


AMAHEBHERE,

ISAHLUKO SESIBINI ³

 Isahluko sesi-7, sesi-8, se-9, se-10, ukusuka phaya, owu, bethu! Yibani nepensile nephepha lenu, nayo yonke into, ilungele, kuba ndiyakholwa iNkosi izakusinika ixesha elimnandi. Ngoku thina si . . .

²¹⁸ UPawulos uphakamisa kwaye ebeka, ngokwendawo, iNkosi uYesu. Ngoku, ukuba siyegqitha koku ngale ntsasa, kusasa ngeCawa. . . Ntoleyo okuninzi koku kuzakuhlangana kakuhle kunye noMyalezo wentsasa yangeCawa, ngokuba “yahlula isabatha.” Lowo ngumbuzo omkhulu phakathi kwamaSabatha namhlanje. Kwaye ndiyakunimema nonke nize kwintsasa yangeCawa. Ukwenzela, kokuphi okulungileyo, uMgqibelo okanye iCawa, ukwenzela ukunqula? Yintoni ekutshoyo iBhayibhile malunga nayo? Kwaye ke ngoko, nokuba i . . . Le Ncwadi yahlula umthetho nobalalo, kwaye Ibeka nganye yazo kwindawo yayo. AmaHebhere ayekhuliswe ngomthetho, kwaye uPawulos wayewaxelela wona into ubabalo oluyenzileyo, ngomthetho.

²¹⁹ Ngoku, masifumane nje imvelaphi encinci ngoku. Sizakuqalisa emva.

²²⁰ Kakade, ndizifumanele iiglaso zokufunda. Mhlawumbi ndinga . . . Ukuba kwenzeka ndenze i—iphutha ngobu busuku, ndizifumene. Niyazi ndonke ndi . . . mna nje ndiswele iminyaka emibini yokuba namashumi amahlanu eminyaka ubudala, kwaye andiboni ngohlobo endandiqhele ukubona ngalo, kufutshane nam. Xana ukubona kwam . . . Ndiyaqalisa ukuqaphela amagama ukungacaci, ndacinga ndandisiba yimfama. Ndaya eluvavanyweni. Ugqirha wathi, “Hayi. Ugqithile nje kumashumi amane, nyana.” Ke, wathi, ukuba ndiphila ukuze ndibe mdala ngokwaneleyo, kunokubuyela kwakhona, ndifumane okwakubona kufutshane kwakhona. Wathi, “Ngoku, ungayifunda iBhayibhile yakho ukuba uyityhalela kude kuwe?”

²²¹ Ndathi, “Ewe.”

²²² Wathi, “Emva kwethuba, ingalo yakho ayizukuba nde ngokwaneleyo.”

²²³ Kwaye ke ndi—ndiyathemba ngoku, koku kufundisa, okokuba ndi . . . Lena incinci iBhayibhile kaCollins inamagama anobungakanani obulungileyo kuyo. Ndinganakho ukuyenza kakuhlana. Kodwa xana sifika ngaphaya kwezinkulu, ezinzulu iindawo apho sifuneka sithabathe eNtsha neNdala iTestamente,

size sihlanganise. Ndinayo encinci kaScofield. Kwaye ndiqhelene neBhayibhile kaScofield, indlela ephawulwe ngayo. Andifundi mibhalo kaScofield ngoku, ngokuba andivumelani kunye noScofield kwinto ezininzi zolwazi lwakhe—lwakhe lwengqondo. Kodwa ndi—ndiyayithanda indlela eyenziwe ngayo, ngokuba iyi... Ndibe ndinayo ixesha elide, kwaye ndiyifunda, kunye nokungako, de ngandlela ithile ndibe nakho ukwazi indlela yokufumana umxholo wam.

224 Oku konke kutsha kum, kokufundisa, kwaye andinguye omngako umfundisi. Kodwa, ndinyamezeleni okwethutyana elincinci, ndiyakunixelesa iNyaniso kangangoko ndiyazi Yona, kakade.

225 Ngoku, leNcwadi nguPawulos, niyakhumbula, waye... Simfumane njani? Wayengumfundisi omkhulu, into yokuqala, okanye isifundiswa esikhulu. Kwaye wayeqeqeshwe kwiTestamente nDala. Ingaba nabani angandixelela ngoku ngubani esamfumana engumfundisi wakhe? [IBandla lithi, "Gamaliyeli."—Mhl.] UGamaliyeli, omnye wabaqaphelekayo abafundisi bomhla.

226 Kwaye ngoko uPawulos, siyafumanisa, ngenye imini... Ngaphambi kokuba wabizwa *Pawulos*, ingaba nabani angandixelela yayingubani igama lakhe? [IBandla lithi, "Sawule."—Mhl.] Sawule. Kwaye wayeligunya elikhulu eYerusalem, igunya lezenkolo. Kwaye wavela njenge—njengeqeqeshwe ngenene, indoda yenkolo. Wayenakho ukuthetha ezine okanye ezintlanu iilwimi, kwaye ehlananiphe kakhulu indoda. Kuhle, ingaba imfundo yakhe nokuhlakanipha kwakhe kwamnceda? Hayi. Wathi kwafuneka alibale konke awayekwazi, ukuze afunde uKristu.

227 Ke siyafumanisa, ngoko, akuthabathi ndoda ihlakaniphileyo okanye indoda efundileyo. Kuthabatha i—indoda elungele ukuzithoba phambi koThixo, nokuba kunjani.

228 Ingaba benimazi uDwight Moody waye—wayengafundanga ngenene de, ngokunyanisekileyo, imibhalo yakhe yayimibi kangangoko ndingazi yintoni. Kwakufuneka balungise imiyalezo yakhe, lonke ixesha. Wa—wayengonjalo ukubambi umbhali, ongefundanga kakhulu.

229 Ingaba beniyazi ukuba uPetros noYohane, beBhayibhile, babengafundanga de bangabinakho nokubhala igama labo, kwaye bengenakho ukulazi liphambi kwabo? Umpostile uPetros, owayenezitixo zobuKumkani, wayengenakho ukulazi igama lakhe lityikitywe phambi kwakhe. Yicinge. IBhayibhile yatsho, ukuba, "Wayengenalwazi kwaye engafundanga." Ke, oko kundinika ithuba. Amen. Ewe, mhlekazi. Oko kuhlela ngqo ezantsi, ukufumanisa ukuba uThixo unokukwenza okuya emntwini.

²³⁰ Ngoku, kwaye siyafumanisa, kwamsinya nje uPawulos waba namava amakhulu. . .Ndifuna ukunibuza. Ingaba ngamava ukuza kuKristu? Ingaba wonke ubani unamava? Ewe, mhlekazi. Ewe, mhlekazi. LuZalo. Ngamava. Kwaye ke sasikwiCollege yamaLutheran, kungekudala. . .

