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Good Words - October 1981, no. 109

Brethren in Christ Church in Africa

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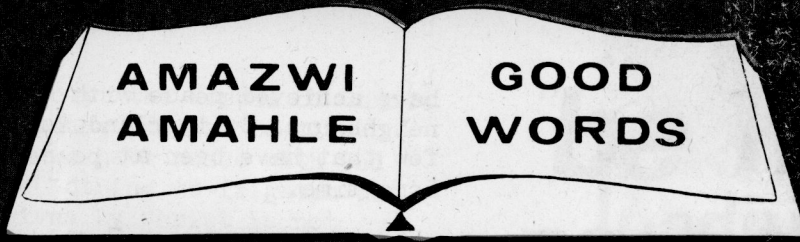
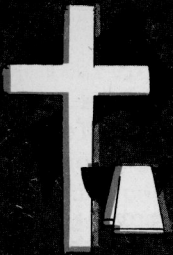
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AMAZWI
AMAHLE

GOOD
WORDS

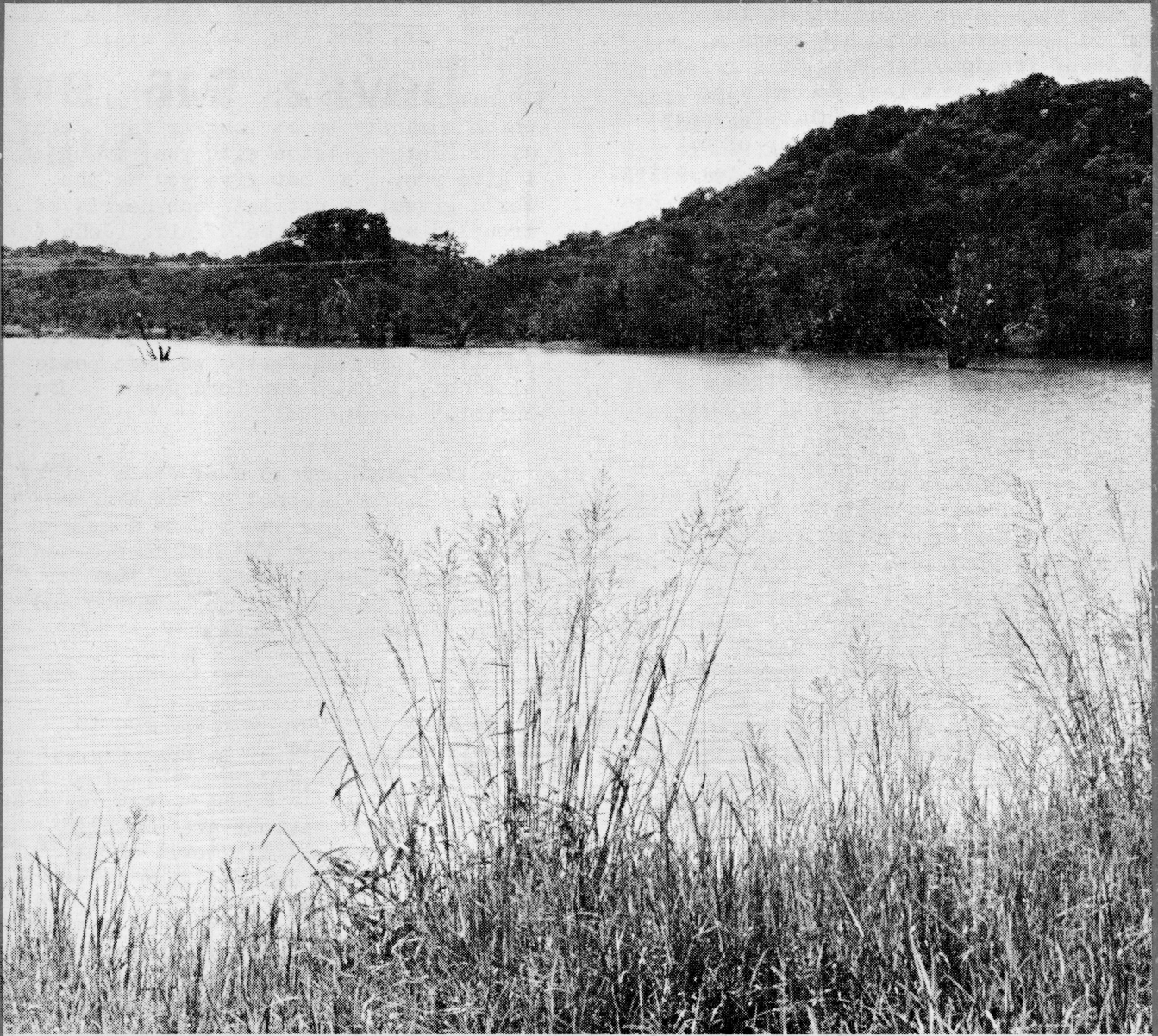
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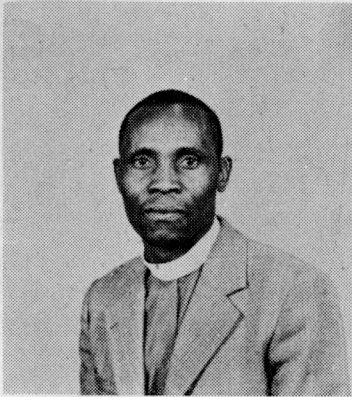
"UJehova wayesephendula ngAMAZWI AMAHLE" Zak. 1:13

NUMBER

109

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PEACE

Bishop J. Shiri.

