

# Natuleya! Let's go!

Ukupitila mu Cipingo ku mikalile ya lelo – Through the

Scriptures to real life

Bemba / English

No. 05

K3,000



***Bushe tufwile ukusunga Isabata?***

***HIV/AIDS mu Cilonganino***

***Imingalato Satana abomfya mu Cilonganino***

***Ukulanshanya na Lesa***

***Utulengo: Ubusungu bwaba muli Sumu***

***Keeping the Sabbath?***

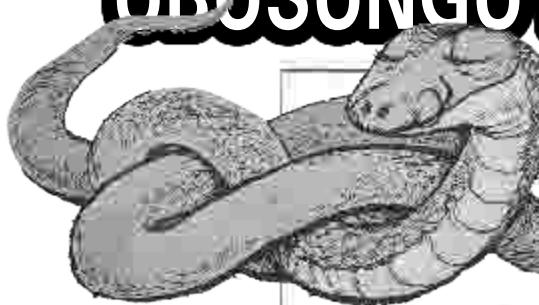
***HIV/AIDS in the Church***

***The tricks of Satan***

***Talktime with God***

***Comic: Deadly as Poison***

# UBUSUNGU BWABA MULI SUMU



Icipande  
ca bumo

Ubwafya bwaba mu  
mishila ya cimuti ca  
buyu.  
Insoka yeshina lya  
Nzoka emo ikala  
pamo ne inamwak-  
we elyo notubana  
utwabusungu...

Ifyakulya!  
Ifyakulya!  
Leta ifyakulya,  
mukashi  
wandi.

Tamuba  
ifyakulya ifya  
kwisusha ifumo  
lya nsoka muno.

Cisuma  
ifwaille ifyakuti  
ulye, weciwele-  
wele ca nsoka we!

Nintendwa  
nemipikile  
yobe.

Ndeumfwa  
ulwimbo!

Nde-  
ifwaila, nde-  
ifwaila!

Ucenjele,  
amano yobe  
yapelela apo ulu-  
fumo lobe lwa-  
tampila.

Mukati  
ka  
njanda

KWEKWE!  
KWEKWE!  
KWEKWE!  
KWEKWE!  
Nalaya  
mukushimika  
bonse ifyo  
nabomba!  
KWEKWE!

We  
ciunda nobe  
ubusuma ku  
nsoka ili  
nensala!

KWEKWE!  
KWEKWE!  
KWEKWE!  
KWEKWE!

IIKAAAAA

(Eya e)  
We ncende  
nobe  
ubusuma!

Nomba  
kuipatikisha  
ukwingila!

Konkanyenipo  
ukubelenga  
ku mpela ya  
iyi magazine!

# WELCOME!

Ferry men are very useful people. Whether they use their canoe, or whether the government has provided a big steel ferry, they bring you where you could not reach with your natural equipment.

That's what we should be as Christians: Ferry men and women who help people to get where they could never reach with their natural abilities. Some have to get away from unhealthy behaviour (p.22), some have to cross in their hearts from hatred to respect for their leaders (p.4) and others may need to reach a life where reading their Bible every day is just normal (p.13).

Years back in Congo I had to cross the Lualaba with a ferry man who was very drunk. The ferry with my car on it turned round and round on the river, it was getting dark, and his assistant jumped off board for fear of what would happen. By God's grace he finally did manage to restart the engine and take us to the other side. But we were not keen to use his services again.

What kind of ferry man or woman are you? Do people like your help? Do they trust you that you will take them safely where they could not have reached on their own? I pray that this magazine will help you to become a man or a woman who can ferry others to where God wants them to reach.

*The Editor*

# MWAISENI MUKWAI!

Bakabusha bantu abamilimo. Nangu babomfyा amato yabo nangula ubuteko bwilibapeela ifikwepe ifikalamba ifya fyela, bena balamileta uko mushingafika ilyo mwabomfyafye ifyo mwakwata.

Ifi efyo tufwile ukuba nga bena Kristu: Bakabusha pamopene na banamayo abafwilisha abantu ukufika ku ncende uko bashingawanisha ukufika na maka yabo. Bambi balingile ukuleka imisango shabo ishabipa (ibula 22), bambi bafwile ukwabuka mu mitima yabo ukufuma ku lupato ku kukwatila umucinshi ku ntungulushi shabo (ibula 4) elyo bambi nabo kuti bakabilo ukufika pa mushinku apo ukusoma Icipingo cila bushiku caba eca bwikashi bwabo (ibula 13).

Imyaka ya ku numa mu Congo naleyabuka bushiku bumo umumana wa Lualaba na kabusha umo uwakolelwé nganshi. Icikwepe na motoka wandipo fyaleshinguluka pa mulu wa mumana, paile palefitulukila, kafwa wakwe aishile tolokamo ku mwenso wafingaponeka. Ku luse lwakwa Lesa mukulekelesha aishile kwanisha ukulisha mashini cipyा cipyा no kutwabushisha lubali lumbi. Lelo tatwali abakukabila ubwafwilisho bwakwe na kibili.

Bushe imwe nimwe bakabusha wa musango shani? Bushe abantu balasekela mu bwafwilisho bwenu? Bushe balamicetekela ukuti mulebafisha bwino uko bashingafika palwabo? Lipepo lyandi ukuti iyi magazine yalamwafwa ukuba umwaume atemwa umwanakashi uwingabusha bambi kucifulo uko Lesa alefwaya ukuti bafike.

*Ba Editor*

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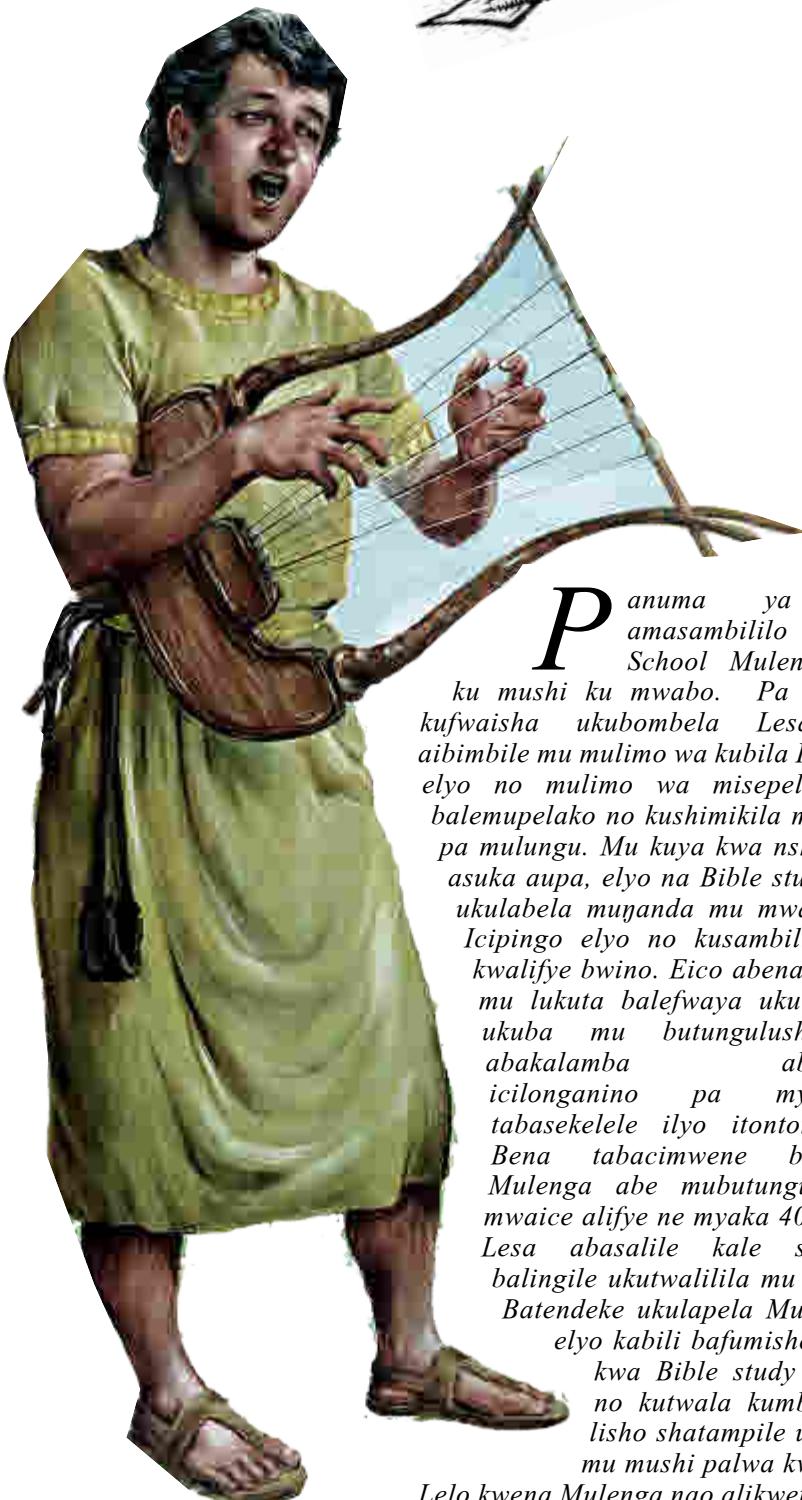
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2 Tracts / Flyers  
Order more for your  
friends at good price!  
(See page 26!)

Muli  
Utupepala/amatract yabili  
Shitileniko abanenu  
pa mutengo uusuma!  
(Moneni pa ibula 26!)

# Dabidi na Shauli

Ukwipaya intungulushi?



# David and Saul

Kill a leader?

**P**anuma ya kupwisha amasambililo ku Bible School Mulenga abwelele ku mushi ku mwabo. Pa mulandu wa kufwaisha ukubombela Lesa, Mulenga aibimbile mu mulimo wa kubila Imbila Nsumma elyo no mulimo wa misepela. Limolimo balemupelako no kushimikila mu kulongana pa mulungu. Mu kuya kwa nshita Mulenga asuka aupa, elyo na Bible study yatampile ukulabela mujanda mu mwabo. Alishibe Icipingo elyo no kusambilisha kwakwe kwalifye bwino. Eico abena Kristu bamu lukuta balefwaya ukuti engasalwa ukuba mu butungulushi. - Lelo abakalamba abaletungulula icilonganino pa myaka iingi tabasekelele ilyo itontonkanyo iyoo. Bena tabacimwene bwino ukuti Mulenga abe mubutungulushi pantu mwaice alifye ne myaka 40. Bena baleti Lesa abasalile kale sana kanshi balingile ukutwalilila mu butungulushi. Batendeke ukulapela Mulenga ifilubo elyo kibili bafumishe ukulongana kwa Bible study mu mwakwe no kutwala kumbi, ne mpupilisho shatampile ukulaumfwika mu mushi palwa kwa Mulenga. - Lelo kwena Mulenga nao alikwete abanankwe mu lukuta abalemukoselesha ukulwisha intungulushi. Balelanda ati twalimona ifilubo ifingi mu mikalile na mu mibombele ya ishi ntungulushi kanshi cintu cayanguka ukubatamfyia mu lukuta. Mulenga alishibe ukuti Lesa alimupela icabupe mu butungulushi, lelo abakalamba batwalililefye ukumukana. Bushe ali no kucita shani?

**A**fter graduating from Bible school Mulenga had returned to his village. He wanted to serve God, so he got involved in evangelism and youth work. Once in a while he was encouraged to preach during the Sunday meeting. After some time he got married, and for some years Mulenga and his wife were hosting a House Bible Study in their home. He knew his Bible, his teaching was interesting, and some Christians thought he should really become one of the leaders. - Some of the older men who had been leading the church for many years got worried. They didn't think it to be proper to give responsibility to such a young man, after all he was only 40 years old, they said. They felt that God had appointed them many years back, so they should be the leaders in this church. They started to criticize Mulenga, they decided to shift the Bible study in his house to somewhere else, and all of a sudden some bad rumours about him started circulating in the village. - Mulenga had many friends in the church. They encouraged him to fight back. They said, the older leaders had so many obvious mistakes in their lives and ministry that it would be easy to attack and chase them from the church. - Mulenga knew that God had given him a gift in leadership. But the older leaders were rejecting him. What should he do?

## David persecuted by the King

David was thinking about the same question. He was hiding deep down in a cave with his men (1Samuel 24). King Saul was outside with 3,000 excellent soldiers. It was him, David, he was looking for!

After David had been anointed to be the future King of Israel, he had started to serve Saul, who had been the anointed leader of God's people before him. David was a good warrior, he fought many battles to defend Israel against their enemies, the Philistines. God gave him success, the people loved him - but King Saul became jealous. He hated David and he was afraid that he would take away the Kingdom from him. So one day in his palace, while the young man was calming the King's troubled spirit with some nice music, he took his spear and hurled it against David! He missed him and tried it a second time, but both times David was able to escape him. This was just the beginning of several years of persecution for David. Many times the old King tried to find and kill the one whom God had anointed to become his successor (1 Sam 18-26).

## Will David kill the King?

And now, David saw Saul coming, alone, into the cave where he was hiding. Nobody was there to protect him. And David had 400 men with him. Some of them whispered: "Now, go and get him! This is the opportunity that God has prepared for you! How many times has he tried to kill you. Now finish him off!" David slowly moved towards the King, his sword in his hand. He crept up right behind him. He raised his sword - and cut off a corner of Saul's robe! His men couldn't believe what they saw! After a short while the King stood up and went outside. David returned to his warriors. They blamed him: "Why did you not kill him? He was so close! All your problems would have stopped right away! You would be King now!" But David rebuked his men and said: "*The LORD forbid that I should do such a thing to my master, the LORD's anointed, or lift my hand against him; for he is the anointed of the LORD*" (1Sam 24:6). Then he followed Saul outside the cave. He called out to him, bowed down and prostrated himself in front of Saul and said to him: "*Look at this piece of your robe in my hand! I cut off the corner of your robe but did not kill you. Now understand and recognize that I am not guilty of wrongdoing or rebellion. I have not wronged you, but you are hunting me down to take my life. May the LORD judge between you and me. And may the LORD avenge the wrongs you have done to me, but my hand will not touch you*" (v.11-12).



## Dabidi apakaswa ku mfumu

Ili line elipusho na Dabidi akwete. Abeleme na bantu bakwe mu cilibwe (1Samuel 24). Imfumu Shauli ninshi ili panse ne fita amakana yataatu ifyacenjela nganshi mu bulwi. Ni Dabidi balefwaya!

Panuma ya kusubwa ukuti engesaba imfumu ya bena Israeli mu nshiku sha kuntansi, Dabidi atampile ukupyungila Shauli uwasubilwe kale ninshi Dabidi talati asubwe. Dabidi ali muntu wa bulwi nganshi. Imikufye iingi alelwa ubulwi mu kucingililako abena Israeli ku balwani babo abaPelishiti. Lesa alemulenga ukucimfyia neci calengele ukuti abantu bamutemwe - lelo imfumu Shauli yena yamukwatile akalumwa. Yapatile Dabidi pantu yaletina ati "limbi uyu mwaice akampoka ubufumu". Eico ubushiku bumo ilyo umulumendo alesansamushako Imfumu mu nyimbo ishisuma kwisano yabulile ifumo ukuti imulase! Yalimupushile, kabilo yabwekeshepo umuku wa cibili lelo nalyo line Dabidi alilewike. Apa epo ukupakaswa kwakwa Dabidi kwatampile. Imikufye iingi Shauli awfaile ukwipaya Dabidi uwasubilwe ukuba impyan yakwe (1Sam18-26).

## Bushe Dabidi kuti aipaya imfumu?

Elyo nomba Dabidi amona Shauli ekafye aleisa mu cilibwe umo abeleme ne fita fyakwe. Imfumu tayakwete nangu umo uwakuicingililako. Dabidi ena ali ne fita imyanda ine. Elyo bambo pabantu bakwe baeba Dabidi mu kapopo abati "Kabiye umwipaye! Iyi e nshita Lesa akupela. Monna imiku ingi alefwaya ukukwipaya! Kanshi na iwe mulofye nomba!" Elyo Dabidi aya aleben-delela Shauli ku numa, no lupanga mu minwe yakwe. Cilya apalama atampa ukwamfula mpanka afika apaikela Shauli. Aimya ulupanga - elyo aputulako akasalu pa

mpela ya mwingila wakwa Shauli! Abantu bakwa Dabidi bappa nganshi ifyo Dabidi acitile. Papitilefyne akashita akanono Shauli aimia afumina panse. Dabidi abwelele ku fita fyakwe. Elyo bamuseka abati "Cinshi taumwipaile! Aciba mupepi sana na iwe! Ala aumwipayaya amafya yobe yonse nga yapwa. Nomba nga niwe waba pa bufumu!" Lelo Dabidi alibakalipile ati "Ca kutali fye kuli ine ukucite ci cintu kuli shikulu, ku wasubwa wa kwa Yehoba, ku kumutambikilo kuboko kwandi, apo wene abo wasubwa wa kwa Yehoba." (1 Sam 24:6). Elyo Dabidi akonkele Shauli ukufuma mu cilibwe. Elyo aita Shauli kabilo aya kuntansi yakwe alala pansi ubukupeme no kutila kuli Shauli "Moneni ne cisempe ca tambatamba wenu mu minwe yandi! Apo mputwile icisempe kuli tambatamba wenu, no kumwipayaya iyo, ishibeni no kumono kuti mu minwe yandi tamuli ububi nangu bupulumushi; kabilo nshabembuka kuli imwe, nelyo imwe mule-lalililo mweo wandi ku kuufyenga. Yehoba apingule pa kati ka ine na imwe, kabilo Yehoba anandule pali imwe; lelo iminwe yandi tayakabe pali imwe" (1Sam 24:11-12).

## Nga kansi Mulenga ena ni shani?

Bushe Mulenga ali no kucita shani? Ali no kusalapo icintu cimo. Nalimo kuti atampa ukulwisha icifulo mu butungulushi. Ifi fine efyo ifita fyakwa Dabidi fyalefwaya acite. Lelo Mulenga ngacita ifyo ninshi aba nga balya bene alefwaya ukutamfy pa butungulushi pantu nabo bene balelwila ubutungulushi. Ninshi tapali ubupusano pa kati kabo na ena. Dabidi ena alishibe ukuti ni Lesa umwine ewasubile Shauli ukuba imfumu. Kansi Lesa umwine ewali no kumufumya pa bufumu. Nangu line Dabidi ali no kupyana Shauli tali ne nsambu sha kumvipaya. Ali no kumucindika. Tali na kusangukila Shauli lelo ali no kulolela Lesa ukuti apingule pakati kabo. Iminwe yakwe tayali no kuba pali ena. Nalimo Mulenga ali no kufwaya inshila ya kuleukilamo abakalamba. Nalimo engafuma nokuyapyungila ulukuta lumbi pansiha abakalamba balemukankamba - *lelo talingile ukulabalwisha iyoo!* Talingile ukulonganika abanankwe no kulalandi ifibi pa ntungulushi pakuti apokolole ubutungulushi. Cinecine talingile ukupatukanya ulukuta pabili (1 Cor 3:17).

