

Natuleya! Let's go!

Ukupitila mu Cipingo ku mikalile ya lelo – Through the

Scriptures to real life

Bemba / English

No. 06

K3,000



*Interview: Ukwitwa na Lesa
HIV/AIDS: Amepusho Yandi*

Umwana wa ku mushi uulebomfeshiwa na Lesa

Ilyashi: Ubwesho bwa bucishinka

Utulengo: Ubusungu bwaba muli Sumu

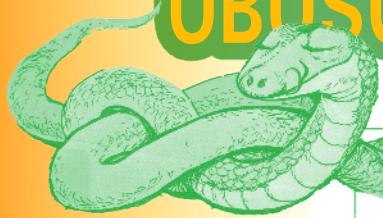
*Interview: Called by God
HIV/AIDS: My Questions*

A village boy used by God

Story: The Test of Integrity

Comic: Deadly as Poison

UBIISUNGU BWABA MULI SUMU



Icipande
ca bubili

Mu cipande ca kubalilapo insoka ileiba amani yakwa nankoko. Lelo umwine wayako asanga ifishilwa fya nsoka. Mukupwisha ubwafya akafya ilini...



Konkanyenipo
ukubelenga
ku mpela ya
iyi magazine!

WELCOME!

**MWAISENI
MUKWAI!**

"What? 'NATULEYA!' - you want us to go in such a car?!? You can't be serious, with such a wreck we are just inviting trouble! Get a proper car then we will come with you!" That is what most readers probably thought when seeing the photo on the frontpage, not so?

Well, there is something I have to tell you. I know the owner. And he told me that he had bought several old wrecks, and out of them he was building one very nice, perfect new one. So what looks like a wreck is simply a new car that has not been finished yet.

This reminds me of the Church. Sometimes it looks like a wreck. Ugly, nasty things happen. People who are not yet mature, programs that die due to lack of commitment. Big words, fast forgotten. But - we know the owner, not so? And he is working on his big plan. He aquired many old

"'Natuleya!' Bushe mulefwaya tulleya na motoka ya musango uyu??!! Mwilacita ifintu kwati kwangala. Nga twanina muli motoka iyaonaika umusango uyu ninshi twaiposafye mu busanso. Nga mwaleta motoka ili bwino elyo twalaisanina no kuya!" Nalimo ifi efyo abantu abengi batontonkenye ilyo bamwene icikope icili pebula ly a ntanshi, te ifyo fine?

Nomba umfweni. Ine nalishiba umwine wa ii motoka. Uyu muttu anjebele ati alishitile imyotoka ishaonaika shimo shimo elyo abulako ifyela apangamo motoka imo iipy. Eico iyi motoka mulemona te ikote iyoo, ipya nomba tailapwa ukupangwa.

Ici icikope cinjibukisha ifyo ulukuta Iwakwa Lesa Iwaba. Limo limo lumoneka kwati ni motoka iyaonaika sana. Mu lukuta mulacitika ifintu ifyabipa. Mulasangwa abena Kristu abacece, imilimo iitendekwa taitwalilila pantu abena Kristu tababika-ko amano. Bambi balabomfyia amashiwi ayakalamba - elyo balaba bwangu bwangufye. Lelo kwena twalishiba Umwine, tefyo? Elyo alebombela pa butantiko bwakwe ubukalamba. Afwaile ifingi ifya-

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Natuleya! -

Let's go!

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onaike – ifwe bene – elyo pali nomba aletukula capamo. Eico icikope icibi ico tulemona limo limo te cikope capelekeshako iyo. Cikope cipywa icishilapwa ukupangwa. Lesa acili alebombelapo. Ico tacili cintu cakutulenga ukukana bombela pa bunasha elyo nefilubo fyesu. Lelo cakutupeela inkosh o ilyo twatompolwa. Lesa taleka ukuwamya ulukuta lwakwe. Motoka ili pebula lya ntanshi, ilelo alemoneka umusango uyu apa. Elyo bushiku bumo ulukuta lukaba ulusumo, ulwfakapo elyo ulwapwiliika. Lekeni amalyashi yali muli ici citabo yamikoseleshe kukuibimbamo muli ulu lukuta. Beni ababomfi capamo no Mwine ilyo alekuula ulukuta!

Pa kwafwilisha abo bonse abalebomba umulimo wakwa Lesa, intungulu- shi shimo nashisala ukutendeka ukufumya magazine ya bubili yakulaitwa ati “Inkosh o”. Mukusuminisha imwe ukuyi- ishiba natufumyamo umuku uno amalyashi yamo muli “Natuleya!” nokubikamo iyi magazine ipya. Ku ntanshi yakulashitishiwa yeka kuli abo abalefwaisha ukukulilako abene elyo no kukusha bambi bwino bwino.

Iyi “Natuleya!” yakokola sana ukufuma. Umulandu uukalamba yacelelwa wakuti, icipendo icikalamba iciletwala ku 70% ya ma “Natuleya!” twaletele uno mwaka, iofeshi lyesu talilapokelela ishi indalama. Napanuma yakufwailisha, twasangile ukutila kuli amafya yabilo: 1) Ba- membala wa filonganino fyesu balepatikisha ukutila bengapelwa ifitabo pa nkongole, elyo “baalaba” ukulipila mpaka bakashitisha baleka ukulandapo. 2) Elyo kwaliba bakashitisha abo bapokelela indalama lelo tabashitwala bwangu kuli bakasalanganya wa fitabo. Aya mafya yakalenga ukukana twalilila kwa iyi magazine nga cakutila intungulushi sha mu filonganino fyesu shaleka iyi misango ukutwalilila. Nga cakutila mulefwaisha ukukonkanyapo ukulapokelela iyi magazine mu cilonganino cenu nangula mu ncende yenu, mumone ukutila mwabelenga akasebo kesu akali pebula 24 pakuti mumone ifyo ibumba limiletelako “Natuleya!” lisalilepo ukucita.

Lesa enga mupaala ilyo mulebelenga nokubomfy a amalyashi yali pamapepala ya konkelepo.

wrecks - us - and is currently building us together. So the poor picture that we see sometimes is not the final result. It is something new that is not finished yet. God is still at work. That is not a reason for us to excuse our weaknesses and faults. But it can comfort us when we are discouraged. God has not given up on his Church. The car from the frontpage - today it looks like this car here. And one day also the Church will be clean, competent and complete. May the articles from this magazine encourage you to be involved with this Church.

Be a coworker of the Owner as he builds it together!

To help those who are doing God's work, some leaders have decided to



sta
rt
produc-
ing a second magazine:
“Inkosh o”. In order to al-
low you to get to know it

we reduced “Natuleya!” by a few pages but inserted this new magazine this time. In future it will be sold on its own to those who are interested to grow themselves and others more effectively.

This edition of “Natuleya!” comes with a great delay. The main reason is that about 70% of the magazines that we have delivered this year so far have not yet been paid back to our office. After investigation we found out that there are mainly two problems: 1) Members in our churches insist on being given magazines on credit, and then “forget” to pay so long that the Sales Agent gives up on them. 2) There are Sales Agents who do receive money but do not remit it to their Distributors in good time. These two problems will kill this magazine if the leaders in our churches allow this to go on. If you are interested to continue receiving this magazine in your church or area, make sure you read our report on page 24 to see what the “Natuleya!” - Team decided to do.

May God bless you as you read and use the articles on the following pages.

Marco Vedder, Editor



IMINGALATO SATANA ABOMFYA

THE TRICKS OF SATAN

In this teaching we are going to see how Satan works in the life of a Christian and in the Church. We are not going to talk about all his works but our prayer is to see that, Christians might become alert and be able to identify some of the tricks that the devil uses to make Christians backslide. Therefore, let us read and learn quietly.

Right from the beginning, Satan's works are the works of darkness, and all his works are full of tricks. That is the reason why the Son of man appeared, it was not only to save, but also to clearly expose and destroy all the works of Satan (Ephesians 5:11; 1John 3:8), so that us as Christians we may be able to stand firm in God's work. Therefore, if we do not know how Satan works, then we can find ourselves in trouble (2Corinthians 2:11).

What does it mean to expose his work? It means telling others about him, the way he is and what he does so that others may know him well. The Bible has exposed him through his names. His names are according to what he does. For example, he is the father of all lies, John 8:44.

Now let us carefully look at what he does in the life of a Christian, and in the Church.

1. He weakens our faith.

Satan wants us to fail to go on with the things of God. Luke 22:31-32 – he puts in us bad seeds so that we may fail to look on to God and eventually backslide. Many people in this way have backslidden because when he weakens our faith, he puts in us bad thoughts that condemns God's work.

That is why in our Christian life we need to be visiting one another, encourage one another and never stop meeting together. The apostle Paul and Barnabas did so much of this work, Acts 15:36; 14:22; 11:23-24; Hebrews 10:25.

2. He makes Christians to focus more on a problem than on God.

He also did this to our Lord Jesus Christ. But the Lord Jesus overcame him (Matthew 4:2) through Scripture. But Peter, he was defeated, and it was the Lord Jesus who had to help him, Matthew 14:27-32.

Mwisambililo lyesu twalamona ifyo kasebanya abomba mumweo wamwina kristu namulukuta lwa kwa Lesa, tatwalande pamilimo yonse iyo lelo amapepo yesu yakumona ifyo, abena kristu beluke nokwishiba ifiteyo simofimo ifyo kasebanya abomfyakkuwisha abena kristu. Kanshi tubelenge nokusambilila mumutalalila.

Ukutampa kukale Satana imilimo yakwe yamfifi eico nemibombele yakwe yaba yabucenjeshi. Eco nomwana wamuntu aishile tekupusushafye, lelo nokusopololola apabuta imilimo yakwe (Efese 5:11; 1John 3:8) pakuti ifwe nga bena kristu twingeminina bwino mumilimo yakwa Lesa.

Eico ngatatwishihe ukubomba kwakwe ninshi kuti twaba mubwafya, 2 Corinti 2:11.

“Lelo ukwebaula kwena mwebaule” (Efese 5:11) ekutila shani? Kuleta umuntu pabwelu elyo nokumulondolola ifyo aba, nemilimo yakwe iyo ibomba pakuti abantu bengamwishiha bwino.

Icipingo cena calimusokolola ifyo aba ukupitila mumashina yakwe, namashina yakwe yaba ukulingana nemilimo iyo abomba. Icilangililo ni wishi wabufi bonse, Yohane 8:44.

Nomba natutampe ukulolekesha pamilimo abomba mumweo wamwina kristu, elyo na mucilonganino.

1. Eunasha icicetekelo cesu.

Kasebanya alefwaya ukuti tufilwe ukutwalilila mufintufya kwa Lesa. Luka 22:31-32 - alabika muli ifwe imbuto ishabipa pakuti tufilwe ukulolesha kuli Lesa napampela kubwelela panuma, abantu abengi muli uyumusango baliwa, pantu ilyo anasha icicetekelo cesu, alabikamo amatontonkanyo yambi ayabipisha sana, ukususha nemilimo yakwa Lesa.

Emulandu wine mubwina kristu bwesu calilinga ukupempushanya nokukoseleshanya nokukanaleka ukulongana. Umutumwa Paul na Barnabas balibombele sana uyu milimo, Imilimo 15:36; 14:22; 11:23-24; Hebere 10:25.

2. Eulenga abena kristu ukulolesha pabwafya ukucila ukulolesha kuli Lesa.

Nakuli shikulu Yesu kristu alibombeleko uyu musango. Lelo shikulu ena alimwanshishe (Mateo 4:2) pakumusontela kucalembwa, lelo Petro ena alicimfiwe, nishikulu Yesu amwafwile, Mateo 14:27-32.

Ningishiba tuli mucalo namafya emoyali. Nomba ngatuleolesha pamafya, yakaba citeyo icakutufumya kuli Lesa, Yohane 16:33.

Emulandu wine Paul akoseleshe icilonganino ulukuta ulwali ku Roma atile takuli finga tupatala kukutemwa kwakwa Lesa, Roma 8:35-37.

Kanshi ubwasuko palici citeyo kutonta amenso kuli Yesu (Bahebere 12:2) nokubika amasakamiko yesu yonse kuli wene, 1Petro 5:7; Bahebere 4:16.

3. Alemika imilimo yakwa Lesa

Alaleta ifyakupunwisha, alibomfeshe na Petro pakuti engafumya Shikulu Yesu mumulimo uusuma uwabupususho, Mateo 16:22-23. Kibili alimwene fyo Petro alimpepi sana na Yesu kanshi emo engapitila, Yesu pakwisha ubucenjeshi bwa kwa Satana, alimukalipile ukupitila muli Petro, kanshi tulingile ukutekanya sana kufyakulandalanda, ubufuba nomufimbila kabanensu mu-milimo yakwa Lesa, tafifwaikwa pantu kuti fya onaula nokwimika imilimo yakwa Lesa.

Kwali inshita imo ilyo umutemwika Paul afwaike ukuya kutesalonika, Satana alimwimike (1Tesonika 2:18). Amwimiike shani? Limbi kumuponesha ubulwele nangu kumuletela impasase nenshila nashimbi isho abomafya umwine shingi ishakubwesesa umulimo wakwa Lesa panuma. Kanshi twalilinga ukucenjela sana pali uyu mulandu, 1Korinto 16:9.

4. Euleta ulwinso lwakutemwisha ifintu fyapano calo

Mateo 4:8. Ecalengele na Dema afume mubufwayo bwakwa Lesa, 2Timote 4:10. Palwa kutemwisha ifyapano Calo, tatufwile ukupalana nobwikashi buno (Roma 12:2) tulingile ukuba abaibela. Umutumwa pali uyu mulandu Yohane alilandapo sana nokupelapo ubwasuko mu 1 Yohane 2:15-17 ati ngomuntu atemwa ifyapano calo, ninshi ukutemwa Lesa tamwaba Kanshi icikalamba palici kushintilila pali Lesa nobwafwilisho bwakwe, Mateo 6:33; Filipi 4:19.

I know that we are in the world where problems are. But if we are focusing our attention on problems, they will become a trap that will be able to pull us away from God, John 16:33.

That is why Paul encouraged the church in Rome saying there is nothing that can separate us from the love of God, Romans 8:35-37.

Therefore the answer to this trap is to fix our eyes on Jesus (Hebrews 12:2) and to commit all our worries to him, 1 Peter 5:7; Hebrews 4:16.

3. He hinders God's work

He brings disturbances. He used Peter so he might pull Jesus away from the good work of salvation, Matthew 16:22-23. Satan saw how close Peter was to Jesus and so he tried to use him for his purpose. Having known the tricks of Satan, Jesus rebuked him through Peter. Therefore, we should be careful to being talkative, Jealousy and being harsh to others in God's work. These things are not needed because they can hinder and destroy the work of God.

There was a time when the apostle Paul wanted to go to Thessalonica, Satan hindered him, 1Thessalonian 2:18. How did he hinder him? He might have brought sickness or confusion on him or any of many ways that he uses to hinder God's work. Therefore, we need to be so careful on this issue, 1Corinthians 16:9.

