


M^THERADI

 Wokondwa kwambiri kukhala ndiri pano mmawa uno ndi kumva chilimbikitso ichi, basi pamene ndimabwera ku nsanja. Pepani kukhala kuti ndachedwa, koma odwala kumbuyo kunja uko, ndi magalimoto, onga ambulasi, ndi—ndipo ine ndimayenera kuti ndiwagwire awo amene sakanakhoza kulowa mkati (inu mukuona?) ine ndisanalowe mkati.

Tsopano, ine ndikudabwa ngati mlongo yemwe ali ndi—mnyamata wamng’ono, ngati iye sangakhoze kubwereranso madzulo ano. Ine ndikufuna kuti ndilalikire usiku unonso, ngati Ambuye alola. Ngati iye sangathe kubwerera pa kudalitsitsa nthawiyo (pamene ine ndakhala nditayima motalika kwambiri nthawi ino), chabwino, muwuzeni iye kuti—iye akhoza kumubweretsa mwanayo pakali pano. Koma ngati iye angakhoze kubwerera—uno—usikuuno, izo zikanakhala zabwinoko pang’ono kwa ife. Koma msiyeni chirichonse chimene iye angakhoze kuchita; chirichonse chimene chikutanthauza. Bwanji, ngati iye sangakhoze kubwerera, ife timubweretsa mwana wamng’ono yo tsopano ku kudalitsitsa. Ndipo tsopano, zonse izi. . . Pamene ine ndikuyankhula, ngati iye akufuna kuti abwere tsopano ndipo—yi ikanakhala nthawi yake. . .

Tsopano, usikuuno pali chapadera kwambiri. . . Ine—ine ndikufuna kuti ndiyankhule pa phunziro usikuuno, uthenga wauneneri wa *Bwana, Kodi Iyi Ndi Nthawiyo?* Kotero, ngati Ambuye alola, ine ndikufuna kuti ndiyankhule pa mutu umenewo usikuuno: *Kodi Iyi Ndi Nthawiyo, Bwana?*—kapena *Bwana, Kodi Iyi Ndi Nthawiyo?* Kani. Ndiyeno, ine ndikufuna kuti nditenge mwayi uwu pamaso pa mpingo, womwe. . . Pakhala pali zinthu zambiri zachitika mu masiku angapo apitawa zomwe zikulozera ku—chachikulu chinachake chimene ine sindiri kuchimvetisa. Koma ife tiri—ndife nthawizonse. . . Njira za Mulungu ndi zopitirira kufufuza kwa munthu, kotero ife timangoyenera kuti tiziyenda mwa chikhulupiriro. Ngati wina aliyense akanakhoza kumufotozoza Mulungu, ndiye sichikanakhoza kukhala chofunikiranso kuti ukhale ndi chikhulupiriro, chifukwa iwe—iwe ukudziwa ndiye. Koma ife timangoyenda mwa chikhulupiriro.

Ndipo mmawa uno ine ndinaganiza kuti ine ndikanayesa kuti tingokhala ndi msonkhano wauvangeri wachizolowezi, chifukwa. . . Ndinakhala ngati ndasintha lingaliro langa ine nditafika kale kuno ndi kuwawona ochuluka chotere atayimirira, ndipo akhala akuyembekezera motalika kwambiri. Ndiyeno, usikuuno, mwinamwake—mocheperako kuno, ndiyeno ine ndikhoza kupitirira ndi izi, zomwe ine ndimafuna kuti ndinene.

Chinthu chimodzi chimene ine ndikanafuna kuti ndilengeze, pamene ambiri a iwo ali palimodzi—ambiri a inu palimodzi, ndi chinachake chimene ine—ine ndadziletsa kuchilengeza kwa masabata angapo apitawa; icho ndicho, mapemphero anu ayankhidwa okhudza mulandu wa msonkho umene ine ndinali nawo ndi boma. Izo zakonzedwa. Ndipo kotero ife tiri. . . Iwo—izo zonse zatha tsopano. Monga ambiri a inu mukumvetsa, chimene iwo anali nacho monditsutsa ine chinali macheke awo omwe anali atalembedwera misonkhano; ndipo apobe, iwo amayesera kunena kuti iwo anali anga kumeneko ndipo amafuna kundilipiritsa ine madola zikwi mazana atatu ndi makumi asanu ena pokhala kuti chinali chuma changachanga. Ndipo izo sizinali; izo zinali za misonkhano. Ndipo mpingo ukudziwa za zimenezo; nonse inu mukudziwa za zimenezo.

Ndipo potsiriza, iwo anafika pa malo akuti. . . (Ine ndingokupatsani inu ndondomeko yaing'ono ya zomwe zinachitika.) Iwo akhala ali pafupifupi zaka zitanu mpaka zisanu mwina (pafupifupi zaka zisanu, ine ndikulingalira), mu mulanduwo, ndipo mmbuyo ndi mtsogolo, ndi khalidwe, ndi chirichonse. Koma ine ndine woyamikira kwambiri kuti iwo samakhoza kupeza chirichonse chonditsutsa ine, kotero iwo samakhoza kundiyimba mulandu ine pa izo. Kotero iwo analibe chirichonse choti andiyimbire mulandu, kungoti iwo akuti, wanga basi—umbuli wanga inemwini, ine ndikulingalira. Koma posadziwa zochulukira za lamulo, iwo akandibweretsa ine machekeko; ndipo ine ndimawasayina iwo, kulemba dzina langa pa iwo, kuwayika iwo mu msonkhano. Komano, malingana pamene ine ndimayikapo dzina langa pa iwo, iwo anali anga. Inu mukuona? Ziribe kanthu. . . Anati, “Izo ndi zabwino kwambiri kuti inu mumatero—monga choncho, koma iwo anali anu, ndiyeno inu munawapereka iwo kwa mpingo. Koma mwamsanga pamene inu munayika dzina lanu pa iwo, iwo anali anu; ziribe kanthu kuti iwo anakonzedwera chiyani, iwo analembedwera kwa inu.” Kotero, ndipo ngati iwo akanayikidwa pa—winawake akanalemba mopingasa pamenepo “mphatso yayekha,” izo zikanakhala ziri bwino; koma iwo anangolemba *William Branham* (mwaona?); ndipo pamene ine ndinalimba dzina langa pa iwo, iwo—izo zinachita icho; izo zinali zonse za izo. Kotero iwo anali. . . Ndiyeno potsiriza ndi pemphero. . .

Ndiyeno osati kale litali, inu mukudziwa, iwo—ine ndinali ndi masomphenya kuti munthu wamkulu, wakuda, wautsi, wamwaye, wazikang'a (wonga ng'adzi) anabwera akusunthira kwa ine ali ndi dzala zachitsulo. Ine ndinali ndi mpeni umodzi wawung'ono, monga choncho, ndipo iye analembedwa pa iye *Boma la United States*. Ndipo ine sindikanakhoza kuthandizira kalikonse, ine ndinali wopanda chondithandiza; ndiyeno Ambuye anabwera powonekera, ndipo iwo unagonjetsedwa.

Ndipo inu mukukumbukira ine ndikukuwuzani inu izo kale litalilo.

Ndipo iwo anapereka kukondera tsiku lina. Ndipo wondiyimira wanga, Bambo Orbison mu New Albany, ndi Ice & Miller mu Indianapolis pa mulandu wa msonkho anandiyitana ine ndipo anandiwuza ine, “Bwera kuno.” Ndipo ine ndinapita kumeneko, M’bale Roberson, ndi ine, ndi mkazi wanga, ndi mathrastii a mpingo kuno, ndi tonse a ife; ife tinapita kumeneko, ndipo iwo anatiwuza ife kuti iwo anali—boma linali lololera kukondera.

Ndipo ine ndinati, “Ine—ngati ine ndiri ndi ngongole kwa aliyense, ine ndiwalipira iwo. Koma ine—ine ndichita mwa kukhoza kwanga, koma,” ine ndinati, “ine ndiribe ngongole imeneyo.” Ndipo kotero ine ndinati, “ine—ine—ndizo... Moonamtima, Mulungu akudziwa. Ndipo bwanji iwo sakundizenga mulandu ine ndiye ngati ndiri wolakwa?” Ine ndinati, “Iwo akhala ndi zaka zisanu akuyesa kuti achite izo, koma iwo samakhoza kupeza kalikonse koti achite nako izo.” Kotero ine ndinati, “Ayi, ine—ine sindilipira basi zimenezo mpakana zitatsimikiziridwa kuti ine ndiri ndi ngongole imeneyo.”

Ndiyeno, wondiyimira ananditengera ine mkati, ndipo anayankhula kwa ine, ndipo anati, “Tsopano, ife tikhoza kuwuzenga mulanduwu. Boma liwuzenga iwo.” Ndipo anati, “Pamene iwo atero, chinthu chokha chimene iwo angakhoze kuchipeza mokutsutsani inu chinali chakuti inu . . .”

Chomwe ine—chomwe... Momwe ine ndinachitira izo; ine sindinati basi... Ine sindimadziwa kalikonse za kusunga mabuku, kotero ine ndimangochita izo mwa njira yomwe ine ndimaganza kuti inali yowonamtima. Ndipo izo zinali—izo sizinali konse kusungitsidwa mu dzina langa; izo nthawizonse zimasungitsidwa mu dzina la mpingo, msonkhano, ndi zina zotero. Mwaona? Kotero izo sizinali chirichonse chimene ine ndikanakhoza kuchita za icho.

Ndipo ine . . . Iye anati, “Chabwino, iwo akulolera kukondera mtengo wa madola zikwi khumi ndi zisanu, ndi chilango cha madola zikwi khumi”; ndi malipiro a woyimira anali zikwi khumi ndi zisanu. Izo zinandipangira ine zikwi makumi anayi. Ndipo kotero ndiye, iwo akufuna zisanu zina, ine ndikuganiza izo ziri tsopano, kotero ine ndinapita... Ine ndinati, “Ndi kuti mu dziko kumene ine ndikanati ndikapeze konse madola zikwi makumi anayi?” Ine ndinati, “Inu mukulidziwa bukhu langa la ku banki kuno, izo ziri pafupi madola zana ndipo mwinamwake zocheperapo.” Ine ndinati, “Nkuti kumene ine ndingakapeze madola zikwi makumi anayi?” Ndipo ine ndinati, “Ine ndiribe zirizonse zongosungitsa; ine ndiribe basi zimenezo. Ndizo zonse.”

Ndipo iye anati, “Bambo Branham,” iye anati, “pano pali chomwe izo ziri: Ngati ife titi tiwuzenge mulanduwo,” iye anati, “palibe kukayikira kuti chomwe ife tingakhoze kupambana mulanduwo.” Iye anati, “Koma pano pali mwa—a . . . Ife tikhoza kuwupambana iwo, chifukwa pano pali chimene ine nditi ndichite. Iwo azikati zonse zinali zanu, chifukwa inu munalemba dzina lanu pa izo. Ndipo iwo akanena kuti ndi zanu, ngakhale izo zinayikidwa mu banki mu dzina la msonkhano, mpingo, Misonkhano ya Branham, ndipo kenako mpingo.”

Ndipo palibe nthawi imodzi yomwe iwo akanakhoza kupeza senti imodzi imene ine ndinayigwiritsapo ntchito pa ndekha. Ndizo zoonza; Mulungu akudziwa! Pali amuna omwe akhala pomwe pano tsopano, akhala ndi ine monse limodzi. Panalibe senti imodzi yomwe ine ndinayigwiritsapo ntchito pa ndekha. Izo zonse zinali za Ufumu wa Mulungu, kulikonse, cheke chirichonse, china chirichonse.

Koma mukuona zimenezo? Koma zimenezo ziribe kanthu. Izo zinali—ine—izo zimayenera kukhala zanga choyamba ndipo kenako, za mpingo, za msonkhano. Ndipo iwo ali nayo njira yochitira izo, inu mukudziwa, mitundu yonse ya pothawira yomwe iwo akanakhoza kuipanga. Koteri ndiye ine ndinati, “Chabwino, ine ndine—ine sindichita basi zimenezo.”

Ndipo iye anati, “Chabwino, ngati ife titi tipambane mulanduwo mwanjira imeneyo, chifukwa ine—ine ndizitcha izo mphatso zanu zanu. (Mwaona?) Ine ndizitcha izo, mwa boma, mphatso zanu zanu.” Ndipo anati, “Ndiye, pamene ine ndichita zimenezo, konsekonse madola zikwi khumizo zikhala cholowa chanu; ndiyeno, inu mudzabwerera kumene mu izo kachiwiri, ndipo iwo adzakugwirani inu zaka zisanu zina kuti afufuze izo zonse.”

Mwaona? Pamene iwe ulemba cheke, icho chimapita kupyola nyumba yochiloleza; iwo amachijambula, tsamba la cheke chimenecho. Ndithudi, ine ndinali nawo macheke onse nanenso, kuti iwo anadutsa.

Koteri iwo anati, “Ndi pamene iwo ati akupezereni inu kubwerera kachiwiri kumene.” Ndipo iye anati, “Chinthu china, Bambo Branham, ngati inu mudzati mwayitanidwa konse kukalowa mu boma, monga choncho, pansu pa kufufuzidwa, ziribe kanthu chimene inu muti muchite konse, pamaso pa anthu ndinu wakuba.” Mwaona? Koma ndizo zonse.

Tamuwonani mtumiki wamng’ono wachi Baptisti uyu kumusi kuno mu Mississippi. Munthu wamng’ono uyo . . . Mkazi ananena kuti iye anabwera kumeneko ndi kudzamutukwana iye. Ndipo mwamuna ameneyo anabweretsa umboni kuchokera ku dziko lonse ndi kulikonse (iye sanali nkomwe kozungulira mzinda kwa masiku lisanafike tsikulo, kapena dzana lake), mochulukuka chotero kuti woweruza ankafuna kupitoloka ndi

kumupangitsa iye kuti amusumire mkaziyo chifukwa cha kumunyozetsa. Iye anati, “Musiyeni iye apite.”

Ndipo pamene izo zinayikidwa pa galasi loyesera kudutsa dziko lonse, inu mukudziwa chimene chinachitika? Magawo makumi asanu ndi awiri mphambu asanu pa zana a anthu Achimereka anati, “Pamene pali utsi, pali moto.” Ndipo munthu wamng’ono wosawuka uja (wosalakwa basi monga ine ndikadakhallira kapena wina aliyense) adzazunzika pansi pa chimenecho kwa masiku ake onse, pamene iye analibe kalikonse nkomwe kochita ndi zimenezo.

Ine ndinamverera moyipa kwambiri, kwa kanthawi, kuganiza kuti ine ndinayika moyo wanga ku Ufumu wa Mulungu kuyesera kuti ndiwapangitse (mwaona?) anthu muzilipira misonkho yanu, ndi kuchita zinthu, ndi kuchita chomwe chiri cholondola, ndi kuwapanga akuba kukhala amuna oyenera, ndipo nkuchita kuyikidwa apo ngati kuti ine ndinali wakuba inemwini.

Ine ndinaganiza, “Nchiyani mu dziko chimene ine ndachichita?” Ndiyeno icho chinadza kwa ine, ndipo ine ndinayang’ana mu Baibulo. Munthu aliyense mu Baibulo, popanda womupatula, yemwe anayamba wakhalapo ndi udindo wauzimu, ngati Satana sakanakhoza kuwapezeketsa iwo pa makhalidwe kapena chinachake, boma linkawagwira iwo. Pitani mmbuyo momwe kulikonse kumene inu mukukufuna, njira yonse mmusi—Mose, Daniele, ana Achihebri, Yohane Mbatizi, Yesu Khristu (anafa ndi boma—chilango chachikulu), Paulo, Petro, Yakobo Wamkulu, Yakobo Wamng’ono, mmodzi aliyense wa iwo anafa pansi pa boma, chifukwa izo ziri, boma lililonse liri mpando—mpando wa Satana. Yesu ananena chomwecho; Baibulo limanena zimenezo. Mwaona?

Boma lililonse limalamuliridwa ndi mdierekezi. Pakubwera boma lomwe liti lidzakhale likulamuliridwa ndi Khristu; koma izo ndi mu Zakachikwi. Koma ili—maboma awa tsopano, ziribe kanthu mwabwino chotani ife tikuganiza kuti iwo ali, komabe nsana wa iwo ali—ali olamuliridwa ndi Satana. “Maufumu awa,” iye anati, “ndi anga; ine ndimachita nawo iwo chirichonse chimene ine ndikukhumba kutero. Ine ndiwapereka iwo kwa iwe, ngati iwe uti undipembedze ine.”

Yesu anati, “Choka iwe pano, Satana! Iwe uzipembedza Ambuye, ndipo Iye yekha iwe uzimutumikira.”

Ndiyeno ine ndinakhumudwitsidwa (mkazi wanga akumvetsera kwa ine); ine ndinapita kunyumba ndipo ine ndinati, “Ayi, bwana! Ine—ngati ine ndikanati ndikhale ndi ngongole, ine ndikanailipira iyo. Ine ndiribe ngongole imeneyo, ndipo ine basi sindiilipira imeneyo. Ndizo zonse.” Ine ndinati, “Ine ndingakhoze kuilipira iyo motani mulimonse?”

Kotero ine ndinapita kunyumba ndipo ine ndinati, “Meda, sambitsa nkhope za ana, tenga zovala zawo mokonzeka; ine ndikuchokapo.” Ine ndinati, “Iwo sakhoza konse... Chirichonse, changokhala mwadodolido basi.” Ndipo ine ndinati, “Kodi ine ndachita chiyani? Ndiwuze ine!” Ndipo ine ndinati, “Komabe, ine madola zikwi makumi anayi? Psyuu! Inu simukuzindikira chomwe izo zikutanthauza kwa ine!” Ndipo iye anabwera mkati monga mkazi wamng’ono akanakhaira, anati... ine ndinati, “Ine ndikuchokapo!”

Iye anati, “Iwe ukuganiza kuti zimenezo zichita ubwino uliwonse? Wachipempherera icho panobe?”

Ine ndinaganiza, “Chabwino, mwinamwake ine kulibwino ndipemphere kachiwiri.” Ine ndinabwerera kukalowa mkati, ndipo zinawoneka ngati Iye ananena kwa ine Lemba. Nthawizonse ife timafuna kulipenya Lemba, chomwe Mulungu anachita pa izo. Inu mukuona?

Ndipo tsiku lina izo zinafunsidwa kwa Iye, inu mukudziwa, kuyesera kuti—kuyesera kuti amutsutsitse Iye kwa boma; iwo anati, “Kodi nkoyenera kuti ife Ayuda afulu tizipereka mtulo kapena misonkho kwa Kaisara?”

Iye anati, “Inu muli ndi kobidi?” Anati, “Ndi nkhope ya ndani ili pamenepo?”

Anati, “Ya Kaisara.”

Anati, “Ndiye inu muzimupatsa Kaisara zinthu zomwe ziri za Kaisara, ndi kwa Mulungu zinthu zomwe ziri za Mulungu.”

Ndipo ine ndinaganiza za zimenezo; ine ndinatembuza mu Baibulo ndipo ndinawerenga izo. Ine ndinaganiza, “Zoonadi, Ambuye, ndiko kulondola! Koma izi si za Kaisara; izi zinali Zanu, izo sizinali za Kaisara. Ngati izo zikanakhala ziri zanga, ndipo ine ndikanakhala—ndikanati ndipereke misonkho yambiri kapena chinachake, chabwino icho chikanakhala chosiyana. Izo—izo zikanakhala za Kaisara, koma izi—izi ndi Zanu. (Mwaona?) Ndipo izo—izo sizinali za Kaisara mu malo oyamba.”

Inu mukudziwa, Iye nthawizonse ali nalo yankho mu Mawu. Ine ndinangowerenga mopitiriza pang’ono, ndipo Iye anati, “Nnena, Simoni, ulibe—kodi iwe ulibe mbeza ya nsomba mu thumba lako? (Mwaona?) Iwe nthawizonse umatenga mbeza ya nsomba ndi chingwe. Ndipo Ine ndangosungitsa mmawa uno mu banki ya nsomba kumusi uko ku—ku mtsinje, inu mukudziwa.” Anati, “Iye—Ine ndinasungitsa, ndipo wosungayo ndithudi akakupatsa zomwe iye ali nazo. Ingopita kumusi uko ndi kukaponyera mbezayo mu mtsinje; ndipo pamene iwe uti ukafike ku banki, ukatsegule kamwa yakeyo (inu mukuona?), ndipo iye—iye akaipereka ndalamayo. Tiyeni ife tisawalakwire iwo. Musati mubweretse cholakwira kwa iwo. (Mwaona?) Pita ukalipire izo, Simoni; imeneyo ikakhala ya Ine ndi iwe.”

Ine ndinaganiza, “Zoonu, Mulungu, Inu muli nawo mabanki a nsomba ndi china chirichonse mu dziko lonse lino. Ine sindikudziwa momwe izo ziti zichitikire.”

Koma ife tinapita kumeneko; ine ndiri nawo abalewo pomwe pano mu mpingo, omwe anayimira pa cholemba changa. Ndipo ine ndinayika cholembacho mkati, ndinapeza madola zikwi makumi anayiwo, ndipo ndinalipira izo zonse. Ine ndinapita kunyumba; ine ndimafuna kudziwa momwe ine ndinalembera cheke chimenecho ngati iwo akanati adzabwerere konse pa ine kachiwiri. Ine ndinati, “Izi ndi kunena kuti ndine mfulu kwa misonkho yonse.” . . . ? . . . lembani zimenezo, iwo zedi akakhala mu zosokonezeka pambuyo pa zimenezo.

Ine ndinali kumangoyitana ku bankiyo kuti ndiwone ngati iwo akanachita izo, ndipo potsiriza Bob anandiwuza ine; iye anati, “Billy iwo achita izo.”

Ndipo ine ndinapita mkati ndi kukayika mkono wanga mozungulira mkazanga; ine ndinati, “Wokondedwa, ndine mfulu!”

Ndi kumverera kotani kuti ukhale mfulu. Ndipo chotero ine ndikhoza kulipira iyo kuwabwezera tsopano (iwo azipanga izo mophweka kwenikweni pa ine), ine ndikhoza kulipira iyo mobweza pa madola zikwi zinayi pa chaka. Tsopano, ine—ine sindingati ndizinyenya panonso, anthunu; ine ndiyenera kuti ndizipita kunja ndi kukagwira ntchito. Kotero ine—ine . . . Iyo inditengera ine zaka khumi kuti ndiilipire iyo mobweza ndipo—ngati—ngati—Yesu sati abwere. Ndipo pamene iyo—pamene Iye atero, ngongole zonse ndi zolipiridwa ndiye mulimonse, inu mukuona. Ndipo chotero—ndipo chotero ine ndikuyembekeza kuti inu nonse, ine . . . Mapemphero anu (ndipo usikuuno ine ndipitirizabe pa chinachake pang’ono pokha kwa zimenezo), koma mapemphero anu ndi omwe andithandiza ine. Zikomo inu mochulukuka kwambiri. Mulungu akudalitseni inu. Ziribe kanthu kumene ife tikhala tiri, ine sindidzayiwalala konse zimenezo.

Usikuuno, ngati Ambuye alola, ine ndikukhumba kuti ndifotokoze zina za zoonu zomwe ine ndikuzidziwa, ndipo mukhale otsimikiza kuti mubwere. Tsopano kumbukirani, *Mabwana, Ndi Nthawi Yanji Ino?*

Tsopano, ife tikuti ti . . . ine ndikukhulupirira iwo ali nalo dongosolo lathunthu la zina zonse—sabata lino—ndipo Lolemba usiku ndiyo—misonkhano lero, ndipo usikuuno, ndi Lolemba. Lolemba usiku ndi msonkhano waulonda. Ndipo—ndiyeno, izo zikukupatsani inu Lachiwiri, tsiku la Chaka Chatsopano, ngati ndinu wakunja kwa mzinda, mukhoza kubwerera kwanu. Ndipo ife tidzakhala ndi otumikira ena abwino pano tsopano a msonkhano umenewo—ife—gu—gulu lalikulu la oyankhula abwino. Ndipo aliyense adzakhala akuyankhula pa nthawi kupita mpaka pakati pa usiku; ndipo nthawizina iwo amatenga

Mgonero (ngati izo ziri mu mzere, ine sindikudziwa ngati izo ziripo nthawi iyi kapena ayi) kumene monga. . . Pamene iwo akuphokosera ndi kufuula, ndi kuwombera, ndi kumwa, ndi kumapitiriza, ife timatenga Mgonero (Ameni!), kuyamba Chaka Chatsapano moyenera ndi Mgonero.

Tsopano, ndinu nonse oyitanidwa, ndipo ine ndikuyembekeza kuti inu—Mulungu wa kumiyamba akupatsani inu mwayi woti mutsalire ngati inu mungathe.

Tsopano, ife tisanayandikire Mawu, ine ndikufuna kunena ichi panonso, kuti ine ndithudi ndikuwuthokoza mpingo uno, mamembala ake, chifukwa cha suti ya zovala yabwino iyi yomwe inu mwandigulira ine. Zikomo inu mochuluka kwambiri. Ndizo zochuluka kwambiri kwa ine: makadi anu onse ndi zinthu kupyola—n—nyengo za Khristimasi, ndi mphatso zomwe inu munazitumiza ku banja langa; ndipo o, ine—izo zinali zosati nkuwerengeka kwa ine, ndi malo aang’ono omwe sangakhoze kukhanda malo mu mtima mwanga. Palibe chomwe chikanakhoza kuchita izo monga chomwecho, podziwa kuti izo zikubwera kuchokera kwa inu.

Ndipo chotero, ena a iwo ananditumizira ine zina za mphatso zawo za Khristimasi mu ndalama, ndipo ena a iwo ananditumizira. . . Monga ngati, m’bale mmodzi ananditumizira ine bukhu la mthumba ndi—limene iye analipanga ndi dzina langa pa ilo; ndi choyikamo chaching’ono choti iwe uzayang’aniramo, ndipo icho chiri ndi Pemphero la Ambuye mu icho; ndipo o, zinthu monga zimenezo, izo basi—ife timangozisunga. Mkazanga ndi ine, ndi ana aang’ono tikufuna tikuwuzeni inu kuti tikuthokoza kwambiri. Ndi zazing’ono kwambiri, koma ine ndinene ichi (awa ndi mawu aakulu kwambiri omwe ine ndikuganiza kuti aliyense akanakhoza kuwanena): “Mulungu akudalitseni inu.” Palibe chirichonse chingakhoze kukhala chokulirapo mulimonse.

Tsopano, ndipo kwa abale awa kuno ku tchalitchi omwe anandigulira ine mfuti ija, ine—ine ndavala suti yanga, koma ine—ine sindikanakhoza kubweretsa mfuti ku tchalitchi. Koma iyo inali. . . Iwo kwenikweni akanakhala ndi chinachake chonditsutsa ine pamenepo, sichoncho iwo? Kotero ine—ine—ine ndithudi ndikukuthokozani inu, abale anga. Ndipo ine ndimati ndiwerenge maina awo pang’ono. . . Koma mmodzi wa abale anabwera dzulo; anati, “O, musati—musati—musati mundithokoze ine, M’bale Branham, izo zingangochotsa chimwemwe chonse kuchoka mu izo.” Mwaona?