## Bushe intungulushi yandi yaba nga Shauli nangu yaba nga Dabidi

Mulenga akwata ubwafya na bumbi. *Teshibe nga cakuti intungulushi shakwe shaba nga Shauli nangu shaba nga Dabidi.* Kwena Dabidi na Shauli balipaleneko mumbali shimo shimo. Bonse babili basubilwe na Lesa. Bali abacindikwa ukucila abantu bonse. Bonse babili balebommfy a mano mu nshita sha bwafya, balecingililako abantu babo ku balwani elyo kabilis balelumbanishiwa mu kucimfy kwabo. Ifi efyo cili na lelo mu filonganino fyesu: Intungulushi shesu shalipalanako, kuti shaba nga Dabidi nangu nga Shauli. Bonse balabomfy a mano mu nshita ishayafya, balasala ifyakucita, balatungulula no kucingilila abantu bakwa Lesa kabilis ifisabo fya milimo yabo filamoneka. Nangu pengapita imyaka iingi kuti twafilwa ukushininkisha nga cakuti intungulushi shesu shaba nga Dabidi nangu nga Shauli. Bonse balilufyanyapo kabilis balibembukapo. Na Dabidi wine alicitilepo ubucende kabilis alikeyepo umuntu. Kabilis umutima kuti wacinja pa numa ya myaka imo. Shauli wine pakutampa alifye no mutima uusuma nga Dabidi (1 Sam 15:17). Nga kansi kuti mwaishiba shani nga intungulushi mulepyungila yaba nga Dabidi nangu nga Shauli? Teti mwishibe kanofye Lesa amisokolwela. Eico Mulenga nga atampa ukulwisha intungulushi shakwe no kumona kwati shili nga Shauli tashilingile ukuba pa butungulushi - limbi mukukanaishiba kuti alalwisha abantu ababa no mutima nga Dabidi abo Lesa alefwaya ukuba intungulushi sha lukuta pali ino nshita. Ninshi alelwisha Lesa. Bushe ninshi cilifye bwino?

Eico ukulwisha intungulushi teco Mulenga alingile ukusalapo iyoo. Ena alingile ukwasuka ilipusho ili likankala: *Bushe Mulenga umwine alefwaya ukuba intunulushi nga Shauli nangu nga Dabidi?* Nalimo kuti afilwa ukupwisha ubwafya bwa ntungulushi mu cilonganino. Lelo icintu icikankala kuli Mulenga kumona umutima wakwe umwine. “*Pali fyonse baka umutima obe pantu ekamfukumfuku ka mweo*” (Amapinda 4:23). Paulo akonkomeshe Timoti umwana wakwe uwakumupashi ukuibaka umwine ne sambilisho lyakwe (1 Timoti 4:16.) Kabilis aebele abakalamba

## So what about Mulenga?

What should Mulenga do? He needs to take a decision. He could start fighting for his position of leadership. That was what David's men wanted him to do. But in doing so Mulenga would become like those whom he would like to replace: those older leaders who are also fighting for their leadership position. He would not be any better than they are. David realised that Saul had been anointed by God himself to become King – and so it would have to be God himself to remove him from this position. Just the fact that David was designated to become Saul's successor did not give him a license to kill or even to harm him. He was still to respect him. He was not allowed to start up a rebellion. He was to wait for the LORD to judge between him and Saul. His hand was not to touch him. Mulenga might have to escape the attacks of the older leaders, he might have to step aside for a time, he might choose to serve another church if his present leaders do not want him to do so in their congregation – *but he is not allowed to start attacking them!* He is not allowed to gather friends, talk badly about the leaders behind their backs and thus prepare his take over in the leadership. He certainly is not allowed to split the church (1 Cor 3:17).

## Is my leader a Saul or a David?

Mulenga has an additional problem: *He has no way of knowing for sure whether his leaders have a heart like Saul, or whether their heart is like David's.* Saul and David had a lot in common. Both were anointed by God. Both were outstanding men, distinguished from others. Both showed initiative, both took responsibility to protect their people against their enemies, and both were praised highly for their achievements. It was like it is today: Leaders in our churches look very similar, whether they are of Saul's type or whether they follow David's example. All show initiative, take decisions, lead and protect the people of God, and have achievements to present. For many, many years nobody can say with assurance whether a leader has the heart of Saul or the heart of David. Both have made mistakes and committed sin. Even David became an adulterer and a murderer. And it can change over the years. Saul, when he became King, had a heart like David (1 Sam 15:17). So how do you know whether you are serving under a Saul or under a David? There is no way you can know, unless God reveals it. So if Mulenga would decide to start fighting his leaders because he thinks they are like Saul and need to be replaced - he might actually fight people who have the heart of David, and whom God Himself wants to be the leaders of this congregation at this time. He would be fighting God! Would that be advisable?

So fighting the leaders is not an option for Mulenga. The main question Mulenga has to answer instead is this: *Does he himself want to become a leader like Saul was, or a leader like David?* He might not be able to change the leadership situation in the church. But the more important thing for him to watch is his own heart. “*Above all else, guard your heart, for it is the wellspring of life*” (Proverbs 4:23). Paul emphasizes to his spiritual son Timothy: “*Take heed to yourself and to the doctrine*” (1Tim 4:16). And he reminds the elders of

Ephesus: "Keep watch over yourselves and all the flock" (Actes 20:28). Before taking care of the doctrine or the flock or anything else a leader is to watch his own heart. What kind of a leader is Mulenga becoming?

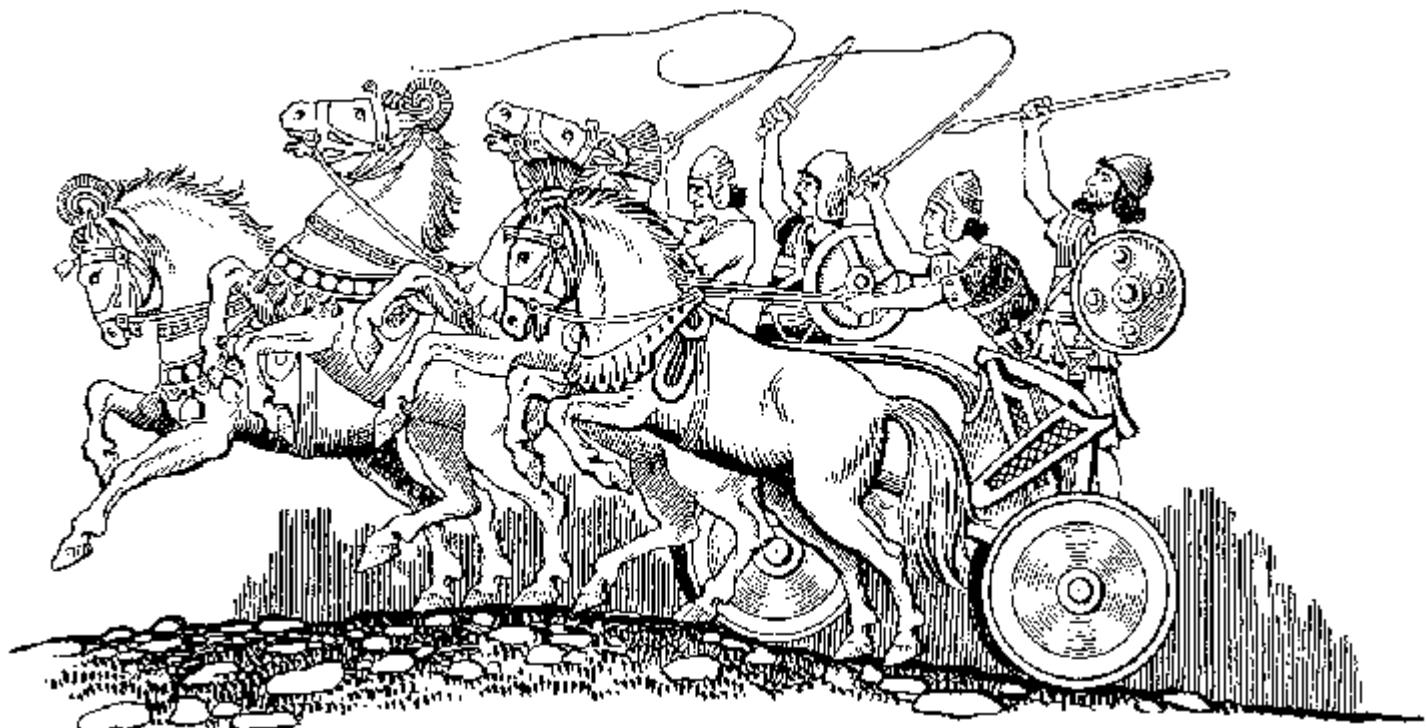
### A leader like Saul

Saul wants to see things done. He wants to be known as a successful leader, and he wants to enjoy good things coming out of his position. He feels he has earned the right of having the best things for himself (1Sam 15:9). And he feels, he does not need to follow God's commands so rigidly. Some disobedience has crept into his life (13:13-14; 15:22-23). But despite his sin, Saul wants to be honored before his people (15:30). And he becomes violent when this honor is not given to him! He wants to avoid shame and embarrassment at all cost (15:27)! -

balukuta ku Efeso ati; Muleibaka mwebene nomukuni onse Imilimo 20:28. Intungulushi ilingile ukubaka ifi fyonse lelo icantanshi kuwamya umutima. Bushe Mulenga alefwaya ukuba intungulushi ya musango shani?

### Intungulushi iyaba nga Shauli

Shauli ena awaya ifyo abomba fyamoneka. Ena awaya abantu bamona ukuti alabomba bwino, kibili alomfwa bwino sana ilyo amona ifintu ifisuma ifilefuma mu milimo yakwe. Amona ukuti nakwata insambu shakukwata ifintu fyonse ifisuma umwine (1Sam 15:9). Kibili atontonkanya ukuti tali no kukonka amafunde yakwa Lesa bwino bwino. Ukukananakila kwatampa ukumoneka mu mweo wakwe (13:13-14; 15:22-23). Lelo nangu line Shauli ali mu lubembu alefwaya ukucindikwa pa bantu bakwe (15:30). Kibili akalipa ilyo uyu mucinshi taupelwe kuli ena! Kuti acita conse ico alefwaya pakuti esebana kibili eikatwa ne nsoni (15:27)! -



Dear Reader, are you maybe a leader like this? One who expects honor, the church bicycle, or the best food during church celebrations? One who fakes reports in order to look more successful? Somebody who thinks he does not need to show love to brothers or sisters because you are the leader? Or maybe you feel you are the most important leader in your church, and the others should follow your command? And you start shouting and backbiting when somebody dares to ask a critical question? - If some of these things are true in your life, then listen: *You may be a leader like King Saul was!* At least you behave like he did. In this case the worst that can happen to you would be if a younger man grows up to become a man of God like you were in your earlier years. Somebody whom God uses to do his work, somebody who knows how to preach and teach, somebody who is a blessing from God to His people. If others start recognizing him, you become angry, you feel threatened, you try to keep him down. You will wait for his mistakes, and you will make sure that

Nga iwe mune we ulebelenga, bushe na iwe uli ntungulushi ya musango uyu? Uufwayafye ukucindikwa, ukukwata incinga ya cilonganino nangu ukupelwa ifyakulya ifisuma sana pa kusefyia kwa cilonganino? Nangu uulemba utusebo twa bufi pakuti bambi bamone ati nabomba bwino? Nalimo uutontonkanya ati tali no kulanga icitemwiko ku babwananyina pantu ni ntungulushi? Nalimo umona kwati e iwe ntungulushi iyacindamisha pa lukuta, bonse bafwile ukunakila ifyo wasosa? Kibili ulakalipila uyo onse uulefwaya ukwipusha ilipusho pa micitile yobe? - Fimo pali ifi nga filacitika mu mweo obe, kutika nomba: *Nalimo uli ntungulushi nga Shauli!* Imicitile yobe ili nge yakwa Shauli. Kuti wakwata sana ubwafya nga kwamoneka umulumendo umo uuli no kuba umubomfi wakwa Lesa ngafilya na iwe wali pa kutampa. Umuntu uo Lesa abomfyia mu mulimo wakwe, uwaishiba ukusambilisha no kushimikila, uo Lesa alenga ukuba ipalo pa bantu bakwe. Ilyo abantu batampa ukumutasha iwe wafulwa no mwenso mumutima, walaesha ukumubwesesa pansi. Walafwailisha

ifilubo fyakwe, no kulaebako abantu bonse. Walasusha imilimo yakwe, walamutaasha no lupwa lwakwe. Walaonaula ubunte bwakwe ukupitila mu kulanda ifintu ifibi pali ena mu cilonganino na mu mushi (18:11; Mateo 5:21-22; Yakobo 4:11). Limbi mwamunenuna mu kukana fikilisha ifyo mwalaile (1Sam 18:17-19). Ilyo alashupana na balwani bakwe mulasekelela tamumwafwa iyoo (1Sam 18:17,25). Mulamweba ukucita ifyo ashingakwanisha kabiili ifibi (1Sam 18:25). Kuti mwabomfyा amaka mwakwata pa bantu bambi, mwamonaula (1Sam 19:11). Na bonse abali ku lubali lwake mufwaya ukubacitila ifyabipa. Ilyo bamisontela ifilubo fyenu mulalomba ubwelelo bufibusi elyo limbi kabiili mwabweskeshapo imicitile iyabipa. (1Sam 19:4-10; 24:16-22; 26:1-2). Bushe ifi efyo mucita ku babwananyina abalumendo na bakashana? Nga efyo mucita ninshi mwaba nga SHAULI.

### Intungulushi iyaba nga Dabidi

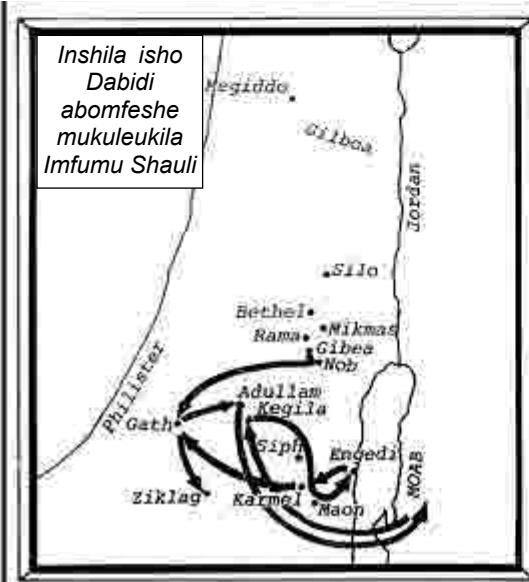
Dabidi ali uwakupyungila intanshi abafyashi, imfumu elyo na banko yakwe. Panshita itali alepyungila Lesa wakwe. Ali uwapama no kulwisha inkalamo na bere, Golyati ipaka elyo na bapelishiti ubulwi bwa busano. Ena acetekele ukuti Lesa alemwafwa. Alengele ukupepa kwa bena Israeli kuwame ukupitila mu nyimbo shakwe ishisuma (Amalumbo). Ali muntu uo mwingashintililapo kabiili imyakafye iingi alefikilisha amalayo yakwe (2Sam 9). Taleisansabalika iyoo. Ena alicindike intungulushi Lesa abikilepo nangu line aiposele mu bwafya pa kucindika imfumu. Limo limo alefuma mu nshila yakwa Lesa, aponena mu lubembu. Alecita ifintu ifyabulamo amano ifishaleleta ubukata kuli Lesa. Tali uwapwilika. Lelo aleumfwa ubulanda pa micitile yakwe abwelela kuli Lesa no kula pila. Lelo kwena bonse tulamona ukuti Umupashi wa kwa Lesa wali pali ena mu maka (1Sam 16:13). Ali "muntu ngo mutima wakwe" (1Sam 13:14).

Na imwe kuti mwatontonkanya ukuti tamuli nga Shauli lelo muli nga Dabidi. Mulingile ukutekanya pantu naShauli wine ali nga Dabidi pa kutampa. Nomba nga cine cine mwaba nga Dabidi ninshi muli ipalo kuli abo muletungulula. Lyena mukeshibikwa nga kapyunga uwaipelesha, uushisuula imilimo iili nga ukupyanga mu ijanda yakwa Lesa, ukushitisha ifitabo mu ncende yenu nangu ukufimba ijanda yakwa mukamfwilwa. Kuti mwayafwa abashilakosa mu bwina kristu ukubapokolola ku mimbulu mu cilonganino na mu mushi (Imilimo 20:29). Abantu bakeshiba ukuti mwaliba ne senge na Lesa pantu tamupepa amapepo yamo yene lyonsefye lelo mulafwilisha mu kushinshimu na Lesa mu nshila iisuma kabiili iipyia. Abantu kuti bamutetekela pantu mulafkilisha ifyo mwalandile ati mukacita. Tamulanda ifibi pa myeo ya ntungulushi lelo mulabacingilila ilyo bambi babapela imilandu ya bufi. Mulabafwa mu bwikashi bwabo. Ca cine tamwaba abapwilika lelo ilyo Umupashi wa Mushilo nangu munyinenwe amushinina pa filubo fyenu mulasumina. Ilyo mwabomfyा ulupiya lwa cilonganino ukwabula insambu tamulolela

everybody knows about them. You will belittle his successes, you will criticize him and his family, you will start killing his reputation by telling bad things about him in the church or even in the village(18:11; Matthew 5:21-22; James 4:11). You will discourage him by not keeping your promises (1Sam 18:17-19). You will rejoice when you see him in trouble with his enemies, you will not help him (1Sam 18:17-25). You will present him with totally exaggerated or dangerous demands (1Sam 18:25). You will use your influence over others to harm him (1Sam 19:11). And you will be aggressive against those who support him (1Sam 22:6-18). If confronted with your ungodly behaviour you will reconcile quickly and superficially - only to break the peace at the next convenient opportunity (1Sam 19:4-10; 24:16-22; 26:1-2). Is this how you react to younger brothers and sisters? If yes, you seem to have a heart like SAUL.

### A leader like David

David was used to serve: first his parents, later the King, then his people, and all the way long his God. He neglected his own safety and attacked a lion, a bear, the giant Goliath, and thousands of Philistines. He put his trust in God. He enhanced the public worship of God by contributing dozens of beautiful songs (Psalms). He was reliable, he kept his promises over many years (2Sam 9). He did not think high of himself. He respected the God-given leader even if that made life very difficult for him. At times he did misunderstand God. He did commit sins. He did stupid things which did not give honor to God. He was not perfect. But he repented, he grieved over his mistakes, he came back to God. All in all everyone could see that the Spirit of God was with him in power (1Sam 16:13). He was "a man after God's heart" (1Sam 13:14).



Now, you may think that you are not a Saul, so you should be a David. Do not be quick in saying so. Remember that even Saul in the beginning looked like David. But if you are a David, then that is a blessing for people around you. Then you will be known as a willing servant, not despising jobs like sweeping the church, selling literature in your area or thatching the roof of a widow in your village. You will take care of weaker Christians, protecting them from "wolves" in church or village (Actes 20:29). People will know that you live close to God because you do not always say the same prayers, but you contribute to the public worship in a personal and fresh way. They will trust you because you always do what you said you would do. You do not talk bad about your leaders, you rather protect them against wrong accusations. You try to make their lives easier. Of course you are not perfect, but if the Holy Spirit or another brother shows you your mistake, you admit it. If you have taken some money that belongs to the church, you do not wait

till others bring up strong evidence against you. You simply confess before God and men what you have done because you are sad about your sin. - Are you a leader like DAVID?

### Saul or David?

Maybe you are honest enough to admit that there are elements of both in your heart. Although you may try to look like David, there is a bit of the heart of Saul in you. Maybe even a lot. And let us remember this: It is not always the older leaders who have a heart of Saul. Many of them are Davids. And many of the younger ones who would like to chase some of their elders, actually have a heart like - ABSALOM! We will study his life in another article (2Sam 13-18).

Whether you are old or young, the question is:

**Do you want to be a leader like Saul,  
or do you want to become a leader like David?**

For all of us the advice of Paul in Romans 12:21 is crucial:

**Do not be overcome by evil,  
but overcome evil with good.**

MV, Kasama

bambi ukumishinina. Muyebelelafye mwe bene kuli Lesa na ku banenu ifyo mucitile pantu mulomfwa ubulanda pa bubi bwenu. - Bushe muli intungulushi nga DABIDI?

