

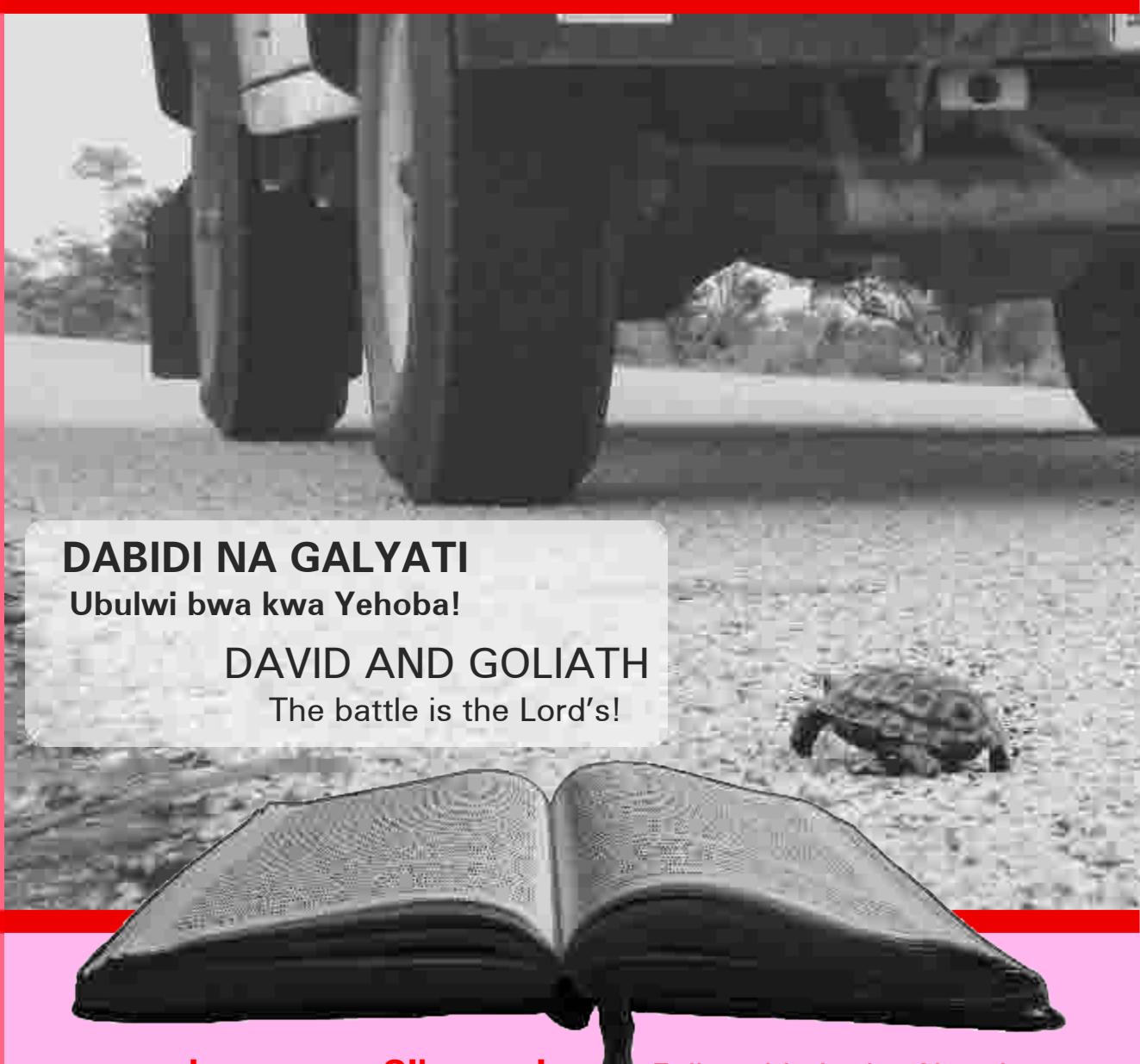
NATULEYA! - Let's go!

*Ukupitila mu Cipingo ku mikalile ya lelo -
Through the Scriptures to real life*

Bemba / English

No. 03/2009

K3,000



DABIDI NA GALYATI

Ubulwi bwa kwa Yehoba!

DAVID AND GOLIATH

The battle is the Lord's!

**Isenge mu Cilonganino
Ubunte bwesu (3)**

**Ukubombela Lesa na Tazara
Ukulanshanya na Lesa
Tukolwe ne Dwena**

Fellowship in the Church

Our Testimony (3)

Working for God and Tazara

Talktime with God

The Monkeys and the Crocodile

NATULEYA! - Let's go!

ISSUE No 3 / 2009

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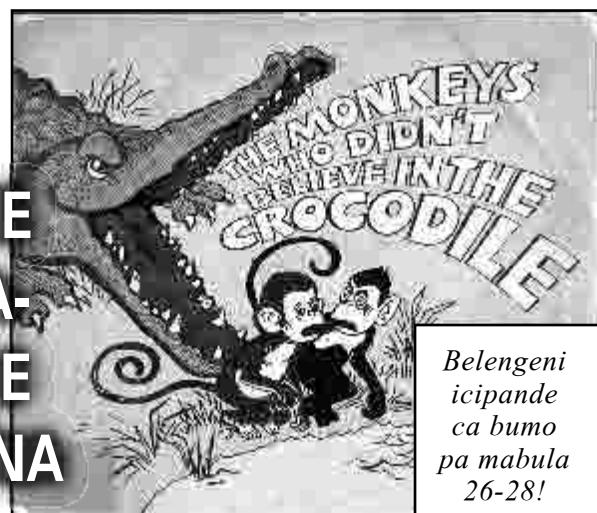
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MUKATI KA
CHRISTIAN BRETHREN
INTERNAL

TUKOLWE
UTUSHA-
TETEKELE
MU ɻWENA



WELCOME!

The tortoise was slow. It was small. It crossed the road, while I was on my way to Mpika. I almost overlooked it. But my big car was no problem for the tortoise. It did not start running. All it knew was: "I'm safe. My armour is protecting me." Like David. When he was threatened by this giant Goliath, he was fully confident: "I'm safe. My God is protecting me." Read from page four on, what made this young man so powerful!

I will love You, O Lord,
my strength.
The Lord is my rock and
my fortress and my
deliverer; My God, my
strength, in whom I will
trust; My shield and the
horn of my salvation, my
stronghold.

Ps 18:1-2

**Nalimutemwisha, mwe
Yehoba, ubukose bwandi.**
**Yehoba e cilibwe candi
icasansuka, licele lyandi, kabil
wa kumpokolola; Lesa wandi,
cilibwe candi icasansuka umo
nguba; ni nkwela yandi,
lusengo lwe pusukilo lyandi,
camba candi icasansama.**

Amalumbo 18:1-2

One of the most neglected areas of church life is "fellowship". Although we meet every week, we often are just "together", but not in real "fellowship". Our Lord Jesus Christ said, that "by your love for one another all men will know that you are my disciples." (John 13:35). When your neighbours look at the different religious groups in your town or village, do they know, who the real disciples of Jesus Christ are? It is not through our doctrine, not through our church building, not through our programmes - it is by our love that we are recognized. Read from page 11 on how your church can be a truly Christian church!

In this edition you will find a few changes. We hope that you will enjoy the reading, and that God may edify and encourage you, wherever you are. And when He does so, then remember that your fellow Christian also needs this encouragement. Show him the magazine. Speak with him about it - and speak with God about it.

God bless you!

The Editor



Fulwe aleendafye panono panono. Ali-fye umunono. Ilyo aleciluka umusebo nalepita ukuya ku Mpika. Elyo helefye kwempe kwas nga nalmunyantile. Lelo motoka wandi mu-kalamba tali bwafya kuli ena. Tatendeke ukubutuka iyoo. Ena eco aishibe cakuti: "Nincingililwa. Icipanga candi cilencingilila." Pamo nga Dabidi. Ilyo balemutinya kwipaka ilyaleitwa Galiati, aliwapa-ma ukufikapo: "Nincingililwa. Lesa wandi nancingilila." Belengeni ukwamba pe bula 4, icalengele uyu mulumen-do ukuba uwampamfu!

Incende imo pa ncende ishalekeleshiwa mu bwikashi bwa cilonganino ni ncende ye senge. Nangula tukumana cila mulungu, ilingi line

twisafye pamo lelo te senge icine cine. Shikulu wesu Yesu Kristu atile, "ukupitila ukutemwana umu no munankwe, eko abantu bonse bakamwishesila ukuti muli basambi bandi." (Yoane 13:35). Ilyo abena mupalamano benu balolesha pa nkuta mu musumba nangula mu mushi mwikalala, bushe baleishiba abali abasambi abene bene abakwa Yesu Kristu ifyo baba? Te kuititala mu fyo twasuminamo nangu mu fikulwa fyesu nangu mu fyatantikwa lelo ukupitila mu citemwiko cesu emo twishibikilwa. Belengeni ukufuma pe bula 11 pafyo cilonganino cenu cingaba icilonganino ca bena Kristu icine cine!

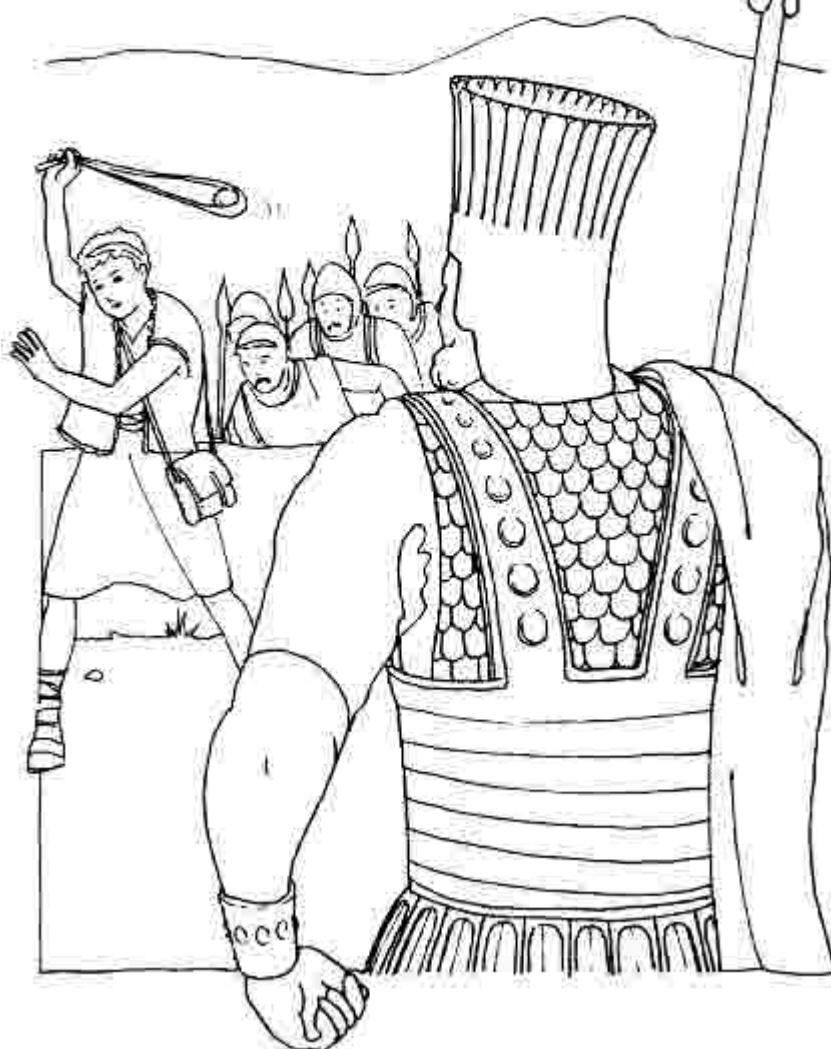
Uno muku muli iyi magazine mwalasan-gamo ukuti fintu fimo nafricanjishiwa. Tulesubila ukuti mwalaselakomo mu kubelenga kwenu, elyo no kutila Lesa engamukula no kumukoselesha konse uko muli. Elyo nga cabefyo mwibukishe ukuti na umbi umwina Kristu nga imwe alekabila ukukoseleshiwa kumo kwine. Mulangisheni iyi magazin. Landeni nankwe pafyo mwasangamo, elyo landeni na Lesa palwa uyo mulimo.

Lesa amupaale!

The Editor

**MWAISENI
MUKWAI!**

**DABIDI na GALYATI:
UBULWI BWA
KWA YEHOBIA!**



Bushe kuki wacita shani nga cakuti umwina mobe afwa, balupwa basuminishanya ukukupyanika ne-
lyo iwe taulefwaya?

Bushe kuti wacita shani nga cakuti abakalamba ba-
ncito yobe balefwaya ulecita ubucenjeshi kabil bakutinya
ukukutamfyia incito cibe pa ganda naukwata bana basano
abalekabila pamo no kusambilila?

Natutile pa cilonganino paisa umuntu kukupatikisha
ukuti bonse balelandila mu ndimi. Bushe kuti waita shani
iwe pamo nga mwina Kristu nga cakuti abena Kristu bam-
batontonkanya ukufuma mu cilonganino panuma ya ku-
tunganyo kutila intungulushi tashilebombela mu mushilo?

**BUSHE UCITA SHANI NGA CAKUTI MU MWEO
OBE MWAISA ICINTU ICAYAFYA?**

Ukulengwa umwenso

Ifi efyo cali mu nshiku shakwa Shauli (belenga 1 Samwele 17). Aba Pelishiti balishile nakabili ne fita fyabo. Cila bushiku aba Pelishiti baletantamika abashilika babo pa lupili no kulatinya abena Isreali lubali lumbi. Pa nshiku amakumi yane! Abena Isreali balishibe ukuti bali no mulimo wakucingilile ndupwa kabili balishibe ukuti muli ubu bulwi

**DAVID and GOLIATH:
THE BATTLE IS
THE LORD'S!**

They have just buried your husband. The two families sit together and discuss the future. They insist that you have to undergo the usual cleansing process. You don't agree, but they threaten you...

Your boss at work expects you to lie to customers in order to improve the sales. He told you that there are 20 others who would like to have your job, in case you cause trouble. And at home you have five children who need to eat and go to school...

An influential person in your church has started to convince others that you need to speak in tongues, if you really are born again. He accuses you leaders of being unspiritual and of misleading the members. The church is heading for a huge split...

GOLIATH HAS ARRIVED ON THE BATTLE FIELD OF YOUR LIFE! WHAT DO YOU DO?

Threatened!

That was the question in the days of Saul (read 1 Samuel 17). The Philistines had come again with their army. Each day they would line up their forces on one hill and threaten Israel's ranks on the other side. For 40 days! The Israelites knew that they had to defend their families and homes. A lot of them would lose their lives in this battle. But the enemies waited and waited. The nerves of Saul and his men were strained beyond description! And the most painful: The enemies' champion, a 2.90 m giant with heavy armour, would come in front every now and again to threaten and mock the Israelites. He would challenge them to send him somebody to fight with him - and the result would determine the fate of the loser's country! Saul tried everything to find somebody amongst his men who would take up the challenge. But in vain, nobody saw the slightest chance of overcoming such an enemy, they all "were dismayed and terrified" (1 Sam 17:11). So they waited on to see what would happen. - That is what we often do, not so? There is a problem, but we don't want to tackle it - and so we wait. Usually it doesn't solve itself, it rather becomes bigger. Like with Saul and his men - standing in one place for 40 days, without proper rest, and without exercise, but with ever dwindling morals, rather weakened them. The situation was desperate.

What next?

Where could help come from? You would think that everybody who could somehow be useful on the battle field was already there.

Now, we have to remember that these soldiers were not just "the servants of Saul" (v.8), as Goliath would see it. No, they were "the armies of the living God" (v.26)! And this God usually becomes creative when his people have come to the end of their wisdom. All He needed here was somebody with the right perspective - somebody who would see and trust God and His power rather than fear an aggressive man. And God found him - a young man, unknown, not trained for combat, and far away from the battle field.

A saviour who is different

V.12 tells us that this young man with the name of David was the son of Jesse - to be precise, the youngest of his sons (v.14), despised by his brothers (v.28), and usually used as shepherd (v.15) or as messenger (v.17-20). Not very impressive. But God made sure that this David gets sent to the battle field, and that he arrives in time to hear the frightening defiance of Goliath and the panic that it caused in the Israelites. And what does the young man do? He asks some questions to get the whole story, he volunteers to fight the giant, prepares himself, attacks, and conquers the enemy - with one stone. After all, quite impressive!

Now, let's look at this in detail. **What made this young man so powerful?** The first thing that catches our attention is the fact that

David thinks about others.

"David went back and forth from Saul to tend his father's sheep at Bethlehem." (v.15) Although still young, he was a responsible person. He was willing to visit a King who had become erratic and dangerous due to an evil spirit. He played the harp for him, while his King would play with spears, and occasionally throw them in his madness at people around him. But David served him. And he also respected and helped his parents, he was faithfully looking after their sheep.

You dream of overcoming big problems, of conquering the enemies of the Lord, of resounding shouts of victory? Well, start with making some older people happy. Look after your parents, build a proper fence for their pigs and transport their maize to the market. Serve your leaders in the church and in the community. You say, it's too boring, too dangerous, too frustrating? Well, that is what it takes to become a David. But if you prefer to directly become an official warrior, with official weapons and an official position, like David's brothers in Saul's army - then one day, when a real enemy comes across your path, you will probably run in panic as they did. You will not have what it takes to stand your ground.

David was not looking for this fight

There are some people, even in our churches, who are regularly found entangled in conflicts. Wherever they move, they are fighting somebody or something. Even if they sound spiritual, they are not Davids, they are Goliaths! Goliath enjoyed fighting (at least before he met the stone...), he was good at it. David was sent by others to the battle field. The conflict was brought to his attention, he was not looking for it. When a challenge arose, like earlier on a lion or a bear near his flock, he would go for it, but otherwise he preferred peace. - If you find yourself in a conflict, make sure it's not you who started it. God is a God of peace - although He does fight, when the Evil one tries to destroy His children. You want to make sure that you are a David, not a Goliath!

kuti mwafwa ifita ifingi. Lelo aba Pelishiti balilolele nganshi! Batompwe bakwa Shauli na bantu bakwe bacutike nga pali kapashi! Icabakalipishe cakuti: Ipaka lya munkambi ya ba Pelishiti iyalepele mikono mutanda na citika, lyalifwele fyanso fya bulwi lyaleisa pa ntanshi cila nshita mukutinya no kutumfyia abena Isreali. Lyalebasonsomba ukutuma umo uwakulwa nalyo pakuti uwacimfyia ninshi apokolola icalo cakwe. Imfumu Shauli tayasangile nelyo umo pa bantu bwaiko uwingemini-na mukulwisha no kucimfyia cilya cipondo pantu bonse bali no mwenso, (1Samwele 17:11). Eico balelolela ukumona icalakonkapo. Ifi eyo tucita ilingi, tefyo fine? Pali ubwafya, lelo tatulefwaya ukububombelapo – eico twalolela. Ilingi tabuipwisha ubwine, lelo bulakulilako. Pamo nga fintu cali kuli Shauli na bantu bakwe – ukulolela panshiku amakumi yane, ukwabula ukutuusha kwine kwine, no kololola ifilundwa fya mibili yabo, lelo namisango yakulaba nenuna, yalibashishheko. Yali ninshita yakusakamikwa.

Cinshi cali no kukonkapo?

Bushe ubwafwilisho bwali no kufuma kwi? Kuti kwaba ukutontonkanya ukuti nalimo umuntu uwingawfwilisha mu bulwi alamonekela apa.

Nomba, twilaba ukuti aba bashilika ba mu bena Isreali tabali fye "babomfi bakwa Shauli" ngefyo Galyati alemona. Iyoo, aba bali "mulalo wakwa Lesa wa mweo" (1Samwele 17:26)! Kibili uyu Lesa alacite finjelengwe ilintu abantu bakwe bapelelwa. Ena ico alefwayafye apa muntu uwamucetekanya mukumona ifintu – uwingamona pamo no kucetekela Lesa na maka yakwe ukucila ukutiina umuntu walukakala. Kibili Lesa alisangile umuntu wa musango uyu – umulumento uushaishibikwe, uushasambilishiwe mu fyabulwi kabilo tali munkambi.

Umupusushi uwaibela

1 Samwele 17:12 itwebo kuti uyu mulumento we shina lya Dabidi ali mwana wakwe Yese. Mukwipifya, ali ni kasuli (v 14), uwasulilwe kuli bamunyina (v 28), balemubomfwa nga kacema (v 15) nelyo uwakutuma (v 17–20) kabilo tali ne mimonekele iisuma. Lelo Lesa amusalile ukuti atumwe ku ncende ya bulwi no kulengo kuti afike mu nshita Galyati aletumfyia no kutinya abena Israeli. Ilyo umulumento awailishe ukupitila mukwi pusha pa calecitika. Elyo aipeele kukulwa ne paka lya muntu lilya. Efyo aipekenye, alwile no kucimfyia ulya mulwani ukubomfyafye ilibwe limo. Te pa busuma!

Natumone bwino. Bushe cinshi calengele uyu mulumento ukukwata amaka. Icintu icantansi cakuti:

Dabidi alisakamene abantu bambi

Nomba Dabidi aleya no kubwela ukufuma kuli Shauli no kuya kukucema umukuni wakwa wishi ku Betelehemu" (v 15). Nelyo ali acili umwaice, alishibe fintu alingile ukucita. Aliipeelesu ku kutandalila imfumu iyali ne filubo no bukali kumulandu wa cimupashi icakowela. Alelisha amasese pa cinsa ca mfumu iyakwete ifyanso ifyo limo limo pamulandu wa kulwala, yalelashilako abantu baiko abali mupepi. Lelo Dabidi ena aleba mupepi mukuipyungila. Ali uwamucinshi ku bafyashi bakwe kabilo ali uwacishinka mukubasungila ifitekwa.