The word peace according to the Oxford Learners Dictionary means a state of freedom from war. This refers to states or countries. We can also speak of peace of mind with reference to individuals. From the study of human relationship in different societies, it is clear that each generation introduced ways of keeping peace with neighbours.

In the Greek world schemes for securing general peace were linked to religious beliefs. The Greek felt that those with common religious faith ought not to fight one another. A Greek league known as the Amphictyonic league was formed for this purpose. It forbade its members to engage in atrocities against one another. They were not allowed to destroy any city sharing in the same worship or to cut their water supplies.

We also know about the peace of Rome, that is Pax Romana which maintained peace in all provinces under the Roman Empire, for more than 200 years. It is important to note that this peace was maintained by means of military power. But when the empire collapsed, Europe fell into anarchy and wars continued to disturb the people of the countries in question.

The Christian Church became the chief influence for peace in Europe during the period known as the dark ages. In our day we have a good number of organisations that try to influence nations to avoid conflicts and wars. The United Nations, Organisation of African Unity, the World Council of Churches etc... Most of the discussions of peace today concern political and military peace. While we appreciate all the efforts man is making to bring peace in our present world, we also note with concern that very few countries

have achieved peace with their neighbours. Switzerland is one of the few that have been at peace for a long time.

Great powers believe that the more sophisticated their weapons of war, the more other nations fear them. In the report of the conference in Disarmament 1978/4 page 3 it is stated: It is universally assumed that national security can only be adequately assured by armed forces supported by the spirit of patriotism." The question is, "Do these powers or the people involved in the making of these weapons have peace?" If it is fear, then they cannot claim to have peace of mind.

What can bring real peace of mind which humanity is so longing for? Jesus says: "Peace I leave with you, my peace I give you. I do not give you as the world gives. Do not let your hearts be troubled and do not be afraid." (John 14:27). I believe this is the only peace mankind needs. It comes to us when we accept Jesus as our personal saviour. Paul says "Therefore since we have been justified through faith, we have peace with God, through our Lord Jesus Christ." (Romans 5:1)

By the grace and love of Jesus Christ we have become members of the Kingdom of peace. When one has become a member of this Kingdom, he becomes also a new creature by the Holy Baptism. The individual is expected to love God and one's neighbour as taught in Luke 10:27.

We know that God sent his Son to this troubled world to bring the message of peace, goodwill and reconciliation. Those who accept Jesus as their personal saviour are expected to continue to tell the world about the peace Jesus came to give to mankind.

If all the people of this world could accept this peace Jesus gives, all the weapons of war would be useless and the prophecy of Isaiah that "Nations will beat their swords into ploughshares" would be fulfilled. It is a Christian duty to work for the transformation of the tools of war into tools for sustenance and enrichment of life rather than tools of war which is meant to destroy life.

This can only come about if

individuals accept the Gospel of Christ which brings peace of mind to all who believe. Once we have peace with God there will be nothing to frighten us. This peace given by Christ is not maintained by military power, but by love.

In Matthew 5:44 we are taught that we should love enemies and pray for those who persecute us. This is a proof that we are children of God. The love of Jesus Christ is the basis for Christian peace, for by love, Jesus conquered his enemies and brought lasting peace of mind to those who believe.

we are saved to save

WE ARE SAVED TO SAVE

Read II Corinthians 5:14-20

We are not here to lean - but to lift

Galatians 6:10

We are not here to absorb - but to give forth

Luke 6:38

We are not here to be ministered unto - but to minister

Mark 10:35-45

We are not here to be served -but to serve others

John 21:15-17

We are not here to hinder-but to help

Mark 14:3-9

We are not here to be a burden to others -but to bear the burdens others

Galatians 6:2

We are not here to stand on the sidelines and criticise the players -but to get into the game and help win the victory.

(From the Herald Of His Coming)

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"AND LET THE PEACE OF GOD RULE IN YOUR HEARTS, TO THE WHICH ALSO YE ARE CALLED IN ONE BODY; AND BE YE THANKFUL" (Col. 3:15)

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"be humble" leaders told

by Rev. K. Q. Moyo.

This was a wonderful inspiring conference. The speakers were Ralph Mahony from California U.S.A., Gerald Rowlands from Australia and Elija Maswanganyi from South Africa.

They both spoke strongly to leaders from various denominations especially Pentecostal churches. They told the delegates to be simple and humble as Jesus was.

They said some leaders caused divisions in churches because they are dictators, and exercised chieftainship and kingship. They told leaders to be united, to work on common ground as Christians. They said in Heaven they are no churches but children of God. These children of God came from a different churches.

