

Wanikezelelwa Ntoni

UMoya OyiNgcwele?



Uyabona, uMzalwana uNeville uyakholelwa ekubekeni izandla.

Ndiyabona ukuba ndineqela lemibuzo. Ngoku, ndizakuyifumana ngokuhlwa ngomso le, kuba andinaxesha lakunikhangelela yonke ngokuhlwanje, mhlawumbi ikulaa Myalezo waphezolo. Ngoku, ukuba nabani unombuzo kuwo nawuphi na uMyalezo, kufuneka uwuvelise ngobunye ubusuku, ukuze ke ndibe nokuyithabatha kubusuku obulandelayo.

² Ngoku, ngokuhlwa ngomso ndingathanda ukufumana, okanye ndibe nabo, gxebe, abalungiseleli abathile, ukuba kunokwenzeka; ukuba akunako, abathile, bamadoda okanye abafazi abaqinileyo esinokubabiza ngexa lokubaswela, ukuze kwisiganeko. . .

Ngokuhlwa ngomso siyaqalisa, emva koMyalezo, ukubeka izandla, kunye, nokwenzela uMoya oyiNgcwele. Ukuze ke, kubekho i. . . Unalo ilungelo lakho lokuhlala apha ukuba unqwenela njalo, ide iphele iholide, ukuba uthathe ixesha elingako ukuthomalala. Ukuze ke—ukuze, ukuba akunjalo, ukuba unqwenela ukugoduka, ngoba singavuya, ukuba unokufumana indawo apho u. . . Ukuba awazi apho unokuya khona. . .

Sifuna ukufumana abalungiseleli, inani labo, ukuba bazindwendwe; amanani abo, nalapho bahlala khona, nalapho sinokuthi sinxibelelane nabo ngokukhawuleza; sibeke omnye kwikhaya elithile, omnye kwelinye, nomnye kwelinye, banganako ke ukuninika imiyalelo, nina niyakuba befuna le ntsikelelo inkulu sithetha ngayo, ubhaptizo lukaMoya oyiNgcwele.

³ Phezolo besithetha, “ngokuba Wayeyintoni na.” *Wayeyintoni Na UMoya OyiNgcwele?* Saza safumanisa ukuba Uphantse ukuba yinto yonke, awathi uThixo wayibeka ngedinga kuthi. Aha. KuYe sifumene kanye oko iBandla likaThixo beliyakukuswela. Sifumene ukuba Uilitywina, unguMthetheleli, ukukuphumla, novuyo, noxolo, novuko. Kwaye konke awathi uThixo wakubeka ngedinga kwiBandla laKhe, kulele kuMoya oyiNgcwele.

⁴ Ke ngoku, ngokuhlwanje, sifuna ukushumayela ngoku, okanye sithethe ngako, sifundise ngako. . . Ndiphethe malunga

nesithathu okanye isine samaphepha emixholo apha, okanye iZibhalo, ngaWo, apho...Phezolo ndishiye iSichazi-ntsingiselo sam sikaCruden silele apha, ndaze andasifumana. Kuye kwafuneka ukuba ndikhawulezise kangangoko ndinokuba nako namhlanje ngeZibhalo. Ngoku, nangomso... Ngokuhlwanje sifundisa ngokuba: *Yayiyintoni Na Injongo KaThixo Yokuthumela UMoya OyiNgcwele?* UngoWantoni? Ukuba Uyinto emangalisayo, ngoko kwakutheni ukuze uThixo aWuthumele?

⁵ Ngoko, ngokuhlwa ngomso sifuna ukuthetha ngokuba: *Ingaba Ungowakho? nokuthi Uwufumana Kanjani na? wazi Njani Na Xa Uwufumene?*

Ukuze ke, emva kokuba sigqibile ngaloo ndawo, ngeZibhalo, siyacacise ngeSibhalo, sisebenzisa iZibhalo kwinto zonke, ukuze ke abo bafuna uMoya oyiNgcwele beze ngaphambili ngoko. Ngoko ke ndiyathemba ukuba imvuselelo iyakuba iqalile, ukusukela ngoko ukuya phambili, ukuqhubela phambili ngoko noMoya oyiNgcwele.

⁶ Ngoku, xa ngokuhlwa ngomso abarinzi sisenokuhlala ithutyana kumagumbi asenkonzweni, ndiva ngathi sinokufumana abalungiseleli abaninzi nabo bantu banamava ekukhokeleni abantu ukwamkela uMoya oyiNgcwele, ukubakhuthaza, ukuze baye kungenza kwikhaya u—umfazi nomyeni wakhe, okanye—okanye nomntu othile ofuna uMoya oyiNgcwele, abacaciselwe kakuhle ngento amabayenze.

Ukuba nje unganikezela ngenombolo yakho yomnxeba okanye idilesi kumlungiseleli, ngokuhlwanje okanye ngokuhlwa ngomso. Yinike nje uMzalwana uNeville, loo nto ke iyakusongela ixesha lokuhlangana senze intlanganiso. Nikezela nje ngenombolo yakho yomnxeba apho sinokukufumana khona. Ukuze ke uthi, “Ndiyakufumaneka, kwaye ukuba si...nifuna ukundifaka kwikhaya.” Ukuba ngu—ngumfazi oyedwa, ngoko siyakuthumela umfazi, ’yabona, kuloo mfazi. Ukuze ke, ukuba likhaya apho kukho indoda nenkosikazi yayo, ngoba, singathumela umlungiseleli.

Kwaye singavuya ukuba singafumana intsebenziswano yakho, ngokuba ndiyanazi ukuba, nonke ngabanye, ninomdla kule nto, kule nto iyimfuneko kakhulu. Kwaye khumbula, “Lowo usindise umphefumlo esonweni, ugubungele inkitha yesono.” ’Yabona? Kwaye uMtshakazi kaKristu ulambile enxaniwe. Unenimba, ukuze kuzalwe abantwana bakaThixo.

⁷ Ke ngoku, ngokuhlwanje, phambi kokuba sifunde iSibhalo, masithobe iintloko zethu okomzuzwana sithandaze. Kanye nje phambi kokuba sithandaze, nina nizithobile iintloko zenu, ingaba unesicelo? Phakamisani nje izandla zenu nithi, “Thixo, ndisiphakamisa ngokusulungekileyo isandla sam.

Ndinondikusweleyo. Ndiyathandaza ukuba Undincede, owu Nkosi.” UThixo anisikelele ngabanye. Uyazibona izandla zenu. IiNgelosi zizibhalile izicelo zazo.

⁸ Kwaye, Bawo waseZulwini, siyeza ngoku, sisondela kuWe kwakhona emthandazweni. Lowo, ngaphandle kwamathandabuzo lo mthandazo sele wenziwe phakathi kwabantwana bakaThixo ngokuhlwanje, kule ndawo incinane, njengokuba namaculo sele eculiwe, kwaye siziphakamisile iintliziyi zethu ekuvuyeni okunoyolo ekudumiseni uThixo.

⁹ UDavide wathi uyakuza ebandleni lamalungisa azazise iimfuno zakhe. Ke ngokuhlwanje, zibe zininzi izandla. Mhlawumbi, inokuba, ndingathi, ngamashumi asibhozo ekhulwini abo bahleli kwesi sakhiwo ngokuhlwanje abaye baphakamisa izandla zabo ngenxa yezicelo. Kubonakalisa, Nkosi, ukuba asinako nje ukuhamba ngaphandle kwaKho. Simelwe ukuba sibe naWe, umhla nomhla. UbuBomi bethu, uvuyo lwethu, impilo yethu, amandla ethu okuthwala, ukuhlala kwethu, ingweletshetshe yethu, ikhaka lethu kutshaba.

Kwaye asinako nje ukulilwa eli dabi lobomi ngaphandle kwaKho. Asingeke sibenako ngokupheleleyo ukwenza oko, kwaye sifanele ukuxhomekeka ngokupheleleyo kuWe. Kuba, siyazi ukuba sihamba siphumela ethunzini eliminyama leli lizwe. Kumacala onke utshaba lusithiyele, lubeke izabatha nemigibe. Iindlela zethu, Nkosi, zibekwe zazala yimigibe yotshaba, ukuze isiphazamise.

¹⁰ Thina ke, ngokunjalo, siyazi, ukuba ekupheleni kwendlela sinalowo mde, unethunzi umfula obizwa ngokuba kukufa ekufanele siwuhambe. Owu Nkosi, ngubani oyakubamba izandla zethu ngoko? Sifuna ukwazi Wena ngoku, Nkosi. Sifuna ukwazi ukuba nguWe obambe izandla zethu, sibe sibambe isandla saKho, ukuze sibe nako ukuqiniseka okumilileyo kokuba sakufika kuloo mzuzu wokugqibela ubalulekileyo wobomi bethu, oko kungena kuloo mnyango ubizwa ngokuba kukufa, ukuze sibe nokuthi ndawonye nongcwele wakudala, “NdiyaMazi emandleni ovuko lwaKhe, kwaye ndiyazi ukuba Akubiza, ndiyakuphuma kwabafileyo.”

¹¹ Ngoku, Bawo Thixo, siyathandaza ukuba Usikelele izicelo zethu nokuhlanganisana kwethu. Sikelela aMazwi aKho. Kwaye ukuba ndithethe nantoni na eyakuchasana neLizwi laKho okanye intando yaKho, Usenawo amandla okuwuvala umlomo, njengokuba Wenzayo kumhadi weengonyama apho wayekhona uDaniyeli. Kwaye siyathandaza, Nkosi, ukuba Uvule indlebe neentliziyi zethu ngokuhlwanje, ukuze, udale kuzo ukulamba nokunxanwa. Zanganganxanwa kangangokuba zingabi nakulala okanye ziphumle naphi na, ade abe uMthetheleli ufikile.

¹² Siyakholwa ukuba siphila kwimihla yokugqibela, ethunzini loKuza kwaKhe. Yiloo nto ejoliswe kuyo le Miyalezo, Nkosi. Kukuze abantu babe nokuqaphela, bafumane isilumkiso. Kwaye sanga, ngokuhlwanje, singaphuma eqokobheni, khona ngoku, silibeke ngaphaya ecaleni kwesitulo, sithi, “Nkosi Thixo, ndisisitya kuWe. Mawuthi uMoya waKho ungene ngamandla kum. Ndibumbe undenze ngokwentando yaKho. Ndiyayiyekelela intliziyo yam, amandla am, konke okwam, kokuthandwa nguWe.”

¹³ Sive, Nkosi. Asikho apha ukuze sibonwe, ngobu busuku bunemvula. Asizanga nje kuba kungekho ndawo iyenye sinokuya kuyo. Silapha ngenxa yenjongo enye esulungekileyo, engcwele, ecocekileyo ezintliziyweni zethu, ekukuthi, sisondele kuWe, sisazi ukuba uthembisile ukuba ukuba siyakusondela kuWe Uyakusondela kuthi. Kungoko ke silapha. Lowo uza elambile akayi kuphuma elambile. “Banoyolo abo balambela banxanelwe ubulungisa,” watsho uYesu, “kuba bayakuhluthiswa bona.” Kwaye ukuba sicela isonka, asiyi kwamkela ilitye. Sinako oku kuqiniseka. Ukuba sicela intlanzi, asiyi kwamkela inyoka. Kodwa, uThixo uBawo wethu uyakusondla ngeMana ephuma eZulwini, iLizwi laKhe noMoya waKhe oMngqinelayo. Phendula imithandazo yethu, Nkosi, nezicelo zethu, njengokuba sihlala silindele kuWe. EGameni likaYesu Kristu siyathandaza. Amen.

¹⁴ Ngoku, nina nizigcina nizibhalile ezi Zibhalo, ukuba niyakuthanda ukutyhila kunye nam kuYohane oNgcwele kwakhona, isahluko se-14. Sifuna ukuqala kwisahluko se-14 sikaYohane oNgcwele. Masiqale ke malunga nomqolo we-14, kuYohane oNgcwele 14:14, sifunde nje isicatshulwa seSibhalo. Ngoku, kule ndawo uyakufumanisa okuninzi kodaba endifuna ukuthetha ngalo ngokuhlwanje.

¹⁵ Kwaye khumbula, wena uneBhayibhile enamagama abomvu, oku kubomvu, kunjalo oku. NgaMazwi awathethwa nguYesu ngokwaKhe, ngoko ke sinokuphumla siqinisekile ukuba kuyakuba njengokuba Watshoyo. “IZulu nehlabathi liyakudlula, kodwa iLizwi laKhe alingekhe lisilele.”

Ngoku sizakufunda kwivesi ye-14 yesahluko se-14.

Ukuba nithe nacela into ngegama lam, ndoyenza Mna.

Sesinjani sona isithembiso!

Ukuba niyandithanda, yigcineni imithetho yam.

Mna ndiyakucela kuBawo, ukuze aninike omnye uMthetheleli, ukuze ahlale nani ngonaphakade;

uMoya wenyaniso; lowo linganako ihlabathi ukumamkela, ngokuba lingamboni, . . .

Ngoku, nina nifunda iBhayibhile zesiGrike, ningayibona apha, hayi. . . *Ukubona kuthetha “ukuqonda.” “Kuba ihlabathi lingaMqondi.”* Yinyaniso leyo. Mandiyifunde kwakhona ngoku.

Umoya wenyanyiso; lowo. . .nyanyiso; lowo lingenako ihlabathi ukumamkela, ngokuba lingamboni, lingamazi nokumazi: nina ke niyamazi (ubani? uMthetheleli); ngokuba uhleli nani, kanjalo uyakuba kuni.

UYintoni? NguMthetheleli omnye.

Andiyi kunishiya nizinkedama: Ndi. . .

Nabani na uyazi ukuba u“Ndi” sisimelabizo somntu.

. . .ndiyeza kuni.

Liselilifutshane ixesha, ukuze ihlabathi lingabi sandibona; ke nina. . .ke nina niyandibona; ngokuba ndisidla ubomi mna, nani niyakudla ubomi.

Ngaloo mini niyakwazi nina ukuba ndikuye uBawo, nani nikum, nam ndikuni.

Nanko apho uyakuba khona umongo wengcinga yam, kodwa sizakufunda sibhekele phambilana. Mandikufunde ngoku oko, kwakhona.

Ngaloo mini (imini enkulu, imini yomgwebo), ngaloo mini niyakwazi nina ukuba ndikuye uBawo, nani nikum, nam ndikuni.

Lowo unayo imithetho yam ayigcine, nguye ondithandayo, lowo ke undithandayo: uyakuthandwa nguBawo, nam ndiyakumthanda, ndizibonakalise kuye.

Athi kuye uYuda, ingenguye uSkariyothi, Nkosi, kutheni na, le nto uzakuzibonakalisa kuthi, ungazibonakalisi kulo ihlabathi?

Oko kuthetha, i-kosmos, i“ndlela yehlabathi.” Ukuba unokubhalwe ecaleni kokuthelakisa apho, uyakuqaphela. Kweyam kuphantsi ko “g” kwaye ithi ngapha, “kosmos, okanye inkqubo yehlabathi.” Ziicawe ke ezo, nokunjalo, yabona.

. . .kutheni na, le nto uza kuzibonakalisa kuthi, ungazibonakalisi kulo ihlabathi? Ungathini ukuba Wenze into enjalo?

Waphendula uYesu wathi kuye, Ukuba umntu uyandithanda, woligcina ilizwi lam; (amen) wothi uBawo amthande, size kuye, sihlale naye.

Lowo ungandithandiyo akawagcini amazwi am: . . .

Usenako ukuwagcina amazwi ecawe; kodwa gcina amazwi aKhe, uyabona.

...ilizwi enilivayo asililo elam, lelukaBawo owandithumayo.

Ezi zinto ndizithethile kuni ndisahleli nani.

Ke uMthetheleli, uMoya oyiNgcwele, ayakumthuma uBawo egameni lam, yena uyakunifundisa zonke izinto, (ezo ke, liLizwi laKhe) anikhumbuze, zonke izinto endizithethe kuni.

Yiyiphi injongo awamthumelela yona uMoya oyiNgcwele uThixo ngoko? Wanga Angongeza iintsikelelo zaKhe kwiLizwi laKhe.

¹⁶ UYesu watsho, ukuthi, “Ngaloo mini niyakwazi ukuba ndikuye uBawo, abe uBawo ekuM; nani... naM ndikuni, nani nikuM.” Ngoku, ukuba sizakuthetha oku... .

¹⁷ Ngoku, khumbula, oku kuza kushicilelwa.

Usoomashishini onguMkristu, phaya ngaphandle eLouisville, ukhe wanditsalela umnxeba kungekudala kwixesha elidlulileyo. Waze wathi, “Ulihlazo, Billy, ukuba le Miyalezo, njengokuba ubutshilo phezolo, ingafumani namashumi amane amawaka apha endaweni yekhulu elinamashumi amahlanu, okanye amakhulu amabini, namakhulu amathathu abantu kwitabanekilana yakho encinci.”

¹⁸ Ndathi, “Mhlekaazi, kwiinyanga ezintandathu ukusukela ngoku, ukuba uYesu ulibele, ihlabathi lonke jikelele liyakukuva oku.” ’Yabona?

La makhasethi aya kwihlabathi lonke, ’yabona, kulo lonke. Kwaye, ngoko, sifundisa apha ngoku oko nje sikholelwa ukuba kuyiNyaniso, noko sifumanise ukuba uThixo ukungqinele ukuba kuyiNyaniso.

¹⁹ Ngoku, injongo, yayiyintoni—yayiyintoni injongo kaThixo ekuthumeleni kwakhe uMoya oyiNgcwele? Ngoku, ndingathanda ukukubhala phantsi oko, uYohane 14, ukuqalela kumqolo we-14, sifumana apha, ekuthumeleni uMoya oyiNgcwele, kwakungenxa yenjongo enye, ikukuze uThixo ngokwaKhe abe nokuhlala kwiBandla laKhe aqhubele phambili icebo laKhe ngeBandla. Kuba, uThixo wayekuKristu, eqhubela phambili icebo laKhe ngoKristu; nokuphuma kuKristu, kungene eBandleni, eqhubela phambili umsebenzi waKhe ngeBandla.

²⁰ Ngoku, siyazi ukuba uMoya oyiNgcwele uyintoni na. Sikufumanisile, phezolo, ukuba UnguThixo.

Ngoku, xa sicinga ngoThixo, uYise, njengokuba uYesu ethethe ngaye apha, uYise waKhe; uThixo, uNyana, onguYesu; uThixo, uMoya oyiNgcwele, njengokuba siMbiza ngolo hlobo namhlanje. Ngoku, loo nto ayithethi ukuba kukho abathathu abohlukeneyo, ooThixo abazimeleyo. Ithetha ukuthi kukho uThixo omnye ekwizikhundla ezithathu.

Mhlawumbi ndingayithetha ngolu hlobo. Konke awayekuko uThixo, Wakuphokozela kuKristu, ngokuba WaZiqongqotha waKugalela kuKristu. “Kwaye uKristu wayeyinzaliseko yeNtloko-buThixo ngokomzimba.” Konke awayekuko uYehova, Wakugalela kuKristu.

Nako konke awayekuko uKristu, Wakugalela kwiBandla; hayi kumntu othile omnye, kodwa kuMzimba uphela. Apho, sithi sihlanganisane khona ngobunye, sinaMandla. Konke awayekuko uThixo, kwakukuKristu, nako konke awayekuko uKristu kukuni.

