

Natuleya! Let's go!

Ukupitila mu Cipingo ku mikalile ya lelo – Through the

Scriptures to real life

Bemba / English

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*Ubwelelo mu Cilonganino
Ukupyungila bumuntu bonse
Ukulungika ifyaonaika
Ukulanshanya na Lesa
Tukolwe ne Dwena*

*Forgiveness in the Church
Serving the whole person
Rebuilding the destroyed
Talktime with God
The Monkeys and the Crocodile*

Natuleya! - Let's go!

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TUKOLWE
UTUSHA-
TETEKELE
MU DWENA



WELCOME!

As I write these lines I am sitting at the International Airport in Addis Ababa / Ethiopia. Some weeks of work in Germany are behind me. Those of us who have tasks in different countries are glad that some people have developed airplanes. They are very helpful for long trips. Within Zambia people take the bus, a car - or a bicycle, like our brother from the Luongo area on the title page. Many others walk.

We all move around. People around me here at the airport move a lot of luggage as well. What do you move around? Your daily tasks, your sorrows, some hopes? Of course. Maize, charcoal and sweet potatoes? Very good. Complaints, accusations, trouble? I hope not.

God wants us to move the Gospel around. "Your Kingdom come" - it will come faster if we advertise it (1Peter 3:9-12). Take your feet, your bike, your car and move! Take God's Word to somebody with doubts, take His love to somebody in pain, take some food to somebody in hunger. God wants to use our feet. Look at the new logo of this magazine - a Bible moving around on human feet. He didn't commission angels to proclaim His Word - it's our job! God will bless and take care of us when we do it. LET'S GO! - NATULEYA!

You'll find a number of new things in this edition: the title page in color with new layout, a marriage corner, a biography. You'll read whether or not the two monkeys survived their stupid ignorance. What from all these do you like? Take some time to do the cross word and to answer the opinion poll on the last page. Send it to us till **28.Februar to be part of the New Year Natuleya Raffle!** You can win some nice prices - and in the process you help us to adjust the magazine to what its readers want and need. Thanks very much for your help!

The Editor

**MWAISENI
MUKWAI!**

Ilyo ndelemba aya mashiwi, njikele pa Cibansa Cikalamba ica Ndeke mu Addis Ababa mu Ethiopia. Imilungu naipita ya mulimo mu Germany. Ifwe bonse fwebakwata imilimo mu fyalo ifyalekana lekana twalyumfwा bwino ukuti abantu bambo balipanga indeke. Shilafwilisha apakalamba mukwenda amalendo ayatali. Mukati ka calo ca Zambia, abantu babomfy ba saca, na tumotoka utunono, incinga, pamo nga bamuninefwe ukufuma ku ncende ya Luongo abo bali pebula lyantanshi. Abengi abashala benda pa nkasa.

Bonse ifwe tulapitaana. Abantu pano pa cibansa ca ndeke balenda nokupishanya ifipe. Ni finshi ifyo mupishanya? Imilimo yenu iya cila bushiku, mafya yenu, fintu musubila? Ca cine. Mataba, malasha ne fyumbu? Cisuma nganshi. Fyakuilishanya, fyakubepeshiwa, mafya? Ndesubila tefyo.

Lesa alefwaya ifwe ukupishanya Imbila Nsuma. "Ubufumu bwenu bwise" - buli no kwisa bwangu nga twabulenga ukwshibikwa (1Petro 3:9-12). Buleni amakasa yenu, incinga yenu, motoka wenu no kwenda! Twaleni Icebo cakwa Lesa ku mutu uuletwishika, twaleni ukutemwa kwakwa Lesa ku mutu uulekalipwa, twaleni ifyakulya ku mutu uli ne nsala.

Lesa alefwaya ukubomfyaa amakasa yesu. Moneni pa cikope icipyaa icileimini-nako iyi magazine - Cipingoo cileendaukilika pa makasa ya mutu.

Lesa tapeele bamalaika umulimo uwakushimikila Icebo Cakwe - mulimo wesu! Lesa akapaala nokusakamana ifwe ilyo twafkilisha ici. NATULEYA! - LET'S GO!

Mulesanga ukutila muli ifintu ifipyaa uno muku: Inkupo ili mwilangi limbi mu musango upya, ulubali lulelandia pa fyupo, ilyashi lya bwikashi bwa bantu bambo. Mulebelenga nokumona nga cakutila tukolwe tulya tubili nga twalipusuka kubuwelewele bwakukanaishiba nangu iyo. Bushe pali ifi fyonsen ni fisa mutemenwepo? Sendeni akashita, lembeni amasuko mu kabokoshi elyo nokwasuka amepusho yali pebula lilekelesheko. **Yatumeni kuli ifwe mpaka pa 28. February pakuti yakabe pa fyakucimfyaa ifilambu fyamwaka upya ifya Natuleya!** Kutii mwacimfyaa icilambu icisuma nganshi - elyo mukatwafwilishako ukwshiba ifyo bakabelenga ba iyi magazine balefwaya elyo no kukabila. Twatotela nganshi pa bwafwilisho bwenu!

The Editor

**UKUKANSHA KWA BAKALEMBA - Belengeni pebula 21!
TRAINING OF WRITERS - Read on page 21!**

KUFYEFYETUKA NO KULANSHANYA NA LESA

Ubwikashi bwakwa Kristu
ubwakuipeelesha

RETREAT AND TALK WITH GOD

The Devotional Life
of Christ

I. UMUSAPU

Mu malembo ya pa mulu, tulemona ukuti Yesu aliibimbile mu kupyunga ukukalamba nganshi ilyo talabwelela kuncende uko aleba eka.

Mukabalilapo, abwelele fye ukufuma mu matololo panuma yakutunkwa panshiku 40, elyo asalile abasambi ikumi na bibili kukutamfyia Ingulu ne imipashi yakowela ukubikapo ne milimo imbi. Eico aibimbile nganshi mu mulimo cikanga ukufika nakukunshinka umwine. Eico, atontonkenye ukukwata inshita yakuba eka, ku ncende iyatalala uko engatubilishako nokubelama ku fyakucita ifingi. Nangula kalemba Mark tasuntinkenyi ilembo tuleolekeshapo na malembo yafumineko, cilifye icaololoka ukutila Yesu ali ne milimo iyafula icungulo bushiku iya kundapa nokutamfyia ingulu ngefyo twingamo- na ukufuma mu versi 21-34.

Kibili ici cishinka cileshininkishiwa mu malembo nayam- bi yabili muli Marko umo tulemona Yesu aileba eka alepepa, napopene alolenkene namafya ayakalamba. Muli Marko 6:46 aileba eka pambali kukupepa panuma yakulisha abantu amakana yasano, elyo muli Marko 14:32-41, Yesu aileba eka pambali kukupepa ilyo alolenkene nokutanikwa ukwali nokwisa pali wene. Ilyo tufwailisha pabwikalo bwakwa Yesu, maka maka mu fitabo fya Mbila Nsuma, tusanga ukuti imbela yakuba eka pambali pakusha umulimo wakapatikila uwa mukobelele pakuti engaposa inshita mu mapepo, cintu cimo icimoneka nganshi mu bwikashi bwakwa Yesu.

Aposele ubushiku ubutuntulu ilyo ali mukusala abekumi nababili (Lk6:12). Mateo alemba ukutila, Yesu awile ukupeme nokupepa (Mt.26:39). Nakabili muli Luka 9:18, tulemona Yesu alefwaya inshita iyakuba eka mukupepa.

I. Introduction

In the verses before this portion of scripture, we read that prior to Jesus retreating to a lonely place he had been heavily involved in ministry.

First he had just come back from the wilderness after 40 days of temptation, to calling of the twelve disciples and the driving out of evil spirits etc. So he was deeply involved in ministry, to the extent of being spent. Therefore, he thought of having a time alone, in a solitary place where he could slow down and hide from

the busy schedule. Although Mark makes no specific link between the verse under consideration and the preceding texts it is clear that Jesus had a very busy evening of healing and driving out demons as can be seen in verses 21-34.

It is also worth noting the fact that in the other two texts in Mark where we see Jesus retreat, he is also faced with a great challenge. In Mark 6:46 he retreated after feeding the five thousand while in Mark 14:32-41 Jesus retreats as he faces the pending crucifixion. When we survey the life of Jesus, especially in the gospels we do find that the pattern of leaving busy activity in order to be alone and spend time in prayer is a common feature in the life of Jesus.

He did spend the whole night before choosing the twelve (Lk6:12). Matthew records that Jesus fell on his face and prayed (Mt. 26:39). Again in Luke 9:18, we do see Jesus finding time to pray alone.

MARKO 1:35

**“Kabili
ulucelocelo,
ku matundaca,
aliimine,
afumineko,
aile ku
matololo,
e ko alapepa.”**

“Very early in the morning, while it was still dark Jesus got up, left the house and went off to a solitary place, where he prayed.”

Two issues come to mind as we study this portion of Scripture i.e. retreat and communion with God. In our text, these two issues come from two key ideas i.e. "solitary" and "prayer". In the "Complete Christian Dictionary", the word solitary is defined as being alone without companion. The word prayer simply means talking to God. So from our text, we see our Lord finding time to be alone so that he could have more time to talk to his father in heaven. Christ retreated from the busy world and its challenges to be alone and commune with God.

II. What lessons can we draw from our passage?

(1) Time alone with God helps us to renew our commitment to Him and His will.

Jesus enjoyed a deep appreciation of what his heavenly father was, when he spent time with Him in those moments of solitude. It is always good and healthy for us to daily spend time with God in prayer and in the Word. But if we can pull out of our normal activities and retreat to a lonely place that gives us more extended and intensified time of communion with our Father in heaven to know him more and to begin to enjoy him and to learn to love to do His will.

(2) Time alone with God enables us to escape the busy world and the pressures of life so that we could spend time lingering in the presence of God.

Being too busy is one of the greatest enemies of our quality time with God. We find ourselves preaching, teaching, counselling etc. without first being in the presence of the One who is sending us to do all these. The result is dead activity which does not help us or the people we want to serve and indeed does not honour and please our heavenly Father. Retreats will help us escape the tyranny of being too busy.

Ajith Fernando, quoting Henri Nouwen, says, '*In a society in which entertainment and distraction are such important preoccupation, ministries are also tempted to join the ranks of those who consider it their primary task to keep other people busy*'. Nouwen further says that, '*the question that must guide all ... is not how to keep people busy, but how to keep them from being so busy that they can no longer hear the voice of God who speaks in silence*'.

(3) Time with alone with God provides us an opportunity to interact with him in the midst of life's challenges.

It is true that every servant of God will at some points in life face serious challenges to the point of giving up. In Mark 14:34 we read one challenge that Jesus faced: the cross. Jesus realised the gravity of the challenge ahead and had to find time alone with God. He talked to his father and got encouragement and strength to face the challenges ahead.

As I write this article, I am faced with the challenge of either continuing with the ministry I am involved with or resign. The more I spend time alone with God, the more I get the strength and encouragement to continue serving Him. I now plan to go away for a retreat in one of the towns away from home. The point I am making is that spending time alone with God in crisis time helps us to begin to look at issues from God's perspective and not ours. We engage the power and wisdom of God as we spent time with him in solitude. So in times of crisis it is always helpful to retreat in solitude with God so we can be strengthened by him and return to our God given ministries and begin to represent Him well.

Ifintu fibili fyaisa ku mano ilyo tulesoma ici cipandwa ca malembo fyakulanga ukuba eka no kupepa. Mwilembo tuleolekeshapo, ifintu fibili fifumine ku matontonkanyo ayankala aya "ukuba eka" elyo na "ukupepa". Mu citabo ca "Complete Christian Dictionary", ishiwi ukuba weka lyapilibula, ukukanabapo no mutnu uwakukushindika. Ishiwi lya kupepa mukwipifya lipilibula fye ukuti ukulanda na Lesa. Kanshi ukufuma kumalembo yesu tulemona Imfumu Yesu ilefwaya inshita iyakuba yeka pakuti ingakwata inshita iyikalamba iyakulanshanya na Lesa. Kristu aileba eka nokupatuka kwisonde ilyapintinkana na mafya yaliko kukuba eka nokuanda na Lesa.

II. MASAMBILIO NSHI AYO TWALAFUMYA MU CIPANDWA CESU?

(1) Inshita yakuba weka na Lesa ilatwafwa kukupuputula ukuipela kwesu kuli Lesa na ku bufwayo Bwakwe.

Yesu aipakishe nganshi ukwishiha ifintu ifyashika pafyo Wishi wa mumulu aba ilyo aleposa inshita na wena ekafye. Caliba lyonse icisuma kabilu icakwafwilisha kuli ifwe ukuposa inshita cila bushiku na Lesa mu mapepo elyo namu Cebo. Lelo nga cakuti inshita shimo twalashapo imilimo lyonse no kuya ku ncende uko twingaba fwefafye, kuti twakwata inshita iyikalamba mukulanda na Shifwe uwa mu mulu no kumwishibilako elyo nokutendeka ukumumfwa bwino, kabilu kuti twasambilila ukutemwa ukucita ubufwayo bwakwe.

(2) Inshita yakuba neka na Lesa ilenga ukucefyia imilimo yakapatikila namapamfyo ya calo mu bwikashi bwesu pakuti twingakwata inshita ikalamba ukwikala mu ceni cakwa Lesa.

Ukukwata ifyakucita ifingi cilwani icikalamba icitusenda inshita yesu iisuma iyakuba na Lesa. Tulashimikila, tulasambilisha, tulapanda amano nefyashala ukwabula intanshi ukuba mu ceni ca Uyo uuletutuma mukucita ifi fyonse. Icitumbukamo milimo iyafwa iyo ishitwafwa nangu ukwafwilisha abantu tulefwaya ukupyungila elyo mucinefye tacipeela umucinshi nangu ukusekesha Shifwe wesu uwa mu mulu. Akashita kakuba fweka kakatwafwilisha ukufulumuka ubusha bwa kukwata ifyakucita ifingi.

Ajith Fernando, pa kubomfyu amashiwi yakwa Henri Nouwen, atile, '*Mu ncende umo abekalamushi bacindikisha amangalo ne fyakumpumfyanya, amabupyungishi yalaba mumesho yakuibimbamo mukutulikila abantu imilimo tingi*'. Nouwen mukutwalilila atile, '*ilipusho ilifwile ukutungulula bonse ... te musango wakulenga abantu ukukwatisha ifyakucita, lelo musango wakulenga abantu ukukana kwatisha ifyakucita ifingi icakweba ati baleka nokumfwa ishiwi lyakwa Lesa uulanda mumutatalalila*'.

(3) Inshita yakuba fweka na Lesa itupela ishuko lya kulanshanya na Wena pafintu ifyo tushingwana nafyo mu bwikashi.

Cishinka icakuti umubomfi onse uwakwa Lesa inshita shimo alashingwana namafya mubwikashi ukushintafye namukufwaya ukuleka. Muli Marko 14:34 tubelenga ubwafya bumubo Yesu ashingwene nabo: Umusalaba. Yesu amwene ukufina kwa bulwi bwali pantansi yakwe elyo afwaile inshita ya kuba eka na Lesa. Alandile kuli wishi nokupokelela icikoseleshi na maka ya kulolenkana na macushi ayali kuntanshi.

Ine ili line ndelemba ili lyashi, ninshingwana no bwafya ubwakuti bushe ntwalilile no bupyungishi bwandi nangu ndeke. Ilyo naposa inshita iikalamba neka na Lesa, elyo ndepokelako amaka ne cikoseleshi ica kukonkanyapo ukumubombela. Nomba ndeteyanya inshita ya kuyaba neka ku musumba umbi ukufuma mutnu njikala. Icikomo nefdwaya

ukupeela cakuti, ukuposa inshita neka na Lesa mu nshita ya mafya kulan-gafwilisha ukutendeka ukumona fintu mu nshila Lesa alefimwenamo. Ekutila, tubikamo amaka na mano yakwa Lesa ilyo tulekwata inshita nawene mu matololo. Eico mu nshita ya mafya, caliba lyonse icakwafwilisha ukuya ku ncende ya kuba fweka na Lesa pakuti engatukosha panuma elyo nomba tubwelele ku mulimo uo Lesa atupeela nokutendeka ukumwimininako bwino bwino.

(4) Inshita yakuba fweka na Lesa itulenga ukuba abaipekanya ukumfwa iшиви lyakwe ilyo tulebutuka ifyakumpumfyanya ifya cila bushiku.

Ninondolola kale ukutila ipopo cipilibulafye ukulanda na Lesa. Uku kulan-shanya kwa pakati kakwa Lesa naifwe kubafye ukwayanguka ilyo twabutuka imilimo yakapatikila iyatukobeleta no kupilibukila kuli Wena, nokulanda nankwe pamo nga Shifwe uwa mu mulu. Umusango wa mipepele yesu ukashintilila pa nshita iyo tuleposa mukuba fweka na Lesa.

Fernando aloeshe ku cishinka ico uku kufyefyetuka 'kulenga twaita Lesa mukuti engatutungulula ilyo twapituluka mufyo twatantika no kupsanya ifisuma nefya bunasha. Kibili kuti catwafwa ukumona nga cakutila tuleikala cila bushiku mu nshila iiletingilila ifyo Lesa atwitako' (Fernando 2002:64).

(5) Inshita yakuba fweka na Lesa itulenga ukupola na kukunaka ukwa kucila mu cipimo.

Ukunaka ukucila mu cipimo waba mutande uwisa panono panono pamulandu wa muntu ukushupikwa mu matontonkanyo, na ku mubilli, mu mano, na ku mupashi. Elyo na muficitwa, atendeka ukuifumya ku ncito na ku fibusa fisuma.

Ifitumbukamo, ici citwala ku kukanaba uwa milimo isuma, ukuumfwa uwafumishiwamo amaka, elyo nokumfwa ukunaka nokukanakwata ifingi ifyo wingafwilisha. Ukunaka kwa kucila mu cipimo kwaliseeka nganshi ku bantu abaibimba mu milimo iyakupyunga ne icintubwingi. Ababomfi bakwa Lesa nabo bene baba muli ici cine ciputulwa ca "bakafwilisha ba bantu", nabo bene balaponena mu kunaka ukucila mu cipimo. Mwilembo ilyo tulemonapo, tulemona ukutila Yesu aposele inshita ya lucelocelo ukuba na Lesa mu mapepo ngo musango wa ku cingililamo ukunakisha maka maka panuma yakuba sana ne milimo akasuba konse iya ku shimikila no kundapa. Kuti twacita bwino mukumupashanya.

III. Ukusondwelela

Mukulekelesha kuti natemwa ukukonkomesa bonse ababomfi bakwa Lesa abo baibimba mukupyungila ukubikamo mubutantiko bwa bupyungishi bwabo inshita iya kukanabomba nangu cimo pakutilafye bengaba beka na Lesa mu mapepo ku ncende ya "mu mutualalila". Shikulu wesu aishibe ubukankala bwa kusha imilimo no kuya ku ncende ukwakuba eka na Wishi, ukukokola no kuipakisha ukwikalanankwe mwisenge lyakwe. Ifyakunonkamo mu kusha imilimo nokuba fweka na Lesa fisuma icakuti teti tufileke fitupitefy. Natusambilile kuli Shikulu wesu nokutendeka tekupelela pakutontonkanyapofye nokubika pa fyakucita, lelo kufwaya inshita nokwamba ukuba fweka na Lesa.