Over 400 leaders were at the meeting for a week. There were students from the Assemblies Of God African, (A.O.G.A) Bible College and from the Apostolic Faith Mission Bible College in Salisbury.

In the evenings there were choirs from some churches. Everybody spent the week smiling and glorifying God. The meeting was attended by eleven leaders of the Brethren In Christ Church.

Only Jesus Gives Peace

Ian Dumakude

Countless efforts have been made by the world and many religious organizations but this badly needed commodity has not been found. This commodity that is now scarce is peace. How can it be obtained? Did anyone who lived in this world ever taste peace?

Soon before He left his disciples, the Lord Jesus said to them, "Peace I give unto you." There is no record of violence by the apostles after these words were said. The Bible does not tell of fighting within the believers. They were very humble to each other. They loved justice and helped those who were in need.

Jesus Christ is the only giver of peace. Those who live close to Him, will have that peace. It is the peace that He gives to those who believe in Him. This is not worldly peace. Many people today are intensely advocating for peace but on the other hand they love injustice. Some are bitingly objective in this itching need for peace. A certain political leader in another country persecuted his opponents when he was in power but when his opponents got into power, he made pleas for peace and love among politicians. This call for peace was not genuine.

Peace does not mean only the absence of war. In our country today there is no war, but many people have no peace. They need it desperately. We need peace in our church too. Peace that must make it possible for us to accommodate one another. It will not be of any help for a church to embark on any programme of soul-winning if there is no peace among members.

Jesus gives the peace of mind. His peace controls everyone who has received it. If everyone had this peace of mind, then it would be very easy for the church to spread the Gospel. One may wonder why then there is some storm amongst us. Our church is like that ship in which there was Jona. The devil has brought about waves and storms of misunderstanding and adversity. Maybe we are like those who were in the ship that almost sank until the disciples went to call Jesus. Jesus ordered the wind to stop. This was another miracle in His Ministry. The church must call upon Him during the times when there is need for peace. He will remove any Jona if there is one. He will quieten the sea if the church is threatened by the waves of the devil.

The world is in dire need for peace. It will not get it unless it goes to the MAN. Jesus is the man who can give peace. His church must not hesitate to humble herself and ask for this virtue. No-one can give peace. It can only be obtained from one source. Many years of religious or secular education are vanity if Jesus Christ is not given His right place. No experience or power can give peace. Jesus secured the right to give peace. through His own death. He humbly accepted

the pains and the humiliations of the cross to give peace to those who humble themselves before Him in repentance. Indeed, He gave them that peace.

Finally as we approach God and mankind in our search for peace, let us with all sincerity, with all hostness and zeal do it. Let us pray for peace to exceed every selfishness in our church. God will hear us. He will give that peace which the world cannot give. It will be that peace which He gave to His disciples before His departure.

DEPENDENCE ON THE HOLY SPIRIT

(This month we begin publishing a long article from THE HERALD OF HIS COMING which is about Dependence On The Holy Spirit. We shall publish it in the next three or four future issues of GOOD WORDS/AMAZWI AMAHLE.)

In the third chapter of Acts, a miracle has been performed by the apostles.

Peter and John have healed the paralytic man at the gate Beautiful leading into the temple. As the people crowded about the two preached the gospel to them. Acts chapter 4 carries on the story:

"And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees laid hands on them, and put them in hold unto the next day their rulers, and the elders, and scribes, and Annas the high priest, and Caiphas, and John and Alexander set them not to speak at all nor teach in the name of Jesus.....So when they had further threatened them, they let them go and being let go, they went to their company, reported all that the chief priests and elders had said unto them. And when they heard that they lifted up their voice to God with one accord, and said, Lord, Thou art God against Thy holy child Jesus, whom Thou hast annointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before done. And now, Lord, behold their threatenings: and grant

unto Thy servants, that with all boldness they may speak Thy word, by stretching forth Thine hand to

heal : and that signs and wonders may be done by Thy holy child Jesus, "And when they had prayed, the place was shaken where they were assembled together; and they were filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: Neither said any of them that ought of the things which he possessed was his own; but they had all things in common.

And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all" (Acts 4:1,3,5,6,7,18,21,23,24,27-33) In striving to reach souls for the Lord Jesus Christ, as our forebears in this great business found in the long ago, we must always come back to the ministry of the Holy Spirit. We must realize what we face in this our day and time, and what we must do in order to obtain the power of God for our activities, especially in the matter of evangelizing a lost world.

THE PROBLEMS THE APOSTLES FACED PROBLEMS WE FACE

The problems the apostles were up against in the long ago were basically the same as the problems you and I face in this hour. True, the world attacks us just the same. This world never has been a friend to grace now. It is definitely not a friend to grace now. It is my deep seated conviction that the reason for this tidal wave of sin and delinquency, is that satan knows he has but a short time in which to work, and he is trying with all that he is and has to drag as many souls into hell as he possibly can.

