


KANYE FUTHI

 Ngifuna ukusho ukuthi ngi... [ibandla lishaya ihlombe—Umhl.] Ngiyakuthokozela lokho. Ngiyabonga, kakhulu impela. Ngifuna ukusho ukuthi ngimthanda ngempela lomfo, futhi. UMfowethu Joseph ubengumngani wami iminyaka. Ngithanda ukuba nethuba, ngesinye isikhathi, ukunitshela ukuthi size sihlangane kanjani. Kodwa nje ngi—ngithemba ukuthi iNkosi iyangithanda njengoba uJoseph enza, futhi ngizoba kahle-ke. UNkulunkulu akubusise, Mfowethu Joseph. [UMfowethu Joseph Boze uthi, “Ngiyabonga.”] INkosi ikubusise.

² Ngikholwa ukuthi sizocula lelo, “Manje ngiyakholwa.” Futhi masikusho ngempela ngokusuka ezinhliziyweni zethu, kulobubusuku, “Manje ngiyakholwa.” Kulungile.

Manje ng'yakholwa, manje ng'yakholwa
Konke kuyenzeka, manje kholwa;
Manje ng'yakholwa, manje ng'yakholwa
Konke kuyenzeka, manje ng'yakholwa.

³ Asikhothamise amakhanda ethu, umzuzwana nje, sisalokhu simile. Nakulomzuzwana, asikhothamise izinhliziywo zethu, futhi, kuYe. Manje angazi noma bakhona yini ebandleni abangathanda ukukhunjulwa kulomkhuleko, ngokuphakamisa isandla sakho nje kuNkulunkulu, uthi, “Nkulunkulu, lokhu kukhombisa ukuthi ngisenesidingo, futhi ngifuna Wena ukuba ukunikeze.” UNkulunkulu akuphe isicelo sakho.

⁴ Baba wethu waseZulwini, Jehova oMkhulu noSomandla Owabumba umhlaba eZwini laKho, futhi usiphe ithuba ukuba sigongobale lapha futhi senze isinqumo sethu noma ngabe sifuna ukuphila noma ukufa. “Khethani namuhla.” Futhi sikhetha phakathi kokufa nokuPhila. Ngakho ngiyakhuleka, Baba, uma bengabakhona abanye phakathi lapha ongakwazi Wena njengoMsindisi wabo uqobo othandekayo, ukuthi ngalobubusuku bazokhetha Wena, okungukuPhila, ukwazi. Bese kuthi-ke uma kukhona labo lapha kulobubusuku ogulayo ekufeni ngokomzimba, ukuthi bazokhetha Wena, kulobubusuku, njengoMphilisi wabo, futhi kuzochaza futhi ukubuyiselwa ngokomzimba futhi.

⁵ O, Wena umuhle kakhulu kumadodana omuntu, ubekezela, ungathandi ukuba kubhubhe namunye, kodwa ukuba bonke beze ekuphendukeni. Uthumela amafu emvula, futhi uveza isithelo nokudla phezu komhlaba, ukondla abantwana baKho. Futhi silibele kakhulu, Nkosi, futhi sibhubhisa kakhulu, ukuchitha nokuzidla. Futhi, O Nkulunkulu, sithethelele nje, Nkosi. Si—sinxusela isihawu. Besingefune ubulungiswa baKho

noma ukwahlulela kwaKho; sifuna isihawu saKho, Nkosi, ngakho sikhulekela ukuthi sibe ngabahlanganyeli besihawu saKho.

⁶ Futhi, Baba, akusikho ukuthi lelibandla lizwe mina; kodwa ukuze kuzwiwe Wena, ngimi lapha kulendawo esinikelwe. NgiyaKubonga ngalenhlanganyelo enhle. Futhi ngiyakholwa, ngayo yonke inhliziyoyami, ukuthi uma Ubungeza kulobubusuku, bekungaba nebandla labantu baseNew York abangena kuloloHlwitho olukhulu. Futhi, Baba, sikhulekela ukuthi sizoba yizibani, hhayi phansi kwesilinganiso somthamo, kodwa phansi kogcobo lukaMoya oNgewele okhanyisa ikhandlela, ukuze sibe yizibani kulelizwe elifayo, njengoba izinkungu ezinkulu ezikhwantabele zokungakholwa zintanta zingena macala onke. Siyazi masinya sizobona iNkosi yethu ihlakaza leyonkungu ibuyele emuva, uma lokho kuKhanya sekuqala ukukhanya. Futhi siyethemba, Nkosi, ukuthi Uzosenza silungele. Uma ikhona into esiyidingayo kulobubusuku, siphe yona, Nkosi, ngomusa waKho. Ngokuba sikucela eGameni likaJesu, uMntwana waKho. Amen.

⁷ Angisuye ozizwakalisayo kakhulu. Kodwa ngithanda ukusho kuMelusi Vick, owakhe asebenzisana naye omncane lapho, nekhwaya, esihle isigejane samanekazi nabesilisa, nabo bonke abelusi ababambisanayo, abantu nje, nonke, nezivakashi, izihambi emasangweni akithi. Ngifuna ukunibonga ngokweseka kwenu kuleliviki, ngomkhuleko wenu nobambiswano, ukuzama ukuletha ukuKhanya kweVangeli kulelidolobha.

⁸ Nemizamo yethu, uMelusi Vick nabaningi abanye abelusi, ba, singabadoba ngamanetha kulelichibikazi elikhulu. Kunezinhlanzi phakathi lapha ezingezikaNkulunkulu. Asizazi ukuthi zingobani nokuthi zikuphi. Kodwa njengoba emi ekhoneni elilodwa, omunye kwelinye ikhona, edoba ngenetha, ngiza nje ukuzophica inetha lami nawabo, ngenkonzo enikeziwe, eyami neyabo, ukuzama ukufinyelela futhi ngifake i-iqembu elibanzi ngokuthe xaxa, ukuze sibayise kuNkulunkulu, futhi sithi, “Baba, ngabe ikhona inhlanzi phakathi lapha na? Ngabe zikhona izimbewu zokuphila, ezimiselwe ngaphambili ukuba zibe kuleyoNcwadi yokuPhila, iWundlu elazifelayo na?” Uma zikhona, siyezwa, ukuthi uma ukuKhanya kweVangeli kushaya, bazoKubona ngokukhulu ukushesha, ngoba bamiselwe ngaphambili kulokho.

⁹ Manje siyadabuka ukuthi besingenayo indawo yokuhlalisa abantu. Ubusuku ngabunye, cishe, ngenkathi sengikhuphukile, bekunoquqaba lwabantu bonke phansi-phezulu nomgwaqo, behamba, bezama ukungena. Nabanye bekhala; abanye abehlukile, niyazi.

¹⁰ Kodwa ngiyazi ukuthi kungukuthi banomthetho lapha, umthetho womlawuli womlilo; abaningi kangaka nje,

nizofanele nishiye izikhala ezingaka zezihlalo, kanjalonjalo. Nokuthi bangesize. Ngenxa yokuthi thina, njengamaKristu, sifanele sikwenze lokho. Ngokuba iBhayibheli lasho, uJesu wasitshela ukuba si, “Nike uKesari okukaKesari, bese-ke kuba kuNkulunkulu okukaNkulunkulu.” Ngakho sizama ukukwenza. Futhi uma singezukumlalela uKesari, kuyangabazeka ukuthi siyomlalela uNkulunkulu. Futhi inqobo nje uma—uma imithetho kaKesari ingashayisani nekaNkulunkulu, sifanele silalele uNkulunkulu kuqala. Futhi manje-ke lezizingozi zomlilo, kanjalonjalo, awu, bayazi ukuthi kunakekelwa kanjani lokho, futhi basitshelile.

¹¹ Bengi—ngicelela abantu isihawu, futhi ngibabona phansi-phezulu nemigwaqo, nezinto, nabagulayo, futhi bezama ukungena, futhi bebangenisa ngamatekisi bevela kwenye indawo ethize eNew York, noma eLong Island naseJersey, noma izindawo ezehlukene, naseManhattan. Awu, niyabo, kodwa si—singacela kuphela. Bese kuthi-ke ngenkathi ngithola ukuthi lokho ngumthetho, ngani, wathi, “Uma umlawuli womlilo engangena futhi asibambe siminyene kanjalo, angawuvala wonke umhlangano.” Ngakho lokho bekunganquma wonke umuntu abe ngaphandle.

¹² Ngifuna ukuzwakalisa ukubonga kwami kum—ku—kumnikazi, noma kungahle kube yini, noma inkampani engumnikazi walesisakhiwo, nakwabaphetheyo ngokusivumela sibe nalesisakhiwo, nangomgcini nobumnene bo—bokusinika ilungelo lokusisebenzisa. Babenomoya omuhle kabi, kabi. Futhi uma be... Uma bengenakho ngalesisikhathi ukuPhila okuPhakade, ngithemba ukuthi uNkulunkulu uzobapha ukuPhila okuPhakade.

¹³ Futhi manje lokhu kungezwakala njengesitatimende e—esingubudedengu, kodwa ngisho lokhu kuphela ngoba ngishisekele uKristu. Ngiyakhuleka ukuthi uma lesisakhiwo sisetshenziswa noma ngasiphi isikhathi, kusukela emva kwalokhu, sibe esemidanso noma umbungazo wokwezwe, ukuthi uMoya oNgwele uyophonsa okukhulu ukuhlabeke phezu kwalabobantu bayoze bakhale izinyembezi. Ngikhuleka kulokho. Ngoba ngiqinisekile ukuthi abantu ngisho nalowo ongumnikazi wayo uyoqoka ukubona imiphfumulo isindiswa iya eMbusweni kaNkulunkulu, kunokuba nokunye kuqhubeka.

¹⁴ “Futhi manje uyemukelwa ukuba ubuye,” ukuba mina ngibuye, lokho nje kugcwalisa inhliziyo yami. Ngoba, izinkonzo eziyinqaba kancane ngezinye izikhathi azemukeleki kakhulu phakathi kwabazalwane, ikakhulukazi abanye babo ukuthi ukuthi enhlanganweni yabo ethize abayakhayo endaweni baze bangabe besayemukela, niyabo, ngoba kunenqubo emva kwayo. Kungesikho ukuthi abaningi baleyo indoda eligugu... .

¹⁵ Ngihlangane nabapristi abangamaKatolika othathe isandla sami futhi nje bangibuka esweni. Futhi ecabanga ukuthi angazi ukuthi kwakwenzekani emqondweni wakhe na? Lokho ngukubona okufihlakele, niyabo, enikubona lapha. Wayefuna ukuKugona, kodwa akangakwenza; niyabo, wa—wayengaxoshwa esontweni, niyabo. Abefundisi abangamaprotestane, indlela efanayo, abazalwane abakahle, futhi ba—bafuna ukukwenza.

¹⁶ Leyondlela, uma ngikhuluma ngimelana nehlelo elithize, noma inqubo yehlelo, akusibo abantu phakathi lapho. Yinqubo engimelene nayo, niyabo, ebabamba ibehlukanise, esibamba ekwemukeleni. Niyabo? Badonsa izimemezelo zabo, bathi, “Sikholwa *yilokhu*, ngqi!” Ukuba bebezokuqeda ngekhoma, “Sikholwa *yilokhu*, kanye nokuningi impela nje iNkosi engasikhombisa khona eZwini laYo,” bekuyoba kahle. Kodwa abakwenzi ngaleyondlela. Niyakwazi lokho. Bekungebe yihlelo futhi lenze lokho, niyabo. Bekuyoba nje ngumnyakazo kaNkulunkulu, uqhubeka ngaso sonke isikhathi, niyabo. Ne . . .

¹⁷ Ngamunye uba yimvula yamuva komunye. Niyabo, uLuther wayeyimvula yamuva kuKatolika. NoJohn Wesley wayeyimvula yamuva kuLuther. Ipentekoste yayiyimvula yamuva ehlelweni. Manje amaPentecostal ahleliwe, manje kuzokwenzekani na? Niyabo? Niyabo? Niyabo?

¹⁸ Kodwa khumbulani, abantwana bakaNkulunkulu abazange neze bashayele amathende abo ezikhonkwane phansi noma—noma aqinise kakhulu kodwa lokho ayekwazi ukukubhoncula. Futhi ngenkathi uMlilo uhamba, iNsika yoMlilo, bahamba naYo. Niyabo, bahamba neNsika yoMlilo.

¹⁹ Kodwa uma uthola iNsika yoMlilo yenza okuthize, uMoya oNgwele wenza into ethize, bese kuthi-ke emva kokuba leyondoda inomlayezo isuka kulokhu ukuphila, khona-ke bathi bahlela phezu komsebenzi wayo. NeNsika yoMlilo iphuma ihambe ngqo bese ibashiya behlezi lapho; ivele iqhubeke nje ngqo. Babethelwe phansi ngezikhonkwane baze bangakwazi ngisho nokunyakaza, futhi, kodwa phakathi lapho kunabantu abaningi abanhliziyo zikahle.

²⁰ Angazi ukuthi kunini lapho ngake ngaba nanoma yiyiphi enye futhi inkululeko ukuyikhuluma inhliziyoyami nje kunoma nginayo khona lapha.

²¹ Manje, lapho, bayasho ukuthi, “Abantu baseNew York bayabanda, behlukile, abanasimo; ibhodwe elikhulu elibumbayo, lapho bethola khona inkweshezana yababi kunabobonke abaphuma ezizweni zonke, bese bekulahlela phakathi bese bekugaya, futhi uneNew York, niyabo.” Kodwa ngifuna nazi, phakathi lapho, abanye babangcwele bakaNkulunkulu baphakathi lapho futhi, niyabo. Kunjalo. Yiqiniso. Futhi ndawo zonke engihamba kuzo, ngijikeleza

ngijikeleza umhlaba, ngithola abangwele bakaNkulunkulu bakuzo zonke izizwe, ndawo zonke. Nento eyisimanga ngukuthi . . .

²² Ngingahle ngisho lokhu kwabanye benu, ngikuqathaze nje. Njengesithunywa senkolo, ngi—ngithola ukuthi ngingena esizweni esingazi ngisho nokuthi yisiphi isandla sokudla noma sokunxele, abazi ukuthi noma yimaphi amanye amazwi, ukuthi ipelishwa kanjani noma yini, into kuphela abayaziyo ngukubulala nokudla nje. Kodwa ake labobantu bemukele uMoya oNgewele, futhi benza into efanayo eniyenzayo, futhi baziphathe ngendlela efanayo eniziphatha ngayo, bengazi ngisho izwi elilodwa ngayo. Ngakho, niyabo, kukuzo zonke izinhlanga, bonke abantu ndawo zonke, futhi sonke sinabahle nababi.

²³ Futhi ngiyezwa, kulobubusuku, futhi ngibonga uBaba wethu waseZulwini, ngokuba ngi—ngiyayikhulwa leyongxenyekhethelo, nginenhlanhla yokukhuluma, kulobubusuku.

