

# UKUTHONYWA NGOMUNYE



Ngiyabonga, Mfowethu Neville. INkosi ikubusise.

Sanibona kusihlwa, bangani, kumnandi kakhulu ukuphumelela lapha futhi kulobubusuku etabernakele ukukhuluma futhi ngeNkosi yethu noMsindisi, engineqiniso ukuthi siMthanda sonke, kungenjalo ngabe asihlezi lapha kulendlu eshisayo, sigcwele phakathi ngalendlela kulobubusuku, ukuba besingaMthandi. Ngoba yinhloso yethu leyo yokuba sibe lapha, kungukuveza kuYe ukuthi siyaMthanda. Futhi amathemba ethu a—afuqwa kakhulu lapho nxa sicabanga ngesikhathi sokuqhamuka kwaKhe. Njengoba sibona ziqhamuka izibonakaliso zokufika kwaKhe, silangazelela lelohora elikhulu lelo lapho siyoMbona khona.

<sup>2</sup> Kusukela ngangilapha ngelinye iSonto evikini, sekubekhona abaningi asebehambile ukuyohlangana naYe. Omunye kube ngu Nkk. Ford, Nkk. Levi Ford. Wayesenamashumi ayisishiyagalombili eminyaka ubudala, owesifazane oligugu. Umkhwenyana wakhe ushone esikhathini esiphambili. Wayelisosha elidala leMpi iSpanish-American. Futhi emlandwini ngempilo yami ngaliphatha igama lendodana yakhe. Nguye owayezongibekela leyosudu, niyazi, emva kokuba eseyigugisile, leyo—yisudu ye—ngikholwa ngukuthi kwakuyisudu yamavulandlela. Futhi yena...Lapho ngiyofuna ingxenye yayo, yayisisele isinomlenze owodwa.

<sup>3</sup> ULloyd's mhlawumpe ulapha namhlanje ebusuku, yena lowomfana. Futhi ngi—ngangiphethe umngcwabo kanina ngelinye ilanga. Futhi wancela, wathi, “Billy, ngifisa sengathi ubungakhuluma ngento enokufakaza ukuthi umama uyophinde avuke futhi.” NeNkosi yanginika umlayezo wawo ngokuyikho du, okuyikho...Ngesikhathi iBhayibheli, yonke imvelo, konke uNkulunkulu akudalayo kukhuluma ngakho, uyophinde avuke. Ngubani—ngubani-ke ozokhuluma aphikisane nakho na? UNkulunkulu usho njalo, ukufakazisa ngemvelo yaKhe, ukufakazisa ngeZwi laKhe, ukufakazisa ngempilo yakhe, konke okunye, umele avuke, uyabo. Ayikho indlela, akukho lutho...Amazulu nomhlaba angahluleka, kepha lokho ngeke kwehluleke. Uzophinda avuke futhi.

<sup>4</sup> Kuthe-ke kuthangi, imenenja eyayivame ukuba nami, uMnu. Baxter (abangingi benu bayamkhumbula; wakhuluma khona lapha emsamo), umkakhe wafa ngokuzuma ngokuvaleka kwemithambo yegazi yenhliziyo. Futhi ukhathazeke ngokweqile futhi udabuke kakhulu; futhi ngiyethemba—ngiyethemba niyomkhumbula uMfowethu Baxter emikhulekweni yenu nxa nikhuleka, ngoba ungomunye wabafowethu. Futhi

uhlala eVancouver, eBritish Columbia. Futhi manje sekuyiminyaka impela singasazani. Futhi ngezwa ukuthi umkakhe ubengumuntu onokwehluleka kwemizwa noma okunye, kuthe nje khona manjalo wangenwa ngukugula kokuvaleka kwemithambo yegazi yenhliziyi wayeseyashona njalo. Singeke sazi ukuthi siyobizwa nini. Futhi-ke nxa seku—Esibiza, sifanele sibe ngabalungele. Yingalesosizathu silapha kulobubusuku.

<sup>5</sup> Bengisekufundeni laphaya—ngiqonde ukuthi, ehhovisi, ngikhuluma no Mnu. Moore. Ubeyilokhu engibonisa... bengine...?...Benzizama ukubalekela inkonzo yokuBonga; bengifuna ukuba nenkonzo lapha yoSuku lokuBonga, bese-ke ngiya eShreveport. Imbangela, bengi—kungebelukhuni ukukwazi ukukwenza. Nasekugcineni wathi, “Kulungile, uma u—unezinkonzo ezintathu manje bese uba neziMpawu eziyisiKhombisa kamuva, kusho ukuthi-ke ungasinika phela lolosuku olulodwa.” Ngakho ekugcineni, bezizomnika lolu lwesiHlanu, umGqibelo, neSonto. Namanje, ngibe sengimthembisa ulwesiNe, ulwesiHlanu, umGqibelo, neSonto. Futhi kuyoba...IPentekoste liyobe selilidala ngamashumi amahlanu eminyaka eLouisiana u—uSuku lokuBonga. Lehla eminyakeni engamashumi amahlanu eyadlulayo eLouisiana.

<sup>6</sup> Manje, ekuseni kusasa sizothi ukugcizelela ukuthi wonke umuntu ongenaye u—uSonto sikole oya kuye...Ngibona uMfowethu Don Ruddell olungileyo lapha, futhi ngiyazi ukuthi unoSonto sikole ekuseni. Futhi mhlawumbe bakhona abanye abefundisi phakathi lapha abasuka khona lapha eduzane abanoSonto sikole. Manje, sifuna niye kuSonto sikole wenu uma ninawo. Kodwa uma ningenaSonto sikole, futhi nithanda ukuba nathi. Ngifuna ukukhuluma ekuseni, bese ngibeka iblekbode, bese ngifundisa ngo *Mumo Ogcwele woMuntu oPhelele*, bese ngiwudweba e—eblekbodini, futhi ngikhombise izidingo zikaNkulunkulu nokuthi siza kanjani emumweni ophelele wo—womuntu ophelele phambi kukaNkulunkulu.

<sup>7</sup> Bese kuthi-ke kusasa ebusuku, ngokuvuma kweNkosi, ngifuna ukukhuluma ngesihloko esithi *uMqondisi Wami*. Ngakho uma abanye benu abangaphandle kwedolobha... Futhi sifuna ukuzama ukuqala lezizinkonzo kusenesikhathi uma...Angikakhulumi nomelusi nokho, kodwa ngifisa sengathi beningaqala uSonto sikole kusesekuseni kakhulu impela ekuseni. Nenkozo kusasa ebusuku, mhlawumbe, uma kungenzeka, iqale ngele 6:30 noma okunye. Nalokho kuzonikeza abantu ithuba ukuze kuthi uma befuna ukuhlala... Singaphuma mhlawumbe ngele 8:30, bese kuthi-ke abanye babo...

<sup>8</sup> Ngihlangane nenenekazi namhlanje lishayela kathathu noma kane, nge...Lithe, uma siphuma ngele 8 nqo kumbe ngele 8:30. liyofika ekhaya ngezithuba zele 2:30 kumbe ngele

3 nqo ngakusasa, owakwakhe eya emsebenzini...Ngakho siyobe singenzi lutho kodwa sizilovele nje sizungeza, ngakho—ngakho masifike enkonzweni ngesikhathi. Futhi asina... Niyazi, asidingi ukuba sibe nesimo ngalokhu; uNkulunkulu akanasimo, niyazi, iBhayibheli...?...Ngakho, siyethemba ukuthi nonke nizobakhona, na—bonke abangaphumelela.

<sup>9</sup> Manje, uma ninezinkonzo zenu, khumbulani, leli yitabernakele elixube amahlelo onke lapho abantu...?...fikani. Futhi iningi lezixuku zethu libunjwe ngabantu abavela ngaphandle kwedolobha.

<sup>10</sup> Manje, uma kwenzeka kuba nesihambi lapha, ngifuna ukukukhombisa okuthize. Futhi ngivele ngahamba ngaya emsamo futhi angiyiboni i—angibaboni abantu abalishumi engibaziyo. Bangaki lapha abantu abavela ngaphandle kwedolobha lase Jeffersonville, phakamisa isandla sakho. Niyabo, amaphesente angamashumi ayisishiyagalolunye—nesishiyagalolunye. Niyabo, niyabona na? Abangane nje. Bangaki lapha abavela ebangeni eliyikhulu lamamayela, phakamisa isandla sakho. Kunamaphesente angamashumi amahlanu alokho, abaqhele ngaphezulu kwekhulu lamamayela. Bangaki lapha abaqhele ngamamayela angaphezulu kwamakhulu amabili, phakamisa isandla sakho. Abaqhele ngamakhulu amathathu amamayela, phakamisani izandla zenu. Ake nibheke laphaya! Abaqhele ngamakhulu amane amamayela, phakamisa isandla sakho. Ake nibheke lapha! Abaqhele ngamakhulu amahlanu amamayela, phakamisa isandla sakho. Ake nibheke laphaya, bangaphezu kwengxenywe yokuthathu yebandla abaqhele ngaphezu kwamakhulu amahlanu amamayela! Niyabo, ngabangane nje abangane babuthane bevela endaweni...?...sizoba lapha. Ngakho siyathokoza ngani, futhi silapha ukuba sinisize. Silapha ukuzokwenza konke esinganenzela khona.

<sup>11</sup> Namanje, bengifunda nje emuva laphaya enye—incwadi indodana yami enginikeze yona yenenekazi elisho lokhu—ukuza ngalesisikhathi kuyoba wuhambo olungamashumi amathathu—nanhlanu liza lithemba ukukhulekelwa. Izikhathi eziphindwe kamashumi amathathu—nanhlanu lishayela amamayela angamakhulu, uhambo olungamashumi amathathu—nanhlanu.

<sup>12</sup> Futhi—ke khumbulani, kukhona cishe amakhulu ayisithupha nento alindele i...?...uhlu lwabalindile abasemhlabeni jikelele bezama ukufinyelela ezingxoxiswaneni. Niyabo...?... kulikhuni impela. Uma nje sicabanga ngakhona khona lapha, akukukhulu kakhulu. Singavele sikuzwe lokho...Niyabo, kusemhlabeni jikelele. Futhi ngakho si...?...

<sup>13</sup> Angazi noma lelo nenekazi lilapha endlini kulobubusuku (amashumi amathathu—nanhlanu ohambo), elilobe incwadi lathi liyoba lapha kusasa na? Ngoba sekuyizikhathi ezingamashumi

amathathu-nanhlanu lilokhu lilapha lingathandazelwanga. Ngibona sengathi alikho laph'endlini, mhlawumbe alikwazanga ngisho ukufika. Kepha bengifunda incwadi yalo nje emuva laphaya.

Manje, bengihlale ngizama uma ngehlela lapha nge... Lapho ngise...?... ukukhuluma ngokuthize hhayi ukukhuluma nje, kumbe hhayi into ezothokozisa abantu... Ngizamile ukukhuluma ngento ezothokozisa uNkulunkulu futhi isize abantu (niyabona na?), ngosizo, ukuze sisizakale sonke, akunandaba ukuthi usonto lini, ukuthi uyiliphi ihlelo, ukuze usizwe uhambe eduzane noNkulunkulu. Futhi yilesosizathu sethu sokuba sibe lapha: sihambe sisondelelene noNkulunkulu.

<sup>14</sup> Futhi lapho sithola usuku njengoba seluhambe kanje, nokusondela eduzane kweNkosi... Ngitshela umkami namhlanje, "Uma ngingangeni emvuselelweni ndawo ndawo, ngi-ngizobhubha; ngi-ngingeke nje ngakumela. Ngi... Kukhona into engaphakathi kimi evuthayo."

<sup>15</sup> O! Siphuma nje oxhaxheni lwezinkonzo lapho kufika izinkulungwane zabantu. Futhi akunandaba noma ubungaba nezigidi ezimbili kumbe ezintathu zabantu, uma kungekho mvuselelo, yilokho esasivamise ukukubiza ezansi e Kentucky, umhlangano owephuza ukuphela. Niyazi, sonke siphuma siye emhlanganweni owephuza ukuphela sizowubiza kanjalo. Futhi sifuna imvuselelo lapho uMoya weNkosi unyakaza khona phezu kwabantu, nabantu bayasindiswa, nezinto ezinkulu ziyenzeka ukuze okuthize koMbuso kaNkulunkulu.

<sup>16</sup> Namanje, ezinkonzweni zomkhuleko, ngokujwayelekile, si... Ningabona ukuthi kungani singakwazanga ukubamba umugqa wabakhulekelwayo lapha. Niyabo, kuminyene kabi, ubungeke ukwenze. Niyabona na? Kodwa ngokujwayelekile emigqeni yomkhuleko ngabantu aba—fika bese bethola i—iNkosi ingeqinisileyo. Futhi siyathola ukuthi iNkosi uJesu ayiguqukile nakancane. Kulokho Eyabe iyikho, Uyikho nanamuhla, futhi uyohlala eyikho. NeBhayibheli lathi kumaHeberu 13:8. ukuthi Unguye izolo, namuhla, naphakade. Nasemabandleni abantu ababebuthana ukuMlalela ngalezozinsuku, mhlawumbe babengakwazi ukungena emgqeni womkhuleko; kodwa babeba nokukholwa kokukholwa. NeNkosi yethu yayiphenduka, njengoba ukukholwa kwabo kwakuYithinta, futhi iphenduke, futhi ibatshela abantu ukuthi kwabe kukhona izinto ezithize ezingamaphutha kubo ababezenzile, ukuze-ke bahambe baphiliswe, kumbe bahambe bayokwenza okuthize, balungise okuthize, kumbe into ethize.

<sup>17</sup> Siyazi ngowesifazane emthonjeni, nowesifazane owayenesifo sokopha, futhi, o abaningi kabi, u Bartimewu oyimpumputhe, ukuthi ukukholwa kwabo kwaMthinta. Nakulobubusuku Usenguye uMpristi omKhulu wokuvuma

kwethu futhi usemkhulu njengoba Wayekade evele enjalo. Manje, sifanele sivume thina ukuba yizinceku zaKhe, UngumVini, u—ungamandla okuPhila. Singamagatsha amukela lokho kuPhila. Negatsha lithela isithelo, hhayi umvini. Namanje, uKristu usebenza ngeBandla laKhe. Bese-ke uma singazinikela qobo lwethu ngangokuthi uMoya oNgcwele aze asibuse ngokugcwele okholweni lwethu kuKristu, Uyokwenza into efanayo, ngoba nguKristu.

<sup>18</sup> Futhi uma ulapha uyisihambi futhi unathi...Manje, ngokujwayelekile abantu lapha...? etabernakele...Umfundisi wethu lapha unomkhuleko awenzayo njalo ebusuku futhi uyakhulekelwa nguMfundisi onomusa nothandekayo, uMfowethu Neville, indoda uNkulunkulu awuzwayo futhi awuphendule umkhuleko wayo, uMfowethu Orman Neville. No—noMfowethu Don Ruddell, nalabo abanye abazalwane abakhulekela abagulayo...NoMfowethu Jackson, ngiqagele ukhona lapha ndawo ndawo evela kwelinye ibandla elingudade ezansi e Howard Park.

<sup>19</sup> Futhi ngalesisikhathi lapho i—kugcwele phama, uma nje nizokholwa nguNkulunkulu...?...noma ngabe yini oyidingayo...Futhi uyisihambi futhi angikwazi, vele ucele uNkulunkulu ubone uma Engesuye izolo, namuhla, naphakade. Ubone ukuthi Akakhulumi yini okuyikho...? Uyakwazi; Uyazi ukuthi yini engalungile kuwe; wena okumele ukwenze...?... Mkholwe. Bese-ke, Uyokusebenzisa ukuba ube ngelinye ithuluzi nami elinye. UJesu wathi, kuJohane oNgc. 14:7, “Okholwa YIMI, imisebenzi eNgiyenzayo naye uyakuyenza.” Manje, leso yisitsha esizinikele.

<sup>20</sup> Manje, kusasa sizofundisa ukuthi uba kanjani yilesositsha, ukuthi uNkulunkulu, uMoya oNgcwele...?...usebenza ngawe. Nakanjalo...Uyabo, Waye...?...UNkulunkulu wayesensikeni yomlilo, wabe Eseba—wakha eNdodaneni yaKhe, uKristu Jesu; manje useBandleni laKhe. Wake Wabizwa ngoBaba, wase eba yiNdodana, manje unguMoya oNgcwele. NguNkulunkulu ephumela qobo lwaKhe ezweni. Okuyiyona ndlela kuphela Ayengangena ngayo eBandleni kwakungukuba kuqala alifele iBandla ukuze aLingcwelise, ukuze Yena qobo lwaKhe aphumele eBandleni laKhe. Ngakho Wathi kuJohane oNgc. 15, “NgingumVini, nina ningamagatsha,” (niyabona na?), negatsha kuphela lithela isithelo. INkosi inibusise.

<sup>21</sup> Manje, ngaphambi kokuba si...Okwesifundo sethu kulobubusuku...Futhi angifuni ukunihlalisa isikhathi eside, ngoba ngibona abantu bamile, omunye athathe indawo yakhe, bese kuthi omunye ahlale phansi, kanjalo kanjalo. Sizama kanzima ukuthola i—imvume yokuba kuhlaliswe abantu cishe abangamakhulu amathathu kumbe amane ngaphezulu, kodwa kubonakala sengathi idolobha lisihudulela izinyawo kulokho, ngoba asinayo indawo eyanele yokupaka. Sithole

imvume evela e Indianapolis, bese-ke idolobha...Sifanele sibe nendawo yokupaka. O, uma sifaka abantu abane lapha, sifanele sibe nendawo eyanele ukubeka imoto ngaphandle lapha. Nalendawo yokupaka lapha ngempela ingeyedolobha, ngakho, niyabo, ba...Si-ibandla lethu lapha liyifidi elilodwa nje ukusuka emgqeni wedolobha. Ne—ngempela, umgwaqo ophakeme, isizathu esenza wakhiwe laphaya...Imbangela, abanye benu bantu, izinsizwa ezintsha lapha, bangekuqonde lokhu, kodwa kwakulichibi leli. Futhi ngiyakhumbula ngenkathi ngisengumfana, sasigibela sehle lapha, futhi sasihamba sizungeze ngaphandle laphaya ensimini bese sizungeza ichibi. Bakha umgwaqo wazungeza umgwaqo—wazungeza ichibi.

