

AMAHEBHERU,

ISAHLUKO SESIKHOMBISA ²

🦋 Libusiswe! Ngicabanga, kuqala, silengane encinyane lapha, uDoc ungitshelile nje imizuzu emilutshwana edluleyo, umfowethu, umfowethu enyameni, obefuna... ibingeyokubusiswa. Futhi manje nxa labo omama belabantwana babo abancinyane abafuna ukubanikela eNkosini, singathokoza ukuba labo khona manje ukubuya, ukuletha abancinyane babo.

²³⁹ Manje, futhi abantu abanengi, baya, lokho abakubiza, ukubabhaphathiza. Ibandla leMethodisti liyakwenza, futhi ngiyakholwa amaNazarene. Angilaqiniso. Hatshi. Ngicabanga yikho lokho abehlukana ngakho, kwakuyikubhaphathiza insane, amaNazarene leFree Methodisti. Kodwa, kungenani, abanye babo, benza into eyodwa leyinye. Kodwa, futhi abanye babo bathela amanzi amancinyane kibo. Abanye bayabachela. Futhi, kodwa sihlezi sizama ukuhlala nje duzane leBhayibhili njengesikwaziyo ukukwenza. Manje, akula Mbhalo eBhayibhili owengane ukuba ichelwe, futhi akula Mbhalo eBhayibhili ukuba loba nguphi umuntu achelwe. Akusiyonto eseMbhalweni. Kuluhlelo lwebandla leKatolika.

²⁴⁰ Kodwa baya—kodwa bayakwenza, baletha... Baletha ingane ezincinyane kuJesus. Futhi—futhi sifanele simMele. Sifuna ukwenza into efanayo Ayenzayo. Wabeka izandla Zakhe phezu kwabo futhi—futhi wababusisa, futhi wathi, “Vumelani abantwana abancinyane baze Kimi, lingabenqabeli, ngoba ungowabanjalo uMbuso weZulu.” Futhi lokho yikho esiqhubeka sikwenza lapha ethabhanekeli, lapho sizama ukuqhuba iBhayibhili eliqotho, indlela ezinikeleleyo, ngobungcono esikwazi ngabo ukukwenza.

²⁴¹ Ngakho manje, nxa lowo mama, kumbe loba baphi abanye omama abalengane zabo ezincinyane ukunikelwa, lapho uDade Gertie ekhalisa *BaLetheni Phakathi*, ngani, lina baletheni phezulu ku-altare. UMfowethu lami sizakwehla phansi futhi sinikele abancinyane eNkosini. Kulungile.

Mfowethu Neville. . . [Indawo engela lutho ethephini—Mhl.]

²⁴² Ngiyabonga, Dade Gertie. Lokho kuhle sibili. Bangaki abathanda abantwana abancinyane? Nxa ungabathandi kulenye into engalunganga ngawe, kulento engalunganga.

²⁴³ Manje, lobubusuku, manje ukungena kwezinye zonke inkonzo. Thina... isizatho ngehlile njalo lobubusuku. Ngokuvamileyo kulezi insuku lapho silezinkonzo zosiliso, ngithola kuphela phose usuku olulodwa, ngoba kungipha

ukunyikinywa okungako. Awungeke ubekwazi. Futhi lapha ngekhaya kubi okuphindwe kabili njengayiphi enye indawo.

²⁴⁴ Futhi bengixolisa ngokwenza iphutha elinjengaleli engilenzileyo lokhu kusa. Kodwa into yokuqala engikhathazileyo, kwakulapho uBilly ebuye ukuzongitshela ukuthi akazange athole abantu abeneleyo ukubanika amakhadi okukhulekelwa. Uphe kuphela phose alitshumi lambili kumbe alitshumi lane. Futhi wayele... Akula muntu owayefuna amakhadi okukhulekelwa. Ngithemba yonke into yayilungile. Ngakho-ke, ngalokho, angizange ngicabange... Futhi-ke lapho ngiqala ukubizela lawo makhadi okukhulekelwa, ngacabanga ukuthi ngizathola wonke alitshumi kumbe alitshumi lambili, kumbe loba yini lokho ayeyiwo phakathi lapha. Ngawabiza. Ngafika kunombolo ethile, enye into, futhi yayingeke ibize. Futhi ngabiza. Ayizange iphendule. Futhi angizange ngicabange ngakho kwaze kwathi uNkz. Wood wangibiza. Wathi, “Mfowethu Branham, uBilly uthatha lawo makhadi okukhulekelwa futhi awahlanganise ndawonye, futhi nje abesewanikeza. Engabe ebe laleyo nombolo yesithathu,” (bekungayisikho?) “inombolo yesithathu esikhwameni sakhe.”

²⁴⁵ Qiniso, uvame ukupha wonke amatshumi amahlanu. Lapho ewaletha phambi kwabantu, uyawahlanganisa nje. Ngakho wonke umuntu... Akayi ukuthi, “Nginika inombolo yokuqala.” Kumbe, singeke siqale ngenombolo yokuqala. Singaqalisela kumatshumi amahlanu, alikwazi, futhi sibuyele ngemuva. Singaqalela kwelesificaminwembili sihambe siqhubeka. Singaqala kumatshumi amabili futhi sedlulele phambili. Asikwazi. Kodwa uyawahlanganisa futhi awanike phandle ebantwini lapho bewafuna. Futhi mina, ngingcabangi lokhu kusa, ngingabe ngibize amane kumbe amahlanu ngokwedluleyo, futhi ayengabe engekho phakathi lapho, ngoba kungabe kube khona phezulu kumatshumi amabili kumbe amatshumi amathathu kwenye indawo, uyabona. Futhi, khona-ke, kodwa iNkosi yakulungisisa, kodwa akula nje i—isicindezelo sibili kikhlo, njengalokho okukwenzayo kungekho ngekhaya. Angingeke ngikuzame—ngikuzame njalo.

²⁴⁶ Kodwa, lapha kungasi kude, ngacela iNkosi uba Ingasinika umhlangano omuhle, lowo engawuthembisayo ukuthi nga—ngangingeke Ngimcele lokho futhi, ngoba bekuyinto enzima kangako. Futhi kuphikisana loMbhala. Bona? Futhi nxa u... Yikho okukwenza kube nzima kimi. Ngoba, ngisazi lokho, kuyangipha u—ukwehlulwa, kwasekuqaliseni. Bona? Ngiyehlulwa, kwasekuqaleni.

²⁴⁷ Kungenani, omunye wabiza omunye limini. UNkz. Wood wabizwa ngomunye umuntu. Futhi wathi, ukuthi, “Omunye umuntu ebandleni wabizwa lokhu kusa, ngomuntu owaye, gula kakhulu, owabuya kuKhristu limini, emva kwalokho.” Ukuthi u—umuntu lowo owayegula kakhulu wabuya kuKhristu.

248 Futhi enye into, uNkz. Wood wangitshela ukuthi ngakhuluma kudadewabo, udade omdala, lowo ngangisekhaya lakhe sibili ngolunye usuku futhi ngadla ukudla laye, kumbe ukudla kwantambama laye, phansi eKentucky. Futhi uNkulunkulu uSomandla uyakwazi ukuthi angizange ngimnanzelele lowomfazi. Bona? Kunjalo. Nje... Imbono iyazibusa. Asikwazi ukuthi izahamba njani kumbe kuyini okuza kwenzakala. KukuNkulunkulu, futhi lokho—lokho okuthathi ndawo. Kodwa ngabakwazi, ekulindeleni, ngilindele lapho.

249 Futhi ngolunye usuku lapho linkazana encinyane iphakathi lapha, eyayifanele ukuba lokudalula, lokho mina, hatshi... Bona, nxa uNkulunkulu engapha lokho emhlabeni wonke, kungaba kuhle; kodwa nxa kwakunjalo, kwakuphikisana lalokho Angitshela khona ngale kwesitalada lapha, liyabona, iminyaka emilutshwana edluleyo. Futhi sasifuna ukubaleqiniso ukuthi lokho kwakuqondile, futhi senze ibandla, njengoba lalilapha, likubone. Futhi-ke ngabiza lowo Nkz. Snyder. UDade Snyder. Ulapha kwenye indawo. Ungathi uzwa kanzima kancinyane nje. Futhi ikhosikazi elincinyane lakukhulumela phansi, futhi wathi, “Ulomkhuhlane wamajoyini,” kumbe umkhuhlane wamathambo, into enjengaleyo.

250 Leyo, ngangikwazi kwakulukhalo olwephukileyo. Futhi-ke, futhi khona-ke uMoya oNgcwele waletha lokho lokhu kusa. Bona?

251 Manje, okuyikho, yisipho saPhezulu, futhi sisebenza ngentando yaso. Kodwa lokho okukwenza kubenzima kakhulu lapha edolobheni, sibili, ngi—ngiyaxubaniseka, sikhathi sonke, ekukhulekeleni abagulayo lapha. Kumbe—kumbe... ngiyahamba, ngitshela abantu lokhu. Ngiyahamba, ngithi, “Manje iNkosi ikusilisile. UJesu wakusilisa lapho Ekufela, iminyaka engamakhulu alitshumi lesificamunwemunye edluleyo. Khona lapho wasiliswa. Manje, ngokuya kukaNkulunkulu, ngokuya kukaKhristu, wasiliswa, iminyaka engamakhulu alitshumi lesificamunwemunye edluleyo. Isifo sakho sahamba. Kuthatha ukholo lwakho ukukwenza.”

252 Futhi-ke lowo muntu engahambahamba futhi engasili. Khona-ke umuntu abuye, athi, “UMfowethu Branham ungitshela ukuthi ngisilile.” Bona? Ngikutshela lokhu uNkulunkulu akutshoyo.

253 Manje, lapho kukhulunywa kuqonde emuntwini, kuqondene, “Kuyi ITSHO KANJE INKOSI,” entweni ethile ezakuthathi ndawo. Lokho kuzafakaza kuwe khona lapho ukuthi ukusiliswa kwakho kuvikelekile. Ukholo lwakho lukunamekile. Bona? Isithembiso ngesakho. Akusilo ilizwi lami. KuliLizwi likaNkulunkulu, ukuthi usuvele wasiliswa. Bona? Kodwa wena nje... Ngezinye indlela lokunye, a—angeke nje ngikwenze kuthophele, ebantwini lapha eJeffersonville. A—

angikwanisi nje ukukwenza kwenzakale. Ngiyazi. Ngizazama ukuchasisa lokho kuhle njengalokho engingakwenza, futhi nje a—akusoze kwenzakale. Yikho kuphela. Ngithi . . .

²⁵⁴ Lapha, kungasikude, ngaya emzini, endodeni, futhi indoda yayisifa. Futhi bangibiza, “Buya, ukuzomkhulekela. Udokotela uthe akasoze aphile kuze kube sekuseni.”

²⁵⁵ Ngangena. Futhi indoda encinyane yathi kimi, “Mnu. Branham, kangifuni ukufa.” Ngani, ngeqiniso umfo omncinyane wayengafuni. Wayelemuli yabantwana ababili lapho.

²⁵⁶ Awu, ngehla. Ngathi, “Manje, khangela, ngubani udokotela wakho?” Wangitshela. Ngathi, “Manje, udokotela wayengabe ethe uya—uyakufa, kodwa uNkulunkulu akakakhulumi ukuthi uzakufa.” Ngathi, “Manje, njengokutsho kweBhayibhili, vele usilisiwe, ngoba uJesu wafela usiliso lwakho.”

²⁵⁷ Wathi, “Uyakholwa ukuthi ngizakusila?”

²⁵⁸ Ngathi, “Ngiyakukholwa sibili.”

²⁵⁹ Awu, nxa ngahamba ukuyakhulekela umuntu, futhi ngingasebenzisanga lolohlobo lokholo, ukumkholwela; nxa ngingahamba, “O, hatshi, hatshi, nxa udokotela esithi uzakufa, wawuzakufa. Lokho kuqeda indaba manje.” Manje, kungaba ngumuntu yini ongeza ukukhulekela abagulayo? Angingeke ngifune umuntu lowo endlini yami, ukungikhulekela. Ngifuna umuntu wokuthi, loba engakuboni, kumbe kungenjalo, engathatha ukholo futhi angimele esithembisweni. Kunjalo. Futhi ngathi. . . yena. . .

²⁶⁰ Sahamba saba lomkhuleko. Ngathi, “Manje woba lesibindi.”

²⁶¹ Wathi, “Utsho ukuthi ngizasila?”

²⁶² Ngathi, “Ngani, sibili. ILizwi likaNkulunkulu lathi uzasila. Bona, ‘Nxa ungakholwa, zonke izinto ziyenzeka.’”

²⁶³ Wathi, “Kulungile, ngizakuKukholwa.” Futhi waphuma phandle futhi wathi kumkakhe ukuthi . . .

²⁶⁴ “Indoda iyafa, akafi?”

²⁶⁵ “Yebo, uyafa.” Futhi ngosuku olwalandelayo, indoda yafa, kumbe insuku ezithile ngemuva kwalokho.

²⁶⁶ Khona-ke lumfazi uyaphuma futhi aqale ukunatha lokuqhubeka. Futhi omunye wamadikhoni, ngiyakholwa kwakunguye, walelibandla, wahamba kumfazi lowu futhi wamcela uba engabuyela futhi aphenduke ebandleni. Wathi, “Ngingeke ngikholwe umuntu. Umtshumayeli Branham wangena lapha futhi wakhulekela indoda yami, wathi wayezakuphila, futhi wafa ensukwini ezimbili kumbe ezintathu ezilandelayo. Ngakho, ngingeke ngikholwe.” Manje usesifa. Kulungile.

²⁶⁷ Kodwa, kungenani, uyabona, kuyatshengisa nje ukuthi abantu abalaleli kulokho okukhulumayo. Bona? Ngeqiniso. Nxa

ngakhulekela umuntu, futhi ngi—ngibatshele abantu ukuthi bazakuphila. Ngiyakholwa bazakuphila. Kodwa, kungelandaba, nxa ilizwi lami ngempela lalingu ITSHO KANJE INKOSI, futhi ungaLikhohla, uzakufa, kungenani. Ngeqiniso. *Nangu* uITSHO KANJE INKOSI, futhi abanengi babo bayaKwamukela futhi bafe. Abanengi babo baya esihogweni, lapho, ITSHO KANJE INKOSI, “Kawudingi ukwenza njalo.” Kunjalo na? Qiniso. Bona? Kuyini. . . Konke kusekelwe okholweni lwakho.

²⁶⁸ UMfowethu Collins, kangicabangi ukuthi ukhona lobubusuku. Kodwa ngimlalele lokhu kusa, uphe inkulumbo yobuqhawe sibili kulokho. Bona? Bona? Ukwenzile. Wathi, “Manje, ukhohla olufanayo olalo phezulu lapha, uzamele ube lalo phandle-le. Ngoba, lukhohla lwakho ngokwakho, hatshi enhlanganisweni yakho yesonto, kodwa kuKhristu. Kumele ube lokhohla lolu.” Lokho yikho kanye. Ngempela.

²⁶⁹ Futhi usiliso lwaPhezulu lusekelwe phezu kokhohla lwakho. Kodwa ngokweLizwi likaNkulunkulu, ITSHO KANJE INKOSI, ukuthi wonke umuntu wasiliswa lapho uJesu esifa eKhalvari, “Walinyazelwa iziphambeko zethu, ngamanxeba Akhe sasiliswa.” Kunjalo? Thina *sa*. IBhayibhili lathi, “Wasiliswa.” Ngakho ungatholi icala ngami, ngingumtshumayeli nje weLizwi. Hamba uyetshele uNkulunkulu ukuthi Wakhuluma into engayisiyo, futhi uNkulunkulu uzakutshela lapho ubuthakathaka bakho obukhona khona-ke. Bona? Ngakho, lukhohla lwakho. UJesu wathi, “Nxa ungakhohla. Nxa ungakhohla.”

