


AMAHEBHERU,

ISAHLUKO SESIBILI ³

 Isahluko 7, 8, 9, 10, kusukela lapho phakathi, o, minabo!
Woba lempenseli yakho lephepha, lakho konke, kulungele, ngoba ngiyakholwa ukuthi iNkosi izakusipha isikhathi esikhulu. Manje sesi . . .

²¹⁸ UPhawuli uyaphakamisa lokubeka, esikhundleni, iNkosi uJesu. Manje, nxa singaqeda lokhu kulobubusuku, ngeSonto ekuseni . . . Okuyikuthi okunengi kwalokhu kuza hlangana khona phakathi loMbiko wangeSonto ekuseni, ngoba kuyi “kwehlukhanisa isabatha.” Lowo ngumbuzo omkhulu phakathi kwamaSabatha lamuhla. Futhi ngiyalinxusa lonke ukuthi libuye ngeSonto ekuseni. Ngoba, yikuphi okuyikho, uMgqibelo kumbe iSonto, ukukhonza? IBhayibhili lithini mayelana ngakho? Futhi-ke, loba i . . . LeliBhuku lehlukhanisa umthetho lomusa, futhi Libeka okunye lokunye endaweni yakho. AmaHebheru akhuliswa ngumthetho, futhi uPhawuli wayebatshele lokho umusa owakwenzayo, ngomthetho.

²¹⁹ Manje, kasithatheni isisekelo esincinyane manje. Sizaqalisela emuva.

²²⁰ Kanje, ngithole amangilasi okubala. Mhlawumbe nginga . . . Nxa kungenzakala ukuthi ngenze uku—ukuchitha lobubusuku, ngilawo. Liyazi ngiyikho konke . . . Ngisilalela nje iminyaka emibili yokuba leminyaka engamatshumi amahlanu ubudala, futhi kangiboni njengalokho engangivame ukukwenza, duzane lami. Lapho ukubona kwami . . . Ngigqala ukunanzelela amabala engasakhanyi, ngacabanga ukuthi ngasengisiba yisiphofu. Ngahamba ukuyahlolwa. Udokotela wathi, “Hatshi. Usanda kwedlula amatshumi amane, ndodana.” Awu, wathi, nxa ngingaphila ukubamdala okwaneleyo, kungaphenduka njalo, ngithole lokho kubonela duze kuphendukile njalo. Wathi, “Manje, ungabala iBhayibhili lakho nxa ungakufuqela kude lawe?”

²²¹ Ngathi, “Yebo.”

²²² Wathi, “Ngemva kwesikhatshana, ingalo yakho kayiyikubande okwaneleyo.”

²²³ Futhi-ke ngi—ngiyathemba manje, ekufundeni lokhu, ukuthi ngi . . . LeliBhayibhili elincinyane leCollins lilenhlamvu zamabala ezilingene okuhle kulo. Ngingenelisa ukulibona kuhle sibili. Kodwa nxa singafika kwezinkulu, indawo ezijulileyo lapho okuzamele sithathe iThestamente eliTsha leliDala,

futhi sihlanganise ndawonye. NgileScofield encinyane. Futhi ngiyejwayele iBhayibhili yeScofield, ukumakwa kwayo. Kangibali amanothi eScofield manje, ngoba kangivumelani loScofield kokunengi kwemibono yakhe—yakhe. Kodwa ngi—ngithanda indlela elibekwe ngayo, ngoba li...Ngibe lalo okwesikhathi eside, futhi ngalibala, futhi kakhulu, ngize ngingathi sengikwazi ukuthi ngithole njani isifundo sami.

²²⁴ Lokhu konke kutsha kimi, okokufundisa, futhi kangisuye mfundisi kangako. Kodwa, ungangibekezelela okwesikhatshana, ngizakutshela iQiniso ngokuLazi kwami, loba kanjani.

²²⁵ Manje, leliBhuku nguPhawuli, liyakhumbula, waye... Samthola njani? Wayengumfundisi omkhulu, okokuqala, kumbe isifundi esikhulu. Futhi wayefundiswe kuThestamente eliDala. Ukhona ongangitshela manje ukuthi ngubani esamthola engumfundisi wakhe? [Ibandla lithi, "Gamaliyeli."—Mhl.] UGamaliyeli, omunye wabafundisi ababalulekileyo bosuku.

²²⁶ Futhi-ke uPhawuli, siyathola, ngolunye usuku... Engakabizwa ngokuthi *Phawuli*, ukhona ongangitshela ukuthi ibizo lakhe lalingubani? [Ibandla lithi, "Sawuli."—Mhl.] Sawuli. Futhi wayeyisazi esikhulu eJerusalema, isazi sezenkolo. Futhi weza njenge—njengendoda efundisiweyo sibili, yenkolo. Wayesenelisa ukukhuluma indimi ezine kumbe ezinhlanu ezehlukeneyo, lendoda ekhaliphileyo sibili. Awu, ngabe ukufunda kwakhe lokukhalipha kwamsiza na? Hatshi. Wathi wayemele akhohlwe konke ayekwazi, ukuze afunde uKhristu.

²²⁷ Ngakho siyafumana, khona-ke, akuthathi umuntu okhaliphileyo kumbe umuntu ofundileyo. Kuthatha u—umuntu ovuma ukuzithoba phambi kukaNkulunkulu, kungenani lokuthi njani.

²²⁸ Lalikwazi ukuthi uDwight Moody waye—wayengafundanga kwaze kwathi, qiniso, ukubhala kwakhe kwakukubi njengokuthi angikwazi ukuthi ini. Kwakumele balungise imibiko yakhe, isikhathi sonke. Waye—wayengumbhali owehlulekayo, ongefundanga sibili.

²²⁹ Belikwazi ukuthi uPhetro loJohane, baseBhayibhilini, babengafundanga sibili kwaze kwathi babengenelisi lokubhala amabizo abo uqobo, futhi babengeke bawazi lapho ephambi kwabo? Umpostoli uPhetro, owayelezihluthulelo zoMbuso, wayengeke alazi ibizo lakhe lisayiniwe phambi kwakhe. Kucabange. IBhayibhili lathi, ukuthi, "Wayengazi futhi engafundanga." Ngakho, lokho kuyangipha ithuba. Amen. Yebo, mnumzana. Lokho kuyehla kusiya phansi, ukuthola ukuthi uNkulunkulu wayengakwenza lokho emuntwini.

