

Bible studies – Discussion – Stories – News – Community – Skills – Language

# ***NATULEYA! - Let's go!***

*Ukupitila mu Cipingo ku mikalile ya lelo –*

*Through the Scriptures to real life*

Bemba / English

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**Premiere  
Issue**



**Lesá Alitemwa Icilonganino**  
– na ifwe bene twalicitemwa!

**God Loves the Church**  
– and so do we!

# **NATULEYA! -** *Let's go!*

ISSUE No 1 / 2009

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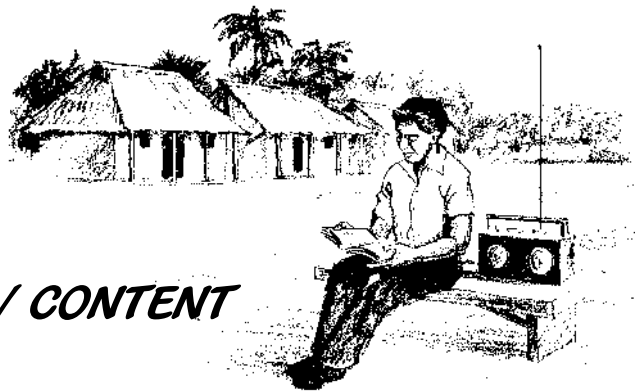
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## **CIWA ANTUNKILE**

### **CAPITA 1**

“Sendamenipo.”

“Kafikenipo bane, mwilaba ukweba Yohane ukwisa ku nanda ku mwandi,” e kwasuka kwakwa Sembe, Shimapepo.

Badikone bonse baasukile capamo abati, “Tatwalabe bashimapepo,” balola na mu kashila akalefuma ku cilonganino.

Sembe aisale cibi caku cilonganino, elyo aile ku nanda yakwe. Iyi nanda yakwe yakulilwe mupepi ne cilonganino; kabili eyali iikulu ukucila amayanda yonse mu mushi wa Tano. Ne miputule naimbi yalilundilweko pakuti kube umwakulala abeni pamo nga bakabila ba Mbila Nsuma na baShimapepo na babomfi abalefuma mu filonganino fimbi.. Sembe tali umukalamba sana, ali fye ne myaka 56; lelo pali ubu bushiku aleenda kwati mukalamba sana, aleenda panono panono ngo muntu uwanakile sana. Ilyo aingile mu nanda, asangile umukashi alemulolela. Umukashi aloleshe Sembe kwati alemwipusha ifyo aendele. Panuma ya kusuminisha ku mutwe, umukashi alilile umusowa ati, “Yangu, mwana wandi eee!”

Pali iyi nshita ninshi Sembe ekele fye mu cipuna.

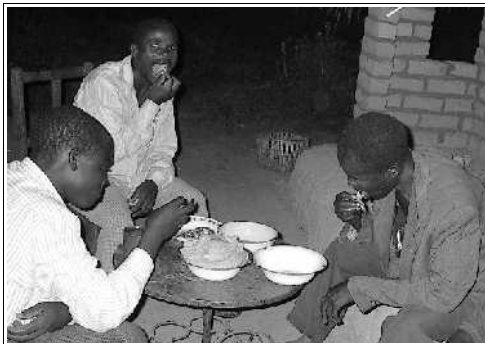
(Konkanyenipo pebula 31!)



**WELCOME!**

**“God loves the Church – and so do we!”** This is one of the reasons why this magazine is being launched.

We men go to great lengths to marry a certain lady – we prepare expensive gifts, travel far distances and sometimes spend a lot of time to that end. But God? He allowed his people to despise and ignore him for several thousand years, and yet he continued to send his love messages through his prophets. He corrected, punished and uplifted them – and again in the end, he gave his own life. His blood paved the way for us filthy sinners to become part of a new and perfect body – His beautiful bride! Although he still extends his love and care graciously to every person on this planet, his bride is at the centre of his interest and his most precious possession. He personally trained her first leaders, he gave his Spirit to teach her members, he empowered each one of them with specific skills, and he put mechanisms in place to see her safely through till that happy day when he will collect her, that she might live with him forever and ever. Surely he loves his Church!



And so do we – church planters, elders, deacons, youth leaders, women leaders, and anybody else who looks at things on this earth with the eyes of God. Such a strong community of

like-minded people, united by the life that God gave them, knit together through common values and goals, a warm fellowship that shields its members against the attacks of the devil – such a brilliant, heavenly invention is worth all our efforts. The Lord Jesus is building his Church – but he wants to use us in the process.

At the end of this first edition you'll read more about how this magazine will work. But first “Welcome to the table!” as we eat together the good food prepared for us by some brothers on pages 4-15. After that we shall follow the promise in our motto “Through the Scriptures to real life” - read some background information on the constitution of the Christian Brethren churches, look into the shop of one of our brothers, think about the impact of a new and strange religion on our young people or read an interesting story. And let's remember: knowledge calls for action! Let's get going and do what God has called us for.

**MWAISENI  
MUKWAI!**

**“Lesa alitemwe cilonganino – naifwe bene twalicitemwa!”** Uyu e mulandu umo pa milandu iingi ico uyu magazini alelembelwa.

Abaume balacite fintu fingi pakuti bope umukashana. Balashite fyabupe ifyamutengo no kwenda imilundu kabili no kubomfye nshita iitali mu kulanshanya. Lelo Lesa alekele abantu bakwe ukumusula nokumulaba pa myaka amakana. Nelyo cali fyo, atwalilile ukubatumine lyashi lyakutemwa ukupitila muli bakasesema. Alebalungika no kubapanika pamo no kubapuputula, nakukulekelasha abapele umweo wakwe wine. Umulopa wakwe watwiswilile nshila fwe babembu ababipisha kukuba mu mubili uupya kabili uusuma- nabwina wakwe! Nelyo asokolola ukutemwa pamo no kwangwa kwakwe ku bantu bonse abapano isonde, nabwina wakwe ewaba icikwatwa cakwe camutengo kabili ku mutima wakwe. Umwine asambilishe ntungulushi shantanshi no kupela Mupashi wa Mushilo pamo ne fyabupe fya Mupashi kuli cila mwina Kristu. Alipekanya fyonse ifyakulenga nabwina akafike umutende kuli bulya bushiku ubwabuseko ilyo akesamusenda pakuti akabe nao pe na pe. Cacine alitemwe cilonganino.

Naifwe bene, (abashimpa ifilonganganino, bacilolo, bakapyunga, intungulushi sha msepela, intungulushi sha banamayo na bonse abamone fintu pano isonde muli bu Lesa), twalicitemwa. Ili bumba lya bantu abapalana mu matontonkanyo no kwikatana mu mweo untu Lesa abapela, no kukakana pamo ukupitila mu cibwisha pamo no buyo, lyacingililwa kuli kasebanya ukupitila mwi senge. Kuti catuwamina ukubika mano kuli uku kupekanya ukwa ku mulu. Shikulu Yesu alefwaya ukutubomfya mu mulimo wa kukule cilonganino cakwe.



Uli no kubelenga na fimbi pamulandu wa kubomba kwa uyu magazini pampela yauko. Lelo pakubala “*Mwaiseni kwi tebulo!*” ilyo tulelila pamo icakulya icisuma ico ababwananyina bamo batupekanishe pa mabula 4-15. Panuma ya aya mabula, elyo twalakonka icalembwa ukuti “Ukupitila mu cipingo ukulola ku mikalile ya lelo” – ukubelenga ubupilibulo bwa lupapulo lwa cilonganino ca Christian Brethren (CMML) no kumona pamulandu wa bukwebo bwakwa munyina umo no kutontokanya pafyo imipepele ipya kabili yaibela ilecita mu myeo ya msepela, pamo no kubelenga ilyashi. Kabili twibukishe ukuti amano yafwaikwa ukuyabomfya! Natuleya tufikilishe icintu Lesa atwitila.

**NATULEYA! - Let's go!**

The Editor



## IMFUMU DABIDI

### Ukusontwa kwa kacema nge Mfumu

1 Samwele 16:1-23



Ishiwi lya kuso-  
ntwa lyalola mu  
kusala no kulumbule  
shina lya muntu uuli  
no kubomba umulimo  
umo. Elyo icifulo ca  
bufumu cisona ku  
muntu uwapelwa  
amaka nelyo insambu  
shakuteke calo nelyo  
mutundu.

Mu calo, abantu  
babika umuntu pa  
bumfumu mu musa-  
ngo wa kusala. Lelo  
kuli Lesa te ifyo. Ena

abomfya inshila ishapusana pusana pakubika umuntu pa  
bumfumu. Pamo nge nshita Lesa alesonta Shauli ukuba  
imfumu pa mutundu wakwa Israele, asokolwelele kasesema,  
Samwele, 1 Samwele 9:15-6; 10:1. Kabili ilintu Lesa  
afwaile impyani yakwa Shauli, aebele Samwele, umubomfi  
wakwe, ukuya ku Betelehemu no kumulondolwela ifyo ali  
no kwenda, 1 Samwele 16:1.

Mu kusonta kwa babomfi, Lesa tabomba nga bantu aba-  
lolesha ku mimonekele, cuma nelyo amasambililo ya muntu.

Lelo ena alolesha ku mutima wa muntu, 1 Samwele  
16:6-7.

Ukuteka kwakwa Shauli kwali nge fi: “Kwali ukulwa  
ukwakosa ku baPelishiti inshiku shonse shakwa Shauli, eico  
aleti amono muntu impalume, atemwa onse uwabulamba,  
amulunda ku bali nankwe, 1 Samwele 14:52. Ilembo  
liletwebo kuti Shauli pakusala ifita fyakwe alelolesha pali  
bumpalume pamo no bulamba bwa muntu. Taletontonkanya  
nelyo panono pa mutima wa muntu nelyo ifyo umuntu aba  
na Lesa. Uyu musango tawali mu bufwayo bwakwa Lesa.  
Na kucila, Shauli takwete cumfwila kuli Shikulu wa maka  
yonse, 1 Samwele 15:1-12. kuti twashininkisha ifi ukupitila  
umu:

1. Tabombele ku kufikilisha ubusesemo bwakonaula  
bena Amaleke pamulandu wa bunkalwe bwabo pa bena  
Israele, Ukufuma 17:8-16; Amalango 25:17-19.
2. Tanakile Lesa ilyo afililwe ukonaula imfumu Agag  
pamo ne fikwatwa ifyapala ifitekwa, 1 Samwele 15:8, 9.
3. Panuma ya kusansa abena Amaleke, aimike ne  
cishibilo kukulango buseko pamo no mucinshi wakwe,  
1 Samwele 15:12.

Uku kukananakila takwasekeshe Lesa. Lesa amona  
ukukananakila nge cilubo icacila na pakukana ukufikilisha  
umulimo untu umuntu apelve. Kuli wene cimo cine na  
bucintomfwa pamo nga fintu cali mwi bala lya Edene,  
Ukutendeka 3:12. Lesa alipata ulubembu lonse, ukubikapo  
no kukananakila; eico alapaniko mubembu.

Emulandu Lesa asalile ukufumyapo buteko bwa mfumu  
Shauli. Efyo caishile icakusonte mfumu iyakupyana Shauli.

Ubu bupingushi kwasokolwele bucishinka bwe lembo,  
“Ukunakila kwawama ukucila ilambo,” 1 Samwele 15:22.

## KING DAVID

### A shepherd appointed as King

1 Samuel 16:1-23

The word “appointment” means to choose and name a person who is meant to fulfil a given task. As straight forward as the title “king” is, it refers to a person who has been granted the authority or mandate to rule a country or a tribe.

In the civic world, men use the electoral system whenever there is need to put a leader in place. It is not the case with the almighty God. He uses different methods when putting in place a new king. For instance, when God appointed Saul to be king over the tribe of Israel, he instructed the prophet, Samuel, by way of a revelation to anoint a man who would approach him at a stated time, 1 Samuel 9:15-16; 10:1. And when God needed a successor for King Saul, he instructed Samuel, his servant, to go to Bethlehem with specific instructions, 1 Samuel 16:1.

Unlike men, God does not base his choice of a servant on the physical appearance, status, wealth or education. He looks at the heart of the person, 1 Samuel 16:6-7. The rein of King Saul can be summarise as follows: “All the days of Saul there was bitter war with the Philistines, and whenever Saul saw a mighty or brave man, he took him into his service,” 1 Samuel 14:52. the scripture here is indicating that King Saul's mode of recruitment for his army was based on the physical strength and bravery of the man in question. He never at all considered the heart or the relationship of the man with God. This in itself was not in line with God's desire. All in all, King Saul was not obedient to the Lord Almighty, 1 Samuel 15:1-12. the King's disobedience would be noted in the following:

1. He did not contribute to the fulfilment of the prophecy which promised the destruction of the Amalekites due to their hostility against the of Israel. Exodus 17:8-16; Deut. 25:17-19.
2. He disobeyed God by sparing King Agag of Amalek and some material possessions like the flocks, 1 Samuel 15:8,9.
3. After the attack on Amalek according to God's instruction, he erected a monument to his own joy and honour, 1 Samuel 15:12.

This disobedience displeased God. God sees disobedience as more than just a refusal to carry out a given instruction. To him, it is equivalent to rebellion like it were in the garden of Eden, Genesis 3:12. God hates sin, disobedience inclusive, and so acts strongly against it. Hence, God decided to end King Saul's reign. This is how the need to appoint a future king, to succeed King Saul, arose.

This revealed the truthfulness of the scripture, “To obey is better than sacrifice”, 1 Samuel 15:22.

God sent the prophet, Samuel, to the house of Jesse in Bethlehem. In this family there were

eight sons. Samuel was instructed to anoint one of them. This commission was not as easy as one would imagine. Some of the constraints were as follows:

- The prophet, Samuel, had the fear of being killed by the incumbent King, 1 Samuel 16:2.
- The appearance or visit into the town was going to be a threat to the elders of the town, 1 Samuel 16:4.
- As human as the prophet, Samuel was, there was the possibility of him basing the appointment on a human perspective, 1 Samuel 16:7.
- And for Jesse who was the biological parent to the aspiring future king, there was a likely temptation of wrong preference, 1 Samuel 16:11.

God drove out the fear which Samuel had by providing a coverage for King Saul's anxiety. The prophet was advised to take a heifer with him. The animal was to be a sacrifice to the Lord, 1 Samuel 16:2,3. Truly speaking, there was nothing sinister about this offer because it was the usual practice. For the New Testament man of God, there has been a release and grant of the Holy Spirit to drive out the fear. The personality of the Holy Spirit is not timidity; but of power, love and self-discipline, 2 Timothy 1:7. After all our Lord Jesus Christ promised to be with his servants always, up to the end of the age, Matthew 28:20 (b).

There was no need for the prophet to fear the surprise which would arise upon being seen in the town. God's covering answer of giving to offer a sacrifice was more than enough. Being the light of the world, the children of God need not have fear as they labour to do what is right, Matthew 5:14-16.

As a servant of God, one is not meant to use their own efforts when labouring. Instead, it is important to remember that as branches, Christians are supposed to abide in Jesus the true vine, John 15:4-5. the relationship we have with our Saviour and Lord, can enable us to succeed. No wonder the apostle Paul could testify confidently that he was able to do everything through the one who gives him strength, Philippians 4:13.

Jesse as a parent was at task in this commission of appointing a future king. It was likely he could withhold one or two of his sons for reasons best known to himself. God always reveals his plans and ensures their fulfilment. Our task as Christians is to be attentive to God's small still moving voice. This can be evidenced in the task the prophet had before him of anointing this future king.

Whilst Samuel and Jesse were wondering which son to anoint God continued to guide them by rejecting each of the sons, 1 Samuel 16:7-10.

In the pursuance of the commission, Jesse was compelled to bring before the prophet his son, David, 1 Samuel 16:11-12. He described

Lesá atumine kasesema, Samwele, ku ganda yakwa Yese umwina Betelehemu. Muli ulu lupwa mwali abana baume cinekonse konse. Samwele atuminwe kukusuba umo pali aba. Uyu mulimo tawali uwayanguka. Ifintu fimo ifyakoseshe uyu mulimo nifi:

- Kasesema, Samwele aletina ukwipaiwa ku mfumu iyaletaka
- Ukumoneka nelyo butandashi bwakwa kasesema mu musumba bwali no kutinya bakalamba ba mushi, 1 Samwele 16:4.
- Pamulandu wa kuba mu buntu kasesema kuti amwena ukusontwa kwa mpyani ku mubili.
- Ku lubali lwakwa Yese, wishi wa bana kwali tontonkanyo lya kusokolola bana abo umwine amwene ukulinga ubupyani 1 Samwele 16:11.

Lesá afumishe umwenso wa kutina Shauli muli Samwele ukupitila mu kumupela ifyakwasuka. Kasesema, Samwele, bamwebele ukusenda akaombe akakota mu minwe yakwe. Iyi nama yali no kupelwa ilambo kuli Shikulu, 1 Samwele 16:2,3. Cine cine, takwali cenu pamulandu wa kusenda kwa kaombe pantu eflyo balecita ilingi. Mu cipingo cipya, Lesá alipela mupashi wa mushilo ku bantu bakwe kukufumya umwenso, lelo wa maka no kutemwa pamo no kutekanya, 2 Timote 1:7. Nakuba Shikulu Yesu Kristu alilaya ukulaba naifwe na pakupwa kwa nshita, Mateo 28:20.

Kasesema talingile ukutina ukututuma ukwali no kusangwa mu bakalamba bamushi pakumumona. Amashiwi yamwebele Lesá pamulandu wakupela ilambo yali no kubomba apo baba ulubuto lwa pano isonde abana bakwa Lesá tabalinga ukutina ilyo balebomba. Balingile ukwibukisho kutila, bena pamonge misambo, balingile ukuba muli Yesu, umufwano twakwata no mupashi kabili Shikulu wesu kuti watulengo kufikilisha umulimo. Emulandu Paulo aletakisha ukutula, "Ndi na maka ayakucita fintu fyonse mu ulenkonselesha," Abena Filipi 4:13.

Yese pamo ngo mufyashi ali pa bwafya muli uku kusubwa kwa mpyani. Pamo ngo muntu kuti akwate tontonkanyo lyakufisa umwana umo nelyo kabili inshita shonse, Lesá alasokolola mapange yakwe kabili alayafikilisha pamo nga bena Kristu tulingile ukulakutika kwi shiwi lyakwa Lesá. Ifi kuti twafishininkisha muli uyu mulimo kasesema akwete uwakusuba impyani.

Ilyo Samwele na Yese bacili balefwailisha uwakusuba nge mfumu, Lesá atwalilile ukubatungulula ukupitila mu kukana abana bonse abaleletwa, 1 Samwele 16:7-10.

Mu kutwalilila kwa uyu mulimo, Yese asukile asokolola Dabidi, Samwele 16:11-12. Amulondolwele ukuti mwaice, lelo eo Lesá asontele, 1 Samwele 16:12.

Moneni Dabidi ali uwayembe mpumi, uwa bulamba, uwakosa kabili uutina Lesá. Ukutina Lesá nelyo kwalumbulwa pa kulekelesha ecapusenyé Dabidi kuli bamunyina bakwe mu menso yakwa Lesá.

Munshita iinono fye kasesema Samwele asubile Dabidi ubufumu pa mutundu wakwa Israele, 1 Samwele 16:13.



*Bushe mucita shani  
iyo intungulushi  
shikalamba shami-  
kanya ukuti mube  
pabutungulushi?*

*Enailisheni*

**Icipande cabubili  
palwa**

**Imfumu Dabidi**  
*no kumona ifyo  
ena acitile!*

Ukusuba kwa iyi mpyani kwali mu maboko yakwa Lesa pantu yali mapange yakwe. Lesa afikilishe fi ukupitila mu.

- i. Kubomfya Samwele umubomfi wa cumfwila.
- ii. Kupela mano ne ntunga pamo ne cifulo ku mubomfi.
- iii. Kupekanya ifyalefwaikwa.

Na muno mu nshiku sha cipingo cipya Lesa abomfya bantu abatetekela mu milimo yakwe. Aba bantu balapelwa Mupashi wa Mushilo uwaba kasansamusha wa cibili. Alakoselesha no kwibukisha no kutungilila babomfi bakwa Shikulu mu nshita iyalinga, Yohane 14:26. Takwaba uwaishibisha imilimo yakwa Lesa pantu Lesa kuti aimya no kubomfya bantu abatutu, Imilimo 4:13.

Nga cakuti Lesa apela babomfi bakwe umulimo, tapelela fye pakubapela maka, lelo alabapela mano no kubatungulula pamo no kubalanga apakubombela, Imilimo 8:26-29; 10:1-48, umubomfi wakwa Lesa takabila ukusakamana pamulandu wa fyakusosa pantu tabombela mu mubili. Na kuba umupashi wa mushilo eubomba, Mateo 10:19-20.

Nga cakuti Lesa asonta bantu kukumbombela alabapela ne fyanso fya bulwi bwa ku mupashi, Abena Efese 6:10-18. Pakuba uwa mano yonse Lesa aleshiba fyonse ifikalapitamo ababomfi bakwe. Alishiba ifibi pamo na matunko ayali no kuponena abalungama, kabili alapekanye nshila yakufuminamo, Amalumbo 34:19; 1Abena Korinto 10:13. Kabili Lesa alapekanya ififulo apakubombela mu misango iyalekana lekana, Imilimo 2:14; 6:5; 8:3-8; 9:11,27.