“Kuba uThixo wenziwa inyama, wahlala phakathi kwethu.” UTimoti wokuQala 3:16, ukuba uyayibhala, “Ngaphandle kwamathandabuzo inkulu imfihlelo yokuhlonela uthixo: kuba uThixo wabonakalaliswa esenyameni, saMchukumisa. UThixo, uYehova, wenziwa inyama, wahamba phezu komhlaba, saza saMbona ngamehlo ethu.”

²¹ Uyazi, kwakwisahluko esinye, sikaYohane 14, uFiliphu wathi, “Nkosi, sibonise uYihlo, oko kosanelisa.”

²² UYesu wathi, “Ndinaxesha lingakanana ndinani nje, Filiphu, awukaNdazi na? Xa ubone Mna, umbonile uBawo. Utsho ngani na ngoko kuM ukuthi, ‘Sibonise uYihlo?’” UThixo wenziwa inyama.

²³ Ngoku nantsi ke. UYise wayenguThixo engentla kwenu, singatsho. Besihleli sinjalo ukusukela ku-Adam. UThixo, uYise, wayesentla koMoses nabantwana bakwaSirayeli, ekwiNtsika yoMlilo. Ngoko, uThixo unathi, ekuKristu; wahamba kunye nathi, wathetha nathi, wadla nathi, walala nathi. UThixo engentla kwethu, uThixo enathi; noThixo ekuthi. Konke awayekuko uThixo, kwangena kuKristu; konke awayekuko uKristu, kwangena kwiBandla.

Yintoni na? NguThixo esebenza ekuni. Naphi na ehlabathini apho Ayakuthanda ukuba anibize, nilunge nilapho, esebenza ngani ukwenza oko Akuthandayo. Indlela esimelwe kukumbulela ngayo uThixo ngenxa yoko! UThixo, uMoya oyiNgcwele, uthunyelelwe injongo yokuphila kukaThixo eBandleni laKhe, ehamba kwisigaba ngasinye, esenza intando yaKhe eNgcwele.

²⁴ Xa abantu behlekisa ngani, abahlekisi ngani, bahlekisa ngaLowo wanithumayo. Ngoko uYesu wathi, “Ninoyolo xa bathe abantu bathetha zonke ezikhohlakeleyo ngani, bexoka, ngenxa yeGama laM. Ninoyolo.” Kwaye, kwakhona, “Bonke abayakuthanda ukuhlala ngokuhlonela uThixo kuKristu uYesu bayakutshutshiswa.”

Kuba, wathi uThixo akuZazisa ekuKristu, baMzonda. Ngoobani abaMzondayo, ngokukhulu? Libandla. Libandla elamthiyayo, ngokukhulu. BaMthiya ngokukhulu kune-kun enxila. BaMthiya ngokukhulu kunabanye abantu.

Yayilibandla elaliMthiyile. Ngoko, ngoko ke, xa ubona i-*kosmos*, “Inkqubo yehlabathi, ihlabathi alizanga liMazi,” oko kuthetha “ibandla,” elibizwa ngolo hlobo,” alizanga liMazi. Weza koKwakhe, baze abaKhe abaMamkela.”

“Ke abo baMamkelayo, Wabanika igunya lokuba babe ngoonyana bakaThixo, kwabo bakholwayo kwiGama laKhe.” Owu, indlela esimelwe kukuMthanda ngayo siMnqule! Injongo kaThixo, kukufuna ukuba kubekho ubudlelane!

²⁵ Njengokuthi, phambi kokuba siwushiye loo mxholo, masisebenzise oku; ngemihla kaRute, kumthetho wokuhlangulwa, wathi uNahomi eshiye ilizwe lakowabo, ngenxa yokutshutshiseka, amaxesha obunzima. Wahamba waya kungena kwilizwe lakwaMowabhi, elalingadikidiki, aMakristu akho ngegama. Ngokuba, amaMowabhi avela kwintombi kaLothe, ngoko ke ayezibiza ngokuba ngamakholwa, edidekile. Emva koko ke wafa umyeni wakhe, noonyana bakhe ababini bafa. Kwaze kwathi kwindlela egodukayo, uNahomi...URute noNahomi, endleleni egodukayo, owakhe...Omnye woomolokazana bakhe, u-Orpa, wathi ufuna ukubuyela emva kwilizwe lakowabo, kwizithixo zakowabo, nakwibandla lakowabo, nakubantu bakowabo. Waze uNahomi wazama ukuba ambuyisele emva uRute, kodwa yena wathi, “Abantu bakowenu bangabantu bakuthi. UThixo wakho nguThixo wam. Apho ufela khona, ndiyakufela apho. Apho ungcwatyelwe khona, ndiyakungcwatyelwa khona. Kwaye andiyi kubuyela emva.”

²⁶ Oko kwenzeka xa umntu ebanbe umbono. Akwenzi mahluko nokuba bathini na abantu bakowabo, “Uyaphaya ukuze ube ngumqengqeleki ongcwele okanye into enjalo.” Loo nto yayingenzi mahluko kuRute. Kwakukho injongo kaThixo eyayimelwe kukuzalisekiswa.

²⁷ Kanye ngokuqiniseke njengokuba umlambele uMoya oyiNgcwele ngokuhlwanje, yinto ethile kuwe, ekutsalayo, ukuba injongo kaThixo ebomini bakho imelwe kukuzalisekiswa, kanye njengokuba kwakunjalo kuRute.

²⁸ Eli bali limnandi kakhulu! Andikwazi nje ukuliyeka, okomzuzwana. Niyawazi umthetho wentlangulo, ngoko kwakuxa uBhohazi...Niyalazi ibali lendlela uRute awabhikica ngayo entsimini waze wathandwa nguBhohazi. Kwaye phambi kokuba amtshate, kwakufanele ukuba ahlangule konke awalahlekwa kuko uNahomi. Yayinye kuphela ke indlela awayenokuhlangula ngayo izinto ezaziwile zikaNahomi, kumthetho wentlangulo, kwakungesizalwana esisondeleyo; kwakufanele ukuba abe ngumzalwana phambi kokuba abe nokuhlangula. Lowo ke yayisesona sizalwana sakhe sikufuphi. Kwakufanele ke ukuba enze umbhalo osekuhleni, ngaphandle kwesango, okanye isivumo esisekuhleni sokuba wayehlangula konke awalahlekwe kuko

uNahomi. UBhohazi wayenza ke loo nto ngokukhulula isihlangu sakhe phambi kwamadoda amakhulu, waze wathi, “Ukuba kukho umntu apha onayo nantoni na eyekaNahomi, mna ngaloo mhla ndiyihlangule.”

²⁹ Nantso ke indlela uThixo awenza ngayo, walandela imithetho eYeyaKhe. UThixo akanakulandela akunike umthetho ongomnye ukuba wulandele aze Yena alandele omnye. Uyayilandela imithetho eYeyaKhe. Ngoko, uThixo, ukuze abe nokulihlangula ibandla elilahlekileyo, ihlabathi elilahlekileyo, indalo elahlekileyo; uThixo, OnguMoya ongenasiphelo, ukuze ahlangule uluntu olulahlekileyo, uThixo ngokwaKhe waba sisizalwana, uMntu, uNyana Awamdalayo esizalweni sikaMariya. Waza ke Wenza umbhalo, okanye ubungqina ngaphandle kwamasango eYerusalem, Waphakanyiselwa phakathi kwamazulu nehlabathi, wafa, wahlangua yonke into. Kwaye ekopheni, Walingcwalisa iBandla ukuze Yena ngokwaKhe abe nokuphila kulo, adlelane athethe nalo, ela chaphaza lalahlekayo lobudlelane lalahlekayo ukusuka emyezweni wase-Eden apho uThixo wayesihla qho ngokuhlwa, ngexesha lenkonzo.

Niqaphele ukuba, uThixo wayesihla ekupholeni kwemini, ekutshoneni kwelanga. Kukho into ekhoyo malunga nexa lokuqala kobusuku, abantu bacinga ngenkonzo noThixo; aMakristu. Xa ubona ilanga litshona, uyaqonda ukuba ilanga lakho liyatshona.

³⁰ Kwaye ekupholeni korhatya Wayesihla athethe kunye nabo. Apho ke Walahlekana nobo budlelane, ngenxa yokuba isono sasingaMvumeli ukuba abenze.

Waze ke Wenziwa inyama wahlala phakathi kwethu, ukuze Abe nokubuya eze emntwini kwakhona, apha emntwini, abuyisele umntu kwimeko yokuthethana naYe kwakhona, ambuyisele amalungelo akhe awaphiwe nguThixo. Nantso into Awayenzayo.

³¹ Nantso injongo kaMoya oyiNgcwele. UnguYise, kwakhona, uThixo uYise ehleli ngaphakathi kuwe, eqhuba amacebo aKhe, ukugqibela icebo laKhe lokuhlangula; esebenza ngawe, ekwenza ukuba ube ngosebenzisana naYe; ekunika indawo, ekunika inxaxheba ukwenzela abakho abawileyo, umzalwana nodade olahlekileyo; ekunika uMoya waKhe nothando lwaKhe, ukuba uye kuzingela abalahlekileyo, njengokuba Yena wenzayo emyezweni wase-Eden. “Adam, Adam, uphi na?” Nantso into eyenziwa nguMoya oyiNgcwele kwindoda okanye umfazi. Xa Uthe wangena entliziyweni yabo Waba nokuhlala, kubakho unxano nokulambela imiphefumlo elahlekileyo.

Nanko ke undonakele ngeenkonzo zanamhlanje. Akukho kuchukumisa kwaneleyo koMoya kuzo, ukuze kuyiwe

kwimiphefumlo elahlekileyo ebhubhayo. Ukwenzela igama okukhulu, okanye ibandla, okanye isakhiwo, okanye ihlelo, endaweni yenkqubo yokuzuzisa imiphefumlo. Lolunjani usizi! Singahlala kakhulu kuloo nto.

UThixo waZiphokozela kuKristu. Kunjalo.

³² UKristu waZiphokozela kwiBandla. Ngoko ke, ngoku khangela, “Ngaloo mini niyakwazi ukuba Mna ndikuye uBawo, nina nikuM, naM ndikuni. Ngaloo mini niyakuyazi loo nto.” Kuba, oko kukuthi, yonke loo nto ilicebo elinye lokuhlangulwa lisihla, ukuze uThixo abuye azokuhlala phakathi, ahlale nabo, athethane nabantu baKhe, njengokuba Wenzayo ekuqalekeni.

Ngoku, ngoko kuyakuthi Akuba nokulibeka iBandla laKhe kwiimeko zokuthetha, alibeke iBandla laKhe kwindawo apho Anako ukuZiphephezisa kulo, athande, aqhube, abe nobudlelane, ngoko iyakufika i-Eden. Uyakulibuyisela iBandla laKhe apho Lathi-Lathi laMshiya, khona emva e-Eden kwakhona, kanye apho Lawa khona. Lona, ngoku...Nako apho Lenza khona isiqalo saLo sokuqala, okanye ukuwa. Nako apho Liyakubuyiselwa khona kanye, kuceceke kuyo yonke indawo yokubhala yokuhlangulwa, ebuyisela emva kwakhona kuloo ndawo.

³³ IBandla libe sehlabathini ixesha elide. Kwaye iBandla, eneneni, emva kokuhlaziywa, kweminyaka elishumi elinesihlanu lamakhulu ezigaba zobumnyama...ULuther wayengowokuqala umhlaziyi owavelayo emva komjikelo wabapostile. Waze wathi uLuther akuvela, uThixo wathi chatha intwanana yoMoya waze Wawugalela phezu kweBandla, ngogwebelo. Kwaze kwathi ngemihla kaWesley, Wagalela okuthe chatha kancinane kwesiqu saKhe, kungcwaliso. Njengokuba isigaba sikhulile sisiya phambili, kwixesha lokugqibela, uThixo ebelizalisa iBandla laKhe. Bhekabheka nje ufumane ukuba oko kuyiNyaniso na, okanye hayi.

³⁴ Khangela kwisigaba samaLuthere, nina bazifundayo ezembali, khangela kwimvuselelo yabo nento abayenzayo. Khangela ukuba yayinkulu ngokungaphezulu kangakanani na imvuselelo kaWesley, ayengakanani ukuthi chatha amandla ababe nawo, kodwa ekwabambalwa. Khangela ngemihla yobuPentekoste, yenjani imvuselelo ababanayo ngoko, engakanani ukuba nkulu, itshayela konke.

³⁵ Ngokunjalo, i-*Our Sunday Visitor*, iphepha lamaKatolika, linika isivumo sokuba ababuPentekoste bavelisa isigidi esinamakhulu amahlanu amawaka abaguqakayo ngonyaka omnye, bawodlula onke amanye amabandla ehlangene. AmaKatolika atshintsha nje kuphela, abanga, isigidi.

Kweyeyawo i-*Sunday Visitor*, iphepha elibizwa ngokuba yi-*Sunday Visitor*, banika ingxelo yokuba amaPentekoste abogqitha.

Kwaye, khumbula, iinguquko zobuPentekoste ziinguquko ezizaliswe nguMoya oyiNgcwele. Kwaba mbalwa, okokuqala, ecaleni kwengxingwa yesitrato phaya phandle, kuphethwe i-ikitari endala. Kwaye abafazi babengenako nokuzithengela iperi yekawusi. Bengqengqe kwiindlela zikaloliwe, becholachola umbona bewuguba, besenzela abantwana babo isonka. Kodwa iye ekubeni yintoni? Lelona bandla linamandla limiyo ehlabathini namhlanje, hayi emehlweni ehlabathi, koko emehlweni kaThixo, ngokuba oko Ukubonakalalisa ngokuthi Yena ubenzela ntoni na. UZigalela kubo, eWugalela ngaphakathi kubo.

³⁶ Qaphela ngoku oko kwenzekayo, uThixo eZiphokozela ngaphakathi kubo. Ngoku iBandla linayo indawo, ukusukela kuLuther, uWesley, nemvuselelo yobuPentekoste; kwaye ngoku ungena kwesi sigaba siza kuso ngoku, kwangoMoya oyiNgcwele omnye, nto nje ikokuthe chatha kwaWo. Ngoku, athi laa maLuthere phaya emva asindiswa, babenesabelo soMoya oyiNgcwele. Xa la Mawisile angcwaliswayo, lowo yayingumsebenzi woMoya oyiNgcwele. 'Yabona, yayiyinxenye yoMoya oyiNgcwele. "Bona ke ngaphandle kwethu abanakwenziwa bagqibelele," sitsho iSibhalo. 'Yabona?

³⁷ Ngoku, uThixo, njengokuba ukuKhanya kuqalisile ukukhanya kwimihla yokugqibela, Ulindele thina, into enkulu kuthi. Ngokuba, "Kulowo unikwe okuninzi, kuyakulindelwa okuninzi." Ngoko uzakubiza okuninzi kakhulu kuthi kunokuba Wenzayo kumaLuthere okanye aMawisile, ngokuba sihamba ekuKhanyeni okukhulu kunoko, sinaMandla amakhulu ekunalawo, sinokukhulu...u—ubungqina obukhulu kunobo babenabo. Ngoku, sinobungqina obukhulu bovuko. Sinezinto eziqine ngokungaphezulu, eziqiniseke ngokungaphezulu kunezo babenazo.

³⁸ Kodwa kunjengokuba benditshilo kwikholeji yamaLuthere, kungekudala kwixesha elidlulileyo.

Bathi, "Ninantoni na?"

Ndathi, "Indoda yahlwayela intsimi yengqolowa. Kwathi kwakuvela amagqabi amancinane okuqala, yaze yathi, 'ndibulela iNkosi ngenxa ye—yesivuno sengqolowa!' Ekuphathekeni koko, wayenayo, kodwa wayenayo isekwisimo esisesitsha. Kwenyuka, kwaba ludiza."

Kwaze kwaphuma impontshane kuko, yona ke yayibubuWisile.

³⁹ Ukuba uyakuyijonga indalo, uyakumbona uThixo esebenza. Kukho imfihlelo elapho ehambisana nokuhambisana

nolungiselelo lwam. 'Yabona? Ngokuthi, ekujongeni indalo, ubone ukuba yenza njani na, sesiphi na isigaba neliphi na ixesha, ungabona ukuba uphila phi na. Sikhangele isigaba.

⁴⁰ Ngoku, ngoko, aMawisile ayeyimpontshane. Ayekhangela emva kumaLuthere, athi, "Sinongwaliso; aninayo nanto kuLo."

Kwenyuka kwenyuka, ukusuka kuloo mungu, ukusuka kuMawisile, kwaphuma ukhozo lwe... ukuqaleka kokhozo. Obo ke yayibubuPentekoste.

Nantso ke, ugwebelo, lelinye inyathelo laWo. Ungcwaliso, lelinye inyathelo laWo. UMoya oyiNgcwele, sesinye isigaba saWo; ubuPentekoste. ULuther, uWesley, ubuPentekoste.

⁴¹ Ngoku benzani ubuPentekoste? Ndiyayithanda le nto, ngokuba, kwiPentekoste, yabuyisela, hayi igqabi eliluhlaza, hayi impontshane, koko... .

Ukhozo alunakuthi kwimpontshane, "Andinamsebenzi nawe." Okanye, impontshane ayinakuthi kwi—kwigqabi, "Andinamsebenzi nawe," ngokuba ubomi obunye obabukwigqabi benza iimpontshane. Ubomi obunye obabukwimpontshane benze ukhozo.

Kwaye yayilibandla lobuLuthere elenza ibandla lobuWisile. Yayilibandla lobuWisile elenza ibandla lobuPentekoste.

Kodwa, ubuPentekoste, babuyintoni? Kukubuyiselwa kohlobo olunye lokhozo olwangenam emhlabeni ekuqalekeni, ukubuyisela luyinzaliseko yaMandla obuPentekoste, ngobhaptizo lukaMoya oyiNgcwele, 'yabona, kwimihla yokugqibela. Owu, yinto ebalulekileyo, ukuba uyijonge, ukuba uyikholwe uyijonge.

⁴² Ngoku kwesi sigaba siphila kuso ngoku, esi sigaba, singaphaya kobuPentekoste.

UbuPentekoste buzihlalise ngaphakathi kwimibutho, baqalisa ukuzenzisa kakhulu ngemibutho, "Sikoku nokuthi sikokuya." Yimveli nje leyo. Awunakuyinceda nje. Yimveli. Bayakuyenza loo nto. Licebo, kubo ukwenza loo nto. Kodwa iBandla lihambele phambili. Liye kokukhulu, kumandla angamanye. Kukubuyiselwa kwezipho.

Kwaye amaPentekoste akakholelwa kwimpiliso eNgcwele, kulungiselelo lweenGelosi, namandla kaThixo. AmaPentekoste amaninzi ayibiza le mibono ndiyibonayo ngokuthi, "ngusathana." Imibutho emininzi ayifuni nokudibaniselana naYo, ebuPentekosteni. 'Yabona, sihambe sedlula kuloo nto. Kanye njengokuba amaWisile ebiza ukuba ubuPentekoste, "yimpambano," ngenxa yokuthetha ngeelwimi. Kanye njengokuba amaLuthere ebiza amaWisile ngokuba, "yimpambano," ngenxa yokukhwaza. 'Yabona?