There are always, first of all, personal problems- problems of our mental concerns, of our moral difficulties, most of all problems of our spiritual responses and responsibilities. Some of us cannot carry the load much further. We have grown older with the years. We cannot get around as fast. We cannot spend as much time in visiting from house to house, in striving to bear a pressing constant witness to our Redeemer. Some of us are tied down by the cares of home, by the concerns of business. Especially is this true in these days of hectic, laborious undertakings. The world is pressing itself upon us harder than it

has upon any generation that has ever lived upon this earth.

Some of us do not have the capacities that others do not enjoy. We have been limited in our education. We do not know too much about the people whom we are trying to reach.

We do not know as much about the Bible as we believe we ought to know. It seems that we are not as quick mentally as are many about us. There are, indeed, all sorts of mental handicaps assailing every one of us.

Then, of course, spiritually, which one of us would not bow his or her head, beat our breasts, as we cry "Oh, Lord, that I may have more of the power of the Holy spirit?" There is not one of us who does not lament the fact that we do not have the fulness of God's power in our lives and in our activities. We are so dreadfully barren, seemingly so hopelessly powerless, so helpless, so fruitless. Our efforts, the best of them, are seemingly so futile.

We have the problems of the world in general, its attractions, its distractions. Not only does it affect us, but it affects too terribly those whom we are trying to reach. Take the case of my own people, the Jews. They are notedly a studious people. It seems to be in their makeup. Back yonder they were known as the people of the book. My father, in his time ordinary builder, knew hundreds, not of verses, but of pages in the Old Testament in the Hebrew by note. Here am I, a preacher of the Gospel, studying the blessed book all the time. It tasks me to recite any page in the New Testament, and live in it almost day and night.

The Jews are studious people, but in a manner that is against them instead

of for them. In our day with so dreadfully many cults, with so many false philosophies Jews, as others are sidetracked. The outstanding Rabbi Stephen Wise, said time ago that there were at least 100,000 Jews in New York City alone who belong to the Christian Science Church. They are going after false fire. They are satisfying their pride with the make-believe of religion. Instead of humbling themselves before God, instead of crying from the depths of their souls, "I am weak, ignorant, sinful, helpless, undone," they strive to make a salvation of their own, trying to find it in Christian Science, in Unity, etc.

You and I the children of God, informed and enlightened by the Holy Spirit, know that there are just two ways of salvation in this world. One of them is true. The other is false. The false one is the salvation that the world recommends, the salvation that directs you to work the thing out your own way. The other, the true method, is the salvation revealed by God, the salvation requiring you to humble yourself before God, to confess your sins, to look to heaven for mercy. Thus we have the pull of the world, the business world, the philosophical world, the educational world, the aesthetic world even the religious world.

NOTICE

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 WE APPRECIATE RECEIVING ARTICLES FROM OUR READERS WHICH THEY WANT US TO PUBLISH. WE HAVE RECEIVED MANY ARTICLES FROM PEOPLE WHO WANT TO EXPRESS THEIR VIEWS. THIS HAS ENCOURAGED US IN OUR WORK. WE WANT TO REMIND OUR READERS THAT EVERY ARTICLE MUST HAVE A FULL NAME AND ADDRESS OF THE WRITER. OTHER READERS WANT TO KNOW WHO HAS WRITTEN THE ARTICLE. @@@@
 @@@

kuthula!

1. We kuthula, kanti wena uyini?
 Iapho ongekho khona imizi iyawa,
 Isimo sakho singanani?
 Imizi emikhulu iphila ngawe,
 Ume unganyamalala abantu bangadana.
 We kuthula, kanti wena uyini?
2. Ezindlini ungena ungaqoqodanga,
 Emabandleni bakhuluma ngawe,
 Ezikolo bahlabelela ngokuthula,
 Emazweni wonke bayaktdinga
 Kangaka kanti wena ungakanani?
 Amadoda ayakufuna emizini yawo,
 Omama bayakufuna ezindlini zabo.
 We kuthula kanti wena uyini?
3. We kuthula kanti wena uyini?
 Ulutsha luphila ngawe,
 Inkomo lembuzi ziphila kuhle nxa ukhona
 Pho yini lingatshiyelani igwayi lesiyaluyalu?
 Iapho omi khona isiyaluyalu asaziwa.
 Ha! ha! ha! uyisangoma njalo uliqhawe,
 Wozake magwazethule njengesimame,
 Wonke umuntu uyakwesaba mfoka kuthula
 We kuthula , kanti wena uyini?
4. Indiza engela kuthula ayikhwelwa muntu,
 Uloliwe ongenawe uyesabeka.
 Kuthula , nkunzi emhlophe siyakuswela.
 Siphe siphakele leso sithunzi sakho.
 Sikhokhele usise kilo lelo thala lobuzwe lapho owavela khona.
 We kuthula kanti wena uyini?
5. Uyingqungqulu, iNkosi yezinyoni.
 Phela udingwa yizwe lonke.
 Ohamba lawe uhamba lenkunzi yazo zonke inkomo.
 Sengibonile, sengizwile uyisipho sasezulwini,
 Ungephile ngegazi.
 Abahlezi lawe bayasutha, phela wena uyisiphungo sokuphozisa
 umhiko otshisayo.
 Umdali wathi, "Ukuthula emhlabeni udumo ezulwini."
 We kuthula, kanti ungaka!

