



MACHAVELELANA



Comfort for the Hurting



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edited by Jerry Solane Maluleke

A Ministry of Trinity Baptist Church

Mbhokota Village, Limpopo South Africa

084.451.7309

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FUNERAL SERMONS / *TIDYONDZO TA*
NKOSI

1. Heaven and Hell

Text: I tell you, many will come from east and west and recline at table with Abraham, Isaac, and Jacob in the kingdom of heaven,¹² while the sons of the kingdom will be thrown into the outer darkness. In that place there will be weeping and gnashing of teeth. (Matthew 8:11-12)

Theme:

- Jesus' words in this verse have two parts. The first gladdens. The second frightens. Heaven and hell are both in Scripture.

1. Heaven

A. Heaven is a place of rest.

- (1) "Many will come...recline at table...in heaven" (v. 11).
- (2) For the one who works hard all day, this is a comfort. There will be a place of rest for you one day.
- (3) Mt. 11:28 – "Come to me, all who labor and are heavy laden, and I will give you rest."
- (4) If heaven is a place of rest, then earth should be a place of work. Now is the time to give our sweat to Jesus. A lazy person does not long for heaven.
- (5) John 9:4 – "We must work the works of him who sent me while it is day; night is coming, when no one can work."

B. Heaven is a place of friendship.

- (1) We will sit "with Abraham, Isaac, and Jacob."
- (2) Heaven will be a great family reunion. Believers who have lost their fathers, they will laugh together again one day.
- (3) We know it is Abraham by his face and we shall know it is our son or daughter or aunt or uncle by their face.
- (4) 1Thess. 4:13 – "Do not grieve as others do who have no hope." Believers have hope to see loved ones again.

C. Heaven is a place of *many*.

- (1) "Many will come."
- (2) In our Father's house are many mansions (Jn. 14:2).
- (3) In heaven there will be "a great multitude that no man could number" (Rv. 7:9).
- (4) Sinner, heaven is not for a few. It is for you as well if you will only repent and believe.
- (5) Picture: During apartheid, only *some* could enter certain stores. Heaven is not this way.

D. Heaven is a place of *different cultures*.

- (1) They come from "east and west."
- (2) People from all over the world will gather in heaven, from China, India, England, Kenya. All will sing to Jesus.
- (3) When we recline at table, there will be no favouritism. There shall be no table for whites and then another for blacks. Both the Jew and the Gentile will sit together.
- (4) God is not a respecter of persons (Ac. 10:34). God shows no partiality (Gal. 2:6). One day all races will gather around to worship Jesus (Rv. 5:9).

E. Heaven is a place of *different testimonies*.

- (1) "With Abraham, Isaac, and Jacob."
- (2) All of these men were children of God. All were saved by Christ. But each had a different testimony.
- (3) In heaven, there will be murderers (like Paul), harlots (like Rahab), demon possessed (like Mary), and the uneducated (like the disciples). Jesus loved to save the worst of sinners.
- (4) Luke 14:23 - "Go out to the highways and hedges and compel people to come in."

F. Heaven is a place of *promise*.

- (1) Verse 11 does not say many *may* come. They will!
- (2) John 6:44 - Jesus draws sinners. "No one can come to me unless the Father who sent me draws him."
- (3) Man says he doesn't want to be saved. Jesus says he will.
- (4) Picture: A great preacher told this story. A man went to church to hear the singing *only*. When the preaching began, he put his fingers in his ears. An insect landed on his nose. When he used his hand to brush it away, the preacher said, "He that has ears

to hear, let him hear." The man listened, God melted his heart and he was saved. He entered lost. He left saved.

2. Hell

- Now the bad news. The first part gives joy; second part steals it.

A. Hell is a place of *religious people*.

(1) They are "sons of the kingdom" (v. 12).

(2) Their parents go to church, but they do not follow Jesus themselves. Pure on the outside but inside they are full of dead men's bones.

(3) That your uncle was a pastor will not save you.

(4) Matthew 7:22 – "On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?'"

(5) This man was a pastor. Jesus told him to depart (v. 23).

B. Hell is a place of *darkness*.

(1) "Into outer darkness."

(2) These people are not *put* in hell. They are thrown there.

(3) You will join the demons in chains of darkness until the final judgment comes (2Pt. 2:4).

(4) Picture: the signboard above you will read "Forever"!

C. Hell is a place of *pain*.

(1) "There will be weeping and gnashing of teeth."

(2) The weeping will be for the pain. The weeping will be for the lost opportunity you had to believe the gospel.

(3) In heaven there are not tears. In hell there are *only* tears.

3. Words of Comfort

A. One day, believers will enjoy heaven, a place of rest, of friendship, of many, of different cultures, and of different testimonies.

B. Your loved one is there if he has trusted in Christ. Will you?

Tilo ni Tihele

Ndzimana: "Hikwalaho-ke ndza mi byela, ndzi ri: Lavo tala va ta huma evuxeni ni le vupeladyambu, va ta tshama eswakudyeni eku fumeni ka matilo, na Abrahamama, na Isaka, na Yakobo. Kambe vana va ku fuma va ta cukumetiwa ehandle emunyameni, laha mikosi yi nga ta va kona ni ku getsela ka meno." (Mateo 8:11-12)

Xikongomelo:

- Marito ya Yesu eka tindzimana leti ma ni swiphemu swimbirhi. Xo sungula xa tsakisa. Xa vumbirhi xa chavisa. Tilo ni tihele swi kona eBibeleni.

1. Tilo

A. Tilo i xivandla xa *ku wisa*.

- (1) "Lavo tala...va ta tshama eswakudyeni eku fumeni ka matilo" (v. 11).
- (2) Eka munhu la tirhaka ngopfu, leswi swa hi chavelela. Ku ta va ni xivandla xa ku wisa siku rin'wana.
- (3) Mateo 11:28 – "Tanani eka mina n'wina hinkwenu lava karheleke, ni lava tikeriwaka, ndzi ta mi wisisa."
- (4) Loko tilo ku ri xivandla xa ku wisa, misava i xivandla xa ku tirha. Sweswi i nkarhi wa ku juluka nyuku eka Yesu. Lolo a ri naveli tilo.
- (5) Yohane 9:4 – "Ndzi fanele ku tirha mintirho ya la ndzi rhumeke, dyambu ri nga si pela; vusiku bya ta lebyi munhu a nga tiki tirha ha byona."

B. Tilo i ndhawu ya *vunghana*.

- (1) Hi ta tshama "na Abrahamama, na Isaka, na Yakobo" (v. 11).
- (2) Etilweni ku ta va ndhawu laha mindyangu yi ta ta tlhela yi hlanguana. Vapfumeri lava lahleke vatatana, va ta bula ni ku hleka swin'we na kambe siku rin'wana.
- (3) Hi tiva leswaku, munhu loyi i Abrahamama hikuva hi tiva xikandza xa yena na swona hi ta swi tiva leswaku i jaha kumbe n'hwana kumbe hahani kumbe malume hi swikandza swa vona.

(4) 1 Vatesalonika 4:13 – “Mi nga ti vaviseka kukota van’wana lava nga riki na ku tshemba.”

C. Tilo i ndhawu ya *lavo tala*.

(1) “Lavo tala va ta ta...” (v. 11).

(2) Yohane 14:2 - “Vuako *byi tele* endlwini ya Tatana...”

(3) Etilweni ku ta va ni “vunyingi lebyikulu bya vanhu lava ku nga riki na munhu la kotaka ku va hlaya” (Hlavutelo 7:9).

(4) Mudyohi, tilo a hi ndhawu ya nhlayo leyintsongo ya vanhu. I ndhawu ya wena loko u ta hundzuka ni ku pfumela.

(5) Xifaniso: Enkarhini wa xihlawuhlawu, *van’wana* a va ri na mpfumelelo wa ku nghena emavhengeleni man’wana ntsena. Tilo a ri tano.

D. Tilo i ndhawu ya *mindhavuko yo hambana*.

(1) Va huma “evuxeni ni le vupeladyambu” (v. 11).

(2) Vanhu lava humaka emisaveni hinkwayo va ta hlengeletana etilweni: Ku suka eChayina, eNghilandhi, eKenya. Hinkwavo va ta yimbelela Yesu.

(3) Loko hi tshama etafuleni, a ku nga vi ni ku rhangisa un’wana emahlweni hi ku ya hi ku n’wi tsakela. A ku nga vi ni tafula ra valungu ni tafula ra vantima. Vayuda na vamatiko va ta tshama swin’we.

(4) Xikwembu a xi yi hi nghohe ya vanhu (Timhaka 10:34). Xikwembu a xi kombi xihlawuhlawu (Vagalatia 2:6). Siku rin’wana tinxaka hinkwato, ni va swivongo hinkwaswo va ta hlangana ku dzunisa Yesu (Hlavutelo 5:9).

E. Tilo i ndhawu ya *vumbhoni byo hambana*.

(1) “Na Abrahama, Isaka, na Yakobo” (v. 11).

(2) Vavanunu lava hinkwavo a va ri vana va Xikwembu. Hinkwavo va ponisiwile hi Kriste. Kambe, un’wana ni un’wana wa vona a ri ni vumbhoni byo hambana.

(3) Etilweni, ku ta va ni vadlayi (ku fana na Paulo), tinghwavava (ku fana na Rahava), lava nga na mademoa (ku fana na Maria), ni lava nga dyondzangiki (ku fana na vadyondzisi). Yesu u rhandzile ku ponisia vadyohi lava biheke ngopfu.

(4) Luka 14:23 – “Yana etindleleni, u rhendzeleka ni lomu ku biyiweke hi rihlampfu, u hlulurheta vanhu ku nghena.”

F. Tilo i ndhawu ya *xitshembhiso*.

- (1) Ndzimana a yi vuli leswaku lavo tala va nga ta. Va ta ta!
- (2) Yohane 6:44 - Yesu u koka vadyohi. "A ku na munhu la nga taka eka mina, loko a nga kokiwi hi Tatana."
- (3) Munhu u vula leswaku a nga lavi ku ponisiwa. Yesu a ku, "U ta ponisiwa!"
- (4) Xifaniso: Mudyondzisi lonkulu u hungu leri. Wanuna u yile ekerekni ku yingisela vuyimbeleri ntsena. Loko mufundhisi u sungula ku dyondzisa, wanuna a pfala tindleve hi tintiho. Nhongana yi tshama enhompfini ya yena. Loko wanuna a pfula tindleve ku susa nhongana, mufundhisi a ku, "La nga ni tindleve ku yingisa, a a yingise." Wanuna a yingisa, Xikwembu xi olovisa mbilu ya yena na swona u ponisiwile. U nghenile a ri la lahlekeke. U humile a ri la ponisiweke.

2. **Tihele**

- Sweswi, mahungu lamo biha. Xiphemu xo sungula xi nyika ntsako. Xiphemu xa vumbirhi xa wu yiva.

A. Tihele i ndhawu ya *vanhu va vukhongeri*.

- (1) Vona va "vana va ku fuma" (v. 12).
- (2) Vatswari va vona va ya ekerekeni, kambe a va landzeli Yesu. Va tengile ehandle, kambe endzeni, va tele marhambu ya vafi.
- (3) Hambu loko malume a a ri mufundhisi swi nge ku ponisi.
- (4) Mateo 7:22 - "Enkarhini wolowo ndzi ta va byela erivaleni, ndzi ku: 'A ndzi m tivanga, ni siku ni rin'we; sukani eka mina, n'wina vadyohi?'"
- (5) Munhu loyi a ri mufundhisi. Yesu u n'wi byerile leswaku a suka (v. 23).

B. Tihele i ndhawu ya munyama.

- (1) "Ehandle emunyameni..."
- (2) Vanhu lava a va vekwi etiheleni. Va cukumetiwa kona.
- (3) U ta hlangana na tintsumi leti nga dyoha emunyameni ku kondza ku avanyisa ka makumu ku fika (2 Petro 2:4).
- (4) Xifaniso: "Mfungho" ehenhla ka tihele wu ta ku "Vutomi lebyi nga heriki."

C. Tihele i xivandla/ndhawu xa/ya ku vava.

- (1) "Mikosi yi nga ta va kona ni ku getsela ka meno" (v. 18).
- (2) Ku rila swi ta va hinkwalaho ka ku twa ku vava. Ku rila swi ta va hikwalaho ka ku va u lahle nkarhi wa ku pfumela evangeli (mahungu lamanene).
- (3) Etilweni, ku hava mihloti. Etiheleni, ku na mihloti ntsena.

Marito lama chavelalaka

1. Siku rin'wana, vafumeri va ta tiphina hi tilo, ndhawu ya ku wisa, ya vunghana, ya vo tala, ya tinxaka, ni ya vumbhoni byo hambana.
2. Murhandziwa wa wena u kona loko a pfumerile ka Yesu. Xana wena u ta va kona ke?

2. Death is Gain

Verse: For to me to live is Christ, and to die is gain. (Phil. 1:21)

Theme: Immediately after death, Christians receive four blessings.

- A Tsonga proverb says, "Wealth is found in the mud." Meaning, precious things are often found after great effort.
- Let us look at what the apostle Paul valued most.

1. To Live is Christ

A. Many Christians change this verse: "For me to live is gain, and to die is Christ."

B. What does it mean "to live is Christ"?

(1) The greatest goal in life is to glorify Christ.

(2) 1 Cor. 10:31 – Whether you eat or drink or whatever you do, do all to the glory of God.

(3) Col. 3:4 – Christ is your life.

(4) Rom. 14:8 – For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's.

(5) Picture: Some people go to funeral prayers and then later on get drunk. We are to live for Christ *always*.

C. Some only live for Christ when life is good.

(1) We should glorify Jesus in good and bad times.

(2) Phil. 1:13 – "My imprisonment is for Christ."

(3) Picture: False teachers say its never God's will to be sick. Come receive your miracle.

(4) Paul said his greatest desire in life was not *healing* but to be with Christ.

(5) Phil. 1:23 – "My desire is to depart and be with Christ, for that is far better."

2. To Die is Gain

A. Four Reasons it is gain for Christians to die.

(1) Immediately, our souls will be perfect.

- a) No sin. No struggle. No war.
- b) We aren't perfect now. "Not that I have already obtained this or am already perfect" (Phil. 3:12).
- c) We will be perfect one day. "The spirits of the righteous made perfect" (Heb. 12:23).

(2) Immediately, all pain will be taken away.

- a) No suffering. No sickness. No sorrow.
- b) Lk. 16:25 - "Abraham said [to the rich man in hell], 'Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but *now he is comforted here* [in heaven], and you are in anguish.'"

(3) Immediately, we will be home.

- a) Picture: A boy on a long trip misses home. Christians should miss heaven.
- b) 2Co. 5:8 - We are of good courage, we would rather be away from the body and at home with the Lord.

(4) Immediately, we will be with Christ

- a) Paul wasn't afraid to die because he wanted to be with Jesus.
- b) Phil. 1:23 - To be with Christ...is far better.

B. Words of Comfort

(1) Don't reverse the verse. Those who are alive, live for Christ.

(2) Those who trust in the death and resurrection of Christ must not fear death. It is gain.

Rifu I Rifuwo

Ndzimana: Hikuva, eka mina, ku hanya i Kriste, ni ku fa i rifuwo. (Vafilipia 1:21)

Xikhongomelo: Hi nomu lowu, endzhaku ka rifu, Vakriste va amukela minkateko ya mune.

- Xivuriso xa Vatsonga xi ri, "Rifuwo ri kumeka endhopini." Swi vula, swilo swa nkoka swi kumiwa ntsena hi ku tikarhata.
- A hi voneni xilo lexi Paulo u xi tekeke xi ri xa nkoka ngopfu.

1. Ku hanya i Kriste.

A. Vakriste vo tala va hundzuluxa ndzimana leyi: "Eka mina, ku hanya i rifuwo, ni ku fa i Kriste."

B. Swi vula yini "ku hanya i Kriste"?

(1) Xikongomelo lexikulu evuton'wini i ku dzunisa Kriste.

(2) 1 Vakorinto 10:31 – Kambe hambu mi dya, hambu mi nwa, hambu mi endla yini na yini, endlani hinkwaswo ku dzunisa Xikwembu.

(3) Vakolosa 3:4 – Kriste, loyi byi nga vutomi bya n'wina.

(4) Varhoma 14:8 – Hikuva hambu hi hanya, hi hanyela Hosi; hambu hi fa, hi fela Hosi; Hikwalaho, hambu hi hanya, hambu hi fa, hi va Hosi.

(5) Xifaniso: Van'wana va ya enkosini ku khongela, va tlhela va dakwa. Hi fanele ku hanyela Kriste minkarhi *hinkwayo*.

C. Van'wana va hanyela Kriste ntsena loko vutomi byi famba kahle

(1) Hi fanele ku dzunisa Yesu eminkarhini ya kahle ni yo biha.

(2) Vafilipiya 1:13 – "ndzi le khotsweni hikwalaho ka Kriste."

(3) Xifaniso: Vadyondzisi va mavun'wa va vula leswaku a hi ku rhandza ka Xikwembu ku vabya. Tanani, tekani singita ra wena!

(4) Kambe Paulo u vula leswaku ku navela lokokulu ka yena evuton'wini a ku nga ri ku *horisiwa* kambe ku va na Kriste.

- (5) Vafilipiya 1:23 – “Ndzi susumetiwa hala ni hala: Ku navela ka mina i ku rhurha ndzi ya tshama na Kriste, hikuva hi swona leswi sasekeke ngopfu.

2. Ku fa i rifuwo

A. Swivangelo swa mune leswi kombisaka leswaku i rifuwo loko Vakriste va fa.

- (1) Hi xihatla, mimoya ya hina yi ta hetiseka.
- a) Ku hava xidyoho. Ku hava ku tikarhata. Ku hava nyimpi.
 - b) A hi hetisekangi sweswi. “Swi nga ri leswaku ndzi tekile hakelo, kumbe swi ri leswaku ndzi hetisekile” (Vafilipiya 3:12).
 - c) Hi ta hetiseka siku rin’wana. “Mimoya ya lava lulameke lava nga hetiseka.” (Vaheveru 12:23)
- (2) Hi xihatla, ku vava hinkwako ku ta susiwa.
- a) Ku hava ku xaniseka. Ku hava vuvabyi. Ku hava gome.
 - b) Luka 16:25 – Abrahama a ku [eka mufuwi etiheleni], ‘N’wananga, tsundzuka leswaku u kumile rifuwo evutomini/evuton’wini bya wena; kasi Lazaro a ri eku vavisekeni, kutani sweswi wa *chaveleriwa* halenu [etilweni], kasi wena u twisiwa ku vaviseka.’
- (3) Hi xihatla, hi ta va ekaya.
- a) Xifaniso: mufana la tekeke riendzo ro leha u navela ekaya. Vakriste va fanele ku navela tilo.
 - b) 2 Vakorinto 5:8 – “Hi ni ku tshemba loku tiyeke; kutani leswi hi swi rhandzaka, I ku rhurha emirhini, hi va ekaya eHosini.”
- (4) Hi xihatla, hi ta va na Kriste.
- a) Paulo a nga chavangi ku fa hikuva u lavile ku va na Yesu.
 - b) Vafilipiya 1:23 – “Ndzi va na Kriste, hikuva hi yona mhaka leyi sasekeke eka mina ku tlurisa.”