²⁴ Manje ningacabanga nje ngomthwalo, ukukhuluma e—eqenjini eliyobambelela kuwo onke amazwi owashoyo, futhi khona-ke uyofanele uphendule ngalokho owabatshela khona, ngoSuku lokwaHlulelwa. Ngoba, ngenkonzo encane ethobile, inika abantu ukukholwa ukwazi ukuthi isidalwa esingumuntu singeke sazenza lezozinto. Kuzofanele kuvele kuNkulunkulu, ngakho-ke ukuthi babambelela kuwo onke amazwi owashoyo. Ngakho angizami neze ukwakha into ethize, ngicabanga, noma ngibhala phansi imiBhalo na—namanothi ukuthi kuzoba yinto ethize engicabange ukuthi ibizokwenza abantu bonke bathokoze. Niyabo, ngi—ngizama ukukhuleka nokucabanga ngento ebingaba ngeyakhayo kini, ebizonisiza.

²⁵ Isizathu, angikho lapha ukuba nje thina sishaye ihlombe futhi simemeze, futhi sigijime sehla-senyuka ngezikhala zezihlalo. O, ngiyakholelwa kulokho, impela, kodwa kunokungaphezu kwalokho kukho. Kuzofanele kube nesisekelo salokhu, niyabo. Ngikhulwa ukuthi uma ugxuma, futhi uma usubuya wehla, khona-ke phila uphakame nje njengoba ugxumile, uyabo. Futhi, uma ungakwenzi, ungaxumi. Uyabo? Ngakho manje-ke njalo gxuma uphakame nje njengoba uphila. Futhi manje yilokho—yilokho esifanele sikwenze. Ngoba, empeleni, uyabo, impilo yakho—yakho ikhuluma kakhulu kunobufakazi bakho, uyazi. Uyabo, abantu bayazi ukuthi uyini, ngendlela ophila ngayo nezinto ozenzayo.

²⁶ Futhi manje ngithathe isikhathi eside kakhulu ebusuku. Sifanele siphume lapha, awu, ngiqagele, ngesikhathi esifanele, emizuzwini engamashumi amabili elandelayo, futhi angikaqali ngisho. Futhi mina, ngiyanensa. Ngi—ngi nje . . .

²⁷ Ngi—ngihlala njalo ngileyithi. Ngi—ngi—ngibe leyithi ukufika lapha, ngeqa izinyanga eziyisishiyagalolunye kancane.

Kwase kuthi-ke nga...Kunjalo. Ngenkathi ngizalwa, ngeqa isikhathi kancane, kwasho umama wami. Kwase kuthi-ke ngesikhathi ngikuthola, leyomfundo engayithola, ngangihlala njalo ngingemuva. Futhi ngenkathi ngiganwa, umkami ngamlindisa amahora cishe amathathu ngaze ngashaya ucingo lokugula; ngaba leyithi emshadweni wami. Manje uma nje ngingabaleyithi emngcwabeni wami, leyo yinto elandelayo, niyabo, leyo yinto enkulu. Angikusho lokho nge...Kodwa lelo yiqiniso.

²⁸ Kodwa a—angizamanga ukufundisa abantu imfundo kuKho. Angizange ngizame ukucabanga; nje ngidedele uMoya oNgcwele ube nendlela yaWo.

²⁹ Nginamantombazane amabili ekhaya. Bengisanda kukhuluma kuwo nje, emizuzwaneni embalwa edlule. Eyodwa yawo nguRebekah, enye...Leyo ngendala. Encane, udade wabo oyilandelayo, nguSarah. Futhi athi awashiyane ngeminyaka emihlanu. Ngesinye isikhathi esedlule, ngangisemhlanganweni wezithunywa zenkolo, ngifika ekhaya leyithi. Futhi angamantombazane kababayi. Futhi aseyiwo ngisho namanje, uRebekah useyintombi, kodwa usalokhu eyintombazane kababayi. Futhi ngiyabathanda abantwana bami. Futhi ngiyakhumbula babehlala futhi balinde. Ngangingangeni izinyanga. Bese kuthi-ke uma ngingena, babelindela ukungibona. Awu, babebancane. Sekuyiminyaka eminingana eyadlula, cishe iminyaka eyishumi eyadlula. Ngangikade ngiphesheya kwezilwandle, futhi ngangingena. Nebhanoyi layileyithi, futhi ngakho amantombazane amancane ozela ayeseyolala. Indoda yezingane kwane yangena emehlweni awo, noma yaphosa isihlabathi emehlweni awo, njalo. Ngakho manje-ke, awu, unkosikazi walinda phezulu.

³⁰ Futhi ekugcineni ngangena kuse eli, lapha kwelesithathu nqo ekuseni. Ngakho manje-ke ngangikhathele kakhulu futhi ngikhandlekile, angikwazanga ukulala. Ngacambalala cishe ihora, ngase ngivuka, ngaya ekamelweni lokuhlala, ngahlala phansi esitulweni. Futhi emva kwesikhashana, kwasa.

³¹ Nento yokuqala niyazi, ngezwa umsindo emuva ekamelweni, futhi kwakungamantombazane amabili ayesevukile. NoRebekah wavuka kuqala, umqondo wafika kuye, “Ubabayi usekhaya,” futhi nangu eza, waphuma embhedeni futhi nangu eza! Awu, lokho kwavusa udadewabo omncane.

³² Ngi—ngiqagele abantwana bami banjengabenu. Uma omdala egqoka into ethize cishe impela engasameneli, olandelayo idlulela kuye, ngakho uSarah wayegqoke amaphijama kaBecky. Naleso kwakuyisikhathi ababenaloluhlobo lwamaphijama amisise okwezinyawo zikanogwaja, izinyawo ezinkulukazi kuwo, futhi ayemade

kakhulu ngempela ku—kuSara. Futhi ngakho ayengakwazi ukumgcina, imilenze yayimifishane kakhulu.

³³ Futhi ngakho uRebekah ungena egijima wayesegxumela edolweni lami, washo wangigaxa ngezingalo zombili wayeseqala ukungisingatha. Futhi, kusobala, ngathi ukukhala kancane. Ngakho, noSarah omncane bandla wacabanga ukuthi wayeshiywe ngaphandle, uBecky wayemedlulile; ngakho wayemi emnyango, namehlo akhe amakhulu amnyama abheka phezulu, nezinyembezi ezihlathini zakhe.

³⁴ Ngakho uRebekah uyajika wayesethi, “Sarah, dadewethu!” Wenza into sengathi, ngiyacabanga, amanye amabandla azama ukuyenza, niyazi. Wathi, “Ngifuna wazi ukuthi ngibe lapha kuqala.” Wayesethi...Futhi wayengigaxe ngezingalo zombili, wayesethi, “Futhi ngimthole wonke ubabayi, futhi akasekho osalele wena.” Manje, yilokho abazama ukusitshela khona, izikhathi ezininginingi, niyazi. Awu, uBecky wayethi ukuba nemilenze emide futhi ngakho wayekwazi ukufinyelela kwiphansi lendlu; wayethe ukwakheka kahle, niyazi, njengamaningi amabandla.

³⁵ Kodwa uSarah omncane, waphatheka kabi kakhulu, ngaze ngambuka ngase ngimcifela iso, niyazi, ngase ngiqhweba kanjalo. Ngase ngikhipha elinye idolu lami. Yilokho ayekulindele. Nangu eza! Wayesegxumela emlenzeni wami, futhi kwakuphakeme kakhudlwana kunaleyomilenze yakhe emifishane, futhi wayeyaluzo kube sengathi wayezowa. Awu, ngambamba ngezingalo zombili, wayesencikisa ikhanjana lakhe esifubeni sami. Futhi wathi ukuwuthanda umuzwa, ngiqagele, futhi kanjalo nami, ngakho ngangimsingathile.

³⁶ Wayesephakama, wayesembuka phezulu uRebekah. Futhi ngacabanga ukuthi lokhu kwakuthi ukuba kuhle. Wathi, “Rebekah, dadewethu, ngifuna ukukutshela okuthile, nami.” Uthi, “Kungahle kube yiqiniso ukuthi ubelapha kuqala futhi unaye wonke ubabayi, kodwa ngifuna wazi ukuthi ubabayi unami wonke.” Ngakho...[Ibandla lenanela ngehlombe—Umhl.]

³⁷ Angisuye usiyazi wezenkolo. Angibanga naso isikhathi eside ngokwenele ukukhulela kwesinye isikole sesayense yezenkolo, kodwa ngi—ngithemba ukuthi Unami wonke, ya, yilokho kuphela, ngakho Angangisebenzisa.

³⁸ Okokugcina, kodwa kungesikho okuncinyane, nhlobo. A—angizi neze lapha...Futhi ngibacele ukuba bangathathi-mnikelo, niyabo. A—angizeli khona lokho. Angikaze ngiwuthathe owodwa, qobo lwami, empilweni yami. Konke okwami...Sengibe ngumfundisi iminyaka engamashumi amathathu-nantathu, angikaze ngithathe-mnikelo empilweni yami. Ibekhona engithathelwa yona, ngabefundisi. Kodwa

angizange ngithathe nowodwa, empilweni yami, futhi ngi—ngithemba ukuthi angidingeki neze ngikwenze.

³⁹ Kodwa ngenxa yokuthi senikwenzile, uzohamba, ngizowuthatha futhi ngiwufake ezimishini zakwamany'amazwe, futhi ngiwele, qobo lwami; ukuletha abantu ongenalo ithuba eninalo lapha, ukuletha leliVangeli elifanayo kulabo abangenakukwazi ukungithumelela noma ukukhokhela indlela yami. Ngakho-ke... [Ibandla lenanela ngehlombe—Umhl.] Ngiyabonga. Ukuze bona, nabo, abangenawo amathuba babe nethuba elifanayo esinalo lapha. Futhi akukho neyodwa indibilishi yawo eyosetshenziselwa, niyazi, ukuphuza, ukubhema, noma... Uyoba ngowoMbuso kaNkulunkulu. Futhi ngithemba ukuthi uNkulunkulu uyo, kulokho, aniphe ukuphathwa okutusayo okukhulu. “Njengoba nenzile kwabancinyane balaba, abancane baMi, nikwenzile kiMi.” Futhi kwangathi iNkosi inganibusisa. Futhi manje ngizozama kulobubusuku... .

⁴⁰ Ngifuna ukubuza umbuzo owodwa. Bangaki obekulowomugqa omkhulu womkhuleko izolo ebusuku, odlule phansi kwezandla zalaba abefundisi, abezwayo ukuthi uMoya oNgewele usuvele uyalusebenza udaba lwakho na? Asinibone niphakamisa izandla zenu. O, lokho kuyamangalisa. Lokho nje kukahle, kuhle. Ukwenza njalo. Usebenzela nina.

⁴¹ Manje ngicabangile, kulobubusuku, lokhu sibe nezingi kangaka izinkonzo zokuphilisa... Futhi siyibonile iNkosi uJesu emandleni aYo amakhulu, eMenza abe nguyena izolo, namuhla, naphakade. Futhi sifunde iviki lonke, ukuthi kube nezibonakaliso eziningi ezinkulu Asikhombise zona, zoBukhona baKhe, khona lapha kanye nathi manje, esimweni sikaMoya oNgewele.

⁴² Manje ngeSonto elizayo, ngizoba setabernakele lami, ngeSonto ekuseni nangeSonto ebusuku, e—eIndiana. Bese-ke ngeviki elilandelayo, ngiseShreveport, eLouisiana, engqungqutheleni enkulu. Bese kuthi emva kwalokho, ngiya eYuma, eArizona. Bese ngibuyela ePhoenix, ngenzele iChristian Business Men. Bese-ke ngibuyela eIndiana, ngenzele amaholide kaKhisimu.

⁴³ Bese-ke ngibuyela ePhoenix futhi, uma noma yimuphi wenu engapho futhi enabangani. Kuqala ziyishumi nesishiyagalolunye, banginika lokho okuhle, cishe okuhlala izinkulungwane ezine, ehholo laseRamada, elinezishayisa-moya, mahhala, ngaphambi kwengqungquthela yamazwe ngamazwe yeChristian Business Men. Futhi ngikhuluma ubusuku obubili kobune, noMnu. Roberts ubusuku obubodwa futhi ngicabanga ukuthi uMfowethu Brown ubusuku obubodwa, futhi ngicabanga ukuthi obami ngubusuku bokuvula nobusuku bokuvala. Bese kuthi-ke kusukela lapho, kuqhubeka njalonzalo.

44 Ngikhulekeleni. Futhi manje ngi—ngidinga imikhuleko yenu. Uma kukhona noma ubani odinga umkhuleko, yimi, niyabo. Futhi uSathane impela...Ucuphe mina, niyazi. Futhi ngifanele ngigcine ukukholwa ngaso sonke isikhathi, lesosihlangu, ukuba ngimashe ngiqhubeke. INkosi inibusise njalonzalo.

45 Futhi uma ngingasophinde ngibuye nginibone kuze kube yiloloSuku, ngiyohlangana nani ekuseni, niyabo, kuleloSango. Bese kuthi-ke phakathi Lapho, ngingasho njengoba ngisho manje, ngiyobe ngisalokhu ngikhulwa yileliVangeli elikhazimulayo elifanayo, futhi ngikhulwa ukuthi uJesu Kristu akafile. Kodwa Uyaphila phakathi kwabantu baKhe, futhi iVangeli laKhe liyafana. Nezinto Azenza, sizozenza aze Afike. Futhi ngiyaqonda ukuthi uNkulunkulu uzongehlulela ngalezozinto engizishumayelile. Ngi—ngizodingeka ngiphendule kuNkulunkulu ngalokho engikushoyo.

46 Manje iNkosi mayinibusise. Futhi nje elinye izwi lomkhuleko ngaphambi kokuba sivule iNcwadi.

47 Nkosi Jesu, thatha iZwi manje futhi wondle imiphefumulo yethu elambile. Silinde ngokubekezela, Nkosi. Siphansi kwamathemba amakhulu. Njengasosukwini lokugcina lomkhosi, ukuthi abantu bajabula kanjani! Sicabanga ngoSimiyoni ethempelini, ethenjisiwe nguMoya oNgcwele ukuthi wayengezukulubona ukufa aze ukuba usembonile uKristu weNkosi. Futhi kwakulapho, ngalolosuku olukhulu, ngenkathi abesifazane bengena ukuba kusokwe abantwana babo, banikele isipho sokuhlanjululwa, futhi kwakungalesosikhathi ukuthi u—uJesu walethwa ethempelini. Futhi uSimiyoni, mhlawumbe esukile endawondawo ekamelweni eliseceleni ngalokho kusa, eofisi, kodwa uMoya oNgcwele wamenzela isithembiso. Futhi nangu wayesekhona uMesiya ezingalweni zikamama waKhe, uMfo omncane phandle lapho esongwe ngembeleko yaKhe.

48 NoMariya, bona beziqhelanisa naye, ngoba wayekade e—enegama elibi, babecabanga kanjalo abantu, “iNgane yazalwa ngaphandle komshado ongcwele.” Akekho owayefuna noma yini ukuzihlanganisa nalowo wesifazane. Kodwa enhliziyweni yakhe, wayazi ukuthi Wayephetheni ngezingalo zakhe. Futhi, Baba, kwangathi inhliziyu yethu kulobubusuku ingakhula ngalelothemba elifanayo. Akunandaba ukuthi izwe lithini, siyakwazi Okungene empilweni yethu.