### Shauli nangu Dabidi?

Nalimo imwe muli bacishinka kuti mwasumina ukuti imibe ya aba bibili mwalikwata. Nangu mwesha ukuba nga Dabidi, muli imwe mwaliba ne mibele yakwa Shauli inono. Nalimo iingi. Twibukishe ukuti te ntungulushi ishikote shekafye shingaba no mutima nga Shauli. Eko bali abengi ababa nga Dabidi. Na balumendo abengi abafwaya ukutamfyा abakalamba ninshi bakwata umutima wakwa - ABISHALOMU! Tukasambilila pa mweo wakwe inshita imbi (2Sam 13-18).

Nga muli abakalamba nangu abalumendo ilipusho kuli imwe nili:

**Bushe mulefwaya ukuba intungulushi  
nga Shauli nangu nga Dabidi?**

Ifwe bonse amano Paulo apandileko abena Roma mu 12:21 kuti yatwafwa sana:

**Wicimfiwa ku bubi lelo  
ucimfyе ububi mukucita icisuma.**

MV, Kasama

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# REBUILDING THE DESTROYED

Genesis 26:18-22

Icipande ca bubili

Part 2

Ukutendeka 26:18-22

## UKULUNGIKA IFYAONAIAKA

**P**akutampa kwa uyu mulandu, twalolekeshe pa mweo wa kwa Isaac. Twakoseleshiwe apakalamba pa kusambilila kuli bashifwe ba ntanshi, elyo no kufusha no kulundulula ifyo batushilile. Ilingiline ubukulu bwa milimo bwakutila tuleshingwana na bamunyinefwe abatemwa ukumana; ukubikakofye na bamunyinefwe ne nkashi mu lukuta abasongela amafya. Lelo nga cakutila tuli abamutende nge nkashi ne ndume muli Shikulu no kukanakansana pa tuntu utunono, Lesa akatupaala no kutwafwa ukufuntula umulimo – no kuwikishanya elyo no kulungika ifyo bambi baonaula.

### Intungulushi Shifwile Ukulungika Umuleonaika

Natumone ica kumwenako ku basambi ba kwa Yesu, Yohane na Yakobo. Yesu abasangile balelunda amasumbu, Mateo 4:21. Kibili amakonde balawasha nga yalamba pa kuti yaleikata bwino isabi, Luka 5:1,2. Ubukonde ubwabulo kulunda no kuwashaa te kuti bwikate isabi.

Lelo pa numa ya myaka iyingi Yohane alekele ukulungika amakonde, atendeke ukuwamya amasambilisho ya bufi ayo bakafundisha wa bufi balefundisha. Munsiku sha kwa Yohane na mu butungulushi bwakwe alekumanya bakafundisha wa bufi abaleleta amasambilisho ya bufi, e mulandu ukalamba uyo alembele 1Yohane 2:26, na ba bantu abalefundisha ifya bufi baleba mu kati kabo. Aba balesosa ukuti Yesu te Kristu, 1Yohane 2:22. Eco Yohane alebeba ukuti Yesu alilaya ukutupeela umweo wa muyayaya, 1 Yohane 2:25. Ni pa mulandu uyu Yohane aeseshe ukulungika ifilibu ifyaingile mu lukuta ulu, pakuti abena Kristu bekale mu pepi pepi na Shikulu Yesu, 1 Yohane 2:27.

Ababomfi ba kwa Lesa balingile ukufundisha bantu pakuti beshibe ifyo Mupashi wa Mushilo aba muli bene, 1Yohane 2:20, elyo no kukwatisha Imbila iyo bapokelele akale iye pusukilo iyaishila mu cebo ca kwa Lesa,

In the first part of this article we looked at the life of Isaac. We were encouraged to learn from our fathers, and then to further develop and multiply what they left us. Often the challenge is that there are quarrelsome people around us, even brothers or sisters in the Church who start up trouble. But if we are peaceful men and women of God and refuse to argue over small issues, God will bless us and help us to restore work and relationships that have been destroyed by others.

### Leaders are supposed to correct mistakes

Let us take the example of Jesus, John and James. Jesus found them mending their nets, Mathew 4:21. And they washed the nets in order to catch the fish, Luke 5:1,2. A net which is not mended and washed cannot catch fish.

Now, after several years, John had stopped mending nets, instead, he started correcting false teachings which were spread by heretics. In John's time and his leadership, he met heretics who used to bring false teachings. This was the reason he wrote 1John 2:26. And those false teachers were in their midst. They were the same people who were saying that Jesus was not the Christ, 1John 2:22. It is for this reason John was telling them that Jesus has promised us eternal life, 1John 2:25. That is why he tried to correct the wrongs which had gotten into this congregation, so that Christians can be in close fellowship with the Lord Jesus, 1John 2:27.

Servants of God ought to explain to the people to enable them understand how the Holy Spirit works in them, 1 John 2:20, and to hold fast to

the gospel of salvation they first received in the word of God, 1John2:24. Indeed, it is good to continue teaching believers the way to salvation and stay in the faith instead of wasting time arguing with those who mislead others, Hebrews 12:3.

However, it is more important to receive new things from the Holy Spirit than what we ourselves want. It is therefore wrong to do our will at the expense of God's will, 2John:9, Rev 22:18-19. It is because of this that John was careful to teach the truth about Christ to the people. Therefore, new wells ought to provide people with living water so that they can be mature people with a full measure of knowing Christ in depth.

### **Jesus came to correct what was destroyed**

Jesus came to rectify what was spoiled here on earth, especially so for us who were ruled by the evil one. God sent him to come and straighten our crooked hearts, John 3:16. And we read from Romans that they are made righteous only by his grace in Christ Jesus. Romans 3:24-26. Even in his teaching, he was adding new things on the old ones, Matthew 9:16-17, 5:17-18.

### **Let us see what Jesus is correcting**

1. How to pray, John 4:21-23
2. How we will live in heaven, John 14:1-3
3. Our faith, Hebrews 12:2
4. His church, Eph 5:25-27
5. Reconciliation among differed brethren, Eph 2:13-16
6. Our nature, Heb 13:5

Indeed, there is a lot that the Lord is straightening for us and we should therefore set our hearts on spiritual things and rectify the wrongs in us as well as in the work of God as seen in the book of Revelation saying '*'Wake up strengthen what remains and is about to die'*', Rev 3:2-3. Indeed, if we neglect what is being destroyed even what is working will be destroyed.

### **Killing the enemies in the promised land**

God told Joshua that when they reach the promised land they should kill everyone who lived there, Deuteronomy 7:1, Joshua 3:9-10. We have heard what God told Moses and Joshua to cleanse their country so that they do not learn the lifestyle of Cananites, but unfortunately they did not kill all of them; to the contrary, they spared some, Joshua

1Yohane 2:24. Mukwai cawama ukutwalilila mu kusambilisha abena Kristu inshila ye pusukilo no kwikalilimo ukucila ukupose nshita mu katalikana na ba kalufya wa bantu, AbaHebere 12:3.

Lelo kwena cikankala ukukwata ifintu ifipyia ifyo Mupashi aletupela, ukucila ifyo tulefwaya fwe bene. E ico cilubo nga tulecita ifyesu no kusha ubufwayo bwa kwa Lesa, 2 Yohane v. 9; Ukusokolola 22:18-19. Ni pali ici Yohane ali uwatekanya pa kufundisha icine ca kwa Kristu ku bantu. Eco ifishima ifipyia filefwaikwa lelo fibe ifya kunwisha abantu amenshi ya mweo, pa kuti bengaba abafikapo mu kwishiba Kristu mu kushika.

### **Yesu Aishile ku Kuwamya Ifyaonaike**

Yesu aishile mu kulungika ifyaonaike pano isonde, ukuclisha aishile kuli ifwe bene fwe batekwa no mulwani. Eco Lesa amutumine ukuti ese alungike imitima yesu, Yohane 3:16. Kibili tubelenga mu bena Roma ukuti balungamikilwa ku kusenamina kwakwe fye ku cilubula ca muli Yesu Kristu, Roma 3:24-26. Na mu kufundisha kwakwe alelundapo ne fipyia pa fya kale, Mateo 9:16-17, 5:17-18.

### **Natumone ifyo Yesu Alewamy**

1. Imipepele. Yohane 4:21-23
2. Ubwikalo bwesu ku mulu. Yohane 14:1-3
3. Icitetekelo cesu. AbaHebere 12:2
4. Ulukuta lwakwe. Efese 5:25-27
5. Ukuwikishanya abapusana pamo. Efese 2:13-16
6. Imibelete yesu. AbaHebere 13:5

Mukwai fинги ifyo Shikulu alewamy muli ifwe, eco na ifwe tubike imitima yesu pa fya bumupashi no kulungika ifileonaika muli ifwe na mu milimo ya kwa Lesa, pamo fyo tubelega mwi buku lya Kusokolola, ati, *Lola kibili ikashe fyashala ifyalaswa fifwe*, Ukusokolola 3:2-3. Mukwai nga twalekelesha ifileonaika ne filebomba na fyo fili no konaika.

### **Ukwipaya Balwani mu Calo ca Bulayo**

Lesa aebele Yoshua ukuti ilyo bakafika mu calo ca bulayo bakepaye bonse abaikelemo, Amalango 7:1, Yoshua 3:9-10. Twaumfwa ifyo Lesa aebele Mose na Yoshua ukulungika icalo cabu pa kuti bekasambilila imibelete ya bena Kanani, lelo ica bulanda tabaipeye bonse, balishilepo bambo, Yoshua 15:63. Aba bene bashilemo abena Yebushi e batendeke ukulwa na bo, kuti twamona mwi buku lya Bapingushi. E fyo cali na kuli Shauli. Lesa amwebele ukwipaya abena Ameleki bonse, lelo wena ashilepo bambo,

I would like to tell you a story about a certain man who bought two dogs, male and female from Japan. These dogs were very fierce. When they grew up, they became more fierce such that they began attacking people who were passing by. People told the man to get ride of them all. And he agreed. Later on he decided to leave a puppy. His wife asked him to get ride of the puppy as well because she thought it would take after its parent. The man said to his wife, "This one won't be like those because it was born here in Africa, not Japan". Unfortunately when it grew up, became very vicious and began attacking people.

Nakabila ukumwebako ilyashi lya mutu umo uwaileshita imbwa shibili ishikali sana ku Japan iyilume ne ikota. Lelo imbwa shilya shalifyele no kufula sana na sho shine shali ishikali sana, kibili shatendeka ukusuma abantu abalepita pa mwakwe na mu musebo, nomba abantu bamwebele ukuti alofye ishi mbwa isha ku Japan, alisuminishe ukushilofya shonse. Lelo ashilepo fye akanaakanono kamo. Umukashi atile, "Ala ipayeni na ka kene pantu na ko kakapanga shilya shine." Mukwai yu mutu aebele umukashi wakwe ati "aka kana takakabe nga shilya pantu kena kafyalilwe muno mu Africa, te ku Japan iyo". Lelo icamupamba ca kuti ilyo kakulile kalikalipe sana no kulasuma abantu.

abo bene ashilepo e baishilemwipaya, 1 Samwele 15:1-9, 2 Samwele 1:1-10.

Aya mashiwi yali icipasho ca lubembu ulufwile ukwipayiwa mu mibili yesu, pantu nga tatwiye ulubembu ninshi luli no kutwipaya, Roma 6:11-12. E ico tufwile ukufumya ulubembu mu mitima yesu pa kuti twikale umutende na Lesa, pantu nga Lesa alitupela amaka ya kucimfyia ulubembu tucimfyie ukwabula ulwakushalapo, pantu nga mwashapo lumo ulo lwine lukamwipaya nga lwakula, Yakobo 1:15. Ino e nshita ya kuiwamya no kuisangulula mu mibile yesu iyabipa, Yakobo 4:8. Pantu Kristu e kawaminisha wa citetekelo cesu, kabilis e uletupeela amaka ya kucimfyia, e ico apali ukucimfyia ninshi namulwisha sana ukuti kwiisaba kabilis ifya kumupamfyia ne fya kumusakamika. Umfweni ifyo Paulo alesosa ati, "Lelo muli fyonsse tuli abacimfyia abacilamo pa mulandu wa watutemenwe," Roma 8:37. Mwe bamunyinane muli Shikulu, ishibeni ukuti ulubembu lumoneka ukuti kanono... mailo kakakula no kumuletele mfwa. Insoselo ati "ako usulile e kopile noko".

Bushe mwaumfwa ukwasuka kwa uyu muntu uwabula amano, atile "aka kafyalilwa muno Africa"? Alabile ukuti intulo ya kako ni ku Japan, te mulandu wa kufyalilwa ku Africa. Elyo ubukali bwin-gapwa iyo, kali no kupashanya fye abafyashi ba kako ku bukali. E fyo caba na ku Bena Kristu; bamo balyangushapo imembu shimo abati tunono, Esaya 52:11, 2 Korinti 6:17. Tulingile ukulungika imibele yesu ico tuli ba mushilo ba kwa Lesa, 1 Petro 1:15-16. Shikulu Yesu alibombo mulimo wa kutupususha, lelo capelwa kuli ifwe ukuwamya no kulungika imibele yesu yonse. Nga muli fimo ifyaonaika muli imwe ku lubali lwa citetekelo cenu, e nshita ya kulungika ni ino ine.

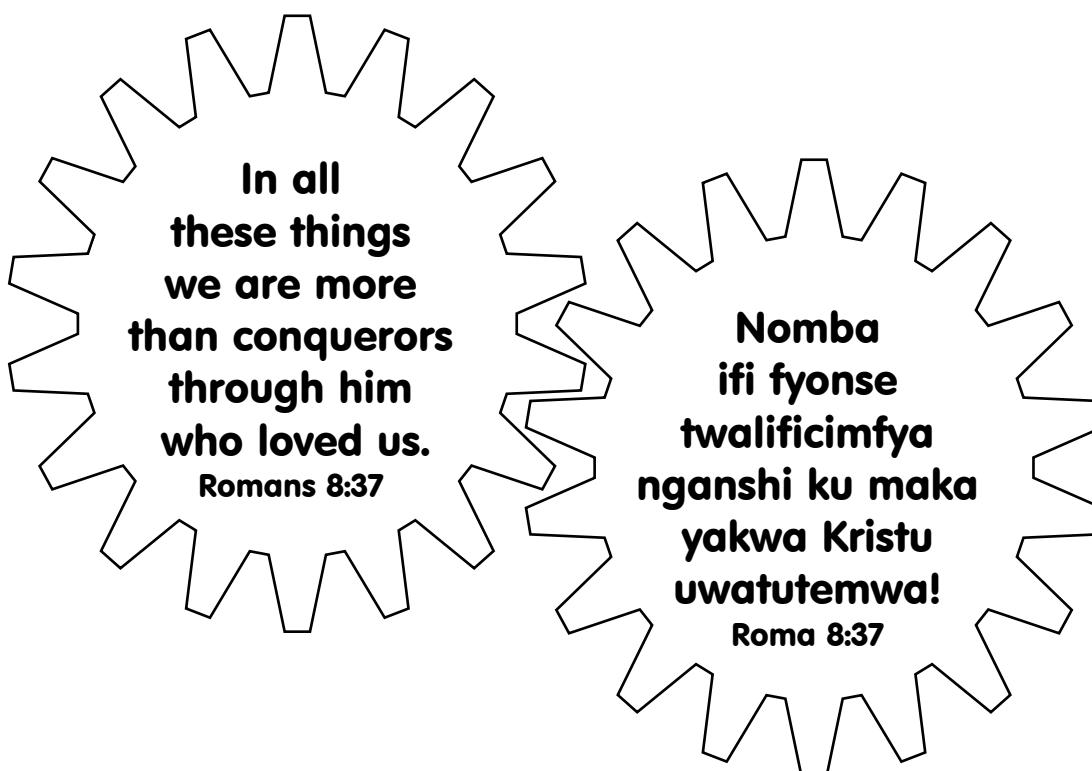
BM, Mansa

15:63. These same people that they spared, the Jebusites are the ones who started fighting them, we can see this in the book of Judges. That is how it was also with Saul, God told him to kill the Amalekites, but he left out some of them; the same people he spared are the ones who later killed him, 1Samuel 15:1-9, 2Samuel 1:1-10.

These words are a picture of the sin which is supposed to be killed in our bodies. Because if we do not kill the sin it will kill us instead, Romans 6:11-12. That is why we need to kill the sin within our hearts in order to live in peace with God, because if God has given us the power to defeat sin, we must defeat without sparing any. Indeed if we spare just one sin, it will surely kill us when it grows, James 1:15. Now is the time to redeem ourselves from our bad ways, James 4:8, because Jesus is the perfector of our faith and gives us power to conquer. Therefore it means that where there is conquering, there has obviously been so much fighting that there should never be anything more to either bother or worry you. Paul says, "*in all these things we are more than conquerors through him who loved us,*" Romans 8:37. My brothers and sisters in Christ, you should know that sin looks small... tomorrow it will grow and kill you.

Did you hear what this fool said, "This one is born in Africa"? He forgot that actually his origin was in Japan, it is not about being born in Africa. The fierceness may not diminish at all, instead it will just become more similar to its parents in its character. So it is also with Christians; some have belittled certain sins saying that they are very small, Isaiah 52:11, 2Corinthians 6:17. We must correct our ways as we are the holy ones of God, 1Peter 1:15-16. The Lord Jesus has done the work of saving us but it is up to us to rectify our behaviour. If there are certain things which are destroyed in you regarding your faith, this is the time to make amendments.

BM, Mansa



MAY 2010

**May 1 Sa      *Ukufuma 23:1-33***

Pa fintu ifitantikwe ukufuma mu v.1-9 ncende nshi isho mulekabila ukucinjishiwamo?

**May 2 Su      *Ukufuma 24:1-18***

Bushe muli fintu fimo mu mweo wenu ifyo Lesa alemwipusha ukucita? Mwalacitapo shani? (v.3)

**May 3 M      *Ukufuma 25:1-22***

Musango nshi uo abena Israeli alepelalamo (v.2)? Mupela shani?

**May 4 Tu      *Ukufuma 25:23-40***

Mose ali no kukula ijanda yakwa Lesa ukulingana nefyo Lesa amulangile. Musango nshi mukalilamo ijanda yakwe ilelo?

**May 5 W      *Ukufuma 26:1-14***

Fintu nshi ifyo Lesa abomfyia ilelo mukuleta ubuumo mu cilonganino cakwe (v.6)?

**May 6 Th      *Ukufuma 26:15-37***

Mulandu nshi uo Lesa alefwaila ukubika ifipembe fibili mu njanda yakwe? Nga lelo cili shani (Aba Hebere 10:19-22)?

**May 7 F      *Ukufuma 27:1-21***

Cinshi ico Lesa alebacinkulako ukupitila mu nyali mu v.20-21?

**May 8 Sa      *Ukufuma 28:1-30***

Bushe mulakwata amashina ya bantu cila bushiku aba kupepelako? Bapepeneniko!

**May 9 Su      *Ukufuma 28:31-43***

Cinshi ico Lesa alekonkomesha mu mweo wakwa shimapopo? Moneni UKusokolola 1:6.

**May 10 M      *Ukufuma 29:1-21***

Mulandu nshi mwafulila ukusumya kwa mulopa pa kushisha bashimapopo?

**May 11 Tu      *Ukufuma 29:22-46***

Buyo nshi ubo Lesa akwete muliuko kushisha konse (v.44-46)?

**May 12th W      *Ukufuma 30:1-34***

Aarone na bana bakwe abame bali no kusamba cila nshita ilyo babomba umulimo wakwa Lesa. Kuti twacita shani ico pali lelo (Efeso 5:26)?

**May 13th Th      *Ukufuma 31:1-18***

Musango nshi Mose asangilemo bakakula (v.1-6)?

**May 14th F      *Ukufuma 32:1-14***

Finshi twasambilila pa bwasuko ubo Mose apeele kuli Lesa mu v.11-13?

