


UKUTHONYA

 Ngiyajabula ukuba lapha kulokhu ukusa, ngalombuthano omuhle wa—wabantu, futhi ikakhulukazi wabantu abasha, njengoba ngiqonda ukuthi lenkonzo kulokhu ukusa ihlukaniselwe abantu abasha baseShreveport. Naleso yisikhathi esihle kakhulu empilweni yami, nesigqamile, noma ngingasibiza ngesiqavile, ukuba ngithole ukukhuluma kubafana namantombazane abazo—abazoba ngabakusasa, uma likhona ikusasa. Ngakho, siyajabula ngalokhu.

² Mangaki amahlelo ehlukeni elimelwe lapha kulokhu ukusa, kuleliqembu elincane labantu na? Ngingathi, maMethodisti, phakamisani izandla zenu. “Ngimzwile nje ekubekweni.” Kulungile. MaBaptisti, phakamisani izandla zenu. Kuhle. Presbyterian? Bukani nje. Luthela? MaPentecostal? Na—na, o, maNazaretha? Pilgrim Holiness? Noma yiliphi elinye ihlelo engingaliphathanga, phakamisa isandla sakho. Angazi noma ngabe likhona yini amaKatolika phakathi lapha, asiwabone ephakamisa izandla zawo? Ya, niyabo.

³ Kungenzeka yini kubekhona iJuda lebandla loMthetho, asibone isandla sakho? Kulungile, mnumzane. Ngezinye izikhathi, ngiyakholwa, lapha kungekudala, umhlangano wokugcina lapha, sasinomunye worabi lapha kulomhlangano, ovela ebandleni loMthetho lamaJuda, okungukuthi, ngempela, unina wakho konke lokhu. Niyabo, lazala umntwana, ibandla loMthetho lazala ibandla lamaKristu. EbuJudeni kuvela ubuKristu.

⁴ Futhi ngakho sijabula kakhulu ukunibona nimelwe lapha kulokhu ukusa, kwebandla lenu nokuma kwenu. Futhi ngi—ngikukholwa ngempela lokhu, ukuthi—ukuthi, uNkulunkulu, uma Ubengafika namhlanje, Ube—Ubengeke awubuze lowombuzo. Ukuba sonke besizongena kulokhu ukusa, Ubezothatha nje labo abakulungele ukuhamba.

⁵ Eminyakeni eyadlula, ngangivame ukusebenza eplazini lezinkomo. Futhi ngangiphandle lapho izinyanga ezimbalwa ezedlule futhi, ngama mpo esangweni, nabanye babazalwane engibabona behlezi lapha kulokhu ukusa. UMfowethu Welch Evans, uMfowethu Banks Wood ovela ebandleni lami eJeffersonville, futhi sedlula kulesisikhala lapho engikhulume kakhulu impela ngaso. Futhi ngangihlala lapho, ukusa okuningi, ngenkathi babeqhuba izinkomo zenyuka zisuka e... Inhlangano, i... qhuba izinkomo zabo ziyongena ehlahini, iHlahini iArapaho. Inhlangano yeTroublesome River Hereford idlisa ehlahini ngakulelicala leTroublesome River,

ebizwa ngeEast Fork. Bese kuthi-ke kubekhona iWest Fork Troublesome, neUpper Troublesome River idlisa ngakulelocala.

⁶ Futhi manje uma iplazi lakho lezinkomo lingakhiqiza, ngicabanga ukuthi, amabhele amabili efolishi manje, unyaka, ungafaka inkomazi ngamabhele amabili efolishi. Futhi, kusobala, iChamber of Commerce inophawu lwakho, nokuthi zingaki izinkomo uphawu lwakho—lwakho—lwakho olungazinakekela, noma iplazi lakho lezinkomo.

⁷ Nompfathi weplazi ufanele ame lapho, ukuba abale lezizinkomo lapho zingena. Bese kuthi-ke ufanele azihlolisise, ukuthi phawu luni olungenayo. Futhi akukho lutho olungangena lapho ngaphandle kweHereford yohlobo yangempela, ngoba yiNhlango yeHereford. Lutho kodwa iHereford, iHereford erijistiwe, ngoba i—i—izinkunzi, nezinkunzi ezingaka emankomazini angaka, kanjalonjalo. Kuzofanele kube ngaleyondlela, ngoba kugcina uphawu lwezinkomo lukahle. Futhi kufanele kube yiHereford erijistiwe, ukuba ingene lapho.

⁸ Futhi, niyazi, nga—ngabhekisisa umphathi weplazi lapho ebala izinkomo lapho zingena, ehlola. Akazange nakanye, njengoba selokhu ngimbonile, abuke uphawu noma ahlole uphawu. Kwakunezinhlabo eziningi ezingenayo, njengeGrimes lapho, iDiamond Bar, ezethu zaziyiTurkey Track, bese-ke kuba yiTripod, nezehlukene, izimpawu ezehlukene ezangena kulelohlati. Akazange aqaphele ukuthi zazinaphawu luni, kodwa wayehlola yonke indlebe ukuba aqiniseke ukuthi icici elichaza uhlobo lwegazi lalilapho. Lutho kodwa iHereford yohlobo eyayingangena.

⁹ Futhi ngike ngahlala lapho izikhathi eziningi, ngacabanga, “Yileyondlela okuyoba yiyo ekwahlulelweni.” Akayikubuka neze uphawu lwethu, noma ngabe siyiPresbyterian, iMethodisti, iBaptisti, kumbe noma ngabe siyini, noma iPentecostal; kodwa Uyobhekisisa icici elichaza uhlobo lweGazi, uPhawu. Yilokho okuyosingenisa, ngoba akukho okungangena eNkazimulweni ngaphandle kwakho kungaphansi kweGazi. Icici elichaza uhlobo lweGazi, ukuthi sikwemukele uNkulunkulu asenzela khona, kuKristu. Niyabo, ayikho—ayikho into esingazenzela yona, siyisehluleki uqobo. Akukho—ndlela nhlobo. Uma umuntu onile, uwele igebe phakathi kwakhe noNkulunkulu, wayesehamba. Ayikho indlela yokubuyela emuva, nhlobo. Kodwa uNkulunkulu, ecebe ngomusa, wemukela isiBambiso. NaLesosibambiso namhlanje, sethu, singuJesu Kristu. Yeleso sodwa kuphela uNkulunkulu ayosivuma, iGazi leNdodana yaKhe, uma sekufika kulesosikhathi.

¹⁰ Manje sinesikhathi esikhulu ngale eLife Tabernakele. Sibe nesikhathi esimnandi izolo kusihlwa, ukubona uMoya oNgcwele uhamba phakathi kwethu. Futhi sonke sibheke lokho.

¹¹ Wonk'umuntu ubheke ukubona lapho evela khona, nokuthi wenzani lapha, nokuthi uyaphi emva kwalokhu. Futhi sibe neziningi izincwadi ezinhle ezilotshwayo. Ngisanda kufunda nje ezinye zezincwadi, empilweni yami, ukwazi ukudabuka kwezinto zonke komuntu nezinto. Kodwa, noma zingaba zinhle zinjalo lezozincwadi, yinye kuphela iNcwadi engakutshela ukuthi uvelaphi, ukuthi uyini, nokuthi uyaphi, naleyo yileNcwadi, iBhayibheli. NeZwi linguNkulunkulu. Manje, siyakholelwa kuleyoNcwadi, futhi yilokho esifuna ukukumela, ngalolusuku. Futhi kuyethembisa phakathi lapho ukuthi sizo—sizokwaziswa ukuthi singobani, sivelaphi, nokuthi siyaphi.

¹² Ngangifunda udatshana kungekudala, enhlanganweni kaAnderson weChurch of God, umbhalo wosomlando. Ngikholwa ukuthi kwakuse... Angisakhumbuli kahle manje ukuthi kwakuyimuphi unyaka. Kwakuyiminyaka engamakhulu amaningana emva kokufa kukaKristu; i—sithunywa senkolo sifika eNgilandi, eyayisabizwa ngeAngle-land. Futhi Wayezama ukuphendula inkosi yaseNgilandi, ibe sebuKristwini. Futhi babehlezi ngaseziko elibanzi, ukukhanya komlilo kwakukhanyisa i—ijalidi elibiyelwe yindlu, njengoba besingalibiza kanjalo namhlanje. Nongcwele wayezama ukuphendula inkosi ibe sebuKristwini. Nomzwilili omncane wandizela ekukhanyeni, washaya indingilizi uzungeza ukukhanya, wase ubuyela ebumnyameni futhi.

¹³ Futhi ngikholwa ukuthi zonke izenzeko ziya eNkazimulweni kaNkulunkulu. Ngikholwa ukuthi Wasithembisa ukuthi Uyokwenza yonke into isebenzelane ibe ngokuhle kwababeMthanda.

¹⁴ Nongcwele wabuza umbuzo, “Uvelephi, futhi ushonesthi na?” Uvela la kungaziwa khona, futhi wabuyela ngendlela efanayo. Nongcwele wathi, “LeliBhayibheli liphethe umbuzo onjalo, wethu, lapho esingena khona sivela lapho kungaziwa khona futhi sibuyele kokungaziwa.” Futhi ngokusa okulandelayo, inkosi, emva kokutadisha ngakho ubusuku bonke, ukuthi indoda yayiqinisile, yona nendlu yayo yabhaphathizwa eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zabo, ngokusa okulandelayo. Okungukuthi, kuyiminyaka cishe engamakhulu amathathu noma amane, noma ngaphezulu, emva kokufa komphostoli wokugcina.

¹⁵ Manje, ngicabanga ukuthi lokhu kwenzeka kulokhu ukusa, kithina esihlangana ndawonye, akusikho nje ukuza lapha ukuba side ukudla kwasekuseni, nakuba si—sikuthakasela lokho. Angizanga ngoba... bengikhathele, futhi angivukanga nje ngesikhathi. Ngibe leyithi kakhulu. Kodwa ngicabanga ukuthi lesisenzeko ngesenkazimulo kaNkulunkulu, nesoMbuso kaNkulunkulu.

¹⁶ Manje asi, ngalesisikhathi, sifunde indikimba kulokhu ukusa, noma sifunde umBhalo eBhayibhelini, neNkosi ibonakala ikubeka enhliziyweni yami kwabasha nabadala, kanyekanye, kakhulukazi kubantu abasha baseShreveport, lomhlangano ohlukaniselwe bona. Asifunde kuSaya isahluko 6, uma nithanda, siqale ngevesi 1.

Ngomnyaka wokufa kwenkosi u-Uziya ngabona iNkosi ihlezi esihlalweni sayo sobukhosi, esiphezulu . . . siphakemeyo, futhi umsila wengubo yayo ugcwalisa ithempeli.

Ngaphezu kwayo kwakumi amaserafi: yilelo nalelo lalinamaphiko ayisithupha; ngamabili lamboza ubuso balo, nangamabili lamboza izinyawo zalo, nangamabili landiza.

Futhi elinye lamemeza kwelinye, futhi lathi, Ingcwele, ingcwele, ingcwele, iNkosi uNkulunkulu wamabandla; wonke umhlaba ugcwele inkazimulo yakhe.

Futhi izinsika zomnyango zathuthumela ngezwi lomemezayo, futhi indlu yagcwala umusi.

Ngase ngithi, Maye kimi! ngokuba ngiphelile: lokhu ngingumuntu ozindebe zakhe zingcolile, futhi ngihlezi phakathi kwabantu abazindebe zabo zingcolile: ngokuba amehlo ami abonile iNkosi, iNkosi yamabandla.

Kepha landizela kimi elinye lamaserafi, liphethe ilahle elivuthayo esandleni salo, elalilithathe ngodlawu ealtare:

Futhi lathinta umlomo wami, futhi lathi, Bheka, lokhu kuthintile izindebe zakho; . . . bubi bakho sebususiwe, . . . zono zakho zihlanguliwe.

Futhi ngezwa izwi iNkosi, lithi, Ngiyakuthuma-bani, futhi ngubani oyakusiyela na? Ngase ngithi, Bheka nangu mina; ngithume mina.

¹⁷ Ngifuna ukuthatha indaba kulokho kulokhu ukusa, ethiwa: *Ukuthonya*. Niyazi, njengoba singahle singathandi ukukukholwa lokhu, kodwa, yonke into esiyenzayo, sithonya omunye umuntu.

¹⁸ Mina isikhathi esiningi ngishumayela imingcwabo. Futhi angizami neze ukusho okuningi kakhulu ngomuntu osedlulile, ngoba akukho-sidingo sokukusho. Abantu, impilo owesilisa anayo, noma owesifazane, noma kungahle kube yini, ayiphilile, iyokhuluma kakhulu ebandleni kunanoma yini ebengingayisho ngabo. Ngingeke neze ngashintsha umbono wabo. Impilo yabo yakusho ababeyikho.

¹⁹ Bese kuthi-ke asikwazi neze esikwenzayo nje, ukuthi kuthonya kuni, ukuthi esikwenzayo, kunani phezu kwabanye.

IBhayibheli lathi, “Siyincwadi elotshiwe, efundwa ngabantu bonke.” Lokho ngukuthi, impilo yakho ifundeka kakhulu impela emphakathini, kuze kuthi ubufakazi bakho, uma buphambene nempilo yakho, abunamsebenzi. Kuyilokho oyikho kwingaphakathi lakho, ukuthi abantu bayafunda; hhayi kakhulu kangako kokushoyo, kodwa kulokho oyikho, uyabo. Ungaqhasela into ethize komunye, uthi, “Lokhu *yilokho*, kanjalonjalo,” kodwa impilo yakho ingeyehlukile kulokho abakushoyo, ubufakazi bakho bempilo yakho buzwakala kakhulu kunobufakazi omunye obengasho into ethize ngawe. Ya. Ngakho kugcineni nje lokho engqondweni, ukuthi siletha ukuthonya okuningi nsuku zonke, nempilo oyiphilayo iyafakaza ukuthi yini engaphakathi kuwe. Ungeke wakushintsha lokho. Kuyabonisa. Wonke umuntu uyabonisa, ngaphandle, ukuthi unjani ngaphakathi.

²⁰ Futhi uma sithatha ubufakazi bokuba ngamaKristu, ngicabanga ukuthi lokho ngokunye kwezinto ezinesizotha kakhulu owesilisa noma owesifazane, umfana noma intombazane, abengazenza, ayozenza. Uma ethatha iGama likaKristu, ukuthi uzoba ngomele uKristu, ufanele ubhekisise wonke umnyakazo owenzayo, ngoba ukhona okubhekisisayo. Futhi, kulokhu, kubonisa lokho uNkulunkulu akwenzele khona, ngaphakathi kuwe.