²³¹ Ndibe nenyweba ngale mvakwemini, emva kwexesha, bekufanele ndibe phaya ngentsimbi yeshumi elinambini, ukuya kwidina kunye—kunye noTom Haire. Bangaphi abakhe bamva yena, odumileyo, um-Irish, igorha lomthandazi? Kwaye ebe ekunye nalo Mzalwana u-Epp, kwinkqubo yakhe, kwaye wabonakala apha kwiindawo ezininzi eMelika. Kwaye ndibe nedina kunye naye namhlanje. Kwaye sasi. . .Bendimalunga nezintathu iyure ukuba semva kwexesha. Bekumalunga necala leyesithathu, umkhono phambi kweyesine, xa sisitya. Kodwa konke kwakulungile. Kwaye sasixoxa kwezi zinto, zokuba indlela uYesu Kristu ayiNtloko ngayo yezinto zonke.

²³² Ngoku, xana uPawulos wafumana oku, waba nala mava. Kwaze emva koko phambi kokuba abenokwamkela la mava, afanele abe semva eBhayibhileni. Kwaye sifumanisa ukuba yena—ukuba yena washiya waza waya kwelinye ilizwe, kwaye phaya wahlala iminyaka emithathu, ephanda iSibhalo, ukuze abone ukuba amava akhe ayelungile na.

²³³ Ngoku, siyaqonda ukuba wayenento enkulu yokujongana nayo. Kwakufuneka abuyele emva ukuze axelele ibandla lakhe, bonke abantu, ezona zinto wayezitshutshisa zazilungile.

²³⁴ Ingaba kwafuneka wenze into enjalo? Ngokuqinisekileyo, phantse bonke benza, kwafuneka babuyele emva baze bathi, “Bona abo bantu esibabize ‘abaqengqeleki abangcwele,’ sifumanisile, babelungile.” Yabona? Yilonto. Kuye kwafuneka nje siphethuke. Kwaye izinto esakhe sazithiya, ngoku siyazithanda. Yinguquko, into engaqhelekiyo, engaqhelekanga.

²³⁵ Ngoku, ndenze lantetho, ya “abaqengqeleki abangcwele.” Akukho nto injalo. Akukho nto injalo. Kodwa, babiza abantu okuya, abantu bobungcwele. Kodwa akukho baqengqeleki bangcwele. Akukho nto injalo. Akukho kushicilelweyo kwalo naliphi ibandla elakhe lashicilela ngolwa hlobo, kangangokuba ndinokubona, okwamakhulu asithoba anesithandathu anento, amahlelo ahlukeneyo. Akukho hlelo linjalo njengomqengqeleki ongcwele. Nje ili—igama athe umtyholi walicamathisela eBandleni.

²³⁶ Kodwa bababiza bona, ngala mhla. . .Bangaphi abakwaziyo oko babebabiza ngako ngomhla kaPawulos? Iziphambusi. Niyazi ithetha ntoni *isiphambusi*? “Ukuphambana.” Ngabantu abaphambeneyo. Ke, ndinga kwamsinya ukubizwa u “mqengqeleki ongcwele” kune “siphambusi.” Beningekhe? Ke ukuba bona—ukuba bona babebizwa okuya, kwaye bavuya!

Kwaye wathini uYesu ngathi emasikwenze malunga nayo? Wathi, “Vuyani, kwaye nigcobe kunene; kuba mkhulu umvuzo wenu eZulwini, kuba benje njalo ukubatshutshisa abaprofeti ababephambi kwenu.” Bakwenza.

²³⁷ Wathi, “Nigcobe kunene.” Nayiphi *engenene* ku “kukuphakanyiselwa phezulu kakhulu,” ukuvuya ngenene. Kwaye abafundi, xana bafunyanwa befanelekile ukuthwala ingcikivo yeGama likaYesu, bavuya ngovuyo olukhulu ngokuba babenakho ukuthwala ingcikivo yeGama Lakhe.

²³⁸ Kwaye namhlanje, abantu abaninzi namhlanje, ukuba kuyakwenzeka babizwe umqengqeleki ongcwele, bayakugrogriseka, “Bethu! Mhlawumbi bendinalungisanga, indawo yokuqala.”

Kodwa babevuya malunga nayo, “Owu, bethu, ukuthwala iGama!”

²³⁹ Kwaye ngoku, kwikulungwana yesibini, bababiza bona *mnqamlez'emiqolo*. Oko kuxana amaKristu ayeqhele ukubeleka umqamlezo kumqolo wabo, ukubonisa ukuba ayebethelwe emnqamlezweni kunye noKristu. Bababiza bona *mnqamlez'emiqolo*. Ngoku ndiyayazi amaKatolika azibiza wona oko, kodwa oko yayingelobandla iKatolika. Yayilibandla lamaProtestanti ngaphambi kokuba libizwe ibandla lamaProtestanti. Lalingaqhankqalazeli nto kuphela isono. Isizathu libizwa ibandla lamaProtestanti namhlanje kungokuba laqhankqalazela umgaqo wo—wobuKatolika. Kodwa iyi...I, futhi, lalingeyomvaba ngela xesha, xana lalibizwa *mnqamlez'emqolo*.

²⁴⁰ Fumana nje imbali kaJosephus kunye nabanye ababhali, noHislop's *Two Babylons*, nanjalo njalo, kwaye uyakufumanisa ukuba oko kulungile, okokuba babengelobandla. Ibandla lokuqala elaba ngumbutho, elakhe languwo, yayilibandla iKatolika, malunga namakhulu amathathu eminyaka, ekupheleni kwa—kwabapostile bokugqibela. Malunga namakhulu amathathu eminyaka kamva, ibandla iKatolika laba ngumbutho. Kwaye intshutshiso yangena, yanyanzelisa abantu kwibandla iKatolika, kwaye baba nebandla nombuso, zimanyene.

²⁴¹ Oko kwakukamva, into eyayibizwa ngayo, inguquko kaConstantine, ukusuka kunqulo zithixo ukuya kubuKatolika. Kodwa, ukuba nabani wakhe wayifunda imbali yakhe, wayengaguqukanga, izinto awazenzayo. Owu, bethu! Into ekuphela kwayo awakhe wayenza eyenkolo yaba kukubeka umnqamlezo kwibandla likaNgcwele uSophia. Leyo kuphela kwento awakhe wayenza, wazenza nokuzenza owenkolo. Wayengu—nguncanyelweni. Kodwa bayibiza eyakhe—eyakhe inguquko. Nje malunga nokufana kunye nokubizwa inguquko yanamhlanje.