**May 15th Sa      *Ukufuma 32:15-35***

Bunasha nshi ubo twamona muli Aarone? Cinshi catumbwikemo?

**May 16th Su      *Ukufuma 33:1-23***

Mulandu nshi ukubapo kwakwa Lesa kwabelele ukukankala kuli Mose?

**May 17th M      *Ukufuma 34:1-20***

Finshi twasambilila pa mibele yakwa Lesa?

**May 18th Tu      *Ukufuma 34:21-35***

Ni kwisa uko mwingapela ifyo Lesa amweba, ngefyo Mose acitile?

**May 19th W      *Ukufuma 35:1-35***

Ni banani abaletele ifyabupe ku Mfumu (v.21-29)?

**May 20th Th      *Ukufuma 36:1-19***

Abantu bakwa Lesa bali no kwafwiliشا mu nshila shibili (v.2+3). Ni nshila nshi iyo mwafwilishamo umulimo wakwe?

**May 21st F      *Ukufuma 36:20-38***

Abena Israeli bali no kubika imipindo mu kulenga ubukule bwabo ukukosa. Ni finshi ifilenga icilonganino cenu ukukosa pali nomba?

**May 22nd Sa      *Ukufuma 37:1-29***

Ifipe ifingi mu njanda yakwa Lesa fyapangilwe ku simuti ifyanenuka, lelo bali no kufifimba na golde. Ni finshi ifyo tulingile ukufimbwa nafyo pakuti tube abapokelelwa kuli Lesa?

**May 23rd Su      *Ukufuma 38:1-31***

Ifibombelo fimo fyali ifya silvere nangu umukuba, te golde. Mumfwa shani ilyo abantu bambi baletungwa ukuba pa mulu ukucila imwe?

**May 24th M      *Abena Roma 1:1-15***

Kuti twaishiba shani isenge ilyali pakati kakwa Paulo na bena Roma?

**May 25th Tu      *Abena Roma 1:16-32***

Mulandu nshi ubukali bwakwa Lesa bwasokolwelwa (v.18-23)?

**May 26th W      *Abena Roma 2:1-11***

Finshi ifyo Lesa akacita pa bantu abashinakila Lesa (v.8-9)?

**May 27th Th      *Abena Roma 2:12-24***

Ni nshila nshi iyo Lesa akapingwilamo abena malango na bashaishiba amalango (v.12-16)?

**May 28th F      *Abena Roma 2:25-38***

Cilangililo nshi ica cishinka ica kuba lubali lwakwa Lesa (v.25-29)?

**May 29th Sa      *Abena Roma 3:9-20***

Bushe ubulungami bwesu kuti bwatushusa? Mulandu nshi?

**May 30th Su      *Abena Roma 3:21-31***

Kuti twalungamikwa shani?

**May 31st M      *Abena Roma 4:1-12***

Finshi ifishaafwilishe Abrahamu ukulungamikwa?

**JUNE****June 1 Tu      *Roman 4:13-25***

Mwaishiba shani ukuti mwakwata icitetekelo icakumilungamika kuli Lesa?

**June 2 W      *Abena Roma 5:1-11***

Pa kuba abalun-gamikwa mu citeteke-lo, fintu nshi ifyo tusan-galalamo (v.1+3)?

**June 3 Th      *Abena Roma 5:12-21***

Fintu nshi ifyo tusambilila pali Yesu muli ici ciputulwa?

**June 4 F      *Abena Roma 6:1-11***

Finshi ifyaaluka ifipyia mu mibele yenu ilyo mwatampile ukukonka Kris-tu?

**June 5 Sa      *Abena Roma 6:12-23***

Fiputulwa nshi mu mubili wenu ifile-kabilwa ukupeela kuli Lesa nomba line (v.13)?

**June 6 Su      *Abena Roma 7:1-12***

Mulimo nshi uwa malango mu myeo yesu ilelo?

**June 7 M      *Abena Roma 7:13-25***

Mulwisha shani ubo bulwi ubo Paulo alelandapo mu v.23-25?

**June 8 Tu      *Abena Roma 8:1-11***

Lembeni ifintu fisano ifikabila umibili, elyo ne fintu fisano ifikabila Umu-pashi wa Mushilo (v.5)!

**June 9 W      *Abena Roma 8:12-25***

Fintu nshi ifyo tulesambilila pa Mupa-shi wa Mushilo?

**June 10 Th      *Abena Roma 8:26-39***

Fintu nshi fibili ifyo Umupashi wa Mushilo ticitila?

**June 11 F      *Abena Roma 9:1-13***

Mulandu nshi uo Paulo akwatile ubu-landa ubukalamba mu mutima wak-we? Bushe na imwe mumfwa cimo cine pa bantu bambi?

**June 12 Sa      *Abena Roma 9:14-24***

Mwasambililapo shani pa kusala kwakwa Lesa?

**June 13 Su      *Abena Roma 9:25-33***

Mulandu nshi Israeli tapokele ubu-lungami bwakwa Lesa (v.30-33)? *Bible Reading Plan printed with friendly permission from Mansa Mission Press.*



**June 14 M Abena Roma 10:1-10**

Kupimpa nshi uko mwakwata? Kutula kwi (v.2-3)?

**June 15 Tu Abena Roma 10:11-21**

Musango nshi icitetekelo cishilamo (v.14-17)?

**June 16 W Abena Roma 11:1-12**

Bushe Lesa alabulilwa abantu abamubombela?

**June 17 Th Abena Roma 11:13-24**

Londololeni ifyo Lesa abomfyia icilela no bukali (v.22) muli ici ciputulwa!

**June 18 F Abena Roma 11:25-36**

Fintu nshi ifyo twasambilila pa luse Iwakwa Lesa?

**June 19 Sa Abena Roma 12:1-8**

Kuti mwaishiba shani ubufwayo bwakwa Lesa?

**June 20 Su Abena Roma 12:9-21**

Londolola mu cila imboni ifyo wingalangisha ukutemwa mu mibele yobe!

**June 21 M Abena Roma 13:1-14**

Finshi mwasambilila pa ntungulushi sha calo? Paulo alanda shani pa misha (v.7-8)?

**June 22 Tu Abena Roma 14:1-12**

Musango nshi mwingasendelamo abo kampingo anenuka?

**June 23 W Abena Roma 14:13-23**

Fintu nshi ifikankala mu bufumu bwakwa Lesa (v.17-19)?

**June 24 Th Abena Roma 15:1-13**

Musango nshi twingekalilamo na bantu abatushingulwike (v.1,2,7)?

**June 25 F Abena Roma 15:14-33**

Kuti mwafwilisha shani bambi mu mafya sa yabo (v.30)? Citeni ifi!

**June 26 Sa Abena Roma 16:1-16**

Pali aba nani uo mwingatemwa ukukonkelesha? Mulandu nshi?

**June 27 Su Abena Roma 16:17-27**

Mucitapo shani pali abo abaleta ifyakupusana ne fya kupunwisha?

**June 28 M Ubwina Lebi 1:1-17**

Musango nshi wa nama uo Lesa alekabilo (v.3.10)? Bushe imwe mupela Lesa ifisuma nangu ifyasulwa?

**June 29 Tu Ubwina Lebi 2:1-16**

Ni nani alenonkelamo mu bupe bulepelwa ukufuma ku bantu bakwa Lesa (v.2-3)?

**June 30 W Ubwina Lebi 3:1-17**

Mulandu nshi abalepela ifyabupe balebikilapo indupi pa mutwe wa nama shabo (v.2.8.13)?

**JULY 2010****Jul 1 Th Ubwina Lebi 4:1-21**

Bushe umuntu ali no kucita shani ilyo abembuka mu kukanaishiba? Cinshi muli no kucita ilelo?

**Jul 2 F Ubwina Lebi 4:22-35**

Bushe pali ubupusano pa ntungulushi no muntu umbi ilyo yabembuka mu kukanaishiba?

**Jul 3 Sa Ubwina Lebi 5:1-19**

Pashanyeni ici ciputulwa ku BaHebere 10:10-14. Muletontonkanyapo shani pali Yesu?

**Jul 4 Su Ubwina Lebi 6:1-12**

Mufwile ukucita shani ilyo mwaonaula nangula ukulufya icipe ca bene (v.2-5)?

**Jul 5 M Ubwina Lebi 6:13-30**

Aya malambo yonse yalelosha kuli bumushilo bwakwa Lesa. Bushe kuti mwaipelisha pali lelo ukucita ifyo Lesa alefwaya, libe tamucishininkiske bwino bwino?

**Jul 6 Tu Ubwina Lebi 7:1-21**

Ni inshila nshi iyo Lesa alelishishamu bashimapepo bakwe (v.8-10)?

**Jul 7 W Ubwina Lebi 7:22-38**

V.25+27: Ninshi Lesa akandila sana abashibela?

**Jul 8 Th Ubwina Lebi 8:1-17**

Mulandu nshi Mose acitile ifi fyonsé? Moneni v.4.9.13.17.

**Jul 9 F Ubwina Lebi 8:18-36**

Aarone ali mukalambe wakwa Mose. Twasambililamo finshi mu mibele yakwe mu v.36?

**Jul 10 Sa Ubwina Lebi 9:1-24**

V.6: Bushe kuli ifintu fimo ifyo tulingile ukucita na lelo line pakuti twingamona ubukata bwakwa Lesa?

**Jul 11 Su Ubwina Lebi 10:1-20**

Mulandu nshi abana bakwa Aarone bafwile (v.1 + 3)?

**Jul 12 M Ubwina Lebi 11:1-23**

Ni finshi ifyo Lesa alefwaya ukuti ifwe fwe bena Kristu ilelo tuli no kucita pali ifi finama? Belengeni Imilimo 10:10-16.

**Jul 13 Tu Ubwina Lebi 11:24-47**

Nga cakuti umo ali mu Yuda mulandu nshi alingile ukucindika ili lifunde (v.44-45)?

**Jul 14 W Ubwina Lebi 12:1-8**

Basambilisho nshi muli ici ciputulwa ayo abanakashi abakalamba tabalingile ukulaba ilyo balefundisha abakashana (Tito 2:3-5)?

**Jul 15 Th Ubwina Lebi 13:1-28**

Bushe Lesa alaibimba mu mafya yesu aya ku mibili? Cinshi mwa landila ifi?

**Jul 16 F Ubwina Lebi 13:29-59**

Cinshi cabela icikankala ukusunga ifyakufwala fyesu ubusaka?

**Jul 17 Sa Ubwina Lebi 14:1-20**

Kuti wacita shani pa numa ya kuposhiwa? Bushe kuti mwasendamo amatontonkanyo ayasuma muli ici ciputulwa?

**Jul 18 Su Ubwina Lebi 14:21-42**

Fintu nshi ifyo Lesa alefwaya ukuti tucite mu bupiina bwesu (v.21-22)?

**Jul 19 M Ubwina Lebi 14:43-57**

Ni finshi ifyo Lesa atontonkanya palwa ubusaka mu mushi?

**Jul 20 Tu Ubwina Lebi 15:1-15**

Masambililoso nshi ayo twingabula muli ici ciputulwa ilyo tulesambilisha abantu palwa busaka?

**Jul 21 W Ubwina Lebi 15:16-33**

Masambililoso nshi ayo twingabula muli ici ciputulwa ilyo tulesambilisha abantu palwa busaka?

**Jul 22 Th Ubwina Lebi 16:1-19**

Ilyo Aarone talapeela ilambo lya bantu bambi finshi alingile ukucita (v.11-14)?

**Jul 23 F Ubwina Lebi 16:20-34**

Ni nani uli nga sawe wa mweo wesu?

**Jul 24 Sa Ubwina Lebi 17:1-16**

Bushe Lesa omfwa shani pa bantu abafwaya ubwafwilisho ku mipashi nangu ku njanga (v.7)?

**Jul 25 Su Ubwina Lebi 18:1-18**

Mulandu nshi Lesa talefwaila abantu bakwe ukukopa imilimo ne ficitwa fya bantu ababashigulwike?

**Jul 26 M Ubwina Lebi 18:19-30**

Milandu nshi iyo Lesa talefwaila ukuti abantu bakwe bakonke imibele ya bena Kanaani?

**Jul 27 Tu Ubwina Lebi 19:1-19**

Lifunde nshi ilyo Lesa alefwaya ukuti mukonke sana muli uno mulungu?

**Jul 28 W Ubwina Lebi 19:20-37**

Lifunde nshi ilyo Lesa alefwaya ukuti mukonke sana muli uno mulungu?

**Jul 29 Th Ubwina Lebi 20:1-27**

Fintu nshi ifyo twasambilila pa nsambu sha kusunganwa mu mushi (v.4-5)?

**Jul 30 F Ubwina Lebi 21:1-24**

Lesa afwaile bashimapepo bakwe ukuba abapwililika. Finshi alefwaya ukusanga muli ifwe ilelo?

**Jul 31 Sa Ubwina Lebi 22:1-16**

Nga shimapopo tali uwamushilo fintu nshi akanishiwe ukucita?

**Recharge Instructions:**

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

K10,000,000

**Mu Zambia tulekabila  
abena Kristu abaishiba ukulemba ifitabo,  
amasambililo na malyashi ya mu mamagazine!**

Nga cakutila mwaliyalwa cipyacipy, mulakonka amafunde yakwa Kristu mu bwikashi bwenu cila bushiku, kabilii mwaliibimba mu cilonganino cenu, ici nacimikuma.

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

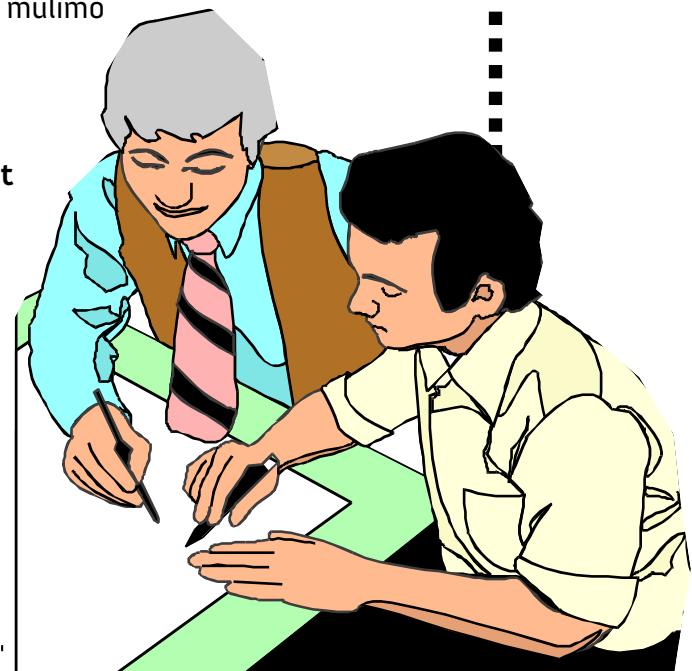
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(Bemba + English)**

**mu Luapula, Northern Province na Copperbelt  
mu June/July 2010**

kuli uyo onse uulefwaya kabilii ukwanishe ifintu ifili pa mulu.

Umutengo: K20,000 (Ifyakulya na mapepala)  
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**Abakacita bwino muli aya maWorkshop  
baketwa mu kulundapo amasambililo  
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# ISABATA - ufwile ukulisunga nani?

## THE SABBATH - who has to keep it?

"Tata, bushe kuti namwipushako ilipusho?" -

"Cilifye bwino, John, ipusha." -

"Elyo nabwela fye ukufuma kuli Mutale. Kuli icilonganino icipya pa mpela ya mushi, elyo bamembala ba ici cilonganino batandalilie abafyashi bakwe. Baeseshe ukongola abafyashi bakwe ukuti bafwile ukulasunga Isabata nga cakutila balefwaya ukusekesha Lesa. Nomba abafyashi bakwa Mutale baletontonkanya nga cakutila bengatendeka ukulongana kuli ici cilonganino cipyapatemwa iyo. Balefwaya ukusekesha Lesa, elyo nga cakutila ukulasunga Isabata kuti kwabalenga ukubelako abapokelelwa kuli Lesa, bali abakabila ukucita ico. Elyo naliumpwa na kuli bambi bamembala ba cilonganino cesu abo batendeke ukuya kulya. Twalacitapo shani?" -

"Nga iwe uletontonkanyapo shani, John?" -

"Ndetwishi. Balikwata imboni isho shalelangisha ukutila, tulingile ukusunga Isabata mu nshiku sha nomba. Efyo Lesa asosa, na Yesu alebaka. E ico ndemonia balifye bwino, elyo mufwile mwalandana ne ntungulushi. Nalimo kuti shalenga twatendeka ukulacita ici mu cilonganino cesu pakutila tatulufishe bamembala bonse!"

"Ici nga cali cakutila cintu cimo ico Icipingo cisambilisha bwino bwino, ee, lyena tufwile ukutampa ukucita ico mu cilonganino cesu. Ilipusho ni ili: Bushe Icipingo mucinefyelafundisha ifyo? Bushe kuti twaishiba shani?" -

"Kuti twaipusha abakalamba ba cilonganino." -

"Ee, kuti twacita ico. Ni nani umbiuwingeshiba ubwasuko?" -

"Oh, naibukisha: Mwalilanda ukutila Lesa apeele Umupashi wa mushilo wakwe kukutusambilisha. Bushe muletontonkanya ukuti kuti twafwailisha ubwasuko ukufuma mu cipingo pa lwasu?" -

"Kwena kuti twaeshako. Bulafye ifipingo fyesu na Concordance (icitabo ico cabamo amalembo yapa milanduiyalekana lekana). Twalamona ifyo twingacita." -



Mu nsa shibili ishakonkelepo John na bawishi bali ne milimo iya kubelen-ga amalembo ayo cilya citabo ca concordance calepeela pa mutwe we "Sabata". Basangile ukutila Lesa, pa numa ya kulenga isonde mu nshiku mutanda (6), alitushishe pa bushiku bwalenga cinelubali (7). "E ico Lesa apaalile ubushiku bwa cinelubali, no kubushisha" (Ukutendeka 2:2-3). Mu kuya kwa nshita, Lesa aishileeaba abantu bakwe abena Israeli ukubaka ubushiku bumo bwine, neco caleplibula ukuti tabalesuminishiwa ukubombo-bamo umulimo uli onse pali ubu bushiku (Ukufuma 20:8-11). Lesa talef-wayaya ukuti bengalonganyamo icilyo pa bushiku bwe Sabata. Na pa nshita imo ine, alebabaka bwino bwino ukupitila mu kubapeelalaplo ifyakulya nafimbi pali Cisano (Ukufuma 16:21-30). Abo bonse abashalesunga Isabata balepeelwa kukwipaiwa. (Impendwa 15:32-36). Ukuksa umulilo pali ubu

"Father, can I ask you a question?" -

"Yes, John, go ahead." -

"I'm just back from Mutale. There is a new church at the end of the village, and two of its members visited his parents. They tried to convince them that they have to keep the Sabbath if they want to please God. Now Mutale's parents are debating whether they should start attending that new church. They want to please God, and if keeping the Sabbath will make them more acceptable to God, they want to do it. I also heard from other members of our church who have started to go there. What will we do?" -

"What would you propose, John?" -

"Not sure. They had some Bible verses that seem to prove that we need to keep the Sabbath still today. God said so, and Jesus did it as well. So probably they are right, and you should talk with the leaders. Maybe they should introduce it in our church so that we don't loose all the members!" -

"If this was something that the Bible clearly taught, yes, then we would have to introduce it in our church. The question is: IS the Bible actually teaching that? How can we find out?" -

"We could ask the Elders." -

"Yes, we could do so. Who else would know the answer?" -

"Oh, yes, I remember: You said that God gave his Holy Spirit to teach us. You think we could find out from the Bible ourselves?" -

"At least we can try. Just get our Bibles and the Concordance, we'll see what we can do." -

The next two hours John and his father were busy reading the passages that the Concordance indicated under "Sabbath". They found out that God, after creating the world in six days, had rested on the seventh day. "And he blessed the seventh day and made it holy" (Gen 2:2-3). Later he told his people Israel to observe the same day, and that meant that they were not allowed to do any work on it (Ex 20:8-11). God did not want them to gather food on the Sabbath day. At the same time He took special care of them by providing extra food on Friday (Ex 16:21-30). Those who did not keep the Sabbath had to be put to death (Num 15:32-36). Lighting a fire on that day was forbidden (Ex 35:3). The Israelites were also not allowed to carry loads. God promised Jerusalem to remain a centre of worship if they obeyed. If they would not keep the Sabbath holy then Jerusalem would be destroyed (Jer 17:21-27).