Kodwa iyonke loo nto iphuma kuMoya oyiNgcwele, lide iBandla elikhulu lizaliswe, linikwe amandla lizale, haleluya, [UMzalwana uBranham unqonkqoza epulpithini kabini—Mhl.] ngamandla amakhulu oThixo onamandla Onke. Lide, liye kufika kwindawo yokuba kwalaa misebenzi wayenzayo uYesu izibonakalalise kanye kwiBandla ngoku. Sisondele, zihlobo.

⁴³ Mandipheze apha, okomzuzu, ukuze ndifumanise ukuba yintoni na uThixo awawubekela yona uMoya oyiNgcwele eBandleni, ndininike omnye umzekelo ukuze nazi. Phaya emva kwiTestamente eNdala, xa u—umntwana . . .

Indoda yayizakhela umzi. Yayifumana umtshakazi, yinto yokuqala leyo.

Ize ke ngoko yakuba yindoda enkulu, njengombutho. Yayiyinto elungileyo leyo.

Into elandelayo eyayisenzeka, kwakubakho ukuzalwa kwelo khaya. Kulapho ke uMoya oyiNgcwele, 'yabona, omnye umoya wawungena, lowo ke yayingunyana. Loo nyana, wayengaphathi ngokupheleleyo, engeyiyo nendlalifa ade abe nobudala obuthile. Kwaye kwakumelwe ukuba acikidwe, kuqala. Ewe.

Kwaye babenomthetho wokwamkelwa njengomntwana. Kuni balungiseleli, "ukubekwa konyana," kuko oku ndithetha ngako ngoku, 'yabona, aze athi akufika kwindawo apho anokwamkelwa khona. UYesu wasinika isibonakaliso esihle saloo nto, eNtabeni yoTshintsho.

⁴⁴ Njengokuba benditshilo, uThixo akanakuze ahambe ngaphandle kwemithetho yaKhe ekwenzeni nantoni na.

Ukuba unequla elitsitsa amanzi *kweli* cala lenduli, liwatsazisa macala onke apha emoyeni amanzi. Uze kweli cala *lilapha* lenduli, ube unezityalo ezitshayo. Ungema kule nduli ukhwaze, "Owu, manzi, baleka unyuke apha uzalise izilimo zam! Owu, manzi, yiya kwisilimo sam!" Akangeke ayenze loo nto. Kodwa ukuba uyakusebenza ngokomthetho wokutyala, ungasinkcenkceshela eso sityalo.

⁴⁵ Ukuba unomntu ogulayo ongqengqeqe apha, okanye umoni ongqengqeqe apha, okanye indoda efuna ukulunga, engakwaziyo ukuyeka ukusela, engakwaziyo ukuyeka ukutshaya, engakwaziyo ukuyeka iinkanuko nezinye izinto. Ukuba nje ungasebenza ngokwemithetho kaThixo, uvumele uMoya oyiNgcwele angene apho, ngoko ayiseyoyayo kwakhona. Yona, iyakuyiyeka loo nto, ngokuba uMoya oyiNgcwele uyaqalisa ukulawula. Kodwa kufanele ukuba usebenze ngokwemithetho kaThixo, imigaqo kaThixo.

⁴⁶ Ngoku, kwiTestamente eNdala, xa olu sana lwaluzalwa, babelikhangela, babone ukuba liziphethe kanjani na, isimilo.

Ukuze uyise, engusomashishini omkhulu ngeloo xesha, mhlawumbi ekwiminyaka yakhe yamashumi amane okanye amahlanu, wayengenalo ixesha lokufundisa olu sana, ngokwakhe, ngoko wayefumana . . . Ngaloo mihla babengenazo izikolo zikawonkewonke njengokuba benazo ngoku, ngoko babefumana le nto bayibiza ngokuba “ngumhlohli,” okanye “umkhulisi,” umfundisi wasesikolweni. Lo mfundisi wasesikolweni yayingoyena ungcono unokufunyanwa, ukuze abe ngonenyano aze axelele uyise inyaniso ngaloo nto.

⁴⁷ Ukuze yakuba le nkwenkwe ifikelele kubudala obuthile, athi, ikhulile. Ukuba loo nkwenkwe yayiyindlavini nje, engalunganga, ingalikhathalelanga ishishini likayise; inye into ecinga ngayo ikukuncokolisa nokujikeleza nabafazi, okanye—okanye ukusela, okanye ukudlala amaqashiso, okanye umdyarho wamahashe; loo nyana wayehlala engunyana, kodwa wayengabekwa esikhundleni sokufumana ilifa kwinto yonke awayenayo uyise.

Kodwa ukuba wayeyinkwenkwe elungileyo, wayekhathalele umsebenzi kayise, ebonakalisa ukuba ungumntwana olungileyo, ngoko babebanetheko. Babeyithabatha loo nkwenkwe bayikhuphe esitratweni bayambese ngengubo emhlophe, bayikhwelise phezu kwesikefele ukuze sonke isixeko sibone. Babesenza isidlo nejubilee, aze uyise abe netheko lokuyamkela. Wayesamkela ngokubanga owakhe unyana emngenisa kwishishini lakhe, ngoko ke unyana abe ngolinganayo noyise. Ngamanye amazwi, ukuba bekunamhlanje, igama lale nkwenkwe kwitsheki lalilungile kanye njengelikatata.

⁴⁸ Ngoku khangela ukuba wenzani na uThixo. Ekuzalweni koNyana waKhe, Wamyeka ukuba Ahambe amashumi amathathu eminyaka, eMvavanya, eMlinga. Waze ke WaMnika iminyaka emithathu yokulingwa okunzima. Kwaze ekupheleni kokulingwa, Akubona ukuba uNyana waKhe wayekhathalele umsebenzi kaYise; yayiNtaba yoTshintsho, kwiNcwadi kaLuka; Wathabatha uPetros, uYakobi, noYohane, amangqina amathathu, wenyuka waya kutsho encotsheni yentaba, kwaze kwathi apho uThixo waqhuba umthetho wolwamkelo ngokubanga. Yena . . . Bakhangela phezulu apho bambona uYesu, neengubo zaKhe zikhazimla zimhlophe ngokombane. Kwaze kwathi xa iLifu liMenzela ithinzi, neLizwi laphuma apho eFini, lathi, “Lo nguNyana waM oyintanda; mveni Yena. Ndihleli phantsi ngoku andisayi kuthetha kwakhona. Loo nto Ayithethayo ingumthetho neNyaniso.

⁴⁹ Ngoku ibandla lidlule kwezo zikolo. Latshata phaya kudala, kwixesha elide eladlulayo, laza laba lihlelo, umbutho. Kodwa, uyaqaphela, uZalo lwavelisa into eyenye. Ngoku ke liyakwindawo yokuba ibandla lobuPentekoste, noZalo olutsha,

luvavanyiwe lwalingwa, ngoku ke kuza kwindawo...uThixo akasebenzi ngeBandla njengombutho. Akasebenzi ngeBandla njenge-qela labantu.

Usebenza ngeBandla njengomntu ngamnye, mntu ngamnye oseBandleni. Ngoku kufikelele kwixesha...Kwaye asiyomfihlelo; siyayibona sonke. Xa indoda ibonakalisa, noThixo eyithanda, Uyayithabatha aye nayo kwindawo ethile kuYe eyedwa. Apho phambi kweeNgelosi Uba nento ayenzayo kuyo. Uyayinyusa ayise eBusweni bukaThixo, ayenzele isipho, ayizalise, ayikhuphe ke. Naso ke isigaba esiphila kuso.

⁵⁰ UMoya oyiNgcwele, omnye owasindisa amaLuthere; owangwalisa amaWisile; owabhaptiza amaPentekoste; ngoku ulungisa ngendlela uKuza kweNkosi uYesu. Apho, uyakuba namandla kangangokuba, loo Mzimba, uyakungena kweli Qela, iBandla, eliyakutsala abanye babo baphume emangcwabeni. Kuyakubakho uvuko. Nantso into angowayo uMoya oyiNgcwele. Yintoni uMoya oyiNgcwele? “Ngaphandle kwethu abanakwenziwa bagqibelele.” Babephila ngomnye umhla, phantsi koko. Thina siphila komnye umhla.

“Xa utshaba lungena njengesikhukula, Ndiya...uMoya kaThixo uyakuphakamisa umgangatho wokuchasana nalo.” Yabona? Sikuloo mhla ngoku...

⁵¹ Phaya kudala, babengalumkanga nangangesiqingatha njenganamhlanje. Babengakwazi ukwenza isiqhushumbisi se-atom okanye inqwelo-mafutha. Babengenayo inzululwazi nezinto ezinjengokuba sinazo ngoku, kodwa, nezinto eziyimfihlelo; ukuzama ukuthi abantu badutyulwe kunye, ngothuli oluthile nezinto ezinjalo, uze uthabathe ingcaciso uzame ukukuqonda, uze wenze abantu babe ngabangakholwayo.

Kodwa ngoku, ngeli thuba siWusweleyo, uMoya kaThixo uphakamisa umgangatho. Yintoni na? Ugalela uMoya waKhe. Ukuze, abo baphumleyo phaya emangcwabeni, kanye phantsi kwesibingelelo sikaThixo, njengokuba sisitsho iSibhalo, bayakhwaza, “Koda kube nini na, Nkosi? Koda kube nini na? Liselide kangakanani na?” UThixo ulindele mna nawe. IBandla lilindele mna kunye nawe. Lixesha lokwamkelwa ngokubangwa, apho uThixo ayakuba nokuthulula inzaliseko yaKhe, aMandla aKhe, uvuko lwaKhe, ukuze lakuthi iBandla noKristu lisondelelane kakhulu ade uKristu abonakale phakathi kwethu, avuse abafileyo, singene kuXwilo.

⁵² Ngoku sizakuthi, sibonise emzuzwini, ukuba ngabo bazaliswe nguMoya oyiNgcwele kuphela abayakungena kolwaXwilo. “Kuba abafileyo abaseleyo ababuyanga baphile isithuba sewaka leminyaka.” Injalo loo nto. Abantu abazaliswe nguMoya oyiNgcwele ababengene kuXwilo kuphela. Ngoku, uThixo wawunikezela uMoya oyiNgcwele...

⁵³ Ndinaso esinye iSibhalo apha, kuYohane 14:12. SiSibhalo esiqheleke kakhulu kubantu abalapha emnqubeni.

Inene, inene, ndithi kuNi, Lowo ukholwayo ku. . .

Ngoku, musa ukulivumela eloo Lizwi “ukholwayo” libe bukubuyisela umva. Kwibandla elikho ngegama, bathi, “Ewe, ndiyakholwa. Ngokuqinisekileyo, ndiyakholwa ukuba uYesu Kristu unguNyana kaThixo.” Nosathana uyakholwa yiloo nto. Injalo kanye. Yatsho iBhayibhile.

Kodwa iSibhalo sitsho, kuYohane, ukuthi, “Akukho mntu unako ukumbiza uYesu ngokuba nguKristu, kungengaye uMoya oyiNgcwele.” Kufuneka, ngeliphandle, ngeSibhalo. . . Makhe ndime apha okomzuzu, phambi kokuba ndigqibe ukufunda. Awukaguquki ude ube uwamkele uMoya oyiNgcwele. Injalo loo nto.

⁵⁴ Uyakholwa “ekuseni.” UMoya oyiNgcwele uthethile nawe, kwaye uMvumile ngokuphandle. Usathana naye unaloo nto inye. “Ndiyakholwa kuYe ukuba unguNyana kaThixo.” Wenjenjalo nosathana. Kodwa wahamba usiya ngakuYe.

Ngethuba, uPetros wabizwayo wagwetyelwa, ngokukholwa kwiNkosi uYesu Kristu; kwaye uYohane 17:17, uYesu wabangwalisa ngeLizwi, kuba iLizwi laliyiNyaniso. Kwaye Yena wayeliLizwi. Eyoku-1, kuYohane ithi, “Ekuqalekeni ube ekho uLizwi, uLizwi wayekuThixo, uLizwi wayenguThixo. ULizwi waba yinyama, wahlala phakathi kwethu.” WayeliLizwi, ngoko nguYe owabangwalisayo. Wathi, “Bawo,” ethetha noMoya ongaphakathi kuYe, “Ndiyabangwalisa ngeLizwi,” ngokwaKhe, ngokubeka izandla zaKhe phezu kwabo. “ILizwi laKho liyiNyaniso.” Lathetha nje Yena wakho, esizalweni somfazi; owu, into engenakwenzeka ngokupheleleyo ukuba Yena abe yenye indlela ngaphandle kweli Lizwi likaThixo liMenza abonakaliswe. “Ndiyabangwalisa.”

⁵⁵ Wabanika igunya kwimimoya engcolileyo. Baphuma. Wawabeka amagama abo eNcwadini yoBomi yeMvana. Waze Wabathuma wabakhupha, uYohane. . . uMateyu 10, wabanika igunya kwimimoya engcolileyo; lokukhupha iidemoni, nokwenza imisebenzi, nezinto ezinjalo. Baze ke babuya, bevuya, besithi, “Needemoni ziyasithobela.”

Wathi, “Musani ukuvuya ngokuba iidemoni zinithobele; koko vuyani ngenxa yokuba amagama enu eseNcwadini.” NoYuda wayekunye nabo. Uyayibona indlela anokusondela ngayo; wegqitha kanye kugwebelo, wenyuka waza kutsho kungcwaliso. Kodwa wakubonakalisa phi okwakhe ukukhanya? Wazibonakalisa phi? Phambi kwePentekoste, wazibonakalisa into ayiyo.

⁵⁶ Khangela, loo moya uyakuba nentlonelo kangangoko uzenze ngcwele kangangoko unokubanako, ude uzokufika

kuMoya oyiNgcwele, ukuze ke unqanyulwe Wona kanye kuloo ndawo. Ngumoya lowo (awuyiboni loo nto?) unyuka, umchasi-kristu. NoYesu wathi, “Iyakusondelelana kakhulu, ngemihla yokugqibela, iyakulahlekisa nabaNyuliweyo ukuba bekunokwenzeka.” Kodwa, khumbula, ngabaNyuliweyo kuphela abayakuyibona.

UThixo ubiza ngokonyulo. Wena, awuvuyi ngenxa yokuba ungomnye wabo? [Ibandla lithi, “Amen.”—Mhl.] Aninjalo, abantu abalapha ngokuhlwanje, abaziyo ukuba into ethile entliziyweni itsala ngamandla, “Ndiyawufuna uMoya oyiNgcwele. Ndiyakufuna, Nkosi, entliziyweni yam”? Oko kungenxa yokuba uThixo walibeka igama lakho eNcwadini yoBomi yeMvana ngaphambi kokusekwa kwehlabathi. Wayithetha loo nto.

“Akukho namnye unokuza Kum,” watsho uYesu, “engathanga uBawo waM amtsale kuqala. Kwaye wonke ozayo Kum, ndiyakumnika uBomi obunguNaphakade.” Yintoni uBomi obunguNaphakade? NguMoya oyiNgcwele. “UBomi obunguNaphakade,” thabatha eloo gama ulithelekise nesiGrike, lithi ke, *Zoe*. UZoe nguMoya oyiNgcwele. “Konke aNdinike kona uBawo kuyakuza kuM. Kwaye wonke ozayo kuM, ndiyakumnika uMoya oyiNgcwele, ndaye Ndiyakumvusa ngomhla wokugqibela. Ndiyakuyenza loo nto,” Watsho. Kungekho mangathi ngathi ngaloo Nto. “Ndizakuyenza. Wonke ozayo; ndiyakumnika uBomi obunguNaphakade.” Kuyakumela ukuba avuke, kuba unoBomi obunguNaphakade. Kunyanzelekile ukuba eze. Akanakufa kanye njengokuba uThixo engenakufa.

⁵⁷ Owu, zihlobo zam ezithandekayo zangaphandle kweli lizwe nakwesi sixeko sincinane, ukuba nje bendinokuba nako, ngeli lizwi lobuntu, ukubeka entliziyweni yenu ukubaluleka kokwamkela ubhaptizo loMoya oyiNgcwele, luyakuba sesona sityhilelo simangalisayo nakha nanaso ebomini benu. Ukubona ukuba yintoni na . . . Ninyanzelekile ukuba niyenza loo nto.

Mandiyicacise ke loo nto, malunga nokuba, “Awuguqkanga.”

⁵⁸ UPetros wayesindisiwe. Wayekholwa kwiNkosi, wayeYilandela. UYesu wamxelela ukuba wayengubani na, wamenza ukuba aMlandele. Wamnika igunya lokuchasana nemimoya engcolileyo wamngcwalisa. Kodwa emva kwayo yonke loo nto, kwaye wayesesona sithethi siphambili selo qela; njengokuba amaKatolika enokufuna ukumbiza njalo, “ubhishophu webandla, okanye upopu,” okanye nantoni na eyiyo, indoda eyintloko kwibandla; nangoko uYesu wathi, ngobusuku bokungcatshwa, “UyaNdithanda na, Petros?”

Waze wathi, “Nkosi, Wena uyazi ukuba ndiyaKuthanda.”

Wathi, “Dlisa izimvu zaM.” Wayithetha kakathathu loo nto.

Waze uPetros wathi, “Wena uyazi ukuba ndiyaKuthanda, kangangokuba ndiyakuya naWe e—esiphelweni, kwaye ndiya kuya naWe ekufeni,” njalo njalo.

⁵⁹ Wathi, “Ngaphambi kokuba inkuku ilile kathathu, uyaku...phambi kokuba ilile, uyakuNdikhanyela kathathu.” Wathi, “Kodwa, Petros, ndikuthandazele.” Phulaphula. Ayiphelelanga apho. “Ndikuthandazele. Kwaye emva kokuba uguqukile, ngoko yomeleza abazalwana bakho.”

“Emva kokuba uguqukile.” Wayekhwazile. Ngokucacileyo wayekhe waxhentsa kuMoya. Yena, wayenze zonke intlobo zezinto, kodwa wayengekamamkeli uMoya oyiNgcwele. “Emva kokuba uguqukile, ngoko uze womeleze abazalwana bakho,” yinyaniso leyo, “uphumelelise icebo laKhe.”

⁶⁰ Ngoku mandigqibezele ukufunda kuYohane 14:12. Ngoku kwisahluko se-14 nevesi ye-12, uYesu wathi, “Inene, inene, Ndithi kuni, Lowo ukholwayo...” Kwaye awunakukholwa... “Ukholwayo kuM.” Ungakholwa use kuYe. Bangaphi abayiqondayo loo nto, mabathi, “Amen.” [Ibandla lithi, “Amen.”—Mhl.]