49 Futhi ngalesosikhathi, uSimiyoni, lo owasho ukuthi u... UMoya oNgcwele wamtshela ukuthi wayezobona uMesiya. Nokho, esemdala, esegugile, isazi esidala, indoda ehloniphekile, kodwa walikhulwa iZwi leNkosi kuye. UMoya oNgcwele ufika kuye, futhi, yena ehamba, eholwa nguMoya oNgcwele, kusukela phansi endlini, ukuzungeza loluhle olukhulu lomama. Kunabantu abayizigidi ezimbili nohhafu ngalesosikhathi,

ngobusuku obubodwa lapho ngahle ukuba kwakukade kunamakhulu amaningana ezingane eziningi ezizalwayo. Futhi zazilapho, zimi zilungele ukusokwa nokuhlanjululwa.

⁵⁰ Nokuthi wamholela kanjani uMoya oNgcwele ngqo kulomuntu omncane onqatshiveyo! Efinyelela ngale, waqukula uMesiya ngezingalo zakhe, nezinyembezi zigijima zehla entshebeni yakhe. Wathi, “Nkosi, manje sale usumukisa inceku yaKho ngokuthula, ngokweZwi laKho, ngokuba amehlo ami abonile insindiso yaKho.”

⁵¹ Obhadazelayo edabula endlini kuza umprofethikazi omdala, eliza kuye iZwi leNkosi, kanti futhi waprofetha ngaYe; ephuphuthekile emehlweni, kodwa hhayi emoyeni. Wazi ukuthi Lowo kwakunguMesiya.

⁵² Nkosi Nkulunkulu, kwangathi amehlo ethu angavuleka eqinisweni ukuthi Usenguye uMesiya. Futhi kwangathi singaMgona, kulobubusuku, ngokuba sivumile ukuthi siyizihambi nabafokazi balelizwe. Leli akusilo ikhaya lethu. Leli akusilo izwe lethu. Singabantu abaziphatha ngokwehlukile ngoba sizalwa ngaPhezulu.

⁵³ Futhi thina esibambe lesisithembiso enhliziyweni yethu, kwangathi singabona isithembiso uJesu asenza eBandleni laKhe, ukuthi sizobona nje ngaphambi kokuFika kwaKhe, njengoba sibona izinsuku zikaNowa zibuya, “bedla, bephuza, begana, beganiselana, nezimilo ezimbi zezwe.” Wayesethi-ke, “Njengoba kwenzeka emihleni yaseSodoma, kwabeZizwe, ngaphambi kokuba kwehle umlilo, ukuthi uNkulunkulu wehla futhi wabonakaliswa enyameni, ngokwazi izimfihlo zenhliziyoyabantu.” Futhi Wethembisa into efanayo ukuba ibuye. Kwangathi singaba nenhlanhla kulobubusuku, Moya oNgcwele oMkhulu, ngokuba ngokuzithoba sikucela eGameni likaJesu. Amen.

⁵⁴ [Udade ukhuluma ngolunye ulimi. Umfowethu unikeza incazo—Umhl.] Amen.

⁵⁵ O, ngicabanga manje ukuba nokuwuzwa uMoya eduze kwethu, ukuKhanya. Kubhoboka kuphuma egobolondweni lehora esiphila kulo, nesikhathi, futhi sibe nokuwuzwa uMoya kaNkulunkulu manje phakathi kwethu.

⁵⁶ Asiphenye eNcwadini yabaHluleli, isahluko 16, siqale ngevesi 23, njengoba sifunda iZwi.

⁵⁷ Futhi njengoba niphenya, ngingasho, ukucabanga kwami ekukhetheni lesisahluko ukufunda kulentambama, ekuvalweni kwalomhlangano, kungahle kube nento ethize elethwayo ezoba nokwakha eBandleni. Futhi njalo ngiyalinda ukubona ukuthi uMoya oNgcwele uzothini, ekamelweni, lapho Utheleka kimi. Ngingahle ngibhalabhale phansi imiBhalo ehlukenene nezinto, bese-ke ngimangala ukuthi kuzoba yini uma sengifika lapho. “Uzothini maqondana naLokhu?”

⁵⁸ Futhi manje lalélisisani, zamani nje ukuba nje niKunakisise ngakho konke ukwenzeka eningakwenza, njengoba sifunda. Ngokuba, phakathi lapha, uma kuba yintando yeNkosi, ngizama ukuveza okuhambisana ngokulinganisana, okuhambisana ngokulinganisana kusuka kokunye kuye kokunye. Futhi lalélisisani manje, ivesi 23, liqala.

Futhi ngenkathi *amakhosi omFilisti abuthana* . . . ndawonye ukuba ahlabele uDagoni unkulunkulu wawo umhlatshelo omkhulu, athokoze: ngokuba athi, *Unkulunkulu wethu unikele uSamsoni isitha sethu esandleni sethu*.

Abantu bambona, bamtusa unkulunkulu wabo: ngokuba bathi, *Unkulunkulu wethu unikele esandleni sethu isitha sethu*, sachitha futhi sachitha izwe lakithi, obulele abaningi phakathi kwethu.

Kwathi lapho, izinhliziyi zabo sezesasile, bathi, Mbizeni uSamsoni, ngokuba asidlalele. Bambiza uSamsoni esetlongweni; wadlala phambi kwabo: bambeka phakathi kwezinsika.

USamsoni wathi kumfana owayembambe ngesandla, Ngivumele ukuphatha izinsika indlu emi ngazo, ukuba ngencike kuzo.

Manje indlu yayigcwele abesilisa nabesifazane; namakhosi onke amaFilisiti ayelapho; ophahleni aye kwakukhona abantu kungathi abayizinkulungwane ezintathu abesilisa nabesifazane, ababebukela kudlala uSamsoni.

USamsoni wakhala kuNkulunkulu, eNKOSINI, wathi, O Nkosi . . .ake ungikhumbule, ngiyakuncenga, ungiqinise, ngiyakuncenga, kube-kanye kuphela, O Nkulunkulu, ukuba . . .ngiphindise kumaFilisti ngamehlo ami omabili.

USamsoni wayesebamba ezimbili . . . izinsika eyayimi ngazo indlu, we . . .ncika kuzo, kwenye, ne . . .ngesandla sokunene, kwenye . . .sokhohlo.

USamsoni wathi, Mangife namaFilisti. Wakhothama ngamandla akhe onke; indlu yawela phezu kwamakhosi, naphezu kwabo bonke abantu ababekuyo. Abafileyo ababulalayo ekufeni kwakhe wayebaningi kunabo ababulalayo ekuhambeni kwakhe.

⁵⁹ Ukubuka okudabukisa kanje pho! Kufanele ukuthi kwakukade kuyintambama eshisayo, ilanga likhanya phansi emgubhweni wakho omkhulu, nezinkulungwane ezintathu zamaFilisti zibuka phansi zisezindaweni eziyizitezi ehholo lesitadiyamu, lapho ababili bengena. Ophakimpi abaphakeme abahlonishwayo, namanenekazi abo afake ubucwebe obuhle,

bencike baya phambili ukuba bathole ukubuka kahle, lapho umfana ehola lempumputhe! Amahholo ayekade enanela yonke intambama nokuzitika kwabadakiweyo, begubha, (nakhu okungilimazayo) begubha ukunqoba kukankulunkulu wabo wenhlanzi, uDagoni, phezu kwenceku kaJehova. Ihlazo elinje pho! Into enje pho eyayenzekile! Indoda yayehlulekile. Akusikho, uNkulunkulu wayengehlulekanga.

⁶⁰ Futhi uJehova ufanele ukuthi wayecabangani lapho Ebuka phansi futhi ebona konke lokhu kuqhubeka! Isibumbatha esidakiwe sabesifazane behhundule uhhafu, befake ubucwebe obuhle futhi behlobile, futhi belungisile, abayeni babo abadakiwe bepuzo futhi begubha kunkulunkulu, unkulunkulu wenhlanzi, isithixo esasithathe ukunqoba phezu kwenceku kaJehova.

⁶¹ Umfana wahola impumputhe ekhubekayo iya phakathi nendawo, kwepali—amapali lapho ayemi khona, omabili, ebambe lezizinsika ezinkulu ezitshekile, noma ihholo elikhulukazi elalitsheke phansi ngalendlela. Nezizigxobo ezimbili eziyizizemazema ezinkulunkulu, njengoba bengingacabanga ngokuhleleka; zibambe abantu, bophakimpi abayizinkulungwane ezintathu, nomuntu odumileyo, a—amasosha ahlonishwa kahle kunawo onke, amaqhawe amakhulu kunawo onke. Ukuthi nje u—umuntu odumileyo wamenyelwa kulokhu, ngoba kwakungugubho.

⁶² Futhi ngaphesheya ukusuka kubo kwakuyilomfanekiso wenhlanzi oyisizemazema, unegazi lomuntu phansi kwawo, phezu kwealtare, umhlatshelo kulonkulunkulu wenhlanzi, isithombe esiqoshiwe sabahedeni uqobo esingakhulumi, sizwe, noma siphefumule. Kodwa bona—bona, ngokungazi kwabo, babekhona lonkulunkulu, becabanga ukuthi wayebanike ukunqoba, umgubho.

⁶³ Wase-ke eholelwa kulezizigxobo ezikwiphansi lendlu, lapho khona bonke babekwazi ukubona, i—isehlakalo esikhulu sasesizokwenzeka nje. Kwakukade kukhona eminingi imibungazo, mhlawumbe njengoba babevame ukuba nayo, izinkawu; futhi babenezilwi ezilwa ngezinkemba, futhi kwakuthi uma zilwa ngambili, nezilwi ezilwa ngezinkemba zazisho ukuthi ngabe ezilwa naye (esekwiphansi lendlu) ufanele abulawe noma qha. Futhi babebona igazi elichithekayo. Nazo zonke i—izehlakalo ezazenzekile, futhi manje kuqubuka into enkulu. Amalungiselelo ase edlule. Nesehlakalo esikhulu sasizoba ngokuhlekisa ngoJehova, kuhlekiswe ngoNkulunkulu wethu, bonke ngoba inceku yaKhe yayehlulekile kuYe.

⁶⁴ Niyabo, UnguNkulunkulu, lelo yiqiniso, kodwa siyizinceku zaKhe futhi sinokuthunywa kwethu ukuba senze impela ngendlela Athi asikwenze ngayo.

⁶⁵ Manje-ke siyathola, esimweni sabo sokungahloniphi sokudakwa njengoba babekuso, futhi manje bonke babesukumile ngoba kwaba khona ukuthula okukhulu, mhlampe kwakhala icilongo. Futhi babezoba nesehlakalo esikhulu, kulokho ababekugubha, bengenisa ufakazi kaJehova; bamkhiphela lapho phakathi nehholo, ukuze bonke bakwazi ukuhlekisa ngaye, futhi benze umdlalo ngaye.

⁶⁶ Mbukeni, ehliswe isithunzi, ephukile, isifanekiselo se—sebandla eliwile, lihhundulwe ngokomoya, lephulwe ngokwesimilo. Isibonelo esinje pho leso sezimo zanamhlanje!

⁶⁷ “USamsoni, lona kwakunguSamsoni, uSamsoni omkhulu; ngakho lo kwakunguye, ithuluzi likaNkulunkulu elikhulu elinamandla na?” Ngani, amaFilisti amaningi, sengathi ngiyabona, labophakimpi bemi lapho, bebuka lapho; ngani, kukho impela ukukhunjulwa kwegama lakhe, lonke izwe lalithuthumela. Uthi nje “USamsoni,” yilokho kuphela owawudingeka ukwenze, nje phatha igama lika “Samsoni” futhi wonk’umuntu wayethuthumela ngegama lakhe, futhi manje mbukeni.

⁶⁸ Niyazi, kwakuvame ukuthi iGama le “Nkosi uJesu” lalinokuhlonishwa ngokuzithoba okukhulu, abantu babeLihlonipha kakhulu. Nalabo ababeLihlonipha babekwazi ukukhipha imimoya emibi, ngaLo, futhi lalikhwazi ukwenza imvelo ilalele ukuyala kwabo, ngeGama laKhe.

⁶⁹ Kodwa ngicabanga ukuthi uSamsoni lapha, engifuna ukukwenza kuhambisane ngokulinganisana kukho, ngokwendawo kwesimodeni. . . noma hhayi okwendawo, kodwa i—izimo zesimodeni zebandla namhlanje. Kungokuhambisana ngokulinganisene ngokuphelele. Ibandla kade lalahlekelwa yinhlonipho yalo; hhayi ngenxa yokuthi uNkulunkulu wehlulekile ebandleni, kodwa ibandla lehlulekile kuNkulunkulu. Kwakungenganxa yokuthi uNkulunkulu wayehlulekile kuSamsoni, kodwa uSamsoni wayehlulekile kuNkulunkulu. Kuphi, besifanele sime esimweni esinjengoba nje ibandla lalinjalo ngenkathi uAnaniya noSafira wayelethwa phambi kwebandla. Kodwa esikhundleni salokho, sesixegise isikhathi eside ngezinto zwezwe futhi sakungeniswa, sekuze, namhlanje, lona selize libizwe ngesigejane sabagingqiki abangcwele, noma—noma elinye nje ihlelo elejwayelekile, ibandla elithize nje. Akukho. . . Alika, alisiphethe isizotha elifanele libe naso.

⁷⁰ Ngiqagele, lapho bemi lapho, bemi ngezinyawo zabo, ngenkathi isehlakalo esikhulu sasenzeka. Futhi ake nje sizibuyisele thina emuva lapho okwemizuzu embalwa. Futhi sengathi ngiyabona, amaFilisti, amaningi alawomaqhawe emi lapho, nabesifazane bawo befake ubucwebe obuhle, ebagaxile, befisela okuhle ngokuphuzela uDagoni. “Bayede,

Dagoni, wena ungonqobayo phezu kukaJehova! Sibakhombisile esingakwenza. Sikhombisa lomfo, obezisho okukhulu kangaka, ukuthi akukho lutho kuYe.”

⁷¹ Leso kuthi akube yiso kakhulu impela isimo sebandla namhlanje. Thina esinezihluthulelo zoMbuso esandleni sethu, nazo zonke iziphiwo zokomoya uNkulunkulu azinika umuntu, zilele ebandleni, kade sixegisa nge—ngesivumokholo, kanjalonjalo, sesize sagwedla onke amandla kaNkulunkulu sawakhapha kulo, selize alisehluke ngalutho nedlangala.

⁷² Njengasesehlakalweni samaduze, ngenkathi okaMohamede ema eceleni komvangeli wakithi ophambi kwabo bonke, wayesethi, “Ngizokwenyusa abantu abangamashumi amathathu ogulayo nohluphekile, futhi uphilise abayishumi nanhlanu babo nami ngizophilisa abayishumi nanhlanu babo.” Futhi angikusho lokhu ukuba ngiphikisane nomvangeli, lutho nhlobo; kodwa umvangeli wasuka wahamba futhi wayishiya yodwa indoda, ngaphandle kwempendulo.