Bushe ulatontonkanyapo pamulandu wakucimfyia amafya ayakalamba, pamo ngo kucimfyia abalwani bakwa Shikulu no ukupanga icongo cabukacimfyia? Kuti watendekelafye pakusakamana abakalamba. Afwiliha abafyashi bobo ukupitila mukubapangila ilinga lyakusungilamo inkumba pamo no kubatwalilako amataba ku cisankano. Afwiliha intungulushi sha mu cilonganino pamo na mu mushi wikala. Nalimo kuti cakutendusha, lelo iyi e milimo iyalengele Dabidi ukusoselwe cisuma. Kumfwa, nga cakuti ulefwaya ukucimfisha ku fyanso fyabulwi ukubikapo no kusansabikwa pamo nga bamunyina bakwa Dabidi mu mulalo wakwa Shauli lyena ukafilwa ku mulandu wa mwenso ilintu umulwani akafika. Tawakashipikishe na-kalya.

Dabidi talefwaisha ubu bulwi

Mukati ka cilonganino cobe, mwaliba abantu abalumbulwa mu fyakupusana na banabo. Konse kuntu basangwa balakwata ifyakupusaninapo nabanabo. Nelyo bengofwika abamushilo tabaiminina nga Dabidi, lelo baba nga Galyati. Galyati alefwaishwa ubulwi (ukufika pa nshita alashilwe ilibwe ...). Lelo Dabidi atuminwe-fye ku bulwi ukupitila mu kumulondolwela ifyalecetika. Nga cakuti ubwafya pamo nge nkalamo nelyo bele asansa umukuni, lyena alelwa. Talefwaisha ubulwi. Leka cibe ukutila ilintu wasangwa mukupusana na bantu bambi, te iwe uftendeke. Nelyo Lesa alacita ubulwi ilintu kasebanya alefwaya ukonaula abena Kristu, aba ni Lesa wamutende. Ulingile ukulaba pamo nga Dabidi, tekwesha ukupalana na Galyati!

Dabidi aipwishes amepusho pakuti omfwikishe ifishinka pali bulya bwafya

Nga cakuti waumfwa palwa bwafya, camano ukufwailisha (v 26,30). Bantu nshi bambi abeshibe nelyo kulumbulwa muli ubu bwafya? Bushe balandilepo shani? Bushe fintu nshi fingafuma mu musango twalasendelamo ubu bwafya? Bushe abantu abali muli ubu bwafya baletontonkanyapo shani? Ilingi, cisuma ukwipusha amepusho pa mulandu wa bwafya mu kukonkana ne lyashi ilyo tauapeela uwafwilisho.

Dabidi amwena muli bu Lesa

Elyo Dabidi apalanya ifintu aumfwile ukupitila mukwipusha abantu ne fintu aimwenene umwine. Pamo nga Shauli Dabidi amwene ipaka lileisa ku mulalo wa bena Israeli kabillyalebatinya no kubatumfyia. Dabidi amwene ili paka muli bu Lesa ukuti mu Pelishiti ushasembulwa. Ici calolele mukuti ili paka talyali mukati ka cipangano cakwa Lesa na bantu bakwe (Ukutendeka 17:1-14). Talepelelafye pakusalula bashilika ba calo, lelo alesalula bashilika bakwa Lesa wa mweo (v 26). Ekutila ni Lesa umwine Galyati aletumfyia. Uyu mutumfyo euntu Dabidi aletila "lisebanya."

Tacipelele fye pa bwafya lelo musebanya! Lesa wayaba bashilika kuti atwalilila ukutumfiwa pa myaka iyingi. Ico tacilingile!

Dabidi aishibe ukuti calekabilwa ukucitapo cimo pakuti bu Lesa bumoneke. Kwaliba inshita isho umuntu engafulmuka ubwafya, ne ns-

Abantu bambi batile
“Nakula icakuti tekuti tumucimfyie”.

Dabidi atile,
“Nakula icakuti tekuti imupuse”.

Others said:
“He is so big,
I can't defeat him.”

David said:
“He is so big,
I can't miss him.”

David asks questions to understand well.

When you hear of a problem, it is wise to find out all you can about it (v.26.30). Who else has been informed or involved in this conflict? What did they say? What are the consequences of this or that solution? What do the people who are part of the fight know and think? It is always better to start with asking some good questions and listening attentively to the answers, before giving any advice or proposing a solution. Especially when so much depends on it...

David takes God's perspective

Then David compares, what he hears from others, with what he sees for himself. Now, like Saul and his men, he sees a giant walking up to their ranks defying and challenging them. But - different from the others! - David at the same time looks at this picture from God's perspective: that man is "an uncircumcised Philistine", meaning he is outside of the covenant between God and his people, and therefore without support from God (Genesis 17:1-14)! And he is defying not just some foreign soldiers, but "the armies of the living God" (v.26). God himself is being attacked and ridiculed! And this, he says, is "a disgrace". It's not just a problem, not just threatening to us, it is a disgrace! The God of these soldiers would be laughed about for centuries to come. That's just not acceptable!

Looking at developments from God's perspective makes all the difference. David knew: this calls for action. There are times, when you had better run. There are times, when it would be better to ignore or tolerate something. But there are times, when you have to fight. Here God's reputation and glory was at stake. So he knew what was to be done, and his way of looking at things told him that the impossible was possible: GOD was on his side - so he went for it!

If we see right, then we'll fight right!

Dabidi talwele na bamunyina ilyo balemukanya

Inshita shimo bamunyinefwe balaba bwafya. Ilintu wafwaya ukucita icintu cimo pa lukuta na pang'anda bena balafulwa, nelyo kutwishika amaka yobe elyo no kulanda ifibi pali iwe (v 28). Nga muli bena Kristu ababombesha, ndesubilla calimucitikilapo naimwe. Pali fye ifintu fibili. Nalimo kuti waumfwila bamunonko nangu kuti watwalilila ukulolenkana ne cintu ulefwaya ukucita. Na Dabidi asalilepo kulolenkana ne cintu alefwaya kucita. Limo limo kuti umuntu acetekelafye ukuti icibwesha icisuma cikamoneka mu milimo yakwe, kabilin inshita shimo tulingile ukucetekela ukuti Lesa abashimina ukuti natuyana. Nangula cingaba cakuti uli umwaice nga fintu Dabidi ali, abantu kuti batemwa ukumfwa kuli iwe ukucila kuli munonko umukalamba. Eico, bika amano ku mulimo untu Lesa akupeele ukwabulo kusakamana abantu bacilandande.

Dabidi asenda ultampulo lwakucita nokuipeesha

Abantu abengi balatemwa ukukokola mukulanda pamo no kupekanya inshila yakucimfishamo amafya - elyo balekafoye. Ifi, konaula inshita na maka. Nga cakuti taukwete umutima wakubomba pa bwafya cisuma ukwikala tondolo no kutilukako. Tulekabila ukukwata abantu abengi ababa nga Dabidi. Tulingile ukusupila icilambu nga fintu Dabidi alesupi-

David doesn't get sidetracked, fighting with his brothers.

Brothers are sometimes a problem. At home and at church. You show interest in something, and immediately they become angry, tell you your shortcomings, doubt your motives or spread bad rumours about you (v.28). If you are an active Christian, it has probably happened to you as well. You have two options: you can choose to get sidetracked and fight your brother, or you focus on the real enemy - and that's what David did. Sometimes you just have to hope that the future will prove your good motivation, sometimes we have to allow God to vindicate us. If you are a young David, people would listen anyway rather to your older brother. So concentrate on the task that God has given you, don't worry too much about quarrelsome brothers.

David steps into action and volunteers.

Some of us like analysing problems, discussing pros and cons, making great plans - and then leave things as they are. What a waste of energy! If you don't want to make your hands dirty, if you are not ready to put in effort, then don't bother those

people who are about to tackle the issue and work on it with your comments. We need more "Davids": He was interested in the reward (v.26), and so should we be. God "is a rewarder of those who diligently seek him" (Hebrews 11:6). Whatever our reward will look like, it will be satisfying beyond description. But the driving force for David to spring into action was something else: he couldn't stand the fact that this Philistine was "defying the armies of the living God" (v.26+36)! He could not possibly sit back and observe any longer, he had to offer his service.

Our enemy, the devil, is greatly benefiting from the fact, that in this country there are millions of people who can't or won't read the Word of God. What do you do about it? He is smirking when thinking about the millions of young people who cruise around in life without orientation, without proper models and without a goal. What do you do about it? He cheerfully unrolls his banner "Welcome!" when hearing how millions of so-called Christians in this country explain how something they do or did makes them acceptable to God. **WHAT DO YOU DO ABOUT IT?**

David has a track record of successful fighting.

Sometimes it's amusing to listen to young Bible school graduates. Talking big on all the tactics, but not yet any scars from fighting. Although David was not a trained combatant, he did have experience (v.34-37). Those who went through the official training were useless - their mind was not set on God!



Now, somebody with Bible school training can be very useful - if his "mind-set" is correct. Praise God for every one of them! And use them! But don't despise somebody who doesn't have an official paper. He may have done in his spiritual life with the Lord what needed to be done. His tactics may be a bit weird (like David's - v.43), he may not sound very impressive, but he may get the job done. That the enemies of God are despising such brothers and sisters is obvious. But we should never look down on simple but experienced people amongst us - they may actually be chosen by God to rescue His people.

And one other thing: David did not start his fighting in public. Had he not mastered similar challenges in private before, do you think he would have had the confidence of tackling a Goliath in front of all his friends and foes? Join Moses, David, John, Jesus, Paul and many others - and become a man or a woman of God before you start your public ministry.

David knows the source of his strength: the Lord!

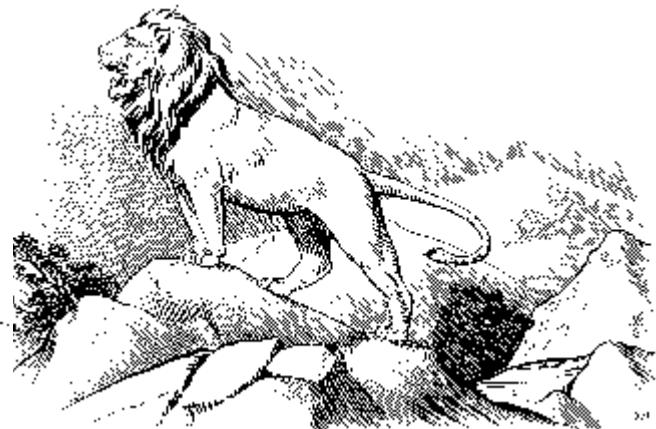
"You come against me with sword and spear and javelin, but I come against you in the name of the LORD Almighty, the God of the armies of Israel, whom you have defied. This day the LORD will hand you over to me..."

la (v 26)." ... Lesa aba kalambula wa bamufwayafwaya aba Hebere 11 : 6). Te mulandu no musango we lambu tuli nokupokelela icikankala cakutila ico cilambu cikaba icayana. Lelo icalelenga Dabidi ukupamfiwa pakuya mu bulwi te cilambu iyoo ni pamulandu wakuti ulya mu Pelishiti "alepontele milalo yakwa Lesa wa mweo" (v 26 na 36). Alifililwe ukutwalilila ukutamba pamo no kumfwa iyi miponto. Eico afwaisha ukuipeela kuli ubu bulwi.

Pamulandu wakuti muno calo cesu mwaba abantu imyanda iyingi abashibelenga icebo cakwa Lesa, cilawilisha umulwani wesu, Ciwa. Bushe ulecitapo shani pa mintapendwa ya misepela iileenda ka ukwabula icakucita nelyo abakubasambilisha pafya bwikashi, ukwabula icakumwenako no buyo. Aleita ati, "ISENI" ilintu abena Kristu ba muli cino calo balelondolola pamulandu wakupokelewa kwabo kuli Lesa. BUSHE UCITAPO SHANI?

Dabidi ali nobutantiko bwa lubuli alecimfy

Inshita shimo cilasekesha pakumfwa ku misepela iyasambilila icebo cakwa Lesa. Shilalanda nobututulume pa nshila shonse isha kucimfishamo, lelo tashilakwatapo ne fibala ifyakufuma nangu ifilelangisha ukuti nishikacimfy.. Nelyo Dabidi tali mushilika uwakanshiwe, alikwete ubwishihi pa bulwi (v 34 – 37). Kumfwa bashilika abasambilile fya bulwi balifililwe ico amatontonkanyo yabo tayali pali Lesa!



Cacine, umuntu uwasambilila icebo cakwa Lesa mwi sukulu, kuti aafwilisha mu mulimo wakwa Lesa nga cakuti amatontonkanyo yakwe yali pali Lesa. Tumbanye Lesa pamulandu wakukwata basambilila icebo mu masukulu! Natubombele pamo nabo, lelo twisuula abashasambilila icebo cakwa Lesa mwisukulu, abo abacishibila ukupitila mukwenda na Shikulu. Nalimo inshila babombelamo kuti shaba nge shakwa Dabidi (v 43). Nalimo imimonekele yabo kuti yaba iyabipa iyishayemba, twisuula pantu kuti limbi ebasontelwe na Lesa kukupokolola abantu.

Icintu cimbi cakuti: Bushe nga cakuti Dabidi tatendekele ukulwa kwakwe ilintu ali eka mumpanga nga alwile shani na Galyati pa cinsa ca fibusa na balwani bakwe? Katulelunda kuli Moses, Dabidi, Yohane, Yesu, Paulo na bambipo - nokuba abantu bakwa Lesa apo tatulatendeka ukubombela Lesa mu cintu bwangi.

Dabidi aishibe intulo ya maka yakwe: Shikulu

"Iwe waisa kuli ine no lupanga ne fumo na kalifumo, lelo ine naisa kuli iwe mwishina lyakwa Yehoba Lesa wa milalo,

Lesa wa mitande yakwa Israel uo wasebanya. Ubwa lelo Lesa aleku-pela mu minwe yandi". (v 45-46). Ubusuma bwa citetekelo cesu bwakuti cashintilila pali Lesa, kabumba wa mulu ne sonde, uwamuyayaya, uwa maka yonse kibili uutusakamana! Tatulingile ukuceteke-la mu fintu ifyo twingesenda ne minwe yesu, lelo tucetekele muli Lesa uutulela. Dabidi taisansabike umwine, lelo aicefyu no kulango kuti ukucimfyu kwakwe kushintilile pakubapo kwakwa Lesa, uushimoneka lelo mucinecine epo aba. "Yehoba apuputula balanda, awisha babifi basuka bashibwa pansi" (Amalumbo 147:6).

Dabidi taumfwile nsoni pa fyanso akwete

Bushe ababomfyu malegeni bantu bamusango shani? Ilin-gi line baice, bamalonda pamo na bakacema. Nga uulabomfyu ilegeni ulesuminisha ukuti uli wa mwibumba limo pali ayo.

Tekuti cikulenge insoni mu mushi waba, nelyo uli na banobe ukubomfyu ilegeni. Lelo ilyo wafika ku ncende ya bulwi ukuli abantu abengi ukufuma mu fyalo ifya lekanalekana, ne mfumu ilekutamba – walacita shani? Abantu abengi pali ndakai kuti batemwa ukuya ku bulwi ne fyanso fine fine (pamo nga fintu Shauli aletontonkanya mu v 38), pakuti tabamoneke abatumpa. Tulingile ukusambililako kuli Dabidi ifyo ale-cankilwa mu fintu Lesa amupeele. Abomfeshe bwino bwino icanso icintu akwete pantu eco aishibishe.

Nelyo twingafwala bwino no kuk-wata cipingo ca Cingelesi, tatulingile ukuibisha pantu abantu bakatwishibile ku fintu tulelanda. Nga cakuti twaishiba bwino ululimi lwa Cibemba, tulingile ukulanda no kulembela mu Cibemba. Nga cakuti tapali fisolobel, tulingile ukubomfyu ifintu Lesa atupeela pamo nga bapwapwa na mashiwi ayasuma!

Dabidi aiteyenye bwino bwino

Elyo Dabidi eba ati, "Inshita yakulanda yapwa, nomba natutendekeko ukuya. Loleleni panono, nifinshi filefwaikwa? Nalabomfyu amalegeni, kanshi ndekabila ilibwe. Cawama ukufushako epali nshimulashile pakubomfyu ilyantanshi. Bushe nikwi ningafumya? Ayasuma kuti yasangwa ku kama-na. Cilefwaikwa ukuyabika apayanguka pakubula pantu takwaba inshita ikalamba."

Ifi efyo Dabidi acitile pakuipekanya cacine, Lesa ali nankwe, lelo tacilepilabilo kuti ali nokuleka ukucita ne fintu ifyali mu maka yakwe.

Nga cakuti uleya mukulanshanya ulingile ukutontonkan-ya pa "mabwe yasano" ayengakwafwa. Kibili cisuma uk-wishiba amalembo walayabomfyu na mepusho yakwipusha pamo ne filangililo. Kumfwa nga cakuti uleya mukulanda na bakalamba ba milimo pa mulandu wa bwafya bumo, cisuma ukwipushako abena Kristu bambi ifyo bacitile. Nga cakuti uleshimpa ulukuta mu mushi umo, cisuma ukutontonkanya pamulandu wa bantu abakutungilila pamo na bengakucingili-la elyo ne nshila yakubililamo Imbila Nsumma. Mu ncende shingi ababomfi bwakwa Lesa balabacimfyu ico bacita ifintu ukwabula ukupiekanya ukupitila mukutontonkanya.

Dabidi nakwata ubuyo muli ubu bulwi

Cacine, Dabidi alefwaya ukucimfyu. Lelo mulandu nshi? Alikwete ubuyo nabumbi ukucilafye pakucimfyu

i) Pakuti isonde lyonse likeshibe ukuti mwaba Lesa mu Israeli" (v 47).

(v.45-46). The beauty of our faith is that it is based on a person: God, the Creator of heaven and earth, eternal, almighty - and concerned about us! We don't have to trust in things that we carry, but in a God who carries us. David does not even pretend being in charge here - he is humble and reasonable enough to admit openly that his success is totally dependent on the intervention of his invisible and yet most real God. "The Lord sustains the humble, but casts the wicked to the ground" (Psalm 147:6).

David is not ashamed of his humble equipment.

Who uses a sling? Children, watchmen and shepherds. By using it you admit already that you spring from one of these groups. Nothing to be ashamed of - back home in the village, with your friends. But when you arrive on the battle field, with people from all over the country including the King watching you - what do you do? How many of us would have tried to fight with "the real weapons" (like Saul thought in v.38), so that at least we wouldn't look that stupid? We should learn from David to value what God has given us so far. He did use more sophisticated equipment later, but as long as he didn't have it, he skilfully used what he had - that's what he knew, and he had learned to use it with deadly precision.

Let's not pretend to be something or somebody else. Even if we come with glasses on our nose, an expensive suit and an English Bible in a new suitcase to town - once we start talking people know anyway where we come from. If we grew up with Bemba, let's write our books in that language! And as long as the Lord has not yet provided a PA-system with big loudspeakers, let's not be ashamed of using what he did provide everywhere in this country: our lungs, with some of the most beautiful voices in the world!

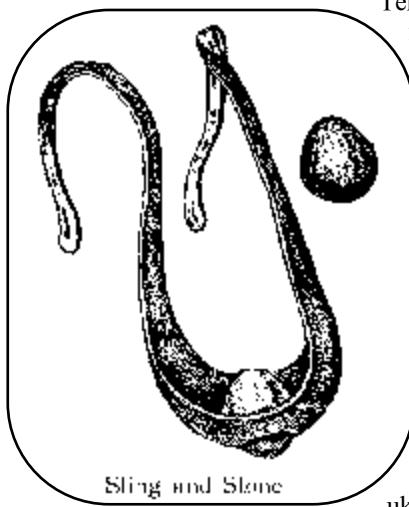
David makes careful preparations.

"Time for talk is over! Let's get going! - But wait a minute: what will I need? I'm going to use the sling, right. So I need a stone. Better a few of them, in case I don't get him with the first shot. I won't need many though, this giant won't leave me much time. Where do I get them from? The best ones will be over there at the stream. And I should store them somewhere where I can reach them easily, but can't lose them when I have to jump." That's how David prepared himself. Yes, God was on his side - but that didn't mean that he stopped thinking!

When you are entering into a difficult debate, think about your "five stones" beforehand. Which verses from Scripture will you use? Which questions will you ask? Which examples can you give? When you have to confront your boss over some problem - find out from other Christians how they handled that. If you want to plant a church in one of Satan's villages - make sure you have thought about how to handle questions of support, persecution and ongoing discipleship. In too many places, Goliath seems to have defeated the Davids, because they entered the battle field with a lot of confidence, but without stones.

David has clear goals with this fight.

Yes, David wanted victory. But why? He had even higher goals:



a) "The whole world will know that there is a God in Israel" (v.46)

b) "All those gathered here will know that it is not by sword or spear that the Lord saves; for the battle is the Lord's!" (v.47)

David knew that every battle in the spiritual realm is observed by two groups: the world, meaning the people without God and the devil as their father, and then the people of God. The unbelievers should learn that there is a God in Israel. The existence of God will be seen in our victory. And we, His people, should learn, how this God saves! We should learn that his possibilities go far beyond what we human beings can think of. It is worth talking about victories, and how they came about, because that's where we learn how God works.

