


# Ukwenziwa Oonyana

## Isiqendu I

 Kulungile, kuqhelekile, njengokuba ndakhe ndatsho ngaphambili, “Ndavuya bakuthi kum, ‘Masiye endlwini kaYehova.’” Ndiyakholwa ukuba yayinguDavide owakhe wakuthetha oko ngethuba elithile, “Masiye endlwini kaYehova.” Andiyazi enye indawo engcono endinokuba kuyo, ingaba uyayazi wena, kunokuba sendlwini kaYehova.

<sup>2</sup> Ngoku, ngokuhlwanje si . . . sinabahlobo apha abavela kude lee eGeorgia. Ngokuphandle bayakuba beqhuba besihla emva—emva kwesidlo ngokuhlwanje. Ukuze ke sibe . . . Abanye babo bavela emazantsi, ndiyathemba ukuba niyakulalisa. Kwaye amagumbi esinawo avulelekile kuni.

<sup>3</sup> Ukuze ngoko ngoLwesithathu ngokuhlwa siyakuqhubela phambili, ngokufunda ukuze ke, iNkosi ithandle, kwiCawe ezayo.

<sup>4</sup> Ukuze ke i-Chatauqua iqalisa ngowesithandathu. Ngoko bonke abasebecebe iholide, silindele ukuba nethuba eliminandi e-Chatauqua. Kulapho apho sihlala siba namathuba amnandi kangaka. Ingezozihlwele zikhulu, esiqhuba nazo ngamanye amaxesha . . . Iyakuthanda malunga . . . Ndiyacinga ukuba sinokufaka ishumi lamawaka kuyo, ngokulula. Kodwa esiqhelweni, kunyaka ophelileyo ndiyacinga ukuba besinamalunga namawaka asixhenxe, into elolo hlobo. Yayiyindawo ezeleyo, kodwa maninzi amagumbi ekunokumiwa kuwo. Kwaye kunokuhlalwa konke ukuya kuphuma. Ngoko ke siyayilangazelela.

<sup>5</sup> Kwaye sinovuyo ukubona abaninzi babazalwana bethu abangabalungiseleli bekhona. A—andikwazi kulicinga igama lakhe lo, lomseki mabandla, uMzalwana uHumes noDade Humes, ingaba nguwe lo uhleli apha kanye, nabancinane, siyavuya ukuba kunye nabo, umseki mabandla. Nabanye, uMzalwana uPat, uMzalwana Daulton, nabanye, owu, baninzi kakhulu, uMzalwana uBeeller. Ndibone uMzalwana uCollins kwimizuzu embalwa edlulileyo. Kwaye, owu, kunganzima ukubabiza bonke. Kodwa sivuya kakhulu ukuba nani endlwini yeNkosi ngokuhlwanje. Lo Mzalwana uthandekayo uNeville uhleli emva kwam ukuze andithandazele ngeli thuba sizakufundisa iLizwi. Charlie, siyavuya ukukubona noDade uNellie apha ngokuhlwanje, abancinane. Oku ku . . . kwaye ukufundisa iBhayibhile kudla ngokuba kakhulu . . . Ewe, Mzalwana Welsh, ndi . . . bendikukhangela, ndiyakubona uhleli apho emva ngoku.

<sup>6</sup> Ukufundisa iBhayibhile kudla ngokuba buthathaka kancinane, ngokuncinane, uyazi, kube ngathi kukuhamba phezu kolwantwentwe lomkhenkce, sikubiza olo hlobo. Kodwa siziva ingathi mhlawumbi, kule ndawo nangelithuba, kusenokuba kulungile ukuba sibe bulizisa i—ibandla kwinto endicinga, ku—kukuqonda okupheleleyo, ngokwendawo, kwento esiyiyo kuKristu Yesu. Kwaye ngamanye amaxesha ndicinga ukuba ukushumayela kuyinto emangalisayo, kodwa ndiyakholwa ukuba ngamanye amaxesha, Mzalwana Beeller, ukuba ukufundisa kuhambela ngaphaya koko, kwaye... ingakumbi kwibandla. Ngoku, ukushumayela kudla ngokubambisa umoni, kumzise ekubeni agwetywe liLizwi. Kodwa ukufundisa kumbeka umntu ngokwendawo yoko akuko. Kwaye asingeze sibenako ukuba nokhlo ngenene side sibe ngokwendawo siyazazi ukuba siyintoni na.

<sup>7</sup> Ngoku, ukuba i-United States, yalo mhlaba apha, indithumele ngaphesheya eRussia, njengozakuzaku wesizwe eRussia, ngoko ukuba bandithumele ngokusemthethweni eRussia, lonke igunya i-United States enalo liyandixhasa. Ilizwi lam lilunge kanye njengokuba linjalo ele-United States, ukuba ndingulowo wonyulwe njengozakuzaku.

<sup>8</sup> Ukuze ke ukuba uThixo usithumile ukuba sibe ngonozakuzaku baKhe, lonke igunya laseZulwini, konke akuko uThixo, zonke iiNgelosi zakhe nawo onke amagunya aKhe axhasa amazwi ethu ukuba ngokuchanekileyo simiselwe, singabathunywa ebantwini. UThixo umelwe kukulihlonela iLizwi, kuba Wabhala ngokunyanisekileyo, ukuba “Enithe nakubopha emhlabeni, oko Ndiyakubopha eZulwini. Enithe nakukhulula emhlabeni, oko Ndiyakukhulula eZulwini. Kwaye Ndininika izitshixo zoBukumkani.” Owu, amadinga anjalo Athe wawanika ibandla!

<sup>9</sup> Kwaye mna, emva kolwa suku, njengokuba abaninzi benu ndicinga ukuba be—balapha kusasanje ukuza kuva njengokuba ndizama, ngendlela yam, ethobekileyo, elula, ukucacisa u—umbono endawubonayo weZulu.

<sup>10</sup> Andingeze nangaluphi na uhlobo ndizame ukuthandabuza nantoni na nabani na owakhe wandixelela yona ukuba nguThixo omxeleleyo. Ndingayikholelwa nokuba andiyiboni eSibhalweni, ndingafuna ukulikholelwa ilizwi laloo mzalwana. Ndi—ndisenokuhlala nje kanye neBhayibhile, kodwa nangoko ndingakholwa mhlawumbi ukuba lo mzalwana akayiqondanga nje ngandlela ithile, ukuze abe nokuba uyiphixanisile kancinane. Nangoko ndingakholwa ukuba u—ukuba ungumzalwana wam.

<sup>11</sup> Kwaye ukuba kukho nantoni na evuthayo entliziyweni yam, kwaye ndiyathemba ukuba ayinakumka kwiminyaka yam

ezayo, ukuze ndingaze ndiyilibale into eyenzeka kwintsasa yeCawe ephelileyo, kwiveki ephelileyo. Yenze into ethile kum ebubhukuqileyo ubomi bam. A—andoyiki. A—andinaloyiko ngokufa. Ukufa akoyikeki konke. Kwaye a—akoyikeki nakuwe ukuba unokuqonda. Ngoku, mhlawumbi ukuba... Umelwe kukuba ube naloo mava ukuze wazi, kuba akukho ndlela yakuyicacisa. Awunakuwafumana amazwi, ngokuba akakho kwisichazi-magama sesiNgesi; okanye nakusiphi na isichazi-magama, ngokuba nguNaphakade, akukho zolo, kungekho mso, lixesha elimiyo lilonke. Kwaye asikokuthi, “Ndiziva kamnandi kakhulu,” ukuze kwiyure ukusuka ngoku, “Andiziva kamnani olo hlobo,” ukuze ngenye iyure, “uzive kamnandi kwakhona.” Lixesha elimiyo lonke ixesha. 'Yabona? Akupheli, lolo xolo luzukileyo nobunjalo.

<sup>12</sup> Kwaye akunakubakho sono, akunakubakho mona, akunakubakho kugula, apho—apho akunakubakho nanye into enokufika kolwaa nxweme lweZulu. Kwaye ukuba ndinganelungelo lokuthetha oku, ntoleyo, mhlawumbi andinalo. Kwaye ukuba andinalo, ngoko ndiyamthanda-za uThixo ukuba andixolele. Kodwa ukuba ndinalo ilungelo, ibe ikukuba uThixo wavuma ukuba ndixwilwe ukuze ndiyokubona okuthile, ndingathetha ngaMazulu okuqala. Ukuze ke ndiyakholwa, omnye eBhayibhileni, ogama, ndiyakholwa yayinguPawulosi, owaxwilwayo wayokutsho kuMazulu esithathu. Kwaye ukuba kwakungamangalisa kangako kuMazulu okuqala, ingaba yintoni anayo aMazulu esithathu? Akumangalisi engazange athethe ngaloo nto nje isithuba seminyaka elishumi elinesine! Uthi wayengazi nokuba wayesemzimbeni na okanye ephumile emzimbeni. Kunye naloo mpostile mkhulu, ingekuko nokuze ndabelane naye ngesakhe—sakhe—sakhe isikhundla, okanye hayi ngokuzama ukuba sizenze nantoni na efana nokuba wayenjalo, kodwa ndingatsho kunye naye, andazi nokuba ndandikulomzimba na okanye ndiphumile kulo mzimba. Inye into, yayiyinene kanye njengokuba ndinijongile.

<sup>13</sup> Kwaye bendihlala ndimangaliswa ukuba xa ndinokuze ndidlule ndibe nokubona ilifu elincinane lindanda lidlula, umoya, ndize ndithi, “Nanko umzalwana nodade behamba, uCharlie noNellie. NguMzalwana noDade Spencer abaya bahamba phaya.” Ibihlala indixaka loo nto. Ukuba amehlo am phakathi engcwabeni, ayadumba, ayabola, ukuba iindlebe zam azikho ukuze ndive ngazo kwakhona, ukuba igazi lam limke lonke baze baliqhola, labe ke lisemanzini okanye emhlabeni, namajelo engqondo am, iiseli zam zobuchopho zibe zimkile, ngoko ndingathini ukuba yenye into engaphandle kokuba ndibe ngumoya nje ondandayo ujikeleza? Kwaye loo nto yandihlupha. Indlela endinokuthanda ngayo ukuthi, “Bhota, Mzalwana Pat, owu, ndiyavuya ukukubona! Bhota, Mzalwana

Neville, indlela endinqwenela ngayo ukukubona!” Kodwa ndacinga, “Kulungile, ukuba andinayo nantoni na endinokubona ngayo, ndingenamlomo ndinokuthetha ngawo, ubolile, uluthuli, ndingaze ndibe nako njani ukuthi, ‘Bhota, Mzalwana Pat,’ ‘Bhota, Mzalwana Neville,’ okanye njalo njalo, ‘kunjani, Charlie?’”

<sup>14</sup> Kodwa ngoku ndiyazi ukuba oko kuphosakele. Kuba kubhaliwe eZibhalweni, endithi aziphikisani, “Kuba ukuba lo mnquba uyachithwa, sinomnye osele ulindle,” omnye umnquba onamehlo, indlebe, imilebe, imithambo yengqondo. “Ukuba lo mnquba wasemhlabeni uyachithwa!” Ungumzimba endinokuba ndinokuchukumisa, unokuthetha.

<sup>15</sup> Kwaye ngoku kuyafika kum, khona ngoku, ukuba uMosewayesele efe ekwingcwaba elingaphawulwanga isithuba samakhulu asibhozo eminyaka, no-Elisha wayeye eZulwini kumakhulu amahlanu eminyaka ngaphambi koko, kodwa kwiNtaba yoTshintsho bafunyanwa bethetha noYesu.

<sup>16</sup> Emva kokuba uSamuweli wayesele efe isithuba ndingathi seminyaka emithathu ukuya kwemihlanu, laze igqwirha lase-Endore lamnyusa, laze lawa ngobuso balo, laze lathi, “Undiqhathile, ngokuba unguSawule wena, ngokwakho.” Lathi, “Ngokuba ndibona iminyanya!” Lalingumhedeni, uyabona. “Ndibona iminyanya inyuka.”

<sup>17</sup> Waze uSawule akabinakumbona kwangoko, waze wathi, “Ukhangeleka njani na? Khawumchaze apha kum.”

Lathi, “Unomzimba omncinane, kwaye unengubo emagxeni akhe.”

<sup>18</sup> Wathi, “NguSamuweli lowo, umprofeti, mnyuse eze phambi kwam.” Ndifuna ukuba uqaphele ukuba uSamuweli wayengalahlekwanga nayinto enye kubuntu bakhe. Wayesengumprofeti, wamxelela uSawule kanye loo nto yayizakwenzeka kusuku olulandelayo.