B. Marito lama chavelelaka

- (1) U nga hundzuluxi v. 23. Lava hanyaka...hanyelani Yesu!
- (2) Lava tshembhaka eka rifu ni ku pfuka ka Kriste a va fanelangi ku chava rifu. Rifu i rifuwo.

3. The Glories of Heaven, the Terrors of Hell

Verse: "And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell." (Mt. 10:28)

Theme: Unbelievers must fear the terrors of hell.

- Everyone is afraid of something. Fire fears water but lions fear fire and people fear lions. What are you afraid of?
- It's OK to fear, but we must fear the right things.
- In vs. 28, let us see the glories of heaven and the terrors of hell.

1. The Glory of Heaven

A. Don't fear man.

- (1) Vs. 28 – "Do not fear those who kill the body but cannot kill the soul."
- (2) Man can only kill the body. He cannot stop you from entering heaven.
- (3) Prov. 29:25 – The fear of man brings a snare.

B. Heaven is a glorious place.

- (1) On earth, our bodies are "perishable" (1Co. 15:42) but in heaven "imperishable" (v. 42).
- (2) There are no tears in heaven (Rv. 7:17).

C. God protects the souls of his children.

- (1) Nothing—including dangerous men—can separate the Christian from God's love.
- (2) Rom. 8:35, 38-39 - Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? ³⁸ For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, ³⁹ nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

2. The Terrors of Hell

A. Sinners should fear God

- (1) Vs. 28 – Fear him who can destroy soul and body in hell.
- (2) God can destroy the body *and* soul in hell.

B. Hell is a terrible place.

- (1) Hell is an unquenchable fire (Lk. 3:17).
- (2) Hell is a furnace of fire (Mt. 13:42).
- (3) Hell is a lake of fire (Rv. 19:20).
- (4) Hell is an eternal fire (Jude 7).
- (5) Hell is in outer darkness (Jude 13).
- (6) Hell is a place of torment (Lk. 16:28).
- (7) Hell is a prison (1Pt. 3:19).
- (8) Hell is a bottomless pit (Rv. 9:1).
- (9) Hell is the second death (Rv. 2:11).
- (10) Hell is destruction (Mt. 7:13).
- (11) Hell is everlasting punishment (Mt. 25:46).

C. Jesus says, fear the one (God) who can send you to this place. One day he will return to judge the living and the dead.

D. #52 Heidelberg Catechism:

- (1) Question: How does Christ's return "to judge the living and the dead" comfort you?
- (2) Answer: In all distress and persecution, with uplifted head, I confidently await the very judge who has already offered himself to the judgment of God in my place and removed the whole curse from me (Phil. 3:20-21).

Christ will cast all his enemies and mine into everlasting condemnation, but will take me and all his chosen ones to himself into the joy and glory of heaven (2 Th. 1:6-10).

Words of Comfort

1. Only Jesus has the key to open the door of heaven and hell.
2. Repent and believe in him today and he will give you heaven.

3. If you are a Christian, you must tell others about the glories of heaven and the terrors of hell.
4. "Knowing the fear of the Lord, we persuade others." (2Co. 5:11).

Mikateko ya Tilo, Makhombo ya Tihele

Ndzimana: “Mi nga tshuki mi chava lava dlayaka mirhi, kambe va hava matimba yo dlaya moya; kambe chavani loyi a nga ni matimba yo lovisa mirhi ni moya wa munhu etiheleni. (Mateo 10:28)

Nhlokomhaka: Lava nga pfumeriki va fanele ku chava makhombo ya tihele

- Hinkwerhu ka hina ku ni leswi hi swi chavaka. Ndzilo wu chava mati kambe tinghala ti chava ndzilo naswona vanhu va chava tinghala. U chava yini?
- Swi kahle ku chava, kambe hi fanele ku chava swilo leswi lulameke.
- Eka v. 28, a hi voneni mikateko ya tilo ni makhombo ya tihele.

1. Mikateko ya Tilo

A. U nga chavi munhu.

- (1) V. 28 - Mi nga tshuki mi chava lava dlayaka mirhi, kambe va hava matimba yo dlaya moya.
- (2) Munhu a nga dlaya mirhi ntsena. A nga koti ku ku sivela ku nghena etilweni.
- (3) Swivuriso 29:25 - “Ku chava vanhu ka rhiya ntlhamu.”

B. Tilo i ndhawu yo saseka.

- (1) Emisaveni, “mirhi wu byariwa eku boleni” (1 Vakorinto 15:42) kambe etilweni “wu ta pfuka wu ri lowu nga boriki.”
- (2) A ku na mihloti etilweni (Hlavutelo 7:17).

C. Xikwembu xi sivela mimoya ya vana va xona.

- (1) A ku na munhu—ku katsa swigivenga—la kotaka ku mi hambanyisa ni rirhandzu ra Kriste.
- (2) Varhoma 8:35, 38-39 - I mani la nga hi hambanyisaka ni rirhandzu ra Kriste xana? Xana i ku karhateka, kumbe maxangu, kumbe ku xaniseka, kumbe ndlala, kumbe

vusweti, kumbe mhangu, kumbe fumu? Hikuva ndza swi tivisisa ngopfu leswaku, hambu ku ri ku fa, hambu ku ri ku hanya, hambu ti ri tintsumi, hambu ku ri ku fuma loku ka matimba, hambu swi ri leswi nga kona sweswi, hambu swi ri leswi nga ta ta, hambu swi ri leswi nga ehenhla, hambu swi ri leswi nga ehansi, hambu xi ri xivumbiwa xin'wana; ndzi ku: Ku hava lexi nga tivaka ku hi hambanyisa ni rirhandzu ra Xikwembu, leri nga kombisiwa ha Yesu Kriste, Hosi ya hina.

2. Makhombo ya Tihela

A. Vadyohi va fanele ku chava Xikwembu

- (1) V 28 - Chavani loyi a nga ni matimba yo lovisa mirhi ni moya wa munhu etiheleni.
- (2) Xikwembu xi nga dlaya mirhi ni moya wa munhu etiheleni.

B. Tihela i ndhawu wo biha.

- (1) Tihela i ndzilo lowu nga timekiki (Lk. 3:17)
- (2) Tihela i khele ra ndzilo...laha mikosi yi nga ta va kona, ni ku getsela ka meno (Mt. 13:42)
- (3) Tihela i tiva ra ndzilo" (Rv. 19:20)
- (4) Tihela i ndzilo lowu nga heriki (Jude 7)
- (5) Tihela i munyama wa le handle lowu nga heriki (Jude 13)
- (6) Tihela i xivandla lexi xa ku xaniseka (Lk. 16:28)
- (7) Tihela i khotso (1Pt. 3:19)
- (8) Tihela i khele ro enta leri nga riki ni ku hela (Rv. 9:1)
- (9) Tihela i rifu ra vumbirhi (Rv. 2:11)
- (10) Tihela i ku lova (Mt. 7:13)
- (11) Tihela i ku biwa loku nga heriki (Mt. 25:46).

C. Yesu a ku: Chavani la kotaka ku mi rhumela eka xivandla lexi. Siku rin'wana u ta vuya ku avanyisa lava hanyaka ni lava feke.

D. #52 Katekisma ya Heidelberg:

- (1) Xivutiso: Xana u chaveleriwa njhani hi ku vuya kambe ka Kriste ku ta avanyisa lava hanyaka ni lava va feke xana?
- (2) Nhlamulo: Hi leswaku emakhombyeni ni le mahlomulweni hinkwawo ndzi ta kota ku yima ndzi tiyile hikuva muavanyisi hi yena loyi a nga amukela ku avanyisiwa ni ku

biwa ka mina eka Xikwembu, kutani u susile ndzhukano wa mina (Vafilipiya 3:20). Valala va mina hinkwavo ni va yena hinkwavo u ta va avanyisela rifu (Mateo 25:41), kambe mina ni hinkwavo lava hlawuriweke, hi ta kuma ntsako lowu humaka etilweni ni ku dzunisiwa loku hi faneleke (2 Tesalonika 1:7).

Marito lama Chavelelaka

1. I Yesu ntsena la nga na xikhiya ku pfula rivanti ra tilo na tihele.
2. Hundzukani naswona pfumelani ka Yesu namuntlha. Yesu u ta mi nyika tilo.
3. Loko u ri Mukriste, u fanele ku byela van'wana hi ta mikateko ya tilo ni makhombo ya tihele.
4. 2 Vakorinto 5:11 – “Hi ringeta ku khongotela vanhu hikuva ha swi tiva leswaku, ku va ni xichavo eka Hosi.”

4. The Lost Coin

Verse: "What woman, having ten silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it? ⁹ And when she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin that I had lost.' ¹⁰ Just so, I tell you, there is joy before the angels of God over one sinner who repents" (Lk. 15:8-10).

Theme: God in heaven rejoices when sinners repent.

- Have you ever lost something valuable? In Luke 15, Jesus tells three stories about lost items: (1) The lost sheep (vvs. 1-7), (2) The lost coin (vvs. 8-10), and (3) The lost son (vvs. 11-32).
- The purpose of each story is the same: God rejoices when those who are lost are found. This story is filled with "joy that is inexpressible, and filled with glory" (1Pt. 1:8).
- In Luke 15:2, the Pharisees are grumbling. They are beautiful on the outside but ugly inside. They were upset that sinners were coming to Jesus (v. 1). The Pharisees were full of pride; Jesus was full of compassion.
- When sinners repent, hypocrites complain but heaven rejoices.
- Let's look at three details about the coin:

1. **It was lost**

- A. The woman worked hard all week. She put the money on the table. When she returned, one coin was missing!
- B. The lost coin is like us. We are lost in sin.
 - (1) Isa. 53:6 – "All we like sheep have gone astray; we have turned—every one—to his own way."
 - (2) Ps. 119:176 – "I have gone astray like a lost sheep."
- C. If Jesus does not find us, we will never be found.

2. **It was searched for**

- A. The woman searches right away.
 - (1) God takes initiative to find us.
 - (2) Matt. 18:11 – “For the Son of Man is come to save that which was lost.”
- B. She searches because the coin is valuable.
 - (1) We are valuable to God because we are made in his image.
 - (2) Gen. 1:26 – “God said: Let us make man in our image.”
- C. She searches with all her might.
 - (1) She lights a candle and sweeps the room.
 - (2) We are deep in sin and running but God still searches.
 - (3) There is no other religion where the god searches the sinner. Rather, the sinner must seek out the god.

3. **It was found**

- A. She rejoices!
 - (1) The same thing happens when the sheep (vv. 6-7) and son (v. 32) are found.
 - (2) Jesus has no joy about 99 prideful sheep but rejoices when one sheep is found. When one sheep humbles himself.
 - (3) 1 Peter 2:25 – “You were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.”
- B. She rejoices with others!
 - (1) Picture: a coal grows cold by itself. Joy grows cold by itself. When people are excited, they share the joy with others.
 - (2) Everyone in heaven rejoices when sinners repent.

Words of Comfort

1. Jesus says that Christians who die enter into the *joy* of their Lord (Mt. 25:21). This ought to encourage us.
2. What happens in heaven? Rejoicing! Down here, we are weeping but up there, they rejoice when believers come home.
3. Repent and believe. Your believing loved ones will rejoice with you. You will see them in heaven one day.

Cheleni leri lahlekeke

Ndzimana: “Loko wansati a ri ni khume ra macheleni, kutani a lahlekeriwa hi rin’we ntsena, xana a nga ka a nga lumeki rivoni, a kukula yindlu, a lavisisa swinene a kondza a ri kuma xana? Kutaku loko a ri kumile, a rhamba vanghana ni lava va akelaneke na yena, a ku ka vona: ‘A hi tsakeni swin’we, hikuva ndzi kumile cheleni ra mina, leri a ri lahlekile.’ Ndza mi byela leswaku, hi mukhuva wolowo, tintsumi ta Xikwembu ta tsaka swinene loko mudyohi hambani a ri un’we a hundzuka. (Luka 15:8-10).

Xikongomelo: Xikwembu etilweni xa tsaka swinene loko vadyohi va hundzuka.

- U tshama u lahla lexi nga na nkoka? Eka Luka 15, Yesu u dyondzisa hi swifaniso swinharhu swa leswi lahlekeke: (1) Nyimpfu leyi lahlekeke (vvs. 1-7), (2) Cheleni leri lahlekeke (vvs. 8-10), (3) N’wana la lahlekeke (vvs. 11-32).
- Xikongomelo xa swifaniso xa fana: Xikwembu xi tsaka loko lava lahlekaka va kumiwa. Xifaniso lexi xi tele hi “ku tsaka loku hlamarisaka, loku nga vulekiki” (1 Petro 1:8).
- Eka Luka 15:2, Vafarisi va gungula. Va sasekile ehandle. Endzeni va bihile. A va tsakangi loko va vona leswaku vadyohi a va ya eka Yesu (v. 1). Vafarisi a va tele hi ku tidzunisa; Yesu a tele hi musa.
- Loko vadyohi va hundzuka, vakanganyisi va gungula kambe tilo ra tsaka.
- A hi voneni tinhlamuselo tinharhu ta cheleni.

1. Ri lahlekile

A. Wansati loyi u tirhile ngopfu vhiki hinkwaro. U vekile mali etafuleni. Loko a vuyile, cheleni rin’we a ri nga ri kona!

B. Cheleni leri lahlekeke ri fana na hina. Hi lahlekile exidyoheni.

(1) Esaya 53:6 – “Hinkwerhu a hi pepetseka tanihi tinyimpfu, a hi famba un’wana ni un’wana endleleni ya yena.”

(2) Tipsalma 119:176 – “Ndzi ri karhi ndza tsendzeleka ku fana ni nyimpfu leyi lahlekeke.”

C. Loko Yesu a nga hi kumi, hi nga ka nga hi nga kumiwi.

2. **Ri lavisisiwa**

A. Wansati u lavisisa cheleni hi nomu lowo.

(1) Xikwembu xi teka goza ro sungula ku hi kuma.

(2) Mateo 18:11 – “[Yesu] u tile ku ta hanyisa leswi loveke.”

B. Wansati wa lavisisa hikuva cheleni ri na nkoka.

(1) Emahlweni ka Xikwembu, hi na nkoka hikuva hi tumbuluxiwile hi xifaniso xa xona.

(2) Genesa 1:26 – “Xikwembu xi ku: A hi endleni munhu hi xifaniso xa hina.”

C. Wansati u lavisisa cheleni hi ku hiseka.

(1) U lumekile rivoni naswona u kukurile kamara.

(2) Hi le munyamani naswona ha tsutsuma kambe Xikwembu xa ha hi lavisisa.

(3) A ku na vukhongereri byin’wana laha xikwembu xa byona byi lavisisa mudyohi. Vadyohi va fanele ku lavisisa xikwembu.

3. **Ri kumiwile**

A. Wansati u tsakile ngopfu!

(1) Swo fana swi humelela loko nyimpfu (vv. 6-7) no n’wana (v. 32) va kumiwile.

(2) Yesu a nga na ntsako eka tinyimpfu ta 99 leti tidzunisaka kambe u tsakile loko nyimpfu yin’we yi kumekile. Loko nyimpfu yin’we yi titsongahata.

(3) 1 Petro 2:25 – “A mi fana ni tinyimpfu leti lahlekeke, kambe sweswi, mi tlele mi hundzukela eka murisi ni mulanguteri wa mimoya ya n’wina.”

B. Wansati u tsakile na van’wana!

(1) Xifaniso: lahla ra titimela hi roxe. Ntsako wa titimela hi woxe. Loka vanhu va tsaka, va lava ku leswaku ni van’wana va swi tiva.

(2) Hinkwavo etilweni va tsaka loko vadyohi va hundzuka.

Marito ya ku chavelela

1. Yesu u vula leswaku Vakriste lava lovaka va nghena “eku tsakeni ka Hosi ya vona” (Mateo 25:21). Leswi swi fanele ku hi hlohletela.
2. Ku humelela yini etilweni? Ku tsaka! Laha hansi misaveni, ku na gome, kambe ehenhla tilweni, va tsaka loko vapfumeri va vuya ekaya.
3. Hundzuka naswona pfumela. Varhandziwa va n’wina va ta tsaka na wena. U ta va vona etilweni siku rin’wana.

5. The Dog's Crooked Tail

Text: "And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh." (Ezekiel 36:26)

Theme: People need new hearts.

- Tsonga Proverb: "A dog's crooked tail cannot be straightened."
Meaning, if a man has an evil heart, there is no one that can make it right.
- Is that true? Let's look at two hearts in v. 26.

1. The heart of stone

A. Man is sinful.

- (1) A part of this proverb is correct. The hearts of men are crooked.
- (2) Ps. 14:2-3 – "The Lord looks down from heaven on the children of man, to see if there are any who understand, who seek after God. They have all turned aside; together they have become corrupt; there is none who does good, not even one."
- (3) Rm. 3:10-11 – "None is righteous, no, not one; no one understands; no one seeks for God"
- (4) Ecc. 7:20 – "Surely there is not a righteous man on earth who does good and never sins."

B. Picture: It is impossible to straighten a tree that is 20 years old.

C. Picture: the dog's tail cannot be straightened.

D. Question: if the tree and tail cannot be straightened, what about man's sinful, crooked heart?

2. The heart of flesh

A. An example of a straight heart

- (1) V. 27 – They “walk in my statutes.”
- (2) V. 27 – They “are careful to obey my rules.”
- B. God must do the work.
 - (1) Man can’t change his own heart. God must change the heart.
 - (2) “I will vindicate the holiness of my great name” (v. 23).
 - (3) “I will” (v. 24).
 - (4) “I will sprinkle clean water on you” (v. 25).
- C. God gives a new heart.
 - (1) V. 26 – “I will give you a new heart.”
 - (2) When God gives a new heart, we have the ability to obey.
 - (3) A new heart means new desires. A hard heart desires sinful things. A soft heart desires the things of God.

3. “How do I get a new heart?”