242 Ngoku, kodwa, siyafumanisa, xana uPawulos waguqukayo kwaye waba nalamava angawenene, ngokwenene wayeguqulwe.

Kwaye, niyazi, *inguquko* ithetha “ukuguqulwa.” Uya *ngale* ndlela, uze uguqulwe kwaye uqalisa emva *ngale* ndlela. Ewe, mhlekazi. Kukuguqulwa, ukuphethuka.

243 Kwaye uPawulos, kwamsinya wayeguqulwe, ngaphambi kokuba wakhe wenza amava akhe...Ngoku, wayenamangalisayo amava.

Ngoku, ndiyakholwa, xana usamkela uKristu, njengoMsindisi wakho, ngamava. Ndiyakholwa, uvuyo lokwazi ukuba isono sakho sixolelwe, nje kwenza imincili entliziyweni yakho, ngokupheleleyo.

244 Kodwa emva koko xana uMoya oyiNgcwele osikelelekileyo usehla, lawo ngamava, olwa Zalo lutsha, ongasokuze ululibale. Uba nguMntwana kaThixo. Kwaye naku ekwenzayo . . .

“Uyazi njani, Mzalwana uBranham?”

245 Ngoku, ezi zizifundo zokufundisa. Abaninzi abantu, amaWisile, azama ukuthi, “Bakhwaza xana baWufumanayo.” Ke, oko kulungile. Ukuba uWufumene, kwaye wakhwaza, kulungile. Ngenxa yokuba wakhwaza, yayingelophawu uWufumene, kuba abaninzi bakwazile kwaye abakhange babenaWo.

246 AmaPentekoste athi, “Athethe ngeelwimi. AWufumene.” Kulungile oko. Ukuba uthethe ngeelwimi, waza waWufumana, kulungile. Kodwa ungathetha ngeelwimi kwaye futhi ungabinaWo. Ke?

247 Ke, niyabona, emva kwako konke, ngamava okugqitha ekufeni ungene eBomini; xana zonke izinto ezindala zisifa, kwaye zonke izinto zibantsha. UKristu uba yinene. Izinto ezindala ziyawa, iingcambu ezindala zobunyama. Niyazi kunjani ukwemba ingcambu? Sasiqhele ukuthabatha igaba lokomba size singene kuyo, siyombe kungabikho nentwanana ishiyekileyo kuyo. Kwaye bathi, “Ukuba kungabakho nayiphi ingcambu yobukrakra intshule kuni, yikhupheni.” Injalo lonto. Kwaye oko koko uMoya oyiNgcwele akwenzayo, womba ukhuphele ngaphandle zonke iingcambu. Zombe uzikhuphe. Zifumbe; zitshise. Zitshabalalise. Ufumana isivuno esihle ngoko, ukuba siyakwenza oko.

248 Ngoku, uPawulos wayesazi ukuba into ethile yenzekile, ke wabuyela emva ezantsi waya e-Arabhiya, kwaye phaya wafundisisa okweminyaka emithathu kuko konke okwabaprofeti beTestamente Endala, indlela abaprofeta ngayo. Kwaye wafumanisa ukuba ngokwenene YayiyiNyaniso.

249 Ngoku, thelekisa oko nanamhlanje, yabona, kula mava esibenawo apha kweli bandla lincinci: eKhwezi loKusa libonakala ngaphaya, okwakuKhanya kukhulu okuhlayo,

okuya bekuya kuxela kwangaphambili kwaye kubonise izinto eziyakwenzeka. Niyayazi, oko kuyamangalisa. Kodwa umzalwana wam ongumlungiseleli wandixelela yayikokomtyholi. Kwaye nda—ndandingenakho ukuyiqonda.

²⁵⁰ Ke, zange nditsho kwanto malunga nayo kwade kwangobunye ubusuku, kwakukho amava athi enzeka phezulu ngaphaya eGreen's Mill, e-Indiana, xana iNgelosi yeNkosi yanqumla umgangatho yaze yema phaya, yayiqondakalisa ngeSibhalo. Emva koko yenza umlilo. Emva koko yaqalisa ukuhamba.

²⁵¹ Kwaye kungekudala kunangeCawa egqithileyo, sibone ezingenakuphosisa iimpawu zikaYesu Kristu, Lowo ongathabatha indoda engazange yahamba, kwaye ingazange. . . Umthambo luvu wayo wokuxhathisa umkile, xana ooMayo nabona bangcono oogqirha bathi, "Iphelile, ngonaphakade." Kwaye ihleli iyimfama; yaphakama yaza yaphumela ngaphandle esakhiweni, ityhala isitulo sayo samavili ukwehla amanyathelo, inakho ukuhamba kwaye ibona njengamntu wonke ongomnye. Oko kubonisa ukuba ngamandla ovuko lweNkosi uYesu. Nantsiya. Usenguye izolo, namhlanje, naphakade.

²⁵² Ke ingaba asiloqela elivuyayo ngobu busuku, ukwazi ukuba uThixo wawangqinela la mava makhulu esinawo, ukuthelekiswa kunye neBhayibhile kunye nezithembiso? Ngoko ke sifanele sigcobe kunene. Kwaye siyaqonda ngoko, ukuba kwisahluko sesi-2, siyafumanisa, "Asifanele sivumele ezi zinto. . . Asifanele sihilizele ezi zinto." Sifanele sibambelela ngokuqinisekileyo kwezo zinto.

Kwaye siyakusinda njani, ukuba sihilizela olungako usindiso; . . .

²⁵³ Sizakwenza ntoni, ekukhanyeni kweLizwi likaThixo, xana simile eSihlalweni soMgwebo? Akunakuthi, "Andizange ndazi nawuphi umahluko." Owu, ewe, wawazi. "Ke, ngoku, Mzalwana uBranham ebesenokuba uphosile." Leyo yinyaniso. Kodwa uThixo akaphosanga. ILizwi Lakhe aliphosanga. Kwaye cinga nje, ngento ekwanye, iBhayibhile, eyakhe yaphila kubapostile, isaphila kwakhona. Owu, malisikelelwe iGama leNkosi!