²³⁰ Manje, futhi siyafumana, lapho uPhawuli esiba lesehlakalo esikhulu...Ngifuna ukulibuza. Kuyisehlakalo yini ukuza

kuKhristu? Umuntu wonke ulehlakalo na? Yebo, mnumzana. Yebo, mnumzana. YikuZalwa. Yisehlakalo. Futhi-ke sasiseKolitshini yamaLutheran, kungasikude . . .

²³¹ Ngibe lethuba limini, ngiphuzile, bekufanele ngibe lapho ngehola letshumi lambili nta, okokudla kwemini lo—lo Tom Haire. Bangaki abake bezwa ngaye, odumileyo, umIrish, iqhawe lomkhuleko? Futhi waye lalufowethu uEpp, ehlelweni lwakhe, futhi wabonakala lapha endaweni ezinengi eMelika. Futhi ngidle ukudla kwemini laye lamuhla. Futhi besi . . . Ngiphuze nje phose ngamahola amathathu. Phose bekulihola lesithathu lengxenywe, imizuzu elitshumi lanhlanu kungakatshayi ihola lesine, lapho sisidla. Kodwa konke kwakulungile. Futhi sasixoxa ngalezi zinto, ezokuthi kanjani uJesu Khristu eyiNhloko yezinto zonke.

²³² Manje, lapho uPhawuli efumana lokhu, wayelalesi isehlakalo. Futhi-ke engakemukeli lesisehlakalo, kufanele sibuyele eBhayibhili. Futhi siyafumana ukuthi wa—ukuthi watshiya futhi wahamba kwesinye isizwe, futhi lapho wahlala okweminyaka emithathu, ehlola uMbhalo, ukubona ukuba isehlakalo sakhe sasiqondile.

²³³ Manje, siyananzelela ukuthi wayelento enkulu yokukhangelana layo. Kwakufanele aphenduke futhi atshele ibandla lakhe, abantu bonke, izinto zona lezo ayezizingela zazilungile.

²³⁴ Lenza into enjengaleyo na? Ngempela, phose lonke lakwenza, kwakumele libuyele futhi lithi, “Labobantu esasibabiza ngokuthi ‘abagiqiki abangcwele,’ safumana, babeqondile.” Bona? Yikho. Senza okokutshibilika nje. Futhi izinto esake sazizona, sesizithanda manje. Yikuguqulwa, into engajwayelekanga, engazwisisekiyo.

²³⁵ Manje, ngenza lesi sitsho, sokuthi “umgqiqiki ongcwele.” Akula nto enjalo. Akula nto enjalo. Kodwa, babiza abantu lokho, abantu bobungcwele. Kodwa akula bagiqiki abangcwele. Akulanto enjalo. Akula mbali yaloba yiliphi ibandla elake larekhodwa njengalokho, njengokubona kwami, ezamakhulu ayisificamumwemunye lamatshumi ayisithupha lokunye kwezinhlanganiso zamasonto ezehlukeneyo. Akula nhlanganiso yesonto ebizwa njengomgqiqiki ongcwele. Li—libizo nje udeveli alinamathisela eBandleni.

²³⁶ Kodwa bayababiza, kulolo suku . . . Bangaki abakwaziyo lokho ababababiza ngakho osukwini lukaPhawuli? Abaphambene lenkolo. Liyakwazi ukuthi *ukuphambana lenkolo* kutshoni? “Ukuhlanya.” Ngabantu abahlanyayo. Ngakho, masinya nje ngizabizwa “umgqiqiki ongcwele” njengo “phambene lenkolo.” Wena awusoze na? Ngakho nxa babe—nxa babebizwa ngalokho, futhi bathokoza!

Futhi uJesu wathi thina senzeni mayelana ngakho? Wathi, “Thokozani, futhi lijabule okwedlulisileyo; ngoba umkhulu umvuzo wenu eZulwini, ngoba kanjalo bazingela abaprofethi ngaphambi kwenu.” Bakwenza.

²³⁷ Wathi ukuba, “Jabulani ngokwedlulisileyo.” Loba yini *edlulisileyo* iya “phakanyiselwa khonale phezu,” ukuthaba sibili. Futhi abafundi, lapho befunyaniswe befanele ukuthwala isigcono seBizo likaJesu, bathokoza ngentokozo enkulu ukuthi babengathwala isigcono seBizo Lakhe.

²³⁸ Futhi lamuhla, abantu abanengi lamuhla, nxa bekungenzeka ukuba babizwe ngokuthi umgiqiki ongwele, babengaba lenhloni, “Minabo! Mhlawumbe bengilahlekile, kwasekuqaleni.”

Kodwa babethokoza ngakho, “O, minabo, ukuthwala iBizo!”

²³⁹ Futhi manje, ekhulwini leminyaka yesibili, babebabiza ngokuthi *oziphambano emhlane*. Yikho lapho amaKhristu ayevame ukuthwala isiphambano emhlane yabo, ukutshengisa ukuthi babebethelwe kanye loKhristu. Bababiza ngokuthi *oziphambano emhlane*. Manje ngiyakwazi abeKatolika bazibiza ngalokho, kodwa lelo kwakungayisilo bandla leKatolika. Kwakulibandla leProtestanti lingakabizwa ngokuthi ibandla leProtestanti. Kaliphikisanga lutho kuphela isono. Isizatho libizwa ngokuthi ibandla leProtestanti lamuhla kungenxa yokuthi laphikisana le—lemfundiso yeKatolika. Kodwa kuli . . . Li, ilokhu, yayingakabi yiziqamuqamu ngaleso sikhathi, lapho bebizwa ngokuthi *osiphambano emhlane*.

²⁴⁰ Thathani nje imbali kaJosephus labanye ababhali, *LamaBhabhiloni aMabili* kaHislop, lokunjalo, futhi lizafumana ukuthi lokho kuqondile, ukuthi babengesilo bandla. Ibandla lokuqala elaba yinhlanganiso, elabakhona, kwakulibandla leKatolika, phose iminyaka engamakhulu amathathu, eqembini laba—labaphostoli bokucina. Phose iminyaka engamakhulu amathathu alandelayo, ibandla leKatolika lahlelwa. Futhi ukuzingelwa kwangena, futhi kwabamba ngamandla abantu ukuthi bangene ebandleni leKatolika, futhi baba lebandla lesizwe, kubambene.

²⁴¹ Lokho kwakungemuva, kwalokho okwakubizwa ngokuthi, inguquko kaConstantine, kusuka kusihedeni kusiya kusiKatolika. Kodwa, nxa loba ngubani owake wabala imbali yakhe, wayengaguqukanga, izinto lezo azenzayo. O, minabo! Into kuphela ake wayenza ngokwenkolo kwakuyikubeka isiphambano phezu kwebandla likaSophia oNgwele. Yiyo into kuphela ake wayenza, waziphatha ngokwenkolo. Waye ngu—ngumuntu ophambukileyo. Kodwa bakubiza ngokuthi inguquko yakhe—yakhe. Phose nje kufanane lokunye okubizwa nje ngokuthi zinguquko lamuhla.