<sup>22</sup> Futhi, ngayithenga lendawo lapha. Ngikhuleka khona lapha lapho kukhona khona lokhu, iNkosi yangitshela ukuba ngiyithenge cishe eminyakeni engamashumi amathathu eyedlulayo kumbe emashumini amathathu-nambili eminyaka eyedlulayo, kunjalo, ngiyacabanga. Khona lapha exhaphozini elikhulu nokhula lwehhashi luphezu kwekhanda lami... Ngayithenga-ke indawo ngekhulu namashumi ayisithupha amadola, lelikhona—ikhona lapha nje, ngase ngakha indlu yokukhonzela.

<sup>23</sup> Manje, iNkosi inibusise. Ngifuna uku (uma kungabizwa ngetekisi, kokunye kwe...), funda enye yengqikithi yendaba emanothini; ngithanda ukukhuluma kubalaleli kulobubusuku ngesifundo esithi *UkuThonywa ngoMunye*. Futhi ngaphambi kokuba sikhulume kumbe sifunde iZwi, asikhothamise amakhanda ethu sikhulume nomBhali weZwi.

<sup>24</sup> Namanje, sikhothamise amakhanda ethu nezinhliziyo zethu...?...ekuthobekeni kwaKhe okungcwele. Angazi noma bakhona...?...namuhla ebusuku abazoba nesicelo ukuthi ba—esibashisayo enhliziyweni yabo, ukuthi bangavele baphakamise...?...isandla sakho phambi kukaNkulunkulu bese uthi emkhulekweni wakho, “Nkosi Jesu, nginesidingo. Khuluma kimi kulobubusuku. Ngiphilise. Nginike izidingo zami zemali,” noma kuyini. Usinika zonke izidingo zethu. UNkulunkulu akubusise. Cishe amaphesente ayisishiyagalolunye ebandla.

<sup>25</sup> Baba wethu oseZulwini, siza kuWe. Manje njengoba sishiya lelitabernakele elincane lobumba esihlala kulo, lomkhunjana ogwedla olwandle olunzima lwempilo, ngokukholwa sikhuphukela phezu kuka Mars, kuka Jupiter, kuka Venus, kwenyanga, kwezinkanyezi, komthala, futhi sifinyelela manje ngokukholwa esihlalweni sobukhosi sikaBaba. Simbona ehlezi laphaya, izandla zaKhe ezinamanxeba nezinyawo zaKhe; sengathi lelogazi manje lingenza ukunxusela sisabeka izipho zethu phezu kwe altare legolide elizungeze isihlalo saKhe sobukhosi.

<sup>26</sup> Sibonga Wena kuqala ngoJesu, Owenza zonke lezizinto ukuba zenzeke kithina ngokukholwa kwethu esizokucela. Uzibonile izandla, Bewazi ukuthi yini ebishaya ngaphansi kwezinhliziyi zabantu. Futhi ngibeka ukukholwa kwami Nkosi emhlatshelweni e altare legolide elikhulu likaNkulunkulu lapho impepho ishiswa khona nsuku zonke ngiyakhuleka ukuthi Uzozwa uphendule imikhuleko yabo, Baba. Banikeze izifiso zenhliziyi yabo.

<sup>27</sup> Namanje, njengoba sibuthene, Nkosi, kulobubusuku ngalemibuthano emithathu, silapha kulendlu eshisayo kulobubusuku kungenganhloso enye kepha ukuhamba siseduze kwaKho. Sazi ukuthi kufanele senzeni...?..Nkosi, ukuthi senzeni... Njengoba umprofethi wathi, “Labo abalinda iNkosi, bayohlumelela amandla abo. Bayokhuphuka ngamaphiko njengokhozi. Bayogijima kodwa bangakhathali; bayohamba bangaquleki.” Nkosi, sifundise ukuthi sifanele silinde kanjani emva kokuba sesicelile ne...?..sibe nokukholwa ukwazi ukuthi Uzwiwe, nasesikhathini saKho esihle Uzothumela impendulo yethu yehle ngezitebhisi zegolide ivela emihubheni yaseZulwini ize iyongena emphefumulweni wethu. Futhi siyokwamukela lokho esikucelayo, ngoba siyakukholwa.

<sup>28</sup> Ngewelisa izindlebe zethu kulobubusuku ukuzwa nezinhliziyi zethu ukuba zamukele; futhi kwangathi uma inkonzo isiphelile, sengathi singasho njengalabo ababevela e Emawuse, “Izinhliziyi zethu bezingavuthi yini phakathi kwethu lapho Ekhuluma kithi endleleni.” Sikucela eGameni laKhe. Amen.

<sup>29</sup> Ngithanda ukufunda kulobubusuku ingxenye yomBhalo otholakala eNcwadini ka Isaya. Kusasa, qiniseka uma unephepha, ngifuna ukuba ni...Ngizoba neshadi phezulu lapha kumbe iblekbode ukuba ngidwebe isifundo. Futhi ngifuna nisithole uma ningakwazi, ngoba ningasifundisisa emva kokuba senifike ekhaya.

<sup>30</sup> Isaya isahluko 6, ngifisa ukufunda amavesi ambalwa kulesisahluko ukukhipha ingqikithi yendaba ku—yalobubusuku.

*Ngomnyaka wokufa kwenkosi u Uziya ngabona futhi iNkosi ihlezi esihlalweni sobukhosi, esiphezulu nesiphakemeyo, nomsila wengubo yakhe ugcwalisa ithempeli.*

*Ngaphezu kwakhe kwakumi amaserafi: yilelo nalelo lalinamaphiko ayisithupha; ngamabili lamboza ubuso, nangamabili lamboza izinyawo, nangamabili landiza.*

*Elinye lamemeza kwelinye, lathi, Ingcwele, ingcwele, ingcwele, iNKOSI uNkulunkulu wamabandla: wonke umhlaba ugcwele inkazimulo yakhe.*

*Ne nsika ye thempeli yazamazama ngezwi lomemezayo, nendlu yagcwala umusi.*

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

*Lase lindizela kimi elinye lamaserafi, liphethe ilahle elivuthayo esandleni salo, elalilithathe ngodlawu e altare:*

*Lalibeka ngaphezu komlomo wami, lathi, Bheka, lokhu ku thintile izindebe zakho; ububi bakho sebususwe, nesono sakho sihlanguliwe.*

*Ngabuya ngezwa izwi leNkosi, lithi, Ngiyakuthuma bani, ngubani oyakusiyela na? Ngase ngithi, Ngilapha; thuma mina.*

<sup>31</sup> Lokhu impela ku—kungukuzethwesa umsebenzi nxa sicabanga ngokuthi—ngokuthi kuzochazani lapho sisahlolisisa lombono ka Isaya. Ku...Bengihlala ngimthanda u Isaya. Wayengomunye wabaprofethi abakhulu. U Isaya waloba iBhayibheli eliphelele. Kukhona iziNcwadi ezingamashumi ayisithupha-nesithupha eBhayibheli, no Isaya waloba izahluko ezingamashumi ayisithupha-nesithupha. Uqala ngokuqala kwendalo; phakathi neNcwadi uveza iTestamente eliSha noJohane umBhaphathizi; bese kuthi esahlukweni 56 nesama 60 uphetha eminyakeni eyiNkulungwane emikhulu: kusuka ku Genesisi kuye eTestamenteni eliSha kuze kuyongena eSambulweni. Wayengumuntu omkhulu u Isaya lo. Ekugcineni wafa njengomfelukholo ngaphansi kwesigwebo sombuso.

<sup>32</sup> Wonke umuntu owayegcwele umoya waseBhayibheli wafa kumbe wayehlushwa ngaphansi kukahulumeni ohlangene. Bonke ongacabanga ngabo: uMose, abantwana bamaHeberu, no Danyela, no Isaya u Isaya wasahwa waba yizicucu ngesaha. Futhi kwehle njalo, uJohane umBhaphathizi, bonke abapostoli, uJesu uqobo lwaKhe, bonke bafa ngaphansi kwesigwebo sombuso kumbe isigwebo esivela kuhulumeni ohlangene. Futhi ngendlela izinto ezinqwabelana ngayo, kuzoba nobufakazi obuningi obengezwa kobabo ngolunye lwalezizinsuku. Niyabona na? Futhi uma ngabe kwake kwaba khona isikhathi okufanele sinamathelane ndawonye ngaso, simanje.

<sup>33</sup> Ngigqagele niyezwa ngomhlangano oqhubekayo e Roma, futhi sine—banesikhathi esikhulu ngaphesheya lapho. Futhi bazoqala imvuselelo. Kuyoba yimvuselelo yomhlaba wonke jikelele, impela.

<sup>34</sup> Sibuyele kulendaba (sizokuthola lokho eziMpawini eziyisiKhombisa) kulendaba yokuthonywa.



Inkosi u Uziya wayengumfana ongumelusi wezimvu. Wakhuliswa . . . Futhi wayekuthanda ukuvakashela ngaphandle. Futhi wabusa ngesikhathi sesiprofetho sika Isaya. UIsaya wayefunde ko—komunye wabaprofethi abakhulu. Futhi ngikholwa ngukuthi kwakungu Zakhariya, u Isaya aba nokuqonda ngenxa yakhe owayengumprofethi u Isaya efika enkundleni. No Isaya wabizwa, futhi wayengu—ngumprofethi. Abaprofethi abenziwa nje ngumuntu; abaprofithi bazalwa bengabaprofethi.

<sup>35</sup> Manje, kukhona isiphiwo sokuprofetha esifika ebandleni, ukuthi abantu abanikeza isiprofetho. Amaningi ilunga loMzimba kaKristu lingakwenza lokho, lokho kungaphansi kogqozi. Kodwa umprofethi ubekwa nguNkulunkulu eBandleni, enqunyelwe emaphakadeni esiphiweni so—somprofethi—kumbe isiphiwo sokuba ngumprofethi, hhayi umprofethi.

<sup>36</sup> Manje, manje, sithola ukuthi lensizwa yayithathe isihlalo sobukhosi. Uma ufuna ukuloba phansi eminye yemiBhalo, kuku II IziKronike isahluko 26. Ungafunda lapho okusho khona ukuthi iNkosi u Uziya emva kokufa kukayise u A-m-a-z-i-y-a, Amaziya—emva kokuba esefile, engumuntu olungileyo futhi wayesesukile eNkosini, futhi wabulawa ngabantu bakhe uqobo—uUzikaya wayethathe eyakhe—kumbe u Uziya, njalo, wathatha indawo yakhe njengenkosi. Futhi wahlaliswa esihlalweni sobukhosi futhi wagcotshwa eneminyaka eyishumi nesithupha ubudala, esengumfana nje, kodwa wayesemgqeni wokuba yinkosi, noma nokho esengumfana nje. Futhi waqhuba kahle. IBhayibheli liyasitshela ukuthi wayenoyise okholwayo nonina okholwayo, wayengeke abe yilutho olunye ngaphandle kokuba abe ngumfana othonywe ngukukholwa ngoba yilokho okwakukade kubekwe phambi kwakhe ngaso sonke isikhathi.

<sup>37</sup> Niyazi ukuthi ngicabangani na? Bonke abantu banombono wabo. Kodwa okunye kokukhulu kakhulu, futhi ngokombono wami, umongameli omkhulu kunabo bonke esesake saba nabo kulesisizwe kwakungu Abraham Lincoln. Manje, hhayi ngoba engumuntu kaHulumeni ode ekhethwa yizakhamizi, kodwa ngoba wayeyilokho ayeyikho, indoda ekhonzayo. Futhi wakhuliswa, futhi yena—ukuba akhonze uNkulunkulu. Futhi wathi, “Uma kukhona noma yini engifuna ukuyinika udumo,” wathi, “kumbe impilo yami eyathonywa yikho, kwaba ngumama okhonzayo owangifundisa ukuthandaza nokwazi uJesu njengoMsindisi wami.”

<sup>38</sup> O! Umndeni wakho uyilokho oyikho. Ukhulisa umntwana wakho enhlalweni ethize yendawo; kunethuba elingcono ngamashumi ayisishiyagalolunye-nesishiyagalombili amaphesente ukuba kuhambe ngokufanele kunanokuba kungaba nalo uma ukukhulisa ngendlela engesiyo. “Khulisa umntwana ngendlela okumele kuhambe ngayo, futhi nxa sekukhulile akuyikusuka kuyo.” Khuliswa ngokuyikho, fundisa

abantwana bakho ukwenza okuyikho: ukuba qotho, ukwenza ngobuqotho nokulunga ngisho nalapho besesikoleni.

<sup>39</sup> Manje, izikhathi eziningi abantwana bayathanda ukukopela komunye, futhi—futhi bazame ukuphoqa indlela yabo ngesikole. Kodwa niyazi, ngicabanga ukuthi uma uzovele ukubuyise ngakuwe uqobo, khona-ke kuyinto o—ungalithokozela iphepha lakho elihle elihleliwe.

<sup>40</sup> Niyazi, uma uzoba nesivivinyo ngosuku olulandelayo, esikhundleni sokugijima wehla wenyuka ubusuku bonke, uvuke ngakusasa, bese ucabanga, “Kulungile, ngizohlala eduzane kuka *Sibani-bani*; bahlakaniphile; Khona-ke ngizo—ngingakopela kubo,” uma uzothi ngaphambi kokuba uBaba abonge etafuleni lokudla kwasekuseni, uma uzovele uthi, “Baba, ungikhumbule namhlanje, ngizothatha isivivinyo sesayense ephathelene nezithako zemvelo,” noma ngabe kuyini. Bese-ke wena, uma uthandaza, Baba, uthi, “Nkulunkulu, busisa u John, u Mary esivivinyweni sabo namhlanje.” Ngiyakutshela, kuyophendula isimo.

<sup>41</sup> Khumbula, singaba nakho esikufunayo uma sizocela ekukholweni ngokukholwa. UJesu wathi, “Konke kuyenzeka kulabo abakholwayo. Aninakho ngoba aniceli, futhi aniceli ngoba anikholwa.” Wathi, “Celani ngokuvamileyo ukuze ukuthokoza kwenu kugcwale.” Ngiyakuthanda lokho.

<sup>42</sup> Ukufundisa kwethu kahle: Usho into oyiyo; wenze into eyiyo; ucabange ngokufaneleyo; njalo uhlale ucabanga okulungileyo. Futhi nginesiqubulo esincane:

Yenza okulungileyo, lowo ngumsebenzi wakho kuNkulunkulu. Cabanga okulungileyo, lowo ngumsebenzi wakho kuwe uqobo lwakho; futhi umelwe ukuphuma ungokahle.

<sup>43</sup> Ungeke uhambe ubheke empumalanga nasentshonalanga ngasikhathi sinye, kanjalo ungeke uhambe ngokufanele nokuyiphutha ngasikhathi sinye. Akunandaba ukuthi ucabanga kangakanani ukuthi uhamba ngenye indlela, uma unгахambi ubheke ngqo entshonalanga... Awuyi empumalanga uma uya entshonalanga.

<sup>44</sup> Ngakho lenkosi encane ithonywe nguyise ngenkathi iseyinsizwa futhi yafundisa u Israyeli imithetho kaNkulunkulu... Kwathi-ke khona manjalo yaguquka ezinsukwini zayo zokugcina yafundisa okuphambene noNkulunkulu. Nabantu bayo uqobo... Yabulawa ngabantu bayo uqobo. Kwabonakala sengathi lokho bekuyoba yisifundo esikhulu ku Uziya ngalokhu. Kepha siyathola ukuthi lapho u Uziya esethathe isihlalo sobukhosi, ukuthi waqala kahle ngendlela eyenziwa nguyise, ebuyisela izinto zikaNkulunkulu, ebuyisela u Israyeli ekukhonzeni uNkulunkulu. Waziqinisa.

<sup>45</sup> Futhi ngifuna ukuhlala njalo ngimbonga ezinsukwini zobusha bakhe ngoba akazange azigaxe kwezombusazwe. Nakuba ezombusazwe kwakungahle ukuba zaziphikisana naye, kepha nokho, wahlala ngqo emgqeni kaNkulunkulu. Futhi kwamnikeza ugqozi lo osemncane, umprofethi osemncane ngangokuthi, waze waba yiqhawe. Wayeyisibonelo ku Isaya umprofethi.

<sup>46</sup> No Isaya waya enqabeni ukuyohlala naye, esigodlweni senkosi. Wambiza wangena; wayemthanda u Isaya. U Isaya wayesemncane naye, futhi—futhi wa . . . Babeshomene. Nokuthi kanjani leyonkosi. . . Lapho iphuma lapho, futhi be—enye indoda yezombusazwe yayingangena ithi, “Sifanele senze *ukuthi-no-kuthi*,” Inkosi u Uziya kuqala yabuza eNkosi. “Nkosi, ngabe kuyintando yaKho ukuba sikwenze *kanje-na-kanje* na?” Nkulunkulu sinikeze umongameli onjalo, kungabi yilokho kuphela, kodwa sinikeze abashumayeli. “Funani kuqala umbuso kaNkulunkulu nokulunga kwaKhe, nakho konke okunye kuyonezezelwa.”

<sup>47</sup> Lokhu kufanele ukuthi kwakungukuthonyeka okukhulu, ngoba u Isaya wamthanda, ngoba ebonile ukuthi wayeyindoda enkulu, futhi wa—wahlala wagxila futhi wethembeka kuNkulunkulu. Futhi niyazi, njalo ezinsukwini esiphila kuzo izinto esizenzayo khumbulani, umphakathi awubuki kuphela umfundisi, ngendlela abuka ngayo—aphila ngayo, u—babuka ibandla futhi.

