

Lonely girl finds eternal friend

Poppie Mathibela and her daughter.

Poppie Mathibela was separated from her mother when she was eight years old and never understood why she could not see her.

“My father took me to live with my grandparents. He would come every two or three months to visit me and as a result my life became very difficult. I felt really lonely but at the same time I became so angry about not being with my mother. I started wondering why my mother was not looking for me.”

Poppie questioned: “Is she my real mother? Does she love me? How can a mother live without knowing where her child is? Is she ok?”

Whenever she needed her mother, she says she “would sit alone and cry.”

“My childhood was full of anger, loneliness, bitterness and haunting questions,” she says. “I was still full of anger towards my mom and God. I told myself I would never forgive my mother.”

This feeling of abandonment led to her doubting her identity and self-worth.

As Poppie grew up she started living sinfully and was sexually immoral.

“But that was not a problem in

my family,” she explains. “In fact, I was encouraged to have a child after reaching the age of twenty. So, I had my baby girl at the age of twenty-two.”

However, somewhere inside Poppie always knew that there was a God, “but I was far from Him. I didn’t care that much about my situation.”

Then, Poppie got a job at a shop. “There was this lovely lady who would come and see me every day,” she recalls. “When she came, she would tell me about God and invite me to church. One day I decided to go to church, because I was getting tired of her and I wanted her to back off.”

“We went and I was amazed,” she continues. “I heard something I always wanted to hear. The people were so full of love and they welcomed me with open arms and an overwhelming love.”

Poppie’s next encounter with Christians came about when a group of missionaries came to the shop where she was working. “They told me the Good News about Jesus [coming to earth and dying for my sins],” she smiles. “One guy

said, ‘You can meet Jesus right here, right now.’ I was like, ‘Now?’ He said, ‘Yes, I can lead you in a prayer. First you must turn away from all your sins. Then I will lead you in a prayer to Jesus.’”

“I wanted to be saved and to know more about my Saviour,” Poppie says, so she prayed with the man. “I became someone who wanted to live for Jesus Christ. My life wasn’t the same anymore.”

After her turn-around, Poppie asked her pastor if he could baptise her – immerse her in water as an outward sign of her inward commitment.

This happened on the 29 May, 2016.

Becoming a Christian meant Poppie had to put worldly [sinful] things behind her. “Believe me, it was not easy. Doing the wrong thing is [sometimes] very comfortable. But God sent the right people into my life and I had to change. I started concentrating on reading my Bible, going to church, and spending time with other Christians.”

Onani tsamba 3



Kodi Mulungu amalola zowawa?

YOLEMBEDWA NDI JOHN FINEGAN

“**KODI** n’chifukwa chiyani Mulungu amalola kubvutika?” Nthawi zambiri timamva za chipsinjo ndi kubvutika ndipo timafunsa funso limeneli.

Tonse timakumana ndi zowawa ndi kutaya m’miyoyo yathunso. Maganizidwe a Chikristu ku funso limeneli ndi osiyana ku zipembedzo ndi maganizidwe ena. Mkristu amakhulupirira kuti Mulungu amaona chisoni ndi kupweteka kwina kulikonse kumene timakhala nako, komanso kumene tidzakhale nako. Kodi uyu ndi Mulungu amene mukumudziwa?

Kukhudza mazunzo a dziko la Israyeli, ku zaka zoposa 2700 zapitazo mneneri Yesaya anati, “M’mazunzo awo onse lye anazunzidwa, ndipo mthenga wakuimirira pamaso pake anawapulumutsa; m’kukonda kwake ndi m’chisoni chake lye anawaombola, nawabereka nawanyamula masiku onse akale. Koma iwo anapandukira ndi kumvetsa chisoni mzimu wake woyera, chifukwa chake lye anasandulika mdani wawo, nawathira nkondo lye yekha (Yesaya 63:9–10).”

N’zofunika kuwerenga ndime imeneyo kachiwiri

mosamalitsa kuti mumvetsedi kuti Mulungu amasamala ndipo amakhudzika ndi zisoni zathu! Komanso, iye amamva chisoni pamene tamupandukira iye ndi kutsata zilakolako zathu. Iye amatenga gawo, sachakhala mwayekha kutali. Iye amalowa m’mazunzo mwathu, iye amagawana nafe zisoni zathu. Ndi Mulungu wa umunthu amene amakhudzika modabwitsa ndi umoyo wathu.

Kuthekerwa kwake kwa kubvutika kulibe malire, monga kulinso kukula, mphamvu ndi nzeru zake zilibe malire.

Iye sangokhala osachitapo kanthu mkutisiya kuti tidutse mu zotsatira za uchimo wathu. Kudzikweza, dyera, kudzikonda, kupha, nkondo, kusowa chilungamo, kupweteka, matenda, zonsezi zimachokera ku uchimo; ndipo mukhoza kuganizira za mwene uchimo wakhudzira moyo wanu.

Mwa Kristu Yesu, Mulungu anakonzeka kulandira zowawa za nkhanza, kusowa chilungamo, kupweteka kosaneneka, ndi zonse zotsatira zoipa za uchimo wathu: chilango cha muyaya.

Iye anachita izi pamene anabvutika pakufa imfa yochititsa manyazi yokhomereredwa pamtanda. Tangoganizani, Mulungu amene amasamala kwambiri za ife ndi kuti lye mwini anadzikonzera

thupi la munthu, m’kukhalamo, m’kubvutikamo, m’kufamo, ndipo zonsezi kwa ife tonse. Iye amakonda ndi kukusamalirani, mozama.

Sitingathe kumvetsa chifukwa chimene Mulungu amalolera kuti zoipa zodzachitika, koma tikhoza kutsimikizika kuti iye anapirira zowawa za chiweruzo cha Mulungu mwini pa uchimo m’malu mwathu. Iye ali pafupi, ndipo amatenga gawo.

Timawerenga mu Aroma mutu 8 ndime 32–35, “Iye amene sanatimana Mwana wake wa lye yekha, koma anampereka chifukwa cha ife tonse, adzalekeranji kutipatsanso ife zinthu zonse kwaulere pamodzi ndi lye? Ndani adzaneneza osankhidwa a Mulungu? Mulungu ndiye amene awayesa olungama; ndani adzawatsutsa? Kristu Yesu ndiye amene anafera, inde makamaka, ndiye amene anaaka kwa akufa, amene akhalanso pa dzanja lamanja la Mulungu, amenenso atipempherera ife. Adzatisiyanitsa ndani ndi chikondi cha Kristu? nsautso kodi, kapena kupsyinjika mtima, kapena kuzunza, kapena njala, kapena usiwa, kapena zoopsy kapena lupanga kodi?”

Onani tsamba 2

Kusangalatsa
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Chilakolako cha chamba

Anadzuka mwadzidzidzi, akunjemera ndi mantha. Pamene anagona pa mphasa yake ya bango, iye analota wina akumunyonga mu misala yake.

Kondwani Maikolo analola moyo wake kuchoka ku kuipa mpaka ku kuisitsa. "Ndinapanga misala chifukwa cha Chamba chimene ndimasuta", Kondwani akutero.

Chifukwa chokhudzika naye, makolo ake anamutengera kwa Sing'anga. "Izi zinali zosathandiza," akutero Kondwani, "Sing'anga anati ndinali ogwidwa ndi mizimu woipa."

Kenako thandizo linabwera pamene anzawo a abale ake anayamba kufotokozera za njira yosiyanyirana yogonjetsera mphamvu ya mizimu yoipa.

Koma kodi zinakhala bwanji kuti mnyamata wachichepereye apezake mu nyengo yovuta chonchi?