<sup>19</sup> Ngoko, uyabona, ukufa akusiphelisi ngokupheleleyo xa silila sikhala simbambazela engcwabeni. Kutshintsha nje indawo yethu yokuhlala. Kusithatha kusususa endaweni ukuya... Yintoni ubudala? Ukuba ndithe ndaphila iyure enye ukudlula koku, ndiyakuba ndiphile ndadlula abaninzi abaneminyaka elishumi elinesithandathu abantu, ndiyakuba ndiphile ndadlula abaninzi abaneminyaka emihlanu ubudala abantu. Ubudala asiyonto. Sibekwe nje apha ngesizathu esithile, ukuba kubekho into esiyenzayo.

<sup>20</sup> Ke, ngoku, abaninzi baba mama banobuso obuhle bahleli apha, abanye babo bekumashumi amathandathu okanye amashumi asixhenxe ubudala, bangathi, “Ke, ndenzeni, Mzalwana uBranham?” Ukhulise abantwana bakho. Wenze oko ubumelwe kukuba ukwenzile.

<sup>21</sup> Mhlawumbi uTata omdala ohleli apha, athi, “Ke, ndilime amasimi, ndenze *oku*. Andizange ndishumayele.” Kodwa wenze kanye oko uThixo wakuthumelela kona ukuba ukwenze. Ikho indawo yakho.

<sup>22</sup> Bendithetha nogqirha omdala, izolo, omnye wabahlobo bam abangoogqirha, iitshomi, amashumi asibhozo *anento* eminyaka ubudala. Udade wenkosikazi yakhe ulapha enkonzweni ngokuhlwanje, ebebuhlupheka kancinane—kancinane ehlupheke malunga naye. Ndaze ndaya kumbona. Kwaze kwathi nje ukuba ndiqalise ukuncokola naye, watyhileka, wandixelela ngohambo lokuya kuzingela awakhe walithatha kwiminyaka emininzi eyadlulayo esiya emantla eColorado, kwilizwe elinye eli ndizingela kulo. Ekrele-krele onwabile! Ndaze ndathi, “Gqirha, lithuba elingakanani uqhuba ubugqirha?”

<sup>23</sup> Wathi, “Ngokuya wawusancanca.” Emazantsi ndathi... “Amaxesha amaninzi,” wathi, “Ndaqhuba ubugqirha, ndithabatha umntwalo wam ndibeke esalini iibhegi zam phezu kwehashe. Ndithabathe isingxotyanyana ndihambe.”

<sup>24</sup> Ndaze ndathi, “Ewe, ukuhla ngonxweme lomfula, ekuseni ngentsimbi yesibini, uphethe isibane sakho, uzama ukufumana indlu apho kukho khona umntwana omncinane okhathazwa sisisu okanye umama olunywayo.”

Wathi, “Kunjalo.”

<sup>25</sup> Ndaze ndathi, “Uyazi, gqirha, ndiyakholwa, ukuba ngapha kwalo mgca wahlule apha, phakathi kokubhubha nokungabi nakubhubha, uThixo unendawo ayilungiselele oogqirha abadala abalungileyo abasebenza ngolo hlobo.”

<sup>26</sup> Iinyembezi ezinkulu zaphuma emehlweni akhe waze waqala ukulila, wakhupha izandla zakhe ezomileyo wathi, “Mzalwana, ndiyathemba ukuba kunjalo.” Ngaphaya komhlaba, uThixo ugweba umphefumlo womntu, into ayiyo.

<sup>27</sup> Ndaza ndamnika esi Sibhalo sanelisayo. Ngamaxesha amaninzi, ukulima loo masimi amnyama anodaka ngobusuku, uzama ukunceda umntu othile, mhlawumbi ungafumani nepeni ngaloo nto, kodwa kulungile. Ndathi, “UYesu wathi eZibhalweni, ‘Banoyolo abanenceba, ngokuba bayakwenzelwa inceba.’” Kwaye yinyaniso leyo.

<sup>28</sup> Kwaye ngokuhlwanje sifuna ukumisa ibandla, kwezi zifundo zithathu, ukuba uThixo uyavuma, indlela esinokukhangela ngayo koko, sikuko. Sizakuqala isahluko so-1 seNcwadi kaPawulosi kuma-Efese. Size sithabathe izahluko ezithathu zokuqala kwizifundo zethu ezithathu ezilandelayo, sizama ukufumana isahluko ngorhatya ngalunye, ukuba sinokuba nako. Ngokuhlwanje, uLwesithathu, ukuze kwiCawe elandelayo kusasa. Ama-Efese, isahluko so-1. Ngoku njengokuba sifundisisa kunye, ndingathanda ukuthetha oku,

ukuba le Ncwadi yama-Efese ngokugqibeleleyo ingqamana noYoshuwa weTestamente eNdala. Ama-Efese, iNcwadi yama-Efese.

<sup>29</sup> Ngoku, khumbula, ukuba kungenzeka ukuba siphume kancinane, kwimfundiso yakho, sixolele nje unyamezele umzuzwana. Phambi kokuba siyivule, masiMcelele ukuba asincele, sisathoba iintloko zethu.

<sup>30</sup> Nkosi, sisondelela kuMbhalo waKho ongcwele osulungekileyo, Enguwo oyindawo ekhuselekileyo kunawo onke amazulu nehlabathi. Kuba sifunda kweli Lizwi, libizwa ngokuba yiBhayibhile, okokokuba “Kokubini izulu nomhlaba liyakudlula, kodwa iLizwi laM alisayi kusilela.” Ngoku, phezu kwale yure inyanisekile ndize ngayo kule pulpiti ngokuhlwanje, phambi koko kuthengwe ngeGazi laKho, ezizithandwa zithandekayo zaba nokubhubha zihleli apha ngokuhlwanje zisolulela izandla kulo naliphi na ithemba elincinane abanokuba nako, ukuze babambelele kulo ngenxa yoko kuKhanya kuyakuza. Kwanga kunganela, ngokuhlwanje, ukuba lonke ikholwa elilapha libe nokuyibona indawo yalo, kwaye wonke umntu ongekangeni kobu budlelane bukhulu, anganyanzela ukuya eBukumkanini, Nkosi, ankqonkqoze emnyango ade umgcini-sango avule ucango. Siphe oko, Nkosi.

<sup>31</sup> Sifunda apha apho le Bhayibhile ingezi ngakuzicombululela. Thixo, yala ukuba mna sicaka saKho okanye nasiphi na isicaka saKho sibe nokuzama ukubeka ingcaciso yaso eLizwini. MasiYifunde nje siYikholelwe, ngale ndlela Ibhalelwe ngayo. Kwaye nangakumbi thina balusi bemihlambi, thina balungiseleli abayakuthi ngenye imini bahlanganiswe ngaphesheya kuloo Mhlaba wozuko nemihlambi emincinane, kwaye siyakuma Phambi kweNkosi uYesu sibone eso sizukulwana sivela, sikaPawulosi, nesikaPetros, nesikaLuka, noMarko, noMateyu, nabo bonke, size sibabone begwetywa apho namaqela abo. Thixo, ndiphe ukuba ndibe ndinokubeka ishumi lezigidi zeendebe ezinyaweni zaKho ngeli thuba ndirhubuluzo ngokuthobekileyo ukunyuka nokubeka izandla zam phezu kweenyawo zaKho ezithandekayo, ndithi, “Nkosi, bangabaKho.”

<sup>32</sup> Owu Thixo, sizalise ngokutsha ngoMoya waKho, nangothando lwaKho nangokulunga kwaKho. Kwaye sanga, njengokuba imbongi yacacisayo eculweni kwiminyaka emininzi eyadlulayo, “Mvana ebekekileyo efayo, iGazi laKho elithandekayo alisayi kuphelelwa ngamandla alo, lide lonke iBandla elithengiweyo likaThixo lisindiswe ukuze lingabi sona. Kwaye ukusukela ngoku, ngokholo, ndawubona umfula ohlayo owakhutshwa linxeba laKho; uthando oluhlangulayo lube ngumxholo wam, kwaye kuyakuba njalo ndide ndife. Ukuze ngendlela ephucukileyo, iculo elimnandi kunoko,” uqhubela phambili athi, “Ndiyakucula ngamandla aKho okusindisa; xa

olu lwimi lulisizana, luthintithayo luyakuthi luthule engcwabeni.” Ngoko, ingcwaba alinakufa likuqulathileyo kubantwana baKho. Liyindawo nje yokuphumla yethu, okanye indawo yokuzimela, apho okonakalayo kuyakwambatha khona ukungonakali.

<sup>33</sup> Sanga ngokuhlwanje singabona oku, Nkosi, ngokucacileyo, njengokuba sinikiwe eLizwini. Sinike ukuqonda. Usibeke endaweni, Nkosi, kwindawo yethu yokusebenza, ukuze sibe nokukukhonza ngokunyaniseka ude Ubuye. Sikucela oku eGameni likaYesu, nangenxa yaKhe. Amen.

<sup>34</sup> Ngoku, iNcwadi yama-Efese, njengokuba bendisatsho, ndi...kokwam ukuqonda, yenye yeeNcwadi ezibalulekileyo zeTestamente eNtsha. Isishiya, apho ubuKalvin bubaleka buphumele kwelinye isebe, nobu-Arminia bubaleka buphumele kwelinye isebe, kodwa iNcwadi yama-Efese izoba idibanise ibeke ngendawo iBandla.

<sup>35</sup> Ngoku, ndiyizekelise noYoshuwa. Ukuba uyaqaphela, uSirayeli wanyuswa ekhutshwa eYiphutha, kwaye zithathu izigaba zohambo lwabo. Isigaba sokuqala, yayikukushiya iYiphutha. Isigaba esilandelayo, yayiyintlango. Ukuze isigaba esilandelayo, yayiKanana.

<sup>36</sup> Ngoku, iKanana ayimelanga isigaba seMillenium. Imele kuphela isigaba someyisi, isigaba sokweyisa, ngokuba eKanana babebulala betshisa bethimba izixeko. Kwaye akusayi kubakho kufa kwi-Millenium.

<sup>37</sup> Kodwa enye into eyenzayo, izisa ugwetyelo ngokholo, emva kokuba bekholiwe kuMosisi baze bayishiya iYiphutha. Ungewaliso, ekulandeleni phantsi kweNtsika yoMlilo nokuxolela kwemvana yedini entlango. Ukuze ke ibe kukungena kwilizwe ababelithenjisiwe.

<sup>38</sup> Ngoku, yintoni ilizwe ledinga kwikholwa leTestamente eNtsha? Idinga nguMoya oyiNgewele. “Kuba kuyakuthi ngemihla yokugqibela,” uYoweli 2:28, “Ndiwuthulule uMoya waM phezu kwayo yonke inyama. Oonyana benu neentombi zenu ziprofete. Kwaye naphezu kwabakhonzi baM nabakhonzazana baM. Ndiyakuwuthulula uMoya waM, baprofete. Ndandiya kwenza izimanga amazulwini phezulu. Nasemhlabeni, iiNtsika zoMlilo, umsi, nomphunga.” Kwaye uPetros wathi, ngoMhla wePentekoste, emva kokuthabatha umxholo wakhe nokushumayela, “Guqukani, nonke ngabanye, nibhaptizwe eGameni likaYesu Kristu ukuze nixolelwe,” ukuxolela, ukuxolela, ukususa zonke izigqitho ezidlulileyo.

<sup>39</sup> Ingaba uqaphele, uYoshuwa, phambi kokuba bawele iYordane, uYoshuwa wathi, “Hambani phakathi kwenkampi nicoce impahla zenu nizingcwalise nonke ngabanye, indoda ingasondeli kumfazi wayo, kuba kwiintsuku ezintathu niyakubona uBuqaqawuli bukaThixo.” ’Yabona? Kuyi—

kuyinkqubo yokuzilungiselela ukudla ilifa idinga. Ngoku, idinga kuSirayeli, lali, uThixo wanika u-Abraham idinga lelizwe, lasePalestina, kwaye lilo elalizakuba yinto eyeyabo ngonaphakade. Kwaye babemelwe kukuthi njalo bahlale kwelo lizwe.

<sup>40</sup> Ngoku, beza ngezigaba ezithathu, besiza kweli lizwe ledinga. Ngoku khangela, oku ngokugqibeleleyo kuzekeliswe kwiTestamente eNtsha.

