


IMIBUZO NEEMPENDULO

NGOMOYA OYINGCWELE

 Kwaye emva kobusuku obugqithileyo sonke sizalisiwe. Ndiye ndeva iingxelo ezilungileyo namhlanje zabaninzi abathe bamkela uMoya oyiNgcwele. Kwaye siyavuya.

² Ndiyavuya ukuba noMzalwana uGraham kunye nathi ngobu busuku, omnye wabamanyane nathi apha emnqubeni, umalusi webandla lobungcwele phezulu e-Utica. Kunye noMzalwana uJackson, ebelapha ngaphakathi, kubusuku obugqithileyo, ndiyakholwa ibinjalo, okanye ubuyele apha kwisihlwele ndaweni ithile ngoku, umntu othile uthe...Ewe, ndibona uMzalwana uJackson emva esihlweni ngoku. No—noMzalwana uRuddell, ingaba ulapha ngobu busuku? Lowo ngomnye wabamanyane nathi phandle apha kuma “62.” Siyavuya ukuba nabo ngaphakathi. Kwaye kweyethu...Owu, Mzalwana uPat, kunye nabo bonke abanye aba bazalwana, si—kunye naphandle kwisihlwele. Siyavuya ukuba kunye nani nonke apha ngobu busuku.

³ Ngoku, ukuba ndiyakuyithethelela into, bendiyakuzisa abanye babalungileyo abashumayeli phezulu apha baze kuthetha kuni, ngokuba ndisisitshoto nje ekubeni nelo likhulu ixesha kubusuku obugqithileyo.

⁴ Ngoku, umfazi wam, ungumlungisi wam; niyayazi, bazalwana, oko endithetha malunga nako. Uthe abantu ngasemva kubusuku obugqithileyo bebengenakho ukundiva, ngokuba bendithetha kulento. Kwaye ngoku, ngaphambi kokuba ndiqalise, ndizakuzama into ethile. Ngoku, andazi ukuba oko kungcono. Ingaba okuya kugcono emva ngasemva? Okanye oku kugcono? Ingaba oku kungcono? Ngoku, Sthandwa, elo lixesha endafumana uphawu ngokuchasene nawe. Ngoku, bathi oko kungcono. Kulungile. Owu, bethu! Lowo ngumfazi. Lowo ungolungileyo, kuba kube lixesha elide ndingenalo. Usoloko elungisile.

⁵ Kuhle, sibe sinexesha elimnandi ngokuqinisekileyo koba busuku buthathu benkonzo; ndenze njalo. Kwaye ngoku, iteyiphu, zonke ngaphandle kobusuku obugqithileyo... Ndibize uMzalwana uGoad ndaza ndamxelela ukuba eze kuthathela umnquba iteyiphu. Kodwa kwenzekile ukuba ndibe ndiqondile ukuba uBilly Paul uthathe imoto yakhe wemka, ke iteyipu ibingathathwanga ngokokwazi kwam. Ke sikuphosile okuya. Ndingathanda igcinwe ebandleni ngenxa yesizathu sebandla ukwenzela—umntu othile uthi—oko sikukholelwayo.

⁶ Ngoku, ngobubusku ndizakuthetha kwi *Inkomfa Enkulu*, ukuba ndinokugqiba imibuzo ngexesha. Kuze emva koko, ngomso kusasa yinkonzo yempiliso. Kwaye sizakuthandazela abagulayo. Ngoko ke, asinakunikeza—okanye sihambe nje sithi, “Ngoku, ndizakuthabatha wena, nawe, nawe.” Oko akuyi kuba kokulungileyo. Kodwa sikhupha iqela lamakhandi, kwaye ndaweni ithile kuloo makhadi, ndibizela eqongeni ambalwa. Kuze emva koko, ukuba uMoya oyiNgcwele uyaqalisa ukutyhila, emva koko Uyaphuma uye esihlweni uze ufumane abantu phandle esihlweni ukwenzela inkonzo yempiliso. Kuze emva koko, ngomso kusasa, ndiyakube ndithetha, iNkosi ithandile, nje phambi kwenkonzo yempiliso.

⁷ Ndibona umfazi wam ehleka. Sthandwa, ingaba akunakho ukundiva kwaphela? Owu, uyandiva. Kulungile, oko kulungile. Uhleli ngasemva emva kwaye ukuba iyi—akanakundiva, unikina intloko yakhe, “Wena . . . Andikuva, andikuva.”

⁸ Ke ngoko ngomso—ngomso ebusuku yinkonzo yobuvangeli kunye nenkonzo yobhaptizo. Kuze emva koko, kwamsinya ndigqiba ukushumayela ebusuku ngomso, siyakuvula imidiyadiya size sibe nobhaptizo lwamanzi apha ngomso ebusuku. Ukuba iNkosi ithandile, ukuba iNkosi ithandile, kusasa ndifuna—okanye ebusuku ngomso ndifuna ukuthetha kwisihloko: *U—Umqondiso Wanikezwa*. Kuze emva koko, ukuba silapha ebusuku ngoLwesithathu, ukuba iNkosi iyandivumela ukuba ndibe lapha ngoLwesithathu ebusuku, Ndifuna ukuthetha ngesihloko: *Siyibonile Inkwenkwezi Yakhe eMpuma kwaye Size kuMnqula*. Ngoku, oko nje kungaphambi korhatya olwandulela iKrisimesi.

⁹ Kwaye emva koko, kwamsinya emva kweKrisimesi yiveki yeholide yeKrisimesi. Phaya kulapho sithabatha zonke iileta . . . UMzalwana uMercier kunye nabo baqhele ukuzifumana bazikhuphe zonke. Kwaye sizibeka zonke phandle, sithandaze phezu kwezi leta kwaye sicele iNkosi ukuba isikhokelele kwiindawo kwihlabathi apho siyakube sisiya khona.

¹⁰ Ngoku, bona, ngaMadoda Angoosomashishini bamaKristu, anoludwe olukhulu, olufanele lube seFlorida kwamsinya ukwenzela ikomfa yawo. Ukusuka phaya ukuya eKingston, emva koko ngaphaya eHaiti, nokuhlela ePuerto Rico, ukuya eMzantsi Merika, ukunyuka ukubuya ngeMexico.

¹¹ Kodwa iNkosi ikhangeleka indikhokelela eNorway. Andiyazi kutheni. Niyayazi incwadi encinci ebizwa *Indoda Ethunyiweyo IvelakuThixo?* Lolona shicilelo olupapashwe kakhulu eNorway. Yicingeni, oko iNkosi ekwenzileyo phaya. Kwaye xana ndandiphaya, babengayi kundivumela ndibeke izandla kwabagulayo. Ndandiphaya ubusuku obuthathu. Kwaye babengayi kundivumela ndibeke izandla kwabagulayo. Ke niyabona oko uThixo anokwenza. Izihlewele zazizikhulu kakhulu

kwafuneka bathabathe amapolisa akhweleyo, amahashe, baze bawakhwelise ukususa abantu babakhuphe ezitratweni ukuze ndibe nakho ukufika endaweni. Kwaye zange ndibeke zandla kwabagulayo. Ndabathandazela kakade; ndabenza babeka izandla omnye komnye.

¹² Ke...[Umntu othile uthetha noMzalwana uBranham—Mhl.] Ehe, ndiqinisekile ndiyakuyenza, ngoko. Ngoku, ngomso kusasa...Ngoku, ngobubusuku, mhlawumbi siyakungena nje kule mibuzo, ngokuba sinelunge ngenene. Kwaye andiyazi kuyakuba kudala kangakanani iNkosi iyakusigcina kuyo. Kwaye ngoko, ngomso kusasa ingaba nguBilly Paul, uGene okanye uLeo, omnye, uyakuba lapha ukunikeza amakhadi okuthandazelwa ngeyesibhozo de kube licala kweyesibhozo. Ngoku, abasuka ngaphandla kwesixeko abantu, mandiyenze kwakhona ukuze ningalibali. Ukuba ningathanda ukuza emgceci, singakhetha ukuba nabasuka ngaphandle kwesixeko abantu ukuba kunokwenzeka.

¹³ Ngoku, ngamanye amaxesha apha ebandleni sifika endaweni apho bathi, “Kuhle...” Sifumana abasuka ngaphandle kwesixeko abantu, banyuse ubazise...Umntu othile uyakuthi, “Kuhle, bendingakwazi oko bekungalunganga ngabo. Bangabe bebexela into ethile engalunganga.” Emva koko ufumana abantu esixekweni; bathi, “Owu, ungaba uye wabazi bona.” Ke...Emva koko bathi—ibithethiwe, “Kuhle, ndizakuxelela, ngamakhadi okuthandazelwa.” Kulugile, kuzakuthini malunga nabo bangenamakhadi okuthandazelwa. Kwaye kube kulusuku emva kosuku xa iyi... .

Ubusithini? [UMzalwana uBranham uyacelwa abuye umva kumboko wokuthetha—Mhl.] Buya umva kumboko wokuthetha? Kulungile, niyazi, ndasoloko ndishumayela umbindi wendlela. Ke mhlawumbi ndiyakuyithabatha ngolwahlobo. Ingaba ingcono? Ingcono. Kulungile oko. Ndiyakunixelela into eyiyo. Ubuxhakaxhaka bompoposho wethu—wethu kwisidlangalala mbi kakhulu apha, mbi kakhulu. Kwaye asizami ukuba ngcono ngoku, ngokuba sifuna umnquba omtsha wakhiwe kwamsinyane. Kwaye ngoko kuxa siyakubanenkulu indawo (yabona?), ukuba sinokufikelela apha size sandise le ndawo ibenkulwana, size sibeke ezinye iindawo ezininzi, kwaye silungele imihlangano xana sinayo apha.

¹⁴ Kwaye ngoku, khumbulani, ekuseni amakhwenkwe, enye okanye amathathu awo ayakube enikeza amakhadi phakathi kwecala leyesibhozo, okanye, eyesibhozo necala leyesibhozo. Oko kunika ithuba lomntu wonke ukuba kuzinzwe. Kwaye bendithetha malunga nendlela abakhupha ngayo amakhadi, kutheni sikwenza. Kukugcina ucwangco. Yabona? Ngoku, kunokuthini ukuba ndiyangena apha, kanye nje ngokufana nangoku ndize ndithi, “Makathi lo mfazi, lo mfazi, kunye nala ndoda, kunye nalo mfazi...?” Niyabona, iyakubu luhlobo—

iyakuba luhlobo olunzima. Yabona? Kwaye emva koko, ukuba wena . . . Amaxesha amaninzi ndikwenzile oku. Kwaye ukuba abakho baninzi kakhulu kusasa, ndingenza kwa into ekwanye. Ndiyakuthi, “Bangaphi abantu apha abasuka ngaphandle esixekweni abanento engalunganga kubo, phakamani.”

¹⁵ Mzalwana uMarcier, uzokundinceda. Uzakundinceda? [UMzalwana uMercier uyaphendula—Mhl.] Owu, uyeza . . . Uza kuncedo lwakhe. Ndithethile nesihlobo sakho esiyintombazana namhlanje. Ngoku, kungcono ube ngolunge kakhulu kum. Yabona? Kulungile. Kulungile oko. Ndi—ndibuxabisile oba bugorha Mzalwana uLeo. Xana ingalunganga, ma—masiyenze ilunge kangangoko sisazi yenziwa njani, indlela engcono esinakho ukuyenza.

¹⁶ Ke ngoku ngoko, nje cela abantu abasuka ngaphandle kwesixeko ukuba baphakamise izandla zabo abanento engalunganga nabo. Emva koko nje nime phaya, ndingwalise kumntu omnye de uMoya oyiNgewele uqalise, ndize ndithabathe isihlwele sonke. Bangaphi ababelapha xa bakubonayo okuya kusenzeka apha? Ngokuqinisekileyo! Yabona, yabona? Ke akukhathaliseki yeyiphi indlela eyiyo. Yona nje iyi . . .

¹⁷ Ndifuna nikhumbule oku, kwaye ndiyakuzama ukuyiphinda kusasa kwakhona. IiNtlanga, iVangeli enikelwe kuzo yiVangeli yokholo, hayi imisebenzi konke konke. Yabona? Kwaye njengoko nditshilo kubusuku obugqithileyo. Xa uMoya oyiNgewele wawa ePentekoste, xa behlayo baya kumaYuda (Izenzo 19:5), kwafuneka babeke izandla kubo ukuze bamkele Wona. Kwaye xa behlela kumaSamariya, kwafuneka babeke izandla kuwo. Kodwa xana bezayo kwiiNtlanga kwindlu kaKorneli, “Esawathetha la mazwi uPetros . . .” Hayi ukubekwa izandla.

¹⁸ Xa intombi encinci yafayo, intombi kaYayiro, umbingeleli, wathi, “Yiza ubeke izandla kuye, kwaye uyakuphila.” Kodwa xa umphathi khulu womRoma, iNtlanga, wathi, “Andifanelanga ukuba Wena ungene phantsi kophahla lwam, thetha ilizwi.” Yilonto. Yabona?

¹⁹ Umfazi womSirofenikikazi, umGrike eneneni koko wayekuko, xa yena—xa uYesu wathi kuye, wathi, “Akundifanele Mna ukuba ndithabathe isonka sabantwana ndisinike izinja.”

Wathi, “Yinyaniso leyo, Nkosi; kodwa izinja phantsi kwetafile zitya amaqhekezana esonka sabantwana.”

Wathi, “Ngenxa yalentetho, umtyholi usukile kwintombi yakho.” Yitsho izinto ezilungileyo ngoko. Yitsho into elungileyo malunga nomnye umntu. Thetha ngoYesu. Thetha into ethembekileyo, into eyenene. Leyo yindlela yokukhupha amademoni. Akazange athi—Akazange ayithandazele intombi. Akazange atsho nanye into malunga nokuba iphilisiwe; Wathi nje, “Ngenxa yokutsho oku, ngenxa yokutsho oku . . .”

²⁰ UHattie Wright, ngenye imini, zange acele nanto. Wayehleli nje phaya, kodwa watsho into elungileyo, eyamkholisayo uMoya oyiNgcwele. Kwaye uMoya oyiNgcwele waphendula wathi, “Hattie, cela nantoni na uyithandayo, nantoni onayo noyifunayo. Fumanisa okokuba oku kuyinene okanye hayi. Cela nantoni (impiliso yodade wakhe omncinci okhubazekileyo ngomzimba ehleli phaya egogekile; ishumi lezigidi zeedola ukuze ayeke ukomba ezindulini ngaphaya; ubutsha bubuyiselwe kumzimba wakhe oqobekileyo); nantoni ofuna ukuyicela, yicele kanye ngoku. Ukuba Awuzi ukuzokunika kanye ngoku, ngoko ndingumprofeti wobuxoki.” Leyo—leyo leyo yinto ngobunto bayo, ayinjalo?

²¹ UYesu wathi, “Yithi kulentaba. . .” Kwaye uvile i—malunga nokwakwenzekile; olo lulungiselelo esingena kulo. Siphezulu kakhulu endleleni ngoku. Kwamsinya uKuza kweNkosi uYesu. Kwaye kufanele sibe nokholo loxhwilo eBandleni elunokugugulwa ngesiquphe ngokuqhwanayaza kweliso limke, okanye asiyi kumka. Kodwa sanukukhathazeka, liyakuba phaya. Liyakuba phaya. Kwaye xa amandla *eli* bandla enyuka, liyakuzisa abazalwana balo; amandla *ela* bandla ayenyuka, ayakuzisa abazalwana balo; amandla *ela* bandla ayakuzisa abanye abazalwana; emva koko kuyakubakho uvuko lomntu wonke. Kwaye singxamele kulo.

²² Ngoku, ningalibali, amakhadi okuthandazelwa kusasa ngentsimbi yesibhozo kude kube licala leyesibhozo. Emva koko ndibabuzile nantoni na ebikhona, ngoko yekani ukunikeza amakhadi, nize niqhubekile emva, nize nihlale phantsi (yabona?), kuba bayakuba nawo onke anikeziwe mhlawumbi ngela xesha kakade, okanye ngobuninzi kangangokuba siyakutsala ukusuka phaya ndaweni ithile. Amakhwenkwe ayakuphakama, axube onke amakhadi kanye phambi kwenu, emva koko ukuba ufuna libelineye, ufuna libelineye, okanye nantoni ngaphezulu ngolwahlobo. . . Emva koko xa ndingena, nje ndiya. . . Nantonina iNkosi ethi yibize ukusuka. . . Kwaye ukuba Uthi, “Sukubiza kwa ukubiza,” andiyi kuwabiza wona konke konke (yabona?), nje nantoni na okuyiyo.

²³ Kwaye ndi. . . Olwa lungiselelo lona nje lumalunga nokunyamalala kakade; kukho into enkulu ezayo. Khumbulani, phaya kulapho ngalo lonke ixesha ibithethiwe kweli qonga okanye kule pulpiti, kwaye zange yasilela unangoku. Niyalukhumbula ulungiselelo malunga nesandla? Yabona olwakwenzayo? Iingcinga zentliziyo, yabona olwakwenzayo? Ngoku qaphela oku: theta iLizwi, uze ubone oko Likwenzayo. Yabona? Ndinixelele apha kwiminyaka egqithileyo—ibandla (Ndithetha kumnquba)—kwiminyaka egqithileyo, emithathu okanye emine iminyaka egqithileyo, into ethile yayilungiselela ukwenzeka; ilungiselela ukwenzeka. Kwaye apha kungoku

isenzeka kanye kwi...Iyazibumba. Ngoku, sinombulelo ngokuya. Owu, indlela esinombulelo ngayo. Nje sivuya kakhulu.

²⁴ Ngoku, sinelukhuni kakhulu imibuzo apha, kwaye sifuna ukufika msinya kuyo. Umntu othile ujonge kuzo zonke ezi ncwadi ndinazo. Ndathi, “Kuhle, indoda ehlananiphileyo idinga nje ibenye.” Kodwa andiyondoda ihlananiphileyo. Kufanele ndibe nokuninzi kokujonga kuko. Kuhle, esi sisiguquli siGrike, kwaye lena yiBhayibhile, kwaye lena yintlanganiso yamagama. Ke iyi...Sizakucela nje iNkosi isincede kwaye isikhokelele ekuphenduleni le mibuzo nje ngokwendanto Yakhe eNgcwele neLizwi Lakhe.

²⁵ Ke ngoku, masithobise iintloko zethu nje umzuzu ukwenzela umthandazo. Nkosi, sinombulelo kuWe ukusuka emazantsi entliziyi yethu ngako oko othe Wena wasenzela kona kobo busuku buthathu bokugqibela. Owu, ukubona abalungiseleli behlangana emva phaya egumbini kwaye bexhawula izandla, kwanokholo oluhlaziyekileyo, kwa—kwanenyathelo elitsha lokuthatyathwa. Ukutsala emnxebeni...Neentliziyi zethu zigcobile, nabantu besamkela uMoya oyiNgcwele emva kokuba bathe ba—bona iLizwi Lakho, indlela Elichaza inyathelo ngenyathelo indlela yokwamkela uMoya Wakho oyiNgcwele. Sinombulelo kakhulu ngako okuya, Nkosi.

²⁶ Wenza izinto zibe lula kakhulu kuthi, ngokuba singabantu abalula. Kwaye siyathandaza, Thixo, ukuba—ukuba Uyakusenza sibe lula ngokupheleleyo lonke ixesha. Kuba kuku... Olo luhlobo oluzithobayo oluyakuphakanyiswa. Kwaye ubulumko behlabathi bubudenge kuThixo; oko kwamkholisa uThixo ngobudenge bokushunyayelwa ukusindisa bona abo babelahlekile.

²⁷ Kwaye ngoku, Bawo, kukho apha kum inqwaba yemibuzo ethe yabuzwa ukusuka kwiintliziyi ezinyanisekileyo ezikhathalayo. Kwaye omnye wayo uphendulwe ngokungekuko ingamlahlela umntu ngendlela engeyiyo, ukuphosa ukukhanya okungekuko kumbuzo wabo obakhathazayo. Ke Nkosi Thixo, ndiyathandaza ukuba uMoya oyiNgcwele Wakho uyakunyakamela phezu kwethu kwaye uyakutyhila ezi zinto, kuba kubhaliwe eZibhalweni, “Celani kwaye niyakwamkela; kwaye funani yaye niyakufumana; nkqonkqozani kwaye niyakuvulelwa.” Kwaye oko koko sikwenzayo ngoku, Nkosi, ukunkqonkqoza kwisango Lakho lenceba. Simi kwisithunzi sobulungisa bobuNgcwele Bakho, sitarhuzisela iGazi likaKristu kaThixo kunye noMoya oyiNgcwele.

²⁸ Kwaye asizanga ngobu busuku ngokuba siphumile kulantshumayelo yobabusuku buthathu ngoMoya oyiNgcwele, siza ngenzulu intlonelo nokunyaniseka. Siyeza ngokungathi obu busuku bokugqibela ebisiyakuba semhlabeni. Siza sikholelwa ukuba Wena uyakuphendula imithandazo yethu.

Kwaye Nkosi, siyaKucela ngoku usanelise ngoBomi Bakho baNaphakade. Kwaye ekuphenduleni iLizwi lakho, wanga uMoya oyiNgcwele. . .Owu Thixo, njengoko sifumanise ukuba nguWe phakathi kwethu, siyathandaza ukuba Uyakutyhila kuthi ngobubusuku izinto esizinqwenelayo. Kwaye siye sanqwenela ukuba imiphefumlo yethu ibe sekuphumleni, kwaye iingqondo zethu zibe seluxolweni, kwaye ekubeni nokholo kuThixo ukuya phambili ukuya kubanga iintsikelelo Athe wazithembisa. Sicela oku eGameni likaYesu. Amen.

²⁹ Ngoku, ndinayo yonke imibuzo ethe yanikezelwa kum, ngaphandle komnye. Kwaye ndimpendule uMzalwana uMartin omncinci ondibuze umbuzo kubusuku obuphambi kobugqithileyo, nje omnye. Ibiminzi apha kubusuku obugqithileyo, kodwa ibizicelo zokuthandazelwa. Kwaye uMzalwana uMartin undibuzile umbuzo malunga noYohane 3:16—okanye uYohane 3, Ndiyakholwa, malunga, “Angathanga umtu azalwe ngamanzi nangoMoya, akanakububona uBukumkani,” kwaye wayithelekisi kunye neteyiphu endithe ndayithumela ngamaHebhere. Kwaye ndihlangane naye kwigumbi elingasemva apha kubusuku obugqithileyo, kwaye—ngaphambi kokuba ndifumane ithuba lokumphendula, kwaye emva koko ndikwenzile phaya, kwisihloko.

³⁰ Ngoku, ingaba kukho nabani apha obengekho kubusuku obugqithileyo? Masibone izandla zenu, ababengekho kubusuku obugqithileyo. Owu, thina, ngokuqinisekileyo besinqwenela beninokuba beninathi. Siye saba nelinjalo ukuzuka ixesha. UMoya oyiNgcwele. . .

³¹ Ndingathi, nje umzuzu. . .Ayisayi kuvisa buhlungu. Oko kufakwe kwiteyiphu. Kwaye ukuba nawumphi umlungiseleli kwenzeka a—okanye umtu othe kwenzeka ukuba angavumelani noko ndilungiselela ukukutsho, okanye nkqu kwimibuzo, ndiyacela, mzalwana, ukuba akuyi kuyicinga njengengaqhelekanga, kodwa ukuba—khumbula ukuba le teyiphu yenziwe kumnquba wethu apha. Siyafundisa ebantwini bethu. Abalungiseleli abaninzi beenkolo ezahlukeneyo bahleli apha. Kwaye ndingathanda ukungena kumxholo kwakhona, kuba kukho abathile babantu bakuthi abangakhange babenakho ukungena kubusuku obugqithileyo endibonayo ukuba bangaphakathi ngobu busuku. Kwaye ndingathanda ukudlula nje umzuzu, ukuba niyakuyivumela, koko endithethe ngako kubusuku obugqithileyo; kwaye oko bekukwiPentekoste, ekwamkeleni uMoya oyiNgcwele.