²⁵⁴ Xana ndicinga okokuba ndinamashumi amane anesibhozo eminyaka ubudala, ndisondele kumashumi amahlanu, kwaye iintsuku zam zobutsha ziphelile, nanjalo njalo; ukwazi ukuba kusukela ndiyinkwenkwe encinci okokuba ndaba naso esi Sithembiso siskelelekileyo, kwaye ndasazisa Sona kubazalwana noodade bam; nokubona okuyinene amawaka abo abathi baphuma ebumnyameni, ukwazi ukuba siya kwiKhaya lethu likaNaphakade, kokusikelelekileyo. "Kwaye ukuba lomnquba wasemhlabeni uthe wachithwa," ngaphambi kokuba ndigqithe ekushumayeleni, "kukho ongomnye osilindeleyo ngaphaya." Haleluya! Ukwazi ukuba kukho uninzi lwabantu abahleli

apha, okokuba, ukuba bangafanela babushiye obu bomi kanye ngoku; ngaphambi kokuba singasa umzimba wabo kumngcwabi, bayakube bekula mzimba wozuko ngaphesheya, bevuya kunye nabangcwele bakaThixo, sele beseBukhoni bukaThixo, ukuphila naphakade. Ngokugqibeleleyo, ukuqinisekiswa ukungqinelwa bokuba injalo! Amen.

²⁵⁵ Owu, oko kuyakwenza umRhabe akhwaze! Yenzekile ngeCawa, ayenzekanga? Bona abobantu bebengamaRhabe. Ngokuqinisekileyo, ukucinga. Owu, akumangalisi abantu babanemvakalelo! Kutheni, ukuba uba nemvakalelo ekubetheni ibhola okanye ukugibisela enye kumnyazi, kukangakanani ukuba ngaphezulu iyakwenza ubenemvakalelo ukwazi ukuba ugqithile ekufeni ungene eBomini, okokuba usiSidalwa esitsha kuKristu! Uyayazi ngendlela umoya wakho ukukhokelela kude kulunya, nobuqhinga, nobutshaba, nazo zonke izinto zehlabathi. Kwaye intliziyo yakho ihleli embindini kuKristu. Ezo ziinjongo zakho. Kuko konke ocinga ngako engqondweni yakho, entliziyweni yakho, yonke imini nobusuku. Xana usiya ebhedini ebusuku, uze ubeke izandla zakho ngasemva kwakho, *ngolu* hlobo, uze ulale nje phaya udumise Yena de wozele. Uvuke, ngentsasa, usadumisa Yena. Amen. Owu, bethu!

²⁵⁶ Ndizamise ukudumisa Yena. Ngentsasa, besivuka malunga nentsimbi yesine, uMzalwana uWood kunye nam, siphume ngentseni, ukuya kuzingela oonomatse. Ndidumisa Yena phantsi kwawo wonke umthi, ndiyakhola, endifike kuwo. Andinakho ukubona umthi, ngaphandle kokudumisa Yena. Cinga, Yena wakhulisa lamthi. Ubona umcikwana omncinci omdala ubhabha; Yena uyawazi la mcikwana. "Owu," uthi, "ubuvuvu, Mzalwana uBill." Owu, hayi, ayinjalo. Uyayazi apho wonke unomatse akhoyo. Uyayazi apho lonke ibhabhathane likhoyo.

²⁵⁷ Kutheni, ngelinye ixesha, Yena wayedinga imali, waze Yena wathi, "Petros, kukho intlanzi, ethubeni eligqithileyo, iginye ingqekembe yemali, nje eyaneleyo, kangako njengoko sidinga. Hamba uphose ugwegwe. Ndiyakuyithumela khona ngaphaya. Thabatha langqekembe yemali uyikhuphe emlonjeni wayo, kuba ayinakuyisebenzisa, ngokwayo. Hamba uyekumhlawula isishumi sethu kunye nerhafu." Amen.

²⁵⁸ Kwaye kwiiveki ezimbalwa ezigqithileyo, ndibone intlanzi encinci ibulewe, ilele emanzini. Nonke kuni nilivile ibali layo. Nankuya uMzalwana uWood, kunye nomntakwabo kunye nabo apha ukungqina yona. La ntlanzi incinci ilele ifile malunga nesiqingatha seyure, emanzini, kunye neziphakathi zayo ziphumele ngaphandle komlomo wayo. Kwaye omkhulu uMoya oyiNgcwele wehlela ezantsi, emveni kokuba Etshilo, kusuku olungaphambili, "Uzakubona uvuko lwesilwanyana esincinci." Kwaze ngentsasa elandelayo malunga, kancinci emveni kokuphuma kwelanga, sibone

lantlanzi incinci, kungekokungaphaya *kobuya* ubude. Xana uMoya weNkosi wehlayo, waza wathi, “Ntlanzi encinci, uYesu Kristu ukuphilisile.” Yaza la ntlanzi ifileyo, ibe idada kumphezulu wamanzi kangesiqingatha seyure, yabuyela ebomini yaza yaqhubha yemka kangangamandla eyayinawo. Owu, malibongwe iGama leNkosi. Okunjani ukumangalisa akuko Yena!

²⁵⁹ Akumangalisi uPawulos wayenokutsho, ukuba, “Yena wayekuluhlu lukaMelkitsedeki.” Yena wayengu Melkitsedeki. “UMelkitsedeki wayengenasiqalo samihla. Yena wayengenasiphelo saminyaka. Yena wayenganasiqalo sobomi okanye isiphelo sobomi. Yena wayengenayise engenanina.” Ke, Yena wayengenakuba nguwumbi. Nokuba Yena yayingubani, Yena usaphila ngobu busuku. Ke, luhlobo olunye kuphela loBomi obunguNaphakade, kwaye obo bobukaThixo.

²⁶⁰ Kubusuku obugqithileyo xana sasinengxoxo, umzalwana wayengenakho ukuqonda ubutriniti bukaThixo, nendlela esasithetha malunga nabo. Indlela awema ngayo uYesu phaya, iNdoda, emalunga namashumi amathathu eminyaka ubudala. Yaza yathi. . .

Bathi, “Owu, oobawo bethu badla imana entlango.”

²⁶¹ Yathi, “Kwaye bona, bonke ngamnye, bafile.” Kodwa Wathi, “NdisesaSonka soBomi esisuka kuThixo siphuma eZulwini, athe umntu wasidla angafi.”

²⁶² “Owu,” bathi, “oobawo basela kwiLiwa entlango.”

²⁶³ Wathi, “NdilelaLiwa.” INdoda engamashumi amathathu eminyaka ubudala. Yathi, “U-Abraham wakuvuyela ukuwubona umhla waM.”

²⁶⁴ “Kutheni,” bathi, “ngoku Wena uthetha ukundixelela ukuba Wena umdala kuno Abraham, kwaye Wena akukabinamashumi amahlanu eminyaka ubudala, kwaye uthetha ukuthi Wena wambona u-Abraham obe efile amakhulu asibhozo eminyaka? Siyazi ukuba Wena unedemoni ngoku. Uphambene.” Oko koko. . . Oko koko *idemoni* lithetha kona, “umntu ophambeneyo.” Bathi, “Unedemoni, kwaye Wena uphambene.”

²⁶⁵ Wathi, “Ngaphambi kokuba wayeko u-Abraham, NDINGUYE.”

