uma uhambela ezindaweni, uthola . . . Khona bese uthola umoya waseMelika; kuyesabeka.

<sup>147</sup> Ngenkathi ngiyongena emihumeni kaSan Angelo eRoma, babenophawu enhla lapho, “Niyacelwa, besifazane baseMelika, gqokani izingubo, ukuhlonipha abafileyo.” Umoya waseMelika.

Babaqaphela behla endizeni, bona begqoke lezozingubo ezincane, futhi wonke umuntu uhamba ayobabuka, futhi nakhu kufika uNkosazane Melika. Lowo ngumoya waseMelika. Ungavele usho ukuthi uvela kuphi; evunule, mfana, edonsa uhlobo lwenja endadlana enekhala elide emva kwakhe.

Kunjalo. O, yebo, uyi. . . Yena, uyiMelika, uNkosazane Melika; ehamba ehla, niyazi, eqhenya kunjalo. Ngani na? Unomoya waseMelika. [UMfowethu Branham ushaya phezu kwepulpiti kasithupha—Umhl.] Kepha uJesu wathi, Wafakaza ngokumelana nakho ngalolosuku, Wathi, “Nina ningabaphansi kulomhlaba. Mina ngingowaPhezulu.”

Futhi uma unoMoya kaKristu kuwe, wena ungowaPhezulu, ngakho-ke uyisihambi lapha.

<sup>148</sup> Kodwa unemvelo yendawo ovela khona. Yilokho engizama ukukusho. UmRoma uwelela nganeno, wenwaya ikhanda lakhe; neJalimane liwelela nganeno; umMelika uwelela ngale. Ngani na? Ninemimoya yalawomazwe enivela kuwona.

Yilokho okusenza sehluke kakhulu kangaka ezweni. NingabaPhezulu. Nizelwe. Uyi—uyisakhamuzi sakomunye uMbuso. Niyakukholwa na? [Ibandla lithi, “Ameni. —Umhl.] Uyilokho-ke uMoya oNgcwele, ungowokukwenza ube yisakhamuzi soMbuso kaNkulunkulu.

<sup>149</sup> Bese, uma uyisakhamuzi soMbuso kaNkulunkulu, Ukwenza uziphathe kanjani na? Njengoba uNkulunkulu enza eMbusweni waKhe. Manje, uNkulunkulu wenzani eMbusweni waKhe na? Ngubungcwele, ukulunga, ubumhlophe bomcabango, ubumhlophe bengqondo; aMandla nothando, ukuya kwabalahlekile, ukuphulukisa abagulayo, ukwenza izimangaliso, ukwenza izinto ezinkulu. Bese-ke, ezweni ubukeka uhlanya, futhi bathi, “Labo bafu baphambene ekhanda labo.” Niyabona na? Kodwa uyisakhamuzi soMbuso.

<sup>150</sup> Owodwa futhi umBhalo, uma nifuna ukukuloba phansi, uJohane 12:24. Ake nginicaphunele wona masinya nje. UJesu wathi:

. . . *uma inhlamvu kakolweni iwela emhlabathini. . .*  
ize ife, ingeke yathela okunye ukuphila.

Manje, bukani, ukuphawula okukodwa kokuvala manje. Futhi khumbulani, manje-ke, ngokoqobo ku. . . Manje, kinina bantu, kusemqoka ngokoqobo futhi kudingekile, futhi kuyaphoqeleka futhi kucindezelekile, ukuba nemukele uMoya oNgcwele manje. Ngokuba, uma ningawemukeli, ningeke nize ovukweni. Manje qaphelani. UNkulunkulu angeke ephule imithetho yaKhe. Siyakwazi lokho. Ulandela imithetho yaKhe.

<sup>151</sup> Manje, u—uhlamvu lukakolo, kumbe inhlamvu, sizothatha yona, njengoba uJesu asho lapho. Impela, i—inhlamvu, eBhayibhelini, bengifunda ngayo nje namuhla, kubhekiswa emthaneni nozi lwawo okwenziwa ngalo izingubo kumbe noma yiyiphi inhlobo yembewu, kodwa, ukolo, ubhali, ileyizi, kumbe noma yini, inhlamvu. Kepha uma inhlamvu kakolo iwela emhlabathini, manje, kukhona. . . Sonke lapha sibonile, niyazi ukuthi lokhu kuyenzeka. Inhlamvu kakolo, kumbe uhlamvu

lokusanhlamvu, lungabukeka luphelele phaqa, futhi ulufake emhlabathini, futhi uma leyonhlamvu. . .