Ngoku, ekufundeni kwi *Emphatic Diaglott* yotoliko lwesiGrike, apho bendikhona kubusuku obugqithileyo, ntolelo ilele ivulekile phambi kwam ngoku. Olo lutoliko lemveli ukusuka kwisiGrike ukuya kwisiNgesi. Ayiyi kwabanye abatoliki, iyi—nezinye iinguqulelo, ithe kanye ngqo ukusuka kwisiGrike ukuya kwisiNgesi. Ngoku, amagama esiNgesi,

amaxesha amaninzi anezinjalo iintsingiselo kuwo, njengoko ndinokutsho ngoku, *board* ibhodi. Thabatha elagama *board* ukudineka. Ubuyakuthi, “Ke, uthetha ukuba siyamdina *boring*.” Hayi! “Owu, yena—yena wakuhlawulela ukukhwela *board* kwakhe.” Hayi! Kuhle, yena... “Iyiboard ibhodi ecaleni kwendlu.” Kulungile, yabona? Okanye nayiphi yezo... Kukho amane okanye amahlanu ahlukileyo amagama anokusetyenziswa; kufuneka ufumane umqolo. Igama *see* bona. *See* bona lithetha “ukuqonda,” kwisiNgesi. *Sea* ulwandle lithetha “umzimba wamanzi.” *See* bona kuthetha “ukuyijonga.” Yabona? Kodwa kolutoliko, igama elisetyenzisiweyo apha, endithethe ngalo kubusuku obugqithileyo kwiZenzo isahluko sesi-2, apho ithi, “Iilwimi zomlilo zahlala phezu kwabo...” Ngoku ndingathanda nje ukubuyela emva nje ithutyana. Ningathanda oko, nje ithutyana, kwaye ngahlobo lokuyihlaziya okwethutyana ngaphambi sihambele mgama?

³² Ngoku, tyhilani, kuKumkani uJames wenu okanye nayiphi inguqulelo enifunda kuyo... Kwaye ndifuna ukuyifunda. Kwaye phulaphulisani ngoku. Sanukuphosa ukuqonda. Abaninzi namhlanje, nkqu nodadwethu, abaninzi babo batsale umnxeba, bathi... Nkskz. Morgan... Abaninzi babo bebekho kubusuku obugqithileyo. UNkskz. Morgan ngomnye woodade bethu obencanyiwe; kwaye ebekuluhlu lokufa eLouisville ishumi elinesithandathu, ishumi elinesixhenxe leminyaka eyagqithayo enomhlaza. Ndinga uhleli emva apha kwakhona ngobubusuku. Ebengenakho ukuva, wathi, ngokuba bendithetha ngqo kumboko wokuthetha. Kwaye ngenxa yabo ndifuna ukudlula ngaphaya koku ithutyana.

³³ Ngoku, ndifunda kwesi Sibhalo seZenzo 2:

... ekuzalisekeni kwawo umhla wePentekoste, babebuthelene bonke bengcinga nye... (Ngoku, ndiyakuthanda oko ngcono kunomxhelo mnye: kuba ningaba mxhelo mnye ngokuninzi phezu kwawo nawuphi umxholo, kodwa apha iingcinga zabo zazinye)... ngcinga nye kwaye endaweni enye.

Kwaze ngeqbuliso kwaphuma isandi ezulwini esinjengomoya ovuthuza ngamandla, sayizalisa... indlu yonke ababehleli kuyo. (Hayi beguqile, hayi bethandaza, kodwa behleli)... .

... Iilwimi ezabekayo... (I-i-l-w-i-m-i—iilwimi. “Ezabekayo” kuthetha, “ukwahluka.”)... Iilwimi... *kwabonakala kubo... njengo... mlilo, lwa olo...* (“Olo,” isinye)... lwahlala phezu kwabo bonke ngabanye.

Baye bonke bezaliswe... (“Kwaye,” isihlanganisi)... *bonke bezaliswe nguMoya oyiNgcwele, baza baqalisa*

ukuthetha ngalwimi zimbi, njengoko uMoya wayebanika ukuba bathethe.

Ke kaloku kwakumi eYerusalem apho amaYuda, amadoda awoyika uThixo, evela kuzo zonke iintlanga eziphantsi kwezulu.

...sithe ke sakubakho...yakuba le ngxelo ihanjisiwe, yabuthelana inkitha, yadubadubeka, ngokuba...bonke ngabanye babebeva... yena ethetha ngezakumawabo iintetho.

³⁴ Ngoku qwalaselani! Xa umlilo wefikayo, yayiziilwimi; xa babethetha, yayiyintetho. Ngoku, kukho umahluko omkhulu phakathi kweelwimi neentetho. Kuthi iyinto enye. Kodwa, kwisiGrike, “ulwimi” luthetha *oku*. [UMzalwana uBranham uyabonakalisa—Mhl.] Indlebe *koku*. Yabona? Oko akuthethi intetho; ithetha inxalenye yomzimba wakho elulwimi. Ukuba uyaqwalasela, itolikwe *ilwimi zomlilo* ntoleyo ethetha “njengeelwimi,” njelangatye lomlilo, idangatye elide lomlilo. Ngoku, qaphela ngxininiso ngoku. kwaye yonke nganye yezo ndawo ngoku, sanukuyilibala.

³⁵ Ngoku, sizakunikeza umdlalo weqonga omncinci ngobubusuku. Kwaye ndizakuyekela kuni. Ngoku khumbulani, ukuba nantoni ayingqinelani, oko kuxhomekeke kuni. Kodwa kuphela kwendlela anokuthi nabani abenokufumana nantoni na kuThixo kungokholo. Kwaye ngaphambi kokuba ubenakho...

³⁶ Ndifanele ndazi oko ndikwenzayo ngaphambi kokuba ndibe nokholo koko ndikwenzayo. Kutheni uyakutshata umfazi wakho? Waba nokholo kuye. Wamlinga, wambukela, wajonga apho asuka khona, wayengubani. Leyo yindlela kunye neSibhalo, kunye noThixo. Oko koko okwenza lemibono, i—le Ntsika yoMlilo, zonke ezi zinto, ngokuba uThixo wazithembisa. Utshilo njalo uThixo. Ndimvavanyile Yena ngeLizwi Lakhe ndaze ndazi ukuba LiyiNyaniso. Kwaye ulandela iLizwi Lakhe. Emva koko ukuba kukho ukubhidakala okuncinci ndaweni ithile, ngoko kukho into ethile engalunganga ndaweni ithile. Kuba uThixo (phulaphulani!)—UThixo akazange enze okanye akasokuze asebenze ngokungaphandle kwendlela Yakhe—okanye ngokuchasene nemithetho Yakhe. Ubusika abusokuze buze ehlotyeni, kwaye nehlobo alusokuze luze ebusika. Amagqabi awanakuwa ngexesha lentlakohlaza aze avela kwakhona ekwindla. Akunakho nje ukuyenza.

³⁷ Njengoko benditshilo kubusuku obugqithileyo malunga nomthombo ompompozayo, unkcenkceshela isityalo sakho. Okanye ukuba umi phandle apha embindini wentsimi, kwaye kumnyama tshu, kwaye uyakuthi, “Owu, mbane omkhulu, ndiyazi usedlelweni. Ngoku, ndilahlekile, andazi apho ndiya khona. Nika ukukhanya, ukuze ndibone mandihambe njani! Kukho owaneleyo umbane ukukhanyisa idlelo qhaka.” Injalo

lonto. Ewe, mhlekazi! Kukho owaneleyo umbane kweli gumbi ukulikhanyisa nangaphandle kwazo nezikhanyiso, nangaphandle kokuya. Kodwa kufanele uwulawule. Ngoku, ungakhwaza kokuya de ungabinakho ukukhwaza ngakumbi, ayisokuze ikhanyise. Kodwa ukuba usebenza ngokwemithetho yombane, emva koko uyakufumana ukukhanya.

³⁸ Kulungile, leyo yindlela enye eyiyo ngoThixo. UThixo nguMdali wamazulu nomhlaba, onguye izolo, namhlanje, naphakade. UsenguThixo. Kodwa Uyakusebenza kuphela njengoko wena ulandela imithetho nemiyalelo Yakhe. Zihlobo, nditsho oku: Andizange ndiyibone isilela, kwaye ayisokuze.

³⁹ Ngoku, masiqaphele. UYesu kuLuka ama-24:49 ubayalele abapostile emva kokuba besindisiwe baze bangcwaliswa ngokweLizwi; ukugwetyelwa ngokukholwa kwiNkosi uYesu; ukungcwaliswa kuYohane i-17:17 xana uYesu wathi, “Bangcwalise, Bawo, ngayo iNyaniso. ILizwi Lakhe liyiNyaniso.” Kwaye Waye eliLizwi.

⁴⁰ Ngoku, wabanika amandla okuphilisa abagulayo, ukukhupha iidemoni, ukuvusa abafileyo; kwaye babuya bevuya. Kwaye amagama abo ayeseNcwadini yeMvana yoBomi. Niyakhumbula indlela ebesithe sadlula ngayo kokuya ngoku. Kodwa babengekaguquki. UYesu waxelela uPetros ngobusuku bokubethelelwa emnqamlezweni Kwakhe; Wathi, “Emva okokuba uthe waguquka, emva koko yomeleza abazalwana bakho.”

⁴¹ UMoya oyiNgcwele yintoni...Nikholelwa kude kuye kuBomi obunguNaphakade, kodwa xana uMoya oyiNgcwele ufika Wona buBomi obunguNaphakade. Nikholelwa kude kuye...Nizelwe nguMoya kungcwaliseko, kodwa zange nazalwa nguMoya de uMoya oyiNgcwele afike. Kulungile oko. Usana lunobomi kwisizalo sikanina, izihlunwana ezincinci ziyangcangazela; bubomi. Kodwa bubomi obahlukileyo xana luphefumla umphefumlo wobomi kumathatha alo. Bobahlukileyo. Yilonto iyiyo, iyi . . .

⁴² Mzalwana wam othandekayo womWisile, nomPilgrim Holiness, nomNazarene, ubhaptizo lukaMoya oyiNgcwele lwahlukile kungcwaliseko. Ungcwaliseko lucoco, olulungiselela uBomi. Kodwa xana uMoya oyiNgcwele ufika, BuBomi. Ukulungiselela kukucoca isitya; uMoya oyiNgcwele kukuzalisa isitya. *Ungcwaliseko* luthetha “ukucoca nokubekela ecaleni ukwenzela inkonzo.” UMoya oyiNgcwele uyibeka kwinkonzo. Usisitya athe uThixo wasicoca.

⁴³ Kwaye siyafumanisa uMoya oyiNgcwele nguThixo ngoKwakhe kuwe. UThixo wayephezu kwakho kwiNtsika yoMlilo kunye noMoses. UThixo wayekunye nawe kuYesu Kristu. Ngoku uThixo ukuwe kuMoya oyiNgcwele. Akukho

thixo bathathu, uThixo omnye esebenza kwizikhundla ezintathu.

⁴⁴ UThixo ezithoba, esehlela ezantsi ukusuka phezu komntu. Wayengenakho ukuMchukumisa, kuba wona emyezweni we-Eden waza wazahlula kubudlelwana naYe. Emva koko kwenzeka ntoni? Kwafuneka abe ngaphezulu kwakhe. Igazi leenkunzi zeenkomo neebhokhwe belingayi kuMvumela adlelane kunye nomntu kwakhona; kodwa ngemithetho nemimiselo, ukubonisa kwantlandlolo ngesithunzi eli xesha lisiza, lokwenziwa kwedini ngeenkabi, nanjalo njalo, kunye neegusha... Ngoko xana uThixo wehlela ngasenzantsi waze wahlala kumzimba ongcwalisiweyo, ozalwe yintombi yomfazi, athe uThixo ngoKwakhe... Niyazi oko wakwenzayo uThixo? A—Akazange enze nanto kuphela nje... Wabeka iNtente Yakhe phakathi kwezethu. UThixo wahlala eNtenti ebizwa uYesu Kristu. Wagxumeka iNtente Yakhe kunye nathi, waba... (Ndiya—kushumayela kokuya kusasa, ke kungcono ndikuyeke.) Ngoku, oko—indlela uThixo wantenta okanye wahlala kunye nathi...

⁴⁵ Kwaye ngoku uThixo ungaphakathi kuthi. Wathi uYesu kuYohane i-14, “Ngalo mini niyakuyazi ukuba Mna ndikuye uBawo, uBawo ukuM, kwaye Mna ndikuni, naye nani nikuM.” UThixo ngaphakathi kwethu. Yayiyintoni injongo? Ukufezekisa icebo Lakhe.

⁴⁶ UThixo waba necebo. Wayefuna ukusebenza phakathi kwabantu, Waze walizisa kwiNtsika yoMlilo, ntoleyo yayinguMlilo ongumnqa owawundanda phezu kwabantwana bakaSirayeli. Ngoko laa Mlilo ukwamnye wenziwa umzimba kaYesu. Kwaye Wathi Wayengulaa Mlilo, “Phambi kokuba abekho u-Abraham, NDINGUYE.” Waye engulaa Mlilo. Wathi, “Ndiphuma kuThixo, kwaye ndibuyela kuThixo.” Kwaye emva kokufa Kwakhe, ukungcwatywa, nokuvuka, UPawulos oNgewele wahlangana naYe endleleni—ngexesha igama lakhe lalisenguSawule—endleleni eya eDamasko, kwaye kwakhona Waguqkela wabuyela kulaa Ntsika yoMlilo. UKukhanya kwamphanyaza amehlo. Injalo lonto.

⁴⁷ Kwaye nanku apha namhlanje Yena, ekwanye iNtsika yoMlilo, okwamnye uThixo esenza ekwaminye imiqondiso, ekwaminye imisebenzi. Kutheni? Usebenza phakathi kwabantu Bakhe. Ungaphakathi kuthi. Ndi... Ukunye nani ngoku, “kodwa Ndiyakuba kuni. Ndiyakuba nani, kwa nokuba kuni, kude kupheliswe iphakade,” isiphelo sehlabathi. Uyakuba nathi.

⁴⁸ Ngoku, qwalasela. UYesu wabayalela bona ukuba benyukele eYerusalem kwaye balinde. Igama *hlalani* lithetha “ukulinda,” alithethi ukuthandaza, lithetha “ukulinda.” Babengekalungeli ngeloxa ukushumayela, ngokuba babesazi kuphela uvuko Lwakhe ngokoBuntu Bakhe, bokuMbona ngaphandle. Yena—

Yena wabayalela ukuba bangaphindi bashumayele, bangenzi nto kude kuqala babe bazaliswe ngaMandla asuka ngasentla.

Andikholelwa ukuba nawuphi umshumayeli uthunyelwe nguThixo okanye ubekwe ngokulungileyo... Ngokuba uThixo ngongenangqibeko. Kwaye oko uThixo athi akwenze kubekanye, Ukwenza lonke ixesha. Ngoku, ukuba uThixo ubengayi kubavumela ukuba bashumayele bade babe baye ePentekoste ukuya kwamkela amava asePentekoste akukho mntu, ngaphandleni kothile onzulu umnqweno wakhe okanye wombutho omyaleleyo, unelungelo lokungena epulpitini ade abe uzaliswe nguMoya oyiNgcwele. Injalo kanye loo nto. Ngokuba ubakhokela ngoqulunqo lobukrelekrele bombutho othile ade abe uzaliswe nguMoya oyiNgcwele; kwaye emva koko, ubanika ukudla kwehobe; *IMvana neHobe*, njengoko besithethile kubusuku obugqithileyo.

⁴⁹ Ngoku qwalasela. Wathi, “Nyukelani eYerusalem kwaye nisale phaya; lindani nje phaya ndinde Ndithumele isithembiso sikaBawo.” Kwaze emva koko, yintoni abayenzayo? Kwakukho ikhulu namashumi amabini abo, abafazi namadoda. Baya kwigumbi eliphezulu etempileni.

Ngoku, kwakusondele imini yeSidlo sePentekoste, ukusuka ekuhlanjululweni kwengcwele, ukuxhelwa kwemvana yepasika kude kube ku—kukufika kwePentekoste, yona eyayiziziqhamo zokuqala zesivuno, umbhiyozo, umbhiyozo wePentekoste. Kwaye ezakhiweni...

⁵⁰ Ngoku, ndibe kuwo amazwe. Amazwe asempuma kunqabile abenamanyathelo okunyuka ngaphakathi. Amanyathelo okunyuka ayengaphandle. Ngaphandle kwetempile, siyaxelelwa, kwakukho amanyathelo okunyuka awayekhokelela phezulu egumbini elincinci kude; ukunyuka, nokunyuka, nokunyuka, de ufike kwigumbi elincinci phezulu phaya, njengegumbi elinguvimba kumphezulu wetempile, uhlobo oluthile lwegumbi elincinci, igumbi eliphezulu. Kwaye iBhayibhile yatsho ukuthi babephaya kwaye iingcango zazivaliwe, ngokuba babesoyika amaYuda, ngokuba babezakubadlakaza ngenxa yokunqula iNkosi uYesu, emva kokuba uKayafa umbingeleli omkhulu, noPontiyas Pilato, kunye nabo baMbulala. Ke babezakubhangisa bonke ababizwa amaKristu. Kwaye iingcango zazivaliwe, kwaye babelindile.

⁵¹ Ngoku, kuloo magumbi ngolwahlobo, akukho zifestile. Iifestile yayizizinto ezincinci zemivalo nezinto ezinjengeminyango, uyitsala ivuleke. Kuloo magumbi zizibane ezincinci zamafutha ezijingayo kwaye zivutha... Ukuba nakhe naseCalifornia kwiKhafeteriya kaClifton, wehlele kwigumbi elingasezantsi, kwaye uyakufumana olunye olufana kakhulu uhlobo, lwegumbi eliphezulu. Nakhe naphaya? Bangaphi ngaphakathi apha abakhe baphaya? Ndibona abantu benqwala

iintloko zenu. Kuhle, niyazi endithetha ngako. Kulungile. Yehlelani phaya, kwaye niyakubona uMyezo waseGethsemane; ngaphambi kokuba nenze, niyakuya kwenye yaloo magumbi asempuma. Oko kunyanise ngqo. Phaya nifumana isibane esincinci se-oli yomnquma kunye nomtya omncinci woboya ulele kuso, uvutha.

⁵² Ngoku, masithi babephezulu phaya, bekhwelela kwelicala lingaphandle. Benyukela phaya bazimela, ngokuba babesoyika amaYuda. UYesu zange abaxelele ukuba baye kwigumbi eliphezulu. Wathi nje, “Lindani eYerusalem.” Babesezantsi apha endlwini, kunzima ukuchaza okwakuyakwenzeka. Babeyakuya bangene babafumane. Ke baya kwelincinci elidala igumbi kumanyathelo anyukelayo, kude le kwigumbi eliseluphahleni, kwaye phaya, batshixa igumbi ukuze amaYuda angabinakho ukungena kubo. Baza bahlala phaya balinda ishumi leentsuku.

⁵³ Ngoku, ngoku, sikwiZenzo 1. Ngoku, phulaphulani ngenene ngoku. Niyawufumana umfanekiso? Ngaphandle kwesakhwiwo amanyathelo anyukelayo ayenyukela phezulu, kwaye baya kweli lincinci igumbi. Ezantsi etempileni babeneSidlo sePentekoste. Owu, kwakukho ixesha elimnandi liqhubeka. Ngoku, xa umhla wePentekoste wawufikile, babengcinga nye bonke, ngcinga nye, bekholelwa ukuba uThixo wayezakuthumela esa sithembiso. Makathi wonke umntu apha abe kula ngcinga inye ngobubusuku aze abone oko kwenzekayo. Kufuneka iphinde. Sisithembiso nje ngokunye ababenaso. Yabona?

⁵⁴ Yintoni ababeyenza? Ukulandela imiyalelo, ukulandela i—i—imithetho kaThixo: “Lindani nide. . .”

⁵⁵ Ngoku, babesoyika amaYuda. Ngoku, khumbulani oko. Babesoyika amaYuda. Ngoku, ngeqbuliso kwafika isandi somoya ovuthuzayo. Yayingengomoya ovuthuzayo; sasingathi ngumoya ovuthuzayo. Ndizakufunda izihlomlo nje kwimizuzu embalwa kumtoliki. Sasingathi ngumoya ovuthuzayo. Ngamanye amazwi, yayingumoya ongaphezu kwendalo (owu!), into ethile ababenakho ukuyiva ngokuvakalelwa. Umoya wawungaphakathi kwabo. Kwafika u—umoya ovuthuzayo, njengomoya ovuthuzayo. Umoya wawungavuthuzi, kodwa nje wavakala njengomoya ovuthuzayo, nje ngento ehambayo: Whew! Ingaba nakhe nawuva ngokuvakalelwa? Owu, bethu! Njengomoya ovuthuzayo. Ngoku qaphelani. Waza wazalisa. . . Ngoku, khona apha yathi “yonke i,” kodwa kwisiGrike yathi “iYonke (Unobumba omkhulu Y-o-n-k-e), iYonke iNdlu,” yonke indawo phaya. Lonke ithanda, ikona, nemfanta yakhangeleka igcwele nguwo. Hayi ukuthi, “Uthi, Mzalwana, ingaba uyavakalelwa koku ndivakalelwa kuko?” Hayi! Wawusendaweni yonke, njengomoya ovuthuzayo. Ngoku qaphelani. “Kweza isandi somoya ovuthuzayo ngamandla kwaye (isihlanganisi. Ngoku qaphelani zona *izidibanisi*. Ukuba akuyenzi, uyenza Yona ithethe into Engayithethiyo. Yabona?)—kunye nokufana

(oko koko okwenzekayo kuqala yayisisandi, into ethile efana no—nomoya ovuthuzayo usiza phezu kwabo)—kwaye (niyakhumbula, ngobusuku obugqithileyo ndaya kwivekile yokunkinqa ndaza ndathenga ilofu yesonka nenyama ethile. Leyo yinto ehamba nayo. Isonka yinto enye, inyama yenye. Kwaye isandi yayinto enye eyababethayo)—kwaye nako kubonakala kubo, (phambi kwabo) iilwimi—iilwimi ezabekayo.”

⁵⁶ Ingaba nabani na apha owakhe wabona *Imithetho Elishumi* kaCecil DeMille? Ingaba niqwalasele xa Imithetho yayibhalwa? Indlela awayibamba ngayo, bendingazi. Kwakukho ezimbini okanye ezintathu izinto endazibonayo kuyo endazithandayo. Into yokuqala kokwakukhanya kwesmarado, oko koko kanye Ekhangeleka ngako. Yabona? Enye into kwakuxa Imithetho yabhalwayo, kwaye emva kokuba yagqitywayo, ingaba naqwalasela okwakubhabha kusuka kulaNtsika yoMlilo inkulu, kwakukho amadagatyana amancinci omlilo ebhabha ukumnka? Ingaba nakuqwalasela oko? Ngoku, oko koko endicinga kwakukwiPentekoste. Nako kubonakala kubo... Ngoko babenakho ukuYibona. Ayizange ithi, “Phaya wawa kubo.” Kodwa kwabonakala kubo amadagatye (siyakuyibiza), iilwimi, njengolwimi njengolulwimi apha, [UMzalwana uBranham uyabonakalisa—Mhl.], ubume bolwimi, amadagatye omlilo. Ngoku, indlebe—njengoko nditshilo, indlebe yindlebe; umnwe ngumnwe. Umnwe awuthethi uyawuva; kuthetha ukhangeleka njengomnwe. Kwaye ukuba yayiyindlebe, yayingathethi ukuba bayiva; yakhangeleka njengendlebe. Lona yayingumlilo onjengolwimi, hayi umntu ethetha, umlilo okhangeleka njengolwimi.

⁵⁷ Ngoku, phulaphulani. Qaphelani indlela isiGrike esifundeka ngayo apha:

Kwaze ngesiquphe kweza isandi... njengomoya ovuthuza ngamandla... (Eyesi-3—eyesithathu ivesi.)

Nezabekayo iilwimi zabonakala kubo,... (Hayi iilwimi ezabekayo zazikubo, okanye babethetha ngeelwimi ezabekayo; yayiziilwimi ezabekayo zibonakala kubo. Ngoku, qaphelani. Ayikabikho kubo okwakalokunje. Iphaya egumbini, ijikeleza indanda njengakulo moya)... kubo... *njengo... mlilo... iilwimi* ezabekayo... *kwabonakala kubo...* (oko kuphambi kwabo) *njengo... mlilo*, (iilwimi njengomlilo) *kwaye* ngalunye (isinye) lwaphumla kuye *ngamnye kubo*. (Hayi lwangena kubo; kodwa lwahlala kubo.)