²⁶⁶ Lowo nguLowo wayeNguye. Wayengengomntu nje, engenguye Yena namprofeti. WayenguThixo, uThixo ehleli emhlabeni kumzimba obizwa “Yesu,” u—uNyana kaThixo owenziwe inyama. Lowo nguLowo kanye AwayeNguye.

²⁶⁷ Ngoku, siyamfumanisa Yena ngapha, ukuba kwindawo yokugqibela ngoku, yokuvala yesahluko sesibini, ntoleyo ebendifuna ukufika kuyo, ukuqala ngomqolo we-16, okanye umqolo we-15.

*Wabahlangu la bona . . . kuko ukoyika ukufa—ukufa
abo babethe ngalo lonke ixesha lokudla kwabo ubomi
bazisisulu zokuthinjwa.*

Oko koko waktshoyoye ukuthi uYesu wakwenza, okokuba Yena weza kubahlangu la bona ebukhobokeni, ababesoyika ukufa bonke ubomi babo.

²⁶⁸ Ngoku akukho sidingo sokoyika ukufa. Ngoku, kakade, sinjalo; thina, akukho namnye kuthi okufunayo, oko sikubiza, *ukufa*. Kodwa ingaba niyazi ukuthi ukuba umntu uzalwe ngokutsha akanakufa? Angathini ukubanoBomi obunguNaphakade aze emva koko afe? Akanakuyenza lonto. Into ekuphela kwayo ukufa, igama *ukufa*, lithetha, “ukwahlukaniswa.” Ngoku uyakwahlukaniswa ebukhoneni beliso lethu. Kodwa usoloko esebukhoneni bukaThixo, kwaye uyakusoloko enjalo. Ke, ukufa asiyonto enzima. Ukufa yinto eluzuko. Ukufa koko kusithabathela ebukhoneni bukaThixo.

²⁶⁹ Kodwa ngoku, kakade, thina, ekubeni singabantu, sihamba kwezi zinto zimnyama apha, a—asiyiqondi ngendlela ekufanele siyiqonde ngayo. Kwaye, kakade, xana amahlaba akwitshayo okufa efika, yenza abona bangeweke kuthi boyike baze batsalele emva. Yenza uNyana kaThixo athi, “Ingagqitha na le ndebe?” Yinto embi kakhulu. Sukuyifumana ngokungalinganga. Ngokuba thina . . . Sisohlwayo sesono, ukufa siso, kwaye sona sifanele sibe sibi kakhulu.

Kodwa ukuba singajonga nje ngaphaya komkhusane, ngaphaya, phaya kulapho ikhoyo. Mayisikelelwe iNkosi! Nje ngaphaya komkhusane, kulapho umntu anqwenela ukujonga khona ngobu busuku. U-Anna Mae Snelling omncinci kunye nabo babeqhele ukucula ingoma apha, “Nkosi, Ndenze Ndijonge Ngaphaya Komkhusane weXesha.” Wonke umntu ufuna ukubona okuya.

²⁷⁰ Ngoku, silapha ngoku, kumqolo we-16. “Ngokwenene Wathabathela . . .”

*Ngokwenene akazange wathabathela kuye, phezu
kwakhe isimo seengelosi; kodwa wathabathela kuye
imbewu ka Abraham.*

²⁷¹ Owu, sifuna ukubambelela kokuya kwakhona ngoku. Ngoku siyehlala kakuhle ukuya kufumana . . . Kuba, indawo yokuqala yesi sahluko sesi-3, indawo yokugqibela yaso, ihlangana kunye “nolwasuku lwesabatha,” ukwenzela leCawa izayo.

²⁷² Ngoku qaphela.

. . . akazange athabathe . . . isimo seengelosi; . . .

Ngoku, ngubani “Yena,” athetha ngaye? uKristu. Ngubani uKristu? UThixo, uLogos kaThixo.

²⁷³ Ngoku mandikucacise oku kwakhona, ukuze uqiniseke. UThixo akangooThixo abathathu. Ubutriniti bukaThixo

buNye. Yise, Nyana, Moya oyiNgcwele, akuthethi ukuba kukho ooThixo abathathu abohlukileyo. Ukuba kunjalo, siyakube singabahedeni. Eso sisizathu amaYuda engenakho ukuqonda. Zange yafundiswa eBhayibhileni. Ngoku, ifundiswa ebandleni iKatolika, ngokuqinisekileyo, apho kulapho ubhaptizo lobuthathu lusuka khona.

²⁷⁴ E-Afrika bakubhaptiza amatyeli amathathu ubuso bujongiswe phambili: kanye ukwenzela uThixo uYise; kanye ukwenzela uThixo uNyana; kanye ukwenzela uThixo uMoya oyiNgcwele. Ngoku, elo liphutha. Akukho mfundiso injalo yokuya eBhayibhileni. Yabona?

²⁷⁵ Kwaye ngoku, oko—koko bakufundisayo. Yeza ukwehlela ngoLuther; ukuphuma kuLuther, yangena kuWesley; ukwehla ukungena kwizigaba njengoko iqengqeleka. Kodwa zange ibe yimfundiso yeBhayibhile. Yayisoloko iliphutha, kusukela yaqalisayo.

²⁷⁶ Ngoku, ke, uThixo wayesekuqaleni. Ngaphambi kokuba kwakukho nakunye ukukhanya, ngaphambi kokuba kwakukho nanye i-atom, ngaphambi kokuba kwakukho inkwenkwezi, ngaphambi kokuba kwakukho nanye into ebonakalayo, uThixo wayezalisa yonke indawo. Kwaye koKuya kwakungekho nto kuphela ubunyulu: uthando olunyulu, ubungcwele obunyulu, ubulungisa obunyulu. YayinguMoya. Wayegqume indawo yonke konke ukusuka kuNaphakade, apho singenakho ukubuqqa Bona. Iya ngaphaya kwento yonke esonokuyicinga.

²⁷⁷ Njengokuphuma ngalaglas, sinakho ukubona i—ikhulu elinezithile izigidi zeminyaka zesithuba esikhanyayo. Yicinge. Ikhulu lesigidi seminyaka esithuba sokukhanya. Kwaye ukukhanya—ukukhanya kubaleka malunga nesibhozo samawaka eemayile ngomzuzwana. Kwaye ikhulu kunye nokukhanya kwezigidi zeminyaka . . . Cinga nje zigidi ezingaphi zeemayile eziyakuba zizo. Ubungenakho nokuzibala. Nje ubungathabatha umgca wezithoba uze uwubalekise ukujikeleza iJeffersonville, kwaye futhi ubungayi kuwaphula kwiimayile ngeemayile. Yicinge. Kwaye ngaphaya kokuya iseziinkwenkwezi neepfanethi. Kwaye uThixo, ngaphambi kokuba nanye yazo ibekho, Wayekho. Yabona?