Lunokuphila okungapheliyo. Luyoya phansi namuhla, lubuye luziveze esiqwini; lubuye lubuyele phansi, futhi luye phezulu futhi; lubuye lubuyele phansi. Ukuphila okungapheliyo kwalo.

Uma leyonhlamvu ingenayo imbewu yokuphila kuyo, akunandaba ukuthi ibukeka kahle kanjani, soze yamila. Iyoya emhlabathini ibole, futhi kuyilokho-ke. Ingxenye yayo, izinto uqobo lwazo, zingasetshenziselwa ukuvundisa nezinto emhlabathini. Kepha mayelana nokuba ibuye iphile futhi, ayisoze yaphila ngaphandle uma inokuphila okungapheliyo kuyo. Noma ubani uyakwazi lokho. Ungeke nje.

<sup>152</sup> Kungabakhona amadoda amabili, eyodwa yawo impela nje, omabili afane impela. Enye yawo ingaba ngumuntu olungileyo, ingenza imisebenzi elungileyo, ingenza nokunye; kepha uma leyondoda ingenakho ukuPhila okuPhakade kuyo, ayisoze yavuka ekuvukeni. Ingeke ikwenze; akukho lutho lapho oluzovuka. Akukho okuzoyikhuphula, akukho kuPhila. Ngakho, niyabo, mfowethu othandekayo, dadewethu othandekayo, uma umuntu engazalwa ngokusha, akasoze abuyela kuloMbuso. Angeke. “Uma leNhlamvu kakolo ingaweli emhlabathini ife.” Wayekhuluma ngaYe uqobo. Kodwa Wayenayo, kungesikho ukuphila okungapheliyo, wayenokuPhila okuPhakade; nokuPhila anipha khona, ukuze nibe nenhlobo eyodwa yokuPhila.

<sup>153</sup> Manje, uma unokuphila kobuntu nje, okwenele ukuba kukuhambise kukujikelezisa futhi ukhanuka, “Lowo ozinikela ekutamaseni ufile esekhona,” ungeke uvuke. Ungaba yintombazane engusaziwayo kakhulu esikoleni. Ungaba yintombazane engusaziwayo kakhulu emdlalweni wamakhadi womphakathi wakini. Ungaba ngowesifazane ogqoka kahle ukubedlula bonke ezweni. Ungabamuhle kakhulu. Ungaba ngowakheke kahle kakhulu. Ungaba yisithixo kumkhwenyana wakho. Ungaba yizo zonke lezizinto, esingathi, lokho kuyisimanga. Kodwa, dadewethu, uma ungenawo uMoya oNgcwele kuwe, ongokuPhila okuPhakade, ekupheleni kwalomgwaqo uphelile.

Futhi angikhathali ukuthi ubukeka kanjani kumbe lezizinto zinjani, kumbe awuthandwa ngabantu kumbe ungasaziwayo kangakanani, ukuthi umuhle kumbe umubi kangakanani; uma unokuPhila okuPhakade, lapho uyophila njalonjalo.

<sup>154</sup> Lapho inyanga nezinkanyezi sekungasekho, nomhlaba usukhale wabheka ezintabeni nezingwadule, futhi yonke into yenzenjalo—yenzajalo, awusekho; nezwe licathulisa okwendoda edakiwe iya ekhaya ebusuku, nezinkanyezi zale ukukhanya, futhi ziwe amazulwini, nenyanga iphenduke



igazi; ne—nelanga likhophoze lifihle ubuso balo, lapho zibona iNdodana yomuntu iza. Uyokhanya ekulungeni kukaJesu Kristu, ukuba uphume ethuneni njengomncane, owesifazane omuhle, ukuba uthathe owakwakho, futhi niphile njalonjalo njalonjalo, nayoyonke iminyaka yaPhakade niyobe nilokhu nisaphila. Ungowalokho-ke uMoya oNgcwele.