⁶¹ Niyakhumbula, iZenzo 19. Ndiyakucaphukela ukuyiyeka kule ndawo, kodwa kufanele ukuba ndiyithethe njengokuba ifika kum. KwiZenzo isahluko se-19, ngethuba lomshumayeli womBhaptizi, owaye—owayeligqwetha waze waguquka, kwaye wayeshumayela esenza ukuba basindiswe abantu. Baba novuyo olukhulu ke, bevuya nje bekhwaza, benenkonzo. KwiZenzo 18, u-Akwila noPrisila, sikhe sabhekiselela kubo ngorhatya izolo, babezile ke ukuya kumbona. Babesazi ke ukuba wayeyindoda ebalulekileyo, kwaye wayesisifundiswa, kwaye wayecacisa ngeBhayibhile ukuba uYesu wayenguNyana kaThixo, esazi kuphela ubhaptizo lukaYohane. Wayengekalwazi ubhaptizo loMoya oyiNgcwele. Ngoko wathi...

u-Akwila noPrisila, laa myeni nenkosikazi, abenzi beentente abancinane; awathi uPawulos owayengumenzi weentente, okwakhe. Babemamkele uMoya oyiNgcwele phantsi kwemfundiso kaPawulos. Bathi, “Sinomzalwana omncinane onyukayo eze apha. Uzumvumele athethe nathi kancinane ngalo.”

Wathi uPawulos akunyuka amve eshumayela, wazi ukuba yindoda ebalulekileyo, wathi, “Namamkela na uMoya oyiNgcwele nakholwayo nje?”

Bathi, “Asazi nokuba kukho...nokuba kukho uMoya oyiNgcwele.”

Wathi, “Ngoko kwakusenini,” okanye elona gama lililo lesiGrike lithi, “nabhaptizelwa enini na phofu?”

Ngoko bathi, “sibhaptizelwe elubhaptizweni lukaYohane umBhaptizi.”

⁶² Ngoku khangela oko kwathethwa nguPawulos. UPawulos watsho, ukuthi, “UYohane eneneni wabhaptizela enguqukweni; hayi eluxolelweni lwezono, koko enguqukweni, esithi, yiloo nto enimelwe kukuyikholelwa.”

Usakuba umamkele uKristu njengoMsindisi wakho, ukholelwa *ekuseni* elubhaptizweni lukaMoya oyiNgcwele. Ayilobhaptizo loMoya oyiNgcwele olo, mzalwana wam othandekayo womBhaptizi. Yimposiso leyo.

Omnye umzalwana wathi kum ngenye imini, wathi, “Mzalwana uBranham,” okanye kwakulixesha elithile eladlulayo, kwinyanga ezadlulayo, wathi, “Mzalwana uBranham, u-Abraham wakholwa kuThixo, kwaze oko kwabalelwa ebulungiseni kuye.”

Ndathi, “Ngenene.”

Wathi, “Yintoni eyenye ke enokwenziwa likholwa?”

⁶³ Ndathi, “Yiloo nto kuphela enokwenziwa ngumntu. Yiloo nto anokuyenza kuphela namhlanje, kukukholwa kuThixo. Kodwa uThixo wamnika itywina lolwaluko,” elo besingenile kulo phezolo, “njengophawu lokuba waYelwamkele ukholo lwakhe kuYe.” Kwaye, namhlanje, ade uThixo . . .

Ukholwa kuYe xa uMamkela njengoMsindisi wakho. Kodwa xa uThixo ekunika itywina likaMoya oyiNgcwele, Uyakutywina kude kube yindawo yakho yesiphelo saNaphakade. Ngoku nina maBhaptizi thabathani oko, ndaye ke ndiyakuhamba nani ukuya kukhuseleko lwaNaphakade. Ewe, mhlekazi. Ngokuba, “Musani ukumenza buhlungu uMoya oyiNgcwele kaThixo, enathi ngaye natywina naqiniselwa imini yentlawulelo.” Awutywinwa ngokukholwa kuye, utywinwa ngoMoya oyiNgcwele. Kuma-Efese 4:30, “Musani ukumenza buhlungu uMoya oyiNgcwele kaThixo, enathi ngaye natywinwa kuse kwimini yentlawulelo.” Yena uyakutywina, ekubeni ufumene inceba kuThixo, aze ke Yena akutywine ngoMoya oyiNgcwele.

Injalo loo nto, kuba iBhayibhile yathi, “Akukho mntu unako ukumbiza uYesu ngokuba unguKristu, kungengaye uMoya oyiNgcwele.”

⁶⁴ Uthi wena, “Ndiyakholwa kuloo nto ngenxa yokuba umlungiseleli esitsho.” Unyanisile, kodwa loo nto ayikusebenzeli wena. “Ndiyakholwa yiloo nto ukuba iLizwi lisitsho.” Ilungile loo nto, kodwa oko asikokwakho, oko akukusebenzeli.

Inye kuphela indlela onokuthi ngayo uYesu unguKristu, kuxa uMoya oyiNgcwele ungena ngaphakathi kuwe unike ubungqina, ukhuphe ubungqina ngokwaWo, “UnguYe uNyana kaThixo.” Nantso kuphela indlela owazi ngayo uvuko, kuxa uMoya oyiNgcwele engqina. “Xa Athe uMoya oyiNgcwele wafika, Yena uyakungqina ngaM, anibonise izinto ezingekenzeki; anikhumbuze izinto, eNdizithethileyo, anikhumbuze.” Anisayi kuyifumana sikolweni. ‘Yabona? Uyakuzibuyisela ezingcingeni zenu ezi zinto.

⁶⁵ Ngoku sifuna ukufunda siqhubele phambili kancinane kwesi Sibhalo ngoku, uYohane oNgcwele 14:12.

*Inene, inene, Ndithi kuni, Lowo ukholwayo kum,
imisebenzi endiyenzayo Mna uyakuyenza naye yena;
nemikhulu...*

Loo nto, inguqulelo eyiyo apha ithi “emininzi,” ukuba ufuna ukuyikhangela.

*...nemikhulu imisebenzi kunale uyakuyenza;
ngokuba Ndisiya kuBawo.*

⁶⁶ Ukuba Uye kuBawo, uMoya oyiNgcwele uyakuza. Ingaba kunjalo? Esinye iSibhalo sithe, “Ukuba Andimkanga, uMthethileli akanakuza. Kodwa ukuba Ndimkile, ndiyakubuya ndibe nani, ndibe kuni.” ‘Yabona, nguThixo ekuwe. Phezu kwenu, kuqala; enani, ekuKristu; ekuni, uMoya oyiNgcwele. NguThixo ekuni.

⁶⁷ Ngoku, “Imisebenzi endiyenzayo Mna niyakuyenza nani,” hayi eminye imisebenzi. Koko uThixo ufuna ukuzisa uMoya oyiNgcwele, ngaphakathi kuni, ukuqhubela phambili kwa imisebenzi eminye nale Ayenzayo ekuKristu.

Imisebenzi yayifuneka ngamandla ngemihla kaLuther. YayiliBandla likaThixo elo. Yayingeyo... Yafuneka ngakumbi ngemihla kaWesley.

Ngokuba, “Ihlabathi,” iBhayibhile ithe, “liyakuya libabuthathaka, lilumke ngakumbi, liye likhohlakala lonke ixesha.” Sikwi...Ihlabathi liya likhohlakala konke... Uyayazi loo nto. Ngoba, abantu benza izinto namhlanje ezo, kwikhulu leminyaka eyadlulayo wawungenakuze ucinge ukuba kungakho umntu okhohlakele olo hlobo. “Liya likhohlakala lonke ixesha, kwaye abakhohlakeleyo baya kwenza ngokukhohlakala kunangaphambili, lonke ixesha,” satsho iSibhalo, “ngokungaphezulu kunangaphambili.”

⁶⁸ Ngoko, uMoya oyiNgcwele ubuhleli uhamba. Kwakukho nje ukuphefumla okuncinane kwaWo kuLuther; kwakho ukuvuthuza okuncinane kwaWo kuWesley; kwaze kukho ukuvuthuza okunzulwana kwaWo kumaPentekoste; ngoku noMoya kube yinto enye. Liyahlanganisana, livelisa kwa olo vuthuzo lunamandla lukaMoya oyiNgcwele njengokuba

Wenzayo phaya kudala, ubonakalalisa kwakhona kwa laa misebenzi Wayenzayo phaya kudala, iyabonakalaliswa kanye namhlanje, kwa into enye.

⁶⁹ Khangela into eyathethwa nguYesu. “Inene, inene Ndithi kuni, uNyana akanakwenza nto engathanga Abone uYise eyenza kuqala. Loo nto ayenzayo uYise, Uyibonisa uNyana. UBawo uhleli kuM; nguYe owenza imisebenzi.” ’Yabona?

⁷⁰ Ngoku qaphela, nantsi enye into endithanda ukuyithetha kanye apha. “Njengokuba,” uYesu wathi, “njengokuba uBawo waNdithumayo. Njengokuba,” ngoku qaphela, “njengokuba uBawo waNdithumayo, ngokunjalo Ndiyanithuma nani.” “Njengokuba uBawo...” WaMthuma njani uYise? UYise, waMthuma, wehla evela eZulwini wahlala ngaphakathi kuYe.

Wahamba waya. Wathi, “Ndenza kuphela oko kukholeke kuBawo.” ’Yabona? Wahamba ejikeleza esenza izinto uYise awaMbonisa ukuba azenze. “Andenzi nto ngaphandle kokuba uBawo wam aNdibonise kuqala.” UThixo owaMthumayo, wayengaphakathi kuYe. “Kwaye njengokuba uBawo waNdithumayo, ngendlela enjengokuba uBawo waNdithumayo, ngokunjalo Ndiyanithuma nani.” Yintoni na? NguThixo ekuwe, eqhubela phambili (intoni?) kwa imisebenzi eminye, ekwaminye.

UYesu wathi, “I...lowo *ukholwayo*, lowo unaM ngaphakathi kwakhe, uMoya oyiNgcwele; lowo *ukholwayo*, lowo usele enabo ubungqina bovuko lwaM, uyazi ukuba mna ndingaphakathi kuye. Lowo ukuM; ukuba nithe nahlala kuM, naMazwi aM ahlala kuni.”

⁷¹ Ngoku uthi wena, “Ndihleli kuYesu; kodwa ngokuqinisekileyo andikholelwa kwimpiliso eNgcwele.” Oko kubonisa ukuba Akakho apho.

⁷² “Ndiyakholelwa kuYesu; andikholelwa kuMoya oyiNgcwele ngaloo mhla, hayi njengokuba babenaWo phaya kudala.” Oko kubonisa ukuba Akakho apho.

⁷³ UMoya oyiNgcwele uyakungqinela iLizwi ngalinye Awalithethayo. Akalilo ixoki. Akoyiki mntu engoyiki nambutho. Akufanele ukuba azihlise ngenxa yomntu othile. Uyathetha, aze ke Ahlale naloo nto.

Ukuba aba baphakamileyo, bangcolisekileyo, bafundisiweyo, okanye njengokuba sinokubabiza, bangabalawuli ngenxa yokuba bezizityebi, ukuba abasayi kuWamkela, “uThixo ukumvelisela u-Abraham abantwana nakula matye.” Uyakuthatha izihange, nabathengisi beziyobisi, nayo yonke enye into, aziphakamise. UThixo unako ukuyenza loo nto, kwaye Uyayenza. “UThixo unako ukumvelisela abantwana u-Abraham nakula matye.” Kukho umntu othile oyakukwenza, kuba Yena unguThixo.

⁷⁴ “Ukuba nithe nahlala kuM, naMazwi aM ahlala kuni, niyakucela enisukuba nikuthanda,” ngokuba nicela iLizwi laKhe, kwaye iLizwi laKhe libuBomi. Lithethe. Ukuba uThixo ulithethile, ube uqinisekile ukuba Ulithethile, uMoya oyiNgcwele uyangqina ukuba elo Lizwi liyinyani, ngoko, nantso ke, mzalwana. Lithethe; nantso ke. “Yithi kule ntaba, ‘Suka.’ Ungathandabuzi entliziyweni yakho, koko ukholwe ukuba oko ukuthethileyo kuyakwenzeka.” [UMzalwana uBranham uqhweba izandla zakhe kathathu—Mhl.] Hayi wena uthethayo, koko uBawo ohleli ngaphakathi kuwe; nguYe othethayo. Asinguwe othetha naloo ntaba, nguBawo ohleli ngaphakathi kuwe, ethetha naloo ntaba. Inyanzelekile ukuba isuke. “Onke amazulu nehlabathi ayakudlula,” Watsho, “kodwa uMoya awungekhe...okanye iLizwi laM alisayi kudlula.” Ngokuqinisekileyo, Alingekhe lidlule. Bawo!

⁷⁵ Ngoku, “Imisebenzi endiyenzayo Mna.” UThixo useBandleni laKhe, ukuze aqhubele phambili imisebenzi yaKhe. Yiloo nto Wathumela uMoya oyiNgcwele. Ngoku, Wayeyazi loo nto. Yena, Yena wayesazi ukuba kuyakwenzeka, kwakungenakwenzeka ngoloo hlobo, kungenakwenzeka ngolunye uhlobo, ngoko kwafuneka ukuba Athumele. UYise wathumela uNyana, wabeka konke okukwimo...kuNyana ngaphakathi kuwe. Kwaye kwalaa misebenzi Wayenzayo, kwa imisebenzi eminye ngoku uYesu awayenzayo, niyakuyenza nani, iBandla.

Aningethandi ukwenza imisebenzi kaThixo? [Ibandla, “Amen.”—Mhl.] Wathi uYesu, “Ukuba nifuna ukwenza imisebenzi kaThixo, kholwani Ndim.” Ukholwa njani kuYe? Awungeke uyenze loo nto ude ube uMoya oyiNgcwele.

⁷⁶ Kuba, akukho mntu unokuthi Yena unguNyana kaThixo; uthetha into ethethwe ngomnye umntu. “IBhayibhile ithe Yena unguNyana kaThixo; ndiyakholwa yiBhayibhile.” Kulungile. “IBhayibhile ithi Yena unguNyana kaThixo; ndiyakholwa yiBhayibhile. Umlungiseleli uthi Yena Unguye uNyana kaThixo; ndiyamkholelwa umlungiseleli. UMama uthi Unguye uNyana kaThixo; ndiyakholelwa kumama. Isihlobo sam sithi Unguye uNyana kaThixo; ndiyakholelwa kwisihlobo sam.”

Kodwa inye kuphela indlela endinokutsho ngayo ukuba Yena unguNyana kaThixo, kuxa uMoya oyiNgcwele ungeneyo wangqina Yena ngokwaKhe, ngoko ndiyazi ukuba Yena unguNyana kaThixo. [UMzalwana uBranham unqonkqoza epulpithini kane—Mhl.] “Akukho mntu unako ukumbiza uYesu ngokuthi ‘Kristu,’ kungengaye uMoya oyiNgcwele.”

⁷⁷ Aha! Akukho mntu unokuthi ethetha ngoMoya kaThixo ambize ngokuba uYesu ungosingelwe phantsi, okanye athi Wayeyenye into ngalaa mhla abe uyenye into namhlanje. Loo nto iMenza ukuba abe buthathaka agevezele. Hayi, mhlekazi.

IsekwanguYe izolo, namhlanje, nangunaphakade. Nawuphi na uMoya ongowenyani uyakunika ubungqina kuloo nto. Kulungile.

⁷⁸ Ngoku, Wathi, “Le misebenzi Ndiyenzayo niyakuyenza nani,” uYohane 14;12, ngoku, imisebenzi eminye.

“Owu,” batsho, “IBandla lenza umsebenzi omkhulu namhlanje.” Ngaluphi uhlobo?

Wathi, “Imisebenzi eNdiyenzayo.”

“Ukuthi,” batsho, “kulungile, sinabefundisi abaqala amabandla kwihlabathi liphela, ngumsebenzi omkhulu lowo.”

⁷⁹ Kodwa Yena wathi, “Imisebenzi eNdiyenzayo Mna.” Ngoku yenza yona kuqala, uze ke ngoku uthethe ngabafundisi bokuqala amabandla.

⁸⁰ Namhlanje, xa ndandithetha apha kwixesha eladlulayo noMohammed, owathi, “UmMohammed ufile.”

“Injalo loo nto, usengwabeni, kodwa ngenye imini uyakuvuka.” Wathi, “Ukuba uvukile engwabeni, ihlabathi lonke liyakuyazi loo nto kwisithuba samashumi amabini anesine eeyure.” Wathi, “Nina nithi uYesu wavuswa kumawaka amabini eminyaka, sibe nesinye kwisithathu sabantu singekayazi loo nto.”

Loo nto kungenxa yokuba uyithethe uyivela kwicala lobuchule bengqondo. Uyithethe ngokwezimvo zesikolo okanye imfundo.

Ukuba lilonke, eli bandla likaThixo likhulu, kubalwa amaKatolika, amaProtestanti, behlangene bonke, bebemamkele uMoya oyiNgcwele, eli hlabathi beliyakuba limi kwicala loBukristu ngokupheleleyo; bekungekhe kubekho into efana nobukomanisi; bekungekhe kubekho into efana neenkathazo, okanye ubutshaba, okanye ukukhohlakala, okanye intiyo. UYesu ebeyakube ehleli phezu kweTrone yaKhe, kwaye besiyakuba sihamba sinqumla kwiiparadesi zikaThixo, sinoBomi obunguNaphakade, siphila ngokungenasiphelo; sele sivusiwe sikumzimba omtsha, sijikeleza, singenakuze siguge, singenakuze sibe ngwevu, singenakuze sigule, singenakuze silambe; sihamba kwimivuyo kaThixo, sithetha nezilwanyana. Kwaye, owu, yenjani yona imini! Kodwa senze yonke into ngaphandle koko Yena . . .

⁸¹ Wathi, “Hambani niye kulo lonke ihlabathi nizishumayele indaba eZilungileyo.” Zenza ntoni iindaba eZilungileyo? “Hayi ngaLizwi lodwa, kodwa ngaMandla nezibonakaliso zoMoya oyiNgcwele.” Zisenza ukuba iLizwi likaThixo libonakaliswe, zindaba eZilungileyo ezo.

⁸² Awungekhe uyenze loo nto. Ngoku, uYesu wayeyazi loo nto, ukuba umelwe kukuphila eBandleni laKhe.

Ngoko ke, Wayesazi ukuba siyakuba nezikolo zobuchule bengqondo. Kwaye Oku awungekhe ukufumane kwisikolo sobuchule bengqondo. Ziyakuchasana naKo. Ngokuba, into abayaziyo yimfundo yomntu othile olumkileyo, umgaqo othile okanye ihlelo abafuna uku—ukuphila ngalo. Ngoko baya—bayakukuhlalisa apho bakwenze ukuba ube lilungu lalo mzimba, baze, mzalwana, bakucaphulele into ephuma kumgaqo eyakukhangeleka ngathi igqibelele kanye. “Ibandla elingcwele, umama, linyamezele ukoyiswa okuninzi, lanyamezela ukuntlithwa okuninzi.” Wenze ngokunjalo nosathana; uye wakhatywa ekhutshwa kwindawo yonke ekhoyo, phantse kube njalo, usaqhubeka nangoku ngendlela enye. Ewe, mhlekazi. Owu, bayakuzama ukukucaphulela ezo zinto.

⁸³ Ngoko uYesu wayesazi ukuba kuyakubakho inkqubo yobuchule bengqondo njengokuba kwakunjalo ngemihla yaKhe, ekuhlanjweni kweembiza namapani, nokunxitywa kweempahla, nokugqwethwa kweekhola, nayo yonke into ababeyenza, nazo zonke ezi zinto zahlukeneyo babezenza. Wayesazi ukuba bayakuyenza loo nto, ngoko Wathi, “Ngoku yima umzuzu nje. Andiyi kunishiya nizinkedama, Ndiyakuza kuni kwakhona. Ngoko ke,” Wathi, “imisebenzi endiyenzayo Mna, niyakuyenza nani.”