Ici cikatwafwa ukubelako abapimpa, abalolekesha
pa milimo nokukonka ubuyo
mu kubomba kwesu
kuli Lesa na
ku bantu.



(4) Time alone with God enables us to become receptive to his voice as we run away from the distraction of our daily chores.

I earlier on defined prayer simply as talking to God. This conversation between God and us becomes possible when we escape the busy world and engage Him and talk to him as our heavenly father. The quality of our prayer life will depend on the quality of time we spend alone with God.

Fernando alludes to the fact that retreats do 'open the door for God to guide us in evaluating our priorities and taking a hard and critical look at our schedules. We can see whether we are living daily in a way that is in keeping with God's call to us' (Fernando 2002:64)

(5) Time alone with God enables us to heal from burnouts

Burnout is the gradual process by which an individual, in response to prolonged stress and physical, mental, spiritual and emotional strain, begins to detach from work and other meaningful relationships.

Consequently, this leads to reduced usefulness, a feeling of being drained and tired and having less to offer. Burnout does commonly occur to people who are involved in ministries which deal with people directly. Servants of God fall in this category of "people helpers" and therefore are prone to burnouts. In our text, we are able to see that Jesus spent the early morning with God in prayer as a way of preventing burnouts especially after a very busy day of preaching and healing. We would do well to emulate him.

III. Conclusion

I would finally want to urge all of God's servants who are actively serving to consider scheduling sometime off their busy ministries and just be alone with God in solitude and prayer. Our Master knew the importance of retreating in a quiet place and just be with his Father, lingering and enjoying the communion. The benefits of retreats are so great that we cannot afford to let them slip away from us. Let us learn from our Master and begin not only to plan but also practically finding time to be alone with God. This will help us to become more enthusiastic, more focused and purposeful in our service both to God and people.

LCK, Samfyia

REBUILDING THE DESTROYED

Genesis 26:18-22

Ukutendeka 26:18-22

UKULUNGIKA IFYAONAIAKA

In the rain season, we sometimes experience very strong winds and thunderstorms. Some houses collapse, others crack badly, so that the owners of these houses have to rehabilitate or rebuild them. Many of our houses actually require annual rehabilitation.

In North America lives a certain type of ants who are mostly concerned about two things: (I) storing food, and (II) maintaining their nests. Both tasks are critical especially the maintenance of nests because it guarantees protection against both rainfall and snow.

We likewise should identify the cracked areas and repair them, Proverbs 24:30-34. If we become lazy and love sleep, our houses will be destroyed by the rains, Ecclesiastes 10:18.

Genesis 26:18-22

As we study the story of Isaac in this text, we notice that he set his heart on rebuilding the wells left by his father. He also had become rich like his father, since he owned a lot of livestock. That is why he wanted to have many wells from where his herds could drink. Therefore he started renovating the wells his father Abraham had dug, since the Philistines closed them up. (vs 18).

Nehemiah did a similar job too. He rebuilt the walls of Jerusalem, Nehemia 2:17-18.

This is the wisdom of the older people. They think about what will benefit their children. What Abraham left is what Isaac took over and maintained. So we should humble ourselves and listen to the wisdom of those before us, Jeremiah 5:5.

Walking in our fathers footsteps

V.18. Isaac started to redig the wells his father had left and gave them the same names which he had given them. Renovating the old wells was a

Mu mainsa limo limo kulaba icipupu ne nkunta iikulu, amayanda yamo yalawa, na yambi yalepau-kafye imilale lelo abene ba mayanda balalungika na yawa balakuulapo yambi. Kibili amayanda yesu ay-engi yakulungisha cila mwaka.

Ku North America kwaliba ifishishi fimo (ants) ifyakwata ukusakamana sana imilimo ibili: (1) ukutu-tilla ifyakulya, na (2) ukulungisha ifinsa. Pali iyi mili-mo ibili yonse ikankala sana lelo ukucila, uwakulungisha icinsa wacilapo sana pa mulandu wa kucingililwa ku mfula na fubefube (imfula yabuta).

Na ifwe tulingile ukumona umuleonaika no ku-lungisha. Amapinda 24:30-34. Nga twaba abanapani no kutemwa utulo ijanda shikawa ku mfula, Lukala Milandu 10:18.

Ukutendeka 26:18-22

Mu lyashi lyakwa Isaac tulemonamo ifyo ali no mutima wa kulungika ifishima ifyo wishi ashile, pantu nao ali umukankala pamo nga wishi ico ali ne fitekwa ifingi. Eco alefwaya ifishima fya menshi umwakunwi-sha imikuni yakwe. Eco atendeke ukwimbula ifishima ifyo Abraham wishi aimbile, ico Abapelisti balifishikile fyonse (v.18).

Efyo na Nehemia acitile—alungike ilinga lya Yerusalem. Nehemia 2:17, 18.

Ifi efyo yaba amano ya bakalamba. Batontonkanya ifyo bali nokubomba ifyakwisa afwa abana babo, pantu ifyo Abrahamu ashile efyo Isaac aishile mu kubomfya, elyo no kulungika. Eco tulingile ukuicefyia no kuumfwa ku mano ya batutangilile, Yeremia 5:5.

Ukwenda mu ntampulo sha bashifwe

V.18. Isaac atendeka ukwimbula ifishima ifyashile wishi, no kufinika amashina ayo wishi afiniwe. Aya yali matontonkanyo ayasuma kuli Isaac ukwimbula

ifishima, ukucila ukwimba ifipyia, pantu ifipyia amenshi tayabuta bwangu pakuti tuyabomfye. Lelo kwena ukwimbulula ifyashikilwemo amabwe no kupwa imyaka iingi te cintu cayanguka iyo.

Nga twamona mwibuku lya Shamfumu tusangamo ifyo limo limo abana balecita ifyo abafyashi balecita, 2 Ishamfumu 15:34. Hisekia abukulwile imipepele isuma yakwa wishi Dabidi no konaula ifilubi fyonse ifyali mu musumba (2 Ishamfumu 18:3-4). Na ifwe tulingile ukunwisha abantu amenshi ya mweo ayali na maka ya kubapwisha icilaka, ifyo abafyashi besu bacitile. Pantu tul na bantu abengi mu mishi yesu abalefwa ukwabulo kupusuka, ico tatulebapeela icebo cakwa. Lesa icingapuputula imitima yabo. Eco mulimo wesu ukulungika imipepele yesu iyaonaike akale, pakuti tupusushe imyeo ya bantu, Yohane 4:13,14.

Sambilileni ku fyakale, citeni ifintu ifipyia!

V.19. Apa twamona ifyo ababomfi bakwa Isaac baimbile ifishima simbi ifipyia, twamona ifyo ababomfi bakwa Isaac balundilepo ifishima simbi ifipyia pa fyakale. Eco tuli nokubomfya ulubuuto lwa fintu fyakale ku kuletelamo ifipyia. Tulingile ukutontonkanya pa kulundapo te kwikalafye ne fishima fyakale, Mateo 25:14-30. Pantu ino ni nshita ya mpela iyo amano nayafula, Daniele 12:4. Nga babomfi bakwa Lesa tulingile ukuloleksha ififulo uko Imbila Nsuma tailabilwako eko tuye no kubila, ukucila ukupose nshita pa fishileafwa.

Ukumana takwafwilisha

V.20-21. Apa twamonapo ifikansa pakati ka bacemi ba ku Gerari na bakwa Isaac, na pa fishima ifi fibili Isaac afinike amashina Eseke na Sitina, ekutila "ifikansa". Abena Gerari bashile ifishima fyabo no kwisa poka ifishima ifipyia ifyo abacemi bakwa Isaac baimbile. Noku kwali ulubuli ne fikansa pa mulandu wa fishima, eco konse ukuli ukukansanina pa menshi, cibe ku mibili nelyo ku mupashi, abantu balaculilamo bonse, 1 Timote 6:3-5.

Bushe kuti caba shani ku bantu ilyo balekabilu ukunwa amenshi ayatalala elyo kuleisafye ayakaba? Ifyo fine na mu filonganino nga mwafula ifikansa abantu balanaka. Ababomfi bakwa Lesa bafwile ukufuma ku fikansa, Amapinda 20:3. Twaishibo kuti bonse abasosa icine ku bantu balapakaswa, 2 Timote 3:12. Pantu twamona kuli Isaac pa kwisula no kwimba ifishima ifipyia alipakeswe sana. Na Shikulu Yesu Cilolo wa mutende nao icalo tacamusuminishe ukuti acite umutende muli bene, Amalumbo 120:7. Na Yeremia efyo bamucitile, Yeremia 15:10. Eco konse uko ukupuputulwa kuleya takuba mutende ku babomfi bakwa Lesa. Icilangililo nici: umulonga wa menshi ayasuma nga wawila mu yassampa nayo yakasampa. Efyo na Paulo aculile mu Atena pa kusose fyebo ifipyia, Imilimo 17:19-22.

Nga twaikalilila mu kukansana ninshi teti twimbe na simbi ifishima, elyo ne fyaimbwa akale, na fyo filefwa. Pantu Satana aleesha na maka sana ukukosha imilandu inono pakuti ifilonganino filabikilwe mu kukansana ukucila ukuya ku ntansi. E mulandu wine ne filonganino ifingi filefiliwa ukusangwa mu kulongana. - Twilabo kuti abena Gerari, abakulwa na ifwe, tuli nabo pe.

good plan, better than digging new ones. Water from an older well was much purer than water from a new one, although it was costly to redig wells filled up with stones and not used for many years. This was an exhausting and time consuming work.

In the book of 2 Kings we see that sometimes children did what their fathers had done before them, 2 Kings 15:34. Hezekiah revived David's way of worship and destroyed all the idols in the city (2 Kings 18:3-4). We too should give people thirst quenching living water, like our fathers did. We have many people in our communities who are dying without Christ because we are not giving them God's word which has power to revive their hearts. Therefore we are obliged to renew our way of serving God which has been destroyed so that we can help to save souls, John 4:13-14.

Learn from the past, do something new!

V.19. Here we see how the servants of Isaac dug new wells, and how they added more new wells to the old ones. We need to get old ideas in order to bring about new things. We should begin thinking on improving and multiplying things and not just sitting back, Matthew 25:14-30. Moreover, this is the end time when there is a lot of knowledge available, Daniel 12:4. As workers of God, we need to look at those places where the gospels has not been preached yet. That is where we should go and preach rather than wasting time on things that do not profit.

Quarrelling doesn't help

V.20-21. Here we see the dispute between the shepherds of Gerar and those of Isaac over the two wells. These two wells Isaac called them Esek and Sitnah, meaning "dispute, opposition". The men from Gerar left their own wells and grabbed new wells that the shepherds of Isaac dug. There were wars and conflicts over wells and wherever there is conflicts over water, whether physically or spiritually, every ones suffers, 1 Timothy 6:3-5.

What would happen if people need to drink cold water but only hot water is coming out? In the same way, churches where there is a lot of conflict people get tired of it. Those who serve God need to stop their conflicts, Proverbs 20:3. We know that people who say the truth will be persecuted, 2 Timothy 3:12. We see this happening to Isaac who was persecuted very much for digging and opening new wells. Also the Lord Jesus, Prince of Peace, was not allowed by the World to bring peace amongst them, Psalm 120:7. This is what they did to Jeremiah as well, Jeremiah 15:10. Therefore, wherever revival is coming, the servants of God do not live in peace. Here is an example: If clear water runs into contaminated water it also becomes contaminated. That is the reason why Paul suffered in Athens when he brought new things, Acts 17:19-22.

If we live in arguments, we cannot dig more wells, even old wells will be abandoned. Satan tries by all means to make sure small problems appear big so that the church should concentrate on finger pointing rather than on how to move forward. That is the reason why many church members are failing to attend meetings. - We should not forget that 'the people from Gerar' who are the opposition are always with us.

**Bukata ku
muntu ukutaluka
ku lubuli; Ielo
umuwelewele onse
alayobekamo.**

Amapinda / Proverbs 20:3

**It is honorable for a
man to stop striving,
since any fool can
start a quarrel.**

Let's make peace!

V.22. Here we see how Isaac brought peace by moving away from quarrelsome people. This is also what had happened to his father, Abraham. Abraham parted from Lot because of the fight their shepherds were having, Genesis 13:6-9. These people drove Isaac away from their own boundaries, Genesis 26:16. That is how the Gadarenes made Jesus leave their land after he had driven demons out of the two possessed men, Matthew 8:28-34. Isaac was a peaceful man who never wanted to live in conflicts and war with others, therefore he decided to go somewhere else. He knew that those people did not want to live in peace, Psalm 120:6. Those who look for peace will quickly find it, James 3:18. Other people are like Ishmael, the brother of Isaac, who was always at war, Genesis 16:12. This is how some in our churches and meetings are, they are men of war.

God gives his people room!

Isaac went and dug a well which he named Rehoboth, which means an Open Place or Room for All. If you make people who are used by God leave the place, they will be able to work wherever they go, because they are of great use to God. In the same way, Isaac never got tired of digging wells even when they were grabbed again. This led him to dig a better one with plenty of water such that everyone started bringing their animals to drink from there. He also allowed everyone to dwell in the land he had moved in, just like the Lord Jesus who has gone to prepare a place where those who believe in Him will live, John 14:1-2.

At which well do you want to sit?

Those first two wells dug by his servants, Esek and Sitnah, stand for a world where there is only arguments, forcefulness and fighting. If our meetings are full of arguments, then we are on the side of the world and carnal, 1 Corinthians 11:17-19.

The last well that was dug by Isaac, called Rehoboth, gives a picture of things of heaven or the heavenly kingdom where we will enjoy peace, just like Isaac had when he reached this land, Psalm 37:11. This land is a land full of blessings because it was God himself who gave it to him to rest from his enemies, 2 Peter 3:13-14.

(Second part will follow.)

BM, Mansa



Natucite umutende

V.22. Apa twaumfwa ifyo Isaac acitile umutende pa kufuma ku bantu ba fikansa no lubuli. Efyo cali na kuli wishi Abrahamu. Balilekene na Loti pa mulandu no lubuli lwa bacemi, Ukutendeka 13:6-9. Eco aba bantu batamfishes Isaac mu mipaka yabo, Ukutendeka 26:16. Efyo na bena Gadara batamfishes Yesu mu mipaka yabo ilyo afumishe ifiwa mu bantu, Mateo 8:28-34. Na Isaac pa kuba umuntu uwa mutende ushafwaile ukwikalila mu fikansa no lubili, afumineko no kuya kumbi, pantu balya bantu tabalefwayo mutende, Amalumbo 120:6. Na bonse abafwayo mutende balausanga bwangu, Yakobo 3:18. Abantu bambi bapalana Ishimeli munyina Isaaci, ifyo ali wa bulwi pe, Ukutendeka 16:12. Efyo na bamo baba mu filonganino na mu kulongana kwesu, bantu ba bulwi.

Lesa apeela abantu bakwe incende

Isaac aileimba na cimbi icishima ico ainike ati Rehobote, ekutila icifulo icaisuka kuli bonse. Mukwai umuntu uyo Lesa abomfyia nangu mwamutamfyia akayabomba konse uko akaya, pantu wa mulimo kuli Lesa. Ifyo fine na Isaac tanakile ukwimbe fishima, nefyo balemupokolola. Asukile aimba icishima icali na menshi ayengi icakuti abantu bonse epo balenwishe fitekwa, elyo no kusuminisha bonse ukwikala mu ncende iyo aileko. Efyo Shikulu Yesu aliya mu kupekanya umwakwikala bonse abamutetekela, Yohane 14:1,2.

Cishima nshi ico mulekabilia ukwikalapo?

Ifishima fibili ifya kubalilapo ifyo ababomfi bakwe baimbile, Eseke na Sitna, fyaba icipasho ca calo umwabafye ifikansa no mupatikisha, elyo no lubuli. Mukwai ukukumana kwesu nga kwafulamo ifikansa ninshi tuli ku lubali lwa ku calo, kabili ababumubili, 1 Korinti 11:17-19.

Icishima ca kulekelesha ico Isaac aimbile ni Rehobote. Ici cikope ca fintu fya ku Mulu nelyo icifulo ca ku Mulu umukaba ukwilemena ubwingi bwa mutende, ngefyo Isaac akwete umutende pa kufika ku cifulo ici, Amalumbo 37:11. Kabili icifulo ici ca mapaaloo sana pantu ni Lesa uwamupeeble impanga ukuba iya kutushamo ku balwani bakwe, 2 Petro 3:13-14.

(Icipande ca bubili cikakonkapo.)

BM, Mansa

Nomba Yehoba natulundulwile mpanga, no kuleka tusande muno calo.

Ukutendeka / Genesis 26:22

Now the LORD has given us room and we will flourish in the land.



UBWELELO FORGIVENESS

Calicitike bushiku bumo mu mushi uwaleitwa Kibari icakuti shikulu bantu uwe shina lya Bauleni asangile umupeto wa ku motoka yakwe takuli. Panuma yakulolekesha mumbali ya motoka amwene akakope ka National Registration Card mupepi na pali umupeto untu walubile. Efyo ashimikileko umwina mwakwe, uwamupandile amano yakulondolola umulandu kuli bakapokola.

Ilintu afikile kukapokola. Bauleni asangile umulumendo uwe shina lya Chande, alembesha pamulandu wa kuluba kwa kakope ka National Registration Card kakwe. Ilintu umulumendo apwile ukulembesha, shikulu bantu nao alondolwele ifyo asangile umupeto wa kuli motoka yakwe kunuma tauli mu cifulo cauko. Elyo shikulu bantu asokolwele 'National Registration Card intu atolele pancende bakabolala basokwele umupeto. Apo pene, kapokola umo asendele Chande ku muputule mu kumwipukisha. Panuma ya kulanshanya no kwipukisha, caishilesangwa ukuti Chande pamo na balumendo bambi babilo ebaibile umupeto wakwa Bauleni. Ecalenga bonse batatu balibikilwe mu kalyati.

Panuma yakuti wishi wakwa Chande, tamwene mwana pa bushiku bumo aile ku kapokola kukulembesha ukuluba kwa mwana. Kulya ku kapokola eko bamulondolwelele umulandu onse. Shimapepo Nkumbu, wishi wakwa Chande, aile bwangu bwangu ku njanda yakwa Bauleni mukupapata ukuti shikulu bantu abeboleko abalumendo uluse. Ukulanshanya kwabo kwapwilile mukuti shimapepo Nkumbu afwaye umupeto umbi uwakupyanikisha pali ulya baibile elyo Bauleni alaelela abalumendo bonse batatu. Awe shimapepo acitile fyonse fyalefwaikwa pakuti alubule shilya mpupu shitatu.

Elyo Chande pamo ne mpupu shinankwe balubwike no kusokwa ukuti bekabweskeshapo ukwiba.

BUSHE UBWELELO CINSHI?

Ubwelelo musango wa micitile ya muntu umwaba ukusulako ku cilubo umuntu munankwe alufyenye ukwabulo kufwaisho kufikilisha icibwesha ca cilya cilubo. Mukwipifya, ubwelelo kulekelelwa, nangu luse luntu umuntu uulufyenye apokelela panuma ya kupapata. Ukubelelwa kwa luse kushintilila pamusango wa cilubo umuntu acitile pamo no musango aishilamo pakupapata.

Mu cipinga ca kale, kasesema Daniele, alilondolola pamulandu wa luko ulwabembwike kuli Lesa Illi lyashi lyalembwa muli Daniele 9:1-19.