Kotero ine ndinaganiza, “Mwinamwake onse a iwo mwina angaganize chinthu chomwecho.” Koma ine ndiri nalo dzina lanu; iwo anawatayipa iwo. Ine nthawizonse ndizikumbukira zimenezo, ndipo Ambuye akudalitseni inu kwakukulu.

Ndipo inu mukudziwa chimene ine ndimadzisungulutsirapo, ndi kupita mu chipinda chowerengera chija, ndi kukhala mmenemo, ndi kukhala paliponse. Pamene ine ndizizengezazengeza mwakuti sindingakhoze kupitirira patsogolo paliponse, ndiye ndimaganiza za ulendo wina wokasaka ine ndimapita kwinakwake, kapena kwinakwake kupita kukaweza. Ine ndikuyamikira zimenezo. Mulungu akudalitseni inu.

Tsopano, kodi ife tingakhoze kuweramitsa mitu yathu mphindi chabe pamene ife tikuyandikira Mawu! Ine ndikutsimikiza kuti ziripo zopempha mkati muno mmawa uno zochuluka kwambiri kuti uziwerenge pakali pano, kotero ine ndikudabwa, pamene ife tiri ndi mitu yathu yoweramitsidwa, chopempha chanu chapadera, ngati inu mungachisunge chabe icho pa mtima wanu, ndipo ingokwezerani mmwamba manja anu, ndi kunena, “Mulungu, inu mukudziwa chomwe ine ndiri kuchiganizira tsopano.”

Ambuye Yesu, Inu mukuwona dzanja lirilonse; ndipo Inu mukudziwa chomwe chiri kuseri kwa iwo. Pansi mkati pa dzanja limenelo pagona chopempha. Ndipo ife tikubwera tsopano, molemekeza mmwamba ku Mpandowachifumu wa Mulungu Wamoyo, ngale yoyera yayikulu ija yomwe ili chopingasa pa danga la nthawi, kumene Yehova Mulungu akukhala mkati mmenemo, ndipo Magazi a Khristu ali pa guwa. Ndipo ife tikuyankhulira pa Magazi amenewo mwa Iye yemwe anati, “Apempheni Atate chirichonse mu Dzina Langa; icho chidzaperekedwa.” Kodi Inu simumva, Mulungu, mmawa uno ndi kuyankha zopempha zawo? Ine ndikuyika pemphero langa ndi awo lero kuti Inu mupereke izo.

Pano mipango ili apa, Ambuye, omwe akudwala ndi osautsika... Ndipo ife taphunzitsidwa mu Baibulo kuti iwo anatenga kuchokera kwa Paulo Woyera mipango ndi tizovala; ndipo izo zinakayikidwa pa odwala, ndipo mizimu yosayera inatuluka mwa iwo, ndipo matenda anasamuka. Ndipo Atate, monga ife tadziwa kwa nthawi yayitali, ndipo ife tikudziwa motsimikizadi, kuti sindife Paulo Woyera; koma pambuyo pa zonse, ife tikumverera kuti izo sanali Paulo Woyera, izo anali Khristu yemwe anali mwa iye. Ndipo inu muli muli yemweyo dzulo, lero, ndi nthawizonse malingana ndi Lemba.

Tsopano, anthu awa, Ambuye, akukhulupirira kuti ngati ife timufunsa Mulungu, ndi kutenga mipango imeneyi, ndi kuyiika iyo pa odwala awo, kuti iwo akachira. Ine ndikupemphera kuti izo zikakhale chomwecho, Ambuye. Pamene mipango iyi iti ikayikidwe pa odwala... Monga izo zinanenedwa, nthawi yina Israeli akuyamba mu mzere wa ntchito, akupita ku dziko lolonjedwa, ndipo Nyanja Yofiira inawadukiza iwo mu njira ya ntchito yomwe; koma Mulungu anayang'ana pansi kupyolera mu Lawi la Moto lija ndi maso awukali; ndipo nyanja imeneyo

inachita mantha, ndipo iyo inapingizira mmbuyo mafunde ake, madzi ake; ndipo Israeli anawoloka kudzera pa nthaka yowuma wa ku dziko lolonjezedwa.

Tsopano, Ambuye, lero yang'anani kupyolera mu Magazi a Yesu. Ndipo inu mukuona kuchita uku kwa chikhulupiriro kumene ife tikukuchita pano mmawa uno; ndipo mulole Satana awopsyezedwe ndipo asunthire kutali. Ndipo mulole wina aliyense wa amwendamnjira awa omwe alipo, ndi mmodzi aliyense yemwe mipango iyi iti ikayikidwepo, mulole iwo—njira ikatseguke apo, matenda akasunthidwire kutali; ndipo muwalole iwo akayende mopitirira kumka ku dziko lolonjezedwa, kukhala akutsogozedwa ndi Mzimu Woyera, Lawi la Moto. Perekani izo, Ambuye.

Tsopano, dalitsani misonkhano, mawu, nkhani, kuwerenga; ndipo mulole Mzimu Woyera uwatenge Mawu awa mmawa uno ndipo mokoma uwagawanize Iwo kwa mmodzi aliyense wa ife, Ambuye, pamene ife tikukula moyandikira ku chinthu chachikulu, chinachake chopambana, chimene ife sitiri kuchidziwa. Mitima yathu yasunthidwa mwachirendo, Ambuye, ndipo ife tikupemphera tsopano pamene ife molemekeza tikukuyandikirani Inu ndi Mawu Anu kuti Inu muwatanthauzire kwa ife tanthauzo lake. Pakuti ife tikupempha izi mu Dzina la Yesu. Amenii.

Tsopano usikuuno, musati muyiwale *N—Nthawi, Ndi Nthawi Yanji Yino?*

Ndipo tsopano, mmawa uno ine ndikukhumba kuti nditembenuzire inu ku (omwe muli ndi ma Baibulo anu kapena mulembe izo, ngati inu mukusamala kutero)—mu Malemba, kumene ife tikufuna kuti tiyankhule kuchokerapo kwa mphindi pang'ono, zopezeka mu Bukhu la Machitidwe. Ife mwina tiwerenga malo awiri kapena atatu: Machitidwe 26:15 poyamba, Machitidwe mutu wa 25 ndi ndime ya 15, kuti tiyambe. Kenako ife tikufuna kuti tiwerenge Machitidwe 23:11; ndipo inu mukhoza kuwonjezera ndi izi (ngati inu mukukhumba kutero, ine mwinamwake sindikhala ndi nthawi yoti ndiwerenge izo) Afilipi 1:20. Izo zonse ndi za njira yofanana, mawu ofanana.

Tsopano, mu Bukhu la Machitidwe 26:15, ife—tikuwerenga monga chonchi:

Ndipo ine ndinati, Ndinu ndani, Ambuye? Ndipo iye anati, Ndine Yesu yemwe iwe ukumuzunza.

...wuka, ndipo yima pa mapazi ako: pakuti Ine ndawonekera kwa iwe kwa cholinga ichi, kuti ndikupange iwe mtumiki ndi mboni palimodzi wa zinthu izi zomwe iwe waziwona, ndi wa zinthu izo mu zomwe Ine nditi ndidzawonekera kwa iwe;

Kukuwombola iwe kuchokera kwa anthu, ndi kuchokera kwa Amitundu, . . . omwe tsopano ine ndikukutumako iwe,

Kuti ukawatsegule maso awo, ndi kuti uwatembenuze iwo kuchokera ku mdima kupita ku kuwala, ndi kuchokera ku mphamvu ya Satana kupita kwa Mulungu, kuti iwo akakhoze kulandira chikhululukiro cha machimo, ndi cholowa pakati pa iwo omwe ali oyeretsedwa mwa chikhulupiro chomwe chiri mwa ine.

Pamenepo, O . . . Agrippa, ine sindinali wosamvera ku masomphenya akumwamba:

Koma ndinasonyeza poyamba kwa iwo aku Damasiko, ndi ku Yerusalemu, ndi kupyola kunja konse ku gombe la Yudea, ndi iwo—kenako kwa Amitundu, kuti iwo ayenera kulapa ndi kutembenukira kwa Mulungu, ndi kumachita ntchito zogwirizana ndi kulapa.

Mu Machitidwe 23 ndi ndime ya 11 kachiwiri:

Ndipo usiku wotsatira Ambuye anayima pafupi naye, ndipo anati, Khala wosangalala bwino, Paulo: pakuti . . . iwe wachitira umboni za ine mu Yerusalemu, kotero uyenera iwe kukachitira umboni ndiponso ku Roma.

Mulungu atawonjezera madalitso Ake oyera ku kuwerenga kwa Mawu achisomo kwambiri, Oyera awa omwe ife tiri nawo patsogolo pathu.

Tsopano, ine ndinali kumumva munthu akuyankhula—kapena akuphunzitsa osati kale litali, ndipo iye anagwiritsa ntchito mawu akuti *mtheradi*. Ndipo ine ndinaganiza, “Awo ndi mawu abwino kwambiri; ine ndawamvapo iwo akugwiritsidwa ntchito nthawi zambiri.” *Mwamtheradi*. Ndiko . . .

Ine ndinakayang’ana mu dikishonare, ya Webster. Malingana ndi Webster, ndi “changwirowa mwa ichochokha; chopanda malire mu mphamvu yake; moyambirira, chodalirapo.” Ndipo *chodalirapo* ndi “ameni”; ndizo zonse. *Mtheradi*, iwo uli—ndicho “chopandamalire mu mphamvu,” mawu oti *mtheradi*. Ndicho—ndicho changwirowa mwa ichochokha. Ndizo zonse za icho; icho chimakhazikitsa izo. Ndipo ine ndinaganiza, “Icho ndi chinthu chaulemerero; awo ndi mawu odabwitsa.”

Ndipo tsopano, *mawu* ndi “ganizo lofotokozedwa.” Poyamba, ilo liyenera kukhala ganizo, ndiyeno ilo limakhala mawu; chifukwa iwe sumayankhula mawu ako popanda ganizo.

Pamene ife tiyankhula mu malirime ife sitikhala ndi ganizo; ndi Mulungu akutenga maganizowo; ndi ganizo la Mulungu likugwiritsa ntchito milomo yathu. Ife sitimaganza kapena

kudziwa chimene iwe ukunena pamene iwe ukuyankhula mu malirime, ngati kuli kuyankhula kodzozedwa. Pamene iwe ukutanthauzira iwe sumadziwa chimene iwe ukunena; iwe umangonena izo, ndizo zonse. Mukuona? Uyo ndiye Mulungu. Ndipo kulosea, iwe suli kugwiritsa ntchito maganizo ako ako; ndi Mulungu, chifukwa iwe umanena zinthu zomwe iwe mwawambawamba sukanati uziganizire kuti uzinene. Mukuona?

Koma mawu oti *mtheradi* ndi chodalirapo; ndipo chotero, ine ndikuganiza kuti aliyense ayenera kukhala nacho chodalirapo. Ndipo phindu lalikulu lirilonse limene linayamba lapindulidwa, pakhala pali mtheradi kuseri kwa ilo. Ziribe kanthu chomwe icho chinali, icho chinali ndi mtheradi kuseri kwa icho. Ndipo munthu aliyense polinga kuti apindule chinachake ayenera poyamba kukhala ndi mtheradi. Ndipo ndiko kutsiriza kwa mapeto kubwerera kupyola mu *ichi*, *icho*, mmbuyo kupyola mu *chimzake*, mpaka iwe utafika ku mtheradi umenewo, kapena “ameni,” kapena chodalirapo cha chomwe iwe uli. . . Iwe uli ndi chinachake chimene iwe uyenera kumangirako, mwakuyankhula kwina. Ndicho chikhomo chotsiriza, ku phindu lirilonse. Ndi kwina; icho chikhoza kukhota kupyola mu zinthu zambiri zosiyana, mpaka icho chitafika ku chikhomo chimenecho; koma apo pali “ameni” ku zonse izo. Payenera kuti pakhale chinthu choterocho. Iwe sungakhoze kumapitirira patsogolo kupyola mu moyo popanda kukhala nacho chimodzi.

Inu—pamene inu munkakwatira, pankayenera kukhota kupyola mu malingaliro anu chinachake, mpaka inu munagunda chikhomo chimenecho. Ndipo icho chinayenera kukhala chikondi kwa mkazi wanu kapena mwamuna wanu. Chabwino, mwinamwake iye sanali ngenge monga mkazi wa Joni; kapena iye, chabwino—iye osati—*ichi*, *icho*, koma pali chinachake cha iye chimene inu—icho chimakukhudzani inu. Inu—inu—inu mukuti, “Iye mwina sangakhoze kukhala wokongola monga winayo,” kapena, “iye sangakhoze kukhala wooneka bwino monga winayo”; koma apo payenera kukhala kuti pakhale mtheradi pamenepo kuti munthu ameneyo ndi wosiyana. Ndipo pamenepo ndi pamene iwe umagwirirapo. Ndipo ngati chimenecho palibe pamenepo, iwe kulibwino usati umkwatire, chikhomo chimenecho, mtheradi umenewo.

Ife tikhoza kuganiza za ambiri omwe anali nayo mitheradi mu Baibulo. O, momwe ife tingakhoze kutengera chotsika kupyola mtsinje wa Baibulo limenelo, ndi kungokhala pano masabata awiri kuchokera pano, ndipo nkusakhoza ngakhale kukhudza pamwamba pake, ngati ife titati tiganize za mitheradi mu Baibulo. Mwa chitsanzo, ndiroleni ine ndingoyitana mmodzi kapena awiri, kungowatchula mwachidule iwo.

Yang’anani pa Yobu. Tsopano, iye anali ndi Mtheradi. Chirichonse chinapita molakwika kwa mwamuna ameneyo,

mwamuna wolungama. Tsopano, ife sitikanakhala olimbamtima kunena kuti iye sanali wolungama, chifukwa Mulungu anati iye anali. Panalibe mmodzi aliyense pa dziko lapansi wonga Yobu. Iye anali wangwiro pamaso pa Mulungu; ndipo iye ankadziwa zimenezo, chifukwa iye anali nacho Chodalirapo; iye anali nawo Mtheradi.

Pamene chirichonse chinkawoneka kuti chiri mosiyana, matenda anafara, abwenzi ake mwina akanakhoza kunena, “Tsopano, ndi iwe pamenepo, Yobu, izo zikutsimikizira kuti iwe ukuchimwa; iwe ukulakwitsa.” Ndiyeno, mabishopu anabwera kumeneko (iwo ankawatcha iwo atonhozi a Yobu), ndipo mmalo mumutonhoza iye, iwo sanawone kalikonse koma tchimo mu moyo wake; chifukwa Mulungu anali atachita naye momwe Iye anachitira.

Ndipo ana ake anaphedwa; chake—chuma chake chinawotchedwa; chake—chake—chirichonse chinapita molakwika, ndipo ngakhale moyo wake womwe mu ngozi, atakhala pa mulu wa phulusa, zitafalikira kuchokera pa liwombo la mutu wake mpaka kopondera kwa mapazi ake ndi zithupsya. Ndipo ngakhale wokondeka wake, mzake wokoma, mayi wa ana amenewo, anati, “Iwe ukuyenera kumutukwana Mulungu ndi kufa imfa.” Koma mu nkhope ya izo zonse Yobu anali ndi mtheradi!

O, mu nthawi ya matenda ngati ife tingakhoze kokha kudzimangiriza tokha ku Mtheradi umenewo. Yobu ankadziwa kuti iye anali atachita mwa kuyitana kwa Yehova, ndipo iye anali ndi chikhulupiriro mu chimene iye anali atachita, chifukwa Yehova ankachifuna icho. Ngati ife tikanakhoza kungochita zimenezo! Yehova ankafuna nsembe yopsyereza kwa tchimo lake. Ndipo Yobu, osati kokha kwa iyemwini, koma kwa ana ake, anali atapanga nsembe yopsyereza, ndipo ndizo zonse zomwe Mulungu ankazifuna.

O, inu mukhoza kunena, “Ine ndikukhumba ndizo zonse zomwe Iye akuzifuna lero.”

Ndi zochepera kuposa zimenezo, chikhulupiriro chokha mu Mawu Ake. Ndipo inu—ngati inu muwapanga Mawu Ake Mtheradi wanu, inu mukhoza—lonjezo lirilonse Lauzimu mu Baibulo, inu mukhoza kumangiriza solo yanu kwa ilo. Ziribe kanthu kaya mafunde akukwapulani inu mochulukha chotani, inu mukanali omangirizidwabe. Mtheradi wanu.

Ndipo iye anagwiritsitsa kwa Iwo, ndipo pamene atonhozi ake anati, “Iwe wachimwa,” iye ankadziwa kuti iye sanali atatero. Iye anali wolungama, chifukwa iye anali atachita mwa kuyitana kwa Yehova. Ndipo pamene ake—yense... Munthu anabwera mkati ndipo anati, “Ana ako afa”; wina anabwera mkati ndipo anati, “Ngamila zako zonse zawotchedwa, ndipo uko kunabwera moto kuchokera kumwamba...”

Tawonani mtsutso umene omuzunza ake anali nawo, “Iwe ukuwona? Moto unabwera kuchokera kumwamba. Tsopano, Yobu, zimenezo zikutsimikizira . . .”

“Izo sizikutsimikizira kanthu!”

“Tsopano, Iye sibwezi atakantha ana ako, Yobu; ndiwe munthu wolungama.”

Koma Yobu anati, “Ine ndikudziwa kuti ine ndachita chomwe chiri cholondola.” Iye anagwiritsabe mopitirira; iye anali ndi chinachake chimene iye akanakhoza kuchiwongolera pansi. Ndi chimenecho. Iye anali atachivomereza icho; iye anali atachita chimodzimodzi chomwe Mulungu anamuwuza iye kuti achite; ndipo iye anali wotsimikiza mwamtheradi. Chabwino!

Ndiye, pamene iye anafika pa malo amene Mtheradi umenewo unagwira, ndiye potsiriza iye anayamba kumverera chingwe chikumangitsa chomwe chinakhala chiri chomasuka, chikunjanja mozungulira. Koma icho chinayamba kumangitsa, ndipo Mzimu unadza pa iye; ndipo iye anayimirira, pokhala mneneri, ndipo iye anati, “Ine ndikudziwa Muwomboli wanga ali moyo!” Amen! Mwaona? Iye anali atamangitsa ku Mtheradi wake; iye anali atafika mu kukhudzana. Iye anali akudziwa kuti iye anali atachita chomwe chinali cholondola, ndipo tsiku lina iye amayenera kudzakoka kwa Iwo. “Ine ndikudziwa kuti Muwomboli wanga ali moyo, ndipo pa masiku otsiriza Iye adzayima pa dziko lapansi lino. Ngakhale mphutsi za mnofu ziwononge thupi ili, komabe mu thupi langa ine ndidzamuwona Mulungu.” Iye anadziwa pamenepo; ndiye Mtheradi wake unazikika.

Abrahamu, mtheradi, akubwera pansi kuchokera ku Babeloni, akuchokera ku nsanja ndi—kutuluka kupita ku Shinara, ndi kutuluka kumeneko komwe iye anali akuyenda ndi abambo ake, ndipo mwinamwake anali mchikumbe. Koma tsiku lina, kutali komwe mu nkhalango kwina kwake mwinamwake akutola nthuza, kapena—kapena akupita kuti akaphe chinyama ngati chakudya chake, ndipo kwina kwake kumbuyo mkati umo, Mulungu anayankhula kwa iye pamene iye anali wausinkhu wa zaka makumi asanu ndi awiri mphambu zisanu.

Ndipo iye anali—iye ndi mkazi wake, Sarah, iye pokhala makumi asanu ndi amodzi mphambu zisanu wopanda mwana—alibe mwana, iwo analibe mwana aliyense. Ndiye, Mulungu anamuwuza iye, “Iwe udzakhala ndi mwana mwa Sarah, koma polinga kuti uchite ichi, iwe uyenera kuti udzipatule wekha.”

Malonjezo a Mulungu nthawizonse amakhala pa mangawa. Iwe uyenera mwamtheradi. . . Ziribe kanthu kaya ndiwe wa chikhazikitso motani ndi lonjezolo, limakhala pansi pa mangawa nthawizonse. Momwe ife tingakhoze kuyimira apa ndi kudutsa nalo Lemba limenelo, mmbuyo ndi mtsogolo, kwa maora, mukuwona, kuti mangawa ndi omwe amatanthauza

chinachake. Iwe ukhoza kukhala wachikhazikitso monga iwe ukufuna kukhalira, koma izo ziri pansi pa mangawa mwa lonjezo, kukonzedweratu, ndi zina zotero.

Zindikirani! Tsopano Abrahamu, iye anakhulupirira Mulungu, ndipo kunawerengedwa kwa iye kukhala chilungamo. Tsopano, nchiyani—chinthu chowopsya icho chikanakhoza kukhala kuti ukomane—dziko lachitukuko, munthu wausinkhu wa zaka makumi asanu ndi awiri mphambu zisanu ndi mkazi makumi asanu ndi amodzi mphambu zisanu (ndipo anali atakhala limodzi kuyambira pamene iwo anali onse achichepere, chifukwa iye anali mlongo wake mwa theka) ndipo tsopano akuti akakhala ndi mwana mwa iye. Koma iye anali ndi Mtheradi. Panalibe kalikonse kakanati kamusunthe iye.

Ndipo pamene, mwezi woyamba izo sizinachitike, Mtheradi wake unagwiritsa, chifukwa iye ankadziwa kuti iye anayankhula ndi Mulungu. Mwezi wachiwiri, chaka chachiwiri, chaka chachikhumi, ndipo pa zaka makumi awiri ndi zisanu kenako, pamene iye anali zana ndipo Sarah ali makumi asanu ndi anayi, Mtheradi wake unagwiritsabe.

Ndipo Baibulo linati, pamene mbiri yamoyo wake inalembedwa, iye anati, “Abrahamu sanazandime ayi pa lonjezo la Mulungu kupyolera mu kusakhulupirira, koma anali wamphamvu, akupereka matamando kwa Mulungu.” Chifukwa chiyani? Kodi inu munayamba mwaganiza chifukwa chake? Iye anali mtheradi, motsimikiza, ndipo chinthu chokha chimene iye ankayenera kuchita chinali kudzipatula iyeyekha kuchoka kwa anthu ake. Ndipo Mulungu sanamudalitse konse iye mpaka iye atachita chimenecho. Iye anawatenga abambo ake; bambowo anafa. Iye anamutenga Loti; ndipo pamene—pambuyo pa Loti kudzipatula kwa Abrahamu, ndiye Mulungu anabwera kwa iye, anati, “Tsopano, yenda kudutsa dzikoli.” Kumvera, lonjezo pansi pa mangawa, nthawizonse zimayenda ndi Mulungu, ndi Mawu Ake.

Tsopano, yang’anani pa . . . Tiyeni timutenge Mose. Mose, wa—wantchito—mneneri wothawa, yemwe Mulungu anali atamulera iye ndipo anamuphunzitsa iye mu nyumba yachifumu ya Farao, ndipo—ndipo Mose anatulukako ndi kuphunzitsidwa kwake kwa zamulungu ndipo anali—munthu woyamba, iye anamupha. Ndiye kachilema kakang’ono koyamba kanabwera motsatira, ndiye Mose anawopsyedwa ngati afa. Chifukwa chiyani? Iye analibe Mtheradi; iye anali nawo kokha wake—umboni wa amayi ake wa kubadwa kwake.

Iye anali mwana wodabwitsa; iye anali ndi mawu a amayi ake a zimenezo. Iye anali ndi mipukutu yomwe Mulungu anali nayo (mwinamwake mu pepala kwinakwake pamene iwo anali atalemba, ankayenda nazo izo)—kuti Mulungu anati adzawachezera ana Ake. Iye anadziwa kuti imeneyo inali

nthawi yake, monga ife tikuchitira tsopano. Ife tikudziwa kuti chinachake chikukonzekera kuti chichitike.

Tsopano, Mose anadziwa kuti imeneyo inali nthawi yake, ndipo iye ankadziwa kuti iye anali atasankhidwira zimenezo; koma iye anali wopanda Mtheradi. Mwaona? Ndipo tsiku lina ku mbali ya kuseri kwa chipululu, pamene iye anali atataya masomphenyawo, Mulungu anawonekera kwa iye mu chitsamba choyaka ndipo anati, “Mose, Ine ndawona kusautsika kwa anthu Anga; Ine ndamva kubuwula kwawo ndi kulirira kwa owagwiritsa ntchito amenewo akamawalanga iwo; ndipo ine ndakumbukira lonjezo Langa. Ine ndabwera pansu kuti ndidzawawombole iwo; tsopano, pita uko ku Igupto.” O, mai!

Anati—Mose akudandaula, anati, “Ine sindimayankhula bwino bwino; changa—kulongosola kwanga sikuli kwabwino bwino; iwo sakandikhulupirira ine!”

Iye anati, “Nchiyani chiri mu dzanja lako?”

Iye anati, “Ndodo!”

Iye anati, “Iponyere iyo pansu!” Iyo inasandulika njoka. Anati, “Itole iyo ndi ku mchira!” Iyo inasandulikanso kukhala ndodo. Iye anali akumupatsa iye chitsimikizo, kutsimikizira. Pamene Mulungu apereka Mtheradi, Iye amapereka kutsimikizira kwa Mtheradi umenewo, nthawizonse.

Ndiye, Mose, pamene iye anali kumusi uko, ndipo iye anaponyera pansu ndodo pamaso pa amatsenga ndi Farao (ndipo amatsenga anabwera ndipo anaponyera pansu ndodo zawo nawonso), Mose sanathamange konse ndi kunena, “O chabwino, ine ndinali kulakwitsa, ine—anali chabe matsenga otchiphwa ndipo mwinamwake ine ndinali kulakwitsa.” Koma iye anadziwa; iye anali wotsimikiza kuti iye anakomana naye Mulungu; ndipo iye anayima njii. Tiyeni tinene kuti iye anali atachita chimodzimodzi chomwe Mulungu anali atamuwuzwa iye kuti achite; choteronso Yobu anali atachita chimodzimodzi chimene Mulungu anamuwuzwa iye kuti achite; Mose anali atatsatira malamulo Ake. Ndiye yimani njii ndipo muwone ulemero wa Mulungu!

Mose anamangirizidwa ku Mtheradi wake, kutumidwa kwake, ndipo iye anayima njii. Ndipo pamene iye anatero, njoka yake inameza njoka zina zonsezo. Mwaona? Iye anamangirizidwa ku Mtheradi umenewo. Mulungu anati, “Pamene iwe uti ukawawombole ana amenewo, iwe udzandipembedza Ine kachiwiri pa phiri ili.”