Uma uzwa ukudonsa okuncane nje, ungaKuxoshi.

<sup>155</sup> Yini uMoya oNgcwele na? NguNkulunkulu kuwe. Ungowani na? Ukuqhuba umsebenzi waKhe phakathi kwabantu baKhe; ukuqoqela ndawonye iBandla laKhe, ukuletha iBandla endaweni kulolusuku, kude ngaleya kweLuthela, iMethodisti, namaPentekoste, endaweni ebuntwaneni nomusa wokuHlwithwa. Ukuthi, uma lengxenywe yeBandla, uma uMoya ugena kuleliBandla lapha, liyovele livuke; futhi liyokhipha, likhiphe bonke abahlengiweyo abathinte lowoMoya.

LawomaLuthela ama lapho nakho konke ukukhanya ayenakho, ekulungisisweni; lawomaMethodisti awela phansi, futhi babebabhunyela ngamanzi ebusweni babo, uMoya ubashaya ekungcwelisweni; lawomaPentekoste, ayehamba ehla-enyuka ngomgwaqo bababiza ngo “nozilimi, nabankwankwazi, nolimi lwehansi,” nakho konke okwalokho; bayoma ekulungeni, emehlweni kaNkulunkulu ngaloloSuku, ngokuqinisekileyo impela njengoba leliBhayibheli limi lapha. Uma ningikholwa ukuthi ngiyinceku... Ningibiza ngomprofethi waKhe; angizibizi ngalokho. Kodwa, lalalani, nginitshela eGameni leNkosi. Labo abakuKristu uNkulunkulu uyobaletha kanye naYe ekufikeni kwaKhe, ekuvukeni, futhi yilabo kuphela abakuKristu.

Singena kanjani kuKristu, bantu na?

<sup>156</sup> Ngesivumokholo esisodwa thina sonke sihlangene phakathi na? Qhabo. Ngokuxhawulana ngezandla thina sonke sidonselwe phakathi na? Qhabo. Ngamanzi awodwa thina sonke sibhaphathize iwe kuwo na? Qhabo. Kumbe ngehlelo elilodwa thina sonke sihlelelwe kulo na? Qhabo.

Kodwa, ngabaseKorinte bokuQala 12:13, “NgaMoya munye, uMoya oNgcwele, uMoya kaNkulunkulu, thina sonke...” IMethodisti, iBaptisti, iLuthela, iPresbyterian, “Sihamba ekuKhanyeni, njengalokhu Yena uqobo esekuKhanyeni, khona sinenhlanganyelo omunye nomunye, neGazi likaJesu Kristu, iNdodana kaNkulunkulu, liyasihlambulula kukho konke ukungalungi.” “NgaMoya munye thina sonke sabhaphathizwa sibe-Mzimba munye, futhi senziwa abahlanganyeli bomusa waKhe.”

<sup>157</sup> Ungeke uye ekwaHlulelweni. “Ozwa amaZwi aMi akholwe.” Akekho umuntu ongakholwa aze ukuba usewutholile uMoya oNgcwele. “Akholwe NgoNgithumileyo,” lapho uMoya oNgcwele esefakazile ngokuvuka kwaKhe. “UnokuPhila

okuPhakade, akasayikuya ekwahlulelweni, kodwa wedlulile ekufeni wangena ekuPhileni.” Ini? Awusoze ubambe ukwaHlulelwa. Awusoze ume esiHlalweni esimHlophe sobukhosi ukuba wahlulelwe.

Uhlangabezana nokwahlulelwa kwakho khona khona lapha. Usukwedlule ekwahlulelwa kwakho lapho sewedlulile bese uthi, “Angilungile, nokufunda kwami akulungile. Nkosi, woza ungene kimi, ungithathe ungihole, Nkosi. Angikhathali ukuthi lelizwe elihlanyayo lithini. Ngihole, Nkosi, ngoMoya waKho.” Usuwehlulele-ke lapho. Zahlulele unjengesilima sikaKristu, futhi, ekulungeni kwaKhe, ngaloloSuku siyoma sesingenakufa ngokufana naYe.