It would help us often to look farther, beyond the current challenge. The reasons for many developments in our lives lay in the future. Even something that now looks like defeat from the human perspective, can from God's point of view become a huge victory. That is what happened with Jesus on the cross. That is what happened with this "ruddy and handsome boy David" (v.42). And that is what could happen with you!

David doesn't hesitate

If all these things are taken care off, then there is no reason for further delay. David doesn't think of his brothers anymore, or of the danger - "he ran quickly toward the battle line to meet Goliath" (v.48). He tackles confidently, and kills the enemy.

The Holy Spirit makes the difference

But is that all, could everyone in Saul's army have done it? There was one big difference between them and David: David was anointed by God to become the future King of His people Israel, "and from that day on the Spirit of the Lord came upon David in power" (1 Sam 16:13). David had a supernatural power living in him, the Holy Spirit Himself. That is why he could remain calm when the 2.90 m man emptied his big mouth full of venom and curses over him. That is what gave him the steady hand to swing the sling so accurately when he himself was in reach of his enemy's massive spear. That is what gave him the clear understanding of how the whole event looked from God's perspective. Anointed with the Holy Spirit, he was well prepared for this fight.

Every believer - an anointed king!

And what about you? Is that the end of the dream of being a conqueror, of being victorious in your fight against sin and its father, the devil? Not at all! The good news is: times have changed. While the Holy Spirit in the Old Testament dwelled only on some carefully chosen leaders, He was included by our Lord Jesus Christ in the "standard equipment" of every true believer. "If anyone does not have the Spirit of Christ, he does not belong to Christ" (Romans 8:9). "Having believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession - to the praise of his glory"(Eph 1:13-14). "Now it is God who makes both us and you stand firm in Christ. He anointed us, set his seal of

ii) "No lukuta ulu lonse luleishibo kuti te kulupanga kibili te kwifumo Yehoba atulila, kibili ubulwi bwakwa Yehoba!" (v 37).

Dabidi aishibe ukuti ubulwi bonse muli bumupashi butambwa na mabumba yibili.

i) Isonde, ekutila abantu abashaishiba Lesa pamo na shibo kasebanya

ii) Na bantu bakwa Lesa

Ukubapo kwakwa Lesa kuntu abashamwisha balingile ukusambilila kuti kwaliba Lesa wakwa Israeli. Lesa akeshibila mu kucimfyia kwesu. Ecalenga ifwe fwe bantu bakwe tulingile ukusambilila inshila uyu Lesa apusushishamo. Tulingile ukusambilila ukuti ifintu ifyo Lesa engacita tekuti tufyelenganye. Kuti cawama ukulanda pamulandu wa kucimfyia kwale kwale ne nshila fyacitikilemo pantu emo twingeshiba ifyo Lesa abomba.

Tatulingile ukulaloleshafye pa mafya yantu tuli nayo lelo tuloleshe na ku fintu ifyo twafililwe mu nshiku sha kunuma. Ifuntu ifyo twafililwe ukucita muli bumubili kuti twafipilibula fibe ukucimfyia ukukalamba nga twasambilila ukuficita muli buLesu mu nshita iileisa. Ifi efycitike kuli Yesu pa capindama kibili efycitike kuli Dabidi (v.42). Efingacitika na mu mweo obe!

Dabidi takokwele

Nga cakuti fyonse ifi fyacitwa, tekuti kube icakulolela kibili. Dabidi alilekele ukutontonkanya pali bumunyina bwakwe nelyo pa busanso ubwingamuponera. Ecalenga abutukile ku ncende ya bulwi kukukumanya Galyati (v.48). Alwile mukuicetekela no kwipaya icilwani.



Mupashi wa Mushilo alapilibula ifintu

Bushe abashilika ba mu mulalo wakwa Shauli nga balicimfishe? Pali ubupusano pali Dabidi nabena. Dabidi alisubilwe ukuba imfumu ya bantu bakwe mu nshita sha kuntansi kibili ukufuma bulya bushiku Mupashi wakwa Lesa ali pali wene mu maka (1 Samwele 16:13). Dabidi akwete amaka ya bu Lesa muli wene, e Mupashi wa Mushilo wine. Ecalengele ukuti abe uwatekanya ilintu ili paka ilyalepele mikono ibili na citika lyalemususha pamo no kumutipa. Ecalengele ukuti atonte bwino ilekeni nelyo ena aiminine apalungatene ne fumo lya mulwani wakwe. Kibili ecalengele ukuti amwene ubu bulwi mu mimwene ya bu Lesa. Pamulandu wakuti ali uwasubwa na Mupashi wa Mushilo, tacamwanshishe ukulwa bulya bulwi.

Uwatetekela onse alisubwa kukuba imfumu

Nga iwe? Bushe epapelela amatontonkanyo yobe ayakuba kacimfyia mu bulwi bwakukana ulubembu na wishi waluko, kasebanya? Nakalya! Inshita shalipilibuka. Mu Cipingo ca kale Mupashi wa Mushilo aleikalafye pa ntungulushi ishalesontwa. Lelo Shikulu wesi Yesu Kristu apeela cila mwina Kristu Umupashi wa Mushilo kukuba icanso nangu icakutucingilila fwe bonse, umo umo. "...Umuntu nga abulwo Mupashi wakwa Kristu, wene te mwina mwakwe iyo" (Abena Roma 8:9). ".....Muli uyo kibili ilyo mwatetekeli mwakakatikwe Umupashi wa Mushilo uwalailwe ico ecikatilo ca bupyani bwenu tusuke tubukwate kukutashiwa kwa bukata bwakwe" (Abena Efeso 1:13-14). "Awe uuleikashisha ifwe na imwe kumo muli Kristu, kibili uwatusubile, ni Lesa kibili wene ewatukakatike no kutupelo Mupashi mu mitima yesu ecikatilo" (2 Abena Korinti 1:21-22). Paulo alelondolola apabuta ukuti: Nga cakuti umuntu atetekela Yesu Kristu ukupitila mu kupilibukila kuli Lesa no kuba umwana wakwe, alapokelela Mupashi wa Mushilo ukufuma kuli Lesa. Mupashi ecikatilo cakuti uyu muntu, bushiku bumo akapokelela

citebo cakwa Lesa na bamushilo bambi pamo na Yesu Kristu Shikulwibo. Paulo alelumbula ici ati 'ukusubwa' na Mupashi wa Mushilo. Elyo twashininkisha ici, ecakutulenga ukwingila umwasansama kibili mu bwite ubwaibela, pamo nga fintu calemonekela mu kusubwa na mafuta mu Cipingo ca kale. Ca cine "twalilengwa ukuba imfumu kibili bashimapepo kuli Lesa wesu, kibili tukaba no bufumu pesonde (Ukusokolola 5:10). Naifwe twalisubwa pamo nga Dabidi, lelo inshita ya kuteka kwesu icili tailafika. Pamo nga fintu Dabidi atekelwe na Shauli tucili tulecula mu buteko bwakwa kateka wa pano isonde (Yohane 14:30; 16:11), uulecusha kibili aleesha ukulofya bantu abalekonka Shikulu Yesu mu cine. Lelo Mupashi wa Mushilo ali muli ifwe kibili nga cakuti tuli nao ninshi natukwata intulo ya maka yonse na mano yantu tulekabila kukulwa ubulwi ubuli bonse mu myeo yesu.

Lweni ubulwi mukwete!

Bushe bwafya nshi mukwete pali ino nshita? Bushe kuli ulukuta ululepatikisha ifintu baishiba pakati kenu? Bushe kuli umuntu uwasambilila uulemucinga mu mulimo Lesa amupeela? Nalimo kuli njanga iilemubuka iilefwayo kumupeela umulandu pamo na matipu? Nalimo ni pa lupwa balemupatikisha ukucita icintu icabipa ico intambi shilesuminisha? Bushe kuli umuntu uuleipatikisha mu cupo cenu pakuti amulekanye? Nalimo namukwata imifwaile ya bubifi mu mutima wenu iingabwesha ukupimpa kwa kubombela Shikulu panuma?

Muli shino nshiku, amafya yaleishila mu misango iya lekana lekana. Mu misango yonse kasebanya esa uwakakata no kutinya. Lelo wilaba ukutila, ipusukilo lyakwa Shikulu lituntukila ku ntunga uko tatuleenekela. Kibili mwilaba ukuti Lesa kuti atemwa ukubomfyia bantu nelyo bali misepela kukupokolola bantu bakwe. Tube abaipekanya! Nga cakuti taulaba umwana wakwa Lesa, tekuti ucimfyie. - mukaba pamo nga bamunyina bakwa Dabidi. Suminisheni ukuba mu lupwa lwa Mfumu – abasubwa no kukakatikwa na Mupashi wa Mushilo – elyo fyonse fikamuwamina. Moneni ukuti mwaumfwa ilyashi lyonse. Moneni ukuti mwaitenya bwino. Moneni ukuti muli abatonta amano yenu pali Lesa, pa maka yakwe na pa fyakufikilisha fyakwe. Shininkisheni ukuti mulelwisha umulwani, te bamunyinenwe. Elyo nomba: LWENI!

MV, Kasama

(Nomba, Dabidi talelwa amabulwi yonse. Kwaleba inshita isho calelingafye ukufulumuka. Tukabelenga palwa ishi nshita umuku uukakonkapo.)

ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come" (2 Cor 1:21-22). Paul makes it very clear: upon believing, when somebody turns his life over to God and becomes His child, he receives the Holy Spirit from God. HE is the guarantee that one day this person will receive God's heritage, together with all the other saints and with Jesus Christ, their Lord. Paul calls this "the anointing" with the Holy Spirit, making clear that this marks the entering point into a very high and exceptional calling, as anointing with oil indicated in the Old Testament. And truly, we are "made kings and priests to our God, and we shall reign on the earth" (Revelation 5:10). Like David, we have been anointed, but the time of our visible reign has not yet come. Like David under Saul, we are still suffering under the present "ruler of this world" (John 14:30; 16:11), who troubles and tries to wipe out true followers of the Lord Jesus. But the Holy Spirit is in us, and with him the source for all the power and wisdom that we need for any fight against any Goliath in our lives.

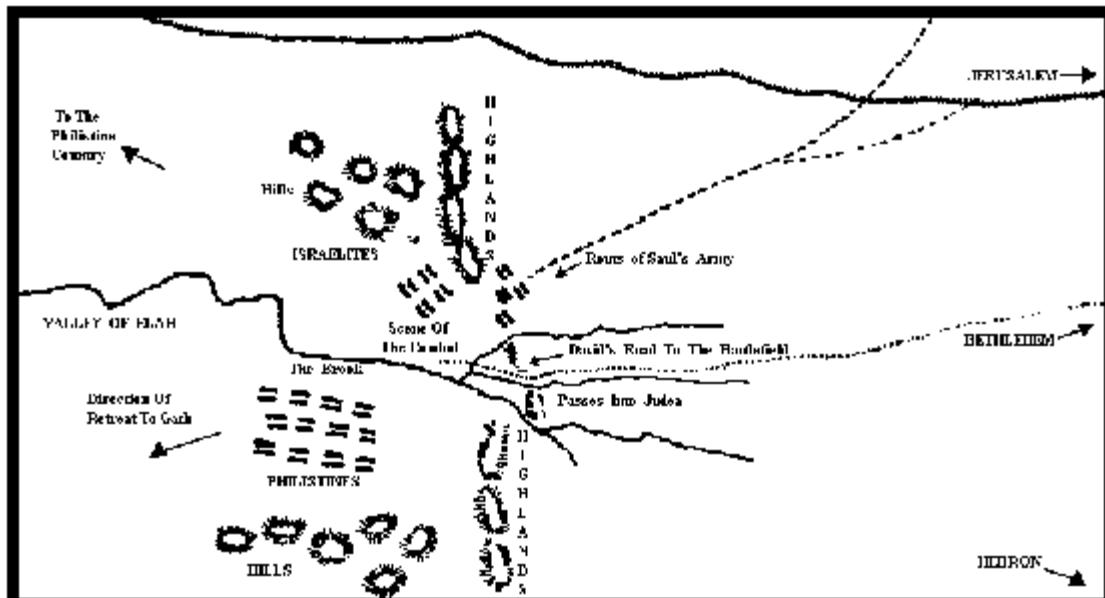
Tackle your Goliath!

What is your problem at the moment? Another church trying to impose their own convictions on you? Somebody with an important title, a "Bishop" or a "Doctor", fights the mission that God has given you? A witchdoctor tries to prove your guilt and curses you? Your family tries to force you to do something wrong, saying that the tradition demands it? Another woman tries to enter your marriage and steal your husband? An unspiritual, evil desire in your own heart that threatens to extinguish your eagerness to serve the Lord?

Goliath has many faces today. In each case, he comes intimidating, aggressive and threatening. But keep in mind: for one, the salvation of the Lord often comes from a totally unexpected direction. And for two, God might want to use YOU, the young, unknown "David", to rescue His people! Be ready! If you are not yet a child of God, you won't have a chance - earlier or later you will give up, like David's brothers. Make sure, you become part of the King's family, anointed and sealed with the Holy Spirit - then you have everything in your favour. Make sure, you get the whole story. Make sure, you are well prepared. Make sure, you are focused on God, His power and His goals. Make sure, you are tackling the enemy, not your brothers. And then: FIGHT!

MV, Kasama

(Now, David did not always fight. There were times when the right thing to do was to run. We shall read of this in the next edition.)



FELLOWSHIP - A MARK OF A HEALTHY CHURCH

INTRODUCTION

What sort of local church can you describe as a healthy church? In the Acts of the Apostles we encounter a church which could be described as a healthy church. In chapter two we read of the things they were involved in. ‘They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer’ (Ac 2:42). In this article we will discuss fellowship as a mark of a healthy church. In order to help us gain understanding of this aspect of the local church we will seek to answer the following questions:

- What is fellowship?
- Why is fellowship important?
- What should motivate you to have fellowship?
- Who should believers have fellowship with?
- How should you practice fellowship?
- What are some hindrances to fellowship?

1. WHAT IS FELLOWSHIP?

Fellowship is a word that is used frequently in Christian circles. There are groups that have in their name the word fellowship. For example there is a group that calls itself ‘Nurses Christian Fellowship’ and another Zambia Fellowship of Evangelical Students. You too may know of some groups that have the word fellowship in their name. It is not uncommon to hear someone say, ‘I am on my way to the fellowship’. Others would say, ‘we had a good time of fellowship!’ What do they mean? These activities do provide opportunity for fellowship. But they are not giving the meaning of fellowship. In some way they may misguide us to think that fellowship is a meeting.

There are a number of ways in which the word is used arising from the meaning of the word as having something in common or sharing. This is why those in common business and other social or religious groupings can call themselves a fellowship based on the meaning of the word fellowship as sharing something in common.

The way the Bible uses fellowship means the acts that believers do arising from the heavenly love that fills (or should fill) the hearts of believers one for another and for God. For this love, the Scriptures use a special word, agape, which refers to divine love that is the love God has for man. It is not a common classical Greek word. This fellowship is deeper and more satisfying than any mere human love whether social, parental, love between husband and wife, or other.

Fellowship translates the Greek word “koinonia” which speaks of association and communion. It also translates “metoche” referring to sharing and participation. Therefore fellowship can be defined as a communion of sharing and participation.

ISENGE – ECISHIBILO CA CILONGANINO ICILI NO BUMI

UBULONDOLOSHI

Bushe cilonganino ca-musango shani ico-mwingalondolola nga cili no-bumi? Mu Milimo ya Batumwa tulesanga ifyo icilonganino icingalondololwa nge cilonganino ca bumi:

Mu cipande ca bubili tube-lengamo ifintu ifyo baibimbilemo. Bakwete ukuipeelesha abene ku kusambilisha kwa batumwa na kwisenge mu kumoka-ula umukate na mukupepa (Imilimo ya Batumwa 2:42). Muli uku kulemba twalalande pesenge nge cisibili ca cilonganino icili no bumi. Pakuti cingaba icakutwafwa ukumfwikisha imibe-ye ya cilonganino, tulekabi-la ukwasuka amepusho yakonkapo:

- Isenge ninshi ?
- Ninshi isenge lyabela ilikankala ?
- Cinshi cingamulenga ukukwata isenge ?
- Nibani abatetekela bafwile ukulakwata isenge capamo ?
- Musango nshi mwigalacitilamo isenge ?
- Fintu nshi fimo ifikanya isenge ?

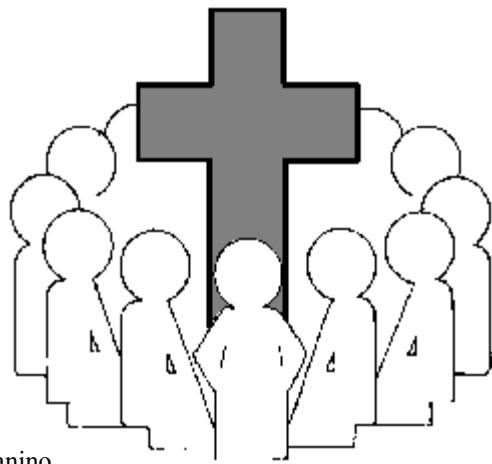
1. ISENGE NINSHI?

Isenge lishiwi libomfiwa lyonse Lyonse mu bwina Kristu. Kibili amabumba ayaikwatala mwishina lyabo ishiwi lye-senge. Nga mu cilangililo kuli ibumba ilitwa ilino ‘isenge lya bakatangata abena Kristu’ (Nurses Christian Fellowship) nabambi betwa ‘Isenge lya basambi abatetekela mu Zambia’ (Zambia Fellowship of Evangelical Students). Na imwe bene kuti mwaishibapo amabumba yamo ayainikwa peshiwi lye-senge. Caliba ukumfwa, umuntu asosa ati ‘Ndi mu nshila ya kuya kwisenge.’ Bambi kuti basosa ati, “Twakwete inshita isuma iye senge! Bushe bapilibula cinshi? Iyi milimo ipeela inshita ye senge. Lelo taipeela ubupilibulo bwe senge. Mu nshila imbi kuti yatulufyanya ukutontokanya ukuti isenge kulongana capamo.

Kwaliba inshila ishingi muntu ishiwi libomfiwa ukufuma ku bupilibulo bwe shiwi kwati kukwata fyuma capamo ifya-kwakana. Emulandu wine abo ababa mu makwebo na baba mu-fyabwikashi atemwa amabumba ayabukapepa bengaitila abene nge senge ukushintilila pa bupilibulo bwe shiwi lye-senge ngantilila fintu lilesontelela kukwakana fimo ifishibikwe.

Inshila Icipingo cibomfeshamo isenge cipilibula fintu batetekela bacita ukufuma ku kutemwa kwa mumulu ukwisha nangu ukwingesusa imitima yabatetekela umo ku munankwe na kuli Lesa. Uku kutemwa Icipingo cabomfyia ishiwi ilya ibela ilya “agape” ekutila, umusango wa kutemwa uko Lesa atemwa abantu ukwakuti aipeelesha ukubasakamana. Uku kutemwa kwinglengwa isenge ukuba lintu lyashika kibili ilya cilapo pa kutemwafye kwa muntu, cingaba mubwikalo, ubufyashi, ukutemwa pakati ka mulume no mukashi, nangu bambi.

Isenge lilondolola ishiwi lya Cigiriki “koinonia” ililanda ukwampana no kulila pamo ukwamukate no kunwa umwan-gashi, kibili limbi ishiwi ni “metoche” ililondola ngo kwaka-na ifintu nangu ukuibimbamo mu fintu ifilecitika. Eico isenge



kuti lyalondolola inshila umo abantu baakanisha ifintu bakwete elyo no kuibimbilamo mu fintu bacita.

2. NINSHI ISENGE LYABELA ILIKALAMBA?

Ndefwaya mbike kuntashi imilandu iyakulanga ubukankala bwe senge.

a) *Ukukula ku mupashi*

Ngafintu icela cinona icela cinankwe (limo limo kukaba ne nsase), eico umuntu anona umuntu munankwe, Amapinda 27:17. Ukupitila mukuba capamo na bena Kristu bambi, ukukanaba bwinokwesu kuti kwaba ukwamishiwa, kuti twasambilila ukuteka umutima, ukushipik, uluse no kutemwa. Twaba abakumanya imitontonkanishe ne myumfwile iyapsana no bucindami. Kutti twakula mukwishiwa Lesa, icipingo ne inshila sha bwina Kristu ukupitila mukusambilila ifyo Lesa abomba mu myeo ya bantu bambi. Mwisenge line kuti twasambilila, twakoseleshiwa, twasansamushiwa no kucincishiwa. Ukukumana konse ukwa batetekela kuti kwaba kusambilila no kukula ukuya patansi!

b) *Ukupeela no kwakana*

Isenge litupela inshila yakubomfyia no kwakana ifya bupe fyesu, ifyo twapitamo, ukusambilila ne nshita yesu na bantu bambi. Paulo acincishe abena Roma "ifwe fwe bakosa tufwile twasenda ifisendo fya banaka, tekusekesha fwebene. Ifwe bonse tufwiletwaseshesha umwina mupalamano ku busuma bwakwe ku kumukula," Romans 15:2-2.

Nga kuti twabaafwa shani nga tatwishihe ifya kukabila kwabo? Nga kuti twaishiba shani ifya kukabila fyabo nga tatukwete isenge nabo? Nga kuti twabatemwa shani nga tatwampana nabo? Neci cikuminefye abantu bonse. Makamaka abena Kristu banensu, twalyebwa ukucita ifi mu bena Galatia 6:10. Eico, ilyo twakwata inshita, natucite ubusuma ku bantu bonse makamaka abamulupwa lwabatetekela.