Ndipo momwe mdani mu njira iliyonse yomwe iye angakhoze adzayesa kuti akuchotseni inu ku Mtheradi umenewo. Pamene iwo anawuyamba kumene kutuluka mu Igupto, iwo anapanikizidwa mu khosi momwe mwa—mwa Nyanja Yofiira—mapiri ku mbali zonsezonse. Anabwera uko atadutsa chigwa ndipo apo panali Nyanja Yofiira—palibe njira yinanso kuti

athawire pa mapiri, palibe njira yoti athawire mbali *iyi*, ndipo ankhondo a Farao akubwera njira *iyi*. Ndi malo otani kuti uyimepo! Mukuona momwe mdierekezi amakupezeketsa iwe mu malo amene iwe sumadziwa choti ungachite? Koma kumbukirani, ngati iwe wamangirizidwa ku Mtheradi umenewo, uwo uli nawo iwo. Mose anadziwa kuti Mulungu anamulonjeza iye kuti “Iwe udzapembedza pa phiri ili pamene iwe uti udzawatulutse iwo. Ndipo Ine ndabwera pansu mwa dzanja lako kuti ndidzawawombole iwo ndi kuwakhazikitsa iwo mu dziko lina ilo.” Iye anakhala nacho kumene icho, ndipo Mulungu anatumiza mphempho ya kummawa ndipo inakupizira pa madziwo kuti achoke mpaka pansu pa nyanja, ndipo iwo anawoloka pa nthaka yowuma. Mtheradi!

Momwe ife tingakhoze kupita kudutsa mu Malemba: Daniele, Mtheradi wake; Shadireki, Misheki, ndi Abedenigo, Mtheradi wawo; Davide, Mtheradi wake. Onse—Mtheradi!

Paulo anali nawo wake nayenso, mmodzi yemwe ife takhala tikuwerenga zake. Iye anali ndi kuyitana kokhazikika pa Khristu, ndipo umenewo unali Mtheradi wake. Ndicho chifukwa iye sanali kuwopa za chomwe Agrippa akanati anene. Atayima pamenepo (ndipo Agrippa anali Myuda, monga ife tikudziwa)—ndipo chotero pamene—pamene iye anayima pamaso pa mafumu awa ndi zinthu, Mulungu anali atamuwuzwa kale iye kuti adzayima pamenepo. Chotero iye anali ndi Mtheradi, chotero iye anawauza chimodzimodzi masomphenya akumwamba. Iye anati, “Ine sindiri. . . Ine sindinali wosalemekeza kwa iwo. Ine ndinali—sindinaweruze iwo molakwika; ine sindinakhalitse mmakhalidwe olakwika inemwini.” Koma iye anagwiritsako ndipo sanali wosamvera; iye anachita izo mpaka pa miniti, pakuti iwo unali Mtheradi. Ndipo moyo uliwonse wokhazikika pa Khristu, ndiwo Mtheradi wanu.

Tsopano, chikumanireni naye Iye maso ndi maso pa msewu wopita ku Damasiko, chimenecho chinali—chinatanthauza mochulukwa kwambiri kwa Paulo. Tsopano kumbukirani, iye anali sikolala poyamba pake; iye anali mwamuna wamphamvu mu Malemba, koma iye anali wopanda chikhomo chirichonse koma Sanhedrin yomwe ikanamuyimira iye kumbuyo, ndi—ndi diploma yochokera kwa m—m’phunzitsi wamkulu. Iye anali mwamuna wamkulu mu ntchito yake, koma iye anali kugwedezeke. Chinthu chokha chimene iye anali nacho, mtheradi wake ukanakhala kokha wamphamvu monga bungwe lake linaliri; ndimo mwamphamvu monse iye akanakhoza kukhalira. Ndipo iye anali akugwira ntchito mokhulupirika kumka ku chimenecho, ndipo iye anali akuwatenga Akhristu, ndi kumawamanga iwo, ndi kumawapanga chipongwe iwo, ndipo ngakhale kumugenda Stefano.

Ine ndikuganiza kenako mu moyo wake, chifukwa chimene iye anapitira ku Yerusalemu, pamene mneneri anamuwuzwa iye,

“Usati upite mpaka kumeneko, Paulo, pakuti unyolo ndi ndende ziri kukuyembekezera iwe,” . . .

Ndipo Paulo anati, “Ine ndikudziwa zimenezo; koma ine sindikupita kokha ku Yerusalemu monga mboni, koma ine ndikupita kumeneko; ndipo ndine wokonzekera kufa chifukwa cha Yesu Khristu,” pakuti iye ankadziwa chimene iye anali atachita, ndipo chikhumbo chake chinali kuti asindikize umboni wake ndi magazi ake omwe—kufa wofera, chifukwa iye anali atapha mmodzi wa ofera a Mulungu.

Ndipo tsopano, iye anali pa ulendo wake pansi kupita ku Damasiko ndi maphunziro ake onse (anakhala pansi pa mphunzitsi wankulu ameneyo, Gamalielo, ndipo momwe kuti iye anali ataphunzitsidwa mu chipembedzo chonse cha Chiyuda) ndipo komabe ndi izo zonse, iye anali wofooka, ndipo iye anali wopanda kukhoza kochitira zinthu zina. Ndipo zonse mwadzidzidzi, apo panali Kuwala, ndi kubangula, mwinamwake, ndi bingu, ndipo iye anakanthidwa, ndipo anagwera pansi. Ndipo iye—pamene iye anayang’ana mmwamba, apo panali Kuwala kukuwala kumene kunachititsa khungu maso ake. Ndipo chinali chinthu chachirendo bwanji chimenecho!

Panalibe wina aliyense anakuwona Kuwalako, Saulo yekha. Iko kunali kwambiri—kwenikweni kwambiri kwa iye, mpaka Iko kunapangitsa khungu maso ake; iye samakhoza kupenya, wakhungu kwathunthu ndi Lawi la Moto limenelo likuwalira pa iye mu nkhope yake yomwe. Ndipo iye anamva Liwu likuti, “Saulo, Saulo, chifukwa chiyani ukundizumza iwe Ine?”

Iye anati, “Ambuye, Ndinu Ndani?”

Iye anati, “Ndine Yesu; ndipo ndi kovuta kuti iwe uzimenyana ndi zisonga izi. Uka tsopano, ndipo upite ku Damasiko; ndipo kumeneko mmodzi akatumizidwa kwa iwe.”

Ndiye, pamene iye anawuka kuchokera pamenepo (ndipo kumeneko kunali mmodzi, mneneri, uko mu mzinda yemwe anamuwona mu masomphenya, pamene iye anali kupemphera, ndipo iye anadza), Anania anadza ndipo anafika kwa Saulo, anasanjika manja ake pa iye, ndipo iye anachiritsidwa mwa machiritso Auzimu. Iye anawuka pamenepo, anabatizidwa, kusamba kuti achoke machimo ake, akuyitana pa Dzina la Ambuye; ndiyeno iye anali nawo Mtheradi. Iye sanalinso yemwe uja zitachitika zimenezo. Iye anapita molunjika kuchokera pa mpingo kupita ku mpingo wina, kuchokera pa malo kupita ku malo ena, akuyesera kuti azichimanga icho chimene iye anali atayesera kuti achiphwasulire pansi.

Momwe fuko, momwe dziko la Chikhristu mmawa uno likusowera mtundu wotero uwo wa Mtheradi. Iwo amene amatenga zikhulupiriro ndi miyambo ayesera kuti—ndi chiphunzitso cha anthu, kuti anyozetse Mawu a Mulungu kuti

akhale omwewo dzulo, lero, ndi nthawizonse. Iwo akusowa Mtheradi, chowachitikira cha kukomana pa njira ya ku Damasiko, Mulungu Wamoyo Yemwe angakhoze kuchiza odwala, ndi kuwukitsa akufa, ndi kutulutsa ziwanda—Mtheradi weniweni.

Paulo anadziwa kuti chinachake chinachitika; panalibe wina aliyense akanakhoza kuchichotsa icho kwa iye. Panalibe chirichonse ankachilabadira; iye anali atamangirizidwa, ndipo icho chinali chimenecho. Zinalibe kanthu kaya pabwera chiyani, iye ankadziwa kuti iye anali womangirizidwa—moyo wokhazikika pa Khristu! O, moyo umene iye anali ataukhala unali moyo wosiyana.

Tsopano kumbukirani, iye anali atakhala munthu wachipembedzo. Ndipo kwa ena a inu anthu mmawa uno (ndipo ine ndikudziwa kuti inu mukuzindikira kuti tepi iyi yakhala ikupangidwa, ikaseweredwa mu fuko lililonse pansi pa miyamba, pafupifupi, kuzungulira dziko); ndipo ena a inu anthu omwe muli pano, mulipo; ndi ena a inu kunja kumene matepi ati adzakaseweredwe mu mafuko ena ndi wotanthauzira (kupereka izi ku mitundu ya ku Afrika, mmbuyo kwa Akafula, ndi—ndi kwa—onse kuzungulira); ndi kwa inu atsogoleri achipembedzo omwe mwangopeza kumene maphunziro a Baibulo (inu mwazitenga izo mwa kayimidwe ka mbiriyakale ndipo mwinamwake wokhoza kufotokoza zinthu zonse izi); koma, ngati inu mulibe Mtheradi, mulibe—chokuchitikirani (ndipo ngati chokuchitikirani chimenecho—chomwe inu mumadzinenera kuti inu muli nacho chimakupangitsani inu kukana kuti mawu aliwonse a izi sali basi owona kwa mpingo lero monga Iwo analiri kale), ndipo inu mukudalira pa digirii yanu ya Bachala ya Luso, kapena chirichonse chimene inu mungakhale muli nacho; ngati inu mukudalira pa maganizo a bungwe lanu (lomwe likanati, “Masiku a zozizwitsa anadutsa; ndipo ife tiribe machiritso auzimu; ndipo ubatizo wa Mzimu Woyera monga iwo analandira pa tsiku la Pentekoste si wa anthu a lero”); ngati ndizo zonse zomwe inu muli nazo, m’bale wanga wofunika, mlongo, inu mukusowa chokuchitikira cha pa njira ya ku Damasiko!

Inu mukusowa kuti mukomane naye Mulungu Wamoyo uyu kumene inu—osati kokha ganizo lopeka chabe mu malingaliro anu, osati kunjenjemera kwina, kapena mtundu wina wa zotengeka, koma chophunzitsidwa ndi chokuchitikira cha chenicheni choona... Yesu yemweyo yemwe anayenda mu Galileya ali wamoyo lero ndipo wamoyo kwa nthawizonse, ndipo Iye ali yemweyo dzulo, lero, ndi kwa nthawizonse—Mtheradi, kuti inu simukusowa kuti mutenge chomwe wina aliyense anena, inu mukuzidziwa kwa inueni, osati kutengeka kwinakwake.

Ndipo ngati kutengeka komwe inu muli nako—ndipo ngati winawake (iko mwina kukhoza kukhala kuli kutengeka

kwenikweni kwa m'Baibulo)—ndipo winawake akanayesa kukufotokoza iko mokuchotsa kwa inu, kunena kuti zinthu zimenezo zinali mu tsiku linalake, khalani osamala! Izo ndi zooni, khalani osamala! Koma ilipo njira yoti mudziwire. Ziyeseni izo ndi Mawu; Ndicho Chojambulidwa!

Ngati nyumba ikupitirira mosiyana ndi chojambulidwa, womanga ayigwetsera iyo pansu ndi kuyimanganso iyo. Koma iyo iyenera kupitirira mofanana ndi chojambulidwacho.

Ziribe kanthu kuti chokuchitikirani chanu chiri ndiye; ngati chinachake mwa inu chikuwuzani inu kuti Baibulo limenelo siliri lowona, mphamvu ija ya Mulungu, atumwi, aneneri, ndi aphunzitsi, ndi abusa, ndi mphatso za Mzimu siziri basi zofanana monga Izo zinali pamene Izo zinkayenderera kupyola mwa atumwi aja pa Pentekoste, pali chinachake cholakwika ndi mtheradi wanu; iwo uyenera kumangirizidwa ku chikhulupiriro cha chipembedzo, mmalo mwa ku Baibulo la Mulungu, pamene Iye anati, “Zonse kumwamba ndi dziko lapansi zidzapita, koma Mawu Anga sadzalephera konse.”

Penyani chomwe mtheradi wanu uli. Inu mukhoza kukhala wotsimikiza mwamtheradi kuti inu muli mu chiyanjano chabwino ndi m'busa; ndipo mukhoza kukhala wotsimikiza mwamtheradi kuti inu muli mu chiyanjano ndi mkulu wampingo wa m'bomalo; ndipo mukhoza kukhala wotsimikiza mwamtheradi kuti inu muli mu chiyanjano ndi bishopu, kapena munthu wina wamkulu mu mpingo wanu; koma ngati inu simuli—Mtheradi wanu suli Yesu Khristu... “Pakuti pa thanthwe ili Ine ndidzangapo Mtheradi Wanga, ndipo zipata za gehena sizidzawulaka Iwo”—vumbulutso lauzimu la Yemwe Iye ali ndi kudziwa. Chabwino!

O, tsopano, pamene inu mukhala monga Paulo, kukhala ndi Mtheradi womwewo umene iye anali nawo... Moyo wokhazikika pa Khristu ndi moyo wosiyana kuposa umene inu munayamba mwakhalapo nawo; ndipo iwo mwina ukhoza kukhala moyo wachipembedzo kwambiri umene inu mumakhala.

O, ine ndawamvapo anthu akuti, “Tsopano, iwo ali achipembedzo kwambiri.” Zimenezo ziribe kanthu kamodzi kochita ndi zimenezo! Ine ndawona kumene zipembedzo zambiri, zodzipereka kwambiri, nthawi zambiri odzipereka kwambiri kuposa momwe anthu Achikristu a lero amazinenera.

Pamene mayi angakhoze kutenga mwana wake wonenepa, wakuda (pafupi utali wa *choncho*) ndi kumuponya iye mu kamwa ya ng'ona, chifukwa cha chikondi cha mulungu wake, ine ndikudabwa ndi modzipereka chotani Chikristu chiri. Pamene munthu angakhoze kudzipweteka yekha mwa njira yotero, kulowetsa mbeza zikwi kupyola mu thupi lake, monga

choncho (atapachikika ndi mipira ya madzi, ikumukokera iye pansi monga chonchi), ndi kuyenda kupyola pa dzenje la moto, kuchokera pano mpaka ku mapeto a kachisi uyu (mmbuyo ndi mtsogolo, ndipo iwo utatentha moyera, akuukupizira monga choncho), mwa nsembe kwa mulungu wake (chifano pamenepo chiri ndi maso a miyala yodula mwa icho ndi zina zotero), ine ndikudabwa pamene Chikhristu chiri. Kotero musati muganize *kudzipereka*; kudzipereka sikuli izo. Kudzipereka ndi kwabwino ngati iko kwayikidwa pa chinthu cholondola.

Monga dokotala akamapereka mankhwala, iye akhoza kukupatsani inu arseniki, modzipereka; ndipo iye akhoza kukupatsani inu chidulo cha safuriki, modzipereka; inu mwina mukhoza kukhala ndi dongosolo lanu litalembedwa molakwika, ndipo inu mukhoza kuzimwa izo modzipereka, koma zimenezo siziti zipulumutse moyo wanu. Mwaona? Ayi, bwana! Iwe uyenera kumadziwa chimene iwe ukuchita. Ndipo chirichonse chosiyana ndi Mawu a Mulungu, ine sindikusamala chomwe icho chiri ndi utali wa momwe icho chakhala chiripo, icho chikanali cholakwika.

Petro anawapatsa iwo Dongosolo Lamuyaya pa tsiku la Pentekoste. Iye anati, “Lapani mmodzi aliyense wa inu, ndipo batizidwani mu Dzina la Yesu Khristu mwa chikhululukiro cha machimo anu, ndipo inu mudzalandira mphatso ya Mzimu Woyera; pakuti dongosolo ili liri kwa inu, ndi kwa ana anu, ndi kwa iwo omwe ali kutali kwambiri, ngakhale mwa kuchuluka kwa omwe Ambuye Mulungu wathu ati adzawayitane.” Ndiko kulondola! Ndi Dongosolo Lamuyaya.

Tsopano, wazamankhwala wina wopandapake akhoza kutenga zimenezo ndi kukuphani inu. Mwaona? Ndithudi! Inu mukudziwa, mumakhala muli muyezo wa chiphe wochuluka mu dongosolo, choti chiphe jeremusi, ndipo—dokotala amadziwa basi kuchuluka kwake kungakhale—thupi lanu lingakhoze kupirira nacho. Ngati iye achulukitsamo chiphe, icho chingakupheni inu. Ndipo ngati inu mulibe chokwanira cha icho, ndiye iwo akuchitirani chiyani? Sizikuchitirani inu ubwino uliwonse kuti mumwe mankhwalawo. Iye amadziwa chimene thupi lanu lingakhoze kupirira nacho.

Tsopano, ndimo momwe dongosolo la Mulungu ili liriri. Ziribe kanthu mochuluka chotani winawake atanena kuti ziyenera kumachitidwa mwa njira *iyi* kapena njira *iyoy*, musati mukhulupirire zimenezo. Pamene inu muwatsatira Mawu chimodzimodzi mpaka ku lemba, ndi zomwezo. Ndiko kulondola! Gwiritsani kwa Iwo.

Tsopano, ife tiri nawo—awo amene amati inu muyenera kukonkhedwa. Iwo ali nawo awo omwe amati inu muzigwiritsa ntchito maudindo a Atate, Mwana, ndi Mzimu Woyera; mulibe zinthu zoterozo mu Baibulo, mulibe malo oterowo omwe

aliyense anayamba wabatizidwapo mu Baibulo mwa njira yina iliyonse pambali pa Dzina la Yesu Khristu. Iyo ndi mbalume yomwe inawonjezeredwa mu Mpingo wa Roma Katolika ndipo yatengedwa konseko kupyolera mu miyambo. (Ife tigunda zimenezo usikuuno.)

Koma zindikirani, ndiye mkati mwa izo zonse, dongosolo likutsalirabe. Ndicho chifukwa ife tiri ndi ana ambiri odwala, chifukwa iwo sakumvetsera ku chomwe Dokotala ananena. Mtheradi, pamene inu mwamangirizidwa kwa Iwo, ndi zomwezo; Ndiwo Mawu a Mulungu; Iwo sangakhoze kulephera. Moyo wokhazikika pa Khristu, achipembedzo kwambiri, koma uwo sunali wokhazikika pa Khristu; ambiri a ife tiri ndi zimenezo lero.

Ndipo pamene inu mupeza moyo wokhazikika pa Khristu uwu, iwo umakupangitsani inu kuchita zinthu zomwe mwawamba simukanati muzichite. Iwo umakupangitsani inu kuchita mosiyana kuposa momwe mwawamba mukadachitira. Ine sindikutanthauza kuchita mopusa; ine ndikutanthauza kuchita mwa Mzimu, chinachake chomwe chiri chenicheni, chinachake chomwe chiri choona. Ndipo pamene inu mumuwona winawake akuchita mopusa, inu mudziwe kuti iwo akungodziveka chinachake. Iwo akungoyesa kusanzira kumene chinthu choona icho chiri.

Pamene inu muwona dola yonamizira, mukumbukire kuti ilipo dola yabwino imene iyo yapangidwira kuchokerako. Mwaona? Pamene inu muwona chonamizira, chiri mwamtheradi mthunzi wa chinachake chomwe chiri chenicheni; ndicho chinachake chimene—chimene chiri choona chakopedwa kuchokerako.

Zindikirani, icho chimakupangitsani inu kuchita zinthu zomwe mwawamba inu simukanati muzichite. O, icho—icho ndi chinachake...Iwe umakhala wotsimikiza, iwe umakhala wotsimikiza kwambiri za icho pamene iwe upeza Mtheradi uwu; iwe umakhala wotsimikiza za icho. Iwe sumatenga chimene—chomuchitikira winawake. Ndicho chifukwa Chikhristu chakhala monga ana aang'ono mu Baibulo ndipo osati (mundikhulukire ine)—ana aang'ono mu sukulu. Iwo amayesera kuwonera wina kuchokera kwa mzake; ndipo ngati munthu ameneyo ali kulakwitsa, chinthu chonsecho ndi cholakwika. Mukuona? Inu mumakhala ndi mulu wonse wa iwo wolakwika. O, mai, musati muziwonera; kumanani naye Iye inueni.

Mzanga wabwino wa ine, wayima kumbuyo uko, ndi wakale—ndi mwana wa bwanawe wa ine, mzanga wa utali wa moyo, Jim Poole wamng'ono. Chabwino, bambo ake ndi ine tinali—tinakulira limodzi mu sukulu, ndipo o, ndi munthu wabwino bwanji. Jim wamng'ono ndi ine

tikupemphera mowirikiza kuti Jim wamkulu adzakhale Mkhristu, wokhulupirira weniweni. Ndipo Jim wamng'ono ndi ine tinali kuyankhula dzulo za kumene ife tinamupeza Mulungu mu nkhalango ndi kumuwona Iye mu chirengedwe. Uko ndi kumene inu mumamupeza Iye, chifukwa Iye ndi Mlengi, ndipo Iye ali mu chirengedwe Chake.

Ndipo ine ndikukumbukira, Jim ndi ine tinkakonda kupita—kupita—tikafuna kupita kukasaka. Ndipo pamene usiku ubwera, chabwino, ife tinkakonda kupita kumusi, kutenga njinga zathu, ndi kukwera chotsika msewu uwu kuno (tinkawopa pafupi kufa kuti tidutse manda ngati kwayamba mdima), ndi kupita kumusi, ndi kukadzipeza ife chitsononkho cha ayesi kiritimu.

Ndipo Jim anakonda kuwombera pulu. Tsopano, ife tinali anyamata chabe khumi, khumi ndi ziwiri, usinkhu wa zaka khumi ndi zinayi. Ndiyeno, Jim anakonda kukhala pamenepo ndi kumawerenga mabuku a nthano za kusaka ndi kutchera misampha. Ndipo ine ndimakhala pamenepo ndi kumaganizira (mwaona?) pafupi...Ndipo tsopano, ena a anyamatawo amakhoza kumandiwona ine. Ndipo ine ndinkakhoza kuwona kanyumba kakang'ono kwambiri penapake, ndipo ine ndinkakonda kunena kuti, “Mnyamata, kameneko kakanakhala kanyumba kabwino kuti ukhale nako mu mapiri.” Ndipo ine nthawizonse ndinkalota kuti tsiku lina ine ndikanadzakhala ndi kanyumba mu mapiri, gulu lalikulu la agaru, ndi—ndi mifuti yina. Ine nthawizonse ndinkaganiza, “Ngati ine ndikanati ndikhale nayo ya 30-30 mwina mu nthawi yanga...” Ndinkaganiza, “Ndi motani momwe mu dziko ine ndikanati ndidzakhale nayo mfuti yaying'ono ya 30-30?” Ndipo tsiku lina, nditayima, ndikuyang'ana pa khoma langa, ndipo kuwona pamenepo yina ya mifuti yabwino kwambiri yomwe ikanakhoza kugulidwa, ine ndinaganiza, “Chisomo Chodabwitsa!” Ine ndinaganiza, “Ine ndidziphunzitsa ndekha kuwombera, ndi kumawombera bwino. Ndiyeno, mwinamwake nthawiyina kutenga—kutenga ulendo wopita mmapiri, msaki wina wabwino akanati azidzanditenga ine momutsatira basi kuti ndikhale monga ngati (chifukwa iye mwina akanafuna kuti aziteteza moyo wake mwinamwake kwa chimbalangondo cholusa; iye akanakhala wosatsimikiza kwambiri, munthu wina wolemera)—akanati azidzanditenga ine momutsatira, kungoti kuti ndizipita palimodzi ndi iye, kukhala ngati wotetezera thupi lake. Mwinamwake tsiku lina ine kufika podzakasaka mu Afrika ngati wotetezera ena. Ngati ine ndikanakhoza chabe kuphunzira. Ndicho chinthu chokha chimene ine ndikanakhoza kuchita ndi kuphunzira kuti ndikhale wowombera wabwino, wodekha. “O,” ndipo ine ndinaganiza, “Mulungu, taganizani za zimenezo, Inu mwandirola ine kukasaka pa dziko lonse. Ndi chinthu chodabwitsa bwanji!”

Jim anakonda kukhala ndi kumawerenga buku.

Ndipo ine ndinati, “Jim . . .”

Iye anati, “Ine—ine—ine ndimakonda kuwerenga za izo.”

Ine ndinati, “Jim, icho ndi chimene winawake anachita; ine ndikufuna kuchichita icho inemwini; ine ndikufuna chondichitikira!” Pamene ine ndinabwera kwa Khristu ine sindikanakhoza kutenga chomuchitikira cha winawake; ine ndimadzifunira icho ndekha.

Ine ndikukumbukira pamene ine ndinawerenga la Zane Grey *Lone Star Ranger*. Ine ndinaphwasula matsache awiri kapena atatu a Mayi, kuwakwera kuzungulira mnyumba ndikuthamanga, pamene ine ndinali pa kavalo wa tsache lachizolowezi uyu. Ine—ine ndinawerenga nthano ya—ya katswiri wa chandamale chapatali, ndi momwe iye anabweretsera chilungamo ku Big Bend.

Ndiye ine ndinawerenga nkhani yopeka ya Edgar Rice Burrough ya *Tarzan and the Apes*. Mayi anali ndi chiguduli cha ubweya chakale, chiguduli cha chikopachakatumbu kapena chinachake chimene Akazi a Wathen anali atawapatsa iwo kuchokera pa moto. Ndipo icho chinayalidwa ku chipinda chawo, ndipo ine—ine—ine ndinachichotsako chiguduli chimenecho (Mayi anadziwa kuti mphepo sinachikupizire icho kunjja.) Ndipo ine ndinachichotsako icho, ndipo ndinachidula icho, ndipo ndinadzipangira ine suti ya Tarzan, ndipo ndinkakakhala mu mtengo. Ine—ine ndinkakakhala theka la nthawi yanga mu mtengo, kunjja mu suti iyi ya Tarzan. Chifukwa ine ndinali nditawona chimene iye anachita, ine ndinkafuna kuti ndizichita izo inenso.

Koma tsiku lina mwa chisomo cha Mulungu ine ndinafika popeza Bukhu lenileni, Baibulo. Nyimbo yanga ndi nkhani yakhala ili: “Kuti ndikhale monga Yesu; pa dziko lapansi ine ndikufuna kuti ndikhale monga Iye.” Ine sindikufuna kuti ndikhale bishopu, kapena—kapena munthu wina wamkulu mu mpingo, papa wina, kapena wansembe wina. Ine ndikufuna kuti ndikhale monga Yesu.

Mtheradi, izo zimakupangitsa iwe mosiyana. Pali chinachake za izo kuti uwerenge Mawu Ake ndi . . . Chinachake mu mtima wako chomwe iwe umakhumba kuti ukhale monga Iye. Ndiwe wotsimikiza . . . Ziri monga . . .

Mtheradi kwa Khristu—Mtheradi kwa Mkristu uli monga . . . Iwo—ndizo monga nangula mu ngalawa. Inde, inu—inu muyenera kuti mukhale nawo mtheradi. Ndipo ngati Khristu ali Mtheradi wanu, ziri monga nangula yomwe pamene inu . . . Nyanja ili yaukali kwambiri, ndipo ngalawa ili pafupi kuti imire, ndipo inu—chiyembekezo chimodzi chokha chimene inu muli nacho ndi kuponya nangula. Ndiyeno, ngati ngalawayo ikukankhidwa (mwaona?), ngati—nangula iyigwira ngalawayo.