It happened on one day in a village called Kibari that Mr. Bauleni found a wheel missing on his vehicle. Upon checking, he noticed a green National Registration Card close to the vehicle. He shared the sad occurrence to his wife who advised that the matter be reported to the Zambia Police.

On arrival at the Residential Police post, Mr. Bauleni found a young man, Chande, reporting his missing green National Registration Card. After Chande, Mr. Bauleni narrated how he found a rear wheel missing on his vehicle. His submission of the national document found on the scene of the offence compelled one Police officer to retain Chande at the Post. Further investigations, revealed that Chande and two other youths were the thieves of the missing wheel. The trio were held at the Police Post as suspects.

Having missed his son for a full day Chande's father, Paston NKumbu came to the Residential Police post to report. After learning about the occurrence at the Bauleni's house Pastor Nkumbu headed for the residence to plead with the Bauleni's. Pastor Nkumbu pleaded for forgiveness on behalf of his son, Chande. The conversation ended by Pastor Nkumbu promising to replace the missing wheel in a way to have the three thieves forgiven. And so, Pastor Nkumbu made all necessary arrangements to have the three youths freed.

Chande and his fellow thieves were released and warned not to steal again.

WHAT IS FORGIVENESS?

It means to overlook a mistake or an offence with no intention of pursuing a set penalty. In simple terms, forgiveness refers to the pardon or mercy an offender receives following his or her plea. The offender's attitude after having committed the offence normally has a bearing on the way he is forgiven.

In the Old Testament of the Bible, Daniel the prophet presents a sinning nation to God. This is recorded in Daniel 9:1-19.

ORIGIN OF FORGIVENESS

In verse 9 of Daniel 9, Daniel points out that, "To the Lord our God belongs mercy and forgiveness ...". This implies that Yahwe, the Almighty is the sole source of forgiveness. No

wonder mankind cannot fulfil true forgiveness without involving God. God's forgiveness is unique and exceptional. He not only overlooks the mistake or offence; but he completely forgets and ignores. For instance:

a) God had a compassionate and forgiving heart when he allowed Adam and Eve to continue existing after their rebellion in the garden of Eden, Genesis 4:1. Instead he provided them with a divine reconciliation plan. This promise (Genesis 3:15; Mathew 1:21) was fulfilled (Luke 23:34; John 19:30) when the Messiah came and died for the forgiveness of our sins at Calvary.

b) God was compassionate and forgiving to Adam even when Adam's response to God was without reverence, Genesis 3:10,12. Instead of punishing him, God merely clothed him together with his wife and only drove them out of

ITUNTUKO LYA BWELELO

Muli Daniele 9:9 kasesema alondololo kuti, "Shikulu Lesa wesi aba ne nkumbu no kubelelo luse ulwingi ..." Ici calola mukuti Lesa Mukulu uwa maka yonse ENA eka fye ETUNTUKO LYA BWELELO. Emulandu wine umuntunse tekuti elele umunankwe mu cishinka ukwabulo kutungululwa na Lesa. Ubwelelo bwakwa Lesa bwaliibela kibili bwaba ubwakupapa. Lesa tapelela fye pakwelelo muntu, lelo alasulako ku cilubo. Ifilangililo ni fi.

a) Lesa alilangulwike kibili ali no mutima wa kwelelo ilintu alekele Adamu na Efa ukutwalilila ukuba abomi panuma yakubembuka mwi bala lya Edeni, Ukutendeka 4:1. Abapekanishe nshila yakubawesisha ku mwine. Inshila iyi yaleishila mu bulayo (ukutendeka 3:15; Mateo 1:21) pamo na mukufikilisha (Luka 23:34; Yohane 19:30) ukwisa kwa Mulubushi elyo no bwelelo bwa Mulubushi palya pa kalubale.

b) Lesa alilangulwike kibili alyelele Adamu nelyo mukwasuka kwakwe tamwali mucinshi, Ukutendeka 3:10, 12. Mu cifulo cakuti Lesa amupanike nelyo kumulofya, amupekanishe pamo no mukashi wakwe ifyakufwala no kupelela fye pakubafumya mwi bala (Ukutendeka 3:24). Mafilangililo fyonse fibili Lesa alelangililo kuti ubwelelo musango unto umuntu engacita ku munankwe ukwabulo kucitapo icintu cimbi ukucila pakupapata.

Daniele, kasesema, atwalililo kusambilisho kuti apali ulubembu palafwaikwa kupapata kuli Lesa. Kibili atupele cakumwenako ilintu apepele abena Isreale ababembwike kuli Lesa. Apepele ati:

"Eico naloseshe cinsa can-di kuli shikulu Le-

the garden of
Eden (Genesis 3:24).
In both instances, God demonstrated that forgiveness means to bestow favour on an offender (sinner) unconditionally.

Daniel, the prophet, goes on to teach that when sin prevails there is need for a man to stand in the gap – between the concerned group and God. He advanced to set us an example by praying for the forgiveness of the sinning Israel. He spoke to God thus: "And I set my face unto the Lord God, to make request by prayer and supplications with fasting, sackcloth and ashes. And I prayed unto the Lord God and made confession saying, O Lord the great and dreadful ..." (Daniel 9:3-4).

WHO SHOULD FORGIVE WHO?

There exist quarrels, differences, conflicts, lying, evil talk, jealousy and many other kinds of sin amongst individual believers and assemblies. These deprive believers and assemblies of their spiritual health. Since good health is important and relevant in a church, Scriptures insist on God's children "being kind one to another, tenderhearted forgiving one another as God for Christ's sake has forgiven you", Ephesians 4:32. Initially forgiveness comes from God. We also, having been created in the image of God, have been called to administer godliness in whatever we eat, drink or do in a way which glorifies the Creator, 1 Corinthians 10:31. The Lord Jesus Christ in his sermon on the mount taught us not only to love our neighbours, but to love our enemies as well. He went on to urge us to bless

sa
kukufwai-la mwi pepo na
mu kupapata, ndi mu
kuleko kulya na mu lusamu ne
mito: Napepele kuli Yehoba Lesa wan-di, natotele no kutila, Mwe shikulu Lesa
mukulu kibili uwakutinya ..." (Daniele 9:3-4).

NANI ENGELELA NELYO UKWELELWA?

Pakati ka bena Kristu nelyo inkuta palasangwa ukutalikana, ukupusana, ukukansana, ubufi, ilyashi libi akalumwa pamo no bubifi bumbi ubwingi. Ifi filalenga bena Kristu nelyo inkuta ukukankwata ubufi bwine bwine. Abena Kristu nelyo inkuta tekuti beminine muli bumushilo. Pamulandu wakuti ubumi bwine bwine bulafwaikwa mu lukuta, amalembo yalakonkomesho kuti mwe bana bakwa Lesa, "mubelane congwe, mube abamitima ya nkumbu, ababelelano luse, ifyo na Lesa amibebole uluse muli Kristu," Abena Efese 4:32. Pakabala ntanshi ubwelelo bwali bwakwa Lesa. Pamulandu wakuti umuntu alengelwe mu cata cakwa Lesa, nao nakonkomeshiwa.

Ukulanga bu Lesa muli conse ico alecita, cibe kulya nelyo kumwa, alingile ukuleto bukata kuli Kabumba, 1 Abena Korinto 10:31. Shikulu Yesu Kristu ilintu alesambilisha tapelele fye pakutila tuletemwa bena mupalamano besu, lelo akonkenyepo kutila tuletemwa na balwani besu pamo. Mu kusambilisha atwalilile ukutila tulepala na balya bantu abatutipa. Nakuba, nga cakuti twacita ifi fyonse ninshi tuleikalila mu cata ca bu Lesa uulokesha imfula na pa babifi pamo, Mateo 5:43-45.

Abena Kristu bonse balingo kutontonkanya pa fintu ifyacishinka, ifya cine, ifisuma, ifyasanguluka, ifyayemba kabilifyayana, Abena Filipi 4:8. Pakuti babe muli uyu musango wa buLesa balingile ukuba no mutende na bantu bonse. Pamulandu wakuti ulukuta ululi lonse lulingile ukubamo abena Kristu abakwata imitima yakwelela, ne nkuta shonse kuti shaiminina mu mushilo. Nga cakuti Kristu Umutwe wa Lukuta alisulamu no bweloko ku bantu bonse, nifwe bani pakuti tukane ukukwata ubwelelo kuli umo no munankwe? Mu nshila imo ine palingile ukuba ubwelelo pa lukuta lumo no lubiye. Ubwelelo bulabwesha umumfwano pakati ka bantu bamo na pakati ka mabumba ya bantu.

BUSHE NGA CAKUTI PA LUKUTA PABA ULUBEMBU KUCITA SHANI?

Inshila shimo ishakucimfishamo ulubembu pa lukuta nishi:

- i) Pitulukeni nangu fwailisheni ifyo ulu lubembu lwaisa. Tontonkanyeni pamulandu wa bwafya ubo ulubembu lwingaleta pa bumi bwa nkuta.
- ii) Mwilaba ukuti ulu lubembu kuti lwaba matukutuku yakwa kasebanya kukufwayo konaula ubumi bwa lukuta. Eico ibukisheni, “*ukubika masakamiko yenu yonse pali wene pantu asakamana imwe*”, 1 Peter 5:7.
- iii) Fwailisheni mu malembo apalelanda pali ubo bwafya bwa bwikalo mwasangwamo, Imilimo 17: 1.
- iv) Mwishila kasebanya incende apakucimfisha Abena Efese 4:27.
- v) Pamo nge ntungulushi, “*Muleyangwa mwe bene no mukuni onse ... ulo anonkele mu mulopawakwe wine*”, Imilimo 20:28.

those that curse us. This will be done in emulation of God who pours rain even on the unjust, Mathew 5:43-45.

Individual believers are supposed to think about true, honest, just, pure, lovely and good things, Philippians 4:8. As such they should strive to be at peace with all people. The fact that each church is comprised of individual believers who are supposed to be forgiving personalities, means that the church in turn also needs to be forgiving. If Christ, the Head of the Church, is full of forgiveness, why should the church fail to forgive? Forgiveness is a binding or unifying factor amongst individuals and groupings of people.

WHAT IS THE WAY FORWARD WHEN SIN PREVAILS?

Below are some steps towards ironing out many kinds of sin amongst individual believers and churches:

- i) Analyze the issue at hand. Also consider the disturbance it may cause to the health of the church.
- ii) Do not ignore the possibility that the situation may just be the devil's attempt to disrupt the peace amongst God's children. Hence, remember to “*cast all your cares upon him for he cares for you*”, 1 Peter 5:7.
- iii) Compare the problem with a similar situation in the Scriptures, Acts 17:11.
- iv) Ensure not to leave room for the devil to triumph, Ephesians 4:27.

Ifi efintu fimo ifisangwa mu kukwato mutima wa bwelelo:

1. UKUTEMWA: Umuntu uwaelelwa alatemwa uwamwelela; nelyo cingaba pansiita. Kumfwa nga cakuti kulya ukutemwa kwa nshita iinono kwatungililwa kuti kwatwalilila.
2. INKUMBU: Ukwafwana mu nshita sha bwafya kulalenga umuntu wa milandu ukwangukilwa kabil ukubwesha umumfwano pamo no kwikatana.
3. UBUSEKO: Ukuwelela kwa cishinka, ukwapwililika kuleto buseko ne nsansa.
4. UKUCETEKELWA: Abena Kristu nangu ulukuta ulwakwata umutima wakwelela lulacetekela.
5. UKUIPELA: Ubwelelo kuti lyaba lisambililo kabil cakumwenako ku bantu abashatetekela. Eico kuti bwalenga umuntu ukuipele kuli Shikulu.
6. UKUKULA KWA MUPASHI: Ubwelelo kuti bwalenga umuntu nelyo lukuta ulwaelelwa ukwishiha icilubo cabu pakuti balombe ubwelelo.
7. UKUPOKELELA IMBILA NSUMA: Ni mu bwelelo emo twishibila imilimo iyo Kristu abombele pa capindama.
8. UKULAPILA: Inshila yakwa Lesa iye pusukilo pamo no bwelelo ku maka ya Mupashi wa mushilo efilengo muntu nelyo lukuta ukushininiwa pamulandu wa lubembu elyo kwaba ukulapila. Ni panuma ya kulapila ukufuma mu bwelelo elyo kuba ukwikalila no kubombela Shikulu.

The following are some of the dividends of forgiveness

1. LOVE: Naturally, where there's forgiveness love will prevail. Even if it might be initially for a short time but this revealed love is likely to flourish and prolong.
2. COMPASSION: Bearing one another's burdens relieves the oppressed and creates amazing bonds between parties.
3. JOY: Wholehearted forgiveness emits true joy and happiness.
4. TRUSTWORTHINESS: Believers with a forgiving mind set are bound to be dependable and trustworthy.
5. DEVOTION: Lessons taught practically get rooted in learners minds as it is difficult to forget.
6. SPIRITUAL GROWTH: Forgiveness provides room for the forgiven souls to make up their minds on the way forward.
7. APPRECIATION OF THE GOSPEL: Accepting the salvation work accomplished at Calvary.
8. REPENTANCE: God's salvation plan coupled with forgiveness convicts one of their sin by the power of the Holy Spirit thereby creating desire to live for the Lord and serve Him.

vi) Mu mapepo toteleni Lesa pamulandu wa bwafya ubo ulukuta lwasangwamo ukwabula ukulaba ukuti fyonse fibombelako capamo kukuletako ubusuma ku batemwa Lesa, abaitwa ukulingana no kupanga kwakwe, Abena Roma 8:28. Kabili mwibukishe ukuti e nshila Lesa akoseshamo ulukuta, 1 Abena Tesalonika 5:18.

vii) Fumyeni ubukali, icilulo, bucaibela, icipya, no kucila mwipata umuntu nelyo umo, Abena Efese 4:29–31, ilyo mulebomba kukimfyo lubemba ulwaisa pa lukuta.

BUSHE UBWELELO BWALIKWATE CIBWESHA?

Pakubala, natumone fyafumine mu mulandu wakwa Chande, umulumento uwaibile umupeto wa motoka elyo bamweleka.

- Chande alimwene cilubo cakwe
- Chande aishibe pamulandu wa kuyebelela elyo no kwelelwa
- Atwalilile ukuba umuntungwa kabili mu lupwa lwakwe
- Atwalilile ukuba mwi bumba ly a bantu
- Ubwelelo kuti bwalenga umuntu ukupilibuka ukufuma ku mibebe ibi (ukulapila).

Ukukwata umutima wakwelela tacipelela fye pakusangamo ubusuma, lelo calola mu kupashanya ukwangwa ukwali muli Kristu, Abena Filipi 2 : 5, no buntu kwakwa Yesu uwali cibuswa babembu, Mateo 11 : 19; Luka 7 : 34.

Ecalenga abena Kristu pamo ne nkuta balingile ukusambilila ukukwata umutima wa kwelela. Iyi enshila yeka iingalenga abena Kristu nelyo inkuta ukucetekela ukwelelwa imembu shabo, Mateo 9:9,12. Tuleibukisha ukuti apashili ubwelelo, amapepo tekuti yafike ku mulu. Nakuba ni balya abaimona ukwishiba ebalingile ukwafwa abashaishiba.

OM, Luanshya

v) As leaders, "Take heed therefore unto yourselves and all the flock ... which he has purchased with his own blood", Acts 20:28.

vi) In prayer thank God for the prevailing situation remembering that it is for some goodness, Romans 8:28. Also recall that it could be for the edification if not exhortation of the church, 1 Thessalonians 5:18.

vii) Avoid at all costs anger, clamours, bitterness, wrath, malice and more over hatred, Ephesians 4:29-31, as you deal with the situation.

WHAT ARE THE BENEFITS OF FORGIVENESS?

The outcomes of forgiveness can first be noted from Chande's case in the story above. These include:

- Realization of sin on the side of the offender
- Appreciating the meaning of both confession and forgiveness.
- Continued enjoyment of freedom and family unity
- Continued unity in the community
- Possibility of repentance after understanding the applied love.

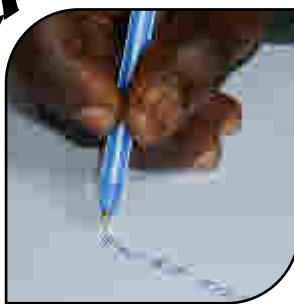
Not only are there benefits in having a forgiving mind set; it is an emulation of the attitude of Christ, Philippians 2:5, and the personality of Jesus who was a friend of sinners, Mathew 11:19; Luke 7:34.

Conclusively individual believers and churches should learn to forgive others for this is the only way by which they should expect to be forgiven their own sins, Mathew 9:9–12. More over a non-forgiveness attitude hinders our prayers. After all it is those that feel strong that should help the weak.

OM, Luanshya



AMAKALATA



LETTERS - SMS - EMAILS

Ukupekanya programme mu cilonganino

Muli Natuleya No. 02/2009 Page 7 pesamba, mwalii iyashi limo ilyalelenda pa mulandu wakupekanya kwa programme mu filonganino.

Programme musuma uwawama ni programme watan-tikwa amashina ya babomfi pamopene ne mitwe ya masam-

bilo nangu amashimiko elyo na malembo yantu yali nokubomfiwa.

Programme yaliwama pantu ilafwilisha kuli ulya aletungulula pamo nga Chairman nangu Speaker elyo kabili cilafwilisha na ku beni abaleisa ukwishiwa bwino ubantikio ifyo buli mu kulongana. Fimbi ifilonganino filabika nefipampa (Notice Board) apo bonse bafwile ukumona programme ya Church ifyo ubantikio buli.

BA, Luanshya

Tuli nokutwalilila ukulamilombelako

Kuli ba Editor,

Icantanshi ndemuposha mwishina lya Mfumu yesu Yesu Kristu kalubula wesu, posheni akabungwe kenu konse akemininako mu kulemba no kupekanya Magazine uvitwa "Natuleya!" Naposha ba Obed Mwape, Levy Chibu, Frank Kalombe, Marco Vedder, Gabriel Kabela elyo na bonse abo nashako. Tuli nokutwalilila ukulamilombelako kuli Kabumba Mukulu pakuti umulimo wakupekanya iyi Magazine ya Natuleya itwalilile ukwabula ukufilwa.

abantu bambi kuti bamona ukuti iyi magazine taiweme ni pamulandu wakuti tababelenga Icipingo cakwa Lesa Mukulu no-kumfwa ifyo calanda pamulandu wa kusabankanya Icebo cakwa Lesa mukubila Imbila Nsumma elyo na mukulemba amabuku (books) ayali ngeli lya Natuleya. Matthew 28:18-20, umwine Yesu Kristu ewakoncomeshe pamulandu wakubila Icebo ku basambibi bakwe.

Elyo ili buku lya Natuleya, te buku lya Mapolitics awe li buku lyakutwafwa mu bwina Kristu bwesu pamo pene ne filonganino ifili mupepi nefili ukutali, Kolose 3:1-4.

abantu abengi pamo pene na sera Kristu bamo batemwa ukuposa impiya ishingi mukushita amapepala ye lyashi lya calo pamo naba Magazine ba calo umushaba ifya kwafwa nangu ubupusho. Kuli bonse mukwai natuleshita magazine ya Natuleya nokubelengamo elyo nokwafwana mumasuko ayepushiwa; muli ici ekutungilila bamunyinefwe elyo ne filonganino fyesu, tekwikali-lafye ukususha umo shacela, awe.

Ba Editor lemeni kalata uyu muli Magazine ikakonkapo.

Mwinenuka mukucita ica wama.

