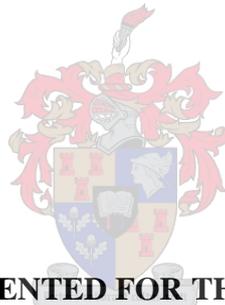


**AN ORAL HERMENEUTICS WITHIN THE LAY PREACHING
CONTEXT OF THE NKHOMA SYNOD OF THE CHURCH OF
CENTRAL AFRICA PRESBYTERIAN (CCAP):
A CRITICAL EVALUATION**

BY

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**DISSERTATION PRESENTED FOR THE DEGREE OF DOCTOR OF
PHILOSOPHY (PRACTICAL THEOLOGY)**

AT THE

UNIVERSITY OF STELLENBOSCH

PROMOTER: PROF. J.H. CILLIERS

DECEMBER 2013

Declaration

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ABSTRACT

This dissertation aims at recording, evaluating and analysing sermons of the lay preachers in the Church of Central Africa Presbyterian Nkhoma Synod in Central Malawi. Basically, these preachers have an oral culture. This analysis reveals the inherent ability of the oral lay preachers to communicate effectively using their indigenous knowledge system and modes of communication which are characteristic of an oral culture.

Secondly, the analysis also reveals some lack in these sermons in terms of biblical understanding. Therefore, the purpose of this dissertation is to develop a homiletical theory and praxis which will regard the biblical text and the people's context - Word and world – as serious.

Finally, the research proves that, if the strategy of implementing a training process in the congregations for all lay preachers, in order to empower them to use both their traditional modes of communication and an understanding of the Bible, could be realised, the spirituality of the people would improve and Christianity would have a greater impact in the society.

To achieve the foregoing, we use Osmer's practical theological interpretation methodology and the Heidelberg method of sermon analysis.

Chapter two provides a general overview and description of the historical context, and cultural worldview of the people. The contextual challenges that affect the Church and the phenomenon of oral lay preacher are also described.

In Chapter three, we analyse lay preachers' sermons using the Heidelberg method of sermon analysis which has a strong Reformed foundation. The rhetorical strategy of using stories, retelling, parables, myths, fables and other strategies are exemplified. The critical evaluation of the context and detailed analysis of the sermons are done as we try to answer the question: "What is going on?"

Chapter four uses the findings of the analysis and begins to develop the homiletical theory, theology and praxis of the oral lay preaching context.

In so doing we explain why the oral culture understands, arranges and communicates indigenous knowledge in preaching. We also ask why the lay preachers preach the way they do and react to this question: “Why is this going on?”

In Chapter five we develop an oral hermeneutics within the lay preaching context of the Malawian Church (CCAP); the art of doing theology in context is demonstrated using several examples of sermons. The Process of Reading and Re-reading of Texts as a means of interpretation is suggested. Furthermore, in this section, we respond to the question, “What ought to be going on?”

And finally in chapter six, we make recommendations and suggestions for the implementation of lay leadership development using a model of the indigenous knowledge system found in the context. A strategy of training pastors who in turn will train local preachers is exemplified. Finally, we answer the question, “How may we respond?” The researcher believes that through this study many lay leaders will be trained in the CCAP Nkhoma synod and that there will be transformation in people’s lives.

OPSOMMING

Hierdie proefskrif het ten doel die opname, evaluering en ontleding van preke van die lekepredikers in die Kerk van Sentraal-Afrika Presbyterian Nkhoma Sinode in Sentraal Malawi. Hierdie predikers het basies 'n mondelinge kultuur. Hierdie analise toon die inherente vermoë van die lekepredikers om effektief mondelings te kommunikeer met behulp van hul inheemse kennis stelsels en vorme van kommunikasie wat kenmerkend is van 'n mondelinge kultuur.

Tweedens, uit die analise blyk ook 'n paar gebrek in die preke in terme van Bybelse begrip. Daarom is die doel van hierdie verhandeling om 'n homiletiese teorie en praktyk te ontwikkel wat die Bybelse teks en die mense se konteks - Woord en die wêreld - as ernstig beskou.

Ten slotte bewys die navorsing dat, indien 'n strategie vir die implementering van 'n opleidingsproses in die gemeentes vir alle lekepredikers verwesenlik kan word, ten einde hulle te bemagtig om beide hul tradisionele vorme van kommunikasie en 'n begrip van die Bybel, te gebruik, die spiritualiteit van die mense sal verbeter en die Christendom 'n groter impak in die samelewing sou kon uitoefen. Om die voorafgaande te bereik, gebruik ons Osmer se metode van praktiese teologiese interpretasie, asook die Heidelberg metode van preek analise. Hoofstuk twee gee 'n algemene oorsig en beskrywing van die historiese konteks, en kulturele wêreldbeskouing van die mense. Die kontekstuele uitdagings wat die kerk in die oë staar, asook die verskynsel van mondelinge lekepredikers word beskryf. In hoofstuk drie analiseer ons lekepredikers se preke deur middel van die Heidelberg metode van preek-analise wat 'n sterk Gereformeerde basis het. Die retoriese strategie van die gebruik van stories, oorvertellings, gelykenisse, mites, fabels en ander strategieë word onder oë geneem. Die kritiese evaluering van die konteks en gedetailleerde ontleding van die preke word gedoen as ons probeer om die vraag te beantwoord: "Wat gaan aan?"

Hoofstuk vier gebruik die bevindinge van die analise en begin om die homiletiese teorie, teologie en praktyk van die mondelinge konteks te ontwikkel. Deur dit te doen verduidelik ons *waarom* die mondelinge kultuur inheemse kennis verstaan, reël en kommunikeer in die prediking. Ons vra ook waarom die lekepredikers verkondig op die manier waarop hulle wel doen en reageer ons op die vraag: "Hoekom is dit aan die gang?"

In hoofstuk vyf ontwikkel ons 'n mondelinge hermeneutiek binne die konteks van die Malawiese Kerk (CCAP), asook die kuns van teologie doen in konteks met behulp van verskeie voorbeelde van preke. Die proses van die lees en weer lees van tekste as 'n middel van die interpretasie word voorgestel. Ons reageer dus hier op die vraag: "Wat behoort aan te gaan?"

En uiteindelik in hoofstuk ses, maak ons aanbevelings en voorstelle vir die implementering van leierskaps-ontwikkeling met behulp van 'n model van inheemse kennis stelsels, soos gevind in die konteks. 'n Strategie vir die opleiding van predikante wat op hulle beurt plaaslike predikers sal oplei word voorgestel. Ten slotte beantwoord ons dus die vraag: "Hoe kan ons reageer?" Die navorser hoop dat deur middel van hierdie studie baie leiers opgelei sal word in die CCAP Nkhoma Sinode en dat daar transformasie in mense se lewens sal plaasvind.

ACKNOWLEDGEMENTS

First of all, I would like to give all the glory to the almighty God for his sustaining grace throughout my academic journey. Two months after registering for the PhD degree, I was elected to be the General Secretary of the CCAP Nkhoma Synod. At that point, I prayed to God while wondering how I could study and, at the same time, serve God in this very challenging, demanding position. But, the Lord had his own plan. It has not been easy but God has proved to be faithful in all circumstances.

I would like to express my great appreciation to my promoter, Professor Johan Cilliers, for his untiring love, care and guidance - not only academically but also spiritually. Prof Cilliers motivated me and mentored me throughout my years of study under his supervision. My ideas and thoughts have been shaped and sharpened because of his guidance. Professor Cilliers never stopped encouraging me even when times were tough; to him I shall always be grateful. His interest, not only in the subject matter, but also in me as a person, inspired me even more.

I would also like to thank the following persons and institutions for their various contributions during my studies:

- The Commission for Witness of the Dutch Reformed Church for providing the entire scholarship for my PhD studies
- Dr Kobus and Mariette Odendaal for their personal encouragement and support to myself and my family during the entire period of study.
- Dr Johan and Rene du Plessis and the entire Kenridge congregation for acknowledging both me and my wife at a time when we were unknown, and deciding to sponsor us for the PGD and Master's Degree in Theology at this University. To them, we shall always be grateful. I am what I am today because of what God has done through them.
- Professor HJ Hendriks and his wife, Helen, for their personal support, and mentorship to both myself and my wife Phoebe. I also wish to thank him for helping me to obtain an additional scholarship from the Mastered Seed Foundation. This scholarship enabled me to carry out the field research and also enabled me to complete my studies. I thank The NetAct family and Weidenhof housemates for all their prayers and support.

- Rev Dr van Deventer, former teacher at JMTI, Rev Dr van Velden, a former mission co-worker, and Annamarie de Klerk for their great contribution to our lives. They continued to pray and advise me in many ways. May God bless them.
- Rev Jim Skimins, Rev Emily Campbell, Doug Kee, Kathy and Jim Bernard and all Friends from FPCP in Michigan for their prayers and support.
- The many friends, who encouraged me, prayed for me and supported my family, especially when my wife and I were away for these studies, i.e. , Mr & Mrs J.K. Chifungo, Rev Vasco & Madalitso Kachipapa, MacAlly & Monica Chang'anamuno, Mr Collins Mazinyane, Mr Daniel Kamunga, Rev Laston and Mercy Kachumba, Rev Dr & Mrs Msangaambe and many more.
- Mrs Rose Jere, my mother-in-law for her willingness always to come from the village to take care of the children when my wife and I were away to the RSA for studies.
- My two deputies at the Nkhoma Synod offices, Rev Dr Archwells Katani (2008-2011) and Rev SPG Chirwa (2011-2013) for working hard on my behalf during my absence.
- Rev Arnold Nthara and Rev Brian Kamwendo and the entire student body (2009-2012) of JMTI for assisting me with data collection and analysis.
- Dr Benne and Moira Wolvaardt, Ivan and Esmé, Martin and Julia and the entire VERITAS family for prayers, support and sponsoring some airfare for my travels. I am really thankful to God for these gestures of love.
- Mrs Smith for the great work of editing this dissertation, I am very thankful for her very meticulous work.
- Lastly but not least, I want to thank my God-given wife, Phoebe, my life partner and co-worker in ministry for her enduring prayers, encouragement and support throughout the period of studies. At times, I was so stressed and Phoebe stood with me as a pillar of strength on which I could always lean. Phoebe and I have travelled together in our academic journey, doing BA together at ABC in Malawi, PGD and MTh at the University of Stellenbosch and now, as I complete my PhD, she is also busy with her PhD, and to God we give all the glory.

- This dissertation is dedicated to my three daughters Thoko (13), Thandie (7), and Temwa (5). The girls continued to encourage and pray for me while they endured my absence during this period. They are a great inspiration to me, and to God be the glory.

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CHAPTER ONE

INTRODUCTION AND RESEARCH DESIGN

1. RESEARCH PROBLEM

It is necessary to evaluate the lay preaching context within the Malawian Church in general, and in the Nkhoma Synod of the Church of Central Africa Presbyterian (CCAP) in particular. While considering the numerical growth of the Nkhoma Synod,¹ the changing social-cultural context and the phenomenon of lay preachers,² the researcher is convinced that, unless the issues at hand are researched and recommendations made, the Church may continue to remain superficial by nature and without any impact on society.

Hiebert (1994:10) conclusively notes: “In Missions we must study Scripture and also the socio-cultural context of the people we serve so that we can communicate the Gospel to them in ways they understand.” To formulate this problem further, three related questions need to be asked:

First, given the numerical growth, the social-cultural changes of our society and the phenomenon of untrained lay preachers, what role in its preaching can the Church play in offering new inspiration and new vision to the society in Malawi so as to empower them to address the challenges from a Christian point of view?

Secondly, given the context of the oral society in which the church exists, what role could the methods of traditional oral³ communication methods play in formulating a methodology that could be sensitive, faithful to the biblical text and relevant to the oral cultural context of the people who are predominantly illiterate and therefore in an oral culture?

¹ The Church of Central Africa Presbyterian, Nkhoma Synod has experienced a phenomenal growth from being founded in 1889 by the Dutch Reformed Church. The researcher observed that in 2007 the church had 124 congregations but, by 2012, the number had grown to 160, meaning that within five years 36 new congregations had been established.

² In the CCAP Nkhoma Synod, the laity are expected to preach regularly in the Church. This is due to the fact that the laity basically leads the Church.

Thirdly, considering that mainly untrained lay preachers⁴ do most of the work of preaching, what strategy could be used to train these untrained preachers to understand the Bible, apply it to their lives, so that they can experience God, gain personal knowledge of Him and then communicate this effectively to the parishioners within their cultural context?

1.2 CONCEPTUALISATION

1.2.1 Oral Culture

Mbiti, in Mazonde and Thomas (2007), states that

Culture is a phenomenological concept through which people retain their self-identity, build their views, and symbolically express a shared historical experience, and thereby create a sense of collective cultural identity. It follows that culture is embedded in the life of the society with its variety of aspects such as material culture, painting, drama, philosophy.

Therefore in oral culture, history, traditions, and values of the society are transmitted through word of mouth. There are no written accounts of such cultures, all information is stored in the mind, and is passed from one generation to another.

On the other hand, oral culture is also a mindset of a society; this is to say that orality is not necessarily a question of a written or unwritten culture, but also a mindset of the people who have not been deeply affected by the technology of writing and reading. This means that even those, who are considered educated, have a belief system still in the oral culture and traditions.

In terms of language and composition in an oral culture, Wilson (1995:48) explains: "One feature of language in oral cultures is worth imitating in preaching: This language was attentive to the sensory (the concrete) and was more disposed to describing actions than to creating abstractions because people hearing what was said or sung could feel and follow concrete action." Ong (1982:11) distinguishes between primary orality and secondary orality.

³ The researcher has a strong belief that the indigenous knowledge could be explored, i.e. the ideas and modes of tapping into and incorporating indigenous resources as social capital in dialogical encounters for the sake of mutual change or transformation.

⁴ In the context under study, the Church is basically run by lay leaders, there are so few ministers and the preaching and teaching of the Word of God is left to lay leaders who are not trained.

He refers to primary orality as a culture totally untouched by any knowledge of writing or printing. While those in a secondary orality are affected by the technology of writing but still in the mindset of an oral culture. In this research, we referred to both, because in Malawi the illiteracy level is still very high and even those who can read and write are still in the mindset and consciousness of orality.

Naude (1996:19) states:

The oral theory developed from the innovative studies in classical philology by Milman Parry in the 1930s. Through careful analysis of the text, and putting aside the assumptions of literate expression and transmission, he concluded that Homer constructed the Iliad and Odyssey in formulaic fashion, i.e. he used standardized formulas grouped around equally standardized themes. In this way questions were raised about the mode of expression, performance and transmission of material in a society still in the mindset of primary orality.

This proves that even the earliest literature was based on the oral culture and was specifically arranged in such a way that people in the current culture could understand and internalize what was said and written. The case of the rural Malawian society is similar; the way they arrange their speeches, instructions, songs and other modes of communicating is quite different from how the Westerners organize their thoughts.

1.2.2 Oral Hermeneutics

Basically, hermeneutics means the study of the methodological principles of interpretation. In this research, the term “oral hermeneutics” will be used to indicate the methodology of interpreting our present reality and Scripture based on, and in consideration of, the mind-set of an oral culture.

Ong (1982:1) makes this point clear:

In recent years, basic differences have been discovered between ways of managing knowledge and verbalization in primary oral cultures (cultures with no knowledge of writing) and cultures deeply affected by the use of writing. The implications of the new discovery have been startling. Many of the features we have taken for granted in thought and expression in literature, philosophy and science and oral discourse among literates, are not directly native to human existence as such but have come into being because of the resources which the technology of writing makes available to human consciousness. We have had to revise our understanding of human identity.

1.2.3 Oral Homiletics

Oral homiletics concerns the way we compose, write and deliver sermons within, and for, an oral culture.

Wilson (1995:48) notes:

How may we compose sermons for the ear? Numerous teachers have been suggesting for many years that this is not just a matter of composing aloud, and using words that sound good to the ear. A different way of thinking is involved. The differences are similar to those between a highly literate culture and a highly oral one

To compose sermons for the ear one needs to understand how an oral culture organises and internalises knowledge.

In summary, Hendriks (2004:21) says: “We have to find a way of doing theology in which we can disengage the old orders and paradigms and engage a contextual theological point of view.”

1.3 THE HYPOTHESIS

Since it is exploratory and descriptive by nature, it seems difficult to have a clear-cut hypothesis with which to begin; nevertheless the following could be noted:

Bosch (1991:465) says:

The Gospel must remain good news while becoming up to a certain point a cultural phenomenon, while it takes into account the meaning systems already present in the context on the one hand, it offers the cultures “the knowledge of the divine mystery,” while on the other it helps them “to bring forth from their own living tradition original expressions of Christian life, celebration and thought, this approach breaks radically with the idea of the faith as “kernel” and the culture as “husk” - which in any case is, to a large extent, an illustration of the Western scientific tradition’s distinction between “content” and “form.”

Therefore, this study’s hypothesis is that, given the growth of the Church, the phenomenon of untrained lay preachers and the oral society in which they preach, development of an oral hermeneutics within the lay preaching context of the Church in the Nkhoma Synod can help the Church to train its lay leaders to preach the Word of God with integrity,

while using the inherent indigenous knowledge, so that an oral cultural faith community can understand it.

This would eventually lead to spiritual transformation and growth that, in turn, could have an impact on society and culture itself. The reason for this is that most oral societies operate within their own traditional worldview and culture. If the Gospel does not penetrate such worldviews, it becomes very difficult for them to grow spiritually.

Hiebert (1994:38) notes:

Worldviews are the most fundamental and encompassing views of reality shared by a people in a culture. The worldviews incorporate assumptions about the nature of things about the givens of reality. Challenges to these assumptions threaten the very foundations of their world. People resist such challenges with deep emotions; for such questions threaten to destroy their understanding of reality ... people are even willing to die for beliefs that make their lives and death meaningful.

The underlying assumption is that, if the Church in Malawi is to grow spiritually and continue to impact society in a more meaningful way, we must have transforming preaching, but, to the researcher, it seems that for a long time the Church in Malawi in general and the Church to Central African Presbyterian Nkhoma Synod in particular might have neglected the fact that the context in which they preach is predominantly an oral society by nature, and that lay leaders do most of the preaching.

Naude (1996:22) explains: "Literally, millions of Christians all over the world have no other access to the Gospel and tradition but *via* oral means of memorization, performance and transmission. And their prophets, healers, poets and preachers are the theologians of their societies and Churches."

The lay preachers in Malawi actually are the opinion holders; they formulate the theology of the majority. In either case, whether positively or negatively, the society is indeed influenced by these lay preachers in our context.

1.4 INTEGRATION OF “INDIGENOUS KNOWLEDGE SYSTEMS” (IKS)

In order to achieve the foregoing, Naude and Hiebert are absolutely correct to the point that they both advocate for indigenous knowledge.

Therefore, the methodology that the lay preachers use to communicate the message could also be referred to as “indigenous knowledge.” The current project looks at the IKS as a means for transformation in the context being studied. Listening to the sermons that oral lay preachers preach, one is left to believe that there is great knowledge within the local people’s traditional cultural setting, which must be utilized in a more systematic way.

According to Hoppers (2002:8):

Knowledge is a universal heritage and a universal resource. It is diverse and varied. The acquisition of Western knowledge has been and still is invaluable to all, but on its own, it has been incapable of responding adequately in the face of massive and intensifying disparities, untrammelled exploitation of pharmacological and other generic sources.

Hoppers (2002:8) explains: “The word indigenous refers to roots, something natural or innate (to). It is an integral part of culture, Indigenous Knowledge system refers to a combination of knowledge systems encompassing, technology, social, economic and philosophical learning.”

Other scholars agree with this understanding of the IKS. Antweiler (2001:1) concurs and states:

Indigenous or local knowledge is both universal and specific and defies any simple essentialism. Local knowledge is neither indigenous wisdom nor simply a form of science, but a locally situated form of knowledge and performance found in all societies. It comprises skill and acquired intelligence responding to constantly changing social environments. The situated systemic character and inherent variety of local knowledge demand multi-focussed account.

Therefore, it is clear that definitions of the IKS have informed and shaped the contents, practices and philosophies of scholarship, and education projects for cultural and religious change or transformation. Many scholars have emphasized the need for the integration of indigenous knowledge as social capital in interdisciplinary research and education for transformation.

The issue of integration between the Western model of sermon construction and preaching and the local indigenous knowledge and method of communication may not have taken place in the context under study.

As a result, as will be argued in this project, the oral lay preachers have continued unabated with the use of their traditional mode of sermon construction and delivery using their inherent IKS. While those pastors, who have been trained in the seminary, are always in a dilemma - on the one hand they have inherited the Western model of preaching while, on the other, they must minister to people who are still in an orally based culture. In this case, the researcher has observed that some ministers maintain the methodology of the seminary and mostly do not make sense while others completely abandon the seminary's method and resort to the cultural contextual methodology. As the research will argue, we need an integration of both these approaches.

1.4 AIM AND PURPOSE OF THE RESEARCH PROJECT

The research aims at recording, listening and evaluating sermons as preached by the lay leaders in the Nkhoma Synod.

As a member of the CCAP Nkhoma Synod, and also an ordained minister, the researcher is aware that preaching and teaching the Word of God has been left mainly in the hands of lay leaders who include the Church elders, deacons, and any other member of the Church who is considered mature enough. They are expected to lead a service and deliver a sermon at any appointed time.

At the time when this research was under way, the Synod had just decided to allow women to be elected as Church elders and deacons and consequently gave them more opportunities to preach the Gospel of our Lord Jesus Christ on Sundays, Wednesdays and other gatherings like funeral ceremonies and open air revival meetings.

Although the Church was established 120 years ago, and has experienced numerical growth since then, it has not reflected seriously on the issues of oral society and culture and has not explored ways how the lay preachers could be trained to reach members who are predominantly illiterate and depend on others to interpret the

Word of God on their behalf.

The Church must be fully autonomous and self-theologizing. Cebrian⁵ (2010:2) argues that to be Christian is not the same as to be Western. Writing from an American indigenous people's perspective, she states:

The sources of our theology are to be found in the struggles for dignity and autonomy. It is resistance, not with the intention of defeating others, but in order to be and to exercise in practice the right to be different and autonomous. This struggle also includes gaining a place of dignity within the churches, with the recognition that to be Christian it is not necessary for us to renounce the basic features that make up our own identity (2010:2).

Therefore, the purpose of this research is to develop a homiletical theory and praxis, which will help lay preachers to communicate the Gospel meaningfully and in their cultural context.

Secondly, how should a new oral hermeneutics within the lay preaching context of the Malawian Church be constructed? This new hermeneutics must take the Bible seriously but, at the same time, be sensitive to the cultural context in which the Word is being presented. Bosch (1991:542) indeed says:

The Christian faith must be rethought, reformulated and lived anew in each culture, and this must be done right to the cultures' roots. Such a project is even more needed in light of ways in which the West has raped the cultures of the Third World, inflicting on them what has been termed as anthropological poverty.

Bosch was very prophetic in his words, i.e.

(a) *The Christian faith must be rethought*: implying that the theologians of today must re-think the way we have communicated the Christian faith, The missionary paradigm brought the faith as well as their culture. For a long time the two have been promoted side by side. This current project tries to re-think our position in the light of the Malawian oral culture.

(b) *The Christian faith reformulated and lived anew in each culture*: The people who have received the Gospel must understand the implications of the Gospel for their lives. A whole new being is formed in the converted.

⁵ Cebrian, 2010. The sources and resources of our indigenous theology. *The Ecumenical Review* 64(4) 361; online: <http://go.galegroup.com.ez.sun.ac.za>.

Therefore, the culture and the worldview of the people must be affected by the Word.

(c) *This must be done to the culture's roots:* In the present study, this is very important. The roots of the culture - in this case the Chewa people of the central of region of Malawi - must be affected and transported through transformative preaching. African culture has two different levels: superficial and deep.

The deep level is the one that is being referred to as "the culture's roots."

An oral society's method of communication, which is rooted in the IKS, is very unique and could be used to communicate biblical truths.

Here, another assumption is that the lay preachers lack an understanding of the content and substance of the biblical message. But their method of communication must also be investigated and recommended so that, in preaching, a deliberate attempt may be made to address particular relevant issues.

Oral societies are closed. Cultural issues in a closed society are not addressed openly; as a result; most sinful cultural tendencies, deeply rooted in the culture, may not be challenge directly in a church. Eventually, this affects the members' and parishioners' spiritual growth.

Finally, this research aims and tries to prove that, if the strategy of implementing a training process in the congregations for all lay preachers is recommended in order to help them understand the Word, apply it to their lives and communicate the message of the Lord Jesus Christ, the spirituality of the Church members would eventually grow. So, the social-cultural issues still prevalent in the society could be addressed and dealt with.

1.5 PROPOSED CONTRIBUTION

Wilson (1995: 61-62) conclusively notes:

On the other hand, many of us have visited churches where the preacher, widely judged to be an excellent theologian and a devoted scholar, could not communicate.

Sermon ideas were well conceived, shaped by Scripture, and informed by tradition, but few of those present actually understood what was said in terms of their own lives, and the preacher consequently seemed aloof and remote. We have also been to churches where the preacher had the gift of the gab, an ability to animate and hold the attention of the congregation.

Listeners had a sense that they were seen and recognized as though each one were being addressed, even though what was said of the Bible or theology was minimal, and the effect of the sermon seemed over when the sermon was over.

Wilson is indeed right; his observation is the heart of this research project. We need to be context specific with our message. But, while being context specific, we also need to pray for the presence of God and Jesus in our messages.

In Malawian oral societies, this balance is most crucial and cannot be emphasized enough. As we shall observe in most of the sermons that have been audio-recorded and transcribed, most of the lay preachers are indeed very good orators and very good at rhetoric. Yet, they lack the biblical content and, therefore, in most circumstances, may miss the main subject of preaching, i.e. Jesus Christ Himself.

The paradigm of the college-trained preachers is one that encourages them to preach the biblical truth, Christ-centred and theologically sound sermons, using methods and modes that are Western and, at the same time, neglecting the worldviews of the oral culture and context. While the lay preachers' paradigm takes the oral culture and context seriously, they fail to deliver the Word of God from the *biblical* context. They normally preach the stories that the audience will understand, enjoy and that will entertain them. For preaching in the oral cultural context to be effective, Wilson's observations must be taken seriously.

Hiebert (1994:73) warns:

We must be careful to proclaim the Gospel, not our culture. We must also speak the truth with love (Eph 4:15). Biblical love is not superficial sentiments. It is a deep commitment to the other; we affirm the full dignity of others as humans created in the image of God and care enough to confront them when we believe they are wrong. Above all, we must continue to point people to Christ as the way, the truth, and the life. Indeed Christ must be the centre of any sermon.

Therefore, the researcher believes that in order to evaluate the oral hermeneutics within the lay preaching context of the Malawian Church, and developing a methodology for training such leaders to understand, apply and communicate the Word of God, Hiebert's observations must be taken into consideration, especially in view of understanding the worldviews of the people to whom we are ministering. This will involve taking the Word and the world, text and context seriously.

The CCAP Nkhoma Synod must understand the changes which have taken place over the years. Hiebert (1994:58) points out: "Since the 1970s the question of the fourth 'self' has become the center of mission debate. Do other cultures have the right to interpret the scriptures in their own context? In communication, the emphasis must shift from what the pastor says to what the people understand."

This is a critical issue in the laity's preaching and teaching of the Word of God.

The present project will hopefully contribute significantly to homiletical theory, theology, and practice which might have been neglected for a long time both in the local congregation and at the seminary, as Wilson (1995:75) points out:

We have assumed that preaching needs minimal foundations in seminary ... Many seminaries do not require as compulsory a course in homiletics and those that do may require only one course out of thirty. As a result, we are encouraged by our educational institution, often inadvertently, to see these former courses as occupying the high ground of theological education.

Their connection to the sermon is assumed; but not purposely stated, explored, and tested on a continuing basis in the classroom.

This situation is the same in Malawian seminaries, colleges and churches.

The researcher has observed that not much is taught about sermon preparation and delivery in the Seminary of the CCAP Nkhoma Synod.

Not much academic research has been done in the area of preaching and teaching the Word of God in Malawi. Hilary Mijoga did a study which focused on the African Independent Churches. The study wanted to find out whether the African Independent Churches (AIC) are vanguards of the African culture or not. The AIC preaching was compared to the preaching in the different mainline churches. His conclusion is that the preaching in the AIC is not different from the preaching that takes place in the mainline churches. Therefore, the AIC are not vanguards of the African culture. Mijoga (2000:194) explains:

I set out to find out whether what is preached is couched in what I termed characteristic African practices or terms. This discussion led me to find out whether or not the AIC preachers supported or condemned African culture, and whether or not moral issues were addressed in African traditional terms. If the answer was positive to all this, there would have been enough evidence to support the claim that the AICs are vanguards of African culture. This would have distinguished them from the mainstream churches. But the study has found that: A. the characteristic traditional concepts are rarely used. B. the AIC preachers are silent on the question of whether they support or condemn African culture and C. moral issues are not couched in African traditional terms and therefore, not different from the mainstream churches. In other words the AICs are not unique.

While this study was done among the African Independent Churches, and addressed a quite different question from this current project, it confirms the argument of the current research. The current project aims at finding ways in which cultural issues could be tackled from a biblical perspective through preaching. We went in detail to see why there is a growing tension between the traditional methods of communication and the missionary method.

Furthermore, the current study is very specific to the Church of the Central African Presbyterian Nkhoma Synod. The analysis is done to sermons as preached by a specific group of people who are illiterate lay preachers. *It must be mentioned that this is the first time that the Heidelberg⁶ method of sermon analysis has been used in the Malawi context.* Although many methods of sermon analysis are available, this method allows one not only to do an observation,

but to do an in-depth analysis of sermons, asking specific *theological questions* about the inclusion of the Bible in the sermon, theology being preached, the language and rhetorical strategy being used in the sermons.

It was decided to use this method, inter alia because it gives detailed attention to language, i.e. rhetorics – as bearers, or saboteurs, of theological content. And finally, this study is unique because it brings, as its outcome, suggestions for the improvement of the preaching that takes place, so as to mitigate the challenges that the Church faces in our context.

1.6 MOTIVATION FOR THIS RESEARCH

In this section, we examine the driving force behind this research project.

1.6.1 The importance of Homiletical Theology

Wilson (1995:70) states:

Homiletical Theology should be among our best theologies, deserving our keenest attention, calling our best candidates, for it is not only God, it is God speaking to the world, speaking us into creation, speaking us into reconciliation, speaking us into new life over which Christ presides in glory.

The most important thing in preaching is the indispensable presence of God. Cilliers (2004:44) explains:

Theologically speaking, we do not proclaim texts, but a Person; preaching is not merely the exegesis of a number of truths, but the calling of God's name Even more the Named in the preaching Himself is present! The beginning and the end, yes, the most profound secret of preaching resides in this presence of God.

God revealed Himself in Jesus Christ through the incarnation. He is the same yesterday, today and forever (Heb 13:8) as Cilliers (2004:47) again explains: "Our Theology and preaching is no ingenious piece of scaffolding that we put up to prop God up or to keep Him erect. He does not need scaffolding or recipes to be God. God is God, Incomprehensible. Even in his revelation He remains covered in darkness Ps 18:12." Therefore, in whatever direction the technique of preaching may go, the subject and the theology of preaching must always be the focus.

⁶ Only some dimension of the Hiedelberg method of sermon analysis will be used, and as such the methodology will be adapted to the suit the context and oral sermons which have been collected.

1.6.2 Background of the researcher

The background of the researcher is part of his motivation. The researcher is an ordained minister within the Nkhoma Synod of the CCAP. He grew up in a rural village near the first mission station at Nkhoma.

He lived with his grandmother who had just been converted at an old age through the ministry of the DRC missionaries. Although she could not read herself, she had an inspiring faith, which encouraged the researcher at a tender age. At the age of seven, the researcher started attending Sunday school, then later, catechumen classes at Chigodi prayer house within the Nkhoma CCAP congregation. It was in this village Church that the issue of oral lay preachers began to haunt the researcher.

As he grew up, reading the Bible stories was a favorite hobby. Very surprising was the fact that the lay preachers at the local Church were very good communicators; traditionally speaking, they could communicate very good stories, fables and proverbs but not much biblical substance and not much about Christ was shared, because they were not well versed in Scripture. They chose what to share and what not to share from the Bible. This prevented the people from encountering the God of the Biblical narratives.

When the researcher grew up he developed a passion to understand the Bible in more depth. Hence, from 1993 to 1997 he was enrolled at the African Bible College in Malawi, where he studied Theology. In 1997, God called the researcher to Mozambique in a very rural area to serve there as a local missionary. As an evangelist, his main work was involved in teaching, preaching, evangelism and church planting. Here, the issues of oral culture and lay preaching became the researcher's main concern. The researcher was well trained in exegesis and Theology, informed by church tradition, but struggled to communicate the Gospel clearly to the people in these very rural areas. Most of the villages were totally illiterate and therefore in the mindset of an oral society.

In 1999, the researcher was called to attend the Nkhoma Institute for Theological Training (NIFCOTT).

Now, his eyes were opened up to new ideas, and visions. Here, the teacher, Dr Hennie van Deventer, a missionary from the DRC in South Africa, emphasized the turning of congregations into lay training centres in order to empower the lay leaders with skills on how to do Theology. The issues of an oral society and culture began to make sense.

The teaching was so inspiring that when, in 2000, the researcher was ordained, he was so motivated to return to the same field of work. Motivated and encouraged with the training he had received, he indeed went back into the village Church in Mozambique where he started to train the lay leaders and experienced the impact of such an effort. The researcher's experience was that the lay leaders have a natural intelligence and ability to understand concepts.

Since then, he has had a passion and a conviction to do research to find ways with which to improve the preaching within the oral cultural context of the Church and desired to use what is already available in the culture to communicate the truth of the Bible.

The other reason is that, from 2004 to 2007, the researcher was entrusted with the responsibility to see how lay preachers could be trained in Bible interpretation, application and communication in the prayer houses of the CCAP Nkhoma Synod and other denominations.

He believes that the present research will hopefully break new grounds in lay leadership development, especially preaching and teaching the Word of God, using the IKS.

Against this background, the researcher became convinced that effective, accurate and inspired preaching of the Bible, using ways and modes of communication that the oral, mostly illiterate society understands, may eventually contribute tremendously to the social, cultural and spiritual transformation of the Malawian society in general and that of the CCAP Nkhoma Synod in particular.

Currently, the researcher works at the denominational office.

This work enables the researcher to travel extensively to the congregations and prayer houses in rural areas where he recognizes the need for the training of lay leaders especially in the area of preaching.

1.6.3 High illiteracy levels

In Malawi, over 40% of the 14 million inhabitants are illiterate; this means that they can hardly read and write.

Kalilombe (1999:198) makes this point clear:

Those who can read and write are in a position to share, with their less fortunate brothers and sisters, the contents of the Holy Book. But they have also the possibility of withholding parts of the contents and distorting what they report from the Bible.

They may choose to share only some selections and leave out others, according as they themselves judge good or opportune. They could very well leave out those parts that they think useless, ambiguous, or dangerous. This is not simply a matter of quantity. It is also a question of interpretation.

As indicated, the researcher's experience was that the lay preachers did not always preach the Bible but told stories and fables. Sometimes they misrepresented the Gospel and other times preached a complete heresy.

There was always a very weak or no link at all between what was read from Scripture and what was preached to the congregation. Therefore, this research will try to analyse the sermons through a method of *close reading*, with the intention of understanding what is happening *theologically*.

1.7 METHODOLOGY⁷

1.7.1 The practical theological interpretation

Since the research is concerned with Practical Theology, a practical theological methodology needs to be applied. Therefore, the methodology that guides this research is called “practical theological interpretation.” Osmer (2008:4) says that the following four main questions need to be asked in practical theological methodology: “What is going on? Why is this going on? What ought to be going on? How might we respond? Answering each of these questions is the focus of one of the four core tasks of practical theological interpretation.”

Broadly speaking, this will follow *qualitative research* which seeks to understand the actions and practices in which individuals and groups engage in everyday life and the meanings they convey and experience.

In explaining these questions, Osmer continues to say that answering each of these questions is the focus of the four core tasks of practical theological interpretation.

In the following points he explains the meaning of each task:

- (a) *The descriptive-empirical task.* Gathering information that helps us discern patterns and dynamics in particular episodes, situations, or contexts.
- (b) *The interpretive task.* Drawing on theories of the arts and sciences to better understand and explain why these patterns and dynamics occur.
- (c) *The normative task.* Using theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from “good practice.”

⁷ The researcher has obtained approval from the Research Ethical Committee of Stellenbosch University to use this methodology to carry out a research project in the CCAP Nkhoma Synod. Official “Informed Consent Forms” have also been used for those from whom data was collected.

- (d) *The pragmatic task*. Determining strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the “talk back” emerging when they are enacted.

Dingemans furthermore (1996:83) states:

Whereas formerly, practical theologians had first studied the Bible and the doctrine of the church in order to apply the results of their findings to the practice of the church, more recently, under the influence of social studies they have changed their approach: In recent decades, practical theologians world-wide have agreed on starting their investigations in practice itself. Practical theology has become description of and reflection on the self-understanding of a particular religious tradition. This approach moves from practice to theory, then back to practice.

With this *integrated methodology*, one aims at getting right to the root of the problem, because an empirical approach to the discipline, standing on its own, addresses mainly the outward appearances of human action. This alone is not enough, as Dingemans also (1996:83) contends: “As a matter of fact, human acts are manifestations of thoughts, perceptions, interpretations, values and assessments that lie ‘behind’ the acts, and religion has to do with this background data, which empirical research is not able to reveal.”

In terms of sermon analysis within the CCAP Nkhoma Synod, care has to be taken to go beyond the sermons themselves. Just counting and interpreting data may not be adequate, but human acts which are manifested in thoughts, perception, interpretations, values and worldviews which lie beyond the acts of preaching itself, must also be investigated. Furthermore, to understand their interpretation of Scripture and reality, the role that oral tradition and rhetoric play in the traditional setting of a typical Malawian society must be examined.

Osmer (2008:13) states:

Yet preaching does not take place in a vacuum. Sermons are crafted with an eye to a particular group of people on a specific occasion in a particular congregational context. Today, many prominent voices in preaching are attending to cultural and congregational context in which preaching takes place.

This is why this research is about an oral hermeneutics within the lay preaching context of the Nkhoma Synod.

“Hermeneutics,” because it seeks, as Dingemans (1996:92) puts it: “to understand social reality as a culture or network in which various institutions, acts, interpretations, traditions, customs, and human decisions are connected.”

Broken down into further details, following Osmer (2008), the methodology therefore comprises the following four phases:

1.8 THE FOUR TASKS OF PRACTICAL THEOLOGICAL INTERPRETATION

1.8.1 Descriptive empirical

In simpler terms, this is to answer the question, “What is going on?” This question lies at the very heart of the descriptive-empirical task of practical theological interpretation.

Hendriks (2004:28) quotes Van der Ven:

This type of theology is called “empirical theology” because it investigates our empirical reality in order to find credible facts. It explores, describes and explains the empirical aspects of the relation between present-day texts and contexts. We need to incorporate this type of research as part of our way of doing theology.

This approach required that the researcher dedicated a considerable amount of time to do the fieldwork so as to know the preachers and their context better in order to appreciate what influences they get from the society that result in the way they preach and how they preach, to be au fait with the vocabulary they use at home and compare it with what is used in the sermons, and to investigate whether they preach more from their everyday experiences or from the biblical content.

(i) Data collection⁸

A number of sermons and sermon illustrations, as used by the lay preachers, were tape-recorded, including the proverbs, storytelling techniques, myths, fables etc., utilized in their sermons and illustrations. The researcher recorded more than 90 sermons. These sermons were audio-taped and transcribed⁹ onto paper. Since all the sermons are in Chichewa, translation into English was necessary. Focus groups were used to discuss the sermons and analyse the data that had been collected. *This is the first time such a corpus of Chichewa sermons have been translated into English, representing a rich expression of IKS, seen from a homiletical point of view. Hopefully future generations may use these translations to further the study of preaching in the Malawian context.*¹⁰

(ii) Thick descriptions as part of Ethnography

This is the description of the practice or analysis of the situation. In this study, the researcher will analyse sermons as preached by the lay preachers, which will result in mainly qualitative analyses.

Osmer (2008:51) states:

This strategy seeks to develop a thick description of a cultural or social group. Researchers examine the group's observable patterns of behaviour, customs, and way of life over an extended period of time, gathering information through fieldwork. They participate in the life of the group and observe its day to day actions."

This kind of analysis follows the theory of thick description as advocated by Dingemans (1996:89) who explains: "They like to call their analysis of reality 'thick description' in contrast with the 'thin' descriptions of empirical research, and they believe that they have found a better model to describe and to analyse religious reality."

⁸ Data collection: this is the process of gathering data, using the agreed methods and format. It involves decisions about how the data will be recorded. Will it be tape-recorded, video-taped, or written down like field notes?

⁹ Data transcription: This is the activity of turning a recording or notes into usable data (Osmer 2008:55).

¹⁰ The sermons are attached as an addendum to this dissertation.

Thick description is narrative according to Wepener (2006:4-5) who makes use of “thick description” in the development of his methodology. He states that

“Thick description” entails highly detailed accounts of what has been experienced in the field, so that one short interaction can result in a couple of pages of “thick description” and the analysis of the interaction can be a very complex exercise.... distinguishes between a “thin description” and a “thick description,” where for instance, a “thin description” will only record that a boy has twitched his eye, “thick description” will record that he is “practising a burlesque of a friend, faking a wink to deceive an innocent into thinking a conspiracy is in motion.”

(iv) The methodology of sermon analysis

As a general point of departure, what Osmer (2008:5) states is of relevance for our endeavour to analyse sermons:

Typically, researchers begin by reviewing all their field notes, transcripts, and interview notes to gain a sense of the whole and to spot recurrent language, issues, or themes. Researchers then begin to code the data, chunking it into smaller units for analysis and gradually forming categories that allow these chunks to be organized and compared across different data sources (different interviews, focus groups, or events).

Further refining of, and insights into the methods of sermon analysis will be adapted from the popular method called the “Heidelberg method”, according to which the prerequisites for the analysis forms the direction of the questions.

The Heidelberg method¹¹ can be described as one which originated from research done by homiletical study groups at the practical theological seminary of the Karl Rupprecht University of Heidelberg, Germany, during the late 1970s.

After the theoretical basis was formulated, it was published for the first time at an international symposium on preaching held in Heidelberg in 1986. The architects of this method are the Swiss practical theologian, Rudolf Bohren, and the German author, Gerd Bebus. Other scholars shared their experiences in applying this method with a broader homiletical community.¹² For our study, the advantage of this method is, as already stated above, that it asks *theological* questions like:

¹¹ Information from Rudolf Bohren/Klaus-Peter Jorns, *Die predigtanalyse als Weg Zur Pregit* (Tubingen: Francke Verlag, 1989 55-61). This method can be called an intra-textual approach, which intends, by means of a “close reading” of sermons and by implementing rhetorical and theological criteria, to interpret the Word of God in, and often against, the preached word.

“To what extent does the preached Word of God articulate the Word of God? Or is the preached word indeed the Word of God (*preadicatio de est verbum dei*)?”

The other advantage is that, as an analytical method, it naturally represents a framework of interpretation. Its intention is, therefore, not to be the final word on specific sermons, but rather to open up a dialogue concerning these sermons. The method seeks to nurture the nature of preachers and congregations, the latter as to its full stature as a complete church (*ecclesia completa*). It takes the preachers at their word, trying to truly understand them, sometimes even to the point of understanding them better than they understood themselves.

To achieve the foregoing a number of linguistic as well as homiletical questions are asked.

More on this method will be explained in chapter three when we do the actual analysis. But at this point, suffice it to point out that the method actually will enable us to answer some of the critical questions that this research seeks to address. Namely:

- (a) What are the rhetorical methods used by the lay preachers?
- (b) How must we understand the lay preachers, even better than they understand themselves - so as to help them?
- (c) How do oral lay preachers use Scripture?

By recording and presenting sermons in this research for the first time in our history as a Reformed church in Malawi,

we open up a dialogue about the IKS and its integration in preaching and theology in Africa. And finally, as suggested in the methodology, we need to nurture a mature congregation, which we try to achieve through developing and enacting a training program for the laity. In short, this method is very important for the research.

¹² This method was first introduced by Johan Cilliers to the South African homiletical field of discipline, already in 1982.

Cilliers¹³ (2012:5) points out that there are other methods that inform and complement the Heidelberg method, for instance the Heidelberg model with the use of the Kwalitan computer program; the hermeneutical model developed by Vaessen; the model for researching the sermon as a Word of God by Stark; the combination of the Heidelberg and Stark's model by De Klerk; and the grounded theory model for inductive analysis of sermons in order to develop a theory from the data¹⁴

– to name only a few. In this research, we shall utilize mainly the Heidelberg method for reasons as has been explained.

The following are also some broad guidelines that will aid the development of a sermon evaluation form to use within the CCAP, guidelines which indeed rests on basic, Reformed viewpoints concerning preaching.

The sermon tells of one-Who has come, attests to His presence and proclaims His future. This is to say the sermon should be based on what Christ has achieved through his life, death, resurrection, ascension and will achieve through his second coming.

Secondly, the Holy Scripture, Old and New Testament, give the sermon its message. In other words, the sermon must explain the substance and content of a Biblical message. Thirdly, the preacher speaks with his/her entire body (body language) or gestures.

Finally, the sermon addresses a concrete congregation, or specific audience. The preacher speaks the language of the congregation or audience.

These four components: The naming of God, the use of scripture, the role of the preacher and the influence of the context supply a useful framework within which to do the analysis.

¹³ Cilliers 2012, Re-hearing a prophetic voice from Apartheid South Africa. Paper delivered at the 10th International Conference of the Societas Homiletica, held in Wittenberg, Germany, with the theme, *Viva Vox Evangelii: Reforming Preaching today*.1-13

¹⁴ Cilliers informs us that the grounded theory analysis of sermons develops in a bottom-up approach in three cycles: (1) Open coding as an inductive exercise, initial identifying of categories and the development of an open coding analysis on the basis of the hypotheses that are developed in the open coding analytical model. (2) Selective coding that is a deductive exercise in which sermons are selectively chosen for analysis on the basis of the developed theory_in the open coding analytical model. (3) Theoretical coding and the construction of a theory of preaching on the theme of the analysis. Open coding is an inductive analysis of what the preacher says, teaches, admonishes and appeals. Cilliers 2012, Re-hearing a prophetic voice from Apartheid South Africa. Paper delivered at the 10th International Conference of the Societas Homiletica, held in Wittenberg, Germany, with the theme, *Viva Vox Evangelii: Reforming Preaching today*.1-13

1.8.2 The interpretive task

Osmer (2008:4) calls this step (following the empirical, analytical step) “the interpretive task” because “you draw on theories of the arts and sciences to better understand and explain why these patterns and dynamics are occurring.” In this research theories on anthropology and cultural dynamics will be used to better understand why things happen in this way.

After the initial description, the next step is to reflect on, and try to, explain the present phenomena as regards the sermons being preached by the lay people in the Churches and prayer houses. This will be done by drafting a hypothesis that can be verified or falsified, which will probably lead to new theories and/or new options.

As indicated in this research project, since the researcher mainly works from a hermeneutical perspective, he will be using the above-mentioned empirical methodologies as a broad narrative, that covers reality at large, to base his reflection upon. Osmer (2008:8) contends that: “The use of theories from other fields like anthropology and psychology is an important part of practical theological interpretation. Such theories, however, can take the congregational leaders only so far.” We shall therefore use information from Social Science and Anthropology especially in the understanding of the local people and the IKS.

1.8.3 Normative phase

After analysis of the sermons in the first step and explanation of the present reality and phenomena that is developing in the sermons, the researcher will move on to the normative phase of our methodology.

In this case, he will use theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from good practice.

Or, in the words of Osmer (2008:152):

A third approach to the normative task of practical theological interpretation focuses on good practice. Good practice provides normative guidance in two ways. One it offers a model of good practice from the past or present with which to reform a congregation's present action. Secondly it can generate new understandings of God, and Christian life and social values beyond those provided by the received tradition.

In this case, the researcher will also try to examine the praxis itself to understand the relevant backgrounds of a tradition, or to examine the contextual ideas of the people.

1.8.4 The pragmatic task (suggestions and recommendations)

Finally, the researcher will work towards making suggestions and recommendations to the Synod in order to improve the present status of the lay preacher by developing a new oral hermeneutics that takes the biblical substance, and the social and cultural context in which the Word is being preached seriously in order to improve the spirituality of the Church members. The pragmatic task emphasizes and helps leaders through a process of change.

Osmer (2008:176) states: "The leaders of mainline congregations face not only the external challenge of a changing social context, but also the internal challenge of helping their congregations rework their identity and mission beyond the era when they were at the center of cultural influence and power."

In other words, through the suggestions and recommendations, a proposed vision and direction must indeed be found to improve and transform the existing state of affairs.

1.9 ANTICIPATED PROBLEMS

In this project, the researcher anticipated some stumbling blocks. As indicated, the research involved samples of sermons to be collected from people in represented congregations and presbyteries of the Nkhoma Synod.

As already indicated, this was the first research of its kind in the CCAP Nkhoma Synod, in the sense of actual recording of sermons and analysing them both theologically and academically.

This posed some challenges because not much have been published in this regard as references in the context under study. This necessitated much travelling, and some logistical planning, for instance when equipment that can use batteries was needed because most of the congregations do not have electricity – to name only one example!

1.10 SUMMARY OF CHAPTERS

To achieve the goal of analysing sermons as preached by the lay preachers the researcher must show the way he will take by means of a summary of chapters, which is like a map guiding the entire research project.

The researcher follows Hendriks in this regard (2004:230) who advises: “A rough indication of the way a study will be structured in chapters is most helpful, in order to provide a framework from which to start writing the research report, thesis or dissertation.” Thus, a summary of the chapters now follows.

Chapter One: covers the introduction to the whole research, the research design, which includes the problem statement, hypothesis and detailed methodology to be used in the research. Osmer’s practical theological interpretation methodology is described.

Chapter Two will focus on the description of the context in which the research takes place. This will include a general overview of the problems that affect the context, like poverty, the AIDS crisis, corruption, governance and the socio-cultural and socio-economic challenges that affect the way we do theology. This chapter will describe the context of the Church, the lay preaching, the leadership structure, and the phenomenon of lay preachers in the Nkhoma Synod of the CCAP.

Chapter Three: Here, the researcher will examine the analysis of the sermons preached by the lay people in the Church of Central African Presbyterian (CCAP). The main tool for the analysis is the Heidelberg method of sermon analysis, which will be described and applied to the process of sermon analysis.

Here, the researcher will also try to describe and explain the distinctive features of these sermons, to compare the theology in the sermons, with the teachings of the Bible and of the Church.

Furthermore, he will compare the art of rhetoric by the lay preacher and those who were theologically trained and who normally use the missionary approach. A description and explanation of the phenomenon will be provided as well as an anthropological-theological reflection on oral culture, oral hermeneutics and oral homiletics.

Chapter Four: the homiletical theory, theology and practice will be discussed and will provide an overview of how oral cultures interpret, arrange and communicate knowledge. The differences between a highly oral and a highly literate culture will be highlighted in connection with the process of communication.

Chapter Five works towards an oral hermeneutics within the lay preaching context of the Malawian Church. Here, the researcher will begin to develop a homiletical theory and praxis that takes both the text and context, Word and world seriously. The art of doing theology in context, the meaning of words in different socio-cultural context in Malawi, and the role of the Holy Spirit in biblical interpretation, application and communication will be discussed. This chapter will address the process of discernment.

Chapter Six: Recommendations and suggestions will be made according to the findings of the research. Methods will be developed to implement the constructed oral hermeneutics in the Malawian Church.

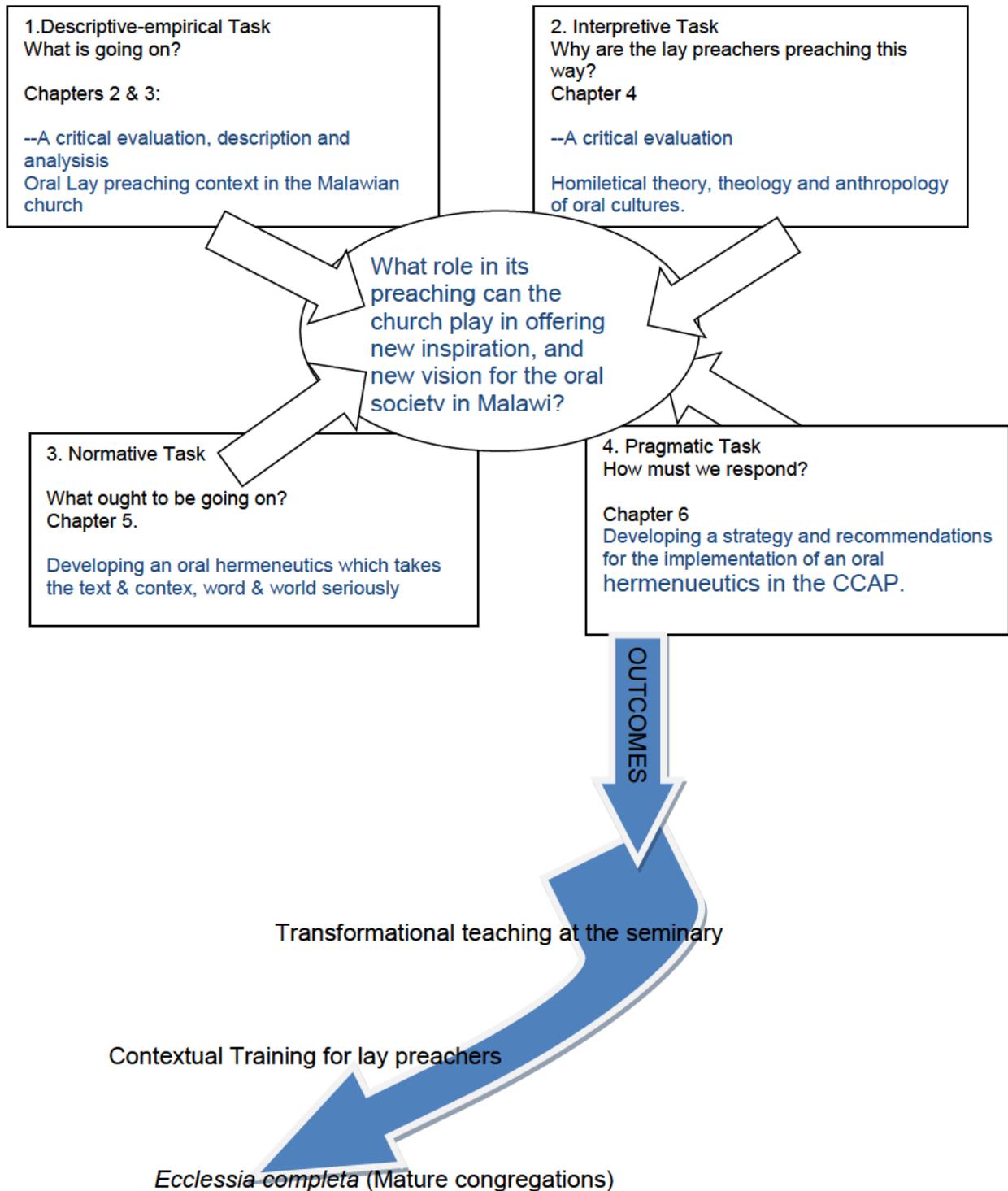
Secondly, the role of preaching to help improve the spirituality of the parishioners in order to be able to confront the social and cultural problems and challenges they face at present will be outlined. Practical implications of the results of the research and the need for action will be discussed. The methods of taking results back into the context where the research took place will be also be described.

The following Diagram is designed to illustrate how the *Methodology of Practical Theological Interpretation* guides this project. It starts out from a description of the context and also the analysis of the sermons; then moves to the interpretive task where homiletical theory, theology and praxis are exemplified.

After that we demonstrate the development of the oral homiletics withing the lay preaching context of the Malawian Church and finally we make recommendation and suggestions for the Church.

All these processes are directed at contributing to the main hypothesis and research question, as indicated in the middle of the diagram. The outcome of the research is the contextual training of the pastors who will in turn train the lay preachers for transformational preaching. This will result in the formation of communities of faith and a mature congregation.

DIAGRAM 1
AN ORAL HERMENEUTICS WITHIN THE LAY PREACHING CONTEXT OF THE MALAWINA CHURCH- A CRITICAL EVALUATION



CHAPTER 2

HISTORY OF MALAWI AND ITS CONTEXT

2.1 GEOGRAPHICAL POSITION

Malawi is one of the smallest countries in Africa. It lies south of Tanzania; east of Zambia and the rest is encircled by Mozambique. Yet, this small country played an important role in spreading the Gospel in central Africa. Malawi is a land-locked country with an area of 36,324 square miles. The total area, including other physical features, is about 45,745 sq miles. Lake Malawi is its one significant physical feature. Labuschagne (2002:41-42) states: "Lake Malawi is an important physical feature of the country. The lake is 575 km long. Its width varies from 16 to 80 km wide. It is the 3rd largest lake in Africa and the 12th largest in the world."

The country has a population of 14 million people according to the 2009 Malawi population census. Economically, Malawi depends on subsistence farming. Peasant farmers live in organised villages and use their hoes and hands to cultivate land to grow food and cash crops. Malawi is considered the eighth poorest country in the world.

2.2 THE HISTORY OF THE MALAWIAN CHURCH

In order to appreciate the phenomenon and role of lay preachers in the Nkhoma Synod one needs to understand the historical context of the Church in Malawi in general and the CCAP Nkhoma Synod in particular.

2.3 THE HISTORY OF MALAWI

The country was previously called Nyasaland. It was first occupied by the short and stout Akafula people. Later in the 1500s, many groups migrated to Nyasaland; among them were the Chewa tribe who moved into Central Malawi from the Congo. The Ngoni tribe came from Zululand in South Africa.

Nyasaland is also known as the "land along the lake." On 16 September 1859, on his mission trip at a big lake with fresh water, a renowned missionary, Dr David Livingstone, gave the country its name "Nyasaland".

There, he asked the people what the name of the lake was and was told that it was a lake - in their local language a lake is called *nyasa*. Dr. Livingstone then thought that it was the proper name for the lake, so he called it "Lake Nyasa." In other words, "Lake Lake"! Consequently, the country was then called "Nyasaland." In 1891, Nyasaland was declared a British Protectorate because of the invasion of the Arab slavers and the Portuguese who were coming from Mozambique. In 1964, Nyasaland received its independence under Dr Hastings Kamuzu Banda as its first President. The country's name was changed to Malawi (Flames). Dr Banda started well but later became a dictator. During his leadership, the prophetic voice of the Church was silenced. Preachers could not tackle any oppressive tendencies of the government of the day. If one tried to do so, one would be in serious trouble. So, during that time, preaching focused only on a heavenly destiny, not on the now and not yet. In 1994, multiparty democracy was ushered in.

2.4 THE HISTORY OF CHRISTIANITY IN MALAWI

The first European to arrive in Malawi was Dr David Livingstone who was extremely disappointed about the Arabs' slave trade. He decided that not only the Gospel will help free the people at this point, but also commerce. Therefore, he called on the Churches of Europe to come to start preaching the Gospel of our Lord Jesus Christ. As a result of his call, the earliest missionaries arrived in Malawi only in 1861.

The first to arrive was the Universities' Mission to Central Africa (UMCA). These missionaries, led by Bishop Mackenzie, came from England and were settled in Magomero in Southern Malawi. In 1863, the mission moved to Zanzibar under Bishop Tonzer, after Bishop Mackenzie's death of malaria. Dr Livingstone developed what was popularly known as "the 3Cs"- Christianity, Commerce and Civilization as a strategy to combat the slave trade, ignorance and paganism. Dr David Livingstone's famous appeal in the Senate House at Cambridge on 4 December 1857 was: "I go back to Africa to try to make an open path for Commerce and Christianity. Do you carry on the work which I have begun? I leave it with you", (Pauw 1980:12). After the UMCA,¹⁵ the Livingstonia Mission arrived from the Church of Scotland in 1875, and the Blantyre Mission from the Free Church of Scotland in 1876.

¹⁵ UMCA, Universities Mission to Central Africa, that planted the Anglican Church in Malawi in 1861.

Dr Robert Laws established what is today called the “Livingstonia Synod of the CCAP,” in Northern Malawi. Dr James Scott and friends established what is today called the “Blantyre Synod” in the southern region of Malawi. In 1924, the two Churches, namely the Livingstonia Mission and the Blantyre Mission formed what is today called the “Church of Central Africa Presbyterian” (CCAP).¹⁶

2.5 THE DUTCH REFORMED CHURCH IN MALAWI

Of special interest to the researcher is the role of the Dutch Reformed Church South African in Malawi (DRCM), as it was popularly known then. Today, the DRC in Malawi is called the “Nkhoma Synod of the CCAP.” Missionaries from the Western Cape Synod of South Africa established this Church in 1889.

Labuschagne (2002:88) informs us that:

The “Predikante Zending Vereniging” (PZV) (ministers’ mission society) was formed in 1884 in Cradock. Every DRC minister was asked to contribute 10 pounds sterling to the fund. At about the same time a “Students Mission Society” was formed among theological students at Stellenbosch University. Andrew Charles Murray, a theological student in his final year was elected its secretary. He completed his studies in 1888 and was sent to Nyasaland.

According to Pauw (2002:64-65) after wandering in the northern region and other places, the early missionaries arrived at Mvera in Dowa. “On Thursday morning 28th November 1889, they pitched their tent near Msongandeu, Chiwere’s village, at the edge of the Msungudzi stream under a large wild fig tree. This date is taken as the foundation day of the DRCM in Malawi.” Soon the Church expanded to the surrounding villages and districts.

Pauw (2002:64) reports that when both Revs Andrew Murray and Vlok arrived in Chief Chiwere’s area, the local people and the Chief himself doubted the motive of these white people. They had never seen a white person before.

On several occasions the chief and his subjects plotted to kill the whites but, fortunately, this did not materialize.

¹⁶ The Church of Central Africa Presbyterian comprises 5 Synods, 3 Synods in Malawi. Livingstonia Synod in the North, Blantyre in the south and Nkhoma in the centre, and the other two are Harare in Zimbabwe and Zambia synod in Zambia. Of special interest to the research is Nkhoma Synod, which was founded by the Dutch Reformed Church of the Western Cape Synod.

On Sunday a white flag was flown from the highest tree at the station to inform people that it was the Lord's Day and a day of worship. The people were summoned to Church with a native trumpet, a long reed with a calabash at the end.

2.5.1 Preaching in early days

In the early days, Murray's preaching was based on the theme of the Unknown God, Acts 17:23. Secondly, they also preached regarding the theme that God had created all men out of one blood (vs. 25). This was to emphasise that the missionaries were no different from the local people - they were all in need of salvation since the people had not heard the Word of God before and had no sense of sin and guilt.

Rev Murray and his friends found it necessary to put much emphasis also on the Law. Pauw (1980:67) says: "Every Sunday the ten commandments were read and often expounded in order to expose individual as well as national sins and from there to bring the Good News of forgiveness and salvation through the blood of Christ."

More and more mission stations were opened - the birth of the Nkhoma Synod.

2.5.2 Preaching and evangelism by the lay people

From the outset, the local people were introduced to evangelism. Witnessing became part of their life every Sunday.

The missionaries arranged for men to go to various villages on Sunday afternoons, after having been briefed the previous day on the message they should bring to the people. Also, the missionaries themselves regularly went out early on Sunday mornings to preach to the villagers before returning for the main service at the centre. This again marked the beginning of the laymen's involvement in sharing and preaching the Word of God.

From the records it is clear that these early missionaries had laid a very strong doctrinal foundation based on biblical teaching.

Lay leaders were thoroughly trained to become evangelists, teachers and preachers of the Word of God. As regards the present study, it should be observed that Pauw points out that most of the preaching lessons were drawn from the parables in the Bible.

Attie Labuschagne (2002:221-222) reports that the missionaries used the principle that other missionaries had developed in the North. This was called the “Native agency.” He also states that David Livingstone had already recognized the fact that Africa could only be won for Christ by the extensive use of the African himself. Apart from a few helpers loaned from the Livingstonia Mission in the beginning, the policy all along was to train local converts and send them out to surrounding villages to introduce the Gospel and to evangelise the inhabitants.

During the first stage, on Sundays, helpers were usually sent out in pairs after having been instructed in presenting a message from some or other passage of Scripture - mostly a parable or other parts of a Gospel. Later, men were selected and appointed on a more full-time basis as evangelists.

But today, due to changes in the society and its numerical growth, the Church seems to have lost its grip on the zeal to train lay leaders to preach the Gospel. In summary, oral lay preaching is as old as the Church itself.

2.6 THE PRESENT SITUATION

2.6.1 Growth of the CCAP Nkhoma Synod

More missionaries continued to arrive in Malawi from South Africa. Pauw (1980) informs us that several workers arrived during the next few years and, by 1899, there was a small band of 14 missionaries, but there were already three missionary graves in Malawi. By 1897, a group of 19 converts, 13 men and 6 women were baptised by Andrew Murray and his cousin William Murray. Mvera, Kongwe, Livlezi and Nkhoma were established as mission stations from which the missionaries reached other areas.

By 1926, the DRCM joined the other Scottish based churches, namely the Livingstonia and the Blantyre Missions, to become the Church of Central Africa Presbyterian, General Synod, which includes the Zambia and Harare Synods.

Since its establishment, the Church has experienced a tremendous numerical growth. At the time that this present project was taking place (2012), the CCAP Nkhoma Synod had 158 congregations divided into 16 presbyteries with over 2000 prayer houses. Its membership is estimated at over 1.5 million including the youth and children.

Therefore, this research will highlight the fact that, as a Church, she has reached a point in which she needs to reflect seriously on the practices that she can use to train lay leaders to preach the Word of God.

By 1962; the missionaries had done recommendable work in the Nkhoma Synod. In April of that year, the missionaries decided to hand over the running of the Church to the local people; from that time, the Church has been run by the Malawians themselves.

Although leadership was handed over in 1962, it seems as though the Church has struggled to establish its own indigenous identity especially in the area of training lay leaders for preaching the Gospel. This has been so because Theology has always been done in the traditional Reformed and missionary fashion without seriously considering contextualisation and the integration of the IKS.

2.5.2 Global trends¹⁷

The growth of Christianity is not unique to the Malawian Church, - it is a global trend. The growth has been very high in the South, more so than in the Northern hemisphere.

¹⁷ All statistics from World Christian database. <http://wordchristiandatabase.org>

The North*

In the 1900s, the population of the North was 1441 million, of whom 449 million were Christians which represents 31% of the entire population. In 2005, however, the population was 4975 million, of whom only 1131 million are Christians representing 23% of the whole population.

The South**

While in 1900 in the South, the population was 179 million, of whom 73 million were Christians representing 14% of the entire population. Yet in 2005, the population was 1479 million, 954 million being Christians representing 46% of the whole population.

Africa

In the 1900s, in Africa alone, the population was 108 million; of whom only 9% were Christian. But in 2005, the population was 888 million, 46% of the total population being Christian. The projection is that, by 2025, the percentage will grow to 48% of the population at that time, which is estimated to be at 1292 million.

2.5.3 The local situation

As already stated, although the first missionaries arrived in the country only in the 1860s, Malawians are now considered to be a Christian nation. By 2009, the population was 14,572,372, of whom 9,651,184 are professing Christians. This means that nearly 80% of the whole population call themselves Christians.

2.5.4 Nkhoma Synod

In the Nkhoma Synod alone this growth is evident. Labuschagne (2002:110) informs us that “in 1962 there were 35 congregation only and about 1000 daughter churches or prayer houses. The total communicant members were about 70,000 and 20,000 catechumen. The spiritual work taught at these prayer houses and leadership development was done by Christians themselves.”

* North America, Europe, and Asia

** Central and South America, Africa and Oceania

The Church in Malawi reflects this enormous growth. At the 31st Assembly of the Nkhoma Synod held from 21 to 26 October 2007, it was reported that the Synod then had only 123 congregations spread over the nine districts of the central region. A few years later, at its 33rd General Assembly held from 23 to 28 October 2012, it was reported that the Synod had 158 congregations, over 2500 prayer houses and 16 presbyteries had been established. The Lord has continued to grant great growth to this Church; but still the challenge of leadership continued to grow because 32 congregations were without trained ministers.

This means that the untrained lay leaders are running the congregations. All the prayer houses are managed by untrained lay leaders and Church elders, deacons and other male and female members of the laity do the preaching in all the prayer houses. *From these statistics one can easily establish that over 90% of preaching is done by the untrained lay preachers.*

2.5.4 Spiritual implications of the numerical growth

What does this growth imply? Firstly, the Church can celebrate and praise the Lord for He has done exceedingly wonderful things by providing Africa in general and Malawian Church in particular with such a huge growth. Secondly, we must realise that the laity basically lead the Church in Malawi because there are so few trained pastors.¹⁸ However, the question is: How much effort has been made to train these lay preachers who are preaching in the Church every Sunday?

This may have resulted into the fact that the church in Africa and Malawi has remained shallow. There is little spiritual growth and spiritual impact on the social, cultural, moral and spiritual spheres of life. Lay leadership training must catch up so that the churches' numerical growth can also match their spiritual growth. Training lay preachers is one such a challenge.

¹⁸ The main reason why there are so few pastors is that it has become increasingly expensive to train one pastor for 3 to 5 years; in the CCAP the denomination pays all expenses for training. Secondly, because the ordained become professionals, and that some congregations may not be able to take care of their pastors.

2.5.5 Other challenges

Despite the numerical growth, and that 80% of the population in Malawi call themselves Christians, the Church has not been spared the problems facing the whole continent of Africa. HIV/AIDS that has mainly escalated through immoral behaviour due to traditional and cultural bad practices, social and moral decay, corruption, witchcraft, political injustice, gender based violence, rape and other ills are on the increase. The political leaders, most of whom attend church on Sundays, have continued to be selfish and greedy. These problems have resulted in perpetual poverty, teenage pregnancies, hunger crises, an increase in the number of orphans, etc. The researcher believes that, through sound biblical teaching, the Church can play a great role in addressing such challenges.

Therefore, by developing a homiletical theory and praxis that takes the Bible seriously, as well as the social cultural context in which the Church exists, a tremendous impact and profound change in people's lives can be effected.

2.5.6 Chongoni Lay Training Centre

While they recognized the importance of lay training for ministry, the early missionaries established the Chongoni Lay Training Centre. This institution was established to train and equip lay preachers for the ministry, including Bible knowledge and preaching. From 1962 to the 1980s, it was possible to use this Centre for training the laity for effective ministry. But, as the institution stands today, it has no structured curriculum for homiletical training. The Centre is becoming more of a conference centre for various churches and church organisations. This clearly shows that there is no homiletical training for elders who act as lay preachers. Yet, any member of the Church, who is a committed Christian and an active member of the congregation, is allowed to preach.

As will be argued later, this practice is not good enough for building up the congregation in their faith and daily walk with the Lord, especially given the oral and cultural context of the CCAP Nkhoma Synod.

What the Church needs today is what Paul urged the Ephesian Church to do in Ephesians 4:11-14:

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for the works of service, so that the body of Christ may be built up until we reach unity in the faith and in the knowledge of the Son of God and become mature attaining to the whole measure of the fullness of Christ.

2.6 CULTURE, BELIEF SYSTEMS AND TRADITIONS OF THE CONTEXT UNDER STUDY

In order to understand and appreciate the present project, one needs to understand the cultural context in which the Church exists. Since the study also involves hermeneutics, it is important to take note of what Pieterse (2001:5) states: "Hermeneutics is the science of understanding, of how people interpret their environment and situation, as well as documents, books and messages from the past, within their human reality in a particular era."

Beller (2001:162) asks very important questions concerning the understanding of culture in an effort to communicate the Gospel more effectively.

Can a Westerner preaching to people of a non-western culture suppose that they will understand what he/she means by Biblical concepts like sin, atonement through the blood of Jesus, grace, redemption, forgiveness and righteousness? To what extent has such an evangelist already read his own cultural presuppositions into the Biblical concepts? And to what extent do the perceptions held by the receiver of the message differ from the same basic concepts? How can this triangular communication process (between the Bible, the Western evangelist and the non-western audience) take place without misunderstanding?

What is needed to bring about a dialogue between the two – the culture of the recipients and the Bible itself - in a hermeneutical process? According to Hendriks (2004:21), "Correlational-hermeneutical means that it correlates or compares various perspectives and initiates a dialogue between them." In this research, it refers to a methodology of interpretation that will take text and context, Word and world seriously.

In order to answer Beller's question, this study not only involves Hermeneutics, but also Anthropology and the Theology of the Chewa people. A general description of the Chewa Anthropology and Theology now follows.

The people of *Central Malawi* have a specific history and context. Their roots will now be discussed. The Central region of Malawi - the base of the CCAP Nkhoma Synod - is mainly occupied by a tribe known as the "Chewa." The Chewa people speak a language called "Chichewa" or "Chinyanja," which is regarded as the national language of Malawi. Although there are other languages, Chichewa dominates and is not only spoken in Malawi, but also in Zambia, parts of Mozambique and Zimbabwe.

2.6.1 Nyau,¹⁹ the heart of the Chewa cultural theology

Nyau can easily be described as a secret society among the Chewa people. All their worldviews, rituals, symbols, myths, religion and livelihood depend and revolve around this cult. Should one study an oral culture and develop a homiletical theory and praxis that takes the text and the context seriously, one must understand the concept around this cult. The researcher would like to point out that, as a Chewa himself; he understands what this is all about. The missionaries, and indeed the Church as it grew in Malawi, categorically rebelled against this secret society, regarding it as paganism and anyone found involved in the activities of the Nyau was regarded as a sinner. This brought great antagonism between Christianity and the local people who refused to convert. However, those who converted took with them the worldviews of this society.

The Church has been in existence in Malawi now for over 120 years, but during all these years the Church has existed side by side with the Nyau secret society.

A writer, who wanted to find out more about the society, could not gain access until he allowed himself to be initiated. Breugel (2001:126) states that "it was difficult to

¹⁹ *Nyau* is basically a masked dancer who represents the ancestral spirits, the dancer therefore is not supposed to be identified. He does not speak, and only those who are initiated are allowed to

participate. This is a very strict secret society which forms the backbone of the Chewa culture and tradition.

gain access to it [the Nyau society] to discuss with members of the Nyau and their beliefs. Eventually I had to go through a form of 'initiation' in April 1976."

In most rural areas, the Nyau secret society acts as an opposition to the Church and vice versa. Although many people have converted in Central Malawi, most of the Chewa Christians still respect the culture and the customs of their heritage.

Breugel (2001:127) explains:

In villages where there was no Nyau association, Christian influence was unopposed, whereas the problem became acute wherever Nyau associations were established. An effort to prevent the Christians and Catechumens from attending the dance was interpreted by the Nyau as an attempt to challenge the authority of the chief and to break down the village structure.

The gravity of the sect is that it is not only an optional part of the life of the Chewa; rather, it is the very fabric of the Chewa culture. Initiation into this secret society is deemed necessary for every Chewa boy or girl.

Furthermore, Breugel (2001:129) states that

This is so because, if one had not gone through initiation into the secret society he is considered not real Chewa or he is still not mature, but a child who does not know anything in the society. To avoid embarrassment, most Chewa men, regardless of their status in society - whether educated, Christian or not - ensure that they are first initiated into the Nyau society.

On the other hand, it is also true that the Nyau, as it exists today, is a secret society whose membership is restricted to initiates only. Some sort of secret language is employed, the places where they assemble are forbidden to anyone else, their activities are secret; the identity of the dancers is concealed by masks. Revelation of these secrets is severely punished, sometimes with the death penalty.

2.6.2 Chewa traditional religion

Again, it is the Nyau that forms the religious concepts of the Chewa tribe. As is the case with an oral culture, the Nyau sect does not have any written record. *All their literature is memorized, i.e a typical oral culture.* The instructions, the liturgies, the songs, proverbs, myths, and symbols all have been kept and shared from generation to generation, through oral memorization and oral performances. An understanding

of this context helps one to appreciate how preaching and teaching to such people should be gone about.

2.6.3 The Chewa concepts of God

For any preacher to be context specific, it is important to understand the names and attributes of the God in the Chewa religion. Cultural and religious dynamics will increasingly affect the Chewa in Central Malawi.

The deeper layers of Chewa culture and religious imagination represent quite an interesting fusion of resistance and flexibility while progressing into the future. The following discussion has been adapted from the book *Chewa Traditional Religion* by Breugel (2001) who discusses the depth of the Chewa traditional religion. Long before the missionaries arrived in this culture, the Chewa had already adopted a vocabulary about divine beings. They had a concept of God and believed in Him. For example:

The Chewa believe in the existence of the “Supreme Spirit” (*Mzimu wankulu*) all the other spirits are called the lesser spirits “*Mizimu yaing’ono*.” All God’s names are attributes of what He does or what He has done rather than what He is. As we shall see in the following chapter, this is typical of an oral society. Concrete rather than abstract names are used.

{A} MULUNGU which means *Olenga*, the one who creates, is taken from the root verb *Kulenga*, to make or create. The main Chichewa Bible (*buku lopatulika*) translates the word “God” as *Mulungu*.

{B} CHAUTA: Another name is Chiuta or Chauta. This indicates the one who brings rain and stops rain at will. Chiuta literally means the bow, implying the rainbow. When it appears, it means that the rain will stop because the Chiuta has spoken.

{C} MPHAMBE, God the mighty One, God Almighty. Thunder and lightning are signs of his power. The word *Mphambe* is connected to the verb *Kupambana* (to be more powerful than) and to the noun *Mphamvu* (power, strength).

{D} CHISUMPHI, God, the giver of rain. This name is used mainly with rain sacrifices. At the Bunda mountain, the Chewas used to give a sacrifice for rain and, indeed, God did give them rain. Therefore, they believed in an answering God.

The only difference from Christianity was that they prayed to God through the ancestral spirits, and not through Jesus Christ.

These are just a few of the names of God, signifying that, even before the missionary era, the Chewa people had a concept of God. To preach and teach the Word of God in an oral society in typical rural areas, one must understand these concepts.

2.6.4 God and the ancestors

The Chewa people believed in ancestral spirits and believed that the living can only speak to God through the dead. God created ancestors first and delegated to them the authority to take care of the living. They could help to plead with God for rain and they could bring curses when angry. The worshippers had to appease the spirits with plenty of sacrifices. Breugel (2001-39) explains that

... in normal daily life people observe a strict hierarchy and this seems to be carried over to their relationship with God. When a child has a problem, it goes to its parents. Parents themselves go to their (*nkhoswe*) and if the *nkhoswe* cannot solve the problem, to the village headman. If he cannot solve it they take it to the district chief. A higher authority is not approached if the solution can be given by a lesser one.

Like the *ankhoswe*²⁰ of the living, the spirits of the dead speak for men to God. This kind of hierarchy, as we shall see, is also found in the Church, hence the failure to recognize the role that lay leaders play in preaching the Gospel of our Lord Jesus Christ.

2.6.5 Rites of passage in the Chewa culture

{A} *The birth of a child.* The Chewa people believe that birth itself is sacred. Therefore, all those involved must be set apart for this purpose. The hut, where the birth takes place, becomes a holy sanctuary, because it has become the meeting place of the spirits of the dead who bring life and meet the living.

Only older women who are not involved in sexual activity (*azamba*) are involved. Young women, who are not married, or have never given birth, cannot attend to the pregnant woman so as to avoid death of either the child or the mother. In other words, the younger women are considered unholy if they have not abstained from sexual activities. The husband and the wife are not supposed to engage in sex in, or outside, the house during pregnancy.

For this research, a very good example is that people, no matter how educated they may be, will never reach the roots of any culture and make any meaningful impact if they do not understand why the people do what they do. The Ministry of Health in Malawi has carried out a huge campaign to encourage women to deliver their babies in the hospital rather than in the home. Millions of dollars have been spent to reach out to the villagers in order to reduce the infant mortality rate. Until now, the government has not had much success in its campaign. The reason being that they do not understand the principles and the belief systems of the Chewa people. Communication fails because they have no information that can reach to the roots of the culture and belief system. Not only messages about childbirth, but also the messages about HIV/Aids, gender based violence and others have not been successful because of the same reason.

The Church has a great opportunity to address these social issues from a biblical point of view through meaningful preaching of the Word of God. As has already been argued, in preaching, the preachers must go to the roots of the people's belief system in order to reach them with the Gospel. The Ministry of Health's campaign is one case in point of a failed attempt.

To help women give birth, the hospital uses young nurses who are not married or have not had a child themselves. The mothers are not sure whether these young ladies have abstained and kept themselves holy to mediate the coming of the new spirit in the world. In the worst cases, the hospital uses male nurses for this purpose! All that society needs is proper communication and an understanding of the IKS.

²⁰ The *ankhoswe* is the advocate, the person who is the mediator between two people to reconcile them. In marriage, the wife and husband have one *ankhoswe* each, who is expected to settle their problems.

In an African context, childbirth is a ritual in itself, and even child naming has an implication. In the context of the Anglican Church in Malawi during the missionary era, children were also renamed after baptism - a practice which did conform to the missionaries' practice of Anglicanization rather than Africanization. In his article, Mbaya²¹ (2013:5) explains that this practice involved power play. He argues that "the universities' mission to central Africa's tradition of giving English names at baptism entailed power-relations. The tradition involved the English missionaries' efforts to redefine the identity of Africans in the light of the missionaries' worldview. In this way, missionaries sought to exert power." In other words, understanding the people's cultural traditions and practices would enhance not only the preaching, but also how we do Theology in African contexts.

As a Church, we must understand the people's culture before we even think of reaching them with the Gospel of our Lord Jesus Christ. If we do not understand the people in the culture, they will always live a dual life. Evangelism is easier, as many people want to become Christians, hence the numerical growth of the Church, but to grow to maturity and begin to live as a real Christian is the concern of many. The cultural values and worldviews do not disappear, they merely go underground. Beller (2001:10) explains that "according to the logic of the Gospel the relationship between the evangelizer and the beneficiaries is meant to be that of a love and faith, which also contains reciprocity, which supposes it and always relies on it."

2.6.6 Initiation into human life

The rites of initiation mark the transition from childhood to adulthood. After a child is born, he is given a name and, automatically, the giving of the name becomes his incorporation into the clan.

Beller (2001:15) states:

... the biological birth and the community birth. The first is linked to a joyful event of the little family and friends which still prolongs in a certain way the role of the maternal womb ... The anthropological significance of giving a name goes beyond a simple designation of the child, or choosing a name from a list, rather it is a ritual of discovering, revealing or detecting the right name capable of defining the being of the child.

²¹ Mbaya, Henry 2013:5. What's in a name? Naming as a missional strategy in the Anglican mission in East Africa, South Tanzania. Unpublished article, University of Stellenbosch.

In the oral lay leaders' preaching, sermons on infant baptism and incorporation into the body of Christ could be used, linking meaningfully to these notions.

Among the Chewas of Central Malawi, when a boy or girl approaches adulthood or puberty, the village organizes the Nyau ceremony during which the boys are initiated into the Nyau secret society, where the boys learn moral lessons, respect for the elders and strict adherence to the society's cultural norms. They also learn a new vocabulary and secret codes which they are supposed to memorize, to prove that they have been initiated.

As already stated, during processes of initiation, many words, riddles, fables and myths are told, songs are sung, and drums are beaten in order to teach the young men the wisdom of the ancestors.

As, in an oral culture, nothing is written down, the instructors must memorize and the initiates are also supposed to do so. At this point, one needs to note that all the instructions are not given in abstract terms, but in concrete terms. They are usually in the form of stories, myths, proverbs, metaphors, songs or poems for easy memorizing. Dancing and performance is also used as a means to communicate lessons. As we shall see in Chapter four, this is typical of an oral culture. To penetrate such cultures with the Gospel, one needs to learn the communicative skills of the cultural context. Lessons on confirmation for the catechumens could be structured in this fashion.

2.6.7 Initiation rites for girls - *Chinamwali*

In contrast to boys, initiation for girls is very detailed and most exhaustive. The reason for this is that the Chewas believe that the girls are a vehicle that the ancestral spirits use to bring life so as to replenish society. Any failure to adhere to strict rules and regulations can result in barrenness and disasters brought about by the angry ancestral spirits. In her book Longwe (2007:41) describes in detail how the initiation is performed, and its religious significance among the Chewa. She says that although Chewa traditional society has undergone many changes during the past centuries, initiation rites still form an integral part of contemporary Chewa culture. There are male initiation rites into the Nyau as well as female initiation rites.

Furthermore, Mbiti (1969:122) claims: “The occasion often marks the beginning of acquiring knowledge which is otherwise not accessible to those who have not been initiated and who are seen as children.” The initiates must be prepared for adult life and are given instructions on matters of sex, marriage, procreation, family, and community responsibility to help them cope with their new stage in life. The Chewa initiation rites are, therefore, occasions where social, cultural and religious values are taught to the girls. The Church has adapted a similar initiation program called *chilangizo*²² in which young girls and boys, after puberty, are grouped together in a camp to be instructed at the main Church.

When studying the Chewa people’s communicative skills with the intention of adapting them to the homiletical theory and praxis, which is the project under study, these issues should be taken into consideration.

The next step in human life is marriage. Now, a discussion on marriage as a fulfilment of human social life follows.

2.6.8 Marriage as fulfilment of human social life

As discussed above, Beller (2001:19) agrees by explaining that “initiation is in fact the direct preparation to marriage as the central institution of traditional society which includes courtship, betrothal, bride wealth, the marriage contract, and the totals in several stages.” In most African cultures, the marriage is not complete until a child is born. The real purpose of marriage for a Chewa is procreation. The conception of a child indicates that the ancestors are happy. It is a fruit not only of the parents’ union, but the result of the ancestors’ intervention and co-operation, and God’s creation. The marriage union is not only between man and woman but also between the clans and the families who are involved. The ancestors of the two families and its people have also married and formed a union. This explains why women in Africa are considered to be important and only for child bearing and work. If the Church is to make any impact in its preaching, these questions must be asked and a proper methodology to address the ills be found in society. Issues of HIV/Aids, promiscuity and abuse against women could be addressed through preaching.

²² *Chilangizo* literally means instructions or counselling - a version of initiation. The Church adapted the same initiation system, but removed all that was considered evil and included in the instructions a biblical and Christian perspective. Both girls and boys receive lessons after puberty.

2.6.9 Death as the passage to ancestorship

As in any other part of the world, in Africa, death is a sad and unfortunate event. But, it is also the passage into the other world where there is no hunger, thirst or disease, and where everyone can enjoy the benefits of a good life on earth. This explains why there are so many rituals associated with death.

The purpose of the rituals of death is not so much to cancel the horrors of death, but to facilitate the passage from the living to the living-dead. A corpse receives much respect and is sometimes called *Mfumu* (Chief). The funeral house where the body lies in state becomes a sanctuary. The spirits of the ancestors come to take the spirit of the dead person. People guard the corpse day and night from day one to the day of the burial, and everything comes to a standstill. This offers a great opportunity for the Church to preach the Word of God if the departed is one of its members. Funerals are widespread in our society today. Due to the culture described above, literally thousands come to mourn the dead without invitation. This happens whether it is either a Christian or a Nyau ceremony. For the pastor and lay preachers, this offers a great opportunity to communicate the Gospel and offer hope to the hopeless.

To understand the significance of a funeral ritual will help the lay preacher to preach the message in ways that the local people will understand it and adapt to the message.

PRELIMINARY CONCLUSION

The discussion in this chapter started by describing the context in which the Church exists in Malawi. The geographical location of the country, the history of the early missionaries, the growth of the Church, and other issues were highlighted to illustrate the context in which the Church stands today. The Chewa people have been emphasized because the Nkhoma Synod of the CCAP has focused its ministry on this group of people in Central Malawi.

Cultural and traditional beliefs in terms of the Chewa religious life were discussed. The reason for this, as described in Chapter one, is that in order to reach a particular group of people with the Gospel of our Lord Jesus Christ, we need to understand their world views, belief systems and values, which determine a people's identity.

Lee (2003:9-20) discusses the issue of audience oriented preaching. In his study, one of his concerns is the implementation of audience oriented preaching without serious theological consideration. He says: "I am concerned with how we can make a biblical sermon sensitive to contemporary contexts and hearers without losing the priority of the text."

He contends that many homileticians have struggled with the issue of text and listener. Many Evangelicals have argued for a model of sovereign preaching and hermeneutics emphasizing the biblical text. Lee (2003) believes: "The theological and hermeneutical priority of this sovereign approach is that the bible is the revealed word of God. It is God's message, historically given, divinely inspired and superintended, and still God's word to man today." Hills (in Lee 2003:10) points out that the crucial error of this approach is not the attitude behind the understanding of revelation, but the one-sided emphasis on text, which loses the proper consideration of the context and hearers.

On the contrary, many homileticians have warned about the danger of traditional preaching's inability to hold together the biblical and the contemporary and, in the process, losing the balance between the text and context.

Resner (1999::171) gives a very important insight that both theology and rhetoric, and audience and texts should go together. He explains:

In the use of ethos appeal the preacher extends his or her function as a witness to the gospel by naming the gospel's interpreted occurrences within the temporal time frame of the preacher's own experience. Apologetic ethos appeals are the preacher's personal testimony to God's redemptive activity in the world as the preacher has been privileged to see it or experience it. In this sense, then, apologetic ethos can usefully be labeled temporal instantiation. An instantiation is a making of concrete of what is abstract. In order for preaching to transcend the level of abstract talk about theological doctrines, or abstract talk of events from long ago, the preacher concretizes for the hearers, usually in narrative form the way in which the gospel is both real and present.

Therefore, we agree with Resner that, in the search for effective and meaningful preaching, an understanding and an inclusion of the audience is very important and should be emphasized. The researcher believes that doing so is the only way that contextual issues should be tackled and addressed from a biblical point of view. As pointed out, indigenous knowledge plays a very big role in shaping the community of faith.

In concluding his book, Beller (2001:184) makes this point clear.

For the Western Gospel cannot have much impact in an African context ... apart from preaching the Gospel it also applies to Bible translations our kind of church life, methods of counseling, Christian literature in general and lots more. This is the only way that the consciences of the converted people could grow to meet the biblical standards in which both honor and justice are virtues, but are at the same time being put into perspective since humility and love are even more important.

Problems like HIV/Aids, poverty, corruption, nepotism, abuse of women and children, sorcery, witchcraft, unhygienic tendencies, infant mortality rate and other social ills have existed not only outside the Church, but inside the Church itself, because of a lack of understanding. The discussion above explains in part why this is so.

The effectiveness of preaching indeed depends on how well we know the people existentially and how well we know the Word. Even the great orator, Augustine of Hippo, became very famous with his preaching because he articulated the concerns of his society through faithful preaching of the Word.

Long (2009:39) explains that, although Augustine preached at least four times a week, the room was crowded with people from different professions. The services crackled with energy and expectation and presence. Seen in the spirit's eye, it was flashing in an electric blue arc across the assembly. "Part of Augustine's effectiveness as a preacher came in the strength of his thought and simple elegance of his language ... but words and ideas alone did not account for power of his sermons. They were events; something was happening when Augustine preached."

We therefore conclude that understanding both texts of Scripture and the underlying assumptions of the people would help preachers to be effective in delivering their sermons just like Augustine did in his time.

Although this project focuses on the Chewa people of Malawi, the theory of examining people's underlying assumptions, worldviews and values before communicating the Gospel of our Lord Jesus Christ, could work in any culture. The theory is simply to go deeper into people's cultural roots which have not been touched by technology, let alone the technology of reading and writing.

Therefore, the important question that this research is asking is: Given the numerical growth, the social-cultural changes of our society and the phenomenon of untrained lay preachers, what role, in its preaching, can the Church play to offer new inspiration and a new vision to the society in Malawi so as to empower them to address the challenges from a Christian point of view?

After examining the foundation of the Chewa people's culture and discussing the philosophy behind this culture, their religion and worldviews, we now turn to the sermons that lay preachers preach. In the next chapter the researcher will examine the sermons in order to make sense of what is taking place in terms of preaching.

CHAPTER THREE

PREACHING BY ORAL LAY LEADERS- A CRITICAL EVALUATION AND ANALYSIS

3.1 INTRODUCTION

In this chapter, we move to another dimension of the descriptive empirical task of practical theological interpretation. In discussing the descriptive empirical task of theological interpretation, Osmer (2008:4-5) states that it is the “gathering of information that helps us discern patterns and dynamics in particular episodes, situations or contexts.” This process may be launched formally, but sometimes it also takes place informally, when we ask the question: What is happening here? What is going on?

The information, in whatever way it is gathered, may prove to be helpful in placing certain actions and events in a more extensive narrative framework. Osmer refers to, for example, a congregation that would like to build up a demographic profile of new families moving into the area. They might want to develop a clearer picture of what the young people are getting out of confirmation, or evaluate the entire adult education program. A pastor, who has been in a church for a long time, may believe that his preaching is growing stale and may desire ways of discovering life issues that his members really care about. The examples that Osmer gives are relevant for the present research, as we would like to develop a clear picture on the preaching that is taking place in the Church in Malawi.

As regards preaching, Osmer (2008:7) clearly state that

Preaching for example, gives special attention to the interpretation of biblical texts and to proclamation on the basis of this interpretation in the context of the worship. As such it carries out a task that is inherently normative. Yet preaching does not take place in a vacuum. Sermons are crafted with an eye to a particular group of people on a specific occasion in a particular congregational context. Today, many voices in preaching are attending to the cultural and congregational context in which preaching takes place. What I have called the descriptive-empirical and interpretive task. Moreover sermons are performed through bodily gestures and patterns of speech;

they use certain forms that offer listeners something to feel, think about, and do during the preaching event. They strive to evoke the imaginations of hearers. The artistry of preaching warrants precisely the sort of strategic thinking and acting brought into focus by the pragmatic task.

Osmer also call this process “priestly listening” because it is important for preachers to do more than just speak. Tisdale (in Osmer 2008:36-37) argues that

it is important for preachers to do more than enter intuitively and imaginatively into the circumstances of listeners. Just as preachers explore the meaning of scriptural texts with the methods of biblical exegesis, so too they must learn to use “methods for ‘exegeting’ the congregation in all its sociocultural particularity.” Why is this important? Unless preachers attend to the culture of their congregations, as well as the diverse groups in these communities, they are likely to preach abstract sermons to a generic humanity that do not address the real-life situations of their hearers ... while it (priestly listening) involves attending to others in personal relationship, it also includes investigating the circumstances and cultural contexts of others in more formal and systematic ways.

In the previous chapter we tried to understand the social and cultural particularity of the congregations’ under study, before going to the analysis of the actual sermons. Therefore, in this chapter we would like to examine details on how tape recorded sermons could be analysed. The methodology that we used to analyse and evaluate the sermons is called the “Heidelberg method”. We shall also consider adapting the method to relate to the oral-cultural tradition. All the sermons, as preached by the lay leaders, have been orally prepared and delivered. This means that the sermons have not been not written down before, during, and even after they were preached. Here, any used method must be adapted so that it not only examines the written sermons, but also the oral composition, delivery and performance.

3.2 THE HEIDELBERG METHOD

We used the Heidelberg method to analyse and assess the sermons. Cilliers (2006:9) states: “This method has a very strong reformed foundation. It intends to reveal the explicit and implicit signs of language in the sermon. It aims to contribute to theological and empirical evaluation of preaching.”

3.2.1 Historical background of the Heidelberg method

As mentioned before, this method of sermon analysis was developed in Germany in the 1980s by Rudolf Bohren and Gerd Debus, at the University of Heidelberg in Germany. The method gained international recognition at a symposium on preaching research that was held from 8 to 12 September 1986 in Heidelberg. It developed from the close reading of literally thousands of sermons and takes, as its point of departure, the right and power of a congregation (as *ecclesia completa*) to corroborate critically the preaching taking place in its midst.

The objective is for the method to act as an aid for this congregational assessment of preaching. This method grew from sensitivity to the history of preaching, but also a passion to move closer to the practice of preaching. As such, it represents an integrated practical theology in its own right. However, as a methodology, it does not aim to be an objective in itself. It wants to contribute to the theological and empirical evaluation of preaching and to be used to supplement methods that place a greater emphasis on an investigation into the communicative working of preaching. It offers the possibility of critically interpreting the sermons ideologically (Cilliers 2006:8-9).

3.2.2 Components of the Heidelberg method

The Heidelberg method comprises the following frames. It consists of linguistic as well as basic homiletical questions. Through the linguistic questions, the method interrogates first the sermon's text - what it says - and then also what it does not say - what is excluded or pushed aside.

Cilliers (2006:9) notes that

... the study of the interaction between the superficial and the depth structures, between explicit and implicit language, offers the potential to interpret the sermon theologically. In this way text-immanent analysis and theological interpretation form the instruments through which the sermon, as a linguistic and theological unit, is heard.

3.2.2.1 *Linguistic questions*

Concerning the following:

- The introductory passage, because the introduction determines the course of the sermon. The preacher will actually introduce his topic and how he will proceed from there.
- Secondly, the conclusion as this indicates how the expectation raised in the introductory passage are fulfilled and achieved.
- The way in which words in building up the sermon are grouped together or are stated in contrast to one another.
- Conditional sentences that reveal the active powers in the sermon.
- Emphases, as they often express uncertainty and often lead to logistical breaks or conflicts in the sermon.
- Negations, because they make the issues that the sermon is confronting important, as they adjust positions.

In addition to these linguistic questions, the Heidelberg method also asks:

3.2.2.2 *Homiletical questions*

As follows:

- Which God is being presented in the sermon? What are his characteristics and how does he behave?
- And, in keeping with the particular interest of this research, how are the biblical texts included in the sermons? Is the focus God's grace, or God's punishment?
- How does the preacher function in the sermon?
- What kind of congregation/context, is reflected in the sermon?

The sermons that the lay preachers have preached could fall under the main rubric of *narrative*. In narrative preaching, we have a story-telling technique, rhetoric, performance and the theology of embodiment – also typical of African culture.

Most of the methodologies used in the training that takes place in theological colleges and seminaries in Malawi are however prepared, written and developed outside Africa.²³

Untrained lay leaders, on the contrary, have developed their own style of presenting sermons which is unique but relevant to the cultural context to which they belong. Therefore, this fact must be taken into consideration when we do the analysis.

Since this study is based on analysing sermons, as preached by the oral lay leaders who are mostly not affected by any formal training, it is imperative that we examine these sermons, and observe the structures and uniqueness of their delivery and performance. In order to follow and understand the sermons that we have analysed, we must give an additional background of the people of the context.

3.2.3 Chewa culture and preaching

As explained in Chapter two, the Chewa culture, as enshrined in their secret society, is the life of celebration. The people celebrate child birth, coming of age, marriage and death. In all these activities, the Chewas celebrate with dance, drum beating, singing, clapping and ululation. All the materials, the liturgies, songs and traditional instructions are memorized and have been passed on by means of the oral tradition. One appreciates that all their information is kept by means of memorization and is transmitted by word of mouth without any writing.

When the missionaries came with their very strong Reformed background, as described in Chapter two, they regarded these ways as primitive and unChristian. The use of IKS was either unintentionally ignored or used instrumentally in the process of conversion. As a result, the people have lived double lives. In Church, until recently, they were supposed to sing quietly, stand up straight and follow the Reformed English translated hymns. No movement, clapping, ululation or drum beatings were allowed.

²³ The researcher is actually aware of the fact that he himself is implementing a Western, Reformed method of sermon analysis in this study. This is done because no other indigenous (i.e. Malawian) methodologies do exist to analyse sermons, and because this methodology does offer useful linguistic and theological tools, fitting to analyse sermons within an oral culture. The method is also, to a certain extent, adapted to fit the context within which these analyses are undertaken.

The reason given was that God is a God of order. Yet, the same people used their bodies to express their happiness in dance, speech and song in order to celebrate life in the village.

Cilliers (2009:1 [30]) emphasizes this point:

Generally speaking expression via the body takes place more spontaneously in African worship services than is normally the case in Western liturgies. Africans have an almost natural or instinctive bodily awareness, particularly also in the communal context.

In the so-called Independent African Churches, the Dutch Reformed Church in Africa and some congregations in the Uniting Reformed Church Southern Africa, the African culture (spirituality) of bodily and sensory expression is clearly illustrated in the liturgy. Music with rhythmical musical instruments, dance and bodily movements all form part of the pulsating expression of faith.