Bushe mwatalita amufuma kukulonganabena Kristu bambi muleisosha ati "tapali ifyo nsendelemo muli kulya kumumana?" Ngo kwipusha ngefi, "Bushe nacipeelako icili conse muli kulya kulongana? Bushe nacakanya icili conse?" "Bushe nacafwako umuntu umo?" nga mwaisalila ifya bupe fyenu, ninshi muleibilafye mwebene amapalo ya ku mupashi.

c) *Ukushinshimuna Lesa*

Kuti twashinshimuna Lesa pa lwasufye fweka (kabili kuti tulecita ifi lyonse). Kabili kuti twamwimbila, ukumutotela no kupepa kuli wene mwisenge na bena Kristu bambi. Yesu alamona makamaka bamunyina abalongana capamo mwishina lyakwe no kubalaya ukuba nabo, Mateo 18:20—nangu kuti baba bibili batatu atemwa 2000! Kabili Lesa alamona isenge lya bana bakwe. "Abo abaletina Lesa balelanda kuli umo no mubiye na Lesa akutike no kumfwa. No mufungilo wacibukischo walemlbwem mu cinsco cakwe kubaletina imfumu no kucindika ishina lyakwe!" (Malaki 3:16).

d) *Ukusangalala*

Lesa atubumbile nge fibumbwa fya kusangalala ne nkabila ya kuikula mukati kukukwata isenge na bantu bambi, kuti twafkilisha ili subilo ukupitila mukusumbula ukwampana capamo na bena Kristu bambi. Isenge lifwile lyabikako umubo wakusangalala ku myeo yesu nga fintu cali ku bena Kristu bantanshi. "Cila bushiku baletwalila ukukumana capamo mu lukungu lwe tempele. Balemokaula umukate mu ma yanda yabo no kulila capamo ne mitima iyatambalala..." (Milimo ya Batumwa 2:46).

Isenge lyabena Kristu tempela palwaiko. Tekuti wikalafye insa imo mulukuta no kutila "Nacikwata isenge lya muli uno mulungu," ngafintu cingaba kapala wambao abwelela ku janda ukufuma kuncito teti asose ati, "nacitwa ne nondo

2. WHY IS FELLOWSHIP IMPORTANT?

I wish to put forward a number of reasons to show the importance of fellowship.

a) *To Grow Spiritually*

Just as iron sharpens iron (sometimes with heat and sparks), so one man sharpens another, Proverbs 27:17. Through contact with other Christians, our own rough edges can be smoothed over; we can learn patience, tolerance, kindness, and love. We can be exposed to various points of view, to different feelings and values. We can grow in our understanding of God, the Bible, and the Christian way of life by learning how God works in other people's lives. Through fellowship we can be educated, encouraged, inspired and exhorted. Every meeting with other believers can be a real learning and growing experience!

However, if we neglect Christian fellowship, as the manner of some is, we tend to stagnate and stand still spiritually — we get into traditional routines and attitudes that are far from what God wants.

b) *To Give and Share*

Fellowship provides us with an opportunity to share our talents, experiences, learning, and our time with others. Paul exhorted the Romans, "We who are strong ought to bear with the failings of the weak and not to please ourselves. Each of us should please his neighbour for his good, to build him up", 15:1-2.

How can we help others if we don't know their needs? How can we know their needs if we don't fellowship with them? How can we love them if we don't have contact with them? Of course, this applies to all people, but especially to our fellow Christians, we are charged to do this in 6:10: 'Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.'

Have you ever come away from a meeting with other Christians saying to yourself, "I didn't get a thing out of that meeting?" How about asking instead, "Did I give anything to that meeting?" "Did I share anything?" "Did I help someone?" If you bury your talents in a closet or cave, you are robbing yourself of rich spiritual blessings!

c) *To Worship God*

We can certainly worship God privately (and should be doing so regularly). We should also sing to Him, praise Him, and pray to Him, in fellowship with other Christians. Jesus takes note especially of His brethren who are gathered in His name and promises to be among them, 18:20, — whether there be two or three or 2,000! And God takes note of the fellowship of His children. 'Then those who feared the LORD talked with each other, and the LORD listened and heard. A scroll of remembrance was written in his presence concerning those who feared the LORD and honoured his name.'(Malachi 3:16)

d) *To Enjoy*

God created us as social creatures — with an in built need to have relationships with others. We can fulfil this need through uplifting contact with other Christians. Fellowship should add a tremendous element of joy to our lives as it did for the early Christians. "Every day they continued to meet together in the temple courts. They broke

bread in their homes and ate together with glad and sincere hearts . . ." Acts 2:46.

Christian fellowship is not an end in itself. You don't just sit for an hour in church and say, "I had my fellowship for this week," anymore than a carpenter comes home from work and says, "I pounded with my hammer today." No! He says, "I built a wall today." He knows that the results are what counts — not the motions. You should be able to say, "I learned a lesson in humility today," or, "I was able to put a smile on Henry's face today." It's the results of fellowship that are important. And it's the results that should influence any personal decisions you make in determining with whom you will fellowship.

It may help us to end this section with an illustration of a wood fire. The logs continue burning brightly as long as they are together. Immediately you separate one log from the others that is the end of the burning flame of that log. It may produce smoke for some time but soon it will cease to burn. This is a wonderful picture of what fellowship is and its importance. It also implies that when we are spiritually cold and weak it could be that our fellowship is not effective.

You should be aware of the tricks of the enemy that he will first set you apart from fellow Christians before he strikes a blow. Therefore keep in the company of believers as the writer to the Hebrews advises (Heb 10:24).

3. WHAT SHOULD MOTIVATE YOU TO HAVE FELLOWSHIP?

People will be involved in something when there is something that attracts them. The motivation could be the benefits that we have discussed in the last point about the importance of fellowship. The Bible provides us further with some facts that should motivate us to be in fellowship with other Christians.

The very fact that you have become a Christian means that you must be in fellowship with other believers. Becoming a Christian is a calling into fellowship with God's Son, our Lord Jesus Christ (1 Corinthians 1:9). The Christian is also called to be in fellowship with other Christians (1 John 1:3).

The way the church is described in the New Testament implies that a Christian cannot exist alone. The metaphors used are many such as 'a family and a fellowship, a body and a bride, a people and a temple, a lady and her children'.

A number of people have a misconception that church is the building where they hold services. But church is people who gather in a chapel or classroom or in a house or under a tree to worship the Lord. With this understanding it is clear that you can not live your Christian life by yourself on an island. It is not possible to exercise the fruit of the Spirit in isolation. For example how can you demonstrate love or joy or patience or kindness when you are all alone in your bedroom? A Christian writer put it in a strong way by saying that 'God has given us so many gifts precisely so that those gifts might be used in response to the sin of other Christians in the church.' This means my sin gives you an opportunity to exercise your gifts.

In view of the things we have discussed in this section, it is the natural thing for a Christian to be involved in fellowship. A Christian knows he belongs and identifies himself with a group of local

yandi lelo." Awe! Kuti asosa ati "nacikuula icibumba lelo". Naishiba ukuti ifikatumbukamo efikankala - tefintu fyalacitika. Mufwile ukulasosa, "nacisambilila isambililo mu kuicefya lelo," nangu "nacilenga Henry ukuti lelo amwentule, ifintu fifuma mwisenge efyaba ifikalamba. Kabili efigalenga ukuikwatila ukusala kwa muntu wingalaba nao mwisenge.

Kuti catwafwa ukupwisha ici ciputulwa ne cilangililo ca lukuni lwa milimo. Inkuni shitwalilila ukwaka bwino ilyo shonse shili pamo. Bwangu bwangufye nga mwashilekanya e mpela ya lubingu lwa nkuni. Kuti shapeela icushi pa kashita akanono elyo shashima. Ici cikope cisuma cafyo isenge lyaba kabilo cikankala. Cilesontelela nga cakuti twa ba abatalala ku mupashi kabilo abanaka mulandu wa kuti isenge talifikilepo.



Ufwile ukuba uwaibukila no bucenjeshi bwa mulwani wesi Satana ukuti alebala amulekanye nabena Kristu banenu elyo amulopole. Eico beni mwibumba lya batetekela nga fintu Lesa atukonkomesha (Abahebere 10:24-25).

3. CINSHI CINGAMUCINCISHA UKUKWATA ISENGE?

Ilingi abantu baibimba mu fintu pantu kuli ifyo balekonkelela. Ifyo tulandile mu mashiwi yakulekelesha palwa bukankala bwe senge kuti fyatukoselesha ukufwaya ukukwata isenge. Icipingo citupeela na fimbipo ifishinka ifingatulenga ukuba mwisenge nabena Kristu bambi.

Icishinka cakuti mwaliba abena Kristu cipilibula ukuti mufwile ukuba mwisenge na batetekela bambi. Ukuba umwina Kristu bwite mwisenge no mwana wa kwa Lesa Shikulu wesi Yesu Kristu (1 Abena Korinti 1:9). Umwina Kristu kabilo alitwa ukuba mwisenge nabena Kristu bambi (1 John 1:3).

Umusango ulukuta Iwalondololwa mu Cipingo Cipy cilanga ukuti umwina Kristu teti abefye palwakwe. Inshila shingi ishakululondwelamo pamo ngefi; ulupwa, ifilundwa fya mibili umo nabwinga mu cupo, abantu ne tempele, umwanakashi na bana bakwe.

Abantu abengi balikwata icilubo ukuti ulukuta cikuulwa muntu bakwatila amapepo. Lelo ulukuta bantu abalongana capamo mu cikuulwa atemwa muntu basambilishisha nangu mu njanda nangu mwisamba lya cimuti kukushinshimuna Shikulu. Namuli uku ukumfwa nacumfwikafye teti wikele weka palobe ngo uli pa cishi. Tacili icayanguka ukubomfyia ifisabo fya Mupashi Wamushilo mukuba weka. Mu cilangililo kuti walanga shani ukutemwa nangu ukusekelela nangu ukuteka umutima nangu uluse ilyo uli weka mu muputule obe? Kalemba umwina Kristu acibikile mu nshila iyakosa pakusosa ukuti Lesa alitupeela ifyabupe pakuti fibombele ku kuwamya imembu sha bena Kristu bambi abali mu lukuta. Ici cilepilibula ukuti ulubembu lwandi lwakupa inshila ya kubomfyia icabupe cobe.

Ukufuma mufyo twalanshanya muli ici ciputulwa, cacityilwa ku mwina Kristu ukuibimba mwisenge, Umwina Kris-tu eshiba ulubali lwakwe no kuisokolola kwi bumba lya batetekela muli ine incende. Takuli umwina Kristu uwingapokelela nangu ukupeela kuli Shikulu na ku bena Kristu banankwe fyonse ifyo enga cita, kanofye asangwa capamo na batetekela mulya mwine mu cifulo. Eico umuntu uushikwete icingamulenga ukusangwa mwisenge na bena Kristu bambi tekuti abe umwina Kristu uwafikapo.

(4) BUSHE NINANI ABATETEKELA BALI NOKUBA NE SENGO NAO?

Muli 2 Kor 6:14-18 umutumwa Paulo alembelé ukusoka abatetekela ukusalá abo bali no kulaumfwana nabo. Abalanga ukuti bafwile ukuba ne senge na bantu abaita pa Mfumu Yesu Kristu. Isenge ikoselesha bonse abasambwa mu mulopa wakwa Yesu kabilí bapatulwa ku calo. Bafwile baba abantu abo Mupashi Wamushilo ekalamo, abekala no kutungululwa na Mupashi. Icinecine ecishinte apo tufwile ukushintilila mukufwaya ukwampa-na bantu mwisenge. Bonse abateekwa ku mfumu imo. Icishinte ce senge ni mwana Lesa muli uyo twakuminkanishiwa mwi senge na Lesa tata (1 Kor 1:9, 1 Yohane 1:3). Apo isenge lyalola mukushintilila palí umo no munakwe mukwikatana kuli Kristu no kuibimbamo no mweo umo wine uwakwa Kristu, te cintu cayanguka ukukwata isenge iyafikapo no muntu uushapitamo muli ifi.

Ilyo twaingila mu kwampa-na ukwafikapo na Kristu, teti kube kabilí isenge ilyafikapo ne calo, imipashi yakowela, ukupepa utulubi, ubuloshi, nangu icili conse icingapinkana na Kristu no kumfwana kwakwe na ifwe.

5. BUSHE KUTI TWABIKA SHANI ISENGE MU MICITILE?

Kafundisha wa cipingó mukwafwilisha atile, "kuli amash-iwi yane ngaya: imikalile yakumfwana, abakoshanya, aba mutima umo kabilí abalashikwa."

(a) Imikalile yakumfwanailangilila ifyo tuli bumba lya bantu abakasilwa pamo mu mikalile imo ine. Na mapalo yakanishiwa pa kati kesu ukupitila mu mikalile muli Kristu. (b) Abakoshanya cilelangilila ukwampa-na kwa umo no munankwe ngefyo twaba abaiatana mu bwite bwakubombela pamo, mu bufwayo bumo ku bukata bwakwa Lesa na ku mbila nsuma yakwa Yesu Kristu (Filipi 1:27). (c) Aba muti-



ma umo e kumfwana ukusangwa pa fibusa, abo abofwana mumikalile yabo iyapalana. Umu ni mu mikalile yabo muli Yesu Kristu. Ukulanshanya cintu ici kalamba ku fibusa pantu e nshila ya kwishibilamo ifyo umo aleumfwa; ukupandashanya amano, ukushimika ilyashi ifilefwaikwa na fimbí po. (d) Ukulashikwa kulangilila ukuti tuli balashi.

believers. There is no Christian who can get from, or give to both the Lord and his fellow-Christians all that he ought to, unless he is involved with other believers in his locality. Therefore a person who does not feel motivated to be involved in fellowship with other Christians may actually not be a Christian.

4. WHO SHOULD BELIEVERS HAVE FELLOWSHIP WITH?

In 2 Corinthians 6:14-18 the apostle Paul wrote to challenge the believers to be wise who they associate with. He shows them that they should be in fellowship with people who belong to the Lord Jesus Christ. Fellowship is encouraged with those who have purified themselves in the blood of Jesus and have separated themselves from the world. It must be people in whom the Holy Spirit dwells and who live according to the leading of the Spirit. This is the basis on which to have communion. They all belong to the one Lord. The basis of fellowship is the Son of God to whom we have been brought into fellowship by God the Father (1Cor. 1:9; 1John 1:3). Since fellowship means we belong to each other in a relationship because we share together the common life and enabling grace of Jesus Christ, it is not possible to have true fellowship with someone who has not experienced this.

When we have truly entered into a relationship with Christ, there can be no legitimate fellowship with the world, demonism, idolatry, witchcraft, or anything that is contrary to Christ and our relationship with Him.

5. HOW SHOULD YOU PRACTICE FELLOWSHIP?

A Bible teacher helpfully said, four words, relationship, partnership, companionship, and stewardship help us to understand how we are to practice fellowship. Relationship describes what we are: a community of people bound together by our common life and blessings that we share together through our relationship with Christ. Partnership describes how we are related to each other in that relationship: we are partners in an enterprise and calling in which we are to work together in a common purpose to obtain common objectives for the glory of God and the gospel of Jesus Christ (Phil 1:27). Companionship is the interaction or communication that is present among companions, those associated together through a relationship they hold in common. In this case their relationship to the Lord Jesus. Communication plays a big role in companions because it is the way of sharing feelings, ideas, information, needs, etc. Stewardship from recognizing that we are stewards. A steward is one who manages the property of another. A steward is not an owner; he is a manager. As stewards we must acknowledge that all we have belongs to the Lord and has been given to us as trusts from God to invest for His purposes. Therefore, believers must be willing to share their material possessions for the promotion of the gospel and to help those in need.

These four words show that our practice of fellowship should be characterized by a concern for one another for the sake of Christ and a willingness to share our lives and possessions with each other so that there will be no one who will be hungry or lonely. The Bible commands us to fellow-

ship using the phrase 'one another'. Look at the examples:

- to admonish one another (Rom. 15:14),
- to comfort and encourage one another (1 Thess. 4:18; 5:11; Heb. 3:13),
- to worship with one another (Eph. 5:19; Col. 3:16; Heb. 10:25),
- to bear one another's burdens (Gal. 6:2),
- to always seek the good of one another (1 Thess. 5:15),
- to be honest with one another (Col. 3:9),
- to show hospitality to one another (1 Pet. 4:9),
- to be at peace with one another (Mark 9:50).

6. WHAT ARE SOME HINDRANCES TO FELLOWSHIP?

One would expect that when two people are both Christians fellowship will flow automatically since fellowship is dependant on our relationship to Christ. When one becomes a Christian he is joined to the body of Christ. The other picture is that he joins the family of God. But fellowship unfortunately does not necessarily follow as is expected. There are so many things that break fellowship among believers. I would like to bring to your attention the following:

- Sin breaks fellowship with God and so it breaks fellowship between the people of God (1 John 1:3,6). Sometimes people try and ignore sin when it is a leader who has committed adultery. Genuine fellowship in this case ceases. This is why Paul had strong words to say to the Corinthians and said, 'It is actually reported that there is sexual immorality among you, and of a kind that does not occur even among pagans: A man has his father's wife. And you are proud! Shouldn't you rather have been filled with grief and have put out of your fellowship the man who did this?' (1Cor. 5:1-2)
- Church traditions stand in the way of fellowship sometimes. A genuine believer who may have not had time to get a letter of introduction may be denied fellowship due to this good tradition and others like it.
- Self righteousness as condemned by the prophet Isaiah 5:20-21.
- Tribalism and racialism will hinder fellowship because you are changing scriptural basis for fellowship. (Gal 3:28; Eph. 2:13-20)
- False doctrine will draw people away from following the Lord and so break fellowship with Him and his true followers. (2 John 1:10-11)

While we are in the church, active fellowship is a means of support and encouragement to one another and of ministry in the Savior's enterprise on earth.

True Christian fellowship is a wonderful blessing, but as with all of God's blessings, it is our responsibility to remain faithful. Only then will we be able to share in God's fellowship throughout eternity.

GC, Kitwe

Umulashi ni uyo uwangalila pa fipe fya munakwe Umulashi te mwine iyoo, lelo ni kangalilafye. Nga balashi tu fwile ukwishiwa ukuti fyonsse ifyo twakwata fya Mfumu, kabilis fyapeelwa kuli ifwe nga bacetekelwa ukufuma ku Lesa ukusekasha ku kubomba ubufwayo bwakwe. Eico abatetekela bafwile baipeelesha kukwakanya ifyuma fyabo kukulenga umulimo wa mbila nsuma ukuya kuntasshi, elyo no kwafwa abalekabila.

Aya mashiwi yane yatulanga ukuti nga twacita ifye senge kuti twaba abasakamana umo no munankwe pa mulandu wakwa Kristu kabilis abaipeelesha ukwakanya imyeo yesu ne fikwatwa fyesu kuli umo no munakwe pakuti takuli uwansala nangu uwankumba bulili. Icipingo cilatukambisha ukuba ne senge ukubomfyia umo no munakwe. Pamo ngefi:

- (a) Ukukonkomeshanya umo no munakwe (Rom 15:14)
- (b) Ukukoseleshanya umo no munakwe (1Tes 4:18; 5:11; Heb 3:13)
- (c) Ukulandilana musha malumbo umo no munankwe (Efese 5:19; Kol 3:16; Heb 10:25).
- (d) Ukusendelane fisendo (Gal 6:2).
- (e) Ukucita icisuma kuli umo no munankwe (1 Tes 5:15).
- (f) Ukuba ne cishinka kuli umo no munankwe (Kol 3:9).
- (g) Mulange ukusekelelana kuli umo no munankwe (1Pet 4:9).
- (h) Ukuba aba mutende kuli umo no munankwe (Mk 9:50).

6. FINSHI FIMO IFILESHA UKUBA MWI SENGE?

Umo kuti aenekela ukuti nga bantu babili bonse sera Kristu isenge kuti lilekonkamofye ico isenge lifwile ukusangwa mu bali muli Kristu. Ilyo umo aba umwina Kristu ninshi akumbinkanwa ku mibili wakwa Kristu. Na cimbi icikope ca kutila ninshi akumbinkaniwa mu lupwa lwakwa Lesa. Lelo isenge ku camupamba talikokanyapo ngefyo lisubilwa. Eko fili ifintu ifingi ifiputula isenge pakati ka batetekela. Kuti natemwa nalumbula fimo kuli imwe ngefi:

- Ulubembu lulaputula isenge na Lesa, elyo lulaputula isenge pakati ka bantu bakwa Lesa (1 Yohane 1:3,6). Limo limo abantu balesha no kukanasakamana ulubembu nga cakuti ni ntungulushi eicitile ubucende. Isenge lya cishinka muli uyu mulandu lilapwa. Ici e calengele na Paulo ukulembela abena Korinto amashiwi ayakosa, ayo atile, "cinecine nabalandu ukuti muli imwe mwabo bulalelale, kabilis bulalelale bwa musango uushaba nangu ni nko ishesenshi, ubwa kuti umo aba no mukashi wakwa wishi. Na imwe kanshi mwaba abaitumika! Bushe tamufwile ukulosha mulimo uyo? (1Kor 5:1-2)
- Intambi sha cilonganino limo limo shilalesha isenge. Icakumwenako, umwina Kristu mupya uushapokele kalata ya kumulangilila bambi kuti bamulesha isenge. Intambi nelyo isuma lelo yasendwa munshila ishilingile.
- Ukuba uwa mano mu menso yobe we mwine, nge fyasusha kasesema Esaya mu 5:20-21.
- Akapatulula ka lulimi no mutundu kuti kwaisalila isenge pantu mulepilibula icishinte ce senge icaba ni Kristu (Gal 3:28; Efese 2:13-20).
- Amasambilisho ya bufi kuti yakula abantu ukubafumya mukukonka imfumu, kabilis uku e kuputula isenge na Ena, pamofye na basambi ba cine (2Yohane 1:10-11).