Lesa amupaale,

BA, Luanshya

Editor: Twamutotela sana pa kutukoselesha na mashiwi yenu ayasuma. Lesa amupaale!



How can I get copies of Natuleya regularly?

Dear Brother Vedder,

Greetings in the name of our Lord. I wanted to know how I could get copies of NATULEYA regularly as well as the copies I missed. I've read only the first issue. God bless you and your team for pioneering the local publication of a magazine which reflects the Bible based doctrine of our church.

IC, Chililabombwe

Editor: Thanks for your SMS. Natuleya No 1 and No 2 are sold out, sorry. But if you have access to the Internet, you will be able to read them online or download them on our homepage www.natuleya.com. As to No 3 and future editions, there is a distributing system being established through the Christian Brethren churches of each District on the Copperbelt. Please find out from your elders or from our Provincial Representative where our nearest Sales Agent for you can be found. We are glad that you want to read the magazine regularly, we try to make it accessible to every believer in any corner of the Bemba speaking areas of Zambia.

Full of good stuff

Morning! Am just from going through the magazine. It's awesome, full of good stuff. I can't wait to advertise. God bless you!

SM, Mbala

Editor: Glad you like it! Go ahead!

Commission yacepesha

Mukwai nalipokelela amacopies aya magazine 25 ... Commission mwatile ni K200.00. Mukwai pali commission yacepesha sana. Ukushitisha kwa fipe mulimo uwakosa, na bengi balafilwa sana. Icilenga nipali uyu wine mulandu uwakucepesha kwa commission kubashitisha. Pantu iyi ncito nshibomba neka iyo. ...

MW, Chienge

Editor: Twatotela sana pakumona kwenu. Cacine, tulesuminisha ukutila kuti cawamisha ukulalipila commission iikulileko kuli abo baleshitisha magazine. Ubwafya bwakutila umutengo tushitishishapo uwa K3,000 eufwile ukulipila fyone ifikumine iyi magazine. Ifyo mukulundapo ifili amapepala elyo na printing, elyo nefya mu ofeshi, imyendele, imilanshanishi- she ukubikapofye na commission. Nga cakutila twakushishiko commission, ninshi tufwile nokuninika umutengo wakushitishishapo. Tufwile ukuicinkula fwebene ukutila umulimo wapali iyi magazine intansi kupyungila kuli Lesa elyo ne cilonganino cakwe. Ukushinta napali kano kashita ifwe bonse tuubomba pambali ya milimo tulilamo. Nga cakutila ati ku ntansi bamunyinefwe baishile ibimbamo mukubomba ngo mulimo wabo weka (fulltime), ninshi magazine ne cilonganino filingile ukufwala inshila shimbii ishakubatungililamo.

YOUTH CAMP MPULUNGU

AUGUST 2009

Although the start of the Christian Brethren Churches (C.M.M.L) in Zambia dates back more than 100 years, unfortunately only few of our leaders in the past understood the importance of doing youth work. Today it is changing. Many youths in different places have their own youth group. Sometimes they even meet with other youths to encourage each other and learn from the Word of God. This nationwide change has crossed over even to the Northern Province of Zambia where God spoke through some leaders, Bible teachers and missionaries to have a Youth Camp.

The camp was held from 26th to 30th August 2009 at Kasakalawe Lodge (along the shores of Lake Tanganyika) and attracted 54 young people from six churches in the Mpulungu - Mbala - Senga area. The amazing thing is that the camp was organized at a short period of time, yet we saw the hunger and thirst for God's word in the lives of the young people as they organized themselves and gathered the money they could. Leaders from the same churches and some invited fulltime workers from Copperbelt and Northern Province worked together to implement the program.

The Camp Begins...

The day of arrival was very exciting because very few young people knew each other. They all wondered what will be happening throughout the camp as for most of them it was their first time to attend such a camp. They were accommodated in big rooms, and after registration, it was time for supper.

The evening session on the first day was filled with songs of praise and worship, committing the Camp to God. The participants were also given guidelines for their conduct during the Camp. Finally we received a word of encouragement from brother Lukama.

Rise and Shine!

Early in the morning we were having "Rise and Shine" in which many young people did morning exercises. It was discovered that many young people were not doing physical exercise at home, but this gave them an encouragement to start.

Nangula ukutendeka kwa filonganino fya Christian Brethren (C.M.M.L) mu Zambia kuli ne myaka ukucila na pa mwanda umo, cabulanda ukuti kunuma kwafiyefi intungulushi shesu shinono shaishibe bwino bwino ubukankala bwakubomba imilimo ya misepela. Ilalo fileyaluka. Imisepela iyingi mu ncende ishalekanalekana nayikwatalia utubungwe twaiko. Limo limo ilakumana ne misepela imbi mukukoseleshanya nokusambilila ukufuma mu cebo cakwa Lesa. Ukupilibuka kwa ici cintu mu nko shonse nakufika nomba na kukabanga aka calo ca Zambia uko Lesa alandile ukupitila mu ntungulushi shimo, bakafundisha ba Cipinga elyo na baminshoni ukukwata umusonkano wa misepela.

Uyu musonkano waliko ukutendeka pa 26th ukushinta pa 30th mu mweshi wa August 2009 pa Kasakalawe Lodge (ku lulamba lwa cimana ca Tanganyika) ukwakolongene imisepela amakumi yasano elyo na bane ukufuma mu filonganino mutanda ifyaba mu ncende ya Mpulungu – Mbala elyo na Musenga. Icintu cimo icakupapusha cakutila uyu musonkano wapekanishiwe mu kashita akanono, lelo nangula cali ifyo twalimona insala ne cilaka ica cebo cakwa Lesa mu myeo ya misepela ilyo yaleiteyanya iyine na mukukolonganika kwa ndalamia isho shingakwanisha. Intungulushi ukufuma muli ifyo filonganino pamo na babomfi bambo bambo abaibimba mukubombela Lesa abalalikwe ukufuma ku Copperbelt elyo na ku Northern Province babombele capamo mukufikilisha ifyatantikwe.

Ukutendeka kwa musonkano...

Ubushiku bwakufika bwali ubwansansa nganshi pamulandu wakuti misepela iyinonofye eyaishibene. Bonse tabaishibe bwino bwino finshi fyakulacitika muli uku kulongana pantu abengi ewali umuku wantanshi ukusangwa kukulongana kwa uyu musango. Basungilwe mu miputule iikalamba, na panuma yakulembesha amashina yabo, yali ni nshita yakulya ica mulalilo.

Iciputulwa ca cilya cungulo bushiku caiswilemo inyimbo shakulumbanya elyo nokushinshimuana, ukupeela ulya musonkano kuli Lesa. Elyo kabilo bonse abasangilweko kuli uku kulongana bapeelwe ifipope ifyakukonka muli uku kulongana. Namukulekelesha twapokelele icebo ca cikoseleshi ukufuma kuli bamuninefwe ba Lukama.

Ima ubengeshime

Lucelocelo twalekwata “*Ima ubengeshime*” umo imisepe-la iyingi yalekansha ifilundwa fya mibili shaiko. Caishile ishibikwa ukuti imisepela iyingi tayale kansha imibili yaiko ku njanda, lelo ici cabapeele icikoseleshi cakutendeka.

Ukusambilila ukufuma mu malembo

Panumafye ya “*Ima ubengeshime*” twaleya mukusambilila mu cebo. Ici cali icansansa nganshi pantu mukulonganafye konse kwashintile palli 1 Yoane 1:1-4. Ubushiku bwa ntan-shi twaafwilishiwe ifyakwilula elyo ne fyakwishiha ifyo amalembo yalelandapo. Elyo inshiku ishi shimbi twa-konkeshepo pakumfwikisha ifishinka fya mu Cipingo ifyo fyalembwa mu nkatala yakwa Yoane. Caliweme nganshi uko imisepela yalepeela ubunte pafyo yalesanga icayanguka ukumfwikisha na yambi amalembo mu Cipingo panuma yakusambilila ifyakwilula.

Na fimbì ifyacitilwe mu nshita ya kasuba ifyapala nga ukusungila amalembo ya mu Cipingo, ukuceceta Icipingo no kusoma icipingò, fyonse ifi fyafumine muli 1 Yoane. Twas-angile amasambililo ayakalamba kabili ayasuma icakuti nga yaumfwikike bwino bwino kuti yaleta ukucinjishiwa ukukalamba mu bwina Kristu bwesu. UKusomena pamo mwibumba kwale awflisha pamulandu wakuti umuntu onse alesendamo ulubali mukulanshanya kabili ici capeele ishuko ku ntungulushi ilyakulanda umupwilapo mu myeo ya misepela. Imo imisepela yalandile apabuta pa fintu ifyo ishingwana nafyo mubwikashi bwaiko elyo na panuma ya ifyo yalyafwilishiwe.

Amasabililo yambi

- HIV/AIDS: Icintu cimo pafyo isonde lyonse lilecushiwako bulwele bwa kashishi ka HIV/AIDS ubo abantu abengi bomfwa insoni ukubulandapo mu bwickashi bwa bwina Kristu. Twalilanshanya pali bwena no kusambilapo ifintu ifingi. Twaloleshe pafyo aka kashishi kesa mu bumi bwa muntu ne fikonkapo mpaka ulya muntu afwa. Mukulundapo twalisambilila ukutila na mu cilonganino ca bena Kristu mwine kuti mwaba abantu abali na AIDS, kabili tulingile twabalangisha icitemwiko no kubasakamana.
- Ukukobekela ne cupo: Icintu cimo icabulanda icilecitika pakati ka misepela mu nshiku sha nomba kulufanya mukusalà uwakupa nangu uwakupwako. Kwali amepusho ayengi nganshi elyo ne fyakulanshanyapo



Learning from Scripture

Right after “Rise and Shine” we went for devotions. It was interesting because throughout the camp they focused on 1 John 1:1-4. The first day helped us to know how to interpret and recognize what the text talked about. Then the rest of the days went on understanding the biblical truths that have been written in John’s letter. It was so nice that youths could testify how they were finding it easy to understand even other scriptures after learning how to interpret.

Also the other Bible activities during the day, like learning Memory Verses, Bible Exposition and Bible Study, were taken from the book of 1 John. We found great and wonderful teachings that, if correctly understood, will have a great impact on our Christian life. The group studies were helpful because everyone participated in the discussion and it gave the leaders opportunity to speak straight into the lives of the young people. Some of them spoke openly about their struggles in life and were being helped afterwards.

Other Teachings....

- **HIV/AIDS:** One of the things affecting the whole world is the syndrome of HIV/AIDS which many people feel ashamed to talk about in Christian circles. Well, we discussed about it and learned a lot of things. We looked at how HIV comes in a person’s life and what follows until he/she dies. Apart from that we also learned that even in church we can have people with AIDS, and we should show them love and care.

- **Courtship and Marriage:** The saddest thing happening among youths today is making wrong choices regarding the one they want to marry. There were lots of questions and discussions among young people. They learned the value of marrying a Christian and how they can go about it without making mistakes.

- **Peer Pressure:** Many young people have grown up very well, but somewhere along the line they make unfortunate choices because their friends pressurize them to do it. We discussed different causes of pressure and how we can overcome them living an exemplary life as youths.

Thanks!

In the afternoons we had a lot of great sport activities, including soccer, netball and of course swimming in the lake. Despite the fact that we also had to struggle with some challenges, like drinking water, electricity and finances, we are very grateful to all the people who had come from different places to dedicate their time and energy in teaching the youths. In some churches we already see the change in some young people who have become more useful since they returned from the camp. We extend our thanks to all the youths, church leaders and those that supported us with finances and prayers. And we cannot forget the kitchen staff, they were always on time and we enjoyed their food. May the Almighty God bless you all!

AC, Mpulungu

pakati ka misepela. Basambilile ubukankala bwakupa nangu ukupwa ku mwina Kristu ne ntampulo shakusenda pakuti tabapangile ifilubo.

• Ukongolwa ne fibusa: Imisepela iyigi yalikulafye bwino, lelo pa nshita imo mukukala kwaiko yaisa sala ukucita ifintu fimbì pamulandu wakuti ifibusa fyaisa itunka ukucita fimo. Twalilanshanya ifyalekanalekana ifilenga ukucita ifyo ifibusa filetweba nefyo twingaficimfyà no kwikalà ubwikashi ubusuma nge cakumwenako.

Twatotela mukwai!

Cila cungulo kasuba, twalekwata amangalo ayengi kibili ayasuma, ukubikapofye na umupila wakumakasa,

uwakuminwe elyo nokusamba muli bemba. Nangula cali cakweba ati twalishingwanako na mafya, ayali nga amen-shi yakunwa, amalaiti ukubikapofye ne ndalama, tuleto-tela apakalamba ku bantu bonse abaishile ukufuma mu ncende ishalekanalekana pakupeela inshita yabo na maka mukusambilisha imisepela. Mu filonganino fimo tulemonamo kale kale ukucinja mu misepela iyo ishile ba iya milimo ukutulafye pantu yabwelela kukulongana. Tulepeela amatotelo ku misepela yonse, na ku ntungulushi sha filonganino na bonse abo abatutungilile kupilila mu ndalama elyo na mu mapepo. Elyo tekuti tulabe bonse abo baleteyanya ifyakulya, balepenkanya lyonse-fye pa nshita kibili twaleipakisha ifyakulya fyabo. Lesa wa maka yonse engamupaala bonse!

AC. Mpulungu

Moneni
akasebo
konse pebula
lyesu pa
**www.
natuleya.
com**

See the full
report on our
website!

Our families want to influence everything that we do or plan in our marriage. Is that right?

Indupwa shesu shilafwaya ukucincintila pa mapange yonse aya mu cupo cesu. Bushe ici caliyana?

"If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever." (1Timothy 5:8)

Our African culture subscribes to the belief that people are obliged to support and take care of members of the extended family. This doctrine certainly ought to be encouraged. However, we need to be careful that this support for the extended family is not done at the expense of the immediate family members. For example, it is very disheartening to observe that some Christians will go into excessive debts in order to provide for their ever demanding relations – leaving their immediate family to suffer the consequences. This practice is neither culturally right, nor Christian.

Here are a few guidelines which may be of help as you relate to your relatives and in-laws.

1) Always remember that Scripture exhorts children to honour their parents (Ephesians 6:1-3). The honour or respect we give to our parents-in-law should not be based on whether or not they merit that honour. The Bible does not say that only good parents are to be honoured. The only time we should disobey our parents is when they stand contrary to the will of God. In this case, the couple should explain graciously and courteously and the reason for their going contrary to parental expectations.

"Lelo uyo uushisakanama kusunga ba lupwa lwakwe, palibufi aba mu ñanda mumwakwe, wena ninshi asangukila icisumino, abipapo no kucila uushasumina." (1Timote 5:8)

Ulutambi lwa cina Africa lwasumina ukuti, abantu bapelwa umulimo wakutungilila elyo nokusakamana bonse abalupwa. Ici cisumino mucinefye cilingile ukutungililwa. Lelo tulingile twaba abacenjela ukuti uku kutungilila abalupwa takubikilwe pantanshi pa cifulo caba ñanda yesu. Icilangililo, cabulanda nganshi ukumona abena Kristu bambo ukubika mukongole pakutila fye bengapeela abalupwa abo lyonse abafyaya ifintu ukufuma kuli bena – basha abajanda yabo balecula pa pamulandu wa balupwa. Imicitile ya ifi tayayana ukulingana ne ntambi, nangu bwina Kristu.

Ifikomo ifyo mwinkonka ifyakwafwa ilyo muleikala nabalupwa elyo nabapongoshi.

1) Muleibukisha lyonse ukuti amalembo ya konkomeshu abana ukucindika abafyashi (Efeso 6:1-3). Ubucindami nangu umucinshi tupeela ku bafyashi-abapongoshi besu, taufwile ukushintilila pafyo baba nangu pafyo bamoneka. Icipingo tacilanda ukuti kanofye abafyashi abasuma ebalingile ukucindika. Inshita iyo Lesa atweba ukukanabela abafyashi besu nilyofye balefwa ukuti tucite ifintu ifishili bufwayo bwakwa Lesa. Pali ici cena, abapana balingile ukulondolola mu mutima nteka elyo mucinshi mucinshi umulandu bashilebeela nangu ukucita ifyo abafyashi balefwaya.



2) Bakanyeni ukulanda amalyashi ayabi pa bena mwenu nangula ukulalandapo ilyo tabalipo. Aga cakuti bakooshapo pa kuti bamyebe palwa bena myenu, balombeni ukuti balolele mpaka abena myenu babepo.

3) Langisheni balupwa wenu ifyo mwaterwisha nokutasha abena myenu elyo nabana benu. Ubwafya bwaba kubaupana abengi bwakuti, umulume alatina ukucita ifi pantu balupwa kuti bamupeela umulandu wakuti balimwingilila kumukashi nomulandu wakutemwisha umukashi wakwe ukucila abalupwa. Pali uyu mulandu, abalupwa kuti batila ati "balibalisha" - Icilepilibula, abakashi bali lisha nangu ukunwisha abalume umuti pakuti balebomfwila. Ninshita yabaupana ukutendeka ukulanga icitemwiko cabu elyo nakutasha abena myabo palwalala, ukwabula ukusakamana pafyo bambi balanda. Ngacakuti abantu balanda ukuti "balibalisha", mufwile ukusumina ukuti "Balindisha na Yesu" - "Mucinefy, emulandu wine nakwatila icitemwiko conse ici pa mwina mwandi elyo nabana bandi".

4) Umulume awfile ukukoselesha balupwa wakwe ukulaeba umukashi ifyo balekabila, elyo mu musango umo wine, umukashi nao awfile ukukoselesha balupwa wakwe ukulaeba abalume bakwe ifyakukabila fyabo. Ici cikafwilisha kuku leta isenge nokwikatanya indupwa shonse shibili. Tulekoselesha ici, pantu ilingi mulutambi lwesu, balupwa bakumwaume naba kumwanakashi balanda ifyo balekabila kumwana wabo umwaume nangu ku mwana wabo umunakashi epela. Abalume nabakashi bafwile baikala pansi nokuloleke-shapo pali cila mulandu elyo basuminishanya (ukusuminishanya ifya kucita), elyo bonse bobili bapeela ubwasuko kubantu cikumine.

5) Kana ukukutitikisha nangu ukupoka ifya kuku nasha nasha pakuti usumine ukulasunga abalupwa. Nga cakutila niwe waba nomulimo wakusunga abalupwa, lyena mufwile ukusuminishanya na bena mwenu.

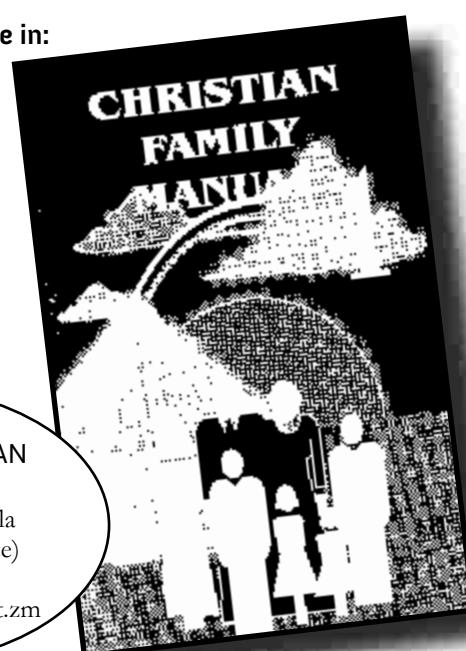
6) Abo mwafwilisha elyo nabalupwa bafwile ukusumina nokwikalilila mu mafunde elyo ne fikomo fyons ifyo mwatantika pamwenu. Balondolweleni mukutemwa ukutila ayamafunde yabelako kukuleta umutende elyo na kukwampana bwino pa njanda.