"I wonder how they do all that in this church," said John, "no work, no cooking, no fire on that day, no

carrying of water - and if you don't observe it, you get killed! That church should be empty by now!"-

"I don't know how they go about that", his father replied, "you better ask them. But look at this passage here. God was about to finish speaking to Moses on Mount Sinai. Before he handed him the two tablets of stone with the commandments written on them, he talked to Moses about the Sabbath. God says "*The Israelites are to observe the Sabbath, celebrating it for the generations to come as a lasting covenant. It will be a sign between me and the Israelites forever...*" (Ex 31:12-17). What do we conclude from this?"-

"God seems to treat the Sabbath as a sign of a special covenant between his people Israel and himself, not so?" -

"Yes, true. So if you are a Jew, you have to observe the Sabbath. But if you are from another nation like us..."

"... you don't," John completed his father's sentence, "the commandment to keep the Sabbath is for Jews only!"

"Yes, and for those who join the Jewish belief and their covenant with God, as I found in Isaiah 56:2-8."

"But, Father, that's what we did, not so? We joined them in believing in the same God as they do." -

"Yes, but we do so under a new agreement, a new covenant, and the sign of this is the blood of Jesus Christ, not the Sabbath (Mat 26:28; 1Cor 11:25). In Hebr 8:13 we read: "*By calling this covenant "new" he has made the first one obsolete; and what is obsolete and aging will soon disappear*" (Hebr 8:13). This new covenant is between God and all people who believe in him, not just the Israelites. Those who follow the Lord Jesus have to follow the terms of the new covenant, not of the old one."

"So what are the terms of the new covenant for us, Father?" asked John.

"That is a brilliant question, Son! You know what?" He looked up to the sky. "The heat is easing off, so we should get back to our field. But these terms, we find them in the teachings of the Lord Jesus and of his apostles. In your Bible that is the New Testament. Let's read it over the next say two months. You start with Matthew, I will begin with Romans, so we split the work. Let's write down every command that we can find in there. Every week we compare our results. Maybe we'll read some more about the Sabbath, the first Christians were Jews after all. And certainly we'll find a lot of other things that God wants us to observe. And we do want to do everything that pleases God, not so?" -

"Yes," his son nodded, "for sure!" John took their Bibles and the Concordance and brought them back into the house. As he walked with his father back to the field he thought how lucky he was to have a Dad who trusted in the Word of God instead of believing everything other people want to tell him.

MV. Kasama

## What about you?

Do you know the terms of the New covenant? What are the commandments that the Lord Jesus expects you to observe when you follow him? Does the Sabbath belong to them? - Maybe you do the same as Francis and his father. Go through the New Testament. Or do it with your friends. When four people read one chapter each day, they are through in two months. Write down everything that Jesus expects us to do. Then send us your list. We will use it when writing the second part of this story.

bushiku balibindilwe (Ukufuma 35:3). Abena Israeli mu kulundapo tabalesuminishiwa ukusenda ifipe. Lesa alaile ukuti Yerusalem ikekallila incende ya kupepelamo nga cakutila babela. Nga cakutila tabasungile Isabata ukuba ilya mushilo, lyena Yerusalem ili no konaulwa (Yeremiah 17:21-27).

"Nshishibe ifyo bacita ifyo fyonse muli ici Cilonganino," John asosa, "Takuli kubomba, takuli kwipika, takuli kukosha mulilo pali ubo bushiku, takuli kusenda amenshi – elyo nga tausungile ubu bushiku, kwipaiwa! Cilya cilonganino nga tamuli nangu umo pali nomba!" -

"Nshishibe ifyo bacitapo pali ifyo", Bawishi bayasuka, "Kuti cawamisha wabepusha. Lelo lolesha pali ici ciputulwa ca malembo. Lesa ali pa kupwisha ukulanda kuli Mose pa lupili lwa Sinai. Ilyo talamupeela ifipampa fibili ifya mabwe ifya lembelwepo amafunde, alandile kuli Mose palwe sabata. Lesa asosa "Bana bakwa Israeli bali nokubaka Isabata, ku kucita isabata ku nkulo shabo, cipingo ca muyayaya. Cishibili ca muyayaya pakati ka ine na bana bakwa Isreali..." (Ukufuma 31:12-17). Twalapwishishisha shani pali ici?"

"Cilemoneka kwati Lesa alebomfyia Isabata nge cishibili ca cipangano pakati ka bantu bakwe abena Israeli elyo na ena, tefyo fine?" -

"Ee, cacine. E ico nga uli mu Yuda, ulingile ukubaka Isabata. Lelo nga cakutila uli mu ntundu umbi nga ifwe..."

"...taulingile kubaka," John apwishishisha, "Ifunde lya kusunga Isabata lyapeelwa ku baYuda capwa!"

"Cacine, na kuli abo bonse abaikumika ku cisumino ca baYuda elyo ne cipangano cabu na Lesa, ngefyo nsangile muli Esaya 56:2-8."

"Nomba, Tata, ifyo efyo twacitile, tefyo? Twaliikumikako mu kutetekela Lesa umo wine uyo nabo batetekela." -

"Cishinka, lelo ifwe twacita ifyo ukupitila mu cipangano cipyia, Icipingo cipyia, ne cilangililo ca ici mulopa wakwa Yesu Kristu, te Sabata, iyo (Mateo 26:28; 1 Korinti 11:25). Mu Abahebere 8:13 tubelenga ukuti: "ukupitila mu kwita ici cipingo "icipya" alengele ica ntanshi ukuba icikote. Ne caba ica kale ukukota. Casungamina ukuloba" (Abahebere 8:13). Ici cipangano cipyia caba pakati kakwa Lesa na bantu bonse abamatetekela, te bena Israeli bekafye. Abo bonse abakonka Imfumu Yesu balingile ukubaka amafunde ya cipangano cipyia, te mafunde ya cakale, iyo."

"Nomba mafunde nshi aya cipangano cipyia ayo tulingile ukubaka, Tata?" John aipusha.

"Ilyo lipusho ilisuma nganshi, we mwana! Bushe nawishiba ifyo twalacita?" Bawishi balolesha ku mulu. "Akasuba kacepana, e ico tulingile ukubwelela kwi bala Iyesu. Lelo palwa fyakukonka, tufisanga mu mafundisho ya Mfumu Yesu elyo na masambilisho ya batumwa bakwe. Mu cipingo cobe ekutila mu Cipangano Cipyia. Natukacibelenge conse mu myeshi ikonkelepo ibili. Iwe utendekela pali Mateo, ine nalatendekela pali Bena Roma, eico twaakana umulimo. Natulembe amafunde ayo twamona. Cila mulungu twakulapashanya ifyo twasanga. Nalimo tuli no kubelenga na fimbis palwe sabata, elyo ababalilepo ukuba abena Kristu bali ba Yuda. Elyo mu cinefye, tuli no kusanga ifintu na fimbis ifingi ifyo Lesa alefwaya ukuti tulebaka. Elyo tulekabila ukucita fyonse ifyo fisakesha Lesa, teifyo fine?" -

"Nifyo fine," umwana asuminisha, "mu cine fye!" John asendele ifitabo fyonse no kufitwala mu qanda. Elyo aleenda ukubwelela kwibala pamo na bawishi, aletontonkanya ifyo ashuka pa kukwata umufyashi uwatetekela mu cebo cakwa Lesa mu cifulo cakutetekela fyonse ifyo abantu bambi balebeba.

MV. Kasama

## Nga imwe?

Bushe mwalishiba ifikomo ifya Cipangano Cipyia? Mafunde nshi ayo Imfumu Yesu alefwaya imwe ukulabaka ilyo mwamukonka? Bushe pali ayo pali ne sabata? - Nalimo kuti na imwe mwacita ifyo John na bawishi bacitile. Belengeni Icipangano Cipyia conse. Nalimo kuti mwacita ici: pamo na ifibusu fyenu, ilyo abantu bane balebelenga chapter imo cila bushiku kuti bapwisha mu myeshi ibili. Lembeni fyonse ifyo Yesu alekabila ifwe ukucita. Elyo mututumine ifyo fyonse. Tukafibomfyia pa kulemba mu kukonkanyapo ili lyashi.

# "CITETEKELO" ALEENDA



## "FAITH" WALKS

This dog was born on Christmas Eve in the year 2002. He was born with 2 legs -

He of course could not walk when he was born. Even his mother did not want him. His first owner also did not think that he could survive and he was thinking of 'putting him to sleep'.

But then, his present owner, Jude Stringfellow, met him and wanted to take care of him. She became determined to teach and train this little dog to walk by himself.

She named him 'Faith'.

She used peanut butter on a spoon as a lure and reward for him for standing up and jumping around. Even the other dog at home encouraged him to walk.

Amazingly, only after 6 months, like a miracle, Faith learned to balance on his hind legs and to jump to move forward. After further training, he could now walk like a human being.

Faith loves to walk around now. No matter where he goes, he attracts people to him. He is fast becoming famous on the international scene and has appeared on various newspapers and TV shows.

Iyi mbwa yafyelwe pabushiku bwa Cimishimishi mu mwa-ka wa 2002. Yafyelwe namolu yabili -

Cacine tayaleenda ilyo yafyelwe. Elyo nanyina taaleifwaya. Nowabalilepo ukuikwata alemona ukutila tayakakule kabilii aletontonkanya pakupipayaa.

Elyo Jude Stringfellow, uyo uli umwine waiyi mbwa pali ndakai, amukumenye nokukabila ukuti bamupeele aleisunga. Elyo bamupeele, alibikileko sana amano mukuisambilisha nokukansha aka kabwa pakuti kaleyendela akene.

Uyu namayo ainike aka kabwa ukuti ni "Citetekelo" (Faith).

Abomfyia icimondwa ku mwinko nge cakongwelako nokulipila iyi mbwa pakwiminina no kulantolaika kwaiko. Elyo ne mbwa shimbi pañanda shailekoselesha Citetekelo ukwenda.

Icakusungusha, panumafye ya myeshi 6, Citetekelo atendeke ukwiminina ukubomfyia amolu ya kunuma no kutocka elyo no kuselela ku ntansi. Na panuma ya kutwalilapo ukumukansha, Citetekelo atendeke ukwenda nomba ngafilya umuntunse enda.

Iyi mbwa nomba yalitemwa ukwendauka, konse uko yaya abantu balaitamba. Elyo ileleshikwa bwangu bwangu mu fyalo fimbii ukupitila pa bunkolanya na mu mapepala ye lyashi ayalekana lekena.



Nga palwa citetekelo cenu? Bushe cila milenga ukwenda, nelyo ubwikalo bwenu bwashupa? Ilyo bamutitikisha, ilyo muleshupikwa, ilyo mwabulilwa ifyo mulekabila – Bushe mulakonkanyapo ukwenda na Lesa? Nangu elyo mwikal panshi, mwaleka ne citetekelo cenu calalofwa elyo no kubwelela ku misango ya bwikashi bwakale? Petro aendele pa menshi ilyo alelolesha kuli Yesu! Ilyo atendeke ukulolesha pa mabimbi, atampile ukwibila panshi. Ni cinshi ico multecita? Bushe mucili muleenda?

### **Bushe musango nshi uo icitetekelo cenu cibelemo ica cine?**

What about your faith? Does it enable you to walk, even if life becomes difficult? When you have to suffer injustice, when you struggle, when you lack what you would want or need - do you keep walking with God? Or do you then sit down, put your faith to rest and go back to your old way of life? Peter was able to walk on the water - as long as he looked on to Jesus! When he started to consider the waves, he started to go down. What are you doing? Are you still walking?

### **How real is your faith?**



I would like to use some love potions to make sure that my husband remains faithful to me. Is it okay to secure our marriage this way?

Kuti natemwa ukubomfyा ututemba fyupo pakuti abalume bandi bekalilile muli buchinka kuli ine. Bushe cili-fye bwino ukucingilila icupo cesu muli iyi nshila?

In traditional African culture, charms and love potions are part of family life. When growing up, a young person is exposed to different types. Is it right for a Christian to make use of these? This is a question I wrestled with as a young Christian, coming from a background where charms and love potions were used without fear or questioning.

It was said that in marriage, love potions are necessary to build, sustain and strengthen the marriage. How is a Christian couple to respond to this statement? What should we teach our children? As a young Christian, I asked myself, "Is the God I have believed in able to care for me and protect me in every aspect of life?"

#### **WHAT ARE CHARMS?**

A charm is anything worn or used for its magical effect or power. Charms are mostly used as protective magic. They can be in the form of earrings, necklaces and rings. They may be worn around the waist or ankles, or in the hair. These are said to be "individual", meant for the specific need of a person. Others are not worn, but put in the house, hung by the window or door, carried in a handbag, or hung on a pole in the field. These are to protect houses, compounds, fields, villages, shops etc.

Charms are usually produced by medicine men out of materials such as herbs, roots, the bark of trees, leaves, insects, skins, bone and animal horns. In themselves, most of these materials are harmless. In fact, modern medicine dispensed in hospitals and clinics, is

Mu ntambi sha cina Africa, imiti no tutemba fyupo efyaba mu mitekele ya nanda. Ilyo umuntu alekula, alalangishiwa ifintu ifyapusana pusana. Bushe calibafye bwino umwina Kristu ukubomfyा imiti no tutemba fyupo? Ili e lipusho nalelwishika-na nalyo elyo nali umucece mu bwina Kristu, uwakulile uko umuti wa citemwiko elyo no tutemba fyupo fyalebomfisiwa ukwabula umwenso nangu ukutwishiwa.

Calesoswa ukutila mufyupo, ututemba fyupo twaliba utukankala mukukuula, mukusunga no kukosha icupo. Bushe umwina Kristu alingile ukucitapo shani pali uyu mulandu? Bushe finshi ifyo tulingile ukufunda abana besu? Elyo nali umunono mu bwina Kristu, naleipusha ne mwina ukutila "Bushe uyu Lesa nasuminamo alikwata amaka ya kunsakamana no kuncingilila mu ncende shonse isha bwikashi bwandi?"

#### **BUSHE IMITI CINSHI?**

Umuti cintu icili conse icifwalwa nangu ukubomfeshiwa mukuleta amaka mukucita cimo mu nshila iyabuyeye. Imiti ilingiline ibomfeshiwa nga ubuyeye bwa kucingilisha. Limo kuti bwaba mu musango wa masikiyo, ubulungu bwa mu mukoshi elyo ne mbala minwe (rings) Kuti fyafwalwa mu musana, nangu pa nkolokoso, nangu mu mushishi Ifi fisoswa ukuti fya "palobe", fisonta pa kukabilu uko umuntu akwete Imbi teyakufwala, lelo ibikwa mu nanda, imbi yakukobeka pa nsolokoto nangu pa mwinshi, imbi yakwenda nayo mufyola, imbi yakukobeka kufishiki pakati kebala. Iyi yakucingilila amayanda, incende amabala, imishi, ifikulwa elyo nafimbipo.

Imiti ilingiline ipangwa ukufuma ku fintu ifili nga, ifimenwa imishila, ifipande, amabula, utushishi, inkanda, amafupa elyo namasengo ya nama. Kuli bena, ifingi pali ifi tafyaba no bwafya. Elyo mu cinefye, imiti yacikaya iyipeelwa mu fipatala na mu makiliniki



iyangi ipangwa ukufuma ku fimpusa elyo na ku fimuti. Lelo ukulunga ne miti sha cina Africa, ifi fintu filasanshiwa no tuntu tumbi (ifishimba), elyo nomba no kuukosha mu musango uwaibebelela ukupitila mu kulassosa mashawi yamo yene aytantikwa. Elyo shijanga nangu kateyanya wa muti, alomba ku mipashi amaka yakucita icisuma kuli uyo akulaubomfyia ifilinga ukuposhiwa, ukucingililwa, ukuleta ishuko, nangu ubwafwilisho mu fyuma.

### CINSHI CILENGA ABANTU UKUBUTUKILA KU MITI?

Ilingiline abantu babomfyia imiti umulandu no mwenso – umwenso wa mfwia, nangu ukutina indoshi. Kuti baibomfyia pa mulandu wa mpatila, ubufuba nangu pa mulandu walunkumbwa no kufwaisha ukuba pamulu ukucila umuntu umbi. Limbi kwafwa ukuti babatemwe. Nangu limo ukuti baibomfyia pantu “E ntambi shesu.” Banakulu bantu nangu abalupwa abakalamba kuti bapeela umunono mulupwa umuti uwakubomfyia ku mulimo umo elyo ena kupokafye ukwabula ukwipusha.

### UMWINA KRISTU KUTI ACITAPO SHANI?

Intansi, umwina Kristu alipusanako kufibuswa nabalupwa abashatetekela. Paulo alemba muli kalata wakwe ku bena Efeso, “*E ico ndesosa nokushimikila muli Shikulu, nati, mwilaenda ifyo Abena fyalo benda mu buwelewele bwa mitima yabo, aba amano yabo yayaluka imfifi, pa kuba abanumuka ku mweo wakwa Lesa, pa mulandu wa kukanaishiba ukuli muli bene, pa mulandu wa bumunu bwa mitima yabo*” (Efeso 4:17-18).

Umwina Kristu alipusanako pa mulandu wakuti alishiba Lesa; mwana wakwa Lesa; ekala mu lubuto, te mu mfifi iyo. E mulandu wine lekabilwa ukwikala uwapananako. (*Belengeni Efeso 4:22-23 na 5:8-10*). Icabulanda, abena Kristu abengi balefwaya ukukwata Kristu elyo ne ntambi shabuyeye.

Limbi bacili balisumina ukuti ubuyeye bumo busuma, elyo tabwabipa ku mwina Kristu. Nangu limbi tabashintilila pali Lesa ukuti alibasakamana umupwilapo, elyo bambo ukutila balekabilu ubwafwilisho na bumbi ku mipashi. Ni nshita iyo cila muntu alingile ukuton-tonkanyapo bwino bwino pafyo bacita. Umwana wakwa Lesa uwa cinecine alingile ukubika amano pa kucitafye ifisekesha Lesa, nokutaluka kuli fyonse ifya bwikashi bwakale ifikumine amalele, imipashi yakowela nangu ubuyeye.

### IFUNDE LYA KWA LESA

Mwifunde lyapeelwe kuli Mose, Lesa alanda apabuta, “*Mwila-buka nangu ukucita icimpa*”, Ubwina Lebi 19:26. V.31 mu cipande cimo cine citila “*Mwilaalukila ku fipao fya bafwe nangu ni ku ngulu, mwilafifwaya ku kuikowesha kuli fyene: nine Yehoba Lesa wenu.*”

Amalango 18:9-13 yasoka abantu bakwa Lesa ukukanakokelesha imicitile ya nko shimbi; bafwile bataluka yonse imicitile ya ngulu na malele. Lesa ali no kukanda ishi nko shonse pamulandu “*ne micitile yabipa*”. Abana bakwa Lesa bafwile baba ukwabula akalema kuli Shikulu Lesa wabo. Ni banga abaleitwa abena Kristu abo bengemini na no kusosa abati kuti naiminina ukwabula akalema pa cinso cakwa Lesa elyo no kutila bena balisha ku numa fyonse fye ifya malele?