4. He causes Christians to crave for the things of the world

Matthew 4:8. This also made Demas stray from the will of God, 2Timothy 4:10. Concerning craving for the things of the world, we should not be conformed to the pattern of this world (Romans 12:2) we should be unique. The apostle John has given great emphasis and he has provided an answer concerning this matter in 1John 2:15-17 saying, if a person loves the things of the world, then he has no love for God. Therefore we need to depend upon God and his help, Matthew 6:33 and Philippians 4:19.

Ifilindi fimbi fimo fyakwa Satana

- Ukutemwa indalama ukucimfyia palici kubika Lesa pantansi.
- Ukutemwa abanakashi ukucimfyia pali ci kutemwa abakashi besu.
- Icilumba ukucimfyia kuiceefya, pantu onse ufwaya ukuya pamulu alapona, Esaya 14:12-15, Ezekiel 28:11-15. Pantu cilumba camuponeshe eco awishishamo nabena kristu.

Some other Pitfalls of Satan

- LOVE OF MONEY- (GOD FIRST) The solution to the love of money is to put God first.
- LOVE OF WOMEN- (LOVE OUR WIVES) The solution to loving women is to love our wives.
- PRIDE- HUMILITY (Isaiah 14:12-15, Ezekiel 28:11-15). Because pride made him fall, he also uses the same to make Christians fall.

UMULIMO SATANA ABOMBA MUCILONGANINO

1. Alasuba abena kristu

... ukubapenta pakuti bengamoneka abacishinka kanshi babufi (2Korinto 11:12-15; Ukusokolola 2:2-3) pantu nomwine niwishi wabuko, emulandu wine David apepele fyo "njesheni nokunengula mwe Lesa" (Amalumbo 139 23-24; 2 Corinto 13:5-6).

Kanshi ubwina kristu kuimona mumutima we mwine pantu kuti warmona kwati mucilonganino emwaba abantu abacine lelo ngawatekanya sana nokumona mucilonganino namwena mwaliba abantu ababipa kibili abalalelale, nolwambo, nolupato, nobuceneshi, nemisango naimbi

THE WORK OF SATAN IN THE CHURCH

1. He introduces false Christians

He makes them appear as though they are truthful whilst they are not (2Corinthians 11:12-15; Revelation 2:2-3) because even himself he is the father of lies. That is why David prayed: "Try and examine me, oh God!" (Psalm 139:23-24; 2Corinthians 13:5-6).

Therefore Christianity is self-examination of your heart because you may think that in church that is where you can find people who are genuine, but after being there for a while, you will discover that there are actually some people who are bad, fornicators, back-

biters, malicious, swindlers and other evil ways. But the will of God is that the must be holy, 1Peter 1:15-16.

2. He hinders the progress of the church.

The Church in Jerusalem started well in the area of giving, but Satan used Anannia and Safira to withhold the money they were to give to God, and they were stricken dead by God, Acts 5:7-11. Therefore, we need to know his plans. He is also one who disturbs the programmes of the Church so as to make things not to run smoothly, 1Corinthians 16:33.

3. He is the one who brings misunderstanding

... and hatred among Christians that makes the church to split up. This does not only happen to the Church but also in our homes. It makes us overlook the commandment of our Lord which says we ought to love one another, John 13:35-36.

4. He is the one who causes Christians to fight for positions and titles.

Even in old times, Satan used two sons of David, Adonia and Absalom to fight for the position of their father, David. In the New Testament, there was a problem among the disciples, the sons of Zebedee, Matthew 20:20,28. In the book of Acts there was no problem of this kind because each one knew his gift. Therefore we should know how Satan works, James 4:7. We have seen that those people who were fighting for their positions in Church, later they just gave up. Therefore, it is important to identify our gifts, 1Corinthians 12:1.

We have learnt about what Satan does to the life of a Christian and to the Church. What may be required of us is to be mindful and to resist all his works, then he will flee from us, James 4:7.

CM, Mansa

iyabubifi. Lelo ubupekanyo bwakwa lesa bwakuti icilonganino caba icamushilo, 1Petro 1:15-16.

2. Alemika ubuyantanshi bwacilonganino

Icilonganino camu Yelusalem calitampile bwino ukupela, lelo Satana alibomfeshe Anannia na Safira ukwimika icabupe icali nokupelwa kuli lesa, na Lesa alibepeye, Imilimo 5:7-11. Kanshi tulingile ukwishiha amapange ya kwe. Kabili eufulungan-ya imitantikile nangu programme yacilonganino pakuti ifintu filayenda bwino, 1Korinto 16:33.

3. Kabili eulenga abena kristu mucilonganino ukukanaumfwana

... kano ukupatana, necashala, amalekano pakati yalabapo, tepalukuta peka, namumayanda yesu, na mundupwa shesu noku-laba ifunde lyakwa shikulu ilya kutemwana, Yoane 13:35-36.

4. Eulenga imitima yabena kristu ukulwila ififulo namashina

Na kale Satana alibomfeshe ba mwana David babili ukulwila icifulo cakwa wishi David, Adonia na Absalom namucipinga cipywa abasambi pali uwafaya palibamwana Sebede, Mateo 20:20,28. Lelo mumilimo yabatumwa ubu bwafya tamwali pantu cila umo naumo alishibe icabupe cakwe kanshi tulingile ukwishiha bwino ifyo Satana abomba, Yakobo 4:7. Pantu twalima-na ilingi abawile milimo pacilonganino balaifilwa abene, kanshi ukukwato bwishibili pafyabupe fyesu efifwaikwa, 1Korinto 12:1.

Natusambilila pafyo Satana abomba mumweo wamwina kris-tu namucilonganino icingafwaikwa kuli ifwe kuba abacenjela nokukana imibombele yakwe ninshi akafuma kuli ifwe, Yakobo 4:7.

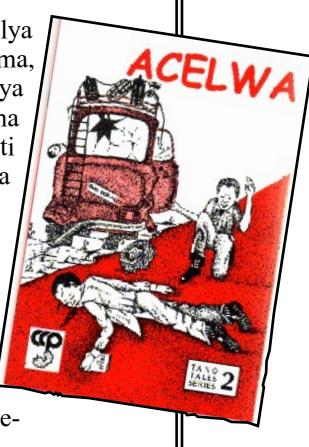
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Icilindi cakwa Satana: Ukuicetekela umwine

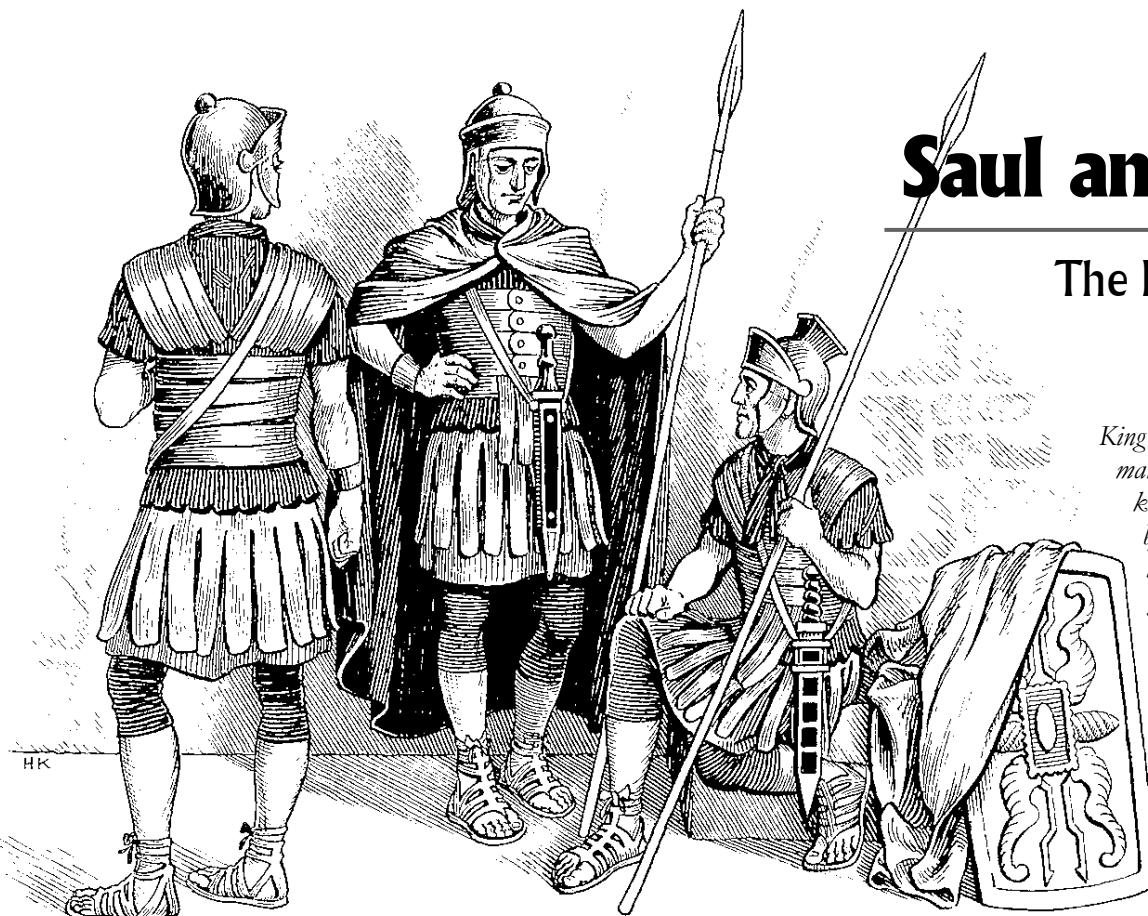
Paulo aile aleendedsha. Alekabila incito sana. Papita nomba imilungu mutanda apo ilyashi lya bucendo (Tano Tales 1, Ciwa Antukile) lyaumfwikile pa cilonganino. Ali ni kabilia wa mbilansuma, lelo pali yi nshita alilekele ukubile mbila nshila nsuma. Alyeseshe na maka yakwe yonse ukufwaya incito. Incito shali ishayafya ukusanga mumusumba wa Tano. Paulo bamupingwile indalamu ishingi sana kuli banyina ba mukashana untu apele fumo. Alishitishe incinga yakwe ukuti asangemo ulupiya. Elyo ulwabulilepo akongwele fye, kabili alekongola kongola fye ulupiya lwa kulishishamo abakashu na bana bakwe mutanda.

Umukashana apele ifumo aleikala muTano mwine na banyina. Lelo Paulo tatalile abamonapo ukufuma fye pabushiko bakumanine kwi Cilonganino ilintu bamushinine pa menso ya bawishi ba Shimapepo Sembe. Paulo alitalwihe kuli uyu mukashana. Apangile mumano yakwe ukutila takatale amwita. Aelengenyе fyo abaume bambi batwalililo kutandalilo mukashana untu bapele fumo. Ena acimwene ukuti tafwile ukuba nga balya. Alefwayo kulanga bantu kuti ali uwapusana kuli balya. Ndi uwakosa. Alabile ilembo mucipingo ilitila, "Eico uuitungo kwiminina ndi, acenjele epali awa" (1 Kolinto 10:12) Aliwilepo mu lubembu nomba alepanga ukutila takatale-wapo nakabili. Alilabile ukutila alekabila Lesa ukumwafwa. Taile kuli Lesa mukuicefywa nokulomba ubwelelo pakuti aleke Lesa amwafwe munshiku shileisa ku ntanshi iyo. Paulo Sembe ena aimwene ukuba uwakosa na fyonsse ifileisa kuntanshi kuti akwanisha ukwabula Lesa. Tatalileyapo ku mukashana apele ifumo lelo alemutontonkanyapo. Alingile ukulomba Lesa ukumwafwa ukuleka ukulamutontonkanyapo.

(ukufuma mu "Acelwa", Tano Tales Series 2)



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Saul and his Sin

The End of a Leader

King Saul had tried to kill the young man David again and again. Saul knew that David had been chosen by God to replace him on the throne. But he did not want to give up his position of power, and so he chased David through the whole country.

Once it happened that, without knowing it, he came so close to David that the young man could have easily killed him on the spot. But David refused to kill Saul. Although he had already been anointed to become King over Israel, he waited for God to remove his predecessor. And he was right: God was already working on it. The final test had already been done, His judgment over Saul had been passed. God was only waiting for the right time to remove him from his throne.

What had been Saul's problem? Was he too weak as a leader? Did he use bad strategies? Was he not successfull? No, his problem was his sin, his disobedience. And this problem killed him in the end.

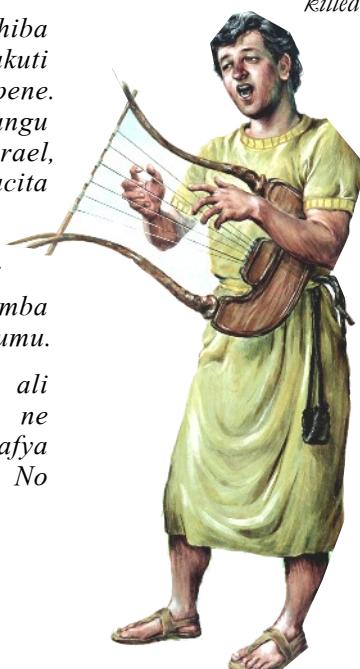
Shauli na Ububifi bwakwe

Impela ya Intungulushi

Imfumu Shauli yalyeseshe libili libili ukufwaya ukwipaya umulumendo David. Kibili Shauli alishibe ukuti David Lesa alimusalile ukwisamupyana pa bufumu. Lelo talefwaya ukuti afume pali ici icifulo cakwe wena atendeke fye ukulasokota David icalo conse.

Icacitike limo cakutila, ukwabula wena ukwishiha afikile napancende apakutila kwashela fye kwempe ukuti David aba nokumwipaya nga amwipaile fye palya pene. Lelo David akene ndai ukucita icamusango uyu. Nangu David aishibe ukuti alisubilwe kale ukuteeka Israel, alolelele Lesa umwine ukufumyapo Shauli. Napakucita ici alilungike: pantu nakuba Lesa alitendeke kale ukubombelapo. Panuma ya bwesho bwakwa Lesa ubwa kulekelesha ilyo bwacitilwe, nobupingushi bwakwa Lesa pali Shauli elyo bwacitilwe. Lesa nomba alelolela fye ukusanga inshita yakumufumya pa bufumu.

Bushe bwafya nshi ubwakwete Shauli? Bushe ali uwanka mubutungulushi bwakwe? Bushe ali ne mitekele ibi? Bushe tatekele bwino? Ala iyo, ubwafya bwakwe bwali lubembu, no kukananakila kwakwe. No bubwafya kumpela bwasukile bwamwipaisha.