Moneni ifyo Dabidi asubilwe, kabili ashele pakati ka lupwa lwakwe, 1 Samwele 16:13. Ili lisambililo kuti Lesa afwaya babomfi bakwe ukutendeka ukumbombela palya pene basangwa. Ifi efyo Eali na mububomfi bwakwa Shikulu Yesu Kristu, Luka 4:16-20. Ni mwi sambililo limo line Shikulu Yesu Kristu akonkomeshe abasambi bakwe ukutendeka ukubila imbila nsuma mu musumba umo bali, Mateo 28:19.

him as the youngest, yet God had picked on this very one, 1 Samuel 16:12.

Behold, David was a fine looking young man, brave warrior, a person of action and an artist and God-fearing. Though mentioned last being God-fearing is what differentiated David from his brothers according to God's view.

In no time, the prophet, Samuel anointed David as future king over the tribe of Israel, 1 Samuel 16:13.

The fulfilment of this commission entirely depended on God who initiated it. He made it possible by

- (i) using obedient manpower in the personality of Samuel.
- (ii) Giving spiritual inspiration, direction and destination to the man-servant
- (iii) providing the required necessities.

Even in the New Testament era, God uses faithful men in his service. Such men are given the Holy Spirit who is just another comforter. He encourages, reminds and upholds the Lord's servants in appropriate times, John 14:26. There is nobody who is in dispensable in the Lord's service because God can raise and use ordinary men to serve him, Acts 4:13.

As God commissions his Servants to carry out a given task, he not only empowers them; but he inspires, guides and designates them, Acts 8:26-29; 10:1-48. there is no need for the servant in the ministry to worry what he would say because it is not the physical being which works; but the Holy Spirit, Matthew 10:19-20.

When God appoints men to serve him, he equips them for spiritual battle, Ephesians 6:10-18. As omniscient as God is, he is fully aware of the situations his servants would be found in. he knows the afflictions and temptations, likely to befall the righteous, and so he prepares a way out, Psalm 34:19; 1 Corinthians 10:13. God also prepares situations in which men of God labour in various capacities, Acts 2:14; 6:5; 8:3-8; 9:11, 27.

Notice how David was anointed and left amongst his family, 1 Samuel 16:13. This is a lesson that God desires his servants to begin in their own family circle. This was true even in the case of our Lord Jesus, Luke 4:16-20. It was in the same vein that the Lord Jesus Christ instructed his disciples to begin the preaching of the Gospel right where they were, within their own capital called Jerusalem, Matthew 28:19.

### **"Ukusubwa namafuta kwamoneka ukubamo na maka, te ifyo fine?"**

Abantu bamo, mukulolekesha pali ili lyashi, balolekesha pa kusuba kwa mafuta. Ubukankala bwa cipasho icali muli aya mafuta kuti kwasokolokela mwi limbo ili: "...no Mupashi wakwa Yehoba walompokele pali Dabidi ukufuma pali kalya kasuba no kupulamo", 1 Samwele 16:13. Ici calolele mukuti nangula amafuta (icishibilo) yali no kuma icintu cine cine (Umupashi wa Mushilo) wali no kushala ulebomba. Takwabo muntu uwamano uwingekatilile cishibilo nelyo alemone cintu cine cine. Emulandu wine tacaba lifunde ukusuba umuntu amafuta pakuti engile mu kubombela Lesa mu cipingo cipya. Nakuba umusango uubomba wakubika maboko, Imilimo 13:3.

Mu nshita sha kukanaishiba abantu balefwala ifya malele pa mibili. Lelo muli shino nshiku kuli ukubomfya mafuta apashilingile. Cili kwati amafuta eyapyanine pafya malele. Ukucetekela mu fintu fyanusango yu cimo no kubwelela kumitontonkanishishe ya malele.

Mu kusondwelela, ukwendauka na mafuta ukulasuba bantu amayanda, imyotoka, ifyakulya ne fintu fimbi tacilefwaikwa kabili cilelanga ukufuma mwisambililo lya mu cipingo cipya, nangula cingacitwa ne ntungulushi mu cilonganino abalebomfya ku bupilibulo busuma. (Apengabomba amafuta ni panshita ishapala ilya iyalumbulwa muli Yakobo 5:14.)

### **"So being anointed with oil seems to be quite powerful, not so?"**

Some people, looking at this story, are very concerned about the anointing oil. The symbolic significance of the anointing oil is revealed in the words "...and from that day, the Spirit of the Lord was upon David in power", 1 Samuel, 16:13(b). This implied that though the anointing oil (a Symbol) would dry, the reality (the Holy Spirit) would remain in effect. There is no sensible person that would cling to the symbol whilst the reality is evident. In the New Testament people are no longer anointed with oil when they enter into ministry, but instead, it is the laying of hands strategy which is used, Acts 13:3.

In the days of ignorance people would wear charms on their bodies. As for today, there is misuse of anointing oil by substituting it for the charms. Relying on such objects is merely a return to magic thinking. Conclusively, going about with bottles of oil to anoint people, houses, cars, food and all sort of things is unnecessary and out of the keeping of the New Testament theology (except in the type of situation referred to in James 5:14), even if it's done by well-meaning Christian leaders.

# THE CHURCH – WHAT'S THAT?

What is the church? The church is a body of believers in Jesus Christ.

There are two ways in which the Bible talks about the church:

1. The universal church sometimes called the body of Christ or described as the bride of Christ.
2. The local church which is the gathering of believers in one place who gather to worship and witness in their own area.

By describing the church as the body of Christ, we are reminded of the unity which exists between all true believers, Romans 12:5. Christ is the head of the body, Eph 5:23. There is no earthly head. Individual or local churches have elders who are responsible to God for how they rule, but they are not the head of the church, Heb 13:17.

The church is described as a flock, reminding us that we belong to Christ who as the Good Shepherd gave His life for the sheep, John 10:11. Jesus spoke of making a flock from His own sheep together with other sheep who were not of this fold, John 10:16. The result would be one fold having one shepherd. This reminds us that the church is composed of Jews and Gentiles, brought together with one Shepherd who cares for them. Christ is the Chief Shepherd, 1Peter 5:4. There are no national or social distinctions, all are one in Christ Jesus, Gal 3:28.



By describing the Church as the bride of Christ, we are reminded of His love for us and the cost that He paid to make us His own, Acts 20:28; Eph 5:25. As the bride of Christ we are required to be holy in life and dedicated to Him, 2Cor 11:2.

The church is sometimes called a building reminding us that we are a temple of God, 1Cor 3:10; Eph 2:21; 1Pet 2:5. God is the builder, Col 2:19. Christ is the foundation for the building, 1Cor 3:11. He is the living stone which we are built upon, 1Peter 2:4. Peter's statement of faith in Christ was greatly praised by Jesus, Matt 16:17. All who trust in Christ as Saviour are part of that "Building", 1Peter 2:5.



## Who are members of this universal church?

All those who trust in Jesus Christ as their Saviour and Lord become members of the uni-



## ICILONGANINO – CINSHI?

Bushe icilonganino cinshi? Icilonganino libumba lya bantu abatetekela muli Yesu Kristu.

Kwaliba imisango ibili umo Icipingo cilondolwela pa mulandu wa Cilonganino:

1. Icilonganino cakwa Kristu – Limo limo citwa umubili wakwa Kristu nangu nabwinga wakwa Kristu
2. Ulukuta – Ibumba lya batetekela abalongana kukushinshimuna pamo no kubila imbila nsuma mu mushi umo bekala.

Mu kutila mubili wakwa KRISTU, cilatwibukisha pa mulandu wa mumfwano uwaba pakati ka bantu bonse abatekelela, Abena Roma 12:5. Kristu e mutwe wa mubili, Abena Efese 5:23. Tamwaba umuntu uwalinga ukwita umutwe. Cila lukuta mu ncende yaluko lwalikwata bacilolo abo Lesa abomfya kukutungulula, lelo aba tabali umutwe wa lukuta, Abahebere 13:17.

Lubali lumbi, icilonganino cakwa Kristu capashaniwa, ku mukuni, mu kutwibukisha ukuti tuli bakwa Kristu, umuceni musuma, uwapele umweo wakwe pamulandu wa mpanga, Yohane 10:11. Yesu asosele pa mulandu wa kupanga mukuni umo ukufuma ku mpanga shakwe pamo na shilya ishishali mwi cinka, Yohane 10:16. Ili lembo liletwibukisho kuti mu icilonganino cakwa Kristu mwaba ba Yuda pamo na bena fyalo ukubikwa pamo na bena fyalo ukubikwa pamo na kacema umo uubasakamana. Kristu e Kacema mukalamba, 1 Petro 5:4. Takuli muncishanya wa musango uuli onse, pantu bonse bali umo muli Kristu Yesu, Abena Galatia 3:28.

Mu kulondolola icilonganino cakwa Kristu pamo nga nabwinga wakwa Kristu, cilatwibukisha pa mulandu wa kutemwa kwakwe pali ifwe pamo no bucushi aculile pakuti tube abakwe, Imilimo 20:28; Abena Efese 5:25. Ifwe, pamo nga nabwinga wakwa Kristu, tulingile ukuba abamushilo kabili abaipela kuli wene, 2 Abena Korinti 11:2.

Ishiwi lya cilonganino, limo limo, lilola ku nanda ya mapepo. Ici cilatwibukisha ukuti tuli mu nanda yakwa Lesa, 1 Korinti 3:10; Abena Efese 2:21; 1 Petro 2:5. Lesa e kakula wa iyi nanda, Abena Kolose 2:19. Kristu e cakukulapo,

1 Abena Korinti 3: 11. Ena e libwe lya mweo pantu tulekula, 1 Peter 2:4. Yesu alitasha pakalamba ubunte bwakwa Petro pamulandu wa citetekelo muli wene, Mateo 16:17. Abantu bonse abatetekela muli Kristu pamo ngo mupusushi baba muli iyo nanda, 1 Petro 2:5.

#### **Bushe ababa mu cilonganino cakwa Kristu ni bani?**

Bonse abasumina muli Yesu Kristu pamo ngo Mupusushi kabili Shikulu wabo. Takwaba imilimo yakubomba lelo kuba fye ukwingila muli ci cilonganino palya pene umuntu asumina muli Yesu Kristu, Imilimo 2:47.

#### **Bushe cilonganino cakwa Kristu catendeke lilali?**

Catendeke pa bushiku bwa “Pentecost” (panuma ya nshiku amakumi yasano ukufuma apo Yesu atutubukileku bafwa), Imilimo 2:1. Ukufuma ilya nshita cicilicilekula pe sonde ponse. Mu nshita shimo citwa “Icilonganino icishimoneka” pamulandu wakuti tacimoneka kabili tekuti umuntu acisonte. Ici cilonganino catendeke mu nshita ilya Lesa apongolwele Mupashi wa Mushilo pakati ka basambi no kubabatisha kukuba umubili wakwa Kristu, Imilimo 1:5; 1 Abena Korinto 12:13. nga cakuti umuntu asumina muli Krsitu alengila mu cilonganino cakwa Kristu ku maka ya Mupashi wa Mushilo uwikala mu bantu abasunina bonse, Abena Efese 1:13; Abena Roma 8:9.

#### **Bushe nililali ici cilonganino cikaleka ukukulwa?**

Kristu alilaya ukwisatusenda kukuba nankwe, Yohane 14:3; 1 Abena Tesalonika 4:16–17, mu nshita ya kusumbulwa kwa cilonganino mukuba pamo na Kristu pe na pe. Ekutila, ababa muli ici cilonganino bantu abaitwa no bwite bwa kumulu, Abahebele 3:1. Ubwikalo bwa bantu abatetekela pamo nganabwina wakwa Kristu, kwikala pamo nankwe Yohane 14:13; Ukusokolola 21:3, 9.

#### **Bushe abantu abatetekela baba shani na Lesa?**

Icilonganino cakwa Kristu caba lupwa – abantu bamo aba muli ulu lupwa baba mumulu, kabili bambi baba pano isonde, Abena Efese 3:15. Lesa e wishi wa ulu lupwa,

Abena Roma 1:7; 1 Abena Korinti 1:3. Takwaba umulimo wa kubomba pakwingila muli ulu lupwa; lelo kufyalwa fye cipya cipya, Yohane 1:2. Ifyakwingila muli ulu lupwa fibombekelwa ku maka ya mupashi wa Mushilo, Yohane 3:6–8; kabili ficitika ilyo umuntu atetekela muli Kristu, Abena Galatia 3:26. Amapange yakwa Lesa yakutila abatetekela

batendeke ukwikala no kwenda nga bamu lupwa ico bakwata Umupashi Wakwe mukati kabo, Abena Efese 5:1.

Mu cipingo cipya, limo limo, abatetekela betwa pamo nga bantu abapokelela ubwana, Abena Roma 8:15, Abena Galatia 4:5–6 ekutila abasalwa. Balingile ukulapala Kristu mu mibele pakuti abe ibeli pa babwananyina abengi, Abena Roma 8:29; Abahebere 2:11–12.

Ala ici cishinka cakwishibo, “kuti Lesa aba ku lubali lwesu”, cabuseko. Atutemenwe cakuti atutumine Umwana Wakwe kukutufwila, Abena Roma 5:8. Alitwelele membu shesu shonse ico Kristu alitufutile mu mulopa Wakwe, Abahebere 9:12 kuti twaikunkunsha na pa cifuba atuti,



versal church, or body of Christ. This is not something that you do, this happens automatically when you trust in Jesus Christ, Acts 2:47.

#### **When did it start?**

This church was born or started on the day of Pentecost in Acts 2:1, and since that time it has been growing down through the centuries and across many countries to make a truly universal and united church. Sometimes this is called the “Invisible church” because you cannot point to it and say, “that’s the body of Christ, or that’s the universal church.” The church came into being when God poured His Holy Spirit upon the body of disciples and baptised them into the body of Christ, Acts 1:5; 1Corinthians 12:13. When you become a Christian you are brought into that body by the Spirit of God who lives in every believer, Eph 1:13; Romans 8:9.

#### **When will it be complete?**

Christ has promised to come and take us to be with Himself, John 14:3; 1Thes 4:16–17, this is called the rapture of the church. The church will go to be forever with Christ, and so we are people who are called with a Heavenly calling, Hebrews 3:1. Our destiny as the bride of Christ is to be with Him, John 14:3; Rev 21:3,9.

#### **Our relationship to God**

The church is a family, part of the family is in Heaven and the rest on earth, Eph 3:15. God is the Father of this family, Rom 1:7; 1Cor 1:3. We are born into the family by being born again so we cannot work our way into favour with God, John 1:12. This is a work done by the Holy Spirit, John 3:6–8. This happens when we believe in Christ, Gal 3:26. God’s plan is that we might take on the family likeness since we have His Spirit within us, Eph 5:1.

Sometimes the New Testament views us as God’s adopted children reminding us that He has chosen us, Romans 8:15; Galatians 4:5–6. We should become more like Christ in our behaviour so that He might be the first born of many brethren, Romans 8:29; Heb 2:11–12.

What a great privilege we have when we know that “God is for us.” He loved us enough to send His Son to die for us, Rom 5:8. He has forgiven us all our sins because Christ has paid for us by His blood, Heb 9:12. We can truly say, “If God is for us who can be against us?”, Rom 8:31.

#### **The local church**

The Lord Jesus promised that where two or three were gathered together in His name, there He would be in their midst, Matt 18:20. This tells us that when we gather with our brothers and sisters in Christ, we are there for Him.

The early church were involved in four main activities when they gathered together, these were the study of the Scriptures, breaking bread at the Lord’s supper, fellowship and prayers., Acts 2:42.

Believers are encouraged to be present at the meetings, we should not be isolated Christians, Hebrews 10:25. We need each other so that



we can be encouraged in the faith and also so that we can be a help to others, Eph 4:12-15; 1Timothy 4:13; Heb 10:24.

The apostles' doctrine. In these days the New Testament had not yet been written, so the apostles appointed by the Lord had authority in the churches, 1Cor 1:1. The apostles laid down the foundation truths for the church, Eph 2:20; Rev 21:14. In these days, we do not have apostles like that and God's message to us has been completed, Jude 1:3. So we should give attention to the study of Scripture, 1Tim 4:13; 2Tim 2:15. The local church should uphold the truth of God. We must remember that the local church is really God's Church and so obedience to His word is very important, 1Tim 3:15.

Breaking of bread. By doing this we are showing our obedience to Christ, Luke 22:19. There are no rules laid down for the ceremony, but it is a very important part of the life of the local church who want to remember Jesus death and thank and praise God for His goodness in sending His Son.

We also show our unity as believers, 1Cor 10:16. We are united to Christ and we are united to one another because of that, 1John 1:3. Paul accused the church at Corinth that when they gathered together, because they were making a division between those who had food and those who had none, they were not really celebrating the Lord's supper at all, they were simply having an ordinary feast, 1Cor 11:20-22.

Fellowship. Fellowship means to have things in common. We have plenty of things in common with other Christians, Eph 4:3-6. Christians have fellowship with God and walk in His light and are in fellowship with other believers who are also walking in the light, Eph 5:8; 1John 1:7. To walk in the light means to believe the right things (doctrine) and to do the right things (behaviour).

We show our fellowship with other believers at the Lord's supper when we share a common loaf and drink from the cup. However the New Testament idea of fellowship means much more, it involves sharing in many different ways. At Jerusalem they shared their food and their possessions, Acts 2:44,46; 4:32,34. Also, when the Gentile Christians heard about the famine in Judea (Jerusalem), they sent a gift to help them, 2Cor 8:4. This is called fellowship.

Paul thanked the Philippians for their fellowship (partnership) in the Gospel because they had helped him, Phil 1:5.

Christians, who are God's people, do not have anything in common with unbelievers, 2Cor 6:14. They should not have any fellowship or participate in unholy behaviour, Eph 5:11.

Prayers. In the early church, it was the habit of believers to meet together for prayer, Acts 1:14; 4:24; 12:12. The disciples wanted more than anything to be taught how to pray, Luke 11:1.

The church is a holy community. The behaviour of Christians in a local church should be different from that of unbelievers, Phil 2:15. As Paul rebuked the church at Corinth reminded them of what others do and how it was not right

“Lesana nga abamwina mwesuwu, nani engapinkana naifwe?” Abena Roma 8:3.

### Ulukuta

Shikulu Yesu alaila ukuti ukuli babili nangu batatu abalonganina mwi shina lyakwe, akalabako mukati kabo, Mateo 18:20. Ili lembo lileweba ukuti ilyo tulongana na babwananyina tulonganina Wene.

Mu nshita icilonganino cakwa Kristu catendeke, abena Kristu babikile imitima ku fintu fine. Balecincila kukusambilila malembo, ukumokaulo mukate, mwi senge pamo na mu mapepo, Imilimo 2:42.

Abaletetekela balekoseleshiwa ukulasangwa kukulongana kwa babwananyina, Abahebere 10:25; tekuipatula ku babwananyina. Ifwe bonse twabelapo ukukoseleshanya mu citetekelo, Abena Efese 4:12-15; 1 Timote 4:13, Abahebere 10:24.

UKUSAMBILISHA KWA BATUMWA. Muli shilya nshiku ilyo icipingo cipya ninshi tacilalembwa, abatumwa, abasontelwe na Shikulu ebaletungulula inkuta, 1 Abena Korinti 1:1. Ebalelondolola ifishinka apo cila lukuta lulingile ukushintilila, Abena Efese 2:20; Ukusokolola 21:14. Muli shino nshiku ilyo abatumwa tabali pakati kesu, amashiwi yakwa Lesa yalipelwa kuli ifwe mukupwililila, Yuda 3. Eico, tulingile ukubika mano kukubelenga malembo, 1 Timote 4:13; 2 Timote 2:15. Ulukuta lulingile ukubika mano ku cishinka cakwa Lesa. Twilaba ukuti ulukuta cilonganino cakwa Lesa pamo no kuti ukunakile cebo cakwa Lesa cikankala nganshi, 1 Timote 3:15.

UKUMOKAULO MUKATE. Lyonse ilyo tuleikala ku mulalilo wakwa Shikulu, ninshi tulelango kunakila, Luka 22:19. Takwaba mafunde ayaimikwa pamuland wa ici cibukisho; lelo cabe cikankala mu kubapo kwa lukuta ululefwaya ukwibukisha imfwa yakwa Yesu, pamo pene no kulumbanya Lesa pamulandu wa busuma bwakwe ubwakutuma Umwana wakwe.

Panshita imo ine tulalanga umumfwano wesu pamo nga batetekela, 1 Korinti 10:16. Twalisuminkana kuli Kristu kabili twalisuminkana kuli umo no mubiye pamulandu wa mulalilo, 1 Yohane 1:3. Pa mulandu akuti cilonganino caku Korinti calecita kapatulula pa bantu abakwete fyakulya na bantu abashakwete, Paulo alibasekele ukuti te mulalilo wakwa Shikulu balecita; lelo ni cimo pa mitebeto yabo, 1 Abena Korinti 11:20-22.