⁷³ Uku—ku—kudicilelwa phansi kanje kuNkulunkulu wethu, ngokuba iZwi linguNkulunkulu. Nesithembiso seZwi siyisithembiso sikaNkulunkulu, “Lezizibonakaliso ziyakubalandela abakholwayo.”

⁷⁴ Futhi kucishe impela kufike kwenye inselelo, noma omunye umgubho, lapho onkulunkulu babahedeni bengakhuluma ebandleni, nebandla lime lingenasizo, lehluliwe, lihhundulwe ngokomoya. Manje kukhona into ethize eyenze lokho, lokho kube yiminako yezwe ingena ebandleni, futhi alisenakho kunoma yiliphi idlangala. Siyakuthola lokho. Ngikholwa . . .

⁷⁵ Angazi ukuthi ngangiyokwenzenjani odabeni. Ngangiyodingeka ngilinde ukuba ngibone ukuthi uNkulunkulu wathini. Kodwa ngikholwa ukuthi ngangiyozwa njengabantwana bamaHeberu, “UNkulunkulu wethu unamandla okusikhulula kulokhu! Kodwa, noma kunjalo, asisoze sasikhothamela isithombe sakho, noma ngabe Uyakwenza noma akakwenzi.”

⁷⁶ Kodwa silahlekelwe yisibindi; yilokho uSamsoni ayekwenzile, walahlekelwa amandla akho. Ibandla lilahlekelwe ngukuthonya kobufakazi balo, ukuthi lingo—ngophilayo, onyakazayo, uMzimba kaKristu. Lemukele imibhedesho, bawuxuba phakathi nezinkolelo zabo, sekuze kwathi iZwi alisenakho ukuba ngelokuqala ezintweni zonke. Njengoba uJesu asho kulelobandla elingenasizo Eza kulo, “Nithathe imiYalo kaNkulunkulu, futhi, ngamasiko enu, niWenze ize. Nenza imiYalo kaNkulunkulu ibe ngenamsebenzi, ngamasiko enu, ukuWuchaza niwuchezukise.”

⁷⁷ Ngesinye isikhathi esedlule, esikoleni. Kwakukhona indoda ekahle yaseNew York lapha efika endlini yami, yayisithi kimi. . . . Yayingumfowethu oyiBaptisti, yayisithi kimi,

“Mfowethu Branham, ngiyi—yiBaptisti.” Futhi ngayingenisa ngase ngiyihlalisa phansi, yona nomunye umfowethu. Sase sikhuluma, senzela, isikhathi eside. Futhi emva kwesikhashana, yathi, “Ngisengumfanyana, ngabizelwa enkonzweni.” Yathi, “Umama wami omdala oligugu wayewashela phezu kweplangwe lokuwashela, ukuba angithumele esikoleni.” Yayisithi, “Usuku engangihamba ngalo futhi ngemukela isiqu sami seZiqu zobuNgcweti, isiqu sami sika B.A.,” yathi, “Ngangicabanga ukuthi ngaleyokathi impela uKristu wayezoba kulokho, kodwa,” yathi, “Wayengekho.” Yathi, “Ngenkathi ngemukela isiqu sami sobudokotela, khona-ke ngacabanga, ‘UKristu wayezoba kulokho,’ kodwa Wayengekho.” Yathi, “Futhi ngenkathi ngithola iL.L.D. yami, uDokotela weNcwadi efundwayo, kanjalonjalo.” Yayisithi, “Ngingeziqu ezenele neziqu zokuhlonishwa ngangingaze ngiplastele udonga lwakho ngazo, futhi uphi uKristu kukho konke okwakho na?” Yathi, “Ngisalokhu ngiMfuna.” Yathi, “Ngizokubuza umbuzo.” Ithi, “Ngabe othisha bebenephutha na?”

⁷⁸ Ngathi, “Mfowethu,” oyiJuda kwasekuqaleni, ngathi, “Angikho esikhundleni, njenge—nge—ngemfundo yebanga lesihlanu, ukuba ngithi othisha banephutha. Nga—nga—ngangingenakukusho lokho. A—angizizwa ngifanelekile ukulahla noma ngubani ngecala. Kodwa ngizosho lokhu, ukuthi ngiMfumene, futhi Wayengekho kulokho.”

⁷⁹ Yayisithi, “Ngiyezwa ukuthi wawuyiBaptisti.”

Ngathi, “Yiqiniso lelo.”

⁸⁰ Yayisithi, “Manje ngiyaqonda ukuthi usuphenduke iPentecostal.”

⁸¹ Ngathi, “Qhabo. Ngisanda kwemukela isiBusiso sephentekoste, uyabo, hhayi ihlelo lePentecostal. IsiBusiso sephentekoste!”

⁸² Yayisithi, “Awu,” yathi, “Ngike—ngike ngaba semihlanganweni yabo. Futhi ngibabonile bekhahlela phezu kwezihlalo, futhi bentshinga ibhuku ngefastela.” Yayisithi, “Ubungeke wakubiza lokho ngokuziphatha kukaMoya oNgcwele obusisiweyo.”

Ngathi, “Ngisalokhu ngingenawo amandla okwehlulela uNkulunkulu.”

⁸³ Yayisithi, “Awu,” yathi, “bekungaba yilokho oku...Yini ebenza benze lokho na?”

⁸⁴ Ngathi, “Ekuhambeni kwami, ngithola izigaba ezimbili zabantu.” Ngase ngithi, “Esinye sabo ngabaqavile, ngokwesikhundla bazi ngesayense ephathelene nemshini, ukuthi bangamadodana namadodakazi kaNkulunkulu.” Ngase ngithi, “Okulandelayo engikutholayo amaPentecostal, wona ngombhaphathizo kaMoya oNgcwele.” Kodwa ngathi,

“Abaqavile ngokwesikhundla bayazi ukuthi bakuphi, kodwa abanakukholwa eZwini. NamaPentecostal inenqwaba yokukholwa, kodwa awazi ukuthi angobani.” Ngase ngithi, “Kunjengendoda eyayinemali ebhange, kodwa ingakwazi ukubhala isheke; nale eyayikwazi ukubhala isheke, kodwa ingenamali ebhange. Uma nje ubungabahlanganisa!”

Yathi, “Awu, yini ebona baziphathe kanjalo na?”

⁸⁵ Ngathi, “Kungukudedela isitimu.” Ngathi, “Manje, angicabangi ukuthi lokho bekuzodingeka,” ngathi, “kodwa bona bafanele banikeze isikhala ndawondawo.” Ngase ngithi, “Manje ukuba nje bebeyothatha sonke lesositimu futhi bazi ukuthi siqondiswa kanjani ngokuqavile, eZwini, umbuso omkhulu kaNkulunkulu ubungaqala ukuqhubeka.”

⁸⁶ Yilapho uSathane angena khona, ukukwenza konke kube yizihambisi mishini futhi kungekho-mandla okuhambisa. Emuva, onke amandla okuhambisa futhi kungekho-zihambisi-mshini. Niyabo, sifanele sikuhlanganise ndawonye. Sinamandla kaMoya oNgcwele, kodwa sifanele sibuye neZwi ukuba sifide lomshini. Singeke sawufida ngesivumokholo. Singeke siwuvuthise; sivimba imibhobho kashimula, futhi awuzukuwuvuthisa. Wenzelwa iZwi likaNkulunkulu. “Akusinkwa sodwa umuntu ayakuphila ngaso, kodwa ngawo onke amaZwi,” hhayi nje ingxenye yaLo, “onke amaZwi aphuma emlonyeni kaNkulunkulu.”

⁸⁷ Ngakho simi lapha, iBandla lithunywe ekuthunyweni kokucina, into yokucina uJesu ayisho eBandleni laKhe, ukuthunywa kokucina okunikezwayo, “Hambani niye ezweni lonke, futhi nenze abafundi bazo zonke izizwe. Okholwayo futhi abhaphathizwe uyakusindiswa; ongakhohwa uyakuhlwa. Futhi...” *Futhi* yisihlanganisi, ukubophela umusho wakho ndawonye. “Nalezizibonakaliso ziyakubalandela abakhohwayo: NgeGama laMi bayakukhipha odeveli; bayakukhuluma ngezilimi ezintsha; uma bephatha izinyoka noma bephuza okubulalayo, akuyikuba nangozi; uma bebeka izandla zabo phezu kwabagulayo, bayakusinda.”

⁸⁸ Ngakho kungani sidingeka ukuba sime ebukhoneni bomunye unkulunkulu wabahdeni futhi sithathe ukwehlulwa na? Simi futhi njengoSamsoni, sihhundulwe ngokomoya, sephuke ngesimilo, amabandla ethu. Kwenzekeni, ba—babevame ukuba ngabesilisa nabesifazane abahloniphekile, futhi namhlanje ni—ni...kuyesabeka. Manje asibuke nje imizuzu embalwa kweminye imicabango odlule phezu kwalokhu. Ngakho nakho kumi uSamsoni, futhi, ngiyaxolisa, nangu futhi namhlanje, futhi bahhundulwe ngokwesimilo, ngokomoya. Kanti futhi siyisifanekiselo sesizwe esiwile. Kodwa sikhuluma ngeBandla, ngoba uSamsoni wayeyinceku kaNkulunkulu, efanele ukuba

yiyo, neBandla lifanele ukuba yinceku kaNkulunkulu emhlabeni.

⁸⁹ Amaqhawe amaningi amakhulu emi lapho, athi ukuthi dwe umzuzwana, njengoba uphuzo lugijima luphuma kokwabo... mhlawumbe izikhali zawo nezivikelo zesifuba, nezingalo zabo zigaxe ezabo ezinhle, izindlovukazi ezifake ubucwebe, lapho zibuka phandle phezu kwalapho, futhi amaningi awo ebuka lokhu okubukwayo. Umfana omncane ebambe lesisigaxa sendoda enkulukazi, futhi kungekho zimbulunga zamehlo ezingoxeni zakhe; ayekade eshiswe akotsholotwa.

⁹⁰ Senza lokho-ke isitha. Into yokuqala, uma sikubamba, senza njengoba senza kuSamsoni. Sivala amehlo akho asuke ekuKhanyeni kweVangeli. Manje akakwazi ukubona. Amehlo akhe awasekho. Kudala ibandla lalahlekelwa ngukubona kwalo kokomoya, lowoJesu Kristu nguyena izolo, namuhla, naphakade, futhi zonke izithembiso ziqinisile.

⁹¹ Futhi njengoba bemi lapho manje, kungekho-mehlo, ukubona insini, ihlazo limi ngaphansi kukankulunkulu wenhlanzi, umthunjwa waso impela isizwe uNkulunkulu amvusele ukusibhubhisa.

⁹² Manje ngizoza ekhaya umzuzu nje. Futhi nampa abantu bakithi bePentecostal aba, iminyaka engamashumi amahlanu eyadlula, bashiya leyonkucunkucu yehlelo, uNkulunkulu wasibizela ngaphandle ukuba sibe ngabantu abehlukanisiwe. Futhi simi, namhlanje, amadazini nje ezinhlangano, ezehlukene, nePhentekoste yonke ilwa yodwa. Yona impela into uNkulunkulu asibizela ngaphandle ukuba siyehlule, yehlule thina. Uma omunye eya kulelihlelo, enomhlangano, bonke abanye abafuni ukubambisana. Njengamanje bese kuthi-ke ungalithola elilodwa. Kunjalo. Nehlelo belihlala njalo liyisiqalekiso ebusweni bukaNkulunkulu. Alikaze; uNkulunkulu akazange alenze. Lelo alizange libe yicebo laKhe.

⁹³ UNkulunkulu angeluguqule uhlelo lwaKhe. UNkulunkulu uphathelana nabantu ngamunye. Babeyizigidi ngezinsuku zikaNowa, kodwa uNowa wayengogcotshiwe. Kwakunezigidi ngezinsuku zikaElija, abazange uElisha noElija ngesikhathi esifanayo. Kwehle njalo, isizukulwane ngasinye! Kwakunezigidi ezimbili nengxeny eGibhithe; uMose wehla. Niyabo? Kwakunezigidi ngezinsuku zikaJesu. Ngisho nangenkathi uJohane umprofethi omkhulu ema, ngenkathi ebone Lona onaMandla omkhulu eza, wathi, “Ngimele nginciphe manje, umsebenzi wami usuphelile; futhi Yena uzokhula, uNkulunkulu.” Wabakhomba eWundlwini.

⁹⁴ Kodwa, niyabo, lokho kwaqhubeka iminyaka engamakhulu amathathu, kwaze kwaba nguMkhandlu waseNayisiya, sase-ke saze saba nenhlangano. Kwase kuthi kusukela kulokho kuqhubeke, lokho kwawa. Futhi njalo uma umlayezo uvela,

futhi bayawuhlela, ufa ngokomoya futhi awuphindi neze ubuye. Ngakho uyinto eqalekisiwe, ebandleni likaNkulunkulu, ukuba umuntu abeke isandla sakhe phezu kokunyakaza kukaMoya. Njalo.

⁹⁵ Base-ke bebakhipha lapho base bethola abefundisi basekholiji, bese-ke begudlana ngamahlombe nezwe, kanjalonjalo. Into yokuqala niyazi, bathola abesifazane beziphathisa okwezwe, abesilisa. Into yokuqala niyazi, ezombusazwe nababhishobhi, futhi bafuna utshani obomileyo esigqokweni sabo, futhi bayanquma futhi baphushe, futhi baqophisane futhi balwe, uMoya kaNkulunkulu uze udabuke usuke ngokupheleleyo.

⁹⁶ Abanye babo bayakhumbula bebona uSamsoni ngenkathi ugobobo lwaluphezu kwakhe. Emi ensimini, namaFilisti ayinkulungwane emqamekele, engenalutho esandleni sakhe kodwa umhlathi omdala owendlezekayo womnyuzi, ayeshaye ngawo wadabula izigqoko zezivikelo zethusi eziyi-intshi ugqinsi, eshaya amaFilisti ngapha nangapha, ngenkathi uMoya weNkosi wawuphezu kwakhe. Namaningi awo ayebhace edwaleni. Naye emi lapho, ethi, “Uma nifuna okunye, phumani!” Amanye awo ayakhumbula ekubona lokho.

⁹⁷ Amanye awo angahle ukuthi ayenyenzeze ngaphesheya, futhi athi, “Niyakhumbula eGaza ngalobo busuku, ngenkathi kuzwakala ndawo zonke ukuthi isitha sethu sasisemzini na? Futhi sathatha impi, sakhiya amasango. Namasango, esinda mhlawumbe amathani ayisithupha noma ayisikhombisa, lawomasango amakhulu ethusi, lapho zonke izinqola ezine noma ezinhlanu ngokulinganisana zazingangena, impi ingena emzini. Futhi sathatha impi, nemikhonto yethu nezinkemba, sase sima sase sithi, ‘manje sesimtholile.’ Futhi ngenkathi siphaphanyiswa!” Wavele nje wehla ngqo wadabula kuwo, ewasunduza kwesokudla nesokhohlo; wathatha isango wayesebhoncula elilodwa, wayesebhoncula elinye, wayeselibeka emahlombe akhe, wayesenyukela entabeni wayesehlala phansi. Kungaleyonkathi uMoya weNkosi wawuphezu kwakhe. Ngoluny’usuku. . .

