


# O NKOSI, KANYE NJE FUTHI

 Sanibona ekuseni, bangani, noma sanibona ntambama. Ngephule iwashi lami, angikwazi ukubona ukuthi sikhathi sini. [UMfowethu uthi, “Kusesekuseni, mfowethu.”—Umhl.] Kusesekuseni, kunjalo na? Kulungile.

<sup>2</sup> Ngaphandle kwalokho, siphila ePhakadeni. Asinasikhathi. Imikhawulo yesikhathi yama ngenkathi uJesu Kristu enginika ukuPhila kwaKhe ngaphakathi kimi, ukuba ngiphile ngakho, ngakho siyizidalwa zaPhakade khona manje, sihlezi ndawonye ezindaweni zaseZulwini kuKristu Jesu. Isikhathi esinje pho!

<sup>3</sup> Manje lolu nje wusuku lwami lwesibili lapha nani, kodwa, he, kunjengotiligi obandayo ekuseni, uwugqinsi kakhulu futhi kuyamangalisa. Angikaze ngizithokozele okwedlula lokhu kunoma yimuphi umhlangano. Futhi ngiyaqalaza manje ebusuku, baminyene kakhulu angiboni-muntu, kodwa namhlanje ngingaqalaza. Ngaba nenhlanhla yokuxhawulana nalesisigejane sabefundisi abakahle kuleliqembu lapha.

<sup>4</sup> Ngiyakhumbula indoda endala yayivame ukuza ebandleni lethu, egama lingu John Ryan. Ilunga elidala uRyan, babembiza kanjalo. WayengowaseDowagiac, eMichigan. Futhi wayevame ukushumayela kancanyana, bese-ke egijima ayemuva bese engixhawula. Bese-ke ashumayele kancanyana, bese egijima eya emuva bese engixhawula. Ngathi, “Mfowethu Ryan, ngi—ngiyakuthokozela lokho, kodwa a—angiyitholi incazelo yokuthi kungani ukwenza.”

<sup>5</sup> Wathi, “Uma ibhetri seyehla, ngidinga ukuyishaja, ngakho sengishajekile ngakho konke nje.”

<sup>6</sup> Ngisanda kubona u—umfundisi wamaMethodisti wasenhla ezweni lami, osanda kwemukela uMoya oNgcwele nje, futhi ngambhaphathiza. Ehlezi ngapha ngakwesokunxele sami, uMfowethu Junior Jackson. Ngimbone exhawula kanjalo, kwathi ukungikhumbuza ngoMfowethu Ryan. Bangaki ocabanga ukuthi amaMethodisti angewamukele uMoya oNgcwele na? Niyaphaphalaza. Sukuma, Mfowethu Junior Jackson, yena nomkakhe othandekayo lapho. Bangabasezansi eIndiana lapho, umfundisi wamaMethodisti.

<sup>7</sup> Uphi uWillard Collins na? Ngabe ukhona endlini kulokhu ukusa na? Ukuphi, Mfowethu Willard na? Bengicabanga ukuthi ubekhona ngapha. Omunye umfundisi wamaMethodisti emi ngapha, uma ningacabangi ukuthi amaMethodisti angemukela uMoya oNgcwele futhi aphinde abhaphathizwe. Sukuma, Mfowethu Collins. Ukhona omunye. Umfowethu wayesenhla eAsbury College eWilmore, eKentucky, ophuma esizindeni seMethodisti ekahle.

<sup>8</sup> Manje kunabanye futhi abantu abanami lapha, o—owehlayo. Ngibezwile bethi “amen,” futhi ngiyazi balapha, kodwa angikwazi ukubabona. UMfowethu—Mfowethu Fred Sothmann wasetabernakele eJeffersonville. Fred, ngabe wena noMfowethu Tom nilapha na? Ngikholwa ukuthi ngiyamuzwa ethi, “Lapha.” Ngapha ekhoneni, ya.

<sup>9</sup> Sijabula kakhulu ukwethula lawa indoda. Angiboni kahle hle ngalesisikhathi, kunabanye abaningi mhlampe lapha engingabazi. Ngicabanga ukuthi uMfowethu Jack Moore usanda kuqeda nje ukukhuluma. Futhi—futhi ngakho lawa ayindoda ekahle, futhi siyawathanda.

<sup>10</sup> Futhi manje kube yisikhathi esimnandi ngempela ukuba lapha. Ngisho kumkethu, umkami, ngathi, “Wena, ukuba wehlile ube kulomhlangano.” Sikholelwa emhlanganweni wephentekoste oyifeshini endala. Siyakholwa, ukuthi ilapho inkululeko eMoyeni kaNkulunkulu, ukuthi yonke imikhakha yamahlelo ingahlangana ndawonye futhi ihlale ndawonye ezindaweni zaseZulwini, njengebandla. Imehluko yethu awenzi mehluko lapho, uma sikuKristu, siphansi kweGazi nasenhlanganyelweni yothando lwaKhe.

<sup>11</sup> Futhi ngifuna ukusho lokhu kuleliqembu labefundisi. Ngi—ngingena ePhentekoste ngivela eMissionary Baptisti, futhi ngiyincomile iPhentekoste. Bangabantu bami. Ngiyabathanda. Uma bengicabanga ukuthi belikhona noma yiliphi ibandla elinye futhi elikahle ukwedlula lelo, bengiyoba kwelinye ibandla. Kodwa ngikanye nePhentekoste, ngoba ngicabanga ukuthi liyiyonanto esondele kunazo zonke engiyibona emBhalweni. Uma bengazi enye into, bengiyoba nabo; futhi ngakho, kungesikho ukungavumelani noma iyiphi enye inkolelo, lutho nhlobo. Kodwa isizathu sokuba ngicabange ngePhentekoste, ngoba lisondele kakhulu kulokho engicabanga ukuthi kungokomBhalo, kunoma yini engazi ngayo.

<sup>12</sup> Futhi kunento eyodwa egqamile kulengqungquthela, engiyiqaphelile, leyo ngukuthi, abesifazane abanobuso obuhlanzekile; akukho nakunye kwalobo buqhathanzipho, niyazi, noma ngabe nizibiza ngokuthini leyoyinto. Angikuthandi lokho. Lokho akuwafanele amaKristu. Hhe-e. Kunjalo. Ngi—ngiyakuthanda lokho. Ngiyisikole esiyifeshini endala esithanda inhlanzeko, niyabo. Ngithanda ukubona abesifazane. . . Niyazi, angisho. . .

<sup>13</sup> Lena akusiyo indawo yokusho noma yini, amahlaya nokuthuka okungcwele, ukusho njalo. Kodwa angikusho lokhu ngaleyoncazelo. Lena akusiyo indawo yalokho.

<sup>14</sup> Empeleni, nayithola nini nonke lento na? Lokhu kuvela kwitabernakele lami, kubukeka kanjalo. Impela kubukeka kanjalo. Ngabe lokho kunjalo, bandla na? Ngabe lokho akubukeki yini kufana nepulpiti elidala na? Awu, ngicabanga

ukuthi uMlayezo omdala ofanayo esiwushumayela lapho uhamba unqamule kuwo, empeleni.

<sup>15</sup> Ngakho niyazi, munye kuphela owesifazane eBhayibhelini owake wapenda ubuso bakhe. Futhi akazange apende ubuso bakhe ukhlangabezana noNkulunkulu. Wapenda ubuso bakhe ukuba ahlngabezane nomuntu. Kunjalo. Niyazi ukuthi uNkulunkulu wenzani kuye na? Wamphakela izinja. Ngakho uma ubona owesifazane efake upende, uvele uthi nje, “Sawubona ekuseni, Nkosazana Nyama-yeNja.” Kuyilokho impela. Lokho kubi kabi, akunjalo na? Kodwa yilokho uNkulunkulu akucabanga ngakho. Wenziwe nje inyama yenja eywayelekile yamankentshane. Lokho kuthi akube yilokho ayikho. Ezinye zalezizimpisi ehambahambayo, ishaya ikhwelo, niyazi; abakubiza ngokwenza kwempisi, niyazi. Kuyilokho-ke, inyama yenja nje futhi.

<sup>16</sup> Ngiyabonga ngani besifazane. UNkulunkulu aniphe umusa ukuba unibambe ekuboneni isiphambano, nisuke kulezizinto zomhlaba. Empeleni, sisendleleni yethu eqonde eNkazimulweni. Siyizakhamizi zomunye uMbuso.

<sup>17</sup> Kudala... Bengiqalaza nje phezu kwezithameli ukubona ukuthi ngingambona yini omunye wabantu, nalowo ngabanye babangane bethu abangamakhaladi, iNigro. Niyazi, kudala, ezansi lapha eNingizimu, babevame ukwenza ngawo izigqila. Manje, nginguMningizimu. Futhi yinye into engithanda ukuyisho ngawo, ngifisa sengathi ngangingakhuluma kuMartin Luther King. Leyondoda, ingumKristu, ayazi ukuthi iholela abantu bakubo ogibeni lokufa ngqo, lapho okuzoba nezigidi zabo ezibulawayo. Niyabo? Unephutha.

<sup>18</sup> Ngiyabathanda abazalwane bami, abazalwane bami abangamakhaladi. Ngangingebe seAfrika nangakhona, ngishumayela kubo, ukuba ngangingabathandi. Bangabantu bakaNkulunkulu, ngokufanayo njengoba nathi siyibo. Kodwa angikholwa ukuthi... Leyondoda, phansi kwalokhu, izobangela kuphela abaningi, abaningi, abanye abaningi babo ukuba babulawe. Khona-ke kuzoqala umbhedukazwe futhi, ongasoze wagxambuzisa abantu baphume kuwo ezansi lapha. Ngakho abasizo izigqila. Banenkululeko kakhulu nje impela njengawo wonke omunye umuntu. Bona, ukuba babeyizigqila, ngangiyoba ngakulelocala. Kodwa abasizo izigqila.

<sup>19</sup> Yingoba nje bafuna ukuya esikoleni. Banazo izikole. Mabaye esikoleni. Kunjalo.

<sup>20</sup> Wayelapho, ngikhumbula lowomfowethu omdala oyikhaladi esukuma, ngalokho kusa, kulesosibhelu. Wacela umbutho ukuthi wayengakhuluma yini. Wathi, “Angizange ngibe namahloni ngokuba ngumuntu omnyama. UMenzi wami wangenza ngaba ngumuntu omnyama. Kodwa kulokhu ukusa, nginamahloni

indlela isizwe sami esiziphatha ngayo. Benzani labobantu kithi na? Kuphela babebahle kithi.”

<sup>21</sup> “Umlungu wesifazane,” wasukuma wayesethi, “Angifuni ukuba abantwana bami bafundiswe esikoleni ngumlungu wesifazane,” wathi, “ngoba ba... angeke akhokhe i—inzalonzuzo, athathe inzalo-nzuzo kubantwana bami njengoba owesifazane oyikhaladi ubenjalo ohlangeni lwami uqobo.” Wathi, “Lapho, buka izikole zethu. Banamadamu okubhukuda. Banezikole ezingcono nayo yonke into. Sifunelani ukuya ezikoleni zabo na?” Kunjalo.

<sup>22</sup> Ngikholwa ukuthi uNkulunkulu unguNkulunkulu we—we, awu, ngingathi unguNkulunkulu wezinhlobonhlobo. Wenza izintaba ezinkulu nezintaba ezincane. Wenza izingwadule. Wenza amahlathi. Wenza umlungu, umuntu omnyama, umuntu obomvu. Asifanele neze siphambanise lokho. Kuba ngokubhasteliwe. Futhi noma yini ebhasteliwe ingeke yaphinda izizale. Niyalona uhlanga lwabantu. Kunezinye izinto mayelana nekhaladi umlungu angenazo ngisho nalezo zimpawana. Umlungu uhlala njalo ekholiseka futhi ekhathazeka; ikhaladi lenelisekile esimweni elikuso, ngakho awazidingi lezozinto.

<sup>23</sup> Kodwa emuva ngesikhathi sezigqila, babethengisa izigqila, izidalwa ezingabantu, njengeblokwe lendali, njengoba bebenzenza endaweni yezimoto esezike zasetshenziswa. Kwakunomthengi ofikayo, ezweni lonke, futhi wayezithenga, bese ehamba ayozithengisa bese enza imali ngazo, njengoba nje ubungenza emotweni esike yasetshenziswa noma okuthize.

<sup>24</sup> Kwakungakaze kube luhlelo lukaNkulunkulu! UNkulunkulu wenza umuntu; umuntu wenza izigqila. Omunye akafanele abuse phezu komunye. Sifanele sihlale ndawonye ngobunye nangokuthula.

<sup>25</sup> Nalendoda ifika ehlathini lokutshalwa elidala. Ya—yayifuna. “Zingaki izigqila onazo?”

Wathi, “Ikhulu noma ngaphezulu.”

<sup>26</sup> Yayizibuka izengama, futhi kwenzeka yaqaphela, kwakunesigqila esisodwa phakathi kwalabobantu... .

<sup>27</sup> Izigqila zazidabukile. AmaBhunu aseAfrika ayebambe izigqila, aziletha ngapha ayesenza, ayesezithengisa. Futhi zazazi ukuthi azisoze zabuyela ekhaya lendabuko. Zazazi ukuthi zazilapha konke ukuphila kwazo. Zazingasoze zababona abantwana bazo futhi. Zazingasoze zambona ubaba nomama. Zazilapha sonke isikhathi, futhi zazidabukile. Futhi babephatha ngisho neziswebhu, futhi bazibhaxabule, ukuzenza zisebenze. Futhi ngakho babefanele bazenze zisebenze, ngoba zazingafuni ukusebenza. Zazidabuke ngakho konke nje.

<sup>28</sup> Lomthengi wezigqila wazibuka wengama ngapho. Futhi wathola phakathi kwezigqila, kwakunomfo oyedwa osemncane.

Babengadingeki ukuthi bambhaxabule; isifuba siphezulu, isilevu siphezulu, emsebenzini ngqo. Nothenga athengisele abanye wathi kumnikazi wezigqila, wathi, “Ngifuna ukuthenga lesiya sigqila.”