<sup>158</sup> Indlela eyodwa kuphela. Kanjani na? “NgaMoya munye thina sonke sabhaphathizwa sibe-Mzimba munye.” Futhi uma ukulowoMzimba, ukwahlulela sekuvele kuwahlulele lowoMzimba, futhi usuMamukele njengenhlawulo yesono sakh.

Uthi, “Ngikwenzile lokho, Mfowethu Branham.”

Bese, uma uMoya oNgcwele esebuyile futhi akubeke uphawu njengesibonakaliso, lowoMoya ukuletha eMzimbeni kaKristu. Uyayifulathela enye indlela, futhi uyisidalwa esisha kuKristu Jesu. “Wedlulile ekufeni wangena ekuPhileni. Konke okudala kwedlulile, futhi umusha kuKristu!” Ameni!

<sup>159</sup> O, sizani, ake nginincenge, mfowethu omgumKristu noma udadewethu. Ningayivumeli lemvuselelo inedlule. Nifanele nemukele uMoya oNgcwele. Uyini na? UMoya kaNkulunkulu. Wawungowokwenzani na? Ukuba unihole, uniqondise, unigcwalise, uningcwelise, unibizele ngaphandle, ningene eBandleni.

Yini ibandla, lichaza ukuthini igama *ibandla* na? “Ababizelwe ngaphandle, bahlukaniswa.” O, ngingathatha intshumayelo kulokho khona manje! “Ababizelwe ngaphandle, bahlukaniswa,” abafokazi, abaqhelile ezweni, isihambi nomfokazi, sizisho ukuba lapha asinamuzi wasemhlabeni esifisa ukuhlala kuwo. O, he!

<sup>160</sup> Njengo Abrahamama, no Isaka, noJakobe, bagogobala, behlala emathendeni ezweni. Bevuma ukuthi babeyizihambi nabafokazi, inzalo yefa, ifa emuva laphaya; ubaba, ifa. Siyizinzalo zabo. “Ngokuba babebheke uMuzi OMakhi noMenzi wawo kwakunguNkulunkulu.” Ameni. Babehlolisisa.

<sup>161</sup> Futhi, namhlanje, inzalo yabo isabheke uMuzi ozayo, ithi, “Angifuni ukuzilinganisa nalelizwe. Angifune lutho lwalelizwe. Ngiyafuna, ngibheke uMuzi owakhiwe walingana nhlangothi zozine. Ngibheke uMuzi onokuPhila okuPhakade, lapho ilanga lingasayikushona khona, lapho ubudala bungasayikubakhona, lapho indwangu emnyama yokuzila ingasayikubabikho

engideni, kumbe ithuna emmangweni. Ngibheke lowoMuzi, OMakhi noMenzi wawo, kaNkulunkulu.”

162 Yinye kuphela indlela yokuwuthola. “Kwabakhona iTshe elaqheshulwa entabeni, kungengazandla, elaginqikela emhlabeni lawuchoboza, wase uba njengokolo... kumbe amakhoba ezibuyeni.” Makuthi leloTshe, uKristu Jesu; leloTshe eliyisikhubekiso kulo izwe, iTshe lesikhubekiso, iTshe eliyinsini, isikhubekiso kulo isonto; kepha iTshe elifana nenalithi kazibuthe eliligugu kokholwayo, iTshe lesiqiniseko, iTshe lokuphumula. O, he!

Ukuphumula! Ngiyazi ukuthi ngedlulile ekufeni ngangena ekuPhileni. Umphefumulo wami usekuphumuleni. O! “Zanini kiMi nina nonke enikhatheleyo nenisindwayo, mina ngizakuniphumuza emphefumulweni wenu.” “I—isibonakaliso okuzokhulunywa kabi ngaso,” kwasho u—umprofethi kuMariya. Kuyoba yisibonakaliso, impela, kuyoba yiso. Kodwa Siyoba yisiqiniseko. Siyoba luthando. Siyoba ukwaneliseka. Siyoba yinto oyaziyo ukuthi wedlulile ekufeni wangena ekuPhileni.