⁹⁸ Abanye babo bangahle ukuba bakhumbula ngenkathi bebone ingonyama imbhongela, eyayingambulala ngomzuzwana.

⁹⁹ Uma noma ubani azi ukuthini, ukuthi ingonyama ingakubulala masinya kanjani. Nangokuqhuma okukhulu okukodwa nokubhonga, ngokwehlukana komzuzwana zibulala inkonkoni e—engamathani amabili noma inyathi; ngesisodwa nje salezozidladla, zephule intamo yayo *kanjalo*, noma ziyilume *kanjalo*, futhi isiphelile. Ayikahleli ngisho nenselo, izibulala ngokukhulu ukushesha.

¹⁰⁰ Futhi lapha lendoda ihambisana, nengonyama yabhonga, futhi wayengenakuzisiza, engenawo ngisho nomhlathi womnyuzi esandleni sakhe. Kodwa iBhayibheli lathi, “UMoya weNkosi wafika phezu kwakhe,” wayesedumela ingonyama wayidwengula wayehlukanisa.

¹⁰¹ Kodwa manje umi, engenakuzisiza, ephucwe wonke amandla. Kuyinto efanayo manje, ibandla limi ngendlela efanayo. Lapho, ibandla lalivamise ukukhipha odeveli. Ibandla lalivamise ukuvusa abafileyo. Ibandla lalivamise ukwenza izinto uJesu azenzayo. Isono sasingenakuhlala phakathi kwabo, uMoya oNgewele wawungena futhi ulilahle ngecala. Uma umuntu enze into ethize ngokuyimfihlo, futhi ongowaleliqembu lamaKristu; uthi angangena nje, uMoya oNgewele wembule isono sakhe. Kwakuphakathi kokuthi aphenduke noma abhubhe. Kodwa, niyabo, asisenakho.

¹⁰² Futhi ngeke besakwemukela. Futhi uma kufika, bazama ukukubiza ngokuthi “umoya omubi,” ukuze bemukele okuningi kangako ukulahlwa. Ikhona into ezofanele ibalahle.

¹⁰³ Qaphelani, ephucwe amandla, yini efanele ngabe yedlula emqondweni waleyondoda na? Yake yaba yilolohlobo lweqhawe, futhi manje umfanyana usehamba eyihola. Ngani? Iyimpumputhe. Ayikwazi ukubona. Ayikho into ezobona ngayo.

¹⁰⁴ Nkulunkulu, yiba nesihawu phezu kwethu! Ibandla selihlele kakhulu futhi liqhele kakhulu, sekuze kwathi udeveli wagwaza wakhipha ukubona, ukubona kokomoya ukuthi *Leli* yiZwi likaNkulunkulu. Hhayi isivumokholo; YiZwi! NoNkulunkulu ubophezelekile uku—ukuveza yonke into Ayethembisa kuleliBhayibheli. Bathi, “Thina, sikholwa...” Aninankolelo ezayo, uma iphambene naLeli. Umqondo kaKristu kuwe, ukholwa izinto uKristu aziloba, ngoba *Leli* linguKristu, iZwi. Kodwa bukani isimo, bukani ukuhambisana ngokulinganisana, uma sibona lokho.

¹⁰⁵ Yini efanele ngabe yedlule emqondweni wayo na? Ake sibone ukuthi yini eyedlula emqondweni wayo.

¹⁰⁶ Siyabona ukuthi yini eyedlula emqondweni wophakimpi, wokwesaba ukuthi bake babanagama layo nje. Babesaba ukwenza noma yini. Baphatha igama likaSamsoni nje, lokho kuphela, wonke umuntu wayengasekho. Kodwa manje nango, emile, ohlushwayo phansi kukaDagoni, unkulunkulu wenhlanzi. IJuda eledelela izithixo, lalimi lingelihlushwayo phansi koyedwa (ngani na?) ngoba wayehlulekile kuNkulunkulu. USamsoni emi lapho, akungabazeki... Ake si—ake si—ake sihlale umqondo wakhe cishe okwemizuzu emithathu noma emine. Ufanele ukuthi wacabanga ngakho konke ukunqoba ayenakho. Nango emile, ayekwenzile. Ukuthi iNkosi yayimbusise kanjani, nokuthi wake waba kanjani yindoda enkulu inqobo nje

uma wayeseMbusweni kaNkulunkulu, egcina isithembiso sikaNkulunkulu!

¹⁰⁷ Niyabo, wayehlulekile, futhi wasusa isithembiso. Leyo yinto efanayo eyenziwe yibandla, lisuse izithembiso. “O, awu, lokho kungukuthi, sizobhala ikhathekizima elincane lethu uqobo, *leli*, niyabo.” *Yileli*, iZwi!

¹⁰⁸ Manje, qaphelani, wayecabange ngakho konke ukunqoba kwakhe. Futhi manje-ke lokhu kufanele ukuthi kwedlula emqondweni wakhe, nokuthi wayehluleke kanjani kubantu bakaNkulunkulu.

¹⁰⁹ Bekufanele kube ngamahloni, kumfundisi oyohlala futhi afunde leliBhayibheli bese ephuma ehamba phambi kwabantu bakhe, izwe ligewele oLoti. IBhayibheli lasho ukuthi “izono zaseSodoma zawuzwisa ubuhlungu umphefumulo wakhe olungileyo,” kodwa wayengenaso isibindi sokusukuma futhi asikhuze lesosono. Futhi kunamadoda amaningi namhlanje . . .

¹¹⁰ Futhi ngisho lokhu ngenhlonipho yokuzithoba, kuphela ngo—ngothando, kodwa nje ukusho iQiniso. Singahle singaphinde sibonane.

¹¹¹ Kunamadoda amaningi efunda leliBhayibheli elifanayo esilifundayo; ihlale eofisi layo, ilungisa umlayezo wayo, bese egijima phezu kwalamaQiniso kaNkulunkulu, bese iwedlula. Iyokwesaba ukushumayela iphikisane nabesifazane abagunda izinwele zabo. Inhlangano yayo iyoyixosha. Mayelana nabo begqoka izingubo zesimilo esibi futhi bephinga ngokomoya. Nangabesilisa o—othatha uphuzo lwenhhlaliswano ngoKhisimuzi, bese—bese ephuma futhi abe nokuzijabulisa okuncane okuhlazekile kwaseMelika, asho amahlaya angcolile, abe esalokhu ebambelele esikhundleni njengedikoni. Bayazi ukuthi lezozinto ziyiphutha, kodwa banjengoba kwakunjalo emihleni kaLoti. Sesibuyele kuleyondawo enesono futhi. Niyabo?

¹¹² O, ufanele ukuthi wakhunjuzwa kanjani uSamsoni, nguMoya oNgcwele, ukuthi wayehluleke kanjani kubantu bakaNkulunkulu, futhi wehluleka kuNkulunkulu qobo lwakhe. Manje useyisiboshwa sayo impela into uNkulunkulu amvusele yona futhi umnika amandla ukuba ayibhubhise.

¹¹³ Futhi ngothando nango . . . Ngiyilunga, ngikuLokhu nani; hhayi ilunga le—lenhlangano, uNkulunkulu akangavumi. Kodwa ngiyilunga, ngomusa, eMzimbeni kaKristu. Ngingumfowenu. Anginazinjongo zokuzazisa, injongo yami ukuzuza ngempumelelo noma yini ngesingami. Ngishisekele kuphela iNkosi uNkulunkulu, futhi ngisho lokhu nga—ngayoyonke inhliziyoyami. Yona impela into enabizelwa ngaphandle kwayo, senibuyele emuva nangena kuyo futhi. Futhi njengoba iBhayibheli lathi, “Njengengulube iya ekuzibhixeni kwayo, nenja ibuyela ebuhlanzweni bayo!” Futhi uma

ubuhlanzo benzainja igule, endaweni yokuqala, ngeke yini kwenza igule kakhulu okwesibili na? Futhi uma inhlangano nezivumokholo okubophe abantu ngqi, futhi uNkulunkulu wanibizela ngaphandle ukuba nibe ngabantu abakhululekile, futhi naphindela emuva ngqo nazungeza nase nenza into efanayo, izo, kuyisono esikhulu kakhulu.

¹¹⁴ Manje babemenzisa imigilingwane okuba ababungaze. Nalokho kuthi nje akube yindlela okube ngayo, esikhundleni sikaMoya oNgcwele.

¹¹⁵ Ukuthi uma omunye evuka futhi abe ngozidlayo, uMoya oNgcwele ubophezelekile kuNkulunkulu, ukuyivala ngci leyonto. Ngibabonile bebatwala emhlanganweni, sebekhubazekile, bephuphuthekile, sebeyizimungulu, futhi baze bafe ngisho emihlanganweni ngqo, futhi bawe bafe besazama ukuWusola. UNkulunkulu eZulwini uyazi ukuthi lokho kuqinisile. Abaningi benu lapha uke waba kweminye imihlangano futhi nazibonela into efanayo.

¹¹⁶ Bekufanele kubekhona aMandla angcwele azungezile, nasebandleni, ayokwenza amademoni abaleke. Esikhundleni salokho, sekuphenduka inhlekisa. Kuyini na? Izihambisimishini esikhundleni samandla okuhambisa.

Manje wenza imigilingwane.

¹¹⁷ Yini okwakubangela, kwaba yini imbanga yokuwa kukaSamsoni na? Wavumela owesifazane amyenge asuke esithembisweni sikaNkulunkulu. Kunjalo impela. Sonke siyakwazi lokho. Wayenamagoda ayisikhombisa. Futhi wazalwa, indlela yakhe yokuzalwa, yayingukuba abe ngumNaziri, umfo oyinqaba, eNkosini. Kodwa, niyabo, wavumela lona wesifazane amyenge waze wagunda ubunqaba bakhe basuka.

¹¹⁸ Naleyo yinto efanayo eyenzeke ebandleni. Nizalwe ningabantu abangejwayelekile, isizwe esingcwele, ubupristi bobukhosi. Kodwa kwenzekani na? Nivumele izwe lanigunda ukungejwayeleki kwenu senize naba ngomunye wabo. Nize nadingeka ukuba nehlelo njengoba babenalo nje. Nikhanye okwedlula amaBaptisti noma amaMethodisti, elilodwa. Futhi manje iAssemblies izama ukukhanya yedule iUnited, neUnited ikhanya yedule iAssemblies, ichurch of God idlula lokhu, futhi, o, he, kuqhubeke njalonjalo, izinhlangano ezechukene ezingamashumi amathathu noma amashumi amane. Niyabo, njengenja ibuyela ebuhlanzweni bayo, into efanayo.

¹¹⁹ Qaphelani, into efanayo yenziwe njengoba yayinjalo ngaleyonkathi, yavumela uJezibeli, “unina wezifebe,” iSambulo 17. Khumbulani, sabizwa ngesifebekazi, lowo ngo—ngowesifazane onesimilo esibi. Nowesifazane njalo ungomele... Ibandla limelwe ngowesifazane. Ngoba, uKristu, Amzelayo nguMlobokazi. Futhi wayengu “nina wezifebe.” Yini owesifazane onesimilo esibi na? Manje, kwakungeke kube

ngowesilisa, ngoba babe “yizifebe,” niyabo. Ngowesifazane oyohlala ngokungethembeki kumyeni wakhe. Futhi uzisho ukuthi ungunina wawo onke amabandla, futhi uyiwo.

¹²⁰ Futhi yini emenza isifebekazi na? Yingoba uhlobonge ngokomoya. Uzithathele izivumokholo esikhundleni seZwi loMyeni wakhe. Esikhundleni sokuba ngukubusa kweqiniso, umata kumyeni wakhe, wathatha enye incwadi, yezivumokholo. Futhi wayeyini na? Unina wezifebe owenza into efanayo. Manje anisakudingi okunye ukuchaza kulokho, niyabo. Niyabona ukuthi kukuphi. Kwakuyini na? Inhlango, iqhela eZwini.

¹²¹ Qaphelani manje ukuthi uDelila wenzani kuSamsoni ngenkathi eqhubeka nokumeshela. “O, uyindoda enkulu. Unamandla. Kodwa, ungangikhohlisi, ngitshele ukuthi akuphi amandla akho.” Futhi wayemthanda, futhi wenza uthando kuye kwaze kwathi ekugcineni wavuma. Futhi benzani na? Into yokuqala ayenzayo, wasusa imfihlo kuye.

¹²² Awu, leyo yinto efanayo eyenzeka (futhi nina bafundi nezitshudeni zeBhayibheli) eMkhandlwini waseNayisiya. Indlela endala yephentekoste yayifuna ukuhlala neZwi. Futhi bazithathela eminye imiqondo yobuhedeni ngoConstantina nabo, futhi baletha... Njengoba uAhab aganwa nguJezibeli futhi wangenisa ukukhonzisa izithombe kwaIsrayeli, kanjalo nebandla lashada ebuRomeni futhi lingenisa ukukhonzisa izithombe, kubuyela ngqo ebandleni futhi.

¹²³ Manje ninesigejane esincane sezifebe, emigomweni efanayo, futhi bonani ukuthi kwenzekani manje. Umama uyeshela, kanti futhi uzogunda onke amalungelo enu asuke kini. Nkulunkulu siza ukuthi asisoze saWuyeka; yileli iZwi noma ukufa! UMkhandlu wamaBandla, bezihlanganisa futhi behlangana enhlanganyelweni ngaseRoma, khona impela iBhayibheli elathi yayizokwenza.

¹²⁴ Ngo1933, uMoya oNgwele wafika ngokunye ukusa futhi wangitshela izinto eziyisikhombisa ezaziyokwenzeka ngaphambi kokuba lesisizwe sibhujiswe. Esinye sazo yilokho. Kusephepheni elidala lapho ebandleni, abaningi balibukile. Ukuthi sasiyoya kanjani empini noHitler futhi babezo... Ukuthi iJamane yayizoqinisa kanjani futhi yakhe uMugqa iMaginot, noma uMugqa iSiegfried, ngikholwa ukuthi kwakuyiwo, iminyaka eyishumi nanye ngaphambi kokuba kuze kucatshangwe ngawo. Nokuthi izimoto zaziyoqhubeka kanjani zimisise okwamaqanda. Nokuthi babezobavumela kanjani abesifazane ukuba bavote, futhi, ekwenzeni kanjalo, babezokhetha uMengameli ongafanele. Nakulokhu kwakuzoba ngowesifazane osukumayo owayezobusa iUnited States; hhayi ngempela owesifazane, kodwa ibandla. Ngase-ke ngiyibona ingenalutho kodwa imilotha. Kuzokwenzeka.