⁵⁸ Ngoku, yabona indlela uKumkani uJames ayakukulahla okuya: “Zaze iilwimi ezahlukeneyo zeza phezu kwabo, okanye zaphumla (ifundeka njani kuKumkani uJames phaya?) zahlala phezu kwabo.” Yabona? Ngoku, yayingenakunyukela

phaya ize ihlale phantsi. Siyakwazi oku. Kodwa eyemvelo ithi, “Lwaphumla phezu kwabo,” ndiyakholwa; ayinjalo? Mandiyifumane ngokuchaneke ngokunyanisekileyo. Ehe! “. . .lwaphumla kuye ngamnye wabo.” Ulwimi olunye lomlilo lwaphumla kuye ngamnye wabo. Yabona phaya? Niyayifumana? Leyo yinto yesibini eyenzekayo. Kuqala yayingumoya, emva koko kwabonakala iilwimi zomlilo.

⁵⁹ Kwakukweli gumbi lincinci apha kunye nezi zibane zamafutha zivuthayo. Cinga ngabo behleli phezulu phaya. Kwaye omye esithi, “Owu!” Wajonga kuso sonke isakhiwo; yayikwisakhiwo sonke. Baze bathi, “Jongani!” Iilwimi zomlilo zaqalisa ukuza esakhiweni. Ngoku qaphelani. Kwaze kwabonakala ezi lwimi zomlilo.

Ngoku qaphela okulandelayo:

Kwaye (Esinye isidibanisi; into engenye yenzeka.)
bazaliswa bonke nguMoya oyiNgcwele, . . . (Into yesibini yenzeka.)

⁶⁰ Ngoku yabona, sifuna ukuyiguqula ithi, “Babeneelwimi zomlilo, kwaye naba beshwantshwatha; baze baphumela ngaphandle ukuya kuthetha ngolwimi olungaziwayo.” Akukho nto enjengaleya eZibhalweni, sihlobo. Nabani othetha ngolwimi olungaziwayo ekwamkeleni uMoya oyiNgcwele ukwenza ngokuchaseneyo neBhayibhile. Kwaye ndizakuyibonisa kuni kwimizuzu embalwa ndize ndibonise kuni ndiyakholelwa ekuthetheni ngeelwimi ezingaziwayo, kodwa hayi ukwamkela uMoya oyiNgcwele. Eso sisipho sikaMoya oyiNgcwele. UMoya oyiNgcwele nguMoya.

⁶¹ Ngoku qaphela. Ezi lwimi zazisegumbini njengomlilo, zaze zahlala phezu kwabo ngamnye. Emva koko bazaliswa nguMoya oyiNgcwele (into yesibini), kwaze emva koko, emveni kokuba bezaliswe nguMoya oyiNgcwele, bathetha ngeelwimi, hayi ngeelwimi, ngeentetha. Ingaba nikuqwalasele oko? Baqalisa ukuthetha ngezinye iintetha njengoko uMoya wayebanika ukuba baphimisele. Ngoku, oku kwakubhengezwa ngokubanzi.

⁶² Ngoku qaphela. Ngoku, masifumane ukubonakalaliswa kwakhona ukuze nibe ningayilibali ngoku. NgokweSibhalo, kwigumbi eliphezulu belindile, ngeqbuliso isandi njengomoya ovuthuzayo, owawuphezu kwabo; lowo yayinguMoya oyiNgcwele. Bangaphi abakholelwayo ukuba oko yayikukubonakala koMoya oyiNgcwele? Njengomoya, umoya ongaphezulu kwendalo. Emva koko baqaphela. Kwaye phandle phaya yayizilwimi ezincinci zomlilo, ikhulu elinamashumi amabini abo, zaza zaqalisa ukuhlala phantsi kwaye zahlala phezu kwabo ngabanye. Yayiyintoni? Yayiyintoni? INtsika yoMlilo, eyayinguThixo Ngokwakhe ezaba Ngokwakhe phakathi kwabantu Bakhe, engena ebantwini. UYesu wayenento iyonke; WayenoMoya ngaphandle komlinganiselo; siwufumana

Wona ngokomlinganiselo (Niyabona endithetha kona?), kuba senziwe abantwana. UBomi Bakhe—UBomi obunguNaphakade Bakhe babungena. Ngoku, kwenzeka ntoni? Emva koko bazaliswa bonke ngoMoya oyiNgcwele.

⁶³ Ngoku, ndifuna ukunibuzwa into ethile. Kwakunini apho amarhe aqalayo? Ukuba kwakufanele baphume kwela gumbi liphezulu ukuze behlele ezantsi kulamanyathelo kwaye baye entendelezweni yebhotwe—okanye ngaphandle kuzo i—kwiinkundla zetempile, ntoleyo mhlawumbi yayiyibhloko yesixeko ukusuka apho babekhona, kwimigangatho ephezulu nesezantsi, ngaphandle ezinkundleni apho bonke abantu babehlanganise kunye... Kwaye baphumela ngaphandle phaya bengathi banxilile bekuMoya. Kuba abantu bathi, “Aba bantu bazele yiwayine entsha.” Abazange babona nayiphi into efana nayo.

⁶⁴ Kwaye ngamnye wayezama ukuthi, “UMoya oyiNgcwele ufikile. Isithembiso sikaThixo siphezu kwam. Ndi—ndizaliswe nguMoya.” Kwaye yena ekubeni engumGalili, indoda awayethetha kuyo, um-Arabhu okanye umPeshiya, bamva ngolwimi lwabo.

⁶⁵ “Sitheni na ukubeva (hayi elingaziwayo ulwimi)—sitheni na ukubeva wonke umntu ngolwimi awazalelwa kulo. Abangawo bonke abathethayo amaGalili?” Kwaye mhlawumbi bethetha isiGalili... Kodwa xa bakuvayo oko, kwakungolwimi abazalelwa kulo. Ukuba akunjalo, ndifuna ukunibuzwa—ndiphenduleni lo mbuzo: Kwakutheni uPetros waphakamayo phaya wathetha isiGalili, laze lonke igquba leva awayekuthetha? Imiphefumlo emawaka mathathu yeza kuKristu kanye phaya kwaye uPetros ethetha ulwimi olunye. Ngokuqinisekileyo! YayinguThixo esenza ummangaliso. UPetros, kwisihlewele esinye esasenziwe ngabemi baseMesopotami, nabaphambukeli, nabangeneli-nkolo, nayo yonke into esuka kwihlabathi lonke yayimi phaya... Kwaye uPetros emile eshumayela ngolwimi olunye, waze wonke umntu wamva, kuba amawaka amathathu aguquka aze abhaptizelwa eGameni likaYesu Kristu kanye ngoko. Injani loo nto?

⁶⁶ Yabona, zihlobo, andinakulindela owobuhlelo, wobuPentekoste umzalwana wam akwamkele oko kanye ngoku. Kodwa kulandelele oko ngeBhayibhile uze undixelele nangaliphi ixesha apho bamkela uMoya oyiNgcwele baze bathetha ngolwimi ababengayazi into ababethetha ngayo. Kwaye ukuba leyo yindlela abayifumana ngaYo phaya, uThixo ozimele geqe... Ifanele yenzeke ngalo lonke ixesha ngendlela enye.

⁶⁷ Ngoku, andinakho... Ngoku, endlwini kaKorne... Siyakhumbula, xa sehlela eSamari, ngobusuku obugqithileyo, sifumanisile kwakungekho nanye into eshicilelweyo malunga

nabo besiva nangalunye olunye ulwimi, akukho nto yathethwayo malunga nayo. Kodwa xa baya endlwini kaKorneli, apho kwakukho izizwe ezintathu zabantu, bathetha ngeelwimi. Kwaye xana bakwenzayo, ukuba bakwenza, bawufumana Wona, uPetros wathi, ngendlela enye abawufumana ngaWo ekuqalekeni. Kwaye bazi iiNtlanga zazifumene ubabalo lukaThixo, ngokuba zazamkele uMoya oyiNgcwele kanye njengokuba benzayo ekuqaleni. Ndinombuzo apha, into ethile kokuya kwimizuzu embalwa. Bendifuna ukubeka isiseko, ukuze nibone okukuko.

⁶⁸ Ngoku, andinakulindela abantu abafundiswe ngokwahlukileyo... Kwaye phulaphulani kum, bathandwayo, baxabisekileyo, bazalwana bam bamaPentekoste. Bendingayi kukufundisa oku ngaphandle. Lena yi... Bendingayi kwenza nto ukwenzela impikiswano. Kodwa ukuba asiyifumani iNyaniso, sizakuqala nini? Kufuneka sibe nento eyenzekayo apha yokusinqwanqwada. Kufuneka sifumane ubabalo loxhwilo apha ngoku. INyaniso ifanele ivele.

⁶⁹ Yintoni into anokuyenza umntu ukuba ebesisithulu, kwaye esisimumu, kwaye engakwazi ukuthetha konke konke? Ingaba angawamkela uMoya oyiNgcwele? Bekungathini ukuba ebengenalulwimi into yokuqala, kwaye usizi lomfo lufuna ukusindiswa? Yabona? NguMoya oyiNgcwele, lubhaptizo. Kwaye emva koko, zonke ezi zipho njengokuthetha ngeelwimi, ukutolikwa kweelwimi, kusemva kokuba uthe wangena kuMzimba ngobhaptizo lukaMoya oyiNgcwele. Ngokuba ezo zipho ziseMzimbeni kaKristu.

⁷⁰ Ngoku, isizathu ndisithi... Ngoku, jongani apha. Ungalindela ibandla lobuKatolika, elo lalilelokuqala ukuba ngumbutho ibandla ehlabathini emva kwabapostile... Emva koko ibandla lobuKatolika laba ngumbutho, owu, amakhulu aliqela eminyaka emva kokufa kompostile wokugqibela, athile amakhulu amathandathu kunye—eminyaka emva kwabapostile, kanye emva kweBhunga laseNicene, xa oobawo baseNicene bahlanganayo babangumbutho; emva koko babeka ibandla likwazwelonke, ntoleyo yayilibandla lobuKatolika. Khona phaya benza ibandla lehlabathi. Kwaye igama *katolika* lithetha “zwelonke”; oko kuyindawo yonke. Bona... ubuRoma—iRoma yonqulozithixo yaguqulelwa kwiRoma yopope. Baza babeka ipope ukuba ibe yintloko yokuthatha indawo kaPetros, ntoleyo ababcinga kwaye bathi uYesu wanikezela ngezitshixo kuBukumkani. Kwaye lapope wayengongenakuphosisa, kwaye isenjalo namhlanje ebandleni lobuKatolika. Oko... Ilizwi Lakhe ngumthetho nomyalelo. Ungupope ongenakuphosisa. Oko kwatyhutyha.

⁷¹ Kwaze emva koko, ngokuba babengenakuvumelana nalemfundiso yobuKatolika, babulawa, batshiselwa ezibondeni, nayo yonke into engenye. Siyazi sonke ukuba ngemibhalo

engcwele kaJosephus, kunye ne*Ncwadi kaFoxy yabaBulawelwe inkolo*, kunye nezininzi ezinye ezingcwele. . . *IBhabhiloni Ezimbini* zikaHislop, kunye nee—neembali ezinkulu. Emva koko, yona—emva kweshumi elinesihlanu leminyaka, njengoko sisazi, yeZigaba zobuMnyama, iBhayibhile yathatyathwa ebantwini. Kwaye Yona yayi—Yona yayifihlwe ngunongendi oyindoda omncinci, nanjalo njalo, siyaqonda.

⁷² Kwaze emva koko kweza uhlaziyo lokuqala olwalunguMartin Luther. Kwaye waphumela ngaphandle waze watsho ukuba umthendeleko eyathi iKatolika yawubiza umzimba—ngokwenene umzimba kaKristu, wawumele kuphela umzimba kaKristu. Waze walahla umthendeleko kumvalo wesibingelelo, okanye kumanyathelo, waze wala ukuwubiza umzimba wenene kaKristu, waze washumayela, “Amalungisa ayakuphila ngokholo.” Ngoku, akunakulindela ibandla iKatolika livumelane naye, ngokuqinisekileyo hayi, xa eyabo engenakuphosisa intloko ibaxelela hayi. Kulungile.

⁷³ Ngoko emva koMartin Luther, eshumayele uGwetyelo, uJohn Wesley weza naye eshumayela uNgcwaliseko. Waze washumeyela ukuba umntu, emva kokugwetyelwa (konke kulungile) kodwa kufanele ungcwaliswe, ucocwe, ingcambu yobuMntu isuswe kuwe ngeGazi likaYesu. Ngoku, akunakulindela amaLutere ashumeyele uNgcwaliseko, kuba awazukuyenza.

⁷⁴ Emva kokuba uWesley eshumayele uNgcwaliseko, kwaye oluninzi uqhekeko oluncinci ukusuka kuyo, apho kweza, ubuMethodist bobuWisile, nobuNazerene, kunye nanjalo njalo, ntoleyo yagcina umlilo uvutha kwisigaba sabo, Emva koko kweza iPentekoste yaza yathi, “Kutheni, uMoya oyiNgcwele lubhaptizo, kwaye sithetha ngeelwimi xa siMfumene.” Ngokuqinisekileyo. Ngoko xa oko kwezayo, wawungenakulindela amaNazarene, kunye namaMethodist amaWisile, kunye nanjalo njalo ukuba akholelwe oko. Ebengasayi kuyenza. Bayibiza umtyholi. Kulungile. Kwenzeka ntoni? Baqalisa ukuwa; iPentekoste yaqalisa ukuvuka. Ngoku ivukele endaweni de iPentekoste yayenza yashukunyiswa. Yenziwe umbutho yaza yaphuma, ayamkeli nanye into engenye. Banemigaqo yabo kunye nemimiselo, kwaye oko kuyigqibile.

⁷⁵ Ngoku, xana uMoya oyiNgcwele usiza uze utyhile iNyaniso yayo nantoni kwaye uyibonakalise yona ngoBukhona Bakhe kunye nangeLizwi Lakhe, akunakulindela abantu bamaPentekoste bathi, “Ndiyakuvumelana nayo.” Kufanele uzimele wedwa njengoLuther wenzayo, njengoWesley wenzayo, kunye nanjengabo bonke benzayo. Kufanele ume koko ngokuba iyure ilapha. Kwaye oko koko okundenza intshontsho ledada elibi. Oko koko kundenza owahlukileyo.

⁷⁶ Kwaye andinakuqalisa njengobalulekileyo uMzalwana wam u-Oral Roberts, kunye noTommy Osborn, Tommy Hicks,

kunye nabo, ngokuba amabandla awasayi kuvumelana nam. Athi, “Ukholelwa kukhuseleko lwanaphakade. UngumBhaptizi. Akakholelwa ekuthetheni ngeelwimi njengobungqina bokuqala bukaMoya oyiNgcwele. Mkani kulamfo!” Yabona?

⁷⁷ Kodwa hlangu ubuso nobuso kunye nayo. Qubisana nayo. Bangaqubisana namaLutere, a—amaMethodist angayenza. AmaPentekoste angaqubisana namaMethodist. Ndingaqubisana namaPentekoste ngayo. Ilunge ngokuchanekileyo. Iyinyaniso. Kutheni iyiy? Sihamba ekuKhanyeni njengoko Yena ekukuKhanya. Yabona? Senyukela phezulu kwiNdelela ephakamileyo kaKumkani, kwaye mgama isiya, lukhulu ubabalo olunikezelwayo, maninzi amandla anikezelwayo, kuninzi okungaphezu kwendalo okunikezelwayo. Kwaye nakuya siphaya. Lena yiyure apho uMoya oyiNgcwele uzileyo wehla kwimo yokuKhanya njengoko Wayenjalo ekuqalekeni, iNtsika yoMlilo, kwaye Yena uzibonakalisile, esenza kwa izinto ezinye awazenzayo Yena xana Yena wayelapha emhlabeni. Kwaye uYesu wathi, “Nazi njani ukuba bachanile okanye hayi? Ngeziqhamo zabo niyakubazi. Lowo ukholwayo kuM, imisebenzi eNdiyenzayo uyakuyenza naye. Le miqondiso iyakulandelelana nabo bakholwayo.”

⁷⁸ Ngoku, bazalwana bam bamaPentekoste. Ndikunye nani. Ndingomnye wenu. NdinoMoya oyiNgcwele. Ndithethile ngeelwimi, kodwa andizifumananga ekufumaneni uMoya oyiNgcwele. Ndifumene ubhaptizo loMoya oyiNgcwele; ndithethile ngeelwimi, ndaprofeta, ndaba nesipho solwazi, ubulumko, utoliko, kwaye yonke into isenzeka. Kodwa ndithobele nayo yonke yezo zinto, ngokuba ngoku ndingumntwana kaThixo. Amandla, uMlilo kaThixo usemphefumleni wam; olwa lwimi loMlilo oluthe lwahlala—lwaza kwingaphakathi lwam lwaza lwatshisa yonke into eyayichasene noThixo, kwaye ngoku ndikhokelwa nguMoya oyiNgcwele. Ungathi, “Yiya *apha*,” kwaye ndiyakuya. “Yiya *apha*”; ndiyakuya. “Thetha *apha*”; ndiyakuthetha. “Kwaye yenza *oku*, *okuya*, kunye *nokunye*.” Nantso ke, kanye nje. . . Ukhokelelwa nguMoya. Lowo nguThixo kuwe, esebenza intando Yakhe. Akukhathaliseki nokuba yintoni, Yena usebenza intando Yakhe.

⁷⁹ Ngoku, phulaphulani. Mandibone ndifunde apha ngaphambi kokuba siqalise imibuzo kwisichazi-magama apha. Ngoku, Uguqulelo oluvela eVatican, Umqulu 7, 190—1205:

“Kunzima ukuthelekelela okokuba yayilizwi lwabo bantu bethetha ngolwimi lwasemzini; okanye ingxelo okanye amarhe okwenzekayo komoya ongaphezu kwendalo uvuthuza owachulumancisa isihlwele.”

Babengenakho ukuyiqonda. Ngoku qaphela. Nokuba yayingabathu. . .

⁸⁰ Ndiyakuyibonakalisa nje. Nali igquba lahluphekileyo, adlakadlaka amaGalili. Kwaye apha ayephandle phaya esitratweni. Awazange abone nanye into efana nayo: izandla zawo phezulu emoyeni, esuka kwela gumbi liphezulu, ukwehla ngalomanyathelo, ukuphumela phandle phaya, bezalisiwe nje; babengekaze bathethe. Yabona? Naba besiza besehla phaya. Kwaye ngoku, masithi, babephandle phaya begxadazela koku. Kwaye abantu bathi... UmGrike wabaleka weza kum wathi, yitsho, ndithetha isiGalili.

Wena ubaleka usiya kuye uthi, “Yintoni igxaki nawe, Nkwenkwe?”

⁸¹ “Ndibe ndizaliswe nguMoya oyiNgcwele. Amandla kaThixo awele phaya kwela gumbi. Into ethile yenzeka kum. Owu, uZuko kuThixo!”

Kwaye omnye ngapha, wayethetha kum-Arabhu, kwaye yena umGalili esitsho ulwimi lwesi-Arabhu—Arabhu.

⁸² Ngoku, abanakho ukuxela, ingaba yayingumoya ovuthuzayo owahlanganisa abantu xana indimbane yahlangana, okanye yayikukuthethwa kolwimi lwasesizini ababelithetha? Ngoku, iBhayibhile ayenzi ngokuchanekileyo... Unezinto ezimbini onokuqaphela. Yayiyi... O—owangaphandle wathi, “Kutheni na siweva onke amadoda ngolwimi lwakwamakwethu apho sazalelwa khona?” Ayitshongo ukuthi babethetha lona, kodwa babeliva.

⁸³ Ngoko iqela elikwalinye, abanye abakwabanye, bachaza oku. UPetros waxhumela phezu kokuthile waze wathi, “Madoda aseGalili, kunye nani nimiyo eYerusalem, makwazeka oku kuni (abantu bathi babengenalo ulwimi lobuGalili) makwezeka oku kuni kwaye phulaphulani kumazwi am (lwimi luni—luni awayethetha ngalo, kubo bonke?); kutheni, aba abanxilanga njengoko nicinga, ekubeni iyiyure yesithathu yemini, kodwa oku kokuya kwathethwa ngumprofeti uYoweli: ‘Kuyakwenzeka kwimihla yokugqibela, utsho uThixo, ndiyakuwuthululela uMoya waM phezu kwayo yonke inyama. Oonyana benu neentombi zenu ziya kuprofeta.’” Waqhubeka kwaye waqhubeka, wathi, “Nina ngezandla ezikhohlakeleyo nimbethelele emnqamlezweni omsulwa uNyana kaThixo. UDavide wathetha ngaYe... ‘akasayi kuwushiya umphefumlo Wakhe kwelabafileyo, Engasayi kuvumela OWakhe Ongcwele abone ukonakala.’” Waze wathi, “Makwazeke kuni ukuba uThixo umenze kwayena uYesu enambethelelayo emnqamlezweni iNkosi noKristu.” Kwaye xa bakuva oku... Amen! Obani? Wonke umntu phantsi kwamazulu. Yintoni eyayisenzeka? Wayengathi, “Ngoku, ndiyakuthetha isiGalili; ndiyakuthetha koku; kwaye ndiyakuthetha koku...?...”

⁸⁴ Esawathetha uPetros lamazwi, bathi, “Madoda nabazalwana, sithini na ukuze sisindiswe?” Waze uPetros

wabanika umgaqo wokwenza. Leyo yindlela eyasoloko isenzeka ngayo. Yabona?

⁸⁵ Kukwenyukela, kucinezelela ukungena kuThixo, uhambo olusondeleyo. Nazi njani? Ke ngoku, xana uLuther wamkela ugwetyelo, wakubiza oko uMoya oyiNgcwele. Yayinguwo. UThixo wathi nxu okuncinci kwaWo. Emva koko Watsho ntoni? UWesley wamkela uNgcwaliseko, waze wathi, “Nkwenkwe, xa ukhwaza, uWufumene.” Kodwa abaninzi babo bakhwaza abangazange babe naWo. Xana iPentekoste yathetha ngeelwimi—ngezingaziwayo iilwimi, bathi, “Kwedini, uWufumene.” Kodwa abaninzi babo babengenaWo.

Akukho nto injalo njengayo imiqondiso yokwazi oko. “Kuphela kwendlela owazi ngayo umthi,” watsho uYesu, “kungeziqhamo ozithwalayo,” imisebenzi kaMoya, isiqhamo soMoya. Emva koko xa ubona umntu ozaliswe ngamandla, ozaliswe nguMoya oyiNgcwele, ngoko ubona ubomi obuguqulweyo. Ubona imiqondiso ilandelana nabo abakhulwayo: “EGameni laM bayakukhupha iidemoni, bathethe ngeelwimi ezintsha. Ukuba inyoka iyakubatya, ayiyi kubenzakalisa. Ukuba bathe bafumana into ebulalayo, besela, ayiyi kubabulala. Bayakubeka izandla kwabagulayo, kwaye bayakuphiliswa.” Bethu! Ezi ntlobo zemiqondiso ilandelana nabo bakhulwayo. Kodwa ufika njani kuyo? Yona imiqondiso eseMzimbeni. UFika njani eMzimbeni? Hayi ngozikufaka ngokuthetha; kodwa ngokubhaptizelwa Mzimbeni mnye (AmaKorinte Okuqala 12:13). NgaMoya mnye sonke sibhaptizelwa kulaMzimba kwaye sithobela zonke izipho. INkosi inisikelele.

⁸⁶ Ngoku, ukuba umntu othile unokuthi ave leteyiphu okanye umntu othile apha uyakungavumelani, khumbulani, yenze ngobuhlobo, mzalwana, kuba ndiyakuthanda.

93. Umbuzo wokuqala ngobubusuku: Mzalwana uBranham, ndicinga umabonwakude sisiqalekiso ehlabathini. Ucinga ntoni malunga nayo?

⁸⁷ Kuhle, nokuba ngubani oyibhalileyo, ndizakungqinelana nawe. Bayenze isiqalekiso ehlabathini. Ingaba yintsikelelo ehlabathini, kodwa bayenze isiqalekiso. Nantonina efana naleyo, bantu bam abathandekayo, koko enijonga kuko. Ukuba umabonwakude sisiqalekiso, ngoko iphephandaba sisiqalekiso, ngoko unomathotholo sisiqalekiso, kwaye ngamaxesha amaninzi imfonomfono siso. Yabona, yabona, yabona, yabona? Yilonto uyenzayo ngayo. Kodwa ekubeni umzalwana etshilo ngobunye ubusuku, ukuba kunzima ukubakho nankqubo kumabonwakude; leyo yimali eninzi. Umshumayeli ohluphekileyo oshumayela iVangeli eGcweleyo akanakho ukuba nenkqubo kumabonwakude. Ke ngoko... Mzalwana wathi ngobunye ubusuku, ndiyakhulwa, ndaweni

ithile, wathi, “Vuthulula uthuli kunomathotholo wakho,” okanye umntu othile, okanye, “Wubuyise ekoneni yakho uze uphulaphule kwezo nkqubo.” Injalo lonto.