Wathi, “Asithengisi.”

Wathi, “Sibonakala sehlukile kwezinye izigqila.”

Wathi, “Sinjalo.”

29 Wathi, “Yini eyenza umehluko na? Ngabe singubasi phezu kwazo zonke ezinye na?”

Wathi, “Qhabo, qhabo. Siyisigqila nje.”

30 Wathi, “Mhlawumbe usiphakela ngokwehlukile kunoma wenza kuzo zonke ezinye.”

31 Wathi, “Qhabo, sidla ekamelweni lokuphekela emkhunjini kanye nazo zonke ezinye izigqila.”

Wathi, “Yini esenza sehluke kakhulu kangaka na?”

32 Wathi, “Ngangihlala ngimangala ngalokho, uqobo lwami, ngaze ngathola. Phesheya ezweni lendabuko, eAfrika lapho sivela khona, uyise uyinkosi yesizwe. Futhi kungakhathaleki ukuthi sikuphi, sisalokhu sazi ukuthi siyindodana yenkosi, futhi siziphathisa okwayo.”

33 Haleluya! Uma uyindodakazi yeNkosi, khona-ke musa ukuziphathisa okwezwe. Uma uyindodana yeNkosi, ungaziphathisi okwezwe. Siyiwo, siyazi ukuthi singamadodana namadodakazi kaNkulunkulu. Nakuba silapha ezweni elimnyama lokufa nosizi, nokho siyazi lapho ifa lethu likhona. Singamadodana namadodakazi eNkosi; hhayi inkosi, kodwa iNkosi uqobo. Asiziphathise okwakho.

34 Imizuzwana embalwa edlule, isizathu sokuba ngibe leyithi, intombazane encane yase-Etiyopiya ilungisa ikamelo, futhi ngiqaphele ukuthi ibiyenza into ethize. Bengizama ukubhala enye indikimba yomBhalo wenye into ebengifuna ukukhuluma ngayo. Angizi ukuba ngikhulume nje ukuba ngizwiwe; ngiza ukuzosho into ethize ezosiza ibandla, ukwenza usizo oluthize. Kwase kuthi-ke mina ngitadisha, nalelinenekazi elincane beliqhubeka nokuthi ukuzilazila. Khona manjalo lathi, “Ungangixolela, mnumzane?”

Ngase ngithi, “Yebo, memu.”

35 Lase lithi, “Bangitshela ukuthi wena uyindoda eyafumana umusa phambi kukaNkulunkulu, ukuthi uma ukhulekela abagulayo, ukuthi uNkulunkulu uyawuphendula umkhuleko wakho.”

36 Ngathi, “Akaphenduli kuphela owami, kodwa Uphendula noma ubani oyoMkholwa.”

37 Lathi, “Ngiyagula, mnumzane. Kungabe ngiyanhlanhlatha uma ngikucela ukuba ungenzele umkhuleko omncane na?”

Ngathi, “Qhabo nhlobo.”

<sup>38</sup> Ngenyukela kuyo. Ngakhuleka into enjengale. “Nkosi Jesu, eminyakeni eminingi edlule, ngenkathi Uhudula isiphambano esidala esimigoxigoxi wenyuka igquma elinesihlabathi, futhi uhudula amanyathelo eGazi elalihuduleka lehla lisuka emhlane waKho. OwaKho omncane, umzimba oyintengentenge waba buthakathaka kakhulu ngangokuthi Wawa phansi komthwalo. Kwakukhona oyedwa owayemi ngaseduzane, ogama linguSimoni, iNigro, wasiphakamisa isiphambano futhi waKusiza ukuba asithwale. Nangu omunye wabantwana bakhe, kulokhu ukusa, egula.” Kwathi ngalesosikhathi, kwenzeka. Niyabo? UnguNkulunkulu waso sonke isintu.

<sup>39</sup> Manje, bangane, niyizithameli ezinhle kabi. Nami ngiphuma ensimini, yezimishini phandle ngaleyana, phambi kodeveli nezinyanga bathakathi, kanjalonjalo. Ningacabangi ukuthi bangeke bakuphosele inselelo. Wawufanele wazi kangcono ukuthi ukhuluma ngani uma ufika phambi kwabo. Kodwa phansi kokunjengalokho, bese-ke ngiza lapha lapho imililo yasekhaya ivutha khona phakathi kwamaKristu, kanjalonjalo, anazi ukuthi kungukukhululeka okunjani kumuntu ukuba ame kanje. Ngifisa sengathi bengingahlala emuva lapho ezithamelini futhi ngizwe lababazalwane abakahle abagcotshiwe beshumayela iZwi, futhi bengingavele nje ngiphakamise izandla zami futhi ngikhale, futhi ngimemeze, futhi ngikhuleke. Futhi into e—enje—enje pho, ukufudunyezwa nguMlilo. Kuyinto eyisimangaliso. Kodwa ngokwejwayelekile. . .

<sup>40</sup> Bazalwane bami, nginabazalwane abaningi kakhulu abangithandayo, futhi bangicela ukuba ngikhulume. Futhi ngakho-ke ngiyazi, ukubizelwa enkonzweni yeNkosi, ngifanele ngizame ngisebenze ngawo onke amandla ami, kodwa njalo ngikwenza ngokweqile ngokuhlala isikhathi eside kakhulu. Futhi ngiyazi nilindele idina lenu, kade nilapha kusukela ngelesishiyagalombili nqo kulokhu ukusa, noma okuthize, kuleliqembu labantu. Kodwa ngicabange lokho, ngiza kulentambama ukuba ngikhulume kini isikhathi esifishane nje, ngibhale ngakhipha amanye amanothi lapha, neminye imiBhalo, engithanda ukuthathisela kuyo. Futhi ekwenzeni lokhu, ngicabanga ukuthi ninendoda lapha efaneleke kude kakhulu, nobizo lukaNkulunkulu, ukuthatha lendawo, kunami. Kodwa okwami ngumkhuleko wabagulayo, ukubona imibono, kanjalonjalo.

<sup>41</sup> Futhi bengikhuluma nomunye emizuzwini embalwa edlule. Uma nibuka kwiphephabhuku i*Life*, ngenyanga edlule, nizobona lapho. Futhi ninayo leyoteyipu. Angisuye umthengisi wamateyipu. Kodwa uma nake nawakholwa amaZwi engiwashumayelayo, futhi ningaphumelela ukuyithola, tholani *IziMpawu eziyisiKhombisa*, futhi kuqala nithole ethi *Sikhathi Sini*, *Banumzane na?* Nilalele lokho kukhulunywa ngakho,

izinyanga eziyisithupha kungakenzeki. Nesayense iyadideka. Ngimi ngaphansi ngqo kwalapho okwakwenzeka khona lapho. Futhi ngabatshela, kusasele izinyanga eziyisithupha, ukuthi zaziyoza khona kanjani iziNgelosi eziyisikhombisa ngesimo somlaza wezinkanyezi, futhi zibukeka njengesivivane, ziyothi qathatha phansi. Futhi ngiyobe ngimi ngasenyakatho yeTucson, eArizona, futhi kuyoba khona umdumo oyoze uzamazamise ngisho namadwala ezintabeni. UMFowethu Fred Sothmann ehlezi lapho, owayemi nathi, abaningi babo, ngenkathi kwenzeka.

<sup>42</sup> Manje isayense ithathe isithombe saKho, niKubonile, kwaqhubekelela kwiAssociated Press. Abazanga ukuthi Kwakuyini. Nanto iFu lilenga, lingamamayela angamashumi amabili nesithupha ukuphakama. Lokho ngamamayela ayishumi nanhlanu, noma amashumi amabili, ngaphezulu ngisho nalapho umhwamuko ukhona. Abazi ukuthi konke kuhamba mayelana nani, futhi bazama ukuKuhlola. Futhi lapho, phansi kwaKho ngqo, ngangimi. NalezosiNgelosi eziyisikhombisa ziduma ngamaphimbo azo, alezosiMpawu eziyisiKhombisa, zimi lapho. Nofakazi, sobathathu, njengofakazi wezinto ezaprofethwa eteyipini, *Banumzane, Sikhathi Sini na?* Futhi lapho manje bazama ukuthola. Kuyimfihlakalo kubo.

Abanye babo bathi, “Hamba, hamba, awuhambi ngani ubatshele na?”

<sup>43</sup> Kwakuyofana nje njenganenkathi iNgelosi yeNkosi ibonakala lapha eHouston, eTexas, kulokho kuKhanya. Ngabatshela abantu, “Yonke impilo yami ngikubonile lokho kuKhanya.”

<sup>44</sup> Ibandla liyakwazi. Isayense iyakwazi. Kungukuthi, yonke into izofanele ifakaze ngenkathi uJesu Kristu enza umnyakazo. Nanto. Iphephabhuku, uma nifuna ukulibuka, yilelo elinoRockefeller nomkakhe omusha ngemuva. Ngicabanga ukuthi ngeliphuma ngoMeyi lephephabhuku i*Life*. UnguNkulunkulu. Siphila ezinsukwini zokugcina.

<sup>45</sup> Manje ngize kulokhu ukusa ukuzama ukukhetha amanothi ambalwa lapha, nezinto, ukukhuluma ngento ethize ezosiza ibandla, isize ngalababafowethu abangabefundisi, ukubeka amahlombe ami esondweni nalawa indoda. Singabafowethu, futhi bangiletha lapha ngoba bakholelwa enkonzweni efanayo. Nisindiswe ngesikhathi salomhlangano, anithathi ngani ubulunga benu nalawa amanye amabandla amahle lapha elikholwa yiloluhlobo lwenkonzo. Wona, ayakukholwa, ama emva kwakho. Futhi ngi—ngizela ukuze sikwazi ukwendlala umBhalo nangento engahle isize ibandla.

<sup>46</sup> Nendaba yami, efana nayo, kulokhu ukusa, ngukuthi mumo muni engicabanga ukuthi ibandla lamaPentecostal liyiwo

walolusuku. Kuma kuni nokuthi hora lini esimi kulo, futhi yini enokwenzeka na? Manje ake ngicaphune lokho futhi. Mumo muni ibandla elimi kuwo manje, nokuthi yini enokwenzeka elihlalele na?

<sup>47</sup> Ngifuna ukufunda emBhalweni, okwendikimba, futhi ngifuna ukufunda eNcwadini yabeHluleli, isahluko 16, amavesi 27 nelama 28.

Futhi *indlu yagcwaliswa abesilisa nabesifazane; namakhosi onke amaFilisti ayelapho; ophahleni kwakukhona abantu kungathi abayizinkulungwane ezintathu abesilisa nabesifazane, futhi ababebukela ukudlala kukaSamsoni.*

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

<sup>48</sup> Ngithanda ukuthatha indikimba kulokho, evela kwethi O Nkosi, Kanye Nje Futhi. Kwangathi iNkosi ingabusisa ukufundwa kweZwi laYo.

<sup>49</sup> Kufanele ukuthi kwakukade kuyintambama e—enhle, into efana nesiyijabulelayo namhlanje lapha kulezizinkundla zokukhempa, lapha eHot Springs, eArkansas. Futhi kwakunomgubho omkhulu oqhubekayo, kodwa uphambene kakhulu kunalokho umgubho oyikho namhlanje. Kwakukhona kungathi yizinkulungwane ezintathu zamaFilisti zibuka phansi zisendaweni eyizitezi, kwababili abaxakile abangena kuleyondawo enkulu evalekile, nophakimpi abahlonishwa kakhulu namanenekazi abo ehlobe ngobucwebe onke yayihlezi ngendawo eyiyonayona.

<sup>50</sup> Futhi njengoba kwakunjalo ngaleyonkathi, kwakukhona, o, into ethi ayibe njengekhowe eyayikhona, indlu ihlezi phezu kwezinsika ezaziphumile, into ethi ayifane mhlawumbe nohlobo lwesimodeni lomklami wokwakhiwa kwezindlu, arc. . . ukumiswa kwezakhiwo. Futhi onke lamaFilisti abuthana phezu lapho, futhi ayezibeke phezulu enzela lesisehlakalo esikhulu. Futhi ayekulomgubho omkhulu, futhi onke amehlo ayethe njo kulelimaphakathi nenkundla evalekile. Afanele ukuthi asukuma, ukuba athole u—ukubuka kahle esehlakalweni esasesizokwenzeka nje.

<sup>51</sup> Futhi manje njengoba sihlezi lapha kulentambama, ake sibone ukuthi singakwazi yini, ngomqondo wokucabangela, sizibeke kuleyondawo, ukubuka lenkundla. Sibonani na?

<sup>52</sup> Ozayo, ephumela esenta yenkundla evulekile, kuza umfana omncane, ebambe isandla sempumputhe, ikhubeka, ihamb'ibhadazela. Ayekade eneminingi imibukiso yezinkawu, na—namaqhinga amancane, kanjalonjalo; kodwa manje



sekufike isikhathi sesehlakalo esikhulu, into ayekade eyilindele isikhathi eside kangaka, isehlakalo esikhulu sosuku. Izanduleliso zase ziphelile, amahholo ayenanela yonke intambama ngokuzitika kwabadakiweyo. Ngokuba, ayegubha ukunqoba kukaDagoni, unkulunkulu wawo wenhlanzi, phezu komphongolo nesithembiso sikaJehova.

<sup>53</sup> Okubonakala kuyihlazo kanje pho, njengoba singayicabangela into enjengaleyo yenzeka; kankulunkulu wenhlanzi wesizwe sabahedeni, begubha ukunqoba phezu kwezinceku zikaJehova, bonke ngenxa yokwehluleka kwendoda ukwenza izinto eyayigcotshelwe ukuzenza. Futhi naku kwakukhona umhedeni, odakiwe, bexokozela, abesifazane abafake ubucwebe, ubuso obupendiwe, umgubho weHollywood yesimodeni, beletha inceku yeNkosi uNkulunkulu, iboshwe ngamaketango, kwenzelwa isehlakalo esikhulu santambama.