¹²⁵ Ezinhlalu zalezozinto igcwaliseke ngokupheleleyo impela. Ukuthi uMussolini wayezovuka kanjani futhi aye e-Etiyopiya, futhi awe ezinyathelweni zakhe; futhi wayezophendulelwa kubantu, ngehlazo, nowesifazane. Eminingi, iminyaka eminingi phambi kokuba kwenzeke ngokuphelele ncamashi. Futhi akuzange kwehluleke, futhi akuyikwehluleka, ngoba ngu ISHO KANJE INKOSI. Futhi akuphambene nalawa iBhayibheli. Kuzofanele.

¹²⁶ Manje wenza uthando emadodakazini akhe, ewashela ukuba abuyele ekhaya emuva ngqo futhi. Engenakuqonda kokomoya, ahndulwa, kungumthombo wasogwadule kuye. Bathi, “O, into enhle kakhulu kanje pho.” O, he! Namadoda amaPentecostal ehlezi emkhandlwini eRoma, futhi ethumela izincwadi amaletha ndawo zonke, ukuthi, “Kwakuyisikhathi sokomoya esikhulu kakhulu ake asibona.” Ibingakwenza kanjani indoda ezelwe ngokusha ukuba inqume imfihlo yayo, inqume iZwi, futhi aphila ngesivumokholo na? Yilokho impela uDelila akwenze namhlanje, enquma iZwi futhi niphila ngesivumokholo.

¹²⁷ Manje bukani ukwehlulwa, namhlanje, kulokho obekuzoba yikho. Abefundisi, esikhundleni sabefundisi ababizwe nguNkulunkulu beqembu lethu lamaPentecostal, nisishe impela nibe—nize nibe neziqo zobudokotela ngaphambi kokuba ningene epulpiti. Niyabo? Kunjalo. Into yokuqala, uzodingeka ube nekhadi lenhlanganyelo. Futhi uma u...Futhi manje emahlelweni ethu amakhulu ePhentekoste, ngaphambi kokuba bathumele isithunywa senkolo, bazodingeka bamyise phambi kwesazi sezifo zengqondo, ukubona ukuthi angakumela yini ukuhlola kwengqondo. Awu, akusiyo iPresbyterian, leyo yiPhentekoste. Niyabo? Manje lokho kunjalo. Manje, bengingeke ngakusho lokho ngaphandle uma bengingakwesekela. Niyabo, niyabo? Kunjalo. Ngitsheleni uma leso kuyisidingakalo somfundisi.

¹²⁸ IBhayibheli lasho, abazange baye phambi kwanoma yisiphi isazi sezifo zengqondo, “Kodwa balinda emzini waseJerusalema, baze bagcwaliswa ngaMandla avela Phezulu.” Abanye babo bengakwazi ukubhala igama labo. Izinsuku ezimbalwa kamuva, omunye wedlula esangweni elithiwa eLihle, futhi wayengakaze abe phambi kwesazi sezifo zengqondo. Akazange abe nekhadi lakhe lenhlanganyelo, kodwa wathi, “Enginakho!” Angikaze ngilibone ikhadi lenhlanganyelo liveza lokho namanje.

¹²⁹ Siyini na? Sihhunduliwe, saphoxeka eBukhoni bukaMoya oNgewe. Impela kugcwalisa okwashiwo ngumprofethi kuThimothewu wesiBili 3, “Kuyoba ngabanamawala, abakhukhumele, abathanda injabulo kunokuthanda uNkulunkulu.” Kwakuvame ukuthi kube yiphutha kwabesifazane bePentecostal ukuba bayobhukuda befake amasudu, futhi babhukude bexubene. Akusekho, niyabo. Qhabo, qhabo, njengezwe, kuyafana nje. Zonke lezizinto, niyabo, zezwe.

Yonke into esezweni, bayingenisile nje, nabefundisi uvukile futhi bavumela omkabo ukuba bakwenze. Futhi benze yonke lenhlobo yezinto, nalesisizukulwane sikhula ngokuhambisana, bese-ke kufika olandelayo. Nje . . . O, he!

¹³⁰ USamsoni wama, ecabanga ngokunqoba kwakhe okukhulu. Ake sibuke emuva futhi sibone ukunqoba okukhulu kwePentecostal yasekuqaleni. Awudingi ukuba ubuke okuhle emuva eminyakeni eyizinkulungwane ezimbili ezedlule, buka nje eminyakeni engamashumi amahlanu eyedlule. Futhi, khumbulani, ibandla eliRoma Katolika kuqala laliyibandla lephentekoste. Futhi bayasho ukuthi, “Ibandla lazalwa, nokuthi ibandla lamaRoma lazalwa eNayisiya, eRoma.” Ngifuna umBhalo walokho. Ibandla lokuqala aliqali neze eNayisiya, eRoma. Ibandla lokuqala liqala eJerusalem ngoSuku lwePhentekoste. O, ohlushwayo kukho konke ukweduka! O!

¹³¹ Manje-ke ngenkathi eqonda ukuthi wayemi kuphi, ngenkathi eqonda ukuthi kwakuzokwenzekani.

¹³² Njengoba ngishilo, ngingahle ngingaphinde nginibone. Angazi. Mhlampe lona kungahle kube nguMlayezo wami wokugcina kini. Ngingahle, uma ngi . . . uma iNkosi ivuma, futhi ngibuye ngonyaka ozayo, sonke ngeke sibe la. Hhe-e. Abanye bethu bayobe bengasekho. Futhi njalo, ngifanele ngikhulume kube sengathi bese kuyisikhathi sethu sokugcina; ngoba yiso, abanye bethu. Kungahle kube yisikhathi sami sokugcina.

¹³³ Kuyisimo esinje pho, ukweduka! Futhi ukuba kuphela besizoma njengoba kwenza uSamsoni, futhi sicabange nje umzuzwana ngesifanele ukuba yikho, ngeBhayibheli likaNkulunkulu. Hhayi into ethize enkulukazi, hhayi ukuhamba, sihambisana noJones; kodwa elithobile, elihloniphayo ngokuzithoba, iqembu elincane labantu abagcwaliswe ngoMoya. Hhayi abacwebezelayo; abakhazimulayo. IHollywood iyacwebezela; iVangeli liyakhazimula. Niyabo, sifuna into ecwebezelayo, amabandla amakhulu kunawo onke kwesake saba nawo. Besingangcono, sasimi phansi esigodini, ekamelweni lokubeka impahla, futhi sibe noMoya kaNkulunkulu ubuyela phezu kwethu futhi. Kunjalo. Qaphelani.

¹³⁴ Futhi njengoba emi lapho futhi waqonda, nezinwele zakhe zase ziqale ukukhula futhi; kodwa wayengenakusebenza, ngoba wayengesamehlo. Futhi wakhala, “Nkosi, phindisela ngamehlo ami. Bakhiphile amehlo ami.”

¹³⁵ Banjalo, namhlanje ngingasho, izivumokholo! “Bangithumela ekholiji. Nobizo olwalusenhliziyweni yami, lukaNkulunkulu ophilayo, babhoboze bakhapha konke lokho kimi, bethi, ‘Lezozinto kwakungokomunye unyaka.’”

136 “Phindisela ngamehlo ami!” Wayecabangani uSamsoni na? “Kwakunokwenzeka, mhlampe. UJehova ugwele uthando. Yena, kungenzeka ukuthi Uyongizwa.”

137 O, ngifisa sengathi bengingathola uSamsoni ukuba avukele kulokho kulobubusuku, kunokwenzeka! Ugwele uthando, ethethelela ububi babantu baKhe, kusukela esizukulwaneni kuya esizukulwaneni, ekhombisa umusa omningi ezinkulungwaneni eziMthandayo futhi zigcina imiYalo yaKhe.

138 “Kunokwenzeka,” uSamsoni wacabanga, “ukuba kuphela bengingathola ukuphindisela ngamehlo ami. Angisakwazi ukuba ngiphinde ngibone lezozinto. Azenzeki.”

139 Asikwazi ukubona uMoya oNgewele omkhulu, ezinhlanganweni zethu ezinkulu, unyakaza njengoba Wenza ekuqaleni. Sekuhambile. Niyabo, akukho lapho. Liphuphuthekile, kanti kalazi. UJesu wathi kuyoba ngaleyondlela, loNyaka weBandla waseLawodikeya. “‘Ngicebile,’ uthi, ‘Ngicebile, futhi nginempahla eningi, futhi kangisweli lutho.’ Kanti kawazi ukuthi ungohamba-ze, ophuphuthekile, ungolusizi, nompofu, kanti kawazi.” Niyabo, kawazi!

140 Awu, sasinesiqubulo esiphumayo, “1944, esinye futhi isigidi,” inhlangano ethize. Nangenkonzo yendoda enkulu, babekade benesinye futhi isigidi sani na? Abajoyinayo. Kunjalo.

141 Wayazi ukuthi kwakunokwenzeka, kodwa into yakho ingukuthi, namhlanje, abantu ababonakali beza benokuzwa ukuthi kunokwenzeka. Banelisekile ukuhamba baqhubeke ngqo behle ngenkambiso endala abayihambayo. Niyabo, ningakwenzi lokho. Kholwani nguNkulunkulu! Yibani nokukholwa kuYe.

142 Manje bathi, o, bona, “Sizohlala siqine.” Kunjalo. “Sishaya ihlombe lethu, na—nakho konke, futhi simemeze.” Kodwa nonke beniyimikhumbi ehamba ngoseyili futhi kungekho hange. Niyabo?

143 Ningalishaya kanjani ihlombe lenu futhi nimemeze, futhi niphike iZwi ukuthi liyiQiniso na? Ningazishaya kanjani izandla zenu futhi nimemeze, noMoya oNgewele uyohamba phakathi kwenu, bese-ke nithi, “O, kungukufunda umqondo. Yi—yinto ethize, akusizi nje”? Niyabo? Niyabo?

144 Sinemibuthano emikhulu, okubenezelayo, ukucwebezela kwezwe, imihlangano emikhulu, sitholani na? Amalunga amaningi. Ibandla lePentecostal, iminyaka emithathu eyedlula, sifaka amaningi amalunga kulo kunoma kwenza onke amanye amabandla endawonye. Lokho kwakukuyi *Our Sunday Visitor*, iphepha lamaKatolika. I*Sunday Visitor* yathi babenabaphendukile abayisigidi kubuKatolika ngalowonyaka, futhi bathi, “AmaPentecostal ayenesigidi nezinkulungwane ezingamakhulu amahlanu.” Ya. Yebo, mnumzane.

145 Zonke izinhlobo zomfundaze, abesilisa bafunda ukuxoxa, ezikoleni, futhi basho izinkulumo zabo, isihlakaniphi, ababukisi baseHollywood, ngiyaxolisa ngesisho, beshumayela esigejaneni esibizwa ngokuthi abazukulu bePentecostal!

146 UNkulunkulu akanabazukulu. Bayangena. Ubaba nomama omdala wephentekoste, phansi kwesehlakalo, baningenisa; futhi nje ningena ebandleni futhi nihlale lapho, futhi ngokuzenzekelayo naba ngabephentekoste na? Akanabazukulu. Kuphela unamadodana namadodakazi. Akukho bazukulu. Nifanele nikhokhe intengo efanayo futhi nithole uMoya oNgcwele ofanayo abawutholayo. Ufanele ube yindodana nendodakazi, hhayi indodana engumzukululu nendodakazi engumzukululu. Akasuye umkhulu omdala ototosanayo, othambile, futhi ovumela abantwanyana bakhe bazedlulele nanoma yini, azibusiswe izinhliziyi zabo ezincane. UnguNkulunkulu, OPhakade! Kunjalo, amadodana namadodakazi!

147 Sisalokhu sinesigaxa esikhulu njengoba uSamsoni wayenakho. Wama lapho nawo onke amandla akhe. Wama lapho njengoba nje wayemkhulu njengoba wayelokhu enjalo. Futhi sima sibe bakhulu kunoma sasinjalo, kodwa siphucwe amandla. USamsoni wayesalokhu enazo izinkonyane ezinemisipha, wayesalokhu enazo zonke izingxenye zomzimba ayenazo, kodwa uMoya weNkosi awubange usafika phezu kwakhe. Siyama, siqine isigidi, siqine ukwedlula esasiyikho, kodwa iphi iNkosi. Njengoba iNgelosi yasho emuva lapho ngezinsuku zikaGidiyoni, yathi, “Uma lapho futhi uma esekhona uNkulunkulu, ziphi izimangaliso zaKhe na? Ziphi izinto Afanele ukuzena na? Kuphi lapho Ezifakazisa khona Yena uqobo, ukuthi Uyaphila, futhi nguyena izolo, namuhla, naphakade na?” Yilokho esikutholayo.

148 Qaphelani, uSamsoni wakhuleka kahle. USamsoni wakhuleka, “Nkosi, mangife naso isitha,” ngenkathi eqonda ukuthi kwakwenzekani ngakuye. Amehlo akhe ayengasekho. Amandla akhe ayengasekho. Inhlanganyelo yakhe yayingasekho. Kodwa kwakunokwenzeka ukuthi umhlangano womkhuleko wawungahle uveze izinhansi futhi. Niyabo? Wayesekhuleka kahle-ke, “Mangife naso isitha.”

149 Ufanele ufe naso isitha sakho. Kunjalo. Ufanele ufe esitheni esikufake kulesisimo. Kunjalo.

150 USamsoni wavuma ukukhokha intengo ukuba athole amandla kaNkulunkulu abuyele phezu kwakhe futhi. Ubonile ukuthi wayekhuliselwe ukwenzani. Hhayi abe umbukisi; kodwa ukuba abe yinceku, ukuba abe naye uqobo ukuze amandla kaNkulunkulu akwazi ukugeleza ngaye.

151 Siyama, siqine izigidi kunoma sasinjalo, kodwa amandla. . . [Akuqoshwanga eteyipini—Umhl.] . . . nhloso.

152 UJesu waze washo wathi, “Njengoba kwenzeka emihleni kaNowa, lapho imiphefumulo eyisishiyagalombili yasindiswa ngawo amanzi, kuyakuba njalo ekufikeni kweNdodana yomuntu.” Konke lokhu enikubona kuhamba emgwaqeni ngokungenamsebenzi. Lokho yifolishi le atomu, kubekwe lapho kuphela kwenzelwa ukwahlulelwa. UHlwitho luyafika, kuyoba nabambalwa abayingcosana. “Isango lincane, nendlela iyingcingo, futhi, kepha bayingcosana abayoyifumana; ngokuba indlela inkulu eyisa ekubhujisweni, futhi baningi abangena khona. Akusibo bonke othi kiMi, ‘Nkosi, Nkosi,’ oyakungena khona, kepha lowo owenza intando kaBaba waMi.” Yilowo ongenayo, niyabo; hhayi ethi “Nkosi,” nemikhuleko yabo emihle, ne—nezimvuselelo, kanjalonjalo.

153 O, ngizwa omunye umuntu ethi, “Manje awume kancane, Mfowethu uBranham, sinezimvuselelo.” Yebo. Kunjalo. Kunjalo. Sinezimvuselelo, futhi sinani na? Yimvuselelo yehlelo, sibone ukuthi singabathola yini abanye futhi ebandleni.