⁸⁸ Kodwa, mntu othandekayo, nokuba ngubani onguye, ngokuqinisekileyo ndiyavumelana nawe. Iye yaba yenye yezinto eyona isisiqalekiso eluntwini. Phaya bathabatha yonke lena apha imali efanele iye kurhulumente ukwenzela irhafu, baze bayibekele intengiso kuyo yonke le midiza neenkqubo zegrangqa nezinto ezinjalo, baze bazicime kwirhafu karhulumente; baze emva koko beze bafumane abashumayeli babase ezinkundleni zamatyala ukuze bafumane ubumalana kubo. Ndiyavumelana nawe, iyinto embi kakhulu. Ngoku, leyo asi . . . Niyazi, iyinto nje ethile oyifumanayo. Enkosi, dade, mzalwana, nokuba ngubani othe wabuza okuya.

94. Ngoku, nanku olungileyo. Umbuzo: Kukho iindawo eBhayibhileni ezinje ngoSamuweli Wokuqala 18:10, ethi umoya ongcilileyo osuka kuThixo waye wenza izinto. Andikufondi u “moya ongcilileyo osuka kuThixo.” Nceda cacisa oku.

⁸⁹ Kuhle, mhlawumbi ngoncedo lweNkosi, ndinganakho. Akuthethi ukuba uThixo unguMoya ongcilileyo. Kodwa wonke umoya wento yonke uthobela uThixo. Kwaye Yena wenza yonke into isebenze ngokwendlela Athande ngayo. Yabona?

⁹⁰ Ngoku, kumbuzo wakho, uthetha malunga nomoya ongcilileyo owaphuma kuThixo ukungcungecuthekisa uSawule. Wayentshingi-ntshingi, isimo esaphukileyo—imeko, ngokuba, indawo yokuqala, wayewile. Kwaye xana uwile, umoya ongcilileyo—uThixo uyakuvumela umoya ongcilileyo ukuba ukungcungecuthekise.

⁹¹ Ndingathanda ukunifundela into ethile e—ethubeni. Ndinenye ingcinga kuyo apha. Yabona? Wonke umoya ufanele uthobele uThixo. Niyakhumbula xana uYehoshafati no-Ahabhi babesiya emfazweni? Kwaye into yokuqala oyaziyo, kwakukho i—babehleli esangweni. Kwaye uYehoshafati wayeyindoda elilungisa, waze wathi (ookumkani ababini babehleli phaya, kwaye bahlanganisa imikhosi yabo kunye) waze ke wathi, “Masibuzise kwiNkosi malunga nokuba siye okanye hayi.”

⁹² Kwaye u-Ahabhi waya waze wafumana amakhulu amane abaprofeti awayenabo, bonke, bagcinwa bondlekile kwaye betyetyisiwe nayo yonke into; babekwisimo esihle. Kwaye benyukela phaya, kwaye bonke babeprofeta ngamxhelo mnye, bathi, “Nyuka, kwaye uThixo uyakukunika uloyiso. Nyukela eRamoti-giliyadi kwaye phaya uThixo uyakukuthathela into.” Omnye wabo wazenzela iimpondo ezimbini waze waqalisa ukujikeleza njengokubonakalisa, wathi, “Ngezimpondo zesinyithi, uyakuwangqula uwakhuphele ngaphandle kwelizwe; lelakho.”

⁹³ Kodwa niyazi, kukho into malunga nendoda kaThixo engahambi nje nayo yonke lanto. Yabona? Ukuba ayibethi kunye neSibhalo, kukho into engalunganga. Lonke ikholwa lenyaniso. . . Ke uYehoshafati wathi, “Kuhle, wona amakhulu amane akhangeleka onke elungile. Akhangeleka njengamadoda alungileyo.”

“Owu, anjalo,” mhlawumbi u-Ahabhi watsho.

Kodwa uYehoshafati wathi, “Akunaye omnye ngaphezulu?” Kutheni omnye ngaphezulu xana unamakhulu amane emxhelo mnye? Kuba wayazi kwakukho into eyayingavakali nje kakuhle. Yabona?

Wathi, “Ewe, sinaye omnye, unyana ka-Imla, phezulu apha,” wathi, “kodwa ndimthiyile.” Ngokuqinisekileyo. Uyakulivala nanini na ibandla lakhe unakho. Uyakumkhuphela ngaphandle esizweni. Yabona? Ngokuqinisekileyo. “Ndimthiyile.”

“Kutheni umthiyile?”

“Usolelo eprofeta ububi ngam.” Ndiyakhulwa uYehoshafati wayazi kakuhle ngoko kwakukho—into ethile yayingalunganga.

Ke wathi, “Nyuka ufumane uMikaya.”

Ke benyuka emva kwakhe, kwaye nanku esehla. . . Ke xana benyuka, bathumela umthunywa wathi, “Ngoku, linda umzuzu. Ngoku, banooGqirha boBungcwele abangamakhulu amane ezantsi phaya. Bangabangcono abakhoyo esizweni, bene Ph, LLD’s, nayo yonke into.” Wathi, “Ngoku, uyazi, wena hlwempu elincinci lendoda engafundanga, akuzukungavumelani kunye naso sonke esa sifundisi.”

⁹⁴ U-Imla watsho oku, okanye ndithetha, uMikaya watsho oku: “Andiyi kutsho nanto de uThixo ayibeke emlonjeni wam, kwaye emva koko ndiyakutsho ngqo oko Akutshoyo.” Ndiyakuthanda oko. Ndiyakuthanda oko. Ngamanye amazwi, “Ndiyakuhlala neLizwi.” Akukhathaliseki nokuba abanye bathini. Wathi, “Kuhle,” wathi, “Ndiyakuxelela. Ukuba akufuni kulahlelwa ngaphandle, kungcono utsho into ekwanye.”

Ke wehlela phaya. Waze wathi, “Ndinganyuka?”

Wathi, “Qhubeka.” Wathi, “Ndinike obu busuku. Mandiyithethe neNkosi.” Ndiyakuthanda oko. Ke ngoba busuku iNkosi yabonakala kuye, kwaze ngosuku olulandelayo wenyuka. Waze wathi, njengoko esenyuka, wathi, “Qhubeka; kodwa ndibone uSirayeli njengezimvu ezingenamalusi zichithachithiwe ezindulini.” Owu, bethu! Oko kwavulela umoya waphuma kuye.

Waze wathi, “Bendingakuxelelanga? Ndiyazile. Leyo kanye yindlela enza ngayo lonke ixesha, esitsho into embi ngam.”

⁹⁵ Kutheni? Wayehleli neLizwi. Kutheni? umprofeti phambi kwakhe, iLizwi likaThixo lisuka ku-Eliya, umprofeti wenene,

wathi, “Ngokuba uphalaze igazi elimsulwa likaNabhodi, izinja ziyakuxhapha igazi lakho nawe.” Kwaye wamxelela okubi. U-Elisha wayesele eye eZulwini. Kodwa wayesazi ukuba u-Elisha wayeneLizwi likaThixo, ke wahlala kunye neLizwi. Ndiyakuthanda oko. Hlala neLizwi.

⁹⁶ Ukuba iBhayibhile ithe uYesu Kristu isenguye izolo, namhlanje, naphakade; amandla Akhe ase kwa manye; uMoya oyiNgcwele ungowakhe nabani othandayo, makeze, ahlale neLizwi. Ewe, mhlekazi! Akukhathaliseki nokuba abanye bathini. Bondliwe ngakanani kwaye zingaphi izikolo abahambe ngazo, oko akunanto yakwenza nayo.

Ke ngoko wathi...Lo mfo mkhulu ubalulekileyo eneempondo entlokweni yakhe, uzakuyingqula—ilizwe liphume ngaphaya kokumkani, wenyuka waze wamqhwaba emlonyeni (lo mshumayeli mncinci). Wayesazi ukuba wayengumqengqeleki nje omncinci ongcwele ke kwakungekho nto iyakuthethwa malunga nayo, ke wamqhwaba nje emlonyeni. Wathi, “Ndifuna ukukubuzza into.” Wathi, “Uhambe ngeyiphi indlela uMoya kaThixo xana Ubuphuma kum ukuba wena Unawo?”

⁹⁷ Wathi, “Uyakuqonda xa uhleli eluvallelweni ngaphaya njengebanjwa.” Wathi, “Ndibone uThixo ehleli etroneni (Amen! Ngoku phulaphulani!), waze umkhosi weZulu wahlanganiselwa wangqonga Yena.” Yayiyintoni ingxaki? Umprofeti Wakhe wayeseletshilo oko kwakuzakwenzeka ngo-Ahabhi. UThixo...Lowo yayingengo Eliya owakutshoyo oko; yayingumprofeti othanjisiweyo. YayiliLizwi leNkosi, ITSHO INKOSI. Kwaye uMikaya wathi, “Ndibone wonke umkhosi weZulu uhlanganisene unqongwe uThixo kwinkomva enkulu. Kwaye babencokola. Yaze iNkosi yathi, ‘Ngubani Esinokumfumana ehle ngubani kuni onokuhla alukuhle u-Ahabhi, ukumenza aye phaya azalisekise iLizwi likaThixo, ukumenza adutyulwe? Ngubani Esinokumfumana ehle?’”

⁹⁸ Ke, omnye wayesitsho *oku* omnye okanye *okuya* omnye. Kwaze emva kwethuba, umoya ongcolileyo, umoya oxokayo wenyuka usuka ngaphantsi waze wathi, “Ukuba nje uyakundivumela. Ndingumoya oxokayo. Ndiyakwehla ndingene kubo bonke abashumayeli, kuba abanawo uMoya oyiNgcwele; kwaye ndiyakubenza bona (bona nje ngamakhwenkwe esikolo aqeqeshiweyo)—kwaye ndiyakwehla, ndize ndingene kuye ngamnye wabo, ndibakhohlise, ndibenze baprofete ubuxoki.” Ingaba wakutsho? Kwaye wathi, “Ieyo yindlela esiyakukhohlisa ngayo.” Ke wehla.

Wathi—uThixo wathi, “Uyifumene imvume yaM yokuya.”

⁹⁹ Kwaye wehla waze wangena kwabo baprofeti bobuxoki, ulungiselelo oluqeqeshwe esikolweni, wabenza baprofeta ubuxoki. Yayingumoya oxokayo usebenza kwintando kaThixo. Mandi...Nje into ethile engenye ongathi uyibone apha,

nje umzuzu. Qaphela oku. Ndifuna nityhile kunye nam kwabaseKorinte bokuQala isahluko se-5, umqolo woku-1, nje umzuzu. KwabaseKorinte bokuQala..Kwaye qaphela oku ukuba nifuna ukubona into, kaThixo esenza into—indlela abathi abamoya bangcolileyo, indlela abathi baya—bayakuya... Kulungile, uPawulos ethetha:

Kwandile ukuvakala ukuba kukho umbulo phakathi kwenu, kwaye onjalo umbulo ongazange... ukhankanywe naphakathi kweeNtlanga,... (Nicinga ntoni malunga noko phakathi kwebandla?)...*owokuba uthile abe nomfazi kayise.*

Nibe ke nikhukhumele, ningakhe nibe... (Masibone. Ndiyakholwa ndityhile amaphepha amabini kwi...)*..Ni—Kwaye nikhukhumele, ningakhe nibe nikhedamile, ukuze...* (Ngoku, lindani umzuzu apha. Mna ndi...Ehe, injalo onto. Ehe.)...*nikhedamile...* (Yilonto)...*nikhukhumele, ningakhange nibe...* *nikhedamile, ukuze anyothulwe phakathi kwenu lowo wenze loo ntloni.*

¹⁰⁰ Andazi. Andikholelwa ukuba nabani unokutsho koku okanye ukusika ngasemva, kodwa ndikhusela kuphela oko ndikholelwa kuko: Ukuba umntu wathi wazaliswa nguMoya akanakho ukuphulukana naWo. Yabona, yabona?

Kuba mna ngenene, njengoko ndingekho ngomzimba, kodwa ndikho ngomoya, sendide ndagweba, njengokungathi ndikho, ngokubhekiselele kulowo usenzileyo esi senzo,

Egameni leNkosi yethu uYesu Kristu, nakubona ukuba nihlanganisene, kwaye umoya wam, namandla eNkosi uYesu Kristu,

ukuba nimnikele onjalo kuSathana ukuba kutshatyalaliswe inyama, ukuze wona umoya ube nokusindiswa ngomhla weNkosi uYesu.

¹⁰¹ UThixo, exelela iBanda elingcwele ntoleyo inguMzimba Wakhe apha emhlabeni, ukuba (ngoku, oku kusemva kweTestamente Endala, kweNtsha) exelela indoda eyayinyhukunyhuku kwaye imdaka phakathi kwabantu okokuba yayihlala nomfazi kayise. Wathi, “Into enjalo eMzimbeni kaKristu...Nina, Banda, mnikeleni kumtyholi ukuba atshatyalaliswe...” Yabona? UThixo uvumela i... Kwaye xana Efumana into ethile kufanele Yena ayibone yenziwe, ukuze afake isabhokhwe emntwini, Uyakuvumela umoya ongcolileyo uye kubo ukuze uyokuthuthumbisa la mntu uze—uze ubabuyisele emva. Ngoku, sifumanisa lo mntu emva...

¹⁰² Yilonto eyingxaki kunye namabandla namhlanje. Xa umntu esiza kuMzimba kaKristu aze abe lelinye lamalungu aze aqalise ukwenza ukungcola, endaweni yokuba nonke nihlangane nize

nenze kwa lento ikwanye. . . Kwaye nani, Mnquba kaBranham, yenzani okuya. Ngokuba oko nje nisamgcinile, uphantsi kweGazi. Kwaye uyaqhubeka esenza into ekwanye endala ukuphinda phinda lonke ixesha. Hlanganani nize nimnikele kumtyholi ukuze kutshatyalaliswe inyama, ukuze umoya wakhe u—njenge—ubenokusindiswa ngomhla weNkosi. Uze ubukele isabhokhwe sikaThixo sifika. Bukela umtyholi embamba. Lowo ngumoya ungcolileyo umfumana.

¹⁰³ Kwaye le nkwenkwe apha yalungisa. Yabuya. Siyafumanisa kwabaseKorinte beSibini apho acoce ngenene phambi koThixo.

¹⁰⁴ Khangela uYobhi, indoda egqibeleleyo, indoda elilungisa. Kwaye uThixo wavumela umtyholi ongcolileyo eze phezu kwakhe, amohlwaye, kunye nayo yonke into engenye ukwenzela ukugqibelelisa umoya wakhe. Yabona? Ke imimoya engcolileyo ine. . . UThixo usebenzisa imimoya engcolileyo amaxesha amaninzi ukusebenza icebo Lakhe nentando Yakhe.

95. Ngoku, nanku oncamathela ngenene. Umbuzo (ndicinga ngumntu omnye, kuba ikhangeleka ingumbhalo wesandla okwamnye): **Ukuba umntu ufanele abe noMoya oyiNgcwele ukuba abe—unoMoya oyiNgcwele ukuba aguquke kwaye aye kuxhwilo, iyakuba yintoni imeko yabantwana abathe bafa ngaphambi kweminyaka yokuthabatha uxanduva? Kwaye bayakuvuka nini?**

¹⁰⁵ Ngoku, mzalwana wam, dade, andinakuxelela oko. Akukho Sibhalo kuyo eBhayibhileni endinosifumana naphina. Kodwa ndingavakalisa iingcinga zam. Ngoku, oku kuyakunomeleza nina abakholelwa kubabalo lukaThixo. Niyabona, umntu ufuna ukwazi (ntoleyo ingumbuzo olunge kakhulu. Yabona?) umntu ufuna ukwazi loluphi uvuko—kuyakwenzeka ntoni kusana, okokuba ingaba kufanele abe noMoya oyiNgcwele ukuze aye kuxhwilo. . . Njengoko benditshilo, injalo lonto. Oko kungokweBhayibhile. Leyo yimfundiso yeSibhalo. Hayi ukungayi eZulwini. . . Ngokuba abantu abazaliswe nguMoya oyiNgcwele luvuko lokuqala, aBanyulwa. Kwaye intsalela yabaya. . . Intsalela yabafileyo abaphili iwaka leminyaka. Emva kweWaka leminyaka, emva koko uvuko lwesibini, umgwebo omkhulu weTrone eMhlophe. Yabona? Olo lulungelelwano lwenene lweBhayibhile. Kodwa lo mntu ufuna ukwazi kuyintoni malunga nezi ntsana. Zona. . . Ngamanye amazwi, ingaba zaba noMoya oyiNgcwele phambi kokuba zazalwa? Ingaba zafumana Wona? Ngoku, oko andinakukuxelela.

¹⁰⁶ Kodwa ngoku, masitsho ngolu hlobo: Siyazi ukuba iintsana ezithe zafa, akukhathaliseki ngabazali bazo, zisindisiwe. Ngoku, andivumelani nesikolo sabaprofeti kokuya. Bathi ukuba beku—lwafa kunye nomzali owayengumoni, okokuba olwa sana luyakuya esihogweni, lubole; akusayi kuba sabakho nto ngalo. Kuhle, uYesu. . . uYohane wathi xa uYesu esiza, “Nantso

iMvana kaThixo ethwala isuse isono sehlabathi.” Kwaye ukuba olwa sana lwalungumntu, owayeyakuza phantsi komgwebo kaThixo, kwaye uYesu wafela ukuthwala asuse isono, sonke isono sasigxothiwe phambi koThixo xana uYesu wafela esa sizathu. Isono zakho zaxolelwa. Isono zam zaxolelwa. Kwaye kuphela kwendlela ongathi uxolelwe ngayo kukwamkela uxolelo Lwakhe. Ngoku, usana alunakwamkela uxolelo lwalo, ke alwenzanga nto. Alwenzanga nto konke konke. Ke ngokwenene lukhululekile ukuba luye eZulwini.

¹⁰⁷ Kodwa ubuya kuthi, “Ingaba ziyakuya kuxhwilo?” Ngoku—ngoku, lana ngamazwi angawam; lena yingcinga yam ngoku. Musani...andinakho ukukuphuhlisa oku ngeBhayibhile. Kodwa jonga. Ukuba uThixo, phambi kokusekwa kwehlabathi, wazi wonke umntu uyakuba semhlabeni...Niyakukholelwa oko? Wayazi yonke imbuzane, yonke intakumba, yonke impukane, Wayazi yonke into eyayizakubakho emhlabeni. Ukuba Wakwazi ukuba... .

¹⁰⁸ Khangela. Masithabathe ukwenzela umzekelo, uMoses. Xana uMoses wazalwayo, wayengumprofeti. Ngaphambi koYeremiya...UTHixo waxelela uYeremiya, “Kwa ngaphambi kokuba ubunjwe esizalweni sikanyoko, ngaphambi kokuba wabunjwa kwisizalo sakhe, Ndakwazi, ndakungcwalisa, ndakumisela umprofeti ezizweni.” UYohane umBhaptizi, amakhulu asixhenxe aneshumi elinambini ngaphambi kokuba wazalwa, u-Isaya wambona embonweni, wathi, “Ulilizwi lendanduluko entlango.”

¹⁰⁹ Umiselo ngexa elingaphambili okanye ulwazi lwangaphambili lukaThixo lwazi konke malunga neentsana ezincinci (yabona?), yintoni ezaziyakuyenza. Kwaye Uyazi ziyakufa. Wayazi. Akukho nto ingenzeka ngaphandle kokuba uThixo ayazi malunga nayo. Akukho nto ingenzeka kwi... Nje ngokufana noMalusi Olungileyo, indlela Aya ngayo... Ngoku, ukuthabatha oku ngeSibhalo, Bendingenakutsho ukuba iSibhalo sitsho *nje-na-nje*. Ndiyithabatha nje ngokwengcinga yam.

96. Ngoku, umbuzo olandelayo ngulowo ndicinga ukuba mhlawumbi umntu othile ngulowo ndawutshoyo ngobunye ubusuku. **Cacisa umfazi othi asindiswe ngokuzala umntwana.**

¹¹⁰ Umfazi akasindiswa ngokuzala umntwana. Kodwa masityhile ngoku kuTimoti wokuQala 2:8 nje umzuzu. Kwaye masifumane nje oko iBhayibhile ikutshoyo malunga nomntwana. Ngoku, ndiyaqonda leyo yimfundiso yobuKatolika, okokuba iKatolika ithi umfazi usindiswa ekuzaleni umntwana, ngokuzala umntwana. Kodwa masing... Andikukholelwa oko. UTimoti wokuQala isahluko sesi-2, kwaye masiqalise

kumqolo wesi-8, size sifunde nje umzuzu ngoku. Kulungile, phulaphulani.

Kwangokunjalo, mabathi nabafazi benu banxibe iingubo ezifanelekileyo... (Asifanele sikubuze oko, asifanelanga? Phulaphulani koku)... beneentloni... (Whew!)... nesidima; ingabi kukuphotha iinwele zakhe, okanye igolide, okanye iiperile, okanye isambatho esixabiso likhulu; (Bazalwana, ndinceda nina apha, ndiyathemba. Yonke le minqwazi mitsha zonke iintsuku okanye iintsuku ezintathu. Niyabona? Oko asikukuba ngumKristu.)

Kodwa (ngokufanela abafazi abathi bahlonela uThixo), bavathe imisebenzi elungileyo.

Abafazi benu mabafunde bezolile benokuthobela konke.

Kodwa andimvumeli umfazi afundise, nokuba abe negunya phezu... kuwendoda, kodwa maka... zole.

Kuba u-Adam wabunjwa kuqala, kwaze ngoko u-Eva. ... u-Adam akazange wakhohliswa, kodwa umfazi ekubeni ekhohlisiwe waba sekugqitheni.

Noko ke wosindiswa ngokuzala ukuba... (Ngoku, akathethi kumfazi wehlabathi, ukuba neentsana)... ukuba uyaqhubeka elukholweni... (Yabona? Ukuba uyaqhubeka. Sele... Lowo ngumfazi athetha ngaye, umfazi osele esindisiwe. Yabona?) ... naseluthandweni, nasebungwaliseni, nesidima sonke.

¹¹¹ Hayi ngokuba nosana kwenza yena asindisiwe, kodwa ngokuba ukhulisa abantwana, wenza umsebenzi wakhe, hayi ukukhulisa iikati, izinja, kunye nokunye ukuthabatha indawo yomntwana, njengoko besenza namhlanje, ukuyinika uthando lobumama abe nokuhamba kwaye ajikeleze ubusuku bonke. Abanye abantu bayakwenza oko. Uxolo, kodwa bayayenza. Kukrwada kakubi kakhulu kum ukukutsho, kodwa inyaniso yinyaniso. Yabona? Abafuni mntwana ukuze babotshelelwe ngaye. Kodwa ngokuzala, ukuba uyaqhubeka elukholweni, nasebungwaliseni, nesidima sonke, uyakusindiswa. Kodwa u ukuba ngu, uyakusindiswa nawe, ukuba uzalwe ngokutsha. Uyakwenza uyakuphiliswa ukuba yakholwa. Ungamkela uMoya oyiNgcwele ukuba uyaMkholwa, lungela Wona, ukuba uMlungele. Kwaye uyakusindiswa ukuba uyaqhubeka esenza ezi zinto (yabona?), kodwa hayi ngokuba engumfazi. Ke oko kulungile, mzalwane, dade. Asiyomfundiso yobuKatolika konke konke. Ngoku ndifuna... Nanku omnye oncamathela kakhulu wona. Ngoko sinomnye. Ndinga mhlawumbi sinexesha lawo. Ndithabathe nje ixesha lethu. Ngoku, oku nje—oku nje yimiphumela yakamva yemvuselelo. Lena yimiphumela yakamva yomhlangano, le mibuzo.

