


# KANYE NJE FUTHI, NKOSI

 Asikhothamise amakhanda ethu manje. Namakhanda ethu ekhothame nezinhliziyo zethu zikhothame phambi kukaNkulunkulu, ukuvalwa kwalengqungquthela enkulu, ijubili esibe nalo lapha, nangaseZwini leNkosi, angazi noma, kulobubusuku, ukuthi ngabe izinhliziyiyo zethu ayiqhumi yini nje ngento ethize evela kuNkulunkulu. Uma kunjalo, asiphakamisele izandla zethu nje kuYe, futhi sithi, sithi nje, “Lesi yisicelo sami, Nkosi. Uyazi.”

<sup>2</sup> Baba wethu waseZulwini, buka phansi manje phezu kwezandla zethu. Lezozandla ziphakeme, kuchaza ukuthi sinikela konke okwethu kuWe. Uyazi ukuthi sinesidingo sani, Baba, futhi sikhulekela ukuthi Uzosinika izidingo zethu. Ngezinye izikhathi izimfuno zethu zedlula izidingo zethu. Kodwa, Baba, Usinika izidingo zethu, ngoba singakucela lokho ngokukholwa. Wethembisa ukuthi Uyokwenza. EGameni likaJesu Kristu, ngiyakucela. Amen. Amen.

Manje ningahlala phansi.

<sup>3</sup> KuMfowethu Moore, noDadewethu Moore, uMfowethu Brown nowakhe, uMfowethu Lyle, uMfowethu Boutliere, nabo bonke abalabantu abakahle lapha bebandla, abaphatheli, abadikoni, noma bangaba ngobani, ngibonga ngempela ngalelithuba nesikhathi esihle engibe naso sokuba lapha. Lababasunguli abakhulu abangena lapha iminyaka eyadlula, neziqephu zamaphepha ngaphansi kwesicathulo sabo, futhi unikele ngomzamo onikelwe ongenabugovu ukuveza lendawo yokukhonza lapha, nalabantu. Ngicabanga ukuthi iShreveport ikweleta umuntu kakhulu njengoJack Moore nalabantu njengalona lapha. Umzamo ongakhathali nobugovu, bazame ukusungula indawo lapho ukuKhanya kukaNkulunkulu nokuPhila kukaNkulunkulu, kungaya kubantu abangabesilisa nabesifazane abayizihambi, abayothi gqi bangene futhi bazijabulele izinkonzo. Kwangathi ingama njalo, kuze kube sekufikeni kweNkosi, ize Iqede ngayo.

<sup>4</sup> Futhi ngiwajabulele kakhulu amabandla, ukusabela kwenu okuhle e—enkonzweni, emiLayezweni. Nezinto ezinkulu uNkulunkulu asenzele zona, akunamkhawulo nje. Futhi asisoze sazi ukuthi bekuchazani size siwelele ngaphesheya, ngoba imbewu itshaliwe ezophila ezinsukwini ezisihlalele. Nabaningi uphilisiwe, mhlawumbe ngalomzuzwana engazi lutho ngakho, emva kwesikhashana uthola ukuthi akusekho. Futhi sithola lokho kakhulu impela, akusikho nje lokho okubona kwenzeka; awazi neze ukuthi kuzokwenzekani, ukuthi kuyokwenzekani, njengemiphumela yakho. Futhi ngithemba

ukuthi a—akuzukubakhona bantu ababuthakathaka abazosuka kulomhlangano, kodwa abanokukholwa okwenele ukwazi ukuthi umsebenzi uyenziwa, futhi bazosinda.

<sup>5</sup> Kulabo abaphakamisele izandla zabo kuKristu, benzela umbhaphathizo kaMoya oNgcwele, nezinto eziningi, nemi—misebenzi yomusa enifise ukuba uNkulunkulu asebenzele kuyo nani, ngiyethemba nje ukuthi nonke nizogwaliswa ngoMoya oNgcwele, nonke. Ningawukhohlwa uMlayezo wami, ngokuthi, *UPhawu*. Nifanele nihlale nalokho. Khumbulani, vezani uPhawu obala.

<sup>6</sup> Manje sizodingeka sisuke masinya siye eArizona, naseYuma, nasePhoenix. Futhi manje—ke sizobuya sidabule eNingizimu lapha. Angilwazi nje uhlu oluqethe, ukuthi nje luyini. Kodwa sizoba lapha, ngiyacabanga, kuseLouisiana engezansi futhi, lapha cishe kuFebuwari, ndawondawo lapha eLouisiana, naseDallas. Nangokuqhubekela e, ngale eGeorgia, ezansi kulokho ngale phakathi lapho, bese—ke kuya eFlorida. Bese kuthi—ke sifanele siye eYurophu ukusuka lapho, kuze kube nguJuni. Bese kuthi—ke sibuyele lapha, uJulayi namaphakathi noAgasti. Bese kuthi—ke sibuyele emuva, ezansi le phansi komhlaba, eNingizimu Melika...hhayi eNingizimu Melika, eNingizimu Afrika. Futhi ngosuku lwesibili lukaSeptemba, lo 1964 ozayo, iNkosi ithanda, siqala e—eThekwini, eNingizimu Afrika, lapho esabona khona izinkulungwane ezingamashumi amathathu ziza eNkosini, ngesikhathi esisodwa. UMfowethu Julius Stadskev ehlezi lapha, wayesemhlanganweni ngaleso sikhathi. Ngicabanga ukuthi lokho kunjalo.

<sup>7</sup> Futhi ngiqagele uMfowethu Julius kade ethulwa, indoda eyabhala incwadi ethi *UmProfethi Uvakashela iNingizimu Afrika*. Ngi...uDadewethu Stadskev, akungabazeki, ulapha ndawo ndawo. A—angikwazi ukumbeka nje...ya, yebo, manje ngiyambeka, naba—bantwana. Ngiyakhumbula, eminyakeni embalwa eyadlula, eMinneapolis, babengabafo abancinyana; manje sengize ngibabuke phezulu, sebengumfana nentombazane abakhulu kakhulu.

<sup>8</sup> UDadewethu Stadskev lapha, kungekudala, owayivunguzisa ngapha nangapha ngempela inhliziyoyami, umama omncane, washonelwa yingane yakhe. NeNkosi ya...ibone kufanele ukuyithatha. Futhi wayengibizile, futhi wayefuna...Babezongindizisa bangiwelisele eJalimane. Nodokotela waba nomusa kakhulu ukuba alinde, ayeke ingane ilale lapho. Umfo omncane wafa ngokushesha, encane emnene, intombazane eyisibukuthu. Futhi uDadewethu Stadskev wayeshonelwe ngunina, futhi wayephuke ngempela impela. Lengane ngempela yayithole okwedlula konke kwakhe. Futhi waya efonini, ibanga elide ukusuka eJalimane, futhi wayefuna ukundiza eze nganeno. Ngase ngithi, “Dadewethu Stadskev...”

<sup>9</sup> Wakuvuma ukukholwa kwakhe, ukuthi wayekholwa ukuthi iNkosi uJesu wayengithumele umsebenzi ngezinsuku zokugcina, futhi nje ubufakazi obethembekile okungekho-muntu owayengabunikeza, futhi wayekusho ngempela ngayo yonke inhliziyi yakhe. Wayeyibonile iNkosi uNkulunkulu yenza izinto ezinjengaleyo, ivusa abafile emva kokuba sebefile. Kodwa, uyabo, wena ngempela, kakhulu njengoba ngi... Kanjani, inkazimulo enje okwakuyoba yiyo kuNkulunkulu, eJamane nayo yonke into! Ukuba ngangikwenzile, uqobo lwami, ngangiyokwenza. Kodwa, into yokuqala, asifanele sihambe size sazi ukuthi sihambela ini.

<sup>10</sup> Ngakho ngaphuma ngase ngikhuleka. Futhi ngicabanga ukuthi wahlala kutelephoni ingxenywe yesikhathi, ubusuku bonke. Futhi ngosuku olulandelayo ngiyangena, kwakungekho lutho. Waphinda uMeda wathi, umkami, wathi, “UDadewethu Stadskev ushaye kabili. Likhona iZwi elivela eNkosini okwamanje na?”

Ngathi, “Akukho lutho.” Ngase ngithi. . .

<sup>11</sup> Awu, ngaphuma, ngakhuleka futhi. Ngangisemahlathini ngalobo busuku. Kwase-ke, kusobala, ingane encane yadingeka inakekelwe. Kwase kuthi-ke ngisangena nje, iNkosi uJesu, umbono washaya, emi phambi kwami. Futhi ngalizwa iphimbo laKhe lithi, “Ungakukhuzi lokho. Leso yisandla seNkosi.” Ngakho ngazi-ke ngaleyonkathi ukuthi uNkulunkulu, ngesizathu esithize, wayethathe ingane yakhe wayiyisa eNkazimulweni, futhi ngempela kwakuphambene nentando yeNkosi kimi ukuba ngisho noma yini ephambene nayo.

<sup>12</sup> Ngase-ke ngicabanga, “Awu, lokho kuzoba ngokukhulu ukwenzela phansi. Kodwa into eyodwa engayenza, nganaka iNkosi. Ngenza Eyangitshela khona.”

<sup>13</sup> Lapha kungekudala, ngathola incwadi evela kumfundisi laphaya, futhi wayenze izitatimende ngabanye futhi abefundisi. Wathi, “Lo o. . .” Futhi waye, ngiyacabanga, angahle ukuba wayeyiLuthela laseJamane. Anginasiqiniseko. Kodwa wathi, “Kunento eyodwa engingayazisa ngoMfowethu William Branham. Ngenkathi konke ukuxhuxhuma kwakuqhubeka, wahlala akangaxhamazela waze wathola isinqumo esingujuqu esivela kuNkulunkulu, wase-ke ekwazi ayekwenza.”

<sup>14</sup> Futhi yileyo ndlela kuphela ongenza ngayo lezozinto, kuqala ngukuzwa eNkosini, uma Isho. Uma Ingitshelile, kulobubusuku, ukuba ngenyuke lapho futhi ngivuse kulawomangcwaba, uMengameli Kennedy, bengingamema umhlaba wonke ukuba uze, ukubukele kwenziwa, ngokuba bengingaba no ISHO KANJE INKOSI. Niyabo? Manje, kodwa ngingasho kanjani ukuthi, “ISHO KANJE INKOSI,” kuze kushiwo yiNkosi kanjalo na? Niyabo? Niyabo?

15 Izikhathi eziningi, abantu uthola konke ukuxhuxhuma bese eya phansi kokuba nemicabango nezinto ezinjalo, nokuthi yikuphi okungcono kunakho konke kwengqondo yabo engakucabanga. Lokho akuhlali njalo kuyiqiniso. Linda ize Ikutshela, futhi uyakwazi, khona-ke unakho ncamashi. Awudingi ukuba uqagele ngakho. Isivele ikutshelile, ngu ISHO KANJE INKOSI. Khona-ke isivele Ikutshelile, khona-ke unghamba usho Ekushilo. Kuze kube yileyonkathi, unghamba futhi wenze konke ongakwenza, wenze ongakwenza wena uqobo, kodwa ungeke waqiniseka uNkulunkulu andukuba usesho njalo. Khona-ke uqinisekile.

16 Eteyipini ethi *Sikhathi Sini, Banumzane na?* Abaningi benu unayo iteyipu, niyabo. Bengingakhulumela imiMkhandlu yezikhulu zesonto nanoma yiyiphi enye indawo, futhi ngithi, “Ngu ISHO KANJE INKOSI. Ngizohlangana neziNgelosi eziyisikhombisa. Futhi kuzokwaziwa, amazwe onke, niyabo. Futhi ikhona into ezokwenzeka, ngokuba Yangitshela.” Nakho kwabakhona, niyabo, izinyanga ezintathu nje kamuva. Niyabo? Nazo zonke lezi ezinye izinto, nxa u... Nxa iNkosi ikukhulumile, kuzofanele kwenzeke.