As a result, the people continued to enjoy their communal life of celebration when they were in the village. This was done during, weddings, funeral, and other traditional celebrations. In the early days, the failure to contextualize the Gospel created uneasiness among the converted Christians, most of whom enjoyed life outside the Church, but endured it when in the Church. Even after the missionaries had finally handed over the work of the CCAP Nkhoma Synod into the hands of the local people in 1962, the early local ministers also adopted the same style of worship as well as preaching; therefore, tension continued to build up between those who wanted a worship service in which they could express themselves in dance and hand clapping, as well as a lay preacher who wanted to make movement and dance in his sermon presentation. In terms of preaching, the same was followed: stand up straight when speaking. The Idea of a pulpit prevented any serious movements; hence the theology of embodiment was prevented or at least impeded.

3.2.4 The theology of embodiment

In his article on liturgical embodiment, Cilliers (2009:(1)30) proposes a distinction that might prove helpful in the quest for a practical theological methodology that might serve as an integrative approach to all other paradigm shifts, the latter being *fides quaerens intellectum*, *fides quaerens verbum*, *fides quaerens actum*, *fides quaerens imaginem*, *fides quaerens visum* and *fides quaerens spem*.

He proposes the notion of *fides quaerens corporalitatem* (faith in search of embodiment), which takes all the *existentialia* of the abovementioned paradigms into consideration, but then understood within the paradigm of embodiment.

3.2.5 *Fides quaerens corporalitatem* (Faith in search of embodiment)

Cilliers notes that this understanding of embodiment is of specific importance for the liturgy as it entails the notions of contextualization, immediacy, encountering, embracement, communality, radicalization and concreteness. The body forms the basic structure of our existence.

Therefore, it is unthinkable that the liturgy, also referred to as “the liturgy of life,” does not create a space for immediate corporeal participation. In the Reformed tradition, the immediacy of faith is of the utmost importance. Yet, there is nothing more immediate than our bodies. Therefore, to construct a liturgy foreign to this, would in fact be an abstraction from life, would construe a form of dichotomy or liturgical spiritualization. As a matter of principle, the latter is impossible for spirit *is* body. We participate with our bodies, or we do not participate at all. The oral lay people’s preaching also involves body movements as well as the audience’s participation. African liturgies engage all the senses (ocular, oral, aural, etc.). Seeing, smelling, feeling and tasting the Word are not strange experiences to African spirituality, and thus to African worship services.

3.2.6 The multi-sensory, corporeal interpretative approach

The above discussion could easily be described as a multi-sensory interpretive approach. Does such an act indeed take place in a typical Protestant worship service? It has often been said that Protestant worship services, sometimes, are inclined to be centred on the act of (cognitive) preaching and that they deteriorate into a lecture with mere liturgical addenda.

As will be observed in the sermons that oral lay leaders preached, this discussion will prove to be crucial for understanding their style of delivery.

3.2.7 Indigenous people's reaction toward non-contextualization

Revival meetings, where some of the sermons were recorded, are part of the reaction of the oral societies in the CCAP Church towards failure to contextualize. Although the main aim was to revive and to evangelize the masses, it also turned out that this is the time in which the local people find an opportunity to express themselves. These meetings take place in a village church once a year. Christians, as well as other members of the society, are invited to this preaching festival.

These meetings usually takes place from Thursday until Sunday. A lot of food and traditional non-alcoholic drink (*thobwa*) is prepared. Lay preachers are invited from other congregations, near and far. Basically, the lay preachers are invited because of their ability to communicate the Gospel using traditional means of storytelling and performance. Some preachers are actually named after the sermon or story they normally tell during preaching.

Four to five ministers, one after another, preach during one service. It is worth pointing out that, at such meetings, it is surprising that mainly the famous lay preachers are invited, not the trained ministers. At the revival meeting, the church building is abandoned; the services take place under a tree or a makeshift shade, so that the preachers can be free to walk up and down and dramatize the preaching without being limited to the pulpit.

The choirs come in great numbers to sing and dance. There may be more than ten different choir groups at one service. So, very rarely can the people sing traditional hymns at such an occasion. There is dancing, ululation, clapping of hands and use of body language by all the people at such a meeting. The preachers take turns in presenting the Gospel using typical traditional means of communication and strategy. The fact that they become so free when they move out of the church building is proof enough to indicate that the people still believe that the church building is a symbol of church order and represents a different worldview. For the local people, the worship service and preaching involves embodiment.

3.2.8 Embodiment and preaching

The discussion on embodiment not only refers to worship, but to preaching and teaching as well, which, of course, is part of the liturgy. Cilliers (2009:[1]30) continues to say that, in part, this focus on preaching and listening, on teaching and receiving, could be ascribed to a certain understanding of *sola Scriptura* and the confession that the Spirit works through the Word. But, in the African context, it is unthinkable to operate with a reduced or minimized understanding of anthropology in worship services. The body itself becomes the space, tool and medium for interpretation; as a body constitutes the hermeneutical text for life.

The lay preachers in Malawi, like many of their African counterparts as discussed above, use their entire body in preaching and teaching the Word of God. For the oral lay preachers in the African context, preaching is more than delivery of a sermon, but a performance and an expression of embodiment.

Failure to contextualize and use the IKS has consequences for the Church. Writing on traditional music, Katani laments that failure to contextualize the traditional songs within the English hymns has led to some members leaving the CCAP Church and forming African Independent Churches and Pentecostal Churches. The main reason, among others, is that they wanted to express themselves in the cultural and traditional way during worship. Katani²⁴ (2008:123) observes:

Their traditional tunes accommodate traditional gestures and dance, ululation and foot-stamping. Here, active participation becomes vibrant. The worshipers are free to use their cultural elements during worship without being stopped. They worship within their context with Malawian tunes, which are the same as those they would have sung at home.

The lay preachers in Malawi, like many of their African counterparts as discussed above, use their entire body in singing, preaching and teaching the Word of God. For the oral lay preachers in the African context, preaching is more than delivery of the sermon but a performance and an expression of embodiment.

²⁴ Katani 2008, Traditional choral music. Unpublished DTh dissertation (University of Stellenbosch). As a minister of the CCAP Nkhoma Synod he also writes on the need for integration, and the blending of traditional and Western translated music in the life of worship.

The representative sermons that have been collected are now analysed using the Heidelberg method of sermon analysis. Other features which have been also considered and modified for the purpose of this research project include oral composition, delivery and performance.

3.3 BACKGROUND INFORMATION ON THE RECORDING OF LOCAL SERMONS

First of all, it must be mentioned that recording many sermons preached by different people at various places was not an easy task. The researcher also engaged research assistants to help in the collection of data. We visited three presbyteries which were selected. In order to record enough sermons for this purpose, we not only recorded sermons in the Church but also at revival meetings and Wednesday prayers. A revival meeting is a traditional well organized mass rally that takes place annually in the congregations, as explained above. At such a function, the hosting congregation invites different preachers so you could have four to five preachers at one meeting, where they take turns in sermon presentation. Another advantage is that you could have shorter to-the-point sermons because the preachers are given only a few minutes to preach.

During the recording, the researcher used a hand-held recorder but, due to the fact that local lay preachers do not stand still but use many hand gestures, movements, dance and sometimes dramatization of the delivery, it was not always easy to do this exercise. Therefore, the quality of the recording differs from one which is done in a controlled studio or in a church with electricity, a microphone and other recording equipment. Nevertheless, the purpose of recording the sermons for the purposes of analysis was achieved.

Three places were chosen.

3.3.1 Mchinji presbytery of the Nkhoma Synod

This presbytery is located 100 km west of the city of Lilongwe on the road to Chipata, Zambia. The people in this area are basically peasant farmers and their main crop is tobacco and maize for cash and food respectively. Their main language is Chichewa with a Senga accent. Both of these languages are also spoken in the eastern province of Zambia. There are ten congregations in this presbytery.

3.3.2 Mphunzi presbytery of the Nkhoma Synod

This presbytery is also 80 km south-west of the capital city - the area where Malawi borders Mozambique. Although the main language is Chichewa, the people speak Chichewa with a Ngoni accent. The early Dutch Reformed missionaries also established one of the early mission stations there. Therefore, the people had firsthand influence of the early missionaries' preaching. There are nine congregations in this presbytery.

3.3.3 Nkhoma presbytery

The Nkhoma area is where the Nkhoma Synod headquarters are located. It was one of the very few main mission stations established by the DRCM, and is 50 km from Lilongwe City, southwards to Blantyre, and is 16 km from the turn off from the main road to Blantyre. In this presbytery there are 10 congregations.

Sixteen 2010 final year students comprised the first group who helped with the recording, and the second group consisted of 2011 final year students from the Nkhoma Theological College, also known as Josophat Mwale Theological College (JMTI). In groups, we discussed the sermons using the Heidelberg method of sermon analysis. *The basic homiletical as well as linguistic questions, as referred to above, were used as framework within which fundamental and often extended discussions about the sermons took place.*

As already mentioned, the study using the Heidelberg method examines both what is said and what is not said.

The method also investigates the preacher's deeper assumptions in the light of the preaching that is being presented. Therefore, a study of the interaction between the superficial and the depth structures, between explicit and the implicit language, offers the potential to interpret the sermon theologically, as one not only adds the numbers and compares them, but one also studies the substance of the preaching. In this way, text-immanent analysis and theological interpretation form the instruments through which the sermon, as a linguistic and theological unit, is indeed heard.

It is important to mention again that the method of sermon analysis has been adapted to fit the Malawian Church's context of oral preaching. The basically reformed method was brought into dialogue with the oral culture of Malawian preachers. As Starkloff (2007:8) explains, religion and culture should be brought into dialogue to avoid the misunderstanding of the early missionaries.²⁵ He stresses that to understand the indigenous people, the focus should be on a phenomenology of bodily reality, rather than on metaphysical "logo centric" reasoning. Theology must mediate our being-in-the-world by means of ritual and symbols. He uses an example from Greertz who explains what happens in cross-cultural encounters between "Western" and indigenous thinkers.

The (perhaps tongue-in-cheek) example is as follows: "About an encounter of an Englishman (an ethnographer) and a local Indian villager, who tells the Englishman that the world rests on a platform on the back of a giant elephant that, in turn, stands on the back of a giant turtle. The Englishman, confident of his apologetics, asks the villager, "But what does the turtle stand on?" "Another turtle," the Indian replies. The Englishman fires back the devastating counter question, "And where does that turtle stand?" "Ah, Sahib, after that it is turtles all the way down!"

The Chewa cultural worldview is mythological; therefore stories about animals and other objects should be understood from that point of view.

²⁵ Starkloff, Carl F. 2007. "Theology and aboriginal religion: Continuing the wider ecumenism." *Theological Studies*, 62.2 (287). <http://ts.mu.edu/>. In his article, he explains the importance of using the indigenous knowledge system to reach a greater understanding of the traditional people.

The people who hear the stories look for the sense and the moral lesson in the story, because they do not employ logical and linear thought. Or, to put it in a more balanced way, in the words of

Starkloff (2007:8):

While linear Western thought is not to be disparaged, as some wish to do today, it will not serve as a primary tool for a dialogue of equals in the mission context. But a deeper examination of intentionality behind symbols can open up the process of mutual self-mediation, where both religion and culture are influenced, challenged, and enriched by each other.

The intention with this study was to take the Heidelberg method beyond a conventional sermon analysis to a deeper understanding of language, theology, particular assumptions and the people's background data. It is the intention of this research project in general, and the analysis of the sermons in particular, to do a deeper examination of the intentionality behind the stories, myths, rituals, symbols, and gestures in the sermons in order to foster a process of self-mediation where both culture and religion are influenced, challenged, enriched and changed where necessary.

Now, the analyses of the sermons follow. As an introduction to the sermons, we start with a broad, statistical overview, giving a summary of some results of the analyses, in the form of a paraphrase of certain contents or themes. It is not surprising to see, already in this overview, how many animal metaphors are used by the preachers! The numbered sermons can be referred to in the addendum.

3.4 SUMMARY OF THE RESULTS OF SERMON ANALYSES

1. Linguistic questions

(a) What is the preacher's intention or goal in the sermon's introduction?	
	<i>NUMBER OF SERMONS</i>
Introductions that aim at catching the attention with the telling of a story or surprise claim	1, 2, 4, 7, 11, 12, 14, 15, 17, 20, 22, 23, 24, 25, 26, 27, 28, 32, 35, 36, 37, 38, 40, 41, 42, 44, 45, 47, 48, 49, 50, 52, 55, 56, 58, 60, 61, 62, 63, 64, 65, 66, 69, 70, 71, 72 TOTAL = 52.2%

(b) What basic messages does the preacher want to convey in the sermon? What is the conclusion of the sermon?	
<i>MESSAGES AND CONCLUSIONS OF THE SERMONS.</i>	<i>Number of the sermon and brief explanation of the themes</i>
Moralistic instructions (Christian living)	10- The sun tricks but darkness haunts; stop sinning 9- Do not admire what is sinful like Adam 4- If you sow in flesh, in flesh you shall reap- 12- God punishes sin in people's hearts, they also suffer 17- The nature of unfaithfulness and its results 18- A fig tree that bears no fruit will be punished – people 22- Be truthful in what you say do not have two tongues 23- What kind Christians are we, we should not be like dogs 24- Do not hold on to sin, you will be punished (wild cat) 25- Never be tricked by the world, follow Christ (hyena) 26- Stop doing evil because God will punish evil doers 27- Wait until water has gone, then you can say I am blessed 32- We are all equal before God, He knows

	<p>us (monkeys)</p> <p>35- Love thy neighbour, and do not harm them (hyena)</p> <p>37- Be faithful servants as we wait for Christ's coming</p> <p>38- No trouble shall separate us (rats and security)</p> <p>39- Childishness leads to death, ask God to lead you</p> <p>40- Evil follows its doers; if you sin, sin will follow you</p> <p>42- Obey God's instructions otherwise you will perish</p> <p>43- Do not be curious about sin; you will die</p> <p>45- We hear God's Word but continue in sin (small goat)</p> <p>46- Evil world, choose what is right like a dog</p> <p>54- All evil behaviour will perish with its doer; stop sinning</p> <p>55- Stop all kinds of sinful behaviour and follow Christ</p> <p>59- Do not follow cheap thinks?? allow suffering</p> <p>62- Do not disguise as innocent people and make innocent people suffer</p> <p>64- Be extra careful with the devil; he is too clever</p> <p>70- Keep your salvation, do not lose it</p>
<p>Repent your sins – escape the sinful world</p>	<p>1- Repent to God and you will no longer be a slave</p> <p>2- Repent because God loves you</p> <p>3- Run to Jesus and find refuge in him</p> <p>6- Register your name in the book of life</p> <p>9- Allow Jesus to rule in your heart</p> <p>10- Trust and run to Jesus, not to people</p> <p>15- Repent your sins and God will have mercy on you</p> <p>20- A repentant heart pleases God</p> <p>29- Christ suffered for you, it pains Him if you reject him</p>

	<p>45- Repent your sins and do not be like a stubborn dog</p> <p>47- Repent from your fallenness</p> <p>48- Run away from the devil, go to Jesus</p> <p>50- God is calling you like He called Adam; where are you?</p> <p>51- Follow Christ and accept trouble</p> <p>53- Repent your sins to avoid punishment</p> <p>63- Repent and stop <i>umakochezi</i> (have a destination)</p> <p>66- Live your life in such a way to earn heaven</p> <p>56- Jesus is no longer interested in you, you are too evil</p>
<p>Salvation by God's grace, supremacy of God.</p>	<p>4- God cares for you, He loves you and grieves for you</p> <p>11- Differences between works and God's grace</p> <p>13- Resurrection of Christ will remove your fear</p> <p>14- Jesus is the good shepherd, He cares</p> <p>16- God forgave Adam and Eve because of love, He love you too</p> <p>19- Knowing God's will, gives you peace; trust him</p> <p>21- Christ's death is the basis for salvation</p> <p>27- Service to God through perseverance</p> <p>29- Christ suffered for you, He loves you</p> <p>30- The Lord is your Shepherd (Psalm 23)</p> <p>41- No trouble shall separate us from the love of Christ</p> <p>56- God alone is almighty, He know all that you do</p> <p>67- Jesus died for us but we trouble him due to our deeds</p> <p>71- You will have eternal life if you believe in Him</p>
<p>Reward is in heaven</p>	<p>33- Desire to be with God in heaven (the case of hadad)</p> <p>34- We look forward to the new Jerusalem</p> <p>57- Be pure, because you will meet Christ soon</p>

	<p>60- We are waiting for the gift which Christ will give</p> <p>63- Wait for Jesus, He will return in the right manner</p> <p>70- Keep your salvation do not lose it, till Christ comes</p>
Other themes	<p>27- Service to God</p> <p>28- Service and love to others - HIV/Aids</p> <p>31- Be the witness spread the Gospel or the good news</p> <p>68- Marriage was created by God and should be respected</p> <p>69- Take care of the needy; this is God's will</p>
1. Summary of this section	<p>1. Moralist instructions 27 =34.4%</p> <p>2. Instructions on repentance. 18 =25.7%</p> <p>3. Depending on God's grace 14 =20%</p> <p>4. Waiting for a reward 05 =7.1</p> <p>5. Other themes 05 = 7.1</p>
2. What message do the preachers want to convey in the sermons? What are the conclusions of the sermons?	<p>From the statistics it is clear that the sermons are directed at asking Christians to earn their salvation by living a moral life 34%, and also by repentance of their sins 25%. This shows that the preachers' main concern is to encourage the listeners to help themselves to be saved. Another observation is that no matter what direction the sermon takes, it ends in either repentance or moral instructions.</p>
3. What rhetorical strategy does the preacher use to achieve the purpose of his sermon?	<p>1. Sermons that used traditional story telling technique</p> <p>43 sermons = 61.4% (narrative)</p> <p>2. Sermons that used the retelling of the biblical story</p> <p>20 sermons = 28.5% (narrative)</p> <p>3. Sermons that used other e.g logical argument</p> <p>6 sermons = 8.5%</p>
Observation	<p>61.4% of sermons used a story-telling technique as a rhetorical strategy. 28% used, or tried to use, the retelling of a biblical story and, finally, 8.5% used a logical argument. It is clear that the local lay preachers prefer narrative preaching.</p>

<p>What is the way in which words are grouped together or are in contrast to one another?</p>	<p>The main structure of the sermons is the telling and retelling of stories. The main point is to contrast evil and good, acts of the devil and acts of God. a good man and a bad one. The whole story revolves around one or two themes in the sermon.</p>
<p>What are the conditional sentences that reveal the active powers in the sermon?</p>	<p>The conditional sentences or words that are mainly used are if (<i>ngati</i>), when (<i>mukadza</i>), and Unless (<i>pokhapokha</i>). These words are used to mean unless you do this that will not happen, when you follow Christ then this will happen, the emphasis is to compare and contrast two lives. one in Christ and the other in the world.</p>
<p>What is the emphasis as they often express uncertainty and often lead to logistical breaks or conflicts in the sermon?</p>	<p>Looking carefully at the sermons, the main emphasis is still evangelism, to receive Christ, be born again, repent, and believe. They all emphasize what the person should do.</p>
<p>Negations, because they make the issue that the sermon addresses important, as they adjust positions.</p>	<p>The preachers are local oral society communicators, they have not studied any Theology. Most sermons are copied from one preacher to the next. They are not aware of other topics, only evangelism, as though what is important is repentance. <i>Other topics that do not feature are Christian marriage, gender-based violence, HIV/Aids, corruption, the environment, food security, sinful cultural practices, etc.</i></p>
<p>Conclusion on the linguistic questions</p>	<ul style="list-style-type: none"> ✓ As observed above the main tool that is used in the sermons, is the preacher's voice ✓ The words that he emphasizes are said loud and in a specific tone ✓ The words are also repeated several times in the sermon ✓ The other tool is the emotional touch; the words are said passionately as if the preacher is literally crying, or singing.

2. Homiletical questions

<p>Which God is being presented in the sermons, what are his characteristics, and how does he behave?</p>	<ol style="list-style-type: none"> 1. God as a Judge 2. God as a Policeman 3. God as a Protector 4. God as a Redeemer 5. God as a Healer <p>God is portrayed mainly as a policeman and judge; if you continue to sin He will punish, but if you believe he will love you and help you in all circumstances.</p> <ul style="list-style-type: none"> ✓ God's judgment is emphasized more than his grace. ✓ Man's efforts are also emphasized more than the acts of Christ in redemption.
<p>How is the biblical text included in the sermon?</p>	<p>In all sermons, a few verses of the Bible is read, to provide the basis. But the Bible acts as a springboard from where to launch the oral traditional performance.</p>
<ul style="list-style-type: none"> • To what kind of congregation does the sermon appeal? 	<p>The congregation comprises people of all ages who live in a context of poverty and are eager to hear some answers to their life's dilemmas.</p>
<ul style="list-style-type: none"> • What is his or her congregation's world? 	<p>The world of deeply embedded assumptions about life, poverty, disease, and uncertainty - an evil world. hence the appeal that Christ is coming soon</p>
<ul style="list-style-type: none"> • How does the preacher connect with his audience? 	<p>By means of oral performance, the preacher tries to discuss the issues in the audience's world. He uses eye contact, rhetorical questions, dance, song, role play and song.</p>
<ul style="list-style-type: none"> • How does the preacher function in the sermon? 	<ol style="list-style-type: none"> (a) As a gate keeper (b) As a story teller (c) As a prophet or messenger (d) As a moral instructor and counsellor

3.4.1 General observations about the results

The discussion above was about an examination of the general trends in the collected sermons. Although the themes presented especially in the conclusions of the sermons sound like real authentic sermons with a theologically sound substance, one needs to look at the body and analyse the underlying assumptions of the preaching act, then the difference is evident. This is the advantage of the methodology that we are following because it allows you to analyse what is said and what is not said.

3.5 THE HEIDELBERG METHOD APPLIED TO SELECTED SERMONS

In what follows now are some selected examples of the sermons that have been analysed. This exercise will help us to do a closer analysis and make conclusions as to what happens in the context under study.

3.5.1 Example1, from Sermon # 76 “*Chibwana Chimalanda*”

“*Chibwana Chimalanda*”²⁶ – (literally) playfulness or foolishness will always take away your hard won gift

Introduction:

Brothers and sisters, Judas had met the Lord Jesus Christ. He became a disciple and, of course, a follower of Christ. But he was very playful and foolish. He took his position as the treasurer among the disciples for granted. Brothers, do not take Christianity for granted. He was very close to the Lord, very close, he witnessed all the miracles that the Lord performed, and he should have been one to appreciate and trust God. But he was very playful, he was very childish. Brothers and sisters, childishness is not good. Judas agreed to betray Jesus, he regretted, but it was too late.

²⁶ A Chewa proverb which literally means, foolishness can take away what belongs to you. In this sermon, the word is used as a key word for both lessons and memory.

Story:

Once upon a time there was a man who went to set traps²⁷ for guinea-fowls. When he set the traps, he went back home. The following morning he went back to see if he had caught anything. The man went to the bush early in the morning. Fortunately for him he had caught one guinea-fowl. He was very excited and very happy that at least his wife and children would have meat that day.

On his way back he found other traps set by other people from another village, he was as curious as to how the guinea-fowls get trapped and how the trap works. Because his bird was still alive he wanted to try it on this other trap. When he put the bird on the trap, immediately the trap reacted and the guinea-fowl was trapped.

He was very happy and started to undo the trap to release the guinea-fowl. Soon the owner of the trap arrived and asked why he was taking the bird from his trap. "You must be a thief," he exclaimed; "this is my trap, leave the bird alone." He pushed him aside and started to remove the guinea-fowl from the trap. The first man tried to explain that the bird was his; that he was only trying out the other trap. This did not make sense. (*Munthuyu anali wa Chibwana - Chibwana Chimalanda*) This man was very childish and his hard-won bird was taken away from him. Haaaaaaa!!!!, he looked foolish, he tried but got into trouble

Judas betrayed Jesus, but he regretted; he tried to reverse the decision but it was too late heee!!!! *Chibwana Chimalanda!!!* He betrayed the Son of God. In the end Judas hanged himself.

Chibwana Chimalanda. Abale ndi alongo (brothers and sisters),
Chibwanaa!!! Chimalanda! Judas was with Jesus Christ when he did his ministry, they were together with the Lord. Judas was chosen by the Son of God, *Chimwaiii!!! Chimwai!!!*. (Great opportunity!) When Jesus performed the miracles, Judas was there; he saw it himself. Judas tested salvation, he might have gone to heaven had it not been for the *chibwana*. But you see, Judas was very childish, he was playing in the trap of the devil and was deceived.

He is like that man, who went to the bush to set traps, when he finished he went home. In the morning he found a guinea-fowl caught in the trap. *EEhee!!!*, he exclaimed. My!!, this is a great opportunity, my wife and my children will enjoy today. When he became curious and inquisitive about how the traps work, he tried it on a friend's trap; the guinea-fowl was trapped again.

The owner of the trap found him trying to remove the bird from the trap. "You thief!" he exclaimed! Why are you trying to steal from my trap. (*Hee!! Hee!! Chibwana Chimalanda.*) Even when the man tried to explain, it was too late and very unconvincing, so his precious gift was taken away from him. *Chibwanaaaa!!Chimalanda!* This man was testing the trap of a stranger, he was just trying. Brothers, you do not play or try a trap, in a second you are gone. Judas played in the open jaws of the devil's trap, he lost his fellowship with the Lord because of *Chibwana*. By the time he realized it was *Chibwana*, Judas tried to go back to the Pharisees to give back the money, but it was too late and very unconvincing. He finally hung himself.

You are like Judas, you are like the man that put his guinea-fowl in the trap of a stranger. You are in Church today, what a great opportunity, but even you as church people, you have (*Chibwana*) too much. Some of you, you commit adultery, you say, I was just trying, some of you play with alcohol, you say I was just trying, some of you smoke, some of you play with other people's wives. Cheating, cheating what is that? Is that what you call Christianity or *chibwana ndi moyo*? You will catch Aids and you will say I was trying, you do not try in the trap of the devil. You will lose your life, and will be punished. Stop being childish (*Chibwana* because *Chimalanda*).

Conclusion:

Brothers and sisters (*Chibwan Chimalanda*), today you are in church, you call yourself a Christian but in your private life you are different, you are playing with life. Boys and girls, say let us try sleeping with each other, we want to experiment (*kuyesera*). When you catch Aids there is no reverse, do not experiment with life.

²⁷ Hunting is common among local people, and catching a guinea-fowl is considered a great honour

Others try to smoke or to drink beer, Jesus Christ already died for you and you want to play in the devil's trap. One day you will not get out of the trap. Judas tried to repent but it was too late. I say, it was too late to repent. You must repent and begin to follow God. Do not again try to sin, do not sell your Christian life, sell, sell but it's not doing what is right. Hallelujah!....

May the good Lord bless us and may he bless you.

Amen.

3.5.2 Example 2. From Sermon # 77: "Are we any different from a dog"?

Text read: Rev 22:15-20.

**Are we any different from a dog?, or people have become worse than the dog. I believe that: *Galu ali bwino kuposa munthu?*
(a dog is better than a human being)**

In this world we see that there are different groups of people, but adulterers, robbers, magicians, idol worshipers, are worse. There are bad things that the dog does, but you will see that when a dog goes to the rubbish pit he does not pick up a carton of left-over beer, or *chibuku*. And also the dog, even during the mating season (*Chisika*) the dog knows that this is a fellow male dog, he does not confuse a male and a female dog. Eeee!!! He knows, am I lying?? Tell me if this is not true!!

Brothers and sisters, tell me what has happened with the human race; Paul indeed says that in this world there are different groups of people, but adulterers, robbers, magicians, and idol worshippers, are the worst. Do we not have such people among us nowadays, do we realize that witchcraft is wrong, do we realize that Aids is spreading because of adultery, where are our morals? In the olden days we did not experience such things. We need to go back to God; we need to ask God to forgive our misdeeds and to heal our land. We will only be safe if we stop all these sins among us.

and opportunity for the hunter. This explains why it is foolish to lose your hard won gift.

Conclusion:

Brothers and sisters in the Lord (*abale ndi alongo mwa ambuye wathu yesu Kristu*), we have seen that nowadays dogs are better than humans, there are certain things that a dog cannot do, e.g. as I have already said, the dog knows that drinking beer is bad, so he does not pick up cartons of beer and he knows how to differentiate between a male and female dog, he is not confused. The dog does not practise magic, the dog does not always kill, yet you! You! Who call yourselves humans are worse. I know you have always thought a dog is the worst, but now look. You do not know the difference, nowadays men marry each other and women the same. Maybe this is democracy. But what the Bible says is clear: repent and leave your wicked ways, God will hear from heaven and forgive your sins. Could you repent today? This is your day. Blessed are those who repent before it is too late.

May God bless the preaching of his Word. Amen!!.

3.5.3 Example 3. Sermon #78, "Love thy neighbour as thyself"

Story: There were three people who had embarked on a trip to Jo'burg. Their main aim was to look for work and get a fortune so that they could support their families and their relatives. As they travelled they found a bag of money, lots of money. They were very happy and started rejoicing. They thought they would not have to work many years, they will now return home and make merry and be happy and live a comfortable life. They discussed many plans and how each would use the money. Finally they were tired of walking and stopped under a big tree. They were very thirsty so they sent one man to the village to fetch drinking water. When the man had gone, the two became very greedy and selfish. They became self-centred and started discussing that their money would not be enough for their projects they wanted to establish. So they decided they would kill the man who had gone to fetch water so that the money would only be shared between the two.

Finally the man arrived and put the bowl of water down. Before he sat down his friends attacked him and killed him. They buried his body to conceal the evidence.

The two were so tired, I say very tired!! And even thirstier, so they said to one another, "We have done a good job, now we have more to share." They shared the water and finished drinking it. In no time the two started complaining of stomach-aches. Mayo!!! They cried, and there was nobody to help.

They became so sick and died within an hour, this was because the man they had killed also became so selfish and greedy as he walked to fetch water. He thought to himself, "If only I could get the whole bag of money for myself, I would be much better and richer." So he put poison in the water.

A passerby came and took the money and went away.

Today we have many problems of hatred, selfishness, lack of natural love, everyone is greedy, and everyone wants to enrich themselves at the expense of others. Talk about church people, talk about politicians, talk about villagers, everyone is for himself.

If there could be Christian love, togetherness, care and concern for one another, we could conquer poverty and diseases like HIV/Aids, which is devastating our nation by leaving many orphans; this is pathetic. Love solves many things. If we continue to be selfish and want everything for ourselves, no matter at what expense to others, we will all perish.

Conclusion

Look at the people in the story, they should have shared the money that they had found. God blessed them, but they wanted all for themselves, end result being that all perished and someone who passed by got the bag of money. A passerby got the bag. Today a passerby will get our blessing, because we are like them, we are selfish. Those who have more should share with the less privileged, in so doing we will move forward. Are we willing to forsake the devil and his foolishness and follow God? The devil is a deceiver!! and a liar!

May God help us to learn to share.

3.6 LINGUISTIC QUESTIONS

Let us now examine the three examples given above. We start by asking the linguistic questions:

3.6.1 What are the preacher's intentions in the sermon's introduction?

In the first example, the preacher uses an introductory story. The intention of this Chewa sermonizing is to attract the people's attention, because their minds are attentive to the sensory and the concrete. Not only that, but he also introduced the theme of the sermon. Usually, the people already begin to deduce and apply the message by identifying themselves with the characters in the story. E.g., in the first example the preacher uses Judas and the hunter to connect his ideas. Both Judas and the hunter were foolish. In this instant, the preacher brings guilt upon his audience by using the characters both in the stories of Judas and in that of the hunter. He uses tactics to evoke the people's emotions and imagination as a strategy for conviction.

In the second example, the preacher makes a surprise claim and comparison between a dog and a human being. The point of connection is the behaviour. The audience would want to know how this comparison is made and are thus encouraged to listen.

In the third sermon's introduction, the preacher tells this story on selfishness, greed and hypocrisy. He takes his audience into the imagination of becoming rich. In poor societies, one imagines, "If one day I could find money and end my misery." (Lotto or gambling ideology in other societies.) Again the audience would be angry with the characters and want to hear more.

All three preachers involve the audience through their narrative skills, but the end result is that it leaves the people sad, emotionally angry, and faced with the reality of the human heart's rottenness. Immediately after the introductions, the preachers implicate their hearers and begin to make connections and applications in relation to the Word of God and the expected Christian living.

All this is an effort to introduce the sermon into the world of the audience. As already explained, the lay preacher's sermons fall under the main type of inductive method, rather than the deductive method.

3.6.2 What message does the preacher want to convey in the sermon?

(Or: where is the sermon headed; what is the conclusion of the sermon?)

The conclusion of a sermon indicates how the expectations raised in the introduction passage are fulfilled and achieved. The conclusion is just as good as the introduction, and is an important element in the sermonic delivery. If the audience did not follow much of the argument, the conclusion should give them something to take home and to act upon. Conclusion's purpose is not just to end and stop the sermon, but to conclude it.

Again, in the examples, the stories found their way into the conclusion. The audience is implicated in the story. The preacher alludes to daily experiences.

The preacher mostly uses comparison and contrast. Note for instance that the preacher is not thinking about the dog's other behaviours that the audience can easily point out. In the oral culture, examples and illustrations are normally used without criticizing them. The story of the hunter, the example of the dog, and finally the three selfish individuals all formed part of the conclusion. The audience is implicated and advised to live differently from the characters presented in the story.

In short: The conclusions of the sermons seem to focus on moral instructions, repentance, and raise expectations of a great reward in heaven. The emphasis is on man's works and man's efforts, rather than God's grace.

3.6.3 What is the sermon's form?

What are the preacher's specific delivery mode and rhetorical strategy?

It is very clear from the sermon analysis that the sermons fall under the main type of inductive sermon. In a primary oral culture, hearing and seeing are powerful senses that people would use to interiorize knowledge.

This is undoubtedly so in the Chewa culture, which is still in a primary orality. The oral lay preachers depend much on memory and the use of the sound of the words. Although the preachers may read and write, their mind-set, worldviews, thoughts and expressions are still that of an oral culture.

In order to demonstrate the form of the sermon, we now use the first example, sermon # 76, based on Matthew 26:14-16.

The key words in this whole discourse is *Chibwana Chimalanda* (childishness robs) literally. The proverb *Chibwana chimalanda* is pregnant with meaning; one just has to remember the two words, then one will remember the whole story and associate with the story of Judas and the application. Judas and the hunter are childish by association. The audience is encouraged to participate in this drama, and then the audience is implicated in the story. This is done to force them to confess their guilt. The characters in the story, as well as in the Bible, become the characters in the audience.

Obviously, the preacher is an oral lay preacher. He understands his audience well, starts in their world and remains in the hearer's world, and he confronts them while the audience is busy with imagining the story. The preacher uses orally based cultural thought and an expression mode of delivery in order to be very close to the world of the listener.

This seems to be the norm for the Chewa oral lay preachers, as seen in the sermons. They use different devices to achieve their goal. It is not always easy to describe the mode of delivery and the rhetorical strategy that the lay preachers use. This is so, because the sermons are not recorded anywhere until they are preached. The preachers rely much on the spoken word, how they use the pitch of their voices in the delivery, how they use their bodily language in the performance, and how they involve the audience to participate in the discourse.

3.6.4 Are there conditional sentences?

Does the preacher want to reveal the active powers by means of conditional sentences?

Conditional sentences may reveal the preacher's assertions and convictions. In keeping with the interest of this particular study, we also examine the assumptions of the oral lay preacher which form part of his hypothesis, whether true or false. In the oral cultural context, the preachers have great authority and therefore, although their interpretation of the Bible may not be sound, the people take the preachers' assumptions and assertions as the absolute truth.

In the examples, the explicit and implicit conditional sentences or words include: Unless you do not behave like Judas, you will be in the same trouble. If you are saved, be careful you may lose that salvation or blessing from the Lord. When you stop behaving worse than a dog, then you will be alright with God, etc.

In Chichewa, conditional words are for instance *ngati* (if), *pamene* (when), *pokhapokha* (unless). These words are used as cause and effect in the sermons under study. For example, "God loves people who obey him and do his will. If you want to be loved by God you must obey him.

"If you want to go to heaven, you must repent of your sins and begin to follow Christ." In this case, the preacher reveals his assumptions and background knowledge; he believes that salvation is received by doing something and not just by the grace of God. Secondly, the preacher also assumes that the audience is continuously in need of repentance.

The conditional words are mostly also used to distinguish between two opposing powers: God and the devil, the Spirit of God, evil spirits, heaven and hell, dark and light, left and right, wrong and right, good and bad behaviour, and holy and unholy.

When the oral lay preachers preach, one notices that they do not always adhere to the official written doctrine of the Church which is Reformed and which emphasizes salvation by grace. Other words used in this regard are: “perhaps”, “or”, “it is possible that”, etc. The preacher uses these words when he is about to introduce an assumption or a hypothesis. Through this kind of analysis one goes beyond what is said and what is not said.

3.6.5 What is the emphasis of the sermon?

They often, in fact, express uncertainty, that often lead to logical breaks or conflicts in the sermon.

Looking at the sermons being analysed in this study, one notices that the sermons' emphases are mainly on moral living; secondly, on evangelism which is combined with a kind a need for spiritual growth. In short: Repent and follow God. At this point, one notices that the oral lay preachers do not differentiate between justification and sanctification.

While hearing and reading the recorded sermons, one is left convinced that oral lay preachers desire the people to live according to the acceptable moral codes of the Bible and the society – without a sharp distinction between the two. In fact, the preachers do not differentiate between morally and ethically accepted norms of the traditional society and biblical absolutes.

This is why, in an effort to address a cultural norm and value; the preacher would choose a passage that suits his assumptions without regard for the acceptable hermeneutical principles of interpreting the Bible. Most of the story-telling technique is borrowed from the society's moral instructions.

With our examples, one can see the emphasis in the illustrations that follow.

1.

Topic: Do not be foolish with your life

Illustration: Judas and the hunter

Point of similarity: foolishness and childishness

2.

Topic: acceptable moral standard

Illustration: dogs' and men's behaviour

Point of contrast: people should know morals better

3.

Topic: selfishness

Illustration: three people who found money

Point of similarity: people are selfish in what they do.

We now pose some homiletical questions in the light of the analyses.

3.7 HOMILETICAL QUESTIONS

Cilliers (2006:9) contends that,

In the process not only does the method interrogate the sermon's text about what it says, but also about what is not said, what is excluded, pushed aside, transferred and even denied by what was said. This enquiry into the inner dynamics of the text is systematized with the assistance of four basic homiletical questions.

3.7.1 Which God is being presented in the sermon?

What are his characteristics and how does He behave? Is God's grace emphasized, or man's works?

In the analysed sermons, the oral lay preachers have certain assumptions about man which then influence the God images which they evoke.

The oral lay preacher's assumption is that the audience is sinful and therefore in need of continuous salvation (a confusion between justification and sanctification). The second assumption is that man can be saved only if he does good works and lives ethically and morally right before God. Note also that the morality and ethics are largely based on culturally acceptable norms and values. The other assumption is that the world will come to an end soon and that there is a better life in heaven. Therefore, the images of God that the oral lay preachers present are as follows.

- God as Judge

In the sermons, especially in their conclusions, one notices the sermons' directions. Words such as, "You should repent because God will judge the world" (*adzaweluza*); "There is no corruption in heaven"; and "God is the just Judge." This is also why, in most of the preaching observed, the Chewa moralistic sermons are very dominant. Through the telling of the stories one can see this tendency repeatedly.

- God as the Redeemer

If you confess your sins, God will forgive you; He will save you from destruction. Again, the parishioners are encouraged to view God as One who redeems people. This is in contrast to the devil, whose aim is to kill and destroy. Reading closely, one notices the ever-present tension that the preacher assumes about God as saviour and Satan as the destroyer. Heaven and hell are placed side by side as options between which man can choose.

- God as a protector

Protection is very important in oral societies where the fear of the unknown is very vivid. In this context, many people still fear the powers of witchcraft, sorcery and magic. These fears are genuine.

So much so that even those who are educated also fear witchcraft. Therefore, the preachers' sermons are powerful to convince the audience that there is power in the blood of the Lord Jesus Christ. Many Christians have replaced this traditional belief literally with the blood of Jesus Christ. Prayers are conducted, for example, to protect a house against any bad spells from witchcraft.

- God as a healer

Healing is also a great need for the audience in this context. People fear death because of the traditional belief in witchcraft. In this primary oral society, nothing happens without a reason, which usually would be an enemy with some kind of magic. Therefore, preachers also present such an image to show that it is not the witchdoctor (*sangoma*) who heals, but God. Stories of healing, both in the Old and New Testaments, feature highly - for example, stories like that of the woman who touched Jesus' cloak, Jesus healing the blind man, etc.

The emphasis on these images of God come from a background of fear. Before Christianity, the traditional worldview was fear of the spirits of the ancestors, who always had to be pacified so that the village could be free of calamities and misfortunes.

This does not suggest in any way that the believers in this context still worship the ancestors. Not at all. But this shows their mindset at a very profound level, at the cultural roots; but, this belief system has not been completely eradicated.

All the images of God mentioned above are portrayed as a result of a narrow view of Scripture and theology that the people have inherited. The missionary paradigm of preaching at that time was to aim at repentance and salvation, because evangelizing the people was the goal. The oral lay preachers are trapped in thinking that the main purpose of preaching is to proclaim repentance and to point people to heaven. The researcher believes that the time has come for the oral lay preachers to move and widen their scope of ministry. Through careful instruction, they can indeed become instruments of transformation in the society.

3.7.2 How is the biblical text included in the sermon?

- Reading of scripture

As observed, no preacher in the oral preaching context of the Church preaches without reading the Bible. The African people love the Bible; they love the Word of God. Therefore, the Scriptures are read at all preaching events.

- Bible interpretation

In this area, it can be said that, looking at the sermons, an attempt is made to try to understand and explain the Bible. But obviously, the oral lay preacher is not trained in any way to understand and apply the Bible. Therefore, the weakest area is Bible interpretation. Most of the time, the Word is applied as direct instructions from God. The preachers act as direct mediums through which God brings his Word to the people. The advantage of this is that people have respect for both God and his Word. The danger is that the Scripture could be misrepresented, misinterpreted and mishandled.

When some of the traditional society's rules are at risk, the preacher rushes and appeals to the Word as an ethical book. Legalism becomes the order of the day. Most quotations are made out of context. For example, issues of women's roles, dress codes, food to eat and not to eat. This is possible because some preachers easily quote one verse or just a word or two from Scripture as a springboard for the performance and delivery.

The Bible has different types of literature which need attention during interpretation. The preachers would still preach a narrative sermon from poetic literature, e.g. the Psalms, Proverbs, and other apocalyptic literature. This is an area which needs urgent attention if preaching is to make sense for the growth of the Church.

Therefore, we conclude that, while Scripture is read at the outset, in most cases, it is not referred to in the course of the sermon in a systematic or homiletical way.

3.7.3 To what kind of congregation does the sermon appeal?

What is his or her congregation's world? How does the preacher connect to his/her audience?

The type of people the preacher implies and appeals to, comprises men and women, young and old, who are always in search of answers to their life's dilemmas. For people who live in a context of poverty, hunger, suffering, and disease without a known cure, death is visible. Thus, the sermons emphasize the second coming of

the Lord Jesus Christ. Through the declaration of the Word and oral performance, the preacher continues to provide a reason for living, hope and promises of paradise.

Furthermore, the preacher also assumes that he has to encourage the congregation to live ethically and morally according to the code of the society and the assumed biblical principles.

More emphasis is also placed on the fact that life is a journey; Christians are on a pilgrimage. “This world is not my home I am just passing by” (*Kuno ndi kunsasa*). The earth is just a camp, we are proceeding to eternity. Do not keep your treasure in this world; store your treasure in heaven where moth cannot destroy it. Future glory is desired, but one must repent and keep the faith.

The preacher uses mainly ethos, as well as pathos in order to connect with the audience. In this, he uses his deep emotional connection to the Word and sympathy for the people. By so doing, he involves and stimulates the audience’s emotions. He articulates the contextual problems and makes this his point of departure. Immediately, the audience identifies itself with the preacher. Audience participation is also another device, as already described above.

As far as the notion of embodiment goes, people in a primary oral culture are constantly aware of the presence of their bodies. They use their bodies to worship God and dance for him. The oral lay preachers are aware of this; therefore, as stated elsewhere in this project, preaching in the context under study is not just speaking and assuming that the audience is mentally processing what is being said; preaching is more of a performance than mere speech delivery. As observed during this research, the preacher uses more of his body to communicate by making meaningful movements as well as meaningful gestures. Not only that, the audience is also asked to respond if they follow what is being said. For example, “Are we together?” (*Tili limodzi?*) Are you following? (*Kodi mukunditsatira?*) Another example is that of breaking the sentences up with rhetorical questions to let the audience respond silently. Connecting with the audience in this way ensures that the message is driven home.

3.7.4. How does the preacher function in the sermon?

The image of the preacher is very important, because this is how the congregation perceives him. This image may aid or hamper the communication process. In the context under study, the preachers mostly portray themselves as gate keepers, prophets, storytellers, or moral instructors and teachers.

1. Gate keeper

While listening to the sermons, one is convinced that the preachers feel that it is incumbent upon them to warn the congregation against God's impending judgment. As observed in the sermons, judgment is near. "If the gatekeeper does not sound the trumpet, the blood of the people will be upon him." The oral lay preacher feels obliged to warn people against hell, and calls upon them to repent. In the African context, reading the Bible and narrating about signs of the ending times is common. The Bible mentions hunger, disease, hatred, lack of respect for the elderly, war, etc. With the contextual problems at hand, the preachers easily convince people that the end has come. "The world is going to make an accident (*crush*) literally (*Dziko likukachita ngozi*); the world is upside down (*dziko lapendekeka*). Issues like HIV/Aids, environmental degradation, global warming, poverty, corruption, etc. - all are attributed to the ending times.

If proper information is relayed, the oral lay preachers could really be instruments of transformation.

2. Storyteller

The second image is the image of the storyteller, as a large part of the oral lay preachers tell stories. They prefer a narrative mode of sermon presentation and use both biblical and traditional oral-cultural stories. In this way, their goal is to instruct the congregation on moral issues and encourage them to live a Christ-like life. Not much distinction is made between biblical standards and cultural values.

A further interesting question here would be: What is the preacher's theological and personal background and how is it reflected in the sermon?

Normally the preacher's convictions or negations can be based on his theological and personal background. These can be reflected in the sermons, consciously or unconsciously. In the present research, the preachers, basically, are people who have not had much schooling; most of them live in the village as peasant farmers. A few could be primary school teachers and others clerks in government. Therefore, the preachers are lay people, whose backgrounds include social cultural experience, their worldview, values, life-time stories and experience. I reiterate that, basically, an oral culture is a narrative culture.

Speeches at funeral ceremonies, public meetings in the chief's court and even ordinary conversation make use of the art of rhetoric and narrative. The telling of stories, fables, myths, parables and proverbs is embedded in the fabric of the cultural roots.

One characteristic of such an oral narrative culture is that many illustrations are given that point at one central theme or idea. The preachers, together with the majority of Christians in Malawi, are mostly poor and have experienced many hardships, much suffering, hunger, disease, deaths of loved ones - today especially due to the HIV/Aids pandemic.

These experiences are reflected in the sermons that have been analysed. While looking at the stories used as illustrations and most applications and conclusions of the sermons, one notices that these elements appear. The preachers point out that this world is not fair, it is not a good place to be in and that it is full of suffering. Issues of witchcraft, sorcery and the practice of magic are portrayed as constant causes for fear and anxiety. The desire is to escape to the other world or to wait in great expectation for the coming of Christ.

Moral instructions also feature in order to keep the society in check, and also to earn salvation.

The emphasis is on encouraging the audience that, one day, these problems will come to an end. The only thing they need to do is to repent and live ethically right with God.

3.7.5 Summary

In summary then: What are these sermon's most basic form? What are the preachers' preferred modes of delivery and rhetorical strategies?

The analysis indicates that the sermons fall under the main narrative category, which is more inductive than deductive. A deductive method begins with a central thesis or theme, which is progressively and systematically broken down into a supportive and/or contrasting argument which are all explained, exemplified and hopefully applied in turn to the hearers' situation.

An inductive discourse, on the other hand, utilizes various examples, descriptions, types, precedents, proofs, citations, and case studies - real or fictitious - to illustrate and to focus progressively on a particular thesis, claim, or conclusion, which may (but is less likely to) have one or more related sub-points. At any rate, we may roughly characterize the organization of a deductive text as one that progresses from a general point (or points) to several specific ones, or from a thesis to proofs, by means of logical reasoning or some form of topically subdivided, hierarchically arranged composition.

The inductive text, on the other hand, is one that moves forward by means of topical recursion - from a number of specific instances to a general principal, from various pieces of evidence to the obvious conclusion on the basis of a diverse but broadly interrelated set of illustrations.

The analysed sermons point toward that direction. The prominent features in the sermons are the introductions. The preacher gives a little background to the

scriptural passage and immediately a story, illustration or a question follows. If the passage is narrative, the preachers tend to summarize the story.

The summary is in the form of a dramatization and re-telling of the same story to the present audience.

He brings the story back to life again with the characters as if they can hear. This is because they are easily put off by abstract definitions. In this regard, Long (1989:135) states: "In oral societies, abstract definitions and quotations or word play will easily put the people off, the people prefer a story of some sort."

3.7.6 Conclusion of chapter

In this chapter, the analysis of the sermons has revealed that in the oral lay preaching context of the Malawian Church and the CCAP Nkhoma Synod in particular, the mindset of the people is still in a primary oral culture. Therefore, preachers use orally based thoughts and expressions which are characteristic in their compositions and style of preaching. The methodology that we have used in analysing the sermons encourages close reading of the sermons. This helped us not only to look at linguistic questions but also theological and homiletical issues. This method is most appropriate, because it has helped us to evaluate and analyse not only what was said, but also what was not said. We also came to understand the explicit and implicit ideas of the oral lay method of sermonizing. This method also has helped us to go beyond what the verbal utterances of the preacher say, but also to go to questions such as: How does the culture influence the preachers? What is the theological background of the preachers? What assumptions and hypotheses influence their preaching?

In the first example, the preacher uses the words and story of *chibwana Chimaland* and evokes the audience's imagination and emotions. (The hunter should not have done that, and Judas should not have done that, that is the reaction of the audience. But then finally we as the audience, as Christians, should not be like Judas nor like the hunter; we are to follow Christ's example.) The usage of words in a primary oral culture is very important but must be implemented carefully to evoke emotion as well as memory. In an oral cultural context, respect, status and honour are regarded highly in the society; therefore, where men of the village, chiefs and elders are present, one cannot call an audience childish or foolish outright. Just like in the story

of Nathan and David, one has to tell the story of childishness and expect the audience to begin to understand and come to conclusions.

By the time the preacher implicates the people, he has already prepared them for the conclusion.

We can therefore conclude that

- ✓ the sermon composition and delivery are based on oral traditional methodology which is basically narrative. Since the people's worldview is mythological, it is easy for them to understand stories that include animals.
- ✓ as an oral culture, the people have their own unique way of communicating the Gospel that is traditional and fits well within their frame of thinking.
- ✓ although the early missionaries used the Western way of deductive and logical way of preaching, the local people have continued unabated to use their traditional inductive and narrative methods. This is also in contrast to a preaching methodology that is taught in seminaries in Malawi.
- ✓ God images that the local people have, are basically derived from their traditional belief system and worldview.
- ✓ we have also discovered that the local people basically preach moralistic sermons in which moral instructions predominate. In the Chewa culture, the need for adherence to cultural norms is always the focus. Then, evangelism and repentance by own efforts, rather than grace alone, is called for.
- ✓ the preacher acts as a gatekeeper, prophet and moral instructor, warning people of the impending danger if they do not repent.

The analysis has helped us to understand the kind of preaching that takes place in the culture. While we appreciate the communication methodology which is very relevant to the cultural context, we also bemoan the lack of a proper use of Scripture in some sermons.

In the next chapter we move on to explore further the reason why people are communicating the way they are doing in the context under study. We look at the people's deeper assumptions in this cultural context, in order to understand their IKS which they apply in preaching.

CHAPTER 4

THEOLOGICAL AND ANTHROPOLOGICAL REFLECTION ON ORAL CULTURE, ORAL HERMENEUTICS AND ORAL HOMILETICS

THE INTERPRETIVE TASK (Why is this going on?)

The interpretative task is the second process of practical theological interpretation. This task draws on theories of the arts and sciences to better understand and explain why certain patterns and dynamics are occurring. In the words of Osmer (2008:84):

Drawing on theories of the arts and sciences to interpret the relevant particulars of episodes, situations, and contexts takes wise judgement and moral sense, as well as a solid grasp of theories being used. This is a complex intellectual activity, requiring judgement about the theories most relevant to the case and their contribution to the realisation of moral ends defined theologically.

In our current project, being in the context of the Church, we move to draw from Anthropology and Social Science as well as Theology to understand the Word and world, the text and context.

4.1 HOMILETICAL THEORY, THEOLOGY AND PRACTICE

In this chapter, the homiletical theory, Theology and practice that underlines our research will be discussed. Preaching forms the fabric of the Christian faith and the Church needs preachers who will bring the message of Jesus Christ to the members. If preaching is to be different in the context under investigation now, then the preacher must also understand his calling.

Since the present research deals with lay preachers, we begin to investigate where improvements could be made in how oral lay preachers preach without fundamentally changing the communication strategy that these preachers use, as it is contextual and relevant to the people. The intention is to preserve, as far as possible, the IKS that is present in the context.

4.1.1 The calling of the preacher

In order for the lay preachers to begin to take their work seriously, they must understand their calling.

Lloyd Jones (in Cilliers 2001:20) states that

Preaching is the highest and the greatest and most glorious calling to which anyone can ever be called...The most urgent need in the Christian Church is true Preaching; and as this is the greatest and most urgent need in the church, it is obviously the greatest need of the world also.

The researcher believes that preaching is a serious calling: therefore, the person of the preacher should understand the complexities involved. If one understands the seriousness of this calling, one will indeed want to be knowledgeable about the theory, theology and practice of preaching. What follows now is a general description of the theory, theology and practice of preaching.

4.1.2 Homiletical theory

Homiletics is the science of preaching. If this is so, what then is preaching? According to Robinson (1980:57), "Preaching is the communication of biblical truth, derived from, and transmitted through, historical, grammatical-literary study of the passage in context, which the Holy Spirit first applies to the personality and experience of the preacher, then through him to his hearers." This definition articulates the fact that preaching is both - God's event as well as a human encounter. The elements of humanity and divinity are key words in the present research. Therefore, both words are most significant to an understanding of the process of preaching. The fact that the preacher must study both is emphasized. He must pray and rely on God who will apply the message to his personality and experience. On the other hand, the preacher has his own responsibility of studying scriptural texts and the context of his hearers, the body of Christ. In this research, the issues raised in Chapter two (concerning the Malawian context) must be considered in the process of understanding preaching.

Wilson (1995:21) emphasizes this point: “The central purpose of preaching is the disclosure of God, an encounter with God through the word, more than information about God. Two relationships characterize the preaching event for the congregation, a relationship with God and a relationship with the preacher.” Therefore, the preacher’s task is to help people to experience God in their lives, but also to be able to apply the message to their everyday lives within their cultural context. The encounter through relationships always takes place within a specific context.

Wilson (1995:23) stresses this point about an encounter through relationships even further:

Something should happen in preaching that reflects the relationship it affects. God initiates relationship and restores identity through preaching. The sermon offers love for the unloved, and justice for the downtrodden, in other words, God acts in and through preaching.

We begin to conceive of the sermon as an intimate and personal event in a communal context with community-shaping power. It is God’s salvation breaking into the world, consequently our thinking must shift.

For instance, we must see that a relationship with God is begun and maintained, not just a relationship with ideas about God.

This is very important for oral lay preachers within the Chewa oral context. First and foremost, preaching should be an event, an encounter with God. For this to take place in the oral context, lay leaders are called to consider, seriously and faithfully, the passage of Scripture, prayer and more time to listen to God’s voice through the passage and then communicate the conviction that has been discerned to the audience, i.e. the parishioners – within their context. This does not just happen, it requires hard work. The present research actually examines this critically, and tries to address the issues that aid or block that encounter-within-context.

4.1.3 A twofold definition

In his discussion of the definition of homiletics, Cilliers quotes Karl Barth, who already stressed the need to recognise all the basic elements that are involved in preaching. His definition, as quoted by Cilliers (2004:27) follows:

- a. Preaching is the Word of God which he himself has spoken; but God makes use according to his good pleasure,

of the ministry of a man who speaks to his fellow men, in God's name, by means of a passage from Scripture. Such a man fulfils the vocation to which the Church has called him and, through his ministry, the Church is obedient to the mission entrusted to her.

b. Preaching follows from the command given to the Church to serve the Word of God by means of a man called to this task. It is this man's duty to proclaim to his fellow men what God himself has to say to them, by explaining, in his own words, a passage from Scripture which concerns them personally.

Since preaching is not a mere human action, it is not just communication or the skills of rhetoric; it is a divine act. This act involves God and his holy Word; it involves the preacher as a vehicle of God's communicative action, but also the congregation or the people of God in their own specific context and time. What follows now is a discussion of each element of the theology of preaching, coupled with the question: Are these elements reflected in the sermons collected from lay preachers in the oral context, and if, then how? We start by taking a broader look at the theological nature of homiletics.

4.2 HOMILETICS AS PRACTICAL THEOLOGY

Since God and his Word, through the power of the Holy Spirit, are involved, there must be a *theology of homiletics*. In short: What is the theology of/in/behind preaching?

4.2.1 Paradigm shift

Cilliers (2004:28) explains that

During the course of its history practical theological methodology has undergone some major paradigm shifts. Since the time of Schleiermacher, who has been hailed as the father of practical theology, the focus has been strongly fixed on self-consciousness, i.e. the experience of faith and its inexpressible feeling of dependency on God.

Today, theologians have come to the conclusion that theology is not the study of God; rather, it is "Faith seeking understanding."

In this connection, Pieterse (2001:8) says: "Present day theologians realise that one cannot study God as the direct object of theology. Hence theology is no longer a study with God as its object, although that was the practice for many centuries." Therefore, theology can be defined as *Fidens quaerens intellectum* (Anselm).

Cilliers (2004:29) explains: "It is our faith seeking understanding. Here the intention is to understand, interpret and proclaim the revelation of God in a logical and cognitive way, especially within an ecclesiological context. The emphasis is on teaching."

Heitink (1999:6) defines Practical Theology in the following manner: "Practical theology as a theory of action is empirically oriented theological theory of the mediation of the Christian faith in the praxis of modern society."

In his definition of Practical Theology, Heitink (1999:7) explains that the word "practical" is not to be misunderstood as the opposite of theory, because theoretical is the opposite of practical. Rather, he says: "... but this branch of theology is not just practical, in the sense that it deals only with actual practice; rather just like other sub disciplines, also attempts to share in the development of theological theory in general."

In this definition, again the word "praxis" does not necessarily mean practice, but action or activity; so, this is the object of study. Therefore, Practical Theology deals with God's divine activity through the ministry of human beings. In this study, it is the communication of God's action through the preacher to the body of Christ, the *ecclesia*.

Charles Campbell (1997) goes a long way in his very comprehensive book trying to establish new directions for homiletics in the post liberal theology. In the introduction to his book, Campbell laments that the root cause of current trouble is that, although preaching is pre-eminently a theological act, we pay little attention to theological analysis in our preaching event. According to him, *theological* reflection about preaching should be at the top of the homiletical agenda in the coming years. The issue is not simply the absence of theological reflection, but rather the character and quality of the theology that we present.

We must therefore consider the fact that preaching should not be merely occupied with human experience and the context in which the preaching takes place. To move from one extreme to the other is not a solution at all, and in terms of this research, will not help to develop lay preachers with theological integrity.

One extreme is the narrow, cognitive-propositional approach to preaching and the other is when the phenomena of experience takes over. Campbell (1997:141) maintains, “As Frei would put it, the emphasis on experience brings with it the danger of theological rationalism that dares to make no claims for God apart from the experience of human beings. Human experience becomes the focus of the sermon, rather than God in Jesus Christ, whose identity is rendered in the biblical narrative.” What is rather needed is a re-appraisal of the holistic character of preaching. Sermons are then no longer understood primarily as cognitive enterprises, but also address the emotional and volitional life of the hearers; addresses heart as well as head.

The researcher maintains this “theological balance”, this relationship and inter-action between God and his people. While we promote narrative preaching with its focus on individual human experience, we dare not forget that the subject of preaching is God himself, and his Word through the power of the Holy Spirit.

Fowl & Jones (1991:45) explain that this balance of the Word and the world is best served when scripture is read through Christian communities; such communities however need to understand the wider context of the society - “They need to understand these larger contexts and the ways in which they impinge on Christian communities if Christian readings of Scripture are to enable them to live faithfully. Hence faithful interpretation requires not only the texts but also readings of the world.”

The previous chapter observed that narrative preaching forms the larger and prominent space in oral cultures, unlike in literate cultures. An oral society’s narrative is not just a choice or a preference, it is a necessity for survival because it is also used to preserve indigenous knowledge.

4.2.1 Homiletics as a communicative action in the community

Preaching is not only an art of communication but also, more importantly, as explained above, it communicates God's action *to his people*. According to Wilson (1995:62):

Revelation needs both to be given by God and received. This we say about Scripture, as the reception of God's participation in revelation. In the same manner the Word must be both preached and received. Reception is not just a matter between God and the individual, in the manner that we have commonly assumed in theology for many decades.

Reception also concerns the preacher's experience, language, theology, and rhetorical skills, in fact the entire life, in service. In other words as preachers we come to see our theology and our rhetoric as inseparable. We have not done good theology until it has been communicated to our people.

Preaching is the most direct way in which church members experience God and his Word. Unfortunately, or fortunately, the only means by which many Christians will hear God's Word in the African oral context is through preaching.

Campbell (1997:144) also warns that the emphasis on narrative preaching and its focus on the individual experience should not negate the fact that preaching is done for the benefit of all God's people. He states "Rather the problem is that up until now narrative homiletics has provided no resources for thinking carefully about the ways preaching contributes to the up building of the Church - the formation of God's people - beyond the individual hearer."

4.2.2 What does homiletics as a communicative action communicate?

Obviously, one can easily draw a conclusion that preaching must communicate God and his Word to people. Therefore, preaching or homiletics cannot be divorced from either our theology or our experience. In this sense Homiletical Theology is always, or should be, Practical Theology.

Wilson (1995:70) makes this point very clear:

Homiletical theology should be among our best theology... deserving our keenest attention, calling our best candidates, for it is not simply about God, it is God speaking to the world, speaking us into creation, speaking us into reconciliation, speaking us into new life over which Christ presides in glory.

Most of the Practical Theological endeavours have however not been able to adequately address the contextual problems that are in the Church in Africa today – at least not within the Malawian context. The presupposition of this research is that the time has come for the African church to address the contextual issues that affect it, through not just preaching but *transforming* preaching,

in which case, contextual issues are brought into the light of the Gospel's message. Preaching should serve *praxis*, as alluded to above.

Hendriks (2004:29) is correct in saying:

Theology in Africa must be able to read the Christian faith tradition in the light of its present realities and then discern what God requires of it.

We contend that this is not an endeavour that only theologians or church bodies, such as Synods should engage in.

Local faith communities and individual Christians should be able to make informed theological decisions based on more than what textbooks, or even creeds, prescribe. Faith communities should be empowered to discern God's will for their own contextual situation.

If contextual issues are to be addressed, the best people to do so are the members themselves, the laity, who must be empowered to do theology. In preaching, the indigenous knowledge must be used to communicate the Gospel. Unfortunately, the African seminaries do not adequately empower or train the pastors to engage in such a process. Hendriks (2004:28) confirms that:

In many African Reformed schools, we found that theology is still done by studying faith's traditional texts (Systematic Theology and creeds) then applying them to a specific situation and congregation. The problem is that, ultimately, in this way, Theology becomes disconnected from daily experiences, questions, and challenges that confront members of a congregation. Consequently, a congregation and its members are unable to deal with change and transition: resulting in a slow spiritual and institutional decline.

The trend that Hendriks points out is a historical one and, as argued in this research, the Church in the context under study should really move beyond the paradigm of the missionaries.

This is why the present project asks: What role can the church, in its preaching, play to offer new inspiration and a new vision to the society in Malawi, so as to empower them to address the contextual challenges from a Christian perspective? In this endeavour, however, the theological integrity of preaching must be maintained. The aim of preaching is ultimately to communicate the divine activity of our God, and to make people apprehend, understand and internalise this, i.e to *appropriate* this, also when it means that we must find ways that will break through cultural barriers to the Gospel.

The researcher concurs with Pieterse (2001:9) who states:

Practical theology's field of study has to do with apprehending, getting to know God, appropriating the biblical message and the concomitant religious actions. Apprehending is essentially a communication process. Hence the field of practical theology is to convey the faith, the actions that mediate it or, to put it differently, to communicate faith through these mediatory actions.

In this process of appropriation it is about preaching that uses methods as a means to understand the Word of God, not as an end in themselves. These methods serve the *mediatory action* between God and his people, or in the words of Campbell (1997:144):

Today's narrative homiletics should not only focus narrowly on homiletical technique, but adequate attention should also be given to the larger context of preaching, particularly the context of the community of faith within which preaching takes place... narrative homiletics have ignored the communal practices that are essential for a truthful hearing of the gospel. In their focus on a discrete word-event, contemporary homiletics have neglected the intimate relationship between preaching, polity, and discipleship. They have overlooked not only the political nature of Christian preaching, but also the importance of a disciplined community for a new hearing of the word.

It is a well-known fact that the people of Malawi, and Africa as a whole, are community oriented, not individualistic. The spirit of *Ubuntu* and the philosophy that "I am because you are" is widely practised in Africa. Therefore, we conclude that, following the discussion above, the kind of narrative preaching and homiletical theology that we propose must be based and focused on the *faith community*.

This is in contrast to the privatistic, individualistic, experiential approach of narrative preaching, because this approach cannot address adequately the communal dimensions of preaching. In order to strike a balance, we need a hermeneutics that brings the two worlds together- the biblical world and the contemporary world.

If homiletics is a practical theology, i.e. God speaking to his people but using the ministry of people, then it means that a process of hermeneutics must take place. The issue of hermeneutics will be discussed under subsequent headings but, at this point, it is adequate to give a general definition of hermeneutics.

Pieterse (2001:5) says: “Hermeneutics is the science of understanding how people interpret their environment and situation, as well as documents, books and messages from the past, with their human reality in a particular era. All theological disciplines now accept that their basic method is hermeneutic.”

If indeed hermeneutics is concerned with understanding how to interpret the people’s environment and situation within their human reality in a particular era, then it follows that the context of the people must be understood. First of all, one must know the people and the context in which one would like to communicate. Communication becomes meaningless if the communicator does not understand the people, context, world views, values, mind processes and expressions of his audience.

Campbell (1996:152) suggests that Hans Frei’s proposition about a hermeneutics that could best suit the context is linked to what he calls a *cultural linguistic theology* and reports as follows:

Frei’s post liberal, cultural-linguistic theology suggests that preachers need to take much more seriously the particular communities... Preachers need to do more than simply hope that the Bible will be recovered in the church; they need to do more than simply wonder wistfully what it would take, by way of teaching and preaching the Bible, for the Bible’s own images, its distinctive language, to function as altogether competent metaphor, instead Frei suggests, preachers need to think seriously about the relationship between preaching and the larger life and discipline of the church in order to enable this to happen...They need to concentrate on the formation of a people able to hear the story truthfully and use the language rightly, rather than simply seeking a new idiom “relevant” to “where” the people are.

This cultural-linguistic theology is very important in the current project especially as our concentration is on the faith community; it is a particular community that is in a specific context that must be reached with the Word, using the language and the stories that the people understand.

Pieterse (2001:17) points out that, “in a homiletic perspective this process starts with the situation of the congregation. Preachers should be thoroughly acquainted with their listeners, their circumstances, experiences, needs and problems. They should know these both existentially ... and experientially.”

In order to understand the Chewa people of the central region of Malawi, the catchment area of the CCAP Nkhoma Synod, one needs to understand the oral culture and how people with this mind-set communicate and understand knowledge. Chapter two attempted to show, in a descriptive manner, the worldviews, values and mindset of the Chewa people. We now reflect on the anthropological theory behind this oral culture, and the relevance thereof for oral hermeneutics and oral homiletics.

4.3 ANTHROPOLOGICAL REFLECTION ON THEORY OF ORAL CULTURE, ORAL HERMENEUTICS AND ORAL HOMILETICS

A brief overview of how oral cultures interpret, arrange and communicate knowledge will now be given. The differences between a highly oral culture and a highly literate one will be highlighted in connection with the process of communication, since the aim of this research is to develop a homiletical theory and praxis, which will help lay preachers to communicate the Gospel meaningfully in their own context.

The researcher’s assumption is that, although the message of our Lord Jesus Christ has now been preached in the Church of Central African Presbyterian, Nkhoma Synod, for over 120 years, the Church has not reflected seriously on the social-cultural context in which the Church exists. Today, many scholars agree that people of different cultures and contexts understand and internalize messages differently.

Hiebert (1994:10) conclusively notes: “In missions we must study Scripture and also the social cultural context of the people we serve so that we can communicate the Gospel to them in ways they understand.” This research does not aim at finding fault with what the early missionaries did when they brought the message of our Lord Jesus Christ during the periods described in Chapter 2, nor does it intend to draw comparisons between the African Independent Churches and the mainline Churches insofar as preaching is concerned.

Rather, the present project tries to observe and analyse the current trend in preaching and asks the question: Is there a better method that the preachers can use to proclaim the message of our Lord Jesus Christ? The purpose of this study is, as already stated, to aid people to understand the message contextually, without losing the divine presence in preaching.

The question which this research consequently address, and which runs like a golden thread throughout, is: Given the context of the oral society in which the Church exists, what role could the methods of traditional oral communication play in formulating a methodology that could be sensitive, faithful to the text of the Bible, and relevant to the oral context of the people who are predominantly illiterate?

4.3.1 The oral tradition

The oral tradition has always been referred to as a means by which a society, which is basically in a primary orality, keeps and passes on knowledge from one generation to the next. It could be stories of events, songs, myths, folklore, proverbs, metaphors and general history of a people. Through generations, this becomes what could be referred to as “culture” or rather an “oral culture.”

4.3.2 The oral culture

When it comes to an oral culture, it is not very easy to have a clear-cut definition; people have referred to oral culture in many ways. Oral culture is a mindset of a society; that is, orality is not necessarily a question of written or unwritten culture, but a mindset of the people who have not been deeply affected by the technology of writing and reading. Wilson (1995:48) elucidates: “One feature of language in oral cultures is worth imitating in preaching:

This language was attentive to the sensory (the concrete) and was more disposed to describing actions than to creating abstractions because people hearing what was said or sung could follow concrete action.”

Human beings communicate in various ways, especially in connection with their culture; and preaching by the lay people in the CCAP Nkhoma Synod is not an exception.

Ong (1982:4) states: “Human beings communicate in countless ways, making use of all their senses, touch, taste, smell and especially sight, as well as hearing.” In an oral culture, how do people learn and internalize language or speech? Oral cultures have their own ways of learning. Understanding how they learn can help us to transform how we preach.

Ong (1982:6) says that people who are still in the mindset of an oral culture, or those in a primary culture - untouched by any form of writing - do not study in the way we understand it, rather:

They learn by apprenticeship hunting with experienced hunters, for example, by discipleship, which is a kind of apprenticeship, by listening, what they hear, by mastering proverbs and ways of combining and recombining them, by assimilating other formulary materials, by participation in a kind of corporate retrospection - not by study in the strict sense.

Knowing how people learn and the kind of methodology they use to learn new things is crucial, not only for the preacher, but also in doing theology and doing missions. What follows is a general description of the differences between an oral and a written culture, appropriated from Ong (1982:37-50).

4.4 MAJOR CHARACTERISTICS OF ORALLY BASED THOUGHT AND EXPRESSION.

According to Ong (1982:37-50), in primary cultures, awareness of the Mnemonic base of thought and expression opens the way to understanding some further characteristics of orally based thought and expression, in addition to their formulaic styling.

The characteristics treated here are some of those which set off orally based thought and expression from chorographically and typographically based thought and expression. The inventory of characteristics is not presented as exclusive or conclusive but as suggestive, for much more work is needed to deepen understanding. Therefore, only general summaries of the differences are presented here.

4.4.1 Additive rather than subordinate

Ong contends that oral cultures always examine the pragmatics (the convenience of the speaker). A written discourse develops a more elaborate and fixed grammar than an oral discourse because, to provide meaning, it is simply more dependent upon linguistic structure, since it lacks the normal full existential context which surrounds an oral discourse,

while in an oral discourse meaning is determined somewhat independently of grammar. To prove this point, Ong (1982:38) presents an example of two translations of the same quotation from Scripture:

Genesis 1-1-5. The *Douay* version of 1610 states:

In the beginning God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep; and the spirit of God moved over the waters. And God said: Be light made. And light was made. And God saw the light that it was good; and he divided the light from the darkness. And he called the light day, and the darkness night; and there was evening and morning one day.

Take note: Nine introductory “ands”!

Adjusted to sensibilities shaped more by writing and print, the *New American Bible* (1970) translates:

In the beginning, when God created the heavens and the earth, the earth was a formless wasteland, and darkness covered the abyss, while a mighty wind swept over the water. Then God said, “Let there be light.” God saw how good the light was. God then separated the light from the darkness. God called the light ‘day;’ thus followed - the first day.

Two introductory “ands,” each submerged in a compound sentence. This version translates the other ands as: while, when, then, thus to provide flow of narration with the analytic, reasoned subordination that characterizes writing.

Ong contends that it would be a mistake to regard the *Douay* as simply closer to the original than the *New American*. People in oral cultures, or cultures with a high oral residue, including the culture that produced the Bible, do not savour this sort of expression as so archaic or quaint. It feels somewhat natural and normal to them, as the *New American* version feels natural and normal to the Americans today. The first was composed for the ear and the second for print.

4.4.2 Aggregative rather than analytic

This characteristic is closely tied to reliance on formulas to implement memory. The elements of orally based thought and expression tend to be not so much simple integers as clusters of integers, such parallel terms or phrase or clauses.

Oral folk prefer, especially in formal discourse, not “the soldier,” but “the brave soldier;” not “the princess” but “the beautiful princess.” An oral expression thus carries a load of epithets and other formulary baggage which high literacy rejects as cumbersome and tiresomely redundant. In the present study of preaching, the oral cultures in Malawi use names of God with attributes rather than abstract names.

In this regard, Ong (1982:39) says that traditional expressions in oral cultures must not be dismantled. It has been hard work gathering them over generations, and there is nowhere outside the mind to store them.

4.4.3 Redundant or “copious”

Thought requires some sort of continuity. In the text, writing establishes a “line” of continuity outside the mind. If distraction confuses or obliterates from the mind the context out of which the material that I am now reading emerges, the context can be retrieved by glancing back over the text selectively.

Back looping can be entirely occasional, purely ad hoc. In an oral discourse, the situation is different. There is nothing to back loop into outside of the mind, for the oral utterance has vanished as soon as it is uttered. Hence, the mind must move ahead more slowly, keeping close to the focus of attention much of what it has already dealt with. Redundancy, repetition of just-said, keeps both speaker and hearer surely on track.

In composing and delivering sermons, one must not feel that repetition, and emphasis is redundant for the oral culture - they are a means for understanding.

4.4.4 Conservative or traditionalist

Since, in primary oral culture, conceptualized knowledge that is not repeated aloud, soon vanishes, oral societies must invest much energy in repeating over and over again what has been learned arduously over the ages. This need establishes a highly traditionalistic or conservative mindset of knowledge that, with good reason, inhibits intellectual experimentation. Knowledge is hard to come by and precious, and society has high regard for those wise old men and women who specialize in conserving it, who know and can tell the stories of olden days.

Ong (1982:41) adds that oral cultures do not lack originality of their own kind. Narrative originality lodges, not in making up new stories, but in managing a particular interaction with this audience at this time - as every telling of the story has to be introduced uniquely into a unique situation. For oral culture, an audience must be brought to respond often and vigorously.

Religious practices and, with them, cosmologies and deep-seated beliefs also change in oral cultures. Deep seated beliefs go underground if communication is superficial and not in the people's context. The researcher presupposes that preaching is greatly affected when the preacher does not understand these issues.

4.4.5 Close to the world of human life

In the absence of elaborate analytic categories that depend on writing to structure knowledge at a distance from lived experience, oral cultures must conceptualize and verbalize all their knowledge with more or less close reference to the world of human life, assimilating the alien, objective world to the more immediate familiar interaction of human beings.

Oral cultures know few statistics or facts divorced from human or quasi-human activity. Oral cultures have nothing that corresponds to how-to-do manuals for the trades (such manuals in fact are extremely rare and always crude); even in chirographic cultures, trades were learned by apprenticeship.

4.4.6 Agonistically toned

Ong (1982:43) stresses that many, if not all, oral or residually oral cultures strike literates as extraordinarily agonistic in their verbal performance and indeed in their lifestyle. Writing fosters abstractions that disengage knowledge from the arena where human beings struggle with one another.

It separates the knower from the known. By keeping knowledge embedded in human life's world, orality situates knowledge within a context of struggle. Proverbs and riddles are not used simply to store knowledge, but to engage others in verbal and intellectual combat. The utterance of one proverb or riddle challenges hearers to top it with a more opposite or contradictory one.

The common and persistent physical hardships of life in many early societies of course explain in part the high evidence of violence in early verbal art forms. Ignorance of physical causes of disease or disaster can also foster personal tensions. Since the disease or disaster is caused by something in lieu of physical causes, the personal malevolence of another human being – a magician, a witch - can be assumed and personal hostilities thereby increased.

Ong (1982:44) continues to say that violence in oral art forms is also connected with the structure of orality itself. When all verbal communication must be by direct word of mouth involved in the give-and-take dynamics of sound, interpersonal relations are kept high – both attractions and, even more, antagonisms. The agonistic dynamics of oral thought processes and expression have been central to the development of Western culture, where they were institutionalized by the "art" of rhetoric, and by the related dialectic of Socrates and Plato, which furnished agonistic oral verbalization with the help of writing. In the context of the Church in Malawi, the issue of miscommunication and misunderstanding and issues of witchcraft and magicians are very common. This issue, in part, was dealt with in Chapter two.

4.4.7 Empathetic and participatory rather than objectively distanced

For oral culture, learning or knowing means achieving close, empathetic, communal identification with the known. Writing separates the knower from the known and thus sets up conditions for “objectivity,” in the sense of personal disengagement or distancing.

4.4.8 Homeostatic

In contrast with literate societies, oral societies can be characterized as homeostatic. That means that oral societies live very much in the present which keeps itself in equilibrium or homeostasis by sloughing off memories which no longer have present relevance. Most oral cultures have no dictionaries and few semantic discrepancies. The meaning of each word is controlled by direct “semantic ratifications,” that is, by the real life situations in which the word is used here and now. The oral mind is not interested in definitions. Words acquire meanings only from their always insistent actual habitat, which is not,

as in a dictionary, simply other words, but includes also gestures, vocal inflections, facial expression, and the entire human, existential setting in which the real, spoken word always occurs.

4.4.8 Situational rather than abstract

Oral culture tends to use concepts in situational, operational frames of reference that are minimally abstract in the sense that they remain close to the life’s world of living humans. Luria did extensive fieldwork with illiterate people in a village in the Soviet Union. Ong (1982:48) reports that Luria’s work provides more adequate insights into the operation of orality based thought than had the theories of Lucien Levy-Bruhl, who concludes that “primitive” (in fact orally based) thought was prelogical and magical in the sense that it was based on belief systems rather than on practical actuality, or that had the proposals of Levy-Bruhl’s opponents, such as Franz Boas.

This discussion helps us to understand the differences in thought processes and expression of the people who are still in the mindset of orality.

Through the studies, one can easily see that narrative preaching is very common among the Chewa people of Central Malawi. This form of narrative preaching could be described with Van Rensburg (2003:56) as follows: “A narrative is the artistic arrangement and telling of the events in such a way that the story has its ultimate effect in its sermonic context. Stories will not automatically produce a good sermon. It is the plot of the story that adds that special charm and seductive power to entice the listener to become involved.”

4.4.9 Conclusion

Although one might argue that most cultures now have some means of writing and reading, not all learn to actually read and write. It is said that, in Malawi, over 40% of the population is still illiterate. Secondly, even among the literate people, the mindset, worldview, and culture are still in an oral form. Education, religion and civilization in general has not penetrated deep into the cultural fabric.

In this sense, this study seriously reflects on how the people, who are still influenced by oral culture and tradition,

can be reached with the message of our Lord Jesus Christ. In general terms, all the characteristics of “Orality and Literacy,” as described by Ong (1982), are true in the Malawian oral culture.

After analyzing the sermons and discussion theories about oral culture and theology we can make the claim that the sermons are preached the way that they are preached because both the preacher and the audience use oral based culture and thought. Their rhetorical strategies are based on their social cultural orientation.

4.5 ORAL HERMENEUTICS

At this point, it is essential to define oral hermeneutics. This research is particularly concerned with oral hermeneutics within the lay preaching context of the Malawian Church. This section intends to describe what is meant by “oral hermeneutics” and what the implications for textual exegesis and preaching are.

Since we have noted in the previous sections that the highly oral mind-set is different from the highly literate mind set, it follows that, when it comes to interpretation, one must be aware of the pitfalls of assuming that all people process knowledge similarly. The previous section has already shown the differences. Mbiti (1986:54) notes:

It is necessary to emphasize the impact of oral communication, not only in the spreading of the Christian or biblical teaching, but also in the formation of theological understanding of that teaching. In the first fifteen to twenty years after the death and resurrection of our Lord, the early Christians circulated stories of his life and teaching largely through oral communication.

Mbiti is correct in saying that oral communication is not a new phenomenon. However, it took a number of years for people to begin to do an analysis of oral culture.

While oral communication, in terms of preaching and theology, is vital, one must also try to understand whether the content of preaching as such oral communication is indeed biblically based or not. The basic question here would then be: How much of the Bible do the oral people preach and what is the content of their sermons?

Mbiti (1986:52) clarifies this point when he states:

The Bible is the basis of the African preaching as many of us can testify from our own experiences However, we have extremely little written information on how and to what extent the Bible is used. We know that the whole Bible is used for preaching, but we do not know what the content of that preaching is.

The researcher's assumption is that, in terms of sermon analysis, one must proceed beyond the analysis and evaluations of the themes and rhetoric. In addition, we must begin to ask questions relating to exegesis, hermeneutics and the biblical content and understanding. As a matter of fact, "meaning is differently located in oral-based language. Itself detached from the situation of the writer, oral-based codes are fundamentally contextual in nature." Naude (1995:37)

Goody and Watt (1963:306) elaborate on this point:

The intrinsic nature of oral communication has a considerable effect upon both the content and the transmission of the cultural repertoire. In the first place, it makes for a directness of relationship, between symbol and referent. There can be no reference to a "dictionary definition," nor can word accumulate the successive layers of historically validated meaning that they acquire in literate culture. Instead, the meaning of each word is ratified in a succession of concrete situations accompanied by vocal inflexion and physical gestures, all of which combine to particularize both its specific denotation and its accepted connotative usages.

This process of direct semantic ratification, of course, operates cumulatively; and, as a result, the totality of symbol-referent relationships is more immediately experienced by the individual in the exclusively oral culture, and is thus more deeply socialized.

In this light, it is clear that interpretation of a biblical text in the mind of a highly oral mindset is indeed different from that in a highly literate one.

Not only is there a difference in textual interpretation, but also in the *understanding of reality*. Even those, who have been exposed to some sort of writing, have not interiorized the mindset of the literate. Again, this is not to assume that *all* African preaching does not include or interpret the biblical texts properly, but they do it in a contextual-oral manner, as Mbiti (1986:52) argues:

... for the African preacher, the persons and events of both Testaments are always near to the congregation, as if they were part of their own time. The attempt to reproduce biblical history through illustrations drawn from local African scenes is a common practice, and that the African preacher confronts us with the revelation of the symbol.

Again, this observation does not specifically explain the content of the Bible in African preaching from a hermeneutical point of view.

As a science of interpretation, hermeneutics helps one to involve two or more elements and correlate them after a discussion and contention that some Scripture is used in African preaching. Or, as Mbiti (1986:54) states, this time in terms of preaching, hymnology and liturgy:

But a great deal remains to be done by African scholars in the whole area of the Bible in African preaching, hymnology and liturgy, as well as in the arts. These areas of Church life are pregnant with oral theology which in itself is rich with meaning and uses the Bible to a very high degree.

Hermeneutics, therefore, is a very important word in the present research. Or, to place it more in the context of oral society, we must talk about a “correlational-hermeneutical” approach, in order to deepen our understanding of the African usage of the Bible in preaching, and liturgy, for that matter.

In this present project, the assumption is that we must apply a methodology of interpretation that will take both the text of the Bible and the context of the people seriously. In other words, interpreting Word and world, people and activity, and bring them into a dialogue. Hendriks (2004:20) summarizes: “We have to find a way of doing theology in which we disengage the old orders and paradigms and engage a contextual theological point of view.”

It is indeed very clear from this observation that the preaching that takes place in the context under study is basically unique.

As observed in the sermons that we analysed, biblical stories are told as if they happened in the context; illustrations are indeed drawn from the cultural context. It is in this line that the researcher believes that, if carefully observed and improved, this methodology could bring transformation to the lives of the people. Hermeneutics as a science of interpretation helps one to involve two or more elements and correlates them.

In summary, it is interesting to note that the results of our sermon analysis in Chapter three highlighted the same trends as the other scholars indicated. In terms of the communication methodology and strategy, it is clear that this area is effectively done – these preachers reach their hearers. But the main issue is on how the Bible is included in the sermons. We therefore ask, how does the understanding of oral culture help us in a *theological* understanding of homiletics?

4.5.1 Homiletical implications of understanding an oral culture

The researcher has discussed, to a great extent, the anthropological reflection on oral tradition, oral culture and oral theory and practice. The last section discussed oral hermeneutics. This discussion intended to reach a clearer understanding of how oral cultures function and we found that oral culture is very different from a highly literate culture.

We also discovered that, in terms of orality, it is not just a matter of writing and reading or a lack of it, but that oral culture is a mindset that affects the consciousness of the people involved. In this concluding section to this chapter, the researcher would like to briefly mention some fundamental implications of our understanding of oral culture and how it relates to preaching. The intention is to find a way of doing theology and indeed how to preach in the context of the African people in general, and the Chewa people of the Central Region of Malawi, where the CCAP Nkhoma Synod is dominant. The whole issue of *theological training* first and foremost comes to our attention.

In Wendland's (2000:232) research that he carried out in Malawi, he states: "The teaching of homiletics in seminaries, theological colleges, Bible schools and theological education by extension programs needs to be contextualized to a much greater degree in the effort to develop and encourage a more indigenous,

African model of sermon construction." Many studies seem to indicate that there is potential value in investigating a recursive-relational, emotive-experiential, and inductive methodology. Wendland warns: "However, this should be complemented by a more fully applied, text-oriented approach in order to provide a greater instruction in the Word for both the preachers themselves (through their formal training) and the congregations whom they serve (through their Scripture centered preaching)." The present research aims at doing exactly that.

4.5.2 Summary

In all of this discussion, we tried to understand the oral culture, homiletical theory and theology, so that we can answer the question, Why is this going on? Why are the lay preachers preaching this way? (the Interpretative Task).

In this chapter we have seen that the preachers are basically situated in an oral culture. As a strategy for preaching, they are using traditional African methods of composition and delivery. We have examined these methods and compared them with the sermons. We can therefore argue that for the oral lay preachers, their best method is indeed derived from an oral cultural. What needs to be done is to encourage this methodology while at the same time, teaching the preachers to use scriptural texts with theological integrity.

In the next Chapter we will try and answer the question “What out to be going on? How may we improve the preaching in the context under study?”

To do this we will begin to describe the *process of developing an oral hermeneutics* within the preaching context of the Malawian Church.

CHAPTER FIVE

TOWARDS AN ORAL HERMENEUTICS WITHIN THE LAY PREACHING CONTEXT OF THE MALAWIAN CHURCH

5.1 INTRODUCTION

This Chapter now begins to turn to the fourth task of practical theological interpretation. Osmer (2008:175-176) explains this as follows:

... this task of forming and enacting strategies of action that influence events in ways that are desirable. Practical Theology often provides help by offering models of practice and rules of art. Models of practice offer leaders' a general picture of the field towards desired goals. Rules of art are more specific guidelines about how to carry out particular actions or practice.

The researcher agrees with Osmer that research, especially practical theological research, is not just done for its own sake, but with the intention of influencing and providing a positive change.

In this research, we have described the first task that asks the question: "What is going on?" This task has produced suitable information that helps us discern patterns and dynamics in particular episodes, situations, or contexts. In our case, we have examined what happens in the oral preaching context of the Malawian Church.

Osmer (2008:34) calls this the "descriptive-empirical task" and explains that,

Ultimately, the descriptive-empirical task of practical theological interpretation is grounded in the spirituality of presence. It is a matter of attending to what is going on in the lives of individuals, families, and communities Struggling with these kinds of issues lies in the heart of a spirituality of presence. It is a matter of opening ourselves to the forming and transforming Spirit of God who remakes us in the image of Christ within his body. Unless we first learn to attend, we cannot really lead.

Indeed, listening with discernment what is going on in the lives of the faith community is a very important task. In this research, we listened to sermons and analysed them using the Heidelberg method. The second, interpretive task asks the key question: Why this is taking place? This approach draws on theories of the arts and science to better understand and explain why these patterns and dynamics occur.

As discussed, in our case the main reason why the oral lay preachers preach the way they do is because they mainly use the traditional oral method of communication and performance. The purpose of this chapter, therefore, is to begin to develop a homiletical theory and praxis that takes both the text and context, Word and world seriously. This is the art of doing theology in context, linking to the fourth, strategic task of practical theological interpretation.

In developing the homiletical theory and praxis for the lay preaching context of the Malawian Church, one must always remember that these are oral-traditional people who live in a specific context. In this case, we refer to the Chewa people of the Central Region of Malawi.

We have argued that the people, who are still in the mindset of an oral traditional cultural context, have a specific way of organizing and transmitting knowledge. Communication that we take for granted in the predominantly literate culture, is not familiar among the people in an oral culture.

In our discussion in Chapter four, we observed that the lay preachers in the context under study are very good orators. They make very good use of an oral and rhetorical strategy that is relevant and applicable to the oral-cultural context. But, as the argument of this research has shown, the impact of the sermons seems to disappear when the preaching is over. This is simply because not much attention is paid to the text of the Bible, due to ignorance.

Wilson (1995:61-62) is correct in saying:

We have also been to the churches where the preacher had the gift of the gab, an ability to animate and hold the attention of the congregation. Listeners had a sense that they were seen and recognized as though each one were being addressed even though what was said of the bible or theology was minimal, and the effect of the sermon seemed over when the sermon was over.

After hearing the sermons of the lay leaders, the researcher agrees that there is no better description than this of what happens. Therefore, we claim that oral lay leaders are very good communicators as regards their oral-cultural context. The question is whether they are good preachers too?

The answer is: simply not in all cases, as seen in the following discussion. Preaching is more than just good communication or a good rhetorical strategy.

One would then be tempted to assume that, if lay preachers are good communicators, then theologically trained pastors could make better preachers. The researcher also observed that well-trained pastors, well-equipped with learned skills, could be very good preachers, but very bad communicators at times, especially in the oral-cultural context. Wilson (1995:61) continues to argue as follows:

On the other hand many of us have visited churches where the preacher, widely judged to be an excellent theologian and devoted scholar, could not communicate. Sermon ideas were well conceived, shaped by scripture, and informed by tradition, but few of those present actually understood what was said in terms of their own lives, and the preacher consequently seemed aloof and remote.

In his article, "Preaching is performance" Schmit (2011:43) argues along the same lines, i.e. that preaching should be a different kind of performance. He explains:

The purpose of literature is to turn blood into ink. In preaching, we're called to turn ink into blood. Yet so many preachers speak only abstractly, as if they were devoid of humanness. No dialogue, no communication, and no eye contact with those looking at them expectantly every Sunday morning. Only words drawn from commentaries or a thesaurus. These are the preachers that tempt us to go to church no more.

But the opposite temptation also exists: to deliver the sermon in such an animated way that all attention is drawn to the preacher and away from the word.

Indeed, when both extremes happen in the pulpit, the people are kept from an encounter with God, but not with the preacher. The purpose of the preacher is after all to direct the audience to Jesus.

5.2 TOWARDS A NEW HERMENEUTICS WITHIN THE LAY PREACHING CONTEXT OF THE MALAWIAN CHURCH

Therefore, we may ask the question: How then should preaching in the context under study be carried out? While many homiletical theories have been developed and preachers have learned tactics of sermon delivery, Schmit (2011:43)²⁸ argues as follows:

²⁸ Schmit, Clay 2011. Preaching as performance art: The way it's delivered is part of the message. *Leadership Carol Streams*, vol 32(2) p42.

But there is one component that is often overlooked: preaching is performance. Preachers should bring their messages to life in the hearing of God's people when they understand that preaching is a type of performance art, preaching is not merely the art of textual exegesis, contextual analysis, and creative writing – though it involves all of these. Performance lies at the heart of proclamation.

The oral lay preachers have the gift of the gab, an ability to animate and captivate the audience into thinking that they are being addressed and seen individually. The lay preachers know and understand the context well but, what is said about the Bible and theology is minimal, because sometimes there is misinterpretation, misrepresentation or no connection whatsoever between what is preached and the text that was read.

Therefore, the impact of the sermon disappears when the preaching ends. In this movement to bring text and context together, and Word and world, the interpretation of the biblical text must be encouraged. Writing about preaching as reframing Cilliers²⁹ (2012:7) argues that preachers should become weak in order to be strong, like God revealed himself as powerless in Christ - therefore preachers should become foolish, in order to become wise. He states: "preaching presupposes (and mediates) certain God images. However, preaching is hardly comprehensible without its connection to the church, and the church, in turn, should not be thought as standing separate from society" (2012:7).

5.3 THE INTERPRETATION OF BIBLICAL TEXTS

The centre for preaching is God's seemingly foolish and powerless Word. In 1 Corinthians 1:22-25 (NIV), Paul makes this point very clear by saying:

Jews demanded miraculous signs and Greeks look for wisdom, but we preach Christ crucified; a stumbling block to Jews and foolishness to Gentles. But to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is stronger than man's wisdom, and the weakness of God is stronger than man's strength.

It is true that the Reformed tradition stresses that the Word, as articulated in the Bible, is the foundation of the life and mission of the Church.

²⁹ Cilliers, Johan 2012. The optics of Homiletics: Preaching as reframing of perspective. Inaugural address, Stellenbosch University.

If lay preachers could be trained in the process of reading and understanding the Bible in their own context, they would begin to understand Scripture. Bible interpretation is not just the privilege of scholars - the community of faith should be encouraged to read and reread Scripture under the guidance of the Holy Spirit.

The apostle Paul himself, although not speaking of the canon as we have it today, was constantly aware of this fact that God's revelation through his Word is of paramount importance. In Ephesians 2:20 he says "build on the foundation of the apostles and prophets with Christ Jesus himself as the chief cornerstone."

Therefore, biblical texts are not mere containers of everlasting and binding biblical truths nor of dogmatic principles. Scripture is meant to be read and understood *by the Christian community*.

Fowl and Jones (1991:1) state that:

Christians have often been described as "people of the book". This is typically a claim about the centrality of Scripture for Christian life. While we do not disagree that Scripture is central to Christian life, we want to go further. The vocation of Christians is to embody Scripture in the various contexts in which they find themselves.

The process of Bible interpretation is also referred to as "hermeneutics." Stewart (1984:1) stresses that hermeneutics is an essential tool for telling the stories of the Bible. It may be defined as a process through which the Word of God is read, examined, interpreted, understood, translated, and proclaimed. Thus, when one is engaged in the hermeneutical process, he or she must be mindful that the final interpreter will be the audience to whom the Word will be preached. When the preached Word is understood by others, by those who were addressed, then and only then can the hermeneutical process be deemed effective.

5.4 WHAT DO WE MEAN BY "A SCRIPTURAL TEXT"?

When we speak about the text, we refer to God's written and inspired Word, in both the Old and New Testaments. So, the point of departure for the hermeneutical process is God and his Word.

Stewart (1984:14) states that, in any act of preaching and biblical interpretation, God must be the unequivocal point of departure for all exercises and hermeneutics undertaken by anyone who is called to preach the Word.

Biblical texts are lenses that focus on our worlds; they are keys to these worlds – in order to open up alternatives, new worlds. They are purpose driven, are intended to be heard and be believed as the basis of a firm trust. In this sense, biblical texts are carriers, not only of understanding, but of faith. Cilliers (2012:10) agrees that “Biblical texts serve as lenses, mirrors and spectacles that offer perspectives on God’s many faces and acts - perspectives; however that do not always tie in with our views and expectations of who God is or should be.”

Therefore, texts are intended to be heard, and are keys that open up new worlds before the faith community that seeks to discern God’s will for their lives. Texts are not static nor monuments but the spoken Word of the living God. So, in the context of preaching in whatever culture, Scripture should form the basis on which a proclamation is made. In terms of preaching, scriptural texts mean passages that have been selected for the sake of producing a sermon.

Reading and rereading Scripture brings about an understanding of God and makes the texts alive.

5.5 WHAT DO WE MEAN BY PREACHING WITH REGARD TO TEXTS?

In our previous discussion, we noted that preaching is not the mere use of good rhetoric, or good story-telling techniques. These could be useful, not as an end in themselves, but as a means and a vehicle in which the message could be conveyed. We also noted that preaching is not just the provision of information about God, nor of Theology.

Basically, preaching is a process of reading and rereading Scripture under the guidance of the Holy Spirit. It denotes an embodiment of the text in the life of the Church. If the preaching event does not recognize the presence and guidance of the Holy Spirit, then the preaching event fails to take place.

Rather than prepare to present a very good human performance, which is common among oral lay preachers, they will begin to consider the performance of texts; this is often in complete contrast to the performance of a human being. The preacher should strive to be an embodiment of God's holy Word, based on Jesus Christ. This embodiment also denotes a sort of incarnation of Christ.

Schmit (2011:45) maintains: "The word of God delivered through the voice and person of a woman or a man, also has an incarnational quality, similar to Jesus' incarnation....preachers should understand that their words become God's Word when God shows up to inspire and bring them to life as Word."

As we have argued in this research the aim of reading scripture and preaching is to create a mature community of faith. Although the community may not have a scholarly type of mind, they are able to read and interpret the Bible in their context. Fowl and Jones (1991:61) explain that:

The most important discontinuities are not historical, but moral and theological. That is, the important discontinuities between Scripture and our contemporary settings are more likely found within us, specifically in our inability and unwillingness to provide and embody wise readings of the texts, than in gaps of historical time.

In other words, the preacher and the faith communities read scripture for their lives, and for their faith, while ecclesiastical authorities and theological professors have their role to play.

5.6 SUBMISSION AND HUMILITY

In his discussion about preaching as a performance art, Schmit (2001:46) says that, if the words of the preacher have to be God's Word, the preacher must first submit himself to God and Scripture. Secondly, he must submit to the practice required to bring the words to life. This means that preachers should internalize their sermons by reading and re-reading Scripture aloud several times. He (2001:45) states "The humble preacher lets the light be seen. She submits to all things necessary to bear the word to God's people. When he succeeds, the people are brought into an encounter with God. They see Jesus, as he walks among them." In this regard Schmit explains that the preacher is seen by the community but he is not the focus,

the focus is Jesus Christ Himself. The preacher in this case is just a bearer of the Word.

Perhaps we could say – as starting point – that, in the case of oral lay preachers, they may be required first to read and re-read the biblical passage several times, and then compose their sermon aloud,

and rehearse it several times before it is preached. The advantage of this is that the words will flow freely from them through their experience and personalities. In short: The sermons must be internalized.