97. Ngoku: **Mzalwana uBranham** (ubhalwe ngokuchwethezwa), **ingaba siSibhalo ukuba umntu athethe ngeelwimi aze atolike umyalezo wakhe? Ukuba kunjalo, nceda cacisa. KwabaseKorinte Bokuqala okanye KwabaseKorinte 14:19 kunye kananjalo kwabeseKorinte 14:27.**

¹¹² Kulungile, masiye ngaphaya kwesa Sibhalo size sibone oko sikutshoyo. Kwaye emva koko siyakubona okokuba siyakugcina oku kuseSibhalweni. Sifuna ukusoloko siseSibhalweni. Kwaye kwabaseKorinte 14. Ngoku, umntu ufuna ukwazi ukuba kuseSibhalweni ukuba umntu atolike umyalezo wakhe athe wawuthetha ngeelwimi. “Ukuba kunjalo, cacisa kwabaseKorinte 14:19.” Masibone, 14 kunyene-19. Kulungile, silapha.

Kodwa emabandleni ndi...ngathanda ukuthetha amazwi abe mahlanu ngayo ingqiqo yam, ukuze ngelizwi lam ndigafundisa nabanye kananjalo, kunamawaka alishumi...nge...iilwimi ezingaziwayo.

Ngoku, elandelayo ngumqolo wama-27, bafuna ukwazi.

Ukuba ubani uthetha ulwimi olungaziwayo, mayibe ngababini, okanye kwa...ngaphezulu ngabathathu, kwaye oko kube ngokulandelelana; aze omnye atolike.

¹¹³ Ngoku, ndithabatha ukuba into umntu uzama ukufika kuyo (ntoleyo ndiyifunayo—ndizakunifundela into ethile nje ithutyana). Kodwa ndicinga into umzalwana okanye udade azama ukufikelela kuyo, “Ingaba kulungile ukuba umntu othetha iilwimi ukuba kananjalo atolike umyalezo awuthethileyo?” Ngoku, sithandwa sesithandakayo isihlobo, ukuba nje uyakufunda umqolo we-13 kwisahluko esikwasinye, iyakuxelela:

Ngenxa yoko ndithi othethayo ngalwimi olungaziwayo makathandaze ukuze abe nokutolika.

¹¹⁴ Ngokuqinisekileyo. Angatolika umyalezo wakhe. Ngoku, ukuba nje si...Nje masi...Kuhle, nina...Fundani yonke yayo apha, kwaye ningabona Iyi...Fundani nje esa sahluko sonke. Silunge kakhulu, siyayicacisa.

¹¹⁵ Ngoku, ukuthetha iilwimi...Ngoku, ngelilixa sisekokuya, kwaye oku ekubeni kushicilelwa, ndifuna ukutsho ukuba ndikholelwa nje kangangoko ekuthetheni iilwimi njengoko ndikholelwa kwimpilso eNgwele, kunye no—nobhaptizo loMoya oyiNgwele, ukuza kwesibini kukaKristu, kunye namandla elizwe elizayo; Ndiyakholwa nje kangako kokuya njengoko ndikholwa, kodwa ndiyakholwa ukuthetha iilwimi kunendawo yako nje kanye ngokuza kukaKristu kunendawo yako; impiliso eNgwele inendawo yayo; yonke into inendawo yayo.

116 Ngoku, kuni bantu, ndinethuba lokutsho oku ngoku, kwaye ndingathanda ukukucacisa. Kwaye ukuba ndivise kabuhlungu nabani, andibhekiselelanga koko. Andibhekiselelanga ekwenzeni imbidano. Kodwa phulaphulani. Obe kuyingxaki ekuthethweni ngeelwimi ezingaziwayo ngabantu bamaPentekoste (ntoleyo ngokunokwam; ndingumPentekoste. Yabona?). . . Ngoku, obe kuyingxaki koku: kokokuba abakuhloneli. Kwaye enye into, bayakuyeka nje kwenzeke nakanjani. Ababuyeli emva eLizwini.

117 Ngoku phulaphulani. Nantsi indlela—maba—nantsi indlela ibandla elenziwe ngayo. Ngoku, kwibandla lasePentekoste, ukuba bendisalisa eli bandla, ndiyakunixela indlela endiyakulibeka ngayo (yabona?), ukuba bendi—bendiyakuba lapha lonke ixesha ukulalusa. Bendiyakuzibophelela kuso sonke isipho eBhayibhileni. Ndixelele amakholwa ukuba kuqala kufuneka abhaptizelwe kuMoya oyiNgcwele. Kuze emva koko, sonke isipho sabaseKorinte bokuQala i-12 siyakufanela sisebenze ebandleni lam, ukuba ndingabafaka kokuya, umzimba wonke usebenza.

118 Ngoku, ukuba niyaqwalasela. . . Hayi ukwenza ukuphawula ngoku. Kwaye khumbulani, bendingayi kutsho nalinye ilizwi elichaseneyo—ndingabe ndiyanyelisa uMoya oyiNgcwele. Kwaye uThixo uyayazi andiyi kukutsho oko ngokungalunganga. Yabona? Kodwa ndikutsho kuphela oku ukuzama ukuninika imbono yeSibhalo emva kokuba ndisifundisisile ngoku phantse amashumi amabini eminyaka. Ndibe ndishumayela phantse amashumi amathathu eminyaka. Kwaye ndigqithe kwinto yonke, nje ndeqqitha; ungafane ucinge obe kukuko. Kwaye ukubukela wonke umntu, kunye nemfundiso zabo, ihlabathi liphela. Kwaye ukuyithabatha ngokuba ngumdlawam. Ingumdlawam kuluntu ngaphandle kwesiqu sam. Kufanele ndimke apha. Kufanele umke apha. Kwaye ukuba ndimka njengomprofeti wobuxoki, ndiyakuphulukana nomphumlo wam nowakho kunye nam. Ke kungaphezulu kuno—kungaphezulu kunesonka semihla ngemihla; kungaphezulu kunendumasi; kungaphezulu kwayo yonke into engenye; bubomi kum. Yabona? Kwaye ndifuna ukusoloko ndinzulu kakhulu ekunyaniseni.

119 Ngoku, uya kwibandla lePentekoste, into yokuqala. . . (Andithethi bonke babo. Abanye ba. . .) Ixesha elininzi ungena ebandleni uze uqalise ukushumayela; ngelixesha ushumayela, umntu othile uyakuphakama aze athethe ngeelwimi. Ngoku, lamntu uthandekayo angabe ngokugqibeleleyo uzeliswe nguMoya oyiNgcwele, kwaye oko kungabe nguMoya oyiNgcwele uthetha ngalamntu, kodwa into yayi yile, abaqeqeshwanga. Ukuba olu lungiselelo eqongeni luphantsi kwempemfumelelo luyathetha, umoya wabaprofeti uyabathobela abaprofeti. Yabona? “Mazithi zonke izinto zenziwe. . .” Ngoku, yiza ngapha kuPawulos

kutheni esitsho ukuba “xa omnye ethetha,” nanjalo njalo . . . “xa engena, kwakukho umbhodamo nje.”

¹²⁰ Ngoku, bendibizela esiguqweni, kwaye umntu othile waphakama waze wathetha iilwimi. Iye nje. . . Kuhle, nje ungasuka uyeke ukubizela esiguqweni. Iyakunqanda. Yabona?

¹²¹ Kwaye ngoko, enye into. Amaxesha amaninzi abantu bayakuphakama baze bathethe ngeelwimi, baze abantu bahlale bahlafune intshungama, bebhakabheka. Ukuba uThixo uyathetha, zola, phulaphula! Ukuba oko yiNyaniso, ukuba lowo nguMoya oyiNgewele ethetha kula mntu, uyazola uphulaphule, hlonele. Utoliko lungeza kuwe. Yabona? Zola; phulaphula ulindele utoliko. Ngoku, ukuba akukho mtoliki ebandleni, ngoko bafanele bathule eMzimbeni.

¹²² Kwaye ngoko, xa bethetha ngeelwimi ezingaziwayo, iBhayibhile yathi, mabazithethele bona kubo nakuThixo. Lowo uthetha ngolwimi olungaziwayo uzakha yena. Ngoku, ezo zezingaziwayo iilwimi; ulwimi lwengingqi, ulwimi lwahlukile. “Asizonto,” wathi. . . Kodwa oko kwenza isandi kunentsingiselo. Kodwa wena . . . Ukuba ixilongo liyakhala, kufanele wazi likhala njani (. . . livuthele nje) okanye akuyi kwazi ungazilungiselela njani ukwenzela imfazwe. Ukuba nabani uthetha iilwimi, kwaye nje “toot”; yilonto yonke ekhoyo kulo, ngubani omakazi into emakayenze. Kodwa ukuba iqalisa *umemezo*, oko kuthetha “vukani!” Ukuba ihlokomisa *izingqisho*, oko kuthetha “yiyani phantsi.” Yabona? Ukuba ihlokomisa *uhlasela* kuthetha “hlasela.” Ifanele inike intsingiselo, kwaye nje hayi nje ukuthetha kodwa. Ke ebandleni, ukuba akukho mtoliki, kodwa ukuba kukho umtoliki, ngoko iilwimi yilonto iyeyebandla.

¹²³ Ngoku, kumbuzo wakho, sihlobo esithandekayo, othi, “Ndingakhetha ukuthetha amawaka amahlanu. . . amazwi amahlanu, ukuze ke abantu babenakho ukundiqonda kunamawaka amahlanu (okanye nantoni ngaphezulu ekutshoyo) kolungaziwayo ulwimi.” Yinyaniso leyo. Kodwa fundani ukuhla: “. . . ngaphandle ibe ingesityhilelo okanye ngotoliko ukwenzela ukwakha.” Yabona? Ukwakha.

¹²⁴ Ngoku, ngahlobo luthile ndiyakuninika nje ingcinga encinci kungathini xa—kungathini. . . Ukuba bekufuneka ndaluse eli bandla elizayo, ukuba uThixo ubeyakundibiza ukuba ndilaluse, nantsi indlela ebendiyakuliphatha ngalo: Bendiyakuzama ukufumana wonke umntu phaya onesipho. Kwaye bendiyakuba nabo bantu bahlangane malunga neyure phambi kweenkonzo zibe ziyaqalisa, egumbini ngokwabo. Bayekwe bahlale phantsi koMoya. Kwaye into yokuqala uyayazi, omnye uyehla, unesipho sokuthetha ngeelwimi. Aze athethe ngeelwimi. Wonke umntu azole. Kuze emva koko omnye aphakame aze atolike oko akutshiloyo. Ngoku, ngaphambi kokuba oko kunikezwe ebandleni, iBhayibhile ithe ifanele igwetywe phakathi

kwamabini okanye amathathu amangqina. Ngoku, leyo yindoda enocalulo lomoya (yabona?), kuba amaxesha amaninzi amandla angcolileyo angena phaya. (Yabona?) uPawulos wathetha ngayo. Kodwa ngoku, amandla kaThixo aphaya nawo. Ndixeleleni ibandla apho umtyholi angahlaliyo. Ndixeleleni apho oonyana bakaThixo bahlanganayo bonke apho uSathana engekho embindini wabo. Iyinto yonke. Ke sanukusineka koko. Yabona? USathana undaweni yonke. Ngoku, silapha. Omnye uthetha iilwimi. Ngoku kukho abathathu behleli phaya abanoMoya wokucalula. Omye uthetha iilwimi aze anike umyalezo. Ngoku, ayinakuba kukuchaphula iSibhalo, kuba uThixo akasebenzi ukuphindaphinda okulilize, kwaye Usixelela ukuba singayenzi. Yabona? Ke asiyiyo lonto. Ngumyalezo ebandleni.

¹²⁵ Sibenezinto ezimbini kulemvuselelo okwangoku. Qaphela oko nganye yazo ibikuko—kugqibelele, kuchane ucwethe. Yabona? Yangena. Indoda enye yavuka, yathetha ngeelwimi, yaza yanika utoliko, kwaye yajikeleza yabuyela emva, yaza yangqinela la myaleza owawusandula kuphuma. Omnye wavuka ngobunye ubusuku, wathi kwi—phantsi kwempemfumelelo yesiprofeto, waze watsho into ethile, engazi awayekutsho; kwaze emva koko ekupheleni wathetha, “Unoyolo lowo uzayo eGameni leNkosi.” Ngokukhawuleza into yandibamba ngokukhawuleza yathi, “Ngenye indlela unoyolo lowo ukholwayo ukuba lena yiNkosi izile.”

¹²⁶ Yabona utol—emva koko uMoya oyiNgcwele wawa esakhiweni ngobusuku obugqithileyo. Yabona? Oko kokokwakha. Ndandimile phaya ndizama ukuxelela abantu ukuba mabamkele uMoya oyiNgcwele. Kwaye umtyholi wayezile ebantwini, esithi, “Sanukuphulaphula; zolani.”

Udade wethu uthe, “Bill, bendivuya kakhulu ngelixa ubushumayela; ndaziva ngathi ndingaphakama ndixhume ukudlula eludongeni.”

Ndathi, “Phakama uxhume.” Yilonto.

Waze wathi, “Kodwa xana uye wayokwenza lanto,” waze wathi, “abantu baqalisa ukukhwaza,” wathi, “emva koko ndaziva ngathi bendiyinto endala engento.”

¹²⁷ Ndathi “Lowo ngumtyholi. Lowo nguSathana. Xana engena ukuza kwenza lanto,” ndathi, “kufanele uphakame nakanjani.” Singababingeleli kuThixo, sisenza idini lomoya—idini, iziqhamo zemilebe yethu sinika uzuko kwiGama Lakhe. Yabona?

¹²⁸ Ngoku, ngoku, naku okwenzekayo. Emva koko uMoya oyiNgcwele wabakho, kuba oko nje kwaku... “Unoyolo lowo ukholwayo.” Obubini, obuthathu ubusuku bulandelelana ndazama ukukubeka okuya phaya; kwaze emva koko, uMoya oyiNgcwele wathetha waze wathi (phantsi kwempemfumelelo) wathi, “Unoyolo lowo ozayo eGameni leNkosi.” Kwaye ngaphambi kokuba nditsho nantoni, ndandigqiba kuyitsho.

“Unoyolo lowo ukholelwa iNkosi izile koku.” Niyabona? Kwaye bendisandula ukuthetha oku, uMoya oyiNgcwele nguThixo Ngokwakhe kuwe. Yabona? Kwaye bayibamba. Yabona? Kwaye ngoko uMoya oyiNgcwele wawela phakathi kwabantu. Jonga indlela Awa—Awakha ngayo, isiprofeto?

¹²⁹ Ngoku, kukho umahluko phakathi kwesiprofeto kunye nomprofeti. Isiprofeto sihamba ukusuka komnye ukuya komnye kodwa umprofeti uzalwa ukusuka kumandlalo engumprofeti. Bano ITSHO INKOSI! Hayi ukubagweba. Akubaboni bemi phambi ko Isaya, okanye uYeremiya, nawupi kubaprofeti, ngokuba babeno ITSHO INKOSI! Kodwa umoya wesiprofeto phakakathi kwabantu; kufuneka ukuqaphele okuya, kuba uSathana uyakunyebelzela phaya. Yabona? Ngoku. Kodwa kufuneka kugwetywe.

¹³⁰ Ngoku, siza—sizakuba nemvuselelo. Ngoku, qaphelisisani oku ngenene ngoku, nina balungiseleli. Silungiselela imvuselelo. Kulungile. Okanye mhlawumbi nje sineqhelekileyo inkonzo. Ibandla liyavutha. Lifanele libe njalo lonke ixesha. Ke, mhlawumbi sibanabahlanu okanye abathandathu abantu abangabantu abaphiweyo; omnye uthetha ngeelwimi, ababini okanye abathathu mhlawumbi bathetha ngeelwimi, abane okanye abahlanu ngeelwimi, banesipho seelwimi, ukuthetha ngeelwimi ezingaziwayo. Ababini okanye abathathu babo bangatolika. Mhlawumbi kukho omnye—ababini, okanye abathathu babo abanezipho zobulumko. Kulungile. Bayahlangana, abobantu baphiweyo...Nina...Ezo zipho zinikwe nina hayi ukuba nidlale ngazo, hayi nithi, “Uzuko kuThixo, ndiyathetha ngeelwimi! Haleluya!” Niya—ni—niyazehlisele. Zona, zinikelwe kuni ukuba nisebenze ngazo. Kwaye indawo yenu ebandleni ifanele ize phambi kokuba inkonzo yonke iqale, ngokuba abangafundileyo bazakuba phakathi kwethu.

¹³¹ Ngoko phumelani egumbini, nize nihlale phaya, nina bantu nonke, ngokuba ningabasebenza kunye eVangelini. Emva koko nihlale phaya. “Nkosi, ingaba kukho nantoni Wena ofuna siyazi ngobu busuku? Thetha nathi, owu, Bawo wasezulwini,” nisenza umthandazo, izikhungo; nicule iingoma. Ngokuthe ngqo kuhla kusiza uMoya, usiwela komnye, athethe ilwimi. Omnye uyaphakama aze athi, “ITSHO INKOSI.” Yintoni? Phulaphulani. “Hamba uyekuxelela uMzalwana uJones ukuba asuke kulandawo apho ahlala khona, kuba ngomso emva kwemini kuyakubakhona isitshingitshane sitshayele elalizwe; kwaye sizakuthabatha indlu yakhe. Makathathe iimpahla zakhe aze emke!”

¹³² Ngoku, oko—oko kuvakala lungileyo. Kodwa linda umzuzu. Kufanele kubekho amadoda amathathu phaya anoMoya wokucalula. Omnye wabo uthi, “Ibe iyeyeNkosi.” Omnye uthi, “Ibe iyeyeNkosi.” Abo ngamabini ngokuchasene namathathu—

amabini okanye amathuthu amangqina. Kulungile. Bakubhala okuya phantsi kwiphethshana. Oko koko uMoya akutshiloyo. Kulungile. Babuyela ekuthandazeni, bebulela iNkosi.

¹³³ Emva kwethuba, “ITSHO INKOSI (umprofeti uyaphakama) ITSHO INKOSI, ngobubusuku osuka eNew York City iyakuba ngumfazi; ukwikhuko labagulayo; uyakungena esakhiweni ekwikhuko labagulayo. Unesikhafu esiluhlaza esibhijele entlokweni yakhe. Ufa ngumhlaza. Yintoni emenze abe ngale ndlela, iNkosi imqumbele—ngelinye ixesha waba imali eBandleni Lakhe xana wayeneshumi elinesithandathu leminyaka ubudala. Xelela uMzalwana uBranham ukuba amxelele ezi zinto. ITSHO INKOSI, ukuba uyakukulungisa okuya, uyakuphila.” Linda umzuzu. Oko kuvakala kulunge kakhulu, kodwa linda umzuzu. Uza kubeka igama lakho kweli phepha, mcaluli? Uzakubeka igama lakho?

¹³⁴ “YayiyeyeNkosi.” Omnye wathi, “YayiyeyeNkosi.” Emva koko—emva koko uyibhala phantsi, “ITSHO INKOSI, ngobubusuku kuyakubakho umfazi angene, *ethile-thile* into.” Lo unocalucalulo lomoya, ababini okanye abathathu babo batyikitye amagama abo kulo. Yonke le miyalezo iyanikezwa. Kulungile.

¹³⁵ Ngoko emva kwethuba baqalisa ukuva intsimbi ikhala. Ibandla liqalisile. Ngoko bazisa lemiyalezo, bayibeke kanye apha edesikeni. Kanye apha kulapho ifanele ibekwe khona. Andikho ndisendaweni ethile ndiyafunda, ndithandaza. Emva kwethuba ndiyaphuma emva kweengoma ziculiwe. Ibandla lonke likulungelelwano, abantu besiza, behlala, becamngca, bethandaza; oko koko enifanele nikwenze. Hayi ukuza ebandleni uncokole nomnye, uza ebandleni ukuza kuthetha noThixo. Yibani nobudlelwano benu phandle phaya. Yabona? Sidlelana noThixo ngoku. Kwaye siza apha sithetha, yonke into ithi cwaka, ihloniphe, uMoya uyanyakama. Umdlali piyano uza kwipiyano malunga nemizuzu emihlanu ngaphambi kokuqala kwenkonzo yengoma, aqalise ngobumnandi benene:

Ezantsi emnqamlezweni apho uMsindisi wam
wafayo,
Ezantsi phaya ukwenzela ukucocwa ukususwa
kwisono ndakhala, . . .

Okanye ethile elungileyo emnandi ingoma, ngokuzola ngenene. Izisa uBukhona bukaMoya oyiNgcwele emhlanganweni. Yabona? Kulungile.

¹³⁶ Abantu bahleli phaya. Abanye babo ngenene—bayaqalisa ukugixa baze benyukele esiguqweni, baguquke phambi kwenkonzo ibe iyaqala. UMoya oyiNgcwele uphaya. Yabona? Ibandla likwinimba. AmaKristu ayathandaza; afumene iindawo zawo. Awahlelanga phaya ehlafuna intshungama, esithi, “Heyi, Liddie, ndinike enye yesiqabi milebe sakhoh; Ndifuna. . . Niyazi.

Niyazi. Ndifuna... Niyazi, ngenye imini xana ndandisezantsi phaya evenkileni, ndiyakuxelela, ndaphantse ndakunyathela ezinzwaneni. Ingaba ndakhe ndabona enjalo... Nicinga ntoni malunga nokuya?" Owu, inceba! Nize niyibize indlu kaThixo. Kutheni, lhlazo. UMzimba kaKristu uhlangana. Phaya siyahlala.

Indoda ihleli ecaleni, "Yitsho, uyazi xana besiya ngaphaya, lo *sbani-sbani nosbani-bani nosbani...*" Ilungile ngaphandle, kodwa ngaphakathi apha yindlu kaThixo.

¹³⁷ Ngenani nithandaza; thabathani indawo zenu. Ndiyathetha ngoku, hayi emabandleni enu, bazalwana. Andikwazi enikwenzayo; ndithetha kulo mnquba. Ndithetha kwabecango lam langasemva. Yabona? Injalo lonto.

¹³⁸ Ngoku, xana ningena ngolwa hlobo, ngoku into yokuqala eniyaziyo, umalusi uyaphuma. Uhlaziyekile. Akudingeki abe ephendula *lena*, *leya*, kunye *nenye*. Uyaphuma kanye ku—kumbethe wolungiselelo lwakhe. Ube ephantsi kwamandla kaMoya oyiNgcwele. Uhamba angene kanye apho ezininzi iilwimi zomlilo zihlangeneyo. Iphantse ibe yintsika ngoku (yabona?), iyajikeleza. Uyaphuma, achole oku. "Umyalezo osuka ebandleni: ITSHO INKOSI, uMzalwana uJones asuke endlwini yakhe. Ngomso emva kwemini ngentsimbi yesibini isitshingitshane siyakutshayela umhlaba. Athabathe izinto zakhe emke." UMzalwana uJones ufumana oko. Kulungile. Oko kubhaliwe. "ITSHO INKOSI, kuyakubakho umfazi ogama lingu*Sbani-bani* uyakuza apha ngobubusuku, kwaye ibe—wenze *ethile thile*." (Njengoko bendisandula kutsho, yabona, ngolwahlobo.) Kulungile, oko kulele ngaphaya. Yilonto. Sele beyifumene indawo yabo ngoku ebandleni. Kulungile.

¹³⁹ Emva koko uthabatha umyalezo. Kwaye into yokuqala oyaziyo, uyaqalisa ukushumayela. Akukho nto izakuphazamisa; seleyenzekile. Ngoku, siyaqhubeka, sishumayela umyalezo.

¹⁴⁰ Kwaye emva kwethuba xana i... Into yokuqala oyaziyo xana umyalezo ugqityiwe, umgca wokuthandazela uyaqalisa. Naku kusiza umfazi. Umntu othile wathetha ngeelwimi waze wathi wayesiza. Yabona? Wonke ngamnye wethu uyayazi okuzakwenzeka. Wonke ngamnye wethu uyayazi. Yabona indlela ukhohlo luqalisa ukwakheka kunye nazo iilwimi zomlilo zimi phezu kwenu ngoku. Uyaqalisa ukuyenza ngokudibeneyo. Kutheni, ngumsebenzi nje ogqityiweyo; yilonto.

Laa mfazi... ndiyakuthi, "Nkskz. *Sbani-bani*, osuka eNew York City, ohleli apha..." Yabona?

"Owu, kunjalo oko. Uye wakwazi njani oko?"

"Ngumyalezo osuka kwiNkosi ukuya ebandleni. Xana wawuneminyaka elishumi elinesithandathu ubudala, wawungekho endaweni *ethile-thile* waze wenza—wathabatha

imali ethile ebandleni, waze wayiba, waphuma, waze wazithengela iimpahla ezintsha ngayo?”