<sup>48</sup> O, kubi kakhulu kanjani uma sicabanga ngebandla. Ngezinye izikhathi uma umfundisi engowenhlango *ethize* kumbe engowasigodi sinye, nalenhlango imthumele ebandleni *elithize*, futhi ngezinye izikhathi izandla zalowomfundisi ziboshwa yileyonhlango. Nomfo omncane ufuna ukukhonza iNkosi, futhi ucabanga—ufundiswe ukuthi leyo yiyona ndlela kuphela angakwenza ngayo, kungokukhonza inhlango yakhe. Futhi uma esukume washumayela okwashiwo yiZwi, ibandla liyovotela ukumkhipha; ngakho-ke uyesaba angeke abe nethuba lokushumayela iVangeli-ke.

<sup>49</sup> Kodwa o, esikudingayo emapulpiti namhlanje ngamadoda anjengoba wayenjalo u Uziya. Akunandaba ukuthi ipolitiki yebandla lakhe kumbe ipolitiki yanoma yikuphi okunye, waba yisandla sikaNkulunkulu waphumelela. Walinda waze wathola u ISHO KANJE INKOSI, wayeseyakwenza-ke.

Okuncane . . . Lowomprofethi omncane (umfo omncane othi akabe yintanga yakhe) esethempelini naye, babeguqa ndawonye bakhuleke, kungekho kungabaza, bese bebuza intando yeNkosi, bese beyiqhathanisa nemithetho yeBhayibheli. Kwakuthi-ke uma kulungile, u Uziya akuphasise; uma kwakungalungile, wayegxeka ezombusazwe kukho. UNkulunkulu asinike

abangingi abanjalo! Nalokho kwamnika ugqozi u Isaya ngoba wazalwa engumprofethi.

<sup>50</sup> No Uziya waba yi—yiqhawe ku Isaya. Niyabo waye... Ngenxa yokwakhe—yokumela kwakhe uNkulunkulu, waba yiqhawe emehlweni abalungileyo. Futhi kungenzeka ukuthi babengebaningi kakhulu abalungileyo. Niyabona na? Kodwa into esifuna ukuyenza, kungukwenza impilo yethu ibalelwe uNkulunkulu. Ukhona okuqaphelayo.

<sup>51</sup> Ngangilandela omunye ngelinye ilanga. Endaweni engumakhelwane ethize babene... Ibandla elikhulu lehlelo lalinedili lomculo wezwe ezansi lapha, futhi babedansa cishe kwaze kwaba ngelo 1 nqo ekuseni. Futhi babekade bechukuluza othize ofika etabernakele, futhi bathi babengabagingqiki abangcwele abehla beza lapha, ngoba asinahlelo. Futhi o, lokho kwanginikeza ithuba. Nawe ungazicabangela nje ukuthi kwenzakalani. Kodwa okuyikho yilokhu... Manje, labobantu... Akungabazeki, ukuthi intombi encane eyaphawulayo, ukuba kuphela yayazi ukuthi laliyini iQiniso...

<sup>52</sup> Ngangisezintabeni emavikini ambalwa edlule. Nasemuva le ngenkathi ngibuyela ekhaya, sabuyela emuva (umndeni kanye nami) ukuphumula kancane, lapho esiya khona futhi, ngokuvuma kweNkosi, ngeviki elizayo. Bese-ke, emuva laphaya ngobunye ubusuku, ngabona umbono. Futhi kwakungo—ngothandekayo, omuhle owesifazane, abesifazane ababukeka bebancane begijima; isandla sakhe wayesibeke lapha, futhi wayebhuqabhuqwa ngukuhlaselwa yinhliziyi, owesifazane omuhle. Futhi wawa wayesephela njalo. NeNgelosi yeNkosi yathi, “Manje, nxa uzwa ngalokhu, khumbula, bazothi uzibulele, kodwa ubulawe ngukuhlaselwa yinhliziyi. Futhi sekucishe kube ngele 4:00, ngakho vele uthi ngele 4 nqo,” Yayisingishiya.

<sup>53</sup> Futhi angiwuvusanga umndeni enkanjini encane yamankomazi (kumbe lapho kuhlala khona abelusi bezinkomo, lapho esasibuyela khona sibuyise izinkomo) Nga—ngavele ngabayeka balala kwaze kwaba sekuseni. Kwase kuthi-ke, ngosuku olulandelayo ngakusho, ngase ngithi, “Othize wesifazane osemncane, obukeyayo impela, uzofa—ngokuhlaselwa yinhliziyi.” Futhi emgwaqeni phandle emva kwezinsuku ezimbili, nakho kufika emsakazweni ukuthi loNkosazana (ngiyalilibala igama lakhe) u Monroe, u Nkk. Monroe, ngicabanga ukuthi lelo kwakuyigama lakhe lasesiteji, noma kumbe kwakuyini; igama lakhe lalingelithize. Futhi wayesefile, futhi bathi uzibulele.

<sup>54</sup> Manje, akwenzi mehluko ukuthi ngikusho kangakanani; basazoqhubeka bathi wazibulala. Kodwa umntwana akazange; wabulawa ngukuhlaselwa yinhliziyi! Futhi uma uzoqaphela, wayenesandla sakhe, ezama ukufinyelela ocingweni—ucingo esandleni sakhe. Wayenokuhlaselwa yinhliziyi. Bathi amaphilisi

okulala ayelapho; wayekade ewaphuza sekuphele inyanga (niyabona na?) kumbe ngaphezulu, kulelobhodlela. Wabulawa ngukuhlaselwa yinhliziyiyo, futhi wafa cishe emizuzwaneni emine kumbe emihlanu ngaphambi kwele 4 nqo, impela.

<sup>55</sup> Futhi ngafunda ngomlando wempilo yakhe ephephabhukwini ukuthi waba kanjani... Wayeyivezandlebe; nokuthi wayezigeza kanjani izitsha; nonina esesikoleni sezinhlanya; futhi wayelokhu elangazelela (kodwa wayengowesifazane onomzimba omi kahle ngokuphelele phaqa, ngiqagele emhlabeni)—kodwa wabe elangazelele okuthize okungeke kwathengwa ngemali. Ngacabanga, “O, ngafisa sengathi ngangafinyelela kuye! Ngiyazi ukuthi wayedingani!” Nakho lapho ukhona!

<sup>56</sup> Mhlawumbe amalunga amabandla adumileyo, amahle kakhulu—iHollywood edumileyo, lapho okukhona khona wonke umhlobiso nokuqina... Kodwa bababona labobantu... Wayebona ukuthi babephila impilo engehlukile kulokho ayekwenza. Kufuneka ukuthonyeka! Kuthatha amandla ovuko lukaKristu phakathi kwabantu, ukuze babone ukuthi uKristu akasiso isithombe esilenga endlini, kodwa UnguMuntu ophilayo esimweni sikaMoya oNgcwele, ehlala kwabesilisa nabesifazane, eletha ukuthula, nokwenama, nokujabula. O, ukuba kuphela sasingafinyelela entombini encane ngaphambi kokuba ishiye umhlaba.

<sup>57</sup> Manje, ukuthonyeka. Sithola ukuthi—ukuthi impilo ka Uziya yamthonya lomprofethi kwaze kwaba sendaweni lapho u Ukkiya—u Uziya, njalo, wakha izingange waziqinisa, wabuyisa imihlabathi nemfuyo eyayingeyabo kumaFilisti, nokunye, kwaze kwathi udumo lwakhe lwaze lwayofinyelela e Gibhithi. Futhi ngiyanitshela, kuyo yonke imilando yamakhosi, kwakungekho neyodwa kuwo ngaphandle kuka Solomon, owanda njengo Uziya. Ngani na? Ngoba wabeka isibonelo. Wahlala noNkulunkulu, akunandaba ukuthi abantu bakhe babecabangani, ukuthi omunye wacabangani, ukuthi bathini abezombusazwe bakhe abazama ukumthonya. Wahlala noNkulunkulu ngqo, futhi ku—uNkulunkulu wambusisa. Kwakulusizo olukhulu kulomprofethi omncane.

<sup>58</sup> UNkulunkulu umbusisa kakhulu umuntu oyoba neqiniso eZwini likaNkulunkulu. Manje, angethandwe kangako ngabantu, kodwa uyobusiswa. Futhi manje, abantu bafanele bazikhethela, noma ufuna ukwenza njengabo bonke abafa noma kumbe ufuna ukubusiswa nguNkulunkulu. Manje, ungavele nje uzikhethela. Uma uzophila njengabo bonke abanye, uyobusiswa yibo; kodwa phendukela kokwakho—zonke izifiso zakho kuNkulunkulu, futhi uyobusiswa nguNkulunkulu. Ngakho ufanele u “Khethe wena namhlanje ukuthi ukhonza bani,” njengoba kwasho umprofethi. “Khumbula uMdali wakho njalo, kuqala, njalo.”

<sup>59</sup> Manje, kodwa i . . . Lapho lenkosi ifika endaweni, ingumuntu omkhulu kangaka, futhi ithonya u Isaya nabalungileyo yebo, bombuso wayo, yafika endaweni—yazizwa ivikelekile. Futhi kulapho la wenza khona iphutha lakho. Kulapho la abantu abaningi abalungileyo beluma khona uthuli lwehlazo, beluma khona uthuli lokwehlulwa, yingoba baqala ukuzizwa bengabazivikele. Uqala ukucabanga ukuthi usumphilele isikhathi eside uKristu, ukuthi akunandaba ukuthi Ulethani phambi kwakho, uzozikhethela noma uyakufuna noma qha. Ufanele uqhubeke ukhonze uNkulunkulu. Akunandaba ukuthi wawuyini eminyakeni eyishumi eyedlule, kuyilokho oyikho manj e.

<sup>60</sup> Inkosi yafika endaweni lapho eyazicabangela phakathi kwayo, ukuthi yazikhukhumeza. Ukuziqhenya kwangena enhliziyweni yayo. Futhi yilokho okwenzeka kithina. Uma uzoxola kulokhukusho, yilokho okwenzeke emabandleni ethu ezweni lonke. Bangabantu abahle phakathi lapho; abanye abangcono kakhulu emhlabeni bayasonta. Ngicabanga ukuthi ongcono kunabo bonke emhlabeni uyasonta. Kodwa okuyikhona khona ngakho yilokhu, i—inqubo yenhlangano iyazikhukhumeza. Yilokho okwenzeka ku—kumaMethodisti; yilokho okwenzeka kumaBaptisti; yilokho okwenzeka kumaNazaretha, kwaboHambo oluNgcwele, kumaPentekoste—akhukhumele, onontanda, ozimele, abazazisayo, ongeke ubatshele lutho. UNkulunkulu angeke ayithola indlela yokungena ezinhliziyweni zabo. Yingoba sebephenduke osiyazi ukuthi akukho muntu ongabatshele noma yini. Futhi nangokuba bazakhele ekuzindleni nabazalwane, bazakhela isivumokholo sabo. Futhi uma besakha, bashiya uNkulunkulu ngemuva.

<sup>61</sup> Yilokho okwenzeka kodokotela. Nxa sebezimele kakhulu ukuthi abasadingi lusizo oluvela kuNkulunkulu, lokho kuyilapho nginga yedwa—fune muntu ozongenza isilima. Nxa ushiya uNkulunkulu ngaphandle kunoma yini, uvele—ngifuna ungishiye ngaphandle nami futhi. Niyabona na? Ngoba ufanele njalo uhlale ukhumbula uNkulunkulu kuqala! Wazikhukhumeza.

<sup>62</sup> Ngakho abaningi namuhla . . . Thatha u—umndeni wabantu abazoqala baye enkonzweni. NoNkulunkulu uyowuphilisa umndeni omncane. Uyobabusisa, abanikeze noMoya oNgcwele ezimpilweni zabo. Abantwanyana bayothandaza bezungeze itafula; bayothandaza ngaphambi kokuba bayolala. Umama nobaba bayohlanganisa izandla bathandaze. Futhi inqobo nje uma besaqhuba kanjalo, bayohlala bengumndeni; kodwa ake ubavumele bathole . . . Into yokuqala uyazi, bebengenalutho, imoto endala engasenamsebenzi kangako, mhlawumbe, bayigibele bahamba hambe ngayo, kumbe mhlawumbe bahambe phansi. Ekugcineni bayothola imoto enhle, ikhaya elingcono. Futhi nento yokuqala niyazi, bese

befuna ukungena kulokhu aba—izwe elikubiza ngokuthi, abantu bezinga elingcono abazozihlanganisa nabo. Bagudlukele komakhelwane abehlukile, futhi phakathi lapho, bathola ukuthi bathonywa ukuthonya okuliphutha. Ufanele njalo ukuhlala lapho uMbuso kaNkulunkulu ukhona nalapho inkazimulo kaNkulunkulu ithululeka khona. Hlala lapho ongondliwa khona ngokomoya imini nobusuku. Bese—ke into yokuqala uyazi, kufika ukwehlukana ekhaya, nezwe, bese bezikhukhumeza. U Uziya wenza lokho; wazikhukhumeza, ukuziqhenya okukhulu.

<sup>63</sup> Namanje, siyabona ukuthi wazama ukwenzani. Manje, yini ngempela eyamtholayo lapho enhliziyweni yakhe esethole ukuzikhukhumeza (siyatshelwa eBhayibhelini, kwiziKronike isahluko 26—sithola ukuthi—II iziKronike 26), sithola ukuthi waya ethempelini leNkosi enesitsha sokuthunqisela impepho esandleni sakhe ukushisela iNkosi impepho. Nalapho esekwenzile, umfundisi wethempeli namashumi ayisishiyagalombili abanye abafundisi abamlandelayo futhi wamtshela, “Ungakwenzi lokho; uyaphambuka. Awusuye umfundisi. Uyinkosi, hhayi umfundisi.”

<sup>64</sup> Futhi wathukuthela, futhi waqhumuka. Inhliziyo yakhe enhle yambalekela, futhi wokhela isitsha esithunqisa impepho ukuba ahambe noma kanjani. UNkulunkulu wamshaya ngochoko khona lapho esamile lapho ethukuthele; futhi wafa engonochoko. Kwadingeka bamthathe bamkhiphe ethempelini.

<sup>65</sup> Kulapho la sifunda khona isifundo manje. Uma lendoda uNkulunkulu ayibusisayo esikhundleni sayo... Kodwa ayeneliswanga yilokho, yayifuna ukuthatha indawo yomunye. Ungebelutho... Njengendoda kaKhongolose u Ushaw (niyamkhumbula, lo owaye—wayeyisishosha iminyaka engamashumi ayisithupha—nesishiyagalombili futhi waphiliswa emhlanganweni phandle laphaya, niyazi. Wayeyindoda kaKhongolose wase United States.), wathi, “Ungeke ungabi yikho ongeyikho.” Ngakho lokho kuthi akube liqiniso. Ufanele uhlale obizweni lwakho, lapho uNkulunkulu ekubizele khona.

<sup>66</sup> Manje, inqobo nje uma ehlale eyinkosi, futhi—wayeyisibusiso kubantu sokuba yinkosi. Kodwa lapho esecabanga ukuthi wayengumfundisi, khona—ke... Wacabanga ukuthi ngoba uNkulunkulu wayembusisile, angaba yinoma yini ayefuna ukuba yiyona. Kodwa wayeyisibusiso kubantu njengenkosi, kodwa hhayi isibusiso... Uphenduka isiqalekiso phezu kwabo lapho ezama ukuthatha indawo yomfundisi. Futhi sinenqwaba yalokho. Wonke umuntu ufuna ukuphatha ibhola. Niyabona na?

<sup>67</sup> Uma udlala umdlalo webhola (njengoba kuyinkathi yonyaka yebhola lezinyawo), into esifuna ukuyenza, akusuye umuntu wonke ezama ukuthatha ibhola alisuse kumuntu oliphethe;

kungukuzama ukugada lowomuntu. Mvikele; myekele edlule. Sizama ukwenza igoli. Niyabona na?

<sup>68</sup> Kodwa ungathini inkosi engaqeqeshiwe nje njengokuthola umuntu oyedwa—umuntu wangakubo uqobo—enebhola egijima ebheke enkundleni yegoli, bese kuthi-ke esikhundleni sokuzama ukushaya isitha sisuke kuye, ithimu ababhekene nayo, uvumele umuntu wangakini uqobo ophethe ibhola asubathe nalo, wonke umuntu ezama ukumephuca ibhola esandleni sakhe na? Ngani na, nizohlulwa.

<sup>69</sup> Futhi namhlanje, sinento efanayo. Uma sibona uNkulunkulu efika esigcawini, futhi ezobusisa into ethize, asivimbe zonke izitha zingezi kukho. Asisebenzise ukuthonya kwethu njengabasekeli, hhayi abagijimi, abasekeli abavikela umgijimi, asimeke aze ayophuma nebhola, ngoba akukho mpikiswano, okumele ukwenze nje kuphela ukuba uyilokhu ugijima. Futhi sifanele sibe ngabasekeli.

<sup>70</sup> Ngikhuluma emhlabeni jikelele, niyazi, ngoSomaBhizinisi we Full Gospel, umhlaba wonke jikelele, imikhandlu yezikhulu zesonto ehlelayo. Futhi esikhathini esingeside ngenkathi, ngiyakholwa, kwakuse Kingston, e Jamacia, ngenkathi beno Castro nabo bonke enhla lapho kulomhlangano (kumbe sasizoba sezansi endaweni yakhe, kwakungaleyondlela) nodumo lwabo bonke kuzozonke iziqhingi lwaluphezulu lapho; nalabo somabhizinisi babezama ukushumayela iVangeli. Uphumile endaweni yakhe. Thina bashumayeli sinesikhathi esinzima eseneleyo ukukugcina kulingana. Futhi basebenzisa ukuthonya okuncanyana abangakuthola, nalo lonke isu lokwenza elincane ka *nje* naka *njeya*, futhi bakucubucubungule kangangoba ungabe usazi ukuthi uzokwenzani.