242 Manje, kodwa, siyafumana, lapho uPhawuli eguqulwa futhi waba lalesisehlakalo sakhe sibili, waphendulwa impela.

Futhi, liyazi, *ukuguqulwa* kutsho “ukuphendulwa.” Uhamba *ngali* ndlela, futhi uphenduke futhi uqalise emuva *ngali* ndlela. Yebo, mnumzana. Yikuphenduka, ngobuso.

243 Futhi uPhawuli, khona masinyane lapho eguquliwe, ngaphambi kokwenza ishlakalo sakhe . . . Manje, wabalesehlakalo esimangalisayo.

Manje, ngiyakholwa, lapho usemukela uKhristu, njengoMsindisi wakho oqondene lawe, kuyisehlakalo. Ngiyakholwa, intokozo yokwazi ukuthi isono sakho sithethelelwe, kuyathokozisa inhliziyi yakho nje, ngokuya lokuya.

244 Kodwa-ke lapho uMoya oNgwele obusisiweyo ungehla phansi, leso yisehlakalo, lokho kuZalwa kutsha, ongasoze ukukhohlwe. Uba nguMntwana kaNkulunkulu. Futhi nanku lokho okukwenzayo . . .

“Ubakwazi njani, Mfowethu Branham?”

245 Manje, lezi yizifundo zokufundisa. Abantu abanengi, amaMethodisti, bazama ukuthi, “Bamemeza lapho beKuthola.” Awu, lokho kulungile. Nxa uWutholile, futhi wamemeza, kuhle. Ngoba wamemeza, kwakungasiso sibonakaliso sokuthi ubeLawo, ngoba abanengi bamemeza futhi abazange babe Lawo.

246 AmaPentekhosti bathi, “Bakhuluma ngendimi. BaWuthola.” Lokho kulungile. Nxa wakhuluma ngendimi, futhi waWuthola, kulungile. Kodwa ungakhuluma ngendimi futhi ubelokhu ungeLawo. Ngakho?

247 Ngakho, liyabona, emva kwakho konke, kuyisehlakalo sokwedlula ekufeni usiya ekuPhileni; lapho zonke izinto ezindala zisifa, futhi lezinto zonke zisiba zintsha. UKhristu uba qotho. Izinto ezindala ziwela khatshana, impande ezindala zenyama. Liyakwazi ukugebha impande? Sasivame ukuthatha ikhuba lokugobhola futhi sitshone phansi kikho nje, futhi sikugebhe kuze kucine sokungasela lokuncinyane okuseleyo kikho. Futhi bathi, “Nxa kungabakhona loba impande yokubaba ihluma phakathi kwenu, igobholeni iphume.” Kunjalo. Futhi lokho yikho uMoya oNgwele okwenzayo, usiphuna zonke impande. Zigebehe phandle. Zibuthanise; zitshise. Zisuse. Uyathola isilimo esihle-ke, nxa sisenza lokho.

248 Manje, uPhawuli wayekwazi ukuthi kulento eyenzakalayo, ngakho uyehla ebuyela eArabhiya, futhi khonangale uyataditsha okweminyaka emithathu phezu kwabo bonke abaprofethi beThestamente eliDala, ukuthi baprofetha njani. Futhi wabuya wafumana ukuthi KwakuliQiniso impela.

249 Manje, fananisa lokho lalamuhla, bona, phezu kwalesisehlakalo esasilaso lapha kulelibandla elincinyane: eseNkanyezi yoKusa ibonakala phetsheya, lokho kuKhanya okukhulu okwehla phansi, okwakukhuluma ngaphambili futhi kwatshengisa izinto ezizakwenzakala. Liyazi, lokho kuyamangalisa. Kodwa umzalwane wami otshumayelayo wangitshela ukuthi kwakungokuka develi. Futhi ka-kangizange ngikuzwisise.

250 Ngakho, kangikhulumanga lutho ngakho kwaze kwaba ngobunye ubusuku, kwaba lesehlakalo esenzakalayo khonale eSigayweni sikaGreen, eIndiana, lapho iNgilosu yeNkosi yahamba idlula esibuyeni futhi yama lapho, futhi yakufakaza ngoMbhalo. Khona-ke kwalumathisa umlilo. Khona-ke kwaqalisa ukuhamba.

251 Futhi kungakedluli iSonto edluleyo, sabona ukutshengiselwa okungaphosisiyo kukaJesu Khristu, Ongathatha umuntu ongakaze ahambe, futhi engazange... Umuzwa wakhe wokukwanisa ukuma ungasekho, lapho oMayo lamadokotela amakhulu athi, "Sokuphelile, ninilanini." Futhi ehlezi eyisiphofu; wasukuma futhi waphuma esakhiweni, efuqa isihlalo sakhe samasondo esehla ngezitebhisi, wayehamba futhi ebona njengomuntu wonke. Lokho kuyatshengisa ukuthi ngamandla eNkosi uJesu owavukayo. Nanko-ke. Ungofanayo izolo, lamuhla, lanininini.

252 Ngakho kasisilo qembu elithokozayo na lobubusuku, ukubakwazi ukuthi uNkulunkulu uqinise lesisehlakalo esikhulu esilaso, ukufananiswa leBhayibhili Lakhe futhi kanye lezithembiso? Ngakho-ke kufanele sibe ngabathokozayo okwedlulisileyo. Futhi siyananzelela-ke, ukuthi kusahluko 2, siyafumana, "Akumelanga sivumele lezi zinto... Akumelanga sidelele lezi zinto." Kumele sibambisise lezo zinto.

Futhi *thina sizakuphepha kanjani, uba sidelela usindiso olukhulu kangaka; . . .*

253 Sizakwenzani, mayelana leLizwi likaNkulunkulu, lapho sisima eMthethwandaba wokwaHlulelwa? Awungeke uthi, "Angizange ngibe kwazi okwahlukileyo." O, yebo, uwazile. "Awu, manje, uMfowethu Branham angabe ephambanisile." Kuliqiniso. Kodwa uNkulunkulu kaphambanisanga. ILizwi Lakhe kaliphambanisekanga. Futhi cabanga nje, ngokwento efanayo, iBhayibhili, elake laphila phakathi kwabapostoli, bayaphila njalo. O, malibusiswe iBizo leNkosi!