17 Yingalesosizathu ngazi ukuthi iZwi laYo liphelele. Akunandaba ukuthi abantu ucabangani ngaLo, YiZwi likaNkulunkulu. [UMfowethu Branham umbambatha iBhayibheli laKhe—Umhl.] *Lelo* liqinisele, lowo ngu ISHO KANJE INKOSI. Niyabo, lokho kunjalo, futhi siyazi ukuthi lokho kuqinisele.

18 UJesu uyeza. Nini na? Angazi. Ngasiphi isimo, Uyoza kanjani na? Nginomqondo, kodwa a—angazi. Kulotshwe phakathi *Lapha*, Wathi, “Mina, uma Ngiphakanyiswa,” Uyodonsela wonke umuntu kuYe, futhi Uyobuya. Ngiyazi Uyeza. O, lokho kuqinisele. Futhi akunandaba kimi ukuthi kunini. Niyabo? Uma kukulobubusuku, noma uma kungonyaka ozayo, noma uma kuyiminyaka eyinkulungwane kusukela manje, uma nje Efika! NginokuPhila okuPhakade. Angisezukubuye ngiguge, ngizoba lapho nje nxa Efika. Yilokho kuphela. Lokho ngukuthi, niyabo, akunandaba kimi ukuthi kunini, kanjani, yiyiphi indlela Akwenza ngayo, uma nje ngilapho!

19 Futhi Wangithembisa ukuthi ngiyoba lapho, futhi Usevele Unginike ukuPhila okuPhakade, ngoba Wathi, “Ongemukela amaZwi aMi futhi akholwe NgoNgithumileyo, unokuPhila okuPhakade; futhi akasayikuya ekwahlulelweni, kodwa wedlulele ekufeni wangena ekuPhileni.” Lokho kungenele kahle. Khona lapho, lolo wuqobo lwami. Lolo wuqobo lwami. Wakwethembisa. Akukho-ndlela kukho ukuba kuke kuze kwehluleke. Kungeke nje kwehluleka, akungaphezu kokuthi uNkulunkulu angehluleka. Futhi akunakwenzeka ukuba uNkulunkulu ehluke. Leyo yinto eyodwa uNkulunkulu

angeyenze, ukwehluleka. Angehluleke. Anijabuli ngalokho na? [Ibandla lithi, “Amen.”—Umhl.] O, he!

<sup>20</sup> Nxa ngiqala ukubona iminyaka ibalwa yenyuka, futhi—futhi ngiqala ukubona izinkonzo ezimbili noma ezintathu ngosuku, kuqala ukungenza ngithi nje ukukhathala kancanyana, lapho kwakuvame ukungangikhathazi. Kodwa manje-ke ngiyacabanga, “Awu, kwenza mehluko muni na?”

<sup>21</sup> Kukhona engifuna ukunibuza khona. Singabafo basekhaya nje, ngakho ngiyafuna. Uma-ke uneminyaka engamashumi ayisishiyagalombili ubudala kulobubusuku, noma uneminyaka eyishumi nanhlanu ubudala kulobubusuku na? Uma uneminyaka engamashumi ayisishiyagalombili ubudala, futhi uphile kuze kube yilesisikhathi kusasa ebusuku, ubuyophila wedlule abaningi, abaningi abantwana abasha abaneminyaka eyishumi nesithupha. Senake nacabanga ngalokho na? Impela nizoba njalo. Nilapha ngenhloso, ukukhonza uNkulunkulu. Ngakho mehluko muni, ubudala obuyikho kini na? Khonzani uNkulunkulu nje.

<sup>22</sup> Uma uNkulunkulu efika kimi wayesethi, “Ngifuna uye emhlabeni,” futhi—futhi ngangiphezulu lapho Wayesethi, “yana emhlabeni, Ngizokunika isikhathi esiyiminyaka eyikhulu yokwazi, kodwa Ngifuna wabe iminyaka yakho—yakho. Yiyiphi iminyaka ofuna ukuyithatha, engamashumi amabili-nanhlanu yokuqala, engamashumi amabili-nanhlanu yesibili, engamashumi amabili-nanhlanu yesithathu, noma engamashumi amabili-nanhlanu yokugcina na?”

<sup>23</sup> Bengingathini na? Awu, uma ngizobeka isikhathi sami lapha ukuba ngibe, o, ngumdlali webhola lezinyawo noma umsubathi, noma okuthize, kungcono ngithathe amashumi amabili-nanhlanu okuqala. Uma ngizoba lapha ukuba ngibe ngumbazi, noma omunye umuntu onjalo, awu, kungcono ngithathe amashumi amabili-nanhlanu esibili. Kodwa uma ngifuna ukuyithathela ukukhonza iNkosi, ngizothatha amashumi amabili-nanhlanu okugcina, kusuka emashumini ayisikhombisa-nanhlanu kuya ekhulwini, ngoba, ngibe nokunqwabelwa kwalolo lwazi oluningi kangako, ngazi okuningi ngalo. Niyabo? Inqobo nje uma ngingama ngezinyawo zami zombili futhi ngihambahambe, kwenza mehluko muni ukuthi ngimdala kangakanani na? Ngilapha ukukhonza iNkosi, futhi yilokho. Amen. Lokho kungenele kahle. Wakwethembisa.

<sup>24</sup> Manje ngifuna ukunibonga nonke ngamunye, ngomusa wenu. Futhi ngithemba ukuthi, iNkosi ithanda, ukuthi—ukuthi futhi sizohlangana ndawondawo kulomhlaba; uma kungasekho lapha, siyobonana ngaphesheya. NeNkosi ibusise. Futhi ngifuna ukukhuleka phezu kwalamaduku. Sithi singangena nje eMlayezweni, asazi nje ngempela ukuthi kuzokwenzekani. Sazama ukubeka ubusuku obuthi abube bubili e...thathu,

cishe ubusuku obuthathu; bobuhlanu noma obuyisithupha, ubusuku obuhlanu, ngiyakholwa, iNkosi yasinika ubizo phakathi kwabantu, ukubizela abantu ngaphandle, lapho iNkosi yayibaphilisa khona. Sase-ke siba nobusuku obubodwa, izolo ebusuku, saletha wonke umuntu owayefuna ukukhulekelwa, sadabula ngqo emgqeni womkhuleko futhi sabakhulekela. Futhi bengithemba ukuthi angikehluleki nomaphi ukuzama ukwenza yonk'into engaziyo ukuthi yenziwa kanjani, ukuba thina sibe sesimweni sikamoya esingcono, nesimo somzimba, kulobubusuku, kunoma besinjalo ngenkathi singena lapha cishe ebusukwini obune noma obuhlanu obedlule. Uma ngehluleka, uNkulunkulu angithethelele, nani ningithethelele.

<sup>25</sup> Manje okoMlayezo wokuvala, futhi ngizozama ukukwenza nje kusheshe ngokukhulu okunokwenzeka, ngoba ngi—ngishumayela isikhathi eside. Futhi ngilitshelile ibandla lami, kanjalonjalo, ukuthi, ukuqala kokuqala konyaka, ngizokuzama. Ngikuzamile iminyaka engamshumi amathathu-nanhlanu edlule, selokhu ngibe senkonzweni, ukunciphisa ngisuka kuleli amahora amabili, kanjalonjalo, ngehlele emizuzwini engamshumi amathathu. Kodwa, nginensa kakhulu, angikwazi ukusho engifuna ukukusho, ngemizuzu engamshumi amathathu, yiyonanto kuphela. NginguMningizimu, niyazi, futhi ngakho ngi—ngifanele nje ngikwenze. Angikwazi ukucabanga ngakho ngisheshe kakhulu. Ngifanele nje ngilinde futhi ngibone. Ngifanele ngilinde kuYe, okwamazwi ami. Ngakho, kodwa ngi—ngi . . . inqobo nje uma ngingalinda kuYe, futhi nizongibekezelela nje.

<sup>26</sup> Manje asifunde omunye umBhalo, ngakho siyazi ukuthi lokhu akuyikwedlula. Futhi emva kokuba sesinombuthano wethu omncane wobungani nokuxoxa, ngaphambi kokuba sisondele kulengxenywe engcwele ngempela yenkonzo, siletha iSinkwa sokuPhila, ake sikhuleke nje futhi.

<sup>27</sup> Nkosi Jesu, manje singabaKubongayo. Sonke siphendukela kuWe, ukuba siKubonge ngalezizinsuku ezinkulu nobusuku benkonzo, inhlanganyelo ngaseZwini, nanabantu. Singababongayo, Nkosi. Imimoya yethu uphakanyisiwe, futhi sibonga kakhulu ukuthi sikwazile ukuhlala ezindaweni zaseZulwini kanye naWe. Futhi manje, Baba, ngalobu obukhulu nobusuku bokugcina bo—bomkhosi wothatando, kwangathi Ungama phakathi kwethu, futhi kulobubusuku, futhi umemeze, “Owomile, woza kiMi.” Siphe khona, Nkosi. Siyazi Uzosipha, ngoba Uyakwenza. Leyo yindlela yaKho yokwenza izinto, futhi Awuyiguquli neze. Futhi ngiyakhuleka, Nkulunkulu, ukuthi Uzohlephula iSinkwa sokuPhila, kithi. Kwangathi singakwazi ukwemukela leloZwi enhliziyweni yethu, elizovula umthombo wezibusiso kithi sonke. Busisa ukufundwa kweZwi, futhi ungisize njengoba ngizama ukuhlephula iSinkwa sokuPhila,

ebandleni, ngokwanoma yisiphi isidingo. EGameni likaJesu Kristu. Amen.

<sup>28</sup> Asiphenye e—eNcwadini yabaHluleli, abaHluleli bakwaIsrayeli. Futhi ngifuna ukuphenya esahlukweni 16 sabaHluleli, ukufunda ingxenye ye—yeZwi. AbaHluleli, isahluko 16, futhi ngifuna ukufunda amavesi 27 nelama 28.

*Manje indlu yayigcwele abesilisa nabesifazane; namakhosi onke omFilisti—amaFilisti ayelapho; ophahleni kwakukhona abantu kungathi abayizinkulungwane ezintathu abesilisa nabesifazane, bukela—ababekela kudlala uSamsoni.*

*USamsoni wakhala eNKOSINI, wathi, O Nkosi NKULUNKULU, ake ungikhumbule, ngiyakuncenga, ungiqinise, ngiyakuncenga, kube-kanye kuphela, O Nkosi, ukuba ngiphindisele kumaFilisti ngempindiselo ibenye ngenxa yamehlo ami omabili.*

<sup>29</sup> Ukubona okudabukisa kanje pho! Nalendatshana, ngizokhipha indikimba kuyo, ngiyibize ngokuthi: *Kanye Nje Futhi, Nkosi.* Kanye nje futhi!

<sup>30</sup> Kufanele ukuthi kwakuwusuku olushisayo. Babekade benomgubho omkhulu. Futhi kungenza ngiphatheke kabi, njalo uma ngicabanga ngakho, ngenxa yemvelo yalowomgubho wezenkolo. Niyazi, umgubho ulungile, kodwa kuhambisana nemvelo yomgubho. Nalona kwakungumgubho owodwa engikuzonda ngempela ukubhekisela kuwo. Wawusezweni lamaFilisti. Futhi ayegubha, kungenza nje ngiphatheke kabi ukukusho, “ukunqoba phezu kwezinceku zikaNkulunkulu.” Inceku kaNkulunkulu engalaleli yayilethe ihlazo phezu kweGama leNkosi, futhi yehlela ekwehlulweni, nalamaFilisti ayegubha i—isikhathi esikhulu sokunqoba, ukuthi owawo “unkulunkulu wenhlanzi wayethole ukunqoba phezu kwenceku kaJehova.”

<sup>31</sup> Uma leyo kungesiyo indikimba ukuqedela umhlangano ngayo! Kodwa ngizwe ngiholeleka, njengoba bengibuka ezinye izindikimba ezingamakhulu amahlanu noma ayisithupha ebenginazo lapho. Amehlo ami aqathakele phezu kwalendikimba lapha, ngase ngicabanga, “Ngikholwa ukuthi ngizovele nje ngixoxe ngaleyo isikhashanyana kulobubusuku.” Futhi mhlawumbe yilokho uMoya oNgcwele obungafuna sazi into ethize ngayo phakathi lapha. I . . . nge . . .