<sup>41</sup> Ngoku oku, njengokuba benditshilo, ukuba akuvumelani nokucinga kwabanye benu. Abanye benu bantu bathandekayo bamaNazarene, iBandla likaThixo, njalo njalo, mayinganikhathazi, kodwa yikhangeliseni kufutshane nikhangele imizekelo. Khangelani nibone ukuba yonke indawo ayithi ngqo ngokugqibeleleyo na.

<sup>42</sup> Zazizithathu izigaba zohambo lwabo, kwaye zithathu izigaba zolu hambo. Kuba, siyagwetyelwa ngokholo, ngokukholwa kwiNkosi uYesu Kristu, sishiya ilizwe laseYiphutha, siphuma. Ukuze ngoko singwaliswe ngokunikelwa kweGazi laKhe, sihlanjwe ezonweni zethu, sibe ngabahambi nabasemzini, sibanga ukuba sizingela ilizwe, isixeko esizayo, okanye idinga.

<sup>43</sup> Wenza njalo noSirayeli entlango, abaphambukeli, bengenandawo yakuphumla, behamba ubusuku nobusuku, belandela iNtsika yoMilo, kodwa ekugqibeleni baya kufika kwilizwe ledinga apho bathi bazinza khona.

<sup>44</sup> Nantso indawo afika kuyo okholwayo. Okokuqala ufika ekuziqondeni ukuba ungumoni; ukuze ahlulwe ngamanzi, ukuhlanjwa ngamanzi, ngeGazi, kwaye. . . okanye ukuhlanjwa ngamanzi angaweLizwi, gxebe, ngokukholwa kwiNkosi uYesu Kristu. Ngoko, akuba egwetyelwe ngokholo, uba ngonokuxhamla, abe noxolo noThixo, ngoKristu, ebhaptizelwe eGameni likaYesu Kristu, ukumfaka kolo hambo. Uyayifumana? Ukungemnisa eluhambeni! Ukuze ke abe ngumphambukeli nowasemzini. Useluhambeni oluya entweni? Kwidinga awalenzayo uThixo.

<sup>45</sup> USirayeli wayengekalamkeli idinga, kodwa babesendleleni yokuya kulo. Kwaye ngangaphandle kokukhulisa. . . Nincede niqonde. Kulapho nina, maNazarene namaPilgrim Holiness, nabanye, nawa khona, ngokukuba, uSirayeli, bathi bakufika kwindawo yaseKadesh-Barnea, ngethuba zawelayo iintlola zathi, "Ilizwe likhulu." Kodwa abanye babo babuya bathi, "Asinakukwazi ukulithabatha, ngokuba isixeko sakhelwe iindonga, njalo njalo." Kodwa uYoshuwa noKalebhi bema phaya, bathi, "Singaphaya kokuba nako ukulithabatha!" Ngenxa yamaxwebhu abo eengxelo ayesele esayinawe, bakholwa kwimisebenzi emibini yobabalo, ugwebelo nongcwaliso, baze ababinakuhambela phambili. Kwaye,



phulaphula, eso sizukulwana siphela satshabalalela entlango. Kodwa ababini ababewelile bayakufika kwilizwe ledinga babuya nobungqina bokuba yayilizwe elihle, “kwaye singaphaya kokuba sinokuba nako ukulithabatha, ngokuba yayilidinga likaThixo.” Ngoko endaweni yokuba abantu baqhubele phambili, besamkela uMoya oyiNgcwele, bethetha ngeelwimi, besamkela amandla kaThixo, uBhaptizo loMoya oyiNgcwele, imiqondiso, izimanga, imimangaliso, beva ngathi loo nto iyakwaphula imfundiso yabo yezithethe. Kwaza kwenzeka ntoni kuyo? Yatshabalala kwelo lizwe! Injalo loo nto.

<sup>46</sup> Kodwa amakholwa, abodidi lukaKalebhi noYoshuwa, ababesiya kwelo dinga, bahambela phambili bangena kwelo lizwe, balithabatha ilizwe bazinza kwelo lizwe, njengento eyeyabo. Kwaye asimi kugwetyelo, ungcwaliso. Masiye phambili elubhaptizweni loMoya oyiNgcwele. Masingemi ekukholweni kwiNkosi uYesu, ekubhaptizweni. Masingemi ngokuba wasihlambululayo kubomi besono. Ngoku masinyanzelele phambili kwindawo, kwidinga lobhaptizo loMoya oyiNgcwele. Kuba uPetros wathi, ngoMhla wePentekoste, “Kuba idinga likuni, nakubantwana benu, nakubo bonke abakude, esukuba iNkosi uThixo wethu iyakubabiza.”

<sup>47</sup> Ngoko, apha e-Efese sihlaliswa njengoYoshuwa, ngendawo. Uyaqaphela, uYoshuwa, emva kokuwelela kwelo lizwe, walithabatha ilizwe, waze walaba ilizwe. “U-Efrayim *apha*, uManase *apha*, nalo *apha*, uGati *apha*, uBenjamin *apha*.” Walaba ilizwe.

<sup>48</sup> Kwaye qaphela! Owu, oku kuyavutha ezintliziyweni zethu! Ngamnye kwabo mama bamaHebhere, ekuzaleni kwabo abo bantwana, wathetha kwaloo ndawo, ekulunyweni kwakhe, apho bayakuthi babekwe khona kwilizwe ledinga. Owu, kukufunda okunzulu! Ukuba nje besinokuyingena nzulu, ntoleyo ibiyakusithabatha iyure emva kweyure. Ngenye imini xa seyilungisiwe inkonzo, ndingathanda nje ukuza ndithabathe inyanga yonke okanye zibe mbini, ndihlale nje kuyo. Bajonge ngethuba, nga mnye kwabo mama, wathi ekubizeni kwakhe, “Efrayim,” ngethuba wayelunywa, wambeka ngokwendawo yakhe apho iinyawo zakhe zazihleli emafutheni. Ngokuchanekileyo kanye ngamnye kubo indawo ababekuyo!

<sup>49</sup> Kwaye uYoshuwa, engakwazi oku, kodwa ngempfumlelo, ekhokelwa nguMoya oyiNgcwele, emva kokuba eyokungena kwilizwe ledinga, wanika ndoda nganye idinga layo, ngokuchanekileyo loo nto uMoya oyiNgcwele wayithembisayo ngokuzalwa phaya kudala.

<sup>50</sup> Indlela awathi ngayo uThixo wababeka abanye ebandleni, ngokulunywa kwabo! Owu, ziyamangalisa ngamanye amaxesha. Xa lithi ibandla lincwine phantsi kwentshutshiso yehlabathi langaphandle, likholwa kwiNkosi uYesu, ukuba idinga loMoya oyiNgcwele liyinene kanye kuthi njengokuba

lalinjalo kwiPentekoste, indlela abathi bancwine ngayo balile ekulunyweni kwabo! Kodwa bakuzalwa, bazalelwe kwindawo yabo eBukumkanini bukaThixo, ukuze uMoya oyiNgcwele abeke ebandleni, abanye babengabapostile, abanye babengabaprofeti, abanye babengabafundisi, abanye babengabalusi, abanye babengabashumayeli beendaba ezilungileyo. Aze ke Aphise apho, ngokuthetha ngeelwimi, ukucaciswa kweelwimi, ulwazi, ubulumko, isipho sempiliso, nazo zonke iintlobo zemimangaliso.

<sup>51</sup> Ngethuba ibandla lithe...Ngoku nantso injongo yam yokwenza oku. Ibandla lhlala njalo lizama ukuthabatha ingxingwa yomnye umntu. Kodwa musa ukuyenza loo nto. Awunako ukuvelisa ingqolowa kwingxingwa ka-Efrayim, ukuba unguManase. Umelwe kukuthatha indawo yakho kuKristu, uyithathe ngokokuba iyindawo yakho. Owu, iya iba nzulu ityeba sakufika kule ndawo, indlela awathi ngayo uThixo wabeka ngamnye ebandleni ukuba athethe ngeelwimi, omnye...Ngoku, sifundiswe oku ngamathuba amaninzi, "simelwe kukuba sithethe ngeelwimi sonke." Yimposiso leyo. "Simelwe kukuba siyenze sonke." Hayi, asimelwanga. Abazange benze into enye bonke. Ngamnye waye...

<sup>52</sup> Ngamnye, umhlaba wabonelelwa wahlulwa ngempefumlelo. Kwaye, mhlaba ngamnye, ndingathatha iZibhalo ndinibonise ngokuchanekileyo, ngokuba wababeka kwindawo ababefanele ukuba kuyo, ngokweendawo zabo, indlela ekwathi ngayo izizwe ezibini ezingagqibanga ukuba luhlanga kwamela ukuba zihlale ngaphesheya komlambo, nendlela ekwathi ngayo oomama babo bazibiza ekuzalweni kwazo, nendlela indawo nganye eyayimelwe ukuba yiyo.

<sup>53</sup> Kwaye ngoku emva kokuba ungene, oku akuthethi kuthi ungaphandle ukhululekile kwimfazwe. Usamelwe kukuthi uyilwelwe i-intshi nganye ome phezu kwayo. Ngoko, 'yabona, iKanana yayingamelanga iZulu elikhulu, ngokuba yimfazwe neenkathazo nokubulala nokulwa, njalo njalo. Kodwa eneneni yayimele oku, ukuba mayibe yihambo egqibeleleyo.

<sup>54</sup> Nako apho ibandla lisilela khona namhlanje, kolo hambo. Uyazi ukuba nkqu nesimilo sakho singangquba omnye umntu simkhuphe ekubeni aphiliswe? Ukuziphatha kakubi kwakho, kwezono ezingavunywanga zenu makholwa, zingenza ukuba eli bandla lisilele ngokukrakra. Kwaye ngoMhla woMgwebo niyakuba nobutyala ngesuntsu ngalinye laloonto. Owu, nithi, "Ngoku, yima umzuzu, Mzalwana Branham." Kulungile, yiNyaniso leyo. Yicinge nje!

<sup>55</sup> UYoshuwa, emva kokuwela angene kwelo lizwe, uThixo wamnika idinga lokuba...Yicinge nje, ukuba alwe imfazwe ephokileyo ngaphandle kokulahlekwa yindoda, ngaphandle kokuba abe nawo nomkrwelo, ngaphandle kokuba abe nomongi, okanye uncedo lokuqala okanye ibhandeji. UThixo

wathi, “Ilizwe lelenu, yiyani kulwa.” Cinga, ukulwa imfazwe, kube kungekho Red Cross ikufutshane konke, akukho mntu uyakwenzakala!

<sup>56</sup> Baze bawabulala ama-Amori namaHeti, kodwa kwakungekho namnye wenzakalayo phakathi kwabo bonke de isono sangena enkampini. Waze u-Akan wathabatha isambatho saseBhabhilon nala mlinganiselo wegolide, wayifihla phantsi kwenkampi yakhe, kwaze ngosuku olulandelayo balahlekelwa lishumi elinesithandathu lamadoda. UYoshuwa wathi, “Yimani! Yimani! Yimani umzuzu, kukho undonakele! Ikho into engalunganga apha. Sizakubiza inzila yeentsuku ezisixhenxe. UThixo wasinika idinga, ‘Akukho nto iyakusenzakalisa konke.’ Intshaba zethu ziyakuwa ezinyaweni zethu. Ke kukho undonakele apha. Ikho into engenzekanga ngendlela eyiyo ndaweni ithile, kuba sineshumi elinesithandathu lamadoda angqengqe apha. Angabazalwana bakwaSirayeli, kwaye afile.”

<sup>57</sup> Afa ngenxa yantoni, amadoda angenabutyala? Ngokuba indoda enye yaphuma emgceeni. Uyasibona isizathu sokuba oku kumelwe ukufundiswa? Ibandla lima emgceeni, lingqamane neLizwi likaThixo, lime emgceeni kunye noThixo lize lime emgceeni omnye nomnye, lihamba ngokugqibeleleyo ngokuthe ngqo, ngobungcathu, phambi komntu wonke, lisoyika uThixo. Ngokuba indoda enye eyaba isambatho, yenza into eyayingamelwe kukuyenza, yathabatha ubomi bamadoda alishumi elinesithandathu! Ndiyacinga ukuba yayilishumi elinesithandathu, mhlawumbi nangaphezulu. Ndiyakholwa ukuba yayilishumi elinesithandathu lamadoda awafayo.

<sup>58</sup> UYoshuwa wakhwaza, wathi, “Kukho into eyonakeleyo! UThixo wasibekela idinga, kwaye kukho into eyonakeleyo.”

<sup>59</sup> Xa sisizisa abagulayo phambi kwethu, baze basilele ekubeni baphiliswe, simelwe kukuba senze inzila enyanisekileyo, sibize ibandla. Kukho undonakele ndaweni ithile. UThixo wenza idinga, uThixo umelwe kukunamathela kwelo dinga, kwaye Uyakulenza.