²¹ Lapha kungekudala, e-ibriji lalizokwakhiwa ezansi eAustralia, base bethumelela indoda eUnited States; abadwebi bamaplani ezindlu, hhayi abadwebi bamaplani ezindlu, kodwa abakhi, kanjalonjalo, amadoda amabriji, ukuba ehle futhi abone ukuthi ayengalakra yini ibriji ukuba ligxamalazele lesosikhala samanzi. Futhi abayitholanga indoda eMelika eyayinga-eyayingalithatha. Qhabo. Bathi, “Izihlabathi, kanjalonjalo, lingeke lama.” Ngakho baba nokubabiza emhlabeni wonke abakhi bebriji, futhi akukho namunye wabo owayengalithatha.

²² Ekugcineni, inkampani ehle yaseNgilandi, behla, base bethatha i-inkontileka emva kokuba esewuhlote wonke umhlabathi. Wathi wayezoyithatha inkontileka bese elakha ibriji. Ngani na? Khumbulani, udumo lwakhe manje, njengomakhi wamabriji womhlaba jikelele, waphumula phezu kwalokho umsebenzi wakhe owawuzoba yikho kulelobriji. Akunandaba ukuthi wayenzi ngokudlule, lomsebenzi ayethe angawenza, wawuzobonisa ngempela lokho ayeyikho. Bathi wahlola onke amabhawodi, nawo wonke—wonke uphisi wensimbi owawungena ebrijini; inhlabathi, kanjalonjalo, ngaphansi, nomfutho wamanzi phezu kwenhlabathi. Kwase kuthi—ke bonke abanye abakhi bama bazungeza, base bethi, “Li—lingeke lime. Li—lifanele lishone phansi.” Kodwa ngosuku lokuvulwa, indoda yagibela, qobo lwayo, enhlokweni yabaviliyelayo, ngenxa yokuthi yayazi ukuthi umsebenzi wayo wawuhlolisisiwe, futhi lalizoma.

²³ Futhi ngicabanga ukuthi leyo yinto enkulu ebesingayibuka empilweni yomKristu. Kwakufanele kube nebriji ukuba lisband indlela yesintu ukuba sishiye lelizwe ngoluny'usuku, futhi wayengekho owayengakwenza; iNgelosi, iNgelosi enkulu, iSerafi, iKherubi, akukho okwakungakwenza. UNkulunkulu uqobo lwaKhe wehla, esesimweni soMuntu, wayesenza ibriji indlela wayesenza indlela, wayesewela ibriji, kuqala, esuka ethuneni eya eNkazimulweni. Futhi impela kwakhombisa ukubonisa. Wonke—wonke umthambo emzimbeni wakhe, wonke umcabango engqondweni yakhe, onke amandla ayekuYe, ahlolwa yisitha. Kodwa Wakumela ukuhlolwa, ngisho nasekufeni uqobo lwakho, ngenkathi Ekunqoba.

²⁴ Lomfana osemncane, u-Uziya, esikhuluma ngaye kulokhu ukusa, wayeyiqhawe likaIsaya. UIsaya, umprofethi osemncane ngezinsuku zikaUziya, wayebhekisisa lomfo osemncane, ngoba u-Uziya wayengumuntu omkhulu. Uvela kwi—kwimuva elihle. Uyise nonina, bobabili, babengamakholwa okuqina ngempela kuNkulunkulu. Futhi babekhulise umfana wabo ukuba akhonze futhi ahloniphe uNkulunkulu.

²⁵ Omunye woshodi abakhulu bosuku lwethu namhlanje, eMelika nomhlaba wonke, ngumzali omesabayo uNkulunkulu, ukubeka ukuthonya phezu kwabantwana babo. Abazali balolusuku bayaqhela emigomweni yomBhalo. Baya kakhulu ezimfeshinini zezwe. Namabandla enza into efanayo. Ekwenzeni lokho, siyaxegisa, sase singenisa izwe ebandleni. Futhi yingalesosizathu sinalolusuku olukhulu lwe...uma ngikusho ngenhlonipho lapha phambi kwalababantu abasha. Isizathu sinemigaxo eminingi kangaka, kanjalonjalo, njengoba bekubiza kanjalo, ne—nezimilo ezimbi, okuningi kakhulu kwakho kungenxa yempilo yasekhaya ababethonywe yiyo, ezinsukwini zabo zasekuqaleni impela. Ngiselokhu ngiyikholwa, ukuthi, “Khulisa umntwana ngendlela eyakuba— ngeyakhe, kuyakuthi lapho esekhulile angasuki kuyo.”

²⁶ Manje, u-Uziya wayengumfana owayekade ekhuliswe kakhulu ngobuzali kwaze kwamthonya.

²⁷ Bukani omunye wabaseMelika abakhulu kunabobonke engingacabanga ngaye, kwakunguAbraham Lincoln. Wayengokufanele ngempela konke okufanele ukunconywa anikwa khona, nokungaphezulu. Waba nokuqala kabi; wazalwa ekhaya elimpofu, wayengenandlela yokwenza imfundo, wayebhala ezihlabathini. Siyaqonda ukuthi izincwadi ezimbili kuphela ake aba nazo empilweni yakhe, waze waba cishe neminyaka engamashumi amabili—nanye ubudala, kwakuyiBhayibheli, neyoHambo loMhambi noma kungahle ukuba kwakuyiNcwadi yabaFel'ukholo kaFoxe, kwakungenye yalezozincwadi. Kodwa, niyabo, okwafundwa yileyondoda, kwathonya impilo yayo.

28 Futhi lokho kuyinto efanayo namhlanje. Izimakethe zethu zi—zilayishwe inhlamba na—namanyala, ukufaka uphoyizeni imiqondo yabantwana bethu abasha, bese kuthi—ke sibeke iphutha kubo. Kanti, ngiyacabanga, izikhathi eziningi lingelethu, njengabantu abangamaKristu abangeke bazisukumela izinto ezilungile, futhi sibe nalezozinto zibekwe zaba umthetho osemashalofini, kanjalojalo. Bese—ke kuba semakhaya ethu, futhi, ukuthi siyaxegisa bese sivumela zonke lezizinhlamba nezinto ukuba zingene ekhaya lethu, ukuthonya abantwana.

29 Kodwa u—Uziya wayekhuliswe kahle. Futhi wayenjalo, siyaqonda manje, kwiziKronike zesibili 26, ningayifunda indaba, ukuthi eneminyaka eyishumi nesithupha wenziwa inkosi, emva kokufa kukayise. Futhi uba yinkosi eneshumi nesithupha. Esebe nalababazali abamesabayo uNkulunkulu, waqalisa kahle nombuso wakhe, ukwenza lokho okwakulungile. Akazange alungiselele umbungazo emibonweni edumile noma ezombusazwe zalolosuku. Wakhonza uNkulunkulu.

30 Manje, leyo yindoda ekahle ukuthonywa yiyo, indoda eyothatha isinqumo sayo sokumela lokho okulungileyo, ngesikhahti lapho umbono odumile uhamba ngokuphambana, nezombusazwe kuhamba ngokuphambana; kodwa umuntu oyohlala aqonde ngqo endleleni.

31 LoMongameli omusha osanda kuthatha nje selokhu... uMongameli Johnson, selokhu kwabasekusocongweni kukaMongameli Kennedy. Ngenkathi ecela, ngoluny'usuku, ukuthi wabiza wonke umfundisi wenkolo esizweni sonke enzela umkhuleko, ukuba asizwe. Ngi—ngiyakwazisa lokho endodeni. Niyabo, ucela uNkulunkulu ukuba a—amsize. Nginyaqonda ukuthi uyikholwa, futhi wethembela kuNkulunkulu. Ngakho, sidinga indoda enjalo.

32 Futhi sithola ukuthi u—Uziya, ngesikhathi sakhe, umbuso wakhe wasabalala waze wayongena le eGibhithe nawo amazwe azungezile, kwaze kwathi okwakhe... Wawumkhulu kakhulu kwaze kwathi umbuso wakhe uba ngolandelayo embusweni kaSolomoni. Inkazimulo yeNkosi yayinaye.

33 Lokhu kunikeza usizo olukhulu kumprofethi osemncane, uIsaya, owayebhikisisa lendoda, lenkosi esencane, ngoba yakhuliswa esigodlweni ngesikhathi sokubusa kwalenkosi esencane. NoIsaya engumprofethi osemncane ngesikhathi, futhi ebona ukuthi uNkulunkulu wayembusise kanjani, futhi wamthonya futhi wamnika into efanele. Futhi siyazi ukuthi zonke izizwe macala onke zazimbonga; kwakungekho—zimpi, futhi kwakuyinto enkulu, isifundo kuIsaya.

34 NoIsaya wathola eny'into phakathi lapha, ukuthi, uNkulunkulu uyobabusisa kanjani labo abayothembeka eZwini

laKhe nemiYalo yaKhe. U-Uziya wabeka isibonelo sikaIsaya. Futhi umbuso oyinkazimulo kanje pho owaba yiwo!

³⁵ Nokuthi lapha sithola kanjani, lapho khona ubufakazi bomKristu, akunandaba ukuthi bebubukhulu kanjani ngesikhathi esedlule, bufanele njalo buqhubeke ngaleyondlela.

³⁶ U-Uziya, ngenkathi esefika endawaneni lapho ayecabanga khona ukuthi wayephephile, khona-ke wazikhumeza enhliziyweni yakhe. Wafika endaweni lapho okwakungekho—muntu ayengamtshela noma yini.

³⁷ Uma lolo kungesilo uhlobo lwesibonelo sabaningi kakhulu namhlanje! Sikuthola ngisho phakathi kwabaholi bethu—bethu—bethu abangamaKristu. Basebenza yonke impilo yabo, cishe impela, ukuba abe ngomunye umbhishobhi noma enye indoda enkulu enokuthonya, futhi, bathi nje bangafika kuleyondawana, bathola ukukhukhumala. Sithola abavangeli ensimini, ukuthi uNkulunkulu ubusise inkonzo yabo, futhi, into yokuqala, baba ngabakhukhumele baze bafike endawaneni abazizwa khona ukuthi ba—baphephile, macala onke kubantu bakubo—bakubo. Bavele nje. . .Bafinyelele kuleyondawo lapho bengenxa khona noma yini abafuna ukuyenza, futhi bazedlulele nayo.

³⁸ Bangaki, ngiyamangala, sicabanga ngakho nje manje, ngomuntu omkhulu, izinceku ezinkulu, uNkulunkulu azisebenzisile, futhi ekugcineni kufika endaweni baze bazizwe ukuthi sebazi kakhulu impela ngeZwi likaNkulunkulu, baze bangabe besaba naso ngisho nalesosikhathi ukusuka kuso ukuba bangabe besakhuleka. Sekuhlala njalo kungukuvakasha komphakathi, ukuvakashela omunye, aphume aye edineni. Nesikhathi abebefanele basichithe noNkulunkulu, yedwa, yedwa ekulungiseleleni ukuphuma esebumnandini bukaMoya, phambi kwebandla, baphandle ndawondawo neminye imibungazo. Ungeke wakhonza uNkulunkulu nomuntu ngesikhathi esifanayo. Inceku kaNkulunkulu ifanele ibe ngumuntu ohlukaniswe kwabanye, kuYe kuphela. Ukuba kuphela besingadedela abantu bakubone lokho.

³⁹ Bese kuthi—ke ba—bafika endaweni bazenza babe phansi kwesibopho, lapho behlangana nabantu. Bahlangana nabantu, futhi kubophezelekile ukuba kube nokufuna *lokhu* nokufuna *lokho*. Bese kuthi—ke indoda kaNkulunkulu ithole ingqondo yayo yonke isimadabudabu, futhi imadabudabu kakhulu uma iya ekamelweni layo. Iqala ukutadisha, “Manje uma ngingakwenzi *lokhu*, lendoda izophatheka kabi ngakho. Nale, ingakwenzi *lokhu*, lendoda izophatheka kabi ngakho.” Bese kuthi—ku uma iphuma iya emsamo, sekul’khuni ukuthi yazi ukuthi imi kuphi, ingqondo yayo yonke isimadabudabu, kanti ibifanele isebenzise lesosikhathi noNkulunkulu. Abasibo abaholi bezenhlalakahle. Indoda kaNkulunkulu ifanele

izahlukanisele ngakho konke enkonzweni kaNkulunkulu. Futhi sithola ukuthi lokho kubi kakhulu—kakhulu ukuthi size sibe nakho.

⁴⁰ Enye into enkulu esiyitholayo, ngoba ngiyaqonda ukuthi ngikhuluma kubefundisi kulokhu ukusa. Futhi sifuna... Ngi...uma sifika phambi kwebandla, sazi lokhu, ukuthi mhlampe asisophinde sibonane futhi njengoba sinjalo kulokhu ukusa. Bese kuthi—ke izinto ozishoyo, uNkulunkulu ukubeka icala ngazo. Ngakho ufanele uze, ukhuleka futhi ubuza kuNkulunkulu ukuthi uthini, bese kuthi—ke uthembele kuYe uma usufika emsamo, ngento ezosiza abantu.

⁴¹ Sonke siyazi ngendoda, ensimini namhlanje, indoda enkulu. Amanye awo afika endawaneni, aze athi emva kokuthola ibandla lawo lonke liwazungezile, azizwa ephephe kakhulu aze acabange ukuthi angaze one ngisho nokona futhi azedlulele nakho. Kade sazi ngabefundisi bethatha umgwaqo ongafanele. Futhi, izikhathi eziningi, lokho kungenxa yokuthi bazizwa bephephe, ukuthi, “O, abantu bazongiyeka ngizedlulele nanoma yini.” Abantu bangahle, mfowethu, kodwa uNkulunkulu angeke. Niyabo, uzophendula kuNkulunkulu. Ufanele ungazami neze, njengomfundisi, ukuzama ukudukisa izindlebe zebandla lakho, kungakhathaleki ukuthi bebengadazuluka kangakanani noma bamemeze, noma baqhubeke, noma bakumbambathe emhlane, futhi bathi, “Umlayezo uyamangalisa.”

⁴² Ufanele ube yinceku kuKristu, ukuba uhlale uhloniphekile naleloZwi, ngoba leloZwi lizozibonisa Lona uqobo ngawe, futhi uzothonya omunye obhekisise impilo yakho. Abantu abasha, ngokufanayo. Osomabhizinisi, indlela efanayo.

⁴³ Inkosi yakhukhumala ngokuziqhenya. Yacabanga ukuthi yayisiphephe kakhulu nje kwaze kwathi uNkulunkulu angayiyeka izedlulele nanoma yini.