### BUSHE UMWINA KRISTU KUTI AKWANISHA SHANI UKWIKALA UKWABULA IMITI YA CIKAYA

Icipingo caliba citabo icilanda pa micitile ya fintu. Lesa alishiba fyonse ifyo tutiina nefyo tukabila. Afwaya ifwe ukuba abatungwa ku mwenso wa mfwia (AbaHebere 2:14-15). Yesu abuulile umubili wa buntunse pakuti “*mu kufwa afubalishe uukwete amaka ya mfwia (uyo ni Kasebanya), no kubalubula bonse abaketwe mu busha inshita yonse ya myeo yabo pa kutine mfwia.*”

Lesa alefwaya abana bakwe ukusambilila ukushintilila pali ena. Dabidi, umulumendo kacema uyo uwaishileba imfumu ya bena Israeli, asambilile ukushintilila pa mfumu yakwe, na mu nshita yashupisha iya mesho. Mu Malumbo 37:3-4, atila, “*Tetekela Yehoba*

often made from plants and trees. But in the case of charms, these materials are mixed together with other ingredients, and then empowered magically by the repetition of a set of words. The medicine man, or whoever prepares the charm, appeals to the spirit world for power to do good for the wearer such as healing, protection, bringing pleasure, or help in finances.

### WHAT MAKES PEOPLE RESORT TO CHARMS?

People often use these charms through fear - fear of dying, or fear of witchcraft. They may use them out of envy, jealousy or greed - the desire to be more successful than another person. Perhaps they want to be loved. Or they may use them because "It's our tradition." A grandmother or older relative may give a younger family member a charm for a certain purpose - and the young person just accepts it without question.

### HOW SHOULD A CHRISTIAN RESPOND?

Firstly, a Christian is different from his or her unbelieving friends and relatives. Paul writes in his letter to the Ephesians, “*So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking. They are darkened in their understanding and separated from the life of God because of the ignorance that is in them,*” (Ephesians 4: 17 -18).

The Christian is different because he knows God; he is a child of God; he lives in light, not in darkness. So he is required to live differently. (*Read Ephesians 4:22-23 and 5:8-10*). Sadly, many Christians want to have Christ and also traditional magic.

Perhaps they still believe that some magic is good magic, and therefore harmless for a Christian. Or perhaps they do not trust God sufficiently to take care of them, and feel they need some extra assistance from the spirits. It is time for individuals to think carefully about their practices. A true child of God will be careful to do only what pleases God, and to keep away from anything from the old life which has to do with superstition, evil spirits or magic.

### THE LAW OF GOD

In the law given to Moses, God clearly states, “*Do not practise divination or sorcery*”, Leviticus 19:26. Verse 31 of the same chapter reads, “*Do not turn to mediums or seek out spiritists, for you will be defiled by them. I am the Lord your God.*”

Deuteronomy 18 :9-13 warns the people of God not to imitate the practices of other nations; they are to avoid all forms of spiritism and magic. God is going to punish these nations because of their “*detestable practices*”. The children of God must be blameless before the Lord their God. How many professing Christians could stand blameless before God and say they have completely left behind ALL forms of magic?

### HOW CAN A CHRISTIAN LIVE WITHOUT CHARMS?

The Bible is a very practical book. God knows all about our fears and desires. He wants us to be free from the fear of death (Hebrews 2: 14-15). Jesus took on a human body so that “*He might destroy him who holds the power of death - that is, the devil - and FREE those who all their lives were held in slavery by their fear of death.*”

God wants His children to learn to trust Him. David, the shepherd boy who became king of Israel, learned how to trust his Lord, even when he had severe trials.

In Psalm 37:3-4, he says, "Trust in the Lord and do good; dwell in the land and enjoy safe pasture. Delight yourself in the Lord and He will give you the desires of your heart."

Often, it seemed that David's enemies would succeed in killing him, but he knew God was able to protect him. In this same Psalm, David wrote, "The wicked lie in wait for the righteous, seeking their very lives; but the Lord will not leave them in their power, or let them be condemned when brought to trial", (Psalm 37:32).

He concludes his Psalm with these words of faith and hope: "The salvation of the righteous comes from the Lord; He is their stronghold in time of trouble. The Lord helps them and delivers them; He delivers them from the wicked and saves them, because they take refuge in Him", (Psalm 37:39-40).

**Read the whole article in:**



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### What is the difference between elder, bishop, pastor and shepherd?

Let's first look for an answer in the Bible, and then see what the Church has made out of it over the years.

In Acts 20:17 Paul calls for the ELDERS of the church in Ephesus to meet him. In v.28 he says that the Holy Spirit has made them OVERSEERS (or BISHOPS) to SHEPHERD (or PASTOR) the church of God. The Greek word "episkopos" is translated with both "overseer" and "bishop", the Greek word "poimen" means "shepherd" and "pastor". That shows that in the New Testament all four terms describe the same people. Each term emphasizes a special facet of their character and work, but all of them talk of one group: the leaders of a local Christian church (see also 1Peter 5:1-2). The churches in the New Testament were to be led always by several men who shared the same God-given authority. Even when some of them were to be supported financially by others because they spent more time in their spiritual ministry (1Tim 5:17-18) there was no one who had authority over the others - all of them were equals under the leadership of Christ (1Pe 5:1-4). They even had been warned by their Lord not to give titles to themselves or others, because real leaders in the Christian Church are always humble servants, not looking for honor like the Pharisees (Mat 23:1-12).

Sadly very soon many churches departed from the New Testament model and teaching. One of the elders was placed in a position of authority over the other elders and was called "Bishop". Later such "Bishops" became responsible even for several churches. The Latin word "Pastor" was introduced during the Reformation in the 16th century to be the Protestant title of what was the "Priest" in the Roman Catholic church. Till today this title is used in most churches for the one or the most important leader of a local church. Only in a few groups the "Pastor" works under the local eldership.

*no kucita icisuma, ikala mu calo no kubishanya ne cishin-ka; ilemeni kuli Yehoba, na o akakupeela ifiswaya umutima obe.*"

Ilingi, calemoneka kwati abalwani bakwa Dabidi kuti bakwanisha ukumwipaya, lelo alishibe ukuti Lesa ali na maka ya kumucingilila. Mu malumbo yene, Dabidi alembele ukuti, "*Umubifi abebeta uwalungama, kabilo afwaya ukumwipaya; Yehoba takamushe mu minwe yakwe, nangu ukumuseka mukupingulwa kwakwe*", (Amalumbo 37:32).

Asondwela ilumbo lyakwe naya amashiwi ya citetekelo ne subilo: "*Kibili ukupusuka kwa balungama kufuma kuli Yehoba, e ca kushinamo cobe mu nshita ya kumanama. Awe Yehoba abaafwa, no kubalengo kupusuka; abalenga ukupusuka ku babifi, no kubapususha, pantu bōba muli wene*", (Amalumbo 37:39-40).

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**Bushe bupusano nshi bwaba pa  
bakalamba ba cilonganino, ba  
bishop, ba pastor elyo na  
bakakumba?**

Natubale tumone ubwasuko ukufuma mu Cipinga, elyo tumone ifyo Icilonganino caishibapo pa myaka iyangi.

Mu Milimo ya Batumwa 20:17 Paulo aita abakalamba ba lukuta lwa mu Efese kukumukumanya. Mu v.28 atila ati, Mupashi wa Mushilo abalenga ukuba BACILOLO (nangu baBISHOP /SHIKOFU) kukuCEMA (nangu kukucita PASTOR) ulukuta

Iwakwa Lesa. Ishiwi lya mu ciGreek "episkopos" lipilibulwa mu fintu fibili "Cilolo" elyo na "Shikofu", ishiwi lya ciGreek "poimen" lipilibula "Kacema" elyo na "Kapyunga / pastor". Ico cilelanga ukutila mu Cipinga Cipyia amashina yonse yane yalelondolola fye abantu bambo bene. Cila ishiwi lilekonkomeshi iciputulwa ca musango icaibeela ica mbeela ne milimo yabo, lelo bonse betwa ibumba limo: intungulushi sha cilonganino ca bena Kristu (moneni na 1 Petro 5:1-2). Ifilonganino mu Cipangano Cipyia fyali no kutungululwa lyonse na bantu abengi abakwete amaka ne nsambu shimo shine ukufuma kuli Lesa. Nelyo bambo pali abo baletungi-lilwa no lupiya ukufuma ku bantu bambi pa mulandu wakuti baleposa inshita ishingi mu milimo yabo iya bumupashi (1Timote 5:17-18) tapali nelyo umo uwalekwata amaka ukucila abanankwe – bonse balebafye cimo cine pesamba lya butungulushi bwakwa Kristu (1Petro 5:1-4). Elyo balisokelwe calimo ku mfumu yabo ukukana ipeela nangu ukupeela bambi amashina, pa mulandu wakuti intungulushi sha cine isha Cilonganino ca bena Kristu babomfi abacefy, tekufwaya umucinshi nga baFarise (Mateo 23:1-12).

ICabulanda bwangu bwangu ifilonganino ifingi fyashile icakumwenako ne fundisho lya mu Cipangano Cipyia. Umo pa bakalamba ba lukuta aishilepeelwa amaka ukucila abanankwe elyo balamwita ati "Shikofu / baBishop". Mukuya kwa nshita abo bashikofu, baishileba no mulimo wa kuloleksha na pa nkuta ishingi. Ishiwi lya mu ciLatin ilyakuti "Pastor" lyalitendeke papita nalimo imyaka 400 pa nshita ya "Reformation" ku bulaya. Abena Kristu abaishile pusakaniko ku cilonganino ca ba Catholic bashiletampa ukulibomfy nge lya kupyaninkisha pe shina lyakutila "Priest", ilyo aba cilonganino ca Roman Catholic balebomfy. Ukushinta na pali nomba ili ishina lya "baPastor" nangu "baShimapepo" lilebomfeshiwa mu filonganino ifingi kuli intungulushi yabo imo, nangu kuli intungulushi yacindikishiwa sana pakati ka ntungulushi shinankwe. Filonganinofye ifinono emo "Pastor" abomba pe samba lya bakalamba ba cilonganino.



# HIV / AIDS

## Ifya kubalilapo ukwisha



**Bushe kuti mwamumona uuli na AIDS pali aba?**

### BUSHE AIDS NI CINSHI?

1. Bulwele ubuletwa na kashishi. Kuti waba na kashishi pa myaka iingi elyo no kwambukisha bambi ukwabula ifilelangisha ukutila walilwala.
2. Ukuti yalonaula munda, amala, inkanda, icifuba, imishipashipa, elyo no bongo.
3. Kuti yaba iyakushininkishiwa bwino bwino na bashijanga ba mu cipatala.
4. Umuti ulafwilisha, lelo TAUPOSHA.

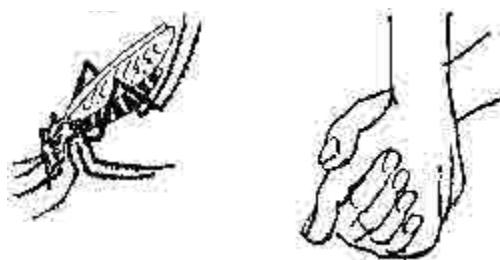


### BUSHE AIDS YAMBUKILA SHANI?

1. Ilingiline kupitila mu kupanga icupo na bakwata kashishi.
2. Ukupitila mu kubikwa umulopa uushapimwa
3. Ukupitila mu kubomfyia inshindano ishishawamishiwa.
4. Umwana ukwambula ukuli banyina.



### TEKUTI WAMBULE AIDS UKUPITILA ...

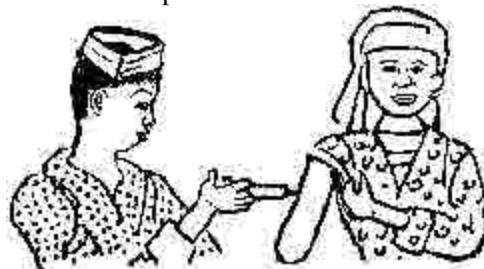


1. Mu kukumyana, ukwikatana amaboko, nangu ukupitila mu menshi nangu mu fyakulya.
2. Mu kufwalishanya ifya kufwala, mukubomfyia icimbusu cimo cine, mukulila pamo nangu ukupitila mu kubomfyia apakulala ne fyakufimbana fimo fine.
3. Tekuti wambule ukupitila mukuba mupepi, nangu ukupitila mu kutangata umuntu uwaba na AIDS.
4. Tekuti wambule ukupitila mu kusumwa na mu Jwi-Jwi, ifipu, inkufu nangu fimbisifumi.



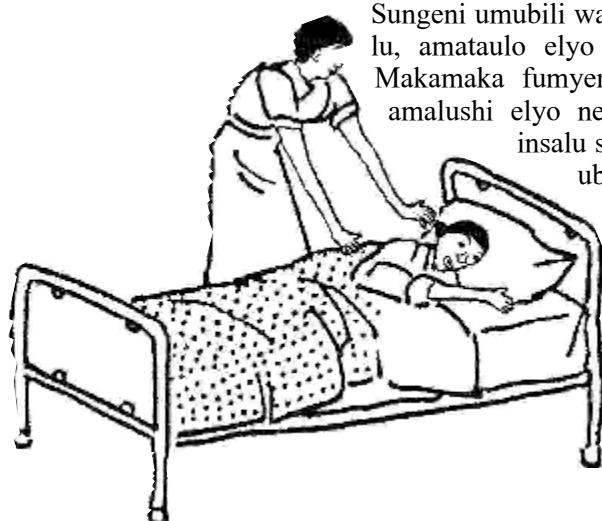
## IFYA KUCINCINTILA AIDS:

1. Ukulaampanafye no mwina mobe inshiku shonse sha mweo obe. (Amapinda 5 na 7, Efeso 5, Abena Teselonika 4:1-8)
2. Pokeni umuti wabundapishi ku babomfi abakan-shiwa mu fya bumi. Kabiyen'i ku cipatala ukuli ifisolobel'o ifyasungwa bwino kabili uko umulopa uba uwakupimwa ukuti taukwete AIDS.



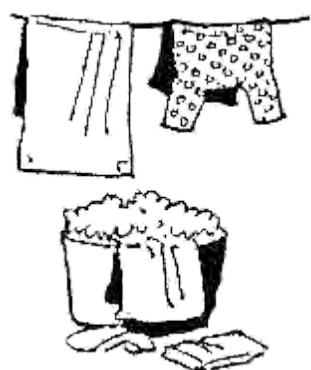
## UKASAKAMANA ABANTU ABA NA AIDS

Sungeni umubili wa mulwele, fyakufimbana, utusalu, amataulo elyo nefya kufwala busaka busaka. Makamaka fumyeni ifiko fyonse, amafi, umulopa, amalushi elyo ne cibe. Bomfyeni JIK kukuwamya insalu sha pabusanshi nangu shaniken'i pa kasuba pakuti shume elyo mushicise.



Mwilabomfy'a ulwembe lumo lwine, nangu miswaki nangu ifintu simbi ifyo fingafumya umulopa nangu ifingakumya pa filonda.

Citileni abantu bambi ifyo mwingletemwa na imwe bamicitila.  
Mateo 25:31-46  
Luka 10:25-37  
Yakobo 2:8-26

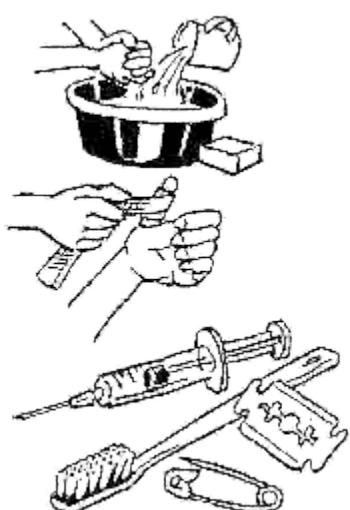


## CINGILILENI ABALWELE BENU KU MALWELE

### ICINGILILENI MWE BENE

### CINGILILENI NA BANTU BAMBI KULI AIDS

1. Sambeni ku minwe lyonse lyonse, maka maka ilyo lyonse mwafuma ku cimbusu, nangula ilyo mwacinchile ifyakulalapo ne fya kufwala ifyalamba, na ilyo lyonse ilyo tamulaikata kufyakulya fyenu nangu ifyakulya ifya mulwele.
2. Kakeni pa filonda, maka maka ifya ku minwe nangu ifyo finga kumyanya no mulwele. Bomfyeni akasalu akabula ifiko nangu "plaster" mu kukaka pa filonda.



# Umwana wa ku mushi uulebomfeshiwa na Lesa ROCHUNGA PUDAITE

## A village boy used by God

*Icipande ca bubili*

*Part two*

Intungulushi imo iya maka kibili iya peelwa umucinshi mu fyalo na pakati ka Baminshoni muntu uweshina iya Rochunga Pudaite, uyo imibombele yakwe yamonekela na mukwalula kwa Ciping mu lulimi lumbi elyo no kucisabankanya. Pamulandu wa kuipelesha mu kubombela umutundu wakwe uwitwa Hmar elyo nokuleta Imbila Nsuma kwisonde, camulengele ukwenda ubulendo ubwayafya kibili ubwakutompola ukufuma pa kamushi aka mu mawanga akali pakati kakapinda ka kukulyo elyo na kabanga mu India ukuya ku Wheaton, Illinois, apo apali minshoni yakwe iitwa Bibles for the World, apa epa Headquarters ya iko.

Mu cipande ca ntansi icakulondolola umweo wakwe, twabelengele ifyo ba wishi ba Chawnga, bakushishe ulupwa lwabo ku ncende ipya, mu mpanga sha mishi umutali mu citungu pakuti bengasabankanya ilandwe no kushimpa ifilonganino. Panuma, ba Chawnga bacincishe umwana ukulundapo amasambililo yakwe pakuti bushiku bumo ku ntansi engafikilisha umulimo wa kupilibula Icipingo mu lulimi lwabo - Hmar. Panuma ya lwendo lwa nshiku mutanda Rochunga uwali ne myaka ikumi limo, asukile afika pe sukulu lyaliko mupepi. Pa mulandu wa bupina bwa lupwa lwakwe, cila lucelo ne cungulo alebomba ulupiya lwakulipila isukulu lyakwe. Aletintilila fye mukusambilila kwakwe, no kutwishiaka nga cakuti ali no kupwisha ne myeshi ya ntampilo ye sukulu lyakwe.

Nangula akwete ifya kumucingilisha, Ro mukwangufyanyafye alangishe ifisabo fya butungulushi elyo asalilwe ukuba umukalamba wabena Kristu abasha shikile mufya bwina Kristu. Asumine ukube ntungulushi no kukabila ukukalamba; kibili alecita ifintu ifyaibela kwati mukalamba, ifyo abali ne myaka nge yakwe tabacita. Alonganike ibumba nokupanga utubungwe utwakusabankanya Imbila mumishi iyashingulrike incende ye sukulu - ukukonkafye umusango bawishi balecitilamo.

Nangula ali uwaku bomba bwino bwino muku sabankanya Imbila Nsuma, imisambilile yakwa Ro yaiswilemo namafya, bumo pali ayo bwali bwakusambilila ululimi ulushaikosela ulwa Cingeleshi. Ulu lulimi liali mwafishe nganshi. Nga kwaliko minshoni uwali no kwisaba kapilibula wa lulimi, uwashupikwe no lulimi ulweni, icishingacitwa kuli ena, ali ni Ro. Lelo ico aishibe cakuti ukwabula ukulewishiba, ubupyungishi bwakwe ubwa kuntansi tabwakafunguluke. Nangula aleposa inshita iitali ukulusoma "nokushomboka icakuti nobongo bwakwe bwa kalipa," alemonka ngo ushileya nangu kumo.