ISENGE (UMUMFWANO). Ili shiwi lyalola mu kutila fyonse mu mumfwano. Twalikwata ifintu ifingi ifyo tucitila mu mumfwano na babwananyina, Abena Efese 4:3-6. Abena Kristu balikwata umumfwano na Lesa kabili benda mu lubuto lwakwe. Panshita imo ine, abena Kristu balikwata mumfwano na babwananyina banabo abenda mu lubuto, Abena Efese 5:8, 1 Yohane 1:7. Ukwenda mu lubuto calola mu kukonka imipepele iyalungama pamo no kukwate mibele iyalungama.

Iilinti tumokaula mukate umo pamo no kunwa mu lukombo lumu pa mulalilo wakwa Shikulu, tulanga umumfwano nelyo isenge na bena Kristu bambi. Ukusambilisha kwa Cipingo Cipya pamulandu wa ili senge



kwafika na kukucitila ifintu fimbi pamo. Pamo ngefyo ku Yerusalemu, abena Kristu baleakana ifyakulya pamo ne fikwatwa, Imilimo 2:44, 46; 4:32, 34. Na lintu abena fyalo abatetekele baumfwile pamulandu wa cipowe icali mu Yudea (Yerusalemu), batumine ca bupe kukwafwilisha, 2 Abena Korinti 8:4. Uku kwafwilisha kwitwa umumfwano nelyo isenge.

Paulo atashishe abena Filipi pamulandu wa mumfwano wabo pakuminkana pamo nao mu kubila kwa mbila nsuma, Abena Filipi 1:5.

Abena Kristu, ababa mu buntu bwakwa Lesa, tabominkana pamo na bashatetekela, 2 Abena Korinti 6:14. Tabalingile ukukwate senge nelyo kucita nabo ifintu fya bubifi, Abena Efese 5:11.

AMAPEPO. Mu nshila ilyo inkuta shatendeke, cali emwata wa bantu abatetekela ukulunganino kukukwata mapepo, Imilimo 1:14; 4:24; 12:12. Abasambi nabo, mu nshila yabo, bakabile nganshi ukusambilila ukupepa, Luka 11:1.

ULUKUTA LIBUMBA LYA MUSHILO. Imibele ya bena Kristu pa lukuta ilingile yapusana ne mibele ya bantu abashatetekela, Abena Filipi 2:15. Pamo nge fintu Paulo akalipile ulukuta ku Korinti ukupitila mu kubasokolwela icilubo cali mu fintu abashatetekela balecita; abebukishe fyo tacalungeme ku mwina Kristu pantu alipilibuka pamulandu wa kusumina muli Kristu, 1 Abena Korinti 6:11.

Mu kusokolola 3:5, 18; 19:8, tubelenga ukuti abamushilo balifwikwa ifyabuta. Ukubuta kwalola ku bulungami.

ULUKUTA LIBUMBA LYA KUTEMWA. Ukulangelila ukutemwa kwakwa Lesa ku bantu bambi, e cishibilo cimo pa fishibilo ifingi icilingile ukumoneka mu bantu abafyalwa cipya cipya no kubikwa mu lupwa lwakwa Lesa, Yohane 13:34-35; 1 Yohane 3:14; 5:2. Nga cakuti ulukuta lwakula mu kutemwa, abena Kristu balatendeka ukwisushiwamo no mwisulo wa buLesu uwaba e kutemwa Umwine, Abena Efese 3:17-19; 1 Yohane 4:16. Ukukula mu kutemwa kwaba mu fipimo. Tubalilapo ukwishiba ukuti Lesa alintemwa, elyo kuba ukumfwa bwino pali kulya kutemwa cibe ninshi ndesangalala pamulandu wa kwelelwa no kupokelelwa, Abena Roma 5:5. Icikonkapo nombi, Tulingile ukulanga uku temwa kuli umo no mubiye ukupitala mu kupokelela bantu bambi pamo nga fintu Kristu atupokelele, Abena Roma 15:7. Nombi abena Kristu bakalalanda ifishinka ifyakwafwilisha abashileenda bwino mu bwina Kristu, Abena Efese 4:15. Kabili bakalaelela bantu ababalufyanya, Abena Kolose 3:13

#### **Bushe nibani balingile ukuba mu lukuta?**

Bacilolo ebalolekesha pa musango wa bantu abalingile ukuba mu lukuta. Capusana na mucilonganino cakwa Kristu umo Lesa fye eulenga bantu kwingilamo. Umulimo wa bacilolo kucingililo mumfwano pamo no kusanguka kwa mweo ne mipepele ya batetekela.

Ifintu fibili ifingalenga umuntu ukuba mu lukuta nifi:

1. Ukuba abena Kristu abakwata ubunte bwa kupilibuka kwabo, Imilimo 9:26. Ici kuti camonekela mu mweo wabo panuma yakupilibuka.
2. Ukubatisiwa pamo nga fintu Yesu atukonkomeshe, Mateo 28:19; Marko 16:16.

Mu kulundapo, bacilolo balingile ukumona ukuti abantu abali mu lukuta nabapalana mufyo bacetekela, Abena Filipi 1:27. Tekuti ciwame ukonaulo lukuta kumasambilila yabufi ayengafulunganya no kulufya bena Kristu bamo, imilimo 20:29-30. Abena Kristu abakwete ububifi mu myeo yabo tabalingile ukuba mwi senge na bamushilo. Balingile ukufumishiwa mwi senge ukufika ku nshila bengayebelela

for Christians to behave in that way because they had been changed when they trusted in Christ, 1Cor 6:11.

In the book of Revelation, the saints are seen as being clothed in white garments, Rev 3:5,18; 19:8. White always speaks of righteousness.

The church is a community of love. The expression of God's love to others is one of the true signs of those who have been born again, adopted into God's family, John 13:34-35; 1John 3:14; 5:2. As a local church grows in love they begin to be filled with the fullness of God who is love, Eph 3:17-19; 1John 4:16. Growth in love follows in stages. We first come to know the fact that God loves me, then there is the experiencing of that love in our lives as we enjoy His forgiveness and acceptance, Romans 5:5. This then will be followed by us showing that love to one another by receiving others just as Christ has also accepted us, Rom 15:7. They will speak the truth in love to correct some who may have erred from the way, Eph 4:15. They will forgive others who have wronged them, Col 3:13.

#### **Who should be members of the local church?**

Unlike the Universal church where God is the one who places us there, membership of the local church is controlled by the overseers. Their work as God's stewards should be to protect the unity and purity of life and doctrine of the believers.

Two basic requirements would be that those who wish to join the fellowship should be real Christians who can testify to their conversion, Acts 9:26. This would be clear from the changed life which they now live. They should also be baptised as Jesus commanded us, Mat 28:19; Mark 16:16.

In addition the elders have the work of making sure that those who gather together have common beliefs and aims, Phil 1:27. They would not want to have the church upset by false teachings which might confuse some and lead them astray, Acts 20:29-30.

Those who live immoral or otherwise sinful lives have chosen to have no place in the fellowship of God's people, and may be removed until they amend their ways, 1Cor 5:11.

May God give us help to understand His plan for us in the church and may we live for His glory in holiness and love while we wait for our Lord to come and take us as His bride to be forever with Him in Heaven.

no kuleka imibele ya bubifi, 1 Abena Korinti 5:11.

Lesu atwafwe ukumfwa amapange yakwe pali ifwe mu lukuta kabili twikale kukuleta ubukata kuli Wene muli bumushilo pamo no kutemwa ilintu tucili tulelelela Shikulu ukwisatusenda nga na bwinga kukuba nankwe pe na pe mumulu.

*AP, Scotland*

# START INTO MINISTRY

- How a weak servant describes the  
tireless Servant-King -

## The author of the second Gospel

Although the Gospel of Mark is anonymous there is strong evidence that Mark was the author and that this man Mark was closely associated with the family that gave its house to the early church for their meetings. *He is the John who is also named as Mark in Acts.12:12, 25.* We again read of Mark as the sister's son to Barnabas (Col 4:10). Mark accompanied Barnabas and Paul as they ventured into a new missionary call into Cyprus and Pamphylia in the Roman province of Galatia. Acts.13:1 -5. In Acts 13:13 he deserted Barnabas and Paul and returned to Jerusalem, an action which displeased Paul (Ac 15:37-38). After many years Paul showed great kindness to Mark, and not only ordered the churches to receive him (Col 4:10), but sent for him to be his helper, (2Ti 4:11); and he counts him to be among his fellow-servants, Philemon 24. Mark is also known to be Peter's "son". Most likely the apostle Peter preached the Gospel to Mark which culminated into his conversion. (1Pe 5:13). In fact, there is strong tradition that Mark wrote this gospel under the direction of the apostle Peter.

## Exposition of Mark 1:1-20 – The Ministry of Jesus

This portion of scripture can be divided into four major parts as follows:

1. The introduction
2. The Ministry of John the Baptist
3. Jesus' Baptism and Temptation
4. Jesus calls his first disciples

### 1. The introduction (verse 1)

It is interesting that Mark begins his narrative by introducing the main theme which is the Gospel, the main character, who is Jesus Christ the Son of God and the source of the Gospel who is God.

The word Gospel means Good News. From the outset Mark point his readers to the fact that the story he is about to tell is indeed good news to all who will read and believe it.

He further alludes to the truth that this good news is about Jesus Christ who is not just mere man but the Son of God, thus pointing to the divine source; God. Because God is the originator and initiator of Mark's Gospels, it follows; therefore that Mark's story has far reaching implications in the lives of the people who will receive it.

The coming of Christ, the anointed Messiah, to inaugurate the kingdom of God, was *great good news to all humankind*, because through the life, death and resurrection of Christ, God has now provided humanity with a sure way of salvation and entry into His Kingdom. Good news indeed!



## UKUTENDEKA UBUBOMFI

*Ifyo umubomfi uwanaka alondolola  
Imfumu iibomba ngo mubomfi uwakosa*

### Kalemba wa Mbila Nsuma ya cibili

Nelyo iyi mbila uwalembale, kwaliba ifyakhwibhilako kuti Marko ewalembale. Uyu Marko alishibe no lumpwa ulwapele ganda yabo ukuti abena Kristu bantansi balelonganinamo. Uyu e muntu uwaleitwe Yohane mu Milimo 12:12,25. Kabili tulabelenga ukuti Marko emufala wakwa Barnaba / Abena Kolose 4:10) Marko aendele pamo na Barnaba na Paulo ilyo baile mumulimo wa Mbila Nsuma mu Kupro napafu mu ncende ya Galatia (Imilimo 13:1-5) mu milimo 13:13, Yohane afumine kuli bene no kubwelela ku Yerusalemu. Ici tacasekeshe Paulo (Imilimo 15:37-38). Panuma ya mwaka iingi, Paulo alangile nkumbu kuli Marko. Tapelele fye pakweba inkuta ukumusekelela (Abena Kolose 4:10), lelo alaishe ukuti Marko ese kukumwafwa (2 Timote 4:11), kabili amulumbwila pe bumba lya babomfi banankwe (Filemone 24). Uyu Marko balamulumbula ukuba umwana wakwa Petro. Cimoneka kwati umutumwa Petro ewashimike Mbila Nsuma iyalengele Marko ukupilibuka (1 Petro 5:13) Nakuba caishibikwa ukuti Marko alembele yi Mbila Nsuma mu kwafwiiwa no mutumwa Petro.

## Ifyaba muli Marko 1:1-20 -

### Ububomfi bwakwa Yesu

Ici ciputulwa ca malembo kuti cayakanishiwa mu fipande fine pamo nge fi:

1. Ukulondolola
2. Ububomfi bwakwa Yohane kabatisha
3. Ukubatisiwa no kweshiwa kwakwa Yesu
4. Yesu aita basambi bakwe abantanshi

#### 1. Ukulondolola (Ibesi 1)


Cilomfwika bwino pakusanga kuti Marko atendeka ukulondolola kwakwe ne cintu icacilamo, imbila nsuma, no muntu uwacilamo, Yesu Kristu, umwana wakwa Lesa; pamo ne tuntuko ya Mbila Nsuma, uyu ni Lesa.

Ili shiwi lya Mbila Nsuma lyalola mu kutila ilyashi lisuma. Pakutendeka fye Marko alefyaya ukuti bakabelenga bamone cishinka cakuti ifyo balebenga lyashi lisuma ku balelibelenga no kulitetekela.



Kabili atwalilila ukulondolola ukutula ili lyashi lisuma lili pali Yesu Kristu uushipelele fye pakuba umuntu, lelo mwana wakwa Lesa; ekutula lyafuma kuli Lesa. Pamulandu wakuti Lesa etuntuko wa iyi Mbila Nsuma, yalikiwata maka yakubomba mu myeo ya Bantu abali no kuipokelela ukwisa kwakwa Kristu, Umulubushi uwasubwa, kukusokololo bufumu bwakwa Lesa lyali lyashi

lisuma nganshi ku muntu nse. Pantu ukupitila mu mweo ne mfwa pamo no kututubuka kwakwa Kristu emo Lesa apekanishe nshila ye pusukilo, no kwingila mu Bufumu Bwakwe. Lyashi lisuma mwe!

 Umusango Marko alondolwelamo Yesu Kristu umwana wakwa Lesa pamo nge Mbila Nsuma ku Bantu ba pano isonde cakutupela itontonkanyo maka maka ku abantu abaya mukushimika icebo. Bushe finshi tulondolola ku Bantu lintu tuya mu kushimikila? Bushe tulondolola pamulandu wa lukuta lwesu nelyo tushimika pamulandu wafyo icilonganino cingacitila abaleumfwa cebo? Bushe tulondolola pamulandu wa fintu ifyatantikwa pa cilonganino nelyo tulondola fye fwe bene? Tulekabila ukushimika Shikulu Yesu Kristu pamo ngo mulubushi we sonde. Pantu icine cine Kristu e Mbila Nsuma. Ifintu fimbi fyashala fyakuicitila fwe bene kabili tekuti fipusushe bakomfwa ba cebo. Kuli fye Mbila Nsuma imo, kabili Kristu aba eiyo Mbila Nsuma, Abena Galatia 1:6-9 Nga cakuti twalolesha kubunte bwa batumwa, makamaka mwibuku lya milimo, Kristu Umwana wakwa Lesa ewalumbuka mu kubila kwabo. Moneni ifyo Petro na Paulo balelumbula Kristu mu kubila kwabo. Natusokolole Kristu, Umusubwa pamo ngo Mupusushi wa pano isonde.

#### 2. Ububomfi bwakwa Yohane Kabatisha (Ibesi 2-8)

Panuma yakulondolola panono ulwakwa yesu Kristu pamo ne Mbila Nsuma, Marko atendeka ukulemba pamulandu wa bubomfi bwakwa Yohane kabatisha. Twabelenga ifi



Mark's presentation of Jesus Christ the son of God as the Gospel to the world is a great challenge for us today, especially to all those engaged in evangelistic ministries. What do we present to the people as we go out to evangelise? Do we present our denomination, or what a particular Church can do for those who listen? Do we present our programs or indeed ourselves? We need to present Christ the Son of God as the Saviour of the world. For indeed Christ is the Gospel, anything else is our own creation and will have no saving effects on our hearers. There is indeed one Gospel and Christ is that gospel. Gal 1:6-9. As we look at the apostolic witness, particularly in the book of Acts, Christ the Son of God was the key content of the Gospel message they preached. Look at what both Peter and Paul preached, and you will never miss the "Christ factor". Let us present Him the Christ, the Anointed One, as the only Saviour of the world.

#### 2. The Ministry of John the Baptist (verse 2-8)

After a brief introduction of Jesus Christ and the Gospel, Mark now turns to the ministry of John the Baptist. We note the following:

1. John's ministry was a preparatory one to that of Jesus Christ
2. John was anointed to this ministry even before he was born
3. John understood and obeyed to be that instrument as forerunner before the Messiah.
4. John was content with the ministry he was given.
5. He had a self effacing philosophy; other people would call this as "working oneself out of employment"

Mark quotes the OT in order to show

1. that the ministry of Jesus Christ is rooted there
2. that he is the one who came to fulfil God's promise
3. that before the public ministry of Jesus begins there will be someone to prepare the hearts of people to receive Christ. This role was given to John.



(1) Divine calling: John the Baptist was called to this Ministry before he was even born. It is important, especially to those who are in full time ministry, to realise that we do not call ourselves into ministry. God is the one who is in the business of calling people. Perhaps this is a point where we need to look back and see how we came into the ministry we are currently in.



(2) We will endeavour by God's grace to remain faithful to the specific ministry/s as directed by the Holy Spirit – John the Baptist understood this truth and remained faithful to the calling of being a forerunner of Jesus, a herald. This is clear from the way he presented his message, v 7-8: "... after me will come one more powerful than I, the thongs of whose sandals I am not worthy to stoop down and untie. I baptise you with water but he will baptise you with the Holy Spirit."



### 3. Jesus' Baptism and Temptation (verse 9 – 13)

Jesus' public ministry began when he was approximately thirty years old. Here in the passage we see two major events that preceded the beginning of his ministry, i.e. (a) His baptism, and (b) His temptation

#### (i) His baptism

In the earlier verses 4-5, we saw John preaching a baptism of repentance for the forgiveness of sin. We also noted how people came to John to be baptised after confessing their sins. In verses 9-11 we see Jesus being baptised by John. The question which always comes to mind as we read this passage is "was it really necessary for Jesus to be baptised, for the forgiveness of sin as preached by John?"

In Matthew 3:14, we see John the Baptist also asking the same question: "Then Jesus came from Galilee to Jordan to be baptised by John. But John tried to deter him saying, I need to be baptised by you and why do you come to me?" Jesus' own response to this question is very helpful for us to find an answer: "... It is proper for us to do this to fulfil all righteousness." (V.15). We must understand the phrase "all righteousness" to mean God's plan and purpose for his son Jesus Christ. Part of this plan is the incarnation of Jesus, to come into people's lives to identify himself with them at the very beginning of his ministry.



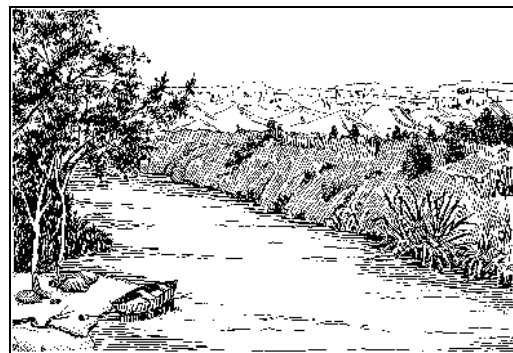
This is a great lesson for us today. Wherever the Lord sends us and whatever ministry he gives us, we must incarnate into the lives of people and adapt to the place of our involvement.

The next thing we see during the baptism of Jesus is the opening up of the heaven and the descending of the Holy Spirit on Jesus in form of a dove. Then a voice came from heaven saying "you are my son whom I love, with you I am well pleased." (V. 10-11) We may not fully understand the message of the descent of the Holy Spirit, but one thing we know for certain: It clearly indicated Jesus' anointing for his public earthly ministry. We learn of this anointing when Jesus claims it in Luke 4: 18 "the Spirit of the Lord is on me."



In whatever ministry opportunities God places us, we need to realise that we need the empowering of the Holy Spirit each day if we are to be successful. Yes we need the ever presence of God the Holy Spirit to give us strength and lift our hearts when we are down. It was possible for the weak, discouraged disciples to become bold and courageously preach the good news in the midst of difficulties because of the presence of the Holy Spirit. So it will be with us today if we have the influence of the Holy Spirit in our lives. We need to relay on Him – not on our strength, experience, education, theological training, the power of money – all these are not firm foundations. But God the Holy Spirit will provide us with a safe and secure anchor in ministry.

1. Ububomfi bwakwa Yohane bwakutangilila bwakwa Yesu Kristu.
2. Yohane asubilwe ukubombo uyu mulimo cibe talafyalwa.
3. Yohane alishibe kabili alibombe uyu mulimo wakutangililo Mulubushi.
4. Yohane alipokelele uyu mulimo apelwe.
5. ali no mutima wakuipela ekutita talefwaya kuicitle fyakwe.



River Jordan

Pakulemba, Marko alebomfyako amashiwi ya mu Cipingo cakale pakulanga ifya:

1. Ububomfi bwakwa Yesu watuntuka ku kale.
2. Ewaishile kukufikilisho bulayo bwakwa Lesa.
3. Apo bubomfi bwakwa Yesu tabulatendeka, kuli no kuba umuntu uwakuteyanya imitima ya bantu kukupokelela Kristu. Uyu muntu ali no kuba ni Yohane.



1. Ubwite bwakwa Lesa: Yohane kabatisha aitulwe kuli ubu bubomfi cibe talafyalwa. Cintu icikankala, makamaka ku bantu abaipela ukubombela Lesa, ukwishibo kutila te bene baitile kuli ubu bubomfi. Lesa emwine wa mulimo wakwita bantu. Nalimo ici ecilefwaikwa ukupitulukamo pakuti tushininkishe nga cakuti pakuipela ukubombela Lesa talitilwe ku mwine.



2. Tuli nokubomba ukupitila mwi senga lyakwa Lesa pakuti tutwalilile mu cishinka umulimo pamo nge fintu mupashi wa mushilo atungulula. Pamulandu wakuti Yohane Kabatisha alishibe cishinka, atwalilile mu cishinka uyu mulimo wakutangilila Yesu untu aitulweko. ifi tulefimwena mu musango untu alelondolwelamo Marko 1:7-8 "...Aleisankonkapo uwancila maka uo nshifwile ukwinama no kukakula nshinga sha ndyato shakwe. Ine ndemubatisha ku menshi, leo wene akamubatisha ku Mupashi wa Mushilo".