254 Lapho ngicabanga ukuthi sengileminyaka engamatshumi amane lesificaminwembili ubudala, sengisondela amatshumi amahlanu, futhi izinsuku zami zobutsha seziphelile, lokunjalo; ukubakwazi ukuthi kusukela ngingumfana omncinyane ukuthi ngangilalesi iSithembiso esibusisiweyo, futhi ngiSimemezele kubafowethu labodadewethu; futhi ukubona inkulungwane

sibili zalabo abaphuma ebunyameni, ukwazi ukuthi siya eKhaya lethu laPhakade, kwababusisiweyo. “Futhi nxa lelithabhanekeli lasemhlabeni lidilika,” ngingakaqedi ukutshumayela, “kulelinye elisilindeleyo ngaphetsheya.” Haleluya! Ukwazi ukuthi kulamadazeni abantu abahlezi lapha, ukuthi, nxa bengatshiya limpilo khona manje, singakasi umzimba wabo kumngcwabi, bazakuba sebekulowo mzimba oyinkazimulo phetsheya, bethokoza labangcwele bakaNkulunkulu, asebevele beseBukhoneni bukaNkulunkulu, ukuphila nini lanini. Kanye lokupheleleyo, isiqiniseko uqobo ukuthi kunjalo! Amen.

²⁵⁵ O, lokho kungenza umPresbyterian amemeze! Kwakwenza ngeSonto, akuzange na? Labo bantu babengamaPresbyterian. Ngempela kungakwenza, ukucabanga. O, akumangalisi abantu besiba lamadlabuzane! Ngani, nxa ungaba lamadlabuzane ngokutshaya ibhola kumbe ukulijikela ebbasikitini, kanganani okungakwenza ube lamadlabuzane ukubakwazi ukuthi usudlule ekufeni waya ekuPhileni, ukuthi uyisiDalwa esitsha kuKhristu! Uyakwazi ngendlela umoya wakho okukhokhela ngayo ukusuka kumona, lenkohliso, lobutha, lazo zonke izinto zomhlaba. Futhi inhliziyoy yakho iyahlala iphakathi kuKhristu. Lezo zinjongo zakho. Yikho kuphela okucabangayo egqondweni yakho, enhliziyweni yakho, usuku lonke lobusuku. Lapho usiya lala ebusuku, futhi ubeke izandla zakho ngemuva kwakho, *kanje*, futhi ulale lapho nje futhi Umdumise uze ulale. Uvuke, ekuseni, ulokhu Umdumisa. Amen. O, minabo!

²⁵⁶ Ngizamile ukuMdumisa. Ekuseni, besivuka phose ngehola lesine nta, uMfowethu Wood lami, siphuma ekuseni kakhulu, ukuyazingela osinti. NgiyaMdumisa ngaphansi kwesihlahla sonke, ngiyakholwa, engafika kiso. Angeke ngibone isihlahla, ngingaMdumisanga. Cabanga, Wakhulisa leso sihlahla. Ubona intethe encinyane endala iphapha; Uyayazi leyo ntethe. “O,” uthi, “umbhedo, Mfowethu Bill.” O, hatshi, akunjalo. Uyazi usinti wonke lapho akhona. Uyazi ivevane lonke lapho elikhona.

²⁵⁷ Ngani, ngesinye isikhathi, Wayefuna imali, futhi Wathi, “Phetro, kulenhlanzi, isikhatshana eseduleyo, eginye indibilitshi, eneleyo nje, ekwana esikufunayo ngesikudingayo. Hamba uyephosela ihuka phakathi. Ngizamthumela khona lapho. Khupha leyondibilitshi emlonyeni wakhe, ngoba kangeke ayisebenzise, ngokwakhe. Hambani liyembhadala okwetshumi kwethu lomthelo.” Amen.

²⁵⁸ Futhi amaviki ambalwa edluleyo, ngabona inhlanzi encinyane ibulewe, ilele phezu kwamanzi. Lonke lina layizwa indaba yakho. Kukhona uMfowethu uWood, lomfowabo labo lapha ukukufakaza. Leyo nhlanzi encinyane ilele ifile okwengxenywe yehola, phezu kwamanzi, kanye lokwangaphakathi kwayo kudonselwe ngaphandle komlomo wayo. Futhi uMoya oNgcwele omkhulu wehla phansi, emva

kokuba Ethe, kuthange, “Uzabona ukuvuka kwenyamazana encinyane.” Futhi ukusa okwalandelayo phose, kancane emva kokuphuma kwelanga, sabona lokho okunhlanzana, kungedluli *lobo* bude. Lapho uMoya weNkosi usehla phansi, futhi wathi, “Nhlanzi encinyane, uJesu Khristu uyakuphilisa.” Futhi leyo nhlanzi efileyo, yayindenda phezu kwamanzi okwakufika ingxenye yehola, yaphila futhi yantsheza yahamba ngamandla ayo. O, malibusiswe iBizo leNkosi. UMangalisa okunganani!

²⁵⁹ Akumangalisi uPhawuli wayesithi, ukuthi, “Wayesehlelweni lukaMelikhizedeki.” Waye nguMelikhizedeki. “UMelikhizedeki wayengela kuqala kwezinsuku. Wayengela kuphela kweminyaka. Wayengela kuqala kwempilo kumbe ukuphela kwempilo. Wayengelayise engelanina.” Ngakho, Wayengeke abe ngomunye umuntu. Loba Wayengubani Yena, Uyaphila lamanje lobubusuku. Ngakho, luhlobo lunye kuphela lweMpilo elaPhakade, futhi lokho kungokukaNkulunkulu.

²⁶⁰ Izolo ntambama lapho sixoxisana, umfowethu wayengenelisi ukuzwisisa ubuthathu bukaNkulunkulu, lokuthi sasikhuluma kanjani ngakho. Ukuthi uJesu wema njani lapho, iNdoda, eyayiphose ibe leminyaka engamatshumi amathathu ubudala. Futhi Wathi. . .

Bathi, “O, abobaba bethu badla imana enkangala.”

²⁶¹ Wathi, “Futhi bonke, bona, bafile.” Kodwa Wathi, “Ngiyi leso Sinkwa sokuPhila esavela kuNkulunkulu siphuma eZulwini, leso umuntu asidlayo futhi engafi.”

²⁶² “O,” bathi, “obaba bethu banatha eDwaleni enkangala.”

²⁶³ Wathi, “Ngiyi Lelo Dwala.” INdoda yeminyaka engamatshumi amathathu ubudala. Wathi, “UAbrahama wathokoza ukubona usuku Lwami.”