Ilyo tuli ne senge ilyacincila mu cilonganino, e nshila ya kutungilila no kuko seleshamo umo no munankwe, kabilis no kufunula imilimo ya Mupusushi wesu pano isonde.

Isenge ku sera Kristu bacinshika bupalo ubwa kupapisha, lelo pa mapalo yonse ayakwa Lesa, mulimo wesu ukwikala abamushilo. Elyo lyena tukaba no kusekelelamo mwisenge lyakwa Lesa pe na pe.

GC, Kitwe

Ukusambilila Skills Training - ne mipepele ipya? - and a new religion?

Mu nambala 1 na 2 ya iyi magazine, twalilembele pa kabung-we kamo aka misepela akalebomba mufitungu ifingi ifya muno Zambia, mukukansha imisepela mu fyakubobelamo imili-mo iyalekanalekana iya mikalile isuma. Lelo ku camupamba, aka kabungwe kaumana akapi naba mipepele ipya ukufuma ku Amerika iyitwa "Scientology", kibili muli uku kubombela pamo emo balesalanganishisha ifitabo fyabo. Muli ifi fitabo imisepela yesu ileitwa kuli iyi mipepele ipya. Nga cakutila yaitaba kuli ubu bwite, ninshi kuntansi ikasumina ukuti, takwaba Lesa umo, lelo kwaba imintapendwa ya balesa. Nga cakuti yaishibe ukuti Yesu ecibusa icawamisha pa fibusa fyonse, ikaaluka, ikalatila ni "Ron" (uwatendeke iyi mipepele). Ikamba ukulanda ukuti umuntu onse alibafye bwino, elyo ne pusukilo talyakwata incito kuli ena. Ikapilibukila ku fitabo fya Scientology mukufwaya icine, Icipingo cikaba icafye mu menso yaiko. -

Lutampulo nshi twalasenda pamo nge ntungulushi?

Amasambililo akabungwe kalepeela mukukansha imisepela mu fyakubobelamo bwino imilimo yali bwino sana, elyo imisepela yesu ilekabilwa ukuiteyanya palwa mikalile ya kuntansi. Ilyo twamona ibumba lyu misepela yesu yakonka ubu bwite, ngefyo cacitike kuno mu Kasama – Mano nshi twalapandako imisepela yesu?

Ubwasuko ubwanakisha

Nga bakolwe batatu apa, ukuti twasala ukukana citapo icili conse. Twakaana **ukulolesha** pa bwafya, **ukumfwa** ku tusebo twa pa ma-



fundisho yabufi, nangu **ukulanda** ifyo Lesa alefwaya ukuti tucingilile umukuni wakwe. Imisepela ikatutemwa pantu tulashitungilila mufyo itemwa. Iyi nshila ingamoneka ukusunga umutende pakati kesu, tatuswile twaba abakuposa inshita iyitali mukubebeta mu cipingko kibili no kulanshanya pali uyu mulandu. Lelo tusubilafye ukuti fyonse fili nokubafye bwino.

Nga twacita ici, ninshi twalaba ukutila bushiku bumo Lesa akatwipusha "ukulondolola" (Ba Hebere 13:17). Paulo akonkomesha intungulushi shamu Efeso ukutila "Muleisunga bwino, mulesunga no mukuni onse Mupashi Wamushilo amupeela ukwangalila", pantu "Imimbulu ikali ikamwingilila, elyo tayakapanye mukuni wakwa Kristu. Napali imwe bene pakema bambo, abakalalandia ifya bufi pakuti bongole abasambi, abakulabakonka." (Imilimo 20:28-30). Nga cakutila ifwe nga bafyashi nangu fwe ntungulushi taticitilepo nangu cimo, imisepela yesu kuti yalufya icitetekelo caiko, elyo nabo bakapeela fye umulandu **nifwe!** IYI TE NSHILA YAKUPWISHISHAMO UBWAFYA!

Inshila naimbi iya yanguka

Nakabili kuti twatila: "Iyoo, tatulemusuminiشا ukuyako kulya! Ikalenifye pa յانда,

In No.1+2 of this magazine, we wrote about a certain youth organisation which is operating in several provinces of Zambia, offering a wide range of useful skills trainings to young people. Unfortunately they have been partnering with a new American religion, called "Scientology", and they use this partnership to spread their literature. In these books our young people are invited to join this new faith. If they do, then in future they will believe that there is not one God, but maybe thousands of them. If they had thought so far that Jesus was their best friend, it will then be "Ron" (the founder). They will think that men and women are basically good, and there is no need for salvation. They will turn to Scientology literature to find truth, because the Bible will be outdated in their eyes. -

How should we as leaders react?

The trainings are useful, and our young people need good preparation for their future lives. When we see that dozens of our church youths follow this invitation, as it has happened here in Kasama - which advice do we give them?

The easiest solution

Like the three monkeys here, we could decide not to take a decision. We simply refuse to **look** at the issue, to **listen** to the reports on wrong teachings, and we don't **speak** what God wants to say to protect his flock. The young people will like us, because we are so "supportive". This solution guarantees our peace, we will not have to spend long hours in Bible studies and discussions over the matter. We simply hope that everything will be okay.

If we do this we forget that one day God will ask us to "give an account" (Hebrews 13:17). Paul admonishes the leaders from Ephesus to "keep watch over yourselves and all the flock", because "savage wolves will come in among you and will not spare the flock". And "even from among your own number men will arise and distort the truth in order to draw away disciples after them" (Acts 20:28-30). If we as parents or as leaders don't do anything, our young people might loose their faith, and the only ones to be blamed will be **us!** THIS IS NOT A SOLUTION!

Another easy way

We could also say: "No, we do not allow you to go there! You remain at home, because the Word of God says 'Do not be misled: Bad company corrupts good character.' We have nothing to do with that! And no discussion!" This 'Policeman approach' works for a while. But if the



young people don't understand the reason behind our decision, they will not follow us - earlier or later they will either start doing secretly what they want. Or they will simply leave us and go else where. And then we have lost them for good! Is that what we want?

Go along!

We can not always prevent our children and young people to get in contact with wrong religions. But we can prepare them! God wants us to use our spiritual gifts to help people to "become mature" They should "no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ." (Ephesians 4:13-15). Let us help them to understand the truth, specifically in the areas of error which they will be exposed to. Let's talk with them to find out what they have learned. Let's look at the books and handouts they receive. We as parents or leaders need to be with our children, so that we can help them.

The best idea

... was sent by brother B.W. from Samfyia West CMML, saying: "On Scientology. Please DO NOT allow them. Reason: read Proverbs 22:6. We also have agricultural personnel who when contacted can make a programme imparting such similar skills." Yes, very true! Our young people often go elsewhere because we don't have anything to offer. How many thousands of young people do we have in our churches - and how few opportunities have we prepared for them to learn the skills that they need.

We need to explore this idea more. In some places Christians have started to do something, but others don't know about it. We would like to report on these initiatives in "Natuleya!". So please inform us! Our young people are worth our efforts!

MV, Kasama

pantu icebo cakwa Lesa citila "Ala mwilabepwa: Ukwampana na bantu babi, konaula ne mibebe ya bantu basuma. Ifyo tafitukwatile incito! Fipwile napa pene!" Iyi nshila yakwa kapokola' ibombafye pa kashitafye akanono. Lelo imisepela ishibe umulandu twayebela ifyo, tayakatwalilile ukukonka ifyo twayeba ukucita – libe tamulashilesa nangula panuma yakuilesha, kuti yatendeka ukulacita ifyo ilefwaya mu bumfisolo. Nangu ukutusha nokuya kumbi. Lyena ninshi yalubililafye – libe tefyo twalefwaya.

Konkanyapo!

Te lyonse twingacingilila abana besu ne misepela yesu kukukanalanshanya na ba mipepele ibi. Lelo kuti twabateyanya. Lesa alefwaya ukuti tubomfyeyabyupe fyesu ifyabumupashi kukwafwilisha abantu ukuti "babe abakalamba". Tabafwile "ukutwalila ukuba abaice, abasendwa na matamba uku noku, abasendwa no mwela konse uko wapuupila, emukutila abasendwa na mafunde ya ncenjeshi sha bantu. Abo ebongola abantu no kubatwa mu cilubo ku mano yabo aya buceneshi. Lelo nga twalalandi ifyacishinka no mutima wakutemwa, lyena ninshi tukakula mu nshila shonse tukapalane na wene uuli mutwe, noyu ni Kristu."



(Efeso 4:13-15). Natubafwilishe ukumfwikisha icishinka, ukulungatikafye pa cilubo ico balingile ukumona. Natulande nabo pakuti twishibe ifyo basambille. Natumone mu fitabo namapepala bapeelwe. Ifwe pamo nga bafyashi nangu intungulushi, tulingile ukuba pamo na bana besu pakutila twingabafwilisha.

Itontonkanyo lya wamishapo

... lya tuminwe na bamuninefwe ba B.W. ukufuma ku Samfyia West CMML, abati: "Palwa Scientology. Napapata TE KWESHA ukubasuminisha. Umulandu: belengeni Amapinda 22:6. Twalikwata na ifwe kanyekanye mu fyabulimi uwakuti nga mwalanda nankwe kuti apanga ubtantiko ubwakupella amasambililo ku misepela shesu ngayo yene balepeela." Ee, cacine! Imisepela yesu ilingi line iya kumbi pamulandu wakuti twakwata ifyakuti tuipeele. Yangu imintapendwa ya misepela iyo twakwata mu filonganino fyesu – We cipendo nobe ulacepa ca misepela tuteyanya mu masambililo yakumine mu fyakukabila fyamikalile yaiko!

Tufwile ukulolekeshapo sana pali ili tontonkanyo. Mu ncende shimbi, abena Kristu balyamba ukucitapo cimo. Lelo bambi tabaishiba palwa ici. Kuti twatemwa ukupeela akasebo pali aya mano ya mikanshishe. Twapapata twishibisheniko! Imisepela shesu shali linga ukubikako amaka yesu!

MV, Kasama



UBUNTE BWESU - KUTI TWABUBOMFYA SHANI?

(Icipande ca butatu)

Mu Cipande ca bubili, twaloleshe no kubuula icakumwenako kuli Paulo mu Milimo Yabatumwa. Twamwene ifyo atantike pakuisosela umwine ku Bayuda banankwe, mu lulimi ulo baleumfwa elyo no mucinshi wali mu kulanda kwakwe.

Mu Cipande cabutatu twalalanda pa mulandu wakwa Lesa elyo na ifwe bene. Ilyo tulelanda ubunte ku banensu, twibukishe ukumona ukuti tuleeba abantu ifyo Lesa acita mu myeo yesu.

Lesa eubomba mu fintu fyonsse ifyaba pali lino isonde. Lesa eutupilibula no kutuwamy. Ukutula ku kuwa kwa bafyashi bantanshi Adamu na Eva (Ukutendeka 3), ifwe bonse twaba ababipa ku cinsu cakwa Lesa. Na muli ici, twitwa ababembu. Roma 3:23.

Lelo Lesa alilanga uluse lwakwe pakupeela Yesu umwana wakwe ukuti muli wene tusange ipusukilo no mweo wa mayayaya uo twalufishe pa kutendeka. Yohane 3:36; 17:3.

Ilyo tulelanda pali Lesa, Lesa aba na maka yakubomba no kwalula imibebe yesu. Nangu ibe iyabipa shani ena alatubelelela uluse ilyo twapokelela umwana wakwe Yesu mu myeo yesu. Esaya 1:18.

Lesa ena taba na kapatulula nangu ukulolesha pafyo twaba. Ena nga twaisa kuli ena, alisosa ukutila uleisa kuli ena takamatamfy iyoo, Yohane 6:35-37.

Ilyo tulelanda pa bunte bwe pusukilo mu cilonganino, mu citente, atemwa mu cifulo icili conse, tuleeba abantu pafyo Lesa abomba nefyo twapitilemo nefyo apilibula umweo wandi pakuti abantu beshibe amaka yakwa Lesa nefyo abomba, elyo nefyo ndi mu mweo wandi ngo mwina Kristu.

Ubukulu bwakupeela ubunte kulenga abaleumfwa nabo beshibe no kumona ifyo Lesa abomba nokuti beluke ukuti Lesa kuti acita nokubomba cimo cine mu myeo yabo ico acita no kubomba mu mweo wandi ne ulebeba.

Ulubali lwandi, ndebeba ifyo nali, ifyo naendelemo, ifyo napilibuka nefyo ndecita ngo mwina Kristu.

- Nga ndepeela ubunte bufwile bwasendafye inshita inono (3-5min) bamineti batatu ukushinta kuli bamineti basano.

- Bebeni mu lulimi ulo bengomfwa.

- Limo nga twalongana ku citente twishimikafye lelo bamu kuti bapeele bunte. Ici cilafwilisha abaleumfwa ukwishiha amaka yakwa Lesa.

- Tulapanga ifilubo ilyo tulelanda pa ficitika mumekalo yesu cila mwaka, cila mweshi, cila bushiku

- Twishibe ukuti ubunte bwaba apengi. Lelo ubunte bwe pusukilo bwabafye umuku umo pafyo Lesa atupususha ukutufumya ku lubembu.

- Kibili ilyo tulepeela ubunte twimona bambi nga babipa saana. Iyoo, twibukishe ifyo Paulo alandile ku bena Efeso 2:1-2.

- Ubunte bwesu bulatukosha no kutulenga twishibe Lesa na maka yakwe. Na basosa ukutila Lesa tabomba, ilyo baumfwa ubunte cilabafwilisha ukwishiha Lesa.

Natumfwe ubunte kufyo Lesa abomba pa mweo wakwa munyinefwe kibili uwaba umubomfi wakwa Lesa no kwafwilisha abantu abengi palwa kwishiha Yesu no kukansha mu cebo ukupitila mukusambilisha mu fifulo ifingi muno calo cesu ica Zambia na ku bena mupalamano besu.

OUR TESTIMONY - HOW CAN WE USE IT?

(Part 3)

In the second part, we looked in the book of Acts and took Paul as an example on how he gave his testimony to his fellow Jews. We saw that he gave it in a language they would understand, and with respect.

In the third part now, we are going to talk about two sides, God as well as ourselves. When we are sharing our testimony with our friends, let us always remember that we are telling them about what God has done in our lives.

God is at work in everything in this world. He is the one who changes our lives and put us right. From the time when our first parents Adam and Eve failed (Genesis 3), all of us are not right before God. So, we are called sinners. Romans 3:23

However, God has revealed his mercy by giving His son Jesus so that through him we may obtain salvation and eternal life which we lost in the beginning. John 3:36; 17:3.

When we are talking about God, He has power to work and change our behaviour. No matter how bad our deeds may be, He forgives us when we receive His son Jesus in our lives. Isaiah 1:18.

God does not have partiality neither does He condemn us when we turn to Him. If we come to Him, He has promised that whoever goes to Him, He will not cast him away. John 6:35-37.

When we are sharing a testimony of our salvation, be it in church, in a cell meeting or wherever we are, we are telling people about what we have been through, what God has done, how He has changed our lives and how we are living as Christian at the moment. We want them to know how God works and His awesome power.

The significance of sharing testimonies is to make the hearers realise how God operates, and that He can do the same in their lives.

On my part, I will tell them how I was, what I used to do, how I met the Lord, and what I am doing as a Christian.

- A testimony should take only few minutes – say 3-5 min.

- Share it in a language they can understand best.

- Sometimes where we are gathered, let us not just do the talking but also share our testimonies. This helps those who hear to know God's power.

- We make mistakes when we talk about things that happens around us annually, monthly and daily.

- We should understand that there are different kinds of testimonies, but a testimony of our salvation only happens once.

- When sharing a testimony, let us not consider others to be worse than we are, but let us note of what Paul said in Ephesians 2:1-2.

- Testimonies encourages us and makes us know God and His power. People who say God does not work are also helped to Him when they hear our testimony.

Let us now hear the testimony from our brother about what God has done in his life who is now a servant of God and he has helped many people in knowing Jesus and he has trained many in the word of God in different parts of Zambia and outside.

**Muli
fyonse Lesa
acindamikilwe!**
1Petro 4:11

**In all things
GOD may be
glorified...!**
1Peter 4:11

"Debts with God"

My Testimony

All the time I used to do good works and to help other people, but I failed to do so to myself.

My name is John Bwalya. I was born in Luapula Valley in Mwense District from a family which did not know Christ as Lord of their lives. My mother used to drink a lot. My Father used to go to Jehovah's Witness Church on and off. But in the course of time, he stopped.

When my parents died in 1968, life became tough. In 1975, I completed form 2 (grade 9). I began to indulge in beer drinking, smoking and much more. I dropped out of school and began fishing like my father used to do. I continued to walk in those bad things thinking they were good for me.

One day, I happened to attend a funeral ceremony in my village. The person who died was very prominent in that village. The preacher told a story about two people who were friends. One of the two borrowed some money from his friend, but he could not pay back. Therefore, a summon was sent to him through a dumb person. When he read it, he died.

The preacher said, all of us who have not given our lives to Christ have debts with God. After hearing this message it brought me great fear. That night I dreamed that heaven was opened and people were ascending through a ladder. But for me, when I tried to go up the ladder I was failing. Eventually, someone came and held me by the hand and he said, "go up, people up there are waiting for you to speak to them." Immediately, I woke up.

The following day one pastor came to see me. He asked me about the message I heard on the funeral. His name is Katato Sensele. He helped me in the Word of God and explained to me about salvation in John 3:36 and John 1:12. Afterward, I surrendered my life to Christ. I told Him to come into my life as Saviour and Lord. I believed Christ and turn to Him. This was on Wednesday at 16:30hrs 1978. In 1980, I was baptized. And in 1988, I went to Bible School to learn the Word of God. In 1993, I became a full time worker for God.

God has changed my life. I have stopped what I used to do including beer drinking and smoking. God is gracious. What He has done for me, He can do for you. He is not a God of partiality. He does great things to change our hearts, the way we live and our deeds.

God is calling you to Him Acts 17:30-31 says, God forgave them the wrong thing they did before they had known. But He just want us to repent. Perhaps He can do the same for you after hearing this testimony

JB, Kasama

"Inkongole kuli Lesa"

UBUNTE BWANDI

Yonse nalesha ukubomba ifintu ifisuma kwafwa abantu bambi, lelo ne mwine nalifili ukuicitila ifntu ifisuma. Ine John Bwalya nafyalilwe Luapula Valley, mu mushi mwa Lubunda mu Mwense District, mu lupwa ulushaishiba Shikulu nge Mfumu mu mweo wabo. Tabali abena Kristu iyoo. Ba mayo balenwafye ubwalwa. Batata baleya-ko ku Jehovah's Witness. Lelo baishile leka ukupepa. Abafyashi ilyo baishile fwa bamayo mu 1968, ici calengele imikalile yesu ibe iyayafya. Mu 1975 ilyo napwile isukulu mu form 2, umweo wandi wali uwakuposaika mufya mu calo. Ukunwa, ukupepa fwaka, nafimbipo. Nalekele isukulu no kutendeka umulimo uwalebomba abafyashi ukwipaya isabi. Kibili natwalilile ukwikala mu nshila ishabipa. Ine nalemona ukutila fyonse ifyo nalecita mu bwikashi bwandi fisuma.

Bushiku bumo naile pa cililo icali mu mushi. Abafwile bali abaishibikwa sana mu mushi umo naleikala. Bakashimika bashimikile pa bantu babili abali ifibusa. Umo akongwele indalama ku munankwe. Lelo ilyo ailesita saimoni, uwamuletele ali cibulu. Panuma yakubelenga, umunankwe afwile. Bailwile ifyo bonse twaba ne nkongole kuli Lesa fwebashasumina muli Yesu. Panuma yakumfwa, candetele umwenoso uukalamba nganshi pamulandu wakutila ine nali ushilaishiba Lesa.

Ilyo nasendeme nalotele iciloto umulu waisuka abantu balenina ku mutanto. Ine nga nati niine napona, pakulekelesha umuntu aishile njikata kukuboko no kunjeba ati "Nina, abantu ulemona kulya ku mulu niwe balelolela uye ulande kuli bena." Apopene naimine mutulo.

Ubwakonkapo ba Pastor bamo baishile njipusha ifyo naumfwile pa cililo. Ishina lyabo ni ba Katato Sensele. Bangafwilishe mu cebo cakwa Lesa no kunondolwela pe pusukilo muli Yohane 3:36 na Yohane 1:12. Panuma naiswile umweo wandi no kwita Yesu ukuti engesa mu mweo wandi ngo Mupusushi kabili Imfumu yandi. Natetekeli Yesu no kulapila nokuipeela kuli ena. Ici cali pali citatu pa 16:30 hrs 1978, elyo naipeele kuli Yesu nokufyalwa cipyapya. Mu 1980 nalibatishiwe. Kibili 1988 naile mukusambilila icebo ku Bible School. Mu 1993 natendeke ukubombela Lesa nga full time worker.

Lesa alicinja ubumi bwandi. Fyonse ifyo nalecita nalileka. Ukupepa fwaka, ukunwa na fimbipo. Lesa waluse ifyo acitile pali ine na imwe bene kuti abomba pa mweo wenu Lesa te wakapatulula iyoo. Alabomba ifintu ifikalamba mu kucinja ubumi bwsesu, imikalile ne imicitile.

Lesa alemwita ukuti mwingesa kuli ena Imilimo 17:30-31. Inshita shakukanaishiba Lesa alashisuula. Lelo afwaya ifwe ukulapila. Limbi ilyo twaumfwa ubunte naimwe bene Lesa kuti acita cimo cine.