²⁷⁰ Manje, lapho usizwa uMoya oNgcwele useqinise ukhohla lwakho futhi waluqinisa, futhi wathi, “ITSHO KANJE INKOSI, ‘Kusasa kulesi sikhathi *esithile*, uzakuba lento *ethile*. Into *ethile* izathathi ndawo. Kuzakuba ngapha ngendlela *ethile*, futhi uzaklangana lento *ethile* lapha. Lokho kuzakuba yisibonakaliso kuwe.” Manje, likukhangele lokho. Lowo ngumsebenzi oqediweyo, khona lapha manje.

²⁷¹ Kodwa lapho kubuye ekuthini ukusiliswa kwaPhezulu, Kumele ngibeke usiliso lwaPhezulu kwesinye isisekelo, salolohlobo, njengosindiso. Munye lomunye wenu, kungelani lalokho okwenzileyo, usindisiwe selokhu uJesu wafa, ngoba Wafa ukususa izono zomhlaba. Kodwa akusoze kukusize ngalutho uze ukwamukele ngokwakho futhi ube lesehlakalo kukho. Kodwa mayelana lezono zakho, sezivele zathethelelwa. Kunjalo. Yena. . . “Khangalani iWundlu likaNkulunkulu elisusa izono zomhlaba.” Bona? Nanko-ke. Manje khumbula lokho.

²⁷² Manje, ngiyakwazi ukuthi ekufundiseni, eMibhalweni, silibandla elihlangeneyo. Futhi izikhathi ezinengi, kuleliBhuku lamaHebheru, lelo okuliBhuku elijulileyo. . . ngizalitshiya okwesikhatshana manje. Ngizazama ebusuku ukuqedisa ingxenye yokucina yaleso isahluko 7.

273 Futhi manje kulemibuzo eminengi engqondweni yenu, kungela kuthandabuzo. Abanengi benu balemibuzo, futhi ngingaba layo, lami. Manje, isikhathi esilandelayo, iNkosi ithanda, lapho ngingena . . .

274 Ngiya eMichigan manje. Futhi-ke, kusuka eMichigan, ngiya eColorado. Futhi kusuka eColorado, kusiya eWest Coast. Manje—manje, lapho singena, iNkosi ithanda . . . Manje, kangazi. Nxa ngingasoze ngibe seChicago, ngeSonto, ngingaphenduka lapha okweSonto ezayo ebusuku.

275 Manje sibambe umalusi wethu engekho kuphuluphithi lapha okwamaviki phose ayisithupha, kudlula kulawa—lawa—lawa, leliBhuku lapha. Bona? Manje si . . . angithandi ukwenza lokho. UMfowethu Neville ungothandekayo, omoyomuhle, umzalwane olomusa. Futhi ngileqiniso ukuthi ibandla leli liyamthanda uMfowethu uNeville.

276 Kanje, lapho ngisakhuluma, omunye umuntu, kuleli lizwe kwenye indawo, ulecala lokubhala amakhadi, ukususa uMfowethu Neville kuliphuluphithi. Lizaqedelana lami ngalindaba. Uh-huh. Kunjalo. Uh-huh. Yebo, impela. Manje, ngifuna wena . . . Wathi umdi- . . . enye into mayelana ngebhodi lamadikhoni. Ibhodi lamadikhoni kalilani lalowomelusi. Hatshi, mnumzana. Ibandla, ekugcwaleni, lilegunya lonke. Akusikho . . . Ibhodi lamadikhoni ngamapholisa nje lapha kulelibandla, ukugcina nje uhlelo lwebandla lokunjalo. Kodwa lapho kusiza emithethweni, ibandla lonke kumele litsho njalo. Ibandla leli lakhiwe ekuzibuseni kwebandla lendawo. Ngakho-ke, kangila lutho lokutsho ekususeni lumalusi, kumbe ukubeka omunye kilo. Mina ngingumnini wempahla; kunikwe ebandleni. Lina lonke lilibandla. Lina bantu yini elibusayo. Lilibandla, ngokwenu. Futhi iBandla, iBandla elingwele likaNkulunkulu liyazibusa, ngoMoya oNgwele kulelo Bandla. Futhi into kuphela engiyenzayo yikuba ngumnini wempahla, ngiyinike kuleli ibandla, njengokuyinikela ebandleni, futhi kayibhadali umthelo. Futhi ibandla likhetha abelusi balo. Kangilani lokwenza ngakho. Futhi indlela kuphela lumalusi angasuka ngayo, kungaba ngumalusi ezikhethela ngokwakhe ukuhamba, kumbe inengi lamavoti ebandla elingatsho, “Ntshintshani umalusi.” Yiyo indlela kuphela. Akula bhodi lamadikhoni elingakwenza. Ibhodi lamadikhoni ligcina uhlelo kuphela lezinto ebandleni.

277 Futhi abaphathi, abala lutho lokwenza ngakho, kuphela ukulungisa indlu yokukhonzela. Futhi abangeke bakwenze kuze kuthi kule . . . Ibhodi lonke labaphathi liyahlangana futhi lithi, “Sizakwakha *lokhu*, kumbe sizakwenza *lokho*.” Khona-ke besebecela umphathisikhwama nxa elemali yokukwenza. Yebo, mnumzana.

278 Kodwa nxa kukhona insolo ngaloba yiliphi ilunga, nxa

ilunga lilensolo mayelana lomunye, kumbe enye into embi, kumele uhambe kulowo mzalwane, ngokwakhohlo, futhi ukhulume laye, wena laye lilodwa. Khona-ke nxa bengakwamukeli, khona-ke into elandelayo iyathathindawo, uyathatha omunye wamadikhoni kumbe omunye umuntu, futhi ahambe lawe kulowo mzalwane. Khona-ke nxa engakwamukeli, khona-ke wena buya ukukhulume ebandleni. Khona-ke nxa ibandla . . . Khona-ke nxa engeke amukele ibandla, khona-ke iBhayibhili lathi, “Mababe njengomhedeni lomthelisi.” Kunjalo.

²⁷⁹ Futhi loba ngubani owazi umuntu oledala, futhi ungayi kubo likhulume, khona-ke uyingenye yebandla likaNkulunkulu elizakuphendulela lesa sono. Kunjalo.

²⁸⁰ Futhi nxa abantu khona-ke bele—belensolo ngomdikhoni, kumbe ngomdikhoni kumbe omunye umuntu ebandleni, kuthatha abantu abathathu. Abantu abathathu bangabuya futhi bathi, bafakaze, emlonyeni wababili kumbe abathathu abafakazi. Babuye batshele umalusi ukuthi kulensolo ngomdikhoni. Khona-ke nxa kulensolo ngomdikhoni, umdikhoni a—akasuye muntu olungileyo, u—umuntu opheleleyo. Kumele apathe isikhundla somdikhoni, engasoleki, futhi-ke atholakale engasoleki. Futhi nxa lelobandla lithola ukuthi lowomdikhoni akaphathanga leyo wofisi, uthatha abathathu kanye laye futhi akuhambise kumalusi. Lowo mdikhoni uyacelwa ukuhlala ngekheya lobobusuku. Futhi-ke umalusi kusukela . . . uyabuya alethe ibandla ndawonye, anikeze insolo. Futhi nxa ibandla livotela umdikhoni ukuthi aqhubeke, umdikhoni uyaqhubeka. Nxa yena con- . . . livotela umdikhoni ukuba akhuthwe, bayakhetha umdikhoni omutsha loba busuku bunye. Bona?

²⁸¹ Ngakho-ke, akulamuntu eyedwa ololutho lokwenza kulokhu. Yibunengi babantu. Yebo, mnumzana. Nxa abangamatshumi amabili bemvotela, labangamatshumi amabili lanye bevotela ukumsusa, uyahamba; kumbe, ngapha langapha. Bona? Lokho kuyi, yikuzibusa kwebandla lendawo futhi, khona-ke, munye ngamunye wamalunga ulokokutsho ebandleni. Loba yini okwenzakalayo, okungalunganga, khona-ke bengabuya ngalapho, futhi into kuphela abangayenza yikuba phambi kukaNkulunkulu ukuthi ngempela baza bona ukuba akulalutho olwenqabela ukuhamba kwebandla.

²⁸² Kodwa ukugcwala lokuphelela kokubusa kwebandla ngumalusi. Bala lokho eBhayibhili, bona nxa lokho kungesilohlelo lweBhayibhili. Kunjalo sibili. Akulamuntu ongaphezu komdala. Kangila lutho lokwenza ngalokho uMfowethu Neville akwenzayo lapha. Lokho kukini loMfowethu Neville. Nxa uMfowethu Neville efuna ukutshumayela imfundiso yamaJehovah Witness, kukuye lani. Bona? Nxa wayefuna ukutshumayela loba yini ayekufuna, lokho kuphakathi kwenu laye. Yikho kuphela. Nxa ibandla limvotela

phakathi lapho, ukutshumayela lokho, kulungile. Lokho kukuye.

283 Into kuphela engiyenzayo, nje yikuba ngumnini wendawo. Futhi nxa enye into ibuya ngalapho, leyo enjengokususa umalusi, futhi befuna ukuvota kulokho, ungeke ucele umdikhoni ukwenza lokho. Uyeza uzongibuza. Ngingehla phansi, ngithi, “Nxa ufuna ukususa umalusi, ngitshela ukuthi ngani. Ngabe enze ulutho?”

284 “Yebo. Sambamba, edakiwe.” Kumbe, “Sambamba esenza *lokhu*, kumbe esenza enye into eyayingalunganga.”

285 “Ngabe ulabafakazi abathathu ngakho?”

286 “Yebo. Silabo.”

287 Labo bafakazi kumele kuqala bavivinywe. “Ungemukeli icala ngomdala ngaphandle kungaba ngabafakazi ababili kumbe abathathu, futhi mabaqale bavivinywe; insolo ngomdala.” Khona-ke kufanele ukuthi ufunge ngakho, ukuthi wakubona; futhi ukufakaze, ukuthi wakubona.

288 Futhi-ke, nxa wambona, khona-ke lesa sono siyakhuzwa obala, ukuthi, “Akulunganga.” Khona-ke uthi, “Bandla, liyafuna ukuntshintsha umalusi wenu?”

289 Futhi nxa ibandla livota, “Mxoleleni, futhi limyekele aqhubeke okwamanje,” yiyo indlela okumele kume ngayo. Bona? Lokho, kaysisikho okufaneleyo yini? Kayisiyo ndlela yokuphatha ibandla na? Yikho lokho iBhayibhili elakutshoyo. Kasila mabhisopi lababonisi, labaphathi lokunjalo, abangenisa *lowu* phakathi futhi abalamandla amanengi. Akula muntu olamandla lapha kodwa uMoya oNgcwele. Kunjalo. Nguye ohambisayo. Futhi siMthatha njengenengi labantu, indlela abantu abahamba ngayo.

290 Futhi-ke nxa olunye uhlangothi lufuna ukwenza *lokhu*, futhi olunye uhlangothi lufuna ukwenza *lokho*, futhi uhlangothi lunqobe, uhlangothi olunqotshwayo, benzani ngakho? Bayajoyinana labanye bonke, bathi, “Besiphambukile, khona-ke. Sizaqhubekela phambili, ngoba uMoya oNgcwele wenze lolokhetho.” Bona? Lokho yikho kanye.

291 Njengama Democrat lamaRepublican, ingqe sisima njengentando yabanengi, njengamaMelika. Nxa amaDemocrat ephakathi, amaRepublican kumele atshove kanye labo; amaRepublican angene, amaDemocrat ayatshova. Bona? Yikho kanye nje okusenza sibe yisizwe. Loba nini lapho sisephula lokho, siyephula intando yenengi yethu. Kunjalo. AmaDemocrat athi, “Angiyikwenza lutho; amaRepublican abephakathi.” Khona-ke siyawa. NgingumKentucky: ndawonye siyama, futhi sehlukeni siyawa.

292 Manje, nxa kulolutho olubi ebandleni lolo ongabe ulwazi, okunye omunye umuntu, kumbe omunye umuntu kumbe

loba yini, ubotshelwe ngomlando futhi uzaphendula phambi kukaNkulunkulu nxa ungalungisisi leyonto; lina, ibandla. Manje, khumbulani, akukho emahlombe ami. Kukwawenu. Futhi loba yini embi ebandleni, uNkulunkulu uzalenza liyiphendulele. Kunjalo. Yiyo indlela Aphatha ngayo ibandla Lakhe. Yiyo indlela okuyiyo eBhayibhili. Yilo uhlelo lweBhayibhili. Yikho ukuzibusa kwebandla lendawo. Umalusi uyinhloko. Kunjalo. Amen.

²⁹³ Manje, sisiza kulowu obusisekileyo, uMbiko omdala lapha. Lina, manje ngifuna ukuthi libekwazi lokho. Lokhu kurekhodiwe ngethephu, khumbulani, luMbiko. Futhi lamathephu arekhodiweyo ebandla, inhlelo lemithetho yebandla, kukumathephu arekhodiweyo. Lokho kumayelana leBhayibhili. Kasiliphathi; akulamuntu oyinhloko. Hatshi. Sonke, siyafanana. Kodwa, silomkhokheli, lowo ngumalusi, ingqe ekhokhelwa nguMoya oNgcwele. Qiniso. Kulungile.

²⁹⁴ Manje, phakathi lapha, kuzakuba lemibuzo eminengi. Ngakho isikhathi esilandelayo abakhupha ngaso, futhi uMfowethu Neville uyabeka emsakazweni ukuthi ngizakube ngilapha, bhala umbuzo wakho, ukuze wena lami siphikisane ngawo ndawonye. Lingakwenza? Kulungile.

²⁹⁵ Ngiyakwazi ngifundise ngokubekezela kwabangcwele. Ngifundise ngobuNkulunkulu obukhulu kubaJesu. Ngifundise ngokuvikeleka kwekhohla, ngokwaziwa ngaphambili, ukumiselwa ngaphambili, lokunengi kwalezozinto. Okuyikuthi, ngiyazi, ebandleni lami ngabezomthetho abanengi, kuhle ngokupheleleyo. Ngempela. Kodwa, manje, izinto, ngigcina umthetho, lami, futhi ngingumlandeli kaCalvin. Ngiyakholwa nje iBhayibhili. Yikho kuphela.

²⁹⁶ Manje, nxa eminye yaleyo, mibuzo. Futhi ngifundise ngobufakazi, amadlabuzane, lokunjalo, futhi lazo zonke lezo zinto elingabe lingavumelananga lazo. Ngakho obunye balobubusuku, mhlawumbe, asikwenzeni . . .

Ngabe lijaha kakhulu ukuphenduka phakathi lapha? [UMfowethu Neville uthi, "Hatshi."—Mhl.]

Asikwenzeni kube ngoLwesithathu ebusuku, ngoLwesithathu lolu oluzayo ebusuku, khona-ke ngi—ngicabanga ngi—ngingaba lalokho lesosikhathi. Lethani imbuzo yenu ngoLwesithathu ebusuku, liyibeke phezulu lapha kupulathifomu, futhi lombuzo ngeBhayibhili, kulungile, emayelana ngalokho ebengifundisa ngakho manje. Futhi ngoLwesithathu ebusuku. Futhi-ke ngeSonto elandelayo, khona-ke ngicabanga ku—kufanele ngibe seChicago, kungenani. Futhi ngisuka lapho ngisiya eMichigan. INkosi ithanda, ngizakube ngilapha ngoLwesithathu ebusuku, ukuzama ukuphendula umbuzo ngakho konke engikwenelisayo. Futhi manje iNkosi ibe lesihawu.