⁴⁴ Umfana omusha oyibhungwana wathi, kungekudala, umKristu, wayenza okuthize, wayazisa umfo othize omusha womdanso wokuzibinya owayesonta ebandleni lakubo. Futhi ngangikhuluma emhlanganweni weNtsha kaKristu. Nalomfo omusha wathi, wathi, “Uyazi, ngiyamazisa uS’bani—bani, ngicabanga ukuthi ungomunye wamaKristu okuqina kakhulu.” Nalomfana uyinkosi yomculo wokuzibinya.

⁴⁵ Ngase ngithi, “Ngicabanga ukuthi munye kuphela umehluko phakathi kwalensizwa noJuda Iskariyote. Lowo ngukuthi, uJuda wathola izinhlamvu zesiliva ezingamashumi amathathu, nalendoda inoxhaxha lwezimoto amaKadilaki nezigidi zamadola, ngokuthengisa kuKristu.”

⁴⁶ Wathi, “Ungayisho kanjani into enjengaleyo, Mnu. Branham na? Ubungakwenza kanjani na?”

Ngathi, “Ngoba yiqiniso.”

⁴⁷ Lokho kuthonya kokucula lawomaculo amaKristu, nezinto ezinjalo, phambi kwabantu abasha, nokuphumela ezweni kanjalo, kuphosa isikhubekiso esikhulu kunazo zonke, ukwedlula onke amajoyinti otshwala obungekho emthethweni nayo yonke enye into ekhona ezweni. Kuyihlazo ukuthi lokho kuyenzeka, ngisho nokuthi kuvunyelwe. Ibandla lifanele lisukume futhi lingawavumeli ngisho nalawomahubo ukuba aculwe abantu abanjalo. Bethatha ithalente uNkulunkulu abanika lona, futhi bethonya, nezimpilo zabo zikhuluma kakhulu kunalokho amazwi abo ayikho. Abantu bangayenza kanjani imidlalo enjengaleyo njengoba kwenza lawa indoda, bese kuthi—ke bame futhi bacule amahubo nezinto ezinjalo na? Kuyikho impela ukuphakama kokuzenzisa. Futhi sithola ukuthi lokho kuhamba phakathi kwamaKristu, amakholwa.

⁴⁸ Nalensizwa yathi, “Awu, ngiyakutshela ukuthi ngicabangani ngakho.” Yathi, “Ngicabanga ukuthi—ukuthi uNkulunkulu ungithanda kakhulu ngangokuthi Uyoze angiyeye ngizedlulele nanoma yini.”

⁴⁹ Ngathi, “Akaze akwenze lokho. Akasoze akwenza. Ngisho noIsrayeli, isizwe saKhe; ngisho noDavide umuntu ongowehliziyo yaKhe, wavuna zonke izinhlamvu azitshalayo. Nawe uyokwenza, futhi.” Sonke ngamunye siyokwenza lokho. Siyakwazi lokho.

⁵⁰ Kodwa wazikhukhumeza kakhulu impela enhliziyweni yakhe! Manje ngifuna ukukhuluma lelizwi koSomaBhizinisi beFull Gospel. Wazikhukhumeza kakhulu enhliziyweni yakhe, waze wacabanga ukuthi wayengathatha indawo yomfundisi. Wazama ukuba ngumfundisi, ayengakubizelwe ukuba nguye. Futhi ngicabanga ukuthi lokho kuyizikhathi eziningi ukuthi lapho ngezinye izikhathi ukuthi kulapho indoda kulezizikhundla, namaqembu osomabhizinisi, ba—bafika endawaneni ukuthi uNkulunkulu uyababusisa ebhizinisini labo, futhi abenze babe ngabaphumelelayo, kanjalonjalo, baze bafike endaweni baze bacabange ukuthi bafanele bashumayeke iVangeli, futhi. Futhi lokho akulungile. Lokho akulungile. Nifanele njalo niyekele umfundisi enze lokho kushumayela, ngoba, njengoba uOral Roberts wake wathi, “Kul’khuni ngokwenele ukugcina into icacile, ngabefundisi, kungasaphathwa ngendoda engabizelwe lesosikhundla.” Niyabo, nifanele nibe nendoda lapho eyaziyo, futhi agcotshelwe umsebenzi.

⁵¹ Lokhu kuyakufakazisa. Ukuthi, yona, sithola ukuthi lendoda, iyindoda enkulu, indoda elungileyo, indoda ehloniphekile, kodwa yathatha u—umnikelo, isitsha sokuthunqisela impepho, yase ingena ealtare leNkosi, ukushisa impepho phambi kweNkosi, okungokwehlukaniselwe umpristi kuphela ukuba enze njalo. Kodwa yacabanga, ngokuthi uNkulunkulu wayeyithanda kakhulu kangaka,

futhi—futhi Wayekade ebe muhle kakhulu kuyo, ukuthi yahamba yayokwenza lokho, noma kanjani. Nompristi wagijima emva kwayo, wayesethi, “Awusigcotshelwe lesosikhundla. UNkulunkulu akavumi ukuthi noma ubani ufanele angene lapho, umLevi kuphela ohlukaniselwe leyonkonzo.” Awufanele neze ukwenze lokho.

⁵² Yingaleyondlela izikhathi eziningi, ukuthi, okuyikho, ngicabanga ukuthi okunezwe namhlanje ekudidekeni okukhulu, leyondoda iyaphuma futhi izama ukuthatha izindawo angagcotshelwe ukuzenza. Kufika endawaneni lapho a—azama khona ukugwalisa lesisikhundla, futhi awabizelwe leyondawo.

⁵³ Manje siyathola, nakuba eyindoda elungileyo, wabusiwa nguNkulunkulu; kodwa, uma uNkulunkulu ekubusisa, hlala esigabeni uNkulunkulu akubizele kuso. Uma kuyinkosikazi yomuzi, hlala uyinkosikazi yomuzi. Uma kusebhizinisini, hlala kulelobhizinisi, ubonisa uNkulunkulu. Futhi noma ngabe yini uNkulunkulu akubizele kuyo, makube yileyo. Ngoba, Ufuna wena ukuba ube yinkosikazi yomuzi yangempela, ukubonisa ukuthonya kwakho phezu komunye umuntu oyothanda ukuba yinkosikazi yomuzi. Uma ungusomabhizinisi okahle, impilo yakho mayibe njalo ukuthi iyobonisa uJesu Kristu ebhizinisini lakho, ngobuqotho nobumhlophe behliziyo, nangezinto ezisho okuthize ngempela. Ngoba, ukhona obhekisisa impilo yakho. Ukhona omthonyayo. UNkulunkulu uzofanele abe nenkosikazi yomuzi yangempela. UNkulunkulu uzofanele abe nobutshitshi bangempela esikoleni. UNkulunkulu uzofanele abe nom—m—mfundisi wangempela, usomabhizinisi wangempela, umuntu ozoMbonisa. Ngoba, lapho bayabona, kuwe, uKristu. Akunandaba ukuthi lonke izwe lizothini, lokho akuhlangene nangento eyodwa nawe noma nami. Sinomthwalo kuNkulunkulu ngezimpilo zethu, nangesehlo sethu noKristu.

⁵⁴ Manje, sithola ukuthi ekuzameni kwayo ukuthatha indawo yomfundisi, nomunye eyitshela ukuthi iphumile endaweni, eyitshela ukuthi ayifanele yenze lokho, i “phumile endaweni,” iba yintukuthelo. Yathukuthela, yathukuthela kakhulu ubuso bayo baze bajika baba bomvu.

⁵⁵ Niyabo, sifanele sikwazi ukuma futhi sithathe ukuqondiswa. Abanye babo abayikukwenza. Ungeke... Ngiye emihlanganweni futhi ngihlale emahholo, futhi—futhi niyasukuma. Nabanye abantu bayangena futhi bahlale phansi okwemizuzwana nje, uma nisho izwi elilodwa abangavumelani nalo, [UMfowethu Branham ushaya umunwe wakhe—Umhl.] yahamba, niyabo, indiza yenyuka.

⁵⁶ Awu, ukuthi, niyazi ukuthi kwenzekani kuHezekiya enza lokho, noma—noma u—Uziya, njalo? UNkulunkulu wamshaya ngochoko. Indoda yafa ochokweni lwayo, okungumfanekiso wesono. Akamanga ukuba aqondiswe ngeZwi.

⁵⁷ Futhi izikhathi eziningi, namhlanje, yinto efanayo. Bathi, “Awu, ihlelo lami likholwa *lokhu*, futhi angikhathali!” Niyabo? Thathani isikhathi ukuba nihlole iZwi. UNkulunkulu akasoze ahlulela izwe ngehlelo, Uyolehlulela ngeZwi laKhe. NeZwi laKhe linguKristu, noKristu uyiZwi. Bayafana, “izolo, namuhla, naphakade,” amaHeberu 13:8. Kodwa, esikhundleni sokuzama ukuthatha ukuqondiswa, bandiza badedeleke. Abakwazi ukuLimela. Bavele nje . . .

⁵⁸ Manje lokho yikho impela okwenziwe ngu-Uziya, indoda elungileyo. Wena uthi, “Awu, lowomuntu wayeyi . . .” U-Uziya wayengumuntu ulungileyo, naye, umuntu okahle, indoda ebusiswe nguNkulunkulu. Kodwa, akunandaba ukuthi kwakunjani, ufanele njalo ahlale endaweni yakhe. Ngoba, uNkulunkulu umnika ithuba lokuba athonye abanye ngokuba yinkosi elungileyo, hhayi umpri. NeZwi liyamenqabela ukuba enze lokho, ngakho wangena futhi wayezonikela. Futhi ngenkathi ebizelwa phansi, iZwi lanikwa yena, ukuthi wayengafanele ukwenza leyonto; ukuthi uNkulunkulu wayembusisile ebhizinisini lakhe, futhi noma ngabe kwakuyini, kodwa ukuba angazami ukuthatha lendawo yompri. Wayephumile eZwini. Awu, wayezokwenza noma kanjani, akunandaba ukuthi ubani wayetheni.

⁵⁹ Manje leso akusiso yini isimo sokuziphatha zabantu abaningi kakhulu namhlanje na? Ngeke bakuthathe ukuqondisa kweZwi. Futhi yingalesosizathu sizithola sesithandeleke eMkhandlwini wamaBandla omkhulu lapha, singazi ukuthi siyaphi, sibheke ngasezweni. Amashumi ezinkulungwane zamalunga anezelwa minyaka yonke, futhi asisiboni isandla sikaNkulunkulu nomaphi sinyakaza. Afile, ayiwo ngegama, khona nje impela iBhayibheli elathi bayokwenza, “Unyaka webandla laseLawodikeya, elisivivi, elikhwifwe emlonyeni kaNkulunkulu.” UKristu engaphandle, ezama ukungena, nebandla ngaphakathi ngeke liMvumele angene; kubeka isithombe sanamhlanje, impela. Ngoba, indoda ayiqondi ukuthi isikhundla sawo sivela eZwini, iZwi likaNkulunkulu.

⁶⁰ Futhi u-Uziya wayefanele akulalele lokho. Manje, khumbulani, simbiza, namhlanje, ngokuthi umKristu uNkulunkulu ambusisile. Wayengesiyo nje indoda ejwayelekile. Wayeyindoda eyayibusiswe nguNkulunkulu, kodwa wayengafuni ukumela ukuqondiswa. Akunandaba ukuthi iZwi lalithe kwakunjalo, wayengafuni ukuqonda Lokho, ngoba wazizwa ephophe ngokwenele ukuthi uNkulunkulu wayezomyeka azedlulele nenye into.

⁶¹ Futhi yileyo indaba ngabantu bakithi namhlanje emhlabeni jikelele, ukuthi bacabanga ukuthi uNkulunkulu uzobayeka bazedlulele nento ephambene naleliZwi. Akasoze akwenza. Sifanele sibuyeke ekuqondisweni, futhi simele ukuqondiswa ngeZwi. Futhi ngenxa yokuzidla kwakhe indlela enza ngayo,

akakunakanga okwakuzoshiwo yilomfundisi. Wayezokwenza lokho ayefuna ukukwenza. Cabangani nje, manje ake nikumise nje lokho engqondweni yenu umzuzu.

⁶² Umntwana angabhekana kanjani nobaba nomama, omesabayo uNkulunkulu; itshitshi lingake libubuke kanjani ubuso bukamama omdala omesabayo uNkulunkulu, nezinwele zakhe seziba-mpunga; bese ethi kulelitshitshi, “S’thandwa, umama ukukhulise ngokwehlukile”? Futhi uyabona emuva kusukela phansi empilweni, okwenzelwe umama. Ungakwenzi lokho, bese uba ngozidlayo bese uthi, “Thatha inkolo yakho, futhi uhambe, ngizokwenza engifuna ukukwenza.” Yini umphumela walelotshitshi, kwenzekani kuwo na? Sekuphelile. Alahlekile, ngokomoya, ngesimilo, izikhathi eziningi ngokwenyama nangokwengqondo. Asenqunywe ngokuphelele esihawini. Awu, manje-ke, leyo bekungaba yinto esabekayo ebhungwini noma itshitshi.

⁶³ Manje-ke cabanga ngowesilisa noma owesifazane, phansi enkonzweni, noma umKristu ozibiza ngomntwana kaNkulunkulu, bese ebuka uMyalo kankulunkulu, futhi bafulathele, futhi bathi, “Ihlelo lami aliLikholwa ngaleyondlela.”

⁶⁴ Sidinga amaKristu anokuthonya okukhulu, athonywa yiZwi likaNkulunkulu. Abesilisa noma abesifazane, ngokuba-ngokuba nokuthonya eBandleni elikethiwe okwezinsuku zokugcina, yilokho esikufunayo. Nkulunkulu, siphe khona! Futhi bayoba lapho. Bazoba khona.

⁶⁵ Sithola ukuthi u-Uziya, ngenxa yokuzidla kwakhe, washaywa ngochoko. Akazange asinde. Akazange asinde. Wadingeka azehlukhanise noBukhona bukaNkulunkulu, futhi wafela endlini yabanochoko.

⁶⁶ O, lowomugqa, umugqa ohlukanisayo, lowomugqa lapho abesilisa nabesifazane bengawela khona kalula! Lowomugqa ibhungu noma itshitshi bengawela khona, phakathi kokwahlulelwa nesihawu. Sonke! Umugqa usomabhinisi angawela kuwo! Noma yimuphi wethu angawela kuwo, phakathi kokulungile nokungalungile. Futhi, khumbulani, iZwi likaNkulunkulu lihlala njalo liyinto eqinisileyo. “Onke amazwi omuntu mawabe amanga, kodwa awaMi abe yiQiniso,” kwasho uNkulunkulu.