NGAZUZA

UKUTHULA

Kumhleli,

Kwakumhla zilitshumi lesikhombisa kuLwezi ngo1971. Ngangisebenza emission yase Phumula. Ngangiqhatshwe ngumfundisi omhlophe njengomfana wakhe wokuthelela isivande semission.

Mhlalokho kwakunguMvulo. Ngempela viki eyayedlule sasibelomhlangano wabatsha khona emission. Kwakutshunyayelwe izintshumayelo ezimangalisayo. Lezo zintshumayelo zenza ukuthi ngikhumbule enye intshumayelo eyayitshunyayelwe ngumfundisi Elias Moyo. Le intshumayelo yayikhuluma ngokuthi uNkulunkulu uyazisola ngempilo yomuntu oyisoni. Lokhu kwakungethusile. Kwenza ngihlale ngitshaywa luvalo njalo ngingelakuthula enhliziyweni yami. Phela ngangisazi ukuthi ububi obabuseza uNkulunkulu azisole ngomuntu yibo lami engangibenza. Kanti sibili ngangingayekela njani ukusoleka njengo ngangintshortsha zona izithelo zasemission? Ngangingaba ngongasolekiyo njani mina ngangihlala ngikhombisa noma yiphi intombazana nje engangiyibona? Kanti lona ulaka lwalubuzwa kubani? Labantwana abancinyane kwakusithi ngibatshaye roma bengenzanga lutho. Ngangithethisana labadala, ngiphikisane labo okwakubathelela usizi.

Ngaleli ilanga ke ngangihlabela ingoma ethi, "USATHANE UDANILE". Ngithe ngiyihlabela kwafika iLizwi enhliziyweni yami lathi, "Yindaba uhlabela amanga?" "USathane kadani ngempilo yakho ngoba uNkulunkulu uyazisola ngayo." Ngaphinda ngafikelwa yikwesaba njalo. Ngakhumbula enye intshumayelo eyayikhuluma ngokubuya kukaJesu Kristu. Ngasengicabanga kakhulu ngokungcola kwami phambi kukaNkulunkulu. Ngadabuka ngobubi bempilo yami ngaze ngehlisa inyembezi. Ngasengitsheliwe ivesi elithi, "Uma sizivuma izono zethu, uthembekile ukuthi asithethelele, asihlambulule kukho konke ukungalungi kwethu." (I Johane 1:9) Ngaya ngaphansi kwesihlahla ngathandaza khona ngacela ukuthi uNkulunkulu angithethelele. Ngafikelwa yikuzonda konke engangisithi kuhle okuphambene lomthetho kaNkulunkulu. Ngaqala ukudinga ukuthi ngempilo yami ngithokozise uNkulunkulu.

Empilweni yami kwaba lenguquko eyabasobala. Ngezwa sengilokuthula ngaphakathi kwenhliziyweni yami. Noma uSathane engilwisa, engigwenxa lami ngize ngiwele phansi kwezinye izikhathi, angilikhohlwa leli ilanga. Ngoba kumhla ngizuza ukuthula. Noma ngihlupheka ngemikhuhlane langokuswela lapha emhlabeni lokhu ngilandela lowo Nkulunkulu owangithanda ngiyisoni wasengitshela ukuthi uyazisola ngempilo yami. Wasusa uvalo wanginika ukuthula. Ngiyambonga ngoba nguye yedwa onika ukuthula kimi.

Owenu ENkosini,

uAlfred Zulu.

NEWS

Roy Sider arrived in Zimbabwe on the 27th August and was due to speak at the General Conference.

World map held a Spiritual Renewal Seminar for Church Leaders. The following church leaders were chosen to be delegates to this seminar: Rev. J. Dlodlo, Rev. K.Q. Moyo, Rev. N. Moyo, Rev. J. Ncube, Rev. P. Khumalo, Rev. E. Ziduli, Rev. P. Mlotshwa, Pastor J. Moyo, Pastor T. Ndlovu and Pastor T. Nkawu.

The following were delegates to the Evangelical Fellowship of Zimbabwe which was held at Ranch House from the 18th to the 20th September: Rev. E. Ziduli, Rev. J. Ncube, Rev. P. Mlotshwa, Rev. N. Moyo, Rev. P.M. Khumalo who is chairman of E.F.Z. (Evangelical Fellowship of Zimbabwe) and Pastor T.K. Ndlovu.

On the 18th September, 1981, Bishop Ndlovu flew to an emergency Heads of Denominations meeting in Salisbury.

vacancies

Two vacancies for Hospital Administrators exist at Mtshabezi and Pumula Missions. The duties of the administrator include the task to oversee repairs and maintenance, take care of water and electricity charges, helping to hire staff, ordering and buying supplies and keeping financial records. Applicants must be mature with G.C.E. "O" level and be full members of the Brethren In Christ Church. Experience in general administration will be an advantage. An attractive salary is offered particularly for the Phumula Mission vacancy

If you have these qualifications, you are the Farm Manager the Farm Committee has a vacancy for:-

- * In possession of a valid Drivers' licence
- * Has relevant agricultural qualifications
- * Has proven and good experience
- * Is a member of the Brethren In Christ Church or has acceptable church affiliation

If you are the person we are looking for please submit your application to-
The Secretary, P.O. Box 711, Bulawayo. Zimbabwe.