Manje asikhothamiseni ikhanda lethu, okwesikhatshana nje.

²⁹⁷ Manje, Nkosi ebusisiweyo, lowu ngumnotho Wakho omkhulu. Kulibandla Lakho. Kunguwe, Nkosi, ohambayo, futhi sifuna ukuhamba lapho uMoya kaNkulunkulu usihambisa. Futhi siyakhuleka ukuthi Uzasibusisa. Futhi lapho sibuyelela luMbiko, futhi sehle phansi kulezi zinto ezijulileyo, siyakhuleka ukuthi uMoya oNgcwele uzazembula kithi lapho silesidingo. Ngoba siyakucela eBizweni Lakhe. Ameni.

²⁹⁸ Manje, o, ngi...Leli Bhuku lamaHebheru ngiyaliqakathekisa njengelineye lamaBhuku amakhulu.

²⁹⁹ Ngokuya kwesikhathi kancane, kungaba yikuthi ngi—ngithole...ngiyaphetsheya kolwandle, okuyikuthi, nxa uNkulunkulu evumela, Ngizabe ngikwenza masinya nje. Kumele ngihambe eAfrica njengokombono. Ngicabanga ukuthi angisoze ngiphumelele emihlanganweni yami ngize ngiye eAfrica futhi ngigcwalisise lowo mbono. Manje, khona-ke, lokho kuzakuba mhlawumbe kwesinye isikhathi sentwasa esizayo.

³⁰⁰ Kodwa phakathi kwaleso sikhathi, ngithanda ukuthatha elinye njalo ibhuku eBhukwini lamaHebheru, okuyi, isahluko 11 samaHebheru, futhi sihlale phose iviki kuleso sahluko 11, futhi ngithathe bunye labunye balezo zimilo kumbe abantu, futhi ngilethe izimilo zabo. Bona? “Ngokholo, uNowa,” khona-ke ngithathe impilo kaNowa. “Ngokholo, uAbrahama,” khona-ke ngithathe impilo kaAbrahama. “Ngokholo, uAbela,” khona-ke ngithathe impilo kaAbela. Bona? Futhi silethe lokho phansi. Lingakuthanda lokho? [Ibandla lithi, “Ameni.”—Mhl.] O, lokho kungaba, sithathe iBhayibhili lonke-ke. Futhi-ke sizakuzama lokho, mhlawumbe, loba e, sithi, iviki kumbe insuku ezilitshumi zemihlangano, umhlangano nje ngemva komunye, okusamvuselelo, kwesinye isikhathi kudlula kumakhefu eKhisimusi, kumbe enye into enjengalokho, iNkosi ithanda.

³⁰¹ Manje, esahlukweni 7 seBhuku lamaHebheru, sihlangane lalumu omkhulu. Ngubani ongangitshela ukuthi ibizo Lakhe lalingubani? [Ibandla lithi, “Melikhizedeki.”—Ed.] Melikhizedeki. Manje, Wayengubani luMelikhizedeki? Wayengumpristi kaNkulunkulu oPhezukonke. WayeyiNkosi yeSalema, okwakuyiNkosi yeJerusalema. Wayengela baba, kumbe Akazange abe lomama. Wayengela sikhathi lapho Azalwa khona, kumbe Akasoze abe lesikhathi lapho Azakufa khona. Manje, siyathola ukuthi lokho kumele kube yilaPhakade.

³⁰² Safumana ukuthi ibala *nininini* litsho “ibanga lesikhathi.” Lokhu lisakukhumbula lokho? Ibanga lesikhathi, kunininini lanininini. Futhi *unininini* uyafakazelwa, izikhathi ezinengi, eBhayibhili njenje “nge—ngebanga lesikhathi.”

³⁰³ Kodwa, ilaPhakade, futhi kulohlobo olulodwa lweMpilo elaPhakade, safumana. Kunjalo na? UNkulunkulu ulaleyoMpilo

elaPhakade, kuphela. Kunjalo na? Uhlobo olulodwa lweMpilo elaPhakade. Akula bala elinje ngokuthi “isijeziso esilaPhakade.” Ngoba, nxa uzakujeziswa okulaPhakade, kumele ubeleMpilo elaPhakade ukuze ujeziswe okulaPhakade. Kuzamele ube lelaPhaka-... Futhi nxa uleMpilo elaPhakade, awungeke ujeziswe, bona, nxa ulelaPhakade. “Lowo ozwayo aMazwi Ami, futhi akholwe Kuye Ongithumileyo, uleMpilo engapheliyo.” Kunjalo na? IMPilo elaPhakade, ngoba uyakholwa. Awu, nxa uleMpilo elaPhakade, awungeke ujeziswe, ngoba uleMpilo *elaPhakade*. Ngakho, khona-ke nxa uzakuhlupheka esihogweni nininini lanininini, kufanele ube leMpilo elaPhakade.

³⁰⁴ Kodwa, manje, ngiyakholwa ukuthi iBhayibhili liyafundisa ngesihogo esivuthayo uqobo. IBhayibhili liyakufundisa lokho, ukuthi izono lobubi buzajeziswa, nininini lanininini. Lokho akusiyo ilaPhakade, manje. Lokho mhlawumbe yiminyaka engamabhiliyoni alitshumi. Kungaba ngokweminyaka engamabhiliyoni alikhulu, kodwa kwezinye izikhathi kufanele kube lokuphela. Ngoba, yonke into eyayilesiqalo, ilokuphela. Yilezo zinto ezingela siqalo, ezingela kuphela.

³⁰⁵ Liyasikhumbula lesosifundo manje? Ukuthi sabuyela njani emuva sathola ukuthi yonke into eyayilesiqalo yaphanjukiswa, bona, ukuphanjukiswa entweni eyiyona. Futhi, ekucineni, kuyabuyela ngemuva elaPhakadeni. Futhi-ke isihogo sonke, ukuhlupheka konke, lemikhumbulo yonke yokunjalo, kuzanyamalaliswa laPhakade. Yonke into eqalayo, iyaphela.

³⁰⁶ Futhi luMelikhizedeki wayengayisuye uJesu, ngoba Waye nguNkulunkulu. Futhi okwenza uJesu loNkulunkulu batshiyene, ukuthi, uJesu wayeliThabhanekeli uNkulunkulu ayehlala kilo. Bona? Manje, uMelikhizedeki. UJesu wayelakho kokubili ubaba lomama. Futhi liNdoda yayingela baba kumbe mama. UJesu wayelesiqalo sempilo futhi Wayelokuphela kwempilo. LiNdoda yayingela baba, ingela mama, ingela kuqala kwezinsuku kumbe ukuphela kwempilo. Kodwa, KwakunguMuntu munye ofananayo. Kwakunguye, uMelikhizedeki loJesu babeMunye; kodwa uJesu wayengumzimba wasemhlabeni, owazalwa futhi wabunjwa esonweni. Umzimba kaNkulunkulu uQobo, indodana Yakhe uQobo, wazalwa futhi wabunjelwa esonweni, ukususa udonsi ekufeni, ukubhadalela inhlawulo, futhi lokwamukela amadodana lamadodakazi kuye Ngokwakhe. Liyakuthola? Yiso isizatho Waye—Wayelesiqalo, Wayelokuphela.

³⁰⁷ Kodwa lumzimba ophelileyo, esikhumbuzweni, njenge—njengesibambiso sokuvuka kwethu, UNkulunkulu wayengasoze avumele lowo mzimba ongcewele ukubona ukubola, ngoba Wawudala Ngokwakhe. Futhi wawuletha, futhi wawuvusa, futhi wawubeka esandleni Sakhe sokunene.

³⁰⁸ Futhi, lamuhla, uMoya oNgcwele owavusa lowo mzimba

ulapha eBandleni. Kalibusiswe iBizo leNkosi! Futhi etshengisa izimanga ezifanayo lamandla. Futhi ngolunye usuku luMoya oNgcwele, lowo oseBandleni, uzahlaba umkhosi futhi uzaphakama, futhi uzazemukela kulesisimo somzimba ohlezi esandleni sokunene soPhezukonke kaNkulunkulu, ukusinxusela thina izoni. Futhi ngaLapho sigciniwe ngokupheleleyo esonweni. Kungeyisikho ukuthi kasoni; kodwa sigciniwe esonweni, eBukhoneni bukaNkulunkulu. Ngoba, kulomhlatshelo oleGazi omi phakathi kwami loNkulunkulu, phakathi kwakho loNkulunkulu. Yiso isizatho Wathi, “Umuntu ozelwe nguNkulunkulu, akenzi isono, angeke enze isono.” Ngoba, nxa uzelwe kutsha, wona uMoya oNgcwele owawuhlala kulowo Mzimba uhhlala kuwe. Futhi kaWungeke wone; umhlatshelo ulele phambi Kwakhe. Khona-ke nxa ukwenza ngabomo, kuyatshengisa ukuthi akweneliseki kuwe ukuba kulowo Mzimba. Ameni. Yilo iVangeli. NaNto.

³⁰⁹ Ngakho-ke, uyabona, Akuphikisi ngitsho lakuphi okweMibhalo. Kuyabophanisa iMibhalo ndawonye. Bona? “Akula kwenzeka kulabo asebake bakhanyiselwa.” Nanko lapho esizathola khona imibuzo yami. Ngoba, ithatheni nje, yiyo indlela esifuna ngayo.

³¹⁰ Manje nanzelela. “Akwenzeki kulabo asebake bakhanyiselwa, ukuwa ukuze bazivuselele njalo ekuphendukeni, ukubona ukuthi babethela iNdodana kaNkulunkulu kutsha, futhi baMenze...futhi baMthele ihlazo obala.” Babengeke bakwenze.

³¹¹ Khona-ke uyahamba kumaHebheru 10, lapho Okuthi khona, “Ngoba uba sisona ngamabomo emva kokuba sesamukele ulwazi lweQiniso.” Futhi kuyini isono? Ukungakholwa.

³¹² Nxa ungabona ngokusobala uMoya oNgcwele usenza izinto Ozenzileyo khona lapha lokhu kusa, futhi ubone ukuthi uKhristu uvukile kwabafuleyo, futhi Uyaphila eBandleni Lakhe laphakathi kwabantu Bakhe, futhi wena uKwale ngabomo, akwenzeki kuwe ukuba ubuye kuNkulunkulu, ngoba usuhlambaze uMoya oNgcwele.

³¹³ UJesu wakhuluma izinto ezifanayo, lapho Esenza lezo zimanga.

³¹⁴ Bathi, “Ngani, UnguBhelizebhabhu. Uyisangoma esibhulayo. Ungudeveli.”

³¹⁵ UJesu watshibilika, futhi wathi, “Ngizalixolela ngalokho. Kodwa lapho uMoya oNgcwele esiza futhi akwenze, ukukhuluma ilizwi elimelana Lawo akusoze kuxolelwe kulumhlaba kumbe umhlaba ozayo.” Ngoba ubize uMoya kaNkulunkulu owawuKuye, “umoya ogcolileyo.”

³¹⁶ Khona-ke, nxa sisona ngamabomo, nxa sisona, singakholwa ngabomo. Hatshi emva sesamukele iQiniso, sesizalwe kutsha; sasingeke sone khona-ke. Isoni asingeke senze esingath-...

UmKhristu angeke enze isono esingaxolelwayo. Angeke akwenze. Ngabangela bunkulunkulu abenza lokho. Ngozenza ikholwa, hatshi ikholwa.

317 Orabi labo besiJuda, o, babecabanga ukuthi babewomile, futhi babelama D.D.'s lamaPh.D.'s. Babecabanga ukuthi babelakho konke kuthungelwe, esikhwameni, kodwa babeyizoni ezedlulisileyo kakhulu. O, benga. . . Wawungeke ubeke isandla e—empilweni yabo. Babehlangezile, imbeko, futhi belungile, ngaleyo ndlela. Kodwa babe ngabangakholwayo.

318 Futhi thatha ibala elithi isono futhi ufumane lokho elikutshoyo. Ibala *isono* litsho “ukungakholwa.” Kulamaqembu amabili kuphela, lawo, likholwa kumbe ongakholwayo. Lowo, ngumuntu olungisisiweyo kumbe isoni. Yikho kuphela. Nxa ungongakholwayo, uyisoni; kungelandaba lokuthi ulunge okunganani, ukuthi uhamba okunganani ebandleni, kumbe lanxa ungumtshumayeli. Lokhu ungongakholwayo.

319 Labo baFarisi babengabatshumayeli, futhi babengabangakholwayo, futhi basesihogweni lamuhla ngakho. Bengabenkolo ngalokho ababengabayikho, bengcwele, kodwa abazange baMkholwe. Futhi baMbiza “udeveli,” futhi baphikisa iLizwi Lakhe. Futhi abanye babo bathi, “Nxa wena unguye, manje yehla esiphambanweni. Yenza isimanga. Masikubone ukwenza.” Omunye waMtshaya ekhanda, ngesigodo, futhi wathi, “Profetha futhi usitshele ukuthi ngubani okutshayileyo, wena mprofethi, futhi sizakukholwa.” Bona, abangakholwayo! Bazenza ingathi bayakholwa ukuthi babengamakholwa, kodwa babengabangakholwayo, abangaguqukanga, abehlukanisiweyo, lanxa babengcwele futhi behlonipheka.

320 Kukanti, yizo izinto ezifanayo lamuhla. Amadoda labafazi bengahamba ebandleni futhi babe lobuso obude, futhi—futhi behlonipheka ngalokho abangaba yikho, futhi bengaqambi manga, bengantshontshi, futhi bazame ukuphila inkolo yabo ngalokho abangakwenelisa. Kodwa, ngaphandle babengamakholwa, balahlekile. Ngakho kakula lembijana yabezomthetho eBhayibhilini. IsiCalvin yiku. . . Umusa yilokho uNkulunkulu akwenzela khona, futhi imisebenzi yilokho okwenzela uNkulunkulu. Kwehlukani siwe impela.

321 Nxa ungatshiya ukuqamba amanga, utshiye ukubhema, utshiye ukuntshontsha, utshiye ukwenza ubufebe, utshiye konke, wenze konke, ugcine imilayo futhi wahamba ebandleni, wabhaphathizwa iSonto ngayinye, wathatha isidlo, wageza inyawo zabangcwele, wenza into yonke, wasilisa abagulayo, futhi wenza zonke ezinye lezi izinto, ngaphandle uzelwe ngokoMoya kaNkulunkulu, wakhethwa, ulahlekile. “Hatshi lowo othandayo kumbe ogijimayo, kodwa uNkulunkulu otshengisa isihawu.”

322 UEsawu wazama konke akwenelisayo ukuba ngumKhristu, futhi akazange akwenze. IBhayibhili lathi wakhala kabuhlungu, edinga indawo yokuphenduka, futhi engayitholi. Engakazalwa lokuzalwa, uNkulunkulu wamlahla, ngoba Wayekwazi ukuthi wayengumkhohlisi obolileyo enhliziyweni yakhe. UNkulunkulu ngokwazi ngaphambili wabakwazi. Wathi, “Ngiyamthanda uJakhobe, futhi Ngiyamzonda uEsawu.” Futhi uEsawu wakhangeleka njengendoda emnene. Wahlala ngekhaya, enakekela ubaba wakhe omdala oyisiphofu, wondla inkomo, lakho konke, wayengumfana olungileyo.