⁶⁷ Manje washaywa. Futhi ngenkathi uSaya osemncane ebona lokhu, kwaba yisifundo esinjani nje esaba kuye ngaleyonkathi! Ukubona lokho, indoda ephuma endaweni yayo, abasha nabadala, lowo ophuma endaweni yakhe ufanele ahlupheke ngemiphumela. Kungenandaba ukuthi uNkulunkulu wayembusise kangakanani, wayesalokhu ehlapheka ngemiphumela.

⁶⁸ Manje uIsaya wafunda ngalokhu, isifundo esikhulu. Ini? Ukuthi uNkulunkulu ugunyaza umuntu waKhe endaweni yakhe.

⁶⁹ Umuntu angeke akugunyaze wena uqobo endaweni. UNkulunkulu ufanele agunyaze indawo yakho. Ungakukhohlwa lokho. UNkulunkulu ugunyaza wena endaweni yakho, futhi ufanele anga (neze) zami ukuthatha indawo yomunye. Ungazami ukuba yinto ongesiyo.

⁷⁰ NjengoCongressman Upshaw wake wathi; lo owaphiliswa emhlanganweni, neNkosi yangibonisa umbono phezu kwakhe lapho eCalifornia. Wayekade eyisishosha iminyaka engamashumi ayisithupha–nesithupha, futhi waphiliswa khona manjalo, ngomusa omningi kaNkulunkulu. Walahla izinduku zakhe zokuqhugela, nesihlalo sakhe esidala nezinto. Wayekhona lapha eShreveport, ngiyacabanga, futhi efakaza. Wayevame ukuba nalesisisho.

⁷¹ Wayengusigele, ngiyakholwa, noma okuthize, iminyaka eminingi, nendoda engukhongolose yaseGeorgia. Futhi wayengomele ibandla leBaptisti loMkhandlu wamaBaptisti angaseNingizimu. Kwase kuthi–ke–kwase kuthi–ke wahamba futhi wayengenele ukuba nguMongameli, ngethikithi elomile, futhi wehlulwa ngenxa yesimo sakhe. Futhi ngalobo busuku. . . ngezwa neze ngisho ngendoda, neze. UDokotela Roy Davis, lo owabeka izandla phezu kwami ukuba angicobele ibandla leMissionary Baptisti, wamthumela kimi. Futhi ngenkathi engena emhlanganweni, uMoya oNgcwele lapho, nezinkulungwane zabantu zihlezi, wambiza ngegama, futhi wamtshela ukuthi wayeyini futhi wamtshela ukuthi iNkosi yayimphilisile. Futhi ufika emsamo, ngaphandle kwezinduku zokuqhugela, ngaphandle kwezicathulo ezifakwe insimbi, ngaphandle kwalutho. Wagoba, eseneminyaka engamashumi ayisikhombisa–nento ubudala, wayesethinta izinzwani zakhe, emuva naphambili, esinde ngokuphelele. Futhi wayeyingcweti yokukhuluma, futhi wayengumuntu omkhulu. Akwenza. . .

⁷² Nakhu okwakuyisisho sakhe, “Ungeke waba yinto ongesiyo.” Lokho kuzwakala sengathi kushiwo yimi lokho, hhayi indoda kakhongolose. Kodwa lokho nje kwakuyi. . . WayengowaseNingizimu, futhi wayethi ukusebenzisa isisho sakhe ngoba wayeyi–yindoda eyayizama. Futhi wayengukuthonya okukhulu kubantu, nendoda emesabayo uNkulunkulu. Futhi wafa ngendlela efanayo, eminyakeni eminingi kamuva. Ngenkathi ema ezitebhisini zeHlala–Mongameli, emhlanganweni kaBilly Graham, futhi ethi, “Ngencike ENgalweni EngunaPhakade,” phambi kwabantu abavela emhlabeni jikelele. Manje niyayibona i. . .

⁷³ UNkulunkulu ugunyaza umuntu waKhe, futhi ungeke wathatha indawo yomunye. Uma ukwenza, uveza kuphela

ukuzifanisa kwenyama, futhi kuzoshaywa. Niyabo, ungeke wakwenza. UNkulunkulu ukugunyaza endaweni yakho. USaya ukubonile lokhu, ukuthi wayengenakubeka ithemba lakhe kunoma yimuphi umuntu. Nango umuntu owayemkhulu kunabo bonke lapho wayesemhlabeni, ngalesosikhathi, inkosi eyayinalo lonke izwe liyibonga; kodwa ngoba yaphuma endaweni yayo, uSaya ubonile—ke ukuthi wayengenakwethembela kunoma yiyiphi ingalo yenyama, futhi kwaqhubela umprofethi ethempelini, ukukhuleka.

⁷⁴ O Nkulunkulu! Uma ibandla, uma abantu abazibiza ngamaKristu, kuphela bebengakubona lokhu namhlanje, futhi kubaqhubele ealtare ndawondawo ukuba bakhuleke. Ungeke waba yinto ongesiyo.

⁷⁵ Manje—ke sithola e...ethempelini, ngenkathi esemkhulekweni. Engumprofethi, ukwenziwa kwakhe kwakungukuba abone imibono. Wazalwa ngaleyondlela, kusobala, engumprofethi. Futhi wayedinga ukuthinta okuvela kuNkulunkulu. Futhi uNkulunkulu wayemgobele ukuba ngu—ngumprofethi. Nombono ethempelini, wabona iNkosi yangempela, embonweni. Ubone uNkulunkulu ephakeme, phezulu ngaphezu kwawo onke amaZulu, nomsila wengubo yaKhe omkhulu wagcwalisa umhlaba namazulu nezibhakabhaka. Wabona isiBonelo sangempela. Ngamany'amazwi, uNkulunkulu wathi, “Buka *ngapha*, NgiyisiBonelo sakho.”

⁷⁶ Futhi ukuba besingenza lokho kuphela, enkonzweni yethu uqobo! Ngikhuluma nabefundisi, nosomabhizinisi, amabhungu namatshitshi. Abefundisi, ukuba besingenza lokho kuphela! Ngingathanda ukuba nguBilly Graham. Ngifisa sengathi nganginemfundo nokwazi ukuthi kanjani, uku—ukuhlenganisa into ndawonye njengoba uBilly Graham enayo. Kodwa ngeke ngaba nguBilly Graham, kodwa uBilly Graham angebe yimi, naye. Niyabo? Thina, ngamunye, sinendawo yethu kuKristu. Nokuzama ukuzifanisa noBilly Graham bekungaba kuphela yinto efanayo neyenziwa nguUziya, bekungaphumela kuphela ngendlela efanayo yenhlekelele. Yiba nje yilokho oyikho, lokho uNkulunkulu akwenze waba yikho.

⁷⁷ Manje, uSaya wayengumprofethi, ngakho wehlela ethempelini wayesebona isiBonelo sangempela, uNkulunkulu. Qaphelani amaSerafi aseZulwini, lapho endiza ethempelini. Manje, iSerafi yi—yigama elinamandla. Futhi akusiyo iNgelosi, kodwa Liyi...ELiyikho, LinguMshisi wemihlatshelo. Liyi, Liphathelene nokubuyisana, ngoba Linikela ngomhlatshelo, ukwenza indlela yesoni esiphendukile, size esihlalweni somusa. Isikhundla esinje pho, singaphezu kweseNgilosi, likhulu kuneNgelosi! Ngokuba, iziNgelosi zima emuva. Kodwa iSerafi liya phambili nomnikelo, eBukhoni bukaNkulunkulu ngqo; uMshisi wo...u—uMnikeli womkhuleko owenziwe,

uMshisi womhlatshele. Futhi nakhu lapho Ayekhona, edabula ethempelini, ememeza, “Ingcwele, ingcwele, ingcwele, iNkosi uNkulunkulu uSomandla.” Kucabangeni nje, ethempelini, phambi kwalomprofethi osemncane!

⁷⁸ Inhliziyo yakhe yephuka. Inkosi yakhe yayizame ukugwalisa indawo yakhe, ngokuzama ukuthatha indawo yomfundisi, futhi yayihlulwe nguNkulunkulu ngokuphelele, futhi yashaywa ngochoko; ne–nesibonelo sakhe ayekade ebukela kuso, umuntu.

⁷⁹ Ungalokothi uthembele komuny’umuntu. Angikhathali ukuthi ubani. Uma engumuntu ongcwele, uma engolungileyo. . . Ayikho into enjalo. Ake ngikuqondise lokho. Akukho–muntu ongcwele. Akukho–bandla elingcwele. Ayikho into enjalo. NguNkulunkulu oNgcwele, hhayi umuntu ongcwele. NguMoya oNgcwele. UPetru wake wabhekisela e, “ntabeni engcwele,” eNtabeni yokuPhenduka esinye isimo. Kwakungesiyo intaba engcwele; kwakunguNkulunkulu oNgcwele owahlangana nabo kulentaba. Akusilo iBandla elingcwele; nguNkulunkulu oNgcwele kuleloBandla. Akusuye umuntu ongcwele, kodwa uMoya oNgcwele usebenza kulowomuntu. Umuntu uyohluleka. Uyisehluleki kwase kuqaleni nje, noma ubani. Yena impela umuntu omkhulu kunabo bonke uyawa. Ungalokothi ubeke ithemba lakho nokwakho. . . ukwenza omunye umuntu abe yisibonelo sakho. Buka kuNkulunkulu. UKristu uyisiBonelo sakho.

⁸⁰ Futhi sithola ukuthi wayeseyisusile ingqondo yakhe manje ku–Uziya, inkosi ayeyithanda kahle kangaka. Wayesebuka phezulu wayesebona ayefanele akuqonde, ukuba ngumprofethi; ukuthi uNkulunkulu, futhi uNkulunkulu yedwa, ubusa ezimpilweni zabantu naseBandleni laKhe. Futhi siyamqaphela manje, ukuthi kwenzekani.

⁸¹ Sithola lamaSerafi, ayenamaphiko ayisithupha; amabili phezu kobuso bawo, namabili phezu kwezinyawo zawo, namabili ayendiza ngawo; edabula ethempelini, ememeza, “Ingcwele, ingcwele, ingcwele, iNkosi uNkulunkulu uSomandla. Ingcwele, ingcwele, ingcwele, iNkosi uNkulunkulu uSomandla.” Amemeza ubusuku nemini, ngoba aseBukhoneni bukaNkulunkulu.

⁸² Niyabona ukuthi uNkulunkulu wayethini, uSaya ukuba abone? Ubungcwele, ubumhlophe bukaNkulunkulu, nenhlonipho yokuzithoba esifanele siyenze eBukhoneni baKhe.

⁸³ Ake sihlole lombono imizuzwana embalwa nje, singakavali. Ngasinye saleziziDalwa, sinamamaphiko ayisithupha, siyaqaphela. Sizothatha lamaphiko, kuqala. “Ngamabili Lamboza ubuso baLo.” Lakwenzelani lokho na? Kucabangeni! Ngisho namaSerafi angcwele, eBukhoneni bukaNkulunkulu, adingeka amboze ubuso baWo obungcwele, ukuba ame

eBukhloneni baKhe. Ayengazange asazi isono, engazange one, awoni, ayikho indlela yokuba Wona one, kepha nokho, eBukhloneni bukaNkulunkulu, amboza ubuso baWo obungcwele.

⁸⁴ Bese kuthi-ke thina, esisazofa, esinesono, umuntu owanekele, siyozama ukufaka into ethize, bese senezela eZwini laKhe nasenhlosweni yaKhe, bese ekhipha isigwebo phezu kwabanye babo abazama ukulandela iNkosi ethe akwenziwe; akukho-kuhlonishwa kweZwi laKhe, “Ngiyazi iZwi lithi liyakusho lokho, ‘kodwa nifanele nizalwe ngokusha,’ kodwa ngiyanitshela ukuthi ngicabangani!” Aninamcabango ofikayo. UNkulunkulu ukhulumile, nalokho kuyakuzazula.

⁸⁵ UPetru wathi, ngoSuku lwePhentekoste, “Isithembiso ngesenu, esabantwana benu, nesabo okude, bonke iNkosi uNkulunkulu wethu eyakubabiza.” Sasiyini isithembiso, sani na? UMoya oNgcwele owathululwayo. Yini eyethusa abantu na? Ngoba babezwa bekhuluma ngezilwimi ababengazazi, futhi babebhadazela njengomuntu odakiwe, phansi kokuthonya kukaMoya oNgcwele. Futhi babebhuqa, behlekisa. Wayesethi uPetru, “Isithembiso ngesenu,” ngenkathi befuna ukuphenduka, “nesabo okude, bonke iNkosi uNkulunkulu wethu eyakubabiza.”

⁸⁶ Abangaki na? “Bonke iNkosi uNkulunkulu wethu eyolokhu ibabiza.” Manje, ibandla lingahle likubize, unembeza wakhohle ukubize. Kodwa nxa uNkulunkulu ekubiza, Uyazi ukuthi igqokiswa kanjani inceku yaKhe.

⁸⁷ Nendoda eyisoni, efundiswe kakhulu, efundile, abanokuthonya emahlelweni abo, nime nifake isivatho sehlelo futhi nizame ukujovela into ethize nalelo elimsulwa, iZwi elingaxutshwe nalutho? Khumbulani, iZwi linguNkulunkulu. Futhi uma iSerafi, elalingazi-sono, ladingeka limboze ubuso baLo, ukuba lime eBukhloneni bukaNkulunkulu, sizobonakala kanjani ngaloloSuku; uma sima eBukhloneni beZwi laKhe, lishunyayelwa futhi liqinisekisisiwe ngoMoya oNgcwele, futhi sibe sisasuka sihambe futhi sithi, “Lingukufunda umqondo noma Liyinto efana naleyo na”?

⁸⁸ Kwenzekani kulenkosi, indoda enkulu, ikholwa, indoda ebusiswe nguNkulunkulu na? Yashaywa ngochoko, okungumfanekiso wesono, ukungakholwa. Akukho-khambi laso; kuphela uKristu. Futhi Wafela kulesosimo esifanayo.

⁸⁹ Manje abantu akananhlonipho yokuzithoba kuYe. Kungani abantu bengamhloniphi ngokuzithoba uNkulunkulu na? Inhlonipho yokuzithoba yayiqondene noNkulunkulu kuphela, kukhulunywa ngayo kabili kulolonke iBhayibheli, zombili izikhathi ziqondene noNkulunkulu. Qaphelani, isizathu bengakwenzi yingoba abenelisekile ngokugcwele ukuthi nguNkulunkulu. Abenelisekile ngokugcwele.

⁹⁰ Kanjalo noUziya; wayengenelisekile ngokugcwele ukuthi uNkulunkulu wayeligcina lonke iZwi. Ngoba uNkulunkulu wayembusisile, wacabanga, “Lokho kuyangenelisa. Uma ngenesibusiso esivela kuNkulunkulu, ngingenza noma yini engifuna ukuyenza.”