* Submit names of at least three referees. * Closing date- 31st December, 1981.
N.B. All applications must be submitted by the above mentioned date.

ANGIKHATHALI

ngunaka Menziwa Moyo

(Le indaba isuka kuAmazwi Amahle enyanga ephelileyo. Kule inyanga siqhuba indaba kaDhiyabho lo Rozi sebebalekela amapholisa.....)

Weqela emdududwini uDiyabho watshela uRozi ukuthi laye agade. Sebegadile bonke, uDiyabho watshela uRozi ukuthi abelokhu esithi kakhathali ngoba lokhu kuzamnika isibindi. Wawuvusa umdududu uDiyabho. Wahamba, wakhipha intuthu emnyama tsu! Wawususa ngamandla uRozi laye waze wethuka. OkaNcute yena wayelokhu esithi kakhathali. Noma umdududu wawutshaya amabhampa, ukhilikithela emagodini wayesithi kakhathali. Okunye wayesepongu khuluma nje engazi ukuthi utshoni. Bahamba ilanga laze latshona.

Sekumnyama uDiyabho waphambula umdududu emgwaqweni. Waduma phakathi kwegusu ubusuku bonke. Kuthe sekuzakusa baqala ukuhamba phezu kwedwala. Lapho ke basebethule zwi! Indlala layo yayisilokhu imemeza esiswini sikaRozi kodwa ke uDiyabho wayekhanya engasamzweli. Lomqando wawusuzibonele ngoba phela wayengalalajesi njengabantu ababesuke bebaleka. URozi wayengasaboni ukuthi basentshonalanga kumbe enyakatho, ezansi noma eningizimu. Nxa wayekhuluma nje wayeseponguthi "angikhathali".

Waqhubeka umdududu usudumela phansi kodwa uRozi esewuzwa usulolaka kakhulu. Khonokho wawuzwa usuhwabha njalo usutshibilika ukhangela emuva. Wathi uthi mehlo suka, wabona nansi isiziba esilamanzi amnyama tsu! Sasisikhulu, sisesabeka kungathi kuzaphuma kuso inkalakatha yenyoka ekhulumayo. Umntaka Ncube waphinda wasikhangelwa watshaywa luvalo kakhulu ngoba amanzi la ayesesabisa ngokuthula kwawo. Kwangani kuzathutsha amazimu lawo aziveze ngamakhanda phakathi kwamanzi. Wawumisa umdududu wasesehla uDiyabho. "Yehla Rozi," watsho uDiyabho. Lakanye wehla uRozi. UDiya bho wayesithi, "Ake uthi awukhathali wena vele awulandabe." URozi watsho njalo vele engacabanganga ukuthi ayekutsho kutshoni. "Ya kuhle ke usuzasala lapha," watsho eseqela emdududwini wakhe uDiyabho. URozi ecabanga ukuthi uyadlala uDiyabho wahleka kancinyane wathi, "Ungabodlala njalo Diyabho." Kodwa uthe uyakhangelwa uDiyabho wabona angathi usemnyama kakhulu. Wabona esecazimula engathi usezamvukela izimu. Khonokho wezwa umdududu usuvungama kungani lawo usurzondele. Wasuka ngesiqubu umdududu uqansa idwala ukhipha intuthu emnyama okwesabisayo.

URozi wazama ukuthi agijime awulandele ehlaba umkhosi kodwa akuncedanga. Khonokho umdududu wawungasezwakali ngitsho lomdumo. Kwangathi uyaphupha uRozi wathi kumbe uzaphaphama. Wacina ebona nje ukuthi kaphuphi, yinto eyiyo sibili. Wathalaza emva

wabona umfula loyana ingathi uyamlandela. Wesaba kakhulu. Amatshe ayekhonapho kwakungathi zimbalu zengwenya kuphela kuye. Wacina ephumisela esithi, "Oh ya lakanye wangenza uDiyabho. Sengizakufa ngidliwa zingwenya. Kambe angabulala umkami yena esazi ukuthi uzangenza into enje? Oh ya futhi ya." Ukhuluma yedwa nje uqansa idwala elandela umdududu owawusuhambile. Wahamba isikhathi eside. Lithe selizatshona ilanga wabona esefika ekupheleni kwedala. Kwaqala igusu lalo elalisesabeka lithule zwi!, sekungathi lilindele nje ukuthi angene kulo likhuphe izilo zalo sihle zimdabulelane. Kwathi kahlale phansi edwaleni engxenywe uDiyabho uzabuya, wabuya wathi kungcono afe ehamba. Indlala lomhawu wamanzi lakho kwathi, "woza sihambe ntombi." Kwangathi kuthi wena angithi vele awukhathali, awulandaba.