5.6 PERFORMING BIBLICAL TEXTS IN THE INTERPRETATION PROCESS

The task of interpretation will then be to focus upon how we enable wise readings of Scripture so that people can live faithfully before God. Preaching that aims at shaping believers with a distinctive character and shaping the life of the faith community needs wise reading of scripture. This is true because then the Church, through its preaching, can play a greater role in offering new inspiration and a new vision to the society in Malawi so as to empower the faith communities or congregations to face their challenges from a biblical point of view.

Fowl & Jones (1991: 61) agree that:

... rather, our aim should be to overcome the moral discontinuities between Scripture and us. We only overcome these by becoming people of Character formed and transformed by the Holy Spirit. Wise interpretation of Scripture both requires and occasions the virtues of Christian discipleship embodied in and through particular Christian communities.

In this area, the focus is not on historical issues, though these are important, but the focus is to create a community of character, transformed by the Holy spirit. The growth of the Church in Africa must show some impact in the day to day life of the faithful community.

This would mean, inter alia, that hermeneutics not only refers to the rules and principles to determine the sense of written texts or the rules and principles for governing exegesis, but also intends the *communal reading and interpretation* of Scripture.

Referring to Frei, Campbell (1997:112) states in this regard:

Within the framework of a cultural-linguistic understanding of Christianity, Frei seeks to discern and describe not some universal set of rules for reading all texts,

but rather the consensual rules that the church has used in learning to use these rules of interpretation in reading and performing scripture. One must thus conclude that Frei has no general “narrative hermeneutic.” Rather, Frei develops a specialized communal hermeneutic a particular historical community.

In this process of interpretation in view of the preaching event, texts must be continually reread in a creative and imaginative way – within communities.

Lash (1982:472) explains that scripture should be read and performed within community. Unlike in the performance of drama, where the actors perform and leave the stage to do other activities, the performance of scripture is life long. He states: “This is what is meant by saying that the fundamental form of the Christian interpretation of Scripture is the life, activity and organization of the believing community. The performance of scripture is the life of the Church”.

Therefore lay preachers’ and the faith community’s reading and re-reading of texts may enhance an understanding of the Bible, a new understanding of God, who through his Word, speaks to his people. Once this process has taken place, it will aid lay preachers to imagine the biblical stories in the community of believers. The result of this process could be the transformation of the society.

5.7 INTERPRETATIONS AS AN IMAGINATIVE PROCESS

When we speak of the interpretation of old texts, we tend to regard this as a remote exercise whereby only those who have the privilege of knowing the ancient language and church history are the only ones who can interpret biblical texts. But, to regard interpretation as an imaginative and communal process could revolutionize that view and will enable oral lay people to begin to consider Bible interpretation.

Troeger (1990:109) argues that, although in the past, the church did not consider imagination as an important element in Bible interpretation and preaching, it has become one of the best ways to read texts and prepare sermons.

I discover that after imagination emerged as a central faculty of human thought and meaning, there were believers who attacked its dangers, while other claimed its importance for Christian theology. Jonathan Edwards came to acknowledge that

“the true character of God is known through our imaginative perception” which supplies some thing that our “discursive or conceptual reason” cannot know.

Troeger complains that “too many sermons hide the preacher’s imaginative work so that listeners receive the impression that when God’s word comes, it arrives in a hermetically sealed tube.” When this happens, it is like putting a piece chocolate in your mouth with its cover on. The piece of chocolate is no doubt delicious, but the person eating it cannot enjoy the taste. Therefore, the use of the oral traditional method of communication must be encouraged. The long-standing dismissal of imagination as a fantasy is a practice that robs interpretation of its generative possibilities. Imagination is to work through images, metaphors and narratives in such a way that it evokes, generates and constructs alternative worlds that lie beyond the fixed tradition. In which case the use of storytelling, retelling, parables, allegories, similes, metaphors, proverbs etc could be used as illustrations. In using them both preacher and hearer will create pictures of how things could be different.

Recently, many scholars have become aware of the power of creative imagination in Bible interpretation and theology. But already Friedrich Schleiermacher knew this.

Troeger (1990:113) informs us that

Friedrich Schleiermacher, who in the 1800s, reacting against the high rationalism of his German contemporaries, praised this divine power of the imagination, which alone can free the spirit and place it far beyond coercion and limitation of any kind, and without which man's sphere is so narrow and precarious.

The researcher has argued that the local people, the faith communities, should have the right to interpret Scripture in their own cultural context. The use of the power of creative imagination in the process of interpretation would prove very helpful to the people in the culture under study.

Brueggemann (in Seters 1988:127) explains that:

The preacher stands midway in the process of the biblical text. The process of forming, transmitting, and interpreting the biblical text is a creative process at its beginning, midpoint, and ending. The creative dimension of the process means that the text and its meanings are always being produced. They never simply exist. They are not just "there" but the community is continually engaged in a willful act of production meaning. That is what is meant by "the social nature" of the text. It is the *community* at work with the text.

This creative and imaginative approach in interpretation builds on the listener's creative imaginative capacity to enter into the world of the text. Interpretation presupposes an active and creative event, whereby readers and listeners are asked to enter into the different passageways and gaps of the text. Brueggemann (1993:13) states: "Imagination is simply the human capacity to picture, portray, receive, and practise the world in ways other than it appears to be at first glance when seen through the dominant, habitual, unexamined lens."

In his article, "The Optics of Homiletics: Preaching as Reframing of Perspective," Cilliers (2012:5) calls this "Aesthetic Reframing." He argues that

Homiletics without optics is unthinkable: to preach is to see - and to invite others to see. It calls for a change of perception; a rebirth of the senses and, in particular, conversion of the eyes. In this case, it is analogous to faith, which is to see the invisible or, in the words of Martin Luther, to see that which you do not see and not to see that which you do see. Faith - preaching - is to look deeper and to see further; to obtain in-sight; to have a vision.

Creative imagination could be the closest method for oral lay leaders to practice in terms of Bible interpretation and sermon formation.

As argued elsewhere in this research, the reason is that oral people's sermon compositions happen in their minds. They have a coherent mental capacity to imagine, create and compose all sorts of speeches and deliver them without notes. In the community of faith, people - even those who cannot read or write - can enhance this by hearing the reading in the group and all together discern God's will.

Brueggemann (in Seters 1988:128) states that "the sermon is not an act of reporting on an old text, but it is an act of making a new text visible and available. This new text in part is the old text, and in part is the imaginative construction of the preacher which did not exist until the moment of utterance by the preacher."

The process of Bible interpretation, as imagination or reframing, may not mean simply overdoing the same process and turning it into another tradition but, as Cilliers (2012:9) argues: "On the contrary reframing implies a dynamic process such as renaming (re-labeling) re-visioning, re-aligning and re-imagining. Instead of more of the same, reframing entails alternatives, even paradoxes, that challenge the existing to attain new meaning, thereby evoking behavioural change."

In the context under study, the faith communities enjoy stories, images, metaphors, and parables; this is what touches their innermost beings. Cilliers is right because, ultimately, the preacher wishes to evoke behavioural change towards being Christ-like.

Therefore, if the lay preachers are given the skills for imaginative construction, their utterances could be unprecedented. Even for the formation of theological ideas and understanding, one could employ the creative imagination process.

Troeger (1990:26) agrees that

Imaginative theology employs the visionary and integrative capacities of the mind to create theological understanding. It uses the powers of observation to become receptive to the Holy Spirit, who works upon our consciousness through patterns of association and juxtaposition. Not only does imaginative theology help the preacher to prepare well and to encounter not just the texts but also the God of the texts. In addition this also provokes and evokes similar imagination of the listeners during delivery of the sermon.

Therefore, we may conclude that the process of imagination, as a strategy of interpretation, is a suitable theory that could be used for oral lay preachers.

For the oral-traditional cultures, the process of imagination comes naturally, but the need is the use of this gift as a guided process of Bible interpretation, application and doing theology in context.

Childers (1998:21) makes this point very clear:

Preaching needs a language and a method that will take the full measure of its liveliness. Literacy criticism, rhetoric and narrative theory have their place in homiletics; but they leave a strategically significant gap. Ultimately, they are insufficient to preaching's task. They cannot account for the three-dimensional, the *collaborative creativity*, and the spiritual electricity that drive the preaching moment. Preaching is a peculiar, even unique, enterprise. It requires a language and method that can address what is distinctive about it: its life-changing, life-giving, life-building liveliness. Preaching needs a homiletic that can account for its peculiar life.

In order to achieve life building through preaching - one of the focuses of this research project - there is a need to get the faith community closer to Scripture. Robbins (1996:1) suggests socio-criticism as one way of achieving close reading of Scripture. He states that

People use language to establish friendships to set certain people off as enemies, to negotiate with the kin people among whom they live, to pursue their self-interests and to create a view of the world that offers a sense of security and vision of greater things to be achieved both in this life and after it.

Robins indicates that socio-rhetorical criticism is an approach to literature that focuses on values, convictions and beliefs, both of the texts we read and the world in which we live. The approach indeed invites detailed attention to the text itself. In addition, it moves interactively into the world of the people who wrote the texts and into our present world. In this sense, this process helps the reader of the biblical text to also imagine the possible world in his own social context in the light of what the Bible teaches. It also helps to integrate the ways people read the Bible and the ways they live in the world. This notion already takes us towards our following discussion.

5.8 PREACHING AND THE LITERARY FORMS OF THE BIBLE

When we discuss Bible interpretation, we should consider the question: How did the Bible come into being? In other words: what is the nature of the Bible?

We are aware that God spoke to people in the past. He came down and spoke to Adam when Adam had sinned.

God took the initiative when He called: “Where are you?” Since then, God has always desired to speak to his people and when He did so, He caused some chosen people to write down and record his communication to his people. Those who wrote God’s message, used different rhetorical devices and techniques to communicate God’s Word to his people in their own particular cultural and religious context. Ultimately, God spoke to us through his Son Jesus Christ. “In the beginning was the Word, and the Word was with God, and the Word was God ... The word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only, who came from the father, full of grace and truth” (John 1:1,14 *NIV*).

As regards Bible interpretation and preaching, the literal forms of the Bible must be considered, because, in their time, the human authors used various rhetorical strategies available to them to communicate God’s Word.

In this regard, Long (1989:11) contends:

... it is based upon the relatively simple idea that the literary form and dynamics of a biblical text can and should be important factors in the preacher’s navigation of the distance between text and sermon. Preachers who have sought to be open and attentive to biblical texts in their preaching have long sensed that a sermon based upon a Psalm, for example, ought somehow to be different from one that grows out of a moral story. Not only because of what the two texts say but also because of how the texts say what they say.

The reason why the authors of the Bible put their communication in a type of literature was to create an effect, to make the words impart some influence on the reader according to the intention of the passage. We have discussed reading and re-reading of Scripture in the process of interpretation. A good reader of Scripture must first learn to appreciate the type of literature he/she is reading. Long explains that, whenever people communicate with each other, they do more than employ words and gestures. They place those verbal and nonverbal elements in some kind of recognizable pattern, that is, into a form. We understand that the speaker or the writer puts the message in some kind of code and that the reader must decode the message in order to understand it.

There must be cooperation between the text and reader. Long adds: “When there is a relative degree of cooperation between text and reader, communication occurs - the text does something with and to the reader.” Many oral lay preachers read and interpret the texts without necessarily thinking about the rhetorical device used in the text, although they themselves use these devices in preaching. As has been demonstrated through analysis of the sermons, there more than often is misinterpretation of the text. Furthermore, Long (1989:21) explains:

But shifting this activity as it applies to biblical texts into the conscious arena will allow it to identify and be attentive to the ways biblical texts invite us to read and therefore to experience them in psalmist, parabolic, narrative, and other ways If communication between text and reader is to be successful, clearly the reader’s activity must be controlled in some way by the text.

Obviously, with the foregoing in mind; we must find ways in which preachers should be guided by the texts in the sermons – also in terms of their literary forms.

5.8.1 Examples of literary devices used in the Bible

The authors of the Bible used many literary devices to communicate the message. Long (1989:17) argues that authors play different games with words, each of which involves a separate game with its own rules. “Before we can follow the rules, we must know what game is being played ... If the speaker is playing one game and the listener another, communication breaks down.” There are many literary devices that the authors used to communicate God’s message. They may be divided into four major and general categories: (1) narrative; (2) exposition/exhortation; (3) biblical poetry; and (4) apocalyptic literature. Let us examine each of these. The discussion that follows is a general description in view of appropriation to the understanding of oral lay preachers.

- **Narrative:** All biblical stories fall under this type where we have dramatic history, prose, parables, allegories, metaphors, similes, miracle stories, etc.
- **Biblical poetry** includes books like the Psalms, Proverbs, Song of Songs and most of the prophetic books.
- **Exposition/exhortation** would include all the Epistles, the commandments, etc.

- **Apocalyptic literature** includes books like Revelation, Daniel and selected passages in other books.

Lay preachers need to understand simple divisions of the types of literature used in the Bible. Simply understanding how these rhetorical and literary devices work and how to understand them would enhance their understanding of Scripture.

5.8.2 How to interpret different types of literature in the Bible

Long (1989:24-33) suggests questions that could be asked to be able to interpret biblical texts in a manner that aims at finding the intended meaning of the original authors, in so far as what that is possible:

1. What is the genre of the text, or what is the literary device used in the text?
2. What is the rhetorical function of this genre?
3. What literary devices does this genre employ to achieve its rhetorical effect?
4. How in particular does the text under consideration, in its own literary setting, embody the characteristics and dynamics described in the previous questions?
5. How may the sermon, in a new setting, say and do what the text does in its setting?

As argued in the preceding discussions, these questions could help the preacher to understand the movement of the text and the impact that the text wants to achieve. Compier (1999:8) explains that “these devices perform far more than a decorative function. The ancients believed that they permitted a skilled speaker to effectively externalize inner emotions and thoughts. Moreover the figures served as weapons or instruments that did the work of persuasion.” How do we then use our knowledge of the different types of literary devices that the biblical authors used? A discussion on how to understand, appropriate and perform texts so that the same effect may be generated follows.

5.9 UNDERSTANDING, APPROPRIATING AND PERFORMING TEXTS

To understand, appropriate and eventually perform texts, therefore, are all part of the process and act of imagination. With the understanding of how Scripture was written down, the rhetorical devices which were used could help this process of discernment. Others may view the theory of imaginative interpretation as fantasy but, as explained in this chapter, imagination enables the reader to promote an understanding of God. In this regard Brueggemann (1993:17) states

“Reality, so far as our social conversation is concerned, is no longer a fixed arrangement or inhospitable task in which imagination of a quite specific kind has a crucial role to play. The core of our new awareness in that the world we have taken for granted in economics, politics and everywhere else is an imaginative construal....it is the claim of our faith, and the warrant for our ministry, to insist that our peculiar memory in faith provides the materials out of which an alternatively construed world can be properly imagined.

An imaginative interpretation of texts, working through their images, metaphors, and narratives, is then part of the active and creative enterprise to entertain and live in alternative ways of thinking and acting.

To agree with the foregoing discussion, the researcher found that in the analysed sermons the use of narrative, metaphors, images, parables and proverbs was common. As has been argued elsewhere in this research, this is a typical characteristic of an oral-cultural tradition. If well explored, this could help the lay preachers to understand the Bible easily, since they are familiar with the rhetorical devices used. The following discussion aims at highlighting the connection between oral culture and imagination. Through this process an alternative world can be achieved and the much needed transformation could take place.

5.10 THE COMMUNICATION STRATEGY AND DEVICES USED BY JESUS CHRIST IN THE NEW TESTAMENT

Storytelling and other communication devices are not only characteristic of Chewa preaching, they are also devices that the Lord Jesus used during his teaching and preaching.

Therefore Chewa sermons could be compared to the teachings of our Lord Jesus Christ who taught difficult doctrines using simple stories as illustrations. In the Bible we find stories of the Lord Jesus like the good Samaritan, the foolish rich man, the wise and foolish builders, the parable of the sower, the parable of weeds, etc. During the Lord's time, the audience still had an oral culture. The researcher has argued that Jesus Christ himself understood the people of Israel and the Jewish culture. Therefore, in his preaching, Jesus himself is a transgressive figure.

Campbell and Cilliers (2012:104) argue:

As proclaimed in the gospels, Jesus is a thoroughly transgressed figure through both his deeds and his words. He gives offense, challenging our identities, our beliefs, and our ways of perceiving. In his deeds he is in many ways like a trickster or holy fool, crossing boundaries, breaking taboos, transgressing both religious and social conventions. In his words he often speaks as a kind of jester, using the indirect and intentionally ambiguous rhetoric of paradox and riddle and parable to subvert conventions, violate social and religious norms, and call people to new perspectives and new life in the new age.

In this case, Jesus gives an example of how to use the already present strategies of communication within the context to challenge the people's identity, their belief system and perceptions.

Therefore, the oral hermeneutics within the lay preaching context of the Malawian Church must follow suit while encouraging the communication systems, and strategies that are present in the context. In so doing, like Jesus, the preachers could invite the faith community to live in an alternative way. Like in the Bible, the lay preachers use stories, parables, allegories, and metaphors to cross the boundaries and to disrupt the social and religious norms. The following discussion has been adapted from Campbell and Cilliers (2012:102-125):

5.10.1 The significance of literary devices used in communication

The significance of using different kinds of devices in communication is that it enables the speaker to enter the people's lives without them noticing it. This enables the preacher to address issues that are not easily discussed in public.

The communication devices also aid the preacher to disrupt the social order and to break the society's cultural taboos. For the African people, taboos, rituals, social order and cultural values are strictly observed.

Issues of sex and sexuality, HIV/Aids, corruption, immorality, selfishness of leaders in the society, gender based violence, personal integrity, corruption etc. are not directly addressed due to the respect and desire to maintain social order. Campbell and Cilliers (2012:7) contend that many Africans thus seek power-charged objects because the quest for power is a driving force in the African religion. *Ubunye* (the unity of all reality) is kept intact through *Amandla* (power) which is, in turn, operates within *Ubuntu* (community). African spirituality is concerned with the maintenance of equilibrium and therefore with guarding against the loss of power. Therefore, the preaching in an African context must take this into account and the use of traditional communication devices is encouraged so that these devices challenge the social order.

5.10.2 Examples of the rhetorical strategy used by Jesus during preaching

The stories of Jesus are best read through a hermeneutic of folly, that is, preachers' best approach is stories of people who behave like fools - interrupting, creating liminal spaces, changing perspectives, and calling for discernment.

We read and preach these stories most faithfully when we allow them to be disruptive, rather than try to make them respectable or even understandable.

We read and preach them best when we let them remain unsettling, rather than forcing or explaining them towards some resolution. In other words, reading and preaching the stories as they are within their cultural contexts.

5.10.3. *Disruptive deeds: Crossing the boundary*

As proclaimed in the Gospels, in his life and ministry, Jesus is a thoroughly liminal figure. He crosses boundaries, breaks taboos, and disrupts the conventions of both the society and religion.

Jesus transgresses almost every social and religious boundary and convention imaginable. Repeatedly, like Paul, He crosses the boundary between Jews and gentiles, slaves and free men, male and female, unclean and clean, rich and poor, children and adults. In Luke 14:12-14, for example, Jesus rebukes the rich man who, according to the social order, had invited Jesus for a luncheon.

He says that when you give a banquet, do not invite relatives and rich neighbours, but invite the poor and the marginalized, the lame and crippled, because they will not repay you and you will be blessed.

Another example of Jesus breaking the taboos that concern clean and unclean and finally, life and death is that of Jesus touching the leper who was viewed as unclean (Mk 1:40-45). He also touched the ritually unclean woman who has been bleeding for 12 years. Immediately after this, Jesus proceeds after a short conversation with the woman, to the house of Jairus, a synagogue leader, and takes Jairus's dead daughter (unclean) by the hand, and she arises (Mk 5:21-43).

All these are examples of Jesus himself, as a person, crossing boundaries, breaking taboos and interrupting the conventions and rationalities of both religion and culture. Preachers in the oral lay preaching context of the Malawian Church, in their ministry, could follow Jesus' example. Even when reading the stories for preaching, one should always remember that the stories were not flat (one-dimensional), and intended for narration only; the stories were actually performed and also written to make an impact on the listener in Jesus' time. The power of these stories is evident in the fact that they still have an impact on the hearer today.

Campbell and Cilliers (2012:109) contend:

Throughout his ministry Jesus crosses boundaries, breaks taboos, and interrupts the conventions and rationalities of both religion and culture. His antics would have been considered not simply disruptive, but at times immoral and blasphemous. The stories of jesters and tricksters and holy fools have nothing on those of Jesus.

5.10.4. *Disruptive rhetoric: Riddles and parables, paradoxes and humour*

As noted in the examples of the sermon analyses, lay preachers use a story-telling technique, riddles and parables, paradoxes and humour in their delivery. For the lay preachers in the context under study, it is a natural phenomenon to speak in riddles and parables because, as explained, this is embedded in their culture and world view. In the same manner, Jesus used these devices to unsettle the ordinary and to disturb categories.

Campbell and Cilliers (2012:109) report:

In the face of these traps Jesus plays a fool; he enacts a complex mixture of both the trickster and the jester. As a trickster, Jesus repeatedly makes a way out of no-way. He will not be snared by the trick questions of the authorities, but outwits them, often by engaging in extraordinary hermeneutical dexterity with sacred texts - hermeneutical dexterity being the provenance of the trickster.

There are countless examples in the Bible of how Jesus answered a question with another question; he answered most of their questions like a real jester and trickster. In Matthew 22:23-28, there is the question about marriage after the resurrection and in Matthew 22:42-45 one finds the question about whose son is the Messiah.

In a very dramatic fashion, Jesus tell a story of a good Samaritan in order to force the lawyer who had asked the question, to answer it himself. In Luke 10:25-37, the lawyer asks the question: Who is my neighbour? A lowly and despised Samaritan becomes the neighbour. In fact, after Jesus had told the story, He asks the lawyer: "who was a neighbour to this man?" It was very hard for a Jew to call a Samaritan "good!"

A good example would have been during the Apartheid era: if the lawyer was a white South African and the good Samaritan a black South African; it would have been very difficult in those days for the white lawyer to call the black South African a good neighbour. Hence the reply: "The one who had mercy on him."

For Jesus, all these strategies were meant to make a very strong point and to change the perception and norms of society. Campbell and Cilliers (2012:) explain that “the trickster in this sense does what Jesus does in crossing boundaries, subverting the culture’s structures and antinomies, and creating the liminal space in which the new creation breaks in. The trickster becomes the instrument of God’s reign - despite himself.”

5.19.5 Summary

This section tried to show that Jesus himself did not just speak deductively, following a certain logical order or rhetoric strategy. He spoke to evoke emotions of the people, to surprise them; like a trickster and a jester.

He worked to outwit the authorities and to cross the boundaries of social discrimination, economic separation, gender stereotyping, and other cultural vices. His intention was to communicate to the hearts of the people and to enact a new order and perception.

Campbell and Cilliers show us that preaching and communication cannot just be ordinary language, let alone a methodology created somewhere else with the expectation that it will work in another culture. Jesus used all strategies and examples that were context specific.

We therefore agree with the authors that the Gospel is foolishness, preaching is folly and the preacher is a fool. If preaching is to bring about transformation, change in perception, and spiritual growth in the context under study, the lay preachers must indeed understand that preaching involves all strategies that are present in the society. Campbell and Cilliers (2012; 37) conclude:

There is some method in this madness. There are distinct priorities for such preaching. First, foolish preaching interrupts. It employs transgressed rhetoric that disrupts the myth and conventions and rationalizes of the old age which leads to death. Such preaching engages in creative resistance to the principalities and powers that hold people captive in creative resistance to the principalities and powers that hold people captive and often prevent them from imagining alternatives to the ways of the world. Second, through these interruptions, such preaching creates an unsettled, liminal space, in which people may move- and always keep moving- from the old age to the new.

In our hypothesis, one of the questions we asked is: Given the numerical growth, the social-cultural changes of our society and the phenomenon of untrained lay preachers, what role can the Church in its preaching play in offering new inspiration and new vision to the society in Malawi so as to empower them to address the challenges from a Christian point of view? The researcher believes that what Campbell and Cilliers outline is exactly what we must do in our context and in our time. The lay preachers should be encouraged and trained to preach the Gospel as fools, tricksters and jesters.

The preaching must transgress, interrupt, and disrupt the myth and conventions, the social order and evil traditional belief systems, evil practices that render women and children vulnerable to HIV/Aids, gender-based violence, child abuse, and other evils. This type of preaching must open doors for imagining alternatives to the ways of the world.

The section that follows takes a further look at the possible connections between oral culture and the process of imagination.

5.11 ORAL CULTURE AND IMAGINATION

In the oral cultural tradition, creative imagination comes very naturally. As discussed in Chapter 3, the sermons that lay leaders preach are like any other traditional speech, history, or narrative. They are memorized and repeated through a process of imagination and memory. Story-telling techniques, retelling of Bible stories, metaphors, parables, and the creation of images come naturally to the oral lay preacher. Therefore, we may claim that this process of creative enterprise could truly direct faith communities towards alternative thinking and acting.

What is required is that their ability to imagine should be directed into a process of interpreting Scripture, rather than just imagining and creating good stories.

5.12 COMMUNITY OF INTERPRETATION AND THE PROCESS OF DISCERNMENT

The whole process of Bible interpretation should not be just for the benefit of the preacher. Interpretation should be done with the faith community in mind; one must ask what the purpose of this whole process is. Fowl and Jones (1991:61-63) have stated that the simple answer is that this process is by, and for, the people of God, the faith community, who desire to enter into faithful discernment. As argued, the intention is to open texts in such a way that they will unveil God and Jesus Christ to the faith community. In this regard, this wise discernment helps people to appropriate the text in such a way that they become a people of character, embodying that text in faithful living.

Fowl and Jones (1991:61) state:

Ultimately, we read and perform Scripture in the hope that our own lives will be transformed into the likeness of Christ. Such transformation takes place in and through the formation of communities of disciples. That is, the likeness of Christ is manifest not simply in isolated individuals, but in the life of believing communities. Such communities of committed disciples are both presupposition and the goal of interpreting Scripture. We learn to become wise readers of Scripture and perform it in and through the practices of Christian community.

We need congregations as spaces and locations where wise readings of Scripture are exemplified in faithful and wise actions and practices. Congregations are distinct communities of interpretation.

5.13 THE MOVEMENT FROM TEXT TO SERMON, FROM HERMENEUTICS TO HOMILETICS

Above, we described the process of interpretation of texts so as to get close to an understanding of the text. This was done to avoid the temptation of the preachers trying to present a human performance, as is the case with most oral lay preachers. In this case, the preachers have the responsibility of exploring the text - first hermeneutically, then homiletically.

Therefore, interpretation is not only interested in the movement of rhetoric within the text, or the movement of a creative hermeneutic, or a movement of the performed interpretation of the community, or a combination of all three. These three movements have to merge in the movement of the text into the sermon, then into the worship service and into the congregation; ultimately into the movement towards a meeting with God. This process may lead to a mature congregation, a people of character and eventually a faithful community.

The reason for this is that the audience or congregation should be confronted by the God of the text, encouraged by the Christ in the text and strengthened by the Holy Spirit through the text. Fowl and Jones (1991:41-43) have emphasized the importance of reading scripture with a particular interest. This, they explain, will help contemporary readers to adopt strategies for interpreting Scripture that will expose and challenge influential presumptions about such issues as power, class, and gender.

They conclude that this process is possible because Scripture, especially the gospels, provide a wealth of materials for readings, which can subvert any particular community's sedimented interpretations and performances. They also warn that Christian communities must be aware and avoid the possibility of interpreting scripture in such a way that it supports rather than subverts corrupt and sinful practices. They state 'This means that we Christians will need to learn to read the Scriptures "over-against ourselves" rather than simply "for ourselves".' (1991:43)

The movement from text to sermon must be done in such a way so as to target the faith community in a particular context. On a specific date and situation, every sermon and interpretation of the text comes to rest - to be continued after the sermon is preached. Thus the homiletic disclosure, building on the hermeneutic disclosure, proceeds to serve the disclosure of faith, based on the proclaimed Word. In the context of the lay preachers, the goal is the transformation of the faith community. Therefore we agree with Fowl and Jones that Scripture should critic, challenge, and transform the cultural belief system which is deeply embedded in the society.

5.13.1 Basic aspects in the movement from text to sermon

There must be a deliberate effort to make a meaningful movement in the sermon. Craddock (1971:100) explains: “The primary characteristic of forceful and effective preaching is movement, then it should now be said that unity is essential to that movement. There can be no movement without unity, without singleness of theme, the imagination is released by the restraint or one governing consideration.”

The whole process must be bathed in prayer because interpreting the Word requires the presence of the Holy Spirit, because in the end, as Fowl and Jones (1991:49) argue, the Christian communities are given their shape by the Triune God as they learn to become wise readers of scripture.

This guides the interpreter not only looking at the text, but also looking through the text in order to describe the new and alternative possibilities, realities, and worlds to which the Spirit invites through the text.

In this sense, all biblical texts are lenses through which we can look at the world, especially imaginatively at the here and now, as well as at the future. After all, imagination is the ability to see, to see better, to see more clearly, to see further, to see differently, and to see the invisible.

The text must be interpreted in its own historic context, its theological context and the context of the congregation.

The following discussion explains the three elements in the statement above: that the text must be interpreted first in its historic context, second in its theological context, and lastly in the congregational context.

(i) Historical and cultural context

The oral lay preachers need to understand that the Bible, in the first instance, was written by specific people, to a specific audience, with a specific purpose, and in a particular social-cultural context.

Therefore, it is not possible to just read the Bible and apply it immediately, without first considering the circumstances under which it was written,

the cultural context of its first recipients, including the main purpose for the writing, and the rhetorical strategy used. Although the authenticity of the Bible does not depend on its human authorship, but on the Spirit of God who spoke to, and through, the human authors, one cannot neglect the circumstances that led to the recording of the Scripture. The Spirit of God who inspired the Word, but used humans to record it, will also help keen readers to understand the Word in their own context. This historic context influences meaning and opens up creative imagination of what really happened. The context and history is part of the proclamation event.

(ii) *Theological context*

It is of paramount importance to consider the text's theological context. Exegesis must also place the text in the specific context of God's total revelation of Himself in the text of the Bible. Our previous discussion claimed that we do not preach only the texts, but the God of the texts. The texts lead us to an encounter with the God who acted and wants to act in, and through, the text in this place and time.

For the preacher to connect with the God of the text, he or she must bathe the whole process of interpretation in prayer.

This is the Gospel, the good news, the promise of the text, that God acts in the text, and therefore in the preaching event.

(iii) *The context of the congregation*

We have discussed the interpretive process and the movement from texts to sermons. Firstly, one must consider the text's historical and literary context, then consider its theological context and, finally, we turn to the target group of the interpretive process, as discussed above

This is the method whereby the preacher looks through their eyes at the text and through the text, from the viewpoint of their silent cries, hopes and fears. Osmer (2008:96) argues that " wise interpretation is deeply contextual. It must fit the particular circumstances it seeks to understand and explain. What counts as wise interpretation in one context is foolishness in another."

Therefore the preacher must bridge the gap from interpretation to the context of the congregation.

This is like an attempt to cross a bridge from one shore to another, from yesterday's shore to today's shore. This process makes the text relevant to present contextual issues. The researcher believes that we must allow texts to challenge us, to rebuke our current situation by revealing the God of the text and providing an encounter with him.

5.14 WHAT ROLE CAN ORAL TRADITIONAL COMMUNICATION STRATEGY PLAY IN PREACHING?

We now turn to the second question of our problem statement in this thesis. *“Given the context of oral society in which the Church exists, what role could the methods of traditional oral communication play in formulating a methodology that could be sensitive and faithful to the Bible, as well as relevant to the oral context of the people who are predominantly illiterate?”*

First, as described in this thesis, we need to emphasize that the Chewa culture of Central Malawi and beyond use many story-telling techniques, metaphors, similes, parables, proverbs, fables, etc. in their daily conversation and speech. In this research, we have emphasized that preaching should be based on sound interpretation of the Bible.

We also tackled the method of sermon delivery with an emphasis on oral culture. In this case, the oral context is the audience. In what has been said about the preacher, Craddock (1985:5-6) explains that much has been implied about the listeners. But, the conviction must be directly stated that listeners are active participants in preaching. To say that listeners are participants is to make at least three statements about the nature of preaching. First, the message is appropriate to the listeners. The second statement regarding listeners' participation in preaching is that sermons should proceed or move in such a way as to give the listener something to think, feel, decide and do during preaching. And, the third and final statement about preaching generated by the conviction that listeners are vital contributors, is that the sermons should speak for, as well as to, the congregation because the Bible is the Church's book, not only the minister's.

As stated in this whole discussion, the lay preacher must firstly consider texts. Preaching should not just be the story-telling or excellent use of parables, metaphors and fables. Preaching is more than the oral performance that characterizes oral lay preaching in the context under investigation.

On the other hand, we also argued that preaching must not be merely delivering truths that have been extracted from the texts without making them relevant to the context here and now.

Wendland (2000:39) argues that, when we search for effective models or proven examples to follow in local sermon making,

... it is necessary to consider the cultural setting in which we intend to communicate the biblical message. What are the specific means that were used to convey essential truths and traditional morals among African societies in the past? Are these methods still relevant to modern man, and what can the ancient wisdom of Africa teach us about how to construct sermons for people living today?

Together with the oral composition and performance, the text must be the heart of the sermon.

5.14.1 The indigenous model of African oral tradition in preaching

The following discussion aims at drawing examples of the literal devices that oral preachers use to communicate the message to the congregation in the process of preaching and performance. The intention is to also compare and contrast that with what the ancient biblical authors used.

In this regard, Wendland (2000:39) explains that to use the method, which is familiar with the audience, is a good practice.

The assumption is that such an approach is already familiar to most audiences from the oral tradition or oral art (orature) which the majority of them have been exposed to in one form or another virtually all their lives. The aim then is to preach, beginning from the known (experience) and moving to the potentially unknown (the message), not only with regard to the content of a particular sermon, but also with respect to its mode of composition (structure) and the manner of expression (style).

5.14.2 The use of rhetorical strategy in preaching

Campbell and Cilliers (2012:182) calls this “the rhetoric of folly.” They explain that there are different dimensions and characteristics of fools, including preaching fools. “These dimensions and characteristics are frequently expressed in language, so we can speak of rhetoric of folly.”

This language is described as disruptive, liminality-creating, perception-changing rhetoric - which runs deeper than any forms of speech. World views and values of oral people lie deep at their cultural roots; a message that cannot go this deep may not succeed in shaking evils that Africa faces.

5.14.4 Examples of figures of speech used in the sermons

As argued constantly in this thesis, the researcher believes that bringing together Word and world, text and context, is the goal of communicating God’s Word. This process has been called “correlational-hermeneutic” in nature. In the light of this overarching notion of dialogue between Word and world, examples of figures of speech that oral lay preachers use in preaching are now discussed.

(a) The story-telling technique

Storytelling is a very common technique that the oral traditional people use in speech. African people have an inherent ability to compose and put difficult concepts in stories. We refer to a moving sermon preached by a lay preacher in an attempt to address a political tension when opposition leaders and civil society organizations versus ruling party leaders engaged in prolonged conflict, and nobody seemed to care what the consequences for the local man would be. In his sermon to promote unity and a common purpose for national building, the preacher told this story at a meeting where representatives of all the groups were present.

(i) Sermon #79 - Joshua 7:19-20

There was a well-to-do chief in a village. He had a big house and some livestock. In his house, he had problems with rats; so, one day, he bought a rat trap.

When the rat in the roof saw the trap, he told the other animals, especially the rooster, the goat and bull about the trap and asked them if they could help each other to remove it. All the other animals said, “It is none of our business, that is not our trap, it is a rat trap.”

The rat said to them all: “*zidze pano mzatonse*” (whatever happens will affect us all), but the rat was ignored. After a few days, at night, the sound of the trap was heard. Everyone thought it caught the rat. The chief’s wife rushed to the place but, because it was dark, she tried to take the trap to where there was light. Unfortunately, the trap had caught a venomous snake and, in no time, the woman was bitten. She was rushed to hospital, then many relatives came to visit her.

While in the hospital, the woman asked for chicken as food. At the house, the people killed the rooster and cooked it for the patient. In no time, people were gathering at the chief’s house to express their concern, so the chief ordered that the goat be killed for meat for them, which they did. Meanwhile, the rat was watching on the roof and said to everybody: “I told you that whatever happens with the trap will affect us all” (*Zidze pano mzatonse*). Unfortunately, the sad news came that the village chief’s wife had died at the hospital. Many people arrived for the funeral and the chief ordered that the bull be slaughtered to feed the large crowd of mourners.

Brother and sisters, we must listen to the prophet, the preacher, when he warns us about the impending danger; we must work together for the common good. Take away all the traps that the devil has set for God’s people. If one is corrupt and others have selfish ambitions, the country will suffer. Otherwise, if the country goes bankrupt or to war, all of us will be affected (*Zidze pano mzatonse*). Remember Achan stole and many people were killed because God was angry.

As the story unfolds, the audience realizes what issue is being addressed, without necessarily causing direct tension and shaming discomfort for the people.

The following is another example taken from the sermons. It is about church unity as founded in Christ.

(ii) Sermon #80 - 1Corinthians 12:12-21: Different parts but one body.

Paul tells a story of body parts to emphasize the unity of the church. After retelling the biblical story, the lay preacher uses this story to point out that God will bless his church, not just the individuals, and so there is no need for fighting.

One poor man was walking on the road and on the way he found a wallet full of money. While he thought what he needed to buy, his body parts started to struggle and fight among themselves. The feet said that the man should buy shoes for his feet because they walked far; his eyes said no, sun glasses, because they had seen the money; his hands said no, buy gloves for them because, without hands, not much can be accomplished. This argument went on and on. But, in the end, the poor man decided to buy a good bed and mattress. At night, the whole body slept comfortably and the whole body was covered; so, all the body parts were happy!

Do not fight in the church for a position or whatever, because all of you are a body of Christ. Although you have different gifts and functions, you are one in Christ. And, in the end, God will cover you all with a blanket of blessings.

The following is another example of story-telling in a sermon. The story tells of denying Jesus Christ, and forgetting his suffering.

(iii) From Sermon #81 - John 1:9-14

One day, a fire broke out in one of the villages. One house was engulfed in a great fire. The people could not put out the fire or rescue anything, because it was too late - the fire was raging too much. Soon, the mother realised that her sleeping baby was in the house. She rushed in without thinking; the people tried to stop her, but it was too late. She went in quickly and rescued the baby, which was not burned. But, the mother had severe burns and was rushed to hospital. Fortunately, she recovered quickly, but her face was disfigured due to the burns. This story was not told to her son. The child grew up and, using a bursary, went to school and graduated from college. He then had a very good job and lived in town. One day, his mother went to visit him in town. When he heard from guards that there was a woman with a disfigured face who wanted to see him, he realised that it was his mother. He was too ashamed to admit this, and told the guard to push his mother out of the gate, as she probably was a beggar. When the mother saw this, she was very upset and wailed profusely.

Everybody took notice of the event, came to hear why she was crying. She narrated the whole of her story and shared that the boss is her son. Everyone was upset; the son was confused and also cried uncontrollably when he heard that he had caused his mother's condition.

Today, brothers and sisters, when we bring the Gospel that Jesus died for you, you are on earth, living in towns, in big houses. You reject him. He risked his body and his face was disfigured because of you. He now comes to his own people, but you have rejected him.

(A) *THE USE OF PARABLES AND ALLEGORIES TO EXPLAIN VERY DIFFICULT DOCTRINES*

Some of the very difficult doctrines are explained by using similes. A parable is a drawn out simile. Parables use comparison by continued resemblance. Others use allegories; an allegory is a prolonged metaphor.

A selected interesting example is the following:

Sermon # 83, which uses a parable - Matthew 11:28

(i) Extract from Sermon #83

Come to me ye that labor and are heavily laden, I will give you rest. Romans says you have been elected by God to be his children. Who are called and who are invited? I believe that both are. It is like a building that has a big beautiful door. You are wandering about not knowing what to do; you are tired with life and have so many problems, sickness, death, poverty and lack of peace. You are tired of your sinful nature and you want to give up on life. Then, you see this golden door with: "Come ye who labor and are heavily laden, I will give you rest" written on the outside of the door. You must make a choice to go in, or not. When one responds to the invitation, one knocks and the door opens and you enter. When closing the door you see the writing on the back of this same door: "You have been chosen." Therefore, this means that those who are outside are being invited, and those who are inside realise that they have been chosen by God. This door is Jesus Christ. Are you tired of life? Jesus invites you to give you eternal life.

In this sermon, the preacher displays inherent wisdom; nobody has taught him to explain this, but this is how he understands the doctrine of the invitation to repent and be elected.

The following is another example.

(ii) Example from Sermon #82 - Security of believers: John 10:7:10

Why are we still poor? Yet we believe. Sickness is among us, HIV/Aids, and suffering of all kinds, yet we are Christians who believe that, in Christ, we are secure. Why does the devil torment us with problems and troubles? Does it mean that we have no security? No brothers and sisters, it is like a rat that is put in a transparent container in an open space. When the cat comes around, he pushes the container in all directions trying to get at the rat. But, although the rat is uncomfortable, he is protected completely by the container. The cat can see the rat but cannot get it. In a similar manner you are protected by the blood of Jesus Christ; you are covered by his grace, but both are transparent containers and you are put in an open space, the earth. The cat is the devil who tries to get you and make you uncomfortable, but Jesus will always protect you to the end.

The following is another example.

(ii) Extract from Sermon #91: Luke 6:43-45 and John 15:5-6

This again tries to explain the doctrine of salvation. Most oral lay preacher believe that salvation is earned by doing some good works and by stopping some sins, e.g. drunkenness, adultery, witchcraft, smoking, etc. When one lay preacher was taught what salvation is all about, he used this example in a sermon for the people to understand what he meant.

Brother and sisters, salvation is not stopping to sin. No, because you stop this sin and tomorrow you do another, there is a struggle inside you. *And the question is: are you a sinner because you sin or do you sin because you are a sinner?* Many people confuse the two, but it is like a lemon tree that is trying to bear oranges. The same question applies: Is this a lemon tree because it bears lemons, or does it bear lemons because it is a lemon tree? The answer is simple.

It is a lemon tree first and that is why it bears lemons. This tree, by its very nature and make up, is destined to bear lemons that are sour.

Let me ask another question. What if one wanted this tree to stop bearing sour lemons and bear sweet fruit like oranges? Could you pick all the lemons and expect the lemon tree to bear oranges the next season? No way will this tree just be waiting for a good season; it will still bear sour lemons. The problem is not the fruit, but the tree - change the tree. The tree will not change itself but needs the farmer who will skilfully cut the tree and graft an orange branch into it. When this branch grows on the same tree it will bear oranges. Jesus Christ is that farmer. Through the Holy Spirit He grafts a new ear into you and you become a new person. Then, and only then, will you produce good spiritual fruit, sweet conduct and behaviour and no longer be sour.

This device uses comparison between a lemon tree and a sinner. Only when God receives the sinner, then can he live a spiritual life. In such an example, the lay preacher exercises his full intellectual capacity to explain such a complex doctrine by using things that are available in their context.

The following is an example of a sermon that is aimed to ridicule people who think there is no God.

(iii) Extract from Sermon # 84 - The fools say that there is no God

People think there is no God; they enjoy life to the fullest without any regard for the God who created them, as well as the world. These people are like some sea creatures. A family dug a pond at their home into which they put some fish, crabs, sea weeds, an octopus, etc. One day, the crab went out and saw a sign saying that this dam is artificial and that we had put in the water and can dry it at will. The crab told all the creatures in the water that this dam is artificial and that, one day, the water will dry up. The other creatures did not bother; they just laughed it off and continued to enjoy life. They said to each other: "This is an ocean, it cannot dry up." So, the crab left. One day, the man let out the water and all the creatures that were enjoying life, died. Brothers and sisters, you enjoy life, and you say there is no God; you politicians, and rich businessmen, you who think this is your home. This world is not our home, we are just passing by. Remember that this life is temporal.

God has put many things in the world, but we should always remember that one day this world will come to an end and God will judge us. Do not be like the fish. Everything you see has been made by God and He can destroy it at any time.

Again, this is an indirect way of attacking the rich and everyone else who enjoys life and thinks that church is not their business and that the preacher acts as a clever crab telling everyone that God created the world and He alone will judge it.

(B) *PARODY*

David Bennett, in Campbell and Cilliers (2012:197), describes parody as follows.

The term parody, in contemporary usage, designates a form of literary satire distinguishable from other kinds of satire by its imitative mode, its internal dependence on the devices and conventions of its satiric target. Treating discourse as performance, parody enacts its critique of literature, foregrounding the artifice or factitiousness of its model's representation of reality, reversing the formal self-enactment on which the parodied discourse depends for its claims to mimic or truth.

Examples in the oral tradition would be the following: 1 Peter 1:18, "bought by the blood of Jesus."

(i) An extract from Sermon # 85

This sermon was preached to rebuke another church that publicly condemns sprinkling baptism and confuses people in the area about baptism by emersion.

"If baptism removes sins then it is better for churches of Christ to also drink some of the water to cleanse sins from the inside, because sin is not like dirt."

Brothers and sisters, baptism is like a sign of what has happened to you in the spirit. If you buy a sheep or chicken and you want to recognize which is your sheep, you put just a little red or blue paint on it. The paint is not the buying price; no, not at all. It is just a sign that the sheep is yours and it has been bought. Now, it does not matter whether you put only a little sign or whether you paint the whole sheep. The fact remains that you bought it. If you paint the whole sheep, people will only laugh at you because it would be weird. The buying price is the blood of Jesus. Baptism is the symbol or visible sign. To baptize the whole person is like painting the whole sheep red, because the painting has the buying power.

If you think you are cleansed by water in baptism, then it would be wise to also drink some water to cleanse the inside, because sin is not like dirt (1 Peter 3:21-22).

The example and the statement: “drink the water also, paint the whole sheep” are also meant to embarrass those who suggest that baptism should be only by emersion.

(ii) Another example is from Sermon #86 - 1 Corinthians 1:23-24

What follows is an extract from a sermon that attacks Muslims who attack Christianity by vilifying Jesus Christ. This sermon was preached at a funeral where both Christians and Muslims were present.

Brothers and sisters, my job is not to preach about other prophets, for I am not competent to comment about other prophets. My job is to preach Christ and He having been crucified.

I will be lying if I say here that prophet so and so married a lady older than him. He married her because she was rich, and if I say that the prophet had many concubines. In the end, he was chased from his town because he was causing confusion. I will therefore not tell you that followers of this prophet used force to spread their religion, because their prophet did not have the power to help them. I will not say that the prophet died and never rose again from the grave. I am not competent to be talking like that. What I will preach about, is the Good News of our Lord Jesus Christ.

Again, this kind of speech is aimed at vilifying the prophet Mohammed. In this strategy, the preacher mimics what is true by saying he does not know and does not want to talk about it. Yet, he is talking about it!

(C) *PROVERBS*

The following are examples of proverbs that oral lay preachers use. There are hundreds of them, but here are a few translated ones:

- A deep well is appreciated when the water has dried up. This means that a good and wise person may not be appreciated fully when still alive but, when he dies, you discover how great a man he was.

- When you ride on top of an elephant, do not assume that there is no morning dew, meaning that, when you are in a better position (politicians), one should not assume there is no poverty or problems.
- When elephants fight, it is the grass that suffers, meaning: when political big shots fight, it is the poor and vulnerable people who suffer.
- When you have been bitten by a black insect, then you also run away from any piece of coal. The equivalent being: once bitten twice shy.
- When a dog shows its teeth, know that it is not smiling but angry. When the devil shows you his teeth, be careful!
- A shy crow died of old age: meaning that if you are careful with your life, you can live long (e.g. in an HIV context, one should be shy to avoid contracting this disease through unfaithfulness).
- One head cannot carry a roof of a barn, meaning: one man cannot achieve much on his own.

(D) *RE-TELLING OF A BIBLICAL PASSAGE*

Another device that oral preachers use is the re-telling of the biblical text. In the process of re-telling, the preacher brings the story back to current life. He also dramatizes the story and contextualizes it.

A good example of re-telling could be taken from:

Sermon #87 - Exodus 12:1-7ff: *Chizimba chachikhristu* (the basis of our salvation)

In Egypt, God instructed the Israelites to take a one year old sheep, kill it for the Passover meal, paint the blood on the side and top of the doorframe. They had to eat it, the head, legs, roasted, not cooked, with bitter herbs, and bread without yeast. They had to eat it with a cloak tucked in their belts, their sandals on their feet, and eat in haste, for this is the Lord's Supper.

Brothers and sisters, these were detailed instructions for their deliverance. I want to ask you, what would have happened if one Israelite ate meat, roasted meat with bitter herbs, and bread without yeast, etc.? But, because this man was too busy with a braai and merry making on this day, he followed all but one instruction:

that of the blood on the door. He forgot that. What would have happened to him and his family? Laughter!! Death or life? Different answers. Here is the second question: What if one Egyptian family heard in passing and decided to put blood on the sides and top of their door frames - what would have happened, death or life? Many answer: Life. What about the first question? All answer death. Yes, the angel was only supposed to see blood or no blood.

This kind of rhetorical re-telling of the story, like the other devices, encourage participation of the audience who, in the end, is implicated in the story and a point is driven home. The point in this discourse is that salvation is not just the church activities, but personal knowledge of Jesus Christ whose blood cleanses us from sins.

Sermon #88

1Samuel 15:7-11: Retelling of the story about Saul who was instructed to kill all the Amalekites and all in their land

God instructed Saul to kill all the Amalekites, all their livestock and everything in their land, but Saul and his army spared king Agag and some fat livestock. Saul was interested in the fat animals, so he did not obey God's instructions. Why, why did Saul fail to take God's advice? It was because he was tempted. Looking at the animals, he thought they would make very good meat, so he did not care about God and his instructions. Brothers and sisters, God has commanded you to stop all your sins, but you choose which sins to stop and which ones to continue. Most times you leave the good ones for yourselves. God says stop all the sins.

As in other examples, there clearly is a very good retelling of the story, but poor interpretation of biblical texts.

Narrative stories are part of the culture. Wendland (2000:42) says:

Besides their obvious entertainment value, the individual narratives function as part of an elaborate and highly effective educational system, one that unites all the elements of oral tradition ... in serving to teach, explain, validate, sanction, and uphold the community's established ideas, institutions, and identity. Sometimes literally, but more often metaphorically through reference to the world of nature, the magical, the absurd and supernatural

The use of story-telling, the re-telling of biblical stories, and the reinterpretation of passages are examples of devices that oral lay preachers use in their sermons to communicate. While the stories may be considered irrelevant to some contexts, the sermonizing Chewa use these devices naturally. They have an inherent ability to use these devices in communication, not only in preaching, but also in speech. Taking a close look, one notices that the stories are very good but, when examining the passage used and the intention of the passage, it is not really congruent with the story. Interpretation in the stories, like equating King Agag to sin, is actually allegorizing of an historic event. At the same time, looking at the example of all believers' security, the story may be considered relevant to the subject matter, especially to explain why the people still experience hardships and temptations despite being a faith community.

5.15 Rhetorical effects used in sermon delivery

The study has shown that the Chewa sermons' rhetorical strategies are mostly used for speech rather than writing. So, when creating a sermon, the oral Chewa people create it for the ear, not for the eye. Therefore, the effect of such sermons that have been recorded and transcribed are clearly demonstrated. Rhetorical strategies are mostly used during the actual preaching, not in the writing.

We now focus our attention on the actual delivery of the sermons because this is where we get close to describing the rhetorical strategy that oral lay preachers use.

The following discussion has been adapted from Wendland. He explains that there are ten powerful verbal tactics for rhetorical proclamation in Chichewa preaching. These are ten interrelated and partially overlapping tactics from the point of view of rhetorical strategy and stylistic technique which the popular Chewa preachers all seem more or less to rely upon in the compositional development of their revivalist sermons. The oral lay preachers like any other African preachers, work very hard to use their voices for emphasis.

The following are examples of rhetorical strategy used in speech. Wendland (2000:89) explains:

These devices all of which serve in tandem to mentally and emotionally engage the congregation during this participatory manner of preaching, are as follows. Narrative preference, personal exemplification, traditional allusion, dramatic delivery, affective appeal, evocative description, strategic reiteration, verbal intensification, idiomatic figuration, and audience involvement.

We now give a brief description of each of these verbal strategies in the rhetorical proclamation in Chichewa preaching.

Narrative preference

The preachers prefers story-telling and there is much of it in the preaching of the oral lay preachers. Narrative is a dynamic dialogue driven means of communication, including also ethical instructions (*logos*) that people have been accustomed to from earliest childhood.

Personal exemplification

Sometimes, the preacher gives his personal testimony of conversion and upbringing. One could also add more personal experiences to augment his sermon. In other cases, one could add some sort of vision or dreams which help the preacher to be emotionally involved. The effect is that, if well done, this brings the audience to respond with conviction and repentance.

Traditional allusions

Apart from personal testimonies, the preacher illustrates by means of the diversity of everyday instances, well-known cases, practical proofs, etc

Dramatic delivery

The main strategy in the Chewa preaching context is the issue of delivery. The oral preachers are skilled orators and performers. Their vocal energy and enthusiasm, dramatization of the stories and movements help the audience to participate in and through the sermon.

Affective appeal

The Chewa preacher deliberately plays on the people's feelings. This emotion is not artificial but is simply an expression of the preacher's deep feeling without shame. This happens when he recounts sad experiences such as death, sickness, or sadness; for example, when a preacher retells the death of the Lord Jesus Christ. The preacher may also use this device when dealing with evangelism; he feels with, and sorry for, the lost.

Evocative description

This is a vivid description whereby the speaker evokes feelings that pertain to the five main external senses (sight, taste, smell, and touch) as well as those of one's bodily sensations (e.g. heat, cold, pain, itching, etc.).

In connection with the technique of rhetorically motivated description, it is important to note the degree of contextualization that the preacher applies in order to bring the biblical message vividly home to his listeners.

Strategic reiteration

Linguistic reiteration, in some form or another, is the mainstay of any comprehensive and convincing rhetorical strategy, particularly in oral discourse, where it tends to be more noticeable. Repetition is one of the most fundamental characteristic features of oral literature. This strategy adds beauty and attractiveness, but more importantly it enhances memory.

Audience involvement

This last category represents a composite function in the sense that a great diversity of devices is used in order to effect or realize it within a given sermon. Furthermore, in one way or another, all of the techniques already discussed also contribute to the encouragement of receptor group involvement with the preacher as he presents his message (i.e. pathos and ethos in the service of *logos*). This may be done by asking rhetorical questions, or exclamations of Amen!! Hallelujah! Apart from the exclamations, the preachers also prepare to address the audience's individual life experience in order to also appeal to their emotions.

Summary

The first three are particularly applicable to larger structural development or the constitution of homiletical hortatory discourse. The second three pertain especially to an emotional stimulation of the audience. The third features the stylistic microstructure of composition and diction. The last tactic relates to an inductively fashioned text as a whole, namely, a communal engagement of the thoughts, feelings, values, and volition of the intended receptors, together with the speaker-source himself, with regard to some message of deep religious and ethical concern (Wendland 2000:82).

As has been argued in this section, all these rhetorical strategies are found in the oral-traditional preaching context. As stated and as the given examples testify, the people prefer the narrative - either from the Bible or their own compositions. There is much story-telling in the African preaching and speech. This is why they prefer narratives from the Old and New Testaments.

5.15.1 Preaching by Shadreck Wame: A perfect example of oral lay preaching

The most famous preacher in Malawi is a man called Shadreck Wame. Mr Shadreck Wame lives in Salama which is 100 km from Lilongwe City on the road to the famous Lake Malawi. Mr Shadreck Wame could be described as a man who embodies the perfect example of the Chewa sermon delivery by a lay person. Mr Wame has travelled the whole country of Malawi and has also often travelled to Zambia, Zimbabwe, Mozambique on invitation to preach the Word of God.

Mr Wame is a lay man and has never attended any Bible school. His education is barely a lower primary school grade. He is a peasant farmer and owns a small house in the village where he and his wife live. But many people have come to believe the Gospel as a result of his preaching. Although Mr Wame is a church elder of the CCAP Church, he has been accepted to preach to different denominations including Pentecostal Churches.

In a personal interview with the researcher, Shadreck Wame said that his diary is full for preaching events and if people wanted to book him, they have to do so long in advance so that he could fit them in his calendar. The researcher also recorded two of his sermons - perfect examples of the process of imaginative interpretation and dramatization of Scripture. Sermon number 92 gives a very good picture of oral hermeneutics. He uses the four creatures described in Proverbs 30:24 as the basis for the sermon. He compares the four creatures with humans, as follows:

An ant is wiser than man because it stores its food in advance

Coneys are wiser than man because they make their homes in the rocks

Locusts are wiser than man because they are organized

Lizards are found in the king's palace.

He takes over 40 minutes to interpret and dramatize the whole episode. For the whole sermon, see #92 in the appendix.

5.16 PROPOSED SERMON DEVELOPMENT

5.16.1 Developing a model for preaching in an oral context

Throughout this research project, we have insisted that oral people learn, understand and internalize knowledge in a very different way than literate people, because their communication skills and even their lifestyle is quite different from that of literate people. For example, as discussed in an earlier chapter, literate people's gathering and organizing information happens through outlines, lists, steps of process and lesson plans to be learned. Their mode of communication is basically logical, deductive and expository. Unfortunately, when the Gospel of our Lord Jesus Christ is presented in this way, it is difficult for the oral societies to understand and relate the message to life's situations and to remember what they have heard. Literate people are often unable to remember analytical information; when they need it they will look it up in their writings.

As the oral society does not write things down to remember, they use their memory. For them, words have no visual presence. Therefore, as argued in this research project, a person in an oral culture must receive information in a different way.

As an example, Mr Shadreck Wame and all the other preachers can preach for 15 to 40 minutes without anything written in front of them. Most of the stories they tell have been coded in different ways in the culture, and other everyday events. In our analysis of the sermons, we have discovered that the main means by which the oral society can understand, assimilate and internalize knowledge is through storytelling, parables, allegories, proverbs, narratives, metaphors and events that happen in their lives every day.

We also argued that, through stories, they will hear, understand, believe and internalize knowledge. We gave examples of traditional initiation ceremonies where instructions, song and dance have been preserved for generations without any written curriculum. These instructions are used to preserve the culture, to set standards, taboos, and to order society.

Literates need facts, numbers and procedures to understand things; oral communicators need events so that they can learn by associating the story to the event and the knowledge.

Therefore, we conclude that, for an oral culture, societies' stories are not options, they are a necessity, and essential for their survival.

5.16.2 Story-telling technique

We therefore suggest story-telling and narrative preaching as a means for communicating the Gospel in an oral cultural context. Since the oral lay preachers already know the technique, we must train them to understand and make use of the many biblical stories.

The process of reading and re-reading of Scripture, understanding the plot of the biblical stories and the use of imagination would help in this process. The following should be taken into account:

1. Chronological and sequential story-telling from the Bible
2. Identification of characters, events, places and periods in the story
3. Identification of the plot of the story, introduction, plot development and conclusion or resolution of the story

4. Let them see God as the main actor in the stories and the unfolding story of God's salvific plan.

Advantages of story-telling

1. The story gives one a plan to follow in chronological and sequential order
2. Stories are simple, they keep you on target and avoid sidetracking
3. Stories attract listeners, oral societies enjoy to listen to stories because it is part of their culture
4. Stories have the power to change attitudes and to bring about belief in God
5. Stories encourage people in view of a possible alternative world and see things from a totally different perspective
6. Stories disrupt, interrupt and are able to upset the order of culture
7. Through story-telling, worldviews, values and boundaries are crossed, discipleship takes place and knowledge is shared
8. Biblical stories encourage whole faith communities and unite them.

As stated earlier, the Bible is full of narratives. It is important, and of great value for lay preachers, to take note of the *elements of narrative* in the Bible.

Setting: Usually, the Bible describes the physical place and circumstances.

Plot: Every story has a plot, usually a conflict, a mystery or a question to be answered, which begins with an introduction, develops through suspense, towards a climax and finally a resolution.

Characters: In this case, either the characters introduce themselves, or the narrator and sometimes the other characters introduce them.

Eugene Lowry (1980:27-67)³⁰ gives us what he calls a "homiletical plot" as a way of preaching for instance a parable.

1. Setting the scene - upsetting the equilibrium (the arrival of tension)
2. Analysing the discrepancy (letting them ponder over the problem for some time)
3. Disclosing the clue to rescue (activity of God, someone's wise choice)

4. Experiencing the Gospel (the miracle that happened, the joy of seeing the story turn to the better)
5. Anticipating the consequences (what does this mean to us? What do we learn about God? What does God want us to do?)

Peoples' experiences are shaped by a story; by telling stories in the sermon and by focusing on the biblical narrative the Church in Malawi in general, and the CCAP Nkhoma Synod in particular would begin to be shaped as a real community of faith.

What should an oral hermeneutics within the lay preaching context of the Malawian Church look like? This research proposes that such a hermeneutic should consider the following elements in the Bible interpretation and communication.

- The text and the biblical story must be the basis on which all sermons are based. The preaching must be the performance of biblical texts.
- Interpretation: In order to achieve a performance of the text one should use the Bible interpretation strategy which helps the preacher to understand the Word in its original context and understand its stories.
- With the oral lay preachers, we have suggested the imaginative interpretative strategy through re-reading of Scripture, which is done individually and communally. This process entails reading Scripture aloud several times and each time marking significant meaning indicators.
- We have argued that, through prayer, this process could become discernment, i.e. people listening to the words of the Holy Spirit.
- In the process of interpretation, we have suggested that the interpreter should understand the different genres and other literary devices that the Bible uses to achieve its communication.
- In the movement from text to sermon, we have advised that the interpreter and preacher should always remember that the Bible is the Word of God, and that the preacher is there to facilitate the encounter between God and his people through performance of the texts.

³⁰ In what came to be known as the Lowry Loop in the 1980s, Eugene Lowry, in his time and context, describes how a story could be told in the process of preaching.

- Contextualization: We have argued that the text must be presented in such a way that it is context specific and that the people of God should feel that they encounter the God of the texts.
- In this regard, we have examined examples of rhetorical devices that the oral lay preachers use in the process of their sermonizing.
- In this research, we argued that the technique that the oral traditional people use in communication - also found in the sermons - should be encouraged on condition that the performance is that of the text, not merely human entertainment.
- The oral rhetorical strategies should achieve the goal as illustrations and examples that aid the texts to take their effect.
- Context of the congregation: The sermon should speak to the congregation's context, encourage, inspire, admonish and build the people of God to be a strong community of faith.

To achieve the foregoing, the researcher proposes the following movement in the process of sermon delivery by the oral lay preacher. The design is aimed at encouraging the preachers not to wander away from Scripture.

1. After re-reading of Scripture, through the process of imaginative interpretation and discernment, the preachers should outline a few points about which the Lord has spoken to them. These should be the intention of the texts, and should be arranged in the order of delivery.
2. Then, the preacher should decide on the introduction of his sermon, which should introduce the main purpose of the text.
3. The next step is to decide on the relevant illustrations to be used during the sermon. The number of illustrations should be limited and to the point.
4. The preacher should practice and memorize his movement always from the world of the Bible to the world of the audience. This movement continues in a zigzag way until the last point.
5. Our emphasis has been on story-telling, the use of parables, metaphors, proverbs, and other devices that follow the plot.
6. Another point is to organize the conclusion of the sermon with a sense of appeal, and apply the main purpose of the sermon.

The following is a diagrammatic illustration of the movement from text to sermon. The movement, as illustrated, will help the oral lay preachers not to concentrate on their stories but on the biblical texts. At the same time, they will also be encouraged to use their God-given skills in the rhetorical devices that are available to the context through illustrations. In this way, the text and context, the Word and world could move together for the benefit of God's people.

Example of a sermon outline

Sermon's purpose: *(must be the main intention of the text, must be clear, practical, not contradictory)*

Bible Passage:

World of the Bible (Main intention of text or story)	World of the target group (Application / Illustration)
	1. Prayer ↓ 2. Bible reading ↓ 3. Introduction <i>(should catch attention and introduce sermon content, story)</i> ↓
4. Explain point 1 of text or (meaning block 1 of the story)	1. Application and/or illustration ↓
5. Explain point 2 or (meaning block 2 of a story)	2. Application and/or illustration
6. Explain point 3 or (meaning block 3 of a story)	3. Application and/or illustration
7. Explain absolute 4 or (meaning block 4 of the story)	4. Application and/or illustration
	5. Conclusion / Challenge <i>(Should apply sermon's purpose and challenge the listeners)</i>

5.16.3 General worldview barriers to the Gospel

In our discussion in Chapter two, we discussed the worldviews of the people in the context being studied. These can also cause a major barrier to the Gospel as most oral people feel that they do not fit anywhere in the equation of a church that has been planted based on literature – and not on the ethos of story-telling as outlined above. In some congregations of the CCAP Nkhoma Synod, it is still compulsory that one who attends catechumens should buy the catechism book, hymn book,

and a Bible before he or she is baptized. Failure to own these means one cannot be baptized, regardless whether the person can read or write. When singing in church, members are supposed to hold a hymn book and look at it while singing. Some people who cannot read nevertheless hold the hymn book, but sing along by heart. These could act as barriers for many people to receive the Gospel.

Story-telling is one way to overcome this, and other, barriers. The only way to help the oral community is to share stories; you cannot succeed in teaching a new religious framework unless you swap stories. Cultural tradition and former religious beliefs and practices and other religious teachings, e.g. sects, can also hinder the preaching of the Gospel among oral communities. If the church is not careful, syncretism, superstition, idol worship, and nominalism become the order of the day, but responsible story-telling can counter-act this.

5.17 CONCLUSION

In all the previous discussions, we tried to answer the research design's questions raised in the problem statement, which states: ***Given the numerical growth, the socio-cultural changes of our society and the phenomenon of untrained lay preachers, what role could the Church in its preaching play in offering new inspiration and new vision to the society in Malawi, so as to empower them to address the challenges they face from the Christian point of view?***

In this chapter, we tried to describe a methodology that preachers could follow in order to foster authentic but also contextual preaching. We explained that authentic preaching is based on the Word of God, but also speaks contextual.

The Word is an indispensable element in any preaching event. We also explained what we mean by the Word of God or the texts. In this we observed that understanding the preaching event would help oral lay preachers to speak God's Word, rather than just stories. We stressed that preaching is the performance of the texts, which drives the faith community to meet the God of the texts. The God who acted in the old texts should also act in the then and now. In our discussion, we emphasized the need for the interpretation of the texts, which uses creative imagination that is very relevant in the oral cultural context.

The theory of imaginative interpretation knows its limits; it is the language of a confession of faith, knowing that this language is only a beginning. In the words of Cilliers (2012:12):

Preaching as reframing perceives and renames; it disrupts and disturbs. However, it also points towards new realities and new possibilities. It constantly changes our fixed images of God; it reminds us that our experiences of God, our theologies and preaching on God, are but the beginning, and that our deepest dogmas and finest formulations are but stuttering on the profoundest mystery that is God. It aids us in looking in and through the framing mirror - the looking glass - of the biblical text, knowing full well that God's revelation is simultaneously God's concealment, and God's concealment is simultaneously God's revelation. It reminds us that our frames are not structures of steel, but pen lines and brushstrokes.

This is an approach that understands the frailty of our humanness, the preliminary character of our faith seeking understanding (*fides querens intellectum*), because God is mystery. We therefore depend on God; we depend on the Holy Spirit for a revelation of the mysteries of God. We also contend that the purpose of preaching must concentrate and focus on building and nurturing the church – beyond mere numerical growth.

CHAPTER SIX

THE PRAGMATIC TASK (SUGGESTIONS AND RECOMMENDATIONS)

6.1 TOWARDS FORMING AND ENACTING STRATEGIES OF ACTION FOR LAY LEADERSHIP TRAINING IN PREACHING

Following Osmer (2008:176), this chapter takes the pragmatic task of practical theological interpretation, i.e. the task of forming and enacting strategies of action that influence events in ways that are desirable, a step further. Practical theology often provides help by offering models of practice and rules of art. Models of practice offer leaders a general picture of the field in which they are acting and ways how they might shape this field toward desired goals. Rules of art are more specific guidelines about how to carry out particular actions of practices. In light of the trends noted above, this chapter focuses on the *pragmatic task of leading change*.

Indeed, the researcher agrees with Osmer that, without the strategies of action to influence change, the whole exercise becomes useless. Therefore, if preaching is to transform people's lives in the congregations of the CCAP Nkhoma Synod, a clear strategy and methodology need to be made.

In terms of preaching and discerning God's will in the lives of the believers, Hendriks (2004:30) says, "This calls for prophetic imagination, for creative thought and action in which the faith community tries to discern the Holy Spirit's guidance and, in the process, witness to present experiences of revelation."

In this research, we started in Chapter 1 by raising questions about the lay preaching context of the Church in Malawi. Considering that it is mainly the untrained lay preachers who do most of the preaching on a Sunday and Wednesday morning, what strategy could be used to train the untrained preachers to understand the Bible, apply it to their lives so that they can experience God, gain personal knowledge of him and then communicate it effectively to the parishioners within their cultural context?

Chapter 2 discussed the historical context in which the research is taking place. Here, we observed that, due to a lack of trained ministers, lay preachers mainly do the preaching.

We also discussed the cultural belief system of the Chewa people in order to understand the cultural roots of the people whom we are trying to reach with the Gospel of our Lord Jesus Christ. It was observed that most people come from a background of traditional culture and are deeply rooted in the rituals, worldviews and values of their culture. For the Gospel to take root, we must preach the Gospel in such a way that they understand it and so that their cultural belief system is challenged.

Chapter 3 examined the sermons that have been transcribed and translated into English. Here, after a careful analysis of the sermons, it was discovered that the lay preachers basically employ the cultural and traditional ways of speech. They use many stories, parables, allegories, metaphors, and other means of speech performance. We also concluded that the lay people are excellent communicators of their message; they do not merely speak, but perform the speech. However, the greatest challenge (the hypothesis of this research) was that they are not good at Bible interpretation and therefore their use of the Bible is minimal in the context being studied.

In Chapter 4, we drew attention to theological and anthropological reflection on oral culture and oral hermeneutics. Osmer calls this the interpretative task - asking the question: Why is this going on? The interpretative task draws on theories of the arts and sciences to better understand and explain why these patterns and dynamics occur. Therefore, in that chapter, we drew insights from theology, anthropology, communication, and the science of interpretation. This helped us to understand the sermons that have been analysed.

The composition of the sermons is oral and they are delivered as an oral performance. We also discovered that, in most of the rural areas, from 80% of the population are still in the mindset of an oral tradition. And, that even those who can read and write have a mindset, worldview and culture still in the oral tradition, hence the preaching follows the path of the primary oral tradition.

Therefore, we concluded that the composition, the performance and the delivery of the sermons are all characteristic of the oral culture in which reading and writing is used very rarely. The people are used to speech and they memorize everything.

Chapter 5 moved on to the normative task of practical theological Interpretation. Following Osmer, we used theological concepts to interpret particular episodes, situations or contexts, constructing ethical norms to guide our responses, and learning from good practice. In our case, we moved towards oral hermeneutics within the lay preaching context of the Malawian Church. We emphasized the interpretation of biblical texts so that, instead of performing the oral-traditional stories, the lay preachers could perform the texts of the holy book. We proposed the reading and re-reading of Scripture and the theory of imagination and reframing as a way of understanding Scripture so that the preaching may regard text and context, Word and world seriously.

We now finally turn to the last task of practical theological interpretation - the pragmatic task. Here, according to Osmer (2008:176), we determined strategies of action that will influence situations in ways that are desirable, and enter into a reflective conversation with “talk back” emerging when they are enacted. In our case, we began to make suggestions and recommendations on how the preaching could improve in the CCAP Nkhoma Synod. Throughout this research, we focused on the lay preachers. But, in order for us to propose good strategies and recommendations, we must once again look at the situation and the impact of lay leaders in the congregation.

6.2 LEADERSHIP STRUCTURE OF THE CCAP NKHOMA SYNOD CONGREGATIONS

The CCAP Nkhoma Synod now has 158 congregations, which are divided into 16 presbyteries according to their geographical location. In order to appreciate the influence of lay preachers, let us isolate one congregation that will be representative of all congregations.

In his dissertation on the empowerment of the laity, Msangaambe³¹ (2011:54:55) uses one congregation as a case study and reports that the Nkhoma Congregation - one among the 158 - has the following statistics.

The NKhoma Congregation's statistics.

	Number of leaders	Length of training	
TRAINED MINISTER	ONE	4-5 years	
NUMBER OF PRAYER HOUSES ³²	20		
MEMBERSHIP	6700		
DEACONS	76	2-3 days	
Deacons	76	2-3days	

The statistics of this one congregation reveal that there is a ratio of 1:19 when it comes to preaching. So, when the pastor is preaching at one station, there are 19 lay leaders preaching at the other 19 prayer houses.

³¹ Msangaambe 2011. This is an unpublished DTh dissertation about the CCAP Nkhoma Synod. In his analysis of the one congregation as a case study, he found that empowering lay leaders for holistic ministry could bring about transformation in the society.

³² A prayer house is a local church in the village, normally with a church building where 200 to 400 people meet every Sunday for a church service. One main station may have an average of 15 prayer houses.

It must also be pointed out that in the prayer houses, a different lay leader always preaches each Sunday, as they take turns. This is a very sad situation for the Church, because it means the faith community rarely hear their pastor preach.

Brown³³ (2005:63) states:

Most members of Nkhoma Synod congregations worship at a local “prayer house” and may seldom see the minister. Rev Chimkoka³⁴ believes that the teaching that these members receive is not adequate, the pastoral visits are not enough, and the training of elders fails to fill the void completely.

Brown captures the problem that the current researcher is grappling with, the need for recognizing and training the lay leaders in preaching. Brown (2005:64) continues to explain that, in an interview with some ministers of the Synod, they all agreed that this is a great need. He states: “In an interview with Rev Brian Kamwendo of Mchenkhula CCAP and Bentry Mhango, a local missionary to Mozambique, they agree that elders are inducted within two hours of instructions the Bible and theological knowledge in rural areas can be, to say the least, minimal.”

Therefore, upon examination of the sermons that the lay leaders preach, one can tell that they need training for Bible understanding and communication.

To emphasize the need for training so that the faith community hear God’s voice through the Scriptures, Hendriks (2004:27) contends that: “Theological honesty about contextual realities that Africa face would help the Church to be a public Church that actively witnesses to all spheres of life about the way the truth and the life.”

³³ Brown, L.W. (2005) explains that “concerning prayer houses one concludes that this must remain an area of deepest concern. Many expatriates restrict themselves to urban areas. Yet, the vast majority of Malawi’s people live in these villages that must make do with prayer houses that are not equipped with leaders able to meet the multifaceted needs of their congregations. Pastors are spread so thinly in trying to minister to multiple groups of people that the needs of rank and file members suffer neglect.

³⁴ Rev Chimkoka was the moderator of the CCAP Nkhoma Synod during the time he was interviewed in 2004. He was a senior minister who understood the need for training lay leaders but, to date, there is not much on the official level about this issue.

Indeed, contextual realities are very crucial in our strategy to improve the preaching of the lay leaders so as to improve the spirituality of the faith communities.

If any transformation and meaningful change is to take place in the CCAP Nkhoma Synod insofar as preaching God's Word is concerned, the first person to change is the pastor himself, because the whole process will demand a paradigm shift.

6.3 THE TYPE OF LEADERSHIP TO IMPLEMENT PROFOUND CHANGE

Many people who have done research on the CCAP Nkhoma Synod, have lamented the kind of leadership displayed by the Church ministers.

Brown (2005:307) states that

The ministers of Nkhoma Synod are educated men who have to a larger degree adapted to a Western worldview; this is the worldview of missionaries who were their mentors and models. This Western worldview in turn sees a universe of impersonal natural causes and scientific laws interacting with one another ... however the ministers must minister to people who have remained in largely traditional societies and who continue to have many vestiges of traditional belief without a Western mechanistic worldview.

Therefore, the kind of leadership that is needed to bring change, must understand the importance of the IKS that the oral societies use in their cultural context.

Osmer (2008:176-177) gives us three forms of leadership style.

1. The Task Competence.

This is the ability to excel in performing the tasks of a leadership role in an organization, in this case in the Church. In most cases leaders for example carry out tasks like teaching, preaching, running committees, leading worship services and visiting the sick.

In the case of the ministers of the CCAP Nkhoma Synod, they also include conducting the many funeral services due to the HIV/Aids pandemic, weddings services, and of course the sacraments. This is what is also called "maintenance leadership" where you do what is expected of you and you do that competently.

2. Transactional Leadership.

This is the ability to influence others through a process of tradeoffs. It takes the form of reciprocity and mutual exchange:

I will do this for you, and in return you will do that for me. In the congregation, different projects and programs may compete for the budget, and the leader has to compromise, persuade and tradeoff. Transactional leaders enter the fray and use their influence to help the congregation to accomplish its mission best.

3. Transforming Leadership.

This form of leadership involves profound change; it is leading the organization through a process in which its identity, mission, culture, and operating procedures are fundamentally altered. In a congregation, this may involve changes in its worship, fellowship, outreach, and openness to new members who are different.

To change the identity, mission, culture and operating procedures in a congregation is not an easy task. In the CCAP Nkhoma Synod, this is the type of pastor that the Church needs; one who will pray for and discern God's will for the congregation. This kind of leadership also demands that the leaders must be courageous.

Osmer (2008:177) says that

Leading deep change is costly and risky. Leaders must carry out the internal work of discerning their own core values, as well as the inner voice of the organization they are leading. They must confront their own hypocrisy in failing to embody the values they espouse and must alter their behavior to model with integrity the sorts of changes they would like to see in the organization. Such leadership is also costly and risky because it almost inevitably encounters resistance. The dominant coalition of an organization is especially likely to resist deep change, for it stands to lose power and control ... during such periods, transformational leaders must remain committed to their internal vision, even as they empower others to reshape their vision.

According to the findings of this research, the Church needs transforming leadership to implement the strategy for change to the way lay leaders preach in the congregation. But, as Osmer contends, this is a risky adventure because pastors may resist the change. The main reason for resistance is that the pastor has too much power, he controls everything, and he uses the first two forms of leadership as described above. He is task competent, that is he makes sure that he meets the expectation of the congregation and that is all.

He is also a transactional leader in that he cooperates with elders and deacons who are loyal to him and rewards them accordingly with opportunities to preach more often. He also gets the Church committees to do and implement only the programs that he is in favour of and he resists lay leaders who ask questions about how he does ministry.

For the pastor to become a transforming leader will mean relinquishing some of his power in order to empower others. Leading deep change will also mean that the pastor focuses more on lay leadership development than on just performing the normal duties ascribed to him.

At the moment, the pastor in the congregation is also the chairman of various committees in the Church, so he has less time to train the lay leaders for preaching the Word of God.

6.4 DISEMPOWERING THE PASTOR AND EMPOWERING THE LAITY FOR PREACHING

In the leadership structure of the Malawian Presbyterian Church, the pastor is powerful. He sometimes acts as a chief, or a manager and regards the elders as his subjects and the congregation as his personal estate. Mbewe³⁵ (2002:294) states: "The ministers in Malawi continue to see themselves as a ministry; they feel they can do anything that they want without any objection from the laity." Most of those who are ministers in the CCAP Nkhoma Synod who have done a research on this Church will agree that the leadership styles demonstrated by the church ministers is autocratic. They hold a position of power and status.

Msangaame (2011:63) and Zeze (2011:33), being ministers of the CCAP Nkhoma Synod themselves, agree with Mbewe's assertion.

Therefore, this research seriously recommends that the CCAP Nkhoma Synod makes a deliberate action and policy of disempowering the pastors so as to

³⁵ Joda Mbewe did research on the CCAP Nkhoma Synod; his main focus was urban poverty as a challenge for the ministry within the CCAP Nkhoma Synod.

empower the lay leaders to preach the Gospel. The researcher believes that this could be the beginnings of a transformation of the Church.

In his research, which mainly focused on the lay leadership's holistic empowerment, Msangaambe (2011:247) asks the following question:

What should be done in the Malawian Church (CCAP NKhoma Synod) to lead the laity and lay leaders towards a holistic ministry relevant to the contemporary situation, in an effort to develop congregations into becoming self-reliant, spiritual matured, all participatory and strive to act as signs of God's reign?"

Although Msangaambe's main focus was on holistic empowerment, his findings emphasize the point that, for the CCAP NKhoma Synod, there is a great need to indeed disempower the ordained, in order to empower the laity, even in preaching.

Msangaambe (2001:245) suggests two areas. He states that, if the Church is to change and grow in its ministry, then the laity must change from being passengers to being co-drivers, and from being consumers to producers. He states:

.... the laity's passive attitude in the congregation was caused by diminishing their participation in other church activities. At leadership and non-leadership levels, lay members are simply passengers while the pastor drives. He does this by using the church elders and other leaders as auxiliary drivers. The challenge is to move the laity from being passengers to becoming co-drivers.

Along the same lines, there is evidence in the data that the laity in the congregation is more on the receiving end than on the giving end. For instance, the common response to the question: "*What can the main role of a church minister be in a congregation?*" depicts the laity as consuming what the clergy produces the set of role expectancy. It puts the clergy at the hub of more or less everything.

In terms of preaching, the lay people have more opportunities to preach, but they must be trained and be the main focus of the Church as well as the pastor insofar as training is concerned. Lay members, as well as lay preachers, are aware that the pastor spends over four years in training; therefore he qualifies as a trainer for the lay preachers' ministry. In his research, Msangaambe (2011:247) questions a retired deacon, and this is how he responded:

We know that ministers learn a lot in four years and know very well what the church is supposed to do. They have the ability to train all of us in different ministries, but they are too busy for that because of the vastness of their work in a congregation. Instead, they only have time to do routine work and no time for training us in various ministries. For example, I was a deacon for two terms (6 years). All along I expected a special induction session for deacons but, until I retired, we never had one. I just learnt from my fellow deacons how to write receipts and, in turn, I was also able to teach new ones. Otherwise, during the orientation session to which we went with our wives, we were only briefed on our personal morals and conduct, not the job skills.

The response of the retired deacon reflects the model of leadership that we have in the majority of pastors of the CCAP Nkhoma Synod. Lay leaders and lay members are always eager to learn from the pastor but, unfortunately, this does not always take place. If preaching is to change, the pastor must indeed change from being the trained to the trainer.

Therefore, if the Church is to move forward with effective preaching of the Word of God, then the leadership paradigm that the Church now clings to, must shift. The pastor's main task should be training and leading preachers through the process of interpretation of the Bible so that, as the pastor preaches at one place, the 20 prayers houses will also receive and grow through effective and meaningful preaching.

Brown (2005:306) states

Concerning prayer houses one concludes that this must remain an area of deepest concern. Many expatriates, restrict themselves to urban areas. Yet the vast majority of Malawi's people live in these villages that must make do with prayer houses, That are not equipped with leaders able to meet the multifaceted needs of their congregations. Pastors are spread so thin in trying to minister to multiple groups of people that needs of rank and file members suffer neglect.

The kind of training that we propose should take all the IKS's that the lay preachers have demonstrated into consideration.

6.5 PARADIGM SHIFT IN LEADERSHIP

In writing on the condition of the Church in North America, Roxburgh (2000:121-124) says that, over the years, there has been a movement from the *sola pastora* model of church leadership adopted from the older Christendom paradigm. What is required is a total re-thinking of the leadership models that we have been assuming to be normative. In his words:

The needed re-thinking of leadership has to begin outside the core value paradigm of pastoral identity. This identity has been so formative and pervasive throughout the entire period of a stable-phase of Christendom that it has never really been dis-embedded from the frame work of the church's self-understanding. After continuous discussion about the priesthood of all believers and the necessity of releasing lay leadership that occurred in the last 25 years of the 20th century, the pastoral identity has remained embedded ... On the surface we have given lip service to a broader framework of church leadership, but the core cultural value of *sola pastora* has remained (2000:122).

Roxburgh is quite correct on this point. Although he describes the situation in North America, we believe that the principles could also be applied in training lay preachers in Malawi. Indeed, as he puts it, "a missional identify means the willingness to deconstruct the pastoral images of leadership that have dominated this long period of chaplaincy and care taking." (2000:122)

Once we have deconstructed and disempowered the pastor from the *sola pastora* to a missional or transforming leader, then and only then can we move on to empower the lay preachers.

6.6 EDUCATING CLERGY, TEACHING PRACTICES AND PASTORAL IMAGINATION

The above discussion shows that it is possible to deconstruct the pastoral images of leadership that have dominated for a long time. In order to do this, we also need to investigate the seminary training of the ministers. If the minister is trained in just maintaining a congregation, it will be difficult to move towards the shift that is needed.

Therefore the model which this research project suggests is a model of contextualization.

In preaching the Word of God, contextualization must be prioritized in any training of ministers and, consequently, the lay leaders. This is why an “oral hermeneutics within the lay preaching context of the Malawian Church” is an attempt to start from within the context in which the preaching event takes place.

This research is unique because it proposes a methodology of sermon preparation and sermon delivery from within the context, using strategies and methodologies already present in the society to communicate God’s Word. - the first time that this is being done in the Malawian, Presbyterian context. Most, if not all, programs and curriculums that are implemented have been developed elsewhere outside Africa with the assumption that they will automatically make sense in the Malawian Chewa context.

Analyzing the sermons that are being preached by the lay leaders in the churches, reveal the gap that is there between what the pastor has learned in seminary and what is on the ground. This is so because the theological training has always followed the scholastic method developed by the West.

Naidoo (2010:347) strongly argues this point when she states:

The purpose of theological education is essentially the equipping of men and women for appropriate leadership and ministry with churches and associate institutions. While ministerial skills are important for church workers to possess, many have reached their ministerial posts with a great deal of intellectual knowledge and yet with little practical understanding of how to lead and administer the church population. This lack of continuity between what the theological students are learning in the classroom and what they need to know once they enter into the ministerial context is a source of concern. A major charge of the current model of theological education is that graduates are not sufficiently aware of who they are and do not know how to be relevant to their context. A key shortcoming is a lack of attention to pedagogies of formation and contextualization to social identity and social location.

The researcher agrees with this observation; in the context under study, theological students are not intentionally trained to address the context in which they will minister. Preaching and communication of the Gospel is not a main subject in most of the institutions in Malawi, combined with the lack of attention to strategies of formation and contextualization that contribute to this problem.

Naidoo (2010:347) says: “A key shortcoming is a lack of attention to pedagogies of formation and contextualization, that is teaching that attends to social identity and social location. Teaching practices are the fundamental process by which we learn and become who we are.”

For change to take place in lay leaders’ ministry in the CCAP Nkhoma Synod, the ordained ministers should be trained in such a way that they become enablers and trainers of lay leaders for preaching and communication of God’s Word.

In his article entitled “Teaching leadership and administration at the Faculty of Theology: Practical-theological reflections” Nell suggests different strategies or pedagogies that could be used for the training of ministers. In the discussion that follows, “Pedagogies... refer to those deep structures of teaching practices that connect the practice, the conceptual, social and ideological aspects of students’ preparation for ministry” (Lave & Wenger in Naidoo 2010:348).

The following discussion has been adapted from Nell’s³⁶ article.

6.6.1 Pedagogies of formation (character and confidence)

This is based on the assumption that students arrive at the Theological institution already formed in different ways by faith communities and numerous other communities in which they grew up and participated The distinguishing characteristic of formative pedagogies is that they strive to contribute to the formation of knowledge, attitudes, skills and customs that are related to the development of a professional identity and with the accompanying practices, commitments and integrity contributing to character and confidence (Nell 2012:8).

In the case of the Malawian context, as described in Chapter two of this dissertation, those who register for theological training are aware of the communication strategies that the local people use in the villages. They are also knowledgeable about the cultural and anthropological issues that are deeply rooted in the people’s worldview and mind-set. And, specifically for the case of this study, the Malawians are aware of the orally based thoughts and expressions. These should be taken into consideration when training the ministers.

³⁶ Nell, 2012. Teaching leadership and administration at the Faculty of Theology: Practical-theological reflections. Paper delivered at a conference on the role of theological institutions in building church leaders for the future, in Houten, The Netherlands, Nov 2012.

Unfortunately, as has been observed in this dissertation, this is not the case in the context being studied. Magumbi (in Naidoo³⁷ 2010:348) agrees that

It should be noted that, while the Church is growing most rapidly in the non-Western world, most theological reflection remains captive to a Western model of theologising. In our African context the prevailing paradigm of theological education, and even current proposals for its reform, exist with a Western frame of reference which is fundamentally flawed.

6.6.2 Pedagogies of information and interpretation (content and curriculum)

Foster (in Nell 2012:8) states:

There is consensus in the theories of interpretation that there are four different realities in the process of interpretation. This includes a phenomenon which must be interpreted, the interpreter, the interaction of the interpreter with that which must be interpreted, and the interest of the community of interpretation. All these interpretation practices have one communal goal, which is to help students to think critically.

In the present research we are looking at interpretation of the Bible with the community's interpretation within the context in mind. The people's context and the worldview should be the focus of any serious training in terms of hermeneutics and preaching. This should indeed help students to develop the ability to make sense of texts, situations or contexts, and events.

6.5.3 Pedagogies of transformation or performance (courage and commitment)

The commitment to bring about change and the courage to implement it should always be the goal for theological institutions. This would prepare students for the challenges that face the church today.

Nell (2012:9) points out that the ...

Performance of the lecturer in class and the ultimate professional performance of students in the career world are not separate. Pedagogies of coaching which are to be found in actions like the liturgy, preaching and

³⁷ Naidoo, 2010. Ministerial Training: The need for pedagogies of formation and of contextualization in theological education. *Missionalia* 38(3), November 2010.

teaching are closely related to practices found in the theatres, and where performative language is supposed or deduced.

With regard to our current study, the researcher proposes that preaching should not be based only on a readily packed theory developed elsewhere, but that students should be allowed to practice and develop the skill. Scores should be based on coaching, modelling and mentoring throughout the training.

6.6.4 Pedagogies of contextualization (wisdom and discernment)

Foster *et al.* (in Naidoo 2010:359)

Pedagogies of contextualization refer to pedagogies that emphasise the social situatedness of the knowledge and practice in some way. Pedagogies of contextualization also emphasise that clergy practice is itself socially situated: each sermon, each ritual and each professional action is both influenced by and shapes a particular congregation in a given location in a specific cultural setting contextualization is another important area within theological education that enables the production of quality ministers and involves reflection on both the biblical-theological-historical “text” and our present cultural-social “context.”

In the case of teaching homiletics that is relevant to the context colleges should pay special attention to the social-cultural context of the Church. Foster (2010:359) states that as a discipline, contextualization refers to the essential nature of the Gospel, its cross-cultural communication and the development and fostering of local theologies and indigenous church forms.

As a result of the failure to contextualize theological training, trained minister who return and try to re-root themselves sometimes do not make sense when it comes to preaching, so some trained ministers have ended up by adapting to the same methods as the lay preachers. To this extent, Foster states: “In the recent past, theology educators have increasingly become concerned about the social and cultural context in which ministry takes place, especially in relation to the changing role of religion in society and the emerging multiplicity of cultures and diversity of ethnic communities” (2012:359). Others suggest that the education of ministers for the Two-Thirds World should address the issues of social justice and human development and dialectic between local culture and religious situations and universal technological civilization.

6.7 THE CONSEQUENCES OF FAILURE TO USE APPROPRIATE PEDAGOGIES IN THE MINISTERIAL TRAINING

Foster (in Naidoo 2010:359) furthermore explains that ...

In the African context, many theological institutions have adopted the Western model and are challenged to find the most appropriate training for their own ministerial students. This is one of the reasons why students from this part of the world who attend Western theological institutions overseas often do not return home or, if they do return, find it hard to operate in a culturally effective way. It is indeed regrettable that the curriculum in theological institutions does not include more relevant courses such as socio-economic development, African biblical and cultural hermeneutics, gender and theology, peace building and ecumenical studies to name a few.

This statement is true of the context under study; all the colleges, which the researcher has observed, show the same weakness.

Of special interest to the current study is the fact that Foster actually mentions the subject that is most relevant to preaching in the African context, i.e. "African biblical and cultural hermeneutics," which is one of the most relevant courses to be included in the curriculum of theological training as far as the laity's preaching is concerned.

In addition, the following reasons are given (2010:350):

The second result of failure to contextualize is that, from the students' perspective, many leave theological institutions dissatisfied with their experience. Even those who move into ministerial settings enthusiastically, soon discover that they lack some, or even the most rudimentary, qualifications for effective ministry.

Thirdly, from the perspective of the recipient churches and organisations, many perceive theological institutions as "ivory towers" or that they produce graduates who need to be re-tooled to be of value to the recipient institution.

Finally, from the perspective of the lay people, there is always ambivalence towards seminary graduates. On the one hand, there is a sense that the graduates deserve to be placed on some sort of ecclesiastical pedestal because of their theological education while, on the other hand, they wonder why the same graduates fail to understand the reality of life in their societies; *it is as if they graduate with the right answers but to the wrong questions.*

6.8 SUMMARY

At the beginning of this research project, we asked the following question: “Given the context of oral society in which the church exists, what role could the methods of traditional oral communication play in formulating a methodology that could be sensitive and faithful to the text of the Bible and relevant to the oral context of the people who are predominantly illiterate?”

The researcher believes that the time has come for the CCAP Nkhoma Synod to consider implementing such a project. As suggested by Nell, the pedagogies’ consequences of failure to contextualize, and the end result of producing ministers that are not relevant to the context in which they are supposed to minister, all point in one direction, namely that, as far as preaching the Word is concerned, the oral lay leaders in the Church must start with a paradigm shift in theological training. The shift must move from the Western scholastic method to one which is more contextual (2012:9).

The shift must also move from knowledge and cognitive-based to more skilled and practical-based training, i.e. from training that makes the pastor the only special person or chief in the congregation to that of a servant, trainer, and enabler of the lay people.

For example, the researcher observed that, in the seminary in Malawi, Hermeneutics and Exegesis are taught in such a way that, when the pastor arrives in a local congregation, it is difficult to impart these subjects to the parishioners. They are supposed to understand ancient Greek for the New Testament and ancient Hebrew for the Old Testament. Exegesis is mostly based on the languages. While this is very important for the students and helps them with cognitive knowledge in order to promote an understanding of the Bible; but, as far as training lay leaders to preach and to understand the Bible, these tools are no longer useful.

Therefore, within the lay preaching context of the Malawian Church, an oral Hermeneutics could play a very important role in bridging the gap that still exists between what is taught in the seminary and the reality on the ground.

6.9 IMPLICATIONS FOR THE CURRENT RESEARCH PROJECT

The lay leaders continue to preach using methods and strategies of speech and performance present in the culture and the analysed sermons also reveal deeply rooted cultural methods of communication. In other words, the Western methods used in the seminary for sermon preparation and preaching have existed side by side with the local ones embedded in the culture; the trained pastors have not been able to penetrate the cultural roots and influence the way preaching is done in this context.

6.10 IMPLEMENTING THE ORAL HERMENEUTICS WITHIN THE LAY PREACHING CONTEXT OF THE MALAWIAN CHURCH

The first step would be to convince the leadership of the CCAP Nkhoma Synod to begin to change their perception on how ministers are trained.

After the leadership is convinced that their main task is to train the lay preachers in understanding, appropriating and communicating the Gospel of our Lord Jesus Christ, the congregation's pastor could become the trainer and the enabler, thereby multiplying himself.

Bosch (1991:485) maintains:

The ministry of the clergy should be that of a guardian to help keep the community faithful to the teaching practices of apostolic Christianity. The clergy cannot do this alone and off their butt, so to speak, but together with the whole people of God, for all have received the Holy Spirit who guides the church in all truth. The priesthood of the ordained ministry is to enable, not to remove, the priesthood of the whole Church. The clergy are not prior to, or independent of, or over against the Church, rather with the rest of God's people, they are the Church sent into the world, in order to flesh out this vision, that we need a more organic, less sacral ecclesiology of the whole people of God.

The congregation could become the main training centre for preaching and communicating the Word of God, - a centre where elders, deacons and other leaders could come regularly to attend training, in order to root the training in the people's context and to avoid the problems that have been outlined in our discussion in this section. In so doing, the pastor and laity will all be at one level in discerning together the Word of God.

A possible model for training could be outlined as follows:

1. Session I:

A. Examination of the course outline

B. Objectives of the course. Students should be able to:

- a. Understand the basic principles of oral traditional culture
- b. Appreciate worldviews, cultural values of oral culture
- c. Tell the difference between how an oral society organizes, transmits and shares knowledge in the society
- d. Understand principles of Bible interpretation, application and communication
- e. Pray, prepare and preach a sermon based on principles learned, Word and world, text and context together.

Session II:

Theological foundation of preaching:

- a. Homiletical theory
- b. Theological foundation of homiletics
- c. Understanding of the cultural God images
- d. Cultural names and concepts about God

Session III:

Simple methods and process for Bible interpretation:

- a. Reading and re-reading of Scripture
- b. Understanding the plot of biblical stories
- c. The process of imagining Scripture
- d. The process of reframing Scripture

- e. Practical exercises of reading and discussing Scripture
- f. Assignment to read different passages at home and explain in their own words what happens
- g. Reading Bible stories aloud together, discussing main characters, the story's location, and plot and its implication
- h. An exercise of retelling a biblical story using one's own words.

Session IV:

Movement from text to sermon:

- A. The basic structure of a sermon
 - i. Sermon introduction (foundation of a house)
 - ii. Body of the sermon (the house itself)
 - iii. Illustrations (the windows)
 - iv. The conclusion (the roof)
- B. This could be illustrated as a house in the example above.
- C. Examples of oral traditional illustrations found in the context:
 - a. Story telling technique
 - b. Re-telling of a story through dramatization
 - c. Parables and metaphors
 - d. Proverbs and poems
 - e. Songs and dance
 - f. True testimonies

- D. Explain the rhetorical strategy used in the context:
 - a. Narrative preference and personal exemplification
 - b. Traditional allusion and dramatic delivery
 - c. Affective appeal and evocative description
 - d. Strategic reiteration and verbal intensification
 - e. Idiomatic figuration and audience involvement
 - f. Exercise and collect examples for presentations
- E. Techniques for the use of body language in delivery:
 - a. How to use gestures
 - b. Meaningful movements
 - c. Facial expression
 - d. Consistency in making picture with the hands
- F. Conclusion:
 - a. Use of vocal cords, variations in voice
 - b. Use of words, concrete rather than abstract
 - c. Focus on audience rather than notes

Reading and discussing Scripture could be the best way to train lay leaders in understanding the Bible and preaching. The traditional oral society is tuned to listening, so reading together is ideal. An important tool that could also be used is the Audio Bible in Chichewa - a project that the Bible Society of Malawi has developed. The entire Chichewa Bible is recorded verbatim, but the reading is dramatized with various readers and characters. A solar-run radio cassette is used to play different passages of the Bible using a selector. This is a very big breakthrough in the area of orality in Malawi. The following is an example of how the reading and listening strategy could be done:

1. A strategy of reading and re-reading Scripture in the congregation:

The first suggestion is that the congregations should encourage the reading of Scripture in groups, which may comprise the youth, women, men or other members of the congregation. The pastor may train some group leaders to lead in the group discussions. This would be very helpful because the people in this primary orality do not read much.

This reading is not merely repetition, but re-description of texts and of realities that the congregation has experienced. The act of reading as a dynamic of activity is prolonging the itineraries of meaning opened up by the work of interpretation in the process of contextualization and re-contextualization. The process of re-contextualization and re-description at the intersection between the text and life engenders imagination.

6.10.1 Some considerations before reading the Scripture for a better understanding

In every reading strategy, the trainer should provide some information about the Bible.

6.10.2 Historical background

Questions, such as: Who wrote the book, when and under what circumstances? are very important for a better understanding of the passages to be read. In most of the analysed sermons, there is no indication of any knowledge or an attempt to put the passage in its historical context. Here, basic questions are asked where the participants are encouraged to find answers from the whole book itself. They must look for indicators of authorship, purpose, recipients, the date and circumstances.

Johnson (1986:17). goes a long way in explaining why it is so important to understand Scripture from the background in which it was written before beginning to apply it to our time. He states:

This dialectic of experience and interpretation is the basic model I am proposing for the understanding of the writings of the NT. It allows us to answer the fundamental questions of origin and shape: why the documents were written and why they look the way they do. It places the birth of the NT within the symbolic world of first-century Judaism. It allows us to ask about the experience that generated, indeed, necessitated, the process of interpretation.