⁹¹ Ungeke wakwenza. Ungeke wakwenza. Wena, bhungu tshitshi, ungeke wakwenza, akunandaba ukuthi uthandwa kangakanani abantu, ukuthi uyintombazane ekahle kanjani, umfana okahle, umdansi omuhle. Ukuthi isikole sonke sikuthokozela kanjani wena, u—uwine umfundaze wakho, lokho konke kulungile. Akukho okumelene nalokho. Lokho kuhle, kodwa ungacabangi ukuthi ungaxoxa eZwini likaNkulunkulu bese uzedlulela nakho. Ningacabangi nina befundisi ukuthi ningakwenza futhi nizedlulele nakho. Akukho namunye wethu ozokwenza. Nina makhosikazi emizi, noma nina bosomabhizinisi, sonke sizophendula kuNkulunkulu, ngeZwi laKhe. UIsaya wayefunda lokhu. Abanawo unembeza woBukhona baKhe.

⁹² Ukuthi kungasikhokhela kanjani, namhlanje, ukulalela lokho okwashiwo nguDavide. Wathi, “INkosi njalo iphambi kwami.” Wabopha imiYalo yaKhe phezu kwezinsika zomnyango ne—nensika yombhede, wa—wayeseyibeka phezulu ndawo zonke. Waze wayibophela ngisho nasenziliziyweni yakhe, wazimisela enhliziyweni yakhe ukuthi wayengeke one kuNkulunkulu. Wahlala njalonjalo neZwi phambi kwakhe. Yingalesosizathu athi, “Angiyikuzanyazanyiswa,” ngoba, yonke into ayenzile, wayeneZwi phambi kwakhe. Futhi yilokho esifanele sikwenze njalo, ukugunyaza kukaNkulunkulu.

⁹³ Manje, Lamboza ubuso baLo ngoba uNkulunkulu ungcwele wonke, futhi Lalimemeza, “Ingcwele, ingcwele, ingcwele.”

⁹⁴ Manje asithathe, okwesibili, Lalinezembozo ezimbili zamaphiko phezu kwezinyawo zaLo. Kuchaza ukuthini lokho na? Ukuthobeka eBukhoneni baKhe.

⁹⁵ Leyo yinto el'khuni kumuntu onesikhundla. Leyo yinto el'khuni etshitshini elihle. Leyo yinto el'khuni ebhungwini elithandwa ngabantu esikoleni, ingcweti kwibeysbholi.

⁹⁶ O, mfo omusha, uNkulunkulu anga—angakusebenzisa kanjani, uma nje uzoMvumela akwenze! Ntombi, wena osesekubukekeni kokuba yindlovukazi encane enhle ebukeyayo uNkulunkulu akupha yona, awukusebenzisi ngani lokho kuthonya eMbusweni kaNkulunkulu, kulokho uNkulunkulu akunikela khona, lobo bumsulwa bobufazane. Busebenzise ngaleyondlela, u—ubophezelekile ukuthi uphume kahle, ke. Kodwa noma yiyiphi enye indlela, ufanele wehluleke, uyabo, uzoba—uzoba yisehluleki uqobo. UNkulunkulu wakwenza, futhi akekho omunye ongathatha indawo yakho, akekho ongagcwalisa leyondawo. Ufanele ube ngaleyondlela.

⁹⁷ Manje, ezithobe eBukhloneni baKhe, lamaSerafi, ezithoba eBukhloneni baKhe.

⁹⁸ NjengoMose, ngenkathi uMose emkhulu, indoda enobuhlakani, siyaqonda ukuthi wayekwazi ukufundisa abaseGibhithe ukuhlakanipha, isayense, nokuhlakanipha okukhulu kwaseGibhithe.

⁹⁹ Asikaze sincintisane nakho namanje, esayenseni yethu. Asizakhi izivivane, niyazi, kulezizinsuku zamanje. Besingeke sabeka esisodwa njengoba sinjalo, kwimaphakathi nendawo yomhlaba, lapho, akunandaba ukuthi ilanga likuphi, akukho thunzi ngakuso. Futhi besingeke sakha amakhanda amakhulu amahubesi aqoshwe ngetshe, noma eziningi zalezozinto. Futhi kanjalo besingeke senza isidumbu esomisiwe ukuze silondolozwe, namhlanje, ebesingamenza abukeke engowemvelo emva kwezinkulungwane zeminyaka. Amahora ambalwa yilawo kuphela angacina isidumbu. Babenoketshezi ngaleyonkathi, ababekwazi ukusigqumisa ngazo, thina esingazi lutho ngalo. Umbala ongawulahli ngisho umbala wawo; obuningi bobungcweti ababenabo, nesayense, esingenayo.

¹⁰⁰ Lalelani, bantu abasha, nakhe edolobheni lekhiliji lapha, noma idolobha lapha... futhi ngakhe edolobheni le univesithi. Nesayense ilungile, inqobo nje uma ingaphumi eZwini likaNkulunkulu. Kodwa, ngifuna ukwazi, isayense ingeke yaninika ukuphila. Isayense inganitshela ukuthi lokho kukanjani...

¹⁰¹ Futhi—futhi eny'into, isayense izofanele njalo ithathe emuva, ngokwejwayelekile, abakushoyo ukuba kufakazelwe yisayense. Niyazi, ngibonile nje ngoluny'usuku, u—uprofesa wesayense ekhuluma, ukuthi manje ukuthi bafakazisile ukuthi lamathambo abawambayo, futhi bathi liyiminyaka eyizigidi eziyikhulu ubudala. Eminyakeni emibili edlule, bathola ukuthi ngamanzi anosawoti ithambo elalibekwe kuwo. Akukho lutho, akukho—ndawo kwisayense kumbe noma yini, engathi umhlaba ungaphezu kweminyaka eyizinkulungwane eziyisithupha ubudala. Niyabo? Inhlanganisela yegesi nezinto emanzini yonakalisa ithambo ngaleyondlela, obekungabeka, kulenze libukeke sengathi lalineminyaka eyisigidi ubudala. Kodwa alinjalo. Kodwa nicabanga ukuthi bebengakukhangisa lokho na? Qhabo, mnumzane. Bangeke bakhoxisa abakushilo.

¹⁰² Kodwa nanti iBhayibheli, mfowethu, dadewethu, nomfowethu nodadewethu oyibhungu netshitshi, ukuthi uNkulunkulu akakuhoxisi neze Akushilo, ngoba KuyiQiniso, iQiniso njalo. Kuqinisile njalo. Nxa uNkulunkulu asho noma yini, lokho kuchaza yona.

¹⁰³ Kade ngikhuluma maduzane nje emhlanganweni, nomfo wathi, wahlangana nami ngaphandle, wathi, “U—uxebula

isihlahla esingesiso, mfo.” Wathi, “Uthe, ‘Umhlaba lapha, iminyaka eyizinkulungwane eziyisithupha ubudala.’”

Ngathi, “Uhlelo lomhlaba lukahle, iminyaka eyizinkulungwane eziyisithupha.”

¹⁰⁴ Wathi, “Buka,” wathi, “iBhayibheli lasho, ukuthi—ukuthi, ‘uNkulunkulu wadala amazulu nomhlaba, ngezinsuku eziyisithupha.’”

Ngathi, “Akakwenzanga lokho.”

¹⁰⁵ UGenesisi 1, Wathi, “Ekuqaleni uNkulunkulu wadala amazulu nomhlaba.” Isikhathi! Ukuthi Ukwenze isikhathi esingakanani, angazi, akekho omunye owaziyo. UNkulunkulu wakwenza lokho. Leso yisikhathi. Lokho ngukuphela komusho. “Futhi,” ngenkathi Eqala ukuwusebenzisa, “umhlaba wawuyihlane, futhi elingenalutho, futhi amanzi ayephezu kotwa. NoMoya kaNkulunkulu wahamba phezu kwamanzi.” Kodwa kuGenesisi 1, kwathi, “uNkulunkulu wadala amazulu nomhlaba, ekuqaleni.” Yilokho kuphela. Ningaqophisani ngakho. Ngiyakukholwa nje. Yilokho kuphela. UNkulunkulu wawudala. Akusiwo umsebenzi wami ukwazi. Ngiyajabula ukuthi Wakwenza, futhi ake ngihlale lapha isikhashana. Unawo omusha, lapho okuhlala khona ukulunga.

Ithemba lami alakhelwe-ndawo
KuneGazi likaJesu elinokulunga.

¹⁰⁶ Akukho-sivumokholo, ihlelo, akukho-sibonelo somuntu; ngifuna uKristu, futhi Yena yedwa. Yilokho esifanele sibe nakho.

¹⁰⁷ Ukuzithoba. UMose, indoda eyisihlakaniphi; kodwa eBukhloneni balesosihlahla esivuthayo, wakhumula izicathulo zakhe. Wayesemhlabathini ongwele. Wazithoba! Ukuthobeka. Kwakuyilokho ukwemboza izinyawo, ukuthobeka.

¹⁰⁸ Bukani uPawulu, isifundiswa esiyisihlakaniphi esikhulu; wafundisa phansi kukaGamaliyeli, omunye wothisha bamaHeberu abakhulu kunabo bonke bosuku lwakhe. Ohlakaniphile, isihlakaniphi, isiqu sasekholiji, futhi wayecabanga ukuthi wayazi konke. “Nalezizigejane zabantu esasiqhubeka zazingelutho kodwa abantu abayizinhlanga, abahlanyayo,” futhi wayeneziziyalo ezivela kumpristi wakhe omkhulu, ukuba ehle futhi—futhi ababophe bonke, ezansi eDamaseku. Futhi ngoluny’usuku, emgwaqeni ezansi, ungena eBukhloneni baLowo owakhuluma kuMose esihlahleni esivuthayo, iNsika yoMlilo. Wenzani uPawulu, uSawulu, njalo na? Wawa ngobuso bakhe, ngokuthobeka; ngezinyawo zakhe, ngobuso bakhe, ngokuthobeka.

¹⁰⁹ Wenzani uJohane umBhaphathizi, umuntu uJesu athi, “Wayengakaze abekhona umuntu ozelwe ngowesifazane onjengaye, noma owayengaqhathaniseka naye, kwaze

kwaba yilesosikhathi na”? Lowomprofethi omkhulu, egcotshwe nguNkulunkulu ngaphambi kokusekelwa kwezwe; kwakhulunywa ngaye, iminyaka engamakhulu ayishumi nambili nesikhombisa ngaphambi kokuba Aze afike, noma iminyaka engamakhulu ayisikhombisa neshumi nambili, njalo, ngaphambi kokuba Afike emhlabeni, ngomprofethi uSaya lapha. Wenzani ngenkathi Ebone uMuntu eza ehla ephuma ezethamelini, wayesebuka phezulu ngaphezulu wayesebona uMlilo wehla uvela eZulwini, ngesimo sejuba na? Wamemeza, “Yimi engiswela ukubhaphathizwa nguWe.”

¹¹⁰ “Ngimele nginciphe mina; Umele akhule yena.” UNkulunkulu angebe nababili emhlabeni ngesikhathi esifanayo. Munye kuphela onomlayezo, niyazi. “Ngimele nginciphe mina; UyisiThunywa. Kade ngikhona kuze kube yilesisikhathi, manje Uthatha indawo yami.” NjengoElisha, ngenkathi uElija enyuka futhi waphosa ingubo yakhe emuva kuElisha; inkonzo yakhe yase iphelile, uElisha ufanele athathe lapho eshiye khona. “Umele akhule yena; ngimele nginciphe mina,” uJohane umBhaphathizi.

¹¹¹ Yiba nonembeza ngobuncane bakho. Awulutho. Awulutho. Ngingathanda kanjani ukuhlala kulokho imizuzu embalwa! Kodwa, awulutho. Ake ngi... Lokhu kuzwakala kungcolisa okungcwele futhi kuzwakala kul’hlaza.

¹¹² Futhi angicabangi ukuthi ipulpiti liyinoma yiyiphi indawo yanoma yimuphi umfundisi ukuba axoxe amahlanya. Seku—sekuba ngukuxoxa amahlanya, ukuqhubeka, ubukhazikhazi beHollywood manje. Yileyo indaba. IHollywood, ngetelevishini, isidle ipulpiti. Abesifazane bakithi ukhothamele unkulunkulukazi wefeshini yaseHollywood, kudala. Bese kuthi—ke ipulpiti yangena eHollywood, ngabaculi, kanjalonjalo, amadoda anamathalente. O, uDeveli uyindoda enokuhlakanipha kobuqili okunjani pho. Ungeke waxuba amafutha namanzi. Ngeke kuxubane. Qaphelani ukuthonya okukhulu abantu abangakunika abanye. Futhi enikwenzayo kungukuthonya.

¹¹³ Uma ufuna ukuthola ukuthi umkhulu kangakanani, beka umunwe wakho phansi echibini lamanzi, noma ibhakede lamanzi, bese—ke ukhipha umunwe wakho bese uzama ukuthola ukuthi uwubekephi umunwe wakho. Awulutho.

¹¹⁴ UNkulunkulu angenza ngaphandle kwakho, Angenza ngaphandle kwami, kodwa thina ngeke senza ngaphandle kwaKhe. Sizofanele sibe naYe, ngokuba UngukuPhila, futhi Yena yedwa. Hhayi ukuthi ukwazi iNcwadi yaKhe, akusikho ukwazi *lokhu*, noma ukwazi *lokho*, noma ukwazi isivumokholo. “Kodwa ukwazi Yena kungukuPhila,” uMazi njengoMuntu, uKristu kuwe, iZwi lenziwe inyama kuwe. Lokho ngukwazi Yena. Ngenkathi Yena, wena naYe, niba, niba munye, njengoba ngishilo izolo ebusuku o*Phawini oluKhulu*. Uzofanele angene

kuwe. Wena! UNkulunkulu nomuntu bafanele beze babemunye. Unembeza wakho wobuncane bakho.

¹¹⁵ Manje, sengivala, ngingahle ngisebenzise amanye amaphiko amabili, okwesithathu. Lalikwazi ukundiza ngalawa amanye amaphiko amabili. Bhekisani! Ubuso bumbozwe ngubungwele bukaNkulunkulu, nasenhloniphweni yokuzithoba; izinyawo zaLo zimbozwe ngokuthobeka; nangamaphiko amabili Lakwazi ukuZifaka emnyakazweni, ukuba linyakaze. UNkulunkulu wayekhombisa umprofethi waKhe ukuthi inceku elungisele ifanele ukuba njani. “Yeka ukubuka u-Uziya! Nasi isibonelo sakho eNgisithume phambi kwakho: mboza ubuso bakho ngenhlonipho yokuzithoba; mboza izinyawo zakho ngokuthobeka, bese uya emnyakazweni!” O, isibonelo esinje pho! Wayebuke ku-Uziya isikhathi eside kakhulu, futhi wakubona kwehluleka, manje uNkulunkulu umtshela ukuthi akenzeni, emkhombisa inceku elungele. Wangena emnyakazweni.