<sup>54</sup> Kufanele ukuthi umfana wayehambe ehuduleka ngapho, ekhubeka, kuza lesisigaxa esikhulu senyama yomuntu, omabili amehlo engasekho, izinwele zilenga zayoshaya emhlane wakhe, eboshiwe futhi bembophile, ukuba enze umbungazo wabadakiwe, isigejane esixokozelayo sabangakholwayo. Ufanele ukuthi wakhubeka esigxotsheni okulapho ababezokwenza khona umdlalo uqale khona.

<sup>55</sup> Uma ngicabanga ngalokho, ngicabanga ngebandla elagcotshwa nguNkulunkulu, ukwenzela uNkulunkulu into ethize. Futhi kwavumela isitha ukuba siphuphuthekise amehlo alo eZwini likaNkulunkulu ophilayo nemiYalo kaNkulunkulu, nasemsebenzini onqunyiweyo owawugcotshwe nguNkulunkulu ukuba wenziwe; kuphela ukuba ube ngumdlalo endaweni ecashile yabadakiwe, abapende ubuso, yabahlobe ngobucwebe, abagqoke izikhindi, abesifazane abaphungule izinwele, nowesilisa wasezweni. Ibandla ebelifanele ukukhanya emandleni nasekuqineni kweNkosi! Ihlazo elinje pho!

<sup>56</sup> Kufanele ukuthi kwehlisana kanjani isithunzi kuSamsoni! Nawo wonke umsebenzi owuhlaka lwakhe wenziwe, lokho kwakungaphezu kwamandla, futhi wayekade efakazisile ukuthi uNkulunkulu wayenamandla aKhe ngomsebenzi wakhe owuhlaka. Nazozonke izinkonyane ake aba nazo, kwakulokhu kusesemzimbeni wakhe, kodwa izibusiso zeNkosi zase zimshiyile.

<sup>57</sup> Singahle sibe nawo wonke umsebenzi wethu owuhlaka. Singahle sibe nezinkambiso zethu zobuhlelo. Singahle sibe namagama ethu emaphepheni nasezincwadini okubhalwa kuzo ama-akhawunti. Kodwa ngiyamangala, namhlanje, ukuthi ngabe ibandla lamaPentecostal alimile yini cishe endaweni efanayo, namehlo alo ebhotshoziwe eZwini likaNkulunkulu, nangenhloso uJesu ayifelayo, ukuze thina ndawonye sikwazi ukuhlanganyela ngaseZwini nezinto zikaNkulunkulu.

<sup>58</sup> Ehliswe isithunzi, wayenjalo, phakathi kwesikhathi asiphilayo. Njengoba ngibona uSamsoni ema lapho, yisifanekiso, isifanekiso sesiwileyo, isizwe esonakele ngokuziphatha, neliwe ngokuziphatha, ibandla elonakele. Isizathu, wayefanekisa kokubili uIsrayeli njengesizwe, namandla kaNkulunkulu, angawebandla. Ngempela kwakungukubonakala kufikiselana umunyu, njengoba simbona ema lapho. Empeleni, ukukhishelwa kwakhe lapho, nalomfana emhola, futhi kungekho-mehlo.

<sup>59</sup> Uma isitha singahle kuphela siphuphuthekise amehlo akho entweni yangempela kaNkulunkulu, uyohamba ukweqe ngaphezulu ngqo futhi ungakwazi. Akunandaba ukuthi uNkulunkulu wenzani, futhi akuqinisekise ngomBhalo waKhe, futhi akufakazise ngamandla aKhe; uma amehlo akho engavulekile ezintweni zikaNkulunkulu, uyohamba ukweqe ngqo ngokuphuphutheka ngakho konke.

<sup>60</sup> Futhi nango ema. Ngakho kufanele ukuthi kwakukade kuyisikhathi sokuthatha umoya, njengalamasosha adakiwe nabesifazane, nezingilazi zabo zophuzo oluxube izinhlobonhlobo zotshwala esandleni sabo. Sengiyakuzwa ukwenanela komsindo ngaphesheya kwamahholo, “Ngakho lona nguSamsoni, indoda kaNkulunkulu enamandla, indoda enamandla esibindi, iqhawe elikhulu,” imi kulesosimo. Sengathi ngiyabona, kuwo onke lawomaqhawe njengoba ayemi nezingalo zawo zigaxe izithandwa zawo zeHollywood yesimodeni, nokobucwebe kwawo okucwebezelayo kwenza isigojana, amalunga alelibandla elikhulu likaDagoni. Sengathi ngiyabona abanye babo babesakwazi ukukhumbula, ukuthi ngegama likaSamsoni, lona igama lakhe impela labazamazamisa. Lona impela igama lakhe laletha—laletha ukwesaba phezu kwabo, ngokuba wayengogcotshwe nguNkulunkulu. Abaningi babo babekukhumbula.

<sup>61</sup> Amaningi alawomasosha emi lapho, ayesakwazi ukukhumbula embona emi nomhlathi womnyuzi esandleni sakhe, amaFilisti afile ayinkulungwane elele lapho. Kwakungenzeka kanjani na? Ngenkathi umhlathi womnyuzi ushaya esisodwa salezozigqoko zezivikelo, ngokwangempela i intshi nohrafu uqginsi, lwethusi eliqinile; ngani, shaya lesosigqoko sesivikelo ngomhlathi womnyuzi, lowomhlathi womnyuzi ubungabhiza ube yizinkulungwane zezicucu. Kodwa uSamsoni, ngamandla kaNkulunkulu phezu kwakhe, washaya walahla phansi amaFilisti ayinkulungwane, ephihliza izihlangu zawo futhi ezilalisa e. . . izinyawo zakhe. Sengathi ngiyawabona amaningi alawomaqhawe ayebalekile ngalesosikhathi, amela emuva phezulu lapho futhi akhumbula. “Nalowo nguSamsoni na?”

<sup>62</sup> Akhumbula ngokubona umhlathi esandleni sakhe, futhi ethi, “Ubani omunye ofuna okunye kwalokhu na?” Wayeyindoda

eyayikwazi ukukhuluma. Wayeyindoda eyayigcotshwe nguNkulunkulu. UNkulunkulu wethembisa ukumbusisa. Wayesemandleni okuqina kaJehova.

<sup>63</sup> O, akungabazeki baningi lapha abangakhumbula emuva ngenkathi ibandla lima kulolohlobo lwamandla okuqina, kodwa manje selihlakazeke konke. Zonke izinhlobo zamahlelo, elinye lilwa nelinye. Imihlangano emidala yemikhuleko yobusuku bonke awusezwakali nhlobo. Imihlangano yasemgwaqeni isihambe ngokoqobo. Ayisaphathwa. Nokho, sinesakhiwo sethu, sinomsebenzi owuhlaka, kodwa uphi uNkulunkulu wezimangaliso na? Ngokukhuluma obala, abaningi bayaLiphika, bephika ngisho nokuphilisa kukaNkulunkulu, abaningi.

<sup>64</sup> Khona lapha kulesisifundazwe, ngangine—nendoda yebandla, nebandla elikhulu, yasho. Ngangifuna ukuthola izihlalo, ukuba ngizifake lapha eHot Springs, eArmory ngenkathi ngilapha, mina noMfowethu Moore. Nendoda yePentecostal yathi, “Ngeke ngavumela ngisho. . .” Yayingeke ingivumele ngibe nezihlalo. Yathi, “Ngeke ngavumela noma ubani ahlale ezihlalweni zami, okholelwe ekuphiliseni kukaNkulunkulu.” Lokho akusikho lapha kuphela; kusezindaweni zonke. Yin’indaba na? Ubandlululo, ngenxa yemixhaso nezinye izinhlangano, bekhohlwa ukuthi singabantu bakaNkulunkulu ngokuZalwa. USamsoni wayesekukhohliwe lokho, naye. Ngangikhumbula. . .

<sup>65</sup> Ngiqagele, esami lapho, kwakunamanye awo abukhumbula lobo busuku eGaza, ukuthi indoda yayikwazi kanjani ukuqukula amasango aseGaza, iwabeke phezu kwamahlombe ayo, ngenkathi bezama ukuyibiyela ngothango.

<sup>66</sup> Ungeke ulubiyele ngothango ngaphakathi ugcobo lukaNkulunkulu. Akukho-nhlangano engakubamba. UNkulunkulu usindisa labo Ababizile. “Bonke uBaba angiphe bona bayakuza.”

<sup>67</sup> Awu, ayecabanga ukuthi ayembiyele ngothango ngaphakathi. Wayesequkula amasango wayesewabeka phezu kwamahlombe akhe, wayesesuka ehamba, wenyuka esicongweni segquma wayesehlala phansi. Amasango amakhulu ethusi ayengasinda akhuphukele ematanini, nendoda e—encane yawadonsa yawakhipha emadwaleni, yawafongqa yase iwabeka emahlombe ayo, yase yenyuka igquma nawo; uma noma yini eyayima endleleni kaNkulunkulu.

<sup>68</sup> Amaningi awo ekulokho kuxokozela kwabadakiwe ayesakwazi ukukhumbula lokho kukaSamsoni. Kodwa kube yini indaba namhlanje, engazange na? Nakho kumi uSamsoni, kodwa uMoya weNkosi awubange usafika phezu kwakhe. Wayengagcotshiwe. Wayesephucwe lamandla akhe, ngowesifazane owamyengayo wamsusa emiYalweni yeNkosi.

<sup>69</sup> Ngiyamangala, namhlanje, uma leyo kungesiyo into ethize njengamabandla ethu. Niyabo? *Owesifazane*, eBhayibheli, umele “ibandla.” Futhi ngiyamangala ukuthi ngabe asilalelanga yini ukuyenga kwamanye kwamahlelo, sazama ukufundisela abefundisi bethu e—eziqwini zeZiqu zobuNgcweti, ukuba inhlango yebandla lethu ikwazi ukuba ithi, “Umelusi wethu unoB.A., iD.D., noma iL.D.” Ngiyamangala ukuthi ngabe asichezukulanga yini ekuthukutheleni okukhulu kokudlebeleka kwezingane, ukuzama ukwakha ibandla elingconywa kuneMethodisti noma iPresbyterian na? Besingabangcono kwenye imishini, noMoya kaNkulunkulu uphezu kwethu, kunoma besingaba njalo kulesisimo. Ngiyamangala ukuthi asibenzanga yini amaprosete sase sibadonsa besuka kwelinye baye kwelinye, ukuzama ukwenza izinhlangano zethu zikhule na? Futhi si, sinesakhiwo esikhulu, kodwa uphi uMoya weNkosi na?

<sup>70</sup> Nango emile, ehhundulwe ngowesifazane. Yini okufanele ukuthi yedlula emqondweni waleyondoda lapho imi lapho na? Yayinesikhathi sokukucabangisisa.

<sup>71</sup> Ngithemba ukuthi ibandla lithola lesosikhathi esingako. Ikuphi okukhulu kakhulu kini, esinye futhi isigidi noma isibusiso esijule kakhulu sikaNkulunkulu emphefumulweni wakho na? Sihlolisisile. . .

<sup>72</sup> Futhi besingaba nezinye izinto eziningi engizibhalabhale lapha, mayelana nalawamakhosi nalokho uSamsoni akwenza, ayekucabanga.

<sup>73</sup> Manje asehlele kuSamsoni. Futhi nicabanga ukuthi yini eyayedlula emqondweni wakhe, ngokunqoba okuningi ayebe nakho, izinto eziningi ezinkulu ayezenzile ngenkathi uMoya weNkosi usephezu kwakhe na? Kodwa wayenakho ukuzwa ukuthi wayenazo zonke izinkonyane, kodwa uMoya weNkosi wawungekho.

<sup>74</sup> Ake nginitshela okuthize, bandla. Ningazami ukujoyina ibandla elifekethiswe kakhulu ukwedlula onke, isigejane esiqaphuza ukwedlula zonke. Hlalani noKristu, lapho uMoya weNkosi ukhona.

<sup>75</sup> Manje-ke ufanele ukuthi wacabanga ngokunqoba okukhulu uNkulunkulu ayemnike khona, nangezikhathi ngenkathi amehlo akhe esavulekile, ukuthi wayekwazi ukubona izithembiso zikaNkulunkulu. Kodwa manje, selokhu ebanjwe kulento, amehlo akhe selikhishiwe.

<sup>76</sup> Abantu abaningi kakhulu, namhlanje, uthola ukubanjwa ezinkohlisweni zengqondo, abacabangi neze ukuhlola umbhalo, ukubona ukuthi ngabe uqinisile yini noma qha. Abanye bazama ukuba bathi, “Akwenzi mehluko.”

<sup>77</sup> UPawulu, eZenzweni 19, wacabanga ukuthi kwenza umehluko. Futhi wathi, “Uma iNgelosi evela eZulwini

ishumayele noma iyiphi enye into, maYibe ngeqalekisiweyo.” Niyabo? Niyabo? Kuyawenza umehluko.

<sup>78</sup> Manje sibona uSamsoni emi lapho, ukuthi ucabanga kanjani ngezinto ake azenza ngoMbuso kaNkulunkulu. Nangokuthi uNkulunkulu kanjani. . . Wayehlulekile kuNkulunkulu, futhi wayehlulekise abantu bakaNkulunkulu. Yebo, mnumzane. Manje useyisiboshwa saso impela isizwe uNkulunkulu amvusela ukuba asibhubbise.

<sup>79</sup> Ngifuna ukugudla lapha umzuzu. Phentekoste, niyazi ngiyanihanda. Uma ngiza kini, Jack Moore, Richard T. Reed, Mfowethu G. H. Brown, Mfowethu Ben Pemberton, nenye indoda enkulu, ukuthola izinto enibe nazo, kubonakale ukuthi sibe nokuningi kakhulu ukuhlanganyela kukho saze saba njengeglavu elenela esandleni; ngenela kahle nani. OkoMlayezo, ngingazi ukuthi bekunibandla elinjalo, ebengikholelwa kulo, nakhu kwakukhona iqembu labantu selivele ukuba liWemukele. Ngisenguye uMfowethu Branham. Ngisengumfowenu, futhi ngiyanihanda.