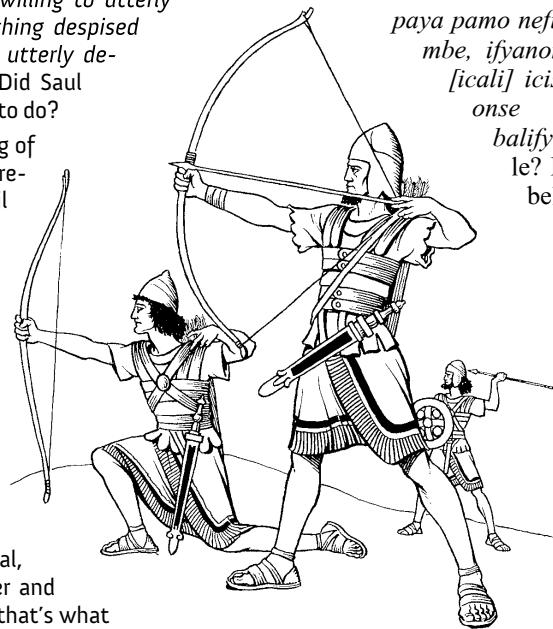
The final test - 1 Samuel 15

V.1-3 After Saul had been King over Israel for about 25 years, God gave him an important task to fulfil. Saul was to execute the judgment of God over the Amalekites who had shown themselves to be God's enemies for many years. It was to be a complete judgment, no person was to survive, and all their property was to be destroyed, without exception.

V.4-9 When Saul had heard God's order, he took his army, attacked and destroyed the Amalekites. BUT - "Saul and the people spared Agag and the best of the sheep, the oxen, the fatlings, the lambs, and all [that] [was] good, and were unwilling to utterly destroy them. But everything despised and worthless, that they utterly destroyed." (v.9) So what? Did Saul do what God had told him to do?

Agag had been the King of the Amalekites, the one responsible for their evil deeds against God. Saul had been told not to spare anybody. Why would he leave of all people Agag alive? Now, at that time the Kings were used after a war to bring with them important representatives of the nation they had subjected. They used these new slaves to show off when returning to their capital, demonstrating their power and fame to their people. And that's what Saul was doing, he was even "setting up a monument for himself" (v.12). He did not obey God because he was interested in his own fame. Does that happen today? Of course, it does.

Secondly, they had killed the despised and worthless animals, but brought home a lot of the good ones. That was clearly against God's command. Why would they do that? It's natural. When you work you want to get something out of it. In many towns the Ambulances transport more employees than patients. The Politician makes sure that his new plot gets connected with water and electricity before anybody else's. And some church leaders use the bicycles of the Evangel-



Ubwesho bwakulekelesha- 1 Samuele 15

V.1-3 Panuma ilyo Shauli atekele Israel pa myaka amaku-mi yabili na isano (25), Lesa amupele umulimo ukalamba engafkilisha. No mulimo Shauli apelwe wa kufisha ubupingushi bwakwa Lesa pa bena Amaleke abali abalwani bakwa Lesa pa myaka iingi. Ubupingushi bwali no kuba bwamup-wilapo, takwali no kuba umuntu uwali nokupusuka, kibili nefikwatwa fyabena Amaleke fyonse fyali nokonaulwa ukwabula ukushapo nangu kamo.

v.4-9 Ilyo Shauli aumfwile icipoope cakwa Lesa, aimishe Ifita fyakwe ukuyasansa nokupuma abena Amaleke. Lelo - "Saulo nabantu bakwe bashile Agagi ukwabula ukumwi-paya pamo nefitekwa ifisuma ifyamu mpaanga, ingombe, ifyanona, utwana twa mpaanga [Inaconse-ficali] icisuma talefwaya ukuconaula. Lelo fy-onse ifyo basulile, ifyabula incito, balifyonawile." (v.9) Bushe cinshi calenge-be? Bushe Shauli alicitile ico Lesa amwe-be ukucita?

Agagi ali nimfumu yabena Amaleke, kibili ewabalengele nokucita ifyamankamike pacinso cakwa Lesa. Shauli alyebelwe bwino bwino ukuti ekasha icamweo nangu cimo. Nomba mulandu nshi pa bantu bonse abo aipeye ashililepo Agagi? Nomba, pali ilya nshita ishamfumu panuma yakucimfyu ubulwi shalesendapo bambo abakankala aba mu bantu abo shalecimfyu. Balebomfyu aba bankole ilyo bale-bwela mubulwi mucalo cabu pa kulu-nga ukucimfyu kwabo kabantu. Ifi fine efyo na Shauli acitile, nakuba "umwine aikulile necibukisho" (v12). Talefwaya ukunakila Lesa ico alefwaya ukulumbuka. Bushe ico cilacitika nelelo? Ee, cilacitika.

Icakonkapo, panuma yakulofya ifyo bakankambile, nema isho basulile babwelele kumwabo nenama isho basalilemo ishisuma. Ici calangile apabuta tutu ukuti kupula mwifunde lyakwa Lesa. Bushe mulandu nshi bacitile ici? Ici cilacitika mumikalile yesu. Nga wabombapo akacito kamo tufwaya palya pene epo twafumya ukulya. Mu misumba iingi bamotoka babalwele, basenda ababomfi abengi ukucila abalwele abene. Intungulushi sha calo shifwaya ukuti amalaiti

Warfare then and today

We believe that God as the Creator of the heavens and the earth has the authority to decide what is right and what is wrong. He also has the right to inflict punishment and to pass judgment over his creatures. Many of the wars that the Old Testament reports about were initiated by evil people who were only seeking their own advantages. But sometimes it was God who commanded his people to exercise His authority in judging or punishing others. In these cases it was right for them to go to war.

Today, since the Lord Jesus has come, the situation has changed. The Church is called to convince others by being a light (Matthew 5:16), by showing God's love in action (Galatians 5:6) and by preaching the Gospel (Mark 16:15). We are not to use violence against people, even when they attack us (Matthew 26:52). The Kingdom of Christ is built in the invisible world, so that is where we have to "fight the good fight" (1 Timothy 6:12) against our three enemies, being the flesh, the devil and the world. But as for the people around us: no fighting, let's just love them!

Ubulwi munshita shakale napali lelo

Twasumina ukuti Lesa pakuba kalenga wa mulu necalo alikwata amaka yakucita icisuma ne cibi. Kibili alikwata amaka yakukanda nokubika ubupingushi pa fibumbwa fyakwe. Inkondo ishingi isho Icipingo cakale calandapo shatendekwe nabantu abalecita ifyabipa abo abalefwaya ukutwalilila mububi bwabo. Lelo inshita shimo Lesa alekambisha abantu bakwe ukulanga amaka yakwe pakukanda nokupingula abantu bambi. Kanshi munshita shamusango uyu caleba icayana kuli bena ukuposa munkondo.

Pali lelo, apo Yesu alisa, ifintu fyalicinja. Icilonganino caitwa kukupilibula abantu ukupitila mukuba ulubuto kuli bena (Mateo 5:16), Kibili nokubalanga ukubomba kwa kutemwa kwa kwa Lesa (Galatia 5:6) nokubila Imbila nsuma (Marko 16:15). Ifwe tatufwile ukulwisha abanensu, nangu fye ilyo batupakasa (Mateo 26:52). Ubusumu bwakwa Kristu tabumonwa na menso ya mubili, umo emo tufwile "ukulwila ubulwi busuma" (1 Timote 6:12) nabalwani besu batatu, mubili, Satana ne calo. Lelo kabantu abo twikele nabo abatushingulrike tatufwile ukubalwisha, bena tufwile ukubatemwa!

yafika mu fikulwa fyabo ifipyia bwangu ukucila ifyabantu bambi. Ne ntungulushi shimo isha Filonganino shibomfyia amacinga yaba kabilia wambila nsuma ukusendelapo amalasha yabo ukutwala kukushitisha. Ifi efyo caba abantu abashaishiba Lesa balacita ifi inshita ishingi. Lelo kupula mwifunde. Paulo asokele Timothy ukusoka abantu abo "abacita Bukapepa ukuba icakunonkelamo" (1 Tim 6:5). Bacetekela ukunkela mu mulimo babombela Lesa. Balaba ukutila Lesa eusunga ababomfi bakwe, lelo tatemwa ukumona uko abantu balebula ifintu fyakwe.

Ifi efyo Shauli acitile. Munshila imo alikonkele icipoope cakwa Lesa. Lelo ico bamweba ukucita nga tacimusekeshe talecita. Ukkabila kwakwe ukwakufwaya ukulumbuka nokunonka efyo atangishe pa ntansi ukucila ukumfwila Lesa. Intungulushi iyabefi iletamafya mubufumu bwakwa Lesa. Pantu intungulushi nga yakushapo ukufwaya kwaiko ukucila ukufwaya kwakwa Lesa ilenga abo iletungulula ukuba mibusanso. Nga Lesa, bushe pali ici alandilepo shani? "Atile ninanguluka pakucita Shauli ukuba Imfumu, pantu nansangukila kabil tacita ifyo namweba ukucita" (v.11) Ici tacali kamulandu kanono akukukanaumfwana pakati kakwa Lesa na wene, nangu ubunasha fye - Shauli alifumine kuli Lesa. Efyo Lesa amwene ici cintu.

Nomba cila muntu alapanga ifilubo fimo inshita nenshita. Ne Cipingo calisosa ukuti: "Nga tutila tatuli na lubembu, tulai'bepa necine muli ifwe tamwaba" (1 Yoane 1:8). Ici cishinka nakuntungulushi. Lelo ivesi ilikonkelepo lyena liletupela inshila iyo ulubembu lwesu lwingafuminamo pali ifwe: "Nga tuyebelele imembu shesu wene wacishin ka kabil mulungami ukutulekelela ulubembu lwesu nokutusangulula kukulungana kwesu konse" (v.9). Kanshi Imfumu Shauli ali nokulapila nokutumbula ulubembu lwakwe pakuti Lesa amubelele uluse. Nomba natumone ico acitile.

Lesa apela Shauli ishita yakulapila

V.12-21 Kasesema wakwa Lesa, Samuele panuma yakupepa ubushiku bonse, aile kumanya imfumu iyali nemisuula kuli Lesa nokumushinina palubembu lwakwe. Bushe Shauli aaswike shani? Bushe alitumbwile ulubembu lwakwe? Nakalya! mucifulo cakulapila atendeke fye ukwesha inshila shonse ishakufumina mumulandu:

1. Ukkana icilubo

Shauli akene ukuti wene tapali icilubo ico acitile. Atile, "Mukwai nacitile ifyo Shikulu anjebele ukucita" (13-20). Ifi efyo asosele. - Kibili ifi efyo nabantu abali mulubembu bacita. Besha namaka yabo yonse ukukana icilubo nga tapali abenga bashinina. Kafundisha uwakuti alyulungene nomwana wesukulu ali nokukaninina fye ndai ukusumina ukuti lifumo lyakwe. Ilyo indalamsha mucipao shaluba uwapelwa ukusunga icipao atendeke fye ukukana no kulanda ukutila, "Mukwai ine nshabulapo nangu kamo!" Pali nomba notwana tunono twalisambilila mukwangufyanya ifyakukana, nato tutila, "Awe teine". Ubwafya ni ubu: kano twaishiha ukusumina icilubo ukuti, "mukwai nine nacitile", Lesa teti atwelele palubembu lwesu. Nentungulushi shesu ishili nga Shauli shifwile ukusambilila ukuicefyu nokuba abakusumina ifilubo.

2. Ukupela bambi icilubo

Ilyo ukulila kwa mpanga ne ngombe kwaumfwika cashininkishiwa nokuti tacitile ico Lesa amwebele ukucita Shauli asangile inshila imbi iyakukaninamo umulandu, kubika icilubo pali bambi, atile, "Fita fyankondo efyabulile" (v.15) Bushe ico calimwafwileukufuma mumulandu? Awe nakalya. Pantu nimfumu eyali nokwasuka nakuli conse ico abashilika baiko bacitile. Tayali nakufuma mumulandu. Lelo alefwaya ukuleuka mumulandu filya kuwe acita. Nga fintu na Adam akseshe ukucita mwibala lya Eden ukubepesha umukashi wakwe (Ukutendeka 3:12). Nga fintu Intungulushi shimo isha Misepela shipela ifilubo abakalamba ba filonganino pa micitile yabipa iilemoneka mu Misepela. Kibili nga fintu Abakalamba nabo bengamupela ifilubo pamisango yabipa iilemoneka mumisepela pamulandu wakukana shitungululula bwino. Ubwafya bulipo bwakutila, kano twatendeka ukusumina ukuti, "Mukwai, ninebo nacitile" Lesa tali nokwelela imembu shesu.

lists to take their charcoal to town. It is natural, those who don't know God do it all the time. But it is against the rules. Paul warns Timothy about people "who think that godliness is a means to financial gain" (1 Tim 6:5). They expect material advantages from their work for God. They forget that God does take care of his workers, but he does not like it when people take what belongs to Him.

That is what Saul did. To some extend he followed God's order. But what he did not like, he did not do. His own desire to be famous and to be rich was stronger than his obedience to God. Such a leader is a problem in the Kingdom of God. If the personal interests of the leader become more important than the will of God, then His people are in danger. And what does God say about it? "I am grieved that I have made Saul king, because he has turned away from me and has not carried out my instructions" (v.11). It was not just a little misunderstanding, or a weakness - Saul had turned away from God. That's how God saw it.

Now, everybody does something wrong from time to time. Even the Bible confirms that: "If we claim to be without sin, we deceive ourselves and the truth is not in us" (John 1:8). That is true even for leaders. But the following verse provides a way how we can have our sin removed: "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness" (v.9). So King Saul would have to repent and confess his sin for God to forgive him. Let's see what he did.

God gives Saul a chance to repent

V.12-21 The prophet of the LORD, Samuel, after praying all night long, went to meet the disobedient king to confront him with his sin. How did Saul react? Did he confess his sin? No way! Instead he used every possible way to avoid being blamed:

1. Denying

Saul denied having done something wrong. "I have carried out the LORD's instructions" (v.13+20), that is what he said. - That is what even today most sinners do. As long as there is no clear evidence proving their guilt, they will deny. The teacher who slept with the school girl will deny his responsibility for the pregnancy. When some million are missing in the account, the man in charge will always start by saying "I did not take anything!" Even very small children learn quickly how to say "It was not me!" The problem is: unless we say clearly "It was me!", God will not forgive our sins. Even leaders like Saul have to learn to humble themselves and say that.

2. Blaming others

When the noise coming from the sheep and the cattle gave evidence that the commands of the Lord had not been followed exactly, Saul employed his next strategy: Blaming others. "The soldiers brought them" (v.15). Would that help him? Of course not. It is the King himself who has the final responsibility for what his soldiers do. He can not run away from it. But he tried to, like a coward. Like Adam tried back in the Garden of Eden (Genesis 3:12) to blame his wife. Like the Youthleader today tries to blame the Elders for all the problems that the young people create in the church. Or like the same Elders want to blame the same Youthleader for the lack of shepherding work done among the same young people. The problem is: unless we say clearly "It was me, I have sinned!", God will not forgive our sins.