### 3. Ulubatisho pamo no kweshiwa kwakwa Yesu (Amabesi 9-13)

Ububomfi bwakwa Yesu bwatendeka ilintu ali ne myaka nalimo amakumi yatatu. Mu kubelenga, twamona ifintu fibili ifyatangilile ububomfi bwakwe. pamo ngo lubatisho no kweshiwa.




#### (I) Ulubatisho lwakwe


Muli Marko 1:4-5, tubelanga ifyo Yohane aleshimikila pamulandu wa lubatisho lwa kulapilo kukulekelelwa kwa lubembu kabili tumona ifyo abantu baleisa kukubatishiwa panuma yakuyebelela imembu shabo. Mu mabesi 9-11, tulemona Yesu abatishiwa kuli Yohane lyonse ilyo twabelenga aya malembo, tuipusha ukuti, "Bushe cali icayana ukuti Yesu abatishiwe ulubatisho lwakulekelelwa kwa lubembu pamo nga fintu Yohane aleshimikila?"

Muli Mateo 3:13-14 tulelanga Yohane kabatisha aleipushe lipusho limo line, "Elyo Yesu afumine ku Galili, aile ku Yordan kuli Yohane, kukubatishiwa kuli wene, lelo Yohane apana amukanye, ati ine ndekabilo kubatishiwa kuli imwe, naimwe bushe mwaisa kuli ine? Ubwasuko bwakwa Yesu umwine kuti bwatwafwa ukusanga umo calolele. "Efyo catuyano kufisho bulungami bonse". Ili shiwi lya bulungami bonse, lilepilupula mapange yakwa Lesa pa

Mwana wakwe Yesu Kristu. Icali mu mapange yakwa Lesa cakuti Yesu abe pakati ka bantu, no kuisokolola pakutendeka kwa bubomfi bwakwe bwine.


 Ili lisambililo ilikalamba kuli ifwe mu nshiku sha lelo ku ncende ukuli konse kuntu shikulu, kukubombo mulimo uuli onse, tulingile ukuba pakati ka bantu no kuilinganya mu mumusango twingapokelelwamo ku bantu.

Icacitike panuma ya lubatisho lwakwa Yesu kwisuka kwa mulu pamo nokwikila kwa Mupashi wa Mushilo, pali Yesu mu cipasho ca Nkunda. Elyo ishiwi lyafumine kumulu aliti, " Niwe Mwana wandi uwatemwikwa, muli iwe emo mbekelwa," Marko 1:10-11. nelyo tekuti twiluke bwino umwalolelele ukuwilila kwa Mupashi wa Mushilo, cimo ico tulingile ukwishiba cakutitila Yesu alisubilwe kukubomba mulimo wakwe pano isonde. Tusambilila pamulandu wa uku kusubwa ilintu Yesu akulumbwile muli Luka 4:18,"

 Mu mulimo onse untu Lesa atubika, tulekabila amaka ya Mupashi wa Mushilo cila bushiku pakuti tubombe bwino. Ca cine tulekabila ukubapo kwakwa Lesa

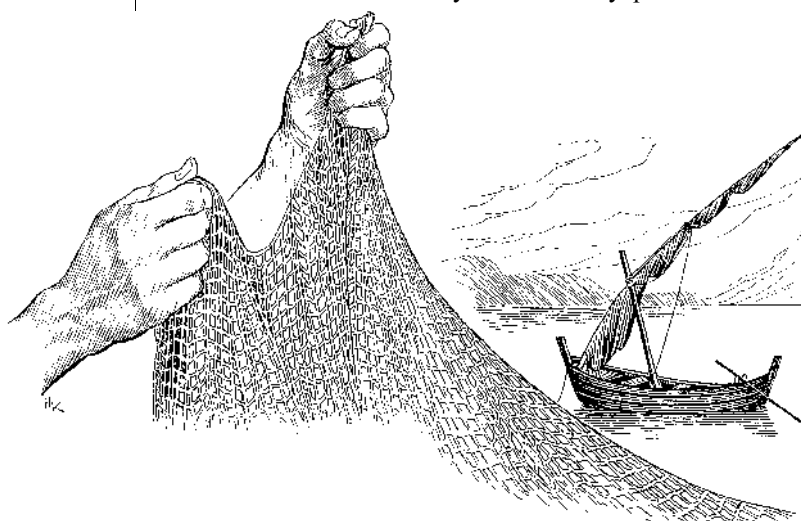
pakuti tupelwe amaka ya Mupashi wa Mushilo kukutukoselesha munshita sha kunakuka no kutompoka, abatumwa bale shipa pamo no kukosa mukushimike Mbila nsuma pamulandu wakubapo kwa Mupashi wa Mushilo. Elyo naifwe bene twingabomba nga cakuti Mupashi wa Mushilo ali mu myeo yesu. Tatulingile ukushintilila pa bukonse bwesu nelyo fintu twaishiba nelyo amasambililo nelyo ifyo twaishibe cebo nelyo amaka ya ndalama pantu tafyafwa. Lelo Lesa Mupashi wa Mushilo akatupela ubucingo pamo ne ushanshisho ilinti tuli mu bubomfi.

Ishiwi lyafumine kumulu lileimininako ukusuminisha pamo no kubekwa kuntu Lesa Tata akwata mu mwana wakwe.


 Mu milimo yonse intu tubomba, cikankala ukwishibo kuti tulecito bufwayo bwakwa Tata uwa kumulu. Nelyo tasosa ne shiwi ilingofwika pamo nga fintu cali ilya nshita, kulabe nshila Lesa atwebelamo kuti tuli mubwite bwakwe. Inshila imo alatulengo kuba bapamfiwa ku mutima na mu matontontanyo. Kulaba ukukwata icimonwa ca milimo ya kunshiku sha kuntanshi pamo ne nkumbu ku mutima. Intungulushi shesu mu bwina Kristu nasho shilafwilisha pakusokololo bwite bwakwa Lesa.

#### **(ii) Ukweshiwa kwakwe**

Marko alondolola ifyo inshita yakweshi yali pakutulanga mububomfi mwalibe fintu ifyakutontontanyapo.



The voice from heaven signifies God the Father's approval and confidence in his son and his earthly mission.

 Again, in all that we do, it is important for us to know that we are in the perfect will of our heavenly Father. Although He may not speak with an


*Some of the ways by which we may discern God's approval of whatever ministry He places us in*

- Our personal faith in Christ
- Our sense of calling
- Our affirmation from our local Church leadership and other Christians (Acts 13:1-3)

audible voice from heaven as it was in the case of Christ, there is always a way in which God confirms His calling. One of them is that He puts the burden or vision both in our heart and mind. This vision is a mental picture of the future ministry which creates passion in our hearts. The confirmation might also come from our Christian leaders who may be observing us.

#### **(ii) His Temptation**


Mark narrates the temptation episode from the outset to show us that ministry will always come with challenges.


 We must not think that once the Lord gives us ministry opportunities, we will always have good times. There will be times of trials and temptations.

### **4. Jesus calls his first disciples (verses 14-20)**

Jesus began to preach in Galilee; *after John was put in prison.*

It is interesting to note that the silencing of Christ's ministers doesn't mean that the Gospel is suppressed. Immediately one servant is laid aside, others are being raised up, perhaps doing greater ministries than their predecessor. This seems to be the case here. Jesus begins a superior ministry to that of John the Baptist who is now in prison.

 We also note that Jesus constituted a team which he trained and later handed over the ministry to. It is important for us to realise that our God given ministry is not a one man ministry. It is team ministry. Let us learn to raise and train other people who should continue with the work when we are no more. There is a saying that "Workers will come and go but the work must go on until the Lord Himself says it is now over". - The response by the first disciples does also gives us an indication of both the urgency and the cost of discipleship. They immediately left their work, relatives, friends in order to follow Jesus.

 When the Lord calls us, for example into full-time ministry, are we willing to come out of our comfort zones and follow him? Are we willing to pay the price? This cost of discipleship is one the major themes in the Gospel of Mark (Mark.8:34f). It is my prayer that as we explore this Gospel we will ask the Lord to give us grace to be able to follow Him.

LCK, Samfya



Tatulingile ukutontokanya ukuti tukalasangalala nshita shonse pakubomba imilimo Lesa akalatubikamo. Kukalaba ne nshita sha fyakweshwa pamo na matunko.

#### 4. Yesu aita basambi bakwe abantanshi (amabesi 14-20).

Yesu atendeke ukushimikila mu Galile. Panuma Yohane nabikwa mu cifungo. Kuti twamono kuti, nelyo ababomfi bakwa Kristu bengaleka ukubomba kukupatikishiwa na Bantu, ukubila kwa Mbila Nsuma tekuti kwiminine iyo. Lilya line umubomfi umo aleleka ukubomba, kuleba bambi abaletendeko kubomba, limo mu maka ayacila uwabalilepo. Ifi efyo twamona apa. Yesu atendeke bubomfi ubukalamba ukucila bubomfi bwakwa Yohane kabatisha uwali nombu mu cifungo.

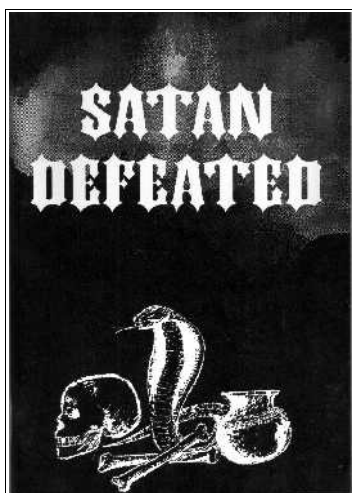


Kabili twamono kuti Yesu akwate bumba ilyo asambilishe milimo, na mukuya kwanshita alibapele ububomfi bwakwe. Cisuma kuli ifwe ukuba abaibukila kutila ububomfi Lesa atupela tabwaba ubwakwa cilamuntu; lelo kubombela pamo na babwananyina. Eico, natusambilisheko abantu bambi abengatwalilila nga cakuti tatulipo. Kwaliba insoselo iitila, “Pafwa Bantu pashala Bantu.”



Umusango abasambi bantanshi babombelemo uletulango kupamfiwa pamo ne fintu ifyaba mu busambi. Ukwabulo kuwayawaya bashile ncito shabo ne ndupwa ne fibusa pamulandu wakukonka yesu. Bushe nga cakuti shikulu atwita mukumubombela kuti twaipela kukumukonka ukusha bwikashi bwesu ubusuma? Bushe twasumina ukupita mu fyayafya? Ifintu fyaba mu busambi efilumbulwa mu Mbila nsuma yakwa Marko, (Marko 8:34) lipepo lyandi ukutula ilintu tulesambilila iyi Mbila Nsuma, Shikulu kuti atulengo kumukonka ukupitila mwi senge lyakwe.

*LCK, Samfya*



#### SATAN DEFEATED – English – CCP - K6,000

Jesus Christ through His death he destroyed Satan's powers and set us free from the bondage of this evil creature. Today Satan is very angry and he is working very hard to destroy us and all the good things God has made. We must not listen to Satan. We must believe in the Lord Jesus Christ and be partners with him. And in his strength we will be able to defeat the enemy. The Lord Jesus left heaven and came down to this earth to destroy the works of Satan. Satan tried every way he could think of to make Jesus fail in his mission. We have been set free! So let us be partners with the Lord Jesus Christ in order to destroy the works of Satan. Very soon Satan will have no way to escape. He will be punished. God will throw Satan into the Lake of Fire. There he will suffer great torment and pain, day and night forever and ever.

#### BUSHE TULINGILE UKUNWA? – Bemba – CCP - K2,000

Kale sana, abantu balenow bwalwa nangu mwangashi mu nshita shalinga. Ilingi line balenwa pa mulandu wa kuti lutambi lwabo nangu pa kupepa, inshita ya kulobolola, pa kupepele mfula, pa bwinga nangu pa cililo. Shino nshiku mikalile yesu naipusana saNA. Uuli Onse kuti anwa. Abengi banwa lyonse ilyo batemwa, kabili banwa ukulingana ne fyo bal'efwaya. Bamo balasosa no kutila teti bakwate insansa nga tabalenwa. Bamo baleshiba ukuti balenwa ukucilapo, lelo bafilwo kuleka. Aka katabo kalembelwa bena.



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# CHRISTIAN BRETHREN

sometimes known as C.M.M.I., that is, CHRISTIAN MISSIONS IN MANY LANDS

## 1.0 INTRODUCTION

Christian Brethren churches had their origin in this country before 1900 through the work of missionaries who came from similar churches world wide. Those missionaries are known in this country as Christian Missions in Many Lands, (C.M.M.I.). They are called of God and serve in a voluntary, unpaid capacity, being supported by the churches from which they came. The churches are known as Christian Brethren. They are indigenous and autonomous, and are noted for their simple obedience to the Word of God. The name "Christian Brethren" has been given to those Christians who do not want to be called by sectarian names, but who wish to be known simply as Christians or brethren. The churches are independent of any foreign church, although there are thousands of churches that, once on similar lines in every continent of the world. The word "church" is used to denote a group of Christians, but the building in which they meet may be called a Gospel Hall, Chapel, Meeting Room, or any other name. The churches are united by common beliefs and practices, not by organisation.

## 2.0 AIMS AND OBJECTIVES

The aims and objectives of these churches are:

- 2.1 the spiritual progress and development of its members.
- 2.2 the spreading of the Gospel of salvation by faith in the Lord Jesus Christ.
- 2.3 a practical concern for the welfare of their members and others in need, such as widows, orphans and the handicapped.

## 3.0 HIERARCHY

The churches known as Christian Brethren have no hierarchy in the usual meaning of the word, as there is no central governing body to which they must report.

### 3.1 ELDERS

- 3.1.1 Each church is administered by several elders who have the spiritual qualifications to be shepherds and teachers. They have the responsibility of ensuring that the rules, beliefs and practices of the church are adhered to.
- 3.1.2 The elders may, at their discretion, invite other church members who have the necessary spiritual qualifications to assist them in the spiritual and practical affairs of the church.
- 3.1.3 The elders are free to meet with elders of other Christian Brethren churches to discuss matters of common interest and concern, but attendance at such meetings is not compulsory and any decisions made are not binding.

### 3.2 DUTIES OF ELDERS

- 3.2.1 The elders care for the spiritual welfare of the church and arrange church programmes.
- 3.2.2 The elders exercise spiritual gifts to develop each Christian into a mature follower of the Lord Jesus Christ.

Dear Readers,

especially amongst our Bemba-speaking churches in rural areas, we often heard the complaint: "Most people here don't really know our constitution. Could we have some teaching on it?" - While we believe that TEACHINGS have to come from the Bible directly, we still felt it important to provide some EXPLANATIONS as to why this document was written as it is, and which role it should play in the life of our churches. The author is one of the brothers who have been involved in the drawing up of the constitution back in 1990.

We also know that there have been heavy debates around our constitution. With this series of articles we do not intend to join this discussion, but rather provide background information for better understanding.

Kuli bakabelenga,

maka maka abalanda ululimi lwa cibemba muncende ca mu mishi, tulomfwa ukuilishanya: "Abantu abengi tabaishiba ulupapulo lwesu. Bushe kuti twakwata ukufundishiwa pali ici?" Nangula twalisumina ukuti ukusambilila kuti kwafumafye mwishiwi lyakwa Lesa, tulekabila ukuti cikankala ukukwata ubulondoloshi pa mulandu ili pepala yalembelwe elyo no mulimo waliko mu nkuta shesu. Kalembe ni munyinefwe uwabombele pamo na bamunyinefwe bambi abalembelwe ili pepala mu 1990.

Kabali natwishiba ukuti kwali ukupinkana pa lupapulo. Lelo pa kulemba aya mashiwi tatulekabila ukwingila mu fikansa na kabili, lelo tupele fye ubulondoloshi bwa ntendekelo bwa kutwafwa ukumfwa bwino uyo mulandu.

The Editor

# ULUPAPULO (CONSTITUTION)

## BUSHE ULUPAPULO CINSHI?

Ulupapulo fikomo na mafunde yatungulula abekala calo no tubungwe twa bantu.

Ulupapulo e funde likalamba ilya calo. Ulupapulo lusuma lupakamisha no kucingilila insambu no buntungwa bwa bekala calo. Imitekele isuma yaba mumafunde ya lupapulo ulucingilila insambu no buntungwa bwa bekala calo.

## NGA KANSHI ULUPAPULO LWA CILONGANINO CINSHI?

Pakwasuka ili lipusho, natweshe ukulondolola "ICILONGANINO" atemwa "ulukuta lwakwa Kristu" (universal church). Icilonganino libumba lya Bantu abaitwa ukufuma mu calo abatetekela no kupokelela Yesu Kristu mu myeo yabo nga mupusushi kabili shikulu wabo. Ili line bumba e lukuta lwakwa Kristu kabili ecilonganino cakwe atiile cikakulwa pali wene (Mateyo 16:18). Bonse aba balitetekela Yesu Kristu ukuti Mwana wakwa Lesa uwafwilile pa membu shabo no kwima kubafwa panuma ya nshiku shitatu. Icilonganino atemwa ulukuta lwakwa Kristu libumba lya bantu abafyalwa cipya cipya nokufyalwa kwa ku mulu na Mupanshi wa Mushilo (Yoani 1:11-13, 3:3-8)

Icilonganino atemwa ulukuta lwakwa Kristu libumba lya balubulwa no mulopa wakwa Kristu ilyo bamutetkelele no kumupokelela mu myeo yabo ili bumba lilifye mpanga yonse nangu tatulelimona na menso (universal church)

## INTUNTUKO YA CILONGANINO

Intuntuko ya ici cilonganino ni Lesa Mukulu (Efeso 3:3-12; Kolose 1:24-27). Tecakwele-nganya na mano ya muntunse, awe Kristu Yesu umwine ewacitampile elibwe cakulwapo (Mateyo 16:18; 1 Korinti 3:10-11). Ici cilonganino cafwelwe pa bushiku bwa Pentekoste (Imilimo 2) kabili cicili cile kulwa mpaka Shikulu akese mulwelele elyo cikapwililika (1 Tesalonika 4:13-18). Eico Kristu e mwine kabili.

## UMUTWE WA CILONGANINO

(Mateyo 16:18; Kolose 1:18; Efeso 5:23-24)

Mwebatemwikwa, apo shikulu Yesu Kristu e mwine kabili e Mutwe wa cilonganino alikwata amaka ne nsambu yakucita icili conse mukati ka cilonganino. Cacine na nomba line shikulu acili alebomba mukati ka cilonganino cakwe na Mupashi Wamushilo (Imilimo 20:28; 1 Korinti 12:13).



## IFIKOPE FYA CILONGANINO

(Metaphors/Pictures of the church)

Mu Cebo cakwa Lesa tulemonamo ifikope ifitwafwako ukulondolola icilonganino, pamo ngefi:

### a) Mubili wakwa Kristu

(Roma 12:4-5, 1 Kolinti 12:12-13; Efeso 1:22-23; 4:4; Kolose 1:18).

Mu Bena Efeso umubili umoneka uwalambatila no kwampana capamo no mutwe. Mu Bena Kolose Umubili upwililika mu mutwe bu umo bulemoneka apabuta tutu. Umutwe no mubili fili cimo kabili ca pamo. Tekuti uumutweupatulwe ku mubili. Icilonganino ngacapatuka ku mutwe ninshi cafwaw, tekuti cibe ica mweo nakalya. Umutwe e mweo waciko, (Efeso 1:13,11), ne ntulo ya cakulya caciko, (Efeso 4:16), nakabili katungulula wa ciko (Efeso 4:15). Nangula tulemona bu umo mu cilonganino lelo muli ukulekana kwa milimo ya cila cilundwa. Ukupitila mufilundwa fya Mubili Wakwe (icilonganino icimunakila), Kristu, Umutwe alanda na bantu pamo calo.

### b) Ubukule

(Efeso 2:19-22)

Icilonganino apa pantu cileitwa tempele ilya shila umo Lesa ekala mu Mupashi. Kalenga wa liko ni Lesa. E ntulo wa liko, (Efeso 1:4, 22; 2 Timote 1:19). Kristu Yesu ekakula (Mateyo 16:18). Kabili wene Elibwe no mufula wa kukulapo (1 Korinto 3:11). Ni Kristu wine Elibwe lya patungi uku fyonse fyololokela, (Efeso 2:20-21; 1 Petro 2:6; Esaya 28:16).

### c) Injanda

(1 Peter 2:4-10, 4:17; Efeso 2:19; 1 Timote 3:15; Bahere 3:6; 10:21; Bena Galatea 6:10)

Muli aya malembo isambililo lilimo pa cikope ca cilonganino nge njanda yakwa Lesa, nipa milimo ne mibele ya mukati ka njanda ifyasuminishiwa nefishilingile mukati ka njanda yakwa Lesa ifili mu cebo cakwa Lesa. Injanda yakwa Lesa ya mushilo.