<sup>80</sup> Kodwa niyaqonda yini, yona impela into uNkulunkulu aniphakamisela yona, senizinikele kuyo. UNkulunkulu wanikhipha kulezozinhlango, iminyaka eyedlula, ukwenza abantu ngani, futhi nase njika nase nihlela into nje yalokho uNkulunkulu anikhipha kuyo ukuyishaya indiva.

<sup>81</sup> Ngiphosela inselelo noma yibaphi abantu ukuba bangikhombise noma iyiphi indawo emlandweni, selokhu ibandla liqala lihlela, okwakuyibandla eliRoma Katolika, eLawodikeya, noma eNayisiya, njalo, iRoma, ngenkathi ibandla eliKatolika lihlelwa futhi lenziwa inhlangano. Futhi noma yiliphi ibandla lenzile kusukela kuMartin Luther, ngapha. . .

<sup>82</sup> Ngenkathi uNkulunkulu enika uMartin Luther isambulo sokulungiswa; futhi, wathi angashona nje uLuther, benza inhlangano ngakho, futhi lawa. Nakho kufika uWesley, emva kwakhe, noAsbury, kanjalo njalo, wasuka; benza inhlangano ngakho, futhi yawa. Kwase kufika uAlexander Campbell, futhi lawa, nenhlango. Kwasekufika uJohn Smith, weBaptisti, futhi lawa. Futhi njalo umuntu uzame ukuhlela into ethize, yenqubo eyenziwe ngumuntu, lawa futhi alizange liphinde livuke. Akukho mlendo, ndawo, lapho noma yiliphi ibandla elake lahlela, kodwa alangawa, futhi awa onke, awaphindanga avuke.

<sup>83</sup> Abantwana bakwaIsrayeli, ekufanekiseni, wayezolandela iNsika yoMlilo. Futhi njalo ebusuku bafanele balungele, hhayi ukuba bahlele futhi bahlale phansi lapha, kodwa ukuba bahambe noMlilo.

<sup>84</sup> Yilokho uNkulunkulu afuna abantu bakhe bakwenze, bahambe noMoya, bahambe nesikhathi!

<sup>85</sup> Wena uthi, “Awu, Mfowethu Branham, sibe nazo zonke izinhlobo zezimvula, nezimvula zangaphakathi nemvula

yangaphandle.” Wena unobuhlakani. Angikhathali ukuthi kuluhlobo luni lwesambulo, nokuthi kubukeka kahle kanjani, uma kungahambisani neZwi likaNkulunkulu, kuyeke kanjalo. Lena iplani edabula ehlane, iZwi leNkosi.

<sup>86</sup> Kodwa lapha kumi ibandla namhlanje, ibandla lePhentekoste, cishe ezinhlanganweni ezingamashumi amabili noma amashumi amathathu ezechukene, ngayinye ibiza enye ngokuthi, *lokhu, lokho, nokunye* ngokuthi, “uthi lokuqhwakela uklebe,” kanjalo njalo. Ihlazo elinje pho, ngenkathi yona impela into uNkulunkulu anikhiphela yona emahlelweni, najika nase nenza yona impela into efanayo abayenzayo. Yilokho impela uSamsoni akwenzile. UNkulunkulu waphakamisa uSamsoni ukuba abhubhise isizwe. NoNkulunkulu waphakamisa nina nibe abantu, hhayi inhlangano.

<sup>87</sup> Kodwa ngenkathi uNkulunkulu eqala uIsrayeli e... eGibhithe, babenohambo cishe oluyizinsuku eziyishumi kuphela ukusuka ezweni elithenjisiwe, cishe amamayela angamashumi amane. Kodwa bahlala ehlane iminyaka engamashumi amane. Ngani na? Umusa wawubanike iwundlu ngezono zabo, ukusokwa kube okwesibonakaliso, iNsika yoMlilo njengofakazi, uMose njengomprofethi. Umusa wawuhlinzeke ngayo yonke into ababeyidinga, kodwa babefuna into abazozenzela bona.

<sup>88</sup> Babazi kancane, ngenkathi uMiriya esina nesigujana ithamborini, nabantwana bakwaIsrayeli besina naye, noMose ecula eseMoyeni, babesilelwe kuphela izinsuku eziyishumi ezweni elithenjisiwe eligcwele. Babazi kancane, iminyaka engamashumi amane, nezidumbu zabo zazizobola ehlane. Kwenziwa yini na? UIsrayeli wenza isinqumo sakhe esingubudedengu obukhulu kakhulu ake abenza, ngenkathi emukela umthetho esikhundleni somusa, ngenkathi befuna ukwenza ababhishobhi abathize nento ethize engeyabo uqobo, into ethize ababefanele bayenze kukho. UNkulunkulu wayephakathi kwabo, ebahola.

<sup>89</sup> Futhi yilokho impela okwenziwe yiPhentekoste. Ngenkathi uNkulunkulu embula enye into ethize entsha emBhalweni, esikhundleni bakubiza ngendaba mlonyeni entsha kumbe noma yini ofuna ukukwenza ngakho. Kodwa ngenkathi uNkulunkulu embula into ethize, esikhundleni sokwemukela iQiniso futhi baLihlole ngeBhayibheli, bahosheka base benza inhlangano, bazehlukanisa. Kwase kuthi-ke kwafika *lokhu, lokho, nokunye*, futhi manje nimi nonakalisiwe, ibandla lamaPentecostal, niboshwe ezibophweni zenhlangano. Into uNkulunkulu aniphakamisela ukuba niyibhubhise, futhi manje senihlelwe nje njengoba benjalo. Amadoda amesabayo uNkulunkulu kuwo onke, nabesifazane; lelo yiqiniso, onke.

<sup>90</sup> Futhi si, sonke, necala. Ibhodwe lingeke labiza iketela ukuthi limnyama. Sonke sinecala, sonke, nina bakamunye,

abakambili, abakamthathu, futhi—futhi noma ningahle nibe yini. Ihlazo elinje pho! Ihlazo elinje enililethe phezu kukaJesu Kristu! Ihlazo elinje egameni lephentekoste! Balethe eliningi kakhulu ihlazo selize libe yigama eliyihlazo, cishe impela. Abantu cishe sekul'khuni ukuba bafune ukuzimatanisa negama elinjalo. Yingoba nenze lokho ebenifanele ningakwenzi. Futhi ukuqhubeka nokulandela imiyalo yeNkosi, kufanele kube ngubunye obukhulu bukaNkulunkulu, simasha siqhubekela ekunqobeni, namhlanje.

<sup>91</sup> Wavumela owesifazane amyenge asuke eZwini likaNkulunkulu, manje umi enza amaqhinga kadaveli. Kunjalo. Khona impela nje.

<sup>92</sup> Into efanayo iyenzeka namhlanje, bavumela uJezibeli, “unina wezifebe.” ISambulo 17 sithi wayengu “nina wezifebe.” Manje, uma eyisifebekazi, lowo ngo—lowo ngowesifazane ohlala ngokungethembeki kumyeni wakhe. Uzisho ukuthi uKristu unguMyeni wakhe, futhi akaphili ngoMyalo waKhe.

<sup>93</sup> Futhi enzani amanye amabandla na? Yini isifebe na? Yinto efanayo njengesinye. Kuyini na? Ukufeba eZwini likaNkulunkulu. Futhi wayengu “nina wezifebe.” Futhi wadedela leyomfundiso kaJezibeli, kanjalonjalo, ngenxa yesigejane sendoda ehlakaniphile, efuna ukuhlanganisa ndawonye futhi ihlanganise into ethize ukuze babenamagama abakhulu qobo lwabo. Futhi nanto ibandla limile, ubuzalwane obuhlukanisiwe. O, ini, ihlazo elinje pho kulobubusuku!

<sup>94</sup> Kuyinto eyesabeka kanje, ukuba yimpumpethe ngomoya. “O,” wena uthi, “awu, angisiyo impumpethe ngomoya.” Izenzo sikhuluma kakhulu kunamazwi; kufakazisa ukuthi uyimpumpethe ngendlela okhubeka ngayo phezu kwezinto. Niyabo?

<sup>95</sup> Manje, khumbulani, leteyipu iyenziwa futhi izothunyelwa emhlabeni jikelele. Niyabo, futhi angikhulumi kakhulu kangako khona lapha, kodwa lokhu kuya cishe ezizweni eziyishumi nesikhombisa ezehlukene, kuphumele emenweni nandawo zonke.

<sup>96</sup> Baphuphuthেকে ngokomoya! Baphuphuthেকে kukuphi na? IZwi likaNkulunkulu, iqiniso likaNkulunkulu. Inhlangano yakho ingeke ivumele. . .

<sup>97</sup> Abefundisi abakahle oza kimi, futhi athi, “Ngiyakukholwa lokho ukuthi kuliQiniso, Mfowethu uBranham, kodwa uma ngishumayele Lokho. . .” Manje, nakho lapho enikhona. “Uma ngikholwe yiLokho, awu, abantu banga. . .”

<sup>98</sup> Angikhathali ukuthi abantu uthini, angikhathali ukuthi inhlangano ithini; kuyilokho uNkulunkulu akusho ukuthi kuyiQiniso. Futhi uma kuyiQiniso likaNkulunkulu, uNkulunkulu uzoleseka. Ungakulindela kanjani ukuba ube

nokukholwa ube usenezifiso zokuhloniphana nodwa na? Niyabo, kususa ukukholwa kuwe.

<sup>99</sup> Babuyela emahlelweni, iPhentekoste eyazalwa ngaphandle kwehlelo. IPhentekoste ayizalelwanga ehlelweni; yazalwa ngaphandle kwehlelo. Nobuqili bokuhlakanipha kukaSathane banidonsa banibuyisela ngqo kulo, lapho eniphuma khona, “Njengengulube iya ekuzibhixeni kwayo, nenja iya ekuzibhixeni kwayo.” Manje babukeni, behluliwe!

<sup>100</sup> Bekufanele ngabe sesivele siwelele ezweni elithenjisiwe. UJesu Kristu ubefanele ngabe udume kakhulu phakathi kwethu, kuze kungabibikho kugula. O, bekungaba kuhle kakhulu.

<sup>101</sup> Kufanele kungabibikho abesifazane abaphungule izinwele, abagqoke izingubo ezimfishane. Futhi—futhi akufanele kube yindoda esiganwe kathathu noma kane, abadikoni ebandleni lakithi. Futhi ningangitsheli ukuthi akukho ePhentekoste; impela kukhona. Kodwa kungenxa yesithunzi senhlaliswano. Bekungafanele kubenjalo, kodwa kunjalo. Ngani na? Ngenxa yemidonso yamahlelo, ezombusazwe, imali, esikhundleni sokubambisana neZwi. Bagudluze omunye umfowethu oyigugu, bese bebeka omunye ngoba unokuma okukhulu enhlaliswaneni edolobheni.

<sup>102</sup> Ngifuna indoda enokuma kwenhlaliswano eNkazimulweni. Uma ingabazi o ABC bayo, kwenza mehluko muni? Niyazi ukuthi uABC umele ukuthini na? Njalo kholwa nguKristu [Always Believe Christ.—TN]. Kunjalo. Fundani lokho.

<sup>103</sup> Enye indoda ifika kimi, kungekudala, yase ithi, “Mfowethu Branham,” yona impela. . . enye yabaziwa kakhulu kunabobonke abefundisi ePentecostal ezweni. Yangenyusela ekamelweni layo, yathi, “Ngifuna ukukukhulekela.”

Ngathi, “Angiguli.”

Yathi, “Ngi—ngiyakuthanda.”

Ngathi, “Lokho kuzwakala kungokomunye nomunye.”

<sup>104</sup> Yathi, yangitshela, yathi, “Awukuyeki ngani ukutshela labo besifazane ngezinwele zabo eziphunguliwe nalolonke loluhlobo lwezinto, nangebandla na?” Yathi, “Lokho akusiwo umsebenzi wakho.”

Ngathi, “Ngokabani-ke na?”

<sup>105</sup> Yathi, “Kuzokwenzeka ukuthi awuzukubanalutho kodwa isixhobo sezigxobo ozoshumayela kuzo.”

<sup>106</sup> Ngathi, “Ngingaqoka ukwenza lokho futhi ngishumayele iQiniso, kunoma ngixegise ngakudeveli.” Niyabo? Niyabo?

<sup>107</sup> Yathi—yathi—yathi—yathi, “Mfowethu Branham, uNkulunkulu akakubizelanga khona yini ukuba ukhulekele abagulayo na?”

Ngase ngithi, “Yebo, mnumzane.”



Yathi, “Abantu bakukholwa ukuthi ungumprofethi.”

Ngase ngithi, “Awu, lokho—lokho, angizange ngikusho lokho.”

<sup>108</sup> Wathi, “Kodwa bakukholwa ngaleyondlela.” Wayesethi, “Uma ungumprofethi, awuchithi ngani isikhathi sakho ukuba ufundise abantu ukuthi zikanjani iziphiwo zokomoya, nokuthi baphiliswa kanjani abagulayo, nokuthi—nokuthi zenziwa kanjani lezi, ukuthola leziziphiwo zokomoya, nokusiza ibandla esikhundleni sokuma njalunjalo, uklabalasela abesifazane, futhi uklabalasela owesilisa, nezinto ezinjengalokho na?” Wathi, “Awu, awubayeki ngani kanjalo na?” Wathi, “Awubafundisi ngani into enkulu kunezinwele eziphunguliwe nezinto, futhi ukuyeke kanjalo lokho na?”

<sup>109</sup> Ngathi, “Ngingabafundisa kanjani onkamisa babe bengazi ngisho noABC babo na? Kunjalo. Mabafunde oABC babo kuqala.”

<sup>110</sup> Umfundisi omdala wahamba futhi washumayela ukulungisiswa emvuselelweni, ubusuku besibili, ubusuku besithathu, ubusuku besine, ubusuku besihlanu. Abadikoni bambizela ngaphandle, base bethi, “Mfundisi ohloniphekile, akusekho okunye okwaziyo kunentshumayelo ngokulungisiswa na?”