“Owu, injalo lonto. Injalo lonto.”

“Okokuko ngqo uThixo asixelele kona ngo bubusuku ngoMzalwana uSbani-bani, othethe ngeelwimi; UMzalwana uSbani-bani utolikile; uMzalwana uSbani-bani apha uthe, ngocalulo, uthe bekusuka kwiNkosi. Kwaye oko yinyaniso.”

“Ewe!”

“Emva koko, ITSHO INKOSI, hamba uyilungise, kwaye uyakugqitha kumhlaza wakho.”

¹⁴¹ UMzalwana uJones uyagoduka, afumane iinqwelo, ahlehle, afumane ifenitsha yakhe, aze emke phaya. Ngentsimbi yesibini ngomso emva kwemini: Zowie! iyemnka isuke yonke into. Yabona? Emva koko ibandla liyazukisa. . . “Enkosi, Nkosi Yesu, ngobubele Bakho.” Ngoku, yilonto eyiyo, ukwakha, ukwenzela ibandla.

¹⁴² Ngoku, kungathini ukuba ayenzekanga emva kokuba beyithethile? Ngoko ninomoya ongcilileyo phakathi kwenu. Aniyifuni laa nto ingcolileyo. Kutheni nifuna into engcolileyo xana i—izibhakabhaka zizele yeyePentekoste eyenene? Musani ukuthatha okudala okuthabatha indawo yokunye okusuka kumtyholi. Fumanani into eyeyenene. UThixo unayo ukwenzela nina. Ngoko sanukubanayo eminye imihlangano, ze nibeke into apha, de uThixo abe sele eyingqinele ukuba nilungile, kuba ningabancedayo ebandleni ekusebenzeni kweVangeli. Ngoku niyakuqonda into ekuyiyo?

¹⁴³ Kwaye iilwimi, iilwimi ezingaziwayo. . . Akukho ndoda e—yaziyo oko ithetha malunga nako. Iyathetha; kodwa sonke isandi sinentsingiselo. Oko kunentsingiselo [UMzalwana uBranham uqhweba izandla zakhe—Mhl.] “Glukh, glukh, glukh!” Leyo ine—leyo yi—leyo yintetho ndaweni ithile.

¹⁴⁴ Xana ndandise Afrika, zange ndiyikholelwe, kodwa yonke into enengxolo inohlobo oluthile lwentsingiselo kuyo. IBhayibhile ithe akukho sandi ngaphandle kokubaluleka, ngaphandle kwentsingiselo. Sonke isandi esenziweyo sinethile intsingiselo kwinto ethile. Kutheni, ndibavile abantu besithi. . . bendiyakuthi, “UYesu Kristu, uNyana kaThixo.”

¹⁴⁵ Omnye wabo ebeyakuthi [UMzalwana uBranham wenza isandi somtoliki wase Afrika—Mhl.]. Omnye uyaqhubeka [UMzalwana uBranham kwakhona uyabonisa ngokulinganisa.]. Kwaye oko beku “uYesu Kristu, uNyana kaThixo.” Yabona? Ine. . . Kwaye akuthethi kwanto kum, kodwa kubo yayiyintetho nje ngokufanayo njengoko ndithetha kuni. Xana umtoliki wesiZulu, isiXhosa, umSuthu, nokuba yintoni ngaphezulu, esiza, konke ebekutshiwo, wonke ubani waqonda. Kwaye ezi zinto enizivayo aba bantu bazidumzela, naze nacinga ukuba

ibikokuninzi ukudembeza, asikuko; inentsingiselo. Ke kufanele siyihlonele, siyibeke endaweni yayo.

¹⁴⁶ Ngoku, mhlawumbi bekungekho myalezo. Ngoku, inkonzo iphelile; ubizelo esiguqweni luyenziwa. Kwaye emva kwethuba umntu othile (bekungekho myalezo emva phaya) umntu othile uyaphakama kwamsinya befumana ithuba. UMoya oyiNgcwele...Ngoku, iBhayibhile ithe, “Ukuba akukho mtoliki, makathule.” Akukhathaliseki kubi kangakanani izama ukuthetha, thula.

¹⁴⁷ Yithi, “Andinakuyenza.” IBhayibhile ithe unganakho. Yabona? Ke oko—oko kuyayigqiba. Yabona? Makathule.

¹⁴⁸ Emva koko, xa lona, ithuba lisiza apho yonke into ikucwangco, ngoko ukuba uMoya oyiNgcwele uyaxhuma kuye ukuba unike umyalezo, ngoko wunikeze. oko koko kanye ufanele ukwenze. Ngoko utoliko luyeza, luthi, “Kukho umfazi apha ogama linguSally Jones (Ndiyathemba laa mfazi akakho apha ngela gama, kodwa...) Sally Jones. (Yabona?) Mxelele ukuba obu bubusuku bokugqibela bobizo lwakhe. Lungisa noThixo kuba unexesha elifutshane ayakuba lapha.” Ngoku, uSally Jones uyakubalekela esiguqweni nje ngokukhawuleza njengoko anakho ukufika phaya (yabona?) kuba olo lubizo lwakhe lokugqibela. Yabona? Oko kukunikezela umyalezo, okanye ukungqinela okanye into ethile.

¹⁴⁹ Elo libandla lePentekoste lisebenza. Akukho mathuba emimoya engcolileyo yokunyebeleza, ngokuba sele...IBhayibhile inikeze ngokuchanekileyo, “Mayibe ngokulandelelana, kwaye oko kube ngabathathu; kwaye mabathi ababini okanye ngaphezulu bagwebe.” Elo libandla. Kodwa apho sinayo namhlanje? Ukuxhuma, ukuqhubeka, ukuhleka nokuqhubeka ngelixa umntu othile ethetha iilwimi; omnye ejongile, ethetha ngento ethile engenye kwaye ephithizela; umalusi esenza into ethile; okanye umntu othile ephithizela. Kuhle, akulunganga oko. Mhlawumbi umalusi uyashumayela, kwaye umntu othile aphakame aze amphazamise kwi...Mhlawumbi ukufunda iBhayibhile kwaye umntu othile...Ukufunda iBhayibhile, kwaye umntu othile emva phaya ethetha ngeelwimi. Owu, hayi! Yabona? Umshumayeli phezulu eshumayela epulpitini, umntu othile uyaphakama aze amphazamise, ethetha ngeelwimi. Konke kulungile. Andithi asingoMoya oyiNgcwele, kodwa nifanele nazi indlela yokusebenzisa uMoya oyiNgcwele (yabona?), ukuwusebenzisa Wona.

Ngoku, ndi—ndithatha...Ninayo indawo yomnye ongaphezulu? Ngoko, ngomso yiCawa. Ngoko, siya...Nje masi...Nanku omnye. Ndinga ngowona onobubele. kwaye ngoku, ukuba nonke nithi nindinyamezele nje imizuzu embalwa emide, ndiyacela. Kwaye ngoko, ndiya...ndifuna nina—ndifuna

nina nikufumane oku. Ndikugcine oku ngesizathu. Lona ngowam wokugqibela.

Ngoku, kuqala, ndizakufunda izinto ezimbini athe umntu wazibuza. Ikwiphetshana elincinci elidala, ibhalwe ngombhalo omhle wesandla. Andinafifi ibingubani, akukho gama lityikityiweyo ku—kuyo nakweyiphi yayo.

98. Mzalwana uBranham, ingaba kulungile ukuba abalungiseleli benze utsalo olude ukwenzela imali ezinkonzweni zabo, exela ukuba uThixo ubaxelele ukuba abaninzi esihlweni bafanele banikele ngokungako? Ukuba oku kulungile, ndifuna ukwazi. Okanye ukuba oku akulunganga, ndifuna ukwazi. Oku kundiphazamisile mna kakubi kakhulu.

¹⁵⁰ Ngoku, uyabona, sihlobo, ndizakuxelela, ndizakuxelela endikucingayo. Yabona? Ngoku, oko akuthethi ukuba ilungile. Ndinga imbi kakhulu.

¹⁵¹ Ngoku, ndicinga oku. UThixo undithumele entsimini. Ndilibonile ixesha apho ndakhangeleka ngathi kancinci ndiyakuba... Kwaye nda—ndandingenayo imali konke konke. Ndaza ndathi, “Gqithisa nje isitya senkongozelo.”

Kwaye umphathi ubesakuza kum athi, “Jonga, Billy, sinamawaka amahlanu eedola alityala ngobubusuku, Kwedini. Ingaba unayo imali eJeffersonville yokulihlawula?”

¹⁵² Bendiyakuthi, “Kulungile. UThixo undithumele apha, okanye bendingenakuza. (Yabona?) Gqithisa nje isitya senkongozelo.”

Kwaye ngaphambi kokuphela komhlangano, umntu othile uthi, “Niyazi, iNkosi ibeke entliziyweni yam ukuba ndinikeze amawaka amahlanu eedola koku.” Yabona, yabona? Kuqala, khokelelwa ekuyenzeni.

¹⁵³ Andikholelwa ekutsaleni, nokungqiba, nokucela imali. Ndinga iyinto engalunganga. Ngoku, mzalwana, ukuba uyayenza, sukundivumela ndivise kabuhlungu imvakalelo zakho. Yabona? U—ungabanemvume esuka kuThixo yokuyenza. Kodwa ndithetha nje okwesiqu sam. Andiyikholelwa.

¹⁵⁴ Ngoku, ndibe ndisazi abalungiseleli behamba besithi... ndimi kanye, kungekudala kakhulu... Ngoku, lena asingomaPentekoste, lena yi... Kulungile, ngamabandla (Yabona?), amanye amabandla. Yayingumhlangano omkhulu wasenkampini. Gertie, wena ube ukunye nam, abanye abaninzi bekhona. Kwaye bathabatha imvakwemini yonke kwihlelo elidumileyo—ababini okanye abathathu babo bekunye (lawo ngawesiqhelo aqhelekileyo amabandla, nje ngawalemihla awethu amabandla apha esixekweni, nanjalo njalo) kwenkulu inkomfa—kwaye bathabatha imvakwemini yonke, bemile eqongeni—kwaye begrogrisa ukuba uThixo uyakutshabalalisa

izityalo zabo, uyakunika abantwana babo ipoliyo, nezinto ezinjengeziya, ukuba abafaki kulamhlangano. Leyo yinyaniso ngqo, kunye naleBhayibhile phambi kwam. Ndathi, “Sisenyeliso kuThixo kunye nakubalandeli Bakhe.” Ukuba uThixo ukuthumele, Uyakukukhathalela. Ukuba Akakuthumanga, ngoko yenza ihlelo likukhathalele ngoko. Kodwa—kodwa wena . . . Ukuba uThixo ukuthumile, Uyakukukhathalela.

99. Kuthekani malunga nomdlalo weKrismesi kwibandla likaMoya oyiNgcwele?

¹⁵⁵ Kulungile, ukuba imalunga noKristu, ingabe yonke ilungile. Kodwa ukuba imalunga noSanta Claus, andikholelwa kuye. Ndi—ndigqibile ukukhula—ndigqibile ukukhula ndisuke koko. Andikholelwa kuSanta Claus konke konke. Yabona? Kwaye ezinye zezizinto zeKrismesi zincinci banazo, ndicinga yintlekisa. Kwaye . . . Kodwa ndicinga basuse wonke uKristu kwiKrismesi babeka uSanta Claus kuyo.

¹⁵⁶ Kwaye uSanta Claus libali eliyintsomi. (Andivisi kabuhlungu nanye kwiimvakalelo zenu, ndiyathemba, malunga nabantwana.) Kodwa ndiyakuxelela. Apha kungekudala, malunga namashumi amabini anesihlanu, amashumi amathathu eminyaka eyagqithayo, xana umlungiseleli apha kwesi sixeko, umalusi we—welikhulu ibandla apha esixekweni, endimaziyo kakhulu, isihlobo sam esisenyongweni, seza kum. Kwaye uCharlie Bohannon (Mzalwana uMike, uyamkhumbula uCharlie Bohannon, olungileyo umhlobo wam) . . . Wahlala phaya e-ofisini yakhe wathi, “andisokuze ndixelele abantwana bam okanye ndenze abazukulwana bam baxelwe oba buxoki kwakhona.” Wathi, “Inkwenkwe yam encinci iye yeza kum emva kokuba ibe neshumi elinesibini leminyaka ubudala, kwaye ithetha malunga noSanta Claus . . .” Kwaye yena, wathi, “Kutheni . . . Sthandwa, ndinento emandikuxelele yona,” Wathi, “Mama . . .” Uyazi, waze waqhubeka emxelela akwenzileyo.

Ngoko emva kokuba ebuyile, wathi, “Ngoko, Tata, ingaba loYesu yinto ekwanye?”

¹⁵⁷ Xela inyani. USanta Claus ngophithizelayo umfo wobuKatolika, uKriss Kringle okanye uNgcwele uNicholas, ongcwele umKatolika womJamani omdala weminyaka emininzi eyagqithayo owajikelezayo esenza okulungileyo ebantwaneni. Kwaye bathe bayithwala ukuhla njengesithethe. Kodwa uYesu Kristu nguNyana kaThixo. Ungowenene, kwaye Uyaphila.

Ngoku, nanku umbuzo, owokugqibela, wona ungowona . . .

¹⁵⁸ Ngoku jongani. Ningangavumelani nam kokuya. Kodwa ukuba anivumelani nam, khumbulani, mayibe ngokobuhlobo, niyakuyenza? Ndiyanithanda, kwaye andifuni ku—andifuni kunivisa kabuhlungu. Mna nje, mna ndifuna ukunyaniseka. Ukuba ndinga . . . ukuba ndixelela inkwenkwe yam ubuxoki, ngoko ndilixoki. Yabona? Ndifuna ukuyixelela inyaniso.

¹⁵⁹ Ngoku, ndiyixelela malunga noSanta Claus, ndithi, “Ehe, ngokuqinisekileyo, kukho uSanta Claus. Qaphela Tata kubusuku beKrismesi.” Yabona? Ehe.

¹⁶⁰ Niyazi, ngenye imini ndandisezantsi phaya, kwaye ndazama okuya kwintombazana encinci nje ukubona. Ndiqinisekile ndihlawulwe ngosuku oluphambi kwezolo. Ndandisesakhiweni. Kwaye babemile phaya, ezantsi apha eQuaker Maid. Kwaye ndehlela phaya ukuya kunkinqa ukutya. Kwaye ke thina, umfazi kunye nam, sasiphaya. Kwaye kwakukho intwazana encinci, yayingekho ngaphaya malunga neshumi elinesibhozo ubudala, kwaye yayimile phaya, ihamba, icula, “Dingle Bells, Dingle Bells. . .” Ndaza ndathi. . . Kwindawo yakhe encinci yokuma, uyazi, ehleli ngasemva kwenqwelana encinci.

Ndathi, “Ingaba ukhangela uSanta Claus?”

Yathi, “Lowo ngutata wam, Mnumzana.”

Ndathi, “Mayisikelelwe intliziyo yakho encinci, Sthandwa. Unobulumko.”

Ngoku, naku okuncamathela ngenene, zihlobo. Kwaye koku. . . Emva koko ndiyakuvala. Owu, sisi—siSibhalo esiyintandana, kodwa sisincamatheli kuye wonke umntu okhangeleka njalo. Kwaye yandihlala iminyaka ngeminyaka; kwaye kuphela ngobabalo lukaThixo. . . Kwaye oxabisekileyo umfazi wam, ehleli ngasemva phaya ngoku, xa wevayo ukuba ndibe ndinalambuzo ngale mvakwemini, wathi, “Bill, ukuphendula njani okuya?” Wathi, “Bendisoloko ndimangalisiwe kokuya mna buqu.” Wathi, “Andizange ndibe nakuyiqonda.” Waze wathi. . .

Ndathi, “Yehla ngobubusuku, Sthandwa. Ndiyakwenza okungcono kwam ngoncedo lukaThixo.”

100. Mzalwana uBranham, nceda cacisa amaHebhere 6:4 ukuya ku-6.

¹⁶¹ Elo lixesha eyathi ngenene. . . Yabona, ngoku kuyakufuneka uqaphele apha kukholo lwethu, ubabalo, ukhuseleko lwamakholwa, ukunyamezela kwabangcwele, ukunyamezela, gxebe, kwabangcwele. AmaHebhere isahluko sesi-6, isi-4 ukuya kwisi-6.

Ngoku, kwamsinya njengoko i. . . igqiba oku, emva koko ndiyathemba ukuba uThixo uyakundinceda ndiyenze cacileyo kuni. Ndiyaxolisa, ndi—ndinoMyalezo wam wobubusuku; mhlawumbi ndiyakushumayela into ekwanye kusasa kwi—kwinkonzo. Emva koko ndiyakube ndihamba.

¹⁶² Ngoku, oku kuncamathela ngenene. Yabona? Ngoku, niyakuqaphela. Ngoku khumbulani, sikholelwa kwaye sifundisa kweli bandla, hayi okokuba yonke into iyeza inyuke ikhwaze, yonke into ethetha ngeelwimi, yonke into exhawula izandla kunye nomshumayela, inoBomi obunguNaphakade. Kodwa

siyakholwa ukuba unoBomi obunguNaphakade, ukuba uThixo ukunike uBomi obunguNaphakade, unabo Bona naphakade. Yabona? Ngokuba jonga. Ukuba ibe ingenzanga, uYesu ufumaneka engumfundisi wobuxoki. KuYohane oNgcwele 5:24, Wathi, “Lowo uwevayo aMazwi aM kwaye akholelwe kuYe owaNdithumayo unoBomi obunguNaphakade, kwaye akasokuze aze emgwebeni, kodwa ugqithile ekufeni wangena eBomini.” Ngoku, xambula naYe. “Konke athe uBawo waNdinika kona . . . Akukho mntu unokuza kuM ngaphandle kokuba uBawo amtsale. (Ndichaphula iSibhalo.) Bonke abazayo . . . Akukho mntu unokuza kuM ngaphandleni kokuba uBawo waM amtsale kuqala. Kwaye bonke athe uBawo waM waNdika bona bayakuza kuM. (Yabona?) Kwaye bonke abazayo kuM, Ndiyakubanika uBomi obunguNaphakade (uYohane oNgcwele 6), kwaye ndiyakumvusa kwiintsuku zokugqibela.” Lawo ngamazwi Akhe.

¹⁶³ Ngoku jongani. Ukuba ndifuna ukubuyela emva kwabaseEfese isahluko soku-1, uPawulos eshumayela . . . Ngoku, amaKorinte, ngamnye unolwimi nendumiso. Niyaqwalasela amanye amabandla akazange abe nangxaki. Akazange atsho nanto malunga nayo. Ingaba wakhe wachaphazela iilwimi naphina kwibandla labase-Efese, kwibandla labaseRoma? Hayi! Babeneelwimi kunye nento yonke njengabaseKorinte benzayo, kodwa bayenza yahlala kulungelelwano. AbaseKorinte babengenakho nje ukuyifaka kulungelelwano. Yabona? Kodwa uPawulos wehlela phaya waze wabeka ibandla kulungelelwano.

Ngoku, yena . . . ndiyakholwa, njengoko Oral Roberts esitsho, “UThixo nguThixo olungileyo.” Anikukholelwa oko?

¹⁶⁴ Kwaye nithi, “Kuhle, malunga naphi namaPentekoste eneelwimi ngoko, Mzalwana uBranham?” Ndinga banowo uMoya oyiNgcwele. Ngokuqinisekileyo benzile. Kulungile, kutheni? Jonga. Niyakholwa UnguThixo olungileyo? Wathi uTomas ngelinye ixesha, “Uyazi, Nkosi . . .”

Bonke kubo bamkholwa Yena. Bathi, “Owu, siyayazi Yena uyinene!”

“Owu,” wathi uTomas, “hayi, hayi, andiyikholwa. Ukuphela kwendlela endiyakuyikholelwa ngayo, kuyakufuneka ndibe nobungqina. Kuyakufuneka ndifake iminwe yam ecaleni Lakhe nakwiziva zezikhonkwane ezandleni Zakhe.”

Yena nguThixo olungileyo. Wathi, “Yiza, Tomas. Nantsi.”

“Owu,” wathi uTomas, “ngoku ndiyakholwa.”

¹⁶⁵ Wathi, “Ewe, Tomas, emveni kokuba uNdibonile, waza waNdiva ngokundichukumisa, waza wabeka isandla saM . . . izandla zakho ecaleni laM, uyakholwa. Kodwa ukangakanani ukubamkhulu umvuzo wabo abangazange babona kodwa noko bakholwa.” Yena nguThixo olungileyo. Ukunika umnqweno

wentliziyo yakho, kakade. Masikholwe nje Yena. Lowo ngu—lowo ngu—lowo ngumvumba wokufa kuSathana. Xana umntu ethabatha uThixo eLizwini Lakhe, mzalwana, oko kuyakumbulala uSathana lonke ixesha. Eso sisithonga esinzima anokuthi uSathana asifumane, xana umntu eyakuthabatha uThixo eLizwini Lakhe. Ewe, mhlekazi. Njengoko bendithe, “Umntu akayi kuphila yedwa (UYesu, ngobunye ubusuku), kodwa lonke iLizwi eliphuma . . .”

¹⁶⁶ Ngoku, qwalasela oku. Ngoku ndizakuqala umqolo wokuqala:

Masithi ngoko siyeka iziseko zemfundiso kaKristu, masiye kwinqibelelo; . . . (Ngoku, into yokuqala endifuna nina niyazi: ngubani athetha naye uPawulos apha? AmaHebhere. Bathi, “amaHebhere,” entloko, iNcwadi yamaHebhere. Ingaba injalo? AmaYuda awamalayo uYesu. . . Ninganakho ni—niyibambe ngoku? Uthetha kumaYuda, ewabonisa isithunzi somthetho singumzekelo kaKristu. Zonke izinto ezindala umzekelo wezintsha. Ngoku qaphela.)

. . . siyeka iziseko zemfundiso kaKristu, masiye kwinqibelelo; . . .

¹⁶⁷ Ngoku, uthetha kubo malunga neemfundiso. Masiye kwaye sithethe malunga nezinto zengqibelelo. Ngoku, ugqityeleliswa kuThixo xana utywinwe ngoMoya oyiNgcwele kude *kube* ngumhla wentlangulo yakho. “Lowo uzelwe nguThixo (Yohane wokuQala) akasenzi isono; kuba akanakona, kuba iMbewu kaThixo ihleli kuye.”

¹⁶⁸ Umntu ozaliswe nguMoya oyiNgcwele, hayi ukucinga ukuba uzalisiwe, kodwa lowo uzelwe ngoMoya kaThixo akasenzi isono, kuba iMbewu kaThixo ikuye, kwaye akanakona. Yabona? Ingaba iBhayibhile ikutshilo oko? Ke nantsiya. Niyi. . . Hayi oko nikwenzayo, oko, koko, hayi oko ihlabathi likucingayo ngani, oko uThixo akucingayo ngani. Yabona, yabona? Aninaku. . . Ndingathini ukuba nomyalelo obhalwe ngusodolophi wesixeko, okokuba ndingabaleka amashumi amane eemayile ngeyure esixekweni, kwaye naliphi ipolisa lindibambe? Andinakho. Ndingathini ukona xana kukho umnikelo wegazi phambi koThixo okoko, apho Angenakho kwa ukundibona mna; xana kukho isithinteli kwi—kwi. . . phambi kwam noThixo, ikhaka leGazi? Kuba sifile, kwaye ubomi bethu bufihliwe kuKristu ngoThixo, butywinwe ngoMoya oyiNgcwele. Kanjani ehlabathini ungenza nantoni engalunganga ebusweni bukaThixo? “Ukuba sithi sone ngabom (maHebhere 10) emveni kokuba samkela ulwazi lweNyaniso, akusekho dini lasono.” Ngaphakathi apha ayinakwenzeka (yabona?) ukona ngabom.

¹⁶⁹ Ngoku, masiqhubeke sifunde. kulungile.

*...ngqibelelo; hayi ukubeka kwakhona isiseko se—
senguquko kwimisebenzi efileyo, kunye...nokholo
kuThixo,*

*Ngemfundiso yobhaptizo, ...ukubekwa kwezandla,
kunye novuko lwabafileyo, no...mgwebo
wanaphakade.*

Kwaye oku . . .sikwenza, ukuba uThixo evuma.