<sup>60</sup> Waze wabiza inzila. Baze bafumanisa, benza amaqashiso. Waze u-Akan wayivuma loo nto. Baze balubulala usapho luka-Akan nabo bonke, balutshisa uthuthu lwabo, balushiya apho ukuze lube sisikhumbuzo. Waze uYoshuwa waya kuphumela kanye emadabini, ethabatha yonke into, ngaphandle komkrwelo okanye inxeba. Nantso ke.

<sup>61</sup> Ngenye imini wayenento ayisweleyo, ixeshana elincinci, ixesha elongezelelweyo. Ilanga lalitshona, amadoda ayengenakulwa kakuhle ngobusuku. UYoshuwa, lo mlwi mkhulu, uthanjiswe nguThixo, ebekwe ngokwendawo yakhe elizweni, njengama-Efese kwiBandla elitsha, uyalwa, ukulawula, elawula ilizwe, elithabatha. Waswela ixesha,

ngoko wathi, “Langa, yima ndaweni nye!” Laza lema ndaweni nye isithuba seeyure ezilishumi elinesibini, wade walithabatha ilizwe. ‘Yabona?

<sup>62</sup> Ngoku incwadi yama-Efese yasibeka ngokwendawo zethu kuKristu, laa nto babeyiyo kwiLizwe eliNgcwele. Asibekwanga kwiLizwe eliNgcwele, kodwa kuMoya oyiNgcwele! Ngoku masifunde nje iLizwi, sibone indlela eligqibelele ngayo ibandla.

*UPawulosi, umpostile kaYesu Kristu ngokuthanda kukaThixo, . . .*

<sup>63</sup> Owu, ndiyayithanda loo nto! NguThixo owamenza umpostile. Akukho madoda makhulu ambeka izandla, akukho oobhishophu abamthumela naphi na, koko uThixo wambiza wamenza umpostile.

*UPawulosi, umpostile kaYesu Kristu ngokuthanda kukaThixo, ubhalela abangcwele (abangcwalisiweyo) abase-Efese, abakholwayo kuKristu Yesu:*

<sup>64</sup> Khangela indlela akubhekisa ngayo oku. Oku akuyi kwabangakholwayo. Oku kuya kwibandla. Kuya kwababiziweyo, abangcwalisiweyo nababiziweyo abakuKristu Yesu.

<sup>65</sup> Ngoku, ukuba ufuna ukwazi ukuba singena kanjani na kuKristu uYesu, ukuba uyakutyhila ku I Korinte 12, yathi, “Kuba sabhaptizelwa Mzimbeni mnye ngaMoya mnye sonke.” Njani? Sabhaptizwa ngantoni? NgoMoya oyiNgcwele. Hayi ngobhaptizo lwamanzi, nina bantu beBandla likaKristu, koko ngamnye u-M-o-y-a, ngaMoya mnye. Hayi ngakubambana isandla kunye, ngancwadi inye, hayi ngakufefwa kunye. Koko ngaMoya mnye sabhaptizelwa sonke Mzimbeni mnye, ilifa lethu, ilizwe athe uThixo wasinika lona ukuba siphile kulo, uMoya oyiNgcwele. Kanye njengokuba Wayinikelayo iKanana kumaYuda, Usinike uMoya oyiNgcwele thina. Sabhaptizelwa Mzimbeni mnye ngaMoya mnye. Niyayifumana?

<sup>66</sup> Ngoku, uthetha kumaKanana angowomoya, uSirayeli, uSirayeli ongowomoya othe walidla ilifa ilizwe. Owu, awuvuyi kuba uphumile kwikonofolo yaseYiphutha? Awuvuyi kuba uphumile entlango? Kwaye, khumbula, babemelwe kukudla imana, ukudla kweeNgelosi okuphuma eZulwini, bade bawelele kwelo lizwe. Kwaye bathi bakuwelela ngaphakathi kwelo lizwe, imana yapheza ukuwa. Babekhule ngokupheleleyo ngoko, baze badla ingqolowa endala yelizwe. Ngoku, ngoku njengokuba ningasezontsana, ngoku ngenxa yokuba anisafuni lubisi lwenene lweVangeli, kuba anifanelwe kuteketiswa, nimbanjazelwe, nicengwe ukuba nize ankonzweni, ngoku ngenxa yokuba ningawenene aMakristu akhulileyo, nilungele ukudla iinyama eziqinileyo ngoku. Nilungele ukungena entweni, watsho. Nilungele ukuqonda into ethile enzulu etyebileyo. Owu, sizakungena kuyo ngqo. Kwaye,

owu, yayifihliwe ukusukela ekusekweni kwehlabathi. Wathi, “Ngoku ukuze ningene koku, ndikubhekisa kuni oku.” Hayi kwabo bashiye nje iYiphutha, hayi kwabo baseseluhambeni, koko kwabo baselizweni ledinga, abo balamkeleyo idinga.

<sup>67</sup> Ngoku bangaphi abalamkeleyo idinga loMoya oyiNgcwele? Owu anivuyi kuba nikulo ilizwe elingaphesheya apha ngoku, nisidla ingqolowa endala, nisidla izinto eziqinileyo zikaThixo naze naqonda ngokucacileyo. Ezenu—ezenu iingqondo zokomoya azadideka. Niyazi ngokuchanekileyo ukuba Uyintoni na. Niyazi ngokuchanekileyo apho niya khona. Nisazi ngokuchanekileyo konke ngaWo. Niyamazi Lowo nikholwe kuye neyisekile ukuba Unako ukugcina oko niMphathise kona ase kuloo mini. Owu, ngabo abo, ngabo aba uPawulosi athetha nabo ngoku. Phulaphulisisa. Ngoku khangela... Abanyanisekileyo kuKristu Yesu:

<sup>68</sup> Ngoku, mandifumane ibandla ukuba likuphinde oko. Singena njani kuKristu? Ngokujoyina inkonzo? Hayi. Ngokubhalwa kwegama lakho encwadini? Hayi. Ngokubhaptizwa ngokuntywiliselwa? Hayi. Singena kanjani kuKristu? NgaMoya uyiNgcwele mnye sabhaptizelwa sonke kwidinga elinye, uMzimba, kwaye sizindlalifa zako konke okokokwelolizwe. Amen! Owu, ndi—ndiyayithanda loo nto. Ukuba bendingatshelwanga lilizwi, ngendikhwaza. Bethu, ndakungena kweli lizwe, lilelam. Ndisekhaya ngoku; ndiseKanana. Ndithobela nayiphi na into uThixo afuna ukundisebenzisela yona. Ndihamba kwimihlaba engcwele, ndingumntwana woKumkani, ndinxityisiwe ndonke ndalunga. Ndiphumile eYiphutha, ndaphumelela kwilizwe ledinga, ndamelana nezilingo, ndanqumla iYordane ndaza kweli dinga lozuko. Owu, ndiyifumane njani loo nto? NgaMoya mnye. Kwangendlela enye uPawulosi awaWufumana ngayo, usebenze kum ngaloo ndlela inye Wasebenza ngayo kuye, ngaloo ndlela inye Usebenze ngayo kuwe. Sabhaptizwa ngaMoya mnye. Asifefwanga, hayi ukutshizwa nje kancinci ngaWo, kuze kuvakale kulunge ngenene; koko sintywiliselwe ngaphantsi! Konke okufunekayo kukudada ngaphantsi, kuMoya oyiNgcwele. Nalo idinga.

<sup>69</sup> Ama-Efese ethu, uYoshuwa wethu, onguMoya oyiNgcwele, *UYoshuwa* uthetha “Yesu, Msindisi.” UYoshuwa uthetha uMoya oyiNgcwele umele ngokomoya njengokuba kwakunjalo ngokwenyama, ukuba Yena uliJoni lethu elikhulu. UnguMkhokeli wethu omkhulu. Njengokuba uThixo wayenoYoshuwa, ngokunjalo uThixo (kuMoya oyiNgcwele) uyasijikelezisa. Sithi ke isono sakungena ententeni, uMoya oyiNgcwele anyanzelise ukuba kumiwe, “Yintoni undonakele apha ebandleni? Ukho undonakele.” Owu, aniboni indlela esithe sanoonyana bakaKishe abaninzi kakhulu ngayo ngoku?

OoSawule abaninzi bayavela bephuma kumaziko emfundo ezibhalo nezikolo zezakwalizwi bephuma befundisa ezi zinto zigwenxa, njengokuba iBhayibhile yathi bayakwenza njalo, kubonakala olo hlobo, bengenalo uKholo, bezahlula kuni, bengenabudlelana nani, njalo njalo, benokumile kokuhlonela uthixo bewakhanyela aMandla ako, kwabo ke khwebuka.” Abazi ukuba bavela phi na, abanakunika nasizathu.

<sup>70</sup> Ndikuthethe oku kuMzalwana uBooth Clibborn, umhlobo wam, ukuba kukho nantoni na engu-...mgqwakhwe engadalwanga nguthixo kuyo yonke into ehlabathini, yimeyile. Imeyile yiyona ikudidi oluphantsi kuzo zonke izinto. Yona i...a—ayizazi ukuba iyintoni na. Ayinakubuya izizale kwakhona. Imeyile ayinako ukuhlanganiswa nenye imeyile ize ibe yimeyile. Iphelile. Ayimazi uyise apho avela khona, ingamazi nonina, kuba yencinane—imbongolo nemazi yehashe. UThixo akazange ayenze loo nto. Ungakhe ubeke into elolo hlobo kuThixo. UThixo akazange ayenze loo nto. UThixo wathi, “Yonke into mayiveliswe okohlobo lwayo.” Ewe, mhlekazi. Kodwa imeyile i—i...uyise wayeyimbongolo waze unina waba yimazi yehashe, ngoko ayizazi ukuba iyeyeliphi na icala. I—i—ilihashe elizama ukuba yimeyile, okanye imeyile... okanye ilihasha lizama ukuba yimbongolo, imbongolo izama ukuba lihashe. Ayizazi icala eyeyalo. Kwaye iyeyona nto iqine intloko ikhoyo ehlabathini. Awunako nokubeka elincinane ithemba lokuthembela kuyo.

<sup>71</sup> Kwaye yiloo ndlela abantu abaninzi abayiyo enkonzweni. Abazi ukuba ngubani na uyise wabo, bengazi ukuba ngubani na umama wabo. Inye into abayaziyo, kukuba bangaba ngamaRhabe, amaWisile, amaBhaptizi, okanye amaPentekoste, okanye enye into. Abazazi apho bavela khona. Kwaye imbongolo endala, ungayikhwaza kangangoko ufuna ukuyikhwaza, iyakusuka ime apho ithe gqi ezo ndlebe zinde, ijonge. Ungabashumayeza ubusuku bonke, kwaye akukho nencinci into eyenye abayaziyo ukumka kwabo kunokuba bebenjalo ukufika kwabo. Ngoku, injalo kanye loo nto. Andizami kuba krwada, koko ndifuna ukunixelela iNyaniso.

<sup>72</sup> Kodwa inye into ezikwaziyo ukuyenza, zingabasebenzi abalunge kakhulu. Owu, zisebenza nje, zisebenze, zisebenze, zisebenze. Loo nto indikhumbuza ngalama-Arminia ahlala ezama ukusebenza indlela yawo yokuya eZulwini. Injalo, imeyile. Owu, uMbutho woNcedo lwamaNenekazi, nesidlo sangokuhlwa senkukhu, ukuze babenokuhlawula, umshumayeli. “Kwaye kufanele sibe nalo mdaniso, nokukuhlanganiswa kwabantu.” Ngumsebenzi nje, umsebenzi, umsebenzi, umsebenzi, umsebenzi, umsebenzi. Kwaye, bona, basebenzela ntoni?

<sup>73</sup> Babuze, “Nakhe namamkela uMoya oyiNgcwele nakholwayo nje?”

<sup>74</sup> Bathi gqi iindlebe zabo, bengazazi nokuba bayaphi na, “Uthetha ukuthini? Kuvela phi *oku*? Uthetha ukuthini ngoMoya oyiNgcwele? Andizange ndive kwanto ngaWo. Owu, unokuba uluhlobo oluthile lombaxi.” ’Yabona, abazi ukuba uyise wabo wayengubani na okanye umama wabo wayengubani na, naye. Kwaye umelwe kukuba ubabethe kuyo yonke into abayenzayo, ubethe *apho* ubethe *phaya* ubethe *apha* ubethe *phaya*. Injalo loo nto, imeyile endala.