¹¹⁶ Njengowesifazane emthonjeni, wangena emnyakazweni masinyane nje emva kokuba uJesu esemtshela ukuthi wayenamadoda ayisihlanu. Lowo wesifazane wayekade ebheke into enjalo ukuba yenzeke; iminyaka engamakhulu, amane kungekho-mprofethi. Futhi, khonamanjalo, uyenyuka ukuyokha amanzi, ngokunye ukusa, kungabhekiwe, futhi lapho wadibana nento ethize yangempela.

¹¹⁷ UNkulunkulu uzoMbeka phambi kwethu, ndawondawo, ngesinye isikhathi, ngokungabhekiwe. Ngithemba ukuthi Uyakwenza kulokhu ukusa.

¹¹⁸ Wakwenza kuye ngenkathi wayengakubhekile. Futhi ngenkathi Emtshela, “Sifazane, Ngiphuzise,” futhi waxoxa naYe ngamanzi, futhi Wayengenalutho lokukha ngalo. Futhi Wamazisa ukuthi Wayenamanzi ukuthi ayengenakuza lapho ukuzowakha.

¹¹⁹ Bese kuthi-ke bahamba ukuyokhuluma ngalapho, lokho amalungelo ezenkolo elaliyikho, bathi, “Obaba bethu bakhuleka kulentaba. Wena uthi, ‘eJerusalema.’” Futhi uJesu, emva kwesikhashana . . .

¹²⁰ WayeYini na? WayeyiZwi. UJohane oNgcwele 1, “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu.” AmaHeberu, isahluko 4, kwathi, “IZwi likaNkulunkulu liphilile kakhulu, linamandla kakhulu kunenkemba esika-nhlangothi zombili, lisika.” Alitotosi nje futhi limbambathe. Liyasika, okuzayo nokuhambayo. Niyabo, “Lisika kuyofika emnkantsheni wethambo, futhi Lahlulela imicabango nezizindlo zenhliziyo.” Lelo yiZwi, iZwi lenziwe inyama. Futhi nanti lalilapha, Wenzani na? Wababuka futhi wayekwazi ukubona imicabango yabo, ngoba WayeyileloZwi, neZwi elingaguqulekiyo. Futhi Usalokhu efana. Akaguquki.

Manje, qaphelani, kuleliZwi elingaguqulekiyo, Wabuka ngqo ebusweni bowesifazane.

¹²¹ Futhi nangu wayemi, njengoba besingambiza namhlanje ngokuthi, owesifazane wegama elibi, isifebe sasemgwaqeni, noma okuthize, mhlawumbe umntwana wayekade exoshelwe emgwaqeni futhi wadedelwa abazali bakhe ahambe; nabaningi babo namhlanje. Kodwa nangu lapha ayekhona lo othandekayo, omuhle, osemncane, mhlawumbe itshitshi, mhlawumbe elapha onyakeni weshumi nesishiyagalombili, wa—wayeyobe esephumile esikoleni esiphakeme. Futhi lapha wayethathe umgwaqo ongalungile, nezimilo zokuziphatha kwempilo yakhe kwakubolile. Futhi wayengenalutho ayengabambeleva kulo, namanje, i—intombazane enhle.

¹²² Futhi uyenyuka ukuba ayokha amanzi, futhi ugijimela eNdodeni lapho eyakhuluma kuye. Wayesethi, “Kunokwehlukana lapha. Awufanele ukhulume kimi. Lapha umHeberu nami ngingowesifazane waseSamariya. Futhi, empeleni, buka ukuthi ngingubani. Ukhulumelani kimi na? Ufunani na?” Niyabo, injongo yakhe—yakhe—yakhe—yakhe yayingalungile.

¹²³ Futhi, izikhathi eziningi, ukuba—ke lowo wesifazane wayephose phansi imbiza yamanzi wayesesuka ehamba, njengabanye abantu bayasukuma bese bephuma emhlanganweni ngaphambi kokuba bazi na? Niyabo, ngabe akubanga neze ngaleyondlela.

¹²⁴ Kodwa kwakukhona enye into ethize kuleyombewu emiselwe ngaphambili, ukuthi kwakukhona into ethize eyayithathana kuloMuntu, ngakho wakhuluma naYe. Kwenzekani na? Wamtshelela izinto abezenzile. Futhi ngenkathi Enza lokho, wamtshelela izinto, wayesethi—ke, “Nkosi, ngiyabona ukuthi Ungumprofethi wena. Awungazi.” Kungani azi ukuthi Wayengumprofethi na? Ngoba iZwi lalize kuYe.

¹²⁵ IBhayibheli lathi, “Uma ekhona phakathi kwenu, ongowomoya, noma umprofethi, Mina iNkosi Ngiyakuzibonakalisa kuye. Futhi uma akushoyo kuyiqiniso, khona—ke mzwani, ngokuba ungomele Mina, uyiZwi lami elibonakalisiweyo.”

¹²⁶ Wayesethi, “Nkosi, ngamany’amazwi, kade sekuyiminyaka engamakhulu amane singenaye umprofethi. Futhi ngiyabona ukuthi Ungumprofethi wena. Manje, asinamBhalo oshoyo ukuthi sifanele sithole umprofethi manje, ngaphandle kumaMesiya. Siyazi uMesiya uyeza. Nalokhu, okuyisibonakaliso somprofethi, siyazi Uyeza futhi Uyokwenza lezizinto.”

¹²⁷ NoJesu ke, ukwenelisa okukhulu kwafika, Wathi, “NginguYe.” Amen.

¹²⁸ Ini? Masinya hhayi ukugxuma bese ubaleka, “Angizukukulalela.” Wamboza ubuso bakhe, “Ngiyavuma

ukuthi angilungile.” Wacela ngokuzithoba, “Nginike lamanzi, Nkosi, ukuba ngingezi ukuzokha lapha.” Niyayibona i—niyayibona i...yena—yena, indlela uNkulunkulu agqokisa ngayo abantu baKhe na?

¹²⁹ Manje ini? Uselungele. Khona—ke kuyembulwa kuye ukuthi lowo nguMesiya. Futhi masinya wangena emnyakazweni. Umvimbe? Wawungeke ukwenze. Nanguya eyongena emzini, wayesethi, “Wozani nibone uMuntu Ongitshela izinto engizenzileyo. Kade sifuna uMesiya, futhi Nango.” NeBhayibheli liyasho ukuthi abantu balowomuzi bakholwa ngenxa yobufakazi bowesifazane. Wayenento ethize eyayiyiyo ngempela ayengayiveza obala. Ukuthonya kwakhe, emva kokuhlangana noJesu Kristu nokubuyisa imiphumela eqondile ukuthi iBhayibheli lakhe, ayekade elifundisiwe, lamtshela ukuthi uMesiya wayeyokwenza, wabenelisa abantu ukuthi lowo kwakunguMesiya. Iminyaka engamakhulu amane, babengakaze babe nento enjengakho, “Futhi nangu uMuntu.” Futhi ubufakazi bakhe, nokho isifebe, babenelisa.

¹³⁰ O, nenekazi eliselincane, unganahle ungaluphili lolohlobo lwempilo. Kodwa, o, ukuba kuphela ubungahlangana naLona engikhuluma ngaye, kuyoba yini ukuthonya kwakho kozakweni basesikoleni!

¹³¹ Insizwa, njengoSawulu, efundile, esmati, okukhulu ukuthonya ayeyikho kuwo wonke umhlaba wamaKristu. Wathunywa njengomphostoli kwabeZizwe, ngenkathi ehlangana noJesu eseNsikeni yoMlilo, lolosuku, azi ukuthi lowo kwakunguNkulunkulu ofanayo owakhipha abantu bakhe, bakwaIsrayeli baphuma eGibhithe, uIsrayeli waphuma eGibhithe. Ukuba beningahlangana naloNkulunkulu ofanayo! Lelo yiBhayibheli, libonakalisiwe, lifakazisa ukuthi UnguNkulunkulu, ukuqinisekiswa kwaKhe emhlabeni ngqo manje, ukuthi iZwi laKhe liyaziswa, ngokuba, “Nguyena izolo, namuhla, naphakade.” Ukuthonya okunje pho oyoba yikho ebandleni lakho, emphakathini wakini, kuwo wonke umuntu oxhumana naye. Wena uyoba ngumuntu oququkile. Yebo. Yebo, mnumzane.

¹³² UPetru, ngenkathi esebonile futhi weneliseka, ukuthi... Siyathola, wayedobe ubusuku bonke futhi engabambanga lutho. Wayengumdobi. Wayazi uma inyanga iguqukile, nalapho izinhlanzi zigijimile nalapho zingagijimanga. Kodwa waba nomusa ngokwenele ukuba ahlale phansi futhi alalele uJesu, imizuzu embalwa. Akasukumanga bese ephuma ebaleka. Wama ukuba akuzwe konke. Futhi emva kokuba umlayezo wase ukuyo yonke indawo, nayo yonke into, ngenxa yokuthi wayenomusa ngokwenele... .

¹³³ Wadoba ubusuku bonke futhi akatholanga lutho. Bangaki uSimoni okhona phakathi lapha kulokhu ukusa, bangaki

abazolalela leteyipu na? Simoni, ugxume usuka kwiMethodisti, uye kwiBaptisti, uye kwiPentecostal, uye kwi Oneness, uye kwiTwoness, uye kwiThreeness, kuyo yonke into, futhi noma kunjalo awutholanga lutho. Awuhlali ngani phansi bese ulalela umzuzu nje na? Nje boleklisa ngemizuzu embalwa yesikhathi sakho kuKristu.

134 Bhekisisani iZwi lifika. “Simoni,” manje Uyamthuma, “yehlisa inetha ubambe.”

135 Futhi ngenkathi esezibamba izinhlanzi, wathi, “Nkosi, ngidobe ngenetha ubusuku bonke. Kungaphambili le kobuhlakani bami. Angikwazi ukuchaza ukuthi kanjani.”

136 Kanjalo nami ngeke ngachaza ukuthi kusebenza kanjani. Angizazi izakhimshini. Izihambisimshini nje yilokho kuphela engikukhathalele. Angazi ukuthi Ukwenza kanjani, kodwa Uyakwenza ngoba Wakwethembisa.

137 Wehlisa inetha. Ngoba, Wayazi ukuthi uma kwakungekho-zinhlanzi phakathi lapho, futhi uNkulunkulu wathi kuzobakhona izinhlanzi phakathi lapho, wehlisa inetha, noma kunjalo.

138 Wena uthi, “Kade ngise altare. Ngenze *lokhu*. Ngenze *lokho*. Ngizamile. Kade ngiphansi-phezulu. Ngi. . .” Yehlisa inetha. Lowo nguMyalo.

139 Futhi ngenkathi ebamba izinhlanzi, wenzani na? Kuqala, wawa ngamadolo akhe, enhloniphweni yokuzithoba nokuhlonipha, futhi wamemeza, “Suka kimi, Nkosi, ngingumuntu oyisoni.” Kuyini na? Inhlonipho yokuzithoba, ukuthobeka.

140 Lathini izwi elibuyayo na? “Ungesabi, Simoni, kusukela manje uzoba ngumdobi wabantu.” Emnyakazweni, futhi wafa esemnyakazweni. O, he!

141 Impumputhe eyaphiliswayo, ayikwazanga ukuchaza. Ayikwazanga ukusho nje ukuthi kwenzeka kanjani ukuthi Wakwenza. Futhi wayengazi noma yayiyisoni noma qha; yathi, “Kuyisimanga kimi, ukuthi wena ndoda lapha, nina bapristi ningibuza ukuthi yini, lombuzo.”

142 Bathi, “Ubani okuphilisile na?” Babuza uyise nonina, kodwa bathi. . .

143 Base bevele, abapristi bebatshelile, “Uma noma ubani ethamele imihlangano kaJesu! Ungu—Ungu—UnguMuntu owuhlanya. Uma nethamela imihlangano yaKhe, niyaxosha kulelibandla. Sizonibeka. . .” Yilokho iBhayibheli elakusho. “Sizonikhipha ngqo ebandleni, uma nethamela lowomhlangano.”

144 Kodwa, impumputhe, niyabo, umhlangano uza kuyo, noJesu wayiphilisa.

¹⁴⁵ Futhi ngisho nabazali bakhe, besaba ukulahlekelwa yisithunzi sabo, sokuba yilunga lalelibandla elikhulu lomuzi, babenamahloni ukusho noma yini ngakho. Bakubuyisela kumfana, base bethi, “Mbuzeni yena, usekhulile. Hambani nimbuze yena ukuthi kwenzeke kanjani. Siyazi ukuthi leyo yindodana yethu, futhi siyazi yazalwa iyimpumputhe, kodwa a—angizukusho lutho.” O, lowo osivivi, othiyeka emnceleni, umzenzisi!

¹⁴⁶ Kodwa lomuntu owayenamehlo akhe ephilisiwe; bathi, “Ubani okuphilisile na?”

¹⁴⁷ Wathi, “Lo othiwa nguJesu waseNazaretha.” Yebo, mnumzane! Wayehlale ekuthobekeni. Umsebenzi wenziwa.

¹⁴⁸ Bathi, “LowoMuntu uyisoni. Asazi, asinaso isikole Ake aphuma kuso. Akasuye wanoma yiziphi izinhlango. Akanakhadi lenhlanganyelo. Asihlangene ngalutho naYe. Siyazi Uyisoni.”

¹⁴⁹ “Awu,” wathi, “manje, leyo yinto eyisimanga.” Wathi, “Umuntu okwaze ukuvula amehlo ami, okungakaze kwenzeke selokhu kwaqala umhlaba; uMuntu, uMfundisi avule amehlo ami, okungakaze kwenziwe emhlabeni; nani bafundisi benkolo enifanele nazi konke okungaphakathi nokungaphandle kweZwi, futhi anazi lutho ngaKho na? Leyo yinto eyisimanga.”

¹⁵⁰ Kanti, Iona impela iBhayibheli lasho ukuthi, ngenkathi Efika, “Izimpumputhe zifanele zibone. Izinyonga ziyakutshekula njengendluzele.” Babefanele balibone iZwi ukuthi lalibonakaliswa. Niyabo?

¹⁵¹ Kodwa umfana wayazi; wayekade elapho. Wenzani na? Wayesemnyakazweni. Wayeselungele, phambi kukabasi wakhe. Wayeselungele, phambi kwabapristi. Wayeselungele, phambi komkhandlu. Wayeselungele noma yini, ngoba wayemqondile uNkulunkulu, futhi wazithoba, futhi waya emnyakazweni nobufakazi bakhe. Niyabo, leyo yinceku yangempela.

