

IMFUMU DABIDI

Ukusontwa kwa kacema nge Mfumu

1 Samwele 16:1-23



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

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

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

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

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

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

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

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

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

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

KING DAVID

A shepherd appointed as King

1 Samuel 16:1-23

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

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

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

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

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

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

God sent the prophet, Samuel, to the house of Jesse in Bethlehem. In this family there were eight sons. Samuel was instructed to anoint one

of them. This commission was not as easy as one would imagine. Some of the constraints were as follows:

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

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

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

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

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

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

In the pursuance of the commission, Jesse was compelled to bring before the prophet his son, David, 1 Samuel 16:11-12. He described him as the youngest, yet God had picked on this very one, 1 Samuel 16:12.

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

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

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

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

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

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

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

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

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



*Bushe mucita shani
ihyo intungulushi
shikalamba shami-
kanya ukuti mube
pabutungulushi?
Enailisheni
Icipande cabubili
palwa
Imfumu Dabidi
no kumona ifyo
ena acitile!*

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

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

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

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

Nga cakuti Lesa asonta bantu kukumbombela alabapela ne fyanso fya bulwi bwa ku mupashi, Abena Efese 6:10-18. Pakuba uwa mano yonse Lesa aleshiba fyonse ifikalapitamo ababomfi bakwe. Alishiba ifibi pamo na matunko ayali no kuponena abalungama, kabili alapekanye nshila yakufuminamo, Amalumbo 34:19; 1Abena Korinto 10:13. Kabili Lesa alapekanya ififulo apakubombela mu misango iyalekana lekana, Imilimo 2:14; 6:5; 8:3-8; 9.11,27.

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

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

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

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

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

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

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

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

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

OM, Luanshya

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

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

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

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

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

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

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