And it enables us to read each of the writings of the NT as specific modes of interpretation: the reshaping of the symbols of Judaism in the light of the experience of a crucified and raised Messiah. The model also gives us the framework for our investigation. We need to ask about the shape of the symbolic world of the first century Judaism within the Hellenistic culture.

This is indeed very important for understanding the Scriptures. The oral society tends to preach and apply everything directly, including for instance the New Testament's Judaistic backgrounds - e.g. about women keeping quiet in church, dress codes, etc. Ultimately the male preachers use such passages to justify their desires to ill-treat women.

6.10.3 Type of literature of the book or passage being considered

Type of literature:

Lay preachers are encouraged to read through the passage of Scripture to determine the type of literature. Oral people tend to treat the whole Bible as one literary unit in which all books are treated similarly.

Long (1985:12) elaborates:

An unfortunate part of overlooking the literary properties of Biblical texts is the tendency to view those texts by default as inert containers for theological concepts. The preacher's task then becomes simply throwing the text into an exegetical winepress, squeezing out the additional matter, and then figuring out homiletical ways to make those ideas attractive to contemporary listeners. The literary and rhetorical shape of the texts matters not at all; it is discarded as an ornament.

This is really very dangerous because the total impact of the text upon a reader is then lost.

Consequently, Long (1985:12) warns:

The mistake in this, of course, is that the literary dimensions of the texts are not merely decorative. Texts are not packages containing ideas; they are means of communication. When we ask ourselves what a text means, we are not searching for the idea of the text. We are trying to discover its total impact upon a reader and everything about a text works together to create that impact.

Therefore, when we speak about the content, the form should not be disregarded if the passage is to have its full impact. Actually, we should be talking about the form of the content.

An example of training using the process of re-reading

6.10.4 Reading Scripture in Africa

Background of the Reading strategy.

The Reading strategy was tested in Malawi by a team from South Africa's Commission for Witness and Josophat Mwale Theological Institute of the CCAP Nkhoma Synod. The book of Acts was selected, and seminars were held in Chilanga Presbytery, Mvera Presbytery. Other groups include women leaders whose seminar took place at Nkhoma and Youth group at Malingunde Youth Camp. The book of Acts was selected because it is mainly a story whose genre is narrative.

The strategy included the following components:

First, instructions for the leaders.

Leaders were instructed not to lecture, dictate or dominate the discussion. They should facilitate a process of meditation and discernment.

The strategy:

1. Communication mode
Speaker → Message → Hearer
 - (i) We make pictures of the things we hear
 - (ii) Our context determines our pictures
 - (iii) Our pictures will differ from each other
2. Remember that oral tradition is still primary in Africa
3. Our aim is to listen and not to direct

The Process itself:

Listen → Meditate → Remember → Share → Relate

1 2 3 4 5

Kumva → Kulingalira → Kumbukira → Kugawana → Kusimba

(Tsono tikufuna kumva zimene mwagawana ndi kusimba)

- Divide the group into pairs
- Level the ground
- In all the groups some people will know more than others
- Therefore participants should speak first, not the leaders

How to read Scripture

Select passages as an example of the reading strategy.

In the seminars, The book of Acts was divided into the following sections

- (a) Acts 2. The Coming of the Holy spirit
 - (b) Acts 8. Early Christians face persecution
 - (c) Acts 10/11. The conversion of Cornelius
 - (d) Acts 15. The Jerusalem Council
 - (e) Acts 17. The Good News is preached in Europe
 - (f) Acts 19-20. The Good News is preached in Ephesus
 - (g) Acts 27-28 Paul's Missionary Journey to Rome and the ship wreck.
-
- Read aloud twice or more
 - Take time to meditate
 - Share what you have read and re-read
 - The one who listens should relate only what he or she has heard.

SUMMARY.

This process helps the oral communities to engage with scripture, and bring their own unique understanding and imagination.

6.10.5 Application of the biblical message to the context

After the discussion and sharing, the leader may encourage the participants to bring the passage into dialogue with the lives and experiences of the congregation today. This process can be referred to as the conversational approach.

The conversation would bring the local people's deeply rooted assumption to the surface and into dialogue with Scripture. Masoga (in Mazonde & Thomas 2007:9-10) argue for a methodology of conversation (qualitative research of an ethnographic nature). In addressing the asymmetry propensity that exists between the centre-space and margin-space, he states that "conversation allows openness, presence, honesty, life, honest critique and tapestry. In this process, the opportunity arises for the trained researcher to gain deeper insight of the realities of the margin-space discourse."

In our case, the reading of Scripture and the discussion that follow allows the people - the faith community who normally sit in the pews - to listen to someone's ideas, who is empowered to speak.

The pastor, or any trained person leading the reading and re-reading of Scripture, is encouraged to listen and facilitate a process of learning.

Finally, together the group will have to summarise the message. The summarised message is then brought into dialogue with the lives and experiences of the congregation today. The question could be asked: How can we apply this message to our lives? How does the message of God challenge, encourage, inspire, rebuke or correct our cultures, our habits, our traditions, our lifestyles, etc.?

On the application, a distinction is made between what could be called an *absolute* and a relative message.

An absolute message is a message, which is applicable to the original receivers and everyone else. It is not limited to the time, circumstance and culture of the original receivers.

A *relative* message is intended only for the original receivers. It has a connotation of the cultural context in which it was communicated. This simple explanation is very important for oral societies, because they tend to apply everything to themselves,

including the cultural practices of the original recipients of the message, as was observed in the research.

McClure (1995:18) is correct in saying: “We must allow the word of God in preaching to critique many aspects of the culture of privatisation in which we live.” At this point therefore, the participants could be encouraged to discuss their own cultural practices in the light of what Scripture teaches in the passage being discussed.

This may result in transformed lives, because what Hendriks (2004:30) explains may happen: He states:

The solution to faith communities’ question about how to participate in God’s missional praxis is critical, constructive dialogue or correlation between their interpretation of the realities of global and local context and the faith resources at their disposal. On the one hand, the discernment process is rational and, on the other, it is mystery. How does one describe the Word of the Holy Spirit, of faith seeking understanding? The perspective of the method may thus be called correlation hermeneutics. It is a two-dimensional exegesis of the world and the Word that takes place in a gathered faith community who actively rely on God’s presence and guidance.

This process of applying Scripture could help the lay people and lay preachers to understand what happens in the passage of Scripture. Being in an oral culture, they would draw pictures through a process of imagination. The picture and the frames that emerge could then be used to construct a sermon. This process could also lay a very good foundation on which stories, parables, metaphors, rituals, symbols and other figures of speech could flourish. The other advantage of this process is that the people are encouraged to be attentive to the Scripture, which is the basis of preaching.

In this regard preaching the text is preaching the God, in particular, the Christ of the text. Preaching is following the text’s movement of good news.

Preaching is not an act of producing gripping and moving stories about a text, or discovering deep dogmatic principles and moral challenges in the text, the result of manmade eloquence or superior wisdom. It is preaching a specific biblical text with its twists, and plots, deeply embedded in the sacred and revealed pages of Holy Scripture.

Through the reading strategy, with some background information provided by the pastor, the lay leaders and lay members will shift their focus to Scripture, so that there is a dialogue between the Word and the world, the text and context. In so doing, preaching will no longer be stories about the text, or deep dogmatic principles and moral discussion about the people, it will be the Scripture, the Christ of the Scripture and led by the Holy Spirit who inspired the Word.

6.10.6 Communication of the biblical message using IKS

An oral hermeneutics within the lay preaching context of the Malawian Church needs to move to a point where Scripture is understood. In this whole process the theologically trained pastor no longer preaches or lectures to the people, but facilitates a process of learning and helps the participants unpack the truth of the Word but, at the same time, promotes the indigenous knowledge within the cultural setting.

The participants also are allowed to describe their experience with the Word and to describe, in their own words, what they think is linked to what Scripture is teaching. Here, the oral culture can take over; stories, parables, proverbs, etc. could be used to describe the truths of the text. Here, even the process of imagination and creating pictures of understanding and relating the same message in their own context takes place. In this case, therefore, the integration of the IKS would be applied.

After having learnt the truth, and the lay leaders are convinced of it; they can now prepare to communicate it to the masses. Now, not just telling stories but also being armed with the biblical truth. They can now begin to include stories, proverbs, rhetoric, retelling, parables, fables or riddles, etc., which are common means by which literate or illiterate Africans assimilate knowledge.

These facets can now be used as illustrations of the biblical truth learned. The stories must be used to illustrate God's message and not the other way round. Here, a big shift can take place. Now, stories will illustrate the biblical message, rather than the verse from the Bible being used to illustrate the point of the story.

Oral communication and story-telling is so important in Africa that we need to quote Kalilombe (1999:204) in this regard again:

Our people do enjoy story-telling, children and adults alike. In all sorts of formal (ritual courts) or informal occasions people are ever eager to hear (nkhani) story or narrative. They crowd around public places where cases are being tried; they surround a newly arrived visitor who brings fresh news from relatives or friends, or simply describes the wanders of far-away places and peoples: They regale one another with wise sayings, parables, fables or riddles. The spoken and heard word is very central. It fulfils the functions of newspapers, reviews, books, or advertisements in literate communities. That is why the radio has become a favourite toy in the villages. The Bible would become effective to non-literate people if skills of the spoken word were used judiciously and if the power of the word were put at the service of scripture.

The researcher believes that exploring ways of using oral compositions in sermons prepared with accurate biblical information, as Kalilombe has stated, could help tremendously to address the contextual issues affecting the society. An oral hermeneutics within the lay preaching context of the Malawian Church must take these communicating skills seriously and it must be deliberately encouraged. But, as already stressed, it must not be divorced from the biblical text. If the Bible and context meet, transformation may take place in the society. Today, experts in both social science and community development have become increasingly aware of the need for exploration of the use of the IKS for transformation.

Arce and Fisher (in Pottier *et al.* 2003:79) explain that unlike a structural interpretation of knowledge construction, which locates the relationship between people and experts as a purposive rational outcome of the interaction of culturally distinct knowledge categories or systems, the the merging and relocation of the origins of beliefs and behaviour must take place. They are of the opinion that it has become increasingly apparent that locally situated actors have the capacity to reposition expert knowledge within the context of everyday life; people's everyday existence can be expressed in fusion, blending and counter-movements to expert knowledge.

6.10.7 Advantages of the proposed training program

- The faith community, with the lay preachers, will also begin to develop concepts, ideas, values and visions based on Scripture.
- Therefore, when it comes to preaching, Scripture will truly become alive again and the performance will become the performance of texts.

- Reading and re-reading of Scripture would transform the preaching of the lay leaders and promote spiritual growth and the spiritual formation of both leaders and members.
- Because lay leadership training will be done in the context and ministry of the whole Church, it will have an immediate impact on all activities of the Church.
- Because the lay leader will learn in the context of the Church, the training binds him more closely and strongly to the Church and does not isolate or alienate him from it.
- Because the training will take place in the context of the local Church and its activities, it is relevant and practically applied to the challenges of that particular context and has the advantage of being time specific.
- Topics for preaching will be from within the context, and contextual problems will be addressed by reading and preaching Scripture.

Examples of other programs that could supplement the model:

NEHEMIAH BIBLE INSTITUTE

The second suggestion of a training program which the CCAP Nkhoma Synod could also use as a resource to equip oral lay preachers to understand the Word of God and to make Christ the centre of their preaching is the Nehemiah Bible Institute. The headquarters of this ministry is in Wellington, South Africa. The Institute also specializes in training and equipping the laity for various ministries. Of special interest to the researcher is the course on Bible interpretation and preaching. The advantage of this program is that the materials are translated in the local language of over 15 million people who live in Tete Province of Mozambique, the Eastern Province of Zambia and the whole of Malawi.

An example of the programs that the Nehemiah Bible Institute offers for training learners, especially the laity for ministry, follows. The information is taken from their prospectus: *NBI Prospectus 2012* (www.bybelmedia.co.za).

Ministry Development Program (MDP)

Module 1: Equip the church for ministry

Fitting the doors – the basics for ministry and mission

This module is the introduction to the Ministry Development Program. It aims to create a new vision for the ministry of the church and develop some of the basic skills needed for that ministry (interpreting the Bible, preaching, singing and worship). The church must understand that its main purpose is to serve the coming of God's Kingdom in this world. The practical wisdom of the historical and poetical books of the Old Testament will help in this process.

MDP 1/1 God's new world is coming

This learning guide's focus is on establishing a missional church that takes part in God's mission of making the world new. It forms the basis of the ministry development program. The essential role of Jesus Christ and the Holy Spirit in the coming of God's Kingdom is highlighted. Learners identify the role of the church in putting up signs of God's new world in everyday life and the community.

MDP 1/2 How to interpret the Bible

This course is a guide to learners about the interpretation and use of the Bible as the Word of God for personal growth and ministry. It helps them to understand how it was written, what it claims to be and how it should be interpreted and applied in a way that is relevant to every context.

MDP 1/3 Improve your preaching

This course helps learners to improve their preaching skills. They learn how to find God's message for his people in the Bible, how to prepare different kinds of sermons in which they interpret and apply the message in a particular context, and how to deliver the message in an effective way.

The second resource program that could also be used is the Veritas College.

The philosophy and practice of theological education used by VERITAS College is called “Integrated Leadership Development.” The main feature in this program is the Bible interpretation method that is relevant and suitable for lay people in the local context. In order to do this, the VERITAS method uses the following three main processes:

Advantages of the program

The program is designed for the lay person to be able to gain some understanding of the interpretative process of the Bible. It does not use Greek and Hebrew but semantic discourse analysis. The curriculum is flexible for various contexts and is user friendly.

Disadvantages of the program

While there is an attempt to make the lessons context specific, this program has been developed outside the relevant context and is introduced with the hope that contextual issues would be tackled

In these lessons, the homiletical implications are only assumed rather than directly addressed. Out of the four modules there is only one module, and out of 26 lessons in this module there is only one lesson on preaching.

Finally, no efforts have been made to take the communication methods already present in the context into consideration. Only general principles of preaching are outlined and are based on reading and writing.

The researcher believes that, to implement the correlational-hermeneutics within the lay preaching context of the Malawian Church, two issues need to be addressed.

The approach must first and foremost take both the simple Bible interpretation methods and the oral cultural method of learning and communication into consideration.

6.11 CONCLUSION OF CHAPTER

The CCAP Nkhoma Synod needs to invest a lot of resources and energy towards equipping of the laity. In this chapter, we have developed an outline of a simple

course that could be used for training lay leaders in the area of preaching. We have also given an example of how the reading and re-reading of Scripture could be done in the local context.

That there are two training programs available for use to complement the designed training has also been indicated. The researcher believes that what is needed is a commitment and a political will and courage of leaders both at the denominational level, as well as the congregational level. As discussed above, leading change is not an easy task. But, as Albert Einstein once said, insanity is doing things the same way and expecting different results. Although change is problematic, the Church cannot continue to hear sermons that do not expound the Word of God. Roxburgh says that changing times require new strategies; he describes pastors today as people who have been trained to fix bicycles, yet people today use cars. He rightly explains that

As church leaders today, it's as if we've been trained to fix bicycles. In many cases, it's the only thing we know how to do. We're good at it and we have a suitcase full of special tools to help us accomplish this task. We have letters after our names that validate our skills, and titles that identify us as certified experts. The only problem is, no one cares anymore. Our flames seem disconnected from the emerging cultural context, and our words are often received as a strange, foreign language. Roxburgh: (2005:20).

Although he is speaking about an American context, it can also be applied in the context being studied. We have people who have earned credentials, yet the lay leaders are still preaching good stories, but with no scriptural substance.

To answer this need, Robert Quinn (in Osmer 2008:206) offers a four-stage model of organizational change, which he calls "the transformational cycle."

1. Initiation

A leader or group develops a strong sense of the need for change and begins to form a vision of the desired future. It starts taking action on this vision and takes risks. In the case of implementing the training and equipping program for lay preachers and lay members, a vision with a clear time frame could be developed.

2. Uncertainty

Those leading change begin to engage in more serious forms of experimentation and innovation; at least some of these new initiatives are likely to fail leading to doubt and uncertainty about the change agents. The leaders must not despair but tolerate this period. It deepens their vision and opens up new lines of action.

In the area of training and equipping lay preachers for the ministry, the minister may begin to dedicate most of his time in training and fostering the new vision.

Some leaders and members may feel he is not doing the right thing because he may not attend all funerals and meetings that have nothing to do with the vision, and he may not be preaching all the time, giving a chance to lay preachers to try preaching using their new skill. In this regard, others may feel that the pastor is lazy or negligent, because, usually, he is expected to do everything all by himself.

3. Transformation.

Innovation gradually spreads to the organization as a whole, leading to profound change in its identity, mission, culture, and operating procedures; and new energy is released and relationships formed.

In the present context, once the pastor begins using a developed method for training lay preachers and other resources, like NBI, VERITAS College and other materials for the training, it is the congregations (especially in the prayer houses) who begin to enjoy and already notice the change in the lay preachers. They find that the lay leader's preaching is as good as that of the pastor or even better.

4. Re-utilization.

The organization (Church) moves into a new state of equilibrium; new roles and structures have been developed and mastered; specific problems can be handled by a new organizational system. At this level, the pastor should have a team of trainers, whom he trained, to train others in the process of Bible interpretation and communication.

These four cycles would be ideal for the pastors to begin the transformative action, in preaching. They must organize the materials, set time aside and draw a time line for the program.

The researcher believes that implementing an oral hermeneutics within the lay preaching context of the Malawian Church is vital. While the numbers of Church members are growing, we must also improve the quality of the Christians that we produce.

CONCLUSION

After doing this project, the researcher proposes the following definition for African preaching.

Preaching is the communication of biblical truths, derived from reading and re-reading of Scripture and transmitted through the process of imagination and discernment, which the Holy Spirit first applies to the personality and experience of the preacher then, through him, to his hearers, the faith community in their context.

The expected results from such preaching is the creation of a faithful community, as Mugambi & Magesa (eds; 1990:39) explain:

.... a church without privileges, a Church liberated...from bondage to psychologism, individualism and bourgeois ideals. By confessing Christ, existing as a community, and one that should become not the church of crowns (as symbols of powers) but the church of the cross (which is the symbol of suffering)...a church where discipleship means obedience to Christ alone and living for others without seeking recognition or approval from anyone except Christ himself.

This research project started off with the research design. The second chapter contained the contextual analysis in which the context and its challenges were highlighted. In chapter three we introduced the Heidelberg method of sermon analysis and used this methodology to analyse sermons that lay preachers in the context under study preached. Chapter four answered the question: Why are the preachers preaching the way they do? By use of the arts in social sciences we discovered that the people are in the mindset of an oral culture, and the way they organize and internalize knowledge is different from the literate culture.

Chapter five moved on to suggest the new hermeneutics within the lay preaching context of the Malawian Church. Here, efforts were made to describe how lay people could understand the Bible and be encouraged to internalize the Word to aid their preaching.

Finally, Chapter six offered suggestions to the Church on how leadership structures may be challenged to change the way they organize the Church so that training of the lay leaders and lay preachers could become the focus. Various suggestions were made as to the kind of training program that may be used. Therefore, the researcher concluded that the traditional methods of oral communication and performance could play a great role in training lay preachers to preach the Word of God, using the methodology developed in this research project. This methodology is sensitive, faithful to the biblical text and relevant to the oral context of the Chewa people in the Malawian Church. This methodology will indeed help the faith community to understand the Bible, apply it to their lives and experience God while gaining personal knowledge of Him. This is the only way in which the faith community may experience transformation in their own context, where social ills and evil cultural practices must be challenged from a biblical point of view, while the IKS, which comprises values, worldviews, norms and good cultural practices, is encouraged through the oral hermeneutics that is enacted.

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ADDENDUM: TRANSLATED CHICHEWA SERMONS

Ulalike #1

Buku lowererengedwa: Aheberi 10:25-31

Mutu: *Kuwopisa koleka kutsata Mulungu*

Chiyambi:

Wolembe kalata ya Aheberi yemwe sakudziwika akulembera akristu omwe anali pakati pa anthu womwe amawazunza. Ndipo iye akuwalembera kalatayi ndi cholinga chowalimbikitsa mchikhulupiro

Anthu ambiri adaleka kupembedza chifukwa chowopa mazunzo, ena ulesi, ena kutanganidwa ndi ntchito zawo. Nanga masiku ano tingawadziwe bwanji anthu oterewa? Mabweredwe awo aku tchalitchi, amabwera patalipatali chifukwa za Mulungu amaoneka kuti alibenso nazo chidwi. Palibe chidwi ndi pang'ono pomwe. Koma zawo ndiye kujijirika, komanso magwiridwe a ntchito za mumpingo: Sakhala ndi chidwi chothandiza ntchito zachitukuko za mpingo. Anthu otere alibe chidwi konse. Nanga zoopleka, zoopleka ndiye ayi ndithe, palibe, mtima wao udafa, sukumbukira Mulungu.

Ntchito zawo za tsiku ndi tsiku ndi malankhulidwe awo sachita ngati anthu opembedza. Paliibe kusiyanaa, pakati pa iwo ndi anthu osapembedza. Kodi mukundimvaaa!!! Ndikuti palibe kusiyana.

SERMON #1

Text Reading: Hebrews.10:25-31

Topic: The Danger of Forsaking God

Introduction:

The writer of the epistle to the Hebrews, who is not known, writes to the Christians who are in the midst of great persecutions. And he is writing this epistle to them with the aim of strengthening their faith.

Many people stopped worshipping fearing trials, and others because of laziness; or too busy with personal business. So, in these days, how can we know them? They come to church; they come here and there because they seem to have no interest in the things of God. There is no interest at all! But they are busy with their own lives. Furthermore, when they render their services to the Church, they don't have interest in contributing to works of church development. Such people have no interest at all! How about giving? Giving, never indeed! No! Their hearts are dead, they don't remember God.

They work day to day, and the way they speak - they do it as if they don't worship. There is no difference at all between them and the people who don't worship. Do you get meeee!!! I am saying there is no difference.

Zotsatira zake nziti pamene munthu opemphera kapena kuti mkristu woleka kupembedza Mulungu? Amasanduka woweruza anzake omwe akulimbikira kupembedza, amangokhala ngati refari, kodi mudamuona referi, anthu onse osewera 22 amakhala bizy ndi mpira kusewera, koma refari ntchito yake ndiko kupeza zifukwa, kodi walakwa ndani, waponda mzake ndani, Mkristu woweruza amzake, amakhala ngati refari, zotsatira zake ndiye kuti amakhala wotembereredwa kudikira chilango cha Mulungu (Aheberi 6:8)

Komanso sakonzeka iye amaipiraipira kuposa kale, mwaonatu ndizobvuta, komanso pomaliza amafa imfa yomvetsa chisoni ndi kulangidwa ku gahena.

Ndamanga (Mathero):

Tsono nanga ife anthu a Mulungu titani?

Tiyeni tilimbikire pa ntchito za Ambuye ndikupembedza moona mtima popeza tsiku la kudza lye lilinkuyandikira, ngati tatayika, tiyeni tibwerere kwa ambuye yesu, iye ndiokhulupika, adzamva, adzatithandiza konse konse. Tisabwerere m'mbuyo pa kutumikira Mulungu pakuti tidzalandira mphotho, mphotho ikudikira, tidzalandira korona. Ukapolo WA satana ndatopa nawo bwererani kwa Ambuye yesu, iye ndiye moyo wosatha.

Padali anthu ena awiri, anyamat, mundimvetse bwino iwowa amagwira nthito kwa mzungu, wina khukhi, wina garden boy. Tsiku lina gaden boy pofuna kuthamangitsa galu mwatsoka adapha galu amene mzungu wake amamukonda kwambiri. Uja wamnyumba adaona ndipo gulu adamukwirira mmunda,

koma pobwera bwana kufunsa onse awiri adakana kuti

What are the results, when a person who worships, or to say, a Christian has stopped to worship God? He/she turns into one who always judges others who are working hard and who worship; he/she acts like a referee. Have you ever seen a referee? All the 22 players are busy with playing with the ball, but the referee's job is to find mistakes – "Who has made a mistake? Who has stepped on his friend?" A Christian who judges others is like a referee, this results in him/her becoming cursed, waiting for God's judgment (Hebrews 6:8).

But also, he/she is not corrected; she/he is spoiled, and spoiled even more than before. You see! Its hard; and finally he/she dies a sorrowful death being punished in hell.

Application (Conclusion)

Now what about us people of God? Let us work hard on things of the Lord and worship with truth in one's heart because a day is coming. Yes! It is approaching. If we are lost, let us return to Jesus, the Lord. He is faithful, He will listen to you, He will help you in all ways. Let us not weaken (*tisabwerere m'mbuyo*) in serving God, because we will receive a prize. The prize is waiting; we will receive a crown. "I am tired of Satan's slavery!" Return to our Lord Jesus, He is the life eternal (*moyo wosatha*)!

There were two people. Boys, you need to get me well (*mundimvetse*) on this! They were working for a white-man (*mzungu*). One as a cook (*khukhi*), and the other as a garden boy. One day the garden boy, wanting to chase a dog, accidentally killed the dog, which the white-man (*mzungu*) loved so much. The one in the house

Sakudziwa. Koma bwana adakwiya kwambiri. Pokumana kumbali wa mnyumba adati kodi iwe suja wapha galu wabwana, chifukwa chiyani sudaulule. Uja adapepesa namuuzi mzake kuti chonde usauze munth. Tsono ine ndizikugwira ntchito yako mnyumba. Miyezi itatu idatha munthu akugwira ntchito ziwiri ya mnyumba ndi ya panja. Adasauka kwambiri ndi izi. Kenaka analimba mtima ndikuuzi bwana wake chomwe chidachitika napepesa kwambiri. Bwana adamva chisoni namukhululukira. Kenaka uja wa mnyumba

adadabwa kuti mzake sakumugwiranso nthito. Adamuuzi kuti iwe ndikunenera zomwe udachita zija. Iye adati kanene sindidzagwiranso nthito yako ndatopa. Uja adapita kwa bwana kukamuuzi koma bwana adangoti, ayi ndithu mwini wake wandiuuzi kale zonse. Taoni munthu adali kapolo wa mzache monga ena inu muli, kamuuzeni ambuye, mulape, satana sakuchaninzo kapolo, sakugwiritsaninso ntchito zoipa. Kodi mudamasulidwa ndi mwazi wa yesu. Mukabwerera ndi kumutsata yesu, mudzakhala odala kwambiri.

Ambuye akudalitseni

Amen!!!!

But the boss (*bwana*) was very angry. Meeting secretly, the one in the house asked: "Didn't you kill the dog of the boss? Why didn't you say so (*sudaulule*)?" That one apologized and said to his friend, "Please do not tell anyone, then I will do your work in the house." For three months the person did two jobs: one in the house and the other one outside. He was in so much trouble (*adasauka*) with it. He then hardened his heart (*analimba mtima*) and told his boss what he had done and apologized profusely. The boss felt sorry and forgave him. Then, the one in the house was

surprised that his friend was not doing his work. He said to him, "I will disclose what you did!" But he friend said, "Go and tell it, never will I work for you anymore, I am tired." The other one went to the boss to tell him, but the boss just said, "He has already told me everything." See!! The person was a slave of his friend just as some of you are. Go and tell the Lord, repent. Then, Satan will never call you a slave. He will never force you to do bad works for him.

Are you freed by the blood of Jesus? When you come and follow Jesus you will be blessed so much.

The Lord blesses you!!

Amen!!!

Sermon 2

Mabuku lowerengedwa: Genesisi 4: 13-16, Chivumbulutso 2: 21-23

Mutu wa ulaliki: *Chikondi cha Mulungu nchodabwitsa*

Chiyambi:

Mubuku la Genesisi chaputala 4, tirikuwona Kaini akudandaula ndi temberero lomwe Mulungu adampatsa atapha m'bale wake Abere. Mwachitsanzo;

Vesi 13, Kaini akuuza Mulungu kuti wampatsa chilango chachikulu, "kulangidwa kwanga nkwakukulu."

Uthenga:

Mavuto amakula akakhala ako

Kaini akudandaula ndi chilango chomwe Mulungu adampatsa kuti

"nthaka yatembereredwa chifukwa idamwa mwazi wa m'bale wake.

"Iye adzakhala wothawathawa" (v. 12)

Kaini akuona kuti tembereroli ndiloipitsitsa kuyiwala kuti iye adapha m'bale wake. Akuwona vuto lomwe iye adachitira m'bale wake lopepuka koma zakezi ndiye zowawa zedi.

Kwa ife: Anthu ambiri timapeputsa mavuto a azathu koma zikatigwera ife mirandu mbwee, zokamba zambirimбири. Tsono funso nkumati: ndichifukwa chiyani Mulungu adamusiya ndi moyo Kaini pomwe iye adapha munthu?

Yankho:

Mulungu ndiwachifundo ndi munthu ngakhale wochimwa

Safuna kuti anthu azifa muuchimo wawo

Sermon # 2

Text reading: Gen 4:13-16; Rev 2:21-23

Topic: The Love of God is Amazing

Introduction:

In the book of Genesis chapter 4, we see Cain complaining about a curse which God gave after killing his brother Abel. For instance, verse 13, Cain tells God that He has given him a big judgment: "My judgment is big."

Main message:

Problems grow big when they are yours. Cain complains about the judgment which God gave him that "the soil is cursed because it drunk the blood of his brother, so, he will be running and running" (v.12).

Cain sees that the curse is sooo bad forgetting that he killed his brother. He regards the problem, what he did to his brother, as lighter than his which is painful indeed.

To us: Many people, we tend to minimize our friend's problem, but when it falls on us many cases everywhere (milandu mbwee), many many things to talk about. Now the question is: why did God leave Cain alive, yet he murdered someone?

Answer:

God is merciful with man even though he is a sinner. He doesn't want people to die in their own sins.

Adampatsa mpata kuti poona temberero lakelo
alape napepese kwa Mulungu.

Koma zomvetsa chisoni, Kaini sadalape m'malo
mwake adathawira ku Nodi kutali.

Ichi ndicho chikondi cha Mulungu, amapereka
mwayi kwa munthu wochimwa kuti alape.
Ndicho chifukwa chake anthufe tikamachimwa
Mulungu satilanga lero lomwe, amatipirira
natipatsa mpata kuti tikazindikira kulakwa
kwathu tilape – chikondi chodabwitsa cha
Yesutu chimenecho (Chivumbulutso 2: 21-23)
eeeeeeee! Ichi ndichikondi chodabwitsa, kodi
ife timazindikira zimenezi kapena ayi, nthawi
zambiri sitizindikira ndipo timachimwabe
ndikumayesa kuti Mulungu sakuona. Tsiku lina
Mulungu akadzakwiya adzatilanga ndithuu!!.

Chitsanzo

Chaka cha 1993 pamene dziko limasinthwa kupita
ku Multiparty, kudali operation bwezani. Kwa
chilinde asilikali amaombera mufuti mwamba
poopeza apayoniya. Atafika pa shop ya PTC
anthu amaba, ndipo iwo adawauza kuti aleke,
pamene onse adaleka Mnyamata mmodzi
adakamira pomwepo, anzake adati thawa
akuomera iwe, iye adati ayii!! Akuombera
mwamba. Sadafuna kuchoka ndipo mwatsoka
asilikali adamuombera mwendo omwe
udakadulidwa kuchipatala. Ambiri timayesa
kuti Mulungu akuombera mmwamba koma
tsiku lina tidzaona zoopsa. Kaini sadalape, ife
tiyeni tilape msanga.

Tikalapa Ambuye adzatikhululukira

Ambuye adalitse kulalikidwa kwa mau ache

Ameni !!!!!

He gave him a chance to experience his curse
and then to apologize to God. Unfortunately,
Cain did not repent. Instead, he ran away to
Nod. This is the love of God; He gives a
chance to sinners to repent. This is why, when
we sin, God does not punish us immediately;
He endures us and gives us time to realize our
problem so that we may repent. That's the
amazing love of Jesus (Rev 2:21-23), wow!
This is his wonderful love; but do we
understand this or not? We often don't realise
this and keep on sinning thinking that God
does not see us. One day when He becomes
angry, He will surely punish us!!

Illustration:

In 1993, while the country was in a transition into
a multiparty system, there was a military
operation (operation *bwezani*). For instance, in
Chilinde, the armies were shooting into the air
using guns to scare the pioneer group. After
reaching PTC, people were stealing. They
were told to stop. While all stopped, one young
man insisted on continuing. His friends told
him to run. They said, "They will shoot you."
But he replied, "Nooo!!" He never wanted to
leave even though the armies continued to
shoot. Unfortunately, the armies shot him in
his leg which was later amputated at the
hospital. Many of us think God is shooting in
the air, but one day we will see real danger.
Cain did not repent, but we need to repent.

If we repent God will surely forgive us.

May God bless the preaching of His Word.

Amen!!!!

Sermon 3

Buku lowerengedwa: Oweruza 4: 17-24

(Debora ndi Balaki apulumutsa Israel ndipo Sisera aphedwa)

Mutu: *Posowa nzeru munthu amaonongeka*

Chiyambi: Mulungu anapereka Israel mdzanja la Yabini mfumu ya Akanani ndikuwathira nkondo zaka makumi awiri chifukwa Israel anaonjeza kuchita choipa pamaso pa Yehova. Tsono atadza Debora mneneri wamkazi woweruza Israel ndi Balaki mtsogoleri wa nkondo adanyamuka kulantitsa Israel m'dzanja la Akanani wotsogozedwa ndi Sisera chiwangacho.

Uthenga:

Pakuti Yehova adachitira chifundo Israel, nathira nkondo Sisera ndi Gulu Lake. Nkhondo itavuta Sisera akuchita mopanda nzeru

(1). Wokwera pagareta bwinobwino nkutsika nkumathawa pansi

- Mkristu nzeru zikatha amachoka mchipembedzo (mdzanja la Yesu) nkumayenda yekha, muuchimo. Sisera adaonetsa kupanda mzeli kwake, iye adaopa kukwara pa galeta ndipo anayenda pansi. Papain abale anzanu, musamachoka dala mdzanja la Ambuye, mudzaona tsoka loopsa monga Sisera adaona.

Chachiwiri Chifukwa chopanda nzeru, Sisera adakopeka ndi mau a mkazi Yayeri osamala kuti ndi m'modzi WA adani ake mu Israel navesa kokabisala. Adafuna chithandizo malo olakwika, Anthu timathawa m'manja mwa Mulungu nkukabisala, Kwa satana chifukwa chopanda

Sermon # 3

Scripture reading: Judges 4:17-24 (Debora and Barak save Israel, and the death of Sisera)

Topic: With lack of wisdom man perishes

Introduction:

God delivered Israel into Jabin, king of Canaan, and made war on them for ten years because Israel went beyond doing evil in the eyes of Jehovah. Now, Debora, the prophetess who was a judge among the Israelites, and Barak, the army commander, went to deliver the Israelites from the hands of Canaanites who were led by Sisera, the dangerous man.

Message:

God was merciful to Israel, and made war against Sisera and his group. The battle became tough and Sisera acted unwisely.

(1) Though he was on his chariot, he chose to get down and walk on foot.

- When a Christian's loses his wisdom, he runs away from religion (Jesus' hands) and walks alone in his sins. Sisera showed his lack of wisdom; he was afraid to go on the chariot and decided to go on foot. Be sorry brethren, do not deliberately depart from God's hand - you will see the great dangers that Sisera saw.

Secondly, because of a lack of wisdom, Sisera was attracted by the voice of the lady - Jael though she was one of his enemies. And he thought that was a place to hide. He sought help in a wrong place. We tend to run away from God's hand and unwisely hide with Satan, the big enemy.

(3) chachitatu, Iye adapempha madzi koma akukalandira mkaka omwe sadapemphe, osadabwa! Kupanda nzeru. Taonani zotsatira zake adagona tulo Sisera, basi adaphedwa ndi mkazi. adakonda zokoma ossalingalira zazovuta zake, sadaganize mkomwe.- Anthu wooneka amphamvu ali kuwonongeka chifukwa chokonda zokondweretsa moyo monga mzathu adafera mkaka, enafe timakonda chiyani? Mwina chuma, ndalama, akazi, ntchito, mwina mowa zamбиримбири zokondweretsa moyo uno. Abale tamutsatani Yesu, zisiyeni za padziko ndizakutha.

Ndamanga (Mathero):

Nzeru zikatha tiyeni tizipempha kwa Mulungu amapatsa kwaonse modzala manja ndi osatonza (Yakobo 1:5) Ikakusowani mzeru pemphani kwa Mulungu ndipo adzakupatsani mosatonza konse, Iye satanganidwa akumvetsera, sagona saodzera adzakumverani ndithu. Munthu oopa Mulungu amakhala wanzeru. Pakuti chiyambi chanzeru nkuopa Yehova (Yobu 28: 28)

- Monga Sisera adathawira kwa adani ake chifukwa chopanda mzeru. Momwemo ife Popeza nzeru zikatha tingadzayambe kuthawira kwa satana adzationonga popeza ndiye m'dani wathu. Koma Uthenga wabwino ndi uwu kuti Yesu akukondani, ndi afunafuna kuti tithawire kwa iye, akuitanani tsopano, Yesu akuitana onse olema ndi othodwa kuti adzawapulumutse (Matt 11: 28)

Ambuye apitilize mauwa kungsi kwa mitima yathu.

Amen!!!!

(3). thirdly, though he is receiving milk which he never asked for, instead of water, he doesn't seem to wonder about it. He was without wisdom! See the results; Sisera slept soundly and the woman murdered him. He loved pleasure without thinking of the dangers it brings. He never thought about it all! People who seem to be strong are being destroyed because of their love for pleasure of this life like our friend died because of milk. What about us; what do we love? It may be wealth, money, women, our work, maybe drinking, many pleasures of this world.

Application (Conclusion)

Let us ask God when we lack wisdom. He gives in abundance to those who ask without despising them (James 1:5). When you lack wisdom, ask God. He will give to you without despising you at all! He is never too busy, He listens, He never sleeps, He never slumbers, He will listen to you indeed! A man who fears God becomes wise; for the fear of God is the beginning of wisdom (Prov 28:28).

- Sisera ran to his enemies because of a lack of wisdom. Likewise, if we run short of wisdom we shouldn't run to Satan; he will destroy us because he is our enemy. But the good news is this, Jesus loves you so much, and He wants you to run to Him. He is calling you now. Jesus is calling all that labour and are heavy laden that you should be saved (Matt 28:28).

May God continue these words deep down in your hearts

Amen!!!!

Sermon 4

Buku lowerengedwa: Genesis 6:6-7, Aefeso 1: 4-5.

Mutu: *Mulungu amveranji chisoni?*

Uthenga:

(1). Munthu ndi cholengedwa chapamtima penipeni pa Mulungu. Mchifukwa chake muona kuti adakonzeratu Mulungu zolenga munthu lisanakhale dziko lapansi.

(2). Mulungu adapanga munthu wolungama ndi wabwino. Nchifukwa chiyani nanga kuti Mulungu azimva naye chisoni munthuyo?

- Munthu adaleka zomwe Mulungu adamupangira ndi kumachita zofuna zake.
- Izi zidampangitsa Mulungu kumva chiso ndi munthu.

(3). Ndipo adatsimikiza mtima Mulungu zoononga munthu ndizolengedwa zones za padziko

- Nchifukwa chiyani Mulungu adaononga zinthu zone padziko chifukwa cha tchimo la munthu.
- Popeza zinthuzo adapangira munthuyo kuti zizimthandiza, tsono iye adaukira womulenga, n'chifukwa chake mavutowa, zowawa, matenda, udani, maliro, njala ndi zowawa zambiri ziripo chifukwa cha uchimowo.

(4). Peopeza kuti Mulungu adafuna muntu wabwino pachiyambi pomwe nkoneka adatuma mwana wake Yesu Kristu kuti adzatipulumutse ku zowawa zauchimozi. Koterokuti chifukwa cha imfa ya Yesu ndife opulumutsidwa mwa chisomo. Kodi inu mumadzi ntchito imene Mulungu anakuchitirani. Adaakupulutsani mwa chisomo, mwaulereee!!!

Sermon #4

Scripture reading: Gen 6:6-7; Eph 1:4-5

Topic: Why would God grieve?

Message:

(1) Man is God's own heart's creature. This is why you see that God pre-planned the creation of man before the foundation of the earth.

(2) God created man sinless and good. But why then does God grieve because of this same man?

Man abandoned what God had created him for, and began doing what he desired to do. This made God grieve about man.

(3) God made up his mind to destroy man and every creature on earth. But why did God destroy everything on earth? Because of man's sin. It's because God they were created for man to serve him. Now that he rebelled against his Creator, problems, sicknesses, enmity, hunger and many sufferings exist because of sin.

(4) Because God needed a good and perfect man from the beginning He sent his Son, Jesus Christ, so that He may save us from these sinful sufferings. Because of the death of Jesus, we are saved by grace. Do you know the work that God did for you? He graciously saved you freely!!

Nkhani:

President wina wa ku America atalowa udindo adati, “Kuti dziko lathu litukuke, munthu aliyense aganizire choti alichitire dziko lake asanaganizire zoti dziko limuchitire.”

Ndamanga (Mathero):

Munthu aziyamba iye kuganizira zoti amuchitire Mulungu asanaganizire zoti Mulungu amchitire, chifukwa Mulungu sadalakwe. Ine ndi inu ndife chipango chake cha Mulungu, tiyeni tiwonetse chikondi Kwa Mulungu monga iye adatikonda poyamba.

Kumbukirani kuti Iwo Wofesa mthupi adzatuta chivundi ndi wofesa mu uzimu adzatuta moyo, inu sankhani moyo lero, sankhani moyo ndipo mudzachedwa odala!

Amen

Story:

A certain president in America, when elected, said, “In order to develop our country, each one should think of what to do for his country before he thinks of what the country should do for him.”

Application (Conclusion)

Every person should think of what to do for God, before he thinks of what God should do for him, because God did not sin. You and I are images of God. Let us show our love to God as He has loved us from the beginning.

Remember that those who sow in the flesh will harvest the rot (*chivundi*), while those who sow in spirit will harvest life. You should choose life today. Choose life and you will be called a blessed one.

Amen!!!

Ulaliki #5

Olalika:

Mabuku owerengedwa: Nehamiya 7: 64,
Mateyu 22: 1- 14

Mutu: *Kudziwika pamanso pa Mulungu ndi
Mwai*

Chiyambi:

A Israel womwe adatengedwa kupita ku ukapolo atatha zaka 70 adabwerera kwawo koma chomvetsa chisoni chidali chakuti anthu ena maina awo mudalibe m'mabuku a chiwerengedwe chawo monga mwa mafuko awo. Choncho, anachotsa kuntchito ya Mulungu nawayesanso akapolo (Nehamia 7:64)

Pomwe ku Mateyo kuja tamva za anthu oitanidwa kuphwando la ukwati. Anthu oyitanidwa adakana kubwera ndipo mwai udagwera anthu ongodziyendera m'misewu koma m'modzi sanavale chovala cha ukwati. Adantulutsa namtaya kunja ku mdima.

Uthenga:

Nchifukwa chiyani nkofunika kudziwika pamanso pa Mulungu?

Chifukwa munthu ndi cholengedwa cha Mulungu; nayenera kumamvera Mulungu wakeyo.

Mphamvu yosungira moyo wa munthu ili mdzanja la Mulungu.

Chipulumutso chathu chiri mdzanja lake mwa Mwana wake Yesu pamene tinkhulupirira.

Nchifukwa chake wopanda chovala cha ukwati amene ndi wochimwa adzaponyedwa mung'anjo ya moto.

Munthu alipaulendo wopita kwa Mulungu, choncho pamafunika kudziwiranatu ndi Mulunguyo kuti adzatilandire, pakuti omwe

Sermon# 5

Preacher:

Scriptures: Nehemiah 7:64, Matthew 22:1-14

Title: It is a privilege to be known before the eyes of God

Introduction

The Israelites, who were taken into slavery, went back home after 70 years but the sad thing was that some of their names were not found in the statistical books regarding their tribes. Because of that, they were exempted from doing God's work and were turned into slaves (Nehemiah 7:64).

In the the book we have just read, in Matthew, we heard about the people who were invited to the wedding feast. Invited guests refused to attend the feast and the people who had the privilege to attend this occasion were those who were just walking down the streets. Only one person who did not put on the wedding clothes was thrown out into darkness.

Sermon

Why is it important to be known before God? Because every person is a creature of God. He is suppose to obey Him.

God has all the power to take care of a person's life.

Our salvation is in the hands of his Son Jesus Christ when we believe in Him.

That is why the person who did not wear the wedding clothes, and who is a sinner, will be thrown into the lake of fire.

Every person is on the way to heaven, therefore he is suppose to make himself known to God so that He should receive us when we get there.

maina adzasowe m'buku la moyo
adzaponyedwa ku moto

Tsono munthu amalembetsa dzina mubukumo
pamene wavomereza machismo ake
ndikukhulupilira Yesu kukhala Mbuye ndi
mpulumutsi WA moyo wake. Ndikukhulupilira
kuti machismo ake akhululukidwa chifukwa
cha imfa ya Yesu pamtanda, ndi kuuka kwake
kwa akufa. Tiyeni tidziwiranetu ndi Yesu
nthawi isanathe.

Those people whose names will not appear in the
book of life, will be thrown into hell.

To register your name in that book of life,
confess your sins and accept Jesus Christ as
your Lord and personal saviour. He should also
believe that his sins are forgiven through
Christ's death on the cross and his
resurrection.

Let us make ourselves known before it is too late

Ulaliki #6

Olalika:

Buku lowerengedwa: Luka 24: 13-35 (Panjira ya ku Emau)

Mutu: kuwopsa kwa chikhulupiliro chochepa Chiyambi

Yesu ataphedwa ophunzira ake adasoneeka ndipo ena adayamba kubwelera kwawo mokhumudwa. Tsono Kaliyopa ndi mzake nawonso anali pa ulendo wochoka ku Yerusalem kubwerera kwawo ku Emau popeza Yesu waphedwa.

Anthuwa anali okhumudwa kwambiri, pakuti zonse adayembekeza kuti yesu adzakwanitsa, pabwezera ulamuliro kuchoka kwa Aroma kupita mmanja ma Israel, zidaoneka kuti zalepheleka. Heedee!!, amasera ndi plan ya Mulungu, adakhumudwa..

Taonani pamene Yesu adawafunsa iwo adati, ife timayembekezera kuti iyeyu ndiye wakudzayo, odzaombola Israel, enatu muno adakhumudwa ndi Yesu

Yerusalemu akuyimira kokhala Mulungu

Pamenepa Yerusalemu akuimira kokhala Mulungu, koma Emau ndi kuchigwa kuimira ku malo achitayiko. Tsono ndiye kuti anthu atakhumudwa akuchoka kwa Mulungu nkumabwerera m'mbuyo moyo wachitayiko, ena ndilo khalidwe lanu, mumayesa kuti mukayenda mchikristu, mupeza zosowa zanu, cholinga mkufuna kupeza phindu, Klypa ndi mzake adakhumudwa nabwera kumbuyo, kusiya kukhala kumalo achipulumutso ngati adachita ophunzira ena.

2). Amakamba za Yesu koma Yesuyo osamudziwa.

Chachiwiri, anthuwa amakamba za Yesu, koma yesuyo osamudziwa, amamuuza

Sermon # 6

Preacher:

Scripture readings: Luke 24:13-35 (On the way to Emmaus)

Title: The danger in having little faith

Introduction

When Jesus died on the cross, some of his disciples returned to their homes with grief. This time Cleopas (*Kaliyopa*) and his friends were also on their way home to Emmaus from Jerusalem.

These people were really very sad as they were expecting that Jesus would fulfil the return of the leadership from the Romans to the Israelites, but this did not happen. But these people were playing games with God's plan, so they were disappointed.

Look!, we thought that He is the one coming to save the Israelites, so some of the people here were disappointed with Jesus.

Jerusalem stands for God's dwelling place. But Emmaus is a valley of people who had gone astray, meaning that the people were disappointed with God and would turn back to their old ways. This is the same with other people; you think that when you have started your Christian life then you will get what you want - you want to get something in return. Cleopas and his friends were disappointed and returned to their old ways; they left their Christian lifestyle that other disciples were practising.

2) They were talking about Jesus without knowing Him.

Secondly, these people were talking about Jesus but did not recognize Him.

zake zomwe. Anthu okhala nawo maonekedwe achipembedzo koma mphamvu yake adayikana. Mkutheka kuti ena muli Tchalichi ndipo mumalalika za Yesu, Mumakamba za Yesu, koma mphamvu yake mudaka, simudziwana naye Yesu, Anthu opanda Yesu amakhala ndithu m'chalichi, amapemphera koma zopanda tanthauzo chifukwa sadziwana ndi Yesuyo.

3). Koma Kaliyopa ndi mzakeyo adali ndi mwai pamene adapempha Yesu kuti asawapitirire pepeza kunali kuda.

Mwachisomo kuti Kaliyopa adasankha chithu chanzeru, adamukakamira Yesu kuti asapitirire, koma kuti apatuke nawo limodzi, ngakhale sanamuzindikire koma adachita ngati ali ndi chisoni ndikukhudzidwa. Pachakudya maso awo adatseguka, adamuzindikira, nthawi yomweyo Adabwerera ku Yerusalemu ndi uthenga wabwino kuti tamuona Yesu waukadi. Mantha onse adatha, popeza amuona Yesu.

Ndamanga(Mathero):

Wa mwai amene akhoza kumuitana Yesu kuti asampitirire pakuti adzadya naye pamodzi muufumu wake. Nthawi yatha tisalore Yesu atipitilire, tisachoke ku Yerusalemu (momwe ndi m'dzanja la Yesu, tiyeni timukhulupirire Yesu, osakhumudwa ndi Ambuye ayi, nthawi yatsala pang'ono, Bvomerani kuti Yesu ndi Ambuye.

Odala amene abvomera Yesu lero

People appear as if they are God's worshippers but they have refused his power. It might be possible that some of you are in this church and you preach about Jesus but you refuse his power as you don't know Jesus. Those people who do not have Jesus indeed are in church; they worship but without meaning because they don't know the real Jesus.

3) But Cleopas and his friends were lucky; they asked Jesus not to leave them as it was already dark.

By the grace of God, Cleopas chose to do a wise thing: he insisted that Jesus not proceed but to eat with them, though they did not recognize him, but they all had grieving faces.

Their eyes were opened during the meal, when they recognized Him. That very moment they returned to Jerusalem with the good news that Jesus had risen and they had seen him. All their fears had disappeared because they had seen Jesus.

Conclusion

Lucky is the person who asks Jesus not to pass him by, because Jesus will eat with him in his kingdom. Time is up, we should not allow Jesus to pass us by. We should not leave Jerusalem (which is in the hands of Jesus) we should trust Jesus without being disappointed. There is limited time -accept that Jesus is The Lord.

Blessed are those who will accept Him today.

Ulaliki #7

Buku lowerengedwa: 2 Mafumu 2: 19 “Malo mngabwino koma madzi mngoyipa ndi nthaka sibalitsa”

Mutu: *Tikhale osamala chifukwa Satana ndiwochenjera*

Chiyambi:

Dziko lino ndilabwindithu monga mau a Mulungu akunenera koma ngakhale linali labwino anthu adawona vuto. Vutolo lidali lakuti nthaka idali yosabalitsa zinthu, moti kubzala chimanga sichinabala ngakhale madzi analipo. Anthu adazindikira vuto ndipo adapita kwa Elisa, munthu wa Mulungu nakamdandaulira za vutolo. Munthu wa Mulungu adatenga mchere nakathira kumagwero a mtsinjewo madzi wonse adachiritsidwa nthaka idayamba kubalitsa zinthu/mbeu.

Nkhani/Nthano

Satana ndi wochenjera ndipo tikapanda kusamala tithana tokhatokha. Padali chimtengo chachikuru ndipo mbiri imati muchim Tengomo mumakhala satana. Tsono anyamata atatu adapangana zoti apite akamuphe satanayo. Atafika pachimtengocho ndi zida zawo, poyang’ana m’mwamba adaona ndalama ziri kugwa pansi zambiri. Choncho adaika zida pansi nayamba kutola ndalamazo. Atadzaza thumba lake aliyense njala idawakhaulista ndiludzu. Kenaka adatuma m’modzi kuti akatunge madzi. Tsono awiriwa adapangana kuti adabwera ujayo amuphe kuti ndalama zake agawane. Osadziwa kuti ujayoso adaganiza zothira mankhwala m’madzi muja kuti ena aja atadzamwa afe, iye adzatenge ndalama zonse. Ndipo pofika uja wa madzi adamugwira ndi kumupha kenaka adatenga madzi aja ndi kumwa, onse aja adafanso.

Sermon # 7

Scripture reading: 2 Kings 2:19

“The place is good but the water is bad and the soil is not fertile.”

Title: We should be very careful because Satan is very clever

Introduction

The earth is indeed good, as the Word of God says, but although it was good, people saw a problem. The problem was that the soil was infertile. Although maize was planted with plenty water it did not bear anything. People discovered the problem and went to see Elisha to raise their concern. The man of God took salt and poured it at the spring of the river, so the soil was healed and it became fertile.

Story/folktale

Satan is very clever and if we are not careful, we will destroy one another. There was a very big tree and, according to history, in that tree Satan lived. Three boys agreed to go and kill Satan. When they reached that tree with their weapons, they looked up and saw money coming from the tree. They put their weapons down and started picking up the money. When they filled each of their bags, they became very hungry and thirsty. They sent one person to go and fetch water. The remaining two boys agreed to kill the boy who went to fetch water, so that they could take his money. Little did they know that the boy who went to fetch water thought of poisoning the water to kill the two so that he could take all the money. When the boy arrived, they killed him and then drank the water, so also the remaining two died.

Kwa ife:

Choncho abale anga ngakhale dzikoli liri labwino koma sitingaphule kanthu tikapanda kusamala chifukwa satana adatsikira kunkuno ndipo ntchito yake ndi kuwononga ndi kupha. Monga Chibvumbulutso 12: 12 – Tsoka mtunda ndi nyanja pakuti oipayo watsikira komweko, Tsono palibe munthu angagonjetse satana koma tikathawira kwa Yesu ndiye angathe kutigonjetsera woyipayo.

Mdziko lapansi muli tsoka, anthu akukonda chuma kuiwala moyo wawo. Anthu akumaphana ngati akupha nyama, uhule, kuba chifukwa chokonda ndalama.

Ndamanga (Mathero)

Anthu aja adathawira kwa munthu wa Mulungu chifukwa ndiko kudali thandizo lawo. Tiyeni tithawire kwa Yesu ndiye thandizo lathu poti satana ndi wochenjera angati wononge. Munthu popanda Yesu sangalibane ndi satana, odala iwo amene athawira kwa yesu, odala iwo amene apempha Thandizo kwa Yesu. Ambuye atithandize.

Amen

To us:

Brethren, though this world is good, we will not get anything if we are not careful, because Satan was thrown here and his job is killing and destroying according to Revelation 12:12 - Woe to the earth and the sea, because the devil has gone down to you. There is no one who can defeat Satan, but if we run to Jesus, He is the one who can win victory over Satan.

Woe to the earth, people have a love of wealth but forgetting their lives. People are killing each other as though they are killing animals, and there is prostitution and theft because of the love of money.

Conclusion

Those people ran to God because that was where their help was. Let us run to Jesus who is our refuge because Satan is very clever and may destroy us. A person without Jesus cannot deal with Satan. Blessed are those who run to Jesus, blessed are those who ask their help from Jesus. God should help us. Amen.

Wolalikira:

Buku lowerengedwa: Yesaya 9: 1-7,
(Wodabwitsa, Mulungu wosatha, Wamwendere)
Luka 2: 1-7, "Yesu adabadwira mkhola la
ng'ombe....."**Mutu: Zakubadwa Kwa Yesu**

(a) Ndichifukwa chiyani
Yesu adabadwira mkhola?

- Tiyeni tione mmene Mkhola mmakhalira, mkhola mumabvuta kwambiri, simukhala mwabwino. Nyumba zabwino zidalipo zambiri koma mudagona alendo osiyanasiyana, Yesu adasowa malo abadwirako. Kodi mumadziwa kuti anthu ambimbiri mumtima mwawo mulibe malo oti yesu abadwiremo. Mudachulukana zoganiza zoipa ndi zonyansa, atanganidwa ndizochita za dziko lapansi. Kodi lero mukhoza kulola yesu abadwire mu myumba zanu, kapena mumtima mwanu. Kapenanso mwanu mulibe malo, asowa malo kodi?
- Yesu adabadwira mkhola popeza mudalibe ng'ombe. Nthawi imeneyo nkuti abusa atapita kokadyetsera kutali. Tsono kodi inu mumtima mwanumo ng'ombe mulibe? Ng'ombezo tinenazi zing'ombe zenizeni koma ndiwo machimo amene anthu timachita osiyanasiyana monga: kuba, ufiti, kaduka, mitala, miseche, kuledzera, kuphana, zimenezo ndi ng'ombe, Yesu sangabadwire motero ayi. Kodi ng'ombe zanu mudachotsa mumtimamo? Lapani machimo kuti mumtima mwanu mupezeke malo okwanira kuti Yesu abadwiremo.

Preacher:

Text reading: Isaiah 9:1-7 (A wonderful God; never changing; always peaceful); Luke 2:1-7 (He was born in a manger).

Title Message: The birth of Jesus.

- (a). Why was Jesus born in a manger? Let us see what a manger looks like. A manger is a very difficult place. Its not a good place. There were many good houses, but various visitors occupied them. Jesus failed to find a place in which to be born. Do you know that in many people's hearts there is no place for Christ in which to be born? Their hearts have many evil and corrupt thoughts. They are busy with worldly business. Can you, today, allow Jesus to be born in your houses or perhaps in your hearts? Or perhaps you too don't have a place for Him.

Jesus was born in a manger because there were no cattle in the stable. By that time, the shepherd had gone far away to feed them. Now, what about you? Don't you have cattle in your heart? The cattle we are talking about are not real cattle, but they are different sins we normally commit; sins such as stealing, witchcraft, jealousy, polygamy, slandering, drunkenness, and murdering each other. These are the cattle we are talking about. Jesus cannot be born in such places, NO! Have you removed your cattle from your hearts? Repent your sins so that in your heart may be a good enough place for Jesus in which to be born.

(b). Iye ndi Mfumu ya mtendere

Popeza ndi mfumu ya mtendere Yesu sadafuna kudzikundira ndi ulemu wadziko lapansi, adabadwa ngati kapolo, osati ngati mfulu. ichi ndi chifukwa china chomwe Yesu adabadwira mu khola la ng'ombe. - Kodi ife ngati akristu tiri ndi mtendere m'mabanja, mumtima, nanga mitalayi, mowau, Yesu afuna kukhala nanu!!, Kodi mumufuna Yesu lero kuti alamulire mtima wanu, pafunika kubvomera, abale kubvomera ndithu. Nenani ndi pakamwa Yesuuu!!!!, ndikufunani kuti ndingaonongeke!

Ndamanga (Mathero)

Tiyeni tichotse ng'ombe mumtima mwathu kuti Yesu abadwiremo popeza tikasunga ng'ombe amene ndi machimo Yesu salowamo. Tikalapa Yesu adzabadwira mumtima mwathu, adzatipatsa mtendere osatha.

Ambuye atithandize.

Amen!!!

(b) He is King of peace. Now, because He is the King of peace, Jesus did not want to yield himself to earthly honour. He was born like a slave, not like a free man. This is another reason why Jesus was born in a manger. What about us as Christians; do we have peace in our families, in our hearts? How about all these polygamists? How about this drunkenness? Jesus does want to be with you!! Do you, today, want Jesus to rule your heart? There is a need to accept ... indeed brethren you need to accept. Say it from your mouth ... Jesus!!! I need you, lest I be destroyed!!

Application (Conclusion)

Let us remove our cattle from our hearts so that Jesus may be born in it. Because we are still keeping cattle, which are our sins, Jesus will not enter in it. When we repent Jesus will be born in our hearts, and He will give us eternal peace.

May God help us.

Amen

Sermon #9

Buku lowerengedwa: 1 Samuel 15:7-9, "Sauli asunga Agagi wamoyo"

Mutu: *Tisamachite kaso ndi choipa*

Chiyambi:

Mulungu adauza Sauli mfumu ya Israeli kuti akaononge a Amaleki osasiyako chirichonse. Koma Sauli adachita kaso ndi mfumu Agagi namtenga wamoyo osamupha. Adatenganso nyama zina zonenepa chifukwa chakaso. abale ndi alongo, adasiya agagi wamoyo!!!!!! adasakhako zonenepa nachita kaso osaziononga monga Mulungu adalamula. Pofika Samuel adamufunsa Sauli kodi wachita monga ndidakulamula, iye adati, inde mbuyanga, Koma Samuel adati nanga nyama ndikumva kulirazo ndi zachiani, iye adati ayi izi tinatenga kuti tiphere msembe ya Yehova. Koma Samuel adakwiya nadziwa kuti Sauli sadamvere malangizo. adasiya agagi wamoyo!!!!!! Mverani adachita kaso pamaso pa Mulungu. Mulungu adalamulura kuti siyani zonse zochimwa, lapani zonse, koma ife timasiya machimo ena amene timeyesa kuti ndiwo abwino, onana, mwana ndikatangale kuti ayi, ndikapeleka chakhumi, Sauli, adasiya Agagi wamoyo, Sauli adasakha nyama zonepa kuti ati mza msembe, Koma Mulungu adamulanga Sauli, tsiku lina!! tsiku lidzafika adzakulangani.

Nkhani/ Nthano:

Pamudzi wina padafika nkhondo tsono anthu adapangana kuti tiyeni tonse tiphe agalu ndipo tikabisale kuphanga. Koma mkulu wina adachita kaso ndi galu wake

Sermon #9

Text reading: 1 Sam 15:7-9 (Saul spares King Agag's life)

Title: Do not admire that which is sinful

Introduction:

God summoned Saul King of Israel to go and destroy the Amelekites and to spare nothing. But Saul admired king Agag. He took him alive without killing him. He also took some fat animals because they were admirable. Brothers and sisters, he left king Agag alive!! He selected fat animals; admired them, and chose not to destroy them, as God had commanded. Upon his arrival, Samuel asked him, "Saul have you done all according to what I commanded you?" And he said, "Yes my lord." But Samuel said, "How about the noise of animals I am hearing; what are they for?" He said, "No, these we have taken to kill for the sacrifice for Jehovah." But Samuel was angry, knowing that Saul did not obey the instructions. He left Agag alive!!! Listen, he admired all these before God. God has commanded us to leave all our sins, and repent. But we have left some sins which we think are good. It may be corruption. We think we will tithe. Saul left Agag alive. Saul selected fat animals for sacrifice. But one day, God punished Saul!! The day will come, God will punish you too.

Illustration (a story)

In a certain village war broke out. Now, people agreed to kill all the dogs and hide in a cave. But one man loved his dog.

moti pomwe anzake amapha agalu awo iye adabisa wakeyo. Tsono nkhondo pofika anthu onse adathwira kuphanga kuja ndipo ankhondowosadapezamo wina aliyense m'mudzimo. Koma pokatsegula mnyumba ya munthu uja adaona galu, ena adati tisamuphe kuti alondole komwe kuli mbuye wake. Galu uja adatsatira njira ya kuphanga kuja asirikali ali pambuyo kotero kuti adaululitsa anthu onse nayamba kuphedwa. Chobvuta sadafuna kumvera malangizo, adabisa kagalu kake, koma pomaliza adaphedwa anthu onse, tamverani, adaphedwa chifukwa cha galu, anthu onse kuonongeka chifungo chifukwa cha galu. Adachita kaso ndi galu

- , Komanso Munthu uyo adasiya galu wake wamoyo, adaphetsa mudzi onse, adadziwa akamvera malangizo, akadadziwa adapha galu wake, adchita kaso ndi galu, taganizani, galu ndithu. Kodi lfe tikamachita kaso ndi tchimo osalireka lidzati phetsa kwa Mulungu. Galuyo ndi machismo amene tasungirira ndiati, tiuzeni lero ndiati machimo omwe tasunga
- Tchimo lililonse lidzamsata wolichita ndipo Mulungu adalanga munthu chifukwa cha tchimolo. Ena adasungakuba, umfiti, chigololo, umbava, miseche ndi zina zambiri; zidzati phweteketsa ngati galu. Tisamachita kaso ndi choipa tingakaonongeke nazo. Ambuye apitize mauwa, tipemphere.

When his friends were killing their dogs, he hid his. When the war broke out, upon arrival of the enemies, all the people ran into the cave. In the attack, people did not find anyone in that village. But when they opened that person's house they saw a dog. Some suggested not to kill it so that it may direct them to where its owner was. The dog traced the way to the cave, while the armies following it. The dog revealed all the people and they were killed. Chobvuta (a person's name) did not want to listen to the advice. He hid his dog, and in the end all the people were killed. Listen, all the people were destroyed because of a dog, his love of a dog.

If the person who left his dog alive knew that the entire village was to be killed, he would have listened and killed his dog. He loved a dog ... just think, a dog indeed!! What about us - when we love to sin and never stop? It will kill us before God. The dog is our sins which we have kept. What are they? Tell us today what are some of the sins we have kept?

Every sin will come back to the one who commits it. God punished man because of this man. Some keep on stealing, with witchcraft, adultery, thievery, slander, and many more. These will destroy us like the dog did. We should not love that which is evil; we will be destroyed with it. May God continue with these words. Let us pray.

Sermon #10

Wolalikirira: -----

Buku lowerengedwa: Yobu 21: 7-16; 23: 26

Mutu: *Dzuwa linyenga mdima usaka*

Nchifukwa chiyani anthu oipa zimawayenderanso pansipano ndipo anthu abwino nkumavutika? Yobu adadabwa.

- Chinsisi cha Mulungu nchakuti amasunga anthu onse mofanana, amatipirira komnso amatiphunzitsa ndi zokoma poyamba.
- Popeza ndi Mulungu wopanda tsankho.

Nkhani/Nthano:

Munthu wina adakumba damu. Ndipo adayikamo zamoyo zokhala m'madzi monga nsomba, sambisambi, nkhanu, achule ndi zina zambiri. Pokhala nkhanu imakhala kumtunda ndi m'madzi, tsiku lina itapita kumtunda idakapeza pali chikwangwani pa mbali pa damulo chonena kuti, "Zonse ziri m'damuzi ndizochita kuthiramo, ndipo timatha kutulutsa madziwo ndikugwira nsomba." Tsono nkhanu itapita m'madzi, idauza zonse zam'madzi kuti madziwa ngochita kuthiramo tsikulina adzaphwa. Koma tinyamato tidatsutsa chifukwa zidayesa ndi ku Nyanja. Nkhanu idakafula kumtunda, ndi kumakakhala kumeneko. Mwini damu, adaganiza zotulutsa madzi kuti agwiremo nsomba. Zitatetero nsomba zidalira pamodzi ndi tinyama Tina tonse koma, nkhanu idapuluma poti idasunga mau akuti 'nzochita kuthiramo tsiku lina madzi adzaphwa.

Kwa lfe:

Kodi mumadziwa kuti zonse Zamdziko muno nzochita kuthiramo, kaya muli

Sermon #10

Preacher: -----

Text reading: Job 21:7-16, 23:26

Title: The sun tricks while the darkness hunts!

Why is it that things work well on earth even for the bad people while the good are suffering? Job was surprised. God's secret is that He keeps all the people the same. He endures us and teaches us with sweet things at the beginning. It's because He is God without favoritism.

Illustration (story)

A certain man dug a pond. He put in living things that live in water, such as fish, crabs, frogs, and many more. Since crabs live both in water and on land, one day, one climbed out of the water and found a signpost beside the pond that said: "Everything in this pond has been poured in. Do remove the water and catch the fish." When the crab went back into the water it told everything living in the water that these waters had been poured in, so, one day it will dry up. But these small animals argued, thinking they were in a lake. The crab went out and dug a hole outside the water and started to live there. The owner of the pond decided to remove all the water to catch the fish. All the animals and the fish cried. All, except the crab! The crab was saved because it remembered the words that said, "It was poured in, one day the water will dry up."

zokondweretsa zotani, izi ndizothiramo, zongokometsera, musanyengedwe nazo, tsiku lina dzikoli Idzatha tisapuse ndi zithu zooneka ngati zabwino. Poti zamdziko, zingonyenga koma nzakutha. “Dzuwa linyenga, mdima usaka.” Kodi nthawi itafika yowononga dzikoli, tidzatani? Tichenjere, nthawi yatha. Kodi ife tichita ngati msomba zosamva mdamu, kodi sitingachenjere ngati nkhanu, kuthawira kwa Yesu, popeza za Yesu zokha ndizo zokhalitsa, mwaYesu mokha ndiye muli Chimwemwe chenicheni.

Ife akhristu alero tiyenera kunjeradi, eni alikungonjoya ndi mowa, ena mitala ya mtseri, ena miseche, ena ufiti mwayesa kuno mkwanu, mwayesa kuno ndikokhalitsa, kuno sikokhalitsa. Tsiku lilinkubwera, zonse zidzatha, zonse, pezani kobasala, kwa Yesu khristu ndiwo malo obisalako.

Amen

Not to us:

Do you know that everything in this earth was poured in? No matter how pleasurable they may be, they were “poured in.” They are just pleasures; do not be deceived by them. One day, this world will end. Do not be deceived by the things that look good. Earthly things are just deceptive; they will come to an end. “Sun tricks but the darkness hunts.” If a time comes for the destruction of this world, what will we do? Let us be careful, the time is almost ending. Are we going to do what the fish, who did not listen, do in the pond? Can’t we be clever like the crab, and run to Jesus? What is of Christ will last. For it is in Christ alone that we have real joy.

We, Christians, need to be clever indeed. Some are just enjoying their beer; some with secret polygamy; some slandering; some witchcraft. You think this is your home; you think this is permanent. This will not last. A day is coming when everything will end. Everything!! Find where to hide; Jesus is the place to hide.

Amen.

Sermon #11

Wolalikira:

Buku lowerengedwa: Yesaya 52: 1-10

Mutu: *Kupulumutsidwa*

Chiyambi:

Kulandira lipiro ndi kupulumutsidwa ndizinthu ziwiri zosiyana. Munthu wolipidwa alandira chinthu chifukwa chogwira nthcito yoyenerenza kulandira lipirolo. Koma munthu wopulumutsidwa kuchoipa/choopsa china achitiridwa mwachisomo, mosagula kapena kulipa kanthu.

Tiona izi pamene Isreal akupulumutsidwa kuchokera kuukapolo ndi Mulungu popanda cholipila. Yehova mwa kukoma mtima kwake, apulumutsa Israel mwachisomo.

Thunthu:

Israel kamba kochimwira Yehova, adatengedwa ukapolo, nakavutika komweko. Adalawa mphamvu yokhala kapolo, adazuzuka nakumbukira mabvuto awo, adalira kwa Yehova atazindikira zolakwa zao. Chokonderetsa cha Israel ndi chakuti amacheuka msanga, ndikubwerera kwa Yehova.

Koma pa ndime tawerengazi tikuona Yehova akupulumutsa Israeliyu mwachisomo. Tikuona kuti Yehavaa!! Adamva, Yehavaa!! Amamva, amayankha, amamasula, akakumbukira opsinjika. Iraeal adakumbukiridwa, adaona chisomo cha Mulungu

Vs1 Kugalamuka- kukhala maso ndikuona kufunika kosiya chimo

Inde adaona, adazuka Israel! Atamva mau a Yehova.

Kusasa fumbi- kulapa machimo awo

Adadzisasa, atazindikira choonadi, bibulo limati mudzadziwa choonadi ndipo choonadi

Sermon #11

Preacher:

Text Reading: Isaiah 52:1-10

Title: Being saved

Introduction:

Being paid and being saved are two different things. A person who is paid receives something because of doing work that deserves the payment. But, a person who has been saved from evil/danger is saved by grace; not by buying it or paying for anything.

We see this as God saves Israel from slavery without them paying anything. Jehovah (God), with his kind heart; by his grace, saved Israel.

Main Message

Because of the Israelite's sins they were taken into slavery where they suffered. They tasted the powerlessness of being in slavery. They suffered and cried out to Jehovah (God) after realizing their sins. One exciting thing about Israel is that they were quick in turning to Jehovah (God).

In the passage we have read we see God saving Israel by his grace. We see that Jehovah heard!!! Jehovah hears, answers, liberates, and remembers those oppressed!!! Israel was remembered and experienced God's grace.

Verse 1. Awakening, staying awake, watching, and the importance of leaving sin. Yes, Israel saw and woke up having heard the words of God.

Shaking the dust off they repented their sins. They shook their dust off when they realized the truth. The Bible says, you shall know the truth and

chidzakumasulani, Kumasula maunyolo awo-
Kulapa machimo awo, Mzimu Oyera ndiamene
amamasula, maunyolo awo adathyoka,
adamasuka,

kudzera mu mauwa tikuphunzira kuti

(i). Chipulumutso sichogula koma mchaulere,
mwachisomo.

Ntchito zabwino ndi mphatso zochokera kwa
Mzimu woyera kwa munthu

Wopulumutsidwa (Agalatia 5:22-25) Ambuye
ndiye atipulumutsa kwa ulere, iye atsitsimutsa
moyo wathu kui ife tizindikire ntchimo. Kodi inu
simungalandire mphatso yotere, mphatso
yaulere, mphatso imene itichotsa muukapolo.
Nanga ntchito zabwino, kodi ndizogula
chipulumutso, Ntchito zabwino zingosonyeza
mtima wothokoza Mulungu.

Mwachitsanzo

Mwana akabadwa mnyumba, amalandilidwa
mwaulere. Ndipo makolo amamulera
mwaulere, mwana obadwayo sapeleka
kalikonse, komanso alibe zomuyenera kuti
asamalidwe. Mayi wake amulera mwa ulere.
Kodi mwana otere angabwere tsiku lina
ndikunena kuti adagwira ntchito yaikukulu
mchifukwa chake adabadwa naleredwa, kodi
akhoza atakula kuchita kalikonse kuti
abwezere ntchito imene makolo ake adagwira.
Ayi ndithu, chomwa akhoza kuchita ndiko
kungothoza, ngakhale atachitira makolo ake
zabwino, awachititila ndi cholinga chothokoza
basi, Mulungu adatipulumutsa kwa ulere,
ntchito zathu ndizo zothokoza osati dipo ayi.

(ii). Ntchito za munthu wopulumutsidwa

- Njira zake ziongoka- ntchito zabwino

- Kubukitsa uthenga wabwino kwa ena
pakuchita mau ndi makhalidwe
oyenera

the truth will set you free. Free them from
chains; when repenting their sins. It is the Holy
Spirit who frees their chains. He broke them
and freed them.

Through these word we learn that:

Salvation is for free; it's by free grace. The good
works are a gift from the Holy Spirit to the
people who are saved (Gal 5:22-25). The Lord
is the One who freely saves. He revives our
lives so that we may realize our sins. Can't you
receive this free gift; a gift that takes away
slavery? Can good works buy salvation? Good
works show a heart that appreciates God.

For instance, when a child is born in a home,
he/she is received freely. The parents raise
him/her freely. The baby does not pay
anything. Furthermore, the baby does not have
any qualifications for his/her care. The mother
cares for her/him freely. Can such a child one
day come and say he/she did great job thats
why he/she was born and cared for? Can he
do anything one day when he had grown up
and repay the work that his/her parents did?
Indeed NO!! What he can do is to appreciate.
Even if he does good things for his parents, he
does them with a motivation of appreciation,
thats all! God saved us for free. Our good
works are because of appreciation, not as a
payment.

(ii). The works of the Saved person.

- His ways are straightened: good works
- Spreading the Good News to others by
living the Word and the appropriate life.

- Ndiye chitsanzo cha ena m'machitidwe okweza Mulungu.

- Being a good example; actions that glorify God.

Ndamanga (Mathero):

Monga Israel adapulumutsidwa mwachisomo ndi Mulungu, ifenso tipulumutsidwa mwachisomo koma munthu wopulumutsidwa mwachisomoyu ayenera kuonetsa ntchito zotsogozedwa ndi Mzimu woyera. Izi zilalikira kwa ena. Ngati ife tiperewera apa, tilape ndikutsata Ambuye.

Application (conclusion)

Just as the Israelites were saved by God's grace, we too shall be saved by grace. A person who is saved by grace ought to do works that are led by the Holy Spirit. These are an example to others. If at all we are lacking in this, we need to repent and follow the Lord.

Sermon #12

Wolalikira:

Buku lowerengedwa: Yesaya 41: 10-25

Mutu: *Kalulu adafera limodzi mchitsamba*

Chiyambi:

Kalulu atagona pachitsamba, anthu aliwamba amasokola nyama. Amamenyha masamba yamitengo pofuna kuti ngati pali nyama zifumbuluke. Iwo adapha kalulu pongosokola pomenya masamba.

Chimodzimodzi pamene Israel adalola ntchimo kukhazikika pakati pawo, Yehova adalanga iwo pofuna kulanga tchimo.

Thunthu:

Ngakhale Yehova adasankha Israel, kukhala wosankhika wake, Israel adanetsa kusamvera (v.19) Mtima osamvera umaoneka pamene munthu asankha dala kuchita zosemphana ndi Mulungu

Ngakhale Israel adaona ukulu wa Mulungu, Israel daona zambiri, adaona chipulumutso cha Yehova, adaona zozizwa zambiri komabe koma zonsezi adaiwala ndipo iye adanetsabe ugonthi

Ndipo chifukwa cha ichi iwo adatengedwa ukapolo ku Babulo ndi Syria. Yehova adachita izi osati powada, koma pofuna kulanga ndi kuchotsa tchimo pakati pawo. Israel adachita ngati Kalulu ndipo adabisala ku tsamba (tchimo) Polanga tchimo pakati pawo, iwo adalangidwa limodzi.

Tikuphunzilapo chiani

Yehova pofuna kulanga tchimo, alangiria pamodzi ndi wokonedwa wake. Tipewe tchimo kuti tingalangiye limodzi ndi tchimolo. Limodzi ndi chitsamba

Kulanga kwa tchimo kwa kumwamba, kuoneka ngakhaleso panso pano mounikira chilango chamtsogolo. Tilape kuti tichotse tsoka lakulangidwa limodzi ndi tchimo.

Sermon #12

Preacher:

Scripture reading: Isaiah 41:10-25

Title: The hare died together with the shrub

Introduction:

The hunters were hunting animals while the hare was sleeping on a shrub. They beat tree leaves so that, if there were animals, they could be revealed. They killed the hare while beating the shrub, thus revealing it.

Likewise, the moment Israel allowed sin to settle among them, God punished them in an attempt to punish sin.

Main message

Even though God chose Israel to be his chosen one, Israel was disobedient (v.19). A disobedient heart is evident when a person chooses deliberately to act contrary to God. Even though Israel saw God's greatness, even though they saw his salvation, even though they saw many wonders, they still forgot all these and revealed their deafness. Because of this, they were taken as slaves to Babylon and Syria. God did this, not because He hated them, but rather to punish and remove sin among them. Israel did what the hare did when it hid under the shrub (sin). While the sin of each was punished among them, they too were punished together.

What do we learn?

Wanting to punish sin, God punishes all together with his beloved ones. Let us avoid sin so that we may not be punished together with it;

together with the shrub. The punishment of sin in heaven is seen on earth too, pointing to that future punishment.

Ambuye ndiokhulupilika kwambiri, adzamva pemphero lanu, pemphero lathu

God is so very faithful. He will hear your prayer, our prayers.

Amen!

Amen!

Sermon #13

Wolalikira:

Buku lowerengedwa: Mateyu 28: 1 -10

Mutu: *Musaope inu*

Chiyambi:

Yesu atangomwalira pa mtanda, ophunzira ake ndi azimayi adali ndi mantha. Iwo adalibe chiyembekezo. Koma mwa mwambo wa chiyuda, azimayi adapita kokaona manda a Yesu. Ndipo komweko adakapezako Yesu atauka. Mngelo adawauza izi. Ndipo adawauza kuti akawauze ophunzira za izi. Iwo adawauza kuti asaope ndipo chiyembekezo chawo chidabweranso. Mantha awo adatha nasanduka chimwemwe, adaona zodabwitsa kwakukulu

Thunthu:

Amayi okaona manda Ndiwo adalandira uthenga woyamba wonena za kuuka kwa Ambuye Yesu. Uthenga oyamba kuti Yesu wauka adakanena ndi azimayi. Abale izi zisonyeza kukhudzidwa komwe amayi anali nako, gulu la Petro ndi amzake adali onse akubisala chifukwa cha mantha. Azimayi ayenera kukhala ndi gawo mtchalichi, osawapondereza. Iwonso ndi anthu adalengedwa mchifanizo cha Mulungu.

Maonekedwe ozizwitsa, 'ngati mphenzi'
Maonekedwe ache anali odabwitsa kwambiri.

Yesu ndiye mwini mphamvu zonse kumwamba ndi dziko lapansi

Kutsimikizira za ukulu ndi mphamvu zake.

Musaope!!! Anthu ambiri amakhala ndi mantha.

Amaopa ngati kuti Yesu sadauke kumanda,

okondedwa mwa Ambuye manthawa nthawi zambiri amalepheretsa kudziwa ndi kutsatira choonadi.

Mantha amatayitsa mwayi.

Sermon #13

Preacher:

Scripture Reading: Matt.28:1-10

Title: Do not fear, you

Introduction:

After Jesus died on the cross his disciples and the women were afraid. They had no hope. But, according to the Jewish tradition, women went to Jesus' tomb. They found Jesus had arisen. An angel told them all this told them to tell it to the disciples. They were told not to fear. Their hopes returned. Their fear disappeared and was turned into joy. They saw great wonders.

Main message:

The women who went to see the tomb are the ones who received the first message of the resurrection of our Lord Jesus. The women are the ones who spread the first message that Jesus had risen., Brethren this shows how women were touched. The group of Peter and his friends were all together in hiding because of their fear. Women need to have a part in Church without being trampled on. They too are human. They too were created in the image of God. His appearance was amazing; like lightning - so amazing.

Jesus has all the powers in heavens and on earth and the determination about his power and greatness.

Don't be afraid!! Many people have fear. They fear as though Jesus did not arise from the

grave. Beloved in the Lord, this fear often makes us fail to realize and follow the truth. The truth makes us lose our chances.

1. "Pitani, Uzani ophunzira ake"(Mateyu 28: 16 – 20, Luka 10:1ff)

Iyi ndiyo ntchito ya mtumiki wa Ambuye. Ukaona ndi kumva choonadi, uyenela kuuza ena za izi kuti nawonso apulumutsidwe. Mkutheka inu simuchitira umboni za Yesu, ena mmayesa kuti ndi abusa okha amene akhoza kuchitila umboni za Yesu, kapena alaliki okha, ayi ndithu Yesu adalamulira pitani ozani ena zomwe mwamva ndi kuona.

Yesu akakhalapo, palibe mantha. Iye ndiye wotiwoombola (1 Akorinto 15:56ff) inu mukahle naye Yesu mumtima mwanu, mumutumikire Yesu Kristu chifukwa ndiye achotsa mantha. Monga ndanena Uthenga wabwino womwe talandira tiuzenso ena. Kuuka kwa akufa kwa Ambuye Yesu ndiye chigonjetso cha mkristu. Ife tikhulupirire Iye kuti atigonjetsera m'\$ani w!thu mdyerekezi pamoyo wathu. Iye aDagonjetsa imfa palibe chomulaka ayi, inu muopelanji dzukani kanEneni kudziko, Yesu ndi wamoyo.

1. "Go, tell His disciples" (Matt 28:16-20, Luke 10:1ff).

This is the duty of every servant of God. When you hear and see the truth, you need to tell others so that they too may be saved. It's possible that some of you don't testify about Jesus, perhaps some of you think it's only pastors who ought to testify about Jesus, or perhaps only preachers. No indeed! Jesus commanded you to go and tell others what you have heard and seen.

When Christ is present, there is no need to fear. He is our redeemer (1Cor 15:56ff). You need to have Jesus in your heart. Serve Jesus Christ because He is the one who removes fear. Like I have said, the good news we have received we should tell others. The resurrection of our Lord Jesus is the victory of every Christian. We need to believe. He defeated death; there is nothing that He can fail, no!! Why do you fear? Rise, go and tell the world that Jesus is alive!

kwa bwana wake, bwana wa atumiki a uthenga wabwino ndi Yesu, ndipo iye achita zonse mwa mzimu oyera.

Sermon #14

Wolalikira:

Buku lowerengedwa: Ezekiel 34:1 –26015

Mutu: Atumiki onyenga (Abusa osakhulupirika)

Mulungu, Ambuye Wathu, afuna atumikiake, abusa, kapena alaliki kuti akhale okhulupirika komanso womvera. Iye adana ndi atumiki odzifunira okha zabwino basi, posatumikira modzipereka. Pa Ezekiel 34 tionapo zimenezi.

Mneneli Ezekiel akunenela zakukhumudwa kwa Yehova chifukwa chakusakhulupirika kwa atumiki ake. Otumiki ambiri afuna kudzikhutitsa okha, mmalo mothandiza anthu, iwo akungofuna kuthandizidwa ndi anthuwo. Anthu angomwazika, osadziwa choonadi, chifukwa chosowa mtumiki wa Mulungu Yehova mwini adzakhala m'busa wa anthu ake.

Utumiki wotsogozedwa ndi Mzimu Usonkhanitsa anthu osokera uteteza anthu ku tchimo ndi mavuto a tchimo.

Yehovayo adzachita ubusa pa anthu ake mwachilungamo. Yehova akwiya nawo atumiki odzifunira zabwino okhawa. Adzalanda ulemu wawo ndi zolowa zawo

Ubusa wotsogozedwa ndi Mzimu woyela ukhala osakhulupirika, munthu oitanidwa ayenera kuchita monga omutuma afuna, ayenera kulandira malangizo kuchokera

Sermon #14

Preacher:

Scripture reading: Ezek 34:1-15

Title: False servants (unfaithful pastors)

God, our Lord, wants his servants, pastors or preachers, to be faithful and obedient. He hates servants who wish good for themselves only, without serving Him wholeheartedly. That is what we will see in Ezekiel 34.

Prophet Ezekiel prophesies about the God's disappointment because of the unfaithfulness of his servants. Many servants want to feed themselves. Instead of helping people, they want people to help them. People are scattered without knowing the truth. Because of a lack of a servant, God Himself will be a shepherd of his people. Ministry that is led by the Holy Spirit gathers the lost people, and protects them from sin and other problems associated with sin.

God will do the work of a shepherd among his people. God gets angry with those servants who seek good things for themselves. He will take away their honours and benefits.

Shepherding without being led by the Holy Spirit is always unfaithful. The person called ought to follow what the One who has called him wants him to do. He ought

to accept the orders from his boss. The boss of the servants of good news is Jesus. He does everything through the Holy Spirit.

Mtumiki osakhulupirika ukwiyitsa Mulungu mwini, ngati otumidwa samvera malangizo aomutuma, omutuma ali ndi ufulu kumuchotsa ntchito, kapena osamucheukiranso.

Mulungu mwini ndiye abweresa ubusa wokhulupirika, chofunika abale anzanga ndiko kukhulupirira mulungu

M'busa wabwino ndiye Ambuye Yesu(Yehova). Motero zam'busa wabwino wonenedwa pa Ezekiel 34, zilosera pa utumiki wa Yesu Kristu. Choncho yense wolumikizana ndi Yesuyi ndiye achita utumiki okhulupirika.

Ambuye atithandize pamene tonse titenga udindo otumikra Ambuye, makamaka amene apatsidwa

Amen

An unfaithful servant angers God. If the one sent does not listen to the instructions of the One sending him, He is has the freedom to remove him from the job, or will not look at him anymore.

God Himself is the One who brings faithful shepherds. What is need, brethren, is to believe in God.

The good Shepherd is our Lord Jesus (Jehovah). What is said about the good shepherd in Ezekiel 34 is prefiguring the ministry of Jesus Christ. All who are connected to this Jesus are the ones who do an honest ministry.

May the Lord help us as we accept the responsibility of serving Him, particularly those that have been called to do so.

Amen!

Sermon #15

Amen!!!

Wolalikira:

Buku lowerengedwa: Hagai 1: 1 -9

Mutu: Kumanganso nyumba ya Ambuye

Chiyambi:

Pali matanthauzo awiri omasulira mau akuti 'nyumba ya Ambuye'- Charichi kApena munthU wokhulupi2ira. Kotero kumanganso nyumba ya Mulungu zitanthauza kuikinzanso mtima wa munthu wokhulupilira ndicholinga chakuti pAkhale ubale wabwino ndi Mulungu wake.

Pandime tawerengayi, tikuonapo kumanganso ny5mba ya Mulungu- chachiwiri y/mwensO ndi chithunzith5nzi cha kukonzansO mtima wa Munthu wokhulupilira, yemwe abwerera m'mbuyo nthawi Zina.

Mulungu adalamulira a Israel kudzera mwa Hagai kuti abwerere, nakamanganso nyumba yake kwake kuchokera ku ukapolo ku Babulo.

Mulungu mphindi yoyikika awombola ndi kutsolera anthu ake kubweranso mu ubale wabwino ndi Iye. Pakati pawo padali ena omwe anachititsa ulesi anzawo, namati nthawi yomanganso kachisiyo sinakwane.

Paulendo wathu wachikristu, okhumudwitsa ndi osokeretsa ndi ambiri koma tizitsatira zomwe Mzimu woyera atitsogolera kuti tichite potsata zomwe mawu anena. Ntchito ya Mulungu ifunika kupilira, kuli kwabwino kukonderetsa Mulungu, kusiyana ndi kukondweretsa munthu.

Tikachita motsutsana ndi Yehova!!! tisowa madalitso a Mulungu ndithu, Kuti tidalitsike, tikhale omvera mawu a Mulungu.

Sermon #15.

Preacher:

Scripture: Haggai 1:1-9

Title: Rebuilding the house of the Lord

Introduction:

There are two ways of understanding the house of the Lord: the Church and/or that of a believer. Thus, rebuilding the house of the Lord, means resettling a believer's heart in order to resettle one's relationship with God.

It the passage we have read, we see the rebuilding of the house of the Lord depicting the resettling of the heart of a believer who had once backslided.

God commanded the Israelites through Haggai to return from their Babylonian captivity and rebuild the house of the Lord.

In the appointed time, God redeemed people from where they went astray. Among them, some discouraged others saying, "The time to rebuild the house of the Lord has not yet come." In our Christian walk there are those who discourage, disappoint or mislead us. Nevertheless, we need to listen to what the Holy Spirit leads us to do and follow what the Word says. The work of God needs perseverance for it is better to please God than man.

If we act contrary to what God says, we will miss His blessings indeed!! Let us obey the Word of God.

Munthu akalapa kusamvera kwake, natsata Ambuye adzadalitsika (v.8)

Tifunika kukonzanso mitima yathu kuti tipulumutsidwe.

Nthawi zokonzanso mitima yathu ndi ino, Sibwino kuganiza kuti nthawi sidakwane. Yesu Christu akuti 'ufumu wa Mulungu ulipafupi.' Choncho tiyenera kulapa ndi kutsata Ambuye Yesu.

Wolapa mtima, Mulungu adzamuchitira chifundo. Mulungu sanyoza mtima osweka ndi olapa. Akristu ayenera kumanga ma charichi omwe ndi momwe anthu amasonkhana napembedzamo Mulungu. Komanso makamaka ayenera kukonzanso mitima yawo kuti apulumutsidwe. Alape tchimo, nakhulupilira Ambuye Yesu.

Ambuye akulimbikitseni kuti tonse tigwirane manja potukula ntchito ya Ambuye Amen!!!!

When a person repents all his disobedience, he receives blessings from God (v.8).

We need to resettle our hearts if we are to be saved. The time to do that is now. Its not good to say the time has not yet come. Jesus Christ says, "The kingdom of God is near," so we need to repent.

He who repents to God will have mercy. God will never despise a broken heart. Christians need to rebuild their church which is a place where they gather to worship God. More importantly, they need to rebuild their hearts in order to be saved. They must repent and believe in Jesus Christ our Lord.

May God encourage you all as we work hand in hand in advancing his kingdom.

Amen!!!!

Sermon #16

Wolalikira:

Buku lowerengedwa: Genesisi 3 : 1-21

Mutu: Chikondi cha Mulungu pa Munthu angakhale adachimwa

Chiyambi:

Mulungu atalenga munthu padali ubale wabwino ndi Mulungu wake. Koma kudza kwa tchimo kudaononga ubalewo. Komabe tikuona chikondibe cha Mulungu pa munthu wochimwayu, kotero Mulungu adakonzeratu njira yopulumutsila munthuyu mwa chisomo.

Thunthu:

Pandime tawerengayi tipezapo izi:

Zinthu zomwe zimamugwetsa munthu muuchimo ndi ziti, choyambaKukhala payekhayekha popanda kutsogozedwa ndi Mzimu woyera, Munthu akakhala payekha sangathe kugonjetsa satana, kodi inu mumakahala ndi ndani? kodi mumakhala ndi yesu? Hava adali yekhayekha pamene njoka idadza kudzamunyenga,

Kukanika kulongsola bwino choonadi:

Hava adakanika kufotokozera njoka bwino za zomwe Mulungu adalamula zokhudza mtengo wa moyo. Komanso Hava adakhala ndi nthawi yokambirana ndi satana, abale ndi alongo satana sitikamba naye ayi, satana timangomuchokera, kapena kumutsutsa dzina la Yesu,

kodi sindife tomwa omwe timacheza ndi satana?

Kuchotsera kapena kuonjezera pa mau a Mulungu ndi tchimo

Mtima osakwaniritsidwa; Atanyengeka kuti akachimwa adzafanana ndi Mulungu, Hava adachimwadi. Hava adamvera satana mmalo momvera malangizo a mulungu,

Sermon # 16

Preacher:

Book: Gen 3:1-21

Title: The love of God despite man's sinfulness.

Introduction:

When God created man there was a good relationship between them. But the Fall destroyed it. Nevertheless, despite his sinful condition, we see God's love for man so that He graciously prepared a way of salvation for man.

Main message:

In the passage we have read, we find the following: things that cause man to fall into sin. The first one is being in a place where there is no guidance to God. When a person is alone he can defeat Satan. Whom do you stay with? Do you stay with Christ? Eve was alone when she was tempted by the serpent.

Secondly, failing to explain the truth properly. Eve failed to speak the truth about what God commanded them concerning the tree of life. In addition, Eve took time talking to the serpent. Brothers and sisters, we don't chat with Satan; we just run away from him or perhaps rebuke him in Jesus' name.

Are we not the ones who chat with Satan? Adding or taking away from the Word of God is a sin.

Thirdly, an uncontented heart. Having been deceived that she would be like God, Eve indeed sinned. She listened to him instead of obeying God's commands. God had already

mulungu adapeleka kale malangizo ndi malamulo a mmunda, koma Njoka itanena kuti kufa simudzafa, Hava adamveratu,

Enanu mumakonda kuyenda, kukhala nokha ndi kumadziyesa wanzeru, koma ndi satana simungakhale anzeru, muyenera kuyenda ndi Yesu. Ena mumamvera kwambiri machenjerelo a satana pamene atchula zotsutsana ndi Bible, ena amatsata zotere popeze zioneka zolakalakika m'maso, monga chipatso chija. Bvomerani lero kuti Ambuye tayenda tokha, tamvera satana chifukwa Ngakhale lero aliponso ena omwe akuchimwa pongofuna kupeza ulemu ndi zosowa zawo nthawi ino.

Chikondi cha Mulungu Kwa Munthu wochimwa

ULI KUTI? Pamene Mulungu adazindikira kuti Munthu adachimwa, adasonyeza chikondi chozama, Sadamunyanyale ayi, koma adafikabe mmunda nafunsa kuti uli kuti, funsoli Mulungu samafunsa kwenekeni mbali ya munda kumene kuli Adamu, koma amufunsa za udindo wake ndi chifukwa Chimene iye amachitira manyazi. Poyankha, Adamu adazindikira kuti Mulungu akudabwa, mchifuwa chake poyankha iye adati, ndili pano Ambuye Mkazi mudandipatsa uja, lero wandichimwatsa. Mulungu akumufunafunabe, Uli kuti? (v. 9) mnyamata kapena msungwana, uli kuti? Amayi ndi abambo muli kuti?

1. Kusokeredwa zovala

Chachiwiri chomwe chikuonetsa kukhudzidwa kwa Mulungu, Adamu ndi Hava adasowa Zovala, koma Mulungu adamusokera masamba kuti iwo abvale, kodi mumadziwa kuti Mulungu yekha ndiye akhoza kukuvekani manyazi anu,

chachitatu, Adamu apatsidwabe udindo wotchula dzinthu, ngakhale adachimwa, Mulungu sadamutayiletu Adamu,

given them all instructions concerning the garden, but the serpent deceived Eve that she would not die. Eve believed that.

Some of you like to move and stay alone, thinking you are more wise, but with Satan you can't be wise. You need to walk with Christ. Some of you like to listen to Satan's tricks that are contrary to the Bible. Some follow them because they seem to be very appetizing like that fruit. Let us confess today and tell God that we have moved alone, we have listened to Satan. For even today there are some who sin just because they are seeking honour and other personal needs.

God's love for sinful man

WHERE ARE YOU? When God discovered that man had sinned, He showed his deep love. He didn't despise him, but rather went back to the garden to ask where the man was. In this question, God was not necessarily asking about any physical place in the garden, but rather He was asking about Adam's responsibility. This is why Adam felt ashamed. Adam knew what God was wondering that is why he answered, "Here I am Lord. The woman you gave me has made me sin." God is still asking us (v.9) "Where are you young man and young woman? Brethren, where are you?"

1. The making of garments for them is the second thing that shows God's concern about their situation. Adam and Eve had nothing to cover themselves. God made garments for them. Do you know that it

adalola kuti udindo wina apitilizebe.
Mulungu simunthu, chifundo chake
mchosatha, kodi inu mukhoza
kumukhulupilira?

Ndamanga (Mathero)

Ngakhale munthu adachita kusaeruzika,
Mulungu adamkondabe. Iye adakonzeratu
populumukira kuti mbewu yake ya mayiyo
idzagonjetsa satana wonyengayo. Mbewuyi
ndiye Yesu Christu, yemwe adadza kudzafera
ochimwa kuti apulumutsidwe. Kodi inu
mukumudalira mulungu, kodi
mukumukhulupilira Yesu, Teroni lero
adzakutsogolerani?

Amen

God allowed that man's responsibility to
continue. God is not like man; his mercy
endures forever. Will you believe Him?

2. is only God who can
cover our shamefulnes. Thirdly, we
see God giving Adam the
responsibility to name everything
despite his sinfulness. God did not
abandon Adam.

Conclusion:

Although man disobeyed God, He still loved him.
He planned a way of salvation in advance so
that the seed of the woman may overcome
Satan the deceiver. This seed is Christ Jesus,
the One who came to die for sinners so that
they may be saved. Do you rest upon God?
Do you believe in Christ Jesus? Please do so
today and He will guide you.

Amen.

Sermon #17

Amen!!!

Wolalikira:

Buku lowerengedwa: Agalatia 6: 7 – 8

Mutu: *Gwero ndi zotsatira za chinyengo*

Chiyambi:

Kudzizembaitsa yakhala njira yomwe anthu ambiri akuchita pofuna kuwoneka ngati okhulupirika (Akristu). Anthu oterewa ngakhale pansi pa mtima wawo amadziwa kuti sakuchita bwino, aterobe pofuna kupeza zabwino mwachingyengo.

Anthu oterewa aliponso pa mpingo, ngakhale ntchito zawo zitsutsana ndi matsatidwe a Ambuye Yesu, iwo aterobe mwachingyengo. Tsoka ndilakuti, kwa Mulungu kuribe chinyengo (Agalatia 6: 7)

Tisanawerenge mau alerowa, tiyeni timvepo mwambi uwu:

Padali phwando la akakowa. Ndipo khwangwala mwachinyengo adaganiza zodzizembaitsa kuti akadye nawo phwandolo. Adadzola ufa, nawoneka ngati kakowa. Tsiku la phwando litakwana, woyendetsa mwambo adalamula kuti akakowa onse asadalowe m'nyumba ya phwando, ayambe alowa m'madzi ndicholinga chofuna kutsimikizadi ngati adalidi akakowa. Mwachisoni, khwangwala adasuluka ufa onse, natulukiridwa kuti adali khwangwala osati kakowa.