3. Giving excuses

Saul knew that God would still hold him accountable for having spared the good animals. So he quickly added his next defence: "They spared the best of the sheep and cattle in order to sacrifice them to the LORD your God" (v.15+21). Oh, that sounds good, not so? How spiritual the King is! He wants to give offerings to God, nobody could say anything against such a noble plan, he is sure. - Well, God does. He says: "To obey is better than sacrifice. ... For rebellion is like the sin of divination, and arrogance like the evil of idolatry" (v.22-23). That was clear! God knows that this was just an excuse. Saul did not really want to honour God, he wanted to profit from God's work in a way that God had clearly forbidden. But even IF he had wanted to please God - God would be much more pleased to have an obedient servant instead of one who decides himself what to do. God says that this behaviour is as bad as divination and idolatry! - Do we have this problem today, people giving excuses? Of course! Why has this brother not been put under discipline? Because "he is the richest man in the church, and it is vital for the church to have good offerings". Why has this worker not been supported by his recommending church? Because "we don't have anything", and "first we have to finish our building". Why has the village Headman been appointed as Elder although he has just become a Christian? Because "we have to honour the authorities, not so?" Sorry to say, but these are excuses! And what does v.23 say we are in God's eyes when we do so? Then we are as bad as those involved in divination and idolatry! - The Problem is: unless we say clearly "It was me, I have sinned, and I did it because I was lazy, or I was greedy, or I wanted what God had forbidden!", God will not forgive our sins. He will always remember! And earlier or later he will remove us from our duties in His Kingdom.

4. Admitting outwardly

After God had made it very clear that he would not accept excuses from Saul, the King changed his strategy. In vers 24 he said "I have sinned. I violated the Lord's command and your instructions." Unbelievable, what a change! Saul admitted that he is guilty! Does this mean that Saul was truly repenting of what he had done? Well, sometimes it is wise to look for some fruits of repentance (Luke 3:8), words are always easy to pronounce. What followed next? In v.25 Saul continued to say to Samuel: "Now I beg you, forgive my sin and come back with me, so that I may worship the Lord." We might think, yes, that sounds good, some-

3. Ukutelebwila

Shauli pakwishiba ukuti Lesa namusanga nomulandu wakusha inama ishalu ishisuma, mukwangufanya alundilepo icakuipokolwelako nacimbi: "Abantu bona basalilepo ifekwa ifyaina ifya ngombe ne mpaanga pakuti bafibomfyne kukutulila Shikulu Lesa wenu amalambo" (v.15-21) Mukumfwika cintu icileumfwika icisuma, teifyo fine? Awe imfu iyi yali nikapepa wine wine! Umuntu uwalekabila ukutuula Lesa amalambo, takuli umuntu uwingakana ukupekanya kusuma ukwamusango uyu, alacetekete. Kwena, Lesa alikene! Atile, "Ukunakila kwacila ukupela amalambo ... pantu bucintala bwaba ngo lubembu lwa kubuka, kibili imisula yaba ngo kupepa utulubi" (v.22-23). Lesa alishibe ukuti aleleshanya fye. Shauli talefwaya ukucindika Lesa Lelo alefwaya ukunonkela pa fintu ifyo aishibe bwino ukuti Lesa alikanya. Lelo nangula alefwaya ukucindika Lesa- Lesa ali nokusekelela mukukwata umubomfi uumunakila ukucila uucitila ifyo umwine alefwaya. Lesa asosele ukuti iyi mibele yaba cimo cine nokupepa Utulubi. - Bushe nelelo natukwata ubwafya bwamusango uyu, ubwakutelebwila mabantu? Ee natukwata. Bushe mulandu nshi uyu munyina tasalapwilwa? "Mukwai, mulandu wakuti wacuuma sana mucilonganino, kibili icilonganino cilekabila ukulapokelela imituulo iingi." Mulandu nshi uyu mubomfi icilonganino catumine mumulimo tacimwafwila? Pantu, "tatwakwata pakuma ukuboko", elyo "tulefwaya mbale ukubalilapo ukupwisha icikulwa ca Cilonganino". Bushe mulandu nshi uyu mwine mushi uusumine fye nombaline asontelwe pa Bukalamba bwa Cilonganino? Ati, "pantu tufwile ukupela bakateka umucinshi, teifyo fine?" mukwai munjelele pakulanda ifi, lelo ifi fyonsen fiba tubepesho fye! Bushe ivesi lyalenga 23 litwebele shani litle Lesa alatumona ilyo tulecita ifyo? Kanshi ukubifya kwesu kwacila napali balya baya kukupepa utulubi nakubukwa! - Ubwafya nyubu: kano fye ngatwatila "mukwai nine, nabembwike kibili nine nacitile ici pantu nali uwanaka nangu nali uwaitemwa, nangu nalefwaya ukubula ico Lesa akanya!", Lesa talekelele ulubembu Iwesu. Akalalwibukisha fye lyonse! Elyo lelo nangu mailo akapoka nemilimo apeala kuli ifwe iyakumupyungila mubufumu bwakwe.

4. Ukusumina kwa pa lulimi

Panuma yakutila Lesa akana ukumfwa amashiwi yakutelebwila ayakwa Shauli, iyi mfumu yatolele kibili ulutampulo lumbi. Mwi vesi lya 24 yatile, "Nimembuka. Pakutelula icipope nokukanacita ifyo Shikulu anjebele ukucita." Cakupapa nganshi, we kupilibuka we! Shauli alisumine umulandu! Bushe ici calangile ukuti Shauli ali uwaipekanya ukulapila kufyo acitile? Kvensa limo cisuma ukulolesha nakufisabo fya bulapilo (Luka 3:8), amashiwi yalyanguka ukusosa. Bushe finshi fyakonkelepo? Mu v.25 Shauli atwalilile ukulanda kuli Samuel atile: "Nomba nakupappta, njelelako, kibili leka tuleya pamo, pakuti ningaya shinshimuna Lesa." Ifwe kuti twatila ico cili fye bwino icakuti umuntu alelomba ubwelelo kibili alekabila nokucita icintu icily ngo kucindika Lesa! Lelo - Samuele akene ukuya pamo nankwe mu v.26. Mulandu nshi? Wene alishibe bwino Imfumu Shauli ukucila ifyo ifwe tuishibe. Nomba mu v.30 emo Shauli asokolwele umupwilapo ifyali ubuyo bwakwe ukufuma pakabala ntansi: "Mona nimembuka nomba napapata ncindikako fye pacinso cabakalamba babantu napabekala calo abena Israele; natuye bonse pamo

pakuti ndeya nshinshimune Shikulu Lesa obe." Nomba twaishiba, teifyo fine? Ukuti Shauli ico alekabila kucindikwa fye kubantu. Abantu bakwe bali nokumona ukuti kanshi ifintu fili fye bwino. Pamulandu wakuti Lesa alikene ukumfwa kukutelebwila kwakwe, nomba apatikishiwe ukusumina icilubo lelo ukusumina kwali kwa pa kanwa fye. Mumutima wakwe tamwali kulpila nakalya, alefwaya fye ifyakumusekesha.

Bushe ici tacilecitika namukati kesu ilelo? Ilyo kafundisha amona ukuti tacilemwafwa ukukana ukuti temwine wa mwana, atendeka ukubepesha umukashanya ukuti "Ewalenkonkela!" Ilyo icamusango uyu naco nga tabacisumine elyo kuti asumina umulandu. Pantu aishiba ukuti abantu nabeshiba: ukuti tekulapila kwine kwine. Ico asosele cali kulapila kwa mubucenjeshi pantu asangile ukuti aingile kubwendo bwacimpelesha. Amona ukuti calinga ukupwisha ifi fintu ilyo umusebanya taulaya apatali. Nefi eficita abana, abafyashi, bakashimika, intungulushi sha filonganino nabantu abengi: bekalila fye ukukana nokulolela fye mpaka kwaba abantu abakubashinina. Elyo lyena mwabomfwa ukufumya ishiwi lyakusumina kwapa lulimi nokucetekela ukuti, cilifye bwino apo tebantu abengi abomfwile kuti balaenda fye ukwabula ubwafya, apo cilemoneka fye kwati tapali icicitike. Kibili batontonkanya nokutwalilila ukubomba nemilimo yakwa Lesa mucilonganino! Balilaba ukuti ulubembu lwabo talwae-lwa. Lwaba kwati cibumba pakati kabo na Lesa (Isaiah 59:1-3), na Lesa taba uwasekelamo nakalya.

5. *Ukupanga icintinya kuli bambi*

Ilyo Samuele akene ukupampamika Shauli ukuba pacifulo cabutungulushi pakashita kalya akalipe icabipa. "*Abulile icisempe ca-cakufwala cakwe nokucilepula*", (v27). Ifi eyo nabantu bamo bacita ilyo ulubembu lwabo lwabalungama. Babomfyia icintinya! Balesha ukutinya abo Lesa atumine ukulanda kuli bene pamuulandu wa bubi bwabo. Bamo babusha nolubuli. Bambi nabo abati, "Nga tawaleke ukwananya amashiwi yabipa pali ine ndi nokukutwala kucilye ca milandu!" Bamo bena basosa amashiwi aya kukanasokolola ico bakacita, bati fye, "Ukamona icikakucitikila...!" Nabantu balaton-tonkanya ukuti: "Nomba bwanga fye alabomfyia ...". Iyi emisango ya

body who asks for forgiveness and wants to do something honourable like worshipping God! But - Samuel refuses to go with him in v.26. Why? Now, he understood his King better than we do. And in verse 30 then Saul made it very clear what his goal had been all along: "*I have sinned. But please honour me before the elders of my people and before Israel; come back with me, so that I may worship the Lord your God.*" Now we also understand, not so? What King Saul really wanted was the honour before his people. His subjects should think that everything was alright. Since God would not accept his excuses, he now was forced to admit his guilt - but only with his mouth. In his heart he had no repentance, he was only interested in his own advantages.

Is this happening today amongst us as well? For sure. When the teacher can no longer deny that he is the father of the child, he will first blame the girl: "She tempted me!". When that is not accepted, he will find excuses, and only after these have been refuted, he will finally admit his guilt. By then everybody knows: this is not true repentance. What he says is just a superficial confession because he failed to get out of this trouble in another way. He just wants to get over this, with as little damage to himself as possible. And this is what children, parents, even some evangelists and church leaders, many people do: they will deny and wait till their sin is proven by others. Then - and only then! - they will mumble a lip confession and hope that not many people will hear about it so that they can continue to move around in public as if nothing has happened. They even think they can continue serving in God's Church! They do not realize that their sin is not forgiven yet. It is still like a wall between themselves and God (Isaiah 59:1-3), and God is not happy about it.

5. *Threatening others*

When Samuel did not agree to confirm Saul in his leadership position right away, Saul became very angry. He "*caught hold of the hem of his robe, and it tore*" (V.27). That is what



some people do when being confronted with their sin. They will even apply violence! They will try to intimidate those who fulfil their God-given task of speaking to them about their wrongdoings. Some will start fighting there and then. Others will say "If you don't stop spreading those bad things about me, I will take you to court!" Or somebody might just issue a general threat: "You will see what happens...!" And everybody thinks: "Now he is going to use witchcraft...". These are all different forms of violence, and especially those who have a leading position are tempted to use them when their sin is likely to become known to the public. They want to avoid the shame at all cost.

The result of sin

In his heart Saul never repented from his sin. That meant that God could not forgive his sin. It also meant that Saul could no longer be the king of God's people. God's leaders need to live in close fellowship with him, and if they refuse to do that, he has to find others.

After this test of Saul's obedience God still allowed him to live several years. But when God's time had come, in 1Sam 28:18-19, God tells Saul through Samuel that he would be killed by the Philistines the following day. The reason? "Because you did not obey the Lord or carry out his fierce wrath against the Amalekites." Even after years God remembered Saul's sin very well. Sin will not be forgotten, if it has not been forgiven.

That is true for God, that is also true between us men. If I have sinned against my brother, and I have not confessed it openly asking for forgiveness, then this sin remains between him and me disturbing our relationship for many years. He might not mention it, he might be friendly to me, things might look okay - but as soon as another problem comes up, he and others will immediately remember and say: "Yes, that is how this man is. Remember, what he did at that time ..." For sin to be removed there has to be true repentance, an open confession from the heart, otherwise it remains.

The end of King Saul should be a warning to us today. In another article we will study how we should deal with sin in the Church today. God is still the same holy God as he was then, and we are still the same kind of men and women who deny their sin, blame others, bring excuses, or try to get away with a quick lip confession - our hearts are still proud and disobedient. Let us remember the way that God has provided for us to have our sins removed: "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness" (1John 1:9).

MV, Kasama

cintinya iyo abantu abengi makamaka ababa mufifulo fya butungulushi babomfyा ilyo ulubembu bacitile lwaba pa lwallala. Besha namaka yonse ukufuma mumusebanya.

Icafumine mukubembuka

Mumutima wakwe Shauli talapile ububi bwakwe. Ico capilibwile ukuti Lesa tali nokulekelela ulubembu lwakwe. Kibili ico capilibwile ukuti Shauli tali nokutwalilila ukuba imfumu pabantu bakwa Lesa. Intungulushi isho Lesa alebomfyा shilingile ukuba mwisenge na Lesa, pantu ngacakana ukuba ifyo Lesa alinokubikapo intungulushi shimbi.

Panuma yaubu bwesho bwacumfwila cakwa Shauli, Lesa amusuminishe ukwikala imyaka iingi. Lelo ilyo inshita yakwa Lesa yafikile, 1 Samuele 28:18-19, Lesa aebele Shauli ukupitila muli Samuele ukuti abena Filistia balemwipaya mubushiku ubwakonkelepo. Mulandu nshi? "Pantu tawaumfwile kuli Lesa nangu ukucita icilandushi cakwe pabena Amaleke." Nangu papitile imyaka iingi Lesa aibukishe ulubembu lwakwa Shauli bwino bwino. Ulubembu talulabwa ngacakutila talulekelelwe.

Ici cishinka kuli Lesa kabilo efyo caba napakati kaifwe nga bantu. Nga cakutila nalilufyanya munyina, kibili nshatumbula nobubi bwandi kuli wene pakulomba ubwelelo, ubububi bukekala pakati kesu ukufulunganya ukwampama kwesu pa myaka iingi. Limbi teti abusokolole, kuti amoneka ukuba cibusu wandi, nefintu kuti fyamoneka ukuba fye bwino - lelo ilyo ubwafya nabumbi bwaima wene nabankwe kuti baibukisha nokusosa ukutila: Nga nyuyu efyo aba. Mwaibukisha ifyo acitile naliya...? Pantu ulubembu pakufumishiwapo pafwile ukuba ubulapilo bwacine, nokutumbula kwalubembu palwalala ukufuma kumutima, nga teifyo ninshi talwapwa.