323 Futhi uJakhobe wayengumfana kamama, esincinyane isitabane sokwetha inganekwane. Yikho lokho ayeyikho. Kumele ukuba likuvume. IBhayibhili liyakuvuma, liyakuletha. Egijimagijima, esenza yonke into. Futhi—futhi, umama, etshona ekanye lomama. Kodwa, kunjalo, uJakhobe, lokukhwela lokwehla kwakhe konke, lendlela zakhe zesitabane, wayelokhu esaselaleyo nhlonipho kulobo buzibulo. Yiso isiqokoqela.

324 UEsawu wayeyindoda emnene ngokuphindwe kabili kuloJakhobe. Nxa sasingamahlulela lamuhla, ukuba lilunga lebandla lethu, ungathatha uEsawu, inkulungwane koyedwa, nxa ungazange ubemazi. Kodwa uNkulunkulu wathatha uJakhobe.

325 Kuyini owawungakwenza ngoPhawuli oNgcwele, nxa wayefuna ukuba ngumtshumayeli? Omncinyane, umJuda olamakhala ayingwegwe, lomlomo wakhe utshekele eceleni, ehamba ngalapho nje ephophotha, lokuthi uzadabula njani iBandla, uzakwenza yonke into. Ungacabanga ukuthi wenze isono esingaxolelwayo, kodwa uNkulunkulu wathi, “Uyinceku Yami.”

326 UNkulunkulu uthatha amadoda futhi abenze bahluke, hatshi amadoda ethatha uNkulunkulu futhi besebesiba ngabahlukileyo. UNkulunkulu uthatha umuntu futhi amenze abengowahlukileyo. Akusikho lokho okwenzayo, lokho okuthandayo, lokho okucabangayo. Yilokho uNkulunkulu akwenzayo. Nanko-ke. Futhi yiyo indaba.

327 Manje, luMelikhizedeki omkhulu, yindaba bani Ngaye lapha! Sifuna ukubala kancinyane, nje okohlobo lwe. . . sayenza okokudlula kikho siphangisa. Sizakuqalisa ngemuva lapha kungxenye ethile yoMbhalo, futhi sizakuqalisa ngokungaba yindima 15.

Njalo khona . . . kusesobala ngokwengezelelwe kakhulu: ukuthi lapho . . . uba sekusima omunye umpristi njengokofuzo lukaMelikhizedeki.

328 Manje, uMelikhizedeki wayengu Mpristi. Waye Nguye? Nanku lokho Ayeyikho. Siyathola ukuthi uNkulunkulu, ekuqaleni, wayengumthombo omkhulu woMoya. Kunjalo na? Wayengela ndawo azalelwa khona. Wayengela ndawo

afela khona. Wayengela siqalo sezinsuku. Wayengela kuphela kweminyaka. WayelaPhakade nje njengalokho ilaPhakade ilaPhakade. Akazange azalwe. Akazange afe.

³²⁹ Futhi phakathi lapho, siyathola ukuthi, Wayelenhlobo eziyisikhombisa ezitshiyeneyo zikaMoya. Kunjalo na? IBhayibhili lathi, kuSambulo, ukuthi, “ImiMoya eyisikhombisa phambi kwesiHlalo sobukhosi sikaNkulunkulu.” Kunjalo na? Eyisikhombisa, eminenginengi, uMoya oyisikhombisa. Siyathola, kulemibala eyisikhombisa. Kule zikhathi zebandla eziyisikhombisa lapho. O, kuyagijima nje. Isikhombisa yikugcwaliswa, futhi uNkulunkulu wayegcwalisiwe. Futhi iMimoya eyisikhombisa, futhi leyoMoya yayiphcelele. Okokuqala kwakungumbala obomvu; uthando olupheleleyo, ukuhlengwa. Lokuthi njani, nxa sasilesikhathi, ukupha leyo mibala futhi sitshengise ukuthi munye lamunye waleyomibala imela ubumsulwa bukaNkulunkulu. Amen. Imibala leyo, kulemibala eyisikhombisa yemvelo. Leyo mibala imela ubumsulwa bukaNkulunkulu. Futhi i...Imibala leyo imela izinhloso zikaNkulunkulu, isimilo sikaNkulunkulu. Leyo mibala eyisikhombisa, yayimela izikhathi zebandla eziyisikhombisa, inkanyezi eziyisikhombisa, ingilosi eziyisikhombisa. Konke eMibhalweni, abatshumayeli abayisikhombisa, izithunywa eziyisikhombisa, imibiko eyisikhombisa, konke kukusikhombisa. Insuku eziyisikhombisa. Insuku eziyisithupha, futhi isikhombisa lisabatha; kuphelele, kugcwele. O, kuhle, nxa besilesikhathi nje sokuqala kikhona futhi sikulethe, leyo mibala!

³³⁰ Thatha umbala obomvu. Sithathe umbala wokuqala, ubomvu. Kuyini okubomvu? Okubomvu ngumbala owoedwa wesibonakaliso sengoz. Okubomvu yisibonakaliso sokuhlengwa. Futhi ukhangela kokubomvu ngokubomvu, ngumbala bani oyiwo? Kumhlophe. Kuqondile. Ngakho lapho iGazi elibomvu lichithwa, ukumboza isono esibomvu, uNkulunkulu, ekhangele ngeGazi elibomvu, esonweni esibomvu, kuba mhlophe. Ikhola alingeke lone. Ngeqiniso hatshi. IMbewu kaNkulunkulu, izibusiso zikaNkulunkulu, zihlezi zikuye. UNkulunkulu kaboni lutho kodwa iGazi leNdodana Yakhe uQobo. Kungelandaba lokuthi kuyini okuseBandleni Lakhe, lokho okuyikho, uNkulunkulu akakuboni, ngoba uJesu uyanxusela, njalo njalo, uMpristi oMkhulu. Akulandlela ngaye ukuthi awone, lapho uMhlatshelo onjalo ulele lapho ngenxa yakhe, njenga lokho. Ngeqiniso hatshi.

³³¹ Futhi manje nxa usithi, “Awu, lokho kunginika ithuba elihle...” Khona-ke lokho kuyatshengisa ukuthi kawulunganga.

³³² Uyakuthakazelela Lokho. UzaKuthanda, nxa ungumKhristu oqotho, endaweni lapho isono singakuthwalisa nzima uze ucine ungasenzi. “Ngoba iMbewu kaNkulunkulu ihlala kuye, futhi angeke awona.” IBhayibhili lathi,

“Ungahlanzwa ngeGazi likaJesu kanye, kawusela sifiso sesono.” Nxa ulesifiso, inhliziyoyakho kayiqondanga loNkulunkulu.

³³³ Manje, ungenza okubi, kodwa awukwenzi ngamabomo. Bona? U—uthiyiwe, futhi loba yini othiywe kiyoy, kumbe wenze enye into ongazimiselanga ukuyenza, akukabi yisono, uyaphenduka ngomzuzu ubona ukuthi uphambanisile. Uyatshibilika ngokuphangisa futhi uthi, “Bengingazimiselanga... angikubonanga lokho.” Uzakutsho lokho, empilweni yonke. Umuntu akafuni kuba njalo, yiso isizatho lesosilobuwula futhi sisebumnyameni, phansi lapha emhlabeni, ukuthi kulomhlatshelo weGazi ngathi, isikhathi sonke, ukusigcina simboziwe. Ngoba, iphutha lokuqala esihlangana lalo... .

³³⁴ Manje, nanko umbono wakho wokugcina umthetho. “O, liyakwazi ukuthini? Umfazi lowo wayengwelisiwe. Kodwa, busisa uNkulunkulu, wenza okubi. Ngiyazi uhlehlele emuva.” Akusikho lokho. Akahlehlelanga emuva. Wenze iphutha. Nxa elenze ngabomo, khona-ke wayengalunganga, kwasekuqaleni.

³³⁵ Nxa ekade engazimiselanga ukukwenza, futhi aze phambi kweBandla elingcwele likaNkulunkulu futhi ekuvuma, futhi athi, “Ngiphambanisile, lingixolele,” ubotshelwe ukukwenza. Ungayekela ukukwenza enhliziyweni yakho, khona-ke nguwe obufanele ukuya ku-altare ngokwakho. Qiniso. Nampo ubungcwele obuqotho ebandleni. Nampo ubungcwele obuqotho, ubungcwele obungayisibo bakho, kodwa obukaKhristu.

³³⁶ Angila bungcwele bokuletha Kuye. Kodwa ngiyathemba koBakhe, o, umusa Wakhe, futhi ngilawo enhliziyweni yami. Bengingabufanelanga, kungelalutho engangingalwenza ukuwufanela, kodwa ngomusa Wangibiza futhi wanginxusa ukuthi ngibuye. Futhi ngakhangela Kuye, futhi Wakhupha isifiso kimi. Ngiyenza inkulungwane zamaphutha inyanga ngayinye, umnyaka ngamunye. Ngeqiniso, ngiyakwenza. Kodwa lapho ngibona ukuthi ngiphambanisile, ngiyathi, “Nkulunkulu, bengingazimiselanga ukukwenza, Uyayazi inhliziyoyami. Bengingazimiselanga ukukwenza lokho. Ngibanjwe ngumjibila kulokho. Bengingazimiselanga ukukwenza. Ungixolele, Nkosi.”

³³⁷ Nxa ngenze okubi kumfowethu, ngiyathi, “Mfowethu, ungixolele. Bengingazimiselanga ukwenza lokho. Ngeqiniso, uNkulunkulu uyayazi inhliziyoyami.”

³³⁸ O, nanko-ke. Nanko umhlatshelo weGazi. Nanko amandla eVangeli, leloBandla elingcwele liqhubekela phambili. Kungesikho lokho okwenzileyo; kuyinto owawungela okokwenza ngayo. Nanso iNhlawulo.

³³⁹ Manje, luMelikhizedeki, lapho Esiza.

³⁴⁰ Ngifuna ukulitshela enye into. Sowake wathatha isiqephu sengilazi esilamakhona amathathu? Ungathatha isiqephu sengilazi esilamakhona amathathu, futhi usibeke

ilanga lisihlabe, siyaveza imibala eyisikhombisa epheleleyo. Isiqephu sengilazi esilamakhona amathathu sizaletsa umchilowamakhosikazi. Kunjalo sibili. Manje, nxa besilesikhathi, besizangena kulokho. Okuthathu kuletha ukuphelela: Baba, Ndodana, Moya oNgcwele; ukulungisiswa, ukungcweliswa, ubhaphathizo lukaMoya oNgcwele. Nankoke. Ukuphelela kubuya ngokuthathu. UNkulunkulu, phezu komuntu; uNkulunkulu, eMuntwini othiwa nguJesu; uNkulunkulu, eBandleni. Khona-ke, ukuphelela.

³⁴¹ Umuntu wona, ingqe uNkulunkulu wayephezulu *lapha* eNsikeni yoMlilo. UNkulunkulu . . . Umuntu wona, bengisitsho, phambi kukaNkulunkulu, ingqe uNkulunkulu wayeseNsikeni yoMlilo, ngoba wayelokhu eyisidalwa esingcolileyo, igazi lenyamazana libekwe phambi Kwakhe.

³⁴² Khona-ke iWundlu likaNkulunkulu labuya, isigaba esiqotho sesibili sikaNkulunkulu; uNkulunkulu ofanayo, eyinye iwofisi. Futhi-ke luNkulunkulu e . . . wayekuKhristu, wayenguNkulunkulu ofanayo owayeseNsikeni yoMlilo. Futhi uNkulunkulu ofanayo wenziwa waba yinyama futhi wahlala phakathi kwethu. Futhi-ke abantu baMenza inhlekisa, kwakulokhu kusabaliswa ngakho. Kwakungakabi leGazi elachithwayo. Kunjalo. UJesu wathi, “Ngizalixolela.”

³⁴³ Kodwa-ke Lowo ofanayo owayeyinyama, waba yiNsika yoMlilo njalo. “Ngivela kuNkulunkulu. NgiyakuNkulunkulu.” Lapha siyathola uPhawuli ehlangana Laye, endleleni esiya eDamaseko, leyo Nsika yoMlilo efanayo. Siyathola uPhetro ehlangana Laye entolongweni, leyo Nsika yoMlilo efanayo. Ngeqiniso. Futhi siyaMbona lamuhla, phakathi kwethu, iNsika yoMlilo efanayo.

³⁴⁴ Kodwa ukuphelela sokufike endaweni, leyo uMuntu ophakathi . . . Manje, nxa kungenzakala ukuba lomJuda lapha, kumbe omunye ozwisisa iThestamente eliDala. Kufakaze, mangilitshengise. Kangila Thestamente eliDala kanye lami, khona manje. Leyi yi—yiThestamente eliTsha. Kodwa ekunikelweni kwesinkwa sombukiso esasibekwe emganwini wekosher, ekunikeleni komhlatshelo wesiJuda ekuhlazweni kwamathabhanekeli; buza loba nguphi umJuda; kulezo ziqephu ezintathu zesinkwa, isiqephu sangaphakathi sephulwa. Lowo kwakunguKhristu. Isiqephu saphakathi sephulwa; uKhristu, ophakathi laphakathi. Kwatshengisa ukuthi kwakumele kube lokwepulwa, kwenye indawo, ukwenzela ukuhlengwa. Futhi leso siqephu sasithathwa njengokuhlengwa, esinkweni sekosher.

³⁴⁵ Futhi nangu Elapha. Futhi lobubusuku, lapho sithatha isidlo, sephula isinkwa sekosher, ngoba ngumzimba kaKhristu. Futhi Wepulwa eKhalvari, ukuba yiNhlawulo yezono zethu, ukuze ngokulunga Kwakhe singaba yikulunga Kwakhe. Ngoba,

Waba yisono sethu, ukuze sibe yikulunga Kwakhe. Mfowethu, lowo ngumusa omsulwa. Impela. Akula ngenye indlela, enye indlela ongakulungisa ngayo.

³⁴⁶ Manje, luMelikhizedeki, luMuntu omkhulu owahlangabezwa endleleni, wabhadala, uAbrahama wabhadala okwetshumi Kuye. WayenguMuntu omkhulu okunganani okwakufanele Abe eyikho! Manje nanzelelani, ngokuphangisa.

Lowo oyenziwe, kungasi ngomthetho . . . wemilayo yenyama, . . .

³⁴⁷ Manje bonani lowomthetho wabezomthetho? Umthetho wathi, “Ungabulali. Ungafebi. Ungantshontshi.”

³⁴⁸ UJesu watshibilika, wathi, “Kwakhulunywa yilabo abasendulo, ‘Ungabulali,’ kodwa Ngithi loba ngubani ozondela umfowakhe, kungela sizatho, usevele wabulala. Kwakhulunywa yibo, abasendulo, ‘Ungafebi,’ kodwa Ngithi kini, loba ngubani okhangela umfazi amkhanuke, usevele wenza ubufebe laye enhliziyweni yakhe.” Nanko-ke. Lokho kumele kufundise abafazi ukuthi bagqoke njani, ukuthi benze njani lokho okuhle. Ungagqoka kubi, futhi ubangele amadoda akukhangele ngendlela engasiyo, ulecala lokwenza ubufebe, ngokufanayo lapho usedlula esenzweni. UJesu watsho njalo.

³⁴⁹ Futhi lina bantu elilolaka lomtshina wesaha, elihlezi libhubhudla emlonyeni komunye umuntu, elingeke libekezele, lezinto ezinjengalezo. Nanzelela. Ulecala nxa ukhuluma ilizwi ngomfowakho elingalunganga, elingafanelanga, uhamba ngalapho futhi ukudabulele phansi. Awudingi ukuhlaba inqamu emhlane womuntu ukumbulala. Ungephula isimilo sakhe futhi umbulale, ubulale imfunzelelo yakhe. Ukhulume ngomalusi wakho lapha, ukhulume into embi ngaye, kuyafanana lokuthi umdubulile. Ukhulume enye into engalunganga ngaye, awu, izabulala imfunzelelo yakhe labantu lezinto ezinjalo, futhi ulecala ngakho. Lokho uJesu akutshoyo.