154 Futhi sinenye imvuselelo enkulu, futhi, sifaka onke amabandla kwelilodwa, uMkhandlu wamaBandla. Ya, siqhela kakhulu kakhulu eZwini likaNkulunkulu, ngasonke isikhathi. Sihlangana! “Kuhamba ababili bengavumelananga na?” Sizohamba kanjani nabantu abaphika khona impela ukuvuka kukaKristu na? Singahamba kanjani nabantu abathi, “Izinsuku zezimangaliso selwedlule?”

155 Ningabantu abahlukanisiwe, ngoMoya oNgcwele. Niyabo? Izwe lifuna, namhlanje, i—i—i. . . Izwe elikufunayo namhlanje ngabaxubi. Bafuna umuntu othize ongahambahamba futhi—futhi ahlanganye ne nezwe futhi ahlanganye nabantu, futhi athole inqwaba yamalunga, futhi abe nenhlango yenhlangano. Kodwa ngenkathi uMoya oNgcwele uthi, “Ngehlukanise uPawulu!” UNkulunkulu ungumhlukanisi, hhayi umxubani. Umhlukanisi!

156 Wayazi ukuthi amandla akhe asehlubukile, nakuba konke kwama lapho, ukubusa okukhulu ake aba yikho, wama lapho, kodwa amandla akhe ahlubukile ayengenakuhlangebezana nenselelo yehora.

157 Nebandla liyakwazi lokho, futhi. Umvangeli wayekwazi lokho ngenkathi lowo kaMohamede emphosela inselelo. Amandla akho okuhlakanipha awahlangabezani nenselelo yehora, ngoba udeveli udedelwe phakathi kwethu, enamandla okungekho lutho olunga—ngaba nesibindi ukuphosa inselelo ngaphandle kukaMoya kaNkulunkulu uSomandla, ngenkathi leliZwi lenziwa inyama. Futhi kuzoya ngokuba kubi kakhulu kube kubi kakhulu, kube kubi kakhulu njalonjalo.

158 Wayazi ukuthi wayengenele. Wayengenakukwenza. Futhi wayazi ukuthi kwakuzokwenzekani uma uNkulunkulu ephendule umkhuleko wakhe.

¹⁵⁹ Angazi noma siyilokho kuvuma kulobubusuku na? Angazi noma izwe lePentecostal liyavuma yini, kulobubusuku, ukwenza lesosivumelwano esifanayo noNkulunkulu na? “Nkosi Nkulunkulu, uma kushaya ihlelo lami libe izicucu, uma bengixosha emkhandlwini! Anginandaba uma bethatha ikhadi lami lenhlanganyelo, futhi ngifanele ngilale ngesisu sami, futhi ngiphuze amanzi asemfudlaneni futhi ngidle amabhesikidi kasoda, esikhundleni sokuba ngigibele ngihambahamba ngemoto enkulu nehlo elikhulu! Anginandaba ukuthi intengo iyini. Leyonqubo yangisusa kuWe. Ngibuyisele futhi, Nkosi. Ngizolikholwa iZwi laKho. Phindisela ngamehlo ami elikhishiwe. Mangife nakho. Amen. Mangicime kimi uqobo. Anginandaba ukuthi bathini ngami. Ngingaba ngumbhishobhi, ngingahle ngibe *yilokhu*, *lokho*, noma *okunye*, anginandaba ukuthi bathini. Buyisa amandla kaMoya oNgcwele empilweni yami. Sengiphuphuthekiswe isikhathi eside ngokwenele.”

¹⁶⁰ O, bandla, niyavuma ngalokho na? “Mangife kanye nakho konke okunye kwakho. Makuthi igama lami, njengomfundisi mhlonishwa, udokotela, noma kuyini, kubhubhe. O Nkulunkulu, ngiphe nje futhi, thumela nje phezu kwami futhi, lawoMandla enkazimulo ehla ngoSuku lwePhentekoste; angahlangabezana nenselelo yalelihora, ebusweni bobukhomanisi kumbe noma yini enye into equbukayo. Mangife, Nkosi, nabo.” Kunokwenzeka, niyazi.

¹⁶¹ Niyazi ukuthini? Ekuvumeni okunje, amaFilisti, ayedakwe kakhulu ukuba aqaphele ayekwenza. Khona manjalo, ngenkathi esebonile ukuthi kwakunokwenzeka, waphendula ikhanda lakhe walibhekisa ngasesibhakabhakeni, nezinyembezi zigobhoza ezingoxeni eziphuphuthekile. Uqala ukunyakazisa izindebe zakhe; izinyembezi zehla emehlweni akhe. Babengamqapheli. Babematasatsa kakhulu behlekisa ngaye. Wayefuna iZwi likaNkulunkulu, uNkulunkulu ophilayo wangempela ukuba afike enkundleni kanye futhi. Wayehlulekile kuYe. Wayazi ukuthi wayehlulekile kuYe. Kodwa wayefuna ukubona uNkulunkulu ophilayo, ephila lapha, ukufakazisa kuleyompahla yonke edingekayo kaJezibeli ukuthi Wayesalokhu enguye uNkulunkulu.

¹⁶² O, uma kukhipha isitashi kuwe, uma kukwenza ungaziphathisi okulunye uhlobo lwengcwetu yamabhayisikobho, uma uzoyekela izinwele zakho zikhule zehle, futhi ugqoke ingubo eyifeshini endala, “Anginandaba ukuthi kubizani. Ngizothatha indlela nabayingcosana abadelelekileyo beNkosi. Nkosi, asikubone futhi, asibone uBukhona bukaNkulunkulu buhamba phambi kwaloJezibeli!”

¹⁶³ Wayazi ukuthi kwenzekeni uma uNkulunkulu wayephendule umkhuleko wakhe, kodwa wayeselungele futhi esesiqiniselweni sangempela ngempela ngempela.

164 Yilokho esifanele sikwenze. Lungela, cabangisisa. Vala amehlo akho, makuthi izifiso zakho...Ungalishintshi iZwi likaNkulunkulu kuwe; zishintshe wena eZwini laKhe. “Kungabi intando yami; makwenziwe eyaKho, Nkosi. Hhayi engikucabanga ngakho; kuyilokho Owakusho ngakho.” Kunjalo.

Wakhala wathini na? “Nkosi!”

165 Wathi, “Mfanyana, beka esinye sezandla zami phezu kwalensika. Kungenzeka.” O, he! “Ngiholele esigxotsheni esibamba lokhu, ngoba ngifuna ukuphumuza izandla zami. Ngikhathele. Kade kuhlekiswa ngami, isikhathi esinde ngokwenele.” O he!

166 “Ngiyazi, Nkosi, ukuthi kuzobizani, kodwa mhlawumbe Wena uzokwenza. Kunokwenzeka. Wena ugcwele isihawu. Ngihlulekile kuWe, Nkosi.” Lokho bekufanele kube ngukukhala kwebandla, kulobubusuku.

“Mfanyana, ungasibeka isandla sami phezu kwensika eyodwa na?” “Yebo.”

“Nesandla sami phezu kwenye insika na?”

“Yebo.”

“Ngabe izandla zami zibekwe kahle na?”

“Yebo, zikahle.”

167 Wayeseqala ukukhuleka. Wayesethi, “Nkosi, phindisela ngamehlo ami.” Ngamany’amazwi, “Ngenze iphutha. Kodwa kanye nje futhi, Nkosi, kanye futhi!”

168 O, ukuba lokho kuphela bekungaba yimpokophelo yomnyakazo wamaPentecostal kulobubusuku! “Ngiyavuma ukukhohlwa ngokuthi ngabe ngiyilendlela, noma okamunye, okambili, okamthathu. Ngiyavuma ukukhohlwa ngazonke lezizinto zezwe nayo yonke into. Kanye nje futhi, Nkosi! Kanye futhi ngikhiphe kulesisivumokholo nalento engiboshelwe ngqi kuyo! Kanye futhi! Kanye futhi mangibone ukubonakala kukaJesu Kristu, onguyena izolo, namuhla, naphakade. Kanye futhi, Nkosi, kanye futhi!” Ibandla belingakudazuluka lokho, nakuba bebephuphuthekisiwe kulezizinto, baphuphuthekiswa kumfowabo nomqondo wakhe. Nje thatha umqondo kaNkulunkulu futhi awuzukudingeka uphikisane ngaKho. “Kanye futhi, Nkosi, kanye futhi!”

169 Manje-ke nakho kumi lesosixha esikhulu sohlaka, olungenamandla nolungenasizo. Khona manjalo, uqala ukuzwa into ethize yenzeka. Yonke imisipha yomzimba wakhe iqala ukugcwaliswa ngaMandla kaNkulunkulu.

170 O, ukuba ibandla kuphela belingafinyelela kulokho futhi, nayo yonke indlela kusukela kumshumayeli kuya kumdikoni,

kuya oquqabeni nje, yonke imisipha nawo onke amalunga omzimba bekungagcwaliswa ngaMandla kaNkulunkulu!

¹⁷¹ Lezozinkonyane ezinkulu ezinemisipha zaqonda, wayeseyifihliza kanyekanye. “Mangife nazo, Nkosi! Mangife nazo! Wangikhulisela ukukubhubhisa. Manje sengizakhele ngakukho; mangizibhubhise nakho, udumo lwami nanoma kuyini. Mangikubhubhise, kodwa ngifuna ukubona aMandla kaNkulunkulu futhi.”

¹⁷² Njalo, uma aMandla kaNkulunkulu engena, izindonga ozakhe ngakuwe, ziyawa. Izindonga zakho zehlelo ziyofihlizeka, noNkulunkulu uyokwaziwa futhi. Nguyena izolo, namuhla, naphakade.

¹⁷³ Yonke imisipha yakhe igcwaliswa ngoMoya oNgcwele, zonke izinkonyane zagcwaliswa, konke nokunci komzimba wakhe kwagcwaliswa nje phama ngoMoya oNgcwele. Lokho kwakungukunqoba kukaSamsoni okukhulu kunakho konke.

¹⁷⁴ O, Bandla likaNkulunkulu ophilayo! Ngizoweqa asele amanothi ami, ukuba ngisho lento eyodwa. Asikwenzi ngani thina na? Senilungele, Assemblies of God na? Senilungele, nina, United Church na? Senilungele, bakaMunye, Mthathu emunye, noma ngabe niyini na? Senilungele, church of God na? Senilungele, nonke nina amanye amahlelo, ukukhohlwa yilombhedo nento eniyenzile na? Bukani lapho nithole khona abantu, kulobubusuku, nokuthi hlobo luni lwesimo abakuso.

¹⁷⁵ O Nkulunkulu, asidilize lezozindonga. “Kanye futhi, Nkosi!” Anginandaba, sisekupheleni kwesikhathi, bafu. Asisenakho okuningi okusele. Kungcono simpompoloze khona manje, sikhala. “Kanye futhi, Nkosi, kanye futhi! Lokhu nje kanye futhi, ekupheleni kwezwe, amandla aKho mawagcwalise yonke imisipha yami. Ngizohlubuka kuzo zonke lezizinto. Amakhadi enhlanganyelo, ababhishobhi, namahlelo, nayo yonke into, akusho lutho kimi. Ngifuna Wena, Nkosi, ukwedlula noma yini.”

¹⁷⁶ Asicabange ngakho, njengoba sikhothamisa amakhanda ethu umzuzwana nje. Ngiyacelwa ukuba ngenze lokhu. “Kanye futhi, Nkosi!” Wonk’umuntu, ngobuqotho, ngenhlonipho yokuzithoba, ngayo yonke nje inhlonipho yokuzithoba eningaba yiyo. Yibani nokukholwa nje, naphansi enhliziyweni yakho uthi, “Kanye futhi, Nkosi!”

¹⁷⁷ Nkosi Jesu, Mnini wokuPhila oMkhulu, Melusi wezimvu, vela, Nkosi. Lababantu bayalamba. Bayoma. Nkosi, iminyaka bengifuna ukubona lokhu kwenzeka, mhlawumbe kuzokwenzeka. Kanye nje futhi, Nkosi, omunye futhi umnyakazo omkhulu kaMoya! Kanye futhi, Nkosi, neBandla lingase lemukele ukukholwa kohlwitho ukuba liyongena. Siphe khona, Nkosi. Zazise ukuthi Unathi, futhi sizoKudumisa ngakho. EGameni likaJesu siyakucela. Amen.

¹⁷⁸ Ngiyazi akusiwo amazwi amaningi, ngiyazi akusiwo umkhuleko omude, kodwa Uyayazi impokophelo yami. Bengiqonde khona. UJesu angaphila phakathi kwethu kulobubusuku na? UJesu angeza kanye futhi kithi futhi akhombise ukuthi Nguyena izolo, namuhla, naphakade, njengoba sifundisiwe na? Ngabe bakhona abagulayo noma abahluphekile, noma abadangele, phakathi lapha, o—owaziyo ukuthi akukho-makhadi omkhuleko akhishiwe (siwathathe onke izolo ebusuku), kodwa kholwani uNkulunkulu, ungasiphakamisa isandla sakho bese uthi, “Ngisekudingeni, Mfowethu Branham. Ngikhuleka kuNkulunkulu ukuthi Uzokhuluma kimi?” Phakamisani izandla zenu, noma ngabe kukuphi. Kukuyo yonke indawo.

¹⁷⁹ Manje nanku (ini?) umusa kaNkulunkulu ukufakaza ngalokho engithe kuyiQiniso, niyabo. Niyabo, umuntu angasho noma yini; ngaphandle uma uNkulunkulu ekuqinisekisa lokho, khona-ke kuyiphutha. Manje kholwani.

¹⁸⁰ Futhi ngifuna ningikhulwe njengenceku yaKhe. Ngifuna nisho kuNkulunkulu. . . Niyabo, ngenkathi Ehlanguana nami, Wathi, “Uma uthola abantu ukuba bakukholwe, bese-ke uba qotho.”

¹⁸¹ Futhi manje ukuba uJesu ubemi lapha, kulobubusuku, futhi ukuba ubugula noma udinga, noma ngabe yini, Ubengeke akuphilise; Usevele ukwenzile. Kodwa uJesu neZwi uyafana. UyiZwi. Futhi Wathi, “Umuntu ufanele aphile ngaleliZwi,” hhayi ngesivumokholo. NgeZwi! “Futhi Okholwa yiMi,” hhayi ozenzisayo, kodwa okholwayo, “imisebenzi engiyenzayo Mina naye uyakuyenza.”

¹⁸² Wayekwazi kanjani ukubona okukwakusemiqondweni yabo na? Wakwenza kanjani na? Futhi babecabanga ukuthi Wayefunda imiqondo yabo; futhi Wabatshela ukuthi Uyobathethelela ngalokho, “Kodwa nxa uMoya oNgewele ufika ukukwenza, ukukhuluma umelane naLokho kwakungayikuthethelelwa neze.” Manje sedlulile kukho, kuqonde nje ngqo eBhayibhelini, futhi sithole lowo Nkulunkulu, uma Azikhomba Yena uqobo ngaleyonkathi njengoMesiya, ngokukhombisa ukuthi WayengumProfethi neZwi. Ngoba, iBhayibheli lathi, “IZwi likaNkulunkulu libukhali kunenkemba esika nhlangothi zombili,” amaHeberu 4, “noMahluleli wemicabango osenhliziyweni.” Yingalesosizathu babengenakuMfihlela lutho. Nezinto, lokho, bazi kanjalo-ke.