Impela yamweo wamfumu Shauli cakutusoka naifwe ilelo. Mulyashi limbi ilikakonkapo, tuli nokusambilila pafyo tufwile ukubomba palubembu ulusangwa muCilonganino ilelo. Lesa abelella ukuba ni Lesa uwamushilo nga fintu ali, naifwe twaba bantu bambo bene abekalila fye ukukanasumina ulubembu, ukubepesha bambi, ukutelebwila nangu ukulapila fye palulimi- ilyo imitima yesu ilifye iya cilumba kibili iyatalama. Natwibukishe inshila iyo Lesa atupela iyo ulubembu lwesu lwingapwilamo: "Nga tuyebelole imembu shesu wene wwacishinka kabilo mulungami ukutulekelela amampulu yesu nokutusangulula kukulungana kwesu konse" (1Yoane 1:9)

MV, Kasama

**Ulubembu
talulabwa
nga
talwelelelwe.**

**Sin will not be
forgotten,
if it has not been
forgiven.**

Bucishinka

Ubwesho bwa Imfumu iikote

Integrity

The Test of the aging King



An aging king woke up one day to the realization that should he drop dead, there would be no male in the royal family to take his place.

He was the last male in the royal family in a culture where only a male could succeed to the throne - and he was aging.

He decided that if he could not give birth to a male, he would adopt a son who then could take his place but he insisted that such an adopted son must be extraordinary in every sense of the word.

So he launched a competition in his kingdom, open to all boys, no matter what their background. Ten boys made it to the very top. There was little to separate these boys in terms of intelligence and physical attributes and capabilities.

The king said to them, "I have one last test and whoever comes top will become my adopted son and heir to my throne." Then he said, "This kingdom depends solely on agriculture. So the king must know how to cultivate plants. So here is a seed of corn for each of you.

Take it home and plant and nurture it for three weeks. At the end of three weeks, we shall see who has done the best job of cultivating the seed. That person will be my heir-apparent."

The boys took their seeds and hurried home. They each got a flower pot and planted the seed as soon as they got home. There was much excitement in the kingdom as the people waited with bated breath to see who was destined to be their next king.

In one home, the boy and his parents were almost heartbroken when after days of intense care, the seed failed to sprout. He did not know what had gone wrong with his. He had selected the soil carefully, he had applied the right quantity and type of fertilizer, he had been very dutiful in watering it at the right intervals, he had even prayed over it day and night and yet his seed had turned out to be unproductive.

Some of his friends advised him to go and buy a seed from the market and plant that. "After all," they said, "how can anyone tell one seed of corn from another?" But his parents who had always taught him the value of integrity reminded him that if the king wanted them to plant any corn, he would have asked them to go for their own seed. "If you take anything different from what the king gave you that would be dishonesty. Maybe we are not destined for the throne. If so, let it be but don't be found to have deceived the king," they told him.

Imfumu iikote yabukile bushikubumo nokwiluka ukutila, ngayaponene nokufwa, tekuti pabe umwana mwaume uwa kubufumu uwakupyana. Eyashelepofye pa baume aba mulupwa lwa bufumu. Elyo cali lutambi ukutila onse ulingile ukuba pabufumu alingile ukuba mwana mwaume kibili uwamulupwa lwa bufumu. Iyi mfumu yalekulilakofye. Yapangile ukutila, ngacakutila tayakakwatepo umwana umwaume ikabula umwaume kumbi no kumucita umwana waiko pakutila engesaba imfumu ngayafwa. Lelo yakkonomeshe ukutila uyo mwana mwaume ikabula, awfile ukuba umwana uwacenjelela nganshi muli fyonse.

Eico, yaletele ukucimfyanya mu ncende yaiko ukwabana baume bonsefye. Abana baume ikumi (10) ebaishileba basolwesolwe. Aba baume balemoneka abalingana muku cenjela, mumimonekele elyo namuficitwa. Imfumu yatille kuli bene, "Ninkwata icakumyesha cimo icakulekeleshako kibili uyo uwalacimfyia ndemucita ukuba umwana wandi elyo eukesampyana." Elyo yatille, "Icalo candi cashintililafye pa bulimi. Kansi imfumu ifwile ukwishiba ifyakulima ifilimwa. Eico nalamupeela cila muntu uluseke lwetaba lumo lumo. Sendeni ku nanda nokuyabyala, elyo nokululenga lumene bwino bwino pa milungu itatu. Pampela ya mulungu walenga butatu tukesa mona uubombele bwino mukulima itaba. Uyo muntu eukaba ipyani yandi iyacine"

Abalumendo basendele imbuto shabo nokubutukila ku nanda. Ilyo bafikile kushamyabo, cila muntu afwaille umwakubyala ulubuto asendele, na bonse balibyele. Mwali insansa ishingi mu ncende ilya ilyo abantu balelolela nokukabila ukukalamba ukwakumona ni nani uwalasontwa kukwisaba imfumu yakonkapo.

Mu nanda imo, umulumendo nabafyashi bakwe imitima yabo yalisakamikwe. Pantu panuma ya nshiku shakubikishako amano kuli lulya luseke, lwafililwe ukumena. Taishibe icalubeneko kuluseke Iwakwe. Alisalile umushili bwino bwino, alibikile icipimo camufundo uwalinga bwino bwino, alelutapilila bwino bwino kibili pa nshita iyayana, elyo alepepelanapo akasuba nobushiku. Lelo nangula acitile fyonse ifyo, talwarinenene nakalya.

Abanankwe bambo bamupandileko amano ukutila, en-gaya kucisankano nokuya shita ulubuto lumbi ulwakuti engesa byala. Batile "Tapali uwingeshiba ukutila teluseke lwetaba wapeelwe?" Lelo abafyashi bakwe, abo lyonse lyonse balemufunda pabusuma bwaba muli bucishinka, bamucinkwile ukutila ngacakutila imfumu yalefwaya ukutila abalumendo babyale amataba yabo, nga yabebele ukutila cila muntu alingile ukuifwaile imbuto yakwe. "Nga wabyala ulubuto lumbi ukucila palubuto ulo imfumu yakupee, ifyo ninshi tamuli bucishinka. Limbi ifwe tatwalingwa ukuba pa bufumu. Ngacakutila efyo caba, leka cibe lelo wikasangwa mukutila naubepa imfumu," efyo bamwebele.

*If you were the boy -
what would
you have done?*

*Nga cali ni mwe -
kuti mwacita shani?*

Ubushiku bwalifikile, nabalya balumendo babwelele kwisano cila muntu nakwata itaba ilya lelema. Tacali cakutwishiaka ukutila balya bambi abalumendo pabula balicitile bwino nganshi nembuto shabo.

Imfumu yatendeke ukupita mumulongo wa balumendo abo balelolela nensansa kabili nesubilo ilikalamba. Yaleipusha cila muntu ukutila, "Bushe ici ecafumine mu luseke ulo nakupeele?" Nacila mulumendo aleasuka, "Emukwai, Mulopwe." Ne mfumu yalesumininafye ku mutwe, ifyo fine no kuya pali umbi. Namukulekelesha, yaishile fika na pa mulumendo wa kupelekeshako mu mulongo. Uyu mulumendo aletutuma kumwenso. Aletontonkanya ukutila, imfumu ilemuposa mu cifungo pakonaula uluseke lwaiko.

Imfumu yamwipusha, "Ni finshi wacitile ku lubuto nakupeele?".

"Nalilubyele nokulusakamana apakalamba nganshi, kanabesa, lelo kuca-mupamba lwafililwe ukumena" umulumendo alelanda, uku ne filamba filepona, ninshi ibumba lilemuwintia.

Lelo Imfumu yaimishe ukuboko mukweba abantu ukutila bekale tondolo. Elyo yatile, "Mwe bantu bandi, Moneni iyi e mfumu ikakonkapo." Abantu balifulunganishiwe. "Mulandu nshi mwasalile uyo?" efyo abengi baipwishe. "Nimu musango nshi abela umulumendo ulekabilwa?" Imfumu yabwelele pacipuna cabumfumu ukuninshi naikata ulya mulumendo pakuboko. Elyo yatile, "Napeele aba balumendo imbuto ishaipikwa. Ubu bwesho tabwali bwa pa bulimi bwa mataba. Lelo bwali bwa pamibe; bwesho bwa bucishinka. Bwali bwesho ubukalamba. Nga kwaliba imbelo imo iikankala sana iyo imfumu ifwile ukukwata ni bucishinka. Nyuyu mulumendo eka eupashile ububwesho. Uluseke ulwaipikwa tekuti lumene iyoo."

The d-day came and the boys returned to the palace each of them proudly exhibiting a very fine corn seedling. It was obvious that the other nine boys had great success with their seeds.

The king began making his way down the line of eager boys and asked each of them, "Is this what came out of the seed I gave you?" And each boy responded, "Yes, your majesty." And the king would nod and move down the line. The king finally got to the last boy in the line-up. The boy was shaking with fear. He knew that the king was going to have him thrown into prison for wasting his seed.

"What did you do with the seed I gave you?" the king asked.

"I planted it and cared for it diligently, your majesty, but alas it failed to sprout" the boy said tearfully as the crowd booed him.

But the king raised his hands and signaled for silence. Then he said, "My people, behold your next king." The people were confused. "Why that one?" Many asked. "How can he be the right choice?" The king took his place on his throne with the boy by his side and said, "I gave these boys boiled seeds. This test was not for cultivating corn. It was the test of character; a test of integrity. It was the ultimate test. If a king must have one quality, it must be that he should be above dishonesty. Only this boy passed the test. A boiled seed cannot sprout."



Illustration: Flint Mushemi

Ukwitwa na Lesa

Called by God



1. Oscar, can you tell us who you are?

Well, my name is Oscar Mwila, am married to Christine and we have a daughter Priscilla 2 years old, we are expecting our second born child this coming Sept. I grew up in Chililabombwe in the Copperbelt. I was born in a Christian family; both my parents were believers. Unfortunately my Mum died when I was 4, and my Dad died when I was 7. I grew up with my extended family but it was a very hard life for me.... I got saved in 1992 when I went to secondary boarding school through the Jesus film show. Few weeks later I joined Scripture Union. I became very committed to and involved in the life of a local church. During my time there, the leaders gave me several opportunities to discover my giftings and talent. Eventually my local assembly and I discovered that I was gifted in Bible teaching and preaching. During this time, I felt God calling me for full time work but I did not know where and when. In 2002 I attended GLO training in Ndola, in 2003-2004 I did cross cultural missions training with Pro-Christo in Kabwe. In 2005-2009 I worked as a missionary in Blantyre Malawi. In 2010 I started researching in Zanzibar for possible missionary work.

2. You have been working outside of Zambia for some years. Please tell us what you have been involved with?

Since 2005 I have been involved in cross cultural missions. My calling is to do public & underground church planting and Discipleship training in Muslim countries/communities with in and out side Zambia.

3. Why did you do that?

The reason why I do that is the fact that that's what God has called me to do. Secondly, Islam is

1. Ba Oscar, Bushe kuti mwatwebako palwa imwe?

Kwena, ine nine Oscar Mwila, naupa ba Christine elyo twakwata umwana umwanakashi uwe shina lyaprisilla uuli nemysaka yakufyalwa ibili, elyo tulesubila ukukwata uwakulenga bubili mu September. Ukukula kwandi nakulila ku citunga ca mikoti mu musumba wa Chililabombwe. Nafyalilwe mu njanda yabena Kristu; bonse babili abafyashi bandi bali abena Kristu. Lelo kucabulanda, bamayo bafwile ilyo nali nemysaka yakufyalwa 4, elyo batata bena baishilefwa ninshindi ne myaka yakufyalwa 7. Nakulile kulupwa Iwapataliko lelo ubwikashi bwandi bwali ubwankosela nganshi. Illo naile ku secondary school, elyo napokelele Yesu Kristu panuma yakutamba ubunkolanya bwa pali Yesu. Napanuma ya milungu inono, naibimbile mukabungwe ka Scripture Union (SU). Naishilebikako saana elyo nokuipelesha nganshi kulukuta nalelonganako. Panshita nali pali ulu lukuta, intungulushi shapeele inshita iyi kalamba iya kuti ningeshibalamo ifya bupe fyandi pamopene na matalanta yandi. Mukuya kwa nshita, abacilonganino capamo naine twasangile ukutila nalipeelwa icabupe icakusambilisha nokushimikila Icebo cakwa Lesa. Pali aka kanshita, naleumfwa ukuti Lesa alenjita kuku bomba umulimo wakwefye weka, lelo shaishibe nikwisa nangu nililali. Mu 2002, naile kuku kanshita pa GLO mu musumba wa Ndola. Mu 2003 ukushinta mu 2004, nali pa Pro - Christo mu musumba wa Kabwe apo nasambilile ifya kubomba nga Mishoni kumitundu imbi. Mu 2005 ukushinta 2009, nabombele nga Mishoni mu musumba wa Blantyre mu calo ca Malawi. Mu 2010, natendeke ukufwailisha nga cakuti kuti kwaba ukubomba nga mishoni musumba wa Zanzibar.

2. Mubombela kunse ya calo ca Zambia pamyaka imo. Kuti mwatwebako imilimo iyo mubomba?

Ukutula mu 2005, naibimba mukubomba bumishoni bwa pamitundu imbi. Ubwite bwandi kushimpa inkuta sha palwalala elyo nesha mubumfisolo elyo nokueela amasambililo yakulenga abasambi ku ncende ukwikala ama Muslim munelyo na mufyalo fya kunse.

3. Mulandu nshi mucitila ifyo?

Umulandu incitila ifyo nipacishika cakutila emulimo uo Lesa anjitako. Icabubili cakutila, Icilonganino cama Muslim



cilekula mukwangufyanya mu ncende ishingi isha mu Afrika elyo imona ukuti enshita iisuma iyakubombela capamo nashonse isho indume ne nkashi muli Shikulu ishileipeelesha ukuya mu ncende isho ishayafya mukubomba nga bamishoni.

4. Fintu nshi mwamwene nge fintu ifikankala kukuiteyanya kuli uyu mulimo?

Ifyo namona kukuiteyanya kuli uyu mulimo intanshi, kushininkisha ukuti nalitwa kuli Lesa mukubomba uyu mulimo. Icabubili, mfwile naba kasambilila wa cebo cakwa Lesa elyo na kabilu ukulapepa lyonse mu cine na mu cishinka. Icabutatu, nasumina ukutila amakambisho yapamulu mufya bumishoni bwapa mitundu imbi na Theology fyaliba ifikankala. Icakulenga fine, cakupepa ukutila Lesa apeele ukusenamina ukwakataluka kulubembu mu bwikashi bwandi lyonsefye. Icalenga cisano, kukwata ibumba lyak-wafwana mu mapepo elyo nukukuula bucibusa bwacishinka kibili ubwa mu pepipepi na Lesa. Icakulenga mutanda cakuti, kuba kacita, ukupepa ukutila Lesa ampeeble abantu abakuntungilila kundalama, ku misango isuma, kufya kumubili elyo nefya kuli bumupashi nafimbipo ifikabilwa muli uyu mulimo.