²⁷⁸ Kwaye ngoku uLogos owaphuma kuThixo, owayengu—nguLogos, konke oku kwaqala ukubumbekela kwi—kwisimo somzimba. Kwaye obu bume bomzimba babubizwa, kwimfundiso yesifundiswa, Logos, uLogos owaphuma kuThixo. Ngamanye amazwi, i—igama elingcono layo, yayikoko sikubiza theophany. (Itheophany mgumzimba womntu ozukisiweyo.) Hayi ncakasana unenyama negazi njengokuba uyakubanjalo kwisigaba sokuzukiswa kwawo, kodwa isisimo somzimba womntu ongadliyo, ongaseliyo, kodwa ngu—ngumzimba, umzimba olindele thina kwamsinya sishiya lona. Ngoku, phaya,

singena kulamzimba. Kwaye olo luhlobo lomzimba awayenguwo uThixo, kuba Wathi, “Masenze umntu ngokomfanekiselo nomfuziselo wethu.”

²⁷⁹ Ngoku, xana umntu esiba ngulamzimba, waba nolawulo lwazo zonke iintlanzi, kunye neentaka, kunye—nezilo zasendle. “Kwaye ngoko kwakungekho mntu wokuwusebenza umhlaba,” Genesis 2. Wayegqibile ukwenza indoda nomfazi, kodwa akukho mntu wokuwusebenza umhlaba.

Emva koko uThixo wenza umntu ngothuli lomhlaba. Wamnika isandla nje—njengentsimango. Wamnika unyawo njengebhere. Wamnika, Wamenza, kulomfanekiso. Kwaye lomzimba wasemhlabeni ngumfanekiso wobomi besilwanyana, kwaye wenziwe ngohlobo olunye lwezinto. Umzimba wakho wenziwe nje ngohlobo olunye lwezinto njengehase, okanyeinja, okanye nantoni efana nokuya. Wenziwe ngekalsiyam, potash, petroliyam, ukukhanya kwendalo. Wena nje akuyo...Yonke inyama ngolwahlobo asiyonyama inye; yinyama eyahlukileyo, kodwa yenziwe ngothuli lomhlaba apho isuka khona.

Kodwa, umahluko phakathi kwesilwanyana nomntu, uThixo ubeke umphefumlo emntwini, kwaye Yena akazange wawubeka esilwanyaneni. Ngokuba, umphefumlo owawusemntwini yilatheophany.

Owu, a—a, andisokuze ndifike kwi...kwesi sifundo, kodwa kufanele ndikufumane oku.

²⁸⁰ Jonga. Akukhumbuli xana uPetros wayesentolongweni, yaze iNgelosi yeNkosi yeza yavula iingcango?

²⁸¹ Sasisiya kwivenkile ethengisa ukutya phezulu apha, ngenye imini, waze umnyango wavuleka phambi kwethu. Ndathi, “Uyazi, iBhayibhile yabanako okuya kuqala.” Yabona? Ngoku, ukuvuleka, umnyango, kuyazenzekela.

²⁸² Kwaye xana uPetros waphumayo, ehamba ngakwaba balindi, babemfamekisiwe kuye. Wegqitha umlindi wangaphakathi, umlindi wangaphandle, waphumela entendelezweni, ngodonga, ngaphandle waya estratweni. Kwaye akukho namnye kubo waziyo ukuba yayingubani. Kwaye zange bahoye nanye...Bacinga wayengomnye umlindi okanye into ethile. Bona...Wegqitha nje, kwaye umnyango wazivulekela, njengoko wayephumela ngaphandle, laza lwavaleka ngasemva kwakhe. Kwaye xana waphumayo phaya, wacinga wayenephupha. Kwaye wehlela ezantsi kwindlu kaYohane Marko, apho babenomhlangano womthandazo. Kwaye wankqonkqoza...[UMzalwana uBranham unkqonkqoza epulpitini. Indawo enganato eteyiphini—Mhl.]...ukuba phakathi kwenu.

²⁸³ Owu, Yena uzukile. Yena uyamangalisa.

Ngoku, owu, wayengenziwanga kwimo yengelosi;
kodwa wathabatha kwi...imbewu ka Abraham.
 UThixo waba *yimbewu ka Abraham.*

²⁸⁴ Ngoku, ukuba besinexesha, lokubuyela emva size sibonise indlela Awayenza ngayo kuMnqophiso! Nindivile ndishumayela kuyo, amatyeli amaninzi, indlela awathabatha ezo zilwanyana wazicanda kubini, wafaka ivukuthu nehobe ngaphakathi. Emva koko wajonga, waze waqaphela umsi omncinci, okubi okumnyama, ukufa. Emva koko, iziko eliqhumayo, isihogo. Kodwa, ngaphaya kokuya, kwaphuma ukuKhanya okuncinci okumhlophe. Kwaye okuya kumhlophe kuncinci kwahamba phakathi kwesuntswana ngalinye kweladini licandiweyo, kubonisa oko Yena ayakukwenza. Kwaye Wathabatha isifungo, xana Wakwenzayo oko, waze Wabhala uMnqophiso, ebonisa oko Wayezakukwenza.

²⁸⁵ Kwaye Yena, uYesu Kristu, weza emhlabeni; uThixo, u-*Imanuweli*, “UThixo esenyameni.” Kwaye eKhalvari, Wakrazulwa kubini. Kwaye uMoya Wakhe wabuyela emva eBandleni. Waze umzimba Wakhe waphakanyiselwa phezulu wahlaliswa eTroneni kaThixo.

ITrone kaThixo! Lowo useTroneni nguMgwebi. Siyakwazi oko. Ke, uphi uMgwebo? UBawo unikele... Akagwebi mntu. Kodwa uBawo unikele wonke umgwebo kuNyana. Ke nguYe. Kwaye uBomi Bakhe nguMbingeleli oMkhulu, buhleli phaya kunye nomzimba Wakhe Yena, njengedini, ukungxengxezela izivumo zethu. Amen. Mzalwana, oko kufaka into ethile ngaphakathi kuwe.

²⁸⁶ Qaphela, “Wathabatha iMbewu ka Abraham.” Waba nguMntu. UThixo, wenziwa inyama phakathi kwethu, ukuze asihlangule. Ngamanye amagama, uThixo waba sisono, ukuze thina boni sibenokuba ngamadlelane naYe. Kwaye xana sidlelana naYe, sidlelana ngoBakhe u...Sasingabantu besithuba sexesha, amashumi asixhenxe. Waza uThixo wehla waba ngomnye wethu, amashumi asixhenxe, ukwenzela ixesha abekelwe lona Yena, ukuze sibenakho ukudlelana kuBomi Bakhe obunguNaphakade. Kwaye xana sizalwa ngokutsha, singoonyana neentombi zikaThixo, kwaye sinoBomi obunguNaphakade, kwaye asisayi kutshabalala.