<sup>71</sup> Ezikhathini eziningi e—phakathi ebandleni—ibandla elincane lingaba nemvuselelo eyenzekayo; omunye uzofuna ukuphuma lapha ahole umhlangano womkhuleko. Bese-ke, unomqondo owehlukile kulokho ngempela iBhayibheli elikushoyo, kodwa yena ukukholwa ngalendlela noma kanjani; futhi uyoqala ukufaka umoya abese ebadonsa abaqhelise abanye kukho. Into okumele yenziwe ngukuvikela loMlayezo ngendlela Ohamba ngayo, hlala naWo qho, futhi ushaye konke kusuke kuWo, uma ngempela sizokweqa umugqa wegoli.

<sup>72</sup> Futhi ngathi, “Bazalwane, kukhona okuliphutha. Nina bafo ningosomabhizinisi. Indawo yokuqala, anikuqondi ukuvelela. Anikuqondi ukuvelela entshumayelweni, ngoba intshumayelo iyisipho esiwubizo lukaNkulunkulu.” “UNkulunkulu umisile eBandleni kuqala abapostoli, abaprofethi, abafundisi, abavangeli, nabelusi.” UNkulunkulu ubamisile phakathi lapho ukuze kupheleliswe iBandla. Usomabhizinisi angafakaza. Abesifazane, umama wekhaya, akunandaba noma uyisisebenzikazi endlini yothize, fakaza. Yenza konke



ongakwenza ukwenzele uMbuso, kodwa ungalokothi uke ujove ngemicabango yakho; shono nje lokho okushiwo nguMlayezo bese uyilokhu uqhubeka (niyabona na?), futhi mhlawumbe uyoba nokuthonya okuthize. Kulungile, ungazami ukushumayela manje aze uNkulunkulu, niyazi, akubize. Vele uhlale nalokho nje, ubufakazi bakho, ngoba uma ungakwenzi, uyochezukela esigabeni esingesiso; khona-ke uyoxova yonke into. Kunjalo. Futhi akumthokozisi nhlobo uNkulunkulu. Lokhu kufakazisa lapha.

<sup>73</sup> Ngenkathi lenkosi. . . Manje, lapho esesolwa futhi etshelwa iqiniso ngumfudisi wendlu, futhi wazama ukumtshela ukuthi wayesephutheni, ukuthi uNkulunkulu wakubiza lokho ezizukulwaneni zika Aroni kuphela, futhi babengcweliselwe leyonkonzo kuphela. . . Yilokho kuphela ababefanele bakwenze, babengcweliselwe lokho. Nenkosi, akunandaba ukuthi yayilunge kangakanani, kumbe uNkulunkulu wayeyibusise kangakanani, yayingenalungelo lokushisa impepho. Yayithatha indawo yompristi, futhi ayifanele ukuba ikwenze. Futhi lapho isisola, yathukuthela; intukuthelo yayo yaqhumuka, futhi khona manjalo lapho intukuthelo yakhe isaqhumuka, uchoko lwabonakala ebusweni bakhe. Wagcwala uchoko, wayesewisa isitsha sempepho wagijima waphuma endlini. Niyabon na? Ezama ukulingisa omunye umuntu, asifanele ukwenza lokho.

<sup>74</sup> Entukuthelweni yakhe wenza iphutha, futhi wayeseyashaywa. O, impela kwaba yisifundo kulomprofethi omncane ukubona, manje, akunandaba ukuthi indoda yayinkulu kangakanani, yayifanele ihlale obizweni lwayo.

<sup>75</sup> Nginyaqonda ukuthi lokhu kuyaqoshwa, futhi ngiyazi ukuthi kuyo—kuya emhlabeni wonke, kubuyeke emenweni, nakumaLawu, nakho konke okunye. Lomlayezo lapha kulobubusuku uyohumushelwa ezilimini. Kodwa ngikusho lokhu ngenhliziyoyami yonke, kungaba kanjani. . . Abantu abanengi bethi, “Awujoyini ngani izinhlangano ezithizeni na? Awuzi ngani namaPentekoste na? Awuzi ngani na *leli* qembu na? Yini ungavele uyeke lezizinto ezincane zihambe na?” Ngingakwenza kanjani na? Ngifanele ngihlale nalowoMlayezo!

<sup>76</sup> Ngenkathi iNgelosi yeNkosi ibonakala ezansi emfuleni kulokho kuKhanya lapho njengoba nibona, futhi nxa sekufakaziwe nguhulumeni nayikuphi, nesayense—ucwaningo lwesayense ukuthi kuliqiniso. . . Futhi Yangitshela ukuba ngihlale naleliZwi. Pho-ke ngingaWushintshanisa kanjani nesivumokholo na? Uma lawomadoda ephandle lapho ukuba enze lokho, awakwenze. Kodwa sabizelwa ukushumayela iZwi! Ungayekeleli; yima eZwini!

<sup>77</sup> Ngakho manje niyasibona isizathu ukuthi kuyingozi ukuzama ukuyekelela bese wenza enye into, kumbe uzame ukuzikhukhumeza phakathi kwakho, bese uthi, “O, ngingenza

*lokhu* bese ngenza imali eningi, ngingenza *lokhu*, futhi bonke abazalwane bayovumelana nami.” Ngingayekelela kuleliZwi, futhi—kuze kuthi amaphesente angamashumi ayisishiyagalolunye-nesishiyagalolunye abefundisi aguquke impela, “Kuhle, kulungile.” Futhi ngiyazi manje, abanye babo babiza... Kuyini na? Olofu nezinhlanzi, bebona abantu bephiliswa, nokwahlulelwa kwemicabango, namandla kaNkulunkulu, nokunye, kubonakaliswa. Bakusa lapho ukuthola imihlangano nokuthola abantu e—amasonto abo nezinto; kepha nxa sekufika ekuvumelaneni phezu kweZwi, bayosuka kuLo. Niyabona na? Ungeke ukwenze lokho. Hlala neZwi.

<sup>78</sup> Manje, lokhu kwaba yisifundo kulomprofethi omncane, ukuthi akunandaba ukuthi wazama ukuba yini, ufanele ahlale obizweni lwakhe. O he, wafunda u—uhlelo lukaNkulunkulu lomuntu. Uhlelo lukaNkulunkulu kumlisa ngukuba ahlale endaweni yakhe. Uhlelo lukaNkulunkulu kwabesifazane lungukuba bahlale endaweni yabo futhi. Ungeke uthathe indawo yendoda. Bazama ukukwenza, kodwa ungakwenzi. Ndoda, ungathathi indawo yabesifazane, ungagqoki njengabesifazane. Nani sifazane ningagqoki njengendoda. IBhayibheli lithi kuliphutha ukwenzenjalo. IBhayibheli lithi, “Owesifazane ogqoka ingubo yowesilisa, kungukwenyanyeka phambi kukaNkulunkulu, ihlazo.” Niyabona na? Kodwa manje akuselula ukuba ubehlukanise. Niyabona na? Manje, uzokwenza kanjani, kepha ngaphandle kokuba uphambane nakho na? Yebo, khona nxa wenza lokho...

<sup>79</sup> Nike nasibona lesisiyalo senkantolo kuleliviki lapha e Indiana na? Ihlazo elingaka pho! Eminyakeni engaphansi kweshumi nesihlanu edlule umndeni lapha e Port Fulton (ngicabanga ukuthi abanye bomndeni bahlezi lapha kulobubusuku)—lapha e Port Fulton, bathumela ekhaya intombazanyana isuka esikoleni ngenxa yokugqoka izikhindi nxa iya esikoleni. Naku—kuleliviki bazama ukumangala futhi bayixoshe esikoleni (futhi bakwenza), intombazanyana eyenqabe ukugqoka izikhindi esikoleni. Yini indaba ngesizwe sethu na? Bengicabanga ukuthi kwakuyizwe lokukhululeka leli; bengicabanga ukuthi sasinelungelo—inkululeko yenkolo.

<sup>80</sup> Lobaba wasukuma wayesethi, “Kuphambene nokholo lwenkolo yethu ukuba abantwana bethu bagqoke izikhindi, intombazanyana yethu eneshumi nesithupha, ishumi nesikhombisa leminyaka ubudala, ukuba igqoke isikhindi; kuphambene nokholo lwenkolo yethu.” Futhi bayimukisa bayixosha ingane esikoleni.

<sup>81</sup> Ngiaqonda ukuthi wonke umuntu ongeke avume futhi eze e—e—esivumelwaneni sezizwe ngezizwe salobubudlelwane abazama ukusibumba, ukuba babeke—futhi bahlanganise onke amasonto ndawonye, inhlango yamabandla, ukuthi bonke

labo abangayikuza bangene futhi bazihlanganise nayo, babenza isifundazwe esincane; bazobathumela e Alaska. Ungasilindela futhi isimo sezulu esibandayo, ngoba kubukeka sengathi kuyeza. Ngakho, ihlazo elingaka!

<sup>82</sup> Umngane wami omdala empilweni yami, uJim Poole, indodana yakhe imi lapha namuhla ebusuku. Bengifisa sengathi nga uyise ubengafika kuphela nalokho indodana yakhe ekwenzileyo. Futhi besikhuluma namuhla sixoxa ngocingo, futhi wayephawula ngo, ngiyakholwa, ngomhlaziyi wezindaba kumbe omunye, (angikhumbuli kahle ukuthi bekungubani manje), kepha uthe, “Kwakuvamise ukuthi—ukuthi abantu base Melika bageze umzimba kanye ngeviki bakhuleke nsukuzonke,” wayesethi; “manje bageza umzimba nsukuzonke bakhuleke kanye ngeviki.” Ngikhulwa ngukuthi ngingaqoka ukuyeka ukugeza umzimba. Kodwa kuvele kukhombisa ukuthi sesiwe kangakanani. Kwenzenjani kulesisizwe na?

<sup>83</sup> Cishe eminyakeni emihlanu eyedlulayo ngangise Ohio, futhi nganginomhlangano enhla laphaya e (yini igama laleyondawo lapho enganginawo phandle laphaya phezu kwalokho na? [Omunye uthi, “Chautauqua”—Umhl.]—Chautauqua. Futhi ngangilalele ukusakazwa kwezindaba ehhotela, futhi zathi, “Imbali yenkululeko ife namhlanje ntambama enkantolo lapha e Ohio.”

Abantu abangama Amish, abakholelwa ekuthumeleni abantwana babo kulezizikole zikawonke wonke. Banezikole zabo. Nakulendawo ethize eyakhelene nalapho laba ababekhona, babengenazikole eziphakemeyo. Kungumthetho wase Ohio nase Indiana (ngicabanga ukuthi umthetho wesizwe) ukuthi bonke abantwana kufanele baye esikoleni baze babe neshumi nesithupha. Nalendoda yayinabantwana ababili, umfana nentombazane, ababengenalo ishumi nesithupha; futhi benqaba ukubayisa ezikoleni zikawonke wonke lapho befundisa khona isayense yesakhiwo somuntu nokuziphatha kwakhe ka Darwin, (ukuthi umuntu wadabuka kwingqamuzana elilodwa, abe yinkawu; uyilokho kuphela, inkawu ekhulisiwe nje ne...) Futhi ngakho, abavumelananga nalokho, futhi bangeke bavumele abantwana babo bezwe lokho. Futhi ngakho izinkantolo zase zibadonsela phakathi. Nalomahluleli omncane ohlakaniphile ongumsizi wathi kubaba nomama asebekhulile ngeminyaka, nezinwele zakhe zigundiswe okodengezi egqoke ama ovaloli, wathi, “Mnumzane, lelizwe lase Ohio linomthetho othi ingane kumele ifunde isikole ize ibe neshumi nesithupha,” futhi wathi; “uyenqaba ukuthumela abantwana bakho. Uphendula uthini na?”

<sup>84</sup> Wathi, “Mnumzane oHloniphekile, ngiyayihlonipha imithetho yalelizwe elithandekayo engingowokuzalwa kulo.” Wathi, “Kodwa sifika lapha eminyakeni eyadlulayo, okhokho bethu, ngenkululeko yenkolo, futhi yingakho silapha, ngenxa

yenkululeko yenkolo. Inkolo yethu isifundisa ukuthi asikholelwa ekutheni sivela ezilwaneni ukuba sibe ngumuntu, lokho... Sikholwa ngukuthi sadalwa ngomfanekiso kaNkulunkulu. Ngakho-ke, kuphambene nezinkolelo zenkolo yethu ukuthumela abantwana bethu esikoleni esifundisa into enjalo. Ngakho-ke, asinaso isikole esiphakeme lapha sokuba abantwana bethu baye kuso. Futhi akungoba singanihloniphi; siyakhlonipha enikholelwa kukho; kodwa mayelana nathi, asikukholwa lokho, futhi asikufuni kufundiswe kubantwana bethu.”

Wathi, “Kuzoba ngukuthi uthumela abantwana bakho esikoleni noma wena nomkakho nizodonsa iminyaka emibili ejele likahulumeni eliguqula izimo zabonileyo zize zibengcono.” Wathi, “Yisiphi isinqumo sakho na?”

Wathi, “Umama nami sizodonsa iminyaka emibili.” Futhi baphenduka baqala ukuphuma behamba.

Umahluleli omdala ufanele ukuthi wazizwela kancane ukulahlwa, ngakho wathi, “Khumbula, alisho yini iBhayibheli lenu ukuthi, ‘Nikani u Kesari okuka Kesari?’”

Nobaba waphenduka, wayesethi, “NakuNkulunkulu . . . ?”

Indoda ezindabeni yathi, “Kulungile, bese inkululeko . . .”

Nomahluleli wathi, “Ngikugweba iminyaka emibili.”

Wathi, “Ngakho-ke inkululeko—imbali yenkululeko ifele kuleyonkantolo namhlanje ntambama.”

<sup>85</sup> Eqinisweni, ama Dunkards—kumbe ama Amish, njalo, akunandaba ukuthi bangabangejwayelekile kangakanani, bakholelwa ekuphileni ngobungwele. Futhi akukho nowodwa umlando noma yikuphi e United States lapho asebake baba nezingane ezingamahlongandlebe. Akukho noyedwa umuntu, oyedwa umntwana, enkolweni yabo owake waba yihlongandlebe. Bayekele bengabangejwayelekile noma ngabe bafuna ukuba yini; bakhuliswa kahle. Angibasoli.

<sup>86</sup> Kodwa lalalani, imbali yavele yafela khona lapho ngaleyonkathi, kodwa cishe emizuzwini elishumi ibuye yavuka futhi. Ummeli oshushisayo, bonke, bawathi fuqaqa amabhuku abo, base bethi, “Siyesula-ke emsebenzini wethu, ngoba uma wephula lelo lungelo elingokoMthetho, bazowephula onke.”

<sup>87</sup> Nake naqaphela ngelinye ilanga ngesikhathi lowomBhishophi oyiMethodisti omdala ohlakaniphileyo, akushoyo ngo—ethi umkhuleko e—ebandleni—esikoleni na? Lelo kwakungesilo iBandla leMethodisti. LowomBhishophi wayehlakaniphe ngokwanele ukukwazi lokho. Lelo kwakungelinye iqembu bebona ukuthi bangafinyelela kanjani ekuphoqeeleni umthandazo othize e—esikoleni. Ukuba bake bawuphasisa, babeyowuphasisa nomunye ngokukhulu ukushesha ababengakwenza. Batikiteleka kuso sonke isikhala abangasithola. Ungakhathazeki, bazosithola.

<sup>88</sup> O! Sifuna isiphambano. Sifuna uKristu manje lapho sisangamthola! Ungathonywa ngumuntu mhlawumbe ongathumela i—omningi umsobho phansi. Ungathonywa ngokuvela kumuntu oyokunika umshini ongcono oyogibela kuwo, kumbe ikhaya elingcono ozohlala kulo, bese udayisa ubuzibulo bakho kuKristu. Ungakwenzi! Qaphela okwenzayo. Njalo landela lowo othonywa futhi asekelwe nguNkulunkulu, lowo omaziyo ukuthi—uNkulunkulu unabo. Ungalandeli ukuthonywa okubi. Yebo! Kulungile. Ungazami ukuthatha indawo yomunye.

<sup>89</sup> Umbono ethempelini, wabona e—esihlalweni sobukhosi unNkulunkulu engophakeme, uNkulunkulu ephakeme. Manje niyabo, lenkosi eyayi. . . Yayenze isibonelo phambi kuka Isaya, no Isaya eyibonile ukuthi leyonkosi ngokushesha nje isiphumile obizweni lwayo ya—uNkulunkulu wayishaya ngochoko. Khonake u Isaya wacabanga, “Kufanele ngenzenjani na?” U Uziya wayesefile, wayekade encike kakhulu engalweni yakhe. Futhi wacabanga ukuthi usephelile; angenzani na? Ukuphila qobo lwakho cishe kwase kumphelele. Ngakho umprofethi omncane wenzenjani na? Wasuka wehlela ethempelini ukuyokhuleka. Wawa phansi e altare, wayesekhala kakhulu.

<sup>90</sup> Kwezinye izikhathi uNkulunkulu uvumela zona izisekelo zishaywe zisuke phansi kwethu. Ngezinye izikhathi Uvumela ukugula kusishaye. Uvumela izindumalo, ubuhlungu benhliziyo, bugadle kithi. Ngezinye izikhathi Uyakwenza lokho ukukusa lapho oyothonywa khona yiVangeli. Uhlakaniphe ngokwanele ukukubamba. Ungabi yisiphukuphuku ngokwanele ukusuka ukushiye.