<sup>111</sup> “O, impela. Kodwa bonke mabathole ukulungisiswa kuqala, sizobe-ke sesishumayela enye into.” Kunjalo.

<sup>112</sup> O, ukuba kuphela beningabuyela emuva esisekelweni! Nakhu kumi uSamsoni, ehluliwe.

<sup>113</sup> Manje bukani, singahle sithi ukuba bahle kakhudlwana, lokho kungaba njalo. Kodwa kufana nje njengoba ngangiza ngehla ngomgwaqo ngoluny’usuku, ngabona enkulu isayini, ithi, “Oka Funk, ummbila obhasteliwe,” wawumkhulu kakhulu kangakanani. Kodwa awusizi lutho. Awusizi ngalutho nje ngakho konke, futhi ubulala isizwe. Nifunda ngawo, iReader’s Digest, “Uma abesifazane beqhubeka nokudla inyama ebhasteliwe nommbila, nezinto, ngeke babenengane eminyakeni engamashumi amabili kusukela manje.” Akukho okuhle kuwo.

<sup>114</sup> Yini ebhasteliwe, isithombo esikhuliselwe endlwaneni yezithombo na? Uma kungesiso isithombo sasekuqaleni, uzofanele ulokhu usifutha ngasonke isikhathi, ukuba uvimbele izilwanyakazane kuso. Izilwanyakazane ziyosidla zisiqede. Kodwa uma siyisithombo sasekuqaleni, awudingi ukusifutha. Isithombo esiphilile esihle, isilwanyakazane ngeke sihuquzele kuso.

<sup>115</sup> Yileyo indaba, uzofanele ulokhu utotosa abantu ebandleni, “Udumo kuNkulunkulu, dadewethu,” niyabo. Ungobhasteliwe, ungeniswa ngenye indlela ethize.

116 Thatha lowombila obhasteliwe bese ubuye uwutshala, futhi unani na? Lutho. Ungeke ngisho wenze lutho.

117 Ibandla lihle namhlanje, iqiniso lelo, izakhiwo ezinkulu ngokuthe xaxa kunoma nake naba nazo, amabandla amakhulu kunawo onke owake washumayela kuwo, abefundisi abangcono abahlakaniphile kunoma wawuvamise ukuba nabo. Wawuvamise ukuba nowesilisa uphuma emasimini ommbila ndawondawo, uNkulunkulu ambiza phandle lapho esiqintini sesithonjana sokunonga somshanelo. Kodwa manje uthumele abantwana bakho esikoleni, wase wenza abazukulu ngabo, futhi sebebuya nabobonke oPh.D, noLL.D. Futhi ngisho nelinye lamabandla amaPentecostal amakhulu namhlanje, ngaphambi kokuba athumele indoda emasimini ezimishini, izofanele ime phambi kwesazi sezifo zengqondo ukubona ukuthi ihlakaniphe ngokwenele yini ngokwengqondo. Kucabangeni!

118 EPentekoste, isidingakalo kwakungesikho ukuhlolwa ingqondo, kwakungukuhlola kukaMoya oNgcwele owehla ngoSuku lwePhentekoste. Lokho akusabuzwa kubantu namhlanje.

119 Benazi yini ukuthi ibandla eliRoma Katolika kuqala laliyibandla lePentecostal lase kuqaleni na? Kulithathe iminyaka eyizinkulungwane ezimbili ukungena esimweni elinaso namhlanje. Uma lenhlangano yamaPentecostal ilokhu iqhubeka eminye iminyaka engamashumi amahlanu, iyoba yimbi ukwedlula ibandla eliKatolika. Kunjalo. Isono siqwabelana macala onke! Manje ningahle ningacabangi ukuthi ngi... Ningahle nicabange ukuthi ngiyahlanya, kodwa ngiyazi lapho engikhona. Niyabo? Futhi kuqinisile. Linda nje futhi uzothola. Yebo.

120 Obhasteliwe, ummbila obhasteliwe, ubangela abesifazane ukuba banciphe ezinqulwini zabo futhi babebanzi emahlombe, kanjalonjalo.

121 Inguqunguquko yempilo yayivamise ukusitshela lokho, kwinguqunguquko yempilo, ukuthi izilwane ezithize zahlangana ndawonye zase zizala into ethize ehlukile, nento ethize ehlukile, iphumela kumuntu. Babelokhu behlolisisa ngapha nangapha baze baphikisa umhlahandlela wabo uqobo.

122 Ake nginitshela into ethize, nina balimi lapha. Yini eyenza umnyuzi na? Uyisilwane esibi kabi kunazozonke ezweni. Ungobhasteliwe. Awunangqondo, kwasekuqaleni nje. Ngeke uwufundise lutho. Uyolinda yonke impilo yawo, ukuba ukukhahlele nje ngaphambi kokuba ufe. Ngeke uwutshale lutho. Uyini na? Ngoba ungobhasteliwe.

123 Nje kungikhumbuza ngamanye amaKristu abhasteliwe, abizwa kanjalo. Ungazama utshale umnyuzi omdala into ethize, uyoma umise amadlebe awo, uhambe, "Wo! Wo! Wo!" Niyabo? Okwaziyo kuphela ngukukhonya

nokuqhubeka. Ungeke uwutshele iqiniso futhi uwufundise lutho. Yileyondlela lababantu. Ubatshele ngoKristu, nguyena izolo, namuhla, naphakade. “Wo! Wo! Izinsuku zezimangaliso selwedlule,” ukukhonya kwekoliji elithize esakufundayo. Kungokubhasteliwe.

<sup>124</sup> UMoya oNgcwele uyogcizelela yonke imiyalo kaNkulunkulu ngo “amen.” Leyo yinto ethize yekoliji umoya ophefumula kuyo. Ungakhonyi ngokumelana neZwi likaNkulunkulu, uma kunguMoya oNgcwele. Uyoligcizelela ngo “amen.” Niyabo?

<sup>125</sup> Niyazi, ngicabanga ukuthi umnyuzi awazi lutho. Kodwa niyazi ukuthini? Ungeke washo ukuthi ubaba wawo wayengubani noma umama wawo wayengubani. Niyabo, uyise wayeyinkuzi yembongolo encane, unina wayeyihhashi lensikazi, kodwa awukwazi ukubuye uzale. Usuphelile.

<sup>126</sup> Isithombo ngeke sabuye sizizale. Thatha imbali emhlophe ivayolethe nevayolethe el’hlaza sibhakabhaka, ukhiphe ivayolethe yakho ephinki; itshale kabili noma kathathu, iyobuya phakathi kokuthi imhlophe noma iphinki, niyabo.

<sup>127</sup> Lokho kuyafakazisa, niyabo, azizi neze kanjalo. UNkulunkulu wathi, “Yonke into mayiveze imbewu yayo uqobo,” futhi yileyondlela ehlale ingayo. Umuntu wenziwa ngomfanekiso kaNkulunkulu, hhayi inkawu. Niyabo? Lezozinto ezihlanyayo!

Qaphelani, niyazi, ukungazi komnyuzi. Kodwa niyazi ukuthini? Ungeke wawutshela lutho. Unekhanda elilukhuni.

<sup>128</sup> Kodwa ngicabanga ihhashi lohlobo lwangempela, o, he, liyazi ukuthi umama walo kwakungubani, ukuthi ubaba walo kwakungubani. Lingelohlobo lokuzalwa. Liyazi ngabo bonke abazali balo abangugogo nomkhulu nayoyonke into, ngoba linohlobo lokuzalwa.

<sup>129</sup> Yileyondlela okungayo ngalawo abhasteliwe, okuthiwa amaKristu. “Izinsuku zezimangaliso selwedlule. Awu, thina maPresbyterian, thina maMethodisti, thina *s’bani-bani*, asikukholwa *Lokhu*. Thina bakaMthathu emunye, thina *s’bani-bani*, asikwenzi. Asikwenzi *lokhu*.” Niyabo, awazi ukuthi umi kuphi.

<sup>130</sup> Kodwa umKristu wohlobo lokuzalwa wangoqobo ozelwe ngokusha eNewadini yeZenzo, wazi impela lapho emi khona. Uzalwa nguMoya, futhi *nantu* uhlobo lwakhe lokuzalwa. Uvela egatsheni likaNkulunkulu. Liyoveza into efanayo ngaso sonke isikhathi.

<sup>131</sup> Akumangalisi, ibandla lilihle kakhulu ngokuthe xaxa. Kodwa yini indaba na? Lipheliswa nguMoya. Lizizale laphuma, nezwe. Livumela abesifazane bagqoke izikhindi. Badlale upiyano, babavumele bapende ubuso. Bavumele owesilisa aganwe kane noma kahlanu, futhi babambe indawo yabo,

isikhundla. Zonke lezizimo zezinto abedlula kuzo, khona impela nje okwashiwo umBhalo. Lehlulwe nje impela njengoba uSamsoni ehlulwa. Impela nje. Yebo, mnumzane.

<sup>132</sup> O, njengoba uSamsoni acabanga! Ngingahle... angifuni ukunihlalisa isikhathi eside; ngizozeqa ezinye zalezizindikimba lapha. Njengoba uSamsoni ufanele ukuthi wama lapho wayesecabanga ngesiphosiso sakhe, nalapho ayefanele ukuba khona!

<sup>133</sup> Khumbulani uIsrayeli. Ngingakwenza, ningangixolela umzuzu, ukuba ngibuyele kuIsrayeli na? Niyazi ukuthini, bayenzani leyominyaka engamashumi amane ngenkathi benza inhlangano yabo phandle lapho na? Esikhundleni sokuqhubeka bedlule, beholwa yiNsika yoMilo, iNgelosi yeNkosi, eyayinguKristu, esikhundleni sokuba baqhubeke bedlule futhi beYilandela. Cishe ezinsukwini eziyishumi, babeyobe sebesesithembisweni esigcwele. Kodwa niyazi ukuthini, “Bazulazula ehlane,” iBhayibheli lasho.

<sup>134</sup> Bafika eKadeshi-barineya, okwakuyisihlalo sokwahlulela, futhi lapho ngenkathi izinhlozi zibuya futhi zakhuluma ngezwe. Bathi, “Ngeke sakwenza.”

<sup>135</sup> UKalebi noJoshuwa bathi, “Singaphezu kwamandla ukukwenza,” ngokuba babebheke esithembisweni sikaNkulunkulu, hhayi ukuthi isimo sasiyini.

<sup>136</sup> “Singeke saba nebandla ngaphandle kokuba nenhlangano.” Awu, aniboni ukuthi uNkulunkulu wathini. Kunjalo.

<sup>137</sup> Benzani na? Ngabe uNkulunkulu wababusisa na? Impela, impela. Babehamba bemangala. Baganwa abafazi. Batshala izivini. Futhi babenzingane, futhi banda. Futhi benze okuhle ehlane. Kunjalo. Kodwa noma kunjalo wayengakabi sesibusisweni esigcwele.

<sup>138</sup> Ngakho ngenkathi bonke laba abenza leliqembu elikhulukazi lenhlangano, “izilwi ezindala” lalibizwa kunjalo, kulungile, uNkulunkulu ubayeka bahlale lapho baze bafa bonke. Wayese-ke Eqala ngesizukulwane esisha, phansi kobuholi bukaJoshuwa, owalikholwa iZwi, amen, wayesebayisa ezweni elithenjisiwe.

<sup>139</sup> O Nkulunkulu, kwangathi lesizukulwane esincane samaPentecostal singathola u—umbono. Niyabo, baqhubekela ezweni elithenjisiwe. Besifanele sibe lapho esinazo zonke izinhlobo zeziphiwo zikaNkulunkulu.

<sup>140</sup> Sakhuluma ngezilimi. Kunjalo. Lokho kuhle. Akukho okumelene nalokho. UMose wawela uLwandle oluBomvu; isitha sabulawa emva kwakhe. Si—si—siyakuthokozela lokho. Kodwa lokho kusalokhu kungesikho konke okwakho.

<sup>141</sup> Bacabanga kancane kanjani oyihlo nonyoko ngenkathi babemi phandle lapho futhi bebadubula ngezibhamu

amaphistoli emafasteleni, futhi bona besina eMoyeni, ukuthi abantwana babo babeyoke beze kulokhu na? Kodwa kwenza.

142 Kodwa kunesizukulwane esisha esizayo manje. Izinwele zikaSamsoni sezikhulile. Niyabo?

143 Bhekisani! Ningalokothi nidedele uDelila aze aniphicele emuva entweni enjengaleyo. Hhe-e. Dedani kuyo. Yileyonto eniqalekisile. Naphakanyiselwa ukuyigxeka. Futhi ngizame ngawo onke amandla ami ukukwenza, nakuba ngime ngedwa. Kodwa ngizame ngawo onke amandla ami ukuma emiYalweni kaNkulunkulu. Ngibona ibandla lima lapho, liphucwe amandla kaNkulunkulu, liphucwe izibusiso, liphucwe iziphiwo.

144 NoNkulunkulu uyothululela isiphiwo saKhe phansi. Bathi bathi, “Lokho ngukufunda ingqondo, kungukufunda umqondo,” kanti ngabe bebefanele ukuKusingatha. Niyabo? “Awu, usengale kwabakaMunye manje. Qhabo, lokho ngukuthi, lokho kungahle kubenjalo, ngokuba, o, babeyi *lokhu, lokho*, noma *okunye*.” Niyabo? O, ukuba kuphela beningalwazi usuku lwenu! NingaLivumeli linedlule. Yileli ihora, nihlangana kuKristu. Qaphelani.

145 USamsoni emi lapho, ecabanga ngesiphosiso sakhe, izinto ayezenzile. Manje niyaqonda ukuthi yini eyambangela abe ngaleyondlela na? Isitha sakhapha amehlo akhe.