163 Mfowethu, dadewethu; njengomfowenu, njengenceku yenu kuKristu, ake nginincenge, njengenhliziyoyami yonke. Ungakuvumeli lokhu kweqe ngaphezu kwekhanda lakho, kumbe kukwedlule, kumbe ngaphansi kwakho. KwaMukele ngenhliziyoyakho, futhi uyoba ngumuntu othokozile emhlabeni.

Angikwethembisi ukuthi uzothola isigidi samadola. Qhabo, mnumzane. Mfowethu Leo, ngicabanga ukuthi sekube kuningi lokho kwethenjiswa manje, “izigidi zamadola,” izinto abehlukile abazishilo. “Ukuba ubungumKristu, ubuyothola isigidi samadola futhi uyoba yisicebi.” Anginethembisi lutho.

Nginethembisa lokhu, into kuphela enginganethembisa yona, insindiso yaKhe. Umusa waKhe wanele zonke izivivinyo. Abantu ePentekoste, abazange bakufune ngisho lokho ababenakho. Manje ukhuluma ngosozigidi na? Abazange bakufune lokho ababenakho, Dadewethu Angie.

164 Ngithanda ukukuzwa noGertie nicula, ngolunye lwalezizinsuku, (ukuphi na?), *IViki lokubuyela eKhaya*, ngolunye lwalezizinsuku. Abaningi babo sebedlulile beqa umngcele kusukela lapho. O, he!

Abazicelanga izinto ezinkulu. Abayicelanga imali. Ngani, uPetro wathi, “Isiliva negolide anginalo, kodwa enginakho, ngizokupha khona.”

Futhi ngisho lokho namuhla ebusuku, bangane. Intokozo, uthando, isiqiniseko, enginakho kuKristu nokuvuka kwaKhe, enginakho, ngininika khona; ngininika khona, njengabantwana bakaNkulunkulu.

Futhi uyeza uhlale esiphambanweni uma uNkulunkulu ekubizile, futhi ungasukumi. Uma ufika kusasa ebusuku, uza

ngoba uzongena lapha uhlale kuze kuphele; noma wenyuke futhi sizokhuleka futhi sikubeke izandla. Hamba... Lolo wuhlelo lweBhayibheli, bababeke izandla ukuba bamukele uMoya oNgcwele. Sizobe-ke sesihamba, uhambe uye ekhaya lakho... Uma uhlala khona lapho nje, uma uhlala ubusuku bonke, hlala kuze kube ngakusasa, hlala kuze kube ngakusasa, hlala kuze kuphele amaholide, hlala kuze kube ngolokuqala onyakeni, futhi uqhubeke uhlale, hlala kuze.

<sup>165</sup> Ukuthi, noma ngabe yini esiyifundisayo kusasa ebusuku, sinikhombise eBhayibhelini ukuthi kuzofikani, kuyofika. Futhi lapho Kufika, khona-ke akukho mademoni eneleyo ekuhluphekeni... Uyazi edlulile ekufeni wangena ekuPhileni. Uyisidalwa esisha kuKristu Jesu. Izinsimbi zokuthokoza zaseZulwini ziyokhala.

<sup>166</sup> Mfowethu Othal, ngiyakutshela, kuvele kukubasele umlilo. Nangu umfana omdala ehlezi lapha, umfowethu wami omdala, leso kwakuyisigebengu sihamba sinezibhamu emaceleni kuso, sibheka umlisa ngokuzungeza ekhoneni, othile ukuba babasakaze ubuchopho babo. Pho kwenzekani na? Ngelinye ilanga wabheka wase ekholwa ekuPhileni. Wayesehamba eqhubeka. Walandela izinkonzo zami. Futhi umfo ozihluphekelayo nje, engenakho okwaneleyo angakudla, futhi wacambalala walala emahlathini ngaseceleni kwethende, elambile futhi omile. Futhi ngelinye ilanga uMoya oNgcwele wafika. O, mfowethu, wakuguqula, awukuguqulanga na? Waletha ukuPhila, wasusa ukufa. Inzondo yahamba, nothando lwangena. O, he! Ubutha nokuxabana konke kwawela le; ukuPhila okusha kwangena.