10) Lyo mucibike ubuyo ukwikala mu mutende nabapongoshi elyo naba lupwa – Moneni mu bena Roma 12:18. Mwali ifintu ifisuma ifi fumamo ifyo tulingile ukubikako amaka yonse ukuleta noku sungilila ukwapana mu mutende na balupwa elyo na bapongoshi.

11) Imibeele yenu elyo neficitwa fyenu kabalupwa enshila iyo "bakomfwilamo" Imbila Nsumma ukufuma kuli imwe. Eico, tufwile ukufwaya amano yakwa Lesa nobwafwilisho muli iyi ncende, maka maka umo balupwa wesu tababa abena Kristu bene bene.

FM, Ndola

Read the whole article in:



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2) Discourage them from telling tales about your partner or discussing him in his absence. If they insist on telling you something about your spouse, ask them to wait until he or she is present.

3) Show your relatives how much you love and appreciate your partner and your children. The trouble with most couples is that a husband fears these relatives will accuse him of being under the authority of his wife and being more loving to his spouse than to his relatives. In a case like this, the relatives would say "balibalisha" - meaning, the wife has subtly poisoned her husband by making him eat or drink some juju, so that she can control him. It is time for couples to start expressing their love and appreciation for each other publicly, regardless of what others may say "Balibalisha", simply admit that "Balibalisha na Yesu" - "Yes, I have been fed with Jesus, that is why I have all this love for my partner and my children".

4) The husband must encourage his relatives to make their needs known to his wife, and the wife should do likewise. This will help to promote unity and fellowship between the two parties. We suggest this, because often in our culture, relatives of the husband and wife will make their needs known only to their son or daughter. The couple should then consider each case on merit (i.e. joint decision), then they must together respond to the people concerned.

5) Refuse to be pressured or blackmailed into accepting responsibility to keep relatives. If you are obliged to keep relatives, then both of you must be in agreement.

6) Dependents and relatives must accept and abide by the rules and regulations established in the home. Explain graciously that these rules are for the peace and well-being of the relationships in the home.

10) Always make it your ambition to live at peace with in-laws and relatives – see Romans 12:18. There are benefits for making every effort to establish and maintain harmonious relationships with relatives and in-laws.

11) Your attitude and actions towards relatives is the main way that they will "hear" the gospel from you. Therefore we must seek God's wisdom and help in this area, especially where most of our relatives are not true believers.

FM, Ndola

Other articles in "Christian Family Manual 1":

- Towards a Happy Marriage
- Christian Parenthood
- The Childless Couple
- Family Finances
- In-Laws and Relatives
- Marriage Breakdown
- Divorce
- Widows
- HIV/AIDS in the Family
- The Christian Funeral

1. Exodus 17:6 and Numbers 20:8 - What did God exactly instruct Moses and Aaron to do? Was it to STRIKE or to SPEAK to the rock? What offense did Moses commit at this site? (RKM, Ndola)

God instructed Moses to do both. First in Exodus 17, just after having been liberated from Egypt, he was to **strike** the rock in order to get water for the quarrelling people. In Numbers 20 we find the record of events which happened 40 years later (compare ch 20:28 with ch 33:38). At that occasion God told his servant to **speak** to the rock.

What was Moses offense? Look in Numbers 20:12, how God explains it to him:

a) "You did not trust / believe me". God wanted his servant to trust him that He would help the way He had promised it. And believing includes obeying. Moses, probably out of anger about this ungrateful people, acted as if he knew better than God what needed to be done. In God's eyes that was disbelief.

b) "You did not hallow / sanctify me in the eyes of the children of Israel." True, Moses in vers 10 only mentions himself and his brother helping the people - he had omitted God totally! And by hitting the rock twice he gave the public impression that it was his action and power that performed the miracle. But God doesn't want to give His glory to somebody else.

There are lots of lessons for us in this chapter. We certainly should never take it lightly if we or our fellow leaders try to solve a problem the human way. God wants to be obeyed, and he wants to be honoured. Leaders who ignore that (and their followers) will suffer from it.

2. Mark 6:8 and Luke 9:3 - What instructions did Jesus give his disciples? Was it to TAKE or NOT TO TAKE the staff? (RKM, Ndola)

Let's first look at what is sure:

a) Jesus explains to his 12 disciples the conditions and goals of the mission trip he is about to send them for. It was to be a short journey, and only to Jewish areas (Mat 10:5f). Jesus himself did not adhere to all these guidelines during his usual travelling, it obviously was a special situation and part of their training.

b) We still learn a lot about the work in the Kingdom of God, like for example to be focussed on the work to be done, to serve the whole person, to trust God rather than our money or to accept assistance without being choosy.

Now, the three apostles who relate this experience to their readers stress different aspects of what Jesus expected them to do. Matthew emphasizes the target group, the Jews - the others omit this important detail. And he says, that Jesus didn't want them to "provide" (procure, acquire) any equipment. That means they were free to take what they had already, but they should not buy additional items.

In Mark 6, Jesus tells them to take their staff and "to wear sandals", meaning those they needed to walk in. But they were not allowed to carry money, food or extra clothing. So they had to take what they needed to move around, but for anything else they had to depend on God.

Luke reports that the disciples were to take "nothing for the journey; neither staffs nor bag nor bread nor money nor two tunics" (9:3). Some good translations render the word "staff" in plural, "staffs" (KJV, NKJ, AV, Webster). This seems to be the answer: they were told to take their personal staff that they used to walk with - but they were not allowed to carry a second one.

1. UkuFuma 17:6 na Impendwa 20:8 – Ni cinshi ico Lesa aebele Mose na Aaron ukucita? Bushe kuuma nangula kweba icilibwe? Mulandu nshi uo Mose apangile pali yi nyende? (RKM, Ndola)

Lesa aebele Mose ukucita fyonse fibilis. Intanshi mu Kufuma 17, panumafye akulekelwako ukufuma mu Egupt, ali no **kuma** icilibwe pakutila engapeela amenshi kubantu abaleumana. Mumpwendwa 20 tulesangamo ubutantiko bwa fintu ifyaishile citika panuma yamyaka 40 (pashanyeni 20:28 kuli 33:38). Pali ilya inshita Lesa aebele umubomfi wakwe **ukulanda** ku cilibwe.

Mulandu nshi Mose apangile? Moneni mu Mpwendwa 20:12, umusango Lesa alondolwelamo kuli ena:

a) "Tawancetekele" Lesa alefwaya umubomfi wakwe ukumucetekela ukutila ali no kumwamfwilisha ukulingana nefyo amulaile intanshi. Mukutetekela mwaba ukumfwila. Mose, ndesubila mubukali pamulandu wa bantu abashaiswileomo namatotelo, acitile ngo waishibe ukucila Lesa icalefwaikwa ukucita. Mucinso cakwa Lesa, ico ekukana tetekela.

b) "Tawancindike nangu ukushinsha mu menso yabana ba Israeli." Cacine, Mose mu v.10 ailumbwile ukutila enafye namunina ebaleafwilisha abantu – afumishepo Lesa umupwilapo! Kibili pakuumma icilibwe imiku ibili alangishe palwalala ukutila ewalebomba kibili ukutila cali mumaka yakwe ukucita cilya cisungusho. Lelo Lesa tafwaya ukupeela ubukata bwakwe ku muntu uuli onse.

Muli amasambililo ayengi kuli baifwe muli ici cipande. Mucishinkafye tattlingile ukucisenda mukwanguha ngacakutila ifwe nangula intungulushi shesu shileesha ukupwisha ubwafya ukubomfyia inshila shabuntunse. Lesa alekabila ukumumfwila, kibili alekabila ukumucindikisha. Intungulushi ishishicita ifyo (nabashikokelesha) bakacuulla kufitumbukamo.

ILIPUSHO NO BWASUKO

QUESTION & ANSWER



2. Marko 6:8 na Luka 9:3 – Fintu nshi ifyo Yesu aebele abasambi bakwe ukuti bacite? Bushe KUSENDA nangu KUKANA SENDA? (RKM)

Natubale tumone pa cishibikwe:

a) Yesu alondolwela abasambi bakwe 12 ifyakunka no buyo bwa lwendo ali mu kubatumina. Bwali bulendo bwa pa kashita akanono, kibili ku ncende sha baYuda epela (Mateo 10:5f). Yesu umwine takakatile kuli ifi fyonse ifyakunka ilyo aleenda pa nyendo shimbi, kanshi apa yali ni nshita imo iyaibeleko kibili iyakukansiwa.

b) Tulasambilila ifingi pa mulimo mu bufumu bwakwa Lesa, icilangililo ukutonta pa mulimo uli no kubombeka, ukubombela bumuntu bonse, ukucetekele Lesa ukucila ifyuma, nangu ukupokelela ubwafwilishi ukwabula ukuba abakusalapo.

Nomba, abatumwa batatu, abapela ili lyashi kuli bakabelenga, bakonkomeshi imbali shapusana pusana pafyo Yesu alekabila ukuti bacite. Mateo akamaila pa bantu bakuyako, aba Yuda – ababambi bashapo ici cikomo icikankala. Kibili atila, Yesu talefwaya ukuti bena "bafwaye" (mu ciGriki: ukuyapoka, ukuyashita) icibombelo icili conse. Ico cilepilubila ukutila bali abatungwa ukusendafye ifyo bakwete pali kalya kanshita epela. Kibili tabali nakushitilapo mukulundapo.

Muli Mako 6 Yesu aebele ukusenda nkonto no "kufwala ndyato", cilepilubila ifyo filekabilwa mu myendele. Lelo tabasuminishe ukusenda indalama, ifyakulya nangula imingila ibili. Eico bali no kusendafye ifilekabilwa mu kwenda, lelo kuli fimbis ifyashala bali no kushintilila pali Lesa.

Luka atweba ukuti abasambi tabali no "kusenda nelyo cimo, nelyo ni nkonto, nelyo icola, nelyo icakulya, nelyo indalama, nelyo imingila ibili" 9:3). Mu Fipingi fimo mu cingeleshi balembele "nkonto" mu kufusha. Icilemoneka ngo bwasuko: abasambi baebelwe ukusenda nkonto shabo isho baleendelako - lelo tabasuminishe ukusenda shibili.

Namukwata ifimbi fyakwasuka nangu fyakwipusha? Tulembeleniko!

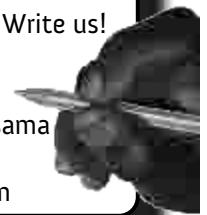
You've got something else to answer or to ask? Write us!

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UKUPYUNGILA BUMUNTU BONSE SERVING THE WHOLE PERSON



Bana Martha Kunda

balyupwa, na bana batatu aba myaka 17-20. Bakulile ku Lusaka na ku mikoti. Panuma ya myaka imo ku Ndola na ku Kabwe, babombele na bera myabo pa myaka 16 mu kushimpa ifilonganino na mu bupyungishi bumbi mu Chinsali na mu Kasama.

married, three children (age 17-20 years). Grew up in Lusaka and on the Copperbelt. After years in Ndola and Kabwe, last 16 years together with her husband Churchplanting and Christian ministries in Chinsali and Kasama.

Trainings:

Nursing, Tailoring, Business Management, Evangelism, Sunday School Teaching, Youth Work, Psychosocial Counselling, Mushroom growing, Food processing and Women entrepreneurship.

Natuleya! Bana Kunda, bushe mwataendeke shani ukukonka Kristu?

Nakulile mujanda ya bera Kristu lelo nshaishibe Kristu palwandi. Nasangilweko ku kulongana kwa ba Scripture Union uko kwabililwe Imbila Nsuma elyo nailwike ukuti ndekabila ipusukilo – elyo naitle Yesu ukwisa mu mweo wandi nga kalubula wandi.

Natuleya! Mwalikanshiwa mu ncende ishingi. Bushe mubornfyia shani amasambililo mu Bufumu bwakwa Lesa?

Natendeke ukufunda Sunday School ukufuma mu 1979 ukushinta nanomba. Elyo kibili, ndabomba na mabumba ya misepela lyonse. Nalisambilishako na bera Kristu bambo bamo ifyakubomba nacita amakwebo – mu cilonganino ca mu Chinsali elyo no tubungwe utwalekana lekana.

Nalekwatako ishuko ilya kufunda mu filonganino fimo ifyakucilila abana abalefyalwa mu lupwa. Elyo pali nomba, ndebomba na ba Kasama Christian Community Care apo ndeyafwilisha nangula ukupandako amano bamembala wa mu filonganino, elyo na kucilisha abekalamushi abo nga kabungwe tubomba nabo. Umusango mbombelamo mukwafwilisha, wakulolenkana nomuntu umo umo.

Natuleya! Pa myaka iyengi mwaliibimba mo mu milimo iyalekana lekana mu filonganino fimo. Fintu nshi mwamona ifilonganino ifingi fishicitamo bwino?

Ilingi icilonganino tacibomfyia abantu abaishiba ukubomba bwino bwino mu ncende ishalekana lekana mukuleta ubunonshi mu cilonganino.

Natuleya! Mwaliishiba ubwikashi bwa mu misumba na mu mishi. Mafya nshi ayakalamba ayo abantu batushingulwike bakwata?

Mu misumba ubwikashi baliba ubwakosa. Ifintu fyaliluma umutengo. Abantu baliba ababilingana palwa mikalile yabo mu cifulo ca kuipelesha kufintu fyakwa Lesa. Nelyo cilifye icayana, ukucimfyanya kwafyuma kuleta ukuibwelamo ku fintu fya ku Mupashi.

Natuleya!: Mrs.Kunda, how did it come about that you started to follow Christ?

I grew up in a Christian family but I personally did not know Christ. I attended a Scripture Union Camp where the Gospel was preached and I realised my need for salvation. I then invited Jesus in my life as my personal Saviour.

Natuleya!: You have professional qualifications in several areas. How have you been able to make use of these skills in the Kingdom of God?

I have taught Sunday School from 1979 to date and I have always been working with youth groups. I have been able to teach a few believers in business management – the Church in Chinsali and a few groups here and there.

I have also had opportunities to teach family planning in a few churches.

I am currently working with Kasama Christian Community Care (KCCC) where I am doing a lot of counselling to church members and to a large extent in the communities we are working with.

I do one to one counselling to people in need.

Natuleya!: Over the years you have been actively involved in the life and ministry of various churches. What did you observe are often weak areas?

Often the church does not use people who have skills in various areas to benefit the church.

Natuleya!: You know life in towns and villages. What are the pressing problems of people in the communities around us?

Life in town is expensive, people are busy trying to make ends meet at the expense of commitment to the things of God. In some cases competition for prosperity brings compromise on spiritual things.

There some areas which are well financed but inside are people who are poor and are not cared for.

In villages poverty levels are high, sometimes people are found in vices such as beer brewing, others are working in other people's fields instead of developing their own fields.

The Church does not seem to be doing anything to help. They concentrate on preaching the gospel.

Natuleya!: Do we as Christian churches have any chance of doing something about it? If so, what?

We as a Church should be holistic in the way we preach the Word. We should look at the whole man and attempt to meet his basic needs using the available means and resources.

Natuleya!: But would that not take us away from what we always thought we have to do: to preach the Gospel?

We have been narrow in our preaching of the Gospel – we have to broaden up. When Christ preached the Gospel, he looked at the whole man and his needs. For example, when they were hungry – He made bread. When they were sick – He healed them. And He met their spiritual needs.

Natuleya!: That sounds like a lot to do! How could a local fellowship of believers start to take up the responsibility that God has given them, even in a little way?

The Church needs to utilise their financial, material and human resources properly and begin to address the social and spiritual needs of the people. It is important to look at empowerment of future workers, of vulnerable members and of the Church itself.

Natuleya!: Thank you very much!

Kuli ncende shimo umutunttilwa ifyuma, lelo abekalamo bantu ababusu kabilo abashasakamanwa.

Mu mishi ubupina buli pa mulu, limo limo abantu balesangwa mu misango iyabipa iyili nga ukukumba ubwalwa, na bambi balabomba mu mabala ya banabo mu cifulo ca kubomba no kufuntula amabala yabo.

Icilonganino naco tacilemoneka nge cilecitapo cimo mukwafwilisha. Cakoshafye pa kubila Imbila Nsumma.

Natuleya!: Bushe pamo nge filonganino fya abena Kristu twalikwatapo amaka ya kucitapo cimo palwa ubo bwafya? Ni cinshi?

Icilonganino cifwile cabila icebo imbali shonse ishakuma umuntu. Tulingile twalolesha pali bumuntu bonse nokwesha ukufikilisha ifyakukabila fyakwe ukupitila mukubomfyia ifintu fyonse ifyo twakwata.

Natuleya!: Bushe ico te kuti citufumye ku mulimo wa kubila Imbila nsumma?

Imishimkilile yesu iya Mbila Nsumma tayaba mukushika – tutwile twatendeka ukubila mu mbali shonse. Ilyo Kristu alebila Mbila Nsumma, alelolesha mu ncende shonse ishikumine umuntu no kukabila kwakwe. Tumfwa ukuti, ilyo bali ne nsala – apangile umukate. Ilyo bali abalwele – alibondepe. Kibili afikilishe kukabila kwabo ukwa ku mupashi.

Natuleya!: Caumfwika kwati kuli fintu ifingi fya kucita! Musango nshi ibumba lya bateteckela lingatendekelamo ukubomba umulimo uo Lesa apeela, nangula panono panono?

Icilonganino cilekabilwa ukutendeka ukubomfyia bwino indalamu, ifyuma na maka, fyonse ifyo cawkata mu kwafwilisha abantu mu mikalile yabo ku mubili elyo na ku mupashi. Kibili tuli no kulolekesha pa kukansha kwa babomfi, na bamembala abapelelwa elyo ne cilonganino icine.

Natuleya!: Natotela mukwai!



Mu Zambia mulekabilwa abena Kristu abaishiba ukulemba!

Nga cakutila mwalyifalwa cipyacipya, mulakonka amafunde yakwa Kristu mu bwikashi bwenu cila bushiku, kabilo mwaliibimba mu cilonganino cenu, ici nacimikuma.

UKUKANSHA KWA BAKALEMBA

Kuli abo abalefwaya ukwilako pantansi muli uyo mulimo tulepela intampulo shibili isha masambililo:

Inshiku shibili sha Workshop (Bemba + English)
mu Luapula, Northern Province na Copperbelt mu May/June 2010
kuli uyo onse ulefwaya kabilo ukwanishe ifintu ifili pa mulu.

Umutengo: K20,000 (Ifyakulya na mapepala)

Nga mulefwaya ukwihibilapo ifingi tumeni SMS kuli Ba Editor (0979-591000).

Abakacita bwino muli aya maWorkshop baketwa
mu kulundapo amasambililo mu September 2010.

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The most successful participants from these workshops will be invited for a more intensive training in September.