Casendelefyen inshita imo iyakusebana elyo atendeke ukucimfy. Aipushiwе ukutungulula mwipepo pa mapepo ya cina bwingi ayaleba mu lulimi lwa Cingeleshi. Aimine, aletutuma. 'Mwe Lesa Shifwe uwa mumulu ...,' efyo atendeke, namashiwi yakama noku kama. Afililwe ukutontonkanyapo ishiwi nangu limo ilya mu Cingeleshi. Aiminine tondolo kunsoni, naikata ukwakushin-



One highly respected and influential Third World missionary statesman is the internationally known Rochunga Pudaite, whose impact on Bible translation and distribution has been immense. His concern for his own Hmar tribe and for world evangelism led him on a difficult and often discouraging journey from a remote jungle village in northeast India to Wheaton, Illinois, where his mission, Bibles for the World, makes its headquarters.

In the first part of his life story we read how his father Chawnga had shifted his family to a new area in this remote province in order to evangelize and plant churches. Later he challenged his son to obtain further education so that he would be able one day to translate the Bible into the language of their tribe, the Hmar.

After a six day long journey the 10 years old Rochunga finally reached the nearest school. Because his family was poor he had to work every morning and evening in order to cover the boarding fees. He struggled through his classes doubting whether he would even be able to finish the first term.

Despite all the obstacles, Ro quickly demonstrated leadership qualities and was elected president of the Junior Christian Endeavor. He accepted the position with enthusiasm; and, displaying unusual maturity for his age, he organized the group into witnessing teams to evangelize neighboring villages following the example that had been set before him by his own father.

Though successful in his evangelistic outreach, Ro's education was plagued with difficulties, not the least of which was learning the difficult English language, so filled with inconsistencies. If ever a budding missionary translator struggled with an impossible foreign language, it was Ro. Yet he knew that without it his future ministry would be severely limited. Even though he spent long hours studying and "struggled until his brain ached," he seemed to get nowhere.

It was only through a humiliating incident that he began to conquer the language. He was asked to lead in prayer at a public prayer meeting conducted in English. He rose, trembling. 'Our Heavenly Father ...' he began, and his mind went blank. He couldn't think of a single English word. He stood there in embarrassed silence, clutching the back of the pew

in front of him. He could hear his friends beginning to giggle. After six or seven minutes of tortured silence the leader said a loud 'Amen.'

Ro was so ashamed of himself that he ran straight to his dorm bed when the meeting was over. He hid under his covers and wept into his pillow, thinking only of running away before having to face his classmates. By dawn, however, after agonizing through the night with God in prayer, "a sweet calm came over him," and he was determined to win the battle. After completing his chores he went to the mission house and borrowed a copy of the Book of Common Prayer and another prayer book, both in English, and vowed that he would never again be at a loss for words when he was asked to pray. "Within two weeks he had memorized nearly every prayer in the books. The English language, which had been hidden to him for so long, began unfolding for him. The humiliation in prayer meeting had driven him to just the right source of victory over the barrier that could have kept him from attaining his goal."

There would be more mountains for Ro to conquer as he continued his education. After high school he entered St. Paul's College in Calcutta. Though he was now in his early twenties, the competition was fierce, and Ro had never fully overcome his early educational disadvantages as a Hmar youth. When his exam results were posted he found that he had failed - by only one point in one subject, but it jeopardized the remainder of his college education and meant retaking a year of work.

Despite the setbacks, Ro never deviated from his goal of translating the Bible for the Hmar tribe. Nothing, he vowed, would distract him from that project. During his college years he began that awesome project allotting precious study time for that purpose. But there were distractions, not the least of which involved the very future of his own tribe. As a result of an interview that Ro had with the Indian Prime Minister Nehru, the tribe had been granted government recognition, and he was chosen as the tribal representative, with the hope that he would one day be elected to a seat in Parliament. It was an exhilarating time, and Ro was bathing in his newly acquired recognition and popularity. On the day of the victory celebration, however, everything changed. Ro received a telegram that forced him to reevaluate his future. The message was from a man he had never met, Watkin Roberts, the missionary who had led his father to Christ - offering to underwrite a Bible education for him in England or Scotland. It was a difficult decision, but when Ro stood up to speak, instead of giving an acceptance speech, he resigned from his newly elected position.

*(Read the third part in the next magazine!)*

tilisha inuma kumbao yali pantanshi yakwe. Aleumfwa abanankwe kuntu batendeke ukumuseka. Panuma yaba mineti mutanda (6) nangu cinelubali (7) iyakwikala tondolo noku kalifiwa, intungulushi yapundile 'Ameni.'"

Panuma ya kulongana, Ro alyumfwile insoni icakuti abutukile uko alesendama nokuiposa pamusengele. Ali ikupilishe nokulilila pa cakusailapo umutwe, aletontonkanya paku fulumuka pa ncende ilya elyo tala lolenkana nabo alesambilila nabo. Lelo pamacaca, panuma yakushomboka bushiku bonse noku pepa kuli Lesa, "ukatalalikwa ukusuma kwaishile pali ena," kabilo aishile iminina pakucimfyu ubulwi alinabo. Panuma ya kupwisha imilimo, aile ashima icitabo icalimo ipopo lyaseeka nacimbi icitabo icalimo amapepo, fyonse fibili fyalembelwe mu Cingeleshi, kabilo alapile ukutila takabwakeshepo ukufilwa ukupepa nga cakweba ati bamusontele ukupepa. "Mukati kamilungu ibili, alisungile cikangafye amapepo yonse muli filya fitabo. Icilimi ca Cingeleshi icabeleme kuli ena pa nshita itali, catendeke ukusokoloka kuli ena. Ukusebana kwa pabushiku bulya, kwamutwele ku ntuntuko yakucimfyu icali nokumulesha ukufikilisha ubuyo bwakwe."

Kuliko nayambi amafya ayo Ro alingile ukucimfyu ilyo atwalilile ukusambilila. Panuma yakupwisha yalya masambililo yantanshi, aile pa St. Paul's College mu Calcutta. Nangula pali iyi nshita ali ne myaka na pamo amakumi yibili (ba 20), ubulwi bwali koseleko, elyo kabilo Ro ali talapwishesha ukucimfyu ifyaku cincintila amasambililo yakwe pamo ngo musepela wa mutundu wa Hmar. Illo amashindano ya mu-fyakulenga (Immediate Arts) yafumine no kutumwa kuli ena, asangile ukuti aliponene - na kacongwa fye kamo mpo mu cisambililo cimo. Akacongwa kalya kaonawile ifyasheloko mu masambililo yapa college. Elyo kabilo, calepilibula ukutila afwile ukubwakesha pa mwaka umo.

Nangula kwali ifya kumubweseha panuma, Ro tatalile afuma ku buyo bwakwe ubwa kwalula Icipingo mu lulimi lwa mutundu wakwe ulwa Hmar. Takuli nangu cimo, alapile, icing-musesha ukufuma kufyo alefaya ukufikilisha. Muli ilya myaka ilyo ali pa College, atendeke ukubombela pa fintu ifyakumine ubuyo bwakwe. Apeelee inshita iisuma ukusoma pa fikumine ubuyo. Lelo kwali ifyaku-pumfyanya ubuyo. Cimo pali ifyo cakumine imikalile ya kuntanshi iya mutundu wakwe. Panuma ya kulanshanya uko Ro akwete nakabungwe ka Nehru, umutundu ulya waishile ishibikwa ku buteko, kabilo Ro asalilwe ukuba umwiminishi wa ulya mutundu, mwisubilo lyakuti bushiku bumo akese salwa uwa pacipuna mujanda ya mafunde. Yali ninshita imo iya nsansa nganshi, elyo Ro aumfwile bwino ukuba pali cilya cifulo icipyu ku kwishibikwa nokuya ululumbi. Lelo pa bushiku bwakusefyu ukucimfyu kwakwe, ifintu fyonse fyalicinjishe. Ro apokele amashiwi ayo yamulengele ukupituluka mufya mikalile yakwe iya kuntanshi. Amashiwi yafumine ku muntu uyo ashabalile monapo - Watkin Roberts, minshoni uyo atungulwile bawishi kuli Kristu - aipeeleshe ukubika indalamaka shakwe mukuti Ro engasambilila palwa Cipingo mu England nangu mu Scotland. Calishupile ukusalapo ifya kukonka. Lelo ilyo aimine kuku landa, mucifulo cakuti Ro alande mukusumina ukuba pali cilya icifulo, atile naleka.

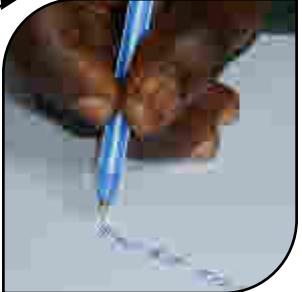
*(Belengeni icipande ca butatu mu magazine ikakonkapo!)*

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

### AMEPUSHO:

- Bushe ni mu nshila nshi bawishi bakwa Rochunga bamwafwile nangu bali ukutali? Fintu nshi mwingafwaya abana benu bamipashanya ilyo bakula? Fintu nshi mufwile ukucita nomba pakuti abana benu bengesamipashanya?
- Bushe mafya nshi Rochunga apitilemo ilyo aleesha ukusambilila icingeleshi? Bushe ilyo aleshupikwa acitile shani?
- Bushe finshi Rochunga alefwaya ukufikilisha mu mweo wakwe? Bushe ukukwata ubo ubuyo camwafwilisha shani? Bushe na imwe mwalikwata ubuyo mu mweo wenu? Bwa musango nshi?
- Bushe finshi fyacitike ilyo Rochunga alefwaya ukuba membala mu njanda ya mafunde ya calo? Bushe finshi asalipo ukucita? Bushe imwe ni lilali mwasalilepo ukubomba umulimo wakwa Lesa nangu mwakwete ifingi fya kucita?

# AMAKALATA



## LETTERS - SMS - EMAILS

Natotela sana pali magazine No.4. Nine KL pa Kaputa CMML. Ndi kashimika kabilo ndi conductor mu Kwaya A. My level Grade 9. Nomba ndakabila ukwishiba ukulemba ukupitila mukusambilishiwa. Kasama iba pa Kaputa lelo line nga naambako, nomba fwe bamutali ne fwe bamumishi? Twafweni mutwalilile magazine 2 ansa nali-iumfwa. GOD BLES U

*EDITOR: Twatotela pa SMS yenu. Nomba, tukatampila pa kukwata workshop ya baka-lemba imo muli cila citungu (moneni pa ibula 15). Nga twamona ukuti abengi balef-wayaya ukusambilishiwa nalimo kuti twalun-*

*dapo amaworkshop na yambi mu ncende shimb. - Natuleya No.2 twalishitisha yonse kale. - Lesa amipaale na imwe!*

Muli shani? Ine ndifye bwino. Njafweniko amalembo ayalande pakuleka umukashi no kupa umbi. Elyo umukashi ngacita ubucende namuleka kuti naupa umbi nangu iyo?

*EDITOR: Lipusho ilisuma sana! Ubwasuko uwiphi ni ubu: Lesa apata ukulekana (Malaki 2:16). Kanshi mwilekana no mukashi wenu, esheni ukuwikishanya! Mukwasuka bwino bwino tukalemba ilyashi mu mamagazine yakakonkapo.*

Bushe twingamitumina Crossword ukushinta pa bushiku nshi?

*EDITOR: Ba Advisory Team basalile ukupeela inshita na imbi kuli abantu abashilapoka Natuleya No.4 mu misumba yabo. Maka maka ku Mikoti na mu Northern Province tailafika pa ncende ishingi. Kanshi kuti mwatutumi-na Crossword / Opinion Poll ukufika pa 15 June 2010.*

### Inkalata / Letter:

Natuleya, Box 410314, Kasama  
SMS: 0979-591000  
Email : editor@natuleya.com

One reader sent us  
a flower by SMS.  
Thank you  
very much!



Included  
**2 Tracts / Flyers**  
Order more for your  
friends at a good price!

Muli  
**Utupepala/amatract yabili**  
Shitileniko abanenu  
pa mutengo uusuma!

As insert you find the first tract in the Natuleya-Series in English and Bemba. Cut them apart along the middle line and fold it at the dotted lines. Pass them on to somebody whom you want to make think about his relationship with God.

If you like the tract, you can order more for wider distribution. **20 tracts are sold for K1,000 only!**

Mukati mulesangamo amatract yantansi muli "Natuleya!" mu cingelesi na mu cibemba. Lepuleni ukukonka mu shilwa elyo peteni ukukonka mu shilwa wa matoni. Pe- leniko umbi uo mulefwaya ukutontonkanyapo palwa ena na bucibusu na Lesa. Nga cakuti mwatemwa amatract kuti mwayashita. **Amatract 20 yaleshitishiwa pali K1,000 capwa!**



**SORRY!** We apologize that due to production problems we failed to include the article "The Tricks of Satan" as per the front page of this edition. It will be printed soon.

## Natuleya! - Let's go!

### ISSUE No 5

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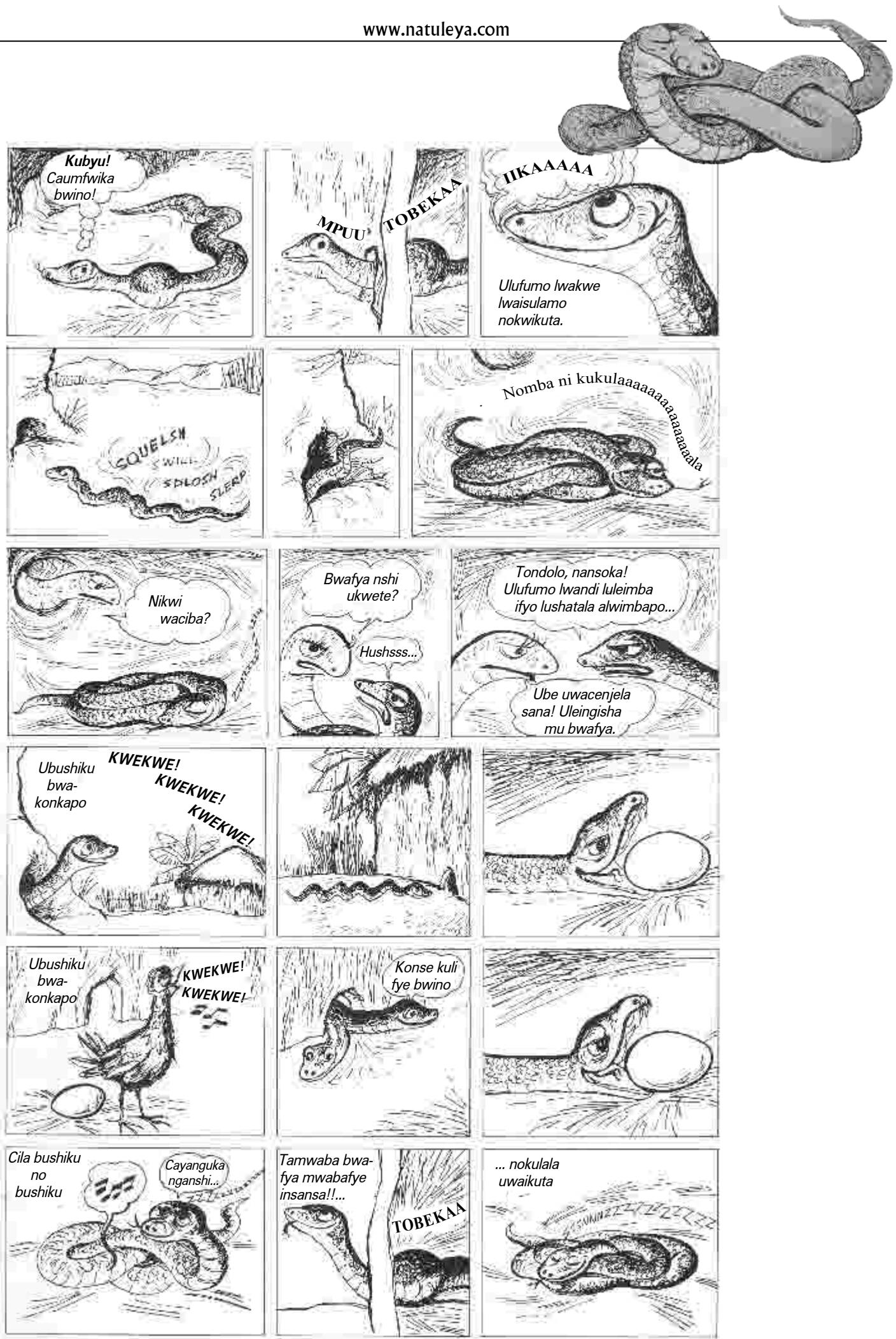
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# Natuleya! - Let's go!

Ukwishibishanya no kumfwana.....

No. 05

MUKATI KA  
CHRISTIAN BRETHREN  
INTERNAL



....to inform and understand.

## ULUPAPULO LWESU

Muli "Natuleya 3" twatendeke ukulondolola ifikomo ne fipande fya LUPAPULO LWA CHRISTIAN BRETHREN. Mwebatemwikwa, Lesa Mukulu nakabili atusuminisha ukuti tutwalilile noyu wine mulandu wa Lupapulo Lwesu. Mukwai kuti cawama sana nga cakutti ifwe bonse twaikwatila kopi yesu.

Katumone nomba ifipande fyakonkapo:

### 3. UMATANTO NA BABOMFI (HIERARCHY)

Ifilonganino fya Christian Brethren (Ababwananyina muli Shikulu Yesu Kristu) tafyakwata mutanto wa babomfi ngefyo caba mu calo. Kibili tafyakwata mutwe panwe sonde uko fipokelela amafunde no butungulushi.

#### 3.1 ABAKALAMBA

3.1.1. Cila cilonganino citungululwa na bakalamba (ukucila pali umo) abali nefikwatwa fya Mupashi filenga ukuba ba kacema naba kafundisha. Balikwata umulimo wakumona ukuti amafunde, ifisumino neficitwa mukati ka cilonganino fya konkwa.

3.1.2. Abakalamba nga cabawina ukuti baitako ba membala nabambi mulukuta abali nefya bupe fya Mupashi ukuba fwako mu milimo mu lukuta.

3.1.3. Abakalamba batungwa ukukumana nabakalamba banabo mu filonganino fya Christian Brethren nokulanshanya pa milandu ibakumine bonse, lelo ukusangwa muli uku kulongana tecipope ca cila cilonganino nelyo cila mutu kibili ukusuminishanya muli uku kulongana tefunde lya kukonka cila lukuta atemwa cila mutu.

#### 3.2. IMILIMO YA BAKALAMBA

3.2.1. Abakalamba basakamana ubwikashi bwa kumupashi bwa lukuta kibili bapekanya ne milimo ya lukuta.

3.2.2. Abakalamba babomfyia ifya bupe fya Mupashi pa kwafwa ukukula kwa cila musambi wa Mfumu Yesu Kristu.

3.2.3. Abakalamba basunga icipao pamo pene no tusebo twafyo indalamu shibomba.

#### 3.2.4. Abakalamba bafwilisha abalebulwa

3.2.5. Abakalamba balebaula nokukanya amafundisho yabi.

#### 3.3. ABABOMFI BAMBI MU CILONGANINO PA NCENDE IMO

Mu lukuta luli pa ncende imo mwaliba imilimo iya lekana ukulingana nefya bupe fya Mupashi. Iyo milimo tema ofeshi atemwa utufulo lelo ni ncito ibombwa nabamo mu lukuta. Ne milimo imo ni yi:

- Kashimikila, kabilia we landwe
- Kafundisha, kasambilisha
- Kacema
- Minshoni baume
- Badikoni banakashi

Aya tema ofeshi nelyo "utupoto" lelo bulondoloshi bwa milimo cila umo abomba mu lukuta luli pa ncende imo. Aba bene bakabomba tabakwata maka pa filonganino fimbii kuti babomba mukipeela pakashita akano-no nelyo inshita ntali mpaka nemfwa, kibili lyonse baba pesamba lya butungulushi bwakwa Mupashi pamo na bakalamba ba cilonganino ca pamwabo. Nga cakutti umukalamba aitwa (asubwa) ku mulimo wabu kashimikila nangula bu kafundisha, ali no kubombela capamo nokunakila ku ba kalamba banankwe.