<sup>75</sup> Kodwa, ndiyakuxelela, awumelwe kukuba wenze loo nto kwahashe elizelwe ngokukuko lenene. Ukhalisa nje isabhokhwe phezu kwalo, kwaye mzalwana, limkile. Liyayazi into eliyenzayo. Owu, kulunge kunjani ukukhwela kwahashe elizelwe ngokukuko! Kumnandi kunjani ukuthi, “Yiza, mfana.” Owu, ndoda, ’Yabona, kungcono ubambelele, liyakuyishiya emoyeni isali.

<sup>76</sup> Kuyiloo ndlela kuMakristu enene azelwe ngokukuko. Haleluya! “Yamkelani uMoya oyiNgcwele. Guqukani, nonke ngabanye, nibhaptizwe eGameni likaYesu Kristu, ukuze nixolelwe izono.” Emkile, ngokukhawuleza kangangoko enokuba nako ukuya emanzini, emkile. Abanakuphumla imini nobusuku bade bamkele uMoya oyiNgcwele. Ngoba? Uyazi, uMkristu uyazi ukuba wayengubani na uYise. ’Yabona, kuthabatha abantu ababini ukuze kubekho uzalo. Injalo loo nto, umama notata. Imeyile ayazi ukuba yayingowuphi na utata, okanye ingowuphi na umama. Kodwa thina siyazi ukuba wayenguBani na uTata noMama, kuba sazalwa ngeLizwi elibhaliweyo likaThixo, langqinelwa nguMoya. UPetros wathi, ngomhla wePentekoste, “Ukuba niyakuguquka nibhaptizwe, nonke ngabanye, eGameni likaYesu Kristu, ukuze nixolelwe izono zenu, niyakwamkela isiphso soMoya oyiNgcwele.”

<sup>77</sup> Kwaye, mzalwana, uMkristu wenene ozelwe ngokutsha, (owu, bethu) umoya wakhe, nje ukuba afumane iLizwi wamkela uMoya oyiNgcwele. Mbuzo into ngoko! Uyazi ukuba umi phi na. “Uyakholwa kwimpiliso eNgcwele?” “Amen!” “Uyakholwa eKuzeni kweSibini?” “Amen!”

<sup>78</sup> Buza imeyile loo nto. Unqulo lwemeyile, “Aha, andazi. UGqirha Jones wathi ngelinye ixesha. . .” Aha! Nako, hamba ulandele uSawule. ’Yabona? “Owu, abazi. Kulungile, ndiyakuxelela, ibandla lam aliqinisekanga ngaWo.”

<sup>79</sup> Owu, mzalwana, kodwa indoda nokuba ngumfazi ozelwe ngokutsha uqiniseke kangako ngokuza kweNkosi uYesu, baqiniseke kangako ngokuba banawo uMoya oyiNgcwele njengokuba uMoya oyiNgcwele enokunikwa.

<sup>80</sup> Ngoku, uYesu wathi. . .Umfazi owayesequleni, “Sinqula kule ntaba thina, aye amaJuda anqula eJerusalem.”

<sup>81</sup> Wathi yena, “Mfazi, yiva aMazwi aM! Iyure iyeza, kwaye ikho ngoku, apho uBawo afuna abo bayakuMnqula ngoMoya nangeNyaniso.”

<sup>82</sup> ILizwi lakho liyiNyaniso. Kwaye wonke umntu oyakufunda iBhayibhile akholwe lilo lonke iLizwi eliyithethayo iBhayibhile, alandele imiyalelo yaYo, amkele laa Moya uyiNgcwele mnye bawamkelayo, kwangendlela enye nale baWamkela ngayo, iziphumo zibe zinye nezo zaxa baWamkelayo, amandla amanye ababenawo ekuWamkeleni kwabo, uyazi ukuba wayengubani na uYise noMama wakhe. Uyazi ukuba uhlanjwe ngeGazi likaYesu Kristu, uzelwe ngoMoya, uzaliswe ngokuthambisa kukaThixo. Uyazi ukuba umi phi na. Ngokuqinisekileyo! UseKanana. Uyazi ukuba uvela phi na. Uyiloo ndlela uMkristu wokwenene. Mbuze, “Wake wawamkela uMoya oyiNgcwele wakholwayo nje?” “Amen, mzalwana!”

<sup>83</sup> Ndandimi ngenye imini ngakwingcwele endala, amashumi alithoba anesibini eminyaka ubudala, ndithetha nomlungiseleli onamashumi asibhozo eminyaka ubudala, ndathi, “Makhulu?”

Ngokukhanya kangangoko enokuba njalo, wathi, “Ewe, nyana wam.”

<sup>84</sup> Ndathi, “Lithuba elingakanani ukusukela oko wamkela uMoya oyiNgcwele?”

Wathi, “Uzuko kuThixo! Malunga namashumi amathandathu eminyaka eyadlulayo ndinaWo.”

<sup>85</sup> Ngoku, ukuba wayeyimeyile, ngewathi, “Ngoku, yima umzuzu, ndazaliswa ndafefwa ngethuba endandina... Kulungile, abathile, kwaye bandithatha bandisa enkonzweni ndaza ndathatha incwadi ndayisa kusibani-bani.” Owu, yiba nenceba kum! Abazi nokuba bangabeliphi na icala.

<sup>86</sup> Kodwa yena uyazi ukuba ubuzibulo bakhe buvela phi na. Wayekho ekwenzekeni kwaloo nto. Wazalwa ngamanzi nangoMoya. Wazi, aze amanzi ngokuhlanjwa ngamanzi ngeLizwi, kuthabatha iLizwi.

<sup>87</sup> Ngoku khangela ukuba kubhekiswa kanjani na oku, “Kwabo bakuKristu uYesu.” UPawulosi, ngoku, khumbula... Ndithabatha ixesha elide, kodwa andizukusigqiba esi sahluko. Kodwa ndizakukhawulezisa... Niyasithanda! Owu, sisixelela ukuba siphi na, kodwa asinako ukusigqiba ngobusuku obunye. Siswele inyanga okanye zibe mbini kule ndawo, busuku ngabunye, sihambe siyokuphuma ngapha kwaSo, iLizwi neLizwi. Sibuyele emva sinyuke naso ngezembali sisandlale, iLizwi neLizwi, sinibonise ukuba Lona liyiNyaniso. Ngoku mandifunde laa mqolo ngokukhawuleza kwakhona.

*UPawulosi, umpostile kaYesu Kristu ngokuthanda kukaThixo (hayi ngokuthanda komntu), ubhalela abangcwele abase-Efese, nabo (isihlanganisi) abakholwalwayo kuKristu Yesu:*



<sup>88</sup> Oko kuthetha, “Abababiziwe bakhutshwa, bahlulwa, kwaye ngoku babhaptizwe ngoMoya oyiNgcwele, kwaye bakuKristu Yesu. Ndibhekisa le Newadi kuni, bathandekayo bam.” Owu! Ndinga ngoPawulosi ngaphaya ekunye nabo khona ngoku, owu, wonwabe kanjani! Laa mpostile mncinane mdala wanqunyulwa intloko phaya ezantsi. Ndakhe ndema ngakwindawo apho wanqunyulwa khona intloko yakhe. Kodwa, owu, intloko yakhe ihleli kulaa mzimba mtsha, kwaye ayinakuze inqunyulwe kwakhona. Kwaye umi apho ekunye nabo ngawo lo mzuzu, loo mpostile mnye wabhala Oku. Kwaye wathi, “Oku kuya kuni bakuKristu Yesu! Sabhaptizelwa Mzimbeni mnye ngaMoya mnye.” Ngoku khangela.

*Makube lubabalo kuni, noxolo oluvela kuThixo ubawo wethu, ne...neNkosi yethu uYesu Kristu.*

*Makabongwe uThixo, uYise weNkosi yethu uYesu Kristu, lowo wasisikelelayo ngeentsikelelo zonke... (Owu, uyayiva loo nto, Charlie?)...wasisikelelayo ngeentsikelelo zonke zoMoya... .*

<sup>89</sup> Hayi ukuthi ezithile ziya kubapostile, ezinye ziya koku, koko Usisikelele ngazo zonke iintsikelelo zokomoya. Loo Moya oyiNgcwele mnye wawa ngoMhla wePentekoste ukwanguMoya oyiNgcwele omnye olapha ngokuhlwanje. Loo Moya oyiNgcwele mnye wenza uMariya ukuba akhwaze athethe ngeelwimi, abenethuba elimnandi evuya, nezinto ezininzi awazenzayo, ikwanguMoya oyiNgcwele omnye olapha ngokuhlwanje. Loo Moya uyiNgcwele mnye wathuma uPawulosi kula mkhombe mdala, apho wakhangeleka ngokungathi wawungenwa ngamanzi umka, iintsuku ezilishumi elinesine nobusuku, kungekho nyanga nankwenkwezi. Wakhangela phaya phandle abe onke amaza enedimoni phezu kwawo, imgxezule, ibengezelisa amazinyo ayo, isithi, “Ndizakukuntywilisela, ntwana ndini indala, ngoku. Ndikufumene ngoku.”

<sup>90</sup> Kwaze ngethuba uPawulosi wehlayo ukuya kuba nomthandazo omncinane, kwema iNgelosi, yathi, “Musa ukoyika, Pawulosi. Lo mkhombe mdala uzakuqhekeka kwisiqithi esithile. Hamba udle isidlo sakho sangokuhlwa, kulungile konke ngoku.”

<sup>91</sup> Nanko esiza enalomixokelelwano kwingalo zakhe ezincinane ezindala, eyirhuqa ngeenyawo zakhe, wathi, “Yonwabani, madoda, kuba uThixo, iNgelosi kaThixo, endingumkhonzi wakhe mna, ibimi ngakum yathi, ‘Pawulosi, musa ukoyika.’” Loo Moya oyiNgcwele mnye ulapha ngokuhlwanje, loo Moya mnye kaThixo, usilungiselela kwa ezo ntsikelelo zinye zomoya.

*...wasikelela ngeentsikelelo zonke zoMoya kwezasemazulwini iindawo... .*

<sup>92</sup> Owu, masime apha okomzuzu omnye kwakhona. “Kwezasemazulwini iindawo.” Ngoku, aziphumi nje nokuba kuphi na, kodwa kwezasemazulwini iindawo. Sihlanganisene kwe”zasemazulwini,” oko kuthetha iindawo efanelekileyo yekholwa. Ukuba, xa ndithandazile, uthandazile nawe, okanye ibandla lithandazile, sibe silungele uMyalezo, sibe sizihlanganisile sisonke njengabangcwele, ababiziweyo bakhutshwa, sabhaptizwa ngoMoya oyiNgcwele, sizaliswe ngeentsikelelo zikaThixo, sibiziwe, sinyuliwe, sahlanganiswa kwiindawo zaseMazulwini ngoku, singabaseZulwini emiphefumleni yethu. Umoya wethu usisize kwimo yaseZulwini. Owu, mzalwana! Nantso ke, imo yaseZulwini! Owu, kungenzeka ntoni ngokuhlwanje, kungenzeka ntoni ngokuhlwanje kunokuba sihleli kwimo yaseZulwini, noMoya oyiNgcwele uhamba phezu kwayo yonke intliziyo ezelwe ngokutsha yaba sisidalwa esitsha kuKristu Yesu? Zonke izono ziphantsi kweGazi, ekudumiseni okugqibeleleyo, izandla zethu siziphakamisele kuThixo nentliziyo zethu ziphakanyisiwe, sihleli kwezaseMazulwini iindawo kuKristu uYesu, sidumisa kunye kwiindawo zaseMazulwini.

<sup>93</sup> Wakhe wahlala kuyo? Owu, ndakhe ndahlala ndade ndalila luvuyo ndathi, “Thixo, ungaze wenze ndimke kule ndawo.” Kwindawo zaseMazulwini nje kuKristu Yesu!

<sup>94</sup> Esisikelela ngantoni? Ngempiliso engcwele, ukwazi kwangaphambili, isityhilelo, imibono, amandla, iilwimi, ukucaciswa kweelwimi, ubulumko, ulwazi, zonke iintsikelelo zaseMazulwini, novuyo olungathethekiyo sizele buBuqaqawuli, yonke intliziyo izaliswe nguMoya, sihamba kunye, sihleli kunye kwiindawo zaseMazulwini, kungekho nanye ingcinga engcolileyo phakathi kwethu, kungekho namnye umtshayi womdiza, kungekho namnye unelokhwe ezimfutshane, kungekho namnye woku, *nokuya*, okanye *okuya*, kungekho nanye ingcinga engcolileyo, kungekho mntu unayo nantoni na ngakomnye, wonke umntu ethetha ngothando nangokundiliseka, wonke umntu emoya mnye kwindawo enye, “kwaze ngequbuliso kwaphuma eZulwini isandi esinjengosomoya ovuthuza ngamandla.” Nantso ke, “Wasisikelela ngeentsikelelo zonke zomoya.”