5. Bushe takwaba abena Kristu uko abenga bomba umulimo umo wine bwino bwino ukucila naifwe mu Zambia?

Kwena ekobali abena Kristu abengabomba uyu mulimo bwino bwino muli isho ncende ukucila naine. Lelo icintu cimo ni pamulandu wakufulisha kwa ma muslim nokukwatisha amaka yakongola bamo pali bene. Kwabafye abena Kristu abanono abaibimbamo muli uyu wine mulimo mu ncende bekala. Kulekabilwa ubwafwilisho ukufuma kunse (Ubwite bwa ku Macedonia). Nga ku Zanzibar, nalikwata ibumba lya bena Kristu abakosa abo balebombesha pa maka ukusabankanya Imbila kuma Muslim lelo ici-pendwa ca bena Kristu aba cinono nga twaipashanya kicipendo ca bena Kristu abashimikila Imbila Nsuma mu calo ca Zambia. Eico balebilikisha abakunse ya calo kukubafwa, balekabila abantu abama talanta nefya bupe fya lekalekana ukuya nokubafwa, ku kubatungulila elyo naku kubakoselesha.

6. Nibani abamitungilila mubupyungishi bwenu?

Kwena ukukana pita mumbali abatungilila mubupyungi pali ndakai ni aba: 1. Abena mwandi, 2. Icilonganino natuntukako ica Mikomfwa C.M.M.L. Ku Luanshya), 3. Ba Brethren Missions Trust aba mu Zambia (BMTZ), 4. Ba Christian Resource Centre (CRC), 5. Ba Gospel Literature Outreach (GLO), 6. Ba Pro Christo Global Mission (PGM) elyo nefibusu fyandi.

7. Cinshi cakonkapo? Bushe muliko nafimo ifyo twingalapepelapo?

(a) Peperi ukutila Lesa engesula ifibi fya milimo yaba mishoni mu Zanzibar. Panuma yakufwailisha mu mweshi wa May unowine mwaka, nimona ukutila kuti kwaba ishuko elyo nefya kucingilisha ifingi kukesha umulimo wabu mishoni ukufikapo mu Zanzibar. Te ncende imo iya yanguka ukubobelako bamishoni pamulandu wakuti icilonganino cama muslim calikosa nganshi. (b) Peperi ama muslim mu Zanzibar bapokelele ipusukilo elyo Imbila Nsuma ilebilwa na bantu abo baipeeleshe ukubombela kulya. (c) Peperi ukutila Lesa engapeela ifilekabilwa palwendo lwandi ululekonkapo ilyo nkaya mukusambilila icitudu pa myeshi 3 nangu 6 kukuiteyanya ku mulimo pamulandu wakuti ici Swahili ecitudu cabakofye ceka mu Zanzibar. (d) Peperi pamo na bajanda yandi kuti Lesa enga tutungulula nokutupeela intunga elyo tuletontonkanya no kutantika ifya mulimo wakuntansi mu Zanzibar. (e) Peperi ukutila Ubutantiko bwakwa Lesa pa bwikashi bwesu ngo lupwa bwingafikilishiwa.

(Inshila iyi sumapo iyaku lanshanishishamo naine kubomfyaa e-maila, neyaku kubomfyaa kalata kubomfyaa akeyala kapa Pro-Christo, aka Box 81295, Kabwe. Nambala ya musange ni 0976055220. Ndebombela pakwisula ekeyala kambi aka web site.)

growing so fast in most parts of Africa and I consider it an opportunity to join hands with those brothers and sisters who are sacrificing to go in such difficult places to serve as missionaries.

4. What did you consider important in preparation for this work?

What I consider important as preparation for this work most of all is to make sure that I am called by God for this kind of work. Secondly I must be a student of God's Word and develop a genuine prayer life. Thirdly, I believe formal training in Cross-cultural missions and Theology is very important. Fourthly is to pray that God gives me grace to avoid sin in my life at all times, fifthly, to have a good team of prayer partners and build a close and genuine relationship with God. Sixth, to be practical, is to pray that God gives me people who can financially, morally, physically and spiritually partner with me in supporting this work.

5. Are there no Christians who could do the same even better than us from Zambia?

Well, there are Christians who can do this work even better than I do in those places I work. But one thing is that because of the growth and influence of Islam in some of these, there are few Christians involved in this work in their own countries/communities, there is a need for external help (a Macedonian call). Like in Zanzibar, I have a team of strong believers who are working hard, reaching out to Muslims but they are very few compared to the number of believers in Zambia who are involved in preaching the gospel. So they are calling for external help, they need people with different talents and giftings to go and help, support and encourage them.

6. Who are your partners in your ministry?

To be specific, below is a list of my partners in the ministry at present: 1. My wife, 2. my local and commanding Church (Mikomfwa C.M.M.L. in Luanshya). 3. Brethren Missions Trust of Zambia (BMTZ), 4. Christian Resource Centre (CRC), Gospel Literature Outreach (GLO), Pro-Christo Global Missions (PGM) and my personal friends.

7. What next? Anything we should be praying for?

(a) Pray for God's open door in Zanzibar for missionary work. After the research in May this year, I have seen many possibilities and also many challenges to establish missionary work in Zanzibar, it is not an easy place for missionary work because Islam is very strong. (b) Pray for the salvation of Muslims in Zanzibar as some people sacrifices to take the gospel there. (c) Pray for God's provision for the next trip to Zanzibar when I will go specifically to learn the language for 3-6 months as preparation for the work because it is only Swahili spoken in Zanzibar. (d) Pray with us as a family that God will rightly direct and guide us as we think and plan for the future work in Zanzibar. (e) pray that God's purpose for our life as a family will be fulfilled.

(The best way to get in touch with me is by e-mail, and also through Pro-Christo, Mailing Box 81295, Kabwe. My mobile is 0976 055 220. I am working on my web site.)

Umwana wa ku mushi uulebomfeshiwa na Lesa ROCHUNGA PUDAITE

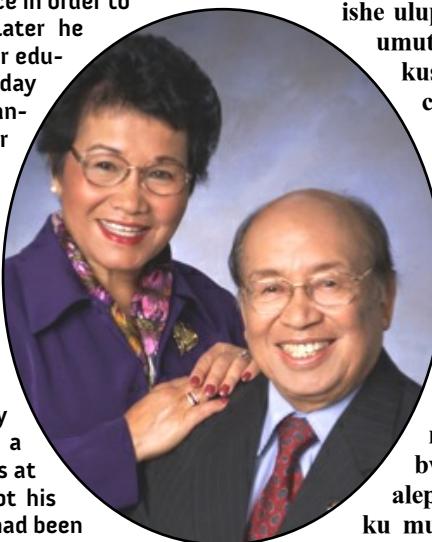
A village boy used by God

Icipande ca butatu

Part three

Rochunga Pudaite grew up in a small village of North-East India. In the first two parts of his life story we read how his father Chawnga had shifted his family to a new area in this remote province in order to evangelize and plant churches. Later he challenged his son to obtain further education so that he would be able one day to translate the Bible into the language of their tribe, the Hmar. After a six day long journey the 10 years old Rochunga finally reached the nearest school. Because his family was poor he had to work every morning and evening in order to cover the boarding fees. He struggled through his classes doubting whether he would even be able to finish the first term. The strange English language proved to be a very big challenge to him, but despite a number of setbacks during his years at school and later at college he kept his mind focussed on the task that he had been given: to translate the Bible for the Hmar tribe.

Even when a few years later he was given the opportunity of becoming a member of Parliament in order to represent his tribe, he decided to go to Bible school instead to prepare himself for the work that the LORD had prepared for him.



In Scotland, Ro not only took Bible training but also continued his translation of the Hmar New Testament and arranged with the British and Foreign Bible Society to have it published as soon as it was finished. It was there also that he met Billy Graham, who suggested he continue his education at Wheaton College. Later that year he sailed for America. Adjusting to life in America and to Wheaton College in particular was a rude cultural shock for Ro, but he quickly made friends. Among them were some influential Christian leaders, including Bob Pierce of World Vision, John D. Jess, a Christian broadcaster, and V. Raymond Edman, Wheaton College President, who saw great potential in this enthusiastic Indian tribesman.

While Ro was taking courses at Wheaton and revising his Hmar New Testament he was at the same time facing pressure from Watkin Roberts to take over the Indo-Burma Pioneer Mission he had founded years earlier. Though Ro felt indebted to Roberts, the offer was hardly an appealing one. The mission had "no assets, no capital, no board, no officials, not even a mailing list." All it had was "a group of native workers who loved the Lord and

Rochunga Pudaite akulile mu mushi uunono ku kapinda ka kukuso ka calo ca India. Mu fipande fya ntanshi fibili ifyakulondola umweo wakwe, twabelengele ifyo ba wishi ba Chawnga, bakushishe ulupwa lwabo ku ncende ipya, mu mpanga sha mishi umutali mu citungu pakuti bengasabankanya ilandwe no kushimpa ifilonganino. Panuma, ba Chawnga bacincishe umwana ukulundapo amasambililo yakwe pakuti bushiku bumo ku ntanshi engafikilishia umulimo wa kupilibula Icipingo mu lulimi lwabo-Hmar. Panuma ya lwendo lwa nshiku mutanda Rochunga uwali ne myaka ikumi limo, asukile afika pe sukulu lyaliko mupepi. Pa mulandu wa bupina bwa lupwa lwakwe, cila lucelo ne cungulo alebombela ulupiya lwakulipila isukulu lyakwe. Aletintilila fye mukusambilila kwakwe, no kutwishiha nga cakuti ali no kupwisha ne myeshi ya ntampilo ye sukulu lyakwe. Ukusambilila ululimi ulo ashatalile omfwapo ulwa cingeleshi cali bwafya ubukalamba sana kuli Rochunga. Lelo nangu alepita mu mafya ayapusana pusana, tafumishe amano ku mulimo apelwe: ukupilibula icipingo mu lulimi lwa Hmar. Ilyo papitilefyi imyaka inono abantu bafwaile ukuti asalwe abe membala mu ganda yamafunde ya calo pakuti engalaimininako umutundu wakwe. Lelo Rochunga ena asalilepo ukuya kwisukulu lya cipingo pakuti engaipekanya bwino ukubomba umulimo Lesa amupekanishishe.

Mu Scotland, Ro talesambilafye palwa Cipingo epela, lelo alikonkenye po ukupilibula Icipingo ca Cipangano Cipyia mululimi lwa Hmar. Kabilan alanshenye naba British, naba Foreign Bible Society ukutila ilyo akapwisheshye, nabo bakaipange bwino bwino mukwangufyanya. Uku kwine eko akumenye Billy Graham, uyo amupeele itontonkanyo lya kuti akakonkanye po amasambililo yakwe pa Wheaton College. Panuma ya ifyo muli ulya wine mwaka, aile ku America. Imikalile ya bantu mu America maka maka pa Wheaton College yali iyapusana, nefintu ifingi fyalemupapusha, Lelo mukwangufyanya aliisa kwata ifibusa. Pali abo paali intungulushi ishina Kristu isha maka, ukubikapo Bob Pierce uwaku World Vision, John D. Jess, umwina Kristu uwilikasabankanya ku mulabasa, elyo na V. Raymond Edman, uwali President wa Wheaton College uwawmweni ifyo uyu muntu wakukabilia ukukalamba uwa mutundu wamu India alinokubomba.

Elyo Ro alesambilila amasambililoaya lekana lekana pa Wheaton, alepituluka mu Cipingo Cipyia ica lulimi lwa Hmar, elyo pansiha imoine Roberts Watkin akosheshepo ukuti Ro abe intungulushi nkalamba iya Indo-Burma Pioneer Mission iyo Whatkin atendeke kale. Nangula Ro aiswilemo namatotelo pafyo Roberts alemucitila, tasekelele ukupelwa uyu mulimo. Iminshoni ilya "tayakwete ifipe, nangu fyakwambilapo, naba kuilolekeshapo tapali." Ifyo yakwetefye "Libumba lya babomfi aba mulyamwinefye, abatemenwe Yesu nokukabilia ukumu bombela, elyo nomukote lubali lumbi ulwesonde uyo alelemba amakalata yacikoseleshi, Lelo Ro calimukoseele ukukanina umuntu uwasakamene nganshi umutundu wa Hmar.

Mu 1958, Ro acitilwe intungulushi iikalamba iya Indo-Burma Pioneer Mission. Iyi nshita ninshi ali ne Cipinga Cipyap icapwishihi mu lulimi lwa Hmar. Mubutungulushi bwakwe mwali intungulushi ishingi ishaishibikwe bwino bwino ishina Kristu ishali nokukabila ukukalamba ukwa kumwafwilisha mukufungulula imibilile ya cebo pali iyi Iminshoni. Ro abwelele ku India. Elyo umwaka uutuntulu taulakwana, akuulile amasukulu paabula (9) mu mishi, ne sukulu ilya pamulu ilya bena Kristu, elyo nomba abwelele mu musumba wa United States no mukashi uweshina lya Mawii kuku konkanyapo amasambililo nokufwailapo ulupiya lwa milimo. Uku bwelela mu India, ubwato bwasendele Ifipingo fyantanshi ifyali 10,000 ifya Cipangano Cipyap mu lulimi lwa Hmar bwali fikile. Kabilu mu myeshi mutanda (6), fyone fyalu shitishe.

Mu myaka 10 iya kushinta mu 1970, mwaliswile ifintu ifingi ifya citike kuli Ro elyo napa minshoni. Ifyabupe fyalifulile ukucila na pacipendo ca \$200,000 cila mwaka, no mulimo mu India wali kulile mu kwangufyanya. Elyo cashintile mu 1970, mwali ama national missionaries 350, amasukulu mu mishi yali amakumi mutanda nayasano (65), Isukulu lya pamulu limo, elyo ne cipatala cimo. Nangula cali ifyo, ubwakashi bwa kuntanshi tabwalyife ubwa nsansa Lyonse. Bacisanguka ba kabungwe kama Communist bale-bombela mu mutundu watekenye uwa Hmar, imisepe-la shatendeke ukubakonka. Ici calitinyishe uyu mutundu nobuyantanshi bwa bwina Kristu. Nakibili, abantu bakabile ubwafwilisho ukufuma kuli Ro, bamwipwishe ukubwela nokwisa iminina pa cipuna ica wa mung'anda ya mafunde. Bamwebele ukuti abantu abengi balipeeleshe ukumu tungilila elyo cali icay-anguka ukucimfyama ama communists.

Ubwite bwaiswilemo nefintu ifisuma ifyo Ro talef-waya ukupanya. Lelo umukashi wakwe Mawii al-imukenyne. Nangula cali ifyo, Ro aliteyenye ulwendo ulwakuya nendeke iyakufika mu musumba wa New Delhi inshiku shibili ilyo ubushiku bwakulekeleshako ukutuma amapepala yabakwiminina tabulafika. Indeke yalimine pa nshita, lelo pamulandu wa mwela ukukanaba bwino yalicelelwe. Yafikile mu New Delhi, ninshi napapita nabamineti ikumi nabasano (15) apo balekele ukutuma amapepala. Ici tacasekeshe Ro, eico alikene ukuti ilishuko lyonaikefe. Aishile ituuta muku bila Kristu palwalala ukwateyanishi sha icilinganino ca Hmar Church. Ukupitila muli uku kushimikila, abantu abengi baishileba abena Kristu nelyo kwali ukucincintilwa, nokupakaswa elyo nokukanwa kulupwa. Mu nshita ya ukukwina kushimikila, icintu cimo icali ica nsansa nganshi cakumona uko umu Muslim kabilu uwalecita amasambililo yabu muslim, apeela umweo wakwe kuli Kristu – Ici cintu calengele icimonwa cakwa Ro ukukulilako.