Owu, onjani u—onjani u—onjani uMsindisi osikelelekileyo! Owu, akukho ndlela yokuyibhala. Akukho ndlela yokuyicacisa. Ingaphaya nje ngokucaciswa. Akukho bani onokuyicacisa indlela enkulu ngaYo. “Umkhulu Wena! Umkhulu Wena!” injalo.

Ekuthe ngoko kwizinto zonke wafanelwa ukuba enziwe afane nabazalwana Bakhe... (Cinga ngoko)... ukuze abenoku ngonenceba nothembekileyo umbingeleli omkhulu kwizinto ezimalunga noThixo,...

(Phulaphulani koku.) . . . *ukuze azicamagushela . . . izono zabantu.*

Ukuxolelanisa, ngoku, uThixo esazi ubulungisa, kwafuneka abe ngongengobulungisa, ukuze ave oko kwakukuko ukuba ngumoni, ukubuyela emva ukuya kuxolelanisa, ngo “xolelaniso,” kwaye abe nenceba ebantwini.

287 Umqolo olandelayo, phulaphula kuLo apha.

Kuba ekubeni yena buqu eve ubunzima . . .

288 UThixo wayengenakuva bunzima ekuMoya. Kwafuneka abe yinyama, ukuze ave intlungu zokugula, ukuva ukulingwa ngenkanuko, ukuva ukulingwa ngokudinga, ukuva ukulingwa ngendlala, ukuva amandla okufa. Ukuze Abenakho ukukuthabathela kuYe ukuma eBukhoni boMoya omkhulu uYehova, uMoya, hayi iNdoda; uMoya, ukwenza ungxengxezelo kobu bomi. Kwaye uYesu wathabatha oko, ukuze enzele thina isingxengxezo, kuba Uyayazi indlela evakala ngayo. Xana ugula, Uyayazi indlela ova ngayo. Xana ulingwa, Uyayazi indlela ova ngayo.

289 Ngoku, ingaba wakhe waqaphela xana sivotela umongameli, wonke umfama uyakuvotela umongameli owakhe wangumfama, kuba uyayazi indawo enzima yobomi bomfama. Yabona? Ufuna indoda eqondayo.

290 Kwaye phambi kokuba uThixo abenakho kwa ukuqonda (Yena ekubeni ebobabuNgewele bukhulu, indlela Awayenokuba nakho ukuqonda, emveni kokuba Ohlwaye umntu? Ngobungcwele Bakhe, Wamohlwaya umntu.), kwaye inye kuphela indlela Ayakuthi ayazi ngayo indlela yokugwebela umntu kukuba abengumntu.

291 Kwaye uThixo wasibekela intombi enyulu yaze yazisa umzimba, hayi igazi lomYuda, hayi igazi leNtlanga, kodwa elileLakhe Buqu iGazi. IGazi elidaliweyo likaThixo, hayi isondo konke konke, lona konke konke, hayi umnqweno wesondo. Kwaye le Seli yeGazi, yadalwa esibelekweni salo mfazi, yazisa uNyana. Kwaye xana Wayebhaptizwa nguYohane umBhaptizi, uYohane wathi, “Ndiyangqina, ndiwubonile uMoya kaThixo (njengehobe) usehla kwaye uhlala phezu Kwakhe.”

292 Akumangalisi uYesu wayenokutsho, okokuba, “Onke amandla eZulwini nasemhlabeni anikelwe esandleni saM.” UThixo nomntu baba baNye. Izulu nomhlaba zangana, kwaye waye Yena enguLowo onokunika uxolelaniso lwezono zethu. Eso sisizathu ekuthi, eGameni Lakhe, impiliso yenzeke. Uyayazi intlungu yakho.

293 Nakhe nayiva lena incinci, ingoma endala?

UYesu uyayazi intlungu oyivayo, Angasindisa kwaye Angaphilisa;

Thabathela umthwalo wakho eNkosini uze uwushiye phaya.

Injalo lonto. Uyayazi.

Xana umzimba wethu uthuthunjiswa
yintlungu, kwaye impilo yethu
singenakuyifumana,
Khumbula nje uThixo eZulwini uphendula
umthandazo,
UYesu uyayazi intlungu oyivayo, Angasindisa
kwaye Angaphilisa;
Thabathela nje umthwalo wakho eNkosini uze
uwushiye phaya.

²⁹⁴ Kuko konke Akucelayo, “Wushiye nje phaya.” Kutheni? UnguMbingeleli wethu oMkhulu emile phaya, oyaziyo indlela eniva ngayo. Kwaye Uyayazi indlela yokuxolelanisa wena emva kubabalo, nokukubuyisela emva empilweni yakho. Uyayazi malunga nayo, Weva ubunzima. Xana ungenandawo yokubeka intloko yakho, Waba nento ekwanye. Xana unempahla enye, Waba nento ekwanye. Xana usenziwa intlekisa, utshutshiswa, Wayenento ekwanye.

²⁹⁵ Phulaphula kumqolo wokugqibela ngoku. Kulungile.

. . . *unako ukubasiza abo bahendwayo.*

Okanye, ngamanye amagama, Unako *ukubasiza* abo, *ukubanceda* abo, ukwenza abo. . . *ukuvelana* nabo. Ngokuba, uThixo Yena waba ngumntu, ukuze abuve.

²⁹⁶ Niyakhumbula, ngobunye ubusuku, asikufundisanga oko? Indlela uThixo kwafuneka a . . . Ukufa kwakunolwamvila kuko, ukoyikisa kuko. “Zonke iintsuku zabo babesebukhobokeni malunga noku *kufa*.” Kwaye ngoko uYesu weza, ukuze Abenokukhupha olwalamvila lokufa.

Kwaye xana Wayenyukela entabeni, khumbula indlela esiyichaze ngayo? Loo machaphaza mancinci abomvu kwingubo Yakhe, emva kwethuba onke aba lichaphaza elinye elikhulu, kwaye etshiza iGazi ukuMjikeleza. Owakhe omncinci, ogetyelele umzimba, Wayengenakho ukuya phambilana, waza Yena wawa. USimon waseSirena, indoda entsundu, yaMnceda ukumthwalisa umnqamlezo ukunyuka induli.

Kwaye xana baMbethelela emnqamlezweni, waza Wakhalela amanzi. Wonke umntu owophayo udinga amanzi.