¹⁵² INsika yoMlilo ibifanele isifake emnyakazweni namhlanje, njengoba sikubonile kuqinisekiswa emaZwini esethembiso saKhe salelihora, lolu usuku lokugcina. Kufanele kufake wonke umnyakazo kaNkulunkulu emnyakazweni.

¹⁵³ Kodwa, inkathazo yakho ingukuthi, inhlango yethu ithi, “Manje awume kancane, Lowo akezanga eqenjini lethu. Lelo yiGama likaJesu. Lelo yi—lelo yimbuka. Lelo yiBaptisti. Lowo...” Niyabo? Hhe. Niyabo? Niyabo? Abakuboni nje. Kunjalo.

¹⁵⁴ Isibonakaliso, o, isibonakaliso sokuZa kwaKhe sesiseduzane. Futhi siyazi akukho—nto emhlabeni. . .

¹⁵⁵ Isayense isitshela ukuthi, “Yimizuzu emithathu nce kushaye phakathi nobusuku,” yasitshela lokho eminyakeni eminingana eyedlule. Manje-ke, sifanele sithi nje uku, mhlawumbe,

umzuzwana kusuka phakathi nobusuku. Asazi ukuthi sikhathi sini u—uphawuda ozolayida ngaso emphongolwaneni. Bukani lolukhetho oluqubukayo lapha kusasa. Kuyothatha lokho kuphela, kulayidwe owodwa nje. Ngenkathi lesosibuko serada umshini okwazi ukukhombisa izinto zisasithekile sicosha leyobhomu ye atomu, yonke izodedeleka, kodwa iBandla liyobe selihambile ngaphambi kwaleso sikhathi. Ngakho uma lokho bekungenzeka noma ngamuphi umzuzu, neBandla lizofanele lihambe ngaphambi kokuba lokho kwenzeke, kukude kangakanani na?

¹⁵⁶ Futhi zona impela izinto Athi zaziyo kwenzeka, inkonzo yaKhe nalokho okwakuyokwenzeka ngezinsuku zokugcina, sikubhekisisa ubusuku nobusuku, nemini nemini, ukuthi isikhathi sesiseduze. O, sifanele sizithobe futhi singene e—ekuthobekeni futhi singene emnyakazweni. Kunjalo. IZwi ligwalisekile, lifanele lisifake sonke emnyakazweni.

¹⁵⁷ Thina, njengomprofethi uIsaya, ubone umphumela wabantu abaziphakamisile, othi, “Awu, manje, uma kuzokuba noma yikuphi, kuzoba sehlelweni lethu. Uma kufika ngoMthathu—emunye, kulungile. Noma, uma kufika ngeOneness, kulungile. Noma, uma kufika ngeChurch of God, iMethodisti, iBaptisti, iKatolika, noma iPresb— . . . Kulungile.”

¹⁵⁸ Ngaba nengxoxiswano lapha eMexico. UMfowethu Jack wayenami. Nengane encane yavuswa kwabafileyo, emva kokufa ngalokho kusa ngelesishiyagalolunye nqo. Futhi yavuswa kwabafileyo, ngalobobusuku ngeleshumi nanye, emsamo, ngombono. UMfowethu Jack wayelapho. Ngamthuma ukuba ayokhulekela ingane. Nenenekazi liphethe ingane ngezingalo zalo, *kanje*. Lina, liyidliva, futhi wayefake ibhantshi likaMfowethu Arment. NoBilly wathi, “Ngikhiphe . . .” Mfowethu, lona umngani kaMfowabo Espinoza, angazi ukuthi ini . . . Ngangimbiza ngo, “mañana,” ngoba wa—wa—wayekakhulu—wayenza kancane kakhulu. Futhi ngathi . . . Ukhipha amakhadi omkhuleko, noBilly wavele nje wama ukubona ukuthi wayengawathengisi yini. Futhi uwakhipha onke. Nalona wesifazane wayenengane efile. Wayesethi . . . Ngani, uBilly wathi, “Anginabo abangenisi abenele ukumhlehlisa.”

¹⁵⁹ Ngase ngithi, “Akasoze angazi. Akangazi.” Ngakuthangi, leyompumputhe yayivuleke amehlo. Futhi ngokuqhele ngangokunqamula kulomsamo, nje izinqwaba zamabhantshi amadala namatshali, nezinto, abantu abampofu. Ngase ngithi, “Awu, Mfowethu Jack, yehla bese ukhulekela ingane.” Ngathi, “Ayizukuwazi neze umehluko phakathi kwami nawe.” Futhi wavele nje wagijima phansi kwaleyomilenze yendoda futhi wagxuma waya phezulu phezu kwemihlane yawo, futhi uhamba naleyongane efile. Encane, intombazane encane ehle, ethi nje ayiphakame *kangaka*, mhlawumbe ingane yakhe yokuqala.

Futhi wayethi akabe lapha emashumini amabili, intombazane ekhangayo impela. Futhi ngakho ngathi, ‘Hamba uyikhulekele, Mfowethu Jack, ngoba akasoze azi ukuthi ngubani ongubani.’ Nami ngimi emuva lapho ngikhuluma ngomhumushi, wayengeke azi noma kwakuyimi engangikhulekela abagulayo, noma kwakunguye.

¹⁶⁰ UMfowethu Jack waqala ukwehlela lapho. Ngase ngibuka laphaya phambi kwami, futhi kwakukhona umbono, lengane encane ihlezi lapha. Ngathi, ‘‘Ungakhathazeki. Ilethe lapha.’’ Emizuzwaneni embalwa, leyongane yaphila. Ngibeka izandla phezu kwayo!

¹⁶¹ Wangena emnyakazweni, masinya impela, kudokotela wakhe, nesitatimende esisayiniwe, ukuthi ingane yafela eofisi ngalokho kusa, inenyumoniya. Futhi ngeleshumi nanye nqo ngalobo busuku yayisiphila futhi, ngoba wayephikelele. Wayefanele acindezele angene. Kwakukhona into ethize yangempela. Uma impumputhe yakwazi ukuvuleka amehlo, ingane yakhe yayingavuswa kwabafuleyo. Ngiyakuthanda lokho. Nkulunkulu, siphe futhi abanye abantu abanjalo.

¹⁶² Futhi yena, eyiKatolika, enyuka nobuhlalu bakhe ezandleni zakhe, ngamtshela, ‘‘Lokho bekungadingekile,’’ kungesikho ukumbukela phansi lowomfo omncane. Kungesikho ukukubukela phansi lokho, kodwa lokho akudingekile.

¹⁶³ NguNkulunkulu esikholelwa kuye; hhayi noma yini ebunjiwe, hhayi umkhuleko weMethodisti, noma umkhuleko wePresbyterian, noma ukumemeza kwePentecostal. NguNkulunkulu esikholelwa kuye; hhayi ubuhlalu beKatolika, kumbe noma yini enye. Sikholelwa kuNkulunkulu, uNkulunkulu ophilayo, ngezwi laKhe. NeZwi laKhe linguNkulunkulu. Futhi Libophezelekile ukukhiqiza, ngoba Liyimbewu.

¹⁶⁴ Manje, umprofethi-ke ukubonile okwenziwe amahlelo aziphakamisile. Ubonile ukuthi ayengeke akwazi ukuthatha indawo yesikhundla. Alahlekelwa ukubambelela kwawo, ngezivumokholo zawo, kanjalonjalo. Ekubhekweni kwezivumokholo, ayakwemukela lokho futhi acabanga ukuthi yiLo. Futhi sithola ukuthi indoda enjengoUziya izama ukuthatha indawo yesikhundla esigcotshiwe, futhi ayehluleka. Amaningi awo ajika abe ngaguliswa yimizwa, izidakwa, kanjalonjalo; ezama ukuthatha indawo yesikhundla esigcotshiwe, ezama ukuzifanisa. Esikhundleni sokuba nalokho akhuluma ngakho, futhi abizwe nguNkulunkulu ukuba akwenze, futhi emiswe nguNkulunkulu ukuba akwenze; agijima achezukele emishungwini emikhulukazi futhi akha izinhlango ezinkulu, nendoda ehlakaniphile, nezinto ezinkulukazi, nokubaneka, nanjengeHollywood; nokushumayela, ‘‘UkuFika kweNkosi sekuseduze.’’ Siyibonile

indoda ilahlalekelwa ukubambelela, ngoba azama ukuthatha isikhundla abangasimiselwe, njengoUziya nje. Siwabonile amabandla esuka kwezinye izinkolo eya kwezinye. Sibonile, ezinkonzweni zamaPentecostal akithi, yonke iOneness izama ukuweza uMthath'emunye, uMthath'emunye uzama ukuweza iOneness, iChurch of God izama ukuweza *lokh*u, nawo onke lana amanye ezama ukutholana, esuka kwenye inkolo eya kwenye, ezifanisa, ezama ukwenza into angabizelwe ukuyenza.

¹⁶⁵ UNkulunkulu wathi, “Shumayela iVangeli. Bonakalisa amandla kaMoya oNgewe. Lezizibonakaliso ziyakubalandela abakholwayo.”

¹⁶⁶ Akusikho ukuthi, “Hamba wenze izinhlango, yiba nezikole, kanjalo.” Akukho lutho olumelene nakho, kodwa lokho akuyithathi lendawo yesikhundla. Futhi siyabona manje, ukuthi abesilisa nabesifazane abazama ukuthatha lesosikhundla esigcotshiweyo, bebe bengakumiselwe ukukwenza, siyabona ukuthi kwenzekani kubo.

¹⁶⁷ Naso isibonelo senu, befundisi. Siyakubona empilweni yamatshitshi namabhungu. Sikubona ndawo zonke. Lokho ngukuthi, ungabhekisisi umuntu. Bhekisisa uNkulunkulu. Susa amehlo akho kulowomuntu bese ulibeka kuNkulunkulu.

¹⁶⁸ Akusikho ukuthonywa, uthi, “O, udumo kuNkulunkulu, iNkosi iyasitshela. ISHO KANJE INKOSI, yenza *ukuthi-no-kuthi*,” futhi akwenzeki neze. Niyabo, uzama ukuzifanisa neny into ongazi lutho ngayo. Ungakwenzi lokho. Kuyingozi. Uyoshaywa ngochoko lokomoya, ukungakholwa, amahlelo enu; azama ukwakha akhuphuke, faka uphaphesigqokweni sakho, ukuba ube yigosa. Uma . . .

¹⁶⁹ Yiba njengoDavide, “Ngiqoka ukuba ngudomethe endlini kaNkulunkulu wami, kunokuhlala emathendeni nababi.” Yebo, udomethe. Noma yikuphi lapho Ongibizela khona, Nkosi, mangibe ngudomethe odlula bonke Owake waba nabo. Uma abantu bezofanele besulele izinyawo zabo kimi, mangibe ngudomethe wangempela. Ngizohlaza izinyawo, uma kungekho okunye.”

¹⁷⁰ Yilokho uJesu akwenzayo ngenkathi Efika emhlabeni, Uba ngudomethe kaNkulunkulu, iNdodana yaKhe uQobo. Ungubani wena, mbhishobhi, igosa lombuso, ngenkathi uJesu eba yinsila yenkosi ewasha izinyawo, udomethe, endlini yeNkosi na? O, he! Bese-ke sicabanga ukuthi singumuntu othize, ngoba sinesiqu sobudokotela, sedlula ekholozi. Awubheke Isibonelo sethu, ukuthi Wenzeni. Ungabuki lokho umbhishobhi ophambi kwakho, igosa phambi kwakho, noma yini enjalo. Angahle ukuba wayeyindoda elungileyo. Lokho akunandaba. Nguwe, buka uNkulunkulu.

¹⁷¹ Ngenkathi esebone imiphumela, wayese-ke ebona ukuthi kwenzekeni. Manje sengiyavala, enye futhi into eyodwa

engiyishoyo. Izinyawo zaLo nezandla..Amaphiko aLo iamboza ubuso baLo ngenhlonipho yokuzithoba, izinyawo zaLo ngokuthobeka, kwase kuthi-ke amaphiko aLo amabili aLifaka emnyakazweni. Cabangani ngalokho nje, imiphumela yombono phezu komprofethi! Kwenzani kumprofethi na? Kwamkhombisa ukuthi akukho-muntu, akukho-muntu. . .

¹⁷² Ungabeki ithemba lakho kumuntu. Nxa lowomuntu eshiya iZwi likaNkulunkulu, umshiye umuntu. Niyabo, umshiye umuntu. Hlala noNkulunkulu. UNkulunkulu uyiZwi.

¹⁷³ Bhekisisa ukuthi mi-miphumela mini eyenzeka. Manje, bafowethu abangabefundisi, ngifuna lokhu kwehle ezinhliziyweni zenu, nonke. Kwenzekani kumprofethi na? Kwabangela lowomprofethi, omiselwe esikhundleni ngaphambi kokusekelwa kwezwe..Iziphiwo nokubizwa kungaphandle kokuphenduka. Kwabangela lowomprofethi..Kuthiwani ngomfundisi, umbhishobhi, okungelutho njengomprofethi; ofundisayo, umelusi, noma umvangeli, bekufanele kwenzeni kubo na? Kodwa ukubona umbono weNkosi, kwabangela umprofethi ukuba avume ukuthi wayeyisoni.

¹⁷⁴ Akaphumanga bese ethi, “Yebo, udumo kuNkulunkulu! Haleluya, lokho kungenele kahle. Akabongwe uNkulunkulu, ngiyaphuma.” Noma, akenyukanga bese ethi, “Angizukukulalela Lokho. Ngaba nokucashelwa yingqondo. Akusikho okushiwo ngumpristi.” Qhabo.

¹⁷⁵ Wathatha isifundo kukho. Wakubona uNkulunkulu ayezama ukumtshela khona. Ngani? Imbewu yokomoya yayisivele ikuye, njengoba kwabanjalo kowesifazane emthonjeni, njengoba kwaba njalo kwabanye. Babemiselwe, baziwa-phakade kulokhu. Futhi wasibona isizathu. Wabona u-Uziya endlini yabanochoko, indoda enkulu eyazama ukuzifanisa nenye into. Wabona uNkulunkulu ehlezi lapho, futhi wabona ukuthi uNkulunkulu wazigqokisa kanjani izinceku zaKhe nokuthi Wazithuma kanjani. Kwabangela ukuba athi, “Ngiyisoni.” Manje-ke sekufika isikhathi sokuhlazwa, emva kokuvuma, “Ngiyisoni.”