<sup>91</sup> Qaphela, u Isaya wazi ukuthi ufanele athole okuthize okwahlukile. Pho wenzani na? Waya ethempelini; waphakamisa izandla zakhe, wayesekhala kakhulu kuNkulunkulu. Wayeswela embonweni. Futhi esawela embonweni, wabona uNkulunkulu, hhayi phezu kwesihlalo sobukhosi phansi lapha, kodwa esiphakeme, esiphezulu. O, he! Umsila waKhe wawuMlandela waphakamisela emaZulwini. Futhi wabona emuva naphambili ngethempeli, ama Serafi endiza. O, he! *Serafi* futhi lichaza “abashisi,” igama *Serafi* lichaza lokho. Okungukuthi kuseduzane ne altare. Eqinisweni, ama Serafi yilowo owemukela umhlatshele, bese ehlanza umkhonzi, bese-ke emyisa kuNkulunkulu, i Serafi lenzenjalo. Manje leli Serafi laliyisimo sezingelosi, futhi encikene kakhulu noNkulunkulu, khona impela e altare. Futhi emukela umhlatshele. Kukhombisa ukulunga kukaNkulunkulu, ukuthi isono singeze phambi kwaKhe ngaphandle kokuba sesihlawuliwe. Niyabona na? Nalama Serafi. . .

<sup>92</sup> Niyakhumbula emiNyakeni eyisiKhombisa yeBandla ukuthi ayewalinde kanjani amaVangeli, elinye ngakwelinye icala

na? Niyakhumbula, sawathatha emuva ensimini yase Edeni nenkemba yelangabi emi lapho na? Alinda i altare.

<sup>93</sup> No Isaya, lowomprofethi omkhulu, lapho ewela eMoyeni, wabona kuqala uNkulunkulu ehlezi phezulu le emaZulwini, ngaphezu kwanoma yiyiphi inkosi yasemhlabeni. Wathi, “Ngayibona i Nkosi, iNkosi ihlezi phezulu iphakeme (ngakho wabona iNkosi yangempela), nomsila waYo wawuYilandela.”

<sup>94</sup> Futhi wabona ama Serafi endiza endlini. Ayenamaphiko emboze ubuso bawo, amaphiko emboze izinyawo zawo, futhi ayendiza ngamaphiko amabili. Futhi ayememeza “Ingcwele, ingcwele, ingcwele, iNkosi uNkulunkulu uSomandla! Ingcwele, ingcwele, ingcwele, iNkosi uNkulunkulu uSomandla!” Ongaka—umculo omnandi kangaka, isiqi esimnandi kangaka! Uthi, “Kufanele ukuthi babekade bekusho kalula nje lokhu. ‘Ingcwele, ingcwele, ingcwele, iNkosi uNkulunkulu uSomandla [uMfowethu Branham uyalingisa—Umhl.]’”

<sup>95</sup> U Isaya wathi, “Ngesikhathi ekhuluma, izinsika zendlu zazamazama ngephimbo lawo.”

<sup>96</sup> Ayengasho nje manje, “Ingcwele, ingcwele, ingcwele, [uMfowethu Branham uyalingisa—Umhl.]” O, iphimbo elingaka. Futhi wathi, “Nezinsika zanyakaza futhi zazamazama ngephimbo lawo.” Ayememeza kakhulu, lezozidalwa eziyizingelosi zimi ngakuNkulunkulu, ememeza, “INGCWELE, INGCWELE, INGCWELE, INKOSI UNKULUNKULU USOMANDLA!” Umbono onje! Wewu! O, he!

<sup>97</sup> Qaphelani futhi, u Isaya owayekade encike engalweni ka Uziya futhi wabona efa phansi kokwahlulela kukaNkulunkulu; wayesebona lezizidalwa ezingcwele ezazimi ngakuNkulunkulu, i Serafi limemeza, “INGCWELE, INGCWELE, INGCWELE, INKOSI UNKULUNKULU USOMANDLA!”..NalezosiNgelosi ezingcwele zamboza ubuso bazo. IziNgelosi ezingcwele zamboza ubuso bazo obungcwele phakathi kukaNkulunkulu ongcwele, pho thina singobani na? Namanje. . .

<sup>98</sup> O, wena Methodisti, neBaptisti, namaPresbyterians, namaPentekoste, singobani na? Nxa iziNgelosi ezingcwele zifihla ubuso bazo obungcwele phansi kwephiko ukuma phambi kukaNkulunkulu, nxa iziNgelosi, isidalwa empeleni esingaphambili kweziNgelosi..IziNgelosi azimi lapho, kuphela yiSerafi. Angaphambili kweziNgelosi. NoNkulunkulu ungwele kakhulu ngangokuthi aze amboze ubuso bawo phambi kukaNkulunkulu ongcwele. Nento kuphela ayishoyo kwakungokuthi, “INGCWELE, INGCWELE, INGCWELE INKOSI UNKULUNKULU USOMANDLA!” Wewu! Isembozo esikhethekileyo sawo ukuba ame phambi kukaNkulunkulu. . . Nhlboni yesebozo esiyidingayo na? Ayemele ambozwe.

<sup>99</sup> Manje, ngifuna ukusho lokhu khona manje: iGazi likaJesu Kristu lenele. Niyabona na? UKristu akafelanga wona ama Serafi. Qhabo, qhabo! Kodwa ayeyizidalwa ezadalwayo. Akazange afele iziNgelosi; Wafela izoni, Akazange afele abantu abangcwele; wafela abangcwele. Futhi inqobo nje uma ucabanga ukuthi uncwele, Akaze akwenzele lutho-ke olulungileyo. Kodwa nxa uqonda ukuthi awulutho, khona-ke Wafa—Wakufela. Niyabona na? Uma uqonda ukuthi awulutho, khona-ke NguYe—wena waba nguye Amfelayo. UNkulunkulu uncwele wonke. Akukho lutho kuYe kodwa ngubungcwele; yilokho kuphela, ubumsulwa.

<sup>100</sup> Manje, ake siqaphelisise lamaphiko imizuzu embalwa. Sithola ukuthi amaphiko amabili lamboza ngawo ubuso halo. Okwami, cabanga! Ngisho neziNgelosi ezingcwele zamboza ubuso bazo obungcwele phambi kukaNkulunkulu ongcwele. Futhi nento kuphela ezaziyo kwakungukuthi, “Ingcwele, ingcwele, ingcwele iNkosi uNkulunkulu uSomandla! Ingcwele, ingcwele, ingcwele iNkosi uNkulunkulu uSomandla!” Futhi siyatshelwa ukuthi zamemeza imini nobusuku. Leso yisinyathelo sokuqala esivela kuNkulunkulu sehla. Imini nobusuku, akukho mkhawuko. Futhi nicabanga ukuthi sibanga umsindo kakhulu. Ucabangani ngezigididi zalabo abazungeze isihlalo sobukhosi nephimbo elazamazamisa izinsika zethempeli, lapho elilodwa vo lawo limemeza, “Ingcwele, ingcwele, ingcwele na?” Niyazi, yiphimbo lalo elazamazamisa ithempeli, ngenkathi izigididi zawo zimemeza zizungeze isihlalo sobukhosi sikaNkulunkulu. “Ingcwele, ingcwele, ingcwele, iNkosi uNkulunkulu uSomandla! Ingcwele, ingcwele, ingcwele, iNkosi uNkulunkulu uSomandla,” namaphiko phezu kobuso bawo, amaphiko phezu kwezinyawo zawo, namaphiko ekuzithobeni, inhlonipho. O, he!

<sup>101</sup> Manje akukho kuthoba kumbe nhlonipho yanoma yini ekhuluma ngobungcwele. Nikhuluma ngobungcwele, ubizwa ngomgingqiki ongcwele. Akukho kuthoba, akukho kuhlonipha ngisho uNkulunkulu, abantu baKhe, kumbe iZwi laKhe.

<sup>102</sup> Manje, lesisixuku sizophethelaphi na? (Ngicabanga ukuthi uqinisile, Ben. Wabethela isipikili ekhanda ngalesosikhathi, Ndodana. Yebo, engathi kunjalo.) Liyophethelaphi-ke leliqembu elingenantobeko na? Siyophethelaphi lesisixuku esingenantobeko (kunjalo!), labo abangenakho nhlobo ukuhlonipha uNkulunkulu.

<sup>103</sup> Niyazi, kwakuvamise ukuba kuthi uma owesifazane kumbe owesilisa bethe babengamaKristu, abantu babekuhlonipha lokho; kodwa namuhla bathanda nje ukubona ukuthi bangezwa ihlaya elingakanani kukho. Niyabona na? Iqembu elingenantobeko! Wo! Ngani na? Niyazi ukuthini? Yilesi isizathu. Abezwa ukuthi lokho kuliQiniso. Abezwa ngoNkulunkulu. Abakhumbuli ukuthi iBhayibheli lithi, “Ukuthi iziNgelosi zikaNkulunkulu zikanise kulabo abaMesabayu.” Azizi nje

kuphela ukuzobavakashela; zi—zigxumeka amathende azo phansi. Amen! “IziNgelosi zikaNkulunkulu zikanise kulabo abesaba iGama laKhe.” Zihlala lapho imini nobusuku.

UMfowethu omdala olikhaladi wacula leluculo, *IziNgelosi Zihlala Zingilinda*. Wathi,

Yonke imini bonke ubusuku iziNgelosi  
ziyangilinda . . .

<sup>104</sup> Kunjalo. Yonke imini nabobonke ubusuku, iziNgelosi ziyangilinda. UJesu wathi ngabancinyane, wathi, “Qaphelani ukuthi anikhubi noyedwa walaba, ngokuba iziNgelosi zabo zibuka njalo ubuso bukaBaba waMi oseZulwini.” Niyabona na? Zihlala njalo zikanisile, zilinde labo. Futhi abakukholwa ngisho nalokho, abantu ababi. Sizongena ekutheni yini ukukhonza nobubi ekuseni, uma iNkosi ithanda.

<sup>105</sup> Manje qaphela, abakukholwa ngisho lokho. Balahlekelwe yikho konke ukuziphatha okuhle, yonke inhlonipho, yonke intobeko, kepha nokho bayasonta. Iixuku esingenantobeko kwasanhlobo, yilabo abasantayo. Kunjalo.

<sup>106</sup> Umdayisi omdala wotshwala obungekho emthethweni, umthwali wotshwala obungekho emthethweni, eza ehla ngomgwaqo, edlula ezungeza, ethe ukudakwa, uma ukhuluma naye ngeNkosi, uyoma akhulume nawe. Abanye balabo bemiqondo emidala, ababizwa ngamakholwa, amalunga esonto, bayovele bakuhleke ebusweni bakho ngqo, ngoba abafuni . . . ? . . . Impela! Abanantobeko. Ucabanga ukuthi ufanele ube sekucwasaneni kwabo okuncane kungenjalo awuhlali ngisho ecaleni labo lomgwaqo. Niyabona na? Liqiniso. Ukungabi nantobeko.

<sup>107</sup> Manje, leziziNgelosi, uma ziphambi kukaNkulunkulu, zazi . . . Kukholwa . . . U Davide wathi (niyakhumbula saba nakho lapha ebusukwini obumbalwa obadlulileyo ngenkathi ngishumayela ngokuthize), futhi wathi—u Davide wathi, “Ngibeka iNkosi njalo phambi kwami, ukuze ngingazanyazanyiswa. Kakhulu,” wathi, “uma-ke ngenza lokho, inyama yami iyakuphumula ethembeni.” Yebo, mnumzane! “Ngoba ngiyazi ukuthi . . . Akayikuwushiya umphefumulo wami esihogweni, akayikuvuma oNgewele waKhe abone ukubola. Ngokuba iNkosi njalo iphambi kwami.”

<sup>108</sup> Noma ngabe uyaphi, beka uNkulunkulu. Uma umuntu ethukuthela futhi ekuqalekisa, beka uNkulunkulu phakathi kwakho naye. Uma umfo ekubiza ngomgingqiki ongewele, beka uNkulunkulu phakathi kwakho naye. Uma unkosikazi ekuthukuthela, beka uNkulunkulu. Uma umkhwenyana ethukuthela, beka uNkulunkulu. Uma abantwana bekususela uthuthuva, beka uNkulunkulu. Niyabona na? Noma yini oyzayo, beka uNkulunkulu. Uma ubaba nomama bethi ukukuthwansula futhi bekuqondisa, beka uNkulunkulu.



Khumbulani ukuthi uNkulunkulu wathini ngalokho na? “Khulisa umntwana ngendlela okufanele kuhambe ngayo.” Niyabona na? Njalo khumbula, beka uNkulunkulu. Beka uNkulunkulu phambi kwakho, futhi uyoba nentobeko kuNkulunkulu nokuMhlonipha. Kunjalo.

<sup>109</sup> Manje qaphela! Ngamaphiko amabili lamboza ubuso balo namaphiko amabili... Lokho kusho ukuthoba, ukuthoba phambi kukaNkulunkulu, lakhothamisa—lamboza ubuso balo. Manje, thina—asinamaphiko esingamboza ngawo ubuso bethu, sikhothamisa ikhanda lethu ezinyaweni zaKhe, sikhothamisa amakhanda ethu futhi sithandaze ngokuzithoba, ngokuhlonipha. Yebo mnumzane! Kuqonde. Nangamaphiko amabili lamboza izinyawo zalo. Izinyawo zalo... Lamboza, izinyawo zalo—zimelele ukuzibeka phansi nenhlonipho.

<sup>110</sup> NjengoMose, uMose e—inhlonipho kaNkulunkulu emtshela ukuthi wabe esemhlabathini ongcwele, wakhumula izicathulo zakhe. Niyabona na? Wenza okuthile ezinyaweni zakhe. UPawulu ehlonipha uNkulunkulu, ukuthoba... Lapho iNgelosi yeNkosi ifika phambi kwakhe kuleyoNsika yomLilo, wawela emhlabathini ngobuso bakhe. Inhlonipho! UJohane umBhaphathizi, wayenenhlonipho enkulu lapho ebona uJesu eza, wathi, “Angifanele ngisho ukuthinta izinyawo zaKhe.” Niyabona na? Izinyawo, zikhombisa inhlonipho. Niyabona na?

<sup>111</sup> O! Yiba ngozwayo, nansi into eyodwa kuphela yokuba uyizwe: ubuncane bakho. Uma ufuna ukufinyelela ndawo thize noNkulunkulu, zenze ube mncane ngempela. Ungazenzi ube mkhulu njengo Uziya. Wangena phakathi lapho, futhi wa—wathi, “Ngizokwenza lokhu noma kanjani, noma ngabe ngi... Angifune kutshelwa nguwe.” Niyabona na? Wayefanele ukuba azithobe. “Yebo, Zinceku zikaKristu, ngiyaxolisa.” Wayengeke abenochoko. Qhabo! “Ngiyazi ukuthi ngumsebenzi wenu lowo; uNkulunkulu wanibiza. Yisikhundla senu lesu. Qhubekani niwenze, Banumzane. Ngixolisa kakhulu.” Adede, bekuyoba nombhalo ohlukile kuleNcwadi. Kodwa ngesikhathi elulekwa, wathukuthela.

<sup>112</sup> Ungabeluleka abantu ngokuthize kumbe ubatshela ngephutha labo, bayolishiya ibandla. Bafuna... hamba uye komunye, utshela abesifazane ukuthi abangabi nezinwele ezimfishane, “Kulungile, ngizoya kwenye indawo lapho bezivuma khona.”

<sup>113</sup> Inenekazi lahamba lapha esikhathini esedlulayo... Ngathumela umkami ezansi. Sasisemhlanganweni; akabanga nasikhathi sokugeza izinwele zakhe, wase... Ngamtshela ukuba aye kwesinye sezitolo lapho ezinhle afike ageze izinwele zakhe. Wawelela lapho, nalelo nenekazi lalingakwazi ngisho nokuthi zimiswa kanjani izinwele zakhe. Lalizisonta zizongolozele ikhanda lakhe. “Woza,” lathi, “angikaze ngigeze zinwele

zamuntu—onezinwele ezinde.” Lalingazi lutho ngakho. Angazi. O, he! Niyabona na?

114 Abazi ukuthi Kuyini. Ngani na? Kungenxa yamapulpiti abuthakathaka abebekhlezi ngaphansi kwawo (impela!), amapulpiti abuthakathaka angeke alikhuluma iQiniso. Bayaxegisa ngaLo. Niyabona na? Ngcono...Bekuyoba ngcono ukuba ubuzokuzwa...Futhi ukuba ubuzokhuluma nomunye wabo, bayosukuma, baqhume, bese bethi, “Angisophinde ngimlalele lowomgingqiki ongcewele futhi.” Niyabona na? Qhubeka, Uziya. Kunjalo!

115 Uchoko, ngani, ngingaqoka ukuba nochoko noma nini kunalenhlobo yochoko; kulungile, lolo luchoko lomphfumulo. Niyabona na? Nxa wenyuka futhi ubhedukelwe...Ukhona impela laphaya ubhedukelwe wuchoko futhi—isono, esibi kakhulu kunochoko. Siwuchoko lomphfumulo.

116 U Uziya mhlawumbe wahamba walala nawoyise kwasho iBhayibheli. Okungukuthi wayesindisiwe, ngoba wenza into eliphutha. Kodwa uma ukwenza, wazi kangcono, khona-ke ubhedukelwa luchoko lomphfumulo. Ngakho-ke akukho ndlela yokungenisa umphefumulo onochoko; niyakwazi lokho.

Ngakho-ke, zenze ube mncane. Zithobe phambi kukaNkulunkulu...?...Ungazikhukhumezi uqhume; hlola imiBhalo bese ubona ukuthi akunjalo na.

117 Ngatshela omunye esikhathini esingekude...Bathi, “Mfowethu Branham, ngiqonda ukuthi unguJesu Yedwa?”

Ngathi, “Uqonda ngokuliphutha.” Niyabona na? Ngathi, “Angisuye uJesu Yedwa.”

Wathi, “Ingani, ubhaphathiza eGameni likaJesu.”