Waqala ukwebula ingxoza esidla. Eyinye yababa wakhafula. Iesisu sambamba kwangani usedle umuthi obulalayo. Wasekhumbula ingoma eyayihlatshelwa nguMlungisi mhla bencedisana ukumbulala loDiyabho. Iaye waqala ukuyihlabela esesithi kungcono ahle azifele. Wakhuluma yedwa esithi Umlungisi Mafu amxolele ngokumenza isihluku esikhulu. Waphinda wathi nxa angaphila uzakuya enkonzweni aphilele uNkulunkulu.

Khonokho wezwa umdumo wendizamtshina. Kwakungamapholisa ayebadinga. Noma kwasekunqanda amehlo amapholisa ambona eselele phansi. Ehla amdobha. Wawatshela konke kodwa kasaphilanga isikhathi eside ngoba ingxoza enye ayidlayo yayibulala. Wafika esibhedlela wafa.

LE YINDABA NJE EXOXWAYO. KUMBE ILIQINISO KUMBE INGAMANGA KODWA ILESIFUNDO ESIJULILEYO KAKHULU. PHELA LO OKUTHIWA NGUDIYABHO UNJENGOSATHANE. UKHOHLISA ABANTU ABATSHELE UKUTHI BATHI ABALANDABA. KODWA EKUCINENI BACINA BEKHALA USATHANE UNGUMKHOHLISI. ASINGAMVUMELI UKUTHI ADLALE NGATHI.

AMALOBOLO

ngu Naka Charles Sibanda Shake School

Amalobolo yinto enhle kanti njalo iyisibusiso ebazalini inhlangothi zombili. Futhi amalobolo awathintani lenkolo.

Amalobolo aligugu emehlweni abazali. Nxa usuku selufikile olokuthi ziphume ziyelobola, lelolanga lilanga elikhulu lenjabulo ebazalini balowomntwana. Babe buthana bonke abalowo muzi sezifikile ekhaya. Ubaba omdala wayengena esibayeni abe elokhu ezibetha nganye umfana abese tshaya leyo eqanjweyo bonke bayibone. Futhi kwakuphuma enye eyokucela

umlamu phezu kwalezo eziqanjweyo. Nxa ebize eziyisithupha kumbe eziyisikhombisa bengeza ngeyodwa besenzela ukugolomba umlamu. Izolo abadala babegiya kuthunqe uthuli mhla zingena ekhaya.

Izalukazi zazikhikhizela zembethe emahlombe ingubo ethile. Amalobolo izolo yayiyinhlanganisa. Futhi ayephelelisa ubusebele labo ubukhwenyana lobo.

Amalobolo izolo ayebonisa njalo egcwalisa uthando. Atshi inotho le esikhangelwe yilamhla. Mina ngokwami angiboni isibi emalobolweni ngoba amalobolo angenisa ubuhlobo, kanti njalo liqinisa ubuhlobo aphinde abugcwalise.

Abantwana laba abafundileyo, elithi beza lenotho, yiyo inotho leyo eyenza

balahlekelwe yinhlonipho. Phela abanye babantwabethu abahloniphi omkabo bethembe imfundo yabo njalo besazi ukuthi bazazithwala. Inotho ebantwaneni abangabesifazane izabenza babelegunya kubo mkabo. Ngakho-ke mina ngiyakusola lokho.

Izolo umfazi wayesetshenzelwa ngowakhe. Ngakho-ke kwakukuhle kudelile. Owesintwana wayengezi lento njenganamhla. Futhi wayesazi umkakhe lendlu yakwaboza, ebathwele emahlombe njalo ezimisele lokho. Inqola zemililo (imota) lezo eliziphakamisayo ziyini kulobuntu na? Amadoda azalixotsha lilazo adinge abalenhlonipho. Ngakho-ke amalobolo ezolo abengcwele. Phela ayesakha umuzi. Kanti abenu bangomazithemba. Mingaki imizi yako Mazithemba na? Yikho nje selisala omkenu lithembe zona nqola zemlilo lezo na?

Ukuthula

ngu J.D. Moyo

"Banokuthula abangcwele nxa bemuka lapha..... AMAGAMA OKUHLABELA NO. 334) UJesu Kristu walayezela loba waqonqosela kubafundi bakhe ngamazwi afunyaniswa kuJohane 14:27. Wathi, "Ngiyatshiya ukuthula kini." Yilo leli lifa elanikwa abafundi bakaJesu labo bonke abalandeli bakhe.

Kufanele sibili abalandeli bakaKristu

bahlalisane ngokuthula langothando oluyilo uphawu olutshengisa ukuthi laba ngabalaneli bakaKristu. Uthi uJesu bonke bazakwazi ukuthi lingabafundi bami uma lithandana.

Lokhu ukuthula kuyimkhakha emibili, kutsho ukuthula kwenhliziyo engelacala esindisiweyo engelavalo ngokona njalo kutsho ukuhlalisana kuhle lapha emhlabeni labasebandleni. UPawuli uyaqongosela kakhulu kwabaseGalathiya 5:14-16, "Qaphelani lingaqedani."