Inu mukudziwa, ife tiri ndi nyimbo (ine ndayiwala dzina la wolembe tsopano, koma . . .): *Nangula Wanga Akugwira*.

Monga mnyamata wamng'ono (monga ife nthawi zambiri talingalira) akuwulutsa kaiti, iwe sumakhoza kuwona kalikonse, koma iye anali ndi chingwe. Ndipo anthu amadutsa pafupi ndipo ankati, "Kodi iwe ukuchita chiyani, Mwanawe?"

Iye anati, "Ine ndikuwulutsa kaiti yanga."

Iye anati, "Nchiyani uli nacho mu dzanja lakocho?"

Iye anati, "Chingwe!"

Anati, "Kaitiyo ili kuti?" Anati, "Ine sindikuyiwona iyo. Chabwino, iwe ukudziwa bwanji kuti iwe ukuwulutsa kaiti?"

Iye anati, "Ine ndikukhoza kuyimverera iyo; iyo ikukoka." Mukuona? Pa mapeto a chingwe chimenecho panali mtheradi wake. Mwa njira yake yaying'ono, kaiti imeneyo inali mtheradi wake, kotero iye akanakhoza kunena kuti iye anali kuwulutsa kaiti; ngakhale iye samakhoza kuyiwona iyo, koma iye anali atagwira chinachake chimene chinali chitagwira ku iyo! Ndimo momwe munthu, pamene iye wabadwa kachiwiri mwa Mzimu Woyera, iye wagwira Chinachake chimene chiri ndi nangula kutali uko; ndipo mikuntho simamugwedeza iye. Iye amadziwa kuti iye ali bwino; iye wazikika. Chabwino!

Tsopano, ngati ife tiri mu khungwa lathu laling'ono, likuyandama kudutsa pa ulendo wakachetechete wa moyo . . . Monga wandakatulo wotchuka ananena kuti:

Moyo si maloto opanda kanthu!

Ndipo moyo ndi wakufa umene umagona,
Ndipo zinthu siziri momwe izo
zimawonekera.

Moyo ndi chenicheni! Ndipo moyo ndi chikole!

Ndipo manda ake sali mapeto ake;
"Pakuti iwe ndiwe fumbi, ku fumbi
udzabwerera,"

Sizinali kunenedwa za moyo.

O, ine ndikuganiza izo ndi zokongola kwambiri. Tsopano, Longfellow analemba *Salmo limenelo la Moyo*. Mwaona?

Pamene ukupalasa pa ulendo wakachetechete
wa moyo,

Pakuti m'bale wosiyidwa ndi wangelawa
yosweka

Pakuwona, adzagwira mtima kachiwiri.

(Mwaona?)

Tsopano, ife takwera, kupalasa pa ulendo wakachetechete wa moyo; ndipo Khristu, kwa ngalawa pa mikuntho ya nthawi . . . Pamene mikuntho ifika powirima ndipo iyo ikukankhidwira uku ndi uko, ndine wosangalala ndiri naye Nangula yemwe akugwira mkati mwa chophimba

kutsidya, kwinakwake; ngakhale imfa iyoyokha siyingakhoze kukukhwathulani inu kuti muchoke kwa Iyo. Iwe wamangiridwira ku Mtheradi wako.

Khristu ndiye Nangula wathu. Iye ndi chiyani? Iye ndiye Mawu.

Pachiyambi panali Mawu, ndipo Mawu anali ndi Mulungu, ndipo Mawu anali Mulungu.

Ndipo Mawu anapangidwa thupi, ndipo anakhala pakati pathu, . . .

Ndiye pamene ife tidziwa kuti zochita zathu ziri chimodzimidzi ndi Mawu, ife tikudziwa kuti kuphunzitsa kwathu kuli kwangwiwo ndi Mawu (osawonjezera kalikonse kapena kutengapo kalikonse, Mawu okha); ndipo ife tikuwona zotsatira zofanana (zimene ena omwe anazikika ku Mawu omwewo) zikukhala moyo mu moyo wathu, ndiye nangula wanu akugwira. Moyo wa Khristu kukhala ukudzichulukitsa mwa pafupifupi njira ya thupi kupyolera mwa inu monga izo zinali mwa Khristu, chifukwa uyo anali Mulungu mwa Khristu akuyanjanitsa dziko lonse kwa Iyemwini. . . Ndipo inu mukuwona Mulungu mwa inueni akugwirizira muyezo womwewo pa Mawu, chimodzimidzi basi momwe Yesu anachitira, ndipo inu mukuwona Moyo Wake. . .

“Ntchito zimene Ine ndikuzichita inu mudzazichita nanunso. Iye amene akhulupirira (osati iye yemwe *adzipangitsa kukhulupirira*, iye yemwe *akuganiza kuti akukhulupirira*, koma iye amene akhulupirira)—iye amene akhulupirira pa Ine, ntchito zimene Ine ndizichita adzazichita iyenso.” Chifukwa chiyani? Iye ali wozikika ku Thanthwe lomwelo. Thanthwe linali chiyani? Mawu, nthawizonse! Iwe wazikika pamene po.

Ndiyo Nyenyezi yako ya Kumpoto pamene iwe watayika pa nyanja. Inu mukudziwa, ife tiri nazo nyenyezi zambiri, koma ilipo nyenyezi imodzi yokha yowona, ndipo iyo siyimasuntha; ndiyo Nyenyezi ya Kumpoto, chifukwa iyo imakhala pakati pa dziko lapansi. Ziribe kanthu kaya inu muli kuseri, chozondoka, paliponse pamene inu muli, Nyenyezi ya Kumpoto imeneyo ili momwemo basi. Iyo ndi Nyenyezi yanu ya Kumpoto.

Tsopano, inu mukuona? Ziripo nyenyezi zambiri zomwe zimasuntha kuchokera pa malo kupita ku malo. Koma ngati iwe uli mkati—pa nyanja, bwanji, munthu wa panyanja aliyense amadziwa, kapena msaki aliyense yemwe amayendayenda mu nkhalango, amadziwa kuti Nyenyezi ya Kumpoto yako ndi yako—ndi malo ako; ndizo zonse. Ndiye, ili monga yako—yako—kampasi yako. Kampasi yako singati iloze ku Marsi, kapena Jupitera, kapena kwinakwake; iyo iziloza ku Nyenyezi ya Kumpoto. Chifukwa chiyani? Iyo ndi mtheradi wako.

O, mai! Zindikirani, mtheradi wako. O, ine ndati ndinene chinachake; Ine ndikungomvera icho chikubwerabe.

Zindikirani! (Ine ndikumverera mwachipembedzo kwambiri pa nthawi yino, chifukwa ichi ndi chitsimikiziro.) Zindikirani! Kampasi yako ingakhoze kuloza ku Nyenyezi ya Kumpoto yokha. Ndiwo malo okha omwe iyo ingakhoze kulozako. Ngati iyo ili kampasi yowona iyo izigunda Nyenyezi ya Kumpoto nthawi zonse. Ndi kulondola kumeneko? Ndiye ngati inu muli nawo Mzimu Woyera, Iwo ungakhoze kuloza ku Mawu okha! Iwo sudzalozala konse ku chipembedzo; Iwo sudzalozala konse ku chikhulupiriro; Iwo sudzalozala konse kutali kwina kwake; Iwo udzalozala molunjika ku Mawu! (Ine ndikumverera ngati ndifuule!)

Zindikirani, ndi—ndi chinachake mkati mwa munthu, chimatukula, pamene iwe uwona Nyenyezi yako ili kutsidya uko, Yesu Khristu, Mawu. Ndipo iwe umawona Mzimu umene uli mwa iwe sumalola Iyo kusunthira kumanja kapena kumanzere. Uyo ndi Mmodzi yekha yemwe angakhoze. . .Iye amabwera kuti adzatenge zinthu za Mulungu ndi kuti azisonyeze izo, kuziwonetsera izo.

Ndipo Yesu anati, “Iye adzachita chimodzimidzi basi zinthu zimene ine ndikunena. Iye adzaulula kwa inu zinthu zomwe ziri nkudza (kukusonyezani inu patsogolo pa nthawi, izo zisanafike pamene, mwaona). Iye adzatenga zinthu zomwe ziri Zanga ndipo adzazisonyeze izo kwa inu. Ndiyeno, Iye adzakusonyezani inu zinthu zomwe ziri nkudza.” (Yohane 15)

Ife tikuwona kuti Iye amasonyeza zinthu; ndipo Iye amatenga zinthu zomwe ziri za Mulungu ndi kuzisonyeza izo kwa inu; ndipo Iye adzawulula kwa inu zinthu zomwe Yesu ananena. Mwa kuyankhula kwina, Iye adzapangitsa chinthucho kumveka. (Ziyikeni mwanjira imeneyo mu ngodya usikuuno, chifukwa ndizo zomwe titi tizigwiritse ntchito mu kanthawi pang’ono.) Kupangitsa kutsimikizira, kupangitsa izo mosalephereka (mwaona?), ndiye inu mumadziwa ngati inu—Nyenyezi yanu ya Kumpoto, yomwe ili Mawu kwa Mkhristu aliyense. . . Chirichonse chosiyana kwa Mawu. . .

Penyani! Ndiroleni ine ndikuwuzeni inu chinthu china. Mvetserani kwa izi mwatcheru. Ili ndi vumbulutso lathunthu Lauzimu la Mulungu, chifuniro Chake, ndi kudza kwa Khristu; ndi chirichonse chagona kumene mu Bukhu ili litatsirizidwa. Ndipo ngati chirichonse chikukokani inu kuti muchoke ku Icho, ponyerani kampasi imeneyo kutali, chifukwa iyo ndi chikhulupiriro chokha; iyo ili kokha bu—ndi pepala chabe lomwe inu mukunyamula mu thumba lanu, muli nacho mutachipachika mu chipinda chanu, chiri mu feremu; ndi chikhulupiriro! Anthu, pezani Kampasi yomwe ikukhazikitseni inu ku Mawu! Ameni!

Inu mukuzindikira, pamene chomuchitikira ichi chinamugunda Paulo, iye anapita mpaka mu Igupto ndi Arabia kwina kwake ndipo anakawerenga zaka zitatu. Ulemerero! Psyii!

Iye ankayenera kuti akhale wotsimikiza. Ndipo pamene iye anawona, pamene Mzimu Woyera unamulondolera iye mawu ndi mawu, iye akanakhoza kulemba Bukhu Iija la Ahebri ndi kuwasonyeza Ayuda amenewo. Ndithudi! Chifukwa chiyani? Iye anakhazikika; Kampasi ija ya Mzimu Woyera inamuyika iye pa Nyenyezi ya Kumpoto imene.

Tsopano, ngati inu muli nacho chinachake chikukukokerani inu kumbali kwa Iyo, inu kulibwino muchisiye icho chokha! Ndiko...?..Iwo udzakulozerani ku Mawu Ake ndipo ku Mawu Ake kokha, chifukwa Mzimu Woyera unabweza kuti udzawonetsere kapena kutsimikizira lonjezo la Mulungu. Palibe chikhulupiriro chiti chidzachite zimenezo; palibe bungwe liti lidzachite zimenezo; palibe zimphamvu kapena kalikonse kangakhoze kuchita izo, Mzimu Woyera wokha mwa Mawu; ndipo Iwo ndiwo Nyongolosiyu.

Tsopano, inu mukatenga mbewu ya tirigu, mbewu yokongola ya tirigu, koma iyo siyingakhoze—kuchita kalikonse; iyo ndi yakufa mpaka nyongolosi itabwera mwa iyo, ndiye iyo imabala mbewu zambiri za tirigu. Ndipo Khristu ali Moyo umenewo, Mtheradi umenewo. Ngati tirigu sakhala ndi Mtheradi umenewo mwa iye, iye sadzawuka konse. Ngati tirigu ameneyo alibe Mtheradi umenewo, mwinamwake ali wokongola chotero nthawizonse kunjja, koma iye sangakhoze kukhala moyo, chifukwa mulibe kalikonse mwa iye koti akhalire moyo nako. Koma pamene iye apeza Mtheradi umenewo, iye akhoza kuyang'ana mu nkhope ya otsutsa onse ndi kunena, “Ine ndidzawuka kachiwiri.” Chifukwa chiyani? Chifukwa iye wapeza Mtheradi. Iwo uli mwa iye; iye ayenera kuti awuke kachiwiri.

Ndipo pamene iye...“Ngati inu mukhala mwa Ine, ndi Mawu Anga akakhala mwa inu, ndiye mupemphe chimene inu mukufuna.” Ndiwo Mtheradi umenewo. Koma ngati inu muli ndi zikhulupiriro ndi china chirichonse chitamangirizidwa mu icho...Inu simungakhoze kusakaniza mafuta ndi madzi. Inu mukhoza kungotenga ndi kuziswa izo mwanjira iliyonse yomwe inu mukufunira kutero; izo sizidzakhoza kusakanizikana konse, chifukwa ndi zopangidwa ziwiri zosiyana. Ndipo inu simungakhoze kupanga chikhulupiriro ndi Baibulo, zosiyana kwa Baibulo, kusakanizikana. Inu simungakhoze kupanga bungwe ndi chipembedzo chobadwa mwaufulu—kapena chipulumutso chobadwa mwaufulu kusakanizikana palimodzi, chifukwa motsimikiza, Mulungu amachita kokha...Ine ndati ndizinene izo mulimonse.

Mulungu samaswa konse dongosolo Lake. Iye sangakhoze kuliswa, chifukwa Iye ndi wopandamalire. Ndipo ine ndikuzindikira, inu mukudziwa, ine—izo zimapita patsogolo pa anthu ambiri. Mwaona? Koma Mulungu sangakhoze kuswa dongosolo Lake. Iye sangakhoze kuchita chinachake tsiku

limodzi, ndi kuchisinthwa icho ndi kuchita chinachake, ndi kunena kuti Iye anali akulakwitsa tsiku lijali.

Mulungu samachita ndi magulu a anthu; Mulungu amachita ndi munthu payekha, chifukwa anthu ali ndi malingaliro osiyana; iye ndi womangidwa mosiyana mu chibadwa. Ndipo Mulungu amayenera kuti amutenge munthu ameneyo, ndi kumusokoneza iye pamenepo, ndi kumukokera iye mozungulira kuchokera ku umwini wake, mpaka Iye atamufikitsa iye mu chikhaliidwe Chake; ndiyeno Mulungu amachita ndi munthu ameneyo.

Penyani konse mmusi kupyola mu mibadwo, Nowa ndi Mose, aneneri, osati awiri a iwo pa nthawi imodzi—mmodzi, mowirikiza njira yonse mmusi kupyola mu mibadwo. Chotero, ngati inu mukuti, “Mu unyinjira wa uphungu muli chitetezero” . . . Penyani izo!

Monga ine ndinalalikira kuno osati kale litali ku kachisi, uko kunali Ahabu; ndipo uko kunali Yehosafati. Ndipo iwo anali kupita ku Ramoti—Giliadi kuti akawakankhire mmbuyo. . . Mwachikhazikitso iwo anali kulondola; dzikolo linalidi la iwo. Ndipo—mdani, Asiriya kumeneko anali akudzazitsa mimba za ana awo ndi tirigu yemwe Aisraeli akanayenera kuti azidya—chuma chopatsidwa ndi Mulungu. Mwachikhazikitso kwambiri izo zinkawoneka zabwino. “Pitani ndi ine, ndipo tipite kumeneko, ndipo ife tikawakankha iwo achoke mu dzikolo.” Chabwino, izo zikumveka zabwino kwambiri; mwachikhazikitso izo zinali zolondola, koma kachitidwe kakeko.

Yehosafati, pokhala munthu wabwino, anati, “Koma kodi sitikuyenera ife kufunsira kwa Ambuye?”

Zoona, Ahabu, wobwerera mmbuyo uja, anati, “Chabwino, zedi” (wokhulupirira wa mmalire, inu mukudziwa). Anati, “O ndithudi, ine ndikadayenera kuganizira za zimenezo. Ine ndiri nawo aneneri Achihebri mazana anayi—mazana anayi a iwo omwe ine ndimawadyetsa, kuwasamalira iwo. Ndiwo opambana omwe alipo mu dziko. Ife tiwabweretsa iwo kuno.”

Ndipo onse a iwo palimodzi ndi mtima umodzi anati, “Pitani kumeneko; Ambuye ali ndi inu.” Mwachikhazikitso iwo anali kulondola, koma iwo anali asanaugwire Mtheradi umenewo.

Ndiye pamene iye anati, “Kodi uko kulibe mmodzi winanso?” . . .

Anati, “Inde, alipo mmodzi wina, koma ine ndimadana naye iye.” Iye anati, “Iye nthawizonse amanena zoyipa za ine (mwaona?), nthawizonse kumanena. . .”

Iye akanakhoza bwanji kumanenera zabwino, pamene Mawu onse. . . ? Eliya, yemwe anakhalapo iye palibe, anati kwa Ahabu, “Agaru adzanyambita magazi ako.” Tsopano, mneneri

wotsimikiziridwa uja akanakhoza bwanji kunena chirichonse chomwe sichinali chifuniro cha Mulungu? Ndipo momwe akanati agaru adzamudyere Yezebeli, ndipo ndowe zikanati zidzakhale pa minda, kotero kuti iwo sakanati azinena kuti, “Apa pagona Yezebeli.” Ndi themberero monga limenelo pa munthuyo, winawake akanakhoza bwanji kudalitsa?

Ndimomwe momwe izo ziriri lero. Munthu angakhoze bwanji kudalitsa zinthu izi zimene zikuwatengera anthu motalikira kwa Mulungu nthawi zonse? Pali chinthu chimodzi chokha choti uchite. Ngati iwe usowa kuti uyime pa wekha, temberera chinthucho mu Dzina la Ambuye ndi kukhala ndi icho, pamene uli mtheradi. . .

Ndipo inu mukuti, “Chabwino, M’bale Branham, inu mumawapangitsa anthu azikudani inu.”

Mulungu adzandikonda ine. Ndiwo—ndiwo Mtheradi wanga. Sungakhoze kupumula pa mkono wa mnofu, iwe uyenera kuti upumule pa Mawu, chomwe Mulungu anati uchite.

Mikaya ankadziwa bwanji kuti iye anali kulondola? Iye anayembekezera; iye anali nawo masomphenya. Iwo anali nawo masomphenya iwonso, koma masomphenyawo sanali kufanana ndi Mawu. Ndipo lero chinthu chomwecho. Mikaya anafanizitsa masomphenya ake ndi Mawu, ndiyeno iye anadziwona iye ndi Mawu anali limodzi. Lero, ngati masomphenya anu ali osiyana ndi Mawu, asiyeni iwo okha, chifukwa ndi mtheradi wolakwika. Mtheradi wa Mikaya unali chimodzimodzi ndi Mawu, kotero iye akanakhoza kuyima ndi kunena, “Iye. . .”—chimene iye ananena ndi—ndi kuchikhulupirira icho. Pamene iwo anamumenya iye mkamwa ndipo anati, “Ndi njira iti yomwe Mzimu wa Mulungu unapita?” Iye anati, “Inu mukazipeza pamene inu mukakhala muli mu chipinda cha mkati.” Kulondola.

Iye anati, “Pamene ine ndikabwerera mu mtendere. . . Inu mukamuyike munthu yuyu mu ndende ya mkati, ndipo pamene ine nditi ndikabwerera mu mtendere,” anatero Ahabu, “ine ndidzachita naye munthu ameneyu.”

“O tsopano, Mikaya, nanga bwanji zimenezo? Mutu wako udzadulidwapo pamene iye ati akabwerereko!”

Mikaya anayima pamenepo mwa njii basi monga Stefano anachitira (Ameni!), wololera basi monga Ambuye anga anayendera kupita ku mtanda, mophweka basi monga Daniele anapitira ku khola la mikango, kapena Shadireki, Misheki, Abedenigo anapitira ku ng’ango. Mwamtheradi! Iye anayima pamenepo ndipo anati, “Ngati inu muti mukabwerere konse. . .” Bwanji? Iye anali mtheradi. . . “Ngati inu muti mukabwerere konse, Mulungu sanayankhule konse kwa ine. Mudzadule mutu wanga ndiye.”

Iye anali ndi Mtheradi. Iye ankadziwa kuti Kampasi yake, yomwe inali itamulondolera iye ku masomphenya awa,

inali chimodzimodzi ndi Nyenyezi ya Kumpoto. Inde, bwana! Nangula wake anagwira. Inde, Mawu ndipo Iwo okha . . .

Ngati Mtheradi wanu, ngati inu muli nawo Mtheradi mu moyo wanu . . .

Inalipo nthawi pamene, inu mukudziwa, zodyera zinali ndi mtheradi. Ine sindingakhoze kulingalira za dzina la mkazi amene uja, koma fuko lonse linkadalira mu chimene mkazi ameneyo ankanena. (Ine ndayiwala dzina lake. Ine ndinali kulemba zolemba apa; ine sindinakhoze kulingalira dzina la mkazi ameneyo, chomwe ilo linali.) Koma kuno zaka pang'ono zapitazo iwo ankayenera kuti akhale . . . Mkazi uyu, chomwe iye ananena . . . Ngati iye anati zigwiritsani ntchito mpeni mu dzanja lakumanzere, icho chinali—icho chinali chomwecho; umenewo unali mtheradi. Iye anali—yankho kwa izo zonse. Ndipo ngati iwe uyika foloko ku dzanja lamanzere, ndiye iwe umakhala wolakwitsa mwamtheradi. Dzina lake linali ndani? [Osonkhana akuyankha, “Emily Post”—Mkonzi.] O, ndi limenelo, zedi. Eya, ndi ameneyo.

Tsopano, inu munali—inunali mtheradi—ndipo iye anali—iye anali mtheradi wa zodyera. Izo ziyenera kukhala mwanjira imeneyo. Monga, o, zinthu zambiri ife timazipeza mwanjira imeneyo. Koma ife tikuzipeza tsopano izo zapita. Zidaya momwe iwe ukufunira kutero. Inde, bwana! Chabwino! Koma umenewo unali mtheradi wa zodyera. Inu munkayenera kuti muzichita izo mwanjira imeneyo.

Inalipo nthawi pamene Adolf Hitler anali mtheradi wa Germany. Chirichonse chimene iye ankanena . . . Pamene iye amati, “Lumpha!” iwo ankalumphu; pamene iye amati, “Ipha!” iwo ankapha. Mamiliyoni a Ayuda, iye anagwedezera mutu wake. Inu mukuona chimene chinachitika kwa mtheradi wa mtundu umenewo? Iwo unkawoneka ngati mphamvu, koma iyo inali mosiyana ndi Mawu.

“Inu mukudziwa bwanji kuti iyo inali yosiyana ndi Mawu?”

Mulungu anati . . . Kodi sanali Balaamu yemwe ankayesera kuyang'ana pansu pa Israeli kuti awatemberere iwo, iye anati, “Ine ndikumuwona iye monga chipembere. Ndi olungama bwanji mahema ako. Aliyense yemwe atemberera iwe adzatembereredwa; aliyense yemwe adalitsa iwe adzadalitsidwa.”

Zikuwoneka ngati Hitler akanakhala atawona zimenezo. Zikuwoneka ngati Akhristu a Chigermani umenewo akanakhala atawona zimenezo. Mukuona? Mtheradi umenewo . . . Mwamtheradi mosiyana ndi Mawu umenewo . . . Inu mukudziwa, monga izo zakhala zikunenedwa, “Munthu—Mulungu anapanga munthu, koma munthu anapanga akapolo”—wina kuyesera kuti azilamulira pa mmodzi wina. Ife tiri ndi Wolamulira mmodzi, ndiye Mulungu.

Koma Hitler anali mtheradi wa Germany. Yang'anani pa iye lero. Tsopano, penyani chimene chinachitika? Uwo unali mtheradi wolakwika. Chifukwa chiyani? Iwo unali mosiyana ndi Mawu! Ndipo tsopano, inu mukuwona kumene izo zonse zinapita? Chamanyazi.

Ndipo ngati mtheradi wanu uli mu bungwe lina, kapena kugirigisha kwina, kapena chinachakenso pambali pa Umunthu wa Yesu Khristu, inu mudzabwera ku gawo lomwelo la manyazi, kungoti moyipirapo. Mwaona? Ngati mtheradi wanu suli Khristu, ndicho Chikhomo chapakati chokha cha moyo wa munthu; ndipo Khristu ali Mawu, osati mpingo wanu, mawu anu, Mawu. Mwaona? “Pa Mtheradi uwu Ine ndidzamangapo mpingo Wanga”—pa Khristu, Mawu.

Inalipo nthawi pamene Mussolini anali mtheradi wa Roma. Ine sindikudziwa, ine mwina ndinawerengapo nkhani, kapena izo zingakhoze kukhala kuti ine ndinawerenga izo mu bukhu, kapena winawake anandiwuza ine; koma pamene winawake anali akufunsidwa ndi Mussolini iye anali—iye anali—ankafuna kuti amubweretse Roma kupita mu mjaha—zamiyaha. Ndipo kuli choyimikidwa chachikulu chinali chitayima kumeneko cha iye chokhudza zamiyaha. Izo ndi zabwino! Greece anali nalo lingaliro limenelo zaka zambiri zapitazo. Roma nthawizonse ankayesera kuti akhale nalo ilo. Zamiyaha ndi zabwino, koma—koma—mijaha, koma—koma kumbukirani, zimenezo sikuti zingatenge malo a Khristu. Ziribe kanthu kaya momwe iwe uliri wamphamvu, zimenezo ziribe kalikonse kochita ndi izo. Iye ndiye mphamvu zonse.

Ndipo inu mukuwona pamene iye ankayesera kuti amangirepo Roma? Ndipo iye ankayesera kuti amangire Roma pa chinthu cha mtheradi; kuti iye anali mtheradi umenewo. Ndipo zimanenedwa kuti tsiku lina kuti yake—galimoto yake—woyendetsa wake anafulumirirapo ndi miniti imodzi, ndipo iye anamuwombera iye. Anati, “Ine sindinati iwe udzakhale kuno miniti imodzi isanakwane naini; ine ndinati udzakhale kuno pokwana naini!”—phuli! ndipo anamuwombera iye. Mwaona? “Ine sindimakufuna iwe kuno miniti imodzi isanakwane; ine ndimakufuna iwe kuno pa naini!” Mwaona? Taonani mtheradi umene iye anayesera kuti adzipange iyemwini. Koma inu mukuona chimene chinachitika?