- A. You must be born again.
 - (1) Jn. 3:3: “Jesus said...unless one is born again he cannot see the kingdom of God.”
 - (2) The Holy Spirit must regenerate us. He must transform our stubborn hearts. He must open our minds to understand.
- B. You must ask for it.
 - (1) Ps. 51:10 – “Create in me a clean heart, O God, and renew a right spirit within me.”
 - (2) God will not reject anyone who humbly asks forgiveness.
 - (3) Ps. 51:17 – “A broken and contrite heart, O God, you will not despise.”
 - (4) Call out to Jesus and ask him to save you. He will.

Words of Comfort

1. Only one person can straighten a stubborn heart—Jesus Christ. And he is happy and willing to do so.
2. Ask God for a new heart with new desires and he will not turn you away but will in love grant your wish.

Ncila wa Mbyana lowu Khotsekeke

Ndzimana: "Ndzi ta mi nyika timbilu letintshwa, ndzi veka endzeni ka n'wina emoya lowuntswaha, ndzi susa enyameni ya n'wina etimbilu ta maribye, ndzi mi nyika timbilu ta nyama. (Ez. 36:26)

Nhlokomhaka: Vanhu va lava timbilu letintshwa

- Xivuriso xa Vatsonga: "Ncila wa mbyana loko wu khotsekile, a wu na muololi." Swi vula: mbilu ya munhu, loko yi bihile, a ku na mululamisi.
- I ntiyiso xana? A hi languteni timbilu timbirhi eka v. 26.

1. Mbilu ya ribye

A. Munhu u tele vudyohi.

- (1) Xiphemu xa xivuriso xi vulavula ntiyiso. Timbilu ta vanhu a ti lulamangi.
- (2) Tipsalma 14:2-3 – "Yehovha u langutile vana va vanhu a ri tilweni, a ta vona xana o kona la nga ni ku twisisa. La lavaka Xikwembu. Hikwavo va hambukile, va tionhile swinwe; a ku na la endlaka swinene, hambi a ri un'we."
- (3) Varhoma 3:10-11 – "A ku na la lulameke, hambi a ri un'we. A ku na la nga ni ku twisisa, a ku na la lavaka Xikwembu."
- (4) Eklesiasta 7:20 – "A ku na munhu wo tlhariha emisaveni la nga dyohiki ni siku ni rin'we."

B. Xifaniso: A swi koteki ku lulamisa murhi lowu nga na malembe ya 20.

C. Xifaniso: ncila wa mbyana a swi koteki ku wu ololoxa.

D. Xivutiso: Loko swi nga koteki ku ololoxa murhi ni ncila, hi nga lulamisa mbilu ya munhu leyi taleke xidyoho njhani?

2. Mbilu ya nyama

A. Xikombiso xa mbilu yo lulama

(1) V. 27 – Va “famba eku leriseni ka mina.”

(2) V. 27 – Va “xiyaxiya ku hlayisa milawu ya mina.”

B. Xikwembu xi fanele ku endla ntirho

(1) Munhu a nga koti ku cinca mbilu ya yena hi yexe.
Xikwembu xi fanele ku cinca mbilu.

(2) “Ndzi ta kwetsimisa vito ra mina” (v. 23).

(3) “Ndzi ta” (v. 24).

(4) “Ndzi ta mi xuva hi mati layo basa” (v.25).

C. Xikwembu xi nyika mbilu leyintshwa.

(1) “Ndzi ta mi nyika timbilu letintshwa, ndzi veka endzeni ka n’wina emoya lowuntshwa.”

(2) Loko Xikwembu xi hi nyikq mbilu leyintshwa, hi na vuswikoti bya ku landzela milawu ya xona.

(3) Mbilu leyintshwa yi vula ku navela lokuntshwa. Mbilu yo nonhohwa yi navela swilo swa manyala. Mbilu yo olova yi navela swilo swa Xikwembu.

3. Ndzi nga kuma mbilu leyintshwa njhani?

A. U fanele ku tswariwa ra vumbirhi.

(1) Yohane 3:3 – “Yesu a hlamula...loko munhu a nga tswariwi ra vumbirhi, a nga ka a nga voni ku fuma ka Xikwembu.”

(2) Moya lowu Kwetsima wu fanele ku hi tswala/hanyisa. Wu fanele ku cinca timbilu ta hina to nonohwa. Wu fanele ku pfula miehleketo ya hina leswaku hi kota ku twisisa.

B. U fanele ku yi kombela.

(1) Tipsalma 51:10 – “Oho Xikwembu! Vumba endzeni ka mina mbilu leyo tenga. U tlhela u pfuxa endzeni ka mina moya lowo tiya.”

(2) Xikwembu xi nge ali vanhu vo titsonghata lava kombelaka ku rivaleriwa.

(3) Tipsalma 51:17 – “A ku soli mbilu leyi tshovekeke, leyi nga enhlomulweni.”

C. Vitana ka Yesu ni n’wi kombela ku ponisiwa. Yesu u ta hlamula.

Marito lama chavelelaka

1. Munhu un'we u nga lulamisa/ololoxa mbilu yo nonohwa—Yesu Kriste. Naswona wa swi tsakela ni ku navela ku swi endla.
2. Kombela leswaku Xikwembu xi mi nyika mbilu leyintshwa ni ku navela lokuntshwa naswona xi nga ka xi nga ali kambe hi rirhandzu xi ta ku nyika xikombelo xa wena.

6. The Name of Jesus

Text: "At the name of Jesus every knee should bow...and every tongue confess that Jesus Christ is Lord." (Phil. 2:10-11)

Theme: The name of Jesus comforts and frightens.

1. Introduction

A. Names have meaning.

- (1) Happy parents name their child Joy or Blessings.
- (2) Respectful parents use the father's or grandfather's name.

B. The name "Jesus"

- (1) It means "the Lord saves." He is the Savior.
- (2) Philippians 2:9-11 - "Therefore God has highly exalted [Jesus] and bestowed on him the **name** that is above every **name**, so that at the **name** of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

(3) Picture: Respectful children kneel before their elders.

(4) One day, every creature will acknowledge who Jesus is.

C. One day, everyone will exalt the name of Jesus.

(1) The name above every name (v. 9) isn't "Jesus" (many have that name) but "Lord" (v. 11). He has all authority.

(2) #34, Heidelberg Catechism:

a) Question: "Why do you call him "our Lord"?"

b) Answer: "Because—not with gold or silver, but with his precious blood (1Pt. 1:18-19)—he has set us free from sin and from the tyranny of the devil (Col. 1:13-14) and has bought us, body and soul, to be his very own (1Co. 6:20).

(3) Some will bow with joy. Others will be forced. ALL will bow.

(4) Believers don't just receive "Jesus", but "the Lord Jesus."

(5) Rom. 10:9 - "If you confess with your mouth that Jesus is Lord...you will be saved."

(6) Some deceive. "Not everyone who says to me 'Lord, Lord' will enter the kingdom of heaven" (Mt. 7:21).

2. The names of Jesus

- A. He is our Advocate, the Almighty, Amen, Ancient of Days, Anointed One, Apostle, Author of Salvation, Beginning of the Creation of God, the Bishop of souls, the Bread of life.
- B. He is our Shield, the Captain of our salvation, the Chief Shepherd, the Chief Cornerstone, Counselor, Deliverer, the Door, Emmanuel, the End of the law, the First and the Last, the Friend of publicans and sinners.
- C. He is the Good Shepherd, the Helper, High Priest, Higher than the heavens, the Holy One of God, Immortal, King of kings, the Lamb slain and without spot, Life, the Light of the world, the Lord of the harvest, the Potter, the Prince of peace, the Servant, and the Word.
- D. Indeed, the name of Jesus is above every name!
- E. The name of Jesus is not magic.
 - (1) Jn. 14:13 - "Whatever you ask in my name, this I will do."
 - (2) This doesn't mean we get all we want by using Jesus' name
 - (3) It means we'll get what we ask *if it is according to His will*.
 - (4) The names of Jesus describe *who He is*.
 - (5) Let's observe three names that comfort and one name that frightens.

2. The name of Jesus comforts

- A. Jesus is the Man of sorrows
 - (1) Isa. 53:3 - "[Jesus] was despised and rejected by men; a **man of sorrows**, and acquainted with grief."
 - (2) He understands our sorrows. He suffered, he cried too.
 - (3) Matt. 26:38 - "My soul is very sorrowful, even to death."
- B. Jesus is the Firstborn from the dead
 - (1) "[Jesus] is the beginning, the firstborn from the dead" (Col. 1:18).

- (2) This means he was the first to rise from the dead and receive a resurrected body.
- (3) At death, the soul goes to Jesus in heaven. "Away from the body and at home with the Lord" (2Co. 5:8).
- (4) One day, the body will rise and be changed. "The dead in Christ will rise first" (1Th. 4:16).
- (5) How do we know this is true? It first happened with Jesus.

C. Jesus is the Resurrection and the Life

- (1) Jn. 11:25 – "I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live."
- (2) Jesus was speaking to Martha. Her brother Lazarus died.
- (3) She begged Jesus to heal him. Jesus said eternal life was more important. This comes by belief in Him.
- (4) Picture: Miracle Crusades promise to heal. But they only want your money. Even if they do heal, the person will get sick again and die. No one lives forever (Hb. 9:27).
- (5) Jesus healed Lazarus. But he still got sick one day and died.
- (6) This is why we need eternal life.

3. **The name of Jesus frightens**

A. Jesus is the One who is to come.

- (1) Rev. 1:8 – "I am the Alpha and the Omega...who is and who was and who is to come, the Almighty."
- (2) When Jesus returns, "His eyes were like a fiery flame" (Rev. 19:12).
- (3) Rev. 19:13, 15 – "He wore a robe stained in blood...a sharp sword came from His mouth, so that He might strike the nations with it."
- (4) Rev. 20:12, 15 – "The dead will be judged according to their works...and whoever was not found in the book of life was thrown into the lake of fire."

B. If you have not be converted, the name of Jesus does not comfort. It frightens.

4. **Comfort**

- A. Jesus welcomes believers the moment after their death.
- B. Jesus understands your sorrow.
- C. Jesus was given a new body after death. So will believers be given life that will never end.
- D. Jesus is frightening to those who have not trusted in him.
- E. Picture: To know the time, look at your watch. To know comfort, look to Jesus. He is the Man of Sorrows. He is the Firstborn from the death. He is Life. He is the Resurrection.

Vito ra Yesu

Ndzimana: "Hi vito ra Yesu, matsolo ya hikwavo...ma n'wi nkhsinsamela, kutani tindzimi hinkwato ti vula leswaku Yesu Kriste i Hosi..." (Vafilipia 2:10-11)

Xikongomelo: Vito ra Yesu ra chavelela na swona, ra chavisa.

1. Rito ro Rhanga

A. Mavito ya vulavula.

- (1) Vatswari lava tsakaka va thya vito ra n'wana "Ntsako" kumbe "Mikateko".
- (2) Vatswari lava xiximaka va tirhisa vito ra papa kumbe kokwana.

B. Vito ra "Yesu"

- (1) Ri vula "Hosi ya ponisa." Yesu i Muponisi.
- (2) Vafilipiya 2:9-11 – "Hikwalaho, Xikwembu xi n'wi tlakusile hi ku tlurisa, xi n'wi nyikile **vito** leri nga ehenhla ka **mavito** hinkwawo, leswaku hi **vito** ra Yesu, matsolo ya hikwavo lava nga ematilweni ni la emisaveni ni le hansi ka misava, ma n'wi khinsamela, kutani tindzimi hinkwato ti vula leswaku Yesu Kriste i Hosi..."
- (3) Xifaniso: Vana lava xiximaka va nkhsinsama emahlweni ka vakulukumba.

C. Siku rin'wana, hinkwavo va ta tlakusa vito ra Yesu.

- (1) "Vito leri nga ehenhla ka mavito hinkwawo" (v. 9) a hi "Yesu" (vo tala va na rona) kambe "Hosi" (v. 11). Yesu u na vuhosi hinkwabyo.
- (2) #34 Katekisma ya Heidelberg:
 - a) Xivutiso: "Hikwalaho ka yini u n'wi vula Hosi ya hina xana?"
 - b) Nhlamulo: "Hikuva - ku nga ri hi nsuku kumbe silivere, kambe ngati ya yena ya nkoka (1 Pet. 1:18-19) - U hi kutsurile eswidyohweni ni le ka vubihhi hinkwabyo bya Sathana (Vakol 1:13-14) naswona u hi xavile, mirhi ni nyama, leswaku hi va va yena (1 Vakorinto 6:20)."

- (3) Van'wana va nkhisama hi ku tsaka. Van'wana va ta boheka. HINKWAVO va ta nkhisama.
- (4) Vapfumeri a va amukeli "Yesu" ntsena, kambe "Hosi Yesu."
- (5) Varhoma 10:9 – "Loko u vula hi nomu wa wena leswaku Yesu i Hosi...u ta ponisiwa."
- (6) Van'wana va xisa. "A hi hinkwavo lava nge eka mina: Hosi, hosi, lava nga ta nghena eku fumeni ka matilo" (Mat. 7:21).

2. Mavito ya Yesu

- A. Yesu i Muyimeri wa hina, La nga ni Matimba Hinkwawo, Amen, Nkulukumba wa masiku, Muhlawuriwa/Mutotiwa, Murhumiwa wa Xikwembu, Xihlovo/Mutsari xa/wa ku Ponisiwa, Nhloko/Masungulo ya Swivumbiwa swa Xikwembu, Mulanguteri wa mimoya, Vuswa bya vutomi.
- B. Yesu i Xitlhangu, Murhangeri wa ku ponisiwa ka hina, Murisi lonkulu, Ribye ra yinhla, Mutsundzuxi, Muponisi, Nyangwa, Emanuwele, Makumu ya nawu, Lowo rhanga ni lowo Hetelela, Nakulobye wa valuvisi ni vadyohi.
- C. Yesu i Murisi Lonene, Mupfuni, Muprista Lonkulu, La tlakusiweke ehenhla ka matilo, La Kwetsimeke wa Xikwembu, Leyi nga riki na ku fa, Hosi ya tihosi, Xinyimpfana lexi dlayiweke naswona Lexi nga riki na xivati, Vutomi, Ku Vonakala ka misava, N'wini wa ntshovelo, Muvumbi, Hosana ya ku rhula, Nandza, na Rito.
- D. Kunenenene, vito ra Yesu ri le henhla ka mavito hinkwawo!
- E. Vito ra Yesu a hi vungoma/masalamusi.
 - (1) Yohane 14:13 - "Hinkwaswo leswi mi nga ta swi kombela hi vito ra mina, ndzi ta swi endla."
 - (2) A swi vuli leswaku hi nyikiwa hinkwaswo leswi hi swi kombelaka hi ku tirhisa vito ra Yesu.
 - (3) Swi vula leswaku hi ta nyikiwa leswi hi kombelaka loko swi ri hi ku rhandziwa ka yena (1 Yohane 5:14).
 - (4) Vito ra Yesu ri hlamusela leswi a nga swona.
 - (5) A hi xiyeni mavito manharhu lama chavelelaka ni vito rin'we leri chavisaka.

3. Vito ra Yesu ra chavelela

A. Yesu i Munhu wa mahlomulo

- (1) Esaya 53:3 – “[Yesu] a soriwa, a tshikiwa hi vanhu, **munhu wa mahlomulo**, la tivaka maxangu.”
- (2) Yesu u twisisa mahlomulo ya hina. U xanisekile naswona u ririle.
- (3) Mateo 26:38 – “Moya wa mina wu khomiwa hi gome ra ku fa”.

B. Yesu i Mativula ya vafi

- (1) Vakolosa 1:18 – “Hi yena ku sungula ni **mativula exikarhi ka vafi**, a ta va lowo rhanga ematlhelweni hinkwawo.”
- (2) Swi vula leswaku Yesu a ri munhu wo sungula ku pfuka eku feni a tlhela a amukela mirhi lowu hetisekeke.
- (3) Eku feni, moya wu ya eka Yesu etilweni. “Ku rhurha emirhini, hi va ekaya eHosini” (2 Vakorinto 5:8).
- (4) Siku rin’wana mirhi wu ta pfuka naswona wu hundzuriwa. “Lava feleke ka Kriste va ta rhanga va pfuka” (1 Vatesalon. 4:16).
- (5) Hi swi tiva njhani leswaku leswi i ntiyiso xana? Eku sunguleni, mirhi wa Yesu wu pfukile.

C. Yesu i ku Pfuka ni Vutomi

- (1) Yohane 11:25 – “Hi mina ku pfuka ni vutomi; la pfumelaka eka mina, hambu a file, u ta hanya.”
- (2) Yesu a vulavula na Marita. Lazaro, boti wa yena, a file.
- (3) Marita u komberile Yesu ku n’wi hanyisa. Yesu u vurile leswaku vutomi lebyi nga heriki byi na Nkoka. Leswi
- (4) Xifansio: Mapfhumba ya Masingita, “Miracle Crusades”, ya tshembisa ku horisa. Kambe, va lava mali ya wena ntsena. Hambu va horisa, muvabyi u ta tlhela a vabya nakambe naswona u ta fa. A ku na munhu la balekaka rifu (Vaheveru 9:27).
- (5) Yesu u horisile Lazaro. Kambe Lazaro u tlhele a vabya siku rin’wana naswona a fa.
- (6) Leswi hi swona swi endlaka leswaku hi lava vutomi lebyi nga heriki.

4. Vito ra Yesu ra chavisa

A. Yesu hi Loyi a taka

- (1) Hlavutelo 1:8 – “Hi mina Alfa na Omega...Loyi a nga kona, Loyi a a ri kona, Loyi a taka, La nga ni matimba hinkwawo.”
- (2) Loko Yesu a vuya, “mahlo ya yena a ma fana ni langavi ra ndzilo” (Hlavutelo 19:12).
- (3) Hlavutelo 19:13, 15 – “A ambele nguvu leyi totiweke hi ngati...Enon’wini wa yena ku hume tlhari lero kariha, a ta ba matiko ha rona.”
- (4) Hlavutelo 20:12, 15 – “Vafi va avanyisiwa hi...mintirho ya vona...un’wana ni un’wana la nga ka a nga kumiwanga a tsariwile ebukwini ya vutomi, a hoxiwa etiveni ra ndzilo.”