### d) Impanga shandi

(Yoani 10:15; 21:15-17)

Muli ici cikope tulemona Kristu nga kacema musuma uwafwilile mpanga shakwe shonse mu cilonganino cakwe. Apo ni kacema mukalamba eusonta bakacema banono (abakalamba) mu cilonganino (Imilimo 20:28).

### e) Umuntu Mupya

(Efeso 2:11-18)

Muli Kristu Abayuda na bena fyalo abatetekela bali umubili umo ekutula umushobo umo, (1 Korinti 12:13, Kolose 3:10-11). Imfwa yakwa Kristu eyatuwikisha. Bonse tulekelelwa imemba no kupusuka pakutetekela Yesu Kristu. Nomba capamo tuli banjanda imo.

Muli ifi fikope fya cilonganino pamofye nafimbi ifishilumbwilwe tulesambililamo ifintu ifikulu sana pamo ngefi:

## 1. ICILONGANINO/ULUKUTA

1. Mubili wakwa Kristu
2. Bukule bwakwa Lesa
3. Ni njanda yakwa Lesa
4. E cifulo ca mpanga shakwe
5. Buntu bupya

## 2. KRISTU YESU E MUTWE WA CILONGANINO CAKWE

## ICILONGANINO ATEMWA ULUKUTA ULULI PACIFULO CIMO (LOCAL CHURCH OR ASSEMBLY)

Mu cebo cakwa Lesa tulemona ifyo ifikope fya cilonganino conse (universal church) nafyo fikope fya lukuta lwakwa Kristu ululi pa cifulo cimo (local church or assembly). Mulandu nshi? Mukwai ekufwaya kwakwa Lesa Mukulu ne Mfumu Kristu Yesu. Icikope fyacilonganino conse (universal church) fibe ifikope fya filonganino pa ncende shonse (local churches or assemblies). Moneni Amalembo aya, (1 Korinti 12:27; 3:9; 3:11; 2 Korinti 11:2; Imilimo 20:28; 1 Petulo 5:2-3; Filipi 2:16; 2 Korinti 3:3). Ifilonganino ifisangwa muncende shalekanalekana (local churches or assemblies) mu malembo fileitwa “ifilonganino fyakwa Lesa”, pakupakamisha icishinka cakuti fyafuma kuli Lesa kabili fyakwa Lesa, (1 Tesalonika 2:14) ifilonganino fya kwa Kristu pakushininkisha ifyo kuli nalubula ebo tuli no kulubulula, (Roma 16:16); “ifilonganino fya bamushilo”, ili shina lilangilila imbela yabasangwa mukati ka cilonganino, (1 Korinti 14:33); ne shina lya kulekelesha, “ifilonganino fya Benafyalo” ilishina lilanga ubukulu no kushika kwa bwite bwakwa Lesa (Roma 16:4; Imilimo 15:4; 9:15). Cipesho mano!

## ISAMBILILO LIKALAMBA

Mufikope fya cilonganino ifikalamba tulemonamo nifi:

Apo icilonganino ni njanda yakwa Lesa fyonse naficitwe umwabela amapange no kufwaya kwakwe. Icibemba cimo citila, “Injanda ya munobe ni njanda ya malwa”. Emukutula bukateka no butungulushi mukati ka njanda bwaba ku mwine njanda. Ifunde lyakwe eliteka mu njanda. Ifintu atemwa eficitwa mu njanda. Ishiwi lyakwe elikonkwa.

Pantu Kristu e mutwe wa cilonganino, bonse mukatika cilonganino bafwile ukumunakila nokumukonka.

“Ukwalola umutwe eko mubili uya”. Nakabili, “Ukwabulo mutwe umubili untu wafwa”.

Icilonganino capangwa na Lesa. Kristu e kakuula wa ciko. Bakakuula bambi basakamane ifyo balekuulila no mufula balekuulapo (1 Korinti 3:10-11).

Apo tuli umo muli Shikulu, napabe isenge pakati kesu, (1 Korinti 12:13; Yoani 17:20; Efeso 4:3-6, 1 Korinti 1:9; Imilimo 2:44-45; 4:32).

Natwasuke nomba ili lipusho:

## “Nga kanshi ulupapulo lwa cilonganino cinshi?”

Apo natumfwa no kwishiba ukuti icilonganino cileitwa injanda yakwa Lesa mu Cebo cakwa Lesa, tekuti tupape pakumfwa ukuti ishiwi lyakwe, Icebo cakwe efunde no lupapulo lwamukati ka njanda yakwa Lesa. Cacine, “Amalembo yamushilo yonse yena mashiwi yakwa Lesa. Kanshi kuti wayabomfya pakufunda pa cishinka, pakwebaula abaluba, pakwalula abali mufilubo, no pakufunda ifyo abantu bali nokuba abakaele pa cinso cakwa

Lesa. Eico kanshi Amelombo Yamushilo yalafwa umuntu wakwa Lesa ukuti akwate fyonse ifyo alekabila pakuti akwate amaka yakubomba umulimo usuma uwa musango onse”, (2 Timote 3:16–17).

Amalemba yaletweba ati, Kristu e mutwe wa cilonganino na Mupashi e bukota bwesu e Kafwa wesu. Tuli na Lesa, kanshi nani nomba uwingatutinya? Takuli, kabili takwakabe!

## Ulupapulo lwa Christian Brethren (C.M.M.L)

Ba minshoni mu filonganino fya Christian Brethren / Christian Mission in Many Lands (CMML) pakwishiba ukuti icilonganino cakwa Lesa kabili Kristu e mutwe wa ciko tabapangile lupapulo lwa mafunde yabo abene (human constitution). Bapele Lesa ne Cebo cakwe amaka yakuteka no kutungulula icilonganino cakwe. E mulandu wine ilyo bafikile muno calo cesu balembeche ifilonganino ku buteko ne pepala lipela ifyo basumina no kucita ngo bunte bwa kusumina kwabo (statement of beliefs & practices). Ubuteko bwa cino calo bwalipokelele ili pepala ne filonganino fya Christian Brethren / CMML fyalembeshiwa pa maka ne nsambu she pepala line li.

Mukuya kwa nshita bamo mukati ka filonganino fimo balifwaya ukupanga ulupapulo ulwapalanako nefilonganino fimbi. Ici caliletele ubwafya mukati ka nkuta sha Christian Brethren pa nshita itali. Bamo balifuma namu Christian Brethren no kulembesha ifilonganino mwi shina limbi.

Pamulandu wine pa 16 July 1990 abakalamba ba filonganino (203) naba minshoni (6) mu filonganino fya Christian Brethren mu Zambia balikumene ku Kalulushi-Chibuluma pakulolekesha pa lupapulo lwa Christian Brethren (CMML). Panuma ya uku kulongana calisuminishiwa ukukonka icikope ca cilonganino mu cipingo cipya umo Kristu e Mutwe, icebo cakwe

endubulwila nakaputula wa fikansa kabili elupapulo lwa cilonganino cakwe. No lupapulo lwalembelwe panuma yakulanshanya lusumbula, Amalemba Yamushilo ne fikomo fifwile ukukonkwa mu lukuta lwakwa Kristu mu Cipingo Cipy. Ulu lupapulo lwapusana ne mpapulo sha filonganino fimbi. Eico cilefwaikwa sana ukuti cila muntu akwate kope wa ulu lupapulo. Kabili kuti cawamisha ukuti bonse tube no mupashi wa bena Berea ukupokelela amashiwi no kuya bebete ukumona ngaya cine. Lesa wa mutende abe nenu. Amen.

*Mu magazini ikakonkopo tukatampa ukupituluka mu lupapulo mu kwishiba bwino ifyabamo.*

## ILIPUSHO NO BWASUKO

Pesamba lya uyu mutwe twapeela incende kuli bakabelenga wesu ku kwipusha amepusho ayali yonse ayo bengakwata. Bakabelenga bambi kuti batuma amasuko. Tukafumya muli fyonse fibili ifyotukamona ukuti kuti fyayafwilisha abantu abengi mu filonganino fyesu. Ngacakutula ilipusho lyenu likuminefye imwe mweka, tukesha ukumipela ubwasuko bumikumine ukupitila mukumilembela kalata nangu email.

Ilipusho lyakubalilapo nili:

“Ilyo umuntu umupya aiminina pakupwa kwa kulongana nokutula untuwatetekela elyo alefwaya ukuba membala wa ici cilonganino – Lutampulo nshi tulingile ukusenda? Musango nshi tulingile ukupokelelamo umweni pakuba nga membala mu cilonganino cesu?”

*LC, Mporokoso*

Bushe pali uukwete ubwasuko pali ici?



## QUESTION & ANSWER

Under this title we give space to our readers to ask any questions that they may have. Other readers can send answers. We will print extracts from both that we deem helpful for the majority of people in our churches. In case of very personal questions we will try to provide a personal answer by letter or email.

The first question is this:

**“When a new person stands up at the end of the service and says that he or she believes and wants to belong to this church – how do we go about it? How should we receive a new person as member in our church?”**

*LC, Mporokoso*

Anybody got an answer on this one?

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# ABAMAKWEBO

MU MUSHI WA KWA SONGA /  
NORTHERN PROVINCE

## INTERVIEW

**ISHINA:** Stephen Mulenga Makasa  
**ABENA MYABO:** Mirriam Mulenga  
**ABANA:** Batatu (imyaka 1.5 ukufika ku 7)



**NATULEYA!:** Ba Mulenga, muli bamo pa ntungulushi sha cilonganino ca Christian Brethren kwa Songa. Bushe ni lilali bashimpile icilonganino?

**Mulenga:** Icilonganino cashimpilwe mu 1992.

**NATULEYA!:** Bushe imwe mwatampile ukukonka Imfumu yesu Yesu Kristu lilali?

**Mulenga:** Ine naishileba umwina Kristu mu 1990 ilyo ba Isaiah Chalwe bangafwilishe panuma ya kunshimikila Imbila Nsuma.

**NATULEYA!:** Namukwata ituka kwa Songa. Bushe fintu nshi ifyo mushitisha?

**Mulenga:** Ifipe nshitisha: grocery, ifyakulya, ifyela elyo ne fyakufwala no muti wa cingeleshi.

**NATULEYA!:** Bushe muya kwi mukushita filya fipe?

**Mulenga:** Ifi fipe nshita ku Kasama elyo na ku Nakonde.

**NATULEYA!:** Bushe muyako imiku inga?

**Mulenga:** Mu mweshi umo nyendamo imiku ibili.

**NATULEYA!:** Bushe mwamonamo amafya ya musango shani muli uyo mulimo wa makwebo?

**Mulenga:** Pa myaka ikumi na ibili mu makwebo yandi ndasanga amafya ayalekana lekana: ubupupu mwishitima (train), abantu bamo tabalipila inkongole, abalupwa bamo balafwaya ukusenda ifipe ukwabula ukulipila, abantu bamo balantunganya (suspect) ukuti ndabomfya amalele mu makwebo yandi, bambi nabo tabaishiba ukucepelwa amaka kwa ndalama yesu iya Kwacha.

**NATULEYA!:** Twebeni ubupusano pakati ka imwe na bamakwebo abashasumina!

**Mulenga:** Pamo nga shimakwebo umwina Kristu nshishitisha ifipe ifileta ubwafya ku bantu pamo nga: Ubwalwa, fwaka elyo naimbi imiti ikola. - Pa mulungu ndesala ituka pa nshita ya mapepo 9.00 – 14.00 hrs.

**NATULEYA!:** Bushe shop yenu yamwafwa shani ukubomba umulimo wakwa Lesa?

**Mulenga:** Mwituka lyandi ndabila imbila nsuma ku bantu bamo abesa kukushita ifyo balekabila.

**NATULEYA!:** Bushe kuti mwapandako amano kuli abo abalebelenga ili lyashi abo abengafwaya ukutampa umulimo wa tuma shop mu mishi yabo?

**Mulenga:** Abalefwaya ukutendeka amakwebo pa myabo kuti batendeka nga cakuti nabaipesha (nabaipekanya) ukupita mu mafya aya misango iyapusana pusana.

Bafwile ukwishiba ukupenda bwino pakuti baleishiba ifyo baleposa indalama nga muli ubukumu nangu iyoo.

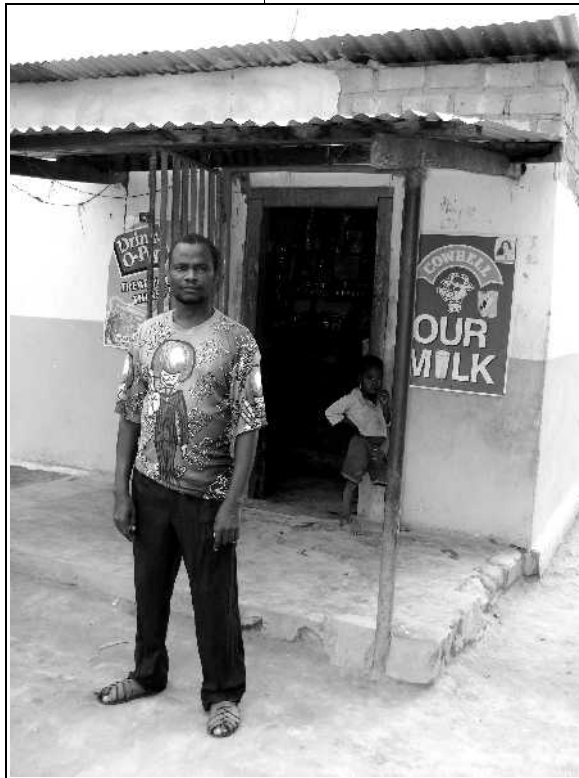
Bafwile ukwishiba ifipe ifyo abanto bafwaya sana kuli iyo ncende pakuti tabali nokuposa ifipe ifyakokola sana (expired).

Ine nabombele umwaka umo no muntu umo mwituka lyakwe ilyo nshilatampa amakwebo yandi.

**NATULEYA!:** Bushe namukwata amashiwi ayakulekelesha?

**Mulenga:** Natasha sana pa mepusho aya elyo nokulanshanya ukusuma.

(RC, Songa)



**"TWEBENI  
IFYACITIKA  
MU MWEU  
WENU"**

***Kuti twapyangila  
abantu no bunte  
bwesu mu  
musango shani?***

**"TELL US:  
WHAT  
HAPPENED  
TO YOU?"**

***How can  
we serve  
people  
with our  
testimony?***

Ubunte cinshi? Ubunte lyashi.

Kwaba amalyashi ayapusana pusana. Lelo ili shiwi lya bunte lyalola mu kulanda pa fintu ifyo twapitamo ne filecitika umo twikala. Kabili libomba pakushimika ifyo twapitamo nefyo abantu bambi bapitamo pamo ne fyabacitikila.

Nga cakuti twashimikila banensu ifyo twapitamo nangu ifyatucitikila, cilabakoselesha.

Nomba twalalanda pa bunte bwa mweo wesu, napakupusuka kwesu.

### **1) UBUNTE BWE PUSUKILO ("Salvation Testimony")**

Muli ili lyashi tweba abantu pafyo Yesu atufumya mu lubumbu ekutula ukufuma mu bubi mubufumu bwamfimi ubwa kwa Satana.



Ubunte kuti bwapelwa ngefi:

- i. Ukweba abantu ifyo twali, ilyo tushilaishiba Yesu.
- ii. Ukulanda, pafyo twapokelele Yesu, nefyo cacitike, pamo ne nshita ne cifulo uko twali.
- iii. Ukulanda pa myeo yesu ifyo twaba pali ndakai nefyo tulecita mu bwina Kristu bwesu.

Abantu nga baumfwa ilyashi lya musango uyu pafyo Lesa abomba mukutupususha, cilabakoselesha. Na banensu ababa mu bubi nga baumfwa ifyo Lesa acita mu myeo yesu,

kuti baisula imyeo yabo no kuipela kuli Shikulu Yesu Kristu.

Mu bunte bwe pusukilo,

- i. tuumfwa amaka pafyo Lesa abomba mukupilibula abantu.
- ii. cilatwafwilishako ukumona ifyo Lesa te wakapatulula mukubomba kwakwe.
- iii. onse uwaumfwa nga aipela kuli Yesu nao wine kuti apokelelwa nangu aba mu bubi ubuli shani.

Aya e malemba yamo ayengafwilisha pakupela ubunte:

Roma 10:17; Esaya 1:18; Yohane 6:37; Mateo 11:28-29; Yohane 1:12; Yohane 5:24-28.

Natubomfye ilyashi lyepusukilo lyesu tulande nokweba abanensu pafyo Lesa atucitila mu myeo yesu ukwabula insoni.

(JB, Kasama)

***Icipande ca bubili  
cikakonkapo!***

### **IFIKANKALA NIFI:**

*\* Tamulingile ukushimikila! Soseni fye ifyagitika mu mweo wenu.*

*\* Mwipifye! Kusosa fye pali amaminute yasano nelyo ukucefyako.*

*\* Bomfye ibesi limo nelyo yabili!*

*\* Soseni mu musango wakuti abantu bamone ukupilibuka kwenu ukufuma ku mikalile yenu iyakale!*

*\* Lembeni ubunte bwenu no kupela intungulushi imo ukubelenga. Kuti bamyeba nga cakuti abantu kuti baumfwa.*

*\* Mwinenuka nga cakuti abantu baseka ubunte bwenu. Lesa kuti abubomfya mu myeo ya bantu bamo!*

### **WATCH THIS:**

*\* Don't preach! Just share your personal experience.*

*\* Be short! 5 mins or less are usually enough.*

*\* Concentrate on 1-2 verses, not many!*

*\* Say how people around you could SEE after your conversion that you had repented from your old way of living!*

*\* Write your testimony down and let one of the leaders read it. He can help you to make sure that people understand it.*

*\* Don't be discouraged when some people laugh about your testimony. God will use it in some people's life!*

What is a testimony? It is a story.

There are different types of stories. The word testimony refers to our past and present experiences. Also it is applicable when narrating our own and other people's experiences or occurrences. When we tell our friends what we are going through, it will encourage them.

As for now, we will discuss the testimony of our salvation.

### **1. SALVATION TESTIMONY**

In this type of testimony, we inform people about how Jesus redeemed us from sin – from Satan's Kingdom of darkness. The salvation Testimony can be given in this way:

1. Inform people about our life before conversation
2. To talk about how we accepted Jesus, how when and where it happened.
3. To share about our present life status and behaviour in our Christianity

When people hear such testimonies, they are encouraged. As for those who are living in sin, they would open their hearts to submit themselves to the Lord Jesus Christ upon hearing what God is doing in our Lives.

In the Salvation Testimony,

1. We hear of the power with which God works to change people.
2. We are able to appreciate that God has no partiality in his workmanship.
3. We understand that whoever listens can be

received upon submitting himself to Jesus, despite whatever sin he may have committed.

These are some of the scriptures which can help when presenting a testimony:

Romans 10:17; Isaiah 1:18; John 6:37; Mathew 11:28-29; John 1:12; John 5:24-28

Let us use our Salvation Testimonies without shame, to inform our friends about what God has done in our lives.

(JB, Kasama)

*If you want,  
send us your  
testimony.  
We will print  
one or two of  
them in the  
next issue.*

*Nga  
mulefwaya  
kuti mwatutu-  
mina ubunte  
bwenu. Kuti  
twabulemba  
muli  
magazini  
uukakonkapo.*



## ***Skills Training - and a new religion?***

### **Young people excited over new trainings**

Monday, 10<sup>th</sup> November, 2008 in Kasama. 150 young people are gathered at a lodge, later at the Anglican Church. They are quite excited, a new organisation has opened its activities in our town, and they are promising “Youth empowerment” and “Skills trainings”. The young people are going to learn about Poultry Management, Computer, Study Technology, Organizing, Business Management, Communication and many more important things – all in one week! “And on Saturday, we'll have our graduation!”, we are told by some of them. Of course, the young people from our churches are there as well – nobody wants to miss such a great chance of having some more knowledge and possibly a certificate as well.

### **Invitation into a new religion**

Four days later, a young man comes and tells us that they are selling some literature there. Since there is no provision for training manuals, the students are encouraged to buy some books which – all of them – carry the subtitle “FROM THE SCIENTOLOGY HANDBOOK”. On the first page of each book one can read:

*“We hope the reading of this booklet is only the first stage of a personal voyage of discovery into this new and vital world religion.*

*The Church of Scientology International”*

Scientology is a very new religion that has been started by a certain L. Ron Hubbard (1911-1986) about 50 years ago in America. He developed very practical teachings to help people improve their lives. His followers are so convinced about him that they state in each of their books:

*“It can truly be said the world still has no greater friend (than L. Ron Hubbard).”*

Unfortunately it needs to be said that their ideas about God, the Bible, man's future, ethics and other areas of life are totally contrary to the teachings that we find in the Bible.

So our young people are offered useful skills training, but coupled with an open invitation to join a new religion. What do we as church leaders think about that?

### **No problem? - Let's see!**

Not many people seem to have a problem with it. We are told that even the Ministry of Education is working with the people from Scientology, MOE allows them to train teachers on the Copperbelt in Communication Skills. Volunteers from Scientology are working with the OASIS Forum, giving pastors in various places in Zambia the trainings that Mr. Hubbard developed. If everyone seems to be happy with them, should we bother to raise questions?