118 Ngathi, “Lokho akungenzi uJesu Yedwa.” Ngathi, “Imfundiso kaJesu Yedwa; babhaphathizela ekuzalweni ngokusha. Angikukholwa lokho. Angikholelwa ekutheni uthi ungabhaphathizwa nje eGameni likaJesu uthethelelwe umphefumulo wakho—izonozakho; ngikholwa ngukuthi uPetro wathi, ‘Phenduka kuqala; guquka, ugeje uphawu; buyela emuva.’ Phenduka bese-ke ukhombisa izwe ukuthi usu—usubhaphathiziwe. Ngiyakukholwa lokho...Angikholelwa ekutheni ngokuzalwa ngokusha kungumbhaphathizo kaMoya oNgewe. Akusiwo umbhaphathizo kaMoya oNgewe; kungukuphinda uzalwe futhi. Sizalwa kabusha ngeGazi. Ingqamuzana yegazi ivela e—ngiqonde ukuthi, ingqamuza yokuphila ivela eGazini. Ubhaphathizwa ngoMoya oNgewe emzimbeni, kodwa uzalwa kabusha ngeGazi. Ngokoqobo. Uzalwa yigazi likayihlo. Ngizalwe ngokusha ngeGazi likaBaba wami, futhi ngeyenu—uBaba wethu, uKristu. Yebo, mnumzane!

119 Kodwa niyabo, asiyikholwa leyonto. Ngoba sibhaphathiza eGameni likaJesu Kristu, ungasenzi uJesu Yedwa; nhlobo. Qhabo, mnumzane!

120 Yebo mnumzane! UMose wazithoba ebukhoneni lapho ezwa lelophimbo likaNkulunkulu liphuma kunjalo, wathi, “Khumula izicathulo zakho.” UMose wavele wakhothama wadluthula izicathulo zakhe. Niyabona na? Kunjalo.

121 U Pawulu, ngesikhathi lokho kuKhanya kumshaya emhlabathini. . . Wathi, “Sawulu, Sawulu, uNgihluphelani na?”

Wathi, “Nkosi, UnguBani na?” Niyabona, phansi emhlabathini. “Ngubani na?”

Wathi, “NginguJesu (leyoNsika yomLilo)—NginguJesu. Kulukhuni kuwe ukukhahlela emeveni.”

Wathi, “Nkosi, kufanele ngenzeni na?” Wayeselungele.

122 U Johane umBhaphathizi waMbona eza. Omunye wamadoda amakhulu kakhulu, uJesu wathi, Akukaze kubebikho muntu ozelwe ngowesifazane omkhulu njengoJohane. Futhi lapho uJohane eMbona, waqonda ukuthi wayemncane kakhulu, wathi, “Angifanele ukukhumula izicathulo zaKhe.” Amen!

123 Njalo qaphela, umuntu omkhulu ezithoba. Indlela eya phezulu iphansi, njalo nje. Zenze ubemncane, noNkulunkulu uyokuphakamisa. “Oziphakamisayo, uyothotshiswa, kepha ozithobayo uyophakanyiswa.” O he, ngiyakuthanda lokho.

124 Zenze ubemncane; hlala njalo umncane. Ungabi yisikhulu; yiba ngumfo omncane. Niyabona na? UNkulunkulu nguye Yedwa phakathi kwethu omkhulu nakanjani. Kunjalo.

125 Awufuni ukuthi, “Yibandla elingwele, abantu abangcwele.” O, qhabo! NguNkulunkulu ongcwele (kunjalo) futhi nebandla elingcwele nabantu abangcwele. Kunjalo. Ayikho into okuthiwa yibandla elingwele; nguNkulunkulu ongcwele eBandleni. Akusibo abantu abangcwele; nguMoya oNgcwele kubantu. Ngakho-ke awukhulumi ngabantu; ukhuluma ngoMoya oNgcwele okubantu. Amen, amen! Nanto igama eliyilo! Amen! Lokho kushaya ekhaya; ngikuzwile lokho! Yebo, mnumzane! Ukuthandile lokho; ngiyakwazi lokho. Udumo! Yebo, mnumzane! Kulungile.

126 Zenze ubemncane. Lamboza ubuso balo ngamabili, ukuthobeka. Lazibeka phansi ngokumboza izinyawo zalo. Manje okwesithathu, ngamabili landiza. Lasebenza ngamabili awo. Lalizithobile phambi kukaNkulunkulu. Lazibeka phansi phambi kukaNkulunkulu. Hhayi lokho kuphela, alizange lihlale lapho nje, kodwa lasebenza. Kukhuluma ngeBandla. Amen! Lasebenza. Noma yini elalinayo, lase lizimisele ukuhamba nayo. Yebo, mnumzane! Okuyiyonanto elalingayisho ukuthi, “Ingcwele, ingcwele, ingcwele iNkosi uNkulunkulu uSomandla;” kodwa lasebenza ngalokho. Kunjalo! Lasebenza.

Yilokho okudingwa yibandla kulobubusuku, kungukuba kuqala uthobe, into elandelayo, uzibeke phansi, bese-ke ungena emsebenzini. Yebo, mnumzane!

<sup>127</sup> Lakhombisa umprofethi... Ngenkathi Likhombisa umprofethi ukuthi Lizimela kanjani izinceku zaKhe, ukuthi Wayezokwenza kanjani, wenzenjani lomfo, leNgelosi na? Lomprofethi walibona iphimbo lalo lizamazamisa izinsika ethempelini lapho limemeza. “INGCWELE, INGCWELE, INGCWELE, INKOSI UNKULUNKULU USOMANDLA.” Nendlu yazamazama, ne... Lamemeza futhi, “INGCWELE, INGCWELE, INGCWELE, INKOSI UNKULUNKULU USOMANDLA,” nendlu yazamazama.

<sup>128</sup> U Isaya wathi, “Maye kimi!” Umprofethi, umprofethi oqinisekisiweyo, ozalwe engumprofethi, umprofethi omkhulu weBhayibheli; futhi wathi, “Maye kimi, ngokuba amehlo ami abonile inkazimulo kaNkulunkulu.” Buka lowomprofethi ezithoba, umprofethi, umuntu iZwi likaNkulunkulu elafika kuye. Kodwa lapho ebona umbono usebenza, wathi, “Maye kimi, ngokuba ngimi eduzane kakhulu ngize ngibone ubuKhona beNkosi.”

<sup>129</sup> Abantu besimanje bakithi eMelika bangakubona lokho, basuke bazihambele, futhi bakuhleke. Kunjalo.

<sup>130</sup> Lapho ebona umbono ubonakaliswa, umbono obonakalisiweyo (O Nkulunkulu, yiba nomusa kulelizwe elonakele!)—umbono obonakalisiweyo, wamemeza kakhulu, “Maye kimi, ngokuba ngingumuntu ozindebe zingcolile, futhi ngihlala phakathi kwabantu abandebe zabo zingcolile. Ngiphelile nya; akukho lutho oluhle ngami.”

<sup>131</sup> Kulungile, uthi, “Akabusiwe uNkulunkulu, ngingowase Presbyterian, iMethodisti, iBaptisti, amaPentekoste; angifune kuhlala ngilalele lento enje.” Kukhona umehluko omkhulu, kukhona umehluko.

<sup>132</sup> Futhi niyakhumbula, lomprofethi, owabizwa kusukela ekuzalweni kwakhe, futhi waqinisekiswa, wabekelwa lesisikhundla emaphakadeni, futhi wayefuna iQiniso, futhi wayekade enenkosi. Wayeyibonile imisebenzi kaNkulunkulu ibonakaliswa, kodwa lapho umbono ovulekile ufika, esikhundleni sokumphakamisa, wathi, “Maye kimi. Ngiphelile. Ngisebunzimeni manje, ngokuba amehlo ami abonile inkazimulo kaNkulunkulu.”

<sup>133</sup> Futhi singayibona inkazimulo kaNkulunkulu, futhi sizozungeleza sithi, “Isixuku sabagingqiki abangcwele, abantu abahlanyayo.” Akumangalisi singafinyeleli ndawo.

<sup>134</sup> Manje khumbulani, nginitshelile ngenkathi ngehlela lapha ukuzosho okuthize, kuzobasiza abantu. Yebo, sifanele si—Kuthobele. Kufanele sikunikeze yonke inhlonipho esingaba

nayo, nxa sibona umbono osobala uvela kuNkulunkulu ukhuluma, futhi sazi ukuthi liQiniso.

<sup>135</sup> “Maye kimi,” kwasho u Isaya. “Ngisendlini lapha kulobubusuku (kumbe namhlanje noma kambe kwakunini), futhi ngibona inkazimulo kaNkulunkulu. Ngibona iNgelosi ikhuluma, futhi ngibona into ethize inyakaza. Futhi ngibuka phezulu laphaya, futhi ngibona uNkulunkulu ebonakaliswa khona khona lapha. Maye kimi, ngoba ngingumuntu ozindebe zingcolile, futhi ngihlala phakathi kwabantu abazindebe zingcolile.”

<sup>136</sup> Qaphela ukuthi kwenzekani. O, Lenzenjani na? Lakhombisa i—u Isaya umprofethi ukuthi umuntu uyohlonipheka, uyozithoba phambi kwaKhe. Azithobe, azibeke phansi, abese-ke esebenza. Kunjalo! Gadla ngomsebenzi.

<sup>137</sup> Njengowesifazane emthonjeni, lapho ebona okuthize kwenzeka, mfowethu, wayenamaphiko amabili. Wasubatha ngawo ngokukhulu ukushesha. Waphumela lapho emthonjeni ka Jakobe ukukha lawomanzi onakele ababephikisana ngawo; kodwa lapho esephuze kulowoMthombo wokuPhila, wahamba wasebenza ngokushesha. Akazange asho ukuthi, “Nkosi, ngiyacela ngitshela ukuthi wayitholaphi imfundo yakho. Wayitholaphi lento? Wakufunda kanjani na?” Kumbe, “Waze kanjani ukuthi benginamadoda amahlanu na? Waze kanjani ukuthi yini engalungile kimi na? Waze kanjani ukuthi ngingowesifazane wase Samariya na? Uzaze kanjani lezizinto na?” Akazange abuze; Wathi, “Nkosi, ngiyabona ukuthi ungumProfethi Wena. Siyazi nxa uMesiya efika, Uyositshela lezizinto.” O, he! Wakuqonda ngomBhalo. Wayesethi-ke, “Ngiyazi nxa uMesiya efika, Uyositshela lezizinto.”

Wathi, “NginguYe.”

<sup>138</sup> Wahamba wasebenza. Nanguya eqonde ezansi edolobheni ehamba ngokushesha okunamandla; wathi, “Wozani, nibone uMuntu Ongitshela izinto engizenzileyo. Kungebe nguye uMesiya lona!” Ngenkathi ebona iQiniso, akazamanga ukuphatha ibhola, yena—kodwa impela wayeLinika i—i—enkulu inhlonipho. Futhi ngeqiniso wayeLesekele kakhulu, ngoba wehlela edolobheni futhi wathi, “Nina, wozani nibone. Uma ningakukholwa, wozani, hambani nami.” Udumo!

<sup>139</sup> Ngizizwa nginjengomgingqiki ongcwele kulobubusuku. Yebo, mnumzane! Wo, uma leyo kuyindlela ozwa kungumgungqiki ongcwele ngayo, mangibe nguye. Yebo, mnumzane! Ngiyazi ukuthi Uqinisile. Ngiyazi Ulapha. Ngiyazi ukuthi yena lowoMesiya, ngiyazi ukuthi yena lowoNkulunkulu, yena lowoKristu, ukhona khona lapha kulendwana endala eshisayo kulobubusuku. Ngingakufakazisa kini. Ameni!

<sup>140</sup> Buka leyoNgelosi yeNkosi emi ekhoneni khona ngaphezu kwendoda ehlezi ngapha. Igama layo ngu...Ingumfundisi.

UMnu. Witt. Ivela enhla eVirginia (kunjalo!) iphethwe ngukwethuka. Uma ukholwa ngenhliziyo yakho yonke, ungaya ekhaya uphiliswe. Uyakukholwa, mnumzane na? Kulungile, hamba uye ekhaya uphile; ukwethuka kwakho sekuphelile.

<sup>141</sup> . . . ? . . . ihlezi khona laphaya; igama layo ngu Morriah. Ivela e Illinois. Inenkathazo yomgudu wendle. Uma uzokukholwa lokho, mnumzane . . . Uyakukholwa na? Ngiyisihambi kuwe. Uyakukholwa lokho na? Uzokushiya. Haleluya!

Lapho ilahle lomlilo selithinte umprofethi,  
 Limenza mhlophe qwa;  
 Lapho iPhimbo likaNkulunkulu lithi,  
 “Ngubani oyakuSiyela na?”  
 Khona waphendula, “Nangu mina; thuma  
 mina!”

<sup>142</sup> Akunandaba ukuthi kuhlushwa kuni, akunandaba ukuthi siphambano sini, “Thuma mina, Nkosi; nangu mina!” Akunandaba ukuthi bangaki abakubukela phansi, kungaki *lokhu, lokho*, kumbe *lokhuya*, “Thuma mina!”

<sup>143</sup> Useyilowo Mesiya. Ukhona khona lapha manje. NgiyaMbona futhi. Amen! Yini na?

<sup>144</sup> Lowo wesifazane wangena emnyakazweni. Wathola amaphiko wayeseqala ukundiza. Wangena emnyakazweni ngokukhulu ukushesha.

<sup>145</sup> Ngenkathi umpostoli uPetro, lapho ethatha uNkulunkulu eZwini laKhe ngolunye usuku le olwandle . . . Wayesedobe ubusuku bonke futhi engabambanga lutho. NoJesu wafika kuye; Wathi, “Phonsa inetha lakho ngakwelinye icala lesikebhe.”

<sup>146</sup> Wathi, “Nkosi, ngingumdobi; ngiyazi uma zidla noma zingadli. Ngiyazi ukuthi zingaphi nokuthi azikho ngaphi. Kodwa ngidobe ubusuku bonke futhi angibambanga ngisho nompingo. Manje, uma Uthi phonsela ngale . . . Ngiyazi ukuthi akukho zinhlanzi laphaya, kepha ngeZwi laKho, Nkosi, ngizobeka phansi inetha.” Wenzani na? Wahamba wasebenza. Amen!

<sup>147</sup> Kukhona ichibi eligcwele amanzi lapha. Uma ungakaze ubhaphathizwe eGameni likaJesu, kuyisikhathi sokusebenza. Uma uyilunga lesonto nje futhi ungamazi uNkulunkulu ngombhaphathizo kaMoya oNgcwele, kuyisikhathi sokunyakaza. Kunjalo na? Mboza ubuso bakho ngentobeko. Mboza izinyawo zakho ngokuzibeka phansi, bese uguqa ngamadolo akho bese uhamba usebenze. Uma ungamazi uNkulunkulu, nyakaza.

<sup>148</sup> Lapho umuntu oyimpumpithe owayengaboni, lapho uJesu ekhuluma naye, wayesephimisela odakeni, walubeka emehlweni akhe, wamphilisa—philisa. Esekwenzile, wahamba wasebenza. Walwandisa udumo lwaKhe. Akazamanga ukuthwala ibhola;

kodwa mfowethu, walwandisa udumo lwaKhe kuzo zonke izifunda jikelele. Wenzani na? Wangena emsebenzini.

Ngesinye isikhathi impumputhe yaphiliswa futhi yathi. . . “Lowomuntu uyisoni; awumazi ngisho ukumazi!”

<sup>149</sup> Wathi, “Noma Uyisoni noma akasona, angazi; kodwa lokhu engicabanga ukuthi ngiyakwazi, lapho ngake ngaba yimpumputhe, manje sengiyabona.” Wenzenjani na? Wangena emsebenzini.

<sup>150</sup> Yilokho okufunwa yibandla. Ngena emsebenzini! Sinokuningi ukuzibumbela, sinesiningi isithunzi sezwe; sidinga ukungena emsebenzini. Amen! Walwandisa udumo lwaKhe phandle ndawo zonke.

<sup>151</sup> Abantu ePentekoste, babengazi kangako. Babengakwazi ngisho ukusayinda amagama abo, abanye babo. Babesaba. Bangena ekamelweni elingaphezulu. Kodwa ngelinye ilanga benzani na? Benyukela lapho ngokulalela iZwi laKhe. Bathatha iZwi laKhe. O, uma abantu namuhla bengathatha iZwi laKhe, khona-ke bazongena emsebenzini. “Lindani emzini e Jerusalema.” Luka 24:49.

“Niyokwemukela uMoya oNgcwele emva kwalokhu isethembiso—emva kwalokhu uMoya oNgcwele ufika phezu kwenu; khona-ke Niyongifakazela.” IZenzo 1:8.

<sup>152</sup> U Luka 24:49 wathi, “Bhekani, Ngiyathuma isithembiso sikaBaba phezu kwenu: kepha hlalani phezulu emzini e Jerusalema nize nembathiswe amandla avela phezulu.” Kuze kube nini na? Ihora elilodwa, amahora amabili, izinsuku ezilishumi, izinyanga ezine, izinyanga eziyisithupha, akwenzanga mehluko. Nize! Kuyisikhathi esingakanani lokho na? Kuphela nize. Nxa ucela noma yini kuNkulunkulu, hlala lapho nje uze. Amen! Hlala uze. Kuze kube njani na? Kuze kwenzeke. Kufune! Kukholwe! Bambelela kukho! Hamba usebenze! Fakaza ngakho! Fakaza! Ungesabi. Sebenza!

<sup>153</sup> Babesekamelweni eliphezulu benzani na? Bedumisa futhi bebusisa uNkulunkulu. Bemdumiselani na? Isethembiso; babazi ukuthi kwakuzokwenzeka. Nakho lapho ukhona; sebenza. Hamba uyodumisa uNkulunkulu ize sigwaliswe iseThembiso. Unaso isethembiso.

<sup>154</sup> Uma ukholwa ngukuthi uNkulunkulu uyaphilisa, hlala emsebenzini. Uma ukholwa ngukuthi Uzokubiza manje, futhi ubambelele kuYe, hlala emsebenzini. Amen! Hlala emsebenzini! Unamaphiko amabili, ngakho asebenzise. Hlala emsebenzini! Abhakuzise. “Nkosi, ngiyakholwa; Nkosi, ngiyakholwa.” Ugeke nje uvele umemeze, “Ingcwele, ingcwele, ingcwele”; ufanele uthi, “Nkosi, ngiyakholwa!” Hlala emsebenzini! Amen!