<sup>95</sup> Ngoko uMoya oyiNgcwele usenokuhla phezu komntu othile, aze athi, “ITSHO INKOSI. Yiya kwindawo ethile wenze into ethile.” Uyikhangele isenzeka ngoloo hlobo. [UMzalwana uBranham uqhwaakraza umnwe kathathu—Mhl.] ‘Yabona? “ITSHO INKOSI. Yenza into ethile kwindawo ethile.” Uyikhangele isenzeka ngoloo hlobo. [UMzalwana uBranham uqhwaakraza umnwe kabini.]

<sup>96</sup> “Wasisikelela sonke ngeentsikelelo zaseMazulwini sikwindawo zaseMazulwini.” Khangela!

*Njengokuba wasinyulayo . . .*

<sup>97</sup> Ingaba sithi esaMnyulayo, okanye nguYe owasinyulayo? Nguye owasinyulayo. Nini? Ngobusuku esathi samaMkela ngabo? Sanyulwa!

*Njengokuba wathi, ngaphambi kokusekwa  
kwehlabathi, wasinyulela kuye, ukuba sibe ngcwele,  
singabi nasiphako phambi kwakhe othe . . .  
(ngamahlelo?) . . . ngokusithanda:*

<sup>98</sup> Wasinyula nini uThixo? Wakunyula nini uThixo wena unoMoya oyiNgcwele? Wakunyula nini Yena? Ngaphambi kokusekwa kwehlabathi. [Yindawo engenanto le ekhasethini—Mhl.] . . . kokusekwa kwehlabathi, Wakunyula. Wathumela uYesu ukuze Abe sisicamagushelo sezono zethu, akubizele uxolelaniso, naYe, ngothando. Owu, ndinqwenela ukuba sibe besinemizuzu embalwa yexesha.

<sup>99</sup> Mandithi, ngaphambi kokuba sibhekele phambili, sibuyele emva, kwiGenesis 1:26. Ndizakuyithabatha ngoLwesithathu. Ngethuba uThixo wenza umntu . . . Ngaphambi kokuba Abe wamenza umntu, WayeZibiza ngokuba “El,” E-l; El; “Elah,” “Elohim.” Elo gama lithetha, kwisiHebhere, “okho kuye ngokwakhe,” konke kungaYe. Akukho nto yabakho ngaphambi kwaKhe. Wayekuko konke okwakhe kwakho, ngokho ngokwaKhe! U-El, Elah, Elohim, othetha “owanele konke, ongunya lonke, Onamandla onke, okho kuye ngokwaKhe.” Owu!

<sup>100</sup> Kodwa kwiGenesis 2, ekwenzeni kwaKhe umntu, Wathi, “Ndinguye,” Y-a-h-u, J-u-v-u-h. Jvhu, “Jehovah.” Yayithetha ntoni loo nto? “Ndingu-Lowo ukho ngokwaKhe odale into iphuma kuM, ukuze ibe nguNyana ongowam okanye eyeyomzuzwana, okanye engosafundayo omncinane ongowam.” Uzuko! Ngoba? Wanika umntu . . . UYehova uthetha ukuba Wanika umntu ukuba abe nguthixo osafundayo. Ngokuba Yena unguYise, uThixo, Waze wenza umntu ukuba abe nguthixo osafundayo, ngoko Akasenguye okho ngokwakhe kwakhona, Ukho kunye nosapho lwaKhe. Elah, Elah, Elohim. Ngoku, ngoku Yena unguYehova. UJehovah, othetha, lowo “Ukho kunye nosapho lwaKhe.” Ngoku, uThixo wenza umntu ukuba ongamele wonke umhlaba, waba nobunganga. Waza umhlaba waphantsi kolawulo lomntu. Ingaba siSibhalo eso? Ngoko ukuba ngumhlaba olawulwa nguye lowo, waba nguthixo phezu komhlaba. Wayenokuthetha, kube njalo. Wayenokuthetha oku, kuze kube njalo. Nanko ke Yena, uThixo, uYehova, Lowo Wathi ngaphambili wakho kuye ngokwakhe, kodwa ngoku ukho kunye nosapho lwaKhe, kwaye abantwana baKhe bakunye naYe. Nantso ke.

<sup>101</sup> Ngoku, funda loo nto. Sizakungena kuyo ngokuhlwa ngoLwesithathu, sakufumana ixesha elite chatha.

Sinamalunga neshumi elinesihlanu lemizuzu kwaye siza... Bendinga ukuba siyakufika kwindawo ethile apha, kodwa asingekhe, apho siyakuthi sitywinwe ngoMoya oyiNgcwele wedinga. Kulungile.

<sup>102</sup> Ngoku, sabizwa nini ukuba sibe ngabakhonzi bakaThixo? Wabizwa nini u-Orman Neville ukuba abe ngumkhonzi kaThixo? Owu, bethu! Kuyandigabangxa oku. Ndizakunixelela, masifumane iZibhalo. Ndifuna ukuba nifumane uPetros wokuQala 1:20. Wena, Pat, fumana iSityhilelo 17:8. Ndizakufumana iSityhilelo 13 mna. Ngoku sifuna ukuphulaphula apha, nifuna ukwazi ukuba uThixo wakubiza nini na ukuba ube nguMkristu. Owu, ndiyayithanda lento. Oku kukuthi, “Umntu akayi kuphila ngasonka sodwa, kodwa ngaMazwi onke aphuma emlonjeni kaThixo.” Kulungile, Mzalwana Neville, umfumene uPetros wokuQala 1:20. [UMzalwana uNeville uthi, “1:20.”—Mhl.] Ngoko, funda kweso-1:19 neso-1:20. Phulaphula koku. [“1:19 nama-20.”] Ewe. [UMzalwana Neville ufunda uPetros wokuQala 1:19-20—Mhl.]:

*Kwakungegazi elinqabileyo likaKristu,  
njengelemvana engenasiphako engenabala:*

*Owaziwayo ngenxa engaphambili okunene,  
ngaphambi kokusekwa kwehlabathi, kodwa  
wabonakalaliswa ekugqibeleni kwamaxesha la ngenxa  
yenu.*

<sup>103</sup> Wanyula kwangaphambili nini Yena? Ngaphambi kokusekwa kwehlabathi. Mzalwana Pat, ndifundele iSityhilelo 17:8. [UMzalwana uPat ufunda iSityhilelo 17:8—Mhl.]:

*Iramncwa elaye likho, alikho; lizakunyuka liphume  
enzonzobileni, limke liye entshabalalweni.  
Bayakumangaliswa abo bemiyi phezu komhlaba,  
abamagama angabhaliveyo encwadini yobomi  
kuseloko kwabasekusekweni kwehlabathi, belibona  
nje irhamncwa elaye likho, elingekhoyo, likho noko.*

<sup>104</sup> Ngubani oyakulahlekiswa? Ngubani oyakulahlekiswa ngulo mntu ungowenkolo njengokuba wayenjalo uSawule? Owayenokucinga elumke kangako wade waba nokulahlekisa nabatheni? Bona ka... [Ibandla liyaphendula, “-nyuliweyo”—Mhl.] Ukuba... [“ukuba bekunokwenzeka.”] ukuba bekunokwenzeka. Kulungile, iSityhilelo 13:8, mandinifundele sona.

*Bayakulinqula bonke abo...bonke abo bemiyi  
phezu komhlaba, abamagama angabhalwanga  
encwadini yobomi yayo iMvana, exheliweyo ukususela  
ekusekweni kwehlabathi.*

<sup>105</sup> Abekwa nini amagama ethu eNcwadini yoBomi yeMvana? Ekuxhelweni kweMvana ngaphambi kokusekwa kwehlabathi. Ngethuba uThixo wayenguYehova, u-El, u-Elah, u-Elohim,

lowo wayekho ngokwaKhe. Kanye njengeDayimani enkulu ebalulekileyo, kwaye Wayengenakuba yiyo nayiphi na enye into, kodwa ngaphakathi kule Dayimani izibonakaliso zaKhe zazinguMsindisi. Kwezi zibonakaliso, ngaphakathi kuYe, wayenguMphilisi. Ke, kwakungekho nto anokuyisindisa nanto anokuyiphilisa, kodwa izibonakaliso zaKhe zakuvelisa oko. Ukuze, ngoko ngaphambi kokusekwa kwehlabathi, ngethuba Wayesazi, ukuba ukubonakalisa okukhulu apha kuYe, ukuba Wayeya kuba nguMsindisi, nokuba wayeya kuza Enziwe inyama ahlale phakathi kwethu, kwaye Wayesazi ukuba ngemivumbo yaKhe sasiya kuphiliswa, Wayixhela iMvana eNcwadini yaKhe ngaphambi kokusekwa kwehlabathi, wabhala igama lakho kuloo Ncwadi ngaphambi kokusekwa kwehlabathi. Owu!

106 Phulaphu Oku! Unyulo lwakwangaphambili lukhangele kulwazi lokwangaphambili, ndithetha unyulo. Unyulo lukhangele emva kulwazi lwakwangaphambili, ukuze unyulo lwakwangaphambili lukhangele kwindawo esibheka kuyo. Ungayilibali loo nto, olo nyulo lukhangele emva apha, nalu ndandilukhula. “Ndazalelwa esonweni, ndakhawulelwa ebugwenxeni, ndeza ehlabathini ndixoka, ndizalelwe phakathi kwaboni. Ubawo noma nalo lonke usapho lwakuthi, ngaboni. Ndandilukhula. Kodwa, kwathi ngequbuliso, ndaba lukhozo lwengqolowa. Yenzeka njani loo nto?” Oko, yintoni leyo? Lunyulo. UThixo, ngaphambi kokusekwa kwehlabathi, wanyula oko ukuze olo khula lube lukhozo lwengqolowa. “Ngoku ndiyazi ukuba ndilukhozo lwengqolowa, ngokuba ndisindisiwe. Ndiyenza njani loo nto?” Ndikhangela emva ndibone ukuba Wayimisela kwangaphambili, ixesha elide eladlulayo. Kulwazi lwakwangaphambili Wabona ukuba Ndiyakumthanda, ngoko Wandenzela isicamagushelo ngonyana OngowaKhe, ukuze ngaYe ndisuke ekubeni lukhulu ndiye ekubeni lukhozo lwengqolowa. “Ngoku, ndiphi ngoku?” Ndisindisiwe, ndihamba kubabalo lukaThixo. “Lukhangele emini unyulo lwakwangaphambili?” Kwindawo oya kuyo. “Uyakundisaphi Yena, kuphi apho ndiya khona?” Oko kukumfumana. Nantso ke.

107 Ngoku masifunde nje sibheke phambilana, ukuze ke sivale kwamsinya kakhulu.

*Njengokuba wathi, ngaphambi kokusekwa kwehlabathi wa...sinyulela kuye, ukuba sibe ngcwele...singabinasiphako phambi kwakhe othe ngokusithanda:*

*Wasimisela ngenxa engaphambili, ukuba senziwe oonyana kuye ngokwakhe uYesu Kristu, ngokwenkolelo yokuthanda kwakhe,*

108 Wenza ntoni Yena? Yena, ukwazi kwakhe kwangaphambili, wasibona kwangaphambili, esazi ukuba

Yena wayenguMsindisi, okho kuye ngokwakhe. Kwakungekho ziNgelosi, kungekho nto; inguThixo yedwa, u-Elah, Elohim, okho kuye ngokwakhe eMnye, kungekho nto inguYe yedwa. Kodwa kuYe kwakukho uMsindisi. Ke, Uza kusindisa ntoni, akukho nto ilahlekileyo? Esazi oko, ngoko Wayesazi ukuba esi sibonakaliso sikhulu singuYe siyakuvelisa into phaya phesheya Ayakuyisindisa. Ngoko yathi yakwenza njalo, ngokwazi kwangaphambili kwaKhe wakhangelela phantsi waza Wabona wonke umntu onokuYamkela. Kwaze kwathi ngokwenza njalo, Wathi, “Ukusindisa okuya, inye indlela Endinokuyenza ngayo, kukuba ndihle ngokwaM ndenziwe inyama ndithabathele isono somntu phezu kwaM, ndimfele, ukuze Ndibe nguLowo unqulwayo,” ngokuba Yena inguThixo, into yokunqulwa.