⁸⁴ Injongo yokuthunyelwa kukaMoya oyiNgcwele yayikukuthi uThixo aqhubele phambili ngeqela labantu, aqhubele phambili ukubonakalisa uThixo kwihlabathi. Kunjalo kanye. Hayi umgaqo, hayi ngahlelo; koko ngaMandla ovuko lwaKhe, ngokwenza iLizwi laKhe libe yinene; ngokuthabatha idinga laKhe, aze ame ngakwicala labambalwa, nokukholwa kuThixo; ujonge izibhakabhaka ezimnyama zibuya umva, naMandla kaThixo engena ethabatha indawo. Amen. Nantso into Ayifunayo. Nantso into uMoya oyiNgcwele awathunyelelwa yona. Nantso injongo AwaWuthumelela yona. Siyayazi ukuba Yintoni na ngoku, kwaye kungoko Wawuthumelayo.

⁸⁵ Ngoko ke, akukho gazi limbi lalinokungcwalisa abantu. Ndandingenakukungcwalisa, nawe wawungenakungcwalisa, kuba sobabini sizelwe ngokwazana kwendoda nomfazi. Kodwa uYesu wazalwa ngaphandle kokwazana kwendoda nomfazi, injalo loo nto, ngoko iGazi laKhe lalingumngcwalisi. UThixo ke wehla, wenza umzimba, waphila kuwo, waphalaza iGazi esenzela ukungcwaliswa koku, kona kuthi ngokupheleleyo kucime ubutyala besono nehlozo. Ngoko, ngokholo, ngokukholwa Koko, uThixo uyehla angene kanye kumzimba womntu, ngokungcwalisa kwelaa Gazi, limbeke kwiMbewu ka-Abraham, ngokholo.

⁸⁶ Ukuze akholwe ukuba eloo Gazi liyakuza, eloo Gazi lisulungekileyo linokuba ngummangaliso njengegazi lakhe, waze wahamba phaya “wayesele enjengojiyileyo.” Wakholwa

kuThixo kwisithuba seminyaka engamashumi amabini anesihlanu, yena eneminyaka engamashumi asixhenxe anesihlanu ubudala, wakholwa wade wanekhulu. NoSara enamashumi amathandathu anesihlanu, wakholwa wade wanamashumi alithoba. “Wayenjengofileyo naye.”

Waze uThixo wathi, “Ukuze abantu bangabi nakukuphosa oko, wamthabatha wamnyusa induli wamnikela ukuba abe lidini.”

⁸⁷ Wathi kubakhonzi, “Yimani apho nina ne-esile nilinde. UNyana kunye nam siyakunyuka siye kunqula, size sibuye mna nonyana.” Owu, uzakuyenza njani loo nto?

U-Abraham wathi, “Ndimamkele njengovela kwabafileyo. Kwaye ndiyazi ukuba Lowo undinike yena, njengovela kwabafileyo, unako ukumvusa kwabafileyo ukuba nje ndinokugcina iLizwi laKhe. Ndiligcine, ndiligcine iLizwi laKhe; Yena unako ukumvusa kwabafileyo.”

⁸⁸ Oko kuthetha ngoKristu ngokugqibeleleyo! NguYe lowo. Kwaye ngeloo chaphaza leGazi kweza uMoya oyiNgcwele, owathi Wazisongela ngomzimba obizwa ngokuba nguYesu. Eloo Gazi langwalisa indlela, ngokholo ukuze libize abahlawulelweyo, okanye abaNyuliweyo bakaThixo. Kwaye usakuba ukwamkele Oko, noMoya oyiNgcwele uthabathe bonke ububi baphuma kuwe, Yena uyangena kwangoko, uThixo ngokwaKhe, ukuza kusebenza intando yaKhe.

⁸⁹ Apha ezantsi, laa mqeshi uthile ukhohlakele; *nosibani-bani* ngapha wenza okuthile-thile; nalo mfo mdala uthetha ngaWo, ngokuchasene naWo. Umntu ozaliswe nguMoya oyiNgcwele uyakuma kanye ebusweni baloo nto. Amen.

⁹⁰ “Babathathela ingqalelo ke. Babengabantu abangazinto abangafundanga, kodwa babaqaphela ukuba babenaye uYesu.” Yiloo nto awayezele yona uMoya oyiNgcwele.

⁹¹ Umlobi omncinane omdala owayengakwazi nokusayina igama lakhe. Kodwa wema apho wathi, “Siyakukholwa bani na, umntu okanye uThixo?” Amen. [UMzalwana uBranham uqhweba izandla kube kanye—Mhl.] “Makwazeke kuni, ukuba sisaya kushumayela eGameni likaYesu.” Owu, okunjani ukungafihlisi! Wayesazi ukuba u—uneKhaya phaya ngaphesheya. Injalo loo nto. Wayengumhambi nowasemzini apha. Wayezingela iSixeko esiya kuza.

Babethetha ntoni kuye ababingeleli abangabahanahanisi? Wayephantsi kwehlelo likaThixo weZulu, owamvusayo uNyana waKhe, uKristu Yesu, waze wamzalisa ngoMoya kaThixo owenza amazulu nehlabathi. Nantso ke. Wayengamoyiki. Hayi, mhlekazi. Ukufa. . .

⁹² Ngoba, bathi bakuthabatha uStefano omncinane bamsa phaya ngaphandle, bathi, “Kuyeke!”

Wathi, “Nina bantamo zilukhuni, bangalukileyo ngeendlebe nangentliziyo, nihleleli ukuchasana noMoya oyiNgcwele. Njengokuba benzayo ooyihlo, nenza ngokunjalo nani.”

Bathi, “Sizakukubetha ufe!”

Wathi, “Beningenakuyenza loo nto ukuba beni . . . ? . . .”

“Sizakukubonisa ukuba sizakuyenza na okanye hayi!”
Bachola amatye amakhulu ke baqalisa ukumgqumza entloko.

⁹³ Wakhangela phezulu, wathi, “Ndibona amaZulu evulekile. Ndiyayibona ileli isihla. Ndibona uYesu emi ngasekunene kobuNgangamsha baKhe.” IBhayibhile ke ayizange itsho ukuba wafa; walala ubuthongo. Owu, bethu! Ndiyayibona nje iNgelosi isihla, imthabatha imsonga oku kosana, unina, wade walala. Owu, bethu! Ngokuqinisekileyo.

⁹⁴ Nantso injongo kaMoya oyiNgcwele. Nantso into uThixo awamthumelela yona uMoya oyiNgcwele. UMoya oyiNgcwele wezela ukukunika aMandla. Ndinazo ezinye iZibhalo apha umzuzu nje. UMoya oyiNgcwele wezela ukukunika aMandla. A—Andiyi . . . Awunako ukukufumana oku; ndikude kakhulu, ngokuhlwa nje.

Ukukunika aMandla, aMandla emthandazweni!

⁹⁵ Ungathabatha umntu ophile ubomi obulungileyo, kodwa ehleli esoyiswa. “Owu ndiyakuxelela . . .” Umntu olungileyo, “Owu, ngokuqinisekileyo, ndiyayithanda iNkosi, Mzalwana uBranham.” Ehleli esoyiswa, engaze abe namthandazo uphendulwayo.

Ukuba ungazalisa loo mfazi mncinane ngoMoya oyiNgcwele kube kanye, uzukhangele ukuba kwenzeka ntoni na. Uthi akuya phambi kobuso bukaThixo, akoyiswa. Uza ngokungafihlisi eTroneni kaThixo, ekholwa. Unalo ilungelo ngokuba uyintombi kaThixo, ngokuZalwa.

Uthabathe loo ndoda incinane, eligwala olo hlobo, umqeshi eyikhaba eyijikelezisa yonke indawo. Ithi, “Yima umzuzwana apha ngoku.” Kukho into etshintshileyo, ’yabona, inoMoya oyiNgcwele. Ukunika aMandla. UBomi bakho buzaliswe ngaMandla.

Ukunika aMandla ekuthetheni.

⁹⁶ Ngoba, bethu, abo bantu babesoyika, bemi phaya ngaphandle; uPetros, uYakobi, uYohane, uLuka, nabo bonke abanye. Babesele bengenile kwigumbi eliphezulu, besithi,

“Owu, asinakuphinda sithethe kwakhona. Abaya, khangelani phaya, nankuya uGqirha uSibani-bani nomnye bephaya. Nankuya uRabi uSibani-bani nomnye. Uyazi, wayenezidanga ezine zasekholejini; singamelana njani naye?” UPetros wathi, “Owu ndiyakhumbula ngokuya sasithengisela laa ndoda intlanzi ngenye imini. Yathi, yathetha, andayazi nento ethetha ngayo. Owu, andinako tu ukumelana nayo.” Kodwa kwathini. . .

“Singenza ntoni, bazalwana?”

“Wathi, ‘Lindani.’”

“Ke, sesineentsuku ezine silapha.”

“Lindani njalo.”

“Kude kube nini?”

“Ade.”

“Ke, ingaba Uthe kuyakuba ngosuku lwesihlanu?”

“Akakhange atsho ukuba kuyakuba lixesha elingakanani na. Wathi, ‘Ade.’”

Ke, bahlala njalo belindile. Ixesha elingakanani? “Ade.” Iintsuku ezisibhozo zadlula. “Ade.” Iintsuku ezilithoba zadlula “Ade.”

Kwaze kwathi ekugqibeleni wakubona ukuba umhla wePentekoste uzalisekile, babehleli ndaweninye bonke, bemxhelo mnye.

⁹⁷ UThixo wayekade esentla kwabo phezulu, kwiLifu lomlilo; uThixo wahamba kunye nabo, emhlabeni; ngoku kwakukho enye into eza kwenzeka. Kukho into elungiselela ukwenzeka.

. . . babehleli bonke ndaweninye, bemxhelo mnye.

Kwaze kwathi ngequbuliso kwafika isandi siphuma ezulwini sinje. . . njengomoya ovuthuza ngamandla, sayizalisa indlu ababehleli kuyo.

. . . iilwimi ezabekayo. . . zahlala phezu. . . kwabo.

Kukuthini ukwabeka? “Ukucalulwa.” Njengokuthintitha, wakha wamva umntu othintithayo? Uthi, “a-a-a, oh, a-a,” ’yabona, akakwazi ukuthetha nto. “Ezabekayo ezicalucalulweyo.” Njengophuphu olucandekileyo, kuthetha into “ecandiweyo, eyahluliweyo.” Babengathethi. Babenkenteza nje. Babengenzi nto konke iyingxolo nje.

. . . iilwimi ezabekayo. . . zahlala phezu kwabo, ngokungathi ngumlilo. (“Owu, abazange babenakuzibamba!”)

Bazaliswa bonke nguMoya oyiNgcwele, . . . Whowu!

⁹⁸ Kwaze kwenzeka ntoni ke? Nako bephuma ukungena ezitratweni. “Uphi laa Rabi uJones? Uphi apho akhoyo laa mfo? Sipi esa sigebenga solwazi?”

“UThixo wayesentla kwethu, kuMoses, etyholweni elivuthayo; Wasondla ngeMana, phaya Phezulu. Wahamba kunye nathi isithuba seminyaka emithathu enesithandathu... yiminyaka emithathu eneenyanga ezintandathu, apha emhlabeni. Kodwa ngoku Ungaphakathi kum. Asindim othethayo; nguYe. Ndiyamazazi ukuba Ungubani na, kwaye ndiyazazi ukuba ndingubani na. Ayisendim; nguYe.”

Mziseni apha! *Nina madoda akwaSirayeli, nani... nina bahleliyo kwelakwaYuda, makwazeke oku kuni—makwazeke kuni, niliphulaphule ilizwi lam, nonke nina bashumayeli noorabi.*

Whowu! Bethu! Amandla ekuthetheni! Owu! “Aba abanxilile!” Walimela eloo gcuntswana lincinane, ikhulu elinamashumi amabini, limelene neshumi lamawaka okanye ngaphezulu.

...aba abanxilile, njengokuba nicinga, iselilixa lesithathu nje lemini.

Ndingumshumayeli weVangeli ezeleyo. *Kodwa oko koko kwathethwayo ngomprofethi uYoweli;*

...kuyakuthi ngemihla yokugqibela, utsho uThixo, ndiwuthulule... uMoya wam (whowu) phezu kwayo yonke inyama: kwaye nina... niMbonile uMariya phaya exhentsa ekuMoya, ethetha ngeelwimi eqhubela phambili?... phezu kwayo yonke inyama:...

...naphezu kwabakhonzi bam ndiyakuwuthulula... uMoya wam;...

[UMzalwana uBranham uqhweba izandla kathathu.]

...Ndiyakubonakalisa imiqondiso emazulwini phezulu, na... nasemhlabeni phantsi;... imiqulu yomlilo, nentshinyela yomsi;

UThixo wayesebantwini baKhe ngoko. Amen.

“Ke, ngoku, nafumana esiphi isidanga? Sesiphi, sesiphi isikolo eniphuma kuso?”

⁹⁹ “Loo nto ayenzi mahluko khona ngoku.” Owu, waqalisa ukuthulula ngeSibhalo.

UDavide wambona kwangaphambili! *...ihlala iphambi kwam ngamaxsha onke iNkosi... andisayi kushunyukiswa:*

ngaphezulu intliziyo yam yaba nemihlali, ngokuba... nolwimi lwam lwavuyiswa;

...akayi kuwushiya kwelabafileyo umphefumlo wam, engayi kumnikela ekuboneni ukubola OyiNgcwele wakhe.

*...mandithetha ngokukhululekileyo kuni
ngomawokhulu uDavide, ...wafa ngokunjalo
wangcwatywa, nengcwaba lakhe liphakathi kwethu...
namhlanje.*

Kodwa ngomprofethi...wabona kwangaphambili
ukuza kwaLowo uliLungisa.

...makwazeke ke kuni, uThixo umenze kwayena
loYesu, enathi nambethelela ngezandla
zabakhohlakeleyo, iNkosi noKristu. Amen!

100 “Madoda bazalwana, singenza ntoni ukuze sisindiswe?”

*...wathi, Guqukani, nonke ngabanye, nibhaptizwe
egameni likaYesu Kristu ukuze nixolelwe izono, naye
niyakusamkela isipho soMoya oyiNgcwele.*

*Kuba idinga likuni, nakubantwana benu, nakubo
bonke abakude, esukuba iNkosi uThixo wethu
iyakubabiza. Amen.*

101 Okoko nje uThixo enabantu, uThixo uneBandla, uThixo
unoMoya oyiNgcwele engqisha kunye naLo. Nantso into
uThixo awamnikelela yona uMoya oyiNgcwele. Izilumko
ziyakuvela; soloko kunjalo. Kodwa uThixo unabambalwa
kwindawo ethile. UThixo uneBandla elincinane eliyakuhamba
ngqo kunye nobhaptizo lukaMoya oyiNgcwele, ekuyeni
ekubangeni ukuKhanya. Kwaye kuyakubakho abo, bayakuthi
ngobungqina babo, baligwebe ihlabathi.

Ayitsho iBhayibhile ukuthi uYesu wathi, “Banoyolo
abahlambulukileyo iintliziyo; bayakumbona uThixo”? Kwaye
kananjalo Ayitsho, ukuthi, “Amalungisa, abangcwele,
bayakuligweba ihlabathi”? [Ibandla, “Amen.”—Mhl.]
Ngokuqinisekileyo.

Ubungqina benu namhlanje buyakuzisa umgwebo kwesi
sixeko. Ubungqina bethu bobhaptizo lukaMoya oyiNgcwele
naMandla kaThixo, ubomi obungcwele, buyakuzisa umgwebo
kwesi sixeko. Xa oku...

102 “Abokuqala bayakuba ngabokugqibela; abokugqibela ibe
ngabokuqala.” Andisayi kwazi nto ngoSanky noMoody,
eluvukweni lwabo. Abasayi kwazi nto ngam, kolu. Kodwa
ndiyakuma kolu, ukunika ubungqina; uyakwenza njalo nawe.

Ukuze ngaloo nto, ngokusasazwa kokuKhanya, nobhaptizo
lukaMoya oyiNgcwele, nangobomi enabuphilayo, nezinto
uThixo awazenzayo ukuqondakalalisa ukuba Uyasebenza
apha; nangezilumko zabo, ezathi zemka kuWo; ayakugwetywa
ngabangcwele. Sele begwetyiwe. Sele bedlulile kuwo. Owu,
bethu!

103 Bendithetha ngaMandla omthandazo, aMandla okuthetha,
aMandla obomi obungcwele. Amen. Nantso into eyenziwa
nguMoya oyiNgcwele.

¹⁰⁴ Abanye kuni bantu bahambayo, bathi, “Ke, andikwazi ukuyeka ukusela. Andikwazi nje ukukuyeka *oku*.”

UMoya oyiNgcwele uyeza uhlale ngaphakathi kwakho, ukwenza konke oku “kungakwazi” kumke kuwe. Injalo loo nto. Wenza abafazi bayeke ukucheba iinwele zabo, ubenza bayeke ukunxiba iibhulukhwe ezimfutshane neebhulukhwe ezinde zabafazi. Akukho kuzithethelela. Ubenza bayeke ukuphololoza. Owu, ewe, nantso into Angowayo, ukukwenza ukuba ube bubomi obungcwele. Kuyakulandela imiyalelo yeBhayibhile ngalo lonke ixesha.

¹⁰⁵ Umfazi uthi “Kushushu kakhulu; kufanele ukuba ndibe nazo. Kundenza intloko ebuhlungu ukuba ndiziyekile zakhula iinwele zam.”

Kodwa akukho kuzithethelela kuMoya oyiNgcwele. Ukho ukuze enze kube njalo. Uyakulandela iLizwi kanye ngokuchanekileyo. Nantso into uMoya oyiNgcwele azakuyenza.

Kukwenza ukuba nina madoda niziguqule nizijike iintloko zenu kwaba bafazi banxibe ngokungagqibekanga, nikuyeke ukubakhanuka, nibe ningamalungu enkonzo. Nantso into Azakuyenza.

¹⁰⁶ Kukukwenza uyeke ukutshaya nokusela, ube...nokufuna ukuba nguthile obalulekileyo. Uyakuyikhupha loo nto kuwe. Uyakukwenza uthobeke xa usenza loo nto. Nantso into angowayo uMoya oyiNgcwele. Ungowobomi obungcwele. Injalo loo nto. Ukwenza uyeke ukuhleba. Ukwenza uyeke ukudlala amakhasi, ukuthanda izisulu, nazo zonke ezinye ezi izinto nizenza ekujikeleni ekoneni.

Uyakukwenza uyeke ukuqhuba ngale ndlela uqhuba ngayo, uphile ngokunganyanisekanga kwinkosikazi yakho. Nantso into Ayakuyenza. Injalo loo nto. Uyakukuyekisa ukuba ufune ukutshata inkosikazi yomnye umntu. Injalo kanye loo nto.

Nantso into Ayiyo. Kukukwenza ukuba uphile ubomi obungcwele. Nantso into uMoya oyiNgcwele angaMandla ayo, “ukubeka uthando lwakho kwizinto zaPhezulu,” apho uThixo e...?..ingqondo kaKristu ibe kuwe. Awunakuzinceda ukuzibona ezo zinto; xa uthe wajonga kuzo, uyayiguqula intloko yakho. Injalo loo nto. Uzele ukukwenza.