Ena ambiri amasutapo Chamba; ndiponso ena anapenganso pakuchita zimenezo. Ndi zomvetsa chisoni kuona anthu akungoyenda osabvala m'miseu, wotuwa ndi phulusa ndi kuda, ndiponso akuoneka odzala ndi mantha.

Palibe amene amasankha kukhala wa misala m'njira imeneyi, koma nanga zimenezi zinachitika bwanji kwa Kondwani?

Mwachisoni nkhanu yofanana ndi nkhanu ya moyo wa Kondwani Maikolo imapezeka kwambiri. Iye anakula mu umphawi wadzaoneni. Chakudya chinali chosowa, ndipo masiku ena panalibe chimene amadya ngakhale pang'ono. Kuti adzithandize yekha komanso kuti

apezake mpumulo ku umphawi, iye anayamba kunama ndi kunamiza, kenako kuba ndipo kenako anayamba kumwa. Iye anayenda khomo ndi khomo kuyang'ana munthu oti amuthandize komanso kumukonda, koma sanapezeke.

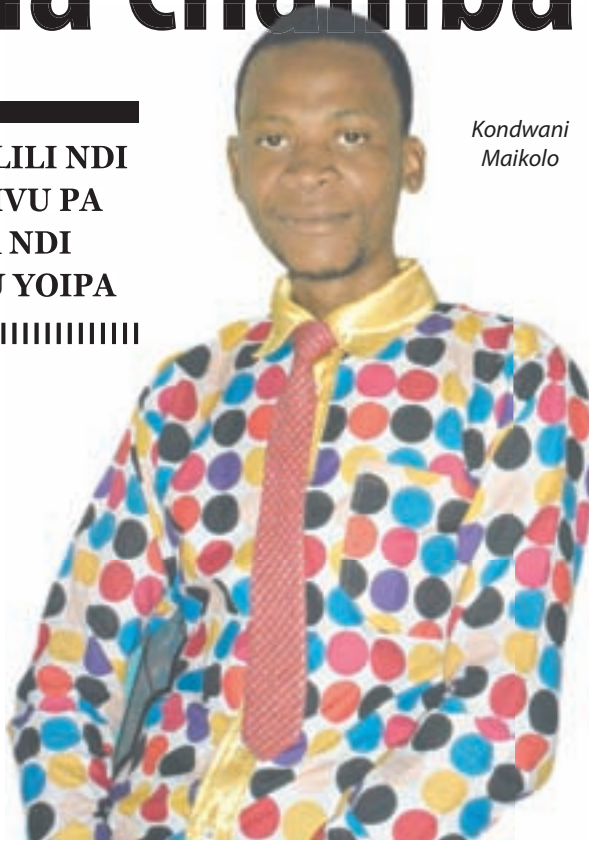
Iye akuti, "Sindinadziwa kotu ndikakhale." Abale anga sanandikonde ndipo ananditaya chifukwa cha moyo umene ndimakhala."

Monga wa chinyamata, Kondwani anaganiza iye mwini, "Ngati kuli Mulungu, n'chifukwa chiyani ndikukhala mu nyengo yovuta chonchi?" "Ndimakhala opanda chiyembekezo, ndi kumaganiza kuti ndi kudzera m'moyo umenewu (wakumwa ndi kusuta chamba) wakuti munthu akhoza kukhala ndi moyo m'dziko lino."

"Ndinakhala wachisoni, wolira, chifukwa m'moyo umenewu ndinalibe chiyembekezo chokhalanso bwino bwino." Kondwani analangizidwa ndi anzake a abale ake kuti amvetsere ndi kukhala ndi chidwi ndi Uthenga Wabwino wa Yesu Kristu.

"Apa ndi pamene ndinayamba kufuna Mulungu. Ndinamva Uthenga Wabwinowu ku tchalitchi. Mlaliki analankhala za Kuchoka Ku Misala Kupita ku Moyo." Lero tikhoza kuwerenga ndime yomweyo imene mlalikiyo amagwiritsa ntchito tsiku limenelo. Ili mu

YESU ALILI NDI MPHAMVU PA MISALA NDI MIZIMU YOIPA



Kondwani Maikolo

Baibulo, mu Marko mutu 5 ndime 1 mpaka 20. Pamenepo timawerenga m'mene Yesu alili ndi mphamvu pa misala ndi mizimu yoipa.

Kondwani anamvetsetsa kuti zimene Yesu anachita kwa anthu ena amene anali a misala komanso aziwanda, Iye akanatha kuchitanso kwa iyeyo. Iye akuti, "Ndinasunthidwa kutsata Yesu m'moyo mwanga; ndinali munthu wotayika, koma Kristu anabwera kuchoka kumwamba kudzandisaka ... Iye anabwera kudzandipatsa moyo."

Pakupemphera, "Ndinamupempha Mulungu kuti andikhululukire uchimo wanga (kulakwa konse) ndi kuvomera Yesu Kristu kulowa mu mtima mwanga, m'moyo mwanga ndi kunditsuka ndiyere ndi mwazi wake wamtengo wapatali, ndi kulemba dzina langa mu Buku Lake la Moyo." Ndikukhulupirira kuti Mulungu anamva pemphero langa, ndipo ndikudziwa kuti Ndine Mkristu (wotsatira Yesu.)

Kondwani akupitiriza, "Mulungu wandichiritsa ku misala, ndipo wandipanga ine kukhala mwana wake." Zonsezi zinachitika chifukwa cha chisomo Chake (chikondi chosandiyenera)

"Khalidwe langa lasinthiratu, umunthu wanga wakale wapita ndipo ndili ndi chikhaliidwe chatsopano chimene chili mwa Kristu; mtanda wake (imfa yake) ndi kuuka kwake ndi Chophererera changa (ku chilango chosatha cha Mulungu pa uchimo wanga)."

Kondwani akulangiza aliyense amene akudutsa mu bvuto lililonse. Iye akuti, "Ndikuwalimbikitsa iwo kuti asataye chiyembekezo. Pali njira yokhalira ndi moyo wina m'dzikoli ... chiyembekezo chokhacho m'dzikoli ndi kukakamira kwa Yesu Kristu. Vomerezani ndi mtima odzichepetsa, ndipo Ambuye wanga (Yesu Kristu) ali ndi kuthekera kuwalandira ndi kuwakhululukira." Ndime za m'Baibulo zotsatirazi zatsimikizidwa kwa ife ndi Kondwani kuti twerenge ndi kuganizira mozama za izo.

Kuti ngati udzabvomereza m'kamwa mwako Yesu ndiye Ambuye, ndi kukhulupirira mumtima mwako kuti Mulungu anamuukitsa kwa akufa, udzapolumuka: pakuti ndi mtima munthu akhulupira kutengapo chilungamo; ndi m'kamwa abvomereza kutengapo chipulumutso. Pakuti Malembo atero, Amene ali yense akhulupirira Iye, sadzachita manyazi. (Aroma 10:9-11)

Potero tilimbike mtima poyandikira mpando wachifumu wachisomo, kuti tilandire chifundo ndi kupeza chisomo cha kutithandiza nthawi ya kusowa. (Aheberi 4:16)

Kodi Mulungu amalola zowawa?

● Inapitiliza ku tsamba 1

Chipambano pa mazunzo ndi zoipa ndi zakuti, Yesu Kristu, Mulungu mu thupi, analowa mu imfa ndi kuigonjetsa iyo, ndipo anaukanso kwa akufa. Kuuka kwake kwa akufa ndi yankho lofunika kutipatsa ife mtendere.