Inu mukukumbukira (ambiri a inu kuno, a nthawi zakale, Roy Slaughter mwinamwake, ndi kutali mmbuyo umo)—mukukumbukira kumusi uko pamene ine ndinakuwuzani inu za uneneri? Tsiku lina kumusi uko ku nyumba ya Munthu Wosamvetseka, ife tisanabwere konse kuno, ine ndinati, “Mussolini adzafika ku mathero amanyazi.” Ine ndinati, “kulanda kwake koyamba, iye adzapita ku Ethiopia; ndipo Ethiopia adzagwa pa kuyenda kwake, koma iye adzafika ku

mapeto ake, ndipo palibe mmodzi ati adzamuthandize iye; ndipo mwamanyazi iye adzayikidwa.” Uyo ali ukoyo.

Ine ndinati, “Pali ma ism atatu amene awuka, Nazism, fascism, ndi communism.” Ine ndinati “Ma ism amenewo adzazungulira ndi kubwera mu imodzi; iyo idzakhala communism. Yang’anani! Chikominisi chidzayatsa Roma.” Mwaona? Inu muchiyang’ane icho. Ndi chida mu manja a Mulungu. Iwo akuganiza kuti iwo akutsutsana ndi Mulungu, ndipo iwo akugwira ntchito kumene akulowa mu icho nthawi zonse, sali kudziwa izo. Iye akungowagwiritsa iwo ntchito monga zidole, chida chinachake mu dzanja Lake, monga Iye anachitira ndi Nebukadinezara ndi ena ambiri.

Tsopano zindikirani! Mwaona? Tsopano, inalipo nthawi pamene Farao anali mtheradi wa Igupto, koma penyani kumene iye ali tsopano. Mwaona? Izo zonse zinalephera. O, ndiwo mtundu wolakwika, kotero iwo nthawizonse amalephera. Iyo ndi mitheradi wopangidwa ndi anthu. Inu simungakhoze kutenga mtheradi wopangidwa ndi anthu, ine sindikusamala ngati uli wa—wa purezidenti, ngati uli wa wolamulira mwankhaza, ngati uli wa mfumu, ngati uli wa mpingo, ngati uli wa bungwe, ngati uli wa chikhulupiriro, chirichonse cha zinthu zimenezo zidzafika powonongeka, basi monga mitheradi yonse ya mitundu imeneyo kupyola mu mibadwo.

Ife tikhoza kuyang’ana mmbuyo... Yang’anani mmbuyo! Yang’anani pa munthu yemwe anadalira pa mafumu; yang’anani pa munthu yemwe anadalira pa olamulira mwankhanza; yang’anani pa amuna omwe anamanga ziyembekezere zawo pa mitheradi ya mtundu umenewo; *ndi kuyang’ana pamene iwo ali lero!*

Tsopano, tiyeni tidzitembenuze tokha pozungulira ndi kuyang’ana kwa amuna omwe anayika ziyembekezere zawo pa Baibulo, pa Mawu a Mulungu ndi kuwagwira Iwo ngati Mtheradi; yang’anani kumene iwo ali tsopano.

Paulo akukupatsani inu chidule pang’ono cha iwo mu Ahebri mutu wa 11: zomwe iwo anachita, momwe iwo anagonjetsera maufumu, anachita chilungamo, ndi zina zotero; ndipo iwo ankayenda uku ndi uko mu zikopa za nkhoa ndi zikopa za mbuzi, omwe dziko siliri lowayenera, akuyembekezera mu ulemero Chiwukitsiro chopambana chija. Mwaona? Chabwino! Pakuti iwo... Ena a iwo sanati—sanafike ku zozizwitsa zimenezi, ndipo iwo anapereka matupi awo mulimonse, ali kuyembekezera Chiwukitsiro chimenecho. Kuti atsirizitse miyoyo yawo, iwo sanasamale za iyo; iwo ankafuna kuti apitirire ndi kudzipereka okha nsembe, kotero kuti iwo adzakhoze kupeza Chiwukitsiro chimenecho; ndipo ndicho chimene iwo anachita.

Tsopano, mitheradi...Ife tikukamba...Mtheradi...Inu mukudziwa, Bwalo lamilandu lathu Lalikulu ndi mtheradi. Ndi mtheradi; ndi—ndi mathero otsiriza a mikangano yonse mu fuko lino. Ndiko kulondola. Lingaliro lawo ndi mtheradi, mu Bwalo lamirandu lathu Lalikulu. Ndiko kulondola. O, ine ndikudziwa nthawizina ife sitimazikonda izo, koma ndi—ndi mtheradi mulimonse. Inde, bwana. Bwanji ngati ife tikanati tisakhale nawo iwo, ndiye chiyani? Koma ndiwo mtheradi. Ndithudi uli. Chifukwa chiyani? Ndiko—fuko lathu lamangirizidwa ku ilo.

Pamene Bwalo lamilandu Lalikulu ilo potsiriza likapanga lingaliro lake lotsiriza, ndi zomwezo; palibe ayi...Inu mungapite kuti kuchokera kumeneko? Inu mufika poti mutsatire lingaliro lawo, ndizo zonse; inu muyenera kutero. Iwo ndiwo mawu otsiriza; iwo ndiwo “ameni.”

Inu mukhoza kukayizenga iyo mu mabwalo amilandu wamba a mu mzinda; inu mukhoza kukayizenga iyo kwa majisitireti, ndiyeno nkupita ku feduro—ku mitundu yonse ya mabwalo a milandu, ndi ku mabwalo amilandu a feduro; koma pamene ife tifika ku Bwalo lamilandu Lalikulu, ndi zomwezo. Ndiko kulondola. Nthawizina ife sitimakonda ku—kunena, “Chabwino, ine sindimakonda lingaliro lawo,” koma iwe ungyesera kuchoka kwa ilo kamodzi. Uwo ndi mtheradi wa fuko. Ndipo bwanji ngati ife tikanati tisakhale nawo iwo? Inde.

Ife tiyenera kuti tikhale ndi mtheradi. Aliyense ayenera kukhala nawo umodzi. Inu muli nawo umodzi. Koma chimene ine ndiri kuyesera kuti ndikuwuzeni inu, kuyikira maziko pamenepo ndi kukuwonetsani inu chomwe mitheradi ili.

Tsopano, Bwalo lamilandu Lalikulu la fuko ndi mtheradi wa fuko. Ndicho chinthu chotsiriza mu mtundu uliwonse wa mkangano. Iwo amawuthetsa iwo. Chimene iwo anena, ndi chomwecho.

Ulipo mtheradi ku masewero a mpira. Ndiye woyimbira kherere. O, eya! Nthawizina ife sitimakonda lingaliro lake ngakhalenso, koma ndi—ndi lomwelo mulimonse. Woyimbira kherere, lingaliro lake ndi mawu otsiriza. Ndiko kulondola. Ziribe kanthu chimene ena anena; ngati iye ati ndi kuponya, ndi kuponya. Ndiko kulondola! Ndithudi. Ziribe kanthu chimene ena anena, zimenezo ziribe kalikonse kochita ndi ilo. Ndipo tiyeni tingolingalira za zimenezo...Ngati inu...(ine sindimapita ku masewero a mpira, koma ine ndinangopezeka nditazilemba zimenezo apa.) Wo—woyimbira kherere, iye ndi mtheradi pa masewero a mpira.

Wina wa iwo akati, “Umene uja unali mpira!”

Wina nkuti, “Ndiwe wabodza!”

Uyu nkuti, “Izi siziri mwanjira *imeneyo*; iye ayenera kuti akhale mwanjira *iyi*.”

Woyimbira kherere nkuti, “Menyani!”

Mwaona? Onse a iwo atenga mpando wawo ndi kukhala pansu. Icho chinawawawa ena a iwo. Koma ine ndikulingalira iwo akanati “awuwuze” pa iye, pansu pa mtima wawo ndi zinthu, koma ndi “kumenya” mulimonsebe. Chifukwa chiyani? Iye ndiye mawu otsiriza.

Munthu woyamba wotchinga nkuti, “Inu mukudziwa umene uja, iwo unadutsa!”

Wina nkuti, “Inu mukudziwa ndicho chimene . . .”

Iye akati, “Menyani!” Ndizo zonse za izo. “Khalani chete ndiye, bwererani ku malo anu.”

Bwanji ngati kukanati kusakhale woimbira kherere ku masewero a mpira? Mai, kodi inu mukanakhoza kulingalira mtundu wa masewero umene iwo ukanakhala? Mmodzi wa iwo akati, “Iko kunali kumenya!”

Wina nkunena *ichi*.

Wina nkunena *icho*.

Wina nkuti, “Ndiwe wabodza!”

Iwo bwezi akukangana ndi kumenyana. Kuti mukhale ndi masewero a mpira, inu muyenera kukhala ndi mtheradi. Ndipo iye amayenda kupita kumeneko, ndipo ziribe kanthu ngati inu simuli kumukonda iye kapena chiyani, iye—iye ndiye mtheradi mulimonse. Iye ndi mtheradi; mawu ake ndi otsiriza. Ziribe kanthu chimene inu mukunena za icho, ziri mwanjira imeneyo. Tsopano, ngati iwo akanati asatero, masewero onsewo akanapita mu chisokonezeko. Ndi kulondola kumeneko?

Kodi fuko likanakhala chiyani ngati kukanati kusakhale bwalo lamilandu la feduro? Kukanati kusakhale Bwalo lamilandu Lalikulu mu fuko lino, nchiyani ilo likanati lipitemo—ilo likanapita kuti? Fukoli likanakhala mu chisokonezeko.

Ngati pakanati pasakhale—ngati pakanati pasakhale woyimbira kherere pa masewero a mpira, iwo ukanathera—inu simukadapanga kuponya koyamba, mpaka winawake bwezi akukangana. Winawake atayima pamenepo ndipo mwinamwake—kwenikweni kupita mu bwalolo, ndipo mnyamata winayo nkuti, “O, ayi! Ayi, ayi, ayi! Iwo sunachite zimenezu!” ndiyeno apo inu nkumapita. Mpira woyamba kuponyedwa, iwo bwezi atatsutsana za iwo. Mmodzi wa iwo kumati, “Umenewo unali woti amenye!”

Iwo akanati, “Iwo sunali woti amenye!”

Mukuona? Inu muyenera kuti mukhale ndi winawake yemwe masewera amenewo amangidwirapo, ndipo ndiye woyimbira kherere. Pamene iye ati, “Menyani!” ndi kumenya. Ngati iye ati, “Mpira!” ndi mpira. Chirichonse chimene iye anena, icho

chimapita. Ndi chomwecho! Ndipo ngati mukanati musatero, inu simukadakhala nawo masewero.

Ndiroleni ine ndikusonyezeni inu mtheradi wina. Pali kuwala kofiira, kuwala kofiira. Pamene iko kuti, “Imani!” iko kumatanthauza muyime! Ngati inu muthamanga apo, inu mulipira pa chimenecho. Koma ngati mzinda uwu ukanati usakhale ndi kuwalaku kunja kuno, kuwala koyimitsa, iwo ukanakhala uli mzinda wa mtundu wanji? Iwo uyenera kuti ukhale ndi mtheradi. Ine sindikusamala chimene wapolisi anena kapena wina ali yense atayima pamene; iwo ali achiwiri.

Ngati winawake angakhoze kutsimikizira kuti inu munadutsa kupyola pa nyali yobiriwira, ine sindikusamala chimene wapolisi akunena, iwo akulakwitsa. Pamene nyali inati, “Pitani!” zimenezo zikutanthauza zipitani. Ndiwo mtheradi. Inu mukhoza kutsimikizira zimenezo, kuwala kunati, “Pitani!” Wapolisi akhoza kukhala mwina atayima penapake, mfumu ya mzinda ikhoza, penapake, izo sizipanga kusiyana pang’ono kulikonse. Ngati inu muli nako kutsimikizira kuti iko kunali “kupita,” inu mupite; ndipo ngati winawake akugundani inu, ndi kulakwitsa kwawo. Inu mukhoza kutsimikizira zimenezo. Ndiko kulondola. Ife tikhoza kutsimikizira zomwe ife tikuzikamba. Ndiko kulondola.

Tsopano, bwanji ngati kukanati kusakhale kuwala kofiira? Mmodzi kuthamanga mpaka podutsana, iyo . . . Penyani chomwe icho chikanati chikhale. Mmodzi nkuti, “Hei, chokapo pa msewu; ine ndiri paliwiro. Ine ndiyenera kuti ndipite ku ntchito; ine ndachedwa tsopano. Ine ndikudutsa apa tsopano.”

Mmodzi wina nkuti, “Iwe ukungoganiza kuti iwe uli, chifukwa ndine mmodzi yemwe ndikuti ndidutse, chifukwa ine ndinali pano poyamba.” Ndipo ine ndikukhoza kumuwona mkazi akutuluka panja ndi kumakonza tsitsi lake.

Bwanji ngati ife tikanati tisakhale ndi kuwala kofiira? Kodi sibwezi kuli kupanikizana kwa magalimoto!

Ndilo lomwe liri vuto ndi mipingo. Mukuona? Ndiko kulondola. Ndicho chifukwa ife tiri ndi kupanikizana kotere kwa zipembedzo. Ndiko kulondola chimodzimodzi. Palibe wina yemwe akufika kulikonse, iwo ayima, akukangana.

Pano pali Kuwala kwa Mulungu. Pamene Iko kuti, “Pitani!” pitani. Pamene Iko kuti, “Imani! Apa ndi patali mokwanira!” ndiye imani. Ndiko kulondola. Ndipo pamene ife takhazikikapo, Iwo, Mawu amenewo, osati chimene gulu lina la anthu linanena kapena gulu linalake la anthu linanena.

Yesu anati, “Zizindikiro izi zidzawatsatira iwo amene akhulupirira.” Tiyeni tizipita! “Pitani inu mu dziko lonse, kalalikireni Uthenga kwa cholengedwa chirichonse.”

Inu mukudziwa, momwe maphunziro aliri abwino, koma Yesu sanasowe konse zimenezo. Ndiko kulondola. Momwe mipingo iliri yabwino, nyumbazo, Iye sanasowe konse zimenezo. Zabwino monga momwe zipatala zinali...Ife—mipingo imamanga zipatala. Ndizo zonse zabwino, ife tikuyamikira zimenezo, koma Iye sankafuna konse zimenezo.

Iye anati kwa Mpingo, “Kalalikireni Uthenga.” Ndipo Uthenga sunabwere mu Mawu okha ayi, koma kupyolera mu mphamvu ndi kuwonetseredwa kwa Mawu. Paulo ananena chomwecho. Ndiye pitani mukawonetsere Uthenga. O, mai! Ngati izo zikanakhala mwanjira imeneyo...

O, ife tiri lero kukhala mu nthawi yomwe ife tiri nawo madokotala abwino kwambiri omwe ife tinayamba takhalapo nawo. Ife tiri ndi mankhwala abwino kwambiri omwe ife tinayamba tachitapo nawo. Inu mukudziwa zimenezo. Ndipo ife timawapatsa sawasha amuna amenewo; ife timawapempherera iwo. Ine ndimatero, ndipo ine ndikuyembekeza kuti inu mumatero. Amuna amenewo, omwe ndi kumvetsa kwawo kwa kumverera...Iwo ali ndi zokhudzira ziwiri kuti azigwira ntchito, nazo kupenya, ndi kukhudza, ndipo iwo—ndi kumva. Iwo amagwira ntchito mwa kumveka kwa mtima, kapena ku—kumverera kwa chotupa kapena chinachake, kapena kupenya kwa chinachake chimene iwo angakhoze kuchipenya, kufalikira kwa matenda, kapena—kapena chinachake pa nkhope chomwe chikuphimba nkhope kapena thupi penapake. Iwo—iwo amagwira ntchito pa zinthu zimenezo (mwaona?), chifukwa ndizo...Iwo amayesa kutenga mankhwala, ndi zochuluka chotero zomwe zingati ziziphe izo, ndiyeno nkusati zikupheni inuyo, ndi—ndi zina zotero. Iwo sangati...Ndiyo ntchito yawo kuti azigwira ntchito pa zimenezo. Ndipo ife tikuyamikira zimenezo; ndizo zabwino kwambiri.

Koma, ife tiri nawo madokotala abwino kwambiri, mankhwala abwino kwambiri, zipatala zabwino kwambiri, ndi matenda ochulukirapo kuposa omwe ife tinayamba takhalapo nawo. Ife tiri nako kusakhulupirira kochuluka kuposa kumene ife tinayamba takhalapo nako. Inde, bwana! Ndizo chimodzimodzi.

Atumiki adzipanga okha bungwe, ndipo ali ndi zipembedzo zazikulu, ndi kutengera mkati chirichonse, ndi zina zotero (ndipo basi chirichonse kuchipanga membala wa mpingo); ndipo iwo amapindulidwira ku maseminare ena, monga mofungatitsira nkukuku (ndi kuwaswa iwo ndi—chogayira chomwe chimawatulutsa iwo monga choncho), ndipo nthawi zina osadziwa mochulukirapo za Mulungu kuposa momwe Nkafula amadziwira za usiku wa ku Igupto. Kuwabweretsa iwo modutsa monga choncho, ndi...Pamenepo inu muli. Mwaona?

O, chimene ife tikusowa mu mipingo yathu ndi munthu yemwe ali nawo Mtheradi! Chomwe ife tikuchisowa mu mpingo wa Methodisti, mpingo wa Baptisti, mpingo wa Pentekoste, mpingo wa Presbateria ndi Mtheradi—munthu wa Mulungu yemwe ati aziyima womangirizidwa ku Mawu ndi kwa Khristu, ndi kuwabweretsa osonkhana amenewo pansu pa chikhalidwe chimenecho cha chomwe membala aliyense akuyenda mu chikhalidwe cha Mawu awa, kumawawona Mawu amenewo akuwonekera, akutsatira, “Zizindikiro izi zidzawatsatira iwo amene akhulupirira, ku dziko lonse.”

Iwo anati, “Zimenezo anathana nazo kale.”

Yesu anati, “Pitani inu mu dziko lonse; kalalikireni Uthenga kwa cholengedwa chirichonse.”

Ife sitinafiikebe ku dziko lonse panobe, ndipo ndi ulendo wautali kuchokera kwa cholengedwa chirichonse. Mpaka kuti? Dziko lonse. Mpaka kwa ndani? Cholengedwa chirichonse. Nchiyani chiti chidzachitike? “Zizindikiro izi zidzawatsatira iwo amene akhulupirira: Mu Dzina Langa iwo adzatulutsa adierekezi; iwo adzayankhula ndi malirime atsopano; ngati iwo ati adzanyamule njoka kapena kumwa kanthu kakupha, izo sizidzawapweteka iwo; ngati iwo ati adzayike manja awo pa odwala, iwo adzachira.”

Ndiwo Mtheradi ukugwira pamenepo, Mawu, Nyenyezi ya Kumpoto ija, kampasi ija yomwe imakhala nawobe Iwo. Ndicho chimene ife tikuchisowa.

Koma ife tinapita kunja ndipo tinakamanga masukulu, tinakawapanga bungwe anthu, tinawatengera mamembala mkati, ndipo tinakangana nawo Achibaptisti (chifukwa iwo sanali kukhulupirira momwe ife tinkachitira) ndi Amethodisti (chifukwa iwo sanachite mwanjira iyi); ndipo ife tinaswa seminare yayikulupo, ndipo tinamanga matchalitchi aakulupo, mipando yabwino yapamwambapo, ndi limba lalikulupo, ndi zina zotero, ndi gulu lovekedwa bwinopo; iwo ali ndi ameya ndi aliyense mu mpingo; ndipo kodi ife tiri ndi chiyani? Gulu la imfa, litamangirizidwa ku mtheradi wa chipembedzo! Imfa! O, musalole!

Ngati ine ndifa mu njira zanga, Mtheradi wanga ndi Yesu Khristu; pa Iye ine ndimakhulupirira. Ngati aliyense ayenda natuluka. . . Winawake anati—Dokotala Davis anati kwa ine, “Billy, iwe ukamalalikira chinthu chotero monga chimenecho, iwe uzidzalalikira icho kwa nsanamira za tchalitchi.”

Ine ndinati, “Ine ndidzakhala ndikulalikira Mawu a Mulungu kwa nsanamirazo ndiye, chifukwa Mulungu ali wokhoza mwa nsanamira zimenezi kuti adzutse ana kwa Abrahamu.” Kulondola! Mawu a Mulungu ndi owona!

Anati, “Iwe ukuganiza kuti izo zidzakukhulupirira iwe?”

Ine ndinati, “Sindiyo ntchito yanga ayi. Ndi ntchito yanga kuti ndikhale woona kwa Mawu amenewo.” Ndiko kulondola.

Anati, “Iwe ukuganiza kuti ungakhoze kukomana nalo dziko lophunzira monga ili lokhala ndi zamulungu za—za machiritso auzimu?”

Ine ndinati, “Sindiwo machiritso Auzimu anga, ndi lonjezo Lake. Iye anali Mmodzi yemwe anapereka kutumako.”

O, ndipo ine ndikukumbukira pamene Iye anasesera pansi kumeneko mu Kuwala kwakukulu kuja, kutayima kutsidya kumusi kwa mtsinje, 1933, mu Juni, pamene Iye anati, “Monga—monga Yohane Mbatizi anatomizidwa ndipo anatsogolera kudza koyamba kwa Khristu, Ine ndikukutuma iwe ndi Uthenga ku dziko kuti ukatsogolere Kudza kwachiwiri kwa Khristu.” Ndipo kuzungulira dziko iye wapita pamene moto wa chitsitsimutso unali utamangidwa kwa zaka khumi ndi zisanu pafupifupi pa phiri lirilonse. Machiritso Auzimu kudutsa mafuko onse, ndi mphamvu, ndi kubwezeretsa, ndipo tsopano, ine ndikukhulupirira kuti iye ali pafupi kuti agunde chimake chotsiriza chiya kutali, kuti akabweretse chikhulupiriro chomwe chiti Chidzakwatule Mpingo kupita mu Ulemerero; ndipo Iye akugona mu Mauthenga! Ife tiri kwenikweni pa nthawi ya mathero. Ife tayankhula za izo ndi chirichonse, koma chinthucho chasunthira pa ife tsopano. Amvereni iwo! Inde, bwana! Iye ali iwowo! Ndiko kulondola!

Nyali yofiira, monga ine ndanenera, izo zikuthetsa mulanduwo! Ndizo zonse. Kuwala kofiira kumakuwuzani inu yemwe atapite. Ziribe kanthu zomwe wina aliyense anena, ndi chimene kuwala kofiira kunena. Inu mukhoza kwenikweni kukhala ndi kupanikizana kwa magalimoto ngati inu simutero, ngati inu simusamala kuwala kofiirako. Apo payenera kukhala pali mtheradi. Inde, bwana!

Monga ngati kwa Mpingo, payenera kuti pakhale Mtheradi. Kwa anthu a mu mpingo, inu muyenera kuti mukhale nawo mtheradi wanu. Koma lero mpingo uliwonse uli nawo mtheradi wakewake. Mwaona! Iwo samayesa kuti atenge. . .

“Ife Abaptisti timakhulupirira *izi!*”

“Ife Amethodisti timakhulupirira *izi!*”

“Ife Apresbateria timakhulupirira *izi!*”

“Ife Apentekoste timakhulupirira *izi!*”

Izo zonse nzabwino, koma nchifukwa chiyani inu simumatenga zonse za Izo? Chavuta ndi chiyani ndi zonse za Izo?

“Ife Abaptisti timakhulupirira mu kumiza.”

Izo nzabwino. Nanga bwanji ubatizo wa Mzimu Woyera, tsopano? Nanga bwanji kuyankhula ndi malirime? Nanga bwanji mphatso za machiritso? Nanga bwanji ulosi?

“O, ayi! Ife sititero; izo—zimenezo zinali za m’badwo wina.”
O, mnyamata!

Achipentekoste, inu mukuti, “Chabwino, ife timakhulupirira kuyankhula mu malirime ngati umboni.”

Zedi, kuyankhula ndi malirime ndi kwabwino, koma sindiwo apabe umboni. Anthu ambiri amayankhula mu malirime (ndizo zowona), ndipo ndiko kutalikira komwe iwo amapita konse. Mdierekezi akhoza kukopera mphatso iliyonse yomwe iwo ulinayo, mphatso iliyonse yomwe ili mu Baibulo.

Paulo anati, “Ngakhale ine ndingayankhule ndi lirime la munthu ndi Angelo; ngakhale ine ndingapereke thupi langa kuti liwotchedwe monga nsembe; ngakhale ine nditagulitsa katundu wanga yense kuti ndidyetse osawuka, ndipo ngakhale ine ndingakhale nacho chikhulupiro choti nkusuntha mapiri; ngakhale ine ndikanapita ku seminare ndi kuphunzira chidziwitso chonse choti chiphunziridwe, ine sindiri kanthu apabe.”

Ndi Umunthu wa Khristu. Khristu! Umulandire Iye; ndipo inu simungakhoze kumulandira Iye popanda kulandira Mawu Ake. Mawu ayenera kubwera choyamba; ndiye Moyo umabwera kulowa mu Mawu amenewo ndi kuwawonetsera Mawu amenewo.

Kodi Yesu sanati, “Ngati Ine sindiri kuchita ntchito za Atate Anga, ndiye musati mundikhulupirire Ine”? Iwo anali Mawu a Mulungu ali kuwonetseredwa. Mulungu anali mwa Khristu, akuyanjanitsa, kudziwonetsera Iyemwini kwa dziko, chomwe Iye anali. Umenewo unali—umenewo unali Mtheradi. Umenewo unali Mtheradi Wamuyaya pamenepo.

Ndiye inu mukuti, “Umenewo ndi Wamuyaya, M’bale Branham?” Umenewo unali! “Ndiye nanga bwanji lero?”

Yesu anati, “Iye amene akhulupirira pa Ine, ntchito zimene Ine ndizichita iye adzazichita nayenso”—Mtheradi womwewo. Chabwino!

Wina uliwonse uli nawo mtheradi wawo wawo. O, mai! Izo ziri monga izo zinali mu masiku a Oweruza: munthu aliyense ankachita chomwe chinali cholondola mu maso ake omwe. Mu masiku a Oweruza munthu aliyense anali ndi wake—mtheradi wake wake. Iye ankangochita basi chimene iye ankafuna kuti achite, ndipo ndi momwe izo ziriri tsopano. Munthu aliyense ankachita zolondola mwa kupenya kwake kwake.

Tsopano, inu mukudziwa chifukwa chomwe iwo ankachitira zimenezo mu Oweruza? Ichi chikhoza kugwedeza pang’ono pokha. Koma chifukwa chomwe iwo ankachitira izo mu Oweruza, chifukwa iwo anali opanda mneneri mu masiku amenewo kuti Mawu a Ambuye afikireko, chotero munthu

aliyense ankakhoza kuchita chomwe iye ankafuna kuchita mwa kupenya kwake kwake.

Ndipo ndizo chimodzimidzi zomwe zikumachitika lero. Ife tiribe mneneri mu masiku ano a zipembedzo, koma Mulungu watilonjeza ife mmodzi. Onani, mukuona? Iye anatero. Mu masiku otsiriza Iye akanati adzadzutse ndi kutumiza Eliya kubwerera powonekera kachiwiri, ndipo iye akanadzatembenusa mitima ya ana kubwerera ku chikhulupiriro cha atate—kubwerera ku Pentekoste yapachiyambi. Inu mukudziwa Iye ananena zimenezo!