UNkulunkulu uqobo lwakhe uthi abantu ababi abangasindiswanga abalako ukuthula UIsaya 48:22. Njalo uNkulunkulu uyaqinisa ngamazwi afunyaniswa kuIsaya isahluko 57:20-21. Uthi abantu ababi abangasindiswanga bayaphithizela njengolwandle bephefumula ingcekeza phakathi kwebandla. Uyalá uJehova, "Akukho ukuthula kwababi." Kuhle siphenduke sikhuleke sizuzé ukuthula.

Nampu ubufakazi balowo owazuza ukuthula. Ubufakazi lobu buyamangalisa. "Ngilokuthula kufana lomfula, kulomhlaba akutholwa kuMsindisi wami kukuye kuphela."

okudingekayo

Ngifisa ukuba sikhangele kuleli ibala elikhulu kakhulu elithi "UKUTHULA". Leli libala elilokutsho okujulileyo njalo okuqakathekileyo. Umhlaba wonke uyaswela ukuthula. Imizi yonke iyaswela ukuthula, lapho okungekho ukuthula akukho ukuhlalisana okuhle.

Ebandleni nxa kungela kuthula lelo bandla kalimi liyaxokozela liphethe lichitheka. Amadolobho amakhulu angaswela ukuthula kawahlaliseki kuhle.

Kanti khona ukuthula kuvela ngaphi? Kuphiwa ngubani? Lo ngumbuzo okumele sizibuze wona ukuze sidinge lokhu kuthula. Ukuthula kunikwa nguJehova ebantwini bakhe "UJehova akaphakamise ubuso bakhe phezu kwakho, akumike ukuthula." Imibhalo 6:26) Iapha uMose ukhuluma ngokuthula okuphiwa nguJehova.

Empini kuyasweleka ukuthula. UMose wakhuluma ngakho njalo eyala ibutho lakhe. Wathi uma bengena emzini kuhle bathi 'ukuthula.' (Detronomy 20:10) Ukuthula kuyaletsa ukusebenza ndawonye noma belikade lingasebenzi ndawonye ngoba kuyisibopho kuyahlanganisa. Lokhu siyakubona njalo khonapha encwadini kaDetronomi 20:11.

Ukuthula kuyaletsa izibusiso ngenlelela ezinengi. Kuqala kuyaletsa

AMAZWI AMAHLE

ukuzwana . Ukuthula kufanele kubekhona lasezindlini lapho sihlala khona, njalo ukuthula makube kukho konke esinakho. I Samuel 25:6.

Uthi uJehova abahlezi ngokwethemba bayakuhlala ngokuthula. Ukuthula akusilo ijazi noma siphilisi sigqoko esingasigqoka sibuye sisikhuphe njengokuthanda kwethu. Ukuthula kufanele kube phakathi kwenhliziyo yomuntu njalo kufanele kumbuse.

Ilizwe lilezimpi lidinga ukuthula. Imizi ilamadale idinga ukuthula. Mhlawumbe abanye abantu sebezebedinga lemithi ukuthi bazuze ukuthula. UJehova yena yedwa nguye onika ukuthula.

Ukuthula kuya hlanganisa abantu bakaNkulunkulu. Noma behlukene kodwa ukuthula kukaNkulunkulu kubenza babendawonye UPawuli wathi esehlukana lebandla laseKorinte walithembisa ukuthi uNkulunkulu uzakuba lalo.

Kukhona ukubingelelana okwehlukeneyo lapha emhlabeni. Kungaba ngokuxhawulana, kungaba ngokwangana noma ngayiphi indlela emehlweni omuntu. Uma sikhangele eBhayibhilini ukuthula kwakuyikubingelelana kwabangcwele abakholiweyo kuKristu. Babe bingelelana ngokuthula. LoJesu ufumanisa abafundi bakhe besendlini ephezulu wababingelela ngokuthula. Wathi, "ukuthula akube kini."

Siyabona ukuthi ukuthula kuyikubingelelana kwabangcwele kuKristu. Kube kanti njalo kuyikuvalelisana kwabangcwele lapho babe valelisana babefiselana ukuthi ngamunye ahambe elokuthula enhliziyweni yakhe. Ngakho babe valelisana ngokuthula ngoba ukuthula kunguNkulunkulu, kuvela kuNkulunkulu. (II AbaseThesalonika 3:16)

Ukuhlanganana ngokuthula imihlangano ingeka Mlimu, ngezinye izikhathi abantu abangamaKristu bayehluleka ukuya emihlanganweni, noma ingaba nge Nsonto, phakathi kweviki, ekupheleni kwenyanga noma yiphi imihlangano yobuKristu. UPawuli uthi nikhuthale ukugcina ukuhlanganana okungoMoya ngesibopho sokuthula kangazi kumbe ibandla lalamhla liyakwenza lokhu na?

Imizimba yabangamaKristu kufanele ibuswe yikuthula. Lamhla sibona imizimba yamaKristu ibuswa yizinto ezingapheliyo njalo ezingasizo ezimthokozisayo uNkulunkulu uyikuthula, asimkhonzeni ngokuthula atshi ngempi noma ngeziphithiphithi kodwa ngokuthula.

Nkosi sizize njengebandla likaKristu ukuba sizuze ukuthula.