Pamene mazunzo akupitirira mpaka pano, a Akristu enieni ali ndi mtendere weniweni, pakuti Mau a Mulungu amatiuza za tsiku lili mkudza, adzawapukutira misozi yonse kuichotsa pamaso pawo; ndipo sipadzakhalanso imfa; ndipo sipadzakhalanso maliro, kapena kulira, kapena chowawitsa; zoyambazo zapita (Chibvumbulutso 21:4)."

Kodi muli ndi mtendere umenewu mu mtima mwanu, ngakhale mukukumana ndi ngozi ndi imfa? Mukhoza kukhala ndi mtendere umenewu panapa, pakubvomereza kuti mukuchimwira Mulungu amene anakulengani, ndinso amene ali ofuna kukhala m'moyo wanu onse. Pitani kwa iye pa chikhululukiro cha uchimo wanu, ndi kupulumutsidwa ku zotsatira za uchimo wanu. Iye adzakupatsani moyo wake weniweni (moyo wosatha), ndi chiyembekezo chachikulu cha kutsogolo thupi lanu likadzafa. Tsopano umenewu ndi mtendere weniweni!

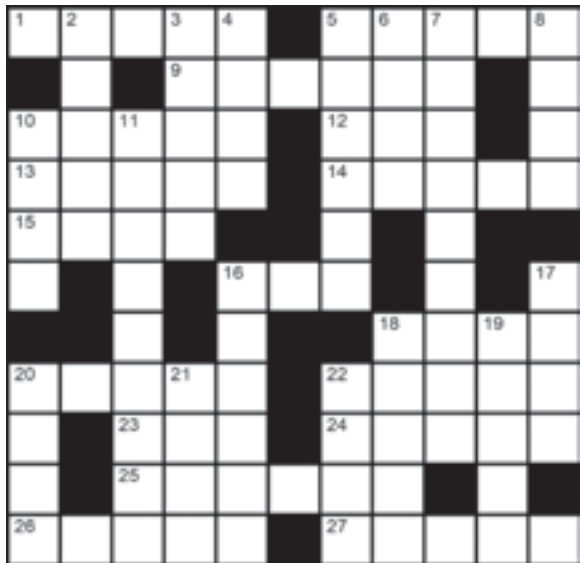
Bwanji funso likanakhala lakuti, "Ngati kuli Mulungu, nchifukwa chiyani amalola mazunzo?"

Pakukumana ndi mavuto mwina inunso mwafunsako funso limeneli, ndipo ngati ndi choncho, ndiye kuti mwangoulula za kumvetsetsa kwanu kwa chabwino ndi choipa komanso chilungamo.

Funso limeneli likuonetsera kuti Mulungu ali wosangalatsidwa ndi chilungamo, ndi kuti kumvetsetsa kwake kwa chabwino ndi choipa, mavuto ndi mtendere, ndi chimodzimidzi kumvetsetsa kwathu! Ngati munthu atati kulibe Mulungu, koma akufunsa funso lomweli, iwo aweruzza kale za chabwino ndi choipa, ndipo choncho m'mtima mwawo akudziwa kale kuti Mulungu alipo! Koma sadzavomereza kuti Mulungu alipo, ndi kuti iye ndi chiyambi cha chilungamo ganizo la choonadi ndi choipa! Samalani pa zimene mumaganiza za Mulungu, moyo wanu pano komanso ukadzatha ukutsamira m'mene mungayankhire kwa iye. Popanda Mulungu, palibe mtendere.

Coffee Break CROSSWORD & SUDOKU

- ACROSS**
- 1 Trainee
 - 5 Loud car feature
 - 9 Quickly assembled building
 - 10 Collectible
 - 12 Hoover's agency
 - 13 Put up, as a statue
 - 14 Speck of land in a river
 - 15 Meadows
 - 16 Place for fitness buffs
 - 18 Nip with your teeth
 - 20 Tooth edges
 - 22 Say "hi"
 - 23 Restaurant gratuity
 - 24 Airplane's walkway
 - 25 Cold old time (3,3)
 - 26 Person from around here
 - 27 A shaft from a bow
- DOWN**
- 2 Blue of the sky
 - 3 Long stories
 - 4 Quick jogging pace
 - 5 Certify as true
 - 6 Chem class rooms
 - 7 Skills
 - 8 Dewy fog
 - 10 Jailroom
 - 11 Sensible, practical
 - 16 Religious music
 - 17 Local fair
 - 18 Bramble
 - 19 Phone company
 - 20 Hip, groovy
 - 21 12-point type size
 - 22 Infatuated, doting



SOLUTIONS PAGE 7



"I hope none of you are feeling stress about this test. It's only 50% of your grade, 60% of your future and 100% of your self-esteem."

8								2
2		6					4	
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	8		9					

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- "Youth Line" on Monday, Tuesday and Thursday 7:10 pm

Football and a new life

My name is Kondwani Chita, I come from Tambala village, but am now living in Mapale, also in the City of Zomba. From a young age I have always played soccer. In 2016 I joined a certain team in our area, and being talented I became very popular. But, I started smoking Cannabis, drinking beer excessively, and became immoral.

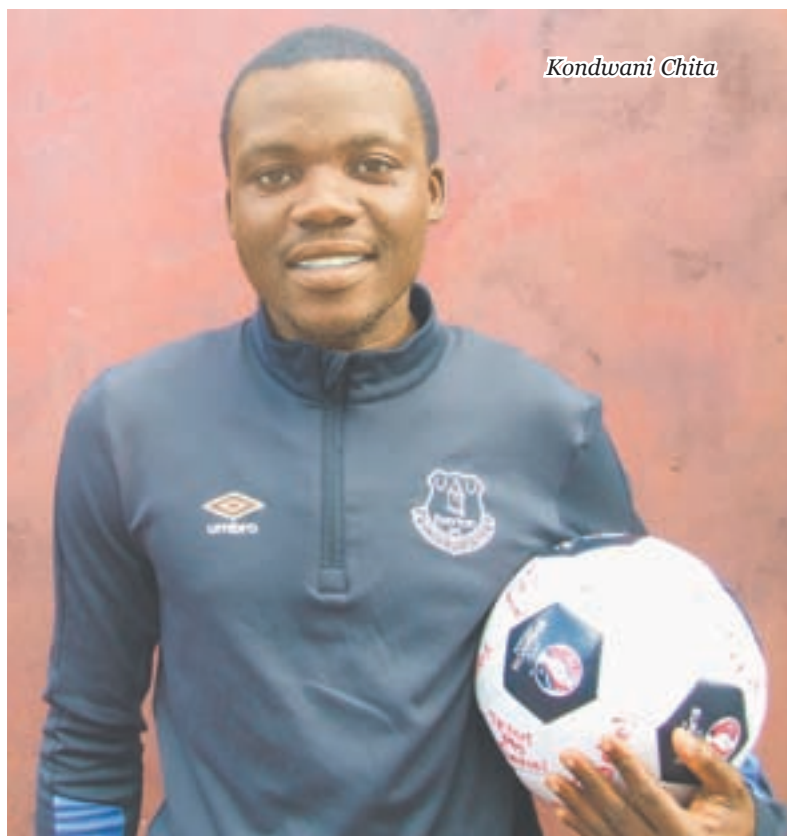
In July 2018, I moved to another team in the Mulanje district and there my nasty behaviour continued. My parents and many other people tried to advise me—but no to avail; I became worse than before.

In the afternoon of the 10th April 2020 I was alone in my bedroom enjoying lustful desires. While having these thoughts, I moved from the bed and lifted a gospel leaflet that was given to me by a close friend Ken, also from Zomba. The title was “GOING TO HELL IS YOUR CHOICE.” This gospel leaflet convicted me of the sin in my heart; I was compelled to read the quoted Scriptures: Romans 6:23 saying, “The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.” I became terrified because of my sinful condition! Next, I read Hebrews 9:27, “And just as it is appointed for man to die once, and after that comes judgement.”