JB, Kasama



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

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

Ukulingana nefikomo fya iyi magazine, balingile:

1.Ukuba bamembala bapimpa mu cilonganino ca Christian Brethren Church nangu icilonganino cimbi ica evangelical Church ica ishibikwa.

2.Abengatemwa uku lolesha pa milimo yabo muli iyi magazine nge yakupeelafye kubufumu bwakwa Lesa. Ukulundapofye pacishinka cakuti ifilengo fyabo fikalaendelapamo na mashina yabo, ifilambu fimbì fikalipilwa mu mulu.

3.ukusuminisha ukuti cili mu maka yabalelolekesha pali iyi magazine ukusala nga cakuti benga bikamo icilengo cenu ne nshita batemwa abene ukubikamo icilengo icili conse.

Nga mulekabilia ukusendamo ulubali muli uku kucimfyanya, tumeni ifilefwaikwa apa pesamba kuli ba Editor ukushinta pa 15 October 2009:

1. Ifilengo:

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

2. Kalata wakumisuminisha ukufuma kuntungulushi sha lukuta luntu mulonganako.

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

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

According to the guidelines of this magazine, they need:

1. to be active members of a Christian Brethren church or another recognised evangelical church

2. to be willing to look at their work for this magazine as their contribution to the Kingdom of God. Apart from the fact that their artwork will be published with their name attached to it, any other reward will be paid in heaven.

3. to accept that it is entirely at the discretion of this magazine to choose whether and when to print any drawing sent for publication.

If you are interested to participate in this contest, send the following documents to the Editor till 15 October 2009:

1. Drawings:

i. Something happening in the village or on the field

ii. Illustration of any story that you choose from Mark ch.1 to ch.10.

iii. A portrait of a friendly person you know.

2. Recommendation letter from your local church

3. Your personal details (Names, age, address + phone, occupation, preferences in your artwork)

The three best artists will receive some nice book prices!



WORKING FOR GOD AND TAZARA

*Church planting in Chozi/
Northern Province*

UKUBOMBELA LESA NA TAZARA

*Ukushimpa ifilonganino
ku Chozi / Northern Province*



Brother Kasonde, before you came to Kasama some months ago, you had been living in Chozi for 26 years. Where is Chozi and why did you move there?

Chozi is a railway station, 66 km before the Tanzanian border. It extends to several villages. People came closer and closer to the railway to do business, that is how it became a bigger settlement. I went there to start work as a Locomotive driver, just after my training.

What have been your responsibilities at Tazara over the years?

For the first 21 years I have been a Locomotive driver, between Tanzania and Zambia. Then for the last five years, I was promoted and have been working as Station Master.

Chozi seems to be rather a small place. Most people try to leave those places. Why did you not try to get a transfer to a bigger town?

It was not easy, especially because there have been a lot of disciplinary transfers to that place. And because of my good testimony as a Christian, they did not want to let me go. That is also how I got promoted in the end, because of my integrity.

What was the spiritual situation of Chozi when you moved there?

Not very good. At that time there was only UCZ, the Roman Catholic Church, the African National Church, and the Jehovah's Witnesses. When we moved there we attended the United Church of Zambia. We did that for one year, before we planted the present Chozi CMLL church there.

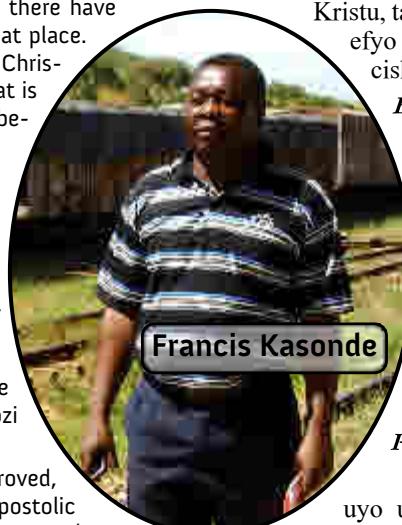
Meanwhile the situation has improved, some pentecostal churches, New Apostolic Church and a Baptist Church have been started as well.

How did you start to plant the church?

There was another Locomotive driver who originally came from Christian Brethren background. After having attended the UCZ church for one year, we agreed to start the new church, just as two couples. That was in 1984. We met in a school and began to witness to people by going door to door. That is how more people got to know us, and eventually the church started growing. But it took till 1986, when together with some believers from the church in Mpika we started functioning officially under the name "Christian Brethren Church". That is also when we found a place and put up a small building.

What were some of the key elements that helped you to develop the work so far?

I think it was our Christian integrity that helped us to be recognized that we were serious with our church. At our work places we were known, I and the other brother (Ngulube his name), that we were very committed Christians, and that we intended to serve the Lord even at our work places. That helped us at first.



Francis Kasonde

Ba munyina ba Kasonda, ilyo tamulaisa mu Kasama pakubala mwaikeli ku Chozi pa myaka 26. Bushe Chozi abela kwi kabili mulandu nshi mwafumineko?

Mukwai, Chozi citesheni ce shitima icabela mupepi na ku mupaka wa calo ca Tanzania apali intamfu 66km. Icitesheni ici calikuulwamo ne mishi iingi. Pakuti citesheni ici cikule abantu abalecita amakwebo baishile balepalamina mupepi. Lelo ine naile kulya ukuya ingila incito yakwensha ishitima panuma yakupwisha amasambililo.

Bushe milimo nshi mwalebomba pa Tazara imyaka yonse?

Pamyaka 21 iyakubalilapo nalebomba pa kati ka fyalo fya Zambia na Tanzania ukwensha ishitima. Kabili pa myaka isano iyapita elyo bansumbwile pacifulo cakuba umukalamba wa citesheni.

Ici cifulo cabafye pa ncende iinono, na bantu abengi balafwaya ukufumako. Bushe imwe ninshi tamwalwisheshe ukuti bamucinje ukuya ku musumba ukalamba?

Tacali icaanguka pantu abengi baleseshiwa pa mulandu wakulufanya. Lelo ine pamulandu wa kukwata ubunte busuma ngo mwina Kristu, tabafwaile ukuti banceshe nje kumbi, na pakulekelesha efyo naisangila nasumbulwa pamulandu wakuba uwachinkha,

Bushe imipepele pa Chozi yali shani ilyo mwaliko?

Tayali bwino sana. Pali ilya nshita ifilonganino ifyaliko fye ni UCZ, Bakatolika, ba African National Church ne Nte shakwa Yehova. Ifwe ilyo twaliko twalelongana na ba UCZ. Twatwalilile ukucita ifyo pamwaka umo mpaka ilyo twaimike ulukuta ululipo ilelo palya ulwa Chozi CMLL Church. Pali nomba ifintu naficinja sana, pantu ifilonganino fya ba Pentecost, Ba New Apostolic Church ne cilonganino icinono ica ba Baptist fyalitendeka umulimo nafyo.

Pakwiminika icilonganino mwacitile shani?

Mukwai kwali kensha we Shitima na umbi uwaishile uyo uwalelongana kale ku Christian Brethren. Panuma yakulongana na ba UCZ pamwaka umo, twasuminishenye fwe ndupwa shibili ukuti tutendeke ukulalongana pa lwersu. Neci cali mu mwaka wa 1984. Twatendeke ukulakumanina pe sukulu kabili no kulabila injanda ne njanda. Ici calengele abantu abengi ukwishesha ulwa ifwe, ne cilonganino efyo caile cilekula. Catusendele inshita ukufika mu 1986, elyo mukubombela pamo na bena Kristu ukufuma ku Mpika twaishile lembesha icilonganino ukuti cileitwa mwishina lya Christian Brethren Church. Ifi efyo cali kabili efyo twaishile kwata ne ncende iyo twakuulilepo kacikulwa akanono.

Fintu nshi fimo ifyamwafwilishe ukufuntula umulimo?

Ndetontonkanya ukuti ni bucishinka bwa bwina Kristu ebwalenglele ukuti twishibikwe ukuti twali abakosa muli bukapela bwesu. Pa ncito ine namunyina (uyo ali ni Ngulube) umo twali abashibikwa mu kuipeela kwesu nga bena Kristu abo abaiminina pakubombela Shikulu na pa shancito apo twalebomba. Ici ecatwafwile pakubalilapo. Icabubili twali abapeelesha kukubila te ku njanda ne njandafye lelo twalesabankanya no tupepala twa mbila nsuma no kulanda ku bantu amashiwi yakwa Lesa. Tatwaleya mu ncende sha mutali ico muli shilya nshiku shakubalilapo mu myaka ya mu 1980 abekala calo abena Chozi batumwene fwebabomfi abafumine kuncende shimbi muno Zambia nga bamwisa. Tabaletupokelela mu mishi yabo na pa mayanda yabo. Kanshi twalebalolelafye pa nshita isho baleisa mu kushita ifintu ilyo

ishitima lilepita, elyo twaleba kumanya no kulanda nabo. Lelo nga ni mu mishi yabo mwena baletukaana no kututamfya.

Bushe mwalikweteko ifintu fimo ifyakongwelako abantu pamo nga ukutambisha ubunkolanya nangu amabumba ukufuma kumbi ukwisa kuku-mwafwa mumulimo?

Mukwai tatwalebomfya ubunkolanya nangu ukubila kwa palwalala, lelo ni panuma yakupita inshita ninshi ne cilonganino nacimikwa elyo twasambilishiwe amasambililo ya Bukatanda. Lyena twalekwata ukubila kwa palwalala kabilo nalyo line tatwali abakumanisha ifyakubomfya. Kibili kuti nalanda ukuti mu myaka yakubalilapo, twalepitana nganshi icakuti takwaleba nokulapekanya ifintu ne ncito iyoo twalebomba tayaletushila inshita bwino iyakubombelamo imilimo yamusango uyu.

Bushe mwalikwete abalemwafwilisha ukufuma muno Zambia nangu kunse ya calo?

Abakalamba bamo ukufuma ku Malama mu Kasama ilyo baumfwile ukuti natutendeka umulimo balishileko umuku umo nangu ibili. Ici cali cilonganino uko twalelongana muli shilya nshiku ilyo twafikile mu Kasama. Nangu cibe ifyo ba munyinefwe ukufuma mu Mpika balitutandalile pa nshiku shibili kabilo balitwafwileko ne ndalamu elyo na matafwali yakukuulila icilonganino. Kibili kwali no kulanshanya ukusuma mwisamba lya cimuti icikalamba icaba palya na nomba.

Bushe cileplibula ukutila icilonganino icikalamba kabilo icisuma cilya mulonganinamo shinonshiku cakuulilwe na bena Kristu abene?

Ee, consefye bena Kristu ba mu Chozi.

Bushe kuli ifintu fimo ifyo mumwene ififwile fyabombelwa mu nshila imbi ilyo muleshimpia icilonganino cimbii?

Kuti nabombela

mu nshila imbi, lelo ifingi

twaibombele fye fwe bene. Pali ino inshita eko fili ifilonganino no tubungwe twa bena Kristu utwafwilisha ifyo twingatemwa ukubomfya. Ico takwali na babomfi ba nshita shonse aba cilonganino ubuyantansi bwaleshingashinga pantu twalebomba fye ilyo twakwata inshita yesu. Ndemonia akuba ukubombela pamo na bena Kristu bonse Icilonganino nga calikuulile mu fyakwa Lesa.

Bushe ulupwa lwenu lwaciloseshe mwisa pakumona ukuti mwaitumpa mu kushimpa icilonganino?

Ifyo natemwa Lesa efyalenga ukuti mbe umufyashi kabilo umulume uwatemwikwa. No lupwa lonse lulatotela. Nomba abana no mwina mwandi limo limo balailishanya ukuti nshifwaya ukunsesha ukuya ku fifulo ifisuma. Pamulandu wakutemwa icilonganino ecalenga ukuti ningaba kulya. Pa nshita imo nalyeseshe lelo tafyabombele, icakuti abakalamba ba ncito baseseshemofye bambi. Ine ici tacansaka-mike, lelo ku lupwa lwandi ici tacabasekeshe.

Bushe mano nshi mwingapanda ku bena Kristu abalefwaya ukushimpa icilonganino?

Mukwai, tatwatalile atushimpa icilonganino na cimbi mpakafye mu 1999 ilyo intungulushi shimo muli ifwe shaile sambilila ifya kushimpa ifilonganino ku Kasama. Elyo lyena twatendeke ukushimpa icilonganino ca bubili. Ico tushatendekele nico twaletontonkanya ukuti cikait-endekelafye icine ilyo abena Kristu bakula mu citetekelo. Eico, esheni ukusambilila ifyakushimpa icilonganino. Ici catupeele icimonwa cakushimpa ifilonganino na simbi. Ici kabilo calitupalamika na ku bantu bambi ababombelepo iyi milimo kale, pakuti batupandako na mano.

Natotela sana, kabilo Lesa amupaae.

Then secondly we committed ourselves to witnessing, not only door to door. We gave out Gospel tracts and talked with people about the Word of God. We did not go as far as going into the surrounding villages, because during those days in the early 80's, the local people from Chozi used to regard us workers from other areas in Zambia as foreigners. They did not welcome us in their villages and homes. So we were just waiting for them when they would come on market days, especially when the train was passing. That is when we intercepted the travelling people and talked to them. In their villages they would just reject us.

Did you have any bigger events, film shows, or teams from outside that helped you in this work?

Usually we did not use films or crusades. Later we got trained in Sowers, but that was after the church was already established. We had open air meetings, but we were not properly equipped at that time. Also I have to say that in our earlier years, we had to drive very often, and we could not plan properly. Our job did not leave us much room for these programs.

Did you have any supporters elsewhere in Zambia or beyond?

Some of the elders from Malama church in Kasama travelled once or twice after they had heard that we had started. That is where we used to congregate in those days when we came to Kasama. Otherwise the brothers from the church in Mpika visited us for two days and helped us with some finances to make bricks for our first building. And we had a nice meeting under a huge tree that is still there.

That means that the nice big building in which you meet today has been built by the local believers alone?

Yes, entirely by the believers in Chozi.

Do you have any observations as to things that you would do differently in your next church plant?

I would do it quite differently. Most things we have done entirely on our own. Meanwhile there are more churches and Christian organisations available, so we would work with them. Progress was very slow, because we had to do everything in our spare time, there were no full time workers around for the church. I think in collaboration with those other Christians the church would have been better discipled.

What did it mean for your family that you were involved in this church plant?

My love for God has kept me and motivated me to be a loving father and husband. That has been appreciated by my family.

Now, as to the disadvantages, my children and my wife sometimes have blamed me that I did not want to be transferred to better places. My love for the church has held me there. On the other hand I did try, but failed because management would rather transfer others, not me. I did not mind, but for my family it was a disadvantage.

Which advice would you give to Christians who want to plant a church in a new area?

We had not planted another church till after 1999 when some of us leaders attended a Church planting workshop in Kasama. That is when we started with our second church plant. Why we did not start earlier was that we thought it would happen automatically after many Christians have grown in their faith. - So try to get some kind of training in church planting. That gave us a vision to start planting more churches. It also brought us into contact with other experienced leaders who have done it before and can advise.

Thank you very much, and God bless you!



QUESTION & ANSWER

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

There are different ways in which groups of believers can receive new members. Whichever we follow, we should pay attention to the following:

I. Let us warmly welcome the new person as a guest (not as a member!). One of us should talk to him or her after the service to find out who he/she is, where he/she lives, what he/she does. Invite him/her for the meetings and visit him/her soon. Some churches make certain people responsible for this task, but all of us should be ready to establish contact with our guests.

II. Some of the leaders should meet with the new person to find out whether he/she is following the Lord Jesus already. We should ask questions to see whether this person knows the Gospel. Let's hear his/her testimony - are there signs of true repentance and change in what we hear? Many people in Zambia know the right words to say, but what shows that this person has God's life in his/her heart? If after this conversation we are not sure, we should assign somebody amongst us to start reading the Bible with him/her, or invite the person to an evangelistic Bible study. There is need first to become a child of God, and only then a member in a local church.

III. If the person had been a member of another church before, there is need to help him/her to deal with the past.

For one, we would want to make sure that we are not dealing with a trouble maker who tries to escape discipline in his former group, or somebody who changes his church affiliation every few months. We leaders should contact his former leaders and find out. For two, we should study with this person important differences between the convictions of his former church and ours. He/she needs to know what we believe and why, and we need to know that he/she will not introduce wrong doctrine or practises into our church. Equally he/she needs to understand what is expected from a member in our church - it may be very different from the former affiliation.

Once we as leaders are convinced that the new person is born again and ready to support actively the life of our local church, we can propose him/her to the congregation. In some churches, a document with the important beliefs has to be signed. In others a one week period is given to the other church members in which possible problems with the new person can be brought to the attention of the leaders. However we do it, let's give ourselves enough time to make sure

- a) that we do not get more people who want to join us for the wrong reasons.
- b) that new people in our group have a good start into a lifetime of growth and happy fellowship with us and with the Lord!

ILIPUSHO NO BWASUKO

“Ilyo umuntu umupya aiminina pa kupwa kwa kulongana nokutila untu watetekela elyo alefwaya ukuba membala wa ici cilonganino – lutampulo nshi tulingile ukusenda? Musango nshi tulingile ukupokelelamo umweni pakuba nga membala mu cilonganino cesu?” (LC, Mporokoso)

Kwaba inshila ishalekana lekana isho utubungwe twa batetekela bengapokelelamo bamembala bapya. Inshila iyili yonse iyo twabomfyia, tulingile ukulolekesha pali ifi fikonkelepo:

I. Natusengele umuntu umupya ngo mweni (te kumusenga nga membala iyoo!). Umo pali ifwe alingile ukulanda nankwe panuma yakulongana pakuti engeshiba ninani, uko ekala, nefyo acita mu bwikashi bwakwe. Mulalikeni ukulasangwa kukulongana ukuli konse elyo no kumutandalila mu-kwangufyanya. Ifilonganino fimo fipeela abantu bamo uyu mulimo, lelo ifwe bonse tulingile twaba abaiteyanya ukulanshanya na beni besu.

II. Shimo intungulushi shifwile ukukumanya umweni pakuti beshibe nga cakutila alakonka Shikulu Yesu. Tulingile ukwipusha amepusho pakuti twingeshiba ngacakutu uyo mutu alishiba Imbila Nsuma. Natumfwe ubunte bwakwe – bushe pali ifilelangisha ukulapila kwacine elyo no kucinja mufyo tuleumfwa? Abantu abengi mu Zambia balalungika mukusosa, lelo cintu nshi cilangisha ukuti uyu mutu alikwata umweo wakwa Lesa mu mutima wakwe? Ngacakutila panuma yakulanshanya tatushininkiske, tulingile ukupeela umulimo kuli umo uwa muli ifwe ukulabelenga icipingo nankwe no kumwita ku masambililo ye pusukilo. Icilekabilwa intanshi kuba umwana wakwa Lesa, elyo ukuba membala wa cilonganino kwakonkapo.

III. Ngacakutila uyu mutu aalipo membala wacilonganano cimbi, alekabilwa ukumwafwilisha pafyakale.

Pa cabumo, kuti twatemwa ukumono kuti tatulebomba na ncitabu uyo ulefwaya ukubutuka ukusalapulwa ku lukuta afumine, nangu umo ucinja bumembala bwa filonganino libili libili. Ifwe fwe ntungulushi tufwile twalanshanya ne ntungulushi shauko afumine no kufwailikisha.

Pa cabubili, tufwile twasoma noyu mutu ubupusano bwa fisumino ifikankala pakati kacilonganino cesu ne cilonganino afumineko. Alingile ukwishesha ifyo twasuminamo no mulandu twasuminina muli ifyo fintu, elyo tufwile ukushininkisha ukuti takalete amasambililo yabufi nangu imicitile yabipa mwibumba lyesu. Mu musango umo wine, awfile ukwiluka pa filekabilwa ukufuma kuli cila membala wa mu cilonganino cesu – ici kuti capusanako na ku cilonganino afumine.

Ilyo panuma nge ntungulushi twashininkisha ukuti uyu mweni alifyalwa cipyap, kabilo ali uwaiteyanya ukutungilila icilonganino twabamo, kuti twamulangisha ku ba lukuta. Mu filonganino fimbi, ipepala lyabapo ifisumino ifikankala ifya lukuta lilasainwa. Muli fimbi ifilonganino, umulungu umo utuntulu ulapeelwa kuli bamembala uwakuletamo amafya bakwete pali uyo mweni ku ntungulushi. Tacisakamike inshila mubomfyia, natuippee inshita iyalinga pakuti tushininkiske:

(a) ukuti tatubuulile abantu bambi abalefwaya ukulunda kuli baifwe pamulandu wa fintu ifyalubana.

(b) ukuti abeni pakati ke bumba lyesu bakwate ukutendeka kusuma ukwakutwaliila uku kula mu bwikashi na mwisenge lya nsansa naifwe elyo na Shikulu.

Namukwata ifimbifykwasuka nangu fyakwipusha? Tulembeleniko!

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TALKTIME - WITH GOD!

Inshita ya kulanshanya na Lesa

AUGUST 2009

Aug 1 Sa Lukala Mil 11:1-12:14 Fintu nshi ifikankala ifyo imisepe-la shilingile ukusambili-la pali aya maversi?

Aug 2 Su Amalumbo 10:1-18 Bushe naimwe malishiba ifyo kashika wa malumbo aleumfwa mu versi ukushinta naku 13? Nibwisa ubwasuko (14 ukushinta ku 18)?

Aug 3 Mo Amalumbo 11:1-13:6 Ni finshi ifin-gatwafwa mu nshita ya mafya (13:6)?