146 Naleyo yinto yokuqala inhlango eyoyenza, iyokhipha amehlo enu kunoma yiyiphi inhlanganyelo kodwa labo abangabenu uqobo. Amen. Bengingasho yonke inqwaba yezinto khona lapha, kodwa a—angizukukwenza. Kodwa nina, uma ningabakamoya, niyazi ukuthi ngikhuluma ngani. Kuyokhipha amehlo enu! Wena nje neqembu lakho; uma uyiMethodisti, uyiMethodisti kuphela; uma uyiBaptisti, uyiBaptisti kuphela. Uma uyiPresbyterian, uyi... Uma ungokaMunye, uma ungokaMbili, uma ungokaMthathu, noma baningi kangakanani abanye abanabo, niyabo, uyilokho nje. “Konke okunye kwawo akulungile.”

147 IBaptisti yayinesiqubulo ngezinsuku zezinsuku zasekuqaleni zikaBilly Graham, amashumi amane... “Ngo ’44, esinye futhi isigidi.” Natholani na? Isigejane sababhema usikilidi, abazenzisi abajoyina ibandla.

148 Ngenkathi uBilly, qobo lwakhe, ngenkathi ngisekudleni kwakhe kwasekuseni, wathi, “Uyazi ukuthi yini indaba na?” Wathi, “Nasi isibonelo.” Wathi, “Ngizohamba ngiyongena...” Wathi, “UPawulu ongcewele wangena emzini, ayenoyedwa ophendukile. Wayesebuyela emuva, unyaka kusukela ngaleyonkathi,” wayesethi, “lowo oyedwa ophendukile waveza amanye amashumi amathathu.” Wathi, “Ngiyohamba ngiyongena edolobheni amaviki ayisithupha, futhi ngibe nezinqumo eziyizinkulungwane ezingamashumi amathathu,

futhi ngingabuya ezinyangeni eziyisithupha futhi ngingawatholi amashumi amathathu.” [Akuqoshwa eteyipini—Umhl.]

<sup>149</sup> Awu, manje, ngayincoma indoda ngesibindi sayo, kodwa ngithanda ukuyibuza umbuzo owodwa. “Ubani owathatha abaphendukileyo bakaPawulu na? Imuphi umelusi ovilaphayo ngaye na?” Kwakuyini na? UPawulu wahlala naye waze waba ngumntwana kaNkulunkulu ngempela ngempela, wazalwa ngoMoya. Wamyisa kude le kuKristu waze wangabe esabuka ngisho emuva.

<sup>150</sup> Bavele benyuke nje futhi mhlawumbe bajoyine ibandla, noma ngisho bakhulume ngezilimi. Ngiyakholelwa ekukhulumeni ngezilimi. Ngiyakholwa ukuthi uMoya oNgcwele ukhuluma ngezilimi. Kodwa ngiyazi ukuthi bonke abakhuluma ngezilimi abanawo uMoya oNgcwele. Niyabo? Ngizibonile izinyanga-bathakathi zikhuluma ngezilimi, futhi ziphuze igazi ngogebhezi lwekhanda lomuntu, bese zibiza udeveli, zikhulume ngezilimi futhi zikuhumushe. Lokho akusiso isivikela msindo. Qhabo, qhabo. UkuPhila kukaKristu kini, isithelo sizifakazela sona, yilokho-ke. Kodwa sizinza kulokho, “Uma umuntu ekhulume ngezilimi, yilokho kuphela, makangene.” Bukani ukuthi ninani namhlanje. Niyabo? Lelo yiqiniso, ukukhuluma ngezilimi, kodwa akusilo lonke iQiniso.

<sup>151</sup> Njengendoda eyikhaladi idla ucwezu lwekhabe. Wathi, “Ulithande kanjani, Mose na?” Lathi, “Belimnandi, basi, kodwa impela lisekhona elinye.”

<sup>152</sup> Uma ngingakhuluma ngezilimi, impela kusekhona okunye kwaWo. Niyabo? Kodwa senzani na? Njengo Israyeli nje, wazinza kuleyonto eyodwa, futhi wazulazula ehlane manje iminyaka engamashumi amane, eselokhu engenalo lonke laLo ngale ezweni elithenjisiwe. Yilokho impela esikwenzile.

<sup>153</sup> USamsoni emi lapho, (ngifanele ngisheshise), kufanele ukuthi wabuka emuva, wacabanga ngazononke lezozinto. Futhi nangu wayelapha, sona impela isizathu aphakanyiselwa sona, waphuphuthekiswa. Futhi naso isakhiwo sakhe esikhulu, inhlangano yakhe enkulu yomzimba wenyama, intaba yenyama imi lapho, izinkonyane zakhe ezinkulukazi eziyingongomela, kodwa kungekhomandla.

<sup>154</sup> Simi lapha namhlanje. Emuva phakathi ngenkathi iPhentekoste isavamise nje ukulinganisa abangaka, mhlampe amakhulu amane noma amahlanu abantu esizweni sonke, namhlanje iyibandla elikhula ngokushesha kakhulu kunawo onke ezweni. Singenaphi na? Isigejane samalunga. Nomsebenzi owuhlaka olukhulu lwethu, besifanele sibe namandla kakhulu ngokuphindwe kazinkulungwane eziyishumi kunoma sasinjalo ngenkathi siqala. Futhi sibuthakathaka kakhulu ngokuphindwe kazinkulungwane eziyishumi kwesasiyikho ngesikhathi siqala, ngoba sikwakhela phezu kwe—kwesisekelo esingenamkhawulo,

phezu kwenhlangano, into ethize uNkulunkulu ayiqalekisile. Futhi singalakha kanjani i—ibandla phezu kokusha kweSodoma neGomora na?

<sup>155</sup> Ngithemba ukuthi aningizondi, kodwa hlalani nje nithule umzuzu futhi nilalele. Niyabo?

<sup>156</sup> Angeke akwenza. UNkulunkulu akuqalekisile, Ukuqalekisile. Manje-ke, ngidedise kunoma yini uNkulunkulu ayiqalekisile. Ngifuna Akubusisayo. Kunjalo.

<sup>157</sup> Qaphelani njengoba wayemi lapho, ecabanga. Ophakimpi, bedakwe uhhafu, bemi lapho, “Ngiyamkhumbula lowomuntu omkhulu. Ngiyakhumbula ngenkathi emi nomhlathi wo—womnyuzi, esandleni sakhe. Ngiyakhumbula ngenkathi efonqa amasango aseGaza futhi wenyukela esicongweni segquma. Ngiyazikhumbula zonke lezizinto. Ngenkathi lelobhubesi libhonga emva kwakhe, lowomfo omncinyane, noMoya ufika phezu kwakhe, wavele nje walidabula kabili lelobhubesi, ngesandla sakhe. Futhi nango umile, eboshiwe, ngumfanyana omncane ehamba emhola. Futhi unkulunkulu wethu, unkulunkulu wenhlazi uDagoni, unqobe ukunqoba phezu kwakhe.”

<sup>158</sup> Nakho lapho okhona. Izwe lingene ngesinyelela ebandleni, lizuze ukunqoba. Likhumule abesifazane bethu izingubo. Lifake isifiso enhliziyweni yabantu ukuba bahlale ekhaya futhi babukele itelevishini esikhundleni sokuya enkonzweni nomhlangano womkhuleko. Uthando lwezwe lungene ngesinyelela lwase luthatha ibandla lethu lePentecostal ukuba ligibele liqonde esihogweni.

<sup>159</sup> Isifiso nokukholwa na? Dlulisa umuntu emgqeni womkhuleko futhi umbonise noma yini eyenzekayo; ubusuku obulandelayo, lapho babuyele emuva ngqo futhi. INzalo ka Abrahamana? Ukukholwa akukho lapho. Kufanele kube lapho, kodwa akukho. Ngenkathi u. . .

<sup>160</sup> UNkulunkulu wake watshela uAbrahama, futhi iminyaka engamashumi amabili-nanhlanu wakubheka. Akunandaba ukuthi kwafika emuva kude kangakanani, sengiyamuzwa ethi kuSara, “Phumela lapho, usuneminyaka engamashumi ayisithupha-nanhlanu ubudala. Hamba uyothenga ingutshana enemibalabala, futhi uthenge nophini futhi wenze izicathulwana zomntwana. Sizoba nengane.”

“Wazi kanjani ukuthi uzoba nayo na?”

“UNkulunkulu washo njalo.” Nalokhu kwakuxazulula.

<sup>161</sup> Okokuqala, niyabo, wayesethi akabe neminyaka engamashumi amabili anqamuka ukuya esikhathini. Wayehlale naye kusukela eseneminyaka eyishumi nesithupha ubudala, njengensizwa. Akwenzanga mehluko; akakubukanga lokho; akakunakanga lokho. Wanaka okwashiwo nguNkulunkulu.

Wazehlukanisa nakho konke ukungakholwa, waphumela ehlane.

<sup>162</sup> Yileyo inkathazo namhlanje. Ufuna ukuzenza wena uqobo nenhlangano yokungakholwa, esikhundleni sokuba uzehlukanise nezinto zezwe; ufuna ukubona ukuthi ungagibela usondele kangakanani ekugcineni kwesono. Ubone ukuthi ungededa ube semuva kude kangakanani naso.

<sup>163</sup> Kodwa nakhu lapho ababekhona. Izinsuku zokuqala ezingamashumi amathathu noma ezingamashumi amabili-nesishiyagalombili zedlula. Izethameli ezixubile manje, nani enibadala niyazi ukuthi ngikhuluma ngani. “Sara, s’thandwa, uzizwa unjani na?”

“Akukho mehluko nhlobo, Abrahama.”

“Udumo kuNkulunkulu, sizoba nayo, noma kanjani.”

“Wazi kanjani na?”

“UNkulunkulu washo njalo.”

<sup>164</sup> Iminyaka eyishumi yedlula. “Gcina labophini bebekwe lapho, nayo yonke ingutshana yomntwana emibalabala.”

<sup>165</sup> Abanye babangane bakhe bayedlula, “Abrahama, yise wezizwe, usunabantwana abangaki na?”

<sup>166</sup> “Udumo kuNkulunkulu! Ngalesisikhathi, abekho, kodwa ngizoba nabo.”

“Kanjani, wena? Ngani, usuneminyaka engamashumi ayisishiyagalolunye ubudala.”

<sup>167</sup> “Akwenzi nomncu umehluko. Kuzoba yisimangaliso esikhulu kakhulu manje kunoma kwakunjalo ukuba kwakwenzeke emuva lapho eminyakeni engamashumi amabili eyedlula.”

<sup>168</sup> Kodwa, namhlanje, “Ngikhulekelwe izolo ebusuku. Angizwa bungcono namhlanje.” INzalo ka Abrahama?

<sup>169</sup> Yin’indaba na? Uhhunduliwe. Imisipha yakho yebandla iselokhu ilapho; inhlangano yakho inkulu nje njengeyamaMethodisti noma yamaBaptisti. Wakhela kulomsipha ngaso sonke isikhathi, kodwa kuphi lokho kukholwa kwangoqobo na? O, ushaya ihlombe lakho, uyamemeza futhi ucule amaculo, futhi usine. He, ngikubonile lokho kwenzeka kwabaningi odokotela, imihlangano yezinyanga bathakathi, ngibabona beshaya amahlombe abo, futhi bekhuluma ngezilimi, bahumushe, futhi bagxume baye phansi naphezulu. Ubaba wobuNkulunkulu unento efanayo. Lokho akusikho engikhuluma ngakho.

<sup>170</sup> Ngikhuluma ngokukholwa kwangokoqobo okungasombulula isithembiso sikaNkulunkulu, futhi kume lapho futhi kusenze siphile, into yangokomBhalo.



171 AbakaMohamede, ngibabonile bewela emgwaqeni futhi bampongoloze, “Ala, Ala, Ala,” baze babe ngabanokuzwa impela. Nami noBilly Paul sama lapho futhi sabona indoda ithatha inkemba futhi nje ibhoboze ngayo ngaphansi kwenhliziyo yayo nje, nodokotela athele amanzi ngakululuhlangothi bese ephumela ngakolunye uhlangothi. Ngiyibona ithatha u—ucezu, njengomkhonto omude, bese ibhoboza ngawo udebe lwayo futhi wenyuke udabule ikhala layo, futhi ingophi ngisho iconsi. Igwaze ngaphansi kwezinzapho zayo ngezincezu zezinkuni, impongoloza, “Ala, Ala, Ala! Ala, Ala, Ala! Ala, Ala,” kanjalo. EkaMohamede, futhi idelela imicabango kaJesu Kristu. YayingenaMoya oNgcwele. Qhabo, qhabo, kodwa yayinedlingozi. Kunjalo. Si . . .

172 UbuKristu abusilo ngempela idlingozi. Ubuhedeni bungaveza nje enkulu impela isayense ephathelene nengqondo njengoba—njengoba—njengoba ubuKristu bungakwenza; kodwa lelo akusilo iQiniso. Sifuna iQiniso. UKristu uyiQiniso.

173 Senzani na? Sizilungisa thina ukuze sime njengoSamsoni, manje, lapho emi lapho ecabanga ayengaba yikho. Ngiyacabanga, namhlanje, ibandla belifanele lime futhi licabange nami, imizuzu embalwa, ebesingaba yikho ukuba lezizinto zazingakwenzanga lokhu. Ebesingaba yikho!

174 Manje-ke kufika emqondweni wakhe, kwafika into ethize. Ngikholwa ukuthi uNkulunkulu wakwenza. O, ukuba kuphela bekungenzeka kulenkundla yokukhempa! “Kunokwenzeka.” Kunokwenzeka. UNkulunkulu uyathethelela. Kunokwenzeka.

175 Asinaso isikhathi eside ukuba sihlale lapha. Isikhathi sethu siyaphela. Umfelandawonye wamabandla uthatha izwe. Uzohlangana nobuKatolika. Sinendoda phakathi lapho impela nje.