²⁶⁴ “Ngani,” bathi, “manje Utsho ukungitshela ukuthi Wena umdala njengoAbrahama, futhi Awukabi leminyaka engamatshumi amahlanu ubudala, futhi utsho ukuthi Ubone uAbrahama obofile iminyaka engamakhulu ayisificaminwembali? Siyakwazi ukuthi Wena ulodeveli manje. Uyahlanya.” Lokho yikho. . . Lokho yikho okutsho ukuthi *udeveli*, “umuntu ohlanyayo.” Wathi, “Ulodeveli, futhi Uyahlanya.”

²⁶⁵ Wathi, “Engakabikhona uAbrahama, NGINGUYE.”

²⁶⁶ Nguye Lowo Ayenguye. Wayenga simuntu nje, loba ukuba Ngumprofethi. Waye nguNkulunkulu, uNkulunkulu ehlala emhlabeni emzimbeni wenyama othiwa “Jesu,” i-iNdodana kaNkulunkulu enyameni. Nguye kanye Lowo Ayenguye.

²⁶⁷ Manje, simthola Yena lapha, ukuthi kungxenye yokucina manje, yokuvala isahluko 2, leso ebengifuna ukufika kiso, siqala ngendima 16, kumbe indima 15.

*Futhi wabakhulula labo . . . ngokwesaba ukufa—ukufa
impilo yabo yonke babephansi kobugqila.*

Yikho lokho akutshoyo ukuthi uJesu wakwenza, ukuthi Weza ukubakhulula ebugqilini, ababesekwesabeni ukufa impilo yabo yonke.

268 Manje akudingakali ukwesaba ukufa. Manje, yebo, siyakwesaba; thina, akula lamunye wethu ofunayo, lokho esikubiza, *ukufa*. Kodwa uyakwazi ukuthi nxa umuntu ezelwe kutsha angeke afe? Engaba kanjani leMpilo elaPhakade futhi-ke afe? Angeke akwenze. Into kuphela eyikufa, ibala *ukufa*, litsho “ukwehlukaniswa.” Manje uyehlukaniswa phambi kwamehlo ethu. Kodwa uhlezi eseBukhloneni bukaNkulunkulu, futhi uzahlala ekhona. Ngakho, ukufa akusinto enzima. Ukufa kuyinto eyinkazimulo. Ukufa yikho okusihambisa eBukhloneni bukaNkulunkulu.

269 Kodwa manje, yebo sibili, thina, singabantu, sihamba kulezizinto ezimnyama lapha, asi—asikuzwisisi njengalokho esifanele sikwenze. Futhi, yebo, lapho izinhlungu zokufa ezikhamayo zisiza, kwenza yena ongogcwele kakhulu wethu esabe futhi ahlehlele emuva. Kwenza iNdodana kaNkulunkulu ithi, “Linkomitsho ingedlula na?” Kuyinto esabekayo. Lingakuthathi ngokungayisikho. Ngoba si . . . Yisijeziso sesono, ukufa kuyiso, futhi kufanele kwesabeke.

Kodwa nxa singakhangelana nje ngaphetsheya kwekhetheni, khonale, yikho lapho okukhona. Kayibusiswe iNkosi! Ngaphetsheya kwekhetheni nje, yikho lapho umuntu afisa ukukhangela khona lobubusuku. UAnna Mae Snelling omncinyane labanye babevame ukuhlabela ingoma lapha, “Nkosi, Ngivumele Ngikhangele Ngaphetsheya KweKhetheni LeSikhathi.” Wonke umuntu ufuna ukukubona lokho.

270 Manje, manje nanku silapha, kundima 16. “Ngoba ngeqiniso Wathatha . . .”

*Ngoba isibili kazithatheli, ngakuye imvelo yezingilosi;
kodwa wazithathela inzalo kaAbrahama.*

271 O, sifuna ukubambelela kulokho njalo manje. Manje sesisiza khona phansi ukuthola . . . Ngoba, ingxenye yokuqala yalesi sahluko sesi 3, ingxenye yokucina yaso, kuyahlangana phakathi ku “lolo suku lwesabatha,” okwaliSonto ezayo.

272 Manje khangelana.

. . . kazithatheli . . . imvelo yezingilosi; . . .

Manje, ngubani u “Yena,” akhuluma ngaye? UKhristu. Ngubani uKhristu? UNkulunkulu, iLogos kaNkulunkulu.

273 Manje ake ngichasise lokhu njalo, ukuze libe leqiniso. UNkulunkulu akasi boNkulunkulu abathathu. Ubuthathu bukaNkulunkulu Bunye. UBaba, Ndodana, Moya oNgcwele,

akutsho ukuthi kulaboNkulunkulu abathathu abehlukeneyo. Nxa kuyikho, siyakube singamahedeni. Yiso isizatho amaJuda engeke azwisise. Akukaze kufundiswe eBhayibhili. Manje, kuyafundiswa ebandleni leKatolika, ngempela, yikho lapho ubhaphathizo lobuthathu olwavela khona.

²⁷⁴ EAfrica bakubhaphathiza kathathu ubuso phambili: kanye okukaNkulunkulu uBaba; kanye okukaNkulunkulu iNdodana; kanye okukaNkulunkulu uMoya oNgwele. Manje, leyo yimpambeko. Akula mfundiso enjalo eBhayibhili. Bona?

²⁷⁵ Futhi manje, yikho—yikho lokho abakufundisayo. Kwehla kudlulisela ngoLuther; kusuka kuLuther, kwangena kuWesley; kusiya kusehla ezikhathini lapho ziqhubeka. Kodwa akukaze kube yimfundiso yeBhayibhili. Kwakuhlezi kuyimpambeko, kusukela lapho kuqaliswa.

²⁷⁶ Manje, khona, uNkulunkulu wayesekuqaleni. Kungakabi khona ukukhanya, kungakabi khona le athomu, kungakabi khona ngitsho inkanyezi, kungakabi khona lento ebonakalayo, uNkulunkulu wagcwalisa indawo yonke. Futhi kuLokho kwakungela lutho kodwa ubumsulwa: uthando olumsulwa, ubungwele obumsulwa, ukulunga okumsulwa. KwakunguMoya. Wagcwalisa indawo yonke kusukela elaPhakadeni, lapho esingeke siKulinganise khona. Kudlula loba yini esingakucabanga.