¹⁰⁷ Uthi, “Andinakho ukuyenza loo nto. Owu, andinakho nje ukuyenza.” Ngokuqinisekileyo, *wena* awungekhe.

Kodwa uMoya oyiNgcwele uzela loo njongo. Nantso into Awayenzayo. Wazela ukukhupha loo nto kuwe, yonke loo mikhwa midala nezinto ozenzayo.

Nako konke ukuhleba kwakudala, ukuzahlula, usithi, “Makabongwe uThixo, ndingumWisile, andinanto yakwenza naba baqengqeleki bangcwele.” UMoya oyiNgcwele uzele ukukhupha loo nto kuwe.

¹⁰⁸ “NdingumBhaptizi. NdingumPresbhithari. Andinanto yakwenza neli qela lincinane laba qengqeleki abangcwele.” UMoya oyiNgcwele uzele ukukhupha yonke loo nkani kuwe. Nantso into Awayenzayo. Ukuhlamba eGazini; aku-ayine. Nantso into aweza kuyenza.

Uzele ukukolula. Wathi, “Uzenze indawo ezimagqagala zibe zithabazi.” Nantso into Azele ukuyenza; ukolula. “Uzenze iinduli zigungxulwe; wenze zonke iintaba zikhangeleke njengeenkunzi zegusha ezincinane zixhentsa, nawo onke amagqabi eqhwaba izandla, kuwe.” [UMzalwana uBranham uqhweba izandla kane.—Mhl.] Iintaka zicule ngokwahlukileyo. Iintsimbi zovuyo zikhale. Akukho kuzithethelela. Nantso into Azele ukuyenza. Nantso injongo kaThixo ekuthumeleni uMoya oyiNgcwele, ukuze wena ube nokuzenza ezi zinto, ukuze ube nokusebenza . . . ulandele Yena.

¹⁰⁹ Ngoku andifuni kukukhathaza, kodwa ndinixelele ukuba ndilapha ngokunyaniseka okunzulu. Ukuze ndingabinako ukunikrwempa, owu ingaba kanye ngexesha nditsibebe intambo kwindawo ethile; ndihlale ke eNyanisweni, kodwa ndihlala ndiyenze ukuba inganikrwempi kakhulu.

¹¹⁰ Ndifuna ukunixelela into. Ukuba iBhayibhile ithi akulunganga ukuba umfazi achebe iinwele zakhe, uze uthi unoMoya oyiNgcwele uzichebe iinwele zakho, ndiyamangaliswa ukuba unaye na. Ungabi namsindo; ukuba kwenzeka njalo, oko kusabonisa olunye uphawu lokuchasana nawe.

¹¹¹ Ukuba iBhayibhile ithi akulunganga ukuba umfazi anxibe impahla eyenzelwe indoda, uze unxibe i-avalolo endala nebhulukhwe zabafazi apha phandle endleleni, nina bafazi bakhulileyo! Ndiyaqikelela ukuba usana oluncinane lunga . . . into, kuba badlala namakhwenkwe amancinane nezinto ezinjalo. Kodwa, khangela, xa wena—xa nina bafazi bakhulileyo, kwishumi elinesihlanu, neshumi elinesithandathu, ishumi elinesibhozo leminyaka ubudala, ukuya kumakhulu, nilapha phandle esitratweni! Ibe iBhayibhile ithe, “Lisikizi loo nto emehlweni kaThixo,” yokuba umfazi anxibe ezo zinto. Nize nizinxibe, nakanjani na, nithi ninoMoya oyiNgcwele? Ndiyamangaliswa ngamanye amaxesha ukuba kunjalo na. UMoya oyiNgcwele uyakulandela iLizwi likaThixo igama negama.

Umshumayeli ke emva kwepulpithi, ongenalubabalo lwaneleyo lokuYishumayela, ndiyathandabuza ukuba unaWo na. Injalo kanye loo nto! Kulungile, nantso into angowayo uMoya oyiNgcwele.

¹¹² Uzokungqinela umshumayeli. Uzokunika ubungcwele kwiqela. Uze kubeka iBandla kulungelelwano. Uze kuzisa ubunye boMoya. Uze kusihlanganisa kunye naMandla. Uze kusimanya ngothando, uthando lobuzalwana.

Andikhathali nokuba ungumWisile, umBhaptizi, umPresbhithari, umLuthere, nokuba uyintoni na, ukuba sibhaptizwe ngoMoya oyiNgcwele omnye kuMzimba omnye, saba ngamalungu oMzimba kaYesu Kristu. Akukho... akukho nto ikhoyo, akukho nto izayo; indlala, iphango; akukho nto inako ukusahlula thina eluthandweni lukaThixo, uthando lukaKristu, “uthando lukaThixo olukuKristu,” ngokuba sizelwe ngoMoya waKhe, sihlanjwe eGazini laKhe. Sisidalwa esitsha. Nantso into awazela yona uThixo. Nantso into uMoya oyiNgcwele angowayo. Ewe, mhlekazi. Yiloo nto.

¹¹³ Ngoku, bantu, khangelani kum, ebusweni. Zininzi izandla eziphakamileyo, nina banawo uMoya oyiNgcwele; 'yabona, ngokuqinisekileyo, bezizininzi. Owu, ngoku ndi—ndizakungqubeka nje kancinane apha. Oku kuyashicilelwa. Kodwa sizakufumana okuthe chatha kuko ngokuhlwa ngomso.

Ukuba uthi unaWo, ube unetyala lezi zinto, ingaba ukhokelwa yintoni. UThixo akanakuze akukhokelele ecaleni eLizwini. Uyakukgcina ukunye neLizwi, kuba yimithetho EyekaThixo, yeBandla laKhe, yabantu baKhe, yabafazi, namadoda.

¹¹⁴ “Ke,” utsho, “akundenzakalisi ukwenza *oku* kunye *noku*.” Akukwenzakalisi? ILizwi lithi kuyakwenzakalisa.

Kwaye ukuba uMoya oyiNgcwele ungaphakathi kuwe, Uyakukhokelela eLizwini kanye. Akuyi kubakho kuzithethelela. UThixo akenzi lutshintsho okanye kuzithethelela. Wenza uphawu wena ke uqhubele phambili. Yiloo nto kuphela. Kunjalo kumntu wonke. Uza ngendlela enye.

¹¹⁵ UPetros wathi, “Guqukani, nonke ngabanye; nibhaptizwe, nonke ngabanye, eGameni likaYesu Kristu ukuze nixolelwe izono, namkele isipho soMoya oyiNgcwele.” 'Yabona? Yiloo nto. Kufanele sifikelele kuloo mgca.

¹¹⁶ Ngoku andizimisele kunikhathaza; ndinithanda kakhulu. Kodwa, mzalwana, dade, ingaba uyaqonda, nge... ukuba ndiyazi ukuba ndiyakuma ngemihla yokugqibela eluvukweni, kunye nesi sizukulwana sabantu, ndize ndiphendule ngenxa yeli Lizwi? Kwaye uMoya oyiNgcwele uza kubonisa oku, ndibe mna ndiKushumayela ngaphaya, apho niyakuba nimi khona? Ingaba uyakudlula kanjani kuloo nto? Awunako ukwenza njalo, sihlobo. Musa. Kuyeke ngoku oko. Nantoni na oyenzayo ephosakeleyo, yipheze.

Wena uthi, “Andinako.”

Ukuba ke awunako awukabinako ukuPhala ngaphakathi kuwe. Akufika uMoya oyiNgcwele, ukunika aMandla kwihlabathi. Kwaye ukuba wena...Phulaphula oko Wakuthethayo. “Ukuba nithanda ihlabathi okanye izinto zehlabathi, kungokuba uthando lukaThixo alukho kuni.” Ngoku, akukho kuzithethelela. Uyayicacisa, kwaye kufanele ukuba sifike kuloo mgca.

¹¹⁷ Ndiyazi ukuba nicinga ukuba ndimbi. Kodwa ndizele kakubi khona ngoku. 'Yabona? Phulaphula. Yinyaniso leyo. Ngoku yiza ufike kuYo, mzalwana, dade.

¹¹⁸ Musa ukuvumela abanye bababantu balumkileyo baphuma ezikholejini balapha bakuxelele ukuba, “Owu, loo nto bubudenge nje obudala.”

Ukuba Ibubudenge obudala, ngoko uThixo ububudenge obudala. Kwaye ukuba uThixo ububudenge obudala, nam ke ndinjalo, okwam. Amen. Ndifuna ukufana naYe. Ngoba? UMoya wakhe ungaphakathi kum, nguwo olambayo unxanwe, ubize ukuba nantoni na echasene neLizwi. . .

¹¹⁹ Ukuba abantu bathi, “Kulungile ukuba, owu, ukuba umntu adlale amakhasi kancinane esenzela ukuzonwabisa, nokudlala amaqashiso ngesispeni okanye ezimbini. Kulungile.” UThixo uthi akulunganga.

¹²⁰ “Owu, ukuba nje uthathe ithamo lalinye lokuzixuba nabantu, uze uhambe unxile nje kancinane, kube kanye ethubeni.”

Kodwa uThixo wathi, “Yeha kuloo mntu.”

¹²¹ “Owu” Wena uthi, “kulungile, Mzalwana uBranham. Ndi—Ndi—Ndiyazicheba iinwele zam ngokuba into eyinene. Umfazi, uyazi, uninzi lwabafazi luyayenza loo nto.” Andikhathali nokuba uninzi lwabafazi luyayenza. Abangomzekelo wakho okanye bengeyiyo nankosi yakho. Ukuba unoMoya oyiNgcwele ngaphakathi kuwe, uyakulandela imiyalelo yaKhe ngaphandle kokuba abantu bathini na ngawe.

¹²² Ke, Mzalwana uBranham, kushushu kakhulu, kwaye ndifanele ukuba ndizinxibe ezi zinto zithile-thile.” Isihogo sishushu kunaloo nto, dade othandekayo. Mandikuxelele loo nto. Kwaye andithethi. Uze uyikhumbule loo nto.

¹²³ NoMoya oyiNgcwele uyakuhlala ekukhokelela eNyanisweni, kwaye iNyaniso yaKhe iliLizwi. “ILizwi laM liyiNyaniso. Malithi lonke iLizwi lomntu libe bubuxoki, kodwa elaM libe yinyaniso.”

Kwaye cinga nje, “isikizi.” Uyayicinga?

¹²⁴ LiLizwi elibi kakhulu ukuba lithethwe ngumlungiseleli eli, kodwa ndakha ndangena kumagumbi okuphumla ezindaweni

apho kwakusuke nje...Wawunokuhamba ujike uphume, phantse, kwakuku...kwakunje...Kukho izinto ezingcolileyo eludongeni. Ndacinga, “Bangathini ehlabathini abantu ukuba babe phantsi kangaka?” Nokungcola! Ndithi ke ndakungena kwezo ndawo, bendike ndicinge, “Kokunjani ukungcola!” Ndi...Apho phakathi, bendiye ndiyibambe impumlo yam *kanje*, xa ndihlamba izandla. Bendiye ndoyike ukuba ekubambeni kwam umphambo wecango, kwakhona, kuyakubakho iintsholongwane zezifo zobuni nezinto ezinjalo. Ndize ndicinge, “Owu!”

¹²⁵ Ngenye imini, ndimi kwisikhululo seenqwelo-moya, kwezinye zezo ndawo ndangena kuzo, okanye kwindawo yakwaloliwe, ndangena kuloo ndawo. Ndaza ndacinga, “Owu, inceba.”

¹²⁶ Kwabakho iNto ethi kum, “Yiloo ndlela elinuka ngayo ihlabathi kuThixo. Lilisikizi.”

¹²⁷ Ndacinga, ndakubona umfazi esihla ngesitrato, ezihambela eqhubela phambili ngolo hlobo, enxibe impahla yendoda, yindlela ekhangeleka ngayo kuThixo. Ilisikizi, yinto engcolileyo nenukayo, phambi koThixo. Kodwa, uyakuya ecaweni ngeCawe, azihombise.

Kuyakuhla indoda apha, iseke, yenze amaqhinga, ithande imali, iqhathe ummelwane wayo, nayo yonke enye into, ukuze ifumane imalana ethe chatha; yenze ezi zinto, idlale amaqashiso, itshaye, iseke, ixoke; ize iye ecaweni ingqine. Lisikizi! Kukungcola! Libandla elilelengqondo elo.

¹²⁸ Ithi, “Ke, ndingowenkonziso.” Ewe, kufuneke inkonziso ikhutshwe, imizuzu elishumi elinesihlanu, ukuze onke amadikoni nabo bonke bayokutshaya, nomfundisi, ngokunjalo, kuba usenokuphinda ubuyele uyokubamba inkonziso. Ndixelele! Zahluleni kwinto yonke engcolileyo!

¹²⁹ “Wungcolise umzimba; Ndiyakukutshabalalisa.” UThixo Wathi uyakwenza njalo. Kwaye namhlanje, kungaphezulu i-cancer, ibanga ukufa okungamashumi alithoba anento ekhulwini, umhlaza womqala nemiphunga, ubangwa kukutshaya imidiza. “Wungcolise umzimba; Ndiyakukutshabalalisa.” Kodwa babotshwe kukuya esihogweni kangako, baqengqeleka olo hlobo, abazi.

Kwaye abanye abashumayeli bema epulpithini benezidanga ezine, bephuma kwikholeji, betshaya, oku kwabo. Mandikuxelele into, mzalwana. UMoya oyiNgcwele wathunyelelwa ukubiza amadoda nabafazi baphume kuloo nto. Zahlule!

Ngama u “*ibandla*” lithetha “ukwahlula.” “Phumani phakathi kwabo,” yatsho iBhayibhile. “Musani ukuchukumisa into engcolileyo, kwaye Ndiyakunamkela; nibe ngoonyana

neentombi kuM, Mna ndibe nguThixo kuni.” Owu, bethu! Andizimisele ukuba mbi, koko ndizimisele ukunyaniseka ndibe nenyano. Ewe, mhlekazi. Owu, yinto eyoyikeka kanjani!

¹³⁰ Amadoda kunye nabafazi, simi phi namhlanje? Sipi kanye? Masipheze.

¹³¹ Ngobunye ubusuku, ndihleli ngaphaya kwesitulo esincinane phaya egumbini, (kwaye kufuneka ndivale), isitulwana esidala esiphindwayo. Emva kokuthandaza iintsuku ezintathu okanye ezine, ndada ndafika kwindawo, yokujikeleza, ndicinga, “Owu Thixo,” ndafika kwindawo yokude ndingayazi into emandiyenze. Ndathi, “Thixo, sisekupheleni kwendlela. Kwaye ndiyaqonda ukuba ndibe ngongenankathalo. Ndibe nokutsalwa kweminxeba, ndize ndidinwe, ndingayenzi loo nto.” Ndicinga ngoko ukuba ndiyayibona iNkosi yam igxadazela ebumnyameni ngaphaya, ngethuba Yayidiniwe kwakunzima nokuba Iphakamise unyawo emva kwelinye, kodwa Yayingadinwanga kakhulu. . . Yema ngenxa yomfazi waseNayin, yaza kwakhona yamela inkwenkwe phaya ngaphandle eyayifile; kangangokuba Yade yawela ukuya kuchukumisa isidumbu sayo, ize isebenzise loo mandlana mancinane ayekuYo ukuvusa loo nkwenkwe. “Ke, kwenzeke njani ukuba ndidinwe? Yintoni undonakele kum, Nkosi? Naku ndicinga, ‘ke, ndiyaguga. Andi—andinakukwenza oko.”

¹³² Nankuya uMoses, lo Thixo mnye ndimkhonzayo, wema phaya, enekhulu elinamashumi amabini eminyaka.

Nankuya noKhalebh, wema phaya enamashumi alithoba ubudala, ephethe ikrele esandleni sakhe, waza wathi, “UYoshuwa walibeka esandleni sam eli krele, kumashumi amane eminyaka eyadlulayo.” Wayenamashumi asibhozo ngoko. Wathi, “Ndiseyindoda eyiyo namhlanje kanye njengokuba ndandinjalo ngoko.” Amen.

Ndathi, “Thixo, yiba nenceba kum.”

¹³³ Ndathi, “Ke, khangela apha, ndihlala. . .” Ndathabatha inkosikazi yam (saphindela apho) ndiyibambe ngesandla, ngaphaya kwale Bhayibhile neBhayibhile yakhe encinane ndaze ndathi, “Sthandwa, ndibe ngongenankuthalo kakhulu. UMoya oyiNgcwele uyandigxeka.” Ndathi, “Ndicinga ngoonomatse abahlala emithini bam phaya ngaphesheya. Ndicinga ngoHattie Wright phaya, namakhwenkwe akhe amancinane. Ndicinga ngento awayenzayo uThixo, ebonisa ukuba WayenguThixo, onako ukudala.” Haleluya!

Ndicinga, “Wandixelela loo nto, kwiminyaka eyadlulayo, ‘Andiyi kukushiya. Andingekhe ndikushiye. Akukho mntu uyakuma phambi kwakho, yonke imihla yobomi bakho. Ndiyakuba nawe. Kwaye ukusukela kolu calulo lwesandla, kuyakufika ekubeni wazi iimfihlelo zentliziyo. Emva koko,

kuyakukhula kuphinde kukhule.’ Unyaka emva kwalowo, wakuqondakalalisa ngokugqibeleleyo, ehlabathini jikelele. Naku kufika oku, olu lungiselelo lulolunye lukhulu, ludlule ngokungaphezulu.”

Ndathi, “Sthandwa, ndibamba isandla sakho. Ngoncedo lukaThixo nobabalo lukaThixo, ungakhe undivumele ndibe ngongenankuthalo kwakhona. Mandihambe ndiye kule mvuselelo ilapha ndiyokushumayela ngendlela endingazange ndishumayeke ngayo ngaphambili. Mandihambe ndiye apho, ukuze okokuqala ndizingwalise, ndivulele indlela abantu; ukuze ezi zezam izono, okukokwam ukungabinankathalo kube phantsi kweGazi, ezizezam iziphoso zibe phantsi kweGazi, ukuze ndibe nokuhamba ndiphume ndithi, ‘Ndilandeleni, bantu.’” Injalo loo nto.

Ndiyakuzonda ukubona umfo esithi, “Yenzi.” Ndithanda ukubona umntu ozakukhokela indlela yokuyenza. Ewe, mhlekazi.

¹³⁴ Apha kwixesha eladlulayo, kwakukho umlilo phaya ezantsi esixekweni, kwiQumrhu le-Oli lakwaPfau. Lisitsha. Babiza iSebe loMlilo laseJeffersonville. Kwaye isihlobo sam, indoda elungileyo, engaqhelananga nemililo emikhulu olo hlobo, yayihamba isiya apho, isithi, “Tshizani intwana yamanzi *ngapha*, bafana. Tshizani intwana yamanzi *ngapha*.”

Naku kunyuka iClarksville encinane, “Ding, ding, ding, ding,” inyuka apho. Waze wathi, inkokeli yomlilo yatsiba, yathi, “Tshizani intwana yamanzi *ngapha*. Yingqubeni iphume le festile *ilapha*. Tshizani intwana yamanzi *ngaphaya*.”