176 Ngifisa sengathi ngabe benginesikhathi ukungena kukho, ukunikhombisa ukuthi lesisizwe sifana nse noIsrayeli. Bafika ezweni lezizwe, baxosha abahlali, base bedla ifa lezwe. Yilokho esakwenzayo. UIsrayeli, babenendoda yokuqala, indoda enkulu, indoda enjengoJoshuwa, indoda enjengoDavide, njengoSolomoni; kodwa ekugcineni nakho kufika indoda ebu—ebukhosini, uAhabi, imbuka. Sasinendoda enkulu, uWashington, uLincoln; kodwa manje benzeni na? Yona impela into esayizela inkululeko lapha, seniyifake eHlala-Mongameli, ngoba nicabanga kakhulu ngezombusazwe zenu kunoma nenza ngoKristu. Kunjalo impela.

177 Futhi khumbulani, ngalesosikhathi, bonke abefundisi bayavuma. UJezibele wayengumholi. Lalelani, uAhabi qobo lwakhe wayengumfo othe ukuba nomoya omuhlana, kodwa uJezibele wayeyintamo emva kwekhanda. Waba nguye owakwenzayo. Wayeyimbuka. Angimelene ngalutho naleyondoda, njengomongameli, kodwa yileyonqubo kaJezibele

esemva kwakho. Aniboni yini, labophapha nezinto abangenayo manje, omunye uyavuka o “ngamazi uJosefa.” Nento yokuqala niyazi, khona manje sicela ibandla lamaProtestane ukuba lizihlanganise nakho, futhi zonke izinhlangano ziyongena ngqo kumfelandawonye wamabandla, futhi nicushwa lapho.

<sup>178</sup> Siphila ngemali yentela eyokhokhwa eminyakeni engamashumi amane kusukela namhlanje. Isizwe asinalutho. Sikuphi na? Ubani onemali na? Asinayo na? Izimalimboleko zethu—zethu azilungile. Sifanele sibe negolide. Ubani onalo na? Ibandla eliKatolika. Bayokwenzani na? Ngaphambi kokuba lawa indoda kagologo nabonke lababaphathi abakhulu nabaphathi bamashezi bayoze bayiyeke, bayothengisa ngempumelelo uqobo, nebandla liyokweletela isizwe imali. Futhi eliyokwenza, liyothengisa ngobuzibulo balo buqonde ngqo kubuKatolika. Manje-ke nizokwenzenjani na? Lelo yigolide lomhlaba, bona namaJuda, naleso yisivumelwano asenza noIsrayeli.

<sup>179</sup> Niyabo, nina bafundi beBhayibheli ningakufundisa lokho ebandleni lenu. Niyabo, ngiyanikhombisa nje ngikholwa yinto efanayo.

<sup>180</sup> Kuyodingeka kufezeke kanjalo-ke, futhi sinakho khona lapho manje. Futhi nakhu lapho esikhona, inhlangano, nophawu lwesilo phezu kwethu, ngokufana nje nse njengesilo sokuqala; umfanekiso kuso, umfelandawonye wamabandla, ejoyina amandla. Futhi benza umfanekiso kuso isilo, ukuba sikwazi ukukwenza kokubili sikhulume, futhi senze into efanayo isilo sokuqala esakwenzayo phambi kwakho. Khona impela ekukhamfuneni kwethu! O, bantwana!

<sup>181</sup> Sikhathi sini na? “Ngabe kukhona okunokwenzeka na?” USamsoni wama lapho wayesesho. Sikhathi sini na? Nje, “Ngabe kukhona okunokwenzeka na?” USamsoni kwenzeka ukuba acabange, “Lowo Nkulunkulu omkhulu! Ungosezindaweni zonke. UnguNkulunkulu ongunaphakade. Ngiyalibona iphutha lami. Ngizophenduka.” Futhi wamemeza.

<sup>182</sup> Kunokwenzeka ukuthi besingenza into efanayo. Labo abangalolosuku... Lolusuku aluwuboni umbono, njengoSamsoni. Ukuba kuphela besingabona umbono wokunokwenzeka! Qalani khona lapha, khona manje. Okunokwenzeka, niyabo.

<sup>183</sup> Bahlala babopheke, futhi bashaye ihlombe labo, futhi ngiyamangala ukuthi kuzophuma kube yini. Nizothola ngolunyusuku, nizophumela ekugcineni okuncane kophondo, niyabo, lesosikhathi. Nibe nemibuthano emikhulu, nokucwazimula, izinto zezwe, “O, siyacabanga, awu, niyazi ukuthini? Sinamaningi amanye amalunga kunoma sake saba nawo. Futhi singakha izigidigidikazi zamadola ezindlu, sineningi enye imali kunoma sake saba nayo, amabandla

angcono mhlawumbe kunamanye amaProtestane noma amanye awo linalo. O, ndoda! Umfundaze; awu, siyisa abantwana bethu esikoleni, futhi sibakhela amakholiyi amasha ukuba bayongena kuwo.”

<sup>184</sup> Ake nginitshele khona manje. Indoda enemfundo, ingenaMoya oNgcwele, ithatha yona uqobo, zonke iziqu enazo, iqhele kakhulu kuNkulunkulu. Kunjalo. Wena uthi, “NgineZiqu zobuNgcweti.” Khona-ke uthe ukuqhele kakhudlwanyana kunoma wawunjalo. Bacaze iqanda libe i atomu, bese bekhubeka phezu kwedlebe lotshani abangazi lutho ngalo. Nisizwile isisho esidala, “Iziwala ziyohamba ngezicathulo ezinezipikili, lapho iziNgelosi zesaba khona ukunyathela.” Kunjalo, umfundaze, kodwa akuwulethi uMoya. Akuyilethi imisebenzi nokuPhila kukaJesu Kristu.

<sup>185</sup> Inkathazo yakho ingukuthi, ibandla namhlanje alifani noSamsoni. Abavumi ukukhokha intengo. USamsoni wakhuleka kahle ngenkathi ekhuleka, “Nkosi, mangife nesitha.” Wayazi ukuthi kwakuzombiza into ethize. Wayazi ukuthi kwakuzombiza into ethize. Kuzokubiza into ethize, kuzongibiza into ethize; isithunzi sakho senhlaliswano, indawo yakho nesikhundla ehlelweni. “Nkosi, mangife, ngaleyonkathi. Ngiyayibona inhloso yaKho.” Wayazi ukuthi kwakuzombiza into ethize. Ufanele ukulungele ukuphela, esitheni sakho, ukuba ungene ezibusisweni zikaNkulunkulu. USamsoni wavuma ukukhokha intengo, ukuba athole amandla kaNkulunkulu futhi phezu kwakhe. Wavuma ukukwenza. Wena uyavuma na?

<sup>186</sup> Uyavuma ukunikela ngezinhlalo zakho zetelevishini na? Futhi, niyazi, kwakuvame ukuba kungafaneli kithi ukuba siye emabhayisikobho. Kodwa manje udeveli ubeka eyodwa phezu kwakho, wayiletha ngqo endlini nawe. Kunjalo. Niyabo?

<sup>187</sup> Ngangivame ukwehlela kumshumayeli omdala oyiMethodisti, wayevame ukucula iculo:

Siwise imigoqo, siwise imigoqo.  
Sixegise esonweni;  
Siwise imigoqo, izimvu zaphuma,  
Kodwa izimbuzi zingene kanjani?

Niwise imigoqo, yilokho kuphela.

<sup>188</sup> O, ngizwa omunye ethi, “Manje awume kancane, Mfowethu Branham, sinezimvuselelo!” Ya, iyini na? Imvuselelo yehlelo. Kunjalo. Bukani izimilo zenu nemehluko yenu. Ngabe yimvuselelo na? Ngabe sikhona isikhathi sokugqashuka na? Ngabe sikhona isikhathi ukuthi wonke umuntu angazihlanganisa ndawonye futhi abe nenhlanganyelo na? Uma inhlango yakho ikuyo, “kulungile.” Niqhela kakhulu eZwini ngaso sonke isikhathi, kunjalo, nenza ababhishobhi abasha nayo yonk’into. Niyabo?

<sup>189</sup> USamsoni wayazi ukuthi isimo sakhe sokuhlubuka samanje sasingenakuwaveza amandla okuqina kwenselelo yehora.

<sup>190</sup> Besilisa nabesifazane, bafowethu nodadewethu, mangisho lokhu. Ibandla, esimweni salo sobuhlelo samanje, lingewaveze amandla okuqina ukuphosela inselelo isikhathi, ukusibiza ngesikhathi. Abesilisa nabesifazane ufuna uNkulunkulu, izinhliziyi eziqotho. Futhi ningahle nishiye a—abakamunye futhi niye kwabakambili, ningahle nishiye abakambili futhi niye kwabakamthathu, futhi ningahle nenze konke *lokhu*, *lokho*, noma *okunye*; nidonsa kuphela iphepha, noma—noma ukutelebhela kwemishini, noma niziphatha sengathi angazi ukuthi ini, umntwanyana onobungane. Kunjalo. Anikutholi kanjalo. Amandla ethu okuqina ahlubukile, kungeke kwahlangabezana nenselelo yalelihora. Amahlelo awazukukuthatha ukuqinisekiswa kweZwi.

<sup>191</sup> Ngenkathi, uJesu Kristu, njengoba ngizame ukunitshela izolo ebusuku, wathembisa lokhu ngezinsuku zokugcina. Wethembisa ukuba nakho lapha. Futhi niyakwazi lokho, ngeBhayibheli. Futhi iminyaka eyishumi nanhlanu, emuva naphambili esizweni sonke, futhi baya ngokuba babi kakhulu ngaso sonke isikhathi. Kunjalo. Niyabo, abakufuni.

<sup>192</sup> Bathi, “Awu, manje, uzihlanganisa nabakamunye,” noma, “Uzihlanganisa nomthathu emunye. Wenza *lokhu*, *lokho*, noma *okunye*.” Sizihlanganisa noKristu, phandle kuzo zonke izinhlangano, sizama . . .

<sup>193</sup> Kodwa uNkulunkulu uyabona kulokho, ukuthi bayaLibona. Namakholwa angempela afana nesifebe esincane, izolo ebusuku; kwathi nje Lingabaneka endleleni yaso yezinyawo, naleyombewu yokuPhila ilele lapho, saLikholwa. Kwaba yilokho kuphela, kokhela umlilo khona manje. Ngenkathi kwakukhona izinkulungwane zimi lapho, zihlekisa ngaLo, kodwa hhayi sona. Sazi ukuthi lowo kwakunguMesiya. Sazi ukuthi lesa kwakuyisithembiso, ukuthi, uma Efika, Uyokwenza lokho.

<sup>194</sup> Ngiyamangala, ukuba kuphela besazi into efanayo! Ngabe sesisongeleke kakhulu enhlanganweni yethu, senqatshelwa ngisho ukuLibuka na? Ngiyamangala ukuthi uma nibuka a—amaphephabhuku nezithombe, namanyala amadala ezwe, esikhundleni sokufunda iBhayibheli lenu njengoba benifanele na? “Akusinkwa sodwa umuntu ayakuphila ngaso, kepha ngawo onke amaZwi aphuma emlonjeni kaNkulunkulu.”

<sup>195</sup> Abantwana bethu, abafana bethu, usephenduke isigejane soRicky abancane noRicketta, niyazi ukuthi lokho kunjalo, isigejane sezikhubekiso zentonga eshisayo nayo yonke into enjengaleyo. Futhi nimtholaphi umfana wePentecostal na? Nentonga yakhe eshisayo, emgwaqeni. Nimtholaphi udade na? Ezansi enkantini ndawondawo, enza umculo wokuzibinya na? Nimtholaphi ubaba nomama na? Ubaba, ephandle edlala

igalofu, noma ephandle ndawondawo kanjalo, nomama ephandle kwenye iphathi yesitishi nokuthunga kwelinye idlangala angowakulo, noma okuthize. Kanti, bekufanele kube yikhaya kubuthenwe phansi kobuholi bukaMoya oNgewele, neBhayibheli selibuyile futhi. Yilapho esishushumbele khona. Kungesikho ukugxeka, kodwa nje ukunishukumisa kancane, niyabo, ukuze nizoqonda.

<sup>196</sup> Sonke isikhathi, futhi (o, ngifanele ngivale) amaFilisti awazange aqaphele ukuthi kwakwenzekani. Ikhona into eyayenzeka, ngoba into ethize iqala ukunyakaza enhliziyweni kaSamsoni, “Kwakukhona okunokwenzeka,” niyabo. Wathinta emuva ukubona ukuthi ngabe kwakusekhona yini.

<sup>197</sup> Abanye besifazane banesikhathi esil’khuni manje, bazi ukuthi kwakufanele kube nakho. Kodwa bonani ukuthi ngabe isithembiso saKhe sisekhona yini, bonani ukuthi ngabe Wayesasenza yini. . .Thintani emuva nje futhi nibone ukuthi ngabe Akasuye yini izolo, namuhla, naphakade.

<sup>198</sup> Wakuthinta. Wayazi ukuthi kwakukhona into ethize. Waphakamisa ikhanda lakhe. Wayengasenamehlo. Abaziqaphelanga izinyembezi zehla ziphuma ezingoxeni ezingasenalutho, lapho izindlala yayidedela amaconsi ezinyembezi zehla. Ikhanda lakhe libheke phezulu, izindebe zakhe zinyakaza kancane, izinyembezi ziwa zivela kulezozingoxe eziphuphuthekile. Wayephenduka. Wayazi ukuthi uJehova wayesalokhu ephila. Nakuba wayekade enze iphutha, wayazi ukuthi Wayesalokhu enguNkulunkulu. Izinyembezi ziqathaka ezihlathini zakhe, lapho emi lapho. AmaFilisti wayedakwe kakhulu ukuba akuqaphele lokho.

<sup>199</sup> Uma amalunga enu ebandla, ozakwenu ebandleni bengakuqapheli, qhubeka nje ukhuleka. Wayefuna ukubona, kanye futhi, iZwi likaNkulunkulu labonakaliswa phambi kwaleso esiphuphuthekile, isigejane esidakiwe sabahedeni, abangakholwayo. Uma lokho kungukulamba kwebandla namhlanje, ukubona kanye futhi, ifeshini endala, imvuselelo ethunyelwe nguNkulunkulu, isuka epulpiti ize iyothi ngqu kumlindimnyango, ukuhlanzisisa okuyifeshini endala, imvuselelo eyifeshini endala inamandla kaNkulunkulu, i—iVangeli elihlanzisisa indoda, kusukela ngaphakathi kuphumele ngaphandle; eqondise okombhobho wesibhamu, ifeshini endala, amahlathi asemaphandleni, isibhakabhaka esil’hlaza, ebulalayo, inkolo ebulala isono ekhipha yonke iHollywood kini, labo okhathalele.