Aug 4 Tu Amalumbo 14:1-16:11 Bushe nifin-shi Lesa atontonkanya pali baifwe (14:1-3)? Ninshi ni nani engemini-na mu ceni cakwa Lesa (15:1-5)?

Aug 5 We Amalumbo 17:1-15 Fintu nshi tule-sambililako pakwampana kwakwa Dabidi na Lesa?

Aug 6 Th Amalumbo 18:1-24 Lesa ali ni nani kulubali lwakwa Dabidi (v. 1 na 2)? Nga iwe Lesa nani?

Aug 7 Fr Amalumbo 18:25-50 Fwaya imilandu iyangi iyo Dabidi atemenwe Lesa!

Aug 8 Sa Amalumbo 19:1-14 Fintu nshi tulesambilila pa cebo cakwa Lesa mu (v.7-11)?

Aug 9 Su Amalumbo 20:1-21:13 Fintu nshi abantu bamo bacetekela? (v.7) Ni nani tufwile ukutetekela?

Aug 10 Mo Amalumbo 22: 1-31 Bushiku nshi mushita sha kwa Yesu ubo Dabidi alelandapo apa? Bushe Yesu aumfwile shani?

Aug 11 Tu Amalumbo 23:1-24:10 Ni finshi ifyo twasambililapo pali Lesa?

Aug 12 We Amalumbo 25:1-22 Ban-tu bamusango nshi abo Lesa akatun-gulula?

Aug 13 Th Imilimo 10:1-23 Ni nshila nshi Lesa ateyanishishemo Petelo ku kushimikila mu basenshi?

Aug 14 Fr Imilimo 10:24-48 Mulan-du nshi Petro aleshimikila naku ban-tu abakatina kuli Lesa pamo nga Konelio?

Aug 15 Sa Imilimo 11:1-18 Finshi fyafumine mu mbila ilya Petelo ash-imikile Konelio (v.14)?

Aug 16 Su Imilimo 11:19-30 Ni finshi Banaba acitile mu Antioke?

Aug 17 Mo Imilimo 12:1-11 Fintu nshi filefwaikwa ukusambilila pa kuiteyanya ku nshita shayafya ngeshi?

Aug 18 Tu Imilimo 12:12-25 Kuti cebo cakwa Lesa casabankanishiwa shani nelyo kwingaba ukupakaswa? (v.24)

Aug 19 We Imilimo 13:1-14 Musango nshi unto Mupashi wa Mushilo abombelemo capamo ne cilonganino mukutuma abantu mukushimikila imbila mu ncende shimbii?

Aug 20 Th Imilimo 13:15-31 Paulo alishibe ifintu ifingi palwa cebo cakwa Lesa. Ni nshila nshi isho wingeshibilamo na fimbii palwa kwa Lesa elyo ne cebo cakwe?

Aug 21 Fr Imilimo 13:32-52 Read v.45-48: Mulandu nshi ubu bupusa-no bulumbwilwe bubelele ubukanka-la kuli ifwe?

Aug 22 Sa Imilimo 14:1-13 Bushe amabumba ayalekana lekana aya bantu yacitilepo shani pakubila kwa Mbila Nsuma?

Aug 23 Su Imilimo 14:14-28 Fintu nshi Paulo acitile pakuti enga shim-pa ifilonganino ifya kosa (v.21-23)?

Aug 24 Mo Imilimo 15:1-11 Ninshi-la nshi tulingile ukupusukilamo? (Pashanyeni na v. 1 na 11)

Aug 25 Tu Imilimo 15:12-41 Bushe ifyongo fyalii pa bena Kristu intung-lushi bafipwisheshe shani?

Aug 26 We Imilimo 16:1-15 Fintu nshi Lesa ali nokucita (v6-10) mukutungulula abatumwa ukubafumya mu Asia ukwabukila mu Europe?

Aug 27 Th Imilimo 16:16-40 Fintu nshi muli ili lyashi ifilelangisha ukuti Pailo ali nikakonka wakwa Yesu Kristu?

Aug 28 Fr Imilimo 17:1-15 v.11: Mulandu nshi abena Belea babatash-ishe? Nga imwe musango nshi mwinka citalamo nga bena?

Aug 29 Sa Imilimo 17:16-34 Mu-musango nshi Paulo alondolwelamo palwa kwa Lesa wakwe? Ngo yu lesa ninshi alefwaya kuli ifwe?

Aug 30 Su Imilimo 18:1-17 Nimu musango nshi Lesa akosele-sheshemo Paulo? (v.9-10)

Aug 31 Mo Imilimo 18:18-28 Ni finshi ifyo Prisila na Akwila bacitile kuli Apolo (v.26)? Ni nani ou mwin-gafwilisha ukumfwikisha Icipingo bwino bwino?

SEPTEMBER 2009

Sep 1 Tu Imilimo 19:1-20 Bushe aba bena Kristu abapya mu Efeso balebeshiba shani mu ncende baleikalila ukuti nibakonka wakwa Kristu bacine? Fintu nshi uwile ukuleka ukucita?

Sep 2 We Imilimo 19:21-41 Mulan-du nshi wine wine uwaletele ifyon-go mu Efese?

Sep 3 Th Imilimo 20:1-16 Fintu nshi tulesambililako kuli Paulo muli aya ma veshi?

Sep 4 Fr Imilimo 20:17-38 Musango nshi Paulo abombelemo ilyo ali mu Efese?

Sep 5 Sa Imilimo 21:1-14 Musango nshi Paulo alemwenamo amafya elyo nefintinya mubwikashi bwakwe?

Sep 6 Su Imilimo 21:15-36: Mulan-du nshi Paulo bamwikatile?

Sep 7 Mo Imilimo 21:37 – 22:21 Mepusho nshi yabili ayo Paulo aip-wishe Yesu? (v8 + 10) Muleipusha Lesa cilabushiku!

Sep 8 Tu Imilimo 22:22-30 Musango nshi Paulo aipokolwelemo ukuti bemuma?

Sep 9 We Imilimo 23:1-15 Fintu nshi tulesambilila pali Lesa mu vesi 11?

Sep 10 Th Imilimo 23:16-35 Musango nshi Lesa alefikilishhamo ubu-layo bakwe ukufuma mu Milimo 9:15?

Sep 11 Fr Imilimo 24:1-16 Mulan-du nshi ivesi lya 16 libelele ilikanka-la sana?

Sep 12 Sa Imilimo 24:17-27 Ni cinsi cacingilishe Felikisi ku kuba umwina Kristu?

Sep 13 Su Imilimo 25:1-12 Nga Paulo acitilepo shani pamilandu yabufi iyo aba Yuda bampeelee?

Sep 14 Mo Imilimo 25:13-27 Nga Feste aletontonkanyapo shani pali Paulo?

Sep 15 Tu Imilimo 26:1-18 Mulan-du nshi Paulo apusukile? (v.16-18)

Sep 16 We Imilimo 26:19-32 Bushe abantu bambi kuti bamona shani ukulapila kwa cine mu mweo wenu? (v20)

Sep 17 Th Imilimo 27:1-12 Bushe Paulo aishibe shani ukuti Lesa nat-walilila ukuba na ena? (v.2+3+10)

Sep 18 Fr Imilimo 27:13-26 Cintu nshi cayafwisheshe Paulo pamulandu wakuti ali tetekete Lesa?

Sep 19 Sa Imilimo 27:27-44 Cinshi catuswishes abantu mu bwato? 13-26

Sep 20 Su Imilimo 28:1-16 Ni finshi ifyo Lesa acitile muku tungilila Paulo (v.5 + 10 + 15 + 16)?

Sep 21 Mo Imilimo 28:17-31 Musango nshi Paulo abomfeshemo nshita ilyo ali umufungwa?

Sep 22 Tu 1 Samwele 1:1-28 Cisendo nshi icikulu icacushishe Hana? Cafumishiwepo shani?

Sep 23 We 1 Samwele 2:1-21 Cilayo nshi Hana alaile Lesa (Moneni ch. 1:11)? Bushe cali mwangukile ukufilikilisha?

Sep 24 Th 1 Samwele 2:22-36 Lubembu nshi Eli abembwike (Moneni v.29)? Ni bani balengele ukuti acite fyo?

Sep 25 Fr 1 Samwele 3:1-21 Cinshi muletontonkanya kuti emulandu walengele Lesa asale Samwele nga kasesema? Matontonkanyo nshi ayo Samwele akwete mukupyungila? (Moneni v.4.6.8.10.16)

Sep 26 Sa 1 Samwele 4:1-22 Abena Israeli balebomfya cipao ngo muti. Bushe calibawishes? Mulandu nshi?

Sep 27 Su 1 Samwele 5:1-12 Cinshi cacitike mu musumba waba Pelishiti umo batwele cipao cakwa Lesa? Fintu nshi aba Pelishiti balinokusambilila pali Lesa ukupitila mufyalebacitikila?

Sep 28 Mo 1 Samwele 6:1-21 Bushe Lesa alenashako ubupingushi ku bantu bakwe ukucila ifyo alepingula abena fyallo aba Pelishiti? (Moneni v.19.20) Moneni mu Galatia 6:7!

Sep 29 Tu 1 Samwele 7:1-17 Fintu nshi ifikankala ifilekabilwa pa kupanga ifintu bwino pakati kaiwe na Lesa (v.3)? Fintu nshi fikucingilisha muku konka Lesa no mutima obe onse?

Sep 30 We 1 Samwele 8:1-22 Litontonkanyo nshi lyali mukufwaya imfumu mu bena Israeli (v. 5.20)? Mulandu nshi uku kufwaya kwa mfumu kushasekeshishe Samwele elyo na Lesa (v.7)?

OCTOBER 2009

Oct 1 Th 1 Samwele 9:1-27 Lesa abomeshe ukuluba kwa mpunda pakuti Shauli engomfwa icebo cakwa Lesa ukupitila muli Samwele. Ni mu nshila nshi umo Lesa engabomfya ifyo mwalufishe nangu ifykumitompola mu mweo wenu muku misambilisha ifintu fimo ifikankala?

Oct 2 Fr 1 Samwele 10:1-27 Bushe Lesa acitile shani pakuti Shauli abe uwayana ku kuba imfumu?

Oct 3 Sa 1 Samwele 11:1-15 Cintu nshi calengèle Shauli ukucitapo cimo (5-6)?

Oct 4 Su 1 Samwele 12:1-25 Cikomo nshi icikalamba icali mu mashiwi yakwa Shauli aya kushalikapo? (moneni nakabili pa vesi 14.20.24)

Oct 5 Mo 1 Samwele 13:1-23 Musango nshi Shauli abembukilemo muli ici cipande, kabil mulandu nshi? Nga Lesa acitilepo shani?

Oct 6 Tu 1 Samwele 14:1-23 Nga Shauli na Yonatani bacitile shani mu nshita iyi iya kupeelawa? Ni nani pali aba uwabomfeshiwe na Lesa ku kulubula abena Israeli?

Oct 7 We 1 Samwele 14:24-52 Mulandu nshi muletontonkanya ukuti ewalengele Lesa ukukana aasuka Shauli mu vesi 37? (pashanyeni na Esaya 59:2)

Oct 8 Th 1 Samwele 15:1-16 Bushe Lesa acitilepo shani pakukana beela fyonse ifyo Shauli ayebelwe (v.11)? Nga Lesa kuti atontonkanyapo shani pa mibombele yenu?

Oct 9 Fr 1 Samwele 15:17-35 Fintu nshi twasambilaplo pali Lesa muli ici ciputulwa? Finshi Lesa apata?

Oct 10 Sa 1 Samwele 16:1-23 Dabidi asubwa ku kuba imfumu ipya, lelo alebombela Shauli. Fintu nshi twinga sambilila ku mbela yakwe?

Oct 11 Su 1 Samwele 17:1-19 Mulandu nshi umulalo wakwa Lesa waumfwilile ukupeelawa elyo no kutinishiwa?

Oct 12 Mo 1 Samwele 17:20-40 Mulandu nshi walengele Dabidi uku ipelesha ku kulwa nepaka (v.37)? Mafya nshi yambi ayo alingile ukabalilapo ukucimfya (vs.28.33)?

Oct 13 Tu 1 Samwele 17:41-58 Mulandu nshi walengele Dabidi ukushininkisho kuti Lesa alemupeela ukucimfya?

Oct 14 We 1 Samwele 18:1-16 Ngo bwikashi bwakwa Dabidi bwali shani ponuma yakucimfya ukukalamba? (v.1-1) Cintu nshi camwafwishes 14)?

Oct 15 Th 1 Samwele 18:17-30 lololeni ifyo bucibuspa pakati kakwa Dabidi na Shauli bwali! Fintu nshi tulesambilila ku mibele yakwa Dabidi?

Oct 16 Fr 1 Samwele 19:1-24 Ni nshila nshi Samwele ayafwilifemba Dabidi mu vesi 18? Bushe iekukala na nomba?

Oct 17 Sa 1 Samwele 20:1-23 Londololeni ifyo bucibuspa pakati kakwa Dabidi

na Yonatani bwali! Bushe naimwe muli cibusa iciweme kuli bambo ngefyo bali?

Oct 18 Su 1 Samwele 20:24-42 Bushe Yonatani acitile nshi umunankwe? Bushe naimwe muli abaiteyanya ku kutungilila abanenu pa meno ya bantu?

Oct 19 Mo 1 Samwele 21:1-15 Bushe Dabidi tulemumona shani muli ici cipande? Bushe ali uwa kucetekela Lesa?

Oct 20 Tu 1 Samwele 22:1-23 Mulandu nshi Shauli alengele ukuti imyeo yonse iyi iyakaele ipaiwe? Fintu nshi ciletusambilisha pa fibi fitubuka mu kalumwa namu kukalipisha? Mu cita shani ilyo fyaisa mu mutima wenu?

Oct 21 We 1 Samwele 23:1-18 Londololeni ifyo bucibuspa pakati kakwa Dabidi na Lesa bwali!

Oct 22 Th 1 Samwele 23:19-29 Ni finshi ifyo Lesa abomfeshe pali iyi nshita muku pususha Dabidi? Fintu nshi mwasambilaplo mu nshita yenu iya kupeelawa?

Oct 23 Fr 1 Samwele 24:1-22 Mulandu nshi Dabidi taipaile Shauli? (Moneni mu vs.6.12.13.15) Nga imwe mucitapo shani pa bantu aba lufyanya kuli imwe?

Oct 24 Sa 1 Samwele 25:1-17 Bwafya nshi Nabali akwete? (v.17) Bushe abantu kuti baisula imitima yabo nokulanda fy-onse ngefyo umubomfi alandile kuli Abigaili?

Oct 25 Su 1 Samwele 25:18-44 Musango nshi uo Abigaili alengelemo Dabidi uku cinja amapange yakulandula? Nga imwe musango nshi mwinka cingililamo umuntu kuku kana bembuka?

Oct 26 Mo 1 Samwele 26:1-25 Bushe Dabidi musango nshi alemwenamo Shauli (v.9.11.17.23)? Musango nshi Lesa alambwilamo aba bembela yaba ngefi (v.12.23.24)?

Oct 27 Tu 1 Samwele 27:1-12 Panuma ya kutungululwa no kucingililwa na Lesa pa miku iiingi, ni nani atendeke ukutungulula Dabidi? (v.1)

Oct 28 We 1 Samwele 28:1-25 Mulandu nshi Lesa taasukile Shauli? Pashanyeni na Esaya 59:2 na Amapinda 28:13. Bushe Lesa alandapo shani pa kwipusha imipashi? Belengeni Amalango 18:10-12. Bushe pali cimo icilecingilisha bucibuspa pakati kaimwe na Lesa? Cifumyeni!

Oct 29 Th 1 Samwele 29:1-11 Ni finshi ifyo Akishi alandilepo pali Dabidi (v.6.9)? Bushe abantu bambi ukubika-pofye nabashili bena Kristu kuti basosa cimo cine pali imwe?

Oct 30 Fr 1 Samwele 30:1-15 Nikwisa uko Dabidi asangile amaka panuma yabwafya ubu ubwacitalawe? Aishibe shani ifyakucita? (v.8)

Oct 31 Sa 1 Samwele 30:16-31 Dabidi aitilwe "Umuntu wa pamutima wakwa Lesa" Ni finshi fya sekeshe Lesa pali ena mu v.23-24?

Recharge Instructions:

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

K10,000.000

TUKOLWE UTUSHATETEKELE MU DWENA

Icipande
ca bumo:

Ni nshita ya tushimi
pa Jungle Hospital.

Ni cisa
wingatemwapo
ukukusuma pa
* Nkalamo
* Imbwili
* Insoka
* Imfubu
nangu
* Ijwena?



Bwasuko
busuma!
Ukucila
namano
ya bakolwe
abali ba
mpundu...

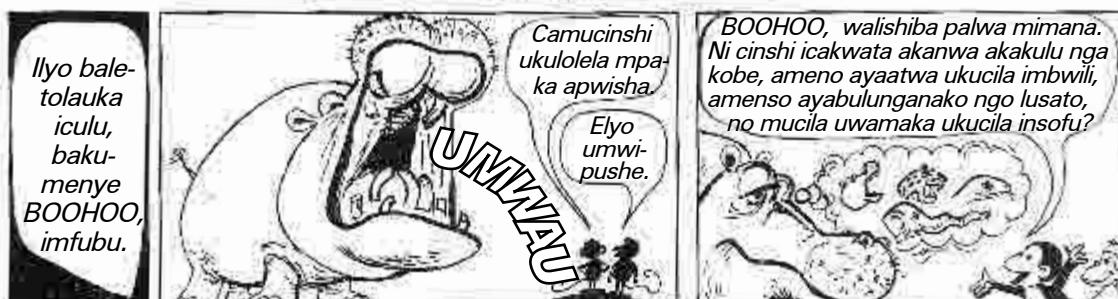
Kuti namikululula mpaka
ku mumana no kumiposa
pa ijwena!

Tatwasumina mu
ijwena

Takwaba ifyo ifintu
ifintwa ijwena!

Tekwesha ukupanga icilubo - shawkata aya
bulungana ngo lusato
akanwa akakulu ukucila imfubu
ameno ayaatwa ukucila imbwili
umucila uwamaka
ngo mulembe wa
nsifu!





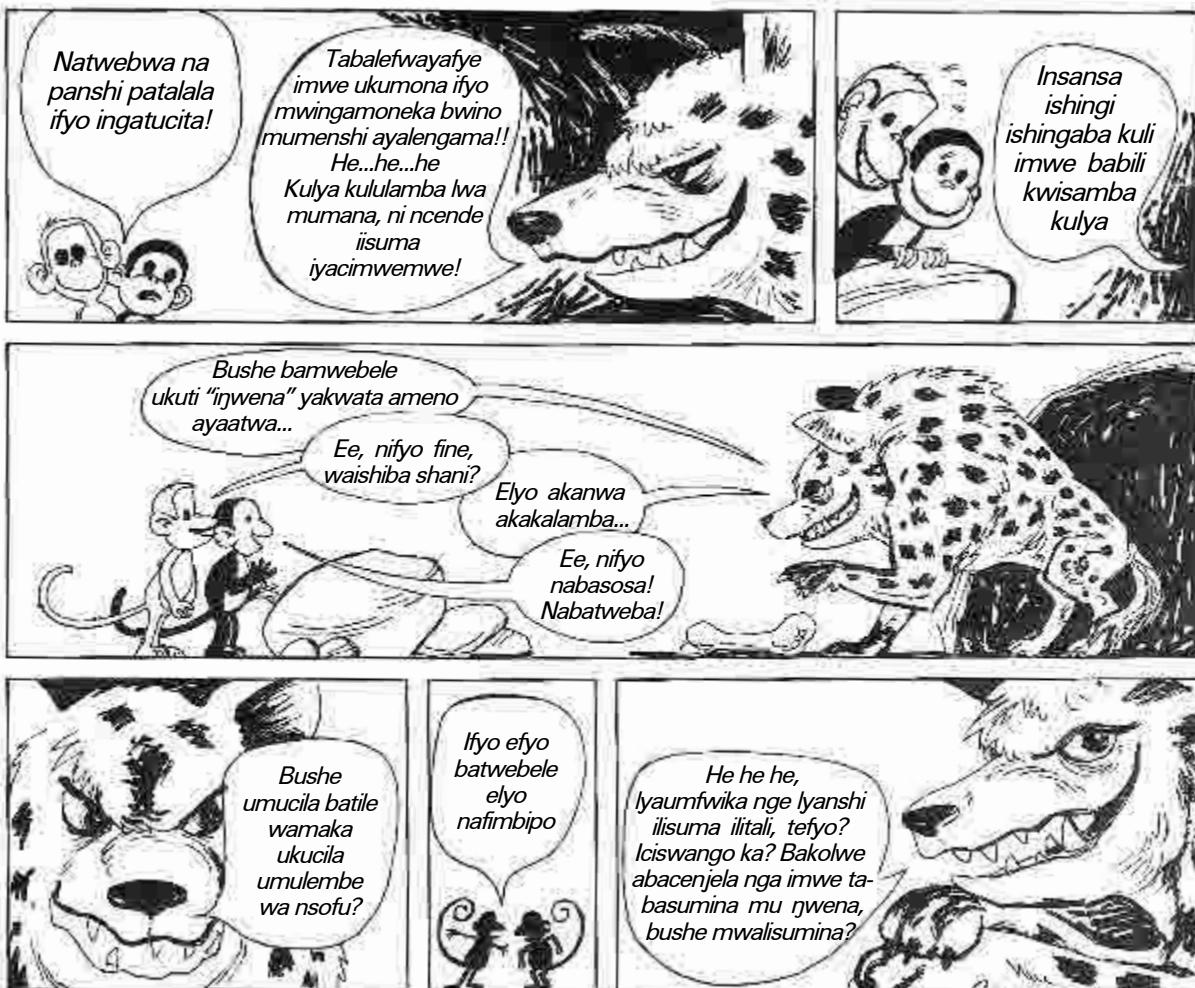
Address:



**Tekanyeni, loleni.
Icibambe cenu, Kasēbanya wine,
endauka nge nkalamo iilelila,
ukufwaya untu engalya.
Mukānyeni; iminineni abakosa
ndi mu citetekelo!**

1Petro 5:8-9

Be self-controlled and alert.
Your enemy the devil
prowls around like a roaring lion
looking for someone to devour.
Resist him,
standing firm in the faith!
1Peter 5:8-9



Belengeni icipande ca bubili mu magazine ikakonkapol!