³⁵⁰ Manje, lalalani lapha, lokho—lokho uPhawuli ayezama ukufika kukho lapha. Ngiyalithanda leliBhayibhili elidala. Liyakuqondisa. Khangela, o, khangelani nje lapha. Manje, lapho sibala esesine- . . . “Kuyi . . . ngoba kusobala ukuthi iNkosi yethu yaphuma koJu- . . .” Mana, ngiyakholwa ngilenye indima lapha ebengizayibala. Hatshi, phansi lapha kweyesi 16.

Lowo oyenziwe, kungasi ngokomthetho wemiyalo . . . yenyama, . . .

³⁵¹ Lokhu ngokokugcina umthetho, uyabona. “O, mfowethu, be—benginga fanelanga. Bengingafanelanga. Ngiyazi, kodwa ngi . . .” Akusikho lokho. Luthando olukwenzayo.

³⁵² Sedlule kanjani kulokho! Ngathi, “Nxa ngithe kowami . . . ngomkami, ‘O, awu, ngi—ngi—ngingathanda ukuba labafazi ababili. Ngingathanda ukugijima lalolu, ngenze lowu laphana.

Kodwa, nxa ngingakwenza, umkami uzakwehlukana lami, labantwana bami bazakuba e... Inkonzo yami ingalahleka.” Wena ongcolileyo, mzenzisi obolileyo. Kunjalo. Kawumthandi kuhle, okokuqala. Kunjalo sibili.

³⁵³ Nxa ubumthanda, akungeke kube lomthetho ngakho. Ubuzamthanda, kungenani, futhi unamathelane laye. Kunjalo sibili. Futhi lina bafazi lizakwenza into efanayo kumkakho. Kunjalo.

³⁵⁴ Kwezinye izikhathi abafazi babayindawo kumbe . . .

³⁵⁵ Amadoda abona okunye okunguJezebeli okuncinyane kupende yonke indawo, liyazi, futhi—futhi uyahamba ngalapho, umthande; mhlawumbe ulomfazi olungileyo. Futhi-ke uzibize umKhristu. Ihlazo kuwe. Udinga esinye isipimo somuthi we-altare. Kunjalo.

³⁵⁶ Futhi abanye benu—labanye benu bafazi likhangela okunye okungumfo kwakudala lenwele zakho ezigcotshiwewo zalaliswa, iVaselina eneleyo kikho uku...vula umlomo wakhe. Futhi-ke lina . . .

³⁵⁷ Okunye okuyinkazana okwakudala, lapha kungasikude . . . Lokhu akusikho kusoma, ngoba kangimiselanga ukukukhuluma njengensomo. Kodwa abantu bayazi ukuthi leyi akusiyo ndawo yokusoma. Kodwa okuyinkazana okudalanyana lapha, yena . . . Kwakulabafana abahle lapha, abafana abangamaKhristu. Isikhathi eside esedluleyo, lapho ngisase ngumalusi lapha, sasivame ukuba lamakilasi amajaha. Futhi ngangikhuluma labafazi abatsha ngeSonto emini, mayelana ngokuhlangana emacansini lezinto. Khona-ke iSonto elandelayo emini, ngikhulume lamadoda amatsha, futhi ngizame ukwenza lezo zinto zinqandwe.

³⁵⁸ Enye inkazana encinyane yaqala ukuhambisana legwelegwele elidala, phansi edolobheni lapha, obhema igwayi futhi wayelefulaski esikhwameni sakhe. Futhi wayetshayela imota evulekileyo elezihlalo ezimbili encinyane ngasedobheni. Ngangingaboni lokho ayekubonile kulowo mfana. Wayengabuyi ebandleni. Wayehlala phandle lapho. Amngenise ebandleni phandle lapha, futhi-ke ebesehlala phandle lapho phandle, emoteni yakhe, futhi alinde, wayengangeni ebandleni. Ngathi kuye ngolunye usuku. Wayehlala eNew Albany. Ngathi, “Ngifuna ukukubuza enye into, manka. Kuyini khona umhlabeni okubona kulowo mfana?” Ngathi, “Indawo yokuqala, uyazonda yona inkolo leyo wena o—olayo. Uyeyisa uKhristu wakho. Akasoze abe yindoda kuwe. Uzakwenza ubelusizi, impilo yakho yonke.” Futhi ngathi, “Awu, kulabafana abahle abancinyane abangamaKhristu lapha ongahambisana labo. Futhi lapho ubaba wakho lomama beyisa imicabango yakho uphuma phandle, kodwa uyahamba kungenani, futhi uyacabanga, ‘Ngingusomuhle otshumi lasithupha.’”

359 Waqala ukuzipenda lokugijima phandle, futhi okokuqala, wayesesemabhawa. Usehambile elaphakadeni manje. Kodwa, khona-ke, wama lapha. Futhi liyazi lizaba bani leyo nkazana eyangipha lona ngemuva lapho, ukuthi wayethanda lowo mfana? Wathi, “Ulenyawo ezinhle ezincinyane, futhi unuka kuhle sibili.” Ungakucabanga lokho? Ezifafaza iphefumi, leso yisitabane, hatshi indoda.

360 “Khangela,” ngathi, “dade, ngingangcono ngihambe lomfana ongumKhristu owayelenyawo njengamakatapila futhi enuka njengeqaqa, nxa wayengumKhristu uqobo.” Kunjalo. Qiniso. Yebo.

361 Lizaba, “Inyawo ezinhle ezincinyane, futhi unukelela kakuhle sibili.” Isigijimi esincinyane sasemabhawa, ekucineni wawona impilo yenkazana. Kuyayangisa, kulihlazo.

362 Umtshado uyahlonipheka, kodwa ufanelwe ungenwe ngokukhuleka lokuhlonipha. Lothando oluqotho kulowomfazi luzalibophanisa ndawonye nininini. “Okubophayo emhlabeni, Ngizakubopha eZulwini.” Lapho uhamba usehla esitaladeni khonale, engaluphala lokubampunga lokutshwabhana, kodwa lolo thando olufanayo owawulalo kuye lapho esasemutsha, umfazi omuhle, uzakuba ulokhu ulalo.

363 Ungangogobala amahlombe, ubelempabanga, lobuso obutshwabheneyo lakho konke okunye, kodwa uzakukuthanda njenga lokho owakwenzayo lapho usima lamahlombe abanzi lenwele eziphotheneyo, nxa kunguNkulunkulu sibili. Ngoba likhangele esikhathini lapho selichaphe umfula ngaphetsheya, lapho lizaphinda liphenduke, njalo ekubeni ngamadoda labafazi abatsha, ukuphila ndawonye nininini. Yisithembiso sikaNkulunkulu esilaPhakade. Wathi Uzakwenza. Yena, hatshi lokho kuphela, sizangena kukho emva komzuzu, Wafunga ukuthi Uzakwenza.

364 Lalelani kulokhu, lapho siqhubeka.

Lowo oyenziwe, . . . ngokomthetho we . . . mithetho yenyama, kodwa ngokwamandla e . . . mpilo engelakuphela.

365 Manje sizabala ngokuphangisa, ukuze sikuthole.

Ngoba uyafakaza esithi, Wena ungumpristi kuze kube nininini ngokohlobo lukaMelikhizedeki.

Ingqe kuzadingakala ukuba lompristi, Uzakuba nguMpristi.

Ngoba kukhona sobala ukwesulwa kwemitetho kwenziwa ngaphambi . . . kobuthakathaka kokungasizi lutho kwawo.

Ngoba umthetho kawuzanga wenze ulutho luphelele, . . .

³⁶⁶ Awungeke, kungela ndaba lokuthi wenzani. Ungatshiya ukunatha, utshiye ukubhema, utshiye ukukhuluma amanga, uhambe ebandleni futhi uzame ukwenza *lokhu* futhi uzame ukwenza *lokho*, ulokhu ungowenyama. Lowo ngumthetho nje. Umthetho kawenzi lutho luphelele. Kodwa kuyini okwenza ukuphelela? UKhristu. Dumo! Ngingatshiya ukuqamba amanga, ngitshiye ukuntshontsha, ngitshiye ubufebe, ngitshiye ukuhlafuna igwayi, ngitshiye izinto zonke, futhi ngilokhu ngingowenyama. UNkulunkulu kakwamukeli, ngoba angilalutho lokuMnika enhlawulweni.

³⁶⁷ Kodwa umzuzo lowo engibeka izandla zami phezu kwekhanda elibusisiweyo leNkosi uJesu, futhi ngithi, “Nkosi, kangilunganga. Ungangithatha njengenceku Yakho?” futhi uNkulunkulu aqabulele khatshana isono sami, ngima ngiphelele emehlweni kaNkulunkulu. Kunjalo. Ngani? Kangimanga ngokwenelisa kwami. Ngime ngoKwakhe. Futhi Usiphelelisile, ngokuhlupheka Kwakhe leGazi Lakhe.

³⁶⁸ Ngiyabona sokuyisikhathi sokuvala. Kodwa ngifuna ukuqeda ukubala lokhu nxa ngingenelisa, ngokuphangisa.

...kwenziwa ngenxa yobuthakathaka ngokungasizi lutho kwawo.

Ngoba umthetho kawenzanga lutho luphelele, kodwa uyisingeniso sethemba elingcono; (Liyini ithemba elingcono? UKhristu.) esisondele ngalo kuNkulunkulu.

³⁶⁹ Ngani? Ngokulunga kwethu konke, lakho konke ukulunga kwethu, lakho konke ukulunga kwethu, silokhu singabenyama. Kodwa ukuba kanye eBukhoneni bukaNkulunkulu, sinanzelela ukuthi singeke sime lapho, ngaphandle kokufanela kukaJesu Khristu, khona-ke siyasondele duzane loNkulunkulu, ngokufanela kweNdodana Yakhe. “Nkosi, Ngiyeza Kuwe, ngenhliziyo emsulwa. EBizweni leNdodana Yakho uJesu, ngicela ungamukele.” O, mfowethu, ubuya ngendlela ephilayo khona-ke.

³⁷⁰ Hatshi ukuthi, “Nkosi, Uyakwazi ngatshiya ukunatha. Uyazi ngiphatha umkami kühle. Uyazi ngenza *lokhu*. Ngenza *lokho*.” Kawulalutho lokunikela.

³⁷¹ “Ngoba umthetho wesimo senyama wawungeke wenze lutho, kodwa ukungeniswa kwelinye ithemba kwakwenza. Lelo themba elinguKhristu, esilalo njengengwegwe yomphefumulo, liqinile futhi liqinisile.” Khangela.

Njalo okungangokuthi kenziwanga ngaphandle kwesifungo yena...

Isabizwana, nxa ungananzelela phakathi lapha, kusemabaleni abhalwe ngokutsheka.

...wenziwa umpri:

Hatshi umpristi kuphela, kodwa Wenziwa uMpristi ngesifungo. Hatshi . . .

372 Manje khangela. Kasithatheni okunye konke ubupristi.

(Ngoba labo bapristi, amaLevi, abalungileyo, abalungileyo, amadoda athembekileyo, abapristi labo babenziwe kungela sifungo; . . .)

373 UNkulunkulu wathi nje, “Emva kohlelo luka—emva kohlelo lukaAroni, Wenze laba abapristi.” Behla ngezizukulwane. Bayahamba esikolo futhi bafunde ukuba ngabatshumayeli lokunjalo. Behla phansi. Ngakho uNkulunkulu wabenza abapristi kanjalo. Bazenza abapristi, ngemfundo yabo, ngelifa labo, lokunjalo. “Kodwa luMuntu wenziwa uMpristi ngesifungo uNkulunkulu asithathayo.” Lalelisisani manje.

(. . . bona baba ngabapristi ngaphandle kwesifungo; kodwa yena ngesifungo ngalowo owathi kuye: INkosi yafunga njalo kayikuzisola, ameni, Wena ungumpristi kuze kube nininini ngokohlobo lukaMelikhizedeki.)

Ngalokho uJesu waba yisibambiso sesivumelwano esingcono.

Manje, ngokuphangisa.

Lalabo ngeqiniso babebanengi ababa ngabapristi, ngoba bavinjelwa yikufa ukuthi bahlale njalo:

Izinkulungwane eziphindwe kazinkulungwane eziphindwe kazinkulungwane, zabapristi, ngoba babengela lutho kodwa ukufa nje futhi ukufa lobuthakathaka, lokufa lokufa lokufa.

374 Kodwa Mkhangeleni.

Kodwa lumuntu, (uMuntu bani?) uJesu ngenxa yokuthi uyaqhubeka uhlala kuze kube phakade, ulobupristi obungaguqukiyo. Lapho a . . .

Ngenxa yalokho laye ulamandla okusindisa ngokupheleleyo; akulandaba ukuthi ukude okunganani, ukhatshana okunganani, Ulamandla okusindisa ngokupheleleyo; abeza kuNkulunkulu ngaye, . . .

Hatshi nge . . . ngokulunga kwakho; kodwa ukuvuma kwakho. Bona?

. . . abeza kuNkulunkulu ngaye, lokhu ephilela njalo ukubanxusela.

Ukhona lapho, njalo njalo, ukubanxusela.

Kummpristi omkhulu onjalo waba yithi, ongcwele, ongelacala, ongelasici, owehlukanisiweyo kuzo izoni, lowenziwa uMpristi oMkhulu eZulwini;

375 Nanko. Manje, nxa ngingazama ukumela icala lami, ngizalahlekelwa yilo. Nxa ngingazama ukumela, ngithi, “Awu, ubaba wami wayeyindoda elungileyo. Ubaba wami

wayengumtshumayeli. Awu, ngiphile ebandleni.” Ngilokhu ngilahlekelwe yilo. Kodwa liNdoda ingoPheleleyo, uKhristu. Uhlezi lapho futhi enikela iGazi Lakhe njalo njalo okwezono zami. Nanko-ke.

Ongadingi insuku ngensuku, njengalabo . . . bapristi, ukunikela imihlatshelo, esenzela ezakhe izono kuqala, emva kwalokho ezabantu: ngoba lokhu wakwenza kanye, mhla ezinikela.

376 Manje khangela indima yokucina.

Ngoba umthetho uyamisa abantu babe ngabapristi abakhulu, abalobuthakathaka; . . .

377 Yikho lokho umthetho, umthetho wenyama, okwenzayo. Manje, ngifisa ngabe nje ngibe lamahola amabili lapha. Yiyo indlela umthetho, olokhu usenza ngawo abantu abatshumayeli. Kunjalo.

378 Ngani, bathi, “Awu, lindoda ileshlakalo seseminari.” Ngingeke ngintshintshanise isehlakalo sami esidala saseZulwini ngawo wonke amaseminari emhlabeni.

379 “Ngani, sifundise lindoda. U—ukhethwe ngabantu. Uyindoda yokuzenzela.” Angiluthandi lolohlobo. Ngithanda umuntu oyenzwe nguNkulunkulu. Bona? Bona?

380 Kodwa umthetho ulokhu usenza abapristi. Umthetho ulokhu usenza abatshumayeli. I—ibandla leBaptisti, bayanikeza abatshumayeli; izandla zigwele bona, balomtshina obahululayo. AmaMethodisti alabo. AmaBaptisti alabo. AmaPresbyterian, amaNazarene, Pilgrim Holiness, amaPhentekhostali, bayabahulula ngokuphangisa abangakwenelisa, njengombuso omkhulu, imitshina emikhulu. Bame lapho njenge . . .