<sup>200</sup> Nango wayelapho, ekhuleka. Hhayi ihlelo elisha manje, isivumokholo esisha; kodwa ukuqinisekiswa kweZwi. “Nkosi, Wake waba phezu kwami, Wake wanginika amandla okuqina. Ukuba kuphela bengingaba nalawomandla okuqina! Nginazo izinkonyane, kodwa zibuthakathaka.”

201 Sinamalunga, kodwa abuthakathaka. Athanda izinto zezwe kangcono kunoma enza izinto... Wena uthi ngiyikho konke... O? Buka phezu kwamabandla bese uthola. Ungazami ukukuphika. Izenzo zakho sikhuluma kakhulu kunoma kwenza amazwi akho, uyabo. O, ya, kunamalunga amaningi amanye, izinkonyane ezinkulu kakhulu, kodwa aphi amandla okuqina eNkosi na? Izinkonyane zenu ezinkulu ngeke zihlangabezane nenselelo yalelihora, ukukholwa kokuhlwithwa ukukhipha iBandla kulento ngaphambi kokuba ukwahlulela kushaye umhlaba.

202 Nokwahlulela kulungiselela ukushaya. Ngizosho, njengoba umngane wami uJack Moore washo; uma uNkulunkulu eyekela iMelika izedlulele nezinto ezenzayo manje, Uyobophezeleka ngokwesimilo ukuba avuse iSodoma neGomora futhi axolise kulo, ngokulishisa nya. Kunjalo! Ukwahlulela kungokulandelayo.

203 Nkulunkulu, khipha lonke izwe kimi. Ngiphe ukukholwa, O Nkosi, koHlwitho. Ngokuba, kuyobakhona ababili embhedeni, futhi oyedwa uyothathwa, oyedwa ashiywe. Ababili bayobe bese—sesihlalweni semoto, noyedwa uyothathwa nomunye ashiywe. Kuzokwenzeka ngesikhashana.

Wena uthi, “Mfowethu Branham, kuyoba nini na?”

204 Ningahle nikugxeke lokhu. Uma kulungile ukukusho? [Abefundisi bathi, “Qhubeka futhi ukusho, mfowethu.”—Umhl.] Ake ngiqathaze into ethize encane lapha. Ngoluny’usuku nizothola.

205 Nizothi lapho, “O, ngifundiswe ukuthi kukhona *lokhu*, *lokho*, *nokunye*, kuzokwenzeka ngaphambi kokuba iNkosi ifike. Kuyoba nesikhathi sokuhlupheka esikhulu, futhi siyodlula kukho.” Niyabo? Niyabo?

206 Niyazi, ngesinye isikhathi uJesu wabuzwa umbuzo. Wathi, “Isholoni imibhalo ukuthi uEliyase umelwe ukufika kuqala na?”

207 NoJesu wathi, “Ngithi kini, Usevele ufikile, futhi anikwazanga.”

208 Ngolunye lwalezizinsuku nizothi, “Awu, ngangicabanga ukuthi iBandla lalihamba, lalizokwenza *lokhu*, *lokho*, *nokunye*. Ngangicabanga ukuthi kuyoba noHlwitho. Ngangicabanga...”

209 Niyabo, kuyoba ngukuhlwithwa okuyimfihlo. Uma Ethathe oyedwa lapha eHot Springs, noyedwa kwenye indawo, noyedwa ezansi lapha, noyedwa lapho, kuyokwenza ngokwangempela izigidi zalabo abenyukayo bephuma emhlabathini. Futhi kukhona okungenani abantu abangamakhulu amahlanu, nsuku zonke, abalahlekayo ezweni, futhi asazi ngisho nokuthi bayephi. Niyabo, uHlwitho luzokwenziwa ngabo bonke labo abalala othulini lomhlaba, abakahle noNkulunkulu.

Bayothi, “Awu, ngangicabanga ukuthi uHlwitho lwaluzokwenzeka.”

“Seluvele lwedlule, futhi anilwazanga. Senishiyiwe.” Niyabo?

“Awu, yonke into izo. . .” Yebo, mnumzane.

<sup>210</sup> KungukuFika okuyimfihlo, uHlwitho lunjalo, lufika ukuba lunyenye. Njengalelobhuku engalifunda ngalesosikhathi (lalithini), uJuliet noRomeo. Ufika ngesikhathi sasebusuku, ngenkathi abantu babelele ehlane, nebandla lonke likokwezwe. Futhi khona manjalo, kwafika ukumemeza, futhi basuka bahamba.

<sup>211</sup> Lalelani, nizwe kakhulu impela kwi Christian Business Men, iFull Gospel Men, ethi, “O, uyazi, Mfu. Fata oCwebeliyo uS’bani-bani! AmaPresbyterian aqala ukwemukela uMoya oNgcwele. AmaLuthela aqala ukwemukela uMoya oNgcwele.”

<sup>212</sup> Nina sigejane sabantu abalele! Anazi yini? UJesu wathi, “Ngenkathi leyontombi elele ifika ukuzothenga amaFutha, kwakungaso lesosikhathi uMyeni afika ngaso, futhi yangena.” Khumbulani, aziWatholanga! Kunjalo na? [Ibandla lithi, “Kunjalo.”—Umhl.] Njengoba uBooth-Clibborn wathi, “Ha” Zingahle ukuba zedlula emadlingozini athize, kodwa ngempela aziWatholanga. Ngenkathi zifika ukuzothanga amaFutha, isikhathi sasesedlule.

<sup>213</sup> Futhi nazi manje, iPresbyterian, iLuthela; bukani lelo *Phimbo* leFull Gospel Business Men, nalesosigejane sabazukulu bePentecostal nalababazalwane behlelo, becabanga ukuthi lokho kuyinto ethize enkulu. Ungahle ubuze ngoluny’usuku, “Awu, ngangicabanga *lokhu*.”

<sup>214</sup> “Sekuvele kwedlule, futhi anikwazanga.” Ake ngime lapho, ngoba a—angikho lapha ukuba ngishumayekele imfundiso.

<sup>215</sup> Kodwa, okunokwenzeka! Ningayithathi leyoshansi. Yilolu usuku. Yileli ihora. Kunokwenzeka khona manje, mhlampe hhayi ngelesihlano nqo. Kunokwenzeka. “Nkosi, ngiyazi Wena unguNkulunkulu. Ngiyazi Unguye. Ngiqhelile kuWe. Kodwa ngiyazi ukuthi lemisisipha yami yake yabhuza amandla kaNkulunkulu. Ngiyazazi izinto engizinakekelayo namhlanje, ngizisho ukuthi ngiyiPentecostal;” abesifazane, “Ngigunda izinwele zami;” owesilisa, “Ngenza *lokhu*, *lokho*, noma *okunye*.”

<sup>216</sup> Nawe wena wesilisa eniyovumela abafazi benu bagqoke lezozikhindi futhi benze lezozinto, bese-ke uzibiza ngendodana kaNkulunkulu, ngiyakudabukela.

<sup>217</sup> Ngaya ebandleni lehlelo elikhulu elithize, kungekudala, e. . . Babenomhlangano, ngase ngiphuma ukuyobavakashela. Nomelusi wangikhipha, futhi wayezongethula kumkakhe. Wayengumshayi wopiyano. Nalowo wesifazane wayegqoke ingubo eyayimpintsha ngangokuthi isikhumba sasicishe impela

sibe ngaphandle. Wayepende ubuso, futhi efake zonke izinhlobo zezinto ezindlebeni zakhe.

<sup>218</sup> Ngase ngithi, “Mfowethu, uqonde ukusho ukuthi umkakho—kakho ungongcwele na?”

Wathi, “Yebo, mnumzane.”

<sup>219</sup> Ngathi, “Ubukeka efana nongesuye.” Ngathi, “Angikaze ngikubone okunje egameni lePhentekoste nobungcwele!”

<sup>220</sup> O, mfowethu, sidinga ukuhlanzwa kwendlu, kusuka epulpiti kuya kwiphansi lokugcina lendlu. Futhi ngolunye lwalezizinsuku. . . Wena uthi, “NgiyiPentecostal.” Lokho akusho lutho kunokuba yingulube, kuNkulunkulu. Lokho akuhlangene noKristu. Lokho yigama nje. Ufanele ube yiPhentekoste enhliziyweni yakho, izithelo zikaMoya. Qaphelani. O, he!

<sup>221</sup> Wayazi ukuthi kwakuzokwenzekani uma uNkulunkulu ephendule umkhuleko wakhe.

<sup>222</sup> Uyazi na? Uyazi yini ukuthi inhlango izokuxosha esontweni na? Uyaqonda yini ukuthi uyakhona manje kumfelandawonye wamabandla, nezinto ongena kuzo ngqo na? Uyaqonda ukuthi kuzokubizani na? Uyazi labo besifazane odlala nabo amakhadi bazokubiza nge “feshini endala” nalolonke lolohlobo lwezinto na? Isizathu ungeke uvumele abantwana bakho bagqoke izikhindi, futhi wenza lezizinto, uyazi ukuthi kuzokubizani na? Kungcono ukubale ngaphambi kokuba uqale, uyabo. Kungcono ucabange ngakho. Ya. Kungcono u—kungcono ukuxoxe ngakho noNkulunkulu, kuqala, ngaphambi kokuba wenze kuqala.

<sup>223</sup> Wayazi, uma umthandazo wakhe wawuphenduliwe; kodwa wayeselungele, futhi wayeqotho.

<sup>224</sup> Uma ibandla kuphela lingangena kulesosimo! Uma usulungele khona manje, uma uqotho, uma ukuqonde ngempela, uma amehlo akho evulekile kulokhu engizama ukukutshela khona ngendlela ezungelezayo! Uma uqotho, khona-ke thana, “Nkosi, angikhathali ukuthi kuyini, sengilungele. Ngiyasibona isibonakaliso. Ngiyazi ukuthi isikhathi sesedlule kunoma sicabanga. Yisikhathi sokuza.”

<sup>225</sup> Wayesememeza-ke uSamsoni, “Nkosi, babhobozile amehlo ami. Ngiyazi ukuthi Wena unguNkulunkulu. Ngiyazi ukuthi Unamandla okukwenza. Ngiyazi Ungangikhulula kulezizibopho. Kanye nje futhi, Nkosi, kanye nje futhi!”

<sup>226</sup> Kanje nje futhi, Nkosi, kanye nje futhi! Makube khona umhlangano wasekhempini eceleni kwegquma, njengoba wawukhona egqumeni eKamelweni eliPhezulu. Makufike inhlokomo evela eZulwini, njengokuvunguza komoya onamandla, ugcwalise yonke indlu, ubufakazi obubonakalayo bukaKristu ovukileyo.



227 “Kanye nje futhi, Nkosi, kanye nje futhi,” wakhala. Lapho ememeza, ngobuqotho, emi lapho, namehlo akhe aphuphuthekile. “Ngiyayazi intengo, Nkosi, kodwa kanye nje futhi!”

228 UNkulunkulu uphendula umkhuleko. Wayizwa imisipha iqina. Izinkonyane zakhe ziqala ukubamba. Ukuqina komlenze wakhe kuqala ukubuya. Wathi kumfana omncane, “Ngiholele esigxotsheni manje.”

229 “Ngihole, Nkosi, ngihole. Ngiholele esigxotsheni, eKalvari. Ngiholele esigxotsheni lapho engingabethelwa khona, impilo yami endala yezwe ize iphele lapha, nakho konke engiyikho. Ngiholele esigxotsheni, Nkosi.”

230 Ngenkathi eqala ukuzwa lezizinkonyane ziqina namandla kaNkulunkulu, akadingekanga ukuba abone ukuthi kwakwenzekani wakuthinta okwakwenzeka. Uqala ukusonta amahlombe akhe, futhi, ngenkathi enza, yasho yehla indlu. Ngalolosuku, wanqoba, wabulala amaFilisti amaningi kakhulu kunoma enza zonke izinsuku zokuphila kwakhe.

231 Bangani, kunokwenzeka ukuthi lelibandla, kulomumo... Manje nginamakhasi athi awabe mathathu noma abe mane amanothi lapho, ngizowayeka. Kunokwenzeka. Kunokwenzeka khona lapha kulomhlangano wasekhempini. Kunokwenzeka khona lapha ngalelihora. Kunokwenzeka, uma sesilungele ukukhokha intengo, singabona ezinye iZenzo 2 zenzeka.

232 “Kanye futhi, Nkosi! Sikonile. Sihlelile. Sibhidlize ubuzalwane bethu. Sehlukhanise inhlanganyelo yethu. Sithathe iqembu elincane *ngapha*. Silwa sodwa, nodeveli uhlezi emuva, esibukela sibhaxabulana phansi. Nkosi, kungenzeka yini ukuthi kanye futhi ukuthi sonke esiyikhulu namashumi amabili singabanokuvumelana kunye endaweni yinye na? Kungenzeka yini ukuthi kufike inhlokomo evela eZulwini, njengokuvunguza komoya onamandla na? Kanye futhi, Nkosi, kanye futhi!”

233 Asime ngezinyawo zethu, futhi sithi, “Kanye futhi, Nkosi! Kanye futhi, Nkosi!”

234 O Nkosi Nkulunkulu, ngizwe, Nkosi. Kanye futhi, Nkosi! Kanye futhi thumela uMoya phezu kwalomhlangano wasekhempini, ngamandla nenkazimulo!



*O NKOSI, KANYE NJE FUTHI* ZUL63-0628M  
(O Lord, Just Once More)

LomMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngoLwesihlanu ekuseni, ngo Juni 28, ngo 1963, eAssociated Brotherhood Of Christians Campground eHot Springs, eArkansas, U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

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