## ***Ukusambilila - ne mipepele ipya?***

### **Imisepela sha sansamuka palwa masambililo yapya**

Pali cimo, pa 10 November 2008 mu Kasama, imisepela shalongana pa nanda ifikililapo abeni, inshiku shimbi shalalonganina pa cilonganino ca Anglican Church. Shili ishansana akabungwe akapya nakaleta imibombe yakako mu musumba wesu, kabili baletulaya “Insambu nge misepela” na “Ukutukansha mu mibombe yalekana lekana”. Imisepela yalayamba ukusambilila palwa kuteka inkoko, ifyakubomfya icitunshi tunshi camu ofeshi, inshila ishakusomenamo, ifyakuleta ifintu nangu abantu pamo, Ifya kubomba mu makwebo, Ifya kulanshanya elyo nafimbipo ifikankala – fyonse mu mulungu umo! “Elyo pa Cibelushi, tukulapoka icitupa icakulangisha ukuti natupwisha amasambililo. Ifyo twebelwe kuli bamo pali bene. Mucine, imisepela ukufuma mu filongannino fyesu eko bali nabena – tapali nangu umo ulefwaya ukupanya ilishuko likalamba ilikukwatilapo amasambililo nayambi elyo ne citupa.

### **Ubwite bwa mu mipepele ipya**

Panuma ya nshiku shine, umulumendo umo aisa nokutweba ukuti baleshitisha ifitabo ifyakubelenga kulya kwine. Pamulandu wakuti tabakwete amapepala ya palwa masambililo, abasambi nabakoseleshiwa ukushita ifitabo fimo ifyo – fyonse – fikwete umutwe unono uleti, “FROM THE SCIENTOLOGY HANDBOOK”. Pe bula lya ntanshi lya cila citabo palebelengwa ati:

*“Tulesubila ukubelenga kwa ici citabo kuli fye lutampulo lwa ntanshi ulwa lwendo lwenu mukusanga muli iyi mipepele ipya kabili iikankala iye sonde.*

*Icilonganino ca Scientology International”*

Scientology mipepele ipya iyatendekwe no muntu umo uweshina lya L. Ron Hubbard (1911 - 1986) apo papite imyaka 50 mu America. Atampile amasambilisho ayaleendela pamo nokucita mukwafwilisha abantu pakuti imikalile yabo ingaya pantashi. Abamukonka balishininwa apakalamba palwa ena icakuti balalemba muli cila citabo pa fitabo fyabo:

*“Mucine kuti casoswa ukuti abantu tabakwata icibusa ukucila ena (ekutula L. Ron Hubbard).”*

Icamupamba cilekabilwa ukusosa ukuti imitontonkanishishe shabo pali Lesa, Icipingo, ubwikashi bwa muntu kuntanshi, nefyo ificitwa fya muntu fifwile ukuba, elyo ne fintu fimbi ifikumine ubwikashi bwa muntu fyalipusaninayaye na masambilisho tusanga mu cipingo.

Eico imisepela shesu shakanshiwa mu fintu ifisuma, lelo fya endela pamo nobwite bwakuilunda ku mipepele ipya. Tuletonkanyapo shani nge ntungulushi sha cilonganino?

### **Tapali bwafya? Natumone!**

Te bantu abengi balemoneka ukukwata ubwafya pali ici. Natwebwa ukuti neciputulwa ca masambililo cilebombela pamo na bantu ukufuma ku cilonganino ica Scientology, ba Ministry Of Education balabasuminisha ukukansha bakafundisha bamu masukulu mucitungu ca Mikoti mufya milanshanishishe. Ba folontiya (Volunteer) ukufuma ku cilonganino ca Scientology balebomba naba OASIS Forum, mukukansha bashimapepo mu ncende ishapisana pusana mu Zambia na masambilisho ayo Ba Hubbard atendeke. Ngacakuti onse alemoneka uwasekela pali ici, bushe kuti catupamfya ukucilandapo?

Twalicita. Pa 31 December 2008, Editor wa *"Natuleya – Let's go!"* akumene ne ntungulushi ikalamba ya kabungwe kalubwilwe kabili na umo kakansha wafya Scientology mu Headquarter ipya mu Northern Province.

#### **Icimonwa icisuma icikalamba**

Ba Hezborn Chintu muntu umo uwayangusha, uwacenjela mukulanda no kulondolola ifintu. Afuma ku Mikoti, ku lukuta afuma niku New Life na ku Apostolic Faith. Alikwata icimonwa icakosa ica kupela isubilo no kukosha imisepela sha mu Zambia pakuti shingamba ukuikalila – ukupitila muli fyonse ifyo Lesa Mukulu ashipela mu ncende shabela. Alipata umusango onse uwakushintilila pali bambi elyo alikwata amatontonkanyo ayengi ifyo ukubombela capamo ukwa cine cine kwingatwala imisepela pantanshi. Alamono bukankala bwakulundulula ifya bulimi, kabili aba no mutima wakuisunkilisha pakuti akabungwe kakwe aketwa "ORGANISATION OF USEFUL YOUTH – O.U.Y." keshibikwe nokwamba ukubomba mukwangufyanya. Panuma fye ya myeshi ibili mu Kasama, nabakansha imisepela ukushinta ku 350, emukuti imisepela yasambilile amasambililo yalepelwa pa mulungu umo mufya butungulushi bwamakwebo. Abengi pali abo, balakoseleshiwa ukupitila muli kandalama bapoka, baleesha ukongola abanabo ukuti bailundeko kuli ili bumba, nangu pakutika bambe akabungwe kaifi fine mu ma district yambi. Ubuyo bwa kabungwe ka OUY pa National Level kukwanya imisepela ukushinta ku cipendo ca mutapendwa umo (1 Million) ilyo lyonse papita imyeshi itatu ukutendeka mu January 2009. Nga cakuti cila musepela walalipila K1,000 cila mweshi, lyena ubutantiko bwabo "Vision 1 pin" bukalenga amakana ya misepela ukunonkelamo muli isho ndalama mu musango wama "loan" (wakushikongweshwa), ukushituma kumasambililo, nangu ukushisambilisha umo shilefwaisha ukwishibilapo. - Ba O.U.Y. balikwata ifya kucita ifingi: Balapanda amano mu ncito umuntu afwaya ukubomba mu bwikashi bwakwe, balabomba nabapelelwa, ukulwisha ubulwele bwa HIV/AIDS elyo nokulwisha imibomfeshi ibi iya muti, balutungilila nefya bulimi. Ilipusho lyonse ilyo umuntu engakwata pali aba bantu bacincila ne mpela – ubuyo ne nshila ili bumba likwete fileumfwika ifusuma no kulangisha imisepela shesu intunga iisuma iya mekashi yabo.

#### **Scientology – Ukupyunga ukwabula ukulashimikila**

Nomba, cinshi ba Scientology balefwaya ukucita muli aka kabungwe katendekwa na bena Zambia? Philippa Sondergaard, namayo uuli ni Reverend wa lukuta lwa Scientology Church mu South Africa, uwacenjela mukulanshanya no muntu uli onse, kabili uuli umo pe bumba litwa "Volunteer Ministers" abo pali ino nshita baimya lulu wakula endauka mufyalo ifya lekana lekana mu Africa, mukupyungila abantu mu ncende shonse no kubeshibisha pafyo icilonganino cabo cafwilisha. Ukufuma mu October 2008, babombela pamo nakabungwe ka OUY. Uyu namayo elyo kwali ukulanshanya, akoselele ukulanda ati, "Tatulanda palwa cilongaino cesu, tulepeelafye amasambililo" Onse kuti aikalilila mu cilonganino umo ali, bena balefwayafye ukuleta "amasuko yalemoneka" ayabomba mu muntu uwa citetekelo icili conse, konse uko engaba. Akeyala kabo (website), ne citabo icakosa icakwata amabula 700 icitwa "Scientology Handbook" ifyo twapelwe, filesuminisha ifya kufika kwabo. Elyo na Ba Chintu pamo nge ntungulushi ya OUY alisosa apabuta ukuti ena tasumina mu masambilisho ya Scientology, alilundapo ukuti "Teti shitishe Shikulu Yesu necintu icili conse."

We did. On 31 December 2008, the Editor of *"Natuleya!-Let's go!"* met with the founder of the said organisation and with one of the Scientology trainers in the new Northern Province Headquarter.

#### **Good, big visions**

Mr Hezborn Chintu is a very friendly, eloquent and focussed person. Coming from the Copperbelt, with a church background of New Life and Apostolic Faith, he has a very strong vision of motivating and empowering the young people of Zambia to take their future into their hands – with all the means that God has provided them with within their own country. He detests any form of dependency and has lots of ideas how genuine partnerships can bring progress for young people. He sees the strategic importance of agricultural development, and he has the drive to make his "ORGANISATION OF USEFUL YOUTH – O.U.Y." known and operational at very high speed. After only two months in Kasama, they have "350 trained Useful Youth", meaning young people who underwent the one week "Business Leadership Training". Many of them, motivated by small incentives, now try to win their friends to join the group as well, or to establish similar groups in other districts. The goal of OUY at national level is to reach one million young people per quarter in 2009. If each one of them will contribute only K1,000 per month, then their program "Vision 1Pin" will enable thousands of young people to benefit from those resources in form of loans, scholarships or more comprehensive skills trainings. - O.U.Y. has a lot of other activities: they advise on career development, work with vulnerables, fight HIV/AIDS and drug abuse, support agricultural programs. Whatever questions one may have as to the ambitious figures and deadlines - the goals and strategies that this group employs sound very useful and show our young people a promising direction in their lives.

#### **Scientology - serving without preaching**

Now, what has Scientology to do with this otherwise truly Zambian initiative? Mrs Philippa Sondergaard, a friendly Reverend of the Church of Scientology in South-Africa, is part of a group called "Volunteer Ministers" who are currently on pioneer tour through various African countries, serving people everywhere with the skills and knowledge that their religion has to offer. Since October 2008 they have been partnering with O.U.Y. She emphasized during the interview, that "we are not advancing the interests of the church, we are only giving skills." Everyone can remain in the church where he or she is, they only want to bring "practical solutions" that work in which ever belief system somebody may be. Their website, and even the 700 pages strong "Scientology Handbook" that we were given, confirm this approach. Even Mr Chintu as leader of O.U.Y. stated clearly, that he personally does not believe in Scientology, and that "I'm not trading my Lord Jesus for anything."

### **Scientology – sowing their religion through their books**

The only time during the interview when he and Mrs Philippa could not deny the influence of Scientology on our young people, was when we talked about the literature that they sell. It is widely known that booklets from other religions bring a lot of confusion to the Christians in our villages and towns. Also their products will raise interest and attract many young people to learn more about their beliefs and values. If convinced, they will believe, that there is no one God, but maybe thousands of them. If they had thought so far that Jesus was their best friend, it will then be “Ron” (Hubbard). They will think that men and women are basically good, and there is no need for salvation. They will turn to Scientology literature to find truth, the Bible will be outdated in their eyes.

#### **Now the big question:**

**How should we as leaders in Christian Brethren churches or other evangelical churches react when our young people want to be trained during these seminars?**

Should we allow it? Should we warn them? Should we forbid their participation? Whatever solution you prefer, please write to us soon! Your opinion will help us to write the final part of this article. And don't forget to explain the reasons for your opinion from the Scriptures!

*The Editor*

### **Scientology – Ukulatanda imipepele yabo ukupitila mukushitisha ifitabo**

Muku, ilyo ena na Philippa bafililwefye ukukana pafyo aya masambilisho ya Scientology yali namaka pamisepela shesu, ilyo kwali ukulanshanya, nilyo twalandile pafitabo baleshitisha. Calishibikwa apakalamba ukuti ifitabo ukufuma kuba mipepele imbi filaleta icifulunganya ku bena Kristu mu mishi elyo na mumisumba. Nefyo balemba fikalakubula imisepela ishingwi imitima shikambe nokufwaisha ukwishibilapo na fimbi palwa fisumino fyabo ne mikalile yabo. Nga shashininwa, shikatetekela ukuti, takwaba Lesa umo, lelo baba abengi nalimo amakana na makana. Nga cakuti shalyamba ukutontankanya ukuti Yesu ecibusa icacilapo, shikalatila “Ron” (Hubbard) ecibusafye cacilapo. Shikalatontankanya ati bashitata na banamayo bonse balibafye bwino, elyo nepusukilo talikwete cinto. Shikaalukila ku fitabo fya Scientology mukufwaya icishinka, Icipingo cikasanguka icafye mu menso shaiko.

#### **Nomba ilipusho likalamba**

**Kuti twacita shani nge ntungulushi mu filonganino fya ku Christian Brethren nangu nge filonganino fya evangelical Church, ilyo imisepela shesu shilefwaya ukunkanshiwa ilyo kuli aya maseminars?**

Bushe tubasuminishe? Bushe tubasoke? Bushe tubakanye ukusangwako? Ubusuko ubuli bonse ubwawamisha mukumona kwenu, twapapata tulembeleni mukwangufyanya! Amatontankanyo yenu pali uyu mulandu yakatwafwa ukulemba ilyashi lya kulekeleshako pali uyu mulandu. Elyo mwilaba ukulondolola umulandu mwapelela amasuko yenu ukufuma muCipingo!

*Ba Editor*

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## **NEWS ZAMBIA NEWS WORLD**

Under this heading we will have a variety of information. Since space is limited we will not repeat everything that one can also read in secular newspapers, but we shall relate mainly items that will prompt us to pray for each other, for people outside of Zambia or for specific ministries. If you have information about upcoming conferences, trainings, new books, a ministry opportunity, a new Bible school intake, or anything else of general interest, please let us know about it.

Pali uyu mutwe twakulakwata amalyashi ayalekana lekana. Pa mulandu wa ncende inono tatwakulabweshapo fyonse ifyo muntu engabelenga mu manewspapers yambi, lelo twakulalanda pa malyashi ayakulatulenga ukupepelana no kupepelako bambi kunse ya Zambia nangula imilimo yak-wa Lesa imo. Nga cakuti namukwata amalyashi pa maconferences ili no kubako, amasambililo, ifitabo fipya, inshita ya kupyungila, amalyashi uku-fuma mu Bible school, nangula fimbi ifikumine abengi, twapapata twishibisheni.



### **BEMBA BIBLE TRANSLATION PROJECT**

Abena Kristu abafuma mu Northern Province, Luapula na mu Mikoti babombele ca pamo imyaka 15 mu kupilibula Icipingo cakwa Lesa mu Cibemba ndakai. Aba Bible Society baprintile Cipingo Cipya kale mu 2003. Amatranslators ca pamo na mareviewers balefwaya ukupwishishisha umulimo onse ukushinta pa 2010. Natubafwe ukupitila mu kubapepelako! Elyo kuti cawama ukubakoselesha pantu mulimo uwakosa.

## Planning a Youth program



### UKUPEKANYA IMILIMO YA MISEPELA

Nga cakuti abantu balefwayo kufikilisha mapange yabo mu bwikalo, cikankala ukuteyanya bwino. Ifi, efyo cilingile ukuba na mu milimo ya misepele. Abantu abatungilile milimo ya misepele, balingo kubikako amono kukuteyanya. Cintu icikankala ukubika mu mapapo ifintu ifikumine misepele. Panshita ya kupekanya cilingile ukutontonkanya pa fintu ifyaba ngefi:

#### A sample of a day's program

Activity	Person in charge	Time/min.
Outdoor games	Mulenga Bwalya	30
Break		10
Opening Prayer	John Lubasi	
Singing	Emmanuel, Kahona	15
Short testimony	Chikondi Lungu	5
Speaker Mr. Thomas Lengwe		30
Closing prayer		

Pakubala, cikankala ukwishibo kuti fintu balepekanya fya misepele. Ukupekanyakwa milimo ya misepele takulingile ukupalana no kuteyanya kwa milimo imbi iyaba palukuta. Ica cibili, imilimo ya misepele ilingile ya bamo kubomfya kwa

mubili, amatontonkanyo pamo no mupashi. Iyimilimo ilingile ukusalapule mibili ya misepele (1 Timote 4:8). Umuntu alinga kusalapulwa mu matontonkanyo ilintu acili umusepele. Ukusalapule misepele ukufika kukwishiba Lesa, e cintu icilingile ukuba mu mano pa kuteyanye milimo ya misepele. Ica citatu, pakuti uyu milimo ufikilisha mapange, Icebo cakwa Lesa cilingile ukubamo. Amalemba ya mushilo yalikhwata fyonse ifyo imisepele ikabila pakuti bekale imyeo yakutemwa Lesa, (Amalombo 119:9-11). Imisepele yabo Bantu abampomfu kabili abasupilo kwishiba fintu. Na cimbi cintu icifwaikwa pa kuteyanye milimo ya misepele kupatankanyamo ifyakucita ifingi. Imisepele tayatemwa ukucite cintu cimo cine lyonse lintu balongana. Balatendwa mu kwangufyanya. Intungulushi sha misepele shalingo

In life for people to be successful, planning is important to achieve their goals. This applies even to youth work. It is essential for the people responsible for the programs for young people to spend time to plan. Of course this must come out of a time of prayer, reflection of the issues that are affecting young people and a desire to help them grow in life. As people sit to plan the following should be borne in mind;

Firstly, it is important to bear in mind that the program is for the youths. When the program for this target group is no different from other meetings of the church then the purpose of having a select meeting for young people is defeated. Secondly, the program for the youths must address the total person i.e. body, mind and spirit. The program must help the youth to appreciate the value of training and looking after their bodies (1 Timothy 4:8). The mind of the youth is at its best time to be developed. Helping young people come into a growing personal relationship with God must be the ultimate aim of the youth program. Thirdly, for the program to succeed, the backbone of the program must be the Word of God. The Holy Scriptures has everything that young people need to know in order for them to live a life that is pleasing in the sight of God (Psalms 119:9-11).

Young people are full of energies, inquisitive and hungry for knowledge. One of the important aspects to remember when planning for the youth is variety. Young people easily get bored with doing the same things all the time. It is therefore key to keep them motivated by having a variety of things to do during the meetings. Below are some suggestions of the items to include on the program, but the leaders of the youth are encouraged to come up with other items to suit their needs.

- **Bible Study:** This may involve a study of a portion of scripture, a topic or life of a person. A set of questions needs to be prepared beforehand. The group may also use a book which already has questions. For the young people to get the most out of the studies it is important for the leaders of the group to teach the groups the basics of how to conduct such studies.

- **Bible Quiz:** The aim of the quiz is help young people to gauge their knowledge of scripture. The quiz may be a set of questions based on the recent studies e.g. the questions could come from the previous quarter (three months). There are also many quizzes that have already been prepared.

- **Debates:** There are a number of issues that youths find confusing. Talking about them is important. The leaders need to carefully come up with a motion to be debated. It is important that whatever motion is on the table, the leaders encourage fintu ifingasekeshe misepele yabo .



sure that at the end of the debate there is someone knowledgeable on the subject to wrap up the topic under discussion. It is important that a debate is properly managed. Everyone must be made aware of the rules and procedure.

● **Prayer meeting:** One of the important disciplines that young people should learn is that of prayer. It is vital that apart from the usual time of prayers during the regular meetings, some times needs to be set aside when young people can spend time to talk to their heavenly Father.

● **Open sharing:** A meeting where youths are given opportunity to express themselves is an option. They should be encouraged to present a song, a portion of scripture, poem, or sketch or anything else they can present to the group on what God is doing in their lives.

● **Visiting:** The program must make provision for the group to visit people especially those in need. The needy may include the sick, elderly, bereaved, or people going through difficult times. It is important that the youths learn that our faith must be accompanied with good works (James 2:20).

● **Outings:** The group may decide to visit another youth group within the same town or if possible in the next town. The group may want to visit a park, a national monument, or some interesting place. This outing may be for part of the day or the whole day. A number of things have to be put in place before the outing such as transport, food and activities to be done during the outings.

● **Practical evangelism:** The youths should be encouraged to go out for personal evangelism. This can be done by sending them in pairs (a younger believer with one who is older in faith).

● **Panel:** The group can organise a panel of knowledgeable people on a particular topic and let them shed light on the subject matter. An example would be for a group to invite two or three married couples to discuss the issue of relationships between boys and girls.

● **Special interview:** They may wish to invite someone whom they could ask a number of questions e.g. a missionary or a fulltime worker, a Christian involved in politics or business, a lawyer or judge.

● **Games:** These play an important part in the life of young people. The games can be divided in the following;

- Indoor – chess, checkers, etc.
- Outdoor – football, volleyball, etc.
- Self made

● **Sermons:** Invite somebody to give a teaching on a given passage of scripture or topic. The speaker may be local or somebody from out of town. It is important when a group invites a person they must give him all the necessary info such as the topic, duration of the teaching, date, time and place for the meeting.

SB, Ndola

Ifintu fimo ifingalingo kubika mu kuteyaye milimo ya misepela nifi:

● **Ukusambilile cipingo** Nalimo kuti cawama ukubelenge ciputulwa ca malembo nangu mutwe we sambililo nelyo mweo wa muntu umo mu cipingo . Kuti cawama ukuteyanya mepusho nelyo kubomfye citabo icalembwamo amepusho. Pakuti misepela ikwate akakonkelelo,

cikankala ku ntungulushi ukubasambilisho musango wakukonka pakutungulula mu mabumba ayanono.