Chinyengo chidza pali chimo:

chinyengo chidayamba munthu atachimwa (Gen. 3) pachiyambi paja munthu adachimwa, atanyengedwa ndi Satana, tili mkuona kuti kuyambira nthawi imeneyo munthu amachita zachinyengo pazifukwa zosiyanasiyana. Munthu achita chinyengo pofuna kupeza zabwino munjira ya tchimo (Gen.27)

Sermon#17

Preacher:

Scripture reading: Galatians 6:7-8

Title: The nature of unfaithfulness and its results

Introduction:

Unfaithfulness has become a common way that many people use in order to appear Christian. Such people, though they know in their hearts that it's wrong, they still sin in order to gain good things.

We do have such people in our churches today. Although their deeds are contrary to Christ Jesus our Lord, they persist in doing so. Unfortunately, no one can deceive God (Gal. 6:7).

Before we continue with today's reading, let us listen to this story:

There was a party organized for only white birds (*kakowa*). But the raven wanted to attend by cheating. Thus, he smeared white flour over himself so that he looked like them. When the day came, the one in charge of the party commanded that all the white birds must enter the water to prove whether they were genuine white birds (*kakowa*). Unfortunately, all the white flour that the raven had smeared over himself was washed away so that they were able to see that he wasn't a white bird.

Cheating comes where there is sin. This began at the very beginning of the world when man was deceived by Satan (Gen. 3). Since then, man has been unfaithful in many ways. Man cheats when he is to achieve something good (Gen. 27).

abale ndi alongo zindikirani kuti Gwero la tchimo ndilo chinyengo (Gen. 3, Yoswa 7, Machitidwe 5).

Zotsatira za chinyengo:

Kusonkonezeka kwa ubale pakati pa munthu ndi Mulungu (Buku la Oweruza)

Munthu akayamba zachinyengo ngakhale mbanja, ubale umasokonezeka pakati pa iwo amene poyamba amakondana. China chimachitika ndi kukhulupirilana kumatha, motero wina sakhulupilira mzake. Chimodzimodzi ndi Mulungu, ubale wanthu umatha, Mulungu sangatikhulupirenso ngati tayamba za chinyengo.

Zotsatira zake ndiye chilango ngati sitilapa, ngati sitibwerera kwa Ambuye. Ena adalowa chikristu koma mwa chinyengo, alipo okhala nawo maonekedwe a chipembedze koma mphamvu yake adayikana. Amayenda ngati atinkenawo, tsiku lomaliza adzaoneka ngati khwangwala uja, chifukwa ntchito zawo zidzaonekera.

Abale ndi alongo kumbukirani kuti ndi Yesu yekha amene adadza kuthetsa chinyengo/chimo ndi Yesu yekha, adadza kudzapulumutsa wonyengawo/wochimwa. Onyengayo ndiye satana yemwe nchito yake ndi kupha, kuba ndi kuononga.

Chipulumutsochi chilandidwa pokhulupilira Yesu, Iye ndi amene akhoza kuthetsa mtima wachinyengo.

Wopulumutsidwa adzalandira moyo wosatha.

Uthenga kwa ife:

Chinyengo chomwe ndi tchimo likamachitika zimasonyeza kusapulumutsidwa. Koma munthu akakhulupirira Ambuye Yesu, adzapulumutsa kumphamvu ya chinyengo (Chimo). Tsono pakuti uchimo udzetsa imfa, anthu tiyenela

Brothers and sisters, please know that sin began with deceiving (Gen. 3; Joshua 7, Matt. 5).

The results of unfaithfulness (from the book of Judges): When a person begins with unfaithfulness, it also affects his family. The relationship between them, who once were in love, is affected. Their trust in one another comes to an end. One does not trust the other. Likewise, our relationship with God is affected too. God does not trust us any more.

The result of this is punishment if one does not repent and return to God. Some of us entered Christianity unfaithfully. There are those with the appearance of a religious person, while we have denied its power. They just follow the group. One day they will be caught like the raven. They shall be known on the last day.

Brethren, remember that it's only Jesus who came to end this tendency of sin. He came to save the unfaithful sinners. The deceiver is Satan whose main goal is to steal and kill and destroy.

This salvation is received by believing in Christ. He is the One who can end the heart of sinning. Jesus is the One who can end the deceptive heart. The saved will receive eternal life.

Message to us:

When we sin or cheat, we show that we are not saved. When a person believes in our Lord Jesus Christ, God gives him the power over sin (unfaithfulness). Because sin brings death, we need to repent of it to receive eternal life.

kulapa. Ndikulandira moyo wosantha
pokhulupirira Ambuye Yesu.

Ndamanga (Mathero):

Mulungu adzapereka kwa yense monga
mwamachitidwe ake-wachinyengo chilango
chosatha, ngakhale mutabisa bwanji
zidzaoneka tsiku lotsiliza, koma chiyembekezo
chilipo, wolapa nakhulupirira Ambuye Yesu
adzalandira moyo wosatha (Agalatia 6:7)

Ambuye afuna mukhale eni eni osasati akhristu
ongopaka ngati khwangwala ayi,

Amen!!!

Conclusion:

God will give to everyone according to his works.

The unfaithful will receive eternal punishment.

No matter how much they may try to hide
today, it will all be revealed on the last day.

Nevertheless, there is hope; our Lord Jesus
will receive anyone who repents of all his sins
into eternal life (Gal. 6:7).

God wants us to be genuine Christians, not just
look like Christians, like the raven did.

Amen!!!!

Sermon #18

Wolalikira:

Buku lowerengedwa: Mariko 11: 12 -14; 20-25

Mutu: *Kuba Zipatso*

Chiyambi:

Chipatso cha mtengo chidziwika monga mowmwe mtengowo uliri. Chipatso chabwino chituluka ku mtengo wabwino ndiponso chipatso choipa chichokera ku mtengo woyipa. Pa ndime tawerengayi pa Mariko 11: 12 – 14; 20-25, tikmvapo kuti pamene Yesu adali pa ulendo wopita ku Yerusalemu, kukakhala nawo pa Pasaka wamkulu, adaona mkuyu. Pa nkhani ya mkuyuyi timvapo izi:

Mkuyu osabala, mkuyu uyu unali osabala zipatso ayi, koma masamba okha anali obvwata kwambiri. Koma Yesu adapezadi popanda kanthu, kodi kwa inu adzapeza chiyani mmoyo wanu

Thunthu:

(1). Mkuyu osabala:

Hosea 9:10, Mika 7: 1-4, Zekaria 10: 2- Mtengo wosabala ndiye Israel

Ngakhale Israel adasankhidwa ndi Yehova, iye adabala zipatso zoipa- chinyengo, kuphana, nkhwidzi, tsankho ndi kupembedza mafano.

Chifukwa chobala zipatso zoyipa, Mulungu adaweruzwa Israel- adatengedwa ku ukapolo. Ambuye Yesunso akuweruzwa mtengo wosabalawo.

Kuposa kwa chikhulupiriro ndi pemphero Yesu pa nkhani ya mkuyuyi akuphunzitsapo za kuposa kwa chikhulupiriro ndi pemphero. Chikhulupiriro cholimba ndi pemphero

Sermon#18

Preacher:

Scripture reading: Mark 11:12-14,20-25

Title: Stealing fruits

Introduction:

A tree is known by its fruits. Good fruits come from a good tree, so it true, bad fruits come from bad trees. In the passage we have read, Mark 11:12-14,20-25, we hear Christ was on his way to Jerusalem to participate in the Passover. He saw a fig tree. From this story, we learn that the tree had no fruit, only leaves. Christ found nothing in the tree; what will He find in you? What will He find in your life?

Main message:

(1). Fig tree that bears no fruit:

Hosea 9:10, Micah 7:1-4, Zechariah 10:2. The tree is Israel. Although Israel was chosen by God, he bore bad fruits; unfaithfulness, murders, envy, discrimination and idol worship. Because of their bad fruits, God punished them by sending them into exile. Likewise, Christ judges a tree that bears no fruit.

The power of faith and prayer:

In the story, we learn the power of faith and prayer from Christ. Faith and prayer bring about miracles. Appearance can deceive.

zidzetsa zozizwitsa. Mawonekedwe apusitsa; anthu ambiri opembedza alibe chipatso cha Mzimu woyera. Ichi ndichinyengo. Pamebvalidwe a chilongosoko, mayankhulidwe osintha ngati auzimu, mwina maudindo omwe koma pofika pafupi zioneke kuti ndizopanda phindu, palibe chipatso cha mzimu. Achinyengo adzalandidwa; Israel adatengedwa ukapolo ngati chilango chifukwa cha chinyengo Pemphero lawokhulupirika limadzetsa mayankho; chikhulupiro ndi kukhulukira ena ziyendere limodzi

Mulungu atithandize kuti tikhale wokhulupirira, wokhulupirika, wokhulukira ena ndi wopemphera mowona mtima.

Amen!!!

There are many who seem to be worshippers and yet they don't have the gift of the Spirit. This is deceptive. They are good at religious window dressing, and talk as though they are spiritual. Sometimes, they are given important positions. When you come close to them, you soon realize that they are all vanity; there is no fruit of the Spirit in them. God will judge such people; Israel was taken into captivity as punishment for their unfaithfulness. Only prayers of the faithful bring answers; faith and forgiveness operate together.

May the Lord help us to be faithful believers who also forgive others and who pray with honest hearts.

Amen!!!

Sermon #19

Wolalikira:

Buku lowerengedwa: 2 Samuel 12 : 16- 20

Mutu: *Mchifukwa chiyani David awonetsa kusataya mtima paimfa itagwa mnyumba mwake*

Chiyambi:

Mfumu David adali ndi chisoni chachikulu pamene mwana wake amadwala. Iye amasala pofuna kuti Mulungu amve pempho lake kuti mwana wake achile. Koma pakuti chikonzero cha Mulungu chakuti mwanayo afe chidalipo, mwanayo adamwaliradi. Tsono David powona izi, adaleka kusala, nadya chakudya. Iye adadziwa kuti kudali kufuna kwa Mulungu kuti mwanayo afe. kudamkomera Mulungu kumutenga mwanayo.

Thunthu:

Tisanadziwe cholinga cha Mulungu, timayesayesa kuti mwina kufuna kwathe kuchitike. David amasala kuti mwana achiritsidwe ndi Mulungu wathu. Kufuna kwathu nthawi zina sikufanana ndi kufuna kwa Mulungu. Ngakhale David adafunitsitsa kuti mwanayo achire koma adafabe dhifukwa Mulungu adafuna kuti zitero.

Kumvomereza kuti kufuna kwa Mulungu kuchitike ndiko kuonetsa chikhulupiro chozama. Ngakhale kuti mwina kuteroko kungakhale kopweteka, koma tiziremekeza kufuna kwa Mulungu (kufuna kwanu kuchitike). David poonetsa chikhulupiriron chake chozama adalemekeza kufuna kwa Mulungu kuti kudachitika.

Sermon#19

Preacher:

Scripture reading: 2Sam 12:16-20

Title: Why David does not lose heart even with \ death in his house

Introduction:

King David was filled with great grief because of his son's sickness. He prayed and fasted so that God would hear him and heal his son. But because God's will and plan was that the son should die, he certainly died. David broke his fasting and began to eat. He knew that it was the will of God that his son should die. It pleased God to take away the son.

Main Message:

Before we realize God's will, we often want our will to be done. David fasted so that his son may be healed. Sometimes, our will is not God's will. Although David's will was that his son should be healed, God's will was that he should die.

Accepting the will of God to be done is a sign of one's deep faith. Despite the fact that it is a painful experience, we ought to respect God's will.

David showed his deep faith and respected God's will.

Kupempha kwathu kuzikhala kwakuti, 'kufuna kwanu kuchitike.'Mulungu azilemekezeka mnyengo zones- zachisangalaro kapena zowawa.Chikhulupiro chozama chioneka pamene munthu alemekezabe Mulungu mphindi zowawa. David adapemphera nasala kudya, koma kenaka adabvomeleza cholinga cha Mulungu, adabvomerezanso zotsatira za tchimo lake, adasamba nalandira chakudya, amufunsa adayankha nati, ayi tsopano mwana wanga sangathenso kubwera kwa ine koma kwathsala kwa ine kubwera kwa iye.

Mzimu woyera Ndiwo upereka mtima wolemekeza Mulungu, izi sizitheka zokha, koma pamene mzimu watsogolera, nthawi zonse pamtendere ngakhale pa mavuto Mulungu azilemekezeka. Mulungu atithandize kuti tikhale nawo mtima wotere nthawi zones.

Amen!!!!

Our prayer must be that we allow God's will to be done. God must be honoured at all the times - times of joy and even in our hard times. Deep faith is shown when one honours God in one's painful times. David prayed and fasted, later he accepted the will of God. He also accepted the consequences of his sins. He bathed and ate. When asked, he answered, "My son cannot come back to me, what is remaining is for me is to follow him."

It is the Holy Spirit who gives such a heart that honours God. This is not possible otherwise, only when the Holy Spirit guides, God is honoured at all times.

May God help us to have such a heart at all times.

Amen!!!

Sermon #20

Wolalikira:

Buku lowerengedwa: Mateyo 4: 28-32

Mutu: *Mtima wolapa unkondweretsa Ambuye*

Chiyambi:

Anthu ambiri mumpingo lero amafanana ndi mwana amene adangovomera kukagwira ntchito koma osakagwira. Iwo amavomera kutsatadi Ambuye pa kumvomera mafunso a kalasi, asande ndi ubatizo. Komabe izi siziwapangitsa kuti akachitedi mokhulupirika. Mcharichi lero muli anthu osakhulupirikawa. Ndipo Ambuye sakondwera nawo anthu oterewa. Mwana yemwe adapita, nakachita kufuna kwa atate ake afanana ndi munthu wolapa mtima yemwe Ambuye akondwera naye. kulibwino mwina kukana poyamba koma kenaka nid kukachita, ndiye kutidi otere walapa tchimo lake koposa ndithu.

Yesu akuphunzitsa ophunzira ake kusiyana kwa chikhulupiro chonamizira ndi

wolapa mtima. Anthu ena amangooneka ngati okhulupirika koma ayi, pamene ena omwe aoneka kuti ndiwotaika akalapa nabwerera kuchoka kumphulupulu zawo, akondweretsa Mulungu (nthano ya mwana wolowerera, nkhusa yotayika)

2. Afalisi, alembi ndi Asaduki omwe amaoneka achipembedzo, adali osakhulupirika kwenikweni (fanizo la Msamalia wachifundo). Kawirikawirianthu akhala pachipembedzo sakonda kulapa modzikhuthula pamaso pa Mulungu chomwecho ambiri amaphatikiza zochitika aoneka ngati adabvomera koma ayi adataya mphamvu yachipembedzo. Koma yemwe adatayika kwambiri amalapadi modzipereka.

Maphunziro:

Sermon#20

Preacher:

Scripture reading: Matt. 4:28-32

Title: A repentant heart pleases the Lord

Introduction:

Many people in church today are like a child who agreed to do work, yet didn't go and do it. They agree to follow Christ by responding to catechism and Sunday school and baptism class. Nevertheless, all these do not inspire them to faithfully follow the truth. We do have such people in our churches. God is not happy with them.

The child who went and did what his father commanded him to do is like a person with a repentant heart. God is happy with such a person. It's better to refuse at first, and later go and do it. Such a person shows that he has indeed repented.

Jesus is teaching his disciples the differences between superficial faith and a genuine repentant heart. Some people appear to be faithful, but are not. There are some who look like they are lost, yet when they revert from all their wickedness, God is pleased with them (the parables of the prodigal son and the lost sheep).

Secondly, we see that the Saducees and Pharisees, who appeared to be religious, were unfaithful (parable of the Good Samaritan). Often, people who appear to be religious, don't want to repent whole-heartedly to God. Thus, they live a double life; they appear to have accepted religion, yet deny its power. Those who seem to be lost, truly repent.

Lessons:

1. *Kuyamba nkosavuta koma kumaliza;* Nthawi zina woyamba bwino amamaliza moyipa koma woyamba kuipa nthawi zina amamaliza bwino bola akalapa modzikhuthura kwa Ambuye.

2. *Kulapa ndiko kubwezeretsa ubale wabwino ife ndi Ambuye wanthu;* Chimo liri lonse ngakhale lioneke kukula bwanji, Mulungu amakhulukira ngati talilapa moonana mtima. Nditsoka kukhala chikhalire m'moyo wa uchimo, koma pofuna kulapa nthawi ndi nthawi.

Nanga ife kodi tidalapa nchimo lathu? kodi tidangovomear koma tchito asakachita. Ngati tidayamba bwino pachikritu chathu, tikhale maso kutin tisadzamalize kuyipa. Koma ngati tidamba kuyipa, tiyeni tilape kuti timalize bwino. Pakuti wolapa mtima Mulungu samunyoza.

1. The beginning is not hard but finishing well is. Sometimes those who started well finish badly, while those who began badly, finish well, as long as they truly repent to God.

2. Repentance means restoring the relationship between God and ourselves. Any sin, no matter how big it may seem, God forgives, as long as we truly repent. It's very bad to persist in living in a sinful life.

How about us, have we repented of our sins?

Did we just agree, but didn't actually do it?

If we started well as Christians, we must be careful that we don't finish badly. If we began badly, let us repent and finish well; for God does not despise a contrite and repentant heart.

Sermon #21

Amen!!!

Wolalikira:

Buku lowerengedwa: Mark 15: 21-41

Mutu: *Imfa ya Ambuye Yesu ndiye gwero la chipulumutso chathu*

Kodi chipulumutso chanu chichokera kuti?, Kodi inu Mumadziwa nchito imene Yesu Khristu adagwira, nyengo ino ndiyo nyengo ya paskha, nyengo yokumbukira zowawa za Ambuye Yesu Khristu. Mau tawelengawa atiphunzitsa kuti.....

Chipulumutso chathu chichokera mu imfa ya Ambuye Yesu Christ. Iye adatifera, kutiwombola kunsinga za machimo, omwe pa ife tokha sitikadatha kutulukamo. Yense amene akhulupirira Ambuye Yesu alandira kukhululukidwa kwa machimo, napatsidwa Mzimu woyera, yemwe abala mkati mwake chipatso cha Mzimu (Agalatia 22 : 25). Kotero ntchito zabwino ndicho chipatso cha munthu wopulumutsidwa osati njira yopulukira ayi.

Imfa ya Ambuye Yesu ichita izi pa moyo wa munthu wopulumutsidwa:

Kulumikizanso munthu ndi Mulungu(kukonzanso ubale womwe udasokonezeka chifukwa cha tchimo- Genesis 3). Kulumikizitsa kapena kubwezeletsanso abale wathu inali nchito yaikulu. Mapeto antchito ya Ambuye atabwera panso pano nthawi yoyamba- adadza kudzafera ochimwa kuti apulumutsidwe.

Chipulumutso chili ngati milandu, padali mkululu wina yemwe adapalamula mulandu m'mudzi. Poweruza amfumu adamuza kuti mulandu otere ndiwaukulu kwambiri kotero

Sermon #21

Amen!!

Preacher:

Scripture reading: Mark 15:21-41

Title: Christ's death is the main ground for our salvation

Where does your salvation come from? Do you know the work that Jesus Christ did? This is the season for the Passover; the season we remember the suffering of our Lord Jesus Christ. The words we have read teach us that.....

our salvation comes from the death of our Lord Jesus Christ. He died to save us to come out of the bondage of sins which, on our own, we couldn't do. Anyone who believes in the Lord Jesus, receives forgiveness of sins, and the Holy Spirit bears in him fruits of the Spirit (Gal. 22:25). Good works are the fruits of a saved person, not a means for salvation. NO!

Christ's death does the following to the saved person's life:

It reconciles man with God (repairing the relationship which was once broken because of sin, Gen. 3); it reconnects or brings back our relationship - such a great work. His first coming was to this very end; He came to die for sinners so that they may be saved.

Salvation is like judgment. There was a certain fellow who committed a crime in the village. Upon judging him, the chief told him that this crime was too big and that he had to pay a lot of money. If he was not able to pay the money, he had to be put to death, kuti iye ayenera kulipira chuma chochuluka. Chuma chimene ngati sangathe ayenera kuphedwa ndithu imfa yoopsa. Munthuyu

adathedwa mzeru popeza adadziwa kuti zingabvute bwanji sangathe kulipira chuma chochuluka chotere. Koma mfumu itagamula, pambuyo pake mfumu idapatsa muthu uja chuma chonse kuti alipire mlandu wake, Oweruza ndiye mfumu, koma mfumunso ndiyo idalipira dipo kuti munthuyu uja apulumutsidwe.

Mulungu wathu ndi wachifundo, wachisomo, munthu adachimwa nasowa dipo lolipirira kuti apulumutsidwe koma Mulungu yemweyo adapeleka mwana wake msembe (dipo) kuti munthu apulumutsidwe.

Kubwera kwa chiwiri ndiko kudzaweruza dziko lonse lapansi.

Gwero lakubwera kwa Mzimu woyera- Nkhoswe yathu nyengo ino. Mzimu woyera ndiye atipatsa mphatso ya Mzimu kuti iye atikumbutse msembe ya mtengo wapatali yomwe Yesu Khristu adatipatsa. Gwero la mphamvu ya mpingo wake (Machitidwe atumwi) Chitsimikizo chakubweranso kwake kachiwiri akadzabweranso Yesu, adzaweluzadi, koma pano afuna kuti onse apulumutsidwe.

Ndamanga (Mathero)

Nthawi zonse ngati okhulupirira, tiyenera kudziwa izi kuti imfa yake itithandize kutipatsa ubale wabwino ndi iye. Palibe njira ina yopulumukira koma mwa imfa ya Ambuye Yesu Kristu. Mulungu adaweruza Adam atachimwa, koma iye yekha adapeleka dipo mwa mwana wake Yesu Khristu. Kodi inu mukhoza kulandira ichi,

Ambuye atithandize napitiliza mau onse amenewa kungsi kwa mitima yatha,

a very painful death. The man was so greatly troubled as he knew that no matter how much trouble it may be (no matter how hard he may try), he could not manage to pay such a great amount of money. However, after making that ruling, the chief gave him the whole amount of money needed to pay for his crime. He, being the chief and the judge, he also paid the penalty to save the man.

Our God is so merciful and gracious. Man sinned and failed to pay the penalty for his salvation, but God Himself gave his son as a sacrifice (ransom) so that man could be saved. He will come again to judge the world.

The coming of the Holy Spirit, our Counselor of today. The Holy Spirit is the one who gives us the fruits of the Spirits to remind us of the expensive sacrifice Jesus Christ paid. This is the very ground for the strength of the ecclesia; Christ is coming again, He will surely judge. Nevertheless, He now wants all to be saved.

Conclusion (Application)

We, as people who believe, need to always know about this, that his death helps us to have a good relationship with God. There is no other way for salvation but through the death of our Lord Jesus Christ. God made a judgment after Adam sinned, but He Himself paid the penalty through his Son Jesus Christ. Can you receive this?

May the Lord help us and continue with his Word in our hearts.

Sermon #22

Amen!!!

Wolalikira:

Buku lowerengedwa: Masalimo 39: 1- 4

Mutu: *Malilime awiri*

Chiyambi:

Mwambi wa malirime awiri

Anyamata awiri amakambirana za malirime awiri a m'mwanzi. Iwo adamva kuti m'mwanzi uli ndi malirime awiri. Adapangana kuti afufuze bwino ngati zidali zoonza zimene adamvanzo. Tsiku lina adayamba kusakaa m'mwazi mpaka udalowa padzenje. Mnyamata adati, 'tidzatchere msampha mawa masana.' M'mwazi udaganiza zodzatuluka kudzenje mawalo koma m'mawa. Anyamata aja adapangana zoti apeze khonje tsiku lomwelo ndikukatchera. M'mwazi poti utuluke udakola ndipo anyamata adafunitsitsa kuti aone ngati malirime alipodi awiri. Adanenadi kuti ndizoonza m'mwazi uli ndi malirime awiri. M'mwazi udati, 'Iweyo ndiye wamalirime awiri.' Dzulo udati udzatchera mawa masana koma watchera lero. kodi wamalilime awiri ndi ndanipamenepa.

Thunthu:

Malirime athu ndiangati Enafe tiri ndi malirime awiri Loyamba loyankhula za chikhristu, koma Lachiwi; lochimwira, kumanyengera akazi a eni ake, kumanamira kuntchito, kumdzi komanso kumpingo. Khristu wamalilime awiri amadziwika ndi zolankhula zake, sayankhula chilungamo nthawi zonse, amalakhula pawiri pawiri.

Sermon#22

Amen!!!

Preacher:

Scripture reading: Ps 39:1-4

Title: Two tongues

Introduction:

A story about two tongues

Two boys were discussing about two tongues of They were told that has two tongues. They made a decision to find out if at all that they were told was true. One day, they began to hunt for it until it entered into a hole. One of them said, "Let us come tomorrow afternoon to make a trap." thought of coming out of the hole early in the morning. However, the boys decided to find a rope that very day to make a trap. Upon trying to come out of the hole, the rope got caught. The boys tried to see if it had two tongues. They all said, "It's true it has two tongues." The..... said, "You are the one who has two tongues! Yesterday you said that you would make a trap tomorrow in the afternoon, but instead you did it today. Now, between you and me, who has two tongues?"

Main message:

How many tongues do we have? Some of us have two tongues; one of them is for speaking about Christian matters, and the second one is for sinning; we used it for proposing to other people's women, we use it for lying at our work place, in our community and even at our churches. Any Christian with two tongues is known by what he says; he does not tell the truth always, he speaks twice, twice.

Lirime lathu timatani nalo? M'mwazi udayankhira
mnyamata uja ndi lirime
lake.koteronso lero lirime lathu timalankhulira
ena. Koma mapeto ake:ena amayaka mitima
yawo (kupsa mtima ndikulalariera ena
zotsatira zolamulidwa
ndi lirime mabanja amatha, ntchto zimatha,
maubwenzi amatha.

Munthu wina anali, ndi ubwenzi
oyembekezera kuti adzalowa mbanja,
awiriwa amakondana kwambiri. anthu
ambiri adayamba kumachita nsanje ndi
ubwenzi otere. Mnyamata wina yemwe
anagwidwa ndi nsanje yaikulu kwambiri
adagwiritsa ntchito lilime kuti aononge
ubale komanso chibwenzi cha anthu awiri
aja. Tsiku lina adakodola mkazi uja
pamene amayenda ndi mwamuna wake.
atafika adamunong'oneza kuti
"musamuuze" uja pofunsa kuti chiyani
chomwe ndi samuuze uja sadayankhe
adapitilira. bwenzi lake atamufunsa kuti
amakunong'oneza chiyani, iye adati amati
"musamuuze" uja adamfunsa usandiuze
chian, iye adati palibe chomwe ananena
adangotero basi. paja padalibe
kumvetsetsani mpaka ubwenzi udatha.
Malilime awiri, munthu ndi oopsa.

Tisakhale amalilime awiri ngati m'mwazi.
Tiyeni tikhale ndi lirime limodzi ngati ana a
Mulungu.

What do we do with our tongues? The
answered the boy with its tongue. We too
speak to others without tongues. With the
same tongue we speak to others in a way that
they burn in their hearts. With its demands
marriages break, jobs end, and friendships
end too.

A certain man had a relationship, waiting to enter
into marriage. The two loved each other so
much. As a result, many people were jealous
about such a relationship. One boy, who was
caught up with such a great jealousy, used his
tongue to destroy the friendship and
relationship of the two. One day, he called that
woman who was walking with her man. When
she came to him, the boy whispered in her ear,
"Don't tell him." She asked him, "What is it that
I should not tell him?" The boy did not answer
her and proceeded. When the boyfriend asked
what the boy whispered in her ear, she said to
him, "Don't tell him." He then asked her, "What
should you not tell me?" She responded, "He
just said that." There was such a great
misunderstanding that their relationship broke.
Two tongues! Man is very dangerous.

We shouldn't have two tongues like Let us,
as children of God, have one tongue.

Sermon #23

Amen!!!

Wolalikira:

Buku lowerengedwa: Civumbulutso 22: 13 – 21

Mutu: *Ndife agalu otani*

Chiyambi:

Anthu amaweta a galu m'madera osiyanasiyana. Ena amaweta agalu achizungu ena achikuda. Koma mitundi yonseyi ndi agalu ndithu. Ngakhale akhale achizungu kapena achikuda onse ndi ma dogs.

Yohane ku Civumbulutso akufananitsa moyo wathu ngati wa agalu, chifukwa: Galu akapsatira mchira ndiye kuti sizili okey. Ifenso tikapanda kunyada, kulalatira anzathu ndiye kuti zinthu zili bwino pamanso pa Mulungu. Ambiri amakanika kukhala chete, koma nthawi zonse pakhosi dyokho dyokho kufuna kulankhula ena. Galu Akaonetsa dzino sindiye kuti akuseka ayi koma kuti "THAWA." Popeza galu akatero ndiye kuti wakwiya kwambiri. Akristu ambiri itmaonetsa dzino pamaso pa anthu ngati tikuseka, koma kwa iwo amene chikhalidwe chao ndi chifanana ndi galu ayi ndithu ndiye kuti wakwiya koma akubisa mkwiyo wake mkuseka. ife tiyenera kukhala genuine pamaso pa Mulungu. ena tikakwi mkwiyo umaoneka mnjira zosiyanasiyana monga; pakumwa mowa ena kuti ayiwale mabvuto, kunama kuti achoke mabvuto, kupha mwina chifukwa cha mkwidzi chabe, mwina kufuna kupeza chuma kukhwiam.. Malo onsewa sitifuna wina woti azitionerera. Galu amadya masanzi ake (v.5). izi zitanthauza kubwerela komwe tachokera. kuchita zosayenera, komanso akristu ambiri timadya zosayenera

Sermon#23

Amen!!

Preacher:

Scripture reading: Rev. 22:13-21

Title: What kind of dogs are we?

Introduction:

People raise dogs in different places. Some keep white dogs (hybrid dogs) some black dogs (local dogs). Nevertheless, both types are dogs. Whether it is white or black, all are dogs.

In the book of Revelation, John compares our lives with that of dogs. When a dog puts its tail between its legs, it shows that something is not okay. We too, when we do not boast or shout at others, it shows that things are okay with you before God. Some people fail to stay quiet but always clear their throats (*pakhosi dyokho dyokho*) wanting to speak to others. When a dog shows its teeth, it does not mean it's smiling or laughing, but you need to RUN! For when a dog does that, it means it's very vicious. Most Christians show their teeth to people as if they are laughing, but to those whose characters are like that of the dogs, they do that to hide their anger. We ought to be genuine before God. Some of us show our anger in different way like: some drink beer to forget their problems, some tell lies, some commit murder just because of bitterness, and some seek wealth by practising witchcraft. In all these areas, we don't want anyone to watch us. A dog eats its vomits (v.5), which simply means going back to your former ways of life where you are coming from, doing inappropriate things. Some Christians too eat inappropriate things;

kudya munga mowa, komanso galu wamkazi amakhala ndi amua ambiri. nthawi zina anthu ambiri, kapena Amayi ambiri tili ndi zibwenzi zambiri komanso abambo ena kumalandirana mkazi m'modzi ngati galu. awa simakhalidwe a umunthu, ndiwo makhalidwe agalu ndithu.

Ndamanga (Mathero)

Tiyeni tisakhale ngati agalu odyo masanzi, wakuba, wokhala ndi amuna ambiri. Munga okhulupirila Mulungu afuna kuti lfe tikhale nao mtima wa umunthu munga cholengadwa chake. Cholengedwa cha Mulungu. Tidalengedwa mchifaniziro chake osati munga nyama.

Kodi inu makhalidwe anu ndi otani pamaso pa Mulungu. Ambuye akukonzeni ndithu

Amen.

eat things like beer. Furthermore, a female dog has many "husbands." Often, many people or many women have several boyfriends. Some men share one woman like dogs. This is unacceptable behaviour for human beings. This is behaviour for dog indeed!

Conclusion (Application):

Let us not live like a dog that eats its vomits, that steals, that has many husbands. As believers, God wants us to have a human heart like one created by Him. We were created in his image, not like an animal.

What kind of behaviour do you have before God? May God help you indeed!

Amen.

A Sermon #24

men!!!

Wolalikira:

Buku lowerengedwa: Mlaliki 11 : 9 -10

Mutu: *Chibwana cha kunda*

Chiyambi:

Mwambi wa Kunda:

Kalekale anthu am'mudzi wina adapangana kuti akasake kunkhalango ina yotchuka. Nyama zochulukira zidaphedwa. Koma kudalinsola nyama imene imakonda kudya zipatso zotchedwa maye. Pamene anthu amasaka kunda adali atapeza dzaye lakupsa ndipo Poonani anthu a uzimba kundayo adapana dzaye lake kuti akalowe nalo kudzenje. Auzimba adamuona kunda, koma iye sadataye dzaye adathawa nalao mpaka kudzenje lake. Atafika pa dzenje adalephera kulowa popeza kundayo adapana dzaye pakamwa pake koterolidaphata mpaka anthu auzimba adamupha. Chibwana chadamuphetsa.

kunda

Thunthu:

Chibwana chimaphetsa:

- kunda posafuna kutaya dzaye limene adapana pakamwa pake adaphedwa. akadaadziwaaaaaa, kunda akadataya dzaye, adaadziwaa kunda akathawa mofulumira naona kuti chipatso chiposa moyo, ndi moyo ukatayika zingabwezerenso.

Kodi lero ife tapana chiyani mmoyo wathu, kodi tikalowa kumwamba tsiku lomaliza, mkutheka kuti manga kunda, tapana machismo ambiri, ndip tikuyesa kuti tikafika, koma ayi dziwani kuti khoma ndi lopapatiza. Akadadziwaa anajere akadasiya mabodza, akadadziwa achibwe akadasiya moyo. kodi inu mwapana

Sermon#24 Amen!!

Preacher :

Scripture reading: Eccl. 11:9-10

Title: The childishness of a big wild rat (Kunda)

Introduction:

Story of the big wild rat, Kunda

A long time ago, the people of a certain village agreed to go into a famous forest to hunt. They killed many animals. But there was an animal that liked eating 'Maye' (fruit with a very hard outer layer). As the hunters were busy hunting, Kunda saw a ripe maye in the tree. Upon seeing the hunters, Kunda held his fruit and rushed towards his hole (*dzenje*). Kunda did not leave the maye, but rather to tried to enter his hole with it. Reaching the hole, he tried to enter with it, but he failed because he was firmly holding the fruit with his mouth. He became stuck, so the hunters found him and killed him there. Childishness killed Kunda (the big wild rat).

Main message:

Childishness kills:

Kunda, the big wild rat, was killed because he was firmly holding the fruit (maye) in its mouth. Had he known! Kunda could have thrown it away. Had he known, he could have rushed knowing that life is better than fruit (is far more valuable than fruit). Once one's life is gone, you can't bring it back.

What are we holding firmly in our lives? Are we going to enter heaven on the last day? It may be possible that, like Kunda the big wild rat, we are holding firmly on to our sins thinking that we will reach heaven. NO! Know that the door is narrow. Had Najere (name of a female person) known, she could have stopped her

lies. Had Mr Chibwe known, he could have stopped his sinful life.

chiyani. Ambiri lero achinyamata, amai ndi abambo taphedwa komanso taphetsa ena chifukwa cha chibwana chokonda machismo. njira ya kumwamba ndi yopapatiza.

Ndamanga (Mathero):

Okonedwa, tiyeni tichenjere popeza chibwana chidaphetsa kundi, ifenso chifukwa chakuchita chimo lidzatilepheretsa kulowa ku moyo wosanta. Tchimo lidzatilepheretsa kufikira kwa Ambuye Yesu koma tikalapa, tidzatha kulowa, kumuthawa mdaniyo satana yemwe akutisaka kufuna kutiwononga. monga Osaka satana akutisakanso kufunafuna oti alikwire.

Ambuye atithandize kuti timthawe woyipayo.

What are you holding? Today, many youths men and women have been killed, or perhaps have killed others, just because of childishness; we love sins. The way to heaven is narrow.

Application (Conclusion)

Beloved, let us beware, since childishness killed Kunda the big rat. We too, because of our love of sins, we will fail to enter eternal life. Sin will make us fail to reach our Lord Jesus. However, when we repent we will be able to run away from our enemy, Satan, who is hunting us, seeking to destroy us. Like the hunters, Satan is hunting, seeking to swallow us.

May God help us to run away from the evil one.

Sermon #25

Wolalikira:

Buku lolakikidwa: Machitidwe 28:25 – 31

Mutu: *Ikagwa nditola*

Chiyambi: Mwambi wa fisi

Mkulu wina adapita kudera lina lake kukamwa mowa. Ali komweko kudabwera abambo ogulitsa nyama ya kapado, sanamirakande, nkhumba. Mkuluyi adagulako ndipo adamumangira phukusi. Pamene dzuwa limapita kopendeka adanyamuka ulendo wobwera kwawo panjira adadutsana ndi fisi ndipo fisiyo adasirira phukusi la nyamalo ndipopeza lidali kumanja kwa mkuluyo; fisi adaganiza kuti likagwa ndipo iye atola. Fisi adamutsa tira mkuluyo mpaka adafika kwawo nthawi yonse iye amati likagwa nditola, ndiyo idali ganizo lakee

Fisi sadazindikire kuti nyama siyigwa (v.26): Ifenso lero ambiri sitizindikira kuti kuba ndi chimo ndipo kuti chimene timalandola kuti tichipeze sitichipeza nthawi zambiri. Timangochita osadziwa kuti Mulungu sakondwera ndi zochita zathu nthawi zones. Sitikutha kupenya (26): Fisi sadaone kuti bamboo uja wafika kwao mpaka adalowa mnyumba yake. Ifenso sitikutha kupenya zakutsogolo mapeto ake moyo wathu udzatha moipa osaapindula kanthu. Satana amatilondola nthawi zones: Fisi adalondola phukusi la nyama kuti alande mkulu amene adatengayo. Momwemo satana akutilondola

Sermon #25

Preacher:

Scripture reading: Matt. 28:25-31

Title: When it falls, I will pick it up

Introduction:

A certain fellow went to a certain place to drink beer. While there, a man who was selling pork, pig meat came. This fellow bought some and wrapped it. While the sun was setting, he started his journey back home. On his way, he came across a hyena. The hyena admired the wrapped meat. Now, since the meat was in the man's hand, the hyena thought that when it falls, he will pick it up. The hyena kept on following the man thinking that it will fall and he will pick it up. He kept on following until he reached his home.

The hyena didn't know that the meat would not fall (v.26). Many of us too, we don't realize that stealing is sin and that what we are following, we often fail to find. We just do it unknowingly. God is never happy with our actions. We fail to see (v.26) as the hyena failed to see that the man had already reached his home until he entered his house. We too fail to see what is coming in future; as a result our lives will end badly. We will gain nothing. Satan follows us all the time. The hyena followed the wrapped meat so that he may snatch it from the man. Similarly, Satan follows us everywhere so that he could snatch away our life.

Paliponse kuti atilande phukusi la moyo wathu.

Ndamanga (Mathero):

Tisanyengedwe ndi zochitika za dziko lapansi kuti tikhoza kupeza kalikonse monga fisi adachitira satana akufuna kutilanda zathu zimene tili nazo nthawi zones. Tisalore kuti moyo wathu ugwe ndipo iye atole. Ngati sitidziwa satana amafuna kuti moyo wathu utayike, koma Mulungu amafuna kuti ife tisungike ndithu. Tiyeni tisachite ngati fisi

Amen.

Application (Conclusion)

We should never be tricked with the world, that we can find something like the hyena thought. Satan wants to snatch us and everything we have. We should never allow our lives to fall so that he may pick us up. Perhaps we don't know that Satan wants our lives to fall, but God wants us to be preserved. Let us not be like the hyena.

Amen!

Sermon #26

Amen!!!

Wolalikira:

Buku lowerengedwa: Chivumbutso 22: 11-14

Mutu: kunyalanyaza

Chiyambi: Padali chimtengo cha kachere chachikuru komanso chowirira bwino. Ndipo chanabala kachere wochuluka kwambiri yemwe adapereka chikoka kwa mbalame zambiri zomwe zimadzady mkachere. Motero mbalame zambiri zinali kugona momwemo chifukwa chowirira kwa mtengowo komanso chifukwa cha kachere. Mkati mwa mbalamezo mudali kadzidzi yemwenso adatsata mtengowo chifukwa chowirira bwino komanso kutsatamo timbalame tina ting'onoting'ono tomwe iye amatipha mkumadya ngati chakudya chake. Ndipo tsiku lina msodzi adamva phokoso lambalame mumtengomo ndipo adapita ndi legeni kuti akapheko mbalamezo. Atafika pa tsinde la mtengowo, kambaleme kena dzina lake Sile kadamuona msodziyo ndikudziwitsa mbalame zina kuti zithawe. Ndipo mbalame zina zidamva ndikuthawa msodziyo koma akadzidzi sadathawe nawo popeza adanyalanyaza kuti iwo ngati mbalame yaikulu sangamvere ndi kuthawa kambalame kakang'ono Kansire. Ndipo Sile potawa ananena kuti thawani akadzidzi mukufa kwabwera msodzi! Ndipo adadzidzi amangoyankha kuti za ziii! Monga momwe muja amalilira. Ndipo msodzi adakunga legeni yake nalasa mwala kwa akadzidzi ndipo akadzidzi adafra pompo, nagwa pnsi kuchokera mu mtengo wa kachere chifukwa chonyalanyaza zoonza za Sire.

Civumbulutso 22: 11-14 amati, ***“Iye wakukhala wosalungama achitebe kusalungama ndi munthu wonyasa***

Sermon#26

Amen!!!

Scripture reading: Rev 22:11-14

Title:

Introduction:

There was once a big thick tree named Kachere.

The tree produced many kachere (its fruits) which attracted many birds that came to eat. Some birds spent night there because of how thick the tree and its fruits were. Among the many birds was this owl that came because of the thickness of the tree and also because of the small birds which it killed to eat as its food. One day, a hunter heard the noise of the birds in that tree. So he went there with his catapult to kill some. Reaching the base of the tree, a certain bird called Sile (very tiny bird) saw him and alerted other birds. Some birds listened and ran away from that hunter, but the owl did not. Being the biggest bird in all of the tree, it couldn't possibly obey the tiny little Sile. While flying away, Sile said; “Run owl, run! You will die, there comes a hunter!” The owl kept on answering, “Nonsense!!! Just like the way you sound.” The hunter stretched his catapult and shot the stone into the owl. The owl died on the spot and fell down from that kachere tree because of despising what Sile said.

Rev. 22:11-14 says, ***“Let him who does wrong continue to do wrong; let him who is vile continue to be vile; let him who does right continue to do right; and let him who is***

akhalebe wonyasa; ndi iye wakhala wolungama achitebe cholungama; ndi iye amene ali woyera akhalebe woyeretsedwa.” Vesi 12 - 14, “Taonani ndidza msanga ndipo mphotho yanga ndili nayo yakupatsa yense monga mwa ntchito yake.....”

holy continue to be holy.”¹² “Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done.”¹³ I am the Alpha and the Omega, the First and the Last, the Beginning and the End.¹⁴ “Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city.

Thunthu:

Baibulo likunena momveka bwino kuti iye wochita zoipa achitebe zoipa, wochita zonyasa achitebe zonyasa ndi wolungama akhale wolungama monga tawerenga tokha. Mau a Mulungu adayamba kalekale kulalikidwa koma anthu simufuna kusintha ndi kutembenuka mtima. Anthe amene amamva mau a Mulungu osasintha. ena mumadelera alaliki, kuti uyo angndiuze chiyani, ali ndi chiyani munthu osamphunzira, ngati Kadzidzi timangoti izi za zili. ngati zomwe Kansire adawachenjeza kuti thawani pafika msodzi akuphani koma iwo sadathawe amangoti za ziii. Ndipo chifukwa chonyalanyaza a kadzidzi adaphedwa ndi msodzi.

Inu amene munyalanyaza zonena za ife atumiki a Mulungu ngati a Sile, mudzamva nkhwangwa ili mmutu ngati momwe kadzidzi adachitira. Mau a Mulungu akamalalikidwa inu mumangoti za ziii ngati kadzidzi. Tsono Yesu akuti mphotho alinayo yakupatsa yense monga mwa ntchito zake, monga msodzi adaperekera mphatso kwa kadzidzi pomupha ndilegeni chifukwa chonyalanyaza. Ndiye inu onyalanyaza mau a Mulungu mudzafa ngati kadzidzi pomwe Mulungu adzakuponyani ku moto komwe mudzakhala kunthawi za nthawi.

Main message:

The Bible makes it crystal clear that he who does evil, continues to do so. He who does wicked deeds, continues to do so. And he who he who is faithful, continues to be faithful, as we ourselves have read. God’s Word began to be preached a long time ago, but you people don’t want to change and to have your hearts converted. Some people hear the Word of God but you still don’t change. You despise preachers saying, “What can that one tell me; what does he have, uneducated person like him?” Like an owl, we say, “This is nonsense!” Sile advised the owl to fly because the hunter was coming, but it didn’t fly away, saying, “Nonsense!” Because of not listening, the hunter killed it.

You who despise what we, as servants of God, say like Sile; you will listen while an axe is in your head like the owl did. The Word of God is being preached but all you say is, “Nonsense!” like the owl. Jesus says he has a reward to give to everyone according to his deeds; the hunter gave the owl its reward because of its disobedience. Those who despise God’s Word will die like the owl; God will throw you into the fire where you will be all the time.

Koma ngati tifuna kukapulumba kumoto, tiyeni tikhale ngati mbalame zina zija zomwe zidathawa mu mtengo wa kachere zitamva sile atachenjeza kuti zithawe kwafika msodzi.

Izo sizidanyalanyaze ngati kadzidzi. Koma ngati mufuna kukhalakadzidzi pitilizani kunyalanyaza mau a Mulungu monga kadzidzi adkumana nazo.

Tsiku lina inunso mudzakumana nazo, lero ndilo tsiku labwino, mverani mau a Mulungu ndi kuchenjeza kwake ndithu.

Ndamanga (Mathero):

Mulungu adudalitseni nonse pamene muleka kunyalanyaza uthenga wabwino wa Mulungu. komanso ndi kumvera zolalidwa konse.

Amen!!!

But, if we want to be saved from the fire, we must be like the birds that flew from the Kachere tree after Sile warned them that a hunter was coming.

They didn't despise Sile like the owl did. But, if you want to be like the owl, keep on despising God's Word. You will meet what the owl met.

One day, you too will meet them! Today is a good day; listen to the Word of God and all its warnings.

Conclusion:

May God bless you all as you choose to stop despising God's good news and choose to listen to all that is preached.

Amen!!!

Wolalikira:

Buku lowerengedwa: Afilipi 3: 12-13**Mutu:**

Linda madzi apite ndipo uziti ndadala

Chiyambi:Vesi 12 -13, **“Siknena kuti ndinalandir kale, kapena kuti ndatha kukonzek wamphumphu, koma ndilondetsa ngatinso ndi kachingwire ichi** Kalekale padali mpikisano wa liwiro pakati pa nyama za kutchire. Kalulu adaimira pa msonkhano umene udayendetsedwa ndi njovu ngati mfumu yanyama za kuthengo. A njovu adafunsa kuti amene afuna kuthamanga adzipereke yekha. Ndipo kalulu adaimilira kuti apiisana nawo. Koma padapita nthawi nyama ina osapezeka yofuna kupikisana liwiro ndi kalulu. Kenaka fulu adapezeka naonetsa chidwi chofuna kupikisana ndikalulu. Koma kalulu adapeputsa fulu nanena mpikisanowu ndawina ndine ngakhale titapanda kuthamanga chifukwa fulu sangapikisane ndi ine. Ndi nyama zina zidavomereza kalulu poziwa kuti fulu amayenda pang'onopang'ono ndipo zidaganiza zoti mpikisanowo usachitike koma pangovomerezedwa kuti kalulu wapambana popeza fulu sangathamange ndi kalulu. Koma fulu adatsutsa zokamba za kalulu nanena tiloleni kuti tithamange kaye ndipe kenaka mupeze wopambana mudzamupeze pamapeto . nyama zina zidamutsusa fulu koma iye adati ***‘Linda madzi apite ndipo uziti ndadala.’*** Ndipo mpikisano udayamba, koma kalulu podelera fulu adathamanga kwambiri nabzola fulu ndikukayima patsoglo pa mthunzi napumula. Kenaka padapita nthawi aasuzumira kunjira adaona kuti fulu satulukire. Iye adayembekeza ndipo ataona kunjira adawona kuti fulu akubwera akuyenda pang'onopang'ono ndipo Kalulu adayambanso ulendo nathamanga kwambiri

Sermon #27

Preacher:

Scripture reading: Philip. 3:12-13

Title: Wait until the water is gone to say you are blessed

Introduction:

Verses.12-13: **“¹² Not that I have already obtained all this, or have already been made perfect, but I press on you to take hold of that for which.....”**

A long time ago there was an athletics competition between wild animals. The hare stood up at their meeting which was led by an elephant, as the king of all the animals. The elephant asked if there was anyone willing to participate. The hare stood up saying that he would compete. A time passed without any other animal that would compete with the hare. Later, a tortoise showed his interest to compete with the hare. But the hare challenged the tortoise, “I am the one who has won the competition even if we don't run because a tortoise cannot compete with me” he said. Many other animals agreed with the hare, knowing that tortoises walk slowly slowly; so they thought of cancelling the competition and accept that the hare had won it since a tortoise cannot run with a hare. But the tortoise disagreed with them saying to the hare, “Allow us to to compete first then you can find the winner.” Other animals disagreed with the tortoise, but he said, **“Wait until the water goes for you to say I am blessed.”** The competition began. Undermining the tortoise, the hare ran very fast; he passed and stop ahead of him and rested under the shade. Time passed as the hare continued to look behind, but he saw that the tortoise was not coming. He kept on waiting. Looking back to the road, he saw the tortoise coming while

namusiya fulu kutali ndipo iye (Kalulu) adapumula patsinde la mtingo pa mthunzi ndikumuyembekeza fulu. Ali kudikira fulu adalankhula mau akuti, Fulu ndimwana sangapikisane ndi ine lero adziwanso kuti sangapikisane ndi ife amuna wodziwa kuthamanga a kalulu. Kenaka chifukwa chakutopa ndi kuthamanga kalulu adagona tulo pamthunzi ndipo fulu adafika ndikupeza kalulu wagona ndipo iye adangodutsa osamudzutsa kalulu mpaka iye adakafika moyambilira nawina mpikisano. Kenaka kalulu atadzuka adasuzumira kunjira naganiza kuti fulu sadafike, posadziwa kuti wadutsa kale. Atafika kalulu adapeza nyama zones zikuvina ndi kuimba nyimbo zotama fulu chifukwa chopambana mpikisano . ndipo fulu adati ndina kuuza kalulu kuti Linda madzi apite ndipo uziti ndadala. Fulu adapambana mpikisano chifukwa choyetsetsa osati kungokhutitsidwa nsanga ngati kalulu ndikuona ngati kuti mpikisano wapambana kale. **Thunthu:** Monga tawenga mau a Mulungu, Paulo ngakhale adatumikira Mulungu kwambiri, koma iye sadakhutitsidwe ndikuganiza kuti wafika kale kumwamba. Iye adayetsabe kuchita chifuniro cha Mulungu ndikudikira kuti adzasiya utumiki wake pamene iye adzachoka mdziko lino lapansi monganso muona fulu adachitira pa mpikisano wothamanga ndi kalulu osakhutitsidwa ndi zomwe tachita ndizomwe tili mu utumiki wa Mulungu ndikumaganizia kuti kumwamba talowa kale pomwe ulendo ukadalipo. Ndiye Anbiri tikugona tulo osalimbika muutumiki poganiza kuti tikakupumula titagwira ntchito

waiting for the tortoise. As he was waiting for the tortoise, he said, "Tortoise is young, he cannot compete with me. Today he will know that he cannot compete with us men who know walking slowly, slowly. The hare began his journey again, running very fast leaving the tortoise very far behind. He rested under the tree's shade how to run." When he got tired, the hare fall asleep in that shade. The tortoise came and found the hare asleep. He just passed without waking him up until he finished first and won the competition. When the hare woke up, he looked down the road thinking that the tortoise had not passed, not knowing that he had already passed. When the hare finished, he found all the animals dancing and singing songs praising the tortoise because of winning the competition. The tortoise said, "I told you, hare, wait until the water goes for you to say that you are blessed." The tortoise won because of trying hard, unlike the hare who was quickly contented thinking he had already won. **Main Message:** As we have read from the Word of God, though Paul had served God so well, he was not contented and thought that he had reached heaven already. He still tried hard to do the will of God; waiting not to stop serving Him until he left the earth, just like the tortoise did during the competition of running with the hare. We shouldn't be contented with what we have done and what we are in God's ministry thinking that we have already attained heaven while the journey is still long. Many of us are asleep; we are not working hard in the ministry thinking that we ought to rest having worked hard. We don't know that some of our friends whom we think are more sinful will pass us while we are sleeping. Some of them may be saved today; some who were once pagans, some perhaps were Muslims. But

these may be saved and begin to serve God
far better than we

kudzatumikira Mulungu bwino kuposa ife amene
tikugona turo. monga kalulu adagona Ndipo
Mlungu adzalandira iwo amene alapa mtima
omwe ife sitimawayembekeza mu ulemeroro
wake monga m'mene Njovu ndi nyama zina
zidalandilira fulu.

Tiyeni tikhale a fulu woyesesetsa m'chikristu
chathu mpaktidzamaliza ulendo wathu pomwe
Yesu adzati, "Kapolo wokhulupirika fika mu
ulemerero wa atate wanga.

Amen!!!

who are still asleep. Just like the hare slept, God
will receive those who have repented in their
hearts; those whom we never anticipated to be
in the glory of God. The elephants and other
animals received the tortoise.

Let us be like the tortoise trying hard in our
Christian life until we finish our journey when
Christ will say, "You, my faithful servant, come
in the glory of my Father."

Amen!!!

walking slowly, slowly. The hare began his
journey again, running very fast leaving the
tortoise very far behind. He rested under the
tree's shade

Sermon 28

Wolalikira:

Buku lowerengedwa: Mateyu 5 : 1 -6

Mutu: *Odala ali akumva njala ndi ludzu lachilungamo*

Munthu aliyense ofuna kuyenda mdziko la chilendo limene sadafikeko pafunika munthu wina amulangiza njira ndi zinthu zina zofunika kwambiri. Ambuye Yesu Khristu, adatsata nafotokoza za Chiphunzitso cha pa Phiri mmenemu, muli malangizo ambiri okhudza ulendo wa kumwamba. Ambuye yesu Khristu adabwera ku dziko lapansi ndipo adafuna kutionetsa njira yaku mwamba. Palibe wina yemwe akadatha kunena bwino za ulendo wa ku mwamba ndi zoyenera kuchita kuti munthu aonetse za kumwamba.

Lero tifuna kulingalira mozama mau akuti Njala, Ludzu ndi chilungamo. Mau akuti njala ndiye kuti muthu akulakalaka atapeza chakudya, ali ndi chikhumbo-khumbo cha chinthu china chake. mtima wake sukukhala mmalo chifukwa china chake chasoweka. Ludzu ndi chimodzi modzi, inu mumadziwa kuti munthu akasowa chakumwa makamaka madzi amakhala ndi chilakola chakuti amwe ndithu. mau awiriwa afanana kwambiri pakuti onse alosela kuti china chake chofunika chasowa ndithu. Tsono Bible likuta, Odalaaa!! ali akumva njala ndi ludzu, osati njala kapena ludzu la chakudya kapena chakumwa ayi, koma ludzu la chilungamo. mmau ena ndiye kuti chilungamo ndi chimene chasowa. kodi chilungamo ndicho chiyani, Chilungamo ndiye kuti iwo oyenera kutetezedwa ndi kuthandizidwa sakuthandizidwa. Koma iwo oyenera kulangidwa ndiwo amene akupatsidwa mphatso. kapena kuti oweruza sakuchita monga kufunikira. Choncho Ambuye Yesu akuti, Odala iwo amene

Sermon #28

Preacher:

Text reading: Matt. 5:1-6

Title: **Blessed are those who hunger and thirst for the righteousness**

Every person who wants to go into a strange country, where he has never been before, needs to be advised of the way to follow and other important things. Our Lord Jesus Christ gave this advice when he taught the sermon on the mountain. In that sermon, there is much advice concerning the journey to heaven. Our Lord Jesus Christ came on earth to show us the way to heaven. There was no one who could appropriately tell us about the journey to heaven and what is needed for one to know about heaven. Today we want to meditate deeply about the words hunger, thirst and righteousness. The word hunger depicts that someone longs for food; he/she has a deep desire for something else. His heart is not in its place because something is missing. Thirst is the same. You know that when a person lacks something to drink, more especially water, he indeed has a desire to drink. The two words have much in common because they both point out that something very important is indeed missing. Now the Bible says, "Blessed!! are they who hunger and thirst." Not hunger and thirst for food and drink, NO! But hunger and thirst for righteousness. In other words, the righteousness is what one misses. But what is righteousness? Missing righteousness in this case means that those who ought to be protected and assisted are not being helped. But, those who ought to be punished are the ones who are receiving gifts. It also means that the judges are not doing what they ought to do. Thus, our Lord Jesus says, blessed are they

amakhumbakhumba, amafunafuna kuti
chilungamo chizichitika nthawi zones.

Chinthu chachikulu chimene chili kusoweka lero
m'mabwalo a Oweruza milandu ndi
chilungamo. Ndizovetsa chisoni kuti ena
amene akupondereza chilungamo
amakhalanso anthu opemphera. Anthu tonse
mdziko lapansi tiyenera kumamva njala ndi
ludzu lachilungamo popeza Mulunga yemwe
adailenga ndi wachilungamo. Mulungu
adzadalitsa anthu onse otsata chilungamo
poweruza milandu m'mabwalo. Odala iwo
amene afunitsitsa mu mtima mwawo kuti aone
chilungamo, Mkhristu weniweni azilirilira
chilungamo, azifunafuna chilungamo, popeza
mukatero mudzaona ufumu wa Mulunguj. Lero
kuli matenda a Aids, ana amasiye ndi a mbiri
kwambiri, koma inu simusamala, anthu akudya
ndalama za amasiye koma ife sitisamala, Yesu
akuti ofuna kulandira kapena kuona ufumu wa
kumwamba ayenera akhale ochita
chilungamo.

Ambuye akudalitseni pamene mufuna
chilungamo cha Mulungu.

Amen!

with deep desires, who seek and seek that
justice is done all the time.

One of the greatest things that is lacking
nowadays in court, is justice. It's quite sad that
some of the people who are trampling on the
justice are religious people. Everyone on earth
ought to feel the hunger and thirst for justice,
for God who created one is a just God. God
will bless those who follow justice in their
judgment in courts. Blessed are they who seek
in their hearts to show justice. Genuine
Christians ought to cry for justice; seek and
seek justice, because if one does that one will
see the kingdom of God. Nowadays there is
HIV/Aids and there are so many orphans.
Unfortunately, you don't care about this. Some
people are swindling money for the orphans
and yet we don't care. Jesus is saying that if
one wants to receive or see the heavenly
kingdom one ought to be and do justice.

May the Lord bless you as you seek the justice
of God.

Amen!

Sermon #29

Wolalikira.....

Buku lowerengedwa: Yohane 1: 9 -14

Mutu: KUKANIDWA NDI KOWAWA

Ambuye Yesu Khristu anabwera ku dziko lapansi, koma iye adabwera kudzikolo lomwe iye adalilenga. Iye adabwera ngati kuunika koma Yohane achitila umboni za ichi. Koma abale anzanga tifuna kulingalira za Kukanidwa. Kunidwa ndi kowawa kwambiri. Mwana wina atabadwa mbanja losauka, tsiku lina nyumba yao idapsa iye ali ndi chaka chimodzi. Iye adali nyumbamo pamene moto umayaka atagona. Amayi wake pozindikira adathamanga kukaombola mwana mnyumba koma popeza moto unali wambiri anthu adawagwira nanena kuti chonde pasafe anthu awiri, angomusiya mwana popeza palibe chithandizo chili chonse. Mayiyo adakhala ngati wamva, koma anthu atamuleka adathamanga kukaloawa nyumba moto uli lawi, lawi lawi, koma mayi anakaombola mwana uja nathamanga naye panja. Mwana uja adapulumuka asapsa paliponse popeza adamukulunga msalu. Koma mayi adapsa ndithu, zala zake zinaduka. Iye adati palibe kanthu bola mwana wanga ali ndi moyo.

Ambuye Yesu adadzipeleka kubwera kudzikolo lapansi ngakhale dziko lidali lochimwa, adabwera kuti ngakhale amadziwa kuti adza zumzika, adzanyozedwa, adzatundudzidwa komanso ngakhale kufa infa yoopsa, iye sadasamale zonsezi iye adatsimikiza kufa. Monga mayi uja Yesu adalowa moto wa zosatsa zathu. Iye ngati anthu adzikolo lapansi tinali mmoto popanda chiyembekezo, koma Yesu khristu adadza ngati kuunika.

Koma kukanidwa abale anga ndi kowawa kwambiri, Tamvani zomwa zidachitika ndi

Sermon #29

Preacher:

Scripture reading: John 1:9-14

Title: Being rejected is painful

Although Jesus Christ our Lord is the Creator of the earth, He came to it. He came as the Light. John testifies to this. Brethren, we want to meditate about being rejected. Being rejected is so painful. A certain child was born in a poor family. One day at the age of one year, their house was burnt down. The baby was inside that house sleeping when it caught fire. When the mother discovered this, she ran quickly to rescue her child. But because the fire was too severe the people grabbed her saying that there shouldn't be two people dead, hence, leave the child to die. The mother pretended to have agreed with them, but, upon releasing her, she ran into the house while the flames of fire were blazing and blazing. She rescued the child and rushed out. The child was saved without being wounded because she was wrapped in a blanket (*nsalu*). Unfortunately, the woman was burnt and her fingers were cut off. She, however, said it did not matter as long as the child was alive.

Jesus our Lord, devoted Himself to come on earth despite the earth being sinful. He came to it though He knew that the world would reject Him; He would be mocked, suffer and die a very cruel death. He did not care about all this but was determined to die. Like that woman, Christ entered the fire of our sufferings. We people of this world were once in the fire without any hope. Christ came as the Light. Brethren, rejection is so painful. Listen to what happened with that child having grown

mwana uja adakula, ndipo mwamwayi ina a orphani adamuthandiza sukulu napita ku University. Adayamba nthito ku town nakhala bwan, namadya. Nyumba yachizungu, galimoto. Mulungu adamudalitsa ndi banja ndi ana. Tsiku lina amayi ake adagwidwa ndi chifundo napita ku town kukaona mwana wao. Atafika kuofesi mwana adachita manyazi chifukwa amayi ake anali akupsa komanso oduka zala. Adawakana mayi wake nanena ayi, sindikuwadziwa ine, mwana ndi anthu opempha nauza alonda awachotse pa office, amayi aja adalira kwambiri ndipo sadafuna kutonthozedwa. Pamene mlonda adafika pageti anthu ambiri adabwera nafunsa kuti chifukwa chiyani gogo akulira momvetsa chison. Gogoyo adafotokoza kuti, ine ndinali munthu wangwiro komanso okongola koma ndidapsa chifukwa chopulumutsa moyo wa mwana wanga amene lero wandikana. Kukanidwa ndi kowawa makamaka ndi munthu amene iwe idamubvutikira. Angakhale Yesu adadza kwa ife ngati zolengedwa zake mwachisoni tidamkana komanso mtundu wosankhidwa uja wa Israel udachita chimodzimidzi angakhale adalandira ulosi wa lyeyo. Yesu adakanidwa, koma iye adadza kudzafera moyo wanu. Kodi inu mukudziwa zimene Yesu adakuchitirani, Kodi muchita dala kumukana ngati adachita mwana uja kukana mwana wake. Onani mabala mmanja, onani mabala mnthiti, onani mabala pamutu, adafa, adapsa adaoneka onyozeka chifukwa cha inu. Ambuye awabadwitsanso kwatsopano: kubadwa kwatsopano nkofunika zedi pamoyo wa wina aliyense pepeza palibe munthu akalowe kumwamba osabadwa mwatsopano. Mwana uja atamva za nkhani yonsi nayenso adalira kwambiri,

up. Fortunately, a certain orphanage assisted him until he went to university. He began working in town as a boss. He lived in a white house (very modern expensive house), and bought a car. God blessed him with a family and children. One day, his mother planned to go to town to meet her child. When she reached his office, her son was ashamed of her because she was so scarred from the fire, and her fingers had been cut off. He rejected his mother and said, "No, I don't know her. Perhaps she is one of the beggars." He asked the guard to take her away from the office. The woman cried so much that she couldn't be comforted. After reaching the gate, many people came to ask what was happening for an old woman to cry like that. The old woman told the whole story, "I was a perfect and a very beautiful lady. I was burnt because of rescuing my son; the one who today has rejected me." Being rejected is very painful, particularly if it is by someone for whom you suffered. Even Jesus came to us, his creatures. Sadly, we rejected Him. Although Israel, the chosen people, received the promises about Him, they too did this. Christ was rejected yet He came to die for your life. Do you know what Jesus did for you? Do you now deliberately reject Him like that child did with his mother? See the scars in his hands. See the scars in his chest. See the scars in his head; He died, He was burnt, He was mocked because of you. Our Lord allows us to be born again. Being born again is very important for everyone's life; for no one will enter heaven without being born again. Having heard the story, that child felt great remorse and cried bitterly that no one could stop him. He then

osatonthozeka, adauza anthu onse pomwepo kuti sindimadziwa chibadwire kuti mayi wanga adapsa chifukwa chiyani, mundikhulukire adakumbatira mayi wake nalira kwambiri.

Lero mutazindikira kuti kukanidwa ndikowawa, ndi kuti Yesu adazumzika chifukwa cha inu, mukhoza kulilira kwa Iye, Mukhoza kupepesa ndikunena, pepani takukani nthawi yaitali. Iye kwa anthu otere awakhulukira nawapsa mphamvu za kitchedwa ana a Mulungu. Inde kwa olapa iye Awapatsa moyo watsopano ndi kuwasintha mzochita zofuna, zolingilira, ndiponso abadwanso mthupi ndi m'moyo wa uzimu kwatsopano nabwezeredwanso m'banja la Mulungu. Moyowu upezeka pokhulupilira Yesu kuti ndiye Mulungu.

Ambuye akudalitseni pamene mulingilira zomulora kuti akhale Mbuye pa moyo wanu.

Amen!!!!

told his friends, "I didn't know since I was born that my mother was burnt because of me. Forgive me." He hugged his mother and cried.

If you realize today that being rejected is so painful and that Jesus suffered for you, you can cry out to Him. You can apologize and say, "We are so sorry that we have rejected you for such a long time." He will forgive you and grant you the authority to be God's child. Indeed, to those who repent He gives a new life and changes their will, deeds, thoughts; they are born again both in the physical and spiritual life. They are brought again into God's family. This life is found when one believes Jesus as God.

May God bless you as you continue to ponder upon accepting Him as your Lord.

Amen!!!!

Sermon #30

Wolalikira:

Buku lowerengedwa: Masalimo 23: 1-6

Mutu: *Anditsogola ku busa la nsipu-Madzi odikha*

Yehava ndiye mbusa wanga, tiyeni tilingalire mau akuti mbusa, kodi mbusa ndani, amagwira ntchito yanji. Mbusa ndi munthu amene amasalira ziweto, amasalira ziweto zosiyana siyana. Ntchito yake ndiyo kusamala. Nthito ina ndiyo kudiyetsa nkhosazo komanso kuziteteza ku nyama zolusa ndi zina. Kodi ine nditakufunsani, kodi mbusa akamweta ng'ombe kutchire. Ng'ombe zikatsotsola mabvu, kodi mabvu amaluma ndani ng'ome kapena mbusa. Nanga ng'ombe zikalowa mdimba la wena kodi mwini munda amamenya ndani? Ng'ombe kapena mbusa. Muzonsezi muona kuti nkhoa zikapalamula amabvutika ndi mbusa.

Davide pa Masalimo 23 adadziwa kuti Yehava yekha ndiye mbusa wabwino. Iye amalolera kuti akumane ndi zobvuta koma ateteze nkhoa zake ndithu.

Paulendo wautali woyenda m'chipululu, nkhalango zodutsa m'mapiri pamafunika zinthu mong izi:

wina wotsogolera ndiponso woteteza (vv1 – 4).
Monga m'busa amatsogolera nkhoa
popita kubusa m'chipululu, m'mapiri ndi malo ena, kuti nkhosazo zidye nsipu wabwino ndikutetezedwa ku Zimbalangondo. Yehova ndiye m'busa wathu yemwe amatitsogolera ife ku busa la nsipu, yemwe amatitsogolera pomwe ife tidutsa mkhalango zoopsa, m'mapiri ndi malo ena koma Iye amatiteteza kuti ife tisabvulare m'moyo wathu wa chikristu.

Sermon #30

Preacher:

Scripture Reading: Psalm 23:1-6

Title: He leads me into green pastures

Jehovah is my shepherd. Let us meditate upon the word "shepherd." Who is a shepherd? What does he do? A shepherd is one who takes care of the livestock. He takes care of various animals. His job is to take care. Another task is to feed the sheep and protect them from predators. Let me ask you, when a shepherd is pasturing cattle and the cattle happen to provoke wasps. Do the wasps sting the cattle or the shepherd? What about when the cattle enter someone's garden, whom does the owner of the garden fight? The cattle or the shepherd? In all this, we see that when the sheep misbehave, it is the shepherd who suffers.

In Psalm 23 David knew that Jehovah alone is the good shepherd. He alone accepts to meet challenges while He protects his sheep.

On a long journey in a desert, or in a dense forest or mountain there are several things that are needed. Such as someone to lead and protect one (verses1-4). Like a shepherd guides the sheep to a pasture in a desert, a mountain and other places so that the sheep may eat good pasture and be protected from predators, Jehovah is our shepherd who leads us to good pasture. He leads us when we are passing through dangerous forests, mountains, and many other places. He protects us from being injured in our Christian life.

Ana a Mulungu sadzasowa chakudya ndi madzi. Mwina nyama zamthengo zimasowa chakudya ndi madzi koma ana a Mulungu ayi. Popeza Yehovva amawapata ndikuwatsogolera ku busa la msipu wabwino komanso kuwapatsa madzi oti aphe ludzu lawo. Ndiye ife ngati akhristu tiyeni tikhaulupilire Mulungu ndikumdalira peopeza iye ndiye amatipatsa zosowa zathu. Panthawi zovuta tiyenera tikhulupilire ndi kudalira Mulungu popeza Iye amateteza ife ngati nkhusa zake.

Kodi inu pa ulendo wanu dziko lapansi mbusa wanu ndani, Satana sangakutetezeni, zikabvuta iye amathawa ndithu. Koma Yehova ndiye mbusa wabwino.

Yesu Khristu lero ndiye mbusa wathu, tiyeni titsimikize mtima ndikumuitana Yesu kuti akhale mbusa wathu, mtetezi wathu komanso otipezera zosowa zathu.

Mukatsotsola mabvu, mukafuntha pena, Ambuye Yesu amafuna akupulumutseni, amalolera kukumana ndi zowawa nthawi zonse, koma afunu inu Yesu. Akufunani kuti akhale mbusa wanu.

Amen!!!

God's children will never lack food and water. Perhaps wild animals lack food and water, but not God's children. God provides them and leads them to green pastures and provides them with water to quench their thirst. Now, we as Christians, let us believe God and trust Him for He is the One who provides us with all we need. In troubled times, we ought to believe Him and trust God for He is the one who protects us as his own sheep.

Who is your shepherd upon your journey on this earth? Satan cannot protect you; when it gets tougher he indeed will run away. But God is our good Shepherd.

Jesus Christ is our shepherd. Let us be determined in our hearts and call Him to be our shepherd, our protector, and also the provider of our needs.

When you provoke wasps, or when you misbehave somewhere, Jesus our Lord wants to save you. He is willing to endure the pain all the time. But Jesus needs you. He wants to be your shepherd.

Amen!!!

Sermon #31

Wolalikira:...

Buku lowerengedwa: Yohane 1: 35-51

Mutu: *Tikhale nawo umboni poitanidwa kuti anthu ena adziwe kuti Yesu ndiye Mulungu*

Yohane M'batizi Poona tsogolo lake la utumiki wake kulozera ena Kwa Yesu adalola ophunzira wake kutsatira Yesu kuti:

Akhale ndi Iye kuti amudziwe kuti ndiye mwana wa Mulungu operekedwa kwa ulere ndikulandiridwa mwa chikhulupiliro. Ifenso tiyenera kukhala ndi Yesu ndikumudziwa ngati Mwana wa Mulungu operekedwa m'malo mwathu.

Yohane sadadziunjikire Yekha, adalozela anthu kwa Yesu Khristu, ngakhale ophunzira ake nawonso adatsata Yesu. Andereya adaona Messiah adakauza mbale wake petro. Y

China Kuti tiphunzire za Iye pamenepo kuti akatitume uthenga wake. Tingotsatira Yesu muzochita zathu zonse maka pochitira umboni za yesu kuti ena akadziwenso Yesu. Titengereko chitsazo cha ophunzira omwe amati akakumana ndi Yesu samangokhala ayi koma amapita kukauza anzawo ena kuti wakomana ndi Mpulumutsi.

Falitsani Uthenga wabwino falitsani uthenga wa Yesu Khristu. Ambiri lero amalarikira za iwo okha, afuna anthu alondole iwo osati Yesu, Londolani Yesu, Londolani Khristu ndiye mpulumutsi.

Iwo sadangolondola adauza ena, abale kodi inu ngati mkristu udindo wanu ndiwotani.

Sermon #31

Preacher:.....

Scripture reading: John 1:35-51

Title: Testify so that others may know that Christ is Lord

John, the Baptist, seeing that the future of his ministry was pointing to Christ, he allowed his disciples to follow Christ so that:

They may stay with Him and know Him as the Son of God, One who was offered freely and received by faith. We too need to be with Christ and know Him as the Son of God who took our place.

John did not preach about himself but pointed people to Christ so that even his own disciples followed Him. When Andrew saw the Messiah, he went and told his brother Peter.

Another thing is so that we may learn about Christ and be sent to spread his Good News. Follow Christ in all you do, particularly by testifying about Him so that others may know Him. Let's learn from the disciples who, after meeting Christ, went and told others about the Saviour.

Spread the Good News! Spread the News about Christ Jesus. Many of us today preach about ourselves so that the people may follow us, not Christ. Follow Christ, He is the only Saviour.

They not only followed Him but went and told others. You, as Christians, what is your responsibility?

Ifenso titachita chimodzimodzi lero m'mpingo
udzakhala odzaza chifukwa chochitira umboni.

We too ought to do the same. Our churches will
be filled with people because of your testifying.

Amen!!

Amen!!!

Sermon #32

Wolalikira: -----

Buku lowerengedwa: Ezara 2: 1-35

Fanizo:

Padali munthu wina yemwe adali bwana. Ndipo adalemba ntchito anyani khumi kuti azigwira ntchito m'munda wake ndi pakhomo.

Tsiku lina bwanayo adali pa ulendo wopita ku dziko lina ndipo adaganiza zosankha nyani m'modzi kukhala kapitawo woti aziyang'anira a nyani a nzake. Tsiku lolilonse nyani kapitawo adali kutana maina anyani azake kuti adzuke ndipo iye awagawire nthito ya tsiku limenelo.

Akamaliza ntchito nyani kapitawo adali kuyitanansao mayina a nyani anzake kuti awone ngati alipo onse asadakagone. Koma tsiku lina nyani kapitawo poitana maina asadakagone adapeza kuti chiwerengero chidali choperewera. M'malo mwa anyani khumi adapeza kuti adalipo asanu ndi anayi (9) ndipo adaganiza kuti nyani wina wathawa ndipo iye adali ndi nkhwawa kwambiri adadzabwera bwana wake.

Ndipo tsiku lina bwana uja adafika. Ndipo kapitawo adafotokozera bwana wake kuti nyani m'modzi adathawa ndipo adatsala 9. Pobwera bwanuyu mkuti atagula Mphatso 9, koma mwatso kuti bwana wake uja powerenga adapezakkuti padali anyani 9, koma pophatikizapo nyani kapitawo adalipo onse khumi. Ndipo bwana adati nyani kapitawo udagwira ntchito bwino palibe yemwe adathawa koma nyani kapitawo adati simudawerenge bwino adathawatu m'modzi ndipo adatsala 9. werenganinso. Bwana uja adati kwa nyani kapitawo; tiwerengere limodzi.

Sermon #32

Preacher:.....

Scripture reading: Ezra 2:1-35

A story:

There was a certain man who had a boss, who employed ten monkeys to work in a nearby garden.

One day, the boss was travelling to a certain foreign country. He thought of choosing one of the monkeys to be the captain to look after his friends. Every day, the captain woke up and roll-called his friends to go and do their daily duties.

After finishing the work, he had to call their names again so that he could know who was missing. One day, he discovered that their number has been reduced; instead of having ten monkeys there were nine. He thought perhaps one had run away and was worried.

One day, the boss came back. The captain explained everything. Upon the boss's return, he had bought nine gifts. When he counted the monkeys there were ten of them, including the monkey captain, but the captain insisted that he had miscounted, because one was missing. The boss said, "Monkey captain you have done a good job because none has run away." But the captain said, "You have miscounted, one has run away, there are only nine remaining. Count again." The boss said, "Let us count together."

Powerenga adapeza 9 mkhola ndipo adati kuphatikizapo iweyo nonse mwakwana khumi. Nyani kapitawo adayiwala kuti iyenso ndi nyani, ndipo adangoti zoli kusowa chonena. Komanso adamanidwa Mphatso popeza iye samadziwerenga. Tsoka, ili ndi tsoka ndithu.

Mutu: Mulungu adadziwa anthu ake mwa mayina

Pofuna kudziwa zake Mulungu tewerenga mayina omwe awonetsa mtundu wa aliyense pofuna chilongosoko. Chimenechinsu chidamuthandiza Yoswa pogawa dziko pofuna:

kusunga ulemu wa Mulungu ndi wa eni ake. Izi zili ngati monga nyani kapitawo adasungira ulemu wa bwana wake ndi anyani onse. Ifenso lero chimatithandiza pofuna kusunga ulemu wa Mulungu ndi ife eni ake.

(b). kuti tisunge bwino chikhulupiliro chathu ndi kulimba kwathu. Pomwe tidziwika ndi maina, timalimba mtima ndiponso kukhala okondwera kuti tili kudziwika ndi Mfumu ya ulemelero onse. Ichi chimatipanga ife kukhala wolimba pa chikhulupiliro chathu pa bwana wathu Mulungu monganso anyani aja adakhalira wokhulupilika kwa bwana wawo wosathawa.

(c). kuti tizikhala zitsazo mdziko, m'malo opatsidwa. Tisamaiwale udindo wathu ngati akhristu kuti ndikukhala chitsazo chabwino pakati pa anthu omwe tikuwatukikira kuti pofika Yesu adzatipeze opanda banga ndi opanda chilema. Tisamadzichotse pa anthu omwe tikuwatumikira, ndikumadziona ngati ife tili pamwamba pawo monmga adachitira nyani kapitawo. Tidziwe kuti tonse ndife anthu a Mulungu ndipo iye amatidziwa ndi maina athu.

After counting they found a total of nine of those that were in their house. The boss said, "When we included you, you are altogether ten." The captain forgot that he also was a monkey! He just looked down having nothing to say. This is indeed a misfortune.

Topic: God knows his people and their names

We have read about names that reflect everyone who belongs to God according to his order. This also helped Joshua in the division of the land in keeping honour for the Lord, like the monkey captain who kept the honour for his boss and his fellow monkeys. This is true with us too. It helps us to keep the respect for the Lord and us ourselves.

(b). In order to keep our faith and our strength, we gain confidence and joy knowing that the King of kings, One full of glory, knows us by our names. This builds our confidence and our faith in our Boss (God), like the monkeys who were faithful to their boss without running away.

(c) So that we may be examples in this world in places we have been given, we shouldn't forget our position as Christians - that we ought to be good examples among people whom we serve so that, upon Christ's return, we should be found blameless. We shouldn't take ourselves away from the people whom we serve, thinking that we are superior to them, like the captain monkey did. Let us remember that we all are equal before God. He knows all of us by our names.

Ife tigwire gawo lathu, Yesu adzapeleka
Mphatso pobwera ndipo tonse
tidzawerengedwa.

Pamaso pa Mulungu tonse ndife ofanana, tonse
ndife akapolo ake, palibe wina yemwe ndi
kapitao wanzake omangoonelera ayi. Nthawi
zina abusa kapena alaliki amaganiza kuti iwo
ndiwo ongoloza njira basi koma ayi tonse ndife
antchito ake a Mulungu. Pobwera adzaitana
maian aliyense achite gawo lake ndi udindo
wake. Tiyeni ifenso potumikira tiziwadziwa
anzathu ndi maina awo.

Amen

We need to fulfil our duties. Christ will grant us
rewards upon his return; we will all be counted.

Before God, we all are equal. We are all his
servants. No one is the captain of the others.
Sometimes, pastors or evangelists think that
they are there just to point the way to the
people; but this is not true. We all are God's
workmen. As we serve God, let us all know the
names of the others.

Amen

Sermon #33

Amen!!!

Wolalikira:

Buku lowerengedwa: 1 Mafumu11: 14-22

Mutu: Mundilore ndipite kudziko lakwathu

Hadadi was an a slave from Edom, He fled as a boy to Egypt. There he was treated very well in the house of Pharaoh. He was given a house, he was given a wife from the loyal family. He became a well to do person with everything that a man needs in life. From a slave to a boss, from a refugee to a loyal family man. *Zodabwitsa hadadi sadaiwale kwao. Adakumbukira ngakhale zakoma chotere kwathu kulipo. Ndipo tsiku lina adafunsa kuti "Mundilole ndimuke ku dziko la kwathu" abale ndi alongo adasowanji hadadi!!!, kudalibe chanu kwa Egpito.*

Kodi inu mumadziwa kuti hadadi adalilira kwao chifukwa adali kuchilendo, adali ku chilendotu, Kodi inu mumadziwa kuti ngakhale dziko likome bwanji koma kwanthu sikuno kwathu ndi kwa Mulungu.

Munthu ayenera kuchoka mdziko lapansi chifukwa chake n'chiyani? Bwanji Mulungu sadakonze kuti munthu akabadwa asamachoke? Ndiye pano kuchokera pankhani yomwe tawerengayi tiona zifukwa izi zomwe munthu amachokera mdziko lapansi pano:Chifukwa munthu ndi mlendo mdziko lapansi. Mlendo amakhala chotani? Sayenera kuiwala kuti ali ndi kwawo.Ifenso ngati akristu sitienera kuyiwala kuti ndife alendo mdziko lapansi pano. Ndipo

Sermon #33

Preacher:

Scripture reading: 1Kings 11:14-22

Title: Allow me to go to my country

Hadai was a slave from Edo. As a boy, he fled to Egypt. There he was treated very well in the house of the Pharaoh. He was given a house and a wife from the royal family. He became a well-to-do person with everything that a man needs in life. From a slave to a boss, from a refugee to a royal family man. Amazingly, Hadad did not forget his home country. He remembered it despite all the good things, he knew he had at his home. One day, he asked, "May you please allow me to go to my country?" Brothers and sister,s what was he lacking in Egypt?

Do you know that Hadad longed for his home country because he was in a foreign country? Do you know that no matter how good this world may be, we have our home? Our home is where God is.

Why must a person leave the earthly world? Why did God not plan that, after his birth, man should not leave? From the Scripture we have read, we will learn the reasons why man must leave the world. The reason is man is just a visitor in this world. How does a visitor live?

First of all, he ought not to forget his home. We too, as Christians, must not forget that we are not of this world.

tidzanyamuka ulendo wopita kwathu kumwamba komwe kuli Yesu.

We will soon leave this world and go to our home where Christ is.

Zokoma siziyenera kumuiwalitsa mlendo kwawo. Ngakhale dziko lapansi lili ndizokoma zosiyanasiyana siziyenera kutiyiwalitsa kwathu padziko lino lapansi chodziwika ndi chakuti ndife alendo. Tsono tiyeni tigwire Yesu tisadachite dowera ayi.

Sweet things need not induce the stranger to forget his home country. Although the world is full of things that seem to be sweet, these need not make us forget that we are not of this world. Let us hold on to Christ.

Mlendo amakhala ndi mantha kwa eni: Inu ndi ine tiyenera kukhala ndi mantha kudziko kuno sikwathu ayi. Kotero sitienera kukhala omasuka pakuchita za dziko lapansi tingapalamule. Ife pokhala alendo tiyeni teseze mtanda wa Yesu kuti podzapita kwathu tikapeze moyo wosatha kumwamba.

A stranger is known by his fear in a strange place. We too, ought to be afraid of this world. This is not our home; therefore we don't need to do freely all the things of the world. Being strangers in this world, let us carry our cross of Jesus so that at the time we go home, we should find eternal life in heaven.

Kumbukirani Hadadi, iye adakumbukira kwa, adalirira kwao kodi inu mukhozanso kukumbukira kwanu monga adachita Hadadi.

Let us remember Hadad, he remembered his home and longed for it. How about you, can you feel like Hadad did?

Ambuye akutsogolereni pameni mulingalira kuti inunso ndinu alendo kuno

May God guide you as you remember that you are just a stranger in the world.

Amen

Amen!!

Sermon #34

Wolalikira

Buku lowerengedwa: Luka 16: 19-31

Mutu: Naona Abraham ndi Lazaro patali

Munthu uyu wa chuma adaona kuti akusangalala padziko lapansi ndipo sadaonenso chosowa. Iye adalandira malipiro ochuluka nakondwa osakumbukira Mulungu. Lazaro wa zilonda, Lazaro osauka, Lazaro opanda phindu. Koma onse adamwalira Lazaro adakalowa ku paladiso nakhala pa chifukwato cha Abraham. Munthu wachuma atamuona uyo adayamba kumulilira kuti chonde undithandize, ndipo iye adati sitiyenderana aya, pali phopho. Apa tikumphunzirapo zinthu zingapo

Ulendo wopita kumwamba ndiofunika chifukwa tipita kukakumana ndi abale ndiponso abwenzi athu amene adatsogola kalero. Choonadi cha mau a Mulungu chimatitsimikizira kuti:

Munthu akafa amapita kumwamba. Yesu pochoka mdziko lino lapansi adakwera kumwamba ndipo mboni adali angelo ndi ophunzira ake. Izi zimatipatsa ife tonse okhulupilira chiyembekezo ndi chitsimikizo kuti tidzapita kumwamba.

Anthu onse oipa ndi abwino akaonana m'mwamba. Koma akasiyana malo ofikia. Onse okhulupilira ndi onse osakhulupilira Yesu akawaona kumwamba monga m'mene Lazaro ndi bwana wochimwa adawonerana kumwamba. Nfunso mkumati; kodi inu ndi ine tikaonekera ngati Lazaro kapena ngati bwana uja? Odala ndi iwo amene akhulupilira popeza akakhala pa chifuwa cha Abraham.

Pofika kumwamba ena akafikira ku paradise, ena ku hade, ku gahena wa moto.

Sermon #34

Preacher:.....

Scripture reading: Luke 16:19-31

Title: I have seen Abraham and Lazarus from far

The rich man saw that he was enjoying life on earth without lacking anything. He received such a great income that he forgot about God. But, Lazarus was a poor man, good for nothing. They both died; Lazarus entered Paradise and stayed next to Abraham. When the rich man saw this, he began to cry to him saying, "Please help me!" But Lazarus said to him "We don't visit each other here, there is a big gap between us." We learn several things here.

The journey to heaven is very important because we will meet our friends and relatives who went before us a long time ago. The truth of the Word of God says, when a man dies, he goes to heaven. When Christ left the earth, He went to heaven. Angels and disciples witnessed this. This gives all of us believers the hope and confidence that one day we will go to heaven.

Both the righteous and the wicked will be able to see each other. Nevertheless, they will have different destinations, like Lazarus and the rich man. But the question is, are we going to be like Lazarus or the rich man? Blessed are they who believe, for they be close to Abraham.

Some will go to hell (hades) full of fire, while others will go to Paradise.

Ngati sitidalandire Yesu ndikumkhulupilira
tidzapita ku Hade, ku moto komwe
tidzabvutika moyo wonse gnati bwan uja.
Odala akumwalira akufa mwa Ambuye kuti
akapumule ku zoloemetsa zawo.

Ngakhale musauke pansi pano enawa amene
aoneka osangalala kumwamba ku gahena
ngati sasamala.

Inu mukumbukire mlengi wanu musadafe, akuti
pakuti aneneri alikomweko ngati sawamvera
zao.

Ambuye akudalitseni
Amen

If we have not received Christ and do not believe
in Him, we will surely go to hell, a place of fire
where we will be tormented throughout our life
like the rich man. Blessed are they who die in
the Lord for they shall rest from all their
burdens.

It doesn't matter whether we are poor on earth;
some of the people who seem to be enjoying
life now will suffer in hell if they are not careful.
Remember your Creator before you die.
Prophets are there, if you don't listen, its up to
you.

May God bless you all
Amen!!

Sermon #35

Wolalikira: -----

Buku lowerengedwa: 1 Timoteo 1: 3-7

Mutu: Zolowere mkudyere mwana

Chiyambi: Mwambi

Kalekale nkuku idali pachibwezi ndi bvumbwe. Iwowa amkakonda kuyenderana pafupipafupi. Mwa nthawi zonse nkuku idakhala ndi anapiye. Panthawiyi bvumbwe maso ake adali pa ana aja. Bvumbwe adawonjeza muyeso wa chikondi chake koteru nkuku imatha kumamusiyira bvumbwe anawo. Abale zerere mkudyere ana. Bvumbwe maganzo oyambakudya anawo adakula ndipo tsuku lina atamusiyiranso anawo iye adaganiza pogwirako mwana m'modzi. Nkuku pobwera pomufunsa bvumbwe adati sakudziwa ndipo adafunsa kuti kodi ndinu Ndiwo? Abale, zerere mkudyere mwana.

Thunthu:Bvumbweyo ndife anthu lero amene timalankhula ngati achikondi. Mwina umagwirizana ndi anzathu ndicholinga choti tiwabere. Mwina kumagwirizana ndi anzathu ndi cholinga choti tikamawapempha asamatikanize, mwina umagwirizaa ndi anzathu poti ali ndi chuma mwina umagwirizana ndi anzathu poti ali ndi atsikana kuti akatizolowera pambuyo pake tizichita nawo chisembwere. Abvumbwe inu mukuoneka okhulupirika pofuna udindo,

mukalandira udindowo mkumangowononganso. Abvumbwen inu amathandiza kwambiri kumpingo osati kuti mkufuna kwanu kuchokera pansu pantima kuti asakudzuzuleni pazochimwa zanu.

Paul pa ndime tawerengayi akumuusa Timoteyo pandime 5 kuti chikondi chizichokera mu mtima ndi chikhulupiriro

Sermon #35

Preacher:.....

Scripture reading: 1 Timothy 1:3-7

Title: Get used to me so that I could eat your son

A story:

A long time ago, a chicken befriended a wildcat. They often used to visit each other. As usual, the chicken had chicks. Now, the wildcat's eyes were on these chicks. He increased his love for his friend so that the chicken could leave the chicks with him. Brethren, get used to me so that I may eat your children! The cat's thoughts of eating the chicks grew so that one day when he was left with the chicks, he thought of killing one. When the chicken asked him about it, he said he wasn't aware of it. He asked her, "Are you relish/sauce????"

Main message:

The wild cats are the people who pretend to be loving. We sometimes befriend people so that we can steal from them. We befriend them so that they may give us something when we ask them as they are rich. Sometimes, we befriend them because they have young girls so that after they get used to us, we may fornicate them. You wildcat, you look faithful just because you want a position!!

After being given the position, you just destroy everything. You wildcat, you offer much help to churches, not because it comes from your pure heart, but because you don't want the church to admonish you because of your sins.

In the passage we have read, the apostle Paul tells Timothy (v.5) that love must be sincere, not superficial.

chosanyenga. Azerere mkudyere mwana, lero mukaona anthu akugwirizana fufuzani wina pamenepo ndi pemba mdyenawo keapena zerere mkudyere mwana. Ambiri pano tilibe chikondi chenicheni. Anzathu ;amene timakhala nawo kuseri timangoknalira kuwanena chikondi chanji chotere. Mwina kumangowatora zifukwa chikondi chanji chotere, mngakhale ife opemphera kumangokhalira umanena za anthu tikhala nthawi zambiri nkhani ndi kunena a zathu chonsecho ndi wopembedza nawo anzathu. Abvumbwe ife azerere mkudyere mwana mwana.

Ndamanga (Mathero):

Pa Aroma 13:10, Paul akuti chikondano sichichitira mzake choipa. Mchifukwa chake tiyeni tikhale choipa . mchifukwa chake tiyeni tikhale ndi chikondi chenicheni tisakhale ngati bvumbwe wa chikondi chakampeni kumphasa kumphasa. Kodi inu anzanu aja mumakondana pachifukwa chanji chothandizana pa moyo wa uzimu kapena muli ndi cholinga choononga a zanuwo?

Ndi odala amene sachita miseche kapena kumangonena sachita miseche kapena kumangonena za ena akakhala.

Ambuye akudalitseni amene muli ndi chikondi chenicheni.

You are just those who say, "Get used to me so that I can eat your child." Many of us here don't have real genuine love. We spend time backbiting our friends; what kind of love is this? Sometimes we spend time talking about their mistakes; what kind of love is that? Even us who worship, we spend much time talking about others. We spend time backbiting people with whom we worship, yet we call ourselves Christians. "You wildcat, get used to me, I will eat your child."

Conclusion:

In Romans 13:10, Paul says love does no harm to its neighbour. Let us therefore have genuine love. Let us not be like that wildcat with a knife under his mat. Do you love your friends because you want to contribute to their spiritual life or do you want to destroy it?

Blessed are they who do not slander or backbite others.

May the Lord bless all of you who have genuine love!!

Sermon #36

Wolalikira:

Buku lowerengedwa: Mateyu 16:13-25

Mutu: Yesu ndiye yani?

Chiyambi: Mwambi

Tsiku lina anthu akhungu asanu adakumana. Iwowa adayamba ukambirana za njovu. Iwowa amamva zosiyanasiyana za makhalidwe ake a njovu. Ena amamva kuti ili ngati mbuzi, ena, ili ngati ng'ombe. Iwowa anayamba ukangana za makhalidwe a njovu. Mwa mwayi anthu ena adapha njobvu, adayamba ulingalira mozana kuti akangotenga njovuyo popeza onsewa sawona koma adzangoyigwira. Njovu itambwera akhungu aja adasangalala podzwa kuti tsopano mkangano wawo ukutha. Njovu itabwera ena adagwira chitamba, kwa iyeyo idali njovu wayidziwa ndiyaying'ono yonga ngati payipi yamadzi yayitali. Wina adagwira khutu lokha, kwa iye adati njovu ilingati bulengeti. Wina anagwira pa msana, iye adati njovu ili ngati chimwala choyanga chachikulu. Wina adagwira mchira, iye adati njovu ndayidziwa ili ngati ndodo. Onsewa adati njovu ndimayidziwa koma apa ndani wadziwa njovu kwenikweni, njovu ndi iti, chibulangeti, chipaipi ,sanamira, ndondo kapena chimwala? Njovu ndiyaikulu kwambiri kuposa zomwe awa adangogwira.

Thunthu:

Yesu nayenso anafuna kudziwa kuti kodi anthu amati iyeyo ndiye yani? Mwa kukambirana mundime tawerengayi Yesu anthu samamudziwa kwenikweni. Ndipo ena amati ndiye Eliya, ena amati m'modzi wa aneneri, koma Peturo anati "Inu ndinu mwana wa Mulungu wa moyo. Koma Yesu

Sermon #36

Preacher:

Scripture reading: Matt. 16:13-25

Title: Who is Jesus?

A story:

One day, five blind men met and began to discuss an elephant. They all had heard different things about an elephant. Some were told it looks like a goat; some were told it is like a cow. They started arguing. Fortunately, a certain man killed one. He thought of bringing it to them so that they could touch it. When it was brought, they were all happy knowing that their argument will end. When it was brought, one touched its trunk; for him that was the whole elephant. For him an elephant was small with a shape like a pipe. Another one touched only the ear; for him that was the whole elephant. It was like a blanket. Another touched its back; for him an elephant was like a large rock. Another one touched the tail and thought that an elephant is like a staff. They all thought they knew what an elephant looked like, but who among them really knew? Is it a pipe, a rock, a staff, or a blanket?

An elephant is bigger than what they had touched.

Main message:

Jesus too, wanted to know what the disciples knew about Him. According to the passage we have read, many people didn't know Jesus. Some thought He was Elijah, others thought He was just one of the prophets. But Peter said, "You are the Son of the living God."

anapitiriza kunena zenizeni za Iye mwina pa Yohane 14: 6 pamene amati 'Ine ndine njira, choonadi ndi moyo yesu ndi zonse mu zonse, Yesu si chimodzi ayi. Ena amangoyesa ngati Yesu ndiye awapatse zabwino, kapena achita ngati opeleka mwayi, ayi Yesu ndiye mfumu ya Mafumu. kotero kuti ngati tifuna kupulumutsidwa ndi moyo wosatha, njira ndi choonadi ndi Yesu. Ndipo Iye ndi amene akupereka moyo kwa onse okhulupirira dzina lake.

Ndamanga (Mathero):

Kwa inu, Yesu ndiye yani? Ndiodala amene amatimikiza mumtima mwawo kuti Yesu ndiye Njira yonka kwa Atate komanso moyo wosatha.

Amen

Christ went further by telling us more about Himself in John 14:6 where He says, "I am the Way, the Truth and the Life." Jesus is all in all. Some think He is only the provider of their needs or good things. NO! Jesus is also the King of kings. If one wants to be saved, He is the only Way, the Truth and the Life. He is the one who gives life to those who believe in his name.

Conclusion:

Who is Jesus to you? Blessed are they who assertively believe that Christ is the only way to the Father and into eternal life.

Amen!!

Sermon #37

Wolalikira:

Buku lowerengedwa: Mateyu 21: 33-46

Mutu: Khalidwe nchuma

Chiyambi: Mwambi

Pamudzi wina padali munthu wolemera. Iyeyu adalemba wantchito amene amamuthandiza pantchito zosiyanasiyana. Wantchitoyu adazolowerakwambiri. Kotero kuti bwana wakeyo adachoka, iye amakhala mwa mtambasalare namadya zomwe mtima wake udafuna namalawa chomwe mtima wake adaganiza. Tsiku lina bwana wake m'mawa asadapite kuntchito adamusiyira zovala zake kuti achape. Bwana atanyamuka iye adatenga suti ya bwana wake uja navala, nsapato nazivalanso.

Mnyamatayo adamva odi pakhomo, atatsegula adawona kuti ndi mnyamata amene amanka nafuna ntchito. Ndipo iyeyo ali mu suti ya bwana wake adati bwana ndi iyeyo ndipo mnyamatayo adamulemba ntchito. Natenga zovala zomwe adamusiyila zija namupatsa kuti achape. Mnyamata wachilendoyo adayamba kuchapa, bwana wake nakhala mnyumba ali kudya ndi kumwa. Kuntchito mwini nyumba adadwala nabwera kunyumba nakapeza mnyamatayo ali mzobvala zake. Ee! Kudaterera!

Thunthu:

Mwa mau tawerengawa, tikhazikika pa vesi 43, bwana uja adalamula kuti ntchito yatha nalemba ntchito wachilendo uja.

Wantchito osakhulupirika uja ndife opemphera amene tikukhala mumpingo mkumaona ngati kuti mpingo

Sermon #37

Preacher:

Scripture reading: Matt. 21:33-46

Title: Character is money

Story:

There was a certain rich man who employed a servant to help with different house chores. The servant got so used to it, so that, when the master was away, he was in charge of everything and did everything as his heart desired. He ate and drank anything he wanted. One morning before going to work, his master left him with clothes to wash. After he left for work the servant took his master's suit and put it on together with his shoes.