²⁷⁷ Njengakuleyo ngilazi, singabona i—ikhulu lokunye lesigidi seminyaka sebanga lokukhanya. Kucabange. Izigidi ezilikhulu zeminyaka yesibanga sokukhanya. Futhi ukukhanya—ukukhanya kuhamba phose izinkulungwane eziyisificamimwembili zamamayila ngomzuzwana. Futhi izigidi ezilikhulu zeminyaka yesibanga sokukhanya... Cabanga nje ukuthi kuyizigidi zamamayila amangaki lezo ezizakuba yizo. Wawungeke ngitsho ukubale. Ungathatha nje uluhlu lwemizila ehlelwe ngokuyisificamunwemunye futhi ukugijimise ubhoda iJeffersonville, futhi loba kunjalo awungeke ukuqathanise kumamayila amamayila. Kucabange. Futhi phetsheya kwalokho kusasezinkanyezi lemihlaba. Futhi uNkulunkulu, kungakabi leyodwa yazo, Wayekhona. Bona?

²⁷⁸ Futhi manje iLogos eyaphuma kuNkulunkulu, leyo eyayi—yiLogos, konke lokhu kuqala ukubumbeka e—esimweni somzimba. Futhi lesisimo somzimba sasibizwa, emfundisweni yesifundi, iLogos, iLogos leyo eyaphuma kuNkulunkulu. Ngamanye amazwi, i—ibala elingcono lakho, kwakuyilelo esilibiza itiyofani. (ITiyofani ngumzimba womuntu okhazimulisiweyo.) Hatshi khona kanye lenyama legazi njenga lokhu okuzakuba yikho esigabeni sawo sokukhazimuliswa, kodwa ungowesimo somzimba womuntu lowo ongadliyo, loba unathe, kodwa ku—kungumzimba, umzimba osilindeleyo khonalapho sitshiya lowu. Manje, phakathi lapho, singena

kulowo mzimba. Futhi yilo uhlobo lomzimba lowo uNkulunkulu ayeyilo, ngoba Wathi, “Kasenze umuntu ngesimo sethu lasemfanekisweni wethu.”

279 Manje, lapho umuntu esiba kulowo mzimba, wayebusa phezu kwazo zonke inhlanzi, lezinyoni le-lezilo zensimu. “Futhi-ke kwakungela muntu ukulima umhlabathi,” Genesisi 2. Waye eseyenzile owesilisa lowesifazana, kodwa akula muntu wokulima umhlabathi.

Khona-ke uNkulunkulu wenza umuntu ngothuli lomhlaba. Wamnika isandla njenge-njenge setshipanzi. Wamnika unyawo olunjengolwe bhene. Wamnika, Wamenza, esimweni. Futhi lumzimba wasemhlabeni usesimweni sempilo yenyamazana, futhi wenziwe ngohlobo lunye. Umzimba wakho wenziwe nje ngohlobo olufanayo njengebhiza, kumbeinja, kumbe ini okunjengalokho. Wenziwe ngecalcium, potashi, petroleum, lokukhanya kwezulu lomhlaba. Awunjenge...Yonke inyama enjengalokho kayisiyo nyama efanayo; yinyama eyahlukileyo, kodwa yenziwe ngothuli lomhlaba lapho eyavela khona.

Kodwa, umahluko phakathi kwenyamazana lomuntu, uNkulunkulu wafaka umphefumulo emuntwini, futhi Akawufakanga enyamazaneni. Ngoba, umphefumulo owawusemuntwini yileyo tiyofani.

O, ngi-ngi, kangisoze ngifike e...lesi sisifundo, kodwa kumele ngithathe lokhu.

280 Khangela. Kalikhumbuli lapho uPhetro esentolongweni, futhi iNgilosi yeNkosi yeza futhi yavula iminyango?

281 Sasingena phakathi kwesupamaketi phezulu lapha, ngolunye usuku, futhi umnyango wavuleka phambi kwethu. Ngathi, “Liyazi, iBhayibhili lalilakho lokho kuqala.” Bona? Manje, ukuvuleka, umnyango, ngokwawo wodwa.

282 Futhi lapho uPhetro esephumile, ehamba ngaseceleni kwalaba balindi, babephumputhekisiwe kuye. Wedlula umlindi wangaphakathi, umlindi wangaphandle, wangena egumeni, wedlula emdulwini, phandle esitaladeni. Futhi akula kubo okwaziyo ukuthi wayengubani. Futhi akazange abe... Bacabanga ukuthi wayengomunye umlindi kumbe eyinye into. Ba... Wedlula eceleni nje, futhi umnyango wavuleka ngokwawo, lapho ephuma phandle, futhi wavuleka ngemuva. Futhi lapho esephume phandle lapho, wacabanga ukuthi wayelephupho. Futhi waya endlini kaJohane Makho, lapho ababelomhlangano womkhuleko. Futhi wayeqoqoda...[UMfowethu Branham uqoqoda kuphuluphithi. Indawo engelalutho ethephini-Mhl.]... ukuba phakathi kwenu.

283 O, Uyakhazimula. Uyamangalisa.

Manje, o, *wayengenziwanga ngesimo sengilosi; kodwa wathatha...inzalo kaAbrahama. UNkulunkulu waba yinzalo kaAbrahama.*

²⁸⁴ Manje, nxa besilesikhathi, ukubuyela emuva futhi sitshengise ukuthi Wakwenza njani kusiVumelwano! Langizwa ngitshumayela ngakho, izikhathi ezinengi, ukuthi wathatha njani izinyamazana lezo futhi waziquma phakathi, futhi waphosela ijuba lenkwilimba phakathi. Khona-ke wakhangelela, futhi wananzelela intuthu encinyane, ubumnyama obesabekayo, ukufa. Okulandelayo, isithando esithunqayo, isihogo. Kodwa, ngaphetsheya kwalokho, kwaphuma ukuKhanya okumhlophe okuncinyane. Futhi okumhlophe lokho okuncinyane kwahamba ngaphakathi kwesiqephu sinye ngasinye salowomhlatshelo oqunyiweyo, kutshengisa ukuthi lokho Wayezakwenza. Futhi Wathatha isifungo, lapho Ekwenza lokho, futhi Wabhala isiVumelwano, etshengisa lokho Ayezakwenza.

²⁸⁵ Futhi Yena, uJesu Khristu, weza emhlabeni; uNkulunkulu, *uEmanuweli*, “UNkulunkulu enyameni.” Futhi eKhalvari, Wadatshulwa ngaphakathi. Futhi uMoya Wakhe waphenduka eBandleni. Futhi umzimba Wakhe waphakanyiselwa phezulu futhi wahlala esiHlalweni sobukhosi sikaNkulunkulu.