<sup>109</sup> Ngoko Wehla wathabathela kuYe. Wathi xa Esenza oko, Wakwenzela ukuze Abe nokusindisa wena ufuna ukusindiswa. Niyayibona le ndiyithethayo? Ngokwazi kwangaphambili, uThixo ongenasiphelo, Owayesazi zonke izinto, wabona iMvana, waza Wayixhela iMvana ngaphambi kokusekwa kwehlabathi, waze Wabhala igama lakho eNcwadini yoBomi yeMvana. Waze Wabona ubuqhinga bukaSathana, into ayakuyenza. Ngoko Wabeka igama lakho apho. Kwaye Wathi umchasi-kristu uyakuba ngokwenkolo, ngokulunge kangako, abe ngumfo olunge kunene, indoda elunge kangako, indoda eyeyenkolo yabo, ukuze abe nokulahlekisa nabanyuliweyo ukuba bekunokwenzeka. Kodwa yinto engenakwenzeka, ngokuba amagama abo ayemiselwe kwangaphambi kokusekwa kwehlabathi. Ngonyulo Wabanyula, ngoku lwakwangaphambili bayazi ukuba bayaphi na.

<sup>110</sup> Ngoku, ngubani onokuyithandabuza loo nto? Yinto eyathethwa nguPawulosi leyo. SiSibhalo sikaPawulosi. Umbhalo kaPawulosi. Nantso into awayifundisa ibandla lakhe. Ibandla, ngokwendawo yalo, ngaphambi kokusekwa kwehlabathi. Ngethuba uThixo, ekulunyweni kwaKhe, wayevelisa, evelisa wena, esazi ukuba uyakukwenza njalo, Wakubeka ngokwendawo yakho eMzimbeni OngowaKhe, ukuba ube yinkosikazi, ukuba ube ngumlimi, ube ngumshumayeli, ube ngumprofeti, ube *koku okanye okuya*. Wakubeka ngokwendawo yakho. Ngoko xa siphuma kwilizwe lekonofolo laseYiphutha, ngokungcwaliswa, kwaye lubhaptizelo kwilizwe ledinga...Kuba, idinga likaThixo nguMoya oyiNgcwele. Ama-Efese 4:30, athi, “Musani ukumenza buhlungu uMoya oyiNgcwele kaThixo enathi ngaye natywinwa naqiniselwa imini yentlawulelo.” UThixo, elinyule kwangaphambili ibandla, Wathi, “Kwaye bonke abantu, kuyakubakho izigidi eziphindwe ngezigidi eziyakhamba ngokwenkolo kangako zilahlekiswe.” Abangasayi kulahlekiswa ngabo kuphela bathe beza kwilizwe ledinga,

abathi ngaphambi kokusekwa kwehlabathi banamagama abhalwe eNcwadini yoBomi yeMvana, baye bafike kwilizwe ledinga, balixhamla.

<sup>111</sup> Abantu abaninzi bayoyika ukuba kuyakusuka benze nge-ndlela ephoxakeleyo. Abantu abaninzi boyika uMoya oyiNgcwele ukuba uyakubenza benze izinto o—oyakuba nentloni ngabantu. Abantu abaninzi boyika ukuba bayakulila, size isithandwa sakho sibabone ulila, okanye umama, okanye ummelwano wakho, okanye umqeshi wakho akubone.

<sup>112</sup> Mandikuxelele ngendoda ethile ngexesha elithile, phambi kokuba ndivale. Kwakukho indoda eyayibizwa ngokuba nguDavide, kwathi isakuba ityeya kaThixo isezantsi kumhlaba wamaFilisti, yaze Yawezwa yabuya, yazalwa ngetyeya, inkabi endala yayizitsala, wathi uDavide akubona ityeya isiza, wayenxibe ingutyana yokulala, waphuma waya phandle apho, wakhabalazisa imilenze yakhe emoyeni, waxhuma ejikeleza, ekhala exhuma, exhentsa exhuma exhentsa. Kwaye, yena, ukumkani wakwaSirayeli! Inkosikazi yakhe ke yakhangela ngefestyle yambona esenza ngendlela engaqhelekanga olo hlobo, yamdela. Ngoba, inokuba yathi, “Isihiba! Mkhangele phaya phandle, indlela aqhuba ngayo, ejula imilenze yakhe phezulu emoyeni, exhuma ejikeleza esenza olo hlobo. Ngoba, unokuba uphambene!” Kwathi ngobo busuku akungena, yathi, ngamazwi aloluhlobo, “Ngoba, undenza iintloni. Kuba, wena, ukumkani, myeni wam, phaya phandle wenze ngoluya hlobo, uqhube kanjeya!”

<sup>113</sup> UDavide wathi, “Ngomso ndiyakwenza ngcono kunoko. Ewe, mhlekazi!” Wathi, “Awazi ukuba bendixhentsa phambi kweNkosi?” Wayewelela ngaphaya! Wayekwilizwe ledinga. Wayelahlekiwe zizimbo zokuziphatha nodaka lwehlabathi. Wavuya kakhulu ukwazi ukuba ityeya yayisiza kwisixeko sakhe.

<sup>114</sup> Kwaye, owu, ndiyakuxelela, abantu abaninzi boyika ukwamkela uMoya oyiNgcwele, boyika ukuba bayakuthetha ngeelwimi. Boyika ukuba umntu othile uyakuthi, “Ngoku, ungomnye wabafo beelwimi.” Boyika ukuba baya kuya enkonzweni babhaptizwe eGameni likaYesu Kristu, ngokuba baneentloni nguWo. Aha! Owu!

<sup>115</sup> Omnye umntu wathi kuyakufuneka ndiwabize abuye amakhasethi am, ngokuba ndishumayeke ngokubhaptiza eGameni likaYesu Kristu. Andiwabizi. Ndenza amaninzi kunawo! Injalo loo nto, kunjalo, ndenza angaphezulu! YiBhayibhile leyo. Ukuba akayithandi into esiyenze izolo, uze ukhangele nje esiyakuyenza ngomso! Nantso into esimelwe kukuyenza, 'yabona, siqhubele phambili nje. Akukho kuphela kuloo nto, ngokuba yeyeNkosi. InguThixo.

<sup>116</sup> Uyazi into eyenziwa nguThixo? UThixo wakhangela phantsi eseZulwini, Wathi, “Davide, uyindoda enga ntliziyo

EyeyaM.” U Davide wayengenantloni. Wayengumkhonzi weNkosi. Wayeyithanda iNkosi. Kwaye wavuya kangako, wavuya ngokungaphezulu, wade akabinakucinga ngokubaluleka kwakhe kobuntu.

<sup>117</sup> Uyabona, njengokuba benditshilo kwintshumayelo yam kusasanje, soyika kakhulu, ukuba, sifuna uSawule othile ukuba asifundise, sifuna uSawule othile ovela kwiziko lemfundo ukuba asixelele ukuba singalwenza njani na ukholo lwethu nokuba singalwenza kanjani na. Apho ke kukwelinye icala leYordane. Kweli cala, ng-uMoya oyiNgcwele okhokelalayo. Kweli cala ungaphandle kwelo daka. Kweli cala akukhathali nokuba bacinga ntoni na. Kweli cala ufile, kwaye ubomi bakho bufihlwe kuKristu ngo... batywinwa ngoMoya oyiNgcwele. Awukhathali. Uphila eKanana. Unako ukumelana nengqolowa eyiyo. Usisidalwa esitsha kuKristu Yesu. Uya ngqo kwilizwe ledinga.

<sup>118</sup> Ndiyakhumbula ndimi phaya ngaphesheya noMzalwana Collins, kumashumi amathathu eminyaka eyadlulayo, ngethuba lenkonzo ingekakhiwa. Yayiyinkonzo yentente encinane ndihleli apha ekoneni, inkonzo yam yokuqala. Ndandishumayela kwale Vangeli inye, into enye, ubutyebi obungaphandekiyo bukaKristu, ubhaptizo lwamanzi eGameni likaYesu Kristu, nokukholelwa lonke iLizwi ukuba liyiNyaniso, ubhaptizo loMoya oyiNgcwele, impiliso eNgcwele, amagunya kaThixo, kanye njengokuba ndiYishumayela ngoku, andizange ndiphume ecaleni nange-intshi enye kuyo nayiphi na kuLo. UThixo utyhile okuthe chatha kwaLo kum, ngoko, njengokuba EliTyhila, ndihlala ndiLizisa. Akaze asuse nto koko sekukho, Uhlala njalo esongeza kuLo.

<sup>119</sup> Ndema phaya ezantsi xa malunga namakhulu amahlanu abantu ayemi elunxwemeni, ecula, “Kunxweme olunesitshingitshane lweYordane ndimi, ndiphosa iliso elinqwenayo, kwilizwe lolonwabo elihle laseKanana, apho izinto ezizezam zikhoyo. Ndiyakufika nini kolo nxweme lobomi ndonwabe ngonaphakade, ndiyakufika nini ndibe kokukaBawo... ndiphumle ngonaphakade?” Bathi bakuqala ukucula elo culo, ndandithabatha inkwenkwe ndiyingenisa emlanjeni ndizakuyibhaptiza apho eGameni leNkosi uYesu. Ndathi, “Bawo waseZulwini njengokuba ndisizisa le nkwenkwe kuWe ngokuvuma kwawo...” Ndiyinkwenkwe nje, okukwam, ndinayo imifanekiso yaloo nto ekhaya. Ndathi, “Xa ndiyibhaptiza ngamanzi, Nkosi, ngokuvuma kwayo, eGameni likaYesu Kristu uNyana kaThixo, Wena yizalise ngoMoya oyiNgcwele.” Kwaze kwathi malunga neloo lixa iNto ethile yajikeleza, nantso Isiza ijikeleza isihla, iNkwenkwezi yokuSa eKhanyayo yema apho. Nako kumi apho okwaKukhanya ukubona kanye phaya emfanekisweni. Nako Kumi apho.



120 Wajikeleza ihlabathi, wayokutsho phezulu eCanada najikelele. Bathi, “Inqaba yokuKhanya kuvele phezu komlungiseleli walapha ekhaya ongumBhaptizi ngethuba ebhaptiza.”

121 Kwiintsuku ezimbalwa ezidlulileyo, ngethuba uGqirha Lammsa weza kum, engazi kwanto ngaloo nto, wandizisela umfanekiso, awathi uMzalwana wawufumana apho ukuye ngoku. Unawo loo mfanekiso? Uyiphethe loo Bhayibhile, ilapho, usencwadini yakho? Kulungile. Kwakukho umfanekiso owawunomqondiso wakudala omdala wamaHebhere kaThixo, kanye njengokuba wawukho ngemihla kaYobhi, ngaphambi kokuba iBhayibhile ibe yabhala. UThixo ngezibonakaliso zaKhe ezithathu, hayi oothixo abathathu. UThixo omnye ekwizibonakaliso ezithathu. UYise, Nyana, noMoya oyiNgcwele, izikhundla ezithathu uThixo awasebenza ekuzo. Hayi oothixo abathathu, izibonakaliso ezithathu! Kwaye yayiyiYo leyo. Xa laa ndoda inkulu, uGqirha Lammsa, inguqulelo yeBhayibhile kaLammsa, xa wathetha oko ngaloo ntsasa. Xa ndamxelela oko. Ndathi—ndathi, “Yintoni loo mqondiso?”

122 Wathi, “Ngumqondiso wakudala kaThixo, kumaHebhere. UThixo omnye ekwizibonakaliso eziThathu.”

Ndathi, “EzinjengoYise, Nyana, noMoya oyiNgcwele?”

123 Wema, wayibeka phantsi ikomityi yakhe yekofu, wandijonga. Gene, ndiyakholwa ukuba wawukho, Leo. Wathi, “Uyakholwa kuloo nto?”

Ndathi, “Ngentliziyo yam yonke.”

124 Wathi, “Phezolo, ndimi enkonzweni yakho, Mzalwana uBranham, ndilubonile olwa calulo lweentliziyo. Andizanga ndilubone ngaphambili e-Melika, na-kwilizwe lakuthi.” Wathi, “Aba bantu base-Melika abayazi neBhayibhileyo. Inye into abayaziyo ngamahlelo abo. Abazazi nalapho bemi khona.” Wathi, “Akukho nto bayaziyo.” Wathi, “Kodwa xa bendimi phaya phezolo,” wathi, “ndathi...” Ngoku, Mzalwana Gene, ndikuthetha oku ngentlonipho nothando nokunjalo. Wathi, “Ndithe, ‘Inokuba ngumprofeti lowa.’ Kodwa ndithe ndakubona ukuba ukholelwa laa Yise, Nyana, noMoya oyiNgcwele yayingengothixo bathathu, yayizibonakaliso, ngoko ndazi ukuba ungueye umprofeti kaThixo, kungenjalo ibingenakutyhila kuwe ngoloo hlobo.” Wathi, “Ngumqondiso oqibeleleyo lowo.” Wathi, “Andizange...” Wathi, “Awungowobunye?”