(Ngoku apha kulapho babefuna ukuqala, ukusuka kumqolo wesi-4.) *Kuba akunakwenzeka kwabo . . .xabathe bakhanyiselwa, baze basiva isipho sasemazulwini, kwaye benziwa amadlelane ngoMoya oyiNgcwele,*

kwaye bayiva incasa yelizwi elilungileyo likaThixo, namandla ephakade eliza kubakho,

Ukuba babuye bakreqa, bahlaziyekele—bahlaziyekele kwakhona enguqukweni; ekubeni bezibethelelela emnqamlezweni uNyana kaThixo kwakhona, bemhlaza ekuhleni.

¹⁷⁰ Ngoku, ngoku, oko kukhangeleka ngathi, ukusuka ngendlela oyifunda ngayo phaya, okokuba umntu angamkela uMoya oyiNgcwele, aze akreqe alahleke. Kodwa akunakwenzeka kuye ukwenza lonto. Yabona? Akanakuyenza lonto. Ukuba uyenzile, uKristu waxoka. Yabona? Akunakwenzeka kwabo bakhe bakhanyiselwa. Ngoku, qaphela apha. Uthetha kubani? Uthetha kulomaYuda asemdeni. Akazange athi umntu ekubeni ezaliswe nguMoya oyiNgcwele; wathi, “Ukuba uyivile incasa yeLizwi likaThixo.”

¹⁷¹ Ngoku, mandiyinikeze nje ngokuzekelelisa, ukuze nibe nokuyibona kwaye ningayiphosi ngoku. Ngoku, ubhalela amaYuda. Amanye awo ngamakholwa asemdeni. Yabona? Wathi, “Ngoku, sizakuyishiya le misebenzi size siye kuthetha malunga nengqibelelo.” Wathi, “Ngoku, sithetha malunga nobhaptizo, novuko lwabafileyo, nobekelo lwezandla, nayo yonke into; kodwa masiqhubele phambili ngoku siyokuthetha malunga nengqibelelo. Ngoku, sizakuthetha malunga naxana ningena kuMoya oyiNgcwele. Ngoku, nibe nihleli emhlanganweni ixesha elide . . .”

¹⁷² Kwaye nibabonile abo bantu. Baya kuma phaya; abayi kungena ngaphakathi okanye baphume. Bayawuvuyela uMoya oyiNgcwele. Bayakuza. Kwaye mhlawumbi uMoya oyiNgcwele wenza into kwaye, madoda, bayakuphakama bakhwaze, baze baxhumaxhume emgangathweni malunga nayo, kodwa abasokuze bafune ukuWamkela ngokunokwabo. Hayi, hayi! Yabona? Kwaye bayakuthi, “Owu, ewe, kulungile oko. Owu, andiyazi malunga nokuya ngoku.” Yabona, yabona, yabona? Amakholwa asemdeni. Akufutshane nje kakhulu de babe nokuwungcamla Wona, kodwa noko abawamkeli Wona.

Yabona? Ngoku, bahlala phaya nje ngolwahlobo ixesha elide de emva kwethuba bayaphambuka bemke kuphele. Ndingabiza amagama wabaninzi ababesemnqubeni, benze into ekwanye. Bakreqa yonke indlela kwakhona, ukuba bazihlaziyele kwakhona enguqukweni, akukho nguquko kubo. Bamvise ubuhlungu uMoya bamkisa kubo. Babesondele kakhulu de . . .

¹⁷³ Apha, ukuba niyakutyhila nam (aninaxesha, ndiyazi, ngoku) kodwa ukuba niyakutyhila kwiDetoronomi isahluko soku-1 niyifunde, niyakufumana into ekwanye. Niyiphawula phantsi ngoku, iDetoronomi isahluko soku-1. Ngoku, nize niqalise kumqolo we-19 nize nifunde konke ukuya kuma-26. Detoronomi . . . Niyakufumanisa . . . Ngoku jongani. Wonke uSirayeli . . . Yintoni bona abantu abayenzayo, beza eKadesh-bhaneya. Owu, ndibona into ethile! Lo mnquba, eli hlabathi lobuPentekoste liseKadesh-bhaneya kanye ngoku. Oko kunjalo kanye, Mzalwana uNeville. SiseKadesh-bhaneya, isihlalo somgwebo wehlabathi (yayisisihlalo somgwebo).

¹⁷⁴ Zaze iintlola zemka. Wathi uYoshuwa apha, “Ngoku, ndithumele iintlola,” okanye uMoses, gxebe, “Ndithumele iintlola, ishumi elinesibini, omnye we, indoda enye kuzo ngazinye iintlanga zenu. Ndibathumele ukuya kuhlola ilizwe baze bezise ingxelo.” Ingaba kunjalo?

Kwaye xana bebuyela, kwakukho isithoba kwishumi elinesibini lathi, “Owu, ngumhlaba olungileyo, kodwa owu, inceba, asinakuwuthatha. Owu, bethu! Ama-Amori aphaya, kwaye sikhangeleka njengemicikwane ecaleni labo. Ngamadoda axhobileyo. Iindonga zabo zinkulu. Owu, inkulu . . . kutheni, ndinqwenela ngebe sifele ezantsi eYiphutha endaweni yokuba usikhuphe usizise apha.”

¹⁷⁵ Kodwa, omncinci omdala uKhalebhu noYoshuwa baxhuma phaya babathulisa; bathi, “Singaphezulu kokubanakho ukuyithatha.” Ewe, mhlekazi! Nantsiya. Ngoku khangelela. Kwenzeka ntoni? UKhalebhu noYoshuwa bayazi ukuba uThixo unike isithembiso sayo: “Andikhathali inkulu kangakanani, zingakanani izithintelo, bade kangakanani, bakhulu kangakanani, oko akunanto yakwenza nayoyi. UThixo utshilo njalo, kwaye sinakho ukulithabatha.” Kwaye ingaba niyazi ukuba babengantu ababini kuphela abo, kweziya zibini kunye nesiqingatha sezigidi, ezakhe zawelela emhlabeni? Ngokuba balubamba ukholo lwabo koko uThixo wathi kuyiNyaniso. Amen!

¹⁷⁶ Umnquba, kanye ngoku, umi eKadesh-bhaneya. Khangela, bona abobantu babesondele kakhulu de bade bangcamla iidiliya eziphuma kuwo umhlaba. Batya iidiliya. Xana uKhalebhu kunye nabo baya ngaphaya baze babuya neediliya, bona abobafo bakha ezithile baza bazitya. “Owu, zilungile, kodwa asinakho ukuyenza.” “Bona abo bawungcamlileyo umsebenzi olungileyo

kaThixo, bawungcamlileyo uMoya oyiNgcwele, bakubona ukulunga kwaWo, bakungcamlileyo Kona, balingcamlileyo iLiwi likaThixo. . .” Yakubona oko? Nanye yawo lomadoda, nanye yawo lomadoda eyakhe yavunyelwa ukuya ngaphaya. Atshabalalela emhlabeni wawo, ngapha entlango. Abazange baya ngaphaya, noko babesondele kakhulu ngokwaneleyo ukuba baWungcamle, kodwa lunganelanga ubabalo nokholo ukuba baWuthathe. Yilonto iyiyiyo.

¹⁷⁷ Ngoku. Ngoku phulaphulani kulowa uthandekayo umntu othe wabhala leleta. Masiwufunde nje umqolo olandelayo. Qaphela nje umzuzu. Qaphela uPawulos. Ngoku masifunde owesi-7:

Kuba umhlaba lo . . . uyiselayo imvula eza futhi phezu kwawo, uvelisa imifuno ukudla ukwenzela bona abo ulinywa nokulinywa ngenxa yabo, wamkela intsikelelo kuThixo:

Kodwa othi uvelise imithana enameva neenkunzane uyaliwa, kwaye ukufuphi nengqalekiso; esiphelo sisa ekutshisweni.

¹⁷⁸ Ngoku, jonga akutshoyo? Ngoku qaphela. Bekukho lombuzo apha; ngoku, kwaye emva koko siyakuvala. . .lento yaphantse yandibulala iminyaka.

¹⁷⁹ Ndaya emhlanganweni ngelinye ixesha apho abantu babethetha ngeelwimi eMishawaka, Indiana. Ngoku, ndiphambi kwesihlwele sam. Nibavile bona abobantu. . .ndivile ndibalisa ibali lobomi bam, kwaye malunga nenodda entsundu eyathi, “Nanku apha. Nanku apha.” Ngoku, ndakuxela oko.

¹⁸⁰ Kodwa ingxenywe yalo: Ndabona amadoda amabini. Aye. . . Enye ibisakunika umyalezo, enye iwutolike. Enye inika umyalezo, ize enye iwutolike. Kwaye mzalwana, babechanile. Nje oku. . .Ndacinga, “Madoda! Andizange ndibone nanye into efana naleya.” Ndathi, “Ndiphakathi kweengelosi.” Ndacinga, andizange ndabona nanye into. . .Omnye ebessayakuthetha, aze omnye. . .

¹⁸¹ Kwaye ndahlala phantsi emva phaya, njengomshumayeli omncinci omdala, wena. . .[Indawo engenantu ekhasetini—Mhl.]. . .omabini amadoda ngelinye ixesha ndixhawule isandla sabo. Andizange ndibone anjeya amadoda ebomini bam. Ebeya kuthetha umyalezo, aze omnye awutolike. Kwaye bethu, bethu! Yayimangalisa! Omnye, ubeya kuthetha aze omnye atolike. Omabini. . .Kwaye ayeye ajike abemhlophe qhwa xa ephakamise izandla zawo. Ndacinga, “Owu bethu, bethu, bendiphi bonke ubomi bam. Lena yeyona nto!” Ndathi, “Bethu, amaPentekoste achanile.” Injalo kanye loo nto.

¹⁸² Andizange ndibone okungako kodwa nje oko kwakukhona ezantsi ukujikeleza apha, apho i. . .Mhlawumbi iqela labafazi benemishini ndaweni ithile. Kwaye babeyakuxambula; aze

omnye abize omnye, “isichopho sesangxa,” kunye, niyazi, nje ngolwahlobo, uhlobo lokuxambula omnye nomnye. Hayi ukungahloniphi ebafazini ngoku okanye kwanto, kodwa nje. . . Ya—yayisekuncipheni okusezantsi. Ukuba nabani wenu. . . Uyakhumbula, Mzalwana uGraham. Wawuseyinkwenkwe encinci ngela xesha. Kwaye ke, leyo yindlela eyayiyiyo.

Kwaye ndaphulaphula kokuya, ndaza ndacinga, “Owu, bethu, ndibethe iingelosi.”

¹⁸³ Ngenye imini ndisiza ukujikela ekoneni yendlu, malunga nosuku lwesibini, ndahlangana nomnye wamadoda. Ndathi, “Unjani, Mhlekaazi?”

Yathi, “Unjani?” Yathi, “U. . . Ngubani igama lakho?”

Ndathi, “Branham.”

Yathi, “Usuka phi? Apha?”

Ndaza ndathi, “Hayi, ndisuka eJeffersonville.”

Yathi, “Kuhle, kulungile oko. Ingaba ungumPentekoste?”

Ndathi, “Hayi, mhlekaazi, andinguye.” Ndathi, “Andamkeli nje indlela yobuPentekoste yokwamkela uMoya oyiNgcwele,” ndathi, “nakuba kunjalo,” ndathi, “Ndilapha ukuba ndifunde.”

¹⁸⁴ Yathi, “Kuhle, okuya kuhle kakhulu.” Kwaye ukuthetha nayo, ukubambisa umoya wayo (njengomfazi equleni), yayingumKristu wenene. Mzalwana, ndithetha wafumaneka engolungileyo konke. Wayelungile. Ngoku, nina nonke. . . Bangaphi ababesemihlanganweni yam baza babona ezo zinto zisenzeka? Niyabona? Kwaye indoda yayilunge ngokugqibeleleyo. Ke ngoko, nda—ndacinga, “Phaya! Bethu, injani ukumangalisa!”

¹⁸⁵ Malunga nolwarhatya, emva kwemini ngaxesha lithile, ndahlangana nomnye. Ndathi, “Unjani, Mhlekaazi?”

Wathi, “Unjani? Ngubani igama lakho?” Ndaza ndamxelela. Waze wathi, “Wakhe. . . U—unguye umPentekoste?”

Ndathi, “Hayi, mhlekaazi, hayi twatse umPentekoste, andiqikeleli.” Ndathi, “Ndiphezulu apha nje ukuza kufunda.”

Yathi, ndathi, yathi, “Wakhe wamfumana uMoya oyiNgcwele?”

Ndathi, “A—andiyazi.” Ndathi, “Ngokubhekiselele koko nonke ninako, ndiyaqikelela andikawufumani.”

Yaze yathi, “Wakhe wathetha ngeelwimi?”

Ndathi, “Hayi, mhlekaazi!”

Yathi, “Ngoko zange wanaWo.”

¹⁸⁶ Ndaze ndathi, “Kulungile, ndi—ndiyaqikelela oko kulungile.” Ndathi, “Andazi. Ndibe nje ndishumayela malunga neminyaka emibini, ngaphantsi,” ndaze ndathi, “Andazi kangako malunga naWo.” Ndathi, “Mhlawumbi andiyazi.”

Ndathi, “Andinakho ukuqonda . . .” Kuba oko, ndandizama ukumgcina phaya (yabona?), ukuyibambisa. Kwaye xana ndakwenza, ukuba ndakhe ndahlangana nomhanahanisi, phaya yayingomnye wabo. Umfazi wakhe wayenentloko emnyama; kwaye wayehlala nomfazi onentloko engwangqa, enabantwana ababini kuye; kwaye ethetha ngeelwimi, azitolike nje ngokugqibeleyo njengoko inokubanjalo. Ndaze ndathi, “Ngoku, Nkosi, yintoni endingene kuyo?” Ukusuka kwiingelosi, bendingazi ebendingene kuko. Ndathi, “Ndi—ndingoxininisa kwiziseko; ifanele ibe yiBhayibhile. Ifanele ibe yelungileyo. Kukho into engalunganga ndaweni ithile, Nkosi. Ingaba njalo njani lanto?”

¹⁸⁷ Ndaya emhlanganweni ngoba busuku, kwaye la Moya ubuyakuwa; kwaye mzalwana, ubuya kuWuva ngokuvakalelwa, ukuba Wona yayinguMoya oyiNgcwele. Ewe, mhlekazi! Ukuba Ibingenguwo, Ungqinelana nomoya wam ukuba Wona yayinguMoya oyiNgcwele. Kwaye ndandisengumshumayeli osemntsha, kwaye ndandingazi kangako, malunga nokucalula umoya. Kodwa ndandihleli phaya. Kwaye ndiyamazi kwa oyena Thixo owandisindisayo, yayiyimvakalelo ekwanye . . . Ndava ngathi ndandiphuma ngophahla, yayiyimvakalelo emangalisayo kakhulu kwesa sakhiwo. Ndaza ndacinga . . .

¹⁸⁸ Malunga neshumi elinesihlanu lamakhulu abo phaya. Ndaza ndacinga, “Bethu, owu bethu!” Amabini okanye amathathu amaqela abo ahlangana. Ndaza ndacinga, “Yitsho, bethu! Ingenzeka njani? Ngoku, laa Moya mkhulu kwesi sakhiwo usiwa ngolwa hlobo; kwaye apha, jongani koku kuqhubeka phaya, bona abobafo bethetha ngeelwimi, betolika, benikeza umyalezo ngokugqibeleleyo—kwaye omnye wabo umhanahanisi kwaye omnye indoda yenene kaThixo.” Ndaza ndacinga, “Ngoku, ndibhideke ndonke. Andiyazi emandiyenze.”

¹⁸⁹ Kuhle, kwangoko emva kwayo, umhlobo wam olungileyo, uMzalwana uDavis (niyazi), waqalisa ukuthi ndandingunopopi. Leyo yinto yokudlala yamantombi, niyayazi. Kwaye ke, ndandiselisoka, kwaye ke nda . . . Waqalisa ukuqhubeka ngam, kwaye ngoko waqhubeka, hlobo lokuhlekisa ngam.

¹⁹⁰ Kwaye sasinencinci . . . Kwaye umama wakho kunye nathi sonke sasinemihlangano emincinci apho kwiindawo ezahlukeneyo. umnquba wawunga—wawungaqhubeki ngela zesha, kwaye sasinemihlangano emincinci endaweni ezahlukeneyo. Kwaza ekugqibeleni ngenye imini, emva kokuba umnquba wakhiwe, iminyaka emininzi kamva, Ndanyuka ndaya eGreen’s Mill kumqolomba wam ukuya kuthandaza, ngokuba uMzalwana uDavis wayethethe izinto ezimbi kakhulu malunga nam kwi—e—ephopheni lakhe. Ndandimthanda. ndandingafuni kwanto yenzeke, kwaye nda—ndanyukela phaya ukuya kumthandazela. Ndaza ndenyukela phaya, ndaza ndangena emqolombeni. Ndaza ndahlala khona phaya malunga neentsuku

ezimbini. Ndathi, “Nkosi, mxolele. Aka—akabhekiselelanga—akabhekiselelanga kokuya.” Ndaza ndacinga, “Niyayazi...” Ndenzeka nje ndicinge ngeSibhalo.

¹⁹¹ Ndaza ndaphuma. Kwaye kwakukho isiqobo (esa siqobo sisalele phaya, ndandikuso kungekudala) ezantsi ngaphandle kwentaba kwaye silele ukunqumleza indledlana ejikelayo ukusuka kumlanjana. Ndaza nje ndasingxabalaza isiqobo, ndijonge ngaphaya ezintabeni emva kude—emva phaya, ndaza ndabeka iBhayibhile yam phandle ngolwahlobo. Ndacinga, “Niyayazi...” Ndandicinga ngeSibhalo: “Umkhandi wobhedu, wanda buhlungu kakhulu, kwaye watsho izinto.” Niyayazi...Ndacinga, “Ndiyakholwa ndiyakukufunda nje okuya.” Ndavula iBhayibhile, ndaza ndathi, “Kuhle...” Ndasula ubuso bam, waza umoya wabhudla, waza wayityhila kumaHebhere 6. “Kuhle,” ndathi, “oko akukho apho ikhoyo.” Ndaza ndabeka Yona emva ngolu hlobo. Waza umoya wabhudla kwakhona waYityhila emva kwakhona. Ndaza ndathi, “Ngoku, oko akuqhelekanga, umoya uyibhudlela emva ngolwa hlobo.” Ke ndacinga, “Kuhle, ndiyakholwa ndiyakuyifunda.” Ndaza ndathi:

*Kuba akunakwenzeka kwabo bakhe bakhanyiselwa,
...benziwa amadlelana noMoya oyiNgcwele, bayiva
incasa ye...Lizwi likaThixo, kwanento yephakade
eliza kubakho.*

Ndacinga, “Kuhle, andiboni nto ngako okuya.” Yifunde uhle, isahluko sonke. Akukho nto kuso. Ndathi, “Kuhle, oko yi—oko kwagqiba oko ngokuya.” Ndaza nda—ndayibona ngoluhlobo, yaza yabuyela emva kwakhona. Ndaza ndayichola Yona, ndaza ndacinga, “Kulungile, yintoni leya?” Ndaqhubeka ndiyifunda, kwaye ndiyifunda, kwaye ndiyifunda, ndathi, “Kulungile, andinakho ukuyiqonda.” Ngoko ndaqhubeka...Ndayifunda ukwehla:

...akunakwenzeka kwabo abakhe bakhanyiselwa, ...

Iyehlela apha kwindawo apha apho ithi:

*Kuba umhlaba lo...uyiselayo imvula eza futhi phezu
kwawo, uvelisa imifuno elungele bona abo ulinywa
nokulinywa ngenxa yabo, wamkela intsikelelo kuThixo:*

*Ke othi uvelise imithana enameva neenkunzane
uyaliwa, kwaye...ukufuphi nengqalekiso; osigwebo
saso ikukutshiswa.*

¹⁹² Ndathi, “Ingaba kuthetha ukuthini okuya?” Ndaze nje... Ngoku, ndandingacingi malunga nanto phezulu phaya. Nje ukucinga okuya. Kwaye nje emva koko njengoko ndandihlala phaya, ndacinga iNkosi iyakundinika umbono malunga noMzalwana uDavis kunye nabo ezantsi phaya. Kwaye ndandihleli phaya; ndajonga, ndaze ndabona into ethile

iphethuluka ukunqumla lendawo ivulekileyo iphambi kwam. Kwaye yayilihlabathi liphethuka. Ndaza ndalibona lonke liqhekeziwe, likhangeleka nje ngathi lonke lalilinyiwe. Kwaye iNdoda yaphuma kunye ne—ne—neyona inkulu into phambi Kwakhe izele yimbewu, kwaye Wayephosa imbewu kuyo yonke indlela emhlabeni njengoko Yena ehamba. Kwaye wayokujikela egopheni lomhlaba, waza Wayakusithela kum. Kwamsinya njengoko Wayokusithela kum, naku kusiza indoda enyebelezele ngenene ukujongeka, inxibe iimpahla ezimnyama, ihamba ngolu hlobo, ihamba, whew, whew, iphosa iimbewu ezimbi, whew, whew. Ndaza ndayibukela, kwaye njengoko umhlaba uqhubeke uphethuka . . .

¹⁹³ Emva kwethuba ingqolowa yavela. Kwaye xana ingqolowa yavelayo, phandle phaya kwaza imithana enameva, kunye neenkunzana nameva, nokhula olunevumba, kwaye yonke into ikhula, ukhula olunencindi yobisi, kwaye yonke into ikhula kwingqolowa. Kwaye zonke zazikhula kunye. Kwaye nako kusiza eyenene, embi imbalela, yaza ingqolowa encinci yaba nentloko yayo ngaphaya ngolwa hlobo, yaza imithana enameva, neenkunzana, nameva, zantloko zazo ngaphaya. Ukhula ngalunye nje [UMzalwana uBranham wenza isandi sokukhefuzela—Mhl.] luphefumla ngolwa hlobo. Ubunakho ukuziva zona. Kwaye zazibiza imvula, imvula.

¹⁹⁴ Kwaze emva kwethuba, nako kusiza ilifu elikhulu, aza amanzi aphokoka. Kwaye xana yawela phaya, laa ngqolowa yaxhuma yaza yaqalisa ukukhwaza, “Uzuko, Haleluya, Mayibongwe iNkosi!” Phezulu laxhuma oluncinci olunevumba ukhula laza lakhwaza, “Uzuko, Mayibongwe iNkosi, Haleluya!” Ameva kunye nazo zonke, zadanisa khona phaya ngaphaya entsimini zikhwaza, “Uzuko, Haleluya, Mayibongwe iNkosi!”

Kuhle, ndathi, “Andikufumani oko.”

¹⁹⁵ Umbono wandishiya; ndaza ndawela kokuya kwakhona: “Imithana enameva ekufuphi ekwaliweni.” Ndaza ndayifumana. UYesu wathi, “Imvula iwela amalungisa nabengemalungisa.” Indoda ingahlala emhlanganweni, ingathetha ngeelwimi, ingakhwaza kwaye ingenza njengabanye babo ngoMoya wenene oyiNgcwele kwaye nangoko ingabi sebuKumkanini bukaThixo. Injalo kanye loo nto. Akathanga na uYesu, “Baninzi abayakuma ngaloo mini bathi, ‘Nkosi, andithanga ndakhupha iidemoni na eGameni Lakho; andithanga ndaprofeta na (ndashumayela) eGameni Lakho; andenzanga misebenzi mininzi yamandla eGameni Lakho?’” Wathi uYesu, “Mkani kuM, nina basebenzi bobugwenxa, aNdizange ndanazi nokunazi.” Imalunga naphi kokuya?

¹⁹⁶ Nantsi ngqo ethetha kona apha. Yabona? Bayiva incasa yemvula elungileyo yaseZulwini. Kodwa indawo yokuqala, babengalunganga. Indawo yokuqala iinjongo zabo

zazingalunganga; iimbono zabo zazingalunganga. Okokuba, akunakuxela. I...Niyazi, ekuvuneni wathi, “Ndingaphuma ndizinyothule?”