Ndipo ine ndikudziwa inu mukufanizira, monga Iye anachitira kujaku kwa Yohane (cha mu—ndi Mateyu mutu wa 11 ndi ndime ya 6, ine ndikukhulupirira iyo ili) pamene iwo anati, “Kodi inu mukuganiza munthu ameneyu anali ndani, Yohane uyu?”

Iye anati, “Ngati inu mungakhoze kuzilandira izo, uyu ndiye yemwe anakambidwa, ‘Taonani Ine nditumiza mtumiki Wanga patsogolo pa nkhope Yanga.’” Ndiye Malaki 3, osati Malaki 4. Koma kumbukirani, ngati ameneyo anali Malaki 4, ndiye Mawu analephera, chifukwa Iye anati koma cha mu nthawi imeneyi dziko lonse likanati lidzawotchedwe, ndipo olungama akanadzayenda pa mapulusa a oyipa. Ayi! Musati musakanize zimenezo, abale; apangeni Iwo kunena chimodzimidzi basi chomwe Iwo akunena. Ndiko kulondola. Iye analonjeza izo mu masiku otsiriza, ndipo izo zidzakhala pakati pake pomwe.

Kumbukirani, pamene Oweruza, munthu aliyense ankachita momwe iye ankafunira. Panalibe munthu, panalibe munthu akanakhoza kuwapanga Mawu amenewo kukhala amoyo. Panalibe mneneri. Mawu a Ambuye nthawizonse amabwera kwa mneneri (ndiko kulondola), ndipo iye nthawizonse amadedwa. Gulu lapang’ono lokha nlomwe limamukonda iye! Ndipo... Mwaona? Koma ine ndikutanthauza, apo nthawizonse panali zimenezo.

Mulungu samasintha kachitidwe Kake; Iye sangakhoze ndi kukhala Mulungu. Ngati Mulungu ayankhula konse chirichonse kapena achita chirichonse, Iye ayenera kuchichita nthawi yotsatira. Pamene vuto limenelo liwuka, ngati Iye sachita nthawi yachiwiri momwe Iye anachitira nthawi yoyamba, Iye anachita molakwika nthawi yoyambayo. Ndipo ndi ndani yemwe ati adzamutsutse Mulungu za kuchita molakwitsa? Ndinu ndani mungati muyike tchimo kwa Mulungu? Ndicho chimene Yesu ananena: “Ndi mmodzi uti wa inu angakhoze kunditsutsa Ine za tchimo?”

Tchimo ndi chiyani? Kusakhulupirira. “Iye amene sakhulupirira ali woweruzidwa kale.”

“Ndi mmodzi uti wa inu angakhoze kundisonyeza Ine kuti Ine sindinakwaniritse chirichonse Mesiya anayenera kuchita?”

Mwaona? Palibe wina anayankhula liwu. Iye anali; Mesiya anali Mneneri, ndipo Iye anali atatsimikizira kuti Iye anali ameneyo. Iwo anali asanakhale naye mneneri kwa mazana a zaka, chichokereni Malaki, ndipo apa Iye anawuka powonekera. Iye anali chachinsinsi kwa anthu ndi chopunthwitsa kwa mpingo wawo, chifukwa Iye anati, “Taonani Ine ndayika mu Zioni, Mwalawapangodya, Umodzi wofunikira, woyesedwa, o, mwala wopunthwitsa. (Éya!) Koma aliyense yemwe akhulupirira pa Iye sati adzachite manyazi.” Ndiko kulondola. Apo Iye anali. Ndipo iwo . . . Chimodzimidzi basi anakwaniritsa Lemba. Koma iwo omwe anamukhulupirira Iye anali nawo Mtheradi.

Marita wamng’ono, pamene iye anamuwona Lazaro akubwera kuchokera mmanda, iye anadziwa Yemwe uyo anali. Ngakhale Izo zisanachitike, iye anali nawo mtheradi wa kudziwa, “Ine ndikukhulupirira kuti Inu ndinu Mwana wa Mulungu yemwe anali woti abwere mu dziko. Ngakhale tsopano, ngakhale m’bale wanga ali atafa, ingonenani mawu; Mulungu azichita izo.” Amen! Iye anali wotsimikiza mwamtheradi. Ndiko kulondola. Pamene Iye. . . Ananena zimenezo, ndipo iye anali akutanthauza izo kuchokera mu mtima wake.

Iye anati, “Kodi inu mwamuyika kuti iye?”

Anati, “Bwerani ndi kudzawona.”

Pamenepo Iye anayima apo ndi masomphenya, chifukwa Iye anati, “Ine sindichita kalikonse mpaka Atate atandiwonetsa Ine poyamba” (Mateyu Woyera 5:19).

Anamutumiza Iye kutali kuchokera—anapita kutali kuchokera ku nyumba ya Lazaro. Iwo anatumiza omutsatira Iye kuti abwere adzapemphere. Iye ankadziwa kuti Lazaro anali woti afa; ndipo patapita kuchuluka kwa nthawi, Iye anati, “Mzathu Lazaro akugona.”

Iwo anati, “Iye akuchita bwino!”

Iye anati, “Iye wafa; ndipo chifukwa cha inu Ine ndiri wokondwa kuti Ine sindinali kumeneko.” (Iwo bwezi atakhala akumufunsa Iye kuti amupempherere iye.) Ndiye Iye akubwerera, ndi kuti, “Koma Ine ndipita ndikamudzutse iye.” O, mai! Osati, “Ine ndipita ndi kukawona chimene Ine ndingakhoze kuchita,” “Ine ndipita ndikamuwutse iye.” Chifukwa chiyani? “Atate andisonyeza kale Ine basi choti ndikachite.”

Anapita mmusi ku manda. Pamenepo anayima Mwamuna; pamenepo panayima Mulungu mu thupi, yemwe akanakhoza kunena kwa mwala, “Sungunuka!” ndipo iwo ukanakhoza kusungunuka; koma Iye ananena kwa akazi amenewo, akazi aang’ono osawuka awo, akazi aang’ono achichepere anati, “Chotsani apo mwalawo!”

Inu muli nacho chinachake choti muchite inunso. Mwaona? Ndipo iwo anagudubuza mwalawo kuuchotsapo; ndipo izo

zinawapangitsa iwo kudwala, iye anali akununkha kwambiri. Pamenepo Iye anayima apo. O, mai! Ine ndikukhoza kumuwona Iye akudziwongola chimango chaching'ono chofowokacho (chifukwa Baibulo linati palibe kukongola koti ife tikanati timukhumbe Iye; Iye sanali mochuluka kwambiri woti uzimuyang'ana. Mwaona?)

Basi monga Davide. Iye anasankhidwa mfumu pamene iye anali chabe kanthu kakang'ono kakhanda. Mwaona? Onse mwa anthu aakulu awo anati, “Kodi iye sibwezi akuwoneka bwino ali ndi nduwira pa mutu wake?”

“Mtengeni mwana wamkulu uyu,” Jese anatero.

Samuele anati, “Mulungu wamukana iye.” Anabweretsa ana aamuna ake onse.

Anati, “Kodi inu mulibe wina aliyense?”

“Ife tiri naye mmodzi, koma iye sakanati aziwoneka monga mfumu. Bwanji, iye ndi wamng'ono kwambiri, wamaphewa-akugwa, munthu wowoneka-mwakhanda.”

“Pitani mukamutenge iye!” Ndipo mwamsanga pamene iye anabwera akuyenda pamaso pa mneneri ameneyo, Mzimu unagwera pa iye. Iye anathamanga ndi mafuta amenewo ndi kukawatsanulira iwo pa mutu wake, anati, “Uyu ndiye mfumu yanu.” Ndi zimenezotu! Inde, bwana!

Ndipo Yesu anayima pamenepo wamapewa-akugwa, mwinamwake, akuyamba imvi pamene Iye anali akadali osati usinkhu wopitirira zaka makumi atatu. (Baibulo limati Iye mwina ankawoneka ngati wa makumi anayi.) Ayuda anati, “Ndiwe munthu wosapitirira—kupitirira zaka makumi anayi zakubadwa, ndipo iwe ukuti iwe unamuwona Abrahamu?”

Iye anati, “Asanakhalepo Abrahamu, Ine ndine.” Mai, o, mai! Yohane Woyera 6.

Ndiye ife tikufika poti tipeze kuti, apo Iye anayima pambali ya manda. Iye ankadziwa kuti masomphenya amenewo anayenera kuti amukhudze Iye, anadziwa kuti izo zimayenera kuti zitero. “Chotsanipo mwalawo!” Iye anali akununkha, atakulungidwa mu zovala za kumanda, anali atafa kwa masiku anayi; mphuno zake zinali zitagwera kale mkati, mu nthawi yochulukuka choteroyo.

Apo Iye anayima pamenepo; anadziwongola thupi Lake laling'onolo, “Ine ndine Chiwukitsiro ndi Moyo! Iye amene akhulupirira pa Ine; ngakhale iye anali wakufa, komabe iye adzakhala moyo.” Ndiwuzeni inu munthu yemwe akanakhoza konse kupanga neno monga limenelo! “Aliyense yemwe akhala moyo ndi kukhulupirira mwa Ine sati adzafe konse! Ukukhulupirira iwe izi?”

Iye anati, “Eya, Ambuye!” Ngakhale Iye anali atamulephera iye, mwakuwoneka, pamene iye anamuyitana, Iye sanapiteko,

iyе anamuyitana kachiwiri; Iye sanapiteko. Koma pano iye akuti, “Ine ndikudziwa kuti Inu ndinu Khristu yemwe anali woti adzadze mu dziko.”

Iye anati, “Lazaro, wuka!” Ndipo munthu yemwe anali atafa kwa masiku anayi. . . Chifukwa chiyani? Chiyani? Khristu anali nawo Mtheradi. Iye anali atawona masomphenya; iwo sakanakhoza kulephera. Ndiko kulondola. Iwo sakanakhoza kulephera! Iye anali wotsimikiza mwamtheradi.

Ndipo Marita anali wotsimikiza mwamtheradi! Ngati iye akanakhoza kumufikitsa Iye poti azindikire chomwe iye ankakhulupirira mwa Iye kuti ali, iye akanapeza chomwe iye anali atachipempha! Kulondola! Pamenepo iwo anali, Mtheradi; iwo unamangirizana mmenemo ndi Mawu; ndipo izo zinali zomwezo.

Munthu aliyense lero amachita mwa kupenya kwake komwe chimene iye amachiwona kuti nchabwino, chifukwa palibe mneneri.

Yang’anani mu masiku a Oweruza. Yang’anani izo! Mu masiku pamene (ine ndikukhulupirira iye anali Eliya kapena Elisha, mmodzi. Eya!) yemwe mwana wakufa. . . M—mkazi wa Chishunemu, iye anapanga. . .

Eliya anali munthu wa Mulungu wa tsikulo, osati chabe mphunzitsi wina waluntha. Bwanji, iye anali munthu wachikulire yemwe ankayenda chodutsa. Anali inu. . . Kungoti abwere ku—atabwera pa chitseko chanu lero inu mwinamwake mukanamuthamangitsa iye achoke. Fuko lonse linkamuda iye. Yezebeli ndi onse a iwo ankamuda iye, chifukwa iye—iye ankakhala mu Nyumba Yoyera ndipo ankawapangitsa akazi onse kumachita momwe iye ankachitira; ndipo onse a iwo anali atatengera mowonera iye; ndipo—ndipo Ahabu anatembenuzidwa—mutu wake unkatembenuzidwa ndi mphamvu yake. Iye sitinaziphonye izo patali kwambiri lero, zangokhala pafupifupi zomwezo; ndipo pamenepo—pamenepo inu muli. Iwo anali zonse kutchuka ndi zonse—iwo onse anali atagwidwa chisanu.

Koma wa Chishunemu wachikulire pang’ono uja (osati mkazi wa Chishunemu koma wamng’ono—inde, ine ndikukhulupirira iye anali wa Chishunemu), pamene iye anabwera ndipo atawona kuti mphamvu ija inali mwa Eliya, iye anati, “Ine ndikuzindikira kuti iye ndi munthu woyera.” Ndipo pamene mwana ameneyo anali atagona wakufa, iye anati, “Kwera bulu ameneyo ndipo iwe usati uyime!” Iye anapita pamwamba pamenepo. . . Iye anadziwa. . . Ndipo ine ndimakonda zimenezo, momwe iye anabwerera; iye anafika ku mtheradi wake, chikhomo chake.

Eliya anati, “Apa pakubwera wa Chishunemu uja. Iye ali wodandaula, koma ine sindikudziwa chomwe chavuta.”

(Mwaona, Mulungu samawasonyeza antchito Ake chirichonse, basi chokhacho chimene Iye akufuna iwo kuti achidziwe.) Kotero iye anati, “Mtima wake uli wodandaula, koma ine sindikudziwa.” Iye anati, “Thamanga, kafufuze izo, Gehazi, ndi kukawona chimene chavuta.”

Iye anati, “Kodi zonse ziri bwino ndi inu? Kodi zonse ziri bwino ndi mwamuna wanu? Kodi zonse ziri bwino ndi mwana wanu wamwamuna?”

Yang’anani pa iye. O, mai! Izi ndi zimenezo. Iye anati, “Zonse ziri bwino.” Chifukwa chiyani? Iye anali atafika ku mtheradi wake. “Zonse ziri bwino.” Ndipo iye anagwada pansi... Anagwera poyamba pa mapazi ake, ndipo Gehazi anamudzutsa iye. Izo si zabwino pamaso pa wake—mbuye wake, anamudzutsa iye; ndipo iye anayamba kumuwuza iye.

Tsopano, iye analibe mtheradi tsopano. Iye anadziwa kuti iye anali nayo mphamvu mwa masomphenya kuti amupatse iye mwanayo, koma tsopano, iye akadakhocha kuchita chiyani? Iye anatenga ndodo yake ndipo anapita pansi mu chipindamo, anayika—anatseka zitseko zonse, anatengera wina aliyense kunja. Iye anayenda chokwera ndi chotsika mchipindamo. Iye anali nawo Mtheradi ngati iye akanakhoza kuwukhudza kokha Iwo. Mmbuyo ndi mtsogolo, chokwera ndi chotsika mchipindamo. O, mai! Molunjika iye anamverera chinachake chikumukhudza iye; iye anadzigonetsa yekha pa mwanayo, anawukaponso kachiwiri, anachokapo. M—mwanayo anakhala ngati wasuntha, anayamba kutenthetsedwa. Iye anawuka mmbuyo ndi mtsogolo; iye sanapeze kukhudzana kwabwino ndi Mtheradi. “Chinali chiyani chimenecho, Ambuye? Kodi Inu munati chita chiyani?”

Mopanda kukayika pamene iye anatembenuka, iye anawona masomphenya: mnyamata wamng’ono ameneyo akuthamanga chosewera, akudumphira mu chingwe, chinachake kapena china chonga choncho—akusewera. Iye anadziponyera yekha pa mwanayo; iye anagunditsa mphuno zake pa mphuno zake, milomo yake pa milomo yake; ndipo Mphamvu ya Mulungu inamuwukitsa mwanayo kubwerera ku moyo. Chinali chiyani chimenecho? Mtheradi wa mkaziyo unali mneneri; Mtheradi wa mneneri unali Mulungu. Ndipo palimodzi ndi Mawu, “Ine ndine Chiwukitsiro ndi Moyo, mphamvu ya Mulungu Mlengi.”...?...

Iye anawuka kachiwiri, mwanayo.

Zedi! Chifukwa chimene munthu aliyense ankachitira mu njira yake yomwe, chifukwa iwo analibe mneneri kuti Mawu a Ambuye azifikirako. Mawu ndi aneneri anali akusowa mu tsiku limenelo.

O, ine ndinawona izi pa kutembenuka kwanga, za tsiku limene ife tiri kukhalamoli. Ine ndine wokondwa kwambiri kuti Mulungu anafika pondigwira ine mpingo usanatero.

Ine mwinamwake ndikanakhala wachikunja (inde, bwana!), ine—kusakanizikirana konse uku kwa nyansi ndi aliyense. “Chabwino, bwerani kuno ndi kudzajowina wathuwu. Ndipo ngati inu simukufuna, chabwino, inu mukhoza kutenga kalata yanu ndi kupita kukajowina wina.” O!

“Kodi inu simubweretsa kalata yanu ku chiyanjano chathu?”

Ine ndikukhulupirira pali kalata imodzi; ndi pamene Khristu alemba dzina lako pa Bukhu la Moyo wa Mwanawankhosa. Ndi pamodzi pokhapo pamene ilo liri.

Pamene ine ndinawona zipembedzo zonse... Chiyambi chathu ndife achi Irishi, omwe poyambirira anali Achikatolika, ndipo ine ndinawona kuti chimenecho chinali chovunda ndi chowola. Ine ndinatuluka kupita ku mpingo winawake wa chipembedzo kuno mu mzinda; iwo anati, “O, ndife njira, choonadi, kuwala; ife tiri nazo zonse izo.”

Ine ndinapita ku winawake mu New Albany. “O, mai! Anyamata amenewo uko sadziwa chimene iwo ali kuchiyankhula.”

Akatolika amati, “Ndinu nonse olakwitsa.”

Ine ndinaganiza, “O, mai!”

Ine ndinkasewera ndi mnyamata wamng’ono wa Chilutera, ndipo ine ndinaganiza—Mgermani wa Chilutera wamng’ono; ine ndinapita kumeneko ndipo ine ndinati, “Kodi inu mumapita ku tchalitchi cha kuti?”

“Ine ndimapita ku tchalitchi *icho*.”

Ine ndinapita kumeneko, ndipo ine ndinakapeza kuti iwo ankati iwo anali njira. Ndipo ine ndinapita kumeneko kwa M’bale Dale, mu Emanuele Baptisti, kapena Baptisti Yoyamba; iwo anati, “*Ino* ndiyo njira.”

Ndiye ine ndinapita ku mpingo wa Chiirishi, iwo anati, “Koma *iyi* ndiyo njira.”

“O, mai! Ine ndiri wosokonezeka kwambiri; ine sindikudziwa choti nkuchita. Koma ine ndikufuna ndizichita bwino!” Ine sindinkadziwa choti nkuchita, ndipo ine sindinkadziwa momwe ndingalapire. Ine ndinalembe kalata. Ine ndinaganiza, “Ine ndinamuwona Iye mu nkhalango.” Ine ndinamulemba Iye kalata; ine ndinati:

Okonedwa Bwana,

Ine ndikudziwa kuti Inu mumadutsa podzera njira iyi kuno, chifukwa ine ndimakhala pano ndikusaka agologolo. Ine ndikudziwa Inu mubwera pafupi, ndipo ine ndikudziwa Inu muli pano. Ine ndikukufunani Inu... Ine ndikufuna kuti ndikuwuzeni Inu chinachake... .

Ine ndinaganiza, “Tsopano, dikira miniti. Ine—ine sindinayambe ndamuwonapo aliyense yemwe ine sindinati. . . Ine ndimafuna kuti ndiyankhule nawo; ine—ine ndimafuna kuti ndiyankhule nawo. Ine—ine ndikufuna kuti ndiyankhule ndi Iye.” Ine ndinaganiza, “Chabwino tsopano, ine sindikudziwa momwe ine ndingachitire izo.”

Ndipo ine ndinapita kunja mu shedi ndipo ndinagwada pansi, madzi, monyowa ndipo kagalimoto kakale kali mmenemo kali kophwasuka. Ndipo ine ndinati, “Ine ndikukhulupirira ine ndinawona chithunzi. . . Ine ndikukhulupirira kuti iwo amayika manja awo monga *chonchi*,” ndipo ine ndinakhala pansi. Ndipo ine ndinati, “Tsopano, kodi ine ndinena chiyani?” Ine ndinati, “Pali njira yina yomwe iwe uyenera kuchitira izi, ndipo ine sindikudziwa. Ine ndikudziwa kuti pali njira yoti ufikire chirichonse, ndipo ine sindiri. . .”

Ine ndinati (ine ndinayika manja anga monga *chonchi*)—ine ndinati, “Okonedwa Bwana, ine ndikukhumba kuti Inu mukana bwera ndi kudzayankhula nane mphindi chabe. Ine ndikufuna ndikuwuzeni Inu momwe ine ndiriri woyipa.” (Ndinanyamula dzanja langa monga *chonchi*.) Ine ndinamvetsera. Anthu amati. . . Mulungu anayankhula kwa ine, ndipo ine ndinadziwa kuti Iye anayankhula kumene, chifukwa ine ndinalimva Ilo pamene ine ndinali mwana, kundiwuza ine kuti ndisati ndizidzamwa ndi zinthu. Iye sanandiyankhe ine.

Ine ndinati, “Mwinamwake ine ndimayenera kuyika manja anga monga *chonchi*.” Kotero ine ndinati, “Okonedwa Bwana, ine—ine sindikudziwa chimodzimodzi basi momwe ndingachitire izi, koma ine—ine ndikudalira kuti Inu mutero. . . Kodi Inu mungandithandize ine?”

Ndipo mlaliki aliyense akundiwuza ine kuti ndibwere kukajowina wawo, ndi kukayimirira ndi kuti iwo anamutenga Yesu Khristu, ndipo iwo amakhulupirira Yesu kuti ali Mwana wa Mulungu. Adierekezi amakhulupirira chinthu chomwecho, kotero ine ndinaganiza, “Ine—ine ndiyenera kukhala ndi chinachake chabwinoko kuposa zimenezo.” Kotero ine ndinali nditakhala monga *chonchi*.

Ine ndinawerenga pamene Petro ndi Yohane anadutsa kupyola pa chipata chotchewa Chokongola, ndipo pamenepo panali munthu wolumala kuchokera mchiberekero cha amayi ake. Anati, “Siliva ndi golide ine ndiribe, koma izo zomwe ine ndiri nazo. . .” O, ine ndinadziwa kuti ine ndinalibe zimenezo.

Kotero ine ndinali kuyesera kuti—kuti ndipeze momwe ndingachitire izo; ine sindinali kudziwa momwe ndingapempherere. Ine ndinapanga manja anga; ndiye ine ndinagwa pansi monga *chonchi*. Zoona, Satana anabwera powonekera pamenepo, anati, “Iwe ukuwona? Iwe wayembekezera motalika kwambiri. Iwe uli kale usinkhu wa

zaka makumi awiri; palibe kusowa koti uziyesa izo tsopano. Iwe wachita . . .”

Ndiye ine ndinangosweka yense ndipo ndinayamba kulira. Ndiyeno, pamene ine ndinasweka kwenikweni, ine ndinati, “Ine ndiziyankhula. Ngati Inu simuyankhula kwa ine, ine ndiziyankhula kwa Inu mulimonse.” Kotero ine—ine ndinati, “Ine sindine wabwino; ine ndikudzichitira manyazi ndekha! Bambo Mulungu, ine ndikudziwa kuti Inu mukundimva ine kwina kwake. Inu mukundimva ine, ndipo ine ndikudzichitira manyazi ndekha. Ine ndikuchita manyazi kuti ine ndakunyalanyazani Inu!”

Cha nthawi yomweyo ine ndinayang’ana mmwamba, ndipo kumverera kwachirendo kunasera pa ine. Apa panabwera Kuwala kukusuntha kupyola mchipindamo ndipo kunapanga mtanda, moga choncho; ndipo Liwu lomwe ine ndinali ndisanayambe ndalimvapo mu moyo wanga, linayankhula. Ine ndinayang’ana pa Ilo, ndinangozizidwa paliponse, wazanzi, wamantha. Ine sindikanakhoza kusuntha. Ndinayima, ndinayang’ana pa Ilo; ndipo Ilo linachokapo.

Ine ndinati, “Bwana, ine—ine sindikumvetsa chiyankhulo Chanu.” Ine ndinati, “Ngati Inu simungakhoze kuyankhula changa, ndipo ine—ndipo ine sindikumvetsa Chanu... Ndipo ngati Inu mwandikhululukira ine, ine ndikudziwa kuti ine ndikuyenera kuti ndikhale nditawerengeredwa mu mtanda uwo uko, penapake kuti—machimo anga akuyenera kukhala ali mkatimo uko. Ndipo ngati—ndipo ngati Inu muti mundikhululukire ine, bwererani kokha ndi kudzayankhula mu chiyankhulo Chanu chomwe. Ine ndimvetsa mwa icho, ngati Inu simungakhoze kuyankhula chinenero changa.” Ine ndinati, “Inu mulole kokha Izo zibwererensho kachiwiri.”

Apo Izo zinali kachiwiri. O, ubwino wanga! Pamenepo ine ndinapeza Mtheradi. Ameni! Inde, bwana! Ndinamverera ngati—katundu wa matani makumi anayi atanyamulidwa kumuchotsa pa mapewa anga. Ine ndinayenda pansu kudutsa kanjira kamatabwa kameneko, sindimakhoza ngakhale kukhudza pansu.

Mayi anati, “Billy, ndiwe wamanjenje.”

Ine ndinati, “Ayi, Mayi, ine sindikudziwa chimene chachitika.”

Panali kanjira ka njanji kuseri kumeneko; ine ndinathamanga pansu kanjira ka njanji kameneko ndikumumpha mmwamba mu mlengalenga basi molimba momwe ine ndikanathera. Ine sindinali momwe ndikanatulutsira kunja kumverera kwanga. O, ngati ine ndikanangodziwa kafuwulidwe kake! Ine ndinali kufuwula, koma mwa njira yanga yanga. Inu mukuona?

Chinali chiyani chimenecho? Ine ndinali nditazikitsa moyo wanga mu Malo a Mpumulo. Icho chinakhazikitsa izo; umenewo unali Mtheradi wanga. Pamenepo ine ndinali nditapeza chinachake, osati nthano yina, lingaliro lina. Ine ndinali nditayankhula naye Munthuyo. Ine ndinali nditayankhula naye Munthu uja yemwe anandiwuza ine kuti ndisadzamwe konse, kapena kusuta, kapena kuchita chirichonse chomwe ndikanadzadziyipitsa ndekha—nacho akazi ndi zina zotero; kuti pamene ine ndikanati ndidzakule pakanati padzakhala ntchito yoti ine ndidzayichite. Ine ndinali nditakhudzana naye Iye, osati mpingo; ine ndinali nditakhudzana naye Iye—Iye! Inde, bwana! Iye anali Mmodziyo.

Monga munthu kumusi kuno ku Kiwanis kapena a—anali kuyankhula osati kale litali... Itangotha kumene Nkhondo Yoyamba ya Dziko lonse (M'bale Funk wayima apoyo, pokhala msirikali)—iye ananena kuti iye anali... (Ndi za pang'ono—zikukhala zomveka mwanthabwala. Sindiwo malo a nthabwala, koma pano pali chimene iye ananena. Iye anali kuno mu New Albany.) Iye anati, “Kapitao anatitengera ife kunja, anati, ‘Dziko lonse ilo kumeneko ladzaza ndi ma Japs. Mawa, Anyamata, ife tipite mkati; ife tiyenera kuti tikawatenge iwo.’ Iye anati, ‘Kumbukirani, Anyamata, tiripo ambiri a ife omwe tayima pano lero omwe sititi tikhale tiripo mawa. Iwo sadzakhala alipo mawa; ife tikupita mkati, mmawa pa kucha kwa tsiku.’ Anati, ‘Tsopano, mmodzi aliyense apite ku chipembedzo chake chake.’”