¹⁷⁶ Umprofethi, umuntu owayekade esesigodlweni senkosi, aziwa ngokuthi ungumprofethi. Niyangizwa na? Kwabangela lomprofethi omisiweyo, umbono weNkosi wabangela ukuba amemeze, “Maye kimi! Ngingumuntu ozindebe zakhe zingcolile. Ngihlala phakathi kwaba un-...abantu ozindebe zabo zingcolile. Namehlo ami abone ukuhleleka kweNkosi.” O, mfowethu ongumfundisi, ningakubona na? “Amehlo ami abone ukuhleleka kweNkosi.”

¹⁷⁷ Bese-kufika ukuhlazwa. Nakhu kufika iKherubi nelahle lomlilo lisuka ealtare, elalilithathe ngodlawu lwalo, udlawu lwase altare, lalibeka ezandleni zakhe. Lase libuyisela ikhanda likalsaya, ngoba wayeselungele ukuvuma, futhi avume ukuthi

wayengcolile, ngoba wayekade ebuke komunye umbhishobhi noma omuny'umuntu abe yisibonelo sakhe, esikhundleni sokubuka ngakuNkulunkulu.

178 Esikhundleni sokubuka ngaseZwini, ubuka ngasesivumwenikholo sakho, kusalokhu kukubeka emuva, “umuntu ozindebe zakhe zingcolile.”

179 NeNgelosi ifika noMlilo, iwubeka ezindebeni zakhe, yase ithi, “Manje usuhlanzekile.”

180 Qaphelani ukuhleleka. Ayizange imlethele incwadi, ikhathekizima. UNkulunkulu akazilungiseleli izinceku zaKhe ngezincwadi nekhathekizima. Ulungiselela izinceku zaKhe ngoMlilo, uMlilo ohlanzayo, uMlilo ovela ealtare.

181 Wayesekhala! Ngenkathi ememeza wayesethi, “Maye kimi, ngokuba ngenze okungalungile; ngibeke isibonelo sami, ithemba lami, kumuntu. Futhi ngibona ukuhleleka kweNkosi.” Lase limhlanza ngelahle loMlilo.

182 Manje, akumangalisi yini ukuthi indoda yaziqonda kanjani eyisoni? Futhi bukani ukuthi uNkulunkulu wenzani angaqonda nje ukuthi wayeyisoni. Wavuma ngokuba yisoni, wavuma ekungalungini kwakhe. Futhi wabona okwakwenziwe nguNkulunkulu nokuthi Wakwenza kanjani, ukuthi Wamhlanza kanjani ngelahle loMlilo. Kungesikho ukumenyezela kwezivumokholo, hhayi u—umshuqulu wobuhlalu, hhayi udaba oluthize lomlando. Wamhlanza ngo, inkathi yamanje, Mlilo ophilayo.

183 NeBhayibheli lasho ukuthi, “Isithembiso ngesenu, nesabantwana benu, kubo okude, ngisho nabaningi iNkosi uNkulunkulu wethu eyakubabiza.” LoMoya oNgcwele ofanayo, loJesu ofanayo ofika ngesimo sikaMoya oNgcwele, ngoSuku lwePhentekoste, ikhona kuqhubeka kokuhlanzwa uNkulunkulu akwaziyo noma yini ngokuhlanzwa kwenceku yaKhe.

184 Ukubonile ukuhleleka. Ukubonile lokho inceku kaNkulunkulu, ekulungisile, ukuthi yayizosebenza kanjani. Uyibonile indlela uNkulunkulu aba nenceku yaKhe ukuba ilungiselele ukuthi Wakuhlela kahle kanjani.

185 Futhi qaphelani—ke okulandelayo, emva kokuhlanzwa, emva, ukuthunywa. Emva kokuba wayesenze lokhu, walandelela, kwase kuba yini—ke na? Ukuthunywa. Emva kokuvuma futhi wahlanzwa, kwase kuba ngokuthi—ke uSaya ohlanzekile waphendula ngenkathi uNkulunkulu ethi, “Ubani ozoya na?” Wathi, “Nangu mina, ngithume mina.”

186 Nsizwa nentombi, impilo yakho phambi kwakho, akuthi wena nami sehlele ealtare, kulokhu ukusa. Asehlele endlini kaNkulunkulu, imizuzu embalwa. Somabhizinisi, nkosikazi yomuzi, mfundisi, asehlele endlini kaNkulunkulu.

¹⁸⁷ Kukhona okungalungile ndawo ndawo. Niyabo? Senibe nokuningi kakhulu okunye, nokuningi kakhulu ukuzifanisa okungokwenyama ezweni, ubuKristu. Bafo abasha, ngiyani dabukela. Anazi ukuthi niphendukela ngaphi. Omunye usho *lokhu*, nomunye usho *lokho*, nomunye uthi ngu “Yethi Mariya,” nomunye uthi ngenye into, nomunye uthi joyina *lelibandla*, futhi joyina *lokho*. Kuliphutha konke, ngokuba uNkulunkulu ukukhombise ngokucacile ukuthi into ifile.

¹⁸⁸ Manje asehlele endlini kaNkulunkulu, enhliziyweni yethu, ialtare, asibuke phezulu futhi sibone ukuthi uJesu ubukeka enjani, okuyiZwi. Futhi manje-ke singaphendula, “Nangu mina, ngithume mina, Nkosi. Ngithume endlini, ukuba ngibe ngumfazi ongcono. Ngithume esikoleni, ukuba ngibe yitshitshi elingcono. Ngithume esikoleni, ukuba ngibe yibhungu elingcono. Ngithume epulpiti, umfundisi ohlukile. Ngithume ebhizinisini lami, usomabhizinisi ohlukile.” Uma ubona iSibonelo sakho, uJesu Kristu!

¹⁸⁹ Wathi, “Nangu mina, ngithume mina,” emva kokuthobeka kwakhe, emva kokuba esebone ukuhleleka, ukuthi uNkulunkulu uyihlanganisa kanjani inceku yaKhe. Ukuthi Uyithuma kanjani; ngaphambi kokuba Ayithume, izofanele ithobe, ihloniphe ngokuzithoba, nokuba semnyakazweni. Futhi ngakho-ke ngenkathi esebone lokho, uSaya ohlanziwe wathi, “Nangu mina, ngithume mina.”

¹⁹⁰ Asikhothamise amakhanda ethu umzuzwana nje. [Umfowethu ukhuluma ngolunye ulimi. Udade unikeza incazo—Umhl.]

Lapho ilahle loMlilo selithinte umprofethi,
Limenza mhlophe qwa,
Lapho iphimbo likaNkulunkulu lithi
“Ngubani oyakusiyela na?”

Khona waphendula, “Nkosi nangu mina,
ngithume mina.”

Khuluma, Nkosi yami, khuluma, Nkosi yami,
Khuluma, futhi ngiyoshesha ukuKuphendula;
Khuluma, Nkosi yami, khuluma, Nkosi yami,
Khuluma, futhi ngiyophendula, “Nkosi,
ngithume mina.”

¹⁹¹ [UMfowethu Branham uqala ukuhamisha, “Khuluma, Nkosi Yami.”—Umhl.] Cabangani ngakho manje bhungu tshitshi, besahamisha leloculo. Cabanga ngakho, mfundisi, somabhizinisi, nkosikazi yomuzi. Siphansi endlini yeNkosi manje. Buka ngaphezu kwakho bese ubona iSibonelo sakho, amaKherubi. Cabangani nje, nisekupheleni kwesikhathi manje. Isikhathi sizofiphalela ePhakadeni, mhlawumbe namhlanje. Asazi nje ukuthi nini. Cabangani ngakho.

Kunezigidi manje ezisesonweni nasehlazweni,
 ziyafa; (bukani emigwaqeni)
 Lalela ekukhaleni kwazo okulusizi
 nokumuncu;
 Shesha, mfowethu, shesha ubophule;
 Ngokushesha phendula, “Nkosi, nangu mina.”
 O, khuluma, Nkosi yami, o, khuluma . . .

Kusho ngempela enhliziyweni yakho manje. Isaya, ukuphi na?

. . . futhi ngiyoshesha ukuKuphendula;
 Khuluma, Nkosi yami . . .

maMethodisti, maBaptisti, maPentecostal, nikuphi na?

Nkosi, khuluma, futhi ngiyophendula, “Nkosi,
 ngithume mina.”

¹⁹² Ukusho ngempela na? Nxa Ekhuluma enhliziyweni yakho, ungakusho ngempela na?

Khuluma, Nkosi yami, o, khuluma, Nkosi yami,

¹⁹³ Uma Ekhuluma kuwe besalricula, “uzophendula ngokushesha,” ungasiphakamisa isandla sakho, uthi, “Mina, Nkosi. Mina, Nkosi”? UNkulunkulu anibusise.

Nkosi yami, khuluma, Nkosi yami,
 Khuluma, futhi ngiyophendula . . .

¹⁹⁴ “Mangibe ngukuthonya, Nkosi, kwabanye. Ngeke ngakwenza Uze unghlanze. Thuma iNgelosi manje, Nkosi.”

Khuluma, Nkosi yami; o, khuluma, Nkosi yami;
 Khuluma, futhi ngiyophendula,
 ngiKuphendule;
 O, khuluma, Nkosi yami; khuluma; Nkosi yami,

¹⁹⁵ Izandla zenu ziphakeme manje. “Futhi ngizo . . .” Kukhombisa ukuthi Uyakhuluma. Manje kwangathi uMlilo ungeza futhi ukuhlanze.

Khuluma, Nkosi yami; khuluma, Nkosi yami.

¹⁹⁶ Nkosi Jesu, njengoba iculo liculwa, “Khuluma, futhi ngiyoshesha ukuKuphendula,” ngokwangempela amadazini ezandla aphakeme phakathi lapha, Nkosi, phakathi kwebhungu netshitshi, naphakathi kwabadala, abefundisi, osomabhezini. Ngempela, Nkosi, Usakhuluma! Thumela iNgelosi manje nelahle loMlilo ohlanzayo. Lungisa izinceku zaKho, Nkosi, ngenxa yomsebenzi onqunywewo osihlalele.

¹⁹⁷ UIsaya wayazi, ukuthi ungumprofethi, kuthathe okungaphezu kwalokho ayenakho, ukuhlangabezana nempendulo yosuku. Futhi kanjalo kuthatha okungaphezu kwalokho esinakho, Nkosi, namhlanje, ukuhlangabezana

nempendulo. Kuthatha uMuntu kaKristu phakathi kwethu. Kuthatha uJesu, uqobo lwaKhe, ukuphendula umbuzo. Sipe khona, Nkosi, yipha ukuba uMoya oNgcwele, kuMuntu kaKristu... noma uKristu, kuMuntu kaMoya oNgcwele, kwangathi angangena kuyo yonke inhliziyi njengamanje. Sihlanze, Nkosi, ekungakholweni kwethu. Sihlanze ezivumwenikholo zethu nobuwula bethu balelizwe. Sihlanze kukho, Nkosi, futhi ufake iZwi laKho enhliziyweni yethu; futhi sizindle ngaLo, imini nobusuku. Kwangathi kungafika impendulo, Nkosi, masinya nje uma izinhliziyi sezihlanzwa. Sipe khona, Nkosi. Kwangathi iNgelosi kaNkulunkulu ingathinta ngayinye yezinhliziyi zethu manje, ngalelolahle loMlilo, njengoba silinde kuYe. Sipe khona, Nkosi.

¹⁹⁸ Manje amakhanda enu, nezingalo zenu, izinhliziyi zenu, yonke into yenu, kuphendukele kuNkulunkulu, khona lapha ethempelini likaNkulunkulu, lapho uMoya oNgcwele ekhona, nomsila wengubo yaKhe ugwalisa indlu. UBukhona bobuYena baKhe bulapha. AsiBemukele nje manje, uma ningezwa uNkulunkulu enithinta manje, njengoba sicula leliculo futhi.

Lapho ilahle loMlilo selithinte umprofethi,
Limenza mhlophe qwa.

¹⁹⁹ Asithi, njengoba amakhanda ethu nezinhliziyi kukhothema phambi kwaKhe manje, sicule lelo futhi. Futhi nje vumela iNgelosi kaNkulunkulu ihlanze izinhliziyi zethu kuwo onke amanyala na—nabo bonke ubukhazikhazi bezwe. Nani mantombazane amancane nabafana, asesikoleni esiphakeme, phakathi lapha, amabhungu namatshitshi amancane aseShreveport lapha, ninabantu abadala abalungileyo bangaseNingizimu lapha ababevamise ukuba neVangeli elenziwe ifeshini endala ezansi lapha, niyabo kukhona okuthize ibandla elinganihlinzekeli khona namhlanje, kodwa uNkulunkulu unakho okwenu. Ningemvumele ahlanze inhliziyi yenu manje na? Nihlala phakathi kwabantu abadansayo, nakho konke okunye, futhi bazibize nga “malunga ebandla,” futhi nibona amanyala nezinto okusemabandleni ethu avela ndawo zonke. Kusukela kwiKatolika, kuyothi ngqu... ibandla lokuqala elihleliwe kuya kwelokugcina, lelo yiPhentekoste, sonke sinecala. Wonke umuntu unecala, ngaphandle kokwehlusa.

²⁰⁰ Niyabona ukuthi sifike kuphi thina uqobo na? Izikole zethu ezinkulu ukufundisa abefundisi bethu nezinto, nento ukuthi basisontele kuzo, phandle lapho. Asintshinge into eceleni. Yenzani njengoPawulu wasendulo, “Akukho nayinye yalezizinto engizamazisayo. Ngiyethemba ukuthi akukho okukhona, akukho okuzayo, akukho okungasehlukana nothando lukaNkulunkulu olukuKristu. Futhi ngikohlwa okungasemuva, ngijonge emgomeni wokubizwa okukhulu kuKristu.” O, he! Kukholweni manje, njengoba sivala amehlo ethu futhi sivula izinhliziyi zethu kuYe, futhi sithi:

Lapho ilahle loMlilo selithinte umprofethi,
 Limenza mhlophe qwa,
 Lapho iphimbo likaNkulunkulu lithi
 “Ngubani oyakusiyela na?”
 Khona waphendula, “Nkosi, lapha, ngithume
 mina.”
 O, khuluma, Nkosi yami, khuluma.

Manje asiphakamisele izandla zethu kuYe, futhi sikukholwe.

Khuluma, khuluma, Nkosi, ngiyoshesha
 ukuKuphendula;
 Khuluma, Nkosi yami; khuluma, Nkosi yami,
 Khuluma, futhi ngiyophendula, “Nkosi,
 ngithume mina.”
 Yebo, khuluma, Nkosi yami.

²⁰¹ Khulekani manje. Ngizocela uMfowethu Don ukuba eze
 lapha futhi akhuleke nathi.

Khuluma, futhi ngiyoshesha ukuKuphendula.



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