Ukushintafye pali ilya nshita, icisendo akwete ca pa mutundu wa Hmar ne ncende sha mumbali. Lelo inshita yalifikile ilyo atendeke ukutontonkanya pe sonde Lyonse. Ukuifisha Imbila Nsuma kwisonde Lyonse nangu calem-oneka nge cishingacitwa. Pantu ukufishafye imbila ku muntu onsefye mu India, cali nokusendela ama missionaries 1,000 imyaka ukulingana nokupima kwakwe. Calekabila inshila imbi isuma ukucila pali ilya. Atendeke ukupepela pafyo enga cita. Illo alepepa, ubwasuko bwalishile – mushila iyaibelako. Ifishibisho ukubomfyala lamya. “Leka imin-we yobe eyo yambe ukwenda.” cakonkenyepo ukulashinguluka mu mano yakwe. Alifililwe ukutontonkanya pa cintu cimo icakuti alekele ukupepa. “Illo aimine pantu afukeme, amenso yakwe yamwene ifitabo fibili umwaba aman-ambala yabalama ayengi.

wished to serve him, and an old man on the other side of the world who wrote encouraging letters.” Yet, Ro found it impossible to say no to the one who had given so much of himself to the Hmar people.

In 1958, with his Hmar New Testament completed, Ro was installed as the president of the Indo-Burma Pioneer Mission. On his board of directors were several well-known Christian leaders who were eager to help him expand the outreach of the mission.

Ro returned to India, and in less than a year he set up nine village schools and a Christian high school. He then returned to the United States with his new wife Mawii to continue his studies and raise funds for the mission. Back in India the first shipment of ten thousand Hmar New Testaments arrived, and within six months they were all sold out.

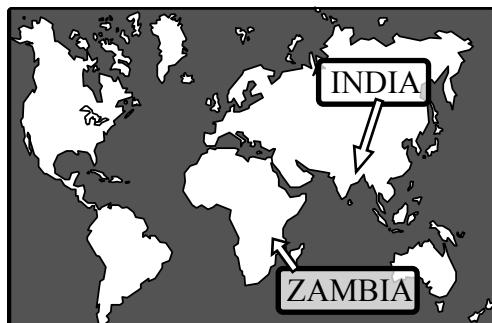
Ici tacasekeshe Ro, eico alikene ukuti ilishuko lyonai-kefye. Aishile ituuta muku bila Kristu palwalala ukwateyanishi sha ne ntungulushi sha icilinganino ca Hmar Church. Ukupitila muli uku kushimikila, abantu abengi baishileba abena Kristu nelyo kwali ukucincintilwa, no kupakaswa elyo no kukanwa kulupwa.

It was a keen disappointment for Ro, but he refused to let the opportunity go to waste. He plunged into crusade evangelism already planned by the Hmar church leaders, and many people turned to Christianity despite threats of persecution and family rejection.

for a seat in Parliament. He was assured of widespread support and an easy victory over the Communists.

The offer was too inviting for Ro to pass up. Despite Mawii's objections he scheduled a flight that would arrive in New Delhi two days before the filing deadline. The plane departed on schedule, but weather problems en route created extended delays, and when the plane touched down in New Delhi, it was fifteen minutes past the filing deadline. It was a keen disappointment for Ro, but he refused to let the opportunity go to waste. He plunged into crusade evangelism already planned by the Hmar church leaders, and many people turned to Christianity despite threats of persecution and family rejection. The most rewarding experience during the crusade was seeing a Muslim scholar converted—an experience that had a profound impact upon Ro.

Up until that time his burden had been for the Hmar tribe and surrounding areas, but now he began thinking in terms of the whole world. Reaching the world, though, seemed like an utter impossibility. Just sharing the gospel with everyone in India, he estimated, would require a team of a thousand missionaries a thousand years to accomplish. There had to be a better way. He began praying for a solution, and it was while praying that the answer came-per-



haps in an unconventional way. The telephone advertising jingle "Let your fingers do the walking" kept running through his mind. Unable to concentrate, he stopped praying. "As he rose from his knees, his eyes caught two telephone directories on his desk. Suddenly the vision was clear. Those books listed the names and addresses of everyone in Calcutta and New Delhi wealthy enough to afford telephones—the best educated, most influential people, the very leaders he wanted to reach."

Mailing New Testaments to telephone subscribers was the evangelism method Ro had been searching for. He contacted Kenneth Taylor, whose *Living Bible* had become a bestseller, and arranged to obtain all the copies he needed without paying royalties. The "World Home Bible League" agreed to print them at cost, and with that arrangement "Bibles for the World" was born in 1971. The mission work to the Hmar tribe continued but only as one aspect of this new international movement.

The first page of the New Testament printed for distribution included Ro's testimony and a New Delhi address, and soon after the first mailing was sent out letters began pouring in. The first fifty thousand copies mailed out brought in more than twenty thousand responses. It was the first time many Hindus, Muslims, and Sikhs had ever seen or read the Bible, and they wanted to know more about it and to have specific questions answered.

Reaching the telephone subscribers in India alone was a monumental task, but soon Ro was looking beyond the borders to Burma, Thailand, Sri Lanka, and to the whole world's five hundred million telephone subscribers. Mailing the New Testaments and responding to inquiries led to further openings for spreading the gospel. When Ro returned to India and announced a meeting, the auditorium filled up more than an hour early, and hundreds crowded forward at the invitation to learn more about becoming a Christian. It was the beginning of one man's vision to reach the world for Christ.

Mukwangufanya fye aishibe umo calolele. Filya fitabo fya tatikwemo amashina nama address yabantu bonse aba mu Calcutta na mu New Delhi abafyuma abakwete nama lamya – abasambilila ukucilapo, abacindikwa, intungulushi shilya shine alefwaisha ukusanga."

Ukulatuma icipingo ca cipangano cipyka ku bantu abakwata amalamya, emusango ou Ro alefwaya fwaya uwakushimikilamo icebo. Alanshenye na Kenneth Taylor, ou icipingo ca Living Bible caishileba eci solwe solwe mukushitishiwa. Asumine ukupoka icipendo conse ica Cipinga Cipyka ukwabula ukumulipila. Akabungwe ka "World Home Bible League" kalishile sumina ukulipilwa indalama pakuti kengafumya cilya cipingo mukufusha. Ukupitila muli ububwine bupekanyo emo akabungwe ka "Bibles For the World" katendeke mu mwaka wa 1971. Imilimo ya kubombela umutundu wa Hmar yalikonkenyepo, lelo ngo lubali lumo ulwa mu mulimo upya waku pyungila isonde lyonse.

Ibula lyantansi ilya cilya Cipinga Cipyka lyalipo ubunte bwakwa Ro elyo nakeyala kakwe aka mu musumba wa New Delhi. Panumafye yakutuma filya fitabo, amakalata yatendeke ukwisa tapu tapu. Icipendu icatuminwe intansi ica cilya cipingo cali 50,000, calengele abantu ukucila na pacipendo ca 20,000 abamulembele bakalata. Ewali umuku wantansi uo abantu abengi aba cilonganino cama Hindus, ama Muslims, elyo nama Sikhs bamwenepo nangu ukubelengapo Icipingo. Bafwaishe ukwishibilapo nafimbi palwa Cipinga, noku kabilia amepusho ayo bakwete ukwasukwa.

Ukusanga abantu abakwete balamya mu India mwekafye, wali mulimo uwamaka. Lelo Ro bwangu bwangu alelolekesha pakuciluka imipa-ka yaku Burma, Thailand, Srilanka, elyo nakwisonde lyonse ku bantu abali 500,000,000 abakwete balamya, ukulabatumina ifitabo fya Cipangano Cipyka. Ukula asuka amepusho kwalengele Imbila Nsuma ukuilako pantansi. Ilyo Ro abwelele ku India, aitile abantu kuku kumana. Incende yaku kumumaninamo yaiswile insa shibili ilyo inshita yapeelwe tailakumana, nemyanda ya bantu yakolongene pantansi pa bwite bwaabo balekabila ukusambilaplo nafimbi pakuba umwina Kristu. Ici catendekwefye ne cimonwa ca muntu umo ica kushimikila Kristu kwisondre.

From "From Jerusalem to Irian Jaya - A Biographical History of Christian Missions", by Ruth A.Tucker / Zondervan Publications

TODAY: Ro and Mawii started many village schools, high school, a college, and even a seminary for their people. Today the original school and now the largest of all the schools, located in Churachandpur, has over 1,800 students. Perhaps most amazingly of all, the Hmar people now have one of the highest literacy rates (90%) of any people group in all of India!

God also led Ro and Mawii to start churches throughout Northeast India. Over three hundred churches are now a part of the "Evangelical Free Church of India", the denomination that they founded.

After seeing the tremendous impact the Word of God had on their tribe, Ro and Mawii founded **Bibles For The World** in 1971. Millions of Bibles have been mailed by them to over one hundred countries. **Bibles For The World** is also involved in many other projects around the world. You can read more about their work on the Internet under www.bftw.org.

ILELO: Ba Ro na bera mwabo balikula amasukulu ayengi mu mishi iyapusana pusana, na masukulu ya pa mulu elyo na ya Cipinga mukwafwa umutundu wabo. Pali ino nshita isukulu lya ntansi likwete abasambi 1,800. Icintu icawamisha sana cakutila pa mitundu yonse ya mu calo ca India umutundu wa Hmar eukwatishe impendwa ikalamba (90%) ya bantu abaishiba ukulemba no kubelenga .

Kabili Lesa atungulwile Ba Ro na Ba Mawii mukushimpa ifilon-ganino mu ncende yonse ya ku kapinda kakuso ka mu India. Batendeke ifilon-ganino 300 ifyaleitwa ishina limo ilya "Evangelical Free Church of India".

Panuma ya kumona ifyo Icebo cakwa Lesa cabafwile mu mutundu wabo, Ba Ro na bera mwabo batampile akabungwe ka "Bibles for the World" mu mwaka wa 1971. Batumine imintapendwa ya Fipinga mu fyalo ifingi sana. Akabungwe ka "Bibles for the World" kaliibimba mu milimo iyingi mu fyalo ifyapusana pusana. Nga mulefwaya ukwishibilapo ifingi kuti mwabelenga pa www.bftw.org mu Internet.

HIV/AIDS: Amepusho Yandi

HIV/AIDS: My Questions

Ubwafya palwa AIDS bwakuti, abantu abengi balikwatisha umwenso uwakwipusha amepusho pafintu abalingile ukwishiba.

'Cibusa wandi umwaume alenjeba ati shamutemwa pantu shilefwaya ukulala nankwe.'

Icintu cimo cili icaishibikwa bwino bwino: Takutemwa iyo – ngalikutemwa, ninshi takucindika nakalya. Ngalekupatikisha ukuti mukumane nankwe elyo muli ena tamuli ukuipelesha kwa cine cine, ninshi alefwayafye ukulaisekeshafye eka ukucila ukuipelesha muku kuula bucibusu busuma naiwe.

'Nalimwishiba cibusa wandi elyo nao aleti tabala akumanapo no mwanakashi, kanshi teti ndwale.'

Umwaume ukuti akweba icili conse pakuti enga kumana nobe, nga ekufwaisha kwakwe. Isonde lyaisulamo nabakashana na banamayo abacenwa apakalamba pamulandu wakwisa sulwa bubi kubaume. Basuminishe ukulala nomwaume pakuti ebasha, balinomwenso wakuti bucibusu pakati kabena nomwaume bwalapwa elyo balalusa umwaume uyo uwabalaya ukubopa bushiku bumo. Lelo kanshi mu mano yamulu-mendo tamwali netontonkanyo lyakuti bakekala bonse mpaka imfwa.

Nalimo kuti uletontonkanya pakukwata ing'anda, nomwaume uwingga kutemwa, uwa kukusakamana elyo uwingaba umufyashi musuma kubana bobe. Lelo cibusa obe umwaume aletontonkanyafye pakulakwata inshita iisuma naiwe, capwa. Nabucibasa bwenu kuti bwaisalikafye nga menshi ya kumu pompi ubushiku amona umbi umupya nangu ilyo atendwa. Pali kano kashita kuti uleumfwa amashiwi yonse ayasuma ayo ufwaya ukulaumfwa ku mwaume: 'Nalikutemwa. Niwefye weka wemwanakashi wandi. Naipeleshafye onse kuli iwe.'

Nangul cingaba cakutila tabala akumanapo nomwanakashi, buhe mucinefye uletontonkanya ukuti takabale alaalapo nomwanakashi umbi mpaka imfwa? Bushe mwaume ushinga lolesha pabanakashi bambi nakabili? Ngacakuti ali uwafwaisha pali ndakai ukulala nobe ilyo tapalaba ukuipelesha ukwafilayo ifya mu cupo, kuti akabila ukulala nomwanakashi umbi umuya ishiku, kuti limbi caisaba nidanuma mwa-lyupa.

'Ifwe babili tukopana uyu mwaka uleisa. Tatwabala atulala capamo. Lelo ifwe babili twaliba acishinka, twaangelefye panono kale nabambi, bushe ifwe bonse babili tulingile ukupimisha ilyo tatulaupana?'

Ili elyashi ilili ilikankala ku bantu babili abali mu pepi no kupana, maka maka muno Afrika umo icipendo icikalamba nganshi cili ica kulaupana no muntu uwalwala mukukana ishiba. Abantu abengi lekabila ukupimisha pamulandu wafintu ifi. Ndemonia muli ubusuma mukucita ici. Cinshintililaye pafyo imyendele nangu imyangalile yenu yali. Umo membala wa lukuta aishile kuli ine bushiku bumo. Imyaka ya kunuma aleilasa inshindano sha muti ukola nabanankwe ninshi talaaba umwina Kristu. Ubwikashi bwakwe bonse bwalisa pilibuka nomusango akwete wali saputuka. Bushe alingile ukupimisha apo talaya kitali?

Aya mepusho yalingile umuntu uwaishiba bwino bwino ukuyafwili-sha. Takwaba ubwasuko ubwabikwa ukuti ubu ebwasuko busuma. Ngecakukonka bonse, nga cilemoneka kwati iwe nganu umutemwikwa obe kuti limbi alikumineko ku wakashishi ka HIV lyena bonse imwe kuti mwatemwa ukuya pimisha pamulandu wa citemwiko elyo napamulandu wakuisakamana umo nomubiye. Ala kuti cabipa nganshi ukwi-

The trouble with AIDS is that most people are far too scared to ask the things they really need answers to.