Mnyamata uyu anati, “Ndipo ine ndinalibe chipembedzo chirichonse.” Ndipo anati, “Ine ndinati...” Anati, “Ine ndinayima pamenepo, ndi onse a iwo...” Anati, “Apa panabwera wopempheretsa, anapita njira *iyi*; Mprotestanti anapita njira *iyi*, ndipo Ayuda anapita njira *iyi*, ndipo Akatolika anapita njira *iyi* ndi wopempheretsa wawo.” Anati, “Ine ndinayima pamenepo.”

Ndipo anati, “O—ofesala wolamulira ananena kwa ine, anati, ‘Mnyamata, iwe kuli bwino upite ku chipembedzo chako.’”

Iye anati, “Ine ndiribe chirichonse.”

Iye anati, “Iwe kulibwino uyambe kukhala ukupeza china, chifukwa iwe ukachisowa china nthawi yomweyo; ine ndikutsimikiza.”

Ndipo anati pafupi nthawi imeneyo, iye anawona gulu likudutsa ndipo anali Akatolika. Anati iye anayenda ndipo anakanena kwa wansembe uyu, “Kodi inu mungandipatse ine chipembedzo china?”

Ndipo iye anati, “Bwera tiye!”

Anati, “Iye anapita mkati ndipo anakapanga Mkatolika kuchokera kwa ine.” (Ndipo kumeneko mu New Albany umo munali John Howard ndi gulu la iwo Akatolika odzipereka

kwenikweni atakhala pamenepo, inu mukudziwa, pamene mnyamata uyu anali kuti uza izi.) Ndipo iye anati—iye anati, “Mu tsiku lotsatira mu kumenyana. . .” Iye anali akuyankhula zokhudza, o, momwe izo zinaliri ndipo anati (iye ndi munthu wamkulu, inu mukudziwa)—ndipo anati iwo anafika pa dzanja kwa dzanja. Ndipo iwo anali akungolasana ndi mipeni, ndi kulira, ndi kudulana, kutchetchana. Anati mizere inayamba kupindika, ndipo iwo anafika kwa wina ndi mzake. Ajapani anawalola iwo kuyenda mpaka mkati mwa izo, monga choncho, ndipo makina a mfuti akale aakulu awo akuwombera kuchokera mbali iliyonse—kumenyana kwa dzanja ndi dzanja.

Anati, “Molunjika, ine ndinayima motalika monga *chonchi*. . .” Ndipo anati, “Chirichonse, chikulira ndi kumapitirira, iwe sukanakhoza kudzimva wekha.” Anati, “Pali magazi.” Iye anati, “Ine ndinayang’ana, ndipo iwo anali magazi anga omwe!” Anati, “Ine ndinayang’ana *apa*. Panali bowo mu mbali mwanga.” Iye anati, “Awo anali magazi anga.” Anati, “Ine. . . Inu mukudziwa, ine. . . ine. . . ine. . .”

Ndipo kwenikweni. . .Ndipo, Mkatolika mzanga, ine ndikungonena izi mo—moseketsa tsopano. Koma weniweni, Mkatolika wodzipereka anati—anati, “Kodi iwe unanena ‘Tikuwoneni Maria’”

Iye anati, “Ayi, bwana!” Anati, “Awo anali magazi *anga*. Ine sindinali kufuna mlembi aliyense. Ine ndinati, ‘Ine ndikufuna kuti ndiyankhule kwa Munthu wofunikayo.’” Anati, “Awo anali—amenewo anali magazi anga.”

Ndipo ine ndikuganiza ndimo momwe izo ziliri. Inde, bwana! Ndi momwe izo zimayendera. Ife tiyenera kuti tikhale ndi chikhomo, Mtheradi.

“Ine ndinalibe nthawi ya mlembi Wake,” iye anati, “Ine ndinkafuna kuti ndiyankhule kwa Iye.”

Ndipo ndi zimenezo, m’bale. Pamene munthu abwera kwa Khristu, iwo samasowa kuti azitenga mawu a mlaliki wina, mawu a mlembi wina, chinthu chinachakenso. Inu Achiprottestanti, musati mutenge *izi*, *izo*, kapena *zinazo*; pitani ku Mtheradi umenewo mpaka inu mutazikika pamenepo mwa kubadwa kwatsopano, kukhala mutabadwa kachiwiri, ndi odzazidwa ndi Mzimu Woyera, ndipo inu muliwona Baibulo kukhala likukwaniritsidwa mu kudzichepetsa ndi chikondi kupyolera mu moyo wanu. O, ndiye ndiwo Mtheradi wanu. Inde, bwana!

Ine ndinawerenga mu Mawu momwe Iye ali Mawu. Pamene mpingo wachi Germani unati, “Ndi njira *iyi*,” ndipo Amethodisti, ndi Abaptisti, ndi Akatolika. . .Koma ine ndinawerenga mu Mawu, pamene Iye anati, “Pa thanthwe ili Ine ndidzamangapo Mpingo Wanga, ndipo zipata za gehena sizingakhoze kuwulaka poutsutsa Iwo.”

Mvetserani tsopano, mu kutseka. Tsopano, Achiprotestanti amati... Tsopano, Akatolika amati Iye anawumanga iwo pa Petro. “Iwe ndiwe Petro, ndipo pa thanthwe ili...” Ayi, Iye sanatero! Ngati iwo unali, iwo unatererekerammbuyo nthawi yomweyo. Iwo anawumangira iwo pa munthu. Kodi Iye anachita chiyani?

Achiprotestanti anati Iye anawumanga iwo pa Iyemwini. Ayi! Iye sanatero ayi! Iye sanawumange iwo pa Iyemwini. Kodi Iye anachita chiyani?

“Nchiyani chimachita—Anthu amati ndi ndani, Ine, Mwana wa munthu, yemwe ndiri?”

Ndipo ena amati, “Inu ndinu Eliya, ndi Mose.”

Iye anati, “Koma *inuyo* mukuti chani?”

Petro anati, “Inu ndinu Khristu, Mwana wa Mulungu Wamoyo.”

Penyani mawuwo tsopano. “Wodala uli iwe, Simoni, mwana wa Yona; mnofu ndi magazi sizinawululire izi kwa iwe (iwe sunaziphunzire izo ndi wansembe wina; iwe sunaziphunzire izo ndi seminare yina), koma Atate Anga omwe ali Kumwamba aziwululira izo kwa iwe. Ndipo pa thanthwe ili (vumbulutso lauzimu la Mawu), Ine ndidzamangapo Mpingo Wanga, ndipo zipata za gehena sizingakhoze kuwulaka powutsutsa Iwo.”

Ine ndinaganiza, “Ambuye, ndi zimenezo.” Ine ndinawerenga cha kuno mu Bukhu la Chivumbulutso, 21 mu—mutu wa 22, pamene Iye anati, “Wina aliyense (ichi ndi chinthu champhumphu)—aliyense yemwe ati adzabayiremo chinachake kwa Ilo; aliyense yemwe ati adzachotse chirichonse kuchokera kwa Ilo (kukana kuti Ilo liri choncho), kapena wina aliyense ati adzayese kulipanga Ilo bwino pang’ono, kulipukutira Ilo kwa tsikulo; wina aliyense ati adzawonjezereko kapena kuchotserapo, yemweyo adzachotsedwera, gawo lake, kuchokera mu Bukhu la Moyo.”

Ine ndinati, “Ndiye ndizo zonse zimene ine ndikuzifuna, Ambuye, ndiko kuti ndikhulupirire *Ili*. Ndipo mu *Ili*, mtanda uja kutaliko, Khristu anabwera.” Ziri zangwiro njira yonse, mawu aliyense omwe Iye anayamba wawanenapo. Kutenga Bukhu mu dzanja *ili*, mbiriyakale mu dzanja *ili*, ndi kumatsimikizira basi molunjika kumene chotsika, mwangwiro basi. Ndipo ine ndinati, “Ndiye, Ambuye, ndilandireni ine!” Ndipo pamene ine ndinatero, ine ndinamulandira Khristu, Mzimu Woyera, mu mtima wanga, Mtheradi wanga. Izo sizinakhale ziri ine.

Ine ndinali kudwala nthawi ina pamene wanga—ine ndinataya mkazi wanga; ine ndinataya mwana wanga; o, ndinataya bambo anga, ndipo ndinataya m’bale wanga, ndipo ndinataya mulamu wanga wamkazi. Ndipo Billy anali atagona, akufa, ndipo—ndipo ine ndinangokhala pafupi kupita... Ine

ndinali kupita chokwera msewu ndikulira, ndikupita ku manda ake (ndipo iye ndi mwana, ndi mwana ali pa mikono yake)—ndikupita ku manda. Ine ndinali kuyenda chokwera; Bambo Isler (ankakonda kubwera kuno ndi kudzasewera, inu mukudziwa, Kazembe wa boma la Indiana), iye anali akubwera pa msewu. Iye anayima, ndipo iye anathamangira kumeneko ndipo anayika mikono yake mozungulira ine (izo zinali kutachitika kusefukira kwa '37); iye anati, “Iwe ukupita kuti, Billy? Kumtunda uko?”

Ndipo ine ndinati, “Inde!”

Iye anati, “Iwe ukuti ukachite chiyani kumeneko?”

Ine ndinati, “Ine ndikukamvetsera kwa nkhunda imeneyo.” Ine ndinati, “Ine ndimakakhala pamenepo pafupi ndi manda a mwanayo ndi ake. Nkhunda imeneyo imabwera pansu pamenepo, ndipo iye amayankhula kwa ine.”

“O,” iye anati, “Billy!”

Ine ndinati, “Eya! Ine ndimamva kunong’ona kwa masamba iwo akamayimba iyo. Iyo imayimba nyimbo kwa ine, Bambo Isler.”

Anati, “Ndi nyimbo ya mtundu wanji yomwe iyo imayimba?”

Ine ndinati,

Kuli dziko kutsidya kwa mtsinje
Lomwe amalitcha lokoma nthawizonse lija,
Ndipo ife timafika kokha gombe limenelo mwa
lamulo la chikhulupiriro;
Mmodzi ndi mmodzi ife tikuyandikira chipata,
Kumeneko kukakhala ndi achisavundi.
Pamene tsiku lina iwo adzaliza mabelu agolide
awo kwa inu ndi ine.

Iye anati, “Billy, ine ndikufuna kuti ndikufunse iwe chinachake.” Iye anati, “Kodi Khristu akutanthauza chiyani kwa iwe tsopano? Khristu akutanthauza chiyani kwa iwe?”

Ine ndinati, “Iye ali Moyo wanga, Zonse wanga. Iye ali zonse zomwe ine ndiri nazo, Bambo Isler. Iye ali wanga—Chodalirapo changa; Iye ali zonse zomwe ine ndingakhoze kugwirako.”

Chifukwa chiyani? Pakanayenera kukhala kuti chinachake chinachitika.

Pa thanthwe ili . . .

Anati, “Ine ndakuwona iwe ukuyima pano pa ngodya ndi kumalalikira mpaka iwe unkawoneka ngati iwe ugwa nkufa. Ine ndinkakuwona iwe maora onse a usiku, chokwera ndi chotsika misewu uli kukayendera odwala. Ndipo Iye atamutenga mkazi wako yemwe ndi mwana wako yemwe, iwe ukumutumikirabe Iye?”

Ine ndinati, “Ngati Iye andipha ine, komabe ine ndizimudalira Iye.”

Chifukwa chiyani? Nangula wanga akugwira mkati mwa chophimba; ine ndinali ndi Mtheradi. Ine ndinali nditadzimangiriza ndekha ku Mawu Ake, ndipo Mawu Ake anali akugwira. Iye ndiye Mtheradi wanga. Ine ndinadzapeza kuti zinthu zina zonse izi zikhoza kulephera, koma Khristu sangakhoze kulephera konse.

Mpingo wa Katolika uli naye papa ngati mtheradi; Aprotostanti ali ndi mabishopu awo, ndi zikhulupiriro zawo, ndi oyang’anira awo aakulu, koma ine, monga Paulo . . .

Muli ndi pensulo yanu? Lembani apo chinachake! Mu . . . Paulo anati mu Machitidwe mutu wa 20 ndi ndime 24, “Palibe chirichonse cha zinthu izi chimandisuntha ine.”

O, iwo akhoza kukhala nazo zikhulupiriro; inu mukhoza kukhala nacho chirichonse chimene inu mukuchifuna, koma zinthu zimenezo sizindisuntha ine!

Ine ndazikitsa moyo wanga mu malo a mpumulo,
 Kuti ndiyandame pa nyanja zolusa (Ine sindikudziwa pamene inu muli, njira *iyi*, njira *iyoy*) palibe zinanso;
 Mkuntho ukhoza kusesa pamwamba kuya kwa mafunde, (Onse akhoza kuchikana)
 Koma mwa Yesu ndine wotetezeka nthawizonse mochuluka.

Eya! Palibe cha zinthu izi chimandisuntha ine, pakuti ine ndamangirizidwa ku Nangula.

“O, ine chikumanireni naye Iye,” Paulo anati, “pa msewu uja, ine ndamangirizidwa ku Nangula. Iye ananditembenuza ine pamenepo; Iye anayambanso nane molondola.” Inu mukukumbukira, Paulo anali wa mu bungwe nayenso (lalikulu kwambiri mu dzikolo), koma iye anali atamangirizidwira ku Mtheradi.

Mvetserani! Ine ndikufuna kuti ndikuwuzeni inu chinachake. Iye anali ndi cholinga pa kundipulumutsa ine; Iye anali ndi cholinga pa kukupulumutsani inu. Ndipo ine ndalimbika, mwa chifuniro Chake, kuti ndichichite icho, osati kuti ndikawonjezere kwa Iwo kapena kuchotsera kwa Iwo (Chivumbulutso 22:19, ngati inu mukufuna kuti muzilembe zimenezo). Chabwino! Yense yemwe achotserapo . . . Ine ndalimbika (ine ndikukonzekera kuti ndichoke ku mpingowu, ndipo inu mukudziwa zimenezo), ndipo chotero ine ndalimbika kuti ndingokhala ndi Uthenga uwu mwakutalikira kwa momwe ine nditi ndikhale moyo, mwa kuthandiza kwa Mulungu.

Kumbukirani! Pano pali chisomo. Analipo mamilioni akufa mu tchimo pamene Iye ankandipulumutsa ine. Ine ndinali ndani kuti Iye achite kundipulumutsa ine? Iye anali nacho cholinga pa kundipulumutsa ine, ndipo ine ndalimbika kuti ndichichite cholinga chimenecho. Ine sindiri kusamala; iwo akhoza mwina kukhala mapeto anga mwinamwake posakhalitsa kwambiri tspano; koma chirichonse chomwe icho chiri, ine ndikanali wozikikabe. Sindinasinthe konse zimenezo.

Bambo Isler ananena kwa ine tsiku limene lija, ndikukwera ndi msewu; iwo anati, “Billy, mu vuto lonse ili kodi iwe unachisunga chipembedzo chako?”

Ine ndinati, “Ayi, bwana, icho chinandisunga ine.” Mwaona, mwaona? Nangula wanga anagwira. Ndiko kulondola. Ine sindinachisunge konse icho; icho chinandisunga ine. Ine sindingakhoze kuchisunga icho; palibe njira yoti ine ndichitire zimenezo, koma icho chimandisunga ine. Ndi zimenezotu.

Iye anali ndi cholinga pa kundipulumutsa ine. Analipo mamilioni mu tchimo pamene ine ndinkabwera kwa Iye, koma Iye anandipulumutsa ine. Iye anali ndi cholinga pa kuchita choncho. Imfa ya Khristu inali Mtheradi ku mantha a iyo.

Imfa ya Khristu inathetsa funsolo. Pamene njuchi ija ya imfa inamuluma Iye ndi kuzika mbola imeneyo. . . Inu mukudziwa, njuchi—kowluka komwe kali ndi mbola, ngati iko kazika konse mbola imeneyo mkati—mwakuya mokwanira, pamene iko kazula, iko kamazula mbola kuchokera mwa iko. Imfa nthawizonse inali nayo mbola.

Imfa nthawizonse inali nayo mbola, ndipo tsiku lina pamene iyo—akupita ku Kalvare, ndi mabampu a miyala imeneyo, magazi akukhavukira pa miyala. . . Pamene iyo inagunda dothi la pa Kalvare, akupita ku Gologotha, kumbuyo kwa mtanda umenewo kunali kukhetsa mapazi amagazi a thupi laling’ono lija, lofowoka likupita, akuguba motsatira kumeneko (iwo akumukwapula ndi kumuswanya Iye pamene Iye anali kupita akukwera phiri); koma Iye anali nawo Mtheradi. Iye ankadziwa pamene Iye anayima, chifukwa Mawu a Mulungu ananena kupyolera mwa Davide, “Ine sindidzamusiya woyera Wanga awone chivundi; ngakhalenso kuti Ine sindidzamusiya moyo Wake mu hade.”

Iye ankadziwa kuti chivundi chimayambika mu maora makumi asanu ndi awiri mphambu ziwiri; Iye anati, “Phwasulani kachisi uyu, ndipo Ine ndidzamuwutsa iye kachiwiri mu masiku atatu.” Iye anali nawo Mtheradi!

Pamenepo Iye akupita chokwera phiri ndi maina a mnyozo, malovu a asirikali oledzera, omwe anayika chiguduli kuzungulira nkhope Yake, ndi kumumenya Iye pa mutu, ndipo anati, “Ndiwe mneneri, tiwuze ife yemwe wakumenya iwe!” Apo Iye anali akukwera phiri mwa manyazi ndi mopanda ulemu

kuti akakhale—zovala Zake zitavulidwa pa Iye, osasamala manyaziwo, atapachikidwa pa mtanda pamaso pa anthu, wamaliseche; akufa mwa kupanda ulemu kwa Roma pansi pa chilango chachikulu chaboma, Munthu yemwe anali asanachite kalikonse.

Nkhani yaying'ono nthawi yina inati Maria Magdalena anathamangira uko ndipo anati, “Kodi Iye wachita chiyani? Anachiritsa odwala anu, anawukitsa akufa, ndipo anabweretsa chiwombolo kwa iwo omwe akanakhala—mu ukapolo. Kodi Iye wachita chiyani?”

Ndipo wansembe anamubwanyula iye pa kamwa, mpaka magazi anatulukira kunja, ndipo anati, “Kodi inu mungati mumvetsere kwa iye kapena wansembe wanu?” O, dziko lachipembedzo limenelo; liri themberero la izo zonse. Ndi zimenezo. Apo izo ziri.

Ndipo iwo anamutenga Iye kupitirira. Koma pamene Iye anali kupita akukwera phiri akukhwekhwereza... Mdierekezi anali nthawizonse akukayikira zimenezo, Iye kukhala chimene Iye anali. Anati, “Ngati iwe uli Mwana wa Mulungu, sandutsa miyala iyi ikhale mkate. Iwe umadzinenera kuti iwe ungakhoze kuchita zozizwitsa. Ngati iwe uli Mwana wa Mulungu, lamulirira miyala iyi kuti isandutsidwe kukhala mkate.”

Mdierekezi wakale yemwe uja ali moyo lero. Ndiko kulondola. “Ngati iwe uli wochiritsa mwauzimu, pano pali Yohane wokalamba *Wakuti-ndi-wakuti* wakhala apa pa ngodya; ine ndikudziwa kuti iye ali wolumala; mchiritse iye!” Kodi inu simukudziwa kuti ndi mdierekezi wakale yemwe uja?

Yesu anati, “Ine ndimachita kokha...” Penyani! Iye anapita ku thamanda la Betisaida, kumene zikwi ankagona kumeneko, olumala, akhungu, mbuu, ndi onyolozoka, ndipo anapita kwa munthu yemwe akanakhoza kuyenda. Iye akanakhoza kumapita pozungulira; iye mwina anali ndi vuto lakugwa. Chirichonse chomwe icho chinali, icho chinali kupepera (iye anali nacho icho zaka makumi atatu ndi zisanu ndi zitatu). Iye anati, “Pamene ine ndikufika mu thamanda, winawake amalumphira patsogolo pa ine.” Iye ankakhoza kuyenda. Anawasiya onse aja atagona pamenepo, ndipo anapita kwa mmodzi uyo yemwe, ndipo anamuchiza iye. Chifukwa chiyani?

Iye anati Iye ankadziwa kuti anali mu chikhaliidwe chimenecho. Ndiye iwo ananena kwa Iye, anamufunsa Iye pamene iwo anamupeza Iye (Yohane Woyera 5); Iye anati, “Indetu, indetu Ine ndinena kwa inu, Mwana sangakhoze kuchita kalikonse mwa Iyeyekha, koma chimene Iye awawona Atate akuchita...” Pamenepo pali Mtheradi Wake. Umenewo ukadali Mtheradi.

Nditayima kutali mu Finland tsiku lijali, ndipo mnyamata wamng'ono uja atagona pamenepo, ndipo ine ndinayenda

momuzungulira iye atagona pamenepo wakufa (anakhala wakufa kwa theka la ora. Inu munawerenga mu bukhu)... ine ndinayamba kuyenda kuchokapo; chinachake chinayika manja ake. Ine ndinatembenuka mozungulira; ine ndinaganiza, “Chinali chiyani chimenecho?” Ndipo ine ndinayang’ana kachiwiri. Ine ndinaganiza, “Dikira miniti!” Ndinayang’ana kuseri uku pa tsamba la Baibulo, “Ndipo izo zidzafika pochitika, mnyamata wamng’ono wapafupi usinkhu wa zaka zisanu ndi zinayi... Iye adzakhala ataphedwa ndi galimoto. Padzakhala pali mtunda wautali wa masamba obiriwira, miyala itakutidwa mkati mmenemo; galimoto idzakhala ili mbali yina ya msewu, itaphwanyika. Iye adzakhala atavala masitonkeni aang’ono onga, ofika mmwamba, kudula tsitsi kwa pamphumi; ndipo maso ake aang’ono adzakhala atatembenezikira mmbuyo; mafupa mu thupi lake adzakhala atasweka.”

Ine ndinayang’ana; ine ndinaganiza, “O, Mulungu!”

Ine ndinati, “Khalani njii nonse a inu!” (Ameya a mzinda pamenepo.) Ine ndinati, “Ngati mnyamata ameneyo sayima pa mapazi ake mu maniti awiri kuchokera pano, ndine mneneri wabodza. Mukwere ndi kundithamangitsa ine ndichoke mu Finland.” Ndithudi! “Koma ngati iye ali, inu muli ndi ngongole ya miyoyo yanu kwa Khristu.” Ndiko kulondola. Iwo anayima njii.

Ine ndinati, “Atate Akumwamba, kutsidya kwa nyanja kutali, zaka ziwiri zapitazo, Inu munati mnyamata wamng’ono uyu akanati adzagone apa . . .”

Pamenepo panali M’bale Moore ndi M’bale Lindsay, ndi iwo akuyang’ana pa icho. Ndipo kulikonse, ndipo iwo anali atazilemba izo mu Baibulo; ndipo zikwi za ma Baibulo pa dziko lonse anali atazilemba izo. Chinali chiyani icho? Mtheradi.

Atate anali atasonyeza chomwe chikanati chidzachitike. Mopanda mantha konse kuyima pamenepo—Mtheradi. Zedi, iye awuka.

Uko komwe mu Finland, komwe zikwi za anthu amabwera usiku uliwonse (ndipo kuchita ngakhale kuwasunthira ena kunja ndi kuwalola iwo akhale—kuwakhazika iwo; kuwasunthira iwo paja ndi kumuyika winawake mkati), pamenepo iye anayima nazo... Zonse izo—anthu anandikonda ine; ndipo iwo anali atawona machiritso akuchitidwa, koma apa panali mnyamata atagona pamenepo wakufa. Mtheradi unali chiyani? Masomphenya. “Ine ndimachita zomwe Atate amati chita. Iye amene akhulupirira mwa Ine, ntchito zomwe Ine ndizichita adzazichita nayenso.” Pamenepo pali Mtheradi wanu.

Ine ndinati, “Imfa, iwe sungakhoze kumugwira iye kenanso; Mulungu anayankhula izo! Bwerera; musiye iye apo!” Ndipo mnyamata wamngonoyo anawuka ndipo anayang’ana

pozungulira monga choncho; anthu anayamba kukomoka ndi chirichonse.

Apo izo ziri, zitalembedwa apo pomwe ndi kusayinidwa ndi ameya a mzinda, ndi odziwitsa anthu. Ndiko kulondola! Ndi chiyani chimenecho? Mtheradi. Yesu Khristu ali yemweyo dzulo, lero, ndi nthawizonse. Ngati zimenezo siziri Mulungu yemweyo yemwe anamuyimitsa mkazi wochokera ku naini ali ndi—kumunyamula iye ndi mwana wake wamwamuna.

Pamene aliyense afa mu masiku amenewo, iwo mwamsanga anakawayika iwo mu manda; iwo sankawalola iwo kugonera; iwo anakawayika iwo mu manda. Pamenepo pali Yesu Khristu yemwe uja, lero, ndi nthawizonse. Inde!

Onani kumusi uko mu Mexico pamene mwana wamng'ono uja (ena a inu omwe mwagona apa—mwakhala pano), ndipo mwana uja (dokotala analemba umboni; izo zalembedwa mu Anthu Achikhristu Amalonda), mwana ameneyo anafa mmawa umenewo pa naini koloko, ndipo iyi inali teni koloko usiku umenewo. Ndipo mkazi wamng'ono uyo sakanalola kuti atonthozedwe. Billy atayima pamenepo, mwana wanga, akuyesera kuti amuyike iye kumbuyo, ndipo iye anali... Chabwino, iwo, ine ndikuganiza, iwo anali ndi othandizira mazana awiri atayima pamenepo; ndipo iye anakwera pamwamba pa iwo. Usiku wina uwu usanafike, munthu wakhungu uja analandira kupenya kwake; ndipo iye anadziwa. (Iye anali wa Chikatolika.) Koma potsiriza, ine ndinati, "Pitani, M'bale Moore, ndi kukamupempherera iye, chifukwa mwana ameneyo..." Inali ikuvumba, ikutsanulira pansi, iwo anali atayima pamenepo kuyambira mmawa umenewo molawirira (kunja mu bwalo lalikulu la nkhudzi limenelo). Ndipo ine ndinati...(Ananditsitsira ine pansi pa zingwe kuseri kuti ndikafike ku malowo, kungokhala kumeneko mausiku atatu.) Ine ndinayima pamenepo, ndipo ine ndinati, "Monga ine ndinali kunena..." (ndikulalikira) ndipo ndinayang'ana; ine ndinawona mwana wamng'ono kunja kuno patsogolo pa ine, mwana wamng'ono wa Chimexico, wopanda mano, atangokhala pamenepo, akusekerera kwa ine—apa pomwe patsogolo pa ine. Ine ndinati, "Dikirani miniti, M'bale Moore, mubweretseni iye kuno." O, Mtheradi!