After reading these verses my fear escalated, thinking how my life was, and thinking about certain death, and after that, judgement!

I started crying. This caused

St. Augustine said: “sin is believing the lie that you are self-created, self-dependent and self-sustained.” Freedom from sin therefore comes from believing the truth that you are God-created, God-dependent, and God-sustained.



Kondwani Chita

many of my fellow players to come to my room. When they enquired from me, I told them that I needed Jesus to forgive my sins, for I am a sinner. These players were not believers, as such they did not understand what I was talking about and they said, “This fellow is suffering from a bad headache, let’s take him to the hospital.”

They were saying this in ignorance of what is written in the Bible, “For the word of the cross (that is the message of salvation from sin through the death on the cross by Jesus, the Son of God for me) is folly to those

who are perishing, but to us who are being saved it is the power of God,” (1 Corinthians 1:18). I tried to convince them that my body was

not sick but my sin was weighing heavily on me, and that I wanted Jesus to forgive me of my sin, and save me as it is promised in the Holy Scriptures by Jesus himself, “Come to me, all who labour and are heavy laden, and I will give you rest ... you will find rest for your souls,” (Matthew 11:28–30).

As we were entering the gate of the hospital, one of them received a call from my friend Ken, who gave me that gospel leaflet, and my friends told him what was happening to me. As they were talking on the phone, I was crying aloud asking Jesus to forgive my sins and that brother heard me; he knew what I wanted, salvation for my soul!

From that time on, the fear of falling asleep, and the fear of death—Jesus took them all away! In the Bible we read, “Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come” (2 Corinthians 5:17). Jesus Christ gave me new thoughts, a new language, a new life. In John 1:12 we also read, “But to all who did receive him (Jesus Christ the Lord), who believed in his name, he gave the right to become children of God.” Because of the grace given to me by Jesus, I am a child of God (and not a child of the Devil and sin). I now can serve my Saviour by sharing the Word of God and my testimony with others, so that they too will know how to be saved from the penalty for sin. In Galatians 5:19 to 22 the Bible tells of the sin we want to do, and it says that those who do such things will not enter the kingdom of heaven. As for me, (because of the forgiveness of Jesus) I am dead to these sins, and am alive in the new life—which is in my Lord Jesus alone.

A warning in conclusion, the Bible says, “Today, if you hear his voice, do not harden your hearts!”

I BECAME TERRIFIED BECAUSE OF MY SINFUL CONDITION.



NDINACHITA MANTHA KWAMBIRI CHIFUKWA CHA UCHIMO WANGA!



Mu Yohane 1:12 timawerenganso, “Koma kwa onse amene anamulandira Iye (Yesu Kristu Ambuyeyo), kwa amene anakuhulupirira m’dzina lake, Iye anawapatsa mphamvu yokhala ana a Mulungu.” Chifukwa cha chisomo chimene Yesu anandipatsa, ndine Mwana wa Mulungu (ndipo sindine mwana wa Satana ndi uchimo).

Tsopano ndikhoza kutumikira Mpulumutsi wanga pakugawana ndi ena Mau a Mulungu ndi umboni wanga, ndi cholinga chakuti iwonso adziwe m’mene angapulumutsidwira ku chilango cha uchimo. Mu Agalatiya 5:19 mpaka 22 Baibulo limatiuza za uchimo umene timafuna kuchita, ndipo limati iwo amene amachita zinthu zimenezi sakalowa mu ufumu wa kumwamba. Koma kwa ine, (chifukwa cha kukhululuka kwa Yesu) ndine wa kufa ku machimo amenewa, ndipo ndili ndi moyo watsopano—umene uli mwa Ambuye Yesu basi.

Chenjezo Pomaliza, Baibulo limati, “Lero mukamva mawu ake, musaumitse mitima yanu.” (Aheberi 4:7)

Mpira ndi moyo watsopano

Mpira unali moyo wake; Zosangalatsa moyo zinali potayitsira nthawi yake: koma amagonjetsedwa ndi uchimo ndi mantha. Iye akutiiza yekha za nkhani yake.

Dzina langa ndine Kondwani Chita, ndimachokera m’mudzi wa Tambala, koma pano ndikukhalira mu Mapale mu mzindanso wa Zomba. Kuyambira ndili wachichepere ndakhala ndi kusewera mpira wa miyendo. Mu chaka cha 2016 ndinayamba kusewera timu ina kudera la kwathu, ndipo pakukhala munthu waluso ndinatchuka kwambiri. Koma, ndinayamba kusuta fodya wa Chamba, kumwa mowa mwa uchidakwa, ndipo ndinakhanso wachimasomaso kwambiri.

Mu July 2018, ndinapita ku timu ina m’boma la Mulanje, Malawi, ndipo kumeneko khalidwe langa lonyasa linapitirira. Makolo anga komanso anthu ena anayesetsa kundilangiza—koma palibe chimene anapindula; ndinangopitirira kuipiraipirabe kusiyanso ndi kale.

Nthawi ya masana pa 10 April 2020 ndinali ndekha ku chipinda changa chogona kusangalatsidwa ndi zilakolako zanga zachiwerebere. Ndili mkati mwa malingaliro amenewa, ndinachoka pa kama (bedi) wanga ndi kutenga kabuku ka mau a Uthenga Wabwino kamene kanapatsidwa kwa ine ndi mnzanga Ken, naye ochokera ku Zomba. Mutu wake unali, “KUPITA KU GAHENA MWASANKHA NOKHA.”

Kabuku ka Uthenga Wabwino kameneka kanatsutsa uchimo mu mtima mwanga; ndinafulumizidwa kuti ndiwerenge malemba amene analembedwa Aroma 6:23 akuti, “Pakuti malipiro a tchimo ndi imfa, koma mphatso yaulere imene Mulungu amapereka ndi moyo wosatha mwa Kristu Yesu Ambuye athu.” Ndinachita mantha kwambiri chifukwa cha uchimo wanga! Kenako, ndinawerenga Aheberi 9:27, “Popeza kunayikika kwa munthu kufa kamodzi ndipo kenaka kuweruzidwa.”

Nditatha kuwerenga ndime zimenezi mantha anga anakula, kuganizira m’mene moyo wanga unalili, komanso kulingalira za imfa, ndipo kenako, chiweruzo!

Ndinayamba kulira. Izi zinachititsa ambiri mwa anyamata osewera nawo mpira kubwera ku chipinda changa. Pamene anandifunsa, ndinawauza kuti ndimafuna Yesu kuti andikhululukire machimo anga, pakuti ndine ochimwa. Osewera amenewa anali osatembenuka mtima, chifukwa cha chimenecho samamvetsa za chimene ndimanena ndipo anati, ‘munthu uyu akudwala mutu wa ching’alang’ala, tiyeni timutengere ku chipatala.’

Iwo amanena izi chifukwa cha umbuli wa zimene zinalembedwa

mu Baibulo, “Pakuti uthenga wa mtanda (umene uli uthenga wa chipulumutsu ku uchimo kudzera ku imfa ya pa mtanda ya Yesu, Mwana wa Mulungu chifukwa cha ine) ndi chopusa kwa iwo amene akuonongeka, koma kwa ife amene tikupulumutsidwa uthengawu ndi mphamvu ya Mulungu,” (1 Akorinto 1:18).