He then heard someone knocking at the door. Upon opening it, he found the man who was looking for a job. Still in the suit, the servant told him that he was the boss. He then employed him and took all the clothes and gave them to him to wash. The young man began washing them while his boss was in the house eating and drinking. The master of the house became ill and decided to return home, where he found his servant in his clothes. Uuuh! There was big trouble!!

Main message

From the Word that we have just read, we will focus mainly on verse 43. The master commanded his servant to quit the job.

The unfaithful servant is we who sit in this church thinking that we are the owners of the church; getting used to it and committing all kinds

ndiwathuwathu, mkuzolowera kumachita uchimo osamamvera Mulungu koma tili mutchalitchi kumaba, kumatamba, kumachita chiwerewere koma tili mumpingo. Khalidwe m'chuma chimene kwa ife tili pano lero, chuma chomwe tidzachiyeza kwamuyaya kumwamba. Mnyamatayo adazolowera kukhala ngati kuti bwana ndiye, palibenso omulamulira. Ifeyo tazolowera, tikuona ngati ndife okhalitsa koma ndife alendo, kwathu ndi kumwamba. Pa ndime 43, Yesu akuti ufumu udzachotsedwa kwa ife pokhala ndife osakhulupirika. Kumwamba Mulungu akafuna anthu okhulupirika, omumvera lye.

Ndamanga (Mathero):

Mateyu 24:32, Yesu akuti phunzirani ndi mkuyu kusonyeza kuti aliyense adzafa ndipo Mulungu adzaweruza ndithu. Mchifukwa chake tiyeni tikhale okhulupirika kwa thunthu. Ambuye wathu Yesu Khristu akudza msanga, iye ndiye bwana weni weni. Kodi ife tidzatani?

Amen

of sins and disobeying God. We are in a church, yet we steal, practice witchcraft, and fornicate! Character is money; the money that we will find in heaven for ever and ever. The servant got used to the house that he acted as though he was its master. Let us not get used to this world. We are not of this world, we are just passing by; our home is in heaven. In verse 43, Jesus says that the kingdom will be taken away from us because we are not faithful. God wants faithful people; those who obey Him.

Conclusion:

Matthew 24:32: Jesus wants us to learn from the fig tree that we all will indeed die. That is why we ought to live faithfully. Our Lord is coming soon. He is the one who is our real Master. What shall we do?

Amen!

Sermon #38

Amen!!!

Wolalikira:

Buku lowerengedwa: Genesis 7:15-24

Mutu: Samva adamva mutu uli mu mphika

Chiyambi: Mwambi

Pamudzi wina padali mfumu yokonda anthu ake imene imalangiza anthu ake mwachikondi ndipo mopanda tsankhu. Itawona kuti kuchile la pafupi ndimudziwo pali nsato, iyo idaitana anthu ake mkuwalangiza zoti pasapezeke munthu okapezeke kuchileko nthawi ina iliyonse.

Mwa mwano atachoka pamsonkhano umenewu, mnyamata wina ndi mtsikana wina adapangana zopita kuchileko kukacheza. Atangolowa pathengopo nakhala panso kumachezako, chinsato chachikulu chidafika m'nyamata adathawa ndipo chidagwira mtsikana mkuyamba kumudya. Mtsikana adakumbukira mau amfumu ndipo adayamba uyimba nyimbo mokuwa motere:

Chonidya chili kumwendo maaaa!

Chondiyabwa chili kumwendo, mkhutu mwanga ine!!

Chili kumwendo ae!!!

Chifukwa chochepa mphamvu analephera kuthawa. Ndipo msato idamumeza.

Thunthu:

Mnyamata ndi mtsikana osamverawo ndife lero monga anthu aja munthawi ya Nowa. Nowa anawauza kuti lapani koma sanafuna kulapa mpaka chigumula chinafika. Samva abale amamva mutu uli mumphika.

Sermon #38

Preacher:

Scripture reading: Gen. 7:15-24

Title: The disobedient person obeyed when his head was in the pot

Story:

There was a king in a certain village who loved his people and advised them lovingly and without favoritism. Having discovered that there was a very big python in a nearby forest, he called his people, alerted and advised them not to allow anyone to go into that forest.

Immediately after the meeting, a certain boy stubbornly decided to go into that forest with his girlfriend to chat. As soon as they entered the forest, they sat down and began to chat. That huge snake came and caught the girl while the boy ran away. The girl remembered the words of the king and began to sing loudly saying,

The eater is in on my leg mama!!

The eater is on my leg, in my ear, me!!

Its on my leg, aaahhh!!

Because of a lack of strength, she failed to run so it swallowed her.

Main Message:

The stubborn boy and girl are us today. We are like the people of the days of Noah. Noah told them to repent but they didn't want to listen until the flood came.

Mtsikana analephera kuthawa chifukwa anagwidwa. Muntu akagwa muchimo amalephera kutulukamo pokhapokha atakumana ndi Yesu mamuna wa mtanda basi. Monga tiwona pa Yohane 8: 35, wansala anasinthika.

Abale samva adamva mutu uli mumphika. Abale aja adamva mutu uli mumphika madzi atafika mkhosi. Ifenso lero tikapanda kusintha tidzayimba nyimbo ija chondidya chili kumwendo mmene tili ku gahena ngati sitilapa lero.

Ndamanga (Mathero):

Monga Aroma 3:23 Paulo akunena mphotho yake ya uchimo kuti ndi infa. Mchifukwa chake ngati sitisinthika tidzamva tili kmanda. Tiyeni tikhale akumva polandira Yesu Kristu. Munthu osamva adzasauka pomaliza lero mau akumveka koma ife sitifuna kumvera. Odala iwo amene amamva nachita zofuna za Mulungu.

The girl was unable to run because she was caught. When a person has fallen into sin he fails to come out of it unless he meets with Christ - the Man of the cross. As we see in John 8:35, a mad man was completely changed.

Brethren, the stubborn, disobedient man obeyed when his head was in a pot or when the water was already up to his neck. If we don't repent and change, we too will sing that song, "The eater is on my leg" when we are already in hell.

Conclusion:

Pauls says in Romans 3:23 that the wages of sin is death. If we don't listen, we will listen when already in the tomb. Let us be obedient by receiving Christ. Any disobedient person will suffer in the end. The Word is being preached, yet we don't want to listen. Blessed are they who, after hearing the message, go and practise what God wants them to do.

Sermon #39

Amen!!!

Wolalikira:

Buku lowerengedwa: 1 Akorinto 10: 1-8

Mutu: chibwana

Chiyambi: Monga tawerngera mau athu pa buku limeneri, tidzayima kwambiri pa veri 7 pamene akukamba zoti ambiri ananyamuka kukasewerera. Tikaonetsetsa amasewera ndi ana, nthawi zonse nanga akulu akulu ndi chiyani koma chimawapangitsa kuserera mchibwana. Ndifuna tikhale kumakomo kwathu tiyeni tione zimene mwana amachita.

Thunthu:

(i). Mwana akamasewera amayiwala kwawo. Chifukwa cha masewera mwana uja mayiwala kwawo nakhala pa maserera aja inu chingakhale mumayitana iye, amangoti "Eee!" mpaka madzulo osabweranso. Enanu lero pano chibwana changodzala, osafuna kulapa, tayiwala kuti ndife alendo monga nyimbo 298.

(ii). Mwana akamasewera amayiwala zabwino za kwawo. Ife chingakhale mwana titamuza kuti tipha nkuku, koma akapita kokaserera, amayiwala zabwinozo, iye nkumangosewerabe mpaka muchita kulondola. Enafe mau a Mulungu akunena pa Chivumbulutso 21: 9-27 kuti kumwamba kuli mtendere kwa ochita bwino koma munthu chingakhale izi azidziwa koma amakhalabe muchimo! Chibwana!

(iii). Mwana akamasewera amaona ngati kuti zimene iye akuchita ndizo zenizeni. Mukamuona mwana amkoza nyumba pansi nasankhana wina kukhala mayi, wina bambo, wina mwana. Inu mukkabwerapo

Sermon #39

Preacher:

Scripture reading: 1Cor. 10:1-8

Title: Childishness

Introduction: Our main focus on the passage we have read from this book will be on verse 7, where we read that many of them went to play. If we pay close attention we will see that children are the ones who play. But why is it that old people tend to do childish things? I want us to stay in our homes and see what children do.

Main message:

(1) Children mostly forget about their homes when they are playing. Because of their games, children forget their homes; even if you call them they just respond, "Yes!" until it's dark. Some of your childishness has gripped you; you don't want to repent while forgetting that we are visitors like hymn number 298 says.

(2) Children forget all the good things about their homes. Even if we tell them that we will slaughter a chicken, they go to play and forget all about it. They continue to play until you follow them. Revelation 21:9-27 tells us that heaven is full of peace, but some of us are still living in sin. Childish!!

(3) When children are playing they think that what they are doing is real. They build small houses and choose ones to be the husband, wife and a child. When you try to destroy their houses they cry

mkuphasula nyumbayo, mwanayu amalira chifukwa iye amawona kuti ndizenizeni. Enafe pangokhala kuti ndife akulu koma zomwe tikuchita ndizachibwana. Tingoona zakuchita chimo ngati za nzeru, ufiti, kuba, utambwali, mkumawona ngati nzeru, koma chili chibwana ndithu. Mfiti zimalowa m'banki koma osatengamo ndalama. Izi zingotsimikiza kuti mzachibwana ndithu.

Ndamanga (Mathero):

David ku Masalimo 140: 4 akuti ndilindeni Yehova ndisalowe m'manja mwawoyipa. Adawona kuti zochita payekha mzachibwana koma mpofunika Yehova amalinde. M'moyo uno kukhala opanda Yehova amangochita chibwana Satananso amangokudoda ngat mpira. Ena pano satana akutichita dadada angotisantuliza, lero tili kumowa, mawa kuchigololo chifukwa timakhala tokha. Tiyeni tiziyenda ndi Yesu chifukwa lye ndiye chishango chathu, mtetezi wathu, moyo wathu.

because they think the houses are real. Some of us look like mature people but what we do are so childish. We think sinning is doing the real good thing. We practise witchcraft, steal, cheat; think that we are wise, yet it's just childishness. Witches and wizards enter the bank but they come out without money. This shows that its just childish!

Conclusion:

In Psalm 140:4, David says, "Keep me O Lord from the hands of the wicked." He saw that he was doing things that was just childish. Thus, he needed the Lord to lead him. Without God, you live a childish life. The devil dribbles you like a ball. Some of us here are being dribbled by Satan; today he kicks us to drinking beer, tomorrow to fornication. Why? Because we are alone. Let us walk with Christ who is our shield, the only protection for our lives.

Sermon #40

Wolalikira:

Buku lowerengedwa: 1 Samuel 15: 10-19

Mutu: Choipa chitsata mwini

Chiyambi: Mwambi

Kalekale nfuko anali pachibwezi ndi nanthengu. Awiriwa amakonda kuyenderana ndi kumathandizana. Aliyense mwa awiriwa adali ndizokonda. Nfuko imakonda mbatata ndipo Nanthengu amakonda inswa. Koma mwatsoka kwa a Nfuko sikumkapezeka mbatata zambiri ndipo kwa Nanthenguns sikumkapezeka inswa zambiri. Tsiku lina Nanthengu adapita kwa bwenzi lake Nfuko kumeneko nakamuphikira nsima ndiwo ndi inswa zimenen amasungira m'nhokwe. Nanthengu atadya nabwerera kwwo mudyu wa inswa unamuvuta kwambiri naganiza zobwerera mozemba nakalowa kunkhokwe kuja ndipo izi zidathekadi nakalowadi koma tsoka denga lankhokwe ija lidali lotukula ndipo iye ali mkati linabvundikirika Nanthengu ali mnkhokwemo.

Thunthu: Nathenguyo ndife anthu ndipo nkhokweyo ndilo dzikoi. Mulungu anapereka zonse kwa ife koma ambiri tumazembanso. Mulungu adalamulira za ukwati koma ambiri tili ndi akazi ena mtseri. Ambiri ndife zidakwa mtseri. Koma dziwani choipa chitsata mwini. Mulungu adzalanga ndithu. Monga tawerenga, Sauli anayesa kubisako zina koma zinaululuka ndithu ndipo Mulungu akuona ndithu. Iye amaona ngakhale zamtseri monga 1 Mbiri 28: 9 anena.

Ndamanga (Mathero):

Miyambo 28: 13, Baibulo likuti, 'Wobisa chimo sadzaona mwayi, koma wakuwavomereza nawasiya adzachitidwa chifundo.' Mchifukwa chake abale nthawi

Sermon #40

Preacher:

Scripture: 1Sam. 15:10-19

Title: Evil follows its doer

A story:

A long time ago a rodent (big rat) befriended a black bird called "nanthengu." The two loved to visit each other and helped each other. Each one of them had his own things that he loved dearly. Nanthengu loved white ants while the rodent loved potatoes. Unfortunately, there were not enough white ants at Nanthengu's place, and so it was with the rodent's place. One day Nanthengu decided to visit his friend, the rodent. The rodent prepared nsima (meal) with white ants which were being kept in a store-room. Upon returning home, Nanthengu decided to go secretly again and enter the store-room. Unfortunately, when he entered it, the roof collapsed on him.

Main message:

Nanthengu (the black bird) is us, while the store-room is this earth. God gave us everything, yet many of us still want to steal. God commanded us to marry one wife, yet we still secretly have other wives. Secretly, many of us are drunkards. Know this that evil follows its owner. God will surely punish! Just as we have read, Saul tried to hide some livestock, but it was revealed. God is watching everything. He sees even what those have done in secret places, 1Chronicles 28:9

Conclusion:

Proverbs 28:13 says, "He who conceals his sins does not prosper but whoever confesses and renounces them finds mercy." Time is still there, God is ready and willing to forgive us.

ilipo, Mulungu ali okonzeka kutikhululukira.
Tikaumitsa mtima mkumazembabe dziwani
kuti choipa chitsata mwini, tsiku likubwera
limene tidzalandira mphotho monga
mwamachitidwe athu.

Kumbukirani Tsiku lina denga lidzatigwera
ndithu, tsiku lina zina za tseri zidzaoneka
ndipo ife tidzalandira chilango. Chibwana,
masewera sankhala pa ulimbo.

Ambuye apitilize mau awa kungsi kwa mitima
yathu.

Amen

Remember that if you harden your heart the evil
will follow its owner. A day is coming when we
will all be rewarded according to our deeds.

Remember the day the roof collapsed over the
Nathenga? Surely what has been done in
secret places will be openly revealed and we
will receive punishment.

May God continue speaking these words into our
hearts.

Amen!!!

Sermon #41

Wolalikira:

Buku lowerengedwa: Luka 14: 25-30

**Mutu: Samva udekesa chilombo cha mgaga
(Samva mkunkhu), Zingalume phula mtenga**

Chiyambi: Mwambi

Tsiku lina mbewa zotchedwa akapuku zidapanga msonkhano. Mutu wamsonkhano udali, 'Tingamapulumeke bwanji tonse m'dani akabwera.' Mbewazi zidayika mutu umenewu podziwa kuti gula la mbewazi siziyika m'buli. Salamangwe adakumbutsa mbewa zinzake kuti tisayiwale anthuwa akamatikumba amakhala ambiri komanso atakonzeka maliswazi. Msonkhano udapitilira ndipo salamangwe adati pamenepa kuti tichite bwino pakufunika kusaopa, ife tizibulikira kudzenje komwe akukumbako. Ife ndife asamva mkunkhu chofunika tikamva akukumba tonse tizilumana michira pamene khasu lipita m'mwamba tonse tizituluka mwamphamvu ndipo okumba azitanganidwa mpaka tonse tizithawa.

Thunthu:

Asamva mkunkhuwo ndife a kristu amene tukutsatira Yesu mchoonadi amene chingakhale zitavuta ife tidzatsatira Yesu. Sitidzawopa mavuto kapena kunzuzika. Monga Yesu wanena pa vesi 25-27 kuti omutsatira ayembekezera mavuto kuchokera kwa makolo ake, abale, ana ndi mkazi wake. Koma aliyense ayenera kusenza mtanda wake wa iye yekha. Chifukwa chake, chofunika ndikulimba mtima zovuta zimabwera mosiyanasiyana, koma nthawi zonse tigwilitsitse Yesu basi.

Sermon #41

Preacher:

Scripture reading: Luke 14:25-30

Title: The never fear sound

Introduction:

One day a certain type of rat called Kapuku organized a meeting. The name of the meeting was, "How can we be saved when the enemy comes?" This name was given because many of these rats didn't make another escape-hole. Salamangwe (one of the rats) reminded his friends that the hunters were coming in large numbers while carrying long sticks. The meeting continued. Salamangwe went further saying, "In order for us to succeed in this, we need to continue coming out using the hole the hunter is digging us from. We are 'the never fear sound.' All we need to do is to bite each other's tail so that, as soon as we hear the sound of the hoe lifted from the ground, we should at once leave the hole. We will confuse the one digging until we all escape."

We Christians are the ones called "the never fear sound" for we wholeheartedly follow Christ in truth despite all troubles. We will never fear troubles and sufferings. Jesus makes it clear (verses 25-27) that every one who follows Him should anticipate trouble from his parents, wife, relatives and his children. However, we ought to carry our cross. All we ought to do is be strong; problems will come but we have to take hold of Christ. That's all!

Ndamanga (Mathero):

Pa Aroma 8: 35-36, Paulo akutitsimikizira kuti chidzatilekanitsa ndichiyani ndi Mulungu wathu, nsautso kodi, kupsinjika mtima, mazunzo, njala, usiwa kodi? Koma mzonsenzi ife tiyenera kukhala olimba mtima kukhalabe mwa Yesu pamavuto ndi pa mtendere, tisaope popeza mtengo kuti ulimbe uzikumana ndi Mphepo.

Conclusion:

Paul makes it clear to us in Romans 8:35-36, "Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger?" In all these we ought to be strong and remain in Christ; both in our troubles and in our peace. We shouldn't fear for it is the wind that makes the tree strong.

Sermon #42

Wolalikira:

Buku lowerengedwa: 1 Mafumu 13: 11-26

Mutu: Tikhale akuchita mau

Chiyambi: Mwambi

Kalekale munkhalango ina mudali nkhangayo imene idali ndi ana ake asanu. Nkhangayo idafotokozera ana ake malamulo akasakidwe mnkhalangamo. Iyo idati, ana inu mukamasaka, mukapeza chiwala chili chete osatumphatumpha osachiyamba dala chilekeni inu muzithanagitsa chiwala chimene chikuthawa nawo moyo. Tsiku lina nkhangayo idanyamuka ndi ana ake kulowa kuthengo lina, ndipo ziwala zidayamba kuthawandipo iyo idati musayiwale, ingotsatani chimene chikuthawa ndi moyo. Atayenda pang'ono mnkhalangomo adapeza chiwala china chili phee, iyo idati icho musachiyambe dala, tiyeni tizipitirira ulendo. Atayenda pang'ono, mwana wina adayamba ulingalira zobwerera kukatora chiwalacho ndipo adatsimikiza mtima nabwerera. Pamene adati jomphothawi yomweyo adangomva, Fwamphu! Chingwe chili mkhosi, "Mayo! " Amake anati, "Ndinanenatu ine, koma kusamva. "

Thunthu:

Mwana wankhangayo ndife anthu amene sitimvera ndikusachita mau a Mulungu. Ngakhale mau amveke mnjira zosiyanasiyana ife timangoti mau, mau, mau! Ndipo mathero ake kumachitabe zoipa zomwe zakale. Monga tawerenga ku 1 Akorinto kuja, mneneri uja, Mulungu adamuuziratu pobwera kumeneko ukakamaliza zonse usakadya kapena kumwa

Sermon #42

Preacher:

Scripture: 1Kings 13:11-26

Title: Let us be doers of the Word

Introduction:

A long time ago there was a wild fowl that lived in a forest with its five young ones. The wild fowl explained the hunting rules of that forest. She said, "My little children, when you happen to find a quiet grasshopper as you hunt, leave it. Chase after the one which is flying away for its life." One day, the wild fowl started walking in the forest along with its young ones. When the grasshoppers started flying away, the mother said, "Don't forget, run after the one which is running for its life." After walking for a short distance, they found another grasshopper sitting quietly. The mother said, "Don't provoke that one, let us continue our journey." After walking for a distance, one of the young ones decided to return and pick up that quiet grasshopper. It made up its mind and went back. The moment it wanted to pick it up, it just heard a sound wheeze! The rope was around its neck. Ooh my gosh!! The mother responded, "I told you, but you didn't want to listen."

ain message:

We are like that young one; we hear the Word of God but never want to listen. No matter that the Word is preached, all we say is, "Yeah the word! yeah the word!" but we still do our wicked things. As we have read from 1Kings, God made it clear to the man not to eat or drink or go back.

kapena kubwerera. Iyeyo kudziwa amadziwa ndithu koma sadachite mau. Ananyengedwa, iye amaona ngati kuti mneneri wokambayo akunena zoon. Chimodzimidzinso ife amene amatiyesa ndi a kristu anzathu mwinanso apabanja pathu mwinanso atsogoleri athu. Koma abale tiyeni tizona kuti Yesu akuti chiyani, Mulungu akuti chiyani, tikhale akuchita mau. Tisanyengedwe ndi anzathu kapena mtundu wathu.

Ndamanga (Mathero):

Pa Yohane 14: 7-15, Yesu akuti khalani mwa Ine ndipo khulupirani mudzachita zazikulu. Ifeyo tiyenera kukhala mwa Yesu ndipo ndikumachita mau mosatekeseka chifukwa tingadzachite ngati mwana wa nkhang uja kapena mneneri uja. Tiyeni tichenjere, chifukwa kulangatu kulipo ndithu.

Although he knew all this he chose not to follow God's word. He was deceived thinking that the prophet was speaking the truth. We, likewise, are tested with our friends or relatives or perhaps our leaders. Brethren, let us first see what Christ says about it. Let us be doers of the Word. Let us not be deceived by our friends or by our relatives.

Conclusion

John 14:7-15: Christ says, abide in me and believe, you will do great things. We ought to remain in Christ and do the Word and never be shaken, otherwise we may do as the young wild fowl or the other prophet did. Let us be careful, because punishment is surely there!

Sermon #43

Wolalikira:

Buku lowerengedwa: Mateyu 25: 31-34

Mutu: Mbuzi

Chiyambi:

Pamene Yesu amaphunzitsa, anali kuwauza anthu mmfanizo ndi mzithu zodziwika bwino kwa iwo. Mundime tawerengayi, Yesu akuwafanizira anthu ngati nkhosa komanso mbuzi. ziweto ziwilizi ndizosiyana kwambiri pa makhalidwe komanso zochita zake.

Thunthu:

Choyamba Mbuzi ndi ya chidwi: Mbuzi ngati yagwidwa, iyo imathawa kenaka imakabwerera kukaonetsetsa. Enanu muli ngati mbuzi, ndinu achidwi koma kuona mukuona ndithu wina akamwalira ndi Edzi mantha amakubwererani koma pakapita timasiku mwayambanso zewerewere, Mbuzi ya chidwi! mwina mumaona kuti anthu akumangidwa chifukwa cha kuba, inu kumachita chidwi ndi kumabanso. khalidwe la mbuzi.

Chachiwiri Mbuzi ikalawa mchere pamalo tsiku ndi tsiku imabwerera pomwepo: Munthu ndi mbuzi, akayamba chimo tsiku ndi tsiku amakhalabe muchimolo. Masiku ano makamaka atsikana, mwana akhoza kukhala okhulupilika ndithu, koma akangokula msikhu anzake namunamiza kuyamba chiwerewere, keanaka saleka chilakolako chimakula kwambiri kotero kuti amasauka kwa mbiri. Ngakhale mumulangize iye safuna kuleka ndithu. ili ndikhalidwe lambzi ndithu. Kumpingo akagwa nabwerera amangwanso chifukwa

Sermon #43

Preacher:

Scripture reading: Matt. 25:31-34

Title: The goat

Introduction:

As Jesus was teaching, He often used parables and other well known stories. In the passage we have read, we hear Christ's teaching comparing people with the sheep and goats. They are two completely different animals. The two differ a lot in their characters and behaviour.

Main message:

First of all, a goat is very curious. When one goat is caught, the others run away for a little while and come back to have a good look. Some of us are like that, when you see a person dying with HIV/Aids, we are filled with fear, but after a short time, we again begin our life of fornication, like a goat, full of curiosity! We see people being arrested because of stealing; because of your curiosity, you go again and steal. That's a goat's character.

Secondly, when a goat tastes salty food at a certain place, it goes there every day. Man is like a goat; when he begins to sin, he does it every day. This is common especially among young girls. During their young age, they are always faithful, but immediately after starting their mature stage they are easily deceived and begin to fornicate. The desire for such immoral things grows; they struggle a lot with it. No matter how much you advise them, they are not willing to stop. Such people are repeatedly disciplined by the church because of the same sin. Sometimes, they catch diseases,

cha chimo lake lomwero. mwina amatenga matenda mwina mimba yosakonzekera.

Chachitatu Mbuzi ndiyaliuma: Mbuzi ikafuna gaga kapena mphale mpakana ikudya basi, mwina mwina uyithyola mphondo ndi musu, ayi mpaka ikudya basi. mbuzi sifuna kubwerera ngakhale mutakuwa bwanji imafuna kudyako pang'ono. mukayimanya mwinsodi kubvulala ayi ndithu mabvuto. Ambiri ndi choncho liuma pa chimo, ulaliki kumaveka kwambiri koma uchoka pano mpachimo basi, liuma pa chimo ngati mbuzi. ina mwina ngakhale mpingo ukauza kuti mwalakwa koma liuma basi, kodi zimenezi mudzatani nazo. kodi ndinu mbuzi.

Ndamanga (Mathero):

Inu ndi ine ndani sakufanana ndi mbuzi amene mumachita chidwi pa chimo. mwina kuoan kuti anthu ena akutha ndi machismo, ambiri amapita kuti aonetsetse. mwachitsanzo Aids anthu ambiri akutha ndi matenda a Aids koma inu simusiya kuchita chigololo, kodi mukhoza kuti Inu ndinu ndani, simukufanana ndi mbuzi amene ndinu aliuma pa chimo kuti monga mau alalikidwa inu mtima wanu ukulakalakabe kuchita chimo. Santhulani mtima wanu. Chifukwa Yesu akuti pa Mateyu 11: 28-30, "Idzani kuno kwa Ine inu nonse wolema ndi othodwa." Yesu akudziwa kuti inu mwalema ndi machismo, idzani kwa Iye ndipo adzakupulumutsani.

Ngodala amene sakhala ngati mbuzi.

sometimes an unwanted pregnancy.

Thirdly, a goat is very stubborn. When it wants maize, it makes sure to get it. Even if you beat it with a grinding stick, it doesn't care. No matter how much you shout at it, it never leaves until it has eaten some of it. Troubles indeed! Many are like that, very stubborn at sinning. They hear the Word of God being preached, but after that, they still go back and commit all kinds of sins like a goat. Even if the church tells them that they have committed a sin, they still persist. Where are you going with this? You are a goat!!

Conclusion

Who among us is not like a goat with all our curiosity about sinning? We hear people are dying in sin, yet we still want to go there and see. Many people are dying with AIDS, but don't want to stop fornicating. Are you not like a goat; you who are so very stubborn about your sin? The Word is being preached, yet your heart still craves to sin. Think about your life. In Matthew 11:28-30, Christ says "Come to me you who are heavy laden." Jesus knows that you are heavy laden with sin. Come to Him and He will save you.

Blessed are they who are not like a goat!!!

Sermon #44

Wolalikira:

Buku lowerengedwa: Chivumbulutso 3:7 – 13

Mutu: Gwiritsitsa chimene uli uli nacho

Chiyambi: Mwambi

Panali kalulu ndi galu. Iwowa anapalana ubwenzi. Tsiku lina kalulu adauza bwenzi lake galu kuti iye amadziwa mankhwala osiyanasiyana kuonjezera ochulukitsa zinthu. Kaluluyo adatenga fupa napita ndibwezi lakero pa mtsinje. Galu atafika pa mtsinjepo adadabwa kuona kuti pali kalulu wina m'madzi yemwe watenganso fupa. Kalulu adati waona kalulu wina. Ndipo iye adati tatengapo ndiwe fupali. Galu atatenga adaona galu mzake m'madzimo. Galu adataya fupa lija posadziwa kuti akutayadi fupalo m'madzi mcholinga choti akatengenso lamzakero. Adataya fupa lopezapeza.

Akadadziwa galu kuti kalulu akufuna kumupusitsa akadathawa, iye akadadziwa kuti mzake alibe zolinga zabwino ayi. Koma galu sadadziwe achitanso chidwi ndi fupa lina mmalo mongoyamika kuti anali kale ndi lina.

Thunthu:

Galuyo ndife anthu, ndipo kalulu ndiye satana. Satana amakhala ndi ma pulani ake kuti atitayitse zomwe tilinazo. Tikapanda kuchenjera satanayu amabwera nazo zooneka ngati zabwino. Iye amatsata pamene inu mwabvtikadi kuti muwone ngati kuti yankho la mavuto anu. Inuyo mwataya chiyani chabwino? Amene mumataya zabwino mufanana ndi galu. Ena mwataya

Sermon #44

Preacher:

Scripture reading: Rev. 3:7-13

Title: Hold on to what you have

Story:

There was a dog and a hare who had a good friendship. One day the hare told his friend that he knew a lot of medicines including that which enabled him to multiply things. He then carried a bone and went to the river with his friend. When the dog reached the river, he was very surprised to see another hare with a bone. The hare said to the dog, "Have you seen another hare with a bone?" He then said to his friend, "Take this bone." When the dog took the bone, he saw another dog in the water carrying the bone. The dog threw the bone in the water so that he could go and take the bone that the dog in the water had. He left the bone that he already had.

Had he known that the hare wanted to trick him, he would have run away. He should have known that his friend had a bad hidden agenda. The dog didn't know all this, but instead was interested in the bone that the other dog had.

Main message:

The dog depicts us while the hare depicts Satan. The devil makes plans to thwart away what has been given to us already. We need to be very careful because the devil will come with things that look good. He targets you when you are in trouble so that you think that what he brings is the solution to your problems. All who throw away their good things are like that dog. What good things have you thrown away?

akazi anu abwinobwino ndipo mwatenga hule.

Ina poyamba munali ndi moyo wauzimu, koma satana adakunamizani nakuonetsani moyo wina, ena adakunamizani kuti koma kuba ndiye kuti mulemela, ena koma kukhwima ndiye kuti mulemera. Uyutu ndi satana, akufuna kukupusitsani, nthawi imene inu muyambe kumutsata mudzadabwa ndiponso mudzakhaula. popeza mukataya muli nazo kena muonso kuti zimene mumayembekezera mwatayanso.

Ndamanga (Mathero):

Gwiritsitsani chomwe muli nacho. Kaya ndi banja, gwiritsitsani limenero ndipo akukwanireni. Kaya ndi malipiro akuntchitowo anu, gwiritsitsani ndipo zikukwanireni. Chabwino chomwe muli nacho, chigwiritsitseni chimenecho. Ambuye ndi amene adzakudalitsani nakukungani nthawi zonse. Amen!!

Some of you have left your good wives and have married prostitutes.

Some of you had a very good spiritual life but the devil has deceived you and you began another bad life. Some of you were told to start stealing; for some it is witchcraft with an aim of getting rich. Just know that it is the devil; you will cry! You will lose it all!

Conclusion:

Take hold of what you have. It may be your family; take hold of it and be contented. It may be the salary you receive at work; take hold of it and be contented. Take hold of any good thing you have.

May God bless you always

Amen!!!

Sermon #45

Wolalikira

Buku lowerengedwa: 1 Timoteo 5: 17-25

Mutu: *Ntchito zathu enafe zinatsogola kale*

Chiyambi: Mwambi

Panali munthu wina amene anali ndi mbuzi zambiri koma imodzi mwa mbuzizo inali mkung'ung'u. Mkung'ung'uwo umati ukayamba kubwira mphale sumachotseka. Ukalowa m'nyumba, sumatulutsika. mkung'ung'u sukumva ayi. mkung'ung'u ndi mbuzi yomwe sikula ayi, ikhoza kudya kwambiri zedi koma mkung'ung'u sukula ayi. umangofufuma mimba basi. kodi Akristu enanu sindinu mikung'ung'u.

Ambiri timambva mau a Mulungu koma osakula mu moyo wauzimu ayi. zochita zathu ndi zomwe zija za kale kale. kodi simukwaniritsidwa ndi uchumo. Kodi simungabwererense kwa mlengi wanu. Ambuye afuna inu kuti musakhale mikung'ung'u.

Enanu pano ndinu kankung'ung'u, ntchito zanu zinatsogola kale kunka kumlandu monga vesi 24. mukayamba chigololo komatu uku ana, uku apongozi anu inu nomwe. A kankung'ung'uuuu!!!. amene ntchito zanu zinatsogola kale kunka ku mlandu. Pano tere mwakonzeka kuonjezera machimo mukachoka pano.

Kumbukirani kuti idzafika nthawi pamene Mulungu adzaweluzza timikung'ung'u tonse. Akhristu ouma mimba simufuna kusintha ayi. Kodi nthawi sidakwane kuti inu mukhoza kusintha moyo wanu ndi kudziwana nanuye Yesu.

Sermon #45

Preacher:

Scripture reading: 1Tim. 5:17-25

Title: Some of our deeds have gone already

Story:

There was a man who had many goats, one of which was very stubborn. When the stubborn one begins to eat maize, you could hardly chase it away. Even when it had entered the house you could hardly chase it out. The stubborn one was the goat that didn't want to listen. Furthermore, despite of it eating a lot; only its belly grew big. Are some Christian not like this?

Many of us hear the Word of God but never want to grow in our spiritual lives. We are still doing the same things we used to do a long time ago. Don't you get enough of sins? Will you not return to your Creator? God does not want to see you being stubborn.

Some of you are like that; your stubbornness is committing crimes (v.24). When you begin with fornication, all you do is to bear children here and there. You even sleep with your mother-in-law. How stubborn you are! Your deeds have gone before the court before you. As I speak now, someone is planning to go and commit all kinds of sins.

Remember that a day will come when God will judge all your stubbornness. Christians with hard heads don't want to change. You think the time has not yet come for you to change and know Christ.

Ndamanga (Mathero):

Abale ndi alongo Mau a mulungu Pa Yesaya 1: 18, Yesaya akuti, “Sambani, dziyeretseni, amene akufuna kuti umkung’ung’u wake uthe asambe m’mwazi wa Yesu nalapa zoipa zake ndipo Mulungu ali okonzeka komanso okhulupirika ndi olungama kukhululukira mcachimo athu. Mukakamirabe pa chimo mukhala kamkung’ung’u kambuzi kopanda chiyembekezo. Tiyeni tilape tilandire Yesu.

Amen

Conclusion:

Brothers and sisters, we have heard from the book of Isaiah 1:18 that says, “Wash and cleanse yourself.” Those who want to get rid of their stubbornness must come to Christ for cleansing with his blood. They must repent and God is faithful and ready to forgive us from all our sins. If you insist on sinning you will be like the stunted?? stubborn goat; a goat without hope. Let us repent and accept Christ.

Amen!!

Sermon #46

Wolalikira:

Buku lowerengedwa: Chivumbulutso 22:15-20

Mutu: *Galu ali bwino kuposa mkunja*

Chiyambi:

Mwa nkhani tawerengayi, tiwona kuti kunja kuno kuli magulu osiyanasiyana koma wachigololo, wambanda, wanyanga, opembedza mafano ndi bodza, aposa galu. Zilipo zinhu zina zimene galu amachita koma gaulu akapita padzala satola paketi la chibuku komanso gaulu mngakhale nthawi ya chisika amadziwa kuti uyu ndi mamuna mzake.

Thunthu:

Lingaliro lathu liri pa ndime 15 koma tiona poyamba mitundu ya agalu. Agalu alipo mitundu ingapo:

- (i). Agalu opilikitsa pusi/chona, opanda chifukwa. Inuyo enanu ndinu galu wamtundu umenewu, amene mumangodana ndi anzanu opanda chifukwa.
- (ii). Agalu ena kwawo sakuba koma kwa eni. Ena pano ndinu onga ngati agalu otere, kufipi kuno akristu, koma mukachoka kuno kwinko ndi akunja.
- (iii). Agalu ena akapita nawo pa ulendo amakafikira padzala, komabepadzalapo satola paketi ya chibuku kapena chipanda chamowa, kapena umachita chisika ndi mwamuna mzake, koma munthu.

Sermon#46

Preacher:

Scripture reading: Rev. 22:15-20

Title: A dog is better than a pagan

Introduction

In the passage we have read we learnt that we have different groups of people in this world but the fornicators, thieves, witchcrafters, idol worshippers and liars - they are more than dogs. There are many things that a dog does, but we never see it picking up a packet of Chibuku (a type of beer). At least, a dog knows that another dog is a fellow male dogs

Main Message:

Our main focus is on verse 15 but, before that, let us look at the types of dogs. There are several types of dogs:

- (1) Dogs that chase cats without any reason. Some of you are like this. You just hate others for no reason.
- (2) Dogs that steal, not in their homes but in other people's homes. Some of them are like this. When you are here, you look like good Christians yet when you leave, you are absolute pagans.
- (3) Some dogs go into a pit latrine. Nevertheless, they don't pick up a packet of beer (Chibuku), or do sexual immoral acts with their fellow male dogs.

ndiwamamuna mzake, koma munthu zochita zake lero waposi galu.

Ndamanga (Mathero):

Galu amadziwa kuti izi sizabwino, munthu lero waposi galu. Uchimo lero, anthu taposa galu, anthu akukwatirana amuna okhaokha, kuphana pachibale, kunamizirana zoipa. Munthu lero waposi galu. Ezikiele 18: 18-21, Mulungu adzalanga aliyense monga mwa tchito zake. M'chifukwa chake inuyo dziwanani ndi Yesu popeza lye anapereka moyo. Tiyeni kwa Yesu ndiko kuli moyo wochuluka, moyo wosathatha.

Unfortunately, dogs are better than men.

Conclusion:

The dog knows what is right and what is wrong. Men are becoming worse than dogs. Man is becoming more than a dog in committing sins. One sees marriage of the same sex, murders of each other and evil speaking about each other. Man is worse than a dog. Ezekiel 18:18-21: God will surely punish each according to his deeds. Know Christ who offered his own life. Come to Jesus that where there is life; life in abundance, and life eternal.

Sermon # 47

Wolalkira:

Buku lowerengedwa: Civumbulutso 21:25-27

Mutu: *Chimene wadzala ndi chomwe umakolola*

Chiyambi: Mwambi

Panali anthu awiri amene adapita kokafula njuchi za mumtengo. Wina atakwera, mzakeyo adali pansi kumuunikira. Atapez zisa mumphako muja, wam'mwamba adayamba kudya yekha zisanzo. Mzakeyo pomufunsa, iye adati ndikamadya uchi sindikumbukiranso za mzanga. uyo adapitiliza kudya uchi, uja mzake akudandaula kwambiri.

Kenaka Wapansiyo poona iye adatenga masekera ambiri nayatsa moto wambiri wa m'mwambayo udamufika kwambiri ndipo adayamba kupsa. Ndipo wam'mwambayo atafunsa, wapansi adati, 'ndikayamba kuyatsa moto, sindikumbukiranso za munthu wina.' Ndimafuna kuti ndi dzingoyatsa basi. mzake uja adalira kwambiri koma ayi ndithu winayo sadafune kuti amve adamutcha kwambiri. Uchi sudakomenso.

Thunthu:

Wamwambayo ndi munthu amene amafuna anzake amuthandize. Ndipo zikayamba kuyenda bwino safuna kuti amzakenso asangalale naye. iye amangotenga zonse zikhale zake bais. bola zake zikumayenda amayiwala anzake.

Sermon #47

Preacher:

Scripture: Rev. 21:25-27

Title: What you sow is what you reap

Story:

There were two people who went to search for honey in a tree. One climbed the tree while the other was holding a light for him. After he got the honey, the one in the tree began to eat it there, without sharing it with his friend. When his friend asked, he answered saying, "When I am eating, I don't remember others." He kept on eating while his friend complained.

Later, the one under the tree took dry grass and started a big fire so that it could reach his friend in the tree, so he was burning. When the one up the tree asked him, he responded, "When I start a fire I don't remember about others. All I want to do is to burn more and more fires." His friend cried loudly, but his friend never stopped. He didn't enjoy honey anymore.

Main message:

The one who was up the tree is like a person who wants to be helped without helping others. When things are working well for him, he doesn't want anyone to share joy with him. He takes everything for himself. As long as things are working for him, he does not mind about others.

Anzathu andale kwathu kuno akamafuna mavoti amanyengerela anthu kuti mubvotere ine, mubvotere ine, muvotere ine!, Mabvoti akatha munthu uja wakhala member of parliament kapena udindo uliose. kenaka amayamba kunyada, safuna kuthandiza athu. amakhala ngati akuti ine pamene ndikunjoya ndi zabwino (uchi) sindionanso munthu, sindimvanso. Koma ikadzafika nthawi ina anthu aja amabwezera nanena chimodzimidzi.

Ena mumafuna Mulungu pamene inu mwaona mabvuto. Koma mukaona kuti Ambuye wakuthandizani mumayamba kuyiwala osakumbukiranso Mulungu. , namachita zake mokondwera, namakhala ku tchalitchi, namachita ma uchimo monga mtima wake ufunira. amati moyo wanga sangalala nudye chuma. koma kuiwala kuti Mulungu adzabwezera tsiku lina.

Wapansiyo ndiye Mulungu amene angakulekerereni muchite zimene mungafune koma tsiku lina iye adzaweruza basi. Chimene umadzala, ndi chomwensu umatuta. Mumaiwa kuti Mulungu sakwaya msanga komanso ndi wachifundo chochuluka.

Ndamanga (Mathero):

Pa Chivumbulutsao 2:4 ndi 5, Yesu akuti 'Ndidziwa ntchito zako koma kumbukira kumene wagwerako ndipo tiyeni tilape. Mwangwera kuti? amayi, abambo, mnyamata msungwana, kodi inu mudagwera kuti. Musadikire Mulunga ayambe kukuotchani, ndiye muzilira mwina nthawi idzakhala itatha. Ambuye akutsogoleleni, Dzukani, Ambuye Yesu akukufunani

This is true about our politicians here. They lure voters saying, "Vote for me! Vote for me!" MPs, or others of different positions, become so arrogant and proud when the elections are over. They don't want to help their people. They behave like the one who said, "If I am eating honey, I don't remember about others." When the time comes, the people pay back and say the same.

Some of you seek God only in your troubles. Once God has helped you, you turn your back on Him and began to do your own things; you stop going to church and commit all kinds of sins as it pleases your heart. You say, "Enjoy my heart and squander money." You forget that God will one day pay you back.

The one who was down, depicts God who sometimes leaves you to do what you want to do; but one day He will surely punish you! What you sow is what you reap. You forget that God is not quick in getting angry and that He is full of mercy.

Conclusion:

In Revelation 2:4-5 Jesus says, "I know your deeds. Remember where you have fallen and repent." Where have you fallen? Woman, man, girl, boy, where have you fallen? Do not wait until God begins to burn you so that you to cry. It will be too late. May God lead you! Wake up, the Lord Jesus is searching for you.

Wolalikir Sermon #48

Yona

Buku lowerengedwa: Aroma 12: 9-14

Mutu: *Chikondi chapamaso*

Chiyambi: Mwambi

Kalekale, gwape wina anali pa ubwenzi ndi mkango. Onsewa koma anali ndi ana. Ana awowa ankasewera pamodzi. Mkango unkawauza ana ake kuti agwapewo ndi nyama yawo ndipo kuti tsiku lina adzawadye. Gwape ndi ana ake adamukhulupirira mkango, ndipo amakhaliradi limodzi ngati kuti amakondana. Koma iye Pamanso chikondi, mkati chiwembu, amango dikira tsiku. Amanena mu mtima mwake tsiku lina ndidzawadya anawa. Iye anaphunzitsanso ana ake za ichi.

Thunthu:

Gwapeyo ndiye munthu ndipo mkango ndiye satana. Tikamachita ubwenzi ndi satana, iye amadziwa kuti cholinga ndikuti akuonongeneni pakuti kwake ndi kupha kuba ndi kuononga. Monga mkango amachita ngati akukukonda ndipo kuti akhoza kukuthandiza mu zambiri. Koma mumtima mwake amati, lidzakwanaa tsiku limene ine ndidzamukhulitsa munthu. Adzadziwanso kuti ine ndine. Cholinga chake nkuti akakuponyetseni ku gahena basi. Timawona ngati zikuyenda koma mathero ake ndi imfa. Chikondi cha satana m'chapamanso.

Ndamanga (Mathero):

Enafe tapanga ubwenzi ndi satana pano angotipatsa mowa, akazi, katangale, umfiti, ife mkumawona ngati zathu zilibwino. Ayi abale satana kwake mkupha, kuba ndi

Sermon #48

Preacher:

Scripture reading: Romans 12:9-14

Title: Superficial love

Story:

A long time ago an antelope had a good friendship with a lion. They both had young ones who used to play together. The lion used to tell his cubs that the antelopes were their food and that one day they will eat them. On the other hand, the antelope trusted his friend so much and they used to stay together as if they truly loved each other. On the face of it, he loved his friend, yet in his heart he just waited for a day. He used to say in his heart, I will eat these young antelopes one day. This, he also taught his cubs.

Main message:

An antelope depicts man while the lion is Satan. Although we befriend Satan, he knows that his main goal is to destroy, as his main work is to kill, to steal and to destroy. Like a lion, he tries to pretend to love us and show that he can help us in many ways. Nevertheless, he knows in his heart that, "One day I will deal ruthlessly with him. He will know who I am." His main goal is to throw us into hell. We may think things are going well with us, but the end result is death. Satan's love is a superficial kind of love.

Conclusion:

Some of us have befriended Satan; he gives us beer, women, corruption, witchcraft. We are thinking that everything is okay with us. Noo brethren!! Satan's main goal is to kill steal and destroy.

kuwononga. Paulo akunena pa Aroma 3:23 kuti
*“Mphoto yake ya uchimo ndi imfa,
koma mphoto ya ulere ya Mulungu ndi moyo
wosatha mwa Kristu Yesu Ambuye wathu.”*

Chikondi ichi cha satana chimakhala ngati
choona koma chili chinyengo. Mchifukwa
chake, tiyeni timuthawe satana, tikangamire
Ambuye Yesu amene atipatsa moyo wosatha
monga mwachikondi chake chosanyenga.

Paul makes it clear in Romans 3:23 that *“the
wages of sin is death but the free gift of God is
eternal life through Christ our Lord.”*

The love of Satan looks like real love, yet it is
just superficial. This is why we ought to run
away from him and let us stick to our Lord
Jesus who gives life in his love - a genuine
love.

Sermon #49

PASSAGE : Genesis 1:1-5

TITLE: Pachiyambi Mulungu

INTRODUCTION

Tamverani amayi ndi abambo, padali munthu wina amavina *mganda* (mang'anda). Munthuyu amayamba kuvina ng'oma zisanayambe kulira. Amavina bwino ndipo anthu amamukonda. Kenako alipafupi kutopa ndikumaliza ng'oma zimayamba kulira. Oimba ng'oma alipakati kuimba iye amatuluka m'bwalo lija chifukwa chotopa nasiya ng'oma zilikulira. Anthu amayembekezabe polingalira kuti mkuluyo alowanso koma sanalowenso omwewo unali ulendo. Akatero anthu makhumudwa kwambiri chifukwa munthu amaoneka ngati odziwa ndipo kuti zikabwera ng'oma.

Anthu ambiri tidayamba chikhristu opanda Mulungu pachiyambi. Tidangolowa ngati kalabu, Ambiri adangomva kuti anzao akupemphera nawonso mkuyamba kumapita kutchalichi. Ena adangolowa chifukwa chofuna kupeza banja, ena chifukwa chofuna kudzaikidwa pa maliro akadzamwalira. Awa afanana ndi munthu uja oyamba kuvina ng'oma palibe.

Anthu otere amachoka pamaso pa Mulungu, Mulunguyo akadawafuna ngati aja oonera m'ganda. Mulungu amayembekezera kuti mwina uyu akhoza

Sermon #49

Scripture reading: Gen. 1:1-5

Title: In the beginning, God

Introduction:

Listen men and women! There was a certain man who used to dance *mganda* (a type of dance). He used to start dancing even before the drums started to play. He was such a good dancer that many people liked him. The drums used to start to play when he was almost tired and done. He could go out leave the drums playing because of his exhaustion. People could wait hoping that he would come back, but he couldn't. As a result, he disappointed them.

Some of us enter Christianity without God. We join it as though we were joining a club. Some had just heard that their friends have started to worship, so they too began to go to church. Some join because they were searching for a marriage. Some join because they want the church to - lead the program of their funeral. Such people are like the man who began dancing without drums.

Such people leave the presence of God. God is still waiting for them like the *mganda* waited for the dancer. God waits, thinking that one may meet salvation. Unfortunately, like the dancer, they miss it.

kukumana ndi chipulumutso, koma monga ovina uja amasemphana ndi chipulumutso.

Mulungu akukuyembekezani kuti mubwelerekwa Mulunguyo. Monga mwana olowerera Atate wake adadikira nthawi zonse, kuti tsiku lina mwana wanga adzabwerera. Tsiku lina mwana wanga anditsata, adzakumbukira kwao. Mwana olowerera atabwerera atate wake adakondwera kwambiri nachita phwando. Munthu modza akabwerera kumwamba kumakhala chimwemwe.

Kodi mubwerera liti okonedwa chonde bwelerani lero Ambuye akukufunani musazengeleze. Chipulumutso ndiwe wekha, osadikira wina ayi ambuye akufunani lero.

Amen

God is still waiting for you to return to Him. Like the father waited for the prodigal son thinking that one day he will come, so God is waiting for you. When the prodigal son came back, the father was very happy and organized a feast for him. There is great joy in heaven when one man comes back to God.

Beloved, when are you going to come back? Please come back today, God is calling you. Don't delay. Salvation is for yourself; you don't need to wait for others. God needs you today!

Amen

Sermon # 51

PASSAGE: Genesis 3: 9

TITLE :

MAU: Ndipo Yehova

Mulunguanaitanamwamunayo nati kwa iye
Uli kuti?

INTRODUCTION

Poyamba tamvani izi: Padali agogo ena omwe adali ndi mdzukulu wawo. Agogo aja atakalamba adaganiza zomupatsa mdzukuluyo mphatso ya salu yawo yokongola asanafe. Tsiku lina kutacha adayamba kuitana mtsikana uja kuti adzatenge salu ija. Sadathe kuyenda popeza adali okhwima ndi akhungu. Adaitana nthawi yaitali koma mtsikanauja sanabwere. Pomaganiza kuti agogo aja analikumuitana kuti akawaphikire nsima. Mtsikanayo amangosewera ndi anzake. Kenaka atatopa agogo aja anangopatsa wina ongoyenda mphatso ija. Mtsikana uja pobwera adlira pofunanso yake salu. Koma agogo adati ndinaitana nthawi yaitali kwambiri koma iwe sunafune kubwera kwa ine.

→Mulungu alikuyitana ngati gogo uja kuti atipatse moyo. (Uli kuti). Kwa adamu Mulungu adafunsa uliku? Lero akufuna iwe msungwana, lero akufuna iwe mnyamata uli kuti? Abambo amay muli kuti popeza yesu akufunani. Akafunsa muyakhe ndili pano Ambuye ndipo iye adzakutsani.

→Ambiri mukumva koma simukubwera kwa Iye. Ambiri mudamva kuitana koma simunabwera kwa iye chifukwa chake Mulungu akuitanabe uli kuti.

→Mulungu apatsa ena kolona wa moyo wanu. Ngati simuvomera nsanga Mulungu adzaitana ena ammakwalala. Kumbukirani fanizo la mphwando atapanda kubwera oitanidwa mwini phwando adaitana ose amunjira ndipo adadya naye phwando.

Sermon #51

Scripature reading: Gen. 3:9

Title: What is calling is naked

Introduction:

First of all, hear this: there was an old person who was living with her grandchild. After becoming very old, before she died, she decided to give her a very beautiful piece of cloth. One morning she called the girl for it. She couldn't walk because she was very old and blind. She called for a long time but the girl didn't come because she was thinking that she was calling her to cook *nsima* (meal). The girl was busy playing with her friends. After getting tired of calling her, the old woman decided to give it to someone else. The girl cried for her piece of cloth, but the grandmother responded, "I have been calling you for a long time but you didn't want to come."

Like the old woman, so God is calling you today (where are you?). God called Adam, "Where are you?" Today He is calling you, young girl. Today He is calling you, young man. Men and women, where are you? When He asks, you respond, "Here I am Lord." He will surely bless you.

Many of you hear it, but you don't want to come. Some of you heard it but you didn't want to come, that is why God is still calling you today. He is calling you, "Where are you?"

God will give others the crown of life that once belonged to you. He will call others. Remember the parable of the feast. When the people who were invited didn't come, he went out and called other people.

Inuyo muli kuti? Bwerani kwa Mulungu lero kuti akupatseni moyo, mukachedwa apatsa ena ongoyenda. Amen

Where are you? Come to God today and you will receive life. If you delay, He will give it to others.

Amen

Sermon # 52

Mateyu 25:31-46

MOYO WOSATHA NDI KULANGA KOSATHA

MUTU:

Woyera adzapita kumwamba
Yesu pobwera dziko lonse likamveka kuti phofu!

Pamene anthu amitundu onse akanjenjemera
ngati munthu wodwal manjenje.

Wochimwa onse kumoto! No! kukambirana
kapena madandaulo.

Woyera mtima onse waku paradaizo, kulira ndi
chimwemwe.

Zoseketsa ndi zakuti M'banja anthu
adzagawikana ena ku moyo wosatha ena ku
gehena.

Anthu wokondana ponda apa nanenso
mpondepo adzasiyana, wina wa kugahena
wina ku paladaizo.

DZIWANI IZI:

Zili ndi inu kusankhaka; Kugahena kapena
Paradaizo walira mvula walira matope ngati
ufuna Paradaizo tsata Yesu ndikulimbana ndi
mayesero wochokera kwa Satana

POMALIZA:

Wodala amene atsata Yesu chifukwa
adzatchedwa nkhoa osati mbuzi.

Kodi wokonedwa inuyo ndinu ndani? Mbuzi
kapena Nkhosa?

Ameni

Sermon # 52

Scripture reading: Matt. 25:31-46

**Title: Everlasting life and everlasting
punishment**

MUTU:

Upon Christ's coming, the righteous will go to
heaven. The entire world will hear boom!

All the pagans will shiver like one suffering from
fever. All the sinners into the fire! No
discussing of complaints. All the righteous will
go to Paradise crying with joy. The funny thing
is that people of the same family will be
divided; some to everlasting life while others to
hell.

Good friends, step here, I will step on it (*ponda
apa nanenso mpondepo*); one to hell while the
other to Paradise.

KNOW THIS:

Its up to you to choose hell or Paradise. He who
cries for the rain, cries for the mud too. If you
need Paradise, follow Jesus and fight against
Satan's temptation.

FINALLY:

Blessed are they who follow Jesus for they shall
be called sheep, not goats. Brethren, what are
you? Goats or sheep?

Amen!!

Sermon # 53

By:

1 Akorinto 3: 1-8

Aheberi 5:12-13

Lingaliro Vesi 1

Poyamba tamvani m'mpingo za kankhani aka komwe anawona munthu wina, munthuyu anali ndi makanda (ana) awiri ndipo anawa amamudabwitsa nthawi zones chifukwa cha khalidwe lawo. Ndipo nthawizina mwa zomwe anawa amachita ndi izi:

Akaphika phala lorimba makolo, anawo amakana. Makandawo adagawana makolo, wina amati ndi wa amayi wina wa abambo.

Akawaveka zovala iwo amakasewera nazo pamatope ndi kudetsa zonse.

Chovala chabwino amakana koma thewera ndiro amakonda kuvala.

Akafuna kukodza amalira (amalira ndi mkodzo wake womwe).

Makoandawo amatola ndi kumadya zinthu zoipa (zonyasa) zowola. Mai wawo anatha nzeru, kenako anayamba kufusa kwa ena zazomwe zimamuchitikirazo. Pomaliza adapeza kuti khalidwe limeneri amachita makandawo (anawo) ndilo khalidwe lawo.

Choncho adayamba kuwawetsetsa makandawo ndi kumawaphunzitsa pang'ono pang'ono zakhalidwe labwino.

Pomaliza makandawo adakula ndipo adasiya khalidwe loyamba lija, ndipo makolo adakondwera nawo.

Utenga walero mutu wake ndiwo: MAKANDA Tawona khalidwe la khanda kuti adagawana makolo.

Mundimeyi tawerenganso kuti anthu aku Akorinto anagawananso atumiki pamene amati ena ndi a Polo ena a Paulo. Anali wogawikana, kwaife munthu aliyense amene ali ndi mtima wotere ndiye khanda.

Sermon # 53

By:

1 Corinthians 3:1-8,

Hebrews 5:12-13

Point to ponder verse 1

First of all, church, listen to this story that happened to a certain person who had two babies and these babies behaved strangely. Some of what they did was:

When their parents cooked stiff porridge for them, they would refuse to eat it.

These babies shared the parents, one belonged to the father and the other to the mother.

When their parents dressed them in clean clothes, they would go and play with mud and soil them.

They refused to put on clothes but they loved to wear napkins.

When they want to relieve themselves they would cry (crying with their own urine).

They would pick dirty things up and eat them.

Their mother did not know what to do and started asking other people what had happened to her. Finally, she found out that what the babies were doing was their real behaviour and she started to understand them, and started to teach them good behaviour.

These babies grew up and got rid of their first behaviour and their parents were happy for them. The title for our sermon today is

Babies (new-born)

We have seen the behaviour of these babies and that they shared the parents. In this passage, we also read that the Corinthians shared the disciples but they were saying some were for Apollos and others for Paul. They were divided. Whoever has this character is a baby.

Lero mu mpingo anthu amangodandaula ndi kulira ndi zochita zawo zomwe amenewo ndiwo makanda mu uzimu.

Monga khanda limavala thewera, wonse wovala zovala zosabisa thupi ndi makanda.

(a). Sachita manyazi ndi zovala zowonetsa thupi.

(b). Sachita manyazi ndi zovala zothina.

Wonse wodzola ndi kusewera pa matope ndiwo makanda amawononga ndi kudetsa zovala zabwino bwino.

Makanda amakana phala lolimba, wonse wokana uthenga wabwino, mau a Mulungu. Zowonadi amenewa ndiwo makanda.;

Khanda limadya zili zones, lero aliponso anthu wosasamala zakudya amadya zowola monga mowa, kachasu, fodya awanso ndi makanda.

Aliponso anthu amene sasamalira, amatha kukagona kubala, kuzibwezi, kumanda mfiti ndi ena (agule wamkulu) wonse wotere mukawawona ndiwo makanda.

Makanda khalidwe lawo silabwino, amakhumudwitsa makolo.

Nanga inu khalidwe lanu kodi ndilotani mumchita zotani? Ndinu makanda kapena kodi?

Anthu aku Akorinto amachita mwa ukhanda koma Paulo anawadandaulira ndi kuwawuza kuwaphunzitsa, kuwadzudzula kuti asiye khalidwe loipali.

Akhristu tayenera kulalikira za uthenga wabwino kwa anthu amene akadali ndi khalidwe la ukhanda la uchimo, losasangalatsa Mulungu.

Tamvani inu amene mumachita izi lapani nimukule osakhainso khalidwe loipa lakhanda.

Ambuye yesu akulandirani kumoyo wosatha.

Today, in church, people complain and cry about their own doings and they are babies in Spirit.

Like a baby wears a napkin, all those who put on clothes that does not fully cover their bodies, are babies.

a) They are not ashamed with their clothes that expose their bodies.

b) They are not ashamed wearing tight clothes.

All who smears and plays with mud are babies, they dirty their good clothes.

Babies refuse stiff porridge, all those who refuse the good news of God, are babies.

A baby eats anything, Today there are also people who do not mind what they eat. They eat bad food like beer and cigarettes -they are also babies.

There are also some careless people, who spend their nights in bars, with prostitutes, in graveyard, all these are like babies.

Babies' characters are not pleasing at all, they disappoint their parents.

What type of behaviour do you have? What do you do? Are you babies?

The Corinthians were acting as babies but Paul pleaded with them to stop this bad behaviour.

As Christians, we are suppose to preach the good news to all the people who still behave like babies - the behaviour of sin.

Listen, you who have this bad behaviour, Jesus Christ will receive you into eternal life. Amen

Sermon # 54

By:

ULALIKI: 2 Mafumu 6: 1-7

MUTU: Moyo wanuwu ngobweleka.

Mawu otsogolera alipo akuti Elisa ayndamitsa chitsulo pamadzi. Nthawi iyi nkuti Eliya atapatsilana ntchito ndi mneneri Elisa ndipo akupemphedwa ndi ana aneneri kuti malo okhala awachepera akuyenera kukadula milimo yina kuti adzimangire malo okhala. Ndipo Elisa ananyamuka nawo limodzi kupita ku mtsinje wa Yordano. Alikutema mitengo wina nkhwanga yake inagwa mmadzi ndipo anafuula nati Haa!! Kalanga ine mbuyanga popeza njobwereka.

Mutu wa uthenga Moyo wanuwu ngobwereka.

Okonedwa iye anadandaula kwambiri poganizira m'mene chithu chobweraka chimaopsera, chobwereka chimadetsa nkhwanga, chobwereka chimasowetsa mtendere. Kotero kuti nthawi zonse chobwereka chimafunika chisamaliro chochulukira. Uyu anadandaula poganiza kuti akanena chiyani kwa mwini nkhwangwayo, ndipo mwini nkhwangwayo akati chiyani?

Apa m'neneri Elisa akubwera pokudzidwa ndi madandawulo ayemwe nkhwanga yake yagwa pamadzi, akumufunsa pomwe yagwera ndipo m'nenera anaponyapo kamtengo ndipo nkhwanga nayitola.

- Moyo wanuwu Mayi wobweleka ndi wa Mulungu ngakhale muchita miseche tsiku lina mwini wake adzaufuna ndipo inu mudzayankha chiyani.

Sermon # 54

By

THE SERMON: 2Kings 6:1-7

Title: Your life was borrowed

The leading words say Elisha.....??. Now, Elijah had handed over his work to the prophet, Elisha. The prophet's children told him that the place was not big enough, therefore there was a need for cutting some timber so that they could build another place to live for themselves. So Elisha went with them to the river Jordan. While one of them was cutting the tree, his axe fell down into the waters. He exclaimed Haa!! Oooh my God, it's not mine, it was borrowed.

The theme of the message is "Your life was borrowed."

Beloved, that person was so worried thinking about the importance of something that is borrowed. A borrowed thing worries you so much; it causes a lack of peace. Thus, it always ought to be treated with special care. He was worried about what to say to the owner, and what the owner would say about it. Prophet Elisha was deeply touched with the person's complaints. He asked where the axe had fallen. The prophet threw a stick and immediately the axe floated.

- The life you have, woman, was borrowed from God. Although you are maligning it, one day the owner will need it and will ask you. What will you answer?

- Moyo wanuwu Bambo wobweleka kwa Mulungu ngakhale mutamba, musuta fodya, mukumwa mowa ndipo mudzayankha chiyani mwini wake atadzaufuna.
- Iwe mnyamata, mtsikana tikutu moyo wanuwu ngobweleka ngakhale munyada nthawi yomwe Mulungu adzaufune moyo wanuwu mudzayankha chiyani?
- Lapani machimo anu kuti Mulungu atadzaufuna moyo wanuwu adzaupeze kapena adzautenge uli bwino. Amen
- The life you have, man, was borrowed from God. Although you are practising witchcraft with it, smoking, and drinking alcohol with it, what will you answer when the owner asks you?
- Now, to you young men and women, we are saying your life was borrowed; although you boast with it. What will you say when the owner demands it?
- Repent you sins that God should find your life fine when He comes for it.

Sermon # 55

By:

Masalimo 73: 27

Pakuti, taonanmi iwo okhala patali ndi inu adzaonongeka.

Okondedwa mawu a Mulungu ku Masalimo akunenetsa kuti anthu onse okhala kutali ndi Mulungu adzaonongeka. Tidziwitsane njira zimene munthu angakhalire kutali ndi Mulungu:

- -Mowa -Fodya
- -Mitala-Uhule
- -NdewuKupha
- Ufiti. Bambowakumwa mowa ali kutali ndi Mulungu ndipo adzaonongeka. Onse anthu okhala ndi akazi ambiri adzaonongekachifukwa ali kutali ndi Mulungu.

Anthu onse akhudzidwa ndi nkhani za ufiti adzaonongeka chifukwa sakumvera Mulungu, ndipo tsikulo adzalira ndi kukuta mano ku gehena.

Anyamata ongukhalira ndewu, anyamata oti mukapanda kumenyana ndi aznu mtima osava bwino dziwani kuti mudzaonongeka chifukwa muli kutali ndi Mulungu.

Atsikana amene nkhani zanu za uhule wokha wokha dziwani kuti gahena ikukudikirani chifukwa Mulungu mulinaye kutali ndipo mudzalangika.

Gulu lonse la anthu akupha azawo, zigawenga, popeza mulinaye kutali Mulungu dziwani kuti mudzaonongeka popeza mau a Mulungu akuti taonani iwo akukhala patali ndi inu adzaonongeka ndithu.

Sermon # 55

Preacher:

The Book: Psalm 73:27

Those who are far from you will perish

Beloved, the Word of God from this Psalm shows that all the people far from God will perish. Let us show one another some ways that put someone far from God:

- Beer Tobacco
- Polygamy Prostitution
- Fighting Murder
- Witchcraft

A man who takes beer is far away from God. He will surely perish. All the men with many wives will perish because they are far from God.

All people associated with witchcraft will perish because they are not listening to God. A day will come when they will cry and gnash their teeth in hell.

Young men who are busy fighting; those whom if you don't fight with, someone you don't feel good in your heart about, knows that you will surely perish because you are far away from God.

All the girls whose news (*nkhani*) is about prostitution, know that hell is waiting for you because you are far from God, you will be punished.

The entire group of those who kill others, murderers, will perish because you are far away from God. The Word of God says, those far away from God will surely perish.

Sermon # 56

By:

Yohane 3:1-8

**MUTU: YESU AMALOWA MTIMA
WOBADWA MWATSOPANO WOPANDA
ZIYANGOYANGO.**

NTHANO:Kale njiwa ndi tchete adapalana ubwenzi. Tchete atapita kunyumba kwa njiwa adalandiridwa momasuka komanso nyumba yanjiwa idali yakhomonso lotseguka lomasuka komanso lotakata. Tchete adalandira chakudya bwino bwino nachezetsana ndipo atatha adapatsana tsiku lakuti nayenso njiwa adzapite kunyumba kwa mzakeyo Tchete. Atatero adaperekezana. monga tidziwa kuti paja chisa cha njiwa chimakhala paphanda pa mtengondipo kumwambaku siitseka. Tsiku linakwana a njiwa lopita kwa a Tchete nawo a Tchete adakonzeka adakhala pa kantengo katsekera a kuyimba kanyimbo kawo amveke tchee—tcheee. Mosakhalitsa monga mwa pangano Anjiwa adatulukira.

Atatengerana ku nyumba zachisoni njiwa idadabwa kuwona kuti khomo la nyumba ya a Tchete ndi yozondokera pansu, polowa a Tchete amachita kulowera pansu, china nchoti a Njiwa adadabwanso kuwona kuti pakhomo polowera pa nyumba ya a Tchete padali mabvu popeza paja a tchete mwachizolowezi chawo choti pa khomo la chisa chawo amayikapo mabvu.

Atawona izi a Njiwa adakhumata, ndipo ngakhale a tchete amayitana amveke bwerani abwenzi, ayi ndithu Anjiwa sadalowe mpaka adawalankhulla a Tchete kuti pepani khomo lotere ine njiwa sindongalowe ndipo ine ndapita kwatu ubwenziwu ubayima. Mukadzakonza bwino nyumbayi ndi khomoli ndidzabwera.

Sermon # 56

Preacher:

The Book: John 3:1-8

Title: Jesus enters in a heart that is born again and is free from entanglements

A STORY:

A long time ago, two different kinds of birds (a pigeon and Tchete) befriended each other. When Tchete visited the pigeon he was welcomed freely. Moreover, the door of his house was wide open and and spcious.

Having eaten, they chatted with each other. At the end, they agreed upon a day that the pigeon had to visit Tchete's place too. After that, they escorted each other; as we all know, a pigeon's nest is found on a branch while its roof is uncovered. The day came for the pigeon to go to Tchete's place. Tchete got prepared and sat on grass (known as *tsekera*) while singing his song, saying "tcheee---tcheee!" Not very long, as agreed, the pigeon appeared.

Going together to Tchete's place, the pigeon sadly wondered, having seen that the door of his house was pointing downward. When entering the door, Tchete had to use that downward door. Furthermore the pigeon wondered having seen that at the very door of the house there was wasp, as it is a normal thing for Tchete to put wasps on their doors.

Having seen it, the pigeon became sad. Although Tchete tried to call his friend, "Come friend!" Indeed the pigeon did not enter but said to him, "I am sorry but I can't enter this type of a door, therefore I am going home. We must end our friendship for now. I wont come until the door is fixed."

Wokonedwa akhristu kapena anthu omwe sadalowe chikhristu kaya ndikunja Yesu akukana kulowa chifukwa khomo lakuti Yesu alowe m'mtima mwawo nlozondoka, Yesu akulephera kulowamo. Komanso m'mtima yotere mwadzala mauchimo owopsa omwe tsopano adzala pakhomo anga umo pa chisa chatchete pamakhalira ofuna kudza ndi uthenga akuchita nawo matha otere Yesu sangalowe m'mtima ya wotere, pokha pokha m'bale mutabadwa mwatsopano.

Lero Yesu wadula ubwenzi wake ndi iwe chifukwa khomo lomwe iweyo ukulowera pa Yesu silobvomerezeka, uli mkulowera mkhomo lodzala ndi mphini za chitetezo ukuti ku afiti kuti udziti ndiye, mthupi mwako mukuyendera a kachasu okha okha

Khomo lamoyo wako ladzala ndi tizidutsa ta fodya fungo lili guu chamba, mowa, Yesu akufuna ubadwenso mwatsopano mwakukonzanso khomola moyo ngati mmene njiwa aedamuwuzira tchete kuti aubale udzpitilirensa ayambe wakonza bwino kakonzedwe kammene amayikira khomo la pachisa chake, komanso ahotse mabvu pakhomo lolowera pachisa.

Zikadakhala abambo mudakachotsa, kuledzerako, mudakachotsa nyangazo, zigololo, kuba ndi zinanso. Yesu ali wokonzeka kudzalowa ndi kumacheza nanu m'moyo wanu.

Ambuye Mulungu wamkulu ndi wabwino adalitse mau ake.

Ameni.

Beloved Christians or unbelievers, Jesus is refusing to enter because the door into your heart is facing downward. Jesus is failing to enter into it. Furthermore, such people's hearts are full of dangerous sins; they are full up to the door like the wasps on the door of Tchete's house. Preachers are failing to come with God's Word; they are afraid of them. Jesus cannot enter in their hearts until, brethren, you are born again.

Today Jesus has cut off his friendship with you because the door that you enter to Christ is not acceptable; the door is full of tattoos for protection against witchcraft; your body is being run by Kachasu (local beer). The door into your life is filled with small particles of cigarette; and a strong smell is all over your body. The smell of marijuana is all over you. Jesus wants you to be born again and correct the door of your life like the pigeon asked Tchete to fix the way they put their door and remove the wasps in order to continue with their friendship.

If you were someone, father, you must remove drunkenness, you must remove witchcraft, adultery, stealing, and many more. Jesus is ready to enter in you and chat with you.

May the great and good God bless his Word.

Amen!

Sermon # 57By:

Genesis 2: 15-17; Genesis 3: 1-7

MUTU: KUSAKHUTITSIDWA KWA ADAMU NDI HAVA KUM'BALIRA UCHIMO WONTENGERA IMFANTHANO: kale kale mmudzi wotchedwa wa Achipezayani padali mabanja awiri ena omwe adpalana ubwenzi waponda apa nane mpondenso apa. Tsiku lina banja linali lidayitana linzakelo kuti akachezerane. Mwachikhalidwe cholandira alendo, banja lolandira alendolo lidagulsa zonse zofunika kulandira alendo. Atafika alendo banjali linakaika zakudya zamagulu onse, komanso zapamwamba monga mpunga, nyama ya nkuku yokazinga bwino ziwalo zonse, nyama ya ng'ombe, nyama ya mbuzi, nsima, zakumwa zosiyana siyana, adakaziyika pa gome loyalapo bwino lodyera alendo. Atayika zonse kuphatikiza madzi atantha bwino oti asambe m'manja ndi ena akumwa, banjalo lidawapempherera alendowa nawalangiza kuti akhale omasuka kudya chili chonse m'mene angathere ndipo adati akuchokapo kaye popeza anali ndi udindo wawufumu mmudzimo ndiye amati ali kupita ku nyumba yina yake komwe amakawalamulira zina zoti achite ndipo pambuyo pake awapezanso. Mau omaliza adawapatsanso mau owachenjeza kuti mnyumbamo m'mbalo mwa khomqa la nyumba avindikira mphika ndi chitete ndipo pamenepo asabvundukulepo, atatha kunena adanyamuka. Wokonedwawa adapelepesa kwa mbiri zakudya zija zoti mimba kuchita kufika powalima anga ng'oma kuti yikufuna kung'ambika kuli kukhuta, kugeya kumachita kuti ageya ageyanso. Tsono atazilephera zakudya zija adafika poyamba kufunsana, amveke tsono anthuwa pano ndiye atilandiladi

tsopano nanga mchivaninso akuti avindikila pa dengucho

Sermon #57

Preacher:

Book: Gen. 2:15-17; 3:1-7

Title: Dissatisfaction of Adam and Eve bears sin for them that takes one to death.

STORY: A long time ago, in a village called Chipezayani (literally, it will find who), there were two particular families who developed an intimate friendship close and reliable (*ponda apa ndipondepo*). One day, one family invited the other. As per the custom, the host family bought everything needed for the visitors. Upon the arrival, the host family prepared food of all kinds and very expensive such as rice, well-fried chicken, beef, and goat meat, *Nsima*, and various kinds of drinks were put on a table prepared for visitors. Having put everything, including warm water for washing hands and cold water for drinking, the host family prayed for the visitors and asked them to feel free to eat as much as they can of anything. The host then left, because they had a journey since they had the responsibility of a king in that village. They left for a certain family to receive instructions on what to do. They were to return thereafter.

Lastly, the host family warned the visitors about a pot that was covered with a basket and put besides the wall of the house. They ought not to uncover it. Having said this, they left. These brethren seriously dealt with the food that their bellies were shining like a drum about to burst, yet they had not eaten enough..... (*kugeya*). They had failed to finish the food and began to ask each other saying, "These people have indeed welcomed us but what is it that they don't want us to uncover in that basket

ndipo achita kunenetsa kuti tisavundukule?
Ndiye pamenepa paja adayamba kumauzana, amveke kwatokhala kuti adzadziwa chimene tipange tingobvundukula tikawona aativindikilanso Ndiye amayi aja adanyamuka mkukavundukula, koma bambo adangowona chikhoswe chopakidwa dzimatope dzoka dzoka m'mapaza ndi thupi lonse koma chidatoti bala manthu!! Kuti atale pano achigwire ichi chajowera pamipando yomwe adayalamo nsalu zoyera koma nsalu zonse mipando matope pakike pakike, abambo ndi amayi aja ali pakati pakati amgwire nkhoswe uja ndikubwezeretsa eni nyumba achita kuti odii, zikomo Amveke haa abwenzi athu munabvundukulanso paja tinati musabvundukulepa. Olendo adati kukamwa pululu chifukwa mwini khomo adawaedziwa kuti ndi anthu osakhutitsidwa, osakhulupirika achinyengo. Wokonededwa Adamu ndi Hava ndi anthu amene Mulungu adawalandira atawapanga lye Mulungu mwini. Powonjezera powalandira adawapatsa ufulu wokuti atha kudya ndi kulamulira china chili chonse. Mulungu adangowalangiza kuti asayelekeze kuthyola ndi kudya chipatso cha mtengo umodzi wokha pokhala kuti adadziwa zotsatila zomwe zingapezeke mwa kudya zipatso za mtengowu. Onanu o Odamu ndo Hava kusakhutitsidwa adalalakakabe atanyengeka ndi satana mumtima adthyola nadya ndipo monse atawapatsa amunawo nadya izi Mulungu addziwa. Abambo, amayi tchimo lomwe mungapnge lero mtseri dziwani Mulungu sili'mbisikila chifukwa liri ngati khoswe wopakidwa dzimatope yemwe pothawa kapena pozungulitsana nalo limadetsa nsalu zonse zoyera ndipo mwini nyumba Mulungu akangokuwonani amachita kudziwiratu

that they had strictly stressed that we shouldn't uncover? They then began to discuss, "Can they really discover it if we just uncover it and put it back?" The woman stood up to uncover it, and the man saw a huge rat with mud all over its feet and body. It just suddenly jumped and began to run away! Trying to catch it, it jumped over the chairs which were covered with white clean pieces of cloth. All these pieces of cloth were dirtied by the mud which was smeared all over. While the man and the woman were busy trying to catch the rat in order to put it back in basket, the owner of the house said, "Knock! knock! Hello....! Friends you uncovered the pot we said you shouldn't." The visitors opened their mouths wider because the owner knew them to be discontented, unfaithful people.

Brethren, Adam and Eve were the people who were warmly welcomed by God, having created them. In addition, He gave them freedom to eat and rule over everything. He only warned them not to try to pluck and eat one fruit, for they knew the results that would follow if disobeyed. Oooh fellows! See, as Adam and Eve were discontented, they were tricked by Satan; Eve picked the fruit and ate it together with her husband. God knew all about this.

Men and women, know that any sin that you may do in private cannot be hidden from God since it is like a rat smeared in mud that dirties pieces of white cloth as it tries to run away. The owner of the house (who is God) knows about it even before you tell Him, because God knows every sign that is

ngakhale inuyo musadamuwuze chifukwa
zizindikiro ziri pa tchimo liri lonse Mulungu
amadziwa.

Adamu ndi Hava sadathe kuzemba pamaso pa
Mulungu ndipo mpakana Mulungu adapeleka
chilango pa anthu chifukwa chakuchimwaku.

Mulungu wankulu ndi wabwino adalitse mauwa.
Ameni!

found in every sin.

Adam and Eve failed to hide from God's
presence until God pronounced judgment on
them.

May the great and good God bless his Word.

Amen!!

Sermon # 58

By:

YOSWA 1: 10-11

MUTU: KUKHALA WOKONZEKA TSIKU LA

IMFA LISANAFIKE. Abale ndi alongo mwa Ambuye wathu Yesu Khristu mwamva kuwerenga kwa mau athu omwe tawerengawa kuchokera ku buku la Yoswa. Tamva kuti ananena ndi Aisaleri kuti “Pitani pakati pa chigono, nimulandire anthu onse ndi kuti mudzikozekeletu kamba wanu pakuti asanapite masiku atatu mudzaoloka Yorodano uyu kulowa ndi kulandila dziko limene Yehova mulungu wanu akupatsani likhale lanu lanu. Kumbukilani tsono abale za kudzikozekeletsa.

Tiyeni timve mwambi womwe panali mbalame zimene zinakonzekela kuwoloka Nyanja kupita kuphwando. Mwini phwando analengeza kuti mbalame zonse zoyera ndi zomwe zinali kuyenelezeka kupita kuphwandoko. Ndipo gulu la a kakowa linakonzekelanso kuoloka kupita ku phwando limene linakonzedwalo. Ndipo khwangwala atamva uthenga umenewu anaganiza zakuti adzikonzekeletse koma mwa chinyengo pomwe iye anaganiza zodzipaka ufa kuti abise kuda kwake. Ndipo tsiku litakwana khwangwala anadzipaka ufa naoneka ngati ali mugulu la mbalame zoyera nakhala pakati pa a Kakowa. Komatu chimene sanadziwa khwangwala ndi chakuti ulendowu adzadutsa pamadzi ndipo kuti ufa pamene anadzipaka unatsukika ndi madzi potero ulendo utayambika pofika pakati pa madzi pa Nyanja, khwangwala ufa onse nkuti utachoka ndipo mmalo mokafika ku phwando anapita mbali yina.

Tsopano taona kuti Khwangwala anadzinyenga yekha pamene iye anayenera kudzibisa ndi ufa kuti akhale ngati Woyera.

Sermon # 58

Preacher:

Scripture: Joshua 1:10-11

Title: Being prepared before the day of your death comes

Brothers and sisters in the Lord Jesus Christ, you have heard the reading of the Word from Joshua. We have heard that He told the Israelites, “Go through the camp and tell the people, ‘Get your supplies ready. Three days from now you will cross the Jordan here to go in and take possession of the land the Lord your God is giving you for your own.’” Now, brethren, let us remember about getting prepared.

Let us now listen to this proverb. There were once birds which were preparing for the crossing of the lake in order to participate in a big party. The one who invited these birds ordered that only white birds ought to participate. All the white birds locally known as kakowa were prepared for this party. Upon hearing the news, the raven thought of preparing himself too, though in a tricky way. He thought of smearing himself with white flour to hide his blackness. When the day came, the raven smeared himself with the white flour so as to look like these other white birds. But what he didn't know is that on this journey they had to pass through the water, so that the water would wash off the flour. The journey began. Upon reaching the middle of the lake, the raven lost all his white flour so that, instead of going to the party, he went somewhere else.

You see that the raven had cheated by disguising himself with white flour to look like these white birds.

Abale aliponso anthu ena omwe ali ndi maonekedwe ngati akhrisitu komatu mkati mwao ndi mwakuda. angadziphimbe ndi dzina la mpingo kapena la chikhrisitu. Tsopano kumbukilani kuti kutsogolo kwathu kuli m'tsinjeomwe aliyense waife adzadutsa. Mtsinje umenewu ndi mtsinje wa imfa. Yorodano unali mtsinje ndithu koma Yoswa anuza anthu onse kuti adzikonzeketse asanafike masiku atatu. Abale mtsinje wa Yolodano lero lino ndi mtsinje wa imfa. Ndipo ndikofunika kuti aliyense akhale okonzeka tsiku la imfa lisanafike. Akhwangwalatu analephera kukafika ku phwando chifukwa cha chinyengo. Mwina inu mkutheka kuti muli kudziyenga nokha ngati khwangwala amene analephela kukafika ku phwando. Abale yesu anationjeza kuti akakoze malo komwe kukafikila okha okhawa omwe anamulandila Yesu ndi kulandila mphamvu yakukhala ana a Mulungu pamene anakhulupilira Yesu. Kumbukilani abale kuti mau a Mulungu sapita pachabe. Pamene Yoswa adanena ndi anthu ake pa nthawi yake Mulungu anakwanilita lonjezo lake pamtundu wasankhidwa wa Mulungu ndipo onse omwe anamvela anaoloka pamodzi ndi ziweto zawo zonse ndi kulandila dziko lomwe Mulungu anawalonjeza. Abale musadzinyenge podzinamiza nokha. Mau a Mulungu amanena kuti "Mulungu sanyozeka ayi". Ndipo inu musadzinyenge nokha pokhala mu moyo wachinyengo. Dziwani kuti zonse zidzakhala poyera tsiku lachilungamo likadzafika. Chomwecho khalani wokhodzekera tsiku la imfa yanu lisanafike. Pangani ubale ndi Mulungu wanu nthawi ino, chifukwa simudziwa za mawa. Ndi odala omwe akabva mau a Mulungu amawasung andi kuwachita monga mwa mau ake a Mulungu.

A

Brethren, there are some people with an appearance like that of Christians yet inside they are black despite hiding themselves in the name of religion or Christianity. Remember that we have a river ahead of us, which each one of us will pass through. Jordan was a real river. Joshua asked all the people to prepare themselves in three days. Brethren, the river Jordan of today is the river of death. It's important for everyone to get prepared before the day of his death. The raven failed because of his falsehood. It might be possible that some of you are cheating like that raven. Brethren, Jesus went to prepare a place for only those who received Him and were given the authority to become children of God; only those who believed in Him.

Remember, brethren, that God's Word does not come and go void. When Joshua spoke to the people, God fulfilled his promises to his chosen race. All who obeyed crossed altogether with their livestock and received the Promised Land. Brethren, do not cheat yourself. The Word of God says, "God cannot be cheated." Do not cheat by living false lives. Know that everything will be exposed when the Day of Judgment comes. Thus, you need to be prepared before the day of your death. Befriend God now because you don't know what will come tomorrow. Blessed are they who, after hearing the Word of God, keep and practise according to the Word.

Amen.

Sermon # 59

By:

Luka 7: 11- 17

Mpingo lero mawu athu achokera mu uthenga wabwino wa Luka 7:11-17.

Ndidzawerenga mpingowodala iwo amati akamva mawu namawachita nthawi zonse Amen!!

Mutu wa uthenga wathu lero ndi MALONDA.

Ndidapita pa munsika wina tsiku lina lake, ndipo ndidapeza malonda anyama, nyama yake ya nkhumba. Ndipo padali anthu awiri amene amagulitsa nyamazo. Wina nkhumba yake inali yamasiku angapo isanathe ndipo idayamba kuwola. Koma mzakeyo nkhumba yake idali yabwino, yakupha tsiku lomwelo. Tsono uyu amene adali ndi nkhumba yake yowolayu chimene adawona kuti nkhumba yakeyo simayenda malonda chifukwa anthu amapita kumene kudali nkhumba kapena nyama yabwino.

Tsono adatsitsa nyama yake, nayitchipitsa zedi. Anthu adayamba kulimbilana nyama yotchipayo osadziwa kuti idali yowola. Kotero anthu adali ambiri zedi nkumasiya kugula nyama yabwino ija. Anthu amathamangira chowola chinyama. Kodi mpingo inu mumathamangira zotani? Kodi simuthamangira chowola, vimene vili votchipa.

Mpingo wa Mbuye!! Ine ndawerenga mau ochokera m' buku la Luka umene uli uthenga wabwino wa Luka. Ndiwerenganso Luka 7:11 mpaka 17, koma ndizikika pa ndime ya 12 "Ndipo pamene anayandikira ku chipata chamudziwo onani anthu analikunyamula munthu wakufa, mwana wamwamuna m' modzi yekha amache ndiye mkazi wamasiye ndipo anthu ambiri akumudzi anali limodzi naye.

Sermon # 59

Preacher:

Text Reading: Luke 7:11-17

Church, today's message is taken from the Gospel according to St Luke 7:11-17. I will commence the reading Blessed are they who after hearing the Word they practise them all the time. Amen!!

The title of today's message is "BUSINESS"

One day, I went to a certain market where I found people doing different types of business, like selling pork. One person had his meat but stayed for a long time; so that it began to go bad. But his friends' meat was just okay because it was slaughtered that day. The one with the rotten pork discovered that his meat was not marketable, because people were flocking towards his friend's meat which was fresh.

He then decided to reduce the price. People started flocking towards his meat because it was cheap, without knowing that it was rotten. Many people abandoned the good pork and were running to buy the rotten pork. Church, what are we running after? Are you not flocking towards cheap but rotten things?

The church of God!! I have read the Word of God from Luke, the Gospel according to St Luke. Let me read the passage again, but let us focus on verse 12 which says, "As He approached the town gate, a dead person was being carried out - the only son of his mother, and she was a widow. And a large crowd from the town was with her."

Mpingo mawu athu ndi akuti kumene kumapita
gulu lambiri sikuti kumakhala zabwino ayi,
koma a khristu ochuluka omatengeka ndi gulu.
Ngati gulu likuba nawonso amachita nawo,
kaya kuledzera, inu oledzera mverani!!!

Ndimalonda anji amene inu muli kuthamangira.

Mpingo!!!! Tiyeni tithamangira kwa Yesu,
landirani Yesu!!! Osachita malonda a nkumba
yowola ayi. Kul;I mipingo kunjaku kumene
kwadzadza anthu ochuluka koma soludziwa
kuti satana watchipitsa dala kuti ife tikopedwe.

Chigololo lero cha tchipa, m'zimayi wamkulu
olugana ndi wana wa khanda.

Mowa lero watchipa, lero ulupezeka
m'masacheti,

Ufiti lero watchipa ndi wana womwe olutamba
nawo.

Utchimo watchipa!! Satana monga mwa dzina
lake kuti satana litanthauza kuti sa- tana, koma
lero oluyatanira uchimo watchipa!! Zili kuhala
monga muja achitira mavenda, kutsatsa
malonda, selo, selo,selo zatchipa.

Ozimayi oluyenda ovulavula lero chigololo
chatchipa, muli pita kuti kodi ozimayi mpingo!!
Muli thamangira kuti? Kuzowola kodi?

Mpingo ndili pa chigololo pomwepo kapena
chiwerewere, cha tchipa zedi!! Funso, nthoki
zakanika malonda,ndipo wina anene kuti
popeza zakanika malonda ndisende nthoki
zangazi, kodi nthoki zakanika malonda
m'makoko kodi zosenda senda zigulidwa?
Ayi!!

Church, our message is that where a large group
of people is not that it?? there is always good
things, but that many Christians today are
taken up with a crowd. If the group is stealing,
they too steal, whether drinking, they drink too.
You drunkards listen!!!

What kind of commodities are you flocking after?
Church!! Let us run after Christ. Receive Him!!
Do not sell rotten pork, no. There are churches
out there that are full of people, but they don't
know that Satan has deliberately lowered the
price to attract us.

Fornication is now cheap. Young boys are
sleeping with old women. Beer is cheap
nowadays; it's found in sachets.

Witchcraft is cheap nowadays, even young
children are participating.

Sin is cheap nowadays!! Just as his name says
Sa-tana (follow each other). Nowadays they
call each other saying, "Sin is cheap!!" It is the
way it is with street vendors calling about their
commodities saying, "Sell, sell, sell its cheap!"

Women are walking naked nowadays; and
fornication is cheap. Where are church women
going? Where are you running to? Is it where
the rottens are?

Church, I am still on the issue of fornication or
adultery; it's so cheap nowadays!! My question
is, if one's bananas fail to be marketed, do you
just peal? them? Does ealing? them make
them more marketable? NO!!

Komatu lfe lero tilulondola zosenda sendazo,
zolutanthauza chiyani, zatchipa, uchimo
watchipa.

Unfortunately, we are following after those that
are pilled; they are cheap. Sin is cheap
nowadays

Mpingo wa Ambuye!! Londolani Yesu osalondola
chigulu ayi.
Amen.

The church of the Lord!! Follow Jesus not just
the crowd, no.
Amen.

Sermon # 60

By

Genesis 27:21-24

Banja lina linadali ndi mwana wa mwamuna m'modzi. Cxhifukwa chakuchuluka kwa ntchito zapakhomo banjali linafunitsitsa litakhala ndi ana ena awiri owonjezera kuti azithandizana ntchito.

Motero bamboo ndi mayi adagwirizana zopita kwa asing'anga kuti akhoza juwathandiza pavutoli. Atapita kwa sing'anga adwauza kuti apititse kaphonda kachona ndi kaphonda kagalu pamodzi ndi mwana wawo uja. Atabweratsa zinthuzi singa'nga adaziika m'nyumba natseka kwa kanthawi.

Potsegula munatuluka ana atatu amuna okha okha komanso ofanana. Banjali linakhala losangalala chifukwa ntchito sizimavutanso kugwira ngati kale. Anawa atakula aliyense anapeza banja, bambo atakalamb andi may adfuna kudziwa mwana wawo uja weni weni woti akhoza kudzamusiyila chuma. Iwo anaganiza zoyendera ana onse aja ndikumafunsa akazi awo zamavuto amuna awo.

Atafika panyumba yoyamba adapeza vutyo loti mwamunayo amadabwiza anthu ndiponso mkazi wake chifukwa akaona njoka, kaya mbewa, nkhwoswe patali amadumphira nagwira zinthuzi nkumadya zaziwisi. Bamboo ndi mayi iwo adadziwa kuti anali mwana wa chona.

Atafika pabanja lina mkazi adadandaula kuti mwamunayo amamuchititsa manyazi chifukwa amatoleza mafupa kudzala adzowo akataya ngakhale kusowetsa matewera awana pamudzipo.

Sermon # 60

Preacher:

Text reading: Gen. 27:21-24

A certain family had one male child. Due to an increase in responsibilities at home, this family decided to have two more children to help with these other responsibilities.

Thus, the wife and her husband decided to go to a witchdoctor to seek assistance for this problem. Upon reaching the witch doctor's house, they were asked to bring one male puppy and a male kitten together with their only boy. Having brought these things, the witchdoctor closed them in a room for a while.

Opening the door they saw three male children who looked alike. The family was very happy, because they knew their home tasks would no longer be a problem. When these boys grew up, they all married. When the father grew very old, he wanted to know who among them was the real biological child so that he may inherit his father's properties. He visited all of them to ask their wives about the problems with their husbands.

When he reached the first home, he discovered that many people, including his wife, wondered about the husband because whenever he saw a rat or a snake he jumped to catch and eat it alive. The father and his wife knew that that one was the son of a cat.

Visiting the second son, his wife complained that her husband shamed her because he likes to pick and eat bones that are thrown in the dustbin when people throw them there. Furthermore, he likes stealing nappies in the village. His parents knew that he was the product of the puppy.

Bamboo ndi mai adadziwanso kuti iye anadali wochokela kuphonda ya galu. Atafika banja lomaliza mkazi sadadandaule kena kalikonse. Iye adangoyamikira kokha kokha basi. Motero iwo adadziwa mwana woyenera kumpatsa madalitso kapenachuma iwo asanamwalire.

Phunziro Kodi ndiwe mwana wanga weni weni? Isake atakalamba adafuna kudalitsa mwana wake Esau. Popeza Esau ndiye adali mwana wamkulu motero ndiye adali woyenera kulandira madalitso Isake asanafe. Motero Isake adafuna kudziwa ndi kutsimikizika mtima kuti popereka madalitso ali kupereka kwa munthu woyenera.

Iye adayambasa mwanayo namufunsa ngati adali mwana wake weni weni Esau. Popeza Iye mukalamba wake adachita nkhungu padamuvuta kudziwa kuti panali chinyengo. Motero Jakobo adadalitsika m'malo mwa Esau.

Wokonedwa Mulungu akufuna ana ake eni eni kuti aziwadalitsa nthawi zonse. Koma chuvuta nchakuti anthu oyenera kudalitsika Mulungu adabwa nawo. Amayi pena a Bambo angodumphira amuna ndi azimayi a weni awo ngati chona. Akumatengeka ndi zili zonse, amayi kuthamangira kuvala mabuluku, abambo mametedwe osadziwika bwino.

Anyamata ndi atsikana nawo angotola zinnthu zoti anzawo adadya kale akuthamangira mafupa mnofu adadya kale anzawo zochita za galu weniweni.

Zotsatira zake akumatenga matenda ndikumata miyoyo asanakhwime.

Anyamata ndi atsikana akupanirira zinnthu zonukha ngati mowa kachasu zimene iwo

Upon reaching the final home the wife did not complain anything. She, instead, appreciated him. They knew that he was the one to inherit the family properties.

Lesson:

Whose real child are you? When Isaac grew up, he wanted to bless his child Esau because he was the oldest son. Therefore, he wanted to make sure that he was blessing the right child.

Isaac touched the child and asked him if he was the real Esau. Now, since Isaac was very old and it was difficult for him to know that this was a trickery. Thus, Jacob was blessed instead of Esau.

Beloved, God wants to bless his real children all the time. Unfortunately, God wonders about those who ought to be blessed. Men and women are just jumping after other people's wives and husbands like that cat. Like that cat, they just take up with anything; women are fond of wearing men's trousers that are not good at all.

The youth too are just picking up things that others have eaten already. They are eating bones while others have eaten the flesh. They behave like dogs.

As a result, they catch diseases and lose their lives at a tender age. They insist on things that are rotten; e.g. local beer (*kachasu*).

amangoononga matupi awo ndiponso
kudzichotsera ulemu. Mchitidwe wagalu
wotere odyo nawo zonunkha sibwino Ambuye
sakondwera nazo.

Chifukwa chake Mulungu akadandaula ndi anthu
kuti pachisamariro chake chonse chimene
ationetsera chingopita pachabe chifukwa
chazochita zathu zauchimo sitikusiya.

Tipezeka m'malo opembedza koma zochita
zathu zili kutali ndi Ambuye.

Khristu yesu afuna ife ngati ana a Mulungu
umulungu wake usamachoke pamoyo wathu.

Tikhale atchito zabwino zakumsangalatsa
Mulungu.

Okondedwa kodi ndinu mwana wake weniweni
wa Mulungu? Amene iye akodwera nanu
muzochita zanu?

Wokondedwa tikhala odala ife ngati tikhala ngati
banja lija lamwana lotsirizali kuti Mulungu
azikondwera nafe kuti potero iye azitidalitsa
mwa khristu yesu pomwe tikhala nyengo
zonse.

AMEN

They are doing harm to their bodies and lose
their self-respect. Such acts, like that of dogs
eating stinking things, are not good at all. God
is not happy with it.

This is why God is not happy with his people
upon whom He lavished his love, and all lose it
all just because of our sinful deeds which we
are not ready to stop.

We are in places of worship, yet our deeds are
far from God. Christ Jesus does not want
God's children ever to lose their godliness.

Let us do good things that please God.

Beloved, are you a true child of God in whom He
is well pleased.

Beloved we will be blessed if we form a family
like the last family in our story. God will be
happy with us, and will bless us in Christ Jesus
at all times.

AMEN!!

Sermon#61

BY

MARKO 13:33-36

ZA KALINDIRIRA

MWAMBI/ NTHANO; Panali munthu bwana iyeyu anali ndi nyumba yake yokongola kwambiri ndipo bwana ameneyu anali ndi wantchito wake. Anamuza wantchito kunena kuti ine ndili kupita dziko lakutali ndipo popeza mnyumba muno muli katundu wambiri monga wailesi ndi zina zambiri ndikadzabwera chomwe ndidzapeze utachigwira chimenecho chidzakhala chako.

Apo bwanayo ananyamuka ulendo wake wopita dziko lakutali. Pambuyo pake watchitoyo adatanganika ndi kumagwira gwira katundu wa myumbamo. Iye adatanganika kugwira ichi ndi icho monga wailesi pofuna kuti akadzapeza atagwira wailesiyo idzakhala yake.

Tsiku lina wantchito uja adaganiza zokakolopa posadziwa kuti bwana abwera tsiku limelo iye adaganiza zokakolopa mnyumba muja al kukangangalika kumasuzumila pawindo ngati bwana akewo akubwera. Atamaliza kukolopa adaganiza zokafinya chikolopa panja. Nthawi yomweyo bwana uja anatulukira ndiye bwanayo anangomuwiza kuti monga tidapangana iwe ndi ine cholandira chako chikhala chikolopachi utenge ngati malipilo ako. Wantchito uja anamva chisono kwambiri nayamba kulira chifukwa malipiro amene adalandira sanakondwere nawo. Iye amaganizira mwina kulandira katundu wapamwamba kuchokera mnyumba.

Sermon # 61

By

Key Scripture: Mark 13:33-36

Title: About waiting

STORY: There was a rich man who had a very nice house. This rich boss had his own servant. He then told his servant, "I am leaving for a far way country. Now, since this house is full of different things like a radio and many more, when I return home anything I will find with you in your hands will be yours."

Having said this, he left. After this, the servant was busy holding different types of the properties in the house. He was busy holding things like the radio player so that, if his boss found him holding it, it will belong to him.

One day the servant thought of mopping the house without knowing that his boss was to come on that day. He was doing it while busy peeping through the window to see if his boss was coming. After mopping, he thought of going outside with the mop. At that very time when he went outside, his boss arrived home. His boss said, "As we agreed, what you will receive is the mop. Take it as your payment." The servant felt sorry for himself and began to cry because of this payment. He had thought that he would receive very expensive things from the house.

Ife akhristu tiyenera kudikira nthawi zonse ndi zintchito za dziko la pansi pomachita uchimo osiyanasiyana. Koma titangwanike ndikuchita mapemphero kuti pobwera Yesu Khristu asadzatipeze tiri kuchita zosemphana ndi chipulumutso mwa Yesuyo chifukwa ngati adzatipeze tilikuchita ntchito zoyipa malipiro athu adzakhala kupita ku

Gehena kumene kukakhala kulira ndi kukukuta mano.