¹⁹⁷ Wathi, “Ziyekeni zikhule kunye, kwaye kula mhla lameva nemithana enameva iyakutshiswa kunye, kwaye ingqolowa iyakuya kuvimba.” Ngoku, uzakwazi njani leliph iimeva, okanye iinkunzane, okanye yeyiphi ingqolowa? “Ngesiqhamo sabo uyakubazi.” Uyabona, mzalwana, dade, umthi olungileyo awunakuvelisa isiqhamo esibi. Akukhathaliseki, ndaweni ithile ekuhambeni kwendlela, izakukufumana. Ke, wena ekufuneni ubhaptizo lukaMoya oyiNgcwele... Ndiyavuya nokuba ngubani obhale okuya. Yabona?

¹⁹⁸ Ngoku, wona lomakholwa asemdeni emva phaya, ayekanye kunye nayo. Ayelusiwe ngolwaluso lwabo. Aya kanye ngaphaya kwilizwe athe uThixo walithembisa, kanye elungqamekweni lwalo. Amadoda amaninzi ahamba enyukela ayokufika kwelangqameko. Uyakuya kanye kubhaptizo lukaMoya oyiNgcwele aze alwale. Akafuni kuyinikezela. Uyakuya kanye kubhaptizo lweSibhalo eGameni likaYesu Kristu, aze apthetheke, alwale ukuze enze ukuba angaliboni.

¹⁹⁹ Akukho nasinye iSibhalo kuyo yonke iBhayibhile apho nabani wakhe wabhaptizelwa egameni likaYise, Nyana, Moya oyiNgcwele, nasinye iSibhalo. Ibandla leKatolika layiqala, yeza kuLuther, ukuhlela kuWesley, kwaye itsalile yaza kutsho apha. Injalo ngqo loo nto. Kodwa ulungelelwano lweSibhalo liGameni leNkosi uYesu Kristu. Ubhaptizo lwabapostile. Akunakuyenza lanto uze uhlale ehlelweni. Injalo lonto.

²⁰⁰ Ngoku, niyazibona eza zinto? Ubhaptizo lukaMoya oyiNgcwele, izipho zikaMoya, izinto athe uThixo wazizisa... Isiqhamo sikaMoya luthando, uvuyo, ukunyamezela (owu, nithi, “Kodwa Mzalwana uBranham, makasikelwe uThixo, ndiyanyamezela.” Ikhangeleka njalo. Ndinyukele e-Ohio apha kungekudala, kwaye umntu othile undibuzile, wabhala ileta apha wandibuza ukuba ndibhaptiza abantu eGameni likaYesu Kristu. Zange nditsho nalizwi. Bazifumanela kakade, laze ishumi elinesithandathu labalungiseleli abasebenzisanayo larhoxa. Olo lunyamezelo alunjalo!)—unyamezelo, ububele, ubulali, ubulungisa, umonde, kunye noMoya oyiNgcwele. Yabona?

²⁰¹ Owu, mzalwana, dade, siseKadesh-bharneya. Uyancamla ngoku. Kubusuku obugqithileyo uMoya oyiNgcwele uwele phezu kwethu, weza kuthi, wangena njengomoya ovuthuzayo. Wahhala phezu kwabaninzi benu. Namhlanje abalungiseleli bebetyelela amakhaya apha naphaya, bebeka izandla bebathandazela abafuna uMoya oyiNgcwele. Sukuthabatha isibambelo. Sukuthabatha uhlobo oluthile lwengxolo. Sukuthabatha uhlobo oluthile lwemvakalelo. Ulinde phaya ade uThixo abe

ukubumbile wakwenza isidalwa esitsha, wakwenza umntu omtsha. Uyawungcamla Wona ngoku, nje ukungcamla Wona, kodwa yekela iHobe likukhokelele kanye etafileni, kwaye—kwaye iMvu neHobe zahlala phantsi kunye, zatye okokoko phezu kweLizwi likaThixo. Kuba Liyakuma xana kungekho zulu okanye mhlaba; iLizwi likaThixo liyakusala. Yinyaniso leyo.

²⁰² Ncedani sanukucinga ukuba ndingqwabalala. Ukuba bendinjalo, andibhekiselelanga ekubeni njalo. Ukuba ndi... ndiyathemba ndiyiphendule le mibuzo; ndinayo, ngokungcono ngolwazi lwam.

²⁰³ Kwaye ngoko ke, kumaHebhere 6 ukuba niyakubona, uPawulos ethetha kumaHebhere awathi, “Ke, siyakuhamba nawe kangaka.” Bayakuza. Niyabona? Bathi, “Ngoku, wena...” Bona abezayo baza bangcamla.

²⁰⁴ Kwenzekile nje ukuba ndijonge ngasemva esakhiweni. Ukubonisa wena ubungqina boThixo Ophilayo. Ndiyathemba andimenzi lomntu aziwe. Ndiyeza ndivela emhlanganweni kungekudala, ndaza ndeza apha, ndachaza kuni ukuba umhlobo olungileyo, umngane wenene wam, iqabane lokuzingela, indoda ibe ilungile kum, indoda eyakhe yasebandleni lam, kwaye ibe ingumzalwana wam; ndayibiza Busty. Igama layo ngu Everett Rodgers; ihlala eMilltown. Bangaphi abandikhumbulayo ndisiza apha ukuza kuyichaza? Yayilele apha esibhedlela; oogqirha bayityanda, bayivula, kwaye ke izele ngumhlaza baze nje bayithunga. Bathi, “Uyakukuya ephela kwangoko; kwiiveki ezimbalwa uyakumka; kuyakuba konke okuya kuba kuko kuyo. Iyakuphela, yilonto yonke.”

²⁰⁵ Niyakhumbula indlela endema apha eqongeni, ndamthandazela? Sehlala ezantsi phaya saza saya egumbini, into ethile isitya entliziyweni yam. ndaya egumbini, kwaye kwamsinya ndathi ndakhuphela ngaphandle wonke umntu ukuze...UMzalwana u-Everett wayelele phaya. Kwaye niyakukhumbula oku. Ndangena; Ndathi, “Mzalwana—Mzalwana uBusty.” (Ndambiza Busty.)

²⁰⁶ Kudala xana sasinomhlangano kwisakhiwo esivuleke macala onke esinophahla lwengca ezantsi phaya, wonke wona amaWisile emva ngaphaya phaya endulini (UGertie, omnye wabo), enyebelezele, ayekroba ngophahla lweediliya ukuze abone oko ndandizakutsho, kunye nokunjeya, esoyika ukuba ibandla lamaWisile lizakubasika. Kwaze emva koko, ndaya ndaba nombono phaya, ndaza ndabona inyama yonke ifunjiwe kwinkonxa. Ndabambisa imfumba yeentlanzi ndaza ndazibophelela, ndazibeka—beka phezu kwale mitya, ndaza ndabophelela imitya. Kwaye xana ndajongayo... Kwaye yayikuko konke kumbono; Ndashiya—ndashiya imfumba yabantu bemile phantsi kwesakhiwo esivuleke

macala onke esinophahla lwengca ngoba busuku ndaza ndenyukela kumphezulu wenduli kwaMzalwana uWright. Kwaye babengenakho kwa ukundifumana ngentsasa elandelayo. Ndathi, “Musani namnye wenu . . .”

²⁰⁷ Ngelixa ndandimile phaya ndishumayela, naku kusiza okwakuKukhanya; laa Ntsika yoMlilo yandanda kanye apha phambi kwam yathi, “Mka apha uye emahlathini; ndiyakuthetha nawe.” Yayiyilamini inye, usuku olulandelayo xana bandifumanayo phezulu endulini. Kwaye ndandiphaya; ndafihla imoto yam elukhuleni, kwaye ndandiphezulu entabeni ndithandaza ubusuku bonke kunye nayo yonke imini elandelayo. Abanye babo beza phezulu phaya, bafumana imoto baza beza phezulu phaya . . . Olo yayilusuku awathi uMzalwana uGraham Snelling, apha, wamkela uMoya oyiNgcwele kunye nobizo kulungiselelo.

²⁰⁸ Phezulu phaya kwicala lenduli ndandilele khona, kwaye Wa—Wandixelela izinto ezahlukeneyo zokuba ndizenze kunye nentetho esasiyakuba nayo. Wandinika umbono wokubona ezi ntlanzi zibotshiwe, wathi, “Eli libandla lakho iMilltown.”

Kwaye ezine okanye ezintlanu zaphaxuza zemka; ndaza ndathi, “Ngubani lowo?”

Wathi, “Omnye wabo ngu Guy Spencer kunye nomfazi wakhe. Omnye ngomnye uSpencer phaya, kunye nababo.” Kwaye Wandixelela abahlukileyo, yintoni eyakuphaxuza imke.

²⁰⁹ Ndabaxelela; ndathi, “Musani namnye wenu ukutya.” Umfazi wam kunye nam sasinga . . . Kwakuphambi kokuba sitshate; kwaye wagoduka ukuya kuhlala ubusuku bonke noDade Spencer, umfazi omangalisayo. Indoda emangalisayo, uGuy Spencer yindoda elunge njengokuba emile kufele lwesihlangu. Waze wa—waze waya ezantsi phaya, waze u-Opal wathi, “Ngoku, jonga . . .” KuMeda, wathi, “Ngoku, Meda, ndiyamkholwa uMzalwana uBill.” Wathi, “Kodwa xana u-Opal elamba, kufanele afumane iham namaqanda.” Ke uye aye ngaphaya, aqhotse iham namaqanda akhe, ahlale phantsi ukwenzela ukuzitya, aze aqalise ukubulela, kwaye wayama etafileni, walila, akabinakho ukuzichukumisa. Baze beza kuzingela.

²¹⁰ kwaye phezulu phaya endulini ngala mini, Wandixelela ngqo okwakuyakwenzeka. Wathi, “Aba bayakumka, kwaye emva koko aba bayakumka.” Kodwa Wayenemfumba enkulu yenyama enkonxiweyo. Wathi, “Gcina lena ukwenzela isetyenziswe kwixesha elizayo ukwenzela abantu baseMilltown.” Kwaye ngobunye ubusuku xana ndeva uMzalwana uCreech . . . Ebehleli apha ngobusuku obugqithileyo. Andi . . . Mzalwana uCreech, ingaba ukhona ngobu busuku? Xana uMzalwana uCreech weza kum, wandibiza, kwaye uDade uCreech, elila; utata wakhe wayelele phaya. Wathi, “Mzalwana uBill, sukumxelela. Uyafa.”

Wathi, “Utyiwe wagqitywa ngumhlaza; oogqirha bamvulile, kwaye nje uzele ngumhlaza njengoko anokuba nakho.” Kwaye uWill Hall (kunye nani nonke niyamkhumbula yena), xana ugqirha okwamnye wamvula kwaye wayegcwele kakhulu ngumhlaza. . . Ndaqalisa ukuya kuzingela onomatse ngala ntsasa, kwaye ndabona wona ama apile ejinga egumbini. (Niyakhumbula ela bali layo?) Kwaye nantsiya indoda iphila namhlanje. Ibe iyiminyaka eyagqithayo. Yona noMzalwana uBusty babezizihlobo.

²¹¹ Kwaye ndaya ezantsi esibhedlela, esibhedlela esitsha (ndilibele basibiza ntoni, phandle phaya eNew Albany) esibhedlela esitsha. Ndaza ndaya phaya ukuya kubona uBusty; kwaye xana ndangena egumbini, ndathi, “Mzalwana uBusty.”

Wathi, “Mzalwana uBill.” Wanqakula isandla sam ngolwaxhawulo ludala lwesandla; igqala leMfazwe Yokuqala Yehlabathi, hayi ukutsho oko ekhona, kodwa nje intliziyo elungileyo eyakhe yabetha phantsi kwehempe eluhlaza. Wabamba isandla sam. Ndibe ndisendlwini yakhe; ndisitya endlwini yakhe; ndalala endlwini yakhe, nje ngokufanayo ukuba ngumntakwabo. Abantwana bakhe kunye nabo bonke, nje si—nje singabantakwe ngegazi. Indoda elungileyo.

²¹² Kwaye yena. . . Kodwa akazange eze kwiNkosi nzulu. Yena. . . Ndambhaptizela eGameni likaYesu Kristu. Kodwa ngala mini xana lamshumayeli womWisile wathi, “Nabani obhaptizelwe eGameni likaYesu Kristu, aphume phantsi kwentente yam.” Oko kwakulungile. UGeorge Wright kunye nabo bahamba baphuma. Laa mvakwemini ndehlela phaya ukuya kubhaptizela eGameni likaYesu Kristu eTotten Ford. Ibandla lakhe lonke langena kulamanzi kwaye labhaptizelwa eGameni likaYesu Kristu. Ke ndaqhubeka nje. Konke oko kwakulungile. UThixo unani, ngubani onokuchasana nani? Andazi kwa ukwazi ukuba yaya phi indoda, kwenzeka ntoni kuyo.

²¹³ Nakuba kunjalo, ndangena esibhedlela. Kwakukho uBusty elele phaya ezele ngumhlaza, oogqirha bebengayi kwa, bebengayi kwenza nanto kodwa nje bamqhoboshe bamdibanise. Wathi uBusty kum; wathi, “Mzalwana uBill, oko kokwesizathu. Into ethile yenzekile.”

Ndathi, “Ewe, Busty.” Qalisa ukuva laMoya njengala moya uvuthuzayo bendithetha ngawo, niyazi, ungena.

Wathi. . . Xa ndangena apha, kwakukho umnyama kula kona, umi kula kona. Umnyama ngumqophiso; umqophiso kaThixo. UThixo wenza umqophiso kunye nam kulantabeni ngala mini. Beka izandla zam phezu koMzalwana uBusty ndamthandazela.

Oogqirha bathi, “Uyakuya ephela. Uyakubheka nje ezantsi. Akukho nto yakwenza. . . Uyakube emkile nje kwiintsuku

ezimbalwa.” Kwaye uBusty Rodgers . . . Leyo ibe iziiveki neeveki kunye neeveki ezagqithayo, kwaye uBusty Rodgers, ehleli kanye emva apha ebandleni ngobubusuku, ephilile kwaye womelele kangangoko ndambonayo ukujongenka ebomini bam. Phakama, Mzalwana uBusty. Nankuya. Masinike uThixo uzuko, wonke umntu.

Babehlangene kwigumbi eliphezulu
Bonke bethandaza eGameni Lakhe.
Bebhaptizwe ngoMoya oyiNgewele,
Namandla okweza inkonzo eza.
Ngoku, oko Wabenzela kona ngala mini,
Uyakunenzela kwa okunye.
Ndivuya kakhulu kuba ndingathi,
“Ndingomnye wabo.”

Ndingomnye wabo, omnye wabo;
Ndivuya kakhulu kuba ndingathi,
“Ndingomnye wabo.” (Haleluya!)
Omnye wabo, ndingomnye wabo;
ndivuya kakhulu kuba ndingathi,
“Ndingomnye wabo.”

Nokuba aba bantu bangangabangi
ukubanjalo,
Okanye baqhayise ngodumo lwehlabathi,
Bonke bayamkela iPentekoste yabo,
Babhaptizelwa eGameni likaYesu.
Kwaye bayaxela ngoku kude nabanzi,
Amandla Akhe asemanyane.
Ndivuya kakhulu kuba ndingathi,
“Ndingomnye wabo.”

Ndingomnye wabo, ndingomnye wabo;
Ndivuya kakhulu kuba ndingathi,
“Ndingomnye wabo.” (Haleluya!)
Omnye wabo, ndingomnye wabo;
Ndivuya kakhulu kuba ndingathi,
“Ndingomnye wabo.”

Ngoku, yiza mzalwana, funa le ntsikelelo
Eyakucoca intliziyo yakho kwisono,
Eyakuqalisa ukukhala kweentsimbi zovuyo,
Kwaye iyakugcina umphefumlo wakho
usemalangatyeni.
Owu, iyavutha ngoku ngaphakathi
entliziweni yam,
Owu, uzuko kwiGama Lakhe.
Ndiyavuya kuba ndingathi, “Ndingomnye
wabo.” (Masiyicule!)

Owu, omnye wabo, omnye wabo;
Ndiyavuya kuba ndingathi, “Ndingomnye wabo.” (Haleluya!)

Omnye wabo, omnye wabo;
Ndivuya kakhulu kuba ndingathi,
“Ndingomnye wabo.” (Bangaphi abangomnye wabo? Phakamisani izandla zenu. Owu, bethu! Owu, ndivuya kangakanani ndingomnye wabo.)

Omnye wabo, omnye wabo;
Ndiyavuya kuba ndingathi, “Ndingomnye wabo.” (Haleluya!)

Omnye wabo, omnye wabo;
Ndivuya kakhulu kuba ndigathi,
“Ndingomnye wabo.”

Babehlangene kwelagumbi liphezulu,
Bonke bethandaza eGameni Lakhe.
Babebhaptizwe ngoMoya oyiNgcwele,
Emva koko amandla enkonzo afika.
Ngoku, oko Wabenzela bona ngala mhla,
Uyakukwenzela okukwakunye.
Ndivuya kakhulu kuba ndingathi,
“Ndingomnye wabo.”

Owu, omnye wabo, omnye wabo;
Ndivuya kakhulu kuba ndingathi,
“Ndingomnye wabo.” (Haleluya!)

Omnye wabo, omnye wabo;
Ndivuya kakhulu kuba ndingatsho.
“Ndingomnye wabo.”

Ngoku, ngelixa sicula elakhorasi kwakhona, ndifuna ngamnye wenu ajike, aze axhawule izandla nomnye ngakuwe, aze athi, “Ingaba ungomnye wabo?” Yabona? Kulungile.

Owu, omnye wabo (Ndiyayazi ungomnye,
Mzalwana uNeville. Ndiyayazi ungomnye,
Mzalwana uCapps. Ndiyayazi ungomnye.
Ndiyayazi ungomnye . . . ? . . .)
. . . omnye wabo.

Owu, omnye wabo, omnye wabo;
Ndivuya kakhulu kuba ndingathi,
“Ndingomnye wabo.”

²¹⁴ Owu, anivuyi na ningabanye babo. Bangaphi abangathanda ukuba ngomnye wabo? Phakamisa isandla. Kulungile. Ngoku, ndizakuniculela oku:

Ngoko yiza mzalwana, funa le ntsikelelo
Eyakucoca intliziyo yakho kwisono,

Eyakuqalisa ukukhala kweentsimbi zovuyo,
Kwaye iyakugcina umphefumlo wakho
emadangatyeni.

Owu, iyavutha ngoku ezantsi entliziyweni
yam,

Owu, uzuko kwiGama Lakhe.

Ndivuya kakhulu kuba ndingathi,
“Ndingomnye wabo.”

Owu, omnye wabo, omnye wabo;

Ndivuya kakhulu kuba ndingathi,
“Ndingomnye wabo.” (Haleluya!)

Omnye wabo, Ndingomnye wabo,

Ndivuya kakhulu kuba ndingathi,
“Ndingomnye wabo.”

²¹⁵ Khumbulani oko intombazana encinci yakutshoyo kuPetros, “Akunguye omnye wabo?” Ndivuya kakhulu, akunjalo wena? Niyayazi, uPetros wathi ngala mini yePentekoste, “Oku kOkuya!” Ngoku, ndasoloko ndisithi, “Ukuba *oku* asikuko okuya, ndiyavuya ndifumene *oku*, ndilindele Okuya kufike.” Injalo lonto. Ndiyavuya ngoku.

Kuba ndingomnye wabo, ndingomnye wabo;

Ndivuya kakhulu kuba ndingathi,
“Ndingomnye wabo.”

Owu, omnye wabo, omnye wabo;

Ndivuya kakhulu kuba ndingathi,
“Ndingomnye wabo.”

²¹⁶ Owu, akumangalisi na oku, sihleli sonke kwezaseMazulwini iindawo kuKristu Yesu, sidlelana ngoMoya sidlelana phezu kweLizwi, sithetha ngezinto ezilungileyo eziyakuza. Ilunge kakhulu. Ndivuya kakhulu ukwazi oko, aninjalo nani? Anivuyi na ningamaKristu? Anivuyi na izono zenu ziphantsi kweGazi? Uyakuza ngenye yezi mini, kwaye siyakuhamba naYe. Ngoko cinga, konke ukuguga kuyakuwa kusuke kuthi; konke ukugula, zonke inkxwaleko, bonke ubomi obufayo buyakuguquka. Owu, bethu! Ndingacinga nje ngabathandekayo abadala abazalwana abathi bema apha. Ndiyakhumbula . . . Bangaphi abakhumbula uRabhi Lawson? Bethu, uninzi lwenu. Ndingambona ejingisa lowa mdal’ umsimelelo kanye apha. Kwaye ndiyakuba ndihleli phaya. Ubeya kucula eli lidala iculo . . . (Nje umzuzu Teddy, mzalwana.) Ndizakuzama, ndibone ukuba ndingafumana ityhuni yalo. Andiyazi.

Kukho ingomso elivuyayo elindilindeleyo,
Apho amasango eperile ayakuvuleka banzi,
Kwaye xa ndiwela lentlambo yosizi,
Ndiyakuphumla phezu kwelinye icala.

Ngenye imini engenakufikelelelwa lulwazi
 olunokonala,
 Ngenye imini, nguThixo kuphel'owaziyo phi
 nini,
 Amavil'obomi bokonakala ayakuma onke
 ngxi,
 Emva koko ndiyakuhamba ndiye kuhlala
 endulini yeZiyoni. (Ehe.)

²¹⁷ La mavili mancinci ajikelezayo kuthi— jonga, ngcamla, yiva ngochukumisa, jojisa, yiva, ezi zimvo zintlanu kunye namavili ejika kobu bomi bufayo, ngenye imini ayakuma ngxi. Ngoko mna, mna buqu, kunye nawe, siyakuyakuhlala endulini yeZiyoni. Owu, ndiyakuthanda okuya, akunjalo wena? Ukwazi ukuba sinesiqinisekiso esisikelelweyo. Kulungile. Bangaphi abalaziyo iculo lethu elidala lobhaptizo? Ngoku, siyakukugququla okuya. Masithathe iculo lethu lokunqumamisa:

Thabathela iGama likaYesu kuwe,
 Mntwana wentsizi nentlupheko;
 Liyakukunika uvuyo nentuthuzelo,
 Lithabathe nokuba uyaphi na.

²¹⁸ Thabathela iGama likaYesu kuwe. Yenza nje oko, njengoko uhamba. Kulungile, sonke ngokuhlangeneyo ngoku. Musani ukulibala, ngentsimbi yesibhozo kusasa amakhadi okuthandazelwa ayakunikezwa ukwenzela umhlangano. Umhlangano uyakuqala ngecala leyesithoba. Ndiyakuba ndishumayela ngeyeshumi. Inkonzo yomthandazo yabagulayo iyakuqalisa malunga nentsimbi yeshumi elinanye.


²¹⁹ Emva kwemini ngomso, ngomso ngokuhlwa iyakuba ngumyalezo wobuvangeli emnqubeni. Kwaye ngomso ebusuku, nonke nina bathe baguquka kwizono zenu kwaye bengazange babhaptizwe, kuyakubakho...iqula liyakube livulekile; siyakuba sibhaptizela abantu eGameni leNkosi uYesu Kristu.

²²⁰ Wonke ubani ngokuhlangeneyo ngoku, ngelixa sricula kwiqondo eliphezulu lelizwi lethu. Mzalwana uBusty, akwazi ndivuya kangakanani kwaye ndinombulelo kuThixo. Niyayazi, wenyuka waya kugqirha. Kwaye bandixelele ugqirha wajonga kuye, kwaye engayazi into emakayicinge. Wayengakholwa yayingumfo okwamnye. Owu, ayiyomfihlo oko uThixo angakwenza. Akukho njalo oko? Kulungile.

Thabathela iGama (Yitsho!) likaYesu kuwe,
 Mntwana wentsizi nentlupheko;
 Liyakukunika uvuyo nentuthuzelo,
 Ngoku, lithabathele naphina apho uya khona.

IGama eliBalulekileyo (IGama
 leliBalulekileyo!) Owu limnandi!
 Ithemba lomhlaba novuyo lweZulu;

IGama elibalulekileyo (Owu, iGama
elibalulekileyo!), Owu limnandi!
Ithemba lomhlaba novuyo lweZulu.

²²¹ Kulungile. Ndiyakunikezela inkonzo ngoku kumalusi.
Uyakuba namazwi athile, okanye athethe nothile asinqumamise,
nantoni esengcingeni yakhe. 

IMIBUZO NEEMPENDULO NGOMOYA OYINGCWELE XHO59-1219
(Questions and Answers on the Holy Ghost)

UKUZIPHATHA, UCWANGCO NEMFUNDISO YOTHOTHO LWEBANDLA

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