● **Ukwipushanya**

**mepusho** Icalamba muli uyu musango wa kusambilila kwa misepela, kwishiba papelele amano yabo. Nalimo amepusho kuti yafuma mwi sambililo limo nelyo

mumasambililo ayapita panshita iyalinga. Kwaliba na mepusho ayalembelwa libela mufitabo.

● **Ukulanshanya** Kwalibe fintu ifyo imisepela ifilwo kumfwikisha. Mu kutekanya intungulushi kuti shateyanyo kulanshanya kwa misepela pali ifi fintu. Kabili cintu cikankala ukusuminisha umuntu umo, uwaishiba, ukubika pamo ukulanshanya konse. Cintu icisuma ukutungulula bwino uku kulanshanya.

● **Ukukwata mapepo** Icintu cimbi ico imisepela ilingile ukusambilila mapepo. Nelyo kulabe nshita sha mapepo pa lukuta cili cikankala ukuti misepela ilekwate nshita na imbi iyakulanda na shikulu, shibo wa mu mulu.

● **Ukulondolola** Iyi ni nshita ilintu imisepela bengakwata, cila muntu mu kashita kakwe, ukulondolola pamulandu wa fintu aishiba. Nalimo lwimbo nangu iciputulwa ca malembo nangu akasela nelyo ubunte pa mulandu wa fintu Lesa alecita mu myeo yabo.

● **Ukutandalila**

Imilimo ya misepela ilingile yakwata uyu musango wa kutandalila bantu ababa mu kukabila pamo nga balelwala, abakalamba, abalelosha nelyo abalepita mu mafya. Imisepela yalingo kwishibe fyo icitetekelo cifwile ukukwate milimo isuma, (Yakobo 2:20).

● **Ukutandalishanya**

Ibumba lya misepela limo kuti lyatemwa ukutandalile bumba limbi mu musumba umbi. Nalimo kuti batemwa ukumona

icifulo cimo panshita iyalinga. Kuli fintu fimo ifingafwaikwa ukuteyanishiwa pamo nge myendele, ifyakulya ne fyakucita mu butandashi.



### A sample of a quarterly program

Date	Activity	Chairperson
07/01/2009	Open sharing	Emma, Kahona
14/01/2009	Bible Study	Chikondi Lungu
21/01/2009	Speaker(Mr. Lengwe)	Mulenga B.
28/01/2009	Bible Study	Tom Chimbila
04/02/2009	Debate	Nyambe Kapita
11/02/2009	Prayer meeting	Alex Banda
18/02/2009	Outing to Kalombo falls	
25/02/2009	Bible Study	Joshua Kapinga
03/03/2009	Panel	Chilufya Nonde
10/03/2009	Outreach	
17/03/2009	Bible Study	Dalitso Mwape
24/03/2009	Bible quiz	John Lubasi

• **Ukubila Imbila Nsuma**

Cintu icikankala ukukoseleshe misepele mu mulimo wa kubile Mbila Nsuma. Kuti cabombeka ukupitila mu kubatuma babili babili, ekutula uwakokola mu citetekelo no muteku.

• **Ukutungululwa**

Ibumba lya misepele kuti lyaita bena Kristu abaishibo mutwe we sambililo ilintu basalile. Nalimo kuti baita bantu abaupana ukwisalondolola pamulandu wa mumfwano wa balumendo na bakashana.

• **Ukwipusha**

Kuti batemwa ukwita umuntu uo bengafwaya ukwipusha mepusho, pamo ngo mubomfi wakwa Lesa nelyo mwina Kristu uwaba mu fikansa fya calo, shimakwebo nelyo kapingula wa milandu.

• **Ifyangalo**

Ifi filabomba umilimo uukankala mu myeo ya misepele. Ifya ngalo fimo bangalila palwalala, lelo fimbi bangalila mukati ka njanda. Kabili fimbi fyakwelenganya.

• **Ukushimikila**

Ukwita umubomfi mu kushimikila pa mutwe wa ciputulwa ce lembo nangu mutwe we sambililo. Cisuma ukulondolola kuli uyu kashimika umutwe we sambililo, inshita apelwe, ubushiku ne nshita pamo ne ncende ukukabelo kulongana.

SB, Ndola

## **FIRST "NATULEYA! - Let's go!" ARTIST CONTEST / UKUCIMFYANYA KWA BAKALENGA**

Magazine musuma akabila ifikope nefilangililo ifisuma. Bakabelenga balekabila ukulenga bafwaisha ukwishiba ifili mwilyashi ukupitila mufyo bamona, nangu ubupilibulo bwe sambililo bulefwaike ukwendelapamo ne cikope icisuma icilepela ubulondoloshi. Eico tulefwaya bakalenga, icantanshi pali fyonse ni abo bengalenga icikope icinga pulitwa mwilangi limo (one colour).

Ukulingana nefikomo fya iyi magazine, balingile:

1. Ukuba bamembala bapimpa mu cilonganino ca Christian Brethren Church nangu icilonganino cimbi ica evangelical Church ica ishibikwa.
2. Abengatemwa uku lolesha pa milimo yabo muli iyi magazine nge yakupeelafye kubufumu bwakwa Lesa. Ukulundapofye pacishinka cakuti ifilengo fyabo fikalaendelapamo na mashina yabo, ifilambu fimbi fikalipilwa mu mulu.
3. ukusuminisha ukuti cili mu maka yabalelolekesha pali iyi magazine ukusala nga cakuti benga bikamo icilengo cenu ne nshita batemwa abene ukubikamo icilengo icili conse.

Nga mulekabila ukusendamo ulubali muli uku kucimfyanya, tumeni ifilefwaike apa pesamba kuli ba Editor **ukushinta pa 31 March 2009:**

1. Ifilengo:

- i. Pa fintu ificitika mu mushi nangu mwibala
- ii. Icikope cilelangisha pe lyashi ili lyonse ilyo mwasalapo ukufuma muli Marko Chapita 1 ukushinta ku Chapita 10.
- iii. Icikope camutwe (portrait) wa munenu uyo mwaishibana nankwe bwino bwino.

2. Kalata wakumisuminisha ukufuma kuntungulushi sha lukuta luntu mulonganako.

3. Ifyotwina mishibilako. (Amashina, Imyaka, akeyala ne nambala ya musange wenu, ifyo mucita mubwikashi bwenu, Ifyo mwaatemwisha mu milimo yenu iyakulenga)

Abantu batatu abakacita bwino pali uku kucimfyanya bakapokelelela ifitabo ifisuma nge filambu.

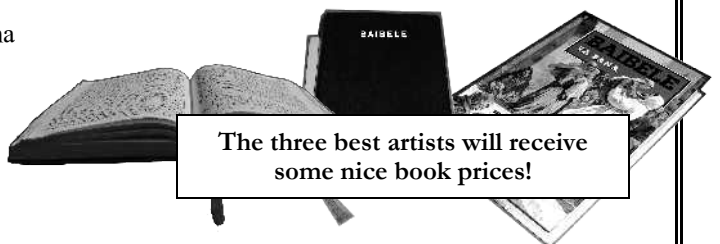
A good magazine needs good illustrations. Readers need to be "drawn into" an article by something interesting to see, or the meaning of a certain teaching needs to be reinforced by a good graphical description. So we are looking for artists, first of all those who are able to produce drawings that can be printed in one color.

According to the guidelines of this magazine, they need:

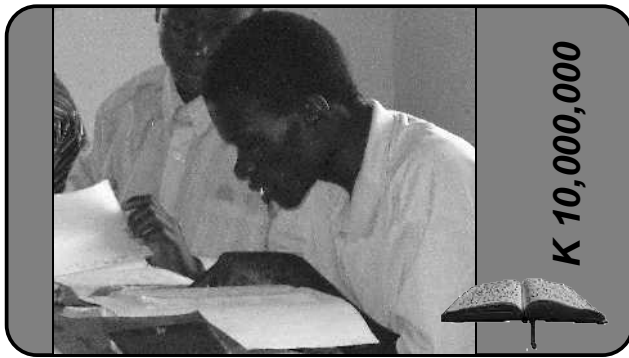
1. to be active members of a Christian Brethren church or another recognised evangelical church
2. to be willing to look at their work for this magazine as their contribution to the Kingdom of God. Apart from the fact that their artwork will be published with their name attached to it, any other reward will be paid in heaven.
3. to accept that it is entirely at the discretion of this magazine to choose whether and when to print any drawing sent for publication.

If you are interested to participate in this contest, send the following documents to the Editor **till 31 March 2009:**

1. Drawings:
  - i. Something happening in the village or on the field
  - ii. Illustration of any story that you choose from Mark ch.1 to ch.10.
  - iii. A portrait of a friendly person you know.
2. Recommendation letter from your local church
3. Your personal details (Names, age, address + phone, occupation, preferences in your artwork)



**The three best artists will receive  
some nice book prices!**



***“Impanga shandi shilomfwa ishiwi lyandi. Nalishishiba, nasho shilankonka.”***  
(Yoani 10:27)

*Natukutike ishiwi lya  
kacema wesu cila bushiku!*

## ***TALK TIME - WITH GOD!***

### ***Inshita ya kulanshanya na Lesa***

#### ***FEBRUARY 2009***

**Feb 1 Su** Yohane 6:25-40 Mulimo nshi uwantanshi uo Lesa alefwaisha ukumona mu bwikashi bobo?

**Feb 2 Mo** Yohane 6:41-59 Nani uuli mukate wa mweo? Finshi ici cikope ciletweba pali ena?

**Feb 3 Tu** Yohane 6:60-71 Misango nshi shibili isha basambi? Musambi wamusango nshi mulefwaya ukubako?

**Feb 4 Wed** Yohane 7: 1-13 Finshi ifyo tufwile ukucita ilyo abantu bambi bafilwa ukutumfwa bwino bwino?

**Feb 5 Th** Yohane 7:14-31 Kuti waishiba shani nga cakuti ifundisho waumfwa lifumine kuli Lesa?

**Feb 6 Fr** Yohane 7:32-52 Nikwisa Yesu apangile ukuya? Kuti mwafikako shani?

**Feb 7 Sa** Yohane 7:53-8:11 Kuti twacitapo shani pa bantu aba bembuka ngo uyu namayo?

**Feb 8 Su** Yohane 8:12-30 Bushe Yesu nani? Kuti mwamukonka shani?

**Feb 9 Mo** Yohane 8:31-59 Musango nshi ubuntungwa bwacine bumoneka? Nicinshi nangu nani akamilenga umutungwa?

**Feb 10 Tu** Yohane 9:1-12 Musango nshi iveshi lya butatu lingabelamo butalaliko ku uulecula?

**Feb 11 We** Yohane 9:12-23 Musango nshi Lesa engabomfeshamo ubucushi bwenu ngo bunte bwakwa Yesu?

**Feb 12 Th** Yohane 9:24-41 Abantu abapofula ku mupashi imibele yabo yaba shani? Abantu bamo bacite nshi mukulekelesha ilyo amona Yesu?

**Feb 13 Fr** Yohane 10:1-18 Fintu nshi mwasambibilapo pali Yesu, Kacema Musuma?

**Feb 14 Sa** Yohane 10:19-42 Ni finshi Yesu afundisha palwa abo abali ni mpanga shakwe isha cine?

**Feb 15 Su** Ukutendeka 12:1-20 Nimu fintunshi twingakonkelesha Abram, elyo nefyo tushifwile?

**Feb 16 Mo** Ukutendeka 13:1-18 Ninshila nshi Abram alangilamo icitetekelo cakwe muli aya maveshi? Lesa atontonkanyapo shani pa mutima uyu?

**Feb 17 Tu** Ukutendeka 14:1-24 Pali ndakai kuti mwacitapo shani muku pususha uwasendwa nolubembu nangula Satana?

**Feb 18 We** Ukutendeka 15:1-21 Elyo mukwete ifya kutwishika nga Abram fintu nshi fingamwafwa?

**Feb 19 Th** Ukutendeka 16:1-16 Fintu nshi Hagar asambilile pali Lesa? Ngeci cilepilibula nshi kuli ifwe?

**Feb 20 Fr** Ukutendeka 17:1-27 Lembeni ifintu fyonse ifisuma ifyo Lesa apangile ukucitila Abram. Lubali nshi Abram ali nokusendamo muli ici?

**Feb 21 Sa** Ukutendeka 18:1-33 Finshi tulesambilila palubali lwe pepo? Finshi tulesambilila pali Lesa?

**Feb 22 Su** Ukutendeka 19:1-29 Finshi abantu batontonkenye pali Loti mulupwa lwakwe na mubekalamushi? Nga imwe batontonkanyapo shani?

**Feb 23 Mo** Ukutendeka 19:30-38 Abana banakashi bakwa Loti balefwaisha nganshi abana. Bushe kwaliko inshila yakwa Lesa iyo bengakwatilamo abana? Ni nshila nshi iyingaba yakwa Lesa?

**Feb 24 Tu** Ukutendeka 20:1-18 Lubembu nshi ulu Abrahamu acitile? Mulandunshi?

**Feb 25 We** Ukutendeka 21:1-34 Finshi mwasambibilapo pali Lesa na mabulayo yakwe?

**Feb 26 Th** Ukutendeka 22:1-24 Mulandunshi Lesa aebele Abrahamu ukucita icintu cafinefi?

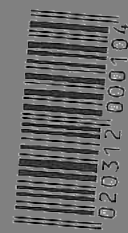
**Feb 27 Fr** Ukutendeka 23:1-20 Abrahamu atwalile ukutaluka kubashatetekela abamushingulwike. Mulandunshi cabela ica mano?

**Feb 28 Sa** Ukutendeka 24:1-21 Nga ababomfi bakwa Abrahamu bausendele shani uyu mulimo apelwe uwakosa? Nga imwe?



#### **Recharge Instructions K10,000,000**

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

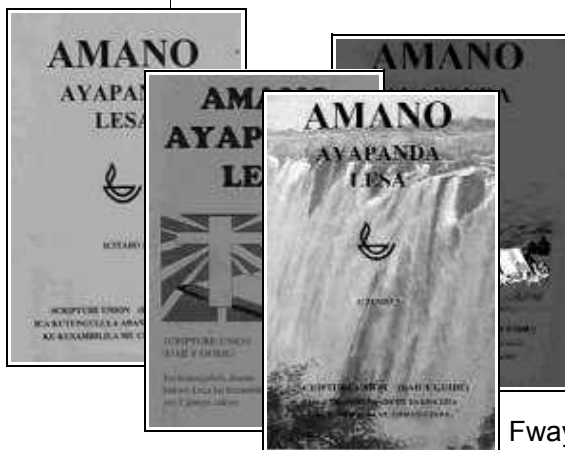


*Bible Reading Plan printed with friendly permission from Mansa Mission Press.*

## MARCH 2009

- Mar 1 Su** Ukutendeka 24:22-51 Musango nshi umubomfi aampanishisha ukutungulula kusuma kwakwa Lesa kuba nanda yakwa Rebecca?
- Mar 2 Mo** Ukutendeka 24:52-67 Casendele nshita iitali shani apo Rebekah alelelela ubuntungulushi bwakwa Lesa napo abukonkele? Bushe kuliko ifintu mu bwikashi bweni ifyo mulingile ukukonka ubuntungulushi bwakwa Lesa mukwangufwanya nge fyacitile Rebekah?
- Mar 3 Tu** Ukutendeka 25:19-34 Myaka inga yapitile ukufuma apo bakwatile ubwina napo bakwatile bampundu? Finshi Isaac acitilepo pabwafya bwa mukashi wakwe ubwakukana fyala? Ngeci cilemifunda nshi palwa bwafya bukalamba mu bwikashi bweni?
- Mar 4 We** Ukutendeka 26:1-16 Isaac abwekeshepo ulubembu lwa bawishi (Ibukisheni ch 12:10-20, ch 20:1-18). Ficitwa nshi ifyo mulingile ukuleka mukulangisha abana benu icilangililo cisuma?
- Mar 5 Th** Ukutendeka 26:17-35 Bushe Isaac acitilepo shani pa kumana? Fintu nshi mulemona ifya tumbwikemo mufyo acitile?
- Mar 6 Fr** Ukutendeka 27:1-29 Finshi muletontokanya palwa nshila Yakobo aeeshe ukupokelamo amapalo yakwa Lesa?
- Mar 7 Sa** Ukutendeka 27:30-46 Fintu nshi ifya tumbwikemo mukubemba kuli Isaac? Kuli Esau? Kuli Yakobo? Kuli Rebekah? Mwilaba ukutala nakuli baifwe bene cila lubembu mulatumbuka ifintu ifibi!
- Mar 8 Su** Yohane 11:1-16 Mulandunshi Yesu akokwelele ukwisa nangula cali cakuti alitemenwe Malita, Maria elyo na Lazaro? Mulandunshi Lesa akokwela limo ukwasuka amapepo yesu?
- Mar 9 Mo** Yohane 11:17-37 Finshi mwasambilila palwa kushukuka no mweo?
- Mar 10 Tu** Yohane 11:38-57 Nga amabumba ya bantu bapusana pusana bacitilepo shani pali ici cisungusho cikalamba icakwa Yesu? Bushe ifipeshamano ifipela ukushininkisha ukuti abantu nabatetekela muli Yesu?
- Mar 11 We** Yohane 12:1-11 Maria acitile finshi Yesu? Kuti mwamucitila nshi?
- Mar 12 Th** Yohane 12:12-19 Nga abantu balya balangishe shani ukuti bacindike Yesu nge Mfumu? Kuti abantu bamona shani pali nombamba ukuti ni Mfumu yenu?
- Mar 13 Fr** Yohane 12:20-36a Musangonshi ifisabo ifingi ifya kwa Lesa fingafuminamo mubwikashi bwesu (v.24-27)?
- Mar 14 Sa** Yohane 12:36b-50 Bwafyanshi bantu abengi bakwete abashatetekele muli Yesu (v.43)?

- Mar 15 Su** Yohane 13:1-20 Mulandunshi Yesu asambile amakasa ya basambi bakwe? Finshi ifyo tulingile ukucita?
- Mar 16 Mo** Yohane 13:21-38 Nimu musangonshi abantu bambi balingile ukwishibila ukuti tuli basambi bakwa Yesu (v.35)? Tontonkanyeni pa cintu cimo ico mulefwaya ukucita ilelo mukulangisha ukutemwa kwa bwina Kristu kuli umu!
- Mar 17 Tu** Yohane 14:1-14 Nifinshi ifyo Tomas na Philippus basambilile pali Yesu muli aya mavesi?
- Mar 18 We** Yohane 14:15-31 Kuti waishiba shani ngacakuti umuntu umu alitemwa Lesa? Bushe mwali mutemwa?
- Mar 19 Th** Yohane 15:1-17 Kuti twatwala shani ifisabo?
- Mar 20 Fr** Yohane 15:18-27 Fintu nshi tulecetekela kufuma ku bantu abashaishiba Lesa pacipanda?
- Mar 21 Sa** Yohane 16:1-15 Ni ncito nshi Mupashi Wamushilo abomba?
- Mar 22 Su** Yohane 16:16-33 Cipilibula nshi ukulomba “mwishina lyandi” (v.23-26)?
- Mar 23 Mo** Yohane 17:1-13 Fintu nshi fyalekana lekana ifyo Yesu atucitile?
- Mar 24 Tu** Yohane 17:14-26 Finshi Yesu apepeleko abasambi bakwe? Pepelako abena Kristu banobe fimo fine!
- Mar 25 We** Yohane 18:1-24 Pashanya Yesu na Petro: Ukusosa icishinka kuti caba icakosa. Cilangililo nshi wingatemwa ukukonka?
- Mar 26 Th** Yohane 18:25-40 Finshi wasambililapo pa Bumfumu bwakwa Yesu?
- Mar 27 Fr** Yohane 19:1-16 Mulandunshi Yesu apingwililwe ukufwa?
- Mar 28 Sa** Yohane 19:17-30 Cinshi “icapwa” (v.30)?
- Mar 29 Su** Yohane 19:31-42 Finshi wingacita mukulangisha apabuta tutu ukuti bakwa Yesu, nga Yosef na Nikodemus bacitile mu v.38-39?
- Mar 30 Mo** Yohane 20:1-18 Kuti twaishiba shani ukuti Maria alitemwisha Imfumu yakwe Yesu?
- Mar 31 Tu** Yohane 20:19-31 Mulandunshi Yohane alembele iyi Mbila Nsuma?