<sup>32</sup> Usuku olushisayo, ngiyakholwa, nemihlathelo wawusha emlilweni ngakulonkulunkulu omkhulu wenhlanzi, futhi kwakunamaFilisti ayizinkulungwane ezintathu ebuka phansi kwababili lapho bengena esitadiyamu esikhulu. Kufanele ukuthi sasifana nekhowe, indlela ababesakhe ngayo. Njenge, ngingathi, into ethi ayifane ne—nekhowe noma inkowankowane, sibhekiswe phezulu *kanje*, nezinsika ezinkulu zamatshe

ezimbili, noma—noma izinsika, ziphakamise isitadiyamu, njengoba sihlezi kakhulu njengalesisimo, mhlawumbe, ukuze abantu kulesisitadiyamu esikhulu bakwazi ukubuka phansi embungazweni owaqhubeka phansi kwiphansi elikhulu lendlu.

<sup>33</sup> Nophakimpi abaphucuke kakhulu bethamela lowomhlangano, namanenekezi abo ayefake ubucwebe obuhle lalisemhlanganweni. Futhi bonke bama masinya, ukuba bancike baye phambili, isehlakalo esikhulu sase sizokwenzeka nje. Sinakho ngezinye izikhathi, esikubiza, ngezanduleliso, ba... bese-ke kuba ngukwethulwa, isingeniso e—esehlakalweni esikhulu. Futhi babekade benombungazo omkhulu, njengoba benza ngezinye izikhathi, behlabela futhi bebulala, kanjalonjalo. Kodwa manje i—isehlakalo esikhulu sase sizokwenzeka nje, naso sonke lesisigejane somuntu odumileyo okahle, wazo zonke izi...wezifunda ezweni lamaFilisti. Basukuma, ngoba babe ngaba—ngabanenhlanhla. Babehlezi phezulu, kulesi esikhulu, besingasibiza ngokuthi, njengekhowe. Futhi mhlampe abampofu, kanjalonjalo, babephansi lapha kwi—kwiphansi lendlu. Kodwa bona babehlezi phezulu lapho ababengakwazi khona ukubuka kahle, futhi babone wonke umbungazo. Kwakuyi—kwakuyibhokisi labantu abadumileyo. Izinkulungwane ezintathu zabo! Umoya wawunuka iziphuzo, ukuzitika kwabadakiweyo usuku lonke, bephuza futhi begxaza amathe, futhi beqhubeka, indlela ukuxokozela kwabadakiweyo okungaba kanjalo. Futhi bonke basukuma, ngoba isehlakalo esikhulu—isehlakalo sase sizokwenzeka, futhi bancika bengama. Babefuna ukubuka kahle. Babengenakukwazi ukukugeja lokhu, ngoba lesi kwakuyisehlakalo esikhulu.

<sup>34</sup> Babonani na? Umfana omncane ehola impumputhe iphumela kwimaphakathi nephansi lendlu, emgubhweni kankulunkulu wenhlanzi, uDagoni. Umfana wahola le ekhubekayo, isigaxa senyama esiphuphuthekayo, impumputhe, siya esigxotsheni, futhi wama ngakuyo ngasesigxotsheni, ukwenza umdlalo.

<sup>35</sup> Ngakho lona nguSamsoni, indoda eyayiyi—yinceku egqamile kaNkulunkulu, manje umi lapho, ehliswe isithunzi, eyimpumputhe, eqedwe amandla, ihlazo. Yisithombe se—sesonakalisiwe, isizukulwane esicwilile. Yisithombe se—sesizwe esilahle ukubambelela kwaso kuNkulunkulu. Yisithombe sebandla esilahle ukubambelela kwaso eZwini likaNkulunkulu, ngoba yilokho uSamsoni ayekumele lapha. Ehliswe isithunzi, ephukile, wayesesimweni esibi kakhulu njengoba wayehlezi lapho, noma emi lapho, njalo. Ngakho ungazibonela yena emile, lendoda enkulu e, ngesinye isikhathi, eyayingakwenza; futhi lapha imi lapha kulesosimo, yehliswe isithunzi, njengoba ngishilo, yephukile, isifanekiselo engifuna ukusimemezela kulobubusuku. Lesisifanekiselo simele lona impela ihora manje esiphila kulo, isimo sebandla manje;



lephukile, liphumile eZwini leNkosi; lehliswe isithunzi, laphuma endaweni yalo. Nombuzo uyeza, namhlanje, isandla esilobayo sisodongeni futhi ubani ongasifunda na? Abazi lutho ngaso.

<sup>36</sup> Ake sithathe futhi sihlole imiqondo yalawomaFilisti. Lona impela igama lalendoda, uSamsoni, ngesinye isikhathi, wabangela sonke isizwe ukuba sithuthumele, ake nje uphathe uSamsoni, ngoba uNkulunkulu wayenaye. Nezizwe zazithuthumela ngenxa yalo impela igama lakhe.

<sup>37</sup> Leyo yindlela efanayo okwakuvame ukuba yiyo, iGama likaJesu Kristu, kodwa manje Selisetshenziswa njengezwi eliyisiqalekiso, amahlaya. Lapho akusabonakali kusenenhlonipho kuLo. Kanti, leloGama liphezu kwamagama onke ake ethiwa ezilimini ezisazofa. YiGama lokuthi ngisho Liphakanyiselwe phezulu kakhulu ngaphezu kwamagama onke aseZulwini, onke amagama aphezu komhlaba, nawo wonke umndeni oseZulwini nasemhlabeni weThiwa ngaLo. Futhi nokho umuntu uLithatha ngamazwi esiqalekiso, amalunga ebandla aLisebenzisa emahlayeni, nabaholi abaningi bezenkolo bayaLihlambalaza ngezivumokholo zabo. Yingalesosizathu sehliwa isithunzi, ebusweni bobukhomanisi, ubuRoma, nobuProtestane, nezinto evuka emhlabeni namhlanje. Futhi yingalesosizathu sehliwa isithunzi. Besifanele sizazi lezizimpiculo. UNkulunkulu unayo eNcwadini yaKhe, zalolusuku, kodwa siye kwenye into, sakhohlwa ngaLo.

<sup>38</sup> Amaningi alamaFilisti, lapho ema lapho, alawomaqhawe amakhulu, akungabazeki... Omunye wamemezela, ukuthi, "Isehlakalo esilandelayo nguSamsoni." Amaningi alawomaqhawe, efake ubucwebe bawo obuhle nabesifazane abapholishile, babuka ngale kwesibambelelo futhi bakhumbula bebona uSamsoni ema ngendlela ehlukile, ngesinye isikhathi ngenkathi uMoya weNkosi wawuphezu kwakhe; emi nomhlathi womnyuzi, ezandleni zakhe, nenkulungwane yamaFilisti elele emzunguzile. Futhi ayegijimele emadwalweni ndawo ndawo, uku yokhosela.

<sup>39</sup> Ngenkathi indoda yacosha umhlathi womnyuzi owawukade ulele ogwadule, noma ngubani uyazi ukuthi ukushaya okukodwa edwaleni kumbe noma yini, ngalawomhlathi, laliyowuvithiza ube yizicucu. Nalezozigqoko zezivikelo, ezinye zazo sasiyi intshi, kuya e intshini nohrafu, ubugqinsi, bethusi. Nalendoda yayingesilo isosha, futhi yayingesiyo indoda eqeqeshelwe u—umkhonto. NamaFilisti enebhantshi lensimbi, isevatho sensimbi esifakwe izintambo zokubopha kwagamanxa, kugamanxe njengefastela elingongcwecwe, nensimbi evimbela imikhonto nezinto ekuwashayeni; kanjalo nezigqoko zezivikelo, nanezihlangu, nanemikhonto. Futhi akaka lendoda, uSamsoni, futhi acabanga, "Izinkakha ezinkulu zempi ziyokwazi ukubamba lendoda."

<sup>40</sup> Futhi wayengenalutho esandleni sakhe. Futhi wathola omdala umhlathi owomile womnyuzi, futhi uqala ukushaya, ngakwesokudla nesokunxele, waze washaya walahla phansi amaFilisti ayiNkulungwane. Ngani na? IBhayibheli lathi, “UMoya weNkosi wawuphezu kwakhe.”

<sup>41</sup> Nangu wayemile, ehlukile manje. Wayeseyidalulile imfihlo yakhe. Futhi babemkhumbula ngokucacile.

<sup>42</sup> Kungahle ukuba kwakukade kunelinye iqembu phezulu lapho, elalisakhumbula ngobunye ubusuku ngenkathi uDelila wayekade emthakathile em—mzini wase—waseGaza. Futhi babevale amasango abo amakhulu, mhlawumbe lisinda ithani noma ngaphezulu, uphisi, amakhulukazi amasango ethusi ukuya emzini, ayekade enemigoqo yezizimbi ezaziya emuva zingene emadwaleni futhi zifaswe, ngamahinjisi anjalo ngezinto ezinjengalezo ngangokuthi besingeke saba nelinjalo namhlanje. Futhi bathi, “AmaFilisti mawabe phezu kwakho, Samsoni.” Namaningi amasosha emi ekake isango, futhi lingenakukhuluma, lapho ayekwazi ukugqabula izintambo futhi ehle. Futhi ayehlakazeka njengesixukwana samakokoloshe ngesikhathi sasebusuku, uma kukhanyiswa ilambu. UMoya weNkosi uphezu uphezu kwakhe, welula isandla wayesedluthula elinye isango walikhipha, wayesedluthula elinye walikhipha, wayeselibeka ehlo mbe lakhe wayesenyuka igquma, wayesehlala phansi. Ayesakukhumbula lokho. “Iqhawe elinje pho,” amaningi awo ayesakukhumbula lokho, kokumbona esekunqobeni okukhulu, “kodwa mbukeni manje!”

<sup>43</sup> Leso yisithombe sebandla. Ngingafunda eBhayibhelini, ngebandla ngenkathi kuqala lisagwaliswe ngoMoya oNgcwele, izibonakaliso ezinkulu nezimanga zaziphelekezela imihlangano yabo. Singakhumbula eminyakeni embalwa eyadlula, iminyaka engamshumi amane noma amashumi amahlanu eyadlula, ngenkathi ibandla lisagwaliswe ngalawoMandla afanayo. Kodwa libukeni namhlanje, limi lihunduliwe. Ikhona into elihhundulile, into efanayo eyahhundula uSamsoni, konke kwabangelwa ngukulalela owesifazane owamthatha wamngenisa. Nokwahhundula ibandla, ngukulalela isimo salowo wesifazane ohleliwe, lowoJezibele omdala. Yona impela into uSamsoni ayevuselwe ukuyehlula, yayisihlule yena. Nebandla lePentecostal, kulobubusuku, limi kuleyomizila efanayo. Yona impela into elavuselwa ukuyehlula, ubuhlelo, seliziqembule lona uqobo labuyela kubo futhi, namandla alo awasekho. Kunjalo. AMandla eNkosi alishiyile.

<sup>44</sup> Besifanele sazi ukuthi ngaso sonke isikhathi, ngomlando, ukuthi ibandla like laze lahlela, uNkulunkulu wayelishiya ngayo leyonkathi. Lawa futhi alizange libuye livuke. NePhentekoste yayiyinto eyaphuma ehlelweni, kodwa, okwakuyikho, sazithathela ubuholi obenziwe ngumuntu esikhundleni sikaMoya oNgcwele.