¹³⁵ Kodwa ngapha komlambo kweza amadoda aqeqeshiweyo omlilo ephuma eLouisville. La haki inkulu kunye neleli yathi nje ukuba ime wabe umphathi esesiphelweni seleli. Ngeli thuba inyukayo ileli, wayesentloko. Walijula izembe lakhe phambi kokuba afike apho, wayingquba loo festile yaphuma, wathi, “Nyukani, bafana!” Nantso ke. Umlilo wacima ngemizuzu embalwa.

Hayi, “Tshizani intwana yamanzi *apha*. Tshizani intwana yamanzi *phaya*.” Loo nto ikukhumbuza, abanye bababashumayeli bangabengqondo.

¹³⁶ Nyukani! Masiyeni! Ndiyazi ukuba UyiNyaniso. Ndingcamle ndabona. UZuko! UMoya oyiNgewele uyinene. UThixo ulungile. Musani ukuzama *apha*, nizame *phaya*; masihambe singene kuYe! Ulapha. Ungowakho. UThixo wanikezela ngaMandla aKhe eBandleni laKhe. Hayi tshizani *oku* apha, tshizani ngaphandle; anisayi kugqiba nto. Khokela! Amen. Aha! Whu-u!

Andisaboni nangazo. [UMzalwana uBranham ususa indondo zakhe zokufunda—Mhl.]

137 Amen! Sizakwenza ntoni? Mntu ngamnye uhleli apha uzaliswe yinto ethile.

Ngoku ke ndizakuvala; ndisenako, emva koku.

Uzaliswe yinto ethile. Awunakuhlala apho ngaphandle kokuba uzaliswe yinto ethile. Unobomi obungaphakathi kuwe. Obo bomi buyakulawula, obo bomi ke bulawulwa ngumoya.

Ngoku, usenokuzaliswa lihlabathi, uthanda ihlabathi okanye izinto zehlabathi. UThixo abe nenceba kuwe.

Usenokuzaliswa yimigaqo yebandla elithile, imithandazwana emincinane oyenzayo, ocinga ukuba iyakukuthandazela kuba kumntu othile owafayo, okanye—okanye wenze uhlobo oluthile lomqondiso ukunqamleze. UThixo makabe nenceba kuwe.

138 Kwaye usenokuba uzaliswe yinkolo, loo nto ke iyeyona imbi kwakhona. Injalo loo nto. Injalo loo nto. IBhayibhile yathi, “Ngemihla yokugqibela bayakuba ngabenkolo ngeyona ndlela, benokumila kokuhlonela uthixo; benokumila kokuhlonela uthixo, koko bewakhanyela aMandla ako: kwabo ke khwebuka.”

Ukuba uzaliswe yinkolo, ungoyena ulusizana; inkolo nje, ibe kuphela. Ukuba uzaliswe yimigaqo, awuyazi into othetha ngayo. Ukuba uzaliswe lihlabathi, uyimfama.

139 Ukuze, kwakhona, usenokuba uzaliswe nguMoya oyiNgcwele. Ndiyathemba ukuba uzaliswe nguye. Kwaye, ukuba akunjalo, ndiyathemba uyakuzaliswa. Kwaye ukuba uzaliswe nguMoya oyiNgcwele, yintoni onayo? UnaMandla. Unothando. Unoxolo. “Ndininika uxolo lwam; andininiki ngokunika kwehlabathi, mna.” Unoxolo. Utywiniwe. Unomqondiso. Amen. Unokuphumla. Unovuyo olungathethekiyo, kwaye uzaliswe bubuqaqawuli. Umiliselwe. Owu, bethu! Nantso into oyiyo, xa unoMoya oyiNgcwele, “Udlule ekufeni wangena eBomini,” ulindele uvuko lomntu wonke ngomhla wokugqibela. Amen!

140 Kwihlabathi elizayo, ngenxa yeNkosi yethu uYesu Kristu, esithe saMbona esiza esebuqaqawulini bobungangamsha, “Ulwandle luyakubakhupha abafileyo abakulo.” “Imizimba eyonakalayo yabo balele ukufa bekuYe iyakuthi . . .”

“Abalele bekuYe.” Ungena kanjani kuYe? “Sibhaptizelwe mzimbeni mnye ngaMoya mnye.”

“Imizimba enokonakala yabo balele ukufa bekuYe iyakuguqulwa yenziwe ifane nomzimba OngowaKhe wozuko, Ayakuthi ngawo athobele zonke izinto phantsi kwaKhe.”

“Ndeva izwi liphuma eZulwini,” watsho uYohane, “lisithi kum, ‘Bhala, ‘Banoyolo abafi abafela eNkosini. . .’” Uzakungena njani ke? “Sibhaptizelwe eMzimbeni ngaMoya mnye.” [UMzalwana uBranham uqhweba izandla kanye—Mhl.]

“ “ . . . abo bafele eNkosini ukusukela ngoku; kuba baphumle phezu kwemisebenzi yabo; nemisebenzi yabo ilandelana nabo.”” Mh!

Nantso into AwaMthumelela yona uMoya oyiNgcwele. Owu, ukuqiniseka okuzukileyo, uYesu ungowam! Mna ndikuYe, abe Yena ekum; uBawo ukuYe, abe Yena ekuBawo; abe uBawo ekum, mna ke ndikuYe.

UYesu ungowam!
 Owu, ukungcamla uzuko oluNgcwele!
 Ndiyindlalifa yosindiso, ndithengwe
 nguThixo,
 Ndizelwe ngoMoya waKhe, xa ndihlanjwe
 eGazini laKhe.

Amen. Andingeke ndikuthengise. Owu, bethu!

Onke amatye anqabileyo nedayimani,
 nesilivere negolide, oovimba bakhe bazele,
 Yena unobutyebi obungathethekiyo.

Kuba ndingumntwana woKumkani!
 Ndingumntwana woKumkani!
 NoYesu uMsindisi wam,
 Udenza umntwana woKumkani!

¹⁴¹ Amen Amen. Andingeke ndikutshintshise. Andingeke ndikutshintshise. Ndinezibini okanye ezithathu iZibha . . .

Ngoko, nasi esinye iSibhalo. Xa—xa uzaliswe ngoMoya oyiNgcwele, nazo izinto onazo. Ngoko ke uyintoni, kwihlabathi? Ungowasemzini. Ndiyazi ukuba liphelile ixesha, kodwa alipheli ixesha ngale nto. [UMzalwana uBranham uqhweba izandla kanye—Mhl.] Owasemzini! Owu!

Singabasemzini nabaphambukeli apha,
 Sifuna isixeko esizakuza,
 Inqanawa yobomi iyeza msinya,
 Ukuza kuhlenganisela aMatye waKhe
 anqabileyo eKhaya.

¹⁴² Ndisawava amanzi ethwaxaza ngaphaya phezu koMlambo i-Ohio, ngethuba endandingumshumayeli ongumfana omncinane malunga namashumi amabini anesibini eminyaka ubudala, ndicula apho. Ndaze ndeva, ndakhangela phezulu, ndeva iLizwi lisithi, “Khangela phezulu.” Nako kusiza ukuKhanya okukhulu kundanda kanye apho, kusiza kusihla phezu kwam kwathi, “Njengokuba uYohane umBhaptizi wathunywayo ukwandulela ukuza kokuqala kukaKristu, uyakuba noMyalezo oyakwandulela uKuza kwesibini kukaKristu.”

Owu, ndandinokuyikholelwa njani loo nto? Kodwa yenzeka nangoko. Kwaye ngokuhlwanje imililo yemvuselelo iyavutha jikelele najikelele ehlabathini. IBandla elikhulu

elihlawulelweyo likaThixo liZiphakamisile lazikhupha kuloo ndawo, kwaye kukho iinkonzo ezinkulu zempiliso, imiqondiso, nemimangaliso, nezimanga, ebonisa ukuza.

¹⁴³ Ungowasemzini, kwaye ungumphambukeli. Wenza izinto ezingaqhelekanga, izinto ezahlukileyo kunezo ubuqhele ukuzenza. Awenzi njengokuba ubuqhele ukwenza. Abantu... UMoya oyiNgcwele, Wakukuhlela, uze uzaliswe nguMoya oyiNgcwele, awuzihoyi izinto zehlabathi. Awuzihoyi izinto eziya kukuthintela. Awuzikhathaleli. Ukuze ke ube si-sisidalwa esenza ngendlela engaqhelekanga, umntu ogxekekileyo, kubo, ukhozi oluncinane olwaqanduselwa kwindlu yesikhukukazi; endakha ndashumayela ngalo, *Xa Ukhozi Luyishukumisa Indlwana Yalo*. Usisidalwa esikhangeleka siphoxekile, kubo.

Kodwa, owu, bethu, uhamba kuMgaqo ophakamileyo woKumkani! Amen. Owu, nguMgaqo ophakamileyo oya eZulwini. Kwaye ndihamba uMgaqo ophakamileyo woKumkani.

Bathi, “Khangelani laa mqengqeleki ungcwele, lowa uphoxekileyo. Ngulaa mqengqeleki ungcwele womshumayeli.”

¹⁴⁴ UmWisile ongumshumayeli odumileyo wathi kwenye indoda ngenye imini, eLouisville, wathi, “Ndingathanda ukumnceda uMzalwana uBilly, kodwa uyazi yintoni? Kungafuneka ukuba ndizibeke esichengeni.” Akufuneki uzibeke esichengeni ngenxa yam.

NguYe owalahla ubomi baKhe ngenxa yam. Amen! ...?... Ndhamba nje kuMgaqo ophakamileyo woKumkani, kuphela. Owu, bethu! Ndizaliswe ngoMoya waKhe! Ndizelwe ngoMoya waKhe! Ndihlanjwe eGazini laKhe! Haleluya! Ndonwabile!

¹⁴⁵ Kwaye ke enye into, ngoba, yintoni ekwenza wenze loo nto? Usenguye umntu, yintoni ekwenza wenze loo nto? Kungokuba uzile, wena, uMoya wakho uvela ngasentla. NguThixo ekuwe.

¹⁴⁶ Ngokuya ndandiyi eRoma, ndaqaphela ukuba bona, bonke, babenomoya wobuRoma. Ndathi ndakuya eGreece, bonke babenomoya wamaGrike. Ndaya eNgilane; bonke babenomoya wamaNgesi. Xa usiya ezindaweni, ufumanisa... Uze ke ufumane nomoya waseMelika; uyoyikeka.

¹⁴⁷ Ndathi ke ndakuya kungena kwindawo yamangwaba angaphantsi yaseSan Angelo eRoma, babenophawu oluxhonywe apho, “Ncedani, bafazi baseMelika, ninxibe impahla, ukuhlonipha abafuleyo.” Umoya waseMelika.

Ungabakhangele xa besihla kwinqwelo-moya benxibe ezo mpahlana zindala, wonke umntu aqale ukujonga kubo, nako ke kusiza uNkosz Melika. Ngumoya waseMelika lowo.

Ungabona nje ukuba uvela phi na; enxibile, mfo, erhuqa uhlotyana lwenjana endala evuza umfinya emva kwakhe. Injalo loo nto. Owu, ewe, uyi. . . Yena, ungumMelika, uNkosz Melika; esihla, uyazi, enyalasa ngolo hlobo. Ngoba? Unomoya waseMelika. [UMzalwana uBranham unqonkqoza ipulpit kathandathu—Mhl.] Kodwa uYesu wathi, wangqina ngokuchaseneyo naloo nto ngaloo mhla, Wathi, “Nina ningabangaphantsi. Mna ndingowangaPhezulu.”

Ukuba unoMoya kaKristu ngaphakathi kwakho, ungowaPhezulu, ngoko ke ungowasemzini apha.

¹⁴⁸ Kodwa unemveli yaloo ndawo uvela kuyo. Nantso into endizama ukuyithetha. UmRoma uyawela eze apha, akrwempe intloko yakhe; umJamani uwela eze apha; umMelika awelele phaya. Ngoba? Ninemimoya yaloo mazwe nivela kuwo.

Nantso into esenza sohluke kangaka ehlabathini. Uvela ngaseNtla. Uzelwe. U—Ungummi wobunye uBukumkani. Niyakholwa yiloo nto? [Ibandla lithi, “Amen.”—Mhl.] Nantso into uMoya oyiNgcwele ayiyo, kukukwenza ummi woBukumkani bukaThixo.

¹⁴⁹ Ngoko, ukuba ungummi woBukumkani bukaThixo, Ukwenza wenze njani ke? Njengokuba uThixo esenza eBukumkanini baKhe. Ngoku, wenza ntoni uThixo eBukumkanini baKhe? Ubungcwele, ubulungisa, ukusulungeka kwengcinga, ukusulungeka kwengqondo; aMandla othando, ukuya kwabalalekileyo, ukuphilisa abagulayo, ukwenza imimangaliso, ukwenza izinto ezinkulu. Ngoko, ehlabathi ukhangeleka uphambene, baze bathi, “Aba bafo baphakanyelwe ziziciko.” ‘Yabona? Kodwa ungummi wobona Bukumkani.

¹⁵⁰ Sinye ke iSibhalo, ukuba ufuna ukusibhala, uYohane 12:24. Mandisicaphule ngokukhawuleza. UYesu wathi:

. . . *ukuba ukhozo lwengqolowa luwe emhlabeni. . .*
lungathanga lufe, alunako ukuvelisa obunye ubomi.

Ngoku, khangela, intetho enye yokuvala ngoku. Kwaye khumbula, ngoko, ngokupheleleyo. . . Ngoku, iza kuni bantu, kuyimfuneko ngokupheleleyo kuyafuneka, kwaye kunyanzelekile kusisinyanzelo, ukuba wamkele uMoya oyiNgcwele ngoku. Kuba, ukuba awenzanga njalo, awunako ukuya eluvukweni. Ngoku khangela. UThixo akanakuyaphula imithetho yaKhe. Siyayazi loo nto. Ulandela imithetho yaKhe.

¹⁵¹ Ngoku, u—ukhozo lwengqolowa okanye isityalo, sizakuthabatha, njengokuba watshoyi uYesu apha. Kakade, u—ukhozo, eBhayibhileni, bendiyifunda namhlanje, lubhekiselela kwiflekisi okanye uhlobo oluthile lwembewu, kodwa, ingqolowa, irhasi, umbona, okanye nantoni na, lukhozo. Kodwa xa ukhozo lwengqolowa luthe lawa

emhlabeni, ngoku, apha... Sonke apha sake sabona, siyazi ukuba oku kuyenzeka. Ukhozo lwengqolowa okanye ukhozo olulukhozo, lukhangeleka lugqibelele kangangoko lunokuba nako, uze ke ulifake emhlabeni, kwaye ukuba ukhozo...

Lunobomi obuqhubekayo. Luyakuhla namhlanje, luzivelise kwisiqu; lubuye luhle, lunyuke kwakhona; lubuye luhle. Bubomi obuqhubekayo.

Ukuba olo khozo alunayo intsobi yobomi kulo, akukhathaliseki nokuba lukhangeleka luluhle kangakanani na, alunakuze luphume. Luyakungena emhlabeni lubole, kube kuphelile. Inxenye yalo, izinto ezikulo, zingasetyenziswa ukwenza isichumiso nezinto ezinjalo emhlabeni. Kodwa ukuba lubuye luphile kwakhona, alunakuze ngaphandle kokuba linobomi obuqhubekayo ngaphakathi kulo. Nabani na uyayazi loo nto. Awunako nje.

¹⁵² Kungakho amadoda amabini, enye yawo ifana kanye, omabini efana. Enye yawo ingayindoda elungileyo, ingenza imisebenzi elungileyo, angenza nokunjalo; kodwa ngaphandle kokuba loo ndoda ibe noBomi obunguNaphakade kuyo, ayinakuze ivuke eluvukweni. Ayinakuwenza loo nto; akukho nto apho inokuvuka. Akukho nto inokuyivusa, akukho Bomi. Ngoko, uyabona, mzalwana wam othandekayo, dade wethu othandekayo, ngaphandle kokuba umntu azalwe ngokutsha, akangeke abuyele ekungeneni kobu Bukumkani. Akangeke. "Lungathanga ukhozo lwengqolowa luwe emhlabeni lufe." Wayethetha ngesiqu saKhe. Kodwa Wayenabo, ingebobomi buqhubekayo, WayenoBomi obunguNaphakade; kwaye buBomi Awakunika bona, ukuze ube nohlobo olunye loBomi.

¹⁵³ Ngoku ukuba unobomi nje bobuntu, bokwenzela nje ushukume ujikeleze ukhanuke, "Lowo uphila eziyolweni ufile ngeli thuba aphilayo," awunako ukuvuka. Usenokuba yeyona ntombazana ibalulekileyo esikolweni. Usenokuba yeyona ntombazana ibalulekileyo kumdlalo wamakhasi abantu bakuni. Usenokuba ngoyena mfazi unxiba ngcono elizweni. Usenokuba ngoyena mhle. Usenokuba ngoyena wakhiwe kakuhle. Usenokuba sisithixo kumyeni wakho. Usenokuba zizo zonke ezi zinto, zona ezo, zilungile. Kodwa, dade, ngaphandle kokuba ube noMoya oyiNgcwele ngaphakathi kwakho, wona ubuBomi obunguNaphakade ekupheleni kwale ndlela kuphelile ngawe.

Andikhathali nokuba ukhangeleka njani na okanye zinjani na ezi zinto, okanye awubalulekanga okanye ubaluleke kangakanani na, umhle okanye umbi kangakanani na; ukuba unoBomi obunguNaphakade, apho ke uyakuphila ngokungenasiphelo.

¹⁵⁴ Xa inyanga neenkwenkwezi zimkile, nehlabathi lithe lazisithelisa ngaphaya kweentaba neentlango, nayo yonke enye

i—iyenze njalo ingasekho; libe ihlabathi ligxadazela njengendoda enxilayo ibuyela ekhaya ngokuhlwa, iinkwenkwezi zisala ukukhanya, zisiwa ezulwini, nenyanga ijika iba ligazi; ne—nelanga linentloni libufihla ubuso balo, xa beya kubona uNyana womntu esiza. Uyakukhanya ebulungiseni bukaYesu Kristu, ukuze uphume engcwabeni usemtsha, ungumfazi omhle, uthabathe umlingane wakho, uphile ngonaphakade kanaphakade, kude kube Ngunaphakade usaphila. Nantso into angowayo uMoya oyiNgcwele.

Ukuba uva ukutsala okukokona kuncinane, musa ukuMala.

¹⁵⁵ Yintoni uMoya oyiNgcwele? NguThixo engaphakathi kuwe. NgoWantoni? Ngowokuqhubela phambili umsebenzi waKhe phakathi kwabantu baKhe; ukuzisa iBandla laKhe lihlangane, ukuzisa iBandla kwindawo namhlanje, engentla kobuLuthere, ubuWisile, nobuPentekoste, lingene kwindawo yokubangwa nakubabalo lokuXwila. Ukuze, xa le nxenye yeBandla, xa uMoya ungena eBandleni apha, liyakuvuka; kwaye liyakavelisa, livelise bonke abathengiweyo abaye bawuchukumisa laa Moya.