Buka lapha kwabanye nabanye, abanye nabanye, futhi phandle kuze kuyophumela lapho. O, izinsimbi zokuthokoza zaseZulwini ziyakhala! Bangane, ayikho indlela engingakuchaza ngayo.

<sup>167</sup> Lalelani, ukuze ngishiye lokhu, uma ubukholiwe ubufakazi bami, njengenceku kaKristu, futhi ngizame ukunikhombisa okuseBhayibhelini likaNkulunkulu ukuthi kuliqiniso. Futhi uma amazwi ami engabonakala sengathi athe kungejwayeleki kancane ngalokhu, bukani lesosithombe ezweni lesayense. Qaphela isithelo, ukuthi leNsika yoMlilo eyahola abaNtwana bakwaIsrayeli, qaphela isithelo Esithelayo. Buka ukuthi Yenzani, ukuthi Ikhulumani.

Akusimina okhulumayo; nguYe okhuluma ngani, niyabona. Akusimina obona umbono; nguYe okhuluma ngani. Akusimina ophulukisa abagulayo; nguYe ophakathi kini, ophulukisa abagulayo. Akusimina oshumayelayo; ngiyigwala elisemuva, futhi ngibalekele wona lowomcabango, kodwa nguYe okhuluma konke. Angilazi iZwi; kodwa Yena uyaLazi. Yilokho-ke. Yilokho-ke. Kuyilokho.

Futhi Nanguya. Nayo leyoNgelosi kaNkulunkulu ikhona khona lapha endlini namuhla ebusuku. [UMfowethu Branham ushaya phezu kwepulpiti—Umhl.] O, ngiMthanda kangaka!

<sup>168</sup> Manje bangaki abafuna ukwamukela uMoya oNgcwele na? Asihlole izimpilo zethu. Bangaki abangakaWemukeli, futhi abafunayo na? Phakamisa isandla sakho, uthi, “Mfowethu Branham, ekujuleni kwenhliziyo yami, ngifuna ukwemukela uMoya oNgcwele.” UNkulunkulu anibusise, ndawo zonke.

<sup>169</sup> Bangaki kini asebeWamukele, futhi abafuna ukuhamba njengoba benza eZenzweni 4, bese uthi, “O Nkosi, O Nkosi, yelula isandla saKho ukuba uphulukise, futhi ubonise izibonakaliso nezimangaliso eGameni loMntwana waKho ongcwele uJesu, futhi ungiphe sonke isibindi nothando, ukuba ngikhulume, nokugwaliswa okusha na”? Yebo, nakhu okwami, futhi. Nkulunkulu, ngiphe Wona.

Asikhothamise amakhanda ethu, ekujuleni kobuqotho, wena muntu ngamunye ubambe isifiso sakho enhliziyweni yakho.

<sup>170</sup> Nkosi Jesu, siyawuvala lombuthano omncane namhlanje ebusuku, emva kwenhlanganyelo eZwini noMoya oNgcwele. Usibusise kakhulu futhi wathululela ezinhliziyweni zethu amafutha eZwi laKhe! Kukhona abefundisi, kukhona abesilisa lapha bonke ababekuyo yonke indima yempilo, asebenambithe futhi babona ukuthi iNkosi ilungile. Sesiya manje ukuthi uMoya oNgcwele uyini, isethembiso sikaNkulunkulu. UngukuPhila okuPhakade kulabo abakholwayo.

<sup>171</sup> Futhi siyazi ukuthi uMoya oNgcwele wawunguMoya kaJesu Kristu othunyelwe wabuya, futhi Ukithi namhlanje. Njengoba uNkulunkulu wayengaphezu kwethu, kuleyoNsika yoMlilo; ngaleyonkathi Wahamba nathi, e... umzimba owawubizwa ngo *Emanuweli*, “uNkulunkulu unathi”: futhi manje Ukithi, ngoMoya oNgcwele, uNkulunkulu kithi. O!

UJesu wathi, “Ngalolosuku niyakukwazi nina ukuba NgikuBaba, nani nikiMi, naMi ngikini. Niyokuqonda ngalolosuku. Ngoba, nisezweni lobumnyama, njengoba ngokusho, manje, kodwa ngalolosuku niyoqonda.”