Othandizira anapatukira mmbuyo; apa iye anabwera. Iye anagwa pansi ndipo anati, "Padre, Padre!"

Ine ndinati, "Imirira!"

Ndipo M'bale Espinoza anati, "Imirirani (ndipo iwo anamuwuza iye mu chi Spanish)." Iye anayimirira pamenepo.

Ine ndinati, "Atate Akumwamba, ine ndayima pano mu mvula iyi..."

Mkazi wokongola wamng'ono wapafupi usinkhu wa zaka makumi awiri ndi zitatu, chinachake monga choncho, tsitsi

lake likugwera pansi, nkhope yake yaying'ono ikuyang'ana mmwamba monga choncho, mawonekedwe a mmaso ake—achiyembekezero; iye anali atamuwona mwamuna uja yemwe anali atakhala wakhungu kwathunthu kwa pafupi zaka makumi anayi, maso ake anatsegukira pa nsanja. Iye anadziwa kuti ngati Mulungu akanakhoza kutsegula maso ake akhunguwo, Iye akhoza kumuchiza mwana wake. Pamenepo iye anagona apo, kanthu kakang'ono kowuma katagona mu bulangeti monga choncho, ndipo iko katanyowa chururu. Iye anali atayima pamenepo mmawa wonse ndi madzulo amenewo aponso. Pamenepo inali pafupifupi leveni koloko—teni koloko usiku umenewo, chinachake ngati choncho, atamunyamula mwana ameneyo (inu munayiwona nkhanayo mu za Anthu Achikristu Amalonda) pamenepo, atamugwira mwana ameneyo monga choncho.

Ine ndinati, “Atate Akumwamba, ine sindiri kudziwa chomwe izi zikutanthauza. Ine ndine wantchito wanu chabe, koma ine ndinamuwona mwana ameneyo atayima uko; iye anali wamoyo. Ine ndikusanjika manja anga pa iye mu Dzina la Ambuye Yesu.”

Anati, “Wee!” Iye anayamba kulira. Makeyo anamugwira mwanayo ndipo anayamba kukuwa, ndipo anthu anayamba kukuwa kunjako akudutsa pano, ndipo akazi akukomoka, ndi zinthu. Ine ndinati, “Musati inu mukanene kalikonse za zimenezo. Tumizani wothamanga ndi mwana ameneyo—ndi mayi ameneyo, ndipo pitani kwa dokotala ameneyo, ndipo mumulole iye akalembe umboni wakuti mwanayo anafa. Iye anafa ndi chibayo mmawa wake izo zisanachitike ndipo—kapena mmawa umenewo pa naini koloko.” Ndipo ife tinalandira kufotokoza kosainidwa ndi dokotalalo; mwanayo anali atalengezedwa kuti wafa ndi ofesi ya dokotala mmawa umenewo, ndipo mayi wakeyo anamunyamula iye utali wa tsiku lonse. Chinali chiyani icho? Mtheradi!

Chinali chiyani icho? Iye anakhulupirira kuti ngati Mulungu akanakhoza kutsegula maso ake akhungu, bwanji, Mulungu akanakhoza kuwukitsa wakufa; pakuti Iye ali yemweyo dzulo, lero, ndi nthawizonse! Ine sindinali wotsimikiza; ine sindinali kudziwa mpaka ine nditaziwona. Ndipo pamene ine ndinamuwona mwanayo, iwo unali Mtheradi. Kulondola Mwamtheradi! Apo iye anali. Imfa inayenera kuti imusiye womuvutitsa wache.

Apa panapita Mwana wa Mulungu; njuchi ija ya imfa inayamba kulira momuzungulira Iye! “Waa, iye angakhoze bwanji kukhala mneneri! Iye akanakhoza bwanji kuyima pamenepo ndi kulola—kumulavulira mu nkhope yake? Iye akanakhoza bwanji kuyima pamenepo ndi kuwalola iwo kumamuseka iye ndipo nkusachita chinachake pa izo! Ameneyo sindiye Emanuele! Ameneyo ndi munthu wamba chabe.

Yang'anani pa makhololo a zoledzera kuchokera kwa asilikari oledzera aja. Yang'anani pa nkhope yake akuwukha magazi!"

Mdirekezi anati, "Ine ndimupezeketsa iye. Ine ndimupezeketsa iye." Apa iye anabwera monga njuchi, mbola ya imfa, ikulira momuzungulira Iye. Koma, m'bale, pamene njuchi imeneyo inazika kokha mbola yake mwa Emanueli ameneyo, pamene iye anali kutuluka, iyo inataya mbola yake, ngakhale imfa iyomwini.

Palibe zodabwitsa Paulo kenako amakhoza kuyang'ana mmaso a iyo ndi kuti, "O, imfa, ili kuti mbola yako; manda, chiri kuti chigonjetso chako? Mathokozo akhale kwa Mulungu, Yemwe amatipatsa ife chigonjetso." Imfa ya Khristu inali Mtheradi kwa munthu aliyense yemwe ankayiwo pa iyo.

Mtima wanga umati "ameni" ku Mawu aliwonse mu Bukhu Lake. (Ine ndikutseka, zedi mokwanira tsopano. Ine ndikungoyenera kudulapo izi. Mwaona?)

Ndicho chifukwa ine ndikudziwa kuti Mzimu Woyera ndiyo Kampasi yanga yomwe imandilondolera ine. Iye ali Mmodzi yemwe amandipangitsa ine kudziwa kuti Mawu awa ali owona; Iye ali Mtheradi wanga; Iye ali Kuwala kwa dzuwa kwanga; Iye ali Moyo wanga; Iye ali Nangula wanga! Pamene mavuto ali kuchitika, Iye ndi Nyenyezi yanga ya Kumpoto. Pamene ine ndatayika, Mzimu Woyera ndiyo Kampasi yanga yomwe imandilondolera ine kubwerera ku malo.

Zipembedzo ziri monga nyenyezi zina; izo zimasuntha limodzi ndi dziko. Nyenyezi zina zimasuntha pamene dziko likusuntha, koma osati Nyenyezi ya Kumpoto. Dziko likhoza kusunthira kumene ilo likufuna, koma ilo limakhala pomwepo. O, m'bale...?..Nyenyezi ya Kumpoto yazikika. Zinazo zimasuntha pozungulira; inu mukhoza kuziwona izo apa ndi apo, ndi pena paliponsepo. Ndiyo njira ya mipingo ya zipembedzo. Koma Khristu ndiye Mtheradi. Iye ndi Mmodzi yemwe inu mungakhoze kuyikapo chidaliro. Pamene zipembedzo zifika pokupindani inu nonse, ingoyang'anani ku Nyenyezi ya Kumpoto. Mzimu Woyera ndiye Kampasi yanu.

Iye amakhalabe ali woona ku Mawu Ake. Pamene iwo ankandiwuza ine kuti zinthu zimenezo sizikanakhoza kuchitika mu tsiku la makono monga ili, ine ndinadziwa ngati—ngati apo—ngati palibepo Mulungu, ndiye zikhalani, zidyani, zimwani, ndi kusangalala. Ngati pali Mulungu, tiyeni timutumikire Iye. Ndipo ine ndakhala moyo kuti ndiliwone tsiku lomwe Iye wachita chirichonse, ngakhale kuwukitsa akufa pamene Iye anali pano pa dziko lapansi. Ndipo ife tikudziwa izo mwa kufotokoza kolembedwa kuti izo ndi zowona. Inde, bwana! Iye ali Mtheradi wanga.

Tsopano, mpangeni Iye Mtheradi wanu. Mtengereni mkati—nthawi ya vuto langa, Iye ali nthawizonse Mtheradi. Tsopano

penyani, mwa chisomo cha Mulungu . . . (Tsopano, ine kulibwino ndingotseka. Kukuyamba kucedwa. Chabwino penyani apa, ine ndimaganiza iyo inali leveni koloko; ndipo ili 12:30.)

Abwenzi, tsiku lonse, usiku wonse, chaka chonse, ndi monse kupyola Umuyaya sizikanakhoza kuyankhula za zimenezo. Musati muyesere kuti muzilingalira izo. Inu simungakhoze. Palibe njira yoti uzilingalire izo. Inu mukuti, “M’bale Branham, ngati—ngati inu . . .”

Ine sindiri kudziwa; ine ndikungokhulupirira; ine ndinasiya kuyesera kuchita chirichonse pa izo; ine ndimangokhulupirira izo. Ndizo zonse. Mwaona? “Si iye yemwe athamanga, kapena iye yemwe afuna, ndi Mulungu yemwe amasonyeza chifundo.” Mwaona? Osati mwa ntchito, ndi mwa chisomo. Mwaona? Ine ndimangokhulupirira zimenezo. Zamulungu . . . Ziri kwa Iye kuti achite zina zonse za izo. Ingokhulupirirani izo. Chitanipo pa izo.

Nyimbo yotchuka iyi, ine ndinawamva iwo akuyiyimba iyo—kuyimba iyo kuno kapena kwinakwake:

O, chikondi cha Mulungu, ncholemera ndi
changwirow bwanji!

Nchakuya bwanji ndi champhamvu!

Icho chidzakhala kwa nthawizonse
mochulukana,

. . . nyimbo ya oyera ndi angelo.

Pamene munthu mu masamu ayesa kuti aziswe, kapena akuyesera kuti aziwonetse mwa maphunziro ake, izo zikuthamangitsani inu misala. Inu simungakhoze kuchita zimenezo. Musati muziyesera kumachita izo. Musati muziyesera kuzilingalira izo; Mulungu ndi wopitirira kuti umulingalire. Iwe sumamulingalira Mulungu, iwe umangomukhulupirira Mulungu. Ndicho—ndicho chinsinsi. Musati muzizilingalira izo, ingokhulupirirani izo. Ine sindingakhoze kukuwuzani inu chomwe izo zikutanthauza; ine sindingakhoze kukuwuzani inu momwe mungachitire izo. Ine ndikungodziwa, ine ndimangozikhulupirira izo; ndizo zonse.

Monga ngati, inu mukalonjeza chinachake kwa mwana wamng’ono, iye amakhulupirira izo. Inu muyenera kumasunga mawu anu. Ndinu mwana wa Mulungu. Iye amasunga Mawu Ake; ingowakhulupirirani mophweka Iwo. Musati mukhale ogwedzedwa; ingokhalani pomwepo. Mulungu anazichitapo izo nthawi imodzi, Iye ayenera kuzichita izo kachiwiri. Ngati Iye satero, Iye akuwuzani inu chifukwa chimene Iye sangakhoze kuchitira izo. Ndipo ndiko kulondola. Tsopano, ingokhalani nachobe icho.

Inu mukudziwa, ndime imodzi ija apo . . . Ine ndikukhulupirira m’bale wathu wofunika pamenepo (anabatizidwa usiku watha) amayimba nyimbo imeneyo, O,

Chikondi cha Mulungu. Iwo amandiwuza ine kuti ndime imeneyo, gawo ili la iyo, inapezedwa italembedwa pa khoma la kosamalira amisala, pamene iyo inati:

Ngati ife ndi inki itadzaza nyanja,
 Kapena ikanakhala milengalenga itapangidwa
 polembapo;
 Ndi phesi lirilonse pa dziko cholebela,
 Ndi munthu aliyense mlembi mwa ntchito.
 Kuti alembe chikondi cha Mulungu
 wakumwamba
 Tikanawumitsa nyanja gwaa,
 Kapena mpukutu sukanakhoza kukwanira
 chonse,
 Ngakhale utayalidwa kuchokera ku
 mlengalenga mpaka ku mlengalenga.

Taganizani za zimenezo, pamene pafupi magawo atatu a anayi a dziko lapansi liri madzi. Ndipo tayang'anani pa haidrojeni, ndi okisejeni mu mpweya, chifunga ndi zinthu. Mukuona? Ngati chinyezi chirichonse chikanakhala inki, ndipo taganizani za mabilioni, ndi matrilioni, ndi matrilioni a mapesi omwe akanakhala zolemba. Ndipo taganizani za mabilioni a anthu omwe akhala pa dziko lapansi ndipo mmodzi aliyense wa iwo kukhala mlembi mwa ntchito. Kuti amize zolemba zimenezo mu nyanja ndi kuyesera kuti achilingalire chikondi cha Mulungu zikanawumitsa nyanja yamchere gwaa; kapena mpukutu sukanakwanira chonsecho, ngakhale utayalidwa kuchokera ku Umuyaya mpaka ku Umuyaya.

Musati muzichilingalira icho apo; inu simungakhoze. Inu musongonekera malingaliro anu kuti muyesere kuchilingalira icho; ingochikhulupirani icho. Mpangeni Iye Mtheradi wanu! Khalani pamenepo; mtendere wokoma ndi chokuchitikirani chimene simudzakhoza konse kuchiyiwala, zikikani ku icho, ndipo Nangula wanu adzagwira mkati mwa chophimba. Tiyeni tiweramitse mitu yathu.

Ndinu wamkulu bwanji! Ndinu wamkulu bwanji! Ndi angati mkati muno ndi mitu yanu yoweramitsidwa mmawa uno... Chiri kuyandikira Chaka Chatsopano tsopano; ndipo inu mwakhala achipembedzo kwambiri (ndipo ndizo zabwino, ine ndikuyamikira zimenezo, mmodzi aliyense wa inu. Ine ndikutsimikiza Mulungu akutero), koma inu mulibe kwenikweni Mtheradi wa chokuchitikirani chimenecho, chinachake icho chimene inu simunangodzipangitsa kukhulupirira, inu simunangozilingalira, koma chinachake chinayankhula mobweza kwa inu. Ndiyeno inu munawuwona moyo wanu ukusintha kuyambira pa nthawi imeneyo, ndipo Mawu aliwonse a Mulungu, lonjezo lirilonse limavomerezedwa ndi "Ameni." Ndiye inu muli kugwirira ku Mtheradi, chifukwa inu kumbukirani, Iye anati, "Miyamba ndi dziko lapansi zidzapita,

koma Mawu Anga sadzalephera.” Inu simunafike pano pa malo amenewo pamene inu mungakhoze kunena “Ameni” ku Mawu aliwonse, ngati iwo akanakhala akutsutsa chikhulupiro chanu, akanakhala akutsutsa chipembedzo chanu; koma inu mukufuna kuti mufike pa malo amenewo monga Mose, monga onse a iwo (amene sakanakhoza kuchita zimenezo mpaka iwo ataugwira Mtheradi umenewo), ndipo inu mukuwufuna iwo mu moyo wanu mmawa uno, kodi inu mungati mungosonyezera chomwecho pa kungokweza manja anu kwa Mulungu. Mulungu akudalitseni inu. Chabwino, bwana. Paliponse mnyumbayi.

Atate Achisomo, ine ndikudziwa kuti nthawizina ife tiyenera kusiyana. Padzayenera kuti pakhale nthawi yomwe ife titidzalisiye dziko ili. Ife sitikudziwa nthawi yake yomwe iyo ili, ndipo izo sizimapanga kusiyana kochuluka kwambiri. Ngati nthawi yathu yatha, ndiye ife tikufuna tibwere. Cholinga chathu chokhalira kuno ndikuti tikutumikireni Inu.

Ndipo chikhalireni pa ulendo wopita ku ziwonongeko tsiku lina, monga Paulo anali pa ulendo wa ku Damasiko kukapanga chisokonezo cha Mpingo, Kuwala kunamupangitsa iye khungu. Ndipo o, Mulungu, Kuwala kumeneko kunamutsatira iye, pakuti Iko kunali Khristu. Ndipo iye anazikika pamene ku Mtheradi mwakuti ngakhale imfa iyomwini, iye amakhoza kuseka mu nkhope ya iyo, ndi kuti, “Mathokozo akhale kwa Mulungu, Yemwe amatipatsa ife chigonjetso kupyolera mwa Yesu Khristu.”

Inu munakhala Mtheradi wathunthu kwa Mtumwi amenewo. Iye anali...Inu munali Ameni kwa iye, mu ganizo lolankhulidwa lililonse. Inu munali Nyenyezi ya moyo wake, chikhomo Chanamulondolera. Inu munali Kampasi yomwe inkamulondolera iye kupyola mu mkuntho. Inu munali Vumbulutso; Inu munali Masomphenya; Inu munali Ziyembekezero zake, Chipulumutso chake. Ndipo ngakhale pa ora la imfa, pamene iye ankadziwa kuti iye anali kupita kwa iyo, Inu munali Mtheradi wakebe.

Inu munali Mtheradi wa Daniele. Inu munali Mtheradi wa aneneri onse. Mkati mwa kusiyana kwa zipembedzo, ndi mavuto a masiku awo, ndi Afarisi ndi Asaduki, komabe panali amuna omwe anakutangani Inu monga Mtheradi wawo.

Ndipo lero, Ambuye, amuna ndi akazi ali ndi chifundo, ali ndi chikondi, ndi—ndi mitima yomwe ili kuwukha magari, Ambuye, chifukwa cha chowachitikira chenicheni cha kumudziwa Mulungu, ndi kukhala ndi—chitsimikiziro cha mtheradi, mwinamwake zonse zomwe anthu anayamba adziwapo kale, Ambuye, kunali kuti ajowine mpingo. Ndipo ife tikuzindikira, monga ine ndayesera modzipereka, osati kuti ndikhale wosiyana (Inu mukudziwa mtima wanga), koma kuwawuza iwo kuti inu simungakhoze kujowina Mpingo, iwe

umajowina mphanga, mphanga za Methodisti, ndi Baptisti, ndi Katolika, ndi za Pentekoste; koma inu mumabadwira mu Mpingo—Thupi lachinsinsi la Khristu, ndi kukhala ziwalo za Thupi Lake, ziri ndi mphatso za Mzimu kuti zipangitse Thupi Lake lalikululu kusuntha mwa kuchitapo ndi mphamvu.

Mulungu, ndicho chimene manja awa amatanthauza mmawa uno pamene iwo anapita mmwamba. “Ndikhazikitseni ine, o, Ambuye. Nditengeni ine, ndiwumbeni ine, ndipangeni ine; ingowapangani malo anga mu moyo Mtheradi wotero, womangiriridwa kwa Khristu, kuti ine ndisati ndidzaganize za kanthu kalikonsenso koma Mtheradi umenewo.” Perekani izo, Ambuye. Adalitseni iwo. Chiritsani odwala ndi osautsika. Pulumutsani otayika.

Tsopano, Ambuye, ife tikudziwa kuti ndi cha chizolowezi kuti tiwayitanire ku guwa anthu, koma icho chasandulika mwambo kwa ife. Ndipo mmawa uno ndi magawa atadzaza ndi—ana aang’ono ndi—ndi onse. . . Koma, Ambuye, mwanjira ina Inu munayankhula kwa iwo; iwo anakweza manja awo. Iwo anapanga—iwo anapanga, ngati ilo linali lingaliro. Iwo akufuna kutero, iwo—iwo—iwo akufuna chinachake chenicheni; ndipo ine ndikupereka pemphero langa mmalo mwawo. Perekani izo kwa mmodzi aliyenseyo, Ambuye.

Khalani ndi ife tsopano, kukhululukira tchimo lathu, kuchiritsa matenda athu, ndi kutipatsa ife chiwombolo chomwe ife tikuchisowa.

Ndipo, Ambuye, pamwamba pa zinthu zonse, mulole ife tisayiware konse lero kuti ife tamangirizidwa ku Mtheradi, Nyenyezi yathu ya Kumpoto, ku Kalvare, kwa Khristu, ndipo Mzimu Woyera ukutenga Mawu a Mulungu ndi kuwapanga iwo kuwonetseredwa kwenikweni kwa ife pa kuchiritsa odwala, kutisonyeza ife masomphenya, kuwukitsa akufa, ndi kuchita chimodzimodzi basi zomwe Iye analonjeza kuti tizichita.

Ndipo mulole mpingo uwu ndi anthu awa, a gawo la Thupi la Khristu omwe asonkhana muno mmawa uno, akakhale moyo monga Yesu anati azikhala: “Inu ndinu mchere wa dziko lapansi.” Ndipo mulole iwo akakhale okoma mchere chotero, mpaka mudzi wawo ukakhale waludzu. Mchere umalenga ludzu, ndipo mchere ukhoza kokha kukometsa pamene iwo ukhudzidwa. Ndipo ine ndikupemphera, Mulungu, kuti Inu mupereka izi kwa anthu, kuti iwo akakhoze kukhala opindula miyoyo nawonso.

Dalitsani m’busa wathu, M’bale Neville, wantchito wodzichepetsa uyu, Ambuye, atayima pa malo ake a antchito basi molemekeza, monga chiwalo cha Thupi la Khristu, kuyesera mwa kukhoza kwambiri kwake komwe kuti azitsatira chirichonse chomwe Inu mungamuwuze iye kuti azichita.

Dalitsani mathrasti, amuna amenewo omwe anayima ndi ine mwachisomo kwambiri mu nthawi yayikulu iyi, ya mdima yomwe ine ndakhala ndikudutsamo. Imani ndi Mpingo, womwe umapemphera ndi ine ndipo umayima pafupi ndi ine mu nthawi za vuto. Ambuye, ine ndikuwakonda iwo, ndipo ine ndikupereka pemphero langa kuti iwo akayang'ane kwa Inu, Ambuye. Muwalole iwo akayang'ane kutali kuchokera ku dongo lachivundi ili la wantchito; mulole iwo akayang'ane kwa Iye, Yemwe ali wa Mphamvuzonse, Yemwe ali...Ndipo ife tikudziwa, Ambuye, kuti ife ndife amalire. Ziribe kanthu yemwe ife tiri, ife tikadali zivundi. Koma osati mthenga, koma Uthenga. Perekani izo, Ambuye. Ndi pamene ife tikulozera kwa Yesu Khristu, Mwana wa Mulungu. Perekani kuti Iye akakhale weniweni kwambiri kwa aliyense pano lero, ngakhale kwa ana aang'ono, kuti Iye akakhale Mtheradi wa gulu lonseli. Ife tikupempha mu Dzina la Yesu. Amen.

Ndimkonda Iye, ndimkonda Iye,
Poti Iye anayamba kundikonda,
Nagula chipulumutso changa
Pa mtengo wa Kalvare.

Tsopano, pamene ife tikuyimba iyo kachiwiri, gwiranani chanza ndi winawake patsogolo pa inu, kumbuyo kwa inu, mmbali mwa inu; basi aliyense gwiranani naye chanza tsopano. Ingotsalani chikhaliireni; ingotembenukani mozungulira ndi kugwirana chanza ngati inu mungathe. Mwaona?

Ndimkonda Iye, ndimkonda Iye,
Poti Iye anayamba kundikonda,
Nagula chipulumutso changa
Pa mtengo wa Kalvare.

Iwo angolengeza kumene Mgonero Lolemba usiku pakati pausiku. Tiyeni tikweze manja athu tsopano ndi kuyimba kwa Iye. Ndi angati—ndi angati akumverera inu—Iye ali Mtheradi wanu? Mawu, Iye ali Mawu. Kodi inu mukuhulupirira zimenezo? Iye ali Mawu, ndipo Mzimu Woyera umameretsa Mawu amenewo kuti akupangitse Kuwala kumeneko kuzikhala mwa inu, kwa Mawu, kutsimikizira kwa Mawu. Ikani Mawu mu mtima mwanu; lolani Mzimu Woyera ubwere mkati, ndipo apenyeni Mawu akusuntha. Khulupirirani, khalani odzichepetsa; musati muzikhumba kuti mukhale wamkulu winawake; mukhale wopandapake, kuti Mulungu akhoze kukupangani inu winawake. Mwaona? Chabwino. Zichitani zimenezo tsopano.

Aliyense amamukonda Iye anene, “Ameni!” [Osonkhana ayankha, “Ameni!”—Mkonzi.] Inu mukudziwa chomwe mawu oti *Ameni* amatanthauza? “Izo zikhale momwemo.” Amen! Ndiko kulondola.

Tiyeni tinene, “Aleluya!” [Osonkhana akuyankha, “Aleluya!”—Mkonzi.] Inu mukudziwa chomwe iwo amatanthauza? “Tikuyamika Mulungu wathu!”

Pamene ine ndinali mu Germany osati kale litali, ine ndinayimirira pamaso pa pafupi makumi atatu kapena anthu zikwi makumi anayi kunjira uko tsiku limenelo, ndipo ine ndinati, “Ndi chinthu chachilendo kuti inu anthu achi Germani simungakhoze kumvetsa.” Ine ndinati, “Pa njira yanga pobwera kuno lero, garu anawuwa pa ine mu Chingerezi. Ndiko kulondola.” Ine ndinati, “Iye analibe vuto nkomwe. Ndipo apo panali mbalame, ndipo iyo inandiyimbira ine mu Chingerezi. Ine ndinabwera panso mu msewu, ndipo mayi anali ndi mwana wamng’ono pa mkono wake, pamene ine ndimabwerera kumbuyo uko kumbuyoko.” Ndipo ine ndinati, “Mwana ameneyo anali kulira mu Chingerezi. Chavuta ndi chiyani ndi inu anthu?” Ndiko kulondola. O, ngati inu mukanangoyang’ana pozungulira, Iye ali paliponse, kodi sali Iye? Zedi Iye ali.

Tsopano, tiyeni tingokweza manja athu, ndi kutseka maso athu, ndi kumayimba, pamene ife tikuwafunsa abusa kuti abwere pano kuti adzatibalalitse. Tiyeni tiyimirire choyamba. Aliyense pa mapazi anu omwe. Aliyense, kodi inu mumamkonda Iye, kachiwiri tsopano? Nenani, “Ameni!” Ndipo inu mukudziwa, mawu oti *Aleluya* ndi ofanana mu chilankhulo chirichonse? Pitani mu nkhalango za Akafula a ku Afrika; *Aleluya* ndi mawu omwewo. Aleluya! Iwo ayenera pafupifupi kukhala malonje a Chikhristu, sichoncho iwo? Aleluya! Mawuwo amatanthauza “Yamikani Mulungu wathu.” Ndipo Iye ndi woyenera zimenezo, sali Iye? Iye ali mwamtheradi Mpulumutsi wanga; Iye ali mwamtheradi Yesu Khristu, Mwana wa Mulungu, kwa ine. Iye ali mwamtheradi yemweyo dzulo, lero, ndi nthawizonse kwa ine. Kodi Iye ali mwanjira imeneyo kwa inu?

Ndimkonda Iye, ndimkonda Iye,
Poti Iye anayamba kundikonda,
Nagula chipulumutso changa
Pa mtengo wa Kalvare.



M'THERADI CHA62-1230M
(Absolute)

Uthenga uwu wa M'bale William Marrion Branham wolalikidwa mu Chingelezi pa Lamlungu mmawa, Disembala 30, 1962, ku Branham Tabernacle mu Jeffersonville, Indiana, U.S.A., unatengedwa kuchokera pa matepi ojambulidwa ndi maginito nudindidwa mosachotsera mawu ena mu Chingelezi. Kumasulira uku kwa Chichewa kunadindidwa mchaka cha 1996 ndi Voice of God Recordings.

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