Odala ndi amene alandila Yesu Khritu ndikumachita ntchito zabwino chifukwa akapeza moyo wosatha m'mwamba atalandira kolona wamoyo. Kodi anzanga mukudikira Yesu Khristu motani?

AMEN

We too as Christians, ought to keep on waiting patiently, not with earthly business. But rather, we must be busy with prayers so that when Jesus Christ comes, He should find us doing not what is contrary to his salvation. If He happen to find us doing evils, our payment will be hell where there will be gnashing of teeth.

Blessed are they who have received Jesus Christ and are doing good works for they will find eternal life in heaven and will receive a crown of life. Friends, how are you waiting for Christ?

AMEN

Sermon # 62

BY

Luka 13: 22-30

ZAKHOMO LOPHAPHATIZA

Panali nkhunda ndi tambala amene anapalana ubwenzi.iwowa anali kuchezerana kwambiri. Nthawi ina anapangana kuti kucheza kutisamangochezerana panjira ayi koma tiziyenderana m'makomo. Nkhunda ndi tambala anagwirizana kumayenderanso. Inakwana nthawi yoti nkhunda ipite kukacheza kwa bwenzi lake tambala. Atafika kunyumba kwake kwa tambala, nkhunda analowa bwino bwino mkhola mwake chifukwa nkhunda ilibe zilimba zakumwendo.

Kotero zakudya zimene tambala adakonza nkhunda idadya bwino bwino ndipo anasangalala onse awiri. Tsopano nkhunda anauza tambala kunena kuti tsiku lina adzapita kukacheze kunyumba kwake. Tambala pamenepa anavomera kuti adzapita. Litakwana tsiku lopita kwa nkhunda, tambala anakonzeka ndipo anayamba ulendo. Koma atafika ku nyumba yake ya nkhunda, nkhunda idauza tambala kuti alowe mnyumba kapena mkhola. Koma tambala analephera chifukwa cha zilimba zakuminyendo yake. Kotero tambala anayesa yesa koma analephera,choncho anabwerera kwao osadya kalikonse chifukwa zakudya zinali mkhola la nkhunda. Ndipo tambala anali womva chisoni kwambiri.

Sermon # 62

Preacher:

Scripture: Luke 13:22-30

Title: About the narrow Path

There was a dove and a cock who had a good friendship. They used to visit each other. One day they agreed to stop chatting along the way but rather visit each other's home. The time came for the dove to visit his friend the cock. Having reached the place, the dove properly entered his friend's house since he had uncomplicated legs, unlike the cock.

They ate the food which was prepared by his friend, the cock. They were happy all together. Later on, the dove suggested that his friend, the cock, should also visit his house one day. The cock agreed with her suggestions. When the day came for him to visit the dove's house, the cock prepared well and began his journey. Upon reaching his friend's house he was told to enter the house. Unfortunately, the cock was not able to enter because of his complicated legs. He tried, but he couldn't manage to enter. Because of that, he failed to eat the food which was prepared for him. He went back home without eating anything, since the food was put inside the house. The cock felt sorry for himself and went home.

KUTANTHAUZIRA

Vesi 24 Yesetsani kulowa pakhomo lopapatiza chifukwa ambiri ndikuuzani adzafuna kulowa koma sadzakhoza.

Anthu ambiri tidzakanika kulowa ufumu wa kumwamba chifukwa cha machismo osiyanasiyana. Koma chofunika ndi kulapa ndikuwasiya ndikulandila Yesu khristu kuti akhale Mbuye ndi Mpulumutsi wa miyoyo yathu. Tikatero tkalowa muufumu wakumwamba. Ngati tichita machismo osiyana siyana tidzalephera kulowa monga mmene tambala adalephera kulowa pakhomo la khola la nkunda, ndi tchimo lanji limene tikalephere nalo kulowa mfumu wakumwamba?

Ndiwodala amene alapa machismo ao onse lero, kuti akalowe pakhomo lopapatiza lakumwamba. Pa buku la Miyambo 28:13 mawu a Mulungu akunena kuti “Wobisa machismo ake sadzaona mwayi, koma wakuwavomereza nawasiya adzchitidwa chifundo.”

Pafunika titawasiya machimo athu onse kuti tikachitidwe chifundo ndi kulowa pakhomo lopapatiza lakumwamba. Mulungu adalitse mawu ake onsewa lero ndi nthawi zonse. Ndi Wodala amene amati akamva mawu nawasunga. Amen

THE MEANING:

Verse 24: “Make every effort to enter through the narrow door, because many I tell you will try to enter and will not be able to.”

Many people will not be able to enter into the heavenly kingdom because of all kinds of their sins. What is needed, is to receive Christ Jesus to be our Lord and Saviour of our lives. If we do that, we will enter into heaven. But, if we continue sinning we will fail to enter through the narrow door like the cock did. What kind of sin will make us fail to enter that narrow door of heaven?

Blessed are they who have confessed all their sins, for they will pass through that narrow door of heaven. In the book of Proverbs 28:13, the Word of God says, “He who conceals his sins does not prosper but whoever confesses and renounces them finds mercy.”

What is needed is to renounce all our sins so that we may receive mercy and enter through that narrow door of heaven. May God bless his Word now and forever more. Blessed are they who, after hearing the Word, keeps them.

Sermon # 63

1 MAFUMU 22:29-40

Tamverani mwambi uwu: Kale kale4 mdziko lina muli sing'anga wotchuka kwambiri ndipo anali kuchiza matenda osiyana siyana. Ndipo mkudzi wina wa mfumu Kadzidzi munali matenda akulu. Yemwe ankadwala adali a Kasire. Atayesayesa njira zosiyana siyana ndi mankhwala osiyana siyana zonsezo zidaalephera kuchiritsa a Kasire. Chotere m'mudzi mbalame zonse zidaganiza zotengera wodwalayo kwa sing'anga wotchuka uja.

Amfumu a Kadzidzi adati "Ndikudziwa kuti m'mudzi mwanga muno muli mfiti, ndiye tonse tiyenera kuti tipite ndi Kasirewa kwa sing'anga. Ndipo yemwe akuchita za ufitizi akadziwika komweko. Ndamva kuti sing'ngayo amazindikila yemwe ndi mfiti." Mbalame zonse zinakondwera ndi mawu amfumu ndipo zinanyamuka.

Atafika kwa sing'anga, sing'angayo adayang'anayang'ana kenaka nati "Musandifotokozere chili chonse chifukwa ine ndapima kale chimene mwadzera kuno. Inu nonse khalani chete kuti ndiyambe ntchito yanga tsopano, amene alankhule awonatsoka loopsa kapena kufera pompano. Ndine sing'anga "Nyanga tayani." Ndipo posakhalitsa adatenga msupa yake ndi lumo ndi kuyenda molunjika pamene amfumu adakhala. Posakhalitsa sing'ngayo adaliponya lumo m'mutu mwa amfumu kuti Kha amvekere magazi chuchuchu. Adakomba mankhwala msupa ija ndikupala

Sermon #63

Scripture reading: 1Kings 22:29-40

Let us listen to this story: A long time ago there was a witchdoctor from a certain country who was very famous as a healer of all kinds of diseases. A certain bird (an owl) from Kadzidzi village was sick. His name was Kasire. He tried many different medicines but to no avail until the birds from that entire village decided to take the sick bird to the famous witchdoctor.

Chief Kadzidzi said "I know that there are many witches here in my village, so I want all of us to go with Kasire to the witchdoctor. Anyone responsible for this witchcraft will be discovered there. I am told the witchdoctor knows who is the witch." All the birds were happy with the chief's words and began the journey.

Upon arriving at the witchdoctor's place, everyone looked at each other. The witchdoctor said, "Don't tell me anything because I know already why you are here. All of you keep quiet so that I may begin my work. Anyone who will talk will see great misfortune or perhaps death right here. I am a doctor who renounces witchcraft." He quickly took his lazer and walked towards where the chief was sitting. He quickly threw the lazer into the chief's head, sounding boom!! Blood splashed all over! He then took the medicine from his container and started smearing it on the place where he cut,

pa mphini zomwe adatemazo, uku akudzichemerera kuti ndi msing'anga wotchuka padziko lonse.

Mbalame zonse zidangoti “Aaaah!! Munthu nwodwala a Kasire mtema amfumu a Kadzidzi?”

Nkhani yomwe tawerengayi tamva za mfumu Ahabu yomwe idadzizimbaitsa nilowa ku nkhondo. Ndipo asirikali a mfumu Aramu powona wina yemwe adavala ngati mfumu ya Aisrayeli, nkhondo idalimba paiye.

Anthu ambiri akhala alikupeza mavuto chifukwa cha maonekedwe awo. Makamaka masiku ano nkhani za ufiti anthu ambiri awona mavuto ponamiziridwa kuti ndi afiti powona:

- Ukalamba wawo.
- Kukhala ndi dazi.
- Kukhala wolemera kwambiri.
- Kutu ndi wosauka kwambiri.
- Wotha mano mkamwa.
- Wolumala ndi zina zambiri.

Ndi zifukwa zambiri zomwe anthu ena amaganiza zoika anthu m'mavuto, mwina kuphedwa kumene poganiziridwa kuti ndi afiti, chonsecho mwina anthu ochita zotere adzizimbaitsa ndi kumaoneka ngati abwino. Yesu anati “ Idzani kwa Ine olema ndi othodwa, ndipo ine ndidzakupulumutsani” yesu ndiye bwenzi loposa. Tiyeni tidalire Iye nthawi zonse ndipo adzatitetezera kwa adani athu.

while boasting of himself that he was the most famous witchdoctor world wide.

All the birds exclaimed, “Noooh!! Kasire is the one who is sick, but how come you are cutting/treating chief Kadzidzi?”

In the story we have read, we heard of King Ahab who secretly went into battle. When the Aramian army saw someone dressed like the king of Israel, the battle grew fierce around him. Many people are in trouble just because of the way they look. More especially nowadays, many people have been falsely accused of witchcraft just because:

- They are very old
- They have a bald head
- They very rich
- They are very poor
- They have no teeth
- Their physical disability
- And many more.

There are many reasons why many people often think of putting others in trouble, perhaps even putting them to death just because they think of them as witches, yet ignoring those who really practise it. Jesus said, “Come to me all who are weary and burdened, and I will give you peace.” Jesus is a true friend, better than everybody. Let us trust in Him, and He will deliver us from our enemies.

Sermon # 64

By:

Mutu wa ulaliki: KUDIKIRA

**Mau a Mulungu a lero achokera pa buku la
Luka 21:34-38**

Tawerenga pa mau koma ndisanayambe kumasulira ndili ndi ka mwambi pang'ono ndipo wokondedwa tcherani khutu mumve.

Kudikira ngolo ya mapesi

Padali m'nyamata wina yemwe adali pa ulendo wopita ku Joni kukagwira nawo ntchito (theba). Ndipo zonse zokonzekera za ulendowu zidayambika ndithu. Iye adali ndi agogo ake omwe adamuitana asananyamuke ulendowu ncholinga choti amupatse malangizo a momwe angakakhalirire ku Joniko poti iwo adapitakonso ndipo amadziwa bwino za makhalidwe a ku dzikolo.

Chinthu china chomwe agogowa adamuza m'nyamatayu ndicho kutenga zinthu zomwe zizikamuteteza ku thupi lake komanso kumupatsa mwayi wokhala pa ntchito yabwino komanso ngakhale kumalandira malipiro a pa mwezi kawiri ngakhale katatu mabwana ake osazindikira kanthu. Gogoyu adamupatsa m'dzukulu wakeyu nsupa zingapo zomwe adayenera kumakazisamala bwino. Nsupazi adazinyamulira mu thumba lomwe adayenera kulitenga popita pa ulendowu.

Tsiku lonyamuka lidafika ndipo onse aulendo adatsogozana kupita kukakwera galimoto lomwe limakawasiya malo okwera sitima kuti m'mawa mwake anyamuke. M'nyamatayu zidamuvuta kuti akwere nawo galimoto lija pamodzi ndi anzakewo chifukwa amawopa kuti adabwa ndi thumba lake lija ndipo adaganiza

Sermon #64

Preacher:

Title: Waiting

Scripture reading: Luke 21:34-38

We have read from Scripture, but before we begin expounding it, I have a story to share with you. Brethren, listen attentively.

Waiting for an oxcart with maize

There was a boy who was preparing his journey to Johannesburg to seek for a job. All the preparations for the journey began well. He had a grandparent. He called him before he began his journey in order for him to offer some advice on how he ought to live there, since he once had been there. He knew all about the kind of life people live there.

Another thing the old man told the boy was to carry some things that were to protect his body and also that would enable him to get a good and well paid job that would earn him two or three salaries a month, without his boss knowing. The old man gave the boy some magic things (*supa*) which he was to keep safely. The boy took them in his bag which he carried on his journey.

The day of departure came. All who were going on this journey walked together towards the bus depot which took them to a harbour so that they could proceed with their journey the following morning. It was difficult for the boy to go into the car because he was afraid that his friends will

zongoyenda pansi kupita ku malo okwerera sitima aja. M'nyamatyu adadutsa njira za chidule komabe kuja kudamudera chifukwa udali mtunda wautali ndithu.

Akuyenda adakumana ndi mzake wina yemwe nayenso amapita ku malo okwerera sitima omwewo ndipo iye anali pa njinga. Adamupempha mzakeyo kuti amunyamuleko ndipo adavomera. Chomwe chivuta chidali choti njingayo idalibe Keliyala ndipo adayenera kumunyamula pa mtanda wa njingayo. M'nyamatayu adalephera kukhala pa mtandapo chifukwa cha thumba lija adanyamulari. Mzakeyo adumuza kuti thumba lija alisiye chifukwa onse omwe amapitawo samatenga katundu. M'nyamatayu adakana ndipo ali mkati mokambirana adamva mau okweza mbuyo mwawo koma chakutali a wanthu wosonyeza kuti amathyapira ngolo.

M'nyamatayu atawona mauwa ankasendera chakufupi ndi iwo adamuza wanjingayo kuti azipita ndipo akwera nawo ngoloyo ndipo akafika. Apatu nkuti dzuwa likulowa ndipo mzake wa njingayo adamusiyadi. M'nyamata uja adakhala pansi kumadikira ngolo ija ndipo patapita mphindi 10 mau a woyendetsa ngolo aja adayandikira ndipo iye adakondwera kuti vuto lake latha. Posakhalitsa adangowona ana atatu atulukira ndipo awiri adagwira mtolo wa mapesi nkumakoka ndipo wachitatuyo adali ndi ndodo nkumakuwa ngati woyendetsa ngolo ndipo ankati, "tiyeee iwee khamani kokaaaa! Aaaaa iwee duzaaa! Apa m'nyamata uja adazindikira kuti wataya nthawi kumadikira ngolo ya mapesi ndipo adagwira manja ake kukhongo atazindikira ulendo wake wopita nawo ku Joni walephera ndipo adalira kwambiri.

ask him about the bag. Instead, he used a shorter way. It was quite a distance so, it was getting dark.

He met his friend who was going to the same harbour. His friend used a bicycle. He asked his friend to help. Unfortunately, the bicycle had no carrier so that he was to be carried in front. The boy failed to sit in front because of the bag he was carrying. His friend asked him to throw away the bag because they were not to carry anything where they were going. The boy refused. Amidst their discussion, they heard a sound of people who seemed to be riding an oxcart.

When the boy heard this voice he came closer and they told the man with the bicycle to go, as they wanted him to board the oxcart. The sun was setting and indeed their friend with the bicycle left them. The boy sat down waiting for the oxcart and after 10 minutes the voice of the one driving the oxcart sounded near and he was happy that his problem would be solved. In no time, he saw three boys appear from the direction he was hearing the sound of the oxcart. The boys carried a bunch of dried maize stalks; two were moving these stalks on the ground while one boy was shouting like one driving an oxcart and was saying, "You, lets go! Come on pull pull!" At this point, the boy realized that he had wasted his time waiting for the "oxcart" of maize stalks and put his hands on his head, realizing that he has failed to proceed on his journey to South Africa. He cried bitterly.

Nkhaniyi lero ife ikutiphunzitsa kuti tisamale pomwe tikudikira monga tawerenga pa Luka. Yesu khristu akutiwuzwa kuti tidikire ndipo fuso langa ndi lakuti kodi inu mukudikira motani. Mzathuyu zidamuvuta chifukwa adanyamula katundu wosayenera ndipo m'malo modikira galimoto kapena kukwera njinga ija adadikira ngolo ya mapesi.

Mulungu akakudalitseni pomwe mukupanga chisakho lero chodikira Yesu Khristu yemwe ndiye choonadi ndi moyo.

Amen.

This story teaches us to be careful as we are waiting, as we read in the book of Luke. Jesus Christ tells us to wait and my question is: How are you going to wait? This friend of ours faced this problem because he was carrying prohibited things and, instead of waiting for a car or using that bicycle, he waited for an oxcart of dried maize stalks!

God bless you as you are making a decision of waiting for Jesus Christ who is the truth and life.

Amen

Sermon # 65

By

Numeri 11:1-9

Mutu: Kudandaula kwa Israel

Mau athu alero mpingo ndi amenewa.

Ndipo uthenga wanga lero mutu wake ndi MakocheziMpingo, ndani awadziwa makochezi?Makochezi atanthawuza ichi!

Mvula ikagwa, tikati tsono mvula yachuluka zedi, yakuti mayenje, madamu, makhwawa amadzaza ndipo amayamba kusefukira ndipo amathamanga zedi m'makhwawa. Chimene chimachitika ndiye chakuti zones zimene zinali m'makwawa muja zimatengedwa kaya munali udzu, zinyalala kaya zipysipysi za nzimbe zones zimatengedwera kumodzi ndi madzi.

Mpingo, mvelani! Zinyalala, zipysipysi za mzimbe zimakhala m'gulu la madzi, koma kodi zinyalalazi kapena zipysipysizi ndi madzi kodi? Ayi tere. Koma zili kupita nowo limodzi, owona amati madzi awo koma mkatimo muli nyasi, ndiye makochezi koma tsono makochezi ndi zinyalala zomwe zimatsala madzi akapita, zimatsalira m'malo osiyanasiyana ndipo sizikafika nawo komwe madziwo akupita.

Mpingo! Enafe ndife amakochezi. Kodi inu ndinu ndani? Mudzifunse nokha. Kodi sindinu amakochezi, zinyalala zotengedwa ndi madzi, koma zimati zikayenda zimatsalira mbuyo madzi atapita.

Tawerenga mau pano amene alufotokoza za ana a Israel omwe pakati pawo panali anthu osokoneza, amene amasokoneza anzawo, iwo adali amakochezi amene adali otsalira pa chikhulupiriro chawo, ndipo sadali othandiza ayi, koma amene amafuna kusokoneza pakati pa anzawo, amakochezi.

Sermon #65

Preacher:

Numbers 11:1-19

Title: The grumbling of the Israelites

This is today's word, church.

The heading of my sermon today is "Wet rubbish."Church, who knows wet rubbish?

The meaning of wet rubbish is this:

It is when heavy rain falls to the extent that the dams and potholes are filled with water resulting in flooding. This water moves fast and, what happens, is that all the rubbish e.g. grass, the remains of sugarcane (*zipysipysizi*) and others things that were in the drain, are swept away by the water. Church listen! This rubbish and the remains of the sugarcanes get mixed up with water, but the rubbish and the remains of sugarcane - are they water? No! But they are going together with the water. The people who see it say that is water but inside there is rubbish, that is wet rubbish. But now, wet rubbish is the rubbish which remains when the water is gone, it remains in different places and reaches where the water is flowing.

Church! Some of us are wet rubbish! Who are you? Ask yourself. Are you not the wet rubbish carried by water and that gets stuck along the way when the water is gone?

We have read the Scripture telling us about the the stubborn people among the children of Israel who were disturbing others. Those were wet rubbish who were left behind in their faith, and they were not helpful only disturbing others, i.e. wet rubbish. Wet rubbish are indeed Christians, but when those Christians backslide after they were strong, the wet rubbish is the cause. You wet rubbish change, don't disturb others.

Amakochezi ndi a Khristu ndithu, koma a khristu obwerera mbuyo omati akapita patsogolo koma omwewonso ali obwerera mbuyo, ndipo umakocheziwo ndiwo umawachititsa. Inu amakochezi sinthani musakhale osokoneza ayi.

Mfundo ina mpingo, ndi iyi kuti amakochezi samakafika pa ulendo wawo amathera m'njira, ndipo ena apa muthera m'njira, ndinu amakochezi simukafika ayi pa ulendo wathu wa chikhristu. Ulendo wathu mpingo ndi woyenda ndi mtima wopita ku Kanani, komanso woyenda ndi chikhulupiriro. Kodi mukafika inu amakochezi ku Kenani?

Lapani mtima lero, lapani.

Ine ndidachitapo umakochezi mpingo ndipo inu mukundidziwa ine. Ndidali otengeka m'madzi koma wosakhazikika. Chifukwa ndimati ndikayamba kupemphera, ndimabwereranso mbuyo nkumachita zanga monga kunyenga, kuledzera komanso ufiti. Oledzera onse ndi amakochezi, onyenga onse ndi amakochezi!! Omakochezi!! Nyasi zotengedwa m'madzi.

Pomaliza mpingo!! Tisakhale omakochezi koma tikhale anthu woyenda pa chikhulupiriro chathu.

Another point, church, is that wet rubbish does not reach its destination, its journey ends on the way. You are wet rubbish and you are not going to reach your Christian journey. Our journey, church, is a journey to Canaan by heart and faith. You wet rubbish, are you going to reach Canaan?

Repent your heart, repent!

Church, I did what wet rubbish does, and you know it. I was easily carried by water but unstable. Whenever I started praying, I would backslide and resume my old behaviour, like, adultery, drunkenness and witchcraft. All the alcoholics are wet rubbish, and adulterers are wet rubbish!! Wet rubbish!! Rubbish taken by water.

Lastly, church!! We should not be wet rubbish but we should be people moving with our faith.

Sermon #66

By:

KALULU NDI FISI

Tsiku lina Fisi ndi Kalulu anapalana ubwenzi ndipo onse awiri amayendera limodzi. Ndipo tsiku lina anapangana kuti akfune mbeta ku mudzi wina. Koma Kalulu anachita mwayi napeza mkazi msanga. Tsono Fisi poona kuti Kalulu wapeza mkazi anavutika mumtima nachita nsanje ndipo adafuna kuononga banja la Kalulu. Mkazi wa Kalulu amakonda kudya uchi pomwe Kalulu amdya gaga. Ndipo motero Kalulu anali ndi ntchito yopachika ming'oma kuti azipeza chakudya ch mkazi wake. Pobwera kethengo yonse Kaalulu anali kuyimba nyimbo kuti mkazi wake adziwe kuti wafika ndipo Fisi amawona zonsezi.

Tsiku lina Fisi anafika usiku ku nyumba ya Kalulu pomwe Kaluluyo kunalibe. Tsono Fisi andula lilime lake kuti lifanane ndi la Kalulu, nayamba kuyimba kanyimbo ndipo mkazi wa Kalulu anyesa kuti ndi mwamuna wake, natsekula pakhomo. Fisi analowa namudya mkaziyo. Kalulu pofika anafikira pachisoni.

Momwemonso lero abale anga Satana ali wonyenga ndipo amadula lilime lake kuti munthu wopusa ayese kuti ndi liu laYesupamene munthu atsekula mtima mwake apeza tsoka ndi imfa.

Omayi, Obambo, Onyamata, Otsikana basopo samalani Satana akupwetekani. Chifukwa chake tiyenera kuchenjera ndi aneneri onyenga. Mateyu 24:4-5 pali nkhani pamene. Ngati sulapa basi wa ku gehenaAmen!

Sermon #66

By:

Title: Hare and hyena

The hyena (*fisi*) and hare (*kalulu*) created a friendship and the two were moving together most of the times. One day, the two agreed to go and look for a bride at a certain village. The hare was lucky to find a bride first. When the hyena saw that his friend had a bride before him, his heart was disturbed and he was jealous of the hare and wanted to destroy the hare's marriage. The hare's wife enjoyed eating honey while the hare liked eating the skin of dried maize (*gaga*). The hare had the huge responsibility of hanging beehives (*ming`oma*) in order to get food for his wife. Whenever the hare came from the jungle, he sang a song to alert his wife that he was back, and the hyena was watching all this.

One day, the hyena went to the hare's wife while the hare was not around and he tuned his voice like the hare's and started singing a song. When the hare's wife heard that, she thought that her husband was back and she opened the door. The hyena entered and ate the woman. When the hare returned, he really grieved over his wife's death.

In the same way brethren, Satan is a deceiver and he cuts his tongue so that a fool would think that it's the voice of Jesus. And, when a person opens his heart, he finds bad omens and death.

Ladies and gentlemen, be careful the devil is going to hurt you. That is why we are supposed to be very careful with fake prophets (Matthew 24:4-5), where there is a story. If you are not going to repent, then your destination is hell.

AMEN!

Sermon # 67

By:

KALULU NDI KAPHULIKA

Anthu a Mulungu tiyeni tewerenge Mark 1:19 za munthu uja wa ku Gelasa. Koma tsono ndisanapite patali ndili ndi ka mwambi kochepe. Anthu a Mulungu mveterani; Tsiku lina Kalulul ndi kaphulika anapita ku liwamba. Kaphulika ndi nyama ija ili ndi mano a pamtunda nthawi zones.

Panjira anapangana kuti uyo akawone njuchi azidye yekha. Woyamba kuona njuchi adali kalulu ndipo anati; zanga izo! Zanga izo!!

Kaphulika ndi mano ake a pamtunda anati sha! Iwe Kalulu sudziwa kuti ndi zanga zimenezi tawona ndili kusekerera. Motero Kaphulika analanda njuchi zija nadya yekha.

Patsogolo pake Kalulu anaonanso zina nati izo zokha ndi zanga basi. Kaphulika anati ha! ha! ha! iwe kalulu izi ndi zanganso tawona manowa kusekerera. Pamenepo Kalulu anati kodi inu mano anuwa mumalundako? Kwiyani, lundani ndiwone ngati ndi zoono kuti ndi zanu ndipo

kuti inu muli kuseka chifukwa cha njuchizi.

Kaphulika anayesa kulunda koma osatha, ndiye pambuyo pake adagwetsa nkhope yake nachita manyazi.

Bamboo wanga, mayi wanga, kodi mukudziwa kuti a Khristu tagona tulo. Tawonani nkhope ya satana ndi mano ake pamtunda ali kusekerera kuti atilande mau a Mulungu.....

Sermon #67

By:

Title: The Hare and a big rodent

People of God, let us read Mark 1:19 about that person of Galilee, but before I go further, I have a short proverb. People of God, listen to this:

One day a hare and a big rodent went to hunt. The big rodent is an animal whose teeth always protrude. On the way, they agreed that whoever sees bees should eat alone. The first one to see the bees was the hare and he said; that is mine! That is mine!! The big rodent with his protruding teeth said, "Eish hare! Don't you know that it is mine, that is why I am smiling. The big rodent snatched the bees from the hare and ate them alone.

A little way further, the hare saw the bees again and said; those ones are mine lone! The big rodent started laughing, "Ha ha ha! You hare, this is mine again have a look at my teeth they are smiling." Then the hare said: "You hyena, have you ever covered your mouth? For this moment only get angry so that I should see whether the bees are yours and that you are not smiling because of these bees."

The big rodent tried to hide his teeth to get angry but failed; at last his face was down with shame.

Brethren, do you know that we Christians are fast asleep. Look! the devil's face and his teeth are outside smiling to snatch away God's Word.

akuti zinthu zones za pansi pano ndi zanga. Tiyeni timulangize nkhopa ya Yesu Khristu kuti athawe.

Chenjera m'bale wanga ungadzakhale ngati kaphulika. Pafunika kukhala wochenjera ngati kalulu. Kodi mwalandira Yesu? Mulungu akhale nanu.

Amen!

from us, satan is laying that everything on this earth is his, Let us show him that we trust in Jesus so than he can run him away.

Be careful my friend! You may end up like the big rodent. It is very important that we should be very clever like the hare. Have you received Jesus Christ as your personal Saviour? God be with you.

AMEN!

Sermon # 68

By

KWAWO KWA MADZI NDI KU NYANJA

Anthu a Mulungu lero Mulungu alankhula nafe pa mau opezeka pa buku la Yahane 14:6. Koma tisanapite patali kumasulira mauwa ndili ndi kamwambi aka. Anthu a Mulungu mvetserani:-

Tsiku lina madzi adapangana ulendo wopita ku Nyanja. Tsono popeza ulendowu udali wautali mfumu ya idalamula kuti aliyense akonzekeretu za ulendowu tsiku lonyamuka ulendo lisadafike.

Khalekhaleni tsiku lonyamuka ulendo lidafika ndipo ulendo udayambika wopita ku Nyanja. Koma mwatsoka mkati mwa ulendo madzi ena adakumana ndi zovuta. Gulu lina la madzi lidakumana ndi anthu odzatunga madzi mu mtsinje motero madzi amenewa adatungidwa. Madzi ena adalowa m'ming'aru nalowa pansi panthaka. Komanso gulu lina la madzi lidangoima m'zithaphwi nkungodikha pamenepo. Zotsatira zake madzi amene adakafika ku Nyanja adali ochepa okha.

Mvetsera m'bale wanga nkhani ili pano siyamasewera. Cholinga chake zonsezo akuti iwe ukafike ku mwamba. Tsoka mayi wanga kumwamba simukafika chifukwa cha zija mchitazi. Wena muli pompano satana adakutangani muli m'ndowa. Ulendo wonyamukanyamuka mwalephera kufika kwanu. Zachisoni m'bale wanga pano nkamba pano iweyo udatchona, udalowa m'ming'aru chifukwa cha zijazi. Chenjera imfa ikupeza komweko.

Sermon #68

By

Title: The place of water is the lake

People of God, today God will speak with us through the Word of God found in the book of John chapter 14:6.

But, before we go further by interpreting the Scripture, I have this proverb. People of God, listen.

One day, the water had an agreement of going to the lake. But, because it was a long journey, the king commanded that everyone should prepare before the day they were supposed to start off.

The day they started off arrived and they set off to the lake. Unfortunately, some of the water met their fate on their way. The other group of water met people who had come to fetch water at the river and so this water was fetched. Some of water got stuck in the cracks and entered the soil. Another group got stuck in the rubbish. The result was that very little water made it to the lake.

Listen my brethren, what we are discussing here is not a joke! The main aim is that you should reach heaven. Unfortunately, my friend, you will not reach heaven because of what you do. Others, you are here as the devil fetched you and kept you in the metal bucket (*ndowa*). You started the journey very well but you have failed to reach your home. It's a pity my friend; as I am talking now you got stuck in the cracks because of what you do. Be careful, death will find you there.

Wakonda mitali dziwa kuti uli pachithaphwi.

Mowa ukumwawo dziwa kuti

uli pachithaphwi. Tsoka m'nyamata iwe amene unyozera mau a awa lero ndithu kumwamba sukafika. Tsoka omayi ngati simusiya zijazi.

Amen!

Those involved in polygamy, know that you are stuck in the rubbish. That alcohol you are taking knows that you are stuck in the rubbish. Curse to you young man, who takes today's Word in vain. I am telling you, you will not reach heaven. Curse to you woman, if you will not leave behind what you do. AMEN!

Sermon # 69

By

Yohane 15:12-14

YESU AFUNA KUKHALA BWENZI LANU

- Mau akuti bwenzi atanthauza kuti mzake wa munthu yemwe amatherana naye za kukhosi.
- Yesu pamene akunena kuti afuna kukhala bwenzi lanu afuna muziuzana naye zomwe inuyo zikukuthetetsani nzeru
- Bwenzi lanu lapansi lisiyana ndi Yesuyu popeza la dziko lapansi limachulutsa chinyengo,

CHITSANZO:

Munthu wina ankawedza nsomba pa Nyanja ndiye ali pakati pa Nyanja mvuwu idagudubuza ndikuphwanya bwato wake. Popeza iye adali wodziwa kusambira komanso akusambira adakumanizana ndi ka thabwa ka mbari imodzi ya bwato uja. Munthuyo adamamatira kachidutswako akusambira komanso akulambira kumalowera ku gombe. Atafika pafupi ndi mabango adawona chimulu cha maudzu. Apa msodzi adakondwera kuti apeza poponda kuti apumure. Posadziwa pa udzupo padali chinjoka chachikulu chomwenso chinatengedwa ndi madzi a mumtsinje amphamvu mpaka kuchifikitsa ku nyanjako mwakuti chinali chitalefukiratu. Njokayo itawona munthuyo idakuwa kuti munthu iwe ndiwolotse mvere chifundo. Msodzi uja adati ayi iwe undiluma ndikati ndukubwereke. Njokayo idati ayi sindingachite zimenezo. Munthuyo kenaka adamva chisoni nkubereka njokayo mpaka adakafika ku mtunda. Koma atafika ku mtunda, njoka ija idangoti ga kumuluma munthu uja. Munthu uja adayesera kulira koma njoka ija adati, "ndinali ndi njala ine mpaka mpaka munthu uja adafera pomwepo chifukwa cha kumva chisoni powona ngati angapange ubwenzi ndi chilombo ngati

Sermon #69

By

John 15:12-14

Title: Jesus wants to be your friend

The word "friend" means a person with whom you are able to discuss your heart's issues.

When Jesus says he wants to be your friend, he wants to talk with you about what is bothering you.

An earthly friend differs from Jesus because he is full of lies.

EXAMPLE:

A man was fishing on the lake and while he was in the middle of the lake, the hippo overtuned and destroyed his boat. Luckily he knew how to swim and as he was swimming he came across a piece of wood which remained when the boat was destroyed. He got closer to it and started moving with it, going to the beach. When he reached the bamboos, he saw a heap of grass. Here, the fisherman smiled thinking that he had found a place on which to step for a bit of rest. Without knowing, there was a big snake on the heap of grass which was swept away by heavy water from the river and it reached there, very tired. When the snake saw the fisherman, it shouted telling him to help it cross the river. The fisherman refused, as he was afraid that the snake would bite him. The snake vowed never to harm him. The fisherman felt sorry and put the snake on his back until they reached the shore. When they arrived there the snake bit the fisherman. The man cried but the snake said "I am very hungry." Then the man died because of the pity he took on the snake. The man thought he would create a friendship with an animal like a snake.

Njoka. Abale bwenzi lenileni likukufunani koma Yesuyo atero kuti mukhale a bwenzi anga inu ngati muzichita zimene ndikukulamulani inu.

Izi zifanana ndi mmene timachitira pa za chisisi ndauza iwe wekha popeza ndiwe bwenzi langa ndipo usauzenso wina ayi.

Ndinu odala inu ngati lero musankha kukhala bwenzi lanu Yesu popeza zosowa zanu, nkhwana zanu ndi zina zambiri muzifotokozere iye popanda kukutonzani nazo.

Yesu adataya moyo wake kutayira abwenzi ake (v,13).

Abale, otere sindiye bwenzi loposetsa lofunika kusankha kodi?

Mwasankha abwenzi otani apansi pano omwe ndi a chinyengo?

Ngati adzakukhumudwitsani. Ngati musakha Yesu adzakuchitirani zones nuyo muzilakalaka.

Yohane 10:11 Yesuyu atero kuti iye ndiye m'busa wabwino wotaya moyo wake kaamba ka abwenzi ake (nkhwana).

Pa Yohane 10:9 ateronso Yesu kuti iye ndiye khomo mwakuti omwe adzapulumutsidwa ndi iwo omwe adzalowa ndi iye kapena kuti adzayenda ndi iye.

Motero omwe sayenda ndi iye chipulumutso palibe.

Ngati mudasankha abwenzi ena osati Yesu chipulumutso palibe. Sankhani Yesu kuti akhale bwenzi lanu lero.

Brethren, the real friend needs you, but Jesus says if you want to be his friend, you should do what he commands you to do.

This even happens when two people want to share a secret. They say to one another; "You are the only one I am telling this secret to because you are my best friend, don't tell anyone." You are blessed if you choose to make friends with Jesus because all your worries and anxieties and many things you will be telling Him without Him finding fault in ...in you, He gives them free, because of Love..

Jesus lost his life for the sake of his friends (v 13).

Bethren, is this not a friend whom we should choose?

Which friends have you chosen here on earth and who are hypocrites? If they disappointed you, choose Jesus and He will do everything for you that you want.

John 10:11 Jesus says that he is a good shepherd who lost his life because of his friends (sheep)

In John 10:9, He also says he is the door and those who will be saved are the ones who will use that door and move with Him.

For those who do not walk with Him there is no salvation. If you choose friends other than Jesus, there is no salvation for you. Choose Jesus to be your friend today.

Sermon #70

By

Mateyu 5:31-32; Genesis 1:27; Deuteronomy 24:1-6

Banja liyenera kulemekezedwa popeza Mulungu ndiye adalitsalitsa.

Kuchokera m'buku la Genesis tiona kuti Mulungu adalenga munthu namupangira mkazi osati akazi.

Tiwonabe kuti pamaganizidwe ake munthu adaona kuti azitha kumuthamangitsa mkazi wake pa Deut. 24:1-6.

Koma Yesu atero pa Mateyu 5:31-32 kuti ngati atero akangokwatiranso kapena mkaziyo kukakwatira achita chigololo.

Chitsanzo:

Popeza Mulungu adalenga mkazi m'modzi mwamuna m'modzi, tikayesera kusemphetsa zotere zomwe ndi chikonzero cha Mulungu mwini, zotsatira zake zimakhala ngozi mavuto amachuluka ngati omwe adawona Kadzidzi kuti azipekapezeka ku manda akungolira kuti yii! Yii! Yii!.....

Zomwe adawona Kadzidzi nzakuti iyeyu mkazi wake woyamba akumusautsa adatengera mau a pa Deut. 24:1-6, kuti akhoza kupeza wina. Mkazi woyambayu adabereka naye ana atatu. Kenaka adakwatira wina nabereka nayenso ana. Koma wachiwiriunso adali ovutanso mwakuti Kadzidziy adayambanso kumapita kwa woyamba uja. Zotsatira zake idakhala mitala.

Sermon #70

By

Matthew 5:31-32, Genesis 1:27, Deuteronomy 24:1-6

Marriage needs to be respected because God is the one who ordained it.

From Genesis we see that God created a woman, not women, for a man.

In our human thinking capacity, God saw that a man will be able to drive away his wife (Deut 24:1-6).

But in Matthew 5:31-32, Jesus says if a man has done so and then remarries, or the wife remarries, they both commit adultery.

EXAMPLE

God created one woman and one man, if we do contrary to what God meant this to be, the end result is more problems, like what an owl saw and made it to be crying at the graveyard.

What an owl saw was that, when he had a disagreement with his first wife, he took the Scriptures found in Deuteronomy 24:1-6 that he could find another wife. He had three children with the first wife and then he married another wife and had children with her. The second wife was also troublesome and the owl started going back to the first wife. As a result, polygamy resulted.

Tsiku lina mwana wa mkazi wamkulu adadwala. Apa Kadzidzi adaganiza zoti akazonde matendawa popeza nthawi adali ali kwa mkazi wang'ono . akupita kumatendawo adngowonanso munthu akumuyimitsa ndipo uyu adali mlamu wake nkumuza kuti mwana uja wamwalira. Adayenda modandaula kupita ku maliro tsopano. Koma asanafike adalandilanso uthenga kuti mwana wake wa mkazi wamng'ono wadwala kwambiri. Apa Kadzidzi adaganiza zobwerera kuti akatengere mwanayo kuchipatala popeza winayo wafa kale. Koma asanafike adalandiranso uthenga kuti mwana wa mkazi wamng'onoyo wamwalira. Izi zidamumvetsa chisoni kadzidzi mwakuti adaganiza zongokhala panso nkumalira posowa kuti angakakhale ku maliro ati. Kenaka adaganiza mofatsa kuti angotsogola kukakhaliratu ku manda nkumakalilira kumeneko kuti pasaoneke kukondera pa kalilidwe ka maliro a anawo. Nchifukwa chake lero lino Kadzidzi kukangochitika maliro amathamangira kumanda kumakalira podikira kuti mwana maliro omwe abwere kumandako akhala a ana akewo

Izi nzongoonetsa kuyipa kokhala ndi mitala. Chofunika kwa ife ndi kutsatira pulani ya Mulungu yokhala ndi mkazi m'modzi polewa zovuta ngati izi zomakangokhalirira kulira kumanda m'malo mokhala kunyumba yake.

Mkasemphetsa mapulani a Mulungu mudziwe kuti mwafuna kukhala m;masautso ochuluka wosapeza mtendere weniweni. Tikuyenera kukhala mwa Yesu kuti azititsogolera ife m'moyo wa tsiku ndi tsiku powopa kuti tingasokere nkumakakumana ndi zosautsa zochuluka ngati izi adakumana nazo Kadzidzi. Amen.

One day his eldest daughter from his first wife got sick. The owl decided to go and see her as, at this time, he was staying with the second wife. On his way, his in-law stopped him and gave him the message that her daughter is dead. He proceeded on his journey now to the funeral, worrying very much. Before he reached there, he got another message that his other daughter from the second wife is also sick.

The owl decided to go back in order to take his daughter to the hospital, because the other one was already dead, but before he got there, he received a message that this other daughter has passed on. The owl felt sorry for himself and wanted to just sit down and start crying because he didn't know which funeral to attend.

Then he had an idea, he would go to the graveyard before everyone and start crying so that there should not be any favouritism. That is why, whenever there is a funeral, the owl runs to the graveyard and start crying thinking that the first corpses to arrive at the graveyard will be those of his children.

This just shows how bad polygamy is. What is important is to follow what God planned, i.e. to have one wife to prevent things like this: crying at the graveyard instead of being at his house.

When you act contrary to God's plan know that you have chosen a great suffering without any peace. We are supposed to be in Christ so that He should lead us in our daily lives to avoid encountering the problems which the owl faced. Amen!

Sermon #71

DALO AFUNA KUONA MULUNGU

MATEYU 5:8

M'mudzi wina mudali munthu wina dzina lake Dalo. Dalo adali munthu wopembedza ndioopa Mulungu, ndipo Mulungu amamva mapemphero ake.

Tsiku lina Dalo adapempha Mulungu kuti abwere kunyumba kwake ncholonga choti anthu onse ammudzi aone Mulungu, ndipo Mulungu adavomera kuti adzabwera. Pa nthawi yomwe Dalo amauza Mulungu, nthawi ya 12 koloko masana.

Zokonzekera zonse zitatha, Dalo adauza anthu onse kuti abwere kunyumba kwake pa nthawi ya 12 koloko ncholinga chodzaona Mulungu yemwe iye anali kumpembedza.

Anthu adabweradi nthawi yabwino poyembekezera 12 koloko. Dalo adakonza malo abwino. Mphando wabwino woti Mulungu adzakhalepo udaikidwa.

Itakwana 12 koloko mwadzidzidzi kunangotulukira munthu wovala nsanza ndikudzakhala pa mpando paja pomwe Dalo adakonzera Mulungu chidakwiyitsa Dalo kwambiri ndipo Dalo adakalipa kwambiri, amvekere, "iwee! Kamasanza sukudziwa kuti malo amenewa ndakonzera Mulungu? Choka tiye ndisakuonenso

Mwaulemu munthu uja adachokapo osaonekansa. Ndipo anthu onse pamalopo anali odabwa kwambiri ndi zimene zidachitikazo. Mwachisoni anthu poona kuti 12 koloko yapitirira adayamba kudandaula kuti atopa ndikudikira, ndipo kenaka anabalalika kupita kwawo atawona bodza la Dalo.

Sermon #71

Dalo wants to see God

Matthew 5:8

In a certain village, there was a man called Dalo, who was a God-fearing man and God answered his prayers.

One day, Dalo asked God to visit him at his house with the aim that the whole village should see Him, so God agreed to pay him a visit. When Dalo spoke to God it was 12 noon.

When all the preparations were done, Dalo told all the people in the village to assemble at his house at 12 o'clock with the aim of seeing the God whom he worshipped. Indeed, people came in good time waiting for 12 o'clock. Dalo prepared a very good place for God to sit.

When it was 12 o'clock, suddenly a person in rags appeared and went to sit on the chair meant for God. Dalo was very angry and chased that person away. He shouted at him saying, "Poverty stricken man!! Don't you know that that place is prepared for God? God,??? I don't want to see you again!"

The man humbly left and disappeared. All the people were amazed with what had happened and when the people saw that it was past twelve, they started complaining that they were tired and then they returned to their homes after seeing that Dalo has deceived them.

Madzulo a tsiku limenero Dalo adamuza Mulungu kuti anali wokhumudwa kwambiri ndi Mulungu kuti sanachite zomwe Dalo adapempha kwa Mulungu kuti abwere ncholinga choti anthu amuone.

Mkuyankha kwake Mulungu adamuza Dalo kuti, "Ndalakwanji, popeza ndinabwera nthawi itangokwana 12 koloko, koma iwe unandithamangitsa mwachipongwe pamaso pa anthu onse".

Pomva izi Dalo anali muthu wachisoni kwambiri kuti wathamangitsa Mulungu yemwe adafika podzera mwa munthu wonyozeka m'maso, ndipo izi zidapangitsa Dalo kukhala munthu wolemekeza ali yense pozindikira kuti Mulungu saoneka ndi maso.

Abale mwa Ambuye ife tikuyenera kasamalira anthu ngakhale osawa ngati tikufuna kuona Mulungu mmoyo wathu. Monga Dalo yemwe sadazindikire kuti Mulungu amabwera kwa ife m'njira zosiyanasiyana.

Kotero tikuyenera kuchereza alendo popeza ena anachereza atumiki (angelo) a Mulungu. Mulungu adalitse mau ake.

Amen.

In the evening, Dalo expressed his disappointment to God that He did not do what they had agreed.

God answered Dalo "What have I done? I came at 12 o'clock exactly but you shamefully chased me away in front of all the people!"

When he heard this, Dalo felt sorry for himself after realizing that he had chased away God who had come as a person dressed in rags. This caused Dalo to respect everyone, knowing that God cannot be seen with human eyes.

Brethren in Christ, we are suppose to take care of the needy if we want to see God in our lives. Dalo was not aware that God comes to us in different ways.

Therefore, we are supposed to treat visitors very well, because some are angels. God bless his Word. AMEN!

Sermon # 72

By

KUFA WOPULUMUKAPULUMUKA

Yohane 15:1-12

Nthawi zambiri timataya mwayi wopezapeza poyang'ana zina kuleka zina.

Akhristu ambiri tikumagwa mmavuto pochita zoipa makamaka kutaya chipulumutso chomwe tachipeza.

Panali alenje omwe amakonda kusaka nyama mtchire. Ndipo mlenje wina adaona mbawala ziwiri, ndipo adazithamangotsa zonse pamodzi kotero kuti adakwanitsa kuphapo imodzi koma inzakeyo idathawa.

Mlenje ameneyu adauza anzake kuti anayuzane mbawalayo paphewa kumapita mbali iyi ndi iyi. Koma chochititsa chidwi ndichakuti mbawala ija idapulukumukayi imafuna kuona zomwe mzake uja akamuchite. Mbawala yamoyo ija pamene idaona kuti mzake wanyamulidwa paphewa iyo imaona ngati zabwino poganiza kuti mzakeyo wapeza ufulu.

Izi zidapangitsa iyo kuyamba ulendo omalondola pambuyo. Kenaka anthu aja atacheuka kumbuyo adaona mbawala ikuwalondola , kotero kuti adaipha.

Akhristu anzanga anthu ambiri akuwonongeka opulumukapulumuka, poyang'na zina zooneka ngati zabwino. Monga mwa mau tawerenga tikuyenera kukhala mwa Yesu basi, tisakhale ngati mbawala, kufa wopulumukapuluka.

Amen.

Sermon #72

Preacher:

Scripture reading: John 15:1-12

Mostly, we lose opportunities that we have already been given just because we see many things. Most Christians have many problems because of doing evil to the extent that they lose their salvation.

There were hunters who loved to hunt animals in the forest. One of them saw two antelopes. He started chasing after both until he managed to kill one while the other one ran away.

He then asked his friend to help him carry it on his shoulder, side by side with him. The most interesting thing is that the other antelope came again to see what was happening with his friend. Seeing his friend being carried on shoulders, he thought his friend was enjoying real peace.

This caused it to start following behind them. When the hunters saw it, they killed it too.

My fellow Christians, many people who were already saved are being destroyed, yet they were once saved, just because of seeing many things that seem to be good. Like we have read from the passage, we need to stay with Jesus; let us not be like an antelope. We should not die after being saved.

Amen

Sermon # 73

Mau athu akuchokera pa Yohane 3:35-36

Mutu wathu: okhulupirira mwana ali nawo moyo Abale, amayi, abambo tamva kuchokera mu mau omwe Yohane analemba ndi kuchitira umboni za mwana wa Mulungu kuti ali yense wokhulupirira mwana wa Mulungu ali nawo moyo.

Tisanapitirire tatiyeni timve mwambi uwu:

Munthu wina anali ndi mwana wake amene pobadwa anali ndi mutu okha mpaka anakula ndi kufika pa msinkhu opeza banja. Podziwa kuti mwanayo sangayende yekha anali kumuyika mu basiketi kapena mu chikwama ndi kumapita naye komwe amakamufunira atsikana omwe angmuvomere kumanga naye banja mwana wawo. Anazungulira uku ndi uku kufotokoza ndi kufunsira akazi osiyanasiyana, koma ambiri anali kuseka ndikumati ndani angakwatilane ndi mutu. Mutuwo ungamachite chiyani?

Atsikana ena amati akati avomere, makolo awo anali kuwaletsa. Koma tsiku lina mtsikana wina anlimba mtima kuti palibe choletsa akwatiwa ndi mwana uja. Zitatero anayamba kukonzekera ukwati. Atachita maderero a ukwati m'mawa mwake anapeza kuti mutu uja wasanduka m'nyamata wokongola kwambiri ndiponso wachuma chochuluka. Anthu onse anasilira ndi kulakalaka kuti akadakwatiwa ndi ana awo, koma apa nkuti nthawi itatha ndipo zinali zosatheka konse.

Abale, abambo, amayi pa mwambi umenewu, tikuona kuti m'tsikana uja sanaone mutu uja chabe ayi, koma anali ndi chikhulupiriro pa mutu omwe anali

Sermon #73

Scripture: John 3:35-36

Title: One who believes in the Son has life

Brethren, men and women, we have heard from the Word which was written by John to testify about the Son of God so that whoever believes in Him should have eternal life.

Before we continue let us listen to this story.

A certain man had a son who was born with only a head. He grew up with it until he reached a stage of marriage. He was carried in a basket or a bag because he couldn't walk. They could carry him to different places searching for girls who perhaps would marry him. They searched in many places proposing to girls, but unfortunately, many of them just laughed at him saying, "Who can get married to the head? What can a head do?"

Some of them wanted to marry him, but their parents stopped them. One day, one girl took the courage to get married to him, after which they began to prepare for the wedding. Early in the morning, after the wedding party, she found that the head had turned into a handsome, rich man. All the people admired her; they wished he was married to their daughters but the time for that had already passed.

Brethren, men and women, in this story, we see that the girl didn't just see the head in the boy. She had faith in that head to which she got married.

kukwatiwa nawo, ndipo chifukwa cha chikhulupiriro chake anapezeka kuti anali odala pa nthawi yake kuposa aliyense m'mudzi wawo. Inutu mukakhulupirira mwana wa Mulungu mudzakhala odala pakuti pakuti mudzakhala nawo moyo wosatha. Mutu uja unali Bayibulo lomwe anthu/alaliki, abusa amayenda nalo nalo mchikwama kapena mu basiketi kuwauza anthu za uthenga wabwino. Koma anthu ambiri saulandira ndipo ena amafika pokaniza ana awo kapena akazi awo kulandira uthenga wabwino omwe ndi opatsa moyo ndi chiyembekezo cha kumwamba.

Mau a Mulungu akuti popanda chikhulupiriro sitingakondweretse Mulungu ndipo ngati ndi chomwecho Mulungunso sangatikondweretse. Lero lino Bayibulo (mau a Mulungu) mukhoza kuwakana angakhale kuseka kumene, koma tsiku lilinkudza lomwe mudzafuna mau a Mulungu koma simudzawapeza. Mudzafuna mutakhulupirira mwana wa Mulungu koma nthawi idzakhala itatha. Lero anthu olalikira akumayenda ndi Bayibulo amaoneka ngati osowa chochita.

Abale, nthawi ino ndi yabwino khulupirirani mwana wa Mulungu kuti mukhale nawo moyo. Popeza mau a Mulungu akuti onse osakhulupirira sadzaona moyo. Kumbukirani kuti onse omwe ananyoza mutu uja sanapeze dalitso lina lili lonse koma kusirira ulemelero omwe mtsikana uja anaupeza chifukwa cha kuti anakhulupirira angakhale anaili asanaone ulemelero uja. Potoero khulupirirani Yesu lero kuti panthawi yake mukakhale naye limodzi mu ulemerero wake.

Ndi odala omwe akumva mau amawasunga ndi kuwachita. This is why she became such a

blessed girl at that time - more than anyone else in the village.

If you believe in the Son of God, you will be blessed because you will have eternal life. The head depicts the Bible which preachers, pastors or evangelist put in their bags or baskets telling people about the Good News. It's sad that many people don't receive it and some even stop their children or their wives to receive the Good News which gives life and hope of heaven.

The Word of God says that without faith we cannot please God and, in return, He too cannot please us. You may reject the Word of God today, you may even laugh at it, but you need to know that one day you will need it but you won't find it. You will wish to believe in the Son of God but it will be too late. When preachers move with their Bibles, we may think they don't have anything to do.

Brethren, this is a good time, believe in the Son of God in order to have eternal life. The Word of God says that those who do not believe will not see eternal life. Remember that all who despised the head did not find blessings, but admired the riches of the girl who had faith even before she saw it. Believe in Jesus today so that, at the appointed time, you too will receive his riches.

Blessed are they who, after hearing this, practise it.

Sermon #74

(ii) Luke 6:43-45, John 15:5-6

Brother and sisters, are we sinners because we sin or do we sin because we are sinners? Many people today struggle to understand this question, others think there is not one answer. The passage we have just read, teaches us that a tree is known by its fruit. If the tree is bad, it produces bad fruit. If the tree is sour it produces bad sour fruits. If the tree is sweet it produces sweet fruits. Therefore, brother and sisters, salvation is not stopping to sin no, this is not salvation. You are just dealing with the fruit and not the tree, because you stop this sin and tomorrow you do another, there is a struggle inside you. **And the question is still; are you a sinner because you sin or do you sin because you are a sinner?**

Many people confuse the two but it is like a lemon tree that is trying to bear orange fruits. Same question, Is this tree a lemon tree because it bears lemons, or does it bear lemons because it is a lemon tree? The answer is simple, it is a lemon tree first and this is why it bears lemons. This tree, by its very nature and make up, is destined to bear lemons which are sour. Let me ask another question. What if one wanted this tree to stop bearing sour lemons and bear sweet fruit like oranges? Could you pull all the lemons off and expect that in the next season the lemon tree will bear oranges? No way!!!!!!! This tree just waits for a good season when it will still bear sour lemons. The problem is not the fruit but the tree, change the tree. The tree will not change itself but needs the farmer who will skillfully cut the tree and graft an orange

branch into it. When this branch grows on the same tree it will bear oranges.

Sermon#74

Bukhu: Luka.6:43-45; Yohane.15:5-6

Abale ndi alongo kodi ndife ochimwa chifukwa timachimwa kepana timachimwa chifukwa ndife ochimwa? Anthu ambiri amavutika kuyankha funsoli; ena amaganiza kuti lilibe yankho. Mau tawelengawa akutiuzza kuti mtengo umadziwika ndi zipatso. Woipa umabala zoipa pamene wabwino umabalanso zipatso zabwino. Ukakhala wokoma umabalanso zipatso zokoma. Nchifukwa abale ndi alongo chipulumutso sikusiya kuchimwa, ayi. Sichipulumutso ayi. Mukungolimbana ndi chipatso osati mtengo. Nchifukwa chake mumasiya chimo ili ndikuyambanso lina. Mumakhala kulimbana mkati mwathu. **Funso kumati, kodi ndinu wochimwa chifukwa mumachimwa kapena mumachimwa chifukwa ndinu wochimwa?**

Ambiri amasokoneza ziwirizi, zili ngati mandimu amene akufuna kubala malalanje. Funso kumati, kodi ndi mandimu chifukwa akubala mandimu kapena akubala mandimu chifukwa ndi mtengo wa mandimu? Yankho ndi lophweka; chifukwa ndimtengo wa mandimu. Mwachilengedwe chake mtengowu umayenera kubala mandimu owawasa. Funso lina, nanga wina atafuna kuletsa mtengowu kubala mandimu owawasa ndikuyamba kubala zipatso zonzuna ngati malalanje? Kodi kutchola zipatso zonse kukhoza kupangitsa kuti ubale malalanje nyengo inayo? Zonsatheka!! Nyengo inayo udzabalanso mandimu owawasa. Vuto sizipatso koma mtengo. Muyenera kusintha mtengowo. Mtengowo sungsinthe pokhapokha mlimi

awudule mwaluso ndikwatitsa ndi nthambi ya malalanje. Nthambiyi ikadzakula idzabala malalanje.

In John 15 we read that Jesus Christ is that farmer. He says, I am the vine (the tree) and you are the branches. Unless the branch remains in the tree, it cannot bear fruit.

Through the Holy Spirit He grafts a new identity into you and you become a new person, a new tree. Then and only then will you give good spiritual fruit, sweet conduct and behaviour, and you will no longer be sour.

Are we sinners because we sin, or do we sin because we are sinners? Simple answer: we are sinners by birth, in sin we were conceived and in sin we were born. But Jesus Christ suffered and died for us to remove the in-born tendency to sin. The root of our being is sinfulness, but Jesus died for us in order to remove and destroy that which makes us sin.

Once the orange tree is grafted, it depends on the farmer's watering and making sure that the branch is growing. In the same manner, they who believe must depend on Christ through prayer, reading the Word, gathering with other believers in order to nurture and grow into the new character. If the grafted tree is not continuously pruned, the lemon branches may grow again and become big and begin to bear lemons. The orange branch will be suppressed and bear no fruit. This is why the Lord disciplines those who are his, who believe in Him; the disciplining is part of the nurturing. The old branches should be suppressed by all means. Cut off and put them into the fire; a

painful process sometimes but it has to be done.

Pa Yohane.15 timamva kuti Yesu Kristu ndiye mlimi; iye amati, "ine ndine mpesa inu ndinu nthambi. Nthambi siingabale chipatso payokha pokhapokha itakala mwa ine.

Iye mwa Mzimu Oyera amaika chizindikiro chatsopano mwa inu; mumakhalanso munthu watsopano ngati mtengo watsopano. Ndipokhapo pamene mungathe kubala zipatso zamzimu zabwino; monga makhalidwawe abwino osati owawasa.

Ndife ochimwa popeza timachimwa kapena timachimwa chifukwa ndife ochimwa? Yankho lophwka; ndife ochimwa kuyambira pobadwa. Tinabadwa mumphulupulu. Koma Ambuye ananzunzika ndikufa kuti atichotsera uchimo wachibadwidwe. Mizu yachibadwidwe chatu ndiyochimwa. Yesu yekha ndi amene anatifera kutichotsera ndikuthana nacho chimene chimatichimwitsa Mtengo wa malalanje ukangokwatitsidwa umadalira mlimiyo kuti authilire ndikuonetsetsa kuti ukukula bwino. Chomwechonso okhulupilira ameyenera kudalira pa Yesu pakupemphera, kuwelenga mau, kukumana pamodzi ndi anthu opemphera kuti akule mu uzimu ndi mmakhalidwe oyenera. Ukakhala kuti sukusazidwa mokwanila bwinobwino umatha kuyambanso kubeleka mandimu. Malalanje amayamba kupukutiwa mpaka osabala chifukwa cha nthambi za mandimu. Ichi ndichifukwa chake Ambuye amadzudzula ana ake ngati njira imodzi yowasamalira; iwo amene amakhulupilira iye. Nthambi zonse zakale zimayenera kupukutiwa mwanjira ina

iliyonse. Kudulidwa ndikuponyedwa mmoto, ndizowa komabe zimayenera kutero.

Conclusion

The question once again, are we sinners because we sin or do we sin because we are sinners. We are sinners by birth; our whole being is covered in sin. Only Jesus can remove that state of being. Are you willing to give yourself to Christ and ask Him to give you a new nature?

May God help us.

Amen.

Mathero:

Funso nkumati, nkumati kodi ndife ochimwa chifukwa timachimwa kapena timachimwa chifukwa ndife ochimwa. Ndife ochimwa pobadwa; moyo wathu onse unakutidwa ndimachimwa. Ndi Yesu yekha amene akhoza kuchotsa chikhalidwe cha uchimo. Kodi muli okonzeka kuzipeleka kwa yesu kuti akupatseni moyo watsopano?

Ambuye atithandize.

Amen!

Sermon #75

1 Kings 13:11-26

Disobedience is dangerous

The words we have read tells of a man of God who was sent by God to go and speak to the king in Bethel. When he arrived, he told the king what the Lord had said about the altar in Bethel, that the altar would be destroyed and split apart. When the king heard this, he stretched his hand and said go and catch the man of God, catch him and bring him back.

Unfortunately God showed his power here, his hand could have shriveled up, he cried, "My hand, my hand," as he was in pain, and he was pointing at the man of God. Men of God are dangerous, do not play with them, listen, he cried and asked the man of God to pray for him. He!! He!! The same man who prayed for him interceded for him, the man of God intercedes for him and the hand was healed. Oh the king changed his mind, instead of sending people to catch him; he said come with me I will give you a gift, but the man of God refused. What about if it were you, the president calling you to go and get a gift,

ooooh!! Many would rush, people rush for material possession; today people want to enrich themselves. But at first the man of God said, "I have been commanded not to eat and not to drink in this place, and even if you wanted to give me half, I mean half of what

you're worth, I would not receive it." People of God listen, God had commanded the man of God not to eat nor drink in the city.

Sermon.75

Bukhu: 1Mafumu.13:11-26

Mutu: Kusamvera ndikowopsa.

Mau amene tawelenga akukamba za mneneri wina wa Mulungu amene anamtuma kukamba ndi mfumu yaku Beteli. Atafika anauza mfumu ija zimene mulungu ananena zakung'ambika pakati kwa guwa lansembe A mfumu atamva izi anatansa dzanja lawo nanena, "pitani nimugwire ndikumubweretsa kuno mneneri wa Mulunguyo."

Tsoka ilo, Mulungu anaonetsera mphamvu yake pomwepo. Dzanja la mfumu linauma. Analira "dzanja langa ine." Anamva ululu waukulu atangolozza mneneri wa Mulungu. Aneneri a Mulungu ndi owopsa; tamvetserani, osamasewera nawo. Anapempha mneneri kuti ampempherere. Hee!! Hee! Ndi mneneri yemwe uja anampempherera dzanja ndikuchira. Hii amfumu anasintha maganizo; mmalo motuma anthu kuti akamugwire anati, "tiyeni ndikakupatseni mphatso." Mneneri anaka kulandira mphatsonzo. Mukanakhala inu mukanatani? Mtsogoleri wadziko (president) atakuitanani kuti mukalandile mphatso mukanatani?

Hee! Ambiri mukanathamangira chumacho. Anthu ambiri akuzikundikira okha chuma. Mneneri wamulungu anakumbukira kuti Mulungu anauza kuti asadye komanso asamwe kumalo anapitako, "ngakhale mutate mundi patse theka, ndikunenatu theka

lachuma chanu chonse sindingalore. Anthu amulungu temverani, Mulungu anamlamula kuti asadye kapena kumwa chilichonse kumalo anapitako.

When the man of God had left, another old prophet heard what had happened in Bethel. His children told him what the man of God had said and done. The old prophet took a donkey and with his children followed the man of God. They found him sitting under an oak tree. "Are you the man of God?" they asked, "Yes I am." Notice people of God, that the man of God was now tired and hungry, temptation comes when you are in trouble, hungry, sick, and suffering. This is when temptation is difficult to resist. The bible says the old prophet asked the man of God to go back and eat, but the man of God refused, "No!! Never, the Lord told me not to." But the old prophet insisted that he was also a prophet. Oh!!! What could man of God do if he is hungry and he has been told that it is the Lord who said so. Can God lie, can He change his mind? The man of God was deceived and heeded his desires. Sad news, the man of God went to eat and drink; there was a party and he forgot what God had told him. So he started to enjoy himself. The old prophet had set a trap for him. The Bible says the old prophet was lying, like the devil often does to us especially when God begins to use us. The devil looks for an opportune time when we are in need, when we are suffering, when we are hungry and thirsty, that is his opportunity, the man of God went back, he ate and drank, but the Word of God came to the old prophet and said the man of God had disobeyed his command therefore he shall die.

On his way back, the man of God was killed by a lion. They mourned him and buried him.

Disobedience; disobedience, disobedience is very bad, when God gives commands his people must listen and obey it. Listen to this story.

Atangopita mneneri wa Mulungu, mneneri wina wachikulire anauzidwa ndi ana ake za zomwe zinachitikazo. Mneneriyo anatenga bulu ndi ana ake nkumutsatira mneneriyo. Anampeza pansi pamtengo wa azitona. “Kodi ndiwe mneneri?” anafunsa. “Inde ndine.” Wonani anthu a Mulungu, mneneri wa Mulungu uja anali atatopa komanso anali ndi njala. Mayesero amabwera ukakhala kuti watopa, uli ndi njala, wadwala, ukuvutika. Iyi ndinthawi imene mayesero amavuta kwambiri. Baibulo likutiiza kuti mneneri wachikulire uja anamuza mneneri wa Mulungu kuti abwere nakadye chakudya, koma iye anakana. “Ayi ndakana!! Ambuye sanandilole kutero.” Mneneri wokalama uja analimbikirabe nanena kuti iyenso anali mneneri. Mmhh! Mneneri wa Mulungu akanatani; anali ndinjala komanso anauzidwa kuti watumidwa mulungu. “kodi Mulungu anganame kapena kusintha maganizo? Ananamizidwa mneneri wa Mulungu namvera zofuna zake.

Zomvetsa chisoni anapitadi kudya chakudya. Kunali phwando kotero kuti anaiwala malangizo a Mulungu. Anazisangalatsa. Mneneri wokalama uja anatchela msampha. Mau a Mulungu akutiiza kuti anali onyenga ngati mmene Satana amatichitira enafe makamaka Mulungu akayamba kutigwiritsa ntchito. Satana amafunafuna mpata maka tikakhala m'mavuto, njala ndi ludzu. Mau amulungu anabweranso kwa mneneri uja kuti anachita kusamvera kotero kuti anayenera kufa.

Mneneri uja anagwidwa ndi mkango pomwe ankabwera. Anthu anamulira namuika

mmanda. Kusamvera, kusamvera kusamvera sikwabwino. Ambuye akapeleka malamulo, anthu ake amayenera kumvera ndi kuwatsana. Mverani kankhani aka

Long ago there was a guinea-fowl with five chicks. The mother guinea-fowl, taught her kids the rules and practices of hunting. She said, “When we go hunting grasshoppers, do not pick up any grasshopper that is quiet and shows no sign of life. But if you see grasshoppers running away in the bush, those ones you should go after and catch for food.” When they reached the forest, grasshoppers started running away, all the guinea-fowls ran after them and caught some. But one chick noticed a grasshopper lying still on the ground, it showed no sign of life. He told his mother about it. The mother said, “Remember the instructions, and leave it.” After walking a distance, the chick thought to itself, “Why can't I pick that one up, my mother is mean.” So he sneaked back to the grasshopper that was still, tried to pick it up, but sadly, it was attached as bait to a trap, so the chick got caught in the trap and cried, and the mother said, “Did I not warn you?”

CONCLUSION

Disobedience, (*Kusamvera*) is very dangerous, the little guinea-fowl did not obey. Do you follow? It did not obey the mother's instructions, the mother knew better, as she had been around for a long time and had experience. Like the man of God, the chick did not listen. Brothers and sisters, we must listen to the Word of God; we must obey his commandments - if he says do not commit adultery, people must obey. Look, today, those who did not obey are dying with Aids, why?

because they do not obey God's commands. Brothers and sisters, we must be obedient lest we perish like the man of God.

'Kalekale padali nkhangani ndi ana ake asanu. Kholo la tianato linawaphunzitsa ana ake malamulo ofunika kutsata posaka. Iye anati, "tikamasaka ziwala osamalimbana ndi chomwe chikuoneka kuti ndichakufa. Mukaona china chikuuluka mtchire chimenecho ndiye chofunaka kupha ndikudya." Atafika kuchire anaona ziwala zikuuluka ndipo anathamangitsa ndikugwirako zina. Koma mwana mmodzi anaonso china chitangokhala pansi; sichinaonse kuti chinali chamoyo. Iye anawuza mayi ake. Mai ake anati, "musaiwale malangizo ndinakupatsani, chisiyeni." Atayenda kamtunda pang'ono mwana uja nayamba kuganiza yekha. "Chondilepheretsa ndichani kuchitola ndekha. Mai anga ndi ankhaza chabe." Anazemba napita kukatola chiwala chija. Pepa, chinali nyambo pamsampha. Mwana uja anakodwamo nayamba kulilira kwa mai ake. Mai ake anati, "kodi sindinakuchenjezeni?"

MATHERO:

Kusamvera ndikoopsa kwambiri. Kamwana kankhanga sikanamvere malangizo amai ake. Mai ake anali kudziwa zambiri poti anali atakumana ndizambiri kwanthawi yaitali. Ngati mneneri uja sikanamvere. Abale ndi alongo tikuyenera kumvera mau a Mulungu. Tikuyenera kumvera malamulo ake. Akamati osachita chigololo, timayenera kumvera. Taonani osamvera ambiri akufa ndi Edzi. Chifukwa chiyani? Chifukwa sakumvera malamulo a Mulungu. Abale ndi alongo tiyeni tizimvera apo bii tidzaonongeka ngati mneneri uja!

Sermon #76

"Chibwana Chimalanda"

(playfulness or foolishness will always take away your hard won gift)

Introduction:

Brothers and sisters Judas had met the Lord Jesus Christ. He became a disciple and, of course, became a follower of Christ. But, he was very playful and foolish. He took his position as a treasurer among the disciples for granted. Brothers do not take Christianity for granted. He was very close to the Lord, very close, he witnessed all the miracles that the Lord performed, and he should have been one to appreciate and trust God. But he was very playful, he was very childish. Brothers and sisters, childishness is not good. Judas agreed to betray Jesus. He regretted, but it was too late.

Story:

Once upon a time there was a man who went to set traps for guinea-fowls. When he set the traps, he went back home. The following morning he went back to see if he had caught anything. The man went to the bush early in the morning. Fortunately for him he had caught one guinea-fowl. He was very excited and happy that at least his wife and children would have meat that day.

Uthenga number 76

Chibwana Chimalanda

Chiyambi

Abale ndi alongo Yudas anakumana ndi ambuye Yesu Christu. Anasanduka ophunzira komanso wotsatira wake wa Yesu. Koma anali wachibwana komanso wopusa. Anatenga udindo wake wa msungu chuma pakati pa ophunzira anzake mopanda pake. Anali kukhala pafupi ndi ambuye, pafupi ndithu ndipo anali kuchitira umboni pa zozizwitsa zonse zimene ambuye anali kuchita ndipo anali mmodzi amene amayenera kuthokoza komanso kukhulupirira Mulungu koma anali munthu wachibwana. Abale ndi alongo, chibwana sichabwino, Yudas anavomereza kupereka Yesu, ananong'oneza bondo koma zinali zitachitika kale.

Nkhani

Kalekale panali bamboo wina amene anapita kukatchera misampha ya nkhangha. Atatchera misampha ija, anapita kunyumba. Mmawa wotsatirawo anapita kukazonda misampha ija kuti akaone ngati wagwira chilichonse. Analawiriradi ndipo anapeza patagwidwa nkhangha imodzi. Anali wodzala ndi chimwemwe kuti bolako mkazi ndi ana ake akadya nyama tsiku limeneli.

On his way back, he found other traps set by other people from another village. He was curious as to how the guinea-fowls get trapped and how the trap works. Because his bird was still alive, he thought of trying it on this other trap. When he put the bird on the trap, immediately the trap acted and the guinea-fowl was trapped. He was very happy and started to undo the trap to release the guinea-fowl. Soon the owner of the trap arrived and asked why he was taking the bird from his trap.

“You must be a thief,” he exclaimed; “this is my trap, leave the bird alone.” He pushed him aside and started to remove the guinea-fowl from the trap. The first man tried to explain that the guinea-fowl was his and that he was only trying the other trap. This did not make sense. (*Munthuyu anali wa Chibwana - Chibwana Chimalanda*) This man was very childish and his hard won bird was taken away from him. Haaaaaaa!!!!, he looked foolish, he tried, but got into trouble.

Judas betrayed Jesus, but he regretted his betrayal and tried to reverse the decision but it was too late. *Heee!!!!, Chibwana Chimalanda!!!* He betrayed the Son of God. In the end, Judas hanged himself.

Akubwerera anaona matchera ena amene anatchedwa ndi anthu ena ochokera mmudzi wina. Anali ndi chidwi chofuna kudziwa mmene nkhanganga zimagwidwira mumatcheramo komanso mmene matcherawo amagwirira ntchito yawo. Nthawi imeneyi nkuti mbalame yake ili moyo ndipo anaganiza zoyeserera pa msampha winawu. Atangoika mbalame yake pa msamphapo, matchera aja anaonetsadi ntchito yake ndipo nkhanganga ija inagwidwa. Anali osangalala ndipo anayamba kumasula matchera aja kuti atenge mbalame yake. Kenaka mwina wake wa matchera aja anafika ndipo anafunsa chimene amatengera mbalame pa matchera akewo.”

“Wayenera kuti ndiwe munthu wakuba”, anakuwa, “awa ndi matchera anga siya mbalame yangayi”. Anamukankha ndikuyamba kuchotsa mbalame ija pamatchera aja. Mwini mbalame uja anayesetsa kumuza munthu wina uja kuti mbalame ndi yake koma amangoyesa nawo pa matcherawo koma sizinamveke. Munthuyu anali wachibwana ndipo mbalame ija inatengedwadi. Anaoneka opusa, amayeserera ndipo anagwa nazo mmavuto.

Yudas anampereka Yesu, koma ananong`oneza bondo. Anayetsetsa kuti abwenzeretse mmene zinthu zinalili koma nthawi inali itadutsa kale. Hiiii!!! Chibwana chimalanda! Anamupereka mwana wa Mulungu ndipo pamapeto ake anadzimangirira yekha.

Chibwana Chimalanda. Abale ndi alongo (brothers and sisters)

Chibwanaa!!! Chimalanda! Judas was with Jesus Christ when he did his ministry, they were together with the Lord. Judas was chosen by the son of God, Chimwaiiii!!! Chimwai!!!. (Great opportunity) When Jesus performed the miracles, Judas was there, he saw it himself. Judas tested salvation, he might have gone to heaven had it not been for the (chibwana) But you see, Judas was very childish, he was playing in the trap of the devil, he was deceived.

He is like that man, who went to the bush to set traps, when he finished he went home. In the morning, he found a guinea-fowl caught in the trap. “EEhee!!!,” he exclaimed. “My!!, this is a great opportunity, my wife and my children will enjoy today.” When he became curious and inquisitive about how the traps work, he tried it on a friend’s trap; the guinea-fowl was trapped again. He was very happy and started to undo the trap to release the guinea-fowl. Soon the owner of the trap arrived and asked why he was taking the bird from his trap.

Chibwana chimalanda. Abale ndi alongo. Chibwana!!! Chimalanda! Yudasi anali limodzi ndi Yesu munyengo yonse ya utumkik wake. Anali limodzi ndi Ambuye. Yudasi anasankhidwa ndithu ndi mwana wa Mulungu. Chimwaiiii!! Nyengo zonse Ambuye Yesu ankachita zozwizwitsa iye anali pompo; anazionera yekha ndi maso ake. Yudasi anali atalawa chipulumutso ndipo anakatha kupita kumwamba kupanda chibwana chakecho. Koma mutha kuona kuti Yudasi anali wachibwana, amasewera pa matchera a satana ndipo anapusitsidwa

Ali ngati bambo uja amene anapita kutchire kukatchera matchera a mbalame. Mmawa anapeza mbalame imodzi itagwidwa. Eehee!!! Wanga uwo! Uwu ndi mwai wanga kuti akazi anga ndi ana akadyeko nyama. Anali ndi chidwi chofuna kudziwa mmene nkhang zimagwidwira mumatcheramo komanso mmene matcherawo amagwirira ntchito yawo. Nthawi imeneyi nkuti mbalame yake ili moyo ndipo anaganiza zoyeserera pa msampha winawu. Atangoika mbalame yake pa msamphapo, matchera aja anaonetsadi ntchito yake ndipo nkhang ija inagwidwa. Anali osangalala ndipo anayamba kumasula matchera aja kuti atenge mbalame yake. Kenaka mwina wake wa matchera aja anafika ndipo

anafunsa chimene amatengera mbalame pa matchera akewo.”

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Chibwana Chimalanda. Abale ndi alongo (brothers and sisters) Chibwanaa!!! Chimalanda! Judas was with Jesus Christ when he did his ministry, they were together with the Lord. Judas was chosen by the son of God, Chimwaiiii!!! Chimwai!!!!. (Great opportunity) When Jesus performed the miracles, Judas was there, he saw it himself. Judas tested salvation, he might have gone to heaven had it not been for the (chibwana) But you see, Judas was very childish, he was playing in the trap of the devil, he was deceived.

Ndiwe munthu wakuba, awa ndi matchera anga siya mbalame yangayi".Anamukankha ndikuyamba kuchotsa mbalame ija pamatchera aja.Mwini mbalame uja anayesetsa kumuuzza munthu wina uja kuti mbalame ndi yake koma amangoyesa nawo pa matcherawo koma sizinamveke.Munthuyu anali wachibwana ndipo mbalame ija inatengedwadi. Haaaa!!! Anaoneka opusa, amayeserera ndipo anagwa nazo mmavuto.

Yudas anampereka Yesu, koma ananong`oneza bondo.Anayetsetsa kuti abwenzeretse mmene zinthu zinalili but nthawi inali itadutsa kale.Chibwana chimalanda! Anamupereka mwana wa Mulungu ndipo pamapeto ake anadzimangirira yekha.

Chibwana chimalanda. Abale ndi alongo chibwana chimalanda!Yudasi anali limodzi ndi Yesu pa utumiki wawo.Yudasi anachita kusankhidwa ndi mwana wa Mulungu chimwii ndithu!!!Mmene Yesu amachita zozizwitsa Yudasi anali pompo ndipo amadzionera yekhaYudasi anali atalawa chipulumutso ndipo anakatha kupita kumwamba kupanda chibwana chakecho. Koma mutha kuona kuti Yudasi anali wachibwana, amasewera pa matchera a satana ndipo anapusitsidwa.

He is like that man, who went to the bush to set traps, when he finished he went home. In the morning he found a guinea-fowl caught in the trap. EEhee!!!, he exclaimed My!!, this is a great opportunity, my wife and my children will enjoy today. When he became curious and inquisitive about how the traps work, he tried it on a friend's trap; the guinea-fowl was trapped again

The owner of the trap found him trying to remove the bird from the trap. "You thief, he exclaimed!" why are you trying to steal from my trap. (Hee!! Hee!! Chibwana Chimalanda) even when the man tried to explain, it was too late and very unconvincing, his precious gift was taken away from him. Chibwanaaaa!!Chimalanda! This man was testing the trap of a stranger, he was just trying, brothers you do not play or try a trap, in a second you are gone. Judas played in the open jaws of the devil's trap, he lost his fellowship with the Lord because of Chibwana. By the time he realized it was Chibwana, Judas tried to go back to the Pharisees to give back the money it was too late and very unconvincing. He finally hung himself.

Ali ngati bambo uja amene anapita kutchire kukatchera matchera a mbalame. Mmawa anapeza mbalame imodzi itagwidwa. Eehee!!! Anakuwa. Wanga uwo! Uwu ndi mwai wanga kuti akazi anga ndi ana akadyeko nyama. Atachita chidwi chofuna kudziwa mmene nkhangwa zimagwidwira mumatcheramo komanso mmene matcherawo amagwirira ntchito yawo anayeserera mpa msampha wa mzake. Ndipo nkhangwa inagwidwadi.

Mwini wake wa matchera anamupeza akuchotsa mbalame ku matchera. "Iwe mbava", anakuwa. "Nchifukwa chiyani ukufuna kundibera pamsampha wanga?" Hee Heeh!! Chibwana chimalanda ndithu ndipo ngakhale anayesetsa kulongosola koma sizinamveke ndipo mphotho yake ya mbalame inapita. Bamboyu amayeserera pa matchera a munthu amene samamudziwa. Amayeserera abale anga sitimayeserera ndi msampha suchedwa kudutsa. Judas amasewera ndi msampha wa satana, anataya chiyanjano chake ndi mulungu chifukwa cha chibwana. Nthawi imene anazindikira za chibwana chake. Yudasi anayetsa kupita kukabwenza ndalama koma palibe anamumvetsa ndipo anadzimangirira yekha.

You are like Judas, you are like the man that put his guinea-fowl in the trap of a stranger. You are in Church today, what a great opportunity, but even you, as church people, you have (*Chibwana*) too much. Some of you commit adultery, you say, "I was just trying." Some of you play with alcohol, you say, "I was just trying." Some of you smoke, some of you play with other people's wives, cheating, cheating. What is that? Is that what you call Christianity or *chibwana ndi moyo*. You will catch Aids and you will say, "I was trying." You do not try in the trap of the devil. You will lose your life, and will be punished. Stop being childish (*Chibwana* because *Chimalanda*).

Conclusion

Brothers and sisters, (*Chibwan Chimalanda*), today you are in church, you call yourselves Christians but in your private life you are different, you are playing with life. Boys and girls say, "Let us try sleeping with each other, we want to experiment (*kuyesera*)." When you catch Aids there is no reverse. You do not experiment with life.

Others try to smoke or to drink beer. Jesus Christ already died for you and you want to play in the devil's trap. One day you will not get out of the trap. Judas tried to repent but it was too late. I say, it was too late to repent. You must repent and begin to follow God. Do not again try sinning, do not sell your Christian life, sell, and sell but not doing what is right. Hallelujah.

Muli ngati Yudas komanso mbambo amene
anatchera mbalame yake pa msampha wa
nzake. Muli mu tchalitchi lero ndipo ndi mwai
waukulu! Komano anthu nomwenu opita ku
tchalitchi muli ndi chibwana. Ena mwa inu
mukuchita chigololo mumati
ndimangoyesa. Ena mukusewera ndi mowa
ndipo mukuti mukungoyesa, enanu mukusuta,
enanu mukuyenda ndi akazi a eni ake kodi
chnyengochi ndi chimene mumati ndi
chikhristu? Chibwana ndi moyo mutenga nazo
aids ndipo mudzati
mumangoyesa. Simumayesera pa matchera
asatanamudzataya moyo wanu ndipo
mudzakalangidwa. Siyani kukhala achibwana
chifukwa chimalanda!

Mathero

Abale ndi alongo Chibwana chimalanda! Lero
muli mu tchalitchi, mumazitcha mkhristu koma
ku moyo wanu wa mseli ndinu osiyana,
mukusewera ndi moyo. Anyamata ndi atsikana
amati tiyeni tiyese kugonana, mukatenga edzi
palibe kubwereretsa zinthu! Sitimayesera ndi
moyo.

Ena amayesa kusuta kapena kumwa
mowa. Yesu mkhristu anakuferani kale koma
mukufuna kumasewera pa msampha wa
satana. Tsiku lina simudzatuluka pa msampha
umene. Yudasi anayesa kulapa koma
nthawi inali itapita. Mukuyenera kulapa
ndikuyamba kutsata
mulungu. Musadzayesenso kuchimwa,
musagulitse moyo wanu wa chikhristu.

May the good Lord bless us and may He bless
you

Amen

Mulungu akudalitseni!

Sermon #77

Amen

Example 2.

From Rev 22:15-20

Are we any different from a dog?, or people have become worse than the dog. I believe that:

Galu ali bwino kuposa munthu?

(A dog is better than a human being.)

In this world, we see that there are different groups of people, but adulterers, robbers, magicians, and idol worshippers are worse. There are bad things that the dog does, but you will see that when a dog goes to the rubbish pit, he does not pick up a carton of left-over beer. or (beer container And even during the mating season (*Chisika*) the dog also knows that this is a fellow male dog; he does not confuse a male and a female dog. Eeee!!! He knows, am I lying?? Tell me if this is not true!!

Brothers and sisters, tell me what has happened with the human race. Paul indeed says that in this world there are different groups of people, but adulterers, robbers, magicians, idol worshippers, are worse. Do we not have such people among us nowadays, do we realize that witchcraft is wrong, do we realize that Aids is spreading because of adultery? Today men are walking with their trousers in their hands, Oh!!!, there is no more competition for dressing today, we have competition in undressing: who undresses best. Go to town, you will see there are things there. Where are our morals? In the olden days we did not experience such things. We need to

Uthenga number 77

Sermon #77

Chivumbulutso 22:15-20

Kodi tili nako kusiyana kulikonse ndi

galu?kapena anthu awoposa kuposa

galu.Ndukhulupira kuti galu ali bwino kuposa
munthu

“Mu dziko ili tilipo magulu ambiri a anthu koma
achigololo, akuba, amatsenga, opembedza
mafano anyanya.Pali zinthu zambiri zimene
galu amachita koma mudzaona kuti galuyi
akapita kudzala samakatola carton kapena
mowa wotsala.Komanso nthawi imene ziweto
zimaswana (Chisika), galu amadziwa kuti uyu
ndi mamuna nzanga samasokoneza pakati pa
galu wamwamuna komanso wamkazi
ndikunama? Ngati ndikunama ndiuzeni!

Abale ndi alongo ndiuzeni chimene chachitika
ndi mtundu wa anthu.Paulo akunenetsa kuti pa
dziko lino pali mitundu ya anthu koma
achigololo, akuba, amatsenga, opembedza
mafano anyanya,kodi tilibe anthu oterowa
masiku ano? Timadziwa kuti ufiti ndi
woipa?tikudziwa kuti edzi ikufala chifukwa cha
chigololo?lero amuna akuyenda ndi mabuluku
mmanja, akazi nawo akuvala oh! Palibenso
mpikisano wovala koma wovula.Pano
tikumaona amene akuvula bwino, pitani
mtauni, mukaona zinthuzi kumeneko.Kodi
chikhalidwe chanthu chabwino chapita
kuti?nthawi ya kale kunalibe zimenezi

go back to God; we need to ask God to forgive
our misdeeds and to heal our land. We will be
safe only if we stop all these sins among us.

Conclusion

Brothers and sisters in the Lord (*abale ndi
alongo mwa ambuye wathu yesu Kristu*), we
have seen that nowadays dogs are better
those humans, there are certain things that a
dog cannot do, e.g. as I have already said that
the dog knows that drinking beer is bad, so he
does not pick up cartons of beer, he knows
how to differentiate between male and female
dogs, he is not confused. The dog does not
practise magic, the dog does not always kill,
yet you! You! who call yourselves humans, are
worse. I know you have always thought a dog
is the worst but now look - you do not know the
difference, nowadays men marry each other
and women want to marry each other. Who will
marry us, our sons, this is pathetic. Maybe it is
democracy. But what the Bible says is clear:
repent and leave your wicked ways. He will
hear in heaven and forgive your sins. Can you
repent today? This is your day. Blessed are
those who repent before it is too late.

May God bless the preaching of his Word Amen!

Bwererani kwa mulungu, tikuyenera timuuze
mulungu atikhululukire ndi kuchiritsa dziko
lathu. Tidzakhala otetezedwa pokhapokha
titasiya machimowa pakati pathu.

Mathero

Abale ndi alongo mwa ambuye wathu Yesu
Khristu taona kuti masiku ano agalu ali bwino
kuposa munthu. Pali zinthu zina zimene galu
sangachite mwachitsanzo taona kuti galu
amadziwa kuti mowa ndi wolakwika ndipo
samatola ma carton a mowa, amadziwa
kusiyanitsa pakati pa galu wa mkazi ndi
wamwamuna, samakhala osokonezeka mutu,
galu samapanga zamatsenga, galu
samangopha chisawawa koma inu mumachita!
Inu amene mumazitcha anthu mwananyanya.
Ndikukhulupirira mwakhala mukuona ngati
galu ndi onyanya koma inu simudziwa
kusiyanitsa! Pano amuna akukwatirana
okhaokha ndipo akazi nawo akufuna
kukwatirana okhaokha, atikwatire ndani? ana
inu, izi si zabwino! Mwina ndi chifukwa cha
maufulu koma Baibulo likunenetsa kuti lapani
ndikusiya njira zanu zoipa, azakumvani
kuchokera kumwamba ndikukukhulukirani
machimo anu. Kodi mukhoza kulapa lero?
Likhoza kukhala tsiku lanu. Odala amene alapa
machimo awo nthawi isanathe.

Mulungu adalitse kulalikidwa kwa mawu ake.

Amen

Sermon #78

Mark 12:31-4

Love thy neighbour as thyself

Brothers and sisters, the words we have read tell us that one of the Pharisees came to ask Jesus. "Which one of all the commandments is the most important? Jesus answered, "Love your God with all your heart and with all your soul, and the second is this that you shall love the neighbour as thyself." Brothers and sisters, this is similar to the rule that the Lord also taught in the Bible that says, "Do unto others as you would love them to do to you." These words are very important. If only the villagers would love one another, if only the churches could love one another, if only the church elders could love one another, if only the pastors could love one another, then this country would have been different. What about politicians - do they love each other, do they love the people they represent? Christianity is love.

Uthenga 78

Marko 12:31

Konda mnzako monga momwe udzikondera iwe mwini.

Abale ndi alongo, mau tawerengawa akutiiza kuti mmodzi wa afalisi anabwera kuzamufunsa Yesu kuti ” kodi lamulo loposa onse ndi liti?” Yesu anamuyankha kuti Konda Mulungu wako ndi mtima wako onse, ndi mzimu wako wonse komanso konda mbale wako mmene uzikondera iwe mwini. Abale ndi alongo ili ndilofanana ndi limene Yesu anaphunzitsa mu baibulo kuti “apangireni anzanu zimene mukufuna kuti nawonso akuchitireni”. Mawu amenewa ndi ofunikira kwambiri. Pokhapokha anthu a mmudzi umodzi atamakondana, pokhapokha matchalitchi atamakondana, pokhapokha azibusa atamakondana dzikoli bwenzi lili losinthika. Kodi anthu andale amakondana? kodi amakonda anthu amene amawaimirira? Chikhristutu ndi chikondi!

Do unto others as you like them to do to you.

Church, the Lord taught us, if you want to be respected, respect others, if you want love, love others first, if you want worth give to others and you will be blessed. The rule is double edged: if you want to be hated, hate others; if you want people to plot against you, plot against them; if you want problems, start one - the list is endless. Brothers and sisters, the issue of do unto others as you would like them to do to you is exemplified in the following story, listen carefully.

Story:

There were three people who had embarked on a trip to Jo'burg. Their main aim was to look for work and get a fortune so that they could support their families and their relatives. As they travelled, they found a bag of money, lots of money. They were very happy and started to rejoice. They thought they will not have to work for many years, they will now return home, make merry, be happy and live a comfortable life. They discussed many plans and how each would use the money. Finally, they were tired of walking.

Apangireni anzanu zomwe mukufuna kuti
nawonso akuchitireni, Mpingo, ambuye
anatiphunzitsa kuti ngati mukufuna kupatsidwa
ulemu, apatseni anzanu ulemu, ngati
mukufuna kukondedwa, kondani kaye anzanu,
ngati mukufuna chuma, apatseniko anzanu
chuma ndipo mudzadalitsika. Lamulo ndi
lomewelo ngati mukufuna kudedwa, idani
anzanu, ngati mukufuna anthu akupangireni
upo nanunso achitireni, ngati mukufuna
mavuto ayambeni.

Abale ndi alongo nkhani yoti apangireni anzanu
zimene mukufuna kuti akuchitireni
zaonetsedwa mu nthano iyi, tcherani khutu
ndithu

Nthano:

Panali anthu atatu amene anayamba ulendo
wawo opita ku Jo`burg. Cholinga chawo chinali
chokapeza Ntchito kuti alemere ndikuthandiza
mabanja awo ndi abale awo. Pamene anali
kuyenda anapeza chikwama chodzadza ndi
ndalama. Anali osangalala kwambiri. Anaganiza
kuti sakuyeneranso kukagwira ntchito zaka
zambiri ndipo angobwerera kunyumba
kukasangalala ndi mabanja awo.
Anakambirana za mmene aliyense
atakagwiritsire ntchito ndalama zake kenaka
anatopa naima pansu pa mtengo kuti apume.

They stopped under a big tree. They were very
thirsty, so they sent one man to the village to
fetch drinking water. When the man had gone,
the two became very greedy and selfish. They
became very self-centred and started to
discuss that their money would not be enough
for the projects they wanted to establish. So
they decided to kill the man who had gone to
fetch water, so that the money would be
shared between only the two.

Finally, the man arrived and put the bowl of
water down. Before he sat down, his friends
attacked and killed him. They buried his body
to conceal the evidence. The two were so
tired, I say very tired!! And even thirstier, so
they said to one another, "We have done a
good job, now we have more to share." They
shared the water and finished drinking it. In no
time, the two started complaining of stomach-
ache. "Mayo!!!" they cried, but there was
nobody to help. Greedy, greedy at its best.

They became so sick and died within an hour;
this was because the man they had killed also
became selfish and greedy, as he walked to
fetch water. He thought to himself, "If only I
could get the whole bag of money myself, I
would be much better off and richer." So, he
had put poison in the water. A passerby then
came and took the money and went away.

anatopa naima pansi pa mtengo waukuru kuti apume. Anamva ludzu ndipo anatuma munthu mmodzi kuti akapemphe madzi pamudzi wina omwe unali pafupi. Mnzawo uja atapita, awiriwa anayamba kuganiza za nkhwidzi ndi zozikonda; anakambirana kuti ndalama zija ndi zochepa ndipo siziwakwana ndipo anapangana zokupha mnzawo uja kuti agawane awiri okha

Kenaka mnzawo uja anatulukira ndikuika madzi aja pansi, anzake aja anamupha namukwirira kuti pasakhale umboni wina uliwonse. Anali atatopa kwambiri, ndikunena kutopatu komanso anali ndi ludzu. Ndipo ananena wina ndi mzake, "tagwira bwino ntchito pano tili nazo zokwanira bwino kugawana." anagawana madzi aja ndikumwa koma atangomwa, mmimba mwa onsewo munayamba kuwapweteka. Mayo!! Analira. Koma panalibe mmodzi oti akatha kuwathandiza. Mtima ofuna zochulukuka!

Anadwalikka ndithu mu mphindi imodzi ndipo onse anafa kamba ka dyera. Izi zinachitika kamba koti mnzawo amene amakatunga madzi uja nayenso anaganiza kuti akawathirira poisoni mmodzi anzake aja, chuma chonse chija chikhala chake yekha. Munthu amene anatenga ndalamazo anali munthu ongodutsa.

Today, we have many problems of hatred, selfishness, and a lack of natural love. Everyone is greedy, and every one wants to enrich themselves at the expense of others. Talk about church people, talk about politicians, talk about villagers - everyone is for himself. If there could be Christian love, togetherness, care and concern for one another, we could conquer poverty, and ills like HIV/Aids, which is devastating our nation by leaving many orphans - this is pathetic. Love solves many things, the Lord said that, in the end times, brotherly love will disappear. Different tribes will fight each other, and there will be rumours of war, disasters and earthquakes. This world is really coming to an end. If we continue to be selfish and wanting everything for ourselves no matter at what expense, we will all perish. The people in the story are typical of us black people - always selfish, always wanting everything TO be ours. We must learn to share, this is the Word of God

Lero tili ndi mavuto ambiri a udani, kudzikonda, kupanda chikondi, aliyense ali ndi dyera ndipo aliyense akufuna kukhala ndi zabwino kuposa nzake. Kunena za tchalitchi, za ndale, Kunene za mmudzi, aliyense akungopanga za yekha. Panakakhala chikondi cha khristu, umodzi, kusamalana komanso kulabadirana wina ndi nzake tinakathana ndi umphawi, matenda ngati HIV/AIDS imene ikuononga dziko lathuli kusiya ana amasiye ambiri. Chikondi chimakonza zinthu zambiri. Ambuye ananena kuti masiku otsiriza, chikondi cha pachibale chidzasowa, anthu amitundu yosiyanasiyana azamenyana, kuzamveka mphekesera za nkondo, kuzakhala zivomerezi ndipo dzikoli likupitadi kumathero. Tikapitiliza kukhala odzikonda kufuna zinthu zonse zikhale zathu ndithu tili pa chionongeko. Anthu atchulidwa mu nkhanayi ndithu ndi anthu akuda amene ndi odzikonda, amene amafuna zabwino zonse zikhale zawo, tiphunzire kugawa, awa ndiwo mau a mulungu.

Conclusion

Look at the people in the story, they should have shared the money they had found. God had blessed them, but they wanted all for themselves, and the end result was that all perished and someone who passed by got the bag of money. A passerby got the bag. Today, a passerby will receive our blessing, because we are like them. We are selfish; those who have more should share with the less privileged, and, in so doing, we will move forward. Are we willing to forsake the devil and his foolishness and follow God? The devil is a deceiver, he is a liar. Will you live differently, will you love your friends, not planning evil against them like they did in the story? The people lacked love, they did unto each other what they also received.

May God help us to learn to share.

Mathero

Onani anthu amene tawona mu nkhaniyi,
anakatha kugawana ndalama zomwe
anapezazo. Mulungu anawadalitsa koma
amafuna aliyense atenge yekha ndipo mmalo
mwake onse anaonongeka otenga ndalamazo
nkukhala munthu ongodutsa. Lero anthu
ongodutsa ndi amene atenge madalitso athu
chifukwa chozikonda. Amene ali nazo zambiri
akuyenera kugawira anzawo amene alibe
popanga zimenezi tidzapita patsogolo. Kodi tili
okonzeka kusiya za usatana ndi kumutsata
ambuye? satana ndi wabodza kodi mukhala
mosiyana ndi mmene
mumakhalira? muwakonda anzanu,
posawapangira upo ngati
munkhaniyi? Anthuwa analibe chikondi,
chimene aliyense anamchitira mnzake ndi
chimene aliyense anapeza.

Mulungu atithandize kuti tikhale anthu opereka.

Sermon #79

Joshua 7:10:25

One man's sin affects all the people

Achan took the prohibited things and Israel suffers.

The Israelites had just fought a very significant battle in which the Lord led them. They had defeated Jericho, which was a very big city and the Israelites were very afraid, so they sent spies to find out. But the Lord gave them instructions to go around the walls. Although this did not look like a Great War plan, the Lord Himself fought for the Israelites when the trumpets were blown.

After this great victory, the Israelites came across another city named Ai. It was a very small city compared to Jericho. So Joshua thought he needed only a few men to conquer Ai. Everything was set, they were all ready to fight, and they were very relaxed because God had already given them victory. Unfortunately, the soldiers perished and were humiliated.

Ulaliki Nambala 79

Yoshua 7:10:25

Tchimo wa Munthu Mmodzi limakhudza anthu onse.

Achani anatenga zinthu zoletsedwa ndipo mtundu wonse wa Aisraeli unazunzika.

Aisraelites anali atangotha kumenya nkondo imene Mulungu anali atawatsogolera. Anali atagonjetsa Yeriko. Yeriko unali mzinda waukulu umene Aisraeli amawuopa zedi, anatomiza azondi kuti akauyendere. Koma Mulungu anawapatsa malangizo oti apite akazungulire zipata zake. Ngakhale zimenezi sizimaonetsa kuti zingagonjetsa adani, Mulungu anawamenyera nkondo malipenga ataombedwa.

Atapambana nkondoyi, ana a Israel anapezana ndi mzinda wina wa Ai. Unali mzinda waung`ono kuyerekeza ndi Yeriko. Yoswa anaganiza kuti afunako anthu ochepa kuti agonjetse mzinda waung`onowu. Chilichonse chinakonzedwa ndipo anali okonzeka kukamenya nkondo ndipo anali omasuka chifukwa Mulungu anali atawapatsa chigonjetso. Mwatsoka asilikaliwo anaonongeka ndi kuchititsidwa manyazi.