B. Loko u nga ponisiwanga, vito ra Yesu a ri chaveleli. Ra chavisa.

5. Marito ya ku chavelela

A. Ndzhaku ka rifu ra vapfumeri, hi nomu lowu, Yesu wa va amukela.

B. Yesu u twisisa gome ra wena.

C. Yesu u nyikiwile mirhi lowuntshwa endzhaku ka rifu. Naswona, vapfumeri va ta nyikwa vutomi lebyi nga heriki.

D. Yesu wa chavisa eka va lava nga pfumeriki eka yena.

E. Xifaniso: Ku tiva nkarhi, languta eka xikomba-nkarhi xa wena. Ku tiva ku chavelela, languta eka Yesu. Yesu i munhu wa mahlomulo. Yesu i mativula eka vafi. Yesu i ku pfuka ni Vutomi.

7. The Lion Roars in the Bush

Text: “⁷So to keep me from becoming conceited because of the surpassing greatness of the revelations, a thorn was given me in the flesh, a messenger of Satan to harass me, to keep me from becoming conceited. ⁸Three times I pleaded with the Lord about this, that it should leave me. ⁹But he said to me, ‘My grace is sufficient for you, for my power is made perfect in weakness’.” (2 Cor. 12:7-9)

Theme: God’s grace is seen when Christians are weak.

- Tsonga proverb: “The lion roars in the bush.” Meaning: “A warrior is seen on the battlefield”.
- You know a warrior is real in war. You know a Christian is real in trials. Will he be angry or cry out for help?
- Like you, Paul is suffering in this passage. Let us find comfort in three truths about God.

1. God gives trials.

A. The thorn was given by God.

(1) V. 7 says, “a thorn was given me in the flesh.”

(2) We know God gave the thorn because the gift was good.

(3) James 1:17 – “Every good gift and every perfect gift is from above.”

B. The thorn was not given by Satan.

(1) False teachers say God only blesses and heals. Satan is the one that brings pain.

(2) But here, *God* gives pain to make Paul more like Christ.

(3) In John 9, the disciples saw a blind man and asked a question.

(4) “Who sinned, the blind man or his parents” (John 9:2). Jesus said: “Neither. He was made blind by the hand of God so that He would be glorified in his blindness” (v.3).

(5) God is not just glorified when healing but when striking.

C. The thorn brought pain.

(1) We don’t know what the thorn was exactly.

- (2) It was painful, probably some kind of sickness. But it was not because of sin or Satan but from God.
- D. The life of the Christian is a life of trials.
 - (1) Job 5:7 – “Man is born to trouble as the sparks fly upward.”
 - (2) John 16:33 – “...in the world you will have tribulation.”
 - (3) Acts 14:22 – “Through many tribulations you must enter the kingdom of God.”

2. God gives trials to humble us.

- A. V. 7. “To keep me from becoming conceited...”
- B. In 1Co. 12, Paul was given a dream (v. 1) and taken to paradise (v. 3) and told amazing things (v.4).
- C. He was tempted to boast about these things, so God gave him a thorn in the flesh to prevent this.
- D. Picture: Though roses have thorns, they are still beautiful.
- E. Pride is the greatest sin. All sins come from this. It was the first sin of Satan and Adam and Eve.
- F. This trial also pushed Paul closer to Jesus (v. 8). He prayed.

3. God gives grace amidst trials.

- A. God has not promised to take away our trials.
 - (1) Three times Paul asked God to remove the thorn (v. 8).
- B. God has promised to give grace amidst our trials.
 - (1) God gave Paul strength to endure the trials.
 - (2) “My grace is sufficient for you” (v. 9).
 - (3) Grace is divine help and blessing. God loves to give an “abundance of grace” during our trials (Rm. 5:17).
 - (4) 1Co. 15:10 – “I worked harder than any of them, though it was not I, but the grace of God that is within me.”

Words of Comfort

- 1. God is not surprised by our trials. He gives them.
- 2. Thank God for your trials. They humble you and push you to Christ
- 3. If God does not remove the trial, he will give strength and grace to persevere.

Nghala yi Vomba exihlahleni

Ndzimana: “Kutani ku endlela leswaku ndzi nga tikurisi ngopfu hikwalaho ka ku saseka lokukulu ka leswi Xikwembu xi nga swi hlavutela eka mina, ndzi ngenisiwile riphantsu enyameni, yi nga ntsumi ya Sathana, leswaku yi ndzi himetela. Ndzi khongerile Hosi kanharhu hi mhaka ya xilo xexo, leswaku xi suka ka mina. Kambe Hosi yi te ka mina: ‘Tintswalo ta mina eka wena ti ringene.’” (2 Vakorinto 12:7-9)

Xikongomelo: Tintswalo ta Xikwembu ti vonakala loko VaKriste va tsanile.

- Xivuriso xa Vatsonga: “Nghala yi vomba exihlahleni”. Swi vula, “Nhenha yi vonaka enyimpini.”
- U tiva nhenha ya mampela enyimpini. U tiva Mukriste wa mampela eku xanisekeni. Xana u ta hlundzuka kumbe u ta rilela ku pfuniwa?
- Ku fana na wena, eka tindzimana leyi, Paulo a xaniseka. A hi kumeni timhaka tinharhu ta ntiyiso hi Xikwembu leti chavelelaka.

1. **Xikwembu xi nyika makhombo.**

A. Riphantsu ri nyikiwile hi Xiwembu.

- (1) V. 7 yi ri, “ndzi ngenisiwile riphantsu enyameni...”
- (2) Ha swi tiva leswaku Xikwembu xi nyikile riphantsu hikuva i nyiko ya kahle.
- (3) Yakob 1:17 – “Ku nyika hinkwako loku sasekeke, hambi ku ri ku ha hinkwako loku hetisekeke, ku ta hi le henhla.”

B. Riphantsu a ri nyikiwanga hi Sathana.

- (1) Vadyondzisi va mavunwa va vula leswaku Xikwembu xi katesisa ni ku horisa ntsena. Sathana hi yena la nyika makhombo na ku xaniseka.
- (2) Laha, *Xikwembu* xi nyika ku vaviseka leswaku Paulo a ta fana na Yesu.
- (3) Eka Yohane 9, vadyondzisiwa va vonile la feke mahlo naswona va vutisile xivutiso.

- (4) Yohane 9:2 – “I mani la dyoheke? Xana hi yena kumbe i vatswari va yena?” Yesu a ku: “A ku dyohanga yena, hambu va ri vatswari va yena, kambe hileswaku mintirho ya Xikwembu yi kombisiwa ha yena” (v. 4).
- (5) Xikwembu a xi dzunisiwa loko xi horisa kambe loko xi ba.
- C. Riphantsu ri tisile ku vaviseka.
- (1) A hi tivi leswaku riphantsu ra kona kahle-kahle i yini.
- (2) A a ri vava, swi nga endleka ri nyika ni vuvabyi byin’wana. Kambe hi tiva leswaku a ri huma eka Xikwembu, ku nga ri hikwalaho ka xidyoho kumbe Sathana.
- D. Vutomi bya Mukriste i vutomi lebyi taleke makhombo/mahlomulo.
- (1) Yobo 5:7 – “Munhu u tswaleriwe gome, kukotisa tinhlahle ku haha.”
- (2) Yohane 16:33 – “Mi ta va ni nhlomulo emisaveni.”
- (3) Timhaka 14:22 – “Hi fanele ku nghena eku fumeni ka Xikwembu hi maxangu layo tala.”

2. **Xikwembu xi nyika makhombo ku hi tsongahata.**

- A. V. 7 – “Ku endlela leswaku ndzi nga tikurisi ngopfu...”
- B. Eka Vakorinto 12, Paulo a nyikiwile norho (v. 1) naswona u tekiwile a yisiwa eparadeyisini (v. 3) laha a byeriweke swilo swa ku hlarisa. (v. 4)
- C. Hikuva Paulo u ringiwile ku tidzunisa hi leswi a swi voneke, Xikwembu xi n’wi nyikile riphantsu enyameni leswaku a nga tikukumuxi.
- D. Xifaniso: Hambileswi xiluva lexi thyiweke vito ra “Rose” xi nga ni tiphantsu, xi sasekile.
- E. Ku tidzunisa i xidyoho lexikulu. Swidyoho hinkwaswo swi huma xona. I xidyoho xo sungula xa Sathana na Adama na Eva.
- F. Khombo leri ri tshunetile Paulo swinene eka Yesu (v. 8). U khongerile.

3. **Xikwembu xi nyika tintswalo hi ri karhi hi vaviseka.**

- A. Xikwembu a xi tshembhisangi ku susa makhombo ya hina.

- (1) Ka nharhu Paulo u komberile leswaku Xikwembu xi susa riphantsu (v. 8).
- B. Xikwembu xi tshembhisile ku nyika tintswalo eku vavisekeni ka hina.
- (1) Paulo u nyikiwile matimba leswaku a tiyisela eku vavisekeni.
 - (2) "Tintswalo ta mina eka wena ti ringene" (v. 9).
 - (3) Tintswalo i ku pfuna ni ku nkateko loku humaka eka Xikwembu. Xi rhandza ku nyika "Tintswalo leto tala swinene" eku vavisekeni (Varhoma 5:17).
 - (4) 1 Vakor. 15:10 – "Ndzi va tlulela kule hinkwavo hi ku tirha; ndzi nga ri mina kambe i tintswalo ta Xikwemu eka mina."

Marito lama chavelalaka

1. Xikwembu a xi hlamalarisiwi hi mahlomulo/ku xaniseka ka hina. Hi xona xi hi nyikaka wona.
2. Khensa Xikwembu hi makhombo ya wena. Ma ku tsongahata ni ku ku susumetela eka Kriste.
3. Loko Xikwembu xi nga susi ku xaniseka, xi ta nyika tintswalo ni matimba leswaku u tiyisela.

8. I Shall Go to Him (child's funeral sermon)

Text: "Now he is dead. Why should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." (2Sm. 12:23)

Theme: Little children will go to heaven.

- One father said, "We're not supposed to bury our children. They are supposed to bury us." It is painful to bury one's child.
- In 2 Samuel 12, the baby of David and Bathsheeba died at age seven days (v.18). The child was sick (v. 15). David then fasted (v. 16).
- David was so full of tears and grief, the people were afraid to tell him. They thought he would harm himself (v. 18).
- A strange thing happened. When David heard the news, he changed. He washed his face, ate food, changed clothes, and entered the house of the Lord to worship. He no longer wept.
- What happened? David was comforted because he knew three things.

1. In heaven, there is no pain.

A. There is pain *now*.

(1) Rom. 8:18 – "The sufferings of this present time are not worth comparing with the glory that is to be revealed in us."

(2) The world is full of sickness and poverty.

B. There is no pain in heaven.

(1) God was kind. He took the pain when he took the baby to heaven.

(2) When we weep, we do not weep for *the child*, for he is as happy as he has ever been. We are weeping for ourselves.

(3) In heaven, God will "wipe away all tears" from our eyes (Rev. 21:4).

C. Picture: Long life is not more valuable than short life. Methuselah lived 969 years and we know no details of his life. Jesus lived 33 years but the entire Bible speaks of him!

2. **In heaven, there are children.**

A. God shows special mercy to children.

- (1) Children are born sinners (Ps. 51:5), but because they can't understand the gospel yet, God happily takes them to heaven.
- (2) Matthew 19:14, "Let the little children come to me and do not hinder them, for to such belongs the kingdom of God."
- (3) When Israel sacrificed their own children, God said to them: "You slaughtered *My* children" (Ezek. 16:21).
- (4) Even if parent's rejected them, God would not! "They are *my* children," God says.

B. Picture: The Tsonga's say, "The cattle kraal is not strong without a calves' kraal."

- (1) Meaning, a village without children is a dreadful thing.
- (2) Heaven without children would be a dreadful thing.

3. **In heaven, there will be reunions.**

A. This comforts

- (1) David ate, washed and worshipped because he knew the baby wasn't returning.
- (2) David was encouraged because one day he would go to him.

B. This frightens

- (1) You who do not know Christ, this should frighten you, for you will miss the reunion with your baby one day.
- (2) This verse only brings comfort to children of God.

Words of Comfort

1. Grieving parent, God gives you the same comfort David had.
2. Believing parent, there is no cause to doubt your reunion with your child. Do not grieve as an unbeliever (1Th. 4:13).
3. God is full of compassion for children. "As a father shows compassion to his children, so the LORD shows compassion to those who fear him" (Psalm 103:13).

Mina Ndzi Ta Ya Ka Yena (Nkosi ya n'wana)

Ndzimana: "Sweswi u file, nzi ta titsonela yini swakudya? Ndzi ta swi kota ku n'wi vuyisa xana? Mina ndzi ta ya ka yena, kambe yena a nga ka a nga vuyi ka mina." (2 Samuele 12:23).

Xikongomelo: Vana lavatsongo va ta ya etilweni.

- Tatana un'wana u ri, "A swi laveki/sasekangi ku lahla vana va hina. Hi vona va faneleke ku hi lahla." Swa vavisa ku lahla n'wana wa hina.
- Eka 2 Samuele 12, n'wana wa Davhida na Batixeba u lovile a ri ni masiku ya nkombo (7) (v. 18). N'wana u vabyile (v. 15). Davhida a titsona swakudya (v. 16).
- Davhida u tele mihloti na gome, vanhu a va chava ku n'wi byela leswaku n'wana u lovile. A va chava leswaku a ta endla swin'wana swo vavisa (v. 18).
- Lexi hlamarisaka xi humelerile. Loko Davhida a twile mahungu, u cincile. U hlambile xikandza, u dyile swakudya, u cincile swiambalo, naswona u nghenile eka yindlu ya Xikwembu ku xi dzunisa. A nga ha rilanga.
- Ku humelela yini? Davhida a chavelelekile hikuva u tivile swilo swi nharhu.

1. Etilweni, ku hava ku vaviseka.

A. Ku na ku vaviseka sweswi.

(1) Varhoma 8:18 – "Mahlomulo ya nkarhi wa sweswi a ma faneli ku runganisiwa ni ku kwetsima loku hi nga ta kombiwa kona."

(2) Misava yi tele vuvabyi ni vusiwana.

B. Ku hava ku vaviseka etilweni.

(1) Xikwembu a xi ri na musa. Xi tekile ku vaviseka loko xi tekile n'wana ku n'wi yisa etilweni.

- (2) Loko hi rila, a hi rileli n'wana, hikuva n'wana u tsakile ku tlula mpimo etilweni. Ha tirilela hina.
- (3) Etilweni, Xikwembu xi ta "sula mihloti hinkwayo" emahlweni ya hina (Hlavutelo 21:4).

C. Xifaniso: Vutomi byo leha a byi na nkoka ku tlula vutomi lebyi komeke. Metuxela a ri na malembe ya 969 kambe a hi tivi vuxokoxoko mayelana ni vutomi bya yena. Yesu a ri na malembe ya makume-nharhu nharhu 33 kambe Bibehe hinkwayo yi vulavula hi ta yena!

2. Etilweni, ku na vana.

A. Xikwembu xi kombisa tintswalo to hlawuleka eka vana.

- (1) Vana va velekiwile tani hi vadyohi (Tispsalms 51:5), kambe hikuva a va koti ku twisiwa Evangeli, Xikwembu xi va teka xi va ngenisa etilweni hi ku tsaka.
- (2) Mateo 19:14 – "Tshikani, mi nga tshuki mi sivela vana ku ta eka mina hikuva ku fuma ka matilo i ka lava fanaka na vona."
- (3) Siku va endleke magandzelo hi vana va vona va humesela swikwembu swa hava, Xikwembu xi byerile VaIsrael: "U dlayile vana va *mina*" (Ezekiele 16:21).
- (4) Hambi loko vatswari va ala vana va vona, Xikwembu xi nge swi endli. Xi ri: "Vana lava i va *mina*."

B. Xifaniso: Vatsonga va ri, "Tshanga ra tihomua ri tiyi loko ku nga ri na tshana ra marhole."

- (1) Swi vula, muti wo kala vana wa chavisa.
- (2) Tilo leri nga riki na vana i mhaka yo biha.

3. Etilweni, ku ta va ni ku hlengeletana nakambe

A. Leswi swa chavelela

- (1) Davhida u dyile, u hlambile naswona u dzunisile hikuva u swi tivile leswaku n'wana wa yena a nga ka a nga vuyi.
- (2) Davhida u chavelelekile hikuva a tiva leswaku siku rin'wana u ta ya laha n'wana a yeke kona.

B. Leswi swa chavisa

- (1) Eka n'wina lava mi nga tiviki Kriste, leswi swi fanele ku mi chavisa, hikuva siku rin'wana mi ta tsandzeka ku hlangana na kambe ni n'wana wa n'wina la hundzeke misaveni.
- (2) Ndzimana leyi yi tisa ku chaveleleka eka van ava Xikwembu.

Marito lama chaveleleka

1. Vatswari lava vavisekaka, Xikwembu xi mi nyika ku chaveleleka loku Davhida a a ri na kona.
2. Vatswari lava ponisiweke, a mi fanelangi ku kanakana leswaku siku rin'wana mi ta tlhela mi hlangana nakambe na n'wana wa n'wina la mi siyeke etilweni. Mi nga vaviseki kukota vlava nga pfumeriki (1 Vatesolonika 4:13).
3. Xikwembu xi tele musa eka vana va xona. "Hi laha tatana a nga ni tintswalo eka vana va yena, hi sweswo Yehovha u ni tintswalo eka lava n'wi chavaka" (Tipsalma 103:13).

9. Death Reconciles

Verse: For if while we were **enemies** we were **reconciled** to God by the death of his **Son**, much more, now that we are reconciled, shall we be saved by his life. (Romans 5:10)

Theme: The death of Christ unites friend and foe.

- Intro: Usually *life* unites and *death* separates. The living fellowship. The dead are separated.
- In this verse, death does not separate. It *unites*.
- Let's look at three important words.

1. Enemies

A. We are all born enemies of God

- (1) Eph. 2:3 – “We...were by nature children of wrath.”
- (2) Jn. 8:44 – “You are of your father the devil.”
- (3) Gen. 3:15 – [God tells Satan] “I will put enmity between your seed and her seed.”

B. The Heidelberg Catechism #7

- (1) Question: Where does this corrupt nature come from?
- (2) Answer: The fall and disobedience of our first parents, Adam and Eve, in Paradise. This fall has so poisoned our nature that we are all conceived and born in a sinful condition.”

2. Reconciled

A. It means to fix a broken relationship.

- (1) Long ago, God and man were united. Because of sin, the relationship is broken.
- (2) Picture: Broken window glass can't be put back together.
- (3) Picture: the bridge between us and God is ruined.

B. God takes the first step to reconcile with sinners.

- (1) The verse doesn't say "we reconciled with God" but "we *were* reconciled to God."
- (2) Picture: Parents take the first step to reconcile with their kids. God does the same thing.
- (3) Picture: there is a wall between two angry neighbors.