45 Futhi yilokho impela okwenziwe nguSamsoni. Kucabangeni, ukuthi yini efanele ukuthi yedlula emqondweni waleyondoda isami lapho. Ifanele ukuthi yacabanga ngakho konke ukunqoba okukhulu uNkulunkulu ayemnike khona, izinto ezinkulu uNkulunkulu ayezenzile ngaye futhi enzela yena; nokuthi kanjani ukuthi, ngenkathi esenoNkulunkulu, amandla oMoya waKhe, nenjabulo nokuthula ayenakho esenoNkulunkulu, nangoNkulunkulu nabantu baKhe. Ukuthi uSamsoni wayehluleke kanjani kuYe! Manje, sona impela isizwe uSamsoni ayevuselwe ukusibhuhhisa, sase simbophile.

46 Futhi yona impela into uNkulunkulu ayivusela iPhentekoste ukuba liyenze, isibabophile, yahhundula inhlanganyelo, yahhundula amandla; ukuqophisana, ukukhathazeka, amalunga asivivi. Izinto ezinhle, ezinkulu, yonk'into, kodwa bebeyoba ngcono uma be—uma bebeyoba nesigubhu seSalvation Army esidala, noma isiginci esidadlana, ezansi ekhoneni ndawondawo futhi. Ngingaqoka ukuba nakho kanjalo, kunoma sibe nezindlu zethu ezinkulu zamasonto eziphethwe ngababhishobhi esizitholayo, zibiza izigidi zamadola.

47 Kodwa nango wayemile. Wayehlulekile. Manje wayeseyisiboshwa saso impela isizwe uNkulunkulu ayemvusele ukuba asibhuhhise.

48 Babemenzisa amaqhinga, ukubabungaza. Futhi yilokho kuphela okuyikho namhlanje, omunye umkhutshana omncane ukuzama ukubabungaza.

49 Wavumela owesifazane amyenge eZwini likaNkulunkulu elithenjisiwe! Leyo yinto efanayo eyenziwa yibandla, livumele owesifazane, uJezibele, “unina wezifebe,” omelwe eSambulweni 17, wabayenga babuyela ngqo ebuhlanzweni abaphuma kubo. Njengoba kusho iBhayibheli, “Njengengulube, ibuyela ekuzibhixeni kwayo, nenja ebuhlanzweni bayo.”

50 Futhi inqobo nje uma leyongulube ihlala iyingulube, iyo, imvelo yayo iyingulube, iyobuyela ngqo ekuzibhixeni. Futhi, wena, indlela kuphela oyoyivimbela ngayo emgodini wodaka ngokushintsha imvelo yayo.

51 Yileyondlela kuphela ozoze uthole ngayo noma yimuphi umehluko ebandleni namhlanje, lizofanele libe noguquko lwemvelo. Futhi esikhundleni senqubo ethize yobufundisi ihamb'ihola abashumayeli, kuyothatha uMoya oNgewele, ngeZwi, ukubahola babuyele kulowomoya owesaba uNkulunkulu futhi. Kunjalo. Umainja ihlanza futhi kwamenza wagula esiswini sakhe, okokuqala, akuyikumenza agule futhi na? Futhi uma uNkulunkulu esibize saphuma kwemfucumfucu enjalo, ngoba . . . awu, akuyikwenza into efanayo futhi na? Beseke sibuyela singene kuyo ngqo, into efanayo. Akufanele neze kwenziwe.

<sup>52</sup> Lenqubo kaJezibele, manje baphuphuthেকে ngokukamoya, ngiyasho, eZwini likaNkulunkulu, bejoyina bona uqobo bengena eMkhandlwini wamaBandla. Yonk'into, ukufundisa ivangeli kwethu okukhulu, sizofanele silahlekelwe yilungelo lalokho, ukuba sibe yinhlango. Isizathu, zonke izinhlango engekho kuloMkhandlu wamaBandla, nginephepha ngakho, ukuthi ngisho noma ngabe ibandla lakho lingekho kuloMkhandlu wamaBandla, ngesikhathi senkathazo, bangasebenzisa ibandla lakho ukubekelela izinhlamvu zezibhamu kumbe noma yini abafuna ukuyenza. Futhi uma noma yimuphi umuntu ebanjwa enomkhuleko kanoma ubani, ngaphandle kokuzingenisa phansi kwaloMkhandlu wamaBandla, angadutshulwa, njengokweyisa inhlango yamazwe. Kunjalo. Nginamaphepha ngakho, avela eWashington. Wena, bazoniphoqela kuyo. Yingakho bengimelene nalenqubo yenhlango. Yilokho. Ngadingeka ngizithulele ngayo iwuphawu lwesilo, kodwa sekuleyithi ngokwenele manje ukuthi usungaze wazi ukuthi yiqiniso. Ehhe. Niyabo? Yilo. Yilokho impela.

<sup>53</sup> Manje yenzeni na? Ilethe ibandla, yaliphuca amandla alo, akukho lutho kuphela igama, kukuveza isithombe impela eSambulweni 3, uNyaka weBandla laseLawodikeya, uKristu olahliweyo, futhi engaphandle. Impela. Ngani na? Lenza impela nje njengoba kwenza unina, labuyela kwelobuhlelo. IPhentekoste, izalwa ngaphandle kwelobuhlelo, lizalwa ngaphandle kwalokho; futhi bathi nje bangathola isigebane sabantwana bengena bevela esikholeni esithize, futhi badingeka babenamakholoji nezinto, esikhundleni samakamelo aphezulu. Futhi manje, amaningi amabandla amakhulu, indoda izodingeka iphase ukuhlola kwesazi sezifo zengqondo ngaphambi kokuba ivunyelwe ukuba ibe yisithunywa senkolo saphesheya kwezilwandle. IBandla lokuqala lalingadingeki ukuba lihlale, ukuhlola kwesazi sezifo zengqondo, kodwa babedingeka bedlule ekuhlolweni kweGazi likaJesu Kristu, okwenza umehluko.

<sup>54</sup> Qaphelani, uSamsoni unikela ngemfihlo yakhe kuDelila. Ekugcineni wamthanda wayesembambatha, wayesemtshela ukuthi wayeyindoda ehle kanjani, ukuthi wayemthanda kanjani, waze wathola lapho imfihlo yayikhona, wase-ke emphungula imfihlo yakhe.

<sup>55</sup> Futhi yileyo ndlela impela umama Zezebele omdala enze ngayo ibandla lamaProtestane, ligundiwe. Futhi manje axegisa ezimfundisweni ezincane ezimbalwa abathi banazo, ukuze babe nobunye phezu kwezwe. Nendawo yokuqala ibandla elathola khona amagoda alo esephunguliwe kwakuseNayisiya, futhi lizowaphungula futhi selokhu libe lapha. Leyo yimfihlo yalo, yiZwi. "Uma nihlala kiMi neZwi lami likini, ningacela enikuthandayo, niyokwenzelwa khona." Niyabo, yilapho elahla khona imfihlo yawo. Manje abukeni, ehluliwe

njengoba wayenjalo nje uSamsoni. Abefundisi, esikhundleni sokuzalwa . . .

<sup>56</sup> Njengoba u David duPlessis asho ngesinye isikhathi, “UNkulunkulu akanabo abazukulu bephentekoste.”

<sup>57</sup> Kodwa yileyondlela osho ngayo, “Umama wami wayengowephentekoste. Wayeneshlakalo. Wenza *lokhu*. Ubaba wami wenza *ukuthi-no-kuthi*.” Lokho akuhlangene ngalutho nawe. Uzofanele ube nento efanayo.

<sup>58</sup> Manje sinamakholiji achamusela abefundisi bethu, futhi sakha amakhulu kakhulu ngaso sonke isikhathi. Futhi—futhi sinezitshudeni zokwazi ngezifo zengqondo. Nalokho kulungile uma ufuna ukufundisa ulwazi ngezifo zengqondo, kodwa anginandaba nolwazi lwezifo zengqondo. Ngifuna nje ukwazi uJesu Kristu, yilokho kuphela engi—engi . . . kuphela engifuna ukukwazi, nguYe. Manje sithola ukuthi sinakho. Impela kuzofanele kufeze isiprofetho sikaThimothewu wesiBili 3, lapho beyoba, “sivivi,” niyazi, “abanamawala, abakhukhumele, abathanda injabulo kunokuthanda uNkulunkulu, nabangenakuthuliswa, abangenabumnene, na—nabanolaka, nabangathandi okuhle.”

<sup>59</sup> Kwenzeni kithi na? Kwenze cishe impela abesifazane bakithi bePentecostal baba ngukubukisa kweHollywood. Kunjalo. Kwakuvame ukuba yiphutha ukuya ezithombeni, ibhayisikobho. Kodwa manje, niyazi, udeveli wabashaya nje kulokho, wakufaka ngqo endlini. Niyabo? Kunjalo. Kwakuvame ukuba yiphutha ukukwenza. Kwakuvame ukuba yiphutha kodadewethu ukugunda izinwele zabo noma ukugqoka izingubo ezimfishane. Kodwa manje akusesilo, hhayi ngendlela yamaPentecostal yokucabanga, ehlanganweni yabo. Kodwa kusalokhu kuyiphutha, ngeZwi likaNkulunkulu! Kodwa, niyabo, banamandla abo—abo—abo—abo asephunguliwe. Ehhe. Niyabo? Futhi manje-ke bathi, “Awu, ibandla lethu likholwa ukuthi . . .” Anginandaba ukuthi ibandla lakho likholwani. Kuyilokho okwashiwo nguNkulunkulu! Yingalesosizathu ema, namhlanje, engenampendulo.

<sup>60</sup> Yileyondlela impela uSamsoni ama ngayo. USamsoni wayeyinto efanayo. Ufanele ukuthi wacabanga ngeziphosiso zakhe, lapho emi lapho. Angikholwa ukuthi indoda yayingama lapho futhi icabange ngokusile, kodwa eyayingakucabanga, yazi, nansi isilapha manje, iba nje yi—yi—yisikhubekiso. Isimo esinje pho, indoda enkulukazi imi lapho! Yonke indoda eyake yaba kuyo, ngalokho engikubiza ngemisipha, yonke yayilapho. Yayisalokhu inayo imisipha yayo. Yayisalokhu inayo imisipha yayo emikhulu, izinkonyane zayo eyayinazo. Yayinezibhakela ezinkulukazi. Yayisalokhu mhlawumpe inkulu nje njengoba yayilokhu injalo. Ngokukhuluma ngokusobala, ibandla lamaPentecostal likhulu kakhulu

kaninginingi kunoma lake laba njalo, kodwa wayekuphi uNkulunkulu na? Yilokho-ke. Yebo. Lapho emi lapho, ekhumbula iziphosiso zakhe, wakhumbula ukuthi kwabangelwa yini kuqala. Okwakubangela, kuqala, kwakungesiwo ngempela amehlo akhe emvelo akhishwayo, kodwa kwakungukubona kwakhe kokomoya okwakhishwayo, ukuthi wavumela uDelila wameshelela kukho.

<sup>61</sup> Futhi yilokho okuvimbele ibandla namhlanje, ngukuthi, ukubona kokomoya kweZwi likaNkulunkulu kushintshaniswe nesixheke sezivumokholo. Yileloso udeveli analo. Into yokuqala angayenza, ngukukhipha amehlo akho, akutshele, “Yisigejane sabagingqiki abangcwele,” akutshele, “*Yilokhu, lokho*, noma *okunye*, noma omunye umnyakazo kadeveli, noma ngukufunda ingqondo, noma into ethi ayibe njalo.” Uma engahle abhoboze amehlo akho awakhiphe, usebumnyameni.

<sup>62</sup> Futhi qaphelani isicelo sokuqala sikaSamsoni emkhulekweni wakhe, “Nkosi, ukuba ngiphindisele ngamehlo ami omabili!” Wayazi ukuthi yilapho inkathazo yakhe ivela khona. Qaphelani, amagoda akhe ayesekhulile, kodwa wayephuphuthekile. Wayedingeka abhadazele, zonke izinsuku zokuphila kwakhe. Wayephuphuthekile.

<sup>63</sup> Singahle sibe nezemishini ezinkulu njengoba sasilokhu sinazo, namaningi impela amalunga; kodwa kusiza ngani, uma uphuphuthekile kuyo impela into eqhubekayo phambi kwakho, futhi ungenakuyibona na? Okwenzeka khona lapha, usuku nosuku, kanye nabantu, uMoya oNgcwele uzembula Wona uqobo, nabantu abakuboni. Lokho ngukuphuphutheka, ukuphuphutheka kokomoya!