Umwana wa ku mushi uulebomfeshiwa na Lesa ROCHUNGA PUDAITE

A village boy used by God

Intungulushi imo iya maka kibili iya peelwa umucinshi mu fyalo na pakati ka Baminshoni muntu uweshina lya Rochunga Pudaite, uyo imibombe yakwe yamonekela na mukwalula kwa Cipingo mu lulimi lumbi elyo no kucisabankanya. Pamulandu wa kuipelesha mu kubombela umutundu wakwe uwitwa Hmar elyo nokuleta Imbila Nsuma kwisonde, camulengele ukwenda ubulendo ubwayafya kibili ubwakutompola ukufuma pa kamushi aka mu mawanga akali pakati kakapinda ka kukulyo elyo na kabanga mu India ukuya ku Wheaton, Illinois, apo apali minshoni yakwe ittwa Bibles for the World, apa epa Headquarters ya iko. "Iyashi lya pali ena" iyashi ilisuma kibili ilyo mwinglebelengapo" iyashi ilyo "nalimo ilingalun-dwa ku mpela ya Milimo ya batumwa."



One highly respected and influential Third World missionary statesmen is the internationally known Rochunga Pudaite, whose impact on Bible translation and distribution has been immense. His concern for his own Hmar tribe and for world evangelism led him on a difficult and often discouraging journey from a remote jungle village in northeast India to Wheaton, Illinois, where his mission, Bibles for the World, makes its headquarters. "His personal story," wrote entertainer Pat Boone, "is one of the most exciting and heart filling you'll ever read" - one that "could be added as an appendage to the Book of Acts."

Ro Pundaite afyalilwe mu Senvon, umushi waba mu India mu musumba wa Manipur mupepi no mupaka wa Beurmese. Yali ni ncende iyali ukutali nganshi no waleimininako ubuteko mu musumba wa New Delhi icakuti taishibe nakalya, elyo no buteko tabwakuulileko isukulu nelyo cikuulwa icili conse, kanofye ilyo Ro atulile uyu mulandu ku buteko bwa Nehru. Ifyo aleibukishapo pa fyacitike kale fyakutila, ilyo ali ne myaka yakufyalwa isano (5), fyakubatamfy pa mushi umofye uo aishibe ukuti ewalifye na benamupalaman. Panuma ya kubatamfy, baendele inshiku shittatu ukuya pa mushi umbi. Ici cacitike mu mwaka wa 1932. Banyina balilwele, ifibuso no na balupwa baleilishanya, lelo bawishi tekuti batentuke. Lesa alebeta. Tacali icayanguka ukufuma mukcingililwa uko baishibe nga bashimapepo ba cilonganino icashimpilwe mu mushi, lelo baumfwile ukuti balingilefyekuya. Ni nani umbi ukatwala Imbila Nsuma ku Phulpui, nga cakutila tabelo? Nangula tabafikilepo mu masambililo, ba Chawnga bali ni bakashimika abamaka kibili abalinga bwino bwino mu mulimo wakusalanganya Imbila mu ncende ishakutali. Mu myeshifye iyakupenda, balikwete ibumba lya bantu ilyalinga. Elyo kibili, baleya mu mishi iyashingulwike nokulanda pa mbila ya mu Cipingi mu nshila iyayanguka konse uko baleya.

Ba Chawnga baishileba abena Kristu ninshi bali ne myaka yakufyalwa ikumi limo na isano (15) ukupitila mu bupyungishi bwa minshoni Watkin Roberts, uwafumine ku calo ca Wales, uyo baputukishe inshiku shakwikala mu Senvon ilyo abakalamba babuteko bamwebele ukuya. Neci cali litentuka ku mulumendo Chawnga, lelo pa kashitafye akanono asangile umuti ku bwafya bulya. Nga cakutila minshoni teshile kuli ena, aleima ukuya kuli ena. Aendele imilundu umwanda umo ukupitilila na pa mupaka wa mutundu wa Hmar, ukuya mukusambilila ifyakubelenga no kusoma Icipingo na

Ro Pudaite was born in Senvon, an Indian village in Manipur not far from the Burmese border. It was an area so remote from the seat of government in New Delhi that it was not even listed on the official census and has no government schools or post offices until after Ro, as a young man, brought the matter to Nehru's attention. His earliest recollections were those of the five-year-old being uprooted from the only neighbourhood he had ever known to move to another village three days' journey away. The year was 1932. His mother was ill, and friends and relatives were protesting, but his father would not be swayed. God was calling him. It was not easy to leave the security he had known as the pastor of an established village church, but he felt compelled to go. Who else would bring the gospel to Phulpui, if he refused to go? Though lacking in education, Chawnga was a dynamic speaker and well-suited for pioneer evangelistic work. Within a matter of months he had a sizeable congregation and had begun traveling to surrounding villages, sharing a simple Bible message wherever he went.

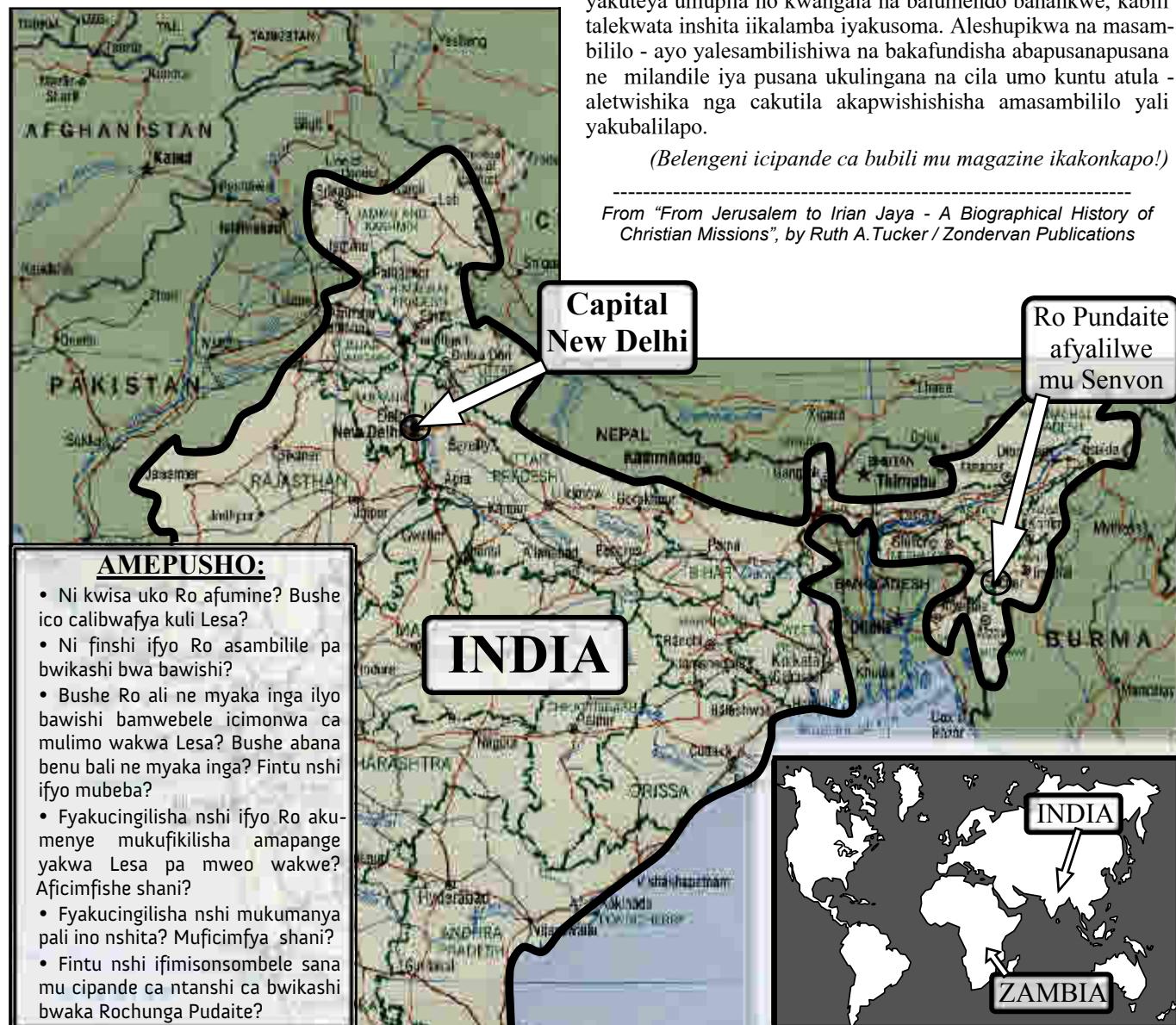
Chawnga had been converted at the age of fifteen through the ministry of a Welsh missionary, Watkin Roberts, whose term in Senvon was cut short when government officials ordered him to leave. It was a keen disappointment to young Chawnga, but he quickly found a remedy to the situation. If the missionary could not come to him, he would go to the missionary. He traveled a hundred miles, far beyond the border of the Hmar tribe, where he was able to learn to read and study the Bible with his friends and spiritual father. He then

returned to spend the rest of his life evangelizing his own people. In less than fifty years, 80 percent of the Hmar tribe, spread out over some four thousand square miles, were professing Christians, thanks to the dedication of Chawnga and other native evangelists and pastors.

Ro was only ten years old when his father took him aside and solemnly spoke to him about the great need for a Hmar Christian to obtain further education so that he could translate the Bible into the language of his own people. It did not take Ro long to figure out that his father had him in mind. It would mean going away to school for long periods of time to live in a strange environment. He was frightened at first, but he realized that such an opportunity was indeed rare for a Hmar youth.

The ninety-six mile journey through the jungle seemed endless, but finally after six days of arduous travel, Ro and his father arrived at the Churachandpur Mission School. It was a boarding school, and most of the boys lived in the dormitory. Such luxury, however, was beyond the means of Ro's poor family. For him, the privilege of attending the mission school meant working for his board and room - milking thirty-five cows each morning and evening, weeding the garden, and helping with household chores. There was no time for soccer and fun with the other boys, and hardly enough time for his studies. He struggled through his classes – each taught by a different native teacher in his own dialect – doubting whether he would even be able to finish the first term.

(Read the second part in the next magazin!)



TALKTIME with God!



INSHITA YAKULANSHANYA NA LESA

JANUARY

Jan 1 F
Ukufuma
1:1-22

Pashanyeni v.17 na Imilomo 5:29. Finshi ifyo Lesa alefwaya imwe ukucita?

Jan 2 Sa
Ukufuma
2:1-25

Musango nshi Lesa alesakaninamo abantu bakwe, muli ici Cipande napali ndakai? Mulum-banyenyi pali ico!

Jan 3 Su
Ukufuma
3:1-22

Finshi mwasambililapo palubali lwakwa Lesa?

Jan 4 M
Ukufuma
4:1-17

Mashiwi nshi ayakuaaninamo ayo Mose apeele? Lesa amwaswike shani?

Jan 5 Tu
Ukufuma
4:18-31

Mose tasungile ifunde lya kusembulu abana baume (Ukutendeka 17:10-14). Ilyo talatendeka ukubombela Lesa, ici cali nokubombel-wapo. Bushe muli ulubembu lwakale mu bumwikashi bwenu ululekabilwa ukubombelwapo?

Jan 6 W
Ukufuma
5:1-23

Mucitashani ilyo ifintu fyakoselako mubwikashi bwenu nga bena Kristu?

Jan 7 Th
Ukufuma
6:1-7:7

Nimunshila nshi iyo Lesa akoseleshamo Mose?

Jan 8 F
Ukufuma
7:8-24

Cintu nshi cilumbwilwe imiku itatu muli ici cipande pali Mose na Aloni? (v.6.10.20) Bushe ico kuti calumbulwa na pali imwe?

Jan 9 Sa
Ukufuma
7:25-8:19

Ni nani uo mwapalana nankwe sana - Ukufwaya ubucindami bwakwa Lesa nga Mose, nangu ukufwaya ukulaci-bondola palwenu nga Farao?

Jan 10 Su
Ukufuma
8:20-32

Farao aesha ukuti Mose na Aroni bacite ifyo alebeba. Bushe cilifye bwino ukuti basumine? Bushe ico cilemfunda nshi?

Jan 11 M
Ukufuma
9:1-21

Finshi twasambililapo palwa kwa Lesa muli aya malembo? Cinshi ica mano icilingile ukucitapo?

Jan 12 Tu
Ukufuma
9:22-35

Kuti twaishiba shani ukutila ukulapila kwakwa Farao mu v.27 kwali ku-lapila ukwa cine?

Jan 13 W
Ukufuma
10:1-29

Mulandunshi ou Lesa acitile ifisungusho? (v.2) Fintu nshi mulandapo pali Lesa kubana benu?

Jan 14 Th
Ukufuma
11:1-10

Belengeni nakabili Ukufuma 8:11 na 28. Fintu nshi ificitikila umutu uukosha mutima wakwe ku mafunde yakwa Lesa (11:10)? Bushe naimwe muli mukayofi kamo kene?

Jan 15 F
Ukufuma
12:1-20

Musango nshi tulemenamo ipusukilo mu Mfumu Yesu ukupitila mu cakucilila? Cinshi cipususha imwe kumfwa yamu yayaya?

Jan 16 Sa
Ukufuma
12:21-42

Filayo nshi fili mu cipande cafumako ifyo fyafikilishiwa apa? Lumban-banyenyi Lesa!

Jan 17 Su
Ukufuma
13:1-22

Finshi twasambilila pa butungulushi bwakwa Lesa pa bana bakwe?

Jan 18 M
Ukufuma
14:1-18

Ni finshi ifyo uwfile ukucita ilyo isubilo lya moneka ukukana bapo? (v.13-14)

Jan 19 Tu
Ukufuma
14:19-31

Bushe muletontonkanyapo shani pali Lesa ilyo mwamona ifyo acitile abena Egupto?

Jan 20 W
Ukufuma
15:1-27

Bomfyeni ululwimbo mukulumbanya Lesa pafyo acita na pafyo akamicitila!

Jan 21 Th
Luka
3:1-14

Cisabo nshi ica kulapila ico abamish-ingulwike bamona mu bwikashi bwenu?

Jan 22 F
Luka
3:15-38.

Ni nani uli no kubatishiwa no Mupashi wa Mushilo, kibili uuli no kubatishiwa ku mulilo? (v.16-17)

Jan 23 Sa
Luka
4:1-15

Bushe Yesu alecitapo shani pa matunko ayalekena lekana?

Jan 24 Su
Luka
4:16-30

Mulandu nshi abantu ba mu Sunagoge baiswililemo icipyu?

Jan 25 M
Luka
4:31-44

Ni finshi ifyo banafyala bakwa Simone bacitile pa numa Yesu abonde-pe? Nga imwe mumucitila nshi?

Jan 26 Tu
Luka
5:1-16

Ni finshi ifyo Simone ali no kucita ilyo talaikata isabi mu musango uwakupapusha?

Jan 27 W
Luka
5:17-26

Cintu nshi icakulishapo – kwelela imembu nangu ukundapa umubili? Ni cinshi ico mupepelapo ilingiline?

Jan 28 Th
Luka
5:27-39

Ni bani abasulishiwapo pa balwele elyo na babembu mu ncende mwika-la abo Yesu alefwaya ukupusha? (v.31-32)

Jan 29 F
Luka
6:1-16

Ni cinshi ico imwe mwacindikishapo ni ntambi shacimuntu nangu abantu?

Jan 30 Sa
Luka
6:17-36

Fintu nshi ifyo mwingsasambililapo apa palwa bwikashi bwa mwina Kristu?

Jan 31 Su
Luka
6:37-49

Musango nshi uo abantu bambi bengeshibilamo ukutila imwe cine cine mulekonka Yesu? (v.43-49)

FEBRUARY

Feb 1 M
Luka
7:1-17

Finshi mwasambililapo pa maka yakwa Yesu ukufuma muli aya mal-yashi yabili?

Feb 2 Tu
Luka
7:18-35

Mulandu nshi “kushabela mu bafyalwa ku mwanakashi uwacilapo” pali Yohane Kabatisha?

Feb 3 W
Luka
7:36-50

Bushe mwalitala amulangishapo icitemwiko cenu palwa kwa Yesu, elyo bambi bacimona nga icishicitika citika?

Feb 4 Th
Luka
8:1-21

Cisabo ca musango shani icilemena mu bwikashi bwenu pamulandu wa kulaumfwa icebo cakwa Lesa?

Feb 5 F
Luka
8:22-39

Ni finshi ifyacinjishe mu bwikashi bwa mwaume uwali na ifiwa mwipusukilo lyakwe ilyaishile ukupitila muli Yesu?

Feb 6 Sa
Luka
8:40-56

Ni banga abantu abo Yesu alefwaya ukuti beshibishiwe palwa cintu icikalamba ico acitile Lesa? Na imwe?

Feb 7 Su
Luka
9:1-17

Mulandu nshi imikate isano ne sabi libili fyali ifyakumanina ibumba ilishaikulila ngalilya?

Feb 8 M
Luka
9:18-43a

Cinshi ico Yesu aleplibula mu v.23-25?

Feb 9 Tu
Luka
9:43b-62

Ni finshi ifyo tufwile ukusuminisha ilyo tulefwaya ukukonka Yesu (v.57-62)?

Feb 10 W
Luka
10:1-24

Cintu nshi icasekeshe Yesu mu v.20-24? Nga imwe mwacumfwa shani ico?

Feb 11 Th Luka 10:25-42

Ni nani uo mulepala – Bushe ni Marita nangula ni Maria?

Feb 12 F Luka 11:1-13

Finshi tulesambilila pa ipopo muli ici ciputulwa?

Feb 13 Sa Luka 11:14-28

Cibi nshi cingaponeka ilyo kwaba ukutam-fya imipashi wakowela mu muttu ukwabu-la ukumwafwilisha ukwiisulamo na Lesa?

Feb 14 Su Luka 11:29-44

Finshi fyalubeneku ku baFarise?

Feb 15 M Luka 11:45-54

Fintu nshi na fimbì ifyalubene ku baFarise?

Feb 16 Tu Luka 12:1-12

Ni nani tulingile ukutina? v.5

Feb 17 W Luka 12:13-31

Kuti waishiba shani nga cakutila uli walunkumbwa?

Feb 18 Th Luka 12:32-48

Ni kwisa uko mulingile ukututila ifyuma fyenu? Musango nshi mwingga tutililamo?

Feb 19 F Luka 12:49-59

Musango nshi cingabeela ukuti Yesu aishile ku kupatukanya, te ku mutende iyo? v.51

Feb 20 Sa Luka 13:1-17

Mulandu nshi uo Yesu aleitila abaFarise ati “Ba bumbimunda” (12:1,56;13:15)? Bushe eko baba abantu ba musango ifi na pali ndakai?

Feb 21 Su Luka 13:18-35

Bantu ba musango shani abakomfwa amashiwi ukufuma kuli Yesu mu v.27?

Feb 22 M Esaya 40:1-17

Ni finshi ifyo mwasambilila pali Lesa?

Feb 23 Tu Esaya 40:18-31

Bushe Lesa apusana shani kuli tulesa tumbi uto bantu benga shinshimuna?

Feb 24 W Esaya 41:1-29

Ni finshi ifyo Lesa acitila ababomfi bakwe?

Feb 25 Th Esaya 42:1-25

Pashanyeni umubomfi ali mu v.18-25 ku mubomfi wapwililika, Yesu, mu v.1-7.

Feb 26 F Esaya 43:1-28

Fintu nshi ifyo mulesambilila ukufuma mu v.22-25 pa kusenamina kwakwa Lesa?

Feb 27 Sa Esaya 44:1-28

Mulandu nshi cabela icabuwelewele ukushinshimuna cintu cimbi ukucila ukushinshimuna Lesa wa mweo?