381 Ngihlezi ngisithi, “Nge—ngeqiniso ngizwela usizi inkukhu ecacadwa ngomtshina.” Uyazi, okuyinkunku okudala okucacadwe ngaphansi komtshina wokucacada, akacacadwanga kahle. Hatshi. Isikhukhukazi kufanele sicacade inkukhu. Kodwa inkukhu yomtshina wokucacada, lapho iphuma, liya “tswiyo, tswiyo, tswiyo,” futhi kayila mama wokuya kuye. Bona? Kakwazi ukuthi umama uyini. Kunjalo. Uyamkhalela, kodwa akalaye.

382 Kodwa inkukhu encinyane ecacadelwe ngaphansi kwesikhukhukazi, indlela yemvelo, iyakhala futhi umama aphendule. Kunjalo.

383 Futhi kwezinye izikhathi ngicabanga ngalesi sehlakalo seseminari sokuphuma ngaphansi kwalimtshina yokucacada emikhulu eLouisville lasemhlabeni wonke, ucacada abatshumayeli ngezinkulungwane. Imitshina yokucacada yamaPhentekhostali, lemitshina yokucacada yamaPresbyterian, le—lemitshina yokucacada yamaBaptisti, yonke iyacacada amatsiyane ayo—ayo—ayo amancinyane. Aya, “tswiyo, tswiyo,

tswiyo,” futhi akhulume ngemitshina yokucacada acacadelwa kiyi.

³⁸⁴ Kodwa ngithanda ukubaloBaba, uMama. Libusisiwe iBizo leNkosi! Babengabanengi abazalwa kanye lami, kodwa lokho okwakukhona ngabafowethu. Ameni. SiloMama ophendulayo lapho u...uMama OseZulwini, Oba ngumama kithi sonke. “Njengesikhukhukazi sifukamela amatsiyane aso, futhi sikekeze kiwo, futhi—futhi sifukame...sifukamele phezu kwenkukhu zaso, ngakho ngizalifukamela lani. O Jerusalem, Jerusalem, kangaki engangingalithatha njengesikhukhukazi sikwenza ematsiyane aso! Kangaki engangingalenza Abami, kodwa alivumi. Lalilawenu amaseminari, acacada abapristi benu. Balifundisa okuphambene Lami. Manje selisele lilodwa. Ukuchithwa kwenu kuhlezi phambi kwenu.”

³⁸⁵ Manje ngithi lokhu: O, bantu, o, bantu, uMoya oNgcwele ube ngathanda ukulifukamela kanganani, njenge sikhukhukazi sisenza amatsiyane aso, kodwa lifuna indlela yenu, lizakuba lendlela yenu ngakho!

³⁸⁶ Obunye balobubusuku ngizathanda ukutshumayela, “Indlela yakho ngokwakho.” Liyazi, uKhayini wayefuna indlela yakhe. Umuntu ufuna indlela yakhe, lamuhla. “Kodwa kulendlela ekhangeleka ilungile, kodwa ukuphela yikufa.”

³⁸⁷ Manje khangalani. “Kulokho Uthi, ‘I—isivumelwano esitsha...’” Ngiyakholwa, manje ukuthi...Hatshi. Bengisendaweni engayisiyo.

³⁸⁸ Indima 28.

Ngoba umthetho uyamisa abantu babe ngabapristi abakhulu, abalobuthakathaka; kodwa ilizwi lesifungo, elalandela umthetho, lamisa iNdodana eqhubekayo kuze kube nininini.

³⁸⁹ UNkulunkulu akabusiwe nininini, okweNdodana eqhubekayo kuze kube nininini ngokohlobo lukaMelikhizedeki. Futhi Akakaze abe lesiqalo. Akasoze abe lokuphela. Futhi umthetho wawungeke ulethe ulutho olunjengalolo, ngoba wawungowenyama. Ibandla alingeke lithele ulutho olunjengalokho, inhlanganiso zesonto, ngoba bangabenyama. Ama—amaseminari angeke alethe ulutho olunjengalokho. Bazama ukufundisa umhlaba Kukho. Bazama ukukuhlela Kukho. Bazamile yonke indlela emhlabeni, ukwenza yonke into abangayenza, futhi betshiya into enkulu: “Kumele uzalwe Kukho.” UNkulunkulu ukwenza lokho oyikho, ngeqiniso, hatshi ngoba watshiya ukwenza *lokhu*.

³⁹⁰ Manje, amaNazarene, awufanelanga ugqoke indandatho, awungeke ugqoke inkombalanga, futhi kufanele ube lezinto *ezithile-thile*, ingalo zakho kumele zibe zinde *kangaka*, imikhono, iziketzi zenu kufanele zibe zinde *okungaka*, futhi a—futhi amadoda awangeke abe ngamalunga ekilabhu.

Futhi abasoze bakubhaphathize nxa ungasoze. Kulungile. Nanka engena amaKatolika, futhi balokwabo. Futhi nanka engena amaMethodisti, futhi labo balokwabo. Bonke babo balesilinganiso sokulinganisa ngaso. Nxa ungakwenzi, kulungile, yikho kuphela. Bona?

³⁹¹ Futhi-ke, kodwa into eqotho yikuthi, yileyi, “Akula lutho engalweni zami engilulethayo! Ngibambelela nje esiphambanweni Sakho. O Nkulunkulu, ngingqunu, ngilimele, ngidinga usizo. O, ngokuthobeka kakhulu ngiyeza, Khristu, ngivuma ukuthi angisilutho futhi akula lutho phakathi kwami. Ngamukele, O Nkulunkulu.” Khona-ke uNkulunkulu uyakwamukela.

³⁹² Manje, ungabe ungakwazi ama ABC akho. Ungabe ungazi ukwahlukanisa ikhofi lendumba ezicacadiweyo. Ungabe usazi, ungakwazi uphendukela kwesokudla, lokuphendukela kwesenxele., Akwenzi ngitsho lomehluko lokho *ongakwaziyo*. Kulento eyodwa *okumele* ube yazi, ukuthi, uJesu Khristu wathatha indawo yakho njengesoni. Futhi uyathatha indawo yakho, ukuma ekulungeni Kwakhe, uvuma nsuku zonke ukuthi uphambanisile, lokuMthanda ngenhliziyo yakho yonke, lenhloso zakho zonke zibekwe ngaKuye, uzakuya eZulwini. Yikho konke okukhona kikho, ukuba iMpilo eyayikuKhristu kumele ibe kuwe, kungenjalo ulahlekile.

³⁹³ Ngingakavali nje, liyakhumbula isivumelwano esingela simiso uNkulunkulu asenza loAbrahama? Kuyini Akwenzayo ngaleyo ntambama lapho uNkulunkulu esithi, “Mangibone . . .” Lapho uAbrahama esithi, “Mangibone ukuthi Uzakwenza njani.” isahluko 16, ngicabanga ukuthi yiso, sikaGenesisi. “Ake ngibone ukuthi Uzakwenza njani.”

³⁹⁴ Wathi, “Woza lapha, Abrahama.” Futhi Wakhupha uAbrahama, wathi, “Hamba uNgithathele i—inqama, futhi uNgithathele i—i—imbuzi, futhi uNgithathele ithokazi. Futhi Ngifuna ukuhambise phezulu lapha futhi wenze umhlatshe.”

³⁹⁵ Futhi uAbrahama wahamba futhi wathatha imvu, le—lembuzi, le—le—lewendlu, kumbe, ithokazi. Futhi wakubulala. Konke kwakuyimhlatshele ehlanzekileyo. Futhi wayehlukanisa ngaphakathi kwaba zingxenye ezimbili, futhi wakwendlala phandle. Khona-ke wahamba futhi wathatha amajubathendele amabili, futhi wawalungisa phakathi. Khona-ke uAbrahama walinda inyani kuzo, elindele uNkulunkulu ukuthi abuye. “Manje, Nkosi, nanko umhlatshele, Uzakwenza njani lokhu? Kangikwazi ukuthi Uzasindisa njani umuntu ngokuphambene lentando yakhe. Kangikwazi ukuthi Uzakwenza njani lokhu. Ungakwenza njani, Nkosi?”

³⁹⁶ INkosi yathi, “Manje khangela, Abrahama. Ungumprofethi. Ungokamoya, futhi uzazwisisa lokho engikhuluma ngakho.”

397 “Kulungile, Nkosi, ngifuna ukubona.” Manje ngikwenza kube ngumdlalo.

398 “Ngakho, Abrahamama, woza phezulu lapha manje, futhi uhlale phansi lapha futhi ulinde inyoni zingahlali.” Ngakho waxotsha inyoni zonke, ilanga laze laqala ukutshona.

399 Futhi into yokuqala uyazi, uNkulunkulu wehla phansi. Lapho Esiza phansi, uAbrahamama waqala ukuwozela. UNkulunkulu wathi, “Abrahamama, ngizakulalisa.”

400 Manje lalela, mngane wezomthetho. Bona, uNkulunkulu wathatha uAbrahamama ngokugcweleyo wamsusa emfanekisweni, kungela ngitsho ayengakwenza kukho. Futhi yiyo indlela Akuthola ngayo. Wena wathi, “O, ngadinga uNkulunkulu.” Awuzange.

401 UNkulunkulu wakudinga, “Akulamuntu ongeza Kimi ngaphandle uBaba Wami amdose kuqala.” Bona?

402 NguNkulunkulu okudingayo, hatshi wena udinga uNkulunkulu. Awuzange ukwenze. Imvelo yakho iphambukile. Uyingulube. Kawazi mehluko. Uhlala nje esibayeni sengulube. Yikho kuphela okwaziyo. Uyakuthanda. Unatha utshwala, ubhixiza ngalapho, ugijima lomfazi wenye indoda, futhi usenza yonke into ongayenza embi, ikhangeleka inhle nje. “O, mfowethu, siba lesikhathi esikhulu!” Ucabanga ukuthi kuhle.

403 Kodwa uNkulunkulu uqoqoda enhliziyweni yakho. [UMfowethu Branham uqoqoda kuphuluphithi—Mhl.] Yikho okuntshintshayo. Hatshi wena uqoqoda kuNkulunkulu; UNkulunkulu uqoqoda kuwe. UAdamu kazange aqoqode enhliziyweni kaNkulunkulu; UNkulunkulu waqoqoda enhliziyweni kaAdamu. Futhi uyindodana kaAdamu. Kunjalo. UAdamu engakabi yindodana kaNkulunkulu, njalo, uNkulunkulu wenza okokuqoqoda enhliziyweni yakhe. Ungakabi yindodana kaNkulunkulu, uNkulunkulu kumele aqoqode enhliziyweni yakho.

404 Khona-ke, uAbrahamama wayalala. Futhi lapho esiyalala, kwakuyini lento yokuqala ayibonayo? Obesabekayo sibili, busasipoko, obesabekayo, ubumnyama. Lokho yikufa, lokho okuza phezulu kosendo lonke lwabantu. Khona-ke wakhangeleka phambidlana kancinyane kulalokho, futhi wabona ukuthunqa kwesithando somlilo. Ungakabi lentuthu, kumele ubelomlilo. Yiso isizatho ngikhulwa isihogo kuyindawo evuthayo. Kulungile.

405 Watshengisa, sonke ngamunye wethu singaphansi kokufa, futhi sonke ngamunye wethu kufanele sihambe esihogweni, ngoba siyizoni.

406 Manje, kodwa, kusedlula lokho, wabona okuncinyane, ukuKhanya okumhlophe.

407 Futhi lokhu okuncinyane, ukuKhanya okumhlophe, kuyini ukuKhanya? Kwakuyini lokho kuKhanya okumhlophe? Leyo Nsika yoMlilo eyahamba phambi kwabantwana bakoIsrayeli. INSika yoMlilo eyahlangana loPhawuli esendleleni esiya eDamaseko. INSika yoMlilo eyakhupha uPhetro entolongweni. INSika yoMlilo elapha lobubusuku.

408 Lowo olaPhakade, uNkulunkulu ongulaphakade, Yena Ngokwakhe wahamba phakathi kwemihlatshelo ehlukanisiweyo, (o, minabo), emuva laphambili komunye lomunye. “Leyi yiyo indlela engizakwenza ngayo, Abrahama. UngiKhangela, lokho eNgizakwenza. Ngenza isivumelwano lapha. Futhi Ngizathatha isifungo, ukuthi, ngokweNzalo, Ngizavusa Umnxuseli. Ngizakwenza isivumelwano lokufa. Futhi Ngizalahla ukufa, enyameni, ngoba Mina Ngokwami ngizabuya ngikuthathe. UAbrahama,” wathi, “ngeNzalo yakho, uAbrahama, uzabuya, uzakuba ngubaba womhlaba, ngeNzalo yakho. Futhi kungayisuwe wena kuphela, eNgenza lesi isithembiso lawe, kodwa iNzalo yakho emva kwakho.” Wayekwazi umuntu wonke owayezakuba khona. “Hatshi bona; kodwa lokho eNgikwenzayo. Ngizakwenza, Abrahama. Ngathemba uAdamu, futhi wephula esakhe. Futhi wonke umuntu wephula esakhe. Kodwa Ngizakwenza lesi Ngokwami, futhi NgiZifunge, ‘NgizaKusigcina.’” Ameni. Ameni. Ameni.

409 Kuyini esikwenzayo, senza isivumelwano? Ngithi, “Mfowethu Neville. . .” Manje khangela lokhu, okomzuzu nje. Ngithi, “Mfowethu Neville, ngikutshela lokhu engizakwenza. Nxa ungatshumayela kuze kube. . .kusasa ebusuku, futhi ubusuku obulandelayo, kusiya kuze kube ngoLwesithathu, ngizatshumayela, kusukela ngoLwesithathu, kusiya kuze kube ngeSonto.” [Indawo engelalutho ethephini—Mhl.] “Wenza leso sivumelwano?”

410 “Yebo, mnumzana.”

411 Nansi indlela esikwenza ngayo. “Xhawula, mfana.” Yikho. Leso yisivumelwano eMelika. Yiyo indlela esenza ngayo isivumelwano.

412 Manje, benza njani isivumelwano eJapan? Senza, sithi, “Uyakwenza *okuthile-thile* futhi ngizakwenza *okuthile-thile*.” Sithathe ingcosana yesawudo, ngoba isawudo liyibumunyu. Futhi sithatha isawudo, futhi ngiliphosele kuMfowethu Neville, futhi uMfowethu Neville uyathatha isawudo—isawudo futhi aliphosele kimi. Leso yisivumelwano esibophayo.

413 Wenza njani isivumelwano uDavid Livingstone lomnigro waseAfrika, ukuya elizweni lakhe? Wahamba futhi wathatha induna, ukuze edlule ngalapho, ukutshumayela iVangeli lokwenza umsebenzi. Futhi bathatha ingilasi yewayini. Nansi isivumelwano lomnigro eAfrika. Babelengilazi yewayini. Futhi induna yamanigro yahlaba imithambo yakhe, futhi wayophisela

engilazini yewayini. Futhi uDavid Livingstone wahlaba imithambo yakhe, futhi wayophisela engilazini yewayini. Bakuhlenganisa. ULivingstone wanatha ingxenye yalo, futhi lomnigro wanatha ingxenye yalo. Khona-ke baphana izipho, omunye lomunye. Induna yomnigro, uDavid Livingstone wathi, “Kuyini okufuna kimi?”

414 Wathi, “Lelo jazi elimhlophe oligqokileyo.” Ngakho uLivingstone wakhupha ijazi lakhe futhi walinika kunduna yomnigro. Wathi, “Kuyini okufunayo?”

415 Wathi, “Lowo mkhonto ohloniphekayo olawo esandleni sakho.” Ngoba, wayekwazi wayengangena phakathi lalokho, ngakho wathatha lowo mkhonto. Futhi basebengabafowabo, ngoba basebenze isivumelwano.