Ndinayesetsa kuwauza kuti amvetsetse kuti si thupi langa limene limadwala koma kuti uchimo wanga umandilemera, ndipo kuti ndimafuna Yesu kuti andikhululukire machimo anga, ndi kundipulumutsa monga kunalonjezedwa m’Malemo Oyera ndi Yesu mwini, “Idzani kwa Ine, inu nonse otopa ndi olemedwa ndipo Ine ndidzakupatsani mpumulo.” (Mateyu 11:28–30)

Pamene tinali kulowa pa chipata cha ku chipatala, m’modzi mwa iwo anayimbiridwa lamya (foni) kuchokera kwa mnzanga Ken, amene anandipatsa kabuku ka uthenga wabwino kaja, ndipo anzanga anamuuza zimene zimandichitikira ineyo. Pamene analankhulana pa lamya lija, ndinalira mokuwa kumupempha Yesu kuti andikhululukire machimo anga ndipo mbaleyo anandimva; iye anadziwa chimene ndimafuna, chipulumutsu cha moyo wanga!

Kuyambira nthawi yomweyo, mantha okanika kugona ndi mantha a imfa—Yesu anazichotseratu! Mu

Baibulo timawerenga, “N’chifukwa chake, ngati munthu aliyense ali mwa Kristu, ndi wolengedwa mwatsopano; zinthu zakale zapita taonani, zakhala zatsopano” (2 Akorinto 5:17) Yesu Kristu anandipatsa maganizo atsopano, kalankhulidwe katsopano, ndi moyo watsopano.

Lonely girl finds eternal friend

● Inapitiliza ku tsamba 1

She also “learned that I needed to forgive my mom and I was set free in my spirit. You cannot say you love God when you cannot love someone you are living with in this world. That helped me a lot. I am at peace now. I can forgive now as God forgives me when I sin. With my broken and honest heart, my relationship with God was restored.”



To others who may be struggling with finding peace and security, Poppie shares: “Jesus is here with us. He is a living God. God is the greatest and He promised He would never leave us nor forsake us. He calls us just the way we are. You don’t have to be perfect. His love endures forever.

“In everything you do, put God first and you will see everything is going to work out. Learn to trust in Him, no matter the circumstances you are facing. He is here for you.

He gave His only Son for us, so He is our greatest Father in this world.”

Poppie’s favourite Bible verse is Matthew 6:33: “But seek first His kingdom and His righteousness, and all these things will be given to you as well.”

“You don’t have to stay away from God because you are not perfect,” she concludes. “God wants you just the way you are. When you have accepted God, He will send the right people into your life to come and show you the right way and how to make the right decisions.” ●

From a pig pen to a water well



Scott Harrison's life reads a bit like the story of the prodigal son. He was brought up in a Christian home in suburbia by loving parents, even playing piano at church, but spent a whole decade of his life in betrayal of his upbringing. At 18 he moved to New York to join a band. When the band broke up he became a night club promoter – being paid to drink alcohol and womanise. "I gave everyone the finger and went off and slept with the proverbial prostitutes. I smoked

two packs of cigarettes a day, was drunk almost every night, gambled and did every drug except heroine," Scott told Veritas Forum in 2017. "Eventually I ended up in the 'pig pen'. Not in the sense of being broke but realising 'what a disgusting mess I have made of my life. I hate myself. I'm not honest. I do coke at 4am'.

"I felt awful, unhealthy and ashamed. I was being eaten away by my own selfishness and hedonism. I realised there would never be

enough. There would never be enough girls, never be enough money, and never be enough parties.

"I was spiritually bankrupt. I was emotionally bankrupt. I was certainly morally bankrupt," he confessed on his charity's Youtube channel.

Meanwhile, Scott's parents had been praying relentlessly for him. Then he read a book his dad had sent him called *In Pursuit of God* by A.W. Tozer, in this book Scott saw the exact opposite of his life – holiness, integrity, virtue, godliness, purity - and he realised that is exactly what he wanted.

"Now I felt guilty about living with my girlfriend, doing drugs and making people drunk for a living," he admitted. For five or six months he fought the guilt and conviction and then decided that was it and literally left his former way of life by getting in his car and driving away.

He decided to try living for others instead of himself, after reading in the Bible book of James (verse 1:27) "Pure and undefiled religion before God the Father is this: to care for orphans and widows in their adversity and to keep oneself unstained by the world."



transported in heavy jerry cans on their heads.

And thus the organisation Charity Water was born.

As a former night club promoter, Scott started it all with a party. For his 31st birthday he held a huge event in a donated club and charged everyone \$20 at the door. Instead of pocketing the \$1500, he spent it building three wells and fixing three more in a refugee camp in northern Uganda. And then he sent photos, the GPS coordinates and the story back to those 700 people to show them how their money had been spent.

Because so many people don't trust charities, Scott decided to do things differently, guaranteeing that 100% of donated monies would go to clean water and creating a different fund entirely to pay for administration costs. He also proved the projects, putting GPS coordinates and photos on Google maps, so that people could find where the money went. Trackers were put on the drilling rigs and

water sensors on the pumps, for people to follow how much water was being produced. They involved locals so that the projects were sustainable.

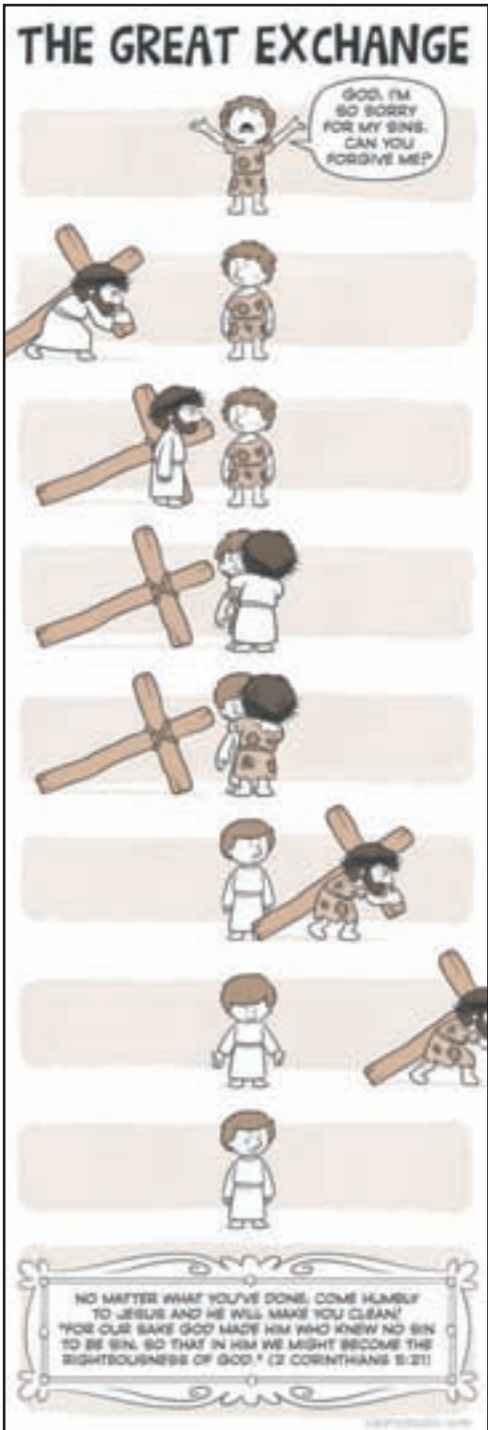
With outdoor exhibitions, water walks and innovative advertising they raised the profile of the need for clean water and people started shaving beards, climbing mountains and donating their birthdays in order to raise money for wells.


Like Rachel Beckwith, who raised \$220 on her ninth birthday. She was disappointed that she hadn't reached her goal of \$300 but when she was killed in a car accident before she could try again at age ten, her campaign went viral and ended up raising over \$1.2 million dollars for clean water!