<sup>64</sup> Bama futhi babukela uJesu enza izimangaliso, kanjalonjalo, futhi ezimemezela Yena uqobo ukuthi unguMesiya, futhi babengakuboni. Wathi, “Banamehlo, kodwa ababoni.” Babephuphuthekile.

<sup>65</sup> NoSamsoni wayephuphuthekile. Kodwa nakhu uSamsoni akuqondayo, ibandla elingakaze lifike kukho okwamanje, wayazi ukuthi kwakunokwenzeka abuyele emuva futhi.

<sup>66</sup> Ukuba ibandla kuphela belingazi lokho kuphela, ukuba nokwenzeka, kodwa abantu banamuhla ababonakali bewubamba umbono okwamanje. Ababonakali bekubamba, ukuthi kunokwenzeka. Akuveli. Ungamemeza kaningana, ushaye izandla zakho kaningana, noma usine kaningana, lokho akusikho. Qhabo. Kungukubuyela eZwini; kunokwenzeka ukubuyela emuva nokuthola iZwi ngaphakathi futhi. NaLedlula lapho. Qaphelani, bahlala baqine. O, impela, bashaye ihlombe na? Yebo, mnumzane. Kodwa, niyabo, lokho konke yimikhumbi, ingenahange.

<sup>67</sup> Ngibabonile abahedeni beshaya ihlombe, benze ukusina, bakhulume ngezilimi, futhi benze zonke lezozinto, futhi

bakuhumushe, kodwa babengabahedeni baseAfrika. Impela. Ngibabonile bebeka ipensela phansi, naleyonyangamthakathi yama lapho yase yenza lelopensela ukuba lisukume, lase ligijima lehla lenyuka endaweni phezulu lapho, bese libuya lase lidlala, njengokuthi, “ukushefa nokugunda izinwele, izincezu ezimbili,” lase lidweba ulimi olungaziwa lase lilubhala, nomunye wazo wama lapho, eluhumusha. O, he!

<sup>68</sup> Ungeke wethembela kulokho. Abaningi babo bakhuluma ngezilimi futhi baphika yona impela imigomo kaJesu Kristu. Ngike ngathatha iBhayibheli lami, ngalenekele indoda ngqo; yona imi lapho, ikhuluma ngezilimi. Futhi ngithi, “Mfowethu, yiLokhu impela.”

<sup>69</sup> “Angifuni ngisho nokuLibona. Udumo kuNkulunkulu! Ngiyazi ukuthi uJesu wathini, anginandaba nakho konke okwaLo. Haleluya! Udumo kuNkulunkulu,” kanjalo. Ngani, indoda eyofulathela iQiniso futhi empeleni yembathe idili elinomsindo kanjalo, ukuba ivimbele ukubona iQiniso, lokho ngukuzenzisa, nezimpakamo zakho, ngenxa nje yokuthi yayizodingeka iyeke ikhadi layo lenhlangano uma yemukele lokho okwakuliQiniso. Lokho kubi ukwedlula uSamsoni. Qaphelani, kodwa abaLibambanga. Bahlala baqine.

<sup>70</sup> Manje, o, impela, sinemibuthano emikhulu, “imihlangano,” sikubiza kanjalo, izimvuselelo ezibe ngezezwe, kanjalonjalo, zonke zigcwele okucwebezelayo, impela, izinto ezinkulukazi, nesikhangiso esikhulu, “Indoda enomlayezo wehora, noS’*bani-bani* noS’*bani-bani*.” Sinakho konke okwalokho, kodwa uphi uNkulunkulu na? Lokho, yileyo nto esiyibhekile, uphi uNkulunkulu na? Omkhulukazi uphisi wokubukisa kwezifundiswa ezinkulu, umuntu mumbene onemfundo eyenele ongeke. . . osebenzisa igama uhhafu wabantu obungeke uqonde ukuthi ubethini, kodwa nokho unesiqu sokuhlonishwa, nesiqu, nesiqu, nesiqu, ukuthi angenza incwadi yenkonzo futhi ahlanganise amagama ndawonye, futhi ame ngokuphelele kakhulu aqonde, futhi athi “amen” kunjalo impela, futhi ajike njengendoda yezempi, asuke emsamo. Kodwa uphi uNkulunkulu na?

<sup>71</sup> USamsoni wayeme kuleyondawo ngesinye isikhathi, qobo lwakhe, futhi wayewazi amandla kaNkulunkulu, kodwa manje wayesephuciwe lezozinhlalhla. Wayesalokhu emkhulu nje njengoba wayelokhu enjalo, kodwa uNkulunkulu wayengekho lapho.

<sup>72</sup> Sinenqwaba yalokho namhlanje. Kubi kakhulu ukuthi sinakho, kodwa sinakho. Manje siyaqaphela. Kodwa akuwubuyisi uMoya kaNkulunkulu. Manje, into yakho ingukuthi, abantu abavumi ukukhokha inani ukuba babuyele kuLokho. Ngikholwa ukuthi uNkulunkulu uhlala efana nje njengoba wayelokhu enjalo. Kodwa, into yakho ingukuthi,

abantu usongeleke kakhulu ezweni, nezwe kubo, sebeze nje banenkolo eyenele nje ukubenza babe ngabokuhawukelwa. Kungekho okwenele ukuba ngempela baqaqake baye kuNkulunkulu bese unikela yonke inhliziyoyakho kuYe, kodwa okwenele, “Ya, ngiya esontweni. Impela, ngiyakujabulela ukucula okumnandi nokushaya ihlombe. Ya, ngiyakuthanda lokho, niyabo.”

<sup>73</sup> Kodwa uma sekwehlela ngqo ekukwenzeni othi uyakukholwa, futhi uvuma ukuvuma iphutha, abakwenzi. Nje akukho lapho. Abanakho. Awu, lokho ngukuhlabele kwangempela. Yilokho esikudingayo. Kade sakushiya lokho, kudala, futhi sakushintshanisa. Umkhuleko, no—nokuvuma, nokuhlabele, sikushintshanise namadlingozi, ukuqhaqhaqazela, noma ukudlukuzeka, noma ukugxuma phansi phezulu. Yingalesosizathu kungekho ukubambelela uqine, ngoba akukho lutho lapho lokubabamba, uze ufike phezulu kwezisekelo zeZwi likaNkulunkulu, zosizi lokumesaba uNkulunkulu, usulungele ukuphenduka futhi ulungise noma yini, futhi wenze okufanele, usulungele ukuphila ngokufanele. Anginandaba ukuthi abantu bathini, kumbe noma yini enye, uphilela okungokwakho, okukaJesu Kristu nalokho Akusho. Bese-ke uthatha ibandla elinjalo, libuya, kunokwenzeka ukuba libuye. Kodwa abavumi ukukwenza.

<sup>74</sup> USamsoni wakhuleka kahle, “Nkosi, mangife nalamaFilisti.” O, he! Niyabona ukuthi kuzombiza ini na? Uma-ke uNkulunkulu ephendula umkhuleko wakhe? “Mangife.” O! Ngiyakuthanda lokho.

<sup>75</sup> Ngabe kwakunguPatrick Henry owathi, “Nginike inkululeko noma nginike ukufa na?” Kunjalo.

<sup>76</sup> Kulungile, lokho ngukuthi, inkululeko noma ukufa! Kubuyela kuNkulunkulu, noma—noma ukufa. Sizokwenzenjani na? Senza mkhutshana muni na? Sizama ukudlalani, ubuKristu na? Uma uMoya oNgcwele usenguMoya oNgcwele owehla ePhentekoste, Usenza izinto ezifanayo Owazenza ngaleyonkathi. AMandla afanayo, uMoya ofanayo, Uyosebenza ngendlela efanayo. Asiwudingi umkhandlu wamabandla. Sidinga iBhayibheli libuyele emnyakazweni. Kunjalo impela.

<sup>77</sup> Manje sithola ukuthi uSamsoni wakhuleka kahle, “Nkosi, mangife naso isitha,” afe esitheni esasimthole ngaleyondlela. Uma kukhona noma yini abantu abebefanele bayikhulekele, kulobubusuku! Futhi sibona into eyenze lokhu, ngukudeda eBhayibhelinini, baye esivumwenikholo. Manje-ke, yifa nento, phuma kuyo! Yifa kuyo. USamsoni wavuma ukukhokha inani ukuba athole Amandla kaNkulunkulu abuye futhi. Kunenani elifanele likhokhelwe Wona, kodwa, namhlanje, abantu ababonakali bekwenza.



<sup>78</sup> O, sizwa imvuselelo, impela. Yebo, sinemvuselelo yehlelo, kungeniswa amaningi amalunga, nezinto ezinjalo. Kodwa bukani izimilo, sibola njalonjalo. Bukani ukuthi baqhela kude kude kanjani kuNkulunkulu ngaso sonke isikhathi, beqhela eZwini. Futhi manje uma bengena futhi bangene eMkhandlwini wamaBandla, ngani, bemukele umbulali omkhulu ukwedlula bonke izwi lebandla elinaye. IZwi uNkulunkulu abashiyela lona, bakwedlula konke okwaLelo. Ungeke wafundisa leloBhayibheli; ufanele ufundise isivumokholo sabo. Nakho-ke.

<sup>79</sup> USamsoni wayazi into eyodwa, futhi angazi noma ngabe ibandla liyaqonda yini namhlanje. Wayazi ukuthi isimo sakhe sokuhlubuka sasingenakubhekana nenselelo yehora. Futhi ngiyazi, namhlanje, ukuthi isimo sokuhlubuka kwebandla singeke sabhekana nenselelo yalelihora. Futhi kuzoba kubi kakhulu. IBhayibheli lathi, “NjengoJane noJambre bamelana noMose, bayoba njalo nabo; abantu abonakele ingqondo, abehluleka eNkolweni.” Bangacishe impela bazifanise naKho nse.

<sup>80</sup> UMose wehla nomyalo wakhe ovela kuNkulunkulu, nenduku esandleni sakhe. NoNkulunkulu wathi, “Wenze *lesi* isibonakaliso phambi kwabo. Futhi uma bengayikulalela lokho, khona-ke wenze *lesi* isibonakaliso phambi kwabo. Futhi uma bengayikulalela lokho, khona-ke Ngiyakuba nawe, Ngiyokunakekela okusele kwakho.”

<sup>81</sup> Awu, uMose wehla nesibonakaliso sakhe sokuqala. Futhi, wathi nje angasenza isibonakaliso sakhe sokuqala, kwabakhona abazifanisayo ndawo zonke, benza into efanayo. Kodwa uMose akazange aqophisane ngakho. Wama wathula, ngokuba wayazi ukuthi kwakunguNkulunkulu owamthuma. Sizoba nakho lokho kuphinda futhi ngezinsuku zokugcina, khumbulani. Niyabo?

<sup>82</sup> Nesimo sethu sokuhlubuka manje asizukubhekana nenselelo yehora, nokho lonke uhlaka olukhulu lulapha. Kunamaningi amaPentecostal ezweni namhlanje kunoma ake aba khona, esazi ngawo, amaningi amakholwa amaPentecostal. Kunjalo.

<sup>83</sup> Niyazi, i*The Sunday Visitor*, iphepha lamaKatolika, iphepha langeSonto elithiwa i*The Sunday Visitor*, ngikholwa ukuthi cishe eminyakeni emibili edlule, yenza oluny’uhlobo lwesitatimende olunjengalesi. Wathi, “Ibandla elikhula ngokushesha ukwedlula onke ezweni amaPentecostal.” Wathi, “Ngonyaka odlule, ibandla eliKatolika labhala phansi abaphendukile abayisigidi, baya ebuKatolikeni.” Kodwa wathi i...Lobo yibo bonke ubuKatolika. Kodwa wathi, “Ibandla lamaPentecostal lodwa, kulo uqobo, labhala phansi isigidi esisodwa, izinkulungwane ezingamakhulu amahlanu.”