125 Ndathi, “Hayi, mhlekazi. Andinguye owobunye. Ndikhoholwa kuThixo ukuba unguThixo onamandla Onke, nezibonakaliso ukuba zizizikhundla nje ezithathu uThixo awahlala kuzo.”

126 Wathi, “Isikelelwe intliziyo yakho!” Wathi, “Ngenye imini uyakuchitha igazi lakho emhlabeni ngenxa yoko, kodwa,” wathi, “abaprofeti bahlala beyifela injongo yabo.”

127 Ndaze ndathi, “Ngoko makube njalo, ukuba oko kukholisa iNkosi yam.” Inguqulelo yeBhayibhile kaLammsa.

128 Owu, iyinyaniso kangako. Mangaphi amathuba, ndisitsho kweli bandla, njengokuba uSamweli watshoyo phambi kokuba bakhethe uSawule, “Ngaphambi kokuba uphume uyokujoyina ihlelo elithile ngoku, uze uzibophelele kwinto ethile yonqulo, kutheni ungavumeli uMoya oyiNgcwele akukhokele nje?” Kutheni ungathabathi uThixo ukuba abe nguMkhokeli wakho nje aze Akusikelele, ulibale ngehlelo lakho. Ngoku, anditsho ukuba musa ukuba ngowalo naliphi na ihlelo lenkonzo, ungangowalo naliphi na olithandayo. Kukuwe. Kodwa ndiyakuxelela, njengomntu ngamnye, umelwe kukuvumela uMoya oyiNgcwele akukhokele. Funda iBhayibhile. Ukuze into ethi iBhayibhile yenze, wenze yona. UThixo Akusikelele.

129 Kwaye ngoku ndilinde ithuba elide. Andazi nokuba bakhona na apha ababefuna ukuza kungca wokuthandazelwa ukuze bathandazelwe. Ukuba bakho, bangaphakamisa izandla zabo. Mnye nje, babini, bathathu. Kulungile. Nyukani nonke nize apha nime apha ukuba nithanda njalo, ngeli thuba, kwaye—kwaye sizakuthandaza. Ukuze si... Andifuni ukuba nihambe kwanguku. Ndifuna ukwenza enye into ethile ngokusesikweni apha phambi kokuba si—sivale.

130 Bangaphi abakuthandayo ukufundwa kweNcwadi yamaGalati...owu, ndithetha yama-Efese? Ngoku ngoLwesithathu ngokuhlwa, sizakungena kwiTywina. Ukuze ngokulandelayo kwiCawe ezayo kusasa, sizakungena ekubekweni ngokwendawo kwebandla. Owu, ukuba... Sizakungena ngokuqinisekileyo kuloo nto, kulo Lwesithathu uzayo ngokuhlwa, kuni bantu balapha eJeff. Ukubekwa ngokwendawo kwebandla kwindawo eyeyalo, mntu ngamnye. Nendlela esibizwe ngayo ngokwenziwa oonyana. UThixo usenze abantwana ukuze sibe ngoonyana, singoonyana ngokuzalwa. Senziwe oonyana sabekwa ngokwendawo zethu ngoMoya oyiNgcwele. Khangela! Bonke ngabanye babengamaHebhere, ukuwela kwabo unomlambo, kodwa uYoshuwa wabahlulela ilizwe wanika mntu ngamnye umhlaba wakhe ngokokutsho kukanina ekuzalweni, apho uMoya oyiNgcwele wamxelelayo.

131 Khangela uYakobi ekufeni kwakhe, umprofeti, eyimfama, wolula iinyawo zakhe ebhedini, wathi, “Yizani boonyana bakaYakobi kwaye ndiyakunixelesa ngokuba niyakubaphi na ngomhla wokugqibela.” [UMzalwana uBranham uqhweba izandla kabini—Mhl.] Owu, ndiyazi ukuba ndingakhangeleka

ngokungaqhelekanga. Abantu bangakhangeleka ngokungaqhelekanga. Kodwa, owu, ukuba nje benisazi i—isiqiniseko, i—ukuvutha okusentliziyweni! “Yizani ndizakunixelesa ukuba niyakubaphi na ngemihla yokugqibela.” Kwaye ndingathatha kwa eso Sibhalo sinye, ndithabathe i-maphu yokuba ahleli phi na amaJuda namhlanje ndinibonakalisele ukuba bakuloo ndawo kanye uYakobi wathi bayakuba kuyo ngemihla yokugqibela. Kwaye abazange, apho, abazange babelapho kuloo ndawo bade babuyela ukusukela ngoMeyi umhla we-7, 1946, ngoba busuku iNgelosi yeNkosi yavelayo kum phaya phezulu yathetha ngolu lungiselelo. Ndinganibonisa loo nto, ngethuba bebuyela ngaphakathi kumhlaba omtsha, bayakuchatha kanye ezo ndawo uYakobi wathi bayakuhlala kuzo. Kwaye bahleli apho namhlanje. Owu, owu, bethu, owu, bethu! Sisondele ngemini enye eKhaya, kuphelele apho.

<sup>132</sup> Nina bantu bathandekayo, niyagula, kungenjalo ngeningemanga apho nisenzela nje ukuma. Ndingumzalwana wenu. Ndinomyalelo ovela kuThixo ukuze ndithandazele abagulayo. Kungengokwam...ngokungathi ndinegunya lokuphilisa, andinalo. Kodwa ndinegunya lomthandazo. Njengokuba benditshilo kusakanje, uDavide kwakungekho nto anayo ngaphandle kwesilinge sokudubula esincinane, kodwa wathi, “Ndiyayazi into esinokuyenza ngamandla kaThixo xa ekuso.” Yabona? Ndinomthandazo omncinane kuphela endinokuninika wona, nezandla zam ndizibeke phezu kwenu, kodwa ndiyazi ngokuba ukuba yintoni na ukukholwa kuThixo kuyakwenza ntoni na. Lubenzele abanye, luyakunezela nani. Ukholwe nje yiloo nto ngoku njengokuba unyuka usiza, nje kancinane kule ndawo.

<sup>133</sup> Ngoku, mhlawumbi, ukuze sikwenze oku ngokuchanekileyo kakhulu, andinako ukucela umzalwana ukuba eze apha abathambise nge-oli. Ungayenza loo nto, Mzalwana Neville? Ndiyakucela ibandla libe nokuthoba emthandazweni.

<sup>134</sup> Ngoku khumbula, kwiveki ephelileyo ngethuba ebendigula kakhulu ndinalaa kastroyile, ndandinokukhupha nantoni na ukuba umntu wayenokufika andibeke izandla. Ukuba kwakukho umntu okufutshane, owayenokuthi uThixo abe umsikelele wamnceda, ndandinokuyivuyela loo nto. Inokuba niziva ngolo hlobo nonke njengokuba ndandiziva ngoko. Niziva ngoku ukuba nifuna ndibe njengokuba bendifuna kubekho umntu owenza ngoloo hlobo kum ngoko. UThixo makale ukuba ndibe nokuwuphepha umsebenzi. Mandihlale njalo, nokuba ndidiniwe, apho ndiphele khona, apho ndingenako nokuphakamisa nonyawo lwam kwelinye, mandihambe, ngokuba ndiyakuphinda ndihlangane nani nonke kwakhona, ngaphesheya kwela Lizwe lingaphaya.

<sup>135</sup> Ukuze nina bafazi badala namadoda amadala, alupheleyo, iinwele zingwevu zisiwa, zivuthuluka ngokwentyatyambo i-rose yakuvulwa intyantyambana yayo, ichitha amagqabi ayo isiwa, niba ngamasuntsu nje, akunjalo? Injalo loo nto. Nje. . . Inye kuphela ke into enifuna ukuhlanganela yona kukukhanya ngenxa yozuko lukaThixo. Ukuze lwakufika utshaba lumxwile luphume lubaleka, ndiza ndiphethe isilinge sokudubula sikaThixo, nokholo, nesipho awathi uThixo wandinika sona. Nantsi into endayithethayo, ukuze nibe nokuqonda. Ndathi, “Ukuba uPetros angangena nje, okanye omnye wabo.” Musa ukuyithetha loo nto. Awumelwe ukuba uthandazele mna. Ngena nje ngoluhlobo, uthi, njengakulo mfazi uthi, “UnguDade *uSibani-bani?*” Ngubani igama lakho? Dade Howard uthi, “UnguDade Howard. Ulikholwa, Dade Howard? Niyakholwa, ulikholwa? Ngoko, uyabona, unawo amalungelo kuzo zonke iintsikelelo zentlangulo.” Kulowo ndingathi, “Dade Howard, yonke into iyakulunga,” ndiphume ndihambe. Owu, indlela. . . Ndathi, “Ndingakhala, ndingakhwaza.” Ndingathi, “Nkosi, imelwe kukuba yenzeke nje. Imelwe nje kukuba yenzeke.”


<sup>136</sup> Ndaze ndacinga, “Kulunge, abantu bacinga kwaloo nto inye xa ndizakubathandazela.” Ngoko yiloo nto ebalulekileyo. Uyabona ndithetha ukuthini na?

<sup>137</sup> Kwaye ndiye ndema, amathuba amaninzi, ndabathatha abantu, ndathi, “Owu dade othandekayo, ungakholwa yileNto? Owu, ungakholwa yileNto?” “Nkosi, Owu Thixo, benze ukuba baYikholwe. Benze ukuba bayikholwe ukuba baYikholwe.” “Owu, nceda, Ungayamkela ngoku?” Asiyiyo leyo. Ndidlule kuloo nto. Ndidlule kudala kuloo nto.

Ndithetha nje oku, “Dade Howard, uyakholwa?”

“Ewe, ndiyakholwa.”

<sup>138</sup> “Kulungile, Dade Howard, ukuba uyakholwa uyindlalifa kuyo yonke into ekuThixo anayo.” Ndibambe nje isandla sakhe. Yabona, ndiyakholwa yiloo nto. Ndihlanguana noDade uHoward ngokubeka isandla sam phezu kwakhe. UYesu akazange athi, “bathandazeleni,” Wathi, “bayakubeka nje izandla zabo phezu kwabo.” Yiyo leyo, aze ke aphiliswe. Angathi, “Konke kuyakulunga,” Dade Howard. Ngoko ungasoduka uphile. UThixo akusikelele.

<sup>139</sup> Ungudade. . . [Lo dade uthi, “Hampton.”—Mhl.] Dade Hampton, ulikholwa, awulilo? Uyindlalifa kuyo yonke into Anayo. UThixo abe nawe, Dade Hampton. Ungagoduka uphile, uYesu Kristu ukuphilisile. [UMzalwana uBranham uqhubela phambili ethandazela abantu.] 

UKWENZIWA OONYANA, Isiqendu I ..... Iphepha 1  
 Ama-Efese Angqamana NoYoshuwa, inani lekhasethi 60-0515E  
 Meyi 15, 1960, Ngorhatya NgeCawe

UKWENZIWA OONYANA, Isiqendu II ..... Iphepha 29  
 Oonyana BakaThixo Bebonakalalisiwe, inani lekhasethi 60-0518  
 Meyi 18, 1960, Ngorhatya NgoLwesithathu

UKWENZIWA OONYANA, Isiqendu III ..... Iphepha 77  
 Indawo KuKristu, inani lekhasethi 60-0522M  
 Meyi 22, 1960, Kusasa NgeCawe

UKWENZIWA OONYANA, Isiqendu IV ..... Iphepha 123  
 Ukwenziwa Oonyana, inani lekhasethi 60-0522E  
 Meyi 22, 1960, Ngorhatya NgeCawe

Le Miyalezo kaMzalwana uWilliam Marrion Branham yashunyayelwa ekuqaleni ngesiNgesi kuMnquba kaBranham eJeffersonville, e-Indiana, eMelika. Zonke iinzame zenziwe ukususa ngokuchanekileyo uMyalezo othethiweyo kumakhasethi kazibuthe ukuwuzisa kwiphepha elishicilelweyo, yaze yashicilelwa apha ingafinyezwanga yasasazwa ngabe Voice of God Recordings. Ibhale kwakhona ngowe 2011.

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