Clean water has led to health benefits, cleanliness, improved sanitation, improved schooling and more time and energy to earn a living for over 11 million people so far.

Scott's story proves that one life can make such a profound difference in the world, when empowered by the spirit of God and given in sacrifice for others.

I FELT AWFUL, UNHEALTHY AND ASHAMED.





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KODI YESU KRISTU NDIYE MULUNGU?

Yesu Kristu ndi Mulungu Atate ndi amodzi. Anakhala padziko lino lapansi ngati munthu komanso anali Mulungu wa chikhaliro nthawi zonse. Mfundo imeneyi ndi yofunikira kwambiri ku chikhulupiriro chathu ngati Akristu.

MU Yohane 14 Yesu anauza ophunzira ake kuti pamene anadziwa lye, anadziwanso Atate. Pamene Filipo anamfunsa lye kuti amuonetse Atate, Yesu ananena naye, “Kodi ndili ndi inu nthawi yaikuluta yotere, ndipo sunandizindikira, Filipo? Amene waona Ine waonanso Atate (v9). Mu Akolose 2:9, timawerenga “Pakuti mwa lye (Yesu) chikhaliro chidzalo cha Umulungu m’thupi.” lye si anali ngati munthu wina aliyense. Anali Mulungu mu thupi (Yohane 1:18). lye sanangofanana ndi Mulungu. Chilichonse chimene Mulungu ali, chomwechonso Kristu ndi. Anali chimodzimidzi ndi Mulungu asanabwere panso pano, chimodzimidzinsu atabwera panso pano, ngakhale tsopano pamene ali kumwamba, Kristu ali chimodzimidzi ndi Mulungu.

Maziko a Zikhulupiriro zomwe potsamira pake ndi Baibulo, ndi Umulungu wa Yesu Kristu.

M’zaka mazanamazana zoyambirira za Mpingo wa Chikristu, atsogolera a Chikristu anakonzama mfundo zotchedwa “Zikhulupiriro” (m’Chingelezi, amati “creeds”). Zikhulupiriro zimenezi zimatsindikiza kwambiri Umulungu wa Yesu Kristu. Mu mbiri ya mpingo wa Chikristu, chikhulupiriro mu Umulungu wa Kristu chakhala chili maziko a Chikristu chomwerereka.

Mu chikhulupiriro chokhudza Utatu wa Mulungu, (m’Chingelezi, “Nicene Creed”) cholembedwa mu zaka mazana anayi oyambirira (400), timawerenga kuti: “Mbuye m’modzi Yesu Kristu, Mwana yekhayo wa Mulungu ... Mulungu weniweni Mulungu ... Amene ali M’modzi ndi Atate.”

Mu tanthauzo limene linaperekedwa mu mzinda wotchedwa, “Chalcedon” m’chaka cha 451 A.D., timawerenga, “Ambuye wathu Yesu Kristu, wangwiro chimodzimidzi Mulungu Atate, komanso wangwiro mu umunthu, Mulungu weniweni komanso munthu weniweni ... chimodzimidzi ndi Atate mu Umulungu wake.”

Umboni Wa Umulungu wa Kristu Akuchokera m’Baibulo

Yesu Kristu ndi wosiyana kwambiri ndi Aneneri, ngati Abrahamu, Mose, kapenanso Mtumwi Paulo ndi anthu ena onse otchuka m’Baibulo. lye akutchedwa Mulungu mu Malembo Oyera (Baibulo). Zinthu zimene anachita ali padziko lapansi pano, ndi Mulungu yekha akanachita. lye anadzitcha yekha wofanana mu chilichonse ndi Mulungu Tate. Moyo wake wopanda tchimo ndi kuuka kwake kwa akufa zimachitira umboni kuti lye ndi Mulungu.

Mu Baibulo lonse Kristu akutchedwa Mulungu. Mu Yesaya 9:6 akutchedwa “Mulungu wamphamvu, Atate Wosatha.” Mu Yohane 1:18 akutchedwa “Mwana Wobadwa Yekha.” Akutchedwanso “Mulungu” mu Aheberi 1:8 ndinso mu 1 Yohane 5:20.

Kristu mu Baibulo akutchedwa kuti ndi Waumulungu. Ndi Wamuyaya, ndipo ndi Mulungu yekha amene ali Wamuyaya (Yohane 8:58; 17:5). Yesu

ndi Mulungu wooneka ndi maso. Mu chilichonse chimene Mulungu ndi, Yesu ndinso chomwecho (Afilipi 2:6). Mu Akolose 2:9 timawerenga, “Pakuti mwa lye chikhaliro chidzalo cha Umulungu m’thupi.” Yohane mu uthenga wake wabwino akutiuzaza za Mau (Kristu) kuti anali pachiyambi, kutinso anali ndi Mulungu, ndipo kuti Mauwo (Kristu) ndi Mulungu (Yohane 1:1). Kristu wabvumbulutsa Mulungu kapena kuti wafotokoza Mulungu (Yohane 1:18). Yesu “Ndiye kuwala koonetsa ulemmerero wa Mulungu, ndipo lye ndiye chithunzi chenicheni chosonyeza khalidwe la Mulungu” (Aheberi 1:3).

Yesu amachita zinthu zomwe angachite ndi Mulungu yekha. Yesu analenga dziko lapansi (Yohane 1:3; Akolose 1:16; Aheberi 1:3). Pa Genesis 1:1 amanena mwachimvekere kuti Mulungu ndiye Mlengi. Yesu anatomiza Mzimu wa Mulungu (Yohane 15:26). Aliyense amene ali wosafanana ndi Mulungu mu chilichonse sangauze Mzimu wake zoti uchite! Yesu amakhalulukira machimo (Luka 5:20-24). Mulungu yekha ndi amene amakhalulukira machimo.

Pamene Yesu anali padziko lino lapansi, anadzitcha yekha kuti ndi Mulungu (Yohane 8:58). Kunena chonchi kumatengedwa kuti ndi kunyozza Mulungu ngati wonenayo sanali Mulungu (10:30-33). lye ananena kuti ali ndi malo pa nkhani ya ubatizo (Mateyu 28:19) “... ndi kuwabatiza iwo m’dzina la Atate, ndi la Mwana, ndi la Mzimu Woyera.” Yesu ananenanso kuti amene anaona lye anaonanso Anaonanso Atate (Yohane 14:9). Ananenanso kuti adzaweruzama mtundu wonse wa anthu (Mateyu 26:63, 64; Yohane 5:26, 27). Baibulo limanena mwachimvekere kuti onse adzaweruzidwa ndi Mulungu. Choncho, Yesu wayenera kukhala Mulungu.

Kuuka kwa akufa kwa Kristu kukutsimikiza kuti lye ndi Mulungu (Aroma 1:4; Yohane 2:18-22). lye sanali wa chinyengo, kapena wofuna kupusitsa.

Munthu aliyense anachimwa, kupatula Yesu Kristu. lye ndi wopanda tchimo. lye si awangokhala munthu wabwino. Anamvera Atate wake ndipo anakhala wopanda banga (Mateyu 3:17; 2 Akorinto 5:21; 1 Petro 2:22). Kukhala wopanda tchimo kukutsimikiza Umulungu wake, chifukwa ndi Mulungu yekha amene ali wopanda tchimo (Yesaya 6:3).

Chifukwa chakuti Kristu ndi Mulungu, imfa Yake pamtanda inalipira machimo athu. Mkwiyi wa Mulungu pa tchimo la munthu palibe amene akanapirira nawo kupatula Mulungu mwini. Zimenezi zinatheka mu umunthu wa Kristu. Mkwiyi wa Mulungu unamugwira lye, m’ malo mwathu. Werengani Yesaya 53:5; Aroma 5:8-19 ndi 1 Yohane 2:1, 2.