Feb 28 Su Esaya 45:1-25

“Lesa wa mu Cingo e Lesa wa cine” Miku inga iyo mulesanga ili tontonkanyo muli ici cipandwa? Mulandu nshi ici cabe-la icine?

MARCH**Mar 1 M Esaya 46:1-13**

Ni cisa ico cikalengwa ukwisabapo? v.10-11

Mar 2 Tu Esaya 47:1-15

Ni finshi ifikesaponeka pali abo basubila mu nshila shabo? v.11

Mar 3 W Esaya 48:1-22

Ni finshi ifyo Lesa alefwaya abantu bak-we ukucita?

Mar 4 Th Esaya 49:1-26

Finshi ifikacitika kuli abo abasubila muli Lesa? v.14-16

Mar 5 F Esaya 50:1-11

Fintu nshi fibili ifisangwa mu bwikashi bwa musambi? v.4

Mar 6 Sa Esaya 51:1-23

Ni finshi ifyo mwasaambilila pa kupususha kwakwa Lesa muli ici cipande?

Mar 7 Su Esaya 52:1-12

Ni mbila ya musango shani mubila kuban-tu abamishingulrike?

Mar 8 M 52:13-53:1-12

Ni finshi ifyo twasambilila pa lubali lwa Mfumu Yesu muli ici cipande?

Mar 9 Tu Esaya 54:1-17

Ni finshi ifyo Lesa akacita ku bantu bakwe?

Mar 10 W Esaya 55:1-13

Ni finshi ifyo Lesa aletwipusha ukucita? Mulandu nshi? v.6-9

Mar 11 Th Esaya 56:1-12

Mulandu nshi tulingile ukubaka ubupin-gushi nokucita ubulungami? v.2

Mar 12 F Esaya 57:1-21

Fintu nshi ifyo tulemona mu bwikashi bwa mbifi ifingsangwa na mu bwikashi bobe?

Mar 13 Sa Esaya 58:1-14

Kufunga kwa musango shani ukusekesha Lesa?

Mar 14 Su Esaya 59:1-21

Cintu nshi cipatula abantu kuli Lesa? v.1-15 Bwasuko nshi ubwakwa Lesa? v.16-21

Mar 15 M Esaya 60:1-22

Cinshi ico Lesa akacita kuli Sione?

Mar 16 Tu Esaya 61:1-11

Mulandu nshi mulingile ukusekelela pa kuba ku lubali lwakwa Lesa? v.10

Mar 17 W Esaya 62: 1-12

Ni finshi ifyo abo beta pa ishina lyakwa Shikulu bali no kucita? V6-7

Mar 18 Th Esaya 63:1-19

Fintu nshi mu bwikashi bwenu ifyo mul-ingile ukulumbanishishapo Lesa? v.7-14

Mar 19 F Esaya 64:1-12

Finshi twasambilila pali Lesa muli ici cipande?

Mar 20 Sa Esaya 65:1-25

Bantu ba musango shani ubo Lesa ayansa iminwe yakwe?

Mar 21 Su Esaya 66:1-24

Muntu wa musango shani uo Lesa asum-bula? v.2 Kuti waishiba shani icakutila walisumbulwa na Lesa?

Mar 22 M Amalumbo 26:1-12

Bushe ubwikashi bwenu buli shani na Lesa wenu?

Mar 23 Tu Amalumbo 27:1-14

Cinshi nshi cimo ico Dabidi aipwishe Lesa? Mulandu nshi? v.5

Mar 24 W Luka 14:1-14

Musango nshi mwalalangishamo ukuice-fya mu bwikashi bwenu?

Mar 25 Th Luka 14:15-24

Bantu ba musango shani abakaba ku mali-la mu bufumu bwakwa Lesa?

Mar 26 F Luka 14:25-35

Fintu nshi ifikabilwa mukuba umusambi wakwa Kristu?

Mar 27 Sa Luka 15:1-10

Cinshi cicitika mu myulu pa mubembu uwalapila?

Mar 28 Su Luka 15:11-32

Fintu nshi ifikankala ifyalengele mwana walubile ukubwela mwisenge na bawishi?

Mar 29 M Luka 16:1-13

Bushe mwaliba abacishinka mukubomfyia ifipe fya bantu bambi?

Mar 30 Tu Luka 16:14-31

Ubwasuko bwakwa Abrahamu mu v.29 bupilibula nshi kuli ifwe lelo?

Mar 31 W Luka 17:1-19

Ni bangabena Kristu abo mwingalumbu-la abakwata imbelwa ya musha mu v.10?

Recharge Instructions:

1. Pepeni / Pray!
2. Belengeni / Read!
3. Tontonkanyeni / Think!
4. Lembeni / Write!
5. Asukeni / Answer!

K10,000,000

TUKOLWE UTUSHATEKELE MU DWENA

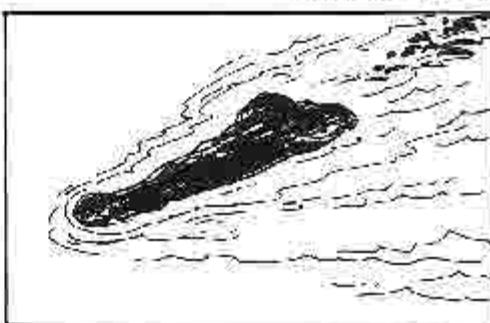
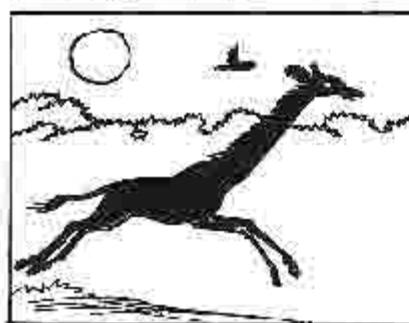
Icipande
ca bubili:

Mu cipande ca kubalilapo inama shonse shasokele tukolwe tubili. Lelo twakene ukusumina ukutila kwaliba ijwena kabili ukuti shalikalipa. Elyo twaipwishe cimbwi uwalefwaya ukutwingisha mu citeyo.

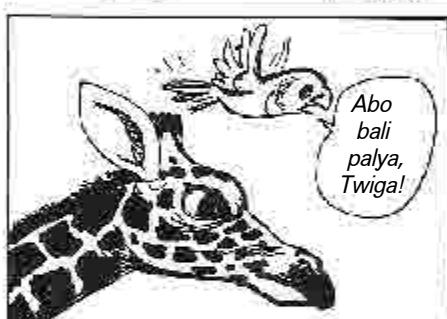




Mu lubali lumbi ulwa mpanga...



*
Ameno ayaatwa ukucila aya mbwili, akanwa ukucila aka mfubu, ingala ishitali ukucila isha kalamo, no mupu uubi uwakaba uununka kwati ni nama iyafunda.



Address:



**Nga tutila tatwaba na bubifi,
ninshi tulaibepa
ne cishinka tamwaba muli ifwe.
Lelo nga tulayebelela
ifyabubifi fyesu kuli Lesa,
apo wena wacishinka
alacita ifyo alaile.
Alatubelela uluse
ku fyabubifi fyesu fyonse,
no kutusamba
ku fibi fyonse ifyo tucita.**

1 Yoani 1:8-9

(Ishiwi Iyakwa Lesa)

If we say that we have no sin,
we deceive ourselves,
and the truth is not in us.
If we confess
our sins,
He is faithful
and just
to forgive us
our sins and
to cleanse us
from all unrighteousness.

1 John 1:8-9

(New King James Version)

Iyo bafikile pa
ncende iisuma,
Twiga abikile
tukolwe tubili
pamulu wa culu.



Eko shaba ijwena,
cishinka! Na meno ne
ngala, no tunwa utwa
nsala, elyo na imicila
ishakutina.
Twasumina mu
ijwena
... nomba!



Tukolwe tulya
tumpundu
twalipusuka pa
mulandu wafyo
Indyabuluba yacitile.

Nga imwe nangu ine twatile
takwaba ijwena...

kuti twaba

Icabipisha ukucila
ijwena... **LUBEMBU!**

(Ekucita ifyo Lesa akanya ukucita
nangu kukana cita ifyo Lesa atila ulecita)

- Abalungika
- Abaluba

Indyabuluba
yalisumine mu ijwena.
Nga tayacetekeli,
bakolwe
nga balifwile.

Kuli imwe na ine, pa Iwesu, takwaba kufulumuka ulubembu.
(No lubembu mu cinefye eko Iwaba!)

Lelo Shikulu Yesu kuti atupusushako.

Icipingo citila: "Nga tutila tatuli no lubembu tulaibepa ne cine muli
ifwe tamuli. Nga tuyebelela membu shesu,
wene wa cishinka kabili mulungami kuti
atulekelele membu, no kutusangulula
ku kuulungana konse."

Natuleya! - Let's go!

Ukwishibishanya no kumfwana.....

No. 04 / 2009

MUKATI KA
CHRISTIAN BRETHREN
INTERNAL



...to inform and understand.

Report of the Pan African Brethren Conference 10–14 August 2009

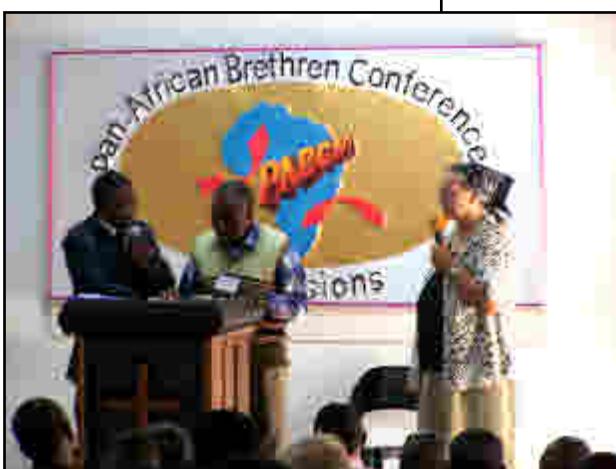
Motto:
Towards a life of integrity

This second conference was held in Kabwe, at the Conference Centre on the land once owned by Jim Ford, the veteran missionary. Nearly 300 people were present from 19 countries – 10 countries outside Africa and 9 African countries. These were Angola, Congo DR, Kenya, Malawi, Madagascar, Mozambique, Nigeria, S Africa and Zambia. The other countries were Australia, Bermuda, Brazil, Germany, India, Ireland, New Zealand, Spain, UK and USA. 50 delegates came from Angola – 4 days travel by road there and 4 days back again!

Kelvin Samwata opened the conference on the Sunday evening, introducing us to Webster Nonde who gave a powerful talk on what integrity means,

with Biblical examples of Joseph, Timothy & Titus, Hananiah, Job, and verses from 1 Chronicles 29:17 and Proverbs.

God spoke to us!



At Brother Kyungu Tuyombo (DRC) with two translators

At 8.45 each morning there was a 30 min session entitled "Devotional" which were taken by Gershom Chioni, George Verwer, Simon Banda, and John Speirs.

Gershom Chioni spoke of the need to listen with integrity; listening should be a priority rather than doing; too often we are "organising instead of agonising in prayer".

George Verwer, who has been used by God during the last 40 years to mobilize thousands of Christians to carry the Gospel to other countries, gave his testimony on the Tuesday morning. On Thursday he gave a

Akasebo ka pali Pan African Brethren Conference 10-14 August 2009

Umutwe:
Ukusumbila ku bwikashi bwa bumpomfu

Iyi conference ya bubili yabelele mu musumba wa Kabwe, pa Conference Centre pa ncende iyo ali kale incende yakwa Jimmy Ford, umo pali baminshoni bantanshi. Icipendo ca bantu calesumbila ku myanda itatu ukufuma mu fyalo ikumi limo na pabula ebasangilweko – ikumi bafumine mufyalo fya kunse ya Africa na pabula mufyalo fya mu Africa. Nefyo ifyalo fyali ni Angola, Congo DR, Kenya, Malawi, Madagascar, Mozambique, Nigeria, S Africa elyo na Zambia. Ifyalo fimbii fyali ni Australia, Bermuda, Brazil, Germany, India, Ireland, New Zealand, Spain, UK elyo na USA. Abantu amakumi yasano ukufuma ku Angola – baendela na motoka inshiku shine ukuya ku Kabwe ne nshiku shine ukubwelelamo nakabili!

Ba Kelvin Samwata ebaiswile ukulonga-na neci cali ni panshiku ya mulungu icungulo bushiku, batulengele ukwishesana na ba Webster Nonde abo batupeeleyanshi ilya maka pafyo bumpomfu bupilibula, nefilangililo ukufuma mu Cipingo pali Yosef, Timoti na Tito, Hananiah, Yobo, na versi ukufuma muli 1 Milandu 29:17 namu Mapinda.

Lesa atulandile!

Cila lucelo pa 08:45 - 09:15 kwaleba isambililo ukufuma mu Cipingo. Ilyo lyatungulwilwe na ba Gershom Chioni, ba George Verwer, ba Simon Banda, na ba John Speirs.

Ba Gershom Chioni balandile pakukabila kwaku kutika na bumpomfu; uku kutika kufwile kwaba ecantanshi elyo ukucita kwa-konkapo; Inshita ishingi tula "teyanya mucifulo cakuposa inshita itali mu mapepo".

Ba George Verwer, abo babomfeshiwa na Lesa mukati ka myaka amakumi yane aya pita mukuleta imintapendwa ya bena Kristu pamo pakutila benga twala Imbila Nsumu mu fyalo fimbii, bapeele ubunte bwabo pali cibili ulucelo. Pali cine, bapeele ukusonsomba ukwaku sesha imyeo, icilangililo cakuti "Abantu bakwa Lesa balipeelwa nganshi mukuba abakukabila ukucila mukucitapo cimo elyo tupepa shikulu ntumeni lelo asuka ukuti Nalikutuma kale!"

Ba Simon Banda balandile pali samwele kapingula wa mpomfu 1Sam12:1-16. Samwele alekutika kuli lesa na ku

bantu, alepyungila abantu bambi elyo na Lesa temwine iyo, takwete umulandu uuli onse, ku muntu, atwalilile ukubafwili-sha.

Ba John Speirs balandile pa bwikashi bwakwa yesu ukwakuippelesha mumapepo - ulucelo celo, bushiku bonse, eka mu ncende iya talala. Alepepa mukumfwa bwino muceni cakwa wishi, kukufyuka ifintu ifya kumutitikisha, mukwingishamo no kufwayaa amaka yakwa Lesa mu-misalile yakwe.

Ifintu ifingi fya kutontonkanyapo no kulanshanyapo!

Amashimiko yakalamba yale-peelwa pakati kanshita ya 09:30 na 10:30 cila lucalo. Ifyo fyalekonkapo panuma ya kukwata inshita yabakwete ifya kulundapo elyo noku lanshanya pa nsa iituntulu nacitika. Amashina yaba kashimikila nefyo balesambilisha:

Bumpomfu mu mibombele yaci-longanino cikalamba nobutumishi bwaciko - Ba Coen Scholtz. Bumpomfu mubwika bwa panganda - Ba Edward Richardson. Bumpomfu mubupungishi - Ba Edward Richardson. Bumpomfu mukwampana na bantu - Ba Felix Mucimba, Bumpomfu mubutumiki-shi bwe sonde lyonse - Ba George Verwer.

Ukufuma inshita 15:00-16:40 pali cimo ukushinta pali citatu icungulo kwali utubungwe pabula utwasamabililo kwali kusalapofye, eico amasambilisho 27 yonse pamo, ukutendekafye pabutungulushi, ifya kulolekesha pabutumikishi elyo ne-fyakwafwilisha abantu, ukukuma kuku lundapo nafimbi kwale citwa cila bushiku akasuba panshiku shitatu, imo kuli abo balefwaisha ukwishiha palwa milembele yafitabo, ilya bubili kuli abo balefwaisha ukwishiha palwa mibombele ya miti nelyo butatu kuli abo balefwaisha ukwishiha palwa ma Bible schools elyo na macol- leges.

Lesa eulebomba!

Kufuma inshita ya 19:00 ukushinta 21:00 cila cungulo bushiku, kwaleba isambililo ilyo lyale tendekwa nenyimbo ukufuma kuli bakemba bapa Kabwe Chapel. Ukwamba pali cimo ukushinta pali citatu, kwaleba utusebo ukufuma mufyallo nangula amabunte. Twaumfwile ukufuma ku Northern Province, ukufuma ku Chingola, ukufuma ku Disabled Children's Orphanage, nokufuma ku Emmaus ya mu Zambia; ukufuma kuli ba Regional Director aba Emmaus yamu S Africa nokufuma kuli Ba Patrick Mulenga abamu Mozambique; ukufuma ku Angola, Malawi naku Madagascar. Ku Congo, Kenya na Nigeria bapeele utusebo pali Cisano.

Pali cine icungulo bushiku, abana bankoma matwi baciti-lepo fimo ifyaseseshe imitima icakuti palyapene abantu bap-elee ifyo balekabila. Ilyo imisepela shibili shapelwe akanshita

kabili shasosele fyonse ifyali kumitima, ukulanda ifintu ifyapala "Mulefwaya ukuti tube imisepela ishisuma nganshi lelo tamutwipu-sha ukuti twingeminina kuk-

very moving challenge, e.g. "God's people are more gifted at being willing than they are at actually doing anything!" and "We pray 'Lord send me' but he says 'I have already sent you'!"

Simon Banda spoke on Samuel the judge with integrity 1 Sam 12: 1 – 16. Samuel listened to people & to the Lord; he served others not himself, and the Lord; he leaves with a clean slate; he continued to help them.

John Speirs spoke about the devotional life of Jesus in prayer – very early in the morning, all night, alone, in a solitary place. He prayed to enjoy the presence of his father; to escape the pressure of his circumstances; to engage and seek God's power to make decisions.

A lot to think and discuss!

The main messages were given between 9.30 and 10.30 each morning. This was followed after the break by further comments and an open discussion for an hour and a half. The speakers and subjects were: Integrity in the role of the local church in mission – Coen Scholtz; Integrity in family life –

Edward Richardson (Bermuda); Integrity in ministry – Edward Richardson; Integrity in relationships – Felix Muchimba; Integrity in world mission – George Verwer.

From 3–4.40 pm on Monday to Wednesday afternoons there were nine workshops to choose from, so 27 in all, ranging from Leadership and Administration to Mission and Social action. Extra meetings were inserted each of the three afternoons; one for those interested in Literature; a second for those interested in Medical work and a third for those interested in Bible schools and colleges.

God is at work!

From 7 – 9 each evening there was a session, which began with singing by the choir from Kabwe Chapel. From Monday to Wednesday there were country reports or testimonies. We heard from Northern Province, from Chingola, from a disabled children's orphanage, and from Emmaus in Zambia; from the Regional Director of Emmaus in S Africa and from Patrick Mulenga in Mozambique; from Angola, Malawi and Madagascar. Congo, Kenya & Nigeria reported on the Friday.

On Thursday evening there was a moving presentation by deaf children which prompted an on-the-spot collection for their immediate needs. Then two young people were given the floor and they bared their hearts, saying things like "You want us to be outstanding but



George Verwer in his World Map jacket signing books.

you don't ask us to stand out" and describing the new youth culture with its values, lifestyles and attitudes as questioning, relational, seeking after truth & reality, experiential and needing access to information.

At the closing session on Friday evening we first heard about the Kabwe Christian Centre KCC. Since Jim Ford's day they host Christian camps, Leadership camps, S U, Nurses CF, women's conferences, HIV/AIDS, "Jesus Cares" Street kids, Pro Christo, Prison Ministry etc.

What next?