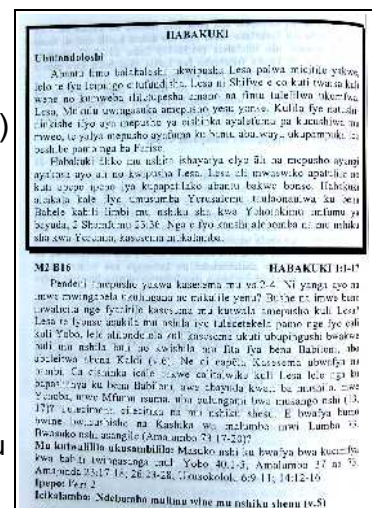


Scripture Union (Daily Guide)

### AMANO AYAPANDA LESA

Ica kutungulula abantu bakwa Lesa ku kusambilila mu Cipingo Cakwe

Fwayeni mu maBookshops nangula ku Kasama Christian Resource Centre

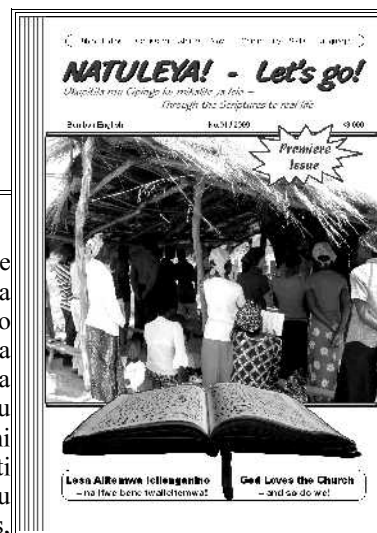


# How a magazine works

## Ifyo magazini ibomba

Christian magazines usually start with somebody who has a vision from God for encouraging and edifying his fellow Christians in this way. Or a group of churches decide that they need this work and look for some capable and trusted leaders to start it. There is always one or several Editors who are responsible for the production of the magazine. If possible they are supported by a small group of leaders who give advice and help in various ways. The Editors will look for writers, especially from amongst the churches they are serving. They will work on the articles that they receive and make necessary corrections. Because they are responsible for the work of the magazine, it is them who finally decide what is printed in the magazine. They also look for other Christians who can send them photos and drawings to make the magazine look nice. Before the magazine can be printed, somebody needs to put all the articles, letters and photos together – this is called “the layout”. After printing the magazine is posted to those Christians who have paid for them in advance. Or often there is one person in each local church who is responsible for the selling of the magazine there. The readers can participate in their magazine by writing letters or articles, thus helping the Editors to make the content more relevant and interesting for everyone.

Ama magazini ya bena Kristu ilingilene yatendekwa no muntu uukwete icimonwa ukufuma kuli Lesa ica kukoselesha elyo no kukula abena Kristu banankwe ukupitila muli iyi nshila. Nangu ibumba lya filonganino lyasala ukuti balekabila uyu mulimo no kufwaya intungulushi ishacetekelwa kabili ishingabomba ukuti shiutendeke. Lyonsefye kulaba umo nangu abantu bamo abetwa ba Editors, abakulolekeshapo ukuti magazini alembwa bwino bwino kabili nokuprintwa bwino. Nga cingacitwa, balaba abakutungililwa ne bumba ilinono ilya ntungulushi ilibapandako amano nokubafwilisha mu nshila ishalekana lekana. Ba Editors balafwaya bakalemba, makamaka pakati ka filonganino bapyungila. Balabombela pamalyashi ayo bapokelela elyo nokuyawaminisha. Pamulandu wakuti ebo uyu mulimo wa magazini ushingeme, ni bena bakalapingula mukulekelesha palwa fintu ifilingile ukuba muli magazini. Kabili balafwaya na bambi abena Kristu abengabatuminako ifikope elyo nefilengo mukulenga ukuti magazini amoneke bwino. Ilyo magazini talafuma, umo afwile ukubika amalyashi, amakalata elyo ne fikope pamo – icicitwa “layout” mucingeleshi. Panuma yakuprintwa magazini ilatumwa ku bena Kristu abo abalipilila kabela. Nangula ilingi mulaba umuntu umo muli cila cilonganino uushitisha magazini kuli ilya ncende. Bakabelenga kuti basendamo ulubali muli magazini ukupitila mukulemba amakalata nangu ilyashi. Ici cikalaafwilisha ba Editors ukulenga ifilimo ukumonekesha ifikankala elyo mu musango umuntu onse engasekelamo.



### Goals

1. This magazine shall foster the believers' love and knowledge of God's Word, their skills of doing God's work and their motivation of being Christ-like in their respective communities.
2. This magazine shall expose the readers to helpful reports and ideas from God's work in other places.
3. This magazine shall challenge harmful tendencies from within and outside of our churches.
4. This magazine shall offer a forum for exchange of thoughts on various topics to help local believers develop sound convictions, and the churches to develop a clearer vision of God's plan with them in the years to come.
5. This magazine shall be a helpful source of information on any important issue related to life and ministry.
6. This magazine shall become a long term viable ministry of Zambian leaders for their churches.

=> So we also should have our eyes open for other people who can be incorporated.

### Amabuyo

1. Iyi magazine ya kulantungilila icitemwiko kubatetekela nobwishibilo bwa malembo yakwa Lesa, nenshila shakubombelamo umulimo yakwa Lesa, nokuitunkilisha kwabo ukwa kuba nga Kristu mu ncende bekalilamo.
2. Iyi magazine yakulaleta pabwelu bakabelenga kutusebo twakwafwilisha na matontonkanyo ukufuma mu mulimo wakwa Lesa mu ncende shimbi.
3. Iyi magazine limo limo yakulalanda pa misango iyabipa mukati nakunse ya filonganino.
4. Iyi magazine yakulapeela insambu iya kulenga abantu ukupeela amatontonkanyo yabo pa fikomo ifyalekana lekana mu kwafwilisha abatetekela ukukuula pafisumino fisuma, ne filonganino ukulenga icimonwa camapange yakwa Lesa ukumoneka bwino bwino muli bena mu myaka ileisa.
5. Iyi magazine ileba nintulo yelyashi lyakwafwilisha pa fintu ifikankala ifili fyonse ifikumine pabwikashi elyo na pabupyungishi.
6. Iyi magazine ilebako panshita iyitali ngo bupyungishi bwa ntungulushi shamu Zambia ku nkuta shabo.  
=> Tufwile twaisula na menso yesu ku bantu bambi abengabikwamo.

Iyi nayo ninshila iyo iyi magazine **"NATULEYA! - Let's go!"** itendekelemo nombamba. Panuma ya kwipusha intungulushi ishingini mu ncende shalekana lekana, indume shine shasalile ukwafwilisha mukutendeka kwa uyu mulimo upya nokutungulula mpaka nashimbi intungulushi shikailundeko kwi Bumba Iya Bumpandamano. Bapangile amabuyo (Lolesheni akabokoshi kali keka) ne fipompe fitampilepo fibili filetila:

1. Iyi magazine ileimininafye pa Malembo yakwa Lesa, napa nshita imo ine yakulalanda mu bwikashi bwa cila bushiku ubwa bena Kristu mu mishi elyo namu misumba.
2. Iyi magazine tayabe cibombelo cafikansa ifili fyonse.

Nacitwalililapo ukulondololwa ukuti iyi magazine ilesubilwa lubali lumu ukubombela ibumba ilikalamba ilya bacitetekelo ca evangelical, lelo kulubali lumbi naikwata icishibilo cakuti ilefuma ku cilonganino ca Christian Brethren Church. Eico tulesubila ukuti bakabelenga ukufuma ku nkuta shimbi bakulatwelelako, mu nshita ilyo twalanda pa mulandu umo ukuminefye amabumba ya filonganino fyesu.

Ama magazine ya bena Kristu ayengi yabombwa na abaipelesha (amavolunteers). Ico cilepilibula ati indume ne nkashi ukufuma mu filonganino shikala afwilisha mu milimo yonsefye iyilumbwilwe pa mulu. Efyo balebombela

### WE NEED YOU!

For typing, translating, designing, drawing, writing, sending news, producing, distributing, selling, donating, advertising and other things.

**PLEASE GET IN TOUCH WITH US!**

Lesane filonganino fyabo ukwabula ukusubila amalipilo. Muli iyo nshila umutengo uyo bakabelenga bafwile ukulipila kuli magazini yabo ukaba uo bengakwanisha. Uyu magazini umupya **"NATULEYA! - Let's go!"** akalakwata amabula 32 cila nshita, elyo tuleesha ukuipanga pa mutengo wa K3,000 imo – nga kuli abakwafwilishafye ukwabula

ukulipilwa mukupanga elyo na mukuisabankanya. - Na cimbi pali ico, magazini wa bena Kristu muli cila calo ulekabilwa ifya bupe na fimbipo ukufuma ku bena Kristu ba muli ico calo abaipeleshe ukutungilila umulimo wakwa Lesa mu kupela. Bushe kuti caba cakutula Lesa alefwaya ukumbomfya IMWE muli uyu musango?

Cila cilonganino conse ca mu Christian Brethren mu Northern Province, Luapula na Copperbelt cikapokelela magazini umo umuku umo pa kulenga wishibikwe. Ku ntanishi iyi magazini ukalashitishiwa pa mutengo wa K3,000. Mukausanga mu ma Bookshops ya Bena Kristu. Mukulundapo muli cila province, ifilonganino fya mu Christian Brethren, abakatemwa ukulapokelela uyu magazini cila nshita, bakapekanya inshila ya kushitishishamo mu ncende bali.

Twakulabika ishina lyakwa kalemba mu bwipi, icilangililo **"OM, Luanshya"**. Ici cilakoselesha bakabelenga ukupokelela amatontonkanyo yakwe ukwabula ukupumfyanishiwa no luse nangula ulupato lwa kwa kalemba uyo. Lelo nga cakutula mulefwaya ukwishiba palwa kwa kalemba ba Editor bakamulondololwela.

Tulesubila ukuti uyu magazini ukafwilisha mu kulanshanya pakati ka ifwe fwe bena Kristu, pantu limo twikala umutali ukufuma kuli bena. Bomfyaniko iyi ncende ipya mu kusambilila no kucinjanyo amatontonkanyo na bambi.

Nga namukwata amepusho, tulembeleni. Bonse tulecita ici pa muku wakubalilapo. Natusambilile ca pamo ifyo twingacita bwino.

Ba Natuleya-Team bamuposha!

*Ba Editor*

This is also the way this magazine **"NATULEYA! - Let's go!"** has been started now. After consulting many leaders from various places, four brothers decided to facilitate the start-up of this new work and to lead it till also other leaders will join the Advisory-Team. They formulated the Goals (see separate box) and Principles of which the first two state:

1. *This magazine shall be firmly rooted in Scripture, and at the same time speaking into the daily life of believers in villages and towns.*
2. *This magazine shall not become a tool for whatever type of politics.*

It is further explained that this magazine intends on one hand to serve the wider community of evangelical believers, but on the other hand has its identity as coming from the Christian Brethren churches. So we hope that readers from other churches will bear with us, when occasionally we deal with one or the other issue that is particular to our groups of churches.

Most Christian magazines work with volunteers, which means that brothers and sisters from the churches will help with all the different jobs mentioned above as a service to God and to their churches, without expecting a payment. That way the price that the readers have to pay for their magazine can be kept affordable. This new magazine **"NATULEYA! - Let's go!"** will have about 32 pages each time, and we will try to produce it at K3,000 per copy – provided there will be volunteers to help with production and distribution. - Apart from that, Christian magazines in each country need additional gifts from Christians in that country who are willing to support God's work generously. Could it be that God wants to use YOU in this way?

Each Christian Brethren church in Northern Province, Luapula and Copperbelt will receive once one copy for advertising. Otherwise in future the magazine will be sold at the price of K3,000. You'll find it in the Christian Bookshops. Apart from that those Christian Brethren churches who are interested to receive the magazine regularly will develop an internal sales system at provincial level.

The identity of a writer will be shown by his initials underneath his article (e.g. *OM, Luanshya*). This encourages the readers to receive the article more objectively, not influenced by sympathy or contempt for a certain author. On request the Editor will of course reveal the full name, for example to somebody who might want to dialogue with the respective writer.

We hope that this magazine will facilitate interaction between us Christians who are sometimes living very far from each other. Make use of this new forum and learn and share together with others.

If you have questions, write us. We all are doing this for the first time, so let's learn together how to do it well.

Greetings from the Natuleya Team!

*The Editor*



(Ukutendeka pebula 2)

Badikone baleya fye panono panono kano fye ukuposha abapitanshila. Ilyo bafikile pa mpela ya musebo baalukile ku kulyo no kutwalilila ukwenda mpaka bafikile pa nanda iyakwete ibala pantanshi ilyaliminwe busaka busaka. Thomas uwalipo mukalamba pali badikone bonse aingile mu lubansa lwa nanda no kubilikisha ati, “Yohane, bushe emo uli?”

Elyo mu nanda mwafumine umulumendo uwamubili uunono, kabili uwasalapuka.

Aposeshe badikone bonse ati, “Cungulopo mukwai. Bushe tamwaingile mu nanda?”

Thomas aaswike ati, “Tatwaingile, tuleya ku mayanda panuma yakulanshanya kuntu twacikwata nga badikone ku cilonganino. Twaisa mukukweba ukuti bawiso balekufwaya ku nanda ku mwabo.”

Yohane atile, “Natotela pakwisa njeba, nalaya nomba line.”

Yohane aile kuli bawishi bwangu bwangu. Aile alelanguluka ico bawishi balemufwaila pantu badikone bamoneke abatekanya. Aletontonkanya ukuti nalimo balemwitila umulandu wa kuilishanya kwa bana ba 'Sunday School' ico ni nomba line asontelwe ukuba kangalila wa bakafundisha ba bana ba 'Sunday School'. Alesubila ukuti ukulanshanya na bawishi tekuti kukokole. Yohane alebomba incito yakusabankanya ilyashi mu musumba uwali mupepi no mushi aleikalamo. Pa bushiku bwakonkelepo ali no mulimo, ku ncito, uwakulanshanya mu kwipusha na shimakwebo umo. Yohane atemenwe ukulanshanya na bantu mu kwipushanya.

Ilyo afikile, aingile mu nanda no kutila, “Tata, naisa.”

Yohane atile, “Ninshi ...” Mu kupelekesha, ico amwene ukuti bawishi bekele fye tondolo mu cipuna.

“Tata, bushe namulwala?”

Sembe atile, “Iyo, nshilwele.”

“Nomba cinshi cicitike? Mulemoneka ngo mulwele.”

Wishi atile, “Ikala panshi, nalakweba fyonse pakuti umfwe.” Efyo Yohane aikeleko pakuti omfwe kuli wishi.

Sembe aikele bwino pa cipuna no kubwisha icefu, elyo atendeke ukulondolola mwi shiwi ilyanaka no kutompoka.

“Ilyo nacilapekanya ukuya kukulanshanya kwa badikone mu kwaluka kwa kasuba ilelo line, nacipokelela Shimapepo ukufuma ku Mwalo.”

Yohane mu kucilinganya atile, “Bushe ni ba Kiambi abali no kwisa uyu mweshi uuleisa?”

Wishi atile, “Ubu butandashi bwaciba ubwakupumikisha, kabili ubwaibela, pantu uyu Shimapepo acisa na namayo pamo no mukashana uwa myaka 14. Uyu makashana aciba ne fumo, kabili aleeba

abantu bonse mu mushi ukuti Paulo ewamupele ili fumo.”

“Ati shani?” Yohane aima na pacipuna. “Bushe alipena? Mwimuleka ukutwalilila ukulanda ifyo.” Sembe aikele fye tondolo.

Yohane aipwishe wishi ati, “Tata, bushe mulesuminisha ayo mashiwi?”

Wishi atile, “Ikalishe mu cipuna.” Lelo Yohane aikele fye pampela ya cipuna kwati alefwaya ukwima.

Efyo wishi atwalilile ukulondolola: “Na ine wine nshacisumina ilyo baKiambi bacinjeba; e calenga nacistuma umuntu ukuyaita Paulo. BaKiambi na ine twacingila mu cilonganino umwaciba badikone. Pali iyi nshita twaceba uyu namayo no mukashana ukushala panse.”

Yohane mu kupeshiwa mano atile, “Twalilileni tata.”

“Pakubala Paulo, umukalamba obe, acikana; lelo ilyo twacingisha umukashana na banyina mu cilonganino, elyo acisumina.”

Sembe alekele ukulondolola, kabili afimbile pa menso. Kumfwa Yohane ena elyo aikele bwino pa cipuna.

Yohane atile, “Acisumina kanshi? E kutila cishinka?” Wishi apukwinye fye umutwe; elyo bonse babili baikele tondolo pa nshita iinono.

Elyo Yohane aipwishe wishi ati, “Bushe cinshi calengele Paulo ukucita icintu ca musango uyu?”

Wishi amwebele ukuti ilyo Thomas Nyoka aipwishe Paulo ili lipusho, Paulo atile, “Ciwa ewantukile, elyo nabembwike.”

Mu kuilishanya Sembe atile, “Abembuka. Umwana wandi uo natambike kuli Lesa ilyo afyelwe. Umwana uwasambilila Icebo cakwa Lesa, Kabila wa Mbila Nsuma. Umwana wandi uwaupa, kabili uwakwata bana mutanda. Abembuka.”

Efyo Sembe aiketwe cikonko icakuti Yohane takwete icakusosa pakuti amukoseleshe.

“Tata ... Tata tulemupepelako.”

Sembe atwalilile ukuilishanya, “Ukumupepela? Ukumupepela? Ine nalemupepela ne lintu talafyalwa. Apo nabembuka amapepo tayafute ificitike.”

Mu kutontonkanya ukuti nalimo bawishi kuti baumfwako bwino nga cakuti nalimo bawishi kuti bashala beka, Yohane alibwelelele ku nanda ku mwakwe.

Ilyo afikile, asangile amapepala yali fye ayasalangana pe tebulo nga fintu ayashile. Aikele pa cipuna no kwesha ukupekanya umulimo akwete ku ncito mu bushiku ubwakonkapo. Alifililwe pantu amatontonkanyo yakwe yalebwelele ku fintu ifyacitike ku mukalamba wakwe, Paulo. Mu nanda mwali tondolo pantu ni pali ubu bwine bushiku elyo Maria, umukashi wakwe, pamo na bana babo babili baile mu kutandalila abafyashi abaleikala ku mushi uwali ku kapinda ka kuso. Pa mulandu wa fintu fyacitike

camoneke kwati papita umwaka. Yohane alikoseleshe ukubomba.

Cilya fye atendeke ukubomba, kwaishile umwaice wakwe, Dabidi. Dabidi ali umuntu uwansansa inshita shonse; lelo pali ubu bushiku ali uwatondobala sana.

Aposeshe Yohane, “Mwabombeni!” Yohane atile, “Eya mukwai. Ndepekanya umulimo wa ku ncito pa bushiku ubukonkapo Bushe, cinshi ulefwaya?”

Dabidi aipwishe, ati, “Bushe, tekuti munsuminishe ukulala muno mu mwenu? Pantu kuli batata kuli abantu abengi abaleisa mu kumfwikisha ilyashi lyakwa Paulo. Bamayo balelila pamo no lupwa lwabo. Elyo batata balelanda na baume. E ico pa mulandu wa congo nafilwa ukulemba ifya ku sukulu.”

Elyo Yohane amusuminishe ati, “Kuti waisa pakuti twise tube babili.”

Dabidi alitotele kabili abwelele ku nanda mu kusenda ifitabo fyakwe elyo ashimikile abafyashi pamulandu wa milalile yakwe. Yohane ali ne nsansa pa kulolesha uko umwaice wakwe aleya. Dabidi ali mwaice umusuma; alibikile amano ku masambililo, kabili alefwaisha ukubomba mu cipatala panuma ya masambililo yakwe.

Mukwangufyanya Dabidi alibwelele no kutendeka ukulemba. Efyo Yohane na Dabidi baikele no kulabomba ukwabula ukulanda.

Dabidi atile, “Napwisha.”

Yohane atile, “Kwashalafye panono nalapwisha na ine.”

Dabidi alongenye fitabo fyakwe no kushalikapo munyina wakwe, elyo aile mu kulala mu muputule untu bamupekanishe.

Yohane alitwalilile ukulemba. Ilyo apwishishe alongenye amapepala no kuyabika pamo nayanakwe mu cola.

Nelyo anakishe pamulandu wa kubombesha, Yohane alifililwe ukulala. Aletontonkanya fye ifyacitike kuli Paulo na pamulandu wa mashiwi yakutula: “Ciwa alatunka; e wantunkile”. Bushe Ciwa abomfesho mano nshi pakuti atunke Paulo uwakosa filya, uwalengele Yohane ukuba Umwina Kristu kabili alesambilila Icebe ca kwa Lesa mu cishinka? Mu matontonkanyo yakwe, Yohane aelengenye ukuti Ciwa alingile ukuba uwa maka sana pakuti alenge Paulo ukubembuka. E calenga Yohane atwishike ukushipa kwakwe panuma ya kumona Paulo uwali icakumwenako cakwe abembuka. Awe, Yohane abweshe amatontonkanyo ku kupekanya ifya ku ncito. Lelo mu mano yakwe Yohane alefwaisha ukulanshanya ne Ciwa mu kwipushanya pamulandu wa nshila cabomfesho pa kutunka Paulo. Efyo aponene mu tulo.

**Belengeni capita 2  
mu magazini iyakonkapo!**

**Address:**

Mu bulanda bonse ubo usanga,  
Mu kushuka konse, mu kupelelwa,  
Pende fintu fyonse Lesa akupa,  
Cine uletasha pantu fyafula.

**Pende fintu fyonse fisuma.**  
**Pende fya bupe bwa kwa Lesa.**  
**Penda kale, penda na nomba.**  
**Cine uletasha pantu fyafula.**

Wafininwa no kucula we mwana;  
Ulupanda nausenda lwafina;  
Pende fintu fyonse Lesa akupa,  
'Lwimbo kumutotela ulesanga.

Nomba mu kulwisha konse witendwa,  
Lesa mukalamba alekumona,  
Wene aishibe nshila uleya.  
'Lwendo lonse 'Mwine akulakwa fwa.