Loo maLuthere emayo apho kunye noko kukhanya ayenako, ekugwetyelweni; loo maWisile awa phantsi emgangathweni, azichithela ngamanzi ebusweni, ngenxa yokuhliwa nguMoya wona ngongewaliso; loo maPentekoste, ahambayo enyuka esihla ngezitrato bebizwa ngokuba “ngabashwabene ulwimi, nabankentezi, nabentetho yamadada,” nayo yonke loo nto; ayakuma ekobo bulungisa, ebusweni bukaThixo ngaloo Mini, ngokuqiniseke kanye njengokuba le Bhayibhile imi apha. Ukuba niyandikholelwa ukuba ndisisicaka... Nindibiza ngokuba ndingumprofethi waKhe; andizibizi ngaloo nto mna. Kodwa, phulaphulani, ndinixelela inyaniso eGameni leNkosi. Abo bakuKristu uThixo uyakubazisa kunye naYe ekubuyeni kwaKhe, eluvukweni, kwaye ngabo bakuKristu kuphela.

Singena njani kuKristu, bantu bakuthi?

¹⁵⁶ Ngamgaqo mnye sijoyinelwe phakathi? Hayi. Ngakubambana isandla kunye sitsalelwe phakathi? Hayi. Ngamanzi manye sibhaptizelwe phakathi? Hayi. Okanye ngahlelo linye senziwe salihlelo saphakathi? Hayi.

Kodwa, ngabaseKorinte bokuQala 12:13, “NgaMoya, uMoya oyiNgcwele, uMoya kaThixo, thina sonke...” AmaWisile, amaBhaptizi, amaLuthere, amaPresbhithari, “Sihamba ekuKhanyeni, njengokuba Yena esekuKhanyeni, sinobudlelane omnye nomnye, lithi neGazi likaYesu Kristu, uNyana kaThixo, lisihlambulule kuko konke ukungalungisi.” “NgaMoya mnye sabhaptizelwa Mzimbeni mnye, senziwa iindlalifa zobabalo lwaKhe.”

157 Awunako ukuya eMgwebeni. “Lowo uwavayo aMazwi aM akholwe.” Akukho mntu unako ukukholwa ade abe unawo uMoya oyiNgcwele. “Akholwe kuLowo waNdithumayo,” xa uMoya oyiNgcwele engqinile ngovuko lwaKhe. “UnoBomi obunguNaphakade, akezi ekugwetyweni, uphume ekufeni wangena eBomini.” Intoni? Awunakuze uwuchathe uMgwebo. Awusayi kuma kumgwebo weTrone eMhlophe.

Uhlanguana nomgwebo wakho kanye apha. Udlulile kumgwebo wakho xa udlule wathi, “Andilunganga, nemfundo yam ayilunganga. Nkosi, ngena kum, undithabathe undikhokele, Nkosi. Andikhathali nokuba lithini na eli hlabathi liphambeneyo. Ndikhokele, Nkosi, ngoMoya waKho.” Ugwetyiwe ngoko. Zibalele ekuthini usisidenge sikaKristu, ukuze, ngobulungisa baKhe, ngaloo Mini siyakuma sifana nokungonakali kwaKhe.

158 Inye kuphela indlela. Njani? “Sibhaptizelwe Mzimbeni mnye ngaMoya mnye.” Xa ke ukuloo Mzimba, umgwebo sele uwugwebile loo Mzimba, kwaye wamkele Yena njengesicamagushelo sesono sakho.

Uthi wena, “Ndiyenzile loo nto, Mzalwana uBranham.”

Ngoko, ukuba uMoya oyiNgcwele ubuyele wakunika itywina njengomqondiso, ukuba uMoya ukungenisa eMzimbeni kaKristu. Uguqukela kwelinye icala, ube sisidalwa esitsha kuKristu uYesu. “Udlule ekufeni wangena eBomini. Izinto ezindala zimkile, ungomtsha kuKristu!” Amen!

159 Owu, ncedani, mandiniqononondise, bazalwana noodade bam abangamaKristu. Musani ukuyiyeka le mvuselelo inidlule. Kufuneka nimamkele uMoya oyiNgcwele. UYintoni? NguMoya kaThixo. NgoWokwenzani? Ngowokukukhokela, ukubonise, ukuzalise, ukungewalise, ukubize ukukhuphe, ukungenise eBandleni.

Yintoni ibandla, lithetha ntoni igama u *ibandla?* “Abakhutshiweyo bahlulwa.” Owu, ndingathabatha intshumayelo kuloo nto khona ngoku! “Abakhutshiweyo, bahlulwa,” abasemzini, bekude kunehlabathi, abahambi nabasemzini, sivuma ukuba apha asinasixeko sihleliyo sinqwenela ukuphila kuso. Owu, bethu!

160 Njengokuba u-Abraham, no-Isake, noYakobi, baphambukelayo, behlala ezintenti kulo ilizwe. Bona bevuma ukuba bangabasemzini nabaphambukeli, imbewu yelifa, imbewu yendlamafa, indlamafa kwalapho; uyise, ilifa. Siyimbewu yabo. “Kwaye babezingela uMzi oMakhi waWo noMenzi wawo UnguThixo.” Amen. Babezingela.

161 Kwaye, namhlanje, imbewu isakhangelela uMzi ozakuza, ithi, “Andifuni kuqhelana neli hlabathi. Andifuni kubananto yakwenza neli hlabathi. Ndifuna, ndikhangelela uMzi owakhiwe

ngokumbombo ne. Ndikhangela uMzi onoBomi obunguNaphakade, apho ilanga lingasayi kutshona, apho kungasayi kubakho kuguga, apho kungasayi kubakho ntambo zasigcawu kumphambo wecango, okanye ngcwaba ethambekeni lenduli. Ndikhangela uMzi, oMakhi noMenzi waWo, kaThixo.”

¹⁶² Inye kuphela indlela yokuwufumana. “Kwakukho iLitye elasikekayo entabeni, kungengazandla, elaqengqelekayo langena ehlabathini laliguba, kwaye lalingayi kubanjengqolowa...okanye umququ kwizanda zokubhulela.” Malithi ke elo Litye, uYesu Kristu; elo Litye lesikhubekiso kwihlabathi, iLitye lesikhubekiso, iLitye lentlekisa, isikhubekiso kwibandla; kodwa iliLitye-lokubizela kwikholwa, iLitye lesiqiniseko, iLitye lokuphumla. Owu, bethu!

Ukuphumla! Ndiyazi ukuba ndidlule ekufeni ndangena eBomini. Umphefumlo wam uphumle. Owu! “Yizani kuM nina nonke nibulalekayo nisindwayo ngumthwalo, Ndiyakuninika ukuphumla emiphfumlweni yenu.” “U—Umqondiso ekuyakuthethwa okubi ngawo,” watsho umprofethi kuMariya. Uyakuba ngumqondiso, ngokuqinisekileyo, uyakuba njalo. Kodwa Uyakuba sisiqiniseko. Uyakuba luthando. Uyakuba kukwaneliseka. Uyakuba yinto oyakwazi uphume ekufeni wangena eBomini.

¹⁶³ Mzalwana wam, dade wethu; njengomzalwana wenu, njengesicaka senu esikuKristu, mandinicenge, ngokwentliziyo yam yonke. Musani ukukuyeka oku kudlule phezu kwentloko, okanye kunidlule, okanye ngaphantsi kwenu. KwaMkeleleni ezintliziweni zenu, kwaye uyakuba ngumntu owonwabileyo emhlabeni.

Andithembisi ukuba uyakufumana isigidi seedola. Hayi, mhlekazi. Mzalwana uLeo, ndicinga ukuba kuninzi kakhulu okwaloo nto okuthe kwathenjiswa ngoku, “isigidi sedola,” nezinto abahlukeneyo abazithethayo. “Ukuba uyakuba nguMkristu, uyakufumana izigidi zeedola ube yindoda esisityebi.” Andinithembisi kwanto.

Ndinithembisa oku, inye into endinokunithembisa yona, lusindiso lwaKhe. Ubabalo lwaKhe lwanele sonke isilingo. Abantu ngomhla wePentekoste, babengakufuni oko babenako. Ngoku uthetha ngoosozigidi? Babengakufuni oko babenako, Dade Angie.

¹⁶⁴ Ndingathanda ukukuva dade uGertie ucula, ngolunye lwezintsuku, (uphi?), *Homecoming Week*, ngolunye lwezintsuku. Baninzi abanye kubo abathe bawuwela umda ukusukela ngoku. Owu, bethu!

Abazange bacele zinto zinkulu. Abazange bacele imali. Ngoba, uPetros wathi, “Isilivere negolide andinayo, kodwa oko ndinako, ndikunika kona.”

Kwaye ndithetha loo nto ngokuhlwanje, zihlobo. Uvuyo, uthando, isiqiniseko, sokuba ndinoKristu novuko lwaKhe, oko ndinako, ndininika kona; ndininika kona, njengabantwana bakaThixo.

Kwaye uza emnqamlezweni ukuba uThixo ukubizile, ungakhe uphakame. Xa usiza ngokuhlwa ngomso, uzuzele enye phakathi kokungena apha uhlale kude kube kuphelile; okanye ungenele ukuba sizakubeka izandla phezu kwakho. Hamba . . . Nalo ulungelelwano lweBhayibhile, ukubekwa izandla ngenxa kaMoya oyiNgcwele. Size ke sihambe, uye kwikhaya lakho . . . Ukuba uhleli apho ubusuku bonke, uhlale usuku olulandelayo, uhlale olulandelayo, uhlale ide iphele iholide, uhlale kude kube ngowokuqala enyakeni, uhlale njalo, uhlale ade.

¹⁶⁵ Ukuze, nantoni na esikuxelela ngayo ngokuhlwa ngomso, sikubonisa eBhayibhileni ukuba kweza ntoni, iyakuza. Ukuze ke Yakuza, ngoko ke akukho mimoya ingcolileyo yaneleyo entuthumbeni. . . Uyazi ukuba uphume ekufeni wangena eBomini. Usidalwa esitsha kuKristu uYesu. Iintsimbi zovuyo zeZulu ziyakukhala.

¹⁶⁶ Mzalwana u-Othal, ndiyakuxelela, ukwenza nje uvuthe. Nanku umfo omdala ehleli apha, umzalwana omdala wam owayengumphathi wezihange behamba bexwaye imipu ecaleni, bekhangela indoda esekoneni, umntu othile ukuze bamgqabhuze ubuchopho. Kwenzeka ntoni ke? Ngenye imini wakhangela wakholwa wangena eBomini. Waze wahamba ke. Wazilandela iinkonzo zam. Kwaye usizana lomfo, engenayo nento eyaneleyo yokudla, engqengqa elala ematyholweni ecaleni kwentente, elambile enxaniwe. Kwaze ngenye imini uMoya oyiNgcwele weza. Owu, mzalwana wam, wakuguqula, awuzange wenze njalo? Wazisa uBomi, wagxotha ukufa. Intiyo yemka, uthando lwangena. Owu, bethu! Ubutshaba nenkathazo yavuthuluka yemka; uBomi obutsha bangena.

Khangela apha kwabanye abaphindwe ngabanye, abanye abaphindwe ngabanye, konke okuphuma phaya. Owu, iintsimbi zovuyo zeZulu ziyakhala! Zihlobo, akukho ndlela kum yokuyigxininisa.

¹⁶⁷ Phulaphula, ukuze ndiyishiye le ndawo, ukuba nikholiwe bubungqina bam, njengesicaka sikaKristu, kwaye ndizamile ukunibonisa ngeBhayibhile kaThixo ukuba yinyaniso. Kwaye ukuba amazwi am abonakala njengokuba esenokuba njalo eyinto engaqhelekanga malunga nalento, khangela kumfanekiso wezenzululwazi. Khangela isiqhamo, eso ke yilaa Ntsika yoMlilo yakhokela aBantwana bakaSirayeli, khangela isiqhamo saYo esithweleleyo. Ubone ukuba Yenza ntoni na, Ixela ntoni na.

Asindim othethayo; nguYe othethayo ngam, uyabona. Asindim obona imibono; nguYe othetha ngawe. Asindim

ophilisa abagulayo; nguYe okuwe, ophilisa abagulayo. Asindim oshumayelayo; mna ndiligwala elisesemva, ndingayibaleka kwaloo ngcinga, kodwa nguYe othetha ngam. Andilazi iLizwi; kodwa Yena uyaLazi. Nantso ke. Nantso ke. Nantso ke into ekuyiyo.

NguYe lowo ke. Kwala Ngelosi kaThixo inye ilapha kwesi sakhiwo ngokuhlwanje. [UMzalwana uBranham unkqonkqoza epulpithini—Mhl.] Owu, indlela endiMthanda ngayo!

¹⁶⁸ Ngoku bangaphi abafuna ukuwamkela uMoya oyiNgcwele? Masithabathe uvavanyo lweziqo zethu. Bangaphi abangekaWamkeli, abafunayo? Phakamisa isandla sakho, uthi, “Mzalwana uBranham, ngeenzulu zentliziyo yam, ndifuna ukwamkela uMoya oyiNgcwele.” UThixo anisikelele, kuyo yonke indawo.

¹⁶⁹ Bangaphi kuni sebe Wamkele, abafuna ukuya njengokuba benzayo kwiZenzo 4, bathi, “Owu Nkosi, owu Nkosi, yolula isandla saKho uphilise, ubonakalise, ubonakalise imiqondiso nezimanga eGameni loMntwana waKho oyingcwele uYesu, undinike ukungafihlisi nothando, ukuze ndithethe, nokuzaliswa ngokutsha”? Ewe, nasi esam, naso. Thixo, ndinike Oko.

Masithobe iintloko zethu, ngobona bunzulu bokunyaniseka, wonke umntu ewubambile umnqweno wakhe entliziyweni yakhe.

¹⁷⁰ Nkosi Yesu, siyayivala le ndibano incinane ngokuhlwanje, emva kobudlelane ngeLizwi noMoya oyiNgcwele. Indlela asisikelele ngayo wagalela ezintliziyweni zethu i-oli yeLizwi laKhe! Kukho abalungiseleli, kukho amadoda apha azizo zonke intlobo ebomini, athe angcamla abona ukuba iNkosi ilungile. Siyazi ukuba uMoya oyiNgcwele uyintoni na ngoku, ulidinga likaThixo. UbuBomi obunguNaphakade kubo bonke abakhulwayo.

¹⁷¹ Kwaye siyazi ukuba uMoya oyiNgcwele yayinguMoya kaYesu Kristu uthunyelwe wabuya kwakhona, kwaye Ungaphakathi kwethu namhlanje. Njengokuba uThixo wayesentla kwethu, kwiNtsika yoMlilo; waze ke Wahamba nathi, ekwi... ekumzimba owawubizwa ngokuba ngu-*Imanuweli*, “UThixo enathi”; kwaye ngoku Ungaphakathi kwethu, ngoMoya oyiNgcwele, uThixo ekuthi. Owu!

UYesu wathi, “Ngaloo mini niyakwazi ukuba Mna ndikuye uBawo, nibe nina nikuM, Mna ndikuni. Niyakuyiqonda ngaloo mini. Ngokuba, nikwihlabathi elinobumnyama, njengokuthi, ngoku, kodwa ngaloo mini niyakuqonda.”

¹⁷² Bawo, ayinako ukucaciswa igqibelele, ngokuba ngoko akunakubakho nto kufuneka sibe nokholo ngenxa yayo. Kodwa yonke imisebenzi kaThixo ilawulwa ngokholo. Kwaye

ngokholo kwiLizwi laKho, kubungqina bukaMoya oyiNgcwele esimaziyo ngoku, ndiyacela ukuba wonke umphefumlo olambileyo olapha uzaliswe ngoMoya oyiNgcwele. Abo bangenaWo, babe beWulambele, khumbula nje... Singathi kubo, Nkosi, kanye njengoku waKuthethayo, "Ninoyolo xa nithe nalamba nanxanwa. Ngokuba niyakuzaliswa." Sisithembiso eso. Kwaye kuyintsikelelo kwankqu ukulamba. Usikelelwe kwa ukuba wazi ukuba uThixo uthethile nawe, kuba Ithe, "Akukho mntu unokuza kum engathanga uBawo waM amsale kuqala."

¹⁷³ Ke, Nkosi, abo bangamakhalipha amadala apha, baziphakamisile izandla zabo. Ndisiphakamisile esam. Owu Nkosi, siphe amandla, siphe aMandla okuba solule isandla soMntwana waKho uYesu, ukuze imiqondiso nezimanga yenziwe, ukuze ibe lulungiselelo olunobunzulu obuthe chatha, into enkulwana eyakhe yenzeka. Sinike ukungafihlisi nothando, ukuze sithethe nabantu. Siphe oko, Nkosi. Yiba nathi kwinto yonke, sikucela eGameni likaYesu.

¹⁷⁴ Ngokuhlwa ngomso ke, Nkosi, kwanga kungakho okona kuvuthuza kunamandla komoya, okuya kuwa kwesi sakhiwo, kuze kufane kanye nenye iMini yePentekoste. Isiseko sesibekiwe. Yonke into sele ilungile. Iinkabi zixheliwe, ezityetyisiweyo zixheliwe, iinkunzi zegusha zixheliwe, ezityetyisiweyo zixheliwe, iinkunzi zegusha zixheliwe; izithebe zilungisiwe, iindwendwe zimenyiwe. Owu Nkosi, sithumele intlokoma yePentekoste, ngokuhlwa ngomso, kwesi sakhiwo, uzalise wonke umphefumlo ngobhaptizo loMoya oyiNgcwele. Siphe oko, Bawo. Sikucela eGameni likaYesu. Amen.

... siyakufunda izinto ezininzi,
Siyakuba nohadi olwenziwe ngegolide,
mhlawumbi linentambo eziliwaka;
Siyakucula sikhwaze sixhentse sijikeleza,
imvana iyakuzosula iinyembezi zethu;
Siyakuba nekhaya elinye... koko kubuyela
ekhaya kweveki, kwishumi lokuqala
lamawaka eminyaka. Amen!

IGazi elibalulekileyo loNyana OngokaThixo
lisihlambulule langwalisa
Abantu abamangalisayo beGama laKhe baye
babizwa ngokuba nguMtshakazi.
Nangona apha bengahoywanga bedeliwe,
ngenye imini iNkosi iyakuzisa
Abo banyuliweyo ngaphakathi kwesango, oko
kwanele yonke into.

Xa sesingaphakathi kwamasango eperile,
siyakufunda...



Yintoni UMoya OyiNgcwele?
(*What Is The Holy Ghost?*)

Disemba 16, 1959, ngorhatya ngoLweSithathu

Wanikezelelwa Ntoni UMoya OyiNgcwele?
(*What Was The Holy Ghost Given For?*)

Disemba 17, 1959, ngorhatya ngoLweSine

Le Miyalezo kaMzalwana uWilliam Marrion Branham yashungayelwa ngesiNgesi kuMnquba kaBranham eJeffersonville, e-Indiana, eMelika. Onke amalinge okuguqula ngokuchanekileyo uMyalezo othethiweyo enziwe ukusuka kushicilelo lukazibuthe ukuza kwiphepha elishicilelweyo, ishicilelwe yasasazwa ngesisa ngabe Voice Of God Recordings. Ipapashwe ngesiXhosa ngowe-1995. Iphinde yashicilelwa ngowama 2011.

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