3. **Son**

A. Jesus unites God with his enemies

- (1) Eph. 2:14 - For [Jesus] ... and has broken down in his flesh the dividing wall of hostility.
- (2) Eph. 2:16 - [Jesus] might reconcile us both to God in one body through the cross, thereby killing the hostility.
- (3) Picture: *Jesus* is the bridge. He puts the glass together. He knocks down the wall.

B. False Teachings

- (1) "There is no wall. We are born friends of God."
- (2) "I can build a bridge to God with good works."
- (3) "God has no enemies. He loves everyone."

C. The death of Jesus reconciles sinners to God

- (1) Trust in Jesus! Believe in him alone.
- (2) Picture: a seed must die before it can be planted and bring life. Jesus died in order to bring life.
- (3) 2 Cor. 5:20 - "We implore you on behalf of Christ, be reconciled to God."

Words of Comfort

1. Though death has separated you from your loved one, the death of Christ can you unite you with God *and* other Christians who have died.
2. Jesus wounds but he binds up. He shatters but his hands heal (Job 5:18). Look to him amidst your pain.

Rifu Ra Hlanganisa

Ndzimana: Hikuva loko ha ha ri **valala**, hi **hlanganisiwile** ni Xikwembu hi ku fa ka **N'wana** wa xona, ngopfu-ngopfu leswi hi hlanganisiweke, hi ta hanyisiwa hi ku hanya ka yena. (Varhoma 5:10)

Xikongomelo: Rifu ra Kriste ri hlanganisa munghana na nala.

- Ro Rhanga: Hi minkarhi yo tala, vutomi bya hlanganisa naswona rifu ra hambanisa. Lava hanyaka va hlangana. Lava feke va hambana.
- Eka ndzimana leyi, rifu a ri hambanisi. Ra hlanganisa.
- A hi xiyeni marito manharhu ya nkoka.

1. Valala

A. Hinkwerhu hi velekiwile hi ri valala va Xikwembu

- (1) Vaefesa 2:3 – “A hi ri vana lava holoveriweke.”
- (2) Yohane 8:44 – “N’wina mi huma eka Tata wa n’wina a nga Diabolosi.”
- (3) Genesa 3:15 – [Xikwembu xi byela Sathana] “Ndzi ta vanga rivengo exikarhi ka vatukulu va wena ni vatukulu va yena.”

B. #7 Katekisma ya Heidelberg

- (1) Xivutiso: Xana ku hamboloka loku ka munhu ku huma kwihi ke?
- (2) Nhlamulo: Ku huma eku weni ni ku pfumala ku yingisa ka vatswari va hina vo sungula, Adama na Eva eparadayisini. Laha hi kona ntumbuluko wa hina wu nga hamboloxiwa kona leswi endleke leswaku hi vumbiwa ni ku tswariwa eswidyohweni.

2. Ku hlanganisiwile

A. Swi vula ku lunghisa vuxaka lebyi onhakeke.

- (1) Khale, Xikwembu na munhu a va hlanganile. Hikwalaho ka xidyoho, vuxaka byi onhakile.
- (2) Xifaniso: Manghilazi ya fasitere lama fayekeke a ma lunghiseki.

- (3) Xifaniso: Buloho exikarhi ka hina na Xikwembu ri onhakile.
- B. Xikwembu xi teka goza ro sungula ku tihlanganisa na vadyohi.
- (1) Ndzimana a yi vuli leswaku “hi tihlanganisile na Xikwembu” kambe “hi hlanganisiwile na Xikwembu.”
- (2) Xifaniso: Vatswari va teka goza ro sungula ku tihlanganisa ni vana va vona. Xikwembu xi endla ku fana na sweswo.

3. N’wana

- A. Yesu u hlanganisa Xikwembu ni valala va xona.
- (1) Vaefesa 2:14 – Hikuva [Yesu]...u susa khumbi ra ku avana, ku nga ku vengana ka vanhu.
- (2) Vaefesa 2:16 – [Yesu] u yuyisile swin’we eka Xikwembu, hinkwavo ha vambirhi, ku va endla miri wun’we hi xihambano xa yena, loko a dlayile ku vengana ha xona.
- (3) Xifaniso: *Yesu* i buloho. *Yesu* u lunghisa manghilazi lama fayekeke. *Yesu* u wisa khumbi ra ku avana.
- B. Tidyondzo ta mavunwa
- (1) “Ku hava khumbi. Hi velekiwile hi ri vanghana va Xikwembu.”
- (2) “Ndzi nga aka buloho ku ya eka Xikwembu ni mintirho leyinene.”
- (3) “Xikwembu xi hava valala. Xi rhandza hinkwavo.”
- C. Rifu ra Yesu ri vuyisile vadyohi eka Xikwembu.
- (1) Tshemba Yesu! Pfumela ka yena ntsena.
- (2) Xifaniso: mbewu yi fanele ku fa loko yi nga si byariwa ni ku humesa mihandzu. Yesu u file leswaku a nyika vutomi.
- (3) 2 Vakorinto 5:20 – Ha mi khongotela hikwalaho ka Kriste, hi ri: Hlanganani na Xikwembu!

Marito ya ku Chavelela

1. Hambileswi rifu ri mi hambanyiseke ni murhandziwa wa n’wina, rifu ra Kriste ri nga mi hlanganisa na Xikwembu ni Vakriste van’wana lava feke.
2. Yesu wa tlhava, kambe a tlhela a bohelela timbanga. Wa tshova, kambe mavoko ya yena ma horisa (Yobo 5:18). Langutani eka yena hambu eku vavisekeni ka n’wina.

10. The Resurrection of the Dead

Text: There will be a resurrection of both the just and the unjust.
(Acts 24:15)

Theme: Soul and body will one day be united.

- What does Scripture say about the resurrection of the body?

1. Resurrection of the just

- The just and the unjust in this verse are the saved and unsaved. It's not talking about sinless and sinful. They'll be resurrected. How do we know this?

A. The Old Testament says so.

- (1) Heb. 11:19 – Abraham “considered that God was able even to raise [Isaac] from the dead.”
- (2) Ps. 16:10 – David said, “You will not abandon my soul to Sheol, or let your holy one see corruption.”
- (3) Dan. 12:2 – Daniel said, “Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”
- (4) Isa. 26:19 – Isaiah said, “Your dead shall live; their bodies shall rise. You who dwell in the dust, awake and sing for joy!”

B. The New Testament says so.

- (1) Hebrews 11:35 – “Some were tortured, refusing to accept release, so that they might rise again to a better life.”
- (2) There was a way to escape the swords and stones, but they didn't take it. Why?
- (3) They knew their old earthly bodies would rise up again.
- (4) John 5:28 -29 – “An hour is coming when all those who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life...”

C. Jesus rose again.

- (1) An angel told the women who looked for Jesus' body: “He is risen! He is not here” (Mk. 16:6).
- (2) Jesus had a resurrection body after his death.

(3) When Thomas did not believe, Jesus said, "Put your finger here, and see my hands; and put out your hand, and place it in my side" (Jn. 20:27).

(4) We miss our loved ones, but believers will see and touch and hold each other again in heaven.

D. #45 Heidelberg Catechism

(1) Question: How does Christ's resurrection benefit us?

a) First, by his resurrection he has overcome death, so that he might make us share in the righteousness he obtained for us by his death. (Rom. 4:25)

b) Second, by his power, we too are already raised to a new life. (Eph. 2:4-6)

c) Third, Christ's resurrection is a sure pledge to us of our blessed resurrection. (Rom. 8:11; Phil. 3:20-21)

2. Resurrection of the unjust

A. The bodies of unbelievers go to hell.

(1) Matthew 5:29 – "If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell."

(2) Here the body—not just the soul—will be cast into hell.

(3) Mt. 10:28 – "Do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell."

(4) Friend, do not deceive yourself. God sees you in the light and in the darkness. On the last day, will Jesus say to you, "Depart from me, you cursed, into the eternal fire prepared for the devil and his angels" (Mt. 25:41).

B. Forgiveness is given to all those who trust in Christ

(1) Acts 16:31 – "Believe on the Lord... and you will be saved."

(2) Isa. 1:18 – "Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool."

3. Words of Comfort

A. All believers will receive new, resurrected bodies one day.

B. Just as Jesus was given a new body, so shall we.

Ku Pfuka ka Vafi

Ndzimana: "Ku pfuka ka vafi ku ta va kona eka lavo lulama ni ka lava nga lulamangiki." (Timhaka 24:15)

Xikongomelo: Moya ni miri swi ta hlangana siku rin'wana.

- Bibeles yi ri yini hi ta ku pfuka ka mirhi ya vafi?

1. Ku Pfuka ka Lavo Lulama

- Lavo lulama ni lava nga lulamangiki eka ndzimana leyi i Vakriste ni lava na ponisiwangiki. A yi vulavuli hi lava nga riki na swidyoho ni lava nga ni swidyoho. Hinkwavo va ta pfuka. Hi swi tiva njhani?

A. Testementa ya Khale yi vula swona

- (1) Vaheveru 11:19 – Abrahama "a va ringanisa leswaku Xikwembu xi ni matimba ya ku pfuxa [Isaka], hambi ku ri eku feni."
- (2) Tipsalma 16:10 – Davhida a ku, "U nga a u nga tshiki moya wanga exivandleni xa vafi; u nga ka u nga pfumeri leswaku muhlawuriwa wa wena a vona ku bola."
- (3) Daniele 12:2 – Daniele a ku, "Lavo tala lava eteleke entshurini wa misava va ta pfuka, van'wana va ta pfukela vutomi lebyi nga heriki, van'wana va ta pfukela xisandzu ni tingana leti nga heriki."
- (4) Esaya 26:19 – Esaya a ku, "Vafi va wena a va tthele va hanya! Mintsumbu ya mina a yi pfuke! Pfukani n'wina, tsakisisani, n'wina lava eteleke entshurini!"

B. Testemente Leyintshwa yi vula swona.

- (1) Vaheveru 11:35 – "Van'wana va xanisiwa hi ku manyiwa mirhi, va ala ku ntshunxiwa, leswaku va ta vona ku pfuka loku tlurisaka hi ku saseka."
- (2) A ku ri na ndlela ya ku baleka tlharhi ni maribye, kambe a va yi tekangi. Hikwalaho ka yini?
- (3) A va swi tiva leswaku mirhi ya vona ya khale ya misava yi ta pfuka.

(4) Yohane 5:28-29 – “Nkarhi wa ta, lowu hinkwavo lava nga emasirheni, va nga ta twa rito ra yena, kutani va ta huma: lava endleke swinene va ta pfuka ku ya evutomini.”

C. Yesu u pfukile.

(1) Ntsumi yi ku ka vavasati lava a va lava mirhi wa Yesu: “U pfukile, a nga kona la.” (Marka 16.6)

(2) Yesu u nyikiwile mirhi lowuntshwa endzhaka ka rifu ra yena.

(3) Loko Tomasi a nga pfumelangi, Yesu a ku: “Tisa ritiho ra wena la, languta ni swandla swa mina; tshambuluta ni voko ra wena u ri ngenisa etsheveni ra mina” (Yohane 20:27).

(4) Ha va pfumala varhandziwa va hina, kambe lava pfumelaka va ta vonana ni ku khomana nakambe siku rin’wana etilweni.

D. #45 Katekisma ya Heidelberg:

(1) Xivutiso: Xana ku pfuka ka Kriste ku hi vuyerisa yini?

a) Xo sungula, hi leswaku hi ku pfuka ka yena u hlurile rifu, leswaku hina swin’we na yena hi va ni ku averiwa eka ku lulama loku a ku kumeleke hina hi rifu ra yena. (Varhoma 4:25)

b) Xa vumbirhi, na hina ha pfuka hi matimba ya yena hi nghena evuton’wini lebyintshwa. (Vaefesa 2:4-6)

c) Xa vunharhu, ku pfuka ka Kriste i xitshemiso xa ku katekiswa ka ku pfuka ka hina. (Vakorinto 15:20-21)

2. Ku Pfuka ka Lava nga Lulamangiki.

A. Mirhi ya lava nga pfumeriki yi ya etiheleni.

(1) Mateo 5:29 – “Kungakuloko tihlo ra wena ra xinene ri ku khunguvanyisa, ri xokolo, u ri cukumeta ekule na wena; hikuva swi nga saseka eka wena loko xirho xa wena xi lova xi ri xin’we ntsena, mirhi wa wena hinkwawo wu nga cukumetiwi etiheleni.”

(2) Laha, mirhi—ku nga ri moya ntsena—wu ta cukumetiwa etiheleni.

(3) Mateo 10:28 – “Mi nga tshuki mi chava lava dlayaka mirhi, kambe va hava matimba yo dlaya moya; kambe chavani loyi a nga ni matimba yo lovisa mirhi ni moya wa munhu etiheleni.”

(4) Munghana, u nga tixisi. Xikwembu xa ku vona eku vonakaleni ni le munyameni. Hi siku ro hetelela, xana Yesu u ta ku eka wena, "Sukani ka mina, n'wina lava rhukaniweke; yanani endzilweni lowu nga timekiki, lowu lunghiseriweke Diyavulosi ni tintsumi ta yena" (Mateo 25:41)?

B. Ku rivaleriwa swi nyikiwa hinkwavo lava tshembhaka eka Kriste

(1) Timhaka 16:31 – "Pfumela eka Hosi Yesu Kriste, kutani u ta ponisiwa."

(2) Esaya 1:18 – "Loko swidyoho swa n'wina swi tshwukile, swi kotisa xivunguvungu, xana swi nga basa tanihi gamboko? Loko swi tshwukile tanihi *crimson*, xana swi nga fana ni voya bya tinyimpfu?"

3. **Marito lama chavelelaka**

A. Vakriste hinkwavo va ta nyikiwa mirhi lowuntshwa, lowu pfuxiweke siku rin'wana.

B. Tanhihi leswi Yesu a nyikiweke mirhi lowuntshwa, swi ta va tano ni le ka hina.

11. Jesus Wept

Text: "Jesus wept" (Jn. 11:35).

Theme: Jesus understands your sorrow.

- Funerals are a time of weeping. Many in Scripture wept.
- Abraham wept when he buried Sarah (Gn. 23:2).
- Jeremiah, the prophet weeps. "My eyes are spent with weeping" (Lam. 2:11).
- When his people suffered: "My eyes flow with rivers of tears" (3:49).
- Tsonga proverb: baboons like to laugh at each other's eyebrows. Baboons love to laugh, and so do people. But Jesus here wept.
- Scripture never tells us Jesus laughed. He was a "Man of Sorrows" (Isa. 53:3). Why did Jesus weep here?

1. **Jesus was human.**

A. Jesus is fully God and fully man.

(1) He was hungry. He thirsted. He learned.

(2) When he spoke with the Samaritan woman, he sat down because he was tired (Jn. 4:1-6). Don't be shocked he cried

B. Jesus was not afraid to cry.

(1) When Lazarus died, he cried. He "loved Martha and her sister and Lazarus" (v. 5).

(2) Jesus wept over the sins of Jerusalem (Lk. 19:41).

(3) Heb. 5:7 – "Jesus offered up prayers and supplications, with loud cries and tears to him who was able to save him from death."

(4) Jesus wept but never complained. Jesus wept but never blamed God.

C. Jesus weeps in v. 35 even though he knows that in verse 43 he will raise Lazarus from the dead.

D. Christians will see each other again in heaven, but they still weep, though not as those who have no hope (1Th. 4:13).

2. **Jesus comforted.**

A. Jesus wept to show he understands our suffering.

(1) Picture: If we live in poverty and the rich king says he understands, we do not believe him.

(2) But Jesus understands. He is God that came down to us.

(3) Heb. 4:15 - "For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin."

B. Jesus knows how to comfort, for he suffered greatly on earth.

C. #37 Heidelberg Catechism

(1) Question: What do you understand by the word "suffered"?

(2) Answer: That during his whole life on earth, but especially at the end, Christ sustained in body and soul the wrath of God against the sin of the whole human race. This he did in order that, by his suffering as the only atoning sacrifice, he might deliver us, body and soul, from eternal condemnation, and gain for us God's grace, righteousness, and eternal life. (1 Pt. 2:24; Hb. 10:14; Rm. 8:1-4).

3. **Jesus acted.**

A. He showed his love.

(1) Rm. 12:15 - "Weep with those who weep."

(2) Jesus wept in order to show the love he had for others. "See how he loved him!" (v. 36).

B. He showed his Deity.

(1) He says: "Lazarus, come out." (v. 43).

(2) Only God can give life to the dead. And only God can give life to a dead soul.

(3) We must not weep only over the dead, but over our sins. "Blessed are those that mourn, for they shall be comforted" (Mt. 5:4).

Words of Comfort

1. Jesus understands your sorrow.

2. Blessed are those that hate their sin and weep over it.

Yesu a Rila

Ndzimana: "Kutani Yesu a rila" (Yohane 11:35).

Xikongomelo: Yesu u twisisa makhombo ni mahlomulo ya hina.

- Minkosi i nkarhi wa ku rila. Lavo tala eBibeleni va ririle.
- Abrahama u rila loko a lahla Sara (Genesa 23:2).
- Yeremia, muprofeta wa rila. "Mahlo ya mina ma vava hi ku rila" (Swirilo 2:11).
- Loko vanhu va Yeremia va xaniseka, a ku: "Tihlo ra mina ri karhi ri halaka mihloti" (3:49).
- Xivuriso xa Vatsonga xi ri: "Timfenhe ti hlekana makove." Timfenhe ti rhandza ku hleka. Hina, hi rhandza ku hleka. Kambe Yesu laha wa rila.
- Bibeledi a ku na laha yi hi byelaka leswaku Yesu u hlekile. A ri "Munhu wa mahlomulo" (Esaya 53:3). Hikwalaho ka yini Yesu a rila laha?

1. **Yesu a ri na munhu.**

A. Yesu a ri Xikwembu hi ku hetiseka naswona a ri munhu hi ku hetiseka.

(1) Yesu u twile ndlala. U twile ku torha. U dyondzile.

(2) Loku Yesu a vulavurile ni wansati wa mu-Samaria, u tshamile ehansi hikuva a karhele (Yohane 4:1-6). U nga hlamali hikuva a ririle.

B. Yesu a nga chavanga ku rila.

(1) Loko Lazaro a file, Yesu u ririle. Yesu u "rhandzile Marita ni makwavo, na Lazaro" (v. 5).

(2) Yesu u ririle muti wa Yerusalema hinkwalaho ka swidyoho swa wona (Luka 19:41).