IsiHlalo sobukhosi sikaNkulunkulu! Lowo osesiHlalweni nguMahluleli. Siyakwazi lokho. Awu, kungaphi uKwahlulelwa na? UBaba unikezile...Akehluleli muntu. Kodwa uBaba unikele ukwahlulela konke eNdodaneni. Ngakho Yena unjalo. Futhi iMpilo Yakhe nguMpristi oMkhulu, ehlezi lapho lomzimba Wakhe uQobo, njengomhlatshelo, ukunxusela izivumo zethu. Amen. Mfowethu, lokho kubeka enye into kuwe.

²⁸⁶ Nanzelela, “Wathatha iNzalo kaAbrahama.” Waba nguMuntu. UNkulunkulu, enziwe waba yinyama phakathi kwethu, ukusihlenga. Ngamanye amazwi, uNkulunkulu waba yisono, ukuthi thina izoni sibe ngabahlanganyeli Bakhe. Futhi nxa singahlanganyelana Laye, sihlanganyelana loKwakhe... Sasingabantu bebanga lesikhathi, amatshumi ayisikhombisa. Futhi uNkulunkulu weza phansi futhi waba ngomunye wethu, amatshumi ayisikhombisa, okwesikhathi sakhe esilinganisiweyo, ukuze sibe ngabahlanganyeli beMpilo Yakhe elaPhakade. Futhi lapho sizalwa kakutsha, singamadodana lamadodakazi kaNkulunkulu, futhi sileMpilo elaPhakade, futhi asisoze sabhubha.

O, ungu—ungu—unguMsindisi obusisekileyo kanganani! O, akula ndlela yokukubhala. Akula ndlela yokukuchasisa. Kungaphandle kokuchasiswa. Akula ongachasisa ukuba Kukhulu okunganani. “Umkhulu kanganani Wena! Umkhulu kanganani Wena!” kulungile.

Ngakho-ke ezintweni zonke kwamfanela ukuthi abe njengabafo Wabo,...(Cabanga ngalokho.)...ukuze

abe ngumpristi omkhulu olesihawu lothembekileyo ezintweni ezimayelana loNkulunkulu, . . . (Lalelani kulokhu.) . . . ukuze enze ukubuyisana . . . isono sabantu.

Ukubuyisana, manje, uNkulunkulu, esazi ukulunga, kwakufanele abe yikungalungi, ukuzwa ukuba kunjani ukuba yisoni, ukubuyela emuva ukubuyisana, ukudlulisela “ngokubuyisana” futhi abe lesihawu ebantwini.

287 Indima elandelayo, Ilaleleni lapha.

Ngoba kulokho yena uqobo wahlupheka . . .

288 UNkulunkulu wayengeke ahlupheke eMoyeni. Kwakumele abe yinyama, ukuzwa ubuhlungu bokugula, ukuzwa isilingo senkanuko, ukuzwa isilingo sokufuna, ukuzwa isilingo sendlala, ukuzwa amandla okufa. Ukuze Akuthathe phezu Kwakhe ukuma eBukhloneni boMoya omkhulu uJehova, uMoya, hatshi uMuntu; uMoya, ukunxusela kulimpilo. Futhi uJesu wakuthatha lokho, ukuze asinxusele thina, ngoba Uyakwazi ukuthi kunjani. Lapho ugula, Uyakwazi ukuthi uzwa njani. Lapho ulingwa, Uyakwazi ukuthi uzwa njani.

289 Manje, uke wananzelela lapho sivotela umongameli, wonke umlimi uzavotela umongameli owake waba ngumlimi, ngoba uyayazi ingxenye enzima yempilo yomlimi. Bona? Ufuna omunye umuntu ozwisisayo.

290 Futhi ngaphambi kokuba uNkulunkulu azwisise (Yena eyilobo buNgcwele obukhulu, ukuthi Yena wayengazwisisa njani, emva kokuba eselahle umuntu? NgobuNgcwele Bakhe, Walahla umuntu.), futhi indlela kuphela Angabakwazi ngayo ukulungisisa umuntu yikuba ngumuntu.

291 Futhi uNkulunkulu wamboza intombi futhi waletha umzimba, hatshi igazi lamaJuda, hatshi igazi labeZizwe, kodwa iGazi Lakhe uQobo. IGazi elidalwe nguNkulunkulu, akula kulalana phakathi kwakho konke, kukho konke, akula sifiso sokulalana. Futhi lesisiCucucu seGazi, sidalwe esiswini somfazi lowu, saletha iNnodana. Futhi lapho ebhaphathizwa nguJohane umBhaphathizi, uJohane wathi, “Ngiyafakaza, ngibona uMoya kaNkulunkulu (njengejuba) usehla phansi futhi uhlala phezu Kwakhe.”

292 Yikho uJesu wayengathi, ukuthi, “Amandla wonke eZulwini lasemhlabeni aphiwe esandleni Sami.” UNkulunkulu lomuntu baba Munye. Amazulu lomhlaba kwasingathana, futhi Wayenguye Lowo onganikeza ukubuyisana kwezono zethu. Yiso isizatho sokuthi, eBizweni Lakhe, ukusiliswa kuyathathi ndawo. Uyazi ubuhlungu bakho.

293 Lake lezwa lingoma encinyane, endala?

UJesu uyabazi ubuhlungu obuzwayo,
Engasindisa futhi Engasilisa;

Thatha umthwalo wakho eNkosini futhi uwutshiye lapho.

Kunjalo. Uyakwazi.

Lapho imzimba yethu idlukuzwa yibuhlungu, lempila kahle yethu singasayitholi njalo, Khumbula nje uNkulunkulu eZulwini uyaphendula umkhuleko; UJesu uyabazi ubuhlungu obuzwayo, Engasindisa futhi Engasilisa; Thatha umthwalo wakho nje uwuse eNkosini futhi uwutshiye lapho.

²⁹⁴ Yikho kuphela Akucelayo, “Kutshiye nje khonapho.” Ngani? UnguMpristi wethu oMkhulu omileyo lapha, lowo owaziyo ukuthi uzwa njani. Futhi uyakwazi ukuthi abuyisane lawe njani emuseni, lokuthi akubuyisele njani kumpila kahle yakho. Uyakwazi konke mayelana ngakho, Wahlupheka. Lapho ungelandawo yokubeka ikhanda lakho, Wayelokufanayo. Lapho ulesambatho esisodwa sezigqoko, Wayelokufanayo. Lapho usenziwa inhlekisa, uzingelwa, Wayelokufanayo.

²⁹⁵ Lalelani kundima yokucina manje. Kulungile.

. . . ulamandla okusiza labo abalingwayo.