Kelvin Samwata gave the final message and said e.g. "*In Africa the church is trying to find a new narrative of liberation and hope. Christianity in Africa must become a way of life. Worship is a lifestyle; leadership is a function not a position. Is the church a tribal substitute? Is there a big chief? What is from the Word of God and what is from European culture?*" It was very challenging.

Like after the first conference in South Africa 2004 there will be a book with all the messages and workshops printed. If you are interested, buy it from

PABCM, P.O.Box 11228,
Chingola / Tel 02-313357
Email: sgmzam@zamnet.zm

wishibikwa noku londolola palutambi lupya ulwa misepela elyo nefyo shatemwisha, imikalile yashiko nemilolekeshe yapa fintu nge filipo amepusho, ngeshakwapa capamo, nge shilefwa sana icishinka neficitika mubwikashi, ngeshilefwaya ifyakwesha esha kibili ngeshile lekabila ukukwata inshila shakwishibilamo ifintu.

Pa mpela ye sambililo lyaku lekelesha pali Cisano icungulo bushiku, intanshi twaumfwile palwa kabungwe ka Kabwe Christian Centre KCC. Ukufuma pa bushiku bwakwa Jim Ford balakwata abena Kristu abesa ku misonkano, Imisonkano ya ntungulushi, ba Scripture Union, ba Nurse, ba CF, Elyo nokulonganwa kwaba namayo, HIV/AIDS, ba "Jesus Cares", Abana bekala mu misebo, Ba Pro Christo, aba bupyungishi bwa mucifungo nabashala.

Finshi ifikakonkapo?

Ba Kelvin Simwata abalekelesheko ukushimikila kibili batile "*Mu Africa Icilonganino cileesha ukusanga ilyashi ilipyi ilya kupeela abantu insambu elyo ne subilo. Ubwina Kristu mu Africa bufwile bwaba enhila yamikalile. Ukushinshimuna nimbeela ya bwikashi; Ubutungulushi mili-mo te cifulo. Bushe icilonganino califumyapo imitundu? Bushe kwali ishafumu ishikalamba? Fintu nshi ififuma mu Cebo cakwa Lesa kibili fintu nshi ififuma ku Lutambi lwa Basungu?*" Cali caku sonsomba apakalamba.

Ngefyo cali panuma yakulonganwa kwantanshi ukwali mu South Africa mu 2004, kuli nokuba icitabo icikabamo amashimiko yonse ukubikapofye na masambililo aya peelwe mutubungwe. Nga mulefwaya, kuti mwacishita ku

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REPORT ABOUT THE NATULEYA MAGAZINE DISTRIBUTION SEMINAR held at CHAMBOLI CHRISTIAN BRETHREN CHURCH, KITWE.

As per circulated invitation letters, the seminar took place on 26 September, 2009 at 09:00 hours.

BIBLE STUDY AND PRAYER

In the Bible exhortation, the Provincial Representative for the magazine on the Copperbelt, Obedy Mwape, began by reminding the participating Church elders about the great commission in Mathew 28:19 (b). He pointed out that all Christian believers are called to serve God with commitment and loyalty. Most of the encouragement came from Ephesians 4. Emphasis was on the following aspects:

- i) the spiritual calling,
- ii) the zeal to learn God's word
- iii) the compassionate and forgiving mind set
- iv) the spiritual gifts
- v) the characteristics of God's Servants.

There being no questions, a prayer time was allowed for twenty minutes. It was centred on the following prayer requests:

- Thanking God for the work accomplished by our Saviour and Lord at Calvary
- Thanking God for the great commission given unto us
- Confessing our individual failure to fulfill the great commission

Ngafintu amakalata ya bwite yasalangananishiwe, ukulonganwa kwaliko pa 26th September, 2009 ne nshita ya 09.00hr.

UKULANSHANYA AMASHIWI YA MUCIPINGO ELYO NA MAPEPO

Mumashiwi ya kukoselesha aya mucipingo, abakalamba abemininako icutungu ca ku Mikoti, muli ulu ulupapulo, ba Obed Mwape babalilepo ukwibulula amatontonkanyo ya bakalamba (bacilolo) ba filonganino fya mapepo, pamulandu wa milimo ukalamba uusangwa muli Mateo 28:19b. Balangilile ukuti umwina Kristu onse uwasumina alitwa kukubombela Lesa mu kuipellesha na mukunakila. Amashiwi ayengi aya kukoselesha yafumine mu bene Efese 4. Kwali ukukonomesha pa fikomo ifi:-

- (i) Ubwite bwa kumupashi
- (ii) Ubukabilo bwa kusambilila icebo ca ka Lesa
- (iii) Umutima wa nkumbu kibili uubelela uluse
- (iv) Ifyabupe fya Mupashi
- (v) Ifyo umubomfi wa kwa Lesa afwile ukuba

Ico tapali amepusho, inshita ya mapepo yapelwe ba miniti amakumi yabili. Amapopo yashintilile pa milandu iyi:-

- Ukutotela Lesa pa milimo Umupusushi kibili Shikulu



abombele umupwilapo pa Kalvari

- Ukutotela Lesa pa mulimo ukalamba untu atulashika.
- Ukutumbula ubunake bwesu cila muntu pakuti tufikilishe umulimo ukalamba.
- Ukwipusha Lesa wa maka yonse ukutubikamo imibele yali muli Yesu Kristu.
- Ukwipusha Lesa ukulenga abakalmba ba filonganinno fya mapepo na bambi mu Kitwe ukuilundamo mu kubila imbila nsuma.

ICISHIBISHO

Abepekenye uku kulongana, ba munyinefwe ba Chinika, ba suminishe abalesambilisha, ba Obed Mwape ukutwalilila. Pali iyi nshita, ngabangalila mukalamba, bapele icengelo pa bukabilo no bukankala bwa kukumanya akabungwe ka bakalamba ba filonganino. Mukusupawila bacinkwile abaishile ku masambililo aya ukuti ubuyo bwa iyi milimo ya kulemba ulu ulupapulo 'Natuleya' te wa bakalemba mukalamba beeka pamo ne bumba ili bafwilishako lelo makamaka ukuti abakalamba ba filonganino mu fitungu fyonse muno calo cesu, na bena baikalamo batwalilile ukulanda na pali ifi:

1. Icimonwa ukulosha ku lupapulo
2. Ishina lya ulu lupapulo
3. Abalemba ifisangwa mu lupapulo
4. Ukulembwa kwa ulu lupapulo
5. Ifyo amabumba yabili, ilya bakalemba ne lya ba mpando mano, yaba.

Na pakulekelesha, icishibisho no kulanshanya kwa aya masambilo kwaiminine sana pa:-

KUSAMBISHANYA NO KUSHITISHA KWA LUPAPULO

- Pali ino nshita umukalamba uwimininako icitungu ca Mikoti alebomba no mulimo wa kwa kanganila pamo. Eico, ici e cimicilenga tukumane ukuti abakalamba ba filonganino bamone no kusonta munyinefwe uwinga bula umulimo uwa bukangalila. Kwali ukusuminishanya ukubomba uyu mulimo mu kulongana kwa bakalamba ukukakonkapo.
- Umulimo wa kushitisha ulupapulo, uli no kulungatana na ba kalamba ba cila cilonganinno, nelyo kapyunga umwaume nangu umwanakashi engasontwa ukulashitisha.
- Umuntu onse uulessitisha ulupapulo akulabulamo K200.00 mu lupapulo lumo elyo no kutuma K2,800.00 ulwa lupapulo lumo ku mukalamba aleimininako icitungu elyo naena ali no kutuma shonse kuli kalemba mukalamba.
- Ifyo lupapulo lulesabankanishiwa elyo no kushitishiwa fifwile fyalembwa bwino pa fipecala ifiyapangwa. Ukufufunkanya indalamu ku kalenga abaleshitisha ukukana pokelela ififwile ukusabankanishiwa.
- Icilonganino tacilesubilwa ukukana ampana ne filonganino fimbii, ukulosha ku misalanganishishe ne mishishitishe ya ulu lupapulo .
- Pa kutontonkanyakwa mifinire ya iyi ncito ya kusalanganya no kushitisha ulu lupapulo, icinabwingi ca tontonkenye ifyo cilefwaika imyendele isuma elyo ne cipao ca ulu lupapulo.

Ico tapali imilandu ya kulanshanyapo na imbi, ukulongana kwapwile ne nshita ya 12:10hrs. Abasangilwe ku kulongana bali abakalamba ikumi limo na cine konsekone (18), abafumine mu filonganino cine konse (8). Ifilonganino fyaitilwe fyali ikumi limo na fisano (15).

OBEDY MWAPE

Umwiminishi wa citungu ca Mikoti

- Petitioning the Almighty God to embed in us the attitude that was in Christ Jesus.

- Asking God to enable all other church leaders within Kitwe to focus and practically fulfill the task of evangelism.

INFORMATION

The seminar coordinator, Br Chinika allowed the facilitator, Obedy Mwape to continue. This time, the Provincial Coordinator highlighted the motives and relevance of this audience of church elders. He summarized by informing the participants that the success of this work of the Natuleya magazine was not only dependend on the Editor and the Advisory team, but especially on the involvement of the Church elders in the different provinces.

He further spoke on the following:

1. Magazine vision
2. The name of the magazine
3. Article writers
4. Printing of the magazine
5. Composition of the Editorial Office and Advisory Team

Finally the information and discussion of the workshop concentrated on

DISTRIBUTION AND SALES OF THE MAGAZINE

- Currently, the Provincial Representative is fulfilling the role of the Coordinator as well. Therefore it is one of the motives of this seminar to allow church elders identify and name brethren that can take up the coordinating role. It was decided to fulfill that task during another meeting of leaders.
- The work of selling the magazine will remain entirely under the responsibility of the respective church elders, though a deacon, deaconess or believer can be appointed to sell.
- Any person within or outside Christian Brethren churches is free to buy the magazine.
- Any person selling the literature is entitled to retain K200.00 per sold copy and remit K2,800.00 per sold copy to the respective Provincial Representative who will in turn send the money to the Editor.
- Records of both distribution and sales must be kept updated using Standard forms. Misappropriation of funds will result in the area or sales agent not receiving subsequent publications.
- No church is expected to deny interaction between churches as far as the magazine distribution or sales is concerned.
- Considering the workload involved in the magazine distribution and sales the audience suggested a well arranged transport system plus a magazine account.

There being no other issues for sharing, the seminar ended at 12:10 hrs. Attendance was 18 Church elders, representing 8 assemblies out of the invited 15.

OBEDY MWAPE
Copper belt Representative

Elders who are interested to run a similar workshop or seminar in their area, please contact your respective Provincial Representative or Coordinator!



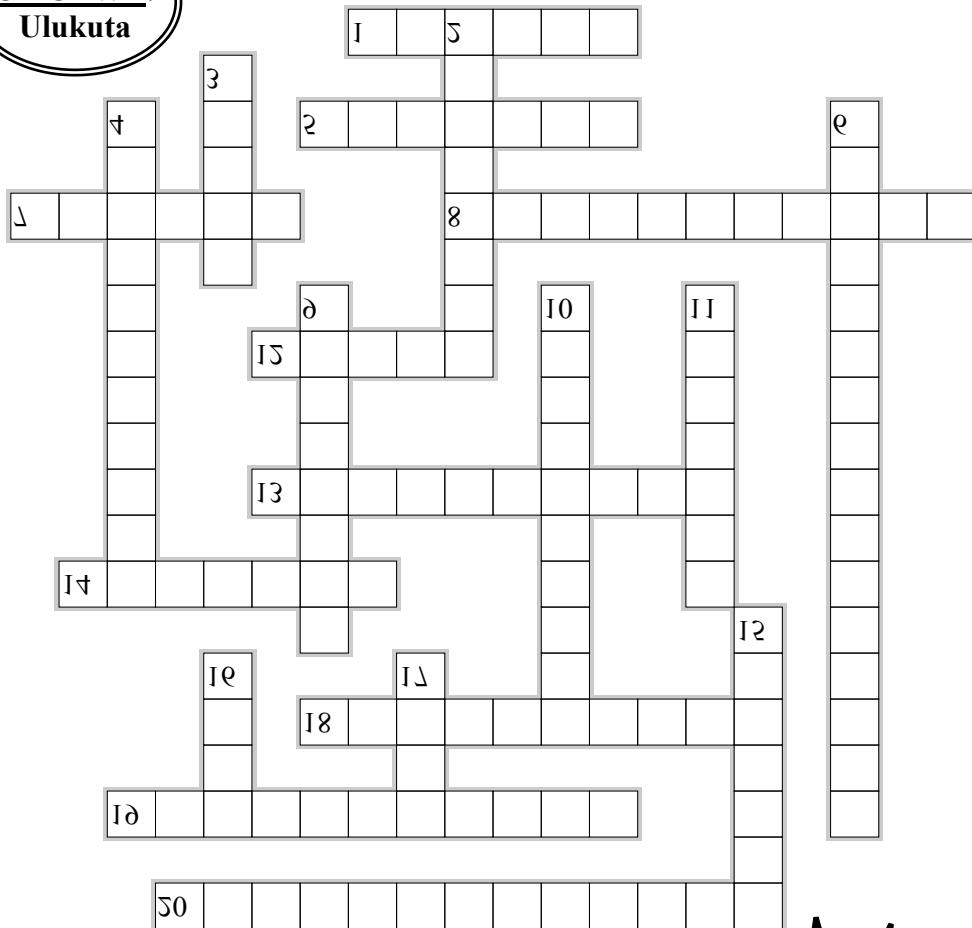
THE BIG NEW YEAR

NATULEYA! - CROSS WORD PUZZLE

Sangeni amasuko ya cine no kucimfy!

UMUTWE:

Ulukuta



Across

- Ni nani uuli e mutwe wa lukuta? Abena Efese 5
- Lukuta nshi lwatumine Sauli na Barnaba? Imilimo ya batumwa 13
- Musumba nshi ukwafumine abakalamba balile pambo na Paulo? (Imilimo 20)
- Ulukuta lupanda kabilis ... ifya cine. (1 Tim 3)
- Ni nani uwashimpile ifilonanino ifingi mu Cipingo Cipy?
- Bwafya nshi ubo ulukuta lwa ntanshi bwa shingwene nabo? Acts 8
- Nani uwaafwishes Paulo ukulemba Kalata wantanshi ku bena Korinti?
- Musumba nshi umo Icilonganino cantanshi cayambile? Imilimo 2
- Ni kuli finshi umuntu apusukilamo? Ni ku ... pa kutetekela. (Abena Efese 2)
- Nibani abo tufwile ukumpula? Inshiwa na ... (Yakobo 1)

Down

- Icitabo icikalamba ica mwina Kristu
- Nani atumine Paulo ku kumona Kaisare? (Imil.25)
- Umibili wakwa Kristu ni cinshi? Kolose 1
- Citabo nshi mu cipingo cilanda pa kutendeka kwa cilonganino ca ntanshi?
- Nibani bafwila ukukwafwilisha abakalamba ba lukuta? (Imil.6 + 1Timote 3)
- Ni bani ababa pa mulu mu butungulushi mu Cilonganino citungululwa na Yesu Kristu?
- Ishina lyu lukuta lwa citatu ukupokelela kalata ukufuma ku Mfumu? (Ukusokol. 2)
- Lutampulo nshi ulwabutatu ulwa kufumishapo ulubembu pakati ka bena Kristu? Tuli no kweba ... (Mateo 18)
- Ni nani uuli cilibwe apo Icilonganino cakulwa? Mat.16
- Nikwisa uko Paulo abushishe umulumendo ku bafwa? (Imilimo 20)

PRICES

- Baibele with new stable leather binding*
- Baibele with cover*
- "Ishiwi lyakwa Lesa" - Cipingo Cipy*
- Hymnbook with cover*
- Hymnbook*

Ubulondoloshi:

- Lembeni amasuko ya mepusho ayali ku mbali mu tubokoshi (crossword). Imilembele yakonka "Baibele".
- Asukeni amepusho, ayali ku numa ya ili pepala, pakuti mutwafwe ukuwamya iyi magazine.
- Lembeni akeyala (Address) kenu.
- Lepuleni ipepala ukukonka umushilwa elyo mututumine ukushinta pa 28th Febr. 2010.



OPINION
POLL

KUTI TWAIWAMYA SHANI?

12 Months “NATULEYA! - Let's go!”

12 Months “NATULEYA! - Let's go!”

KUTI TWAIWAMYA SHANI?

Mukwai shileni umushilwa ukucilinganya akabokoshi ako kaleimininako itontonkanyo lyenu.

	Bwino nganshi	Ilifye bwino	Tai-bipile	Tai-weme!
1. Bushe muletipo shani palwa nkupo ipya?				
2. Muletontonkanyapo shani pa kakope kypyakaleimininako iyi magazine?				
3. Bushe icibemba caba shani mu mibelengele?				
4. Nga palwa ma Bible Studies yasangwamo muletipo shani?				
5. Nga pa ciputulwa ca kulanshanya caba shani?				
6. Bushe utusebo tupeelwa palwa ifintu ifyalekana lekana ificitika mu filonganino fyesu twaba shani?				
7. Bushe iyashi liba mu tulengo mulalyumfwikisha? Bushe mwalicitemwa ici ciputulwa?				
8. Bushe ifisangwa mu ciputulwa citila “Mukati ka Christian Brethren” filafwilisha? 				
9. Bushe imishitishishe ya iyi magazine ku ncende mwikalila yaba shani? Bushe mulakwanisha ukusendapo cila nshita?				
10. Bushe ukwihibikwa kwa iyi magazine ku bantu mu ncende mwikalila kwaba shani?				

11. Ni finshi ifyo mwingatemwishapo?

- Ukuwashishako iyashi elyo nefikope ifisuma, tacisakamike nangu mwalundako umutengo.
- Ibefye ififine yaba nomutengo umowine.
- Umutengo ubweleko pansi, elyo ibefye mu lulimi lomo.

12. Isa iyo mwingatemwapo ukushita? “Natuleya!” ya mu cibemba ceka cekafye

- “Natuleya!” ya mu cingeleshi ceka cekafye.
- “Natuleya!” ya mu ndimi shibili, cingeleshi ne cibemba.

13. Bushe mwilibala amubomfyapo mu cilonganino cenu Bible Study ili yonse ukufuma mu “Natuleya!”?

- Emukwai, yalitwafwile nganshi
- Awe mukwai, tatulabomfyapo.

14. Bushe kuti mwatwebako ifyo mucinjishe pa mulandu wa kubelenga iyi magazine?

- Awe mukwai, tapalaba.
 - Emukwai, nifi apa:
-
.....

15. Ni banga abantu abo mwaishiba ababomfy “Talktime with God”?

16. Ciputulwa ce iyashi nshi mwatemwisheshepo mu 2009?

17. Bushe namukwatapo fimo ifyo mulemona ukuti filingile ukubamo?

18. Mulandu nshi bambi tababelengela iyi magazine? Fintu nshi ifyo tulingile ukubombelapo pakutila twingabapyungila bwino?

19. Bushe pali jimbii ifyo mwamona nangu ifya kulandapo?

20. Ni mwebo banani? Ndi mwaume Ndi mwanakashi

Imyaka 6-20 21-35 36-50 51-99

Icilonganino Christian Brethren Other Evangelical UCZ

Charismatic / Pentecostal Catholic Other

Ishina:

Akeyala:

Mobile Phone:

If you need an English version of this Opinion Poll,
please send an SMS to the Editor or download it from www.natuleya.com!