- (3) Vaheveru 5:7 – Yesu “u khongerile ni ku kombela hi ku titsongahata, a huwelela hi matimba ni ku rila hi mihloti, eka Xikwembu lexi a xi ri ni matimba ya ku n’wi ponisa eku feni.”
 - (4) Yesu u ririle kambe a nga gungulanga. Yesu u ririle kambe a nga solangi Xikwembu.
- C. Eka v. 35, Yesu a rilela Lazaro hambu loko a tiva leswaku u ta n’wi pfuxa eku feni (v. 43).
- (1) VaKriste va ta tlhela va vonana nakambe etilweni, kambe va ha rila, kambe ku rila ka vona a ku fani ni lava nga riki na ku tshembha (1 Vates 4.13).

2. **Yesu a chavelela.**

- A. Yesu a ririle ku kombisa leswaku u twisisa makhombo ya hina.
- (1) Xifaniso: Loko hi hanya evusiwaneni/evuswetini, a hi pfumeli loko hosi leyi fuweke yi vula leswaku yi twisisa ta vusweti bya hina.
 - (2) Kambe Yesu wa twisisa. Yesu i Xikwembu lexi teke misaveni ku va na hina.
 - (3) Vaheveru 4:15 – “A hi loyi a nga tsandzekaka ku hi twela vusiwana emikarhalweni ya hina, kambe hi loyi a ringiweke ematlhelweni hinkwawo, a kotisa hina, kambe a nga vanga na xidyoho.”
- B. Yesu u kota ku chavelela hikuva a vavisekile/xanisekile ngopfu emisaveni.
- C. #37 Katekisma ya Heidelberg
- (1) Xivutiso: U twisisa yini eka rito “vavisekile”?
 - (2) Nhlamulo: Hi leswaku eka vutomi bya yena emisaveni, ngopfu emakumi, Kriste u rhwele vukarhi bya Xikwembu hikokwalaho ka xidyoho xa vanhu hinkwawo. Leswi u swi endlele leswaku, hi ku xaniseka ka yena tanihi hi mhamba yi ri yoxe leyi susaka xidyoho, a ta hi ponisa, mirhi ni moya, eka tihele naswona a hi kumela tintswalo ta Xikwembu, ku lulama ka xona ni vutomi leyi nga heriki (1 Pt. 2:24; Hb. 10:14; Rm. 8:1-4)..

3. **Yesu u tirhile.**

A. Yesu u kombisile rirhandzu.

(1) Varhoma 12:15 – “Rila ni lava rilaka.”

(2) Yesu u ririle ku kombisia rirhandzu ra yena eka van’wana.
“Vonani! A a n’wi rhandzisa ku yini!” (v. 36)

B. Yesu u kombisile Vukwembu bya yena.

(1) Yesu a ku: “Lazaro, humela ehandle!” (v. 43).

(2) I Xikwembu ntsena xi nga nyikaka vutomi eka vafi.
Naswona i Xikwembu ntsena xi nga nyika vutomi eka moya lowu feke.

(3) A hi fanelanga ku rilela vafi ntsena, kambe hi fanele ni ku rilela swidyoho swa hina. “Ku katekile lava rilaka, hikuva va ta chaveleriwa” (Mateo 5:4).

Marito lama chavelelaka

1. Yesu u twisisa mahlomulo ya n’wina.
2. Ku katekile vanhu lava vengaka xidyoho xa vona ni ku tlhela va rila hikwalaho ka xona.

12. The Great Unveiling (Unveiling Sermon)

Text: "When one turns to the Lord, the veil is removed" (2Co. 3:16)

Theme: The greatest unveiling is the unveiling of the heart.

- If you are a Christian today, you have already had an unveiling. An unveiling of your heart.
1. **The problem: a hard heart.**
 - A. Key word: veil.
 - (1) It is found four times (vvs. 13, 14, 15, 16).
 - (2) "Veil" is a picture of a hard heart, of closed eyes.
 - B. Israel's heart is hardened (v. 14). They still think the law will save.
 - C. Works cannot save us (Eph. 2:8-9).
 - D. Most can't understand this because a veil is over their hearts (v. 15).
 2. **The solution: repentance**
 - A. Repentance: change of mind that brings change of action.
 - B. We must change our mind about sin, Christ, everything.
 - C. The time of repentance
 - (1) Now! Immediately!
 - (2) 2 Cor. 6:2 – "Behold, now is the favorable time; behold, now is the day of salvation."
 3. **Words of Encouragement**
 - A. Thank God if he has unveiled your heart to understand the gospel.
 - B. Ask God to remove the veil from your heart to see the truth.

Xisirhelelo Lexikulu (Dyondzo ya “unveiling”)

Ndzimana: “Siku va nga ta hundzukela eka Hosi, xisirhelelo xi ta susiwa.” (Vakorinto 3:16)

Xikongomelo: Xisirhelelo lexikulu i xisirhelelo xa mbilu.

- Loko u ri MuKriste namuntlha, u vile ni ku susiwa xisirhelelo. Ku susiwa ka xirhelelo embilwini.
1. **Xiphiko: mbilu yo nonohwa.**
 - A. Rito lerikulu: xisirhelelo
 - (1) Ri kumiwa ka mune (vvs. 13-16).
 - (2) Xisirhelelo i xifaniso xa mbilu yo nonohwa, xa mahlo lama pfalekeke.
 - B. Mbilu ya VaIsraele ya nonohwa (v. 14). Va ha ehleketa leswaku nawu wu ta va ponisa.
 - C. Mintirho a yi koti ku hi ponisa (Vaefesa 2:8-9).
 - D. Vo tala a va koti ku twisiwa leswi hikuva xisirhelelo xi pfala timbilu ta vona (v. 15).
 2. **Nhlamulo: ku hundzuka**
 - A. Ku hundzuka: ku cinca miehleketo loku tisaka ku cinca ka mintirho.
 - B. Hi fanele ku cinca miehleketo hi ta xidyoho, Kriste ni hinkwaswo.
 - C. Nkarhi wa ku hundzuka
 - (1) Sweswi! Hi nomu lowu!
 - (2) 2 Vakorinto 6:2 – “Sweswi, hi wona nkarhi lowu fanekelaka; seswi, hi rona siku ra ku hanya.”
 3. **Marito lama chavelelaka/hlohletelaka**
 - A. Loko Xikwembu xi susile xisirhelelo embilwini leswaku u kota ku twisisa Evangeli, nkhenisa Xikwembu.
 - B. Kombela leswaku Xikwembu xi susa xisirhelelo embilwini ya wena leswaku u kota ku vona ntiyiso.

13. The Conversion of Zaccheus

Text: And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham. ¹⁰For the Son of Man came to seek and to save the lost." (Luke 19:9-10)

Theme: Jesus came to seek and save the lost.

- You may laugh at a toothless goat, but when it is dead you will eat it all the same. Meaning, you may deny your guilt but one day you'll have to admit it.
- Today we'll see a story of Zaccheus, a guilty man who admitted his sin and found eternal life.
- Eternal life is a free gift from God through Jesus Christ.
- But God is sovereign. He may choose to give this gift or choose to keep it back.
- This story is about the publican Zaccheus, whose house was given salvation by Jesus.

1. He was sinful

- A. In the previous chapter, Jesus heals a blind man (vv. 35-43) named Bartimaeus (Mt. 20:30).
- B. In this story, Jesus will heal another blind man, Zaccheus, though he was blind in his heart. He couldn't see the truth of Scripture, so Jesus had to give him sight.
- C. As Jesus was passing through a town named Jericho (v. 1)
- D. He met a publican, Zaccheus, a notorious sinner. Publicans collected taxes and cheated and extorted people.
- E. He was the chief tax collector, meaning he was the chief sinner too.
- F. Publicans were hated and despised. The Pharisees mocked Jesus, calling him a "friend of tax collectors and sinners" (Lk. 7:34).

2. He was rich

- A. No surprise, he “was rich” (v. 2) because he stole from people.
- B. Most people today want to be rich (especially pastors) but we must not desire riches. Why?
- C. Because not many rich people get to heaven
 - (1) “Not many [of you Christians] were wise according to worldly standards, not many were powerful, not many were of noble birth” (1Co. 1:26).
 - (2) “God [has] chosen those who are poor in the world to be rich in faith and heirs of the kingdom” (Jms. 2:5).
 - (3) “It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God” (Lk. 18:25).

3. He was interested

- A. Though he was rich and a great sinner, he was still seeking Jesus (v. 3).
- B. Why couldn't he see Jesus? Because of the crowd and because he was short (v. 3). Spiritually, he couldn't see Jesus. The Lord has blinded the eyes and hardened the hearts of many (Jn. 12:40).
- C. The preacher's job is to use Scripture to open eyes. Jesus told Paul: “[Your job is to] to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins” (Ac. 26:18).
- D. Zaccheus climbed the tree to see Jesus (v. 4).
 - (1) He didn't care if he was alone. He wanted to see Jesus.
 - (2) He didn't care if others laughed. He wanted to see Jesus.
 - (3) He didn't care if it was hard work. He wanted to see Jesus.
 - (4) “For the gate is narrow and the way is hard that leads to life, and those who find it are few” (Mt. 7:14).

4. He was known

- A. Jesus says, “Zaccheus, hurry and come down” (v. 5). How did Jesus know Zaccheus' name?
 - (1) Because Jesus is God. God knows all things.
 - a) God knows the beginning and the end. “I am God, and there is no other; I am God, and there is none like me, declaring the end from the beginning...” (Isa. 46:9-10).

- b) God knows what we need. "Your Father knows what you need before you ask him" (Mt. 6:8).
 - c) God knows the hairs on your head. "Even the hairs of your head are all numbered" (Mt. 10:30).
 - d) God knows every word we say. "Before a word is on my tongue, behold, O Lord, you know it altogether" (Ps. 139:4)
 - e) If Jesus knows these things, clearly he knows Zach's name
- (2) Because Zaccheus' name was written in the book of life.
- a) Jesus loved his sheep before the foundation of the world (Jn. 17:24).
 - b) Jesus chose us before the foundation of the world (Eph. 1:4).
 - c) Jesus wrote his name in the book of life before the foundation of the world (Rev. 20:12).
 - d) "For the sake of...my chosen, I call you by your name, I name you, though you do not know me" (Isa. 45:4).

B. Jesus said, "I must stay at your house today." He didn't say, "may I," he said, "I must." Why?

- (1) Not because he was good. He was a great sinner.
- (2) Not because he was rich. Jesus mostly taught the poor.
- (3) Because Jesus is full of mercy and love.

5. He was changed

A. Zaccheus was changed. He was saved! "Today salvation has come to this house" (v. 9). How was he changed?

B. The first mark of change was joy. Zaccheus "hurried and came down and received him joyfully" (v. 6). What caused this joy?

- (1) He found the truth. "I have no greater joy than to hear that my children are walking in the truth" (3Jn. 4)
- (2) He received the Spirit. "The disciples were filled with joy and with the Holy Spirit" (Ac. 13:52).
- (3) He repented. "There will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance" (Lk. 15:7).

C. The crowd was not happy to see Zaccheus changed. "They grumbled" (v. 7).

- (1) Do not come to Christ if you want an easy life. Before salvation, he was hated. After salvation, they grumbled.
 - (2) "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple" (Lk. 14:26).
- D. A wet dog has no master.
- (1) If a member of your family does wrong, you don't want to admit that he is one of your kin.
 - (2) But Zaccheus doesn't hide. He admits his sin. Jesus doesn't force him. He doesn't pull it out. Zaccheus repents on his own.
- E. The second mark of change was spiritual fruit of repentance. He didn't just *speak* his faith. He *showed* his faith.
- (1) He gave *half* of his goods, not just a small piece.
 - (2) He gave his *goods*, valuable things, not rubbish.
 - (3) He gave half of *his* goods, not someone else's.
 - (4) He gave *to the poor*, not to those who could pay him back.
- F. Don't teach a fish to swim. Meaning, don't show an expert how to do his job.
- (1) Zaccheus was an expert at *taking* money. But where did he learn to pay it back?
 - (2) It was the Holy Spirit working inside him after his salvation.
- G. Those who have been truly converted will show this with fruit of repentance. He does not continue in the same sins.
- (1) Genuine faith works!
 - (2) "But someone will say, 'You have faith and I have works.' Show me your faith apart from your works, and I will show you my faith by my works'" (Jms. 1:18)
- H. This story of Zaccheus must frighten people that say: "I'm a true Christian!" but...
- (1) Continue to have babies out of wedlock.
 - (2) Continue to pray to their dead ancestors.
 - (3) Continue to attend churches that love money more than Christ
 - (4) Continue perform and support abortion.

6. Questions to Ask Yourself

- A. Zaccheus was born again! He became a true Christian. Have you ever been converted like Zaccheus? Ask yourself these questions:
- (1) Have I ever received Jesus joyfully into my heart?
 - (2) Have I ever shown my faith by good works?
 - (3) Have I ever confessed my terrible sins of the past?
 - (4) Have I ever tried to pay back those I offended in the past?
 - (5) Have I every used my money to show love for Christ?
- B. If you answered, "yes" to these questions, salvation has come to your heart. You are blessed. You are forgiven!
- C. If you answered, "no" to these questions, you are lost. You are not a child of God but of Satan. "Faith without works is dead."

7. The Purpose of the Cross

- A. Jesus *came* (v. 10)
- (1) Jesus, God the Son, the Son of Man, left heaven and *came* to this sinful world to bring salvation.
 - (2) "Being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross" (Phil. 2:8).
- B. Jesus came to seek
- (1) Sinners don't seek Jesus. Jesus seeks sinners.
 - (2) "No one understands; no one seeks for God" (Rm. 3:11).
- C. Jesus came to save
- (1) God says he is "mighty to save" (Isa. 63:1).
 - (2) Jesus didn't come to make us rich, healthy, or popular. He came to remove God's wrath from us.
- D. Jesus came to save the lost
- (1) When one fish has rotted in the shop, all the fish have rotted. When one man has sinned, all have sinned. Adam, the first man, sinned. Therefore, we are all sinners.
 - (2) Jesus said, "Those who are well have no need of a physician, but those who are sick" (Mt. 9:12).
 - (3) You tell me, "I'm a good person." I tell you: "Jesus did not come to save you. He came to save the lost."

8. Invitation


- A. Never call a dog while you are holding a stick.
 - (1) Don't frighten a man if you want him to do something.
 - (2) Today, I'm not holding a stick. I don't want to beat you. I don't hate you. I love you. And I am urging you to come to Jesus!
- B. Make haste, O sinner, and come by faith to the Lord Jesus.
- C. This day, this hour, this moment, if you believe, Jesus will give you eternal life.
- D. Are you willing to receive the King? Are you willing to obey his call as Zaccheus did? Why do you stand still?
- E. How do you know if Jesus will ever call you again? Come to Jesus. Tell him your guilt: "I am a poor, lost sinner!"
- F. Jesus is willing to come to your house. He brings peace and joy. Do not be afraid to sit with him.
- G. Do not be afraid to stand alone, to walk alone with Jesus.
- H. They laughed at Zaccheus. So what? "All who desire to live a godly life in Christ Jesus will be persecuted" (1Tm. 3:12).
- I. Come to Christ! You are lost. If Jesus is not glorified in your salvation, he will be glorified in your damnation.
- J. You do not love Christ because you do not know him. You do not come to him because you do not want him. Foolishness!
- K. I desire that God would wound you with the sword of the Spirit and cause you to see how sick and lost you are.
- L. Cry out to Jesus: "Soften my hardened heart! Draw me. Change me. Awaken me. Save me."
- M. Some of you are saved. You were lost and dead. Now you are alive. Then thank Him and urge others to follow him too.
- N. So, sinners, publicans like Zaccheus, quickly give your hearts to Christ. Don't delay. Eternal life awaits all those who believe. Amen.

Funeral Prayers

- 1. On the death of a believer:** Father of mercy and God of all comfort, in the name of our Lord, we come before you with humble hearts. We thank you for the life of _____, and how his life has helped us love Jesus more. We thank you for the cross and the gift of eternal life that is given to _____ and all those who repent and trust in Jesus Christ. We ask you to comfort the family with the peace of God that passes all understanding. [Close with words of Jude 24-25]
- 2. On the death of a child:** Heavenly Father, as your Son, Jesus, took children in his arms^[SEP]and blessed them as little lambs,^[SEP]so we commit this child to your loving arms.^[SEP]We are assured that you care for all, small and great, and^[SEP]looking to that day when we will gather with all your people in the unending joy of your kingdom;^[SEP]in the name of Jesus Christ our Lord,^[SEP]who taught us to pray, Amen. [Close with words of Matt. 6:9-12]
- 3. On broken hearts:** All-knowing and ever-loving God, Who has numbered even the hairs on our head, though no one else may fully understand^[SEP]our sorrow, you share all our griefs. You know all our broken hearts.^[SEP]You command us to cast all our burdens on you. In this difficult world of pain and heartache, grant us grace to taste your eternal love; in the name of Jesus Christ.^[SEP]AMEN.
- 4. On the death of a young person:** Lord of life and death,^[SEP]a very part of these parents has died^[SEP]in the death of their child.^[SEP]Our souls are weighed down with sorrow. Our hearts bear a scar which will remain all through this life. Send your Spirit of consolation,^[SEP]for the pain goes deep.^[SEP]Come to our aid, Lord of mercy,^[SEP]and Father of our Lord Jesus Christ, for you saw your Son die on the cross, and surely

you know our pain at the loss of _____, our beloved child. Do not take our tears and sorrow as a sign of unbelief. We do believe that all of your children who have died are resurrected to eternal life. Rather, see our tears as a sign of the deep love we felt for _____, who is now gone from us. Support us, our Lord. God, wrap us in your gentle love as we attempt to carry this bitter burden. Through Jesus Christ, our Lord. AMEN.

- 5. On the death of an unbeliever:** Lord Jesus, our saddened hearts wait for your comfort and peace. We do not accept death easily, and we are reluctant to surrender this loved one and friend to what seems the cold hand of death. Gently teach our grieving minds and hearts that we surrender him to the wise God who judges the living and the dead. You know our sorrow, Lord, and you understand our tears; for you also wept at the death of your friend. Let the Holy Spirit, the Comforter you promise, testify in our hearts of your loving presence. Be our constant companion, Lord, as we live through the difficult days ahead, so that, even as we mourn, we may give witness to our living faith in you. Through Jesus Christ our Lord. AMEN.
- 6. On the death of a church member:** Faithful God, in your wisdom you have called your servant _____ out of this world. Though our hearts are heavy with grief, we willingly place him in your loving arms. He has been released from the bonds of sin and death, and now at this moment sits at your feet. We rejoice that he has received a glorious welcome into your heavenly kingdom where there is no sorrow, no weeping, no pain. Though we the sheep will greatly miss a member of the flock, we are grateful that you—the Great Shepherd—know only eternal joy and peace among your sheep in heaven. We surrender him to your arms where there is fullness of

eternal joy and peace with your Son, and with the Holy Spirit,  and
with all the saints in glory, forever and ever. AMEN.