<sup>155</sup> Bahlala emsebenzini kwaze kwavela eZulwini inhlokomo kwangathi eyokuvunguza komoya onamandla. Kwase-

ke ngempela kubakhona ukunyakaza. Base-ke behamba besebenza.

<sup>156</sup> Mfowethu, Dadewethu, esikubone kwenzeka kulezizinsuku zokugcina kufanele kusibeke emsebenzini. Ameni! Sifanele sibe semsebenzini. Kunjalo impela. Sihlala sizungeze sengathi kwakuyinto... Futhi kulungile, abantu bahlala bazungeze, abantu bamaPentekoste; iNkosi iyokwenza okuthile; bathi, "Awu! kuhle kakhulu lokho." O, he! Akubukeki kakhulu kufana ne Serafi elihlala liseduzane noNkulunkulu. Kunjalo. Isithunywa, sisondele kakhulu sona kuNkulunkulu. Uba ngumntwana waKhe ngaphambili ngale kwe altare lethusi.

<sup>157</sup> I Serafi lise altare lethusi. Kodwa wena njengendodana kumbe indodakazi uqonda ngqo phambi kukaNkulunkulu. Awudingi ukuhamba wedlule kunoma yimuphi umpristi nazo zonke lezizinto. UngumPristi wakho. Niyabona na? Khona le phambi kwaKhe njengamadodana namadodakazi. Mfowethu, ngikholwa ngukuthi sinokungaphezu kwamaphiko. Ameni! SinoMoya oNgcwele! Kunjalo.

<sup>158</sup> Kodwa ifanele isebenze ngentobeko nangokuzibeka phansi, hhayi ukuba semnyakazweni ukuzama ukufuqa into ethize nomunye umuntu, kodwa ngentobeko nokuzibeka phansi okukhulu ukuze sihambe singene emsebenzini bese sithi, "Maye kithi, sibubonile uBukhona bukaSomandla. Siyibonile imibono yenzeka, lokho impela Akushilo. 'Imisebenzi eNgiyenzayo, nani niyoyenza. Nemikhulu kunalo niyoyenza, ngokuba Ngiya kuBaba waMi."

<sup>159</sup> Sibone eminingi yenzeka eseyake yalotshwa e... Yebo, sibone eminingi yenzeka emhlanganweni owodwa nezinto kunaleyo eyalotshwa eBhayibhelini. Kunjalo. Eminingi emhlanganweni owodwa kunaleyo eyalotshwa eminyakeni engama shumi amathathu nantathu nengxenywe yokuphila kwaKhe. Kunjalo. Kucabange nje. Sikubone ngamehlo ethu. Sikubonile kwenzeka. Sikubone kubikezelwa, kufezeka, kubheke. Abaqhugayo, izimpumpethe, izinyonga, abashwabeneyo, izinto ezabikezelwayo ezenzeka impela ngokuyikho ncamashi. Akuzange kwehluleke. Mfowethu, lokho kufanele kuibeke emsebenzini ngokuzehlisa nokuthoba.

<sup>160</sup> Kusukela emuva le ezikhathini zeBhayibheli lapho iNika yomLilo ilengela phezu kuka Israyeli, futhi Yenziwa inyama yakha phakathi kwethu... "Ngivela kuNkulunkulu futhi ngibuyela kuNkulunkulu." U Pawulu oNgc. waYibona wawa ngobuso bakhe. Umfundisi omkhulu njengo Pawulu, efundisa ngaphansi kuka Gamaliyeli, wabhuquza othulini wamemeza, "Nkosi, Nkosi, UnguBani na? Ngizimisele ukuhamba." Umuntu omkhulu, kwabe eyikho, isazi; futhi wazithoba, ngoba wayibona iNsika yomLilo. AsiYiboni nje kuphela ngamehlo ethu ihamba



phakathi kwethu, kodwa iYithola ngisho ebuchwepsheni. Lokho kumele kusinyakazise.

<sup>161</sup> SiYibona yenza izinto ezifanayo nalezo Eyazenza emuva le. Isakwenza nanamuhla. Isethembiso sikaBaba. Wo, yini na? Iza ukuzoqinisekisa iZwi, ukufakaza ukuthi iZwi linjalo. Lokho kufanele kulinyakazise ibandla, anicabangi kanjalo na?

<sup>162</sup> Ngamabili lamboza ubuso balo ekuthobeni. Ngamabili lamboza izinyawo zalo, ukuzehlisa. Nangamabili lahamba layosebenza. Nantiya lihamba, kusebenzise.

<sup>163</sup> Manje, sifanele ibe sekunyakazeni ngokweZwi. Sifanele ukutshela abantu.

<sup>164</sup> Izibonakaliso zokubonakala zokufika kwaKhe, ndawo zonke sisibona sifuqa siphumela eZwini. Sizwa uMoya oNgcwele efika asitshela ezinto ezithile ezizokwenzeka.

<sup>165</sup> Akungaphezu kwamashumi amabili eminyaka eyedlulayo kuyo yona lendlu, Wasitshela ngokungena kukaMongameli Kennedy. Wasitshela ukuthi kuyokwenzekani ngempela, ukuthi abesifazane nokunjalo bayongenisa lendoda, nalokho impela ayoba yikho. Futhi sasikwazi isikhathi eside, futhi wasitshela khona ngempela okuyokwenzeka. Futhi nakhu namhlanje. Futhi nansi naleyonkomfa iqubuka, uMfelandawonye weBandla nakho konke kuhlangana ndawonye. Akusinyakazisi ngani lokho na? Kunjalo. Ehhe!

<sup>166</sup> Izwi ngezwi njengalokho Akhuluma, kugcwaliswe kahle yithina. Kufanele kuinyakazise.

<sup>167</sup> Njengomprofethi, siwubonile umphumela noma uku—ukufika kokwemuka, ukuphika, ukuziphakamisa kwamahlelo, belahlekelwa yizindawo zabo.

<sup>168</sup> Njengo Isaya wama lapho, wayeyi—yindoda yehlelo ekuqaleni kwakhe. Wancika enkosini, ngoba wayeyindoda elungileyo. Kepha wabona ukuthi ukuziphakamisa kwenzani kuyo. Kwamsusa ingunaphakade. Futhi ibonile ukuthi ukuziphakamisa kwehlelo kwenzeni ebandleni. Kususe lokho okubizwa ngebandla lehlelo laphuma ingunaphakade enkundleni. Ngitshela lapho elilodwa elake lavuka emva kokuba liwile. Likuphi na? Buka emuva emilandwini ubone noma yiliphi ibandla elake lawa. Ngokushesha nje uma like lahlela, laliwa, futhi lalingaphinde libuye futhi. U Uziya akaphindange abuye e—ethempelini futhi. Waba ngonochoko zonke izinsuku zakhe futhi wangcwatshwa engonochoko. Yebo, mnumzane!

<sup>169</sup> Manje, umprofethi wabona ukuthi lokho kwenzani. Wabona lokho—ukuthi lokho kuziphakamisa kwenzani. “Ngani, si . . .” noma, “Cishe wonke . . . Akekho umuntu ongeza emahlelweni ethu ngaphandle kokuba kuthathe u—ukuhlolwa phambi kukasiyazi wezifo zengqondo ukuba abone ukuthi i I.Q. [ubuchopho obuhluzile—Umhl.] isebenza kahle noma qha.

Ufanele abe ne D.D.D., [yipha, nikela, ahlukanisela.] i Ph.D. [iziqu zobudokotela bokwazi izimfihlo zokudabuka kwezinto zonke ezikhona] ngaphambi kokuba akwazi ngisho ukuza a—akhulume nathi. Izigungu zethu zingeke zimvumele uma engenakho.” O, he! “Okungcono . . . isixuku esingcono kakhulu ezweni siza e . . . Bheka izimoto ezibekwe zazungeza izindawo zethu; zingama Cadillacs, nama Rickenbackers, nokunjalo.”

<sup>170</sup> Siyibonile leyonto ifa. Sikubonile kufile, nayoyonke into isigcwele i—yokucatshangelwa—kwenze izilonda—izilonda ezinobovu, njalo, njengoba iBhayibheli likubiza kanjalo. Konke kugcwele izilonda. Kuyanuka. Kunjalo. (Ngikusho lokhu ngokukamoya. Niyabona na?)

<sup>171</sup> Sibabona bexegisa ekubambeeleni—ekubambeeleni eZwini likaNkulunkulu bese bephakamisa izivumokholo. Sikubona kwenzani na? Kushaywe ngochoko, ukungakholwa. Ha! He, o He!

Njengo Uziya wazama ukuthatha indawo yogcobo lwakhe—yesikhundla esigcotshiwe emva kokuba eseshayiwe, futhi wathola ukuthi samehlula. Futhi siwabonile lamabandla ezama ukuthatha indawo yesikhundla esigcotshiwe ukushumayela iZwi likaNkulunkulu futhi baphephuke naso. Abazi ukuthi kumele benzeni. Khiphela iZwi phambi kwabo, abazi ukuthi bafanele benzeni. Kubi kakhulu. “Sikholwa ngukuthi lokho kwakungokolunye usuku.” Yini na? Badidekile. Ungaubamba kanjani isikhundla sikaNkulunkulu esigcotshiwe bese uphika iZwi laKhe eligcotshiweyo elinguYe uqobo lwakhe esimweni seZwi na? Ungaphika kanjani ukuthi iZwi liqinisile kodwa ulokhu uthi ugcotshwe ngoMoya na?

<sup>172</sup> Okuyiyonanto kuphela eyobonakalisa iZwi likaNkulunkulu nguMoya oNgcwele uqobo lwaWo, “Nxa uMoya oNgcwele Esefika, Uyothatha lezizinto zaMi anikhombise zona.” Kunjalo. Ungasithatha kanjani isikhundla esigcotshiwe kodwa ungowovumokholo noma owehlelo na? Bafile! Into okumele uyenze yiwa phansi umemeze kakhulu, “Nkosi Nkulunkulu, ngingumuntu ozindebe zakhe zingcolile.” Yebo, mnumzane!

<sup>173</sup> Lamahlelo azama ukuthatha indawo yebandla elingcwele. “Siyakholwa kuNkulunkulu uYise, uSomandla, uMdali wamaZulu nomhlaba, nakuJesu Kristu iNdodana yaKhe. Siyakholwa kulo iBandla elingcwele leRoma eliKatolika,” nazozonke lezizinto ezahluke. “Siyakholwa kubo ubudlelwano babangcwele.”

<sup>174</sup> Ngikhoholwa ebudlelwani bukaKristu. Yebo, mnumzane! Ngiyakhoholwa ngukuthi abangcwele basenkazimulweni, impela. Futhi ngikhoholwa ngukuthi sinoMlamuleli oyedwa phakathi kukaNkulunkulu nomuntu. Yebo, mnumzane! Hlokoloza leyonto . . . Lapha, iBhayibheli liyaphambana nalokho. Bathi, “Kulungile yiBhayibheli lelo.” NguNkulunkulu! IZwi

lalinguNkulunkulu, neZwi lenziwa inyama lakha phakathi kwethu. Manje, iZwi lisenyameni yethu, Lizenza lona uqobo libonakaliswa, ligcotshwe nguMoya oNgcwele. Isikhathi sokunyakaza. Kunjalo.

<sup>175</sup> Imiphumela yombono phezu komprofethi (o, he!) yamenza avume ukuthi wayeyisoni (umprofethi ogcotshiweyo). Wathi, “Ngingumuntu ozindebe zakhe zingcolile, nginephutha. Ngenze iphutha. Angihlanzekile mina uqobo lwami.” Wayeyisoni. Wazivuma izono zakhe. Yebo, mnumzane! Kwenza umprofethi kaNkulunkulu avume ukuthi wayeyisoni; wenza lokho-ke umbono. Labo abane D.D.D., Ph.D. bayokuhleka. Bathi kungukubusa ezindabeni ezingcwele kwebandla elithize.

<sup>176</sup> Nizwile ukuthi isiKhulu sesonto sitheni kulokho kusakazwa kwezindaba namhlanje na? Sithi, “Kukhona abathize abafundisa ukuthi ukubuya kweNkosi kuzofika masinyane.” Sithi, “Kodwa empeleni, kuzomele sisiqede lesosixuku. Sifuna ukuhlanganisa inkolo yomhlaba.” Ngempela kanje. Nina bantu, ningalali manje. Into iseduzane kunoma nicabanga. Lomfo cishe nguye lo ongamazi u Josefa, niyazi.

<sup>177</sup> Qaphelani, kungena ngobukhulu ubuqili. Babambelela khona lapha kuleyondawo yokugcina, lapho beyobumba khona umfanekiso kukho ngokuthatha uMfelandawonye weBandla, futhi bewenza ukhulume impela njengalokhu kwenza isilo, futhi bawunike amandla okuhlupha bonke abantu abakhonzayo, futhi kuyoguqula izikhathi nemithetho kaNkulunkulu. Khona impela lokho owakushoyo. Sizongena kulokho kamuva; isikhathi seihambile kakhulu kulobubusuku, kodwa izo—niyakwazi nokho. Yebo, mnumzane!

<sup>178</sup> Kwamenza—kwamenza ukuba avume uqobo lwakhe ukuba uyisoni. . . . Ngani, ukuba kwakuyoba yilokhu abakubiza ngenamuhla, babeyothi, “Kulungile nginguDokotela u *Sibani-bani*.”

Ngezwa umbhishophi ethi, “Nxaxaxa ngifika phezulu ezulwini, niyazi ukuthi ngiyokwenzani na?” Wathi, “Ngizoya ku—kuJesu ngithi, ‘Uyangazi ukuthi ngingubani na? NgingumBhishophi u *Sibani-bani*.’”

Wathi, “Yebo, ngizwile ngomama ekhuluma ngawe.”

Wathi, “Umuntu okholwa yiBhayibheli unjengokuxovuza emanzini anodaka; awazi ukuthi uyaphi.”

<sup>179</sup> Ungakucabangi lokho. UnguMholi wami. (Ngizoshumayela ngalokho kusasa ebusuku.) Yebo, mnumzane! Uyokuhola akuwelise kuwo wonke amanzi anodaka lapho uzodabula kuwo, onke amaxhaphozi ayingozi, nazozonke izindawo eziphakeme, nezindawo eziphansi. Noma kukuphi, Uyongihola angiwelise emfuleni wokufa. Amen! O, yebo mnumzane! Uyongihola. “Nxaxaxa ukufa kufika angiyikwesaba okubi ngokuba Wena unami.

Yebo, noma ngihamba esigodini sethunzi lokufa, angiyukwesaba okubi; Wena ulapho.”

<sup>180</sup> “Uma ngendlala umbhede wami endaweni yabafileyo,” kwasho u Davide, “Nango Ulapho.” “O, uma ngithatha amaphiko okusa, ngindizele kude, nango Ulapho. Uhlala ephambi kwami, ngakho angiyikuzanyazanyiswa.” Ameni! O, he! Thatha lawo maphiko uhambe usebenze manje. Yebo, mnumzane!

<sup>181</sup> Lomprofethi wahamba wasebenza ngokushesha futhi; waya emadolweni akhe. Futhi wathi, “Ngingumuntu ozindebe zingcolile.” Kwathi-ke angavuma nje, kwase kufika ukuhlanzwa. Ufanele ukuvuma kuqala.

<sup>182</sup> Ngifuna niqaphele, ngenkathi lomprofethi... Awukucabange, i—hhayi... Umuntu owama nohulumeni ohlangene, umprofethi oqinisekiwe, futhi kwathi angawubona lowombono wokuqala... Wayengakaze ayibone imibono phambilini; wayenawo ngenye indlela. Wayekuzwa ukuhola kukaNkulunkulu futhi wahamba ngokweZwi. Kodwa kulesisikhathi kwakungumbono osobala, wayesememeza, “Ngingumuntu ozindebe zakhe zingcolile futhi ngi—bonke lababantu bangcolile. Maye kimi, ngoba ngibona inkazimulo kaNkulunkulu ibonakaliswa.” Futhi iyayibuka nje. Sifanele ukusuka sindize. Niyabona, niyabona na?

<sup>183</sup> “Ngingumuntu ozindebe zakhe zingcolile.” Wehlela e altare, futhi wathi, “Ngingumuntu ozindebe zakhe zingcolile, Nkoi. Ngenzenjani, ngenzenjani, ngokuba ngikubonile ukuzibonakalisa kwaKho khona lapha na? Ngibone iNgelosi inyakazisa into. Ngiyibone ikhuluma, nento ethize yabuyela emuva ngaleya.” Ameni! (Ngiyethemba anilele.) O, he! Yakhuluma nento ethize yenzeka. Udumo! Kwenzekeni na?

<sup>184</sup> Khona siyathola-ke ukuthi wasivuma isono sakhe, futhi kwathi angakwenza nje, leliphimbo elikhulu elalikade likhuluma landizela phansi, lathatha isandla salo, lathatha udlawu, laphakamisa ilahle, lalibeka phezu kwesandla salo, lafike lalibeka ezindebeni zika Isaya, lase limhlanza.

<sup>185</sup> Qaphela, alizange limthumele ukuba ayothola iziqu ze Ph.D. Alizange limnike ibhuku lemithetho ukuba ayifunde; kodwa Yena—uNkulunkulu wayekhombisa umprofethi ukuthi amandla aKhe okuhlanza ayengomlilo ovela e altare. Ameni! Amandla kaNkulunkulu okuhlanza namhlanje awasikho ukusho isivumokholo noma ukujoyina isonto; ngamandla kaMoya oNgewele nomlilo owehlayo futhi uhlanze umuntu kukho konke ukungakholwa kwakhe. Ameni!

<sup>186</sup> Indlela kaNkulunkulu yokuhlanza umprofethi ingomlilo, hhayi ngesivumokholo. Umprofethi angazi ini ngesivumokholo na? Uzosetshenziswa nguNkulunkulu. IZwi lalizobonakaliswa ngaye, ngakho Wayengeke amnike

isivumokholo. Wayeyobambelela kulesosivumokholo. Ngakho Wathatha umlilo owawuse altare wase ehlanza umprofethi.