NATULEYA! - Let's go!

Ukwishibishanya no kumfwana

MUKATI KA
CHRISTIAN BRETHREN
INTERNAL

No. 03 / 2009

....to inform and understand.

Dear Brothers and Sisters,

"NATULEYA! - Let's go!" is a magazine for everyone.

We believe that Jesus Christ has his Body here on earth, and every true believer is part of it, whether he is a member in one of "our churches" or elsewhere. And since the gifts that the Lord Jesus gave us, are given "for the edifying of the Body of Christ" (Ephesians 4:12), we are ready to serve everybody who is interested to read.

On the other hand each church and group of churches has certain issues to discuss and to learn.

Even in the Bible, the Word of God for all of us, we find some specific letters to individual churches. In there the apostles dealt with specific questions or problems that the believers in these places had. And still - these letters have been published along with the general teachings, because all of what has been written can help each one of us in our various situations.

This is how the Advisory Committee has recently decided to combine the need for publishing general articles for everybody on one hand, and on the other hand for addressing specific questions that are related to our church group, the "Christian Brethren". Everybody is welcome to read this insert. Especially those from younger churches will learn a lot from the progress that we have seen over the 100+ years of our existence in Zambia, but they will equally be warned by seeing the problems and mistakes that we might discuss. If another church group wishes to do the same and send this magazine with their own insert to their churches, they can contact the Editor.

So, this is the place where we talk about "us".

And where we can inform each other about what's happening. Whenever a conference, a workshop or a seminar is being planned, we can publish the dates in here, so that more brothers and sisters can learn about it and participate. If your missionaries have come home for a visit, you can let others know so that they also can invite them for a report. And there might be other things that we want to inform each other about.

This time we want to look at two issues at hand.

In the first edition, we started to give some background information on the Constitution of the "Christian Brethren" churches, and we will continue this series now. Since some brothers have misunderstood us before, **we would like to state again very clearly that we have no intention whatsoever to push for a change of our current constitution.** We do believe that as a group of churches we have a number of issues to look at if we want to fulfil God's plan in a changing world. But we will not reach the goal by a change on paper - it is our lives that need change. And the current constitution gives us all the freedom that we need to implement any vision that God may give at local, regional or national level.

Secondly we want to give more information about how the selling of this magazine is supposed to work through our churches. God gave us herewith an excellent opportunity to serve others - let's do it well!

Kuli Bamunyina ne Nkashi,

"NATULEYA! Let's go!" citabo ca muntu uuli onse.

Twaishibo kuti Yesu Kristu akwata Umubili wakwe pano isonde, kabilo abatetekela bonse baba muli uyu mubili nelyo bengaba mu nkuta shesu nangu mu nkuta shimbi. Pamulandu wakuti ifyabupe fintu Shikulu Yesu atupeele fyaba ifyakubombelako pakukula umubili wakwe (Abena Efese 4:12), tulingile ukusalanganya ici citabo ku bantu bonse abalefwaya ukubelenga.

Twilabo kuti ulukuta ululi lonse, nelyo inkuta ishibombela pamo balikwata ifintu ifyo bakabila ukulanshanyapo no kusambilila.

Pamo pene na mu cipinga, Icebo cakwa Lesa, mwaba amakalata yamo ayalembelwe ku nkuta shimo. Muli ayo makalata abatumwa balembele pamulandu wa fintu fimo pamo na mafya yantu abalimo balekwata. Napali ino nshita ayo makalata yabelapo kukusambilia sha abantu bonse pantu kuti yabakuula mu misango ya bwikaloo intu basangwamo.

Ifyo fine na kuli ici citabo ca "Natuleya", akabungwe kesu kamona ukutila nelyo amasambililo ayengi kuti yabomba ukwafwisha abena Kristu ba mu nkuta shonse, kuli fimo ifilefwaikwa tulembe pakwafwisha ba mu nkuta shesu isha Christian Brethren palwabo. Kanshi emulandu twalundamo akapepela aka. Abantu bonse bali abantungwa ukubelenga ici citabo makamaka abali mu nkunta ishleshimpwa muli ino myaka, pantu bona kuti basambilila no kusokwa pamulandu wa fintu inkuta shashimpilwe akale shapitamo pamyaka umwanda umo no kucila. Nga cakuti intungulushi sha inkuta shimbi shilefwaya ukulundako amalembo na yambi kuli ci citabo ilintu shilecituma ku nkuta shabo, shilingile shibalilapa kwipusha bakalemba ba "Natuleya!".

Ni muli ci citabo twakulalondolola ...

pamulandu wa fintu ifilecitika pakati kesu. Ekutila, nga cakuti kuli no kuba ukulongana kwa mikupe nelyo amasambilisho pa lukuta ululi lonse kuti cawama ukwishibisha bamunyina ne nkashi ukupitila muli ci citabo pakuti baisa sangwako. Kumfwa nga cakuti baminshioni benu babwela ku cifulo kuntu baile tandala kuti cawama ukwishibisha babwamanyina bambi ukupitila muli ici citabo epali nalimo bambo balefwaya ukulanshanya nabo.

Nomba tulefwaya ukulanda pamulandu wa fintu fibili.

Mu citabo cantansi twalondolwele ifyo ulupapulo lwa 'Christian Brethren' lwalembelwe pakutendeka. Pamulandu wakuti bamunyina ne nkashi bambo tabaumfwikishe, tulefwaya ukulanda apabuta ukuti tatulelwisha ukupilibula ulu lupapulo iyo. Twaishiba ukuti ifwe pamo nge nkuta, twalikwata ifintu ifyalinga ukubikako amano pakuti tukafikilishe amapange yakwa Lesa pali lino isonde. Ukupilibula kwa lupapulo tekuti kutwafwe ukufikilisha ubu buyo, lelo icilefwaikwa ukucila fyonse kupilibula imitima yesu. Nakuba ulo lupapulo ulwabapo talwabamo icintu nangu cimo icingatulesha ukufikilisha icimonwa icili conse ico Lesa engapeela pa lukuta nelyo mu citungu nangu mu calo conse.

Ica cibili tulefwaya ukulondolola ifyo tukalasalanganya ici citabo mu nkuta shesu. Ukusalanganya ici citabo e nshila imo intu Lesa atupeele iyakwafwilamo abantu bambi. Natubombe bwino!

Umusango Wakusalanganishishamo

Panuma yakulanshanya ne ntungulushi sha nkuta mu fitungu fyesu, nacilinga ukulondolola ifyo ici citabo cikalaslanganishiwa. Ici citabo cikalashitishiwa mu nkuta shesu na ku cintubwingi pamo na ku babwananyina mu nkuta shimbi. Abantu abakalashitisha, babwananyina aba mu nkuta shesu abakaipeela kukuitemenwa.

IFILEFWAIKWA

i) Umuntu onse ukubikapofye na balya abashaba mu nkuta sha Christian Brethren bali abantungwa ukushitako ici citabo.

ii) Panuma ya milungu ine ukufuma pa bushiku ifitabo fyaletwu mu citungu, indalamu ishashitishiwamo shilingile ukutumwa ku Kasama pakuti shayaafwa pakulemba ifitabo ifili no kukonkapo.

1. IFYO IFITABO FIKALAENDA

Ifitabo fikafuma kuli bakalemba ku Kasama no kwisa kuli bacoordinator mu citungu. Coordinator akalapeela abakasalanganya mu miputule (imisumba nelyo imishi) ya citungu cakwe. Kumfwa bakasalanganya nabo bakalapeela abakashitisha. Aba bakashitisha bakalasenda ifitabo ukulingana ne mpendwa bengashitisha, kabilo balingile ukusontwa ne ntungulushi sha lukuta muntu balongana. Mu kuya kwa nshita, bakalasenda impendwa ya fitabo ukulingana ne ndalamu bashitishe mu fitabo ifyalekeleshe. Bakashitisha nga batemwa kuti bafwaya umuntu uwakubafwa ukushitisha.

Umuntu onse uuli mu mulimo wa ifi fitabo, cibe ni mu kulemba nelyo mukusalanganya nangu ni mu kushitisha alingile ukwishiwo kuti alebomba Lesa mukwafwa abawananyina.

Ekutila, alebomba mu kuipeela (ukupeela indalamu shakwe, incinga yakwe, inshita na fimb) mu Bufumu bwakwa Lesa, ukwabula ukucetekela amalipilo.

Icintu cimbi casuminishiwe cakuti umuntu onse, (coordinator nelyo kasalanganya nangu kashitisha), uwashitishe citabo cimo akulakwatamo K200.00.

2. IFYO INDALAMA SHAKULAFIKA KU KASAMA

Panuma ya milungu ine ukufuma pabushiku ifitabo fyaletwu mu citungu indalamu ishashitishiwamo shilingile ukutumwa ku Kasama. Uyu musango ukalaafwa ukwishiwo impendwa ya fitabo ifilingile ukulembwa mukunkanyakapo. Elyo indalamu shikalaafwa mukulemba ifitabo mu kukonkanyakapo. Kumfwa ifitabo ifyashalapo kuti fyashitishiwa panuma. Ecalenga, mukuya kwa nshita kashitisha onse akalasenda impendwa ya fitabo ifyalingana no mutengo wa ndalamu

Sales system of "Natuleya!-Let's go!"

After having consulted with many leaders throughout our provinces, we would like to give some explanations as to how the distribution and selling of this magazine shall work. Apart from using the Christian Bookshops in the various places, it will reach the churches and communities in our provinces mainly through brothers and sisters in our churches who will contribute their efforts as voluntary Distributors and Sales Agents.

Our goals:

1. Every member of every Christian Brethren church and people in the communities around us should have the chance of regularly buying this magazine.

2. The payments for the sold copies should reach the production place within four weeks of delivery of the magazines to the province to enable us to print the next edition.

1. The way of the magazine to the reader

The magazines are sent from the production place to the Provincial COORDINATOR. He is responsible to see the parcels being forwarded to the DISTRIBUTORS in all the established Distribution Points (sometimes a town, sometimes a District or a Mission Station).

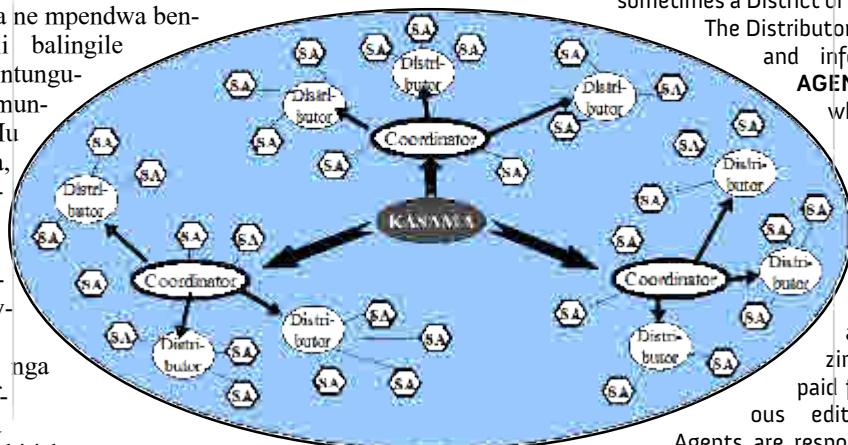
The Distributor will receive them and inform the SALES AGENTS in his area, which can be individuals chosen by their local church leaders, or Evangelists, or Book Shops. They have to come and collect as many magazines as they have paid for from the previous edition. The Sales Agents are responsible to sell the

magazines amongst the churches and communities in their area, either personally or with the help of Sales Assistants.

Each Sales Agent needs to be instructed by the Coordinator or his Distributor. He has to fill in an **Agreement Form**, get it signed by his local Elders and send it to his Provincial Coordinator. We need to be sure that the local Assembly of each person involved in this magazine is in agreement with his or her activity.

Each person involved in production and distribution of the *Natuleya!*-Magazine has to agree that he or she is doing so as a ministry to God and fellow Christians. Sacrificing one's own means (money, bicycle, time...) is normal in the Kingdom of God, and we should not expect to be reimbursed for every expenditure that we incur in this work.

Having said this, it was decided that every person involved in the direct selling of magazines (be it a Coordinator, a Distributor, a Sales Agent, or somebody assisting him) will receive a commission of K200 per magazine that he personally sold to somebody.



2. The way of the payments from the reader back to the production place

The magazines have to be sold and the sales income be transferred to the place of production (currently Kasama) within four weeks of the delivery of the magazines to the province. That is necessary in order to determine the number of magazines that should be printed for the following edition, and the capital is needed to finance the production. Whatever has not yet been sold can still be sold later, just in that case the number of new magazines for the respective Sales Agent is limited to the quantity that he did sell and pay for last time.

Usually, each Distributor will send the money of his Sales Agents to the Coordinator, who in turn will transfer it to the place of production.

3. Administration

The Provincial Coordinator and the Advisory Committee Member have the task to supervise the whole system in their province, to give advice, and to intervene in case of irregularities. It is in the interest of the churches in any given area that they also keep an eye on their Sales Agent, because if he does not do a good job, they might actually loose out and may not get the next edition of the magazine when it is distributed in their province.

Please let us know in case that any further explanations are needed. Looking forward to work together with leaders all over our provinces, we greet you!

The *Natuleya!*-Team

SALES AGENTS ASK:

Sales Agent: People around here always want to receive the magazine on credit. What do I do?

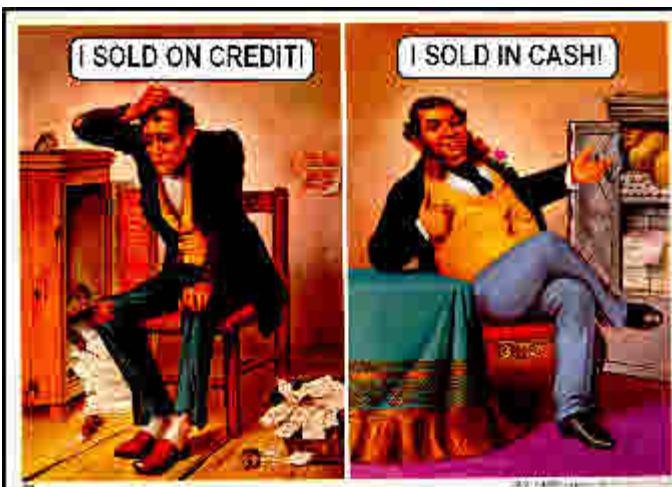
Natuleya!: As with every other newspaper or magazine, we have the rule that we sell only on cash basis. You give somebody a copy at the same time when you receive the money from him. Not earlier, and no exceptions. This rule actually protects YOU - we know a lot of brothers who sold books on credit and who have big debts by now.

Sales Agent: People here want to pay with beans and maize. What do I do?

Natuleya!: Yes, the batter system can work. Talk with the other leaders. If you can arrange for somebody to sell the goods that people bring, you can do it. You just need to make sure that in the end the Distributor receives K3,000 in cash for each copy that you received from him.

Sales Agent: The Distributor in our town comes from another type of CMML church. Our leaders don't work with them. What do I do?

Natuleya!: This magazine is for all types of churches. It would be too costly to have a separate Distributor for each. And remember: Paul had no problem to visit and send brothers and literature (his letters) to Corinth, a very different church. He loved them - but he didn't imitate the bad things in there! That should be our attitude towards our brothers. - In case of a problem that you can't solve, please contact the Natuleya Coordinator for your province.



ashitishe mu fitabo fyalekelesheko.

Kasalanganya akalatuma indalamu ishikalafuma kuli bakashitisha bakwe kuli coordinator wa ico citungu, elyo Coordinator nao akalatuma ku Kasama.

3. IMIBOMBELE

Coordinator wa citungu, pamo nga kafwa wakwa kalemba, alingile ukwanganila umulimo onse ukupitila mukusambilisha pamo no kulungika ifintu fyonse filelubana. Intungulushi sha nkuta nasho shilingile ukwanganila umulimo wa kushitisha ifitabo mu nkuta shabo. Nga cakuti umulimo wa kushitisha ifitabo walubana tekuti kube ukupokelela ifitabo ifyakula-konkapo pali lulya lukuta.

Mukwai muli abantungwa ukwipusha apo tamumfwile. Mwe ntungulushi sha nkuta, natubombele pamo!

BA SALES AGENT BAIPUSHA:

Kashitisha: Bushe kuti nacita shani nga cakuti abantu bafwaya ukukongola ifitabo?

Natuleya!: Mu musango umo wine bashitishamo ifitabo fimbi ulingile ukushitisha pali kabok-nshinkanya. Ekutila, ulingile ukupeela ifitabo ku ban-tu abalekupeele ndalamu ishalingana no mutengo wa fitabo. Uyu musango kuti wakupokolola kukupusana na bantu.

Kashitisha:
Nalimo abantu bambi kuti bafwaya ukukabushanya,
Bushe kuti nacita shani?

Natuleya!:
Kuti cacitika nga mwasumi-nishanya. Lelo napopene palefwaikwa

ukukwata umusango umo wine, kulefwaikwa umuntu uwakushitisha ifyo fintu pakuti iwe ukwate ndalamu K3,000 ishakupeela kasalanganya.

Kashitisha: Kasalanganya wa fitabo aba mu luku-ta ulo tatubomba nalo. Bushe nalabomba nao shani?

Natuleya!: Icitabo ca 'NATULEYA! – Lets' go!' ca bantu ba mu nkuta shonse. Kuti kwaba ubwafya nga cakuti twalabomba mukulekana. Wilaba ukuti na Paulo tasangile ubwafya mukutandalila nelyo kutuma bamunyina nangu amakalata ku Korinti, ulukuta ulwaibelete. Alibatemew, lelo talepashanye micitile yabo iyabipa. Na ifwe efyo tulingile ukulaikala na babwananyina. Nga cakuti mwakwata ubwafya kuti mwalanshanya na coordinator wa mu citungu cenu.

ULUPAPULO (CONSTITUTION)

Muli "Natuleya No.1" twaliesha ukulondolola ifyo ulupapulo lipilibula mukati na calo no tubungwe twa bekala calo, pamo pene na mu cilonganino cakwa Lesa. Twalimona bwino bwino ifyo Kristu e Mutwe wa cilonganino (Kolose 1:18). Na kibili icebo cakwe e ndubulwila na kaputula wa fikansa, kibili e lupapulo mukati ka cilonganino.

Muli uno "Natuleya No.3" twatendeka ukulondolola ifikomo ne fipande fya LUPAPULO LWA CHRISTIAN BRETHREN. Ilyo tulecita ici tufwile ukubebeta icebo cakwa Lesa pa kumona nga cakuti ulu lupapulo lulekonka amashiwi yakwa Lesa.

ULUPAPULO LWA CHRISTIAN BRETHREN, limo line abetwa C.M.M.L., e kutila CHRISTIAN MISSIONS IN MANY LANDS.

1. ISHIWI LYA NTANSHI (Introduction)

Ifilonganino fya ba Christian Brethren fyatampilwe ku numa ya mwaka 1900 na baminshoni abafumine ku filonganino fyaba no busumino bumo ukushinguluke calo. Aba baminshoni baishibikwe muli cino calo nga ba Christian Missions in Many Lands (C.M.M.L.). Baminshoni betwa na Lesa, kibili babomba kukuitemenwa ukwabula amalipilo, lelo bafwilishiwa ne filon-

ganino fya kumwabo. Ifilonganino (babombamo) fyashibikwa ati Christian Brethren. Ifi filonganino fya bakaya kibili cila cilonganino caba palwa ciko; capamo, fyashibikwa pa kunakila icebo cakwa Lesa. Ishina "Christian Brethren" lyapeelwa ku bena Kristu abashifwaya kwitwa amashina yapatula abateteke-la, lelo abetwa abena Kristu atemwa ababwananyina. Ifilonganino fintungwa, tafitekwa ne filonganino fya kunse ya calo, lelo kwaliba inkuta ishingi pano calo ishilongana mu musango umo wine. Ishiwi "Icilonganino" lipilibula ibumba lya bena Kristu, lelo icikulwa umo balongana kuti caitwa Gospel Hall, Chapel, Meeting Room, nangula ishina limbi. Ifilonganino fyakatana ca pamo mu busumino bumo ne ficitwa fimo fine, te mu kukumbinkana kwa buteko bumo.

2. AMAPANGE NO BUYO (Aims and Objectives)

Amapange, ubuyo no kukabila kwa filonganino fyaba Christian Brethren ni uku:

- Ukutwala pa ntansi ukukula kwa ku mupashi kwa bamembala wabo.
- Ukutanda imbila nsuma ye pusukilo ya citetekelo muli Shikulu Yesu Kristu.
- Ukusakamana palwa mikalile ya bamembala na bambi abalebulwa, pamo nga ba, ba mukamfwilwa, bakashiwa ne ndema / na balemana.

Lesa Mukulu nga atemwa tuli no kukonkanyapo muli "Natuleya No.4". Lesa amupaale. Amen.

FK, Kasama