Swikhongelo Swa Nkosi

- Hi rifu ra mupfumeri:** Tatana wa tintswalo, Xikwembu xa ku chavelela hikwako, hi vito ra Yesu Kriste Hosi ya hina, hi titshuneta emahlweni ka wena hi timbilu leti titsonghahataka. Ha mi khensa hi vutomi bya _____, naswona vutomi bya yena byi hi pfunile ku rhandza Yesu swinene. Ha mi khensa eka xihambano ni nyiko ya vutomi lebyi nga heriki leyi nyikiwaka eka _____ ni le ka vanhu hinkwavo lava hundzukaka ni pfumela/tshembha eka Yesu Kriste. Hi kombela leswaku u chavelela ndyangu hi ku rhula ka Xikwembu loku tlurisaka ku twisisa hikwako.
Eka loyi a nga ni matimba ya ku hi hlayisa hi nga khunguvanyeki, ni ku hi yimisa hi nga ri na xivati emahlweni ka yena, eku kwetsimeni ne ku tsakeni. Eka Xikwembu xi ri xoxe, Muhlayisi wa hina, ha Yesu Kriste, Hosi ya hina, ku ve ku kwetsima, ni vukulu, ni matimba, ni vuhosi, minkarhi hikwayo yi nga si va kona, ni sweswi, ni ku ya fika minkarhini hikwayo leyi nga riki na ku hela! Amen.
- Hi rifu ra n'wana:** Tatana etilweni, hi ndlela leyi N'wana wa wena, Yesu, a rhwaleke vana emavokweni ku va katekisa tanihi swinyimpfana, hi ku nyiketa n'wana loyi emavokweni ya rirhandzu ya wena. Ha tshembha leswaku u hlayisa hinkwavo—lavakulu ni lavatsongo—hi tlhela hi langutela siku leriya hi nga ta hlangana ni vanhu hinkwavo va wena hi ku tsaka loku nga heriki eku fumeni ka wena; hi vito ra Yesu Kriste, Hosi ya hina, la hi dyondziseke ku khongela, Amen. [Pfala hi marito ya Mateo 6:9-12).
- Hi timbilu leti tshovekeke:** Xikwembu lexi tivaka hinkwaswo, lexi rhandzaka hinkwavo, la hlayelaka misisi ya tinhloko ta hina, hambiloko ku nga ri na munhu la twisisaka mahlomulo ya hina, u tiva

gome hinkwaro ra hina. U tiva timbilu leti tshovekeke ta hina. U hi lerisa ku rhula ku vilela hinkwako ka hina ehenhla ka wena. Emisaveni yo tika leyi yo vavisa ni ku pandzisa timbilu, hi kombela tintswalo ku tiva rirhandzu ra wena leri nga heriki, hi vito ra Yesu Kriste. Amen.

4. **Hi rifu ra muntshwa** – Hosi ya vutomi ni rifu, xiphemu xa vatswari lava xi file hi siku ra rifu ra n’wana wa vona. Mimoya ya hina ya tikeriwa hi mahlomulo. Timbilu ti na xivati lexi hi nga ta tshama vutomi hinkwabyo bya hina. Rhumela Moya wa wena lowo chavelalaka, hivuva ku twa ku vava ka hina ku entile. Tanani ku hi pfuna, Hosi ya tintswalo ni Tatana wa Yesu Kriste, Hosi ya hina, tanihi leswi N’wana wa wena u n’wi voneke a fa exihamban’weni, ngopfu-ngopfu u tiva ku twa ku vava ka hina loko hi ri karhi hi lahla _____, n’wana wa hina. U nga ehleketi leswaku mihloti ni gome ra hina i mfungho wa ku ka hi nga pfumeli. Ha pfumela leswaku vana hinkwavo va wena lava loveke va ta pfuka evutomini lebyi nga heriki. Kambe, languta mihloti ya hina ku ri mfungho wa rirhandzu ro enta ra hina eka _____, la hi siyeke. Hi seketele, Hosi ya hina. Xikwembu, hi phutsele hi rirhandzu ro olova ra wena hi ri karhi hi ringeta ku rhwala ndzhwalo lowo tika. Hi vito ra Yesu Kriste, Hosi ya hina. Amen.
5. **Hi rifu ra la nga pfumeriki** – Hosi Yesu, timbilu ta hina leti twaka ku vava ti yimela ku chavelela ni ku rhula ka wena. A hi amukeri rifu hi ku olova, naswona ha kanakana ku nyiketa murhandziwa ni munghana wa hina eka leswi langutekaka ri ri voko ro titimela ra rifu. Dyondzisa hi ku olova timbilu ni mianakanyo ya hina leswi nga ni gome leswaku hi n’wi nyiketa eka Xikwembu xa vutlharhi lexi avanyisaka lava hanyaka ni lava feke. U tiva nhlomulo wa hina, Hosi, naswona u twisisa mihloti ya hina; hikuva na wena u ririle eka rifu ra

munghana wa wena. Endla leswaku Moya Lowo Kwetsima, Muchaveleri loyi u n'wi tshembhiseke, wu nyika vumbhoni etimbilwini ta hina hi vukona bya rirhandzu ra wena. Vana nakulorhi wa hina la nga hundzukiki wa minkarhi hinkwayo, Hosi, loko ha ha hanya eka masiku lama tikaka lama taka, leswaku, ni loko hi rila, hi nga nyika vumbhoni bya ripfumelo ra hina leri hanyaka eka wena. Ha Yesu Kriste, Hosi ya hina. AMEN.

6. **Hi rifu ra xirho xa kerke** – Xikwembu xo tshembheka, hi vutlharhi bya wena u vitanile nandza wa wena _____ ku suka emisaveni leyi. Hambiloko timbilu ta hina ti tikiwa hi gome, hi n'wi veka hi ku navela emavokweni ya wena. U susiwile eku bohiweni hi xivi ni rifu, naswona sweswi u tshame milengeni ya wena. Ha tsaka hikuva u amukeriwile hi ntsako emfun'wini wa n'wina wa le tilweni laha ku nga riki na gome, ku nga riki ni ku rila, ku nga riki ni ku twa vava. Hambiloko hina tinyimpfu hi ta pfumala xirho xa ntlhambhi, hi nkghensa wena – Murisi Lonkulu – tiva ntsena ku tsaka ni ku rhula loku ka nga heriki eka tinyimpfu ta wena etilweni. Hi n'wi nyiketa emavokweni ya wena laha ku nga ni Ntsako ni ku rhula ni N'wana wa wena, ni Moya Lowo Kwetsima, ni vafumeri hinkwavo eku kwetsimeni, swesi ni hi laha ku nga heriki. AMEN.

Conducting a Funeral Service

1. Briefly visit the family after hearing the news.
2. Important questions to ask:
 - When will the funeral be held? Where?
 - Who will be the master of ceremonies? Who will be preaching?
 - Would you like our church to come for prayer during the week? If so, what days? What time? What else can our church do?
3. Plan week of prayer
4. If you are preaching, ask for personal details about the deceased.

Examples:

- Was he a Christian? If so, why do you think this?
 - Where did he go to church?
 - What are the names of his closest family members?
 - What did he enjoy doing?
 - Did he own a Bible? If so, may I look at it?
 - Is there something specific you want me to say in my sermon?
5. Sermon at the home/church
 6. At the graveyard
 - Before the body is lowered into the grave: Mr./Mrs./Friend (name and surname ____), member of ____, of the village of _____, has passed from this earth and we deliver him into the hands of his righteous Creator. We were created from the dust and we return to the dust. We are encouraged to know that all those who trust in Christ will be given eternal life and live with Jesus forever.
 - Read verse(s) of comfort; prayer
 - As the choir sings, family and friends may pay last respects by dropping in soil and placing flowers on the casket.
 - When the casket is completely covered, the choir finishes singing and the family and village leaders give closing words of thanks.
 - A final word of blessing and prayer

Ku Fambisa Xiyenge xa Nkosi

1. Vhakela ndyangu loko u twile mahungu
2. Swivutiso leswi nga nga nkoka ku swi vutisa:
 - Nkosi wu ta va rini? Kwihhi?
 - I mani la nga ta va mufambisi wa ntirho? I mani la nga ta chumayela/dyondzisa?
 - Ma swi tsakela leswaku kereke ya hina yi tisa swikhongelo kwala ku fambeni ka vhiki kee? Loko swi amukeleka, hi masiku wahi? Hi nkarhi muni? Kereke ya hina yi nga pfuna hi tindlela tin'wana?
3. Lulamisa ni ku kunguhata vhiki ra xikhongelo
4. Loko u chumayela, kombela vuxokoxoko bya la loveke. Swikombiso:
 - A ri Mukriste xana? Loko ku ri swona, hikokwalaho ka yini u ehleketa tano?
 - A nghena ekerekeni yihi?
 - Kombela mavito ya vandyangu ni maxaka lava nge kusuhi swinene na mufi.
 - A tiphina hi ku endla swilo swihhi?
 - A ri na Bibehe? Loko ku ri swona, ndzi nga yi vona?
5. Dyondzo ekaya/ekerekeni
6. Emasirheni
 - Loko ntsumbu wu nga si rhelerisiwa esirheni:
Tatana/Manana/Munghana (vito ni xivongo _____), xirho xa _____, wa tiko ra _____, u hundzile emisaveni leyi naswona hi n'wi nyiketa emavokweni ya Muendli wa yena la lulameke. Hi endlwiweile hi ntshuri naswona hi tlhelela entshurini. Ha hlohloleleke ku tiva leswaku hinkwavo lava tshembhaka eka Kriste va ta nyikiwa Vutomi lebyi nga heriki ni ku hanya na Yesu swi nga ri na makumu.
 - Hlaya (ti)ndzimana yo chavelele; xikhongelo

- Loko (khwayero) yi yimbelela; ndyangu, maxaka ni vanghana va nga xixima ro hetelela hi ku chela misava ni ku vekela swiluva ehenhla ka bokisi/byetlelo.
- Loko ku seletewile, vandyang ni va vukosi va nga nyika marito yo pfala ni ku nkensa.
- Rito ro hetelela ro katekisa ni xikhongelo

Verses of Comfort

1. **Jesus lives** – For I know that my Redeemer lives, and at the last he will stand upon the earth. (Job 19:25)
2. **Cry to God with your troubles** – Turn to me and be gracious to me, for I am lonely and afflicted. The troubles of my heart are enlarged; bring me out of my distresses. Consider my affliction and my trouble, and forgive all my sins. (Psalm 25:16-18)
3. **God is our strength** – God is our refuge and strength, a very present help in trouble. (Ps. 46:1).
4. **Pray when in trouble** – Call upon me in the day of trouble; I will deliver you, and you shall glorify me. (Psalm 50:15)
5. **When afraid, trust God** – When I am afraid, I put my trust in you. In God, whose word I praise, in God I trust; I shall not be afraid. What can flesh do to me? (Psalm 56:3-4)
6. **God is our strength** – Whom have I in heaven but you? And there is nothing on earth that I desire besides you. My flesh and my heart may fail, but God is the strength of my heart and my portion forever. (Psalm 73:25-26)
7. **God will comfort** – He will cover you with his pinions, and under his wings you will find refuge; his faithfulness is a shield and buckler. (Psalm 91:4)
8. **God is compassionate** – As a father shows compassion to his children, so the Lord shows compassion to those who fear him. For he knows our frame; he remembers that we are dust. (Psalm 103:13-14)
9. **God is gracious** – Gracious is the Lord, and righteous; our God is merciful. The Lord preserves the simple; when I was brought low, he saved me. (Psalm 116:5-6)
10. **Wait for the Lord** – I wait for the Lord, my soul waits, and in his word I hope; my soul waits for the Lord more than watchmen for the morning, more than watchmen for the morning. (Psalm 130:5-6)
11. **We will die; Scripture will not** – A voice says, "Cry!" And I said, "What shall I cry?" All flesh is grass, and all its beauty is like the flower of the field. The grass withers, the flower fades when the breath of the Lord blows on it; surely the people are grass. The grass withers, the flower fades, but the word of our God will stand forever. (Isaiah 40:6-8)

12. **We don't know all God's ways** – For my thoughts are not your thoughts, neither are your ways my ways, declares the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. (Isaiah 55:8-9)
13. **The Lord will have compassion on the hurting** – For the Lord will not cast off forever, but, though he cause grief, he will have compassion according to the abundance of his steadfast love; for he does not afflict from his heart or grieve the children of men. (Lam. 3:31-33)
14. **Those who mourn will be comforted** - Blessed are those who mourn, for they shall be comforted. (Matt. 5:4)
15. **Jesus is God of the living** – He is not God of the dead, but of the living. (Mark 112:27)
16. **The dead will rise** – Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. ²⁶For as the Father has life in himself, so he has granted the Son also to have life in himself. ²⁷And he has given him authority to execute judgment, because he is the Son of Man. ²⁸Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice ²⁹and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment. (Jn. 5:25-29)
17. **Jesus is preparing a place for believers** – Let not your hearts be troubled. Believe in God; believe also in me. ²In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? ³And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. (Jn. 14:1-3)
18. **Following Christ brings persecution** – If the world hates you, know that it has hated me before it hated you. ¹⁹If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. ²⁰Remember the word that I said to you: 'A servant is not greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. (John 15:18-20)
19. **Jesus promises hardship** - I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world. (John 16:33)
20. **The life of a Christian is a life of suffering** – Strengthening the souls of the disciples, encouraging them to continue in the faith, and

saying that through many tribulations we must enter the kingdom of God. (Acts 14:22)

21. **Suffering helps us persevere** – Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, ⁴ and endurance produces character, and character produces hope, ⁵ and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us. (Romans 5:3-5)
22. **Our sufferings on earth are small** – For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. (Rom. 8:18)
23. **All things work together for good** – And we know that for those who love God all things work together for good, for those who are called according to his purpose. (Romans 8:28)
24. **Be patient in tribulation** – Rejoice in hope, be patient in tribulation, be constant in prayer. (Romans 12:12)
25. **Christians will receive new bodies** – Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, ⁵² in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. ⁵³ For this perishable body must put on the imperishable, and this mortal body must put on immortality. ⁵⁴ When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: “Death is swallowed up in victory.” ⁵⁵ “O death, where is your victory? O death, where is your sting?” ⁵⁶ The sting of death is sin, and the power of sin is the law. ⁵⁷ But thanks be to God, who gives us the victory through our Lord Jesus Christ. (1 Cor. 15:51-57)
26. **Christians will be raised just like Jesus** – Knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. (2 Cor. 4:14)
27. **Knowing Christ is the goal** – Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ ⁹ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith— ¹⁰ that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, ¹¹ that by any means possible I may attain the resurrection from the dead. (Phil. 3:8-11)

28. **Jesus will return with those who have died** – But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. ¹⁴ For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. ¹⁵ For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. (1 Thess. 4:13-15)
29. **Be joyful in tribulation** – Count it all joy, my brothers, when you meet trials of various kinds, ³ for you know that the testing of your faith produces steadfastness. ⁴ And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing. (James 1:2-4)
30. **Don't be surprised by trials** – Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you. (1 Peter 4:12)
31. **God will wipe the tears from our eyes** – For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes. (Rev. 7:17)
32. **Those who die in the Lord are blessed** – And I heard a voice from heaven saying, "Write this: Blessed are the dead who die in the Lord from now on." "Blessed indeed," says the Spirit, "that they may rest from their labors, for their deeds follow them!" (Rev. 14:13)

Tivhese leti Chavelelaka

1. **Yesu wa hanya** - Kambe ndza swi tiva leswaku *Mukutsuri wa mina wa hanya*, hikuva o ta pfuka misaveni a ri yena wa ku hetelela. (Yobo 19:25)
2. **Huwelela eka Xikwembu emapfalweni ya wena** – Rendzelekela ka mina, u ndzi tsetselela, hikuva ndzi ri swanga, ndzi le khombyeni. Mahlomulo ya mbilu ya mina ma engetekile. U ndzi humesa emakhombyeni ya mina! Languta nhlomulo ni ku vaviseka ka mina, u va u ndzi khomela ku dyoha hikwaku ka mina. (Tipsalma 25:16-18)
3. **Xikwembu i matimba ya hina** - Xikwembu i vuchavelo bya hina ni *matimba ya hina*, i ku pfuna loku kumiwaka kusuhi emapfalweni. (Tipsalma 46:1).
4. **Khongela hi siku ra mahlomulo** – Kutani *u vitana eka mina hi siku ra mahlomulo*, Ndzi ta ku lwela, kutani wena u ta ndzi dzunisa.” (Tipsalma 50:15)
5. **Tshemba ka Xikwembu loko wa chava** – Esikwini ra ku chava ka mina *ndzi titshembela wena*. Eka Xikwembu, ndzi ta twarisa rito ra xona; Ndzi tshemba Xikwembu, a ndzi chavi nchumu; Xana a nga ndzi endla yini la nga nyama ntsena? (Tipsalma 56:3-4)
6. **Xikwembu i matimba ya hina** - Ndzi na mani etilweni, loko u nga ri wena? *Ni la misaveni, ndzi tsakela wena ntsena*. Nyama ya mina, ni mbilu ya mina swi nga hela, kambe Xikwembu i ribye ra mbilu ya nga, i ndzaka ya mina hi laha ku nga heriki. (Tipsalma 73:25-26)
7. **Xikwembu xi ta chavelela** – U ta ku funengeta hi tinsiva ta yena. U ta kuma xisirhelo ehansi ka timpapa ta yena; *Vunene bya yena, i xitlhangu* ni nhlungula. (Tipsalma 91:4)