Joshua was very disappointed; how could this be, what wrong have we done to the Lord? He prayed, fell down and prayed, but the Lord said to him, why are you so desperate? Work and look among the Israelites what they had done. Upon investigation, they discovered that Achan was the guilty one. The whole nation suffered because of the corruption of one man. It was not just his issue; it involved the whole assembly of Jews. Brothers and sisters, when you see one sinning, stealing, in adultery or corruption, do not think it is their own problem. No, no way. See how God punished the whole community. We should always believe that *Zidze pano mzatonse*, whatever happens in society affects us all. When the pastor is preaching, listen, do not say, "That is none of my business."

Listen to this story, listen carefully.

There was a well-to-do chief in one village. He had a big house and some livestock. In his house he had problems with rats. One day he bought a rat trap. When the rat in the roof saw the trap, he told the other animals especially the rooster, the goat, and bull about the trap and asked them if they could help each other to remove it. All the other animals said to the rat, "That is none of our business, that is not our trap it is a rat trap."

Yoswa anali wokhumudwa, zinakhala choncho chifukwa chain? tamulakwira chain Mulungu? Anagwa pansi napemphera koma ambuye anati kwa iye “uvutikiranji? Yang`anayang`ana pakati pa aisraeli uone chimene achita”. Pofufuza panapezeka kuti Akani ndi amene anali olakwa. Mtundu onse unazunzika chifukwa cha tchimo la Akani. Abale ndi alongo mukaona nzanu akuchimwa, akuba, akupanga chigololo, akuchita ziphuphu Musaganize kuti ndi vuto lawo lokha ayi! Onani Mulungu analanga anthu onse. Tidzikhulupirira kuti mavuto angabwerewo akhala atones. Chilichonse chingachitike mu dziko chigwera aliyense. Mbusa akamalalikira mverani musamati sizikundikhudza

Mverani ka nkhani aka

Panali mfumu ina yochita bwino mmudzi mwinamwake. Anali ndi nyumba yabwino komanso ziweto. Iyeyu anali ndi vuto ndi makoswe. Tsiku lina anagula msampha wa makoswe. Khoswe amene anali ku denga ataona msamphawo, anauza zinyama zina ngati tambala, mbuzi ndi ng`ombe za msamphawo ndikuti ngati angathe athandizane auchotse. Zinyama zonse zinati sizikuwakhuzza popeza unali msampha wa makoswe.

The rat said to them all ‘*zidze pano mzatonse*’ (whatever happens will affect us all) but the rat was ignored. After a few days, at night the sound of the trap was heard. Everyone thought it was the rat. The wife of the chief rushed to the place but because it was dark she just tried to take the trap to where there was light. Unfortunately the trap had caught a venomous snake and in no time the woman was bitten. She was rushed to hospital and meanwhile many relative came to visit her.

While in the hospital, the woman asked for chicken as food. At the house, the people killed the rooster and cooked it for the patient. In no time, people were gathering at the chief’s house to express their concern, so the chief ordered that the goat should be killed for meat, which they did. Meanwhile the rat was watching on the roof and said to all, “I told you that (*Zidze pano mzatonse*) whatever happens with the trap will affect us all.” Unfortunately sad news came that the wife of the village chief died at the hospital. Many people came for the funeral and the chief ordered that the bull be slaughtered to feed the large crowd of mourners. Brothers and sisters, we must listen to the prophet, the preacher, when he warns us about impending danger; we must work together for the common good. Take away all the traps that the devil has set for God’s people. If one is corrupt, and others have selfish ambitions, the county will suffer. Otherwise, if the country goes bankrupt or to war, all of us will be affected. (*Zidze pano mzatonse*.) Remember Achan stole and many people were killed because God was angry.

Khoswe uja anawauza kuti zidze pano
nzatonse.patatha masiku ochepa phokoso la
msampha ujs unamveka ndipo aliyense
anaganiza kuti ndi khoswe.Mkazi wa mfumu
uja anathamangira kuti akaone koma poti
panali mdima anatulutsa msampha uja kuti
akaone pomwe panali kuwala.Mwatsoka
msampha uja unali utagwira njoka ya ululu
kwambiri ndipo mosachedwetsa inamuluma
mzimayi uja.Anathamangira naye kuchipatala
ndipo anthu anabwera kudzamuona

Ali mu chipatalamo, anapempha kuti akufuna
kudya nkhuku.Kunyumba kuja anthu anampha
tambala ndi kumuphikira.Anthu anali kudzadza
pakhomo pa amfumu kudzapepesa za
matendawo ndipo amfumu analamula kuti
mbuzi iphedwe kuti alendo aja adye.Mmene
zimachitika izi nkuti khoswe uja akuona
padenga ndipo anati ndinakuuzani kuti zidze
pano nzatonse.Mwadzidzidzi kunabwera
uthenga oti mkazi wa mfumu uja wamwalira
kuchipatala. Anthu ambiri anabwera kumaliro
ndipo mfumu inalamula kuti ng`ombe iphedwe
kuti anthu adye pamaliropo. Abale ndi alongo
tikuyenera kumvera mneneri, mlaliki pamene
akutichenjeza za zovuta zimene zikubwera,
tikuyenera kugwira ntchito pamodzi kuti
tithandizane.Chotsani matchera onse amene
satana waikira ana a mulungu.Ngati wina ali
wa ziphuphu, wina ofuna kupeza zinthu mu
njira yachabe dziko lidzavutika.Dzikoli
likasauka kapena kukhala ndi nkondo,
tidzavutika tonse.Kumbukirani Akani anaba
koma anthu ambiri anaphedwa chifukwa
Mulungu anakwiya.

Are we willing to work together, in the area of
Aids? If one is sick, the whole community
becomes infected; when there is corruption,
there will be no services. Achan repented and
got his punishment. There are others among
us who are the Achans of today, and you do
not want to repent. Ask God who is merciful.

May God bless the preaching of his Word.

Amen.

Kodi tikufunitsitsa kugwira ntchito limodzi,
kumbali ya matenda a edzi, ngati mmodzi
wadwala, dera lonse limaona zokhoma zake,
kukakhala ziphuphu dziko
silingayendenso. Akani analapa nalandira
chilango chake .Alipo ambiri amene ali ma
Akani alero ndipo simukufuna kulapa. Mfunzeni
Mulungu amene ali wachifundo.

Mulungu adalitse kulalikidwa kwake kwa mawu.

Amen.

1Corinthians 12:12-21

Sermon #80

Unity in diversity (*mu umodzi muli mphamvu*)

Writing this letter to the Corinthians, Paul emphasized unity; in unity there is strength. The Bible says that since we are all Christians, we were baptized in one spirit into the one body of Christ, whether Jews or Greeks, slave or free. Unity is very important in any organization. Brethren in the Lord, without unity we cannot achieve anything. Look at the family: if the wife and husband are not united they will not achieve anything. What about in the village? There is no development because there is no unity. Look at our churches - is there any unity? When the minister says, "Let us build a new church," you hear murmuring from you people, and others start to plot so that there is no development.

The Bible says in unity there is strength. Paul uses the example of a body; he says we are all the body of Christ, and the body has many parts. Hands, legs, head, ears, eyes, mouth, feet and so on. Legs and feet for walking -that is the duty for the feet; ears are there for hearing; the eyes for seeing; and the mouth for eating and speaking. You see the creation of God. God created the whole body for a purpose and each part has its special function.

Ulaliki 80

1 Akorinto 12:12-21

ulaliki 80

Mu Umodzi mulu mphamvu

Paulo akulemba kalatayi ku Akorinto, amanenetsa za umodzi, mu umodzi muli mphamvu. Baibulo limati poti tonse ndefe akhristu tinabatizidwa mu mzimu umodzi mu thupi limodzi la khristu. Angakhake ayuda, agiliki, akapolo kapena mfulu. Umodzi ndiofunikira mu bungwe lililonsa. Abale kupanda mgwirizano palibe chilichonse chaphindu tingapange. Taonani pa banja, ngati mkazi ndi mwamuna Sali amgwirizano palibe chimene angapange. Nanga bwanji pamudzi? palibe chitukuko chifukwa mgwirizano palibe. Tiyeni tione mu matchalitchi athu, kodi pali mgwirizano? mtumiki wa mulungu akati tiyeni timange nyumba ya mulungu mumamva kung`ung`uza kuchokera kwa anthu, ndipo ena amayamba timabungwe tosokoneza kuti ntchito isachitike.

Baibulo limati mu umodzi muli mphamvu. Paulo akugwiritsa chitsanzo cha thupi, akuti ndife thupi la khristu. Thupi lili ndi ziwalo zambiri manja, miyendo, mutu, makutu, maso, kamwa, mapazi ndi zina. Miyendo ndi papazi oyendera, makutu omvera, maso oonera, kamwa lodyera ndi kuyankhulira. Mukuona chilengedwe cha mulungu. Mulungu analenga thupi lonse ndi cholinga ndipo chiwalo chili chonse chili ndi ntchito yake.

Listen to what the Bible says here, it is like mocking the people. It says if a foot would say, "Because I am not a hand, I do not belong to the body," or and if the ear should say, "I am not an eye, I do not belong to the body," will they for that reason cease to be parts of the body? Because, if the whole body were an eye where will the sense of hearing be? Imagine the whole body as an eye, what would it look like? Funny, not so? Very funny. If the whole body were an ear, where would the sense of smell be? There would be no smelling, or no hearing, but God, in his wisdom, arranged the body for all purposes; the parts must support each other.

The parts should not fight among themselves, e.g. the eye saying to the hand, "I do not need you," or the head to the feet, "I do not need you." The reason is simple: the body is one, and all the parts work together for the well-being of the whole body. If each part functions properly according to its designated function, then the whole body is blessed. Similarly brothers and sisters, the church is one, yet each one of us has his or her own gift. We as a church, we as a community, we as a village, should not fight because we have different gifts. God wants to bless all of us; He want to bless the church not just individuals. If we unite, we can make progress. Like parts of the body, we should respect each other's role in the church and God will bless us. We should stop fighting for honour, fighting for respect and power. No no no, we are God's children. I can explain this truth better in this story. Listen to what happened to our friends.

Imvani zimene baibulo likunena pano, likukhala ngati likunena anthu, likuta ngati phanzi linganene kuti chifukwa sindine dzanja, ndiye sindine mbali ya thupi Kuti sindine diso ndekuti sindine mbali ya thupi, kodi chifukwa cha zimenezo ndiye kuti simbali ya thupi?Ngati thupi lonse likanakhala maso bwenzi anthu akumvera kuti?Tangoganzani thupi lonse lili diso, lingamaoneke bwanji? Moseketsa eti?Likanakhala kuti thupi lonse ndi khutu, anthu bwenzi fungo akumvera kuti?kukanakhala opanda kununkhiza konanso kumva.Koma Mulungu ndi nzeru zake anaika chiwalo chilichonse ndi kufunikira kwake.ziwalo zizilumikizana.

Ziwalo zisamamenyane, diso kuuza dzanja kuti ndilibe nawe ntchito kapena mutu kuuza mapazi kuti ndilibe nawe ntchito.Mukudziwa chifukwa chake ndi chimodzi.Thupi ndi limodzi ndipo ziwalo zonse zimayenda limodzi kuti thupi lonse liyende bwino ndipo chiwalo chilikonse chikakhala chikugwira ntchito bwino thupi lonse limadalitsidwa

Chimodzimodzi, abale ndi alongo tchalitchi ndi limodzi, komano aliyense ali ndi mphatso zosiyana.Ife ngati tchalitchi, ngati dera, ngati mudzi tisakangane chifukwa choti tili ndi mphatso zosiyana.Mulungu akufuna atidalitse ife.akufuna adalitse tchalitchi osati aliyense payekha ndipo tikakhala pa umodzi ziyenda.Ngati ziwalo za mthupi tikuyenera kupereka ulemu ntchito ya wina aliyense mu kachisi ndipo mulungu adzatalitsa.Tisiye kumenyerana ulemerero, kumenyerana ulemu ndi mphamvu ayi ndithu! Ndife ana a mulungu.Tamverani ka nkhanu aka

A poor man was walking on the road and on the way he found a wallet full of money. While he was thinking what he needed to buy, his body parts started to struggle and fight among themselves. The feet said that the man should buy shoes for the feet because the feet walked this far. But his eyes said no, sun glasses, because the eyes saw the money. His hands said no, buy gloves for the hands because without the hands not much could be accomplished. The argument went on and on. But in the end, the poor man decided to buy a good bed and mattress. At night the whole body slept comfortably and the whole body was covered. So all the body parts were happy.

Do not fight in the church for positions or whatever, because all of you are a body of Christ Although you have different gifts and functions, you are one in Christ. And, in the end, God will cover you all with a blanket of blessings.

May God give us unity of purpose that we may work together for the greater good of the Church.

Amen

Bambo wina wake wosauka anali kuyenda ndipo anaona chikwama chodzadza ndi ndalama. Akusinkhasinkha choti agulire, ziwalo za mthupi lake zinayamba kulimbana. Phazi linati munthuyo agule nsapato chifukwa amayenda mitunda yaitali, Maso anati agule magalasi a dzuwa chifukwa ndi amene awona ndalamazo. Manja ake anati agule magolovesi chifukwa kupanda iwowo palibe chimene chingachitike. Mkangano unakula zedi. Pamapeto ake bambo uja anaganiza zogula bedi ndi matilesi ndipo usiku thupi lonse linagonerapo ndikufunditsidwa, Ziwalo zonse zinasangalala.

Musamamenyanirane ma udindo mu tchalitchi kapena chilichonse chifukwa tonse ndife thupi la khristu ngakhale tili ndi mphatso zosiyana ndi kufunika kosiyana tonse ndife amodzi mwa yesu. Pamapeto ake mulungu azatifunditsa ndi bulangete la madalitso.

Mulungu atipatse umodzi kuti tigwire ntchito yotukula tchalitchi cha mulungu.

Amen

Sermon #81

John 1:9-14

Have you ever thought that you do deny Jesus? And fail to recognize Him although He suffered and died for you? His body was disfigured for your sake; his blood was shed for your sake, for our sakes. Can you imagine how He feels when we deny Him because of what we do?

The passage we have read is very sad; it is a passage that talks about Jesus, that Jesus is the Word, and that Jesus Christ is God. He came to his own but we did not recognize him. Look the Bible says we did not receive him. He came to his own but his own did not receive Him. In fact the world rejected Him. How does the Lord feel when he is rejected? What about you and me when we reject Him? To be rejected by your own is very, very painful. Imagine a parent to be denied by his own son or daughter. Is it not painful? Especially if the parents suffered to bring up the child. Jesus feels the same today. Listen to this story.

One day a fire broke out in a village. One house was on a great fire; the people could not put out the fire or rescue anything because it was too late - the fire was raging fiercely. Soon the mother realized there was her sleeping baby in the house, so she rushed in without thinking. The people tried to stop her but it was too late, she went in and brought the baby out quickly. The baby was not burned. But the mother had severe burns. She was rushed to hospital. Fortunately she recovered quickly but her face was disfigured due to the burns.

Sermon #81

Yohane.1:9-14

Munayamba mwaganizapo kuti mumakana Yesu, osamudziwa angakhale kuti anakunzuzikirani? Thupi lake linanzuzidwa, anakhetsa mwazi wake kamba ka inu, kamba katonse. Tangoganizani, amamva bwanji tikamamukana ndizintchito zathu?

Tawerenga nkhani yomvetsa chisoni. Nkhani yokamba za ambuye Yesu kuti iye ndi mau. Yesu Kristu ndi Mulungu. Anadza kwa anthu ake koma sanamlandire. Taonani mau akuti sitinamulandire. Anthu ake omwe sanamulandire. Dziko linamukana. Ambuye amamva bwanji atakandwa? Nanga ine ndi inu tikamamukana. Kukanidwa ndi anthu ako ndi kowawa kwambiri. Tangoganizani kholo kukanidwa ndi mwana wake. Sizowawa zimenezi? Makamaka akakhala kuti makola ananzuzika polera mwanayo. Ambuye amamva chonchi lero tikamamkana. Tamvetseran kankhani aka: Tsiku lina moto unayaka mmudzi wina. Nyimbo ina inayaka kwambiri kotero kuti anthu analephera kuzimisa kapena kuombola katundu chifukwa chakuti unali utayaka kwambiri kale. Amayi anakumbukira kuti mnyumbamo munali mwana, anathamanga mwachangu kukalowa. Anthu anayesesa kuwaletsa koma anali atalowa kale mwachangu kukaombola mwanayo. Mwanayo sanapse koma mayi ake anawatengela kuchipatala. mwamwayi anatulukako mwachangu ngakhale kuti nkhope yawo inali ndi zipsera zambiri

The child grew up and using a bursary went to school and graduated from college. He got a very good job and lived in Town. His story was not told to him. One day his mother went to visit him in town When he heard from watchmen that there was a woman, who has a deformed face want to see him.

The Youngman realized it was his mother. He was ashamed to admit and told the watchman to push the mother out of the gate, may be she is a beggar. When the mother saw this, she was very upset, she wailed profusely and everybody took notice a crowd came to hear why she is crying. She narrated the whole of her story and shared that the boss was her son. Everyone was upset; the son was confused he also cried uncontrollably when he heard that the condition of his mother was as a result of him.

Today brothers and sisters you are on earth, living in or in the villages, others in big houses when we bring the gospel that Jesus died for you. You reject him, He risked his body, and his face was disfigured because of you. He now comes to his own but you have rejected him. Sometimes you are embarrassed by the name of Jesus.

Today is the day receive him, accept Him as Lord and savior, He is waiting for you, he is knocking at the door. Stop rejecting Him because of the worldly comfort.

Will you stop rejecting Him?

God bless you Amen

Mwana uja anakula nachita maphunziro ake apamwamba. Anayamba kugwira ntchito mtauni. Sankadziwa chilichonse chankhaniyi. Tsiku lina mai ake anapita Anaganiza zokamuyendera. Alonda anakamuza kuti mai wazipsera kumaso akumufuna.

Mnyamata uja anadziwa kuti anali mayi ake. Anachita manyazi kuvomereza kuti anali mayi ake. Anauza alonda kuti awakankhire kunja kwa mpanda popeza anali opemphetsa. Amayi anakhumudwa kwambiri. Analira mokweza kotero kuti anthu ambir anabwera kuti azaone chomwe chimachitikacho. Anawafotokozera zonse zinachitika kuti akhale ndi zipsera komanso kuti bwanayo anali mwana wawo. Aliyense anakhumudwa kwambiri. Mwana uja anayamba kulira kwambiri pakumva zomwe zinapangitsa kuti mai ake akhale ndi zipsera.

Lero abale ndi alongo muli panso pano. Ena mukukhala kumudzi ena mzinyumba zikuluzikulu kumamakana uthenga wabwino kuti Yesu anakuferani. Mukumukana, chonsecho thupi lake linanzunzika chifukwa cha inu. Wabwera kwa anthu ake, koma tikumukana. Nthawi zina timachita manyazi ndi dzina la Yesu.

Lero ndilo tsiku labwino kuti mumulandire kuti akhale mbuye ndi mpulumutsi wanu. Akugogoda, kudikilira inu pakhomo. Lekani kumkana chifukwa cha zapadziko.

Kodi mumukana?

Ambuye akudalitseni. Amen!

Sermon number 82

Security of believers. John 10:7:10

Why are we still suffering yet we believe in Jesus Christ?

This is the question many people ask, sickness is among us, HIV Aids, suffering of all kinds yet we are Christians and we believe that in Christ we are secure, why does the devil torment us with problems and troubles. Does it mean that we have no security?

The bible says that Jesus is the gate, he protects his sheep, whoever follows Christ or enters through Christ the gate, and He will be saved. This brothers and sisters mean that you are saved when you believe and do good works to please God. Those who do not believe are not the Lord's sheep. For those their father is the devil, the devil comes in only to steal, kill and destroy. But for those who are in Christ, they are saved; they are also protected and secured. The devil cannot touch them. For those who believe although they suffer they cannot be snatched from the Lord.

In verse 28, of chapter 10 the Lord says that "I know my sheep, my sheep listen to my voice, I know them and they follow me, No one can snatch them out of my hand. My father who has given them to me, is greater than all, no one can snatch them out of my father's hand, and I and my father are one"

Sermon #.82

Chitetezo cha okhulupilira (Yohane.10:10)

Nchifukwa chiyani timavutika chonsecho
timakhulupilira Yesu?

Ili ndifunso limene ambiri timafunsa. Nchifukwa chiyani HIV Edzi, matenda ndi mavuto osiyanasiyana amabwera ngakhale kuti timakhulupilira kuti mwa Yesu ndife otetezedwa? Nchifukwa chiyani mdyelekezi amatisautsa ndi mavuto. Kapena siife otetezedwa?

Baibulo limati Yesu ndi chipata, amateteza nkhosa zake ndi wina aliyense akalowa pakhomoli adzapulumutsidwa. Izitu zikuthanthauza kuti umapulumuka ukakhulupilira ndiyamba kuchita zabwino kumusangalatsa Mulungu. Onse osakhulupilira sali nkhosa zapabusa pake koma za satana. Satana kwake ndikupha ndikuononga. Koma onse ali mwa Yesu ali opolumutsidwa ndi otetezedwa. Satana sangawakhudze, pakuti angakhale kuti akhoza kunzuzika sangachotsedwe mmanja mwa Mulungu

Vesi 28 ya chaputula 10 ambuye akunena kuti “Nkhosa zanga ndimazidziwa ndipo zimandimvera mau anga. Ndimazidziwa komanso zimanditsatira. Palibe amene angazichotse mdzanja langa. Atate anga amene anandipatsa ndi wamkulu kuposa onse. Palibe angazikwatule mdzanja la atate anga;

Brothers and sisters, this is an encouragement for us as believers. No matter the circumstances that we endure, the Lord will keep us. Even when we suffer with poverty, disease, and oppression we are still protected. The devil wants us to be discouraged. That is why he brings more problems. Again if you ask the question, “Are we really protected and secure, why the suffering? Yes!!! We are protected by God’s grace.

Brothers and sisters, it is like a rat is put in a transparent container in an open space. When the cat comes around, he pushes the container in all directions trying to get the rat, but, although the rat is uncomfortable, he is completely protected by the container. The cat can see the rat but cannot get it. The cat will try this and that to get the rat but to no avail. The rat is scared because it can see the cat, but may not see the glass. The cat may feel uncomfortable because of the movements of the glass, the rat may suffer because the cat is trying to get it but it is very safe, well covered. In a similar manner you are protected by the blood of Jesus Christ, you are covered by his grace, but both are transparent containers and you are put in an open space on the earth or in this world. The cat is the devil who is trying to get you, and make you uncomfortable, but Jesus will always protect you to the end. The Lord protects his people in whatever circumstances.

Abale ndi alongo ichi ndi chilimbikitso kwa onse okhulupilira. Angakhale timakumana ndimavuto ambuye amatisunga. Angakhale timakumana ndi umphawi, matenda, kupsinjika, ndife otetezedwabe. Cholinga cha satana pobweretsa mavuto onsewa ndi kuti tigwe mphwayi. Mwina nkumafunsabe ndifedi otetezedwa angakhale tikuvutika? Indeee!! Ndife otetezedwa ndi chisomo cha Mulungu.

Abale ndi alongo, zilingati mbewa mkati mwa kontena yambelewere. Mphaka akabwera pafupi amaikankha mbali zonse zonse kuti aigwire. Angakhale kuti mbewa ija singakhale pamtendere komabe ndiyotetezedwa. Mphaka uja sangaigwire. Mphaka uja akhoza kuyesa njira zambiri koma sangaigwire. Mbewa ikhoza kumachita mantha chifukwa ikumuona mphaka uja osadziwa kuti paligalasi komabe ili yotetezedwa ndinso yokutidwa bwinobwino. Chimodzimodzinso inunso ndinu wotetezedwa ndi mwazi wa Yesu Kristu. Ndinu ozunguliridwa ndi chisomo chake; zonsezi ndizambelewere komanso taikidwa pamalo owonekera amene ndidziko lapansi. Mphaka ndi satana amen akuyesetsa kuti akugwireni, kutowetsa mtendere komabe ndife otetezedwa ndi Yesu mpaka chimaliziro. Ambuye amateteza anthu ake mnyengo zonse.

Why do we still suffer yet we believe? This is because we are still on earth, and the devil is active on earth. But we should have confidence in the Lord, He will still keep us and protect us as long as we believe and cast all our burdens on Him because He cares for us.

Suffering, disease, poverty, discomfort, depression, stress and many other troubles - always remember the Lord is with you. As a good shepherd He knows you by name.

God bless us, Amen.

Nchifukwa chiyani mumavutika chonsecho mumakhulupilira? Chifukwa chakuti tikanali padziko lapansi pomwe satani ndi olusa. Komabe tiyeni tikhale ndi chikhulupiliro mwa Ambuye; adzatisunga ndikutiteteza bola timukhulupilire ndi kumpatsa zofooka zathu zonse pakuti amatisamalira.

Kumbukira ambuye mnthawi ya masautso, matenda, umphawi, kusoweka mtendere, kupsinjika ndi mavuto ena. Amadziwa maina anu pokhala ndi m'busa wabwino.

Ambuye atidalitse. Amen!

Sermon #83

Matthew 11:28

Is rest in the Lord, an invitation or chosen?

This question has always confused me, are we invited to choose Christ, or are we chosen by Christ to believe? Some say we are chosen by God so that we could believe, other say no, we have been invited and we have responded. Whose responsibility is it: the Lord who invites, or us who choose Him? It is not easy, brothers and sisters, to answer these questions. The Bible gives us both: you have been chosen by God's grace; and then you also read you have been invited and you need to respond to the call of the Lord.

Which is which? This question is very difficult, and it is very hard, brothers and sisters, to understand the Bible. Mothers and fathers, I believe it is both: chosen and invited.

Come to me, ye that labour and are heavy laden, I will give you rest. Romans says you have been elected by God to be his children. Once again, which is which, called or invited? As I have said, I believe that it is both.

It is like there is a building and there is a big beautiful door. You are wondering, not knowing what to do, you are tired with life, so many problems, sickness, death, poverty and lack of peace. You are tired of your sinful nature and you want to give up on life.

Sermon#83

Mateyu.11:28

Kodi tinaitanidwa kuti tikapume mwa Ambuye kapena tinachita kusankha?

Funso ili limandizunguza; kodi tinaitanidwa kapena tinasankha kukhulupilira. Ena amati tinasankhidwa ndi Mulungu kuti tikhulupilire, ena amati tinaitanidwa komabe tinavomera. Kodi ndi udindo wa ndani; Mulungu amene amaitana kapena ife amene timamsankha? Sifunso lophweka. Baibulo limanena zonse; tinasankhidwa mwachisomo, komanso timawelenga kuti taitanidwa ndipo timayenera kuvomera maitanidwe akwa Mulungu.

Kodi chenicheni ndichiti? Funsoli ndilovuta kwambiri. Abale ndi alongo ndikovuta kumvetsetsa baibulo. Amayi ndi abambo ineyo ndimakhulupilira zonse; kusankhidwa komanso kuitanidwa.

Idzani inu nonse olema ndi othodwa ndidzakupatsani mpumulo. Ku Aroma timauzidwa kuti tinasankhidwa ndi Mulungu kuti tikakhale ana ake. Ndinenso ine ndikukhulupira zonse; kuitanidwa komanso kusankhidwa.

Zili ngati nyumba yokhala ndi khomo lalikulu lokongola. Simukudziwa chochita, mwatopa nawo moyo wapadziko lapansi, mavuto ochuluka, matenda, imfa, kusowa mtendere. Mwatopa nawo moyo wauchimo.

Then you see this golden door. "Come ye who labour and are heavy laden, I will give you rest" is written on the outside of the door. You must make a choice to go in or not. When one responds to the invitation, one knocks and the door opens. You go in and, while closing the door, you see the writing on the back of same door, "You have been chosen." You have been chosen by God. You start celebrating and rejoicing at the realization that God, in his wisdom and mercy, has chosen you. This therefore means that those who are outside are being invited and those who are inside realize that they have been chosen by God. You only see and understand and appreciate the fact that you have been chosen when you are inside the place of rest in Christ Jesus.

This is why, when we preach, we preach an invitation to people, we do not tell them stories about chosen or not chosen, we preach that you should understand the Gospel and receive Christ as your saviour and king. This door is Jesus Christ. Are you tired of life, are you heavy laden are you seeking and asking many questions in life? Come to Jesus; He is the door of life, and when you come to Him then you will understand his love for you.

You may be struggling with life today, you may be suffering with sin today, and our only hope is Jesus. Look at me, I also was sinful, and did not know how to get rid of my sinful life.

Koma mukuona khomo la golide litalembedwa panja pake “Idzani nonse olema ndi othodwa, ndidzakupatsani mpumulo.” Ukuyenera kupanga chisankho cholowamo. Munthu akavomera maitanidwewo amatsegula khomo ndi kulowamo. Ukalowamo umaona kuseli kwachitseko kutalembedwa kuti “unasankhidwa ndi Mulungu.” Umadzala ndi chimwemwe pozindikila kuti ambuye mu nzeru zake ndi chifundo chake anakusankha. Izi zikuthandauza kuti onse amene ali kunja kwakhomo akuitanidwa pamene omwe ali mkati amazindikira kuti anasankhidwa ndi Mulungu. Umadziwa ndi kumvetsetsa ndi kuyamikira kusankhidwako ukalowamo mpumulo wa Yesu Kristu.

Ichi ndichifukwa timangolalikira za kuitanidwa kwanthu onse osati nkhani za kusankhidwa kapena ayi. Timalalikira ndicholinga choti mumvetsetse uthenga wabwino ndikuti mmulandire Yesu ngati mbuye ndi mpulumutsi. Khomoli ndiye Yesu. Kodi mwalema nawo moyo, kodi mwalemedwa, mukunsa mafunso ambiri mmoyo wanu? Bwerani kwa Yesu khomo lamoyo. Mukabwera mudzamvetsetsa chikondi chake cha pa inu.

Nkutheka kuti mukuvutika mmoyo, kapena ndi machimo, chiyembekezo chathu ndi Yesu yekha. Tandiyang’aneni, inenso ndinali mu uchimo, osadziwa njira yochotsera moyo wa uchimo.

But, the day I heard the invitation: “Are you heavy laden come to me and I will give you rest,” I responded and gave my life to Jesus. I responded to the invitation, and then, once I was a believer, I realized that it was not by power or might, but by the Spirit of the Lord that I was chosen by God, and that Christ called me, chose me and saved me. When I read Scripture, I am encouraged that I am a chosen son of the most high God. Are we willing to hear the voice of the Lord, the voice of his invitation?

What is our response?

Conclusion:

Are we invited to choose Christ, or did Christ choose us before we even knew it? Christ chose us and we should have confidence in his love and care.

Christ is also inviting those who are not yet believers to receive him. Seek him and you will find Him, knock and the door shall open for you; ask and it will be given to you. May the Lord bless us as we respond to his calling and also realize that the Lord called us and chose us.

Amen!

Koma nditangomva uthenga woti idzani kwa ine olema ndi othodwa, ndinapelaka moyo wanga kwa Yesu. Ndinavomera kuitanidwako ndipo ndinasanduka okhulupilira. Ndinazindikira kuti siinali mphamvu yanga koma Mzimu Oyera. Ndinazindikira kuti anachita kundisankha ndi Mulungu ndipo Yesu anandiitana ndikundipulumutsa. Ndikamawelenga mau a Mulungu ndimalimbikitsidwa podziwa kuti ndine mwana osankhika wa Mulungu wa mmwamba mwamba. Kodi muli olola kuvomera maitanidwewa?

Tiyankha bwanji?

Mathero.

Kodi timaitanidwa kuti tisankhe Yesu kapena Yesu amatisankhilatu tisanadziwe nkomwe? Yesu amatisankhilatu ndipo tizilimba mtima ndi chikondi ndi chisamaliro chake.

Ambuye Yesu akuitanabe omwe sanamkhulupilire. Mfuneni ndipo mudzampeza, gogodani ndipo khomo lidzatsegulidwa, pemphani ndipo mudzapatsidwa. Ambuye atidalitse pamene tikuvomereza maitanidwe ake komanso pozindikira kuti ndi iye amene amatisankha ndi kutiitana.

Amen!

Psalm 14:1-7

Sermon #84

The fool says in his heart, there is no God

Look brothers and sisters, it is a fool who says there is no God Notice that the fool says this not with his mouth but by his actions. It is in his heart. Let us follow the story, it is very interesting. There is a story - a man says in his heart there is no God.

What do such people do? The Bible is clear; they live their lives as if they made it themselves and that there will be no judgment.

People who think there is no God enjoy life to the fullest without any regard for the God who created them and the world. These people are like some sea creatures. A family dug a pond at their home. In the pond he put some fish, crabs, sea weeds, an octopus, etc. One day the crab went out and saw a sign: "This dam is artificial. We put the water in and we can dry it at will."

The crab told all the creatures in the water that this dam is artificial and that a day will come that the water will dry up. The other creatures did not bother; they just laughed it off and continued to enjoy life. They said to each other, "This is an ocean it cannot dry up."

Sermon #84

Masalimo. 14:1-7

Chitsilu chimati kulibe Mulungu

Mvetselani abele ndi alongo, chitsilu ndichimene chimati kulibe Mulungu. Sanena ndipakamwa koma ndi zintchito zake ndi mmtima mwake. Tiyeni tsono timvetsere bwinobwino nkhani yochititsa chidwi. Munthu amanena mmtima mwake kuti kulibe Mulungu.

Anthu oterewa amatani? Baibulo limanenetsa kuti anthu oterewa amakhala ngati kulibe chiweluzo.

Anthu oterewa amakhala moyo wa chisangalalo osaganizilako za Mulungu mlengi wazonse ndi dziko lonse. Amakhala ngati zamoyo zina zammadzi. Banja lina linakumba damu pakhomo pao nayikamo nsomba, nkhanu ndi zomera za mmadzi ndi zina zotere. Tsiku lina nkhanu inatuluka mmadzi ndipo inaona chikwangwani choti “damu ili si lachilengedwe,

timatha kuika kapena kuumitsa madzi. Nkhanu ija inakauza zamoyo zonse mmadzi muja kuti damulo ndi lochita kupanga. Tsiku lina likubwera lomwe madzi adzaumitsidwa. Anzake onse sanalabadire zonena zake. Anamuseka napitiliza kusangalala ndi moyo wawo. Anena wina ndi mzake, “iyi ndi nyanja siingaume.”

The crab left and made another home on land. The crabb was very clever. He adapted himself to this new kind of life. The other sea creatures just continued life as usual.

One day, the man dried up the water which all the creatures were enjoying, so they died there. Brothers and sisters, you enjoy life, and you say there is no God, you politicians, rich businessmen, you who think this is your home. This world is not our home we are just passing by; remember that this life is temporal. God has put many things in the world but we should always remember that one day this world will come to an end and God will judge it. Do not be like the fish. Everything you see has been made and God can destroy it at any time. In fact, there will be a time when God will judge the world, Jesus is coming soon, He made it and He will finish it. This world is now upside down, it is heading for disaster.

Blessed are those, who today understand and obey the word of God. Like the crab, make Jesus your hiding place. Jesus will keep you as he is the rock where you can hide.

May God bless us.

Amen!

Nkhanu ija inachokamo mmadzi nakakhala kumtunda kwina. Nkhanu inali yochenjera kwambiri; inakayamba kuzolowera moyo wina. Zamoyo zina zija zinapitiliza kusangalala ndi moyo wawo wamasiku onse

Tsiku lina mwina damu lija analiumitsa. Zamoyo zonse zija zinafera momo. Abale ndi alongo mukusangalala ndi moyo nkumanena kuti kulibe Mulungu; inu andale, ochita malonda mumaganiza kuti dziko lapansi ndiye kwanu.

“Kwathu sipadziko, tingopitilira.” Kumbukirani kuti moyowu siwamuyaya. Ambuye waika zinthu zambiri mdziko lapansi komabe tikumbukire kuti lidzatha ndipo adzaweluza. Musakhale ngati nsomba zija; chilichonse mukuchiona anachita kulenga ndi iye. Nthawi ina iliyonse akhoza kuziononga. Nthawi ikubwera yomwe adzaweluze; ambuye Yesu akubwera posachedwapa. Analenga ndi iye ndipo adzathetsa zonse. Dziko likupita kuchiongeko ili.

Odala ndi amene amvetsetse mawuwa ndi kumvera Mulungu ngati nkhanu ija. Muloleni Yesu akhale malo anu obisalamo ndipo adzakusungani kulikonse ngati thanthwe.

Ambuye akudalitsane!

Ameni!

Sermon #85

1 Peter 1:18: “Bought by the blood of Jesus”

“If baptism removes sins then it is better for churches of Christ to also drink some of the water to cleanse sins from inside, because sin is not like dirt.”

About our salvation: the Bible is very clear - in the passage we have read, the Bible clearly says that “for we know that it was not with the perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers. But with the precious blood of Christ, a lamb without blemish or defect.” Mark the word, BOUGHT, you were bought with a price, you were bought, it means someone paid for your salvation.

So, what is important is the buying and not the baptism. Many Churches today argue about which baptism is correct or acceptable before God. Our friends say that the sprinkling is wrong, it is not biblical, and that Jesus was not baptized like that. They say baptism by emersion is the real salvation, not just on the forehead. The whole person must be cleansed. Are these people serious?

Sermon#85

1Petro.1:18 “tinagulidwa ndi mwazi wa Yesu”

“ngati ubatizo umathat kuchotsa tchimo ndiye kulibwino madzi akewo adzimwedwa kuti ayeretse mkati mwathu. Tchimo silili ngati litsilo”

Baibulo limatiuza bwino bwino zokhuzana ndi tchimo. Mawu akunenetsa kuti “simunaomboledwe ndi zovunda, golide ndi siliva kusiyana nao makhalidwe anu achabe ochokera kwa makolo anu. Koma ndi mwazi wa mtengo wapatali monga wa mwana wankhosa yopanda chilemaaaa.” Tikumbukire mau oti TINAGULIDWA, munagulidwe pamtengo wapatali. Izi zikuthandiza kuti wina analipira dipo la chipulumutso chanu.

Ndiye chofunikira kwambiri ndi kugulidwako osati ubatizo. Mipingo yambiri imatsutsana pankhani yoti kodi ubatizo olondola ndi ovomelezeka pamaso pa Mulungu ndi uti. Ena amati koma wowaza madzi ndi olakwa pepeza Yesu sanabatizidwe choncho. Amati ubatizo womiza ndiwo chipulumutso chenicheni osati ongowaza pamphumi. Munthu yense amayenera kusambitsidwa. Kodi anthu amenewa alidi siliyasi?

Brothers and sisters, baptism is like a sign of what has happened to you in the spirit. If you buy a sheep or chicken and you want to recognize which one is your sheep, you put a little paint, red or blue, just little, on it. Sometimes, you put a tag on the ear of the animal, like in cattle. The paint or tag is not the buying price, no, not at all, the paint is just a sign that the sheep is yours and it has been bought. Now it does not matter whether you put a little sign or you paint the whole sheep, the fact remains that you bought it. If you paint the whole sheep, people will only laugh at you because this would be weird.

The buying price is the blood of Jesus. Baptism is the symbol or visible sign. To baptize the whole person is like painting the whole sheep red because the painting does have the buying power. If you think you are cleansed by water in baptism then it would be wise to also drink some water to cleanse the inside because sin is not like dirt. Therefore, whether one is baptized by emersion or by sprinkling, it all means the same, they are bought by the blood of Jesus.

Let us assume that one paints someone's ship, which has not been bought - what will happen, tell me what will happen! Eee one day, the owner will come and claim it. If we baptize people who are not bought, not converted, not born again, no matter how good a method we may use to baptize them, the owner (devil) will come and claim them (backslide) because they do not belong to the flock of the Lord.

Abale andi alongo ubatizo ndi chizindikiro chabe cha zimene zachitika mkati mwa mtima wanu. Mukagula nkhusa kapena nkhuu yanu mumaika chizindikiro kuti muizindikire bwino. Nthawi zina timaipaka penti wofira pang'ono. Nthawi zina timaimata kanthu kakang'ono pakhutu la nyama kapen ng'ombe. Sikanthuka kapena pentiyo zimene zimagula nkhusayo. Ayi ndithu, izi ndi zizindikiro chabe zoonetsa kuti ndi katundu wanu. Ndiye zilibe kanthu ngati uike chizindikiro chachikulu kapena chaching'ono kapena kuipenta nkhusa yonse zoonza zake ndizakuti inachata kugulidwa. Ukaipenta yonse anthu azangokusekapo chifukwa ndi zachilendo.

Dipo lake ndi mwazi wa Yesu ndipo ubatizo ndi chizindikiro chooneka chabe. Kumiza munthu yense zilingati kupenta nkhusa yonse ndi penti wofira poganiza kuti penti ali ndimphamvu yogula. Ngati mumaganiza kuti madzi aubatizo amatiyeretsa ndiye kuli bwino kuti tizimwanso madzi akewo kuti atitsuke mkati mwathu chifukwa tchimo silili ngati litsiro. Ndiye kaya wina amamizidwa kaya wina amangowazidwa pamphumi, zoonza zake ndi zakuti tinagulidwa ndi mwazi wa Yesu.

Nanga wina atangopenta nkhusa ya mzake imane sanagule, chingachitike ndichani, tandiuzeni chingachitike nchani! Eee mwini wake adzabwera kudzatenga. Tikamabatiza anthu asanagulidwe kapena kutembenuka, kapena asanabadwensu mwatsopano, kaya tigwiritsa ntchito yabwino banji mwini wake mdyelekezi adzabwera kudzatenga chifukwa si ali ake a nkhusa za Mulungu.

The best baptism is when the baptized knows the Lord Jesus as saviour and king (1Peter 3:21-22).

The question once again: which is the right baptism? I believe that the best baptism is when a person is truly bought by the blood of Jesus, and realizes this fact, has repented his sins, and accepted Christ to be his personal saviour. Such a person, when he is baptized, has had the true baptism, whether by sprinkling or by emersion because what is important is that the person is saved. Are you bought by the blood, or have you just received a sign of water? The Lord is interested in those who have really and truly been bought by the blood of Jesus.

First, a person should be sure of his salvation, bought by the price and when baptized, one has received a sign. As I have said, if you believe that the water is the cleansing power, then after emersion people should also drink the water.

May God help us to understand what is important in our lives and what is symbolic in our faith.

Amen

Ubatizo weni weni ndi pamene munthu wadziwa
Yesu ngati mbuye ndi mpulutsi (1petro.3:21-
22)

Funso langa nali, kodi ubatizo olondola ndi uti?
Ine ndimakhulupilira kuti ubatizo weni weni ndi
pamene munthu wagulidwa ndi mwazi wa
Yesu ndipo wazindikira ndi kulapa machimo
ake komanso kumlandira Yesu ngati
mpulumutsi wake. Munthu ameneyu
akabatizidwa walandira ubatizo weni weni;
kaya pamphumi kapena amizidwa thupi lonse
chofunikira kwambiri ndi chakuti
wapulumutsidwa. Kodi munagulidwa ndi
mwazi kapena munangolandira chizindikiro
cha madzi? Ambuye akufuna okhao amene
anagulidwadi ndi mwazi wa Yesu.

Choyambilira munthu akuyenera kutsimikiza za
chipulumutso chake chili mukulidwa ndi mwazi
komanso kuti ubatizo ndi chizindikiro chabe.
Monga ndanenera kale kuti ngati
mumakhulupilira kuti mumatsambitsidwa ndi
madzi mudzimwanso.

Ambuye atithandize kuti tizindikire chimene chili
chofunikira pa moyo wathu komanso kuti
chizindikiro cha chikhulupiliro chathu ndi chani.

Ameni.

Sermon #86

1Corinthians 1:23-24

Brothers and sisters, my job is not to preach
about other prophets, for I am not competent
to comment about other prophets. My job is to
preach Christ and Him crucified. I will be lying
if I say here that prophet so and so married a
lady older than his age, He married her
because she was rich, and if I say that the
prophet had many concubines in the end. He
was chased from his town because he was
causing confusion. I do not think I am qualified
to do so, there are sheiks who are well trained
to tell you the truth.

I will therefore not tell you that followers of this
prophet use force to spread their religion
because their prophet does not have the
power to help them, I will not say that. I will
also not tell you that that prophet died and
never rose again from the grave. It is not my
duty to preach about that because I do not
know. But there are people here who know the
story well whether he rose again or not.
Therefore I am not competent to be talking like
that. What I will preach about, is the Good
News of our Lord Jesus Christ.

Sermon#86

1Akorinto1:23-24

Abale ndi alongo udindo wanga si okamba za aneneri; pakuti ine sindili oyenera kutero. Ntchito yanga ndi yolalikira Yesu Kristu ndi kupachikidwa kwake basi. Ndidzakhala wabodza ngati ndinganene kuti mneneri wakuti wakuti anakwatirana ndi amayi akulu kuposa iye kapena kuti anali ndi tidzibwenzi tambiri mmbali mbalimu. Kapena kuti anathamangitsidwa kudera lawo chifukwa choyambitsa maphokoso. Ndilibe zondiyenereza kutero. Alipo azitsogoleri ophunzila bwino omwe anganene chilungamo.

Nchifukwa chake sindinena pano kuti otsatira mneneri wakuti amagwiritsa ntchito mphamvu zachilendo kufalitsa chipembezo chawo chifukwa aneneri awo alibe mphamvu kuti awathandize. Sindinena choncho. Sindikuuzani kuti mneneri anafa ndipo sanauke kumanda. Siudindo wanga kulalikira izi chifukwa sindikudziwa. Koma pali anthu pano omwe akudziwa kuti anadukadi kapena ayi. Sindili oyenera kutero; kwanga ndikulalikira uthenga wabwino wa Ambuye wathu Yesu Kristu.

But for me, I know the Bible well, and I also believe in the Bible. My Bible tells me that that Jews demand signs, and Greeks wisdom, but for us, we preach Christ, a stumbling block to Jews and foolishness to Gentiles but to those whom God has called, both Jews and Greeks, Christ, the power of God, is our salvation. You see even today the Gospel of Jesus looks like foolishness to those who are not saved, people who believe in other prophets, they have many questions and in the end confuse themselves.

Christ is the one who died, Christ is the one who rose from the dead, and Christ is the one who gave us eternal life. How is your life, do you still believe in the prophet, prophets who have no power, are you still looking for wisdom, looking for power and miracles? No, Jesus alone is enough, we do not preach about that group or the other group, but we preach Christ crucified.

For those who receive Him, no matter from what tradition, Christ is the power of God unto salvation.

Brother and sisters, it is a challenge for us today to surrender our lives to Christ not to earthly illusions.

May God bless us and encourage us to know Him.

Ndikakhala ine ndiye ndimadziwa baibulo ndipo ndimalikhulupilira. Baibulo langa limandiuza kuti ayuda amafuna chizindikiro pamene a helene amafuna nzeru. Koma ife timalalikira Yesu, amene ali cholepheretsa kwa a Yuda zopanda nzeru kwa a helene. Koma ndi mphamvu ya Mulungu wa chipulumutso chathu kwa onse omwe akupulumutsidwa, omwe ayitanidwa ndi Mulungu; a Yuda ndi a helene omwe. Lelonso ambiri amaona ngati uthenga wabwino ndi wopanda pake maka kwa osapulumutsidwa; anthu amene amakhulupilira aneneri . Ali andi mafunso ambiri mpaka amadzisokoneza okha.

Yesu ndi amene anatifera, yekhayo anaukanso kwa akufa. Ndi yekhayo anati patsa moyo wosatha. Moyo wanu ulibwanji? Mumakhulupilirabe mwa azineneri, aneneri omwe alibe mphamvu . kodi mukufufuzabe nzeru kapena zozizwisa. Ayi ndithu, Yesu yekha ndi amene amatikwanira. Sitimalalikira za awa kapena awo koma za Yesu iye wopachikidwayo.

Kwa iwo omulandira, zilibe kanthu kuti akuchokera kuchikhalidwe chanji, Yesu ndiye mphamvu ya chipulumutso chathu.

Abale ndi alongo zili kwa ife kupeleka moyo wathu kwa Yesu osati kwa zinthu zapansi.

Ambuye atidalitse ndikutilimbikitsa kuti timudziwe iye.

Sermon #87

(i) Passage: Exodus 12:1-7ff

(*Chizimba chachikhristu.*) (Basis of our salvation.)

We all know what *Chizimba* is: when people who do not believe, go to the witchdoctor as they want some charms for money, to get rich, to get a job, to win a lost love back, or whatever you want, the witchdoctor will give you many instructions on how to administer the medicine. Maybe sometimes, they tell you to drink while facing the south, or north, do not use a spoon but a cup, drink it mixed with this herb or that.

But, among the instructions, you get one which is called *Chizimba*. The witchdoctor will say all these instructions are important but this one is very crucial, it is the basis on which the medicine will work. If you mess up with this one, you will either run mad or you will die. That is what we call "*Chizimba*," the basis for all the instructions about the charm.

In the same way, in Egypt, God gave instructions to the Israelites who had to take a one year old sheep, kill the sheep for the Passover meal, put the blood on the side and top of the door frame, and eat the meat roasted not cooked, head, and legs, with bitter herbs, and bread without yeast. Eat it with a cloth tucked in your belt, your sandals on your feet, eat in haste for this is the Lord's Supper.

Sermon#87

Eksodo.12:1-7ff

Chizimba chachikhristu

Tonse tikudziwa kuti chizimba ndi chain.

Tikudziwa kuti munthu akapita kwa asing'anga kukayang'ana mankhwala olemeletsa, opezetsa ntchito, a chikondi kapena china chilichonse chimene akufuna amapatsidwa malangizo osiyana siyana akagwilitsidwe kake kamankhwala aja. Nthawi zina amauzidwa kuti azikamwa choyang'ana kumwera, kumpoto, osati pa chikombe kapena chikho, koma kumwera limodzi ndi zitsamba izi ndi izo.

Pazonsezi pamakhala china chotchchedwa

chizimba. Sing'ang'a amanena kuti zonsenzi ndizofunikira koma ichi chokha ndi choopsa; ndichomwe chimapangitsa kuti mankhwala akagwire ntchito yake. Kungophonyetsa ukafa kapena kupenga. Chimenecho ndi chimene chimatchedwa chizimba. Maziko eni eni amene amapangitsa mankhwala kugwira ntchito.

Chomwe chonso tikuona kuti Mulungu

akupeleka malangizo kwa ana a Isreali kuti atenge mwana wa chaka chimodzi wa nkhusa kuti achite pasaka, komanso kuti aike mwazi pachitseko, nyama yake ayiwotche osaiphika, adye mutu ndi miyendo pamodzi ndi zikhawo zowawa komanso mkate wopanda chotupitsa. Adye atamanga mwinjiro mchiuno ndi lamba komanso atavala sapato. Adye mofulumira popeza ili ndi tsiku mgonero wa Ambuye.

Brothers and sisters, these were detailed instructions for their deliverance. As you may remember, the Israelites had been in Egypt for a long time, and that the Pharaoh did not know Joseph who came. The Jews were turned into slaves. They were oppressed in every way. They suffered and suffered, but they kept the hope that one day God would deliver them. They continued to cry to God. One day God appeared to Moses and spoke in the bush of fire. "I have indeed seen the misery of my people, I have heard them crying out because of the oppressors. I am concerned about their suffering, and I have come down to deliver them."

So God came to deliver them. He sent Moses, and as Moses had predicted, he met great resistance from the Pharaoh. Moses performed the nine signs which you know, but all failed. This one we have read about is the tenth and the last one. It was about the death of the first-born children. But in this passage, God gave very specific instructions about how to go about the night of deliverance. This was the day, the day had come, and everyone was busy preparing for the deliverance of the Lord.

Now looking at the instructions, let us consider the follow questions:

Abale andi alongo awa anali malangizo mwatsatani tsatani a chipulumutso chawo. Kukumbukirani kuti Aisreili anakhala ku Aiguputo nthawi yaitali, ndipo Falao amene anabwelapoyo sankadziwa Yosefe. Ayuda anayamba kukhala akapolo. Ananzunzika mnjira zosiyana siyana komabe anasunga chikhulupiliro chawo kuti tsiku lina Mulungu adzawamasula. Analilirabe kwa Mulungu. Tsiku lina Mulungu anawonekera kwa Mose nayankhula naye mchitsamba choyaka “Ndaona kuzunzika kwa anthu anga, ndamva kulira kwao chifukwa cha owanzunza. Ndakhuzika nawo manzunzo awo ndipo ndabwera kudzawapulumutsa.

Ambuye anadza kudzawawombola. Anatuma Mose, yemwe monga mwakuloseera, anakumana ndikuuma mtima kwa Falao. Mose anachita zozizwa zinayi ndi zisanu koma zonze sizinasinthe kanthu. Chimene tawelengachi ndi chakhumi komanso chozizwa chomaliza. Chinali chokhuza imfa ya mwana woyamba kubadwa aliyense. Ambuye anapeleka malangizo mwatsatani tsatani ammene amayenera kuchitira usiku wawo wachipulumutso. Ili linali tsiku lawo lachipulumutso, aliyense anali otanganidwa kukonzekera chipulumutso cha Mulungu.

Kuchokera pa malangizo aja tiyeni tiganizire mafunso awa:

I want to ask you, what would have happened if one Israelite ate meat, roasted meat, with bitter herbs, and bread without yeast, etc. because he was too busy with a braai and merry making on this day, and if he followed all but one instruction, that of the blood on the door? He forgot this one, what would have happened to him and his family? Laughter!! Death or life? Different answers. Here is the second question: what if one Egyptian family heard in passing and decided to put blood on the sides and top of his door frames, what would have happened, death or life? Many answer Life, what about the first question? All answer Death. Yes, the angel was only supposed see either blood or no blood.

Which one was the most important instruction? Tell me, which one is the *Chizimba*? As we have seen, the smearing of the blood of the lamb on the doorposts was the most important. The blood, not on the roof or walls, but on the doorposts. Even if one forgot some of the rituals of the day, some of the symbols and traditional acts of the events, he should be saved.

Do you know, brother and sisters, that today in the church many people attend to the rituals of the Church, the liturgy of the church, the tradition of the Church? They say this is our *chilongosoko*, this is how we were taught by the Dutch, or have you heard that this is our identity, all the rituals and all the *chilongoso* of the church are important, but the question is how were you washed in the blood of the Lamb? Do you have the sign of the blood of the Lord on your body? To receive Christ is the most important instruction and you will be saved.

Kodi chikanachitika ndi chani wina wa iwo
akanatsatira bwino bwino malangizo onse;
kudya nyama yo otcha, zikhao zowawa, mkate
wopanda chotupitsa koma nkuiwala kupa
mwazi pakhomo lanyumba chifukwa
chotanganidwa ndi phwando ndi chisangalalo?
Chikanachitika ndi chani kwa iye ndi banja
lake lonse? Kuseka!!! Infa kapena moyo?
Mayankho osiyana siyana. Lachiwiri ndi ili:
nanga chikana chitika ndi chani mu Aiguputo
mmodzi akanapaka mwazi pa chitseko cha
nyumba yake? "moyo." Koma nanga loyamba
lija ambiri anayankha moyo kapena imfa?
Ambiri anayankha "imfa." Inde mngelo
amayenera kuona mwazi okha basi.

Ndi langizo liti linali lofunikira kwambiri?
Tanenani, chizimba chinali chiti? Monga
taonere kupakidwa kwa mwazi wa nkhusa pa
chitseko kunali kofunikira kwambiri. Mwazi,
pakhomo osati padenga, kapena pakhoma
koma pachitseko. Olo atakhala kuti munthu
wina waiwala zina mwazikhalidwe ndi
zizindikiro, akuyenera kupulumutsidwa.

Kodi mukudziwa abale ndi alongo kuti alipo
ambiri amene amabwera ku mpingo
kudzakwaniritsa zikhalidwe za mpingo ndi
ndondomeko za mpingo zokha basi?
Amanena kuti ichi ndicho chilongosoko chathu
chophunzitsidwa ndi ma Dutch, kapena
munamvapo ena akunena kuti ichi ndicho
chizindikiro chathu. Ngakhale kuti
chilongosoko ndi chikhalidwe cha mpingo chili
chabwino timayenera kuzifunsa kuti kodi
ndinasambitsidwa mmwazi wa nkhusa. Kodi
mulu nacho chizindikiro pathupi lanu cha mwazi
wa Ambuye? Kulandila Yesu Kristu ndi langizo
lofunikira kwambiri.

If you miss this, then you are like one who has
missed *Chizimba*, so you can run mad. Have
you seen mad Christians, those who pretend
to be believers but what they do is sinful? You
hear so and so is married to two wives, or is
drinking or he commits adultery. Just know
that he missed the basis, the foundation, the
main instruction; and the end result is death,
death in hell.

For the Jews, it was the blood of the lamb, today
it is the blood of the Lamb of God, Jesus
Christ. Once you are in Him and He in

you, then you are sure that you can now enjoy
the rituals of the Church.

May God help us to see the difference and to
follow the important things.

Amen

Mukangophonya ichi mwasempha chizimba, muchita misala. Munayamba mwaonapo a kristu openga; aja manamizira kukhala ngati ndi opemphera pamene ali ochimwa. Timamva kuti auje ndi auje ali ndi mitala, amamwa mowa, amachita chigololo, muzingodziwilatu kuti anasempha chizimba, maziko enieni, anasemphanitsa malingizo. Zotsatira zake ndi imfa ku Gahena.

Kwa a Yuda unali mwazi wa nkhoa koma kwa ife ndi mwazi wa mwana wa nkhoa wa Mulungu Yesu Kristu. Mukangokhala mwa iye ndi iye mwa inu pamenepo mukhozano

Kusangalala ndi zikhalidwe za mpingo.

Ambuye atithandize kuona kusiyana kwa zinthuzi ndikuyamba kutsatira zeni zeni.

Amen!

Sermon #88

1 Samuel 15:7:11

A retelling of the story when Saul, was instructed to kill all the Amalekites and all in their land.

In the passage we have read, God ordered Samuel to tell Saul about the Amalekites. The Bible says that Samuel went and told Saul the Word of the Lord. He said to them: "Now go and attack the Amalekites for what they did to Israel." The sin that the Amalekites committed is that they laid an ambush for the Israelites as they came from Egypt and totally destroyed everything that belonged to them. "Do not spare them: put to death men and women, children and infants, cattle and sheep, camels and donkeys."

When Saul arrived, he commanded his men to attack; they attacked and destroyed them and their property. But Saul left Agag, their king, alive and all his possessions. He spared the best of the sheep and cattle, the fat calves and lambs. He left everything that was good.

You see brothers and sisters, God instructed Saul to kill all the Amalekites and all the livestock and everything in their land, but Saul and his army spared king Agag and some fat livestock. Saul was interested in the fat animals. He did not obey God's instructions. Why, why did Saul fail to take God's advice, and took interest in the livestock? This is the reason why he disobeyed the instructions. Because he was tempted, looking at the animals,

Sermon#88

1Samueli.15:7-11

Kufotokoza nkhani ya Sauli yemwe anatumidwa kukapha a Ameleki onse.

Mau tawelengawa tikumva kuti Mulungu anatuma Samueli kuti akumuuze Saulo za a Ameleki. Ndipo Samueli anapitadi kukanena zomwe Mulungu anamutuma. Saulo anauzidwa kupita kubwezera zomwe a Ameleki anachita kwa ana Aisraeili; anawachita chiwembu pamene ankachoka ku Aiguputo. “Kaonongeni chilichonse chawo. Musakasiye chilichonse. Kapheni amuna ndi akazi, ana, ng’ombe, nkhusa ndi a bulu.

Atafika Saulo analamula ankhondo ake kuononga chilichonse, ndipo anachitadi. Koma Saulo anasiya wamoyo Agagi fumu yawo ndi katundu wake. Anasunga katundu wabwino wabwino monga nkhusa ndi ng’ombe, nkhusa zonenepa. Anasiya chilichonse chabwino.

Mukuonatu abale ndi alongo. “Mulungu anamlamula Saulo kukapha a Ameleki onse ndi ziweto zawo zonse koma iye ndi ankhondo ake anasiya mfumu Agagi ndi ziweto zake. Saulo anachita chidwi ndi nyama zonenepa kuiwala malangizo a Mulungu. Nchifukwa chiyani Saulo anasankha kusilira nyama osamvera malangizo a Mulungu? Anachita chidwi ndi nyamazo; atangoziona anaganiza kuti zikhoza kukhala nyama yokoma,

he thought they would make very good meat, he did not care about God and his instructions.

Then the Lord was very angry and said, “I am grieved that I have made Saul king.” Brother and sisters, when God says, “I am grieved that I did this,” it is very dangerous, and it means that He is really mad at someone, and his anger burned against Saul. The Lord said, “Because he has turned away from me and has not obeyed my instructions.”

I tell you Saul was thinking that he would cheat God when he chose the fat calves and the fat sheep for himself. When Samuel confronted him about this, he again wanted to cheat and said, “I have obeyed all the instructions I was given.” But Samuel said “What then is the bleating of sheep in my ears? What is this lowing of cattle that I hear?” “Oh these fat calves of the cattle and sheep the soldiers took to sacrifice for the Lord.” This did not please the Lord and Samuel was rebuked.

Brothers and sisters, God has commanded you to stop all your sins, to leave what you love to do which displeases the Lord. But you choose which sins to stop and which ones to continue. Like Saul you choose, this sin is better, this one is good, I keep this one. The Lord asks: repent of all your sins, you say yes, and the Lord asks: “What about the bleating that I hear in my ears?”

atangoziona anaganiza kuti zikhoza kukhala nyama yokoma, ndipo sanasamalenso za Mulungu ndi malamulo ake.

Ndipo Ambuye anakwiya nazo, nati, “Ndili anadandaula kuti ndinamudzodza ufumu Saulo.” Abale ndi alongo Mulungu akamati anadandaula kuti ndinachita izi ndizoopsa ndipo ndiye kuti wakwiya kwambiri. Mkwiy wake unamyakira Saulo chifukwa anapatuka pamaso pa Mulungu ndikusatsatira malamulo ake.

Ndikuuzani, Saulo ankayesa akhoza kumunamiza Mulungu. Anasankha tiyana tang’ombe tonenepa kuti tikhale take. Atamufunsa Samuel amafuna kunamanso, nanena “ndachita zonse monga mwa malamulo onse.” Koma Samueli anati “nanga kulira kwa nkhoza ndikumvaku? Oh ankhondo anga anasungako ng’ombe ndi nkhoza kuti tipeleke nsembe kwa Mulungu.” Izi sizinamusangalase Mulungu

Abale ndi alongo Mulungu watilamula kuti tiphe machimo onse , osasiyako zomwe mumazikonda zosasangalatsa Mulungu. Komabe mukumasankha machimo oti muononge ndi ena oti musunge. Ngati Saulo mukumasankha tchimo ili ndi labwinoko, ili ndi labwino, ili lokha ndisunga. Ambuye akufunsa lero, kodi mwalapa machimo onse? Ndipo mukumayankha inde. Ambuye akufunsa nanga ng’ombe ndikumvazi?

Some of you, you say: “Oh, brewing beer, that is where I get my tithing and keep a charm for my protection.” You must repent all your sins today, because a day is coming, when the Lord will say, “I am grieved that I created you, I am grieved that I created you.” When the anger of the Lord burns against you, you will be finished like Saul. That is what I find: mostly you leave the good ones for yourselves. God says, “Stop all your sins.”

May God help us to be faithful to him.

Amen

Ena mwa inu mukumti mukuphika mowamu
ndimmene ndi mapezamo
chakhumi, chithumwachi ndimapezamo
chitetezo. Lapani machimo onse lero chifukwa
tsiku lilinkudza pomwe Mulungu adzanene kuti
ndikudandaula kuti ndinakulenga, pamene
mkwiyo wake udzayakira inu. Mudzatha ngati
Saulo. mkwiyo wake udzayakira inu. Mudzatha
ngati Saulo. Ambiri tikuzisungira zabwino
zabwino. Ambuye akuti iphani machimo onse.

Ambuye atithandize kuti tikhale okhulupilika kwa
iye.

Ameni

Sermon number 89

Zosautsa Zamoyo uno zimatha ndi Ambuye.

Tamva mkuwerengedwa kwa mau a mulungu,
pamene Yesu Kristu adati, tiyeni tipite tsidya
lina la Nyanja. Ndipo bibulo likuta, iwo ali
pakati pa Nyanja, kunadza chimphepo
chachikulu, ndipo madzi anagavira mbwato.
chimphepo chinaomba kwambiri, ndipo ndipo
chingalawa chinali ndengu, ndengu kufuna
pafupi kumira. Mitama ya wanthu kuti nyamu,
nyamu, kuchokamo, osanza mkumasanza,
olira mkumalira. anthu a Mulungu, pamadzi
pamakhala poopsa kwambiri. Chimphepo cha
mkuntho. kunalitu ali mwana agwiritse.

Koma ophunzira adayamba kuona zochita, akuti
ndimadziwa ndine, ndimadziwa ndine, analipo
ambiri. anayesa kukapa madzi ndi mbale, kuti
mwana anthu mkupulumuka, koma ayi ndithu,
zidafika povuta kwambiri. aliyense adabwera
ndikuyesetsa ndi mzeru zake, anthu ngati
petro ndi amzake omwe poyamba anali opha
nsomba, adayamba kuyesa kugwirits ntchito
mzeru zao kufuna kulanditsa moyo.

Fungo la imfa lidawafikira, adayamba kuona kuti
ifetu ndi ulendo uno, ndi ulendo
uno. mwadzidzidzi, wina adakumbukira kuti
muno muli Yesu, alikuti Yesu. adapeza kuti
Yesu ali kugona kutsigiro, kungsi kwa bwato,
akuti anali kugona.

Sermon #89

The challenges of this life are dealt with by God

We have read the scripture where we hear Christ saying, "Let us go to the other side of the lake." The Bible makes it clear that, as they were sailing, there was a big storm on the sea and that the water started getting into the ship. The storm grew stronger and stronger so that the ship was shaking from side to side, almost sinking. People's hearts were getting higher and higher almost jumping out, vomiting while others were crying and crying. Men of God, sailing on the water is very scary. It was such a huge storm that those with kids had to hold them firm.

The disciples thought what to do; some saying, "I know what to do," some saying, "Not you but me." They tried to get rid of the water from the ship using plates thinking that that would save them. It was a tough situation. People like Peter tried to use their fishing knowledge since they were fishermen before; they used their knowledge to save their lives.

The smell of death reached them. They could now see themselves departing from earth. Suddenly, one remembered that Jesus was with them in the ship. "We have Jesus with us here, where is He?" They found Him asleep.

Ofunsa adafunsa mokalipa, Kodi Ambuye simusamala kuti ife tili kutayika? Tamvani funso, Kodi simusamala kuti ife tikutayika? adaiona imfa ili pafupi. Kodi simusamala kuti ife tikutayika, onanu mochedwa adakumbukira kuti muli Yesu mchingalawa.

Yesu Kristu, mwana wa Mulungu, Mwana wa Chauta wa mmwamba mmwamba aduka bambo wanthu wamuna, ogana kunjira kosatseka akuti ndi mau amodzi TONTHOLA, KHALA BATA.

Nthawi yomwayo Nyanja idakhala bata, nthawi yomweyo Nyanja idatonthola, Yankho la bvuto lawo lidali momwemo. Anthu onse adazizwa, adadabwa akuti Munthu ndani uyu nanga kuti ngakhale mphepo ndi Nyanja zimvera iye. Chifukwa nthawi yomweyo kunadza bata, mphepo ya mkuntho idaleka. wayankhula mkango wa Yuda, wabangula mkango wa yuda. Khala bata.

Tikuonapo is kuti choyamba anthuwa adaiwala kuti iwo ali ndi Yesu mchingalawa, Yesu adali momwemo, Yesu amayenda nowo, Koma mwana adaiwala. Iero anthu ambiri akakumana ndi zosautsa amaiwala kuti iwo ndi okhulupirira, ndipo kuti Yesu Kristu amayenda nawa limodzi. M'malo moyitanira padzina lake, ambiri amayesera mzeru zawo, amayesera njira za kwa sing'anga, amayesera njira za kusukulu, Ophumzira adaiwala Yesu

Some asked Him, "Lord don't you care that we are being lost?" They saw death coming nearer to them. "Don't you care that we are being lost?" See, they remembered only late that Jesus was with them in the ship.

Jesus Christ, the Son of God, Son of the heavenly God, one who sleeps without shutting the door, woke up. He said one word, "PEACE BE STILL."

Immediately there was peace on the sea. Immediately the sea became calm. That was the only answer to their problem. Everyone was amazed at Him and said, "Who is this person that even a storm obeys Him?" Immediately there was peace, the storm was gone. The lion of Judah has roared, "Peace be still!"

The first thing we see is that these people forgot that Jesus was there with them in the ship. Jesus was with them, He walked with them. Nevertheless, they forgot. A child forgets. Today many people forget that they are believers when they are facing troubles. They forget that Christ walks with them. Instead of calling upon his name, they try their own ways; they go to witchdoctors, and some try to go to school. The disciples did not remember Jesus.

Mwina sadayiwale koma amati wagona, koma yesu adaziwa, mchifukwa chake adawadzudzula, inu achikhulupiro chochepa. amatero chifukwa adaziwa kuti anthuwa anayesera njira zosiyanasiyana koma alephera. Chauta wanu, chauta wanthu, sagona saodzera, ndi wamoyo nthawi zonze.

Chachiwiri munthu Okhulupirira akamayesa yekha amangoyesera chabe, amangolimbana ndi zizindikiro za vuto, kapena kuti zipatso za vuto koma Mulungu, Chauta Namalenga, Yesu Mpulumutsi wanu, iye amalimbana ndikuthetsa gwero kapena kuti muzu wa zovuta zanu. Onani Ophunzira amalimbana ndi madzi a mgalawa, komanso amalimbana ndi kukoka zingwe za mgalawa, Koma Yesu anadziwa kuti bvuto si madzi ogavira ayi, bvuto ndi Mphepo, ndiye gwero la vuto. chomcho Yesu adathana ndi choyambitsa vutul amayi ndi abambo mukadzadziwa mphamvu ya Yesu, mukadzadziwa kupambana kwa Yesu, mudzaleka kulimbana ndi zazing'ono, mudzalimbana ndi kumuuzwa yesu, ndili pano Ambuye kuyesa kwanga ndaleka. chitani inu mu mtima Mundilandiretu. Nyimbo ili pakamwa kudza ku mtanda wa Yesu. Mphepo zamasautso, Mphepo za mkutho, zosautsa za moyo uno, Yesu yekha, adzanena Mau.TONTHOLA, akadzatero mudzadziwa mphamvu ya chipulumutso.mphavu ya Yesu Kristu, Mphamvu ya Mwana wa Mulungu

Perhaps they didn't forget, but thought that He was asleep. This is why He rebuked them saying, "You of little faith." He knew that they tried different means but to no avail. Your God, our God neither sleeps nor slumbers. He is always alive.

Secondly, we see that when a believer tries on his own he only tries to deal with the signs or the fruits of the problem. But God, the creator, Jesus Christ your saviour, fought and dealt with the source or the root cause of your problems. See the disciples were busy struggling with the water in the canoe as they also tried to pull the ropes of the canoe, but Jesus knew that the problem was not the water which spilt in the canoe but the problem was the storm which was the source. Meanwhile Jesus dealt with what had caused the problem. Fathers and mothers, when you come to acknowledge the power of Jesus, when you acknowledge the victory in Jesus, you will stop struggling with small small things. Instead, you will strive to tell Jesus, "Here I am Lord, I've stopped all my efforts. Work with my heart, receive me. Singing the song while coming to the cross of Jesus: "Storms of troubles, storms of suffering, grievous storms of this life. Only Jesus will say PEACE BE STILL." When that has been said, you shall know the power of salvation, the power of Jesus Christ, the power of the Son of God

Kodi inu mukudziwa kuti mphepo zambiri zimaomba pa moyo wanu nthawi zambiri timayesa kudzithandiza tokha, ndipo yesu amadikira kuti timuuzo, ndi pemphero ndipembedzero kuti ambuye, ndili kutayika.

Kodi ife tikakumana ndi mphepo za mkuntho, mavuto a pansu pano timapita kuti, kodi timathawira ku zadziko, a sing'anga, oombeza, kapena ena amene amati ndi a katswiri odziwa. kodi timachita monga mwa mzeru zathu.

Mukadamukhulupirira Yesu, mukadamudziwa Yesu, mukazamuuzo, adzayakha, akayankah, mudzadabwa, Uyu ndani nanga kuti ngakhale Mphepo ndi Nyanja zimvera iye.

Mubvomereni Ambuye lero, Mukhulupilireni Ambuye lero.adzakusamalirani

Amen.

Do you know that in most storms that hit our lives, we try to help ourselves out of them and Jesus waits for us to tell him. It's in prayer and worship that you say, "Lord I am getting lost."

Sermon Number 90

Luka 12

When we meet these storms in life, the troubles of this world, where do we go with them? Do we run to humanism? Witchdoctors? Magicians? Or others who claim to have knowledge? Or do we do as our rationality tells us to?

Chuma chonse ndi chamasiye,

Mau a mulungu akuti, padali munthu mwini chuma, amene adakolola zochuluka.ndipo adasowa malo oikako. adasowa malo osungirako. ndipo adati kwa moyo wake, Moyo wanga sangalala, uli nacho chuma choti udye zaka zambiri.

When you come to believe in Jesus, when you come to know him, when you tell Him, He shall answer and when he answers, you shall be amazed. How is this that even the storm and waters listen to him?

Ndiponso adati ndidzipangala mzeru, ndidzaphwasula nkhokwe zakale, ndi kumanga nkhokwe za tsopano.ndizamanga mosungira mwatsopano ndipo ndidzasunga zokolola zanga zonse. ndipo ndidzati, Moyo wanga sangalala, nudye, numwe, pakuti ulinacho chuma chochuluka, usangalale.

Accept the Lord today, trust Him today and he shall take good care of you.

Amen.

Ndipo bibulo likuta, koma usiku omwewo, mau a yehova anati kwa mwini chuma, Lero lomwe lino moyo wako udzafunika, kodi chuma chonsechi chidzakala cha yanu. Mau omvetsa chisoni, moyo wako udzafunika, kodi chumachi chidzakahla cha yani..

Sermon #90

Luke 12

All earthly riches are deceased estates

The Word of God says, "There was a man who owned riches after a bumper harvest of the season – so much that he could not find a place to store his produce. Then he said to himself, 'Rejoice my life you've got food to eat for many years.'"

And he said to himself, "I'll come up with a plan. I shall tear down my barns and build bigger ones and there I shall store up all my crops and I shall say to myself take life easy, eat, drink and be merry for you have plenty of riches."

The Bible says, "That very night the word of God said to the rich man, this very day your life will be demanded by God and who will get all this that you've stored for yourself?" Very worrisome words. When your life is demanded, who will own your riches?

Babulo anthu amulungu, likuta, mudziyang'anire nokha, kupewa msiriro oipa, kodi munthu adzapindilanj atadzipezera dziko lonse koma ndikutaya moyo wake.

Mbale wanga, kodi udzapindula chiyani, ukapeza mafasho a dziko, mavalidwe a dziko, madzedwe, mamwedwe adziko, koma ndikutaya moyo wako.

Alipo lero ambiri amene akuti tidye timwe, koma mulungu adamuiwala kale kale. kupeza chuma sikulakwa ayi, ayi, koma zochita zacho chumacho, kodi chikupangitsani kuiwala mulungo.

Chuma chonse cha dziko lapansi, ndi chamasiye, basi, palibe chuma chokhalitsa pano, kulibe chosatha pano. Mukapita, chuma, wakazi, wamuna, ana china chilichonse abambo chidzakala cha Masiye. mwina tikadati wanu ndi moyo koma ayi ndithu, wanu simoyo ayi, moynso ngwake wa mwini wake chauta.

Odala iwo amene asunga chuma chawo kumwamba, kumene njenjete sizifika, odala iwo amene moyo wawo wakhazikika pa yesu.

God's people, the Bible says, "Be on guard to avoid covetousness. What would benefit man after acquiring the whole earth and to end up forfeiting his soul?"

My friend, what will you gain should you indulge yourself in the different fashions of this world, the dressing styles and drinking styles and you forfeit your life?

Many are the people today who say, "Lets eat, and drink and forget all about God." While acquiring riches may not necessarily be bad, but what do you do with it? Does it make you to forget God?

All the riches of this world belong to the owner and that's it. All riches are persishable. Nothing is here to last forever. When you die, al the riches, your wife, husband, children and everything will stay behind. Even if we had said yours will be life, but alas, even life belongs to God the owner.

Blessed are those whose riches are kept in heaven, where there are no moths. Blessed are those whose lives are grounded in Jesus.

Dere tinena pano ambiri ena akulimbilana wakazi, ena akulimbirana munda, ena akulimbilana chuma cha masiye.mpaka kumalanda chuma cha masiye kwa ana abambo awo akamwalira, kulanda chuma kwa ana, ana kumazunzika inu mkumasangalala, kodi mukudziwa kuti kuteroko mkudzitengera tsoka.

Tsiku lina Chauta, adzatenganso inu, ndipo ana anu adzazunzika. funso lomveka, kodi chuma chizakhala cha yani.

Ndikunenetsa, kuti inu amene mudalandira yesu ngati mpulumutsi wanu, ndinu odala, chifukwa chuma chunu chili mwamba.

Ambuye akudalitseni, Ambuye akutsogolereni.

Amen.

Let's face this here. Right now, some are fighting over a piece of land, others are fighting over the deceased's property up to the point of robbing the property meant for orphans after the death of their parents. Children are suffering while you're rejoicing. Don't you realize that you're piling misfortunes on yourself?

A day will come when God will let you and your children suffer equally. A question for thought is: Whose riches will it be?

Here, I would like to emphasize that those of you who have received Jesus as your saviour are blessed, because your riches are in heaven.

May the Lord bless you and guide you.

Amen.

Sermon #91

(ii) Luke 6:43-45, John 15:5-6

Brother and sisters, are we sinners because we sin, or do we sin because we are sinners? Many people today struggle to understand this question, others think there is not one answer. The passage we have just read, teaches us that a tree is known by its fruit. If the tree is bad, it produces bad fruit. If the tree is sour it produces bad sour fruits. If the tree is sweet it produces sweet fruits. Therefore, Brother and sisters, salvation is not stopping to sin. No, this is not salvation. You are just dealing with the fruit and not the tree, because you stop this sin and tomorrow you commit another, so there is a struggle inside you. **And the question is still: are you a sinner because you sin or do you sin because you are a sinner?** Many people confuse the two but it is like a lemon tree that is trying to bear orange fruits. The same question: Is this tree a lemon tree because it bears lemons, or does it bear lemons because it is a lemon tree? The answer is simple, it is a lemon tree first and this is why it bears lemons. This tree by its very nature and make up, it is destined to bear lemons which are sour. Let me ask another question. What if one wanted this tree to stop bearing sour lemons and bear sweet fruit like oranges? Could you pull all the lemons off and expect that next season the lemon tree will bear oranges? No way!!!!!!!, this tree will just wait for a good season when it will still bear sour lemons. The problem is not the fruit but the tree; change the tree. The tree will not change itself but needs the farmer to skillfully cut the tree and graft an orange branch into it. When this branch grows on the same tree it will bear oranges.

Sermon#91

Bukhu: Luka.6:43-45; Yohane.15:5-6

Abale ndi alongo kodi ndife ochimwa chifukwa timachimwa kepana timachimwa chifukwa ndife ochimwa? Anthu ambiri amavutika kuyankha funsoli; ena amaganiza kuti lilibe yankho. Mau tawelengawa akutiiza kuti mtengo umadziwika ndi zipatso. Woipa umabala zoipa pamene wabwino umabalanso zipatso zabwino. Ukakhala wokoma umabalanso zipatso zokoma. Nchifukwa abale ndi alongo chipulumutso sikusiya kuchimwa, ayi. Sichipulumutso ayi. Mukungolimbana ndi chipatso osati mtengo. Nchifukwa chake mumasiya chimo ili ndikuyambanso lina. Mumakhala kulimbana mkati mwathu. **Funso kumati, kodi ndinu wochimwa chifukwa mumachimwa kapena mumachimwa chifukwa ndinu wochimwa?**

Ambiri amasokoneza ziwirizi, zili ngati mandimu amene akufuna kubala malalanje. Funso kumati, kodi ndi mandimu chifukwa akubala mandimu kapena akubala mandimu chifukwa ndi mtengo wa mandimu? Yankho ndi lophweka; chifukwa ndimtengo wa mandimu. Mwachilengedwe chake mtengowu umayenera kubala mandimu owawasa. Funso lina, nanga wina atafuna kuletsa mtengowu kubala mandimu owawasa ndikuyamba kubala zipatso zonzuna ngati malalanje? Kodi kutchola zipatso zonse kukhoza kupangitsa kuti ubale malalanje nyengo inayo? Zonsatheka!! Nyengo inayo udzabalanso mandimu owawasa. Vuto sizipatso koma mtengo. Muyenera kusintha mtengowo. Mtengowo sungsinthe pokhapokha mlimi awudule mwaluso ndikwatitsa ndi nthambi ya malalanje. Nthambiyi ikadzakula idzabala malalanje.

In John 15, we hear that Jesus Christ is that farmer, he says, "I am the vine (the tree) and you are the branches. Unless the branch remains in the tree, it cannot bear fruit."

Through the Holy Spirit, He grafts a new identity into you and you become a new person, a new tree. Then and only then will you give good spiritual fruit, sweet conduct and behaviour and you will no longer be sour.

Are we sinners because we sin or do we sin because we are sinners? Simple answer: we are sinners by birth, in sin we were conceived and in sin we were born. But Jesus Christ suffered and died for us to remove the in-born tendency to sin. The root of our being is sinfulness, but Jesus died for us in order to remove and destroy that which makes us sin.

Once the orange tree is grafted, it depends on the farmer, watering and making sure that the branch is growing. In the same manner, the believers must depend on Christ, through prayer, reading the Word, and meeting with other believers in order to nurture and grow into the new character. If the grafted tree is not continuously pruned, the lemon branches may grow again and become big and begin to bear lemons. The orange branch will be suppressed and bear no fruit. This is why the Lord disciplines those who are his, who believe in Him; the discipline is part of the nurturing. The old branches should be suppressed by all means. Cut them off and put them into the fire - a painful process sometimes but it has to be done.

Pa Yohane.15 timamva kuti Yesu Kristu ndiye mlimi; iye amati, “ine ndine mpesa inu ndinu nthambi. Nthambi siingabale chipatso payokha pokhapokha itakala mwa ine.

Iye mwa Mzimu Oyera amaika chizindikiro chatsopano mwa inu; mumakhalanso munthu watsopano ngati mtengo watsopano. Ndipokhapo pamene mungathe kubala zipatso zamzimu zabwino; monga makhalidwawe abwino osati owawasa.

Ndife ochimwa popeza timachimwa kapena timachimwa chifukwa ndife ochimwa? Yankho lophwka; ndife ochimwa kuyambira pobadwa. Tinabadwa mumphulupulu. Koma Ambuye ananzunzika ndikufa kuti atichotsera uchimo wachibadwidwe. Mizu yachibadwidwe chatu ndiyochimwa. Yesu yekha ndi amene anatifera kutichotsera ndikuthana nacho chimene chimatichimwitsa

Mtengo wa malalanje ukangokwatitsidwa umadalira mlimiyo kuti autilire ndikuonetsetsa kuti ukukula bwino. Chomwechonso okhulupilira ameyenera kudalira pa Yesu pakupemphera, kuwelenga mau, kukumana pamodzi ndi anthu opemphera kuti akule mu uzimu ndi mmakhalidwe oyenera. Ukakhala kuti sukusazidwa mokwanila bwinobwino umatha kuyambanso kubeleka mandimu. Malalanje amayamba kupukutiwa mpaka osabala chifukwa cha nthambi za mandimu. Ichi ndichifukwa chake Ambuye amadzudzula ana ake ngati njira imodzi yowasamalira; iwo amene amakhulupilira iye. Nthambi zonse zakale zimayenera kupukutiwa mwanjira ina iliyonse. Kudulidwa ndikuponyedwa mmoto, ndizowa komabe zimayenera kutero.

Conclusion

The question once again, Are we sinners because we sin or do we sin because we are sinners? We are sinners by birth; our whole being is covered in sin. Only Jesus can remove that state of being. Are you willing to give yourself to Christ and ask Him to give you a new nature?

May God help us.

Amen.

Mathero:

Funso nkumati, nkumati kodi ndife ochimwa chifukwa timachimwa kapena timachimwa chifukwa ndife ochimwa. Ndife ochimwa pobadwa; moyo wathu onse unakutidwa ndimachimwa. Ndi Yesu yekha amene akhoza kuchotsa chikhalidwe cha uchimo. Kodi muli okonzeka kuzipeleka kwa yesu kuti akupatseni moyo watsopano?

Ambuye atithandize.

Amen!

Sermon #90

Miyambo 30: 24

Nyama ziposa munthu mzeru

Abale ndi alongo, Mau tawerengawa, akuti zilipo zinayi nyama zomwe ziposa munthu zero, Nyerere iposa munthu, yachiwiri mbira Mposa munthu yachitatu Dzombe liposa munthu lachinayi ndiyotsiliza buluzi aposa munthu mzeru.

Mau akuti padziko lapansi pali zinthu zinayi ndipo zinthu zimenezi zimatipambana ife anthu nzeru. Mbira kutipambana mzeru, Nyerere kutipambana, lapambana bwani dzombe, buluzi, funso zapambana bwanji?

Mau awa ndiosauta, mau awa akadalankhula ndi munthu, tikadati wachita mwano chifukwa nyerere singatipambane nzeru, ife, kodi nyerere idapita ku sekondale, buluzi sangatipambane ife, kidi adapita ku college,, kodi mbira idapita ku university, wapambana bwanji buluzi, wapambana bwanji mbira,, Mau osautsa, mau osautsa

Akadakhala munthu tikadti wachita mwano, pano pali anthu omphunzira ama science awo, ama degree awo, mafumu, mabwana azimayi olemkezeka, aulemu wawo, ndipo buluzi sangatiloze chala ku kamwa, palibe kanthundinu ophunzira, koma buluzi akuti sumungandipambane ine mzeru.

Proverbs 30:24

Animals are much wiser than man

Brethren, the word we've read says that there are four different kinds of animals that are wiser than man. An ant is wiser than man, secondly coneys, thirdly a locust is wiser than man and lastly, a lizard surpasses man in wisdom.

The Word says there are four things that surpass us people in wisdom. Coneys surpass us in wisdom, ants, locusts and lizards are said to be wiser than us. How can they be better than us?

These words are so challenging that if they were spoken by a human being, we could have thought it's rude because an ant cannot be wiser than man. An ant never went to high school. A lizard cannot be wiser than man nor can a coney be as it never went to college or university. How then can a coney be wiser than man? These words are so challenging.

If it was man we could have understood it as rudeness. We do have here very educated men - people who know science, people with degrees, some are kings, bosses, respected people. A lizard can't point a finger at our mouth. It doesn't matter whether you are educated but the fact remains that a lizard is wiser than man.

Mau osautsa, Mau obuta, wapamban bwanji buluzi, wapambana bwanji nyerere, yapambana bwani mbira? Ndiulure lero, ndiulure, mzeru anenazi si nzeru za ku sukukulu ayi, koma mzeru za chikhalidwe. Mukhoza kukhala ndi maphunziro onse, ma science onse ma science onse koma ngati ulibe khalidwe la umunthu, uli chabe, Mulungu akhoza kukudalitsa koma ukangotaya khalidwe, ulemerero onse wapiti padera. Zachabe. Chuma chaonongeka, khalidwe ulibe, banja laonongeka khalidwe ulibe, dziko laonongeka ulibe khalidwe,

Munthuyu mulungu adamudalitsa magalimoto, zonse, benzi, khalidwe ndiwo maziko, ndiyo mphamvu ya chipulumutso. Chifukwa chake buluzi akuti sungadipambane zero, palibe kanthu ndiwe ophunzira, sungadipambane kukhala wanzeru, mau osautsa, mau osauts, abale anga moyo wa munthu uli ndi maplani awiri. Plani yoyamba timati bujete, ndifuna kumanga nyumba, ena ali ndi pullani youfuna kugula galimoto, ena kutsegula sotolo, ena afuna kutsegula chigayo, pali ma pulanu osiyana siyana.

These are very worrisome and difficult words. How can lizards, ants and coneys be wiser than man? Let me disclose this to you, the wisdom being discussed here is found in a classroom, but this is wisdom from everyday life. You may be highly educated with all the scientific knowledge but if you don't have wisdom you're nothing. God may bless you but if you have no wisdom all the glory amounts to nothing. All the riches, the family, the nation have all been wasted due to a lack of wisdom.

This person was richly blessed by God, he had all the different type of cars and all other things, but wisdom is the foundation of everything - that's the power of salvation. No wonder a lizard claims to be wiser than man. It doesn't matter if you're highly educated but am wiser than you, claims the lizard. Very worrisome and embarrassing, words brethren. A person's life has two main plans. The first plan is what we call a budget, for example one would like to build a house, others plan to buy a car, yet others plan to open a shop, a milling business and so on.

Ndipo pali pulani ya numbala 2, Khalidwe limapanganso yake pulani, tsoni iyi ndiye plani yoipa, pulani yoopsa, ndi ya numbara 2, chifukwa mmutumu ukhoza kupanga pulani yomanga nyumba, kholidwe lupanga pulani yak unyolo, pulani ya imfa, pulani yakutha kwa ntchito, pulani ya mmutu isanatuluke khalidwe lapanga kale yake pulani, muva kuti aja amafuna kumanga nyumba awamanga, pulani ya khalidwe, pulani yoyipa imene imakaononga pulani ya mmutu. Pamene mukhal amayi, abombo, muziona kwambiri pulani ya khalidwe, kodi khaliwe lanu likupang pulani.

Mwina likupanga pulani yakuti ntchitio ikuthelani, khalidwe lanu likupanga pulani yakuti banja lithe, mwina likupanga kuti mutenga dzimatenda, yense wa ife ayang'ane kumbuyo kodi khalidwe langa likupanga pulani yotani, isadawine pulani ya mmutu, khalidwe ndilo maziko, ndilo phata

Kaya Chauta wakudalitsa koma khalidwe lako loipa wathaaa. Chifukwa chake buluzi akuti palibe kanthu ma science muli nawo, koam simungandipambne, khalidwe ndiwo maziko, awatu koma ndi mau osautsa, nyerere kutiloza chala kukamwa, nyerere ikuti ine ndimatengeratu zakudya zanga mmalimwe, chifukwa chakuti ndimatengelatu zakudya zanga mmalimwe, ndikupambanani khalidwe, palibe kanthu ndinu ophunzira ndakupambanani

We have different types of plans and we also have the second type of plan, a person's character makes its own plan. This is a bad plan, yes a dangerous plan is this second one because your plan may be to build a house, but a person's character plans arrest, death and even the termination of a job. Even before your real plan materializes your character's plan will have made its plan already. Hence you hear he wanted to build a house but he is arrested. The plan of a person's character, the bad plan goes ahead to destroy the original plan. Wherever you are mothers, fathers focus on the plan of a person's character and what it is making.

Maybe it plans your job termination, divorce, get infected. Each one of us should reflect on his life and see the plan his character is making. Before the plan materializes, be assured that good character is a foundation.

It doesn't matter how much God has blessed you, but your bad character will ruin you. That's the reason why a lizard claims that the scientific knowledge you have doesn't matter but he is wiser than you for character is the foundation. But these are worrisome words, An ant points a finger at us as it says. "I store up my food in advance during harvest time and because I do that I don't care if you are highly educated but am wiser than you."

Nyerere tinenazi ndizija zimapezeka mukayenda mdambo, mukayenda pali ponse muzazona nyerere zimenezi muzapeza kuti yense yense kukamwa kuli kanthu, kantengo, kukamwa, yaulesi sipezeka, zomenyana zizipezeka, zotukwanizana sizipezeka, yense kantengo kukamwa, Nkhalamba kamtengo, mwana, mpaka Nkhalamba chifukwa mchiyani, ayi kudzabwera chimera cha mkuntho, mitsinje idzadzaza, memene tililimu iffe tidzapita ndi mvula ya mkuntho titani, tiyende mvula ya mkuntho isanabwere, tiyeni titutiletu zakudya kuti pamene madzi adzadzaza ife tidzangotseka pakhomo phaaaaa Nyama ya kuthengo kumadziwa zokonzekera za kutsogolo. Mau osautsa. Koma anthu kumangukudya anthu osasunga, kapena kuti kubwera njara anthu osachita. Mulungu akusauka muntima wmwake anthu anga nyerere ikuwaposi Yesu akulira amayi, mutenge kantengo. Kantengokotu ndi yesu. Inu mmalo mogwira Yesu mwangwera bodza wa kugehena, pali mzeru, mmalo mopana mtanda mwapana chipana chi bala gero kuchoka nacho kumtunda. kodi future yake mkukhala gahena, ena apana botolo la kachasu chibodza kuchoka office iyi kupita ina, pali mzeru.

These ants we are talking about are those you find in the wet lands (dambos) everywhere you go you will find these ants carrying something in their mouths - be it a stick or anything else. You don't find a lazy one, neither do you find some fighting, shouting at each other, but each of them carries something in their mouths, old and young alike. Even the old ants believe that a storm will come one day and all the rivers will be flooded and if it comes what we shall do? Let's gather the food together at the right time so that when waters come we shall only seal the door and there we shall be safe. A wild animal knows how to prepare in advance for the future, yet people just eat without storing anything for the future even with evident threats of famine. God is grieved about the hearts of his people, that even ants are wiser than them. Jesus cries out loud for the mother to take a stick, just as the ants do. That stick is Jesus Christ. Instead of holding a stick who is Jesus Christ, you've held lies and hell is your destiny. Instead of tightly holding on to the cross of Christ you've tightly held a prostitute, and people these days say hold on to the future and this future is hell.

Chonde amayi abambo myamata nsungwana mudzimvere chisoni chonde, nyama yakuthengo itipose. Anthu akangoyamba kuti abambo awo akumvetsa chisoni sanza watha ivelyo, abambo amayi nyamata watha, sanza ivelyo. Nyamba yaku thengo isakupse ivelyo, yense ayang'ane kukamwa wapana chiyani.

Chachiwiri, mbira nditinyama tating'ono, nyumba zawo zimayika m'mapnga, zimadziwa kuti tsiku lina adzatisaka ifee, moto udzafika, ndipo moto ukakati buuu, ife pansi pa thanthwe, akabwera oosaka Phaaaa, pansi pa thanthwe, amayi mukazazara muzabisala kwa yani, satana ali nditiagalu take, satana ali bize kusaka akristu, koma odala amena abisala pansi pa thanthwe, kodi thanthwe tili kulidziwa, koma thanthwe lathu ndi Yesu Kristu, kodi inu mwabisala mwandani?

nyimbo 102, thanthwe long'ambikatu ndibisale momwemo madzi ndipo madziwo zotuluka nthitimo, zinditsuke mtimamo zindilimbikitsetu. Inu mwabisala kuti, inu koma ku chigololo, amuna abisalira wa kazi, wakazi abisalira amuan. Thawirani kwa Yesu ndiye thanthwe. Odala amene abisala mwa Yesu

Please fathers and mothers my brother and sister, feel sorry for yourselves. How can a wild animal be wiser than us? When people start saying that man causes sorrow, brethren, we are finished. A wild animal should not be wiser than you. Each one of us should look into his mouth and find out what we are biting.

Secondly, coneys are very tiny animals and their houses are in caves. These tiny animals realise that one day they will be hunted down. When fires come, or hunters they will go down into the rock. Mothers, when that time comes in whom will you hide? The devil has tiny dogs and he is busy hunting down Christians and blessed are those that take refuge in the rock. But do we know this rock? Our rock is Jesus Christ. In whom have you taken refuge?

Hymn #102: The rock which was broken there I shall hide, and the water which flowed from the sides should wash me and give me strength. Blessed are those who have taken refuge in Christ.

Nambara firil Dzombe, dzombe lapambana bwanji, dzombe , dzombe ndi tiziwala zimayenda limodzi, zikati tiululeke zonse phaa, zanyamuka, zikati tiyeni titere Phaaa zatera. Kaya amazilamulira ndi ndani, koma dzombe ndi la nzeru. Koma dziko siliyenda popanda zipani, dziko siliyenda popanda mabungwe, office siyenda opanda committee, mpingo suyenda opanda ma committee.

Koma bvuto ndi chani chaiman ndi vice wake alipo, secretary ndi vice wake alipo, koma zosaynda ayi, kuyambana, kuti alumikizane maphokoso, osayenda. Nyerere zapambana bwanji, mbira zapana bwanji, dzombe lapambana bwanji. Mpaka nyama za kuthengo zitiponse. Koma athu mpaka komiti idasweka, chairmani ali pomwepo zosayenda. Dzombe latilalikira, ife, mudzimvere chisoni.

Gowo lomaliza buluzi, buluzi amakhala nyumba za mafumu, palibe kanthu ndinu ophunzira simungandipambane, ineyo indimapezeka nyumba za mafumu. Nawenso buluzi wapambana bwanji buluzi iwe..ku palice kumafunika appointment koma buluzi Ndinene pano aliyense amafuna kukaona ku palice koma buluzi sabvutika, watiposa, palibe kanthu enanu muli ndi ma degree kodi mudakaonako ku palice. Buluzi udafika bwanji. Buluzi amangosintha apita ku dinning, apita ku chipinda.

Thirdly are the locusts. How do locusts surpass man in wisdom? Locusts are small insects and they normally move together in swarms. Whatever they may be, one thing we know is that locusts are wiser than us. But the nation doesn't move without political parties and organizations, just as offices don't function without committees, congregations don't function without committees.

But what is the problem even in the presence of the chairman and his deputy, the secretary and his deputy as business doesn't go as expected. Instead of agreeing on the same terms, they only quarrel. How have ants, coney and locust surpassed man in wisdom to the point of wild animals being better than us? Look at man, even in the presence of the chairman things just don't work. Locusts have taught us something here and we need to feel sorry for ourselves.

The last part is about a lizard. A lizard lives in kings' castles. It doesn't matter if you're educated but am wiser than you. I'm always found in castles. What's so unique with you lizard? One needs an appointment at a police station, yet a lizard finds no trouble with that. It doesn't matter that some of you are degree holders but have you ever been to a police station? How does a lizard get there? A lizard keeps switching from the dining room and goes to the bedroom.

Wapambana bwanji buluzi Yankho pokumba foundation amangosuntha mkupita kumene akumba kale, pomanga chipupa, pochita pulasitara amangopita kumene apanga kale. Koma apeza bwanji mwayi umenewu buluzi.

Yankho NDIDALOWERATUUUUUUUUUU.

Nymbayi ndi yaku uzimu, ndi nyumba ya mfumu ya mafumu, nyumba yosamanga ndi manja anthu, Palice yak u mwamba, ofuna kukalowa aloweretu pansi pompano, muloweretu, makamudziwa yesu khristu kut akhale mbuye ndi mpulumutsi wathu, pansi pompano. Chikristu ndi pansi pomphano udziwe Yesu. Pansi pompano, pansi pompano, ena mau akaamalalikidwa tikazionera kumwamba ayiiii. Yohane 3:16 konso Agalatiya.

Odala amene adziwa Yesu lero kodi amayi kkupmbaneni nyrere, ikupambaneni dzombe mbira bluzi landilani yesu lero Amen

What's so unique about this lizard? The the answer is that when the foundation is being built it only moves from one side to the other when the building is being worked on - from the walls and the plastering, it only moves over to the other side which is already finished. How does a lizard get this chance?

Solution.

I ENTERED WHILE THE HOUSE WAS BEING BUILT!!!. This is a spiritual house; it's the house of the King of Kings. It's a house not built by human hands. The heavenly police, if one is to get there, should do so while on earth now. You should enter this house now by making Christ your Lord and saviour here on earth. Christianity is here on earth by knowing Jesus. Upon hearing the Word preached, some will say we shall see it when in heaven; no way! John 3:16 and also Galatians.

Blessed are those who acknowledge Jesus today. Bretheren, should locusts, coneys and lizards be wiser than you? Amen.