416 Futhi lapho ephuma, futhi izizwe zizagijimela ukuyambulala, waphakamisa lowo mkhonto ohloniphekayo. Futhi lapho ekwenza, bakhangela futhi bathi, “O, o, asingeke sithinte leyo ndoda.” Ngani? “Ungumfowethu wesivumelwano, lanxa emhlophe, kasikaze simbone ngaphambilini.” Babengakwazi ukuthi babemnyama baze bambona. Babengakaze babone okunjalo ngaphambilini. “Kodwa ngumfowethu wesivumelwano. Ulomkhonto wenduna esandleni sakhe.”

417 Ngumfanekiso bani omuhle, lamuhla, wokunatha isivumelwano seGazi leNkosi uJesu, lamandla kaMoya oNgcwele phezu kwethu! Siya phambili eBizweni likaJesu, futhi lezi zibonakalisizabalandela bona abangabakhona. NguMkhonto ohloniphekayo weNduna. Bona ukuthi sinjani, isivumelwano?

418 Bakwenza njani ngesikhathi sabempumalanga? Benza isifungo, omunye komunye. Babulala isilo, basidabula phakathi, futhi bama khona phakathi laphakathi. A—amadoda amabili ama phakathi kwaso, isilo esidatshuliweyo. Futhi babhalelana isivumelwano. “Nxa ngingehluleka ukugcina *lokhu*, nxa ngingehluleka ukukwenza *lokhu*, ngani, *lokhu* futhi *ukuthi-lo-kuthi*, makuthi umzimba wami ube njengesilo lesi esifileyo. Makuthi umzimba wami ube njengalesi silo esifileyo.” Futhi lapho bekwenza lokho, bathatha lesi sivumelwano futhi bame phakathi *kwalokhu*; benze isifungo, bathathe isifungo ukuthi bazakwenza. Futhi bayadabula iphepha, ndawonye, ngaphakathi, futhi balinike kwenye indoda, elinye olandelayo. Esikhathini esithile bazahlanguka. Futhi bafe ukufa, nxa bengehluleka ukugcina leso sifungo; futhi babe njengalezo zilo ezifileyo. Kulungile.

419 Liyananzelela izilo ezintathu? Ezipheleleyo; iwundlu, imbuzi, lemihlatshelo emithathu epheleleyo. Laliyini iwundlu... Laliyini ijubathendele? Futhi ayesitshoni amajubathendele amabili? Amajubathendele amabili anikelelwa kokubili usindiso losiliso, phakathi e—ephakathi... lokho

kwaya kikho. Bona? Inhlawulo yenziwa yaba ngokwahlukileyo, kodwa usiliso lwaqhubeka ngokufanayo, futhi lakanjalo kwenza usindiso luqhubeke ngokufanayo. Amajubathendele amabili, kungehlukaniswanga, kwakusitsho ukuthi kumelwe, kokubili. Usindiso. . . “Ngamanxeba Akhe thina sasiliswa. Walinyazelwa iziphambeko zethu. Ngamanxeba Akhe sasiliswa.” Abekwa eceleni, kungehlukaniswanga. Kodwa isivumelwano, ingxenye yesilo kwakuyi (ezintathu zazo) zaqunywa zehlukaniswa. Uyabona? Khona-ke lapho bekwenza lokho, badabula futhi benza isivumelwano sabo.

⁴²⁰ Khangela lokho uNkulunkulu ayekutshela uAbrahama: “EKhalvari, eKhalvari, njengokweNzalo yakho. Kuwe kwaphuma uSaka, kuSaka kwaphuma *Usibani-bani*, uJakhobe, kuJakhobe kwaphuma uJosefa, kuJosefa, kusehla, kusehla, kusehla, abathatha izikhundla, kwaze kwathi, ekucineni, ngaleyo Nzalo yokulunga!” Eyakhe. . .

⁴²¹ Wedlule ngalapha nje, lapha, esithi iNkosi yethu yavela esizweni esingaziyo. UMose kazange ngitsho akhulume ngaso, waphuma ebupristini. “INkosi yethu yavela esizweni sakoJuda.” Hatshi koLevi, ngoba babengabezomthetho wenyama. Kodwa iNkosi yethu yaphuma koJuda. Dumo! Nanko-ke. Lapho isithembiso esenziwa khona!

⁴²² Lalelisani manje, lapho sesivala. Futhi eKhalvari, uNkulunkulu wehla phansi futhi wathatha umzimba weNdodana Yakhe uQobo, kulowo Ayehlala kiwo, futhi Wawudabula phakathi eKhalvari. Ukopha kwakhe, elimele, uqunyiwe, futhi umkhonto wangena phakathi lapho futhi Wamdabula phakathi, futhi iGazi Lakhe lampompoza. Futhi Wathi, “Baba, ezandleni Zakho Nginyanikela uMoya Wami.” Wakhothamisa ikhandla Lakhe. Futhi umhlaba wanyikinyeka, futhi umbane wabaneka, futhi imidumo yaduma. UNkulunkulu wayebhala isivumelwano Sakhe esingapheliyo.

⁴²³ Futhi Wathatha umzimba Wakhe ofileyo engcwabeni, ngosuku lokuqala lweviki, futhi wawuletha phezulu eZulwini, futhi wawubeka lapho njengoMpristi oMkhulu, njengesikhumbuzo; uhlezi lapho, uphelele, nininini. Futhi Wathumela uMoya Awudabula kulowo mzimba, khona phansi eBandleni. Futhi leloBandla lizamele libe loMoya ofanayo owawukulowo mzimba, kungenjalo akusoze kuhlanguke ndawonye Lakho ekuvukeni. Lezo ziqo ezimbili kumele zibe ndawonye ngokupheleleyo. Futhi nxa iBandla leli lingaphelelanga, khona ngokufanayo nje uMoya ofanayo owawu kuKhristu, awusoze ungene ekuHlwithweni.

⁴²⁴ Nanso isivumelwano esingapheliyo, mfowethu. Sidinge, ngokwakho, okusenhliziyweni yakho uqobo. Thanda iNkosi. Qiniseka sibili ukuthi usindisiwe. Ungathathi ithuba ngakho. Uyabheja. O, lina, thina abantu baseMelika, sithanda ukubheja,

kodwa ungabheji ngaLokho. Wena wobaleqiniso ukuthi ukahle. Kungayisikho ukuba wajoyina ibandla, kodwa ngenxa yokuthi uzelwe kutsha ngeqiniso, UKhristu uze kuwe, eMuntwini kaMoya oNgcwele.

⁴²⁵ Manje, ngokubabaza nje, futhi, lapho nje ngi vala. Kufanele sibe ngabathabayo okunganani, ukubona uMoya ofanayo lowo owawukuJesu Khristu, khona ngaphakathi kwethu, usenza izinto ezifanayo Azenzayo ngesikhathi Elapha emhlabeni! Kufanele sibe ngabathabayo okunganani!

Kasikhulekeni manje, lapho sikhothamisa amakhanda ethu.

⁴²⁶ Nkosi, kube lusuku oluhle. Lanxa, ngisizwa njengalokho engihlala ngikwenza ngokuthi ngihlezi ngikwenza, ngiyehluleka. Angeke ngiKumele kahle, Nkosi. Ngiyakhuleka ukuthi Uzangixolela ngendlela zami zobuwula. O, ngiyavuma izono zami phambi Kwakho, futhi ngicela isihawu, ngisazi ukuthi kuloMpristi oMkhulu omiyo esandleni sokudla sikaNkulunkulu, emaZulwini, Ongenzwanga ngokufanana loAroni, ngokwemithetho lemilayo lezinto. Kodwa Wahlaliswa Lapho ngenxa yomusa kaNkulunkulu owakhangela phambili, umhlaba ungakasekelwa, futhi wangibona ngiphansi lapha emhlabeni, futhi wafela izono zami, ukungibuyisela eMbusweni kaNkulunkulu. Ngiyakubonga Wena, Baba, ngalokhu.

⁴²⁷ Ngoba, luMoya osubusa manje ebantwini Bakho ulaPhakade njengoNkulunkulu elaPhakade. “Ngiyabapha iMpilo elaPhakade, iMpilo kokuphela, iMpilo engapheliyo, futhi abasoze babhubhe.” Futhi ekwaHlulelweni, abasoze babe khona. Sebedlule ukwahlulelwa. Sebehambile eNkazimulweni. “Futhi nxa lelithabhanekeli lasemhlabeni lidilika, silelinye elivele lisilindele phetsheya ukungena kilo.” SiyakuBonga ngalokho, Nkosi.

⁴²⁸ Ngiyakhuleka manje, uba ekhona oyedwa lapha, lobubusuku, ongakaze anathe iGazi eliqotho lesivumelwano, ongaziyo ukuthi Lokho kutshoni, ongaziyo ukuthi kutshoni ukuzalwa kutsha, ukuba lobudlelwano obuqotho loKhristu enhliziyweni yabo, kumbe enhliziyweni yakhe, mabaMamukele nje manje, lapho silindele futhi sisipha ithuba leli. Futhi ngalolo Suku, siyakhuleka ukuthi simele iVangeli ekuKhanyeni okuyikho. Siyakhuleka, eBizweni likaKhristu.

⁴²⁹ Lapho amakhanda ethu ekhotheme, kungaba lomuntu ongaphakamisa izandla zakho kuKhristu, futhi uthi, “Khristu kaNkulunkulu, woba lesihawu kimi. Ngivumele, njengenceku Yakho engafanelanga, manje ngamukele uMoya oNgcwele enhliziyweni yami. Futhi nginike isiqiniseko lothando engilufunayo sibili”? Nxa ungeLawo, ungaphakamisa nje izandla zakho Kuye, usithi, “Nkosi, lesi yisibonakaliso sokuthi ngiyaWufisa”? Ungaphakamisa isandla sakho? UNkulunkulu akubusise emuva ngale, khosikazi. UNkulunkulu akubusise

lapha, mnumzana. Akubusise lapha, mnumzana. UNkulunkulu abe lani. Lokhu kuhle. Lindoda ekucineni lapha, UNkulunkulu akubusise, mfowethu. Futhi omunye, nje ngaphambi kokuba manje sivale, ngilindele nje okwesikhatshana. UNkulunkulu akubusise emuva-le, ndodana. Omunye njalo?

⁴³⁰ “Ngiyafisa manje. Ngiyafisa, Nkosi Nkulunkulu. Uyayazi inhliziyoyami. Uyakwazi okusengqondweni yami. Wena, ‘UMoya kaNkulunkulu uphilile futhi ubukhali kulenkemba esika nxa zombili, aze ahlabe kuze kwahlukanise umnkatsho lamathambo, futhi loMdaluli wemicabango yenhliziyoyami.’” Cabanga ngaLokho. Uyayazi imicabango yakho, inhloso zakho.

⁴³¹ Ungaphakamisa isandla sakho? Uthi, “Woba lesihawu kimi, Nkulunkulu, khona manje. Ngi—ngifuna ukuthi Wena ubekwazi ukuthi ngiphambukile, futhi ngiyakunanzelela, kodwa ngifuna ukuba kahle.” Kulungile, lapho sikhothamise amakhanda ethu, sikhuleka manje, cabanga okwesikhatshana nje. Kasifuni kujaha ngalokho.

Dwala leziKhathi, ngivulekele,
Mangizicatshise Kuwe;
Makuthi amanzi leGazi,
Ohlangothini Lwakho olophayo . . .
Kube okwesono okuphindwe . . . (Kusilise
ngokuphindiweyo, Wafunga ngakho, izinto
ezimbili ezingaguqulekiyo.)
Ngisindise olakeni futhi ungenze
ngibemsulwa.

Lapho ngiphefumula . . .

⁴³² O Nkosi, siphe khona manje ukuthi sonke sizanenzelela ukuthi lokhu kuphefumula kuhamba ngesiqubu. Kasikwazi ukuthi mingaki eminye esilayo phambi kwethu. Lokho konke kungeseluleko Sakho esikhulu. Kumiselwe Nguwe. O, woba lesihawu kithi. Futhi lakulabo abaphakamise izandla zabo, Nkosi, akudingakali ukubaqamba. Uyabazi bonke babo. Kodwa ngiyanikela nje lumkhuleko wokubanxusela. Ngikhuleka ukuthi Ususe ukucalwa enhliziyweni zabo, futhi bavumele babuye ngesibindi, khona manje, esiHlalweni sobukhosi; bahambe ngesibindi khona phezulu esiHlalweni sobukhosi sikaNkulunkulu, bathathe amathuba abo abawaniqwe nguNkulunkulu. Ubabangele ukuphakamisa izandla zabo. Bebengeke bakwenze ngokwabo. Futhi ngiyakhuleka, Nkulunkulu, ukuthi Uzasipha lokhu eBizweni likaJesu. Amen.

. . . ngokwami Kuwe;

Manje, Mkhonzeni nje manje.

Makuthi amanzi le . . . (O, minabo!)
Ohlangothini Lwakho olulimeleyo olophayo
Kube ngokokusilisa isono ngokuphindiweyo,

Ngisindise olakeni futhi ungenze
ngibemsulwa.

433 Bangaki abezwa kahle manje? Phakamisa isandla sakho, uthi, “Dumisa iNkosi!” [Ibandla lithi, “Dumisa iNkosi!”—Mhl.] O, Uyamangalisa! O!

KuleNdawo eMthonjeni. Uyayazi, Dade Gertie? Kasi. Bangaki abathanda leyo ngoma? Manje sizakuba lenkonzo yombhaphathizo, ngesikhatshana nje. (Uzakubabhaphathiza?) Kulungile.

. . . indawo, yebo, kulendawo,
Kulendawo yakho eMthonjeni;
Indawo, indawo . . .

434 Kulungile. Labo bantu ababhaphathizwayo, amadoda azahamba *kuleli* kamelo, abafazi *kuleli*, kulungile, labo abazabhaphathizwa eBizweni elibusisiweyo leNkosi yethu.

. . . kuhle kuwe,
Kulendawo yakho eMthonjeni;
UNkulunkulu ubemuhle kimi,
Kulendawo yakho eMthonjeni.

435 Umuntu wonke manje:

Indawo, indawo, yebo, kulendawo,
Kulendawo yakho eMthonjeni;
O, indawo, indawo, yebo, kulendawo,
Kulendawo yakho eMthonjeni.

436 O, ngiyayithanda leyo ngoma endala. Kaliyithandi na?

Kulendawo yakho eMthonjeni;
O, indawo, indawo, kulendawo enengi,
Kulendawo yakho eMthonjeni.

437 Manje, lapho omdala esengenile, ukulungiselela ubhaphathizo, ngizathanda ukukuchasisa kumbuthano. Futhi ngizacela abanye bamadikhoni, nxa bengangizwa ekamelweni, lapho sebelungele, buyani futhi—futhi lingitshale, futhi ukuze sitshedise amamayikrofoni. Sifuna lonke libone lokhu. Kungaphosa kube yimizuzu elitshumi ubude, futhi ibandla lizachitheka.

438 Manje ngifuna ukulibalela okunye kweMibhalo engcwele kini. Ngifuna ukuYibala eBhukwini leMisebenzi. Futhi ngifuna ukuqala kundima 12 yesahluko 2 seMisebenzi.

439 Manje, ngifuna ukuthi linanzelele esahlukweni 16 sika Luka oNgcwele, kumbe esikaMathewu oNgcwele, ngiyakholwa kuyikho, ukuthi uJesu wayesehla entabeni. Bona . . . Wathi kubafundi Bakhe, “Abantu bathi Mina iNdodana yomuntu ngingubani?”