<sup>172</sup> Baba, bekungenziwe kucace kuphelele, ngoba ngaleyonkathi besingebe nalutho esingaba nokholo lwakho. Kodwa yonke imisebenzi kaNkulunkulu ibuswa ukukholwa. Futhi ngokukholwa eZwini laKho, ebufakazini bukaMoya oNgcwele esesimazi manje, ngiyaxusa ukuthi wonke umphefumulo olambile ophakathi lapha uzogwaliswa ngoMoya oNgcwele. Labo abangenaWo, futhi abaWulambele, khumbula nje... Singathi kubo, Nkosi, njengalokhu Owakushoyo, “Nibusisiwe uma nilamba nome. Niyosuthiswa.” Leso yisethembiso. Futhi kubusisekile ngisho ukulamba. Nibusisekile ngisho nasekwazini ukuthi uNkulunkulu usekhulumile kini, ngoba Kwathi, “Akekho ongeza kiMi uma uBaba waMi engamdonsi kuqala.”

<sup>173</sup> Futhi, Nkosi, Labo abadala asebemnkantshubomvu lapha, baphakamisa izandla zabo. Nezami ziphakamile. O Nkosi, siphe ukuqina, siphe aMandla ukwelula isandla soMntwana waKho oNgcwele uJesu, ukuthi izibonakaliso nezimangaliso zenzeke, ukuthi kube yinkonzo ejule kakhulu, okukhulu kunalokho osekuke kwenzeka. Siphe isibindi nothando, ukuba sikhulume kubantu. Siphe khona, Nkosi. Yiba nathi ezintweni zonke, sicela eGameni likaJesu.

<sup>174</sup> Futhi kusasa ebusuku, Nkosi, sengathi kungavela ukuvunguza komoya onamandla, kuwele kulendlu, ukuze kube njengolunye uSuku lwePentekoste. Isisekelo sesibekiwe. Yonke into imi ngomumo. Izinkabi ziyahlatshwa, amathole akhuluphalisiweyo ayahlatshwa, izinqama ziyahlatshwa; itafula liyalungiswa, izimenywa ziyamenywa. O Nkosi, thumela ijubili lePentekoste, kusasa ebusuku, kulendlu, ugcwalise yonke imiphfumulo ngombhaphathizo kaMoya oNgcwele. Siphe khona, Baba. Sikucela eGameni likaJesu. Amen.

. . . siyofunda izinto eziningi,  
Siyoba nehabhu elakhiwe ngegolide,  
mhlawumbe izintambo eziyinkulungwane;  
Siyohlabelela simemeze sisine ngalo, iwundlu  
liyozomisa izinyembezi zethu;

Siyoba nelilodwa ikhaya- . . . iviki elihle  
lokuya ekhaya, iminyaka eyishumi  
lezinkulungwane yokuqala. Amen!

IGazi eliligugu leNdodana kaNkulunkulu  
uQobo lihlanzile langwelisa

Abantu abamangalisayo beGama laKhe futhi  
babizwa ngoMlobokazi.

Nakuba lapha benganakwa bedelelwa,  
ngelinye ilanga iNkosi iyoletha  
Labo abakhethiweyo phakathi kwesango,  
futhi kufanele konke.

Lapho sesingaphakathi kwamasango eparele,  
siyofunda . . .



*WAPHIWELWANI UMOYA ONGCWELE NA? ZUL59-1217*  
(What Was The Holy Ghost Given For?)

LomMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngolweSine kusihlwa, Disemba 17, 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.

ZULU

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Onke amalungelo agodliwe. Lencwadi ingaprintwa kwiprinta yasekhaya yenzelwe okuqondene nomuntu noma inikezelwe, ngesihle, njengethuluzi ukusabalalisa iVangeli likaJesu Kristu. Lencwadi ingethengiswe, iphinde ikhiqizwe zibe ningi, iposwe kwiwebsayiti, igcinwe ngohlelo lokuthi iphinde itholakale, ihunyushelwe kwezinye izilwimi, noma isetshenziselwe ukuzicelela izimali ngaphandle kwemvume ebhaliwe eshiwoyo ye Voice Of God Recordings®.

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