'My boyfriend says that I don't love him because I don't want to have sex with him.'

One thing is absolutely certain: he doesn't love you – or if he does, he doesn't respect you. If he is pressurising you to give yourself to him with no real commitment on his part, he is more interested in getting pleasure for himself than in building a relationship with you.

'I know my boyfriend and he says he's a virgin too, so it must be safe.'

A man will tell you anything he wants in order to have sex with you, if he wants it enough. The world is full of hurt girls and women who have been badly let down. They agreed to have sex as a way of tying him down, out of fear that the relationship would break up, because he promised that they would get married one day. But he had no intention whatsoever of getting 'trapped for life'.

You may be looking for a home, a husband who will love you, care for you and be a good dad to your children. But your boyfriend may be just looking for a good time, no strings attached, and a relationship he can turn off like a tap when one day he sees someone new or gets bored. In the meantime you will hear everything you have dreamed of hearing: 'I love you. You are the only girl for me. I am committed to you.'

Anyway, even if he is a virgin now, do you really think that he is never going to sleep with any other girl for the rest of his life? Is this really it? Is he really the guy who is never going to look at another girl again? If he is so keen to have sex with you now before any commitment in marriage, he'll be just as keen to try it out with someone else later on, even maybe after he has married you.

'The two of us are getting married next year. We have not had sex together. But both of us, if we're honest, have had a bit of a past. Should we both be tested before we get married?'

This is a really urgent issue for many couples now, especially in Africa where the risks of marrying someone who is infected are enormous. Many people ask to be tested for these reasons. I think there is a good case for it. It depends on how big the risk has been. A member of a church came up to me the other day. He had been an injector of heroin until a few years ago when he became a Christian, which changed his entire life and he broke the habit. Should he be tested before going any further?

These questions need expert individual counselling. There is no standard right answer. As a general rule, if it is possible that you or your future partner may have been exposed to HIV then you will both want to be tested out of love and care for each other. How terrible it would be to kill the one you love! Many churches in countries where AIDS is a big problem are now refusing to marry people without HIV tests first.

And what of the results? If both are negative then that is wonderful news. If one is positive and the other is negative then the consequences of marriage could be very serious. I am not saying they should not be allowed to marry. This seems to me to be a personal choice, but they do need to understand the risks. It will mean very careful use of a condom every time they make love, and finding other ways to express intimacy and affection other than full intercourse. It will mean (probably) a decision not to have children since making a baby would carry a real risk of killing the future mother or father. If both are already infected, then there is no reason for them not to marry, since they are not going to kill each other by transmitting the virus. They will still have a dilemma over whether or not to have children, with the risk of an infected child or a child being orphaned at a young age.

The best person to talk over HIV testing with is a specialist advisor at a clinic for genito-urinary diseases (STDs). Most major hospitals have them. You usually don't need an appointment, and they will respect complete confidence - they have to, otherwise no one would ever go to them.

paya umuntu watemwisha. Inkuta ishingi mufyalo umo ubwafya bwa AIDS bwakulisha pali ndakai, balekanya abantu ukuupana ngacakuti tabalapimisha ukumona ngabalikwata HIV.

Nga palubali lwamasuko yesa panuma yakupimwa? Nga cakutila imwe bonse mwasangwa ukwabula akashishi lyena ninshi cawamisha nganshi. Nga cakuti umo asangwa nakashishi elyo umo takwete, lyena ifingatula mukuupana kuti fyaba ifya afya nganshi. Nshiletila ati tabalingile ukusuminishiwa ukuupana. Ici cilemoneka kuli ine ngeco umuntu umwine pa lwakwe awfile ukuisalila. Lelo bonse babili balingile ukwishiba amafya ayengesa. Cilepilibula ukuti inshita yonse kubomfyा bwino bwino umupila ilyo balekumana. Elyo balingile nokufwaya inshila shimbi isha kulangishishamo icitemwiko cabu mukushika ukucila pa myampanine yabo. Cilepilibula ukutila (ndesubila) ukusalapo ukukana kwata abana pamulandu wakuti inshila yakukwatilamo umwana enshila yakulishapo mukuleta imfwa pali namayo nangu shitata nga umo aba nakashishi.

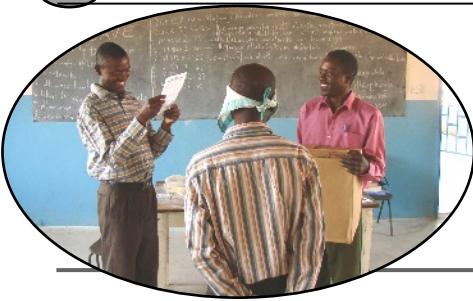
Nga cakuti bonse balilwala, lyena tapali mulandu wakukanaupanina, pantu tapakabe ukepaya umunankwe ukupitila mu kwambukishanya. Bakalwishikana netontonkanyo lya pa kukwata umwana nangu iyo, nokuton-tonkanya ukuti, limbi umwana kuti ayambula nangu ashala umwana wa nshihi ilyo acili umunono.

Umuntu uwayana sana ukulanshanya nankwe palwa kupimisha HIV, muntu uwitwa mpanda mano (Advisor) usangwa pa cipatala kuciputulwa cilolekesha pa malwele ya lwambu. Maka maka asangwa pafipatala ifikalamba. Ilingi line takwaba ukupangana nankwe inshita yakumutandalila. Elyo kabi muntu umo uwacindika inkama sha bantu ukulingana nefyo cifwile ukuba – pantu nga tacitile ifi, takwingaba umuntu nelyo umo uwinyaya kuli ena.

From: AIDS and You, Patrick Dixon



Nani pakati kabo, uwakwata akashishi ka HIV? (Moneni ubwasuko pa ibula ilyakonkapo!)
Which one of them is infected with HIV? (Answer: see next page)



Akasebo / Report

"Natuleya! - Let's go!"

Crossword puzzle

Mambilima Bible School: Panuma ya mulungu umo uwa masambililo, abasambi balipushiwe ukufumya amashina ya bacimfishe mu celamushuke ica cross word puzzle. Icipendo ca bantu 95 ebasesendelemo ulubali mukutuma amasuko ya mepusho ayafumine mu Baibebe elyo namuli "Natuleya!". Nomba ifyo cali nifi: umusambi uwakakilwe icisalu pa meno ali kufumya utupepala 5 twamashina yabantu abawinine panse ya cibokoshi icikalamba. Twabatasha pa kucimfyakwabo! Bengapoka ifilambu fyabo kuli Coordinator wesu Ba Bombecki ku Mansa. Elyo twatotela bonse bakabelenga wesu abasendelemo ulubali muli uyu mulimo. Namutwafwilisha apakalamba nganshi ukwishiba ifyo bakabelenga wesu bale-tontonkanya pa mbali ishalekana lekana isha muli iyi magazine nefyo tufwile ukubombelapo.

Imishitishishe ya "Natuleya!"

Ukulingana nefilandikwe pebula 4, ukutwalilila kwa iyi magazine nakutwalwa mu busano ku bantu abaleshupa bakashitisha ukuti benga bapeela pankongole. Elyo na kuli Bakashitisha abo balefilwa ukutwala indalamu bashitishopo mu nshita iyawama kuli Bakasalanganya. Ici calenga ukuti na panuma ya mamagazine yasano twashintilila apakalamba pa ndalamu shapeelwa na bamunyinefwe aba mu Germany mu kupangala no kusalanganishisha "Natuleya!" yakulenga 6. Elyo twakumene nge ntugulushi shilolekesha pali uyu mulimo, twalisuminishanya ifi fintu pesamba:

1. Twakulakonka icikomo icitala Bakasalanganya elyo na Bakashitisha bakulasendafye icipendo ca mamagazine ayapya ukulingana ne ndalamu bapeele umuku wafumako.
2. Tulelomba abakalamba ba cila cilonganino umo mushitishiwa ifi fitabo ukumona ukutila imilimo ya Bakashitisha ilebomba bwino. Balingile ukulacinkulwa ukutila tabafwile kulashitisha pa nkongole. Nga cakutila bamembala balapatikisha palwa ici, abakalamba ba cilonganino bafwile ukutungilila Bakashitisha palwa ici. Elyo ngacakutila Bakashitisha tabalet-wala indalamu kuli Bakasalanganya mu nshita iyalinga, abakalamba bacilonganino bafwile ukubacincisha ukucita ico. Nga bakonkanyapo ukufilwa, lyena kuti basalilapo bambi abakubomba uyu mulimo, pantu pali ici ninshi bene beka ebaitalusha kukupokelela amamagazine ya "Natuleya!".
3. Kuntansi tulesubila utusebo twamukwipifa utwa cila mweshi ukufuma kuli Bakasalanganya elyo na Bakakondenkanya wa mulimo.
4. Tatulefwaya bakabelenga besu ukukwata ubwafya bwamusango umo wine ubwakulolela ngefyo cili muli uno mwaka. Kuntansi tuletewanya ukufumya magazine yakonkapo ukulingana nenshita ukwabula ukulalolela isho incende ishishilatuma indalamu nangufye libe ni panuma ya myeshi ibili. Kuti twaba abakufumya icipendo icinono, icakutwala kuli ifyo filonganino ifilefwaisha ukubelenga nokushitisha iyi magazaine.

Uyu mulimo wakwa Lesa! Eico tulepepa ukuti Lesa awafwilishe ukuba abashilimuka muli uyu mulimo!



Crossword Puzzle

Mambilima Bible School: After a week of teaching, the students were asked to draw the winners of the Crossword Puzzle. 95 people had sent their answers for the questions about the Bible and about "Natuleya!", and now a blindfolded student had to pull five of their names out of a big box. We congratulate the winners! Our Coordinator Brother Bombecki in Mansa has their prizes ready for them. And we thank all of our readers who have participated in this work. You have helped us very much to understand how our readers think about the different parts of this magazine and how we can improve on it.

ABACIMFISHE

WINNERS:

1. Musesha C.Peter, Nchelenge
2. Maxwell Kunda, Mansa
3. Evaristo M.Kapwenge, Kawambwa
4. Whiteson M.Ngandwe, Mansa
5. Christopher Chitalu, Kalundu

Twabatasha pa kucimfyakwabo!

We congratulate them!

Sales of "Natuleya!"

As mentioned in the Editorial on page 4, the future of this magazine is put in danger by people who cause trouble to the Sales Agents insisting

on buying on credit. Also Agents who do not remit money in good time to their Distributors contribute to the problem that even after five editions now we still largely depend on money donated by brothers in Germany for printing and distributing "Natuleya! - No.6". During a recent meeting of Advisory Committee members and Coordinators, the following decisions were taken:

1. We will strictly apply our longstanding guideline that Distributors and Sales Agents will only get as many copies of a new magazine as they have remitted money from previous sales.
2. We hereby ask the Elders in every church where this magazine is sold to closely monitor the activities of their Sales Agent. They need to be reminded not to sell on credit. If members insist on this, then the Elders have to support the Sales Agent. If the Agent is not remitting the money to the Distributor in good time, the Elders have to admonish him to do so. If he continues to fail they may have to elect somebody else for this work, because in this case they cut themselves off from the sales of "Natuleya!".
3. In future we expect short monthly reports from Distributors and Coordinators.
4. We do not want our readers to suffer similar delays like this year. In future we plan to print the next edition in time without waiting for those areas where the money has not been sent back even after two months. We may have to print smaller numbers, enough to serve those churches that are keen to read and sell this magazine.

This is God's work! May He help us to be diligent in it!

The Editor

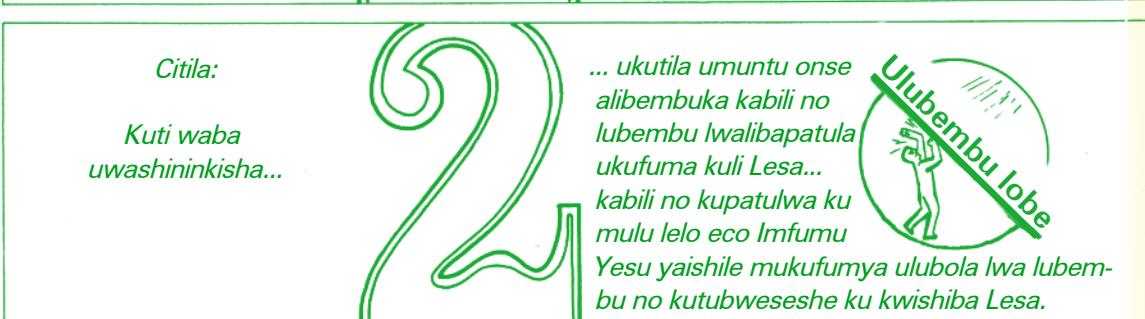
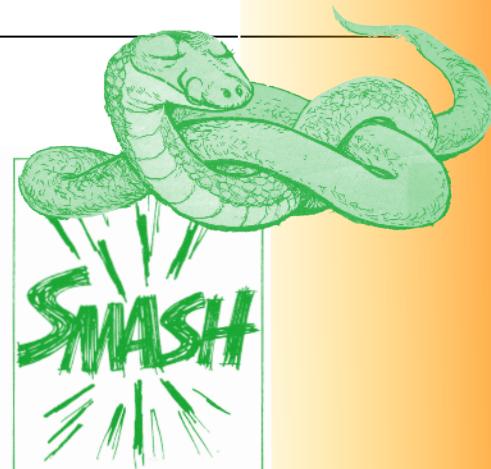
Ubwasuko bwa ibula 23 / Answer from page 23:

that into consideration as you make your choices!

We don't know! Maybe all, maybe some, maybe none. You can not see whether somebody is infected with HIV. So take

Jyo alemoneka. Kanshi lyouse muliebukisha ifi pakuti mupanage nbusalo qbusuma!

Katwishi! Nalimo bonusé, nalimo bamo, nalimo tapali nangu nimo. Teti mwishibe nimo nge alikwatta akashishi! ka HIV ukupitila mu-



Inshita yonse iyo mwamona ilini kuti mwaibukisha iyashi lya nsoka Nzoka iyo ulubembu lwasangile. Lelo icintu cimo icikankala sana, ibukisheni ukuti Imfumu Yesu yaishile mukufumya ulubola Iwa lubembu kuli uyo onse uukapeela ubwikashi bwakwe bonse kuli wene.

**Mwandemo ne mishila muli
Kristu, mushimpwe umo ali.
Mube abakosa mu
cisumino cenu
umo mwine
mwafundilwe.**

Kolose 2:7

(Ishiwi lyakwa Lesa)

Be rooted and
built up in him,
and established
in the faith
as you have
been taught.

Colossians 2:7

(New King James Version)

IMISHILA YA CISUMINO CESU



Ifitabo fine ifipela bakafundisha
amasambililo 40 mukulondolola bwino
umulimo wakwa Lesa pakati ka Ukutendeka
na Ukusokolola. Bakalembe balundilepo
ifikope, amabutantiko na mamp.

Cila citabo:

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