¹⁸³ Wazi kanjalo-ke owesifazane emthonjeni ukuthi WayenguMesiya. Wathi, “Mnumzane, ngiyabona ukuthi ungumprofethi Wena. Siyazi, nxa uMesiya efika, Uyositshela lezozinto. Yilokho Ayokwenza.”

Wathi, “NginguYe.”

¹⁸⁴ Wagijimela phakathi wayesethi kubantu, “Wozani, nibone uMuntu Ongitshela e—engikwenzile. Kungebe nguye lona impela uMesiya na?” Futhi bakukholwa.

¹⁸⁵ Kodwa ngandlela thize asi, kubonakala sengathi izwe alifuni ukukukholwa. Kodwa, uNkulunkulu ecebe ngesihawu, kunokwenzeka ukuthi Angahle akwenze futhi. Uzozikhomba Yena uqobo kanjalo, uMesiya. Angekwenze kwabaseSamariya nabaJuda, bese-ke eshiya ababeZizwe ngaphandle. Kuzofanele kwenziwe, ngakho khulekani futhi nithinte umphetho wengubo yaKhe.

¹⁸⁶ Futhi kumfundisi wasesontweni. “UngumPristi oMkhulu manje onokuzwelana nobuthakathaka bethu.” Lelo yiqiniso, amaHeberu 3.

¹⁸⁷ “Manje UngumPristi oMkhulu,” sonke siyakukholwa lokho, “onokuzwelana nobuthakathaka bethu. Futhi Nguyena izolo, namuhla, naphakade.” Khona-ke ukuPhila kwaKhe, izenzo zaKhe, konke okwaKhe kuyafana. “Kuseyisikhshana, nezwe,” ikosmos, inqubo, “ayisophinde iNgibone,” abasoze bakubona.

¹⁸⁸ Khumbulani iNgelosi eyehlayo, ngesimo somuntu, eyakhuluma ku—kuAbrahama, elibizelwe ngaphandle, iBandla elikhethiwe. Ayizange yehlele eSodoma futhi yenza phansi lapho njengalabo abanye abafu behlela lapho futhi bashumayela, njengoBilly Graham nabo namhlanje, nolowo G-r-a-h-a-m futhi, njengo A-b-r-a-h-a-m-a. Niyabo? Ngamunye, bhakisisani, babenesithunywa sabo. Banakho namhlanje, into efanayo iyafika. Senyukela lapha eBandleni elibizelwe ngaphandle, esasingekho eBabiloni, futhi yilapho leyonto eyimfihlakalo yenziwa khona; ngenkathi Itshela uSara, ngenkathi esethendeni emva kwaYo, ukuthi yini eyayingalungile.

¹⁸⁹ Wahleka. Yayisithi, “Uhlekeleni uSara, esho enhliziyweni yakhe, ukuthi, ‘Lezizinto zingenzeke?’” NoAbrahama wambiza, futhi wazama ukukuphika. Wayesethi . . .

¹⁹⁰ Bukani, nanku umusa. Nakhu o—nakhu okungenzeka. UNkulunkulu wayezomshaya afe, khona lapho, kodwa Akakwenzanga; uyinxenye kaAbrahama. Ngenxa yokungakhulwa kwethu Wayeyosishaya sife, kodwa Angeke; siyinxenye kaKristu. Umusa uyasibamba. Niyabo? Kodwa Usazolokhu eligcina iZwi laKhe.

Manje khulekani.

¹⁹¹ Angiboni muntu ngempela engimaziyo, endlini. Kodwa uMfowethu Pat Tyler ehlezi ngapha ekugcineni, ngiyamazi. Kodwa mayelana . . . Futhi ngicabanga uMfowethu Bill Dauch ehlezi khona lapha, nomkakhe. Ngaphandle kwalokho, yilabo bantu kuphela engibaziyo, Mfowethu Joseph. Futhi uma uMoya oNgcwele ubungakhuluma kubo, ngizonitshela nje ngakho, bese-ke ngikweqa bese nginitshela emva kwenkonzo.

192 Kodwa kanye futhi, Nkosi, kanye futhi! “Imisebenzi engiyenzayo Mina, nani niyakuyenza.” Manje kholwani, futhi uma lokho kuKhanya okufanayo enikubona njalonjalo . . .

193 Awu, ngenkathi sesiqedile ngemiNyaka yeBandla, ezansi lapho etabernakele, cishe lababantu abaningi. Kunabantu abahlezi khona lapha manje owayekhona. LeyoNsika yoMlilo efanayo iza nganeno ngqo eceleni kodonga, yase idweba leyomiNyaka yeBandla ngendlela enganginayo eblekbhodi. Kunjalo na? Abaningi benu wayelapho. [Ibandla lithi, “Amen.”—Umhl.] Nabantu bequleka, nakho konke okunye. Ngathi, “NaKho manje, uma kunombuzo.”

194 Banesithombe saKho, lapha eWashington D.C., saba nelungelo lomthetho njengokuthi “okuyibona kuphela uBukhona obungaphezu kwemvelo obake bathathwa isithombe.” UGeorge J. Lacy, inhloko yeF.B.I. izincwadi yomnyatheliso weminwe, waKuhlola, ngenkathi lokho kuKhanya kulapho. Wayesethi, “Mfowethu, Mnu. Branham, ngathi kwakuyisayensi ephathelene nengqondo. Ngethamele imihlangano yakho; kodwa iso lokomshini lalekhamera lingeke labamba isayensi ephathelene nengqondo, uyabo.” Wathi, “UkuKhanya kwashaya ingilazi eqoqa imisebe yokukhanya.”

195 Awu, uma lokho kunguKristu oshaye uPawulu wamlahla phansi, futhi waMbiza ngokuthi, “Nkosi,” niyabo, “Ufuna ngenzeni na?” ukuPhila okwakukuYe kuyophinde kuvezwe kithi, ngaleyonkathi. Niyabo, Ulapha neBandla elibizelwe ngaphandle.

196 Futhi kwangathi kungafezeka, kanye futhi, Nkosi, ukuthi lababantu bangabona ukuthi Usaphila. Futhi Awufile, futhi kanjalo Awubashiyanga abantu baKho. Balapha, kodwa, Nkosi, babhotshozwe amehlo abo yinhlango, uDelila onguJezibeli, obasuse eZwini leqiniso, baya esivumwenikholo. Kwangathi izindonga zingawa, Baba. Siphe khona. Kanye futhi, Nkosi! Njengoba ngishilo, kunabaningi lapha mhlawumbe engingasophinde ngibabone futhi. Kodwa kanye futhi, Nkosi, uJesu makabonakale phakathi kwethu, esimweni sikaMoya oNgewe; ukuze Aphinde aveze ukuPhila kithi, Ayeyikho ngaleyonkathi, ukugcwalisa iZwi laKhe.

197 “UngumPristi oMkhulu onokuzwelana nobuthakathaka bethu.” Makuthi abagulayo nabahluphekile bathinte loMnikazi. Uyilowo Ofanayo, Nkosi, owakwazi ukutshela uSimoni Petru, ngenkathi ekhuphukela phakathi kwabo, “Ngani, igama lakho unguSimoni. Uyindodana kaJonase.” Uyilowo Ofanayo, Baba. Awehluleki. Uyefana, owesifazane omncane owathinta ingubo yaKhe, uKristu ofanayo uyaphila kulobubusuku. Kwangathi kungaba kanye futhi, Nkosi, kanye futhi! Ngenxa kaJesu ngiyakucela. Amen.

198 Manje kungayaluzi muntu. Ngenhlonipho yokuzithoba, makube qotho ngokuphansi nokuba nenhlonipho yokuzithoba. Asizishayi lezizinto mahlaphahlapha.

199 Yisithembiso sikaNkulunkulu. UMoya wobuNkulunkulu kaNkulunkulu ophilayo wethembisa lokho eZwini laKhe, naleloZwi lingukuPhila noMoya. UJesu wathi kwakuyikho. Futhi Yena neZwi uyafana, nomuntu uphila ngaleloZwi. LeloZwi liphila kumuntu.

200 Manje, njengesiphiwo. Manje ngizonitshela imfihlo, njengoba sengihamba. Nibe mnandi futhi naba nomusa. Angizange ngempela ngikuzwakalise lokhu, engazi ngakho, obala, ngaphambili. “Mfowethu uBranham, siyini lesisiphiwo na?” Siyisiphiwo sokwazi ukuthi uqheliswa kanjani uWilliam Branham endleleni, ukuze uJesu Kristu akwazi ukuphila ngesitsha. Ukuziqhelisa nje wena uqobo endleleni!

201 Angikwazi. Angazi lutho ngakho, kodwa Uyazi. NguYe.

202 Manje yiba nokukholwa, futhi ukholwe. Uthi, “Nkosi, leyondoda ayingazi. Futhi nokho Wathi, ‘kuseyisikhashana, izwe,’ iBabiloni, noma iSodoma, aliyikuKubona. ‘Kepha niyakuNgibona nina. NiyakuNgibona, ngokuba Ngiyakuba nani, yonke indlela kuze kube sekupheleni kwezwe.”

203 Akukafiki ekupheleni nokho. “NizoNgibona. NiyakuNgibona, ngokuba Ngiyakuba nani, ngibe kini.” Niyobona ukuPhila kwaKhe kuphinda kuvezwa emakholweni.

204 Manje, eGameni likaJesu Kristu, iNdodana kaNkulunkulu, ngithatha bonke omoya phakathi lapha babe ngaphansi kokulawula kwami, ngenkazimulo kaNkulunkulu, ukuze imisebenzi kaNkulunkulu yaziwe futhi, uma Ebona kufanele ukukwenza.

205 Akungaphezu kokuba sengisho lelozwi, ngibuke lapha ekhoneni, futhi lapha. . . Anikuboni lokho kuKhanya kulenga khona lapho, kuphuzi, kuhambahamba na? Noma ngabe yikho, ngabe ngikwelinye izinga lendawo, futhi ngiyacabangela nje, umoya wami na?

206 Kunowesifazane omncane ohlezi lapho. Usenkathazweni. Uphethwe yi—yinkathazo yesisu. Futhi ube nokuhlinzwa, komdlavuzo, nomdlavuzo ubusebeleni. Bawususile umdlavuzo, nenekazi elincane. Yebo. [Udade uthi, “Kunjalo.”—Umhl.] Kunjalo.

207 Ngakho manje uzokwazi. Angikwazi, kodwa uyangikholwa ukuthi ngingumprofethi waKhe na? Ngizokusho ngokucacile, kulobubusuku; ngiyahamba. [Ibandla liyajabula futhi lithi, “Amen.”—Umhl.] Uyangikholwa na? [“Amen.”] Uyakholwa ukuthi siyethenjiswa lokho ngezinsuku zokugcina, ngokukaMalaki 4, ukuthi kuyo “phendulela izinhliziyi zabantwana zibuyele kuBaba”? [“Amen.”]

208 Ngani, Nkk. Taylor, lelo yigama lakho. Ungaya ekhaya, futhi uJesu Kristu uyakusindisa. [Ibandla liyajabula—Umhl.]

209 Ucabangani na? Ubenokuhlinzwa, nawe. Uyakholwa na? Uma ukholwa, ngayo yonke inhliziyi yakho! Ukuhlinzwa kwakho nakho bekungomdlavuzwa, ithumba, ezibilinini, umgudu wamathumbu. Kodwa manje uphethwe yizifo ezelakanyanayo. Uma uzokholwa, Nkk. Shukwit, ngayo yonke inhliziyi yakho, ukuthi uJesu Kristu uzokusindisa, ungaba nakho okucelayo.

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

210 Lapha, inenekazi emuva lapha, liyinenekazi eliyikhaladi. Liphethwe yinto ethize engalungile emehlweni alo, nangezitho zalo, umilenze yalo. Igama lalo nguNkk. Washington. Sukuma, uma ufisa. Usuphilisiwe.

211 Uthinteni na? Buza ukuthi uthinteni. Ukuzehlisa kwalowo wesifazane oyikhaladi . . .

212 Konje, Kushaye omunye wesifazane oyikhaladi ehlezi khona lapha ethe qekelele ekugcineni. Uphethwe yinkathazo yenhliziyi. Igama lakhe nguNkk. Harris. Uyalikholwa, Nkk. Harris na? Inkathazo yakho yenhliziyi isisukile kuwe.

213 Uthinteni na? Akazange athinte mina. Uqhele ngamayadi angamashumi amabili kimi. Uthinte umPristi oMkhulu.

214 Lapha, nango omunye wesifazane, ngiphendule ikhanda lami, ehlezi khona lapha. Uphethwe yinkathazo yenhliziyi, naye. Nkk. Carter, sukuma, uJesu Kristu uyakusindisa.


215 Emuva le, owesifazane onesisu esinezilonda. Igama lakhe nguNkk. P-a-o-l-i. Nkk. Paoli, sukuma, uJesu Kristu uyakuphilisa. Kulungile. Nakho lapho okhona.

216 “Kanye futhi, Nkosi, kanye futhi!” Niyamkholwa na? [Ibandla lithi, “Amen.”—Umhl.]

217 Asisukumeni. Asivume izono zethu, futhi sikhuleke, “Kanye futhi, Nkosi, uMoya oNgcwele mawehlele phezu kwethu!” Siphakamise izandla zethu.

218 Nkosi Nkulunkulu, simi siphoxekile; izwe lihlekisa ngathi, Nkosi. Sisize, kulobubusuku. UMoya oNgcwele mawufike futhi, uthululelwe phezu kwabantu. Kwangathi Angafika manje, Nkosi. Kwangathi wonke umuntu ogulayo angaphiliswa. Sonke isoni sisindiswe, wonke ofunayo agwaliswe. Kanye futhi, Nkosi, kanye futhi! Kanye nje futhi, Nkosi! Kanye futhi uMoya oNgcwele mawehlele phakathi kwabantu!

219 Phakamisani izinhliziyi zenu manje, futhi nimemeze, “Kanye futhi, Nkosi!” Sonke kanye kanye, “Kanye futhi, Nkosi, kanye futhi!” [Ibandla liyajabula futhi limemeza kakhulu, “Kanye futhi, Nkosi!”—Umhl.]

²²⁰ Kanye futhi, Nkosi! Kanye futhi uMoya oNgcwele
mawuthathe lezizethameli, ubhidlize amandla esitha, futhi
ugwalise yonke imisipha ngombhaphathizo kaMoya! 

KANYE FUTHI ZUL63-1117
(Once More)

LoMlayezo ngoMfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngeSonto kusihlwa, ngoNovemba 17, 1963, eMarc Ballroom eNew York, eNew York, 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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