Kumbe, ngamanye amazwi, Yena ulamandla *okuwikela* labo, ukunceda labo, ukwenza labo. . . ukuzwelana kanye labo. Ngoba, uNkulunkulu ngoKwakhe waba ngumuntu, ukuze akuzwe.

²⁹⁶ Liyakhumbula, ngobunye ubusuku, asizange sifundise kulokho na? Ukuthi uNkulunkulu wayefanele a. . . Ukufa kwakulodonsi kukho, ukwesabisa kukho. “Insuku zabo zonke babesebugqilini mayelana ngalokhu *kufa*.” Futhi-ke uJesu wabuya, ukuze Akhuphe lolo udonsi ekufeni.

Futhi lapho Eqansa intaba, khumbulani ukuthi sakuzekelisa kanjani? Lawo machatha abomvu amancinyane ebhatshini Lakhe, emva kwesikhatshana wonke aba lichatha elilodwa elikhulu, futhi echaphaza iGazi Kuye. Umzimba Wakhe omncinyane, onunubeleyo, Wayengasanelisi ukuqhubekela phambili, futhi Wasesiwa. USimoni Kurene, indoda ensundu, yaMsiza ukuthwala isiphambano ukuqansa uqaqa.

Futhi lapho beMbethela esiphambanweni, futhi Wamemezela amanzi. Umuntu wonke ophayo udinga amanzi.

²⁹⁷ Khumbula lapho ngitshumayela ngobunye ubusuku mayelana “Indluzele, impala iwomela isifula samanzi, ngakho umphefumulo wami unxwanele Wena, O Nkulunkulu”? Nxa indluzele ilimele futhi iphila, ilahlekelwa ligazi, kumele ifike emanzini kumbe izakufa.

298 Ngadutshulwa, phansi ensimini, lapho ngisaseleminyaka elitshumi lane ubudala. Futhi ngangilele lapho. Inyawo zami zidutshuliwe, njenge hambeka, ngombhobho omfitshane wesisindo se 12. Futhi ngamemezela amanzi, “O, ngingathisani amanzi!” Ngangingasezwa; izindebe zami zasezingasezwa.

299 Umngane wami wagijimela echibini lakudala, elalilemhlobo yonke yaboshobishobi, ixhaphozi. Angibanga lendaba lalokho okwakuyikho. Futhi wayigcwalisa ngamanzi, futhi ngavula umlomo wami, futhi wakhamela ikepesi yakhe *kanje*, emlonyeni wami. Yebo, kwakumele ngibe lamanzi.

300 Wayesopha. Wathi, “Ngipheni amanzi okunatha.” Futhi bamnika iviniga esipontshini, futhi Wayiyala, futhi wala. WayeliWundlu likaNkulunkulu elifayo endaweni yethu, ukuletha ukubuyisana lomuntu. Kwakuyini? UNkulunkulu weZulu.

301 UBilly Sunday wake wathi, ukuthi, “Sonke isihlahla sasileNgilosizihlezi kuso, zisithi, ‘Donsa nje isandla Sakho futhi ukhombela umunwe Wakho, Sizaguqula umumo.’”


302 Lelo qembu labazikhukhumezayo lezenkolo labadlulisa amalawulo, elibizwa abafundi abafundileyo abe D.D., Ph.D., bahamba eceleni Kwakhe futhi bathi, “Manje, nxa uyiNdodana kaNkulunkulu, Wasindisa abanye, ngokwakho awungeke uzisindise, yehla phansi esiphambanweni, futhi sizakukholwa.”

303 Babengakwazi ukuthi babeMncoma. WayengaZisindisa. Kodwa nxa WaZisindisa, abanye Wayengeke abasindise. Ngakho, Wazinikela Ngokwakhe. Kalibusisiwe iBizo Lakhe. Wazinikela Ngokwakhe, ukuze ngisindiswe futhi lawe usindiswe. O, uthando olungalinganisekiyo!

304 Kadinganga ukuba agule. Lowo mzimba oligugu owazalwa yintombi kawudinganga ukuba ugule. Kodwa Wagula, ukuze Abekwazi ukuthi anganginxusela kanjani lapho ngigula.

305 Kadinganga ukuba akhathale, kodwa Wakhathala. Ngabala imbali encinyane kwesinye isikhathi ngakho, kangazi ukuba kwakuliqiniso kumbe hatshi. “Lapho Evusa lowomfana eNain lapho, evuka kwabafuleyo, Wahhlala edwaleni futhi wabubula ngokutshaywa likhanda,” ngoba Wayemele athwale imikhuhlane yethu.

306 Kwakumele athwale isono sethu, futhi lapho Wafa, futhi eKhalvari lapho leyo nyosi endala lokufa kwake kwagxilisa udonsi lwakho. Loba ngubani uyakwazi, lapho inyosi igxilisa udonsi lwayo, kayisantinyi njalo futhi. Nxa inyosi ingaphaphela kude kumbe loba yisiphi isibungu esintinyayo, lapho igxilisa udonsi lwayo, iyakhuphela udonsi phandle. Usaseyinyosi kodwa akasela donsi. Into kuphela angayenza yikubhuza lokwenza umsindo omnengi.

³⁰⁷ Yiyo into kuphela ukufa okungayenza kumkholwa, yikwenza umsindo omnengi. Kodwa, haleluya, kalibusiswe iBizo leNkosi, Wagxilisa lolo donsi lokufa enyameni Yakhe uQobo. UEmanuweli wakwenza. Wavuka njalo, ngosuku lwesithathu, wanyikinya udonsi walukhupha lapho, futhi kasafi lobubusuku. Futhi uMoya Wakhe usesakhiweni lesi, futhi uyaZifakaza engophilayo phakathi kwethu. Lowo nguMesiya wethu. Lowo nguMsindisi wethu obusisekileyo. 

AMAHÉBHERU, ISAHLUKO SESIBILI ³ NDE57-0828
(Hebrews, Chapter Two ³)

UKULANDELANA KWENTSHUMAYELO YEBHUKU LAMAHÉBHERU

LuMbiko ngo Mfowethu William Marrion Branham, watshunyayelwa okokuqala ngeSilungu ngoLwesithathu ntambama, Nwabakazi 28, 1957, eBranham Thabhanekeli eJeffersonville, Indiana, U.S.A., wathathwa kusuka kuthephu warekhodwa lokudindwa ngeSilungu kungela kuphungulwa. Ukuchasisa lokhu ngesiNdebele seNyakatho kwadindwa lokwabelwa ngabe Voice of God Recordings.

NDEBELE

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