<sup>84</sup> Manje uhlaka lulapho, kodwa asinawo amandla esasinawo siseyidlanzana. Konke ukuba yisigaxa esikhulu kukaSamsoni kwama lapho, kodwa ayekuphi Amandla eNkosi na? Yebo,

inqubo yobuhlelo ayiliqinisekisi iZwi leNkosi. Kunjalo. Manje qaphelani.

<sup>85</sup> Ngangikhuluma nompristi owakhe ngaphandle kwendlela engumhubhe ukusuka kimi, ibandla iSacred Heart.

<sup>86</sup> Ciske sekuphele inyanga, selokhu kuvele loludaba, umshumayeli oyiLuthela wayenompristi webandla eliKatolika, ibandla iSacred Heart, enhla ukuyomshumayelela epulpiti lakhe. Futhi u—umpristi oyiKatolika wayenomfundisi wamaLuthela ezansi ukuba ayomsholo imisa. “Ukushintshisana ngepulpiti,” isiqephu esikhulu ephepheni. Ya. Impela. O, he, uma noma ubani ubengakubona lokho futhi kunga... Uma ningenakukuqonda lokho, awu, impela ni—ni—niphuphuthetheke ngokomBhalo. Niyabo? Yebo.

<sup>87</sup> Ngakhuluma nalompristi. Wayesethi kimi, wathi, “Ngifuna ukukhuluma nawe, Mnumzane Branham.”

Ngathi, “Kulungile.”

<sup>88</sup> Wayesethi, “Wayibhaphathiza lentombazane kaFrazier, egama linguMary Elisabeth Frazier na?”

Ngathi, “Yebo, mnumzane, ngakwenza.”

Wathi, “Umbhishobhi ufuna isitatimende sakho esisayiniwe ngakho.”

Ngathi, “Ngiyaqonda ukuthi—ukuthi yaphenduka yaba yiKatolika.”

<sup>89</sup> Wayesethi, “Yebo,” wathi, “ibuyela ebandleni likanina.”

<sup>90</sup> Ngase ngithi, “Yebo, mnumzane,” ngathi, “unina wayengitshela ngakho.”

Wathi, “Yebo, unina akakuthandanga kahle hle.”

<sup>91</sup> Ngathi, “Ya, unina wangitshela ‘angaqoka ukuhamba nayo aye ethuneni.” Ngase ngithi, “Ngokukhuluma ngokusobala, yilokho ayekwenza.”

<sup>92</sup> Futhi ngakho washo, wathi, “Ngifuna usayine lesitatimende.” Wathi, “Wayibhaphathiza na? Wayibhaphathiza kanjani na?”

Ngathi, “Ngombhaphathizo wamaKristu.”

<sup>93</sup> Wayesethi, “Ngiqonde ukuthi *kanjani*, mnumzane na? Wayifafaza, wayithela, noma wayicwilisa na?”

Ngathi, “Umbhaphathizo wamaKristu ungukucwilisa.”

<sup>94</sup> “Ehhe,” wathi, “kulungile.” Wathi, “Manje, wena, wayicwilisa-ke eGameni likaYise, iNdodana, noMoya oNgcwele na?”

<sup>95</sup> Ngathi, “Yebo, mnumzane, lowo nguJesu Kristu, lelo yiGama likaYise, iNdodana, noMoya oNgcwele. Yileyondlela enga—ngayibhaphathiza ngayo.”

96 Wayesethi, “Wayibhaphathiza eGameni likaYise, iNdodana, noMoya oNgcwele na?”

97 Ngathi, “Yebo, mnumzane. Angizange ngiwabize lawomazwi, manje. Ngayibhaphathiza eGameni likaYise, iNdodana, noMoya oNgcwele, elingu ‘Jesu Kristu.’”

98 Wathi, “Yebo, mnumzane, ngiyabona,” wayesekubeka phansi kanjalo. Wathi, “Uyazi, yileyondlela ibandla eliKatolika lasekuqaleni elalibabhaphathiza ngayo.”

Ngathi, “O, kunjalo na?”

Wayesethi, “Ya, yileyondlela.”

Ngathi, “Kwenzekani na? ‘Babegijima kahle.’”

99 Wayesethi, “Awu,” wathi, “uyabo,” wathi—wathi, “uyalikhohlela iBhayibheli. UNkulunkulu usebandleni laKhe.”

100 Ngathi, “UNkulunkulu useZwini laKhe, mnumzane, iZwi laKhe.” Ngathi, “Uthe uPetru wayenguphapha wokuqala.”

Wathi, “Wayenguye.”

101 “Awu,” ngathi, “manje-ke uma ibandla eliKatolika lizosho konke okwamamisa alo nge—ngesiLatini, kanjalonjalo, lapho elingeke lashintsha khona; manje-ke wathini uphapha wokuqala, eZenzweni 2:38, lapho khona athi, ‘Phendukani nibhaphathizwe, yilowo nalowo, eGameni likaJesu Kristu kukho ukuthethelelwa kwezono.’” Wathi, uma uzo... Ngathi, “Kulokhu ukuvuma, kanjalonjalo,” ngasho.

102 Wathi, “Awu, uJesu akabatshelanga yini abafundi baKhe, ‘enibathethelela izono zabo, bathethelelwe; enibabamba ngezono zabo, babanjiwe?’”

Ngathi, “Wabatshelela.”

103 “Pho yini engalungile kulokho na? IBhayibheli lakho uqobo likutshela lokho.”

104 Ngathi, “Manje-ke uma uzothethelela izono ngendlela abazithethelelwa ngayo, ngizohamba nawe. Isizathu, uPetru wabuzwa, lo owayenezihluthulelo, ‘Sifanele senzeni ukuze sisindiswe na?’ Wathi, ‘Phendukani, yilowo nalowo, futhi nibhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zenu.’ Manje kwenze kanjalo, futhi ngizohamba nawe.” Amen. Lelo yiZwi. Leyo yindlela kaNkulunkulu yokukwenza. Bababuthakathaka kukho. Lokho yi... .

Wathi, “Awu, awu, angizele khona neze ukuphikisana nawe.”

105 Ngathi, “Ubani obephikisana na?” Niyabo? Ngathi, “Angizange. Angiphikisani. Ngi... . ungibuze umbuzo nje, ngase ngiwuphendula ngakho konke ebengazi ukuthi kanjani.”

106 Ngathi, “Ngizokubuza owodwa.” Ngathi, “Uthe i... . ukuthi uNkulunkulu wayekanye nebandla. Futhi manje

ngizokunika ukusizakala kokukutshela, amaKristu okuqala, uma ufuna ukuwabiza ngeKatolika, kulungile; uPetru, uJakobe, uJohane, uMarku, uLuka, nawo onke, wona, yebo.” Ngathi, “Manje-ke ekulandeleni ukuhleleka kweBhayibheli lababaphostoli abalilobayo, manje uqonde ukuthi namhlanje ukuthi izifundabhisobhi zenu manje sesisikhulu kakhulu kangako kunoma sasinjalo ngaleyonkathi, nazi okunye ukuhlakanipha okuningi na? Futhi niyazi ukuthi inakekelwa kanjani i. . .”?

“Yebo, mnumzane. Kunjalo impela.”

<sup>107</sup> Ngathi, “Pho kungani kwakunjalo, ukuthi ngenkathi elandela imiyalo kaJesu Kristu, avusa abafileyo, akhipha odeveli, enze zonke izinhlobo zezibonakaliso nezimanga, futhi anikwenzi namuhla? Manje yini engalungile na?”

<sup>108</sup> Uma ibandla lalingcono onyakeni kaLuther, noma unyaka kaWesley, kumbe noma yimuphi omunye unyaka, kunoma kwakunjalo emuva lapho, abayenzanga imisebenzi yabo ngaleyonkathi na? Niyabo? Niyabo? Impela. Buyelani eZwini!

<sup>109</sup> USamsoni wama lapho, ephucwe amandla akhe. Kodwa, niyazi, kwakukhona into ethize (ngifuna ukusheshisa) amaFilisti awaqaphelanga, uSamsoni esemi lapho ecabangisisa konke lokhu.

<sup>110</sup> Ngifisa sengathi bengingathatha izwe lamaPentecostal bese ngiwesekela ekhoneni ndawondawo, ngiwadedele acabange kanjalo isikhashana, nje acabange lezizinto ezisile. Sikuphi manje nesigaxa esikhulukazi senhlangano na? Zonke zimelene zodwa. EkaMunye imelene nekaMbili, ekaMbili imelene nekaMthathu, kanjalonjalo, zonke, nje yileyo ndlela okuyiyo. Lokho akufanele kube ngaleyondlela. Akufanele kube ngaleyondlela. Sifanele sibuye, futhi sihlangane bese sikuxazulula phezu kwezisekelo zika ISHO KANJE INKOSI.

<sup>111</sup> Yini indaba ngabaprofethi ebandleni na? IZwi leNkosi lifanele lize kubaprofethi. Futhi uma umprofethi ozisho ukuthi ungumprofethi, futhi ezophika leliQiniso eBhayibhelini, ngokweZwi, akasuye umprofethi. Manje, sifanele ukuba naleziziphiwo ukuba zisibeke ngokuhlelekile, zisigcine sihlelekile. Kodwa lapho, ngandlela thize noma enye, sidedile kukho konke. Futhi bama, besekeleke ekhoneni.

<sup>112</sup> Nakhu kwakumi uSamsoni, emi ekhoneni, ecabanga ngakho konke lokho okwakukade kukhona. NalamaFilisti emi phezulu lapho, izingalo zawo zigaxe laba besifazane, bebuka phansi, bebhodla futhi bedakiwe, futhi begubha ukunqoba phezu kwenceku kaJehova. O, he, lokho akuthumeli yini nje into ethize ngawe, ukucabanga ngalokho, ukunqoba phezu kwecebo likaJehova! Yebo, emi lapho nonkulunkulu wenhlanzi. UDagoni wayengukulunkulu wenhlanzi. Futhi ayeshisa umhlatshelo. Izimpilo zabantu zazithathwa, umntwana omncane wayefela

ukuba ngumhlatshelo, ambhoboze ngenkemba, inhliziyo yakhe, abe ngumhlatshelo. Futhi ayelapho, enalomgubho omkhulu phezu kokunqoba phezu kukaJehova.

<sup>113</sup> Nebandla kulobubusuku, njengesigejane samaFilisti, lenamela phezu komqondo ukuthi uMkhandlu wamaBandla, emva kwesikhashana, uzovalela ngaphandle onke amabandla angeko kuwo. Samsoni, ungaziphunguli neze izinwele zakho! Hlala ngqo naleloZwi. Angikhathali ukuthi kwenzekani, hlala lapho ngqo naleloZwi. Ungatholi ukuxoveka kulokho.

<sup>114</sup> USamsoni uqala ukucabanga, “Angazi noma ngabe kukhona yini okunokwenzeka?” Manje wathi, “Ngiyazi izinwele zami sezikhulile, kodwa ngiyimpumputhe. Kungaba nokwenzeka kwenye imvuselelo. Kunokwenzeka.”

<sup>115</sup> Wathi kumfana omncane, “Beka izandla zami phezu kwensika. Ngabe lezi yizinsika yonke indlu eboshelwe kuzo na?”

“Yebo.”

“Futhi uthi onke amakhosi nabantu abadumileyo baphezulu esiqongweni na?”

“Yebo.”

<sup>116</sup> “Ngikhathele. Udingeke ukuba wenze, wangenza ngenze imigilingwane eminingi kakhulu nezinto! Ungazibeka nje izandla zami phezu kwensika na?”

<sup>117</sup> Wayesebeka izandla zakhe phezu kwensika, wayesema phakathi kwazo, mhlawumbe *ngalendlela*. Wayesema lapho nezandla zakhe zencike ezinsikeni. AmaFilisti, egubha futhi enesikhathi esikhulu kangaka, akhohlwa ukumbhekisisa. O, he!