<sup>187</sup> Ukuvuma kuqala, bese kuba ukuhlanzwa ngomlilo. Udumo kuNkulunkulu! O, qaphela! Ukuvuma, kuqala, ukuhlanzwa, okwesibili, umyalo, okwesithathu. Amen! Nakho lapho ukhona. Kuqala ukuvuma, “Nginephutha!” Okwesibili, ukuhlanzwa. Ukulungisiswa, ukuNgcweliswa, nomBhaphathizo kaMoya oNgcwele. Niyabona na? Ukuvuma, ukuhlanzwa, ukuthunywa. “Hambani niye ezweni lonke nishumayele iVangeli. Lezizibonakaliso ziyobalandela abakholwayo.” Amen!

<sup>188</sup> Emva kokuvuma kuba ngukuhlanzwa. Emva kokuhlanzwa kuba ngukuthunywa. Shumayela iVangeli, phulukisa abagulayo. Akunandaba ukuthi abantu batheni, u . . .

<sup>189</sup> Ekugcineni lowomprofethi omncane othandekayo wafa ngaphansi kokuhlushwa ngokuba asahwe abe yizicucu ngesaha.

<sup>190</sup> Khumbulani, kwaba yingaleyonkathi lapho u Isaya evuma khona ukuthi wayesephutheni. Wayesephutheni ngakho konke; wayekade encike esivumwenikholo sakhe (niyabona na?) encike ku—kumuntu, indaba eyenziwe ngumuntu. Wayebone inkosi eyayingumuntu omkhulu; yayingumuntu okholwayo. Kodwa wabona ukuthi bonke abantu bayohluleka. Niyabona na? Kodwa lapho eguqula lokho, futhi ebheka phezulu lapha, futhi wabona umbono ukuthi uNkulunkulu wabe enguBani, khona wayesethi, “Ngifuna ukuvuma ukuthi nginephutha. Lezozivumokholo zingeke zisasebenza, ngoba zifile futhi zehluleka. (Niyabona na?) Zishaywe ngochoko, kodwa ngibone udumo lukaNkulunkulu lubonakaliswa.” Isivumokholo singeke sakubonakalisa lokho. Isivumokholo singeke sakusho ngaleyondlela. Isivumokholo singeke sakwenza ngaleyondlela. Kudingeka uKristu ukukwenza ngaleyondlela. Futhi kwathi angakubona nje lokho, wathi, “Manje, bengisephutheni konke lokhu, Nkosi.” Kwase-ke kufika ukuhlanzwa; kwase-ke kufika ukuthunywa. O, he!

<sup>191</sup> Kwaba ngaleyonkathi-ke ukuthi u Isaya ohlanziweyo . . . Lapho uNkulunkulu emema, “Ngubani oyoNgiyela na,” futhi kwaba ngu Isaya owathi, “Nkosi, nangu mina; thuma mina!” Umprofethi ohlanziweyo.

<sup>192</sup> O, anikuboni *ukuThonya* na? Ungathathi ukuthonya kuka Marthela. (Ngiyethemba lelogama alikho lapha.) Ungathathi amagama o—o—ukuthonya kwentombazanyana ofunda nayo esikoleni esiphakemeyo, kumbe isikole esijwayelekile, kumbe umakhelwane oseduzane kwakho ogunda izinwele zakhe futhi egqoka izikhindi; ungakuthathi lokho kuthonya. Ungathathi ukuthonya komfundisi ogcwele isivumokholo oyophika iZwi likaNkulunkulu futhi akunike isivumokholo; ungakuthathi lokho kuthonya. Kodwa yima lapho uze ubone

inkazimulo kaNkulunkulu yehla, ubone into inyakaza ngenxa yemiphumela yayo, futhi ukubone kwenzeka ngayo impela indlela uNkulunkulu asho ngayo. Bese umemeza kakhulu, “Maye kimi, Nkosi; bengisephutheni. Ngihlanze manje, Nkoi. Ngihlanze! Moya kaNkulunkulu oPhilayo yehlela kabusha kimi.”

Lapho ilahle lomlilo selithinte umprofethi,  
 Limenza mhlophe qwa;  
 Lapho iphimbo likaNkulunkulu lithi,  
 “Ngubani oyakusiyela na?”  
 Khona waphendula, “Nkoi nangu mina,  
 thuma mina!” (Wayeselungele. Wayesebone  
 okuthize. Yebo, mnumzane!)  
 Izigidi manje zifela esonweni nasehlazweni;  
 Lalela ekukhaleni kwabo okulusizi  
 nokumuncu.  
 Shesha, mfowethu, shesha ubophule;  
 Ngokushesha phendula, “Nkosi, nangu mina!”

<sup>193</sup> Kufanele kubekhona okwenziwayo. Isikhathi sesedlule kunoma sisicabanga. Sengathi umbono kaNkulunkulu ungabathonya kakhulu abantu, ukuze babone ukuthi uNkulunkulu ofanayo owayesethempelini no Isaya usenguye lowoNkulunkulu endaweni yaKhe engcwele namuhla. Usendaweni engcwele kaMoya oNgcwele. UnguMoya oNgcwele. Wake waba yinyama; manje UnguMoya ohamba phakathi kwabantu baKhe, ekhombisa uqobo lwaKhe ukuthi uyaphila, hhayi isivumokholo esifile, kodwa uKristu ophilayo, ongye izolo, namuhla, naphakade. O, u Isaya, ngokushesha waphendula, “Nkosi, lapha; thuma mina.”

Asikhuleke. Amakhanda ethu ekhothome . . .

Lapho ilahle lomlilo selithinte umprofethi,  
 Limenza mhlophe qwa;  
 Lapho iphimbo likaNkulunkulu lithi,  
 “Ngubani oyakuSiyela na?”  
 Khona waphendula, “Nangu mina; thuma  
 mina!”  
 (Kanyekanye.)

Khuluma, Nkosi yami; Khuluma, Nkosi yami.  
 Khuluma, futhi ngiyoshesha ukuKuphendula.  
 Khuluma, Nkosi yami; Khuluma Nkosi yami.  
 Khuluma, futhi ngiyaphendula, “Nkosi thuma  
 mina!”

<sup>194</sup> Manje, kungaba ngumakhelwane wakho; kungaba ngowesifazane osebenza naye, owesilisa osebenza naye, kodwa kukhona . . .

Izigidi manje zifela esonweni nasehlazweni;  
 (Ezivumwenikhohlo nasemahlelweni.)  
 O, lalela ekukhaleni kwabo okulusizi  
 nokumuncu.  
 Shesha, mfowethu, shesha ubophule;  
 Ngokushesha phendula, “Nkosi, nangu mina!”  
 Khuluma, Nkosi yami; Khuluma Nkosi yami.  
 (Ngibone umbono ovela eNkosini; ngawubona  
 wenzeka.)  
 Khuluma, futhi ngiyoshesha ukuphendula  
 (Usevele ukhulumile manje.)  
 Khuluma, Nkosi yami; Khuluma Nkosi yami.  
 Khuluma, futhi ngiyophendula, “Nkoi, thuma  
 mina!”

<sup>195</sup> Manje, nikhothamise amakhanda enu, angazi kulobubusuku, njengoba nginitshelile ngehla, ngizama ukufunda into ethize ngicabanga ukuthi iyonisiza. Nimbonile lowomprofethi; wayengumuntu omkhulu. Wazalelwa inhloso yokuba ngumprofethi. Wathola ukuthi wayethathe umgwaqo okungesiwo; wayencike engalweni ka Uziya, inkosi. Wabona ukuthi ungeke wencike ezingalweni zenyama. Kuyabhubha. Kuliphutha. Kodwa bheka phezulu ubone uNkulunkulu ehlezi phezulu esihlalweni saKhe sobukhosi. Bheka phezulu lapho kuJesu; Wathi, “Nginguye izolo, namhlanje, naphakade.” Mvumele akuphakamisele phezulu eMoyeni. Qaphela ubone uma Engesuye izolo . . .

<sup>196</sup> Lapho lowo Isaya omncane ebona umbono kaNkulunkulu wehlela phansi futhi ungena kulelothempeli, wayesekulungele ukuvuma iphutha lakhe. Wayesekulungele ukuvuma ukuthi wayengenzanga lutho olulungileyo. Futhi ngaleyonkathi wasuka wandizela esizweni; wenza konke okulungileyo ngaleyonkathi. Konke ayengakwenza, waze wathi ekugcineni waphawula ubufakazi bakhe ngegazi lakhe.

<sup>197</sup> Ngicabanga ukuthi lokho kuzoba wukuzizwela kwethu sonke. Bangaki kozwayo ukuthi uthanda ukuthi—uzwa uNkulunkulu ethi—ukuthi uthanda—uzothi kuNkulunkulu, “Nangu, mina; thuma mina!” Phakamisa izandla zakho. “Nangu mina, mangifakaze kumsengi. Mangifakaze ku—kuwo wonke umuntu engingafakaza kuye, ngenze okuthize. Mangenze okuthize. Nkosi, angi—celi ukuba ngumshumayeli. Angiceli ukuba yilokhu, kodwa, Nkosi, uma ngingumlimi, ngenze ngibe ngumlimi ongafakaza kumlimi ongumakhelwane wami. Mangibe ngumlimi ukuthi uma ngidayisa okusanhlamvu kwami, ngikwazi ukufakaza kosebenza kokusanhlamvu. Mangibe ngumlimi.” Uma ngingo—uma ngingowesifazane mangifakaze kumlisa womshuwalense. Mangifakaze kumsengi, kumfana wephepha. Mangenze okuthize, Nkosi. Mangiye kwengakhelene nabo ngifumane umusa kudadewethu lapha

engisondelene naye omubi futhi onephutha. Mangimnikeze ubufakazi ngobumnandi. Mangimboze ubuso bami ngamaphiko ami okuzibeka phansi; mangimboze nezinyawo zami kanjalo. Mangithobe Phambi kwaKho, kodwa ngithumelele amanye amabili amaphiko, Nkosi, ngokushesha ngiye komunye, ‘Nangu mina; thuma mina, thuma mina!’”

<sup>198</sup> Ngalenhlonipho masisukume sonke-ke bese sizenza inkonzo eyahlukaniselwe uNkulunkulu. USomandla ulapha. Niyakukholwa na? SiseBukhloneni baKhe baPhezulu. Ningakukhohlwa lokho manje. UBukhona baKhe bukhona khona lapha ngokufanayo njengoba kwakunjalo... Ngokweqiniso, kusukela ngimi lapha, ngibone emine kumbe emihlanu imibono eseyenzekile vele. Kunjalo. Kunjalo. Kubekhona abantu abangaphezu kwababili noma abathathu abangabalapha ebandleni abangashongo lutho; Kodwa Bulapha ngokufanayo nse. Kulungile.

Manje, esifuna ukukwenza, ngamunye wenu ngendlela yenu, masizahlukanisele uqobo lwethu ukuba ngabakaNkulunkulu.

Sibona isibonokaliso siqhamuka sokubuya  
kwaKhe okubusisiweyo;

Bheka ubone, amacembe omkhiwane manje  
aba luhlaza.

IVangeli loMbuso seliphumele ezizweni zonke,  
Futhi sesiseduzane; ukuphela sekuyabonakala.  
(Kunjalo. Ngabe kunjalo na?)

Ngakho ngentokozo kude; siyomemezela  
uMlayezo wokubonakala kwaKhe  
okubusisekileyo;

Ngokushesha Uza enkazimulweni ukutshela  
ngamunye bonke.

Ngakho vukani, nina bangewele beNkosi,  
Nilalelani lapho ukuphela sekuseduze,  
Masizilungiselele lokho kubizwa kokugcina.  
(Ameni!)

Izizwe ziyehlukana; u Israyeli uyavuka;  
(Useyisizwe manje.)

Izibonokaliso abaprofethi abazibikezelayo,  
Izinsuku zabeZizwe zibaliwe,  
Ngokwesaba okukhulu okuthiyayo,  
(Niyakubona kuza khona ngale, hhayi izizwe  
kuphela, kepha amabandla.)

Buyani, O bahlakazekileyo, kwabakini.

Usuku lokuhlengwa seluseduze;  
Izinhliziyi zabantu zehlulwa ngukwesaba;



Gwaliswani ngoMoya waKhe,  
 Izibani zenu zilungisiwe zahlanzwa;  
 Bhekali phezulu, ukuhlengwa kwenu  
 sekuseduze.

Abaprofethi bamanga baqamba amanga;  
 Iqiniso likaNkulunkulu bayaliphika,  
 Ukuthi uJesu, uKristu, unguNkulunkulu  
 wethu. (Niyazi bayaliphika.)

Futhi—kepha siyohamba lapho abaPostoli  
 benyathele khona.  
 Ngokuba usuku lokuhlengwa seluseduze;  
 Izinhliziyi zabantu zehlulwa ngukwesaba;  
 Gwaliswani ngoMoya,  
 Izibani zenu zilungisiwe zahlanzwa;  
 Bhekali phezulu, ukuhlengwa kwenu  
 sekuseduze.

<sup>199</sup> Yesulani leyontuthu yobuhlelo. Yesulani lelogciwane lomule. IGazi likaJesu Kristu lenele ngokweqile ukuba likuhlanze. Bheka phezulu! Izibani zenu mazikhanye. Thatha lawomaphiko undize uqonde ngqo komunye.

Asiphakamise izandla zethu manje bese sithi, “Nkulunkulu, nangu mina; thuma mina.”

<sup>200</sup> Baba oseZulwini, ngizahlukanisele Wena kulobubusuku, Nkosi, nalelibandla, emva kwalomlayezo, onamandla, onzima, “Nangu mina, Nkosi; thuma mina.” Nanti ibandla lami, Nkosi. Sengathi bangamboza ubuso babo ngokuzithoba. Sengathi bangamboza izinyawo zabo ngokuzibeka phansi. Sengathi bangaba nokukhuthazeka ukundiza noMlayezo, ngokushesha, bawuse komunye umuntu. Siphe khona, Nkosi. Sengathi bangafakaza ngobumnandi, babe ngusawoti womhlaba noMsindisi wawo kuwo. Nkosi Nkulunkulu, lona ngumhlatshelo wethu. Lona ngumnikelo wethu. Lokhu ngokubonga kwethu. Yilokhu esikulangazelelayo, Nkosi. Sithumele kulobubusuku kulowomuntu olahlekileyo. Sengathi singabadonsela enkozweni kusasa ndawo ndawo. Sengathi singabafundisa indlela yeNkosi. Sengathi bangasindiswa, Nkosi, ngoba isikhathi sesedlule kunanoma sicabanga. Siphe khona, Nkosi.

<sup>201</sup> Sengathi singakusho ngezinhliziyi zethu lokhu. Futhi njengoba ikukhuluma, Nkosi, thatha ilahle lomlilo likaMoya oNgcwele e altare e Kalvari; thinta inhliziyi ngayinye nodebe kulobubusuku, Nkosi, ukuthi singakhulumi amanga, ukuthi sikhulume iQiniso. Sithathe kulobubusuku, Nkosi, siyilokho esiyikho nje. Asibo abashumayeli sonke. Asisibo abaprofethi sonke. Asisibo abangabakhuluma ngezilimi sonke. Asisibo abasebenzi bezimangaliso sonke; kodwa sonke sinokuthile eifanele sikwenze. Sikhombise ukuthi kukuphi, Nkosi. Sifakaze, siculele ukudumisa Wena. Futhi njengesinkwa phezu kwamanzi,

siyobuya ngolunye usuku olukhazimulayo. Siphe khona, Nkosi. Nakho lapho sikhona. Sithumele komakhelwane bethu lapho esingafinyelela khona, kumuntu ongumfowethu, futhi sibatshele ngokubuya kweNkosi. Siphe khona, Baba.

<sup>202</sup> Sibusise manje. Sengathi singaba nokuphumula okuhle emizimbeni yethu kulobubusuku. Sengathi ingavuka size enkonzweni ekuseni; futhi kwangathi Ungakhuluma nga—ngamandla kakhulu kusasa, ukuthi Awuyikushiya itshe lingasetshenzwanga, ukuthi wonke umuntu uyokwazi ukuthi kungenwa kanjani kulokhu. Sifundise, Nkosi. Silindile. Sifundise ekuseni ukuthi siza kanjani kulesisilinganiso esigcwele lapho khona esingaba ngamadodana namadodakazi kaNkulunkulu. Silindela Wena, Nkosi, nelahle lomlilo lilungele ukubekwa ezindebeni zethu. Silindile, Baba, eGameni likaJesu.

<sup>203</sup> Manje, sikhothamise amakhanda ethu. Ngizocela umfundisi-ke ukuba eze ngaphambili akhulule inkonzo. UNkulunkulu anibusise. Ngethemba ukunibona ekuseni manje. UNkulunkulu abe nani, sindisa bonke abagulayo nabahluphekileyo phakathi kwethu, anenze nonke...Ngizwa ngigcwaliswe ngoMoya oNgcwele njengamanje. Ngizwa uMoya oNgcwele. Ngizwa uBukhona baKhe. Ngiyazi Ukhona lapha. Ngiyavuma Ukhona lapha. NgiyaMbona; ngiyazi Ukhona lapha. NgiyaMbona ehamba, leyoNika yomLilo. Udumo!...?...ukubonakaliswa koBukhona baKhe, ubukhulu boBukhona baKhe...?...Isithunzi soBukhona baKhe, Nkulunkulu, singatha lababantu; makungalahleki namunye wabo, ngiyathandaza. Udumo kuNkulunkulu!



*UKUTHONYWA NGOMUNYE ZUL62-1013*  
(The Influence Of Another)

LomMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi uMgqibelo kusihlwa, ngo Oktoba 13, ngo 1962, eTabernakele likaBranham, eJeffersonville, eIndiana, 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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