Wolemba Chipangano Chatsopano nthawi zambiri amamutichula Yesu kuti “Ambuyeyo,” pamene dzina limeneli m’Chipangano Chakale cholembedwa mu m’chiyankhulo cha Chigiriki amagwiritsa ntchito kutanthauzira mu Chiheberi dzina lakuti “Yehova” kapena “Yahweh.” Olemba Chipangano

Chatsopano amapereka kwa Yesu dzina limene amagwiritsa ntchito potchula Mulungu (Machitidwe Atumwi 10:36; Aroma 10:9).

Malingana ndi Baibulo, Mulungu yekha ndiye wayenera kulambiridwa. Pamene Chipangano Chatsopano chikuonetse kuti Yesu sankakana kulambiridwa pamene anali padziko lino lapansi (Mateyu 28:9; Yohane 20:28). Akupembedzedwa panopa, komanso tsiku lili mkudza, bondo lilililonse lidzagwadira lye (Afilipi 2:10, 11; Aheberi 1:6; Chibvumbulutso 5:8-14).

Mau ena a m’Chipangano Chakale ofotokoza za Mulungu akufotokozanso za Kristu m’Chipangano Chatsopano. Mwachitsanzo : Mulungu ndi Mlengi malingana ndi Genesis 1:1; pamene Akolose 1:16; ndipo Masalimo 104:24-27; pamene Aheberi 1:10-12 akutiuzanso kuti Kristu ndi Mlengi.

Fananizani mozama ndime izi zina:

Za kubwera Kwake kuyambira : onani Yesaya 7:14 ndi Mateyu 1:22-23.

Za kubwera Kwake kachiwiri : onani Zekariya 14:5 ndi Mateyu 24:30-31.

Za lye Ndiye Mpulumutsi : werengani pa Yesaya 45:21-22 ndi Mateyu 1:21.