²⁹⁷ Niyakhumbula xa ndashumayela ngobunye ubusuku kwi “Ixhama, ibhadi linxanelwe umfula wamanzi, wenjenjalo umphefumlo wam ukunxanelwa Wena, Owu Thixo”? Ukuba ixhama lonzakele kwaye liphila, liphulukana negazi, lifanele lifike emanzini okanye liyakufa.

²⁹⁸ Ndandidutyulwe, ezantsi edlelweni, xana ndandineshumi elinesine leminyaka ubudala. Kwaye ndandilele phaya. Imilenze

yam idlambukele phezu kwam, njenge hambhega, ngompu ongumlinganiselo we-12. Kwaye ndakhalela amanzi, “Owu, ndiphe amanzi!” Ndindindisholo; imilebe yam indindisholo.

²⁹⁹ Umhlobo wam wabalekela kwiqula elidala, linazo zonke iintlobo zoonojubalala, umgxobhozo. ndandingakhathali yayiyintoni. Kwaye warhugula wayigewalisa ngamanzi, ndaze ndabamba umlomo wam wavuleka, waze wakhama ikepusi yakhe *ngolwa* hlobo, emlonyeni wam. Ehe, kwakufuneka ndifumane amanzi.

³⁰⁰ Wayesopha. Wathi, “Ndiphe Mna amanzi.” Kwaye baMnika iviniga kwisiphonji, waze Wayala, akayifuna yona. WayeyiMvana kaThixo isifa endaweni yethu, ukuzisa uxolelwaniso ebantwini. Yayiyintoni? UThixo weZulu.

³⁰¹ UBilly Sunday wakhe watsho, ukuba, “Lonke ityholo lalineeNgelosi zihleli kulo, zisithi, ‘Tsala nje isandla Sakho sikhululeke uze walathe ngomnwe Wakho, Siyakusiguqula isimo.’”

³⁰² Ela gquba lenkolo lababaxi linekratshi, elibizwa abakhulu abafundisiweyo abazizifundiswa ze D.D., Ph.D., beza ecalweni Kwakhe bathi, “Ngoku, ukuba unguNyana kaThixo, ubasindisile abanye, wena ngokwakho akunakuzisindisa, yehla emnqamlezweni, kwaye siyakukukholelwa.”

³⁰³ Babengazi ukuba babeMncoma. Wayenako ukuzisindisa Yena. Kodwa ukuba Wayezisindisile, abanye Wayengenakubasindisa. Ke, Wanikezela ngesiqu Sakhe. Malisikelelwe iGama Lakhe. Wanikezela ngesiqu Sakhe, ukuze ndibenakho ukusindiswa nawe ubenakho ukusindiswa. Owu, olunjani olugenakuthelekiswa uthando!

³⁰⁴ Kwakungadingeki ukuba agule. Lowa uxabisekileyo uzelwe yintombi enyulu umzimba kwakungadingeki ukuba ugule. Kodwa Wagula, ukuze Abe nakho ukwazi indlela yokundingxengxezela mna xa ndandigula.

³⁰⁵ Kwakungadingeki ukuba axhwaleke, kodwa Waxhwaleka. Ndifundile imbali encinci ngelinye ixesha kuyo, andiyazi nokuba yayiyeyene okanye hayi. “Xana Wavusa lankwenkwe yase Nayini phaya, ukuyiphakamisa ekufeni, Wahhala elityeni wagecuma yintloko ebuhlungu,” kuba kwafuneka Athwale izigulo zethu.

³⁰⁶ Kwafuneka athwale izono zethu, kwaye phaya Yena wafa, kwaye eKhalvari xana laa nyosi indala kunye nokufa kwabethelela kwakanye ulwamvila lwayo. Nabani uyayazi, xana inyosi ibethelele ulwamvila lwayo, ayiphindi inqole kwakhona. Xana inyosi ibhabha isimka okanye nasiphi isinambuzane esinqolayo, xana ibethelela ulwamvila lwayo, itsala ulwamvila luphume. Iseyinyosi kodwa ayinalwamvila. Into ekuphela kwayo enokuyenza kukubhubhuzela kwaye yenze ingxolo eninzi.

³⁰⁷ Oko kukuphela kwento ukufa okunokuyenza kwikhohla, kukwenza ingxolo eninzi. Kodwa, haleluya, malibongwe iGama leNkosi, Wabethelela olwa lwamvila lokufa enyameni Yakhe Yena. U-Imanuveli wayenza. Wavuka kwakhona, ngomhla wesithathu, wavuthulula ulwamvila lwaphuma khona phaya, kwaye ngongenakufa ngobu busuku. Kwaye uMoya waKhe ukwesi sakhiwo, kwaye Yena ubonakalisa isiqu Sakhe ephila phakathi kwethu. Lowo nguMesiya wethu. Lowo nguMsindisi wethu osikelelekileyo.



AMAHÉBHERE, ISAHLUKO SESIBINI ³ XHO57-0828
(Hebrews, Chapter Two ³)

IMIQULU YE^NCWADI YAMAHEBHERE

Lo Myalezo ka Mzalwana William Marrion Branham, waqala ukushunyayelwa ngesiNgesi ngokuhlwa ngoLwesithathu, ngo Agasti wama-28, 1957, kuMnquba kaBranham eJeffersonville, Indiana, U.S.A., wathatyathwa kwisishicileli-mazwi waze wabhalwa ngesiNgesi ungafinyezwanga. Le nguqulelo yesiXhosa ibhalwe yaze yapapashwa yi Voice Of God Recordings.

XHOSA

©2021 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS, SOUTH AFRICA OFFICE
58 DISA ROAD, ADMIRAL'S PARK, GORDON'S BAY 7140 WESTERN CAPE
REPUBLIC OF SOUTH AFRICA

VOICE OF GOD RECORDINGS
P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org

Ilungelo lombhali elilelakhe lokushicilela

Onke amalungelo agciniwe. Le ncwadi ingaprintwa kwiprinta yasendlini ukwenzela ukuba isentyenziswe okanye kunikezwe ngayo, ngaphandle kwentlawulo, njengesixhobo sokukhawulezisa iVangelli kaYesu Kristu. Le ncwadi ayinakuthengiswa, yenziwe kwakhona ngesixa esikhulu, ifakwe kwi website, igcinwe kwindawo apho inokukhutshwa khona, itolikelwe kwezinye iilwimi, okanye isetyenziselwe ukurhwebesha imali ngaphandle kwemvume echaziweyo ngombalo ephuma eVoice Of God Recordings®.

Ngeechukacha ezithe vetshe okanye malunga nezinye izinto eziphathekayo, nceda qhagamshela:

VOICE OF GOD RECORDINGS
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org