<sup>118</sup> Kodwa uqala ukucabanga, “UNkulunkulu usenguNkulunkulu. Ngiyazi Unguye. NgiMvivinyile. NgiMfake ekuhloleni. Ngiyazi Usalokhu ehlezi enguNkulunkulu. Yimi enginephutha. Yimi owonayo.” Awaziqaphelanga izinyembezi zehla ziphuma kulezozingoxe ezingasaboni, ziqathaka zisuka esilevini sakhe. Abaziqaphelanga izindebe zakhe zinyakaza. “Nkosi, ngenze iphutha. Mangife namaFilisti.”

<sup>119</sup> Wayefuna iZwi likaNkulunkulu libonakaliswe phambi kwalowoJezebele, ngaphezu kokuba wayefuna impilo yakhe uqobo. O, ukuba lesosifiso besingafika ebandleni futhi! Ya. Wayengakhulekeli lona uhlelo olusha, ihlelo elisha, kodwa ukuba iZwi likaNkulunkulu liphinde laziwe; isithembiso ake aba naso, siphinde sibuyele kuye futhi. Wayekuqaphele okwakungenzeka uma umkhuleko wakhe wawuphendulwa, kodwa wayelungele futhi esezimisele ngempela. O, ukuba ibandla kuphela belingathola ukuba libe njalo! Khona-ke wamemeza kakhulu!

<sup>120</sup> Kancane wayekhuleka, “Kungenzeka, Nkosi. Kungenzeka. Ngimi lapha, lonke uhlaka lwami olukhulu lusalokhu lundawonye. Ngilapha, izinwele zami sezikhulile. Kodwa

bengingebone ukuthi bengingabe ngisaphinde ngibabhaxabule kanjani, ngoba amehlo ami alisaboni. Bengingasaboni lapho ebengiya khona. Kodwa kungenzeka ukuthi—ukuthi Ubungakwenza kwenzeke futhi, Nkosi, ukukhombisa amandla aKho.”

Wamemeza kakhulu, “Kanye futhi, Nkosi, kanye nje futhi!”

<sup>121</sup> O, ukuba ibandla kuphela belingamemeza lokho, “Kanye futhi, Nkosi, asibone amandla aKho!”

<sup>122</sup> “Kanye futhi!” Futhi lapho ekhala futhi wacela uNkulunkulu, sengiyazibona lezozinkonyane ziqala ukukhukhumala. Yonke imithambo emzimbeni wakhe iqala ukusonteka. UMoya oNgcwele wawufika phezu kwakhe ngaleyonkathi. Welulela izandla zakhe phambili futhi, namandla kaMoya oNgcwele ephezu kwakhe, yafumbeka phansi indlu. IBhayibheli lathi, “Wabulala amaningi ngalolosuku kunoma enza kuzo zonke izinsuku zokuphila kwakhe.” Wagcwalisa ukuthunywa uNkulunkulu amnika khona, ngaleyonkathi. “Kanye futhi!”

<sup>123</sup> Bekuhlala njalo kungaleyondlela uma kufika amandla kaNkulunkulu, izinhlaka ezinkulu zezimfundiso ezigqamile ziyawa. Ukunqoba kukaSamsoni okudlula konke phezu kwesitha sakhe kwaba sesikhathini sakhe sokuphela.

<sup>124</sup> Manje mangisho lokhu, ekuvaleni nje. Phentekoste, singama ensikeni yalezizinhlangano ezinkulu, singama ensikeni yeHollywood nazo zonke lezi ezinye izinto ezisehlukanisa nothando lukaNkulunkulu olukuKristu, futhi singama lapho futhi siphenduke, futhi sikhale kakhulu futhi, “Nkosi, kanye futhi senze iphentekoste! Kanye futhi, Nkosi, kanye futhi senze iphentekoste! Kanye futhi khombisa amandla aKho kithi, Nkosi! Kanye futhi nje”?

<sup>125</sup> Lalelani, bhubhisani isitha senu isitha senu singakanibhubusi. Sizokwenza. Buyiselani imihlangano eyifeshini endala nento. Futhi, o, mshiyeni kanjalo uDelila, lishiyeni kanjalo izwe, leyonto eneshelela ukunisusa ningene ezintweni ezincane eningafanele. Nezinto ezincane, kuqubuka izinkathazo ebandleni, futhi aniyikukumela ukuqondiswa ngoba anikudingi; ningaqathakela kwelinye ibandla, nezinto ezinjalo. Ezinsukwini zangasekuqaleni, ngenkathi indoda ingabambisananga neZwi likaNkulunkulu, bayithwala bayikhipha, isifile.

<sup>126</sup> “Sibuyisele ephentekoste!” Hhayi ukubukisa kweHollywood, kodwa ukuphendukela kuNkulunkulu ngenhliziyo yonke yilokho esikudingayo. “Kanye futhi, O Nkosi, kanye futhi!”

<sup>127</sup> Ukuba bengingabona lokho kwenzeka, ukuba amehlo ami amadala asebuthakathaka abengabuka futhi bese ebona lelobandla likhohlwa yimehluko yalo! Ukuba bengingabona

leyonqubo yehlelo ibhidlika, futhi liyiphose ngqo ethangeni loMkhandlu, futhi lithi, “Asifuni lutho oluhlangene nawo! Asizukulahlekelwa amalungelo obuzibulo bethu!” Ukuba bengingabona uMthathu-emunye nokaMunye, nawo onke, ehlangana ndawonye futhi ethi, “Bazalwane, asibuyele lapho esaMshiya khona. Asibuyele lapho esaqala khona ukuqophisana sodwa, sibuyele ngqo phezu kwendaba yombhaphathizo wamanzi, futhi sibuyele ngqo bese sithatha indlela yeBhayibheli ngawo,” bese-ke sikhala, “Kanye futhi, Nkosi, kanye futhi!” Bese sithola konke lokhu ukubukisa...nenqwaba yalababafo phezulu emsamo futhi abazi lutho ngoNkulunkulu kunoma unogwaja azi ngezicathulo zaseqhweni, nalaba besifazane nezingubo ezimpintsha kakhulu isikhumba sabo size siphumele ngaphandle, behamba behla-benyuka nomsamo, beshaya ihlombe futhi behamba begxuma kanjalo, njengesigejane sombukiso noma enye into ethize.

128 “Nkulunkulu, sibuyisele kuMoya oNgcwele namandla, nesibonakaliso seZwi! Kanye futhi, Nkosi, kanye futhi!” Niyakukholwa na? [Ibandla lithi, “Amen.”—Umhl.] “Nkosi Nkulunkulu, kanye futhi, kanye futhi mangibone uBukhona bukaJesu Kristu buhamba budabula ebandleni, mangibone amandla aKhe nesithembiso saKhe sibonakaliswa phambi kwethu. Kanye futhi, Nkosi, kanye futhi! Nkulunkulu, sihawukele, sizize!”

129 Niyabona ukuthi lezi ezinye izinto kusitholela ini na? Kubulala yona impela...kuxosha imvelo kaKristu, iphume ehlanganweni yebandla, iphume e—iphume ebandleni, iphume idede kubantu. Sifanele siphicelwe kakhulu ndawonye ukuze kungabikho lutho olusehlukanisa naleliZwi nothando lwethu komunye nomunye.

130 UJesu Kristu ulapha. UnguBaba wethu. UnguMama wethu. UnguMphilisi wami. UyiNkosi yami. UnguNkulunkulu wami. UngukuPhila kwami. Ungukujabula kwami. Ungukuthula kwami. Konke okukhona, Uyikho, okwami. Uyikho konke kukho-konke okwami. Ulapha manje.

131 Ufuna ukubuyisela ibandla kuleyondawo. Angazi noma besingamezeza yini, “Kanye futhi, Nkosi,” futhi sidedele i—izinyembezi zokuphenduka ziqathake zivela ezingoxeni zethu ezingaboni na? Angikhulumi ngqo kulelibandla. Lokhu kuyatheyishwa, niyabo, lapha, lokhu kuyohamba kujikeleze umhlaba. Makuthi abakithi—makuthi abantu bakithi babuyele kulokho futhi, makubuyele endaweni lapho esingabuyisa khona u—umhlangano njengoba sasivame ukuba nawo.

132 Nje ngisho kuthatha iminyaka eyishumi noma eyishumi nanhlanu, emuva, bukani ukuthi kuncipha kanjani kusukela ngaleyonkathi, bukani ukuthi kwehlele kanjani phansi, phansi, phansi. Sekube njalo sekucishe kube yihlazo impela, umfo

uzizwa ephoxekile, cishe impela, ukukhuluma ngokuphilisa ngokukaNkulunkulu, kube neliningi kangaka ihlazo elilethwa phezu kwakho; ukukhuluma ngoMoya oNgcwele, kube kulethwe eliningi kangaka ihlazo phezu kwaWo. Kunjalo. Akusilo iphutha likaNkulunkulu. NguSamsoni oshiye imigomo yeZwi likaNkulunkulu, futhi ubambise ngenye into ethize, futhi wavumela inhlango imgunde kwehle, imeshelela kukho.

<sup>133</sup> Ngithi kuwe, mfowethu, dade, uma ngingasaphindi neze nginibone nganeno kwe—kweNkantolo kaNkulunkulu yokwaHlulelwa, “UJesu Kristu nguyena izolo, namuhla, naphakade.” IZwi laKhe, kimi, lingukuPhila. Ulapha manje. Niyakukholwa lokho na? [Ibandla lithi, “Amen.”—Umhl.] Ngiyazi Ulapha.

<sup>134</sup> Nento kuphela enizofanele niyenze, ukwazi ukuthi Ulapha, ngukuba udede wena endleleni. Uyabo? Inqobo nje uma usendleleni, khona-ke uNkulunkulu angekwenzele lutho. Uma ucabanga imicabango yakho, khona-ke imicabango kaNkulunkulu ayinathuba. Kodwa uma uzoyeka ukucabanga imicabango yakho, futhi ucabange imicabango yaKhe! “Imicabango yaMi ayisiyo imicabango yenu,” Washo. “Uma kukhona okutusekayo, uma kukhona okuhle, zindlani ngalezizinto.” Hhayi okuzoshiwo ngelinye ibandla ngakho, kodwa okwashiwo nguNkulunkulu ngakho!

<sup>135</sup> Njengalelinenekazi elincane elilele lapha, liqhaq hazela kuloluhlaka lombhede. Lowo wesifazane uzolala kanjalo yonke impilo yakhe, ngaphandle uma engathola ukukholwa kwakhe—kwakhe kubekwe kwaqonda ngqo kuJesu Kristu. Futhi akunandaba ukuthi kufikani noma kuhambani, kwembulwa kuye, khona-ke akukho lutho oluzomisa ukuphilisa. Kunjalo. Kodwa uma uthola okwakho . . . Kuya ngokuthi ucabanga ngani.

<sup>136</sup> Uma nje uzokholwa futhi ube nokukholwa, uNkulunkulu angakwenzela noma yini. Nento enkulu kunazo zonke Angakwenzela yona, kulobubusuku, ngukushwiba umphefumulo wakho ubuye ngqo eBukhoneni boBuYena. Ubuye ngqo lapho okulapho wonke umuntu phakathi lapha . . .

<sup>137</sup> Cabangani nje, ukuba-ke uMoya oNgcwele ubunawo wonke umuntu phakathi lapha ngokupheleleyo esekulawuleni kwaKhe na? Cabangani ngokuthi bekungenzekani kulobubusuku, cabangani ukuthi bekungenzekani eShreveport ngalesisikhathi kusasa ebusuku! Bebeyoba nezihloko zezindaba ndawo zonke, “Isigejane sabantu sihlanyile. Bebephilisa abantu futhi bevusa abafileyo. Benza zonke izinhlobo zezinto ezansi eShreveport, eLouisiana, eUnited States, U.S.A.” Bebungaba nakho kwitelevishini, ngokuthi bebenzani, ukuba uMoya oNgcwele ubungathatha ukulawula ngokupheleleyo.