440 “Futhi abanye babo bathi, ngani, Ungu ‘Eliyasi.’ Futhi abanye bathi Ungu—Ungu ‘Mprofethi.’ Futhi abanye bathi *Uyilokhu kumbe okunye.*”

441 Wathi, “Kodwa lina lithi Ngingubani?”

442 Futhi uPhetro wathi, “Wena unguKhristu, iNdodana kaNkulunkulu ophilayo.” Kunjalo na?

443 UJesu wathi, “Ubusiwe wena, Simoni Ka-jona, ngoba inyama legazi kakukwambulanga lokhu. Kawuzange ukufunde eseminari. Kawukufundanga ngomuntu.” Wathi, “Kodwa uBaba Wami oseZulwini ukwambulile lokhu kuwe. Futhi ngiyatsho ukuthi wena unguPhetro. Phezu kwalelidwala Ngizakulakha iBanda Lami. Amasango esihogo akayi kulahlula Lona. Futhi ngiyakunika izihluthulelo zoMbuso weZulu.” Kunjalo na? “Futhi loba yini eliyikhululayo emhlabeni, Ngizayikukhulula eZulwini. Elikubophayo emhlabeni, Ngizakubopha eZulwini.” Ngabe Wayekutsho Lokho? Wayengabe engaKukhulumanga. Manje, lapho isikhathi sihamba, manje, uPhetro wayezihluthulelo zoMbuso.

444 Manje, lina bantu beKatolika, lingacabanga lokhu, ukuthi lithi, “Ibandla leKatolika lakhiwe phezu kukaPhetro.” Kulungile, sizafumana. “Babelezihluthulelo. Ibandla leKatolika lokhu lisaselezihluthulelo.”

445 Kasifumaneni lokho uPhetro akwenzayo ngezihluthulelo, bona, khona-ke sizafumana. IBhayibhili lathi, kuPhetro lakwabanye abapostoli, “Hambani emhlabeni wonke. Loba ngezikabani izono elizithethelelayo, kibo zithethelelewe. Loba ngezikabani elizibambayo izono, kibo zibanjiwe.” Lokho, ngingakukhuluma ukuze kuthi... Omunye angengazwisisi lokho engikutshoyo. UJesu wathi kubapostoli, “Loba yizono zikabani elizixolelayo, Ngizabaxolela lami. Futhi loba yizono zikabani elingazixoleliyo, futhi libabambele zona, Ngizababambela bona Lami.” Yikho lokho uJesu akutshoyo.

446 Khangela ibandla leKatolika litshovela kulokho.

447 Kodwa kasifumaneni ukuthi bakwenza njani. Khona-ke nxa singafumana ukuthi bakwenza njani, khona-ke kufanele sikwenze ngendlela efanayo. Manje kasifumaneni.

448 LuSuku lwePhentekhosti. Ibandla liyasungulwa. Bonke babesendlini yaphezulu. Abantu baphuma lapho, bekhuluma ngenlimi ezhlukeneyo. Ngani? Lonke ulimi ngaphansi kweZulu lwalumelwe khonapho. IsiLungu sasikhona lapho, laso. Lonke ulimi phansi kweZulu kwakumele lube lapho, ulimi olwakhulunywa kulolosuku. Kuyaqhubeka lapha futhi kunike okunengi kwezindimi, lokuthi njani amaKreti labafokazi, lamaproselayithi aseRoma, la—la—lamaArabiya, labo bonke bekhuluma lo magni... Manje, babengakhulumi ngendimi ezingaziwayo. Babekhuluma ngendimi ezaziwayo, ebantwini. Hatshi indimi ezingaziwayo, kodwa inlimi wonke umuntu

ayezizwisisa. Isoni, ongakholwayo, wayesizwa lokho ayekutsho. “Sizwa njani ngolimi lwethu uqobo lolo esa—esazalelwa kulo?”

449 Manje khangelani. Manje umbuzo uyabuya. Manje, “Abanye beyisa.” Indima 12, kulungile.

Futhi bonke bamangala, futhi...ngokuthandabuza, bakhulumisana besithi: Lokhu kutshoni?

Abanye bahleka usulu bathi: Laba...basuthi iwayini elitsha.

450 Babebayenza inhlekisa. Ngoba, babesenza njani? Babedayizela njengamadoda adakiweyo, njengamadoda adakiweyo. Bekhuluma, bengazi ukuthi babesithini, kodwa babetshumayela ebandleni ngezinlimi ababengazazi, kodwa ibandla lalikhwazi. Bona? Kulungile.

Abanye...bathi, Basuthi iwayini elitsha, khangela ukuthi benza njani.

Abanye bahleka usulu bathi, Laba...basuthi i...

“Kodwa uPhetro...” Khangela, mfana! Ulezihluthulelo.

Kodwa uPhetro, emi labalitshumi lanye, waphakamisa ilizwi lakhe, wathi kubo...

Manje, khumbulani, lokhu yikusungulwa kokuqala kweBandla.

...Lina madoda aseJudiya, la...ni lonke elihlala eJerusalema, kakwaziwe kini lokhu, njalo lilalele amazwi ami:

Ngoba laba kabadakwanga, njengoba lina licabanga, sibona kulihola lesithathu losuku.

Amabhawa ayengaka vulwa lapho. Bona?

Kodwa lokhu yikho lokho okwakhulunywa ngakho ngumphethi uJoweli;

...kuzakuthi ensukwini zokucina, utsho uNkulunkulu, ngizathulula uMoya wami phezu kwayo yonke inyama: phezu kwamadodana enu la... madodakazi, futhi bazakuprofetha, lamajaha enu abone imibono, labadala benu baphuphe amaphupho:

Njalo laphezu kwenceku zami la... kwencekukazi zami ngalezonsuku ngizathulula okoMoya wami;... zizaprofetha:

Njalo ngizaveza izimangaliso ezulwini phezulu, lezibonakaliso emhlabeni phansi;...

Manje, nguPhetro etshumayela manje, lowo olezihluthulelo.

...igazi, ...umlilo, ...izinkungu zentuthu:

Ilanga lizaphendulwa umnyama, ...lenyanga igazi, ngaphambili lungakafiki usuku lweNkosi olukhulu loludumisekayo:

Futhi kuzakuthi, wonke obiza ibizo leNkosi uzasindiswa.

Lina madoda akoIsrayeli, zwanini lamazwi; uJesu weNazaretha, umuntu ofakazelwe nguNkulunkulu phakathi kwenu ngemisebenzi yamandla langezimangaliso langesibonakaliso, lezo azenzayo . . . phakathi kwenu, . . . lina ngokwenu . . . liyazi:

Khuluma ngokukhalinyelwa? Wayelezihluthulelo, liyazi. Woba . . .

Yena lo, ekhululwe ngecebo elimisiweyo langokwazi okuphambili kukaNkulunkulu, . . .

Nanko-ke. Wayengakhululwa kanjani? Ngoba uNkulunkulu wakumisela ngaphambili ukuba ngaleyondlela. Bona? Ukwazi ngaphambili kukaNkulunkulu!

⁴⁵¹ [Umfowethu uthi, “Sekulungele?”—Mhl.] Okwesikhatshana nje. Batshele, bame nje okomzuzu, ngize ngiqede ngoMbhalo.

. . . lamthatha, langezandla zabangelamthetho lambethela lambulala:

Yena uNkulunkulu wamvusa, futhi wathukulula inhlungu zokufa: ngoba kwakungelakwenzeka . . . ukuthi abanjwe yikho.

Ngoba uDavida wakhuluma ngaye, Ngabona iNkosi ngaphambi kwami njalonjalo . . . ngakwesokunene sami, futhi kangiyi kunyikinywa:

Ngakho-ke inhliziyo yami yajabula, lolimi lwami lwenziwa lwathokoza; laphezu kwakho . . . inyama yami izahlala ethembeni:

Ngoba kawuyikutshiya umphefumulo wami esihogweni, kawuyikunikela oNgcwele Wakho ukuthi abone ukubola.

Wena wangazisa . . . indlela zami—zami, indlela zami zempilo; uzangigcwalisa ngenjabulo lasebusweni bami.

Madoda labazalwane, ake ngikhulume kini ngokukhululeka ngokhokho uDavida, . . . ukuthi wafa njalo wangcwatshwa, lengcwaba lakhe likhona kithi . . . kuze kube lamuhla.

Ngakho-ke engumprofethi, ekwazi ukuthi uNkulunkulu wafunga ngesifungo . . .

Ngisanda nje kuqeda ukukutshumayela.

. . . ukuthi ngokwe—ngokwe sithelo sokhalo lwakhe, wayeza . . . ngokwenyama, uzakuvusa uKhristu, ukuze ahlale esihlalweni sakhe sobukhosi;

Lokho nje engisanda kukutshumayela. UPetro etshumayela into efanayo.

Futhi ebonile lokhu ngaphambili (Umprofethi wakubona ngaphambili.) wakhuluma ngokuvuka kukaKristu, ukuthi umphefumulo wakhe kawutshiywanga esihogweni, lenyama yakhe kayikubonanga ukubola.

UJesu lo uNkulunkulu wamvusa, esingabafakazi balokhu thina sonke.

Ngakho ephakanyiswa, futhi ngakwesokunene... esesandleni sokunene, ephakanyiswa ezulwini, eyamukele kuBaba... isithembiso sikaMoya oNgcwele, wa... thulula lokhu elikubonayo lelikuzwayo.

Ngoba uDavida kenyukelanga ezulwini, (umprofethi): kodwa yena uqobo lwakhe uthi: INkosi yathi eNkosini yami: Hlala ngakwesokunene sami,

Ngize ngenze izitha zakho isenabelo senyawo.

Ngakho-ke (lalelani kulokhu) indlu kaIsrayeli yonke kayazi isibili, ukuthi uNkulunkulu wenza lo uJesu ofanayo, lowo lina... lambethela, konke iNkosi loKhristu.

Lokho kufanele kuyiqede indaba, akufanelanga na?

Manje bathi ukuzwa lokhu, zona izoni bahlabeka enhliziyweni zabo, basebesithi kuPhetro... Madoda... loPhetro la... abanye... abapostoli, Madoda labazalwane, sizakwenzani?

⁴⁵² Kulungile. Nanku-ke. Kuyini alakho? Isihluthulelo, isihluthulelo soMbuso. Ungaphi uMbuso? Ungaphakathi kwakho. Kunjalo? UMoya oNgcwele nguMbuso kaNkulunkulu. Siyakwazi. Sizalelwa eMbusweni, njengezinceku lamaqula. Khangela. Ulezihluthulelo ohlangothini lwakhe. "Kuyini ozakwenza ngakho?" Lesi yisikhathi sokuqala umnyango uvulwa.

⁴⁵³ Manje, umbuzo uyabuzwa umtshumayeli, okwesikhathi sokuqala, lowo olesihluthulelo. Ngiyakholwa nxa wathi, "Mana ngekhandi lakho," lokho kwakuyakuba semthethweni.

⁴⁵⁴ "Loba yini okubopha emhlabeni, Ngizakubopha eZulwini." Kulungile. "Loba yini okutshoyo, Ngizakutsho into efanayo. Ulesihluthulelo." Kulungile. Uyahloma isihluthulelo emnyango.

... Kuyini elikwenzayo? Madoda labazalwane, kuyini esizakwenza?

Manje bathi ukuzwa lokhu, baya hlabeka enhliziyweni zabo, basebesithi... Madoda labazalwane,...

...UPhetro wasesithi kubo: Phendukani, libhaphathizwe lonke ngamunye wenu ebizweni likaJesu Khristu kukho ukuthethelelwa kwezono, njalo lizakwemukela isipho sikaMoya oNgcwele.

*Ngoba isithembiso ngesenu, lakubantwana benu,
lakubo bonke abakhathshana, labobonke ezababizela
kuyo iNkosi uNkulunkulu wethu.*

Lokho kwaqeda indaba kokuphela. Akulabantu asebake, kuloba siphi isikhathi, asebake, baphikisa Lokho.

⁴⁵⁵ Ibandla leKatolika labuya, kulokuthi bacwiliswe, bayachela. Kulokuthi basebenzise iBizo likaJesu, sebethethe, “Baba, Ndodana, loMoya oNgcwele.” Akukaze kufundiswe eBhayibhilini.

⁴⁵⁶ Wonke umuntu, kusakela kuleso sikhathi kusiya, wabhaphathizwa ngokucwiliswa ngeBizo likaJesu Khristu. Futhi abanye bacwiliswa nguJohane uMbhaphathizi, owabhaphathiza uJesu, futhi uPhawuli wabatshela ukuthi babengeke bamukela uMoya oNgcwele kanjalo. Benza okokuphenduka futhi babhaphathizwa kakutsha, njalo, eBizweni likaJesu, bengakatholi uMoya oNgcwele. Bangaki abakwaziyo ukuthi yiwo uMbhalo? Imisebenzi, isahluko 19. Nanko-ke. Ngoba, uMbuso weZulu wanamekwa ngophawu kuloba yiphi indlela, ngesifungo ngoJesu Khristu, ukuthi lokho kuzakuba semthethweni eZulwini.

*...Phendukani, libhaphathizwe lonke ngamunye
wenu ebizweni likaJesu Khristu kukho ukuthethelelwa
kwezono zenu, ... lizakwamukela isipho sikaMoya
oNgcwele.*

*Ngoba, isithembiso ngesenu, lakubantwana benu, ...
kubo abakude, labo bonke iNkosi uNkulunkulu wethu
ezakubabiza.*

Ameni. Kasikhulekeni.

⁴⁵⁷ Baba Nkulunkulu, lobubusuku, iminyaka engamakhulu alitshumi lesificamunwemunye lokunye isiyedlule, kukanti ukuthembeka lobumsulwa benhliziyo zabantu lokhu zikhalela uNkulunkulu, njengabantwana bekhalela uchago lwebele likamama wabo. SiyakuThanda, Nkosi. Asingeke siphile singeLawe. Njengalokho uDavida akutshoyo, “Uphefumulo wami uyakomela Wena njengendluzele esifuleni samanzi.” Kumele iwathole, kumbe ife.

⁴⁵⁸ Futhi, Baba, sidingisise eMbhalweni, emuva laphambili. Hatshi ukwehlukana, kodwa siyabona lawa amaseminari, lezi zifundi zesayensi yenkolo lamuhla, abatshumayela ngokwemilayo yabantu, futhi kungasi milayo kaNkulunkulu. Ngakho-ke, Nkosi, aseyesi lawo madoda, kodwa siyeyisa izinto abazifundisayo. Ngakho-ke, Nkosi, siyacela ukuthi babe ngabafowethu. Siyacela ukuthi Ubaxolele impambeko yabo. Futhi siyakhuleka ukuthi babuye eMbhalweni, baWubale, hatshi ngendlela iseminari ekufundisa Ngayo, kodwa ngendlela uNkulunkulu aKubhala ngayo.

⁴⁵⁹ Siyakhuleka, Nkulunkulu, manje, ukuthi laba bantu abezayo lobubusuku ngobhaphathizo lwamanzi, njengomalusi wethu oliqhawe esiya kuleliphuluphithi esuka lapha, ukutshumayela iVangeli, leli Vangeli elifanayo, futhi-ke echibini lokubhaphathizelwa, ukungcwaba, siphe, Nkosi, ukuthi munye lomunye walaba bazakwamukela uMoya oNgwele, ngoba Wapha isithembiso, “Lizakwamukela uMoya oNgwele.” Makuthi uMoya kaNkulunkulu ube ulindele phezu kwamanzi, ukwamukela ababhaphathizwayo lobubusuku, ngoba siyabanikela ezandleni Zakho, eBizweni likaJesu Khristu. Ameni.



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