Za Ulemmerero Wake : onaninsu Yesaya 6:1-3 ndi Yohane 12:41.

~~~~~  
Kwakhala kuli aphunzitsi onyenga amene sakhulupirira kuti Yesu ndi Mulungu wathunthu. Amakana kufanana kwake ndi Atate m’chilichonse ndipo sampatsa ulemu ngati Mulungu (1 Yohane 2:22-23; 4:2). Koma Baibulo limanena ndithu kuti Kristu ndi Mulungu wathunthu. Yesu anapatsidwa dzina lakuti “Mwana wa Mulungu.” Zimenezi sizikutanthauza kuti lye ndi wongofanana naye chabe Mulungu. Ndi zosatheka kuti Yesu, amene ndi Mulungu, akhale wochepera kuposa Mulungu Woono Mmodzi.

Kodi dzina limeneli “Mwana wa Mulungu” limatanthauza chiyani? Limanena za Umulungu Wake. Mwana ali chomwechonso chimene Atate ali. Nthawi zambiri Yesu akutchedwa “Mwana Yekhayo” (Yohane 3:16). Izi zikutanthauza kuti ndi yekhayo Mwana wa mtundu uwu. Palibe wina ngati lye.

Dzinali limanenanso za umodzi. Mu Yohane 1:1 timawerenga, “Mau anali kwa Mulungu.” Izi zikufotokoza chiyanjano. Mu Yohane 1:18 timawerenga kuti Yesu ali “ku chifuwa cha Atate.” Kasanu ndi kawiri timawerenga kuti Atate akonda Mwana (chitsanzo : Yohane 3:35)

Yesu Kristu sanakhale Mwana pakubadwa kwake mu thupi, kapenanso pamene anabatizidwa. lye wakhala ali “Mwana wa Mulungu.” Mu ndime zina timawerenga kuti “Atate anatuma Mwana” (Yesaya 9:6; 1 Yohane 4:9, 14; Agalatiya 4:4). Mulungu akanatuma “Mwana” ngati Mwanayo analipo kale ngati Mwana.

**Zotsatira za Umulungu Wa Yesu**

# KUPHUNZIRA MALEMBO OYERA



WOLEMBA: JOHN FINEGAN

Mkusindikiza kwa Nyuzipepala iyi ya Challenge Newspaper, tili ndi gawo lachiwiri za maphunzira kuchokera m’Buku Lopatulika. Timaphunzira zosiyana zokhudza Yesu Kristu. Tikufunsa, “Kodi Kristu Ndi Ndani?”

Cholinga chake ndi chakuti inuyo, owerenga, mudzilimbikitsidwa pakuwerenga choonadi chopezeka m’Baibulo, komanso kulimbikitsidwa kuwerenga Baibulo pa inu nokha. Mulungu amalankhula nafe kudzera m’Mau ake, Malembo Oyera.

Ndi chinthu chabwino kuti tidzakhale ndi nthawi ya kuwerenga zimene Mulungu akufuna kuti atiuze kudzera m’Mau ake. Izitu ndi zofunikira kwambiri kuposa kumva uthenga kuchokera kwa alaliki ngakhaleenso ziphunzitso za zipembedzo.

Mfundo yakuti Yesu Kristu ndi Mulungu wathunthu imasintha miyoyo yathu. Izi zikutanthauza kuti ntchito imene anatiwawira ife pamtanda ndi yangwiro. Pamene anafa pamtanda, lye anatenga mkwiyo wonse wa Mulungu pa tchimo lathu (1 Yohane 2:1, 2). Pamene watipulumutsa, lye ali akutha kutisunga kwa muyaya ndi kutitengera kumwamba (Aheberi 7:25; Yohane 10:28, 29).

Umulungu wa Kristu umatipangitsa kuti tidzikhala miyoyo yathu

molemekeza lye. lye, amene tili Akristu, timatenga dzina lake choncho tiyenera kumachita zimene Ambuye amafuna (Akolose 1:9, 10). Kristu ali ndi ulamuliro ngati “Mbuye” kufungatira

miyoyo yathu ndipo tili ndi kuthekera konse komutumikira lye. Wamishoni wotchuka, Bambo C.T. Studd, amene anagwira ntchito yotumikira Ambuye ku China, India, komanso ku Africa, anati, “Ngati Kristu ndi Mulungu ndipo anandifera ine, ndiye kuti palibe kudzipereka kumene ndingachite kumene kungakhale kopambana kwa lye.”

Ngati Yesu Kristu ndi Mulungu, tayenera kumupembedza lye ngati m’mene anachitira ophunzira oyambirira (werengani Mateyu 28:9; Yohane 20:28).

Kunena kuti Yesu Kristu ndi Mulungu zikutanthauza kuti lye pamene anabwera ku dziko lino lapansi anadzichepetsa kwambiri Yekha. Mulungu, amene ali wamkulu, anakhala wodzichepetsa mpaka kutifera ife, kuti tikapululumuke kumachimo athu (Yohane 13:3-5; 2 Akorinto 8:9; Afilipi 2:6-8). Ngakhale kuti Yesu anali Wamuyayayo kutumizidwa kuchokera kwa Mulungu, lye anadziperereka ku pamtanda. Pamenepo anazunzika mochitsama manyazi, imfa yowawa m’ malo mwathu.

N’chodabwitsa ichi! Panthawi imeneyo amadziwa ndithu za ulemmerero Wake (Yohane 17:5).

Yesu pakukhala Mulungu, kumukana lye ndi zoopsa kwambiri. Kukana kumalandira ngati Mpulumutsi ndi kukana “Mwana wa Mulungu” (Yohane 3:36; Aheberi 10:28, 29).

Kodi munamulandira Amene ali Mulungu wathunthu, koma anabwera ku dziko lapansi ngati munthu ndi kufa chifukwa cha machimo anu? Mulungu anatomiza Mwana Wake kudzakhala Mpulumutsi wa dziko. Kodi ndi Mpulumutsi wanu?

**Mafunso Oti Muganize Mozama**

1. Kodi ndi umboni uti wa Umulungu wa Kristu umene wa kugwirani mtima wanu, nanga chifukwa chiyani?
2. Kodi Umulungu wa Kristu wasintha moyo wanu bwanjiji?

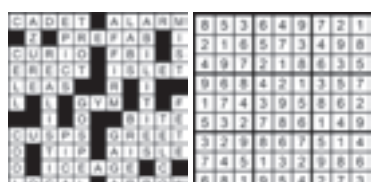
## MUDZIYESE!

Tiyeni tilingilirebe za zonse zimene tawerenga m’phunziroli. M’munsi muno muli ndime khumi. Mawu ake a ndime zina ndi zoono, koma ena ndi mabodza. Mutawerenga phunziro ili, werengani ndime yoyamba m’munsimo. Mukatsimikiza kuti mawu ake akubvomerezana ndi Phunziro ndinso Uthenga Wabwino wa Marko, lembani **ZOONA** patsogolo pake. Ngati sakubvomerezana, lembani **BODZA** patsogolo pake.

1. Yesu anauza Filipo kuti, “Amene waona Ine waonanso Atate.” \_\_\_\_\_
2. Mu Akolose mutu 2 timawerenga, “Mwa lye (Yesu) chikhaliro chidzalo cha Umulungu m’thupi.” \_\_\_\_\_
3. Chifukwa chakuti Kristu ndiye Mulungu, imfa Yake pamtanda inalipira machimo athu. \_\_\_\_\_
4. Tingaone Umulungu wa Yesu tikaona ubale wake ndi Mariya. \_\_\_\_\_
5. Yesu anayambira kukhala ngati “Mwana wa Mulungu” kuchokera kuuka Kwake kwa akufa. \_\_\_\_\_
6. Kwakhala kuli aphunzitsi onyenga amene sakhulupirira kuti Yesu ndi Mulungu wathunthu. \_\_\_\_\_
7. Yesu Kristu sanalenge dziko lino lapansi. \_\_\_\_\_
8. Pa Yohane 1:1 tingamvetse kuti “Mau” ndi dzina la Yesu Kristu. \_\_\_\_\_

Mutamaliza kuyankha mafunso onse, mungadziyese popeza mayankho enieni analembedwa munsi muno:

MAVANKHO : 1. Zoona, Yohane 14:9; 2. Zoona, Akolose 2:9; 3. Zoona, Yesaya 53:5; Aroma 5:8-19; 1 Yohane 2:1-2; 4. Bodza, Kuuuka kwake kwa akufa kumalankhula Umulungu Wake, Aroma 1:4; Yohane 2:18-22; 5. Bodza, kuchokera umuyaya wonse; 6. Zoona, Koma Baibulo limathunzitsa kuti Kristu ndiye Mulungu wathunthu; 7. Bodza, analenga zonse zolengedwa. Akolose 1:16; 8. Zoona, Yohane 1:1



# Dad's legacy became a burden



Los Angeles Sparks Guard Candice Wiggins (2) during in game action, in June, 2015. The Connecticut Suns defeated the Los Angeles Sparks in that encounter at the Mohegan Sun Arena in Uncasville, Connecticut, 80-76 in overtime. (Photo by Williams Paul/Icon Sportswire/Corbis/Icon Sportswire via Getty Images)

Continuing her father's legacy of success has always been a driving force for former Women's National Basketball Association (WNBA) player Candice Wiggins.

Her father, major league baseball player Alan Wiggins, passed away from AIDS, after battling depression and drug abuse, when Candice was four years old.

In an interview with the Christian Broadcasting Network, Candice said she was often compared to her father.

"I ran like him, I looked like him, and so that became like my blueprint of how I was going to

succeed," she says.

Her success in basketball in high school earned her a scholarship to Stanford University where she felt the weight of the team's success.

"Even my senior year at Stanford my coach said, 'You're carrying us, you know, it's on you.'"

Although Candice had accepted Jesus as her Lord and Saviour as a young child, she said she lost sight of the importance of her relationship with Him as her focus shifted to succeeding in basketball.

On her website, she writes, "I never read the Bible growing up. Mainly because I felt that it was too cumbersome in length and it was

hard for me to tackle it, from one end or the other."

Despite her own basketball achievements, Candice's father's legacy of success was heavy on her shoulders.

Just before a major college basketball game, she read an article online that she expected to be about her but it was all about her dad.

She says she felt that people cared only about her performance.

"I felt defeated," Candice says. "I felt like no one cared for my soul. That's what I felt. For the first time I felt like I was born into terrible circumstances and I started questioning. This is the biggest game of my entire life. Our family legacy is on the line, my legacy is on the line, my WNBA dreams are on the line."

She says she couldn't go to her coach or her friends with her feelings.

"I knew they didn't have the answers," she says. "I knew there was only one source and I just said, I'm going to go straight to the source."

Candice knew the only One she could turn to was God. She begged God to erase her pain and she experienced a sense of calm and an incredible peace.

That night she went on to lead her team to victory and a spot in the final four, as well as scoring a career high of 41 points.

"I broke a record that no

male nor female has broken yet, but the crazy part about the game was that it wasn't me," Candice remembers.

"There must have been angels or someone, something, around me because every shot I would take, I'd be like, 'Why would you shoot that, that's terrible?' I would just throw it up, and it would go in."

Although her team lost their final four matchup against University of Tennessee and Candice's college career finished, she no longer found her identity in her basketball success or her father's legacy.

Her identity now comes from her relationship with Jesus Christ.

"For me, Jesus was a path, a leader," she explains. "He gave me an outlet, a way where I didn't have to be perfect. My life didn't have to

be perfect. He gave me a way out of all of the guilt that I had held on to, all of the people-pleasing. I finally could just exhale."

Candice has discovered a love for reading the book she once saw as too cumbersome. In her blog at candicewiggins.com, she writes: "The Bible is a tool that instructs and helps us all to combat evil. Whether you choose to [believe] it or not is completely your choice. Remember in all of this, God is love! He is so loving, in fact, that He gave us all a free will to choose to either accept or reject Him."

Candice retired from the WNBA after eight seasons in 2016, with an average of 8.6 points and 2.4 rebounds per game. Since then she has been coaching youth basketball.

## Could God love someone like me?

### Kodi Mulungu angathe kukonda munthu ngati ine?

The Bible says: "... if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved." (Romans 10:9)

The Bible also says: "Yet to all who received Him, to those who believed in His name, He gave the right to become children of God." (John 1:12)

If you would like more advice about spiritual matters or more information about Challenge - The Good News Paper (Malawi Edition) please write to (see address below):

Kodi Mulungu angathe kukonda munthu ngati ine?

Mau a Mulungu akuti: "... ngati uvomereza ndi pakamwa pako kuti Yesu ndi Ambuye, ndipo ukhulupirira mumtima mwako Mulungu adamuukitsa kwa akufa, udzapulumuka." (Roma 10:9)

Mau a Mulungu akutinso: "Koma onse amene anamlandira lye, kwa iwo anapatsa mphamvu yakukhala ana a Mulungu, kwa iwotu akukhulupirira dzina lake." (Yohane 1:12).

Ngati mufuna kulandira malangizo apadera okhudza zauzimu kapena ngati mufuna kudziwa za mbiri za Challenge - The Good News Paper (Malawi Edition) lemberani ku:

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