138 Akakwenzi ngani Yena na? Uyafuna. Uyathanda ukukwenza. Ulindile. “Awu,” wena uthi, “NgiMcele izinto eziningi kakhulu, ngiyakuzonda nje ukuMcela okuningi kakhulu.” Celani okuninginingi, ukuze ukujabula kwenu kugcwale!

139 Ungathini nje inhlanzi encane, inguhhafu we-intshi ubude, phandle maphakathi nePacific, ithi, “Kungcono ngiphuze kulamanzi ngokuwonga, angahle angiphelele, ngoluny’usuku”? Ningacabanga nje ngegundwane elincane elikhulu *kangako*, ezinqolobaneni ezinkulu zaseGibhithe, licabanga, “Ngizozivumela mina uqobo ukuba ngithathe uhlamvu olulodwa ngelanga, ngoba zingahle zingiphelele ngaphambi kokuba kungene isivuno esilandelayo”? O, he! Manje hlukanisa lokho ngezigidigidikazi eziyikhulu, futhi ungaziqeda amandla kalula kanjalo-ke izihawu nomusa namandla kaNkulunkulu kuwe, uma nje uzokukholwa, ungazishiyela nje wena uqobo. . . Awu, ngiyaxolisa ukuthi ngi. . . lokho ngukuthi, ungeke waMqeda amandla.

140 Ungumthombo ongenakuqedwa wokuPhila okuPhakade, lapha kulobubusuku ukwenza kubonakaliswe noma yisiphi isithembiso sobuNkulunkulu seBhayibheli laKhe, kunoma yimuphi umuntu oyoLikholwa. Amen. Yebo, mnumzane. Into kuphela oyenzayo ngukuphuza. Woza emthonjeni bese uphuza. Phuza uze weneliseke. Ungeke waMqeda amandla. Qhabo, mnumzane. Ngokoqobo Akaqedeki, futhi nje ungaphuza uphuze uphuze. Ungaphuza ukuphiliswa kwakho phakathi. Ungaphuza insindiso yakho phakathi. Woza nje futhi uphuze. “Owomile makeze aphuze.” Amen. Ngi—ngi—ngi—ngiyazi Ulapha, futhi ngiyazi Uzokwenza ngokweqile, ngokuninginingi uma nje sizoMvumela akwenze.

141 Ngisanda kubona into ethize nje yenzeka. Futhi a—angifuni ukuqala enye yalezo uhlobo lwezinkonzo, niyabo, lwemibono, ngoba ngi—ngikhuluma ngenye into ethize. Niyabo, ngikhuluma ngani niza, hhayi okokuphiliswa ngokomzimba, kodwa ukuza e—e. . . Bathi nje bangahamba ukuyokwenza lokho, manje lokho nje yi. . . Niyabo, ngathi nje ngingahamba ukuyoziphumuza ngaleyonkathi, ukuba ngisuke, into yokuqala niyazi, abantu babamba, niyazi, niyakuzwa lokho kungena.

142 Lapha, nginganitshela. Leyondoda ehlezi phakathi emuva lapho, inomfana ongumshana wayo enaleyonqulu ekabi. Uma izokholwa, uNkulunkulu zoyiphilisa futhi ayisindise. Uyakholwa ukuthi Uzoyiphilisa futhi ayisindise na? [Umfowethu uthi, “Amen.”—Umhl.] Uma ukholwa, awu manje-ke uNkulunkulu uzokwenza. Niyabo? Kunjalo impela. Amen.

143 Nansi indoda ihlezi khona lapha, ingibuka ngqo. Ikhulekela umndeni wayo. Ngempela ayisiyo eyalapha. IngeyaseNingizimu

Carolina. UMnu. Dixon. Kodwa uma ezokholwa nje ngayo yonke inhliziyo yakhe, uNkulunkulu uzomupha lesosibusiso. Uyasikholwa, mnumzane na? Ngiyisihambi uqobo kuye. Angikaze ngimbone, empilweni yami. Amen. Angikaze ngimbone, empilweni yami.

<sup>144</sup> Kodwa uyabona ukuthi ngiqonde ukuthini na? Kuyini na? “Lokho kusebenza kanjani, Mfowethu Branham na?” Uma uMfowethu Branham engadeda endleleni! Yebo, mnumzane. Uma ngadeda endleleni, khona-ke uJesu uyangena.

<sup>145</sup> Ngendlela nje, ngale ngqo ukusuka kuyo, ngenye indoda ebambe uMlilo, futhi ingeyaseNingizimu Carolina, nayo. Kunjalo. NgiyaWubona ulenga ngqo phezu kwayo. Kunjalo impela. Ikhulekela umfowabo oguliswa wuphuzo. Kunjalo impela. Lalela. UnguMfowethu Holmes. Uyakholwa ukuthi uNkulunkulu. . .Ngabe yigama lakho lelo na? UNkulunkulu wenza. . .UNKulunkulu uzokupha khona.

Niyabona ukuthi ngiqonde ukuthini na? “Kanye futhi, Nkosi, kanye futhi!”

<sup>146</sup> Asisukume sime ngezinyawo zethu, wonk’umuntu. Memeza, Pentecostal, phakamisani izandla zenu, “Kanye futhi, Nkosi! Kanye futhi, Nkosi, kanye futhi!” Haleluya! Angazi ukuthi ngizokwenzenjani, kodwa Ulapha. Asimemeze, nganhliziyonye, “Kanye futhi, Nkosi!” Kumemezeni kakhulu, “Kanye futhi, Nkosi! Kanye futhi, Nkosi! Kanye futhi, Nkosi, thumela aMandla aKho, thumela izibusiso zaKho. Thumela uMoya oNgewele phezu kwethu, njengokuvunguza komoya onamandla, futhi ugwalise wonk’umphefumulo ophakathi lapha, kabusha.” Udumo kuNkulunkulu! Kukholweni ngayo yonke inhliziyo yenu. “Kanye futhi, Nkosi, kanye futhi!” Haleluya!

<sup>147</sup> Dakwani nguMoya! Uma uMoya oNgewele ungavele nje uthululeke kuwe uze udakwe kakhulu ukhohlwe ukuthi igama lakho ungubani, uze ukhohlwe yikho konke ukungabaza kwakho; udakwe kakhulu nguMoya uze ukhohlwe ukungabaza kwakho, amen, khona-ke ungafinyelela ndawondawo noNkulunkulu. Khona-ke memeza, “kanye futhi,” kukhuphuka kusuka ebuqothweni, bese-ke kuba omunye. Haleluya! Gwaliswani ngoMoya ongewele, laba badakwe nguMoya; ukulunga kukaNkulunkulu nobungcwele, namandla, kukudakiswa kakhulu uze ukhohlwe ukuthi ungubani. Awulutho, okokuqala nje. Khumbula, uNkulunkulu ufuna ukungena kuwe. “Kanye futhi, Nkosi, kanye futhi! Kanye futhi, Nkosi, kanye futhi!”

<sup>148</sup> O, Pentecostal, Pentecostal, balekela ukufa nokuphila! Kunesikhathi esincane nje esisele. Kuleyithi kunoma ucabanga. Uma ngingalisho neze elinye izwi kulelipulpiti, khumbula, balekela ukufa nokuphila! Kuleyithi kunoma ucabanga. Ngizwa

uMoya oNgwele phezu kwami, uthi, “Kusho futhi.” Balekela ukufa nokuphila! Kuleyithi kunoma ucabanga.

<sup>149</sup> Kanye futhi, Nkosi, kanye futhi gcwalisa iLife Tabernakele ngokuPhila okuPhakade, lonke ilunga eliphakathi lapha. Futhi vumela iNkazimulo yeNkosi yehlele phezu kwalelibandla, Nkosi Jesu. Haleluya! Haleluya! Ngiyakholwa Nkulunkulu. Kanye futhi, Nkosi, kanye futhi indoda awakhohlwe ukuthi angobani. Indoda ayikhohlwe ukungakhohla kwayo, ukuba besingamezeza, “Kanye futhi, Nkosi, kanye futhi!”

NiyaMthanda na? [Ibandla lithi, “Amen.”—Umhl.]

<sup>150</sup> O Nkulunkulu, Baba waseZulwini, siphe imvuselelo emiphefumulweni yethu, Nkosi. Siyabona i—i—izibani ziyashunqa, uMlilo ealtare uyaphuma. O Nkosi Nkulunkulu, buka phansi phezu kwesizwe esiqalekiswe yisono, kodwa, Nkosi, ungabakhohlwa abantu baKho. Abantu lapha ulwe iminyaka, Nkosi, ukwakhela Wena lomnotho omncane. ILife Tabernakele yakhiwa, Nkosi, ukuba i—ibe yisiteshi esisindisa imiphefumulo, ngemvuselelo. O Nkulunkulu, kanye futhi thululela aMandla aKho aNgwele kuyo. Faka umfutho kulo lonke ilunga, khipha yonke imehluko. Yehlisa imvula yoMlilo oNgwele kaNkulunkulu futhi ukhanyise imiphefumulo yethu, Nkosi, ngoBukhona bukaJesu Kristu. Kwangathi abantu bangeqhothe kangaka ekungakhohlweni, ukuba bakwazi ukubona ukuthi Wena ulapha kanye nathi; futhi UyiZwi, noHlulela imicabango yenhliziyiyo, njengoba iBhayibheli lifakaziswe kangaka kithi, liphindaphinda liphindaphinda. Nkosi Nkulunkulu, masiphaphame emizweni yethu, kaMoya kaNkulunkulu ephakathi kwethu. Siphe khona, Baba. Ngikunikela kuWe, nami uqobo. Amen.

<sup>151</sup> Mfowethu, dade, angazi, eBhayibhelini lami, nganoma yiyiphi enye into uNkulunkulu athembisa ukuyenza ngaphambi koHlwitho lweBandla. Angazi. Nicabanga ngophawu lwesilo, luza; nginitshelile, lukhona, sebevele balutholile. Niyabo? Into elandelayo esele ngeyoHlwitho lweBandla. Belungafika noma ngasiphi isikhathi, futhi ngingahlakazi noma yimuphi umBhalo eBhayibhelini, ngokuwazi kwami. UNkulunkulu uyazi ukuthi lokho kuqinisele. Yebo, mnumzane. Isikhathi sesisondele. Kuleyithi kunoma sicabanga.

<sup>152</sup> Asivale amehlo ethu nje, futhi sicule elithi, *Ng'yaMthanda*. Mhlawumbe, uma sizokhonza futhi siMdumise, mhlawumbe Uzokwenza into ethize. Ngikhuleke lonke leliviki, ukubona ukuphumelela kulelitabernakele. Ngikhulekile ngaphambi kokuba ngize lapha. Nginabantu bekhulekela lokhu. O, kuno—kunomkhuleko onyukela lokhu. Ngizama ukukholwa ngayo yonke inhliziyiyo yami. Masiphaphame, ngokukhulu ukushesha. AsiMkhonze nje futhi siMdumise, njengoba silicula manje namehlo ethu evaliwe nezandla zethu kuNkulunkulu.

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

<sup>153</sup> Manje sisacula ivesi elilandelayo, xhawulana nomuntu ongakuwe, umfowenu ongumKristu, uthi, “UNkulunkulu akubusise,” manje sisalicula.

Ng'yaMthanda, ngi... (Uma nithandana,  
 ningevimbeleke ukuthanda uNkulunkulu.)  
 Ngoba Waqala...  
 ...insindiso  
 EKalva-...

<sup>154</sup> Manje asithi, “Haleluya!” “Haleluya!” Kushoni futhi, “Haleluya!” Futhi, “Haleluya!” Dumisani uNkulunkulu wethu!

Ng'yaMthanda, ng'yaMthanda ngoba...

Mfowethu Don, usulungele na?



*KANYE NJE FUTHI, NKOSI ZUL63-1201E*  
(Just Once More, Lord)

LoMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngeSonto kusihlwa, ngoDisemba 1, ngo 1963, eLife Tabernacle eShreveport, eLouisiana, U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

ZULU

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