8. **Xikwembu xi na musa** – Hi laha tatana a nga ni tintswalo eka vana va yena, hi sweswo Yehova o ni tintswalo e ka lava n’wi chavaka. Hikuva wa tiva lexi hi endliweke ha xona, wa tsundzuka leswaku hi ntshuri ntsena. (Tipsalma 103:13-14)
9. **Xikwembu xi na tintswalo** – *Yehova o ni tintswalo* ni ku lulama, Xikwembu xa hina xi tele nsovo. Yehova wa hlayisa lava pfumalaka mano; a ndzi ri khombyeni, kutani o ndzi ponisile. (Tipsalma 116:5-6)
10. **Langutela Hosi** – Ndzi tshembile Yehova; *moya wa mina wu n’wi langutele*, Ndzi tshemba rito ra yena. Moya wa nga wu navela Hosi, ku tlurisa leswi valanguteri va navelaka vuronga, Ina ku tlurisa leswi va langutelaka vuronga. (Tipsalma 130:5-6)
11. **Ha fa; Bibe le a yi fi** – Rito ri te: “Huwelela!” Kutani ku hlamuriwa, va ku: “Ndzi ta huwelela yini?” Nyama yin’wana ni yin’wana yi fana ni byanyi, ni ku saseka ka byona ku fana ni xiluva xa nhova. Byanyi bya oma, xiluva xa vuna loko moya wa Yehovha wu hundzile ehenhla ka xona, kunene vanhu va fana ni byanyi. Byanyi bya oma, xiluva xa vuna, kambe *rito ra Xikwembu xa hina ri ta tshama hilaha ku nga heriki*. (Esaya 40:6-8)
12. **A hi tivi tindlela ta Xikwembu** – Hikuva miehleketo ya mina, a hi miehleketo ya n’wina, ni *tindlela ta n’wina a hi tindlela ta mina*,” ku vula Yehovha. “Hilaha matilo ma tlakukeke ehenhla ka misava, hi sweswo tindlela ta mina ti tlakukeke ehenhla ka tindlela ta n’wina, ni miehleketo ya mina ehenhla ka miehleketo ya n’wina. (Esaya 55:8-9)
13. **Hosi yi na musa ni lava vavisekaka** –Hosi a nga ka a nga lahli munhu hi laha ku nga heriki. Kambe loko a n’wa ba hi nhlomulo, o *n’wi twela vusiwana* hikwalaho ka vunyingi bya tintswalo ta yena. Hikuva mbilu ya yena a yi randzi ku twisa ku vaviseka ni ku xanisa vana va vanhu. (Swirilo swa Yeremiah 3:31-33)

14. **Lava rilaka, va ta chaveleriwa** - Ku katekile lava rilaka, hikuva va ta chaveleriwa. (Mateo 5:4)
15. **Yesu i Xikwembu xa lava hanyaka** - Loko va ri vafi, ni leswi va nga ta pfuka, xana a mi hlayanga bukwini ya Moxe, hi laha Xikwembu xi nga vulavula na yena exihlahleni, xi ku: Hi mina Xikwembu xa Abraham, e Xikwembu xa Isak, e Xikwembu xa Yakob? *Xona, a hi Xikwembu xa vafi, kambe i Xikwembu xa lava hanyaka.* Loko swi ri tano, n'wina mi lahlekile ngopfu. (Marka 12:26-27)
16. **Vafi va ta pfuka** – Ndzi vurisile, ndzi ri ka n'wina: Nkari wa ta, ni sweswi wu tile, lowu vafi va nga ta yingisa rito ra N'wana wa Xikwembu, kutani lava nga ta ri yingisa va ta hanya. Hikuva kukotisa leswi Tatana a nga ni vutomi eka yena swa kwe, o nyikile na yena N'wana, leswaku a va ni vutomi eka yena. O n'wi nyikile ni matimba ya ku avanyisa, hikuva i N'wana-wa-munhu. Mi nga hlalaleni ha swona; hikuva *nkari wa ta, lowu hikwavo lava nge masireni, va nga ta twa rito ra yena, kutani va ta huma: lava endleke swinene va ta pfuka eku ya vutomini, lava endleke leswo biha va ta pfukela ku avanyisiwa.* (Yohane 5:25-29)
17. **Yesu u lungisela vutshamo** - *Timbilu ta n'wina ti nga kanakani;* pfumelani ka Xikwembu, ni ka mina mi pfumela. Vuako byi tele endlwini ya Tatana; loko ngi swi nga ri tano, ngi ndzi mi byerile; ndzi ya mi lungisela kona. Kutaku loko ndzi yile, ni loko ndzi mi lungiserile vutshamo, ndzi ta tlhela ndzi vuya, ndzi mi teka mi ta ka mina, *leswaku laha ndzi nga kona, mi va kona na n'wina.* (Yohane 14:1-3).
18. **Lava landzelaka Kriste va ta xaniseka** - Tsundzukani rito leri ndzi nga mi byela, loko ndzi te: 'Nandza a hi nkulukumba eka hosi ya yena. Loko va ndzi xanisile va ta mi xanisa, na n'wina.' Loko va hlayisile rito ra mina, va ta hlayisa ni ra n'wina. (Yohane 15:18,20)

19. **Yesu wa tshembisa makhombo** – Ndzi mi byerile timhaka leti, leswaku mi va ni ku rhula ka mina. *Mi ta va ni nhlomulo emisaveni*, kambe tiyisani timbilu, ndzi hlurile misava. (Yohane 16:33)
20. **Vutomi bya Mukriste i vutomi bya makhombo** - Va tiyisa timbilu ta vadyondzisiwa, va va khongotela ku tiyisela eku pfumeleni, va ri karhi va va ringanisela leswaku *hi fanele ku nghena eku fumeni ka Xikwembu hi maxangu layo tala*. (Timhaka 14:22)
21. **Maxangu ma humesa ku yingisela** – A hi sweswo ntsena, kambe hi tidzunisa ni le maxangwini hikuva ha swi tiva leswaku *maxangu ma humesa ku yingisela*; kutani ku yingisela ku humesa ku dzuniseka, kutani ku dzuniseka ku humesa ku langutela; kutani ku langutela a ku khomisi munhu tingana, hikuva rirhandzu ra Xikwembu ri cheriwile etimbilwini ta hina hi Moya lowo Kwetsima lowu hi wu nyikiweke. (Varhoma 5:3-5)
22. **Makhombo emisaveni ma tsanana** – Hikuva ndzi ringanisa leswaku nhlomulo wa nguva leyi, a wu faneri ku ringanisiwa ni ku kwetsima loku ku nga ta kombisiwa eka hina. (Va-Roma 8:18)
23. **Hinkwaswo swi tirisana swin'we vunene** – Kambe ha swi tiva leswaku *hikwaswo swi tirisana swin'we vunene* eka lava randzaka Xikwembu, va nga lava xi va vitaneke hi makungu ya xona lama tiyeke. (Va-Roma 8:28)
24. **Tiyisela emaxangwini** – Tsakani eku languteleni, mi *yingisela emaxangwini*, mi chivirikela eku khongeleni. (Varhoma 12:12)
25. **Vakriste va ta nyikiwa miri lowuntshwa** – Maswivo ndzi mi byela xihundla: Hi nga ka hi nga etleri hikweru, kambe hi ta hundzuka hikweru; hi nkarinyana lo'wu fanaka ni ku topeta ka tihlo, hi mhalamhala ya makumu; hikuva mhalamhala yi ta biwa, kutani *vafi va ta pfuka va ri lava nga ha boriki na hina hi ta hundzuka*. Hikuva swa fanela leswaku mmiri wa ku bola wu

funengetiwa hi lowu nga boriki, ni mmiri wolowo lowu faka, wu funengela leswi nga fiku. Kutaku loko ku bola ku funengele leswi nga boriki, ni ku fa, na kona, ku funengele leswi nga fiku, hi kona marito lama tsariweke ma nga ta hetiseka, lama nga te: Rifu ri mitiwile hi ku hlula. *Wena, rifu! Ndzombo wa wena wu kwihi-ke? Wena sira! Ku hlula ka wena ku kwihi-ke?* Ndzombo wa rifu, i xidyoho; kutani matimba ya xidyoho, i nawu. A hi nk henseni Xikwembu lexi hi nyikeke ku hlula hi Hosi ya hina Yesu Kriste. (1 Vakorinto 15:51-57)

26. **Vakriste va pfuxa ku fana na Yesu** – Xikwembu lexi xi pfuxeke Hosi Yesu eku feni, *xi ta hi pfuxa* na hina swin'we na Yesu, kutani xi ta hi humelerisa swin'we emahlweni ka xina, hina na n'wina (2 Vakorinto 4:14).

27. **Xikongomelo i ku tiva Kriste** – Kunene ndzi ringanisa leswaku hikwaswo i swa hava, loko swi nga fanisiwa ni vukulukumba bya ku tiva yesu Kriste, Hosi ya mina...*ndzi ta tiva Yesu Kriste*, ni matimba yak u pfuka ka yena, ni ku hlangana na yena eku feni ka yena, lswaku kumbe, na mina, ndzi ta kuma ku pfuka ka vafi. (Vafilipiya 3:8a, 10-11)

28. **Yesu u ta vuya ni lava loveke** – Kambe a ndzi randzi, vamakweru, leswaku mi nga tivi timhaka ta lava tietleleke, mi nga ti vaviseka kukota van'wana lava nga riki na ku tshemba. Hikuva loko hi pfumela leswaku Yesu a file, a tlhela a pfuka, na kona, hi fanele ku pfumela leswaku lava etleleke, Xikwembu xi ta va pfuxa ha Yesu, xi va vuyisa na yena. Hikuva ha mi byela leswi hi rito ra Hosi leswaku, loko hi ri hina, lava nga ta hanya, lava nga ta salela ku ta ka Hosi, hi nga ka hi nga rangeli lava etleleke. (1 Vatesalonika 4:13-15)

29. **Tsakani mi ri karhi mi xaniseka** – Vamakwerhu, ringanisani leswaku i ku tsaka ntsena loko mi humelela hi miringo leyo tala;

mi ri karhi mi swi tiva leswaku ku ringiwa ka ku pfumela ka n'wina ku humesa ku tiyisela: kambe ku tiyisela ku fanele ku va ni ntirho lowu hetisekeke leswaku mi va lava hetisekeke ni lavanene emathelweni hinkwawo, mi nga kiyeri ha nchumu. (Yakob 1:2-4)

30. Mi nga hlamali – Kutani va kombisiwile leswaku a va titirhelanga, kambe va tirhele hina, etimhakeni leti mi ti byeriweke sweswi, hi lava mi dyondziseke hi Moya lowo Kwetsima lowu rhumiweke, wu huma etilweni, ti nga timhaka leti tintsumi ti navelaka ngopfu ku ti hlometela. (1 Petro 1:12)

31. Xikwembu xi ta hlangula mihloti emahlweni ya hina – Kutani un'wana wa vakulukumba a vulavula, a ku ka mina: Lava ambaleke tinguvu leto basa i va mani xana, va huma kwihi? Kutani ndzi ku ka yena: Swo tiva hi wena, Hosi ya nga! A ku ka mina: hi lava humeke nhlomulweni lowukulu, va hlantswile tinguvu ta vona, va ti basisile hi ngati ya Xinyimpfana. Hikwalaho va nge mahlweni ka xiluvelo xa Xikwembu, va xi tirela nhlekanhi ni vusiku etempeleni ya xona; kutani la tshamaka xiluvulweni o ta aka na vona, a va sireleta. Va nga ka va nga ha twi ndlala, hambu ku ri ku khomiwa hi tora; va nga ka va nga ha hisiwi hi dyambu, hambu ku ri ku hisa kun'wana, hikuva Xinyimpfana lexi nga xikari ka xiluvelo xi ta va risa, xi va yisa eswihlobyeni swa mati ya vutomi, kutani *Xikwembu xi ta hlangula mihloti hikwayo emahlweni ya vona.* (Hlavutelo 7:13-17)

32. Vafi lava felaka Hosini va ta kateka – Kutani ndzi twa rito leri humaka etilweni, ri ku: 'tsala: Ku katekile vafi lava felaka Hosini, ku sungula sweswi! Moya wu ri: Ina, leswaku va phyuphua emintirweni ya vona, hikuva mintiro ya vona yi va landzela. (Hlavutelo 14:13)

Guidelines for Comforting the Grieving

1. **Read Scriptures** that gives hope. Especially use Jesus' words and the Psalms.
2. **Give the Gospel**, even if you know the person is a Christian.
3. **Listen well.** Don't try to fix every problem. Encourage them to talk.
4. **Remind them of God's promises.** Use the Scriptures.
5. **Pray with them.** Use the Scriptures and the gospel to guide your prayers.
6. **Don't give false hope.** If the deceased was not a Christian, do not tell the family that they will see him one day in heaven.
7. **Touch when appropriate.** This can be very comforting, but be careful you do this in the right way.
8. **Prepare your heart.** Hurting people know if you want to be there. Ask God for a heart that can empathize with them.
9. **Remind them that God controls all things.** This includes the good *and* the bad. Satan and demons are under God's authority.
10. **Address the spiritual.** Don't only talk about their physical sickness. Are they saved? Growing? What are they struggling with?

“Guidelines” ku chavelela lava vavisekaka

1. **Hlaya Matsalwa lama nyikaka ku tshembha. Ngopfu-ngopfu, tirisa marito ya Yesu ni Tipsalma.**
2. **Nyika Evangeli,** hambi loko u tiva leswaku la vavisekaka u ponisiwile.
3. **Yingisela kahle.** U nga ringeti ku lunghisa swiphiqo hinkwaswo. Va khutaze ku vulavula.
4. **Va tsundzuxe switshembiso swa Xikwembu.** Tirhisa Matsalwa.
5. **Khongela na vona.** Tirhisa Bibebe ni Evangeli ku ku pfuna eka swikhongelo swa wena.
6. **U nga nyiki ntshembo wa mavunwa.** Loko la loveke a nga ponisiwangi, u nga byeli ndyangu leswaku va ta n’wi vona siku rin’wana etilweni.
7. **Va khome loko swi fanerile.** Leswi nga chavelela, kambe tivonele ku swi endla hi ndlela leyi fanelaka.
8. **Lunghisa mbilu ya wena.** Lava vavisekaka va swi tiva loko u lava ku va na vona. Kombela Xikwembu ku ku nyika mbilu leyi twisisaka mahlomulo ya vona.
9. **Va tsundzuxe leswaku Xikwembu xi lawula swilo hinkwaswo.** Leswi swi katsa leswinene ni leswo biha. Sathana ni mademona va le hansi ka vuhosi bya Xikwembu.
10. **Vulavula timhaka ta ximoya.** U nga vulavuli ntsena hi ta mirhi leyi vuvabyi. Va ponisiwile xana? Va kula eximoyeni ke? Va karhatiwa hi swilo swihi?

Trials are Good/Makhombo ma kahle

	Answer	Nhlamulo
1.	They show us God's love (Heb. 12:6)	Ma hi kombisa rirhandzu ra Xikwembu (Vaheveru 12:6)
2.	They expose our sin (Ps. 38:3)	Ma funungula xidyoho xa hina (Tipsalma 38:3)
3.	They prepare us for heaven (2 Cor. 4:17)	Ma hi lulamisela tilo (2Vakorinto 4:17)
4.	They teach us humility (2 Cor. 12:7)	Ma hi dyondzisa ku titsongahata (2 Vakorinto 12:7)
5.	They make us like Christ (Phil. 3:10).	Ma hi fanisa Kriste (Vafilipiya 3:10).
6.	They judge our sins (Ps. 107:17).	Ma avanyisa swidyoho swa hina (Tipsalma 107:17).
7.	They produce perseverance (Rom. 5:3).	Ma humesa ku tiyisela (Varhoma 5:3).
8.	They show our love for other people (2 Cor. 8:2).	Ma kombisa rirhandzu ra hina eka vanhu (2 Vakorinto 8:2).
9.	They help others see Christ in us (2 Cor. 4:10).	Ma pfuna vanhu ku vona Kriste eka hina (2 Vakorinto 4:10).
10.	They give us assurance of our salvation when we persevere (2 Thess. 1:5).	Ma tiyisisa ripfumelo ra hina loko hi tiyisela (2 Vatesalonika 1:5).
11.	They help us to obey the Scriptures (Ps. 119:67).	Ma hi pfuna ku landzela Matsalwa (Tipsalma 119:67).
12.	They are used by God to give us a broken spirit (Ps. 51:17).	Ma tirhisiwa hi Xikwembu ku hi nyika moya lowu tshovekeke (Tipsalma 51:17).
13.	They remind us that life is short (Ps. 90:7-12).	Ma hi tsundzuxa leswaku vutomi byi komile (Tipsalma 90:7-12).
14.	They are used by God to save the lost (2Tm. 2:10).	Ma tirhisiwa hi Xikwembu ku ponisa lava lahlekeke (2 Timoteo 2:10)

15.	They are used by God to accomplish good (Gn. 50:20).	Ma tirhisiwa hi Xikwembu ku humesa mbuyelo lowunene (Genesa 50:20).
16.	They remind us that God keeps his promises (1Pt. 4:12-13).	Ma hi tsundzuxa leswaku Xikwembu xi hetisisa switshembhiso swa xona (1 Petro 4:12-13).
17.	They are carried by all Christians (Acts 14:22).	Ma rhwariwa hi Vakriste hinkwavo (Timhaka 14:22).
18.	They help us relate with Christ (Jn. 15:18).	Ma hi pfuna ku tifanisa na Kriste (Yohane 15:18).
19.	They remind us a better world yet to come (Rm. 8:18).	Ma hi tsundzuxa leswaku xivandla xo antswa xi le ku teni (Varhoma 8:18).
20.	They are one of the requirements of being a disciple of Jesus (2Tm. 3:12).	Ma laveka ku va mudyondziswa wa Yesu (2 Timoteo 3:12).
21.	They are used by God to display his work in us (Jn. 9:3)	Ma tirhisiwa hi Xikwembu ku vonakarisa mintirho ya xona eka hina (Yohane 9:3).
22.	They teach us how to grow in obedience (Hb. 5:8).	Ma hi dyondzisa ku kula eku yingiseleni (Vaheveru 5:8).
23.	They teach us to rely on God (1 Pt. 5:7).	Ma hi dyondzisa ku tshembha Xikwembu (1 Petro 5:7).
24.	They lead us to repentance (2Co. 7:9).	Ma hi yisa eku hundzukeni (2 Vakorinto 7:9).
25.	They suffering increase our endurance.	Ma engetela ku tiyisela ka hina (Yakob 1:3).
26.	They teach how to comfort others who are suffering (2Co. 1:4).	Ma hi dyondzisa ku chavelela lava xanisekaka (2 Vakorinto 1:4).
27.	They give Christians a spirit of unity (Rv. 1:9).	Ma nyika vakriste moya wa vun'we (Hlavutelo 1:9).
28.	They remind us that the future is far better (2Co. 4:17).	Ma tsundzuxa leswaku nkarhi lowu taka wu ta va kahle swinene (2 Vakorinto 4:17).
29.	They bring rewards (2Tm. 2:12).	Ma tisa tihakelo (2 Timoteo 2:12).
30.	They bring glory to God our weakness (2Co. 12:9).	Ma dzunisa Xikwembu eku tsaneni ka hina (2 Vakor. 12:9).