#### 3.4. BA MINSHONI

Mu ncende shimo muno Zambia, mwaliba ba minshoni ukufuma kunse ya calo cesu. Naba bene babomfi bakwa Lesa bacita imilimo iyingi pakufikili-sha amapange no buyo bwa filonganino, pamo ngefi: ukufundisha Baibebe, amasukulu, ifipatala, ukushimikila, nafimbipo. Aba baminshoni abaume na banakashi, batumwa no kwafwilishiwa mu milimo yabo ne mikalile ku filonganino fya kumwabo. Kibili babomba kuki-peela ukwabula amalipilo ukufuma mu filonganino fintu babombela capamo muno Zambia.

#### 3.5. OFESHI WA BAKAFWA (LIASON OFFICE)

3.5.1. Kwalibako ofeshi waba kafwa ilyabamo abakalamba abena Zambia babili elyo na minshoni umo.

3.5.2. Ili ofeshi lyabelako ku kwafwilisha ukulan-shanya kusuma pakati ka Beteko bwa Zambia ne filonganino fya Christian Brethren, na kucila ukwafwilisha mukupoka insambu sha kulekelewa ukulembesha ifilonganino fya cila cifulo.

3.5.3. Ukulingana ne cikomo ca cila cilonganino palwa ciko ili ofeshi talyakwata maka pa filonganino nelyo bukateka palif yena.

3.5.4. Umulimo wa ili ofeshi kusabankanya ku filonganino amashiwi yonse lilepokelela ukufuma ku Buteko no kutwala ku Buteko amashiwi ukufuma ku filonganino.

3.5.5. Ifikomo fiteka nokutungulula ili ofeshi fisangwa mwipepala limbi ilitwa CHRISTIAN BRETHREN (CML) LIASON OFFICE

#### 3.6. UKUFUNDISHA

Isukulu lya ntanshi lyaba mu cilonganino ca cila cifulo na mu mayanda ya bena Kristu.

Mu Zambia mwaba amasukulu ayengi, pamo nga ma Bible Camps, nama Bible School ayatungululwa nefilonganino fya ba Christian Brethren ne minshoni ya CMML. Lelo ukwita uku-bomba umulimo pa lukuta lwa pa cilonganino cimo takushintilia pa fipepala fya mutu ukufuma kwi sukulu ilili Lyonse, lelo pafya bupe fya Mupashi no kwishibe cebo cakwa Lesa bwino.

## 6.0 UKULONGANA NOKWISHIBIKWA KWA BAKALAMBA MU LUKUTA

6.1. Abakalamba ilingi line balakumana cila mulungu no kulanshanya pa milandu ikumine ubuyantansi bwa kukula ku Mupashi, ukupingula no kwafwa abaleluba, icipao, nafimbipo. Nakabili abakalamba kuti, nga cafwaikwa, bakwata ukulonganana kumbi ukwa kwafwilisha icilonganino.

6.2. Abakalamba na bakabomba bamilimo imo tabasalwa (tabafolelw) lelo inshita iili yonse abakalamba kuti baita bamo mu cilonganino abali ne fya bupe fya Mupashi kuk-wafwana mu milimo ya lukuta kufya bu mupashi na kumibili.

Mwe bamunyinefwe ndesubila mwasambilila cimo nangu fibili pa mulandu wa lupapulo lwa Christian Brethren. Nga mwalubebeta mukutekanya, kuti mwamona ifyo Iwapusano no tubungwe twa calo. Nobupusano bukalamba bwabela pakuti ifikomo nefipande fya lupapulo Iwesu fyashintilia pa cebo cakwa Lesa. Ca cine ishiwi lya Mfumu yesu Kristu Yesu elifwile ukuteka mukati ka ng'anda yakwa Lesa.

Mukwai Lesa nga atemwa tuli nokutwalilila no lupapulo Iwesu muli Natuleya akakonkapo. Nga muli no twakulandapo, atemwa amepusho pali uyu mulandu mwiikata ku cani lembeleni ba kalemba ku Kasama. Lesa amupaale, Amena!

# “NATULEYA!” Akasebo / Report 2009

Nga Kalemba pamo na bampandamano wa ili pepala lipya, kuti twatemwa ukupela mu kwipifya akasebo ka ndalamu, ka mwaka wa ntansi wa uyu mulimo, ku kuntungulushi sha filonganino fya ba bwananyina muli Kristu (Christian Brethren), pamo pene na bamunyinefwe ne nkashi abalefwaya.

Ku cikuku cakwa Lesa twalfumya ili pepala imiku ine, nangula ukusalanganya kwe pepala lya bune kwali makamaka mu 2010. Ifilonganino no tubungwe twa misepela ku Germany na ku Austria ebapeele indalamu shakutampila, elyo bamunyinefwe ne nkashi ukufuma ku Luanshya, Samfyia na Kasama pamo ne minshoni ya CMML ku Kasama babombele mu kulungika, mu kupilibula, mu kuceceta, mu kupulinta no kubambika pamo ili pepala. Bamunyinefwe amakumi yabili ukufika na ku makumi yabili na basaano (20-25) ukufuma ku Luapula na ku Mikoti na ku Northern Province baafwilishe ukutwala ili pepala kuli bakashitisha basalwa ne ntungulushi sha filonganino fyabo.

Icabulanda bamo muli aba balinenuka no kuleka umulimo, pantu abengi mu filonganino tabalelipila, kabilu ne ntungulushi ilingi line, tashikoselesha uyu mulimo. E mulandu wine umwaka wapwile indalamu shaposelwe pa kupanga ili pepala, iciputulwa amakumi yataatu (30%) fye eshafumine mu kushitisha ipepala. Ngeyi mibombele taicinjishe, ili pepala (magazine) tekuti litwalilile iyo.

Eico tulemulomba mwe ntungulushi mu filonganino fyesu ukuti muibimbe muli uyu mulimo. Muleshita ili pepala mwe bene mwe ntungushi pakuleka bambi bamoneko, tecafye ukuposapo indalamu! Koselesheni no kutungilila bakashitisha we pepala ili! Langeni bucishinka no kutwala indalamu ukuli baCoordinator wa Province yenu! Tuli abafinwa pa kumweba ifyo ifilonganino fili no kupokelelafye impendwa ya mapepala ayalingene nayo fyakwanishe ukulipilako pe pepala lyafumineko.

Kuti twatemwa sana ukumfwa kuli imwe. Mukwai tulembeleni! Tuleolesha pa kutwala uyu mulimo pa ntansi ca pamo na imwe pa kukuula no kukoselesha icilonganino cakwa Shikulu. Eico natupepe-leko cila umo no munankwe pa milimo iyalekana lekana iyo twapelwa muli Shikulu!

As Editor and Advisory Team of this new magazine we would like to give a short financial report to the leaders of the Christian Brethren churches and any other interested brothers and sisters over the first year of its work.

By God's grace, we have been able to print four editions, although the distribution of No.4 was mainly in 2010. Churches and youth groups in Germany and Austria contributed the start-up funding, and volunteering brothers and sisters from Luanshya, Samfyia and Kasama together with CMML Mission Kasama served in the areas of editing, translating, checking, printing and stapling the magazine. 20-25 brothers in Luapula, Copperbelt and Northern Province facilitated its distribution to those who have been named as Sales Agents by their church leaders.

Alas, a number of them got frustrated and stopped working because many people in our churches don't want to pay for the magazine, and the leaders often are not supportive of this work. The result for last year was that only 30% of the production costs were recovered from the sales. This has to be changed, otherwise the magazine can not continue.

Therefore we kindly request you as leaders in our churches to get involved. Buy the magazine yourself, show that it is worth being paid for! Encourage and support your Sales Agents! Supervise the faithful return of the income to your Provincial Coordinator! We are sorry, but churches can only receive as many copies of a new magazine as they have paid for from the last one.

We are very interested to hear from you, please write us! We look forward to further develop this work together with you for the edification and strengthening of His Church. Let us pray for each other in the different responsibilities we carry in the Lord's work!

<u>2009</u>	<u>Office, Equipment, Trips...</u>	<u>Natuleya No.1</u>	<u>Natuleya No.2</u>	<u>Natuleya No.3</u>	<u>Natuleya No.4</u>
Copies printed		2,450	3,000	2,000	2,500
Expenditure	5,754,731	8,094,800	9,892,760	7,273,750	6,875,190
Income	500,000	2,200,000	2,865,300	2,327,000	0



## ICISAKAMIKE NGANSI....

...cakwisha nga cakuti Kristu ekala muli iwe nangula awe. Paulo atila mu Ben 2 Korinti 13:5:

*"Muipime mwe bene, myeshe mumone nga cine cine nga mwaliba ne cisumino. Bushe tamwashininkisha ukuti Kristu Yesu aba muli imwe? Nga teifyo ninshi mwalifililwafe."*

Umweo wakwe ulingile ukuba "SIM Card" iyakukupuputula nokutunkilisha. Iyo ingakupaala iwe na bantu abakushingulwike. Elyo ululumbi nobukata fikapelwa ku "kampani" akali ni Kalenga obe.

Kuli na utwampani na tumbi utulefwaya ukupeela "SIM Card" kuli iwe, ifili nga ubuyantansi, amafashion, ubulalelale, ukupanga ishina, ukufwaya ukulalyafye ukwabula ukubomba, ukuba uwapamulu mu masambililo nangu mufyuma, nangula ukubimba mu mipelele ya bufi. Fimo fintu ifisuma elyo fimbri nafyo fibi. Lelo fyonge kuti fyakutwala kububi nga cakutila wafipeela insambu shonse mu bwikashi bobe – e buyo bukalamba bwa "kampani" kakalamba akatungilila fyonge ifyo: Ciwa. Akwatafye ubuyo bumo: Umuntu nelyo umo eingishamo nelyo ukubikamo mu mweo wakwe umweo wakwa Lesa, nelyo kutemwa nangu amaka Lesa apeela! Akacita icili conse pakuti akukanye ubwikashi bobe ukutunkilishiwa nokutungululwa na Yesu Kristu.

## NI "SIM Card" NSHI MWAKWATA?

Bushe mwaliishiba? Yakwa Yesu nangu yakwa Ciwa? Limbi mwalemona kwati muli bena Kristu. Lelo panuma yakuton-tonkanyapo wailuka ukutila ifibusu na bantu abo wasunga pa "SIM Card" (nangu mu mutima) obe, tabali abayana ukulingana nefyo Lesa awaya. Nalimo wamona ukutila taulefwaya ukuti Yesu eshibe palwa amashiwi ayengi aya pali musange wa mweo obe ayo wapokelela nayo utuma mu matontokanyo yobe. Kabili ni lilali ilyo walekelesheko ukumusuminisha Kristu ukuti akutungulule no kukweba ifyakucita?

Yesu tapelelelefye ukulipila K5,000 pakuti iwe upeelwe "SIM Card" ipya - Alifwililepo! Kuti waikwata ukwabula ukulipilila, lelo uku kulipililwa, mucine-fye, kulekabila ukucinja umupwilapo: Ulingile ukuposa "SIM Card" (nangu umweo) wakale, elyo no kubikapo YESU KRISTU pa cifulo caiko – pakati ka mutima obe, ukubika pantansi yafintu fyonge ifyo watemwisha, ifili nga ifibusu, amangalo ne fyashala. Ali no kuba Uwantansi!

Nga cakutila taushininkisha – ubwasuko buli mu kati ka Ciping! Someni pamo ne ntungulushi sha cilonganino cimo ishikonka Imfumu Yesu Kristu, nangu tumeni pali iyi namba: .....

Ufwilefye ukushininkisha!

MV, Kasama

Magazine "Natuleya! - Let's go!"  
P.O.Box 410314, Kasama



## BUSHE MULI NA



## "SIM CARD" WA CINE?

### What really matters

... is whether Christ lives in you or not. Paul says in 2 Corinthians 13:5:

*"Examine yourselves to see whether you are in the faith; test yourselves. Do you not realise that Christ Jesus is in you – unless, of course, you fail the test?"*

HIS life should be the "SIM Card" that powers and drives you. That would be best for yourselves and everybody around you. And it would honour your Creator.

There are many others who want to provide us with their "SIM Cards", e.g. progress, fashion, free sex, professional success, fame and honour, lazy dependency, or even wrong religious activism. Some of them are good, others bad, but all of them are dangerous if given absolute authority in our lives – which is the main agenda of the "Mega-Company" behind it all: the devil. He has but one goal: nobody should charge his or her life with the life, the love and the power that comes from God! He will do everything he can to prevent your life from being propelled and directed by Jesus Christ.

### Which "SIM Card" do you have?

Do you know? Maybe you always thought you are a Christian. But thinking about it now, you realise that the friends and acquaintances that are stored on your "SIM Card" don't quite fit with God's ideas for you. Maybe you realise that you don't really want Jesus to know all about many of the "SMS" of your life that are found under "Inbox" and "Sent items" in your brain. And when has He been allowed for the last time to determine one of your decisions or choices?

Jesus did not just pay a K5,000 to provide you with a new "SIM Card" – He gave His life! You can have it for free, but obviously the offer implies a permanent change: You must throw away your old "Card", and then you position JESUS CHRIST in its place – right in the middle of your life, where the decisions are taken over relationships, schedules, games, communications and everything else of importance.

If you are not sure – the answer is in the Bible! Study it with one of your church leaders, or contact

No. ....

Make sure you know!

MV, Kasama

Magazine "Natuleya! - Let's go!"  
P.O.Box 410314, Kasama  
Editor@natuleya.com



## DID YOU GET



## THE RIGHT "SIM CARD"?

## TACISAKAMIKE NIMWE BANANI...

Nalimo nimwe banamutekenya wa motoka nangu nimwe bakacita wa makwebo, elyo mulekabila ukuti mwapokelela amashiwi inshita iyili yonse. Nalimo kuti muli pa bulendo. Nalimo mulekabila ukutuma amashiwi kumo. Nshishibe. Eco njishibe cakutila: Musange nacinja ubwikalo bwesu! Mu myaka ya kunuma isano, mwaleba mu bwafya nga cakutila tabamutumine ubwite bwa pali workshop mu musumba mu nshita. Ilelo kuti mwatuma lamya ku ncende iyili yonse nga cakutila insale nangula amatamba ya musange eko yali ...

## TACISAKAMIKE UMUSANGO...

...wa bukankala bwa mashiwi mukwete: Nangu ni musange umusuma sana takwete ncito kanofye mwabikamo SIM Card. Ako kapapatu, kapeela musange wenu ubwishesibili. Lyena fye elyo ingebukisha amanambala ya fibusa fyenu. Kabilii, elyo mwingsabeshibisha palwa malwele nangu icililo – cililafye namukwata indalamu muli musange wenu...

## TACISAKAMIKE UKO...

...watula. Nangu uli mwana mwaume wa mfumu nangu uli mwanakashi uucili pa sukulu. Nangu niwe kabolala nangu uli ntungulushi ya kabungwe mu cikulwa ca ndalamu. Nangu muli bafyuma nangu muli balanda, SIM Card yonse imonekafye cimo cine. Bana Bwalya kuti baibomfyaa muli musange wabo uwa K2,000,000 elyo Ba Chanda bashitile musange wabo pali K150,000 – lelo bonse babili bakwatafye inambala imo muli musange, kabilii yonse ama SIM Card bengishamo ifintu fimo fine – nga tayaonaika...

## TACISAKAMIKE ISHINA LYA...

...kampani kapanga SIM Card yenu – pakuikwata yalinaka umutengo, lelo yaliluma mutengo pakuibomfyaa. Limo mulatwishiha ifyo ulupiya Iwalebomba ilyo tatulashita tumusange. Musango nshi mukulolesha pa milile isuma, ukulipila ku masukulu, pa mutulo ku cilonganino nangu ifya kusonkela ifyo tulefilwa ukufikilisha mu ncende twikalila pamulandu wakuti, musange pali ndakai aletupwila indalamu matumba yesu? Papitilefye imyaka 4 nangu 5, ifwe bambi natutendeka ukutontonkanya ukutila tekuti twikale ukwabula ukuba na kamusange – nangu twingaba mu mapepo...

## TACISAKAMIKE NANGU...

... mwalisansamuka pakuba na musange wenu nangu iyo – ilipusho ni ili: Lishina lyakwa nani ilyaba pali SIM Card wa bwikashi bwenu? Tatulelanda pali Cell-Z, nangu Zain nelyo pali MTN, awe. Iwe waba nga musange, ulakabila cimo muli iwe icakukweba ifyo waba elyo nefyo uwfile ukulacita. Nani uwapaanga icaba muli iwe icalenga iwe ukupusana kuli bambi? Ni cinshi cikupingula ifyakucitapo nga bakupela incito, nangu nga mwamona umwakanashi cisotwe, nangu ilyo mwaitwa ukubombela umuntu uulemikabila? Ifi fyaba nga ukutuminwa intumi – ni cinshi icaba muli iwe icikulenga ukwasuka nangu ukukana? Pali musange abantu bamona ishina lya network yabo. Lishina nshi abantu bamona pa cinsco cenu? Kabilii ni shinga ulipila ku kampani wabako pafyo kakucitila? Tumo utwampani twaliluma umutengo, tatulanda icipimo ulepokelela, kabilii tatulanda amalipilo yambi ayabamo – maka maka pakulekelesha...

### No matter who

... you are. You may be a taxi driver somewhere in town. Or you are on your way to school. Maybe you are a business man and want to be in reach 24 hours per day. Or you are on the road to get home from visiting some family in another province. Don't know. What is clear is: Mobile Phone has changed our lives! Five years ago, you were in trouble if you had to cancel a workshop last minute. Today you phone your brothers in Isoka or Mpulungu – provided the network is not down...

### No matter how

... important your message is: Even the fanciest phone is useless, unless you have inserted a SIM Card. That piece of plastic gives your phone its identity. Only then it can respond. Only then it remembers the numbers of your friends. And only then you can postpone a meeting on your way to some other urgent business – provided you've got some talk time left...

### No matter where

... you are from. Whether a Chief's son or a school girl. Whether a bandit or a bank director. Whether you drive a BMW or walk on your two feet, your SIM Card looks always the same. Mrs. Bwalya may operate it in her K2-million-cellphone while Mr. Chanda got his for 150 pin in Nakonde – but both have got exactly one number on it, and both their SIM Cards have the same memory – provided they are still intact...

### No matter what

... the name of the company that has provided your SIM Card – to get it is cheap, to operate it is expensive. You sometimes wonder what we used all that money for before we got our mobile phones. What in terms of good food, school fees, church offerings or payments of bills gets postponed or cancelled here in Kasama, because the Cellphone today was the first one to pull money from our pockets? It has been just 2 or 3 years, and some of us think already we can't survive without that piece of equipment – not even during the church service...

### No matter whether

... you are the proud owner of a mobile phone or not – here is a question for you: Whose name is on the SIM Card of your life? We are not talking about Cell-Z, Celtel or MTN. But men and women are like cellphones, we need something in us that tells us who we are and how we are going to function. So who has produced the "chip" that gives you your unique identity? What determines how you respond to an interesting job offer, or to the aspect of a beautiful woman in town, or to an opportunity to serve somebody? These are like "calls" from somebody – what is it in you that makes you to respond or to resist? Which name appears on your "screen", when you switch yourself on in the morning? And how much are you paying for the services with your "company"? Some have heavy prices, they don't tell you the real units you get, and there are hidden costs involved – especially in the end...